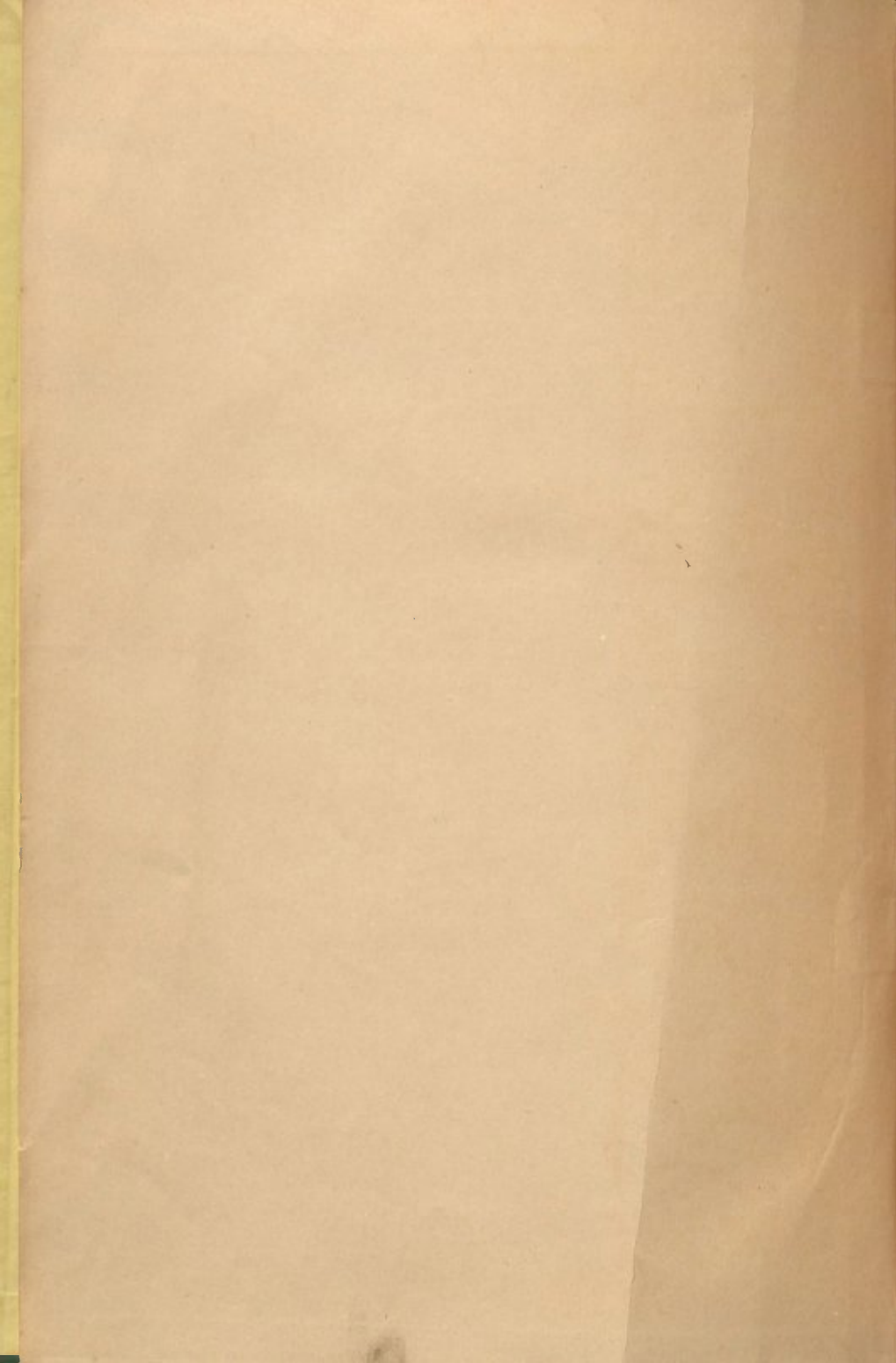




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THE BRIDE'S MIRROR

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THE BRIDE'S MIRROR

OR

MIR-ĀTU L -ARŪS

OF

MAULAVĪ NAZĪR -AḤMAD

EDITED (BY PERMISSION OF THE AUTHOR)

IN THE ROMAN CHARACTER

WITH A VOCABULARY AND NOTES

BY

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DEO PLACITIS
MATRI SORORI FILIAE
CONJUGI VIVAE

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EDITOR'S PREFACE

THE *mir-ātul-arūs*, or 'Bride's Mirror,' was written by its author, as we are informed by him in the preface, for the amusement and instruction of his own daughters. The main object of this edition of it is to furnish a suitable textbook in Hindustani for English ladies who desire to study that language. It is a work which is peculiarly fitted for such a purpose, since it deals with subjects in which ladies are naturally interested, and is written in the unpretentious but refined language of home life, with great sincerity, and not by any means without humour. Although the first, it is still the most popular work of its kind that has been published in Upper India; and the date of its publication will always mark an epoch in the history of Hindustani literature.

In adapting it for the use of English ladies, it was necessary to transliterate the text into the Roman character. I have adopted the system of transliteration which was invented by Sir William Jones and has been popularized by Sir William Hunter; but with two modifications, which I trust no one will hastily condemn without reading my remarks on the difference between European and Oriental notions of phonology in the note which follows this preface.

There is another feature in the text which requires a word of explanation. In Hindustani, as in English, verbs are conjugated, and nouns are declined, with the aid of particles, and many a *phrase* does duty for a single *word*; e. g. 'kartā hai' (is doing) may be translated by the single word 'does,' and, supposing that 'does' denotes *habitual* action, its equivalent in Hindustani would

be 'kiyā kartā hai.' In the same way '-us kā' (of him—her—or it) may be rendered by the single word 'his' (her or its) and 'bil fe-l (in the act) by the single word 'now.' I have endeavoured to facilitate the reading of the text by so grouping the words within the space of each line, that those which only form component parts of such phrases may be readily distinguished by their position from those which stand by themselves. But in cases where a particle applies to a phrase or combination of phrases too long to be treated as a single group I have detached it from the last word of the combination, lest it should be thought to apply to it alone; e. g. in the first paragraph of the Preface (page 1, line 3) the 'kī' after 'ni-matōṅ' is detached from it, because it refers not to 'ni-matōṅ' only, but to the whole expression beginning with 'bandanawāziyōṅ.'

The translations of the author's Preface and Introduction are not intended to be literal;—the difference in the grammar of the two languages is so great that a literal translation would be impossible. Nor are they guaranteed to be rigidly accurate;—it should be the aim of the student to *discover* whether they are sufficiently accurate to convey a true impression of the original. But, with the aid of the vocabulary and notes, I trust that they will enable students to thoroughly master these portions of the work (which are naturally more difficult and less interesting than the story) before proceeding further. Whatever labour is bestowed by the student upon the Preface and Introduction will be repaid if it enables the story to be read with ease and enjoyment; and although the notes on these earlier portions of the work may at first seem unnecessarily diffuse, yet, if the text be read in the light of them—not once, but until both the meaning and the *methods of expression* of the author are understood—the reader will, I believe, have made sufficient progress in the language to be able to read the story itself with no other aid than the vocabulary.

In the present state of opinion, one can hardly cherish the hope that the study of Hindustani will ever be placed on the same level in England with the study of modern European languages, although for every Englishwoman who passes six months of her life on the

Continent there are probably two who spend as many years in Upper India. The fact is barely recognized as yet that there is such a language as Hindustani, with a literature worth studying for its own sake. The ignorance which prevails on this matter is not altogether due to indifference, but is largely attributable to a circumstance which, so far as I know, is without parallel in the literary history of any nation. For the last three centuries or more, there have existed side by side, in Upper India, two entirely different systems for *writing* a language which when spoken is essentially one. The old inhabitants clung to the indigenous method of writing in the syllabic characters called Nāgari, which are the same as those used for writing Sanskrit. The descendants of the Muslim invaders introduced and continued to use the Persian script, which had been adapted to the requirements of that language from the Arabic alphabet. It should also be stated that each section of the community preserved its traditional metres and rules for the composition of poetry; and until a comparatively late date the need for prose composition was not felt. The productions of the two schools of poetry, when they are recited, do not differ from each other to a much greater extent than the 'Vision of Piers the Plowman' differs from the 'Canterbury Tales'; but as soon as they are committed to writing they assume disguises which obliterate all points of resemblance. It was no extraordinary error on the part of the Europeans who first endeavoured to encourage the study of the vernacular, when they supposed that there were really two languages in Hindustan, and assigned to them respectively the names of Hindee and Oordoo; although the former of these terms bears exactly the same relation to 'Hindustani' as 'Saxon' does to 'English,' and the latter means simply 'the vulgar tongue.'¹ But that a mere blunder committed by foreigners, with the best intentions, a hundred years ago, should have had a lasting and most pernicious effect upon the literature, and even the social life,

¹ The two terms *can* be used interchangeably. For instance, when the celebrated 'letters of Ghālib' were collected and published by his admirers, the book was issued under the title '-urdū -e mu-allā,' which means 'high-class Urdu,' but in those very letters, when Ghālib speaks of his own compositions other than Persian, he almost invariably calls them 'hindī.'

of some eighty millions of people, would be absolutely incredible if it were not established by the most positive evidence.

At the beginning of this century, no prose work in the vernacular of Hindustan was in existence. To those authors who employed the Nāgari characters in writing, the very idea of prose composition was unintelligible. For ages it had been the custom in India to put every form of literature—even the commentaries of one author upon the works of another—into verse. The rhythm of the metre was considered essential to the sense, and often supplied the place of a very imperfect grammar.¹ On the other hand, those authors who employed the Persian character in writing, although they had invented a new style of vernacular poetry, continued to compose their prose works in Persian. The Government of the day, in its anxiety to provide books for the instruction and examination of its junior officers, demanded *prose* works in the *vernacular*, and,

¹ An excessive *compression* of thought was the bane of Hindi poets, who never learned the maxim of Horace, 'brevis esse laboro, Obscurus fio.' Illustrations of this might be multiplied, but an extreme one will suffice. It is a couplet of the seventeenth century by a poet named Ballabha :

‘tana tājī -aswār mana : nayana piyāde sāth,
yā bana cālo shikār ko : biraha bāj laya hāth.’

The following is an exact rendering of the words—

‘¹Body, ²courser, ³rider, ⁴mind : ⁵eye, ⁶footrunner, ⁷alongside,
⁸This, ⁹wilderness, ¹⁰gone, ¹¹for game : ¹²separation, ¹³hawk, ¹⁴take, ¹⁵hand.

The *sense*, which is largely supplied from the metrical arrangement of the words, is this :—‘(The) ⁴mind (of a man, controlling the actions of his) ¹body (and guided by the) ²light of experience, (and) ¹⁴carrying (with it into) ⁸this (world of phenomena a constant sense of) ¹²alienation (from the Divine Being, is like some nobleman) ³mounted (upon an) ²Arab horse (with a) ⁶footrunner ⁷alongside, (who has) ¹⁰sallied forth (into a) ⁹wilderness, ¹¹in pursuit of game, (with a) ¹³hawk (upon his) ¹⁵wrist.’ It is hardly conceivable that a fluent style of prose could have been developed from such materials without the aid of foreign influence. The language was utterly deficient in those ‘little words whose meaning is as strikingly telling as it is impalpably subtle,’ to which, as Professor Earle has justly remarked in his ‘Philology of the English Tongue’ (par. 248), the Greek language owes so much of its beauty. The Urdu poets of India, although much of their work was trivial and ephemeral, supplied this want, and, however much the value of their writings may be depreciated, it must still be conceded to them that they made a fluent style of *prose* in Hindustani possible.

being under the impression that there could not be two varieties of script without two varieties of speech, demanded prose works in both forms of the vernacular. Accordingly Sanskrit and Persian works were translated by competent scholars into the spoken language of the people, which was called by the Muslims ' -urdū,' and by the Hindus ' hindi,' and were subsequently converted into an official Oordoo, by a copious infusion of Persian and Arabic phrases, and into an official Hindee, by the process of striking out every word suspected of a foreign origin, and substituting for it some expression that bore a resemblance to Sanskrit. Two book languages were thus *created* for Upper India by Maulavis and Pandits,¹ under European supervision, in Calcutta, while the spoken language of the country was still being polished and brought to perfection at the ancient metropolis of Dehli. It is true that a prose style was also created, but the prose writers, as well as the poets of the country, have ever since been split up into two camps; and, as is usually the case, there have not been wanting extreme partizans on either side—the one set exulting in their efforts to Sanskritize the vernacular, and the other bent upon Arabicizing it.

This artificial creation of two languages out of one for the purpose of examination has been no boon to the English 'examinee'; but the worst effect it has had upon him is one which recoils upon the language itself, and the people who speak it. As I have said, the language is really one, but its literature has two forms. The bigoted adherents of '*Hindi*' now denounce everything which appears under the form of Urdu as bastard Persian; and the bigoted adherents of '*Urdu*' denounce everything which appears under the form of Hindi as bastard Sanskrit.² No doubt, it is only the extreme partizans on either side who furnish their opponents with any real data for such recriminations, but it cannot be denied that there are specimens of the later vernacular litera-

¹ These terms denote those who have obtained the highest 'degree,' respectively, in Arabic and in Sanskrit.

² The vernacular, however, is not even *derived* from Sanskrit, but from an older vernacular, which 'nourished a blind (but vigorous) life' under the shadow of Sanskrit.

ture which are disfigured on the one side by the most grotesque exoticisms, and on the other by equally ridiculous archaisms.¹ At all events, a bewildered foreigner may well be pardoned if he prefers to devote what leisure time he may have for study to genuine Persian, or genuine Sanskrit, which have a recognized value in England, and to the literatures of which he has already stormed the approaches when he has learnt to decipher the scripts in which they are written.

The general adoption of the Roman character, in lieu of Nāgari and Persian script alike, has long been advocated in India, not only by European, but by some native scholars, as the only means of recovering the lost clue to unity in the literature. This however is not a measure which could be hastily carried out. In some respects each of the two systems of writing is more perfect than the Roman system. Each is a heritage of which its possessors may be justly proud, and to which they are undoubtedly much attached. Still a beginning may be, and should be, made in England. Here, there is absolutely no reason, except the want of books, why the language should not be fully taught in the Roman character alone. An English student could thus learn double the amount within the time at his disposal; and he would learn the language as a whole, without prejudice or misgiving as to its double form. It would be far easier for him to learn the scripts used in India after he has become familiar with the language, than it is now, when the labour of decipherment proceeds *pari passu* with the labour of translation. There are numbers of Hindustani manuscripts lying, many, I believe, uncatalogued, in the great libraries at the great seats of learning in England. Here again the baneful distinction between 'Hindī' and 'Urdu' prevents their being classified as the literature of a single language. Those in the Nāgari script are treated as an excrescence on the Sanskrit department, and those in the Persian script as an excrescence on the Persian. Indeed so little interest is taken by their custodians in the language and literature of our fellow

¹ These assertions may be verified by reference to the printed evidence taken in the North-West Provinces and Oudh by the Education Commission of 1882-3, and published as an Appendix to the Report of the Commission.

subjects, who have fought side by side with British troops in many a hard-won battle, that if any one wishes to acquaint himself with a general history of the literature of modern Hindustan,¹ or the whereabouts of its masterpieces, he must have recourse to the works of a French author, M. Garcin de Tassy. No English man of letters (other than retired Anglo-Indians) has approached the subject. If only a selection of the MSS., both Nāgari and Persian, already housed in England, were edited upon some well-considered plan in the Roman character, it would be possible to write a history of the language, which might prove valuable to the philologist, since it is already known that it possesses some striking analogies with the history of English. That however would be a very insignificant advantage, compared with the gain which would result from the works being made accessible to English readers. For this would enable the British youth of both sexes who are drafted year by year to India, for extremely practical work of a high order of philanthropy, to equip themselves for their mission with some knowledge of the *existing* habits of thought in India, and with the faculty (which no amount of Persian or Sanskrit lore could give them) of listening with intelligence to the accents of the *living* human beings who seek their aid or sympathy. This faculty, above all others, is the key to the affection of the Indian people, which the British race has not yet succeeded in winning; although a belief in their justice, and an admiration for their free institutions, are everywhere prevalent. The attitude of the Native to the Englishman is something of the kind expressed in the lines

‘mañ nē mānā ki taghāful na karoge;—lekin
khāk ho jā-ēngē ham tum kō khabar hote tak.’

‘Not that you are inattentive, no I grant that;—but still—
By the time you are *aware*, we shall be dust in our graves.’²

¹ The word ‘Hindustan,’ which means ‘the country (par excellence) of Hindus,’ is applied more or less widely to the central portion of the Indian Peninsula. It excludes the Panjab to the west of the Sutlej, Bengal to the east of the Sone, and the Dekkan to the south of the Vindhyan range; but Hindustani emigrants have carried their language with them into every large town of India and even to the colonies under British rule.

² The metre is | - 0 - - | 0 0 - - | 0 0 - - | - - |

So powerful is the reaction of English upon Indian public opinion, that nothing more is wanted for the enfranchisement of Hindustani literature, than its recognition in England, as that of a language worth studying for its own sake, on the same terms as the languages of other civilized nations. Very little can be done towards this end by a single individual, but an effort, however feeble, in the right direction, is better than none at all. If the present work should succeed in demonstrating that a modern garb is not unsuited to a modern language, and that the study of Hindustani may be successfully pursued in England, without the aid of English maulavis or pandits (except, of course, in the way of criticism and correction)—just as English may be learnt by a foreigner without recourse to professors of Gothic and Latin, or even of Early Saxon and Norman-French—a real step in advance will have been made.

It would be impossible for me to conclude this Preface without acknowledging my debt of gratitude to Mr. J. T. Platts, Hon. M.A. of Balliol College, Oxford, whose 'Dictionary of the Hindustani Language' as far excels all previous works of the kind as the famous 'Liddell and Scott's Lexicon' excelled all previous dictionaries of Greek, for his friendly interest and encouragement.

I have also to acknowledge the unfailing courtesy and patience with which I have been treated, during the printing of the work, by the able staff of the Clarendon Press.

G. E. WARD.

NOTE ON THE SYSTEM OF TRANSLITERATION

I. *On the difference between the two methods of determining the unit of speech, according to the quality or the quantity of sounds.*

THE English notion of the difference between vowels and consonants is that a vowel sound can be pronounced by itself, while a consonant cannot be pronounced without a vowel; and no account is taken of the fact that a vowel which can be pronounced by itself, e. g. the 'u' of 'habitual,' is a very different thing from a vowel which merely enables a consonant to be pronounced, e. g. the 'u' of 'buy.'

The *unit of speech* is considered in England to be a syllable; but vowels, capable of being pronounced by themselves, are necessarily admitted to rank as syllables. Hence a syllable, in the English sense of the word, is no measure of *quantity*, for it might be supposed that the last syllable of the word 'America' contains double the quantity of the first; and that the letter 'I,' used as a pronoun, has but one third of the quantity of the word 'pin.'

In India the unit of speech is neither vowel nor consonant, but *one moment of articulation*, and syllables are of three measures in length, being composed of one moment, or of two moments, or of three. The phrase *ba har hāl*, 'in every (i. e. any) case,' exhibits the three kinds of syllable in regular progression. The syllable 'ba' (pronounced like the *ba* of 'probable') has the prosodical value denoted by the Latin symbol \cup ; the syllable 'har' (pronounced like the first syllable of 'hurry') that denoted by $- (= \cup \cup)$; and the syllable 'hāl' (pronounced like the first syllable of 'harlequin')

that denoted by $-u (= uuu)$. When a word ending in a consonant is succeeded by a word beginning with a *vowel*, its last moment *includes* the vowel. Thus the two syllables *harik* ('every one') have the measure $u-$; and the three syllables *hāl e ki* ('the case that') have the measure $--u$. But a single syllable of three moments before a *consonant* has always the value of a trochee in poetry, as in the line

'-āg -is ghar meḥ lagī, -aisī ki jo thā jal gayā,'

'a fire broke out in this house, such that whatever there was (in it) was consumed,' of which the metre is

$-u-- | -u-- | -u-- | -u- |$.

-āg has the value of $-u$; -is, of $-$; ghar (the gh being one sound like the gh in 'ghost'), of $-$; meḥ (the ḥ representing the French nasal void of quantity), of $-$; lagī, of $u-$; -aisī, of $--$; ki, of u ; jo, of $-$; thā, of $-$; jal, of $-$; gayā, of $u-$.

The aim of both the systems of writing used in India is to represent every moment of articulation equally and distinctly by uniform signs. The Persian alphabet is purely consonantal, so that each effort of articulation has its own letter. The Nāgari system is syllabic, and possesses vowel characters; but these are of two kinds, one used independently, and one in combination with consonants. The former are complete letters, and are never employed unless they denote syllables. They are arranged in a series of *ten*, of which the first represents the sound of the English initial *A* in 'America.' A vowel sound similar to the *final* 'a' of 'America' is *inherent* in each of the consonantal letters,¹ and the second kind of vowel signs, *nine* in number, are merely distinctive marks attached to these letters, to denote the remaining variations in their syllabic utterance. All the *long* vowels, which add to the original effort of articulation a second moment (and which in Persian script are shown as mute consonants), are in either case distinguished from the signs of the short vowels by an extra stroke of the pen.

¹ Thus the syllable 'ca' (or ka) is a single letter, and the same letter may be used, at the *end* of words, to denote the consonant k; but in that case the proper course is to add a sign called 'virāma,' or 'rest,' to show that it *loses* its vowel.

The series of Nāgari *syllabic* vowels are reproduced in the system of transliteration adopted in this book by the following signs:—

<i>three of one moment</i>	<i>seven of two moments</i>
-a, -i, -u,	-ā, -ī, -ū, -e, -o, -ai, -au. ¹

The sign (-) is intended to represent the *initial* sound which is common to all these syllables, and which therefore must be something distinct from their vowel sounds, which differ in each of them. In Persian script this sound is denoted by the consonant ‘-alif,’ or by a sign called ‘hamza,’ the origin of which will be described further on. Shorn of this initial sound, the short vowels a, i, u, have *no* quantity, and the long vowels have the quantity of *one* moment only.

The first thing to be realized by an English student of Hindustani (or indeed of the languages from which Hindustani is derived) is, that there *is* such a sound, possessing both *quality* and *quantity*, and capable of expressing *meaning*. It is a very common sound in Hindustani, occurring, not only at the beginning, but in the middle of words, and to drop it, where it should not be dropped, is as great a solecism as to drop an ‘h’ in England. But partly because there is no letter in the English alphabet which represents it, partly because of the theory that vowels can be pronounced by themselves, and partly because there are a large number of English words beginning with vowels which *are* pronounced—not indeed by themselves—but with the final consonant of the preceding word, it is extremely difficult to convince any one that a similar sound exists also in the English language, and could be discovered, like the Greek digamma, by the philologists of the remote future. An English ear can detect that it is wrong to say Mordémly for Maud Emily, or Jemimarann for Jemima Ann, but it is supposed that the correction of such errors lies in making a *pause* between the two words that are joined together. It does not occur to any one that the E of Emily and the A of Ann have something *common* to each, *not* represented in writing, which

¹ The vowel sounds of these letters combined with an ‘f’ are those which occur in the English words fun, fin, foot, farm, feel, fool, fail, foal, file, fowl.

differentiates them, as syllables, from the same letters pronounced as parts of syllables beginning with a 'd' or an 'r'.

That the initial sound common to all vowels *pronounced by themselves* has a consonantal *quality* may be proved from its use in alliterative poetry, as in the lines:—¹

‘Therein Wonieth a Wite . that Wrong is yhote,
 Fader of Falshed . and Founded it himselve;
 -Adam and -Eve . he -Egged to -Ille,
 Conseilled Caym . to Kullen his brother;
 Judas he Japed . with Juwen silver,
 And sithen -On an -Eller . honged him -After.’

For there can be no alliteration without similarity of sound, and that which is similar in a series of syllables must have a quality distinct from that which is dissimilar in them.

That it has *quantity* may be proved by the line

‘Unhousel’d, dis-appointed, un-aneled’;

of which the fourth and eighth syllables must, under any other supposition, be short. Lastly, that it is capable of conveying *meaning*, may be proved by the numerous mistakes which occur in conversation through its being dropped,² and the care which correct speakers bestow on its articulation. Instances will occur to any one whose attention has once been drawn to the fact.

It is necessary to insist upon its being a *consonantal* sound, for otherwise it might be supposed that every initial vowel possesses it, which is by no means the case. There are many words beginning with vowels which do not possess it, and in the flow of speech such vowels are always pronounced with the final consonant of the preceding word. Only, if such a word comes first in a sentence, or after another pure vowel, or is pronounced after a pause for the sake of emphasis, then undoubtedly its initial vowel does require more or less of the effort of articulation which produces the sound. For, in spite of the rule in English grammars, it is questionable

¹ The Vision of Piers the Plowman, Pass. I, 63-68.

² Some of these are embodied in the language, e.g. ‘a nickname’ for ‘an ekename’. And how many a boy has asked his mother what the clergyman means by ‘chartin’ heaven’?

whether a pure vowel sound (or *tone*) has ever been produced by the human voice without some *noise* of the nature of a consonant, both at its commencement and its close.

It may be convenient to notice here that the *quality* of consonants, independently of their quantity, is capable of varying in its degree of intensity; a fact which perhaps explains the large number of duplicate letters, in the ancient alphabets, having approximately the same sound. Every one will recognize that in the well-known line—

‘Not to tell her, never to let her know’—

the first *h* is pronounced with more energy than the second, although the words in which both occur are the same. The effect is produced however, not by adding to the *quantity* of the sound (for this would spoil the metre), but by intensifying its *quality*; and that is done by producing the sound *lower down* in the channel of the voice. In the Arabic alphabet there are two letters, one represented in Roman type by *h*, and the other by *ḥ*. There is no difference between the two consonants in quantity, nor is there any great dissimilarity in the nature of the sound, but the latter has a greater *degree* of aspiration, and comes from the chest rather than from the throat. The Persian scribes developed another form of the written letter called *the imperceptible h*, which appears only at the close of words practically ending in a short vowel. This is not reproduced in Roman type, but it is necessary for the student to be aware of its existence, since it explains the occasional appearance, in poetry, by poetic licence, of a short vowel where a long vowel would be expected. As a rule it has no *quantity*, and its degree of *quality* is reduced to a minimum.

In Arabic also, both the *h* (though without change of form) and the *-alif* were used as *silent* letters, the former at the conclusion, and the latter also at the commencement, of words, for the purpose of ensuring the pronunciation of vowels. The difference between the *-alif* used merely as a prop for an initial vowel, and the same letter used as a consonant possessing significance, is of the same character as that between the attenuated Persian *h*, which concludes a word *ending* in a vowel, and the consonantal *h*. When confusion

arose in Arabic writing from the use of the single letter -alif to discharge two functions, a sign called the 'hamza' was invented to denote the consonantal sound, but was written (as a diacritical mark) above or below the text, in conjunction not only with the -alif, but with the other semivowels w and y. It is in the form of a diminutive -ain, a letter which bears the same relation to the -alif as the ḥ does to the h.¹

In Persian and Hindustani scripts the hamza is rarely written with an -alif, and that letter still does duty both as consonant and vowel, but Arabic grammarians make a distinction between the hamza and the -alif; the former term only is used by them in speaking of the consonantal sound, and the latter term is restricted to that form of it which converts a short 'a' into the long vowel 'ā'. It will be convenient therefore to adopt the term hamza as the name of the sign '—', which is intended to be used as a *consonant* in transliterating words of Arabic origin, and as the first part of a vowel *syllable* in transliterating words of Indian or pure Persian origin. In both cases it has the same quantity, for the word -un-is (the numeral 19) is of the same measure as the word -untis (the numeral 29), just as **qur-ān** (anglice Coran) is of the same measure as qurbān (anglice Corban).

Again, the first syllable of the word -ānā (to come) is distinguished from that of jānā (to go), not by the *loss* of any effort in its articulation, but by being articulated with as great an effort, of a *different quality*. And the contrast between the two words '-awere' (late) and 'sawere' (early) depends upon the *significance* of the syllables '-a' and 'sa,' which are distinguished from each other, not by their final, but by their initial sound.

Hitherto it has been the practice in transliterating Arabic words into Roman type to denote the hamza and the -ain by the two signs (' and ') used in Greek for the *spiritus lenis* and *spiritus asper*. It is always rash to depart from an established practice, but the following considerations seem to me

¹ In the Greek alphabet the Arabic 'ḥ' became 'epsilon,' the 'ḥe' 'eta,' the '-alif' 'alpha,' and the '-ain' 'omicron.' In both alphabets the respective letters have the same values for the purpose of enumeration.

to justify the course in the present instance. In the first place, the signs (' and ') are in themselves foreign to Roman type for any textual purpose, and possess a meaning only for persons who can read Greek. But to these they convey an entirely false notion of the value of the Arabic letters, both in themselves, and in their relation to each other; for the Arabic letters are not *breathings* but consonants, and the contrast between them is not one of *quality*, but of *degree*. In the second place, these signs are not written in the text, but above it, so that it is difficult to understand that they form a structural part of the words in which they occur.¹ In the third place, the sign for the spiritus lenis, which is commonly used in Roman type, as an *apostrophe*, to denote the *absence* of a letter, is peculiarly ill-suited to be used in text-books for demonstrating the *existence* of a letter which is likely enough to be ignored. And in the fourth place, if an apostrophe be used to denote the full sound of the letter in question, what sign could one use, in the transliteration of poetry, to show (what is sometimes the case) that it is reduced, for the sake of the metre, to a breathing? Setting these considerations apart, it is really necessary for the purpose of explaining the rules of Hindi grammar (as soon as the syllabic method of writing has been abandoned for one expressed in consonants and vowels) that the initial sound of the Nāgari vowel characters should receive 'a local habitation and a name.' As long as the syllabic characters are maintained, one, may say, for instance, that a termination 'yā' becomes under certain circumstances '-ī'; but, speaking in terms of consonant and vowel, one must say that a y before an ī is, under

¹ This difficulty is universally admitted by teachers of Arabic. It so happens that the trilateral root fa-ʿala (= 'did'), which was employed by Semitic grammarians as a paradigm for exhibiting every possible sample of a constructed word, and every variety of prosodical *measure*, has the ʿ-ain as its central consonant. Since we persist in calling this consonant a breathing, and in writing it, when transliterated, *above* the text, as if it were a mere adjunct to a vowel, it is impossible for them to convey to their pupils any clear notion of the rules exemplified in the paradigm; and hence they are driven to select for the purpose some other trilateral root, having a specific, instead of a general, meaning.

certain circumstances, changed into—*something*; one cannot say—‘an apostrophe,’ and write the new combination ‘i, because in English that would be tantamount to saying that the y is dropped, and it would then be necessary to discriminate between the effect of this rule and that of another, which, under different circumstances, requires that a y in the same position *should* be dropped.¹ The hyphen is often used in English type to give vowels an initial sound, as in the words co-operate, re-iterate, &c. It is therefore the most appropriate sign to represent the hamza, and under that name may surely be used to supply the place of the missing letter. The necessity for using hyphens in the text for another function which they discharge in English type (viz. that of connecting words used as phrases) has been obviated by the plan of printing such words in groups. For the purpose of showing that a word is left incomplete at the end of a line, I have adopted a wavy hyphen similar to the sign for ‘run on’ employed by printers. This however is purposely *not* employed when the next line begins with a vowel, since the vowel *must* be pronounced with the final consonant of the preceding line.²

It is impossible to study, for the purpose of transliteration, such different systems of chirography as the Arabic alphabet modified for Persian requirements, the Nāgari characters adapted to modern Hindustani, and the Roman letters as employed in writing English, without arriving at the conclusion that the origin of vowel sounds is twofold, and that the difference, which every one can notice, between vowels which affect the meaning of a word, and vowels

¹ The word ‘gayā’ (went) becomes in the feminine ‘ga-i.’ Both words have two syllables, the first of one moment, the second of two. In Nāgari each word is written with two characters, the second having double the prosodical value of the first. In Persian each is written with three letters, *gayā* with a g, a y, and an -alif; *ga-i* with a g, a *hamza*, and a y. The word ‘diyā’ (given), through the operation of a different rule, becomes in the feminine ‘di.’

² e. g. *khushāmad* on page 12, lines 22, 23. This word (with the measure — —) was once two words, *khush* -āmad (lit. well come, with the measure — —), and has been made into one by dropping a consonant, like our ‘welcome’; but with the *meaning* of ‘coaxing’ or ‘flattery.’

which are wholly devoid of significance, is not fortuitous, but, so to speak, hereditary. There is no doubt that vowels play a far more important part in modern than they did in ancient speech. The earliest alphabets consisted entirely of consonants, and it cannot be supposed that the vowels which merely enabled consonants to be pronounced had any significant value of their own. In fact such a supposition would be contrary to all theories of the origin of speech; for, by whatever means '*the fire was kindled,*' no one has yet alleged that the words first uttered were produced by human beings without *voluntary* muscular effort, such as accompanies all conscious human action. But it is the muscular efforts used in altering the shape of the tube through which the voice passes that cause the noises called consonants, while *pure* vowel sounds occur only in the intervals between such efforts. It seems probable, then, that the majority of the numerous short vowel sounds which now exist have been created out of consonants which had lost their specific *quantity*, and retained only a minimum degree of *quality*. It has been shown by Dr. Isaac Taylor in his history of the Alphabet that every one of our own vowel letters is descended from a sign which once represented a consonant; yet to each of them we give more sounds than one, and phonologists are urgent in their desire to introduce new letters, especially one for the sound (manifestly consonantal in its origin) which concludes such words as 'fire' and 'poor.'

It seems worth noticing, at all events, that the first step in the process by which a consonant becomes a vowel is apparently always the same. The *meaningless* vowel sound without which it cannot be pronounced is first shifted, so as to come before it instead of after it.¹ This is what happens when the word 'one' (pronounced *won*) assumes the sound of 'own' in its derivatives 'only' and 'atone'; and when the word 'fire' is pronounced so as to rhyme with 'buyer.' In the same way the Persian word for

¹ The names we give to our consonantal letters (which are never written in full) show that the position of the vowel is a matter of pure convenience. The object of the names is to give some notion of the sound. There is no reason but convenience why the vowel should come first in saying 'F' and last in saying 'V.'

one, 'yak,' becomes first 'ayk,' and then 'øk,' or 'ik.' In our colloquialism 'isn't' for 'is not,' the vowel which is necessary to the pronunciation of an n is similarly transposed, so that we can form an idea of a vowel sound composed almost entirely of a nasal element.

A consonant however may also lose its quantity, while retaining some degree of quality, by being united with another consonant. The chief instances of this in Hindustani are the Indian aspirated letters, in which an h is pronounced merely as an adjunct to a previous consonant, and in the same *moment* of utterance, just as it is in the English names of places ending in ham (e. g. Clapham, Egham, Chobham, &c.). Most of these aspirated sounds, but not all that exist in the modern speech, have single characters of their own in the Nāgari system of writing. In Persian script, a peculiar form of the h has been appropriated exclusively to denote in connexion with the simple letter the aspirated element of these consonants. Again, a y devoid of quantity is united to a k in the interrogatives kyā, 'what?' and kyūn, 'how?' and a w is united to a kh in some Persian words, e. g. khwāb, 'sleep,' which has the same measure (— ∪) as -āb, 'water.'

Thus it will be seen that the process of analysing sounds *by quality* goes beyond the separation of a short syllable into consonant and vowel, for in many cases both the consonant and the vowel are of a composite nature, and are themselves capable of analysis. In fact every long vowel and diphthong is necessarily composite, and, in modern speech, many short vowels also, which have been abbreviated from them by rapid pronunciation. But a *moment of articulation*, as a unit of *quantity*, is incapable of analysis. In the modern systems of writing, the standard of *quantity* which regulated the ancient methods of the notation of sounds has been altogether abandoned, in the attempt to secure a more complete representation of their *quality*. We not only use vowels both as syllables and as parts of syllables, but we employ doubled consonants in lieu of single, to determine the value of a preceding vowel, as in the words 'mute' and 'mutter'; and we use silent vowels to alter the pronunciation of a consonant. It is in the form of a riddle that a child is taught how a word of two

syllables (ague) may be *reduced* to a monosyllable by the *addition* of two letters (plague).

The use of three letters to denote a single moment of articulation at the end of a word is only an extension of the principle upon which we employ either one or two letters to denote one moment of articulation at the beginning of a word, and this principle again is based upon the assumption that a vowel letter may be pronounced by itself as well as with a consonant. Since a consonant cannot be pronounced without a vowel, it is obvious that a short vowel (e. g. the u of 'busy') is uttered in the same moment as its consonant. It is only because we are so habituated to the sight of words as they appear in print that we forget this fact, which is always present to the mind of a native of India. If the Roman character should ever be extensively adopted in India, it will undoubtedly be taught to children on a syllabic basis. The extraordinary difficulties which beset English children in learning to spell are unknown in India. Any one who can *speak* the language can learn in a very short time to write it, because the writing is strictly phonetic, and the characters denote moments of sound. For instance, the word 'pawana' (wind) is written with a 'pa,' a 'wa,' and a 'na.' It may take the form of 'pawan,' or of 'pauna,' or of 'paun,' but in every form it is seen to be a word of three moments. The word -alag (out of touch) is written with an -a, a la, and a ga, the last letter being marked with a rest. The word 'dil' (the heart) is written in the *Roman* character with three letters, and its very form conveys to a European the impression that each letter represents a constituent element of equal value in the composite sound. But both in Persian and Nāgari it is written with two letters only, a di,¹ and an l, representing two moments of articulation.

In England consonants are regarded as being 'mere modifiers of the vowels,'² but in modern India vowels are regarded as merely the 'motions' of consonants. There is no word in Hindustani

¹ Called in Hindi 'dikāra' (the factor 'di') and in Persian 'dāl maksūr' (the 'i'-ed D).

² Mr. Sweet's 'Primer of Phonetics,' § 194.

which is a *pure* vowel, but there are words which are pure consonants, e. g. the Persian 'z' meaning 'out of' or 'from,' which is pronounced either 'zi' or 'az' before a consonant, and 'az' or 'z' before a vowel, and is sometimes lengthened to '-az.'

I have dwelt at such length upon this radical difference between the Indian and European notions of phonology, because it is almost impossible for any one, who is not aware of it, to acquire a correct pronunciation of Hindustani, even for ordinary purposes; whereas any one, who is aware of it, will find no difficulty in mastering the rules of prosody observed in each of the schools of poetry, and in learning to decipher each of the scripts used in India.

II. *On the Vowel Sounds in Hindustani.*

One may count up no less than thirty-four different vowel sounds in modern Hindustani, but this apparently large total is more factitious than real, and is capable of reduction to an ultimate minimum of three, as follows:—

1. Seventeen, i. e. one half of the thirty-four, are merely *nasalized varieties* of the remaining half.
2. Seven out of these are merely *abbreviations* of the seven long vowels or diphthongs.
3. The seven long vowels are themselves merely *extensions*, or *combinations*, in different modes, of the three short vowels.

The three primitive vowel sounds are represented in transliteration by the letters **a**, **i**, and **u**. In order to preserve in Roman type the phonological character of the original scripts, it is necessary that each of these letters should be used with rigid uniformity to denote a single tone, and that only.

The letter **a** therefore is always used to denote the sound it has in the English words 'abundant' and 'comfortable,' although in these words, and many others, exactly the same sound is represented in English type by the letters u and o. The Hindustani **a** *never* has the sound which is given to it in the English words 'bat' and 'bare.'

The letter **i** always has the sound which it has in the English word 'illicit.'

The letter **u** always has the sound of the English u in 'bull'

and 'put,' and of the letters oo in 'book' and 'foot.' It is *never* used to denote the sound we give to it in 'bun' or 'buy.'

These short vowels possess no quantity of their own, but are uttered in the same moment of articulation as their accompanying consonant. The attempt to pronounce them by themselves produces a slight *initial* sound of the nature of a hamza, and a slight *concluding* sound of the nature of an h, viz. -ah, -ih, -uh.

This final h becomes distinctly perceptible in the effort to pronounce a second vowel, of the *same* nature as the first, in addition to it; as in the mimic words, 'ahā'! 'heehee'! 'boohoo'! But if a vowel of a *different* nature to the first is pronounced directly after it this does not always occur. Between the vowel *i* and the sound of a or u, a sound of y, instead of h, intervenes, as in 'pier' and 'adieu,' and between *u*, and a, or i, a sound of w, as in 'doer' and 'ruin.' In the same way after the vowel *a*, succeeded by *i* or *u*, there occurs a hamza. Each of these intervening consonants (the h, the -, the w, and the y), with which the second vowel is pronounced, *adds a moment of articulation to the original vowel*; and it does this independently of its own vowel sound, which has no quantity.

The three long vowels, ā, ī, and ū, are composed of short vowels followed by their mute semi-vowels, ā of a-, ī of iy, and ū of uw. In the Persian script they are written in this way. The sound of ā is that of the a in 'father'; the difference between it and the short a is exemplified in the word 'avast.' The sound of ī is that of ee in the word 'feel' or ey in 'key'; and the sound of ū is that of oo in 'food' or ew in 'grew'. The four diphthongs, e, o, ai, and au, are produced in the following manner: e and o are respectively a + -i and a + -u, while ai and au are respectively ā (= a-) + i and ā (= a-) + u; e is pronounced like the ay or ai in 'day' and 'daily'; o like our ow in 'own' or the French au in 'beau'; ai like the uy of 'buy' or the ai of 'aisle'; and au like the ou or ow of 'house' and 'town.'

In monosyllabic particles, or purely symbolic words—such as kā, ke, kī (of), ko (to), tū (thou), hai (is), aur (and), &c.—and in the *inflectional* terminations of polysyllabic words, all these long vowels and diphthongs may be reduced to the value of a *short*

vowel possessing no quantity. It is not necessary to note this distinction in prose, because the syllables in which it occurs are those which are naturally less or more dwelt upon, according to their importance to the sense. But, since these syllables may occur in poetry with the vowels *either* long or short, a beginner would not be able to recognize the various metres without the aid of some distinctive mark. In the transliteration of poetry therefore the *abbreviated* vowels will be distinguished by the sign \cup . They are pronounced, as a rule, almost exactly in the same way as the long vowels, losing nothing of their quality, but only their quantity.¹ The \check{e} however bears about the same relation to e that the vowel sound of 'says' does to that of 'say.'

So far we have noticed three primitive, seven long, and seven abbreviated vowels. Every one of these may be *nasalized* without any addition to the *quantity* of its sound. In the Nāgari writing the sign of nasalization is written above the character which it affects, as a diacritical mark, and not as a letter; but in modern Hindustani it denotes, not only an ancient nasal vowel, but also the substitution of a nasalized vowel for a vowel followed by the letter n . The words 'rang' (colour) and 'sang' (companionship), which have the prosodical value $-\cup$, are often written *raṅga* and *saṅga* in Hindi poetry, and then have the value of $\cup\cup$. The plural terminations $eṅ$, $iṅ$, $yāṅ$, and $oṅ$ represent the older forms of *ini*, *īni*, *āni*, and *ana*. The syllable *hāṅ* at the end of the words *yahāṅ* (here), *wahāṅ* (there), *kahāṅ* (where?), &c., is believed with good reason to be an abbreviation of the word 'sthāna' (a place). Again, Persian words like 'zamīn' (the earth) and 'zabān' (the tongue), which have the prosodical value, before a consonant, of $\cup-\cup$, may be reduced in poetry to *zamīṅ* and *zabāṅ*, which have the prosodical value of $\cup-$. The sign η therefore, written in the text, has been adopted as the best method of transliterating the quality of these vowels; but it must be remembered that the

¹ This should be particularly noticed in respect to the \check{e} , which always retains the sound of the English *ee*. It will have been noticed that Indians always give this sound to the English final y , saying *pītee* and *pietee* for 'pity' and 'piety.'

'ṅ' is not a consonant, having quantity, but merely an indication that a nasal sound permeates the vowel which precedes it. The nearest approach to the sound in Europe is the French *n* in 'bonbon.'

The thirty-four vowel sounds therefore are represented as follows:

1. Three *short*; with nasalized duplicates, six; viz. 'a,' 'i,' 'u,' and 'aṅ,' 'iṅ,' 'uṅ';—having no quantity of their own.
2. Seven *long*; with nasalized duplicates, fourteen; viz. 'ā,' 'ī,' 'ū,' 'ē,' 'ō,' 'āi,' 'āu,' 'āṅ,' 'īṅ,' 'ūṅ,' 'ēṅ,' 'ōṅ,' 'aiṅ,' 'auṅ';—having the quantity of one moment.
3. Seven *abbreviated*; with nasalized duplicates, fourteen; distinguished *in poetry only* by the sign ८, viz. 'ă,' 'î,' 'û,' 'ě,' 'ô,' 'aî,' 'aũ,' 'ăṅ,' 'îṅ,' 'ûṅ,' 'ěṅ,' 'ôṅ,' 'ain,' 'aũṅ';—having no *quantity*, and thus assimilated to class 1, but retaining the *quality* of the sounds in class 2.

None of the thirty-four can be pronounced without a previous consonant; and, if they begin a word, they are pronounced with the final consonant of the preceding word, or with a hamza, more or less articulated.

There are some other vowel sounds in the dialects which do not occur in standard Hindustani, e. g. the diphthong *au* is often pronounced *eu*, just as in English 'now' is sometimes pronounced 'na-ow'; and the sound *eo* or *iu* is often substituted for 'iv' or 'iva,' e. g. in *sheo* or *shiu* for the word *shiva* (properly *śiva*). But none of these occur in this book.

The Persian final *a*, which is always *written* with an imperceptible *h*, often becomes in Hindī the vowel *ě*, and may be lengthened to *e*. In the couplet quoted in the footnote to page xii of the Editor's Preface the word 'piyāde' stands for the Persian 'piyāda.'

The *i* and *u* before an Arabic '-ain' have a tendency to become, in Hindustani, respectively *ě* and *ô*; and in this book the words 'fe-l' (a deed), properly 'fi-l,' and 'she-r' (verse) are written with an *e* (which must be understood to be short) in accordance with their Hindustani pronunciation, which in the former case is hardly distinguishable from that of the English word 'fail.' The vowel *a* before an -ain becomes (not in Hindustani but in an English-

man's pronunciation of Hindustani) the *English* vowel o as it is pronounced before a double letter. The word 'ma-lūm' (known) is spoken in Hindustani almost exactly as if it were written 'mālūm,' and yet, when repeated by an English soldier, it usually assumes the more correct form 'molloom.'¹

The short English vowel sounds in the words 'hot' and 'hat' and the long vowel in 'hall' and 'naughty' are *unpronounceable* by a native of Hindustan, as also is the diphthongal sound of oi in 'voice.'

III. On the Consonantal Sounds in Hindustani.

The number of different consonants—of Indian, Arabic, Persian, and Turkish origin—which have been inherited or acquired by Hindustani is no less than forty-eight. A list of them, in the order of the Persian alphabet, with their names, in Persian or Hindī, is given at the end of this note. Here again the large total is more apparent than real. Several of the letters employed in transliteration require to be distinguished from other letters having the same or nearly the same sound, chiefly for the sake of their etymology: e.g. the *ṣ* (properly th) of the Arabic word *ṣawāb* (recompense) and the *ṣ* of the Arabic word *ṣawāb* (rectitude) barely differ *in India* from the *s* of *sawār* (a rider); and the *ś* of the Sanskrit words *śāstra* (precept) and *śikṣhā* (instruction), which is said to have had a sound midway between those of *s* and *sh*, is now indifferently pronounced as the one letter or the other. Again, eleven of the consonants, requiring separate notice, are the Nāgari aspirated letters, which in modern speech are mere combinations of a simple letter with an *h* devoid of quantity.

The whole number of consonantal sounds may be divided up into four series of *pairs*, according to a process of evolution which is typified in the semi-vowels of the three primitive vowels. It is

¹ A trace of the difference between the -alif (or hamza) and the -ain survives in English. The name 'Adam' begins with -alif; the name 'Obadiah' with -ain. But a Hindustani cannot pronounce this form of the short O.

well known that the musical tones of these vowels possess a regular proportion to each other, the tone of 'a' being exactly midway between that of 'u' and that of 'i,' while the compound tones of 'e' (the ai of 'said') and 'o' (the au of 'hauteur') fall in the middle of the two intervals. In musical phraseology, the *vibrational numbers* of the five vowels are stated to be (when $\acute{c} = 256$),

U	O	A	E	I
224	448	896	1792	3584 ;

hence the U and the I are extreme opposites.

According to Helmholtz, the variations of sound in human speech are due to the various methods of *attacking and releasing tones* by efforts which produce *brief and transient noises*. The distinction between consonant and vowel is that of noise and tone. We have seen that the simplest methods of attacking and releasing the three primary vowel tones—that is to say the methods we actually employ when we think that we pronounce these vowels by themselves—are twofold. We pronounce them either—

-ah, -ih, and -uh, or -a-, -iy, and -uw.

Hence we obtain four primary semi-vowels (-, h, y, w), of which the y and the w furnish an ideal of two *opposites*, and the - (hamza) and the h an ideal of two *dissimilars*, while each of the two latter consonants has a duplicate, which adds an ideal of difference solely in *degree*. Thus the voice of every individual has at its command the capability of expressing, by its own action, three intuitive notions of relation; viz. that of contrast—the relation of two opposites; that of difference—the relation of two things distinguished only by quality; and that of degree—the relation between the greater and the less.

In default of oral instruction, the best method of acquiring the pronunciation of the large number of consonants in Hindustani is really to follow up these three *natural* methods of variation.

1. If w, and then y, be pronounced between two vowels (the best one to select being the 'a,' as it is pronounced in Hindustani), it will be observed that the motion of the sound which carries the w is like that of a ball thrown overhand, while that of the sound conveying the y is like the reverse motion of a ball that is tossed.

The same contrast in the *method of delivery* is noticeable in the first series of pairs—so that as

the sound	ya is	to wa
so is the labial	pa	to ba
the dental	ta	to da
the palatal	éa (ch)	to ja
the guttural	ka	to ga
the sibilant	sa	to za
the lingual	la	to ra
the nasal	na	to ma;

and there is the same relation between

the aspirated labials	fa	and va
and the aspirated sibilants	sha	and zha.

Of the above sounds, only two will appear foreign to an Englishman. The *é* is a single letter, and differs *in that respect only* from the English *ch*. It has the sound often given to the English *t* in 'nature' and 'natural,' but is not a compound of *t*. There is no sound of *t* in the *é*, nor of *d* in the *j*, as is often the case with *ch* and *j* in England, and both letters are capable of being doubled. The *zh*, which is rare in Hindustani, has the sound of the English *si* in a large number of words, like 'occasion.' It is the letter which occurs in the word 'azure' borrowed from Persian.

2. As a vowel pronounced with the hamza (-) is to a vowel pronounced with *h*,

so is the sound	pa	to fa
	ba	to va
	sa	to sha
	za	to zha
	ka	to kha
	ga	to gha;

and so (*in English*) are the sounds of *ta* to tha (the *th* of *bath*) and *da* to dha (the *th* of *bathe*), but these two aspirates do not occur in Hindustani. In this series the unknown letters are the kh and gh; a student may acquire the pronunciation of these, foreign as they may appear, by the process of repeating one after another, between two vowels, first a simple and then an aspirated

consonant, of those in the series which are already familiar—thus, apa, afa; aba, ava; ata, atha; ada, adha; asa, asha; aza, azha; till he comes respectively to aka and aga. The voice, trained by the previous exercise, will produce of itself the sound akha after aka and agha after aga.

3. The hamza (ـ) and the h have duplicates, representing a greater *degree* of their quality; and the difference is created by the sound being produced *further back* in the channel of the voice. But as the hamza (ـ) is to the ـain (ـ) and the h to the h,

so is k to the Arabic q (qāf),
 s to the Arabic ṣ (ṣād),
 z to (the Indian pronunciation of) the Arabic ṣ (ṣād);¹

the Indian dentals $\left\{ \begin{array}{l} t \\ d \end{array} \right\}$ to the Indian coronals $\left\{ \begin{array}{l} ṭ \\ ḍ \end{array} \right\}$
 and the . . . r $\left\{ \begin{array}{l} ṭ \\ ḍ \end{array} \right\}$ r.²

To this series also pertain an ḷ and an ṇ which occur as separate letters only in the *dialects* of India.

Here, it is not only the new letters, but the method of differentiation itself, which is foreign to an English student; since we have nothing distinctly resembling it in our language, except the different values of the h. Our consonants as a rule exhibit the mean sound between the two degrees of quality denoted by these pairs; e.g. our k is more guttural than the Arabic k, though much less guttural than the q; and our t and d are *much less dental* than the Indian t and d, but are not uttered so far back in the roof of the mouth as the ṭ and ḍ. Still our k may pass for the Hindustani k, and our t and d for the Hindustani ṭ and ḍ. The sounds *to be acquired* are those of the q, which is pronounced like a k very low down in the throat,³ and the *dental* t and d, which are pronounced with the tongue actually touching the teeth,

¹ In modern Arabic this letter represents a sound which is usually transliterated by ḍh, as in Ramaḍhān, the name of the month of fasting, called in India Ramazān.

² The ṭ, ḍ, and ṣ, with their aspirates ṭh, ḍh, ṣh, are called 'coronals,' because pronounced in the roof (corona) of the mouth.

³ Perhaps the k of 'milk' comes nearest to the sound, or the ck of 'cluck.'

and not any part of the palate. The *ṣ* and *z* do not differ from the undotted letters to a much greater extent than that which we are in the habit of denoting by doubling a consonant.

The *most* difficult of all the Hindustani consonants for any one born in the south of England to pronounce is the *r*, which is never slurred over or made into a vowel. Thus the root 'kar,' in the verb 'karnā' (to do), is *not* pronounced like the English 'car' or 'cur,' but like the first part of 'currant'; 'sir' (the head) not like 'Sir,' but the first part of 'syrup'; 'sair' (a stroll) not like 'sire,' but the first three letters of 'Cyrus'; and 'sharṭ' (a wager or condition) and 'farṣ' (obligatory), although they are words of one syllable having the quantity (-*u*), are better pronounced so as to rhyme with 'turret' and 'hurries,' than as the English words 'shirt' and 'furze.' But if the correct pronunciation of the *r* has been attained by practice it will not be difficult to acquire that of the ṛ, which is distinguished from it only by being uttered further back in the mouth.

4. The Indian disintegrated aspirates come midway between the simple and aspirated consonants of the second series of variations; differing from each of them as a bicoloured ribbon of blue and yellow differs from a blue ribbon and also from a green one. The simple letter and its accompanying *h* are uttered in the same moment of time, but distinct from each other. The *h* sometimes shifts its place, as in the word for 'steam,' which is written both 'bāph' and 'bhāp.' Hence, none of these letters can be doubled, but, in lieu of being doubled, take an additional simple consonant of the same class; e.g. the word for 'butter' is 'mākhan' or 'makkhan.'

The disintegrated aspirates which are represented in the Nāgari character by letters of their own are,

gutturals	kh	gh
palatals	ch	jh
coronals	ṭh	ḍh
dentals	th	dh
labials	ph	bh.

The more modern ṛh is represented by the sign for ḍh, with a diacritical mark; but in the modern language there occur also,

without letters of their own, an mh, as in 'tumhārā' (your), which has the same measure (∪ —) as 'hamārā' (our); an nh, as in 'nhānā' (to bathe), which has the same measure (—) as 'gānā' (to sing); and an lh, as in 'kolhū' (a sugar-cane mill), having the measure (—), of which the first — is formed by ko and the other — by lhū.

We have now noticed every consonantal letter which can be said to have a distinct quality of its own in modern Hindustani. Some scholars indeed might object to the Arabic letters ʾain (ʾ), qāf (q), ṣād (ṣ), and zād (z) being included in this category, on the ground that they no longer retain their original sounds. But all of these letters occur in some of the commonest words of the language, and, though they may not be pronounced accurately, they are recognizable (and in transliterations into Nāgari the first three are distinguished) as variations from their cognate letters.

The same cannot be said of the ʿe (in Arabic, the), the zāl (in Arabic, dhāl), the ʿo-e, and the ʿo-e; nor of the Nāgari palatal ś. Of these, the ʿs and ʿz are not distinguishable from s and z; the ʿt is not distinguishable from the t, and the ʿz is not distinguishable from the z.² The Nāgari palatal ś has been revived for writing Sanskrit words, but represents no defined sound in the modern language. It is even used by mistake in writing the Sanskrit word 'prasād' (an offering), which is now indifferently pronounced 'parshād' or 'parsād.'

The only object of retaining separate signs for these letters is to preserve the etymology of the words in which they occur. It is curious to observe, however, that if we give these letters their appropriate sounds they exactly fill in the gaps which occurred in the three series of pairs developed above.

In series 2 we could show no Hindustani pure aspirate for the letters t and d, although in English we possess both sounds in the th

¹ The z itself is written in Nāgari with a j, having a diacritical dot, so that it is not possible to denote its varieties.

² The two words 'hāzīr' (present) and nāzīr (lit. 'an eye-witness,' but used more generally in the sense of 'superintendent') are made to rhyme by Saudā, an Urdu poet who died in 1780 A. D. The ʿt had got confused with the t in Persia before it arrived in India.

of 'bath' and 'bathe.' Again, in series 3 we showed how in India the letters t and d both of them developed pairs, becoming respectively pure dentals and pure coronals. Now the ʃo-e (which became theta in the Greek alphabet and is still used in writing the name Thomas) and the zo-e appear to have been originally aspirates of the *coronal* type of these letters, and the ʒe and zāl aspirates of the *dental* type. Again, in series 2 we could give no true aspirates of the sounds represented by é and j, although in series 4 we have the disintegrated aspirates ċh and jh. The natural true aspirates of é and j would be sounds closely resembling those of sh and zh, and the Sanskrit ś was always considered a *palatal* consonant.¹ In the Arabic alphabet there was only one letter for the sound of sh, but two each for the sounds of s and z. In Nāgari, on the contrary, there were two signs for sh,² but only one for s (which was classed as a dental), and none for z. In neither alphabet was there a letter for zh, which is a Persian invention; but in Chitrāli (which is of Indian origin) both the sh and the zh appear to exist in duplicate.

It will have been observed that all of the sounds could be evolved by more than one of the processes of differentiation, and that no one letter of a pair in any of the series can be supposed to have had a necessary priority over the other.³

¹ The near approach of these sounds to sibilants is illustrated by the forms mujhe and tujhe (me and thee) side by side with -use, -ise, kise, &c. of the other pronouns.

² One called palatal, the other coronal. Because the latter was classified as a *coronal sibilant*, it is sometimes transliterated as ʃ, which conveys an absolutely false idea of its sound. That it was an *aspirate* is certain, from its being now used to represent the sound of kh and even of kh, as in the word khasra (an index to a village map).

³ It is only in pronunciation that the difference between the two sounds of th in English is recognized. The z is of comparatively late introduction into the alphabet and not often employed in writing, but by its *sound* we instinctively distinguish the *verb* 'to house' from the *substantive* 'house,' just as we do 'to gloze' from 'gloss'; and, per contra, we distinguish the substantive 'use' from 'to use' in the same way as we do 'advice' from 'to advise.' It is the same instinct as that which produces 'hank' from 'to hang,' and 'rent' from 'to rend.'

IV. *General Remarks.*

Diacritical marks are used in the transliteration only when it is otherwise impossible to represent a distinct simple sound by a single letter, and they are used with as much uniformity as is possible. A *dot* below a letter invariably denotes the difference of degree between it and its undotted cognate. A *q* is used for the post-guttural sound of *k*, but \bar{r} , \bar{h} , \bar{t} , \bar{d} , \bar{r} , \bar{s} , \bar{z} , uniformly represent the intensive duplicates of \bar{r} , \bar{h} , \bar{t} , \bar{d} , \bar{r} , \bar{s} , \bar{z} . It may be useful to repeat here that the variants in this series which are most foreign to English pronunciation are the \bar{r} , \bar{q} , and \bar{h} of the backward, and the \bar{t} and \bar{d} of the forward sets. A *line* below *two* letters invariably means that they are pronounced as one, both in quality and quantity; e. g. the $\bar{k}h$, $\bar{g}h$, $\bar{s}h$, and $\bar{z}h$ are simple letters, the aspirated pairs of *k*, *g*, *s*, and *z* bearing to them the same relation as *f* and *v* do to *p* and *b*. The same mark has been used to distinguish (for etymological purposes only) the \bar{s} and \bar{z} ; because in Arabic these letters *are* aspirates. It is also used to distinguish the \bar{n} of nasalization from the consonantal *n*, because the nasalization is as inseparably mingled with the previous *vowel* as the aspiration in the letters $\bar{k}h$, $\bar{s}h$, &c. is mingled with the previous *consonant*. The Arabic \bar{t} is distinguished by two dots, and the \bar{z} by two lines, to show the original affinity of both letters with the Hindustani coronals on the one side and the Arabic aspirates on the other. The \acute{c} and \acute{s} share the same mark, because they both belong in Nāgari to the same class of palatals. The English *ch* is unsuitable to be used for \acute{c} , because it might be mistaken for an aspirate, but, apart from that, it would be awkward to use it for such words as ‘-a \acute{c} chā’ (good), which in English spelling would be reproduced as ‘uchchha’ or even ‘utchchha.’ The consonants which have quality without quantity, e. g. the *h* of the disintegrated aspirates and the *y* of *ky*, are left without any distinguishing mark. The only scientific way of denoting them would be to print them as hollow letters, or in a lighter shade of ink, but that would be too costly. Whenever a word *begins* with two consonants, it may safely be concluded that the second of

the two has no quantity. If a word ends in more consonants than one, the last can have no quantity if it would make the final syllable longer than three moments — ∪. There are some imported words of this character which are written in Hindustani with two consonants pronounced as one, e. g. 'dost,' a friend, which has the measure — ∪, the st being pronounced as one letter, although in dostī (friendship), with the measure — ∪ —, both letters are pronounced separately, as in the lines,

'hai -un kī dostī par ham ko tō badgumānī;
wuh ham kō dost samjheṅ; yih -un kī mihrbānī.'¹

'About his friendship I have misgivings: if he considers me a friend, that is his kindness': of which the metre is

— ∪ | — ∪ — | — ∪ | — ∪ — | .

The final h employed in Persian script to terminate a word ending in a short vowel is omitted in the transliteration; as in the particle 'ki' ('that,' and sometimes 'or'), which can only thus be distinguished from the word 'kih' (small). In poetry, however, Persian words ending in a short 'a' followed by this h are sometimes used as if they ended in a long vowel, e. g.

'-ā-e hō kal, aūr -āj hī kahte hō, ki "jā-ūn";
mānā ki, "hamesha nahīn"; -acéhā,—kō-ī din -aur.'

'You came (but) yesterday, and to-day you say "Let me go";
Agreed to (by me), "not always"; very well—a few days more';
of which the metre is — ∪ | ∪ — ∪ | ∪ — ∪ | ∪ — | and
the syllables hamesha(h) na in the second line constitute the
foot ∪ — ∪.²

¹ The word 'dost' has the quantity of only three moments in Persian also, as in the line, scanned — ∪ | — ∪ — | ∪ — ∪ | — ∪ |

'az har éi bugzarad, sukhan e dost khushtar ast.'

'Of all things that happen (to one), the word of a friend is the most delightful.' In Persian and Urdu poetry the last syllable of a line may be — or — ∪.

² The other points to be noticed in these lines are: (1) the difference in meaning between 'aur' (= and) and '-aur' (= other or more); (2) their difference in quantity, '-aur' having three moments, and 'aur' being reduced from two moments to one; (3) their difference in pronunciation, the initial vowel of 'aur' being tacked on to the l of 'kal,' notwithstanding the comma between them, so that the two words are pronounced not very differently from

It has seemed quite unnecessary to reproduce in Roman type the different characters which the Nāgari system of writing provides for the different sounds of 'n' when pronounced with a guttural, a palatal, a coronal, or a dental consonant. In the modern standard language these sounds do not (like our ng in sing and singer) occur independently. The n when joined to another consonant *after a short vowel* varies in its tone just as it does in English in the words income, finger, luncheon, dungeon, hunter, blunder, lintel, and tinder. After a *long vowel*, it is either pronounced without any modification, in which case it has its own moment of quantity, as in 'sāngar' (a hone-maker), 'jān kar' (having cognizance), which have the measure — ॐ —, or it is changed to an ṅ as in swāng (a theatrical representation), having the measure — ॐ. Thus the verbs 'māṅgnā' (to ask), 'bhāgnā' (to run away), and 'mānnā' (to admit or agree), have each of them the measure — ॐ —. In the same way 'haṅsnā' (to laugh) has the same measure (— —) as 'kasnā' (to pull tight).

A doubled letter in Hindustani always represents two moments of articulation, which is rarely the case in English. Even when a double letter has been substituted for a single one, as is the case in '-ummed' (hope) from the Persian '-umīd,' both letters must be pronounced. This is illustrated in the following lines describing a sorry horse:—

'-is martaba kō bhūk sē pahūcā hāi -uskā ḥāl;
kartā hāi rākib uskā jō bāzār meṅ guzār,
qaṣṣāb pūcḥtā hāi, "mujhe kab karogē yād?"
"-ummedwār ham bhī hāiṅ," kahte hāiṅ you cāmār.'

'From hunger his condition has arrived at this stage; (that) If his rider makes (his) way (on him) through the market-place, The butcher asks, "When will you remember (to send for) me?" (And) "We too are soliciting your patronage" chime in the tanners.'

The metre is — — ॐ | — ॐ — ॐ | ॐ — — ॐ | — ॐ — | and the words

the English word 'colour'; while the initial consonant of '-aur' converts the previous word 'din' (which contains two moments of articulation ॐ ॐ) into a single long syllable —; (4) the optional abbreviation of the long vowels au, ī, o, in the purely symbolic words ho, aur, hī, nahīṅ, and ko-ī.

'qassāb' and '-ummed' have the same measure — — ◡ as the combinations | kartā hāi | and | -is marta |. The word '-ummed' takes *almost* the same time to pronounce as 'home made' in English.¹

An exception to this rule occurs in the case of monosyllabic (triliteral) words introduced from Arabic, e. g. 'shakk' (doubt), 'ḥadd' (a boundary), 'ḥaqq' (verity), &c., which in Hindustani may be pronounced optionally, as if they ended in two consonants or one. The word 'ghamn' (grief) is usually pronounced as if it ended in a single consonant.²

When a w is doubled, the first w often has a slight sound of v; e. g. '-awwal' (first) is pronounced -awwal; 'nawwāb' nawwāb, 'taṣawwur' (imagination) 'taṣavwur.'

The *accent* in Hindustani does not regulate the sense of words, but is regulated by it. Thus a word followed by the emphatic particle hī is invariably accentuated. The accent never alters the *quantity* of a syllable; although in the case of purely symbolic words, of which the vowels may be either short or long, it is reckoned a fault in poetry to make them long when the sense is opposed to their accentuation; or short, if the sense requires them to be accentuated.

Ordinarily the accent falls equally on each syllable, but, if anything, there is a tendency for it to fall on the first. In the case of verbs, it falls on their *radical* rather than on their *inflectional* syllables. But in *causal* verbs, such as 'éalānā' (to set in motion), 'ḍarānā' (to frighten), 'likhānā' (to dictate)—from 'éalnā' (to move), 'ḍarnā' (to fear), 'likhnā' (to write)³—the accent falls, throughout their conjugation, upon the syllable which is the

¹ The other points to notice in these lines are (1) that the final a of 'martaba' (stage), a Persian word ending in an imperceptible h, is used as long; (2) in 'pahunčā' the h is slurred over and the a and u are pronounced together like o.

² It has this quantity in the Persian line—

'gham e fardā na shāyad khurdan imroz,'

'it is no good eating to-day the woes of to-morrow,' of which the metre is
 ◡ --- | ◡ --- | ◡ --- | .

³ In Hindustani the *root* of the causal verb is very often the *past tense* of the simple verb, just as in English the causal of 'to fall' is 'to fell.'

sign of causation, i. e. the last radical letter followed by ā. Hence the words *ćálā*, *ḍarā*, *likhā*, and others of similar formation have a double meaning distinguished by their accent. When they represent the past tense of the *simple* verbs, the accent is on the first syllable, e. g. 'ćálā' (moved) from 'ćálnā.' But when they represent the imperative, or root form, of the *causal* verb, the accent is on the second syllable, e. g. 'ćálá' (make it move) from 'ćálānā.' This is the only instance of accentuation being employed to distinguish words of the same spelling; and it will be seen that it confirms the rule already laid down; for it is the meaning of the word which alters its accentuation, and not the accent which alters the meaning.

The line quoted on page xviii is scanned as follows:—

'-āg -is ghar | meṅ lagī -ai | sī ki jo thā | jal gayā.'

Using spaces to denote comparative pauses, the line should be read as follows:—

'-āg -is ghar meṅ lágī, -aisī, ki jó thā, jal gayā.'

The accent falls on the first part of *lagī*, because that contains the radical part of the word; on 'jo,' because the word means, not what, but *whatever*;¹ and on '-is,' because 'yih ghar' (this *particular* house—the poet is speaking of his own *heart*) is the subject of the whole sentence.

¹ That is to say, it does duty for *both* the relative and the correlative. In the same way the o of the Latin 'totus' in the full phrase 'totus quotus' (as much as) is short, but in 'totus,' used alone for both terms, it is long. I am aware that this is etymology of the type stigmatized as pertaining to the 'Bow-wow' and 'Pooh Pooh' theories. The orthodox account of 'totus' (= the whole of) is, that it is derived from a root TU (to swell), the *clamor concomitans*, presumably, of a gang of labourers, disabled by indigestion, and crying out, 'too, too, too, too.'

'Oh that this too too solid flesh would melt!'

But it must be obvious that a *total* is not necessarily anything *swollen*, for it may be large or small, and the same total may be expressed in large or small numbers (e. g. £1 or 240d.). What it is, is just *as much as* the individual computer is obliged to make it by adding together units, which are also of his own making.

The lines quoted on p. xv of the Preface are scanned as follows:—

‘maiṅ nē mānā | ki taghāful | na karoge | lekin
khāk ho jā | -əngĕ ham tum | kō khabar ho|te tak.’

They should be read,

‘maiṅ nē mānā ki taghāful ná karoge lékin
khāk ho jā-əngĕ hām tum kō khábar hote tak.’

The words taghāful and khāk are sufficiently emphasized by their quantity; ‘na’ requires to be made emphatic as the denial which is in contrast with the positive assertion introduced by ‘lekin,’ ‘ham’ as contrasted with ‘tum ko,’ and ‘khabar’ as the leading word of the whole statement.

The following lines are of the same metre:—

‘-ab jō, ghabrā | kĕ, yih kahte | hāṅ, ki “mar jā | -enge,”
markĕ bhī éai | n na pāyā, | to kidhar jā | -enge?’

‘If we say now, whenever we are discouraged, “we will die (and be done with it),” (suppose that) after dying, we have found no ease, whither shall we go then?’ They should be read,—

‘-áb jō ghabrā kĕ yih kahte hāṅ ki “már jā-enge”
már kĕ bhī éain ná pāyā, to kídhār jā-enge?’

This note would not be complete without one or two samples of Hindi poetry, in which full value is given to every moment of sound by the pronunciation of a vowel in every short syllable, and in which it is almost impossible to avoid the correct accentuation. I select some lines to which a certain kind of romance is attached. Parbīn Rā-i Pāturi¹ was the name of a poetess who was highly esteemed by Rāja Indarjīt Singh of Uṛchā in Bundelkhand. The Emperor Akbar, having heard of her accomplishments, desired to see her, and ordered the Rāja to send her to Agra. While the Rāja was debating what course to pursue, Parbīn Rā-i entered the council-chamber, and recited the following lines:—

‘-ā-i hāṅ bījhana mantra tumhen, nija swāsana son sigarī
mati go-ī;
deha tajau, ki tajau kula kāni? -ajaṅ na lajaṅ,—laji hai
saba ko-ī;

¹ ‘Pāturi’ means a ‘dancing girl,’ by race.

hātha rahai paramāratha swāratha, ċitta biċāri kahau
 puni,—so-ī
 jā men rahai prabhu kī prabhutā—aru mora patibrata
 bhanga na ho-ī.'

'I have come to you to learn your decision, having purged my
 whole mind from selfish wishes;

Risk you the body, or risk you the honour of your race? ¹ this
 day I blush not, though all shall be ashamed.

Let the supreme aim be grasped as your own aim. Take
 thought, and so pronounce judgement—(May it be) one

In which the sovereignty of my lord shall be maintained; and
 the honour of my womanhood *not destroyed*.'

The Rāja having refused to send her, the Emperor imposed on
 him a fine of ten million rupees. The poet Keśava dās was then
 sent to intercede with Akbar's favourite Hindu minister Bīrbal,
 who obtained the remission of the fine. Keśava dās applauded him
 in the following lines:—

'pāwaka pakshi, pasū, naga nāga, nadī nada,—loka, raċyo,
 dasa ċārī;

kesava! deva -adeva raċyo, nara deva raċyo; raċanā na
 niwārī.

raċi kai nara nāha, balī, bara bīra, bhayo krita kṛitya
 mahābratadhārī;

dai kara tāpana -āpana tāhi diyo karatāra dō-ū kara tāri.'

'Holy (is He who) made birds, and beasts, and mountain snakes,
 and all rivers,—fourteen worlds.

Oh Kesava! He made divinities and the undivine, he made
 godlike men;—His making is in no wise restricted.

¹ It must be understood that she is speaking, as to *pride of race*, on perfect terms of equality with the Rāja. If *he* is a Bundela prince, *she* is a Pāturi, bound as much as he to act up to the obligations of her caste, *ne quid detri-menti respublica capiat*. Politics are *not* her business; but, though she perceives that apparently either she, or the Rāja, will be sacrificed to the Emperor's whim, she looks to him, as King, to find some plan for avoiding either event.

Having created a ruler of men, the hero Balbīr, He was (rejoiced), as one who has done his work after long years of self-sacrifice.¹

To *him* (then He) the creator (of all things) imparted His own warmth of generosity, with the palms of both hands.'

After this, Parbīn Rā-i, being assured of a courteous reception, presented herself before the Emperor, and the following verses are said to have been exchanged on the occasion:—

Akbar.

'yuvana śalata tiya deha te : śaṭaki śalati kihi heta ?'

Parbīn.

'manamatha bāri masāla ko : saṅtī sihāra leta.'

Akbar.

'ūṅcē hwai sura basa kiye : sama hwai nara basa kīna.'

Parbīn.

'-aba patāla basa karana ko : ḍharaki payāno kīna.'

A. 'Youth departs from women's bodies: does their *brilliance* through *any* cause depart?'

P. '(If) the passion of love having lit a torch: should (afterwards) brandish the cold stick.'

A. 'On high you have subdued heavenly bodies: on the level you have subdued (only) men.'

P. 'By this time, (possibly) to bring hell into subjection: I have started on my downward course.'²

In the last line there is a play on the words 'basa karana,' which may mean '*subdue*,' or ' *dwell*,' i. e. 'make a home of.'

Then Parbīn Rā-i took her leave in the following lines, in which 'patarī' (a broad leaf, used as a plate in the feasts given by the charitable to Brahmīns) is a play upon her own caste name:—

'binatī rāya prabīna kī : suniye, sāha sujāna ;
jḥūṭhī patarī bhashata haiṅ : bārī, bāyasa, swāna.'

¹ If it were not for the lamentable divorce between Hindī and Urdū, there are no more fitting words in Hindustani to inscribe under the name of Sir Saiyid Aḥmad, Khān Bahādur, at Aligarh, than 'krita kṛitya mahābrata dhārī.'

² It will be observed that Akbar fancies that he is in love, and that Parbīn Rā-i resists his advances by pleading her mature age.

‘Hear, O good-natured king, the parting obeisance of Rā-i Parbīn. (They who) feed on once-used leaves are Bārīs, or crows, or dogs.’ (Bārī being the name of a caste whose duty it is to provide leaves to be used as plates at feasts, and to clear them away afterwards.)

These verses afford specimens of two out of three main *classes* of the metres employed in Hindi poetry; which are, however, of very great variety in each class. In the lines first quoted both the number of syllables and the quantity of each syllable are determined by rule; so that in each line there must be *the same number of syllables, and also the same number of moments*. This particular variety consists of seven dactyls and one spondee. In the third line of Keśava dās’ stanza two short syllables are prefixed, making the line consist of eight anapaests and one long syllable. But the varieties of this class may be of almost any number of syllables from four to forty, arranged in different feet.

The remaining quotations are in the dohā metre, which is of quite a different class. The number of *syllables*, and also their *quantity*, except at stated periods, is optional, but each line must contain the same number of *moments*. In the dohā there must be twenty-four moments with a pause after the thirteenth. The last two syllables of each line must be a trochee (— ∪), and the last syllable but one before the pause must be short. There are many other metres of this class also—having *the same number of moments in each line, but not necessarily the same number of syllables*. A third class is that in which the lines must have *the same number of syllables*, but these may be optionally long or short, so that the lines *have not necessarily the same number of moments*. The following stanza of this class has thirty-one syllables in each line, with a pause after the sixteenth:—

‘mrigana kī, mīnana kī, éanéalā-ī éashana meṇ;
 motina kī, hīrana kī, jyoti hai radana meṇ.
 -oṭhana meṇ -ā-ī hai miṭhā-ī saba simiṭi kai,
 dākha meṇ, na -ūkha meṇ, na swādasaradana meṇ.
 mahākabi, bālama ke khule haiṇ visāla bhāla,
 rātaudina rājata masāla sī sadana meṇ;
 bidhana gulāba kaiso -atara -utāra, māno,
 éanda kī nikā-ī rākhī pyārī ke badana meṇ.’

'In her eyes is the mobility of antelopes, of fishes; in her teeth is the lustre of pearls, of diamonds.

To her lips have come all sweetnesses gathered together, not (one is left) in the grape, nor in sugar-cane, nor in musk melons.

The broad forehead of her husband, O Mahākabi, is thrown into bright relief, (for) night and day there gleams (a light) like a torch in the house.

You may suppose that Brahma, having extracted (it) like attar of roses, has instilled the pure essence of the moon into the countenance of the beloved.'

In the third line there is a play on the word 'bhāla,' which may mean 'forehead' or 'good luck.' The verb 'khulnā' (lit. to be, or come, open) means either to expand (as a flower), or to be detached from anything, and it often has the sense of being detached from a background, or, as we say, of standing out, and inviting the gaze. The word 'bidhana' (Disposer) is a name of Brahma the creative power. Mahākabi is the name of the poet.

The arrangement of the vocabulary is in the order of the letters of the Persian alphabet. It should be observed that the sequence of words under each initial letter is determined by its succeeding *consonants*; the vowels counting for nothing, unless they are long vowels, which are represented in Persian by consonants. I have however separately arranged the words beginning with a hamza in the order of the Nāgari vowel syllables, and words beginning with the Nāgari aspirated letters (which are all of pure Indian origin) are classed by themselves immediately after the simple initial letter to which they are related.

The following table gives a list of all the characters employed, with their names in Persian or Hindi, their origin, and their numerical value in chronograms.¹ It should be remarked that the Nāgari letters are named after their *syllabic* sounds so that each consonant has as many forms and names as there are vowels; but it is sufficient to name it by the first of them.

¹ This has been held to afford some indication of the process of development of varieties of sound.

Roman character employed in transliteration.	Language to which the sound belongs. A. Arabic; T. Turkish.	Name of the letter in Persian : as transliterated ; according to current English spelling.	Numerical value in Arabic and Persian chronograms.	Name of corresponding character in Nagari.	Phonetic value in Hindustani.
P	A. P. H.	-alif Ullif or hamza Humze	1	-akāra -ikāra -ukāra -ākāra -īkāra -ūkāra -ekāra -aikāra -okāra -aukāra	As a consonant it denotes the initial sound common to all vowels pronounced by themselves, but when written above the vowel <i>a</i> denotes the long <i>a</i> of 'father.'
b	A. P. H.	be	2	bakāra	The English b.
bh	H.	Pay	(2)	bhakāra	The English bh in 'abhorrence'.
p	P. H.	pe	(2)	pakāra	The English p.
ph	H.	te	400	phakāra	The English ph in 'Clapham'.
t	A. P. H.	Tay	400	takāra	A dental t.
th	H.	te	(400)	thakāra	A dental th as in the French 'thé' (tea).
t̄	H.	te	(400)	ṭakāra	The English t in 'shot'.

Roman character employed in transliteration.	Language to which the sound belongs. A. Arabic; T. Turkish.	Name of the letter in Persian ; as transliterated ; according to current English spelling.	Numerical value in Arabic and Persian chronograms.	Name of corresponding character in Nagari.	Phonetic value in Hindustani.
th	H.	ge	500	thakāra	The English th in ' Chatham '.
s	A. A.P.H.	Say	3	jakāra	A dental s. In Arabic the th of ' think '.
j	H.	Jeem	(3)	jhakāra	The English j, <i>not</i> dge.
jh	P. H.	Chay	(3)	chakāra	The English jh.
ç	P. H.	çe or jīm Fārsī	(3)	chakāra	The English ch, or t in ' nature '.
ch	H.	he	8	chakāra	The English chh.
h	A.	Hay	600	chakāra	A strong h.
kh	A.P.	Darl	4	dhakāra	like the Scotch ch in ' loch '.
d	A.P.H.	Darl	(4)	dhakāra	A dental d.
dh	H.	Darl	(4)	dhakāra	A dental dh as in ' adhesive '.
d	H.	Zarl	700	dhakāra	The English dh in ' Todhunter '.
dh	H.	Ray	200	dhakāra	A dental z. In Arabic the th of ' other '.
z	A.P.H.	Ray	(200)	dhakāra	The French or Scotch r.
r	H.	Ray	(200)	dhakāra	The coronal r.
r	H.	Ray	(200)	dhakāra	The coronal r + h.
rh	H.	Ray	(200)	dhakāra	The coronal r + h.

z	A. P.	ze	Zay	7		The English z.
zh	P.	zhe	Seen	(7)	sakāra	The English si in 'occasion'.
s	A. P. H.	sin	Sheen	60	shakāra	The English s, when not pronounced like z.
sh	A. P. H.	shin		300	śakāra	The English sh in 'shall,' but the Nāgari śhakāra is often used to denote the sound of kha.
ś	H.					between s and sh, but generally used now for sh by those who employ the sh for kh. v. śhakāra.
ṣ	A.	ṣād	Sard	90		A strong s.
z	A.	zād	Zard	800		In India and Persia a strong z. In Arabic dh.
t	A.	to-e	To-ay	9		like the t.
z	A.	zo-e	Zo-ay	900		like the z.
ṛ	A.	-ain	Eyne	70		like the (r) in "Orse" (for Horse).
gh	A. P. T.	ghain		1000		The aspirate of g. The reverse sound of kh.
f	A. P.	fe	Fay	80		The English f.
q	A. T.	qāf	Calf	100		The English ck.
k	A. P. H.	kāf	Calf	20		The English k.
kh	H.					The English kh in 'Cookham'.
g	P. H.	gāf or kāf Fārsī	Garf	(20)	kakāra khakāra gakāra	The English g in 'get' and 'give'.
gh	H.				ghakāra	The English gh in 'Egham,' 'ghastly'.
l	A. P. H.	lām	Larm	30	lakāra	The English l.
m	A. P. H.	mīm	Meem	40	makāra	The English m.
n	A. P. H.	nūn	Noon	50	nakāra	The English n.
w	A. P. H.	wāw	Wow	6	wakāra or vakāra	The English w and v (also ū, o, and au).
v						
h	A. P. H.	he	Hay	5	hakāra	The English h.
y	A. P. H.	ye	Yea	10	yakāra	The English y (also ī, e, ai).

ERRATA.

- Page 25, l. 31, *for* lagā *read* lagī.
„ 94, l. 15, *after* kī *insert* māṅ ke.
„ 99, l. 10, *for* laṭṭhe *read* latte.
„ 173, l. 2, *for* cūhe, dattiyāṅ *read* cūhe dattiyāṅ.

bismi l lāhi r raḥmāni r raḥīm

—♦—
dībāja
—♦—

khudāwand e karīm kā shukr, -apnī goyā-i kī bisāṭ
bhar to, -adā ho hī nahīn saktā; -us kī bandanawāziyon aur
hazāron lākhon ni-maton kī mukāfāt kā ḥauṣala—

‘choṭā mūnḥ, baṛī bāt.’

paighambar ṣāhib kī madḥ, -apnī -irādat e nāqīṣ kī qadr
to, ban hī nahīn partī; -un kī shafqaton aur dilsoziyon kī
talāfī kā da-wā—

‘-itnī sī jān, gaz bhar kī zabān.’

ḥamd o na-t ke ba-d, wāzih ho, ki harcand -is mulk meṅ
mastūrāt ko paṛḥāne likhāne kā riwāj nahīn, magar phir bhī
baṛe shahron meṅ ba-z sharīf khāndānon kī -akṣar -auraten
qur-ān e majīd kā tarjuma, mazhabī masā-il aur naṣā-ih ke
-urdū risāle paṛḥ paṛḥā liyā kartī haiṅ. main khudā kā shukr
kartā hūṅ, ki main bhī dihlī ke -ek -aise hī khāndān kā
-ādmī hūṅ.

khāndān ke dastūr bamūjib merī larḳiyon ne bhī ‘qur-ān e
sharīf aur -us ke ma-nī,’ ‘qiyāmat nāma,’ ‘rāh e najāt,’ waghai-
ra— -is qism ke choṭe choṭe -urdū ke risāle ghar kī baṛī būrhiyon

se parhe. ghar meṅ rāt din parhne likhne kā éarcā to rahtā hī thā;—main dekhtā thā, ki, ham mardon kī dekhā dekhī, lar-kiyon ko bhī -ilm kī ṭaraf -ek khāṣṣ raghbat hai; lekin -us ke sāth hī mujh ko yih bhī ma-lūm hotā thā, ki nire mazhabī khayālāt bacéon ke munāsib e hālat nahīn; aur jo mazāmīn -in ke pesh e nazar rahte hain, -un se -in ke dilon ko -afsurdagī, -in kī ṭabī-aton ko -inqibāz, aur -in ke zihnon ko kundi hotī hai. tab mujh ko -aisī kitāb kī just jū hū-ī, jo -akhlāq o naṣā-ih se bharī hū-ī ho, aur -un mu-āmalāt meṅ, jo -auraton ko -apnī zindagī meṅ pesh -āte hain, aur -auraten, -apne tawahhumāt aur jahālat aur kajrā-ī kī wajh se, hamesha -un meṅ mubtalā -e muṣibat o ranj rahā kartī hain, -in ke khayālāt kī -islāh aur -in kī -ādāt kī tahzīb kare; aur kisī dilcasp perāya meṅ ho, jis se -un kā dil na -uktā-e, ṭabī-at na ghabrā-e. magar tamām kitābkhāna éhān mārā, -aisī kitāb kā patā na milā, par na milā. tab main ne -is qiṣṣa kā manṣūba bāndhā. tīn baras hū-e, main jhānsī meṅ thā, ki -akbarī kā hāl qalamband kiyā; lar-kiyon ko to -is kā wazīfa ho gayā, aur har roz khatm e kitāb kā taqāzā shurū-kiyā; yahān tak ki derh baras ke ba-d -aṣgharī kā hāl bhī likhā gayā. hote hote -is kitāb kā éarcā muḥalla meṅ hū-ā, aur éand -auraten -is ke sunne ko -ā-īn. jis ne sunā rījh ga-ī; -ūncé -ūncé gharon meṅ kitāb mangwā-ī ga-ī; naql lene ke -irāde hū-e. -isī -aṣnā meṅ, barī lar-ki kā -aqd kar diyā gaya, aur ba ṭaur jauhar e beshbabā yih kitāb main ne -us ke jahez meṅ dī. -us kī susrāl meṅ bhī -is kitāb kī shuhrat khūb hū-ī. jab main ne dekh liyā, ki yih kitāb -auraton ke liye nihāyat mufīd hai, aur khūb dil lagā kar parhtī aur suntī hain, tab -is ko janāb ṣāhib dā-irekṭar bahādur madāris mamālīke shīmālī-o maghrabī ke zarī-a se sarkār meṅ pesh kiyā. sarkār kī qadr-dānīne to merī -ābrū, aur -is kitāb kī qīmat ko -aisā barhāyā, ki main bayān nahīn kar saktā. main ne khāṭir khwāh -apnī murād, aur miḥnat kī dād pā-ī.

jo kuch waqt -is kitāb kī taṣnīf meṅ ṣarf hū-ā, -us ke -alāwa muddaton yih kitāb -is gharaz se pesh e naṣar rahī, ki bolī bā muḥāwara ho, aur khayālāt pākīza, aur kisī bāt meṅ -āward aur banāwaṭ kā dakhḷ na ho. ġunki bilkull na-e ṭaur kī kitāb hai, -ājab nahīn, ki phir bhī -is meṅ kasr rah ga-ī ho. nāzīrīn se tawaqquṭ hai, ki ma-zūr rakheṅ ; kyūnki -is ṭarz meṅ yih pahlī hī taṣnīf hai.

al-ʿabd

nazīr -aḥmad

waffāqahu *Ilāhu* it tazawwuda liḡhad

bismi l lāhi r raḥmāni r raḥīm

jo -ādmī duniyā ke ḥālāt par kabhī ghaur nahīn kartā, -us se ziyāda ko-ī bewuqūf nahīn hai; aur ghaur karne ke wāṣṭe duniyā meṅ hazāron ṭarah kī bāteṅ haiṅ, lekin sab se -umda aur ṣarūrī -ādmī kā ḥāl hai. ghaur karnā ḥāhiye, ki, jis roz se -ādmī paidā hotā hai, zindagī meṅ marnē tak, -us ko kyā kyā bāteṅ pesh -ātī haiṅ, aur kyūnkar -us kī ḥālat badlā kartī hai. -insān kī zindagī meṅ sab se -acēḥā waqt laṛakpan kā hai,— is -umr meṅ -ādmī ko kisī ṭarah kī fikr nahīn hotī, mān bāp nihāyat shafaqat aur mahabbat se -us ko pālte haiṅ, aur jahān tak bas ḥāltā hai, -us ko -ārām dete haiṅ. -aulād ke -acēḥā khāne -acēḥā pahinne se mān bāp ko khushī hotī hai, balki mān bāp -aulād ke -ārām ke wāṣṭe -apne -ūpar taklif aur ranj gawārā kar lete haiṅ. mard, jo bāp hote haiṅ,—ko-ī miḥnat aur maz-dūri se kamāte haiṅ, ko-ī peshā karte haiṅ, ko-ī saudāgarī, ko-ī naukarī;—gharaz, jis ṭarah ban partā hai, -aulād kī -āsāyish ke wāṣṭe rupīya paidā karte haiṅ. -aurateṅ jo mān hotī haiṅ, —agar bāp kī kamā-ī ghar ke kharāc ko kāfī nahīn hotī,—ba-z -auqāt khud bhī rupīya paidā karne ke wāṣṭe miḥnat kiyā kartī haiṅ; ko-ī mān silā-ī kā sītī hai; ko-ī goṭā buntī hai; ko-ī ṭopiyan kārhtī hai; yahān tak ki ko-ī muṣibat māri mān ḥāḥā kāt kar, ḥākkī pīs kar, yā māmāgarī kar ke, -apne bacēṅ ko pālṭī hai.

-aulād kī mahabbat jo mān bāp ko hotī hai, hargiz banāwat

aur zāhirdāri kī nahīn hotī, balki sacī aur dilī maḥabbat hai, aur **khudā ta-ālā** ne, jo baṛā dānā hai, -aulād kī yih māmatā mān bāp ko -is liye lagā dī hai, ki -aulād parwarish pā-e. -ibtidā-e -umr meṅ baćce nihāyat bebas hote haiṅ, na bolte, na samajhte, na ćalte, na phirte. -agar mān bāp maḥabbat se -aulād ko na pālte, to baćce bhūkoṅ mar jāte; kahān se -un ko roṭī miltī? kahān se yih kapṛā lāte? aur kyūnkar bare hote?

-ādmī par kyā mauqūf hai? jānwaroṅ meṅ bhī -aulād kī mānatā bahut sakht hai. murghī baćcoṅ ko kis ṭarah pālī hai! dīn bhar -un ko paronoṅ meṅ ćhipā-e baiṭhī rahtī hai, aur -ek dāna -anāj kā bhī -us ko miltā hai, to -āp nahīn khātī, baćcoṅ ko búlā kar ćoṅce se -un ke -āge rakh detī hai; aur -agar ćil yā billī -us ke baćcoṅ ko mārṇā ćāhe, to -apnī jān kā khayāl na kar ke, laṛne aur marne ko maujūd ho jātī hai. gharaz yih khāṣṣ maḥabbat mān bāp ko širf -is liye **khudā** ne dī hai, ki ćhoṭe se nanhe nanhe baćcoṅ ko jo zarūrat ho, -aṭkī na rahe; bhūk ke waqt khānā, aur piyās ke waqt pānī, sardī se baćne ko garm kapṛā, aur har ṭarah kī -ārām kī ćiz waqt munāsib par mil jā-e.

dekhne se yih bāt ma-lūm hotī hai, ki yih khāṣṣ maḥabbat -usī waqt tak rahtī hai, jab tak baćcoṅ ko zarūrat aur -iḥtiyāj hotī hai; jab murghī ke baćce bare ho jāte haiṅ, wuh -un ko paronoṅ meṅ ćhipānā ćhor detī hai, aur jab baćce ćal phir kar -apnā peṭ -āp bhar lene ke qābil ho jāte haiṅ, murghī kućh bhī -un kī madad nahīn kartī, balki jab bahut bare ho jāte haiṅ, to -un ko -is ṭarah mārne lagtī hai, goyā wuh -un kī mān nahīn hai. -ādmī ke mān bāp kā bhī yibī ḥāl hai; jab tak baćca bahut ćhoṭā hai, mān dūdh pilātī hai, aur -us ko god meṅ -uṭhā-e phirtī hai; -apnī nīnd ḥarām kar ke, baćce ko thapak thapak kar sulātī hai; jab baćca -itnā siyānā hū-ā, ki wuh khićrī khāne lagā, mān dūdh bil kull ćhuṛā detī hai, aur wuhī dūdh jis ko

barson piyār se pilātī rahī, sakhtī aur beraḥmī se nahīn pine detī; karwī cizen lagā letī hai, aur baćca zidd kartā hai, to mārī aur ghuraktī hai. cānd roz ke ba-d baćcon kā yih ḥāl ho jātā hai, ki god meṅ lenā tak nāgawār hotā hai.

kyā tum ne -apne cōṭe bhā-ī bahin ko -is bāt par mār khāte nahīn dekhā, ki mān kī god se nahīn -utarte haiṅ ? mān khafā ho rahī hai, ki 'kaisā nāhamwār baćca hai! -ek dam ko god se nahīn -utartā.' -in bāton se yih mat samjho, ki mān ko ma-ḥabbat nahīn rahī; balki har ḥālat ke sāth -ek khāṣṣ ṭarah kī maḥabbat hotī hai. -aulād kā ḥāl yaksān nahīn rahtā; -āj dūdh pīte haiṅ, kal khāne lage; phir pānw cālnā sikhā; jitnā baṛā baćca hotā gayā, -usī qadr maḥabbat kā rang badaltā gayā; laṛke aur larḳiyān paṛhne aur likhne ke wāṣṭe kaisī kaisī māreṅ khāte haiṅ ! -agar cī bewuqūfī se baćce na samjheṅ, lekin mān bāp ke hāthon se jo taklif bhī tum ko pahunće, wuh zarūr tumbāre -apne fā-ida ke wāṣṭe hai.

tum ko dunyā meṅ, mān bāp se -alag rah kar, bahut dinon jinā paṛegā; kisi ke mān bāp tamām -umr zinda nahīn rahe. khushnaṣīb haiṅ wuh laṛke aur larḳiyān, jinon ne mān bāp ke jīte jī -aisā hunar aur -aisā -adab sikhā, jis se -un kī tamām zindagī khushī aur -ārām meṅ guzrī! aur nihāyat badqismat hai wuh -aulād, jinon ne mān bāp kī zindagī kī qadr na kī, aur jo -ārām mān bāp kī ba daulat -un ko muyassar hū-ā, -usko -akārat kiyā, aur -aise -acche farāghat aur befikrī ke waqt ko sustī aur khel kūd meṅ zā-i- kiyā, aur -umr bhar ranjo muṣibat meṅ kāṭī; -āp -azāb meṅ rahe, aur mān bāp ko bhī -apne sabab -azāb meṅ rakhā. marne par kuch mauqūf nahīn, shāhī biyāh hū-e pīche -aulād mān bāp se jīte jī cḥūṭ jātī hai; jab -aulād jawān hotī, mān bāp buḍhe ho jāte haiṅ, aur khud -aulād ke muḥtāj ho jāte haiṅ. pas jawān hū-e pīche -aulād ko,—mān bāp se madad milnī to dar kinār,—khud mān bāp kī khidmat aur madad karnī partī hai.

laṛkṇ aur laṛkiyoṇ ko zārūr soṇā́ cáhiye, ki māṇ bāp se -alag hū-e piṇe -un kī zindagī kyūṅkar guzaregī. duniyā meṇ bahut bhārī bojḥ mardoṇ ke sir par hai. duniyā meṇ khānā, kaprā, aur rozmarra ke kharác kī sab cizen rupiya se ḥāṣil hotī haiṇ, aur sab khaṭrāg rupiya kā hai; -auratoṇ ko baṛī khushī kī bāt hai, ki -akṣar kamāne aur rupiya paidā karne kī miḥnat se maḥfūz rahtī haiṇ; dekho, mard kaisī kaisī sakḥt miḥnat karte haiṇ, ko-ī bhārī bojḥ sar par -uṭḥātā hai, ko-ī lakṛī dhotā hai;—sunār, lohār, ṭhaṭherā, kaserā, kandlagar, zarkob, dabkiya, tārkaṣh, mulamma-sāz, jaṛiya, salmasitārawāla, baṭaiyā, bidarsāz, mīnāsāz, qala-īgar, sādakār, ṣaiqalgar, -ā-īnasāz, zardoz, manhiyār, na-lband, nagīnasāz, kāmdāniwālā, sāngar, niyāriya, dhaliya, baṛha-ī, kharrādī, nāriyalwālā, kanghīsāz, baṅspher, kāghazī, julāha, rafūgar, rangrez, chípi, darzī, dastārband, -alāqa-band, naiáband, močí, muhrkan, sangtarāsh, ḥakkāk, mi-mār, dabgar, kumhār, ḥalwā-ī, telī, tambolī, rangsāz, gandhī, wa ghaira—jītne peshawāle haiṇ, sab ke kāmoṇ meṇ barābar darjā kī taklif hai; aur yih tamām taklif, rupiya kamāne ke wāṣṭe, mard sahte aur -uṭḥāte haiṇ.

lekin -is bāt se yih nahīṇ samajhnā cáhiye, ki -auratoṇ se, siwā-e khāne aur so rahne ke, ko-ī kām duniyā kā muta-alliq nahīṇ hai; balki khānadārī ke tamām kām -auratoṇ kartī haiṇ. mard -apnī kamā-ī -auratoṇ ke -āge lā kar rakh dete haiṇ, aur -auratoṇ -apnī -aql se -usko -aise bandobast aur salīqa ke sāth -uṭḥātī haiṇ, ki -ārām ke siwā-e, -izzat aur nām par ḥarf nahīṇ -āne pātā. pas, -agar ghaur se dekho, to duniyā kī gārī, jab tak -ek pahīya mard kā, aur dūsrā pahīya -aurat kā na ho, ál nahīṇ saktī. mardoṇ ko rupiya kamāne se -itnā waqt nahīṇ baṇtā, ki -us ko ghar ke cḥoṭe cḥoṭe kāmoṇ meṇ ṣarf karen. -ai laṛko, wuh bāt sīkho, ki mard ho kar tumhāre kām -ā-e; aur -ai laṛkiyo, wuh hunar ḥāṣil karo, ki -aurat hone par tum ko -usse khushī aur fā-ida ho. be shakk -aurat

ko **khudā** ne mard kī ba nisbat kisī qadr kamzor paidā kiyā hai; lekin hāth, pānw, kān, -āp̄kh, -aql, samajh, yād,—sab mard ke barābar -auraton ko diye haiṅ. larke -inhīṅ cizon se kām le kar, -ālim, ḥāfiz, ḥakīm, kāriḡar, dastkār, har fann meṅ t̄āq, aur har hunar meṅ mashshāq ho jāte haiṅ; larkeyān -apnā waqt gurīyān khelne aur kahāniyān sunne meṅ khotī haiṅ,—behunar rahtī haiṅ; aur jin -auraton ne waqt kī qadr pahcānī, aur -us ko kām kī bāton meṅ lagā diyā, wuh mardon kī tarah duniyā meṅ nāmwar aur mashhūr hū-ī haiṅ, jaise nūrjahān begam, zebunnisā begam, yā -in dinon meṅ nawāb sikandar begam yā -angrezon kī shābzādī malika wiktoriyā; yih wuh -auraten haiṅ, jinon ne -ek choṭe se ghar aur kunbe kā nahīṅ, balki mulk aur jahān kā bandobast kiyā.

ba-z nādān -auraten khayāl karte haiṅ, ki 'bahut parh kar, kyā mardon kī tarah maulavī honā hai? phir miḡnat karne se kyā fā-ida?' lekin, -agar ko-ī -aurat ziyāda parhga-ī hai, to be shakk -us ne ziyāda fā-ida bhī ḥāsil kiyā hai. ham -is bāt se -inkār nahīṅ karte, ki ziyāda -ilm -auraton ko parhnā zarūr nahīṅ, lekin jis qadr zarūr hai, -us ko kitnī -auraten ḥāsil kartī haiṅ? kam se kam -urdū parh lenā nihāyat zarūr hai; -agar -itnā nahīṅ hai, to be shakk ḥarj hotā hai; —yā -apne ghar kī bāt ghairon par zāhir karnī partī hai, yā -us ke chipāne se nuqsān hotā hai. -auraton kī bāteṅ -akṡar ḥayā aur parde kī hotī haiṅ, lekin -apnī mā bahin se kabhī -un ko zāhir karne kī zarūrat hotī hai, aur -ittifāq se māṅ bahin waqt par pās nahīṅ hotīṅ, -aisī šurat meṅ, yā to ḥayā ko bālā-e-t̄āq rakhnā partā hai, yā na kahne ke sabab nuqsān -uṭhānā hotā hai.

likhnā, ba nisbat parhne ke, kisī qadr muṡkil hai; lekin -agar ko-ī shakkḡh kisī kitāb se cār saṡaren roz naqlkiyā kare, aur -usī qadr -apne dil se banā kar likhā kare, aur -iṡlāḡ liyā kare, to zarūr cānd mahīnon meṅ wuh likhnā sīkh jā-egā.

khushkhattī se maṭlab nahīn ; likhnā -ek hūnar hai, jo zarūrat ke waqt bahut kām-ātā hai ; ghalat ho, yā ḥarf badṣūrat aur nādurust likhe jā-ēn, to bedil ho kar maṣḥq ko mauqūf mat karo. ko-ī kām ho, -ibtidā meṅ -acēhā nahīn hū-ā kartā ; -agar kisī bare ʿālim ko -ek ṭopī katarne aur sīne ko do, jis ko kabhī -aisā -ittifāq na hū-ā ho, zarūr wuh ṭopī ko kharāb karegā.

ʿālnā phirnā, jo tum ko -aisā -āsān hai, ki be takalluf daurte phirte ho,—shāyad yād na rahā ho, ki tum ne kis mushkil se sikhā,—magar tumhāre mān bāp aur buzurgoṅ ko ba khūbī yād hai, ki pahle tum ko be sahāre baiṭhnā nahīn -ātā thā ; jab tum ko god se -utār kar nīce biṭhāte the, -ek -ādmī pakre rahtā thā, yā takiya kā sahārā lagā dete the ; phir tum ne gir par kar ghuṭniyoṅ ʿālnā sikhā ; phir kharā hona, lekin ʿārpā-ī pakar kar ; phir jab tumhāre pān-oṅ ziyāda maḥbūṭ ho ga-e, rafta rafta ʿālnā -ā gayā ; magar ṣadhā maṭṭaba tumhāre cōṭ lagī, aur har roz tum ko girte sunā. -ab. wuhī tum ho, ki khudā ke faḍl se, mā shā 'llāh ! daurte daurte phirte ho. -isī ṭarah -ek din likhnā bhī -ā jā-egā. aur farḥ karo, tum ko larḳoṅ kī ṭarah -acēhā likhnā na bhī -ātā, tāham ba qadre zarūrat to zarūr -ā jā-egā, aur yih mushkil to na rahegī, ki dhoban ke kaproṅ aur pīsnewālī kī pīsā-iyōṅ ke wāṣṭe dīwār par lakīreṅ khenṭī phiro, yā kankar patthar joṅ kar rakho. ghar kā ḥisāb kitāb, lenā, denā, zabānī yād rakhnā bahut mushkil hai ; aur ba-ḥ mardoṅ kī ʿādat hotī hai, ki jo rupīya paisā ghar meṅ diyā karte haiṅ, -us kā ḥisāb pūchā karte haiṅ ; -agar zabānī yād nahīn hai, to mard ko shubha hotā hai, ki yih rupīya kahān kharē hū-ā ! aur -āpas meṅ nāḥaqq kā ranjo fasād paidā hotā hai. -agar ʿaurateṅ -itnā likhnā bhī sīkh liyā karen, ki -apne sa-majhne ko kāfī ho, to kaisī -acēhī bāt hai !

likhne parhne ke ʿālawā, sīnā pironā, khānā pakānā,—yih donoṅ hūnar har -ek larkī ko sīkhne zarūr haiṅ. kisī -ādmī ko yih

hāl ma-lūm nahīn hai, ki -āyanda -us ko kyā -ittifāq pesh -ā-egā; bare -amīr aur bare daulatmand yakāyak gharīb aur muhtāj hojāte hai; -agar ko-ī hunar hāth meṅ parā hotā hai, zarūrāt ke waqt kām -ātā hai. yih -ek mashhūr bāt hai, ki -agle waqtoṅ ke bādshāh, bāwūjūd daulat o sarwat ke, zarūr ko-ī kām sikh rakhā karte the, tā ki muṣibat ke waqt kām -ā-e. yād rakho, ki duniyā kī ko-ī hālat qābil e -i-tibār nahīn; -agar tum ko -is waqt -ārām o farāghat muyassar hai, **khudā** kā shukr karo, ki -us ne -apnī mihrbānī se hamāre ghar meṅ barakat aur farāghat dī hai; lekin -is ke yih ma-nī nahīn hai, ki tum -is -ārām kī qadr na karo, yā -āyanda ke wāṣṭe -apnā -iṭmīnān kar lo, ki yihī -ārām ham ko hamesha ke wāṣṭe hāsil rahegā. -ārām ke dīnoṅ meṅ -ādatoṅ kā durust rakhnā zarūr hai. -agarēī **khudā** ne tum ko naukar cākar bhī diye hoṅ, lekin tum ko -apnī -ādat nahīn bigarṅī cāhiye; shāyad, **khudā** na khwāsta, yih maqdūr bāqī na rahe, to yih -ādat bahut taklīf degī. -āp -uṭh kar pānī na pīnā, yā cōṭe cōṭe kāmoṅ meṅ naukaroṅ yā cōṭe bhā-ī bābinoṅ ko taklīf denā, aur -āp, -ahādī ban kar, baiṭhe rahnā nāmūnāsib bāt hai, aur -ādat ke bigarṅī kī nishānī hai. tum ko -apnā sab kām -āp karnā cāhiye, balki -agar tum cūsto o cālāk raho, to ghar ke bahut kām tum -uṭhā saktī ho; aur -agar tum thoṛī sī miḥnat bhī -ikhtiyār karo, to -apnī maṅ ko bahut kucḥ madad aur sahārā lagā saktī ho. khūb ghaur kar ke, -apnā kām ko-ī -aisā mat cōro, jis ko māṅ -apne hāthoṅ kare, yā dūsoṅ ko -us ke wāṣṭe bulātī aur taklīf detī phire. -ai merī piyārī larķī, rāt ko jab sonelago, -apnā bīchaunā -apne hāth se bīchā liyā karo, aur ṣubḥ, sawere -uṭh kar, -āp tah kar ke -iḥtiyāṭ se munāsib jagah rakh diyā karo; -apne kaproṅ kī gathṛī -apne -ihtimām meṅ rakho; jab kapre badalne manzūr hoṅ, -apne hāth se phaṭā -udharā durust kar liyā karo; maile kaproṅ kī -iḥtiyāṭ karo; jab tak dhoban kapre lene -ā-e

-alāhida khunṭī par laṭkā rakho; -agar kapre badal kar maile kapre -uṭhā na rakhogī, shāyad ēuhe kāṭḍālen, yā paṛe paṛe ziyāda maile hon, aur dhoban -un ko khūb ṣāf na kar sake; yā shāyad zamīn kī namī, aur pasīne kī tarī se -un men dīmāḱ lag jā-e. phir dhoban ko -apne maile kapre -āp dekh kar diyā karo, aur jab dho kar lā-e, khud dekh liyā karo, shāyad ko-ī kaprā kam na kar lā-ī ho, yā kahīn se phār na diyā ho, yā kahīn dāgh bāqī na rah ga-e hon. -is ṭarah jab tum -apne kapron kī khabar rakhogī, tumhāre kapre khūb ṣāf dhulā karenge aur ko-ī kaprā gum na hogā.

jo zewar tum pahine rahtī ho, baṛe dāmon kī ēīz hai; shām ko, sone se pahle, aur ṣubḥ ko, jab so kar -uṭho, khayāl kar liyā karo, ki sab hai, yā nahīn. -aksar bekhabar laṛkiyān khel kūd men zewar girā detī haiṅ, aur ka-ī ka-ī dīn ke ba-d -un ko ma-lūm hotā hai, ki bālī gir ga-ī hai, ēhallā nikal paṛā. jab ki ghar men ka-ī martaba jhārū dīga-ī, kyā ma-lūm, zarrā sī ēīz kahān ga-ī, yā kis jagah miṭṭī men dab ga-ī? tab wuh ghāfil laṛkiyān zewar ke wāṣṭe -afsos kar ke rotī haiṅ, aur tamām ghar ko just o jū men ḥairān kar dāltī haiṅ; aur jab mān bāp ko ma-lūm hotā hai, ki yih laṛkī zewar ko -ihṭiyāṭ se nahīn rakhtī, aur kho kho detī hai, to wuh bhī daregh karne lagte haiṅ. tum ko hamesha khayāl karnā ēāhiye, ki ghar ke kāmon men kaun sā kām tumhāre karne kā hai; be shakk ēhoṭe bahin bhā-ī -agar rote aur zidd karte haiṅ, tum -un ko saṅbhāl saktī ho, tā ki mān ko taklīf na den; muḡh dhulānā, -un ke khāne aur pānī kī khabar rakhnā, kaprā pahinānā,—yih sab kām, -agar tum ēāho, to kar saktī ho. lekin -agar tum -apne bhā-ī bahin se laṛo, aur zidd karo, to tum khud -apnā waḡr khotī ho, aur mān ko taklīf detī ho; wuh ghar kā kām dekhe, yā tumhāre muqaddame faīṣala kiyā kare?

ghar men jo khānā paktā hai, -us ko -isī gharaz se nahīn

dekhnā cāhiye, ki 'kab tak pak cūkegā? aur 'kab milegā?' ghar men jo kuttā aur billī, yā dūsre jānwar pale haiṅ, wuh -agar peṭ bharne kī -ummed se khāne ke muntazir rahiṅ, to muzāyaqa nahīṅ; lekin tum ko har bāt men ghaur karnā cāhiye, ki sālān kis ṭarāḥ bhūnā jātā hai, namak kis -andāz se ḍalte haiṅ? -agar har -ek khāne ko ghaur se dekhā karo, to yaqīn hai, ki cānd roz men tum pakānā sikh jā-ogī; aur tum ko wuh hunar -ājāwegā jo duniyā ke tamām hunaron men sab se ziyāda zarūrat kī cīz hai.

ma-mūlī khānon ke -alāwa, takalluf ke cānd khānon kī tartīb bhī sikh lenī cāhiye. -ā-e ga-e kī da-wat men hamesha ṭarāḥ ṭarāḥ ke purtakalluf khānon kī zarūrat hū-ā kartī hai. kabāb, pulā-o, miṭhe cāṅwal, zarda, maṭanjan, cāṭnī, murabbā, firīnī, sab mazadār khāne haiṅ; har -ek kī tarkīb yād rakhnī cāhiye. ba-z khāne takalluf ke to nahīṅ hote, lekin -un kā mazadār pakānā ta-rif kī bāt hai, jaise maḥli, karele.

sīnā to cāndāṅ dushwār nahīṅ, qaṭ- karnā -albatta -aql kī bāt hai; dil lagā kar -us ko ma-lūm kar lenā; bahut zarūr hai. -auraton ke sab kapron kā qaṭ- karnā khāṣ kar zarūr samajh lenā cāhiye. ham ne -akṣar bewūqūf -auraton ko dekhā hai, ki -apne kapre dūsre -auraton ke pās qaṭ- karāne ke wāṣte liye liye phirā kartī haiṅ, aur -un ko, thoṛī sī bāt ke liye, bahut sī khush āmad karnī parṭī hai. mardāne kapron men -angarkhā kisī qadr mushkil hai. tum -apne bhā-iyon ke -angarkhe qaṭ- kiyā karo. do cār -angarkhe qaṭ- karne se samajh men -ājā-egā.

larḳiyān sharm ke māre mūḥ se na kahē, lekin dil men to zarūr jāntī haiṅ, ki kuwārpane ke thoṛe din -aur haiṅ; -ākhir biyāhī jā-engī. biyāhe piṅhe bil kull na-ī ṭarāḥ kī zindagī ba sar karnī parṭī hai, jaisā ki tum mān, aur nānī, aur khāla, aur kuṅbe kī tamām -auraton ko dekhtī ho. kuwārpane kā waqt to bahut thoṛā waqt hai; -is waqt kā -akṣar ḥiṣsa to betamīzī men guzar jātā hai. wuh pahār zindagī to -āge -ā

rahī hai, jo ṭarah ṭarah ke jhagṛon aur -anwā- o -aqsām ke bakheron se bhārī hū-ī hai. -ab tum ghaur karo, ki tum ko-ī -anokhī larķī to ho nahīn, ki biyāhe piṅhe tum ko kuḅ -aur bhāg lag jā-enge; jo duniyā jahān kī balū beṭiyon ko pesh -āti hai, wuh tum ko bhī pesh -ā-egī; pas, soḅnā éāhiye, ki -auraten kis ṭarah zindagī ba sar kartī hai; biyāhe piṅhe kaisī -un kī -izzat hotī hai? mard kyā -un kī tauqīr, aur kis ṭarah -un kī khāṭirdārī karte hai; khāṣṣ logon kī ḥālat par to nazar karo mat; ba-z. jagah -ittifāq se ziyāda milāp hū-ā, -aurat mard par ghālib -ā ga-ī; aur jahān ziyāda nāmuwāfaqat hū-ī, -aurat kā waqr bil kull -uṭh gayā; yih to bāt hī -alag hai; raulk ke -āmm dastūr aur -āmm riwāj ko dekho, so -āmm dastūr ke muwāfiq ham to -auraton kī kuḅ qadr nahīn dekhte. ‘nāqīṣātu l -aql’ to -in kā khitāb hai. ‘tiryāhat,’ ‘tiryācaritr,’ mardon ke zabānzad. -auraton ke makar kī ma-zammat qur-ān meṅ maujūd,

‘-inna kaidakunna -azīmun’

mard log -auraton kī zāt ko bewafā jānte haiṅ

(miṣra-) ‘-asp o zan o shamsheer wafādār ki dīd?’

-ek shā-īr ne -auraton kī wajh e tasmīya meṅ bhī -un kī ma-zammat paidā kī,

(bait.) ‘-agar nek būde hama fi-le zan,

zanān rā mazan nām būde na zan.’

yih sab bāten to kitābon meṅ likhī hū-ī hai; khānadārī ke bartā-o meṅ dekho, to ghar kī ṭahal khidmat ke -alāwa, duniyā kā ko-ī -umda kām bhī -auraton se liyā jātā hai? yā kisī -umda kām ke ṣalāḥ o mashware meṅ -auraten sharik hotī hai? jin gharon meṅ -auraton kī baṛī -izzat aur baṛī khā-ṭirdārī hai, wahān bhī jab -auraton se pūḅhā jātā hai, to yihī, ‘-kyūn bī, -āj kyā tarkārī paṛegī?’ ‘larķī ke wāṣṭe ṭaṭbā-fī jūti mangwā-ogī yā ḍerh ḥāshiyā kī?’ ‘éhāliyā mānikéandī

logī yā jahāzī?' 'zarda pūrabi lenā manzūr hai, yā -amānat-
khānī?' 'razā-i ko -ūdī goṭ lagegī yā surma-i?' -is ke siwā
ko-i -aurat batāde, ki kabhī mardoṅ ne -us se baṛī baṛī bāton
meṅ ṣalāḥ lihai, yā ko-i baṛā kām -is ke -ikhtiyār meṅ choṛ
diyā hai ?

pas, -ai -aurato, kyā tum ko -aise bure ḥalōṅ jīnā kabhī
nākhush nahīn -ātā? -apnī be-i-tibārī aur bewaqarī par
kabhī -afsos nahīn hotā? kyā tumhārā jī nahīn cāhtā, ki
mardoṅ kī nazaron meṅ tumhārī -izzat ho? tum ne -apne
hāthon -apnā waqr kho rakhā hai, -apne kāran nazaron se
giri hū-i ho. tum ko qābiliyat ho, to mardoṅ ko kab tak
khayāl na hogā? tum ko liyāqat ho, to mardoṅ ko kahān tak
pās na hogā?

mushkil to yih hai, ki tum ṣif -isī roṭī ḍāl pakā lene,
aur phatā purānā sī lene ko liyāqat samajhtī ho; phir jaisī
liyāqat hai, waisī qadr hai. tumhārī -is bil fe-lkī ḥālat
par,—ek bad-aqlī, aur -ek makar o bewafā-i kyā?—agar
dunyā bhar ke -ilzām tum par lagā-e jā-eṅ, to wājib; aur
dunyā bhar kī burā-iyān tum meṅ nikālī jā-eṅ to bajā. -ai
-aurato, tum mardoṅ ke dil kā bahlā-o, -un kī zindagī ko
sarmāya -e -aiṣh, -un kī -āṅkhon ko bāgh o bahār, -un kī khushī
ko ziyāda aur -un ke gham ko ghalaṭ karnewāliyān ho;
-agar tum se mardoṅ ko baṛe kāmōṅ meṅ madad mile, aur
tum ko baṛe kāmōṅ ke -intizām kā salīqa ho, to mard to
tumhāre pān-ōṅ dho dho kar piyā karen, aur tum ko -apnā
sartāj banā kar rakhen. tum se bihtar -un kā ghamgusār,
tum se bihtar -un kā ṣalāḥkār, tum se bihtar -un kā khair-
khwāh, -aur kaun hai?

lekin baṛe kāmōṅ kā salīqa tum ko ḥāsil ho, to kyūnkar
ho? ghar kī cārdiwārī meṅ to tum qaid ho; kisī se milne kī
tum nahīn; kisī se bāt karne kī tum nahīn. -aql ho, yā
salīqa, -ādmī se -ādmī sikhtā hai. mard log paṛh likh kar -aql

o salīqa ḥāṣil karte haiṅ, aur jo likhe paṛhe nahīn, wuh bhī hazāron ṭarah ke logon se milte; das se das ṭarah kī bāteṅ sunte. -is parda se to tum ko najāt kī -ummed nahīn; ha-māre mulkī dastūr aur riwāj ne pardaniṣhīnī ko -auraton par farz o wājib kar diyā hai; aur -ab -is riwāj kī pābandī nihāyat zarūr hai. pas, siwā-e paṛhne likhne ke -aur kyā tadbīr hai, kī tumhārī -aqlon ko taraqqī ho? balki mardon kī nisbat -auraton ko paṛhne kī ziyāda zarūrat hai. mard to bāhar ke ḥalke phirne wāle ṭahare, logon se mil jul kar bhī tajriba ḥāṣil kar lenge; tum ghar meṅ baiṭhe baiṭhe kyā karogī? sīne kī bughḥī se -aql kī puriyā nikāl logī? yā -anāj kī koṭhrī se tajriba kī jholī bhar lā-ogī? paṛhnā sīkho, kī parde meṅ baiṭhe hū-e tamām dunyā kī sair kar liyā karo; -ilm ḥāṣil karo, kī -apne ghar meṅ zamāne bhar kī bāteṅ tum ko ma-lūm hū-ā karen.

-auraton ko -apnī -aulād kī tahzīb ke wāṣṭe bhī liyāqat ḥāṣil karne kī bahut zarūrat hai. laṛkiyān to biyāh tak, aur laṛke bhī -akṣar das baras kī -umr tak gharon meṅ tarbiyat pāte haiṅ, aur mā-on kī khū bū -un meṅ -aṣar kar jāti hai. pas, -ai -aurato, -aulād kī -aglī zindagī tumhāre -ikhṭiyār meṅ hai; ḥāho, to shūrū- se -un ke dilon meṅ wuh -irāde, aur wuh -ūncē khayāl bhar do, kī yih baṛe ho kar nām aur namūd paidā karen, aur tamām -umr -āsāyish meṅ ba sar kar ke, tumhāre shukrguzār raheṅ. aur ḥāho, to -un kī -uftād ko -aisā bigāṛ do, kī jon jon baṛe hon, kharābī ke laḥḥan sīkhte jā-eṅ, aur -anjām tak -is -ibtidā kā ta-assuf kiyā karen.

laṛkon ko bolnā -āyā, aur ta-līm pāne kā mādḍa ḥāṣil hū-ā. -agar mā-on ko liyāqat ho, to -usī waqt se baḥḥon ko ta-līm kar ḥalen. maktab yā madrasa bhejne ke -intizār meṅ laṛkon ke kā-i baras zā-i- jāte haiṅ; bahut ḥoṭī -umr meṅ to khud laṛkon ko madrase jāne kā shauq hotā hai, aur na mā-on kī maḥabbat -is bāt kī muqtaṛī hotī hai, kī nanhe nanhe baḥḥe, jo -abhī

-apnī zarūraton ke zabt par qādir nahīn haiṅ, -ustād kī qaid meṅ rakhe jā-eṅ. lekin mā-eṅ -agar ēāheṅ, -usī waqt meṅ -un ko bahut kučh sikhā parhā deṅ. laṛke madrase meṅ baitḥne ke ba-d bhī muddaton tak bedilī se parhā karte haiṅ, aur bahut dinon meṅ -un kī -isti-dād ko taraqqī hotī hai; -is tamām waqt meṅ -un ko mā-on se bahut madad mil saktī hai. -awwal to mā-on kī sī shafaqat aur dilsozī kahān? dūsre, rāt din kā barābar pās rahnā, jab zarrā ṭabī-at mutawajjih dekhī, jhaṭ, ko-ī ḥarf pahīn wā diyā, kučh gintī hī yād karā dī, kahīn pūrāb pačham kā -imtiyāz batā diyā. mā-eṅ to bāton bāton meṅ wuh sikhā saktī haiṅ, jo -ustād barson kī ta-līm meṅ bhī nahīn sikhā saktā, aur mā-on kī ta-līm meṅ -ek yih kitnā baṛā luṭṭ hai, ki laṛkon kī ṭabī-at ko waḥshat nahīn hone pātī, aur shauq ko taraqqī hotī jāti hai.

-aulād kī tahzīb to tahzīb,—-un kī parwarish kī tadbīr, -un kī jān kī ḥifāzat mā-on ke -ikhṭiyār meṅ hai. -agar (kḥudā nakhwāsta) kahīn -is salīqe meṅ kamī hai, to -aulād kī jān par gazand hai. -aisā kaun kambakht hogā, ki jis ko mā-on kī maḥabbat meṅ kalām ho? lekin wuhī maḥabbat, -agar nādānī ke sāth bartī jā-e, to mumkin hai, ki ba jā-e naf-ke, -ultā nuqsān pahunčā-e. zarrā -inṣāf karo, kyā bazāron jāhil aur kam-aql mā-eṅ -aisī nahīn haiṅ, jo -aulād ke har -ek maraḥ ko nazarguzar, aur parčhānwān, aur jhapeṭā, aur -āseb samajh kar, ba jā-e dawā ke, jhār, phūnk, -utār, kiyā karte haiṅ? aur nāmūnāsib -ilāj kā -aṣar, tumbhīn samajh lo, kyā hotā hogā?

gharaḥ yih hai, ki kull khānadārī kī durustī -aql par, aur -aql kī durustī -ilm par, mauqūf hai.

CHAPTER I.

-ab tum ko -ek laṭīf qīssa sunāte haiṅ, jis se tum ko ma-lūm hogā, ki behunarī se kyā taklif pahunčti hai.

-ek bewuqūf laṛkī kā biyāh ho gayā thā; -us ne bewuqūfī se susrāl meṅ baras do baras bhī nibāh na kiyā. biyāh ke éauthe yā pāñcéweṅ hī mahīne, miyāṅ par taqāzā karnā shūrū-kiyā, ki ‘tumbhārī māṅ bahinoṅ meṅ hamārā guzārā nahīṅ hotā, ham ko -alag makān le do.’ miyāṅ ne kahā, ‘tumbhāre jitne jhagre -apnī māṅ bahinoṅ ke sāth maiṅ suntā rahā hūṅ, -un sab meṅ tumbhārī hī khaṭā hai; muḥalle meṅ jo -ādmī bāzārī ṭaur ke rahte haiṅ, -unhīṅ kī laṛkiyoṅ ko bahin banā rakhā hai. rāt din bhondū bhaṭiyāre kī beṭī éuniyā, aur bakhshū qala-īgar kī beṭī zulfan, kimmū saqqe kī beṭī rahmat, maulan kunjre kī beṭī sulmatī, tumbhāre pās ghūsī rahā kartī haiṅ, aur tum ko -is bāt kā kuḥ khayāl nahīṅ, ki yih log na hamārī birādārī haiṅ, na bhā-īband, na -in se hamārī mulāqāt, na rāh o rasm, na maḥabbat. tamām muḥalle meṅ éarcā ho rahā hai, ki ‘kaisī bahū -ā-ī hai! jab dekho, -aisī hī laṛkiyāṅ -us ke pās baiṭhī miltī haiṅ.’ -ākhīr muḥalle meṅ qāzī -imām -alī, ḥakīm shifā-ud daula, munshī mum-tāz -aḥmad, maulavī rūḥullāh, mīr ḥasan rizā—yih log bhī to rahte haiṅ, aur -un kī bahū beṭiyāṅ hamāre ghar meṅ -āṭījātī haiṅ; tum kisī se bāt bhī nahīṅ kartīṅ. -agar wālida ṣāḥib ne tum ko zalīl aur be-izzat logoṅ kī laṛkiyoṅ se milne ko man- kiyā, to kyā bejā kiyā?’

-us bewuqūf bibī ne jawāb diyā, ki ‘maḥabbat milāp dil ke milne par mauqūf hai; hamārī māṅ ke hamsāye meṅ -ek bāsū manhiyār rahtā thā; banno -us kī beṭī hamārī sahelī thī, jab ham éhoṭe the, -us ke sāth khelā karte the; do guṛiyōṅ kā biyāh bhī ham ne banno ke sāth kiyā thā. banno be-ārī bahut gharīb thī, ham -apnī -ammā se éurā kar -us ko bahut éizeṅ diyā karte the; -ammā ne haréand man- kiyā, magar ham ne banno kā milnā na éhoṛā.’ miyāṅ ne kahā, ‘tum ne bahut jhak mārā.’ yih sun kar, wuh -aḥmaq -aurat miyāṅ se bolī, ‘dekho, khudā kī qasam, maiṅ ne kah diyā hai, mujh se

zabān saṅbhākar bolā karo, nahīn, piṭ piṭ kar -apnā khūn kar dālūngī.' yih kah kar rone lagī, aur -apne mān bāp ko kosnā shurū-kiyā, 'ilāhī! -is -ammān bāwā kā burā ho! kaisī kambakhtī meṅ mujh ko dhakel diyā hai! mujh ko -akelā pā kar sab ne satānā shurū-kiyā hai; -ilāhī! main mar jā-ūn, merā janāza nikle'; aur ghuṣṣe ke māre pān khāne kī piṭārī, jo cār pā-ī par rakhī thī, lāt mār kar girā dī. tamām katthā cūnā toshak par girā; -ūnī dires kā liḥāf, pāyantī tah kiyā hū-ā, rakhā thā; cūne ke lagte hī -us kā tamām rang kaṭ gayā. piṭārī ke girne kā ghul sun kar, sām̄bne ke dālān se sās daurī -ā-īn; mān ko -āte dekh, beṭā to dūsre darwāze se cāl diyā. lekin -apne dil meṅ kahtā thā, 'nāhaqq main ne bhirṛon ke chatte ko c̄herā.'

sās ne -ā kar dekhā, to cār paise kā katthā, jo kal c̄hān pakā kar kulhiyā meṅ bhar diyā thā, sab girā paṛā hai; toshak katthe meṅ lat pat hai, liḥāf cūne meṅ tar batar; bahū zār qiṭār ro rahī hai. -āte hī, sās ne bahū ko gale se lagā liyā, aur -apne beṭe ko nāhaqq bahut kučh burā kahā. -itnī diljo-ī kā saharā ' -ūnghte ko ṭhelte' kā bahāna hū-ā. har cānd sās ne minnat kī, aur samjhāyā, -is makkār -aurat par muṭlaq -aṣar na hū-ā. hamsāye kī -aurateṅ rone piṭne kī -āwāz sun kar jam- ho ga-īn. yahān tak naubat pahun̄cī, ki bak̄hshū qala- -īgar kī beṭī zulfan samdhyāne ko daurī ga-ī, aur -ek -ek kī cār cār jā lagā-īn. -in kī mān bhī, khudā ke faṣl se, baṛī tez thīn; sunne ke sāth, ḍolī par cārḥ, -ā pahun̄cī. bahut kučh larīn jhagrīn; -ākhir, beṭī ko sāth le ga-īn. ka-ī mahīne tak donon ṭaraf se -āmad o raft salām o paighām matrūk rahā.

tā ki qiṣṣa -ac̄chī ṭarah samajh meṅ -ā-e, tum ko nām bhī -in logon ke batā dene zarūr hai. -akbarī khānam -is be-wuqūf aur makkār -aurat kā nām thā, aur susrāl se -is ko mizājdār bahū kā khiṭāb milā thā. yih -akbarī bewuqūf, behunar, badmizāj thī, lekin -us kī c̄hotī bahin -aṣgharī

khānam bahut -aqlmand, fahmīda, aur nek mizāj thī; choṭī sī -umr meṅ -us ne **qur-ān** kā tarjuma aur masā-il kī -urdū kitāben parh li thīṅ; likhne meṅ bhī -ājiz na thī; ghar kā ḥāl -apne bāp ko hafte ke hafte likh bhejā kartī; har -ek tarah kā kaprā sī saktī thī, aur -anwā- o -aqsām ke mazadār khāne pakā jāntī thī. tamām muḥalle meṅ -aṣgharī **khānam** kī ta-rīf thī; māṅ ke ghar kā tamām bandobast -aṣgharī **khānam** ke hāthoṅ meṅ rahtā thā; jab kabhī bāp rukḥṣat le kar ghar -ātā, khānadārī ke -intizām meṅ -aṣgharī se ṣalāḥ pūchṭā. rupiya paisā, koṭhrī aur ṣandūqoṅ kī kunjīyān—sab kuch -aṣgharī ke -ikhtiyār meṅ rahā kartā thā. māṅ bāp donoṅ jān o dil se -aṣgharī ko cāhte the, balki muḥalle ke sab log -aṣgharī ko piyār kiyā karte the; magar -akbarī khud ba khud -apnī choṭī bahin se nārāz rahā kartī, balki, -akelā pākar, mār bhī kiyā kartī thī; lekin -aṣgharī hamesha -āpā kā -adab kartī, aur kabhī māṅ se -us kī cūghlī na khātī. donoṅ bahinoṅ kī maṅgnī bhī -ittifaq se -ek hī ghar meṅ hū-ī. muḥammad -āqil aur muḥammad kāmīl do ḥaqīqī bhā-ī the; -akbarī kā biyāh bare bhā-ī muḥammad -āqil se hū-ā thā, aur -aṣgharī kī bāt muḥammad kāmīl ke sāth ṭahar cūkī thī, magar biyāh nahīn hū-ā thā. -akbarī kī badmizājī ke sabab, qarīb thā, ki -aṣgharī kī maṅgnī chūṭjā-e, lekin -in laṛkiyoṅ kī khāla muḥammad -āqil ke ghar ke pās rahtī thī, hamesha -iṣlāḥ kiyā kartī thī, aur -agarī -akbarī laṛkar cālīgā-ī thī, lekin khāla ne bahut kuch la-nat malāmat kī, aur pas o pesh samjhāyā. -ākhīr kār, ka-ī mahīne ba-d, ramazān kī taqrīb se bhāṅjī ko susrāl liwālā-ī. cānd roz tak muḥammad -āqil mizājdar bahū se nākhush rahā, -ākhīr ko khaliyā sās ne miyān bibī kā milāp karā diyā; lekin jab mizāj meṅ nāmuwāfaqat hotī hai, to har -ek bāt meṅ bigāṛkā sāmān maujūd hotā haiṅ

muḥammad -āqil ne -ek dīn -apnī māṅ se kahā, ki ‘-ā. main ne -ek dost kī da-wat kī hai, -iftārī aur khāne kā

ziyāda -ihtimām honā éahiye.' mān ne jawāb diyā, 'khudā jāne kis muṣibat se main roṭī bhī pakā letī hūn, tīn din se -iftār ke waqt mujh ko larza éarhtā hai, mujh ko -apnī khabar tak nahīn rahtī hai. khudā hamsā-ī kā bhalā kare, ki wuh -itnā bhī pakā detī hai; tum ne, da-wat se pahle, ghar men pūch to liyā hotā.'

muḥammad -āqil ta-ajjub kī rāh se bibī kī ṭaraf -ishāra kar ke kahā, ki 'yih -itne kām kī bhī nahīn hai.' bahū ko -itnā zabṭ kahān thā, ki -itnī bāt sun kar éup rahe? sunte hī bolī, '-isī būrḥī -ammān se pūcho, ki beṭe kā biyāh kiyā hai, yā laundī mol lī hai; lo ṣāhib, roze men éulhā jhoknā!'

muḥammad -āqil ne soá, '-ab -agar main kuch radd o kadd kartā hūn, pahle kī ṭarah ruswā-ī hogī'; -apnā sā mūnh le kar rah gayā, aur -iftār ke wāṣṭe kuch bāzār se mol le -āyā. gharaz wuh bāt ṭalga-ī.

CHAPTER II.

-ab muḥammad -āqil ko dūsrī -āfat pesh -ā-ī, ya-nī -īd. becére ne -ek hafta -āge se mizājdār bahū ṣāhib ke jore kī taiyārī shurū- kī. har roz ṭarah ṭarah ke kapre, rang ba rang kī éurī-yān, deṛh hāshīya aur salme sitāre kī kām-dār jūtiyān lātā thā; mizājdār kī khāṭir men kuch nahīn -ātā thā. yahān tak kī -īd kā -ek dīn bāqī rah gayā. majbūr ho kar, -akbarī khānam kī khāla ke pās gayā. -unhon ne -āwāz sun kar -andar bulā liyā; balā-en līn, piyār se biṭhāyā; pān banā kar diyā, aur pūcha, 'kaho, -akbarī to -acéhī hai?'

muḥammad -āqil ne kahā, 'ṣāhib, -āp kī bhānḥī to -ājab mizāj kī -aurat hai; merā to dam nāk men -ā gayā hai. jo -adā hai, so nirālī hai, aur jo bāt hai, so ṭerḥī hai.'

khaliyā sās ne kahā, 'beṭā, -is kā kučh khayāl mat karo. -abhī kam-umr hai; bāl baécé honge, ghar kā bojh paṛegā, mizāj khud ba khud durust ho jā-egā; aur -ākhir, -acéhe log buron se bhī nibāh dete haiñ. beṭā, tumko khudā ne sab ṭarah lā-iq kiyā hai; -aisī bāt na ho, ki log hanṣen; -ākhir, tum-hārī nāmūs hai.'

muḥammad -āqil ne kahā, 'janāb, main to khud -isī khayāl se bahut dar guzar kartā rahtā hūñ; -ab dekhiye, kal -īd hai, -is waqt tak na cūriyāñ pahinī haiñ, na kapṛe banā-e haiñ; zarrā -āp éal kar samjhā dijiye. main ne bahut kučh kahā, -ammāñ ne bahut minnateñ kīñ, nahīñ māntī.' khaliyā sās ne kahā, '-acébhā, tumhāre khālū-abbā namāz paṛhne masjid meñ ga-e haiñ, wuh -ā leñ, to -un se pūch kar, main éaltī hūñ.'

gharaṣ klāla -anmāñ ne jā kar cūriyāñ pahinā-īñ, kapṛe qaṭ-kiye. jalḍī ke wāṣṭe sab mil kar sīne baiṭhīñ. khāla ne kahā, 'beṭī, pā-ejāme meñ kaliyāñ to tum lagā-o, goṭ tumhārī sās kataren, main -itne meñ tumhāre dopaṭṭe meñ ṭuwi ṭāñktī hūñ.'

jab -akbarī kaliyāñ lagā cūkī, to -us ne -itrā kar khāla se kahā 'lo bī, tumko -abhī do palle bāqī haiñ, aur main donon pā-econ meñ kaliyāñ lagā bhī cūkī.'

khāla ne dekhā, to sab kaliyāñ -ultī. -akbarī kī sās ke lihāz se mūñh par to kučh na kahā, lekin cūpke cūpke do éār cūṭkiyāñ -aisī līñ, ki -akbarī kī -āñkhon meñ -āñsū bhar ā-e, aur -ishāre se kahā, ki '-ai nāmurād, sūjh to, -ultī kaliyāñ lagā baiṭhī!'

-akbarī ne -apnā siyā hū-ā sab -udheṛā, aur phir kaliyāñ lagāñī shurū- kīñ. jab lagā cūkī, khāla ne dekhā, to sab meñ jhol. -ab to khāla se na ṛahā gayā, aur -akbarī kī sās kī -āñkh baécā kar -ek sū-i -akbarī ke hāth meñ cūbho dī, aur kaliyāñ phir -udheṛ kar -āp lagā-īñ. gharaṣ, khudā khudā kar ke, mizāj dār bahū kā joṛā sil kar taiyār hū-ā. rāt ziyāda ga-ī thī. -akbarī

kī khāla -apne ghar ko rukṣat hū-īn. yih sab log bhī so sulā rahe.

baćće -īd kī khushī meṅ sawere se jāge; kisī ne rāt kī meṅhdī kholī; kisī ne khālī aur besan ke liye ghul maćāyā; kisī ne -uṭhne ke sāth -īdī māngnī shurū- kī.

muḥammad -āqil bhī namāz e ṣubḥ se fāriḡ ho kar ḥam-mām meṅ ghusal karne ćalā gayā. nhā dho kar ćār ghaṛī din ćarhe wāpas -āyā; larḡon ko dekhā ki kapre badal badlā, -īdgāh ke wāṣṭe taiyār baiṭhe haiṅ. lekin mizājdār bahū ṣāhib ḥasbe -ādat so rahī haiṅ. muḥammad -āqil ne -apnī ćhoṭī bahin maḥmūda se kahā 'maḥmūda jā-o, -apnī bhābhī ko jagā do.' pahle to maḥmūda ne ta-ammul kiyā, -is wāṣṭe ki yih mizājdār bahū se bahut ćartī thī; jab se biyāh hū-ā, mizājdār ne -ek din -apnī ćhoṭī nanad ke sāth maḥabbat se bāt nahīn kī thī, aur na kabhī -us ko -apne pās -āne aur baiṭhne diyā thā; lekin bhā-ī ke kahne se, -īd kī khushī meṅ, maḥmūda daurī daurī ćalī ga-ī, aur kahā, 'bhābhī! -uṭho.'

bhābhī ne -uṭhte ke sāth maḥmūda ke -ek ṭamāńća saḥī kiyā. maḥmūda rone lagi; bāhar se bhā-ī -āwāz sun kar daurā, -is ko rotā dekh, god meṅ -uṭhā liyā, aur pūćhā 'kyā hū-ā'?

maḥmūda ne rote rote kahā 'bhābhī jān ne mārā.'

mizājdār ne kahā, 'dekho, jhūṭī, nāmurād, āp to daurte meṅ giri, aur merā nām lagāti hai'!

muḥammad -āqil ko ghuṣṣa to -āyā, lekin maṣlahate waqt samajh kar, zabṭ kiyā. maḥmūda ko piyār ćumkār kar ćup kiyā, aur bibī se kahā, 'khair, -uṭho, nhā-o, kapre badalo; din ziyāda ćarḡ gayā, maiṅ -īdgāh jātā hūṅ.'

mizājdār ne nāk bhau-oṅ ko sukeṛ kar kahā, 'maiṅ to -aise sawere nahīn nhāti, ṭhand kā waqt hai; tum -apne -īdgāh jā-o, maiṅ ne kyā man- kiyā hai?'

muḥammad -āqil ko, -aisī rūkhī bāt sun kar, bahut ranj hū-ā; aur mizājdār sadā kī -aisī kambakht thī, ki hamesha

-apne miyān ko nākhush rakhtī thī. -itne men muḥammad -āqil ko mān ne pukārā, ki, 'beṭā, jā-o, bāzār se dūdh lā do, to khair se -īdgāh ko sidhāro.'

muḥammad -āqil ne kahā 'bahut khūb, paise dijiye, main dūdh lā-e detā hūn; lekin -agar mere wāpas -āne tak -inhon ne kapre na badale, to sab kapre cūlhe men rakh dūngā.'

muḥammad -āqil to dūdh lene bāzār gayā; mān ko ma-lūm thā, ki larke kā mizāj bahut barham hai; aur ṭabī-at bhī -us kī -is ṭarah kī wāqī- hū-ī hai, ki -awwal to -us ko ghūṣṣa nahīn -ātā, aur jo kabhī -ā jātā hai, to -aql -us kī ṭhikāne nahīn rahtī. -aisā na ho, sac̄ muē na-e kapre jalā de. jaldī se bahū ke pās ga-īn, aur kahā, 'beṭī, khudā ke liye, baras ke baras din to badshugūnī mat karo, -uṭho, nhā-o, kapre badalo.'

mizājdār ne kahā, 'nahīn bī, main to -is waqt nahīn nhātī, ṭhahar kar nhā-ūngī.'

bāre, sās ne minnat samājat kar ke bahū ko nahlā, duhlā, kanghī cōṭī kar, kapre pahinā, muḥammad -āqil ke -āne se pahle dūlhan banā kar biṭhā diyā.

muḥammad -āqil yih dekh kar khush hū-ā. -īdgāh cālte hū-e, maḥmūda se pūchā, 'kaho, bī, tumhāre wāṣṭe bāzār se kaun sā khilaunā lā-en.' maḥmūda ne kahā, '-ac̄hī khūbšurat sī riḥl lā denā, -us par ham -apnā sīpāra rakheṅge, aur qalam dawāt rakhne ke liye -ek nanhī sī ṣandūqī.' mizājdār khud ba khud bolī, 'aur hamāre liye?' muḥammad -āqil ne kahā, 'jo tum farmāyish karo, letā -ā-ūn.' mizājdār ne kahā, 'bhūṭte aur singhāre, aur jhaṭ berī ke ber, aur maṭarkī phaliyān, aur bahut sārī nārangiyan, -ek ḍafalī, -ek khaṅjarī;'

yih sun kar muḥammad -āqil haṣne lagā, aur kahā, 'ḍafalī khaṅjarī kyā karogī?' mizājdār -aḥmaq ne jawāb diyā, 'bajā-enge, -aur kyā kareṅge?'

muḥammad -āqil samjhā, ki -abhī tak -is bewuqūf men be-tamiz bac̄on kī ṭarah khāne aur khelne ke past khayālāt maujūd

hain; kapre badalne se jo khushī muḥammad -āqil ko hū-ī thī, wuh sab khāk men milga-ī, aur -usī -afsurdadilī kī ḥālat men -īdgāh éalā gayā.

-is kā jānā, aur mizājdār ne -ek -aur na-ī bāt kī; sās se kahā, 'ham ko ḍolī maṅgā do, ham -apnī māṅ ke ghar jā -enge.'

sās ne kahā, 'bhalā, jāne kā yih kyā mauqa- hai? éār mahīne ba-ḍ to tum māṅ ke ghar se, -ab -āṭh dīn hū-e, kī -ā-ī ho. -ain -īd ke dīn jānā bil kull nāmunnāsib hai.'

mizājdār ne kahā '-āj merā jī bahut ghabrātā hai, dil -ultā éalā -ātā hai, mujh ko -apne maike kī sahelī bāsū manhiyār kī beṭī banno bahut yād -ātī hai.'

sās ne kahā, 'beṭī, nauj! kisī ko kisī se -aisā -īshq ho, jaisā tum ko banno kā hai? -agar -aisā hī dil éāhtā hai, to -usī ko bulā bhejiyo.'

mizājdār ne kahā, 'wāh! baṛī bicārī bulāne wālīn! -aisā hī bulānā thā, to kal -us ko bulwākar éūṛiyān pahinwā-ī hotīn.'

sās ne kahā, 'bhalā, beṭī, mujh ko kyā ma-lūm thā, kī yakāyak tumko -us kī yād gudgudā-egī?'

mizājdār ne kahā, 'khair, -is baḥs se kyā fā-ida? ḍolī maṅ- wānī hai, to maṅwā do; nahīn, to main bū-ā sulmatī ke -abbā se maṅwā bhejūn.'

sās ne kahā, 'laṛkī, ko-ī terī -aql mārī ga-ī hai? miyān se pūchā nahīn, gaḥhā nahīn; -āp hī -āp éalen, aur mujh ko to -apnā buḍḍhā éondā nahīn muḍwānā, jo laṛke kī be-ijāzat ḍolī maṅwā dūn.'

mizājdār bolī, 'kaise miyān, aur kaisā pūchnā? -ab ko-ī -apne māṅ bāp se -īd baqar -īd ko bhī na milā kare?'

-itnā kah kar, maulan kunjare se ḍolī maṅwā,—yih jā, wuh jā.

thoṛī der ba-ḍ, muḥammad -āqil -īdgāh se lauṭā, aur ghar men ghuste hī pukārā, 'lo bī, -apnī khanjarī aur ḍafalī lo, ba-jā-o!' dekhā, to sab éup hain; māṅ se pūchā, 'kyā hū-ā? khair to hai?'

maḥmūda ne kahā, 'bhābhī jān éalī ga-īn.'

muḥammad -āqil ne ḥairān ho kar pūchā, '-aiṅ, kyūṅkar, ga-īn ? kahāṅ ga-īn ? kyūṅ jāne diyā ?'

mān ne jawāb diyā, 'baiṭhe biṭhā-e yakāyak kahne lagīn, "main to -apnī mān ke yahāṅ jā-ūngī;" main ne haréand man-kiyā, -ek na mānī; maulan se ḍoli maṅgwā kar éalī ga-īn, main roktī kī roktī rah ga-ī.'

muḥammad -āqil, sun kar, ghuṣṣe ke māre tharrā-uṭhā, aur éahā kī susrāl jā kar -abhī -us nābakār -aurat ko sazā de. yih soé kar bāhar ko éalā. mān samajh ga-ī; jāte ko mān ne pukārā; -us ne kuch jawāb na diyā; mān ne kahā, 'shābāsh, beṭā, shābāsh! main tum ko pukār rahī hūn, aur tum sunte ho, aur jawāb nahīn dete! terahwīn ṣadī meṅ mā-ōṅ kā yihī waqr rah gayā hai!'

yih sunte hī, muḥammad -āqil -ulṭe pān-ōṅ phirā. mān ne kahā, 'beṭā, tū yih to batā, -is dhūp meṅ kahāṅ jātā hai? -abhī -īdgāh se -āyā hai, -ab phir bāhar éalā! -ammān ṣadqe ga-ī, jī mānda ho jā-egā.'

muḥammad -āqil ne kahā, 'bī, main kahīn nahīn jātā; masjid meṅ ḥāfiz jī se milne jātā hūn.'

mān ne kahā, '-ai laṛke, hosh meṅ -ā; main ne dhūp meṅ -apnā éonḍā sufed nahīn kiyā, lo, ṣāhib, hamīn se bāteṅ banāne éalā hai? ḥāfiz jī ke pās jātā hai, to -angarkhā aur dopaṭṭā -utār kar rakh jā, shauq se masjid meṅ baiṭh.'

yih sun kar muḥammad -āqil muskurāne lagā; mān ne hāth pakar kar -apne pās biṭhā liyā, aur -us ke sar kī ṭaraf dekh kar bolī, ki '-īdgāh ke -āne jāne meṅ tumhāre bāl tamām gard ālūd ho ga-e haiṅ; zarra takiye par sar rakh kar leṭ jā-ō, to main ṣāf kar dūn.'

muḥammad -āqil mān ke kahne se zarrā kī zarrā leṭ gayā. maḥmūda bhā-ī ko leṭā dekh, pankhā jhalne lagā. kuch to -īdgāh ke -āne jāne kā takān—idhar pankhe kī ṭhandī ṭhandī

hawā,—aur mān ne jo daste shafaqat sir par pherā, to sab se ziyāda -is kī rāḥat hū-ī;—gharaz muḥammad -āqil so gayā.

jāgā, to dīn dhal gayā thā; aur wuh ghuṣṣa bhī dhīmā ho gayā thā. mān ne kahā, 'lo, hāth mūḥh dho; wuzū kar ke zuhr kī namāz parho; waqt tang hai, phir -ā-o, to tum ko kām batā-ey.

CHAPTER III.

namāz parḥ parḥā kar, muḥammad -āqil -āyā, to mān ne kahā, 'lo, -ab susrāl jā-o, aur tujhe merī hī jān kī qasam hai, jo tū wahān kūch laṛā yā bolā.'

muḥammad -āqil ne kahā, 'to mujh ko mat bhejo.'

mān ne kahā, 'laṛke! kḥair, kḥair manā; -ilāhī! kaisī burī za-bān hai; susrāl to terī, -aur bhejūn kisko¹?' lo, yih -ek rupīya tū -apnī sāli -aṣgharī ke hāth meṅ -īdī kā denā, aur yih -ek -aṭhannī -apnī kḥaliyā sās ke beṭe miyān muslim ko; aur -ādhe khilaune bhī lete jā-o; -ek kḥwān meṅ siwaiyān aur dūdh, aur miṭhā-ī kī ṭokrī bhī māmā -aṣmat ke hāth -apne sāth liwā le jā-o; dekho, kḥabardār! kūch bolnā cālā mat.'

muḥammad -āqil ne kahā, 'aur -ammān, kḥanjarī aur ḍafālī bhī letā jā-ūṅ?'

mān ne kahā 'le, bas, kahīn -aisī bāt wahān mat bol -uṭhnā².'

gharaz muḥammad -āqil sās ke ghar pahunṇe; ghar meṅ -akbarī kḥānam -apnī saheliyon ke sāth -udham macā rahī thī, aur bāhar galī meṅ tamām ghul kī -āwāz cālī -ātī thī. māmā

¹ i. q. 'Don't be so unkind, my boy. Heavens! what a cruel tongue you have! It is your wife's home. Who could I send, except you?'

² i. q. 'That's enough, don't say anything about *that*, when you are there.' If 'le' (literally 'take') refers to anything, it refers to the kiss she may have given him, as she sent him away.

-azmat -andar ga-ī. -aṣgharī ne, māmā ko dūr se dekh kar, dabī -āwāz se kahā, ‘-ai bī -āpā, -ai bī -āpā, ćup karo, tumhārī susrāl se¹ māmā -ā-ī hai.’

-azmat ne, -andar pahuñc kar, muḥammad -āqil ko bulāyā, ‘ṣāhibzāde, -ā-īye.’

gharaḥ muḥammad -āqil -andar ga-e; aur sās ko salām kiyā. -unhoñ ne kahā, ‘jīte raho! -umrdarāz!’ -itne meñ -aṣgharī bhī -apnī -oṛhnī sañbhāl sañbhūl, koṭhrī se niklīñ, aur nihāyat -adab se jhuk kar bahno-ī ko salām kiyā. -aṣgharī ko bahno-ī ne god meñ biṭhā liyā, aur rupīya diyā. -aṣgharī -apnī māñ kī ṭaraf dekhne lagī; māñ ne kahā, ‘le lo, bahno-ī -īdī detā hai.’ -aṣgharī ne, rupīya le kar, phir salām kiyā, aur, god se -utar, -adab se -alag ho baiṭhī. phir -uṭh kar, nihāyat salīqa ke sāth, -ujlā dastarkhwān bahno-ī ke -āge lā bichāyā, aur -ek rikābī meñ siwaiyāñ, -ek piyāle meñ dūdh, tashṭarī meñ qand, -ek ćamća, lā kar sāmhne rakh diyā. sās ne kahā, ‘beṭā, khā-o.’

muḥammad -āqil ne -uzr kiyā, ki ‘mujh ko -īdgāh meñ ziyāda der hoga-ī thī, -abhī, thoṛī der hū-ī, main ne khānā khāyā hai.’

sās ne kahā, ‘kyā muḥāyaqa hai? siwaiyāñ to pāñī hotī haiñ, khā-o bhī.’

jab tak muḥammad -āqil siwaiyāñ khātā rahā, -aṣgharī, -ilā-ecī ḍāl, -ek mazadār pāñ bauā lā-ī. khāne ke ba-d, -idhar -udhar kī bāteñ hotī rahīñ, thoṛī der ba-d muḥammad -āqil ne kahā, ‘janāb, main rukṣat hotā hūñ.’

sās ne kahā, ‘-ab kahāñ jā-oge? yahīñ so rahnā.’

muḥammad -āqil ne kahā, ‘-āj -īd kā din hai, -ā-e ga-e se milnā hai; dūsre, kahīñ kućh bhejnā bhijwānā; aur main -ammāñ se rāt ke wāṣṭe kah kar bhī nahīñ -āyā.’

¹ Just as ‘susrāl,’ used to a husband, means ‘his wife’s home,’ so, if used to a wife, it means ‘her husband’s home.’

sās ne kahā, 'milne milāne kā to -ab waqt nahīn rahā, shām hone -ā-ī; aur bhejne bhijwāne ko samdhan kāfī hai; ' aur, haṅs kar, yih bhī kahā, ki 'tum kuch samdhan kā dūdh nahīn pīte¹; -ākhir -aẓmat jā-egī, khabar kar degī.'

gharaḷ muḥammad -āqil ne bahut kuch ḥile kiye, sās ne -ek na mānī², aur muḥammad -āqil ko zabardastī rahnā parā.

ēār gharī rāt ga-e, jab khāne pīne se farāghat hū-ī, -aṣgharī ne bartan, bhāṇḍā, girī parī ēiz, sab ṭhikāne se rakhī; bāhar ke darwāze kī zanjīr band kī; koṭhriyon ko qufl lagā, kunjiyān mān ke ḥawāle kīn; bāhar ke dālān aur bāwarēī khāne kā ēirāgh gul kiyā; mān, aur -āpā, aur bahno-ī,—sab ko pān banā kar diye, aur farāghat se jā kar so rahī.

-ab sās ne muḥammad -āqil se kahā, 'kyūn beṭā, tum miyān bibī meṅ yih kyā -ā-e din laṛā-ī rahā kartī hai? -akbarī kī to -aisī burī -ādat hai, ki kabhī bhūl kar bhī susrāl kī bāt mujh se kahtī nahīn³; duniyā jahān kī beṭiyon kā dastūr hotā hai, ki susrāl kī zarā zarrā bāt mā-on se kahā kartī hai; nahīn ma-lūm, -is ko kyā khudā kī sanwār hai; bahuterā pūch pūch kar -apnā mūḥ thakā-o; ḥāshā, ki yih kuch bhī batā-e. lekin ṭole muḥalle kī bāt kānon kān pahunč hī jātī hai; -ūparī logon se main bhī ghar meṅ baiṭhī baiṭhī sunā kartī hūn.'

muḥammad -āqil ne, sās se yih bāt sunkar, thoṛī der ta-ammul kiyā; aur lihāz ke sabab jawāb mūḥ se nahīn nikaltā thā; magar -us ne khayāl kiyā, ki 'muddat ke ba-d -aisā -ittifāq hū-ā hai, aur khud -in hon ne cheṛ kar pūchā hai—aise mauqa- par sukūt karnā sarāsar khilāf maṣlahat hai; bihtar

¹ i. q. 'You are no longer a baby.'

² i. q. 'did not listen.' The word to be supplied with '-ek' is 'bāt,' with which 'mānī' agrees in gender.

³ 'She never by any chance (lit. inadvertently) tells me anything about her husband's home.' It will be seen from what follows that this was anything but the truth.

hai, ki -umr bhar kā zahr -ugal ḍāliye, shāyad -āj kī guft gū men -āyanda ke wāṣṭe ko-ī bāt nikal-ā-e.'

gharaz muḥammad -āqil ne sharmāte sharmāte kabā, ki '-āp kī ṣāhibzādī maujūd haiṅ, -unhīṅ se pūchīye, hamāre yahān -un ko kyā taklif pahunḍī; khāṭirdārī o mudārāt men kisī ṭarah kī kamī hū-ī; yā ko-ī -un se laṛā, yā kisī ne -un ko burā kahā? -āp ko ma-lūm hai, ghar men ham gintī ke kai -ādmī haiṅ¹; wālida ṣāhib se to tamām muḥalla wāqif hai, -aisī ṣulḥekul haiṅ, ki tamām -umr -un ko kisī se laṛne kā -ittifāq nahīṅ hū-ā; -agar ko-ī -un ko das bāteṅ² sakhṭ bhī kah jāwe, to ḥup ho jāti haiṅ: muḥammad kāmīl dīn bhar likhne parḥne men lagā rahtā hai, ṣubḥ kā niklā rāt ko ghar -ātā hai, khānā khāyā, aur so rahā; maine ne -us ko -in se kabhī bāt karte bhī nahīṅ dekhā. maḥmūda -un kī ṣurat se ḍartī hai. rahā maine³, —so maujūd baiṭhā hūṅ, jo kuch ṣhikāyat mujh se ho, betakalluf bayān karen.'

muḥammad -āqil kī sās -ab beṭī kī ṭaraf mukhātib ho kar bolīṅ, 'hāṅ bhā-ī, jo kuch tumhāre dil men ho, tum bhī ṣāf ṣāf kah guzaro. bāt kā dil men rahnā -acḥā nahīṅ hotā, dil men rakhne se ranj barhtā hai, aur fasād ziyāda hotā hai.'

-akbarī, -agarī jhūṭh bolne par bahut diler thī, lekin -us waqt muḥammad -āqil ke rūbarū, ko-ī bāt kahte na ban parī; aur jī hī jī men ḍar rahī thī, ki 'maine ne bahut sī jhūṭ bāteṅ māṅ se -ā kar lagā-ī haiṅ; -aisā na ho, kahīṅ -is waqt qala-ī khul jā-e.' yih soḥ samajh, -us ne -is bāt ko ṭāl diyā, aur kahā, to yih kahā⁴, ki 'ham to -alag ghar karenge.'

-akbarī kī māṅ ne dāmād se kahā, 'kyūṅ, bhā-ī, tum ko

¹ i. q. 'you may count on your fingers how many of us there are in the house.'

² 'ek (bāt) kī das sunānā,' 'to make one hear ten words for one,' is a proverbial phrase applicable to a quarrelsome or foul-mouthed person.

³ i. q. 'The only other person is myself.'

⁴ i. q. 'all she could say was this, "I must have a separate establishment."'

-alag ho kar rahne men kyā -uzr hai? **khudā** kā faẓl hai, **khud** naukar ho, **khud** kamāte ho, kisī bāt men mān bāp ke muhṭāj nahīn, -apnā khānā, -apnā pahinnā,—phir dūstre kā dastnigar ho kar rahnā kyā fā-ida? beṭā, bahū kaisī hī piyārī hon, phir bhī jo -ārām -alag rahne men hai, mān bāp ke ghar kahān? jo éāhā, so khāyā, aur jo éāhā, so pakāyā; aur, zarra ghaur karne kī bāt hai, mān bāp ke sāth rah kar lākh kamā-o, phir bhī nām nahīn; log kyā jānen, tum -apnā khāte ho, yā mān bāp ke sir paṛe ho?’

muḥammad -āqil ne kahā, ‘-ārām kī jo pūchiye, to ham ko jo -ab ḥāṣil hai, -alag hū-e piṛhe -us kī qadr ma-lūm hogī. donon waqt pakkī pakā-ī khāli, aur befikr ho kar baiṭh rahe. -alag hone par -āṭā, ḍāl, gosht, tarkārī, kaṇḍā, lakṛī,—sab kā fikr karnā paṛegā; aur -āp hī -inṣāf farmā-īye, **khānadārī** men kitne bakhere hai? be sabab -in sab -āfaton ko -apne sir lenā mere nazdik to -aql kī bāt nahīn rahī. yih bāt,—ki jo éāhā, so khāyā, aur jo éāhā, so pakāyā,—ab bhī ḥāṣil hai; -inhīn se pūchiye, kabhī ko-ī farmāyish kī hai, jis kī ta-mīl na hū-ī ho? baṛe kuṅbon men -albatta -is ṭarah kī taklif hū-ā kartī hai, -ek kā dil miṭhe éānwalon ko éāhtā hai, dūstre ko bhūnī khiṛī éāhiye, tisre ko pulā-o darkār hai, éauthe ko qorma khānā manzūr hai, pānḍewen ko parhezī khānā ḥakīm ne batāyā hai,—das ke wāṣṭe das hanḍiyān roz ke roz kahān se -ā-en? hamāre yahān kuṅba kaun bahut baṛā hai?’¹ farmāyish karen, to ham; aur na karen, to ham. -is ko bhī jāne dūjiye, -agar -in ko -aisā hī liḥāz hai, -āp khāne kā -ihtimām kiyā karen, **khud** wālida ka-ī martaba kah éukī hai, -inhīn se pūchiye, kahā hai yā nahīn? aur nām ko, jo -āp ne farmāyā, yih bhī mere

¹ i. q. ‘At our place there is no very big family.’ In Hindustani the negative ‘na’ must go with a verb. It refers to time only. If a noun has to be denied, the interrogative ‘ka’ must be used. e. g. ‘No one said’ is ‘kisī ne nahīn kahā,’=‘any one did not say’; but ‘he is no (i. e. not a trustworthy) informant’ must be ‘wuh kaun kahnewālā hai?’

nazdik -aql kī bāt nahīn; -apne -ārām se kām hai; log -apne dilon meṅ jo éāheṅ, so samjheṅ. aur farz kījiye, logon ne yihī jānā, ki ham mān bāp ke sir paṛe haiṅ, to -is meṅ hamārī kyā be-izzatī hai? mān bāp haiṅ, ko-ī ghair to nahīn haiṅ. mān bāp ne ham ko pālā, parwarish kiyā, khilāyā, pahināyā, paṛhāyā, likhāyā, shādī biyāh kiyā— in sab bāton meṅ be-izzatī nahīn hū-ī; to -ab kaun sā surkhāb kā par ham meṅ lag gayā hai, ki -un kā dastnigar honā hamārī be-izzatī kā mūjib samjhā jā-e?’

sās ne jawāb diyā, ‘agar sab log tumhārī ṭarah samjhā karen, to kyūn -alag hon? dunyā kā dastūr hai, aur hotī éali -ā-ī hai, aur hotī éali jā-egī, ki beṭe mān bāpon se judā ho jāte haiṅ; aur main to jāntī hūn, ki dunyā meṅ ko-ī bahū -aisī na hogī, jis kā miyān kamā-ū ho, aur wuh sās nanadon meṅ rahnā pasand kare.’

muḥammad -āqil ne kahā, ‘yih -āp kā farmānā durust hai, -agar beṭe mān bāp se judā na hū-ā karte, to shahr meṅ -itne ghar kahān se -āte? lekin har -ek kī ḥālat judā hai; -alag ho kar rahnā merī ḥālat ke liye hargiz munāsib nahīn ma-lūm hotā. das rupiye kā to main naukar;— itnī -āmdanī meṅ -alag ghar sanbhālā nihāyat mushkil nazār -ātā hai. aur phir -is naukarī kā bhī -i-tibār nahīn; **khudā** nakḥwāsta! -alag hū-e piṅche, -agar naukarī jāti rahī, to phir bāp ke ghar -ānā mujh par nihāyat shāqq hogā; -us waqt -albatta be-izzatī hogī, ki ‘miyān -alag to ho ga-e the, phir jhak mār kar bāp ke ṭukron par -ā paṛe!’ logon kī rīs -is mu-āmala meṅ ṭhik nahīn, -apne ḥāl par khud ghaur karnā éāhiye. wuh naql -āp ne sunī hai, ki -ek shakhṣ ne bāzār se namak aur rū-ī molli, namak to khaṅar par lādā, aur rū-ī gadhe par; éalte éalte rāh meṅ -ek nadī wāqi- hū-ī; nadī pāyāb thī; -us shakhṣ ne khaṅar aur gadhe ko ladā ladāyā pānī meṅ -utār diyā; biṅ nadī meṅ pahunḅ kar khaṅar ne ghoṭa lagāyā; thoṛī der ba-d sir -ubhārā, to gadhe ne pūchā, ‘kyūn, yār khaṅar, yih tum ne kyā kiyā?’

khācār ne jawāb diyā, ki 'bhā-ī, tum to bare khushqismat ho; tum par rū-ī ladī hai, -is kā bojh to bahut halkā hotā hai; mujh kambakht par namak hai, bojh ke māre merī kamar kaṭ kar lahū lubhān ho ga-ī hai; yih hamārā mālik -aisā beraḥm hai, ki -is ko muṭṭlaq hamārī taklīf kā khayāl nahīn; -anāp shanāp, jitnā cāhtā hai, lād detā hai;—main ne samjhā, ki manzil tak pahunēte pahunēte kamar nadārad hai; ghoṭa lagā-o, namak pānī men bhīg kar kučh to gal jā-egā; jis qadr halke hū-e ghanīmat; mālik bahut karegā, cāha sāt ḍaṇḍe-aur mār legā; so you bhī rāh bhar ḍaṇḍe khātā -ātā hūn;—dekho, -ab merā bojh -ādhā rah gayā hai.' gadhe bewuqūf ne bhī, khācār kī rīs kar ke, ghoṭa lagāyā; rū-ī bhīg kar -aur wazanī ho ga-ī; sir -ubbārā, to hilā na jātā thā¹. khācār haṅsā, aur kahā, 'kyūn, bhā-ī gadhā, kyā ḥāl hai?' gadhe ne kahā, 'yār, main to marā jātā hūn.' khācār ne kahā, '-abe, tū bewuqūf hai, tū ne merī rīs to kī; lekin -itnā to samajh letā², terī pīṭh par rū-ī hai, namak nahīn hai.' -ammā jān, -aisā na ho, logon kī rīs karne se merā ḥāl -us gadhe kā sā ho.'

sāsne kahā, 'bhā-ī, tum to kisī se qā-il honewāle nahīn ho; aur na main tumhārī ṭarah maṅṭiq paṛhī hūn; main to sīdhī bāt yih samajhtī hūn, ki das rupiye mahīnā tum kamāte ho—khudā kā faṣl hai, sastā samā hai—bāl nahīn, baćce nahīn³ —-allāh rakhe! do miyān bibī khāṣṣī ṭarah goṣṭ roṭī khā-o; nayan sukh, tan zeb pahino; -āyanda kī fikr tumhārī ṭarah kiyā karen, to dunyā kā kārkhāna band ho jā-e. naukarī to naukarī, zindagī kā -i-tibār nahīn. jai din jīnā hai, haṅsī khushī se ter kar denā cāhiye.'

¹ lit. 'It was not being moved (by him, i. e. the donkey)' meaning 'he could not move.'

² i. q. 'You followed my lead, but surely you might have understood,' &c.

³ bāl baćce, a compound phrase, means 'children.' She separates the phrase into its component parts merely for the pleasure of repeating the negative.

muḥammad -āqil ne kahā, 'yihī to main soḥtā hūn, khushī -alag ho kar rahne meṅ hai, yā sāth meṅ.'

sās ne kahā, 'dalīl aur ḥujjatse kyā maṭlab? sīdhī bāt yihī kyūn nahīn kahte, ki mujh ko mān se -alag honā manzūr nahīn? -ek bāt tum se bibī ne kahī, -iske qabūl karne meṅ tum ko balā kā ta-ammul hai; aur phir kahte ho, ki ham -in kī khāṭirdārī meṅ kamī nahīn karte. -ārām o khushī kyā ēiz hai? jis meṅ bibī khush ho, aur jis ko wuh -ārām samjhe.' -is ke ba-d bāton meṅ ranjish tarāwish karnelagī. muḥammad -āqil ne sukūt -ikhtiyār kiyā. rāt bhī ziyāda ga-ī thī. muḥammad -āqil ne sās se kahā, '-ab -āp -ārām kijiye, main -is maẓmūn ko phir soḥūngā.'

CHAPTER IV.

yih log to so rahe; muḥammad -āqil rāt bhar -isī khayāl ke -udherbun meṅ rahā, aur dil hī dil meṅ bāteṅ kartā rahā. ṣubḥ ko -uṭhā, to dekhā, -aṣgharī jhārū de rahī hai. -is ko dekh kar, -aṣgharī ne salām kiyā; aur kahā, 'bhā-ī ṣāhib, wuzū ke wāṣṭe garm pānī maujūd hai¹.'

muḥammad -āqil ne kahā, 'nahīn, bhā-ī, masjid meṅ jamā-at ke sāth namāz paṛhenge.'

-aṣgharī ne kahā, 'bhā-ī ṣāhib, ḥāle na jāenge², -āp ke wāṣṭe ḥā-e banā-ī hai; lekin sādī pījīyegā, yā dūdh kī?'

muḥammad -āqil ne kahā, 'jaisī mil jā-e.' -aṣgharī bolī, '-āp kī -āwāz kuḥ bhārī bhārī lagtī hai, ṣhāyad nuzle kī taḥrīk hai, to dūdh ṣarar karegā.'

muḥammad -āqil ne kahā, 'nahīn, nuzle kī taḥrīk to nahīn

¹ i. q. 'Brother-in-law, there is some warm water ready if you are going to say Prayers.' 'wuzū' is the ceremonial ablution before praying.

² i. q. 'You won't go away yet.'

hai, rāt ko -ammā jān ke sāth bahut der tak bāteṅ kartā rahā; badkhwābī -albatta hai.'

muḥammad -āqil, namāz paṛh kar, wāpas -āyā, to sās ko dekhā, namāz se fāriḡh ho kar pān khā rahī haiṅ; salām kar ke baiṭh gayā. -asgharī ne sīnī lā kar sāmhe rakh dī. ēā-edān meṅ garmāgarm cā-e,—do piyāliyān, do ēamcī, aur -ek tash-tarī meṅ qand. muḥammad -āqil ne ēā-e pī, khushzā-iqa, khushrang, bībās durust; pī kar jī bāḡh bāḡh ho gayā. -akbarī ḥasbe -ādat paṛī sotī thī. muḥammad -āqil ne kahā, 'ammān jān, -in ko bhī namāz kī tākīd kījiye.' sās ne kahā, 'beṭā, yih -apnī nānī kī bahut ēabīṭī haiṅ, -un kī maḥabbat ne -in kā mizāj, -in kī -ādat, sab kharāb kar rakhī hai. jab yih choṭī thī, aur main kisī bāt par ghurak baiṭhī thī, to ka-ī ka-ī dīn tak mujh se bolnā choṛ detī thīṅ; aur yih to kyā majāl thī, ki -akbarī ko ko-ī hāth lagā de? -akbarī bāt bāt par zidd kartī,—ēizon ko tortī phoṛtī— -un ke ḍar ke māre ko-ī kūch nahīṅ kah saktā thā. -isī bāt par -akbarī ke bāp se roz bigār rahtā thā¹.'

-ab muḥammad -āqil ruḡḡḡat hone lagā; ēalte ēalte sās ne kahā, ki 'beṭā, rāt kī bāt yād rakhnā; aur zarūr -us kā kūch band o bast karnā.'

rāh meṅ muḥammad -āqil -usī ko soṭtā -āyā; ghar meṅ pahuṅcā, to mān ne dekhā, ki -us ke ēihre par fikr ma-lūm hotī hai. -inheṅ ne samjhā, 'zarūr -āj susrāl meṅ laṛā.' pūchā, 'muḥammad -āqil, mere kahne par -amal na kiyā?'

muḥammad -āqil ne kahā, '-ammān, saē kahtā hūn, laṛā-ī bhīṛā-ī kūch bhī nahīṅ hū-ī.'

mān ne kahā, 'phīr sust kyūn hai?'

muḥammad -āqil ne kahā, 'kūch bhī nahīṅ; sotā -uṭh kar -āyā hūn². -is sabab se shāyad -āp ko merā ēihra -udās ma-lūm

¹ i. q. 'I was always getting into trouble with her father about that.'

² This means that he had not performed his usual toilet.

hotā hogā.’ mān ne kahā, ‘laṛke, hosh meṅ -ā, kyā tujh ko sotā -uṭh kar kabhī thorā hī dekhā hai? sac̄ batā, kyā bāt hai?’

muḥammad -āqil ne, majbūr ho kar, rāt kā tamām qisṣa mān ke rūbarū bayān kiyā. sunte ke sāth hī, mān ko kāto, to badan meṅ lohū nahīn thā¹. lekin -aurat baṛī dānishmand thī; kahne lagī, ki ‘harēand merī tamannā yih thī, ki jab tak mere dam meṅ dam hai, tum sab ko -apne kaleje se lagā-e rahū, aur tum donoṅ bhā-ī -ittifāq se raho, lekin main dekhī hūn, to sāmān -ulṭe hī -ulṭe naṅar -āte haiṅ. le, -āj main tujh se kahtī hūn, ki biyāh ke dūsre mahīne se mizājdār bahū kā -irāda -alag ghar karne kā hai; tū jo das rupīye mahīne ke mahīne lā kar mujh ko detā hai, -un ko nihāyat nāgawār hotā hai. -ā-e din main tumhārī bahū kī saheliyon se suntī rahtī hūn, ki “bahū billi-māron ke muḥalle meṅ makān leṅgī; zulfan ko sāth le jā-eyṅgī.” jab tak yih sab laṛkiyān -ikaṭṭhī baiṭhī rahtī haiṅ, yihī zikr, yihī mazkūr -āpas meṅ rahā kartā hai. main ne tumhārī khaliyā sās ke mūnḥ par -ek martaba yih bāt bhī kah dī thī, ki “mizājdār bahū ko -agar hamāre sāth rahnā nāgawār hai, to -apnā khānā kaprā -ālag kar leṅ, aur -isī ghar meṅ raheṅ².” phir tumhārī khaliyā sās se ma-lūm hū-ā, ki mizājdār bahū ko yih bhī manzūr nahīn. -ādmī biyāh khushī aur -āsāyish ke wāṣṭe kartā hai. roz kī laṛā-ī, -ā-e dīn kā jhagrā nihāyat burī bāt hai. -āgar tumharī bibī ko yihī manzūr hai, aur -alag rahne se -un ko khushī hai, to bismillāh, ham ko -uzr nahīn. jahān raho, khush raho, -ābād raho. khudā ne -ek māmātā -aulād kī hamāre piṅche lagā dī hai; so kabhī tum -idhar ko -ā nikle, -ek naṅar

¹ ‘As soon as his mother had heard it (she turned so pale that) there was no blood in her body, were you to cut it.’

² ‘Let them arrange for their own food and clothing separately, but live in the same house with us.’ It is a common practice in India for more than one family to live in the same house, but keeping separate accounts. Thus, for the purposes of the census, there is a subdivision of the ‘house’ into ‘households,’ and the technical name for the latter is ‘*ēulhā*,’ that is, ‘cooking hearth.’

dekh liyā, ṣabr -ā gayā. ghar ke kām dhandhe se kabhī chūṭkārā milā, main -āp caliga-ī, tum ko dekh -ā-ī.'

yih Kahnā thā, aur muḥammad -āqil kā jī bhar -āyā, aur be-ikh̄tiyār ronā shurū-kiyā; aur yih samjhā, ki '-āj mān se judā-ī hotī hai.' mān bhī ro-ī. thoṛī der ba-d, muḥammad -āqil ne kahā, 'main to -alag nahīn rahūngā, bibī rahe, yā jā-e.'

mān ne kahā, '-are beṭā, yih bhī kahīn hotī hai? -ashrafon men kahīn bībīyān bhī chūṭī hai? tum ko -apnī -umr -inhīn ke sāth kāṭnī hai. hamārā kyā hai? qabr men pānon laṭkā-e baiṭhē hai. "-āj mare, kal dūsra din¹.' merī ṣalāḥ māno, to wuh jo kahē, so karo. ham ne jis din tumhārā biyāh kiyā, -usī din se tum ko -alag samjhā. na tum -anokhe beṭe, na main -anokhī mān; kaun beṭā -apnī mān ke sāth rahā hai?'

muḥammad -āqil ne -apne doston se bhī ṣalāḥ pūchī. sab ne yihī kahā, ki 'raf-efasād bihtar hai; aur sāth rahne par kyā munḥaṣar hai? mān se -alag raho, aur -un kī khidmat aur -iṭā-at karo.'

jab sab logon ne yihī ṣalāḥ dī, muḥammad -āqil ne bhī kahā, ki 'khair, -alag rah kar bhī dekh lo; -agar yih -aurat saṅbhal jā-e, aur ghar ko ghar samjhe, badmizājī, nāfarmānī, badzabānī chorde, to -alag rahnā -aib nahīn, gunāh nahīn. yihī na, ki khānadārī kī fikr karnī paregī, aur tangī se guz-regī; so duniyā men rah kar fikr se kisī ḥālat men najāt nahīn. -ab kuch fikr nahīn, to yih har roz kā fasād bajā-e khud -azāb hai. aur tangī-e rizq kā -āndeshā bhī bejā hai; jitnā rizq muqaddar men hai, ba har ḥāl pahūncēgā; -admī kī sa-ī -o tadbīr ko -is men kyā dakhī?' yih soṅ kar muḥammad -āqil ne -alag ho jāne kā -irāda muṣammam kar liyā.

¹ '(Suppose) they have died to-day, (there will be) another day to-morrow,' i. e. 'Their dying will not prevent the sun rising' is a common proverb.

-ittifāq se -usī ke makān se muttasil -ek makān bhī khālī thā. -ek rupe māhwārī kirā-e par -usko thaharā liyā; balki sarqulī de kar sar khattī bhī likh diyā. kunjī bhī le lī, aur susrāl kahlā bhejā, ki 'makān qarār pāgayā hai, -āp -ā-o, to na-e makān men -uṭh cālen.' aur -apnī mān se bhī kah diyā, ki 'yihī tārakash wālā makān le liyā hai.'

mān ne, jitnā -asbāb mizājdār bahū kā thā,—kapron ke ṣan-dūq, bartan, farsh, masahrī, palang—sab -ek -alāhida koṭhrī men rakhwāyā. shām ko mizājdār bahū bhī -ā pahunēn. ṣubh -uṭh, mān ne, koṭhrī khol, muḥammad -āqil se kahā, 'lo bhā-ī, -apnī cizen, donon, miyān bibī, khūb dekh bhālo.'

muḥammad -āqil ne kahā '—ammān, tum kyā kahtī ho? kyā ko-ī ghair jagah thī?'

mān ne kahā, 'beṭā, yih 'bāt nahīn; -aisā na ho, -uṭhāne biṭhāne men ko-ī ciz -idhar -udhar ho jā-e.' aur māmā se kahā, ki '-azmat, tum aur hamsāyī yih sab -asbāb tārakash wāle ghar men pahunēā do.'

-akbarī kī sabeliyān, cūniyā, raḥmat, zulfan, sulmatī,— -ā pahunēn; aur bāt ki bāt men sārā -asbāb -uṭhā kar, -idhar se -udhar le ga-īn. mizājdār bahū haṣī khushī na-e ghar men -ā kar basīn. tīn din tak donon waqt muḥammad -āqil kī mān ne khānā bhejā. cāuthe din muḥammad -āqil ne bibī se kahā, 'lo, ṣāhib, -ab kuch khāne kā bandobast shurū-ho.'

mizājdār ne kahā, 'sab -asbāb -abhī beṭhikāne paṛā hai; yih rakh jā-e, to farāghat se haṇḍiyā cūlke ho dekhūn; -abhī to mujh ko fursat nahīn.'

gharaz sāt din tak tanūr par roṭī paktī rahī; rāt ko kabāb, aur din ko dahī bāzār se maṅgwāte, aur donon miyān bibī roṭī khā lete. -ākhīr muḥammad -āqil ne roz kah kah kar mizājdār se khānā pakwāyā. mizājdār ne kabhī khānā pakāyā na thā, roṭī pakā-ī, to -ājīb ṣurat kī; na gol, na cāukūṭī, -ek kān -idhar niklā hū-ā, aur cār kān -udhar; kināre moṭe, bīc men

tikiyā; kahīn jalī, kahīn kaśī; dhū-eṅ meṅ kālī. aur dāl jo pakā-ī, to pānī -alag, dāl -alag. gharaz, mizājdār -aisā lazīz aur laṭīf khānā pakāti thī, ki jis ko dekh kar bhūk bhāg jā-e. sālan pakāti—badrang, badmaza; namak ḍālā, to zahr; aur kabhī phīkā pānī¹. do -ek din to muḥammad-āqil ne ṣabr kiyā; -ākhir kār -is ne -apnī mān ke ghar khānā shūrū- kar diyā. mizājdār ne bhī -apne -ārām kā ṭhikānā karliyā; donoṅ waqt bāzār se kaśauriyān, aur bālā-ī, kunda khoyā, rabī, kabāb, maṅgwā kar khāliyā kartī. khānā jo paktā, zulfan waghaira khā khā kar moṭī hū-īn. -in billiyon ke bhāgoṅ chīnkā ṭūṭā. lekin das rupe mahīne meṅ yih ākhautiyān kyūnkar ho saktī thīn? ḍupke ḍupke -asbāb bikne lagā; magar muḥammad-āqil ko -aṣlan -is kī khabar na thī.

CHAPTER V.

-ek roz, muḥammad-āqil to naukarī par gayā thā, mizājdār do pahar ko so ga-ī.

ḍuniyā jo -ā-ī, -us ne dekhā, bahū bekhabar so rahī hain; -us ne -apne bhā-ī mīran ko khabar kar dī. wuh barā shāṭir badma-āsh thā; mizājdār to sotī kī sotī rahīn, mīran -ā kar din dhāre tamām bartan ḍurā kar le gayā. mizājdār -uṭh kar jo dekhīn, to ghar meṅ jhārū dī hū-ī hai. koṭhrī ko qufl lagā hū-ā thā, -us kā -asbāb to bacā; bāqī, jo ḍīz -ūpar thī, -ek kar ke le gayā; -ab pānī pīne tak ko kaṭora na rahā.

muḥammad-āqil naukarī parse -āyā, to sun kar bahut maghmūm hū-ā, lekin -ab paḍtā-e kyā hū-e, jab 'ḍīriyān ḍug ga-īn khet'? bibī se khūb larā, aur khūb -apnā sir pīṭā; -ākhir ro dho kar baiṭh rahā. qaraz wām kar ke halkī do pateliyān mol

¹ 'If she put any salt in, it was enough to kill one, and sometimes (the sauce) was just tasteless fluid.'

lāyā. choṭe choṭe bartan māṅ se māṅ liye. lagan, tawā, rikābī sās ne bhej dī. gharaz kisī taraḥ kām ēal niklā.

-ittifaq se -in dinon meṅ -ek kuṭnī -is shahr meṅ wārid thī, aur tamām shahr meṅ -un kā ghul thā. muḥammad-āqil ne bhī bibī se kah diyā thā, ki '-ajnabī -aurat ko ghar meṅ mat -āne denā; -in dinon meṅ -ek kuṭnī -ā-ī hū-ī hai, ka-ī gharon ko lūṭ ēukī hai.' lekin mizājdār shiddat se bewuqūf thī; -is kī -ādat thī har -ek se jald mil jānā. -ek din wuhī kuṭnī, ḥajjan kā bhes banā, -is kī galī meṅ -ā-ī. yih ḥajjan makkāra bewuqūf -auraton ke phuslāne ke wāste taraḥ taraḥ ke tabarrukāt aur saḍhā qism kī ēizen -apne pās rakhā kartī thī; tasbiḥ e khāk e shifā—zamza-miyān,—madīna munawwara kī khajūren,—koh e tūr kā surma, —khāna e ka-ba ke ghilāf kā ṭukrā¹—-āqil bahar aur mūṅge ke dāne,—aur nādī -alī,—panjsūre,—aur bahut sī dawā-eṅ. galī meṅ -ā kar, jo -us ne dūkān kholī², bahut sī laṛkiyān jam- ho ga-īn. mizājdār ne bhī sunā; zulfan se kahā, 'galī se jab -uṭhne lage, ḥajjan ko yahān liwālānā; ham bhī tabarrukāt kī ziyārat karenge.' zulfan jā kharī hū-ī, aur ḥajjan ko liwālā-ī. mizājdār ne bahut khāṭirdārī se ḥajjan ko pās biṭhā diyā, aur sab ēizen dekhīn. surma aur nād-alī, do ēizen, mizājdār ne pasand kīn. ḥajjan ne mizājdār ko bāton meṅ tār liyā, ki yih -aurat ḍhab par jaldī ēarḥ jā-egī. -ek paise kā bahut sā surma tol diyā, aur do -āne ko nād-alī ḥawāla kī; aur firūze kī -ek -angūṭhī muft nazr kī. mizājdār riḥ ga-īn.

-is ke ba-d ḥajjan ne samandar kā ḥāl, -arab kī kaifiyat, aur dil se joṛ kar³ do ēār bāten -aisī¹ kī mizājdār ne kamāl shauq se sunā, aur -us kī taraḥ -ek khāṣṣa² kī kiyā. ḥajjan ne pūchā, 'kyūn bī, tumhāre ko-ī bāl ba'ēa nahīn ma-

¹ The 'ka-ba' is a building in the shape of a cube in Mecca. It is covered with a black pall, which is annually re-

² 'dūkān kholī' means that she sat down on the ground, spread a cloth in front of her, and set out her articles for sale upon it.

³ i. q. 'of her own invention.'

mizājdār ne kahā 'hamārī -aisī taqdīr kahān thī?'

ḥajjan ne pūchā, 'biyāh ko kitne din hū-e?' mizājdār ne kahā, 'abhi baras roz nahīn hū-ā.' mizājdār kī be-aqlī kā -ab to ḥajjan ko yaqīn hū-ā, aur dil meṅ kahne lagī, ki '-is ne to -aulād kā nām sun kar, -aisī -āh kheñcī, jaise ko-ī barson kā -ummedwār ho.' ḥajjan ne kahā 'nā-ummedi kī bāt nahīn, tum-hāre to -itne ba'cée hongē, ki tum saṅbhāl na sakogī; albatta bil fe-l -akele ghar meṅ jī ghabrātā hogā. miyān kā kyā ḥāl hai?'

mizājdār ne kahā 'hamesha mujh se nākḥush rabā karte haiṅ.'

gharaz pahli hī mulāqāt meṅ mizājdār ne ḥajjan se -aisī beta-kallufī kī, ki -apnā ḥāl juzv o kull -us se kah diyā, aur ḥajjan ne bāton hī bāton meṅ tamām bhed ma-lūm kar liyā.

-ek pahar kāmīl ḥajjan baiṭhī rahī; rukḥṣat hone lagī, to mizājdār ne bahut minnat kī, '-ac̄hī, bī ḥajjan, kab tak -ā-ogī?'

ḥajjan ne kahā, 'merī bhānjī momgaron ke chatte meṅ rahtī hai, aur bahut bīmār hai. -usī ke -ilāj ke wāṣṭe main -āgre se -ā-ī hūn; -us ke dawā mu-ālaje se furṣat kam hotī hai; magar -in shā' llāh ta-ālā dūsre tīsre din tum ko dekh jāyā karūngī.' -agle din, ḥajjan phir -ā maujūd hū-ī, aur -ek reshāmī -izār-band letī -ā-ī. mizājdār, dūr se ḥajjan ko -āte dekh, khush ho ga-ī, aur pūchā, 'yih -izārband kaisā hai?'

ḥajjan ne kahā, 'bikā-ū hai.'

mizājdār ne pūchā 'kitne kā hai?'

ḥajjan ne kahā, 'cār -āne kā hai; muḥalle meṅ -ek begam rahtī haiṅ; -ab gharūn meṅ ga-ī haiṅ; -asbāb be'c be'c kar guzar kartī haiṅ; main akṣar cizen be'c lā diyā kartī hūn¹.'

¹ I am doing (that) of her things for her at times.' The full sense of the compound verb is realized by referring to the original request of the begam. In giving the articles she would say, 'be'c, lā, de,' Sell (i.e. the thing given), bring (the money), give (it to me). The 'ḥajjan' makes that sentence into a noun, and adds 'kartī hūn,' 'I am doing (that).'

mizājdār, -itnā sastā -izārband dekh kar, loṭ ho ga-ī. fauran paise nikāl ḥajjan ke hāth diye, aur bahut girgirā kar ḥajjan se kahā, ‘-acēhī bī, jo ēiz bikā-ū hū-ā kare, pahle mujh ko dikhā diyā karo.’

ḥajjan ne kahā ‘bahut -acēhā, pahle tum, aur piēhe -aur.’

-is ke ba-d -idhar -udhar kī bāteṅ hū-ā kīṅ. éalte hū-e, ḥajjan ne -ek baṭwā nikālā; -us meṅ, kapre aur kāghaz kī ka-ī tahon meṅ, thoṛī launḡeṅ thīṅ; -un meṅ se do launḡeṅ ḥajjan ne mizājdār ko dīṅ, aur kahā, ki ‘ḍunyā meṅ maḥabbat -isī wāṣṭe hū-ā kartī hai, ki -ek dūsre ko fā-ida ho. yih do launḡeṅ main tum ko detī hūṅ, -ek to tum -apnī cōṭī meṅ bāndh lo; dūsri,— bihtar thā, ki tumhāre miyān kī pagṛī meṅ rahtī, par tumhāre miyān shāyad shubha karen,—khair, takiye meṅ sī do, aur -in kā -aṣar -āj hī se dekh lenā. lekin -itnī -iḥtiyāṭ karnā, ki pāk ṣāf jagah meṅ rahen. aur -apne qadd ke barābar -ek kalāwa mujh ko nāp do, main tum ko -ek gaṅḍā banwā lā dūṅgī¹. main jab ḥajj ko ga-ī thī, to -usī jahāz meṅ bhopāl kī -ek begam bhī sawār thīṅ;—shāyad tum ne -un kā nām bhī sunā ho, balqīs jahānī begam,—sab kuč khudā ne -un ko de rakhā thā; daulat kī kuč -intihā na thī; naukar éakar, launḡī ghulām, pālki nālki, sab hī kuč thā; -ek to -aulād kī ṭaraf se maghmūm rahā kartī thīṅ; ko-ī bacā na thā; dūsre, nawāb ṣāḥib ko -un kī ṭaraf muṭlaq -iltifāt na thā, aur shāyad -aulād na hone ke sabab maḥabbat na karte hon, warna begam ṣūrat shakl meṅ éande -āftāb, éande māhtāb,—aur -is ḥusn o daulat par mizāj -aisā sāda, ki ham jaise nācīzon ko barābar biṭhānā aur bāt pūchnā! begam ko faqīron se parle ḍarje kā -i-tiqād thā. -ek daf-a sunā, ki tīn kōs par ko-ī kāmīl wārid hai; -andherī rāt meṅ -apne ghar se piyāda pā -un ke pās ga-īṅ, aur pahar bhar tak hāth bāndhe

¹ i. q. ‘And let me have a piece of yarn of the measure of your height; I will have a charm made of it and bring it to you.’

khaṛī rahīn. faqīron ke nām ke qurbān jā-iyē¹! -ek martaba jo shāh s̄ahib ne -ānkh -uṭhā kar dekhā, farmāyā, “jā mā-ī, -isī rāt ko ḥukm milegā.” begam ko khwāb meṅ bishārat hū-ī, ki “ḥajj ko jā, aur murād kā motī samundar se nikāl lā.” ṣubḥ -uṭh ḥajj kī taiyāriyān hone lagīn. pān sau miskīn begam ne -āp kirāya de kar, jahāz par sawār karā-e; -un meṅ se -ek main bhī thī. har waqt kā pās rahnā—begam s̄ahib (-ilāhī! donon jehān meṅ surkhrū!) mujh par bahut mihrbānī karne lagīn, aur sahelī kahā kartī thīn². das dīn tak barābar jahāz pānī meṅ ḥālā gayā; gyārahweṅ dīn bīc samundar meṅ -ek pahāṛ nazar -āyā. nākhudā ne kahā “koh e ḥabsha yihī hai, aur -ek barā kāmīl faqīr -is par rahtā hai; jo gayā, bāmurād -āyā.” begam s̄ahib ne nākhudā se kahā, “kisī ṭarah mujh ko -us pahāṛ par pahuñcā-o.” nākhudā ne kahā, “ḥuzūr, jahāz to pahāṛ tak nahīn pahuñc saktā; -albatta -agar -āp -irshād karen, to jahāz ko langar kar den, aur -āp ko -ek kishṭī meṅ biṭhā kar le ḥalen.” begam ne kahā, “khair, yihī sehī.” pānḥ -aurateṅ begam ke sāth koh e ḥabsha par ga-ī thīn,—ek main, aur ḥār -aur. pahāṛ par pahuñcē, to -ajīb ṭarah kī khushbū mahak rahī thī; ḥalte ḥalte shāh s̄ahib tak pahuñcē. hū kā maqām thā; na -ādmī, na -ādamzād; tan e tanhā shāh s̄ahib -ek ghār meṅ rahte the; kaisī nūrānī shakl! jāise firishta! ham sab ko dekh kar du-ā dī; begam ko bārah launḡeṅ dīn, aur kuch paṛḥ kar dam kar diyā³. mujh se kahā, “ḥālī jā, -āgre aur dillī meṅ logon ke kām banāyā kar.” beṭī, -un bārah launḡeṅ meṅ kī do launḡeṅ yih haiṅ. ḥajj kar ke jo lauṭe, to nawāb,—yā to begam kī bāt pūchte na the,—yā yih naubat hū-ī⁴, ki -ek mahīne -āge se bamba-ī meṅ -ā kar,

¹ i. q. ‘My life for the fame of faqirs!’ lit. ‘May I be offered as a sacrificial victim for the name of faqirs!’

² ‘And used to address me as “sahelī,” i. e. “comrade.”’

³ ‘And after reciting something, breathed upon her.’

⁴ ‘yā . . . yā’ is equivalent to ‘whereas formerly . . . now.’

begam ke lene ko pare the. jon hi begam ne jahaz se panw-utara, nawab ne -apna sar begam ke qadamon par rakh diya, aur ro ro kar khaṭā mu-af kara-i. cha baras main bhopal men hajj se a kar thahri. faqr ki du-a ki barakat se, lagatar -upar tale, -allah rakhe! car bete begam ke, mere rahne tak, ho euke the. phir mujh ko -apna des yad -aya; begam se -ijazat mangi; bahut sa rok; main ne kaha, "shah sahib ne mujh ko dilli -agre ki khidmat supurd ki hai, mujh ko wahan jana zarur hai;" yih sun kar, begam ne car nacar mujh ko rukhsat kiya.'

do laung, aur -us ke sath do waraq ki hikayat e dilasp¹! mizajdar dil o jan se mu-taqid hoga-i. hajjan to laungen de kar rukhsat hu-i. mizajdar bahu ne ghusal kar, kapre badal, khush bu laga, -ek laung to, bismillah kar ke, -apni coti men bandhi, aur miyan ke palang ki. eadar aur takiyon ke ghilaf badal, -ek laung kisi takiya men rakh di.

muhammad -aqil jo ghar men aya, bibi ko dekh, saf suthri; palang ki eadar, be kahe badli hu-i;—khush hu-a, aur -iltifat ke sath batan karne laga.

mizajdar ne kaha, 'dekho, hamne -aj -ek eiz mol li hai.' yih kah kar -izarband dikhaya. muhammad -aqil ne kaha, 'kitne ko liya hai?' mizajdar ne kaha, 'tum to -anko, kitne ka hai?'

wuh -izarband khass lahor ka bana hu-a, nihayat -umda tha; caura, eakla; kalabattu ki gacchadar haran thin. muhammad -aqil ne kaha, 'do rupye se kisi tarah kam ka nahin hai.'

mizajdar ne kaha, 'car -ane ko liya hai.'

muhammad -aqil ne kaha 'sa kaho.'

¹ 'Two cloves—and forthwith, a charming romance of four pages!' 'waraq' is one leaf of two pages.

mizājdār ne kahā, 'tumhāre sar kī qasam, cār hī -āne ko liyā hai.'

muḥammad -āqil ne kahā, 'bahut sastā hai; kahān se mil gayā?'

mizājdār ne kahā, '-ek ḥajjan barī nekbakht hai, bahut dinon se galī men -āyā kartī hai, kisī begam kā hai wuh, be'ne ko lā-i thī.' yih kah kar, surma, nād -alī, firūze kī -angūthī, mizājdār ne dikhā-i.

ṭama- -aisī burī cīz hai, ki barā siyānā -ādmī bhī -is se dbokā khā jātā hai; jangalī jānwar,—mainā, toṭā, la-l, bulbul, —ādmī kī shakl se bhāgte haiṅ, lekin dāne kī ṭama- se jāl men phans jāte haiṅ, aur zindagī bhar qafas men qaid rahte haiṅ. -isī ṭarah muḥammad -āqil -apnā fā-ida dekh kar khush hū-ā; aur jab mizājdār ne kahā, ki 'wuh ḥajjan begam kā tamām -asbāb, jo bikne ko niklegā, mere pās lāne kā wa-da kar ga-i hai,' muḥammad -āqil ne kahā, 'zarūr, dekhnā cāhiye, lekin -aisā na ho, cōrī kā māl ho, pi'che kar kharābī paṛe; aur hāṅ, ḥajjan ko-i ṭhagnī na ho.'

mizājdār ne kahā, 'khudā khudā karo, wuh ḥajjan -aisī nahīṅ hai.' gharāz bāt ga-i guzrī hū-i.

muḥammad -āqil se jo -āj -aisī bāteṅ hū-īṅ, laungon par mizājdār kā -i-tiqād jam gayā. -agle din zulfan ko bhej, ḥajjan ko bulwāyā; aur -āj mizājdār beṭī banīṅ, aur ḥajjan ko māṅ banāyā. rāt ke waqt muḥammad -āqil se phir ḥajjan kā zikr -āyā; to phir muḥammad -āqil ne kahā, ki 'dekho, hoshyār rahnā; -is bhes men kuṭniyāṅ aur ṭhagniyāṅ bahut hū-ā kartī haiṅ;' lekin ṭama- ne khud muḥammad -āqil kī -aql par -aisā parda ḍāl diyā, ki -itnī moṭī bāt wuh na samjhā, ki 'do rupiye kā māl cār -āne ko ko-i be wājḥ bhī detā hai?'

muḥammad -āqil ko munāsib thā, ki qaṭ-an -us ḥajjan ke -āne kī mumāna-at kartā, aur sab cīzeṅ -us kī phirwā detā; aur mizājdār ko -itnī -aql kahān thī, ki -is tah ko samajhtī?

CHAPTER VI.

ka-ī din ke ba-d, mizājdār ne ḥajjan se pūchā, 'kyūn bī, -āj kal begam kī ko-ī ėiz nahīn lātīn?' ḥajjan ne jān liyā, ki -is ko -acĥī ėāṭ lagga-ī hai. kahā, 'tumhāre ḍhab kī ko-ī ėiz nikle, to lā-ūn.'

do ėār din ke ba-d jhūṭe motiyon kī -ek joṛī lā-ī, aur kahā, 'lo bī, khud begam kī nath ke motī haiṅ; nahīn ma-lūm hazār kī joṛī hai, yā pānsau kī; pannā mal jauharī ki dukān par main ne dikhā-ī thī; laṭṭū hogayā; do sau rupe mere palle bāndhe detā thā¹. main begam se pacās rupe par lā-ī hūn; tum le lo; phir -aisā māl na milegā.'

mizājdār ne kahā, 'pacās rupe naqd to mere pās nahīn haiṅ.'

ḥajjan ne kahā, 'kyā hū-ā, beṭī? pahunċiyān bec kar le lo; nahīn, tum jāno, -āj yih motī bik jā-enge.'

ḥajjan ne -is ḍhab se kahā, ki mizājdār fauran zewar kā ṣandūċā -uṭhā lā-ī, aur ḥajjan ko pahunċiyān nikāl kar, ḥawāle kar diṅ. ḥajjan ne mizājdār kā zewar dekh kar kahā '-ai hai, kaisī bad-iḥtiyāṭī se zewar, mūlī gājar kī ṭarah, ḍāl rakhā hai! beṭī, ḍhugdugī meṅ ḍorā ḍalwā-o; bālī, patte, magar, mur-kiyān, bāzūband maile ėikkaṭ ho ga-e haiṅ; mail sone ko khā-e jātā hai; -in ko -ujalwā-o.'

mizājdār ne kahā, 'kaun ḍorā ḍalwā-e? aur kaun -ujlā karā lā-e? -un se² kahtī hūn, to wuh kahte haiṅ, "mujhe furṣat nahīn."'

ḥajjan ne kahā, '-ū bī beṭī, yih kaun baṛā kām hai? lo, motī

¹ i. q. 'he offered me Rs. 200 cash down,' lit. 'he was tying Rs. 200 into a knot of the corner of my scarf' (i. e. for me to take away). 'palla' is the edge or border of a scarf or wrapper, and it is the custom in India to extemporize a purse by tying a knot in one corner of the sheet used as a wrapper.

² i. e. her husband.

rahne do, main -abhī ḍorā ḍalwā lā dūn; aur jo zewar mailā hai, mujhe nikāl do, main -abhī -ujalwā dūn.'

mizājdār ne sab zewar ḥawāle kiya. ḥajjan ne kahā, 'zulfan ko bhī sāth kar do, wuh sunār ke pās baiṭhī rahegī, main paṭwe se ḍore ḍalwā-ungī¹.' mizājdār ne kahā, 'acēhā.' yih kah kar, zulfan ko -āwāz dī. -ā-i, to ḥajjan ne kahā, 'larḳī, zarra mere sāth cāl; sunār kī dukān par baiṭhī rahiyo.'

ḥajjan ne zewar liyā; zulfan sāth hū-i. galī se bāhar nikal, ḥajjan ne rūmāl kholā, aur zulfan se kahā, 'lā-o, -ujalwāne kā -alag kar leṅ, aur ḍorā ḍalwāne kā -alag.'

zewar ko -alag karte karte, ḥajjan bolī, '-ain, nāk kī kīl kahān hai?' zulfan ne kahā, '-isī meṅ hogī; zarra bhar kī to cīz hai; -isī poṭhī meṅ dekho.' phir ḥajjan -āphī -āp bolī, '-ai hai! pāndān ke ḍhakne par rakhī rah ga-i; -arī zulfan, daur to jā, jaldī se le -ā.'

zulfan bhāgī bhāgī -ā-i, aur darwāze se cīllā-i, 'bībī, nāk kī kīl pāndān ke ḍhakne par rah ga-i hai; ḥajjan ne māngī hai; jaldī do; ḥajjan galī ke nukur par dibyā baniye kī dukān ke -āge baiṭhī hai.'

yih kahnī thā, aur mizājdār bahū kā māthā ṭhanakā. zulfan se kahā, 'bā-olī hū-i hai? kaisī kīl? mere pās kahīn thī? tū ne dekhī hai? -arī kambakht! daur, dekh to ḥajjan kahīn cālī na jā-e!'

zulfan -ulṭe pānon daurī ga-i; ḥajjan ko -idhar dekhā, -udhar dekhā, kahīn patā na milā. mizājdār se -ā kar kahā, 'bī, ḥajjan kā to kahīn patā nahīn; main bāzār tak dekh -ā-i. -itnī der meṅ nahīn ma-lūm kahān ghā-ib ho ga-i.'

yih sun kar, mizājdār sar piṭne lagī, 'hā-e, main luṭ ga-i! hā-e main luṭ ga-i! -are logo, khudā ke liye dauriyo!'

¹ 'She will stay with the goldsmith, while I shall be getting the string put in by the silkman.'

momgaron ke chatte tak log daure. wahān jā kar ma-lūm hū-ā, ki kahīn kī bahtī bahātī¹ mahīna bhar se kirāya par -ā kar rahī thī; ēār din se makān choṛ éalī ga-ī. -ab kyā ho saktā thā? muḥammad -āqil ne -ā kar sunā, sar pīṭ liyā; aur biwī se kahā, ‘-arī, tu ghar ko khāk siyāh kar ke choṛegī; main tujh ko pahle se jāntā hūn?’

mizājdār ne kahā, ‘éal, dūr ho! -ab bāten banāne kharā hū-ā hai? -izārband dekh kar, tū ne -āp mujh se nahīn kahā, ki “hān, begam kā -asbāb zarūr dekhnā?”’

gharaḥ khūb maze kī laṛā-ī, donon, miyān bībī meṇ hū-ī. tamām muḥalla jam- ho gayā. bāt par bāt éalī, to ma-lūm hū-ā, ki -isī ḥajjan ne kanéanī galī meṇ -ahmad bakhsh khān kī bībī kā tamām zewar, -is ḥīle se ṭhag liyā, ki -ek faqīr se dūnā kar lā-ūngī. rū-ī ke kaṭre meṇ miyān masītā kī beṭī se -aisī mahabbat baṛhā-ī, ki -un kā zewar -āriyat ke ḥīle se -uṛā le ga-ī. gharaḥ zewar to gayā guzrā hū-ā; bāten bahut sī rah ga-īn.

bartan éorī jā éuke the; zewar yon ghārat hu-ā; hazār rupe ke motiyon kī joṛī, jo logon ne dekhī, to tīn paise kī thī. thāna meṇ -ittilā- hū-ī; logon ne baṭaur khud bahut ḍhūṇḍhā; ḥajjan kā surāgh na milā par na milā.

-akbarī ko jahez meṇ jo kapre mile the, -un kā ḥāl suniye. jab tak sās ke sāth rahīn³, sās dasweṇ pandrahweṇ din nikāl kar, dhūp de diyā kartī thīn. barsāt meṇ -alag ho kar rahīn, kapron kā ṣandūq jis koṭhrī meṇ jis ṭarah rakhā gayā thā,—tamām barsāt guzar ga-ī, -us ko dekhnā naṣīb na hū-ā,—wahīn -usī ṭarah rakhā rahā. jāṛe kī -āmad meṇ dolā-ī kī zarūrat hū-ī, to ṣandūq kholā gayā; bahut se kapron ko dimak éaṭ ga-ī thī;

¹ ‘A stray woman from somewhere or other.’

² ‘Oh, you woman! you’ll bring the house to utter ruin before you’ve done with it—I know what sort you are, from the very beginning.’

³ ‘rahīn’ refers to ‘-akbarī.’

éuhon ne kâṭ kâṭ kar bughāre dāl diye the; ko-ī kaprā salāmat nahīn ba'ne pāyā. jo laṛkiyān éhutpan men lāḍ piyār men rahā kartī haiṅ, aur hunar aur salīqa nahīn sikhētī, yon -akbarī kī ṭarah -umr bhar ranj o taklif -uṭhātī haiṅ. -akbarī kā jitnā ḥāl tum ne paṛhā, -us se tum ko ma-lūm hū-ā hogā, kī -akbarī ko māṅ aur nānī ke lāḍ ne, -us kī zindagī bhar, kaisī muṣibat men rakhā. laṛakpan men -akbarī ne na to ko-ī hunar sikhā, na ku'ch -us ke mizāj kī -iṣlāḥ hū-ī. jab -akbarī ne sās se judā ho kar -alag ghar kiyā, bartan, bhāṅḍā, kaprā, zewar,—sab ku'ch -us ke pās maujūd thā; éunki khānadārī kā salīqa nahīn rakhtī thī, éand roz men tamām māl -asbāb khāk men milā diyā; aur -ek hī baras men hāth kān se nangī rah ga-ī. -agar muḥammad -āqil bhī -is kī ṭarah -ahmaq o badmizāj hotā, to shāyad -ek dūsre se qaṭ-e ta-alluq ho jātā; lekin muḥammad -āqil ne hamesha -aql o sharāfat ko bartā.

CHAPTER VII.

-ab suno -aṣgharī kā ḥāl.

yih laṛkī -us ghar men -aisī thī, jaise bāgh men gulāb kā phūl, yā -ādmī ke jism men -āṅkh. har -ek ṭarah kā hunar, har -ek ṭarah kā salīqa -is ko ḥāṣil thā. -aql, parhez¹, ḥayā, lihāz, sab ṣifaten khudā ne -aṣgharī ko -ināyat kī thī. laṛakpan se -is ko khel kūd haṅsī aur éher² se nafrat thī; paṛhnā, yā ghar kā kām karnā; kabhī -is ko kisī ne wāhiyāt bakte, yā kisī se laṛte nahīn dekhā. muḥalle kī jitnī -auraten thī, sab

¹ The original has 'hunar,' but it appears to be a misprint for 'parhez,' the two words in the Persian character being very similar. The word 'hunar' has only just occurred, as a general term, and it could hardly have been intentionally repeated, in a specific enumeration of the qualities included in that general term.—Ed.

² 'éher' in this connexion always means *ill-natured* or *impertinent* jesting.

-is ko beṭiyon kī ṭarah cāhtī thīn. beshakk, zihe qismat -us mān aur bāp kī, jin kī beṭī -aṣgharī thī; aur khushānaṣīb -us ghar ke, jis men -aṣgharī, bahū ban kar, jānewālī thī.

-ab khudā ke faṣl o karam se -aṣgharī kī -umr terah baras kī hū-i. bāt to -is kī muḥammad kāmīl se ṭaharī ṭaharā-i thī; -ab cārēā hone lagā, ki mahīna aur dīn muqarrar ho jā-e. -udhar muḥammad kāmīl kī mān, -akbarī ke ḍhang dekh kar, -itnā ḍar ga-i thī,—maṣal hai, ki ‘dūdh kā jalā cāch phūnk phūnk pītā hai,’—ki -akbarī ke taṣawwur se badan par raungte khare hote the. dar parda muḥammad kāmīl kī mān kā -irāda thā, ki choṭe laṛke kī māngnī dūsre ghar men karūn. muḥammad -āqīl ko kisī ṭarah ma-lūm ho gayā, aur -us ne mān se kahā, ‘-ammān, main ne sunā hai, tum muḥammad kāmīl kī māngnī cḥurānā cāhtī ho.’

mān ne kahā, ‘kyā batā-ūn? beṭā, bare soṛ men hūn, kyā karūn, kyā na karūn; tum se merī -ānkh sāmhne nahīn hotī’; khudā ne mujh ko tumhārā gunahgār banā diyā; dekhiye, muḥammad kāmīl kī qismat kaisī hai.’

muḥammad -āqīl ne kahā, ‘-ammān, main sac kahtā hūn, -aṣgharī hazār laṛkiyon men -ek hai; -umr bhar cīrāgh le kar dhūndhogī, to -aṣgharī jaisī laṛkī na pā-ogī. ṣūrat, sīrat, donon men khudā ne -usko fā-iq aur lā-iq banāyā hai. hargiz -andesha mat karo; bismillāh kar ke biyāh karwā lo. aur baṛī bahin par jo khayāl karo, to -āp ne sunā hogā,

(bait.) “na har zan zan ast, o na har mard mard,

khudā panj -angusht yaksān na kard.”²

-apnā -apnā mizāj hai, aur -apnī -apnī ṭabī-at;

(she-r.) “gul jō cāman mēn haiṅ hazār,

dekh, zafar, hāī kyā bahār.

¹ i. q. ‘I am ashamed to look you in the face.’

² The metre is 0--|0--|0--|0-| ‘Not every lady is a lady, nor every man a man. God has not made the five fingers of one pattern.’

sab kã hãĩ rang -alag -alag,

sab kĩ hãĩ bũ -alag -alag.”¹

tumbãrĩ barĩ bahũ ko, (lã hãula wa lã quwata!) -ashharĩ se kyã nisbat ?

(mishra-) “cĩ nisbat khãk rã bã -ãlam e pãk” ?²

khudã rãst lã-e, biyãh ke bã-d merĩ bãt kã tum ko yaqĩn hãšil hogã.’

muhammad -ãqil ne jo -ashharĩ kĩ -is qadr ta-rif bayãn kĩ, phir muhammad kãmil ke sãth jo bãt thĩ, wuh pakkĩ hoga-ĩ. gharaz donon samdhiyãnon kĩ šalãh se yih -amr qarãr pãyã, ki baqar-ĩd ke -agle dĩn -ashl khair se nikãh ho.

-ashharĩ kã bãp dũrandesh khãn pahãr par naukar thã; -usko khatt gayã. khatt ke pahunãe hĩ, khãn šãhib kĩ bãcheu khil ga-ĩn. -ashharĩ ko sab baccon meñ bahut cãhtã thã. fauran rukhšat kĩ darkhwãst kĩ; jawãb šãf milã. bahut zor mãre, -ek na cãlĩ. jãre kĩ -ãmad thĩ; daura shurũ- hone ko thã; hãkim ko bhĩ bahãna ma-qũl thã³. dũrandesh khãn ko rukhšat na milne se b.hut ranj hũ-ã, magar—bandagĩ o becãragĩ—kyã kartã ? ‘qahr e darwesh bar jãn e darwesh,’ cũp ho kar baith rahã. lekin barã betã, khairandesh khãn sãth thã; pãn sau rupe naqd de, -us ko ghar rawãna kiyã, aur sab pas o pesh samjã diyã.

ghar par zewar, kaprã, baitan, sab pahle se maujũd thã. khairandesh khãn ne makãn par pahunã, cãuwal, ghĩ, gehũp, mašãlih, namak, sab ba qadr e zarũrat kharĩd liyã. -ashharĩ ke

¹ The metre is - - - - | - - - - | ‘Behold, Zafar, what a show there is, of the thousand flowers that are in the garden. Each has a colour all its own; each has a perfume all its own.’ These lines are by the last king of Delhi whose nom de plume was ‘Zafar.’

² The metre is - - - - | - - - - | - - - - | ‘What connexion (is there) for dust with the pure world (i. e. heaven)?’

³ ‘He at once applied for leave, but got an absolute refusal; and though he made great efforts, nothing further could be done. The cold weather was coming on; inspection duties were just beginning; so that his superior officer had a reasonable excuse (for not letting him go).’

kapron meṅ maṣālih¹ ṭaknā shurū-hū-ā. mān kā -irāda thā. ki -aṣgharī ko, b̄rī bahin kī banisbat, barh cārḥ kar jāhez mile. jore bhī -uske bhārī hon, zewarke -adad bhī ziyāda hon, bartan bhī -isti-mālī wazanī diye jā-ey. -aṣgharī -ākhir -usī ghar meṅ rahtī thī; jo bāt hotī, -us ko zarūr ma-ḷūm ho jātī; jab -aṣgharī ne sunā, ki mujh ko -āpā se ziyāda jāhez milne wālā hai, bewuqūf lar kī hotī, to khush hotī. -aṣgharī ko ranj hū-ā, aur -is fikr meṅ hū-ī, ki kis tadbīr se -ammān ko man- kar dūn. -ākhir tamāshā khānam, -apnī khālāzād bahin se, sharmāte sharmāte kahā, ki 'main ne -aisā -aisā sunā hai, mujh ko -is kā nihāyat soḥ lagā hai; ka-ī din se nihāyat fikr meṅ thī, ilāhī, kyā karūn; -ac̄hā hū-ā, tum -ā niklīn, ba wajhe ham-umrī tum se kahne meṅ ta-ammul nahīn; ko-ī -ammān ko -itnī bāt samjā de, ki mujh ko -āpā se ziyāda -ek c̄iz na deṅ.'

tamāshā khānam ne sun kar kahā, 'tum bhī, bū-ā, ko-ī tamāshe kī -aurat ho. wuhī kahāwat hai, gadhe ko nūn diyā. -us ne kahā, "merī -ānkhen dukhtī haiṅ";² khudā liwātā hai, tum kyūn -inkār karo?'

-aṣgharī ne kahā, 'tum dīwānī hū-ī ho, -is meṅ ka-ī qabā-ḥaten haiṅ; -āpā ke mizāj se tum wāqif ho, -un ko zarūr ranj hogā. nāḥaqq -ammān se badmazagī hogī. mujh se bhī -un ko badgumānī paidā hogī.'

tamāshā khānam ne kahā, 'bū-ā, -is meṅ ranj kī kyā bāt hai? -apnī qismat hai; aur samajhne ko sau ṭarah kī bāten haiṅ; un kī bismillāh kī shādī hū-ī, roza rakhā gayā, cār baras tak mangū rahī, tīj te-ohār -un kā kaun sā nahīn hū-ā? -un kī kasar -idhar samajh leṅ.'³

¹ 'maṣālih' here means 'trimmings' or 'flounces'; just above it means 'spices.' The fundamental meaning is 'improvements.'

² 'When they gave salt to the donkey, he said "My eyes are sore"' (implying that perhaps his doctor would forbid him to eat it).

³ 'What cause for complaint is there here, my dear? A girl has her own fate. Besides, there are a hundred things to explain it. There was a feast at

-aṣgharī ne kahā 'sac hai, magar nām to jahez kā hai. choṭī ko ziyāda milegā, to baṛī ko ranj ho hī gā. -ek muḥalla kā rahnā, roz kā milnā milānā; jis bāt se dilon meṅ farq pare, kyūn kī jā-e?'

tamāshā khānam ne kahā, 'bahin, nāḥaqq tum -apnā nuqsān kartī ho; -ajī, mahīne do mahīne meṅ sab bhūl bisar jā-enge.'

-aṣgharī ne kahā, '-arī bī, -allāh -allāh karo! naf- nuqsān kaisā? kahīn māṅ bāp ke dene se pūrī partī hai? aur jahez se -umreṅ kaṭṭī haiṅ. khudā -apnī qudrat se de, tum -is bāt meṅ -iṣrār mat karo¹, nahīn, main kucch dūsri tadbīr karūn. mujh ko kisī ṭarah manzūr nahīn.'

gharaṣ -aṣgharī kī māṅ tak yih bāt pahuṅcā-i, aur wuh bhī, kuch soḥ samajh, -apne -irāde se bāz rahī; aur dil meṅ kahne lagī, 'dene ke sau ḍhab haiṅ, dūsri jagah samajh lūngī.'

-algharaṣ roz e muqarrar ko, sā-at e nek meṅ, nikāḥ ho gayā. 'mubārak' 'salāmat' hone lagī. khairandesh khān -aisā mun-tazīm -ādmī thā, ki -akele ne nihāyat khūbī ke sāth bahin kā biyāh kar diyā. barātiyon kī mudārāt -alā qadr e marātib khūb hū-i; ḥaqq ḥuqūq wālon ko bahut khāṣṣī ṭarah rāzī kar diyā. jab -aṣgharī kī rukḥṣat kā waqt -ā pahuṅcā, ghar meṅ -āfat bar pā thī. māṅ par to nihāyat darje kā ṣadma thā. muḥalle kī bībiyon kā yih ḥāl thā, ki -ā-ā kar -aṣgharī ko gale lagā lagā rotī thī. aur har -ek ke dil se dū-ā nikaltī thī. -aṣgharī -in du-ā-on kā baṛā bhārī jahez le kar susrāl meṅ dākḥil hū-i.

wahān kī rasmeṅ jo thīn, -adā hū-īn. rūnumā-i ke ba-d, -aṣgharī khānam ko tamīzdār bahū kā khitāb milā.

-āge ḥal kar tum ko ma-lūm ho jā-egā, ki -aṣgharī ne khāna-

her "bismillah" (i. e. when she began to learn her letters). Her (first) fasting was kept. Her betrothal lasted for four years—what annual ceremony was omitted then? She can find a balance for any deficit on *this* side of the account.'

¹ 'God grant me out of His might, that you do not persist in this matter.'

dārī ko kis tarah par saḅbhālā, kyā kyā mushkilēn -is ko pesh -ā-īn, aur -is ne -apnī -aql se kyūnkar -un ko raf-kiyā. zarra -aṣgharī kī ḥālat ko -akbarī kī ḥālat se muqābala karnā cāhiye. -aṣgharī mān kī dūsrī beṭī, aur sās kī dūsrī bahū thī; donoṅ tarafke -armān aur ḥauṣale -akbarī ke biyāh meṅ nikal ḍuke the. -akbarī solah baras kī biyāhī ga-ī thī, aur -aṣgharī biyāh ke waqt pūre terah baras kī bhī na thī. jab -akbarī kā biyāh hū-ā, -us kā dūlhā muḥammad -āqil das rupe kā naukar thā; aur -aṣgharī kā dūlhā muḥammad kāmīl hanoz parhtā hī thā. muḥammad -āqil kī banisbat muḥammad kāmīl kam-ilm aur kam-aql bhī thā. -akbarī kāmīl do baras tak bāl baḍōṅ ke bakheṛe se -āzād rahī, aur -aṣgharī ko khudā ne biyāh ke dūsrē baras hī, ḥoṭī sī -umr meṅ, mān banā diyā. -akbarī ko kabhī shahr se bāhar nikalne kā -ittifāq nahīn hū-ā, -aṣgharī barsoṅ safar meṅ rahī. pas ba har ḥāl -aṣgharī kī ḥālat -akbarī kī ḥālat ke muqābale meṅ -acḥī na thī, magar -aṣgharī ko ḥuṭpan se tarbiyat hū-ī thī; roz ba roz ghar meṅ barakat ziyāda hoṭī jāti thī, yahān tak ki -akbarī kā nām bhī ko-ī nahīn jāntā,—aur khānam ke bāzār meṅ tamīzdār bahū kā wuh -ālīshān maḥall khaṛā hai, ki -āsmān se bāteṅ kartā hai, -aur -aṣgharī khānam ke nām se wuh muḥalla khānam kā bāzār mashhūr hū-ā. jauharī bāzār meṅ wuh -ūncī masjid, jis meṅ ḥauz aur kuṅwā hai, tamīzdār bahū hī kī banwā-ī hū-ī hai. khāṣṣ bāzār se -āge barh kar, lāl ḍiggī kī baghal meṅ, tamīz-ganj -isī kā hai. maulavī muḥammad ḥayāt ṣāḥib kī masjid meṅ, -ab tak bis musāfirōṅ ko -is ke langarkhāne se khamīrī roṭī aur ḍane kā qaliya donoṅ waqt pahuṅcā kartā hai. quṭb ṣāḥib meṅ, -auliyā masjid ke barābar, sarā-e -isī tamīzdār bahū kī huwā-ī hū-ī hai. fathpūrī meṅ bamba-ī ke ḥāpe ke pān sau qur-ān -ek dīn -isī ne taqṣīm kiye the. hazār kammal -āte jāṛe -ab tak miskīnoṅ ko -isī ke ghar se milā karte haiṅ.

CHAPTER VIII.

jab khairandesh khān ne -apne bāp dūrandesh khān ko -ittilā- kī, ki 'khudā ke fāzlo karam se khair o khūbī ke sāth hamshīra -azīza kā -aqd zīhijja kī gyarahwīn tārīkh mahṛ e fāṭima par ho gayā,' dūrandesh khān ne do rak-at namāz shukrāna -adā kī; lekin beṭī kī mufāraqt kā qalaq bahut dintak rahā.

-aṣgharī ke nām, shādī hone ke ba-d, dūrandesh khān ne jo khatt likhā, dekhne ke lā-iq hai; -ittifāq se ham ko -us kī naql hāth -ā gā-i thī; wuh khatt yih hai.

'-ārām e dil o jān am, barkhurdār -aṣgharī khānam, *sallamah llāhu ta-ālā!* du-ā aur -ishṭiyāq e dīdabosī ke ba-d, wāzih ho,—tumhāre bhā-i khairandesh khān ke likhne se tumhārī rukhṣat kā ḥāl ma-lūm hū-ā. barson se yih tamannā dil meṅ thī, ki yih farz main -apne -ihṭimām e khāṣṣ se -adā karūn, magar ḥākim ne rukhṣat na dī, majbūr rahā. tum par zāhir hū-i hogī, ki sab baccon meṅ tum se mujh ko -ek khāṣṣ darje kā -uns thā; aur main -is bāt ko baṭaur -izhāre -ihṣān nahīn likhtā, balki tum ne -apnī khidmat guzārī aur farmān bardārī se khud mere aur sabke dil meṅ jagah paidā kī thī. -āṭh baras kī -umr se tum ne mereghar kā tamām bojh -apne sir par -uṭhā rakhā thā. mujh ko hamesha yih bāt ma-lūm hotī rahī, ki tumhāre sabab begam—ya-nī tumhārī māṅ—ko baṛī befikrī ḥāṣil hai. jab kabhī -is -aṣnā meṅ mujh ko ghar jāne kā -ittifāq hū-ā, tumhārā -itizām dekh kar, hamesha merā jī khush hū-ā; -ab tumhāre rukhṣat ho jāne se -aisā nuqṣān hū-ā, ki -us kī talāfī shāyad -is -umr meṅ hone kī mujh ko -ummed nahīn ho saktī. khudā tum ko jazā-e khair de, aur -is khidmat ke ṣile meṅ merī du-ā-oṅ kā -aṣar tum par zāhir ho. khair andesh khān ke khatt se yih bhī ma-lūm hū-ā, ki tum ne -akbarī khānam se ziyāda jahēz nahīn lenā cāhā. -is se tumhārī

balandnazarī aur -ālīhimmatī śābit hotī hai; magar main -uskā ni-mal badal bhejtā hūn, wuh yih khatt hai. -isko tum ba-
 ʔaur dastūru l-amal ke -apne pās rakho; aur -in naṣiḥaton par
 -amal karo; -in shā l lāhu ta-ālā, har -ek taklif tum par -āsān
 hogī; aur -apnī zindagī -ārām o -āsāyish men basar karogī.
 samajhnā éāhiye ki biyāh kyā éiz hai; biyāh ṣirf yihī bāt
 nahīn hai, ki rangīn kapre pahine, aur miḥmān jam- hū-e,
 mālo -asbābo zewar pāyā; balki biyāh se na-ī dunyā shurū-
 hotī hai. na-e logon se mu-āmala karnā, aur na-e ghar men
 rahnā partā hai. jis ṭarah pahle pahal baḥron par jūwā rakhā
 jātā hai, -ādmī ke baḥron kā jūwā biyāh hai. nikāh hū-ā,
 laṛkī bibī banī, laṛkā miyān banā; -is ke yihī ma-nū hain,
 ki donon ko pakaṛ kar, dunyā kī gāṛi men jot diyā. -ab yih
 gāṛī qabr kī manzil tak -in ko khenūnī paregī. pas bihtar
 yih hai, ki dil ko mazbūṭ karke, -is bāre -azīm kā taḥammul
 kiyā jā-e, aur zindagī ke din, jis qadr hon, -izzat, -ābrū,
 ṣulḥkāri, -ittifaq se kaṭ diye jā-en; warna, laṛā-ī bhiṛā-ī, jhagre
 bakhere, shor o fasād, hā-e aur wāwailā se dunyā kī muṣibat
 -aur bhī ziyāda taklifdih hotī hai. -ab tum ko, -ai merī piyārī
 beṭī -aṣgharī khānam, soṅnā éāhiye, ki miyān bibī men khudā
 ne kitnā farq rakhā hai. mazhab kī kitābon men likhā hai, ki
 ḥazrat -ādam bihiṣht men -akele ghabrāyā karte the; -un ke
 bahlāne ko khudā ne -ammān ḥawwā ko, jo sab se pahli
 -aurat dunyā men guzri, paidā kiyā. pas -aurat kā paidā
 karnā ṣirf mard kī khushdili ke wāṣṭe thā, aur -aurat kā farz
 hai mard ko khush rakhnā. -afsos hai, ki dunyā men kis qadr
 kam -auraten -is farz ko -adā kartī hain. mardon kā darja
khudā ne -auraton par ziyāda kiyā. na ṣirf ḥukm dene se,
 balki mardon ke jism men ziyāda quwwat, aur -un kī -aqlon
 men ziyāda roṣhānī, dī hai. dunyā kā bandobast mardon kī zāt
 se hotā hai. mard kamānewāle, aur -auraten -un kī kamā-ī
 ko mauqa- munāsib par kharāc karnewālin, aur -us kī nigahbān

haiṅ. kuṅbā baṭaur kiṣhtī ke hai, aur mard -is ke mallāḥ haiṅ. -agar mallāḥ na ho, to kiṣhtī pānī kī maujoṅ meṅ dūbjā-egī, yā kisī kināre par ṭakkar khā kar phaṭparegī. kuṅbe meṅ -agar mard muntazim nahīṅ, to -usmeṅ har ṭarah kī kharābī kā -iḥtimāl hai. kabhī nahīṅ kṭayāl karnā cāhiye, ki duniyā meṅ khushī daulat aur māldārī se ḥāṣil hotī hai. -agar cī -is meṅ bhī ṣhakk nahīṅ ki daulat -akṣar khushī kā bā-is hotī hai, babut bare aur -ūñce gharoṅ meṅ laṛā-ī aur fasād ham ziyāda pāte haiṅ. khānadārī meṅ khushī ṣhīf -ittifāq aur ṣulḥkāri se hotī hai; gharīb -ādmioṅ ko ham dekhte haiṅ, jin kī -āmdanī bahut mukhtaṣar hai, din ko miḥnat mazdūrī se ma-āsh paidā karte haiṅ, rāt ko sab mil kar dāl roṭī se -apnā -apnā peṭ bhar lete, aur -ek dūstre ke sāth khush rahte;—beshakk yih log ṣulḥkāri ke sabab dāl roṭī aur gārḥe dhotar meṅ ziyāda -ārām se haiṅ, ba nisbat nawwāboṅ aur begamoṅ ke, jin kā tamām -aiṣḥ -āpas kī nāsāzkārī se talkh rahtā hai. -ai merī piyārī beṭī -aṣgharī khānam, -ittifāq paidā karo, aur ṣulḥkāri ko ghanīmat jāno. -ab dekhnā cāhiye, ki -ittifāq kin bātoṅ se paidā hotā hai; na ṣhīf -is bāt se, ki bībī -apne miyāṅ se maḥabbat kare, balki maḥabbat ke -alāwa, -us ko miyāṅ kā -adab bhī karnā lāzim hai. baṛī nādānī hai, -agar bībī barābar darje meṅ miyāṅ ko samjhe, balki -is zamāne meṅ -auratoṅ ne -aiṣā kharāb dastūr -ikḥtiyār kiyā hai, ki wuh -adab ke bilkull khilāf hai. jab cānd saḥeliyāṅ -āpas meṅ baiṭh kar bāteṅ kartī haiṅ, to -akṣar yih tazkira hotā hai, ki fulānī kā miyāṅ -us ke sāth kis ṭarah kā bartā-o rakhtā hai. -ek kaṭṭī hai, “bū-ā, main ne to yahāṅ tak -un ko dabāyā hai, kyā majāl jo merī bāt ko kāṭeṅ, yā -ulaṭkar jawāb deṅ?” dūsrī fakhr kartī hai, “jab tak gharīyoṅ khushāmad na karen, main khānā nahīṅ khātī.” tīsri baṛā-ī mārtī hai, “main to, jab wuh das martaba pūchte haiṅ, tab -ek jawāb mushkil se detī hūṅ.” cāuthī dīṅg kī letī hai, “cāhe wuh -āp paharoṅ nīce baiṭhe

raheñ, bandī ko palang se -utarnā qasam hai.”¹ pāñcīñ shekhī baghartī hai, “jo merī zabāñ se nikaltā hī, pūrā karā ke rahtī hūñ.”² shādī biyāh meñ ÷one ÷oṭke bhī -isī gharaz se nikle haiñ³, ki miyāñ muṭī- o farmāñ bardār rahe. kahīñ to jūti par kājāl pār kar, miyāñ ke surma lagāyā jātā hai— -is kā yih maṭlab, ki -umr bhar jūtiyāñ khātā rahe, aur éūñ na kare⁴. kahīñ nhāte waqt -angūṭhe ke tale birā rakhā jātā hai, aur miyāñ ko khilāyā jātā hai— -is ke yih ma-ñī, ki pairon partā rahe⁵. -in bāton se šāf zāhir hai, ki -auraten mardon kā darja aur -ikhṭiyār kam karne par -āmāda haiñ; lekiñ yih ta-ñīm bahut burī ta-ñīm hai, aur hamesha -is ka natija qabāhat se khālī nahīñ. mardon ko khudā ne sher banāyā hai; -agar dabā-o aur zabardastī se ko-ī -in ko zer karnā cāhe, nāmumkin hai; bahut -āsāñ tarkīb -in ko zer karne kī khushāmad aur tābi-dārī hai⁶. aur jo -ahmaq -aurat -apnā dabā-o ḍāl kar mard ko zer karnā cāhtī hai, wuh baṛī ghaṭī meñ hai; wuh shurū- se tukhm e fasād botī hai, aur -anjām -is kā zarūr fasād hogā, -agarēi wuh -is ko bil fe-ñ nahīñ samajhtī. -aṣgharī khānam, merī šalāh yih hai, ki tum guftgū aur nishast o barchhāst meñ bhī -apne miyāñ kā -adab mallhūz rakhnā. kyā wajh hai, ki shādī biyāh -aisī cā-o se hotā hai, aur cāuthī ke ba-ñd bahū se sās nanadon kā bigār shurū- ho jātā hai? yih mazmūñ ghaur ke qābil hai. biyāh ke pahle tak laṛkā māñ bāp meñ rahā, aur sirf -unhīñ ke sāth -us ko ta-ñalluq thā. māñ bāp ne -us ko parwarish kiyā, aur yih tawaquq- karte rahe, ki būrhapē meñ

¹ i. q. ‘He may sit on the floor for hours together, your humble servant makes a point of not leaving the sofa.’

² i. q. ‘If I say anything, I get it done to my liking, or else I go.’ ‘rahtī hūñ’ means ‘I live with him.’ ‘pūrā karā ke,’ however, expresses the sole condition.

³ ‘have been invented.’

⁴ ‘get shoe-beatings, and never ask why.’

⁵ ‘be always at her feet.’

⁶ ‘a very simple receipt for taming him is being agreeable and submissive.’

hamārī khidmat karegā. biyāh ke ba-d bahū, ḍolī se -utarte hī, yih fikr karne lagtī hai, ki miyān -āj mān bāp ko choṛ den. pas laṛā-ī hamesha bahuwoṅ kī ṭaraf se shurū- hotī hai. -agar bahū kuṅbe meṅ mil kar rahe¹, aur kabhī sās ko yih na ma-lūm ho, ki yih beṭe ko ham se chūṛānā cāhtī hai, to bargiz fasād na paidā ho. yih to sab ko-ī jāntā hai, ki biyāh ke ba-d mān bāp se ta-alluq candroza hai, -ākhir ghar -alag hogā; miyān bībī judā ho kar rahenge; duniyā meṅ yihī hotī-a-ī; lekin nahīn ma-lūm kambakht bahuwoṅ ko beṣabṛī kabān kī hotī hai, ki jo kuṅh honā ho, -isī dam ho jā-e².

bahuwoṅ meṅ -ek -aib cughlī kā hotā hai, jis se ziyāda fasād hotā hai. wuh yih, ki susrāl kī zarra zarra bāt -ā kar mān se kabā kartī haiṅ, aur mā-ey khud bhī, khod khod kar pūchā kartī haiṅ; lekin -is kahne aur pūchne se, siwā-e -is ke ki laṛā-iyān pareṅ, aur jhagṛe khare hon, kuṅh ḥāsil nahīn hotā. ba-z bahuwoṅ -is ṭarah kī maghrūr hotī haiṅ, ki susrāl meṅ kaisā hī -acēhā khānā, aur kaisā hī -acēhā kapṛā -un ko mile, hamesha nazare ḥiqārat se dekhtī haiṅ. -aisī bāton se miyān kī dilshikanī hotī hai. -aṣgharī, -is kī tunko bahut -ihṭiyaṭ cāhiye. susrāl kī har -ek ciz qābile qadr hai, aur tum ko hamesha khānā khā kar aur kapṛā pahin kar bashāshat zāhir karnī cāhiye; jis se ma-lūm ho, ki tum se pasand kiyā. susrāl meṅ na-ī dūlhan ko -is bāt kā klayāl bhī zarūr rakhnā cāhiye ki bedilī se wahān na rahe. -agar cī, nā-āshnā hone ke sabab, -albatta -ajnaḥī logon meṅ jī nahīn lagtā, lekin jī ko samjhānā cāhiye; na yih, ki “rote ga-e, wahān rahe to rote; jāte der nahīn hū-ī, -āne kā taqāzā shurū- hū-ā³.” rafta rafta

¹ 'would make herself at home in the family.'

² 'but brides (bad luck to them) have got, goodness knows whence, such a lack of patience, that whatever is to be, must be *this very moment*.'

³ 'went there crying, remained there still crying; directly after going, began pestering to come back.'—In the last sentence 'jānā' still means *leaving*

-uns paidā karne ke wāṣṭe cālon kā riwāj bahut pasandīda hai; -is se ziyāda maikē kā shauq zābir karnā susrāl-wālon ko zarūr nāpasand hotā hai¹. guftgū meṅ darja -e -ausaṭ malhūz rahe, ya-nī, na -itnī bahut, ki khud ba khud bak bak, na -itnī kam, ki gharūr samjhā jā-e. bahut bakne kā -anjām ranjish hotā hai; jab rāt dīn kī bakwās hogī, hazāron ṭarāḥ kā tazkira hogā, nahīn ma-lūm kis tazkire meṅ kyā bāt mūṅh se nikal jā-e. na -itnī kango-ī -ikhtiyar karnī cāhiye, ki -ab bolne ke wāṣṭe log khushāmad aur miṅnat karen. zidd aur -iṣrār kisī bāt par zebā nahīn; -agar ko-ī bāt tumhārī marzī ke khilāf bhī ho, -us waqt multawī rakho, phir kisī dūse waqt ba ṭarz munāsib ṭai ho saktī hai. farmāyish kisī cīz kī na karnī cāhiye; farmāyish karne se -ādmī nazaron meṅ ghaṭ jātā hai, aur -us kī bāt heṭī ho jātī hai. jo kām sās nanadeṅ kartī haiṅ, tum ko -apne hāthon se karnā -ār na samajhnā cāhiye. cōṭon par mihrbānī, aur baṛon kā -adab har dil -azīz hone ke wāṣṭe baṛī -umda tadbīr hai. -apnā ko-ī kām dūson ke zimme nahīn rakhnā cāhiye; aur -apnī ko-ī cīz bekhbarī se na paṛī rakhnī cāhiye, ki dūse -us ko -uṭhā lenge. jab do -ādmī cūpke cūpke bāteṅ karen, -un se -alāḥida ho jānā cāhiye; phir, -is kī fikr bhī mat karo, ki yih -āpas meṅ kyā kahte the, aur khwāh ma khwāh yih bhī mat samjho, ki kuch hamārā hī tazkira thā. -apnā mu-āmala shurū- se -adab liḥāz ke sāth rakho; jin logon meṅ bahut jald nihāyat darje kā -ikhtilāṭ paidā ho jātā hai, -usī qadr jald -un meṅ ranjish paidā hone lagti hai. main cāhtā hūṅ, ki tum har roz, bilā zarūrāt bhī,

the parents' house and ' -ānā ' returning to it; contrary to the English idiom, according to which the use of 'go' and 'come' depends on the locality. We should say 'no sooner arrived than she wanted to go back.'

¹ 'The institution of *periodical visits* (cāle) is an excellent plan for the gradual formation of new ties (i. e. for gradually breaking with the old life). To exhibit a longing for the mother's house in excess of this (i. e. the *cāle*) is certain to be resented by the bridegroom's relations.'

-is khatt ko kam se kam -ek daf-a parh liyā karo, tā ki -is kā maṭlab peshe nazar rahe. wad du-ā! ḥarira -e dūrandesh khān.'

CHAPTER IX.

bāp kā khatt pā kar, -aṣgharī ke dil men josh e maḥabbat ne -ajib -aṣar paidā kiyā, aur be-ikhtiyār rone ko jī éāhā. lekin na-ī biyāhī hū-ī thī, susrāl men ro na sakī. zabṭ ko kām men lā-ī, aur bāp ke khatt ko, -anḥon se lagā kar, bahut -ihṭiyāt se waṛife kī kitāb men rakh liyā, aur har roz bilā nāgha -us khatt ko parhā kartī, aur -us ke maṭlab par ghaur kiyā kartī thī.

jab tak -aṣgharī na-ī biyāhī hū-ī rahī, to -us kā jī bahut ghabrātā thā, -is wāṣṭe ki daf-atan mān kā ghar éhoṛ kar na-e ghar aur na-e -ādmion men rahnā parā. yih to kām aur -intizām kī khūgīr thī, be shughl -is ko -ek gharī éain na thā; yā¹ mahinon band koṭhrī men éup éap baiṭhnā parā. mān bāp ke ghar men jo -āzādī ḥāṣil thī, wūh bāqī na rahī. yahān susrāl men -āte hī, -is kī har -ek bāt ko log dekhne aur tārne lage. ko-ī mūnh dekhtā hai, ko-ī éoṭī kī laṅbān nāptā hai, ko-ī qadd kī -uṭhān ko tārtā hai, ko-ī zewar ṭaṭoltā hai, ko-ī kaprā pahéantā hai. khātī hai, to luqme par nazar hai; niwāla kitnā barā liyā, mūnh kitnā kholā, kyūnkar éabāyā, aur kis ṭarah niglā? -uṭhtī hai, to yih dekhte hai, ki dopaṭṭa kyūnkar -oṛhā, pā-ééé kis ṭarah -uṭhā-e². sotī hai, to waqt par nigāh hai, kis waqt so-ī, kab -uṭhī? -al gharaz jumla ḥarakāt o sakanāt -is kī zer nazar thīn³.

-aisī ḥālat men -aṣgharī ko sakht taklīf hotī thī, lekin -az bas ki -āqila aur tarbiyat yāfta thī, -aise sakht -imtiḥān men

¹ 'yā' (=or) has the sense of 'It was a new experience.'

² i. q. 'how she holds up her skirts,' but 'pā-ééé' means wide *trousers*.

³ 'in fact every gesture she made was under observation.'

kāmil niklī, * aur sab -adā-eṅ -is kī susrāl-wālon ko bhā-īṅ. bāt kī, to na -is qadr bahut, ki log kahē, 'kaisī lar̥kī hai! éar din kī biyāhī hū-ī ne kis balā kī bak bak lagā rakhī hai!' na -itnī kam, ki badmizāj aur tiwrepīṭī samjheṅ. khānā khāyā, to na -itnā ziyāda, ki muḥalle meṅ éarcā ho, na -aisā, ki sās nanadeṅ sir thakā kar baiṭh rāheṅ, aur yahān¹ -aṣar na ho. so-ī, to na -itnā sawere, ki 'éirāgh meṅ battī paṛī, lāḍo merī takht éarhī,'² aur na -itnī der tak, ki goyā murdoṅ se sharṭ bāndh kar so-ī thī³.

dastūr hotā hai, ki na-ī dūlhan ko muḥalle kī lar̥kiyāṅ ghere rahā kartī haiṅ. -aṣgharī ke pās bhī, jab dekho, das pāṅé maujūd; lekin -aṣgharī ne kisī se kḥuṣūṣiyat paidā na kī. -agar ko-ī lar̥kī tamām din baiṭhī rah ga-ī, to yih na kahā, ki 'bū-ā, -apne ghar jā-o; ' -agar ko-ī na -ā-ī, to -usse yih na pūchā, ki 'bū-ā, tum kahāṅ thīṅ? kyūṅ nahīṅ -ā-īṅ?'

-aṣgharī ke -is farze mulāqāt aur farīqa -e mudarāt se rafta rafta lar̥kiyon kā -amboḥ kam ho gayā. kḥuṣūṣan muḥalle ke kamīnoṅ kī lar̥kiyāṅ to éaṭkī -āshnā hotī haiṅ, jab -unhoṅ ne dekhā, ki na to pān par pān miltā hai⁴, na kučh saude sulaf kā zikr hai, éha sāt din meṅ bādī kī farāḥ chuṭkar -alag ho ga-īṅ⁵.

-aṣgharī ne pahle mahmūda -apnī nanad se rabṭ barḥayā. mahmūda lar̥kī to thī hī, thore se -iltifāt meṅ rām ho ga-ī. din bhar -aṣgharī ke pās ghusī rahā kartī thī, balki māṅ kisī waqt kah bhī -uṭhtī, ki 'is bhāwaj par -itnī mihrbān kyūṅ ho?

¹ 'yahān' (here) is put for '-is meṅ,' in *this* person, i. e. the subject of the sentence. We should say 'in her.'

² 'As soon as the wick was put in the lamp, my darling went to bed; ' v. 'éirāgh' in Vocab.

³ 'as though she were sleeping for a wager against the dead.'

⁴ 'pān par pān milnā' is a phrase implying 'there is something to be got.' 'pān' or 'pāni' is an old word for 'the hand,' and the phrase *may* have originally meant 'hand closing on hand'; but see Vocab.

⁵ i. q. 'They dispersed like foul humours and left her alone.'

barī blāwaj ke to s̄ā-e se tum bhāgtī phintī thīn¹? maḥmūda -is kā jawāb detī, ki 'wuh to ham ko mārṭī thīn; hamārī choṭī bhābhī jān to ham ko piyār kartī haiṅ.'

maḥmūda kī mulāqāt se -aṣgharī ne -apnā khūb kām nikālā. -awwal to tamām ghar kā ḥāl, balki tamām kuṅbe aur muḥalle kā ḥāl, maḥmūda se pūch pūch kar ma-lūm kiyā. aur jo bāt shurū- meṅ sharm oliḥāz ke sabab khud na kah saktī, wuh maḥmūda ke zarī-e se kahā kartī. -aṣgharī ne ghar ke kām meṅ ba tadrij -is ṭarah par dakh denā shurū- kiyā, ki shām ko, maḥmūda se rū-ī mangā kar, cīrāgh kī battiyān bat diyā kartī²; tarkārī banā letī³; maḥmūda kā phaṭā -udherā kaprā sī detī; sās aur miyān ke liye pān banā diyā kartī. shuda shuda bāwar cīkhāne tak jāne, aur māmā -azmat ko bhūne baghār ne meṅ ṣalāḥ dene lagī. yahān tak ki -aṣgharī kī rā-e par khānā pakne lagā. jab se -aṣgharī ne khāne meṅ dakh denā shurū- kiyā, gharwāloṅ ne jānā, ki khānā bhī -ajab ni-mat hai. phir to yih ḥāl hogayā, ki jis dīn -aṣgharī kisī wajh se māmā -azmat kī ṣalāḥkār na hotī, khānā phikā phikā phirtā thā⁴.

sās bahuwoṅ kī larā-ī kuch ma-mūl bāt hai. -aṣgharī yon larne ke qābil na thī, to -is kā lunar bā-ī e fasād hū-ā. māmā -azmat -is ghar meṅ -aisī dakhīlkār thī, ki kull kāmōṅ kā madār -is māmā par thā. saudā, sulaf, kaprā, -anāj, jo kuch bāzār se -ātā, sab māmā -azmat ke hāthōṅ -ātā. zewar tak māmā -azmat banwā kar lātī; qarṣ kī zarūrat hotī, to wuh bhī māmā -azmat kī ma-rifat liyā jātā. gharāz kī māmā -azmat, mardoṅ kī ṭarah, -is ghar kī muntazim thī. jab se -aṣgharī ne khāne meṅ dakh diyā, to māmā -azmat

¹ 'Why, you used to run away from your elder sister-in-law's shadow.'

² 'Every evening, she got some cotton from Maḥmūda and twisted the wicks for the lamps.'

³ 'she dressed the vegetables.'

⁴ i. q. 'the dishes went round untasted,' lit. 'rejected.'

kā ghabn zāhir hone lagā. -ek din pasandon kā kabāb pak rahe the, aur -aṣgharī, bāwarcīkhāne meṅ baiṭhī hū-ī, māmā -azmat ko batātī jāti thī;—jab gosht pis kar taiyār hū-ā, aur dahī maṣālīḥ milne kā waqt -āyā, -aṣgharī ne māmā se kahā, ‘dahī mujh ko éakhā lo, khaṭṭā aur bāsī hoga, to kabāb bigar jā-enge.’ māmā ne dahī kā donā nikāl, -aṣgharī ke hāth meṅ diyā. -aṣgharī ne éakhā, to khaṭṭā cūk; ka-ī din kā bāsī; nīlā nīlā pānī -alag, aur dahī kī phuṭkiyān -alag. -aṣgharī ne kahā, ‘-ai hai! kaisā burā dahī hai; yih to hargiz kabābon meṅ ḍalne ke lā-iq nahīn. māmā, jald jā-o, aur ṭake kā -acēhā tāza mīthā dahī dekh kar lā-o.’

māmā ne kahā, ‘-o-ī bīwī, ser bhar gosht ke kabābon meṅ ṭake kā dahī (-ūṅṭ ke mūṅh meṅ zīrā¹) kyā hoga? yih dahī jo tum ne nāpasand kiyā, -ek -āne kā hai.’

-aṣgharī ko sun kar ḥairat hū-ī, aur bolī, ‘hamāre ghar to -ā-e din kabāb pakte rahā karte, hamesha ser bhar gosht meṅ ḍerh paisē kā dahī paṛtā thā. -is ḥisāb se to ṭake kā main ne, ziyāda samajh kar, mangwāyā, kī kabāb khūb narm aur surkh hon.’

māmā ne kahā, ‘tum, bīwī, -apne muḥalle kā ḥisāb kitāb rahne do. bhalā, kahān éāndnī éauk aur kahān turkmān darwāza? jo éiz éāndnī éauk meṅ paisē kī hai, yahān -ek -āne ko bhī nahīn miltī. yih khāk milā muḥalla to, “-ūjar nagarī, sūnā des” hai; sadā har éiz kā torā, har éiz kā qaḥṭ rahtā hai.’

cūṅki khāne meṅ der hotī thī, -aṣgharī yih sun kar éup ho rahī, aur māmā se kahā, ‘khair, jitne kā miltā ho, jald lā-o.’ lekin -aṣgharī -aisī bholī na thī, kī māmā kī bāt ko taslīm kar letī. -apne dil meṅ kahne lagī, zarūr dāl meṅ kučh kālā hai; damṛī éhadām kā farq ho, to muzāyaqa nahīn; yih

¹ ‘A carroway seed in a camel’s mouth.’

ghazab, ki -ek shahr ke do muhallon men dogune éaugune ká farq!

-is waqt se -a^{sh}harī bhī tāk men hū-ī. -agle din māmā pān lā-ī thī; -a^{sh}harī ne dekh kar kahā, ki 'māmā, tum to bil kull hare patte -uthā lātī ho, -in men na kuch lizzat hotī hai, na kuch maza miltā hai. -ab to jāre kī -āmad hai, karāre pakke pakke pān dhūndh kar lāyā karo.'

māmā ne kahā, 'pakke pān to paise ke do -āte haiⁿ, aur yahān, -allāh rakhe! -ādhī dholī roz ká kharé hai; -is khayāl se main na-e pān lātī hūⁿ.' -itne men -a^{sh}harī ke ghar se -us kī -apnī māmā, kifāyat nisā, khair šalāh kī khabar ko -ā niklī. pānon ká tazkira to dar pesh thā; -a^{sh}harī ne -apnī māmā se pūchā, 'kyūn bī, kifāyat nisā, tum ko -āj kal kaise pān milte haiⁿ ?'

kifāyat nisā ne kahā, 'bīwī, paise ke solah.'

-a^{sh}harī ne sandūqéa khol, do paise kifāyat nisā ke hāth diye, aur kahā, '-isī muhālle kī panwārī se pān le -a-o.' kifāyat nisā bare bare karāre daldār éālīs pān le -ā-ī.

a^{sh}harī ne kahā, 'éāⁿdnī éauk kī nisbat bhī paise pi^{ch}e éār pān ziyāda mile.' kifāyat nisā ne kahā, 'bīwī, yih muhālla shahr ká phāthak hai; jo éíz shahr men -ā^tī hai, -isī darwāze se -ā^tī hai. gosht, -anāj, pān, yih éizen -is muhālle men sasti miltī haiⁿ; -albatta harī tarkārī sabzī mandī se sīdhe kābulī darwāze ho kar shahr men jā^tī hai; wuh kisī qadr mahngī hogī; purāne pān éālīs mile, -agar na-e letī, to sāth milte.'

-a^{sh}harī ne kahā 'yih nāmurād māmā -a^zmat to har éíz men yon hī -āg lagātī hai¹. kifāyat nisā, tum do éār din

¹ '-āg lag^{nā}' is a colloquial phrase for a rise in prices, e. g. '-is sāl to har éíz ko -āg lag rahī hai' = 'The price of everything has gone up this year.' '-āg lagātī hai' may mean therefore 'raises the price,' or it may be taken in its more obvious meaning 'sets fire to (the house),' i. e. 'does her best to ruin us.'

yahān raho, main -ammān se kahlā bhejūngī, wahān kā kām do ēār din ke liye har ko-ī dekh bhāl legā.’

kifāyat nisā ne kahā, ‘bīwī, main ḥāzīr hūn; **khudā** na kare! kyā yahān wahān do do ghar hai?’

gharaḥ ēār din kifāyat nisā ke hāthoṅ har ṭaraḥ kā saudā bāzār se -āyā, aur har ēiz meṅ māmā -**azmat** kā **ghabn** sābit hū-ā. lekin sab bāteṅ -is ṭaraḥ par hū-īn, ki -**aṣgharī** kī sās ko **khābar** tak na hū-ī. -**aṣgharī** ne jānā, yā kifāyat nisā ne, yā māmā -**azmat** ne. -is wāṣṭe kī -**aṣgharī** bahut murawwat aur lihāz kī -**aurat** thī; -us ne samjhā, ki -is būrhiyā māmā ko badnām aur ruswā karne se kyā fā-ida?

rāt ke waqt, khāne se farāghat ho kar, koṭhe par -**aṣgharī** pān khā rahī thī; kifāyat nisā bhī pās baiṭhī hū-ī thī; -itne meṅ māmā -**azmat** -ā-ī. kifāyat nisā ne kahā, ‘kyūn bū-ā -**azmat**, yih kyā mājarā hai? ēorī kaun naukar nahīn kartā? dekho, yih ghar wālī maujūd hai, sāt baras tak barābar -in kī **khidmat** kī; ghar kā kār o bār sab yih -uṭhā-e hū-e thī; -**allāh** rakhe! -amīr ghar, aur -amīrī **khārē**,—hazāroṅ rupe kā saudā -inhīn hāthoṅ se -āyā; ḥaqq dastūrī,—yih kyūnkar kahūn nahīn liyā? -itnā lenā to ham naukaroṅ kā dharm hai; ēāhe **khudā** bakhshē, ēāhe māre;—lekin -is se ziyāda to ḥazm nahīn ho saktā; -āge baḥkar namakḥarāmī meṅ dākhil hai.’

-**azmat** ne kahā ‘bū-ā, merā ḥāl kaun nahīn jāntā? -ab merī balā chipā-e! hān, main to ēurātī aur lūṭṭī hūn; lekin na -āj se, balki sadā se merā yihī kām hai. zarrā merī ḥālat par bhī to nazar karo, ki -is ghar meṅ kis balā kā kām hai. -andar bāhar main -akelī -ādmī; ēār naukaroṅ kā kām mere -akele dam par partā hai. phir, bū-ā, be maṭlab to ko-ī -apnī haḍḍiyān yoṅ nahīn peltā. bīwī ka-ī marṭaba mujh ko mauqūf bhī kar ēukī hai, phir -ākhīr mujhī ko bulwāyā¹. samajh kā

¹ ‘mujhī’ is a contraction for ‘mujh hī:’ ‘after all, she had to send for me again.’

pher hai, ko-ī yon samjhā, ko-ī won samjhā. éar -ādmī ke badle main -akeli hūn, éarkī tankhwāh bhī mujh -akeli ko milnī cáhiye.' aur hāl -is māmā -azmat kā -is šarah par hai, ki yih -aurat pacéis barasse -is ghar men thī, aur hamesha lūṭne par -utārū thī. -ek dīn kī bāt ho, to čhip čhipā jā-e, -ā-e dīn -is kā fireb zāhir hū-ā kartā thā. ka-ī martabe nikālī ga-ī. jab mauqūf hū-ī, baniye, bazzāz, sunār, qašā-ī, kunjāre, jin jin se -is kī ma-rifat -ucāpat qarṣ -uṭhtī thī, taqāze ko -ā maujūd hū-e. -is dar ke māre phir bulā-ī jāti thī. yon éorī aur sarzorī māmā -azmat kī taqdīr men likhī thī. jātā kar letī, aur batā kar éurātī; dikhā kar nikāltī, aur likhā kar mukar jāti¹. ghar men -āmdanī kam, aur -ādaten bigrī hū-īn; khāne men -imtiyāz—kapre men takalluf—sab kārkhāna qarṣ par thā, aur qarṣ kī -ārhat māmā -azmat ke dam se thī. khule khizāne. kahtī thī, ki 'merā nikalnā -āsān bāt nahīn; ghar nilām karā ke niklūngī; īnṭ se -īnṭ bajā kar jā-ūngī.' ašgharī ne jo hīsāb kitāb men rok tok shurū- kī, to māmā -azmat -ašgharī kī jānī dushman ho ga-ī, aur -is fikr men hū-ī, ki -ašgharī ko muḥammad kāmīl aur -us kī mān se burā banā-e; lekin -ašgharī -is -irāde se bekhābar thī, balki -ašgharī ne jab dekhā, ki māmā ghar kī mukhtar e kull hai,—na -apnī -ādat se bāz -ā-egī, na niklegī,—to -apne jī men kahā, ki 'phir nāḥaqq kī jhak jhak se kyā fā-ida? main muft men māmā se kyūn burī banūn?' bāwaréikhāne kā jānā aur khāne men dakhil denā bil kull mauqūf kiyā.

gharwālon ko to -ašgharī ke hāth kī éaṭ lag ga-ī thī. pable hī waqt se mūnḥ banāne lage. ko-ī kahtā, '-ai hai! gosht mūnḥ men kiéar kiéar hotā hai'; ko-ī kahtā, 'dāl men namak zahr ho gayā hai; zabān par nahīn rakhī jāti.' lekin -ašgharī se kaun

¹ 'she would deny what you had written down from her own mouth;' lit. 'having dictated (is) denying.'

kah saktā thā, ki tum khānā pakā-o? majbūr, jaisā burā bhalā māmā -azmat pakā rīndh kar rakh detī thī, khānā partā thā.

CHAPTER X.

-ek din, barsāt ke mausam meṅ, bādāl ghirā hū-ā thā, nanhī nanhī phuhār paṛ rahī thī, ṭhandī hawā éal rahī thī,—muḥammad kāmīl ne kahā, ‘-āj to kaṛhā-ī ko jī éāhtā hai, lekin ba sharṭe ki tamīzdār bahū -ihtimām kare.’ -aṣgharī koṭhe par rahā kartī thī, -is ko khabar nahīṅ, ki muḥammad kāmīl ne kaṛhā-ī kī farmāyish kī. māmā -azmat ghī, shakar, besan, waghaira sāmān le -ā-ī, aur muḥammad kāmīl se kahā, ‘ṣāhibzāde, lījiye, sab saudā to main le -ā-ī. jā-ūṅ, bahū ṣāhib ko bulā lā-ūṅ?’ koṭhe par ga-ī, to -aṣgharī se kaṛhā-ī kā kučh tazkira tak nahīṅ kiyā; -usi ṭarah -ulṭe pā-ōṅ -utar -ā-ī, aur kahā, ‘bahū kahtī haiṅ, mere sar meṅ dard hai.’

māmā -azmat se ma-mūlī khānā to pak nahīṅ saktā thā, kaṛhā-ī kyā khāk pakātī? sab éizon ko satyānās milā kar rakh diyā. kis -ārzū se muḥammad kāmīl ne farmāyish kī thī,—bad maza pakwān khā kar, bahut -udās hū-ā. koṭhe par gayā, to bibī ko dekhā, ki -apnā pā-ejāma sī rahī haiṅ. jī meṅ nākhush hū-ā, ki, ‘-aiṅ! sine ko sar meṅ dard nahīṅ, aur zarrā kaṛhā-ī ko kahā, to dard e sar kā bahāna kar diyā.’ yih pahli nākhūshī muḥammad kāmīl ko -aṣgharī se paidā hū-ī; aur dastūr hai, ki miyāṅ bibiyon meṅ bigaṛ -isī ṭarah kī choṭī choṭī bāton meṅ paidā hū-ā kartā hai. -az bas ki -akṣar choṭī sī -umr meṅ biyāh ho jātā hai, khudā ke faṟl se -aql maṣlahat -andesh na miyāṅ meṅ hotī hai, na bibī meṅ. -agar zarrā sī bāt bhī khilāf mizāj dekhī, to miyāṅ -alag -akṛe baiṭhe haiṅ, aur bibī -alag mūṅh -uṅdhā-e leṭī haiṅ; aur jab -ek jagah kā rahnā sahnā hū-ā, to mukhālafat kī choṭī choṭī bāton kā beshtar

wāqi- honā kyā ta-ajjub hai? yih mukhālafat, kaṣrat se hote hote, -āpas kī -ittihād aur bāham kī muwāfaqat meṅ barā futūr paidā kartī hai, aur donoṅ ṭaraf se lihāz aur pās -uṭh jātā hai, aur tamām -umr jūtiyoṅ meṅ dāl baṭṭī rahtī hai. sab se bihtar tadbīr yih hai, ki miyāṅ bibī shurū- se -apnā mu-āmala -ek dūsre ke sāth sāfrakheṅ, aur -adnā ranjish ko bhī paidā na hone deṅ. warna yihī choṭī choṭī ranjishen jam- ho kar, -ākhīr ko fasād e-azīm aur bigār ho jā-engī. aur ranjish ko paidā na hone dene kī yih ḥikmat hai, ki jab ko-ī zarrā sī bāt bhī khilāf mizāj wāqi- ho, -us ko dil meṅ na rakhā, mūṅh dar mūṅh kah kar sāf kar liyā. -agar muḥammad kāmīl meṅ -aql hotī, aur wuh -is ḥikmat ko jāntā hotā, to zarūr bibī se ba ṭaur shikāyat pūchtā, ki 'kyūṅ ṣāhib, zarrā sā kām tum se na ho sakā, aur dard e sar kā jhūṭh bahāna kar diyā?' -usī waqt do cār bātoṅ meṅ mu-āmala ṭai ho jātā, aur māmā -azmat kī fiṭrat khul paṛtī; lekin muḥammad kāmīl ne mūṅh par to muhr lagā-ī, aur dil meṅ daftar e shikāyat likh cālā.

-aṣgharī ko muḥammad kāmīl kī kam-iltifātī se khaṭkā hū-ā, aur samjhī, ki, khudā khair kare! larā-ī kā -āghāz nazar -ātā hai. sās ko dekhā, to -un ko bhī mukaddar pāyā. ḥairat meṅ thī, ki -ilāhī! kyā bāt hai?

-abhī yih bāt ṭai na hū-ī thī, ki māmā -azmat ne -ek wār -aur cālāyā. ramaṣān kā qurb thā. muḥammad kāmīl kī māṅ ne māmā -azmat se kahā, ki 'māmā, ramaṣān -ātā hai, -abhī se taiyārī kar cālo; bartan choṭe baṛe sab qala-ī karāne haiṅ; makān meṅ, baras bhar hū-ā, safedī nahīṅ hū-ī. lāla hazārī mal se kaho, ki jis ṭarah ho sake, kahīṅ se pačās rupe de; -īd kā kharāc sar par cālā -ātā hai.' māmā -azmat bolī, ki 'tamīzdār bahū -apnī māṅ ke yahāṅ miḥmān jā-engī; aur main ne sunā hai, taḥṣīldār bhī -ānewāle haiṅ; zarūr donoṅ beṭiyoṅ ko bulā bhejenge; aur main ne -ek jagah yih bhī sunā

hai, ki tamīzdār bahū kā -irāda hai, ki -apne bāp ke sāth
 éalī jā-en. bahū jā-ēngī, to chōṭe ṣāhibzāde bhī jā-ēnge;
 phir, bīwī, tumbhārā -akelā dam hai, makān meṅ safedī ho kar
 kyā karegī, aur bartan qala-ī ho kar kyā hongē? hazārī mal,
 kambakht, to -aisā bemurawwat ho gayā hai, ki har roz
 taqāṣe ko -us kā -ādmī darwāze par kharā rahtā hai; -aur qarṣ
 kyūṅkar degā?’

muḥammad kāmīl kī māṅ, yih sun kar, sard ho ga-ī; aur
 sard hone kī bāt thī; miyāṅ ne jis din se lāhor ga-e, phir
 kar ghar kī shakl na dekhī. cháṭṭe mahīne, barasweṅ din,
 jī meṅ -ā gayā, to kučh bhej diyā, warna kučh wāṣṭa nahīn.
 muḥammad -āqīl māṅ se -alag ho hī éukā thā. sirf muḥammad
 kāmīl kā dam ghar meṅ thā. -iske ga-e pīche maṭla- ṣāf
 thā. muḥammad kāmīl kī māṅ ne māmā se pūchā, ‘-arī! sac
 batā, tamīzdār bahū zarūr jā-ēngī?’ māmā bolī, ‘bīwī, jāne
 na jāne kī to khudā jāne. jo sunā thā, so kah diyā.’ muḥam-
 mad kāmīl kī māṅ ne pūchā, ‘-arī kambakht! kis se sunā,
 kyūṅkar ma-lūm hū-ā?’

māmā bolī, ‘sunne kī’¹ jo pūcho, to kifāyat nisā se main ne
 do rupe qarṣ māṅgī thī, -us ne kahā, “main de to detī, lekin
 pahār par jānewālī hūṅ.” tab main ne -us se ḥāl pūchā; -us
 se ma-lūm hū-a, ki sab bāt ṭhik ṭhāk ho éukī hai. bas, -itnī
 der hai, ki taḥsīldār -ā-ēṅ; -īd kī ṣubḥ ko yih sab log
 rawāna ho jā-ēnge. aur sunne par kyā munḥaṣar hai? khudā
 ko dekhā nahīn, to -aql se pahéānā hai; bīwī, kyā tum ko
 tamīzdār bahū ke ḍhangoṅ se nahīn samajh partā? dekho, pahle
 to bahū ghar kā kām kāj bhī dekhtī bhāltī thīn, -ab to koṭhe
 par se níce -utarnā bhī qasam hai. khaṭṭ par khaṭṭ bāp ke
 nām éale jāte haiṅ. siwā-e jāne ke -aisā -aur kaun sā mu-āmala
 hai?’

¹ Understand ‘bāt’ after ‘sunne kī,’ i. e. the ‘explanation’ of my hearing.
 ‘If you ask how I came to hear.’

muḥammad kāmīl kī māṅ, yih ḥāl sun kar, sannāṭe meṅ rah ga-ī, aur -isī soṇ meṅ baiṭhī thī, ki muḥammad kāmīl bāhar se -āyā. muḥammad kāmīl ko pās bulā kar pūchā, ki 'kāmīl, -ek bāt pūchti hūṅ, saṇ saṇ batā-egā?'

muḥammad kāmīl ne kahā, '-ammāṅ, bhalā -aisī kaun bāt hai, jo tum se ḥipā-ūṅgā?'

muḥammad kāmīl kī māṅ ne, jo kuḥ māmā se sunā thā, ḥarf ba ḥarf muḥammad kāmīl se kahā.

muḥammad kāmīl ne kahā, '-ammāṅ, main saṇ kahtā hūṅ, ki mujh ko -isse muṭlaq khabar nahīṅ, na mujh se tamīzdār bahū ne -is kā tazkira kiyā.'

muḥammad kāmīl kī māṅ bolī, 'éal jhūṭe! hamīṅ se bāten banātā hai? -itnī baṛī bāt, aur tujh ko khabar nahīṅ!'

muḥammad kāmīl ne kahā, 'tum ko to yaqīn nahīṅ -ātā, tumhāre sar kī qasam! mujh ko ma-lūm nahīṅ.'

-itne meṅ māmā bhī -ā niklī. muḥammad kāmīl kī māṅ ne kahā, 'kyūṅ rī -azmat, kāmīl to kahtā hai, mujh ko ma-lūm nahīṅ.'

māmā ne kahā, 'miyāṅ, tum burā māno yā bhalā, tumhārī bīwī jāne kī taiyāriyāṅ to kar rahī haiṅ; tum se shāyad ḥipātī hoṅ; yih mizājdār bahū na hoṅ, ki -un ke peṭ meṅ bāt nahīṅ samātī thī; yih tamīzdār bahū haiṅ, ki kisī ko -apnā bhed na deṅ.'

muḥammad kāmīl kī māṅ ne pūchā, 'bhalā, kāmīl, -agar yih bāt saṇ ho, to tumhārā kyā -irāda hai?'

muḥammad kāmīl ne kahā, 'bhalā, yih kyūṅkar ho saktā hai, ki tum ko -akelā ḥoṅkar éal jā-ūṅgā? aur tamīzdār bahū bhī, -aisī kyā zabardastī hai ki, be pūche gaṇche éalī jāweṅgī? aur main -āj tamīzdār bahū se pūchūṅgā, ki "kyūṅ jī, yih kyā bāt hai?"'

muḥammad kāmīl kī māṅ ne kahā, 'is nāmūrād māmā kī bāt kā kyā -ī-tibār hai? -ābhī bahū se kuḥ zikr mazkūr mat karo. jab bāt taḥqīq ho jā-egī, to dekhā jā-egā.'

-is ṭarāḥ kī bāton se māmā -azmat -aṣgharī ko sās aur miyān se burā banāne kī fikr meṅ thī, aur -aṣgharī se harānd kisī ne mūṅh dar mūṅh kuḥ kahā sunā nahīn, lekin wuh bhī -in sab ke qiyāfe se samajh ga-ī thī, ki zarūr kuḥ kashīdagī hai. -aṣgharī ke pās maḥmūda baṛī jāśūs thī. zarrā zarrā sī bāt -aṣgharī se kahtī, aur māmā kī badzātī sab -aṣgharī par khul ga-ī thī. lekin -aṣgharī -aisī -aḥmaq na thī, ki jald bigaṛ baiṭhtī. wuh -is fikr meṅ hū-ī, ki -is mu-āmale meṅ -apnī ṭaraf se kuḥ kahnā sunnā munāsib nahīn; ākhir kabhī na kabhī bāt khulegī, -us waqt dekhājā-egā. -aṣgharī ne -apne dil meṅ kahā, ki 'bhalā, -azmat rah to sahī, -in shā' līlāhu ta-ālā, tujh ko bhī kaisā sīdhā banātī hūn! -ab yahān tak tere maghẓ ḥal ga-e haiṅ, ki ghar ke ghar meṅ fasād ḍalwātī hai; -in shā' līlāh tujh ko wahān mārūn, ki pānī na mile¹, aur -aisā tujh ko -ujārūn, ki phir -is muḥalle meṅ -ānā naṣīb na ho.'

CHAPTER XI.

māmā -azmat kī shāmat sar par sawār thī, tīsrā wār -aṣgharī par -aur sahī kiyā. hazārī mal kī to -ādat thī, ki jab kabhī māmā -azmat ko -apnī dukān ke sāmhue se -āte jāte dekhā, to -adbadā kar cheṭā, ki 'kyūn māmā! hamāre ḥisāb kitāb kī bhī kuḥ fikr hai?' aur -āṭhweṅ sātweṅ² ghar par taqāzā kahlā bhejtā. -ek din ḥasbe ma-mūl māmā -azmat saude sulaf ko bāzār jātī thī, hazārī mal ne ṭokā. māmā bolī, '-ai lāla, yih kyā tum ne mujh se -ā-e din kī cheṛkhānī muqarrar kī hai? jab mujh ko dekhte ho, taqāzā karte ho; jin ko dete

¹ 'I will smite thee in a place where there is no water.' This is a proverbial expression, and refers to the tragic death of Husain, who with his small band of adherents was entrapped into a position where they were cut off from all supply of water, and were overpowered by the enemy.

² Supply 'din.'

ho, -unse māngo, -un par taqāzā karo. main becārī, gharib -ādmī, ṭake kī -auqāt,—mujh se aur mahājanon ke len den se kyā wāṣṭa ?'

hazārī mal ne kahā, 'yih bāt tum ne kyā kahī, ki mujh se wāṣṭa nahīn ? dukān se to tum le jāti ho ; hāth ko hāth pahcāntā hai¹. ham to tum ko jānte haiñ, aur tumhārī sākḥ par dete haiñ. ham gharwālon ko kyā jāneñ ?' māmā ne kahā, '-ai lāla, hoṣh meñ -ā-o, -aise ghar ke bhole ! merī -aisī kyā ḥaiṣiyat tum ne dekh li ? mere pās na jā-edād, na daulat ; aur tum ne saikron rupiya -ānkh band kar ke mujh ko de diyā !—aur -agar mujh ko diyā, to jā-o, mujhī se le bhī lenā ; mere jo maḥall khare hoṅge, bikwā lenā ; qil-e meñ jo merī tankhwāh hogī, band karā denā.'²

māmā ki -aisī -ukhṛī -ukhṛī bāteñ sun kar, hazārī mal bahut sitpitāyā, aur māmā se milawat kī bāteñ karne lagā, aur kahā, ki '-āj to tum kisī se laṛ kar -ā-ī ma-lūm hotī ho ; batā-o to, kyā bāt hai ? bīwi ṣāḥib ne kučh kahā, ya ṣāḥibzāde kučh khafā hū-e ? yahāñ to -ā-o.' -idhar to māmā se yih kahā, aur -udhar dukān par jo laṛkā baiṭhtā thā, -ek paisā -us ke hāth diyā, ki 'daur kar do gilauriyāñ, zarda ḍalwā kar³, banwā lā.' jab māmā baiṭh ga-ī, to phir hazārī mal ne, hañs kar, pūchā, 'ma-lūm hotā hai, -āj zarūr kisī se laṛi ho.'

māmā ne kahā, 'khudā na kare ! kyūñ laṛne lagī ? bāt par bāt main ne bhī kah dī. sacī bāt par burā kyūñ mānte ho ?'

hazārī mal ne kahā, 'yih to ṭhik hai ; bihwār to mālik ke sāth hai, par tumhāre hāthon se hotā hai yā nahīn ? na hamāre

¹ 'hand recognizes (i. e. deals with) hand.' The responsibility rests between the giver and the taker, without reference to any third or fourth person.

² 'stop the issue of my pension from the palace, if I have any.' The Delhi fort contained the palace of the last kings of Dehli, and up to within a few years of the date of the story many of the inhabitants of Dehli were supported by allowances from the king's private purse.

³ Women like a taste of dry tobacco in their pawn.

nām ruq-a na cītthī—tum ne mālik ke nām se jo māngā, so diyā.’

māmā ne kahā, ‘hān, yon raho; -is se main kab mukartī hūn? jo le ga-ī hūn, hazāron men kah dūn, lākhon men kah dūn, aur hamārī bīwī bhī (ro-en ro-en se du-ā nikaltī hai) becārī, kabhī takrār nahīn kartīn.’

hazārī mal bolā, ‘māmā, begam śāhib to haqīqat men baṛī -amīr hai. wāh, kyā bāt hai!’

phir hazārī mal ne -āhista se pūchā, ‘choṭī bahū śāhib kā kyā ḥāl hai? kaisī hai? -apnī baṛī bahin ke partau¹ par hai, yā -aur ṭarah kā mizāj hai?’

māmā ne kahā, ‘lāla, kuch na pūcho, beṭī to -amīr ghar kī hai, par dil kī baṛī tang hai. damṛī kā saudā bhī, jab tak cār martabe pher na len, pasand nahīn -ātā. hān khudā rakhe! lunar, salīqa, to duniyā kī bahū beṭiyon se baṛh cārḥ kar hai; khānā -umda se -umda, sīne men darziyon aur mughlāniyon ko māt kiyā hai; lekin, lāla, -amīrī kī bāt nahīn. -awwal -awwal mujh par bhī rok ṭok shurū- kī thī. lāla, tum to jānte ho, merā kām kaisā belāg hotā hai, -ākhir thak kar baiṭh rahīn. begam śāhib to -auliyā -admī hai, aur -unhīn ke dam qadam kī barakat se ghar cāltā hai. ham gharīb bhī -unhīn kā dāman pakṛe hū-e hai. bahuterā logon ne begam śāhib ko bhaṛkāyā, lekin, khudā salāmat rakhe! -unhīn ke dil par mail na -āyā, aur kisī ṭarah kā kalām -unhon ne mūḥ par na rakhā.’

hazārī mal ne kahā, ‘sunā hai, choṭī bahū śāhib ko baṛā bhārī jabez milā.’

māmā ne cūṭte hī kahā, ‘khāk, baṛī se bhī -utartā hū-ā.’

hazārī mal ne kahā, ‘baṛā ta-ajjub hai; -in ke biyāh ke waqt to khān śāhib taḥsildār the; baṛī beṭī se ziyāda denā lāzīm thā.’

¹ One would have expected the word ‘bartā-o’ here, instead of ‘partau.’

māmā ne kahā, ‘-ai hai, taḥṣildār kā kuḥ dos nahīn. -us beḥāre ne to baṛī ṭaiyāriyān kī thīn. yihī ḥoṭī khoṭī muḥ-boli thīn¹. mān bāp kī khairkhwāhī ke māre kah kah kar sab ḥizen kam karā-īn.’

hazārī mal ne kahā, ‘-agar yihī ḥāl hai, to baṛī bahin kī ṭarah yih bhī -alag ghar karengī.’

māmā ne kahā, ‘-alag ghar karnā kaisā? yih to bare gul khilā-egī. baṛī bahū badmizāj thīn, lekin dil kī ṣāf—aur yih zabān kī mīṭhī aur dil kī khoṭī. ko-ī kaisā hī jān mār kar kām kare, -in kī khāṭir tale nahīn -ātā. bāt bhī kahengī, to tah kī. muḥ par kuḥ, dil meṅ kuḥ—na, bābā, yih -aurat -ek din nibāh karne wālī nahīn. -ab to pahār par bāp pās jāne kī ṭaiyāriyān kar rahī haiṅ.’

hazārī mal ne pūḥā, ‘lāhor se -indinon ko-ī khāṭṭ -āyā hai?’

māmā ne kahā, ‘har roz -intizār rahtā hai; nahīn ma-lūm kyā sabab hai, ko-ī khāṭṭ nahīn -āyā. bīwī kharc kī rāh dekh rahī haiṅ. ramazān sar par -ā rahā hai; balki parsou -atarson mujh se kahtī thīn, “**hazārī mal** se paḥās rupe qarḥ lānā?”’

hazārī mal, qarḥ kā nām sun kar ḥauyḥ parā, aur kahā, ‘pahle rupe kī rāh lagā den, -āge ko kyā -inkār hai? -ab mere sājhī nahīn mānte. māmā, begam ṣāhib se khūb ṭarah par samjhā kar kah denā, kī jahān se ban pare, rupe -adā karen, warna mujh par -ilzām nahīn.’²

māmā ne kahā, ‘tumhārā rupiya khudā hī nikalwā-egā, to niklegā. begam ṣāhib kahān se dengī? bāl bāl to qarḥdār ho rahī haiṅ. modī -alag jān khātā hai, bazzāz judā ghul maḥātā hai.’³

¹ ‘it was this little ill-bred pretender.’

² i. q. ‘don’t let her blame me (if there is a suit against her).’

³ i. q. ‘let alone the cornfactor, who worries her life out, there is the cloth-dealer as well crying out for his money.’

hazārī mal ne kahā, ‘mujh ko dūsre qarṣkhwāhon se kyā wāstā? hamārī dukān kā ḥisāb to begam ṣāḥib ko bebāq karnā hī paregā. main to begam ṣāḥib kī sarkār kā barā lihāz kartā hūn, lekin merā sājhī, **ḥidāmīlāl**, to nahīn māntā. wuh -agar yih ḥāl sunpā-e, to āj nālīsh kar de.’

māmā ne kahā, ‘yih sab ḥāl begam ṣāḥib se kah bhar main dūngī. lekin ghar kā zarrā zarrā ḥāl mujh ko ma-lūm hai; nālīsh karo, yā faryād karo, na rupīya hai, na dene kī gunjāyīsh. rupīya hotā, to qarṣ kyūn liyā jātā?’

-itnī bāton ke ba-d māmā -**azmat hazārī mal** se rukḥṣat ho, saudā sulaf le kar, ghar men -ā-ī, to **muḥammad kāmīl** kī mān ne pūchā, ‘māmā, tū bāzār jāti hai, to -aisī befīkr ho jāti hai, kī khāne pakāne kā kuch kḥayāl tujh ko nahīn rahtā. dekh to, kitnā din ēarḥā hai, -ab kis waqt gosht ēarḥegā, kab pakegā, kab khānā milegā?’

māmā ne kahā, ‘bīwī, mū-e **hazārīlāl** ke jhagre men -itnī der ho ga-ī. wuh jānhār har roz mujh ko -āte jāte ṭokā kartā hai. -āj merī jān jal ga-ī, aur main ne kahā kī, “kyā tū ne mujh se roz kī **ḥer khānī** muqarrar kī hai?’ kyūn marā jātā hāi? zarrā ṣabr kar, **lāhor** se **kharāc** -āne de, to terā -aglā piḥlā sab ḥisāb kitāb bebāq ho jā-egā.”—wuh mū-ā to mere sar ho gayā, aur bhare bāzār men mujh ko faṣīḥat karne lagā.’

muḥammad kāmīl kī mān ne kahā, ‘**hazārī mal** ko kyā ho gayā hai? wuh to -aisā na thā; -ākhīr barson se bamārā -us kā len den hai; sawere bhī diyā hai, der kar bhī diyā hai; kabhī -us ne takrār nahīn kī.’

māmā ne kahā, ‘bīwī, ko-ī -aur mahājan dukān men sājhī hū-ā hai. -us mū-e ne jaldī maḥā rakhī hai. jis jis par lenā thā, sab se khaṛe khaṛe wuṣūl kar liyā. jis ne nahīn diyā, nālīsh kar dī. **hazārī mal** ne kahā hai, kī begam ṣāḥib se bahut hāth

¹ i. q. ‘have you made it a rule to treat me every day to this insolence?’

joṛ kar merī ṭaraf se kah denā, ki merā -is men kuch bas nahīn, jis ṭarah ho sake, do cār din men rupiye kī rāh lagā den, warna chidāmī lāl zarūr nālīsh kar degā.'

-is khabar ke sunne se muḥammad kāmīl kī mān ko sakht taraddud paidā hū-ā. -amīr begam, -in kī choṭī bahin, khānam ke bāzār men rahtī thī, aur wuh zarrā khushhāl thī. muḥammad kāmīl kī mān ne māmā -azmat se kahā, ki 'māmā, lāhor se to jawāb khaṭṭ tak nahīn -ātā; kharé kī kyā -ummed hai? -agar sac muc hazārī mal ne nālīsh kar dī, to kyā hogā? mere pās to -itnā -aṣāṣa bhī nahīn, ki beṅkar -adā kar dūngī; aur nālīsh hū-e par denā bhī be-izzatī hai. nām to tamām shahr men bad hogā. ḍoli le -ā-o, main -amīr begam ke pās jāti hūn; dekhūn -agar wahān ko-i ṣīrat nikal -āwe.'

māmā bolī, 'bīwī, nālīsh to hū-i rakhī hai; jis ne mūnḥ se kahā, -us ko karte kyā der lagtī hai? aur choṭī begam ṣāhib, beṅcārī, ke pās kahān se rupiya -āyā? wuh to -in dinon khud ḥairān hai.'

muḥammad kāmīl kī mān ne kahā, 'ākhir phir kuch karnā paregā.'

māmā ne pās jā kar cūpke se kahā, ki 'mahīne bhar ke wāṣṭe tamīzdar bahū -apne karṛe de detīn, to bāt rah jāti. bil fe-l -in karṛon ko girwī rakh kar, -ādhe tihā-i hazārī mal ke bhugat jāte. mahīne bhar men, yā to miyān kharé bhej dete, yā main kisi -aur mahājan se le -āti.'

muḥammad kāmīl kī mān ne kahā, '-arī tū ko-i dīwānī hai? khabardār! -aisī bāt mūnḥ se bhī mat nikalnā. -agar rahne kā makān tak bhī bik jā-e, to mujh ko manzūr hai, lekin bahū se kahne kā mūnḥ nahīn.'

māmā ne kahā, 'bīwī, main ne to -is khayāl se, ki bahū hū-i, beṅī hū-i, kuch ghair nahīn hotīn—aur kyā, khudā na kare! beṅ ḍālne kī nīyat hai? mahīne bhar kā wāṣṭa hai,

khair, ṣandūqée men na paṛī rahī, mahājan ke pās rakhī rahī; jis men -us kī khāṭir jam-ṛahe.'

muḥammad kāmīl kī mān ne kahā, 'phir bhī bahū beṭī men baṛā farq hotā hai; aur nā-ī biyāhī hū-ī se—bhalā, ko-ī -aisī bāt kah saktā hai? dekh, khābardār, phir zabān se yih bāt mat nikāliyo; -aisā na ho, maḥmūda ke kān paṛ jā-e, aur wuh bahū se jā lagā-e.'

māmā ne kahā, 'ṣāhibzādī -abhī khaṛī hū-ī sun rahī thīn, magar wuh ba'eda haiṅ, -abhī -un ko -in bāton kī samajh nahīn.'

muḥammad kāmīl kī mān ne kahā, 'ḍolī le -ā-o, main bahin tak jā-ūn to sahī. phir jaisī ṣalāḥ ṭhahregī, dekhā jā-egā.'

CHAPTER XII.

muḥammad kāmīl kī mān to sawār ho, khānam ke bāzār ko sidhārīn, aur maḥmūda ne sab ḥāl tamīzdār ko jā sunāyā.

-aṣgharī ko -aur kuḥ to na sūjhī. fauran -apne baṛe bhā-ī khairandesh khān ko yih khāṭṭ likhā, ki:—

'muddat se main ne -apnā ḥāl -āp ko nahīn likhā, -is wāṣṭe ki jo -arīza janāb wālid kī khidmat men bhejti hūn, wuh -āp kī nazār se bhī zarūr guzartā hogā. -ab -ek khāṣṣ bāt -aisī pesh -ā-ī hai, ki -us ko main -āp hī kī khidmat men -arṣ karnā munāsib samajhtī hūn. wuh yih hai, ki jab se main susrāl -ā-ī, kisī taraḥ kī taklif mujh ko nahīn pahūncī. aur baṛī -āpā ko jin bāton kī shikāyat rahā kartī thī, -āp kī du-ā se, wuh bāten mere sāth nahīn haiṅ. sab log mujh se maḥabbat karte haiṅ, aur main khush rahtī hūn. -ek māmā -aḡmat ke hāthon se wuh -izā hai, jo kisī badmizāj sās aur badzabān nanad se bhī na hotī¹. yih -aurat

¹ 'at the hands of Mama Azmat alone I experience such annoyance as would not befall me from a cross-tempered mother-in-law or a scolding sister-

-is ghar kī purānī māmā hai, aur -andar bāhar kā sab kām -isī ke hāthoṅ meṅ hai. -is -aurat ne ghar ko lūṭ kar khāk siyāh kar diyā. -ab -itnā qarṅ hogayā hai, ki -us ke -adā hone kā sāmān nazar nahīṅ -ātā. kisī ṭarah kā bandobast ghar meṅ nahīṅ hai. main ne éand roz ma-mūli kār o bār khānadārī meṅ dakhl diyā thā, to har éiz meṅ ghabn, har bāt meṅ fireb pāyā gayā. merī rokṭok se māmā merī dushman hoga-ī, aur -us din se har roz tāza fasād kharākiye rahtī hai. -ab tak har éand ko-ī qabāhat kī bāt paidā nahīṅ hū-ī, lekin -is māmā kā rahnā mujh ko sakht nāgawār hai; magar -is kā nikalnā bhī bahut dushwār hai; tamām bāzār kā qarṅ -isī kī mā-rifat hai. mauqūfi kā nām bhī sun pā-e, to qarṅ khwāhoṅ ko jā bharkā-e. phir qarṅ kā na ḥisāb hai, na kitāb hai. zabānī tukkoṅ par sab lenā denā ho rahā hai¹. main éāhtī hūṅ ki sab logoṅ kā ḥisāb o kitāb ho kar likhāparhī ho jā-e, aur ba qadr munāsib har -ek kī qisṭ muqarrar kar di jā-e, aur qarṅ lene kā dastūr -āyanda ke wāṣṭe mauqūf ho, aur māmā nikāl di jā-e. yaqīn hai, ki janāb wālid ke sāth -āp bhī ramazān meṅ tashrif lā-eṅ; main éāhtī hūṅ, ki -āp mihrbānī farmā kar lāhor ho ke -ā-īye, aur -abbā jān ko, jis ṭarah ban parē, kam se kam do hafte ke wāṣṭe -apne sāth liwā lā-īye. -āp sab logoṅ ke sāmhne yih sab mu-āmala ba khūbī ṭai ho jā-egā. main -is khaṭṭ ko sakht tashwīsh kī ḥālat meṅ likh rahī hūṅ. ko-ī mahājan -āmāda -e nālīsh hāi; māmā ne ṣalāḥ di hai, ki mere karre giro rakhe jā-eṅ; -ammā jān rupiye ke bandobast ke wāṣṭe -isī waqt khāla jān ke pās ga-ī hain. faqat.

-udhar to -aṣgharī ne bhā-ī ko khaṭṭ likhā, aur -idhar -apnī khāla se kahlā bhejā, ki 'main -akeli hūṅ; bū-ā

in-law.' Grammatically '-ek' agrees with '-izā' as well as 'wuh.' 'I have only one annoyance, viz. from Mama Azmat, and it is such that,' &c.

¹ i. q. 'the whole of the housekeeping is carried on upon verbal estimates.'

tamāshā khānam ko do din ke wāste bhejdījīye. main ne sunā hai, ki wuh -āp ke yahān mihmān -ā-ī hū-ī haiṅ.' gharaz shāmon shām bī tamāshā khānam -ā pahunēṅ. ḍolī se -utarte hī, pukārīn, 'allāh, bī -aṣgharī, -aisā bhī ko-ī bemurawwat na ho! main ne khālū-abbā kā khatt tum se mangwā bhejā thā, tum ne na diyā.'¹

-aṣgharī ne kahā, '-o-ī, kaun māngne -āyā?'

tamāshā khānam bolī, 'dekho, yih māmā -azmat maujūd haiṅ; kyūn bī, -us jum-ā ko tum hamāre ghar ga-ī thīn, main ne tum se kah diyā thā, yā nahīn?'

-azmat bolī, 'hān, bī, -inhon ne to kahā thā, mujh kambakht ko bāt yād nahīn rahtī; yahān -āne tak ghar ke dhandhe men bhūl ga-ī.'

-aṣgharī ne -āhista se kahā, 'hān, tum ko to lūṭnā aur fasād ḍalwānā yād rahtā hai'; aur tamāshā khānam se kahā, 'khatt maujūd hai, aur -ek -aur na-ī kitāb bhī -ā-ī hai; baṛe maze kī bāten -us men haiṅ, wuh bhī tum letī jānā.'

-aṣgharī ne māmā kā sab ḥāl zarrā zarrā tamāshā khānam se kahā. tamāshā khānam mizāj kī barī tez thī; -usī waqt jūṭī le kar -uṭhī, aur māmā ko mārne éalī.

-aṣgharī ne hāth pakar kar biṭhā liyā, aur kahā, 'khudā ke liye, -āpā, -aisā ghaṛab mat karnā. -abhī jaldī mat karo, sab bāt bigar jā-egī.'

tamāshā khānam ne kahā, 'tum yonhīn pas o pesh lagā kar, -apna waqr khotī ho; bū-ā, -agar main tumhārī jagah hotī, khudā kī qasam, murdār ko māre jūtiyon ke -aisā sīdhā banātī, ki -umr bhar yād rakhtī.'

aṣgharī ne kahā, 'dekho -in shā' l lāh -is namakharām par khudā kī mār paṛegī, ko-ī din kī der hai.'

¹ i. q. 'upon my word, Mrs. Asghari, I never thought any one could be so unfriendly! I sent a message to ask you for uncle's letter, and you could not let me have it.'

-is ke ba-d tamāshā khānam ne pūchā, 'tumbhārī sās -apnī bahin ke yahān kis gharaṛ se ga-ī haiñ?'¹

-aṣgharī ne kahā, 'wuh beṅārī bhī -isī nāmūrād māmā ke hāthon se dar ba dar mārī mārī phirti haiñ. ko-ī mahājan hai, -us kā kūch denā hai. māmā ne -āj -ā kar kahā thā, ki wuh nālīsh karnewālā hai. -usī ke rupe kī fikr meñ ga-ī haiñ.'

tamāshā khānam ne pūchā, 'kaun sā mahājan nālīsh karnewālā hai?'²

-aṣgharī ne kahā, 'nām to nahīñ jāntī.'

tamāshā khānam ne māmā se pūchā, '-azmat, kaun mahājan hai?'

-azmat ne kahā, 'bīwī, hazārī mal.'

tamāshā khānam ne kahā, 'wuhī hazārī mal na, jis kī dukān jauharī bāzār meñ hai?'³

-azmat ne kahā, 'hāñ bīwī, hāñ, wuhī hazārī mal.'

tamāshā khānam ne kahā, '-us se to hamārī susrāl meñ bhī lenden hai; bhalā, kyā mū-e kī ṭāqat hai, jo nālīsh karegā? main yahān se jā kar tumbhāre bhā-ī jāñ² se kahūngī; dekho, to kaisā ṭhīk banāte haiñ.'

do din tamāshā khānam -aṣgharī ke pās rahī. tīsre din rukhṣat hū-ī, aur éalte éalte kah ga-ī, ki 'bū-ā -aṣgharī, tum ko mere sar kī qasam, jab tumbhāre susre -āweñ, aur yih sab mu-āmala muqaddama pesh³ ho, mujh ko zarūr bulwānā, aur -azmat ko mujhe ḥawāla kar denā.'⁴

wahāñ muḥammad kāmīl kī māñ ko -un kī bahin ne ṭaharā

¹ 'what? the Hazari Mall whose shop is in the Jauhari bazar?'

² 'your cousin,' i. e. her own brother. 'bhā-ī' is used for all the male relations of the same generation.

³ 'and when all this business comes on for trial.' 'muqaddama pesh' is a sentence meaning 'a case (is) on.' Here it is made into an adjectival phrase.

⁴ 'make her over to me.' 'ḥawāla' is another expression borrowed from the Courts. 'ḥawālāt' is the technical term for the intermediate custody of persons committed for trial without bail.

liyā, ki ‘-ai hai -āpā, kabhī kabhār to tun -ā-i ho, bhalā, -ek hafta to raho.’ lekin -ādmī har roz yahān tamīzdar bahū ki khabar ko -ātā thā. māmā -azmat ne baithe biṭhā-e -ek -aur shārārat kī. -in dinon lāṭ ṣāhib kī -āmad-āmad thī; shahr kī ṣafā-i ke wāṣṭe ḥākīm kī ṭaraf se bahut tākīd hū-i; har muḥalla aur har kūcā meṅ -ishtihār lagā-ega-e, ki sab log -apne -apne kūcē aur galiyān ṣāf karen, darwāzon par safedī karā len, badar rau-en ṣāf rakhen; -agar kisī jagah kūṛā parā milegā, to makān nīlām ho jā-egā.¹ -isī mazmūn kā -ek -ishtihār -is muḥalle ke phāṭak par bhī lagāyā gayā. māmā -azmat rāt ko jā kar, muḥalle ke phāṭak se wuh -ishtihār -ukhār lā-i, aur čupke se -apne darwāze par lagā diyā. phir -andhere mūnḥ kḥānam ke bāzār meṅ muḥammad kāmīl kī mān se khabar karne daurī ga-i. -abhī makān ke kiwār bhī nahīn khule the, ki -is ne -āwāz dī.

muḥammad kāmīl kī mān ne -āwāz pahčānī, aur kahā, ki ‘-are! dauro, kiwār kholo; -azmat -aise nāwaqt kyūn bhāgi -ā-i hai?’ -azmat sāmhne -ā-i, to pūchā, ‘māmā, khairiyat hai?’

-azmat bolī, ‘biwī, makān par -ishtār, yā shītār, (kyā hotā hai?) lagā hū-ā hai; ma-lūm hotā hai, ki hazārī mal ne nālīsh kar dī.’

muḥammad kāmīl kī mān ne -apnī bahīn se kahā, ‘lo, bū-ā, main to jāti hūn. jā-ūn, hazārī mal ko bulwā-ūngī, aur samjhā-ūngī; khudā -us ke dil meṅ raḥm ḍāle!’

bahīn bolī, ‘-āpā, main bahut sharminda hūn, ki mujh se rupe kā bandobast na ho sakā; lekin mere gale kā torā maujūd hai, -is ko letī jā-o; girwī rakhne se kām nikle, to khair; warna beḍ ḍālnā.’

muḥammad kāmīl kī mān ne kahā, ‘khair, main torā letī jāti hūn; magar -uskā rupīya bahut barḥ gayā hai, -ek torē se kyā hogā?’

¹ This is of course intended as a *joke* at ‘non-regulation’ procedure.

bahin boli ki '-ākhir, -unhon ne' bhī to kahā hai, ki main kisī dūsre mahājan se qarṛ lā-ūngā; tum bismillāh kar ke sawār ho, wuh -āte hain, to main -un ko bhī pīche se bhejtī hūn ?'

gharaz muḥammad kāmīl kī mān makān par pahūncī. darwāze par -utrī, to -ishtihār lagā dekhā. -afsos kī ḥālat men cūp -ā kar baiṭh ga-ī. sās kī -āmad sun kar -aṣgharī koṭhe par se -utrī. salām kiyā. sās ko maghmūm dekh kar pūchā. 'āj -ammān jān, tumhārā cīhra bahut -udās hai.'

sās ne kahā, 'hān, mahājan ne nālīsh kar dī hai. rupe kī ṣūrat kahīn se nahīn ban partī. -amīr begam ne bhī jawāb diyā, aur makān par -ishtihār lag cūkā. dekhiye, kyā hotā hai ?'

-aṣgharī ne kahā, '-āp hargiz -is kī fikr na kījiye; -agar hazārī mal ne nālīsh kar dī hai, to kuch ḥarj nahīn; tamāshā khānam kī susrāl men -us kā len den hai; tamāshā khānam ne mujh se wa-da kiyā hai, ki main hazārī mal ko samjhā dūngī; aur -agar nahīn mānegā, to -us ke rupe kī kuch sabīl ho jā-egī. ranj karne se kyā ḥāsil ?'

sās ne kahā, 'kāmīl hotā, to main -us ko hazārī mal tak bhejtī.'

-aṣgharī boli, 'yon -āp ko -ikhtiyār hai, lekin mere nazdik mahājan se ḍarnā kisī ṭarah munāsīb nahīn, warna -us ko -āyanda ke wāṣṭe dilerī ho jā-egī; aur -ā-e dīn nālīsh kā ḍar -aur dikhāyā karegā. sab se bihtar yih hai, ki -idhar kā -ishāra na ho, aur bāhar se ko-ī dabā-o -us par par jā-e, ki wuh nālīsh kī pairawī se bāz rahe.'

muḥammad kāmīl kī mān ne kahā, 'tamāshā khānam -abhi larkī hain, kaḍhrī darbār kī bāten wuh kyā jānen? -aisā na ho, -un ke bhārose men kām bigar jā-e, aur qābū hāth se nīkal jā-e.'

¹ i. e. her husband.

-**aṣgharī** ne kahā, ‘**tamāshā khānam** be **shakk** laṛkī haiṅ, magar main ne bāt **khūb** pakkī kar lī hai, aur mujh ko -iṭmīnān hai.’

yih bāteṅ ho hī rahī thīṅ, ki **miyān muslim** ne darwāze par -āwāz dī. -**aṣgharī** ne kahā, ‘dekho, **muslim** -āyā; zarūr -is mu-āmala meṅ kuch **khābar** lāyā hogā.’ -**aṣgharī** ne **maḥmūda** ko -ishāra kiyā. **maḥmūda** koṭhrī meṅ **‘ālī ga-ī**; ¹ **muslim** ko -andar bulāyā, aur pūchā, ‘**muslim**, kyā **khābar** lā-e?’

muslim ne kahā, ‘-āpā ne tum ko salām kahā hai, aur mizāj kā ḥāl pūchā hai, aur kahā hai, ki **hazārī mal** ko bulwāyā thā; bahut kuch **ḍarā** aur **dhan**kā diyā² hai, aur -us ne wa-da kar liyā hai, ki **nālīsh** na hogī.’

yih bāt sun kar, **muḥammad kāmīl** kī māṅ ko kisī qadr tasallī hū-ī, lekin -**aṣgharī** ḥairat meṅ thī, ki ‘**tamāshā khānam** ne to yih kahlā bhejā hai, aur **hazārī mal** **nālīsh** kar baiṭhā! yih kyā bāt hai; aur -**ishṭihār** kā mu-āmala bhī -ajab hai, main ghar meṅ baiṭhī rahī, mujh ko **khābar** nahīṅ; **ḥakīm** kā -**ishṭihār** hotā, to ko-ī **‘āprāsī** piyāda pukārtā, -āwāz detā.’

CHAPTER XIII.

muslim **rukḥṣat** hū-ā, to **maḥmūda** se -**aṣgharī** ne kahā, ‘jā-o, darwāze par jo **kāghaz** lagā hū-ā hai, -usko **‘ūpke** se -**ukhār** lā-o.’

maḥmūda **kāghaz** -**ukhār** lā-ī. -**aṣgharī** ne parḥā, to **ṣafā-ī** kā **ḥukm** thā, **nālīsh** kā kuch **maḥkūr** na thā. **saṃajh ga-ī**, ki yih bhī -is -**azmat** kī **‘ālākī** hai. **sās** par to yih ḥāl **zāhir**

¹ She went into one of the side rooms abutting on the dālān, or ‘saloon’; before Muslim was admitted into the ladies’ apartments.

² i. e. ‘ḍarā diyā aur dhan kā diyā,’ ‘frightened and threatened.’

na kiyā, lekin -un kā -ac̄hī ṭarah -iṭmīnān kar diyā, ki ' -āp diljam-īse baiṭhī rahiye, nālīsh kā kuch ḍar nahīn hai.'

sās ne kahā, 'tuhāre kahne se nālīsh kī ṭarafse diljam-ī to hū-ī, lekin shab e barāt aur ramazān sar par ēalā-ātā hai, donon te-ohāron men kharé hī kharé hai. lāhor se khatt-ānā bhī mauqūf hai. -is kī fikr to merā lahū khushk kiye ḍāltī hai.'

-asgharī ne kahā, 'ramazān ke to -abhī bahut din pare hai; khudā musabbibu l -asbāb hai; -us waqt tak ghaib se ko-ī sāmān paidā ho jā-egā. hān, shab e barāt ke cār hī din rah ga-e, so shab e barāt ko-ī -aisā te-ohār nahīn, jis men bahut kharé dar kār ho.'

sās ne kahā, 'mere ghar to sāl ḍar sāl shab e barāt men bis rupiya -uṭhtā hai. pūcho, yihī -azmat kharé karnewālī maujūd hai.'

-asgharī ne kahā, 'kharé karne kā kyā -ajab hai? lekin -ek zarūrat ke wāṣṭe, aur -ek be zarūrat; so shab e barāt men ko-ī -aisī zarūrat nahīn, jis ke wāṣṭe -itnā rupiya dar kār ho.'

sās ne kahā, 'bū-ā, pīr paighambar, bare buzurgon kī fātiḥa¹ muqaddam hai; phir logon ke ghar bhejnā bhijwānā zarūr hai; lo, kahne ko zarrā sī bāt hai, pāñc rupiye hou, to -aṣl khair se tuhāre miyān aur bī maḥmūda ke wāṣṭe -anār paṭākhe hon; muḥammad kāmīl kā biyāh ho gayā, to kyā hai? khudā rakhe! -us ke mizāj men to -abhī tak baēpan kī bāten ēalī jāti hai; jab tak sau -anār, bis gaddī paṭākhe, na le cūkegā, merī jān khā jā-egā; aur maḥmūda bhī, ro ro kar, -apnā burā ḥāl karegī.'

-asgharī ne kahā, 'fātiḥe ke wāṣṭe pāñc ser kā miṭhā bahut hogā; bhejnā bhijwānā—to -idhar se -āyā, -udhar gayā; aur maḥmūda -ab paṭākhoṅ ke wāṣṭe zidd nahīn karegī; main

¹ 'fātiḥa' here means the consecration of food—which is afterwards distributed—by the recitation of the fātiḥa, i. e. the opening chapter of the Qur-ān. On the shab e barāt this ceremony is performed on behalf both of the dead and of the living. It is preceded by a kind of 'bidding prayer' in which the names of all who are commemorated or prayed for are enumerated.

-in ko samjhā lūngī. gharaz shab e barāt kā -ihīmām main jis tarah ho sakegā kar lūngī; merā zimma, -is ke wāste -āp qarz kī fikr na kijiye.'

sās se to yih bāten hū-īn, lekin -aṣgharī soné men thī, ki miyān ko -anār paṭākhon se kis tarah bāz rakhe? -ākhir kār -is hikmat se -aṣgharī ne miyān ko samjhāyā, ki bāt bhī kah guzrī, aur miyān ko nāgawār bhī na hū-ā.

muḥammad kāmīl ke sāmhne, cheṛ kar maḥmūda se pūchā, 'kyūn, bū-ā? tum ne shab e barāt ke wāste kyā fikr kī?'

maḥmūda bolī, 'bhā-ī jab -anār paṭākhe lā-enge, ham ko bhī denge.'

-abhi muḥammad kāmīl kuḥ kahne na pāyā thā ki -aṣgharī ne kahā, 'bhā-ī* to -aisī wāhiyāt ēz tumbāre wāste kyūn lāne lage? maḥmūda, -anār paṭākhon men kyā mazā hotā hai?'

maḥmūda ne kalā, 'bhābhī jān, jab -anār paṭākhe chūṭte hai, to kaisī bahār hotī hai!'

-aṣgharī ne kahā, 'muḥalle men saiḳron -anār chūṭenge; koṭhe par se tum bhī dekh lenā.'

maḥmūda ne kahā, 'wāh! ham na choren?'

-aṣgharī ne kahā, 'tum ko ḍar nahīn lagtā?'

maḥmūda bolī, 'main kyā -apne hāth se chortī hūn?'

-aṣgharī ne kahā, 'phir jis tarah tum ne -apne -anār chūṭte dekhe, waise hī muḥalle ke. aur maḥmūda, suno; yih bahut burā khel hai, -is men jal jāne kā khauf hai; -ek martaba hamāre muḥalle men -ek larke ke hāth men -anār phat gayā thā, donon -ānkhen phūṭ kar čaupat ho ga-īn. -is ko dekhnā bhī ho, to dūr se.² aur maḥmūda, tum -ammān jān kā ḥāl dekhtī ho, -udās hai yā nahīn?'

¹ These sentences illustrate the difference between 'ham' and 'main.' Maḥmūda naturally speaks of herself as 'ham.' It is only when she is forced to individualize herself that she uses 'main.'

² '-isko,' i. e. '-is khel ko.' 'If you want even to look on, you should do so from a distance.'

maḥmūda ne kahā, ' -udās to haiṅ.'
 -aṣgharī ne pūchā, 'kabhī tum ne yih bhī ghaur kiyā, ki kyūṅ -udās haiṅ?'

maḥmūda ne kahā, 'yih to ma-lūm nahīṅ.'
 -aṣgharī bolī, 'wāh! -isī par tum kahtī ho, ki main -ammān ko bahut cāhtī hūṅ?'

maḥmūda ne pūchā, ' -acchī bhābhījān, -ammājān kyūṅ -udās haiṅ?'

-aṣgharī ne kahā, 'kharéc kī tangī hai. mahājan qarḥ nahīṅ detā; -is soé meṅ haiṅ, ki maḥmūda -anāron ke wāṣṭe zidd karegī, to kahāṅ se maṅgā kar dūngī?'

maḥmūda ne kahā, 'ham to -anār nahīṅ maṅgā-enge.'

-aṣgharī ne kahā, 'shābāsh, shābāsh, tum bhūṭ piyārī bahīn ho.' aur maḥmūda ko gale se lagā kar piyār kiyā.

muḥammad kāmīl, cūp baiṭhā hū-ā, yih sab bāteṅ suntā rahā. cūṅki ma-qūl bāt thī, -us ke dil ne qabūl kar lī; aur -usī waqt nicē -utar kar, māṅ ke pās gayā, āur kahā 'ammāṅ, main ne sunā hai, tum shāb e barāt kī soé meṅ baiṭhī ho; to bī, merī fikr mat karo, mujh ko -anār paṭākhe dar kār nahīṅ. aur maḥmūda bhī kahtī hai, ki main nahīṅ maṅgā-ūngī.' gharāḥ kharéc kī -ek raqam to yon kam hū-ī.

fātiḥe ke wāṣṭe do rupiye meṅ khāṣṣa mīṭhā ban gayā. bhejne ke wāṣṭe -aṣgharī ne khud -ihtimām kiyā. jab bāhar se ḥiṣṣa -āyā, ghar meṅ na ṭhaharne diyā; de kar -ādmī bāhar niklā; aur -is ne kahā, ki 'fulānī jagah yih ḥiṣṣa pahūncā do.' jis jis ko denā thā, sab ko nām ba nām pahūncā gayā; aur do rupiye meṅ maza kī shāb e barāt ho ga-ī.

-azmat yih bandobast dekh kar jal ga-ī. -is wāṣṭe kī -us kī barī raqam māri ga-ī. jītnā bāhar se -ātā, wuh sab letī; aur jo ghar se jātā, -ādhā -us meṅ se nikāltī; aur shāb e barāt kā ḥalwā jo kl ush k kar rakhtī thī, mahīnon panjirī kī ṭarah phāṅktī.

CHAPTER XIV.

shab e barāt ke ba-d, -aṣgharī ke bāp kī āmad shurū- hū-ī, aur nau das din bāt kī bāt meṅ guzar ga-e. ramazān se cār din pahle, dūrandesh khān ṣāhib dihlī meṅ dākhlil hū-e.

-aṣgharī ne pahle se -apne bāp kī -āmad sunā rakhī thī, aur sās aur miyān se ṭhahar gayā thā, ki jis din taḥṣildār ṣāhib -āwenge, -usī din main -un se milne jā-ūngī. jab -aṣgharī ko bāp ke -āne kī khābar ma-lūm hū-ī, fauran ḍolī maugā, jā pahūncīn. bāp ne gale se lagā liyā, aur -ābdīda hūe. der tak ḥāl pūchte batāte rahe, aur -aṣgharī se kahā, ‘āp ke ḥukm ke bamūjib khairandesh khān lāhor ga-e hain; aur, -in shā’ līlāh, kal yā parson samdhī ṣāhib ko le kar dākhlil hongē. -un kā -ek khāṭṭ bhī mujh ko rāh meṅ milā thā. samdhī ṣāhib ko rukḥṣat mil ga-ī hai.’

gharaz rāt bhar aur -agle din bhar -aṣgharī -apnī mān ke yahān rahī, aur shām ke qarīb bāp se kahā, ki ‘-agar -ijāzat farmā-īye, to -āj main cālī jā-ūn.’

bāp ne kahā, ‘-ajī, -ek hafta to raho; ham samdhan ko kahlā bhejenge.’

-aṣgharī ne kahā, ‘jaisā -āp -irshād farmāwen, main ta-mil karūn; lekin -abbā jān ke -āne se pahle ghar meṅ maujūd rahnā maṣlahat ma-lūm hotā hai.’

bāp ne soć kar kahā, ‘hān, yih bāt to ṭhīk hai.’

gharaz -aṣgharī bāp se rukḥṣat ho, maghrīb se pahle ghar -ā maujūd hū-ī. -agle din, -ain khāne ke waqt, maulavī muḥammad fāzil ṣāhib, muḥammad kāmīl ke bāp, bhī yak āyak -ā maujūd hū-e.

yih maulavī ṣāhib lāhor ke ra-īs kī sarkār meṅ muḥṭār the. paćās rupīye mahīnā -us kī sarkār se tankh wāh muqarrar thī, aur makān aur sawārī ra-īs ke zimme. khairandesh khān

-aṣgharī kī taḥrīr ke bamūjib lāhor gayā, aur -aṣgharī kā khaṭṭ maulavī muḥammad fāzil ṣāḥib ko dikhāyā. maulavī ṣāḥib bahū ka khaṭṭ dekh kar bāgh bāgh ho ga-e; aur yon shāyad rukḥṣat na bhī lete, -ab bahū ke dekhne ke -ishṭiyāq meṅ ra-īse se bahut kah sun kar -ek mahīne kī rukḥṣat lī, aur khair-andesh khān ke sāth ho liye.¹

Ānki -aṣgharī biyāh ke ba-d susre ke sāmhne nahīn hū-ī thī, susre ko -āte dekh sharm ke sabab koṭhe par jā baiṭhī. muḥammad kāmīl kī mān ḥairat meṅ thī, ki yih kyūnkar -ā ga-e. gharaḥ khāne pīne ke ba-d bāteṅ shurū-hū-īn. maulavī ṣāḥib ne bīwī se kahā ki, 'suno ṣāḥib, mujh ko to tumhārī ḥoṭī bahū ne kheṅc bulāyā hai'; aur sab ḥāl khaṭṭ kā, aur khairandesh khān ke jāne kā bibī se bayān kiyā; aur kahā ki 'bahū ko bulā-o.'

sās koṭhe par ga-īn, aur kahā, 'beṭī, éalo; sharm kī kyā bāt hai? tum to -un kī god meṅ khelī ho.'

sās ke kahne se -aṣgharī -uṭh kar, sāth ho lī, aur susre ko bahut -adab se salām kiyā, aur baiṭh ga-ī.

maulavī ṣāḥib ne kahā, 'suno, bhā-ī, ham to ṣīrf tumhāre bulā-e -ā-e hain; aur tumhārā khaṭṭ dekh kar hamārā jī bahut khush hū-ā. khudā tumhārī -umr aur nekbakhtī meṅ barakat de! aur ḥaqīqat meṅ hamāre ghar ke -acḥe naṣīb hain, jo tum hamāre ghar meṅ -ā-īn. aur -ab mujh ko yaqīn hū-ā, ki -is ghar ke kuḥ din phire, aur kal, -in shā' l lāh, -intizām tumhārī marzī aur tumhārī rā-e ke muwāfiq hogā.'

gharaḥ do éār din to maulavī ṣāḥib, na-e na-e -ā-e the, milne milāne meṅ rahe. phir -awwal ke do éār rozon meṅ,² roze ke sabab, ghar ke kām kī ḥaraf mutawajjih na hū-e. -ek din bahū

¹ i. q. 'and though in the ordinary course he would probably have taken no leave, yet now in his anxiety to see his daughter-in-law, after a great deal of persuasion he got the ra-īse to grant him leave for a whole month.'

² 'and during the first few days of the fast.' 'rozon' is pl. of 'roza,' not of 'roz.'

ko bulā kar pās biṭhāyā, aur māmā -azmat ko bulā kar kahā, ki 'māmā, hamāre rahte sab ḥisāb kitāb kar lo ; jis jis kā lenā denā hai, sab likhā do. jis ko jītnā munāsib ho, diyā jāwe ; aur bāqī rah jā-e, -us kī qisṭbandī kar dī jā-e.'

māmā ne kahā, 'ek kā ḥisāb ho, to main zabānī bhī yād rakhūn ; baniyā, bazzāz, qaṣā-ī, kunjarā, ḥalwā-ī—sab kā denā hai, aur hazārī mal kā ḥisāb -ek -alag raqam hai. jis ko jītnā denā ho, mujh ko dījiye, de -ā-ūn ; -āp ke nām jam- ho jā-egā.'

maulavī ṣāhib to sīdhe sādhe -ādmī the, dene ko -āmāda ho ga-e. -aṣgharī ne kahā, 'yon -alal ḥisāb dene se kyā fā-ida ? pahle har -ek kā qarṛa ma-lūm ho, tab -us ko soṛ samajh kar denā cāhiye.'

māmā ne kahā, 'khāne se farāghat ho jā-ūn, to main har -ek se pūch -ā-ūngī.'

-aṣgharī ne kahā, 'pūch -āne se kyā hogā ? jis kā lenā ho, yahān -ā kar ḥisāb kar jā-e.'¹

māmā ne kahā, 'bīwī, -āp ne to -ek bāt kah dī ;² -ab main kahān kahān bulātī phirūn ? aur wuh log -āp ne kām dhandhe se kab chutṭī pāte hai, jo mere sāth cāle -ā-enge ?'

-aṣgharī bolī, 'māmā, ko-ī roz roz kā bulānā nahīn hai ; -ek dīn kī bāt hai ; jā kar bulālā-o. shām ke khāne kā kuch bandobast ho jā-egā ; tum -āj yihī kām karo. aur lene wāle to dene kā nām sun kar daurenge.³ hazārī mal do kos par kaṛahrī to gayā ; yahān -āte kyā -us ke pān-ōn meṅ mēhndī lagī hai ? aur dūr kaun hai ? kunjarā, qaṣā-ī, baniyā, ḥalwā-ī, sab -isī galī meṅ hai ; ṣīr bazzāz aur hazārī mal dūr hai ; -un ko kal par rakho ; yih phutkal ḥisāb -āj ṭai ho jā-e.'

¹ The subject of 'kar jā-e' is 'wuh' understood from 'jis kā.'

² i. q. 'that is sooner said than done.'

³ i. q. 'people, who have anything to get, will run when they hear that it is to be given.'

māmā -azmat kī kisi ṭarah marzī na thī, ki ḥisāb ho; lekin -asgharī ne bāton men -aisā dabāyā, ki kuch jawāb na ban parā. sab se pahle ḥalwā-ī -āyā. pūchā gayā, ki 'lāla! tumhārā kyā pānā hai?'

ḥalwā-ī bolā, 'tīs rupe.' pūchā gayā, ki 'kyā kyā ėiz tum-hāre yahān se -ā-ī? tīs rupe to bahut ziyāda batāte ho.' ḥalwā-ī ne kahā, 'śāhib, tīs rupīya kuch bahut hai? pandrah rupe kī ėiz -isī shab e barāt men -ā-ī. -ek raqam das ser ėīnī hai.'

muhammad kāmīl kī mān bolī, '-are kaisī ėīnī! -ab ke martaba to hamāre ghar jo kuch pakā pakāyā, bāzār se naqd -āyā.'

yih sun kar, māmā -azmat kā rang faqq ho gayā; aur ḥalwā-ī se bolī, ki 'wuh das ser ėīnī tū ne -in ke ḥisāb men kyūn likh lī? wuh to dūsre ghar ke wāṣṭe main lega-ī thī, aur tujh ko batā bhī diyā thā.'

ḥalwā-ī ne kahā, 'mujh se to tum ne kisi kā nām nahīn liyā; -isī sarkār ke nām se lā-ī ho; warna mujhe kyā fā-ida thā dūsre kī ėiz -in ke nām likhnā? aur mujh se to -aur kisi sarkār se -ucāpat bhī nahīn hai.'

gharaz māmā khisyānī bāten bakne lagī.

maulavī śāhib ne kahā, 'bhalā, ėīnī kī raqam to rahne do; -aur ėīzen batā-o.'

gharaz -isī ṭarah bahut sī ėīzen -us ne batā-īn, jo -umr bhar ghar men nahīn -ā-īn thīn. ėār ser bālū shāhī maulūd sharīf ke wāṣṭe,—aur maza yih, ki yahān kabhī kisī ne maulūd kī majlis nahīn kī!¹ gharaz, śirf ėha sāt rupīya to sac nīklā, bāqī sab jhūṭ.

maulavī śāhib kā jī jal gayā, aur be ṭarah -un ko ghuṣṣa -āyā,

¹ 'in this family no one had ever held a birthday assemblage.' A 'maulūd kī majlis' is a gathering partly social and partly religious, at which certain prayers and texts are recited to commemorate the birth of Muhammad.

aur pūchā, 'kyūn rī, namakḥarām -azmat, -aisā hī duniyā bhar kā qarṣ tū ne -is ghar par kar rakhā hai? aur you tū ne ghar ko khāk meṅ milāyā hai?'

ḥalwā-ī ho cūkā, to kunjara -āyā. -us ne kahā, 'miyāṅ, merā to ma-mūlī ḥisāb hai, do -āne roz kī tarkārī.'

muḥammad kāmīl kī māṅ bolī, '-are! ser bhar tarkārī mere ghar meṅ -ātī hai; do -āne roz kī hū-ī?'

kunjarā bolā, 'ḥazrat, merī dukānse māmā tīn ser lātī hai.'

māmā bolī, 'hāṅ, tīn ser lātī hūṅ, ser bhar tumhāre nām se, ser bhar -apnī beṭī ke wāṣṭe, aur ser bhar dūsre ghar ke wāṣṭe; main kyā mukartī hūṅ? yih mū-ā sab tumhāre nām batātā hai.'

kunjarā ne kahā, '-arī burḥiyā, be-imān, hamesha se tū -isī ghar ke ḥisāb meṅ tīn ser lātī rahī; aur jab rupiṃya milā, -isī ghar se milā.'

qaṣā-ī aur baniye kā ḥisāb hū-ā, to -us meṅ bhī hazāron fireb nikle; aur ṣābit hū-ā, ki māmā -isī ghar ke saude meṅ -apnī beṭī khairātan, aur do tīn hamsāyon ke ghar pūre kartī thī; aur -isī ghar ke nām se saudā lātī, aur dūsri jagah be' dāltī. gharāṣ shām tak phuṭkal ḥisāb hū-ā. -ab ṣīrf bazzāz aur hazārī mal bāqī rahā.

maulavī ṣāḥib ne kahā, '-ab -āj multawī karo, kal dekhā jā-egā.' lekin maulavī ṣāḥib ne -āhista se kahā, ki '-aisā na ho, -azmat bhāg jā-e.'

-asgharī ne kahā, 'ghar bār, laṛke, ba'cē, makān, cḥor kar kahāṅ bhāg jā-egī? hāṅ, shāyad ghairatmand ho, to kuch khā pī le;¹ magar -aisī ghairatmand hotī, to -aisā kām kyūn kartī? tāham -is kī ḥifāzat zarūr hai, lekin faqaṭ -isī qadr ki bāhar -āte jāte ko ko-ī -ādmī dekhtā rahe.'

¹ 'true, it may be that, if she *has* any sense of shame, she will eat or drink something,' i. e. some kind of poison.

maulavī śāhib ke khidmatgār jo sāth -ā-e the, -ek ko ćupke se kah diyā, ki 'māmā ko -āte jāte dekhte raho.'¹

CHAPTER XV.

jab khāne se farāghat hū-ī, māmā ćupkese -uṭh bāhar ćali. khidmatgār piće piće sāth hū-ā. māmā pahle to -apne ghar ga-ī, aur wahāñ se kućh baḡhalmeñ mār, tir kī űaraḡ siđhi bazzāz ke makān par jā, -us ko -āwāz di. bazzāz ghabrā kar bāhar niklā, ki 'baṛī bī, tum -is waqt kahāy?'

-azmat ne kahā, ki 'maulavī śāhib -ā-e hū-e haiñ; jis jis kā denā hai, sab kā ḡisāb hotā hai; kal tum bhī bulā-e jā-oge, to -aisī bāt mat karnā, jis meñ merī faṛīḡat ho.'

bazzāz ne kahā, 'ḡisāb meñ tumhāri faṛīḡat kī kyā bāt hai?'

māmā bolī, 'lāla, tum to jānte ho, yih kambakht lālac bahut burā hotā hai. sarkār ke ḡisāb meñ main -apne wāṡṡe bhī tumhāri dukān se kabhī kabhī laṡṡhā, nainsukh, dires le ga-ī hūñ.'

bazzāz ne kahā, 'kyā ma-lūm, tum -apne wāṡṡe kyā le ga-ī ho?'

māmā ne kahā, 'mujhko -is waqt ḡisāb karne kā to hosh nahīñ. lekin do ćār thāñ dires, aur laṡṡhe nainsukh ke, aur das gaz -ūdāqand mere ḡisāb meñ niklegā. lo, mere hāth kī ćār ćūriyāñ, solah rupe kī haiñ, ḡhis ḡhisā kar -ek rupiya kam ho gayā hogā, pandrah rupiye nām² se kam kardenā; -aur do

¹ 'the maulavī gave orders privately to one of the servants who had come with him to keep an eye upon the Mama's movements.'

² 'nām' (name) is here used for the page in the account book headed by the name, or for the balance against the name. The sentence means 'Take fifteen rupees off their account.' She had indemnified him, in her opinion, to that extent by offering the 'ćuris,' and she goes on, 'If a few more rupees are found chargeable to me I am ready to give them.'

‘cār rupīya jo mere nām kā niklegā, main dene ko maujūd hūn.’

bazzāz ne kahā, ‘cūriyān tum detī ho, khair, main liye letā hūn; lekin rāt kā waqt hai, bahī khāta dukān par hai; be dekhe kyā ma-lūm ho, kyā gayā hai aur kyā pānā hai?’

-azmat ne kahā, ‘-is wakt merī -izzat tumbāre hāth hai; jis tarah ho sake, bacā-o.’

bazzāz se rukhshat ho, sīdhī hazārī mal ke ghar pahūncī. wuh bhī hairān hū-ā, ki ‘-is waqt tum kahān?’¹ -us ke pān-on par gir parī, aur ro kar kahne lagī, ki ‘mujh se -ek khatā hoga-ī hai.’

hazārī mal ne kahā, ‘wuh kyā?’

-azmat bolī, ‘tum wa-da karo, ki mu-āf kar doge, to main kahūn.’

hazārī mal ne kahā, ‘bāt to kaho.’

-azmat ne kahā, ‘cār mahīne hū-e, lāhor se kharé -āyā thā, aur maulavī ṣāhib ne sau rupīya tum ko bhejā thā; wuh mere pās kharé ho gayā, aur sarkār men ḍar ke māre main ne zāhir nahīn kiyā. -ab maulavī ṣāhib -ā-e hū-e hai, tum ko hisāb ke wāste ṭalab karenge; main -is rupe kā ṭhikānā lagā dūngī, tum -is raqam ko mat zāhir karnā.’

hazārī mal ne kahā, ‘do cār rupe kī bāt hotī, to main chipā bhī letā; -ikhatṭe sau rupe to mere kiye chip nahīn sakte.’

māmā ne kahā, ‘kyā sau rupe kā bhī merā -i-ṭibār nahīn?’

hazārī mal ne kahā, ‘ṣāf bāt to yih hai, ki tumbārā -ek kaurī kā bhī -i-ṭibār nahīn. jis ghar men tum ne -umr bhar parwarish pā-ī, -unhīn ke sāth tum ne yih sulūk kiyā, to dūsre ke sāth tum kab cūknewālī -asāmī ho?’

-azmat ne kahā, ‘hān, lāla, jab burā waqt sar par parṭā

¹ i. q. ‘you here at this time!’

hai, to -apne dushman ho jāte haiṅ. khair, -agar tum ko -i-tibār nahīṅ, to lo, yih merī beṭī kī pahūñciyāñ aur joshan rakh lo.'

hazārī mal ne kahā, 'hāñ, yih mu-āmala kī bāt hai; lekin din ho, to māl parkhā jā-ē, tab ma-lūm ho, kitne kā hai; lekin -aṭkal se to sab māl paēās sāṭh kā hogā.'

-azmat ne kahā, '-ai hai lāla, -aisā ghaṛab to mat karo. -abhī ēār mahīne hū-e, donoñ -adad banwā-e the; sau, sawā sau kī lāgat ke haiṅ.'

hazārī mal ne kahā, 'is meñ burā māne kī kyā bāt hai? tumhārī ēiz sau kī ho, yā do sau kī, ko-i nikāle letā hai? tulwāne se jītne kī ṭhahre, ma-lūm ho jā-egā.'

yih sab bandobast kar ke, māma ghar wāpas -ā-ī, aur maulavī ṣāhib ke khidmatgār ne, pāñ-oñ dabāte meñ,¹ yih sab ḥāl maulavī ṣāhib se bayāñ kiyā; aur muḥammad kāmīl kī zarī-e se -aṣgharī ko bhī ma-lūm hū-ā.

ṣubḥ hū-ī, to bazzāz aur hazārī mal ṭalab hū-e. ḥisāb meñ kuch ḥujjat hone lagī. māmā ēarḥ ēarḥ kar boltī thī. bazzāz ne kahā, 'tū, burḥiyā, kyā baṛbaṛ kartī hai? -uṭhā -apnī ēūri-yāñ, tū to pandrah rupe kī batātī thī; bāzār meñ nau rupe kī -āñkte haiṅ.'

phir hazārī mal ne pahūñciyāñ aur joshan nikāl, sāmḥne rakh diye, aur -azmat se kahā 'nahīṅ ṣāhib, yih māl hamāre kām kā nahīṅ.' maulavī ṣāhib ne bazzāz aur hazārī mal donoñ se pūchā, 'kyūñ, bhā-ī, yih kaisī ēizeñ haiṅ?' tab donoñ ne rāt kī ḥikāyat bayāñ kī, aur -azmat ke mūñḥ par goyā lākhoñ jūtiyāñ paṛ rahī thīñ.

jab ḥisāb ṭai ho gayā, aur maulavī ṣāhib ne dene ko rupiya nikālā, to jītnā wājibī thā, -ādhā -ādhā sab kā de diyā; aur kahā, ki 'maiñ lāhor se rupiya mañgāyā hai, das pañē din meñ -ātā hai, to bāqī bhī diyā jā-egā.'

¹ 'as he was shampooing him.'

sab logon ne pūchā, 'aur māmā kī ṭaraf jo hamārā niklā, wuh ham kis se leṅ?'

yih bāteṅ ho rahī thīṅ, ki **muslim**, maktab se jāte hū-e, -idhar ko niklā, aur yih bāteṅ suntā gayā. wahāṅ¹ jā kar, **tamāshā khānam** se kahā, ki '-āj to -āpā -**aṣgharī** ke dar-wāze par baṛī bhīṛ jam- hai; -un ke susre ḥisāb kar rahe haiṅ.' **tamāshā khānam** sunte ke sāth, ḍolī meṅ cārḥ, -ā pahunḍī. -utrī, to -**aṣgharī** se **shakwa** kiyā, 'kyūṅ jī! tum ne mujh ko **khabar** na kī to, kyā hū-ā?'

-**aṣgharī** ne kahā, 'abhi to ḥisāb dar **pesh** hai; yih bakheṛā ho cūktā, to main tum ko **khabar** kartī.'

gharaz, maulavī ṣāḥib ne logon se kahā, ki 'jo māmā se lenā hai, wuh māmā se lo.' aur -**azmat** kī ṭaraf mutawajjih ho kar bole, 'ḥazrat, -in kā rupīya -adā karo.'

-**azmat** ne nīcī -āṅkheṅ kar ke kahā, 'mere pās beṭī kā zewar hai, -is meṅ yih log -apuā -apnā samajh būjh leṅ.'

beṭī kā tamām zewar to kuṅjre, qaṣā-ī, baniye, bazzāz, ke ḥisāb meṅ ādhe dāmon par lag gayā. **hazārī mal** ke sau rupīye ke wāṣṭe, rahne kā ṭhekrā girwī rakhnā parā.² likhā parhī pakke kāghaz par ho kar cār bhale mānusoṅ kī gawāhī ho ga-ī.

maulavī ṣāḥib ne -**azmat** se kahā, 'bas, -ab -āp **khair** se sidhāriye. tum -aise namakḥarām, **daghābāz**, be-īmān, -ādmi kā hamāre ghar meṅ kuḥ kān nahīṅ.'

-**aṣgharī** ne kahā, '-in meṅ namakḥarāmī ke -ālāwa -ek ṣifat -aur bhī hai. wuh yīh, ki ghar meṅ fasād ḍalwāne kī fikr meṅ thīṅ. kyūṅ -**azmat**? wuh kaṛhā-ī kī bāt yād hai? jo **maḥmūda** ke bhā-ī ne farmāyish kī thī; aur tū ne merī ṭaraf

¹ 'wahāṅ,' the place he was bound for when returning from school, i. e. his home.

² 'for Hazari mal's hundred rupees, she had to mortgage the hut she lived in.' 'pakke' means 'with a stamp of full value.'

se jhūṭ jā kar kah diyā thā, ki bahū kahtī haiṅ, “mere sar meṅ dard hai.” bol to saḥī, kab tū ne mujh se kahā thā, aur kab main ne dard e sar kā -uzr kiyā thā?’

-azmat ne kahā, ‘biwī, tum koṭhe par qur-ān paṛh rahī thīṅ, main kahne ko -ūpar ga-ī, tum ko paṛhte dekh kar, -ulṭī phir -ā-ī.’

-aṣgharī ne kahā, ‘aur dard e sar kī bāt dil se banā-ī?’

-azmat ne kahā, ‘main ne soṓā, ki ṣubḥ se -ab tak to tum paṛh rahī ho, -ab kahān cūlhe meṅ sir khapā-ogī.’

-aṣgharī ne kahā, ‘bhalā, pahār jāne kī bāt tū ne kis gharaz se kahī thī? main ne tujh se ṣalāḥ kī thī, yā tū ne mujh ko kahte sunā thā?’

-is kā kūch jawāb -azmat ko na -āyā.

phir -aṣgharī ne -ishṭihār nikāl kar maulavī ṣāḥib ke sāmḥne ḍāl diyā, aur kahā, ki ‘dekhiye, yih biwī -azmat -in gunoṅ kī haiṅ, khud to muḥalle ke phāṭak se -ishṭihār ukhāṛ kar lā-ī, aur makān par lagā diyā; aur khud -ammāṅ jān se kahne ko daurī ga-ī.’

-aṣgharī yih bāteṅ kah rahī thī, aur maulavī ṣāḥib kā cīhra surkh ho ho jātā thā. -udhar tamāshā khānam dānt pīs rahī thī.

maulavī ṣāḥib ne kahā, ‘tujh ko nikāl denā kāfī nahīn hai; tū baṛī badzāt -aurat hai.’ yih kah kar, -apne khidmatgār ko -āwāz dī, aur kahā, ki ‘bahādur! -is nāpāk ko kotwālī meṅ le jā; aur ruq-a-meṅ -is kā sab ḥāl ham likh dete haiṅ.’

-aṣgharī ne maulavī ṣāḥib se kahā, ki ‘bas, -ab yih -apnī sazā ko pahūncē ga-ī. kotwālī se -is ko mu-āf rakhiye;’ aur māmā ko -ishāra kiyā, ki ‘cāl de;’ balki darwāze tak māmā ke sāth ga-ī.

gharaz māmā -azmat -apne kautukoṅ ke pīche yahān se nikālī ga-ī. ghar pahūncī, to beṭī balā kī ṭaraḥ liptī, ‘main na kahtī thī? “-ammāṅ, -aisī lūṭ to mat maṓ-o; sau dīn

cor ke, to -ek din sâhkâ;¹ -aisâ na howe, kisî din pakre jā-o." tum kisî mântīthīn? khūb hū-ā; jaisâ kiyâ, waisâ pâyâ. -ab susrâlmen merâ nām to bad mat karo. jahān tumhārâ khudâ le jā-e, cālī jā-o; mere ghar men tumhārâ kām nahīn. zewarko main ne şabr kiyâ; taqdīr men hogâ, to phir mil rahegâ.'

CHAPTER XVI.

-is taur par khudâ khudâ kar ke -aşgharī ne -apne dushman ko nikāl pâyâ, aur ghar ko -azāb se najāt dī. -azmat kā faisala hogayâ, to -aşgharī bāp ke pās jāne kī phir -ijāzat cāhī; aur khushī rāzī se rukhşat ho, mān ke ghar -ā-ī. -ek hafta barābar yahān rahī, aur jis jis bāt men bāp se şalāh letī thī, sab t̄ai kiyâ. bāp ne pūchā, '-azmat nikalga-ī?' -aşgharī ne kahā, 'sab -āp ke t̄ufail se ba khair -anjām hū-ā; na bare bhā-ī lāhor jāte,² na -abbājān -āte, na yih barson kā hisāb t̄ai hotā, na -azmat nikaltī.'

khān şāhib ne pūchā, '-ab ghar kā -intizām kyūnkar hogā?' -aşgharī ne kahā, 'māmā ke nikalte main -idhar cālī -ā-ī. -ab -intizām kyā mushkil hai? -isī -azmat kī kharābī thī; -ab main sab dekh bhāl lūngī.'

khān şāhib na pūchā, '-aur kyā kyā bāten tum ne ghar men -ijād kīn?'

-aşgharī ne kahā, '-abhī main ne kuč dekhā sunā nahīn. şhurū- se -azmat kā jhagrā pesh -ā gayâ. -ab -albatta -irāda hai, ki har -ek bāt ko sočūn, aur -intizām karūn. aur, -in şhā' l lāh ta-ālā, -ap ko khatt ke zarī-e se -ittīlā- detī rahūngī.'

khān şāhib nikāh ke bā-d se -aşgharī kā das rupe mahinā muqarrar kar diyā thā; -aşgharī se pūchā, ki '-agar tum ko kharé kī taklīf rahtī ho, to main kuč rupe tum ko detā jā-ūn.'

¹ 'a hundred days for the thief, but one day (will come) for the merchant.'

² 'na bare bhā-ī,' &c., 'suppose my elder brother had not gone,' &c.

-aṣgharī ne kahā, 'wuhī das rupe merī zarūrat se ziyāda haiṅ; balki -āj tak kā rupīya sab mere pas jam- hai; ziyāda le kar main kyā karūngī? -aur jab zarūrat hogī, to main khud māng lūngī.'

gharaz bāp se -aṣgharī rukhṣat ho -ā-ī. susrāl meṅ -ā kar, dekhā, ki sās cūlhā phūnk rahī haiṅ. -aṣgharī ne ḥairat se pūchā, ki '-aiṅ, -ab tak ko-ī māmā nahīn rakhī ga-ī?'

sās bolī, '-āne ko to ka-ī -aurateṅ -ā-īṅ; par tankhwāh¹ sun kar, himmat nahīn partī, ki kisī ko naukar rakhiye. -azmat burī thī, magar -āṭh -āne mahīne par paćcis baras se -us ne naukarī kī. -ab jo māmā -ātī hai, do rupīye aur khāne se kam kā nām nahīn letī. main ne tumhāre -āne par rakhā thā.'

-aṣgharī ne kahā, 'māmā to -ek merī nazar meṅ bhī hai, lekin tankhwāh wuh bhī ziyāda māngtī hai:—kifāyat nisā kī choṭī bahin, diyānat nisā. pakānā, sinā, sab jāntī hai; aur -ek daf-a kifāyat nisā ne kahā bhī thā, ki ko-ī -acchā thi-kānā ho, to diyānat nisā naukarī karne ko maujūd hai.'

muḥammad kāmīl kī māṅ ne pūchā, 'wuh kyā tankhwāh legī?'

-aṣgharī ne kahā, 'wuh to -apne mūṅh se tīn rupe aur khānā māngtī hai; lekin samjhā-e se shāyad do rupe par rāzī ho jā-e.'

muḥammad kāmīl kī māṅ ne kahā, 'do rupe khānā denā ho, to darwāze par bhondū bhāṭṭiyāre kī beṭī cūniyā kī māṅ minnateṅ kartī hai.'

-aṣgharī ne kahā, 'cūniyā kī māṅ ko to main cār -āne mahīne par bhī na rakhūṅ.'

muḥammad kāmīl kī māṅ ne pūchā, '-e, kyūṅ?'

-aṣgharī bolī, 'pās ke rahnewālā -ādmī burā; -āṅkh bacī,

¹ i. e. the wages asked; after 'himmat partī' supply 'mujh ko.'

aur jo éiz éahī, ghar meṅ jā kar rakh -ā-ī. aur jab ghar se ghar milā hai, to har gharī éuniyā kī māṅ -apne ghar jā-egī, aur shāyad rāt ko bhī -apne ghar rahe.'

muḥammad kāmīl kī māṅ ne kahā, 'bakhshū kī biwī ne -apnī beṭī zulfan ke wāṣṭe mujh se ka-ī martaba kahā hai, aur zulfan to saiyid firūz ke bangale meṅ rahtī hai.'

aṣgharī ne pūchā, 'wuhī zulfan na, jo khūb banīṭhanī rahtī hai?'

muḥammad kāmīl kī māṅ ne kahā, 'hāṅ; banīṭhanī kyā rahtī hai? na-ī biyāhī hū-ī hai; kapre laṭṭhe kā zarā shauq hai.'

aṣgharī ne kahā, '-aisā -ādmī bhī nahīṅ rakhnā éahiye.'

muḥammad kāmīl kī māṅ ne kahā, 'khud zulfan kī māṅ naukarī karne ko rāzī hai.'

-aṣgharī ne kahā, '-un ke sāth -ek dumchallā choṭī beṭī kā lagā hū-ā hai. wuh -ek dam māṅ ko nahīṅ choṭī; pas, nām to -ek -ādmī kā hogā, aur khā-enge do do.'

muḥammad kāmīl kī māṅ ne kahā, '-aur to ko-ī -ādmī mere khayāl meṅ nahīṅ -ātā.'

-aṣgharī ne kahā, 'dekho, -usī diyānat nisā ko bulā-ūngī?'

muḥammad kāmīl kī māṅ ne kahā, 'aur tankhwāh kā kyā hogā?'

-aṣgharī ne kahā, '-īmāndār -ādmī to kam tankhwāh par milnā muḥāl hai. -in logon ko do kī jagah tīn dene gaun haiṅ, lekin -azmat -aisī ko -āṭh -āne de kar ghar luṭwānā manzūr nahīṅ. wuh kahāwat sac hai, girān ba ḥikmat, -arzān ba -illat.'¹

-us waqt kā khānā to sās bahū ne mil kar pakā pakā liyā. khāne ke ba-d -aṣgharī, maḥmūda ko sāth le, koṭhe par éali

¹ 'dear with a (good) reason, cheap with a (bad) cause.' The 'ḥikmat' is in the person who pays a good price for a good article; the '-illat' in the thing that is offered cheap because it is bad.

ga-ī. jab tak maulavī śāhib rahe, -aṣgharī ne koṭhe par se -utarnā bahut kam kar diyā thā. sirf ṣubḥ aur shām nīce -utartī thī; balki maḥmūda ko bhī man- kar diyā thā, ki 'har waqt nīce mat jāyā karo.' maḥmūda to laṛkī thī; -us ne pūchā bhī, '-acchī bhābhī jān, kyūn?'

-aṣgharī ne kahā, 'baṛoṅ ke sāmne har waqt nahīn éalte phirte.'

khāne ke ba-d ghar ke ḥisāb kitāb meṅ maulavī śāhib se aur bibī se laṛā-ī hone lagī. bibī ko shikāyat thī, ki 'tum kharé bahut thoṛā dete ho; yahān shādī, biyāh, birādari kā lenā, denā, -ānā, jānā, tij te-ohār, sab mujh ko karnā partā hai.' maulavī śāhib kahte the, ki 'bis rupīye mahīnā thoṛā nahīn hai; tum ko -intizām kā salīqa nahīn; -isī sabab se ghar meṅ bebarakatī rahtī hai.' -itne meṅ maulavī śāhib ne maḥmūda ko -āwāz dī. maḥmūda -ā-ī, to kahā, 'bhābhī ko bulā lā-o.' -aṣgharī ne ṭalab kī khabar sunī, to ḥairān hū-ī, ki -is waqt kyūn bulāyā. maḥmūda se pūchā, 'kyā ho rahā hai?'

maḥmūda ne kahā, 'laṛā-ī ho rahī hai.'

-aṣgharī ga-ī, to maulavī śāhib ne kahā, 'kyūn beṭā, -ab -intizām kaun kare?'

-aṣgharī ne kahā, '-ammāṅ jān kareṅgī; jis ṭarah -ab tak kartī thīn.'

maulavī śāhib ne kahā, '-in ke -intizām kā natija to dekh liyā; bis rupe mahīnā jis ghar meṅ -ātā ho, -us ghar kī yihī ṣurat hotī hai, ki na salīqe kā ko-ī bartan hai, na -izzat kī ko-ī éiz.¹ -agar kisī waqt -ek éamcā sharbat dar kār ho, to, khudā ne cāhā, -us kā ghar meṅ sāmān bhī na niklegā.'

-aṣgharī ne kahā, '-ammāṅ kā -is meṅ kyā quṣūr hai? -azmat nāmurād ne ghar ko kharāb kiyā.'

¹ i. q. 'Fancy a house getting twenty rupees a month, and this is the state of things in it—not a single decent cooking pot; and nothing fit for a gentleman's family.'

maulavī ṣāḥib bole, 'in men -intizām kī -aql hotī, to -azmat kī kyā fāqat thī? -azmat naukar thī, yā ghar kī mukhtār thī?'

-aṣgharī ne kahā, 'pacēis baras kā purānā -ādmī jab lūṭne par kamar bāndhe, to -us ke fireb ko kaun jān saktā hai? -aise purāne -ādmī par to shubha nahīn ho saktā.'

maulavī ṣāḥib bole, 'tum ko -ākhir shubha hū-ā, yā na hū-ā?'

aṣgharī ne kahā, 'mujh ko kyā shubha hū-ā? -usī kī shāmat thī, kī -us ne nālīsh kā zikr mazkūr cheṛ kar, sotī hū-ī bhīron ko jagāyā.'

-itne men sās bolī, 'pacās men tum -apne -akele dam ke wāṣṭe to tīs rupīye rakho, aur yahān kuṅbeke wāṣṭe bīs rupīye!'

maulavī ṣāḥib ne kahā, 'ghar kā kharē aur bāhar kā kharē kahīn barābar ho saktā hai? tum ne to mujh ko -akelā samajh liyā; aur khidmatgār, sawārī, makān, kaprā, lattā?'

bīwī ne kahā, 'sawārī aur makān to sarkār se miltā hai.'

maulavī ṣāḥib ne kahā, 'ghoṛā milā; dāna ghās to mujh ko -apnī girah se khilānā partā hai. ēār rupe kā sā-īs. aur makān kī marammat. phir sarkār darbār ke muwāfiq ḥaiṣiyat, denā, lenā, hazār bakhere hai; nahīn ma-lūm, main kis ṭarah guzar kartā hūn.'

aṣgharī ne sās kī ṭaraf mukhātib ho kar kahā, '-ammā jān, bīs rupīye men takrār karne se kyā fā-ida? jitnā miltā hai, hazār shukr hai. khudā -abbā jān kī kamā-ī men barakat de, yih bhī hazāron hai.'

sās ne kahā, 'beṭī, mujh se to bīs men ghar nahīn cāltā.'

-aṣgharī ne -ishāre se sās ko rokā, aur maulavī ṣāḥib se kahā, '-āp, cāhe do rupīye -aur kam dījiye, lekin jo kuṅh dījiye, māh ba māh milā kare. jab waqt par paisā nahīn hotā, to qarz lenā partā hai, aur qarz se ghar kī rahī sabī barakat bhī -uṛ jāti hai.'

maulavī ṣāḥib ne kahā, 'hindustānī sarkāron men tankhwaḥon

kā dastūr qā-ida bahut kharāb hai; kabhī chaṭṭe mahīne taqsim hotī hai, kabhī baraswen din miltī hai. -is sabab se kharāc kā ma-mūl nahīn ho saktā. lekin hazārī mal se main kah jā-ūngā, ki mahīne ke mahīne tum ko bis rupiye de diyā karegā.'

-aṣgharī ne pūchā, ki 'mahājan batā jā-egā, to wuh -āp se sūd māngegā?'

maulavī śāhib ne kahā, 'nahīn; sūd kyā legā? hamārī sarkār men bhī -uskā len den hai, wahān se hukm -ā jā-egā.'

-aṣgharī ne kahā, 'to -is kā muzāyaqa nahīn.'

gharaṣ bis rupiye tankhwāh ṭhahar ga-ī; lekin muḥammad kāmīl kī mān ko nāgawār hū-ā. aur -alag jā kar -aṣgharī se gila kiyā.

-aṣgharī ne kahā, 'ghar to bis men, -in shā' l lāh, main ēalā dūngī. -is kā -āp kuch fikr na kijiye. aur maulavī śāhib wāqi-men tīs rupiye se kam men -apnī ḥaiṣiyat durust nahīn rakh sakte; mukhtārī kī naukarī men -awwal to -ūpar se -āmdanī kī ko-ī ṣurat nahīn; aur jo ho bhī, to maulavī śāhib kyūn lene lage? pas, gīnī boṭī, napā shorbā; maulavī śāhib khud taklīf men rahe, aur do ēar rupe ghar men ziyāda bhī -ā-e, to munāsib nahīn.'

yih sun kar, sās ēup ho rahīn. -aṣgharī ne diyānat nisā ko bulā bhejā, aur kah sun kar do rupiye aur khāne par rāzī kar liyā; aur jatā diyā, ki 'diyānat nisā, khabardār! ko-ī -aisī bāt na ho, ki tumhāre -i-tibār men farq ḍāle; jis ṭarah tumhārī barī bahin hamāre ghar rahtī hai, -usī ṭarah tum rahnā.'

diyānat nisā ne kahā, 'biwī, khudā -us gharī ko maut de, ki parā-e māl par naṣar karūn. zarūrat ho, to tum se māng kar khā lūn, par be hukm nūn tak ēakhnā ḥarām samajhtī hūn.'

CHAPTER XVII.

-īd ke -agle din maulavī śāhib to lāhor sidhāre; aur zarūrat kī sab ēizen -aṣgharī ne -ikatṭhī māngwā lūn; aur -āyanda

hamesha, faṣl par sastī dekh kar, -ikatṭhī éizen le rakhtī thī. miré, piyāz, dhaniyā, -anāj, dālen, éāṇwal, khāṇḍ, lakṛī, kaṇḍā, -ālū, -arwī, shaljam, methī, so-e kā sāg,—har éiz waqt munāsib par kharid kī jāti thī. māmā milā kar, pāṇḍé -ādmī the; donon waqt men tīn pā-o¹ gosht -ātā thā; -us men diyānat do ṭarah kā kar letī thī. kabhī -ādhe men tarkārī, aur -ādhā sāda; kabhī -ādhe men kabāb; aur -ek waqt din ko dāl, aur sātweṇ din pulā-o aur mīṭhe éāṇwalon kā ma-mūl thā. ghar men do tīn qism kī éāṭnī,—ko-ī éāshnīdār, ko-i -araq e na-nā-ki, ko-ī sirke kī. do éār qism kā murabbā banā rakhā. -in ke -alāwa shārbat e -anār, limūṇ kī sikanjabīn, shārbāt e bināfsha, shārbat e nīlūfar, shārbat e fālsa, kī -ek -ek botal banā lī. har ṭarah kā ṣarūri sāmān ghar men maujūd rahā kartā thā. bāwujūd -is sāmān ke pandrah rupe se ziyāda kharé nahīn hotā thā. pāṇḍé rupe jo baḍte the, -us se baṛe baṛe pansere dassere do patile, -ek sinī, kuch choṭe éamce, do loṭe, -ek -adad éā-e ke lawāzim,—is qism kī éizen kharīd hū-īṇ. do ṣandūq banwā-e ga-e; do -almāriyān, -ek bāwarcí khāne men, -ek -asbāb kī koṭhrī men. baiṭhne ke takht purāne the, wuh durust hū-e; do palang taiyār hū-e. khulāṣa yih, ki -aṣgharī ne -is bīs rupiyē men ghar ko wuh jilā dī, ki zāhir ḥāl men baṛī raunaq ma-lūm hotī thī. har éiz men kifāyat, aur har éiz men -intizām ko dakh līyā.

-azmat ke waqton men hamesha maḥmūda ke wāṣṭe tīn éār paise roz kā saudā bāzār se -ātā thā; -is wāṣṭe kī dastarkhwan men -ek ṭukṛā nahīn baḍā. -ab donon waqt do éār roṭiyān dastarkhwan men rahne lagīn. kabhī bhante men se do boṭiyān maḥmūda ke liye nikāl rakhīn; kabhī -ek éuṭkī khāṇḍ nikāl dī; kabhī murabbe kī -ek phāṅk de dī. roz kā saudā mauqūf hū-ā. kisī dīn, kabhī kabhār jo maḥmūda kā jī éāhā, to kuch mangwā liyā. -is ghar se faqīr ko -umr bhar

¹ 'three-quarters (of a seer)': equal to a pound and a half.

-ek cūtkī -āṭā, yā -ādhi roṭī nahīn mili thī; -ab donon waqt do do roṭiyān faqīron ko bhī dī jāti thīn. ghar men jo -asbāb thā, -ajīb badsalīqagī se, sāg mūli kī ṭarah, paṛā rahtā thā; -ab har -ek ěz ṭhikāne lagī. kapron kī gaṭhriyān hain, to kapre -ac̣hī ṭarah tah kiye hū-e, tartīb se baṇdhe hain. -anāj pānī kī koṭhrī men har -ek shai -iḥtiyāṭ se dhakī hū-ī hai. bartan šāf suthre, -apnī jagah rakhe hain; ěnī ke -alag, tāṇbe ke -alag.—goyā ghar -ek kal thī, jis ke kīl purze sab durust, aur -us kal kī kunjī -aṣgharī ke hāth men thī; jab kūk diyā, kal -apnī ma-mūl se cālne lagī.

rafta rafta do do cār cār rupe pas-andāz hone lage; aur -aṣgharī -us ko ba ṭaur -amānat -alāhida jam- kartī ga-ī. jab se -aṣgharī ne ghar kā -iḥtimām -apne hāth men liyā, qarz kā lenā qasam ho gayā. bhūl kar bhī ḍamrī c̣hidām tak kī ěz bāzār se -udhār na -ā-ī. -aṣgharī ghar kā sab ḥisāb -ek kitāb men likhā kartī thī. jab ko-ī ěz ho cūkne par -ā-ī, aur diyānat nisā ne ittilā - kī, ki 'bīwī, ghī do din kā -aur hai.' -aṣgharī ne -apnī kitāb nikāl kar dekhī, ki kis tārikh kitnā ghī -āyā thā, aur kitne roz ke ḥisāb se kharc hū-ā. -agar be ḥisāb hū-ā, to diyānat nisā se bāz purs kī. majāl na thī, ki kisī ěz men fuṣūlkharcī ho, aur behisāb -uṭh jā-e. pisā-ī wālī kī pisā-iyān aur dhoban kī dhulā-iyān tak -aṣgharī kī kitāb men likhī jāti thīn.

CHAPTER XVIII.

jab har -ek ěz kā ma-mūl baṇdh gayā, aur -intizām baith gayā, -aṣgharī dūse kāmon kī ṭaraf mutawajjih hū-ī. muḥammad kāmīl paṛhtā likhtā to thā, lekin -is betadbīrī aur badshauqī se, jis ṭarah -āzād khudmukhtār larke paṛhā karte hain. bāp to bāhar rahte the; muḥammad -āqil—go baṛā bhā-ī thā, lekin donon bhā-iyon men širf -arhā-ī baras kī baṛā-ī

choṭā-ī thī; **muḥammad kāmīl** par -us kā dabā-o kam thā. ṣubḥ o shām sabaq bhī parhtā thā; aur ham-umr laṅkon men ganjīfa, shaṭranj, čaunsar bhī khelā kartā thā. ba-z martaba, khel men maṣrūf hotā, to pahar pahar bhar rāt ga-e ghar -ātā. -**aṣgharī** ko yih ḥāl to ma-lūm thā, lekin mauqa-dhūndhtī thī, ki -aise dhab se kahnā čāhiye, ki nāgawār na ho.

-ek roz, bahut rāt ga-e **muḥammad kāmīl** -āyā, aur (shāyad bāzī jīt kar -āyā thā) **khush** thā. -āte ke sāth khānā māngā. **diyānat nisā** sālan garm karne dauṛī ga-ī. **muḥammad kāmīl** samjhā, -abhī pakā rahī hai; pūchā, 'māmā, -abhī tak tumhārī hanḍiyā čūlhese nahīn -utrī?'

-**aṣgharī** ne kahā, 'ka-ī daf-a -utar kar čarḥ čukī hai; -aise nāwaqt tum khānā khāte ho, ki khānā ṭhanḍā ho kar miṭṭī ho jātā hai. yā to -aisā bandobast karo, ki sawere khā jāyā karo, yā khānā bāhar māngwā liyā karo. -idhar tumhāre -in-tizār men -ammā jān ko har roz taklīf hotī hai.'

muḥammad kāmīl ne kahā, '-ain! tum log mere muntaḥir rahte ho? main to jāntā thā, tum khā liyā kartī hogī.'

-**aṣgharī** ne kahā, 'mardon ke hote, -auraton ko khānā ṭhūs baiṭhnā kaun zarūr hai?'

muḥammad kāmīl ne kahā, 'do čār roz kī bāt ho, to guzar saktī hai; -is men zidd kī kyā bāt hai? tum log khānā khā liyā karo.'

-**aṣgharī** -us waqt to čup ho rahī. koṭhe par phir **muḥammad kāmīl** ne **khud** čer kar -isī bāt ko kahā. **aṣgharī** ne kahā, 'ta-ajjub kī bāt hai, tum -apne ma-mūl ke **khilāf** nahīn kar sakte, aur ham logon se čāhte ho, ki ham -apne ma-mūl ke **khilāf** karen. tumhīn sawere čale -āyā karo.'

muḥammad kāmīl ne kahā, 'khāne ke ba-d bāhar nikalne ko jī nahīn čāhtā, aur mujh ko nīnd der kar -ātī hai. ghar men be shughl paṛe paṛe jī ghabrātā hai; -is wāste main qaṣdan der kar ke -ātā hūn, ki khāne ke ba-d so rahūn.'

-asgharī ne kahā, 'shughl to -apne -ikhtiyār meṅ hai. -apne waqt kā -inẓibāṭ kare, to hazāron kām haiṅ. -ek paṛhne kā shughl kyā kam hai? main -apne baṛe bhā-ī ko dekhā kartī thī, ki -ādhīrāt tak kitāb dekhte, aur jis din -ittifaq se so jāte, to baṛā -afsos kiyā karte the. tum paṛhne meṅ kam miḥnat karte ho, -is wāṣṭe beshughlī se tumhārā jī ghabrātā hai.'

muḥammad kāmīl ne kahā, '-aur kyā miḥnat karūṅ? donon waqt sabaq paṛh letā hūṅ, yād kar letā hūṅ.'

-asgharī ne kahā, 'nahīṅ ma-lūm, tum kaisā paṛhnā paṛhte ho. jis din -azmat kā ḥisāb kitāb hotā thā, -abbā jān tum se ḥisāb pūchte the, aur tum batā nahīṅ sakte the. mujh ko sharm -ātī thī.'

muḥammad kāmīl ne kahā, 'ḥisāb dūsrā fann hai; main -arabī paṛhtā hūṅ; -us se aur ḥisāb se kyā wāṣṭa?'

-asgharī ne kahā, 'paṛhnā likhnā -isī wāṣṭe hotā hai, ki duniyā kā ko-ī kām -aṭkā na rahe. baṛe bhā-ī -arabī fārsī bahut paṛh ga-e haiṅ; lekin naukarī nahīṅ miltī. -abbā kahā karte haiṅ, ki ḥisāb kitāb, aur kaṣhrī ka kām jab tak na sikhoge, naukarī kā khayāl mat karo. -ab ma-āl-andesh madrasa meṅ paṛhtā hai, aur ḥisāb o kitāb meṅ baṛe bhā-ī se ziyāda hoshyār hai. -abbā -us se bahut khush haiṅ, aur kahā karte haiṅ, "do baras madrasa meṅ -aur paṛho, phir tum ko kahīṅ naukar karā-ūṅgā."

muḥammad kāmīl ne kahā 'madrasa meṅ kam-umr -ādmī ko dākhil karte haiṅ. merī -umr ziyāda hai.'

-asgharī ne kahā, 'madrasa meṅ dākhil hone par kyā mun-ḥaṣar hai? you shahr meṅ kyā sikhānewāle nahīṅ haiṅ? jitnā waqt tum khel meṅ zā-ī- karte ho, -isī meṅ ṣarf kiyā karo.'

muḥammad -āqīl ne kahā, 'khel kyā main din rāt kheltā hūṅ? kabhī gharī do gharī ko baiṭh gayā.'

-asgharī ne kahā, 'khelnā -afyūn kī sī -ādat hai. thore se shurū- ho kar, baṛhtī jāti hai; yahān tak ki lat paṛ jāti hai, aur

phir *chūṭnā* mushkil hotā hai. -awwal to yih khel gunāh haiṅ; dūsre, -ādmī ko dūsre kamāl ḥāṣil karne se rokte haiṅ. kām kāj ke -ādmī kabhī nahīṅ khelte; nikamme log -albatta -isī ṭarah din kāṭte haiṅ. -in khelon meṅ jaisā bāzī jītne se jī *khush* hotā hai, hārne se ranj bhī bahut hotā hai; aur jis ṭarah wuh *khushī* be-aṣl hotī hai, yih ranj bhī nāḥaqq kā hotā hai; aur -akṣar khelte khelte -āpas meṅ muft kī takrār ho jātī hai. merī ṣalāḥ māno, to -in khelon ko bil kull mauqūf karo. log tumhāre mūḡh par to kuč nahīṅ kahte, lekin pičhe haṅste haiṅ. parson kī bāt hai, ki tum ko ko-ī mardū-ā bulāne -āyā thā, māmā ne -andar se jawāb diyā, ki bāhar sidhārga-e haiṅ, -us mardū-e ne -apne sāthwāle se kahā, “miyāṅ māṣṭar ḥusainī ke makān par áalo, wahāṅ *shaṭranj* ke jamghaṭe meṅ milenge.” -abbā jān kā *shahr* meṅ baṛā nām hai; log -un ke mu-taqīd haiṅ; -aisī jagah jānese nām bad hotā hai; aur maine ne -abbā jān ko -afsos karte sunā, ki “hā-e hamārī taqdīr! do laṅkon meṅ ko-ī bhī -aisā na hū-ā, ki -usko dekh kar jī *khush* hotā. -āqil ko kuč likhā paṛhāyā thā; -ab wuh bhī -apnī naukarī ke pičhe -aisā paṛā hai, ki likhā paṛhā bhī bhūl gayā. *choṭe ṣāhib* haiṅ, -in ko khel kūd se fuṛṣat nahīṅ.” balki hamāre -abbā jān ko bhī kisī ne -is kī khabar kar dī; mujh se pūčhte the; maine ne kahā, “sab jhūṭ hai, -agar -aisī bāt hotī, to mujh ko zārūr ma-lūm hotā.”

-aṣgharī kī naṣīḥat ne muḥammad kāmīl par bahut -umda -aṣar kiyā; aur -us ne khelnā bil kull éhor diyā, aur pable kī nisbat -arabī par bhī ziyāda maḥabbat karne lagā; aur -ek mudarris se madrasa ke bāhar ḥisāb kitāb waghaira bhī sikhnā *shurū-* kar diyā. *khudā* ne waqt meṅ baṛī barakat dī hai; -is ko -intizām ke sāth ṣarf karne se éand roz meṅ muḥammad kāmīl kī -istī-dād e -arabī bhī durust ho ga-ī, aur ḥisābe riyaṣī kī bhī ka-ī kitābeṅ nikal ga-īṅ.

CHAPTER XIX.

muḥammad kāmīl to -idhar maṣrūf rahā, -aṣgharī ne -isī -arṣe meṅ -ek -aur kār khāna jāri kiyā. -is muḥalle meṅ ḥakīm rūḥu l lāh khān bare nāmī girāmī -ādmī the. ḥakīm ṣāhib khud to sarkār mahārāja e paṭiyāla meṅ dīwān the; lekin ghar bār laṛke bacce sab -is muḥalla meṅ the. makān, maḥallāt, naukar, cākar,—barā kārkhāna thā; aur yih ghar shahr ke -ūṅce gharoṅ meṅ ginā jātā thā; -ūṅcī jagah meṅ rishte nāte; -ūṅce logoṅ se rāh o rasm. ḥakīm ṣāhib ke choṭe bhā-ī fatḥu l lāh khān bahut muddat tak wālī -e -indor kī sarkār meṅ mukhtār e kull rahe. aur jab -us sarkār meṅ munshī -ammū jān ko barā dakhil hū-ā, maṣlahat e waqt samajh kar, kināra kash ho ga-e. lekin lākhoṅ rupiya ghar meṅ thā; naukarī kī kuḥ parwā na thī. hazāroṅ rupe kī -amlāk shahr meṅ kharīd kar lī thī; saikroṅ rupiya māhwārī kirāya kā cālā -ātā thā; barī shān se rahte the. de-oṛhī par sipāhiyoṅ kā gā-rad,—-andar bāhar tīs cālīs -ādmī naukar. ghorā,—hāthī,—palkī,—baghī,—sawārī ko maujūd.

fatḥu l lāh khān kī do beṭiyān thīn—jamāl-ārā aur ḥusn-ārā. jamāl-ārā nawāb -isfandiyār khān ke beṭe se biyāhī ga-ī thī, lekin -aisī nāmuwāfaqat hū-ī, kī -ākhir kār qat-e ta-alluq ho gayā. kuḥ, khudā na khwāsta! ṭalāq nahīn hū-ī thī, lekin kisī ṭarah kā wāṣṭa bhī nahīn rahā thā; jahez kā -asbāb tak phir -āyā thā. ḥusn-ārā kī nisbat nawābe jhajjar ke khāndān meṅ hū-ī thī. -in laṛkiyoṅ kī khāla shāh zamānī begam -us muḥalle meṅ rahtī thī, jis meṅ -aṣgharī kā maikā thā. -us muḥalle meṅ to -aṣgharī kī liyāqat kā shor thā. shāh zamānī begam bhī -aṣgharī ke ḥāl se khūb wāqif thīn; shādī biyāh meṅ ka-ī martaba -isko dekhā thā. shāh zamānī begam -apnī choṭī bahin, ḥusn-ārā kī māṅ se milne ke liye -ā-īn. duniyā kā dastūr hai, kī ko-ī fard ba-shar ranj se khālī

nahīn;—aur yih -amr kučh min jānib -allāh hai, -agar har taraf se khushī ho, to -insān khudā ko bhūl kar yād na kare, aur na -apne ta-in banda samjhe. shāh zamānī kī choṭī bahin, sultāna begam ko, duniyā ke sab -aiśh muyassar the, lekin larķiyon kī taraf se ranjīda khāṭir rahā kartī thīn. -udhar jamāl-ārā biyāh barāt ho huwā kar ghar baiṭhī thī; -idhar ḥusn-ārā ke mizāj kī -uftād -aisī burī paṛī thī, ki -apne ghar men sab se bigāṛ thā; -na mān kā lihāz,—na -āpā kā -adab,—na bāp kā ḍar. naukar haiṅ, ki -āp nālān haiṅ; launḍiyān haiṅ, ki -alag panāh māngtī haiṅ. gharaz ḥusn-ārā sare ghar ko sar par uṭhā-e rahtī thī. shāh zamānī begam ke -āne se, cābiye ki, baṛī khāla samajh kar, ḥusn-ārā ghaṛī do ghaṛī ko cūp ho kar baiṭh jātī. kyā zikr? shāh zamānī begam ko pālki se -utre der na hū-ī thī, ki lagā tār do tīn faryāden -ā-īn. nargis rotī hū-ī -ā-ī, ki ‘begam śāhib, dekhiye, choṭī śāhib-zādī ne merā nayā dopaṭṭa jhar jhar kar dālā.’ sosan ne faryād macā-ī, ki ‘begam śāhib, choṭī śāhib ne mere kalle men cakaṭṭā bhar liyā.’ gulāb bilbilā -uṭhī, ki ‘merā kān khūnākhūn ho gayā.’ dā-ī cillā-ī, ki ‘dekhiye, merī larķī kam-bakht ke -aise zor se lakṛī māri, ki bāzū men baddhī paṛga-ī.’ bāwarīkhāna se māmā ne duhā-ī dī, ki ‘dekhiye, sālān kī pateliyon men muṭhiyān bhar bhar kar rākh jhonk rahī haiṅ.’

shāh zamānī begam ne -āwāz dī, ki ‘ḥusnā! yahān -ā-o.’

khāla kī -āwāz pahcān, bāre ḥusn-ārā cālī to -ā-ī. na salām, na du-ā; hāthon men rākh, pān-on men kīcār;—usī ḥālat men daṛ khāla se lipaṭga-ī.

khāla ne kahā, ‘ḥusnā, tum bahut shokhī karne lagi ho.’

ḥusn-ārā ne kahā, ‘-is nargis cūrail ne faryād kī hogī.’ yih kah kar, khāla kī god se nikal, lapak kar, nargis kā sar khasoṭ liyā. bahuterā khāla ‘-aiṅ! -aiṅ!’ kartī rahīn, -ek na sunī.

shāh zamānī begam -apni bahin kī taraf mukhāṭib ho kar

bolī, 'bū-ā sultāna, -is lar̄kī ke liye to, khudā ke liye, ko-ī -ustānī rakho.'

sultāna begam ne kahā, 'bājī-ammā, kyā karōṅ? mahīnoṅ se -ustānī kī talāsh meṅ hūṅ; kahīṅ nahīṅ miltī.'

shāh zamānī begam bolī, '-o-ī bū-ā, tumhārī bhī wuh kahāwat hū-ī; "ḍhandhorā shahr meṅ, lar̄kā baghal meṅ."¹ khud tumhāre muḥalle meṅ maulavī muḥammad fāzil kī ḥotī bahū lakh -ustāniyoṅ kī -ek -ustānī hai.'

sultāna ne kahā, 'muḥj ko -āj tak -iṭṭilā- nahīṅ hū-ī. dekho, main -abhī -ādmī bhejtī hūṅ.' yih kah kar -apne ghar ke dārogha ko bulāyā, ki 'mānī jī, ko-ī maulavī ṣāhib -is muḥalle meṅ rahte haiṅ; bājī-ammā kahtī haiṅ, -un kī ḥoṭī bahū bahut parhī likhī haiṅ; dekho, -agar -ustānigarī kī naukarī karen, to -un ko liwā lā-o; khānā, kaprā, aur das rupīye mahīnā, pān zarda kā kharā, ham dene ko ḥāzīr haiṅ. aur jab lar̄kī pablā sīpāra khatm karegī, aur -adab qā-ida sikh jā-egī, to tankhwāh ke -ālāwa -ustānī jī ko ham khush kar denge.'

mānī jī maulavī ṣāhib ke ghar -ā-īṅ. muḥammad kāmīl kī māṅ se 'ṣāhib salāmat' hū-ī, aur pūchā, '-acēhī bī, maulavī ṣāhib kī bīwī tumhīṅ ho?' diyānat nisā ne kahā, 'hāṅ, yihī haiṅ; -ā-o, baiṭho, kahāṅ se -ā-īṅ?'

mānī jī ne kahā, 'tumhārī ḥoṭī bahū kahāṅ haiṅ?'

muḥammad kāmīl kī māṅ ne kahā, 'koṭhe par haiṅ.'

mānī jī ne pūchā, 'main -un ke pās -ūpar jā-ūṅ?'

diyānat nisā ne kahā, '-āp -apnā patā nishān batā-īye; bahū ṣāhib yahīṅ -ā jā-engī?'

mānī jī ne kahā, 'main ḥakīm ṣāhib ke ghar se -ā-ī hūṅ.'

muḥammad kāmīl kī māṅ ne nām ba nām sab ḥoṭe baroṅ kī khair o-āfiyat pūchī; aur mānī se kahā 'tamīzdār bahū se kyā kām hai?'

¹ i. q. 'the boy in her lap, "lost child" cried in the city.'

mānī jī ne kahā, 'wuhī -āweṅ, to kahūṅ.'

tamīzdār ke nīce -utarne kā waqt bhī -ā gayā thā, kyūṅki -aṣr kī namāz paṛh kar -aṣgharī nīce -utar -ātī thī; aur maghrib aur -ishā donoṅ namāzeṅ nīce paṛhā kartī thīṅ.

-aṣgharī ko mānī jī ne dekhā, to -ustānīgarī kī naukarī ke wāṣṭe kahte hū-e ta-ammul kiyā. bātoṅ hī bātoṅ meṅ yih kahā, ki 'begam ṣāhib ko -apnī ḥoṭī larḳī kā ta-līm karānā manzūr hai. baṛī begam ṣāhib ne -āp kā zikr kiyā, to begam ṣāhib ne mujh ko bhejā.'

-aṣgharī ne kahā, 'donon begam ṣāhib ko merī ṭaraf se babut bahut salām kahnā, aur yih kahnā, ki jo kuḥ burā bhalā mujh ko -ātā hai, mujh ko kisī se -uzr nahīṅ; -isī wāṣṭe -insān paṛhtā likhtā hai, ki dūsre ko fā-ida pahunḥā-e; aur baṛī begam ṣāhib ko ma-lūm hogā, ki main -apne maīke meṅ kitnī laṛ-kiyoṅ ko paṛhātī thī; aur merā jī bahut cāhtā hai, ki begam ṣāhib kī larḳī ko paṛhā-ūṅ; lekin kyā karūṅ? na to begam ṣāhib larḳī ko yahāṅ bhejengī, aur na merā jānā ho saktā hai.'

mānī jī ne tankhwāh kā nām ṣāf to na liyā, lekin dabī zabān se kahā, ki 'begam ṣāhib har ṭaraf se kharé pāt kī bhī zimmadārī karne ko maujūd hai.'

aṣgharī ne kahā, 'yih sab -unkī mihrbānī hai; -unkī riyāsat ko yihī bāt zebā hai; lekin -un ke zere sāya ham gharīb bhī paṛe haiṅ, to khudā nangā bhūkā nahīṅ rakhtā; bin dāmoṅ kī launḍī ban kar to khidmat karne ko main ḥāzīr hūṅ; aur -agar tankhwāhdār -ustānī dar kār ho, to shahr meṅ bahut milengī.'¹

-is ke ba-d mānī jī ne -aṣgharī kā ḥāl pūḥā; aur jab sunā, ki yih taḥṣildār kī beṭī hai, aur maulavī muḥammad fāzil ṣāhib

¹ 'But although we are poor people living under her protection, God preserves us from starvation and nakedness. I should be only too glad to place myself freely (lit. 'as an unbought slave') at her service; but if she wants a *paid* governess there are plenty to be had in the city.'

bhī pačās rupe māhwāri ke naukar haiṅ, to mānī ko nadāmat hū-ī, ki naukarī kā -ishāra nāḥaq kiyā. lekin -asgharī ki guftgū sun kar mānī lattū ho ga-ī. harcand nawābī kārkhāne dekhe hū-e thī, magar -asgharī ki shusta taqrīr sun kar dang ho ga-ī; aur ma-zīrat kī, ki 'bī, mujh ko mu-āf karnā.'

-asgharī ne kahā, 'kyūn tum mujh ko kānṭon men ghasīṭī ho? -awwal to naukarī kuch -aib nahīn, gunāh nahīn; aur phir nāwāqifiyat ke sabab -agar tum ne pūchā, to kyā muzā-īqa?'

gharaz mānī jī rukhṣat hū-ī, aur wahān jā kar kahā, ki 'begam ṣāhib, -ustānī to wāqī- men lākḥ -ustāniyon kī -ek -ustānī hai, jis kī ṣūrat dekhne se -ādmī ban jā-e, pās baiṭhne se -insāniyat ḥāsil kare, sāya paṛ jāne se salīqa sikhe, hawā lag jāne se -adab pakre; lekin naukarī karnewālī nahīn; taḥsildār kī beṭī hai; ra-is lāhor ke mukhtār kī bahū; ghar men māmā naukar hai; dālān men cāndnī bičhī hai; sozanī, ga-o takiya lagā hai; -acchī khush guzrān zindagi;—bhalā, -un ko naukarī kī kyā parwā hai?'

shāh zamānī bolīn, 'sac hai; bū-ā sultāna, tum ne mānī jī ko bhejā to thā, lekin mujh ko yaqīn na thā, ki wuh naukarī karenge.'

mānī jī ne kahā, 'lekin wuh to -aisī -acchī -ādmī haiṅ, ki muft paṛhāne ko khushī se rāzī haiṅ.'

sultāna ne pūchā, ki 'yahān -ā kar?'

manī jī ne kahā, 'bhalā, begam ṣāhib, jo naukarī kī parwā nahīn rakhtā, wuh yahān kyūnkar -āne lagā?'

sultāna ne kahā, 'kyā, phir laṛkī wahān jāyā karegī!'

shāh zamānī ne kahā, '-is men kyā qabāḥat hai? do qadam par to ghar hai. aur maulavī ṣāhib ko kyā tum ne -aisā be-izzat samjhā? bhā-ī -alī naqī khān kī sagī phūphī zād bahin ke beṭe haiṅ.'

¹ Maulavi Muhammad Fazil's mother was first cousin on the father's side to Ali Naqi khān.

sultāna ne kahā, ‘-āhā, to -ek hisāb se hamārī birādarī haiṅ.’

shāh zamānī ne kahā, ‘lo! khudā na kare, kuch -aise waise haiṅ! pable -in kā kām khūb banā hū-ā thā, jab se ra-īs bigrā, becāre gharīb ho ga-e haiṅ. phir bhī māmā hamesha rahī; de-orhī par bhī -ek do -ādmī rahte haiṅ.’

sultāna ne kahā, ‘khair, husn-ārā wahīṅ cālī jāyā karegī.’

CHAPTER XX

-agle din, shāh zamānī begam aur sultāna begam, donoṅ bahineṅ husn-ārā ko le kar -aṣgharī ke ghar -ā-īṅ. bāwujūdeki -aṣgharī ke yahān gharībī sāmān thā, lekin -us ke -intizām aur salīqa ke sabab begamon kī wuh mudārāt hū-ī, ki har ṭarah kī cīz wahīṅ baiṭhe baiṭhe maujūd ho ga-īṅ. do cār ṭarah kā -īṭr, cāugharā, -ilā-e-ḥī, cīknī ḍālī, cā-e, bāt kī bāt meṅ sab maujūd ho gayā. khūb khūb maze kī gilauriyān taiyār ho ga-īṅ. donoṅ bahinon ne -aṣgharī se kahā, ki ‘mihrbānī kar ke -is ko dil se parhā dijiye.’ -aṣgharī ne kahā, ‘-awwal to khud mujh ko kyā -ātā hai? magar do cār ḥarf buzurgon kī -ināyat se -āte haiṅ, -in shā’ l lāh -un ke batāne meṅ -āpne maqdūr bhar daregh na karūngī.’

cālte hū-e, sultāna begam -ek -ashrafī -aṣgharī ko dene lagīṅ. -aṣgharī ne kahā, ‘-is kī kuch zarūrat nahīṅ; bhalā, yih kyūṅkar ho saktā hai, ki main parhwa-ī -āp se lūṅ?’

sultāna ne kahā, ‘-astaghfiru l lāh! parhwa-ī dene ke wāṣṭe hamārā kyā mūṅh hai? bismillāh kī miṭhā-ī hai.’

-aṣgharī ne kahā, ‘shurū- meṅ tabarruk ke wāṣṭe miṭhā-ī bāṅṭ diyā karte haiṅ, so -ashrafī kyā hogī? bacōṅ kā mūṅh miṭhā karne ko ser -ādh ser miṭhā-ī kāfī hai.’

yih kah kar diyānat kī ṭaraf -ishāra kiyā; wuh koṭhri meṅ

se -ek qāb bhar kar nuktīyān nikāl lā-ī. -aṣgharī ne khud fātiḥa parḥ kar pahle ḥusn-ārā ko dī, aur bhārī qāb diyānat ko -uṭhā dī, ki 'sab bacēon ko bānt do.'¹

sultāna ne kahā, '-acēhā, tum ne mujh ko sharmānda kiyā.'

-aṣgharī ne kahā, 'ham becāre gharib kis lā-iq hai? lekin yahān jo kuch hai, wuh bhī -āp hi kā hai. -albatta merā denā yihī hai, ki ḥusn-ārā begam ko parḥā dūn; so khudā wuh din kare, ki main -āp se surkhrū hon.'

gharaz duniyāsāzī kī bāteṅ ho huwā kar, shāh zamānī begam aur sultāna begam cālī ga-īn; aur ḥusn-ārā ko -aṣgharī ke ḥawāle kar ga-īn. -aṣgharī ne jis tarz par ḥusn-ārā ko ta-lim kiyā, -us kī -ek judā kitāb banā-ī jā-egī.² -agar yahān wuh sab ḥāl likhā jātā, to yih kitāb bahut parḥ jātī. -is muqām par -itnā maṭlab hai, ki ḥusn-ārā ke baiṭhte hī, muḥalla kā muḥalla tūt parā.³ jis ko dekho, -apnī larḳī ko liye cālā-ātā hai; lekin -aṣgharī ne sharif zādiyon ko cūn liyā, aur bāqiyon ko ḥikmat -amalī se tāl diyā, ki 'main -ā-e din -apnī mān ke ghar jātī rahtī hūn; parḥnā parḥnā, jab tak jam kar na ho, be fā-ida hai.' phir bhī bis larḳiyān baiṭhtī thīn; lekin -aṣgharī ko kisī larḳī se lene liwāne kī qasam thī; balki -ek do rupiya -is kā -apnā larḳiyon par kharc ho jātā thā. ṣubḥ se do pahar tak parḥnā hotā thā, aur phir khāne ke wāṣṭe cār gharī kī cḥutti, -is ke ba-d likhnā; aur pahar din rahe se sīnā.

sīne kā kām gunjāyish thā; -is wāṣṭe kī na ṣirf sīnā sikhāyā jātā thā, balki har taraḥ kī jāli kā kāḥnā, har -ek taraḥ kī silā-ī, har -ek taraḥ kī qaṭṭ, maṣālih banānā, aur tḥāknā. -awwal to

¹ This little ceremony was an abridgement of what is elsewhere spoken of as the 'bismillāh kī shādī.'

² This book appeared subsequently under the title of 'banātu n na-ṣh,' 'the daughters of the bier'—the Arabic name for the Great Bear.

³ i. q. 'Directly Husnārā became her pupil, she (Asgharī) was besieged by the whole mohalla;' i. e. all the parents wanted to send their daughters. 'tūt parḥna' means to fall and break (like a big wave).

-us kā sāmān jam- karne meṅ -aṣgharī ke das rupiye kharé hū-e; lekin phir to -usī kām se ba'at hone lagi. jo kām laṛkiyān banātīn, diyānat -us ko éupkese bāzār meṅ lagā-āti; aur -is ṭaur par rafta rafta maktab kī -ek baṛī raqam jam- ho ga-ī. jo laṛkī gharīb hotī, -usī raqam se -us ke kapre banā-e jāte, kitāb molle dī jāti; laṛkiyon ke pānī pilāne aur pankhā jhalne ke wāṣṭe khāṣṣ -ek -aurat naukar thī, aur maktab kī raqam se -us ko tankh wāh miltī thī.

laṛkiyon kā yih hāl thā, ki -ustāniyon ke pās jāte hū-e -un kā dam fanā hotā thā, lekin -aṣgharī kī shāgirden -us par -āshiq thīn. -abhi so kar nahīn -uṭhī, ki laṛkiyān khud ba khud -ānī shurū- hū-īn, aur pahar rāt ga-e tak jam- rahti thīn, aur mushkil se jāti thīn.¹ -is wāṣṭe ki -aṣgharī sab ke sāth dil se maḥabbat kartī thī, aur paṛhāne kā ṭarīqa -aisā -acéhā rakhā thā, ki bāton meṅ ta-līm hotī thī. na yih, ki ṣubḥ se ren ren kā éarkha jo éalā, to din éhipe tak band nahīn hotā. jis ṭarah -aṣgharī ko -us ke bāp ne paṛhāyā thā, -usī ṭarah -aṣgharī -apne shāgirdon ko paṛhātī thī. pas, yih laṛkiyān shāgird kī shāgird aur sahelī kī sahelī thīn. jab kisī laṛkī kā biyāh hū-ā, maktab kī raqam se -us ko thorā bahut zewar éaṛhāyā jātā thā. -agar -aṣgharī -apne maktab ko baṛhānā éāhtī, to tamām shahr ke maktab -ujār ho jāte. saikron -auraten -apnī laṛkiyon ke wāṣṭe khushāmad kartī thīn, aur khud laṛkiyān daur daur -āti thīn; -is wāṣṭe ki -aur maktabon meṅ din bhar kī qaid, -ustāniyon kī sakhtī, -paṛhnā kam, -mārkhānā aur kām karnā bahut. din bhar meṅ paṛhe, to ṣirf do ḥarf; ṣubḥ o shām to ma-mūlī mār; aur jahān éup kī, aur -ustānī jī kī nazar paṛ ga-ī, -āfat -ā-ī. aur kām ko pūcho, to ṣubḥ -āte ke sāth ghar meṅ jhārū dī, -ustānī

¹ 'The girls began dropping in of their own accord before she had finished dressing and staid there in a body till 9 o'clock at night, and would hardly go then.'

jī aur -ustād jī¹ aur das bārah khalifa jī, balki paṛosiyon tak ke biḥaune tah kiye,—aur cār cār pānē pānē ne mil kar kambakht bhārī bhojal cārpā-iyān -uṭhā-īn. phir, do cār kī jald shāmat -ā-ī, to sīpāra le kar baiṭhīn ;—mūnh se -āwāz niklī, aur -ustānī jī ne banēṭhī pheknī shurū- kī. aur do cār,—jo kisī -acēhe kā mūnh dekh kar -uṭhī thīn,—kāam dhandhe men lag ga-īn. kisī ne -ustānī jī ke laṛke ko god men liyā ; bojh ke māre kaulā ṭūṭā jātā hai, lekin mār ke ḍar se gardan par balā sawār hai, aur waqt ṭāltī phirtī hai. piṭṭī hū-ī laṛkiyon kī -āwāz kān men cālī -ā rahī hai. dīl hai, kī -andar hī -andar sahmā jātā hai ; -is -azāb se yih muṣibat ghanīmat ma-lūm hotī hai. kisī ne rāt ke jhūṭe bartan mānjne shurū- kiye. ghaṭṭe paṛ paṛ ga-e hai, aur kandhe rah rah jāte hai, lekin choṭī bahin piṭ rahī hai, aur cīllā rahī hai ‘ -acēhī, -ustānī jī, main mar ga-ī, -acēhī, main tum par wāri ga-ī, -acēhī khudā ke liye, -acēhī rasūl ke liye, -acēhī main khalifa jī kī launḍī ho ga-ī, hā-e re ! hā-e re ! hā-e re ! -o-ī -ammā ! -o-ī -āpā ! ’—aur -āpā hai, kī jhā-īn jhā-īn jaldī jaldī bartan mānj rahī hai.² -in kāmon se farāghat hū-ī, to

¹ ‘ -ustād jī ’ is used facetiously for the schoolmistress’s husband, and ‘ khalifa jī ’ (Mr. monitors) for her children. The girls had first to sweep the house, then fold up the bedding of all the inmates, and then move the beds (which would have been placed for the night in the veranda, or on the open space inside the house) out of the way.

² ‘ After this, some of the girls, whose bad luck has come swiftly, must sit down to their scripture lesson. As the words fall from their lips, the teacher begins to flourish her wand. And some, who saw a good man’s face when they first got up, must do the work of the house. One of them is holding the teacher’s little boy ; her elbow is breaking under his weight, but her neck is fiendridden with the dread of a beating, and she walks up and down, beguiling the time. On her ears fall the cries of beaten children ; what is throbbing inside her is her trembling heart ; her affliction is at least an escape from the torture she listens to. Another has begun burnishing yesterday’s dirty cooking pots. Already her joints are swelling and her shoulders refuse their work ; but her little sister is getting a beating and is screaming out “ Mercy, teacher, I am dying ! mercy, I am pledged to you ! mercy for God’s sake ! mercy for the prophet’s sake ! mercy, I am the monitor’s handmaid ! Oh ! Oh !

maşālih pīsne, -āṭā gonḍhne, -āg sulgāne, gosht baghārne—kā waqt -āyā. phir do pahar ko, -ustānī jī haiṅ, ki so rahī haiṅ,¹ aur ma-ṣūm baćće pankhā jhalrahe haiṅ, aur dil meṅ du-ā māṅrahe haiṅ, 'ilāhī! -aisī sowen, ki phir na -uṭhen!' ²

gharaz -aur maktaboṅ meṅ yih muṣibat rahtī hai. -asgharī ke yahāṅ na mār na dhār. barā ḍarāwā yih thā, ki 'suno, bū-ā, tum sabaq yād nahīṅ kartīṅ, tumhāre sababse hamārī maktab kā nām bad hotā hai. main tumhārī -ammā jāṅ ko bulā kar kah dūṅgī, ki bī, tumhārī larķī yahāṅ nahīṅ parṭhtī, -is ko tum kisī dūsri -ustānī ke pās biṭhā-o.' -itnā kahā, ki larķī kā dam fanā hū-ā. phir sabaq hai, ki nok e zabān yād hai. yā jis ne sabaq yād nahīṅ kiyā, -usse kahā gayā, ki 'bū-ā, -āj tum ne sabaq yād nahīṅ kiyā; -aur larķiyāṅ to do pahar ke ba-d sī-engī, aur tum parṭhnā.' yih kahnā thā, ki -usne jaldī jaldī sabaq ḥifz kiyā.

maktab meṅ maḥmūda aur ḥusn-ārā do khalifa thīṅ. na yahāṅ jhārū denī hai, na biḥaune-uṭhāne haiṅ, na ḍarpā-iyāṅ dhonī haiṅ, na bartan māṅjne haiṅ, na khalifā-oṅ ko lāde lāde phirnā hai; balki khud larķiyōṅ par -ek -aurat naukar thī. maḥabbat aur -ārām, parṭhnā, likhnā, sīnā,—tīn kām;³ khūb shauq se larķiyāṅ ta-līm pātī thīṅ.

CHAPTER XXI.

-is maqām par maktab kī -ek ḥikāyat likhī jātī hai, jis se -asgharī kā ṭarz e ta-līm mukhtaṣar ṭaur par ma-lūm ho jā-egā.

mother mother! sister sister!" and the sister!—is here scrubbing pots as fast as she can to the tune of "jhā-in jhā-in." It is a general superstition in Upper India that the first face seen by any one in the morning affects his luck during the day. For the expression 'banethi pheknī' see Vocab.

¹ i. q. 'if you ask for the teacher, she is fast asleep.'

² '-aisī' agrees with 'khwāb,' or 'nīnd,' understood.

³ The rhymes in this sentence are intentional. What is called rhymed prose was at one time much admired in Hindustani and considered an embellishment of style. The author has used it very sparingly.

safihan -ek -aurat thī, aur faẓīlat -us kī beṭī ko-ī das barsa kī hogī;¹ -is faẓīlat ko khud ba khud paṛhne likhne, aur sine pironē kā shauq thā. safihan yih cāhtī, ki faẓīlat tamām ghar meṅ jhārū de, lipē pote, bartan māṅje; -aise kāmon meṅ faẓīlat kā dil na lagtā; māṅ ke kahe sune se kar to detī, magar wuhī² bedilī se. safihan jo -ek din faẓīlat par nākhush hū-ī, to sāth le jā kar -aṣgharī ke maktab meṅ biṭhā -ā-ī, aur kahā, ki 'ustānī jī, yih laṛkī baṛī nikammī hai, jis kām ko kahtī hūṅ, ṭakā sā jawāb de detī hai. -isko -aisā -adab do, ki ghar ke kām par -is kā jī lage.'

-aṣgharī ne jo dekhā, to faẓīlat ko -apne ḍhab kā pāyā. -udhar faẓīlat ko -apnī marzī kī -ustānī milī. nūr ke ṭarke -ātī, to do pahar ko khānā khāne jātī; khānā khāyā, aur phir bhāgī, pānī maktab meṅ -ākar pītī.³ aur tīsre pahar kī -ā-ī -ā-ī kahīṅ cār gharī rāt ga-e jātī.

kabhīkabhī safihan -is kī khabar lene maktab meṅ -ā-ī, to ka-ī daf-a -is ko laṛkiyon ke sāth guṛiyāṅ khelte dekhā, do cār daf-a haṅḍ kulhiyā pakāte. -ek din, cār gharī rāt ga-ī hogī, faẓīlat ko jāne meṅ der hū-ī, safihan -is ko lene -ā-ī, to kyā dekhtī hai, ki maḥmūda kahāniyāṅ kah rahī hai, aur maktab kī sab laṛkiyāṅ -āspās baiṭhī haiṅ, aur khud -ustānī jī bhī laṛkiyon meṅ baiṭhī hū-īṅ kahāniyāṅ sun rahī haiṅ. tab to safihan kā jī jal kar khāk ho gayā; aur bolī, ki 'wāh -ustānī jī! -acchā tum ne laṛkiyon kā nās kar rakhā hai. jab kabhī main faẓīlat ko dekhne -ā-ī, kabhī main ne -is ko paṛhte na pāyā. maktab kyā hai? -acchā khelkhāna hai; tabhī to⁴ laṛkiyāṅ daṛ kar -ātī haiṅ.'

-aṣgharī ne kahā, ki 'bū-ā, -agar tumhārī marzī ke muwāfiq

¹ The future tense is here used merely to indicate probability.

² 'even that.'

³ khānā yahān khāna aur pānī wahān pīnā, 'to eat here and drink there,' is a proverbial phrase for speed in travelling.

⁴ i. q. 'that's the reason why.'

tumhārī laṛkī kī ta-līm nahīn hotī, to tum ko -ikhtiyār hai, -apnī laṛkī ko -uṭhā le jā-o. magar maktab par nāḥaqq kā -ilzām mat lagā-o. bhalā, main tum se pūchti hūn, faẓīlat ne mā-ī jī ke maktab meṅ kitne dīnoṅ paṛhā?’

safīhan ne kahā, ‘mīrān jī ke cārhte cānd -is ko biṭhāyā thā, madār bhar paṛhā, khwājā mu-īnu d dīn bhar paṛhti rahī, māhe rajab se tumhāre yahān hai.’

-aṣgharī ne pūchhā, kī ‘mā-ī jī ke yahān faẓīlat ne kyā paṛhā?’

safīhan ne kahā, ‘tīn mahīne meṅ *wa l muḥṣanātu kā sīpāra* aur -ādhā *lā yuḥibbu l lāhu.*’

-aṣgharī ne kahā, ‘tīn mahīne meṅ deṛh sīpārā, to mahīne meṅ -ādhā sīpārā hū-ā. yahān tumhārī faẓīlat māhe rajab se hai, aur -ab khālī kā cānd cārhtā hai; cār mahīne hū-e. “*wa mā -ubarriyu nafsi*” kā sīpāra kull khatm hū-ā, ya-nī sārhe sāt sīpāre paṛhe; ḥisāb se mahīne pīche -ek sīpāre ke qarīb hotā hai, mā-ī jī ke maktab se dūnā. aur jab faẓīlat yahān -ā-ī, to kālī lakīr tak -is ko kheṇcī nahīn -āti thī; -ab nām likh letī hai; aur bisāṭ bamūjīb ḥarf bhī bure nahīn hote; bis tak bhī pūrī gintī nahīn jāntī thī; -ab pandrah kā pahārā yād kartī hai; sīne meṅ tepcī tak sidhī bharnī nahīn -āti thī; -ab -is ke hāth kā bakhiya dekho; lā-iyō, -aqīla, zarrā bughcīya; faẓīlat ne jo kurtī meṅ bakhiya kiyā hai, zarrā -in ko dikhānā, aur faẓīlat ke hāth kī—kīkarī—mur-murā—būṭiyān—lahriyā—cārīyān—khāna toṛ—dekhat bhūlī—khāka—tārshumār—cānbelī kā jāl—tirpan bel—kāmdānī—kučh ho, wuh bhī -uṭhātī lā-o.’

faẓīlat bolī, ‘-ustānī jī, main jā kar le -a-ūn.’

faẓīlat daurī daurī jā, -apnā kashīda -uṭhā lā-ī. safīhan, -ek bhāt ke das das jāwāb sun kar, hakkā bakkā ho kar rah gā-ī.

-aṣgharī ne kahā, ‘bolo, bū-ā, kučh -inṣāf bhī hai; cār mahīne meṅ tumhārī laṛkī -aur kyā sikh letī?’

safihan to -aisī sharmanda hū-ī, ki gharon pānī paṛgayā.¹
-ab -ustānī jise -ānkh sām̄hne nahīn kar saktī thī.

safihan kambakht ke -ane jāne se maḥmūda kī maza kī kahānī to rah ga-ī. sab laṛkiyān -is kī ṭaraf ghūr ghūr kar dekhne lagīn. safihan ne kahā, ki 'ustānī jī, mujh ko -is kī kyā khabar thī? faḥīlat dīn bhar to yāhān rahtī hai; rāt ko -aisī der kar jātī hai, ki khānā khāyā, aur so-ī. mujh ko -is se pūchne gaḥchne kā -ittifāq to hotā nahīn. do ḥār martaba jo main -udhar ko -ā niklī, to kabhī guṛiyān khelte pāyā, kabhī haṇḍ-kulhiyā pakāte, kabhī kahāniyān sunte. -is se mujh ko khāyāl hū-ā, ki yih -apnā waqt khel kūd meṇ khotī hai. -ab to mere mūṅh se bāt nikal ga-ī; mu-āf kijiye.'

-aṣgharī ne kahā, 'beshakk, tumhārā shubha bejā nahīn thā; lekin main -inhīn khel kī bāton meṇ -in ko kām kī bāteṅ sikhātī hūn; haṇḍkulhiyon meṇ laṛkiyān har-ek ṭarah ke khāne kī tarkīb sikhtī haiṅ. maṣāliḥ kā -andāza, namak kī -aṭkal, zā-iqe kī shanākht, bībās kī pahcān, -in ko -ātī hai. kyūn faḥīlat, parson jum-ā thā, tum laṛkiyon ne milā kar kitnā zarda pakāyā thā? -uṣ kī tarkīb aur sab ḥisāb kitāb to ham ko sunā-o.'

faḥīlat ne kahā, 'ḥisāb to maḥmūda begam ne -apnī kitāb par likh rakhā hai, magar tarkīb to main ne bamūjib -āp ke farmāne ke khūb dhīyān lagā kar dekh lī hai, aur -aḥcī ṭarah merī samajh meṇ -ā ga-ī hai. ser bhar cāṅwal the; pahle -un ko lagan meṇ bhigo diyā; shāyad dhele kī hārsinghār kī ḍanḍiyān mangwā-īn thīn, paisā bhar milī thīn, -in ko ko-ī ḍeṛh ser pānī meṇ josh diyā; jab -ubāl -ā gayā, aur rang kaṭ gayā, to ḥān kar, -araq meṇ cāwal, niḥor kar, ḍāl diye; cāwal jab -ādh kaḥre hoga-e, aur -ek kanī rahī, to cāwalon ko kapre

¹ 'Safihan was as much abashed as if pails of water had fallen on her. A 'gharā' is a large porous earthen vessel which keeps the water cold.

par phailā diyā, ki jītnā bhar pānī hai, sab nikal jā-e; phir -ādh pā-o ghī degēi meṅ launḡon kā baghār de kar karḡarāyā, aur cāṅwal c̄hor diye; -ūpar se cāṅwalon ke hamwazan kaḡcī khāṅḡ ḡāl dī, aur -aḡkal se -itnā pānī ḡāl diyā, ki cāwalon kī -ek kanī jo bāqī rahī thī, gal jā-e. phir -ek c̄hiṡāṅk kish~mish ghī meṅ karḡarā kar, jab phūl ga-e, cāṅwalon meṅ c̄hor dī, aur -ūpar tale -angāre rakh kar dam de diyā.'

-aḡgharī ne kahā, 'tarkīb to durust hai, lekin cāṅwalon ko jo main ne dekhā thā, to baiṡh ga-e the;'¹ ma-lūm hotā hai, ki tum ne kapre par phailā kar ṡhāṅḡe pānī se -un ko dhoyā nahīṅ.'

phir -aḡgharī, safīhan kī ṡaraf mukhāṡib ho kar, bolī, ki 'kyūṅ bū-ā, zarda to tunhārī laḡkī ne ṡhīk pakāyā? yih sab haṅḡkullhiyā kī badaulat. bū-ā maḡmūda, -apne zarde kā ḡisāb to sunā-o.'

maḡmūda jā, ḡisāb kī kitāb -uṡbā lā-ī, aur kahā, '-ustānī jī, c̄hasere cāṅwal—ser bhar paunetīn -āne ke; aur ek paise kī ḡandiyāṅ aur launḡeṅ; do ser kā ghī hai, paun pā-o maṅḡwāyā—-ādh pā-o baghārte waḡṡ ḡālā, aur c̄hiṡāṅk bhar, kishmish kar~kārā kar, dam dete waḡṡ;—ḡerḡ -āne kā ghī hū-ā; aur c̄auserī khāṅḡ, ser bhar cār -āne kī; -ek paise kī kishmish—kull paune ḡyārah -āne ke paise kharḡ hū-e.'² ḡas laḡkiyon kā sāḡhā thā;

¹ 'had contracted after swelling,' or 'had sunk into a mass.' When rice is well cooked every grain ought to be quite separate, although perfectly soft.

² There is a mistake of two annas in the total, which is 8 annas 9 pies, not 10 annas 9 pies. Possibly one item was omitted when the book was copied for lithographing. Two annas would be about the price of the charcoal (ko-elā) used for cooking. Maḡmūda's account runs as follows:—

	R.	A.	P.
1 seer of rice at 6 seers the rupee . . .	0	2	9
harsinghar stalks and cloves . . .	0	0	3
3 chitacks ghī at 2 seers the rupee . . .	0	1	6
1 seer khand at 4 seers the rupee . . .	0	4	0
raisins	0	0	3
	0	8	9

paune do -āne to mere the, aur faẓilat -ek, -aẓīla do, ḥusn-ārā tīn, -ummatullāh ẓār, -āliya pānc, sulmā ʿha, -ummunabīn sāt, shakila jamīla donoṅ bahin nau, sab kā -ek -ānā.'

-aṣgharī ne kahā, 'maḥmūda, tum ne dhokā khāyā.'

maḥmūda ne soḡā, to kahā 'hān -ustānī jī, ẓānwaloṅ meṅ kauṛiyān baḡīn,¹ wuh nāmūrād baniye ne haẓm kīṅ. -ai hai, dandiyān aur laungen -us meṅ -ā jātīṅ, to -ek paīsā baḡtā; diyānat, jā, tū baniye se kauṛiyān lā.'

-aṣgharī ne kahā, 'aiṅ! -āiṅ! kyā kartī ho? kauṛiyōṅ kā mu-āmala, parsoṅ kī bāt! -ab kuḡh mat kaho, tumhārī għaltī kī sazā hai, ki -itnā nuḡṣān saho.'

-aṣgharī ḥusn-ārā kī ẓaraf mukhāṭīb ho kar bolī, 'zarde kī tarkīb aur lāgat to ma-lūm hū-ī; bhalā, degḡa bharā, ser bhar zarda tum sab ne kyā kiyā?'

ḥusn-ārā ne jawāb diyā, 'majholī do rikābiyān ẓoṭī dār bhar kar to, -allāh ke nām kī, masjid meṅ bhej dīṅ; baqī meṅ terah tashṭariyān bharī ga-īṅ; maktab meṅ ham sab paḡcīs larkiyān haiṅ, do do meṅ -ek-ek tashṭarī -ā-ī, terahwīṅ tashṭarī meṅ main -akeli thī.'

-aṣgharī ne pūḡhā, 'kyā, tum ne dohrā ḥiṣṣa liyā?'

ḥusn-ārā bolī, 'nahīṅ to, merī tashṭarī -ādḥī thī; sab se pūḡh lijiye.'

-aṣgharī ne kahā, 'phir tum birādarī se -alag kyūn rahīṅ?'

ḥusn-ārā to ẓup hū-ī. -ummatullāh ne kahā, '-ustānī jī, -in ko sab ke sāth khāte għin -ātī hai.'²

¹ A paisa is equal to three pies. There are twelve pies in the anna and sixteen annas in the rupee. A chitack is the sixteenth part of a seer, and is about equal to two ounces; while an anna is now worth about a penny. Maḥmūda paid one pie (the third of a farthing) too much for the rice; she should have received the change in cowries.

² 'she is too proud to eat with everybody.'

ḥusn-ārā ne kahā, ‘nahīn, -ustānī jī, ghin kī bāt nahīn hai; dastarkhwān par sab laṛkiyon se piḥe -ā-ī, -isse -akelī rah ga-ī; -āp maḥmūda begam se daryāft kar lijiye.’

-ummatullāh ne kahā, ‘kyūn! tum -abhī, thoṛī der hū-ī, merā jhūtā pānī pīne par laṛ ḥukī ho?’

ḥusn-ārā ne kahā, ‘maiṅ laṛī thī, yā ṣīrf -itnī bāt kahī thī, ki jitnī piyās hū-ā kare, -usī qadr pānī liyā karo? gilās meṅ jhūtā pānī ḥoṛ denā -aib kī bāt hai?’

phīr -aṣgharī ne maḥmūda se pūḥā, ‘wuh risāla, “-alwān e ni-mat,” jo maiṅ ne tum ko diyā thā, -usmeṅ ke tum sab khāne pakā kar dekh ḥukīn, yā -abhī nahīn?’

maḥmūda ne thoṛī der ta-ammul kar ke kahā, ‘maiṅ -apnī dānist meṅ sab pakwā ḥukī hūn, balki ka-ī ka-ī bār naubat -ā ḥukī hai; jitnī baṛī laṛkiyān haiṅ, ma-mūlī rozmarra ke khānon kī tarkīb sabko ma-lūm hai. -is ke -alāwa bhī har qism ke kabāb, sīkh ke, pasandon ke, shāmī, goliyon ke, koftā, pulā-o, zarda, mutanjan, kaḥī biryānī, nūr maḥallī, qorma, pulā-o, samūse, miṭhe sālone, qalami baṛe, dahī baṛe, suhāl, se-o, ghī kī talī dāl, kaḥauriyān, pāpaṛ, burānī, fīrīnī, ḥalwā sohan, peṛe kā narm, -andarse kī goliyān—sab ḥīzeṅ bār bār pak ḥukī haiṅ; aur sab laṛkiyon ne pakte dekhīn, balki -apne hāthon pakā-ī haiṅ; aur yih to āp ko ma-lūm hai, ki hamāre maktab meṅ hanḍkulhiyā kā to nām hai; jo ḥīz paktī hai, khāṣṣe -ek kumbe ke lā-iq paktī hai. aur ḥusn-ārā ko to ḥaṭniyon aur murabbon se bahut shauq hai; yih ḥīzeṅ, -in ke siwā-e, -aur laṛkiyān kam jāntī haiṅ.’

-is ke ba-d -aṣgharī ne safīhan se kahā, ki ‘bū-ā, -ab tumko yahān kī hanḍkulhiyā kā fā-ida to ma-lūm ho gayā hogā. rāt ziyāda ga-ī; ba-z laṛkiyon ke ghar dūr haiṅ; -agar kal -ā-o, to guṛiyon kī sair tum ko dikhā-eṅ; aur shām tak raho, to kahāniyān bhī sunwā-eṅ.’

sab log rukḥṣat hū-e; safīhan ḥalte ḥalte -aṣgharī ke -āge

hāth joṛ kar kahne lagī, ki 'ustānījī, li llāh! merā quṣūr mu-āf kījīyegā.'

CHAPTER XXII.

-agle roz jo safīhan -ā-i, to laṛkiyon ke kashīde, aur laṛkiyon ke bune hū-e goṭe, laṛkiyon ke more hū-e gokhrū, laṛkiyon kī banā-i hū-i ṭū-iyān aur ćampā, laṛkiyon ke qaṭ-kiye hū-e aur siye hū-e mardāne aur zanāne kapre—-aṣgharī ne sab dikhā-e; jin ke dekhne se safīhan ko nihāyat -acambhā paidā hū-ā. -is ke ba-d laṛkiyon kī guṛiyon ke ghar dikhā-e.

-in gharon men khānadārī kā sab lawāzima—farsh farūsh, gā-o takiye, -ugāldān, ćilamēi, -āftāba, piṭārī, parda, ćilman, ćhat-gīrī, pankhā, masahrī, palang, har ṭarah ke bartan, har ṭarah kā sāmān e -ārāyish, -apne-apne ṭhikāne se rakhā hū-ā thā; aur guṛiyān -aisī saji hū-i thīn, ki -ain main ṣhādī ke ghar men mihmān jam-hain. jab guṛiyon ke gharon ko dekh ćukī, to -aṣgharī ne safīhan se kahā ki 'laṛkiyon ke sab khelon men mujh ko guṛiyon kā khel bahut pasand hai; -is ke zarī-e se laṛkiyān sīnā pironā, kapron kī qaṭ-, aur ghar kā bandobast, har ṭarah kī taqribāt,—ćhattī, khīr ćaṭā-i, dūdh ćhurā-i, bis-millāh, roza, mangni, -īdī, sānwanī, muḥarram kī quṛiyān aur goṭā, tijte-ohar, sāćaq, barāt, bahorā, biyāh, ćāle, ćauthī kī rāh o rasm—se wāqfiyat ḥāṣil kartī hain. bū-ā safīhan, tum-hārī laṛkī to -abhī thore dinon se -ātī hai; jo laṛkiyān mere maktab men bahut dinon se hain, jaise yih baiṭhī hai -ummu n nabīn, yā merī nanad maḥmūda, yā ḥusn-ārā, tauba tauba kar ke kahtī hūn, ki -agar -in ko kisī baṛe bhare pure ghar kā -intizām -is waqt sonp diyā jā-e, to (-in ṣhā' llāh) -aisā karenḡi, jaise ko-i baṛī mashshāq aur tajribakār kartī hai. main to ṣīrf paṛhne par tākīd nahīn kartī, -in ko dunyā ke kām kā banātī hūn, jo ćand roz ba-d -in ke sar paṛegā.'

yih kah kar, -aṣgharī ne ḥusn-ārā ko bulāyā aur kahā, ki

‘bū-ā, tumhāri guṛiyā kā ghar to khūb -ārāsta hai, širī -ek kasr hai, ki tumhāri guṛiyon ke pās rangīn joṛe nahīn mā-lūm hote, shāyad tum ko rangnā nahīn -ātā.’

ḥusn-ārā ne kahā, ‘rang to mujh ko mahmūda begam ne bahut sikhā diye hai, yonhī nahīn range.’

-aṣgharī ne kahā, ‘bhalā, batā-o to.’

ḥusn-ārā bolī, ‘-ustānī jī, barsāt ke rang,—surkh, nāranjī, gul-anār, gul shaftālū, sarda-ī, dhānī, -ūdā; aur jāre ke,—geṇda-ī, jogiyā, -unnābī, kāhī, teliyā, kākrezi, siyāh, nīlā, gulābī, za-farānī, koka-ī, karanjo-ī; aur garmī ke,—piyāzī, -ābī, čanpa-ī, kapāsī, bādāmī, kāfūrī, dūdhīyā, khashkhāshī, fālsa-ī, malāgīrī, sendūriyā,—aur rang to -aur bahut hai, magar main ne wuhī bayān kiye, jo -akṣar pahine jāte hai.’

-aṣgharī ne pūchā, ‘rangon ke nām to tum ne bahut se ginwā diye; bhalā, yih to batā-o, ki yih sab rang tum ko rangne -āte hai?’

ḥusn-ārā ne kahā, ‘main ne -unhīn rangon kā nām liyā, jo mujh ko khud rangne -āte hai.’

-aṣgharī ne kahā, ‘bhalā, batā-o to, sarda-ī kyūnkar rangte hai?’

ḥusn-ārā ne kahā, ‘kāhī qand -acchī gahre rang kī, -ādh gaz māngwā-ī, aur pānī ko khūb josh kar ke, phiṭkarī ḍāl kar milā diyā; phiṭkarī kī tāšīr se qand kā rang kaṭ jā-egā; pas -us men kaprā rang liyā.’

-aṣgharī ne kahā, ‘bhalā, aur jo qand na mile?’

ḥusn-ārā ne kahā, ‘to ṭesu ke phūlon ko josh kar ke, phiṭkarī pīs kar, milā de, sarda-ī ho jā-egā, lekin halkā kapāsī hogā; -acchā sarda-ī be qand ke nahīn rangā jātā; aur -agar qand kī jagah bānāt kā rang kāṭ jā-e, to wuh -umda rang -ātā hai, ki subhānallāh! lekin -in dinon majanṭan -aisā čalā hai, ki sab rangon ko māt kiyā hai; kapre to kapre, miṭhā-ī khāne kā goṭā majanṭan men nihāyat khushrang rangā jātā hai. baṛī -āpājān ne

majañtan ke rang kā zarda pakā kar bhejā thā, za-farān se bihtar rang thā.'

-aṣgharī khānam ne ghabrā kar pūchā, 'ḥusn-ārā, kahīn tum ne to wuh majañtan ke range hū-e cāñwal nahīn khā-e?'

ḥusn-ārā ne kahā, 'maiñ ne khā-e to nahīn; lekin -ustānī jī, kyūñ? kyā kuch burī bāt hai?'

-aṣgharī khānam ne kahā, '-ai hai, majañtan meñ sankhiyā partī hai; khabardār! majañtan kī ko-ī cīz zabān par mat rakhnā.'

ḥusn-ārā ne kahā, 'maiñ ne to majañtan kā rangā hū-ā goṭā muḥarram meñ bahut khāyā hai.'

-aṣgharī khānam ne kahā, 'kyā hū-ā? ramaq barābar majañtan meñ to bahuterā goṭā rangā jātā hai. -is sabab se tum ko kuch nuqṣān na kiyā; lekin yād rakho, ki -is meñ zahr hai.'

ḥusn-ārā ne kahā, 'majañtan kī rangī hū-ī miṭhā-ī log manon khāte haiñ.'¹

-aṣgharī khānam ne kahā, 'bahut burā karte haiñ. zahr jab -apnī mu-tād par pahunč jā-egā, zarūr -aṣar karegā.'

shām hū-ī, to larḳiyāñ -apne kashīde aur kitāb rakh rakhā, ma-mūl bamūjib khelne aur kahāniyāñ aur paheliyāñ kahne sunne ko -ā baiṭhīñ. -aṣgharī ne safīhan se kahā, ki 'yahāñ cīre cīriyā kī kahāniyāñ nahīñ hotīñ; kahāniyon kī -ek bahut -umda kitāb hai, jis meñ barī -acēhī -acēhī kahāniyāñ haiñ, aur har -ek kahānī se -ek naṣīhat kī bāt nikālī hai; -is kitāb kī zabān bhī bahut shūsta hai; -ab yih larḳiyāñ -usī kitāb kī kahāniyon se jī bahlā-englī. kahāniyāñ kahne se -in kī taqrīr šāf hotī hai; -adā-e maṭlab kī -isti-dād barṭī jātī hai; aur jab kabhī mujh ko furṣat hotī hai, to maiñ kabā-niyon ke biē meñ -inse -ulajṭī jātī hūñ; aur jaisī -in kī samajh hai, yih merī bāt kā jawāb detī haiñ; -agar nādurust hotā

¹ 'Why, people eat magenta coloured sweetmeats by the maund.'

hai, main batā detī hūn. paheliyon ke būjhne se -in kī -aql ko taraqqī aur -in ke zihn ko tezī hotī hai. lekin tum -in men baith kar sair dekho; mujh ko -āj -āliya kī mān ne bulā bhejā hai; -un ke baćce kā jī -acćhā nahīn, bahut bahut minnatēn kahlā bhejī hai; na jā-ūngī, to burā mānēngī; aur merā jī bhī nahīn māntā.'

safīhan bolī, 'hān, main ne bhī sunā hai, ki -un ke larke ne ka-ī din se dūdh nahīn piyā; becārī bahut hirāsān ho rahī hai. -ai hai, khudā kare, nigorā jītā rahe! bare -allah-āmīn kā baćca hai, das baras men pharak pharak kar khudā ne yih šurat dikhā-ī hai. -āliya ke -ūpar bhī to -ek baćca hū-ā hai. -ustānī jī, tum ko -ilāj ke wāste bulāyā hogā.'

-ašgharī ne kahā, '-ilāj wilāj to mujh ko kućh bhī nahīn -ātā; -ek martaba pahle -is larke ko piyās ho-ga-ī thī; main ne zahr muhra, bans loćan, gulāb kā zīra, ćhoṭī -ilā-ecī, zīre kī garī, kabāb cīnī, khurfa,— -is ūrah kī do cār dawā-ēn batā dī thī, khudā kā karnā, larķā -acćhā ho gayā.'

safīhan ne kahā, '-ustānī jī, tum sub gunon pūrī ho.'

-ašgharī ne kahā, 'is men gun kī kyā bāt hai? hamāre maike men dawā darmān kā bahut khāyāl hai; jab main ćhoṭī thī, jo dawā -ātī, main hī -us ko ćhāntī banātī, aur khāyāl rakhtī; -is ūrah par sunī sunā-ī do cār dawā-ēn yād hai; jis ko zarūrāt hū-ī, batā dī; aur baćcon kā -ilāj to -auraten hī kar karā liyā kartī hai; jab -aisī hī mushkil -ā partī hai, to ḥakīm ke pās le jāte hai.'

safīhan ne kahā, '-ustānī jī, tum ne mihrbānī kar ke mujh ko -apne maktab kā sab -intizām to dikhāyā; li līlāh, zarrā dam ke dam ūhahr jā-o, to main dekh lūn, larķiyān kyūnkar kahāniyān kahtī hai, aur kahāniyon men kyūnkar tum ta-lim kartī ho?'

-ašgharī ne kāhā, 'bū-ā, mujh ko to der hotī hai; par khair, tumhārī khāṭir hai; -acćhā, larķiyon -āj kis kī bārī hai?'

maḥmūda ne kahā, 'bārī to -ummatullāh kī hai; lekin faẓīlat se kahlā-iyē.'

-aṣgharī ne kahā, '-acchā, faẓīlat ko-ī bahut choṭī sī kahānī kaho.'

faẓīlat ne kahānī shurū-kī, ki '-ek thā bādshāh.'

-aṣgharī ne pūchā, 'bādshāh kis ko kahte haiñ?'

faẓīlat bolī, 'jaise dihlī meñ bahādur shāh the.'

-aṣgharī. 'yih to tum ne -aisī bāt kahī, ki jo dihlī aur bahādur shāh ko jāntā ho, wuhī samjhe.'

faẓīlat ke kahā, 'bādshāh ḥākim ko kahte haiñ.'

-aṣgharī. 'to kotwāl thānadār bhī bādshāh haiñ.'

faẓīlat. 'nahīñ, kotwāl thānadār to bādshāh nahīñ haiñ; yih to bādshāh ke naukar haiñ.'

-aṣgharī. 'kyūñ? kyā kotwāl ḥākim nahīñ hai?'

faẓīlat. 'ḥākim to hai, lekin bādshāh sab se barā ḥākim hotā hai; aur sab par ḥukm ēalātā hai.'

-aṣgharī. 'hamārā bādshāh kaun hai?'

faẓīlat. 'jab se bahādur shāh ko -angrez pakaṛkar kāle pānī lega-e, tabse to ko-ī bādshāh nahīñ hai.'

yih sunkar sab larḳiyāñ hans paṛīñ.

-aṣgharī ne kahā, 'faẓīlat, tum baṛī bewuqūf ho; tum ne khud kahā, ki jo sabse barā ḥākim ho, aur sab par ḥukm ēalāwe, wuh bādshāh hotā hai; aur yih bhī jāntī ho, ki bahādur shāh ko -angrez pakaṛkar kāle pānī lega-e; to -angrez bādshāh hū-e yā na hū-e?'

faẓīlat. 'hāñ, hū-e to sahī.'

-aṣgharī. '-acchā, -ab batā-o, hamārā kaun bādshāh hai?'

faẓīlat. '-angrez?'

-aṣgharī. 'kyā, -angrez kisī khāṣṣ shakṣ kā nām hai?'

faẓīlat. 'nahīñ. saikṛoñ hazāroñ -angrez haiñ.'

-aṣgharī. 'kyā, sab -angrez bādshāh haiñ?'

faẓīlat. '-aur kyā?'

yih sun kar phir laṛkiyān haṅsīn. -aṣgharī ne ḥusn-ārā kī ṭaraf -ishhāra kiyā, ki 'tum jawāb do.'

ḥusn-ārā ne kahā, '-ustānī jī, hamārā bādshāh malika wikṭoriyā hai.'

-aṣgharī. 'mard hai yā -aurat?'

ḥusn-ārā. '-aurat hai.'

-aṣgharī. 'kahān rahtī haiñ?'

ḥusn-ārā. 'lanḍan mein.'

-aṣgharī. 'lanḍan kahān hai?'

ḥusn-ārā. '-angrezon kī wilāyat mein -ek bahut barā shahr hai.'

-aṣgharī. 'kitnī dūr hogā?'

ḥusn-ārā 'main ne -ek kitāb mein pāñc hazār kos likhā dekhā hai.'

-aṣgharī. 'kos kitnā lambā hotā hai?'

ḥusn-ārā. '-ustānī jī, sultān nizāmu d dīn ko tīn kos kahte haiñ.'¹

yih sun kar maḥmūda haṅsī, aur kahā, ki '-ek hazār sāt sau sāṭh gaz kā hotā hai.'

-aṣgharī ne maḥmūda se pūchā, ki '-us martaba jo main quṭb ṣāhib ga-ī thī, aur tum bhī mere sāth thīn, tum ne bhī dekhā thā, ki thoṛīthoṛī dūr sarāk par patthar garē the, aur pattharon par likhā hū-ā thā, wuh patthar kaise the?'

maḥmūda. 'main -atkal se yihī samajhtī thī, ki koson ke patthar haiñ, lekin gārī -aisī tez thī, ki pattharon par nigāh nahīn jamtī thī; main khūb nahīn paṛh sakī, ki -un par kyā likhā thā.'

-aṣgharī. 'wuh koson ke patthar nahīn the; mīlon ke patthar the. -ādhe kos kā mīl hotā hai;² aur har mīl par patthar garā

¹ 'They call it three kos to Sultan Nizamuddin,' i. e. to the *tomb* of the saint so called.

² A 'pakkā' kos is two miles, but a 'kaḍcā' kos varies in length from a mile and a quarter to two miles, or even more.

hai; -us men yihī likhā hotā hai, ki yahān se dihlī -is qudr mil hai, aur quṭb ṣāhib -itne mil.'

-is ke ba-d -aṣgharī phir ḥusn-ārā kī ṭaraf mukhāṭib hū-ī, aur pūchā, 'hān, bū-ā, lanḍan kis ṭaraf hai?'

ḥusn-ārā. '-uttar men hai.'

-aṣgharī. 'wuh mulk garm hai yā sard?'

ḥusn-ārā. 'yih to main nahīn jāntī.'

maḥmūda. 'baṛā sard hai; jitnā -uttar ko jā-o, garmī kam hai, aur jitnā dakkhīn ko čalo, garmī ziyāda hotī jāti hai.'

safīhan. '-acēhī -ustānī jī, -aurat bādshāh hai?'

-aṣgharī. '-is men ta-ajjub kī kyā bāt hai?'

safīhan. 'ta-ajjub kī bāt kyūn nahīn? -aurat zāt kyā kartī hogī?'

-aṣgharī. 'jo mard bādshāh karte haiṅ, wuhī -aurat kartī hai;¹ mulk kā bandobast, ra-iyat kā pālnā.'

safīhan. '-aurat kyā kartī hogī? karte sab kučh -angrez hongē. barā-e nām -aurat ko bādshāh banā rakhā hogā.'

-aṣgharī. 'yih sab -angrez malika ke naukar haiṅ; har -ek kā kām -alag hai; har -ek kā -ikhtiyār judā hai; -apne-apne kām par musta-idd rahte haiṅ; aur jab mard bādshāh hote haiṅ, tab bhī wazīr wuzarā sab kām kiyā karte haiṅ.'

safīhan. 'merā jī to qabūl nahīn kartā, ki -aurat zāt bādshāhat kar sake.'

-aṣgharī. 'bhopāl kī begam kā nām sunā hai?'

safīhan. 'kyūn? sunā kyūn nahīn? khud mere susre bhopāl men naukar haiṅ.'

-aṣgharī. 'bas, -isī ṭarah samajh lo; bhopāl zarrā sā mulk hai, aur malika wiktōriyā ke pās baṛī salṭanat hai. jis ṭarah bhopāl kī begam -apne čōṭe mulk kā bandobast kartī

¹ 'women (who are queens) do exactly what men, who are kings, do.' 'mard' and '-aurat' are here used like adjectives. The literal translation is 'What male kings do, that same a female (queen) does.'

haiṅ, malika wikṭoriyā -apnī baṛī salṭanatkā -intizām kartī haiṅ. bhopāl choṭī sarkār hai; naukar cākar kam haiṅ, aur thoṛī tankhwāh pāte haiṅ; malika wikṭoriyā kī sarkār baṛī -ālī jāh sarkār hai, baṛe kārkhāne, lākhon naukar, tankhwāheṅ beshqarār.'

safīhan. 'acchī, malika kā ko-ī miyān hai?'

-aṣgharī. 'hān, magar maut par kisi kā zor nahīn cāltā. cānd ko bhī khudā ne dāgh lagā diyā hai. ka-ī baras hū-e, malika bewa ho ga-īn.'

safīhan. 'malika kī -aulād hai?'

-aṣgharī. 'hān, khudā rakhe! beṛe, pote, nawāsiyān, sab kuṅh hai.'

safīhan. 'acchī, malika -is mulk meṅ kyūn nahīn -ātīn?'

-aṣgharī. 'wahān bhī baṛā mulk hai. wahān ke kāmōn se furṣat nahīn miltī. lekin -in dīnōn malika kā beṛā -ānewālā hai. baṛī taiyāriyān ho rahī haiṅ. -akhbār meṅ dekhā hai.'

safīhan. 'acchī, malika ko hazāron kos dūr baithe, yahān kī kyā khabar hotī hogī?'

-aṣgharī. 'kyūn nahīn? zarrā zarrā khabar hotī hai. dāk aur tār barqī par rāt dīn khabaren -ātī jātī haiṅ. hazāron -akhbār wilāyat jāte haiṅ.'

safīhan. 'malika ko kyūnkar dekheṅ?'

-aṣgharī. 'kyūnkar batā-ūn? lekin -un kī taṣwīr -albatta dekh saktī ho.'

safīhan. 'khaīr, taṣwīr hī dekh letī.'

-aṣgharī. 'bū-ā, tum bhī tamāshe kī bāteṅ kartī ho. kyā tum ne rupiya nahīn dekhā?'

safīhan. 'kyūn nahīn dekhā?'

-aṣgharī. 'aurat kā cīhra jo banā hai, wuh malika kī taṣwīr hai. khaṭṭon ke ṭikaṭ' par malika kī taṣwīr hai, aur

¹ 'postage stamps.'

merē pās malika kī -ek baṛī -unda taṣwīr -aur hai. mere -abbā ko kisī -angrez ne dīthī, wuh -unhoṅ ne mere pās bhej dī thī. **maḥmūda**, merā sandūqā to -uṭhālā-o.'

sandūqā meṅ se -**aṣgharī** ne malika kī taṣwīr nikāl kar dikhā-ī, aur sab laṛkiyoṅ ne nihāyat **shauq** se malika kī taṣwīr ko dekhā.

safīhan. 'kyā -ac̄chī taṣwīr hai! -ain main malika kharī haiṅ.'

-**aṣgharī**. 'be **shakk** yih taṣwīr hū ba hū malika kī hai. rupiye ke c̄ihre se milā kar dekho, kitnā farq hai! yih taṣwīr hāth kī banā-ī hū-ī nahīṅ hai. -ek -ā-īna hotā hai; -us ko kūch maṣālīḥ lagā kar sāmhne rakh dete haiṅ; **khud** ba **khud** jaise kā taisā -aks -utar -ātā hai.'

safīhan. 'ḥusn-ārā ne **lanḍan** ko pānc̄ hazār kos dūr batāyā, to kahīṅ barsoṅ meṅ yahāṅ se wahāṅ tak -āte jāte hongē.'

-**aṣgharī**. 'nahīṅ, samundar samundar -ek mahīne meṅ bā farāghat pahūnc̄ jāte haiṅ.'

safīhan. '-ai hai, samundar ho kar jānā paṛtā hai! -angrezon ke bhī kaise dil haiṅ! -in ko samundar se ḍar nahīṅ lagtā. mere to samundar kā nām sunne se raunḡte khare hote haiṅ.'

-**aṣgharī**. 'samundar se ḍarne kī kyā bāt hai? maze meṅ jahāz par baiṭh liye, -ac̄chā **khāṣṣa khāna** -e rawān bangayā.'

safīhan. '-ai hai -ustānī jī, ḍūbne kā kaisā baṛā khaṭkā hai! lo, pārsāl kī bāt hai, ki nawāb **quṭbu d dīn khān** ke sāth merī **khaliyā sās** ḥajj ko ga-īṅ thīṅ; kūch -aisī gharī kī ga-īṅ, ki phir lauṭ kar -ānā naṣīb na hū-ā.'

-**aṣgharī** **khānam**. 'hāṅ, -ittifaq kī bāt hai; jahāz kabhī kabhār ḍūb bhī jāte haiṅ. aur -agar, **khudā** na **khwāsta**! -ā-e dīn ḍūbā karen, to safar e daryā kā ko-ī nām na le. -ab to daryā kā rāsta **khushkī** kī saṛakon se ziyāda -ābād ho rahā hai. hazāron lākhon jahāz rāt dīn -āte jāte rahte haiṅ. -angrez aur -un kī bīwī bac̄ce, aur kull -angrezī -asbāb, sab jahāz kī rāh yahāṅ -ātā hai.'

safīhan. '-angrezon kī -auraton kā kyā zikr? wuh to

kučh -aur hī ʃarah kī -aurateṅ haiṅ. hamārī -un kī kyā ris ? wuh to bāhar phirtiyāṅ haiṅ.¹ suntī hūṅ, nanhe nanhe bacéon ko wilāyat bhej detī haiṅ, aur -un kā dil nahīṅ kurhtā. nahīṅ ma-lūm, kis qism kī mā-eṅ haiṅ, kyūṅkar -un ke dil ko ʃabr -ātā hai. phir, bābar kī phirnewāliyāṅ, aur lohe ke dil :— in ko, -ek samundar kyā ? hawā par -urnā bhī kučh mushkil nahīṅ.

-aṣgharī khānam. 'bāhar ke phirne kī jo tum ne kahī, to -un ke mulk meṅ parde kā dastūr nahīṅ. ghadar ke dinoṅ meṅ ham log -ek gānw meṅ bhāg kar ga-e the, wahāṅ bhī parde kā dastūr na thā;² sab kī bahū beṭiyāṅ bāhar nikaltiyāṅ thīṅ; lekin main to cār mahīne wahāṅ rahī, bāhar ke phirne wāliyōṅ meṅ wuh ʃarm lihāz dekhā, ki khudā ham sab parde wāliyōṅ ko naʃīb kare ! aur bacéon ka wilāyat bhej dene se tum kyūṅkar samjhīṅ, ki -aulād kī maḥabbat nahīṅ ? -albatta -in logōṅ kī maḥabbat -aql ke sāth hai ; yahāṅ kī mā-oṅ kī ʃarah bā-oli maḥabbat nahīṅ, kī -aulād ko parhne se rokeṅ, hunar ḥāʃil karne se bāz rakheṅ. nām ko, to maḥabbat ; aur, ḥaqīqat meṅ, -aulād ke ḥaqq meṅ kāṅṭe botiyāṅ haiṅ.³ -aulād ko nāham-wār -uṭhātī jātī haiṅ, aur maḥabbat kā nām badnām kartī haiṅ.'

yahāṅ pahūnc kar, sab ne sukūt kiyā ; to faẓilat ne -apnī kahānī phir shurū-kī, 'aur -us bādshāh ke ko-ī beṭā na thā, -akelī -ek beṭī thī. bādshāh ne yih samajh kar, ki mere ba-d yihī lar kī wāriṣ e salṭanat hogī, -us lar kī ko khūb parhwayā likhwayā, aur mulkdārī kā qānūn qā-ida sab -us ko -acēhī ʃarah sikhāyā ; aur -apne jīte jī -usī ko mulk kā kām sonp diyā.'

¹ Such phrases as 'phirtiyāṅ haiṅ' for 'phirtī haiṅ,' and 'nikaltiyāṅ haiṅ' for 'nikaltī haiṅ' were formerly very common. At present the double plural has the effect of giving to the participle something of the force of a noun, as if, e. g., we were to say 'they are goers about' instead of 'they go about.' The meaning of the sentence is 'They are accustomed to go about out of doors.'

² Probably a Jāt village.

³ i. q. 'you may call it love, but in reality they are sowers of thorns for their children's benefit.'

fazīlat yahān tak pahūcī thī, ki -aṣgharī khānam ne kahā, 'bū-ā, tum to jhap jhap kahānī kahtī jāti ho, aur mere dil meṅ pūchne ko hazāron bāteṅ bhari haiṅ, par kyā karūn? din to ho éukne par -āyā, aur mujh ko -āliya ke ghar jānā zarūr hai. shām ke waqt kisī ke ghar -iyādat ko jānā bhī man- hai. main to -ab nahīn ṭhahar saktī; tum laṅkiyān -āpas meṅ kaho suno.' aur safīhan se kahā, ki 'lo, bū-ā, -allāh beli! main to jāti hūn; tumhārā dil éahe, to tum baiṭhī raho, yā kal phir -ā jānā. yahān to roz yihī hū-ā kartā hai.'

gharaṅ -aṣgharī khānam to -āliya ke ghar rawāna hū-īn; aur safīhan to -aisī rījhīn, ki pahar rāt tak laṅkiyon meṅ baiṭhī rah ga-īn. -aṣgharī khānam ke piṅche maḥmūda aur ḥusn-ārā ne kahānī ke bié meṅ khūb khūb maze kī bāteṅ nikālīn.

-is bayān se -aṣgharī ke maktab kā -intizām aur -us kī ta-līm aur talqīn kā ṭarīqa ba khūbī zāhir hai. -aṣgharī be shakk ḥusn-ārā ko bahut éahtī thī, aur -us se ziyāda -apnī nanad maḥmūda ko. ḥusn-ārā ko -is khūbī se paṛhāyā, ki do baras meṅ fārsī paṛhne lagī, aur -urdū meṅ khatt likh letī thī. na wuh badmizājī ḥusn-ārā kī bāqī rahī, na wuh éiréirāpan. baṛī gharīb, likhī paṛhī, hunarmand, piyāri beṭī banga-ī. jamāl-ārā kā barson kā -ujrā hū-ā ghar -aṣgharī kī ba daulat khudā ne phir -ābād kiyā.¹ lekin yih tamām qiṣṣa dūsri kitāb meṅ likhā jā-egā. khulāṣa yih, ki ḥakīm jī kā tamām ghar, éhoṭe, bare, -aṣgharī ke pān-oṅ dho dho kar piṅthe. sulṭāna begam ne lākh lākh ḥikmaten kīn, ki -aṣgharī kuch le, magar -is khudā kī bandī ne kuch na liyā. jab ḥusn-ārā kā biyāh hone lagā, to bare ḥakīm sāhib ne maulavī muḥammad fāzil kā dabā-o ḍāl kar -aṣgharī ko hazār

¹ 'It pleased God to restore (through Akbari's good offices) the home of Jamalara, which had been desolate for so many years': i. e. a reconciliation was effected between Jamalara and her husband.

rupiye ke jarā-ū karre diye, aur kahā, ‘suno, tum merī potī aur nawāsiyon ke barābar ho, main tum ko -ustānigari kī rū se nahīn detā, balki -apnā bacēa samajh kar detā hūn.’ -idhar maulavī ṣāhib ne samjhāyā, to -aṣgharī ne karre le liye.

CHAPTER XXIII.

bayān men ham dūsri bāt likhne lage; -idhar to -aṣgharī -apne maktab men maṣrūf thī, -udhar muḥammad kāmīl be-rozgārī se ghabrātā thā. -ek din -aṣgharī se kahne lagā, ki ‘-ab merā jī bahut ghabrātā hai, -agar tumhārī ṣalāḥ ho, to main taḥṣildār ṣāhib ke pās pahār par cālā jā-ūn, aur -un ke zarī-a se naukarī talāsh karūn.’

-aṣgharī ne thoṛī der ta-ammul kar ke kahā, ki ‘naukarī karnī to bahut zarūr hai, -is wāṣṭe ki tum dekhte ho, kaisī tangī se ghar men guzar hotī hai. -abbā jān -ab buḍḍhe hū-e, munāsib yih hai, ki wuh ghar men baiṭhen, aur tum kamā kar -un kī khidmat karo. -alāwa -is ke maḥmūda barī hotī jāti hai, main -is kī māngnī kī fikr men hūn; aur -irāda yih hai, ki bahut -ūncī jagah -is kā biyāḥ ho; aur main tadbīr kar rahī hūn, -in ṣhā’ llāh -isī baras -is kī bāt ṭhabrī jāti hai; lekin -is ke wāṣṭe barā sāmān dar kār hogā, aur -is waqt tak kisī qism kī ko-ī cīz maujūd nahīn. bhā-ī jān, -awwal to -alag hai, aur phir -aisī thoṛī naukarī men -un kī -apnī guzar nahīn ho saktī, dūsre ko kahān se de sakte hai? pas siwā-e -is ke ki tum naukarī karo, -aur ko-ī ṣurat nahīn; lekin pahār par jāne kī merī ṣalāḥ nahīn. -abbā to tumhare wāṣṭe koshish karenge, aur ghālib hai, ki jaldtar -acchī naukarī bhī mil jā-e; lekin kisī kā saharā pakar kar naukarī karnā kuch ṭhik bāt nahīn. balā se thoṛī ho, par -apne quwwat e bāzū se ho. go -abbā ko-ī ghair nahīn hai, rishṭe men bhī tum se -un kā hāth -ūncā hai, -un se,—lenā kyā?—balki māngnā bhī -aib nahīn, phir bhī khudā kisī kā -iḥsānmand na kare! sadā ko

-ānkh jhukāti hai.¹ -unhon ne mūñh par na rakhā, to kunbe men (-allāh rakhe!) sau -ādmī haiñ, mūñh dar mūñh na kahenge, to pīth piñhe zarūr kahenge, ki “dekho, susre ke sahāre se naukar hū-e.”

muḥammad kāmīl ne kahā, ‘phir kyā karūñ? lāhor cālā jā-ūñ?’

-aṣgharī ne kahā, ‘lāhor men kyā hai? ra-īs kī sarkār khud tabāh hai. -abbā jāñ ko bhī, nahīñ ma-lūm pahle kā lihāz māñ kar, wuh kis ṭarah pa-cās rupe detā hai. na-e -ādmī ki gunjāyish -us kī sarkār men kahāñ?’

muḥammad kāmīl ne kahā, ‘-aur bahut sarkāren haiñ.’

-aṣgharī ne kahā, ‘jab se -angrezī hū-ī, sab ra-īs -isī ṭarah tabāh haiñ. piñhlī nām namūd go sab nibāhte haiñ, -is se das pāñc ṣūraten -un ke yahāñ lagī liptī rahtī haiñ,² so bhī kyā khāk? barson tankhwāh nahīñ miltī.’

muḥammad kāmīl ne kahā, ‘phir kyā -ilāj?’

-aṣgharī ne kahā, ‘-angrezī naukarī talāsh karo.’

muḥammad kāmīl ne kahā, ‘-angrezī naukarī to be sa-ī sifārish ke nahīñ miltī; hazāron lākhon -ādmī mujhse bihtar bihtar māre phirte haiñ; ko-ī nahīñ pūchtā.’

-aṣgharī ne kahā, ‘hāñ, sac hai, lekin jab -ādmī kisī bāt

¹ Supply ‘-ihsānmandī’: ‘the consciousness of being under an obligation makes one cast down one’s eyes for ever.’

² ‘A few representatives (of the old days) still cling to them.’ ‘ṣūrat’ is occasionally used for ‘person’ like our word ‘face’ in the phrase ‘the old familiar faces’; as in the lines—

‘sab kahāñ! kuçh lāla -o gul men numāyāñ hoga-īñ;

khāk men kyā ṣūraten hongī, ki pinhāñ hoga-īñ!’

‘Not all—but a few have appeared in the tulip and the rose; (i.e. spring flowers generally)

In the dust what (beautiful) faces may there be, which have been hidden from the sight!’

The metre is -o-- | -o-- | -o-- | -o- | . The accent falls on the words ‘sab,’ ‘kuçh,’ and ‘kyā.’ ‘kyā’ means both ‘how many!’ and ‘how beautiful!’ ‘hongī’ is in the future to imply ‘if we had time to count them.’

kā -irāda kare, to khudā par tawakkul karke nā-umedī kā taṣawwur zīhn meṅ na -āne de. mānā, ki hazāron naukarī kī just jū meṅ lā ḥāṣil phirte haiṅ, lekin jo naukar haiṅ, wuh bhī tumbhīn -aise -ādmī haiṅ, aur sau bāt kī -ek bāt to yih hai, ki naukarī taqdīr se miltī hai. baṛe lā-iq dekhte rah jāte haiṅ, aur -agar khudā ko denā manzūr hotā hai, to—na wasila hai, na liyāqat—chappar phār kar detā hai; ghar se bulā kar naukar rakh lete haiṅ.¹

muḥammad kāmīl ne kahā, 'to gharaz yih hai, ghar baiṭhā rahūṅ?'

-aṣgharī ne kahā, 'yih hargiz merā maṭlab nahīn hai. jahān tak -apne se ho sake,² zarūr koshish karnī cāhiye.'

muḥammad kāmīl ne kahā, 'yihī to mushkil hai, ki kyā koshish karūṅ?'

-aṣgharī ne kahā, 'jo log naukarī peshā haiṅ, -un se mulāqāt paidā karo, -un se maḥabbat baṛhā-o; -un ke zarī-ā se tum ko naukarī kī khabar lagtī rahegi.³ aur -unhīn ke zarī-ā se tum kisī ḥākīm tak pahuné jā-oge.'

muḥammad kāmīl ne yihī kiyā, ki naukarī wālon se mulāqāt karnī shurū- kī, yahān tak ki sarrishṭadār, taḥṣildār, -aise logon meṅ bhī -āne jāne lagā. roz ke -āne jāne se sab ko ma-lūm hū-ā, ki -in ko bhī naukarī kī just jū hai; yahān tak ki banda -alī beg ne, jo kaḥarī meṅ -izhār nawīs the, muḥammad kāmīl se kahā, ki 'miyān, naukarī kī talāsh hai, to mere sāth kaḥarī cālā karo. cānde -ummedwārī karo, sarrishṭa ke kām se wāqifiyat paidā karo, ḥākīmon ko sūrat dikhā-o; -isī tarāh kabhī na kabhī dhab lag jā-egā.'

muḥammad kāmīl kaḥarī jāne lagā, aur banda -alī beg

¹ the subject of 'detā hai' is khudā, of 'rakh lete haiṅ,' log understood.

² '-apne se,' 'of oneself'; if she had said '-āp se' the meaning would be 'of your self,' but this would have been too pointed for good breeding.

³ i. q. 'you will be in the way of getting information.'

ke sāth kām kiyā kartā thā; yahān tak ki ḥākim se dastkhaṭt karā lātā.¹ ḥākim log -is ko jānne lage. -isī -aṣnā meṅ ḥoṭe ḥoṭe -uhdādāron kī do ḥār -iwaziyān bhī muḥammad kāmīl ko mil ga-īn; kisī -amla ko rukḥṣat kī zarūrat hū-ī, wuh -ādhi tihā-ī tanḥwāh par -iwazī -is ko de gayā.² yahān tak ki -ittifāq se -ek das rupe kā roznāmēanawīs tīn mahīne kī rukḥṣat par gayā thā; tīn mahīne ba-d -us ne -isti-fā bhej diyā, aur maulavī muḥammad kāmīl ṣāhib -us kī jagah mustaqīll ho ga-e.

kabhī kabhī -aṣgharī se naukarī kā tazkira -ātā, to muḥammad kāmīl ḥiqārat ke sāth kahā kartā thā, ki 'kyā wahiyāt naukarī hai! din bhar pasīnā, aur das rupe; na -ūpar se kuch paidā hai, na -āyanda ko taraqqī kī -ummed! main to -is ko ḥor dūngā.'

-aṣgharī hamesha -aise khayālāt par malāmat kartī, ki 'sakht darja kī nāshukrī tum karte ho; wuh dīn bhūl ga-e, ki -ummedwārī bhī naṣīb na thī, yā -ab bar sare kār ho, to qadr nahīn karte! ghar ke ghar meṅ das rupiya kyā kam hai? -apne bare bhā-ī ko dekho, ki ka-ī baras tak saudāgar ke yahān das rupe kī naukarī karte rahe. aur jab tum naukarī se -aise dil bardāshita ho, to tum se kām bhī kyā khāk hotā hogā? -ākhīr ko naukarī khud ḥūt jā-egī. aur -isī tarah thore se bahut bhī hotā hai; hamāre -abbā pahle -āṭh rupe mahīne ke naqṣnavīs the, -ab khudā ke faṣl se taḥṣildār haiṅ; aur khudā ne ḥāhā, to -aur bhī baḥenge. -ūpar kī -āmdanī par kabhī bhūl kar bhī nazar mat karnā. ḥarām ke māl meṅ hargiz barakat nahīn hotī. taqdīr se baḥ kar mil nahīn

¹ He submitted the orders of the day for the magistrate's signature before despatching them to their various destinations.

² 'when one or other official was obliged to go on leave, he left him as his substitute on one-half or one-third of his pay.' The term '-iwazī denā' means 'to provide a substitute,' '-iwazī dejānā' 'to take leave after having provided a substitute.'

saktā; phir -ādmī niyat ko ḍānwāṇḍol kyūn kare? -agar -isse ziyāda milnewālā hai, to khudā ḥalāl se bhī desaktā hai.'

gharaz -asgharī hamesha muḥammad kāmīl ko samjhātī rahtī thī; yahān tak ki jis ḥākim ke pās muḥammad kāmīl naukar thā, -uski badlī siyālkoṭ ko hū-ī. yih ḥākim muḥammad kāmīl par bahut mihrbānī kartā thā; din ko kaḥarī men yih ḥāl ma-lūm hū-ā, shām ko muḥammad kāmīl ghar men -āyā, to bahut -afsurda khāṭir thā. -asgharī ne pūchā, 'khairiyat hai? -āj kyūn -udās ho?'

muḥammad kāmīl ne kahā, 'kyā batā-ūn? jemīs ṣāḥib kī badlī siyālkoṭ ko ho ga-ī; wuhī to -apne -ek mihrbān e ḥāl the; -ab kaḥarī men rahne kā maza nahīn.'

-asgharī ne bahut der tak sukūt kiyā; phir kahā, ki 'be ṣhakk jemīs ṣāḥib kā badal jānā -afsos kī bāt hai; lekin na -is qadr ki jitnā tum ko hai. dūsrā jo -un kī jagah -āwegā, khudā -us ke dil men bhī raḥm ḍāl degā. -admī ko admī par bharosā nahīn rakhnā ḥāhiye.'

phir -asgharī ne pūchā 'jemīs ṣāḥib kab jā-enge?'

muḥammad kāmīl ne kahā, 'kal shām ko ḍāk men sawār ho jā-enge.'

-asgharī ne kahā, 'tum -un ke bangala par nahīn ga-e?'

muḥammad kāmīl ne kahā, '-ab kyā jānā?'

-asgharī ne kahā, 'wāh, yihī to milne kā waqt hai; kuch na hogā, to ko-ī ḥitthī parwāna tum ko de jā-enge.'

muḥammad kāmīl ne kahā, '-acḥā, ṣubḥ ko jā-ūngā.'

CHAPTER XXIV.

bahut sawere kaprā pahinā, muḥammad kāmīl jemīs ṣāḥib ke bangala par gayā. jemīs ṣāḥib ne kahā, 'muḥammad kāmīl, ham -ab siyālkoṭ jātā hai, aur ham tum se bahut rāzī

thā; -ab tum éāhe, to hamāre sāth **siyālkoṭ** éale; ham tum ko wahān naukarī degā. nahīn, -apne pāsse pandrah rupe degā.¹

muḥammad kāmīl ne soṭ kar kahā, ki 'is kā jawāb main ḥuṣūr ko phir ḥāzīr ho kar dūngā; -apnī wālidā se pūch lūn.'

gharaṣ muḥammad kāmīl ghar lauṭ kar -āyā, to **zīkr** kiyā, ki 'jemis **ṣāḥīb** mujh ko sāth liye jāte haiṅ.' **muḥammad kāmīl** kī mān ne to sunte hī **ghul** maṭāyā; -**aṣgharī** bhī san-nāṭe meṅ ho ga-ī. -**ākhir muḥammad kāmīl** ne pūchā, ki, 'ṣāḥīb, batā-o, ki main jā kar kyā jawāb dūn.'

muḥammad kāmīl kī mān bolī, ki 'jawāb kyā denā hai? -ab? kyā wuh tere liye baiṭhā rahegā, yā tere liye sipāhī bhej rahā hai?'

muḥammad kāmīl ne kahā, 'nahīn bī, main -usse wa-da kar -āyā hūn; -apne jī meṅ kahegā "hindustānī kaise **khud**-maṭlabī hote haiṅ! éalte waqt ham se jhūṭ bolā."'

muḥammad kāmīl kī mān ne kahā, '-acéḥā, jā kar kah -ā-o, ki "merā jānā, ṣāḥīb, nahīn ho saktā."'

muḥammad kāmīl ne -**aṣgharī** se pūchā, 'kyūn ṣāḥīb, tum-hārī kyā ṣalāḥ hai?'

-**aṣgharī** ne kahā, 'ṣalāḥ -aur hotī hai, aur dil kī **khwāhish** -aur hotī hai. dil kī **khwāhish** to yih thī, ki tum yahān raho; ghar kā -intizām ṣīrf tumhāre dam se hai; -**ākhir** ghar meṅ ko-ī mard bhī éāhiye. aur ṣalāḥ pūcho, to jānā munāsīb hai; jab -ek ḥākim **khud** be kahe tum ko sāth liye jātā hai, to zarūr -apnī jagah pahunṇe kar bahut sulūk karegā.'

muḥammad kāmīl ne kahā, 'pānṇé rupiya ke wāṣṭe kyā do tīn sau kos kā safar! merā to dil jāne ko nahīn éāhtā. wuh maṣal hai, *ghar kī -ādḥī na bāhar kī sārī.*'

-**aṣgharī** ne kahā, 'yon tum ko -**ikhṭiyār** hai; lekin -aisā mauqa - taqdīr se milā hai, phir hāth na -ā-egā. aur safar

¹ Mr. James speaks the ordinary Hindustani of Europeans.

kaun nahīn kartā? hamāre -abbā, tumhāre -abbā, dekho, -in logon ne -umreṅ safar meṅ ter kar dīn; aur bilfe-l pāñe sun liye ga-e; piñhe dekhoge, kitne pāñe haiṅ. aur -agar nahīn jāte, to phir das rupe se bedili mat zāhir karnā.'

muḥammad kāmīl ne kahā, 'to yahān kī naukārī ko -istī-fā de jā-ūn? aur farz kiyā, ki wahān kučh šurat na hū-ī, to -udhar se bhī gayā, aur -idhar se bhī gayā.'

-aṣgharī ne kahā, '-awwal to yih farz karnā, ki wahān kučh šurat na nikle, khilāf-aql hai. jemiś ṣāhib -itnā baṛā ḥākim, aur tum ko kām denā cāhe, aur šurat na nikle, merī samajh meṅ to nahīn -ātā. aur phir -istī-fā kyūn do? mahīne do mahīne kī rukḥṣat lo.'

muḥammad kāmīl ne kahā, 'hān, rukḥṣat manzūr hū-ī paṛī hai.'

-aṣgharī ne kahā, 'manzūr hone ko kyā hū-ā? -usī jemiś ṣāhib se kaho, wuh cḥiṭṭī likh degā.'

gharaz -aṣgharī ne zabardastī jot kar muḥammad kāmīl ko jāne par rāzī kiyā. -apne pās se pačās rupīya naqd diyā, aur cḥa jore na-e kapre banwā diye. diyānat ke beṭe rafīq ko sāth kar diyā. maulavī muḥammad kāmīl siyālkoṭ tashrif lega-e.

-udhar -aṣgharī ne maulavī muḥammad fāzil ṣāhib ko yih tamām ḥāl khaṭṭ meṅ likhā, aur yih bhī likh diyā, ki 'jemiś ṣāhib siyālkoṭ ko jāte hū-e zarūr lāhor ho kar jā-enge; -agar -aisā ho sake, ki -āp wahān -un se mulāqāt kar ke -in kī sifāriśh kučh ra-īs se karā den, to bahut mufid hogā.'

maulavī ṣāhib ne jemiś ṣāhib kī just jū kī; aur ra-īs ke kučh dehāt zila- siyālkoṭ meṅ bhī the, maulavī ṣāhib ne ra-īs kī taraf se ṣāhib kī da-wat kī, aur ra-īs ke bāgh meṅ ṭhahrāyā.¹

¹ i. q. 'put him up for a night in the ra-īs's bāgh.' There is no English word which exactly corresponds to 'bāgh.' The nearest general term is 'orchard,' but that does not connote the *purpose* of a 'bāgh,' which is to afford shade and rest to travellers. The ra-īs's 'āgh was no doubt planted at

khāne ke ba-d s̄ahib aur ra-īs donon baiṭhe hū-e bāṭen kar rahe the, ki maulavī s̄ahib ne jemis s̄ahib se kahā, 'dihlī kī ri-āyā ko -āp kī mufāraqat kā bahut qalaq hai; -agarēī -āp s̄irf do baras dihlī men ḥākim rahe, lekin -āp ke -inṣāf, -āp kī shurfā parwarī se wahān ke log bahut khush the. -ek banda zāda' bhī -āp kī khidmat men ḥāzīr thā; -us ke likhne se sab ḥāl ma-lūm hotā rahtā thā.'

s̄ahib ne pūchhā, 'kyā ko-ī -āp kā laṛkā bhī merī kaḥarī men thā?'

maulavī s̄ahib ne kahā, 'muḥammad kāmīl.'

s̄ahib ne kahā, 'wuh to hamāre sāth -ātā hai; wuh -āp kā beṭā hai?'

maulavī s̄ahib ne kahā, '-āp kā ghulām hai.' ra-īs ne -is taqrīb men s̄ahib se kahā, ki 'maulavī s̄ahib hamārī riyāsat ke qadīmu l khidmat hai, aur ham ko har ṭarah se -in kī pardākht mar-kūz e khāṭir rahtī hai; lekin -āp to jānte hai, -ab gunjāyish nahīn. pas -agar -āp -in ke beṭe kī parwarish farmā-enge, to ham -āp ke mammūn hoṅge.'

jemis s̄ahib pable se muḥammad kāmīl ke ḥāl par multafit thā; -aise waqt munāsib par taqrīb hoga-ī, ki jemis s̄ahib ko bahut khayāl ho gayā. -awwal to jawān -umr; dūsre s̄harīf; tīsre ra-īs kā sifārishī; ḥāthe, khud s̄ahib kā rafīq; pāncwēn, lā-iq; -itne ḥuqūq muḥammad kāmīl ko ḥāsil ho ga-e. s̄ahib ne pahle din kaḥarī karte hī muḥammad kāmīl ko paḥās rupekā nā-ib sarrishtadār kiyā, aur maulavī muḥammad fāzīl s̄ahib ko khaṭṭ likhā, ki 'bilfe-l ham ne -āp ke beṭe ko paḥās kī naukarī dī hai, aur ham jald -is kī ta-raqqī karenge; -āp ra-īs kī khidmat men -ittilā- kar dijiye.'

a halting-place on the main road, and contained a kind of summer-house or pavilion for the convenience of the ra-īs and his friends when travelling.

¹ i. q. 'one of my sons.'

maulavī śāhib ne baṭar z e munāsib śāhib kā śhukriya -adā kiyā. aur wuh muḥammad kāmīl jo kabhī -ummedwārī kā muḥtāj thā, aur ḥoṭe ḥoṭe ṭ-uhdadārōṅ kī ṭ-iwāziyān kartā thā, aur sirf das rupe kā roznāmēa navīs thā, aur pandrah ke wa-da par, -aṣgharī ke jotne se, jemīs śāhib ke sāth siyālkoṭ -āyā thā,— ab -ek dam se paḥās kā ṭ-uhdadār ho gayā. muḥammad kāmīl kī māṅ -agarī -āte waqt nākhush hū-īn thīn, paḥās kā nām sun kar -un kī bācheṅ bhī khil ga-īn. -ab to ghar meṅ ḥaugunī barakat ho ga-ī. -aṣgharī kā -intizām, aur bis kī jagah -ab sāth rupe mahīnā ghar meṅ -āne lagā,— kyā pūchnā hai ?

muḥammad kāmīl -ākhir -ek hī baras meṅ sarrishtadār ho gayā. lekin sarrishtadār honetak saṅbhalā hū-ā thā; kharc bhī barābar -ātā thā; khaṭṭ bhī mutawātir ḥale-āte the; lekin -ākhir jawān -ādmī thā; khud mukhtār ho kar rahā; ṣuḥbat burī mil ga-ī, bahak ḥalā. khaṭṭōṅ meṅ kamī shurū- hū-ī. -aṣgharī to baṭī dāniśmand thī; samajh ga-ī ki dāl meṅ kalā hai. bahut din tak -aṣgharī fikr meṅ rahī, ki -ab kyā tadbīr karūn. -ākhir ko, siwā-e -is ke kuch samajh meṅ na -āyā, ki khud jānā ḥāhiye.

CHAPTER XXV.

harḥand -aṣgharī ne siyālkoṭ jāne kā ṭ-azme muṣammam kar liyā thā, lekin tamāshā khānam ko ṣalāḥ ke wāṣṭe bulā bhejā, aur sab ḥāl -usse kahā. tamāshā khānam ne kahā, 'bū-ā, ko-ī diwānī hū-ī hai ?'¹ shahr ḥoṭ kar -ab kahān siyālkoṭ jāti phiregi ?'

¹ 'has some one gone mad ?' Of course she means 'have you gone mad ?'

-aṣgharī ne kahā, 'mujh ko shahr se kyā maḥlab? mainṁ to jis ke sāth wābasta hūṁ, wahīṁ shahr hai.'¹

tamāshā khānam ne kahā, '-ai hai! kuṁbewāle kyā kahenge? hamāre kuṁbe meṁ se -āj tak ko-ī bāhar nahīṁ gayā.'

-aṣgharī ne kahā, '-is meṁ -aib kī kyā bāt hai? -ākhir yihī kahenge ki "miyān ke pās ēalī ga-ī, to burā kyā kiyā?" aur kuṁbe kī rasm ko jo pūcho, to picḥle dīnon na ḍāk thī, na rel, na raste -ābād the; -auratonṁ kā safar karnā bahut mushkil thā; -is sabab se log nahīṁ jāte the. -ab kyā mushkil hai? -agar -āj ḍāk meṁ baiṭhūṁ, aur khudā -aṣl khair rakhe, to parson siyālkoṭ ḍākhil; goyā mīraṭh ga-ī.'

tamāshā khānam ne kahā, 'kyā ṭalbī kā khatt -āyā hai?'

-aṣgharī ne kahā, 'khatt to nahīṁ -āyā.'

tamāshā khānam bolī, 'bin bulā-e jānā to munāsib nahīṁ.'

-aṣgharī ne kahā, 'tum munāsib nāmūnāsib dekhtī ho, aur mainṁ kahtī hūṁ, ki -agar mainṁ na jā-ūngī, to -umr bhar ko ghar ghārat ho jā-egā.'

tamāshā khānam bolī, '-ai -āpā, -aisī tum kyūṁ girī paṭī ho? tum ko -un kī kyā parwā hai? khudā tumhāre maktab ko salāmat rakhe, tum ḍas ko roṭī khilāyā karo.'

-aṣgharī ne kahā, 'wāh, -āp kī bhī kyā samajh hai? yih maktab to mainṁ ne -apnā jī bahalne ke wāṣṭe biṭhā liyā hai; kuḥ mujh ko -is se kamā-ī karnī manzūr nahīṁ. khudā jāne, tum ko yaqīn -āwe yā na -āwe, -āj tak mainṁ ne maktab kī raqam se -ek paisā -apne -ūpar kharc nahīṁ kiyā; šīrf paḍās rupiye naqd aur bīs kapre ke wāṣṭe tumhāre bhā-ī jān ko, siyālkoṭ jāte hū-e, zarūr diye the, so bhī qarḷ ḍākhil.³ aur būqī kauṛī kauṛī kā ḥisāb likhā hū-ā maujūd hai. dekh lo, -auratonṁ kī

¹ 'wahīn' is equivalent to 'usī ke hān,' i. e. 'in his direction.' 'My city is where he is, to whom I am bound by the tie of marriage.'

² i. q. 'Why do you abase yourself like this?'

³ i. q. 'shown as a loan in the account.'

kamā-ī bhī ko-ī kamā-ī hai? -agar -auraton kī kamā-ī se ghar basā karen, to mard kyūn hon? merā -apnā ghar banārahe, to main -aisī-aisī das maktabon ke -ujarne kī bhī parwā nahīn kartī.

tamāshā khānam ne kahā, '-aisī bhārī barsāt men kahān jā-ogī? jā-rā -āne do, -us waqt khule mausam men dekh lenā.'

-aṣgharī ne kahā, '-ai hai, der karnā to ghazab hai. -ab jo kām samjhāne se niklegā, phir baṛe jhagron se bhī ṭai nahīn hogā.'

tamāshā khānam ne kahā, '-ai hai, -āpā, ghar cōrte hū-e tumbhārā jī nahīn kuṛhtā?'

-aṣgharī ne kahā, 'kyūn nahīn kuṛhtā? kyā main -ādmī nahīn hūn? lekin yih thoṛī der kā kuṛhnā bihtar, yā -umr bhar kā jalāpā?'

tamāshā khānam ne kahā, 'tum ne -apnī sās se bhī -ijā-zat lī?'

-aṣgharī ne kahā, 'bhalā, wuh -ijāzat dengī? lekin hamārī sās beṛārī sīdhī -ādmī hai, main samjhā dūngī, to yaqīn hai, na roken.'

gharaz yih, ki -aṣgharī ne -apnā -irāda aur -us ke wu-jūhāt -apnī sās se -ek din bayān kiye. bāt ma-qūl thī; -us men kaun guft gū kar saktā thā? -aṣgharī kā jānā ṭhahar gayā. -ek roz jā kar, -aṣgharī sab kacā hāl -apnī mān se bhī kah-ā-ī, aur rūkṣat ho-ā-ī. maktab ke wāṣṭe larṛkiyon ko samjhā diyā, ki maḥmūda tum sab ke parḥāne ko bahut hai; main ṣīrf do mahīne ke wāṣṭe jāti hūn; sab larṛkiyān ba dastūr -āyā karen.

rūkṣat hone kī taqrib se -apnī -āpā ke pās ga-ī. muḥammad -āqil ne pūchā, 'kyūn bhā-ī, tamīzdār bahū, tum jāti ho, maktab ko kyā karālen?'

-aṣgharī ne kahā, 'maktab aur ghar sab -āp ke ḥawāle kiye jāti hūn.'

muḥammad-āqil ne kahā, 'wuh kyā khūb! na mujh ko ghar se ta-alluq, na maktab se wāṣṭa; main kyā kar saktā hūn?'

-aṣgharī ne kahā, 'ta-alluq rakhnā aur na rakhnā sab -āp ke -ikhṭiyār men hai.'

muḥammad-āqil ne kahā, 'tamīzdār bahū, yih bāt tumhāre mūḥ se zebā nahīn; bhalā merā kyā -ikhṭiyār hai? ghar tumhārī -āpā ne ḥuṣwāyā; rahā maktab, so larḳiyon kā hai; larḳon kā maktab hotā, to main khushī se sab ko parhā diyā kartā.'

-aṣgharī ne kahā, '-ab -āpā aur -āp donon ghar men ḥal kar rahiye. -ammān jān -akeli hai.'

muḥammad-āqil ne kahā, '-apnī bahin ko samjhā-o.'

-aṣgharī ne kahā, 'samjhāne kī kyā zarūrat hai? -āpā to khud jāntī, aur samajhtī hai; yahān -akele -āp ko taklīf hotī hai; na bacōn kā ko-ī saṅbhālne wālā hai, na ghar kā ko-ī dekhne wālā. dukh sukh -ādmī ke sāth hai.¹ be zarūrat judā rahnā munāsib nahīn; aur picḥlī bāten ga-ī guzrī hū-ī; -āpas kī nā-ittifāqī kyā? aur baham kī ranjish kaisī?'

-akbarī judā ghar karne kā maza khūb ḥakh ḥukī thī, aur bahāna ḍhūḍhtī thī, ki phir sāth rahne ko ko-ī kahe. fauran rāzī ho ga-ī; aur -aṣgharī donon ko -apne sāth liwā lā-ī. muḥammad kāmīl kī mān ko -aṣgharī ke jāne kā sakht qalaq thā; -ab -un kī bhī tasallī ho ga-ī, ki 'khair -ek bahū ga-ī. to dūsri maujūd hai.' maḥmūda ko -albatta barī fikr thī, ki 'dekhiye, kyā ho?' lekin -aṣgharī ne -udhar to maḥmūda kī tasallī kī, aur samjhā diyā, ki -ab wuh bāten² nahīn hai; -idhar -apnī -āpā ko samjhā diyā, ki 'maḥmūda -ab barī ho

¹ 'Sorrow and joy are man's comrades.' There is a double meaning in this proverb, (1) that sorrow and joy are inevitable, (2) that they depend to a great extent on a person's own will.

² 'wuh' refers to past time, 'bāt' here means subject (of complaint or animadversion), as in the sentence at page 77, 'jin bāton kī shikāyat rahā kartī thī, . . . wuh bāten mere sāth nahīn hai.' The meaning is that Akbarī is no longer what she used to be.

ga-i hai, ko-i sakht bāt -is ko na kahiyegā.' maktab ke wāṣṭe muḥammad-āqil se -itnā kah diyā, ki 'parhānā likhānā wa-ghairā sab maḥmūda kar liyā karengī, -āp ṣīrf balā-i -intizām kī khabar le liyā kijiye; aur maktab kī raqam kā ḥisāb kitāb maḥmūda ko likhā diyā kijiye.'

-algharaz -aṣgharī rukṣat hū-īn; ḍāk par sawār ho sīdhī siyālkot pahunēin. yahān muḥammad kāmīl daf-atan -aṣgharī ke pahunēne se sakht muta-ajjib hū-ā, aur pūchā, ki 'khairiyat hai? kahīn -ammān se to nahīn laṛ-ā-īn?'

-aṣgharī ne kahā, 'tauba karo! kyā -ammān jān mere barābar kī hai, ki main -un se laṛne jā-ūngī? -is cār baras mein kabhī tum ne mujh ko -un se yā kisī se laṛte dekhā?'

yahān muḥammad kāmīl ne khūb hāth pānw nikāle the; aur burī ṣuḥbat mein muḥtālā thā. khushāmādī log jam- the, aur wuh -us ko -ullū banā-e hū-e the. bāzār e rishwat garm thā; nāc rang tak bhī -iḥtirāz bāqī na rahā thā. -amīrī ṭhāṭh the; tankhwāh se cār cānd kā ma-mūlī kharē. -agar yihī ḥāl cānde -aur rahtā, zarūr jemīs ṣāhib ko badgumānī paidā hotī, aur -ākhīr ko naukarī jāti rahtī. -acēhe waqt -aṣgharī jā pahunēi. fauran -us ne har ṭaraf se rakhnabandiyān kīn, aur samjhāyā ki 'tum ko khudā ne sau kā naukar kar diyā, -us kā yihī shukariya hai, ki tum ko -us par qanā-at nahīn?'

muḥammad kāmīl ne kahā, ki 'jo khushī se de, -us mein kyā qabāḥat hai?'

-aṣgharī ne kahā, 'subhāna llāh! rupiya bhī -aisī cīz hai, ki ko-i -us ko be wājḥ khushī se detā hai? -in dinon log rupe ke -is qadr ḥājatmand hai, ki -izzat tak kī parwā nahīn karte, magar rupiya nahīn cōṛte. -ādmī -apne-ūpar qiyās kare, ki ham kisī ko kyā diyā karte hai; -ek zakāt kī bhī kūch -aṣṭ hai; saikre piḥe, baras mein din, cālīs wān ḥiṣṣa, ḍhā-i rupiya, wuhī dete hū-e jān nikaltī hai!¹ logon ke pās -aisā kahān kā

¹ i. q. 'A man may judge of this matter by considering how much he himself

khizāna -e qārūn bharā paṛā hai, ki wuh tum ko be maṭlab de jāte haiṅ? jab dekhte haiṅ, ki kām bigarṭā hai, na denge, to muqaddama kharāb hogā—-ājiz -ā kar, qarḷ wām le kar, ghar wāliyon ke zewar beḷ kar, rishwat dete haiṅ.’

muḥammad kāmīl ne kahā, ‘main khud nahīn letā, phir -is meṅ kyā ḍar hai?’

-aṣgharī bolī, ‘-awwal to rishwat chip nahīn saktī; -alāwa -is ke, farḷ kiyā, ki -ādmī par zāhir na hū-ī, khudā jo pardon meṅ dekhtā hai, wuh to jāntā thā. bandon kā gunāh jam- karnā aur -āqibat kī jawābdihī sameṭnā baṛī bebākī kī bāt hai.’¹

gharaḷ pas o pesh samjhā kar, -aṣgharī ne muḥammad kāmīl se tauba karā-ī. ‘cānd roz rah kar -aṣgharī ne pūchā, ‘yih cār -ādmī jin ko bāhar khānā jātā hai, kaun log haiṅ?’

muḥammad kāmīl ne kahā, ‘naukarī ke -ummedwār haiṅ; beḷāre gharību l waṭan haiṅ; main ne kahā, “-acchā, jab tak tumbārī naukarī lage, tab tak mere pās raho.”’

-aṣgharī ne pūchā ‘phir -ab tak -in ko naukarī nahīn milī.’

muḥammad kāmīl ne kahā, ‘naukarī to miltī hai, lekin -in kī ḥaiṣiyat se kam hai.’

-aṣgharī ne kahā, ‘jab -in kī ḥālat yahān tak pahunḷī hai, ki dūse ke sar par paṛe hū-e roṭiyān khāte haiṅ, to ḥaiṣiyat se kyā baḥṣ bāqī rahī? thoṛī bahut, jo mile, kar len.’

mūḥammad kāmīl ne kahā, ‘khudā jāne tum kyā kahtī ho! -izzat se ghaṭ kar kyūnkar kar len?’²

-aṣgharī ne kahā, ‘kam darje kī naukarī meṅ to be-izzatī hotī hai, aur dūse ke sar ḍha-ī dene meṅ be-izzatī nahīn! jab

gives away. It is only religious almsgiving which is still observed to some extent. Out of every hundred—once a year—the fortieth part—two and a half rupees—giving *that* takes the breath away.’ ‘zakāt’ is *obligatory* upon a true believer. Voluntary alms are called ‘sadaqāt.’

¹ All the words, from ‘gunāh’ to ‘sameṭnā’ inclusive, form the subject of the sentence, qualified by ‘bandon kā.’

² ‘how can they do anything beneath their dignity?’

-in logon men -itnī ghairat nahīn, to -aur -ādaten bhī -un men zarūr buri hongī; -in kā sāth -acēhā nahīn. zarūr tumhāre nām se kuch yih -lete bhī honge. -in se kaho, ki yā naukarī karen, yā rukhṣat hon.'

muḥammad kāmīl ne kahā, 'merī murawwat to muqtaẓī nahīn hotī, ki main jawāb dūn.'

-aṣgharī ne kahā, 'jab -in men murawwat nahīn, to tum ko murawwat kā lihāz kyā zarūr hai? -agar ham se baḳe, to kunbe men bahut se gharīb hai; -un kā ḥaqq muqaddam hai; ghairon ko, aur ghairon men se, -aision ko dene se kyā fā-ida? aur yih zarūr nahīn, ki tum sakhtī se jawāb do, kisī ṭaur par -un ko samjhā do.'

khulāṣa yih, ki yihī log muḥammad kāmīl ke shaitān the. -aṣgharī ne hikmat e-amalī se -in ko nikalwā diyā. naukaron men jo jo badwaẓ- the, ḥānt ḥānt kar nikāle ga-e. aur ḍerh baras -aṣgharī ne rah kar -andar bāhar sab -intizām durust kar diyā. -ab miyān muslim kī shādī honewālī thī. -aṣgharī kī ṭalab men khattī gayā, aur tamāshā khānam ne bahut -iṣrār ke sāth likhā. -az bas ki bahut dīn ho ḳuke the, -aṣgharī ne dihlī -āne kā -irāda kiyā. lekin -apne dil men soḳī, ki muḥammad kāmīl ko -akelā ḳhoṛ jānā maṣlahat nahīn. muḥammad kāmīl se kahā, ki 'musāfarat men tanhā rahnā munāsib nahīn; ko-ī -apnā rishtadār sāth rahnā zarūr hai. so mere nazdīk tum -apne khālazād bhā-ī, muḥammad ṣāliḥ ko, bulā lo; wuh yahān tumhāre pās kaḳhrī kā kām bhī sīkhegā; aur parhegā bhī; aur ghāyad kahīn -us kī naukarī bhī lag jā-e.'

-amīr begam ko khattī gayā, aur -aṣgharī ke rahte muḥammad ṣāliḥ pahunḳ gayā. yih larḳā nihāyat darje ko nek bakht thā, aur muḥammad kāmīl se ṣīrf do baras ḳhoṭā thā. -ab -aṣgharī ko -iṭmīnān hū-ā, to siyālkoṭ se rukhṣat ho lāhor pahunḳī. yahān maulavī muḥammad fāzil ṣāhib ke pās -ek hafta muqīm rahī. maulavī muḥammad fāzil kī -umr sāth

ra-īs dil kā barā sakhī thā; bīs rupīya tā ḥayāt maulavī sāhib kī pēnshan kar dī; aur maulavī sāhib kī jagah muḥam-mad -āqil ko pūrī tankhwāh par rakh liyā.

CHAPTER XXVI.

-aṣgharī dihlī meṅ -ā-ī, to -us ne maḥmūda kī fikr kī. ḥusn-ārā jhajhar se -apne ghar -ā-ī hū-ī thī, aur -unhīṅ dinon jamāl-ārā bhī susrāl se ḥoti bahin se milne -ā-ī thī. ḥakīm jī kā to tamām ghar -aṣgharī kā murīd thā. donon bahineṅ -aṣgharī ke -āne kī khabar sunkar dauṛī -ā-īṅ; har tarah kī bāteṅ hotī rahīṅ; jamāl-ārā ne kahā, ‘-ustānī jī, kaisā jī tum meṅ parā thā, kī bayān nahīṅ ho saktā?’¹ bhalā, ḥusn-ārā to tumbhārī shāgirdon haiṅ; lekin main shāgirdon se bhī ziyāda hūṅ. merā -ujrā hū-ā ghar tumbhīṅ ne baswāyā.

-aṣgharī ne kahā, ‘main kis lā-iq hūṅ?’

jamāl-ārā ne kahā, ‘wāh, -ustānī jī, main to jīte jī tumbhārī sulūk nahīṅ bhūlūṅgī; aur kyā karūṅ? tum ham logon kī khidmat kisī tarah qabūl nahīṅ kartīṅ, nahīṅ to, -apnī khāl kī jūtiyāṅ tum ko banwā detī, tab bhī shāyad tumbhārā ḥaqq -adā na hotā.’

-aṣgharī ne kahā, ‘-awwal to kuch khidmat mujh se na ban parī, aur ba-iqtizā-e-sardārī ko-ī kām -āp ko pasand hū-ā, to begam sāhib, -ap ko khudā ne sab qābil banāyā hai, ham gharibon kā khush kar denā kaun barī bāt hai?’

ḥusn-ārā bolī, ‘-ai hai, -ustānī jī, tum -apne mujh se kaisī bāt kahtī ho?’

-aṣgharī ne kahā, ‘suno, bū-ā ḥusn-ārā, -ustānīgarī aur shāgirdī to -ab baqī nahīṅ; wuh maktab tak thī; -ab, -allāh

¹ i. q. ‘I can't tell you how my heart was set upon (meeting) you.’

rakhe, tum biyāhī ga-īn. -udhar tum potṛoṅ kī -amīr, aur -amīroṅ kī sartāj; -idhar yih sardār aur sardāroṅ kī beṭī bahū. -ab -is shahr meṅ tum se baṛh kar to dūsrā -amīr nahīn; tum tak pahūṅc kar jo -ādmī maḥrūm rahe, to -us kī qismat kā quṣūr hai.'

ḥusn-ārā ne kahā, '-acōhī -ustānī jī, kyā bāt hai?'

-aṣgharī ne kahā, 'bū-ā, baṛā muṣkil kām hai; tum wa-da karo, ki mujh ko nā-ummed na karogī, to main kahūn.'

ḥusn-ārā aur jamāl-ārā ne jānā, 'kisī kī naukarī cākarī ke wāṣṭe kahengī'; donon ne kahā, '-ustānī jī, khudā kī qasam, tumhāre wāṣṭe ham dil o jān se ḥāzīr haiṅ, lo, ham ko to baṛī tamannā hai, ki tum ham se kuḥ farmāyish karo.'

-aṣgharī ne kahā, 'wuh kām mere nazdik to baṛā hai, lekin -agar -āp donoṅ ṣāhib dil se -āmāda hoṅ, to kuḥ baṛā nahīn.'

donoṅ bahinoṅ ne kahā, '-ustānī jī, khudā jāntā hai, hamāre karne kā kām ho, to ham ko hargiz daregh nahīn.'

jab khūb pakkā wa-da karā liyā, to -aṣgharī ne kahā, 'merī yih -ārzū hai, ki maḥmūda ko -apnī farzandī meṅ qabūl karo.'

yih sun kar donoṅ bahinoṅ ne sukūt kiyā. phir -idhar -udhar kī bāteṅ hone lagīn; jab donoṅ -uṭhne ko ho ga-īn, to -aṣgharī ne -ek hāth se ḥusn-ārā kā dopaṭṭa pakṛā, aur dūsre hāth se jamāl-ārā kā, aur kahā, ki 'main -apnā ḥaqq -ab laṛjhagar kar lūngī, aur jab tak merā sawāl pūrā na hogā, khudā kī qasam, jāne na dūngī.'

ḥusn-ārā ne kahā, 'ustānī jī, bhalā, -is meṅ hamārā kyā -ikhtiyār hai? -abhī to -arjumand laṛkā hai; dūsre, -aisī bātoṅ meṅ māṅ bāp ke hote, bahinoṅ ko kyā dakhī?'

-aṣgharī ne kahā, 'baṛī aur biyāhī hū-ī bahineṅ bhī māṅ ke barābar hotī haiṅ. aur rishte nāte be sab kī ṣalāḥ ke nahīn hote. -aisā mumkin nahīn hai, ki tum se mashwara na ho.'

ḥusn-ārā ne kahā, ‘-abhī hamāre yahān to kuch zikr mazkūr kahīn kā nahīn hai.’

-aṣgharī ne kahā, ‘tum ko ma-lūm na hogā, -ulwī **khān** ke yahān ruq-a gayā thā; wāpas -āyā.’

jamāl-ārā ne kahā, ‘-ustānī jī, tum ne sunā hai, to gayā hogā; magar ham se -is mu-āmala meṅ kuch bāt nahīn hū-ī. -ulwī **khān** meṅ kyā burā-ī thī? **khudā** jāne ruq-a phirwā kyūn liyā.’ -isī taraḥ bāt meṅ bāt -aur hone lagī. -aṣgharī ne kahā, ‘ṣāḥibo, merā maḥlab rahā jātā hai. “hān” “nā” kā jawāb mujh ko dījiye.’

jamāl-ārā ne kahā, ‘-ustānī jī, bhalā, ham kyūnkar hāmī bhar sakte haiṅ?’

-aṣgharī ne kahā, ‘daulat, sīrat, ṣūrat, tīn cīzeṅ hotī haiṅ. daulat to ham gharībōṅ ke pās. nām ko nahīn rahī. sīrat, so bū-ā ḥusn-ārā tum maḥmūda se ba khūbī wāqif ho; do baras tumhārā -us kā sāth rahā; tum sac kahnā—sharm, lihāz, qā-ida, nekbakhtī, har kām kā salīqa, aur har taraḥ kā hunar, likhnā parhnā, sinā, pironā, pakānā, yih sab bāteṅ maḥmūda meṅ haiṅ yā nahīn? kuch -is par mauqūf nahīn hai, ki maḥmūda merī nanad yā merī shāgird hai; nahīn, wuh laḳī kuch **khudā** ne ba hama ṣifat mauṣūf paidā kī hai; kyūn? bū-ā ḥusn-ārā, maiṅ jhūṭh kahtī hūṅ, to tum bolo.’

ḥusn-ārā ne kahā, ‘-ustānī jī, bhalā, cānd par ko-ī khāk ḍāl saktā hai? maḥmūda begam, mā shā’llāh! bare gharōṅ meṅ -apnā ṣānī nahīn rakhtī. bhalā, ko-ī maḥmūda begam kā pāsang to hole!’

-aṣgharī ne kahā, ‘aur ṣūrat, so nāk, kān, ānk, jaise -ādmī meṅ hote haiṅ, maḥmūda meṅ bhī haiṅ; wuh bhī -ādmī kā baḳā hai, jawān hū-e par kuch -isse ziyāda ṣūrat nikal -ā-egī.’

jamāl-ārā bolī, ‘-ai -ustānī jī, maḥmūda begam ko -ādmī kā baḳā kahtī ho! **khudā** kī qasam, hūr kā baḳā hai. bare

gharon men—-ūñēī dukān, phikā pakwān—ham ne to ko-ī sūrat dār na dekhā. ham donon bahinen maujūd haiñ. **khudā** ki qasam, ba-z launḍiyān ham se -acēhī haiñ; aur mahmūda to éande -āftāb aur éande māhtāb, -is sūrat ke -admī kahān nazar -āte haiñ?’

-**aṣgharī** ne kahā, ‘phir bū-ā, siwā-e gharībī ke -aur ham men kyā burā-ī hai? -agarēī ‘éhotā muḥ, baṛī bāt,’ hai, lekin -**alī naqī khān** marhūm ko do éār pushten nahīñ guzrīñ, -**ākhir** ham bhī -unhīñ ke nām lewā haiñ.’

donon bahinon ne kahā, ‘-ustānī jī, tum hamārī sartāj ho, aur ham aur tum kyā do do haiñ? -ek zāt, -ek khūn.’

-**aṣgharī** ne kahā, ‘phir kyā ta-ammul hai? merī darkhwāst ko qabūl farmā-īye.’

ḥusn-ārā ne kahā, ‘-acēhā -ustānī jī, -āj ham -is bāt kā mazkūr -ammān se karenge.’

-**aṣgharī** ne kahā, ‘mazkūr nahīñ, mazkūr to main bhī kar saktī hūñ; balkī dil se -is men madad karo; aur -ab yih bāt chíṛī hai, to -aisā ho, ki pūrī ho jā-e.’

donon bahinon ne wa-da kiyā, ki ‘-ustānī jī, jaisā -āp kā -irāda hai, -in shā’ līlāh, waisā hī hogā.’

gharaz ki -us waqt donon bahinen rukṣat ho ga-īñ. -agle din -**aṣgharī khud sultāna** begam se milne ko ga-ī. do sau rupe kā bahut -umda shālī rūmāl, jo siyālkoṭ se lā-ī thī, **sultāna** begam ko nazr diyā. **sultāna** begam ne kahā, ‘-ustānī jī tum ham ko bahut sharmānda kartī ho; ham ko tumhārī khidmat karnī éāhiye, na ki -ulṭā tum se len.’

-**aṣgharī** ne kahā, ‘yih rūmāl main ne ṣīrf -āp ke wāṣṭe farmāyish kar ke banwāyā, aur -is ko -āp qabūl farmā-īye. derh baras se -isī -ummed men merī gaṭhrī men bandhā thā, ki dihlī éal kar main khud pesh karūngī.’

sultāna begam ne kahā, ‘main -is ko ba ṭaur tabarruk ke liye letī hūñ; lekin mujh ko, **khudā** ki qasam, sharm -ātī hai;

kabhī -āp ne bhī to kuch farmāyish kī hotī, ki merā jī khush hotā.’¹

-itnā sahārā pā kar, -aṣgharī dast basta kharī ho ga-i, aur -apnā maṭlab bayān kiyā.

sultāna begam ne kahā, ‘-ac̄chā -ustānī jī, -āp baiṭhiye to sabī.’

-aṣgharī ne kahā, ‘-ab main -apnī murād le kar baiṭhūngī.’

sultāna begam ne hāth pakar kar biṭhā liyā, aur kahā, ki ‘beṭā beṭiyon ke kām mushkil kām haiṅ. kumbār ke yahān se damrī kā piyāla lete haiṅ, to ṭhok bajā lete haiṅ; aur yih to -umr bhar kī kamā-iyon ke be-ohār haiṅ; soē samajh kar, ṣalāh mashwara ho kar, karnā cāhiye. -āp ne zikr kiyā; -ab main -in ke bāp se, aur -apnī barī bahin se, aur kunbe ke -aur do cār -ādmiyon se ṣalāh karūṅ. phir jaisā hogā, dekhā jā-egā; aur -abhī to -arjumand laṭkā hai, -us ke biyāh kī kyā jaldī hai?’

-aṣgharī ne kahā, ‘haṣsalāse baṭh kar main ne sawāl kiyā hai, jis ṭarah miṣr meṅ ko-i burhiyā -aurat, sūt kī -antī le kar, ḥazrat yūsuf kī kharīdār banīthī; -isī ṭarah mere pās, gharībī aur -ājizī ke siwā, kuch dene lene ko nahīṅ hai; -ab sirf -āp kī mihrbānī dar kār hai.’

harcand sultāna begam ne zabān se kuch na kahā, lekin -andāz se ma-lūm hū-ā, ki bāt nāgawār nahīṅ hū-i. cālte hū-e -aṣgharī jamāl-ārā aur ḥusn-ārā se kahtī ga-i, ki ‘-ab -is kā nibāh -āp logon ke -ikhtiyār meṅ hai.’

CHAPTER XXVII.

-aṣgharī ke jāne ke ba-d donoṅ bahinon ne maḥmūda kī hadd se ziyāda ta-rīf kī. sultāna to nīm rāzī ho ga-i, lekin

¹ ‘I only wish that you had ever asked me for anything so that my soul should be glad’: i. e. in meeting the request.

shāh zamānī begam kī bhī -ek beṭī thī, dildār jahān, aur shāh zamānī kā yih -irāda thā, ki -arjumanḍ se -apnī beṭī kī maṅgnī kare. lekin -itnā ghanimat thā, ki -abhi tak shāh zamānī ne -apne bahin se kučh -is kā tazkira nahīn kiyā thā. jab -aṣgharī ne maḥmūda kī nisbat guft gū kī, to sultāna begam ne shāh zamānī begam se pučhwā bhejā, ki '-āp ke nazdik yih bāt kaisī hai.'

shāh zamānī yih ḥāl sun kar bahut ghabrā-ī, aur -is fikr meḥ hū-ī, ki maḥmūda kī bāt dab dabā jā-e, to dildār jahān kī bāt ṭhahrā dūn. -us waqt kahlā bhejā, ki 'maiṅ soč kar jawāb kahlā bhejūngī.'

-agle din khud badaulat -ā maujūd hū-īn, aur jab zikr éalā. to sultāna se kahā, ki 'kahān tum, kahān maulavī ṣāhib? zamān -āsmān kā kyā joṛ? yih bāt yahān kaun lāyā thā?' sultāna ne kahā, '-ustānī jī.'

shāh zamānī ne kahā, 'maiṅ khud -ustānī jī ke pās jāti hūn.' husn-ārā ko sāth le -aṣgharī ke pās ga-īn, aur kahā, ki '-ustānī jī, tum -itnī baṛī to -aqlmand, aur tum -itnā na samjhīn ki riṣhta nāta barābar ke sāth hotā hai? -ulwī khān ke ghar se -is bāt par ruq-a phirā, ki -unhon ne sone kā čhaparkhaṭ nahīn mānā; bhalā tum maḥmūda ko kyā dogī?'

-aṣgharī ne kahā, 'begam ṣāhib, maiṅ ne to laṛkī ke biyāh ke wāṣṭe -ek bāt kah di thī; kučh laṛkī ke mol tol kā paiyām nahīn diyā. shahr meṅ -agarčí -ab kull rasmeṅ bigaṛ ga-ī haiṅ, lekin lene dene kā éukautā kahīn nahīn sunā. jo beṭī degā, wuh kyā -uṭhā rakhegā?¹ bāqī rahī barābarī; so zāhir hai, ki daulat ke -i-tibār se ham ko kučh nisbat nahīn. -ulwī khān kā čauthā-ī bhī yahān to nahīn. lekin -āp to laṛkā biyāhtī haiṅ, -āp ko jahez kī kyā fikr? laṛkī denī ho, to -insān

¹ i. q. 'although the code of morals has greatly deteriorated in the city, I have never heard of a betrothal being reduced to a mercantile transaction. If a man gives his daughter away, is he to make a profit out of her?'

yih bhī soć kare, ki “bhā-ī, laṛkī kā guzar dekh lo,”—yā ko-ī gharīb ho, aur bahū ke jahez par -udhār khā-e baiṭhā ho, wuh -us kī fikr kare, to ba jā hai; -āp to beṭī leṭī haiṅ, aur sab kućh khudā kā diyā hū-ā -āp ke yahān maujūd hai. -āp ko to laṛkī ćāhiye, so laṛkī -āp kī dekhī hū-ī hai, ko-ī ḥāl -us kā -āp se makhfi nahīn. zāt jo kućh burī bhalī hai, -āp ko ma-lūm hai.’

shāh zamānī ne kahā, ‘kyā hū-ā, phir bhī, joṛ dekh kar, bāt kī jāṭī hai.’

-aṣgharī ne kahā, ‘begam ṣāhib, khaṭā mu-āf, -ab joṛ kahān hai? joṛ to -un dinon thā, jab -ali naqī khān ne -isī ghar men bahin ko biyāh diyā thā, yā yih wuhī ghar hai, ki beṭī lene ke wāṣṭe bhī joṛ nahīn. -ab kyā -is ghar men kīre paṛ ga-e haiṅ? daulat nahīn, so yih barā bol khudā ko nahīn bhātā.’

-aṣgharī ne shāh zamānī ko -aisā -āre hāthon liyā, ki bāt na ban paṛī, aur shāh zamānī ne kahā, ‘-ustānī jī, tum to kī afā hotī ho.’

-aṣgharī ne kahā, ‘begam ṣāhib, merī kyā majāl hai? mujh ko to -ummed thī, ki -āp -is bāt men -imdad kījiyegā, na ki khud -āp hī ko nāgawār hai.’

shāh zamānī ne kahā, ‘-ustānī jī, burā māno ya bhalā, joṛ nahīn hai.’

-aṣgharī ne kahā, ‘daulat men ham joṛ nahīn haiṅ. zāt men barābarī kā da-wā hai; hunar men, -in shā’ llāh, wuh hamāre joṛ na ṭhahreṅge; kyā muzā-iqa? -ek bāt men wuh kam, -ek bāt men ham kam. hamārī -aisī bahū, duniyā men ćirāgh le kar ḍhūṅḍhtī phireṅgī, to na milegī.’

shāh zamānī begam ne kahā, ‘-ustānī jī, -iqbālmand khān ke laṛke kā ruq-a kyūn nahīn mangwātīn?’

-aṣgharī ne kahā, ‘main ne sunā thā, ki -āp ke ghar bāt ho rahī hai; -is se main ne khayāl nahīn kiyā; aur ruq-on kī

kyā kamī hai? lar̥kiyon ko lar̥ke bahut, aur lar̥kon ko lar̥kiyān bahut. main ne to yih sočā thā, ki hunar aur daulat kā sāth hai; yih éiz' -amīron ke lā-iq hai, aur -amīr -is ko zebā hain; bāt ṭhahar jā-e, to donon ke liye -acēhā hai. lekin -agar manzūr nahīn hai, to -āp dildār jahān se nisbat kar dijiye.'

shāh zamānī ne kahā, '-abhī dildārā bacēa hai, aur merā -irāda hai, ki -us ko ghair jagah dūn; rishte men rishta beluṭfīse khālī nahīn hotā.'

shāh zamānī to yih kah kar rukṣat hū-īn. ḥusn-ārā baiṭhī rah ga-ī; khāla ne kahā bhī, ki 'beṭā éalo.' ḥusn-ārā bolī, '-āp éaliye, main -ustānī jī se ka-ī baras men milī hūn, bāten karūngī.' jab shāh zamānī éali ga-ī, to ḥusn-ārā ne kahā, '-ustānī jī, -ammān to rāzī hai, yihī ḥazrat bāt ko bigār rahī hain. munh se -inkār kartī hain, to karne do, -in kā -aṣl maṭlab yihī hai, ki dildārā kī bāt ṭhahar jā-e.'

-asgharī ne kahā, '-ab taqdīr kī bāt hai, bhalā, -in ke hote hamārī kyā -aṣl hai? lekin, bū-ā ḥusn-ārā, main ne to kúch bejā bāt nahīn sočī thī; paiwand men paiwand miltā dekh liyā thā; tumhārā -itnā baṛā ghar, aur -allāh -āmīn kā -ek larkā; jo kúch māl o matā- hai, sab -isī kā hai; pas -itne bare kārkhāna ke sanbhālne ko bhī baṛī -aql dar kār hai, aur baṛā salīqa éahiye. maḥmūda gharīb ghar kī hai, to kyā hai? -allāh rakhe! ḥauṣala aur salīqa -amīron -aisā hai. tumhāre ghar men -agar ko-ī be salīqa -ā-ī, aur jahez ke éhakre lā-ī, to kis kām ke? -us ko -apne jahez kā rakhnā -uṭhānā² mushkil par jā-egā; tumhāre ghar kā -intizām kyā

¹ 'This thing (i.e. 'hunar') befits the rich, and the rich are becoming to it.' 'hunar' means here general intelligence and discretion in the management of worldly affairs, and riches are considered as affording scope for the display of these qualities.

² 'rakhnā implies what we should call 'safe investments of the capital, and '-uṭhānā' discriminate expenditure of the income.

kar sakegī? maḥmūda to, mā shā' l lāh! mulk kā -intizām karnewālī hai. phir bū-ā ḥusn-ārā, yih bāt soēnī cāhiye, ki rishta nāta kis gharaz se hotā hai; duniyā meṅ, jahān tak ho sake, mel milāp ko barhānā cāhiye; ghar ke ghar meṅ nisbat nātā kar liyā, to kyā? shādī biyāh jab kare, ghair jagah.

ḥusn-ārā bolī, '-ustānījī, main ne aur -āpā ne khūb tarah par -ammān se kahā hai; aur -ab yih sab bāteṅ main -ammān se -aur kahūngī. -ummed to hai ki yihī bāt war rahe.' gharaz -asgharī ne yih sab paṭṭī parhā kar ḥusn-ārā ko rukhsat kiyā.

wahān shāh zamānī ne sulṭāna se jā kar kahā, 'bū-ā, main ne -ustānī ke muṅh par ṣāf kah diyā, ki tumbhārā -un kā jo nahīn. -ādmī ko samajh kar bāt muṅh se nikāl nī cāhiye.' lekin peś yih -ā parā thā, ki shāh zamānī -apne muṅh se -apnī larķī ke wāṣṭe nahīn kah saktī thī. shāh zamānī ke dil meṅ to yih bāt thī; lekin soē hū-e thī, ki mardoṅ mardoṅ meṅ bāt ho jā-egī. -ab maḥmūda kī bāt meṅ gharībī par barā -i-tirāz thā. -ākhir, shāh zamānī se -alag ho kar, sulṭāna begam ne -apnī donoṅ beṭiyon se jo ṣalāh kī, ḥusn-ārā ne kahā, '-ammān, bāt ṣāf to yih hai, ki khāla -ammān dildārā ke wāṣṭe tajwīz kartī haiṅ.'

sulṭāna ne kahā, 'bhalā, -arjumand se bhī to haṅsī haṅsī meṅ pūcho.'

jamāl-ārā ne bhā-ī ko bulāyā, aur kahā, ki 'kyūn bhā-ī, shādī biyāh kī tajwīz ho rahī hai, tum bhī to kuch bolo, dildār jahān se rāzī ho?'

mān ke muṅh par to, lihāz ke sabab, -arjumand kuch na bolā; lekin -ishāre se -apnī bahinoṅ se -inkār kiyā. -is kā -inkār jamāl-ārā aur ḥusn-ārā ko ḥujjat ho gayā.

ḥusn-ārā ne kahā, 'ṣurat, shakl, hunar, salīqa, yih bāteṅ to maḥmūda ke pāsang bhī kisī larķī meṅ na milengī; -is kā zīmna to main kartī hūn. hān, cāho ki sone kā cchaparkhat mile, so yih -in becāre gharībōn ke pās kahān?'

sultāna boli, 'bū-ā, -aṣl to lar̥kī k̄ā dekhnā hai. khudā ke faṣl se hamāre ghar meṅ khud kisī ōz kī kamī nahīṅ; ham ko bhārī jabez le kar kyā karnā hai?'

jamal-ārā ne kahā, 'phir kyā ta-ammul hai? bismillāh kījiye.'

ḥusn-ārā ne kahā, 'go gharībī hai, lekin -ustānī jī baṛī ḥāl kī -ādmī haiṅ. muṅh se nahīṅ kahtīṅ, to kyā hai? waqt par ḥaiṣiyat se baṛh kar karenḡī.'

sultāna ne kahā, '-ac̄hā, tumhāre -abbā -ā leṅ, to -unse bhī ṣalāḥ pūchī jā-e.'

ḥoṭe ḥakīm¹ ṣāhib -ā-e, to jamāl-ārā aur ḥusn-ārā ne maḥmūda ke muqaddama ko -is ṭarah pesh kiyā, jaise kacāhri meṅ wakīl -apne muwakkil ke muqaddama pesh karte haiṅ. gharāz ḥoṭe ḥakīm ṣāhib ne bhī maḥmūda kī bāt ko pasand kiyā.

-ab to donoṅ bahineṅ be taḥāshā -aṣgharī ke pās daurī ga-īṅ. muḥammad kāmīl kī māṅ ko -aṣlan -in bātoṅ kī khabar bhī na thī. -unhoṅ ne pūchā bhī, 'kyā hai? begam ṣāhib, -is ṭarah kyūṅ daurī ho? pā-e-e to -uṭhā kar ḥalo.'²

ḥusn-ārā ne kahā, 'kuḥ nahīṅ; -ustānī jī ke pās jāte haiṅ.'

-aṣgharī ke pās jāte hī, ḥusn-ārā ne kahā, 'lījiye, -ustānī jī, mubāarak! hamārā -in-ām dilwā-īye.'

-aṣgharī ne kahā, 'khudā tum sab ṣāhibon ko bhī mubāarak kare; aur -in-ām dene kā merā kyā muṅh hai? merā -in-ām hai du-ā; so ṣhabāna roz mainṅ tumhārī du-āgo hūṅ.'

ḥusn-ārā ne kahā, 'nahīṅ -ustānī jī, ham to -āj -apnā muṅh zarūr mīṭhā karā-enge.'

¹ The head of the house being called 'Doctor,' his brother, though an old man, is called the 'young doctor.'

² Literally, 'You should hold up your *trousers* when you walk.' The garments in question are too full to allow of easy motion without some precaution of the kind; but the meaning is, i. q. 'remember your manners.'

-aşgharī ne kahā, 'baiṭhe baiṭhe miṭhā-ī khā-iyegā.' diyānat ko bulāyā, aur pāṇé rupiye nikāl, -us ke hāth diye, aur kahā, ki 'ghanṭewālī kī dukān par se bahut -umda qalāqand, aur darībe ke nukkuṛ se peṭhe kī miṭhā-ī, aur shāh tārā kī galī se motiyā pāg, aur ĉāndnī ĉauk se lauzāt, aur nīl ke kaṭre se ghī kī talī dāl, aur khānam ke bāzār se namsh -abhi jā kar lā-o.'

-itne meṅ donoṅ ko gilauriyān banā kar dīṅ; aur miṭhā-ī kī ṭokrī -ā maujūd hū-ī. -aşgharī, -akbarī, ḥusn-ārā, jamāl-ārā, sab ne mil kar khūb khā-ī; aur jo bacī, maktab meṅ bhej dī. -ab ĉalte hū-e -aşgharī ne kahā, 'is waqt tak main ne -ammājān ko khābar nahīṅ kī thī. -ab -unse tazkira kar ke, -in shā' l lāh, —parson -āĉhī tārikh aur -āĉhā din hai— ma-ṭmūlī rasm -adā ho jā-e.'

CHAPTER XXVIII.

yih donoṅ to rukṣat hū-īṅ. -aşgharī ne sās se kahā, '-ammā jān, kuch maḥmūda kī bhī fikr hai?'

sās bolīṅ, 'kyā fikr karūṅ? kahīṅ se bāt bhī -ā-e; main -ek jagah soĉe baiṭhī hūṅ; muḥammad ṣāliḥ ke sāth maḥmūda kā biyāh kar dūṅgī.'

-aşgharī ne kahā, 'kujā muḥammad ṣāliḥ aur kujā maḥmūda? bhā-ī muḥammad ṣāliḥ kī -umr bhā-ī jān se kuch kam na hogī.'

muḥammad kāmīl kī māṅ bolīṅ, 'hāṅ, -āqil ĉha mahīne muḥammad ṣāliḥ se baṛā hai. -ek hī baras ke donoṅ paidā haiṅ.'

-aşgharī ne kahā, 'bhalā, phir thoṛā farq hai.'

muḥammad kāmīl kī māṅ ne kahā, '-aur to kahīṅ se salām paiyām nahīṅ.'

-aṣgharī ne kahā, 'maīn ne -ek bāt soṓī hai, -agar -āp ko pasand ho, to zikr ʿalā-ūn.'

muḥammad kāmīl kī mān ne pūchā, 'wuh kyā?'

-aṣgharī bolī, 'ḥakīm fathu'llāh khān ke larke se.'

muḥammad kāmīl kī mān bolīn, 'bhalā, beṓī, jhopre kā rahnā, aur maḥallon ke khwāb dekhnā! kujā ḥakīm jī kā ghar? -āj -un ke yahān wuh daulat hai, ki shahr men -un kā ṣānī nahīn, aur kujā ham gharīb, ki rahne tak kā jhoprā bhī durust nahīn? yahān kī bāt -un kī khātir men -āwegī? nāḥaqq kah kar bhī pashemān honā hai.'

-aṣgharī ne kahā, 'wuh daulatmand hai, to -apne wāṣṭe hai; ham kyā, khudā na kare, kuch -un ke dastnigar hai? wuh -apne pulā-o zarde men mast hai, to ham -apne dāl daliye men magn hai. zāt men ham -un se heṭe nahīn; hunar jo, māshā'llāh! hamārī maḥmūda men hai, wuh -un ke baṛon men bhī naṣīb na hū-ā hogā.'

muḥammad kāmīl kī mān ne kahā, 'bū-ā, daulat ke -āge hunar hāth bāndhe kharā rahtā hai; sone kā ʿchaparkāth pahle banwālūn, tab -un se bāt karne jā-ūn. hargiz hargiz tum -is kā khayāl mat karo. -āilo, -ulwī khān men kyā burā-i thī? ruq-a bhejkar -unhon ne -ultā mangwā liyā. bū-ā, gharībōn kī khapat gharībōn men ho saktī hai.'

-aṣgharī ne kahā, 'hazār daulat kī -ek daulat to khūṣūrati hai. ʿashme bad dūr! hamārī maḥmūda se bihtar kunbe men to ḍhūndh len.'

muḥammad kāmīl kī mān bolīn, 'bū-ā, tum kaisī larḳiyōn kī sī bāten kartī ho! ḥusn bhī hamsarī kī ḥālat men pūchā jātā hai; aur phir yih bāt muḥ se kahne kī hai, ki hamārī larḳī khūṣūrati hai? aur maīn to nahīn samajhtī, ki khūṣūrati kyā balā hai; baṛī baṛī khūṣūratoṅ ko dekhā hai, ki jūtīyōn ke barābar qadr nahīn. aur badshaklen hai, ki lālon kī lāl banī baiṭhī hai.'

-aṣgharī ne kahā, ‘khūbšūratī bhī -aisī ėiz hai, ki -ādmī -us par firefta na ho; magar -akṣar -ādmī jin kī šūrat -acēhī hotī hai, sīrat ke kharāb aur mizāj ke gande hote haiṅ; -un ko -apnī šūrat par nāz hotā hai, -is wajh se -un kī dāl kahīṅ nahīṅ galne pātī; aur -un kā mizāj -un ke ḥusn kī qīmat ghaṭā detā hai. -is kī miṣāl -aisī hai, ki -ek ghorā hai, rang kā ṣāf, hāth pānw kā -acēhā, bāl bhaunrī se pāk, joṛ band kā durust—lekin badraftār, kaṭṭar hai, dolattī -alag ėalātā hai, sawarī meṅ -alaf hotā hai, -ulaṭ jātā hai,—-aise nāmūrād ghoṛe kī šūrat le kar ko-ī kyā kare? lekin -agar, pākizagī -e šūrat ke sāth, shāyista, qadambāz, aur gharīb bhī ho, to nāyāb ėiz hai; jaisī hamārī maḥmūda,—šūrat, sīrat, donoṅ, mā ٱلْاَللّٰه! -ek kā jawāb -ek.’

muḥammad kāmīl kī māṅ ne kahā, ‘-ākḥīr kučh dene ko bhī ėāhiye. -abhī thoṛī der hū-ī, ki tumhāre maktab kī laṛkī paṛh rahī thī,

(she-r) “yā ma kun bā filbānāṅ dostī,
yā dare -afrāz bar bālā-ė pīl.”¹

ya-nī, yā filbānoṅ se mel mat kar, aur jo kartā hai, to hāthī kī -āmad o raft ke lā-iq ghar kā darwāza -ūṅcā banā. ham gharībōṅ ke pās -un kī shān ke lā-iq dene lene ko kahāṅ? nāḥaqq baiṭhe biṭhā-e -apnī haṅsī karānī kyā zarūr hai? aur farz kiyā, bāt ho bhī ga-ī, aur laṛkī wahāṅ nazarōṅ meṅ ḥaḳīr rahī, to “nuqṣān e māya -o ٱلْاَمَاتَات e hamsāya.”²

-aṣgharī ne kahā, ‘-izzat aur zillat kučh jahez par mun-ḥaṣar nahīṅ. miyāṅ bibī kī muwāfaqat to -aur hī ėiz hai. jamāl-ārā kyā kam jahez le kar ga-ī thīṅ? lekin -ek din bhī susrāl meṅ rahnā naṣīb na hū-ā. dūr kyūṅ jā-o? hamārī -āpā

¹ The metre is - 0 - - | - 0 - - | - 0 - | . ‘Either do not make friendship with elephant riders, or heighten one of (your) doors above the height of an elephant.’

² ‘The loss of (your) wealth, and the exultation of (your) neighbour.’

ko bhī hamāre barābar milā thā, phir kyūn roz larā-ī hotī hai? yih to -apnā -apnā mizāj, aur -apnā -apnā salīqa hai.'

muḥammad kāmīl kī mān bolīn, 'yih to main ne mānā, kī miyān bibī kā piyār-ikhḷāṣ jahez par mauqūf nahīn; lekin kuṃbe qabīle ke log be kahe kab bāz -āte haiñ? aur larke ne khayāl na kiyā, to kyā hai? sās nanaden hī mauqaf-pā kar kabhī bāt men bāt kah guzrīn, -ākhir dil ko burā lagtā hī hai. -ek to beṭiwāle kā yonhī sar nīcā hotā hai; -us par dān jahez wājibī -aur ghaḥab hai. na, bū-ā, yih bel maṇḍhe cārhtī nazar nahīn -āti.'

-aṣgharī ne kahā, 'kuṃbe wālon se kyā maṭlab? kuṃbewāle har roz thoṛe hī pās baiṭhe rahte haiñ. hān, sās nanaden ke rāt din ke ṭa-ne be shakk ghaḥab kā sāmhnā hai; so ḥusn-ārā aur jamāl-ārā,—ṭa-n o tashnī-kā to kyā zikr?—maḥmūda ke pā-on dho dho kar piyā karengī. -aisā bhī kyā -andher hai? kyā biyāh hote ke sāth -āṅkhon par ṭhīkrī rakh lengī? ḥusn-ārā ko jaisī maḥabbat maḥmūda ke sāth hai, -āp to dekhtī haiñ; rahīn jamāl-ārā, so dil kī khudā jāne, zāhir men, jab miltī haiñ, bicḥī jātī haiñ. main bhī to -ākhir jīti baiṭhī hūn; maḥmūda ko burī ṭaraḥ rakhengī, to mujh ko kyā muñh dikhā-engī? aur sau bāt kī -ek bāt to main yih jāntī hūn, kī sās nanaden bhī hawā dekhā kartī haiñ; larke ko rījhā hū-ā dekhengī, to kisī kī majāl nahīn kī maḥmūda ko -āṅkh bhar kar dekh le.'

muḥammad kāmīl kī mān ne kahā, '-ākhir tumhārī marzī kyā hai? sharbat ke piyāle par nikāḥ parhā dūn?'

-aṣgharī ne kahā, 'yih to merā maṭlab nahīn; aur nahot men sharbat bhī nahīn jurṭā, to kyā beṭā beṭī ke kām kāj nahīn karte? denā dilānā bhī -ek dunyā jahān kī rasm hai; jitnī cādar dekhiye, -utne pā-on phailā-īye. maqdūr muwāfiq jo ban parā, diyā; na ban parā, na diyā. nām namūd ke pīche ghar kā dīwāla nikāl baiṭhnā bhī -aql kī bāt nahīn. mere maktab men sulmā larke parhtī hai; -us ke -abbā ko ghadar

ke pīche sarkārse das hazār rupīya -in-ām kā milā thā; kisī mem kī jān bacā-i thī; das hazār rupīya -un ko -itnā thā, ki -umr bhar -ābrū se rahte; -ek beṭā aur -ek beṭī biyāhne ko -uṭhe; shekhī men -ā kar das hazār sarkār kā diyā hū-ā -uṭhā baiṭhe, aur hazār pān sau -ūparse qarṣ le kar lagā diyā; -us waqt to khūb har tarafse wāh wāh hū-i—ab ghar men -is qadr tangī hai, ki khāne tak ko ḥairān hai. biyāh men mujh ko bhī bulāwā -āyā thā; sāmān dekh kar to hosh -uṛ ga-e; balki, (shāyad sulmā kī -ammān ne jī men burā mānā ho,) main ne to kah diyā thā, ki “bū-ā, beṭā beṭī kā denā -ānkhon sukḥ kaleje thandak; ghī kahān gayā? khiṛī men—magar -apnī hanḍiyā kī khair mānānī bhī zarūr hai,”¹ kahne ko to main -itnā kah guzrī; magar pīche mujh ko paṭṭāwā bhī -āyā, ki sulmā kī bahin samjhī hogī ki, -ustānī jī (lenā -ek, na denā do,²) nāḥaq bhāujī mārtī hai.

muḥammad kāmīl kī mān ne kahā, ‘hān, sac hai; magar kambakht duniyā men rahnā hai, kyā karen? kahān jā-en? ho, yā na ho, karnā hī partā hai. duniyā kī sī na karen, to nakkū kaun bane? -angusht numā kaun ho? main ne maulavī -ishāq ṣāhib ke dars men sunā thā ki -agle waqton men -arab ke log beṭiyon ko paidā hote hī mār ḍalte the.’

-asgharī ne kahā, ‘-ammān jān, dūr kyūn jā-o? hamāre mulk men rājpūt bhī to yihī ghazab karte the; -ab -angrezon kī rok ṭok se bandī hū-i hai; -is par bhī ka-i daf-ā bhanak sun pari hai, ki corī chipe khūn hū-e.’

¹ ‘Ah, sister, marrying a son or daughter is “eyes delight and heart’s comfort.” “Where’s the ghee gone? Into the khiṛī.” But still one has need to have some pity on one’s own pot.’

² ‘not taking, in the first place, nor giving, in the second.’ One negative does duty for two, vide note III to Introduction; ‘lenā denā,’ or ‘lenden,’ expresses a commercial relation between two persons. The proverb expresses the total absence of such a relation in either particular, i. e. giving or taking. The next words are, i. q. ‘What right has she got to interfere?’

muḥammad kāmīl kī mān ne kahā, '—aql kyā kare? ghairat nahīn qabūl kartī.'

-aṣgharī bolī, 'gharībī men ghairat kī kyā bāt hai? dunyā men gharīb log ziyāda hai, —agar gharīb honā ghairat kī bāt hai, to dunyā men beghairat bahut hai. —amīrī gharībī sab —apnī —apnī qismat hai. sab yaksān kyūnkar ho jā—en?'

muḥammad kāmīl kī mān bolī, '—ai hai, balā se shādī biyāh men bahut kharé karne kī to kuch —angrezī sarkār se manāhī ho jātī, to jhagrā miṭtā.'

-aṣgharī. '—akhbār se to ma—lūm hotā hai, kī —angrez log kuch band o bast karnewāle hai. hamāre shahr ke ra—īs bhī to sab bulā—e ga—e the; aur sunā hai, kī kharé kī —ek ḥadd bāndhī ga—ī hai; mahr kā —andāza muqarrar hū—ā hai; magar yih kām ham logon ke karne ke hai; sab —ekā kar ke, jitne kharé fuṣūl hai, mauqūf karen.'

muḥammad kāmīl kī mān. 'kharé ke fuṣūl hone kī jo tum ne kahī, to jis ko khudā ne diyā hai, kuch fuṣūl nahīn. hān, jis ke palle kauṛī nahīn, —us ko to sab hī fuṣūl hai.'

-aṣgharī. 'yih na farmā—iye. shādī biyāh men to wājibī kharé kam hai; fuṣūl bāton men bahut rupiya —uṭh jātā hai. hamāre khāndān men to nāc, tamāshā, bājā, gājā, —ātashbāzī, naubat, naqqāra, kuch hotā huwātā nahīn; magar jin ke yahān hotā hai, —usī men saikron hazaron par pānī phir jātā hai.'¹

muḥammad kāmīl kī mān. 'nāc tamāshā jin ke yahān hotā ho, wuh jānen; bhalā, hamāre yahān kaun kharé fuṣūl hai?'

-aṣgharī. 'kyūn nahīn? mangnī, tij te—ohār, sācaq, menhdī, barāt, bahorā, cāuthī, cāle—bahut bhārī bhārī jore, jāṛā—ū gahnā,—sab hī fuṣūl hai.'

¹ 'Hundreds and thousands (of rupees) are sunk in that alone'; lit. 'water flows over hundreds,' &c. The metaphor is taken from the floods which are so common in India during the rainy season.

muḥammad kāmīl kī mān. 'to sīdhī yihī -ek bāt kyūn nahīn kahtīn, kī sire se biyāh hī fuḏūl hai?'

-aṣgharī haṅsne lagī, aur kahā, ki 'biyāh to fuḏūl nahīn, magar -us ke lāzime -albatta nāhaqq ke ḏhakosle hai.'

muḥammad kāmīl kī mān. 'bhalā, rasmen to rasmen, tum to kapron aur zewar ko bhī fuḏūl batātī ho.'

-aṣgharī. 'nire kapre aur nirā zewar to kām kī ėiz hai, magar bhārī bhārī joṛe, -āphī -inṣāf farmā-īye, ki kis kām -āte hai? khud mere joṛe pare galte hai; ghar men pahinne se kambakht dil kuṛhtā hai; kabhī kabhār shādī biyāh men pahin ga-e; yā -īd ko zarrā kī zarrā nikle. bāqī bārah mahīne gaṭhrī men baṅde rakhe hai; -ā-e din dhūp denā muft kā dard e sar; aur jo beḓne -uṭho, to māl kā mol nahīn miltā; maṣāliḥ ke dām tak bhī nahīn khare hote. aur yihī ḥāl jaṛā-ū zewar kā hai. maulavī kifāyatullāh kī beṭī kā biyāh -āp ne sunā hai? pas, -aise biyāh mujh ko pasand hai.'

muḥammad kāmīl kī mān. 'kaun maulavī kifāyatullāh?'

-aṣgharī. 'larḳiyon ke mudarrison ke -afsar.'

muḥammad kāmīl kī mān. 'wuh to shāyad shahr ke rahne-wāle nahīn hai.'

-aṣgharī. 'nahīn; -āgre kī ṭaraf ke rahnewāle hai. bīwī baḳcon ko -apne pās bulā liyā hai. beṭī kī maṅgnī -isī shahr men kī thī. bīwī kī marṭī yih thī, ki -apne shahr men jā kar beṭī kā biyāh karen; yahān se barāt jā-e; maulavī ṣāhib ne bīwī ko samjhā bujhā kar raṭī kar liyā. -ek din do ėār mel milāp wālon ko bulā bhejā; miḥmān jo ghar men pahūṅce, to sunā, ki beṭī kā nikāḥ hai; thoṛī der ke ba-d samdhī larḳe ko sāth le, -ā maujūd hū-e;—shar-muḥammadī nikāḥ parḥā diyā;—-allāh-allāh, khair ṣalāḥ;—dān jahez jam hī jam diyā.

¹ Lit. 'God is God, all is well.' This is an ejaculation on the completion of any business or the settlement of a dispute. 'dān jahez jam hī jam diyā' means 'presents or trousseau were conspicuous by their absence.' 'jam hī

nikāḥ ke ba-d pān sau rupe naqd maulavī ṣāḥib ne beṭī dāmād ke -āge lā kar rakh diye, aur kahā, ki “bas, bhā-ī, merī kamā-ī meṅ tumhāī taqdīr kā -isī qadr thā; -agar main cāhtā, to -is meṅ miḥmāndārī bhī kar detā, aur dunyā ke dastūr muwāfiq -ek do bhārī joṛe bhī banā letā; magar main ne soṓā, to yihī munāsib ma-lūm hū-ā, ki naqd rupīya tum ko denā bihtar hai; -ab tum jis tarāḥ cāho, -is ko kām meṅ lā-o.”

muḥammad kāmīl kī māṅ, sun kār, bolīṅ, ki, ‘hāṅ, pardes meṅ¹ maulavī ṣāḥib jo cāhte, so karte; kahne sunne wālā kaun thā?’

-aṣgharī. ‘kyūṅ? kahne sunne walī ghar wālī bīwī!—aur pardes par kyā mauqūf hai? himmat cāhiye, karnewālā ho, to shahr meṅ bhī kar guzre. kahnewālon ko bakne diyā; -apne kām se kām.’

muḥammad kāmīl kī māṅ. ‘kyā tum ne maḥmūda kā -isī tarāḥ kā -ūnghtā -udās nikāḥ tajwīz kiyā hai?’

-aṣgharī. ‘be shakk main to logon ke kahne sunne kī kuḥ parwā nahīṅ kartī. merā bas cāle, to maḥmūda kā nikāḥ kifāyatu l lāh kī beṭī kā jawāb ho. -unhon ne do cār miḥmān bhī bulā-ethe, aur mere nazdik -is kī bhī zarūrat nahīṅ.’

muḥammad kāmīl kī māṅ. ‘na, bū-ā, khudā ke liye -aisā ghazab to mat karo; -is burhautī meṅ merī to yihī -ek baḳī biyāhne ko hai. -ab kyā main qabr se kisī kā biyāh barāt karne phir -ā-ūngī?’

-aṣgharī. ‘nahīṅ, -aisā to merā bhī -irāda nahīṅ hai. magar -albatta yih bāt zarūr main ne -apne dil meṅ thān rakhī hai; ki na to -ek paisa qarḷ kā liyā jā-e, aur na ko-ī jā-edād girwī rakhī jā-e. jo kuḥ joṛā baṭorā,— -is ke nām kā

jam’ means properly ‘in great quantities,’ but is used to express the exact contrary of that meaning.

¹ ‘away from home.’ He was at Delhi, but his native place was Agra.

rakhā hai, aur jo kuch -is kī taqdīr se -ain waqt par ho jā-e,— bas, kāfī hai.’

muḥammad kāmīl kī māṅ. ‘subhāna llāh! -aisā ho, to kyā bāt hai! magar jab dūsri taraf wāle bhī hāmī bhareṅ.’

-aṣgharī ne kahā, ‘aur -agar wuh rāzī ho jā-eṅ?’

muḥammad kāmīl kī māṅ bolīṅ, ‘-un kā rāzī honā kyā haṅsī ṭhaṭhā hai. -allāh -āmīn kā -ek to beṭā; nahīṅ ma-lūm kyā kyā ḥauṣale -un ke dilōṅ meṅ hīṅ; wuh to barābar kī ṭakkar kā ghar dekh kar bāt karenge, aur sab -armān nī-kālenge.’

-aṣgharī ne kahā, ‘jab se main siyālkot se -ā-ī hūṅ, -is bāt kī tadbīr kar rahī hūṅ; -udhar sab ṭhīk ṭhāk ho gayā hai. -abhī jamāl-ārā aur ḥusn-ārā bhāgī hū-ī -ā-īṅ thīṅ; ḥoṭe ḥakīm ṣāhib ko bhī manzūr hai. shāh zamānī begam ne -apnī beṭī ke wāṣṭe bahut bahut tadbīreṅ kīṅ; khudā ke faṣl se ko-ī kārgar na hū-ī; -ab der nahīṅ karnī ḥāhiye. parson dīn bhī -acḥā hai; -udhar se miṭhā-ī -ā jā-e, bāt pakkī ho jā-e. phir biyāh ko dekhā jā-egā.’

muḥammad -āqīl kī māṅ yīḥ sun kar ḥairān rah ga-īṅ, aur kahā, kī ‘bāt to bahut -acḥī hai; hamārī liyāqat se kahīṅ ziyāda hai; lekin -un ke lā-iq sāmān ham se honā mushkil hai.’

-aṣgharī ne kahā, ‘khudā musabbibul -asbāb hai; jab maḥ-mūda kī taqdīr -aise -ūṅcē ghar meṅ laṭī hai, to khudā -apnī qudrat se waqt par kuch sāmān bhī kar degā.’

muḥammad kāmīl kī māṅ ne kahā, ‘-apne susre ko -āne do, miṭhā-ī ke wāṣṭe -un se pūch dūṅ.’

thoṭī der meṅ maulavī ṣāhib -ā-e, aur māṅnī kā ḥāl sun kar, bahut khush hū-e, aur kahā, kī ‘be ta-ammul parson miṭhā-ī -āwe.’ -aṣgharī ne ḥusn-ārā ko kahlā bhejā. roz e muqarrara par pāṅc man miṭhā-ī aur sau rupiye -ā ga-e; sawā man miṭhā-ī aur sawā sau rupiya gayā. har taraf se mubārak salāmat ho ga-ī.

CHAPTER XXIX.

mangni kā honā thā, ki choṭe ḥakīm ṣāhib biyāh kā taqāzā **shurū-**kiyā; aur maulavī ṣāhib se kahlā bhejā, ki 'muddat se merā -irāda ḥajj ko jāne kā hai, aur ṣirf -isī bāt kā -intizār hai. zindagi kā -i-timād nahīn; main cāhtā hūn, ki **rajab** ke mahīne meṅ -aqd ho jā-e.' maulavī ṣāhib ne -**aṣghari** se pūchā; -**aṣghari** ne kahā, 'bi lfe-l yih kahlā bhejnā cāhiye, ki "ham fikr meṅ haiṅ, jahān tak ho saktā hai, tadbir karte haiṅ; sāmān e mukhtaṣar jo denā manzūr hai, -agar -is -arṣa meṅ jam- hū-ā jātā hai, to ham ko bhī yih farṣe -ākhir -adā karnā hai, jis qadr jald ho, bihtar."'

ḥakīm ṣāhib ne phir kahlā bhejā, ki 'main ne jahez aur sāmān kī -ummed se -āp ke yahān **rishṭa** nahīn kiyā. mujh ko larḳī cāhiye; sāmān kā fikr kuḥ na kījiye.' -idhar se jawāb gayā, ki 'bahut **khūb**, ham ko bhī **rajab** meṅ -aqd kar denā manzūr hai.' satā-is tārikh **rajab** kī muqarrar hū-ī, aur donoṅ ṭaraf sāmān hone lage. sāmān kā **shurū-**honā thā, ki maulavī ṣāhib ko fikr paidā hū-ī; kabhī kahte the, ki '**hazāri** mal se qarṣ lūn,' kabhī soṅte the, 'ghī kā kaṭra beḍ dālūn, yā girwī rakh dūn?' -**aṣghari** ne maulavī ṣāhib ko pareshān dekh kar pūchā, ki 'āp ne kyā tadbir kī hai?'

maulavī ṣāhib ne kahā, 'kyā batā-ūn? **shādi** kī tārikh sar par cālī-ātī hai, aur rupe kī ṣūrat kahīn se ban nahīn partī; **hazāri** mal se main ne rupiya māngā thā, wuh bhī ṭāl gayā; ghī ke kaṭre ko judā kar dene kā -irāda kiyā thā, ko-ī **khariḍār** nahīn kharā hotā.'

-**aṣghari** ne kahā, 'hargiz hargiz -āp qarṣ na lījiye, aur na jā-edād ko farokht kijiye. qarṣ se badtar ko-ī cīz nahīn hai; aur jā-edād kā judā honā kyā muṣkil hai? lekin -is kā bāham pahūncānā bahut dushwār hotā hai.'

maulavī ṣāhib ne kahā, 'qarṣ to lūn nahīn, aur jā-edād ko judā na karūn, to kyā main kīmiyāgar hūn ? yā dast eghaib jāntā hūn ? rupīya kahān se -āwe ?'

-aṣgharī ne kahā, 'pahle ghar kā ḥisāb dekh lījiye; kapre to kuḥ pahle se taiyār hai; ṣirf thoṛā maṣāliḥ dar kār hogā, so mere joṛon meṅ ba-ṛe bahut bhārī hai, -un meṅ se kam kar ke, -itnā maṣāliḥ nikal -ā-egā, kī maḥmūda ke joṛon ko kāfī ho jā-egā. bartan maujūd hai, ko-ī mollenā nahīn—kāt kabār, sāmān e bālā-ī—yih sab main -apnā de dūngī; befā-ida parā parā kharāb hotā hai; na mere kisī maṣraf kā hai. aur -ākhīr -āp ke pās bhī kuḥ rupīya naqd hogā.'

maulavī ṣāhib ne kahā, 'ṣirf pānsau rupīya hai.'

-aṣgharī ne kahā, 'bas bahut hai; jab main siyālkoṭ jāne lagī, maktab kī raqam ke cār sau rupīya the, wuh -amānat rakhe hai. mere piḥe do sau rupīya -aur hū-ā. so -ādhā -āpā kā ḥaqq hai, aur sau rupīya maḥmūda kā—yih milā kar maktab kī raqam ke pānsau ho jā-enge. maḥmūda ke choṭe bhā-ī ko¹ main ne khaṭṭ likhā hai, aur tīnsau rupīya mang-wāyā hai; do sau rupīya bhā-ī jān ne bhejne ko likhā hai; -is ṭaur par ḍeṛh hazār rupīya naqd -is waqt maujūd hai. hazār ke karre jo ḥusn-ārā ke biyāh meṅ mujh ko mile the, mere kis kām ke hai ? merā -irāda thā, kī maḥmūda ko cārḥā dūn, lekin phir ghaur kiyā, to -usī ghar ke karre -usī ghar meṅ jāne munāsib nahīn ma-lūm hote; main -in ko beḍḍālūngī. tamāshā khānam kī ma-rifat bāzār meṅ bheje the, pannā mal terah sau rupīya detā thā. maḥmūda kī taqdir se -agar ko-ī ḥājatmand mil gayā, -in shā' llāh pandrah sau wuṣūl ho jā-enge. aur -ek tadbīr yih zihn meṅ -ātī hai, kī -āp bhā-ī jān ke lāne ko lāhor jā-īye, aur ra-īs par rukḥṣat kī taqrīb meṅ yih bāt zāhir kar dījiye. ra-īs baṛā sercāshim hai; -ummed hai, ki

¹ i. e. her own husband.

zarūr kuch madad karegā. hamesha se hindustānī sarkāron kā dastūr rahā hai; -aisī taqrībāt men -apne mu-tamid naukaron kī -i-ānat kī hai.'

gharaz -aṣgharī ne susre ko lāhor bhejā. maulavī ṣāhib ra-īs ke salām ko jo ga-e, to ra-īs ne pūchhā, 'maulavī ṣāhib, kyūnkar tashrif lā-e?'

maulavī ṣāhib ne arz kiyā, ki 'bandazādī kā aqd hai, -is gharaz se hāzīr hū-ā hūn, ki muḥammad -āqil ko -ek mahīne kī rukṣat marḥamatho; aur yih to arz nahīn kar saktā, ki ḥuzūr ke khāndān se ko-ī ṣharik ho, lekin -agar dīwān ṣāhib jo dihli men hai, sarkār kī ṭaraf se zebdih e maḥfil hon, to hamēcashmon men mēre liye -afzāyish e -ābrū kā bā-īs hogā.'

ra-īs ne muḥammad -āqil kī rukṣat bhī manzūr kī, aur maulavī ṣāhib ko -āne jāne kā kharāc diyā; aur dīwān ṣāhib ko ḥukm bhej diyā, ki 'hamārī ṭaraf se maulavī ṣāhib kī maḥfil men ṣharik honā, aur pān sau rupīya ne-ote kā denā.' -aṣgharī kī ṣalāḥ se baiṭhe biṭhā-e yih pān sau rupīya muft kā -ā gayā. -udhar jaṛā-ū kaṛṛe tamāsha khānam kī ma-ṭrifat -nawāb hātīm zamānī begam tak pahūncē; dekh kar loṭ ho ga-īn, aur -āykh band kar ke do torē ḥawāla kar diye. -āb to rupe kī har ṭaraf se rel pel ho ga-ī. -aṣgharī kā -ihtimām— -umda se -umda jorē taiyār hū-e; aur éauharā zewar banā. wuh ṣhādi hū-ī, ki maulavī ṣāhib kī to ka-ī pushton men na hū-ī thī, aur samdhyāne wāle bhī sāmān dekh kar dang ho ga-e. jo sāmān thā, muta-addid aur beshqīmat thā; aur jo éiz thī, na-e ṭaur kī thī. do jorē to beṭe wālon kī ṭaraf se -ā-e; -ek rīt ke wāṣṭe kirkirī tāsh kā, dūsrā éauthike wāṣṭe kārcōbī. aur gahne, jahēz aur éarḥāwe ke milā kar, to be -intihā the. nāk men nath aur kīl,—māthe ko ṭīkā, jhūmar, benā,—kānon men bālī, patte,—jaṛā-ū aur sādhe, chapke ke bāle, kānjhāle, magar, murkiyān, bijliyān, karanphūl, jhumke,—gale men gulū-band, ṭauq, éampākalī, kanṭhī, torā, ḍhugdugī, éandanhār,

zanjir, mālā,—bāzū par joshan, nauratn, bhojband, naunage,—
hāthon men karre, éube, dattiyān, lacche, dastband,—ungliyon
men -angūthī, challe, jor,—pa-on men pāzeb, tore, éuriyān,
lacche, éutkī, challe. karcobī, jāldār, mašālihdār—sab milā
kar pacās jore ; do sau bartan aur -isī haiṣiyat kā bālā-i
sāmān. gharaz barī dhūm dhām se -aqd ho gayā. **maḥmūda**
rukṣat hū-in. **qamar-āstānī** begam susrāl se khiṭāb milā.

CHAPTER XXX.

ḥakīm fathu llāh khān bare muttaqī parhezgār bā **khudā**
-ādmī the ; muddaton se ḥajj kā -irāda kar rahe the ; lekin širf
-arjumand **khān** ke biyāh ke muntazir the. -ab biyāh hone
ke ba-d éand roz tak bahū kā rang ḍhang dekhte rahe. yahān
dekhne kī kyā ḥājat thī ? **maḥmūda** to bī -**aṣgharī** šāhiba
kī **kharrād** par éarḥ éukī thī ; kisī ṭarah kī kor kasar -us men
bāqī na thī. ḥakīm šāhib ne jis qadr -āzmāyā, bahū ko hunar-
mand, -āqila, salīqa **shī-ār** pāyā. kuéh to **kh**arbuza mīthā,
aur kuéh -ūpar se milā qand. -awwal to **khud** **maḥmūda**
-apnī zāt se -acéhi, aur -us par -**aṣgharī** kī ta-līm, -**aṣgharī**
kī šalāḥ, bhalā ! phir kyā pūchnā thā ?

gharaz ḥakīm šāhib ko **khūb** yaqīn ho gayā, ki **qamar-āstānī**
-acéhi ṭarah ghar ko sanbhāl lengī. -ab ḥakīm šāhib ne yakāyak
zor o **shor** ke sāth -**arab** kī taiyāriyān karnī **shurū-** kī. yā
to ḥajj kī nīyat thī, yā hijrat kā -irāda kar liyā.¹ naqd kī
qism se jo kuéh thā, -apne sāth liyā ; makānāt, dukānen,
kaṭre, ganj, dehāt, sarā-en, sab kuéh beṭe ke nām likh diyā.
rishte nāte ke logon ne, jaisā dastūr hai, sanjhāyā bhī ; lekin
ḥakīm šāhib ko to **khudā** kī dhun thī, -ek na sunī ; **khudā**

¹ i. q. 'He was pledged to a pilgrimage; he now resolved to make it a migration.'
The use of 'yā . . . yā' is a common idiom to express a contrast between two
states of the same person or thing at two different times.

kā nām le, éal khare hū-e, aur dunyā bhar kī jā-edād beṭe bahū ko de ga-e.

maḥmūda -agaréi biyāhī jā éuki thī, lekin phir bhī -aṣgharī kā -adabliḥāz pahlese ziyāda kartī thī; zarrā zarrā bāt meṇ -aṣgharī se ṣalāḥ letī. -ab -albatta -aṣgharī ko -apnī -aql -āzmāne kā mauqa- milā. baṛā kārkhāna, baṛe kām;—wuh wuh -intizām kiye, ki -arjumand khān ko, (khudā jhūṭh na bulwā-e!) waqt kā bādshāh wazīr banā diyā. ko-ī sarkār -is ke muqābala kī,—dihlī kya?—dūr dūr na thī.

kahān tak yih dāstān likhī jā-e? -itnā likhā jā éukā, lekin -agar sac pūcho, to -abhī man meṇ chīṭāṅk bhī nahīn hū-ā. -abhī tak to -aṣgharī muflisī meṇ thī; *nangī nhātī kyā, aur nicortī kyā?*¹ lekin -ab khudā rakhe! daulat sarwat naṣīb hū-ī. -intizām kā qābū, bandobast kā mauqa-, man māntā milā. -is ḥālat meṇ jo jo kām -is -aurat ne kiye, wuh -albatta qiyāmat tak zamāne meṇ yādgār rahenge; magar -afsos hai kī -un ke likhne kī furṣat nahīn. phir bhī -agar naṣīḥat māne wālā ho, aur bat kā sunne aur samajhne wālā, to jis qadr likhā jā éukā kam nahīn. har ṭarah kī bāt, har qism kī ta-lim -is meṇ maujūd hai. kahne ko qiṣṣa aur ḥikāyat hai; lekin ḥaqīqat meṇ naṣīḥat aur hidāyat. -ab -is kitāb ko khātm karne se pahle, -ek -aur bāt likhni zarūr hai. wuh yih hai, kī -aṣgharī bahut éboṭe se sinn meṇ māṇ banga-ī thī. -abhī tak kuch -is kī -aulād kā tazkira nahīn hū-ā. -aṣgharī ke bacce to bahut hū-e, lekin, khudā kī qudrat, zinda kam rahe. sirf -ek larḳā muḥammad-akmal, jo -akhīr meṇ maḥmūda kī -iklautī beṭī mas-ūda se biyāhā gayā, zinda rahā. yih larḳā ka-ī bacceṇ ke -ūpar paidā hū-ā; -is se pahle muḥammad -ādīl -ek beṭā, aur batūl -ek larḳī mar éuke the.

¹ 'A naked woman does not bathe—moreover she does not wring her clothes.' A proverb to express obvious impossibility. A woman must have two complete sets of clothing, in order to bathe, as is the custom, in a river.

baćcon kī parwarish meṅ -iḥtiyāṭ to bahuterī hotī thī; sardi garmī kā baćā-o,—khāne tak ke waqt muqarrar, aur baṅdhā hū-ā -andāza—aur khabardārī yih, ki ṣaḳīl aur raddī ėz kahīṅ muṅh meṅ na ḍāl len; dānt nikalne shurū- hū-e, aur masūrḥoṅ meṅ nishtar diyā gayā, ki -aisā na ho, dānton kī taklif ko baćā saḥār na sake; ėār baras ke hū-e, aur ėćak ke baćā-o kī naẓar se ṭikā lagwā diyā gayā; gharāẓ jahān tak -ādmī kī -aql kām kartī hai, sab ṭaur kā bandobast kiyā jātā thā;—lekin taqḍīr ke -āge kisī kī ḥikmat nahīṅ ėaltī. muḥammad -āḍil ėār baras kā ho kar marā. pećish hū-ī; dast band karne kī dawā dī, bukhār -āne lagā; sarsām ho gayā; palā palāyā laṛkā hāṭh se jātā rahā. -abḥī -us kā dāgh tāza thā, ki batūl sāt baras kī ho kar bīmār paṛī. kućh -aise balā ke dast ėhūṭe, ki jān le kar band hū-e; duniyā jahān kī dawā-eṅ hū-īṅ; maut kab dawā ko māntī hai? -ek hī hafte meṅ laṛkī taḥlīl ho kar ėalī ga-ī. batūl ke marne kā -aṣgharī par bahut baṛā ṣadma hū-ā. -awwal to laṛkī; dūsre—kućh marnewālī thī yā kyā?—aisī māṅ par firefta thī, ki -ek dam ko -alag na hotī thī; māṅ namāz paṛhtī hai, to jā-e namāz par baiṭhī hai; sāth sonā, sāth -uṭhnā; māṅ kī dawā tak ho, ėakh lenā zarūr; aur -is ėhoṭī sī -umr meṅ bas, (paṛhne meṅ dhyān!) dasweṅ sīpāre kā tarjuma shurū- thā.

jab muḥammad -āḍil marā thā, -auraton ne -aṣgharī ke -imān meṅ khalal ḍālnā shurū- kiyā thā. ko-ī kahtī, 'kokh kā khalal hai, mihr -alī shāh kā -ilāj karo.' ko-ī kahtī, 'dūdh par naẓar hai, ėauāhe meṅ -utārā rakhwā-o.' ko-ī kahtī, 'masān kā dukh hai, ramazān shāh se gaṛant karā-o.' ko-ī kahtī, 'makān -aćhā nahīṅ, mīr -alīm se kilwā-o.' ko-ī kahtī 'safar meṅ -ā-ī ga-ī ho, ko-ī ėuraīl lipaṭ ga-ī hai, kaćhoće calo.' gaṅde, aur ta-wīz, aur -amal, ṭone, aur ṭoṭke to duniyā jahān ke, log batāte the, lekin, wāh rī -aṣgharī! yoṅ -upart tale do baćće mare, lekin sadā khudā par shākir rahī. kisī ne kućh

kahā bhī, to yihī jawāb diyā, 'khudā ko jab manzūr hogā, to you bhī wuh faẓl kar saktā hai.'

CHAPTER XXXI.

batūl ke marne kī khabar jab dūrandesh khān ṣāhib ko hū-ī, to bāhut muẓtarab hū-e, aur -us -iztīrāb meṅ beṭī ke nām yih khaṭṭ likhā.

'barkhurdār -aṣgharī khānam ko, ba-d du-ā ke, ma-lūm ho. -is waqt dihlī ke khaṭṭ se mujh ko batūl ke -intiḡāl kā ḡāl ma-lūm hū-ā. maiṅ -is bāt se -inkār nahīn kar saktā, ki mujh ko ranj nahīn hū-ā; magar merī -aql -is qadr bejā nahīn hū-ī, ki nādān -ādmīyon kī ṭarah maiṅ beṣabrī karūṅ. mujh ko barā taraddud tumbhārā hai; -ajab nahīn ki tum par yih ṣadma bāhut shāqq hū-ā ho, lekin har -ek ḡalat meṅ -insān ko -aql se mashwara lenā ēāhiye. -aql ham ko -isī wāṣṭe bakhshī ga-ī hai, ki ranj ho yā khushī, ham -apnī -aql se -us meṅ madad leṅ. duniyā ke ḡāl par ḡhaur karnā nihāyat zarūr hai, aur yih ḡhaur fā-ida se khāli nahīn. zamīn, -āsmān, pahār jangal, daryā, -insān, ḡaiwān. darakht,—lākhon ṭarah kī ēizen duniyā meṅ haiṅ, aur duniyā kā -ek bāhut bhāri kārkhāna hai. din meṅ -ek ma-mūl ke sāth -āftāb kā nikalnā, phir rāt kā honā, aur ēānd aur sitāron kā ēamaknā; kabhī garmī, kabhī sardī, kabhī barsāt; aur pānī ke -aṣar se -anwā- aur -aqsām ke rang ba rang phul aur phūlon kā paidā honā;—har -ek bāt ḡhaur karne wāle ko barson ke soṅne ko kāfī hai. khūd -ādmī ko -apnā ḡāl ḡhaur karne ko kyā kam hai? kyūnkar -ādmī paidā hotā, aur kyūnkar parwarish pātā, aur barā hotā, aur kyūnkar laṭakpan aur jawānī aur burhāpe kī ḡalaten -us par guzar kartī haiṅ; aur kyūnkar -ākhīr meṅ duniyā se safar kar jātā hai; yih barā -umda aur mushkil maẓmūn hai. yih sab kārkhāna kisī maṣlahat se khudā ne jāri kar rakhā hai; aur

jab tak wuh cāhegā, -isī ʔarah yih kārkhāna jāri rahegā. yih dunyā ʔirf sāt yā -āṭh hazār baras se hai, aur -is kī -umr bahut thoṛī hai, ya-ṇī -ab qiyāmat bahut qarīb hai, aur jaldtar dunyā ko fanā hotā hai. dunyā kī khānashumārī se sābit hū-ā hai, ki -ek ghaṇṭe meṇ sārhetin hazār -ādmī ke qarīb dunyā meṇ martā hai; ya-ṇī har -ek pal meṇ -ek -ādmī; -usī qadr paidā bhī hotā hogā. -ab ḥisāb kar lo, ki ʔirf -ek mahīne meṇ ka-ī lākh -ādmī dunyā meṇ marte aur paidā hote haiṇ. aur phir ghaur karo, ki sāt hazār baras se yihī tār cālā-ātā hai; ya-ṇī beshumār -ādmī -ab tak dunyā meṇ mar cūke haiṇ. pas maut -ek zarūrī aur ma-mūlī bāt hai; bare bare zabardast bādshāh, bare bare ʔālim, bare bare ḥakīm, yahāṇ tak ki bare bare paighambar, jo murdoṅ ko jilā sakte the, khud maut se na bać sake. dunyā meṇ jo paidā hū-ā hai, yih khudā kā zarūrī ḥukm hai ki, wuh -ek dīn mare. pas -agar yih ḥukm kisī dīn ham par yā hamāre kisī -azīz qarīb par jāri kiyā jā-e, to ham ko ko-ī wajh shikāyat aur faryād kī nahīṇ. yih mazmūn sarsarī nahīṇ hai, -isko khūb ghaur karo, aur jab tum ko maut kī ḥaqīqat ma-lūm ho jā-egī, to mujh ko yaqīn hai, ki tum merī ʔarah samjhogī, ki kisī ke marne par ranj karnā lāḥṣil hai aur be sūd hai. kisī kī maut par ranj karnā ta-alluq par mauqūf hai; -agar ham sunen, ki mulk e ʔīn kā bādshāh mar gayā, ham par -is khabar kā muṭlaq -aṣar nahīṇ hotā; -is wāṣṭe ki ham ko -us se kućh ta-alluq na thā; balki muḥalla meṇ -agar ko-ī ghair -ādmī mar jā-e, jisse kisī ʔarah kā wāṣṭa nahīṇ, to ham ko bahut kam ranj hogā. pas ham ko ranj -usī shakhṣ ke marne kā hotā hai, jis se ham ko ta-alluq hai; aur jitnā ta-alluq qawī hai, -usī qadr ranj ziyāda. nānī kī, bhatīji kī, khāla kī, bahū kī, phūphī kī bhānjī -agar mare, to kyā? dūr kā wāṣṭa, dūr kā rishta; balki rishta nāta par kyā mauqūf hai? maḥabbat milāp meṇ bhī ranj hotā hai. -ab soćnā cāhiye, ki duunyā meṇ ham ko kisse ziyāda

ta-alluq hai; -is ke wāṣṭe ko-ī qā-ida muqarrar nahīn; qarīb kā rishta hū-ā, aur sadā kī larā-iyān, sadā ke bigār rahe, to -aise rishtadār ghair dākhil. lekin ghair hai, rishta nahīn, qarābat nahīn, maḥabbat milāp bahut—kuḥ wuh rishtadāron se baḥ kar hai; pas har-ek shakḥ muwāfiq -apnī ḥālat ke khāṣṣ ta-alluq rakhtā hai. yih duniyāvi ta-alluqāt sab fā-ide aur gharāḥ se hotī hai; -agar -apnā sagā hamāre fā-ide meṅ khalal -andāz ho, zarūr hai ki wuh ham se ḥūṭjā-e; -agar ghair -ādmī hamāre kām -āwe, zarūr hai, ki wuh ham ko miṣl -apnon ke -azīz ho; lekin wuh fā-ida jis se ta-alluq paidā hotā hai, zarūr nahīn ki rupīya paisa kā ho, -agarēi -akṣar -isī qism kā hotā hai. kabhī -ummed aur tawaqqu- se bhī ta-alluq paidā hotā hai. bahut log hamāre dost hai, jo ham ko kuḥ de nahīn dete, lekin yih tawaqqu-, ki ‘-agar kabhī ham ko kisī ṭarāḥ kī zarūrat ho, to kām -āne wale hai,’ ta-alluq ke paidā hone kī wajh hotī hai. main -is baḥ ko bahut ṭūl de saktā hūn, aur jis qadr -is baḥ ko ṭūl diyā jā-e, munāsib hai, lekin -aṣl maṭlab merā -is khat meṅ sirf -aulād ke ta-alluq se baḥ karnā hai, aur -agar furṣat milegī, to -in shā’illāh -is ta-alluq par -ek kitāb likh kar tum ko bhej dūngā. yih ta-alluq jo -aulād se hai -āmm hai, ko-ī mān bāp balki ko-ī jānwar tak -is se khālī nahīn. -is se ma-lūm hotā hai, ki sirf fā-ida aur gharāḥ par -is kī binā nahīn, balki khudāwand e-ālam, jo barā dānishmand hai, -us kā -intizām cāhtā hai, ki zarūr mān bāp ko -apnī -aulād kī maḥabbat ho. -aulād cānd sāl tak muḥtāj e parwarish hotī hai; tā ki -aulād kī parwarish -acēhī ṭarāḥ ho, mān bāp ko -aulād kī maḥabbat lagā dī, ki -is ma-ḥabbat ke lagā-o se baccon ko pālen aur barā karen; yahān tak ki bare ho kar khud duniyā meṅ rahne sahne lagen. pas, mān bāp parwarish e -aulād ke wāṣṭe -un ke khidmatguzār hai. pas, -aulād kā pāldenā—sirf -itnā ta-alluq to khudā kī ṭarāḥ se mān bāp ko diyā gayā. bāqī, yih bakherē, ki -ab -aulād kī

tamannā hai,—nahīn hai, to dawā hai, aur -ilāj hai, aur ta-wīz ganda hai, -amal hai, aur du-ā hai—yā -aulād hū-ī, to yih fikr hai, ki beṭe hoṅ, beṭiyān na hoṅ, yā jo hoṅ, zinda raheṅ, yih khud -insān kī -apnī hawas ke tamtame haiṅ. rahī yih bāt, ki -aulād kī tamannā jo -ādmī ne khudā kī marzī se ziyāda -apne dil meṅ paidā kī, kis wajh se hotī hai. be shakk fā-ida aūr gharaṛ ke wāṣṭe hotī hai; lekin fā-ide ka-ī qism ke haiṅ. ba-ṛz yih samajhte haiṅ, ki -aulād se nām éaltā hai; ba-ṛz ko yih khayāl hotā hai, ki burhāpe meṅ hamāre madadgār hoṅge; ba-ṛz ko yih taṣawwur hotā hai, ki hamārā mālo daulat hamāre ba-d lenge. -ab -in khayālāt par ghaur karo, kis qadr behūda aur ghalaṭ haiṅ. nām éalnā kyā ma-ṛnī? ki log yih jāneṅ, ki yih fulāne ke beṭe, fulāne ke pote haiṅ;— -awwal to jab ham khud duniyā meṅ na rahe, to -agar kisī ne ham ko jānā, to kyā? aur na jānā, to kyā? -alāwa -is ke, ghaur karo, ki kahān tak nām éaltā hai; kisī -ādmī se -us ke bāp dādoṅ ke nām pūcho; shāyad dāde tak to sab ko-ī batā sakegā, -is se -ūpar khud -aulād ko nahīn ma-lūn, ki hamāre pardādā aur sakaṛ dādā kaun buzurg the. dūsre, logoṅ ko -un ke murdoṅ kī haḍḍiyān -ukhārne kī kyā zarūrat hai? pas bil farz nām éalā bhī, to -ek yā do pusht; -āge khair ṣalāh.¹ aur -ek yā do pusht nām éalnā bhī ṣirf khayālī bāt hai. das baras se main pahār par hūn; hazāroṅ -ādmī mujh ko jānte haiṅ, aur hazāroṅ main jāntā hūn, lekin na wuh mere bāp ko jāneṅ, na main -un ke bāpoṅ se wāqif hūn; na kuḥ bāp kā nām batāne yā pūchne kī kabhī zarūrat wāqi- hotī hai. dūsri wajh tamannā-e-aulād kī yih fā-ida hai, ki burhāpe meṅ madadgār hoṅ, lekin yih khayāl bhī maḥz wāhiyāt hai. yih kyūnkar yaqīn hai, ki -in ke baṛe hone tak ham jīte raheṅge, yā hamāre burhāpe tak yih zinda raheṅge? aur bi

¹ 'And then, who cares?'

l farz zindagī ka -ittifāq bhī hū-ā, to -aulād kā madadgār honā maḥz khayālī bāt hai. -in waqton men ham -aisī -aulād bahut kam pāte haiṅ jin ko mān bāp kā -adab malḥūz hotā hai, yā jin ko wālidain kī khidmatguzārī kā khayāl hotā hai. -adab aur khidmatguzārī to dar kinār,— ab to -akṣar -aulād se mān bāp ko -izā aur taklif pahunḥī hai. jis -aulād kī log ta-mannā karte haiṅ, shūrū- se -ākhir tak -un ke hāthon se ranj pāte haiṅ. jab tak choṭe haiṅ, pālnā -ek muṣibat—āj -āṅkhen dukhtī haiṅ, kabhī paslī kā dukh hai, kabhī dānt nikalte haiṅ, kabhī cécāk niklī hai—khudā khudā kar ke baṛe hū-e, to -in ke khāne kapre kī fikr. -ādmī nahīn ma-lūm kis ḥālat men— naukar hai yā nahīn, paisā pās hai yā nahīn,— -in ko, jahān se ho sake, denā zarūr. mān bāp ko fāqa ho, to ho; -in ko, saudā sulaf kuch na ho, to bhī damṛī roz ke éane éāhiyen. -īd ho, baqar -īd ho, melā ho, te-ohār ho, 'lā-o bhā-i, nayā joṛā,' 'saudā khāne ko éār ṭake paise'—yahān tak bhī ghanīmat hai. -ab mān bāp éāhte haiṅ, ki laṛkā kām sikhe, paṛhe; aur laṛkā pāji hai, ki paṛhne ke nām se koson bhāgtā hai; jab tak maktab ke éār laṛke ṭāngkar na le jā-en, jānā qasam hai; aur wahān gayā, -ustād kī -āṅkh bacī, kahīn éaurāhe jā nikle, kahīn nahr par khare geṛiyān khelte haiṅ, kahīn bāzaron men khāk chānte phirte haiṅ. aur zarrā baṛe hū-e,— mān bāp ko jawāb dene lage; lu'éon kī suḥbat, badma-āshon kā sāth—na nāc kā parhez hai, na burī suḥbat se gurez. bāp dādon ko badnām karte phirte haiṅ. -isī ṭarah ba-ṛe shāṭir badma-āsh,— éor, juwārī, sharābkhōr—ho jāte haiṅ. -ab -aulād biyāhne qābil hū-i, tamām shahr éhān mārā, kahīn ḍhab kī bāt nahīn miltī. mashshāṭa pā-on toṛ toṛ kar thakī; mel nilāp wāle hār kar baiṭh rahe; kuṅbe ke log -ek-ek se kah éuke, ko-i hāmī nahīn bhartā. -ek kharābī men jān hai;¹ mān becārī kahīn minnatēn

¹ i. q. One's whole life is a burden. 'ek' agrees here with 'jān,' and has the meaning of 'entire.'

māntī phirtī haiṅ; kahīṅ kharī fāl gosh le rahī haiṅ; kahīṅ guṛiyā kā biyāh ho rahā hai; pāñcōṅ waqt du-ā hai ‘-ilāhī ghaib se kisī ko bhej.’ khudā khudā kar ke nisbat nātā ṭhahrā, to -aisī jagah, ki yahāṅ māṅ becārī ke pās cāndī kā tār tak nahīṅ, samdhiyāne wāle chapke ke bāle māngte haiṅ. kisī ṭarah -apne ta-in beē kar biyāh kiyā;—cīriyā kī jān ga-ī, khāne wāle ko maza na milā. jāhez hai, ki phin kā phin kā phirtā hai. samdhan kahtī hai, ‘-o-ī, kyā diyā? -aisī nahot meṅ beṭī jānī kyā zarūr thī?’¹ ko-ī cīz khātir tale nahīṅ -ātī; bāt bāt meṅ ṭa-ṭa hai. dāmād ṣāhib jo tashrif lā-e, to -in ke dimāgh nahīṅ milte.² jab tak susre se jūtiyāṅ sīdhī na karā leṅ, hāth tak nahīṅ dhote, khāne kī kaun kahe?³ cāuthī nahīṅ hū-ī, ki miyāṅ bibī meṅ jūti paizār hone lagī. beṭī kī beṭī dī, aur laṛā-ī kī laṛā-ī mollī. phir yih nahīṅ, ki kuēh -ek dīn kī hai—nahīṅ, bas, -umr bhar ko muṣibat kā cārkhā cālā. beṭī kī -aulād honī shurū- hū-ī, māṅ be dāmoṅ kī laundī, be tankhwāh kī dāya. -umr bhar -apne bacēe pālne kī muṣibat jhelti rahī; -ab khudā khudā kar ke, do baras se -ārām naṣīb hū-ā thā; beṭī ke cīnge pote saṅbhālne parē. aur -agar bahū -ā-ī,⁴ to fasād kī gānṭh, laṛā-ī kī poṭ. sās ko to jūti ke barābar nahīṅ samajhtī; nanadōṅ kā dam nāk meṅ kar rakhā hai; na jeṭh kā ḥijāb, na susre kā -adab. -aurat hai, ki mardōṅ kī pagṛī -utāre letī hai; khudā panāh meṅ rakhe! beṭe nālā-iq ko dekhiye, ki bibī ne to yih -āfat bar pā kar rakhī hai—yih mardūd bibī kī ḥimāyat kartā hai, aur -ultā māṅ bāp se laṛtā hai; yahāṅ tak ki becāre māṅ bāp, ghar cōṛ, -alag kirā-e ke makān meṅ

¹ i. q. ‘Tchut! What a trousseau! Why will women have daughters when they are so poor?’

² ‘There is no end to his conceit.’

³ ‘Until he has seen that his father-in-law has put his shoes (which he has taken off on entering the house) straight, he won’t even wash his hands, and you need not mention dinner.’

⁴ ‘And suppose it is your son who is married, and brings home his bride.’

jā rahe; yih natija -is waqt kī -aulād se mān bāp ko miltā hai. bahut kam hain wuh log jo -aulād se rāhat pāte hain. pas ham log -apnī bewuqūfī se -aulād kī kyā tamannā karte hain,— goyā -āfat aur mušibat ko -ārzū kar ke bulāte hain. -ab rahā yih khayāl kī māl o daulat kā ko-ī wāriṣ ho, -is wajh se -aulād kī tamannā kī jā-e; yih khayāl jaisā muhmil aur poē aur laēar aur khurāfat hai, zāhir. jab -ādmī khud dunyā se -uṭh gayā, to -us kī daulat -agar -us ke beṭon ne lī, to kyā? aur -agar māl lāwāriṣ qarār pā kar sarkār meṅ gayā, to kyā? yih daulat -āqibat meṅ kučh ba kār -āmad nahīn, magar -usī qadr jo khudā ta-ālā kī rāh meṅ ham khud ṣarf kar jā-en, yā hamāre ba-d hamāre nām se khudā ta-ālā kī rāh meṅ ṣarf ho. jab ham ne daulat ko khud ṣarf na kiyā, aur -aisā zārūrī kām -aulād ke zimma choṛga-e, to ham se ziyāda ko-ī -aḥmaq nahīn. jo -aulād mān bāp kā -andokhta muft meṅ pājāte hain, hargiz -un ko -un ke kharc karne meṅ daregh nahīn hotā. -ādmī -usī rupiya kī qadr kartā hai, jis ko wuh khud -apnī quwwat e bāzū aur -araqrezi se paidā kartā hai; aur be miḥnat jo rupiya miltā hai, -us kā ḥāl yihī hotā hai, ki 'māl e muft, dil e be raḥm.' -albatta -aulād nāc, rang, sair, tamāshā meṅ khūb daulat ko -urā-egī; lekin, éahiye kī bāp ke nām bājre ke daliye par fātiḥa tak bhī dilā-e, to kyā mazkūr? kyā -aisī miḡāleṅ dunyā meṅ saikron hazāron nahīn hain, ki log bu^{kh}l aur khissat se -umr bhar jam- karte rahe, -aulād ne daulat pāte hī wuh guléharre -urā-e, ki éand roz meṅ bāp kā -andokhta -e -umr bhar fanā kar diyā?

(miṣra-) 'allah allah! ki talaf kard? o ki -andokhta būd?'¹
-is bayān se zāhir hogā, ki jis qadr ta-alluq -aulād ke sāth

¹ The metre is - 0 - - | 0 0 - - | 0 0 - - | 0 0 - | . The words 'allah allah' being used merely as an ejaculation are abbreviated. 'Oh my God! who squandered? and who had saved?'

ham ne dil se barhā liyā hai, wuh hamāre ḥaqq meṅ nihāyat zarar kartā hai. ham ko -aulād ke sāth -isī qadr ta-alluq rakhne kā ḥukm hai, ki jab tak wuh hamārī madad ke muḥtāj rabeṅ, -un ko parwarish kareṅ; aur -is parwarish karne meṅ bhī -is -ummed ko dil meṅ jagah na deṅ, ki -aulād, barī ho kar, -is parwarish ke -iwaz kabhī hamārī khidmat karegī. yih -ummed paidā karnā sakht darja kī nādānī hai; balki yih samajhnā éahiye, ki **khudā** ne, jo hamārā mālīk hai, -in kī parwarish kī khidmat ham se muta-alliq kī hai; ham -aulād ko pālne meṅ -us ke ḥukm kī ta-mil karte haiṅ. yih bāgh **khudā** kā hai, aur ham -us kī taraf se is bāgh ke mālī haiṅ; -agar bāgh kā mālī kisī darakht ko qalam karne yā kāṭṭṭ dālne kā ḥukm de, mālī ko yih kahne kā kab manṣab hai, ki 'main ne -is darakht ko barī miḥnat se pālā hai, yih kyūṅ kāṭṭā aur qalam kiyā jātā hai?' dunyā ke tamām ta-alluqāt širf -itne wāṣṭe haiṅ, ki -ādmī -ek dūse ko fā-ida pahuṅcā-e. ham éand roz ke wāṣṭe kisī maṣlahat se -is dunyā meṅ bheje ga-e haiṅ; aur yahāṅ ham ko kisī kā bāp, kisī kā beṭā, kisī kā bhā-ī banā diyā hai, -is wāṣṭe ki log ham-āri, aur ham logon kī madad kareṅ, aur ṣulḥkārī aur sāzgārī meṅ -apnī zindagī jo muqarrar kar di ga-i hai, pūrī kar jā-eṅ. dunyā hamārā ghar nahīṅ hai; ham ko dūsrī jagah jā kar rahnā hogā; na ko-ī hamārā hai, na ham kisī ke; ham -agar kisī ke bāp haiṅ, to širf éand roz ke wāṣṭe, aur -agar kisī ke beṭe haiṅ, to bhī éand roz ke wāṣṭe. -agar ham kisī ko martā dekheṅ, to -afsos kī kyā bāt hai? -afsos to jab kareṅ, jab ham yahāṅ baiṭhe rabeṅ. ham ko **khud** wuhī safar dar pesh hai. nahīṅ ma-lūm kis ghaṛī bulāwā ho, aur éalnā ṭhahar jā-e. phir sab se mushkil yih hai, ki marnā širf yihī nahīṅ hai, ki badan se jān nikal ga-i; goyā rūḥ -ek makān se dūse makān meṅ éalī ga-i;—nahīṅ, wahāṅ jā kar, bāt bāt kā ḥisāb denā hogā; zabān jhūṭ, aur ghībat, aur qasam, aur fuḥṣh,

aur behūda bakwās, ke wāṣṭe jawābdihī karegī; -āṅkh nazar e bad kī sazā pā-egī; kān ko kisi kī badī aur rāg sunne ke -iwaz men goshmālī di jā-egī; hāth ne kisi par ziyādatī kī hai, yā parāyā māl éurāyā hai,—kāṭā jā-egā. pānw -agar berāh éalā hai, shikanja men kasā jā-egā. barā ṭerhā waqt hogā. khudā hī -apne faẓl se berā pār kare! to ho saktā hai. jis ko -in bāton se farāghat ho, wuh kisi ke marne par gham kare, yā kisi ke paidā hone par khush ho, to bajā hai. lekin duniyā men ko-ī -aisā hai, jo -apnī -āqibat se be fikr ho éukā ho? -aṣgharī, -apnī khabar lo, aur -us din ke wāṣṭe sāmān karo, jahān, siwā-e -amal ke, kučh kām na -ā-egā. aur du-ā karo, ki khudāwande -ālam -apne dost muḥammad (*ṣallā lillāhi -alaihi wa sallam*) ke ṭufail se ham sab kā -anjām ba khair kare. wa d du-ā.

gunahgār dūrandesh khān.

TRANSLATION

In the Name of God the Compassionate the Merciful

Preface

Thanksgiving to the Bountiful Lord by the widest range of my eloquence could never be rendered. To essay the requital of His lovingkindnesses and a thousand times ten thousand benefits—

‘Little mouth, big words!’

Eulogy of our master the Prophet by all the strength of my feeble will could never be expressed. To pretend to any recompense for his tenderesses and fervencies of heart—

‘*This* mite of a creature, a yard of tongue!’

After Praise (of the Most High) and commemoration (of His apostle), be it known that :—

Although it is not the custom in this land to teach reading and writing to the secluded sex, still in the big cities there are a few good families of which the women as a rule do keep up the practice of reading among themselves the translation of the glorious Qur-ān, and the vernacular treatises on the precepts and doctrines of religion. Of such a family, belonging to Dehli, I thank God that I am a member.

In accordance with the family custom, my daughters also were

taught by the elder ladies of the house to read such small vernacular tracts as 'The holy Qur-ān and its teaching,' 'A letter on the last day,' 'The way of salvation,' &c. It was a house in which reading and writing formed a constant topic of conversation at all times. I noticed that even my little daughters, taking their cue from us men, had quite a longing of their own for the acquisition of knowledge. At the same time, however, I became convinced that purely religious subjects of study are not suited to the capacities of children, and that the literature, to which my children's attention was restricted, had the effect of depressing their spirits, of checking their natural instincts, and of blunting their intelligence.

I then tried to find some kind of book—well stored of course with moral instruction, and which should improve their ideas and correct their habits in respect of those affairs which a woman encounters in her daily life,—and in which, by reason of their romantic notions, or through ignorance or perversity, so many women are overtaken by disaster and sorrow—and yet which should be in a form sufficiently attractive to prevent their being discouraged or dismayed by its perusal. But though I searched and searched for such a book through a whole library of volumes, not a trace of one could I find.

It was then that I formed the design of the present tale. The story of Akbari was put into shape three years ago when I was at Jhansi. My daughters made it their daily task to read it, and they began pestering me every day to complete the book, until, a year and a half later, the story of Asghari also was written. By degrees the book came to be talked of in the mohulla. A few women came in to listen when it was being read, and all who listened were charmed with it. The manuscript was borrowed for perusal in some great houses. Applications were made for permission to take copies of it. In the meanwhile my eldest daughter's marriage took place. I included the MS. in her dower, as a jewel of great price, and it achieved no less a reputation in her new home.

Having satisfied myself that the book was really very useful for women, and that they took the greatest interest in reading it or hearing it read, I then submitted it, through the Director of Public

Instruction, N. W. P., to the Government of the Provinces.¹ The generous appreciation of the Government has raised my own estimation, as well as the value of the book, more than I dare to express. My wishes have been realized, and my labour rewarded to my heart's content.

Besides the time originally spent in the composition of this work, I have devoted many hours to its revision, in my desire to attain simplicity of diction, as well as purity of sentiment, and to prevent the intrusion into any passage of what is far-fetched or unnatural. Since the book is of a character entirely new, it is not unlikely that some blemishes may still have been overlooked. These I beg my readers to excuse, on the ground that this is absolutely the first original work of its kind in the language.

The servant of God,

Nazir Ahmad. *May God dispose him to
make provision for the morrow!*

¹ Sir William Muir, who became Lieutenant-Governor of the North-West Provinces in 1868, inaugurated his term of office by offering prizes for the encouragement of native original literature, a thing which since the days of Warren Hastings has not been done, I believe, by any other Governor.

In the Name of God the Compassionate the Merciful

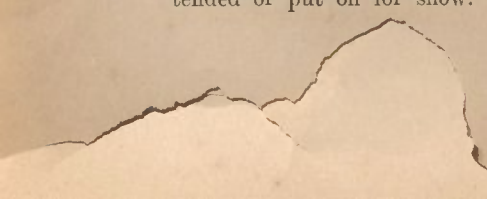
—♦—
Introduction
—♦—

No one more thoroughly deserves to be called 'stupid' than a human being who does not sometimes ponder over the affairs of the world we live in. And although there are fit subjects for meditation in this world of a thousand different kinds, the most fundamental and important of all is human life itself.

Just consider—from the day that a man is born, until he dies—what a number of different things happen to him in the course of his life, and what wonderful changes he himself is constantly undergoing. The best time of all in a man's life is that of childhood. At that age he has no kind of anxiety. His father and mother cherish him with the utmost tenderness and affection, and as far as their means go, provide him with every comfort.

Parents take a pleasure in their children being well fed and well clothed, and for the sake of their children's comfort, are content to undergo all kinds of annoyance and trouble. Men who are fathers earn money—some by the roughest manual labour; some take up a profession, some go into trade, some into service; in short, by whatever means are available, they find the money required for their children's ease. Women, who are mothers, very often work hard themselves to make money, if the father's earnings are not sufficient for the household expenses. This one takes in needlework; another knits lace; another makes men's caps—nay, there are some mothers, stricken by calamity, who are maintaining their children by grinding at the mill, or spinning at the wheel, or doing the work of a general drudge in a house.

The affection which parents have for their children is not pretended or put on for show. On the contrary, it is genuine love



which springs from the heart, and God (be He exalted !), who is all-wise, has planted this fondness for their offspring in fathers and mothers in order that the offspring should obtain proper nourishment. At the commencement of their life, the little things are extremely helpless—unable to speak, or to understand, to move or to get about. If their parents did not lovingly tend them, little children would die of hunger. Whence should they get bread ? whither would they go for clothes ? and how would they grow up to be big ?

Is it the case only with human beings ? Even among animals the love of their young is very strong. How carefully does a hen bring up her chickens ! All day long she keeps sitting and hiding them under her wings ; and if she finds a single grain of corn anywhere, *she* does not eat it ; she calls the chickens and lays it in front of them with her beak ; and if a hawk or a cat wants to attack them, without a thought of her own safety, she is ready to fight and be killed for them. It is clear then that God has given this special affection to parents for no other reason than this, that the supply of such tiny little creatures' needs should never be checked ; that they should get food when they are hungry, water when they are thirsty, warm clothing to shield them from the cold, and everything requisite for their comfort at the right time.

Experience teaches us that this special affection only lasts so long as the young are dependent upon it for their needs. When a hen's chickens grow big, she leaves off hiding them under her wings, and as soon as they run about, and are able to fill their own crops for themselves, the hen does not give them any assistance. Indeed, when they get very big, she begins to peck at them in such a fashion, you might suppose she was not their mother.

The same is the case with human parents. So long as the child is very small, the mother nurses it, and carries it about with her wherever she goes. She gives up her whole night's rest, while she is patting the baby to sleep. But when the child is old enough to begin eating ' khichri,' the mother leaves off nursing it altogether, and that milk which she has gone on giving to it so fondly for many years, she now withholds from it persistently and sternly. She applies bitter tasting things (to keep the child away), and if

the child is pertinacious, she slaps and scolds it. After a time the children come to a stage in which her taking them up into her lap even is an annoyance to her.

Have you never seen your little brothers and sisters getting slapped because they would not leave their mother's lap? Mother gets angry and says, 'What a troublesome child it is! Not out of my lap for a moment!' Do not suppose from this, that her love no longer remains. The fact is that there are different *kinds* of affection during different stages of existence. The state of children does not always remain the same. To-day they are drinking milk; to-morrow they have begun to eat food; by-and-by they learn to walk. As a child goes on getting bigger, so the tone of the parents' love for it goes on changing. How many a beating do boys and girls get over their reading and writing! Although little children in their folly may not think so, even the pain, which comes to you from your father's or mother's hands, is really conducive to your own advantage.

You will have many days to live in the world after you are separated from your parents; no one yet has ever preserved his father and mother alive for the whole of his own term of life. Happy indeed may those boys and girls be called, who during their parents' lifetime acquired the common-sense and good habits which have enabled them to pass their whole lives in joy and peace; and very evil is the fate of those children who never valued their parents' existence, and made no use of the advantages which their parents' efforts secured to them; but wasted the precious time of unruffled leisure in playing and idling, and have since spent their lives in trouble and misfortune. They have lived in torment, and they made their parents also live in torment on their account.

It is not a question only of dying. During the lifetime of the parents, their children slip away from their control as soon as they are married. And by the time that children come to be of middle age, their parents are old people, and themselves become dependent upon their children; so that sons and daughters, after they have reached that age, so far from being assisted by their parents, have to support and relieve them.

Boys and girls ought certainly to consider how their life will be

passed after they are separated from their parents. In this world the heaviest burdens fall upon the males of a family. The food, the clothes, and all the things which are required for daily consumption, are in this world procured by money. The chink of *rupees* sets men's teeth on edge.

It is a happy thing for women that as a rule they are preserved from the toil of earning a livelihood or making money. Look at all the hard work of different kinds, which is performed by men. One carries huge loads on his head. Another brings in fire-wood. The goldsmith, the blacksmith, the tinker, the brazier, the gold and silver wire-maker, -beater, -flattener, -drawer, -gilder, the jeweller, the embroiderer, the silver-thread-twister, the metal-worker, the enameller, the tin-washer, the plain-worker, the burnisher, the mirror-maker, the gold-lace-maker, the lacware-man, the shoeing-smith, the seal-engraver, the shoe-embroiderer, the hone-cutter, the sand-sifter, the caster, the carpenter, the turner, the cocconut-worker, the comb-maker, the bamboo-splitter, the paper-maker, the weaver, the tent-maker, the dyer, the calico-printer, the tailor, the turban-maker, the braid-maker, the tube-maker, the cobbler, the die-cutter, the stone-mason, the lapidary, the builder, the leather-worker, the potter, the sweetmeat-seller, the oilman, the pawn-seller, the colour-maker, the perfumer—it does not matter what trade a man is of; in *all* of them there is the same amount of irksome toil and labour, and all this labour is put up with and undergone by men for the sake of earning money.

But for all this you must not suppose that women have no share at all in the business of the world, beyond eating and sleeping. On the contrary, it is the women who do the entire work of house-keeping. The man brings his earnings home, and lays them down before the women, and they, with their woman's wit, make the money go so far, by economy and good management, that not only the comfort, but the credit and respectability of the family defy reproach. So that if you look into the matter carefully, the world is like a cart which cannot move without two wheels—man on one side, and woman on the other. Men cannot spare the time from their breadwinning occupations to spend on the little details of household management.

You boys must learn those things which will be useful to you when you are men; and you girls should acquire those gifts which will be a source of pleasure and profit to you when you are women. No doubt God has created women, in comparison with men, of a somewhat more delicate physique, but he has given to women hands, feet, ears, eyes, intelligence, thought, memory, just the same as to men.

These are the things which boys make use of, and with their help become great scholars, reciters,¹ doctors, artists, mechanics,—supreme in every craft, adepts in every science. Girls, who waste their time in playing with dolls or listening to stories, are left in a state of ignorance. And yet there are women—those who have understood the value of time, and have spent it in useful pursuits—who have become famous and celebrated in the world in the same way as men. Such women were Nur Jehan begam, and Zebunnisa begam; and in these days the nawab Sikandar begam,² or the English princess, Queen Victoria. They are women who have administered the affairs of nations,—of the whole world; not of a little home and family.

Some ignorant women reason after this fashion; they say, 'However much we read, shall we become *maulavis* like men? Well then, what is the use of our bothering ourselves?' But even if a woman has learnt more than she requires, there is not the least doubt she will reap a proportionate advantage. I do not deny that too much learning is unnecessary for a woman, but how many women are there who acquire even so much as is absolutely necessary? It is of the greatest importance to them, at the very least, to be able to read and write the vernacular. If they have not *this* amount of learning, they are certain to be put to inconvenience. Either they are compelled to disclose their own family matters to strangers, or they incur all the annoyances that may arise from

¹ The word 'hāfiz' means technically a person who can repeat the Qur-ān by rote. The two words '—ālim' and 'hāfiz' might be used to translate the epithets, 'learned and mighty in the scriptures.'

² Nur Jehan, the celebrated wife of the Emperor Jahangir, died A.D. 1645. Zebunnisa, daughter of the Emperor Aurangzeb, died unmarried A.D. 1702. Sikandar Begam, ruler of Bhopal, died A.D. 1868.

keeping them secret. The subjects which occupy a woman's thoughts are usually of a delicate and private nature, but it is often necessary for her to communicate them to a mother or a sister; and suppose that by any chance her mother or sister are not near her at the time,—in such a case, she must either lay her modesty upon the shelf, or she must endure all the evils that result from her silence.

Writing is certainly a little difficult in comparison with reading, but any person who will make a practice of copying out four lines a day from a book, and of writing that amount over again from memory,—getting the exercises corrected,—in a few months, at the outside, will have learnt to write. There is no call for elegant penmanship;¹ mere writing is an art which is of the greatest use on emergencies. If there are mistakes, or if the letters are ill-formed or incorrect, don't give up your practice in despair. Whatever it be, no work is done well at the beginning. You might give some great scholar one of these skull caps to cut out and sew together, but if such a thing had never happened to him before, it is certain he would make a mess of it.

This moving about on your legs, which is now so easy to you, that you run here and there at your pleasure,—very likely you don't remember with what difficulty it was learnt; but it is well within the recollection of your parents and elders, that first of all you could not even sit without support. When they took you out of any one's lap, and put you on the ground, some one kept hold of you, or they placed a cushion to prop you up. After that by tumbling about you learnt to crawl on your knees; and then to stand up, but holding on to the bedstead; then, when your legs became stronger, you gradually learnt to walk; but every day one heard of your falling, and hundreds of times you hurt yourselves. And now here you are, by the grace of God, running about in the most astonishing way.

One of these days writing will come to you just as easily. But

¹ Among the Musalmans calligraphy is one of the fine arts. Single specimens of a few lines written by eminent calligraphists fetch prices analogous to those given in England for etchings by celebrated artists.

suppose that you never are able to write quite so well as boys—without a doubt you will at least be able to write sufficiently well to meet your own requirements, and you will no longer be put to the inconvenience of having to get up and draw lines on the wall, or make little heaps of gravel or pebbles, in order to check the clothes sent to wash, or the reckonings of the woman who grinds your corn. To keep all the accounts of the house—what there is to receive, and what there is to pay—entirely by rote is a very difficult matter; and it is a way with some husbands to ask for an account, every now and then, of the different sums they have paid towards the household expenses. If the wife cannot remember the items paid, the husband gets suspicious, and says to himself, 'Where has all that money gone?' Then the one gets annoyed with the other, all about nothing, and a quarrel is the result. If women would only learn so much writing as would enable them to be accurate in their own accounts, what a good thing it would be!

Besides reading and writing, two other arts are very necessary for girls to learn; namely, needlework and cooking. None of us know what contingencies may meet our paths in the future. The greatest nobles—the richest men—are reduced to poverty and beggary at a moment's notice. If they happen to be masters of any kind of skill, it stands them in good service during their time of need. It is a matter of history that the kings of former ages, notwithstanding all their wealth and magnificence, invariably trained themselves to learn some handicraft, which might prove useful to them in the time of misfortune. Remember that no position in this world is secure. If at the present moment you are in the enjoyment of perfect ease and security, give thanks to God, that of His great goodness He has blessed your home with such prosperity and affluence. But this does not mean that you should underrate the value of your present good fortune, or that you should take it for granted, in looking to the future, that the same amount of comfort will be your lot for ever.

In the time of prosperity it is most important to keep your conduct and daily habits up to the mark. Although God may have given you servants to wait upon you, it is your business to see that *you* don't get spoiled. If (which God forbid!) your present

opulence should not last, *that* would cause you much annoyance. Not to get up even to drink a glass of water—to give trouble to the servants, or to your younger brothers and sisters, for every little thing you want, while you are lolling at ease like some old State pensioner, is conduct unsuited to your age, and is evidence of a spoilt disposition. You ought to do all your own things for yourselves; indeed if you are active and on the alert, you can do many things for the house, and if you are willing to take a little trouble you can give a great deal of help and assistance to your mother.

Think over this well; and don't leave any of your business so that your mother will have to do it with her own hands, or be distracted by calling others to do it, and so giving trouble to them.

Yes, my dear little girl! when you go to bed at night, spread out your bedding for yourself with your own hands, and in the morning get up betimes, and fold it up, and put it carefully in its proper place. Keep your own bundle of clothes under your own charge, and whenever you wish to change any of your clothes and put on something else, first mend whatever is torn or has come unstitched in it with your own hands. Be careful about the dirty clothes. Until the washerwoman comes for them, hang them up separately on pegs. If, when you change your clothes, you do not pick up the dirty ones, perhaps the rats will gnaw them to bits; or they may get more dirty by lying about, and the washerwoman will not be able to clean them properly; or perhaps on account of damp in the ground,¹ or the moisture of perspiration, white ants will get at them. And always see your clothes yourself before giving them to the washerwoman; and when she brings them back from the wash, look them over before you take them; perhaps she may have brought less than the full number, or she may have torn them somewhere, or there may be some stains not taken out. If

¹ The floors as well as the walls of many rooms even in the best houses are made of beaten earth, and are constantly kept clean, cool, and fragrant by the process of '*leeping*,' i. e. washing them over with a solution of a particularly fine clay mixed with fresh cowdung.

you look after your clothes in this way they will always be washed beautifully clean, and none of them will ever be lost.

The ornaments, which you wear, are things that cost a great deal. In the evening before going to bed, and in the morning when you get up,¹ you should notice whether they are all there or not. It often happens that heedless girls let some of their ornaments fall while they are playing about, and then perhaps days afterwards they find out that a earring has dropped off, or a ring is missing from its place. After the house has been through ever so many cleanings, how can any one tell where a tiny little thing like that has gone to, or whereabouts in the ground it has got trampled underfoot? Then the careless girls cry and bewail the loss of their ornaments, and throw the whole house into confusion in searching for them. Moreover when the parents see that a girl does not take any trouble to look after her own jewellery, and is always losing it, they too begin to be somewhat chary of their benevolence.

You ought always to be on the watch for any little jobs, in the work of the house, which you can make it your business to do. When your little brothers and sisters cry, or are troublesome, you can surely undertake to keep them quiet, so that your mother may not be worried by them. The washing their faces, looking after their meals, putting on their clothes—all these things, if you have the will, you have the power to do. But if you want to have your own way, and fight with them, you lower yourselves in their estimation, and cause your mother extra trouble. Is she to look after the work of the house, or to be always adjudicating your disputes?

You ought not to watch the meals being cooked in the house with no other object than to find out how soon they will be done, and when you will get them. If the dog, or the cat, or any other animal that may be a family pet—if *they* lie waiting till dinner is ready, in the hope of filling their stomachs, it is no great matter.

¹ It is by no means an uncommon occurrence, among the poorer classes at all events, for women to be robbed of their ornaments while they are asleep. In the hot nights they sleep on the flat roofs of the houses, or in their court-yards under the sky.

But *you* ought to be taking note of everything that is done ;— how the seasoning is prepared and fried, how much salt they put into the different dishes. If you watch the preparation of each meal carefully, I am sure that before very long you will learn how to cook yourselves ; and then you will have acquired an art, which of all arts in the world is most indispensable.

Besides the ordinary articles of diet, you ought to learn how to prepare some dishes of ceremony. In entertaining chance guests it is always desirable to have a few extra delicacies. Kababs, pula-os, sweetened rice, zarda, matanjan, chutnies, preserves, firni, are all of them tasty dishes, and you ought to learn the receipt for every one of them. And there are some dishes which are not of a sumptuous character, and yet to cook them nicely is a thing to be proud of, such as fish and karelas.

Sewing is not so very hard to learn, but cutting out requires some ingenuity ; put your heart into it, and learn how it is done ; you cannot get on without it, and especially the cutting out of women's clothes. I have seen many a woman, who ought to have known better, carrying her draperies about to other women in the hope that they will cut them out for her ; and for such a trifling matter as this, she has to do a lot of coaxing and wheedling. Of men's clothes, the jacket is certainly rather difficult. You should try the plan of cutting out your brothers' jackets. After you have done three or four, you will soon get into the way of it.

Although girls are too shy to speak of such things, they know well enough in their hearts that the days of their girlhood will not last much longer. Some time or other they will be married. And after being married, they will have to live an entirely new kind of life, such as you see your mother, and *her* mother living, as well as your aunt and all the ladies of the family. The time of maidenhood is short, and indeed the greater part of it is spent in your infancy. A new life, like a hill which you have to climb, is coming nearer and nearer, and it is full of all kinds of perplexities and trials.

Now you must bear in mind, that you are not girls of any abnormal creation, so that after marriage you should meet with exceptional good luck. What happens to all the married girls in

the world will happen to you. Well then, just consider what sort of a life it is which women lead. What degree of honour is theirs after marriage? What *kind* of respect do men pay to them, and in what sort of ways do they try to please them? Do not look at the cases of special individuals;—sometimes it happens that there is an excess of affection, and the wife gains the mastery over the husband; and where there is an extraordinary want of affection, the wife's authority is completely thrown aside;—these are exceptions to the rule. But look at the general custom, and the common practice of the whole country. According to that standard, I for my part see *no* value set upon women. 'Wanting in intellect' serves as their title. 'Woman's obstinacy,' 'woman's ways,' are phrases always on men's lips. There is a passage in the Qur-ān condemning the wiles of women, 'Verily as to your deceit, it is appalling.' Men take it for granted that the female sex is not trustworthy, as in the line—

'Horse, Lady, or Sword—fit to be trusted, who has seen?'

One poet has even found an excuse for maligning them in the etymology of the word which means woman--

'If all of her actions were kind and discreet,

Her name would be "Beat not,"—It would not be "Beat."¹

All these things are written in books. Look into the conduct of family life; beyond the mere drudgery of housekeeping, is any help in matters of outside importance ever sought for from women, or are they consulted or referred to for advice in any really important business? Why, even in houses where the greatest respect and consideration is shown to the women, when any *questions* are asked of them, this is the style: 'Eh, my dear! what vegetables will be wanted for cooking to-day?' 'Do you wish me to order the girl's new shoes with a figured pattern or a border?' 'Will you have Manikchundi betel or jahāzī?' 'Do you prefer Bengal tobacco, or Amānat Khan's?' 'Is the quilt to have a purple edging or of antimony colour?' I ask any woman to tell me

¹ The Persian word for 'woman' is 'zan,' which word is *also* the imperative form of the verb 'zadan,' to beat. The prohibitive form is 'mazan,' 'Beat not.'

whether beyond this men have ever taken her advice in important deliberations, or have left any important business to her discretion.

If this be the case, women of India, does not a life led under such conditions ever strike you as being unsatisfactory? Do you never lament over your insignificance and want of responsibility? Do not your souls long for a higher kind of esteem in the eyes of men? It is you yourselves who have allowed your authority to slip out of your own hands. It is your fault that you are so fallen in the estimation of the world. If the capacity for business were in you, how long would it be before men recognized it? If you were competent to give advice, where is the man who would not respect it? Here lies the difficulty. You women consider it an adequate endowment for the duties of life if you are just able to cook chapatties and dal, and to mend torn or worn clothes. Well, your value in the world is on a par with your endowments. In the condition in which you now are,—not only folly, not only deceit and insincerity,—if all the charges in the world were hurled against you, it is not without reason; and if every kind of evil be imputed to you, it is not without grounds. Oh women! you are the joy of men's hearts, you are the source of all the happiness in their lives, you are the delight of their eyes; you are they who multiply men's pleasures, and beguile their pains; if men could get help from you in great matters,—if you had the faculty of common-sense for managing great matters, why men would drink the very water in which they had washed your feet,¹ and would make you the enduring crown of their existence. Have they any other consolers, better than you; or advisers, better than you; or friends, better than you?

But if you are to acquire the capacity for dealing with great matters, how is it to be done? You are shut up within the four walls of the house; you can see nobody; you can talk to nobody. Knowledge, whether it be theoretical or practical, is transmitted from one human being to another. Men do acquire both kinds of

¹ It must be remembered that in India, the feet, which within the house are always bare, receive the same care and attention which is given to the hands in England.

knowledge, by a literary education, but even those who are illiterate mix with people of different conditions numbered by thousands. From every ten men they hear ten new ideas.

For you there is little hope of escape from your seclusion. Public opinion and the custom of the country have made a retired life behind the purdah obligatory and incumbent upon women; and in these days the observance of this institution is more rigid than ever.

Hence, except reading and writing, there is positively no method by which you can develop your intellects. Indeed, if you compare them with men, the need of education for women is even greater. For since men admittedly live an out-of-door life, they will pick up the experience they want by associating with other people. But you, who sit at home all day long—what will you do? Will you fish out a little packet of common-sense from your sewing-bag, or fetch a napkinful of experience out of the grain closet? Learn to read; and while you are seated behind the purdah you may make a tour of the whole world. Get knowledge; and without going outside the house you may become acquainted with what has happened in all the ages.

If for no other reason, for the sake of educating their children, it behoves women to get all the culture they can. Girls are brought up at home as a matter of course, until they are married; and so are most boys, until they are ten years old. The influence of their mother's character and companionship leaves its mark upon them. The whole future life of your children therefore is in your power. You may either instil into their hearts from their earliest youth such good desires and noble ambitions, that when they grow up they will gain the esteem of their fellow-men, and, spending their lives in tranquillity, will never cease to be grateful to you;—*or* you may so pervert their natural instincts, that the older they grow, the more they will become demoralized; and such a commencement of their life they will bemoan until its close.

As soon as boys can speak, they have the capacity for instruction. If the mothers are properly qualified they can begin to educate them from that moment. While boys are waiting to be sent to school many years of their life are practically lost. At a very early

age boys have no inclination to go to school, and even if they had, the maternal instincts of their mothers would rebel against the notion of little children, not yet able to control their own physical exigencies, being put under the iron rule of a schoolmaster. But their mothers, if they are so disposed, can teach them a great deal during these years. And even after the boys have begun to attend school they learn their lessons for a long time in a half-hearted way, and days and days go by before any real progress is made in their studies. During the whole of this time they can receive immense assistance from their mothers. To begin with, where is there anything like a mother's sweetness and sympathy? And then, the mere fact of their being always together, night and day—whenever they see that a boy's attention is roused, in a second, they can get him to recognize the shape of some letter, or they can impress on his memory some arithmetical fact, or they can make him understand the difference between East and West. Mothers can teach, in the course of conversation, what a schoolmaster cannot teach in years of tuition; and there is this inestimable advantage in a mother's teaching, that while the boy gets every incentive to greater diligence, there is not the least chance of his being frightened.

So far I have dwelt only on the moral training of the children; but the arrangements for their physical well-being—even the preservation of their lives—depend also upon the mother's will. If (which God forbid!) there be anything lacking in their capacity for these duties, it is an evil case for the children's very existence. No one would be such a wretch¹ as to speak a word in disparagement of maternal fondness. Yet it is quite possible that this very fondness, if exercised without knowledge, may have the opposite effect of what was intended, and cause harm instead of good. I appeal to your candour, whether there are not thousands of mothers who are so ignorant and silly, that they attribute every illness of their children to an evil eye, or a malignant shadow, or to some seizure, or the influence of devils, and so instead of giving them

¹ Lit. 'Who is such a man (bad luck to him!) who would have a word to say?' &c.

medicine, perform all kinds of magical charms and exorcisms? What is likely to be the result of such ill-suited remedies, I leave it to you to imagine.

To sum up. The successful management of a household in every detail depends upon a sound judgement; and the cultivation and correction of the judgement depends upon the acquisition of knowledge. And now I am going to tell you an amusing story, which will show you what kind of troubles are brought about by a bad education.¹

¹ In dividing the text I have put this sentence at the beginning of chap. I. In the original there is no division into chapters.

NOTES

PREFACE

PAGE 1. (1.) *dībāja*. This word, translated 'Preface,' is an Arabized noun of relation, formed from the Persian 'dībāh' or 'dibā,' the name of a gold tissue; and originally meant 'edged with gold.' It has always been a custom with Muslim authors to preface their works with an exordium (upon which all the resources of their own skill, and that of the illuminator, were lavished) in praise (ḥamd) of the Almighty, and commendation (naṭ) of the Prophet. To this they generally added an encomium (madḥ) of the reigning sovereign, or of the author's patron, and then some account of the author himself, and the occasion of his writing the book. The exordiums are often of great length, and filled with Arabic phrases and quotations. It is characteristic of the practical spirit in which the present work was written, that the author has abstained from all unnecessary display of his own eloquence or learning, and has summed up the manifest impossibility of doing justice to such themes as the goodness of God, and the comforts of religion, in two familiar proverbs of the country in which he was writing.

(2.) The structure of the two initial paragraphs is the same. The terms 'bisāt bhar' (lit. 'full extent') and 'qadr' (lit. 'size') are used adverbially. '-apnī' here stands for 'merī,' and in both places is rendered emphatic by the particle 'to' which is an elliptical form of expressing 'Whatever may be the case with others.' The particle 'hi' always emphasizes the particular word to which it is attached,¹ and may be inserted, as here, between two words forming a single phrase, i. e. 'ho saktā' and 'ban paṛṭī.' The words '-itnī sī,' meaning literally 'just so much,' are supposed to be accompanied by the gesture of putting together the tips of the thumb and forefinger, as if holding something very minute.

(3.) *paṛh paṛhā liyā kartī hain*, lit. 'are in the habit of reading together for mutual benefit.' The simple verb 'paṛhnā' means 'to read.' Its causal form 'paṛhānā' means 'to make read.' The combination 'paṛhnā paṛhānā' is a *comprehensive* expression denoting the action of reading in the category of Reciprocity. From the *comprehensive* form of the verb is then formed an *intensive*, 'paṛh paṛhā lenā.' The verbs 'lenā' (to take) and 'denā' (to give) are both used in forming intensives, adding, to the original verb, the notion of *thoroughness*, but the former subjectively, and the latter

¹ Hence, *in reading*, a word followed by 'hi' must be accented.

objectively; e. g. you say 'khā lenā' (to eat *up*) but 'dāl denā' (to throw *down*). Hence 'paṛh paṛhā lenā' implies mutual and profitable study. The next step is to form the *frequentative* 'paṛh paṛhā liyā kaṇā,' which implies that the action described is performed *periodically*. The whole compound is then put into the present tense, indicative mood, feminine gender, and plural number, to agree with '—aurateṅ.'

(4.) 'dastūr bamūjib' stands for 'dastūr ke bamūjib,' and the last word is in reality compounded of a noun and preposition, like our 'because' for 'by cause.' In Persian, the whole phrase would run 'ba mūjib e dastūr e khāndān.' In pure Hindī (the same nouns being used) the *order* would be exactly reversed, viz. 'khāndān ke dastūr ke mūjib se.' It will be useful to note here that the Persian particle 'e' called '-izāfat' (lit. 'addition') signifies that the word which *precedes* it (and of which it forms a structural part) is qualified, or limited by the addition of the word which *succeeds* it; whereas, according to the rules of Hindī grammar, the qualifying noun precedes that which it qualifies, and the particle, if any, which intervenes, is considered to be a structural part, not of the qualified, but of the qualifying noun; e. g. in the phrase 'rāh e najāt' (lit. 'the road of escape'), 'rāh e' ('the road of') is the term which is limited by 'najāt.' The Hindī equivalent would be 'najāt ki rāh' (= 'escape's road') in which 'rāh,' which comes last, has already been limited by 'najāt ki.' Hence, in Hindī grammar, a genitive must *agree* with the noun it qualifies, in gender and number, and also in case, just as if it were an adjective capable of inflection.

(5.) merī larḳiyon ne . . . paṛhe. The word 'risāle' (a tract), which is Persianized Arabic, has been inflected to make a plural 'risāle' as though it were of Hindī origin. The verb 'paṛhe' agrees in gender and number with 'risāle.' 'larḳiyon ne' is the plural of 'larḳi' (a girl), put into the case of the agent. The past tense of a transitive verb¹ in Hindustani does not run, as in English, 'I did, thou didst, he did,' &c., but 'By me done, by thee done, by him done,' &c. If the *object*, of the action which is described by the verb, is *immediate*, i. e. such as can be regarded as a necessary part of the action (e. g. a song, of the action of singing—words, of the action of speaking—food, of the action of eating—or as here, printed matter, of the action of reading), and there is no reason for *distinguishing* the object from the action, the object is put into that form of the accusative which is indistinguishable from the nominative, and the verb is made to agree with it, in gender and number. If, on the other hand, the object is *remote*, i. e. if it forms no necessary part of the action (e. g. a man whom you strike *at*, for it is possible to perform the whole action of striking, without hitting the person aimed at, or any one else), or if there is any reason for *distinguishing* an *immediate* object from the action—then the object is put into that form of the accusative which is distinguished by the particle 'ko' and the verb remains uninflected, or to speak more accurately, it is made to agree with its own infinitive form, understood, used as a noun. Note that the word 'risāle'

¹ But remember always that 'lānā' (to bring), being a contraction of 'le-ānā' (to come with), is *intransitive*.

is qualified by three different adjectival phrases; firstly 'is qism ke' (of *this* nature, i. e. of the same kind as the specific instances given above), secondly 'chote chote' (small—the repetition of the word here implying *variety*), and thirdly 'urdū ke' (of the vernacular).

PAGE 2. (6.) main dekhtā thā, ki . . . raghat hai, lit. 'I was seeing that . . . there is a longing.' What is called in Latin grammar the *oratio recta* is nearly always substituted in Hindustani for the *oratio obliqua* in narrative passages. The speaker recalls the past in his own mind, and states the facts in the same shape and order as when they were occurring. Hence '-in ke,' lower down, must be taken to mean the speaker's *own* children because, at the time of which he is speaking, he called them 'these.' Note that '-un se' is the correlative of 'jo mazāmīn'; the English idiom, converted into Hindustani, would be to say '-un mazāmīnse, jo,' &c., but in Hindustani the relative clause comes *before* what we call the antecedent, and the subject, if expressed, is expressed in it. In the following paragraphs, the English idiom has been to some extent adopted.

(7.) chān mārā, understand 'main ne.' 'chān mārā' is an intensive form of 'chānnā.'

(8.) patā na milā, par na milā, lit. 'a trace was not found, but was not found.' This idiom is exactly the converse of our idiom, 'I searched and searched.'

(9.) tīn baras hū-e, &c. The purpose served by the particle 'ki,' which introduces the last clause of this sentence, is to mark the coincidence in time and place of what is stated in that clause with the data furnished in the two first clauses: 'it was three years ago,—(it was) when I was in Jhansi,—that I reduced the story of Akbari to writing.' 'qalamband karnā' is the technical term for taking down a deposition; the agent 'main ne' is understood from the context.

(10.) lar̥kiyon ko to -is kā wazīfa ho gayā, lit. 'To the girls at any rate, (the perusal) of it became a daily (religious) duty.' The sentence is elliptical, for 'wazīfa' (which is exactly equivalent to our 'daily portion' or 'lesson') is a part of the predicate, and yet governs '-is kā' which is a part of the subject.

(11.) shurū- kiyā, 'began.' '-unhon ne,' i. e. 'lar̥kiyon ne,' is understood. 'shurū- karnā' (to begin) and 'shurū- honā,' (to be begun), are examples of a class of verbs which the Hindustani language has the faculty of *creating* from its wealthy vocabulary. Any foreign noun can be converted into a verb simply by the process of adding the verb 'karnā' (to do) for the active, or the verb 'honā' (to be) for the passive signification. English, as well as Arabic and Persian nouns, are thus utilized; e. g. 'pass karnā' is said of an examiner, and 'pass honā' of a successful candidate at an examination. In our own language we can convert almost any noun into a verb merely by conjugating it, and thus we obtain such expressions as 'to chaperon,' 'to waltz,' 'to telegraph,' 'to index,' 'to taboo,' all from foreign sources. But the peculiarity of Hindustani (which is even more assimilative of foreign tongues than English) is, that all such verbs are created *in duplicate*; and the reason for

this is, that the majority of its indigenous verbs are also in duplicate; e.g. the opposite of 'band karnā' (to shut) is 'kholnā' (to open); and the opposite of 'band honā' (to be closed) is 'khulnā' (to be open, or to open of itself). There are a very few instances of such double forms in English, e.g. 'to sit' and 'to set,' 'to fall' and 'to fell,' 'to rise' and 'to raise'; but usually a single verb has to discharge both functions, as for instance, when you tell a person to *open* a window, and he replies, that it does not *open*.

(12.) *likhā gayā*, 'was written.' 'gayā' is the perfect tense of 'janā' (to go), which verb in conjunction with the past participle of any other verb may be used to *construct* a passive phrase. Other instances of this constructive form of the passive are 'mangwā-i ga-i' (was asked for) and 'kar diyā gayā' (was effected) a few lines lower. But in Hindustani such verbal phrases are not regarded as true passives, but rather as modal forms of expressing that an act has been, or is done, *without naming the agent*. Hence a verb so conjugated is said to be in the 'ṣiḡha-e majhūl,' i. e. 'the mode of the ignored (agent).'

(13.) *hote hote*, 'gradually,' lit. '(by) becoming (and) becoming.'

(14.) *-is ke sunne ko*, 'to the hearing of it.' The infinitive 'sunnā' (to listen) is here treated as a noun substantive.

(15.) *jis ne sunā, rih ga-i*, i. e. in full, 'jis aurat ne sunā wuh (aurat) rih ga-i.' The feminine termination of 'ga-i' enables the writer to dispense with the word 'aurat.' 'rih ga-i' may be taken, either as an *intensive*, from 'rih jānā' (to be in raptures) or may be translated literally, 'went away delighted.'

(16.) *ba aur*, 'by way of.' The 'izāfat' after 'aur' has been dropped. In the next line 'susrāl' (lit. 'father-in-law's house') includes the whole of the new neighbourhood; or at least, all the people on the visiting list of the bride's mother-in-law.

(17.) *dekh liyā . . . ki mufid hai . . . aur suntī hai*. *vide* note 6 above.

(18.) *khūb dil lagā kar*, lit. 'having finely put their hearts into it'; i. e. 'with enthusiasm' or 'with great interest.' 'lagā kar' from 'lagānā' (the causal of 'lagnā') is a form of the verb which is usually called 'the conjunctive participle,' because it often saves the use of a conjunction; e.g. '-ā kar baiṭhā' is equivalent to '-āyā aur baiṭhā' (he came and sat down); but it is often employed merely adverbially. There are four forms of this adverbial expression. For 'he came and sat down' you may say (1) '-ā baiṭhā' (compare 'rih ga-i' above in the second (suggested) interpretation), (2) '-ā ke baiṭhā,' (3) '-ā kar baiṭhā,' (4) '-ā kar ke baiṭhā.' In the second and fourth of these phrases 'ke' is only a contraction of 'kar,' which is the radical part of 'karnā' (to do or make) and signifies mere action. Similarly for 'he did and went,' you may say 'kar gayā,' or 'kar ke gayā' or 'kar kar gayā.' The particle 'kar' or 'kar ke' may be added to *nouns* to form an adverbial expression; e.g. on page 21. 'khudā khudā kar ke' (after making many a Lord! Lord!) means 'with the utmost difficulty'; and in the sentence 'sawere bhī diyā, der kar bhī diyā' (one has paid *late*, as well as early) 'der kar' (lit. 'make delay') is contrasted with 'sawere' which is a true adverb.

(19.) *janāb . . . maghrabī*. These ten words form a single title, which

is made into a genitive by the addition of the particle 'ke.' This agrees in gender, and case, with 'zarī-a,' which is governed by 'se.' 'zarī-a,' being a word of foreign origin, is not liable to inflection, but being, none the less, in an oblique case, requires the genitive which it governs (and which is liable to inflection) to assume its oblique form.

(20.) *pesh* *kiyā*, 'laid before,' i.e. submitted to. This verb governs '-is ko,' i.e. '-is kitāb ko.' The sentence might have run 'yih kitāb *pesh* *kī*,' just as above we have 'yih kitāb . . . jahez men di.' The slight difference in the meaning, however, should be noted, although it is difficult to preserve it in a translation. '*kitāb pesh karnā*' means 'presenting a book.' '*kitāb ko pesh karnā*' means performing the act of presentation in respect of a particular book. The use of the distinctive particle 'ko' here shows that, in the author's mind, the book had been dissociated from any idea of presentation to Government, until he became convinced that it was really useful. 'tab' is emphatic—'Then I made it the object of presentation,' &c. Exactly the same kind of distinction is maintained in a common proverb 'ham roṭī nahīn khāte, roṭī ham ko khāti hai,' 'I don't eat bread, bread eats me.' In the first sentence 'roṭī' cannot be dissociated from 'khāte' because the action of eating is not performed without food of some sort; but in the second sentence (where 'khāti hai' is used figuratively for 'tormenting,' and 'roṭī' means 'the children's cry for bread') the use of the distinctive particle is necessary to mark the incongruity of the object with the action. Of course it is rarely possible that living beings should be considered as forming a necessary part of any action described by a transitive verb. Hence it is a safe rule to use the particle 'ko' whenever a word meaning a living being is made the object of a verb. But '*mārnā*' in the sense of 'to kill,' may take such a noun as its immediate object; e.g. '-usne *shernī māri* (he killed a tigress). '*jannā*' (to give birth to) may be used in the same way; e.g. '-ek larḳā *janā*,' or '-ek larḳī *janī*.'

(21.) -*aisā baṛhāyā, kī*. In this passage the immediate object of '*baṛhāyā*' (which is a causal verb) is '*baṛhnā*,' understood, or, to speak more accurately, contained in the word '*baṛhāyā*' itself. For a causal verb means always to cause the action described by its simple verb. The words '-*aisā, kī*,' &c. qualify the immediate object; the second objects are '*merī -ābrū*' and '-*is kitāb kī qimat*,' to both of which the particle 'ko' applies. The literal translation is 'The appreciation of the government ('to' gives the emphasis) has caused to my reputation, and to the price of the book, such a growing as I am unable to describe.'

(22.) -*apnī murād, aur miḥnat kī dād*, i. q. 'my heart's desire, and labour's hire.' The rhyme is intentional and considered as an ornament. '*pā-ī*' agrees with '*murād*' as well as '*dād*.' Since it simply means '(I have) got,' these objects are necessarily undistinguishable from the action, i. e. from the getting.

PAGE 3. (23.) *jo kuḳh waqt, &c.* '-uske,' i. e. '-us waqt ke,' is the correlative of '*jo kuḳh*.' The sentence runs 'Whatever time was spent, &c., besides that time,' &c. *vide* remark in note 6 on '*jo maḳāmin*.'

(24.) *boli bā muḥāwara ho, aur khayālāt pākiza.* The turn of this sentence—the copula being put in the middle with the predicate of one subject, while another subject and predicate (to which it equally applies) follow it—is distinctly Persian. The second proposition follows the first, because it is *more*, not *less* important in the mind of the speaker; so that he adds it as something which has been already taken for granted. There are many examples in the *Gulistān of Sa-di*; e.g. in story seventeen of the first book, a minister, who has been disgraced on a false charge, says ‘*az band i girān am khulās kardand o milki maurūs am khās.*’ ‘(The king) certainly set me at liberty, *but only* after confiscating all my ancestral property.’

(25.) *muḥāwara.* The literal meaning of this Arabic word is ‘mutual rolling.’ Thence it is applied to ‘current usage’ or ‘current phraseology,’ and so has come to mean the standard or approved idiom of the day. I have translated it ‘simplicity of diction’ because that has always been the professed aim of the best vernacular authors. Up to the time when the *mir-ātul-arūs* was published, the standard of pure Hindustani was sought for either in poetry, or in the conversation of the upper ranks of society in the large towns—especially Dehli and Lucknow. The oldest prose composition in Hindustani is said to be a translation from the Persian, written in A. H. 1145 (A. D. 1732-3), but it is only mentioned by modern writers as an interesting curiosity. The ‘*Baghobahar*’ and other works of the kind were written to order, at the beginning of this century, in Calcutta and under European supervision, simply to serve as text-books for the examination of British officers. The celebrated ‘*Letters of Ghalib*’ (which were not written for publication) were collected and published in 1869, the year of the poet’s death. It was in August of the same year that Sir William Muir, then Lieut.-Governor of the North-West Provinces, adjudged his prize of 1,000 rupees to the author of the *mir-ātul-arūs*. A well-known novelist of the present day, *qāzi -azīz u d dīn -aḥmad*, always speaks of the author of the *mir-ātu l-arūs* as ‘*maulā nā,*’ which is equivalent to our English term, ‘The Master.’

INTRODUCTION

The author must be supposed to address this prologue of his story to the different members of his own family, as he is taking his ease after the business hours of the day, in the inner quadrangle of the house, appropriated to the use of the ladies and children. One of the little girls seems to have been seated on his knee. The elder ladies of the house were probably engaged in their different occupations. They would include aunts and cousins of the children as well as the mother.

PAGE 4. (26.) *jo -ādmī, &c.* The word ‘-ādmī’ (lit. ‘a descendant of Adam’) includes man, woman, and child. ‘*bewūqūf!*’ is often used as a term of reproach. It has already been observed (notes 6 and 16) that in the construction of relative clauses, the Hindustani differs greatly from the

English idiom. 1. In English, the symbol of the relative is now generally identical with that of the interrogative, and whenever an interrogative is used in English, the *order of words* in a sentence is transposed. We do not say, 'He hit whom?' on the analogy of 'he hit him,' but 'whom did he hit?' In the same way, we say, 'The man, whom he hit, was hurt.' In Hindustani neither the interrogative nor the relative pronouns cause any change in the order of words. 'He hits him' is 'wuh -us ko mārta hai'; 'whom is he hitting?' 'wuh kis ko mārta hai'; 'whom he is hitting,' 'wuh jis ko mārta hai.' So at page 36, line 12, 'wuh jo kahē, so karo' = 'Do as *they* tell you.' The correlative of 'jo' is 'so.' The subject of 'kahē' is 'wuh.' 2. The two symbols in Hindustani for relative and antecedent are really two demonstratives. We still retain this method of expression in English, though it is rarely used; e. g. 'This word is true, that I said.' The only difference between *this* idiom and the Hindustani is in the place of the *predicates*. The Hindustani idiom being, 'This word I said, that is true.' main ne jo bāt kahī, wuh sac hai.

(27.) kyā kyā bāteṅ. The repetition of 'kyā' implies number and variety. The word 'bāt' means not only 'word' but anything that can be talked about.

(28.) -insān kī, &c. The word '-insān,' like '-ādmī,' is of general application, and so is the pronoun '-us ko' which follows. It is a fault of the English language that one is obliged to use 'man' and 'him,' to include both sexes.

(29.) -acchā khāne, -acchā pahinne se. The first '-acchā' agrees with 'khānā' (food), the second with 'kaprā' (clothes) understood, governed by the infinitives 'khāne' (eating) and 'pahinne' (wearing). Both of the latter are put into an inflected form by the particle 'se' and cause the inflection of the genitival particle after '-aulād,' *vide* notes 4 and 19.

(30.) mard, jo bāp, &c. In this passage, and again '-aulād ki maḥabbat, jo,' &c., the idiom is English.

(31.) silā-ī kā. After 'kā' understand 'kām' (work) or 'kaprā' (clothes). The words 'kamā-ī,' 'silā-ī,' 'dhulā-ī,' 'pisā-ī,' &c., mean *both* the occupation, and the earnings derived from it.

(32.) -apne baōōn ko pālī haiṅ: 'provide the means of sustenance for their children.'

PAGE 5. (33.) -aulād ko na pālte, &c. All the verbs in this passage are (not indicative, but) of the contingent or indeterminate mood, which in Hindustani, contrary to English grammar, comes before the indicative. Its tense-forms are all derived from the imperative, and preserve the *originative* or *presumptive* character of the imperative, asserting no fact but the will of the speaker. In the first tense, the forms 'karūṅ,' 'kare,' 'karo,' 'karen,' are merely the imperative 'kar' (do) *personalized*; 'karūṅ' for the speaker, 'karo' for the person or persons addressed; 'kare' for any one but the speaker whom it is desired to individualize, 'karen' for any person or persons, except those addressed, whom it is desired to generalize.¹ The word 'karūṅ'

¹ One can hardly use the terms 'singular' and 'plural' in their ordinary sense, in speaking of Hindustani pronouns, since *each person* may be spoken

therefore means 'I do,' but *not* in the sense of 'I am doing.' It is no more a statement of *fact* than the imperative 'kar,' but it is an assumption on the part of the speaker, '(suppose) I do,' '(let) me do,' 'I (am ready to) do'; and so with the other persons of the tense. The forms 'kartā' (doing) and 'kiyā' (for 'karyā,' done) are quasi-epithetical. They do not vary in form for the *person*, but are inflected to agree with their subjects in *gender* and *number*. The subject of 'kartā' is the agent, and of 'kiyā' the action. Both forms, when used *by themselves* as verbs, have a contingent meaning. The tenses of the indicative mood are formed from these *originative* expressions, by the addition of affirmative particles.¹ From 'karūn' is formed the future 'karūn gā, gī,' 'kare gā, gī,' 'karoge, gī,' 'karege, gī'; the particle 'gā, gī, ge,' implying certainty. From 'kartā' is formed the present 'kartā hūn,' &c., and the imperfect 'kartā thā,' 'karti thi,' 'karte the,' agreeing with the agent. From 'kiyā' is formed the perfect 'kiyā hai,' 'ki hai,' 'kiye hai,' and the pluperfect 'kiyā thā,' 'ki thi,' &c., agreeing with the action, or the *immediate* object of the action. The affirmative particles 'hūn,' 'hai,' 'ho,' and 'haiṅ' are however somewhat sparingly used, so that it sometimes *appears* as if there were no distinction between indicatives and contingent forms of the verb, though this is by no means the case: e. g. in the preceding sentence 'bolte,' 'samajhte,' 'çalte,' 'phirte,' are all explanatory of 'bebas hote' to which 'haiṅ' has been added, and the repetition of it after each word is avoided. Note that '-un ko' (to those) and 'yih' (these) both refer to the same children. The change of expression is merely owing to the difference in construction of the two sentences.

(34.) *čhipā-e baiṭhi raṭi hai*, 'remains seated in the act of covering (them under her wings).' Both 'baiṭhi' and 'čhipā-e' are past participles (the latter of 'čhipānā,' the causal of 'čhipnā' to hide); 'baiṭhi' agrees with the subject, but 'čhipā-e' is used adverbially.

(35.) *-ek dānā miltā hai, to*. The word '-agar' or 'jo' must be supplied before '-ek.' The indicative is used here, because although the sentence is hypothetical, the hypothesis is not *postulated*. The author does not say 'if she *were* to get a grain of corn, she *would* give it to the chickens,' but 'if (or when) she does get one, she does give it.'

(36.) *nanhe nanhe bačcon ko*. The repetition of 'nanhe' simply implies excessive smallness just as we say 'tiny tiny.'

(37.) *god men -uṭhā-e, lit.* 'in the state of having mounted (it) on her lap,' i. e. 'with the child mounted on her lap.' In a sitting posture, 'god' precisely answers to 'lap,' but when the mother has risen, the position of the child is at one side of her waist, with its legs astride of her hip, and its arms round her shoulder, while her arm supports its back.

of in what we call the plural, when only one is intended, in the same way as the English say 'You are' for 'Thou art.'

¹ An affirmative element must even accompany a negative, e. g. 'na kartā' = 'were (I, &c.) not to do'; 'na kiyā,' 'suppose (I, &c.) have not done,' '(I, &c.) am not doing' is 'nahin kartā'; '(By me, &c.) is not done' is 'nahin kiyā,' 'nahin' being often used in the sense of 'is not.'

(38.) *thapak thapak kar.* Here the repetition of the word implies long continued action.

(39.) *wuhī dūdh jis ko.* The antecedent of 'jis ko' is not, as would at first sight appear, 'wuhī dūdh,' but '-us (baćće) ko,' understood after 'nahīn pine detī'; 'jis ko' is the second, and 'dūdh,' understood, the first object of 'pilātī rahi'; 'wuhī dūdh' is the first, and '-usko,' understood, the second object of 'pine detī.' The *literal* translation is, 'With harshness and ruthlessness she does not allow (the child) to whom for years she has been giving (milk) with fondness, to drink that very milk.' In India the weaning of a child is often delayed till the third or fourth year.

PAGE 6. (40.) *baćća židd kartā hai, to, vide note 35.* It may be remarked here, that it is as common in Hindustani to drop '-agar' (if) in the first clause, preserving 'to' (then) in the second, as it is in English to drop 'then' in the second clause, after 'if' in the first.

(41.) *lenā tak.* The particle 'tak,' which means 'up to' or 'as far as,' is ordinarily used as a post-position and then causes the inflection of a previous word, as in the sentence 'mere ghar tak sāth čalo,' 'Come along as far as my house,' in which the words 'mere ghar' are in an oblique case. But here it is used adverbially in the sense of 'even,' or 'as much as.'

(42.) *bhā-i bahin ko . . . dekhā.* The immediate object of verbs meaning 'to see, to hear, to say, to think,' is the *scene* witnessed, the *sounds* heard, the *words* uttered, the *thoughts* arising in the mind. The second object is that to which the scene, the sounds, the words and the thoughts *are applied.* In this passage the scene described by the words 'mār khāte ki mān kī god se nahīn -utarte hai' (getting a beating because they don't get off their mother's lap), and even down to 'nahīn -utartā,' is the first object of 'nahīn dekhā' (have not seen) and 'bhā-i bahin ko' is the second. This is the reason why '-utarte hai' (are not getting down) is in the present indicative.

(43.) *maḥabbat hotī hai.* A distinction must be made between 'hotā hai,' the indicative of 'honā' (to be) and 'hai' (is), which is merely an affirmative particle. What is stated in this sentence is not merely, that there is a certain kind of affection suitable to a certain stage of existence, but that as long as a certain stage of existence lasts, a certain kind of affection, which is suitable to it, continues to exist.

(44.) *pānw čalnā, lit. 'to move a foot (movement),' i.e. to walk, or use the feet for motion.* Expressed in full the phrase would be 'pānw kī čāl čalnā.' Every verb, whether transitive or intransitive, is capable of taking an *immediate object* descriptive of its own action. Thus in English, we talk of 'dancing a dance.' Two advantages are obtained from the use of such an object. In the first place, it can be qualified by an epithet, e.g. dancing a fast, or slow dance, and a specific *epithet* may be substituted for the original term, e.g. dancing a waltz, or a quadrille. Secondly it enables the action to be numbered, e.g. dancing two dances, or three dances.

(45.) *hotā gayā, badaltā gayā.* The compound forms 'hotā jānā' (to go on being or becoming) and 'kartā jānā' (to go on doing) may be called 'progressives.' We have this idiom in English. In Hindustani there

are corresponding expressions 'hotā-ānā' and 'kartā-ānā' (to come on being or doing) expressing continuous progression up to the present, as in the lines—

'kahā jō main nē, "wafā kartē-ā-ē hain -aḥbāb,"
kahā, "zamāna kī -ādat badaltī jāti hai."

'When I said, "*Friends* have always (hitherto) kept their promises,"
(*She*) said, "(Ah, but) the fashion of the world goes on changing."

The metre is, ॐ-ॐ- | ॐ-ॐ- | ॐ-ॐ- | -- | . 'wafā karnā' means 'to fulfil (one's) obligations,' or even the *expectations* one has given rise to in another. 'aḥbāb' is the *Arabic* plural of 'ḥabīb' (an intimate friend).

(46.) tumhāre -apne = 'your own.'

(47.) kisi ke mān bāp, &c., lit. 'Any one's parents have not remained alive (for) the whole life (of any one).'

(48.) *khushnaṣīb*, &c. All the verbs in this passage down to 'rakhā' are in the past tense, but not in the indicative mood, *vide* note 33. The author is not speaking of actual, but of *assumed* instances. If he had been speaking of any actual persons, he would in the first instance have used the words 'hote hain,' after '*khushnaṣīb*,' instead of 'hain.' But of course it would be ridiculous to speak of actually existing *boys* and *girls*, as having spent their *whole lives* in joy or sorrow. In this passage there is a curious mingling of the English and Hindustani idioms in respect of the relative. In 'wuh -aulād, jinḥon ne,' and in the sentences above, the English idiom is adopted, but in 'jo -ārām . . . -us ko -akārat kiyā,' the Hindustani idiom is preserved.

(49.) *shādī biyāh hū-e pīche*. 'shādī biyāh' is an instance of a compound word, not uncommon in Hindustani, in which a conventional term among Hindus is joined to a conventional term of the same meaning among Muslims. The word 'shādī' (lit. 'rejoicing,' and sometimes applied to other festive ceremonies) is the common word for marriage with Muslims in India, while 'biyāh' is the proper word for marriage among Hindus. Such compounds no doubt date from a time when the explanation of one word by another was necessary in the intercourse between the two communities. Another point to be noticed, in this phrase, is the facility with which a *verbal sentence* may be grammatically dealt with as if it were a noun. 'shādī biyāh hū-ā' means 'the wedding took place'; but by inflecting the last syllable of 'hū-ā,' and adding the word 'pīche,' this sentence is converted into a nominal phrase fixing a date. In the same way, the sentence '-ek bajā,' 'one (sound of a gong) struck,' is made into a noun, meaning 'one o'clock'; so that you may say, '-ek baje ko -ā-o' = 'come at one o'clock,' or '-ek baje ke ba-d,' 'after one o'clock,' &c. The phrases lower down, 'jawān hū-e pīche,' and 'mān bāp se -alag hū-e pīche' are of the same construction.

(50.) *madad milnī, madad karnī*. The infinitive is sometimes made to agree with a substantive, when the two words are so connected as to symbolize a single concept. There is no rule as to when this is permissible, and the practice of different authors varies. It will be observed that in these two instances, the substantives are related to the verb in different ways. 'madad'

would be the *subject* of 'miltī hai,' and the *object* of 'karte haiṁ.' The construction is an anomaly and it would not be safe to form similar expressions merely by analogy.

(51.) sunār lohār, &c. This extravagantly long *relative* clause ends with the word 'haiṁ,' and its correlative with 'taklif hai.' In constructing such a sentence in English, we should begin at the other end, and say 'There is exactly the same amount of irksomeness in the occupations of all working-men, whatever their trade be—goldsmiths, ironworkers, &c.' The result would probably be, that a speaker would be interrupted before he got to the end of the list. I mention this because it illustrates the difference in the construction of an English and a Hindustani sentence. It often happens in English that a word which is most important to the *sense*, is not necessary to the grammar, of a sentence. In Hindustani, on the other hand, great care is taken to prevent a sentence from being grammatically complete until every word has been said, so that a listener is *compelled* to wait for the last word. This is the reason why the verb is nearly always at the end of a sentence.¹ Take the common proverb 'gehūn ke sāth ghun pisā.' This can only be put into idiomatic English in two ways, 'The weevil is ground with the wheat,' or 'Wheat and weevil are ground together.' In either case the sentence is completed, *grammatically*, with the word 'ground'; but the Hindustani version would not be a sentence at all, if any word of it after the first were omitted.

(52.) mard sahte. The word 'mard' here, and the word 'auraten' three lines lower, are put out of their usual order in the sentence for the sake of emphasis.

(53.) kām duniyā kā. The genitive here comes *after* the noun it qualifies. 'muta-alliq' governs 'auraton se.' 'ko-i duniyā kā kām' would be an ambiguous, and 'duniyā kā ko-i kām' an awkward expression.

(54.) -uṭhātī haiṁ. '-uṭhānā' is the causal of '-uṭhnā,' which, in respect of money, has a conventional meaning of 'to be spent' or, as we say, 'to go' (e.g. so much went to the grocer, so much in taxes, &c.). '-uṭhātī haiṁ' therefore means here 'lay out (to the best advantage).'

(55.) -āne pātā. 'karne denā' and 'karne pānā,' 'hone denā' and 'hone pānā,' bear to each other exactly the same kind of relation as exists between the two forms of a simple verb (e.g. 'kholnā' and 'kholna,' *vide* note 11). That is to say, if 'karne denā' or 'hone denā' is said of *A*, with reference to *B*, then 'karne pānā' or 'hone pānā' may be said of *B*, with reference to *A*. The meaning here would be almost exactly the same, if instead of 'pātā' agreeing with 'harf,' the author had written 'detī' agreeing with 'auraten.'

PAGE 8. (56.) bahut parh kar, &c. The words introduced by 'ki' are explanatory of the word 'kḥayāl,' but are put into the form of a speech. The 'kyā' before 'fā-ida' is used adjectivally; the 'kyā' before 'mardon' is merely a symbol of the interrogative, which in English writing is represented

¹ Of course this does not apply to poetry, but in poetry the *metre* prevents the loss of any word.

by the sign (?), and in talking, by intonation, or by an inversion of the order of words.

(57.) -agar ko-i -aurat, &c. For the use of the indicative, *vide* note 35. The hypothesis here is one suggested by the other party to the argument, and adopted, not postulated, by the author.

(58.) -inkār nahīn karte, '(I) do not deny.' The indicative mood is evidenced by 'nahīn.' 'I would not deny,' or 'were I not denying,' would be '-inkār na karte.'

(59.) kabhī -un ko. '-un ko' refers to '-auraten,' and must be taken not only with 'zarūrat hotī hai,' but also with 'parṭā hai' and 'hotā hai.' 'ḥayā' takes the particle 'ko,' partly because 'bālā-e ṭāq rakhnā' is used metaphorically, and partly because 'ḥayā' itself is, as it were, personified, as something having an independent existence. There is a pretty couplet in the Satsa-i of Bihārī Lal which illustrates this passage—

'kāgāda para likhata na banata : kahata sandesa lajāta ;
kahi hai saba terau hiyau : mere hiye ki bāta' ;

which would be expressed in modern Hindustani : 'kāghaz par likhte hū-e (bāt) nahīn banti : paighām kahte hū-e lāj -ātī hai ; jo bāt mere dil men hai, wuh sab terā hī dil to kahegā.' 'Writing on paper, (the words) don't form themselves : telling a message, I am put to shame. Thy heart will tell thee everything, which my heart could say.' The termination 'au' in 'terau hiyau' is the old form of the masculine nominative, 'kahi hai' = 'kahe gā.'

(60.) éār saṭāren roz, 'four lines a day.' It will be observed that the verbs are all in that form of the frequentative which is used for *periodical* action. Since books in India are lithographed from manuscript, they can serve as 'copies' for learning to write. '-apne dil se' means 'without the assistance of the book.'

PAGE 9. (61.) pakṛe rahtā thā. The verb is made to agree with '-ādmī' which is ordinarily masculine, and here means merely 'person.' 'pakṛe' from 'pakarnā' means 'in the act of holding.'

(62.) ghuṭniyon éalnā, 'getting about (on) the knees.' The construction is the same as that of 'pānw éalnā,' note 44.

(63.) tumhāre éoṭ lagī. Some word like 'badan men' must be supplied after 'tumhāre,' which is in an oblique case, as an adverb of place. 'éoṭ lagnī (kisi ko)' is the common term for getting hurt ; e. g. 'have you hurt yourself?' is 'kyā, tum ko éoṭ lagī?'

(64.) har roz tum ko girte sunā. 'Every day we (supply 'ham ne') heard of your falling,' lit. heard 'falling' about you. 'girte sunā' is an elliptic phrase for 'yih sunā, ki, "girte han." ' (heard *this*, i. e. the noise, "they are falling.")

(65.) wuhī tum ho, &c., lit. 'Those very (children of whom I have been speaking) are you, that, by the grace of God,—Good heavens! (how) you do run about!'

(66.) farṛ karo . . . na bhī -ātā. 'Even suppose, that to write a good hand, like boys, never *should* come to you.'

(67.) ba qadr e zarūrat, &c. 'To the extent of your needs it will necessarily (i. e. certainly) come.' 'to' means 'at any rate.'

(68.) *sīnā pironā, khānā pakānā*, 'needlework and cookery.' The first phrase is formed of two verbs, 'sīnā,' denoting the operations of sewing, hemming, stitching, &c., and 'pironā' those of darning and threading. In the second phrase, 'khānā' is not the verb, 'to eat,' but the noun, 'food,' and 'pakānā' (properly the *causal* of 'paknā') is used merely as an active verb.

(69.) *hunar . . . sikhne*. It will be noticed that the infinitive 'sikhnā' is made to agree with 'hunar' in *number* as well as *gender*. The idiom cannot be preserved in English, we must say 'Learning these two accomplishments is necessary for every girl.'

PAGE 10. (70.) *bāwujūd, &c. 'bāwujūd,* like 'bamūjib' (note 4), was originally a Persian phrase composed of two words 'bā wujūd' (with the existence). In Hindustani it is employed as one word with the meaning 'notwithstanding.'

(71.) *shukr karo, ki*. The words following 'ki' are explanatory of 'shukr,' and are, as it were, put into the mouths of the children whom the author is addressing; that is to say, he uses, according to the Hindustani idiom, the *oratio recta* instead of the *oratio obliqua*. Hence in English, which uses the *oratio obliqua*, we must translate 'hamāre' (our) by 'your.' In the same way 'ham ko' after '-iṭmīnān kar lo ki' must be translated 'to you.'

(72.) *-ādaton kā durust rakhnā*. 'The preserving a right (state) of the habits.' 'durst' does not qualify the *verb* 'rakhnā,' which is expressed, but its immediate object *understood*; just as '-acēhā khānā,' '-acēhā pahinnā' (*vide* note 29) do not mean a good (way of) eating and wearing, but 'eating good food' and 'wearing good clothes.' The verb 'khānā' (to eat) actually has a noun 'khānā' (food), not differing from it in form, but every verb may be *supposed* to have a similar noun as its immediate object, although not capable of being expressed except by a qualifying adjective, or by some word substituted for it, just as 'roṭī' (bread) may be substituted for 'khānā' (*vide* notes 20 and 44).

(73.) *yih -ādat . . . taklif degī*. 'yih' implies 'after it has been spoilt'; i. e. 'yih bigrī hū-ī -ādat.' He proceeds to give instances of what he means.

(74.) *tum -uṭhā saktī ho*. 'tum' is placed out of its natural order for the sake of emphasis. The forms 'kar saknā' and 'ho saknā' are exactly equivalent to our 'can do' and 'can be.' '-uṭhānā' (the *causal* of '-uṭhnā') here means 'to undertake.'

(75.) *kapre badalne*. This is an expression like 'hunar sikhne' (note 69); the words 'phaṭā -udharā' agree with 'kaprā' understood. 'phaṭā' means what is *torn*, and '-udharā' what has come unstitched. The girl is to mend the *clean* clothes before she puts them on.

PAGE 11. (76.) *laṭkā rakho*, lit. 'hang up and keep,' or 'having hung up keep' (*vide* note 18). 'laṭkā' is the root form of 'laṭkānā' (to hang, or more accurately, to let dangle), which is the *causal* of 'laṭaknā' (to be hanging or dangling). Since the root form of any verb may be used with the conjugated form of any other verb, to denote a previous action (*vide* note 18), there is an easy transition from such a method of expression, to the formation of compound verbs. We

have already had the expression 'sikh rakhnā' meaning 'to learn (a trade) by way of precaution (against poverty).' In such compounds two distinct concepts are united into one; e.g. 'sikhnā' means 'learning' in the sense of being a disciple or apprentice; and 'rakhnā' means 'laying by' or 'storing for future use.' In 'sikh rakhnā' a notion of both these concepts is preserved, but the two are blended into one. So in 'laṭkā rakhnā,' the two concepts of hanging up and of keeping carefully are blended into one. In the same way 'ban pāna' unites the two concepts of 'falling' and 'being shaped,' and 'kāṭ dālnā' those of *cutting* and of *hurling* (to destruction). It sometimes happens that one language possesses a single radical word for a concept, which in another language *can* only be symbolized by words for two concepts; e.g. the English 'bite' meaning 'to cut through with the teeth' (and having its derivatives 'bit' and 'bait'), can only be expressed in Hindustani by the phrase 'kāṭ khānā,' in which the concepts of 'cutting' and 'eating' are blended into one. The number of compound verbs in Hindustani is almost illimitable, but their meaning soon becomes apparent, if the method of their formation is once apprehended.

(77.) dhulā kareṅge, lit. 'will be *periodically* washed,' or more accurately 'will get themselves periodically washed.' 'dhulnā' (to be washed) is the reciprocal term of 'dhonā' (to wash). There are other instances of similar forms in which an *l* appears; e.g. 'silnā' (to be sewn) from 'sīnā' (to sew); and 'pīlānā' (to give to drink) from 'pīnā' (to drink). It must be noticed here, that the terms *active* and *passive*, and even *transitive* and *intransitive*, do not exactly coincide with the notions of *reciprocal activity* or relationship, which are implied in the double forms of a Hindustani verb. There can be no more intransitive verb than the English 'To be,' but even mere Being is regarded, in Hindustani, as a *relation* of something to something, and its *complete* concept is expressed by the words 'hona huwānā,' in which both the relations—of subject to object, and object to subject—are combined. In the same way every complete *action* is referred to *two* agents, as if they *participated* in the act, like the two hands clapping. Hence the phrases which are substituted for so-called passive forms, when a verb does not lend itself to the formation of a radical duplicate, are often expressed by an active verb. The phrase used for the reciprocal term of 'sunnā' (to hear or listen) is 'sunā-ī denā' (to give or cause hearing). If a man cannot hear what another is saying, he must not say 'main suntā nahīn,' which would imply that *he* was not doing *his* share of the activity—i. e. that he was not *listening*;—but he must say 'sunā-ī nahīn detī' ('bāt' being understood as the subject), 'Your words do not give hearing.' The form 'dikhnā' (to be seen, or appear to) exists, in the dialects, by the side of 'dekhnā' (to see), but 'dikhā-ī denā' is considered more elegant. The passive form of 'mārnā' (to kill) is 'mārnā' (to die), but of 'mārnā' (in its more usual sense of) 'to strike,' 'mār khānā' (lit. 'to eat blows'). These verbs are used in the same way as those which we call *passives*, but what they really express is the *action* of the *other* participant in the act, *whether this be voluntary or involuntary*. There may be a denial of activity on the one side, or the other, but this expresses the reverse of our passive, e.g. a washerman might say

'dhoyā to bahut, yih s̄āf nahīn dhultā' (i. q. 'for all my washing, this does not wash clean'); and if a groom be told to catch a runaway horse, he will very likely say, 'pakartā to hūn, pakarā-i nahīn detā' (I am doing my best to catch it, it *won't* be caught). The last word said by a murderer to his victim, and repeated in the evidence given against him, is often (with the addition of an abusive epithet) 'martā nahīn?' (i. q. 'won't you die?'). There is therefore nothing incongruous in the formation of the frequentative 'dhulā karengē,' by the aid of the purely active verb 'karnā,' nor in its being able to govern, as its immediate object, the word 's̄āf,' which agrees with 'dhulnā' (the act of being washed), understood. On the other hand, this form of the frequentative, so far as the construction of the *perfect tense with the agent* is concerned, is always treated in Hindustani like an *intransitive verb*, e. g. 'she was in the habit of seeing,' is not '-usne dekhā kiyā,' but 'wuh dekhā kī.'

(78.) kaun s̄ā kām tumhāre, &c. According to the ordinary rule (*vide note 71*) 'hamāre' would take the place of 'tumhāre,' after 'khayāl karo kī.' But in this place, the *oratio recta* might cause an ambiguity of a ridiculous nature, and the *oratio obliqua* is therefore substituted for it.

(79.) munh dhulānā, 'washing their mouths' (after eating), lit. 'to cause mouth-washing (to them).' 'munh hāth dhonā' is the ordinary expression for using a finger-glass after meals. 'munh dhulānā (*kisi ko*)' is said of a person *A* who does this to someone else, *B*. 'munh dhulwānā (*kisī se*), 'to get one's face washed by,' is, in that case, said of *B*, with reference to *A*.

PAGE 12. (So.) pak ēukēgā, 'will have done cooking.' 'paknā' is said of fruit, *ripening*, and 'pakānā' of the sun, which causes them to ripen. But since 'pakānā' is also used for 'to cook,' 'paknā' means also 'to be cooked.' The compound verb 'pak ēuknā' unites the two concepts of 'cooking' and 'coming to an end.' A little further on, 'pānā' is used as the reciprocal term of 'pālānā' (to cherish). In the past tense it not only means 'to have been cherished,' but 'to be tame.'

(81.) namak kis -andāz se dālte haiṅ. The ordinary meals are of a very simple and frugal character, but for that reason are prepared with great care. 'Too much salt' in the food, is a proverbial expression for the unexplained origin of any domestic wrangling. 'dālā' is the technical term (used in receipts) for *putting in* the ingredients of any dish. The reciprocal term, said of the *ingredients themselves*, is 'paṛnā.'

(82.) ma-mūlī khānon ke. 'khānā' is here put into the plural, and answers to our term *dishes*, as in the *rubā-ī* (i. e. quatrain)—

'khāne tō bahut muyassar 'ā-ē haiṅ hamēn,
jo dekh kē ēakh kē dil sē bhā-ē haiṅ hamēn.
par sab sē lazīz the wuh khānē, -ai bhūk!
jo tū ne kabhī kabhī khilā-ē haiṅ hamēn.'

'Many (kinds of) food (i. e. dishes) have come to me ready prepared, which, when I saw and tasted (them), pleased me from my heart. But more delicious

than all, were those meals, Oh hunger! which *thou* hast, from time to time, caused the eating of to me.' The metre is -- 0 | 0-0- | 0-0- | 0- | in all the lines but the third. In 'rubā-īs' a good deal of irregularity is allowable. I have omitted to state that the two demonstratives 'wuh' and 'yih' follow the rule of purely symbolic monosyllables, in being *either* short or long. Since 'wuh' in the third line is emphatic, I should scan the last two feet of this line | -- 0 | -- 0 | which would be quite permissible. Notice that 'dekh' has the quantity | - 0 | and 'ćakh' that of | - |. Notice also that the *agent* of 'khilā-e hain,'—which as the causal of 'khānā' (to eat) is doubly transitive,—is 'bhūk' (hunger). In idiomatic English, the last sentence might be translated 'with which thou hast fed me,' but the causal verb only means that hunger furnished an appetite.

(83.) tarkīb yād rakhnī. 'yād' is feminine, but the phrase 'yād rakhnī' is made feminine to agree with 'tarkīb,' just as 'sikh lenī' is above.

(84.) khāṣ kar, 'particularly' or 'especially,' is an adverbial expression of the kind noticed in note 18. 'zarūr' is also used adverbially. The literal translation is 'in particular, it behoves you urgently to understand thoroughly the cutting out of all women's garments.'

(85.) samajh men -ā jā-egā. The compound '-ā jānā' means 'to come completely,' or *once for all*. The phrase 'samajh men -ānā' (to come into understanding) serves as a reciprocal term to 'samajhnā' (to understand).

(86.) wuh pahār zindagī, as we might say 'Life, that mountain.' 'pahār' is a common simile for a long or tedious period of time, e. g. 'pahār sī rāt' is said of a sleepless night. Although a substantive, it is treated here like an adjective, for it will be observed that '-ā rahī hai' is made to agree with 'zindagī.'

PAGE 13. (87.) bhāg lag jā-enge. The original meaning of 'bhāg' in the singular is a share or portion. In the plural it means 'luck.'

(88.) bahū beṭiyon. A married girl is 'beṭī' in relation to her own parents, and 'bahū' in relation to her husband's parents. The compound term means married girls in general.

(89.) karo mat. The prohibitive particle 'mat' is often put *after* the verb for the sake of emphasis.

(90.) ba-z jagah, lit. 'in some places,' means 'sometimes,' and 'jahān' (where) in the next line means 'when.'

(91.) milāp hū-ā . . . ghālīb -ā-i. nāmuwāfaqat hū-i . . . -uṭh gayā. It will be apparent that these verbs are not in the *indicative* mood. They do not state facts but *assumptions*; and what is stated *as fact* is the necessary relation of the one assumption to the other. They are therefore put into the past tense of the first mood, which is *imperative* (*vide* note 33). 'hū-ā' and 'hū-i' do not mean 'there has been,' but, 'assume that there has been'; and it will be noticed that in the first sentence this meaning is not *supplied* by any particle, but resides in the verb itself. The employment of the three primary tenses of a Hindustani verb (derived from the imperative), in forming the two clauses of a statement based on assumptions, may be illustrated by

three English proverbs; first, for the present tense, the proverb 'Waste not, want not,' a sentence which manifestly consists of two imperatives, placed in apposition to each other. The verbs are in that form of the imperative which is addressed to the second person, but the meaning is universal. The sentence means, 'You must assume that any one who is not wasting his substance now, will not be in want hereafter.' The only difference between this mode of expression, and that of the first tense in Hindustani, is that the latter is *personalized*. If *A* says to *B* 'kām kar, dām pā' (Do work, get pay), *B* may say to *A*, 'dām pā-ūn, kām karūn' (I get pay, I do work, i. e. 'If I get pay I will do work'). There is no change of category if the persons in the two clauses are different, e. g. 'dām de, kām karūn' (you give pay, I do work) or 'kām kar, dām dūn' (you work, I pay). Secondly, for the imperfect tense, the proverb 'Seeing is believing' which means 'Assuming that any one were seeing, he would be believing.' As has been mentioned already, the *second* tense of the Hindustani verb is of the nature of an adjective, not *personalized*, but agreeing with an agent (expressed or understood) in gender and number. In forming a sentence of two clauses, the *copula* is not (as in the English proverb) expressed. But 'kām kartā, dām pātā,' is literally, '(A man) doing work (is a man) getting pay,' meaning 'if a man were to work, he would get pay.' Here again there is no change of category, if the *gender* or *number* should be different in either clause, e. g. a number of men might say to, or of, a woman, 'dām detī, kām karte,' 'If you—or she—were to pay us, we would work' (lit. 'she giving pay is we doing work'). Thirdly, for the perfect tense, the proverb 'A penny saved is a penny got,' which means 'Assuming that any one has saved a penny, you will naturally assume that he has got it.' So 'kām kiyā, dām payā (kiśī ne),' lit. 'work done, pay won,' means 'assuming that any one has done any work, you will also assume that he has been paid for it.' As pointed out in note 33, the tenses of the indicative mood are formed from these three originative tenses, by the addition of affirmative particles, and the difficulty to a beginner, in distinguishing the one mood from the other, lies in the fact that these affirmative particles are often understood but not expressed.

(92.) *nāqīṣātu l-ʾaql*. The custom of using some form of address to a person, other than the proper name, is very prevalent in India. It will be seen that each of the brides mentioned in the story had a title (*khittāb*) given to her, on entering the house of her father-in-law, by which she was addressed in her new home. It was a common practice of the Moghul emperors to confer such titles on the high officials of their court, and these were generally of Arabic formation, e. g. 'ʾ-umdatu l mulk,' 'i-timādu d daula,' 'muhiyū d dīn,' &c. The author humorously assumes that the term 'naqīṣātu l-ʾaql' had a similar origin.

(93.) *-inna kaida kunnā, &c.* The words were addressed by Potiphar to his wife Zulaikha.

(94.) *zāt ko bewafā jānte hain*, lit. 'have the conviction "untrust-worthy" about the sex.' 'bewafā' expresses the opinion (inseparable from the act of thinking) and 'zāt ko' its object. The sentence might be otherwise expressed 'zāt ko jānte hain, ki "bewafā hai."

(95.) *miṣrā-*. This word (meaning 'single line') and 'bait' (couplet) are only inserted in the original as a note to the reader. A prose work in Persian script is lithographed without punctuation, or inverted commas, or any other of the devices common to Roman type, so that the interpolation of such words is necessary. The metre of this line is $-\text{u}-\text{u} | \text{u}-\text{u}-\text{u} | \text{u}-\text{u}-\text{u} | \text{u}-\text{u}-\text{u} |$. The first *o* is long, the second short. Both must be pronounced with the preceding consonant, as if 'aspo' and 'zano' were two single words. In transliterating these Persian quotations, I have followed the Indian pronunciation of the vowels, which was that in vogue in Persia, when the language was carried into India. In modern Persian, *o* and *e* become respectively *ū* and *ī*, the *a* is assimilated to our *a* in 'man' and 'many,' and the *ā* to our *a* in 'fall.'

(96.) *-agar nek*. The metre is $\text{u}-\text{u}-\text{u} | \text{u}-\text{u}-\text{u} | \text{u}-\text{u}-\text{u} | \text{u}-\text{u}-\text{u} |$. Notice that 'nek' and 'nām' are syllables of three moments with the value $-\text{u}$. Also that 'zanān,' the pl. of 'zan,' becomes 'zanān,' for the sake of the metre, before the consonant *r*.

(97.) *kām bhī*. The word 'bhī' is often used in putting a question. Its interrogative sense is derived from its use in conveying the notion of *surprise*, in such expressions as 'yih bhī!' (this too!), or 'yih bhī hone lagā!' (this too has begun to be!), said of anything that is new or strange.

(98.) *wahān bhī*, lit. 'there also.' 'wahān' serves as the correlative of 'jin gharon men.'

(99.) *paṛegī*, *vide* note 81.

PAGE 14. (100.) *qābiliyat ho*. 'ho' is here the contracted form of 'howe' or 'ho-e,' from the verb 'honā' (to be); and must be distinguished from the particle 'ho,' used as a contingent affirmative (as in the phrase 'aq̄l ho, yā salīqa,' lower down), just as 'hai' is distinguished from 'hotā hai.'

(101.) *sī lenē ko*. The particle 'ko' renders objective all the words from '-isī.' It will be noticed that 'liyāqat' expresses the *opinion*—the necessary complement of the act of thinking—and the words succeeded by 'ko' that to which the opinion refers.

(102.) *-ek bad-aqlī*. '-ek' here means 'alone,' and the interrogative 'kyā?' is used instead of a negative, as in the line '-ek main kyā? ki sab nē jān liyā,' 'It is not I alone, for every one has found it out,' of which the metre is $-\text{u}-\text{u}-\text{u} | \text{u}-\text{u}-\text{u} | \text{u}-\text{u}-\text{u} |$.

(103.) *ba jā*, lit. 'in, or on, place.' This expression, and also 'ba sar' (lit. 'to the end') and 'ba har hāl' (in any case), are pronounced almost as single words.

(104.) *sarmāya -e -aish* and *bāgh o bahār*, are Persian *phrases* used as nouns. '-aish' means first 'living' and then 'the joy of living.' 'sar māya' (itself a compound expression) means 'capital stock.' In full the phrase means 'the capitalized stock of the joy of living.' 'bāgh o bahār' means 'a garden, and springtime'; originally, 'here is a garden, and the time is spring.' Such phrases, in Hindustani, are used as single words just as French phrases (e.g. 'embarras de richesses' or 'les sots les laissent') are in English. Thus '-ab o hawā' (lit. 'water and air') in Hindustani means simply 'climate.'

(105.) *karne wāliyān*. This word is the feminine plural of 'karne wālā,' a verbal noun of agency. It governs both 'ziyāda' and 'ghalaṭ' as its *imme-*

diate or complementary objects, and 'khushī ko' and 'gham ko' as its second or remote objects. The fact that 'ziyāda' is ordinarily used as an adjective and 'ghalaṭ' as a substantive, is no bar to both of them being governed in the same way. Originally, the immediate object of any verb is the action which is described by it. For this may be substituted, either an adjective which *qualifies* the action, or a substantive which *specifically describes the kind* of action. In Hindustani, the sentences: 1. 'I sing him a song'; 2. 'I give him a book'; 3. 'I call him John'; 4. 'I think him good'; 5. 'I keep him safe'; 6. 'I hear him making a noise'; 7. 'I struck him (with) a sword'; are all constructed on the same principle, viz.: 1. 'I sing a song to him'; 2. 'I give (the gift of) a book to him'; 3. 'I call (i. e. say the word) "John" to him'; 4. 'I think (the thought) "good" to him'; 5. 'I keep (a) safe (keeping) to him'; 6. 'I hear (the sound of) some one making a noise to him'; 7. 'I struck (a blow of) a sword to him.' Our terms of accusative and dative cannot be applied strictly to the case of a noun distinguished by the particle 'ko.' For instance in the sentence 'ḥaqq ta-ālā -us kī mān ko ṣabr de, aur zinda rakhe!' (may Almighty God grant patience to, and keep alive, her mother!), which occurs in a letter of Ghalib's to a friend who had just lost an infant daughter, '-us kī mān ko,' according to our notions, is *both* dative and accusative. The correct use of 'ko' is the most difficult point in Hindustani grammar, but it should always be borne in mind that its function is essentially *distinctive* and *determinative*. With reference to the form 'wālā,' it should be noticed that it is added to verbs and substantives to form epithets of *relation*, e. g. 'bolne wālā' (the person speaking), 'kamāne wālā' (the person who earns the family subsistence), 'ghar wālā' (the person of the house), 'roṭī wālā' (the bread man), &c. Since its function is *to form epithets*, it must not be added to ready-made adjectives; e. g. 'lāl wālā' for 'the red one,' and 'nil wālā' for 'the blue one' (expressions often used by Europeans), are incorrect. 'la-l wālā' would mean 'the ruby man' and 'nil wālā,' 'the indigo man.'

(106.) to mard to. The first 'to' is obviously the correlative of '-agar' in the preceding clause. The second 'to' is an elliptic form of expressing 'if no one else,' and it makes 'mard' emphatic.

(107.) ho, to kyūnkar ho. This is a very common idiom in Hindustani. It must be remembered that 'to' (then) always implies a previous 'if.' 'kahā, to yih kahā'—'if (he) said (anything, he) said this'—means 'he said nothing but this.' So 'karūn to kyā karūn'—'if I do (anything) I (shall) do what?'—means 'I can do nothing but—that which can only be expressed by an interrogative term';—or in other words, 'I can do absolutely nothing.' So in this passage, 'If intelligence be obtainable, it will be obtainable how?' means, 'there is absolutely no way (except that which he is about to indicate) by which intelligence can be obtained.'

(108.) kisī se milne kī tum nahīn. This also is a common idiom. 'main nahīn karne kā' (I am of *not* doing) is a stronger form of refusal than 'main nahīn karūngā.' The opposite phrase (which is rarer) is formed with 'ko,' e. g. 'main karne ko hūn' (I am for doing), 'main likhne ko thā' (I was just about to write).

implying that there is something still more important to think of. So in the lines—

'main̄ tō main̄;—ghair kō marnesē -ab 'inkār nahīn;
-ik qiyāmat hāi tēre hāthmēn, talwār nahīn.'

'I of course am I;—strangers no longer refuse to die (for you); In your hand is a day of judgement, not a sword,' meaning 'I am still the same as ever, but of what account am I, now the whole world is at your feet?' The metre is — — — | — — — | — — — | — — — | .

(115.) -ultā nuqsān. The word 'ultā' is the past participle of '-ulaṭnā' (to turn upside down). It agrees with 'nuqsān,' but is almost adverbial in its signification. There is an old proverb, '-ultā cor koṭwāle ḍāṇḍe!' (The thief turn round and punish the chief constable!); here 'koṭwāle' is for 'koṭwāl ko,' like '-use' for 'us ko,' 'mujhe' for 'mujh ko,' &c.

(116.) kyā hazāron. 'kyā' here is simply the *spoken* symbol of interrogation, meaning nothing more in English than the sign (?).

(117.) hotā hogā, 'will be being,' i. e. 'is likely or may chance to be.'

CHAPTER I

(118.) sunāte hain. It will have been noticed that the plural is constantly used as the singular, for all three persons, unless there is some reason for individualizing a person. The indicative present is here used for the future, by a very common idiom, when the *immediate* future is intended. 'sunānā' (lit. 'to cause hearing') is the regular term for reading out loud, or reciting a story. Ghālib says at the close of one of his most graceful poems—

'jo yih kahe, ki "rekhta kyūn ki hō rashk ē fārsī?"
gufta-ē ghālib 'ek bār paṛh kē -use sunā, ki "yon."

'Whoever says, "How can the *mixed* (language, i. e. Hindustani) emulate (lit. 'be an object of emulation to') Persian?" read to him out loud, just once, a poem (lit. '*speech*') of Ghālib's (and say), "So." The metre is — — — | — — — | — — — | — — — | . The last syllable of the second and fourth foot is allowably common.

PAGE 17. (119.) ho gayā thā, 'had taken place.' In the next sentence the word 'hī' emphasizes the whole phrase beginning with 'biyāh.'

(120.) main̄ suntā rahā hūn, 'I (individually) have been in the way of hearing.' 'hotā rahnā' and 'kartā rahnā' are frequentatives which differ from 'hū-ā karnā' and 'kiyā karnā,' in representing *continuous* rather than periodical action. Of course the two are sometimes identical, e. g. you may say of the *pulse* (nārī, H., nabz, A.) 'dhaṛkā kartī hai,' or 'dhaṛaktī rahtī hai,' because the throbbing (dhaṛaknā) is continuous and periodic. But in saying that trains are running all day long, you would use 'caltā rahnā,' and in saying that a train runs every day, you would use 'cālā karnā.' At pp. 91 and 92 'dekhtā rahnā' is used of a man employed to *shadow* a suspected person;

'dekhā karnā' in the same connexion would be used of a policeman paying occasional domiciliary visits.

(121.) bahin banā rakhā hai, 'treat (them) as sisters' (lit. 'have caused to (them) the acting as your sisters'). This use of 'banānā' (lit. 'to cause a new creation to') may be illustrated by a sentence at page 44, line 23. '-āj mizājdār beī banīn, aur ḥajjan ko mān banāyā,' 'To day Mizājdār (the heroine's title) became a daughter (to the ḥajjan), and made the ḥajjan (an imposter) become a mother (to her),' in which a single arrangement of parts is described first in one of its relations, and then in the other.

(122.) yih log bhī to. These people (whose names he has been giving). 'yih' also implies *preference*, just as in English the phrase 'that man' or 'those people' often implies dislike. He says, 'After all, there are some families of good repute living in our neighbourhood, whose daughters and daughters-in-law call upon us.'

(123.) milne ko man- kiyā. It will be noticed that 'man- kiyā' (forbade) is followed by two objects, each of which is distinguished by 'ko.' The passage means, 'If it was only in the matter of your associating with the daughters of low bred and disreputable people, that my mother opposed her wishes to yours, it was nothing extraordinary on her part.'

(124.) jab ham choṭe the. Notice that the girl speaks of *herself* in what we should call the masculine gender, as well as in the plural number. This difference of idiom between West and East arises from a fundamental difference in the *methods* of thought. The Western method is always to proceed from what is individual or determined, to what is general or indeterminate. The Eastern method is to proceed from the general and indeterminate, to what is individual and determined. Just as, in Hindustani, the imperative, with the tenses derived from it, precedes the indicative mood of the *verb*, so, in all words capable of inflection, the vocative is really the first case of the *noun*. The word 'kuttā' (in the nominative) does not mean 'dog,' but either 'a dog' or 'the dog,' that is to say, the single word symbolizes a *combination* of the *concept* 'dog' with an *intuition* of something, of which the existence is determined in space and time, and to which *something* the name of 'dog' is conventionally applied. There is only one way in which the word 'dog,' by *itself*, can mean anything (i. e. can be combined with an intuition of something present in time and space), and then the meaning is *postulated*, not conceded. One can say 'dog,' in the vocative, *to* something, but the word then becomes merely a tentative expression on the part of an individual, addressed to something of which he alone has the intuition. 'kutte' (dog!) therefore comes before 'kuttā' (the dog or a dog), and in all Hindustani words, capable of inflection, the termination 'e' marks the form, which is indefinite and undetermined. In nouns capable of inflection, this is the form to which the different determining particles (called post-positions) are added. It also serves as the plural (or general) form of nouns ending in ā. It also serves to form adverbial expressions like 'chipā-e baiṭhī thī' (note 34), '-uṭhā-e phirtī hai,' &c., which denote a casual state or condition. The sound 'e,' as shown in the note on transliteration, is a combination of two primary vowels, 'a' and 'i'; and is in its nature indefinite. The words 'choṭe the' then, used by

a girl, do not imply either the masculine gender, or the plural number, but merely an omission to specify either gender or number. The form of speech is one which comes before individualization, and not one which has been evolved by generalizing, or by multiplying individuals. But when a girl wishes to individualize herself, she uses 'main' instead of 'ham,' and the distinctly feminine termination 'i' instead of the indefinite 'e.'

(125.) banno bečārī. 'Banno, poor thing, was very badly off.' 'bečārī' is put in apposition with banno as 'kambakht' is with 'kaun' at page 16, line 18, and 'khāk' (dust) is with 'kyā' in the common expression 'kyā khāk kartā.' 'gharib' implies 'humble,' as well as 'poor.'

(126.) tum ne bahut jhak mārā, i. q. 'A precious fool you were then.'

PAGE 18. (127.) nahīn, piṭ piṭ kar, supply 'to.' 'If you do not (control your tongue when you speak to me), I will kill myself by dashing (my head against the wall).' 'khūn karnā' is a common phrase for 'to murder,' hence '-apnā khūn kharnā' means 'to commit suicide.' 'dālūngī' makes the previous expression intensive, and also implies that her blood will be (as we say) on her husband's head.

(128.) kosnā, 'cursing.' The words '-ilāhi,' &c. are the curses uttered. '-ammān bāwā' is the same as 'mā bāp.'

(129.) pāyantī tah kiyā hū-ā, 'folded back on to the foot of the bed.' Of course from its being in folds, the damage done by the lime was greater.

(130.) sāmhnē ke dālān se, 'from the opposite saloon.' The 'dālān' is the one large room in the inner apartments, which are usually built round a small quadrangle or open court.

(131.) dekhā, to. After 'to' supply 'yih dekhā ki.' The words from 'cār paise' to 'ro rahī hain' describe the scene. 'Four pice worth of catechu, which she had clarified and put into the cup only the day before, is all upset. The mattress is soaked and sticky with it; the coverlet drenched with quicklime; her daughter-in-law is in convulsions with sobbing.' The lime and catechu were to be used for putting with the areca nut, and other spices, inside the 'pān' (or betel leaf), which is folded up, and then chewed.

(132.) bahut kuéh burā, i. q. 'many unkind things.' 'beṭe ko' means 'about her son.' 'To say to a person' is 'kisi se kahnā.' In the same way 'kisi ko pūchnā' means 'to inquire about some one'; and 'kisi se pūchnā,' 'to ask (information) from some one,' e. g. 'hamko ko-ī nahīn pūchtā' means 'no one asks after me,' i. e. 'no one troubles himself about me.'

(133.) -itnī diljo-ī, &c. Lit. 'The moral support (derived) from even this amount of commiseration became a pretext like that of one who jogs a nodding head' (see Vocab. for '-ūnghte'). What is meant is, that the instant the girl perceived that her mother-in-law was inclined to take her part, the temptation to go on with her hysterics became as irresistible, as the impulse 'to jog a nodding head' of the proverb.

(134.) har éand, &c., i. q. 'Nothing which the mother-in-law could do to pacify her or bring her to reason, had the slightest effect on this deceitful girl. The women of the surrounding houses, hearing the noise of wailing and slapping, crowded (to the door); matters came to this pitch that Zulfan, the

daughter of Bakhshu the tinker, ran off to the house of the bride's parents, and dinned into their ears a tale of which every statement was four times greater than the fact.' 'piṭnā' here means 'slapping the breast.' The 'jā' in the phrase 'jā lagā-in' is something like our idiom 'went and.' With 'cār cār' supply 'bāten.' The expression, in full, would be '-ek bāt kī cār bāten, aur -ek (-aur) bāt kī cār (-aur) bāten.' 'lagānā' is often used in the sense of saying something that will *stick*. Hence 'lagāne wāle' has the sense of 'mischief-makers' in the line

'yā rab 'ur jā-ḅn lagāne wāle.'

'Oh Lord! may mischief-makers be blown to pieces,' of which the metre is
- 0 - - | 0 0 - - | - - | .

(135.) -in kī mān bhī, &c., i. q. 'Her (i. e. the bride's) mother too, by the grace of God, was a very hot-tempered woman; the instant she heard the news, she got into her dooly, and was on the spot. After a fierce encounter which lasted some time, she took her daughter away with her; and for several months all intercourse between the two families was discontinued by both parties.' 'kḥudā ke faṛī se' might mean nothing more than our 'by nature,' but there is intentionally a touch of humour in its use here. 'baṛī tez' is an instance of one adjective qualifying another. In Hindustani as in English there is no rigid distinction between adjectives and substantives. In English we can talk of 'a light green' or 'a green light.' If an adjective can be used as a substantive, it can of course be qualified by another adjective. From 'baṛā -amir' (a great noble) to 'baṛī tez' (a great passionate) or 'baṛā dānā' (a great wise) is only a step. The subject of 'laṛīn' (fought) and 'jhaṛīn' (wrangled) is '-in kī mān.' 'āmad o raft' (lit. 'came and went') means 'mutual calls.' 'salām o paighām' means recognition in the street and messages of inquiry.

(136.) mizājdār, *vide* note 92 and page 52, line 26, of the text. 'mizājdār' in a good sense means 'fastidious' or perhaps what we should call 'genteel'; in a bad sense it means 'haughty' or 'self-willed.'

PAGE 19. (137.) hafte ke hafte, 'once a week.' 'hafta' means both 'week' and 'seventh day.' The particle 'ko,' which is used to determine time, is understood. 'hafte ke hafte ko' would mean 'on the seventh day of (each) week.'

(138.) nonon bahinon kī mangnī, &c., i. q. 'It so happened that both sisters had been betrothed (to two young men) in the same family. Muhammad Aqil and Muhammad Kamil were brothers. Akbari was already married to Muhammad Aqil, and the negotiations for Asghari's marriage with Muhammad Kamil had been concluded, though the marriage had not actually taken place. In consequence of Akbari's display of bad temper, Asghari's engagement was very nearly being broken off. But an aunt on the father's side of these two girls lived close to Muhammad Aqil's house; and she always exerted a good influence over them. Although Akbari had left her husband after a regular quarrel, her aunt denounced her conduct in very plain terms, and lost no opportunity of admonishing her. In the end, after several months, she took the opportunity of the Ramazān to bring her niece back, and get her

received in her father-in-law's house.' The 'mangni' or 'betrothal' is an agreement made by the *parents* when the children are quite young. 'haqiqi' need not be translated here into English, since the word 'brother' does not, as 'bhā-i' does, include 'cousins.' 'laṛ kar' implies in defiance of her husband. The aunt, as one of the bride's nearest relations, would have taken her side in such a quarrel, if there had been the slightest reason for imputing blame to the husband's family. The Ramazān immediately precedes and leads up to the 'īdu l fitr,' which, like our Easter, is the great day of the year for reconciliations. 'liwā lā-i' combines the meaning of getting (the bridegroom's parents) to receive, and of her bringing the girl. 'susrāl' means to the bridegroom's house. In such expressions 'ko' is omitted, e.g. 'ghar jānā' means 'to go home'; 'ghar ko jānā,' 'to go in the direction of one's house.' So 'āgra jānā' means to go to Agra, but 'āgre ko jānā' to make the journey to Agra.

(139.) khaliyā sās, 'his wife's aunt.' The lady who was 'khāla' to Akbari was 'khaliyā sās' to Muhammad Aqil, who is the subject of the previous sentence. In the two lines just below, a printer's error has occurred, after the correction of the proofs. The last two words in the third and second lines from the bottom of the page should be respectively 'hai.' and '-āj'.

(140.) -iftārī. During the Ramazān no food is eaten from sunrise to sunset. The first meal after sunset, called 'iftārī,' when the day's fast is broken, is of a very light character. The 'roṭī' (chupatties) for the regular meal would be cooked later on in the night.

PAGE 20. (141.) pūch to liyā hotā. 'You might surely have made some inquiry at home, before giving the invitation.'

(142.) -isī būrhī -ammān, &c. 'Ask this old mother of yours, whether she married her son, or bought a slave for him. Light a fire in fast time, sir! Don't think it.' 'lo' (take) has the force of 'Don't you wish you may get it?' Notice that in putting alternative questions, the one intended to be *negatived* comes last; as in the lines quoted at p. xlv of the Note on Transliteration, 'deha tajau, ki tajau kulakāni?' The 'cūlhā' or cooking hearth is about nine inches high, consisting of a back (for which inside a house one of the walls is sufficient) and two sides, on which rests the 'tawā,' a round flat plate of iron. The front is open and the person cooking sits opposite to it on the ground, the hams resting on the heels. The fuel is dry sticks or small pieces of wood, and while the cooking is going on the fire has to be constantly replenished. 'jhoknā' means the act of tossing fresh pieces of wood into the fire so as to keep it blazing. The meal (-āṭā) is kneaded (sānū) with water in a large flat pan (parāt or lagan). The operator takes a lump of the dough, which is first rolled into a ball and then gradually flattened, first by pressure at the centre between the finger and thumb, and afterwards by being patted by both hands while it rotates like a disc between them. It is then placed on the 'tawā,' and turned once, while the operator manipulates a second lump. After being replaced on the 'tawā' by the second chupattie, it is placed upright on its edge inside the 'cūlhā,' resting against one of the side walls, and is again turned once. When the next cake is taken

off the 'tawā' the first is removed to the outside of the 'chūlhā' still resting upright against the side. The fire is only lighted for the purpose of cooking and the embers die out very quickly when the fuel ceases to be supplied.

CHAPTER II

(143.) *joṛe kī taiyārī*. 'joṛā' is literally a 'pair,' but it also means, as here, a complete suit or outfit. On the '-īd,' which is one of the great feasts of the year, it is incumbent on all the Musalmāns to wear new clothing. 'taiyārī *shurū-kī*' means 'began his preparations, or arrangements for.'

(144.) *-īd kā -ek din bāqī rah gayā*. 'There was only one day left before the -īd.'

(145.) *-āwāz sun kar*, 'having heard his voice.' He would remain in the men's apartments, until called into the interior rooms.

(146.) *balā-en līn*, lit. 'took his curses,' or misfortunes; understand '*khālā ne*.' '*balā-en lenā*' (to take curses) is the converse of '*du-ā-en denā*' (to give blessings), and is accompanied by a reverse motion of the hands. It is an expression of affection of a more devoted and submissive character than giving a blessing.

(147.) *pān banā kar diyā*. She made up a 'pān' and gave it to him, i. q. she gave him a freshly made one.

(148.) *kaho, -akbari to -acóhī hai*. 'Say (or tell me), Akbari is well?' 'to' implies 'I hope.'

(149.) *ṣāhib -āp kī bhānjī*, &c. i. q. 'Madam, your brother's daughter is a woman of a *marvellous* constitution. I cannot keep pace with her at all. Her vivacity is something extraordinary; and her conversation is made up of contradictions.' The word '*mizāj*' means both 'health' and 'temper.' '*-adā*' (grace) is used of the capricious gestures of women, either in a good sense, or a bad one. '*dam nāk men -ānā*' is explained in the Vocabulary.

PAGE 21. (150.) *beṭā, -is kā kuch khayāl*, &c. i. q. 'My dear boy, don't think so much about it; she is quite young now. When she has children, when she feels the burden of keeping house, her temper will get right of its own accord. And after all, good people do manage to hit it off even with bad people. God has made *you*, my son, perfect in every way; don't let anything happen, so that people should laugh. After all it is *your* honour which is at stake.'

(151.) *zarra -āp éalkar samjhā dījiye*, i. q. '*would* you step over for a minute or two and bring her to her senses?'

(152.) *wuh -ā len*, 'when he comes back.'

(153.) *éurīyān pahinā-in*, 'made her put on the (new) bracelets.' '*čūjī*' is the name of the very thin bangles of which a large number are worn together. They are cheap things, often made of lac, and constantly broken and replaced.

(154.) *sab mil kar sine baīṭhīn*, 'all sat down to work (sew) together.'

(155.) *beṭī, pā-ējāme men*, &c. 'Niece, do you put the frills on the trousers (Musalmān ladies wear *rational* costume), your mother-in-law will

cut the trimmings while I will hem the edge of your dopatta.' '-itue men' = 'in as much time as,' i. e. *while* (you two are doing your jobs).

(156.) lo bī, &c. 'Here, dame, I have finished putting the frills on both legs; and you have still two sides left to hem!'

(157.) *cup ke cup ke*, &c. 'Without making any fuss, she gave Akbari one or two pinches which brought the tears into her eyes, while her lips formed the words, "Good-for-nothing, are you blind? Can't you see you have put the frills on upside down?"' 'sūjhnā' means to have eyesight. e. g. 'sūjhtā nahīn,' said of a man in the street, means 'he is blind.' 'sūjh to' means literally 'have your eyesight then.' 'lagā baiṭhi' means literally 'after putting on have sat down.' 'To sit down' in Hindustani implies 'to be at leisure,' so that in forming compound verbs, 'baiṭhnā' often adds to the simple verb the notion of *carelessness* or *aimlessness*; as in the couplet,

dil kō baiṭhā jō wuh beparwā le,
paṛ ga-e jān kē mujh ko lāle,

supposed to be spoken by a woman, 'When that careless one captured my heart, there fell upon me blushes of the soul.' The literal meaning of 'dil ko le baiṭhā' is 'stole my heart and sat down,' but the implication is, that it was an *easy* or possibly *unconscious* conquest. The metre is - 0 - - | 0 0 - - | - - |. The word 'jān' being of three moments has the value of a trochee | - 0 |. By 'blushes of the soul' is meant 'rapid alternations of hope and despair.' The last line of this song is quoted at the end of note 134.

(158.) *kaliyān lagānī shurū-kin*, 'set to work on stitching on the frills.'

(159.) *sab men jhol*, 'they were all puckered,' lit. '(there was) a pucker in all.'

(160.) *khāla se na rahā gayā*, i. q. 'The aunt could contain herself no longer.' The subject of 'rahā gayā' is the verb 'rahnā' understood used as a noun, i. e. 'forbearing was no longer forborne by the aunt.'

PAGE 22. (161.) *so sulā rahe*, i. q. 'bid each other good-night, and went to bed.' 'sonā' is to go to sleep; 'sulānā,' to put, or send, to sleep.

(162.) *rāt kī menhdī*, 'the bandages of "henna" put on their hands for the night.'

(163.) *khālī aur besan ke liye*, &c., 'shouted for oilcake and graniflour' (for washing).

(164.) *kisī ne uṭhne*, &c., 'Others began calling out for their presents directly they rose.'

(165.) *čār ghaṛī din čaṛhe*, 'four ghaṛis after sunrise.' A 'ghaṛī' is the eighth part of a 'pahar,' which is three hours. The original of the phrase is 'čār ghaṛī hū-ī, kī din čaṛhā,' 'four ghaṛis have passed since the sunlight rose.' This is contracted to 'čār ghaṛī din čaṛhā,' which phrase is treated like a noun, and put into the oblique case, 'ko' being understood.

(166.) *laṛkon ko dekhā*. The words following 'ki' are the complementary object of 'dekhā,' and 'laṛkon ko' the second object. In English we must translate, 'He saw that the boys had changed their clothes and were

sitting ready for (i. e. to go to) the -īdgāh.' Literally the translation is, 'He saw (this sight), viz. "they are sitting all ready to go to the -īdgāh, after changing all their clothes," in reference to the boys.'

(167.) yih . . . dārtī thī, 'she (i. e. Maḥmūda) was very much afraid of her sister-in-law.'

(168.) -īd kī khushī men. 'In the joy of the festival,' i. e. 'inspired by the good feelings of the day, on which all animosities are suspended.'

(169.) dekho jhūṭī, &c. 'Oh, what a liar! oh, what a good-for-nothing! she fell herself, as she was running, and puts my name upon it!'

(170.) nāk bhau-on ko suker kar, 'contracting her nose and eyebrows,' i. e. 'turning up her nose and frowning.'

(171.) tum -apne -īdgāh, &c. 'Go to your -īdgāh; have I said anything to the contrary?'

PAGE 23. (172.) khair se, 'comfortably.' She means that he will have plenty of time first to go to the bazar. 'sidhāro' means 'go with my blessing.'

(173.) lā-e detā hūn, is the same as 'lā detā hūn'; the -e expresses a slight emphasis: 'All right, mother, give me the pice; I will fetch you the milk directly; but if by the time I come back, she has not changed her clothes, I will put all the new clothes on the kitchen fire.' The use of the present tense for the future implies that he will lose no time.

(174.) bahut barham hai, lit. 'is very excited.' In the English idiom, we must say 'was.' All the words after 'ma-lūm thā ki' to 'jalā de' are in the *oratio recta*, describing what passed through the mother's mind exactly as she thought it at the time, i. e. 'The mother knew that "my son's temper is very much excited; and his nature too has always been of this kind, that in the first place anger does not come (easily) to him, and, if occasionally it does come, his reason does not remain in (its own) place. May such a thing never be, that in very truth he should burn up the new clothes."' In English the paragraph must run: 'The mother knew that her son's temper was very much upset; and besides that, it had always been his nature to be slow in yielding to anger, but when he did yield, to quite lose his reason for the time being. She must beware lest he should really burn up the new clothes.'

(175.) ga-īn aur kahā, 'went and said.' If the subject, or rather the agent, of these two verbs were expressed, 'ga-īn' would require 'wuh' and 'kahā' '-us ne.'

(176.) baras ke baras din, i. q. '(On) the one anniversary of the year,' i. e. 'the great day of the whole year.' 'ko' is understood after 'dīn.'

(177.) nahlā dūhlā, 'having got her to go to the bath and wash herself.' 'dūhlā' is for 'dhulā'; the *h*, which was originally a part of the initial letter *dh*, having shifted its place. In 'nahlānā' also the *h* has shifted, the simple verb being 'nhānā.'

(178.) kanghī cōṭī -kar, 'having combed her hair and arranged her topknot.'

(179.) dūlhan banā kar biṭhā diyā, 'set her up arrayed like a bride.'

(180.) -acōchī khūbśurat sī riḥl lā denā. 'Bring me a nice pretty little

book-rest.' The infinitive is often used as an imperative, the difference in sense being that it is less imperious. The particle 'sā, se, si,' means 'like,' but it is often used almost pleonastically, or as a kind of depreciatory particle.

(181.) *bhūṭṭe aur singhāre.* 'Maize-cobs and water-chestnuts, and berries of the jujube-tree, and roasted pease-pods, and a whole lot of oranges, a drum, and a tambourine.'

PAGE 24. (182.) *-is kā jānā, aur, &c.,* after 'jānā' understand 'hū-ā.'

(183.) *bhalā, jāne kā, &c.* 'My goodness! what kind of occasion is this for your going away? It is only eight days since you came back from your mother's house, after being four months there. To go away on the feast day is altogether improper.'

(184.) *-āj merā jī, &c.* 'My feelings are very much agitated to-day. My heart is coming up the wrong way. Banno, the daughter of Bāsū the bangle-maker, my old playmate at home, is always in my thoughts.'

(185.) *betī, nauj!* 'God help you, daughter! was there ever such an itching as you have for Banno? If you want her so badly as all that, send for her to come here.'

(186.) *wāh! barī biāri, &c.* 'Ah yes! you are very good at inviting any one, when you can't help yourself. If you are so ready to invite her, you might have sent for her yesterday to see me put on my new bangles.'

(187.) *khair, -is bahṣe, &c.* 'Well, it is no good arguing like this; if you are going to send for the doolie, send for it. If not, I will get dear little Sulmatī's father to go for one.'

(188.) *ko-ī terī -āql.* 'ko-ī' agrees with '-āql,' but the sense is 'any-how,' or 'any of it.' 'Has your reason been smitten any?' 'mārnā' is used in the sense of 'destroying' the reason, with some reference to the very common Hindī proverb,

'dev na māre ḍengse, kumati det cārḥā-e,'

'God smites not with a club'; he sends upon (you) a stroke of madness.' 'cārḥā denā' is 'to put upon' as a child upon a horse.

(189.) *aur mujh ko to.* 'And as for me I am not going to get my aged locks shaved off that I should send for a doolie for you without my son's permission;' that is to say, she would as soon do the one thing as the other, but since she is not mad she will do neither.

(190.) *-ab ko-ī, &c.* 'In these days is no one to go and see her own parents even on the -īd or on the baqar -īd?'

(191.) *yih jā, wuh jā, lit.* 'this place, that place,' i. q. 'she was at home before they knew she had gone.'

PAGE 25. (192.) *baiṭhe biṭhā-e, i. q.* 'à propos of *nothing*.' The form of the participle in 'e' has been explained in notes 34, and 124; the peculiar sense of 'baiṭhnā,' in note 157. Since 'baiṭhe' means 'at leisure,' 'baiṭhe biṭhā-e' means 'at leisure' in the category of *reciprocity*, i. e. in every conceivable way. The girl's impulse to go home had not been preceded by anything arising on her part, or on the part of any one else in the house.

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

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

(195.) terahwin şadī. When the book was written it was still the thirteenth century of the Hegira Era. The year 1286 H. commenced in April, 1869 A.D.

(196.) -ammān şadqe ga-ī, &c. 'Your mother's life for you; you will be tired out.' 'şadqe jānā' means 'to be sacrificed.'

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

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

PAGE 26. (199.) aur mān ne jo, &c. 'And, above all, the soothing influence of his mother's kindly touch as she stroked his head.' 'hū-ī' agrees with 'rāhat,' but from it 'hū-ā' must be supplied after 'takān,' and 'hū-ī' after 'hawā.' '-is kī' is the correlative of 'jo dast e şhafaqat.'

VOCABULARY

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

-alif -akāra

For the phonetic value of the letter -, and the reasons for substituting the name hamza for that of -alif when speaking of it as a consonant, see note on the transliteration, pp. xix to xxii.

- a, H., a prefix indicating (1) negation, as in -alag, *not touching, separate*; -awere, *not in time, late* (opposed to sawere, *early*); -adeva, *not divine*: (2) interrogation, or surprise, as in -aji, *How sir?* -abe, -are, -ari, q. v.
- ab, H., an adverb of time, *now* (opposed to tab, *then*); -ab kā, ke, kī, *of now, present*; -ab kī daf-a, or simply -ab ke, *this time*, and also *the very next time*. -ab ke jo karūn has the sense of *If I ever do so again*.
- abbā, H., m., *father, papa*; -abbā jān, i. q. *my dear father*; also applied to a father-in-law.
- ab tak or -ab talak, H., adv., *until now*.
- abr or -abar, P., m., *a cloud*.
- abhī, H., -ab + hī, *this moment, immediately*; -abhī na, *not yet*.

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

-apāhaj, H., m., *a cripple, metaph. a lazy person*.

-apnā, ne, nī, H., *one's own*, always substituted for the possessive pronoun of the person who is the subject of the sentence, e. g. main apnā kām karūn, tū apnā kām kar, *let me do my work, and you do yours*; apnā apnā qiṣṣa kaho, *let each of you tell his (or her) own story*; apnā is contrasted with parāyā, *another's*, and also with begāna, *strange*; -apne dushman ho jāte hain, *one's own (people) become enemies*. The phrase apnā sā muṅh lekar (lit. *carrying just his (or her) own face*) is equivalent to our phrase *put out of countenance*.

-atara, a corruption of -itr = *otto of roses*.

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

-aṭkal, H., f., *a guess, conjecture*.

-aṭaknā, H., v. n., *to be stopped*.

- aṭhannī, H., f., *an eight-anna piece.*
 -aṣāsa, A., m. (also -aṣās and -aṣāsu l bait), *goods, household furniture, belongings.*
 -aṣar, A., m., *a footprint, mark, impression, effect, result, influence.*
 -asnā, A., m. (lit. *folds*), *interval.*
 -ajnabi, A., *strange, foreign.*
 -ajī, H., a form of address; the first syllable -a is exclamatory or interrogative; jī (lit. *life*) is used either for *Sir* or *Madam.*
 -aḥambhā, H., m., *astonishment, a thing to be astonished at; as an adj. astonishing.*
 -aḥāhā, e, ī, H., *good (of its kind).*
 -aḥādī (from A. -aḥād, *a unit*), P., m., a name given by the Emperor Akbar to a class of veterans who were released from military service, except on emergency, but continued to draw pay, hence *a pensioner or a man holding a sinecure.*
 -aḥmad, A., *very praiseworthy, a common proper name.*
 -aḥmaq, A., *very foolish, a blockhead.*
 -aḥwāl, A., m. (pl. of ḥāl), *condition, circumstances.*
 -akhbār, A., m. (pl. of khabar), *news, a newspaper.*
 -akhlāq, A., m. (pl. of khulq), *good qualities, benevolence, amiability, manners, ethics.*
 -adā, A., f., *completing, discharging a debt or obligation; -adā-e maṭlab, correct expression of meaning; -adā karnā, to pay or discharge (a debt or duty).*
 -adā, P., f., *grace, air, gesture, bearing.*
 -adab, A., m., *discipline, training, good breeding, politeness, etiquette, courtesy, respect (to elders); the plural is -adāb.*
 -adbadānā, H., v. n., *to be agitated, to bustle; -adbadā kar, in a bustling manner.*
 -adnā, A., *very low, mean, petty, trivial.*
 -adhelā, H., m., *a coin = half a pice.*
 -adeva, H., *not divine.*
 -arjumand, P. (properly -arjmand), *noble, a proper name.*
 -aru, H., old form of aur = *and.*
 -arzān, P., *cheap, worth its money.*
 -armān, P., m., *a wish, desire, longing.*
 -arwī or -aruwī, H., f., a species of arum of which the root is used as a vegetable; also called ghūnyān.
 -are, m., -arī, f., H., *Oh you!* a form of address less civil than -ajī.
 -arḥā-ī, H., a numeral signifying *two and a half; also pronounced -aḥḥā-ī and ḥḥā-ī.*
 -az bas ki, P., *from sufficient (reason) that, inasmuch as, since.*
 -asāmī, A. (lit. *names*), persons entered on any list or roll, hence *tenants, clients, customers, persons under trial, &c.; also used as a singular to denote an individual of the class; also as subst. f. to denote a single entry in a roll or register.*
 -asbāb, A. (pl. of sabab), m. (lit. *causes*, and so used in the phrase 'musabbibu l-asbāb,' *The causer of causes, i.e. the Almighty*), *apparatus, goods, things, luggage.*
 -asp, P., m., *a horse.*
 -astaghfiru l lāh, A., *I ask pardon of God*, a phrase used in conversation when a person desires to retract or modify what has been said.
 -aṣhrāf, A., m. (pl. of sharif), *nobles, persons of good birth.*
 -aṣhrafī, P., f., the name of a gold coin, value Rs. 16.
 -aṣgharī, from A. -aṣghar, *smaller or younger; the name of a lady.*
 -aṣl, A., f., *root, origin, radical part;*
 -aṣl o sūd, *principal and interest;*
 -aṣl kḥair or -aṣl e kḥair, *thorough success, genuine happiness.*

- aşlan, A., adv., *originally, essentially, absolutely.*
- afzāyish, P., f., *increase*; -afzāyish e -ābrū, *increase of dignity.*
- afsurda, P., *chilled, metaph. dispirited, dejected*; -afsurda khātir, *disappointed, discouraged*; -afsur da dilī, *veration.*
- afsurdagī, P., f., *chilliness, numbness, dejection, ennui.*
- afsos, P., m., *sorrow, regret*; used also as an interjection, *alas!*, the *pity of it!*
- afyūn, P., afim, H., f., *opium.*
- aqṣām, A. (pl. of qism), *kinds, sorts* (the gender is doubtful).
- akārat, H., *useless, unprofitable.*
- akbar, A., *greater*; -akbari (lit. *elder*), a *lady's name.*
- aksar, A., *more, very many, the majority*; used also as an adverb, *for the most part, generally.*
- akarnā, H., v. n., *to be crooked or contorted, to have cramp, to be stiff or rigid*; met., *to be affected or conceited, to strut, to swagger, to be sullen*; -akre baithnā, *to sit apart or in a corner, sulking.*
- akmal, A. (the comparative of kāmīl), *more perfect, or very perfect*; used as a proper name.
- akelā, e, ī, H., *single, alone, sole.*
- agar or gar, P., *if.*
- agarōi, P., *although, even if.*
- aglā, e, ī, H., *foremost, in front, previous, ancient*; but also *next, and hence future*; -aglā waqt generally means *former time*, but -aglā din, *the next day.*
- al, al or l, A., *the, a* determinative particle. The vowel and the preceding hamza are dropped whenever they are not needed for articulation. The l, when it is followed by any one of the following letters, viz. t, ḡ, d, z, r, z, ṡ, sh, ḡ, z, ṡ, z, m, and n, is assimilated to that letter, e.g. 'at ta-jīlu minā sh shāi tān, -at tākhīru minā r raḥmān,' *Haste is from the Devil, delay from God.*
- albatta, A., *certainly, of course, as you say.*
- alṭāf, A., m. (pl. of luṭf), *kindnesses, favors.*
- al-ʿabd, A. (lit. *the servant, i.e. of God*), a formula written above a man's signature¹ or attestation on a document, and hence *signature*; -al-ʿabd karnā, *to sign, to execute* (a deed).
- al ḡharag, A. (lit. *the aim*), used adverbially for *in short, to sum up.*
- alif, A., the first letter of the alphabet, a single upright stroke; -alif be, *the alphabet.*
- alaf honā, H. (der. from the above), *to be upright, to rear* (of a horse).
- alag, H., *separate, apart, distinct*; 'dolattī -alag calātā hai,' *he is given to kicking besides.*
- allāh, A. (for -al -ilāh), *God*; 'lā -ilāha -illā l lāhu, wa muḥammadu r rasūlu l lāhi,' *There is no god but God, and Muḥammad is the apostle of God*; -allāhu -āmin, *God grant it be so*; a pious ejaculation; -allāh -āmin kā larḡā = *a boy granted after many prayers*; -allāh belī, *God (be your) helper*; -allāh rakhe! *God preserve!*
- almāri, f. (of Portuguese origin), *a chest of drawers, wardrobe, cabinet, cupboard.*
- alwān, A., m. (pl. of laun), *colours, sorts*; -alwān e ni-mat, *varieties of good fare*, the title of a cookery book.

¹ As at the conclusion of the Author's Preface.

- am (the consonant m added to a word), in Persian = *my* or *me*, e.g. jān am, *my soul*; notice that jān am (at page 54) is made to rhyme with khānam.
- amānat, A., f., *security, fidelity, a trust, a deposit*; -amānat men khiyānat = *breach of trust*.
- amānat khānī, a kind of tobacco prepared for chewing, called after some one named -amānat khān.
- amr, A., m. (lit. *an order*; in gram. the imperative mood), *an affair, event, fact, thing*. (The pl. is -umūr.)
- amlāk, A., f. (pl. of milk), *possessions, property, estates*.
- ammā or -ammān, H., *mother, mamma*; -ammā jān, *mother dear*.
- amīr, A., m., *a commander, a governor, a chief, a noble*. In Hindustani it generally has the sense of *wealthy* and is contrasted with gharib. -amīr begam, a lady's name.
- amīrī, as subst. f., *grandeur*; as adj., *lordly*.
- anāp shanāp, for -a nāp sa nāp (nāp = measurement), *with or without measure, inconsiderately, immoderately, outrageously*.
- anāj, H., m., *grain, corn*; includes cereals, millet, and pulses.
- anār, P., m. (1) *a pomegranate* (the tree, and the fruit); (2) *a firework*, made of steel filings enclosed in a mud vessel of the size and shape of a pomegranate, which is placed on the ground; when lighted it resembles a fountain of fire.
- anboh or -amboh, H., m., *a crowd*.
- anṭī, H., f. (1) *a reel or frame* (generally two cross sticks) upon which thread is wound; (2) *the thread so wound, a hank or bundle of thread*.
- anjām, P., m., *the end, conclusion, result, upshot*; -anjām e kār, *at last*.
- andāz, P., m., *measure, amount, degree, value, estimate, proportion, manner, gait, fashion*.
- andāza, m., is the same as -andāz.
- andām, P., m., *body*.
- andar, P., *within*; -andar bāhar ke log, *the people who are allowed to go inside the house* (i. e. into the ladies' apartments), *and the people who are only allowed into the men's apartments*.
- andarūn, m., *the inside*; -andarūni, adj., *interior*.
- andarsā, H., m., *a sweetmeat* (made of rice and flour formed into balls, fried in ghī, and then crusted with sugar); -andarse kī goliyān = -andarse.
- andokhta, P., lit. *gained*, s. m., *savings*.
- andoh, P., m., *grief, anxiety, trouble*.
- andhā, H., infl., *blind, benighted, dark, obscure*.
- andherā, H., *dark*; -andherī or -andhiyārī, *the darkness*; -andhere muṅh, adv., *when the face is unrecognizable*, a conventional phrase for the time just before dawn.
- andesha, P., m., *thought, consideration, solicitude, anxiety, apprehension*.
- angarkhā, H., m. (for -ang rakhā -ang = body), *a coat or tunic* (generally of white calico) worn by Hindus and Musalmāns; the former have it fastened over the right breast, the latter over the left; -angarkhī, f., is a diminutive form of the same word.
- angrez, m. f., *an Englishman or woman*.
- angrezī, adj., *English*; s. f. (agreeing with zabān), *the English language*.

- angusht, P., f., a finger; as a measure, the breadth of a finger; -angusht numā, pointed at with the finger, notorious; generally, but not always, in a good sense.
- anguli, generally pronounced -ungli, H., f., a finger.
- angūthā, H., m., the thumb, the great toe.
- angūthī, H., f., a ring worn on the finger or on the toe; the Persian equivalent is -angushtarī.
- angochā, H., m., a towel; it is square, and is used (folded diagonally) to put round the loins, or over the head.
- angūr, P., m., a grape.
- anmol, H., priceless, invaluable.
- anwā-, A., m. (pl. of nau-), varieties, kinds.
- anokhā, H., uncommon, peculiar, rare, extraordinary.
- awwal, A. (pronounced -awwal), first, at first.
- ahl, A., adj., fit, apt, worthy; as subst. m. = people, always in composition as -ahle dīhli the people of Dehli, or sing. a resident of Dehli; -ahle taqwā, people of piety; -ahle -islām, orthodox believers; -ahle khidmat, servants; -ahle kār, the working men of any office; -ahle kitāb, people of a book (i. e. having a revealed religion), under which term Christians and Jews are associated with Musalmāns.
- ayyām, A., m. (pl. of yaum), days.
- alif -ikāra
- i, H., a particle (really representing the syllable 'ya') which conveys the notion of nearness, as in -idhar, hither (contrasted with -udhar, thither); -ihān for yahān, here;
- i ber (this time), now, contrasted with -u ber, then.
- ibtidā, A., f., commencement.
- ittihād, A., m., union, concord, friendship, compact.
- itranā, H., v. n., to be unduly exulting, to give oneself airs, to be vain, to show off.
- ittifāq, A., concurrence, coincidence; hence (1) agreement, combination, mutual confidence (opposed to nifāq, which means mutual distrust); (2) chance, accident; -ittifāqan or -ittifāq se, by chance, occasionally.
- itnā, H., infl., this much, so many (originally contrasted with -utnā, that much, and implying a small quantity or number, but now often used in place of -utnā); -itnī dūr may mean so great a distance, or so little a distance, and so with -itnī der; -itne men (waqt, understood), in so much time, generally means in a little time, and also meanwhile.
- ijāzat, A., f., permission, leave, sanction; -ijāzat ho, i. q., if you allow me; -ijāzat hai? Have I your permission? i. e. to go (said at the conclusion of a formal call).
- ijlās, A., f., the act of sitting, the session of a court, and hence used for court; -ijlās karnā (or farmānā), to hold (one's) court; dūsrī -ijlās men pesh karo may mean bring (it) before the next sitting (of this court) or present (it) to some other court.
- iḥtirāz, A., m., guarding against, abstaining from, forbearance, avoidance.
- iḥtimāl, A., m., hypothesis, presumption, probability.
- iḥtiyāj, A., f., the state of being in want of anything, need, necessity, dependence upon.

- iḥtiyāt*, A., f., *circumspection, care, wariness*; -*iḥtiyātan*, as a precaution.
- iḥsān*, A., f., *beneficence, goodness, favour*; -*iḥsān jatānā*, to remind (one) of favours conferred; -*iḥsān mānnā*, to acknowledge an obligation.
- iḥsānmand*, P., *grateful, thankful, under an obligation to*; -*iḥsān mandī*, f., a sense of obligation.
- ikhṭitām*, A., m., *completion, conclusion* (lit. the state of being sealed up).
- ikhṭilāṭ*, A., m., *the state of being mixed, association, friendliness, mutual assurance.*
- ikhṭilāf*, A., m., *disagreement, dissension, contrariety, incongruity.*
- ikhṭiyār*, A., m., *having one's own way, choice, authority, power, official position*; -*ikhṭiyār k.*, to choose, to adopt (in the metaphorical sense), to undertake.
- ikhḷās*, A., m., *sincerity, genuine affection, loyalty.*
- idhar*, H., *hither, here*; -*idhar udhar*, *here and there, all about, up and down, to and fro*; -*idhar se udhar h.*, to be disarranged, to be inverted, to be dispersed, to be made away with.
- irāda*, m., -*irādat*, f., P. from A., *desire, inclination, will, purpose, intention, endeavour.*
- irshād*, A., m., *direction, instruction, order*; -*irshād karnā* or *far mānā* (like *firmānā* by itself) is often used of a superior or, sarcastically, of an equal or inferior, for *kahnā*, to say.
- izār*, P., f., *drawers, trousers.*
- izārband*, m., *the string or cord with which the trousers are tied round the waist.*
- is*, H., the base for the oblique cases, sing. of the proximate demonstra-
- tive pronoun *yih*, *this*, used both substantively and adjectively.
- isti-dād*, A., f., *getting oneself ready, progress, proficiency, aptitude.*
- isti-fā*, A., m., *seeking to be excused, the technical word for resigning an office or appointment.*
- isti-māl*, A., m., *seeking to act, practice, use, observance*; -*isti-māl karnā*, to use, to employ; -*isti-māl karānā* (e.g. of a physician), to prescribe the use of; -*isti-māl men ānā*, to come into constant requisition; -*isti-māl men lānā*, to introduce into constant practice, to put into operation, to introduce into fashion; -*isti-mālī*, adj., in daily use, also what has been in use, second-hand.
- istifsār*, A., m., *getting (some one) to explain, questioning, interrogation.*
- istiqbāl*, A., m., *desire to come forward, a technical term for the custom of meeting a guest before he reaches his destination.*
- istiqlāl*, A., m., *becoming eminent, supremacy, independence, firmness, persistence, permanence.*
- isrār*, A., m., *secrecy, a secret.*
- isrāf*, A., m., *prodigality.*
- isfandiyār*, P., a name.
- islām*, A., m., *trust in God, salvation, the religion preached by Muḥammad.*
- ism*, A., m., a name.*
- ishāra*, m. (-*ishārat*, f.), A. P. a sign, beck, gesticulation, hint, indication of the will.
- ishtihār*, A., m., *publication, a notice, proclamation or advertisement, a placard.*
- ishtiyāq*, A., m., *the state of being excited, desire, longing, yearning.*
- iṣḥāq*, A., Isaac.
- iṣrār*, A., m., *persevering, persistence, obstinacy.*

- iṣrāf, A., m., *expenditure.*
- iṣṭilāḥ, A., f., *the state of being approved, an idiom, conventional term.*
- iṣṭilāḥī, *idiomatic, technical* (of words or phrases).
- iṣlāḥ, A., f., *making good, correction* (of an exercise, &c.), *improvement, reformation, education*; -iṣlāḥ denā, *to correct* (an exercise, copy, proof-sheet, &c.); -iṣlāḥ lenā, *to submit for correction.*
- iṣṭirāb, A., m., *the state of having received a blow, agitation, trouble, anguish.*
- iṭā-at, A., f., *obedience, submission, allegiance, obsequiousness.*
- iṭṭilā-, A., f., *the state of being visible, information* (especially official or formal), *notification, cognizance*; -iṭṭilā- namā, *a written notification.*
- iṭminān, A., m., *tranquillity, content, security, confidence, assurance.*
- iḡhār, A., m., *manifestation, deposition or declaration in a court of justice*; iḡhār lenā, *to take evidence*; iḡhār denā, *to give evidence*; -iḡhār nawis, *a deposition writer.*
- i-ānat, A., f., *help, assistance*; in legal language, *abetment.*
- i-tibār, A., m., *confidence, trust, belief, credit, esteem, repute.*
- i-tirāz, A., f., *opposition, (hostile) criticism, objection.*
- i-tiqād, A., m., *the state of being tied, confidence, faith, entire trust.*
- i-timād, A., m., *the state of being propped, reliance, trust.*
- iftār, A., m., *breaking a fast, eating to appease hunger in anticipation of a regular meal*; especially applied to the first morsels of food swallowed after sunset during the fast of Ramazān.
- iftārī, *things proper to be eaten when breaking a fast* (i.e. very light food).
- iqbāl, A., m., *success, prosperity, prestige, acceptance or admission of a claim, &c., confession.*
- iqbālmānd, *prosperous, a proper name.*
- iqtizā, A., *requirement, demand.*
- iqrār, A., m., *promise, agreement, assertion, affirmation, compact.*
- ikaṭhā or -ikaṭṭhā, also written -ik haṭṭā, H., *together, in one and the same place, in the aggregate*; -ikaṭhā karnā, *to put together, to accumulate, to sum up*; -ikhaṭṭe sau rupe, *a whole hundred rupees or a hundred rupees at once.*
- iklautā, H., *infl., only, single.*
- ikhaṭṭa, v. -ikaṭhā.
- ilā-e-óí, also -ilācí, H. P., *cardamoms.*
- ilāhī, A., m., *Oh God! also adj., divine.*
- iltifāt, A., *the state of having turned towards, attention, regard, civility, kindness.*
- ilzām, A., m., *imputation, blame, accusation.*
- imām, A., m., *a leader, a priest*; -imām -ali, *a man's name.*
- imtiḡhān, A., m., *the state of being tried, a test, examination, experiment, temptation.*
- imtiyāz, A., m., f., *distinction, discrimination, discernment.*
- imdād, A., m., *help.*
- imkān, A., m., *possibility.*
- in, H., *the base of the plural oblique cases of yih.*
- in, A., *if.*
- inna kaidakunna -az̄imūn, A., *Verily your deceit is great*; kunna (of you) is feminine.
- intizār, A., m., *the state of looking for, expectation, waiting for.*
- intizām, A., m., *arrangement, system, regulation, organization, management.*
- intiḡāl, A., m., *transference*; used

- conventionally to denote death; also in legal language for transfer or conveyance of property.
- intihā**, A., f., *termination* (the opposite of *-ibtidā*), *extremity*; -in *tihā kā*, i. q. *consummate*.
- indor**, H., the chief city and territory of the Holkar dynasty of Mahrattas.
- insān**, A., m., *man, mankind, a human being*; the word 'ins' is usually contrasted with 'jinn,' a race of beings whose natural element is fire.
- insāniyat**, f., *humanity, human kindness* and also *human weakness*.
- in shā' l lāh**, A., for -in *shā-a l lāh*, *if God wills*.
- insāf**, A., m., *justice, equity*; -insāf *karo*, a common phrase in conversation, i. q., *I appeal to your sense of justice*.
- inzibāt**, A., m., *the result of being regulated, regulation, exact disposition*.
- in-ām**, A., m., *benefaction, gift, reward*.
- inqibāz**, A., m., *the result of being held, detention, contraction, constipation*.
- inkār**, A., m., *denial, disavowal, refusal*; opposed to -*iqrār*.
- ihtimām**, A., m., *solicitude, diligence, supervision, management, care*.
- alif** -**ukāra**
- u**, a particle expressing the notion of distance as in -*udhar*, *thither*; -*u ber*, *at that time*.
- ubāl**, H., m., *boiling, boiling point, ebullition* (used also metaphorically).
- ubālnā**, H. (causal of -*ubalnā*), v. t., *to cause to boil*.
- ubhārnā**, H. (causal of -*ubharnā*), v. t., *to raise up or above*.
- ubhārnā**, H., v. n., *to rise* (e. g. as fermented dough), *to shoot up, to sprout, to grow, &c.*
- utār**, H., m. (the root of -*utārnā*), *descent, crossing over* (a river or valley), *abatement*.
- utārā**, H., m., *a descent, a causing to descend*. Hence as the technical term for evil influences seizing a person is 'cāphnā,' *to get upon*; -*utārā* signifies the means for dislodging them; hence an offering (of cooked rice or other things) placed at the junction of cross roads in order to free a person from demoniacal possession.
- utārnā**, H., v. t. (causal of -*utarnā*), *to cause to descend, to cause to pass over* (a river or valley), *to cause to alight, to lower*; *pāni men -utār diyā*, (*he*) *made (them) cross in the water*, i. e. *he made them ford the stream*; *jahāze pānw -utārā*, (*she*) *set foot on the ground from the ship*; *kaprā -utārnā*, *to take off clothes*; *naqsh -utārnā*, *to take off an impression*; -*apne ghar men -utārnā*, *to make (a traveller) alight at one's house*.
- utārū**, H., *descending upon, bent upon, swooping*.
- uttar**, H., m., *the north*; -*uttar pacchim* (or *paccham*), *the north-west*.
- utarnā**, H., v. n., *to descend, come down, alight, cross* (a valley), *to be displaced, to abate*; metaphorically *to be lowered, to be degraded*.
- utnā**, H., inf., *that much, as much as that* (implying bigness).
- uṭhān**, H., f., *elevation, height, stature, growth, expenditure*.
- uṭhānā**, H., v. t. (causal of -*uṭhānā*), *to raise, to lift up, to pick up, to undertake, to educate, to erect, to undergo, to suffer, to raise* (a loan),

- to obtain (goods) on credit, to remove, to efface, to spend.
- uṭhā rakhnā, to save (or make a profit) out of.
- uṭhnā, H., v. n., to rise (the opposite of baiṭhnā, to sit), to stand up, to get up (in the morning), to be developed, to leave one's place, to be abolished, to be erected, to be reared (of children), to be started, to be undertaken, to accrue (as profit), to be realized, to be borrowed, to amount, to be spent;
- uṭhnā baiṭhnā (getting up and sitting down), like the Persian ni shast barkhāst, is an inclusive term for department, similar to the 'going out and coming in' of the Bible; in bol-uṭhnā cillā -uṭhnā, &c., the word is used to express that the action (of speaking, screaming, &c.) is sudden or uncalled for.
- ujār, H., laīl waste, depopulated, deserted, also s. m., desolation, ruin.
- ujārnā, H., v. t., to lay waste, to ruin, to destroy.
- ujārnā, H., v. n., to be laid waste, to go to ruin, to perish.
- ujlā, H., bright, brilliant, clean, white.
- ujalwānā, H., v., to cause (something) to be made bright (by some one else), to get (something) burnished (by some one) (kisī cīz ko kisī -ādmī se).
- ucāpat, H., f., taking goods on credit, a running account with a tradesman.
- udās, H., apathetic, dejected, dull, sorry, cross, gloomy, serious.
- udhār, H., m., debt, loan, trust, credit; adv. for -udhār se or -udhār ko, on loan, on credit; -udhār khānā, to live on credit, to be in debt.
- udhar, H., thilker, on the other hand.
- udharā, H., past part. of -udhārnā, to be unravelled, to come undone (of sewing).
- udham, H., m., work, daily toil or occupation.
- udhernā, H., v. t., to unravel, to unpick sewing.
- udher bun (lit. unweaving and weaving, hunnā=to weave), perplexity, bewilderment.
- urānā, H., v. t. (causal of -urnā), to fly (a kite or pigeons), to raise (a dust), to squander, to waste, to scatter, to scare, to spread abroad (a rumour), to let fly, to let off (rockets), to make fun of (by mimicking) a man's peculiarities.
- urnā, H., v. n., to fly, to soar, to explode, to vanish, to be circulated (a rumour).
- us, H., base for the oblique cases, sing. of wuh, that.
- ustād, P., m., an adept, a master, a trainer, a tutor; the disciples or pupils of an -ustād are called shā gird.
- ustānī, f., formed from -ustād upon the analogy of Hindī feminines: (1) the wife of an -ustād; (2) a female tutor, a governess, a mistress.
- ustānī garī, f., the profession of a governess.
- uftād, P., f. (lit. he fell), metaph. (a man's) bent, idiosyncrasy, failings, weakness.
- uktānā, H., v. n., to be sad, to fret, to be irritated, to be weary of, or disgusted with.
- ukhārnā, H., v. t., to take out by the roots, to eradicate, to pull up, to tear off (what has been stuck to anything), to disjoin, to separate.
- ukhārnā, H., v. n., to be plucked up, rooted out, torn off, put out of place.
- ukhrā, past participle of -ukhārnā, out of place, out of temper; -ukhrī,

- disfigured* (of writing); -ukhri bāten, *harsh words, distorted language.*
- ugalnā, H., v. t. (having the same meaning as -ugālnā), *to throw up from the throat, to vomit, to spit, to disgorge* (the opposite of nigalnā, *to swallow or gulp down*); -ugal dālnā, *to get rid of once for all.*
- ugaldān, H., *a spittoon* (a necessary article of furniture where pawn is chewed).
- ultā, H., infl., *inverted, upside down, reversed, inside out, opposite, contrary, adv., on the contrary*; -ulṭe pān-on phirnā, *to retrace one's steps, to come back immediately*; -ulṭi paṭṭī parhānā, *to teach a text backwards, i. e. to give exactly contrary instructions*; -ulṭi samajh, *an intellect which wilfully misrepresents or misunderstands.*
- ulatnā, H., v. n. (also used transitively for -ulāṭnā or -ulṭānā), *to be turned upside down*; -ulaṭ kar jawāb denā, *to give an answer having no reference to the question.*
- uljhānā, H., v. t. (causal of -ulajh nā), *to entangle, to complicate, to perplex, to implicate, to embroil.*
- ulajhnā, H., v. n., *to be entangled, to interfere, to join in, to be inveigled.*
- ulfat, A., f., *familiarity, affection, attachment.*
- ullū, H., m., *an owl, a blockhead*; -ullū banānā, *to make an owl of, to gull, to cheat.*
- ummatu l lāh, A., *a girl's name (= of the people of God).*
- ummu n nabīn, A., *a girl's name (= mother of the prophets).*
- umarā, A. (pl. of -amīr), *nobles, grandees.*
- ummed or -umed, P., f. (in mod. Persian -umīd), *hope, expectation, anticipation.*
- ummedwār, *hopeful, a petitioner, an applicant for employment, especially in Government service.*
- ummedwārī, f., *the state of being an applicant for service, apprenticeship, improvership.*
- uncās or -unanacās, H., the numeral *forty-nine.*
- undhā-e hū-e, *inverted*; munh -undhā-e hū-e, *with one's face turned the other way.*
- uns, A., m., *socialness, society, companionship, affection.*
- unglī, H., f. (v., -angulī), *a finger or toe.*

-alif

-ākāra

-ā, H., the imperative singular, and the root-form of -ānā, *to come.*

-āb, P., m., *water, lustre* (of gems), *temper* (of steel), *serenity* (of countenance); in the metaphorical meanings it is feminine.

-ābād, P., *inhabited, full of people, frequented, prosperous*; as the last member of compounds it often means *town.*

-ābkhora, P., m., *a vessel for holding water, an ewer.*

-ābdīda, P., *with tears in the eyes, moved to tears.*

-ābrū, P., f. (for -āb e rū, *brightness of face*), *honour, self-esteem, reputation.*

-ābī, P., *watery, the name of a colour, also the name of a cup for holding water.*

-āp, H., *oneself*; -āp se -āp, *himself by himself, or myself, &c., or yourself, &c., according to the context*; -āp is also used politely instead of 'tūm,' and 'wuh,' i. q., *your worship, or his worship.* In the latter use, the genitive is -āpkā, and the objective -āp ko. In the former use, the genitive is -apnā ne, nī, and the

- objective -apne ko or -apne ta-in (v. -apnā); e. g. -āp kā ghoṛā hai = *it is your (worship's) horse*, or *his (worship's) horse*; āp ko bahut sadma pahunḍā hai, *he has (or you have) sustained a great calamity*; but -āp -apne ghoṛe par sawār hon = *kindly mount your horse*; and -āp -apne ghoṛe par sawār hū-ā, *he got on his own horse by himself*.
- āpā, H., a respectful term for *sister*; -āpā jān, *dear sister*.
- āpas, H., s. f., *kindred*; as pronoun, *themselves*; -āpas kī bāt, *a matter between ourselves, yourselves or themselves*; -āpas men, *among themselves, mutually*.
- ātash or -ātish, P., f., *fire*.
- ātmā, H., m. or f., *the soul, individual consciousness*.
- āṭā, H., m., *meal*. (gen. -āṭā kā or -āṭe kā.)
- āṭh, H., the numeral *eight*; -āṭh pahar, i. q. *the twenty-four hours*, i. e. all day and night, the twenty-four hours being divided into eight watches (pahar); -āṭhwān, *eighth*.
- āj, H., *to-day*; -āj kī rāt = *last night*; -āj kal, *nowadays or in a day or two*; -āj kal karnā, *to procrastinate*.
- ācār, H., m., *pickles*.
- ākhir, A., *last, final, latter*; s. m., *end, issue*; used adverbially, *at last, after all* (when all has been said), *still*; -ākhir kār, *in the end, ultimately*.
- ādāb, A., m. (pl. of -adab), *respects*; 'ādāb -arḥ kartā hūn' (*I pay my respects*), or merely 'ādāb,' is a form of salutation and of taking leave.
- ādam, A., m., *Adam, man*; -ādam zād, *a descendant of Adam, born of man*.
- ādmī, A., P., m. and f., *a descendant of Adam, a man, a woman, a person*; after a possessive pronoun or a genitive it may mean a *servant, a retainer, or a husband*.
- ādmīyat, f., *humanity, benevolence, good breeding*.
- ādh, -ādhā, H., the numeral *half*; it may be inflected as an adjective as -ādhe khilaune, *half of the playthings*; -ādhi rāt, *mid-night*.
- ārāsta, P., *prepared, arranged, adorned, decorated, arrayed*.
- ārām, P., m., *rest, peace, comfort, ease, health*; -ārām karnā, *to take rest (lie down)*; -ārāngāh, *a resting place*; -ārām e dil o jān am, *delight of my heart and soul*.
- ārā-ish, P., f., *decoration, embellishment*.
- ārzū, P., f., *wish, desire, hope*; -ār zūmand, *desirous*.
- ār, H., f., *an obstacle, a screen, cover, protection*.
- ārā, obstructive, transverse, cross; -āre hāthon lenā, *to hold in a cross grip*.
- ārhat, H., f., *mercantile agency, the business of an -ārhatiyā or broker, the commission charged on such business, brokerage*.
- āzād, P., *free, unfettered, uncontrolled, independent*.
- āzmānā, H., from P., v. t., *to test*.
- āsāmī, a common but incorrect form of -asāmī, q. v. (lit. names), *persons entered on any list or roll, clients, tenants, burgesses, &c.*; also used as singular.
- āsān, P., *easy, smooth, convenient*.
- āsā-ish, P., f., *ease, tranquillity, comfort, enjoyment*.
- āspās, H. (reduplication of pās), *near, round about*.
- āstāna, P., m., *threshold, entrance*; -āstāna bosī, *kissing the threshold, paying one's respects*.
- āstin, P., f., *a sleeve*.

- āsrā, H., m., *asylum, shelter, support, protection.*
- āsmān, P., m., *the sky, heaven;*
-āsmānse bāten karnā (to hold words with the sky), *to be very tall or elevated.*
- āsmānī, *celestial, sky-blue;* of a calamity, &c., *unforeseen.*
- āsūda, P., *contented;* -āsūda hāl, *in comfortable circumstances, well off.*
- āseb, P., m., *misfortune, trouble caused by an evil spirit.*
- āshnā, P., m. and f., *an acquaintance, a friend.*
- āghāz, P., m., *beginning.*
- āfat, A., f., *pest, bane, disaster, misery, misfortune.*
- āftāb, P., m., *sunshine, the sun.*
- āftāba, P., m. (for -āb tāba), *an ewer, a waterpot.*
- āg, H., f., *fire, flame, metaph. jealousy, hunger;* -āg lagānā, *to set on fire, metaph. to sow discord, to make mischief.*
- āgāh, P., *informed of, acquainted with;* -āgāhī, f., *intelligence, information.*
- āgrā, H., *the town of that name.*
The Persianised form is -āgra with final a short.
- āge, H., *in front of, formerly, in the future, next.*
- ālū, H. and P., m., *the potato; the plum.*
- ām, H., m., *the mango.*
- āmāda, P., *prepared, ready, alert.*
- āmad, P., m. and f., *arrival, access, income;* āmad -āmad, *news of arrival;* -āmad o raft and -āmad o shud, *coming and going;* -āmad o kharāc, *receipts and disbursements.*
- āmdanī, P., f., *income, revenue, expected profit.*
- ānā, H., v. n., *to come, to approach (the opposite of jānā); to become, e. g. -ājiz -ākar, having become*
- submissive, being reduced to submission;* shām hone -ā-ī, *it is close upon evening;* of accomplishments, *to come to one, i. e. to be acquired;* -ā-e din, *the day that has come, i. q. any day or every day;* -ā-e ga-e, *come and gone, a casual guest.*
- ānā, H., m., *a copper coin, of which sixteen go to a rupee, an anna.*
- ānsū, H., m., *a tear, tears.*
- ānknā, H., v. a., *to value, to appraise.*
- ānkh, H., f., *the eye.*
- āwāz, P., f., *sound, the voice, a call, echo, a noise, fame.*
- āward, P., *unnatural, artificial, affected (lit. what is brought, opp. to -āmad, what comes naturally).*
- āh, P., H., f., *a sigh, the sound -āh.*
- āhā, *an exclamation, signifying either sorrow, astonishment, admiration or delight.*
- āhista, P., *slow, tardy, gentle, soft;* used also adverbially, *slowly, gently, silently, and as an exclamation, hush!*
- āhan, P., m., *iron;* -āhanī, *made of iron.*
- āyanda, P., *coming, the future, adv. in future.*
- ā-īna, P., m., *a mirror, a looking-glass, a pane of glass, used by servants of Europeans for a glass window.*
- ā-īna sāz, m., *a mirror-maker, glass dealer.*
- alif -ikāra
- ijād, A., m., *creation, production, contrivance, invention;* -ijād karnā, *to originate, to design.*
- izā, A., f., *annoyance, vexation, distress, injury.*
- īmā, A., f., *a sign, nod, hint, suggestion.*

-imān, A., m., *belief, faith, religion, conscience, trustworthiness, integrity.*

-imāndār, *faithful, religious, conscientious.*

-imāndāri, f., *fidelity, conscientiousness.*

-imān dharm se, i. q. *by all that is sacred, i. e. by imān (faith), which is the first principle of Islām, and by dharm (duty) which is the first principle of Hinduism.*

-inṭ, H., f., *a brick; -inṭse -inṭ bajānā, to make one brick ring against another, metaph. for utterly destroying a brick building, to bring to utter destruction. (Bricks are tested by their ring before they are used in building.)*

-alif

-ūkāra

-ū, interjection or exclamation = *Oh!*

-ūpar, H., *upwards, above, over, on, upon, in addition to; -ūpar-ūpar, independently; -ūpar tale, in succession, one after another; -ūpar se or -ūpar kī -āmdanī, income from extraneous sources, perquisites, peculations, bribes.*

-ūparī, adj., *upper, outer, extra, other, superficial.*

-ūjar, H., *ruined, demolished; ' -ūjar nagarī, sūnā des, ruined township, empty fields, a proverbial expression for desolation.*

-ūdā, H., *purple, any dark colour in which a tinge of red or blue may be recognized.*

-ūdā qand, *the name of an imported cotton stuff.*

-ūkh, H., f., *sugar-cane.*

-ūn, H., f., *wool.*

-ūnt, H., m., *a camel.*

-ūncā, H., *high, lofty, eminent, steep, loud (of a voice), the opposite*

of nicā; -ūncā sunnā, to hear (only what is) loud, is a common phrase for being deaf.

-ūnghtā, act. participle of -ūngḥnā, *to be drowsy, to doze, to nod; -ūnghtā -udās, dull and stupid; -ūnghte ko ṭheltā, (some one) giving a push to, (some one) nodding; -ūnghte ko ṭhelte kā bahāna, the excuse of a man who jerks his neighbour's head when it is nodding from drowsiness, i. e. the excuse of irresistible provocation or temptation.*

-ūnī, H., from -ūn, *made of wool, woollen.*

-alif

-ekāra

-e, properly e, (1) the Persian particle called -izāfat or 'annex,' which is used to denote that the word it follows has the limitation of its meaning increased or qualified by the next word, e. g. rāh = *road; rāhe najāt, road of salvation; khu dāwand, lord; khudāwande karīm, the bountiful Lord; munāsib, suitable; munāsibe ḥālat, suitable under the circumstances.*

e, (2) a Persian particle implying particularity or singularity as in *ba sharte ki, on the condition that.* N.B. In modern Persian the pronunciation of these particles is 'i' or 'ī.'

-e e lo, H., an exclamation, i. q. *Oh! come now.*

-ek, H., the numeral *one; as subst. or adjective, one, single, alone, the same, unique, sometimes, but rarely, used as an indeterminate article like our 'a'; -ek -ek kī cār cār jā lagā-ī, (she) went and told four (lies) for each item (of truth).*

-ekā, H., m., *unity; -ekā kar ke, in unison, putting together.*

-alif -aikāra

- ai, H. and P., vocative particle, O ;
 -ai hai, an exclamation, *Oh ! dear.*
 -aiyām or -ayyām, A., m. (pl. of yaum), *days, time.*
 -aisā, H., *like this, such*, expressing the relation of quality, as -itnā does of quantity ; -aisā waisā or -aisā taisā, *a man who is what he is*, i. q. no better than he should be, *a man of no account.*
 -ain, H., an exclamation of surprise, interrogation, or disapproval.

-alif -okāra

- o, properly o (it is really the consonant w pronounced with a vowel before it, and occasionally it takes the sound of wa), P., the Persian conjunction = *and* ; -āb o hawā, *water and air = climate.* N.B. In modern Persian it is pronounced u or -ū.
 -o, -o-i, H., an exclamation.
 -oṭhana, the pl. of -oṭha or -oṭh, the old form of honṭh, *the lips.*
 -oṭhnā, H., v. n., *to wear, to be wrapped in, to put over oneself* (always used of a shawl, blanket, veil, or covering sheet, whereas pahinnā, which also means *to wear*, is restricted to things made to fit) ; the causal of -oṭhnā is -uṭhānā.
 -oṭhnī, H., f., *a veil, anything put on to cover or conceal the person.*
 -os, H., f., *dew.*

-alif -aukārā

- aur, H., (1) *other, more* ; -āur kyā, *what else? i. q. certainly* ; -aur ko-i, *any one else* ; yih bāt hī -aur hai, *this is altogether a different question* ; (2) as conj. *and*, in this sense the initial - is dropped.

- ausān, H., m., *courage.*
 -ausar, H., m., *time* (in singing).
 -auṣāf, A., m. (pl. of waṣf), *praises, laudable qualities.*
 -auqāt, A., m. (pl. of waqt), *times, life, age, circumstances* ; -auqāt ba sar karnā, *to pass the time* ; -auqāt basarī or basar e -auqāt, *employment, means of employing one's time.*
 -aulād, A., f. (pl. of walad), *children, family.*
 -auliyā, A., m. (pl. of wali), *the saints* ; as an epithet, *of the saints, saintly* ; -auliyā masjid, *a mosque named after a famous saint called nizāmu d dīn -auliyā.*
 -aune paune, H., from -ā-unā (for -ānā, *to come*), and pā-unā (for pānā, *to get*), a phrase i. q. *for whatever they will fetch.*

b (be) -bakāra

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

- ba, P., a particle, having the meanings of *by, with, to, in* ; ba -iqtizā-e sardārī, *by the demands of a princely nature* ; ba tadrij, *by degrees* ; ba jā, *in place* ; ba khūbī, *with excellence* ; ba sar, *to an end* ; ba ṭaur, *by way of* ; ba qadr e zarūrat, *to the extent of necessity, sufficient for an emergency* ; ba ntijib, *by cause (of)* ; ba nisbat, *in comparison (with)* ; ba har ḥāl, *in every case or in any case* ; ba hama sifat mauṣūf, *endued (or qualified) with every (good) quality.*
 bi, A., a particle meaning *by, with, in, on.* In 'bismi l lāhi r raḥmāni r raḥīm' (*In the name of God, the merciful, the compassionate*), bismi is a contraction for bi-ismi ;

- bi l kull, *in the whole, entirely, thoroughly, completely*; bi llāh, *by God, a form of oath*; bi l farz, *on the supposition, granted*; bi l fe-l, *in the act, at present, now*.
- bā, P., *with, possessed of* (the opposite of be); bā khudā, *pious*; bā zābita, or bā qā-ida, *according to rule*; bā muhāwara, *idiomatic, opposed to be muhāwara, unidiomatic*; bā murād, *with one's object (attained), successful*; bā maza, *tasteful*; bā wujūd, *with the existence (of), i. q. notwithstanding*; bā wafā, *faithful*; the opposite of be wafā.
- bāb, A., m., *a door, a chapter, a section, heading*; -uske bāb men, *in reference to that*.
- bābā, H. P., m., *father, grandfather, sir*, used as a title of affectionate respect, and from courtesy applied to aged men or beggars; the servants in European families use it in addressing their master's children, and hence it has come to mean child.
- bābat, P. (from bāb), f., *account, head, item*; used as a post-position, taking ke or kī, = *about, in the matter (of)*.
- bābū, H., m., *a title of respect*; in the eastern provinces, i. q. sāhib; thence a term for clerks (especially those writing English in an office); also a *Bengālī*.
- bāp, H., m., *father*; bāp dāde, *male ancestors on the father's side*.
- bāt, H., f., *speech, a word, a sentence, conversation, talk*; *what is talked about, a subject, a thing, a matter*; *the result of conversation, an agreement, a betrothal*; also, *what is thought of before it is spoken, an idea, a notion, the meaning of*
- an action, e. g. yih kyā bāt hai?* *what is the meaning of this?* or *what are you up to now?* bāten banānā, *to make words, i. e. excuses*; bāt cheṛnā, *to broach a topic of conversation*; yih bāt thaharī, *this conclusion was arrived at*; bāt rahī, *the agreement is maintained*; wuh bāt rah ga-ī, *that matter was left out of discussion*; sac bāt hai, *it is a true saying*; bāt kā saccā, bāt kā pakkā, *a man whose word may be relied on*; bāt kaṭnā, *to interrupt (a man) when he is talking*; bāt kaṭna, *to be interrupted*; '-ek bāt kahī (main ne), 'I said a word only (implying that nothing serious was meant by it); bāt khul ga-ī, i. q. *the cat is out of the bag*; bāt lagānā, *to traduce*; bāt mānnā, *to agree to what is said*; bāt men bāt honā, *one topic to arise out of another*; bāt kī bāt men, i. q. *in less time than it takes to describe it*. N.B.—bāt ko kahnā, *to talk about a subject, differs from bāt kahni, saying a word*.
- bāṭ, H., f., *a road, a track*.
- bāj, P., m. f., *a tax, a toll*; H. for P. bāz, *a hawk*.
- bājā, H., m., *a musical instrument, music*; bājā gājā, *music of different kinds*.
- bājṛā, H., m., *a small millet (Panicum spicatum), the cheapest grain in Upper India*.
- bājī, *elder sister* (a Turkish word); bājī -ammān (lit. *mother sister*!) is said by a younger to an older sister.
- bāch, H., f., *distribution or division, the slit or dimple at the corners of the mouth*; bāchen khilnā, or khil jānā, *the corners of the mouth to expand* (with joy, or intense amusement).

- bād, P., f., *wind*.
- bādām, P., m., *an almond*.
- bādāmī, *almond-shaped, almond-coloured*.
- bādshāh, for pādshāh, P., m., *a king*; bādshāhi, *royal*.
- bādal, H., m., *a cloud*.
- bādī, P., f., *rheumatism, flatulence, an evil humor*.
- bār, H. P., f., *time, turn, occasion*; bār bār, *time after time*; ka-i bār, *several times*; bār hā, *many times*.
- bār, P., m., *a load, burden, weight, fruit*; bārdardāri, *means of conveyance, transport, freight, transit charges*.
- bārnā or bālnā, H., *to light* (a candle, &c.); bāri, *having lit*.
- bārah, H., *the numeral twelve*.
- bāre, P., (*one time*), *after a time, at last*.
- bāri, H., f., *a time, a turn* (for duty).
- bārik, P., *slender, thin, fine, minute*.
- bāz, P., *back, again*; bāz -ānā, *to return from, to desist*; bāz purs, *repeated inquiry, cross-examination*; bāz rakhnā, *to restrain*; bāz rahnā, *to abstain*; bāz yāft, *recovery, or recovered*.
- bāzār, P., m., *a market, a market place, a street lined with shops*; bāzār kā nirkh, *the price current of the market*; bāzār garm honā, *the market to be hot, i. e. the competition brisk, a metaphor for anything being in great demand or very fashionable*; rishwat kā bāzār garm thā, *the place was a hotbed of bribery, or bribery was the rage*; haiḷe kā bāzār garm hai, *cholera is all over the place*; bāzārī (log), *people who hung about the market, people brought up in the streets, vulgar*.
- bāzū, P., m., *the arm, the wing* (of a bird), hence—*side, flank, supporter*; quwwat-e bāzū, (*a man's own*) *strength of arm*; bāzū band, *an armet*.
- bāzī, P., f., *play, sport, a game of chance, a wager*; bāzī jitnā, *to win at play*.
- bāsū, H., *a man's name*.
- bāsī, H., *smelling, fusty, stale, anything left after a meal*.
- bāshanda or bāshinda, P., *a resident, residing at*.
- bātil, A., *false, unreal, futile, useless, void*.
- bātin, A., m., *hidden, the interior, the secrets of the heart*, opposed to zāhir.
- bā-ig, A., m., *occasion, cause, reason, motive*; used as a post-position with ke.
- bāgh, P., m., *a garden, an orchard*, (in India generally a mango orchard); bāgh bāgh honā, *to be greatly rejoiced*; bāghbān, P., *a gardener* (H., māli); bāghāt, *gardens, orchards, pleasure grounds*.
- bāghī, A., m., *a rebel*.
- bāf, P., *weaving*; used as last member of compounds.
- bāqī, A., *remaining, lasting, everlasting*; bāqī paṛnā, *arrears to accrue*; bāqī bacā, *the rest was saved*; bāqī rahā, *in conversation, i. q. I have not yet mentioned*; bāqī mānda, *remaining, all the rest*.
- bāk, P., m., *fear, apprehension*.
- bāg, H., f., *a rein*; bāgḍor, *the rope and halter* (with which horses are led by their grooms).
- bāgh, H., m., *a tiger*.
- bāl, H., m., (1) *a child*, usually in the phrase bāl baćca; (2) *a hair, a crack* (in china or glass); in the plural, *the hair of the head*; bāl

- banānā, to do the hair (includes cutting, shaving, trimming, combing, &c.); bāl banwānā, to get the hair done; bāl bāl, every hair.
- bālā, P., m., the top, the upper part; adj. high; adv. above, upon; bālā -e tāq, upon the shelf; bālā bālā, over one's head; bālā bāla khatt bhejā, sent a letter unknown to any one; bālā khāna, an upper chamber.
- bālā, H., m., a large earring; v. bālī.
- bālā-i, P., from bālā, anything above or extra; bālā-i -intizām, general supervision; s. f., cream.
- bālū, H., f., sand; bālū sāhī or bālū shālī, a sweetmeat, so called from the sandy appearance of the sugar sprinkled on it.
- bālī, H., f., a small earring.
- bānāt, H., f., woollen broadcloth.
- bāntnā, H., v. a., to divide, distribute, make into shares.
- bāndhnā, H., v. a., to bind, to tie, to fasten, to fix, to join; metaph. to construct; maṅṣūba bāndhnā, to form a design; maḥnūn bāndhnā, to compose a sentence or paragraph.
- bāns, H., m., the bamboo-tree, a bamboo, a rod, a ten-foot measure; bānsphoṛ, a bamboo splitter.
- bāng, P., f., a voice, a shout, the call of the mu-azzin, the crow of a cock.
- bānh, H., f., the arm, from the elbow to the shoulder; bānh pakarṇā, to hold the arm of, to protect, to support.
- bānī, A., m., a builder, founder, originator.
- bāwā, H., m., = bābā.
- bāwujūd or bāwujūde ki, notwithstanding; v. bā.
- bāwar, P., m., belief; bāwar k., to believe.
- bāwarōi, P., T., m., a cook.
- bāwarōikhāna, a kitchen.
- bā-olā, H., mad, crazy.
- bāhar or bāhir, H., outside, without, out of doors; bāhar baiṭho, i. q. sit (or wait) outside; bāhar kī naukarī, service away from home.
- bā-is, H., the numeral twenty-two.
- bā-en, H. (infl. from bāyān), to the left.
- but, P., m., an idol; butparast, an idolater; but khāna, a temple.
- batāshā or batāsā, H., m., (1) a bubble; (2) a small sweetmeat, something like a ratafia cake; (3) a kind of firework.
- batānā, H., v. t., to describe, to explain, to point out, to show, to say; 'mahājan batā jā-egā,' p. 102, line 5, appears to mean (if) the banker notifies the credit.
- ba tadriḥ, by degrees.
- batūl, A., f., a virgin, a proper name.
- battī, H., f., the wick of a lamp, now used for candle, as in mom kī battī, a wax candle, and also a stick of sealing wax.
- baṭ, H., m., a twist.
- baṭnā, H., baṭ denā, v. a., to twist, also n. to be twisted.
- baṭwā or baṭu-ā, H., m., a bag with divisions or folds in it, a purse.
- baṭornā, H., v. t., to glean, to gather together, to collect, to accumulate.
- biṭhānā, H., v. t. (causal of baiṭhnā), to seat, to give a seat to, to settle, to put a thing into its hole or socket, to lay (as dust, &c.), to allay, to set (as a watch or guard), to impress (upon the mind), to cause to sink.
- baṭaiyā, H., m., a twister of silver or gold thread and silk for making kalābattūn.
- ba jā, P., in place (pronounced as one word with the accent on ba), correct, just so, precisely; ba jā lānā, to perform; ba jā karnā, to act

- rightly, the opposite of be jā karnā, to do amiss.
- ba jā-e, P., in the place of; ba jā-e khud, in its own place.
- bajānā, H., v. a. (causal of bajnā), to cause to sound, to knock together, as in tāli bajānā, to clap the hands, whence the proverb, tāli-ek hāth se nahīn bajtī, a clapping is not made with one hand, implying that there are two parties to every act.
- bijli or bijulī, H., f., lightning.
- bijlī, H., f., diminutive of bij, a small seed, the kernel of a mango seed, an earring made in the shape of a mango kernel.
- bajnā, H., v. n., to be sounded, to be struck (as a gong), to strike (as a clock); hence -ek bajā, it has struck one; do baje, it has struck two; -ek baje (ke waqt), one o'clock; do baje, two o'clock; sawā do baje, a quarter past two; sārhe do baje, half-past two; paune tīn baje, a quarter to three, &c.
- bajins, bi jinsi hī, P., A., in kind, in its kind, exactly, in detail.
- bujhānā, H., v. t. (causal of būjhnā), to cause to know; sanjhā ke bujhā ke, having exhorted and convinced.
- bujhānā, H., v. t., to extinguish (a fire or light), to quench (thirst).
- baćā, H., m., and baćā, P., the young of any creature; child, chicken, lamb; baćcon kī sī bāten karnā, to talk like a child.
- bićārā (for P. bećārā), helpless, often interpolated, like our poor creature, or poor thing.
- bićārnā, H., v. t., to consider.
- baćānā, H., v. t. (causal of baćnā), to save, to rescue, to protect, to defend, to give room to (in riding, driving, &c.), to save expenditure; kisī kī -ānkḥ baćā ke kućh karnā, to do something without attracting the attention of some one.
- baćpan, H., m., childhood, infancy.
- baćat, H., f., surplus, balance to one's credit, savings. The English word 'budget' assumes this form in vernacular newspapers.
- baćnā, H., v. n., to escape, to be spared, to be safe, to survive, to remain over, to be saved (of money), to get out of the way (of horses or carriages); bać jānā, to be safe, to be out of danger.
- bićhānā, H., v. t., to spread (a carpet, or bedding, or cushions upon a divan); and hence also used for setting out a row of chairs, where these take the place of cushions; to lay flat on the ground (in wrestling).
- baćhrā, H., m., a calf, a heifer.
- bićhnā, H., the intransitive form of bićhānā, to be spread or laid out (a carpet, sheets, cushions, chairs, &c.), to become prostrate, to lie flat; bićhī jātī hai, she is always most affable or humble.
- bićhaunā or bićhā-ona, H., m., bedding, bedclothes, a horse's bedding; bićhaunī, f., is a diminutive form.
- baćherā, H., m., a colt.
- baḥs, A., f., debate, discussion, dispute; baḥs karnā, to argue; -is men kyā baḥs hai, i. q. there cannot be two opinions about that.
- baḥr, A., m., a sea, a gulf; f. metro-rhythm.
- bukhār, A., m., vapour, mist, fever, inflammation.
- bakht, P., m., portion, fortune, luck; generally in a good sense; bakhtā war = fortunate.
- bakhsh, P., giving, forgiving, used as last member of compounds.
- bakhshish, P., f., a present, a gratuity, forgiveness; baKshish k., to give, to forgive.
- baKshshnā, H., a hybrid verb formed from the above, to give, to forgive

- used probably only in the past participle *bakhshā*, or in the form *bakhsh denā*.
- bakhshū*, a man's name, abbreviated from some name containing the syllable *bakhsh*.
- bukhl*, A., m., *parsimony, stinginess*; *bakhil*, a miser.
- ba *khūbī*, *thoroughly well, finely, capitally*.
- bakhya* or *bakhiya*, P., m., *stitching, quilting*.
- bad*, P., *bad*; *badtar*, comp. *worse*.
- bad-ihtiyāti*, *carelessness, want of attention*.
- bad-intizāmī*, *bad management*.
- bad bakht*, *unlucky*.
- bad ḥawāss*, *bewildered, stupefied*.
- bad khwābī*, *suffering from want of sleep*.
- bad dimāgh*, *discontented*.
- bad zāt*, a rascal; *badzāti*, *rascality*.
- bad raftār*, a bad goer (of a horse).
- bad rang*, of a bad colour.
- bad sabān*, *foul-mouthed, abusive*.
- bad salīqa*, *ill-trained*; *badsaliqagī*, *want of training*.
- bad shakl*, *ill-formed, unshapely*.
- bad shugūnī*, *inauspiciousness, spoiling a happy day or event*.
- bad shauqī*, *want of interest in*.
- bad šūrat*, *ugly*.
- bad ṭamalī*, *misgovernment, misconduct*.
- bad kār*, an evil doer; *badkāri*, *wickedness*.
- bad gumānī*, *mistrust*.
- bad maza*, *distasteful*; *badmazagī*, *distastefulness*.
- bad mizāj*, *cross-tempered*.
- bad ma-āsh*, of bad livelihood.
- bad nām*, *disreputable*.
- bad waṭṭ*, *ill-bred, evil-disposed*.
- badar rau*, P., f., an outlet, a drain, a sewer.
- bidarsāz*, H., P., m., a maker of the work called *Bidri*, i. e. vessels of a mixed metal (copper, zinc, and tin), plated with silver by beating; a *bidri maker*.
- badalnā* (H. from A. *badal*), v. n., to be changed; whence *badlānā* (causal), to change, and *badalwānā*, to get exchanged; *kaprā badlānā*, to change one's clothes.
- badlī*, f., a change, transfer.
- badle*, postp., in exchange for.
- badan*, A., m., the body.
- badan* or *badana*, H., the face.
- badaulat*, P., by the good fortune of, in the name of, by means of, or in virtue of; sometimes used substantively in the sense of *delegated authority*; e. g. it may be said of two officers in different grades of the civil service; -ek hī *badaulat hai* = it is the same by permission, i. e. their authority is ultimately derived from the same source; and 'mā *badaulat*' (we the authority) was an expression used by the Emperors of Dehli to denote their own undelegated power. Hence *khud badaulat*, p. 156, line 12, is i. q. the *empress in person*.
- baddhī*, H., f., a chain of flowers, for hanging over the body, a belt or sash, a weal or mark made by the stroke of a cane or whip.
- badī*, P., f., *badness, wickedness*.
- bides*, H., m., a strange land; *bidesī*, a stranger.
- buddhā* (often spelt *buḍhā*), H., aged, old, an old man.
- bar*, P. (subst. *breast*); also prep. upon; *barsarekār*, at the head (Eng. centre) of affairs, i. q. (1) on the spot; (2) in the swim.
- burā*, H., bad (of its kind), opposed to *-acchā* and *bhalā*.
- barābar*, P. (lit. *breast to breast*), parallel, level, equal.
- barābarī*, f., equality, equilibrium, par, level, congruity.

- barāt, H., f., *the procession of the bridegroom to the house of the bride, the company in the procession.*
- barātī, *an individual in the bridegroom's procession, a marriage guest.*
- barādar or birādar, P., m., *a brother.*
- birādari, *brotherhood, relationship, connexion.*
- barā-e, P., *for the sake of; barā-e nām, for the name of the thing.*
- burā-ī, H., f., *badness, wickedness, harm, vice, defect.*
- barbād, P. (lit. *to the wind*), *thrown away, wasted, gone, undone, ruined; barbād karnā, to let a thing go to waste, to ruin. On account of the rhyme, barbād is often contrasted with -ābād.*
- bar pā, P., *on foot, erect; bar pā karnā, to set afoot, to start, to cause, to excite; bar pā honā, to be set up, to be started, &c.*
- bartā-o, H., m., *use, practice, usage, treatment, conduct, character.*
- baratnā, H., v. n. and t., *to meditate, to reflect, to practise, to adhere to, to employ; perfect tense is bartā.*
- bartan, H., m., *a vessel, dishes, plates, &c., used in cooking.*
- barkhāst, P., f., *rising up, the closing of a court when the judge has risen, breaking up of proceedings, dismissal from office.*
- barkhurdār, P., *prosperous, an appellation given by parents to their sons and daughters.*
- bardār, P., *carrying, used in compounds.*
- baras, H., m., *a year (named after the rainy season); baras din, or baras roz, a whole year; barson, for years.*
- barsāt, H., f., *the rainy season.*
- barsānā, H., v. t. (causal of barasnā), *to cause rain to fall, to shower down.*
- barasnā, H., v. n., *to rain.*
- baraswān -en -in, H., *annual; baraswen din, (on) the day that comes (only) once a year.*
- barakat, A., f., *increase, blessing, inherent prosperity; in answer to a beggar, barakat hai, here is a blessing (for you), i. q. I have no money to give you.*
- barham, P. (lit. *one on the other*), *jumbled together, offended, angry.*
- biryānī, P., f., *the name of a dish, made of meat and rice.*
- barā, H., *large, big, great, old, very; barā -ādmī, a great man; barā bol, big talk; barā din, a great day, a high festival; barā kārkhāna, a vast establishment; barā bhā-ī, an elder brother; barī bī, an elderly lady; bare miyān, the master of the house, or old gentleman; -apne bare, one's seniors or ancestors.*
- barā, H., m., *a dish, made of ground pulse formed into lumps and fried in ghī, or oil.*
- barā-ī, H., f., *greatness; barā-ī choṭā-ī, difference in age; barā-ī mārñā, to boast, to exalt oneself.*
- barbar, H., f., *muttering; barbarānā, to mutter.*
- burhā, H., *for burhā or buḍḍhā, old.*
- burhāpā, H., m., *old age.*
- barhānā, H., v. t. (causal of barhnā), *to increase, to enlarge, to magnify, to put forward, to move on; qadam barhānā, to step out, to take long steps.*
- barhā-ī or barha-ī, H., m., *a carpenter.*
- barhnā, H., v. m., *to increase, to grow large, to swell (as a stream), to go on, to get beyond, to surpass. barh cārḥ kar, in excess.*
- burhiyā, H., f., *an old woman.*
- bazzāz, A., m., *a cloth merchant.*

- buzurg**, P., *great, venerable, aged, illustrious, respectable*; a term for the ancestors or elders of a family.
- bas**, P., *enough, plenty*; adv., *suffice it to say, in short, in a word*; (exclamatory), *enough! stop! that will do*; *bas honā, to be sufficient*; *bas karnā, to desist, to make an end*; *bas ki, conj., although, since*.
- bas**, H., m., *power, the upper hand, control*; *kisī ke bas men honā, to be under any one's authority or influence*; *jahān tak bas éaltā bai, as far as one's power goes*.
- bisāt**, A., f., *what is spread out, extent, stock, means, age and experience*; *bisāt bamūjib*, p. 119, l. 19, *considering (her) age and previous acquirements*.
- basānā**, v. a., *to cause to dwell, to settle, to colonize*.
- ba sar karnā**, *to bring to an end, to pass (time), to finish*; *ba sar honā, to come to an end, to be passed, to be finished*; *ba sar*, like *ba jā*, is pronounced as if it were a single word; the accent being on the *ba*.
- bisarnā**, H., v. n., *to be forgotten, also to be unmindful*.
- bismillāh**, A., v. bi, *In the name of God (often i. q. with God's blessing)*, a formula uttered upon commencing any undertaking; *bismillāh ki shādī, the ceremony of teaching a child to pronounce the name of God, a preliminary to his or her further instruction by tutors*. The proper time for its performance is when the child is four years four months and four days old.
- basnā**, H., v. n., *to settle into a house, to dwell*; of the house or place, *to be inhabited*; (hence *bastī* is an inhabited place, a village).
- baswānā**, A., *to get a dwelling-place inhabited, to get a village, &c. founded*.
- bashārat**, A., f., *good news, an announcement in a dream or vision, a revelation*.
- bashāshat**, A., f., *cheerfulness, alacrity*.
- bashar**, A., m., *mankind, man*.
- ba sharte ki**, P., *on the condition that*.
- ba ṭaur**, *by way of*.
- ba-d**, A., adv. and postp., *after, subsequently*.
- ba-z ba-ze**, A., *some, several, a few*; **ba-z auqāt**, *sometimes, occasionally*.
- bughāra**, P., m., *a breach (in a wall), a hole, a gap*.
- bughōi**, **bughōiya**, P. T., *a little bundle*; *a lady's reticule or work-bag*.
- baghal**, P., f., *the side, the space between the arm and the side, the armpit, an embrace, a gusset*; **baghal men**, *alongside of*; **baghal men mār**, *thrusting under (her) arm*.
- baqar**, A., m. f., *a bull, or cow, or ox*; **baqar-id**, *the feast held (on the 10th zihjja) in commemoration of Abraham's readiness to sacrifice his son*; (according to Arabic tradition, the son was not Isaac, but Ishma-el). **baqar-id ke agle din**, *the day after the feast, i. e. the 11th zihjja*.
- bikā-ū**, H., *on sale*.
- bak bak**, *chatter-chatter*; v., **baknā**.
- bakrā**, m., **bakrī**, f., H., *a goat*.
- bikrī**, H., f., *sale*.
- bakas**, E., m., *box*; **bakaswālā**, *a borman, a pedlar, a hawker (of European goods)*.
- baknā**, H., v. n., *to prate, to jabber*.
- biknā**, H., v. n., *to be sold, to be purchaseable*.
- bakwās**, H., f., *talkativeness*; m., for **bakwāsī**, *a great talker*.
- bikwānā**, H., *to get a thing sold (by some one else)*; 2nd causal of **becnā**.
- bakherā**, H., m., *complication, diffi-*

- culty, worry, encumbrance, disturbance, wrangling.
- bigār, H., m., deterioration, spoiling, injury; breach of friendship.
- bigārnā, H., v. a. (causal of bigarnā), to spoil, to mar, to cause mischief in or between.
- bigarnā, H., v. n., to be changed for the worse, to go bad (of food, &c.), to lose one's temper (of men), to be spoilt (of things).
- baghār, H., m., a term in cookery, browning, flavour.
- baghārnā, H., v. a., to brown onions with spices in oil or ghī, to give a high flavour to.
- baghī, H., f., a one-horse conveyance; Anglice, buggy.
- balā, A., f., trial, affliction, calamity, evil genius, devil, curse; balā kā, ki, awful, tremendous; balā-en lenā, to take away curses, a phrase generally coupled with du-ā-en denā (to give blessings), and implying certain gesticulations significant of good-will; meri balā, the evil part of me, i. q. what is not me; hence meri balā se (sc. kām hai), it is a concern with my evil, is i. q. for all I care, or I don't care; tuuhāri balā se, i. q. it is no concern of yours; -ab meri balā chipā-e, now my evil genius (not I) may conceal it, i. q. I don't care who knows it.
- bilā, A., prep. without; bilā tawaqquf, without delay; bilā shakk, without doubt; bilā zarūrat, without necessity; bilā nāgha, without intermission, without fail; bilā wajh, without reason.
- bulānā, H., v. t. (causal of bolnā), to cause to speak, of a parrot, &c., e. g. *ṭoṭe ko -angrezi bulā-ūn yā hindustāni, shall I teach the parrot to speak English or Hindustani? khudā mujhe jhūṭh na bulā-e!*

God keep me from lying! hence, to cause to answer, to call, to summon, to invite, to challenge. When used thus, the original meaning is not forgotten, e. g. main bulātā hūn, tum bolte nahīn! is often used where the English idiom would be, I call you, and you don't come!; bulā bhejnā, to summon by a message.

- bulāwā or bulā-o, H., m., an invitation, a summons.
- bulbul, A., f., a nightingale, a shrike.
- bilbilānā, H., v., to cry, to whine, to sob; bilbilā -uṭhī, burst out crying (of a woman).
- balqīs, A., f., a woman's name, said to have been the name of the Queen of Sheba.
- balki (bal, A. =but, yet; ki, P.), but, moreover, nay rather, on the contrary. It is used either to amplify, or to correct, a previous expression.
- baland or buland, P., high; baland nazarī, f., the quality of having high views of things.
- bulwānā, H., v., to get called (or summoned, or made to speak) by some one else.
- billi, H., f., a cat (the usual word for a domestic cat, but the male is also called billā, bilāṛ, or bilā-o).
- billimāron kā muḥalla, the name of a fashionable quarter in Dehli, lit. as now pronounced, the cat-killer's quarter, but the first word is probably ballimār, the origin of which depends on the meaning assigned to balli; balli is lit. a long pole, and is used for punt-pole, and also for a pole with a noose (or stick-lime) at one end used for catching birds, and especially refractory pigeons. As pigeon-flying has always been a favourite amusement in Dehli, and

- the quarter in question is at the further extreme from the river, *birdcatchers* seems a better explanation of the name than *puntsmen*. Mohullas in Indian cities are often named from the occupation of their original residents.
- bamba-ī, H., f., *the city of Bombay*.
- bamūjib, P., A., *by reason (of), in pursuance (of), in accordance with*; dastūr bamūjib, or dastūr ke bamūjib, *in accordance with custom*.
- bin, H. (also binā), *without*; bin kahe, *without speaking*; bin dāmon kī launḍī, *a slave girl (obtained) without cost*.
- ban paṛnā, *to fall out well or in good shape, to be achieved, to happen as well as can be expected under the circumstances*.
- banā, m., and banī, f., part. of bannā, q. v., *decked out, a bridegroom and bride*; banī ṭhanī, *of a girl dressed in her best, washed and combed and made smart*.
- binā, A., f., *building, foundation, origin*; binā ḍālnā, *to lay the foundation of anything, to found*.
- binā bar (-iske), *the ground being upon this, with this intent*; the Persian phrase is binā bar-in.
- banānā, H., v. a., *to make, to shape, to form, to construct, to fabricate, to adjust, to mend, to adorn*; bhes banākar, *assuming the dress and character of*; banā rakhnā, *to make for future use, to keep ready*.
- banāwaṭ, H., f., *manufacture, fabrication, fiction, pretence*; banāwaṭ kī bāt, *a made-up story*.
- band, P., m., *binding, a band or bond, hindrance, grip, trick (in wrestling and by metaphor)*; a dum or embankment; band karnā, *to shut*; band honā, *to be shut*.
- banda, P., m. and f., *a slave, a servant*; banda-e khudā, *a human being*. In complimentary language banda (a slave), i. q. *I*, and banda parwar or banda nawāz (cherisher of slaves), i. q. *you*; banda zāda, *slave-born*, i. q. *my son*.
- banda-ālī, *a servant of -ālī, proper name*.
- bandagī! *my service to you!*
- bandagī o becāragī, prov. *service and helplessness (go together)*, i. q. *servants have no choice or servants must obey orders*.
- banda nawāzī, s., f., *the kindness of a superior to an inferior*.
- bandobast, P., m., *arrangement, system, organization, administration*; the technical term for the land settlement.
- bandhnā, H., v. n. (*vide* bāndhnā), *to be tied, to be fastened, to be continuous, to be fixed, to be formed or composed*.
- bandī, P., feminine of banda, *a slave*; also used by women for a pronoun of the first person.
- bandī, P., *a fastening, a stop, prevention*; rakhua bandī, *a stopping up of chinks or holes*.
- bans, H., for bāns; bansločan, *bamboo manna*, a white substance found in the hollow of bamboos.
- bansphor, *a bamboo splitter*.
- ba nisbat, P., *in comparison with, in relation to*.
- banafsha, P., f., *the violet*.
- bangalā, H., m., *a thatched house, a cottage or summer-house*; saiyid firūz kā bangalā, *the name of a quarter in Dehli*.
- bannā, H., v. n. (intransitive form of banānā), *to be made, to be produced, to be invented, to act the part of*; -usko mā banā ī, aur khud beṭī banī, *she made her act the mother, and herself acted the daughter*; to be done (of the hair, &c.), *to be cooked (of articles of*

- food), *to be finished or mended* (of articles ordered, or sent for repair), *to be in thorough order, repair, or health*, e. g. *bane rabo*, i. q. *take care of yourself*, said at parting with a friend; lit. *keep on being* (as good as you can be) *made*.
- bani banā-i** (ciz), *readily-made, of superior workmanship*.
- bunnā** or **binnā**, H., v. t., *to weave, to plait, to braid, to make lace, &c.*
- banno**, H., f., *a girl's name*.
- banwānā**, H., or **banwā denā**, *to get made, mended, dressed, &c.*; vide **bannā** and **banānā**.
- baniyā**, H., m., *a man of the trading or money-lending class, a merchant, shopkeeper, grain-dealer*. In India money-lending and grain-dealing go together, because the money is ordinarily advanced upon the promise of payment in grain.
- banethī**, H., f., *a wand about six feet long, bound at each end with cotton or tow soaked in oil; when these are lighted, the wand is grasped by the hand in the middle, and whirled round the head, or in front of or behind the body, with great rapidity and dexterity, so that the performer appears to be a gyrating wheel of fire; banethī phenknā, to twirl a banethī, is used metaphorically for flourishing a cane or instrument of punishment*.
- bū** or **bo**, P., f., *odour, scent, flavour; būās, flavour*.
- bū-ā**, H., f., *sister*; a term of address like **bhā-i** which is not restricted to relations.
- boṭal**, f., for the English *bottle*; **boṭalkhāna** in an Anglo-Indian's house is a kind of pantry.
- būṭā**, m., and **būṭī**, f., H., *a flower or sprig* (particularly when represented on paper or in embroidery), also *a bush or flowering shrub*; the feminine form is the diminutive of the masculine.
- boṭī**, H., f., *a slice or morsel of flesh; gini boṭī, napā shorba, supposing the slices have been counted, the broth (you can make from them) has been measured*.
- bojh**, H., m., *a load, a weight, especially a head load; metaph. an incumbrance, responsibility, burden, obligation; bojhal, heavily laden, heavy*.
- būjhnā**, H., v. and t., *to understand; jān būjh ke, knowingly and wittingly; paheliyān būjhnā, to work out riddles or conundrums*.
- būrānī**, P., f., *fried brinjāl soaked in milk*.
- būṛhā**, H., m., *an old man; būṛhāpā or buṛhā pā, old age*.
- būṛhiyā**, H., f., *an old woman*.
- bol**, H., m., *speech; bol cāl, conversation, idiom, dialect; baṛā bol, big words*.
- bolnā**, H., v. n., *to speak, of men and animals; to bid* (at an auction); **bol-uṭhnā**, *to call out* (to speak when not spoken to).
- bolī**, H., f., *speech, a language or dialect, conversation, idiom; a bid at an auction*.
- bonā**, H., v. a., *to sow*.
- būnd**, H., f., *a drop, a speck*.
- bahādur**, P., *brave, a hero, used as a proper name, and also as a title of respect*.
- bahādur shāh**, *the last king of Delhi; his title in full was -abu l muẓaffar sirāju d dīn muḥammad bahādur shāh, and his takhalluṣ or nom de plume zafar, q. v.*
- bahār**, P., f., *spring, prime, bloom; the blossom upon an orchard, any beautiful prospect, charm, delight*.
- bahānā**, H., *causal of bahnā, to cause to float*.

bahāna, P., m., *excuse, pretence, pretext.*
 bahut, H., *much, many*, used as adjective, as substantive, and as adverb; -itnā bahut hai (lit. *so much is a great deal*), i. q. *that will be plenty, or that will be quite enough*, in reply to main -itnā hī de saktā hūn, *I can only give so much.*
 bihtar, P. (comp. of bih, *good*), *better*; adv. *very well*, used in reply to instructions, &c.
 bahuterā, H., adj. and adv., *much, many*, a strengthened form of bahut.
 ba har hāl. P. (pronounced as one word, with the accent on ba), *in every case, at all events.*
 bihisht, P., f., *paradise, any delightful place.*
 bihishtī, an *inhabitant of paradise, a blessed person, a man whose profession it is to provide drinking water, a water-carrier.*
 bahkānā, H., v. a. (causal of bahaknā), *to intimidate, to mislead, to seduce, to beguile, to lead astray.*
 bahaknā, H., v. n., *to be frightened, to go astray, to wander, to be cajoled*; bahak cālā, i. q. *he was carried away or led astray.*
 bahlānā, H., v. a. (causal of bahalnā), *to amuse, to divert, to cheer.*
 bahlā-o, H., m., *pleasure, entertainment.*
 bahalnā, H, v. n., *to be diverted or amused.*
 baham or baham digar, P. (lit. *different things together*), *together, one with another*; baham pahūn cānā, *to bring (or get) together, to procure, to collect*; baham pa huṅcānā, *to come together, to be obtained or obtainable.*
 bahin, H., f., *a sister.*
 bahnā, H., v. n., *to flow, to float*;

bahte pānī men hāth dhonā, *to wash (one's) hands in the flowing water (i. e. while it flows)*, i. q. *to make hay while the sun shines*; kahīn kī bahtī bahātī, *drifting by choice or compulsion from somewhere or other.*

bahno-ī, H., m., *a sister's husband.*
 bahū, H., f., *a son's wife, a bride*; bahū betī or bahū betīyān is an inclusive term for married girls until they become mothers. A girl is not known by her own name outside her father's house; to her husband she is the daughter of so and so, until her first son is born, and then she is mother of so and so; to outsiders she is known as the 'bahū' in such and such a house, and as there may be more than one bahū in a house, by her husband's name, or by some distinguishing epithet.

bihwār, H., m. (for be-ohār or byohār, the ordinary mode of spelling), *trade, business*; the relation between a banker or money-lender and his clients, or between a tradesman and his customers; be-ohār karnā, *to transact business, to deal with.*

bahorā, H., m., *food sent by the bride's family for the bridegroom and his friends, when the bride is sent to her new home*; the ceremony of sending the bride to the bridegroom's house.

bahī, H., f., *an account-book.* Every tradesman has a rokaḥ bahī (or roznānca), i. e. a cash-book, in which every transaction is entered in order of its occurrence, and a khāta bahī (or bahī khāta) or ledger in which the various receipts and payments are entered under their respective heads.

bī, H., f., *lady.*

be, P. and H., a privative particle, used either as a prep. requiring ke, or as a mere prefix, e.g. be sab kī šalāh ke, *without the con-
viance of all*; be pūche, *without
asking*. be-ihtiyāt, *without due
care*; be-ihtiyāfi, *carelessness*; be-
ikhhtiyār, *without choice, involun-
tarily*; be-adab, *ill-behaved*; be-
adabī, *incivility, rudeness, unman-
nerliness*; be-aşl, *groundless, base-
less*; be-i-tibārī, f., *unimportance,
unreliability*; be-imān, *without
any conscience. unprincipled, faith-
less, dishonest*; the opposite of
diyānatdār or imāndār; bebāq, *not
in arrears, paid up*; bebāk, *fear-
less*; bebākī, *fearlessness, audacity*;
bebarakatī, *the state of unblest-
ness*; bebas, *without power, help-
less, weak*; behahā, *without price,
invaluable*; beta-ammul, *without
hesitation*; betaḥāshā, *recklessly,
headlong* (lit. without using the
word 'ḥāshā,' which is i. q. take
care!); betadbīr, *without fore-
thought*; betadbīrī, *want of proper
precaution*; betaqşīr, *blameless*;
hetakalluf, *ceremony apart, frank
or frankly*; betakallufī, *unconven-
tionality*; betamiz, *without dis-
crimination, undiscerning*; be
tamizī, *inexperience, lack of dis-
cernment*; be jā, *out of place,
improper*; becāra, *without any
remedy, with no resource, helpless,
unfortunate*; becāragī, *the state of
being without resources*; behisāb,
*out of calculation, immoderate,
inconsistent, incalculable, unregu-
lated*; bekhabr, *ignorant of, care-
less, heedless*; bedām, bedāmon,
unpaid for; bedil, *disspirited*;
bedilī, *dejection*; berāh, *astray*;
beraḥm, *merciless*; berahmi, *hard-
ness of heart*; berozgārī, *the being
out of employment, being without*

any means of livelihood; besabab,
without cause; be-shughl, *unoccu-
pied*; be-shughli, *the absence of
occupation*; be-shakk, *without a
doubt*; be-shumār, *without number*;
be-şabr, *without patience*; be-şabrī,
impatience; be-zarīrat, *without
necessity*; be-ṭarah, adj., *ill-man-
nered, ungoverned, unshapely*; adv.,
abruptly, rudely, offensively;
be-izzat, *disgraced*; be-izzatī, *dis-
grace, dishonour*; be-aql, *without
common sense*; be-aqli, *stupidity*;
beghairat, *without spirit* (ghairat
is the indignation excited in an
honourable mind by a base or un-
chivalrous action); beghairatī, *in-
difference to all honourable im-
pulses*; be-fā-ida, *of no advantage,
useless or uselessly*; befikr, *with-
out anxiety*; befikrī, *relief from all
anxiety*; beqarār, *without rest or
resolution*; beqarārī, *incertitude*;
bekār, *without employment, useless*;
bekārī, *the state of being of no use*;
bekas, *a nobody, a person of no
consideration*; begunāh, *without
sin, innocent*; belāg, *without stain,
lit. without anything that sticks*;
beluṭfī, *the absence of anything
pleasant, insipidness, ungracious-
ness, ineptitude*; bemurawwat,
ungenerous; be maṭlab, *unmeaning*;
be maza, *tasteless, displeasing*; be
mihri, *unfriendliness*; beniyyāz,
*wanting in nothing, self-contained,
independent, absolute*; be wajh,
without reason; be wafā, *faithless,
perfidious, ungrateful*; bewaqārī,
f., *disesteem, want of respect*;
bewuqūf, *without understanding,
stupid, an idiot*; behunar, *having
no skill or accomplishment, un-
taught*; behunārī, *unskilfulness,
want of education*; behosh, *with-
out one's senses, stupefied, faint,
delirious, intoxicated*.

bayān, A., m., *declaration, explanation, description, story*; bayān karnā, *to relate, to give an exposition of.*

biyāh or byāh, H., m., *marriage*; biyāh d-nā, *to give in marriage*; biyāh karnā, *to marry, spoken of the bride, the bridegroom, or their parents*; biyāh lānā or lenā, *to take in marriage.*

biyāhnā, H., v. n., *to be married*; biyāhe hū-e, *married*; biyāhe piche, *after marriage.*

bībī, H., f., *a lady, especially the lady of the house*; hence *the wife*, in the common phrase miyān bībī, *husband and wife.*

beṭā, H., m., *a son.*

baiṭhnā, H., v. n., *to sit, to be seated, to be unemployed, to sink into, to subside*; zamin̄ baiṭh ga-ī, *the ground has sunk*; *to abate, to desist from, to give in, especially in the phrase baiṭh rahā*; baiṭhe biṭhā-e expresses *a state of inaction or leisure or unpreparedness*, in opposition to khaṛe khaṛe (lit. *standing*) which implies hurry, exertion, and expectancy.

beṭī, H., f., *a daughter.*

bīc, H., m., *the midst, an interval*; bīc men, *in the middle*; bīc nadi, *mid-stream*; bīcōn bīc, *at the very centre*; bīc (with men suppressed) is used after ke for *in, or in the middle of*; bīc bīcā-o (or bīc baṭā-o) karnā, *to interpose between two combatants.*

beṭnā, H., v. a. (causal of biknā), *to sell.*

bedār, P., *awake, watchful, vigilant.*

bedārī, f., *watchfulness, wakefulness.*

ber, H., m., *the jujube-tree, the fruit of the jujube*; those which are cultivated bear a fruit the size of a large damson.

ber, H., f., *time, turn.*

biṛā, H., m., *a leaf of pān folded up with a preparation of spices, lime, and the arca nut inside it, which is put into the mouth and retained there for some time, avowedly, as an aid to digestion. It necessitates the use of spittoons, colours the saliva a deep red, and when used in excess makes the gums spongy. It is a luxury indulged in by both sexes, and its presentation has a part in every ceremony. To accept a biṛā from any one is a token of friendship, and, upon certain occasions, of a pledge or engagement to perform a duty*; biṛā ḍālnā is i. q. *to throw down the gauntlet*, and biṛā -uṭhānā, i. q. *to pick up the gauntlet, i. e. to undertake a challenge to some arduous enterprise.*

beṛā, H., m., *a raft, a boat, especially a ferry-boat*; and by a favourite simile of the poets, the ark of the soul crossing the stream of life; hence, beṛā pār honā, *the boat to be on the other side*, is i. q. *the soul to be saved*, and has become a common phrase for being extricated out of any difficulty; kisī kā beṛā pār karnā, *to help any one out of his difficulties.* The refrain of a popular song is 'auron kā beṛā pār kar, terā bhī beṛā pār hai,' *'help thou thy brother's boat across; and lo! thine own has reached the shore.'*

bīs, H., the numeral twenty.

besan, H., m., *the meal of pulse, especially of gram, used in cooking, but also as a substitute for soap.*

besh, P., *more, superior*; beshqimat or beshbahā, *of great price or value*; beshqarār, *trustworthy, durable.*

beshtar, P. (comp. of *beśh*), *more* ;
adv. *for the most part*.

bai-, A., f., *sale* ; bai- karnā, *to sell* ;
bai- honā, *to be sold* ; bai- nāma,
deed of sale.

beg, P., m., *lord, master* ; used by
the Mughals in the same way as
khān is used by the Pathāns.

begam, P., f., *a lady* ; used among
Mughals as *khānam* among Pa-
thāns.

bel, H., f., *any climbing plant, a
creeper* ; bel maṇḍhe cārhnā, *a
creeper to climb to the roof* ;
metaph. *for a design succeeding*.

bail, H., m., *a bullock* ; bail gārī, *a
bullock-cart*.

bīmār, P., *sick, ill* ; bīmārī, *illness* ;
bimārdārī, *attendance on the sick*.

benā or bainā, H., m., *a small plate
of gold with enamel work, worn by
women on the forehead*.

bewā, H., *for bewa, P., a widow*.

bīwī, vulgar for bībī, *lady*.

behūda, P., *absurd, senseless, silly*.

bh

bhakāra

The bh is a sound peculiar to
Hindī: it is pronounced like the
English bh in the word *abhorrence*.
In transliteration into Persian it is
represented by the two letters *b* and
h. In prosody the bh counts as a
single letter, the word *ćubhānā, to
prick*, being of exactly the same
measure as the word *ćabānā, to chew*.

bhābhī, H., f., *brother's wife*.

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

bhādon, H., m., *the fifth month of
the Hindu calendar corresponding
to the latter half of August and*

*first half of September, a time when
the rainy season is usually at its
height*.

bhārī, H., *heavy, massive, unwieldy,
bulky* ; metaph. *weighty, important,
difficult* ; of the voice, *hoarse,
deep* ; of the mind, *dull*.

bhāg, H., m., *portion, share, lot,
luck*, especially in the plural ; billi
ke bhāgon, *for the better luck of
the cat* ; vide *ćhīnkā*.

bhāgnā, H., v. n., *to run* ; generally
to run away ; bhāg jānā, *intensive
of bhāgnā*.

bhālnā, H., v. a., *to see* ; generally
in combination with *dekhnā*.

bhānā, H., v. n., *to be pleasing or
agreeable*.

bhāñjī, H., f., *sister's daughter* ;
sister's son is bhāñjā.

bhāñji, H., f., *interruption, hind-
rance, obstruction* ; bhāñji mārnā,
to meddle, to make mischief.

bhāñḍā, H., m., *an earthen pot or
vessel*.

bhāwaj, H., f., *brother's wife, same
as bhābhī*.

bhā-i, H., m., *brother, cousin, kins-
man, comrade* ; as a mode of ad-
dress it is applied to any man,
and in familiar intercourse to per-
sons of either sex ; bhā-i bandhu,
*or bhā-i band, kinsmen, kith and
kin*.

bhāñjā, H., m., *brother's son* ; bha
ñjī, *brother's daughter*.

bhuṭṭā, H., m., *the spike of the
maize or Indian corn*. These are
roasted while they are fresh grown
and tender, and are esteemed a
delicacy.

bhañjārā or bhañjīyārā, H., m.
(fem. bhañjīyārīn), *a man (or wo-
man) who looks after the needs of
travellers at a sarā-e*.

bhaṭa-i, H., f., *the avocation of a
bhāt* ; *fulsome adulation*.

- bhijwānā**, H., v. a., *to get sent* (by some one else); *vile bhejnā*.
- bhar**, H., *full, complete*; e.g. *din bhar*, *all day long*; *ser bhar*, *a whole seer*; *—umr bhar*, *all one's life*. Also *single*, as in *dam bhar*, *a single instant*. *bhar pānā*, *to receive in full*; *bhar pūr*, *quite full*.
- bharā**, H., *filled*; *bharā purā*, *very wealthy*.
- bhurburā**, H., *dry, crisp, short* (as pastry ought to be).
- bharnā**, H., v. n. and a., *to be filled* (spoken nearly always of the contents, not of the containing vessel, e.g. 'the cup is full of water' is expressed *piyāle meṅ pānī bhar gayā*); and so *bharnā*, a., *to fill*, means rather to pour into a vessel until it is full, e.g. *ḥauṣ meṅ pānī bhar do*, lit. *fill water into the bath*, is i. q. *fill the bath with water*; *-āh bharnā = to heave a sigh*; *hāmi bharnā*, *to breathe an emphatic yes*, i. q. *to assent, to abet*; *gawābī bharnā*, *to give oral evidence*; *-uḡāhī bharnā*, *to pay in the land revenue* (the one phrase being often barely distinguishable from the other, in the mouths of villagers); *-āṅsū bharīn*, *tears welled up (into the eyes)*; *jī bhar-āyā*, *the heart swelled*; *rang bhar denā*, *to fill in the colour (into a picture, &c.)*; *-ānkh bhar kar dekhnā*, *to stare at, to treat with insolence or disdain*.
- bharosā**, H., m., *hope, trust, reliance, assurance*; *bharosā denā*, *to encourage*.
- bhīṛ** or **bhīṛṛ**, H., f., *a wasp, a hornet*; *bhīṛṛṇ ke chatte meṅ hāth ḍālṅā*, *to put one's hand into a hornet's nest*; *soṭī bhīṛṛṇ ko jagūnā*, *to rouse sleeping hornets*.
- bhīṛānā**, H., v. a., *to bring together, to bring into collision*.
- bhīṛā-i**, H., f., *contact, collision, a quarrel*.
- bhāṛkānā**, H., v. a., *to startle, to scare, to ignite* (so as to produce a blaze accompanied by a crackling sound); the neuter verb *bhāṛaknā* is used of a horse shying, of a vessel cracking, of the eyelid twitching, of a flame blazing up, and of a man getting into a passion.
- bhugatnā**, H., v. t., *to enjoy, experience, go through with*. It is used of time-expired convicts; *qaid bhugat ga-e* or *saṣā bhugat ga-e*, *they have completed their term of imprisonment or punishment*.
- bhigonā**, H., v. a. (causal of *bhīgnā*), *to wet, to soak, to steep*.
- bhalā**, H., *good, sound, healthy*; *bhalā mānus*, i. q. *a good man and true*, but sometimes used ironically; *bhalā burā kahnā*, *to speak unwisely, generally meaning to abuse*. *bhalā! well!* an exclamation having the force of 'Very fine, but.'
- bhulānā**, H., v. a. (causal of *bhūlnā*), *to cause (something) to be forgotten or (some one) to be forgetful*.
- bhulāwā**, H., m., *deception*.
- bhanṭā**, H., m., *the egg-plant*, also called *baingan* and in Persian *brinjāl*.
- bhanak**, H., f., *a hum or buzz*; *bhanak partī hai*, *there is a hushed or indistinct noise*; metaph. *there are half-suppressed rumours*.
- bhanga**, H., *broken, destroyed*.
- bhopāl**, a State in Central India.
- bhojband**, H., m., *some kind of armet*.
- bhūk** or **bhūkh**, H., f., *hunger*; *bhūkhṇ marnā*, *to die of hunger*.
- bhūkhā**, H., *hungry*.
- bholā**, H., *natural, simple, guileless, silly*; *ghar kā bholā*, *a home made*

- innocent, i. e. brought up to be silly.
- bhūlnā, H., v. n., to be mistaken, to be in error, to be forgotten, to be forgetful.
- bhūl kar bhī, even by inadvertence.
- bhaun, H., f., the eyebrow.
- bhūnnā, H., v. a., to broil, to fry.
- bhondū, H., a man's name, a noodle.
- bhaunrī, H., f., curliness; a defect in a horse.
- bhī, H., also, even, still, besides, likewise; kuch bhī nahīn, nothing whatever; sometimes bhī is used as a sign of interrogation.
- bhayā, bhayo, bha-ī, H., old forms of hū-ā and hū-ī.
- bhejnā, H., v. a., to send; bhejūā bhijwānā (lit. to send and get sent), to do all the sending, with reference to the custom of sending round trays of sweetmeats, &c. on feast days.
- bhed, H., m., a secret; bhed pānā, to find out a secret; bhed rakhnā, to keep a secret; bhed denā, to divulge.
- bhīr, H., f., a crush, a crowd.
- bhes, H., m., appearance, guise, garb, dress, especially a made-up costume.
- bhignā, H., v. n., to be wet or moist; bhig jānā, to get wet, to be drenched, to be soaked.

p (pe)

pakāra

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

- pā, P., m., the foot, the leg; pāband, tied by the leg, encumbered, bound by rules; pābandī, f., restraint; pā posh, f., a slipper; pūyāb (lit. where the fool can reach), fordable.
- pāpar, H., m., any thin crisp sub-

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

- pāt, H., m., a leaf.
- pājī, H. and P., low, contemptible, poor (of its kind), mean.
- pār, H., across, on the other side of, used substantively (m.) for the opposite shore (of a river), and then for both shores, e. g. -is pār rahūn ki -us pār jā-ūn? shall I remain on this side or go to that side? pār -utarnā, to put across; pār -utarnā, to alight on the other side; pār karnā, to put across, also to pierce right through; pār honā, to be across, also to be through.
- pār, P., last past, or next succeeding, e. g. pār sāl in 1899 is either 1898 or 1900.
- pārnā, H., v. a. (really a causal of parnā), to let fall, to cause (and collect) a deposit of lampblack (kājal) by holding a metal plate or dish over a lamp.
- pāzeb, P., an ornament worn on the ankles, consisting of a chain with small bells attached to it.
- pās, H., at the side of, near, in the possession of; pās paṛos, neighbours.
- pās, P., m., watching, observing, respect; pās e -adab, regard for good manners; pās e khātīr, consideration for feelings; pās e ma ḥabbat, observance of the duties of friendship.
- pāsang, P., m., a make-weight, what is added to the lesser of two nearly equal weights in order to measure the difference.
- pāk, P., pure, clean, holy, free from.
- pākīza, P., diminutive form of pāk, clean, wholesome, neat, nice, select, pretty.
- pākīzagī, f., delicacy, refinement, neatness.

pāg, H., f., *syrup*.

pāgal, H., *mad*.

pāgnā, H., v. a., *to dip into syrup, to crystallize with sugar*.

pālkī, H., f., *a covered litter, borne on the shoulders of four or more men, a palankeen*.

pālnā, H., v. a., *to protect, to rear (of children); to keep (of tamed animals); v. palnā*.

pān, H., m., *a leaf, restricted to the leaf of the Piper betel or Pan, anglice Pawn (v. bīṛā); pāndān, m., a box in which pān leaves and the other ingredients of a bīṛā are kept, otherwise called 'pān khāne kī piṭāri. (NB. pāndān, differently derived, also means a foot-rest, a footstool, and hence the space in a dogcart, &c. where things can be placed.) pān banānā, to prepare pawn for use; pān khilānā, to give pawn to eat; pānzardekā kharé (the cost of pawn and dry tobacco), i. q. pocket-money. pāu or pāni, is also an old H. word for the hand, as in the line 'prāna pāna kari -āpane: pāna dhare mo pāni,' 'by placing a pawn (leaf) in my hand, she made an acquisition of my life for herself,' in which the first pāna (from pānā, to get) is sometimes taken in the sense of hand, as well as pāni. In the modern language pāna and pāni are both pronounced pān without any final vowel. pān, in the phrase pān sau, five hundred, stands for the numeral pāncé, five.*

pānā, H., v. a., *to get, to receive, to attain, to gain, to find; with inflected infinitives of verbs it is used intransitively in the sense of being allowed, e.g. main dekhne nahin pāyā, I was not permitted to see.*

pānó, H., the numeral five; pāncéwān

(f. pāncéwīn obl. pāncéwen), *the fifth*.

pānw, H., m., pl. pān-on, *the foot, the leg; basis, foundation*.

pāni, m., m., *water; sometimes used for rain; the lustre or water of a gem, the temper of steel, brightness, honour. (The original meaning is that which can be drunk.)*

pā-o, H., as a numeral = *the fourth part of; pā-o ser, the quarter of a seer (½ lb.); pā-o -ānā, the fourth part of an anna = one pice; pā-o ghanṭā pā-o gharī, &c. As subst. m., a quarter, i. e. a measure about equal to half a pound avoirdupois.*

pāwaka, H., *holy*.

pā-e, P., m. (= pā), *a foot, a leg; pā-edār, lasting, durable, strong; pā-edārī, permanency, durability; pā-ejāma, trousers or drawers; pā-eca (dim. of pā-e), a leg of a pair of trousers; pāyantī or pā-entī, the foot of a bed.*

pāya, m., *the foot (of anything inanimate as well as animate), the foundation (of a building), the base (of a column), a step, rank, dignity, degree.*

pāyāb, P., *fordable*.

pati, H., *a lord, a husband*.

patā, H., m., *a mark, a token, a trace, a clue, an address*.

patibrata, H., *the row of a wife to her husband, womanly goodness, chastity, the respect due from men to women, the sanctity of womanhood*.

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

patlā, H., *thin, slender*.

putli, H., f., *a puppet; the pupil of the eye*.

patthar, H., m., *a stone, rock; a hailstone*.

patilā, m., and patili, f., H., *a copper pan*.

- paṭākhā, H., m., a cracker (fire-work).
- piṭārā, m., and piṭārī, f., a box (generally of wickerwork covered with leather); piṭārā means a large box, and piṭārī a small box.
- piṭnā, H., v. n., to be beaten.
- paṭwā or paṭū-ā, m., a maker of fringe and ornamented thread, a stringer of beads, pearls, &c.
- paṭṭī, H., f. (anything flat), a tablet, the board which in schools is a substitute for a slate; paṭṭī paṭhānā, to explain a lesson to, to cram or coach.
- paṭiyāla, an independent State in the Panjāb.
- paṭcās, H., the numeral fifty.
- paṭtānā or paṭtānā, H., v. n., to regret, to repent, to rue, as in the proverb, 'binā bicāre jo kare, so pāche paṭtā-e,' 'what any one does without thinking he will repent of afterwards.'
- paṭtāwā or paṭtāwā, H., m., regret, remorse.
- piṭhlā, H., behind (in space or time).
- paṭcōham, H., m., the west.
- paṭcōhamī, western.
- puṭchwānā, H. (second causal of pūṭhnā), to get a question asked; puṭchwā bhejnā, to send some one for an answer to an inquiry.
- puṭhta, P., cooked, baked, ripe, shrewd, i. q. pakkā; puṭhtagī, ripeness, maturity, firmness.
- padar or pidar, P., father.
- paṭzīr, P., accepting, susceptible of, in compounds; hence paṭzīrā, acceptable.
- par, H., other, remote, used as first member of compounds, as pardes, another country, abroad.
- par, H., postpos., on, upon.
- par, H., conj., but, yet.
- par, P., m., a wing, a feather, a quill.
- pur, P., full of.
- purā, H., short for pūrā, in the phrase bharā purā.
- purānā, H., ancient, old, worn out.
- parāyā, H., belonging to another, the opposite of -apnā; fem. parā-ī, pl. parā-e.
- prabhu, H., lord.
- prabhutā, f., lordship.
- partau (partav), P., m., light, a ray, splendour, enlightenment. At page 73 it apparently means hue or complexion in a metaphorical sense.
- parcōhānwān, H., m., a shadow, image, reflexion, the influence of an evil spirit.
- pardākht, P., f., performing, finishing, cherishing, favouring, caring for.
- pardādā, H., m., father's father's father.
- parda, P., m., a curtain, a screen, a veil; metaph. modesty, seclusion, secrecy, shelter, pretext.
- pardaniṣhīn, a woman who remains screened or veiled, lit. sitting (behind a) curtain.
- pardes, H., m., a foreign country. adv. abroad; away from home.
- pardesī, foreign, a stranger. The word pardes (a far country) is in all probability a very distant relation of our 'paradise.'
- purza, P., m., a scrap, a bit; kil purze, the small component parts of machinery.
- pursish, P., f., inquiry.
- parson, H., the day before yesterday, or the day after to-morrow.
- parakhnā, H., v. a., to test, to assay, to examine.
- parlā, H., on the farther side; parle darje kā, of the highest degree.
- paramāratha, H., parama (first)-artha (object), the supreme end or object.

- parwā, P., f., *care, concern, anxiety.*
- parwāna, P., m., *an authority in writing, a warrant, letters patent, license, passport*: any official communication addressed by a superior to an inferior officer.
- paros, H., m., *neighbourhood*; parosī, *a neighbour.*
- parwarish, P., f., *fostering care, protection, maintenance, nurture, patronage.*
- pironā, H., v. a., *to pierce, to fix meat upon a spit, or beads upon a string, to thread a needle, apparently also to darn.*
- parhez, P., m., *abstinence, abstemiousness, sobriety, moderation, self-discipline.*
- parhezgār, *a man who practises abstemiousness.*
- parhezgārī, f., *the practice of abstinence or temperance.*
- parī, P., f., *a fairy.*
- pareshān, P., *dispersed, scattered* (like the leaves of a fading rose), *dishevelled* (as hair), *disordered, perplexed, bewildered, distressed.*
- pareshānī, f., *dispersion, confusion, perplexity.*
- parṇā, H., v. n., *to fall, to lie down, to be lying down, to be bedridden, to lie useless*; hence *to sponge upon; to happen, to befall.*
- parosī, H., m., *a neighbour*; = parosī.
- parhānā, H., v. a. (causal of parṇā), *to cause to read, to teach*; parhānā likhānā, *to teach to read and write*; parhā-ī, f., *teaching, tuition, the fees for tuition.*
- parhnā, H., v. a., *to read, to recite* (especially the prescribed prayers, 'namāz'), but *for to read out aloud*, parḥ ke sunānā is the usual phrase; parḥne wālā, *a student.*
- parhwānā, H., v. a., *to get (a boy) taught to read.*
- purīyā, H., f., *anything* (but especially medicine) *wrapped up in a paper or leaves; a powder.*
- pas, P., *after, behind.* As conjunction at the beginning of a sentence, (i. q. after what has been said), *hence, therefore.* pas o pesh, *behind and before, here and there, on every opportunity*; pas o pesh karnā, *to prevaricate, to shuffle, to hesitate, to be undecided.*
- pas-andāz, m., *savings, economy.*
- pisā-ī, H., f., (1) *the occupation of grinding* (corn); (2) *a day's task of grinding*; (3) *the fee paid for a task of grinding*; cf. parhā-ī dhulā-ī.
- past, P., *low, humble, base, mean* (the opposite of buland); past khayālāt, *low or petty notions.*
- pista, P., m., *a pistachio nut.*
- paslī or pasulī, H., f., *a rib, the praecordia.*
- pisnā, H., v. n. (neuter form of pīsnā), *to be ground* (of corn), as in the proverb gehū ke sāth ghun pisā, *the weevil has been ground with the wheat. to be pulverized or bruised.*
- pasand, P., *approved, chosen, acceptable*; as subst. f., *choice, selection*; pasand karnā, *to choose* (as a customer at a shop), *to approve of, to like*; pasand-ānā (kisī kī or kisī ko), *to please*; pasandida, *chosen, agreeable to.*
- pasande, H. from P., *chopped meat*; pasandon kā kabāb, *balls of chopped meat toasted on a skewer.*
- pasū, H., *an animal, a quadruped.*
- pasinā, H., m., *perspiration.*
- pusht, P., f., *the back, a support, a protector, an ancestor, a generation*; pusht ba pusht or pusht dar pusht, *from generation to generation*; pusht par likhnā, *to endorse.*
- pashm, P., m., *wool, hair*; pashmina, (cloth) *made of wool or camel's hair.*

pashemān, P., *penitent, ashamed*;
pashemāni, f., *repentance, regret*.

pakkā, H. (the past participle of *paknā*, the k being doubled), *cooked* (of food), *ripe* (of fruit), *kiln-burnt* (of bricks), *mature, perfect* (of its kind), *hardy, shrewd, solid, lasting* (of a dye); *sound, resolute, to be relied on, genuine, exact or precise* (of information), *thorough, up to the standard*: in all its senses the opposite of *kacāā*; **pakkī-pakā-i** (*roṭī*), *ready-cooked meals*: **pakkī sarak**, *a macadamized road*; **pakkī divār**, *a wall of masonry*; **pakkā badma-āsh**, *a thorough scoundrel*; **pakkī kāghaz**, *a sheet of paper stamped to the full amount required for the matter engrossed upon it*; **pakkī khabar**, *authentic information*; **pakkā ser**, *a full scer by the standard weight*.

pukārnā, H., v. t., *to bawl, to shout, to call*; **pukār ke kahnā** (t.), *to say out loud, to exclaim*.

pakānā, H., v. t., *to cook, bake, ripen, mature*.

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

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

pakshi, H., *winged, a bird*.

paknā, H., v. n., *to be cooked, to ripen, to come to a head* (of a boil, &c.), *to be inflamed*.

pakwān, H., m., *cooked food, victuals*.

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

pagri, H., f., *a turban*.

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

pul, P., m., *a bridge*.

palā palāyā (from *palnā*; a *comprehensive form*), *carefully nurtured*.

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

pilānā, H., v. a. (causal of *pinā*), *to give to drink, to suckle*.

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

palnā, H., v. n. (neuter of *pālñā*), *to be reared or nurtured*.

palang, H., m., *a bedstead*.

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

pilwānā, H., v. a., *to cause liquid to be given to some one by some one else*, e. g. *milk by a wet-nurse to a child, or physic to a patient by a nurse, or refreshment to a guest by a servant*.

puni, H., *next, then, immediately after.*

panā or pan or pā, H., an affix indicating state, as in *larakpan, childhood*; *buṛhāpā, old age.*

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

panāh, P., *protection, shelter, an asylum.*

panj, P., *five*; panjsūre, *five sūras of the Qur-ān engraved upon a stone (used as a charm).*

panjīri, H., f., *a confection used by women.* In Platt's dictionary said to consist of five ingredients, but Dr. Herklotz, in the 'Qānūn e Islām,' gives a receipt with nine, viz. flour, 2 lbs.; sugar, 2 lbs.; dill seed, gum, raisins, almonds, and dates, each 4 oz.; poppy seed and coconut, each 8 oz.

pandrah, H., the numeral *fifteen*; pandrahwān (-en, -in), *fifteenth.*

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

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

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

potā, m., potī, f., H., *a son's son or daughter.*

potrā, H., m., *a baby's clout*; potarōn kā -amīr, *a nobleman or a rich man from his infancy.*

potnā, H., v. a., *to smear or wash with mud or plaster, to whitewash.*

poṭ, H., f., *a bundle, a package.*

poṭlī, H., f., *a small bundle, a parcel.*

poč, P., *empty, worthless, unsound, unmeaning.*

pūčhnā, H., v. a., *to ask, to inquire*;

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

pūrā, H., *full, complete, entire*; pūrā parṭā or pūrī parṭī hai, *it is enough.*

pūrab, H., m., *the east*; pūrbī in the North-Western Provinces means *an inhabitant of Bengal*, or the country east of Benares, and pač čhamī, *a native of Kābul or of the Panjāb.*

paun or paune, H., a numeral meaning *one-fourth less of the number or aggregate to which it is joined*, e. g. paune -ek = $\frac{3}{4}$; paune do, $1\frac{3}{4}$; paune sau, 75; paune do sau, 175; paun -ānā = 3 paisas or 9 pies (there being 12 pies or 4 pice in one anna); paun rupiya = 12 annas; paune do baje = *a quarter to two o'clock.*

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

pahārā, H., m., *the multiplication table, the system of mental arithmetic.*

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

pahāñwānā, H., v. a., *to get something recognized (by some one), to make known to*; haṛf pahāñ wāyā (-us se) = lit. *got a letter (of the alphabet) recognized by him*, i. q. *taught him to know a letter by its shape.*

pahar, H., m., *a division of time, a watch* = 3 hours; -āṭhōn pahar, i. q. *the whole 24 hours*; do pahar (din ke), *midday*; do pahar (rāt ke), *midnight*; pahar din čarḥe, i. q. *nine a. m.*; pahar din bāqī, i. q. *three p. m.*; pahar rāt ga-e, i. q.

- nine p. m.*; pahar rāt rahe, i. q. *three a. m.*
 pahrā, H., m., a turn of duty on guard. A guard or sentinel (also pahrewālā).
 pahlā, H., first, previous, chief; pahle, adv., at first, before; pable pahal, first of all; -is se pahle, before this.
 pahlā, P., m., a side; pahlūtihi (leaving your side unguarded), neglect, shirking.
 pahlwān, P., m., an athlete.
 pahnā, P., broad.
 pahinānā, H., v. a. (causal of pahinnā), to cause some one to wear, to put (a dress, or any article of clothing) upon (some one).
 pahunḥānā, H., v. a. (causal of pahunḥā), to cause to arrive, to convey, to escort, to cause to reach, to bring to (such a) pass.
 pahunḥā, H., v. n., to arrive, to come, to reach (as far as); yih naubat pahunḥī, i. q. (matters) came to this pass, lit. this turn arrived.
 pahunḥī, H., f., a bracelet, anything worn on the wrist or forearm (pahunḥā).
 pahinnā, H., v. a., to put on (clothes, shoes, &c.), to wear, to be clothed in.
 pahinwānā, H., v. a., to get anything worn (by some one else), or any person dressed or clothed (by some one else).
 pahiyā, H., m., a wheel, especially of a cart or carriage.
 paheli, H., f., a riddle, a conundrum.
 pai, P., m. (contraction of pā-e), the foot; pai dar pai, in succession; dar pai, in the st. p (or track) of; pairavi, f., following after.
 piyāda, P., m., a footman (or foot-soldier), a messenger; piyādapā, on foot, dismounted.
 piyār, H., m. (sometimes f.), affection, love, fondness; piyār karnā = to love, and also to caress.
 piyārā, H., beloved, loveable.
 piyāz, P., f., an onion; piyāzī, of the colour of an onion.
 piyās, H., f., thirst (lit. desire to drink), an illness so called.
 piyāsā, H., thirsty.
 piyāla, P., m., a cup; piyālī (H. dim.), a little cup.
 peṭ, H., m., the stomach, the belly, the womb, metaph. the inner or hidden capacity of anything; peṭ bhar, to one's satisfaction; peṭ kī -āg, hunger; peṭ kī bāten, bosom secrets; peṭ ke wāste, for the sake of a living.
 piṭnā, H., v. a., to beat, to punish, to beat the breast or head, as a sign of woe or repentance.
 piṭh, H., f. the back; piṭh piṭhe, behind the back; piṭh ke piṭhe paṛnā, to take refuge behind or to harass one's rear; piṭh lagnā, the back (of an animal) to be galled (by a saddle, &c.), to have a sore back.
 paiṭhnā, H., v. n., to enter (the opposite of nikalnā).
 peṭhā, H., m., a kind of gourd or melon, a sweetmeat made of the same, resembling the Turkish 'Lumps of delight.'
 peṭī, H., f., a small box or basket, i. q. portmanteau.
 piṭiye-, piṭiyegā, H., from piṇā (cf. dījiye from denā and kījiye from karnā), be pleased to drink.
 peó, P., m., a turn, a twist, a hitch, a trick in wrestling, a screw; peó dār, twisted, crooked, intricate; peó paṛā, a difficulty has arisen; peó khānā, to be twisted.
 peóish, P., f., contortion, perplexity, colic.
 piḥā, H., m., the hinder part, the

rear; pīchā karnā, to pursue; pīchā na chornā, not to let go of, to persecute, to worry; pīche (adv.), behind; pīche paṛnā, to fall upon one's rear, to dun; pīche rahnā, to lag behind.

paidā, P., born, created, manifest, acquired; paidā karnā, to create, to produce, to earn; paidā honā, to be born, to be created, to be self-evident, to be gained or earned; paidā as subst. (f.) = earnings, profit, income.

paidā-ish, P., f., birth, creation, origin.

pīr, P., m., an old man, a saint, a priest; as adj., old.

pair, H., m., the foot, a footstep, a footprint; pairon paṛnā, to fall at one's feet.

perāya, P., m., ornament, decoration.

pairau, P. (v. pai), following, a follower; pairavī (f.), pursuit.

peṛā, H., m., a sweetmeat made of curds.

paizār, P., f., a slipper.

paisā, H., m., a copper coin, the fourth part of an anna, therefore worth three pai or pā-ī, of which twelve go to the anna.

pisnā, H., v. a., to grind (corn), to gnash (the teeth), to crush.

pesh, P., s. m., the front. adv., in front of; pe-h-ānā, to come in front of, to be encountered; pesh e nazar or pesh nazar, before the eyes; an object.

peshānī, P., f., the forehead.

peshā, P., m., a profession, trade, vocation.

paighambar, P., m. (lit. a message-bearer), a prophet; also payambar.

pīl, P., m., an elephant; pīl bān, an elephant driver or attendant.

pilā, H., yellow, pale.

pelnā, H., v. a., to shove, to jostle, to

impel, to crush (especially of sugar-cane), to squeeze (the neuter is pilnā); haḍḍiyān pelna, to wear out one's bones by hard work.

pīnā, H., v. a., to drink, to inhale (smoke).

pēnshan, the English pension.

paiwand, P., m., junction, connexion, relationship, a patch, a join, a graft or layer.

ph phakārā

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

phāṭak, H., m., a gate, a shutter, a barrier, a pound (for cattle).

phārnā, H., v. a., to tear, to rend, to split.

phānk, H., f., a mouthful, a slice, a hunk.

phānknā, H., v. a., to chuck into the mouth, to swallow greedily.

phīṭkār, H., m., a curse; saying 'phīṭ,' an expression of contempt and aversion.

phīṭkarī, H., f., alum.

phuṭkal, H., miscellaneous.

phuṭkī, H., f., a splash, a speck, a blot, a bump.

phaṭnā, H., v. n., to burst, to be cracked, to be curdled (as milk); phaṭ jānā, intensive.

phīr, H., again, once more, back again, afterwards, after all, still; phīr bhī, even then; phīr -ānā, to return; phīr -ā-iyō, come again! said to a departing guest.

phīrnā, H., v. n., to turn, to revolve

- (as a top), to turn back, to be changed, to go backwards and forwards, to wander.
- phirwānā**, H., v. a., to get anything sent or given back.
- pharaknā**, H., v. n., to twitch, to throb, to be in convulsions, to yearn for; at p. 127 'pharak pharak kar' may mean, after much yearning (on the part of the mother), or it may be that Safiḥan (who is uneducated) confuses the word with the Arabic word 'farq' and that she meant to say after a long interval or many delays.
- phuslānā**, H., v. a., to wheedle, to cajole.
- phiknā**, H., v. n. (int. of phenknā, to throw away or reject), to be refused; phikā phikā phirtā thā, went round from one to the other refused by all.
- phal**, H., m., fruit, produce, crop, profit, advantage, result.
- phalī**, H., f., a pod.
- phansnā**, H., v. m., to be caught in a noose, to be hanged, throttled, suffocated (the active verb being phansānā or phānsnā), to be caught or entrapped, to stick (as in mud), to be unable to get away.
- phūphī**, H., f., a father's sister or female cousin; phūphī zād bahin, a lady who is a cousin (to some one) in virtue of her being his father's sister's daughter.
- phūṭnā**, H., v. n., to burst, to be broken, to be shattered into pieces, to be spread or diffused; (of the eye), to be put out.
- phorṇā**, H., v. a. (causal of phūṭnā), to shatter, to break, to burst open, to split.
- phūl**, H., m., a flower, a blossom.
- phūlnā**, H., v. n., to bloom, to expand, to swell.
- phūnk**, H., f., the act of blowing (with the mouth or a bellows), a method of exorcising.
- phūknā**, H., v. a., to blow; cūlhā phūknā, to blow up a fire in the cooking place; phūnk phūnk pinā, to drink after blowing repeatedly.
- phūhar**, H., uneducated, untidy, slovenly.
- phuhār**, H., f., drizzling rain, drops.
- pher**, H., m., turning, twist, coil, bend, curvature, circumference, ambiguity, change, difference; samajh kā pher hai, i. q. it depends on how you reckon it.
- phernā**, H., v. a. (causal of phirnā), to turn, to twist, to turn back or send away, to reverse, to turn inside out, to ward off, to give back to, to move (the hand) backwards and forwards, to stroke, to pass (a brush, &c.) over; hence (with rang) to colour wash.
- pherī**, H., f., a circumambulation, a circuit (of a pedlar, &c.).
- phikā**, H., sallow, pale, insipid, tasteless, thin, poor, dull.
- phailānā**, H., v. a. (causal of phailnā), to stretch, to expand, to spread abroad, to spread over (lit. and metaph.).
- phailnā**, H., v. n., to be spread, dilated, diffused, &c.
- phenknā** or **pheknā**, H., v. a., to fling, to throw (always away from one, or out of a thing, whereas dālnā is to throw down or into a thing), to throw about, to let (a hawk fly, or (a horse) go at full speed, to brandish, to squander, to make light of, to slight.

t (te)

takāra

The **t** is a sound common to Arabic, Persian and Hindi, and is more dental than the English **t**. In the Nāgarī alphabet the syllable **ta** is the

first character in the series of dentals, which are distinguished from the coronals by being pronounced with the tongue touching the *teeth* (not the gums above the teeth), whereas the coronals are pronounced by the tongue touching the roof (corona) of the mouth. The English dentals are ordinarily pronounced midway between these two places, and occupy the place of the Nāgarī palatals. Hence the tendency of our dentals to assume a palatal sound. The English word 'nature' is exactly reproduced in Hindustani as *neṅar*.

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

tā, P., *to, as far as*, e.g. *tā hayāt, for life*; *tā ba kai? until when?* also, but generally with *ki* (in Hindustani), *in order that*.

tāb, P., f., *heat, light, endurance, grief or anger*.

tābi-, A., *following, obedient, loyal, submissive*; *tābi-dār, an adherent*; *tābi-dāri, f., submissiveness*.

tāpana, H., *heat*.

tāsīr, A., f., *making an impression on, influence, effect*.

tāj, P., m., *a crown*.

tākhīr, A., f., *delay*.

tār, H. and P., m., *thread, string, wire, series, succession*; *tār bāndh nā, metaph. to be continuous*; *tār barqī* or simply *tār, the telegraph*; *tārkash, a wire-drawer, maker of gold or silver wire*; *tār shumār* (lit. *count the threads*), *a kind of needlework*.

tārā, H., m., *a star*.

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

tārīk, P., *dark*; *tārīki, f., darkness*.

tārñā, H., v. a., *to perceive, to know by intuition*.

tāza, P., *fresh, tender, green, blooming, in good condition*; *tāzagī, f., freshness, &c.*

ta-assuf, A., m., *grieving, pining; regret*.

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

tāk, H., f., *a look, a gaze, expectation, ambush*; *tāk men hū-ī = was on the look-out*.

tāknā, H., v. a., *to gaze or stare at*.

tākīd, A., f., *corroboration, emphasis, a strict injunction, a reminder*.

tālā, H., m., *a lock*; *tāli, f., a key*.

ta-ammul, A., m., *deliberation, hesitation*.

ta-in, H., after *ke, i. q. ko*, used esp. with *-apne* from *-ēp*, when *-āp* means *oneself*.

tānbā, H., m., *copper*.

tāhi, H., old form of *tisko = -usko*.

tāham, P., *still, for all that*.

tab, H., *then, at that time*: the opposite of *-ab*, and the correlative of *jab*; *tabhī, then indeed*.

tabāh, P., *ruined*; *tabāhī, f., ruin*.

tabdīl, A., f., *change, alteration*.

tabarruk, A., m., *looking for a blessing (from)*; *a blessing, a congratulation*; *tabarrukāt, benedictions*, is used for *sacred relics*.

tapāk, P., m., *warmth, affection, cordiality*.

tijārat, A., f., *trade, merchandise*.

tajriba, A., f., *experiment, experience*.

tajribakār, *experienced*; *tajribakāri, f., practical knowledge*.

tajnā, H., *to abandon, throw away*; *tajau, the old form for tajo*.

- tajwiz, A., f., *approving, coming to a decision, a judgement, a resolution, a sentence or finding (in a Court of Justice).*
- taḥrīr, A., f. (lit. *setting at liberty*), *deliverance, a writing, a written statement, anything written or drawn.*
- taḥrīk, A., f., *putting in motion; nuzle ki taḥrīk apparently = the sitting in of a cold.*
- taḥṣīl, A., f., *getting, acquiring, collection of revenue.*
- taḥṣīldār, m., *an officer charged with the collection of the land revenue over a certain area.*
- tuḥfa, P., A., m., *a present, a rarity, anything choice.*
- taḥqīq, A., f., *verification, enquiry, the truth.*
- taḥlīl, A., f., *loosing, making lawful, digestion; taḥlīlonā, to waste away; to be freed from the body.*
- taḥammul, A., m., *endurance, patience, forbearance.*
- takht, P., m., *a throne, a raised seat, a platform, a marriage-bed.*
- tukhm, P., m., *seed.*
- tadbīr, A., f., *forethought, plan, contrivance.*
- tadrij, A., f., *gradation.*
- tazkira, P., A., m., *remembrance, mention.*
- tarāwīsh, P., f., *trickling, oozing, exudation; tarāwīsh karnā, to ooze; ranjīsh tarāwīsh karne lagī (bāton men), a tone of bitterness began to be apparent.*
- tar ba tar, P., all *wet, wet through.*
- tarbiyat, P., A., f., *bringing up, education, culture; tarbiyat yāfta, educated, well-trained.*
- tirpan bel, H., f., lit. *fifty-three creepers, or tendrils, the name of a kind of embroidery.*
- tarjuma, A., m (prop. *tarjama*), *interpretation, translation.*
- taraddud, A., m., *wavering, anxiety, exertion, culture.*
- taraqqī, A., *rising by steps, advancement, promotion.*
- tarkāri, H., f., *greens, vegetables of sorts.*
- turkmān darwāza, the name of a gate at Dehli.
- tarkīb, A., f., *composition.*
- tārī, P., f., *moisture (opposed to khushkī); tāri kī rāh se, i. q. by sea, or by water.*
- tiriyā, H., f. (corruption of strī), *a woman; tiriyāhaṭ, woman's obstinacy; tiriyā cārītr, woman's ways. The latter word has special reference to an old proverb, tiriyā cārītr jāne ko? kḥasam mār ke satī ho! 'who can understand a woman's ways? after murdering her husband she burns herself with his corpse;' in which ko is the old form of kaun.*
- taṛkā, H., m. (lit. *breaking*), *the break of day; taṛke, at dawn.*
- tasbīḥ, A., f., *the act of praying or praising; a string of beads or rosary; tasbīḥ e khāk e shifā, a rosary made of the clay of Karbalā.*
- tasallī, A., f., *consolation, comfort.*
- taslim, A., f., *saluting, obeisance, committing to the care of, surrender, assent; taslim karnā, usually to assent or admit.*
- tasmiya, P., A., m., *naming; wajh e tasmiya, the reason for naming, derivation of a word.*
- tashṭarī, H., f., *a small plate, a salver.*
- tashrif, A., f., *honoring; tashrif le jānā, to take away (one's) honour, and tashrif le -ānā or lānā, to bring (one's) honour, i. q. to go and to come.*
- tīshna, P., *thirsty; tīshnagī, f., thirst.*
- tashnī, A., f., *disparaging, taunting, slandering.*
- tashwīsh, A., f., *confusion, disquietude, alarm.*

- taḡdīq, A., f., *verifying*.
- taḡarruf, A., m., *employment of, possession, expenditure, appropriation, misappropriation*.
- taḡnīf, A., f., *composing, authorship* (of a book; opposed to tālif, *compilation*); an author is muḡannīf.
- taḡawwur, A., m., *imagination*.
- taḡwīr, A., f., *a picture, a portrait or statue*.
- ta-āla, A., lit. *He is exalted*.
- ta-ajjub, A., m., *wondering at, astonishment, admiration*.
- ta-rīf, A., f., *explanation, definition, 'tariff,' reputation, praise, commendation*.
- ta-ḡīl, A., f., *rendering vacant, a holiday*.
- ta-ḡīm, A., f., *magnifying, treating with respect*.
- ta-alluq, A., m., *hanging from, attachment, connexion, dependence*.
- ta-līm, A., f., *instruction in knowledge*.
- ta-mīr, A., f., *building*.
- ta-mīl, A., f., *performance, putting into force, or carrying out (an order)*.
- ta-wīz, A., f., *an amulet*.
- taḡhāful, A., m., *negligence, indifference, shirking responsibility*.
- taḡāzā, P., A., m., *exacting payment, dunning, demand, exigence*.
- taḡdīr, A., f., *ordaining, fate, destiny, lot*.
- taḡrīb, A., f., *approachment, opportunity, occasion; taḡrībāt, occasions, festive occasions*.
- taḡrīr, A., f., *speaking, discourse* (often contrasted with taḡrīr, *a writing or essay*).
- taḡsīm, A., f., *division, distribution*.
- taḡsīr, A., f., *fault or failure*.
- tak, H., *until, as far as, up to*.
- takān, H., f. (for thakān), *weariness*.
- tukkā, H., m., *a guess, a conjecture*.
- takrār, A., f., *repetition, controversy, dispute*.
- takalluf, A., m., *gratuitous pains, inconvenience, ceremony, elaborate preparation, formality; be takalluf = without ceremony, frankly, simply*.
- taklif, A., f., *ceremony, trouble, inconvenience, annoyance, worry, suffering; taklifdih, giving trouble*.
- takiya, P., m., *a pillow, a prop or support; the abode of a faḡīr*.
- talāsh, P., f., *search*.
- talāfi, A., f., *making amends, compensation, due recognition*.
- talkh, P., *bitter, unpalatable, acrimonious*.
- talaf, A., m., *perishing, ruin, loss, waste*.
- talqīn, A., f., *instruction* (esp. religious); technically, *pronouncing the creed* (of Islam) *in a dying man's ear*, so that it may be the first sentence uttered by him at the resurrection of his body.
- talak, H., *up to, as far as, i. q. tak*.
- talnā, H., v. t. and n., *to fry, to be fried*.
- tulwānā, H., v. a., *to get* (something) *weighed* (by some one else).
- tale, H., adv., *below*; the inf. form of talā, m., which means *the bottom*.
- tum, H., *you*.
- tamāshā, P., A., m. (lit. *walking abroad for recreation*), *entertainment, sight, spectacle, amusement, fun, anything curious; tamāshe kī bāten, extraordinary words or things*.
- tamām, A., *finished, complete, whole, entire*.
- tambolī, H., m. (fem. tambolin), *a seller of pān or betel leaf*.
- tamtamā, H., m., *a twinkle, a*

- sparkle, a flash; hawaske tamtame, the flashes of desire.*
- tamannā, P., A., f., *a wish, longing, a prayer.*
- tumhārā, e, ī, H., *your.*
- tamiz, P., A., f., *discernment, discrimination, discretion; tamizdār, discreet (a name); tamiz ganj, a corn exchange so named.*
- tan, P., m., *the body; tan e tanhā, all alone; tandurust, healthy, in good health.*
- tanzeb, f. (lit. *adorning the body*), *a fine calico.*
- tankh^hwāh, f. (what the body wants), *wages, salary, an allowance; tankh^hwāhdār, salaried.*
- tang, P., *contracted, narrow, tight, scanty, distressed, dejected; waqt tang hai, the time is too short.*
- tanūr, P. and A., m., *an oven; tanūr kī roṭī means baker's bread, i.e. leavened, the bread ordinarily eaten being unleavened and freshly cooked at home for each meal.*
- to, H. (the correlative particle of *jo = if*), *then, in that case, at any rate.* It is to be noticed that in hypothetical assertions, the English idiom is to *express* the 'if' in the first clause, and *omit* the 'then' of the second; whereas the Hindustani idiom is to omit the 'if' (*jo*) and express the 'then' (*to*), e.g. tum -āte, *to dekhte = if you had come, you would have seen; -ek dānā -ānāj kā bhī -usko miltā hai, to -āp nahīn khātī (hai), if (or whenever) a single grain of corn comes to her, she does not eat it herself; na denge, to muqaddama kharāb hogā, if they will not give (bribes) their suit will be lost.* The use of 'to' in sentences of a single clause may generally be explained by supposing a second clause commencing with 'if' or 'if not,' e.g. main to jātā huṅ, *I am going* (i.e. if nobody else is going I am); *karo to, well, do it* (i.e. if it is your business to do it).
- tawā, H., m., *an iron plate upon which chupatties (the Indian bread) are baked.*
- tauba, A., f., *repentance.* Like the formula -astaghfiru l lāh (*I ask pardon of God*), 'tauba kartā huṅ,' or simply 'tauba,' is used in conversation when anything has been said which the speaker desires to correct, i. q. 'I ought not to have said that,' or 'Mercy! what was I saying?' Similarly tauba karo is i. q. *you ought not to have said.*
- top, P. and H., f., *a cannon.*
- tawajjuh, A., f., *turning the face towards, attention, regard, countenancing, favour.*
- tiwrī or ti-orī or tewrī, H., f., *the brow; tiwrī piṭnā, to frown, to scowl, lit. browbeat.*
- tiwrī piṭī, f., *supercilious.*
- toṛā, H., m., *a break, exhaustion, scarcity; also, a bag or purse of one thousand rupees; also, a gold or silver chain for the neck.*
- tornā, H., v. a., *to break, to tear, to interrupt, to stop or discontinue; to destroy; to change (a rupee for smaller coin).*
- tawaqqu-, A., f., *expectation, hope, trust.*
- tawaqquf, A., m., *stopping, pausing, delay.*
- tauqīr, A., f., *honouring, reverence, veneration.*
- tawakkul, A., f., *trust (in God), resignation.*
- tolnā, H., v. a., *to weigh.*
- tawahhum, A., m., *thinking; tawahhumāt, pl., fancies.*
- tah, P., f., *floor, bottom, depth,*

stratum, a fold; tah kī (bāt), p. 74, enigmatical, uncommunicative; tah karnā, to fold up (clothes) or to place in strata; tah khāna, a cellar.

tihā-ī, H., f., a third part; tihā-e, in the phrase duhā-e tihā-e, means three cries of hā-e.

tahzīb, A., f., (pruning), correcting, polishing, discipline or education, civilization

tiya (for tiriya, a corruption of Sanskrit stri), a woman.

taiyār or tayyār, P. (for A. tayyār), ready, alert, prepared; taiyāri, f., readiness, preparation, arrangement.

tepī, H., f., a running stitch; tepī bharnā, to put in running stitches, to tack.

tij, H., f., the third day (of a lunar fortnight; two of them occurring in the month); a festival held on the third day of the month Sāwan; tij-te-ohār is often an aggregate term meaning festivals in general.

tīr, P., m., an arrow; tīr kī ṭarah, (straight) as an arrow.

ter, H., only used in the phrase ter karnā, to pass (time), to spend; ter honā (of time), to be spent.

terah, H., the numeral thirteen; terahwān, en, in, thirteenth.

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

tis, H., the numeral thirty; tiswān, en, in, thirtieth.

tisrā (fem. tisri), the third.

tel, H., m., oil.

teli, H., m. (fem. telin), an oil-maker or oil-seller.

teliyā, H., oily; of the colour of oil, a dark brown.

tin, H., the numeral three.

te-ori, H., f., a contracted brow, a frown.

teo-hār, H., m., a holiday, a festival.

th thakāra

th, a purely Hindi letter, being the aspirate of 't,' pronounced like the conjunction of 't' and 'h' in the words 'met him,' with the tongue touching the teeth.

thā, m., the, m. pl., thī, f., thīn, f. pl., H., the verbal formula for past or hypothetical time, bearing the same relation to 'hai,' as the nominal formula 'wuh' does to 'yih.' Both 'hai' and 'thā' differ from the English 'is' and 'was' in being able to stand by themselves. Thus 'hai' means not only 'is,' but 'here is,' or 'it is here,' and 'thā' means not only 'was,' but 'there was,' or 'it was there.'

thāli, H., f., a flat plate or dish.

thān, H., m., a place; a piece (of silk or cotton cloth).

thānā or thāna, H., m., a police station; thānadār, the head of a police station.

thappar, H., m., a pat or slap with the open hand.

thapaknā, H., v. a., to pat (a child to sleep).

tharrānā, H., v. n., to shake, to tremble, to quiver; tharrā-uthā, stood quivering (with rage).

thakān, H., f., weariness, exhaustion.

thakānā, H., v. a., to weary, to harass.

thaknā, H., v. n., to be weary, to be fatigued.

thorā, H., little (opposed to bahut); often used ironically for 'not at all.'

thailā, m., and thaili, f., H., a (large or small) bag.

ṭ ṭākāra

ṭ, a purely Hindī letter and the first consonant of the Nāgarī class of coronals (or cerebrals) which are pronounced in the roof of the mouth with the tongue turned upwards and backwards. The sound of these, however, more nearly resembles the English pronunciation of the letters t and d than does the sound of the pure dentals. This is shown by the fact that the English 't' or 'd' in words which have been introduced into Hindustani are transliterated by the coronals rather than by the dentals, e. g. kaleṭṭar for 'collector,' magiṣṭar for 'magistrate,' miṣṭar for 'Mr.,' ṭikaṭ for 'ticket,' ḍākṭar or ḍāḡḍar for 'doctor,' ḍigri for 'decree.' It is easier for an Englishman to pronounce the word sāṭh (= sixty) than the word sāṭh (= together) or sāṭ (= seven).

ṭāṭ, H., f., *canvas, sackcloth*; ṭāṭ bāf = a sackcloth maker; but ṭāṭbāfi (supposed to be a corruption of tārbāfi) means *embroidery*.

ṭāl, H., f., *passing over, evasion, subterfuge*.

ṭālnā, H., v. a., *to put off; to put by, to evade*; ṭāldenā has the same meaning.

ṭānknā, H., v. a., *to stitch*.

ṭāngnā, H., v. a., *to hang on to by a string, to hang up; to pull*.

ṭapaknā, H., v. n., *to drip, to exude, to be ripe* (of fruit).

ṭaṭalnā, H., v. a., *to touch, to finger, to feel, to test*.

ṭaṭṭi, H., f., *a screen*.

ṭaṭṭar, H., f., *chattering*.

ṭākā, H., m., *a copper coin equal to two pice or half an anna; takā sā jawāb, a plain answer, a point-blank refusal; ṭake ki -anqāt, a phrase expressive of poverty, a farthing to live on*.

ṭakkar, H., f., *striking against, jostling, competition, emulation, preponderance*; ṭakkar khānā, *to get a knock* (against anything), *to bump or be bumped against*; ṭakkar mārnā, *to knock*; barābar ki ṭakkar kā (-ādmī), *capable of vying with*.

ṭakrānā, H., v. a., *to knock together*; v. n., *to stumble*.

ṭukaṛ, ṭukrā, H., m., *a morsel, a scrap, a crumb*; kisi ke ṭukṛon par paṛnā, *to lie* (idle) *upon some one's crumbs = to sponge upon*.

ṭaknā, H., v. n. (n. of ṭānknā), *to be stitched*.

ṭikiyā, H., f., *a wafer biscuit, a wafer, a thin patch*.

ṭalnā, H., v. n. (n. of ṭālnā), *to be displaced, to give way, to pass off, to be evaded*.

ṭopī, H., f., *a skull cap, worn under the pagṛī, a* (made) *cover or cap of anything, a hat*; hence ṭopī wālī is a term for *European*.

ṭotkā, H., m., *a charm, a spell*.

ṭūṭnā, H., v. n., *to be broken, cracked, damaged; to snap; to be dissolved* (as a partnership), *to break out*; ṭūṭ paṛnā (of crowds), *to break in upon*, but also (of a broken vase, &c.), *to lie in bits*.

ṭok, H., f., *questioning, challenging, usually in the phrase rok ṭok, which implies physical interference*.

ṭokrā, m., H., *a large, and ṭokri, f., a small basket*.

ṭoknā, H., v. a., *to challenge* (as a sentinel), *to question, to call to, to accost*.

ṭolā, H., m., *a ward or division of a town, generally inhabited by people of the same class, sect, or trade*.

ṭonā or ṭaunā, H., m., *a spell, enchantment*.

ṭahal, H., f. (walking to and fro), *attendance, waiting upon, service, household work*.

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

ṭerhā, H., *crooked, awry, distorted*; metaph. *cross, obstructive, contradictory* (opp. to *sīdhā*).

ṭesū, H., m., *the blossom of the palās or dhak-tree* (*Butea frondosa*); it is of a brilliant red colour.

ṭīkā, H., m., (1) *a mark, like a seal, made on the forehead and between the eyebrows of Hindus by a priest, denoting the sect to which the recipient belongs*; also by other persons upon visits of ceremony, and at the ceremony of betrothal; (2) *an ornament of gold or silver worn on the forehead by women*; (3) *a tattoo or other mark made on the body, and hence the conventional term for vaccination*.

ṭh ṭhakāra

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

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

ṭhānnā, H., v., *to resolve upon, to determine*.

ṭhāṭhā, H., m., *fun, a jest, nonsense*.

ṭhāṭherā, H., m., *a brazier, a tinker*.

ṭhīkānā, H., m., *a fixed spot, the right spot, certainty, a permanent residence, the goal or limit of anything*; -*us kā kūch ṭhīkānā nahīn*, i. q. *one does not know what he is up to*; *merā kūch ṭhīkānā nahīn*, i. q. *I have no certain abode or resources, or I am unable to make*

up my mind; **ṭhīkāne** (se) *rahnā* (of things), *to be put in order, each in its right place*.

ṭhag, H., m., *a robber or cheat* (properly, one of a gang who live by imposing upon travellers and robbing them after having strangled or stupefied them).

ṭhagnā, H., v. a., *to rob or cheat*.

ṭhagnī, H., the feminine form of **ṭhag**.

ṭhannā, H., v. n. (n. of *ṭhānnā*), *to be fixed*; **banī ṭhanī**, (a woman) *dressed and set up*.

ṭhaṇḍ, H., f., *cold*; **baṛī ṭhaṇḍ paṛī hai**, i. q. *it is very cold*.

ṭhaṇḍā, H., adj., *cold, chilly; refreshed; extinguished* (of a fire, or passion), *allayed, calm*.

ṭhaṇḍak, H., f., *coolness, a refreshing sensation*; -**āṅkhon sukḥ kaleje ṭhaṇḍak**, *eyes' delight and heart's refreshment*.

ṭhanaknā, H., v. n., *to ring, to throb, to have a throbbing or shooting pain*.

ṭhūsṇā, H., v. a., *to cram, to stuff, to eat greedily*.

ṭhoknā or **ṭhonknā**, A., v. a., *to thump*; **ṭhok bajā kar**, *after striking and sounding* (by way of test).

ṭhahrānā, H., v. a. (causal of *ṭhaharnā*), *to make to stand or stay, to stop, to establish, to settle, to put up* (a guest for a night or two).

ṭhaharnā, H., v. n., *to stand* (still and firm), *to be fixed, to be stopped, to stay* (in a house or place), *to last, to be fixed* (as a colour), *to be settled or determined, to be acknowledged* (as a basis for further argument); **ṭhahar kar nhā-ūngī**, *I will bathe by and by*, i. e. after waiting; **ṭhahrī ṭhahrā-ī bāt**, *a matter absolutely settled*; **calne phirne wāle ṭhahre**, *are admittedly able to go about*.

ṭhīk, H., adj. and adv., *stable, exact, certain, proper, true*; ṭhīk ṭhāk, *all straight, quite right*; ṭhīk banānā (kisī ko), *to make right, i. e. to bring (one) to his senses.*

ṭhīkrā, H., m. a (large) *potsherd, an earthen vessel broken but serviceable, used contemptuously for a dilapidated house.*

ṭhīkrī, H., f., a (small) *potsherd or bit of earthenware or of a tile*; -ānkhon par ṭhīkrī rakhnā, *means to be wilfully blind (to shame or obligation).*

ṭhelnā, H., v. a., *to shove, to push, to jostle.*

s

se

s, the fourth letter in the Arabic alphabet, is foreign to Persian and Hindī, and occurs only in words borrowed from the Arabic; its proper sound is that of 'th' in 'thin,' but in Hindustani it is not distinguished from 's,' except by purists.

sābit, A., *lasting, firm, established, proved, entire*; sābit honā, *to be proved*; sābit karna, *to prove*; hence wajh e subūt is the legal term for *evidence.*

sālis, A., *a third person, an umpire*; sālisān, *thirdly.*

sānī, A., *second, a second*; -apnā sānī nahīn rakhtā, *he has no one who can be compared with him.*

sabt, A., *permanence.*

sarwat, A., f., *plenty, affluence.*

saqil, A., *heavy, indigestible.*

suls, A., *a third part.*

sawāb, A., *recompense, requital, the reward of virtue in a future state, and hence sometimes applied to an act which is likely to be rewarded in another world.*

j (jīm)

jakāra

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

In Hindustani the sound of 'j' is used in apposition with the sound of 't' (or 'w') to express the relation of identity, e.g. jab and tab express *identity of time*; jaisā and taisā or waisā, *identity of quality*; jahān and tahān, *identity of place*; jitnā and titnā (for which -itnā is more generally substituted), *identity in quantity*; jon and ton, *identity in manner*; jo and to, *identity of condition*; jo and so (for 'to') or wuh, *identity of matter.* The two sounds therefore serve to connect the two clauses of a sentence, which we call relative and antecedent, or protasis and apodosis, but the position which the clauses hold to each other in English is inverted in Hindustani; the relative clause coming first, and the antecedent second, e.g. wuh jo kahen, *so karo, Do that which they (wuh) say*; jinko dete ho, -unse māngo, *ask from those to whom you give.* Moreover in cases where either of the two expressions is dropped, it is usually the practice in Hindustani to drop the one which would not be dropped in English and vice versa. Hence it often happens that 'to' and 'so' in the second of two clauses must be translated into English by 'if' and 'as' in the first, e.g. ḍolī mangwānī hai, *to mangwā do, if a doolie is to be ordered, order it*; nahīn, *to main mangwā dūn, if not, I will order it*; cāho, *so karo, do as you like, lit. you like, do so*; or

that the subject of the antecedent clause must be wholly supplied from the relative clause, e. g. jis bāt se dilon men farq pare, kyūn kī jā-e, *why should that thing (bāt) be done, from which dissension between hearts will arise?* (wuh bāt kyūn kī jā-e, jis se dilon men farq pare); jītnā wājibi thā, -ādhā -ñdhā sab kā dediyā, *he paid to each half of the amount which was due.*

jā, P., f., a place; jā ba jā, *here and there*; jā be jā, *in place or out of place, right or wrong.*

jā, H., the imperative, and root form, of jānā, *to go.*

jārī, A. (for jārin), *running, flowing*; generally in H. in the metaph. sense, *current, proceeding from, in force* (of a law or order); jāri rakhnā, *to keep going*; jāri karnā, *to issue, to set going*; jāri honā, *to be current, to be in force, to be in progress.*

jārā, H., m., *coldness; ague; the winter.*

jāsūs, A., m., a spy; jāsūsī, f., *spying.*

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

jāl, H., m., a net, network; jāldār, *netted, filled with tracery*; jālā = a cobweb.

jālī, H., f., network, a lattice window, lace.

jān, P., f. m., *life, vitality, the soul, animation, vigour, the best part or essence of a thing*; (as an epithet, *best, or dearest*); -itnī sī jān! *so small a soul, i. q. so small a living being*; jān am, P., *my soul*; jān o dil se or dil o jān se, *with heart and soul*; jān khānā, *to worry.*

jān, H., the imperative and root form of jānnā, *to know*; na jān na pahēān, i. q. *without knowing (him) by name or by sight.*

jānā, H., v. n. (the past participle is gayā, except when used in composition with another verb, when it is jāyā, e. g. jāyā cāhnā, *to wish to go*; jāyā karnā, *to be in the habit of going*), *to go* (opp. to -ānā *to come*); *to be lost, to disappear*, especially in the form jātā rahnā. With the past participle of a transitive verb it forms a passive, as mārā jānā, *to be beaten, or to undergo a beating* (from mārñā); with the root form of any verb it forms an intensive, as in khā jānā (from khāñā), *to eat up*; rah jānā (from rahnā), *to remain behind*; ho jānā (from honā), *to be finished*; with the present participle it forms a continuative, as -ātā jānā (from -āñā), *to be continually coming*; pukārtā jānā, *to go on calling* (from pukārnā).

jānib, A., f., a side, a party (in a suit, &c.); jānibdār, *taking (any one's) part, a supporter*; jānibain, A., dual, *both sides, or both parties.*

jāññā, H., v. a., *to inquire into, to test.*

jāññā, H., v. a., *to know, to form a judgement about, to believe*; jān paññā, *to become known or be the subject of a judgement or belief*; jān bhūjh ke, *knowingly* (of malice aforethought).

jānwar, P., m., *having life, an animal* (generally exclusive of man); fig. a blockhead.

jānhār or jānihār, H., m., *about to go away, moribund* (used as a term of contempt).

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

jāh, P., f., *dignity, high rank.*

jāhil, A., *ignorant, illiterate, uncivilized, foolish.*

jā-e, P., f., *place (= jā).*

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

jāyā karnā, v., jānā, to be in the habit of going.

jā-iz, A., allowable, lawful, valid.

jabr, A., m., compulsion, force, violence.

jabran, adv., by force, under compulsion.

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

jitnā, H., as much as.

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

judā-i, f., separation.

jur-at, A., f., boldness, courage.

jurm, A., m., a sin, a crime. (The technical word for an offence against the Penal Code.)

jurmāna, P., m., a penalty, a fine.

jar, H., f., a root, origin, foundation; jar se -ukherṇā, to tear out by the root; jar pakarṇā (of a tree or plant), to take root.

jarā-u, H., studded with jewels; from jarṇā, v. a., to set (jewels).

jurnā, H., v. n. (n. of jorṇā), to be joined together, to come to hand; to be got or had (like milnā).

jarīyā, H., m., a setter of jewels.

juz or juzw, A., m., a part (the opposite of kull = the whole); juzdān, a receptacle for odds and ends, a

scrap-book or portfolio for loose papers; juzvo kull = the particular and the general, i. q. altogether, leaving out nothing.

juz, P. (contracted from judā az), except, besides.

jazā, A., f., repayment, requital, balance; in grammar, ḥarfe jazā is the particle introducing the apodosis, or complementary clause, like the H. 'to.'

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

jis, the oblique sing. base of 'jo,' as 'kis' is of 'kaun' (originally 'ko'), '-is' of 'yih,' 'tis' of 'so' (originally 'to').

just jū or justo jū, P., f., searching, looking everywhere (for a thing).

jistarāḥ, H. and A., in such manner as.

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

jagānā, H., v. a. (causal of jāgnā), to wake.

jagah, H., f., place, a place, space, room, metaph. occasion.

jilā, A., f., brightening, giving a lustre to, splendour.

jalāpā, H., m. (state of burning), jealousy; anger.

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

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

julāhā, H., m., a weaver.

jald, A., quick, fleet, nimble, hasty, used also adverbially, quickly; jaldtar, more quickly.

jaldī, f., speed, haste, rashness; jaldī se, quickly; jaldī jaldī, adv. very quickly.

jalnā, H., v. n., to burn, to be kindled, metaph. to burn with envy, jealousy, anger, love, &c.

- jūnā, H., v. n. (v. jūnā), *to be united, to meet* (generally used as an expletive of milnā).
- jamā-at, P., A., f., *a company, a troop, a congregation*; from this word is derived jamā-at dār (pronounced jemaḍār), *the head of a company*; jamā-at also means a 'class' in school.
- jamāl, A., m., *beauty, comeliness*; jamāl-ārā, *adorning beauty* (a proper name).
- jam-, A., f., *collection, accumulation, aggregate, sum*; *addition*; the plural; *capital, a fund, the land-tax*; jam-bandī, *a rent-roll*; jam-kharā, *a statement of receipts and disbursements*; jam-karnā, *to collect*; jam-honā, *to be collected*.
- jum-a, A., m., *Friday* (on which day there is an assemblage at the Mosque); jum-a rāt or jum-e rāt is *Thursday*.
- jamghaṭā, H., m., *a dense crowd*.
- jumla, A. P., m., *the whole*; *a sentence*.
- jamnā, H., v. n., *to take root, to germinate, to crystallize, to be congealed, to become firm, to set* (like jellies, &c.), *to be united, to cohere, to stick, to accumulate*; nigāh jamnā, *the eye to rest upon*; jam kar used adverbially means *continuously*; jam hī jam, *thick as thick, abundant*; also used fig. for *non-existent*.
- jamil, A., *beautiful*; jamila (fem.), used as a proper name.
- jin, the oblique base in the plural of 'jo.'
- janāb, A., f., *a side, a recess, a vestibule, a place of refuge*, hence a title of respect. janāb e-āli, *high entry or porch*, is the original of 'Sublime Porte.'
- janāza, P., A., m., *a bier with a corpse on it, a bier, a funeral*;
- merā janāza nikle, i. q. *carry me to my grave*.
- jins, A., f., *genus, kind, gender, family, goods, commodities* (especially grain); bi jinsi hi, *in its very kind, exactly*.
- jangal, H., m., *woody or grassy country* (it is opposed to 'kheti, which means *land sown with crops*, and to 'maidān,' which means *open level*; it includes forest, but may only mean an unweeded corner of a garden); jangālī, adv., *wild or uncivilized*.
- jannā, H., v. n., *to be born*, also *to have given birth to*; v. a., *to bring forth, to bear, to beget*.
- jo, H. (1) A relative pronoun = *who or which*; the base in the sing. is jis, in the pl. jin; it may be used substantively or adjectively. Its original correlative was 'to,' which was converted into 'so' (e. g. jo hū-ā, so hū-ā, i. q. *the past is past*), but with its genitive and other forms on a base 'tis' (e. g. tis kā, tis ko) and pl. tin, but in modern Hindustani these forms are very often superseded by the demonstrative 'wuh,' '-usko,' &c. (2) A conjunction = *if* (followed by 'to'), or *as* when followed by the conjunction 'so.'
- jū-ā, H., m., *a yoke*.
- jū-ā, H., m., *play, gambling*; *dice*.
- jawāb, A., m., *an answer, reply, response*, generally an unfavourable answer or *refusal*, and hence a dismissal (of a suitor, &c.); *a counterpart*; -ek kā jawāb -ek, *the one is the counterpart of the other*.
- jawāb dih, *responsible*; jawāb dihī, *responsibility*.
- juwārī or ju-ārī, H., m., *a gambler*.
- jawān, P. and H., *young, but full grown*; jawān mard, *a brave young man*; jawān mardī, f., *manliness*,

- courage, generosity*; jawānī, f., *the time of (adult) youth.*
- jawāhir, A. (pl. of jauhar used as a sing.), m., *jewels, jewellery.*
- jotnā, H., v. a., *to yoke (oxen to a cart or plough)*; also, *to plough.*
- jūti, H., f., *a shoe*; jūti paizār, *a fight with shoes (the Indian shoe is made to be taken off easily and is always removed indoors, it is therefore the handiest weapon in any quarrel)*; jūtiyān sīdhī karnā (kisi ki) is 'to put the shoes straight for a person to insert his foot into them,' a very menial service, and hence the phrase is used generally to denote humbling oneself; jūti mārṇā, *to give a shoe-beating to*, is considered the highest affront possible; jūtiyon men dāl baṭna, *a pea to roll about in (one's) shoes*, i. q. *to be made uncomfortable, to be on bad terms with one's people at home.*
- joṛ, H., m., *junction, pairing, an equal match*; it also means *addition*; at page 173 it means *an ornament for the fingers.*
- joṛā, H., m., *a pair*; *one of a pair, a fellow*; *a pair of shoes, a suit (of clothes).*
- joṛ band (of a horse), *joints and sinews.*
- joṛnā, H., v. a., *to join, to unite, to accumulate, to invent or concoct*; hāth joṛ kar, *putting the hands together (in the attitude of prayer)*; dil se joṛ kar, *making up (a story) out of her own head (lit. heart).*
- joṛī, H., f., *a pair, a couple*; joṛī hānknā, *to drive a pair (of horses).*
- josh, P., m., *boiling, ebullition, effervescence, excitement, passion, zeal*; josh denā, *to boil (active)*; josh khānū, *to be boiled*; josh men ānā, *to begin to boil*; josh e maḥabbat, *a burst of affection.*
- joshan (from A., jaushan, *a cuirass*), *a gold or silver ornament worn on the upper part of the arm.*
- jogiyā, H., m., *the colour of jogis (religious mendicants, who smear themselves with yellow ochre), a reddish yellow.*
- jon, H., as. jon jon... ton ton (lit. as as, so so), *the more, the more*; jon ton, *as before, or anyhow*; jon ton kar ke, *somehow or other*; jon kā ton rahnā, *to remain just as (it was).*
- jonhin or jonhi, *exactly as if, as soon as ever.*
- jauhar, A. (P. gauhar), m. f., *a gem or pearl; the essence, or essential property of anything; excellence; the wavy mark in a well-tempered sword*; jauhar e beshbahā, *a jewel of great price.*
- jauhari, m., *a jeweller, a lapidary*; jauhari bāzār, *a street so named.*
- jahāz, A., m., *a ship*; jahāzī, *of a ship, a sailor*; at page 14, line 1, apparently = *imported.*
- jahān, P., m., *the world.*
- jahān, H., *in which place*; jahān tak as far as; jahān tahān (there where), i. q. *in some few places or in every place.*
- jihat, P., A., f., *direction (i. e. the six opposite points in three dimensions), cause, reason, motive.*
- jahez, P. (from A. jahāz), *a bride's outfit, a trousseau.*
- ji, H., m., *life, soul, spirit, heart (sometimes i. q. health)*; used as a form of address (= Sir or Madam), and as a form of assent, or answer; ji hān, *yes, Sir or Madam*, and ji nahin, *no*, are also used; ji bahlānā, *to amuse oneself.*
- jai, H., *as many as*; the correlative 'tai' does not exist, the only other pronominal expression of this form is 'kai?' *how many?*
- jitnā, H., v. a. and n., *to conquer, to*

he victorious, to win; opposed to hārnā, to lose.

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

jaisā, H., *like us; jaise ko taisā expresses measure for measure or tit for tat.*

jemis, the English word *Jamos*.

jīnā, H., v. n., *to be alive; jite raho may you remain living, i. e. live long; jite jī or jite jī men, during (one's) lifetime.*

jh **jhakāra**

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

jhār, H., f., *sweeping, cleaning; jhār ponch, sweeping and wiping (a housemaid's duties); jhār phūnk, methods of exorcising, hocus pocus.*

jhārnā, H., v. a., (1) *to sweep; (2) to shake (trees, carpets, &c.).*

jhārū, H., m., *a broom; jhārū denā, to sweep a floor; metaph. to make a clean sweep of anything.*

jhānsī, H., a fortified town, the headquarters of a district of the same name, in the central part of India, but included in the N.W.P.

jhā-in jhā-in, p. 116, is apparently a coined word imitative of the noise of scrubbing brass vessels with sand.

jhap, H., m., *a spring; jhap jhap or jhap se, quickly.*

jhapetā, H., m., *a spring, a rush, a swoop, a gust (of wind), the pouncing or seizure of an evil spirit.*

jhāt, H., *instantly, at once, in the nick of time.*

jhajjar, H., a town 35 miles west of Dehli.

jhar, H., m., *a shred, a tatter; jhar jhar kar dālā, tore to shreds.*

jhar berī, H., f., *a wild ber or jujube tree.*

jhak, H., m., *babbling, foolish talk, foolish action; jhak mārṇā, to be silly, to act (or talk) foolishly; jhak jhak, wrangling, nagging.*

jhukānā, H., v. a., *to bend downwards.*

jhuknā, H., v. n., *to be bent down, to stoop, to bow, to hang down (like the branches of trees laden with fruit).*

jhagrā, H., m., *quarrelling, strife, a brawl, a dispute.*

jhagarnā, H., v. n., *to wrangle.*

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

jhunkā, H., m., *a tassel, the pendant of an earring.*

jhoprā or **jhonprā**, H., m., *a hut, a shed.*

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

jhūṭh, H., m., *a lie.*

jhūṭhā, H., *lying, false, fictitious.*

jhoknā or **jhonknā**, H., v. a., *to throw, to toss (into), to put (fuel) into (an oven), to heat an oven.*

jhol, H., m., *a pucker, crease or rumple (in clothes); jhol dālṇā, to make a crease; jhol nikālṇā, to take out a crease.*

jholī, H., f., *a bag, a pouch, a sack, a wallet; jholī bharnā, to fill (into) a wallet.*

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

jhelnā, H., v. a., *to endure, to submit to.*

é (éé)

śākāra

é, a sound common to Persian and Hindi, but unknown in Arabic. The letter é is called the Persian *jīm* (j). It is pronounced like the English 'ch' in 'cherry,' and like the 't' in 'nature.' It is not a composite sound, but can be doubled.

éi, P., an interrogative, *what?* Also used as an interrogative or exclamatory particle, as 'éi *khush!*' 'how fine!'

éā or éā-e (from the Chinese), f., *tea*.

éāt, H., f., *licking, a relish* (for); éāt lagga-ī (-unko), *they had acquired a taste for*.

éāṭnā, H., v. a., *to lick, to eat with avidity* (hence applied to locusts and white ants), *to devour*; éāt jānā, intensive, *to lick up*.

éādar, P., f., *a sheet, a tablecloth, a calico wrap for the person, anything resembling a sheet*; (a broad and smooth cascade of water is so called).

éār, H., and P., the numeral *four* (in P. generally śāhār); éār-ādmī, *four men*, is used indefinitely for several men; éāron ṭaraf, *all four sides*.

éār, P., m. (contracted from éāra, v., becāra), *a remedy*; éār nā éār, *help or no help, i. q. perforce*; vide nācār.

éārpā-ī, H., f. (lit. *four-legged*), a *bedstead*; it is made of four legs, into the upper ends of which are fitted two side pieces and two end pieces. A thick tape (called niwār) or common string is interlaced from side to side and end to end to form the surface for lying upon. The cheapest kind are procurable for about eight annas = one shilling.

éārdiwāri, H., f., *an enclosure of four walls*.

éāshnī, P., f., *taste, flavour*; a combination of sweet and sour; a sample; éāshnidār, *having a sweet and sour taste* (like sweet chutney).

éāk, P., m., *a rent, a fissure*; éāk karnā or kar ḍālnā, *to rend, to tear*.

éākar, P., m., f., *a servant, an attendant*; éākari, f., *service*.

éāl, H., f., *motion, gait, carriage, pace* (in a horse), *a move* (at chess), *procedure, method, fashion, conduct, tricks* (of habit), *rhythm* (of an air); bārī éāl kī -ādmī, *a woman of great resources*.

éālā, H., m., *a departure*, chiefly used in the plural éāle, *the visits* (which custom prescribes) of a newly married bride to her mother's house; éālon kā riwāj, *the established custom of such visits*.

éālāk, P., *active, alert, nimble, dexterous, clever* (often in the sense of too clever).

éālākī, f., *smartness, agility, dexterity, sharp practice, trickery*.

éālnā, H., is really the causal of éālnā, and is used actively in the sense of *sifting* or *shaking*; but placed in apposition with bolnā it is neuter, and means *conducting oneself*. bolnā éālnā, in fact, is a verb manufactured from the compound substantive bol éāl, which means lit. *speech and gesture*, and hence *conversation, demeanour in society*.

éālīs, H., the numeral *forty*; éālīs wān (-īn, -en), *the fortieth*.

éānd, H., m., *the moon*; cārṭhe cānd, *the waning moon*: to a Musalman, *the first half of a month*, but the months in the Hindū calendar commence from the *full moon*.

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

čāndī, H., f., *pure silver*.

čānwal or čāwal, H., m., generally plural, *rice cleared of the husk and not boiled* (plain boiled rice is 'bhāt,' and plain rice and milk 'kūr,' while rice still in the husk is 'dhān').

čā-o, H., m., *liking, fondness*.

čāh, H., f., *wish, desire, inclination*.

čāh, P., m., a *well, a pit*.

čāhnā, H., v. a., *to wish, to desire, to want* (be without); with the past participle of other verbs it means *to be on the point of*, e. g. of a wall, girā čāhti hai = *it is ready or likely to fall*.

čāhiye, H., a verbal form meaning (it is) *to be desired*; tum ko yon karnā čāhiye = *you ought to do thus*; tum ko yon karnā čāhiye thā = *you ought to have done thus*; but tum ko -aur kuch čāhiye? = *do you require anything else?*

čā-e, f. (v. čā), *tea*; čā-e dān, a *tea-caddy* or *teapot*. The common word for teapot with servants is čāpoči.

čābānā, H., v. a., *to gnaw, to crunch* (as causal of čābnā = *to cause to chew*), *to bite the lip*; bāten čābī čābā ke kahnā, *to mince one's words, to drawl, to dribble out sentences*.

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

čūbhonā = čūbhānā, H., v. a., causal of čūbhā, *to stick into, to stab with*.

čūp, H., exclam. *hush!*; as subst. f.,

silence, stillness; as adj., *still, quiet, secret*; as adv., *silently*; čūp čāp, *very quietly*; čūp rah, i. q. *hold your tongue*; čūp ke, *silently*.

čāpātī or čāpāṭī, H., f., a *flat round cake of unleavened bread*: it is this which is always intended by roṭī (bread), unless the contrary is specified.

čāprās, H., m., a *badge*, usually a band of edged cloth worn across the body from left to right (whence possibly the name from P. čāp rāst) with a sliding plate of metal on it engraved with the employer's name or title; čāprāsī, a *badge wearer, a responsible messenger*.

čūpkā, H., adj., *silent*.

čūpnā, H., v. n., *to be silent*: the verb rarely occurs except in the form čūpke, but it has a causal čūpānā, *to make silent, to hush* (a baby).

čāitta or čait, H., *thought, judgement*.

čāṭak, H., f., *brilliance, lustre, smartness, liveliness*.

čūṭkī, H., f., a *pinch*; *snapping the fingers*; čūṭkī bajānā, *to snap the fingers*; čūṭkī bhar = *as much as can be held between the finger and thumb, a pinch, anything taken as a perquisite, or given over*, e. g. a man who purchases a seer of meal gets a pinch of salt to season it gratis; čūṭkī lenā (kisī kī), *to pinch, to inflict a pinch upon*.

čāṭnī, H., f., a *condiment*; *anglice, chutney*.

čīṭṭhā, m., and čīṭṭhī, f., H. (the former large and the latter small), a *certified or authentic statement*; čīṭṭhī, esp. a *letter*; also a *certificate, a note of hand, a draft*.

čācā or čācācā, H., a *father's brother*; čācāzād bhā-ī, a *cousin on the father's side*.

čīrāgh, P., m., a *lamp, a tiny saucer*

of earthenware which is filled with oil or ghi, and has a wick of twisted cotton placed in it; sometimes a lip is made in the circumference for the wick to protrude in; sometimes the *ćirāgh* has a handle and then resembles the Roman lamps; *ćirāgh battī kā waqt*, the time for (lighting) lamps, a phrase for evening; *ćirāgh gul honā* is the term for a lamp being extinguished; *ćirāgh* is used as a simile of light, cheerfulness, and prosperity; *be ćirāgh*, of a house (or family), means a house of which the natural heir is dead; of a village it means deserted or abandoned. *ćirāghān* = illuminations.

ćurānā, H., v. a., to steal; *-ānkh ćurānā*, to steal a glance at any one; also to avoid the eyes of, to cut.

ćarcā, H., m., animated conversation, discussion, talk (as we say the talk of the day), rumour, gossip.

ćarkhā, H., *ćarkha*, P., m., a spinning wheel, a reel; *ćarkha kātānā*, to spin.

ćirā, H., m., a cock sparrow, any male bird, if its name is not known.

ćirćirāpan, H., m., peevishness, irritability.

ćarhānā, H., v. a. (causal of *ćarhān*), to cause to ascend or mount or embark (upon), to raise; to offer (upon an altar, &c.), to offer presents to a bride (of something placed upon her); to cock (the trigger of a gun), to fix on the top of (a bayonet, &c.).

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

ćarhānā, H., v. n., to get upon, to ascend, mount, climb (a mountain or a horse); to rise (as a river or as prices); to be offered (as a sacrifice);

to invade, to attack (of an enemy, or a fever, or an evil spirit); to be on the increase; *ćarh ćarh kar bolti thī*, she was talking louder and louder, i. e. her voice got louder as she talked.

ćiriyā, H., f., a hen sparrow, a bird in general; *ćire ćiriyā kī kahāni yān* (stories of a cock and a hen), is a disparaging way of speaking of 'fables.'

ćurail, H. f., interpreted to be the ghost of a woman who has died in a state of (ceremonial) impurity; a hag, a witch, a female ghost.

ćust, P., brisk, active, ready for action, braced, lithe.

ćasha or *ćakha*, H., an eye; pl. *ćashana*.

ćashm, P., f., m., the eye, hope, expectation; *ćashm e bad dūr*, far off be the evil eye, is an expression used, when one praises anything, to avert an ill-omen; *ćashmposhī*, closing the eyes to (faults); *ćashmak*, f., (1) winking; (2) spectacles; (3) looking askance at.

ćughl, P., m., an informer, a tale bearer; *ćughli*, f. backbiting, telling tales, slander; *ćughli khānā*, to tell tales of (the P. phrase being *ćughal khurdan*).

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

ćukānā, H., v. a. (causal of *ćuknā* and *ćūkṅā*), to finish, to complete; especially to settle up accounts or differences.

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

ćikkaṭ, H., sticky, dirty, grimy.

- ćaklā, H., round and broad, slab-shaped.
- ćiknā, H., smooth, glossy, oily; rich (of food).
- ćuknā, H., v. n., to have finished (doing anything), used with the root-form of verbs, e.g. -ā ćukā, had already come; ho ćuknā, to have finished being, i.e. to be all done or to be all gone (of anything in store); ćuknā also means to fail; ćuk jānā, to be exhausted (of anything in store).
- ćukautā, H., m., anything settled, stipulated hire; a compact, an award, a final settlement of accounts.
- ćakhānā, H., v. a. (causal of ćakhnā), to cause to taste, to let (a person) taste.
- ćakhnā, H., v. a., to taste, to eat with relish; ćakh jānā, to eat up, to lick up.
- ćakhautī, H., f., a dainty, a titbit.
- ćakkī, H., f., a hand-mill, a pair of mill-stones (each stone separately is called pāt).
- ćugnā, H., v. a., to pick up food, to peck; ćug jānā (of birds), to destroy (a field) by eating up all the grain.
- ćālānā, H., v. a. (causal of ćalnā), to set in motion; ħukm ćālānā, to put an order in force, to exercise authority.
- ćāl denā (an intensive form of ćalnā, in which denā, an active verb, becomes intransitive), to go off, to leave, to take one's departure.
- ćāllānā, H., v. n., to make a noise like a kite (ćīl), to scream, to shriek, to cry out.
- ćālamācī, T., a washhand basin (of metal).
- ćāilman or ćāilwan, H., f., a hanging screen (the same thing as ćīq, q. v.), a venetian blind or lattice.
- ćālan, H., m., going, course, gait, conduct, currency (of money); often in the phrase ćāl ćālan which means general conduct.
- ćālnā, H., v. n., to move, to be in motion, to go (as a watch), to run (on wheels), to run (as a stream), to blow (as wind), to work (as machinery), to pass (as coin), to start, to go on (well); ćālā-ānā and ćālā jānā, to come on and to go on, are used respectively of customs, &c., that have continued happening up to date, and that will go on happening in future; ćāl, dūr ho, i. q. 'get out of my sight, at once!'
- ćāmār, H., m., a dealer in skins, a tanner; ćāmārī, conduct befitting a dealer in skins; ćāmāran, a woman of the ćāmār caste.
- ćāmpā, H., m., (1) a tree noted for the scent of its flowers (Michelia champaca); (2) a kind of embroidery; ćāmpā-ī or ćāmpā-ī, f., the colour of the ćāmpā flower, a soft yellow.
- ćāmcā or ćāmacā, H., and ćāmcā, P., m., a spoon.
- ćāmcī, f., a little spoon.
- ćāmpā, H., m., a hide, skin, leather.
- ćāmak, H., f., glitter, splendour.
- ćūmkār, H., m., the sound 'ćum,' made to coax children or horses or dogs.
- ćūmkārñā, H., v. a., to coax.
- ćāmakñā, H., v. n., to shine, to glow, to sparkle, to be well polished, to prosper, to flourish.
- ćāman, P., m., a flower-bed, a flower garden.
- ćānā, H., m., gram (Cicer arietenum). The young pods fried, and the ripe gram roasted, are considered delicacies; gram is the staple food of horses, but is much eaten by all classes of men: the meal of it is called 'besan.'
- ćūnāñcī or ćānāñcī, P., accord-ingly.

ćanbelī or ćamelī, H., *the jasmine* ;
ćanbelī kā jāl, *a kind of embroidery*.

ćanćal, H., *restless* ; ćanćalā-ī, *restlessness, mobility*.

ćand or ćanda, H., for ćānd, *the moon*.

ćand, P., *some, several*, as last member of compounds, i. q. *times*, as doćand, *twice or double*; si ćand, *three times*, &c; in Persian it is also an interrogative = *How much?* ćand dar ćand, *several*; ćandroz, *a few days*; ćandroza, adj., *lasting for a few days*; ćande, *a little while*; ćande . . . ćande, *at one time and at another time*; ćande-aftāb, ćande mahtāb, *now a sun and now a moon*.

ćandanhār or ćandrahār, H., m., *a necklace*, composed of circular pieces of gold and silver (lit. *moon-wreath*).

ćunnā, H., v. a., *to gather, to pick, to select, to put in order*; ćun lenā, *to pick out, to choose*.

ćuniyā, f., *a girl's name* (lit. *the female Amadavat, a pet bird*).

ćaupat, H., *open all round, wide open, levelled, razed, destroyed*.

ćauthā, H., *the fourth*; ćauthī, *the fourth day* (tāriḥ or mitī, which are both feminine, being understood), *a ceremony observed by Musalmans on the fourth day after marriage, when the bride and bridegroom pay a visit to the bride's family*.

ćot, H., f., *a hurt, a bruise or blow, a shock, loss in trade*; ćot par ćot, *one blow upon another*; ćot lagī (kiśi ko or kiśi kī), *(some one) is hurt*.

ćoṭī, H., f., *a lock of hair on the top of the head, which is braided or twisted, and is carefully preserved by Hindus even when the rest of*

the hair (as is usual with men) is clean-shaved; hence *the hair generally*, and also *crest* (of a bird), *peak* (of a mountain), *apex, pinnacle*; ćotidār = *having a crest or peak*, (of a dish of rice) *piled up into a pyramid*; ćoṭī karnā, *to do the hair*.

ćor, H., m., *a thief*; as adj., *secret, sly, treacherous*, often used in compounds as ćorbālī, *a quicksand*; ćorgalī, *a secret path*.

ćūr, H., m., *powder*; adj., *broken to bits*.

ćaurāhā, H., m., *the meeting of cross roads*.

ćori, H., f., *theft, stealth*; ćori kā māl, *stolen property*; ćori ćori, *stealthily*.

ćaurā, H., *wide, broad*; lanbā-ī, ćaurā-ī, and gahrā-ī are respectively *length, breadth, and depth*.

ćūrī, H., f., *a ring or bangle* (of silver, but mostly) of glass, or lac, worn (in great numbers) on the wrist and forearm by married women.

ćauserā, H., adj., as epithet of khānd means *selling at the rate of four seers to the rupee*.

ćūk, H., m., *sorrel, sourness*; khattā ćūk = *intensely sour*.

ćūknā, H., v., in 'ćūkne wālī -asāmī,' ćūknā is i. q. ćūkānā, v. a., *to settle*, and the phrase means a sound or paying client; but ćūknā is also n., meaning *to blunder, to fall short of the mark* (from the same radical notion of 'finishing' with an implication of 'too quickly'). If ćūkne wālī be taken in the latter sense, it can only mean *likely to belie her nature*. In the passage referred to the interrogative serves for a strong negative.

ćaukhūṅṅ or ćaukhūṅṅā, H., *four-cornered, square*.

éaugunā, H., *fourfold*.
éaugharā, H., m., *a box having four compartments (ghar), for holding the ingredients of pān, or different kinds of perfumes.*
éūlhā, H., m., *a hearth, a fireplace for cooking.*
éūmnā, H., v. a., *to kiss.*
éūn, H., f., *a low or suppressed noise;*
éūn, P., *the interrogative why? wherefore? From the first comes éūn na karnā, not to make the slightest noise, not to murmur, and from the second éūn na karnā, not to say 'Why?'—an almost equivalent expression.*
éūnā, H., m., *white lime.*
éōṇ, H., f., *the beak (of a bird).*
éōṇḍā, H., m., *the head; a woman's topknot of hair (usually applied to the hair of an old woman, while that of a young woman is called jūrā); éōṇḍā muṇḍwānā, to get one's head shaved, i. q. to suffer the utmost disgrace; éōṇḍā dhūp men safed karnā, to bleach one's hair in the sun, i. q. to be grey-headed without the experience of age.*
éausnar or *éausar*, H., m., *a game played with dice.*
éaunk, H., f., *a sudden start.*
éūṅki, P., *since = H. kyūṅki, but is used when the reason is introduced before the argument, whereas kyūṅki supplies the reason after the argument.*
éaunknā, H., v. n., *to be startled, éaunk-ṅhnā or éaunk parnā, to start up, to wake up or be alive suddenly.*
éūhā, H., m., *a rat or mouse; éūhe dattiyān (or simply éūhe), bracelets made of bits of gold wire fastened together, and projecting, like rats' teeth.*
éauharā, H., *fourfold or in sets of four.*
éihra, P., m., *the face, the countenance, the distinctive marks of a*

man or woman; thus éihra likhānā is to have one's descriptive roll written, to enlist, and éihra likhnā is to make a descriptive roll, to enlist (in the active sense); éihra shāhī, is the epithet of the Queen's coin which bears the portrait of the Queen.

éahitā (for *éāhitā*), *beloved, spoilt;*
fem. éāhitī, a darling, a spoilt girl.
éécak, P., f., *the small-pox; (H. sitalā or mātā); éécak rū, marked with small-pox.*

éīrnā, H., v. a., *to tear, to split, to saw, to cut open, to lance; éir nikalnā, to cut one's way through (a crowd).*

éīz, P., f., *a thing.*

éīl or *éīlh*, H., f., *a kite (Falco cheela).*

éēlā, H., m., *a disciple, pupil, or apprentice.*

éēin, H., m., *ease, comfort, relief, tranquillity, recovery after illness; éēin se, at ease.*

éīngā, H., m., *the young of a bird; éīnge baóce, young brats or bantlings.*

éīnī, H. (lit. Chinese), (1) *chinaware, porcelain, or the English imitation of it; (2) coarse sugar.*

éḥ échakāra

éḥ, a consonant peculiar to India; the pronunciation is like the combination of 'ch' and 'h' in 'teach him.'

écha, H., the numeral *six.*

échāpā, H., m., *a stamp, a print, a seal, an édition (of a printed work); échāpe khāna, a printing office, a press.*

échāpnā, H., v. a., *to print, to stamp.*

échātī, H., f., *the breast, the chest.*

écháçh, H., f., *buttermilk.*

éçhāliyā, H., f., *betel-nut (the fruit of the areca palm).*

- éhānnā, H., v. a., *to sift, to strain, to filter.*
 éhān mārṇā, *to rummage.*
 éhipā, H., *hidden, secret.*
 éhipānā, H., v. a. (causal of éhipā), *to hide, to secrete, to veil; éhipā-e baiṭhnā, to sit hiding or concealing, as a hen her brood.*
 échappar, H., m., *thatch, a thatched roof; échappar phārke denā, to burst through the roof and give, said of presents that come, as we say, 'down the chimney.'*
 échaparkhaṭ, H., m., *a bedstead with tester and curtains.*
 échapkā, H., m., *a splash, a net; chapke bāle, a kind of earring, apparently having a network covering.*
 échipnā, H., v. n., *to be hidden, to lurk; to set (of the sun), but generally in the phrase, din échipā, the daylight has set.*
 éhattā, H., m., *a beehive, a wasp's nest, a group of houses, a stack (of wood or road-side metal).*
 éhatgīrī, H., f., *a ceiling cloth, an awning. (éhat is roof or ceiling; in bungalows [i. e. thatched houses of one storey] the ceiling is generally a cloth stretched across from cornice to cornice, tightly secured to the rafters and whitewashed.)*
 éhatānk, H., f., *the sixteenth part of a 'ser,' about two ounces, the ser being 2 lb.*
 éhutpan, H., m., *childhood.*
 éhattā or éhathā, H., *the sixth; éhattī (tārīkh or mitī), the sixth day after the birth of a child, on which the mother and child are bathed and friends are invited.*
 éhuṭṭī, H., f., *leave, release, permission, leisure.*
 éhuṭṭkārā, H., m., *liberation, emancipation, bursting or spouting (as water out of a broken pipe).*
 échuṭnā, H., v. n. (n. of éhornā), *to go off, to be discharged (as a gun), to be loosed, to be acquitted (of a charge), to escape, to be omitted.*
 échādām, H., *six dāms, equal to about sixteen cowries; chādāmī orchidāmī lāl, a man's name.*
 échurī, H. f., *a knife; a large knife is échurā.*
 échurānā, H., v. a. (causal of éhornā), *to cause to let go, to liberate, to rescue; échurā lenā, to snatch away from.*
 échirṇā, H., v. n. (n. of échernā), *to be touched, to be played on (as a stringed instrument), to be molested; to be originated; yih bāt échirī hai, this matter has been broached; ride échernā.*
 échuṛwānā, H., v. a., *to get (some one) released (by some one else).*
 écharī, H., f., *a rod, a wand a switch, a walking-stick or light cane; échariyān; pl., an embroidery representing twigs.*
 échaserā, H., in 'échaserē cānwal' = (rice) *selling at the rate of six sers (12 lb.) the rupee.*
 échakṛā, H., m., *a two-wheeled bullock-cart, a hackery; jahez ke échakṛe, cart-loads of dowry.*
 échallā, H., m., *a plain ring (of gold, silver, &c.), worn on the finger or toe.*
 échilnā, H., v. n., *to be excoriated, or peeled, or rubbed; vide échilnā.*
 échoṭā, H., *small, young, insignificant (opp. to baṛā); échoṭā-ī, juniority; baṛā-ī échoṭā-ī means the relative ages.*
 éhūṭnā, H., v. n. (is the same as échuṭnā), *to go off, to be abandoned; éhūtte hī, p. 73, as the words dropped (from his mouth).*
 éhornā, H., v. a., *to let go, to loose, to set free, to leave alone, to give up, to abandon, to lay aside (ruk*

choṛnā, *to put by for future use*,
to except, to discharge (a gun, &c.),
to pour (water into a vessel).
 čokrā, H., m., a boy; čokri, a girl.
 čhipī, H., m., a cloth-stamper, a
 stamper of chintz, bed-coverlets, or
 of floor cloths (the stamps, made
 of wood, are of many different
 shapes; and several are used, one
 after the other, in producing a
 pattern).
 čer, H., f., touching, handling,
 annoying, provoking, stimulating;
 čer čhār, an interchange of com-
 pliments (generally malicious);
 čerkhānī, quizzing or provoking
 language.
 čerṇā, H., v. a., to touch, to molest,
 to disturb, to introduce or broach
 a topic of conversation, to irritate,
 to vex, to stimulate, to strike a chord.
 čhīlnā, H., v. a., to skin, to peel (an
 onion, &c.), to erase, to scrape.
 čhīnkā, H., m., a string net or basket,
 slung to the rafters of a house, to
 keep things in, a hanging bag or
 basket. They are used in houses for
 holding food or other things required
 to be put out of the way, but within
 easy reach; billi ke bhāgon čhīnkā
 tūṭ parā, (prov.). *The creel has*
broken, for luck of the cat, i. q. It's
an ill wind that blows nobody good.
 čyūntī or čī-ūntī, H., f., a small
 ant, red or black; the larger kinds
 are called čyūntā, m.

ḥ (ḥe)

The ḥ is peculiar to the Arabic
 alphabet and occurs in no words of
 Hindī or Persian origin. It is how-
 ever merely a strong 'h,' and it is said
 to have been employed by Persian
 scribes in writing two phrases which
 are essentially of Hindī origin; hāmī
 bharnā (to breathe an emphatic 'yes'),

to aid and abet, and hallā karnā, *to*
raise a shout (by an attacking party).

ḥātim, A., m., the name of an Arab
 chief famed for his generosity; ḥātim
 zamānī (began), a lady's name.
 ḥājat, P., A., f., want, need, necessity,
 poverty; ḥājatmand, needy, in-
 digent.
 ḥāji for ḥājji, A., one who has per-
 formed the pilgrimage (hajj) to
 Mecca.
 ḥāshā, A., let (him) set (it) aside,
 said of anything which is not likely
 to happen, or which ought to be
 avoided; take care!; also used
 merely in the sense of except.
 ḥāšil, A., resulting; as subst. m.,
 product, outcome, produce (of land),
 revenue, profit, the inference or
 deduction from an argument, the
 result of a sum in arithmetic;
 ḥāšil karnā, to acquire; ḥāšil houā,
 to be acquired.
 ḥāzir, A., present, in attendance,
 ready, at the service of (hence the
 person waited upon is ḥuzūr);
 ḥāzirī, f., presence, used instead of
 the Arabic mā ḥazara (what is at
 hand) for an extempore repast, and
 hence appropriated to the European
 'breakfast'; čhoṭī ḥāzirī, the little
 breakfast, a cup of tea taken by
 early risers.
 ḥāfiḥ, A., keeping, guarding; khudā
 ḥāfiḥ, i. q. Good-bye (God be with
 you); as a subst. m., a protector, a
 guardian; one who has committed
 the whole of the Qur-ān to memory,
 one who can quote or recite passages
 of scripture; quwwate ḥāfiḥa is
 the faculty of memory; vide ḥifḥ
 and ḥifāzat.
 ḥākim, A., exercising authority; s. m.,
 a ruler, a judge, a magistrate, any
 one in command.
 ḥāl, A., m., the present state of any-

- thing, condition, circumstance, predicament; hāl men, at present.
- hālat, P., A., f., state, condition, general circumstances; hālat (pl. of hālat), states, circumstances, facts, changes.
- hālim, P., for H. hālam, m., cress, watercress.
- hubb, A., f., love; hubbu l waṭan, love of one's native country.
- ḥabsha (properly ḥabasha, A.), the feminine of ḥabash, (the country of Abyssinia or Ethiopia; ḥabshī is the Indian term for a negro).
- ḥattā l maqdūr, an Arabic phrase meaning as far as (one's) power (goes); similar phrases are ḥattā l -imkān (as far as possibility); ḥattā l wusṭ (as far as capacity). The final ā is shortened before the l.
- ḥajj, A., m., the pilgrimage to Mecca.
- ḥijāb, A., m., a veil, a curtain, modesty, bashfulness, reserve.
- ḥajjām, A., m. (lit. a scarifier), a barber (who also undertakes ordinary bleeding or cupping); hence ḥajāmat, P., shaving.
- ḥujjat, P., A., a plea, an argument, an objection (to what has been urged in argument); bilā ḥujjat, i. q. *nemine contradicente*.
- ḥajjan (an Indian-made feminine of ḥājī, q. v., on the analogy of dhoban from dhobī, mālin from māli, telan from telī, &c.), a female pilgrim. A man who has performed the pilgrimage prefixes the word 'ḥājī' to his name as a title of respect, and is often called by that alone. In the same way the 'ḥajjan' of the story adopted that name as a convenient incognito.
- ḥadd, A., f. (pl. ḥudūd), a limit, a boundary, an extremity, a bar or obstruction, a definition (of a term). At the conclusion of letters addressed to an equal or superior it is customary to write 'ziyāda ḥadd e -adab,' i. e. beyond this is the limit of good manners; ḥadd se bāhar = outside the limits; ḥadd bāndhnā = to fix limits.
- ḥarām, A., forbidden, prohibited, sacred from intrusion; especially used of things forbidden by ceremonial law, e.g. the flesh of unclean animals, or of clean animals improperly killed, (the opposite term is ḥalāl); also of things forbidden by natural law; hence na makḥarām = a man who is treacherous to his host or guest, or faithless to his benefactor; ḥarām khori = eating the bread of idleness, or enriching oneself by speculation or malversation; ḥarām zāda, misbegotten, a rascal.
- ḥarj, A. P., prop. ḥaraj, inconvenience; kuḥ ḥarj nahin, it is no matter.
- ḥarira, A., at p. 60, means written (an unusual word in Hindustani).
- ḥirṣ, A., f., desiring eagerly, greed, avarice.
- ḥarf, A., m. (lit. altering), a particle (in language), a syllable, a single letter (i. e. a consonant with its possible vowel), an utterance, a word, especially a word of exclamation or complaint, hence blame; ḥarf ba ḥarf, letter by letter, used for lafz ba lafz, word for word; do ḥār ḥarf (a few letters) at p. 113 stands for a little knowledge.
- ḥarakat, P., A., motion, gesture, action, improper or inconvenient action; ḥarakāt o sakanāt (motions and pauses) = behaviour¹.

¹ This phrase also means technically 'consonants' in motion (i. e. having a vowel) and at rest.

- ḥaram, A., *forbidden, sacred*; s. m., *the sacred territory of Mecca*; s. f., *a woman belonging to a family, women's apartments* (the English harem).
- ḥurmat, P., A., *reverence, respect* (for that which should be inviolable), *sense of honour, chastity*; be ḥurmat, *without the sense of honour, disreputable, infamous*.
- ḥisāb, A., m., *numbering, calculation, arithmetic, accounts, a bill, measure, proportion, standard; estimation*; ḥisāb kitāb, prop., *written accounts*, but applied to an account in general; ḥisāb rakhnā, *to keep accounts*; ḥisāb samjhānā, *to explain an account*; ḥisāb la gānā, *to calculate*; ḥisāb denā, *to give an account*.
- ḥasb, A., m., *computing, used adverbially*; ḥasb e -ādat, *according to habit*; ḥasbul -irshād, *according to (any one's) desire*; ḥasb e ḥāl, *according to present circumstances, &c.*
- ḥasad, A., f. m., *envy, malice*.
- ḥasrat, P., A., f. *regret*.
- ḥusn, A., m., *goodness, beauty*; ḥusn-ārā, a proper name. ḥusnā is an abbreviation of ḥusn-ārā.
- ḥusainī, a man's name, probably an abbreviation of ḥusain bakhsh.
- ḥiṣṣa, P., A., m., *a portion, a share*.
- ḥazrat, P., A., f., *presence, object of resort or attendance, a title of reverence* applied to living persons or historical characters (especially saints or prophets) of eminence, or to venerated relations, but also used insincerely, and sometimes ironically.
- ḥuẓūr, A., m., *presence, the title by which the highest person present is addressed, and spoken of*.
- ḥifāzat, P., A., f., *preservation, custody, guardianship, protection, safety*.
- ḥifẓ, A., m., *preservation, care, retention* (in the memory); ḥifẓ karnā, *to commit to memory*; ḥifẓ e marātib, *remembering the various degrees* (of guests, &c.), *etiquette*.
- ḥaqq, A., *truth, justness, right, The Truth, i.e. God, especially in the phrase ḥaqq ta-ālā, also right, title, privilege, claim, due*; ḥaqq men (-us ke) *in respect of*; ḥaqq ḥuqūq, *dues, vested interests, perquisites*; at page 52 ḥaqq ḥuqūq wāle, means all the people of the muḥalla who had any claim to 'bakhshish,' or, as we should say, 'to be remembered.'
- ḥaqārat, A., generally pronounced ḥiqārat, f., *contempt, disdain*.
- ḥuqqa, P., A., m., *a hookah, an apparatus by which tobacco is smoked through water*.
- ḥuqūq, A., pl. of ḥaqq, q. v. *rights, claims*.
- ḥaqīr, A., *despicable, contemptible*.
- ḥaqīqat, P., A., f., *reality, truth, the fact* (about anything).
- ḥaqīqī, A., *real, true*; ḥaqīqī bhā-i or bahin, *an own brother or sister* as contrasted with a first or second cousin, who is also called bhā-i or bahin (the H. word is sagā).
- ḥakkāk, A., m., *a cutter and polisher of precious stones, a lapidary*.
- ḥukkām, A., m. (pl. of ḥākīm), *rulers, judges, magistrates*.
- ḥikāyat, P., A., f., *a story, a narrative*.
- ḥukm, A., m., *an order, a judicial decision, a sentence, a decree, a precept, a category*; ḥukm nāma, *a written order or authority*.
- ḥikmat, P., A., f., *knowledge, science, philosophy, cleverness, ingenuity, device*; ḥikmat e -anālī, *practical skill, tact* (savoir faire).
- ḥakīm, A., m., *a sage, a philosopher, a physician*. Among Muslims the

- title is one that is much respected. The rich often qualify themselves as doctors, in order to prescribe gratis for the poor.
- ḥalāl, A., *allowable, lawful* (opp. to ḥarām); ḥalāl khor, *a man of low caste* (who may eat anything).
- ḥalwā, A., m., *sweetmeats*; ḥalwā sohan (named after a man called Sohanlāl), *resembles toffee*.
- ḥalwā-ī, P., m., *a sweetmeat maker, a confectioner*. (Sweetmeats are largely consumed as food by people who are on a journey, or who, for other reasons, are unable to cook their own daily meals.)
- ḥammām, A., m., *a (Turkish) bath*.
- ḥimāyat, P., A., f., *protection, support, assistance, patronage*.
- ḥamd, A., f., *praise*, restricted to the praise of God.
- ḥamla, P., A., m., *an assault, an attack*.
- ḥamīda, f. of ḥamīd, A., *praised or praiseworthy, a proper name*.
- ḥawwā, A., f., *Eve*.
- ḥawāss, A., m., pl., *the senses*.
- ḥawāla, P., A., m., *delivery to, commitment, charge, custody, authority*; ḥawāla denā, *to give as a reference, to quote as an authority*; ḥawāla karna, *to deliver* (goods), *to give in charge*; hence ḥawālāt is the technical term for the custody of persons not admitted to bail pending their trial.
- ḥūr, A., f. (properly a plural), *houris, a beautiful woman*.
- ḥauṣala, P., A., m., *stomach, crop* (of a bird), *capacity, ambition, courage, resolution*.
- ḥauz, A., m., *a reservoir or tank, a vat, a swimming bath*.
- ḥawelī, P. (derived from ḥawāla), *a house or mansion, a dwelling-place*.
- ḥayā, A., f., *shame, modesty, deli-*

cacy; behāyā = *impudent or shameless*.

- ḥayāt, A., f., *life*, used as a proper name.
- ḥaiṣiyat, P., A., f. (lit. *universality*), *the general character or reputation of a man, status, personality*.
- ḥairān, A., *bewildered, confounded, perplexed, astonished*.
- ḥairat, P., A., f., *astonishment, amazement, perplexity*.
- ḥaif, A., *pity, the pity of it! alas!*
- ḥīla, P., A., m., *evasion, shift, artifice, pretence, pretext*.
- ḥaiwān, A., m., *an animal, a brute*.

kh (khe)

kh, a sound belonging to the Persian and Arabic languages, but not to Hindī. It occurs, however, in words which are now in the commonest use among the people, e.g. *khair salāh, khābar, khāna, kharc, khafā, khūb, khush*; the best method of acquiring the pronunciation of this letter and of the ghain (gh), is to go through the rest of the series of simple and aspirated sounds in pairs, beginning with 'b' and 'v' and 'p' and 'f' and working backwards thus, -aba, -ava, -apa, -afa, -ada, -adha (the sound in other); -ata, -atha (the sound in nothing); -aza, -azha (the sound in azure), -asa, -asha, -aga, -agha, -aka, -akha. The voice, trained by the previous exercise, will, of itself, produce the required sounds.

- khār, P., m., *a thorn*.
- khārij, A., *outside of, excluded, external* (the opposite of *dākhil*).
- khārijan, adv., *outside*.
- khāṣṣ, A., *distinct, peculiar, special, private, choice, pure*; khāṣṣ lāhor kā banā hū-ū, i. q. of *real Lahore*

manufacture; *khāṣṣ* bāzār, a street so called at Delhi (now demolished), because it was close to the palace, and supposed to be under royal patronage; *khāṣṣ* dān, a box to hold one's special belongings; *khās* kar, especially.

khāṣṣa, P. from A., special, particularly good (of its kind); *khāṣṣī* is an Indian made feminine.

khāṣṣiyat, P. from A., peculiar property (of a thing), speciality.

khātīr, A., f. (that which passes in the mind), inclination, affection, thought, feelings; used as a prep., out of regard for (taking *kī*); *khātīr jam-*, self-collected, reassured; *khātīr khwāh*, agreeable, to the heart's content; *khātīr dārī*, regard for a person's feelings; *khātīr men -ānā*, to come into one's thoughts; *khātīr men lānā*, to bring into one's thoughts, to give favourable consideration to.

khāk, P., f., dust, ashes, nothingness; often used after an interrogative, with which grammatically it is in apposition, when the latter implies a strong negative, to make it more emphatic¹; *khāk -uṣānā*, to throw dust about, and *khāk chānnā*, to sift dust, are expressions for useless or idle effort; *khāk siyūh karnā*, to make black ashes of - to ruin; *khāk men milānā*, to mix with the dust, to spoil or to demolish; *khāk e shifā*, dust of healing, i. e. sacred earth brought from a shrine, especially from the plain of Karbala; *khāk milā*, ruined.

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

khālā, H., *khāla*, P., f. (from A. *khāl*), a maternal aunt, a mother's sister; there is a proverb, *khālā kā rutba mā ke barābar*, a mother's sister ranks with a mother; *khā lazād bhā-ī*, a cousin who is the son of a maternal aunt.

khālū, the husband of a *khālā*.

khālī, A., empty, void, hollow, unoccupied; adv. only, merely, unaccompanied; *khālī kā cānd* (i. q. the empty month) is an expression for the tenth month (*shāwwāl*) of the *Musalman* calendar which commences with the -īdul^{fitr}, the great feast-day after the *Ramāzān*, but has no saint's day such as all the other months have.

khām, P., raw, unripe, uncooked, immature, unsolid, unsound. It is the Persian equivalent of H. *kačcā*, as *pukhta* is of H. *pakkā*.

khān, P., m., master, the common adjunct to names of Afghāns or Pathāns, as 'beg' is to the names of Mughals.

khāna, P., m., house, dwelling-place, compartment, pigeon-hole (of a desk), square (of a chess-board), place for an entry, (in a tabulated statement); *khāna dārī*, house keeping or house management; *khāna shumārī*, a census; *khāna-e rawān*, a moving house; *khāna tor*, a kind of embroidery; *khāna* is much used as the last word in compounds, e.g. *bāwarēkhāna*, kitchen, from *bāwarē*, cook, hence the

¹ The English expression 'how on earth' may sometimes render the meaning of 'kyā *khāk*' but only as a coincidence. E.g. *kaṛhā-ī kyā khāk pakūti*? 'How on earth could she cook a curry?' 'On earth' here means 'under mundane conditions of experience.' But '*khāk*' implies that the result would be dust and ashes if it were anything at all.

- hybrid word *gymkhāna* for *gymnasium*.
- khāndān**, P., m., *family, household, lineage*; **khāndānī**, *hereditary, of good family*.
- khānsāmān**, P., m., *master of the stores (in a household), a butler or steward*.
- khānam**, P., the feminine of **khān**, a Pathān or Afghān lady.
- khāwand** (in India generally *khā* wind), P., m., *a lord, a master, a husband*.
- khābar**, A., f., *knowledge, information, news, tidings, notice, care, heed*; **khābardār**, *duly informed, cautious, also be cautious! be on your guard*; **mujhko -apnī khābar tak bhī nahīn rahtī hai** = *I don't even know how to take care of myself or what I am about*.
- khatm**, A., m., *a seal, end, conclusion, termination*; **khatm karnā**, *to conclude, to complete*.
- khaćcar**, H. (for *khaćcar*), *a mule*.
- khud**, *vide khwad*.
- khudā**, P., m., *God*. (Also *master*, but chiefly in compounds, as *nākhudā*, *captain of a ship*; *katkhudā*, *master of a house*; *khudā na khwāsta*, i. q. *God forbid*; *khudā khudā kar ke*, i. q. *with great difficulty* (after many ejaculations for assistance); *khudā kī sanwār*, *divine correction*, *khudā kī mār*, *divine vengeance*, ejaculations of the nature of curses, the former being a minimized substitute for the latter; *khudā kī qasam*, *God's oath*, an imprecation of Divine vengeance on falsehood).
- khudāwand**, P., m., *owner, lord, master*; **khudāwand e karīm**, *the gracious Lord*, an epithet of God.
- khudā-i**, P., *universal nature, the universe, the attribute of Godship*.
- khidmat**, P., A., f., *service, ministra-*
- tion, function, employment*; **khidmat gār**, *a personal servant* (among Europeans always a table servant); **khidmatguzār**, *ready to serve*; **khidmat guzāri**, f., *willing service*.
- khārāb**, A., *ruined, spoiled, deserted, miserable, bad, worthless* (of its kind); **khārābī**, f., *badness*.
- khurāk**, *vide khwurāk*.
- kharrād**, P., f., *a lathe*; **kharrādī**, m., *a turner*.
- khāruza** or **khāruza**, P., m., *a melon*.
- khārē**, P. (for A. *khārj*), *outgoings, expenditure, expenses, the means of meeting expenses*; **bibī khārē kī rāh dekh rahī hai**, *the mistress is waiting for (or expecting) a remittance* (from her husband).
- khīrad**, P., f., *understanding*.
- khīradmand**, *wise*.
- khurd**, P., *small*; **khurdsāl**, *of tender age*.
- khurda**, P., *fragments*; **khurda farosh**, *a retailer or vendor of small wares*.
- khurfa**, P., m., *purslain* (Portulaca oleracea).
- khārīd**, P., f., *purchase*; **khārīdo farokht**, f., *buying and selling, commerce*; **khārīdār**, *a purchaser, a buyer*; **khārīdārī**, f., *buying*.
- khārīdnā**, H., v. a., *to buy*.
- khizāna**, P., A., m., *a treasury, a granary, a magazine* (of arms), *treasure*; **khule khizāne**, H. (*open treasures*), a phrase denoting the utmost facility for theft, *a thieves' paradise*.
- khizānōī**, P., m., *a treasurer*.
- khissat**, P., A., f., *meanness, stinginess, avarice*.
- khush**, *vide khwash*.
- khāshkhāsh**, A., *a poppy, poppy-seed*; **khāshkhāshī**, H., f., *name of a colour*.

- khushk**, P., *dry, withered; plain* (i. e. without butter or sauce); **khushkī**, f., *dryness, drought, dry land* (opp. to *tārī*).
- khūṣūṣ**, A., m., *particularity; khūṣūṣān*, adv. *especially, particularly*.
- khūṣūṣiyat**, P., f., *peculiarly, singularity, speciality*.
- khatt**, A., m., *a line, writing, a written character, handwriting, a letter*.
- khata**, A., f., *a fault, a mistake, a failure*.
- khīṭāb**, A., m., *a speech, an address, the title of a person addressed, the mode of addressing any one*.
- khāṭra**, P., A., m., *danger, apprehension of danger*.
- khūṭūt**, pl. of **khatt** q. v., *letters; khatt khūṭūt*, *correspondence*.
- khafā**, H. for **khafa**, P., *displeased, vexed, angry*.
- khafagī**, P., f., *anger, displeasure*.
- khafīf**, A., *light, insignificant, frivolous*.
- khufiya**, P., A., *concealed, disguised, secret; also adv., secretly, clandestinely*.
- khulāṣa**, P., A., *essence, extract, substance, gist, abstract, summary*.
- khilāf**, A., m., *the contrary, opposition, hostility; adv. (after ke), in opposition to, contrary, against; also in the Persian construction with the -izāfat sometimes omitted; also as a member of a compound, e. g. ḥukm ke khilāf, contrary to orders; khilāfe-aql, contrary to reason; khilāf wa-dā, against one's promise; khilāfgō-i, lying*.
- khalā-iq**, A., f. (pl. of **khalq**), *created things, creation, people*.
- khalish**, P., f., *pricking, pain, anxiety, suspicion, misgiving*.
- khil-at**, P., A., f., *a dress of honour*.
- khalq**, A., f., *creating, created beings*.
- khilqat**, P., A., f., *creation, people; natural constitution*.
- khālal**, A., m., *a breach, a gap, interruption, disorder, confusion, disturbance, ruin; khālal-andāz, introducing confusion, meddling; khālal dālnā, to interrupt, to disturb, to interfere mischievously*.
- khaliyā**, H. (from **khālā**), *mother's sister; khaliyā sās, mother-in-law's sister*.
- khālifa**, P., A., m., *a successor, a Caliph* (i. e. successor of Muhammad); *a monitor* (in a school), *the son of a master or tutor*, at page 117 **khālifa-on**, in the sense of *the schoolmistress's children* is an Indianized oblique plural of **khālifa** for **khālifa**, on the analogy of **rājā** which has the oblique pl. **rājā-on**.
- khamīr**, A., m., *leaven; khamīrī, leavened*.
- khanjārī**, P., f., *a small tambourine*.
- khandaq**, A., f., *a ditch, a moat*.
- kho** or **khū**, P., f., *nature, temper; khū bū, moral atmosphere; khogar or khogīr, habituated, tractable*.
- khwāb**, P., m. (pronounced **khāb**), *sleep, a dream*.
- khwāja**, P., m., *Lord, master, gentleman*, a title given to saints, and in common life to rich merchants.
- khwāsta**, P. (pronounced **khāsta**), *desired, wished for, having desired; in the phrase khudā na khwāsta there is an ellipsis of bāshad. 'May God not have wished!'*
- khwān**, P., m. (pronounced **khān**), *a tray*.
- khwāh**, P. (pronounced **khāh**, the imperative or stem form of **khwāstan**, *to wish*) used in compounds, e. g. **khairkhwāh** (*wishing well*) a *well-wisher*; **tan khwāh** (required by the body) *salary or wages*; **khwāh . . . khwāh** = *either . . . or* (i. e. *which you please*);

khwāh ma khwāh (pronounced **khām khāh**), *like (it) or dislike (it), perforce, inevitably, as a matter of course, inconsiderately.*

khwāhān, P. (pronounced **khāhān**), *wishing, desiring.*

khwāhish, P., f. (pronounced **khāhish**), *a wish, a request, a demand.*

khūb, P., *beautiful, good, fine, excellent;* **khūbšūrat, handsome;** **khūbšūrati, f.,** *beauty (of face and form);* **khūbī, f.,** *beauty, merit, virtue, excellence.*

khwad, P. (pronounced **khud**), *self;* **khud ba khud, of one's own accord, spontaneously;** '**khud badaulat,**' *'in (her) own person';* **khudpasand, self-complacent;** **khud rau, growing of itself, wild (of plants);** **khud mukhtār, self-authorized, uncontrolled;** **khud maṭlab, self-interested, self-seeking,** all which adjectives have corresponding substantives ending in **-ī**, denoting the abstract quality.

khwur or khor, P., *eating (in compounds).*

khwurāk, P., f. (pronounced **khurāk**), *food, aliment, diet, board;* **khurāk o poshāk, food and clothing.**

khwash, P. (pronounced **khush**), *good, healthy, wholesome, prosperous, delightful, pleasing, charming, cheerful, merry, contented, willing;* **khushāmād, flattery;** **khushāmādī, m.,** *a flatterer (or as s. f. = khushāmād);* **khushbū, fragrance (or fragrant);** **khushrang, of a pleasing colour;** **khush zā-īqa, delicious to taste;** **khushkhatt, m.,** *a calligraphist;* **khushkhattī, f.,** *calligraphy;* **khushdīlī, happiness;** **khush qismat and khush nasib, fortunate;** **khush guzrān, in easy circumstances;** **khushā, interjection, How good! how blessed!**

khwashī, P., f. (pronounced **khushī**), *happiness, joy, delight, cheerfulness, consent.*

khauf, A., m., *fear, dread.*

khūn, P., m., *blood, slaughter, murder;* **khunākkhūn, all bloody;** **-apnā khūn kar dālūngī, I will shed my blood upon you,** meaning that she will kill herself to spite her husband.

khayāl, A., m., *reflection, consideration, concept, imagination;* **khayāl bāndhnā, to form a conception, to frame an image of, to imagine.**

khayālī, adj., is generally *fanciful*, as opposed to real.

khayālāt, A., m. pl., *thoughts, ideas;* also *fancies or imaginations.*

khīyānat, P., A., f., *unfaithfulness, treachery, breach of trust (the opposite of -amānat).*

khair, A., f., *good, welfare, prosperity;* as an adverb, *well*, sometimes used as a polite refusal, or to introduce a new topic into conversation; **khair-andesh, well meaning,** used as a proper name; **khair salāh, pronounced, and now often written, khairsallā,** a phrase like our 'All's well!' used as a formula for periodical reports, by sentries, village watchmen or inspecting officers, also in sending verbal messages to friends or relations, and in winding up letters; **khair salāh pūchnā, to ask if all's well;** **khair salāh kahnā, to report all's well;** **khairkhwāh, a well-wisher,** opposed to **badkhwāh, an ill-wisher;** **khairo-āfiyat, health and happiness.**

khairāt, A., f., pl., *good deeds, charity, alms;* **khairātan, a woman's name.**

khairiyat, P., A., f., *welfare, happiness;* '**khairiyat hai?**' is *all well?* a question asked when some-

thing the reverse of well is apprehended, and generally answered by 'khairiyat to hai,' *all is well*, before the bad news is communicated.

khema, P., A., m., *a tent*; **khemagāh**, *a camping place, an encampment*.

d (dāl)

dakāra

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

dābnā, H., v. a., *to press down, to suppress or repress, to restrain*.

dākhil, A., *entering, arriving in, entered, included, inserted*; -age **barh kar namak harāmī men dākhil hai** = *what goes beyond that comes under (the head of) treason*.

dād (1), P., f., *a gift*; **dādsitad** = H. *lenden, giving and taking, commerce, or trade, or the business of a money-lender*.

dād (2), P., f., *law, justice, equity, redress*; **dād denā**, *to do justice to, to appreciate*; **dād ko pahūncnā**, *to arrive at, i. e. to obtain, redress, or appreciation*.

dādā, H., m., *a paternal grandfather*.

dār, A., m., *abode, dwelling, generally in phrases like dāru salsānat, a royal capital; daru sh shifā, a hospital; dāru l-ilm, a college*.

dār, P. = *holding or hold*, used in compounds as **khabardār**, q. v. **dār o gir** = *capturing*.

dārogha, P., m. or f., *a superintendent*.

dāstān, P., f., *a story*.

dāgh, P., m., *a brand, a stigma, a*

spot or stain (e. g. the spots on the moon), *a scar, a wound, a sore*, hence *a grievous sorrow, a calamity*.

dākh, H., *a vine, a grape*.

dāl, H., f., *split pease* (it may be used of a single half of a pea, as in the phrase **dāl ke barābar**, *no bigger than half a pea*, or of any quantity of split pease); *a dish made of split pease, ghī, and spices*; eaten with boiled rice or chupatties; **dāl bhāt** = *rice and dāl*; **dāl roṭī**, *chupatties and dāl*; **dālen**, in the plural, means *pulses of different kinds*, of which there is a considerable variety; **dāl men kuch kālā hai**, i. q. *there is a flaw somewhere*, lit. *there is something black in the dāl*.

dālān, P., m., *a hall, an ante-chamber, a saloon*.

dām, H., m., *money* (originally a 40th part of a rupee, but an expression used only like the American cent—for purposes of calculation), *value, cost, price*; **dām dām bhar pāyā**, *received in full every farthing*, *a form of receipt*; **be dāmōn kī**, *unpriced, gratuitous*.

dām, P., m., *a net, a snare*.

dāma, A., lit., *has lasted*, used as optative, *may last!* **dāma-iqbāluhu**, *may his prosperity be lasting!* **dāma luṭfu hu**, *may his kindness be lasting!* **dāma mulkuhu**, *may his kingdom endure!* for **hu**, *his* may be substituted **hā**, *hers*, **hun**, *their*, m. or **hunna**, *their*, f.

dāmād, P., m., *a son-in-law; a bridegroom*.

dāman, P., m., *the skirt of a garment, the foot of a mountain*, metaph., *protection*; **dāman pakārnā**, *to cling to (one's) skirt for protection or for redress*.

dān, H., m., *giving, a present*, especially what is given by her

- father to a bride, or what is given to brahmins, or for charity.
- dān, P., in compounds, a *receptacle*, also from a different root (dānistān), *knowing*.
- dānā, H., dāna, P., m., *grain, a grain, a seed, a bead; dāna pānī, meat and drink*.
- dānā, P., *knowing, wise* (the opposite of nādān); dānā-ī, f., *knowledge or wisdom*.
- dānt, H., m., a *tooth; dānt pisnā, to gnash the teeth*.
- dānist, P., f., *knowledge, opinion*.
- dānish, P., f., *knowledge, science, learning; dānishmand, learned, wise*.
- dāhina, H., *on the right hand*.
- dā-ī, H., dāya, P., f., a *wet-nurse, a nurse in general*.
- dā-ira, P., m., a *circuit, circumference, circle*.
- dabānā, H., v. a. (causal of dabnā), *to press down, to keep under, to restrain, to make a layer* (in gardening), *to shampoo* (the legs and feet).
- dabā-o, H., m., *pressure, superior influence, constraint*.
- dabkiya, H., m., a *man who flattens silver-wire for embroidery, a silver-wire flattener*.
- dabgar, H., m., a *maker of leather bottles or scales*.
- dublā, H., *lean, thin, weak; dublā pan, weakness, emaciation*.
- dabnā, H., v. n., *to be pressed down, to be trodden under foot, to be buried, to be suppressed, hushed, awed or quelled; dabī-āwāz, an undertone*.
- dibyā, H., short for debī, a *man's name*.
- dattiyān (vide cūhe), dattī is a diminutive of dānt.
- dakhl, A., m., *entry, admission, access, possession, inclusion, intrusion; dakhl denā, to interfere*.
- dakhilkār, P., A., a *person who is in possession, an occupant* (who cannot be ejected except by process of law and for breach of contract).
- dar, P., m., a *door, prep. in; dar pesh, in front of; dar-īnā, to come within; dar kinār, on one side; dar guzar, in passing; darguzar karnā, to pass over, to overlook, or forgive; dar parda, in secret*.
- darāz, P., *long, stretched out*.
- darbār, P., m., a *court, a levée*.
- darbān, P., m., a *doorkeeper*.
- dar pai honā, *to be on the track of, to be in pursuit of*.
- darja, P., A., m., a *step, a degree*.
- darakht, P., m., a *tree*.
- darkhwāst, P., f., a *desire, an application, a petition*.
- dard, P., m., *pain, ache, affliction, pity; dard e sar, a headache, worry, dard e shikam, stomach ache; dard e dil, heartache, sympathy*.
- darzī, P., m., a *tailor*.
- dars, A., m., *reading, a lesson, a lecture*.
- durust, P., *right, straight, correct, safe, well; durustī, f., the being right as in tandurustī, good health*.
- darkār, P., *necessary, useful*.
- darguzar; see dar.
- darmān, P., m., *remedy, medicine*.
- darmāhā, P., m., *monthly, a monthly allowance*.
- darman, shortened form of darmān.
- darmiyān, P., *in the midst, between, meanwhile*.
- darwāza, P., m., an (open) *door, a doorway*, sometimes used for door, but the door itself is generally called kiwār.
- darogh, P., m., a *lie; also adj. lying*.
- darwesh, P., m., a *poor man, a mendicant, a dervish*.
- darham barham, P., *intermixed, confused, topsy-turvy*.

- daryā, P., m., *the sea, a large river.*
- daryāft, P., m., *discernment, knowledge, information, discovery; daryāft karnā, to obtain information, to inquire.*
- daribā, H., m., *a market for betel leaves, the name of a quarter in Delhi.*
- daregh, P., m., *denial, grudging, disinclination, regret, vexation; dareghā, interj. alas!*
- diēs, for the English dress, means cloth of European manufacture such as is used for ladies' dresses.
- das, H., the numeral *ten*; *daswān en, in, tenth.*
- dast (1), P., m., *the hand; dastbasta, with folded or clasped hands; dast band, f., a string of pearls worn on the wrist; dast e shafaqat, a tender hand; dast khatt, a signature; daste ghāib, a hidden hand, magic, Providence.*
- dast (2), P., m., *diarrhoea.*
- dastār, P., f., *a sash or piece of fine muslin wrapped round a turban; dastār band, a turban-maker. (A turban ought to be tied, but some people wear turbans ready tied and stitched for them.)*
- dastar khwān, H. from P., *a table cloth.*
- dastkār, P., m. (from dast), *an artificer, a manufacturer, proficient, expert.*
- dastgir, P., *taking by the hand, protecting; dastgiri, f., protection.*
- dast nigar, P., *looking to (some one's) hand, needy, in want of aid.*
- dastūr, P., m., *a rule, a custom, practice; dastūrūl-amal, a rule of conduct, a manual, a code.*
- dasserā, H., *of ten seers, weighing ten seers, priced at ten seers the rupee; s. m. a ten-seer weight.*
- daswān, *tenth; vide das.*
- dushwār, P., *difficult; dushwāri, f., difficulty.*
- du-ā, A., f., *a prayer, a blessing; du-āgo, one who invokes a blessing, a well-wisher.*
- da-wat, P., A., f., *an invitation, an entertainment, a banquet; da-wati, m., a guest.*
- da-wā, A., m., or da-wī, P., f., *a claim, a lawsuit; da-wā karnā (kisī ėiz kā kisī shakhṣ par), to make a claim (of something, against some one). In legal phraseology da-wā is the claim; mud da-i, the claimant (plaintiff); mudda-ā, the relief claimed; mud da-ā -alaihi (pronounced mudā lih), the defendant (lit. upon him is the onus of relief).*
- daghā, P., f., *deceit, imposture, cheating; daghābāz, m., a cheat, an impostor; daghābāzi, f., deceitfulness.*
- dafatar, P., m., *a roll (of paper), a volume, a bundle of documents tied together in a cloth, a record, a record office.*
- daf-a, P., A., f., *one time or turn, in the pl. times; daf-atan, adv., suddenly or occasionally.*
- diqq, A., m., *a hectic fever, worry, bother.*
- dukān, P., f. = dūkān, *a shop.*
- dukh, H., m., *pain, sorrow, unhappiness, the opposite of sukh.*
- dikhānā, H., v. a. (causal of dekhnā), *to show, to exhibit; dhūp ko ko-ī ėiz dikhānā, to show something to the sunlight, or kisī ėiz ko dhup dikhānā, to show the sunlight to something, i. q. to put in the sun, to air; hākimoṅ ko ṣūrat dikhā-o, let the authorities see you.*
- dikhā-i denā, *to give an appearance, to let oneself be seen, is a phrase supplying the place of dikhnā, the old neuter form of dekhnā.*
- dakkhin or dakkhan, H., m., *the*

South, the Deccan; as adj., southern.
 dukhnā, H., v. n., *to be in pain, to be in grief.*
 dugnā for dogunā, H., *twofold.*
 dil, P., m., *the heart, metaph. mind, soul, courage; dili, of the heart, heartfelt; dilcāsp, alluring, engaging, interesting; dilsoz, heart-burning, ardent, pathetic; dilsozī, f., warmth of feeling, affection, compassion; dilshikasta, broken-hearted.*
 dallāl, A., m., *a broker.*
 dilānā, H., v. a. (causal of denā), *to cause to give.*
 dilbardāshṭa, P., *discouraged.*
 dil jam-ī, f., *collectedness of heart, peace of mind, consolation.*
 dil jo-ī, f., *studying the heart, seeking to please.*
 dildār, *captivating the heart; dildār jahān, a girl's name.*
 daldār, H. P., *solid, fleshy, pulpy, thick (of leaves).*
 dilshikanī, P., f., *disappointment, discomfiture.*
 dulhā, H., m., *a bridegroom.*
 dulhan, H., f., *a bride.*
 daliyā, H., m., *coarsely ground meal.*
 diler, P., *bold; dilerī, f., boldness.*
 dalil, A., m., *an argument, demonstration, evidence.*
 dam, P., m., *breath, life, a single breath, hence—an instant of time; energy, rigour, spirit, strength, the edge (of a sword), the temper of steel; dam kar denā, to blow upon by way of infusing life; dam denā (in cooking) is to put hot cinders upon the cover of a pan while it is on a hot fire, so that the moisture may be evaporated, the last process before serving; dam qadam, breath and motion, energy; dam bhar men, in one second; dam mārū, to utter a word; dam men dam hai, i. q.*

there is still some life; dam nāk men -ānā, a phrase for being distressed or exhausted, unable to breathe through the mouth; merā dam nāk men -ā gayā hai = my patience is exhausted.
 dum, P., f., *a tail.*
 dimāgh, P., m., *the brain, intellect, spirit, fancy, pride.*
 duméhallā, H., m. (lit. *the tail of a paper kite*), *a child at the heels of its mother.*
 damrī, H., f., *a denomination of money, about one-eighth of a paisā or a thirty-second part of an anna.*
 din, H., m., *a day, daylight; din bhar, all day; din cārhe, the daylight growing; din chípe, the daylight hiding; din dhale, the daylight declining, said of morning, evening and afternoon respectively; din phirenge, the days will change, i. q. a better time is coming.*
 dang, P., *astonished, amazed.*
 dunyā, A., f., *the present world, the present life, the world (often contrasted with dīn, faith in the world to come), people, worldly goods; duniyādārī or duniyā sāzī, worldliness, affected civility; duniyawī, adj., of this world, transitory.*
 do or du or dū, H. and P., *the numeral two. In compounds the o is generally short, as in do-annī, a two-anna piece; dosāla or dusāla, two years old; dobāra or dubāra, twice over; dopaṭṭā or dupaṭṭā, a sheet or cloth of two breadths (i. e. sold double like English blankets); dopahar, noon (or midnight); doshāla, a double shawl; dugnā for dogunā, twofold; dolā-ī or dulā-ī, a quilt; donāli, double-barrelled (a gun); dohattar, two handed (a blow or push with both hands, or a weapon held in both hands).*

- do, H. for de-o (pl. of de, *give*), *vide* denā.
- dawā, A., f., *medicine, a remedy.*
- dawāt, P., A., f., *an inkholder, an inkstand.*
- dwārā, H., m., *a door.*
- dopattā, H., m., *vide do.*
- doḥand, P., or duḥand, *twice as much.*
- dūdh, H., m., *milk; dūdh kā jalā, one whose mouth has been scalded with hot milk. (In India milk is always boiled at once in order to preserve it.)*
- dūdh ḥurā-i, H., f., *a ceremony at the weaning of a child.*
- dūdhiyā, H., f., *a colour (milk-white).*
- dūr, P. and H., *far from; dūr ho, get away! away!; subst. f., distance, remoteness; kitnī dūr hai? how far off is it? dūr-andesh, far-seeing, provident, used as a man's name; dūrdarāz, stretching very far, long, tiresome.*
- daura, P., A., m., *a (single) revolution, a turn, a tour (especially a Governor's tour in camp), a circuit, a session.*
- daur, H., f., *running, galloping, a race, a course, an attack or raid, range, reach, compass.*
- daurānā, H., v. a. (causal of daurnā), *to cause to run or gallop, to send in haste; (of thought, reason, or fancy) to let go, to indulge in speculation.*
- daurnā, H., v. n., *to run, to travel quickly.*
- dos for doṣh, H., m., *a fault, blemish, defect, guilt, blame.*
- dost, P., m. (in Prosody the 's' and 't' are considered as a single letter), *a friend; dostī, friendship; dos tāna, adv., in a friendly manner.*
- dūsrā, H., *second, other, next.*
- doshāla, *vide do.*
- dogunā, *vide do.*
- dolā-i, H., f., *a coverlet made of two different coloured cloths stitched together; vide do.*
- daulat, P., A., f., *good fortune, prosperity, riches.*
- daulatmand, P., *rich, prosperous.*
- dolattī, H., f. (the o short), *a kick with both (hind) legs (generally of a horse or mule, and when used of human beings expressive of the same kind of action).*
- dūlhā, H., m., *a bridegroom.*
- dūlhan, H., f., *a bride.*
- dūnā, H., *double.*
- daunā or dona, H., m., *one or more broad leaves folded so as to make a cup or basket for holding things, especially groceries.*
- donon, H. (pl. of do, in all the cases), *the two, both.*
- dohrā (or doharā, *vide ḥauharā*), H., *double, in duplicate; s. m., a distich.*
- duhā-i, H., f., *a cry for justice, an appeal for help to one's neighbours, or to the nearest authority (lit. do hā-e, two 'ah!'s'); duhā-i tihā-i karna, to cry repeatedly (i. e. twice or thrice) for help.*
- duhlānā, another form of dhulānā, *to cause washing to.*
- dihlī or dillī (the latter being a familiar term used by residents to each other), *the city of Dehli, wrongly spelt in English Delhi.*
- dahī, H., m., *Curds; dahī bare (vide barā).*
- dai kara, dai is a contraction for dayā, H., *benevolence, generosity; kara is an old form of the genitive particle kā.*
- diyā, H., m., dī, f. (the past tense and participle of denā), in old H., *dīyo.*
- diyā, H., m., *a light or lamp; diyā salā-i, a lucifer match.*

- diyānat, P., A., f., *honesty, integrity*, a woman's name (for diyānatu n nisā); diyānatdār, *honest, high-principled*; diyānatdāri, *conscientiousness, strict honesty*.
- dibāja, P., m., a relative noun from dibāj, the Arabic form of P. dibāh (= dev + bāft), *having a gold edging, a frontispiece, a preface*.
- dījiye, a form of the verb denā, *to give*. The original signification appears to have been *to be given*, but it is used as a polite imperative, *Be so kind as to give*. Compare cāhiye, kījiye, rakhiye, &c.
- did, P., past tense of didan, *to see = has seen or saw*.
- dīda, P., m., *the eye*; didabosī, *kissing the eyes*.
- dīda, P., *having seen*; dīda-o dānista, i. q. *knowingly and wilfully*.
- der, P., *long, of long standing, old, also late*; s. f., *length of time, lateness*; derī, f., *delay*.
- des, H., m., *country*; desī, *indigenous, home-made*, opposed to wilāyatī, *foreign*.
- dekhā dekhī, H., i. q. *in imitation (of)*.
- dekhat bhūlī (lit. *she was amazed as she looked*), *a maze or labyrinth, an intricate embroidery work on net or muslin*.
- dekhnā, H., v. a., *to behold, to see, to perceive*; dekhnā bhālnā, *to look at carefully*; dekhā dekhī, *looking at each other, being face to face (with a thing, as well as with a person)*; dekho! *look here*, i. q. *attend to me*.
- deg, P., f., *a caldron*; degā, or H. degā, m., *a small caldron*; degī, f., *a smaller vessel such as is used for ordinary cooking purposes, serving as kettle, saucepan, stewpan, &c.* They are made of copper, and washed periodically inside and out with tin. This tin-washing (qala-ī) must be carefully renewed at least once a month. Degchis are priced (whether old or new) by their weight at the current value of copper.
- dīmak, H., f. (P. divak), *the white unt.*
- dīn, A., m., *faith, religion* (especially the religion of Islām); dīndār, *religious* (the opposite of dunyā dār).
- denā, H., v. a., *to give, to grant*; with the inflected infinitive of another verb, *to permit*, e. g. -āne do, *let (him) come*; jāne do, *let (it) go*; rahne do (*let be*).
- deva or de-o, H., m., *a deity, divine presence or manifestation*.
- dīwār, H., dīwāl, P., f., *a wall*; hence dīwālgīr, *a bracket or wall lamp*.
- dīwāla or dīwāla, H., m., *bankruptcy*; dīwāla nikālnā, *to declare a bankruptcy*. The term is connected with the 'dīwālī' or feast of lamps, held on the new moon of Kārtik (October, November), on which date all mercantile accounts are made up and balanced.
- dīwān, P., m., *a royal court, a council, a minister* (especially a finance minister), *a man who has control of the accounts of a large estate*.
- dīwānī, adj., as opposed to fanjdāri, *is the civil court (-adālat) as opposed to the criminal*.
- dīwāna, P., dīwānā, H., *mad, insane*.
- deh, H. (f. or m.), *the body*.
- dehāt (P. dihāt), f., *an Arabicized plur. of dih or dih, P., villages, the country*, as opposed to the town, *outlying estates*.
- dehrā, H., m. (derived from deva griha), *a temple*.

dh dhakāra

dh, a purely Hindī sound. It is pronounced like the 'dh' in 'adhere,' but is softer and more dental.

dhārnā, H., v. a., to pour forth, to cast (metal in fusion), to roar, to bellow; na mār na dhār, without beating or violence; din dhāre, in the heat of the day; dhār, s. f., or dhārā, m., is the main current of a river, the line in which the current is strongest; it also means a crowd or a gang of robbers.

dhān, H., m., rice, when growing, or still in the husk; dhānī, the colour of the rice plant (when young), a light and very brilliant green.

dharm, H., m. (lit. what is to be held fast), a statute (in the sense of that word as used in the Psalms), duty (especially the duty of a man in the state of life in which he is born, i. e. his caste); hence piety, religion, virtue, right conduct. To a Hindū it is what dīn or -imān is to a Musalmān.

dharnā, H., v. a., to place (securely), to hold (firmly).

dhulānā, H., v. a. (causal of dhonā or rather of dhulnā which is neuter of dhonā), to cause washing to.

dhulā-i, H., f., a washing (of clothes), the price paid for a washing.

dhulnā, H., v. n., to be washed.

dhulwānā, H., v. a., to get washed by.

dhamkānā, H., v. a., or dhamki denā, to threaten, to scold.

dhun, H., f., a buzzing sound; a persistent desire.

dhandhā, H., m., employment, occupation.

dhaniyā, H., m., coriander seed.

dhū-ān, -en, H., m., smoke, vapour.

dhobī, H., m., a washerman, fem. dhoban.

dhūp, H., f., vapour, the dazzling heat and light of the sun; dhūp denā kapron ko, to air clothes.

dhotar, H., f., a kind of coarse cloth.

dhotī, H., f., a sheet of calico, which is wound round the waist and tucked in between the legs, worn by Hindūs.

dhokā or dhokhā (the latter more correct), H., m., deceit, delusion, illusion (e. g. a mirage, or a scarecrow); dhokā denā, to deceive; dhokā khānā, to be deceived.

dhūm, H., f., noise, bluster, bustle; baṛe dhūm dhām se, with great noise and pomp.

dhonā, H., v. a., to wash; dho dhānā, to wash thoroughly.

dhiyān or dhyān, H., m., meditation, contemplation.

dhelā for -adhelā, H., m., half a paisa.

dhīmā, H., tardy, slow, gentle, soft (of the voice), faint (of colour), slight (of fever, &c.); dhime dhime, softly or slowly.

ḍ ḍakāra

ḍ, a sound peculiar to Hindī, but resembling the English 'd.'

ḍā-irekṭar, the director (of public instruction, N. W. P.), an official title.

ḍāṛhī, H., f., a beard.

ḍāk, H., f., the post (for conveyance of letters), the mail, a relay (of horses or runners); ḍāk bahangī, parcel post; ḍāk khāna, post office; ḍāk gārī, mail cart, post carriage (still used where there is no railway).

ḍālnā, H., v. a., to throw (down, or into, or upon), frequently used in forming intensives, as kaṭ ḍālnā, to

cut through; *toḍ ḍālnā*, to break into pieces; *mār ḍālnā*, to kill.

ḍāli, H., f., a branch, a twig, a basket made of small branches, an offering of fruit, flowers, &c., presented in such a basket; a present of any kind given to propitiate favour.

ḍānwāḍol, swinging or rocking about, unsettled, restless.

ḍubānā or *ḍubonā*, H., v. n. (causal of *ḍūbnā*), to cause to sink.

ḍar, H., m. f., fear, dread.

ḍarāwā, H., m., frightening, intimidation.

ḍarnā, H., v. n., to fear, to be afraid of (*kisī se*).

ḍafālī, H., f. (from P. *daf*; A. *daff*), a tambourine.

ḍiggī for *dighī*, H., f., an oblong tank or pond.

ḍālwānā, H., v. a. (from *ḍālnā*), to get (something) thrown or laid down (by some one else).

ḍālī, H., f., a (small) lump, a sweetmeat, a betel-nut prepared in a particular manner.

ḍanḍā, H., m., a staff; *ḍanḍī*, f., a small rod, a stalk (of a flower), the tube of the corolla of the *hārsinghār* (*Nyctanthes arbor tristis*) used for dyeing.

ḍūbnā, H., v. n., to sink (in water), to dive, to be drowned.

ḍor, H., f., *ḍorā*, m., *ḍorī*, f., a thread, a string, a cord.

ḍolī, H., a litter swung from a pole which is carried on the shoulders, a dooly.

ḍerā, H., m., a tent, a (temporary) dwelling-place.

ḍerh, H., the numeral one and a half; *ḍerh pā-o*, three-eighths (generally of a seer): *ḍerh rupīya*, one rupee eight annas; *ḍerh baje*, half-past one; *ḍerh sau*, a hundred and fifty; *ḍerh -inṭ kī masjīd banānā*,

to make a mosque (for oneself) out of a brick and a half, i. q. to be narrow-minded and conceited.

ḍīng, H., f., pride, boasting; *ḍīng kī lenā*, to boast.

ḍe-oḥī or *ḍewarhī*, H., f., the threshold or porch of a house, or ante-chamber of a room.

ḍh

ḍhakāra

ḍh is also a purely Hindī sound; 'ḍha' being the fourth character in the Nāgarī series of coronals. It is pronounced like the 'dh' in the name Todhunter.

ḍhāk, H., m., a tree (the Butea frondosa), which in the early spring, and before its leaves come out, is covered with yellowish scarlet blossoms, when 'it presents a striking spectacle, like fire on the horizon.' The leaves are large and used as plates, and instead of paper. A yellow dye is made from the flowers, and a gum (collected as kino) exudes from the bark.

ḍhānā, H., v. a., to break down, to shatter, to demolish; *ḍhā denā*, intensive.

ḍhāḅknā, H., v. a., to shut, to put a cover on.

ḍhā-i, H. = -*aḥā-i*, the numeral two and a half.

ḍhāb, H., m., shape, form, style, knack, method, opportunity, manners, conduct, address; *ḍhāb par ḍaḥnā*, to be moulded according to (some one else's) will.

ḍhāknā, H., m., a cover, a lid. *ḍhāknā*, v. n. (neuter of *ḍhāḅknā*), to be covered.

ḍhākoslā, H., m., stuffing, padding, bombast, pretence, deception.

ḍhākelnā or *dhakelnā*, H., v. a., to

- shove, to push, to thrust away;*
 ḍhakeḷ denā, intensive.
- ḍhugduḡī or ḍhugduḡī, H., f., *palpitation; the hollow in the throat below the Adam's apple; a jewel worn in that particular spot, so named from its rising and falling with the action of the heart.*
- ḍhahnā, H., v. n., *to sink by gravitation (as water), to incline, to decline;* ḍin ḍhale=*the afternoon;* ḍhal jānā, intensive.
- ḍhaliyā, H., m., *one who casts metal, a founder.*
- ḍhanā, H., v. n. (neuter of ḍhānā), *to be demolished, to tumble down;* ḍha jānā or ḍah jānā is the intensive.
- ḍha-i, H., f. (probably from ḍhanā), in the phrase ḍha-i denā means *forcing oneself upon any one as a guest.*
- ḍhanḍhorā, H., m., *proclamation by beat of drum, or by the public crier.*
- ḍhang, H., m., *characteristic manner, behaviour, quality.*
- ḍholī, H., f., *a bundle of (about 200) pan-leaves (packed for transport).*
- ḍhonā, H., v. a., *to carry a load.*
- ḍhūḍhnā, H., v. a., *to search, to seek for.*
- ḍher, H., m., f., *a heap, a large quantity.*
- ḍhilā, H., *loose, slack, lazy, careless, weak.*
- ḍhelā, H., m., *a clod of earth, a lump (of clay, molasses, &c.).*

z (zāl)

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

- zāt, A., f. (in Arabic the feminine of zū, meaning 'possessed of' and used with substantives to construct epithets of quality), in P. as subst. *essence, nature, substance, personality, self,* and in Hindustani being confounded with jāt (birth), it means *hereditary nature* or 'caste' or *species;* -aurat zāt (p. 130) is i. q. *womankind,* or it might be translated by *woman* in italics.
- zā-iqa, P., A., m., *the sense of tasting, the palate, taste, flavour.*
- zakhīra, P., A., m., *treasure, store, capital.*
- zarra, P., A., or zarrā, H., *a mote, an atom, a grain;* zarra zarra, *a very little;* zarra kī zarra let gayī, *lay down for a minute or two;* zarri sī ēz, *a tiny little thing;* zarra is also used adverbially, and in requests it often means no more than *just, or please.*
- zarī-a, P., A., m. (in H. often inflected as if zarī-ā), *means of access, medium, instrumentality, interest, favour, intervention;* zarī-a rakhnā, *to have interest;* kisi ke zarī-e se, *through the intervention or instrumentality of some one.*
- zīkr, A., m. (lit. *remembrance*), *mention (in conversation), relation, recital, praise (of God); vile mazkūr.* zīkr -āyā (kisi kī), *mention was made (of some one).*
- zillat, P., A., f., *baseness, meanness, abasement, humiliation, disgrace, insult.*
- zālil, A., *contemptible, disgraced, insulted.*
- zimma, P., A., m., *responsibility, suretyship, trust, charge, burden (of proof, &c.); zimma dār or zimma wār, responsible.*
- zauq, A., m., *taste, enjoyment.*

zihn or zahn, A., m., *intellect, natural acuteness.*

zahn, A., *intelligent, sagacious.*

zī, A. (the genitive of zū, *vide zāt*), *possessor of; zī ikhtiyār, having authority; zī hijja or zī l hijj, the twelfth month of the Musalmān calendar; zī qa-da, the eleventh month; zī haqq, having a legal claim; zī rutba, having rank.*

r (re) rakāra

r, a sound common to Arabic, Persian, and Hindī. It is pronounced as the 'r' is pronounced in Scotland and in France, and never has the sound given to it in such words as 'poor,' 'fire,' 'theatre,' 'firm,' &c., in England. There is therefore no letter, in the pronunciation of which a (southern) Englishman is more likely to make himself unintelligible to a native of Hindustan. The two rules to remember are: (1) that the 'r' is never slurred over or pronounced as a vowel; (2) that it never alters the character of a preceding vowel.

rā, P., a distinctive particle, answering to the Hindustani 'ko;' only used in Persian.

rāt, H., f., *night; rāt din, night and day; rāton rāt=all night long, or in the middle of the night; -ādhi rāt, midnight.*

rāj, H., m., and rājā, H., m., *a king, a master; rāj, except in composition, is now restricted to the meaning of rājmistri, i. e. a master builder; its oblique plural is rājon and the oblique plural of rājā, rājā-on.*

rāj, H., m., *a kingdom, a realm, dominion.*

rājput or rajput, H., m. (lit. *a king's*

son). A caste of Hindus, including many different families and tribes, who claim to be descended from ancient Aryan kings or warriors, and to represent the military prowess of the nation.

rāhat, P., A., f., *quiet, ease, relief, pleasure, delight.*

rāz, P., m., *a secret; rāzdār, a confidant.*

rāst, P. (in poetry the 'st' is regarded as a single letter), *right* (opposed to čap, *left*); *true, correct, upright, honest, straight.*

rāstā, H., rāsta or rasta, P., m., *a road, a path, a way, a manner; rāsta batānā, to show the way; rāsta pakārnā, to keep to the path; rāsta dekhnā (kisī kā), to look for some one coming, to wait for.*

rāzī, P., A., *pleased, contented, satisfied.*

rākh, H., f., *ashes.*

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

rām or rāma, H., m. (lit. *beautiful*), the name of the most celebrated incarnation of Vishnū, the hero of the rāmāyana. The object of adoration in the purest forms of modern Hindu religion. rāmkahānī, H., f., *the story of Rāma, a disparaging term, meaning a long story.*

rām, P., *tamed, tractable, obedient.*

rānī, H., f., *a queen, the wife of a rājā.*

rāh, P., f., *a road, a path, a means of access, a journey, progress, method, custom; rāh par -ānā, to come (back) on to the (right) path; rāhe najāt, the way of salvation (name of a tract); rāho rasm, ways and customs; (when two families are said to be connected by rāho rasm, the meaning is that they are in the habit of calling and exchanging complimentary presents, and*

- attending each other's social functions); rāh dekhnā (*vide* rāsta dekhnā), *to wait for, to expect* (a guest or a letter); rupiye kī rāh lagā denā, *to hit on some method of procuring* money.
- rā-ī, H., f., *mustard-seed* of a very small kind; the mustard grown for oil is called sarson.
- rā-e or rāy, A., f., *belief, opinion, advice.*
- rā-ij, A., *customary, prevalent.*
- rabb, A., m., *lord, master*; rabbul ʿālamīn, *Lord of the worlds*; rabbanā, *our lord*; rabbī, *my lord.*
- rabrī, H., f., *thickened milk, hasty pudding.*
- rabṭ, A., m., *binding, uniting, connexion, bond, friendship, intimacy*; rabṭ zabṭ, *organization*; be rabṭ, *disconnected, irrelevant.*
- rub-, A., m., *a fourth part.*
- rupe for rupa-e, P., H., *rupees*; the H. word is rupayā or rupiyā (*a silver coin*), forming in the plural rupa-e; the Persianized form is rupiya (final a short) in the singular, and rupe or rupiye in the plural; but rupiya is also used as a quasi-plural in the sense of 'money.'
- rutba, P., A., *a step, station, rank, distinction.*
- rajab, A., m., *the seventh month of the Muslimān calendar.* A man's name.
- rajiṣṭārī, E., *registered* (a letter).
- raʿnā, H., *to make, to create*; raʿyo is the old form of the perfect.
- rihl (prop. raḥl), A., *a book-rest* (for the Qur-ān).
- raḥm, A., m., *mercy, pity*; raḥmdīl, *tender-hearted.*
- raḥmat, P., A., f., *mercy, a girl's name.*
- rukhsat, P., A., f., *leave, permission to depart, euphemistic for dismissal.*
- rakhna, P., m., *a breach* (in a wall), *a hole, a chink*; rakhnabandī, *a patching up of holes, metaph. a thorough reform.*
- radd, A., m., *returning, rejection, refutation* (in argument); radd o kadd, *altercation, persistent opposition*; radd badal, *chopping and changing.*
- raddī, *rejected, thrown away* (as un-serviceable).
- rizq, A., m., *means of subsistence, daily food*; whence razzāq, *the Supplier*, is one of the names of God.
- risāla, P., A., m., *an epistle* (from the same root as rasūl, *an apostle*), *a tract or pamphlet*; also *a troop of horse*, whence risāla dār, *a cavalry officer.*
- rasta, *vide* rāstā.
- rasm, A., f., *manner, custom*; rusūm, pl., *customs, usages, customary fees.*
- ruswā, P., *dishonoured, ignominious*; ruswā-ī, f., *ignominy, disgrace.*
- rasūl, A., m., *a messenger, an apostle.*
- rishṭa, P., m., *thread, a series, relationship*; rishṭa dār, *a relation.*
- rishwat, P., A., f., *a bribe, bribery*; rishwat sitāni, *demanding bribes.*
- rizā, A., f., *contentment, consent*; rizāmand, i. q. rāzī.
- raẓā-ī, P., f., *a quilt, a coloured coverlet* (for a bed).
- ri-āyā (prop. ra-āyā), A., pl. of ra-īyat, *subjects, the people* (generally) *of a place.*
- ri-āyat, P., A., f., *guarding, care of, attention to, partiality.*
- ra-īyat, P., A., f., *a subject, a peasant* (Anglicized as ryot).
- raghbat, P., A., f., *desire, liking.*
- raft, P., f., usually in the phrase -āmad o raft, *coming and going.*

- raftār, P., f., *motion, gait, conduct.*
 rafta rafta, P., *gradually, by degrees*
 rafā, A., m., *raising, bearing up against; throwing off; raf-e fasād, avoidance of strife.*
 rafū, P., m., *arning; rafūgar, a sack or tent-maker.*
 rafiq, A., m., *a comrade, a friend, used as a proper name.*
 ruq-a, P., A., m., *a scrap (of paper), a note.*
 raqam (prop. raqm), A., f., *a mark, writing, notation of numerals, an item (of account); raqam karnā, to write.*
 rikābi, P. from A., f., *a flat dish, a plate.*
 rak-at, P., A., f., *bowing in prayer.*
 ruknā, H., v. n. (neut. of roknā), *to stop, to falter, to hesitate.*
 rakhnā, H., v. a., *to keep, to preserve, to maintain, to deposit, to put by, to keep back, to have; rakhā rahnā, to remain where it was placed; rakh choṛnā, to put or stow away; rakh denā, to put down; rakh lenā, to take up (and keep), to keep to oneself.*
 rakhiye. This form is believed to be an old future participle now used as a precatory imperative, i. q. *be so good as to keep.* It may be addressed to one's own self, as at page 98, line 9.
 rag, P., f., *a vein or artery, also a tendon, a sinew.*
 ragarnā, H., v. a., *to rub, to grate.*
 rulānā, H., v. a. (causal of ronā), *to cause to weep.*
 ramazān, A., *the month of fasting, which is the ninth in the Musalmān calendar; used also as a man's name.*
 ramaq, A., m., *the last breath (of a dying man); metaph. the least bit.*
 ranj, P., m., *trouble, sorrow, distress, pain, annoyance.*
 ranjish, P., f., *grief, grievance, offence, displeasure.*
 ranjida, P., *grieved, offended, vexed; ranjida khātir, sore at heart.*
 rang, P. and H., m., *colour, paint, hue, complexion (lit. and metaph); pleasure, amusement; nāc rang means dancing and other performances; rang ba rang, of different colours or sorts; rang dhang, general appearance or style.*
 rangriz for rangrez, P., m., *a dyer.*
 rangsāz, P., m., *a paint-maker.*
 rangānā, H., v. a., *to cause to be dyed or coloured; rangā-i, dyeing, or the price paid for dyeing.*
 rangnā, H., v. a., *to colour or dye.*
 rangin, P., *painted, gaudy, ornate, elegant.*
 rū, P., m., *the face; countenance, aspect, surface; ba rū-e, for the sake of, by way of; rū ba rū or rū dar rū, face to face.*
 rawā, P., *going, current, lawful, right.*
 rawāj, A. (H. riwāj), m., *currency, prevalence, custom, practice.*
 ro-ān -en, H., m., *the hair of the body, down; ro-en ro-en-se du-ā nikaltī hai, a blessing issues from every hair of (my) body.*
 rawān, P., *going, moving, flowing; s. m., life.*
 rawāna karnā, *to despatch, to send.*
 rūbarū, P., *face to face, in the presence of.*
 rūpiya, same as rupiya. q. v.
 roṭī, H., f., *a cake of bread, a chuppatty, bread.* The English loaf is called ḡabal (*double*) roṭī from its having a top and bottom; bakers' bread is khamīrī roṭī or tanūr kī roṭī.
 rūḥ, A., f., *the soul or spirit, life; rūḥullāh, a man's name.*

roz, P., m., a day, adv., daily; roz o shab = *din rāt*; roz ke roz, *day after day*; -ā-e roz, *any day*.

rozgār, m., time (as it passes), the means of earning one's daily bread, service (especially of Govt.), employment.

rozmarra, daily, customary, usual; (of language), idiomatic, as it is spoken.

roznāmā, m., a diary, a daybook; roznāmā navis (in a court), a man who keeps an index or list of all current business.

roza, P., m., fasting, a fast; roza rakhnā, to keep a fast; roze se honā, to be fasting.

rozī, P., f., rozīna, P., m., daily food, daily work, daily wages.

roshan, P., bright, shining; roshanī, f., light, brightness.

rok, H., f., prevention, restraint, hindrance; rok tok, stopping and questioning, interference (especially that of a policeman or a sentry).

rokaḥ, H., f., cash; rokaḥ bahī, a cash-book.

roknā, H., v. a., to stop, to check, to challenge (as a sentry), to hinder, forbid or resist.

rūkhā, H., dry, harsh, rough, not made nice (as food) or genial (as conversation).

rūmāl, P., m. (lit. face-wipe), a pocket-handkerchief, a towel.

ronā, H., v. n., to weep, to lament; ro dho kar appears to mean, after weeping and wiping the eyes; ro pīt kar, after weeping and beating (the breast).

raunaq, A., f., lustre, splendour, beauty, grace.

rūngṭe or raungṭe, H., m., pl., the hair of the body; rūngṭe khare hote hain, the hair stands on end (from cold, fear or astonishment).

rūnumā-i, P., f., the ceremony of a

bride's unveiling herself for the first time in her father-in-law's house.

rū-i, H., f., cotton, after it has been carded, cotton-wool; before carding it is called kapās; rū-i kā kaṭrā, the cotton market.

rahnā, H., v. n., to stay, to remain, to exist, to be left, to reside, to last, to endure; rah jānā, to be left behind, to fail, to be left out; dekhte rah jāte hain (lit. looking are left behind), i. q. fail to get anything; rahā sahā, what is left over; rahi sahī barakat, the little prosperity that remains; 'rahā yih' or 'rahi yih bāt' in conversation means, I still have to mention; rahne wālā, an inhabitant.

re, m., rī, f., H., a particle of exclamation; 're' to a male, 'rī' to a female; wāh rī -asgharī, i. q. bravo! Asgharī.

ra-is, A., m., a head, a headman, a person of authority, a nobleman or gentleman, a landed proprietor, a ruler; pl. ra-ūsā.

riyāsāt, P., A., f., the condition of a ra-is, dominion, province, nobility.

riyāzat, P., A., f., discipline, exercise, training, austerity, religious discipline.

riyāzī, A., disciplinary. Subst. m. (-ilm being understood), mathematics, the exact sciences.

rīt, H., f., mode, fashion, custom, rite.

rījhā, H., v. n., to be delighted, to rejoice; rījh ga-i, was in ecstasies.

rez, P. (at the end of compounds), pouring, scattering, shedding.

reza, P., m., a fragment, a scrap, a filing, a crumb, small coin.

rīs, H., f., emulation, competition, rivalry, imitation, devotion to fashion.

resham, P., m., silk thread; resha mī or reshūī, made of silk.

rel, H., f., a crowd; rel pel (from relnā and pelnā), jostling and hustling, in great quantities.

rel, E., the English railway; relgāri, a railway carriage; rel khul ga-i = the train has started.

renren, H., f., a scraping or creaking sound; renren kā čarkha is used metaphorically for the monotonous grind of school-girls' lessons.

rindhnā, H., v. a., to cook (food).

ṛ and ṛh ṛakāra, ṛhakāra

The ṛ is a sound peculiar to Hindī, and probably to the aboriginal element in the Hindī language. There is no character for it in the Nāgarī system, but it is represented by the 'ḍa,' and 'ṛh' by the 'ḍha.' Neither 'ṛ' nor 'ṛh' appear at the beginning of words. The sound is that of a heavy 'r,' and it is pronounced like the coronals, with the tongue curled back into the roof of the mouth.

z (ze)

The z is a sound common to Arabic and Persian, but foreign to Hindī. Many of the words in which it occurs, however, are now of common use among Hindus of all classes, and some have long been adopted as proper names. The sound is that of the English 'z'; sometimes the sound of 'j' is substituted for it, as in jin for zīn, a saddle.

zāda or zād, P., at the end of compounds = son, as -ādam zād, son of Adam; pari zād, son of a fairy; shāhzāda, prince; sāhib zāda, young master; banda zāda, i. q. my son, in the mouth of a person who speaks of himself as 'banda.' f., zādī, H. zār, P., m., a groan; zār qitār, adv., with great lamentation, piteously.

zabān, P., f., the tongue, a language; zabān zad, constantly on the lips; zabān sanbhāl ke bolnā, to be careful what one says; zabān se nikalnā, to escape the lips; zabān kholnā, to speak out; zabāni, by word of mouth, without the assistance of notes.

zabardast, P., having the upper hand, powerful, oppressive—the opposite of zerdast. zabardastī, f., high-handedness, oppression, compulsion; adv., perforce, violently; -aisī kyā zabardastī hai ki (p. 70), i. q. it would be doing violence to one's reason to suppose that.

zakhm, P., m., a wound.

zada, P., in compounds = struck.

zar, P., m., gold; zarbāf, m., brocade; zardozi, m., an embroiderer in gold; zardozi, f., gold embroidery; zar kob, m., a gold beater; zargar, m., a goldsmith.

zirā-at, P., A., f., sowing, tillage, agriculture.

zard, P., yellow.

zarda, P. (from zard), (1) a sweet pulā-o, coloured yellow with saffron (or some imitation of saffron), without meat; (2) dry tobacco, used only for chewing; (3) the yolk of an egg.

za-farān, A., f., saffron; za-farāni, adj., saffron-coloured.

zakāt, A., f., alms; a fixed portion out of the profits or increase of each year, which ought to be devoted to charity.

zulf, P., f., a curling lock of hair; zulfan, a girl's name.

zamān, A., zamāna, P., m., time, period, season, the age, the world, fortune, destiny; zamānasāz, m., a time-server; zamāna sāzi, f., time-serving, sycophancy, also yielding to necessity.

zamzam, A., m., the name of a celebrated well at Mecca, called Hagar's well; zamzamī, f., a bottle filled with the water of Zamzam, brought home by pilgrims.

zamin, P., f., the earth, the ground, land, floor, groundwork, the ground of a picture, the outline of a poem; zamīn -āsīmān kā farq, as wide asunder as heaven and earth; zamīn men gar jānā, to sink into the ground (from shame, &c.).

zan, P., f., a woman; also 2nd pers. imperative of zadan, P., to strike; mazan, P., don't strike.

zanāna, P., female; s. m., women's apartments (in contrast to mardāna).

zanjīr, P., f., a chain.

zindagī, zindagānī, P., f., life, existence.

zinda, P., being alive, living.

zor, P., m., strength, power, force, exertion, violence, used as adj. or adv. for very or much; zor shor se, with much ado, with great pomp.

zahr, P., m., poison; zahr muhra, m., bezoar, an antidote to poison.

zihe zihī, P., intjn., How good! well done!

ziyāda, P., A., more, too much.

ziyādatī, P., f., superfluity, excess, violence.

ziyārat, P., A., f., visiting a shrine, pilgrimage; also, inspecting things brought home from a pilgrimage.

zeb, P., f., ornament, grace; zeb dih e mahfil, ornamenting the assemblage.

zebā, P., becoming, befitting, lending grace to.

zer, P., under; zer o zabar, topsyturvy; zer karnā, to subdue, to humiliate; zer e sāya, under the shadow, ('under the wing of' is the

English phrase); zer nazar, under observation.

zīra, P., m., cummin seed; the pollen of a flower.

zēwar, P., m., ornament, jewellery, jewels.

zh (zhe)

The zh is a purely Persian letter pronounced like the English 's' in 'leisure,' 'pleasure,' 'occasion.' It is of rare occurrence in Hindustani.

zhāla, P., m., dew or hoarfrost, also hail.

s (sīn)

sakāra

The s is a letter common to Arabic, Persian, and Hindī. It resembles the English 's,' except that it never stands for 'z.

sā, se, sī, H., P., an adjectival suffix meaning like; it is affixed to substantives, as larkā sā, boyish; to pronouns, as mujh sā, like me; to adjectives, as kalāsā, blackish; choṭā sā, smallish; and to the genitives of substantives and pronouns, as bacōn kisī būten, talk like children's talk; merā sā, like mine.

sābiq, A., preceding, former; sābiq men, in times past.

sāt, H., the numeral seven; sāt wān en, in, the seventh.

sāth, H., m., company, companion, concomitant; adv., in the company (of), with, along with, in connexion with; sāth -iske (introducing a sentence) = besides, or notwithstanding; sāth wālā, a companion; sāthī, m., a companion, an accomplice.

sāth, H., the numeral sixty.

- sājhā, H., m., *association, partnership, share* (in trade).
- sājhi, H., m., *a partner* (in trade), *a colleague*.
- sādaq, T., the feast at the bridegroom's house on the day before the wedding, when presents are exchanged.
- sādā, H., sāda, P., *plain, unadorned, simple*; sādakār, m., *a plain worker in metal, one who makes articles in the rough, which are subsequently polished and ornamented by others*; sādī cā-e = *tea without milk*.
- sārā, H., *all, the whole*; bahut sārī nārāngiyān, *a whole lot of oranges*; sārā hāl, *the whole matter*; sārī rāt, *the whole night*.
- sārhe, H., a numerical particle signifying *one-half more* than the numeral it is immediately joined to, e. g. sārhe tīn = $3\frac{1}{2}$; sārhe cār, $4\frac{1}{2}$; sārhe bīs, $20\frac{1}{2}$; sārhe sau, $100\frac{1}{2}$; but sārhe -ek sau ($1\frac{1}{2} \times 100$) is the same as derh sau, viz. 150; and sārhe do sau, either $200\frac{1}{2}$, or 250, according to the context or circumstances.
- sāz, P., in compounds = *making, preparing*; also s. m., *apparatus, arms, instruments* (musical and other), *harness, furniture*; also *harmony or concord*; sāzgār, *harmonizing with*; sāzgāri, f., *concord, agreement*.
- sās, H., f., *a mother-in-law*.
- sā-at, P., A., f., *time, an hour, a minute, the right time*; also, *a watch or clock*.
- sākin, A., *in a state of rest*; an *inhabitant* (of a place); for the pl., sākinān, P., or sukunā, A., are generally used.
- sākh, H., f., m., *evidence, witness, guarantee*.
- sāg, H., m., *herbs, greens, spinach*.
- sāl, P., m., *a year*; sāl ba sāl or sāl dar sāl, *year by year*; sālāna, *yearly, annual*.
- sālā, H., m., *wife's brother*; sālī, f., *wife's sister*.
- sālan, H., m., *sauce, whatever is cooked to eat with bread or rice, in order to give it a flavour*.
- sāmān, P., m., *furniture, baggage, articles, appliances, materials, circumstances*; sāmān e bālā-i, *household furniture*.
- sāmhnā or sāmna, H., m., *confronting, opposition, facing*; sāmhne, adv., *in front of, opposite, in the presence of, within the cognizance of*.
- sān, H. and P., f., *a whetstone, a grindstone, a hone*; sāngar, m., *a cutter or seller of whetstones*.
- sānp, H., m., *a snake*.
- sāns, H., f., *breathing, a breath*; -ulṭī sāns lenā, *to draw in the breath, to gasp*.
- sānwan or sāwan, H., m., *the fourth Hindū month, corresponding to July, August*; sānwani, f., *the Sāwan holiday, beginning on the full moon of Sāwan* (i. e. about July 15 when the rainy season has set in). This is the slack time of the year, when the dispersed members of a family are able to assemble under the paternal roof. It is the custom for children (especially girls) to indulge in swinging at this time, and fiancées are presented with swings by the parents of their future husband. The freshness of the early rains after the intense heat of May and June produces a general sense of happiness from the joy of survival, like an English spring.
- sāh or sāhū, H., m., *a banker, a man of credit*; sāhū kār (*anglice, sow-car*) has the same meaning.
- sā-is, A., m. (in India generally pro-

- nounced sa-īs), a groom, a horse-keeper (*anglice*, syce).
- sāya, P., m., shadow, shade; ham sāya (having the same shade or roof) = a neighbour.
- sab, H., all, entire, every; sab ko-ī, everybody; sab kuch, everything; sab log, all people; sab hāl, the whole matter.
- sabab, A., m., a cause.
- sūbhānālāh, an Arabic phrase, meaning God be praised or I extol the perfection of God, said when anything excites admiration.
- sabz, P., green, fresh, verdant; (of horses it means grey); sabzi, f., verdure, vegetables, greens; sabzi mandī, f., the vegetable market, a village outside the walls of Delhi.
- sabaq, A., m., a lesson (lit. the previous lecture repeated by the student at the next; *vide* sābiq).
- subuk (correctly sabuk), P., light (in weight), unburdened, nimble; light (in esteem), frivolous, unsteady; subuk dosh (a light shoulder), free of care; subuk doshī, f., freedom from care; subukī, f., levity, contempt, littleness.
- sabīl, A., f., a road, a way, manner, means of access; conventionally, water supplied by the roadside gratis to thirsty travellers.
- sīpāh, P., f., soldiery, an army; sīpāhī (*anglice*, sepoy), a soldier; also used for a policeman or a messenger of a court of law.
- supurd or sipurd, P., f., charge, trust, delivery to; kīsī ke supurd honā, to be entrusted to some one; kīsī ko supurd karnā, to entrust to some one.
- sitāra, P., m., a star.
- satā-īs (prop. sattā-īs), H., the numeral twenty-seven.
- satānā, H., v. a., to torture, distress, harass, persecute, annoy.
- sitad, P., taking.
- sattar, H., the numeral seventy.
- satrah or satrah, H., the numeral seventeen.
- suthrā, H., neat, elegant, beautiful, clean.
- satyānās, H., m. (lit. destruction of vital power), total destruction, ruin; satyānās karnā, to spoil utterly.
- siṭṭānā, H., v. n., to be astonished or amazed, to be anxious and restless.
- sajnā, H., v. n., to be prepared, or equipped, or arranged (for use).
- sac or sacé, H., true, genuine; s. m., truth; adv., in truth, really; sac kaho, often i. q. are you joking? or be serious; sac nué, in very truth, in earnest.
- sacóā, H., true, real, genuine, truthful, sincere. (sac and sacéa are the opposites of jhūṭh and jhūṭhā.)
- sakht, P., hard, rigid, firm, strong, solid, obdurate, harsh, difficult, troublesome, grievous, severe; adv., intensely, violently, excessively.
- sakhtī, f., hardness, firmness, severity, harshness, grievance, hardship.
- sakhī, A., liberal, generous, bountiful.
- sadā, H., always; sadā kī kambakht (of a woman), always fated to go wrong.
- sidhārnā, H., to start (with the blessings of those left behind), to take one's departure; 'sidhāriye,' to a friend or relation, is generally, i. q. go and prosper, or go with my blessing. The word is used by Hindūs of Brahmīns and persons of eminence much in the same way as tashrif le jānā is used by Musalmāns.
- sar, P., sir, H., m., the head; top, end, tip, origin, chief; sār ā pā, P., sir se pānw tak, H., from head to foot; sar e bāzār, in the middle of the street; sar ba muhr, sealed up; sarposh, a cover

- or lid; sare dast, at the point of the hand, ready to hand, immediately; sarzor, headstrong; sarzōī, f., refractoriness; sare shām, at the beginning of the evening; sare nause or -az sare nau, over again; sir -ānkhon se (ba sar o cāshn), i. q. with the greatest pleasure; sir bojh, a head load; sir ke bal, headlong; sir paṛnā, to be a burden upon; sar ho jānā (kisī ke), to set upon one, to bother.
- sura, H., the sun, also a hero.
- sarā or sarā-e, P., f. (lit. house), a traveller's home, a caravansarai, an inn. A square building of one story surrounding a large court with a well in the centre. The four sides are divided into small rooms for the accommodation of ordinary travellers, and there is often an upper story over the gateway for persons of rank or wealth.
- sarāsar, P., entirely.
- surāgh, P., m., a sign, mark, trace, clue, track.
- sartāj, P., m., a crown, a chief.
- surkh, P., red, of a good colour; surkh rū, of a ruddy countenance, generally metaph. for honourable, unabashed.
- surkhāb, P., m., the ruddy goose or Brahman duck (called in India cākṡā); surkhāb kā par, a feather of the surkhāb (in one's cap), used ironically for a mark of distinction.
- surkhrū, seesurkh. donon jahān men surkhrū, may (her face) be bright in both worlds.
- sarkhatt, P., m., an agreement, a lease.
- sard, P., cold; sardī, f., coldness, a chill, the winter weather.
- sardār, P., m., a chief, a leader, a man in high position; sardāri, f., the rank of a chief, high rank.
- sarda-ī, H., f. (from P. sarda, a melon), melon colour, a greenish yellow.
- sar rishta, P. (lit. the end of a thread), a head office; sarriṡhtadār, m., the superintendent of a head office. In Anglo-Indian Courts the chief of the vernacular department. (N. B.—The word is often spelt sarishta with a single 'r,' and derived from the P. verb sarishtan, prop. sirishtan, to compose.)
- sarzōri, P., f. (v. sar), perverseness, contumacy.
- sarsām, P., m., inflammation of the brain, delirium.
- sarsari, P., summary, cursory; adv., carelessly.
- sarqulī, P., f., a portion of the rent paid in advance upon receipt of the keys of a house.
- sarkār, P., m. (lit. the head of the business), superintendent, supervisor, a respectful title (anglice, 'Circar'); s. f., the court (of a king), the government (of a country); sarkāri, adj., of or belonging to the government or to any public authority; but servants use the terms sarkār and sarkāri of their employers and the property belonging to their employers. sarkār -angrez, the English Government.
- sirka, P., m., vinegar.
- surma, P., m., antimony, used in India for applying to the eyes; surma-ī, of the colour of antimony.
- sarmāya, P., capital, stock in trade, assets, material; sarmāya-e -aish, the source of all happiness.
- sire se, from the beginning; -ek sire se dūre sire tak, from one end to the other.
- sarāk, H., f., a high road.
- sazā, P., f., retribution, punishment

- (lit. *what one deserves*); *sazāwār*, deserving, fit, meritorious.
- sust, P., *languid, heavy, dull, out of spirits*.
- sastā, H., *cheap*.
- sasur or susar, H., m., a *father-in-law*; *sasurāl* or *susrāl*, a *father-in-law's house*.
- saṭr (usually pronounced saṭar), A., f., a (ruled) *line, a line of writing, a row, a rank*.
- sa-ī or sa-y, A., f., *endeavour, exertion*; sa-ī o sifārish, *interest and recommendation*.
- sifārish, P., f., *recommendation, introduction*; sifārishī (*khatt*), a *letter of introduction or recommendation*.
- safar, A., m., *journeying, a journey, a voyage, travels*; safar men, i. q. *away from home*.
- safed, P. (often pronounced sufed), *white*; safedī, f., *whitewashing*. Also the *white of an egg, and the white light of dawn*.
- safihan, a woman's name (a Hindūised feminine of the Arabic safih = *stupid*).
- saqqā, A., m., a *water-carrier*; the Indian 'bihishtī,' *anglice, 'Bheestie.'*
- sakat, H., f., *strength*.
- sakar dādā, H., m., *great-great-grandfather on the father's side*.
- saknā, H., v. n., *to be able*; commonly annexed to the root form of a verb, like the English 'can,' e. g. main kar saktā hūn, *I can do*; main nahīn kar saktā hūn, *I cannot do*. The effect of placing 'nahīn,' in the last sentence, between 'kar' and 'saktā,' is to throw an emphasis upon 'kar.'
- sakanāt, A., f., pl., *pauses or rests*.
- sikanjābīn, P., f., *oxymel, vinegar or lime juice mixed with sugar or honey*.
- sukūt, A., f., *silence, quietness, peace*; sakūt, adj., *silent, quiet*.
- sukh, H., m., *happiness, comfort, ease, prosperity* (the reverse of dukh).
- sikhānā, H., v. a. (causal of sikhnā), *to teach*.
- sukhānā, H., v. a. (causal of sūkhnā), *to dry*.
- sukerṇā, H., v. a., *to contract, to compress, to tighten*.
- sagā, H. (lit. *born of the same mother*), *own*; e. g. sagā bhā-ī = *own brother*, as distinguished from bhā-ī, in the sense of first or second cousin; sagā bhatījā, *own nephew* (i. e. *brother's son*), as distinguished from a *first cousin's son*, who is also called bhatījā.
- sigarā, f., sigarī, H., *all*.
- salām, A., m., *Peace! a Muslim's salutation*; salām o paighām, *salutations and messages of inquiry*.
- salāmat, P., A., f., *safety, salvation, health, repose*; adv., *in safety, safe and sound, securely*.
- silānā, H., v. a. (causal of sīnā), *to cause to sew*.
- sulānā, H., v. a. (causal of sonā), *to put to sleep, to put to bed*.
- silā-ī, H., f., *a task of sewing, the wages for a certain amount of sewing*; silā-ī kā sīnā, *to sew for one's living*; silā-ī also means a *seam or hem*.
- salā-ī, H., f., a *bodkin or probe*, the instrument used for applying antimony to the eyelashes.
- sulṭān, A., m., a *ruler*; the English *Sultan*; sulṭāna, fem., sulṭāna begam, a *lady's name*.
- saṭṭanāt, P., A., f., *dominion, empire*.
- sulaf (from A. salaf), *money advanced for merchandise*; usually in the phrase *saudā sulaf, marketing*.
- sulgānā, H., v. a. (causal of sulagnā),

to kindle, to light (a fire or lamp).
 sulagnā, H., v. n., to ignite, to catch fire, to be lighted.
 sallamahā lllāhu ta-ālā, may the most high God preserve her in peace!
 salma, P., m, a band (of embroidery); salmasitāra, stripes and stars; salmasitārawālā, a maker of embroidery so-called.
 sulmatī, a girl's name.
 silnā, H., v. n. (neuter of sīnā), to be sewn (of a seam); sil kar taiyār hū-ā (kappṛā), was sewn and completed.
 silwānā, H., v. a., to get (something) sewn (by some one else).
 sulūk, A., m., behaviour, treatment, generally kind treatment; sulūk karnā (kisīse), to behave towards (ill or well).
 salonā, H., salted, tasteful, nice; of the face, intelligent and bright.
 salīs, P., easy, simple, not obstruse.
 salīqa, P., A., m., natural disposition, genius, tact, skill, discretion; salīqa shi-ār, discreet, capable.
 samā, H., m., time, season, the best season, opportunity, condition.
 samājat, P., A., f. (usually coupled with minnat), earnest entreaty (lit. abasing one's self).
 samānā, H., v. n., to be contained in, to fit into; zamīn men samānā, to sink into the earth.
 simiṭnā (vide sameṭnā), to be rolled together, to be attracted by a magnet; simiṭi kai = simiṭ kar.
 samajh, H., f., understanding, comprehension, judgement, opinion.
 samjhānā, H., v. a., to make (any one) understand, to explain (accounts, &c.), to impress upon the mind, to exhort, to expostulate with, to instruct.
 samajhnā, H, v. n. and a., to under-

stand, to suppose, to settle accounts with; dūsrī jagah samajh lūngī, I will make it right (i. e. take account for it) in some other way.
 samdhī, H., m., and samdhan, H., f. (from sam, i. q. con- or co-, and dhī = daughter), are the names given by the father and mother of a bride to the father and mother of a bridegroom and vice versa.
 samdhiyāna, H., m., the relationship between the parents of a bridegroom and the parents of a bride; the home of either family in its relation to that of the other.
 samundar, H., m., the deep sea, the ocean.
 samūcā, H., entire, whole, full, complete.
 samūsa or samosa, P., m., a pastry puff of a triangular form containing minced meat.
 sameṭnā, H., v. a., to accomplish, fulfil, to roll together, to fold up, to crumple up, to rake together, to contract, to condense; jawāb dihi sameṭnā, i. q. to pile up responsibility.
 sinn, A., m., age, period of life.
 sunār, H., m., a goldsmith.
 sunānā, H., v. a. (causal of sunnā), to cause to hear; paṛh ke sunānā = to read out loud; qisṣa sunānā, to tell a story; -apne bāp ki -āmad sunā rakhī thī = had given notice of her father's coming, i. e. had taken care to mention it in the hearing of the family.
 sunnā, H., v. a., to hear, to listen; kam sunnā (to hear little) or -ūnce sunnā (to hear only high notes) = to be rather deaf; sun pānā, to overhear, to get knowledge of; the neuter of sunnā is sunā-i denā (i. q. to lend itself to the ear). To express 'I don't hear what you say,' the words 'tumhārī bāt sunā-i

- nahīn detī hai' must be used. 'māin nahīn suntā hūn' would mean *I am not listening.*
- sanbhālnā, H., v. a., *to support, to hold a thing* (in such a way as to prevent its falling or coming to pieces), *to sustain, to maintain, to restrain, to manage* (anything difficult); zabān sanbhālnā, *to control one's language*; -orhni sanbhāl sanbhūl, *having adjusted her wrapper* (which acts as a veil).
- sanbhalnā, H., v. n., *to be sustained, to be able to stand upright and self-contained, to recover oneself* after a slip or stumble, and metaph. *to recover one's temper or reason, to pull oneself together.*
- sankhiyā, H., m., *arsenic.*
- sang, P., m., *a stone, a rock, a weight*; sangtarāsh, m., *a stone-cutter, stone-mason*; sangin, *stony, made of stone; heavy.*
- singhārā, H., m., *the water-chenut, the fruit of a water-plant* (Traba bispinosa) which when roasted resembles roasted Spanish chesnuts; unroasted, it is one of the articles of diet permissible to a Hindū when keeping a religious fast.
- sannātā, H., m., *consternation, dead silence, gloom*; the oppressive feeling of loneliness and insecurity produced by a gathering tempest, or by a desolate city, or any unnatural silence.
- sanwār, H., f., *preparation, rectification, correction*; khudā kī sanwār, *God's correction!* a milder form of exclamation than khudā kī mār, *God's judgement!* in denouncing a person's conduct.
- sunwānā, H., v. a., *to get* (stories, &c.) *rehearsed.*
- so, H., (I) as a pronoun, the correlative of jo, e.g. jo hū-ā, so hū-ā, *what has been has been*; jo cāho so karo, *do what you like.* The genitive and other cases are formed from the base 'tis,' for which however in modern Hindustani '-us' is generally substituted. (2) As a conjunction, also the correlative of jo (=as), it has precisely the meaning of the English 'so,' but like the H. 'to' it is expressed where in English it would be omitted, e.g. cāho, so karo=*do as you like* (lit. *you like, so do*); 'so-i' for 'so hi' is the emphatic form.
- so, H., the root form of souā. *to sleep.*
- sau, H., the numeral *one hundred.*
- so-ā, H., m., *dill, fennel.*
- sawā, H., a numerical term meaning *one quarter more*, e.g. sawā do = 2½, but sawā sau, 125.
- siwā, P., A., *besides, except*; it is constructed either with ke, or with the Persian -izāfat, or with both.
- swāratha, H. (from -artha, meaning), *one's own meaning or aim.*
- swāsana, pl. of swāsa, H., *desires, wishes*, lit. *one's own breath.*
- siwā-ī, f., *perquisites or extras.*
- swāda, H., *sweet*; swāda sarada, *a musk melon.*
- sūt, H., m., *thread, string.*
- sūjhnā, H., v. n., *to be visible to*; *to have eyesight*; nahīn sūjhtā hai (kisi ko), i. q. *he is blind.*
- soé (sometimes soné), H., m., *thought, reflection, consideration, anxiety.*
- socnā, H., v. a. and n., *to think, to ponder over, to imagine, to reflect, to be anxious.*
- sūd, P., m., *advantage, utility, profit, interest on money*; sūdmand, *profitable.*
- saudā, P., m., *goods, trade, petty purchases, fairings, money given to children to spend on sweets.*

- saudāgar, m., a merchant; saudāgarī, mercantile business, trade.
- sūra, P., A., m., a chapter of the Qur-ān.
- sūrākh, P., m., a hole, perforation, orifice.
- sūraj, H., m., the sun.
- soz, P., as last member of a compound, burning, exciting.
- sozan, P., f., a needle; hence sozanī, f., quilting, embroidery, an embroidered cloth for spreading over an ottoman or seat of state.
- sosan or sūsan, P., f., the lily, the iris, used as a woman's name.
- sūkhā, H., dry, parched, emaciated, sapless.
- sūkhnā, H., v. n., to dry up, to be parched.
- solah, H., the numeral sixteen; solahwān (en, in), sixteenth.
- sūnā, H., empty, hollow, deserted.
- sonā, H., m., gold; sone kā chapar khat a gilded bedstead.
- sonā, H., v. n., to sleep; so rahnā, so jānā, to go to sleep; so sulā rahe, i. q. (they) retired for the night.
- sonpnā, H., v. a., to intrust, to give in charge.
- sonth, H., f., dry ginger.
- soné, H., another form of sōc, q. v.
- sūnghnā, H., v. a., to smell.
- sū-i, H., f., a needle.
- so-o kā sāg, H., leaves of the fennel.
- siwaiyān, H., f., a preparation of wheat flour resembling vermicelli, eaten with milk and sugar; the standard dish on the -īdu l fitr.
- sawere, H., in good time, early (the reverse of -awere).
- sahārā, H., m., assistance, help, a prop, something to rest on.
- sahārnā, H., v. a., to endure, to suffer, to bear patiently.
- sihārnā, H., to shake, to cause shivering to, to shake a smoking torch so as to make it burn.
- suhāl, H., m., thin broad cakes fried in ghī or oil.
- sahl, A., easy, smooth.
- sahamnā, H., v. n., to be afraid; dil sahmā jātā hai, (her) heart is trembling with fear.
- sahnā, H., v. a., to bear, to tolerate, to put up with, to get accustomed to; rahnā sahnā, i. q. (in modern speech), to survive in one's environment. From this word apparently is derived the common adverbial expression 'sahī' (i. e. bāt sahī main ne, tum ne, &c.), which means all right, just so, so be it, I agree, it can't be helped; e. g. yih na ho, to wuh sahī, if this can't be, that must do; -ā-o to sahī = come then if you must come; suno to sahī, listen then if I must speak, i. q. just come, just listen. No doubt the original meaning of the word has been affected by its similarity in sound to the Arabic ṣaḥīḥ = correct, which is used adverbially as an affirmative, and in the phrase 'ṣaḥīḥ karnā,' meaning to attest, to make sure, to sign (a document). At all events 'sahī karnā' occurs in the text, in the conventional expression 'tamāncā sahī kiyā,' i. q. imprinted a slap, where, according to Platts, the word is really ṣaḥīḥ.
- sahī, sahī karnā, H., vile sahnā.
- saheli, H., f., a woman's female companion (e. g. a maid of honour to a princess); one of a coterie of women.
- se, H., postposition, has the meaning of from, out of, by means of, with, and than; kisi se kahnā = to say to.
- siyāl koṭ the name of a military and civil station in the Panjab.
- siyānā, H., mature (in years and understanding), grown up, intelligent; also aged and wise; (lit. knowing).
- siyāh, P., black, dark, sombre, unfortunate.

sī pāra, P. (*sī* = thirty), one of the thirty sections of equal length into which the *qur-ān* is divided.

sīkh, P., f., a skewer; *sikhī kā kabāb*, small pieces of meat placed on a skewer, with green ginger and flakes of onion between them, and then roasted.

saiyid, A., m., a lord, any male descendant of Muḥammad (the H. feminine is *saiyidānī*); *saiyid fīrūz*, a proper name.

sīdhā, H., straight, upright, even, right, correct, straightforward; *sīdhā sādihā*, simple and genuine, guileless; *sīdhā banānā*, to make straight, to correct (implying punishment).

ser, P., full, satisfied; *sercāshim* (full-eyed), generous.

ser, H., m., a weight, almost exactly equal to 2 lb. *avoirdupois*; *ser bhar* = one *seer* or a whole *seer*; *ser do ser* = one or two *seers*.

sair, A., f., moving about, perambulation, a stroll, ramble, excursion, tour, recreation, scenery; the enjoyment of all that is seen by a person on tour; the perusal of a book, or inspection (of a museum or art gallery).

sīrat, P., A., f., way of life, conduct, disposition, moral qualities; when contrasted with *ṣūrat*, which means the outward appearance of any person, *sīrat* means the inner nature.

sīrhī, H., f., a stair, a ladder.

saikrā, H., m., an aggregate of a hundred.

sīkhnā, H., v. a., to learn.

sīnā, H., v. a., to sew.

saintī, H., a spear; the stick of a torch bound at one end with cotton rags steeped in oil.

sendūriya, H., of vermilion colour, or of the colour of a mango named

after vermilion; *sendūr* = vermilion.

sīnī, P., f., a small tray.

sew, *sev* or *seb*, P., m., an apple.

se-o, H., f., a kind of sweetmeat.

sh (shīn)

shakāra

The sound of **sh** is common to Arabic, Persian, and Hindī; it is the same as that of the English 'sh' in 'shall' and 'should.' In the Nāgarī alphabet there were two characters representing the syllable 'sha,' one classed with the coronals and the other with the palatals. The former is now used indifferently to denote 'sha' or 'kha,' and the latter, which occurs only in Hindī words, is indifferently pronounced 'sha' or 'sa.'

shābāsh, P. (derived either from *shād bāsh*, 'be joyful,' or from *shāh bāsh*, 'be a king'), i. q. *bravo! well done!*

shād, P., joyful, pleased, glad, happy.

shādi, f., happiness, rejoicing, festivity, a festive ceremony, especially a wedding (but *ride bismillāh*), and hence very generally used for marriage.

shāṭir, A., sharp, clever, astute, sly, mischievous; *shāṭir badmā-āsh* means a thorough-paced scoundrel.

shā-ir, A., m., a poet.

shāqq, A., difficult, distressing, grievous.

shākīr, A., thankful, grateful.

shākī, P., A., complaining.

shāgird, P., m., a scholar, apprentice, disciple, pupil.

shāl, P., f., a shawl; **shāli**, adj., made of shawl stuff.

shām, P., f., *evening*; shāmon shām, *the same evening or as soon as evening arrived.*

shām, A., m., *Syria*, whence shāmī (Syrian) the name of a kabāb.

shāmat, P., A., f., *ill-luck, misfortune, disgrace.*

shāmil, A., *including, connected with, joined to, accompanying*; shāmīl e hāl, *similarly circumstanced*; shāmīl rahnā, *to live in partnership*; shāmīl karnā, *to include, to mix*; shāmīl honā, *to be included.*

shān, A., f., *state, condition, importance, dignity, grandeur.*

shāh, P., m., *a king*; a title assumed by faqīrs; shāh tirā kī galī, a street in Dehli so called; shāh zāda, *a king's son*; shāh zādī, *a king's daughter, a princess*; shāh zamānī, a woman's name.

shāyad, P., *it may be, perhaps.*

shāyista, P., *proper, befitting, worthy, honourable.*

shab, P., f., *night*; shab e barāt (*the night of record*), the night preceding the fourteenth day of the month sha-bān, which pious Musalmāns spend in prayer, since it is believed that the actions of mankind for the ensuing year are then placed upon record by the angels; shabāna, *nocturnal, by night*; shabāna roz, *night and day*, the whole twenty-four hours. N. B.—The Musalmāns reckon the twenty-four hours from sunset to sunset; so that a night is named after the day (of the week) which *succeeds* it, not, as in Europe, after the day which precedes it; hence jum-erāt (the eve of Friday) is the name for *Thursday*; and 'jum-erāt kī rāt' is what we should term *Wednesday night*.

shubha, P., A., m., *doubt, uncertainty, suspicion, scruple.*

shakhs, A., m., *a person, an individual.*

shuda shuda, P. (i. q. *rafta rafta*), *gradually.*

shiddat, P., A., f., *stress, pressure, severity, intensity, rigour, distress, affliction.*

shadīd, A., *intense, severe*; the substantive 'tashdīd' is used of the mark denoting that a consonant is to be doubled.

sharāb, A., f., *spirituous or fermented liquor, wine*; sharābkhōr, a wine-bibber.

sharārat, P., A., f., *wickedness, mischief, depravity, perversity.*

sharāfat, P., A., f., *nobility.*

sharbat, P., A., m., *a draught, a beverage, sherbet*; 'sharbat ke piyāle par nikāh paṛhnā,' 'to recite the marriage vows over a glass of sherbet,' is a phrase for a wedding without any of the customary and expensive accessories.

shart, A., f., *a condition, stipulation, bargain, wager, bet*; shart bāndhnā, *to lay a bet.*

shurafā, A., m. (pl. of sharīf), *persons of high rank or good birth*; shurfā parwarī, f., *consideration for men of good birth* (on the part of a ruler).

sharm, P., f., *shame, bashfulness, modesty, feminine delicacy.*

sharmānā, H., v. n. and a., formed from sharm. (1) *to feel shame, to be bashful*; (2) *to put to shame*; sharmāte sharmāte, *very bashfully.*

sharmanda or sharminda, P., *ashamed, abashed*; sharmandagī, f., *the state of being ashamed, shame, disgrace.*

shurū-, A., m., *beginning, commencement*; shurū- karnā, *to begin* (i. q. lagnā); shurū- honā, *to be begun.*

sharīf, A., *eminent, noble, well-born*; as the conventional epithet of the Qur-ān it has been translated 'holy'; **sharīf zādī**, a nobleman's daughter.

sharīk, A., m., a partner, a comrade, an accomplice; adj., joined with.

shusta, P. (lit. washed), pure, chaste, neat.

shatranj, A. (but derived through Persian from the Sanskrit), chess.

shatranjī, P., f., a chequered carpet or mat.

shē-r (A. shi-r), m., poetry, a verse.

shughl, A., m., occupation, employment.

shifā, A., f., recovery from sickness, healing, convalescence; **shifākhāna** is the ordinary name for a hospital or dispensary.

shifā-u d daula, a man's name.

shaftālū, P., m. (lit. the rough plum), a peach; the colour of peach-blossom.

shafaqat, P., A., f., affection, kindness, tenderness (often pronounced **shafqat**).

shakk, A., m., doubt, hesitation, incredulity; **shakk paṛna** (kisī ko), to be doubtful or uncertain.

shikāyat, P., A., f., complaint, accusation.

shukr, A., m., thanksgiving, gratitude; **shukruguzāri**, returning thanks.

shakar or **shakkar**, P. and H., sugar.

shukriya, P., A., m., gratitude.

shikast, P., f., breaking; **shikasta**, broken.

shakl, A., f., semblance, appearance, shape, form, manner.

shikanja, P., m., a bookbinder's press, a vice, a rack, an instrument of torture.

shakwa, P., A., m., complaint, upbraiding.

shakīl, A., *shapely, comely*; **shakīla**, fem., a girl's name.

shaljam or **shalgham**, P., m., a turnip.

shamātat, P., A., f., rejoicing at the distress of another.

shumār, P., f., counting, numeration, calculation.

shamāl or **shimāl**, A., m., the north; **shimāli**, northern.

shamshir (pronounced in India **shamsher**), P., f., a sword.

shanākht, P., f., acquaintance, recognition; **shanākht karnā**, to know by sight, to recognize.

shokh, P., bright, spritely, whimsical, capricious, petulant, saucy, rude; **shokhī**, f., petulance, rudeness.

shor, P., m., noise, clamour, renown; **shor karnā** or **macānā**, to raise an uproar.

shorbā or **shorwā** (corrupted to **shurwa** or **surwa**), P., m., soup.

shauq, A., m., desire, longing, eagerness, delight, alacrity.

shahr, P., m., a city, a town.

shuhrat, P., A., f., notoriety, publicity, fame, celebrity.

shai, A., f., a thing.

shekh (A. **shaiikh**), m., an elderly man, a chief; **shekhī**, f., swagger, boasting.

sher, P., m., a lion, a tiger (metaph. a brave man).

shaitān, A., m., Satan.

ś

śakāra

A character in the Nāgarī alphabet said to have had a sound between those of 's' and 'sh.' It is only used in writing words of Sanskrit origin. Since the 'mir-ātu l-arūs' was written in the Persian character this letter naturally does not occur in it.

ş

(şād)

ş represents the Arabic şād or swād, which is foreign to Persian and Hindī. In Hindustani its pronunciation is hardly distinguishable from that of the 's' (Arabic sīn), but it really bears the same relation to 's' as 't' does to 't' and 'q' to 'k.'

- şāhib, A., m., *companion, associate, friend; possessor, master, gentleman* (especially an English gentleman); a title of courtesy = *Sir* or *Mr.* (in the latter case always placed *after* the name). şāhib zāda, m., şāhib zādi, f., are used of the children of gentlemen.
- şāf, P., A., *pure, clean, clear, bright, sincere, plain, downright; şāf jawāb, a flat refusal; şāf kar denā, to clean, to clear, to clarify.* (şāfi = a filter.)
- şāliḥ, A., *good, right, honest, sound; used as a man's name.*
- şubḥ, A., f., *dawn, daybreak, morning; şubḥ-uṭḥ, i. q. the first thing in the morning.*
- şabr, A., m., f., *patience, endurance, resignation.*
- şuḥbat, P., A., f., *companionship, society.*
- şihḥat, P., A., f., *health, soundness, accuracy, validity.*
- şaḥiḥ, A., *healthy, sound, genuine, accurate, sure, certain.*
- şād, P. (orig. sad), *a hundred; şadhā, P., pl., hundreds.*
- şadqa, P., A., m., *alms, a propitiatory offering, a sacrifice; şadqe jānā, to offer oneself as a sacrifice for another.* The phrase also describes the common action of moving round a person, which is intended to express affection and devotion.
- şadma, P., A., m., *a shock, a blow, concussion, misfortune, calamity.*

şādī, P., f. *a century.*şurāḥī, P., A., f., *a long-necked flask, serving as a jug.*şarrāf, A., m., *a money-changer.*şarf, A., m., *turning, changing, spending, using; şarf karnā, to spend or use; şarf honā, to be expended.*şirf, A., *pure, mere; as adverb, only, merely.*şafā, A., f., *clearness, cleanness; şafā karnā, to cleanse.*şafā-i, P., f., *clearness, perspicuity, cleanness; the technical word for conservancy.*şifat, P., A., f., *description, quality, attribute; in grammar, şifat mau şūf = the qualification and the qualified, i. q. adjective and substantive; şifat is nearly always used of good qualities.*şafḥa, P., A., m., *a page or leaf (of a book).*şalāḥ, A., f., *goodness, the right course, good advice, propriety, advice, counsel.*şalāḥ kār, P., *adviser, counsellor.*şulḥ, A., f., *peace, agreement, conciliation; şulḥ kār, peacemaking; şulḥkārī, f., amicableness; şulḥe kul (lit. perfect peace), adj., sweet-tempered, desirous of being friends with all.*şila, P., A., m. (lit. union), *recognition of services, a present, a reward, remuneration.*şallā, A. = *may (he) bless; şallā l lāhu -alāihi, wa şallama! may God send a blessing upon him, and keep (him) in peace! N.B.—The final 'a' of şallama is not pronounced in this phrase, in accordance with a rule by which vowels are dropped at the end of a sentence, and the 'ā' of şallā is shortened before the following 'l.'* şandūq (properly şundūq, A.), m. and f., *a box, chest, coffer.*

ṣandūqá, m., and ṣandūqá, f., a small box.

ṣan-at, P., A., f., work, a work of art.

ṣawāb, A., m., the right, rectitude, virtue, merit.

ṣūrat, P., A., f., form, shape, appearance; ṣūrat dār, having a (good) appearance.

ṣaiqal, A., m., polishing; ṣaiqalgar, P., a polisher or burnisher (especially of steel weapons or tools).

z (zād)

z represents the Arabic zād, which is foreign to Persian and Hindi. Its pronunciation in Hindustani does not differ from that of the 'z.' In Arabic it is now pronounced like a strongly articulated 'd' or 'dh.'

zā-i-, A., perishing, abortive, fruitless, wasted, lost.

zabṭ, A., m., restraint, control, regulation, preservation, confiscation; zabṭ karnā, to control, to check, to confiscate.

zidd, A., f., the contrary (of), contrariety, opposition, perverseness, obstinacy, naughtiness (in a child).

zarar, A., m., harm, injury, damage, loss.

zarūr, A., necessary, urgent, unavoidable, essential, imperative; adv., necessarily, indispensably, certainly.

zarūrat, P., A., f., necessity, constraint, need.

zarūrī, needful, requisite.

zūf, A., m., weakness, feebleness, decrepitude, unsoundness.

zā-if, A., weak, feeble, old, infirm, faint, unsound, insignificant.

zā-ifī, f., the state of weakness, or emaciation, or old age.

zil- or zila-, A., m. (lit. a side), a

district; in the North-West Province the technical term for the territorial jurisdiction of a magistrate and collector.

ziyāfat, P., A., f., an entertainment, a banquet, hospitality.

ṭ (ṭo-e)

ṭ represents the Arabic ṭo-e, which is the letter that in Greek became theta. To this day a Hindustani scribe will use it by preference in transliterating the English name Thomas. In Hindustani it has the same sound as the 't,' but a diminutive 'ṭo-e' is used by those who adopt the Persian character to distinguish the 'ṭ' and other coronal letters from the 't' and other dentals, written in Persian.

ṭāq, H. (der. from Persian tāk), m., an arch, an arched building, the apex of an arch, a niche in the wall of a house serving the purpose of a shelf, hence bālā-e ṭāq, i. q. upon the shelf; also as an adj., single, unique, unmatched; ṭāq o juft, i. q. odd and even, single and paired (as the apex and two sides of an arch).

ṭāqat, P., A., f., capability, power, energy, strength, power of endurance.

ṭab-, A., f., stamping, printing, impression, nature, idiosyncrasy.

ṭabī-at, P., A., f., nature, disposition, constitution, temperament, bent of mind.

ṭabī-ī, A., natural, intrinsic.

ṭarḥ and ṭaraḥ, A., f. (lit. throwing), position, plan, design, manner, condition; ṭaraḥ ba ṭaraḥ, in various ways or of various sorts; ṭaraḥdār, graceful, modish.

- ṭarz, A., f., *form, shape, style, manner.*
- ṭaraf, A., f., *extremity, side, direction, border, region*; ṭarafdār, *taking a side, a partizan*; ṭarafdārī, *partizanship*; barṭaraf, *on one side, out of the question*; ṭarfain (A. dual) = *the two parties to a suit &c.*
- ṭariqa, P., A., m., *a road, way, course of action, rule of conduct, religious discipline.*
- ṭa-na and ṭa-n, P., A., m., *taunting, chiding, scoffing, derision.*
- ṭufail, A., m. and f. (lit. a parasite) *instrumentality, favour*; generally in the phrase 'kisi ke ṭufail se' used in ascribing one's good fortune to the merits of some one else.
- ṭalāq, A., f., *divorce.*
- ṭalab, A., f., *search, quest, desire, demand*; a summons; *pay, wages, salary*; ṭalab karnā, *to seek, to summon, to claim.*
- ṭalbī, P., f., *a summons, e. g. tum hārī ṭalbī hotī hai, i. q. you are wanted (by some one in authority).*
- ṭamāncā, P., m., *a slap on the face.*
- ṭamaṭ, A., f., *covetousness, greed, avarice*; ṭamaṭ denā, *to tempt, to excite cupidity*; ṭamaṭ karnā, *to covet.*
- ṭūr, A., m., *a mountain, especially Mount Sinai.*
- ṭaur, A., m., *state, condition, quality, sort, manner.*
- ṭoṭā, P., for totā, H., m., *a parrot.*
- ṭauq, A., m., *a collar (of gold, or of iron).*
- ṭūl, A., m., *length.*
- ṭuwī, P., A., f., *a hem, a border.*
- ṭai, A., m., *folding*; ṭai karnā, *to fold up*; (also 'to bring to a conclusion'); ṭai honā, *to be folded up, to be wound up, to be finished.*

z (zo-e)

z represents the Arabic zo-e, which correctly has the sound of the 'th' in 'other,' more strongly articulated than the similar sound of z (zāl). In Hindustani the pronunciation does not differ from that of 'z.'

zālim, A., *cruel, oppressive, tyrannical.*

zāhir, A., *outward, exterior, visible, evident, manifest*; zāhirdār, *specious, plausible*; zāhirdārī, f., *ostentation, formality*; zāhīran, A., *outwardly, evidently.*

zafar, A., m., *victory, triumph, the poetical nom de plume of the last King of Dehli.*

zulm, A., m., *wrong, injustice, oppression.*

zūhr, A., m., *the time immediately after the declining of the sun*; zūhr ki namāz, *the midday prayer.*

zūhūr, A., m., *appearance, manifestation*; zūhūr meṅ -ānā, *to become manifest, to come into (visible) existence*; zūhūr meṅ lānā, *to bring into existence, to bring to pass.*

- (-ain)

- represents the Arabic -ain, which bears the same relation to the -alif or hanza (-) as 'h' does to 'h.' This consonant is the parent of the European vowel 'o,' in the same way as the -alif is the parent of the vowel 'a.' This is proved by the fact that the numerical values of alpha and omicron in Greek correspond with those of -alif and -ain in Arabic and Hebrew. As 'y' is the semivowel of 'i,' and 'w' of 'u,' so is -alif the semivowel of 'a' (as pronounced in 'abundance') and -ain the semivowel of 'o' (as

pronounced in 'oratorical'). Natives of India find the same difficulty in pronouncing this English sound of 'o,' as they do in pronouncing the consonant -ain. An Englishman who has once realized that there is such a sound as that denoted by the -alif or hamza (-) will be able to pronounce the -ain at least as well as it is pronounced in India. The latter sound is simply stronger and more guttural than the former.

- ājiz, A., *lacking power, impotent, helpless, unequal to, humble.*
- ājizī, P. and H., f., *helplessness, submissiveness, humility.*
- ādāt, P., A., f. (pl. -ādāt), *habit, custom, practice.*
- ādil, A., *just.*
- ār, A., f., *disgrace, shame, bashfulness.*
- āriyat, P., A., f., *lending, a loan* (when the thing itself, and not its value, has to be returned).
- āfiyat, P., A., f., *health, soundness, safety.*
- āqibat, P., A., *the end, futurity, future life.*
- āqil, A., *intelligent, wise, a man's name*; -āqila, A., *fem.*
- ālim, A., *learned, knowing.*
- ālam, A., m., *the state of one's surroundings, the world, the universe.*
- āli, P., A., *high, exalted, eminent*; -ālishān, *of high estate*; -ālihim mat, *of high courage or generosity*; -ālihimati, f., *magnanimity*; -āli jāh, *of high rank*; -āliya, *fem., a girl's name.*
- āmm, A., *common, general, universal, unrestricted*; the reverse of *khāss*.
- abd, A., m., *a slave, a servant.*
- ibrat, P., A., f., *admonition, warning.*
- ajab, A., m., *wonder, astonishment*; -ajab nahīn ki, i. q. *very likely.*
- ajīb, A., *wonderful, surprising, extraordinary, rare.*
- adālat, P., A., f., *justice, equity, a Court of Justice.*
- adāwat, P., A., f., *enmity, resentment, malice.*
- adad, A., m., *a number, an unit or item of enumeration*; -ek -adad cā-e ke lawāzīm, i. q. *one set of apparatus for making tea.*
- azāb, A., *punishment, pain, torture, torment.*
- uzr, A., m., *excuse, apology, objection.*
- arab, A., m., *Arabia.*
- arabī, A., *an Arabian.*
- arṣa, P., A., m., *an area, a space, a period of time*; -is -arṣe men, i. q. *meanwhile.*
- arṣ, A., m., *breadth*; -arṣo tūl, *breadth and length.*
- arṣ, A., f., *representing, a representation, petition, address*; -arṣ karnā, *to make a representation, is often used merely for kahnā, to say.*
- arṣī, f., *a paper containing a petition.*
- araq, A., m., *sap, juice, expressed liquor, sweat*; -araq e na-nāṭ, A., *mint vinegar*; -araqrezi, P., f., *sweating, hard labour or exertion.*
- arūs, A., f., *a bride.*
- arīza, P., A., m., *a humble petition, a letter from an inferior to a superior.*
- izzat, P., A., f., *honour, respect, esteem, reputation.*
- azm, A., m., *determination, resolution, purpose, aim.*
- azīz, A., *esteemed, valued, beloved, worthy, a dear friend, a relation*; -aziza, *fem.*
- ishq, A., m., *love; exclusive and passionate devotion to a single object.*

- aṣr, A., m. (lit. *time*, the time of the afternoon prayer, between 4.30 and sunset.
- iṭr, A., m., *essence* (of fragrant flowers or roots), *perfume*; hence the English 'ottar' or 'otto' of roses.
- azmat, P., A., f., *greatness, haughtiness*, used as a proper name.
- aẓīm, A., *great, enormous, excessive*.
- aqd, A., m., a *knot, marriage*.
- aql, A., f., *intelligence, wisdom, reason*; -aqlmand, *wise*.
- aqīq, A., m., a *cornelian*; -aqīqu l baḥr, *Mocha stone*.
- aqila (fem. of -aqīl, A. = *wise*), a girl's name.
- aks, A., m., *the reverse or converse* (of anything), *the contrary, the counterpart, a reflection* (in a mirror or water), *the negative of a photograph*.
- alā, vide -alai.
- ilāj, A., m., *medical treatment, a remedy, a cure*; -ilāj wilāj is merely a rhyming synonym.
- alāhida, vide -alai.
- alāqaband, A. P., m., a *maker of fringe, edging, or braid*.
- alāwa (prop. -ilāwa), *besides, in addition to*.
- illat, P., A., f., *an infirmity, a defect, an excuse*, generally used for cause, but in a bad sense.
- ilm, A., m., *knowledge, learning*.
- ulwī, A., *high*; -ulwī khān, a proper name.
- alī, A. (lit. *eminent*), the name of Muḥammad's son-in-law, the fourth Caliph, and hence very commonly adopted as a proper name; -alī naqī, a proper name.
- alai or -alā, A., *on, upon, above*, hence -alāhi, *upon him*; -alāikum, *upon you*; -alāhida or -alāhida (lit. *on separation*), *apart, alone*,
- separate, one by one*; -alā l ḥisāb, *upon account* (of money paid in part); -alā qadr (e), *according to the value or size* (of); -alā hāzal qiyās, *upon this analogy, similarly*.
- alim, A., *very wise, a wizard*.
- umda, P., A. (lit. *staying*), *important, great, noble, essential*; -um datu l mulk means a *pillar of the State*.
- umr, A., f., *life, age*; -umr bhar, *for* (a man's) *whole life time*; -umr dawāz! *may your life be long!*
- amal, A., m., *work, a deed, action, operation, practice, a charm or spell*; -amal karnā, *to act*.
- amali, *practical*; hikmat e -amali, *practical wisdom, tact*.
- amla (prop. -amala), A., pl. of -āmil (lit. *workers*), *officials, functionaries, the staff of a collector's vernacular office*.
- ammū, P., A., m., a *paternal uncle*; -ammū jān, a proper name.
- umūman, A., *commonly*; opposed to *khushūsan, specially*.
- unnābī, *the colour of the jujube*, (A. -unnāb), *deep crimson*.
- ināyat, P., A., f., *favour, bounty*; pl. -ināyāt; -ināyat karnā, *to bestow*; -ināyat honā, *to be granted*.
- aurat, P., A., f., a *woman, a female*.
- iwaẓ, A., m., a *substitute, exchange, compensation, retribution*; -iwaẓ men, *instead* (of).
- iwaẓī, P., *officiating* (in the place of another); s. m. *an officiating appointment*; -iwaẓī denā (of an official going on leave), *to provide a substitute*; -iwaẓī karnā, *to act as a substitute, to hold a temporary appointment*.

- uhda, P., A., m., *an engagement, obligation, duty, office, trust, appointment*; —uhdadār, m., *an office-holder, an official.*
- iyādat, P., A., f., *visiting (a sick person), making (repeated) inquiries about the health of any one.*
- aib, A., m., *a fault, vice, defect.*
- īd, A., f., *a periodical festival.* The two great feasts called —īd are the —īdu l fitr on the day after the ramazān (i. e. the first of shawwāl), and the —īdu z zohā, which commemorates the rescue of Ishmael (not Isaac) from sacrifice, held on the 10th of zī hijja.
- īdgāh, f., *an enclosed space outside a town, where the Musalmāns assemble for prayer on the —īd, the mosques not being sufficiently large for such a concourse.*
- īdī (belonging to the —īd), *presents made on the —īd.*
- isawī, A. (from —īsā, *Jesus*), *Christian*; after a date, i. q. A. D.
- aish, A., m., *life, enjoyment, pleasure, sensuality.*
- ain, A., m., *the eye, the exact spot or centre of anything*; —ain waqt, *the very time*; —ain main, *exactly, precisely.*

gh (ghain)

gh denotes the letter ghain which is common to Arabic and Persian, but foreign to Hindī. Its pronunciation bears the same relation to 'g,' as that of 'kh' to 'k,' 'f' to 'p,' 'v' to 'b,' &c. *vide kh.*

- ghār, A., m., *a cave, a pit, a hollow.*
- ghārat, P., A., f., *a raid, foray, plunder, havoc*; ghārat karnā, *to plunder, to devastate or ruin*; ghārat honā, *to be devastated, &c.*
- ghāfil, A., *negligent, thoughtless, indolent, senseless.*

- ghālib, A., *overcoming, victorious, excelling, probable*; ghāliban, *most probably.*
- ghā-ib, A., *absent, concealed, invisible*; ghā-ib honā, *to disappear, to vanish.*
- ghabn, A., m., *cheating, fraud.*
- ghadr, A., m. (pronounced ghadar in H.), *perfidy, mutiny, rebellion*; the term generally used of the mutiny of 1857.
- gharaz, A., f., *an object, aim, end, desire, purpose*; adverbially, *in short, to sum up.*
- gharūr (prop. ghurūr), A., m., *pride, self-conceit, haughtiness.*
- gharīb, A., *remote, foreign, a stranger, poor, destitute, humble, meek, gentle (of a horse)*; ghāribu l waṭan, *far from one's home*; ghārib ghurabā, *the poor (in general)*; ghārib parwar or ghārib nawāz (lit. *cherishing the poor*), *a form of address to a superior*; ghārib khāna, *the poor man's cottage, i. q. my house*; ghāribi, f., *poverty, strangeness, meekness, gentleness.*
- ghusl, A., m., *ablution, a bath*; ghusl khāna, *a bath-room*; ghusl karnā, *to bathe*; ghusl denā, *to give a bath to.*
- ghuṣṣa, P., A., m. (lit. *choking*), *anger, rage.*
- ghazab, A., m., *passion, rage, fury, outrage; anything awful, excessive, or tremendous*; as an adverb it answers to our *awfully* or *too much.*
- ghafīat, P., A., f., *negligence, carelessness, inattention, indolence, unconsciousness.*
- ghul, P., m., *noise, clamour, disturbance.*
- ghilāf, A., m., *a covering, a sheath, a pillow-case, a quilt.*
- ghulām, A., m., *a young man, a slave, a servant who gets his clothes*

- and food but no wages. (The most common meaning is slave.)
- ghalat**, A., m., *mistake, error*; **ghalat samajhnā**, *to misapprehend*.
- ghaltī**, P., f., *a mistake, a fallacy, inaccuracy, a fault*.
- gham** (for A. **ghamm**), *grief, mourning, sadness, unhappiness*; **fulāne ghar men gham hu-ā**, i. q. *there has been a death in such and such a house*; **gham khā-o**, *eat your grief*, i. q. *wait a bit or don't be impatient*.
- ghamgusār**, P., *remover of grief, consoler*.
- ghanimat**, P., A., f., *plunder, spoil, anything acquired without labour, a boon, a Godsend, a gain* (however small).
- ghaur**, A., f., *deep thought, reflection, consideration, close attention*.
- ghoṭa**, P., A., m., *diving, a dip, a plunge*; *metaph. deep thought*; **ghoṭa lagānā** or **mārnā**, *to plunge into*; **ghoṭa khānā**, *to be submerged*.
- ghaib**, A., m., *invisibility, a mystery*; *adj., hidden*; **ghaib dān**, *skilled in mysteries*.
- ghibat**, P., A., f., *evil speech in the absence of the person spoken of, backbiting, tale-telling*.
- ghair**, A., *other, different, unfamiliar*; *as an adverb, without*; *as prefix, the reverse of*; e. g. **ghair ḥāzīr**, *absent*; **ghair dākhil**, *excluded*; **ghair munāsib** or **ghair wājib**, *improper*.
- ghairat**, P., A., f., *jealousy, sensitiveness, a keen sense of honour*; **ghairat mand**, *sensitive, high-minded*; **beghairatī**, *insensibility to shame*.

f (fe)

f is a letter common to Arabic and Modern Persian, having the same sound as the English 'f.' It is not

represented in the Nāgarī alphabet, but in modern Hindustani is of common occurrence, appearing even in words which seem to be of indigenous origin like 'faltū,' the common term among kahars and coolies for an odd or extra man.

- fa**, A., a conjunction = *and, and so, therefore*, as in the word **faqat**, i. q. *and that's all*.
- fātiḥa**, P., A., f., *commencement*; *the opening chapter of the Qur-ān used as a prayer or invocation*; **fātiḥa paḥnā**, *to recite the fātiḥa*. This is done upon all solemn occasions, and signifies entire resignation to the will of God.
- fārsī**, P., *Persian, the Persian language*.
- fāriḡh**, A., *free from care, quit, at leisure*.
- fāṣila**, P., A., m., *separation, interval, space, distance*.
- fāzil**, A., *abundant, excellent, superior, accomplished, erudite*, used as a proper name.
- fāṭima**, P., A., f., *the name of the daughter of Muḥammad, who was wedded to -alī*; *mahr e fāṭima* is the dowry which Fatima received on her wedding, viz. 10 dinars; *vide mahr*.
- fāqa**, P., A., m., *fasting* (from want, not as a religious duty), *going a day without food*; -ek **fāqa**, *do fāqa*, **tīn fāqa**, &c., are used of the number of days since the last meal.
- fāl**, A., f., *an omen*; **fāl goṣh**, *an omen taken from a chance speech, the first words that reach the ear*.

fālsa, for H. **phālsā**, m., *a shrub bearing a slightly acid fruit, much esteemed for making cooling drinks* (*Grewia asiatica*); **fālsa-ī**, *of the colour of the fālsa fruit, purple*.

- fānī, P., A., *transitory, perishable, mortal.*
- fā-ida, P., A., m., *profit, advantage, use, value; the moral or lesson of a story, an inference; fā-ida mand, profitable.*
- fā-iq, A., *superior, pre-eminent.*
- fath, A., f., *an opening, a start; victory, conquest, triumph; fathul lāh (generally pronounced fathul lāh), a man's name; fath pūr or fath pūr, the name of several towns and villages; fath pūrī appears to be the name of some mosque in the vicinity of Delhi.*
- futūr, A., m., *languor, weakness, defect, discord.*
- fuhsh, A., m., *grossness, unbecoming language or action, ribaldry.*
- fakhr, A., m., *glory, excellence, distinction, (legitimate) pride; also boasting.*
- farāghat, P., A., f., *freedom from business, leisure, repose; freedom from anxiety, ease, affluence, abundance.*
- fard, A., *single, sole, odd; as subs. f., an individual, an unit, a single line (of a couplet), a single sheet (of paper), hence a charge sheet, a list (of contents), an extract, &c.; fard bashar, an individual of the human race.*
- farsh, A., m., *spreading, a carpet, paving, a floor cloth, the surface of the earth; farsh furūsh, the carpeting (in general) of a house.*
- firishta, P., m., *an angel.*
- fursat, P., A., f., *a time, opportunity; leisure, ease, recovery (from illness or other strain).*
- farz, A., m., *an obligation, a duty, a responsibility; an assumption or hypothesis; farz karo, i. q., suppose; hence farzī has the double meaning of obligatory or impera-*
- tive, and also of hypothetical, fictitious, unreal.*
- farq, A., m., *separation, distinction, distance, deterioration, difference or misunderstanding.*
- farmān, P., m., *order, mandate, a royal command; farmānbardār, subject to orders; farmānbardārī, f., allegiance, loyalty.*
- farmānā, H., v. a. (derived from farmān), *to order, commonly used with reference to a superior, instead of kahnā, to say, and also instead of karnā, to do, when the latter is added to any noun in order to construct an active verb; e. g., for -ārām karnā, to rest, -ārām farmānā, &c.*
- farmāyish or farmā-ish, P., f., *an order (as for goods to a tradesman), will, pleasure, requisition; farmāyish kar ke banwāyā, got made to order.*
- firnī, P., f. (spelt firinī in the text), *a dish made of ground rice, milk and sugar.*
- farokht (prop. firokht), P., f., *sale, the act of selling.*
- faryād, P., f., *exclamation, complaint, a cry for redress.*
- fireb, P., m., *deception, fraud, trick.*
- firefta, P., *deceived, beguiled, fascinated.*
- fasād, A., m., *corruptness, wickedness, disorder, mischief.*
- faṣl, A., f., *division; a season (of the year), a section (of a book); the harvest or crop (of a season).*
- faḡl, A., m., *superabundance, exuberance, bounty, grace, great natural ability or wisdom.*
- fuzūl, A., m., *excess, redundancy, superfluity; fuzūl kharācī, f., inordinate expenditure, extravagance.*
- fazīhat, P., A., f., *disgrace, ignominy.*

fazīlat, P., A., f., *superiority*, used as a proper name.

fiṭr, A., m., *breaking (a fast)*; hence -idu l fiṭr, *the feast of breaking*, the first day after the ramazān.

fiṭrat, P., A., f. (lit. *creation*), *nature, shrewdness, a scheme, plot or contrivance*.

fē-l (for A. fi-l), m., *an action, a deed*. (In grammar, the verb.)

faq, H. (derivation uncertain), *lost, faded (as colour from the face), faint, blank, astonished*.

faqaṭ, A. (lit., *now stop*), *only, simply*; often used at the conclusion of a document or paragraph to prevent any subsequent addition to the text, and at the end of a book, like 'finis.'

faqīr, A., *poor, destitute*; s. m., *a poor man, a beggar, a religious mendicant*; also used as a pronoun, meaning the first person.

fikr, A. (both f. and m. in India), *thought, reflection, anxiety, care, solicitude, sorrow*.

fulānā fulāni, H. (from A. fulān), *an indefinite pronoun, such and such (a person or thing)*.

fann, A., m., *a craft, an art, skill, sagacity*.

fanā, A., f., *mortality, frailty, decay*; fanā honā, *to vanish, to pass away*; -unkā dam fanā hotā thā, i. q. *their hearts used to fail them*.

fauran, A., *quickly, immediately*.

fihrist, P., f., *a list, catalogue, inventory*.

fahmīda, P., *intelligent*.

fī, A., *in*; fil jumla, *in short*; fil haqīqat, *in truth*; fil wāqī-, *in reality*; fil faur, *in haste, immediately*. N.B., the 'i' is shortened before the 'l.'

firūza, P., m., *a turquoise*.

firīni, *vide firni*.

faisala, P., A., m., *decision, determination, judicial sentence, decree, settlement of a dispute*.

fil for pil, P., m., *an elephant*; filbān, *an elephant-driver*.

q (qāf)

q represents the Arabic qāf, which is a guttural duplicate of the kāf (k), bearing the same relation to that letter as the 't' to the 't' and the 's' to the 's.' Some notion of its sound may be gathered from the fact that the domestic turkey is supposed to say the words -aq1, -aq1.

qāb, P., f., *a large dish*, used for serving rice, &c. in, at a meal, or for kneading dough in.

qābil, A., *receiving, capable of, able, competent, deserving, worthy of*.

qābū, P. (prob. Turkish), m., *opportunity, grasp, control, power*.

qādir, A., *potent, mighty*; al qādir, *the Almighty*; -abdu l qādir, *servant of the Almighty*, a proper name.

qārūn, A., m., the name of a rich cousin of Moses, proverbially applied to misers.

qāzī, P., A., m., *a judge*.

qā-ida, P., A., m., *basis, rule, regulation, formula, custom, practice*.

qānūn, A. (from the Greek), *a canon, an act (of the Legislative Council), a law, the law*.

qā-il, A., *saying, assenting, admitting, being convinced or confuted in argument*.

qā-im, A., *standing, erect, firm, fixed, steadfast*; qā-im maqām = *locum tenens*.

qabāḥat, P., A., f., *baseness, turpitude, crime, harm, wrong, inconvenience, detriment*, often used in the phrase '-is men kyā qabāḥat hai?' *what harm is there in it?*

- qabr, A., f., *a grave, a tomb.*
- qabẓa, P., A., m., *clutch; power, possession.*
- qabl, A., *in front, before, anterior to.*
- qibla, P., A., m., *the direction to which the face is turned in prayer.*
- qabūl, A., m., *accepting, acceptance, favourable reception, concession, confession, avowal; qabūl karnā, to accept; qabūlnā, H., i. q. qabūl karnā.*
- qabila, P., A., m., *a man's family, especially his wife; qabiladār, a married man.*
- qaḥṭ, A., m., *drought, famine, scarcity.*
- qadd, A., m., *height, stature, figure.*
- qadr, A., f. (H. qadar), *importance, size, worth, value, measure; qadar dān, appreciating merit (a patron); qadardānī, f., appreciation of merit; -is qadar, so much; kisī qadar, a little; be qadar, of no estimation; be qadrī, f., want of appreciation.*
- qudrat, P., A., f., *power, authority, divine power, the creation, nature.*
- qadam, A., m., *the foot, a step, a pace; the phrase 'dam qadam' means life (breath) and motion or growth; do qadam par, two paces off; qadambāz, nimble.*
- qadīm, A., *preceding, ancient, old; qadimu l khidmat, an ancient servant.*
- qarār, A., m., *dwelling, resting, fixity, permanence, constancy, quietude; qarār pānā, to be agreed upon, to be laid down as a rule; qarār denā, to adjudge. to admit as correct; qarār -ānā kisī ko, rest or repose to come to any one.*
- qur-ān, A., m., *the sacred book of the Musalmāns.*
- qurb, A., m., *propinquity.*
- qurbān, A., m., *a sacrifice; qurbān jānā kisī par or kisī ke, to devote oneself for any one (as a vicarious sacrifice), to be at any one's mercy.*
- qarẓ, A., m., *debt; qarazdār, H. a debtor; qaraz khwāh, a creditor; qaraz dāri, f., indebtedness.*
- qarẓa P., A., m., *a debt, a loan.*
- qarīb, A., *near (in time, place, or family connexion); as adv., nearly.*
- qisṭ, A., f., *a portion, an instalment; qisṭ bandī, f., an arrangement to pay a debt by instalments.*
- qasam, A., f., *an oath, a pledge of abstention; qasam ho jānā, to be under a ban; qarẓ kā lenā qasam ho gayā, 'borrowing money was absolutely prohibited'; here 'qasam' means 'the subject of a curse,' i. e. something which the family were under a curse not to do; qasam khānā = to take an oath; qasam dilānā or khilānā, to administer an oath; qasam denā (kisī ko) or qasam lenā (kisī se), to require an oath, to adjure.*
- qism, A., f., *division, species, kind, sort.*
- qismat, P., A., f., *portion, lot, fate, fortune, destiny.*
- qaṣā-i, H. (from A. qaṣāb), m., *a butcher.*
- qaṣṣāb, A., m., *a butcher.*
- qaṣd, A., m., *intention, purpose, attempt, design, will; qaṣdan, adv., of set purpose, wilfully.*
- quṣūr, A., m., *failure, deficiency, default, error, fault.*
- qiṣṣa, P., A., m., *a tale, a story.*
- quṭb, A., *an axis; quṭbu d dīn, a proper name; quṭb ṣāhib, the minaret at old Delhi (about eleven miles from the present city), commenced by the Slave Emperor Qutbu d dīn -aibak, and completed by Altamish in the early part of the thirteenth century; the locality in which the minaret is situated.*

qaṭṭ, A., f., *cutting; a section, cut* (in tailor's language); *interruption, bringing to an end*; hence, *traversing* (a road); qaṭṭ karnā, *to cut out* (a garment), *to cut short* (a speech, &c.), *to traverse* (a road); qaṭṭ hona, *to be cut, &c.*; qaṭṭ-e ta-alluq, *breaking off relations, abandonment, desertion, complete separation*; qaṭṭ-e nazar (lit. *cutting off the view*), *leaving altogether out of consideration, without reference to*; qaṭṭ-an, adv., *definitely, absolutely*; qaṭṭ-i, *final, absolute*; hukm qaṭṭ-i, *an order from which there is no appeal.*

qafas, P., qafaṣ, A., m., *a bird's cage, a coop.*

quḥ, A., m., *a padlock, a lock.*

quḥī, P., f., *a mould* (for ice, jelly, &c., whence qulḥī, the ordinary term in Anglo-Indian households for ices); pl. quḥiyān, *a present of saucers filled with khir, sent during the Mohurrum to a family with which a marriage has been arranged.*

qulāqand, H., m., *a kind of sweetmeat.*

qil-a (prop. qal-a), P., A., m., *a fort, a castle*; as used of the Fort of Dehli, before 1857, it was equivalent to 'palace.'

qala-i, H., f. (derived from A. qal-, *a mine, tin*); *a coating of tin* given to culinary vessels, which are made of copper; hence any other kind of coating — as whitewashing, &c.; qala-i karnā, *to coat vessels with tin, to whitewash*; qala-i kholnā, metaph. *to lay bare, to expose, to unmask*; qala-i khulnā, *to be exposed or unmasked*; qala-i gar, m., *a tinner of pots.*

qalaq, A., m., *restlessness, fretfulness, agitation, keen regret.*

qalam, A., m. and f., *a reed, a reed pen*; *cuttings of trees, &c.*; qalam

band, *written down*; qalamband karnā, *to take down* (a deposition, &c.) *in writing, to reduce to writing*; qalamtarāsh, f., *a pen-knife*; qalamdān, *a pen* (and ink) *holder*; qalam karnā, (of a tree) *to prune.*

qalamī, P. (applied to bare, s. m. pl.), *pastry made of pulse and cut into long slips*; qalamī also has the meanings of *manuscript, and grafted* (of trees, &c.).

qulī (origin doubtful), m., *a labourer, a coolie.*

qalīl, A., *small.*

qaliya, P., A., m., *anything fried or browned.*

qamar, A., m., *the moon*; qamar -āstānī, i. q. *like a moon on the threshold*; a name.

qanā-at, P., A., f., *contentment.*

qand, A., m., *white crystallized sugar*, also f., *a kind of cloth, Turkey red.*

quwwat, P., A., f., *strength, power, faculty*; quwwat e bāzū, *the strength of one's arm*, i. q. *one's own right hand*; quwwat e ḥāfiẓa, *the faculty of memory.*

qormā (a Turkish word), *a brown stew highly seasoned.*

qaul, A., m., *a saying, speech, dictum, compact*; qaul qarār, *a mutual agreement.*

qahr, A., *anger, vengeance*; 'qahr e darwesh bar jān e darwesh,' *the poor man's wrath (falls) on his own soul, i. e. hurts no one but himself*, a proverb.

qiyās, A., m., *conjecture, guess.*

qiyāfa, P., A., m., *physiognomy, countenance, mien*; qiyāfa shīnās, *a physiognomist.*

qiyāmat, P., A., f., *the resurrection, the last day*; metaph. *any great calamity or disturbance*; as adv., *awfully*; qiyāmat nāma, *a treatise or letter on the resurrection.*

qaid, A., f., a *shackle* or *fetter*, *imprisonment*, a *prison*, a *restriction* or *regulation*; qaid karnā, to *imprison*; qaid honā or rahnā, to *be imprisoned*; qaidi, m., a *prisoner*.
qimat, P., A., f., *price*, *value*; qīmatī, *costly*.

k (kāf)

kakāra

k is a letter common to Arabic, Persian, and Hindī, and its pronunciation does not differ from that of the English 'k.'

The sound of 'k' is a sign of interrogation and sometimes of negation; when prefixed to nouns it denotes the absence of the quality predicated by the noun, e. g. kapūt means *one who is not a true son* (pūt) to his parents; kapurush, *one who is not a man* (purush); kukāth, *wood that is not capable of being used as timber* (a term in forestry).

ki, P., *who?*

ki, P., H., a conjunction very similar to the French 'que.' It is used to introduce explanatory or subordinate sentences; to express wishes or suppositions, and to state alternatives, and very frequently it serves the purpose of inverted commas.

kā, ke, kī, H., a postposition, the sign of the genitive case.

ka-i, H., an indefinite pronoun = *several*, *some*.

kābulī darwāza, *the Cabul gate* (of Delhi).

kātnā, H., v. a., to *twist*, to *spin* (thread).

kāṭnā, H., v. a., to *cut*; metaph. to *pass* (time), to *interrupt* (a person talking); kāṭ ḍālnā, to *cut off*, to *hew*; kāṭ khānā, to *bite*.

kāṭ kabār for kāṭh kabār (kāṭh = *wood*), *wooden articles of furniture*.

kāj, H., m., *business*, *work*.

kājal, H., m., *lump black* (used for the eyes).

kār, P.; m., *act*, *operation*, *business*, *affair*, *use*. kār-āmad, *serviceable*; kārbār or kār o bār, m., *affairs*, *business*; kārkhāna, a *place of work*, a *manufactory*, an *extensive establishment*; kārkhāna jāri karnā, i. q. to *set something going*; kārgar, *efficient*, an *artizan*; kārguzār, *skilful*; kārguzārī, f., *good services*.

kārcōbī, P., f., *embroidery* (lit. *frame-work*).

kāran, H., m., *cause*, *motive*; as an adverb, *on account* (of), *for the sake* (of); -apne kāran, *of your own motion*.

kārī, P., *operating*, *effectual*; zakhm e kārī, a *penetrating* or *mortal wound*.

kārigar, P.; m., a *craftsman*, a *skilful workman*; kārigarī, f., *artistic work*.

kārhnā, H., v. a., to *draw* (as a sword from its sheath), to *draw* (figures), to *work figures on cloth* or *in lace*, to *make* (a cap upon a block).

kāghaz, P., m., *paper*; kāghazī, m., a *paper-maker*.

kāfūr, P., m., *camphor*; kāfūrī, *white*.

kāfi, P., A., *sufficient*.

kākrezi, P., *dark purple*.

kālā, H., *black*; kālā pāni, *black water*, is used of the sea; kālā pāni bhejnā, to *send* (across) *the sea*, the familiar term for 'transportation.'

kām, H., *action*, *work*, *performance*, *duty*, *job*, *business*, *use*, *object*, *purpose*; kām-ānā, for kām men-ānā, to *be of use* or *of service*; kām kā honā, to *be fit* for use, or to *be fit for work*; kāmḍār, a *man of busi-*

- ness; kāmāni, f., embroidered muslin; kāmāniwālā, a maker of embroidered muslin.
- kām, P., m., desire, wish; kāmyāb, obtaining one's wish, successful; kāmyābī, f., success.
- kāmīl, A., perfect, entire, complete, learned, proficient, a saint; a proper name.
- kān, H., m., the ear; an angle or corner; kānon kān sunnā, to overhear (of information that comes without being sought); kān jhāle, jewelled rings, worn in the upper part of the ear.
- kāṅṭā, H., m., a thorn, a fork, a hook, the bone (of a fish); kāṅṭon men ghasitnā, to drag among thorns; metaph. for distressing any one by excessive compliments.
- kāhī, P., grass green; kāhī qand, apparently coarse green cloth.
- kabāb, P., m., roasted meat.
- kabāb činī, H., cubebs, jungle cloves, cassia buds.
- kabhī, H., ever; kabhi kabhār, occasionally.
- kapās, H., f., the cotton plant, cotton (uncarded); kapāsī, the colour of the cotton flower (light yellow).
- kaprā, H., m., cloth, clothing, clothes; (the singular is generally used for clothes, and the plural for cloths or different articles of clothing).
- kuttā, H., m., a dog.
- kitāb, A., f., a book; kitāb khāna, a library.
- katarnā, H., v. a., to clip, to pare, to trim; katarnī, f., a pair of scissors, for which the more usual term is 'qaiṅčī,' a Turkish word.
- kath or katthā, H., m., catechu, an astringent extract of the Mimosa catechu eaten with betel-leaf.
- kaṭṭar, H., addicted to biting (of a horse).
- kaṭrā, H., m., a plot of ground enclosed and let out to traders in any particular article (something like our exchanges, e. g. Corn Exchange, &c.).
- kaṭnā, H., v. (neuter of kātṇā), to be cut; to be passed (of time); to be interrupted (of speech); to be extracted (of colour).
- kuṭnī (prop. kuṭṭānī), lit. a procuress, but applied generally to a woman of bad character, a thief, a cheat.
- kaṭwānā, H., v. a., to get cut (by some one else).
- kaṭorā, H., m., a cup or bowl of metal, for drinking out of.
- kasrat, P., A., f., abundance, excess, majority, the greater part, frequency; kasrate rā-e, a majority of votes.
- kasīr, A., many, much, plentiful.
- kaj, P., crooked; kajrā-e, wrongly-headed; kajraftār, perverse.
- kujā, P., where?
- kačēā, H., raw, unripe, uncooked, unburnt (of bricks), crude, unmetalled (of a road), unstamped (of paper used for recording business transactions), unskilled, immature, imperfect, the opposite of pakkā; kačēī biryānī, a dish made of alternate layers of meat and rice allowed to simmer.
- kačrā, H., m., an unripe melon.
- kičar kičar, H., gritty, nasty (of food).
- kačaurī, H., f., a small cake (or fritter) made of flour and pulse fried in ghee or oil.
- kuč, H., an indefinite pronoun, some, something; kuč nahīn, nothing; kuč na kuč, something or other.
- kačahri, H., f., a public office, a court (anglice, Cutcherry).
- kačochā, the name of a town in the Faizabad district of Oudh, in which

- is the tomb of Saiyid Ashraf Jahān-gīr, noted for the cure of afflicted persons.
- kadd, A., f., *importunity, persistence, insistence, worry, labour*; radd o kadd, *argumentation (mutual contradiction and pertinacity)*.
- kidhar, H., *whither?*
- kara, H., m., *the hand*; kara tāri, *the palm of the hand*.
- karārā, H., *hard, firm, crisp*; new (of coin).
- karānā, H., v. a., *to cause to do*.
- kirāya (infl. form in H., kirā-e), P., m., *hire, fare, rent*; kirā-e par, *on hire*.
- krita, H., *a deed, a work*.
- krita kritiya, H., *having finished a work*.
- kurtā, m., and kurtī, f., H., P., *a jacket, a bodice*.
- karatāra, H., mod. kartār, *a maker, doer, creator*.
- kursī, A., f., *a chair*.
- kirīrī tāsh, H., f., *a kind of brocade*.
- karam, A., m., *generosity, liberality, nobleness, grace, favour*; karam farmā, *gracious*.
- karnā, H., v. a., *to do, to perform, to act, to accomplish*. It may be added to almost any noun to make an active verb, just as honā may be added to any noun to make a passive verb, e. g. paidā karnā = *to create*; paidā honā, *to be created*; kharā karnā = *to erect*; kharā honā, *to stand*; farz karnā = *to suppose*; qaid karnā, *to imprison*; shurū-karnā, *to begin*; band karnā, *to shut*; bayān karnā, *to narrate*; and so with English words, 'boil' (pronounced 'bail'), karnā, *to boil*, &c. With the past participle of another verb, karnā is used to form frequentatives, e. g. kahā karnā, *to be in the habit of saying*; kiyā karnā, *to be in the habit of doing*.
- karan phūl (prop. karn phūl), H., m., *an ornament for the ear*.
- karanjo-i, H., f., *a brown colour, obtained from a nut called karanjo*.
- karwānā, H., v. a., *to get (something) done or made (by some one else)*.
- karwaṭ, H., f., *lying on the side*; karwaṭ badalnā, *to alter one's position from lying on one side to lying on the other*.
- karelā, H., m., *a bitter vegetable of the cucumber species*; the art in cooking it is to remove its excessive bitterness.
- karīm, A., *noble, generous, liberal, benevolent, merciful, forgiving, the Merciful*.
- karā or karā, H., m., *a ring, a bracelet or anklet of gold or silver*.
- karakarānā, H., v. n., *to crackle (as oil or ghī when boiling)*; v. t., *to cause to crackle*.
- karwā, H., *bitter, acrid, pungent*.
- karhā-i or karāhī, H., f., *a pan for frying or boiling in*; karhā-i čarhānā, *to put the pan on the fire*.
- kuḥnā, H., v. n., *to be vexed, to be grieved or distressed, to pine, to fret*.
- kisān, H., m., *a peasant, a cultivator*.
- kasar (prop. kasr), A., f., *breaking*; in arith., *a fraction*; *loss, damage, deficiency, flaw*.
- kasak, H., f., *pain*.
- kasnā, H., v. a., (1) *to draw tight, to tighten, to pull together, to fasten*; (2) *to assay, to test*.
- kaserā, H., m., *a vendor of metallic vessels, a brazier, a coppersmith*.
- kiṣṭī (prop. kashtī), P., f., *a boat*; *a small vessel, a tray*.
- kishmish, P., f., *a (sultana) raisin, raisins*.
- kashīda, P. (lit. *drawn*), *needlework, embroidery*; kashīda khāṭir, *displeased*.
- kashīdagī, P., f., *vexation, sullenness*.

- kā-ba, P., A., m., *a cube; the square temple inside the mosque at Mecca.*
- kifāyat, P., A., f., *sufficiency, making the most of things, thrift, economy.*
kifāyat nisā and kifāyatullāh are proper names.
- kal, H., *to-morrow or yesterday.*
- kal, H., f., *a machine.*
- kul or kula, H., *family, race; kula kāni, the respect due from an individual to the traditions of his family.*
- kull, A., m., *the whole, every; in Arabic a substantive taking the genitive case, as kullu shai-in, everything; in Hindustani used also as adjective.*
- kalābattū, H., m., *silk thread covered with gold or silver, silk and gold or silver thread twisted together, fringe made of thread so twisted.*
- kalām, A., m., *speech; a sentence; 'is men kyā kalām hai?' i. q. can anything be said against it?*
- kalān, P., *great, elder, larger (the opposite of khurd).*
- kalāwa, P., m., *a raw thread as it is wound from the spindle, yarn, a skein.*
- kilwānā, H., v. a. (from kilnā, *to drive a nail*), *to get (nails) driven into (the floor of a house by a wizard), in order to avert the influence of evil spirits.*
- kalla (prop. kala), P., m., *the head, the crown (of the head), the top.*
- kulhiyā, H., f., *a small earthen cup.*
- kalī (pl. kaliyān), H., f., *a bud; a gusset, a piece put into a garment to enlarge it.*
- kullī, A., *universal.*
- kalejā, H., m., *the liver, the vitals; kalejā thanḍā honā, i. q. the heart to be content; kaleje men -āg lagnā, to be on fire inside (from thirst, or from sorrow); kaleje se lagānā, to keep close to one's heart.*
- kam, P., *less, little; adv., rarely, seldom; kam kar ke denā, to give less than the full quantity; kam se kam, at the very least.*
- kam -iltifāti, f., *want of special interest in.*
- kam bakht, *unfortunate.*
- kambakhtī, f. *misfortune.*
- kamzor, *weak.*
- kam-aql, *deficient in sense.*
- kam-ilm, *deficient in knowledge.*
- kam-umr, *too young or very young.*
- kamgō-i, f., *taciturnity.*
- kamāl, A., m., *perfection, consummation; kamāl (e) shauq, the utmost delight or desire.*
- kamānā, H., v. a., *to earn; kamā ke khānā, to live by one's own earnings.*
- kamā-u, H., *earning a living, a breadwinner, a worker.*
- kamā-i, H., f., *earnings, gains.*
- kumbā or kunbā or (Persianized as) kumba, H., m., *a family.*
- kamar, P., f., *the loins, the waist; kamar bāndhnā, to gird up the loins; metaph. to prepare for action or duty, to be alert.*
- kammal, H., m., *a blanket.*
- kimmū, for karīmū, for karīm **bakhsh**, *a man's name.*
- kumhār, H., m., *a potter.*
- kamī, P., f., *deficiency, scarcity; kami beshī, fluctuation, less or more.*
- kamīna, P., *mean, base, low, vulgar.*
- kinār (prop. kanār), P., m., *side, margin; darkinār, setting aside, not to speak of.*
- kināra, P., m., *side, edge, border, bank, shore; kinārakash, retiring (to private life).*
- kunbā, H., m., *a family; vile kumbā.*
- kanthī, H., m., *a necklace.*
- kunjā or kunjārā or (Persianized as) kunjara, H., m., *a green-grocer.*

kunjī, H., f., a *key*.
 kanānī, H., f. (a female kanān), a *dancing girl*; kanānī galī, a street so called in Dehli.
 kandlāgar, H., P., m., a *maker of gold or silver wire*.
 kunda, P., m., *curds*.
 kandhā, H., m., *the shoulder*.
 kundī, P., f., *bluntness, blunting*.
 kaṇḍā, H., *dry dung used for fuel*.
 kankar, H., m., a *nodule of limestone, a lime pebble*; a stratum of kankar is very commonly found under the clay soil in the North-West Provinces; when it makes excellent lime, and it is the material of most of the metalled roads.
 kanghī, H., f., a *small comb*; kanghī karnā or kanghī cōṭī karnā, to *dress the hair*.
 kanghīsāz, a *comb-maker*.
 kuṇwā or kū-ān, H., m., a *well*.
 kanī, H., f., an *atom, a crystal*; a hard uncooked grain of rice; when rice is boiled, some grains resist the process longer than others.
 ko, H., an old form of the interrogative kaun.
 ko, H., a distinctive or determinative particle, often used as the sign of the objective case. It may be translated by *at, to, for*, and sometimes by *about*. Sometimes it may be rendered in English by *the*, and sometimes it is untranslatable.
 ko-i, H., an indefinite pronoun = *some, any*.
 kuwārpanā or kuṇwārpanā, H., m., *bachelorhood or maidenhood*.
 kiwār, H., m. (pl. kiwāren), a *door*.
 kautuk, H., m., *eagerness, a festival, sport, tricks, pranks*.
 koṭwāl, P., m., *the chief officer of police in a town*.
 koṭwālī, f., *the chief police station*.
 koṭhā, H., m., (1) a *house of brick*

or *stone roofed with stone slabs or cement*; (2) *the flat roof of such a house*; an *upper chamber*.
 koṭhri, H., f., a *small room* (in a house); a *store-room*.
 kūcā, P., m., a *narrow street, a lane*.
 kor, H., f., a *point or tip*; kor kasr, f., *unevennesses, defects*.
 kauṛī, H., f. (*anglice, cowry*), a *small shell used as money*; from sixty to eighty go to the *paīsā* according to the rate of exchange.
 kos, H., m., a *measure of length*, differing in different parts of India, but generally recognized as equal to *two miles*; a 'pakkā' kos is always at least *two miles*; a 'kaḍcā' kos varies from *one-and-a-quarter to two miles*.
 kosnā, H., v. a., to *curse*.
 koshish, P., f., *striving, exertion, attempt*.
 koṭta, P., *bruised; pounded meat made into balls like rissoles*.
 koka-i, H., *lotus colour, slate colour*.
 kūknā, H., v. a., to *wind up* (a watch or musical box).
 kokh, H., m., f., *the abdomen, the womb*; kokh kā khalal, a (fanciful) *disease acquired before birth*.
 kaulā, H., m., *an armful, an embrace*.
 kaun (orig. ko, like jo and so), *who? which? kaun sā, what like?*
 konā, H., m., *an angle, a corner*.
 koh, P., m., a *mountain, a hill*; koh e ṭūr, *Mount Sinai*.
 kahān, H., *where?*
 kahānī, H., f., a *story*.
 kahāwat, H., f., a *proverb*.
 kahlānā, H., v. a., to *cause to say*; kahlā bhejū, to *send a verbal message*.
 kahnā, H., v. a., to *say*; kah guzarnā, to *say and have done with, just to say*; kah bharnā, to *say all one*

has to say; *kahnā sunnā, to say and hear*, is a comprehensive expression like *paṛhnā paṛhānā, baiṭhnā biṭhānā, lenā denā, &c.*

kahīn, H., anywhere, somewhere, perchance.

kai, H., interrogative, how many? to be distinguished from *ka-i* which means *several*.

kyā, H., for kā, what?

kījiye, H., from karnā, like dijiye from denā, be pleased to do.

kīcaṛ, H., m., mud, dirt.

kīrā, H., m., a worm, a maggot; *kīre paṛga-e* (of clothes), *they have got moth-eaten, lit. moths or maggots have befallen them.*

kaifiyat, P., A. (from A. kaifa = how?), f., quality, state, circumstances, report, particulars.

kīkaṛ, H., m., the Acacia arabica.

kīkaṛī, H., f., edging (shaped like an acacia leaf).

kīl, H., f., a nail, a pin; *nāk kī kīl, a small gold pin worn in the nose.*

kīmīyā gar, P., A., m., an alchemist.
kyūn, H., how? kyūnki, because;
kyūnkar, how?

kh

khakāra

kh, a letter peculiar to Hindī, sounded like the 'kh' in 'blockhead.'

khātā, H., m., an item of account extracted from a cash-book and copied into a ledger under its proper head; *khātā bahi, f., a ledger-book.* The act of collecting and arranging promiscuous items under separate headings is called *khatīvānā*.

khāl, H., f., the skin, a hide.

khānā, H., v. a., to eat, to swallow; *hawā khānā, to take the air;* *khānā* is often used metaphorically for *to suffer*, e. g. *coṭ khānā, to get*

bruised; *mār khānā, to suffer a beating;* and it occasionally merely serves to turn a passive phrase, as *bal khānā* (of a rope, &c.), *to be twisted;* *gālī khānā, to be subjected to abuse.*

khānā, H., m., food, dinner, a meal, anything cooked for a meal.

khānd, H., f., coarse sugar.

khapānā, H., v. a., to destroy, to ravage; *sar khapānā, to dash one's head against the wall or strike the head with one's hands, to worry oneself.*

khapat, H., f., expenditure, consumption, demand, ready sale, appreciation.

khattā, H., acid, sour.

khatrāg, H., m. (lit. six melodies), discord, a Dutch chorus, wrangling; *metaph. worry.*

khatkā, H., m., rapping (at a door, &c.), *clatter, a rattle, alarm, anxiety, secret misgiving, apprehension.*

khajūr, H., f. (also m.), the date-tree, a date.

khīcīrī, H., f., a dish made of rice and split pulse boiled together, with ghī, spices, and burnt onions subsequently added; *metaph. a miscellaneous mixture.* The proverb, '*ghī kahān gayā? khīcīrī men, where is the ghī gone? why it's in the khīcīrī,*' owes its expressiveness to the absorbing powers of hot rice when *ghī* is poured over it. The proverb implies that you get full value for money sunk in capital though you can't lay your hands on it.

khārā, H., upright, standing, stopping, waiting, ready; *khārā rahnā, to stop;* *khārā karnā, to set up;* *khārā honā, to stand, to get up;* *khare khare, i. q. in haste, the opposite of baiṭhe baiṭhe.*

khasoṭnā, H., v. a., *to pluck, to pluck out, to scratch, to tear.*

khisiyānā, H., *angry, peevish, fretful.*

khilānā, H., v. a. (causal of khānā), *to cause to eat, to feed, to administer.* N. B.—khilānā is also the causal form of khelnā, *to play*, e. g. *shikār khilānā = to give some one a day's sport*, and of khilnā, *to blossom*; *bare gul khilā-engī = will send out big blossoms, i. e. will create a great scandal.*

khilnā, H., v. n., *to unfold (as a bud), to bloom, to blossom*; metaph. *to expand (with pleasure).*

khulnā, H., v. n. (neuter of kholnā), *to be open, to be untied (of a knot), to be uncovered, to be displayed, to be solved, to become clear (of the sky), or evident (of a fact); to get loose, to start (of a ship or railway train), to be open-hearted or familiar with*; *khulā mausam, open weather (i. e. after the rains are over).*

khilaunā or khilonā, H., m., *a toy, a plaything.*

khali, H., f., *oil-cake*; scented oil-cake is used as a hairwash.

khōṭā, H., *false, counterfeit, debased, adulterated, insincere, deceitful, corrupt, depraved, bad.*

khōj, H., m., *search, inquiry, tracking, a clue.*

khodnā, H., v. a., *to dig, to carve*; metaph. *to search for, to investigate.*

kholnā, H., v. a., *to open, to loosen, to untie, to unravel, to display, to disclose.*

khonā, H., v. a., *to lose, to part with, to throw away, to waste.*

khūntī, H., f., *a small peg.*

khēt, H., m., *ground, a plain surface, a field*; *kheti, f., agriculture.*

khīr, H., f., *rice and milk (the rice parboiled in water is again boiled*

in milk). N. B.—It should be pronounced so as to rhyme with the French word 'rire' (*to laugh*). *khīr cātā-i, giving a child a taste of rice-milk, a ceremony observed when a child is about six months old.*

khel, H., m., *play, a game, sport, amusement*; *khel kūd, m., gambols, antics, children's amusements.*

khelnā, H., v. a., *to play.*

khēcnā, H., v. a., *to pull, to drag, to draw, to absorb*; *-āh khēcnā, to heave a sigh*; *khēc bulānā, to drag, in response to a summons*; *khēc bulāyā hai, i. q. made (me) come all this way.*

g (gāf)

gakāra

g, a letter common to Persian and Hindī, but unknown to Arabic. Its sound is that of the English 'g' in 'gay,' 'get,' 'give.' The sound of 'j' is never substituted for it.

gā, ge, gī, H., an affix implying certainty or determination, used in forming the future tense from the aorist; e. g. from *-ā-ūn, I may come, (suppose) I come*, is formed *-ā-ūngā, I will come*; it is added also to the word 'hai' to emphasize it, thus while 'hai' means *it is* or *there is*, 'haigā' means *it is certainly, there certainly is.*

gājā, H., m., the sound of musical instruments (usually combined with bājā).

gājar, H., m. or f., *a carrot*; *gājar mūlī, carrots and radishes*; metaph. for things of little worth.

gārad, for the English *guard.*

gārhā, H., *coarse, thick, gross, muddy*; as subst., *a strong coarse cloth, generally dyed red.*

- gārī, H., f., a cart, carriage, or car.
- gāñṭh, H., f., a knot, a knob, a joint; a bundle, a purse.
- gānw, H., m., a village.
- gā-o, m., a bull; f., a cow, but for the latter gā-e is more used.
- gā-otakiya, m., a large pillow for supporting the back; gā-ozabān, f., a kind of fancy bread.
- gāṭhri or gāṭhri, H., f., a bundle, a packet, a parcel.
- gāchnā, H., v. a., to inquire (rarely used except as a rhyming addition to pūchnā).
- guóchā, H., m., a cluster, a tuft, a knot, a tassel; gucchādār, having tassels or knots, knotted or tasselled.
- gudgudānā, H., v. a., to tickle.
- gadhā, H., m., a donkey.
- gaddī, H., f., a cushion, a seat, especially the chief seat, and hence i. q. throne.
- gaddī, H., f., a bundle.
- guzār, guzārā or guzāra¹, P., m., passing, crossing; metaph. getting through life, existence.
- guzar, P., m., passing by; guzar gāh, a passage, a thoroughfare; dar guzar karnā, to pass over (a fault), to excuse, to make allowances.
- guzarnā, H., v. a. and n., to pass; gayā guzrā, gone by, all over; -auqāt tangīse guzregī, one's life will pass in poverty, i. q. it will be a hard struggle to live.
- guzashta, P., past, the past.
- girāmī, P., revered, beloved, precious.
- girān, P., heavy, important, difficult, expensive; girānī, f., dearth.
- girānā, H., v. a. (causal of girnā), to cause to fall, to let fall, to drop, to upset.
- gard, P., f., dust; gard-ālūd or gard ālūd, dusty.
- gardan, P., f., the neck.
- giritār, P., captured, taken, captivated.
- garm, P., hot, ardent, excited, brisk, eager; garmā garm, all hot, new, fresh; garm kaprā, warm clothes; garm maṣāliḥ, hot spices; garm ṣuḥbat, close companionship.
- girnā, H., v. n., to fall, to tumble, to sink; metaph. to fall in esteem.
- giro (prop. girav), P., m., a wager, a stake, a pledge, a pawn.
- giravi or girwī, pledged, pawned; girwī karnā, to pawn.
- giriḥ or girah, P., f., a knot, a purse.
- gari or girī, H., f., the kernel of any nut or seed, the pulp of fruit.
- gurez, P., f., flight, escape, avoidance, a digression, abstinence from, dislike.
- gir girānā, H., to beseech, to entreat; bahut girgirākār, with great solicitude.
- garnā, H., v. n., to be fixed in, to be buried.
- garant, H., m., a ceremony performed to remove the influence of an evil spirit.
- guriyā, H., f. (pl. guriyān, as if from gurī), a doll.
- gaz, P., m., a bar, a rod, a yard; gaz bhar, one yard or a whole yard.
- guzarnā, &c., vide guzarnā.
- gazand, P., f., injury, hurt, a sting.
- guftogū or guftgū, P., f., conversation.
- gul, P., m., a flower (especially the rose), the snuff (of a candle or lamp), a brand; gul karnā, to extinguish (a lamp); gul honā, to be extinguished; gul khilānā, to make

¹ N.B.—All these words are written indifferently with 'z' and 'z.' The latter spelling is now considered more correct.

- flowers blossom (metaph. for exciting astonishment or being remarkable); gulcharre -urānā, to strew rose-flakes, metaph. to live luxuriously or extravagantly (charrā = an aggregate of small things, e.g. a charge of shot, a handful of gravel, &c.); gule-anār, pomegranate blossom; gule shaftālū, peach blossom; gulistān, a flower garden; gule gulāb or merely gulāb = a rose (lit. the rose-water rose).
- galā, H., m., the front part of the neck, the throat, the voice; the neck (of a bottle), &c.
- gulāb, P., m., rose-water; in India, both rose-water and a rose (tree or flower); gulāb also occurs as a proper name.
- gilās, the English word glass, which is used for a vessel of any material resembling an English tumbler in shape.
- galnā, H., v. n., to melt, to be dissolved, to become soft by cooking, to waste away, to decay, to be frozen; dāl galnā, split peas to become soft (by boiling) is a proverbial expression for things going smoothly; dāl galne nahīn pātā, i. q. the hard corners can't get rubbed smooth.
- gulū, P., m., the gullet; the voice; gulūband, m., a collar; an ornament for the throat.
- gilaurī or gilaurī, H., f., betel-leaf folded up with spices inside ready for chewing.
- gila, P., m., complaint, remonstrance, reproach.
- galī, H., f., a narrow street, a lane or alley.
- gum, P., lost, wanting, missing, astray; gumrāh, on the wrong road, erring.
- gumān, P., m., doubt, suspicion, conjecture, surmise, opinion, fancy.
- gunnām, P., nameless, ignoble, anonymous.
- gun, H., m., a quality; -in gunon kī, of these qualities; sab gunon pūri, perfect in everything.
- ginnā, H., v. a., to count, to enumerate, to include in one's reckoning.
- gunāh or gunah, P., m., a sin, a fault, an offence; gunahgār, a sinner; begunāh, innocent.
- gintī, H., f., counting, calculation, number, reckoning, muster; also used for the first day of a month (when pay is distributed).
- ganj, P., H., m., a store, a treasure-house, a granary, a grain market or corn exchange.
- gunjāyish or gunjā-ish, P., f. (lit. containing), space, capacity, capability, room, profit; sine kā kām gunjāyish thā = the needlework was a source of income.
- ganjifa, P., m., a pack of cards, a game at cards.
- ganda, P., stinking, rotten, rancid; metaph. of the temper, sour, vile, offensive.
- gandhī, H., m., a seller or maker of perfumes.
- ganḍā, H., m. (lit. an aggregate of four cowries), a charm, esp. a charmed cord of different coloured threads knotted together, worn round the neck, wrist, or ankle.
- ginwānā, H., v. a., to get counted; rupīye ginwā diye, i. q. counted out the rupees to, implying that the giver made the recipient acknowledge each coin.
- gunahgār, P., a sinner; viśe gunāh.
- go, P. (lit. say), although.
- gawārā, P., digestible, palatable, agreeable; gawārā karnā, to make a thing palatable to oneself, to put up with or submit to.
- gawāh, P., m., a witness; gawāhī, f., evidence, attestation.

goṭ, H., f., *the border of a garment, edging.*
 goṭā, H., m., (1) *gold or silver lace used as edging*; (2) *a preparation of coriander seeds, cocoonut, cardamoms, &c.*
 god, H., f., *the lap.*
 gorā, H., *fair complexioned, white, an European.*
 goṣh, P., m., *the ear*; goṣhmālī, f., *twisting the ears, admonishment, chastisement.*
 goṣht, P., m., *flesh, meat.*
 gokhrū, H., m., (1) *an anklet*; (2) *an ornament of fretted lace of gold thread.* (Both meanings are derived from a resemblance to the thorny seed of a plant called gokhrū.)
 gol, H., *round, circular, spherical.*
 goli, H., f., *a ball, a bullet, a pill*; goliyon kā kabāb, *balls of meat roasted.*
 gaun, H., f., *occasion, advantage, one's interest, profit*; as adj., *fit for.*
 gūndhnā, H., v. a., *to knead (dough).*
 goyā, P., *as if, as one might say.*
 goyā-i, P., f., *talk, utterance, power of speech.*
 go-i for go-i = go kar, *having purged.*
 The meaning is clear from the context; but the etymology is obscured by the license of Hindī poets in altering words to make them rhyme. There is a verb gohnā or gopnā or gowanā = *to hide*, and a verb godna or goṇā, *to weed*; either might become go-i for the sake of rhyme and metre.
 gahrā, H., *deep, profound*; *firm or deep (of colours), sound (of sleep), close (of intimacy), thick or strong (of liquids).*
 gahnā, H., v. a., *to catch hold of.*
 gahnā, H., m., *an ornament, jewellery*; gahnā pātā, m., *a bride's stock of jewels.*

gyārah, H. (for -igārah), *the numeral eleven*; gyārahwān, *eleventh.*
 gayā, past part. of jānā = *to go.* (In compounds the original form jāyā is used, e. g. jāyā karnā, *to be in the habit of going*; jāyā cālnā, *to be on the point of going*; jāyā jānā, *to be gone [by].*)
 geṛī, H., f., *a boy's game (knocking a stick over a line by throwing another stick at it).*
 genda-i, H., *marigold colour.*
 gehūn, H., m., *wheat.*

gh ghakāra

gh, a letter peculiar to Hindī, sounded like the 'gh' in 'ghost,' 'ghastly,' or the proper name 'Egham.'

ghās, H., f., *grass.*
 ghabrānā, H., v. n., *to be confused, flustered, perplexed, dismayed or embarrassed.*
 ghaṭṭā, H., m., *a lump, a swelling in the joints, &c. from over-exertion.*
 ghaṭānā, H., v. a. (causal of ghaṭnā), *to decrease, to lessen, to diminish, to deduct (from), to abate*; ghaṭā denā, *intensive.*
 ghaṭnā, H., v. n., *to be lessened or diminished, to shrink, to subside, to be subtracted (from)*; ghaṭjānā, *intensive.*
 ghuṭnī, H., f., *the knee*; ghuṭniyon cālnā, *to crawl on the knees.*
 ghar, H., m., *a house, dwelling, abode, home*; *a room (in a house), a compartment, a pigeon-hole (in a desk)*; ghar bār, *a household*; gharwālā, *the man of the house*; ghar kā bholā, i. q. *a born fool*; ghar baiṭhnā, *staying at home, (of a man) being out of employ*; ghar jānā, *to go home*; ghar sir par -uṭhānā, (1) *to undertake the management of the house*; (2) *to raise*

the whole household (by cries or disturbance); ghar kā ghar, the whole household or every house. The phrase 'ghar men' is often used of a wife, e. g. ghar men bīmār hai, i. q. *my wife is ill*; ghar men kī khushi hai, *it is my wife's pleasure*.

ghuraknā or ghurākṇā, H., v. a., to scold, to threaten, to frown at.

ghirnā, H., v. n. (neut. of ghernā), to be hemmed in, to be crowded; (of clouds) to be massed together, to gather.

gharā, H., m., an earthen water-pot; gharon pāni, *potfuls of water*.

gharī, H., f., the eighth part of a pahar (which is equal to three hours); an indefinite period of time; thus gharī bhar kā kān means the work of a short time, but gharīyon tak is i. q. *for hours*; gharī also means a watch or clock.

ghisnā, H., v. n., to be rubbed, to be worn by rubbing, to waste away; ghis ghisā kar, i. q. *by use and wear*.

ghusnā, H., v. n., to thrust or push oneself in, to rush in; ghusī rahā kartī hai, *are always intruding*.

ghasiṭnā, H., v. a., to drag, to draw (along the ground), to trail.

ghamand, H., m., pride, conceit.

ghin, H., f., dislike, aversion, disgust; ghin -ānā (kisi ko kisī se), to be disgusted with anything.

ghanṭā, H., m., a bell, a gong; a clock; an hour; ghanṭā bajānā, to strike a gong or ring a bell; ghanṭā bajtā hai, the gong is sounding or is being struck.

ghurnā, H., v. a., to stare at, to fix the eyes on.

ghorā, H., m., a horse.

gholnā, H., v. a., to dissolve, to mix a solid with a liquid.

ghūmnā, H., n., to turn round.

ghī, H., m., clarified butter.

ghernā, H., v. a., to surround, to encompass, to beset, besiege, blockade.

l (lām) lakāra

The sound of 'l' is common to Arabic, Persian, and Hindī, and does not differ from that of the English 'l.'

l, the Arabic article; *vide* -al.

lā, A., the Arabic negative, sometimes used in composition with Persian words, as in lācār, i. q. nācār, *helpless*.

lā haul, the initial syllables of the text, 'lā haula wa lā quwwata -illā bi llāhi,' *there is no strength nor power save in God*; 'lā yuḥibbu llāhu,' *God does not love* (the utterance of evil words, save from one who is oppressed), the beginning of the sixth sipāra of the Qur-ān.

lāḥāṣil, *profitless*.

lāt, H., f., a kick; lāt mārṇā, to kick.

lāt, a corruption of the English Lord. 'lāt ṣāhib' is a term applied to a Lieutenant-Governor of a province, to the Governor-General, to the Commander-in-Chief, and to a Bishop; in the last three cases respectively, the terms 'mulkī,' 'jangī,' and 'pādre,' are prefixed for distinction.

lāthī, H., f., a stick, a cudgel, a staff of bamboo from four to six feet in length.

lāj, H., f., shame, bashfulness.

lādnā, H., v. a., to lay a burden upon, to load; lāde phirna, to carry (something heavy) about.

lāḍ or lār, H., m., affection, fondness; lāḍ piyār, *fondling, caressing, spoiling*.

lāḍo, H., f., a darling (of a wife or daughter), a pet.

- lāzim, A., *necessary, requisite, proper.*
- lāzima, P., A. (H. pl. lāzime), *a necessity, a conventionality.*
- lākh, H., the numeral *a hundred thousand*; also used as a substantive for the aggregate of 100,000; lākhon, pl., *hundreds of thousands.*
- lāg, H., f., *that which attaches itself; affection, affinity; calumny, opprobrium.*
- lāgat, H., f., *expense, outlay, cost.*
- lāl, P. and H., *red.*
- lāl, H., for lār, *beloved*; lālon kī lāl, *the dearest of the dear.*
- lālac, H., m., *covetousness, desire*; lālci, *covetous, greedy, selfish.*
- lāla, P., m., *a tulip.*
- lāla, P., for H. lālā, m., a title given to men of mercantile or sedentary pursuits, *half-respectful, half-contemptuous.*
- lānā, H. (for le-ānā), v. a. (but in the past tense constructed intransitively, e. g. 'main roṭī lāyā hūn,' not 'main ne roṭī lā-i hai'), *to bring, to fetch.*
- lāhor, H., m., the city of Lahore in the Punjab.
- lā-iq, A., *fit (for), capable (of), worthy, able, congruous.*
- lipaṭnā, H., v. n., *to stick to, to cling to, to adhere (to), to be wrapped (in), to be implicated (in).*
- lapak, H., f., *a bound, a spring, a flush (of lightning, &c.).*
- lapaknā, H., v. n., *to spring, to dart, to move hurriedly.*
- lapetnā, H., v. a., *to roll up, to wrap, to envelop, to involve.*
- lat, H., f., *a trick, a habit, a whim*; lat paṛnā, *a habit to be formed.*
- lat pat, H., *saturated, sticky, clammy.*
- lattā, H., m., *a scrap of cloth, often used as an unmeaning adjunct to kaprā.*
- liṭānā, H., v. a. (causal of leṭnā), *to cause to lie down, to lay flat.*
- luṭānā, H., v. a. (causal of luṭnā and lūṭnā), *to cause to be plundered, to cause to plunder.*
- laṭkānā, H., v. a. (causal of laṭaknā), *to suspend, to cause to hang.*
- laṭaknā, H., v. n., *to hang, to dangle, to be suspended.*
- luṭnā, H., v. n., *to be robbed, plundered, or defrauded*; lut jānā, *intensive.*
- luṭwānā, H., v. a., *to cause (some one) to be plundered (by some one else).*
- laṭṭū, H., m., *a spinning top*; metaph. as adj., *dazed, dizzy, enamoured of, fascinated by.*
- lajānā, H., *to cause shame to.*
- lajnā, H., *to be ashamed*; laji hai is an old form of the future.
- lućcā, H., *low, vicious, base, profligate, graceless*; subst. m., *a scamp, a libertine.*
- laćcar, H., *pliant, weak, feeble.*
- laćchā, H., m., *a skein, a necklace or bracelet of two or more rows of chain-work.*
- laććhan, H., m., *a distinctive mark, a token, sign, indication*; laććhan pakarnā or laććchan sikhnā, *to learn manners (bad or good).*
- liḥāz, A., m., *attention, notice, glance, regard, consideration, respect.*
- liḥāf, A., m., *a coverlet, counterpane, or quilt.*
- ladnā, H., v. n., *to be laden or loaded*; ladā ladāyā, *laden up, with a full load (on his back).*
- lizgat, P., A., f., *delight, enjoyment, deliciousness.*
- lagiz, A., *delicious.*
- larza, P., m., *shaking*; *the cold fit of an ague.*
- larā-i, H., f., *a fight, a quarrel, dissension, war, hostility.*

larkā, H., m., a boy.
 laṛakpan, H., m., childhood.
 laṛkī, H., f., a girl.
 larnā, H., v. n., to fight, to struggle or contend with, to strike against, to collide, to compete; laṛmarnā, to die fighting.
 lashkar, P., m., an army; lashkarī, a camp-follower (whence lascar).
 luṭf, A., m., elegance, beauty; pleasure, the point (of a jest or story); courtesy, kindness.
 laṭīf, A., fine, delicate, elegant, beautiful, pleasant, nice (of food), good (of an anecdote), gentle, affable.
 la-1, P. (for lāl), m., (1) a ruby; (2) the male of the pet birds called amaduvats (the female being called muniyā).
 la-nat, P., A., f., a curse, an imprecation, execration, reproach; la-nat malāmat karnā, to reprove sharply.
 lifāfa, P., A., m., an envelope, a wrapper.
 lafz, A., m., an utterance, a word. (talaffuz is articulation or pronunciation.)
 luqma, P., A., m., a mouthful, a morsel (of food).
 lakṛī, H., f., wood, a staff.
 likhānā, H., v. a. (causal of likhnā), to cause to write, to dictate, to teach writing.
 likhā parhī, H., f., the act of reducing some verbal agreement to writing.
 likhnā, H., v. a., to write; parhā likhā hū-ā, or simply parhā likhā, means a man of education.
 likhwānā, H., v. a., to get written (e. g. the copy of a letter by a clerk, &c.).
 lakīr, H., a line (drawn by a pencil, &c.), a streak, a stripe; 'sānp nikal gayā, lakīr piṭṭe hain,' the snake has

escaped, they are beating his trail.
 Prov.
 lagā tār, H. (lit. a continuous thread), adv. successively.
 lagānā, v. a. (causal of lagnā), to cause to adhere, to apply, to attach (to), to fasten, to fix, to impose, to inflict, to adjust, to impute; bāzār men lagā -āti = would go and privately dispose of at some shop.
 lagā-o, H., m., attachment, connexion, contact, inclination, reference, application.
 lagan, P., m., a copper pan or basin.
 lagnā, H., v. n., to come into contact with, be attached to, be fixed in; to hit (a spot), to begin (action), to be invested (in, as money), to be engaged (in), to be imputed (to), to be closed (of doors), to be felt (of hunger, cold, &c.).
 lillāh (for A. li l lāhi, i. e. for God), in the name of God; as adj. = dedicated; as adv., for God's sake.
 lanbā or lambā, H., long; lanbā cāurā, long and broad.
 lanbān or lambān, H., m. and f., length.
 landan = London.
 langar, P., H., m., an anchor; jahāz ko langar karnā, to anchor a ship; langar also means victuals distributed to poor people, hence langar khāna, m. = an almshouse, or rather what we should call a soup-kitchen.
 lo, H., the imperative of lenā = take, used as an interjection, Here! see!
 lau, H., f., (1) a flame; (2) ardent devotion or meditation; lau lagānā, to be absorbed in prayer.
 lawāzim, A. (pl. of lāzim), requisites, appurtenances; cā-e ke la wāzim, tea equipage; lawāzima has the same meaning.

liwānā, H., v. a. (causal of lenā), *to cause to be brought; liwā lānā, to bring some one along with one.*

loṭ, H., f., *rolling about*, generally in the phrase 'loṭ pot,' *wallowing restlessly; loṭ honā, i. q. to be madly in love with.*

loṭā, H., m., *a round metal pot* (one of the few articles which every individual, however poor he may be, must possess).

lūṭnā, H., v. a., *to plunder*, whence the English word *loot*.

loṭnā, H., v. n., *to roll about, to sprawl.*

lauṭnā, H., v. n., *to turn (back), to return, to retreat; metaph. to go back from one's word.*

lauz, A., m., *an almond; lauṣāt, f., sweetmeats made with almonds.*

lok or loka, H., *the people, the world.*

log, H., m., *people, folk*, sometimes used to denote plurality or generality, as *hamlog, we; mardlog, men-folk; auratlog, women-folk*; but is itself used with plural terminations as in the vocative *logo! oh people!*

laundā, H., m., *a boy, a brat* (it differs from larkā, in being used disparagingly).

laundī, H., f., *a girl, a servant-girl.*

laung, or long, H., f., *a clove.*

lohā, H., m., *iron.*

lohār, H., m., *an iron-worker, a blacksmith* (fem. lohārin).

lohū, lahū or luhū, H., m., *blood; lahū luhān, covered with blood, all bloody.*

lahar, H., f., *a wave, a billow; lahriya, wavy, watered (silk), wave-like* (embroidery).

lahū, vide lohū.

le, imperative and root-form of lenā, *to take.*

lī, fem. of liyā from lenā.

liyāqat, P., A., f. (lā-iq), *fitness, congruity, capability, merit, dignity.*

lepṇā or lipṇā, H., v. a., *to plaster, to smear* (especially the walls and floor of a mud-house, with an earthen wash carefully prepared from the best clay mixed with cow dung. This is an operation performed weekly or fortnightly for the whole house, and daily for certain parts of it, by the women of the household, and is of the greatest sanitary use; lipṇā potṇā is merely a duplicated expression.

leṭnā, H., v. n., *to lie down, to be in a recumbent position.*

le jānā, H., v. a. (but with neuter construction, vide lānā), *to go away with, to take away.*

lijiye, a form of lenā, like dijiye from denā = *be pleased to take.*

lekin, A., *but, on the other hand.*

līmū or līmūn, H., m., *a lime, a lemon.*

lenā, H., v. a., *to take* (opposed to denā, *to give*), *to accept, to acquire; to purchase*, the full phrase is—*mol ko lenā, to take for a price*, or simply *mol lenā.*

len den, H., *taking and giving, commerce, the profession of a banker or money-lender; len den karnā = to be a banker or money-lender; len den honā (kisī se, kisī ko), to have commercial or banking transactions with any one; len den band karnā, to stop traffic or money dealings.*

lewā, H., m., *a taker; nām lewā, one who takes one's name, an heir.*

liye, inflected form of liyā, participle of lenā, *taken, having*; as an adv., *on account of, or for the sake of; -us ke liye, for him; -is liye, for this reason; kis liye, why?; kis liye kī, for; (lit. for why? because).*

m (mīm) makāra

The 'm' is a letter common to Arabic, Persian, and Hindī, and has the same sound as that of the English 'm.'

mā or mān, H., f., a mother; mā bāp, parents.

mā, A., a relative pronoun, used in some Arabic phrases, as mā bain, what is between, an interval; mā siwā, what is besides; mā shā' l lāh, what God wills! (may happen), an expression of admiration or astonishment; shā' is for shā-a.

mā, P., we.

mā-ī, for mā = mother.

māp, H., f., measurement; māp tol, measure and weight.

māt, P., amazed, confounded, conquered, reduced to the last extremity (whence the English 'mate' in chess); māt karnā, to beat (in the sense of being victorious), to surpass.

mātam, P., A., mourning.

māthā, H., m., the forehead.

mājarā, P., m. (from A. mā jarā, what has happened; vide mā), an accident, event; the relation or narrative of an event.

mādar, P., f., a mother.

mādda, P., A., m., matter.

mār, H., f., beating, a blow, punishment; mār piṭ, f., an assault; mār khānā, to get a beating, to be beaten. At page 115, line 26, 'ma-mūli mār' means the same dull repetition, i. e. the mechanical pronunciation of the same syllables.

mārnā, H., v. a., to strike, to beat, to kill, to ruin, to destroy; often used with a noun merely to denote action of a violent kind, as ghoṭa mārnā, to dive; dam mārnā, to breathe. mār ḍālnā, intens. = to kill.

māre, H., by reason of; lit. forcedly,

as in dar ke māre, for very fear or driven by fear.

māstar, the English word master, used for 'schoolmaster' in the Government schools.

mā shā' l lāh, vide mā, A.

māl, A., m., riches, wealth, property, possessions, goods.

ma-āl, A., m., outcome, issue, event, consequence; ma-āl-andesh, P., prudent, far-seeing, a proper name.

mālā, H., f., a wreath, a garland, a necklace.

māldār, P., having wealth, rich; māldārī, f., wealthiness.

mālik, A., m., a possessor, proprietor, master, employer, ruler.

māli, H., m., a gardener (fem. mālin).

māmā, P., f., mother, a respectful appellation of an old woman; a general servant or charwoman; māmāgarī, f., the profession of a general servant.

māmatā, H., f., maternal (or paternal) fondness.

mān, for mā, H., mother.

mānā (ki), from mānnā, granted (that); ham ne or mān ne is understood.

mānjbnā or mānjnā, H., v. a., to scour or polish (metal vessels with sand or ashes), to rub, to clean.

mānda, P., left behind, fatigued, languid, indisposed.

māni-, A., forbidding, prohibiting.

mānik cāndī, H., named after Manik Chund.

māngnā, H., v. a., to ask for, to beg, to be in want of, to desire, to borrow.

mānnā, H., v. a., to respect, to heed, to obey, to trust, to submit to, to acknowledge, to approve; kisī kī nahīn māntā hai (sc. bāt), he does not listen to any one; burā mānnā, to take ill, to dislike.

mānind (prop. mānand), P., f., like, resembling.

- mānī, H., f., a nurse, a housekeeper; mānī jī is used as if it were a proper name.
- māh, P., m., the moon, a month; māh ba māh, month by month, monthly; mālhwār and mālhwāri, monthly; the latter may also be used as subst. f. for stipend.
- mā-i, mā-i jī, H., mother, a respectful mode of addressing a woman.
- māya, P., m., source, principle, substance, capital, principal, wealth, stock.
- mubāarak, A., blessed, fortunate, used as a form of welcome or congratulation; mubāarak bād, P., may (it) be blessed (to you); mubāarak bādī, f., uttering the formula of congratulation; mubāarak salāmat, congratulations and salutations.
- mubālagha, P., A., m., exaggeration.
- mubtadī, A., m., a beginner.
- mubtalā, A., afflicted, involved in calamity; mubtalā-e muṣibat o ranj, overtaken by calamity and sorrow.
- mat, H., a prohibitive particle, used either before or after an imperative, or an infinitive used as an imperative; e. g. mat bolo or bolo mat, mat bolnā or bolnā mat = don't speak.
- mati or mata, H., the mind, the inclination, sense, prudence.
- matā-, A., f., merchandise, goods, chattels.
- matrūk, A., left, relinquished, obsolete, abandoned, omitted, discontinued.
- muttaṣil, A., contiguous, near.
- muta-ajjib, A., astonished at (i. q. ta-ajjub karne wālā).
- muta-addid, A. (numbering many), numerous.
- muta-alliq, A., hanging to, depending upon, attached, appertaining or relative to.
- muttaqī, A., refraining (from evil), sober, devout, God-fearing.
- mutawātir, A., successive, uninterrupted, continuous.
- mutawajjih, A., favourably inclined to, attentive, countenancing.
- maṭar, H., m., a pea, peas.
- miṭhā-i, H., f., sweetness, sweets, molasses.
- muṭṭhī, H., f., the fist, a handful; muṭṭhiyān bhar bhar ke, having filled both hands.
- miṭṭī, H., f., earth, soil, clay; miṭṭī denā = to bury; miṭṭī karnā, to make earth (of), to ruin, to spoil; miṭṭī khānā, to eat dirt; miṭṭī men milānā, to level, to raze, to spoil.
- miṣāl, A., f., likeness, similitude, analogy.
- maṣal, A., f., a fable, a parable, an adage or proverb.
- maṣalan, A., adv., for example, for instance.
- majāz, P., H. (for A. mujāz), allowable, lawful.
- majāl, A., f., place, room, scope, power.
- majbūr, A., constrained, compelled, under compulsion; majbūrī, f., helplessness.
- majlis, A., f. (lit. a place of sitting), an assembly, company, party, a ceremonial gathering or feast.
- majāntān, the dye called magenta.
- majholā, H., intermediate (of size), middling.
- majid, A., glorious; the common epithet of the Qur-ān.
- muó, in sac muó, is merely a rhyming addition.
- maóanā, H., v. a. (causal of maónā), to arouse or excite (a disturbance).
- maónā, H., v. n., to be stirred up, to be raised (of a clamour or disturbance).
- maóhī, H., f., a fish.

muḥāl, A., *impossible, absurd*.
 muḥāwara, P., A., m., *dialogue, idiom, current speech*.
 maḥabbat, P., A., f., *love, affection, friendship*.
 muḥtāj, A., *necessitous, indigent, wanting*.
 muḥarram, A., *sacred*, the name of the first month in the Arabic year, and of the commemoration of the deaths of Hasan and Husain which is held during the first eleven days of the month.
 maḥrūm, A., *excluded, debarred, denied, deprived of*.
 muḥsin, A., *benefiting, a benefactor*.
 maḥṣūl, A., *acquired, collected*; subst. m., *a duty or impost, tax, postage, toll, excise*.
 maḥẓ, A., *unmixed, pure, sheer, absolute*.
 maḥfil, A., f., *a place of assembly, a meeting, a party*.
 maḥfūz, A., *guarded, protected, retained (in the memory); secure, safe*.
 maḥall, A., *a place of alighting, an abode, a building, a palace*; maḥallāt, *residences buildings*; jhōṛe men rahnā, aur maḥallon ke khwāb dekhnā, *to live in a hut and dream of palaces*.
 maḥalla (generally pronounced muḥalla), H., from A., *a ward or division of a town*.
 muḥammad, A., *praised*, the name of the Arabian prophet, and hence commonly adopted as a proper name.
 maḥmūda, fem. of maḥmūd = *commended, a proper name*.
 miḥnat, P., A., f., *toil, labour, effort, industry, diligence, trial, affliction*.
 mukhātib, A., *addressing*; mukhātib honā (kisiki taraf), *to turn (towards some one) in speaking; to address*.

The person addressed is called mukhātab (in Grammar the second person).
 mukhālīf, A., *contrary (to)*.
 mukhālāfat, P., A., f., *opposition, contrariety, mutual repugnance*.
 mukhtār, A., m., *elected, invested with power, an agent or attorney, independent*; mukhtār e kār, *a general manager*; mukhtār e kull, *invested with full powers*; mukhtārī, f., *independence, the business of an agent or attorney*.
 mukhtasar, A., *abridged, concise, in brief, scanty*.
 makhfī, A., *hidden, concealed, suppressed, secret*.
 madār, A., m., *place of turning, axis, pivot, hinge*; metaph. the point upon which any matter hinges or depends. The name of a saint (in full, badī-ud dīn shāh zinda madār shāmī), the anniversary of whose death is kept on the seventeenth jumādā l-ūlā, hence 'madār bhar,' page 119, line 6, means the whole of jumādā l-ūlā.
 mudārāt, P., A., f., *courtesy, civility, politeness*.
 madāris, A. (pl. of madrasa), m., *colleges, schools*.
 muddat, P., A., f., *length of time, duration*; muddaton, *for ages, for a long time*.
 madḥ, A., f., *praise*.
 madad, A., f., *assistance, help, succour, reinforcements; a gang or relief (of labourers, &c.); madadgār, an assistant*.
 madrasa, P., A., m., *a place of reading, a college, a school*.
 mudarris, A., m., *a teacher, lecturer, professor or schoolmaster*.
 mudda-ā, A., m., *the subject-matter of a plaint, object, desire, wish*.
 madīna, P., A., m., *a city, the city Medina*.

- mazkūr, A., *remembered, mentioned, aforesaid*; subst. m., *mention*.
- mazammāt, P., A., f., *censure*.
- mazhab, A., m., *way, a rule of conduct, religion*; mazhabī, *pertaining to religion*.
- marātib, A. (pl. of martaba), m., *steps, degrees, gradations of rank*; *circumstances, particulars*.
- murād, A., f., *wish, intention, will, desire, purport, meaning*.
- murabbā, H., A., m., *jam*.
- martaba, P., A., m., *a step, a degree, rank, time, turn*; ka-i martaba, *several times*; -ab ke martaba, *this time or the (very) next time*.
- miró or mirió, H., f., *pepper, the capsicum*; black pepper is called kālī or gol miré; a green chilli, harī miré; a red chilli, lāl miré; lon miré, *salt and pepper*, is used metaphorically for high flown or hyperbolic language.
- marḥamat, P., A., f., *mercy, compassion, favour*; marḥamat karnā, *to grant*; marḥamat honā, *to be granted*.
- marḥūm, A., *one on whom God has had mercy, deceased* (i. q. 'the late').
- mard, P., m., *a man, a male, a brave man*; mard e -ādmī, i. q. *my good sir*; mard zāt, *the male sex*.
- murdār, P., m., *a corpse, carrion*; a term of abuse.
- mardāna, P., *manlike, men's* (apartments, clothes, &c.).
- mardu-ā, H., m., *a man*; the affix u-ā implies a slight measure of contempt.
- mardūd, A., *rejected, a renegade, an outcast*; a term of abuse.
- murda, P., *dead* (the opposite of zinda).
- maraz, A., m., *disease, illness, malady*.
- marzī, A., f., *pleasure, consent, choice*; jāisī marzī ho, *as you please*.
- murgh, P., m., *a cock* (of any bird); murghī, H., f., *the domestic hen*.
- markaz, A., m., *a fixed point, the centre of a circle*.
- markūz, A., *fixed in*; markūze khātīr, *fixed in one's heart, greatly desired*.
- murkī, H., f. (pl. murkiyān), *a kind of earring*.
- mriga, H., *an antelope*.
- marammat, P., A., f., *mending, repairing*; marammat talab, *in want of repair*; marammat karnā, *to mend*.
- murmurā, H., *crisp, crackling*; as subst. m., (1) *parched rice*; (2) *fringe*.
- marnā, H., v. n., *to be beaten, to die*.
- muruwwat, P., A., f., *boldness, generosity, fortitude, humaneness*.
- marornā, H., v. a., *to twist*.
- marham, P., m., *plaster, salve, ointment*.
- murīd, A. (lit. *desirous*), *a proselyte, a disciple*.
- mariz, A., *ill, diseased, a patient*.
- mazā, H., for maza, P., m., *taste, flavour, relish, enjoyment, fun, amusement*; 'aur maza yih, ki,' *and the best of the joke was, that*.
- mizāj, A., m. (lit. *a mixture*), *temperament, constitution, temper, humour, disposition*; mizāj-dār, *haughty*.
- mazadār, P., *tasty, enjoyable*.
- mazdūr (prop. muzdūr for muzd war), P., m., *a hired labourer, a day labourer*.
- mazdūri, f., *working for hire, esp. job work*; labour; *the money given for labour*.
- masā-il, A., m. (pl. of mas-ala), *problems, questions, treatises, especially on matters of religion*.
- musāfir, A., m., *a traveller, a tem-*

- porary sojourner; *musāfarat*, P., A., travelling, absence from home.
- masāla*, H., corruption of A. *mash-al*, a torch.
- masān*, H., m., a disease to which children are liable, ascribed to possession by an evil spirit, *atrophy* or *rickets*.
- musāwī*, P., A., equal, parallel.
- musabbibul-asbāb*, A., m., the *Causer of causes*; a term for the Almighty.
- mast*, P., intoxicated, elated, proud, delighted.
- musta-idd*, A., ready, prepared for, alert, on the look-out.
- mustaqil*, A., absolute, independent, permanent, fixed.
- mastūrāt*, A., f., pl. veiled women, ladies; a term used for the female sex in general.
- masjid*, A., f., a place of worship, a mosque.
- mas-ūda*, fem. of *mas-ūd*, A., prosperous, blessed; a proper name.
- miskin*, A., lowly, humble, poor.
- muslim*, A., professing the religion of Islām, a Moslem; a proper name.
- masūrhe*, H., m., pl. the gums.
- masahrī*, H., f., a mosquito curtain.
- masīt*, the Hindī corruption of *masjid*, a mosque; *masitā*, a proper name.
- mashshāta*, P., A., f., a tire-woman, hairdresser, lady's maid. In India also a woman employed to arrange betrothals, a match-maker or go-between.
- mashshāq*, A., well practised, proficient, expert.
- mashriq*, A., m., the place of sunrise, the East. (vide *maghrib*.)
- mash-al*, A., f., a torch; *mash-alī*, a torch-bearer, a scullion; (*anglice*, *masalchee*).
- mashghūl*, A., employed, busy.
- mashq*, A., f., a copy (for imitating), an exercise, practice; *mashq karnā*, to practise, to write copies or exercises, to acquire proficiency (in any kind of exercise) by practice.
- mushkil*, A., difficult; as subst. f., a difficulty.
- mashwara*, P., A., m., consultation, counsel, advice.
- mashhūr*, A., public, notorious, famous, celebrated.
- mašāliḥ*, A., m. (pl. of *mašlahat*), (lit. things for the good of), necessities, appurtenances; especially (1) spices in cooking; (2) edgings or flounces of gold and silver lace stitched on to a bride's robes.
- miṣr*, A., m., Egypt.
- miṣra-*, A., m., orig. one fold of the hanging door of a tent (bait); one line of a distich or couplet (which is called bait).
- maṣraf*, A., m., expenditure, cost.
- maṣrūf*, A., expended, used; metaph. engaged or absorbed (in business, &c.).
- miṣrī*, f. (lit. Egyptian), sugar, sugar candy.
- mašlahat*, P., A., f., anything conducive to good, advisability, expedience, good policy, advice, counsel; *mašlahate waqt* = the most prudent course under the circumstances.
- muṣammam*, A., determined, resolved, fixed.
- muṣibat*, P., A., f., disaster, misfortune; *muṣibat māri* (fem.), smitten with adversity.
- maẓāmin*, A., m. (pl. of *maẓmūn*), contents (of a book or letter), writings, literature.
- muẓāyaqa* (sometimes written *muẓā-īqa*), A., m., difficulty, importance; usually in the phrase 'kyā muẓā yaqa?' what does it matter?
- maẓbut*, A., fixed, fast, strong, firm, stable, valid.

- muṣṭarab, A., *agitated, perturbed, troubled.*
- maẓmūn, A., m., *contents, import, sense, signification, subject-matter, or (merely) subject; an article (in a paper).*
- maṭlab, A., m., *a request, a desired object, a purpose, meaning, intention; 'is se yih maṭlab nahin ki,' that does not mean, that, &c.*
- maṭla-, A., m., *the place of rising or appearance (of the stars, sun, &c.), the sky; maṭla- ṣāf, a clear horizon; metaph. of a clear prospect when obstacles are removed, or of a bare prospect when helpers fail.*
- muṭlaq, A., *freed, absolute, unconditioned.*
- maṭlūb, A., *required, desired, summoned.*
- muṭanjan or mutanjan, P., m., *a kind of pulā-o.*
- muṭī-, A., *submissive, obedient, i. q. -itā-at karne wālā.*
- maḡlūm, A., *oppressed, injured.*
- ma-, A., *with, along with.*
- ma-āsh, A., f., *means of living, livelihood, subsistence.*
- mu-āf, A., *forgiven, excused.*
- mu-āfi, f., *forgiveness; remission (of revenue), an estate of which the revenue has been remitted.*
- mu-ālaḡa, P., A., m., *medical treatment.*
- mu-āmala, P., A., m., *transaction of business, dealing, negotiation, affair, matter, a suit (at law); pl. mu-ānalāt, affairs, matters, dealings.*
- mu-tād, A., f., *the quantity requisite to produce an effect, efficacy, sufficient strength or quantity.*
- mu-taqīd, A., *believing (in), an adherent or follower.*
- mu-tamad, A., *relied upon, trusted.*
- ma-zīrat or ma-zarat, P., A., f., *an apology, excuse.*
- ma-zūr, A., *excused, dispensed with, excusable; ma-zūr rakhna, to hold excused.*
- ma-sūm, A. (lit. preserved), *innocent, an innocent (child).*
- ma-qūl, A., *intelligible, understood, reasonable, proper.*
- ma-lūm, A., *known.*
- mi-mār, A., m., *a builder, a mason.*
- ma-mūl, A., *established, customary, usual, practised; ma-mūlī, customary, ordinary, common.*
- ma-nī, P., A., f., *meaning, signification, intention.*
- mu-in, A., m., *a helper; mu-inu d dīn, a helper of the faith, a proper name. khwāja mu-inu d dīn ʿīshī was a celebrated saint who died A. D. 1236 and is buried at Ajmīr; his anniversary is kept on the 10th jumād al-ukhrā, hence that month is called after him.*
- maghrib, A., m., *the place of setting, the west, sunset; maghrib kī namāz, the prayer at sunset; maghribī, western; mamālik ma-ghribī o shimālī = the North-Western Provinces.*
- maghrūr, A., *proud, arrogant, presumptuous.*
- maghz, P., m., *the brain.*
- maghmūm, A., *grieved, vexed.*
- mughlānī, H. (from mughul, P.), *the wife of a Moghul, a woman of the Moghul race; a needle-woman or sempstress.*
- mufāraqat, P., A., f., *separation, alienation.*
- muft, P., *gratuitous; adv. gratis, in vain.*
- muflis, A., *penniless, indigent.*
- muflisī, f., *poverty, inso vency.*
- mufīd, A., *profitable, advantageous.*
- muqābala, P., A., m., *the being face to face, contrast, comparison, encounter, contest, competition.*
- maqām, A., m., *stopping, a place of rest, a residence, abode, place.*

- muqtaẓī, P., A., *demanding, exacting.*
- muqaddar, A., *appointed, ordained*; as subst. m., *destiny.*
- muqaddam, A., *having precedence, first, most important.*
- muqaddama, P., A., m., *an affair, a lawsuit, proceedings*; muqad dama pesh (lit. *the case is on*), used as an adjective, *in the act of being settled.*
- maqḍūr, A., m., *power, ability, capacity*; ḥatta lmaqḍūr, A., *to the best of one's power.*
- muqarrar, A., *settled, fixed, agreed upon, prescribed, ascertained, certain, appointed*; muqarrar karnā, *to appoint (to an office).*
- muqīm, A., *stopping, residing, staying.*
- mukāfāt, P., A., f., *compensation, recompense, retribution, requital.*
- makkār, vide makr.
- makān, A., m., *a place, a dwelling, a house, a room*; plur. makānāt, *houses.*
- maktab, A., m. (place of writing), *a school, an elementary school.*
- mukaddar, A., *muddy, turbid*; metaph. *troubled, afflicted, vexed.*
- makr, A., m., *plotting, fraud, deceit*; hence—makkār, fem. makkāra, *a great deceiver.*
- mukarnā, H., v. n. and a., *to deny, to go back from one's word, to belie.*
- makkhī, H., f., *a fly.*
- magar, P., *if not, unless, except, but, perchance.*
- magar, H., m., *a crocodile*; an ornament shaped like a crocodile, worn as a pendant to the earring called bālā.
- magn (orig. magna), H., *drowned (in)*; metaph. *charmed, enamoured, delighted.*
- milāp, H., m., *mixing, mingling, meeting, association, agreement, concord.*
- mallāḥ, A., m. (lit. *very salt*), *a seaman, a sailor, a boatman.*
- mulāqāt, P., A., f., *encountering, an interview, a call, a meeting (between two friends), acquaintance-ship.*
- malāgirī, H., *of (the colour of) sandal-wood*; Malāgir is the name of the range of mountains on the Malabar coast whence the best sandal-wood is obtained.
- malāmat, P., A., f., *censure, reproof.*
- milāwat, H., f., *admixture, amalgamation, reconciliation*; 'milāwat kī bāten' means *pacifying language.*
- multafit, A. (i. q. -iltifāt karnewāla), *giving attention to, turning towards, having respect or regard for.*
- multawī, P., A. (lit. *bent*), *delayed, postponed, in abeyance.*
- malḥūz, A., *contemplated, viewed with respect*; malḥūz rakhnā, *to bear in mind.*
- mulk, A., m., *dominion, a kingdom, a country, a nation*; mulkdāri, f., *ruling a territory, administration of an empire.*
- malik, A., m., *a king*; malika, f., *a queen.* The Queen's title in Hindustani is malika-e muazzama, qaiṣar e hind.
- mulkī, A., *of or belonging to an empire or country, imperial, national.*
- milkiyat, P., A., f., *proprietary right, property.*
- mulamma-, A., *gilding.*
- mulamma-sāz, P., m., *a gilder.*
- malnā, H., v. a., *to rub.*
- milnā, H., v. n., *to meet, to be joined, to be mixed, to be connected with, to be found, to come together, to coalesce, to agree, to correspond, to fit.*

mamālik, A., m. (pl. of mamlakat), *countries, provinces, territories.*
 mumāna-at, P., A., f., *prohibition, restriction.*
 mumtāz, A., *chosen, distinguished;*
 muntāz -ahmad, a man's name.
 mumkin, A., *possible, practicable.*
 mamnūn, A., *obliged, favoured.*
 man or mana, H., m., *the mind;*
 man māntā, *agreeable to the mind;*
 mana matha (*mind's madness*), *love;*
 man men -ānā, *to come into the mind, to occur (to).*
 man, H., m., *a maund, a weight equal to 40 seers, or 80 lb.;*
 manon, *maunds;* man men eḥīṭānk, *two ounces in the maund, i.e. the 640th part.*
 min, A., *from;* min jānib, *from the direction of, on the part of;* min jumla, *out of the whole;* minhā, *out of it, deducted;* whence—minhā-i, f., *subtraction, deduction.*
 munāsib, A., *related (to), corresponding, suitable, proper, expedient, becoming.*
 manānā, H. (causal of mānnā), v. a., *to cause to agree, to persuade, to propitiate, to pray, to invoke;* khair manānā, *to ask a blessing, to utter good words oneself (the idea being that as one speaks, so will one be dealt with);* 'beṭā, khair, khair manā-o' is really equivalent *to take care, my son, take care what you say (i.e. lest you should bring a judgement upon yourself).*
 manāhī, A., f. (pl. of manhī), *forbidden things, sins, crimes;* at page 166 it seems to be used for man-hī.
 minnat, P., A., f., *a favour, an obligation, an entreaty for a favour;* minnat karnā, *to make a favour of, to ask as a favour;* minnat samā jat karnā, *to entreat humbly.*
 mantra, H., m., *advice, policy, prin-*

ciple, creed, motto. In ancient India a mantri was an officer who, like the Lord-Chancellor, was supposed to keep the king's conscience.
 muntāzīr, A., *waiting for, expecting.*
 muntāzīm, A. (i. q. -intizām karne wālā), *arranging, managing;*
 muntāzīm -ādmi, *a good manager.*
 minjānib, *vide min.*
 munḥaṣar, A., *restrained, restricted, limited, dependent.*
 muṇḍwānā, H., v. a., *to cause to be shaved, to get one's head shaved.*
 maṇḍhā or maṛhā, H., m., *a temporary building, a framework;* maṇḍhe eṛḥṭī (of a creeper), *climbing up its support, a metaph. for succeeding.*
 manzil, A., f., *the place where one alights, an inn, a stage, a day's journey, a floor or story of a house, a place of destination;* manzil ba manzil, *stage by stage;* manzil kāṭnā, *to finish a journey;* manzil e maqṣūd, *the goal of a desire.*
 munshī, A., m., *an author, a writer, a secretary, an amanuensis.* As a mere title of respect, 'munshī' implies an acquaintance with Persian, whereas 'maulavī' implies a knowledge of Arabic.
 maṇṣab, A., m., *post, office, station, place (in the sense of right);* tum ko maṇṣab nahī hai kahne kā, *it is not your place to speak.*
 maṇṣūba, P., A., m., *determination, project;* maṇṣūba bāndhnā, *to form a plan or resolution.*
 maṇṭiq, A., f., *rhetoric, logic.*
 maṇzūr, A., *viewed (favourably), approved, agreeable, acceptable.*
 man-, A., m., *prohibition, prevention, hindrance;* man- karnā, *to forbid;* man- honā, *to be forbidden.*
 maṅgānā, H., v. a. (causal of māṅgnā), *to send for;* maṅgā denā, *to procure for.*

- mangnī**, H., f., *a betrothal.*
- mangwānā**, H., v. a., *to cause to be sent for*, e. g. khānā mangwā-o, *tell them to have dinner brought*; mangwā bhejnā, *to send a message for something to be returned by the bearer.*
- munawwar**, A., *illuminated, splendid*; munawwara, f., *a conventional epithet of the city of Medina.*
- munh**, H., m., *the mouth, the face*; munh bolā, *so called, self-styled, self-willed*; munhzor, *headstrong*; munh par kalnā, *to say to one's face*; -apnā sā munh lekar rah jānā, *vide -apnā*; munh dar munh, *face to face.*
- manhiyār**, H., m., *a man who makes (or sells) bracelets, beads, &c., of lac or glass.*
- mū**, P., m., *hair*; mū ba mū, *hair by hair, minutely*; mūbāf, *a ribbon or net for the hair.*
- mū-a**, H. (formerly used as past participle of marnā), *dead, lifeless*; *a term of abuse*, i. q. wretch; kyā mū-e kī ṭṭāqat hai? i. q. *has that wretch the audacity?*
- muwāfiq**, A., *conformable, congruous, agreeing, suitable.*
- muwāfaqat**, P., A., f., *conformity, agreement, congeniality.*
- maut**, A., f., *death.*
- motī**, H., m., *a pearl*; motina is an old form of the plural.
- motiyāpāg**, H., m., *a kind of sweet-meat.*
- moṭā**, H., *fat, stout, big, bulky, thick, coarse, palpable*; moṭā qalam, *a broad-nibbed pen*; moṭī bāt, *a palpable fact*; moṭā kapṭā, *thick clothing.*
- mauj**, A., f., *a wave, a billow, surge*; metaph. *a whim, a thrill, emotion.*
- mūjib**, A., m., *cause, motive, reason.*
- maujūd**, A., *in existence, present, ready to hand, available.*
- moṭī**, H., m., *a worker in leather, saddler, shoemaker, cobbler.*
- modī**, H., m., *a grain-dealer, a petty shopkeeper or money-lender.*
- mornā**, H., v. a., *to twist, to turn, to plait*; moṭe hū-e gokhrū, *gold lace twisted.*
- mauṣa-**, A., m., *a site, a village, a township.* In the North-West Provinces a 'mauṣa-' is the unit of geographical delimitation, like the English parish.
- mauqa-**, A., m., *the place of occurrence, a place (in general), a fit place, an opportunity, an occasion*; mauqa-e wāridāt (in police language), *the scene of an accident or of a crime*; mauqa- dekhnā, *to wait for an opportunity*; mauqa- denā, *to give an opportunity or to make room for*; mauqa- mil gayā, *a chance has arrived, or there is room for.*
- mauqūf**, A., *stopped, delayed, relinquished, dismissed (of a servant, &c.), restricted to*; -ādmi par kyā mauqūf hai? *need we stop at men?* or *it is not limited to mankind?*
- muwakkil**, A., *one who appoints (or is represented by) a wakīl (i. e. a pleader); a client.*
- mol**, H., m., *purchase, purchase money, price*; mol (or mol ko) lenā, *to buy*; mol tol, *valuation*; mol (or mol ko) denā, *to sell.*
- maulā**, P., A., m., *a lord, a master, The Lord*; maulan, probably short for maulā bakhsh, *a man's name.*
- molnā**, H., v. a., *to buy, occasionally used for mol lenā.*
- maulūd**, A., m., *a son, nativity, a birthday*; maulūd sharīf, *the honourable birthday (of Muḥammad).*
- maulavī**, A., m., *a man learned in the (Arabic) law.*
- mūli**, H., f., *a radish.*

- mom, P., m., *wax*; mombattī, *a wax candle*; momraughan, *wax and oil mixed for polishing furniture*; mongar, m., *a worker or dealer in wax*; mongaron kā chattā; a quarter so named in Dehli.
- mūngā, H., m., *coral*; mūnge ke dāne, *coral beads*.
- mūnh, for munh, *mouth*.
- mahā, H., *great*, usually as a first part of compounds; mahā brata (vrata), *a vow of a high order of self-denial*; mahā brata dhārī, *one who has kept such a vow*.
- mahājan, H., m. (lit. *a great man*), *a banker or money-lender*.
- mahārājā, H., m., *a (great) king, a lord paramount*, a form of addressing any Brahmin.
- mahtāb, P., m., *the moon, moonlight*.
- mahr, A., m., *a wife's jointure or alimony*, settled upon her by the husband. It has become a practice in India to fix the alimony at an amount beyond the husband's means, so as to prevent a divorce; but strict Musalmāns prefer to follow the precedent of the Prophet when he gave his daughter Fatīma to Alī. The sum fixed in her case was ten dinars, equal to about one hundred rupees; 'mahr e fatīma' therefore means *a contract sanctioned by the example of Fatīma*.
- mihr, P., f., *love, affection*; mihr -alī shāh, the name of some faqīr.
- muhr, P., f., *a seal, a signet ring*; muhr khān, *a man's name*.
- mihrbān, P., *friendly, kindly*; mihrbānī, f., *kindness*.
- muhr kan, P., m., *a seal-engraver*.
- mahaknā, H., v. n., *to exhale perfume, to be fragrant*.
- mihmān, P., m. and f., *a guest*; mihmāndār, *a host*; mihmāndārī, *hospitality, hospitable, entertainment*.
- muhmal, A., *left alone, not used, meaningless, senseless, absurd*.
- mahngā, H., *high-priced, dear*.
- mahngī, H., f., *dearness, dearth, scarcity*.
- mahinā, P. and H., m., *a month*; mahinā bhar, *a whole month*; mahine ke mahine, *month after month*.
- muhaiyā, A., *prepared, ready*.
- miyān, H., m. (lit. *friend* / a mode of address); *master, husband, gentleman; a schoolmaster*.
- methī, H., f., *fenugreek*, one of the spices used in making curry.
- miṭhā, H., *sweet*; as subst. m., a general term for *sweet stuffs* (as sugar, molasses, &c.); miṭhe cān wal, *a dish*.
- mir, P., m. (contracted from -amir), *a chief*, a title given to Saiyids or descendants of the Prophet. mirān jī, a celebrated saint named Saiyid -abdu l qādir jīlānī, also called pīrān pīr and ghausu l -a -zzam, who lived in the twelfth century and is buried at Baghdad. The anniversary of his death is celebrated on the tenth rabī-ussānī, hence his name stands for that month.
- merā, e, ī, H., *my*.
- mīran, for -amīran, a proper name.
- mirāth, H., the name of a town and district in the North-West Provinces.
- mez, P., f., *a table*.
- mīzān, A., f., *a balance, a pair of scales, the balance in an account, the total in a sum of addition*.
- muyassar, A., *facilitated, easy, procurable, at hand*.
- maikā, H., m., *the maternal home of a wife*; maīke wāle, *a wife's blood relations*.
- mel, H., m., *meeting, union, connexion, affection*; mel milāp, *intimacy*.

mīl, P., m., a *mīle*.
 mail, H., f., *dirty, rust, tarnish*;
 metaph. *sadness, vexation*.
 mail, A., m., *inclination, tendency,*
impulse, fondness.
 melā, H., m., a *concourse, a fair*.
 mailā, H., *dirty, soiled, tarnished,*
turbid or muddy (of water); metaph.
sad, vexed, troubled.
 mem, corrupted from 'madam,' an
English lady.
 main, H., the pronoun I.
 main, in the phrase 'rain main,' is
 merely a rhyming addition.
 mīnā, P., m., the *blue sky, blue,*
enamel; mīnā sūz, m., an enameller.
 mīnana, pl. of mīna, a *fish*.
 mainā, H., f., a *starling*.
 menh, H., m., *rain, a shower*.
 menhdī, for mendhī, H., f., the
henna plant; used by women for
staining the hands and feet, and
by men for dyeing their beards;
'rāt kī menhdī kholnā' means strip-
ping off the bandages containing
henna which had been put on the
previous evening; 'yahān -āte,
kyā, -iske pān-on men menhdī lagī
hai?' Are his two feet swaddled
in henna (to prevent his) coming
here? (lit. for coming here, has
henna been applied to his two feet?)
 mewā, P., mewā, H., *fruit; mewā*
tar, fresh fruit; mewā khushk,
dried fruit.

n (nūn) nakāra

n represents a sound common to Arabic, Persian, and Hindi. In the Nāgarī system of writing each series of consonants has its appropriate nasal, viz. guttural, coronal, palatal, dental, and labial, the latter corresponding to 'm.' The palatal and guttural nasals do not occur in the modern language except in combina-

tion with other consonants of their series, and they have generally dwindled to the sound denoted by 'n,' e. g. in khenānā khinēwānā, māngnā māngwānā. The difference between the coronal and dental 'n' is exactly the same in kind as that between the 't' and the 't,' but it has never been considered necessary even by Hindūs, when they employ the Persian alphabet, to mark the distinction; nor is there any danger of a foreigner being misunderstood from his confusing the two sounds.

n̄: the sign 'n̄' denotes a nazalization of the previous vowel, which does not add to its quantity, e. g. the name for mother is of the same quantity whether written 'mā' or 'mān'; the verb 'haṣnā,' to *laugh*, is of the same measure as 'kasnā,' to *pull tight*. The 'n̄' therefore never counts in the scansion of a line of poetry. It may be compared to the sound of the French 'n' in 'bon-bon'; the combination 'nw' in 'pānw,' a *foot*, is something like the middle sound of the French word 'ennui.'

The consonantal sound of 'n' denotes *negation* in Hindustani as well as in English; but with this difference, that it is always used of time and not of space, that is to say, that it is coupled with the verb, and not with the noun. Such combinations as 'no one,' 'nothing,' 'nowhere,' 'no gentleman,' are unknown in Hindustani. If it is necessary to combine the notion of negation with a substantive, the interrogative particle denoted by the sound of 'k' must be used, e. g. 'it is no concern of mine' is expressed 'merā kyā wāṣṭā?' 'no one else' is '-aur kaun.' 'This is of no use,' 'yih kis kām kā hai?' Otherwise the negative is coupled with the verb, and such a phrase for instance as 'no

one told me' must be transposed into 'any one did not tell me.' The syllable 'na' is used as an interrogative, when the answer is expected to be in the affirmative, as 'wuhī hazārī mal na?' i. q. *it must be the same hazārī mal (who, &c.)*; 'yihī na, ki khāna dārī kī fikr karnī paṛegī,' i. q. *it simply comes to this, that I shall have to undertake the cares of house-keeping.*

nā, P., a negative prefix.
 nā-āshnā, *unacquainted, unfamiliar.*
 nā-umed, *hopeless*; nā-umedi, f., *hopelessness.*
 nā ba kār, *good for nothing.*
 nāpāk, *unclean.*
 nāpā-edār, *unstable.*
 nāpasand, *unacceptable*; nā pasand karnā, *to disapprove of.*
 nātamām, *incomplete.*
 nācār, *helpless.*
 nācīz, *trifling.*
 nāhaqq, *unjust, unreasonable, without rhyme or reason*; used adverbially, and also as a quasi-substantive in the phrase 'nāhaqq kā,' which is the same as nāhaqq.
 nākhush, *displeased, unhappy.*
 nādān, *ignorant*; nādānī, f., *ignorance.*
 nādurust, *improper, incorrect.*
 nārāz, *dissatisfied, unwilling.*
 nāsāz, *indisposed, out of sorts*; nāsāzkārī, f., *disagreement, indisposition.*
 nāshukrī, *thanklessness, ingratitude.*
 nāfarmān, *disobedient*; nā farmānī, f., *disobedience.*
 nāgāh, *suddenly, inopportunistly.*
 nāgawār, *indigestible, unpalatable.*
 nālā-iq, *unworthy.*
 nāmurād, *unlucky.*
 nāmumkin, *impracticable.*
 nāmunāsib, *unbefitting, improper.*
 nāwāqif, *unacquainted.*

nāwāqifiyat, *want of knowledge.*
 nāwaqt, *at the wrong time, too early or too late, inopportunist.*
 nāyāb, *unprocurable.*
 nā-ib, A., m., *a substitute, a deputy.*
 nāpnā, H., v. a., *to measure.*
 nātā, H., m., *relationship.*
 nāc, H., m. (*anglice, nautch*), *a dance*; nāc rang, *vide rang.*
 nācnā, H., v. n., *to dance.*
 nākhudā, P., m., *the master of a ship (nā-o)*; *a captain.*
 nākhun, P., m., *a nail (of the finger or toe).*
 nādi-ālī or nād-ālī, A., f., *a stone brought by pilgrims from Mecca, inscribed with a prayer beginning with the Arabic words 'nādi -ālī.'*
 nāranjī, P., *orange-coloured.*
 nārangī, H., f., *an orange.*
 nāriyal, H., m., *a cocoanut, a cup or a hooka bowl made of cocoanut shell*; nāriyalwālā, *a maker of such things.*
 nāz, P., m., *elegance, coquetry, pride.*
 nās, H., m., *destruction*; nās karnā, *to destroy (vide satyānās).*
 nāzīr, A., m., *a spectator or eyewitness, an overseer or superintendent*; nazīrīn, pl. *spectators, readers (of a newspaper or novel).*
 nāqīṣ, A., *defective*; nāqīṣu l-aql, of which the fem. plur. is naqīṣātul -aql, *deficient in understanding, silly.*
 nāk, H., f., *the nose.*
 nāga, H., m., *a snake.*
 nālān, P., *lamenting, complaining.*
 nālīsh, P., f., *a complaint, especially a plaint or accusation in Court.*
 nālkī, H., f., *differs from a pālki (or palanquin) in being open.*
 nām, P., m., *name, fame*; nām ba nām, *name by name, individually*; nām o namūd, *name and reputation*; nāmī or nāmwar, *famous.*

- nāmlewā, m., *an heir, a perpetuator of the name*; generally in the phrase 'nāmlewā pānidewā,' the latter word meaning *one whose duty it is to offer* (libations of water to the ashes of a parent).
- nāmūs, A., f., *reticence, preservation of one's honour and good fame, also shame or disgrace.*
- nānā, H., m., *a maternal grandfather.*
- nānī, H., f., *a mother's mother.*
- nibāh, H., m., *accomplishment, fulfilment, completion, toleration, steadfastness*; nibāh karnā, *to carry through, to put up (with), to stay or last.*
- nibāhnā, H., v. n. (i. q. nibāh karnā), *to get on (with), to last, to manage*; nibāh denā, *intens. to put up (with)*; also v. a., *to carry on*; pičhlī nām namūd, *go sab nibāhte hain, although they all try to keep up their ancient state.*
- napnā, H., v. n. (neuter of nāpnā), *to be measured.*
- nath, H., f. or m., *a nose ring.*
- natiĵa, P., A., m., *offspring, issue, result, consequence, inference, conclusion.*
- nij, H., *native, indigenous, peculiar to oneself, one's own.*
- nijāt (generally pronounced najāt), P., A., f., *escape, deliverance, freedom, salvation.*
- ničorñā, H., v. a., *to press or squeeze, to wring, to strain* (in the sense of letting the moisture drain off); čhān kar -araq meñ čāñwal ničor kar đāl diye, *after straining it* (i. e. the liquor) *we threw the rice into the liquor, having drained* (the rice) *off* (from the water in which it had been boiling). Here 'čhān kar' expresses getting rid of what is solid, and 'ničor kar' getting rid of what is liquid.
- nadārad, P. (na đarad = *has not* or *has none*, words inserted in a tabular statement where an entry cannot be supplied from the information obtainable); hence *blank* or *nil.*
- nadāmat, P., A., f., *repentance, regret, shame.*
- nadī, H., f., *a river* (anglice, nud-dee); nadī nada (lit. *masculine and feminine rivers*) is a comprehensive term for all rivers.
- nazr, A., f., *a row, an offering, a present* (to a superior), *a fee* (anglice, nuzzer).
- nar, H., *a man*; naradeva, *a man-god*; nara nāha, *a king of men.*
- nirā, H., *sheer, mere, pure, single.*
- nirālā, H., *distinct, peculiar, rare, uncommon.*
- nirkh or nirikh, P., m., *the price current*; nirkhñāma, *a daily statement of the price current, furnished to the local authorities by the heads of the trading guilds.*
- nargis, P., f., *a narcissus* (known to Indians only through Persian poetry), used as a proper name.
- narm, P., *soft, smooth, tender, gentle, easy*; as subst., *the soft part of any thing.*
- narmī, f., *softness, smoothness, gentleness, want of firmness.*
- nazdik, P., *near, adjoining, almost, in the opinion of.*
- nuzla, P., m. (for A. nazlat), *a descent of humours, catarrh, cold in the head.*
- nisā, A., pl. f., *women, the female sex*, used in forming names, as zebun nisā, *the ornament of the female sex.*
- nisbat, P., A., f., *relation, reference, affinity, comparison, often used adverbially*; also *betrothal, matrimonial alliance, relationship by marriage.*

- nishān, P., m. (lit. *impressing*), a sign, mark, character, seal, stamp, trace, clue, address, badge, flag.
- nishānī, P., f., a distinctive mark, a token, a keepsake or memorial.
- nishtar, P., f., a lancet.
- nishast, P., f., sitting; position, attitude; nishast o barkhāst, sitting down and rising up, deportment, good manners.
- naṣā-ih, A., f. (pl. of naṣīhat), precepts, maxims.
- niṣf, A., m., half; niṣfāniṣf, half and half.
- naṣīb, A., m., portion, lot, fortune; naṣīb karnā, to allot; naṣīb honā, to be allotted, to come (to one) in the shape of luck.
- naṣīhat, P., A., f., good advice, instruction, counsel.
- nizām, A., m., order; nizāmu d dīn, a man's name; sultān nizāmu d dīn, whose proper name was shekh nizāmu d dīn -auliyā, called sultān ul mushā-ikh, was a saint who died A. D. 1325 and is buried at Ghayāspur near Delhi.
- nazar, A., f, sight, vision, a glance, observation, inspection, view; the influence of the (evil) eye; nazar -ānā, to come into sight; nazar karnā, to look at; -is nazarse, from this point of view.
- nazar guzar, m., the effect of an evil eye.
- na-t, A., f., description, celebration, the conventional word for praise of the Prophet, as distinguished from ḥamd, which is due to God alone.
- na-l, A., m., a horse-shoe; whence na-lband, H., m., a farrier.
- ni-mal badal, A. (excellent is the exchange); s. m., compensation (esp. the consolation of the righteous).
- ni-mat, P., A., f., good, a blessing or benefit (from God), happiness, comfort, delight, a delicacy or dainty.
- nafrat, P., A., f. (lit. *flight*), abhorrence, aversion, disgust.
- nafas, A., m., the breath, a moment.
- nafs, A., m., animal life, the soul, personality, the will (in opposition to reason), the passions; hence nafsāniyat, f., means sensuality or selfishness; bi nafsī hi, i. q. in propria persona or essentially.
- naf-, A., m., gain, profit; naf-nuqṣān, the gain and loss, i. q. the merits generally.
- naqqāra, P., m., a kettledrum.
- naqd, A., m., ready-money, cash; naqd o jins, money and goods.
- naqsh, A., m., painting, carving, embroidering, stamping, or otherwise producing a design.
- naqsha, P., A., m., a delineation, picture, portrait, map, sketch, draught, figured statement, blank form, pattern, features, predicament.
- naqs, A., m., defect, flaw, harm.
- nuqṣān, A., m., defect, loss, injury, harm, mischief.
- nuqta, P., A., m., a dot, a point.
- naql, A., f., removal from one place to another, transfer, transcribing, copying, a copy, mimicking, a play, a story; naql lenā, to take a copy; naql navīs, m., a copyist.
- naqī, A., pure; -alī naqī, a man's name.
- nikāh, A., m., marriage, a wedding.
- nikālnā, H., v. a., to take out, to put out, to turn out, to produce, to issue, to discover, to accomplish, to steal.
- nuktī, H., f., a small sweetmeat.
- nukkur, H., m., a projecting corner, the corner of a Street.
- nikalnā, H., v. n., to be taken out, to come forth, be produced, invented or accomplished, to turn out (good or bad), to find vent, to rise (as the sun), to go away, to depart.

nikalwānā, H., *to get (something) turned out, &c. (by some one else).*
 nikammā, H., *useless, idle, good-for-nothing.*
 nakkū, H., *infamous, contemptible.*
 naga, H., an old word for *mountain*; naga nāga, *mountain snakes.*
 nigāh, P., f., *a look, regard*; nigāh karnā, *to look at*; nigāhbān, *a watcher, a guardian*; nigāhbāni, f., *custody, watchfulness, guardianship, protection.*
 nagar, H., m., *a town*; nagari, f., *a small town, a village.*
 nigalnā, H., v. a., *to gulp down, to swallow.*
 nigorā, H., *crippled, helpless*; used as a term of compassion, or endearment, to a child, and as a term of abuse to grown-up people.
 nigāhbān and nigāhbāni, shortened forms of nigāhbān and nigāhbāni.
 nagīna, P., m., *a precious stone, especially when set in a ring*; nagīna sāz, m., *one who prepares precious stones for setting.*
 nam, P., *moist*; namī, f., *moisture.*
 namāz, P., f., *prayer* (esp. the prayers prescribed to be said five times a day by Muslims); namāz parhnā, *to say prayers.* The five times of prayer are: (1) aṣṣubḥ, *from dawn to sunrise*; (2) az-zuhr, *after midday till 3 p.m.*; (3) al-ʿaṣr, *between 4.30 and sunset*; (4) al-maghrib, *immediately after sunset*; (5) al-īshā, *between 8 p.m. and midnight.* Besides the prayers at these seasons, which are obligatory, devout persons make a practice of offering additional prayers called 'nafl' (i. q. a work of supererogation) at the following hours: (1) after sunrise or 7.30 a.m., called namāze-īshrāq; (2) between sunrise and noon, called namāze zuḥā; (3) at midnight or any time before

dawn, called namāze tahajjud (tahajjud = *wakefulness*); (4) during the month of Ramāzān, or by very pious persons, every day, extra prayers are offered, called tarāwīḥ or rests, because the worshipper rests after every four genuflexions.
 numāyān, P., *appearing, showing itself.*
 numāyish, P., f., *appearance, a show*; numāyish gāh, f., *an Exhibition.*
 namsh, P., m., *a dish said to resemble syllabub or whipt cream.*
 namak, P., m., *salt*; namak ḥarām, *faithless to one's salt, disloyal, a traitor*; namak ḥarāmī, f., *disloyalty, treason.*
 namūd, P., f., *conspicuousness, show, affectation, display.*
 namūdār, P., *conspicuous, manifest.*
 namī, *vile nam.*
 nanad, H., f., *a husband's sister*; nanad kā bhā-i, *my sister-in-law's brother*, is one of the ways in which a wife will designate her own husband.
 nangā, H., *naked, bare*; nangā bhūkhā, *naked and hungry*; hāth kānse nangī implies the loss of bracelets and earrings.
 nanhā, H., *small, tiny*; nanhe nanhe bacée, *tiny little children.*
 nau, H., *the numeral nine.*
 nau, P., *new.*
 nawwāb, A., m. (generally written and pronounced nawāb excepting in poetry), *a viceroy, a deputy, a common title of honour.*
 niwār, H., f., *coarse broad tape, used for lacing beds*; vide ʿārpā-i.
 niwārnā, H., v. a., *to surround, to exclude, to obstruct*; n., *to be obstructed.*
 nawāzish, P., f., *caressing, kindness, patronage.*
 nawāsā, m., nawāsī, f., H., *from P., a daughter's son and daughter.*

- niwālā, H. (nawāla, P.), m., a mouthful, a morsel.
- naubat, P., A., f., a turn, a time or period, an occasion, degree, pass (yih naubat pahūñī, i. q. matters came to this pass); relieving guard; a big drum sounded at intervals, upon state occasions.
- nauj, H., a feminine exclamation probably corrupted from the Arabic 'na-ūzu billāhi' = we seek protection from God, i. q. Heaven protect us!
- nūr, A., m., light, brilliance; nūr ke tarke, at break of day.
- nūrānī, A., luminous, transparent, serene.
- nūr maḥallī, f., a kind of pulā-o, called after 'nūr maḥall' (the light of the harem), a woman's name.
- nauratn, H., f., an ornament of nine gems for the wrist.
- naur-, A., m., species, kind.
- nok, P., f., a point or tip, the nib of a pen; nok e zabān, (on) the tip of the tongue, glibly.
- naukar, P., m. and f., a servant; naukar cākar, servants of all kinds.
- naukarī, f., service, employment, especially public service; naukarī wāle, persons connected with the public service; naukarī par gayā thā = had gone to his work.
- naugrahī, H., f., his kind of ornament for the wrist, apparently the same as nauratn.
- nūn, H., m., salt.
- naunage, H., m., a bracelet of nine gems.
- nawīs or navīs, P., at the end of compounds, writer.
- nahānā or nhānā, H., v. n., to bathe.
- nihāyat, P., A., f. end, extremity, limit; used adverbially for extremely.
- nahr, A., f., a stream; in India, generally a canal or irrigation channel.
- nahlānā, H., v. a. (causal of nhānā), to give a bath to.
- nahot, H., f. (perhaps corrupted from nahīn hotā), want, indigence.
- nahīn, H., is not, no, nay, not.
- nayā (fem. na-ī, pl. na-e), H., new; na-e sir se, over again, anew; in P., az sar e nau.
- niyāriyā, H., m., a sifter or washer of gold dust. (Gold is obtained by sifting the refuse of goldsmiths' shops, and also in some places from the sand of rivers.)
- niyāz, P., f., a petition, prayer, wish, want; niyāzmand, a supplicant; be niyāz, independent of assistance.
- niyat, P., A., f., intention, purpose, wish, resolution; niyat karnā, to form a design, to resolve; niyat bāndhnā, to fix the attention (before prayer).
- ničā, H., low, the opposite of -ūncā.
- naica (for nā-e čā, dim. of nā-e, a reed), the snake-like tube of a hooka; naicaband, m., a manufacturer of such tubes.
- nek, P., good, virtuous (the opposite of P. 'bad'); nekbaḥt, blessed with a good disposition, good and true (especially of a wife or husband); nekmizāj, of good temper; nek nām, of good repute; neknīyat, well-intentioned; neki, f., goodness.
- nīl, H., m., dark blue, indigo (the plant and the dye); nīl kā kaṭrā, a quarter so named in Delhi.
- nīlā, H., of the colour of dark blue; nīlā pilā (blue and yellow), the colour of a bruise.
- nīlām, H. (from the Portuguese), m., an auction; nīlām karnā (of the auctioneer), to sell by auction; nīlām karānā, to get sold by auction.
- nīlūfar, P., m., a blue lotus.

nīm or nimb, H., m., a tree (*Melia azadirachta*) of great repute as a febrifuge; the wood, leaves, and fruit are very bitter; the leaves are used in poultices; the twigs supply the place of tooth-brushes. The tree is held to purify the atmosphere, and is much planted in towns as a protection from malaria.

nīm, P., *half*; nīmjan, *half-dead*; nīmjosh, *half-boiled*; nīmkhurda, *half-eaten*; nīmrazi, *half-pleased*.

nain (prop. *nayana*), H., m., *eye*; nayan sukh or nain sukh (*delight of the eyes*), a kind of muslin or fine calico.

nīnd, H., f., *sleep*; nīnd -ānā kiśi ko. *to feel sleepy*; nīnd bhar, *sound sleep*; nīnd harām karnā, *to make sleep impossible*.

ne-otā, H., m., an invitation (to a guest); 'pān sau rupiyā ne-ote kā' means *Rs. 500 as an offering from a guest*.

w (wāw) wakāra or vakāra

Both the Persian (Arabic) and the Nāgarī systems of writing have one sign only for the sounds of 'w' and of 'v.' The Arabic letter 'wāw' however is often pronounced in Persian like 'v,' and the Nāgarī syllable 'va' is nearly always pronounced 'wa.'

wa, A., o or ū, P., is the conjunction and.

wa, H., in wahān, waisā, &c., is the antithesis of 'ya,' and is a demonstrative particle indicating *remoteness*; in old Hindī and the provincial dialects 'wā' is used instead of '-us' in the forms wāko for -us ko, wā men for -us men, &c.

wābasta, P., *bound, having ties,*

connected, a dependant; wābas tagān, pl., *domestics, relations*.

wāpas, P., adv., *back again*; wāpas -ānā, *to come back*; wāpas denā or karnā, *to give back, to restore*; wāpasī, H., f., *a returning*; a return ticket (on a railway).

wājib, A., *necessary, incumbent, right, proper*.

wājibī, P., *necessary, indispensable, proper*; it generally implies *no more than is actually necessary*, thus 'wājibī tankhwāh' would mean *a living wage*.

wār, H., m., *a blow, an attack, a stroke*; wār cālānā, *to inflict a blow*.

wāris, A., m., *an heir, the rightful owner*; māle lāwāris is the technical term at a police office for *lost property*.

wārid, A., *appearing, alighting* (as a guest), *a comer*; wāridāt, f. pl., *events, occurrences, an accident*; in police language, *a crime or occurrence requiring investigation*.

wārnā, H., v. a. (lit. *to encompass*, in the sense of protecting or averting from evil), *to make a (wave) offering, to devote to charity, devote oneself*. There is a very common proverb, 'sau gaz wārūn, gaz bhar na phārun,' *I'll give you a hundred yards (of calico) free, but I won't tear off a single yard*.

wārī, f., as an interjection, means *my darling*.

wāsta (prop. wāsiṭa), P., A., m., *a medium, a link, a motive, connexion, reason*; kuch wāsta nahīn, *there is no connexion or relevancy*; merū kyā wāsta, *what have I to do with it?*

wāste, H., from wāsta, adv., *on account of*; -is wāste, *for this reason*;

- kis wāste, *why?* kis wāste, ki, *for the simple reason that.*
- wāziḥ, A., *manifest*; wāziḥ ho ki, *be it known, that*; wāziḥ hai ki, *evidently.*
- wāqi-, A., *befalling, occurring, reality*; wāqi-men, *in reality.*
- wāqif, A., *acquainted with, knowing*; wāqif ḥāl, *acquainted with the circumstances.*
- wālā, H., an adjectival affix to substantive nouns and the infinitives of verbs. With nouns it denotes (1) possession, e.g. kashmīrwālā rūjā, *the rūjā of Kashmir*; ghar wālī bibī, *the lady of the house*; (2) connexion, as ghorewālā, *the man with the horse*; dihlīwālā, *a native of Delhi*; dūdhwālā, *the man who brings the milk*; kaprā wālā, *the man who sells cloth, &c.* With verbs it denotes (1) capacity for the act, e.g. -urṇe wālā, *that which can fly*; hone wālā, *likely to be*; samajhne wālā, *one who can understand*; (2) merely the fact of agency, as kahnewālā, *a speaker*; sunnewālā, *a listener.*
- wālid, A., m., *a begetter, father*; wālidā, f., *mother*; wālidain, the Arabic dual, *parents.*
- wālī, P., A., m., *a prince, ruler, chief*; wālī-e paṭiyālā, *the chief of Paṭiyālā.*
- wām, P., m., *a debt, loan, borrowing.*
- wāwailā, A., m., *wailing*; saying 'wā,' equivalent to *woe.*
- wāh, H., an exclamation of admiration or of amazement and disapproval; wāh ri -asghari, *well done! Asghari*; wāhwāh, *bravo!*
- wāhī, P., A., *crazy, nonsense*; wāhī tabāhī baknā = *to talk nonsense*; wāhiyāt, pl. *absurdities, nonsense, silly talk or silly conduct.*
- wājūḍ, A., m., *the being found, existence, presence.*
- wajh, A., f. (lit. *face*), *aspect, manner, reason, method, means, means of subsistence*; pl. wujūh and wujūhāt.
- wahshat, P., A., f., *the state of being wild, fierceness, shyness, timidity, fright, bewilderment.*
- wā d du-ā, A. (and the blessing), a form of concluding a letter, i. q. *May my blessing rest on you!*
- war, H., *wished for, preferred*; s.m., *preference, choice*; war rahnā (of an opinion), *to prevail, to win.*
- waraq, A., m., *a leaf* (of a tree or a book).
- war na (for wa gar na), *and if not, otherwise.*
- wurūd, A., m., *approach, arrival.*
- wuzarā, A., m., pl. of wazīr.
- wazn, A., m., *weight*; waznī or wazani, *heavy.*
- wazīr, A., m., *a minister of state, a vizier.*
- wasila, P., A., m., *connexion, intervention, means, interest.*
- wuṣūl, A., m., *attainment, acquisition, realization*; wuṣūl karnā, *to exact payment*; wuṣūl honā, *to be paid* (of a debt).
- wuṣū, P., A., m., *ablution* (before prayer).
- watan, A., m., *native country, home.*
- wazīfa, P., A., m., *a recurring obligation, daily worship or reading from the Qur-ān*; also a *pension or stipend.*
- wa-da, P., A., m., *a promise.*
- waghaira, for A. wa ghaira hu, i. q. *et cetera.*
- wafā, A., f., *performing a promise, constancy, faithfulness, sincerity*; wafādār, *loyal, true, trustworthy*; wafādāri, f., *loyalty.*
- waqt, A., m., *time, season.*
- waqr, A., m., *dignity, respect, character*; -apnā waqr klonā, *to lose one's character or dignity.*
- wikṭoriyā, E., *Victoria.*

wakīl, A., m., *an agent, a deputy, a pleader or counsellor in a law court.*

wilāyat, P., A., f., *a country, a foreign country; in India, either Afghanistan or Europe; wilāyatī, of foreign make or extraction, an Afghan, a European, imported (opposed to desī); wilāyatī pānī, soda water. The word is often corrupted to bilāti.*

wa l muḥṣanātu, *and the free (or chaste) women, the first words of the fifth sīpāra of the Qur-ān.*

wa mā -ubarriyu nafsi, *and I do not justify myself, the first words of the thirteenth sīpāra of the Qur-ān.*

wuh (or wo), H., the remote demonstrative, singular and plural, *that and those, he, she, and it* (if remote), and *they*; wuh hai often stands for *there he is*; wuh -āte hai, *there they come*; wuhī = *that same*; wuhī hai, *it is the same as that*, and yihī thā, *it was the same as this*, are identical in meaning; since 'wuh,' as well as 'thā,' may indicate the past, and 'yih,' as well as 'hai,' the present.

wahm, A., m., *imagination, fancy, caprice.*

waisā, H., *like that*, the opposite to -aisā, *like this*; often used instead of taisā as the correlative of jaisā.

h (he)

hakāra

The 'h' is common to Arabic, Persian, and Hindī, and has the same sound as that of the English 'h.'

hāth, H., m., *the hand, the arm from the elbow; the trunk (of an elephant), the paw (of other animals); hāth pānw is used generally for limbs; hāth jorā, to*

clasp the hands (in prayer); hāth -ānā or hāth laḡnā, to come into the hand, to be obtained; kisi ke hāth becnā, to sell to some one.

hāthī, H., m. (the fem. is hathnī), *an elephant.*

hārsinghār, H., m., the name of a tree and of its flower (*Nyctanthes arbor tristis*). The tree blossoms only in the night, and in the morning the ground is strewed with its flowers, which are of a delicate white with an orange-coloured centre and have a scent like fresh honey. The orange-coloured tube of the corolla is used for dyeing.

hārnā, H., v. n., *to lose, be defeated or worsted (the opposite of jītnā), to be fatigued or done up, to give in.*

hāmi bharnā, H., a phrase meaning *to abet, to co-operate with, to assent or be a consenting party (to), to encourage.*

hān, H., *yes*; sometimes used in conversation to introduce an afterthought, i. q. *by the way, or one thing more.*

hānḍī, H., f., *a cooking pot; hānḍī caḡhānā, to put the pot on (the fire).*

hānknā, H., v. a., *to shout to, to drive (animals in harness, &c.), to drive away.*

hā-e, H., an exclamation, *alas! oh!* as subst. f., *a sigh or complaint*; hā-e hā-e karnā, *to cry out*; hā-e re, *oh dear!*

hattar or hattar, H., m., *a blow with the hand, a buffet.*

hathyār, H., m., *a tool, instrument, weapon.*

haṭnā, H., v. n., *to move back, get out of the way, retreat; to jib, to be obstinate, to back out of.*

hijrat, P., A., f., *separation from friends, exile, emigration, esp.*

- the flight of Muhammad and his disciples to Medina, from which dates the Muhammadan era, *the Hegira*.
- hidāyat, P., A., f., *guidance, direction, leading into the right way*.
- haḍḍi, H., f., *a bone*.
- har, P., *every, each*.
- harā, H., *green, fresh, verdant*.
- harj, A., m., *confusion, trouble, inconvenience, impediment*.
- hardand, P., *although, however much*.
- hargiz, P., *at any time, in any case; used to strengthen a negative*.
- har, H., f., *a myrobalan, a small fruit much used as physic; a tassel or knot in fringe, resembling a myrobalan in shape*.
- hazār, P., *a thousand*.
- hazārḥā, P., or hazāron, H., *thousands*.
- hazārī mal, *a proper name*.
- haẓm, A., m., *digestion; haẓm karnā, to digest; metaph. to embezzle; haẓm honā, to be digested or embezzled*.
- haft, P., *the numeral seven*.
- hafta, P., m., *a week; hafte ke hafte, week by week, every week*.
- hakkābakkā, H., *dumbfounded*.
- halkā, H., *light (in weight, or in colour, or in estimation)*.
- hilmā, H., v. n., *to move, to shake; zamīn hiltī hai, i. q. there is an earthquake; -apnī jagahse nahīn hiltā hai, i. q. it does not stir from its place*.
- ham, H., *we, us, often used for I and me*.
- hamārā, e, ī, *our or my*.
- ham, P., adv., *also, alike, likewise, as prefix, i. q. co or con*.
- hamcāshḥ, m., *an equal (lit. having the same vision)*.
- hamrāḥ, *a fellow-traveller*.
- hamsāya, fem. hamsā-ī (*under the same shade*), *a neighbour; also neighbourhood*.
- hamsabaq, *a class fellow*.
- hamshakl, *of the same appearance*.
- hamsar, *of the same rank; hamsarī, f., equality, rivalry*.
- hamshīra, *a sister*.
- ham-umr, *of the same age; ham-umrī, f., being of the same age*.
- hamwār, *level, even*.
- hamwazn, *of the same weight*.
- hama, P., *all, every*.
- himmat, P., A., f., *courage, spirit*.
- hamesha, P., *always*.
- hindūstān, P., *the country of Hindūs. The term applies especially to that part of India which lies between the Himalayas and the Vindhyan range north and south, and the Sutlej and Gandak rivers west and east. It includes Delhi and Patna. It excludes the Panjab (proper) on the west, and Bengal (proper) on the east, and the Dakkhin (or Deccan) on the south*.
- hanḍ kulhiyā, H., f., *a doll's feast, a game of cooking by children*.
- hanḍī and hanḍiyā, H., *short for hāḍī. hanḍiyā cūlhā, cooking apparatus; -apnī hanḍiyā kī khair manānī zarūr hai, a kind thought for one's own pot is necessary*.
- hunar, P., m., *excellence in any art, skill, ingenuity, any good (acquired) quality, virtue; hunarmand, accomplished, well-trained; behunar, unskilful, awkward, ill-educated*.
- hansnā, H., v. n., *to laugh, to be merry, to joke, to jeer or deride (kisi par)*.
- hansī, H., f., *laughter, fun, mirth, mockery; hansī hansī men, in fun, in jest; hansī khushī, joyfulness*.
- hanoz, P., *yet, still, hitherto, till now; hanoz dibli dūr hai, Delhi is still a long way off, is a common*

proverb to express that a desired result is indefinitely postponed.

hū (for A. huwa, *he is or it is*), *he or it*; 'He is,' a name of God; **hū ba hū**, *just as it is, precisely* (of an exact resemblance); **hū kā maqām**, *a place where God (alone) dwells, a place full of awe, absolute solitude.*

hawā, P., f., *air, a breeze, spirit, effluence, influence, empty desire or imagination, rumour*; **hawā khānā**, *to take the air, to go out* (for recreation); **hawā dekhā karnā**, *to see how the wind blows* (the form **dekhā karnā** implies *from time to time*); **hawā karnā**, *to fan*; **hawā lagnā**, *the air to strike one*; **hawā ho jānā**, *to become air, to vanish*; **hawā se bāteṅ karnā** (of a horse), *to converse or hold an argument with the wind, i. e. to keep pace with or hold its own with the wind*; -āb o hawā, *water and air*, is the conventional phrase for climate or climatic influences.

huwānā, H., v. a. (the causal of **honā**), *to cause to be, to originate or be the author of*; **sarā-e -isī kī huwā-i hū-i hai**, *the sarā-e owes its existence to the same person.* **honā huwānā** is a phrase to denote 'being' in its double relation (of subject to object and object to subject, that is to say in every form under which *being* can be conceived; e. g. '**biyāh barāt ho huwā kar**', at page 109, line 6, means, *after being married and settled in every sense of the words.* This helps to explain the use of such phrases as **baīṭhe biṭhā-e, pakā pakāyā, pahinā pahināyā**, in which the addition of the causal form merely amplifies the meaning conveyed in the simple form. Our idiom is to say, 'all seated,' 'all cooked,' 'all clothed.'

hawas, A., f., *desire* (esp. vain or inordinate desire), *ambition, curiosity.*

hosh, P., m., *understanding, sense, discretion*; **hosh men -ānā**, *to come to one's senses, i. q. not to be foolish*; also, *to recover* (after fainting, &c.); be **hosh**, *unconscious, insensible, foolish or mad*; **hoshyār or hushyār**, *sensible, on the alert*; **hoshyār rahnā**, *be on your guard.*

hūn, H., *I am*, a form for the first person evolved from 'hai,' and merely an affirmative particle; it is no part of the verb **honā**, the aorist of which is **ho-ūn**.

ho, H., the conditional or contingent form of 'hai'; it means (1) (it) *may be*, (2) (you) *are*, (3) *be* (as an imperative sing. and plural); 'ho' is also a contraction of **howe** from **honā**, *to be.*

haun, H., an old form of **hūn**, *I am*, and also of **main**, *I.*

honā, H., v. n., *to be, to exist, to be present or alive, to come to pass, to happen*; mere **hote**, *in my life-time or in my presence*; **ho jānā**, *to have become, to have been* (**ho gayā** often has the sense of *it is all gone, it is all up*); **ho čuknā**, *to have come to an end*; **hote hote**, *gradually.*

hwai, H., an old form of **ho** or **hokar**.

hai, H., *he (she or it) is, there is.*

hain, H., *we (or they) are, there are.*

hī, H., a particle of emphasis affecting the word immediately preceding it, which in reading must be accented, e. g. -**adā ho hī nahin saktā**, *cannot be discharged*; -**aise hī khāndān kā**, *of such a family*; -**uske sāth hī**, *with that, i. e. notwithstanding*; **wuh bāt hī -alag hai**, *that is quite a different story.*

hetā or **hethā**, H., *low, poor, mean, contemptible.*

hīrā, H., m., a diamond; hīrana, the old pl. form for hīron.
 haīṛa, P., A., m., the cholera.

y (ye)

yakāra

The 'y' is common to Arabic, Persian, and Hindī, and has the same sound as in English.

yā, H., old form for -is = *this*, as wā for -us = *that*.
 yā, P., or, either.
 yā, P., interjection, Oh.
 yād, P., f., remembrance, memory; yād -ilāhi, praising God; yād honā, to be remembered; yād karnā, to remember, to learn (a lesson), to think of; yād rakhnā, to commit to memory; yād -ānā, to recur to the memory, to be remembered; yād karānā or dilānā, to put in mind of, to make (some one) remember; yād dāsht, a memorandum; yād gār, a memorial, a monument.

yār, P., m. and f., a friend, a companion, an assistant.

yāfta, P., having obtained.

ya-nī, A. (lit. he meant), that is to say, namely.

yaqīn, A., certain, positive, true; s. m., conviction, certainty, belief.

yak, P., one; yakāyak, all at once; yaksān, alike, equal.

yuvana or yoban, H., m., youth, the bloom of youth.

yūsuf, A., m., Joseph; ḥazrat yūsuf, the patriarch Joseph.

yon, H., like this, so, just so, for no reason but one's own pleasure, spontaneously; yon raho, stay so; yon hīn, in this very way, for no particular reason.

yih, H., this, what is here.

yahān, H., here; yahān tak, to this point, to this extent.

yihī, H., this very, this same, only this.

yahīn, H., emphatic form of yahān in this very (or same) place, only here.

** The names of the months, and of the days of the week, are given here in their natural order.

THE MONTHS ACCORDING TO THE HINDŪ CALENDAR.

baisākh	about 15th April	to 15th May	} grīshama, hot weather.
jeṭh	May	June	
-āsārḥ	June	July	} pāwasa, rains.
sūwan	July	August	
bhādon	August	September	} śārada, autumn.
ku-ār	September	October	
kārtik	October	November	} hemanta, bright winter.
-aghan	November	December	
pūs	December	January	} śisira, rainy winter.
māgh	January	February	
phāgun	February	March	} basanta, spring.
čait	March	April	

The Hindū year is a solar year; the variations between the solar and lunar systems being rectified by intercalary months. Each month is from full moon to full moon, and is divided into two halves (pākh), called respectively 'badī' (the dark or waning half), and 'sudi' (the bright or waxing half).

The first day in each is called 'pariwā.' The last day of 'badi' (when the moon is invisible) is called '-amāwas.' The last day of 'sudi' (when the moon is full) 'pūranmāsi' or 'punno.' The second day is 'dūj,' the third 'tij,' the fourth 'čauth,' the fifth 'pañcamī,' the sixth 'čhaṭh' or 'čhaṭhi,' the seventh 'saptamī,' the eighth '-aṣṭamī,' the ninth 'nawamī,' the tenth 'daṣamī,' the eleventh '-ikādasi,' the twelfth 'dwādasi,' the thirteenth 'tirodasi,' and the fourteenth 'čaturdasi.' A day of the month is called 'mitī'; a day of the week 'bār' or 'din'—the corresponding terms in Persian being 'tāriḫ' and 'roz.'

THE MONTHS OF THE ARABIC YEAR WHICH IS LUNAR.

muḥarram. (The first ten days are kept in commemoration of the martyrdom of Hasan and Husain.)

safar.

rabī-ū 1 -awwal. (The bārah wafāt is kept on the twelfth.)

rabī-ū 2 ḡānī. (The eleventh is kept in honour of saiyyid -abdu l qādir jilānī, called 'mirān.')

jumāda 1 -ūla. (The seventeenth is kept in honour of shāh badi-uddin, called 'zinda shāh madār.')

jumāda 1 -ukhrā. (The tenth is kept in honour of khwāja mu-īnu d dīn čishti.)

rajab.

sha-ḡbān. (Fourteenth, shab e barāt.)

ramazān. (The month of fasting.)

shawwāl. (On the first the -īdu l fiṭr.)

zī l qa-ḡda.

zī l ḥijja. (On the tenth the -īdu ḡ zuḡā.)

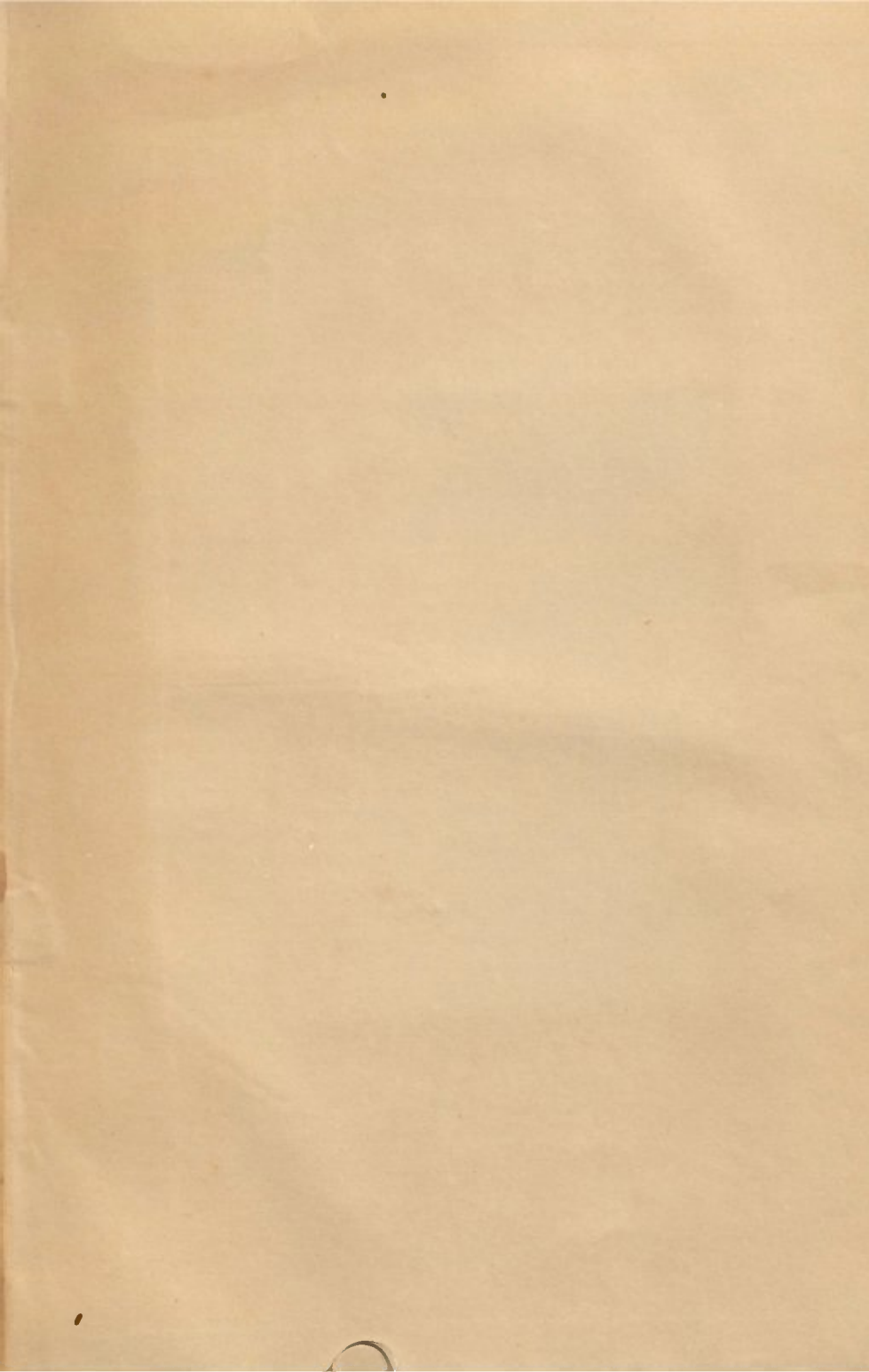
Each month begins at 6 a.m. after the evening when the new moon is visible or, if it be not visible, on the thirty-first morning from that on which the previous month began. Ordinarily, the months are alternately of twenty-nine days and thirty days. The night before the first day of the month belongs to the previous month although it is named after the day which succeeds it in the week.

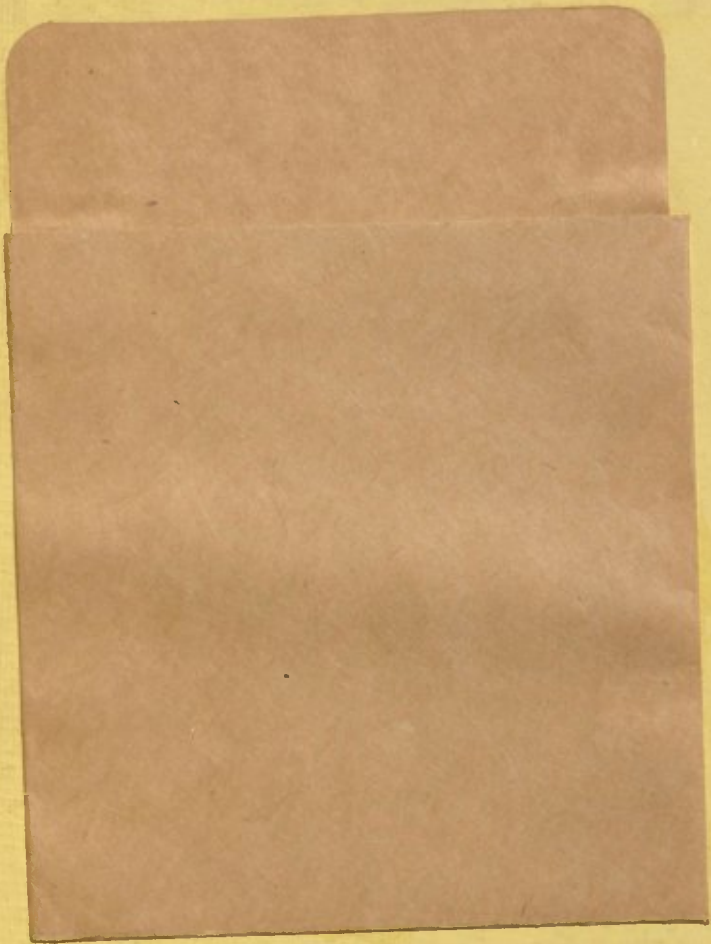
THE DAYS OF THE WEEK.

-itwār	or -adityawār	...	yak shamba.	...	Sunday
pīr	or somwār	...	do shamba.	...	Monday
mangal	or mangalwār	...	si shamba.	...	Tuesday
buddh	or buddhwār	...	čihār shamba.	...	Wednesday
jum-erāt	or brihaspatiwar	...	pañj shamba.	...	Thursday
jum-ḡa	or šukrawār	...	jum-ḡa.	...	Friday
sanīcar	or sanibār	...	shamba.	...	Saturday

The first name is that used chiefly by Musalmāns and the second by Hindūs. The third is the equivalent term in Persian. Saturday is also called bār kā din and hafte kā roz.

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