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A
TRILINGUAL DICTIONARY;
BEING A COMPREHENSIVE LEXICON
IN
ENGLISH, URDU', AND HINDI
EXHIBITING THE
SYLLABICATION, PRONUNCIATION, & ETYMOLOGY OF ENGLISH WORDS.
WITH THEIR EXPLANATION
IN
ENGLISH, AND IN URDU' AND HINDI
IN THE ROMAN CHARACTER.

BY
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PREFACE.



THERE are several Anglo-Hindustání dictionaries. But none such exists, at present, as is indicated in the Title-page to this Work. D'Rozario's Dictionary makes the nearest approach to it. Yet D'Rozario's, with all its merits, is far behind the age. It is meagre and defective : meagre, because the number of words it gives is very limited ; defective, because syllabication, pronounciation, and etymology—three of the most important elements of a good lexicon—do not enter into its plan. Besides, it is out of print. That there is need of a better and more comprehensive Anglo-Hindustání dictionary than any one now procurable in the market, few will deny. The establishment of the Indian Universities has opened a new era in the literary history of the Empire. The exclusion of all pleaders ignorant of English from the bar of the High Courts has also acted like electricity. Natives have now been roused from their lethargy. They have learnt from experience duly to appreciate English. They now view it as the only portal to distinction and wealth. The avidity with which English will, hence, be studied not only in Schools, but also at home, all over the country, will be inconceivably great. But, without adequate aids, students will be in no better state than sailors venturing on the pathless sea without a compass, or men trying to build, without building materials. Influenced by these and similar considerations, the Printer and Publisher, Dr. E. J. Lazarus, of Benares, suggested to me the expediency of making an attempt to meet the wants of the rising generation. The suggestion had my warmest sympathy. I readily yielded to his wishes. I did not then know my own weakness, nor, indeed, the heavy responsibilities of the task, as experience has since taught me them. I forthwith began. The preparation of a fresh Dictionary, so far as the English portion was concerned, seemed to me to be a work of mere supererogation. Several dictionaries were in existence which might with more or less propriety form the basis of my work. It was only necessary to make a judicious selection of one for use. And I selected Dr. Reid's 'Dictionary of the English Language' for my text-book, as best answering our design. His arrangement of words, perhaps in imitation of Dr. Richardson and Mr. Smart, appears to be exact and philosophical. All the words of the same family are alphabetically arranged under the leading one. As regards the general plan and execution of his work, I let Dr. Reid speak for himself. The following are the rules he laid down for his own guidance.

First, To insert no word which has not been sanctioned by the use of some eminent author, or which has become obsolete; secondly, To give the Spelling and Pronunciation which are supported by the greatest number of competent authorities; thirdly, To denote what appears to be the Root of every word; and, fourthly, To define and explain the words as they are generally employed by the standard writers of the English language.

He further explains himself at large thus:—

In the *spelling* of words, the Compiler has taken as his guide the prevailing usage of the principal lexicographers. A more uniform system might have been introduced by adopting certain general rules, according to which particular classes of words might have been spelled. But every such rule would have led to greater changes in the usual practice than the Compiler felt himself authorized to make. Instead of aiming at uniformity, therefore, he has preferred that mode of spelling each word which he found to be supported by the greatest number of authorities.

He has pursued a similar plan in the *pronunciation* of words. Generally, the system of Walker has been adopted, as being most in accordance with the usage of the educated portion of society; but the Compiler has not hesitated to depart from it, whenever he found it at variance either with the majority of authorities, or with general practice.

In the mode of indicating pronunciation, however, the present Work differs, in various respects, from that of Walker. In the first place, marks have been preferred to figures, as being equally precise and less perplexing. In the second place, the pronunciation is indicated only by the marks and the ordinary sounds of the letters, no attempt being made to render the pronunciation more plain by a different mode of spelling; except in peculiar words, and in such as are pronounced in two different ways, one of which ways is generally indicated by marks, and the other by spelling the word as it is pronounced. In the third place, marks are placed only above the vowels in syllables which have the primary or secondary accent, most of the others being pronounced so obscurely that the sound cannot be exactly indicated.

The most satisfactory way of giving the *derivation* of words, would have been to have taken the most remote root, and traced it, through all its changes, into English. But this was not practicable in a work of limited extent like the present; and, for want of space, the Compiler was forced to adopt a mode of derivation which, while it is sufficient to show the origin of words, at the same time saves all avoidable repetition both of the roots and of their signification. Instead of giving its root after each English word, he has collected into families or groups all words which are derived from the same root, and which begin with the same syllable and have affinity in signification as well as in etymology, placing first, in large letters, what may be called the head of the family or group, and arranging under it, in smaller type, the other derivatives, in alphabetical order. In like manner, instead of explaining each root as it occurs in the body of the Work, he has collected the principal roots into a Vocabulary, in which he has given their signification, and, as examples of their derivatives, the head or first word of every group in the Dictionary.

On this division of the Work, it may be necessary to explain, that when an English word is, in form and signification, the same as its root, the latter is not printed, but only the language to which it belongs is indicated; that, when the root is thus of the same form as the English derivative, and also when the form is different, but the signification the same, the root has not been inserted in the Vocabulary; that roots are not placed after words for which no probable derivation has been assigned; that all doubtful roots are denoted by a point of interrogation; that a few Latin words not purely classical, and some obsolete French words, will be found among the roots; that the roots in the Dictionary, and the radical parts of the words in

the Vocabulary, are printed in italics; that, in Greek words, the grave accent on *e* final (*è*) indicates that it is not silent, as in English; that, in the Vocabulary, *η* and *ω* are generally represented by *ē* and *ō*; and that the quantity has been marked in all Greek and Latin words in which errors in pronunciation were likely to occur.

The most philosophical mode of *explaining* words would have been to have given first their primary signification, as indicated by their derivation, and afterwards, in the order of their connexion with it, all their secondary meanings. But in this, as in Derivation, the Compiler has been restricted by want of room; and he has been under the necessity of confining himself to those acceptations which words most commonly bear in speech and writing. It thus not unfrequently happens, that the primary meanings of words have been omitted, because they are not in use, and that secondary meanings are attached to them, which appear to have no connexion with their derivation. Such explanations and definitions as he has given, however, the Compiler has endeavoured to make as perspicuous, and, at the same time, as concise as possible; and he trusts that they will be found sufficient to convey the ordinary acceptations of all the authorized words in the English language.

In every department of the Work, the Compiler is aware that it is chargeable with many faults of both plan and execution. He nevertheless hopes that, as a school-book, it will be found superior to any dictionary at present in use. Nothing has been inserted without authority, and every word has been verified. As has been already stated, the Compiler has not, in any case, deferred merely to his own opinion, but has throughout proceeded on the principle of being guided by the majority of competent authorities. Of course he has exercised his own judgment in deciding what authorities he considered competent; but he is confident that his judgment will be ratified by that of the public, when he adds, that the lexicographers whom he has chiefly followed are, for the authenticity, spelling, derivation, and explanation of words, Johnson, Todd, Richardson, and Webster; for pronunciation, Walker, Jones, Periy, Fulton, Worcester, and Smart, and for Anglo-Saxon roots, Bosworth.

The preceding extracts expound Dr. Reid's principles. I wish it to be understood that though I have followed Dr. Reid in the English part, yet I have by no means been his servile follower. I have not hesitated to deviate from him in pronunciation or explanation, where deviation seemed needful. I have, likewise, made considerable omissions and additions of words. By the advice of a competent judge, I have rejected numerous compounds of *un*, the meaning, in each case, being easily deducible from the prefix and the affix. Etymology alone has not been meddled with. At present, it is not on so secure grounds as desirable. I think I am not under a wrong impression, when I say that first-rate lexicographers are only tyros in this department. They all trace a word only to its Greek, Latin, or Gothic form. They think there is no room left for more remote derivation. But the recent discoveries in the Science of Language have opened vast regions yet untrodden by them. Sanskrit, the 'Language of languages,' has been proved to be an elder sister of all the known Aryan languages. Thus, so long as Sanskrit is ignored, so long will etymology be necessarily false. A fair start has, however, been made in this subject by English as well as European Continental scholars. We

have reasons to hope that, ere long, the deficiency will be supplied. But till it is, we must be contented with the teaching of our present teachers.

With some exceptions in the beginning of the Work, each English meaning of a word—and perhaps a word sometimes happens to bear a dozen meanings—has been represented, in due order, in the Vernaculars either by one equivalent or more than one. This required immense labour. The order of the meanings in the text-book was to be scrupulously observed, and each to be as faithfully explained. But the single English meanings given in a School dictionary like Dr. Reid's, though they might flash through the mind of an English gentleman in their perfect significance at the very first sight, yet do not convey their full force to a foreigner. They, in an isolated form, appear to him dim and hazy. I had, therefore, recourse to the larger dictionaries by Dr. Webster and Dr. Worcester. I carefully went through them in my progress, and thus learnt the precise import of a term from its illustrations, applications, or fuller explanation.

Sanskrit words are given rather profusely in this Work both by choice and necessity : by choice, in order to make it generally useful—that students in the sister Presidencies too might occasionally refer to it without disappointment ; by necessity, because the Hindí Vocabulary is rather poor. Visible objects and some of the ordinary mental affections have, indeed, representatives in Hindí. But the expression of the nobler sentiments and finer sensibilities of a busy mind, and of philosophic and scientific truths, is far beyond its genius and capability. Like a child in the hour of need, it must naturally resort to its parent—the Sanskrit—for help. By Sanskrit, it must be fed and nourished. It needs no foreign aid. Yet we sometimes see foreign aid *forced* upon it. Arabic, Persian, and Urdú words and phrases are arrayed by its side in battalions to support, as it is said, its cause. But its officious and unwelcome supporters forget that a nation which relies on mercenaries only walks on a quicksand, or leans on a broken staff. What should we say of a merchant, who having sufficient funds on hand borrowed money largely on high interest ? I do not mean that Sanskrit terms should be diffusely used in Hindí composition. Far from it. The easiest common Hindí should be employed, wherever it will suffice. But when its resources fail, preference should decidedly be given to Sanskrit over a foreign tongue. There may be instances in which the reverse will hold good. But these instances must form the exception, not the rule. In cases in which the stores of Hindí would answer well, exotic words should not be used in writings professedly Hindí. With every regard for those that differ from me, I aver that their favourite jargon—by no better name can I call their language—the farrago of Arabic, Persian, Urdú, Sanskrit

and Hindí—serves, at best, only to provoke a contemptuous smile in men of taste. But some would perhaps *kill* Hindí. They think it is dismissed from good society, and is, therefore, synonymous with rusticity,—that it leads to no practical good, hence it must needs be discouraged. They should bear in mind that Hindí has retired from the Court and from general society by the force of circumstances. The encroachments of Persian and Urdú have proved too much for it. Its case is analogous to that of English immediately after the Norman conquest. The language of the Conquerors became the language of Law and, likewise, of Society, to a very large extent. But though Hindí, like a modest maid, has withdrawn from the public gaze in towns and cities, yet it has ever been present around our hearths, and amid our family circles. Our mothers and sisters, our wives and daughters, exchange ideas only in genuine forms of Hindí. Gentlemen in the highest walks of life, while in the public hall of audience, do hold converse in elegant Urdú. But when they are by themselves, with their dependents, or among 'their female relations, the scene is changed. Good home-bred expressions of Hindí then almost exclusively escape their lips or charm their ears. I now ask, Why should Hindí spoken at home by the greatest and the most learned be decried as barbarous? Again, on the ground of utility too, Hindí merits encouragement. Beyond the pale of Law, Hindí is found more useful than Urdú. In ordinary life, the former is more serviceable to Hindús than the latter. It is needed in the pettiest grocer's shop as well as in the most respectable firm. In the rural districts, its use is very general. It does not, indeed, help us to good situations. But that does not warrant us in desiring its extinction. There are far higher ends to be served. The character of the mass of the people is to be raised. They must be taught to read and write—must be made to learn the truths of the West:—not in the language of those by whom they were ill-treated, abused, and oppressed for successive generations, but in the genial speech of their ancestors, which is their invaluable inheritance. National education must be conducted through the *proper* vernacular, if we desire success. I suspect the unfavourable impression in certain quarters concerning Hindí is somewhat caused by the diversity of its nature. It does not appear everywhere in one common form. It presents itself in different phases at different places. There are many dialects of it,—as many, perhaps, as the number of zillahs in which it is spoken. It requires a generally recognised and permanent character to be impressed upon it. In this matter, the State has made a good beginning. It now remains for public-spirited Hindí-speaking Natives to come forward, and earnestly do their part.

In the beginning of my labours, not having Shakespear's valuable Anglo-Hindustáni dictionary in my possession, I adopted Dr. Forbes's explanation and orthography in Urdú ; but, subsequently, when I obtained Shakespear's dictionary, I gladly followed it in general. In cases in which usage is divided, sometimes both forms of pronounciation have been exhibited, sometimes one particular form has been preferred.

In Sanskrit words, the final *a* has been often omitted in compliance with the wishes of the Publisher, who thought that the omission, however repugnant to Sanskrit propriety, would suit the taste of the public better than the retention.

Phrases do not necessarily form a part of the plan of the Work. They would have, doubtless, greatly enhanced its value. But their insertion would have deferred its completion to a very remote day, and made it too bulky and expensive for those for whom it is principally intended. To increase the utility of the Work, the Publisher has very judiciously added to it abbreviations used in writing and printing, and a dictionary of quotations.

I repeat that I have derived considerable aid from Webster and Worcester. I have occasionally consulted Dr. Richardson and Smart. I have largely availed myself of the dictionaries of D'Rozario, Shakespear, Forbes, and Monier Williams. I must acknowledge that, in the absence of the valuable work of the last-mentioned author, my speed would have been considerably retarded.

I must not omit to own that I have adopted some renderings of scientific terms from the 'Synopsis of Science in Sanskrit and English' by the late Dr. James Robert Ballantyne*, a name that I cannot mention without feelings of profound veneration and sorrow!

I hope it is not too much to say that for terms of ordinary occurrence, the present Work, in its own peculiar sphere, concentrates in itself the utility of the dictionaries of Webster, Richardson, Smart, Worcester, D'Rozario, Shakespear, Forbes, and Monier Williams.

I have incessantly laboured hard for years at this Work. My motive has been no other than to serve the public with my mite. I have abjured all pecuniary profit from the sale. I hope the public will not be disappointed. During my progress, proof-sheets were forwarded to competent judges in different quarters. Their verdict was, I feel happy to state, encouraging. But to satisfy all parties, in all respects, is a moral impossibility. To expect perfection in a human work is to expect infallibility in man. That, therefore, there are numerous faults

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and omissions in the execution of this Work, no one can know better than myself. I have simply toiled as a pioneer in the march of intellect, and if I succeed in removing even a single stone from the path of the Student, I shall consider my labours as amply repaid.

Now remains the grateful task of publicly thanking those that deserve my thanks. My best and warmest acknowledgments, then, are due to Dr. E. J. Lazarus, the Printer and Publisher, who has spared neither expense nor pains on his part to make the Work worthy of the public ; to R. T. H. Griffith Esquire, M. A., Oxon., † in whom I found an obliging and willing Tutor, ever ready to assist me in rightly apprehending the true import of a word, when my principal guides, Webster and Worcester, failed me ; to the distinguished Paṇḍit Bāpú Deva, the accomplished Viṭṭhal Śāstri, and the courteous Paṇḍit Sītala Prasāda Tiwāri, ‡ for the occasional aid they cheerfully afforded me in their respective departments of mathematics, philosophy, and belles-lettres ; to the Maulavis Hamidu-d-din Ahmad, and Muhammad Ali, ¶ who readily attended to me, whenever I troubled them with questions legitimately falling within their province ; and to Bābús Durgā Prasāda and Keśava Keole, || at one time my pupils, and, at present, my fellow-labourers, for their untiring diligence and inexhaustible patience in revising, with me, the proof-sheets as they passed through the press. To all these gentlemen, I gratefully acknowledge my obligations.

The last, though not the least, individual, to whom I feel bound to pay my tribute of gratitude is my esteemed pupil, Kuṇwar Śaṁbhu Nārāyaṇa Siṁha, son of H. H. the Rājā Deva Nārāyaṇa Siṁha Bahādur, of Saidpur Bhitri. To ensure all practicable typographical accuracy in a work of public utility, this young Nobleman, actuated by a feeling of pure benevolence, *volunteered* his kind aid in revising the proof-sheets with others. A moment's inspection of the accentuation and syllabication of the words in this Volume will indicate the amount of labour he willingly imposed upon himself, and steadily underwent to the end. May he live long, and prove a worthy son of a worthy father !

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VIII

TABLE OF SOUNDS, WITH EXAMPLES.

VOWELS.

<i>Sounds.</i>	<i>Examples.</i>	<i>Sounds.</i>	<i>Examples.</i>	<i>Sounds.</i>	<i>Examples.</i>
Ā	FĀTE	Ī	FĪELD	Ÿ	CRŸ
Ă	FĂT	Î	FÎR	Ȳ	CRȲPT
Â	FÂR	Ō	NŌTE	Ȳ	MȲRH
Â	FÂLL	Ō	NŌT	ŌȲ	TŌȲL
Ē	MĒ	Ô	NÔR	ŌȲ	BŌȲ
Ē	MĒT	Ô	MÔVE	ŌŪ	ŌŪR
Ê	THÊRE	Ō	SŌN	ĒW	NEW
Ē	HĒR	Ū	TŪBE	Æ	like ĕ DÆDAL
Ī	PĪNE	Ū	TŪB	Œ	like ĕ FŒTUS
Ī	PĪN	Ū	PŪLL		

CONSONANTS.

<i>Sounds</i>	<i>Examples.</i>	<i>Sounds.</i>	<i>Examples.</i>
C	CAN	ÇIAL	} like shal { COMMERCIAL
Ç	ÇEDE	SIAL	
CH	CHAOS	TIAL	
ÇH	ÇHAIN	ÇEOUS	} like shus { FARINACEOUS
ÇH	MAÇHINE	ÇIOUS	
G	GET	TIOUS	
Ç	ÇEM	ÇEOUS	} like jus { COURAGEOUS
S	SAIL	ÇIOUS	
Ş	RAIŞE	SION	} like shun { MISSION
TH	THIS	TION	
TH	THIN	ŞION, like zhun	CONFUSION
TI	SATIETY	XION, like kshun	CONNECTION
TI	SATIATE	Z, like zh	AZURE, GLAZIER
X	TAX	N-G, like ng-g	LONGER
Ẃ	ẂIST	PH, like f	PHANTOM

* *T* is aspirated when it comes immediately after the accent, and is followed by the vowels *ia*, *ie*, or *io*, taking the sound, in these cases, of *sh*; as in *partial*, *militia*, *ingratiante*, *negotiate*, *satiante*, *patient*, *nation*, &c.

IX ABBREVIATIONS.

<i>n.</i> noun	<i>p. t.</i> past tense	<i>H.</i> Hebrew
<i>a.</i> adjective	<i>p. p.</i> past participle.	<i>Ice.</i> Icelandic
<i>pr.</i> pronoun		<i>Ir.</i> Irish
<i>v.</i> verb		<i>It.</i> Italian
<i>ad.</i> adverb	<i>Ar.</i> Arabic	<i>L.</i> Latin
<i>prep.</i> preposition	<i>C.</i> Celtic	<i>P.</i> Persian
<i>con.</i> conjunction	<i>Ch.</i> Chaldee	<i>Port.</i> Portuguese
<i>int.</i> interjection	<i>D.</i> Dutch	<i>S.</i> Anglo-Saxon
<i>sing.</i> singular	<i>Dan.</i> Danish	<i>Sc.</i> Scripture
<i>pl.</i> plural	<i>Fr.</i> French	<i>Sp.</i> Spanish
<i>comp.</i> comparative	<i>G.</i> Gothic	<i>Sw.</i> Swedish
<i>sup.</i> superlative	<i>Gael.</i> Gaelic	<i>T.</i> Teutonic
<i>p.</i> participle	<i>Ger.</i> German	<i>Turk.</i> Turkish
<i>p. a.</i> participial adjective	<i>Gr.</i> Greek	<i>W.</i> Welsh
<i>pr.</i> present	<i>Gr. L.</i> Greek, Latin	

<i>d.</i> = dená	<i>h.</i> = honá	<i>k.</i> = karná	<i>w.</i> = wálá
<i>d. w.</i> = dene wálá	<i>h. w.</i> = hone wálá	<i>k. w.</i> = karne wálá	

TABLE OF CHANGES WHICH LETTERS UNDERGO IN DERIVATION.

VOWELS.

Any vowel or diphthong may be substituted for another : the following are the changes which most frequently occur :—

A is changed into e, i, o, u, ei, ie.

E is changed into a, i, o, u, ai, ie, oa, oe, oo.

I is changed into a, o, u, y, ai, ei.

O is changed into a, e, i, u, ea, eu, ey, oe, oi, ou, ui.

U is changed into a, e, i, o, y, au, ee, eu, ie, oi, ou.

Y is changed into ie.

Ae is changed into ai; ai into ae, oe; au into o, ou; oi into oe, e; ou into u.

CONSONANTS.

Consonants, which are pronounced by the same organs of speech, are transmutable; namely,—

Labials, b, f, p, ph, v, w.

Dentals, d, t, th, s, z, c *soft*.

Palatials, c *hard*, g *hard*, ch *hard*, k, q.

Liquids, l, m, n, r.

The following consonants are also transmutable; b, v, g *soft*; d, g *soft*, j; g, y; l, u; sc, sh; s, x, z.

The letters e, h, s, are sometimes prefixed; b, d, g, inserted.

1st.—VOWELS.

au o ai e ú u í i á a

ب پ ت ث ج چ ح خ د د ذ ر ر ز
 z r r z d d kh h ch j s t t p b
 ل گ ک ق ف غ ع* ظ ط ص ش س
 l g k q f g ' z t z s sh s zh
 م ن و ی
 y v w o ñ n m

II.—Shewing the Devanágari letters in the Roman characters.

Initials. अ आ इ ई उ ऊ ऋ ॠ ऌ ॡ ए ऐ ओ औ अं अः

a á i í u ú ri rí lri lrí e ai o au an ah

The two signs, *Anusvāra* and *Visarga*, viz., a dot over and after a letter, and two dots after a letter, denote, respectively, a slight nasal, as अं an (ang), and a soft aspirate, as अः aḥ.

क ख ग घ ङ च छ ज झ ञ ट ठ ड ढ ढ ण त थ द
k kh g gh ŋ ch chh j jh ñ ṭ ṭh ḍ ḍh ṇ ṭ ṭh d
ध न प फ ब भ म य र ल व श ष स ह क्ष ज्ञ
dh n p ph b bh m y r l vorw ś sh s h kṣh jñ

The अ a, as a medial or final, is always left unwritten, being understood to be combined with the consonant, and articulated with it, unless the consonant be final, which is denoted by a mark at its foot, a *virāma*, or 'rest', as क् ; or unless it be conjoined with another consonant, as अच् achcha,—*Wilson*.

III.—The Roman Alphabet.

A	a	آ	अ	sounded short like u in <i>dull</i> or a in <i>woman</i> .
Å	á	آ	आ	as a in <i>art</i> .
AI	ai	آی	ऐ	„ ai in <i>aisle</i> .
AU	au	آو	औ	„ ou in <i>our</i> .
B	b	ب	ब	„ b in <i>bat</i> .
BH	bh	به	भ	„ bh in <i>hob-house</i>
CH	ch	چ	च	„ ch in <i>chain</i> .
CHH	chh	چھ	छ	„ chh in <i>church-hill</i> .
D	d	د	द	
DH	dh	ده	ध	
Ḋ	ḍ	ḍ	ड	
DḢ	ḍh	ḍه	ढ	
E	e	ای	ए	„ a in <i>day</i> .
F	f	ف	फ	„ f in <i>find</i> .
G	g	گ	ग	„ g in <i>go</i> .
GH	gh	گھ	घ	„ gh in <i>dog-house</i> .
Ġ	ḡ	ḡ	ग̇	
H	h	ه	ह	„ h in <i>hand</i> .
I	i	ا	इ	„ i in <i>mill</i> .
I'	í	ای	ई	„ i in <i>police</i> .
J	j	ج	ज	„ j in <i>just</i> .
JH	jh	جھ	झ	„ geh in <i>college-hall</i> .
JṄ	jñ	جھن	ञ	
K	k	ک	क	„ k in <i>kind</i> .
KH	kh	کھ	ख	„ kh in <i>black-heath</i> .
KḢ	ḡh	ḡه	ख̇	„ ch in <i>loch</i> (lake).
L	l	ل	ल	as l in <i>lot</i> .

M	m	م م	म म	„ m in <i>must</i> .
N	n	ن ن	न न	„ n in <i>not</i> .
N̄	n̄	ن	.	„ ng in <i>sung</i> .
Ṅ	ṅ		ङ	„ n in <i>tank</i> .
N̈	n̈		ज	„ n in <i>plunge</i> .
N̊	n̊		ण ण	
O	o	او و	ओ ओ	„ o in <i>go</i> .
P	p	پ پ	प प	„ p in <i>pot</i> .
PH	ph	په په	फ	„ ph in <i>up-hill</i> .
Q	q	ق ق	क	
R	r	ر ر	र र	„ r in <i>run</i> .
R̄	r̄	ر̄ ر̄	ड	
RH	rh	ره ره	ढ	
S	s	{ س س }	स स	„ s in <i>so</i> .
Š	š		श	
SH	sh	ش ش	ष ष	„ sh in <i>shut</i> .
T	t	{ ت ت }	त त	
TH	th	ته ته	थ थ	
T̄	t̄	ت̄ ت̄	ट	
TH̄	th̄	ته̄ ते̄	ठ	
U	u	أ ا	उ उ	„ u in <i>full</i> .
U̇	u̇	أو و	ऊ ऊ	„ oo in <i>fool</i> .
V	v	و و	व व	„ v in <i>vowel</i> .
W	w	و و	व व	„ w in <i>word</i> .
Y	y	ي ي	य य	„ y in <i>yard</i> .
Z	z	{ ذ ذ }	ज्ञ ज्ञ	„ z in <i>zeal</i> .
ZH	zh	{ ز ز }		
		{ ض ض }		
		{ ظ ظ }		
		ژ ژ		„ z in <i>azure</i> .

ADDENDA.

ĀD'MI-RAL , vrihannausamúhádhipati
 ĀR'BI-TRESS , sālisa.
 BĀT'TLE-MENT , bhīt jismeñ rande bane hoñ^h
 BĒN'E-FIÇE , nazr-i-aimma.
 BŪRDEN , astlāt^h.
 DŌVE , peñruki^h.

ERRATA.

The following Corrections, up to page 415, have been gone over very carefully. It is probable that all the copies have not all the orthographical errors given in the list below, as the diacritical marks occasionally break off after many copies have been printed. In those cases in which the letter *i* has no dot, it may be taken for granted that it should be read as an *i*.

Page	Line	For	Read.	Page	Line	For	Read.
1	49	mublag	mablag	67	36	istibág	istibág
3	47	hamal	haml	"	"	gota	gota
5	28	mahwi-	mahwi-	69	45	'umará	umará
6	20	'Alimoñ	'Alimoñ	"	54	BĀR-O-SCŌPE	BĀR'O-SCŌPE
7	26	AC CŌM-MO-DATE-LY	AC-CŌM'MO-DATE-LY	70	59	gairat	gairat
9	52	bāham	baham	72	25	battes	battos
12	59	ADJŪST'ER,	AD-JŪST'ER,	79	19	n.	v.
12	61	niyamabandhān	niyam, vidhān	81	55	of give,	to give,
13	12	ĀD-MIN-IS-TRĀ-TOR	ĀD-MIN-IS-TRĀ'TOR	86	47	Siyāh,	Siyāh,
13	53	tārnā,	tāranā,	88	9	trument,	strument,
14	1	A-DŌPT	A-DŌPT'	91	48	; v. a &c	; n. a &c
15	11	ĀD'VENT, v.	ĀD'VENT, n.	"	57	muthrá k.,	muthrá k ^h ,
19	34	AG-GLŪ'TI-NĀ'TION	AG-GLŪ'TI-NĀ'-TION	94	11	girdā,	girda,
"	35	AG-GLŪ'TI-NĀ-TIVE,	AG GLŪ'TI-NA-TIVE	"	60	a man slave	a female slave
"	41	ĀG'GRA-VĀ'TION	ĀG-GRA-VĀ'TION	"	61	a female slave	a man slave
"	50	ĀG'GRE-GĀ-TION	ĀG-GRE-GĀ'TION	97	12	chappi	chippi
20	15	ghabrānā ^h ,	ghabrā-d ^h ,	"	14	chappi,	chippi,
"	"	bahsnā	bahasnā	"	60	mutuhā ;	mutuhā ;
23	28	vyāvahār	vyavahār	98	15	mukhaiyār	mukhaiyir
28	12	purash	purush	100	33	BRĀNGLE	BRĀ'NGLE
31	26	kalaganānavyatyay	kālaganānā-vyatyay	"	49	BRĀ'ZEN-FĀÇED, n.	BRĀ'ZEN-FĀ-ÇED, a.
40	22	lā-qalām	lā-kalām	"	57	BĀVE'LY	BĀVE'LY
41	55	Zahūr,	Zuhūr,	101	23	pasār ^h ,	pasār ^h , pasrāw ^h ,
44	58	māil,	mail,	101	26	BREĀK,	BREĀK,
47	8	ek	ek	102	11	'alai-hi	'alai-hi
"	28	mujādila	mubāhasa, mu-nāzara	"	21	hamal	haml
57	22	Sahagāmī,	Sahagāmī,	"	45	pādrī kī	pādrī ke
"	"	sahachārī ;	sahachārī ;	103	25	Barāti,	Barāti ^h ,
"	27	adar.	ādar.	104	58	subhāñg	subhāñg
61	35	virodh	virodhī	106	51	hcārā	chāra
"	38	apriti	apriti	110	25	relating	relating to
62	11	A-VŌWED-LY	A-VŌW'ED-LY	"	38	BŪRLY	BŪRLY
"	"	Barmalā,	Barmalā ^h ,	"	"	jassa,	jussa.
67	3	shahr-badar	jilā-watani, shahr-badari	112	54	BŪZZARD	BŪZZARD
				113	8	gagā	gayā
				"	12	BŪ-PĀTH	BŪ'PĀTH
				115	23	a.	n.
				116	9	n.	v.
				"	23	be-rahmī,	be-rahmī se,
				"	39	taammul se,	tahammul se,

Page	Line	For	Read.
116	41	<i>Taammul,</i>	<i>Takammul,</i>
120	27	<i>dhāraṇasākti</i>	<i>dhāraṇasākti</i>
123	15	CĀRE-LESS-NESS, a.	CĀRE'LESS-NESS, n.
„	15	<i>tagā-</i>	<i>tagā-</i>
„	23	<i>gūnān,</i>	<i>gūnan,</i>
„	53	CĀR'NAL, v.	CĀR'NAL, a.
128	40	<i>gīrjā ;</i>	<i>gīrjā :</i>
140	23	<i>band k.,</i>	<i>band h.,</i>
144	66	<i>upaj^h</i>	<i>upaj^h, astai^h</i>
145	44	<i>cut</i>	<i>cut</i>
147	62	<i>Gīrjā,</i>	<i>Gīrjā,</i>
152	23	<i>sabbhya,</i>	<i>sabbhya,</i>
157	59	<i>poshūdagī</i>	<i>poshūdagī</i>
„	47	<i>bernā</i>	<i>berhnā</i>
„	65	<i>ceñ</i>	<i>meñ</i>
163	43	<i>śavādhar</i>	<i>śavādhar</i>
„	45	<i>śav</i>	<i>śav</i>
173	47	COM-MÔVE,	COM-MÔVE',
174	15	fellowship,	fellowship
175	44	<i>tars khānā</i>	<i>tars khānā^h</i>
177	18	<i>civility,</i>	<i>civilly,</i>
178	22	<i>bad-andeshī</i>	<i>bad-andesh</i>
184	59	<i>tābī'</i>	<i>tābī' h.</i>
190	1	similarity	similarity
193	19	<i>Makhsūsiyat,</i>	<i>Taqdīs,</i>
194	15	(<i>L. considero</i>)	(<i>L. considero, from con, sidus</i>)
199	26	<i>barr i-'azam</i>	<i>barr-i-'azam</i>
206	28	<i>qūc ;</i>	<i>kūc ;</i>
207	41	defense	defence
208	44	<i>Ham-wīris,</i>	<i>Ham mīrás,</i>
„	45	<i>Ham-wīrasat,</i>	<i>Ham-mīrásī,</i>
„	„	<i>ham-mīras,</i>	<i>Ham-mīrásī,</i>
208	45	<i>kī ham-istihqāq</i>	<i>kī ham-istihqāqī</i>
„	56	<i>Koparnikan</i>	<i>Koparnikas</i>
210	29	preys	preys
213	4	<i>uyayukt</i>	<i>upayukt</i>
228	43	<i>bhar-jānā,</i>	<i>bhar-jānā^h,</i>
229	2	chemist's	a chemist's
233	56	<i>nā-dīra</i>	<i>nā-dīra</i>
239	17	<i>makhtār</i>	<i>pur-bīm</i>
250	5	<i>Apūr atī,</i>	<i>Apurnatī,</i>
252	28	<i>se, uftādagī,</i>	<i>se uftādagī,</i>
254	20	<i>-gaur,</i>	<i>-gaur,</i>
„	21	<i>andesh se,</i>	<i>andeshī se,</i>
„	66	<i>mandak,</i>	<i>mandak,</i>
257	9	DĒM'O CRĀT'IC,	DĒM-O CRĀT'IC,
„	61	DE-MŪR,	DE-MŪR',
258	11	Dās	Das

Page	Line	For	Read
260	20	fathers	feathers
261	62	<i>nuqsān</i>	<i>nuqsān</i>
264	13-14	<i>rakhnā yā k.,</i>	<i>rakhnā,</i>
„	30	<i>gut w. k</i>	<i>gut k. w.</i>
265	17	DĒS-PE-RATE,	DĒS'PE-RATE,
267	14	<i>tasīl k. w.</i>	<i>tasīl k. w.</i>
276	35	<i>ba-mashqagat,</i>	<i>ba-mashaqqat,</i>
277	38	<i>ghabrānā</i>	<i>ghabrā-d</i>
280	12	DĪS-AL-LŌŴ,	DĪS-AL-LŌŴ',
285	16	DIS CRĒTE,	DIS CRĒTE',
287	13	<i>Laqāb</i>	<i>Laqab</i>
288	53	<i>Amayādpūrvak,</i>	<i>Amaryādpūrvak,</i>
289	52	<i>'irāz</i>	<i>i'rāz</i>
291	6	DIS-ŌR-DI-NATE LY	DIS ŌR'DI-NATE LY
293	29	puting	putting
294	13	<i>vagyuddh,</i>	<i>vagyuddh,</i>
297	56	<i>Āzar,</i>	<i>Āzer,</i>
319	41	<i>atyabhlāshā,</i>	<i>atyabhlāsh,</i>
„	60	<i>goshwārā</i>	<i>goshwāra goshwārā</i>
324	47	<i>ghatānā,</i>	<i>ghatāna wā ghatit k.,</i>
324	49	<i>ghatāne w.,</i>	<i>ghatane-w wā ghatit-k w.,</i>
324	62	<i>ghatānā</i>	<i>ghatnā wā ghatit-k.,</i>
329	39	<i>taqdīrī</i>	<i>taqdīr-i</i>
337	64	final, doom,	final doom,
339	16	Swattwa	Swatwa
„	17	Swat-	Swat-
342	29	EN-RĀPT,	EN-RĀPT',
344	50	<i>hawbhāw</i>	<i>hawbhaw</i>
352	3	<i>dhadhak,</i>	<i>dhadhak,</i>
355	29	<i>Chimā kā</i>	<i>Chimite kā</i>
„	„	<i>chimā kī</i>	<i>chimite kī</i>
366	24	intorductory	introductory
375	29	<i>Āsān</i>	<i>Āsān</i>
376	13	<i>Jalānī</i>	<i>Jalāne kī</i>
380	23	<i>mqdār</i>	<i>mqdār</i>
„	66	FĀRM'ING,	FĀRM'ING,
382	48	<i>mityuvaśatā,</i>	<i>mityuvaśatā,</i>
„	52	FĀT'ID,	FĀT'ID,
395	41	<i>Nibēnā</i>	<i>Nibēnā</i>
396	56	<i>rāj jñ upramāṇ</i>	<i>rājājñāptanāp</i>
397	49	<i>ākramā</i>	<i>ākraman</i>
400	52	<i>phūlāsre-bāz</i>	<i>phulāsare bāzī</i>
415	59	<i>rakshāth hotā</i>	<i>rakshāth hotī</i>

MATHURÁ PRASÁD MÍŚR'S TRILINGUAL DICTIONARY.

The English word, with its meaning in English, is given first, then the Urdú, and lastly the Hindí. To separate the languages, a dash (—) is placed between each, and the Urdú is given in Italics. But as Urdú contains a large number of Hindí terms, mingled with derivatives from Arabic and Persian, many words in Italics are Hindí, though current in Urdú likewise. These are distinguished by a small h (^h) affixed, and, to economize space, are not repeated among the Hindí meanings, though understood as belonging to them as well as to the Urdú.

Ā, the first letter of the alphabet, the indefinite article placed before words beginning with the sound of a consonant; before words beginning with the sound of a vowel, it is written an; as a prefix to many English words, it is equivalent to the preposition in, or on, as asleep, abed—*Āngrezi hurúf-i-tahajji ká pahlá harf a hai; jin lafzón ke shurú' meñ harf-i-saláh kī áwáz hotí hai unke pahle yah harf-i-tunkir líkhá jātá hai, aur jin lafzón ke shurú' meñ harf-i-illat kī áwáz hotí hai unke pahle a kī jagah meñ an lágá jātá hai; jab lafzón ke shurú' meñ a hotá hai tab uske ma'ne meñ yá par hote hain, jaisá ki asleep, áram meñ. abed, bichhau-ne par—Āngrezi varpanálá ká pratham akshar a hai; jin shabdón ke ádi meñ vyanjan kī dhvani nikaltí hai unse purv yah anishcháyak líkhá jātá hai, aur jin shabdón ke ádi meñ swar kī dhvani nikaltí hai unse purv a ke shán meñ an hotá hai; jab shabdón ke ádi meñ a hotá hai, tab iská arth meñ wá par hotá hai, jaisá ki asleep, nind meñ, abed, bichhau-ne par.*

AA-RŌNTIC. AA-RŌN'-CAL, *a* relating to the priesthood of Aaron—*Imámón ke us firge ke mutáalliq kī jiská Hárún sardár thá—Jis purohitavarg ká Hárún adhyaksh thá uská sambandhí.*

A-BÁCK', *ad.* (*a, back*) backwards, back—*Pichhlí taraf, píchhe^h—Pichhlí or.*

ĀB'Ā'US, *n.* (*L*) a counting table, the uppermost member of a column—*Hisáb ká takhta, ásaní se hisáb karne ke liye ek qism ká jantar, sūtan ká sab se árchá-hissa—Ganana karne kī pāṭi, sugamatá se ganana karne ke nimitta ek prakár ká yantra, gol khamble ká sab se árchá bhāg.*

A-BÁFT', *ad.* (*S. beftan*) behind, towards the stern of a ship—*Píchhe^h, jaház kī patwár kī taraf—Jaház kī patwár kī or.*

AB ĀL'IEN-ATE, *v.* (*L. ab, alienus*) to make over to another—*Apní chíz dúsre ko dená—Apná dravya dúsre ko dená. [k—Tyág k, tyág dená.*

A-BĀND'ON, *v.* (*Fr. abandonner*) to give up, to forsake, to desert—*Chhor d.^h, tark*

A-BĀND'ONED, *p. a.* forsaken, given up, very wicked—*Chhorá huá^h, tark kiyá huá, nihāyat kharāb—Tyakt, pápātma, bahut burá.*

A-BĀND'ON-ER, *n.* one who abandons—*Chhornevalá^h, tārík—Tyági.*

A-BĀND'ON-MENT, *n.* the act of abandoning—*Tark—Tyág.*

A-BĀSE', *v.* (*L. ad, basis*) to humble, to bring low, to depress—*Pachhārná^h, ghaṭā-ná^h, zalí k, beqadr k.—Adhín k, nyún k, apakrisht k, abluhút k.*

A-BĀS'EMENT, *n.* humiliation, the state of being brought low—*Tazīl, begadrí—Apanam adhinatá, nyúnatá, apakrishtatá, abhimánakhandan. [Lajjit k, vyákul k.*

A-BĀSH', *v.* (*L. ad. basis*?) to make ashamed, to confuse—*Sharmanda k, ghabrá d.^h—*

A-BĀSH'MENT, *n.* the state of being ashamed, confusion—*Sharmandagi, ghabráhat^h—Lajjāvasthā, vyákulatá.*

A-BĀTIN', *v.* (*S. beatan*) to lessen, to diminish, to lower in price—*Kam k. yá h., ghaṭāná yá ghaṭná^h, qimat kam k.—Alp k. wá h., nyún k. wá h., mol thórá k, bháo ghaṭána.*

A-BĀTE'MENT, *n.* the act of abating, decrease, the sum or quantity taken away—*Ghaṭán^h, kamti, ghaṭí^h, jo mublay yá miqdár tukhíf ho—Nyúnatá, jo arth wá parimān ghaṭiyá jáy.*

ĀB'Ā, *n.* a Syriac word for father—*Bāp^h.*

ĀB'RA-CY, *n.* the office or privileges of an abbot—*Khānqāh ke mutawallí ká 'uhda yá uske hukúq—Mathadhárá ká pad wá adhikár. [kí pradhán strí.*

ĀB'BESS, *n.* the chief of a nunnery—*'Auratón kī khānqān kī sardárnī—Striyoñ ke math*

- AB-BEY**, *n.* a monastery, a convent — *Khángáh* — Math. [dhyaksh.
AB-EOT, *n.* the chief of an abbey — *Khángáh ká sarár, mahant^h* — Mathadhári, mathá-
AB-BRE-VI-ATE, *v.* (*L. ab, brevis*) to shorten, to abridge — *Chhotá k.^h, kam k., ikhti-
sár k., mukhtasar k.* — *Nyún k., saúkshep k.*
AB-BRE-VI-ATION, *n.* the act of shortening — *Iktisár* — Saúkshep, saúksheptatá.
AB-BRE-VI-ATOR, *n.* one who abridges — *Iktisár k. v.* — Saúkshepakárák, saúkshep k. w.
AB-BRE-VI-A-TURE, *n.* a mark used for shortening, a compendium or an abridgment —
Iktisárki nisháni, khulása — Saúkshep karne ká chinch, saúkshepavivaran, sárasaṅgrah.
AB-BE-CE-DĀ-RĪ-ĀN, *n.* a teacher or learner of the alphabet — *Huruf-i-tahajji ká ustād
yá síkhe v.* — Varnamálá ká adhyápak wá adhyáyi. [malásamibandhi.
AB-BE-CE-DA-RY, *a.* belonging to the alphabet — *Huruf-i-tahajji ke mutá'ullí*, — Varna-
AB-DI-CATE, *v.* (*L. ab, dico*) to give up right, to resign, to renounce — *Huqq chhor d.,
kám yá dorje ko tark k., tark k.* — Adhikár chhor d., pad tyágá, parityag k.
AB-DI-CANT, *a.* giving up, renouncing — *Chhorá^h, tark kartá* — Tyágatá.
AB-DI-CĀTION, *n.* the act of abdicating — *Tark, tark-i-uhda* — Tyág, padatyág.
AB-DŌ-MEN, *n.* (*L.*) the lower part of the belly — *Perú k.* — Talpet.
AB-DŌM'I-NAL, *a.* relating to the abdomen — *Perú ká^h* — Talpet ká.
AB-DŌM'I-NOUS, *a.* having a large belly — *Burá shikamí* — Tondálá.
AB-DU'C'E, *v.* (*L. ab, duco*) to draw away, to sep. rate — *Alog khinchná^h, julá k.* —
Sthūmātar ko ákarshan k., prithak k.
AB-DŪ'CĒNT, *a.* drawing away — *Alog khinchtá yá khinchne v.^h*
AB-DŪ'C'TOR, *n.* a carrying away — *Alog le jáná^h, nikál le jáná^h*.
AB-DŪC'TOR, *n.* a muscle that draws back — *Khinchnewalá patthá^h*.
A-BĒD', *ad.* (*a, bed*) in bed, on the bed — *Bichhume par^h*.
AB-ĒR'ANÇE, **AB-ĒR'AN-ÇY**, *n.* (*L. ab, erro*) a wandering from the right way —
Gumráhi — Kupath meñ jáná, unmaṅgagaman.
AB-ER-RĀTION, *n.* the act of wandering — *Budráhi* — Kupathagaman, bhrānti.
AB-ĒR'RING, *p. a.* wandering, going astray — *Gumráh, sidhi ráh se bahar hone v.* — Ku-
pathgami.
A-BĒT', *v.* (*S. betan*) to encourage, to set on, to aid — *Kist gunáh meñ himmat d. yá tar-
qib d. yá madad k.* — Páp meñ sáhas d. wá uksáná wá uskáná wá saháyatí k.
A-BĒT'MENT, *n.* the act of abetting — *Jurm meñ targib* — Páp meñ sahíri.
A-BĒT'TER, **A-BĒT'TOR**, *n.* one who abets — *Madadgar-i-jurm* — Pápasahakári
A-BĒY'ANÇE, *n.* (*Fr. bayer* ?) something in reversion, but not in possession — *Ummed,
bád milne ki ummed* — Ásí, piche milne ki ásí.
AB HŌR', *v.* (*L. ab, horreo*) to hate bitterly, to detest, to abominate — *Ghin k.^h, nafrat
k., karáhiyat k.* — Ghiná k., avajná k., atyant dwesh k.
AB HŌR'ENÇE, **AB-HŌR'EN-ÇY**, *n.* the act of abhorring, extreme hatred — *Nafrat, kará-
hiyat* — Ghin wá atisay ghiní, atyant dwesh.
AB-HŌR'REVT, *a.* struck with abhorrence, odious, contrary to, inconsistent with — *Mu-
tanqir, ghin kiya huá^h, karíh, barkhiláf, námuváfíq* — Ghin k. w., ghináyukt, ghin-
áha, vipaít, asaṅgat.
A-BĒDE', *v.* (*S. abidan*) to stay in a place, to dwell, to wait for, to support or endure ;
p. t. and p. p. **A-BŌDE'** — *Rahná^h, basná^h, intizár meñ thaharná, sahná^h* — Pratikshá k.
A-BĒD'ANÇE, *n.* continuance, stay — *Istiqámat, sukúnat* — Thahráo, tikáo.
A-BĒD'ER, *n.* one who abides — *Thahurne v.^h*
A-BĒD'ING, *n.* continuance, stay — *Istiqámat, sukúnat* — Thahráo, tikáo.
A-BŌDE', *n.* a dwelling place, stay — *Rahne ki jagah^h, sukúnat* — Nivás, avasthán, raháo.
A-BIL-I-TY. See under **ABLE**.
AB-JĒCT', *v.* (*L. ab, jactum*) to throw away, to cast down — *Pheinkná^h, dálná^h*.
AB-JĒCT, *a.* mean, worthless, base ; *n.* one without hope — *Zatí, begadrí, kamíná ; n. jo
námmed ho* — Ních, nikrisht, adham ; *n. jo nirá ho*.
AB-JĒCT'ED-NESS, *n.* the state of being abject — *Begadrí* — Adhamatá, nikrishtatá.
AB-JĒC'TION, *n.* meanness of mind — *Díl ki kamínagi* — Kárpanya, kripaṇatá, man kí
kshudratá, adhamatá.
AB-JĒCT-LY, *ad.* in an abject manner — *Kamíní tarah se* — Adham rúp se. [dásya.
AB-JĒCT'NESS, *n.* meanness, servility — *Kamínagi, zillat* — Apakrishtatá, adhamatá.
AB-JŪRE', *v.* (*L. ab, juro*) to renounce upon oath, to retract, to abandon — *Qasam par
inkár yá tark k., báz khinchná^h, chhor dená^h* — Šapath karke aswikár wá tyág k., bát
pherná, tyáganá.
AB-JU-RĀTION, *n.* the act of abjuring — *Qasam par tark* — Šapath ke dwará tyág.
AB-LAC-TĀTION, *n.* (*L. ab, lac*) a mode of grafting — *Qalam lagá se ká ek taur* — Ka-
lam lagáne ká ek prakár.
AB-LĀ-QUE-ĀTION, *n.* (*L. ab, laqueo*) the act of opening the ground about the roots
of trees — *Darakhton kí jar ke gird khodkar mittí narm k.* — Peron kí jar kí charon or
khodkar mittí ko komal k.

AB-LĀTION, *n.* (L. *ab, latum*) a taking away, a depriving — *Le jānā^h, 'adam, zawāl — Harap, apahār.*

ĀB'LA-TIVN, *a.* that takes away, applied to the sixth case of the Latin noun — *Le jāne w.^h, hālat-i-mujāwazat — Jo le jāy, apādān kārak.*

ĀBLE, *a.* (S. *abul*) having strength or power, skillful, sufficient — *Shahzor, qābil, māhir, kāfi, lāiq — Prabāl, nipuṇ, daksh, pravīṇ, samarth, yogya.*

A-BIL'-TY, *n.* power, capacity, qualification; *pl.* the powers of the mind — *Tāqat, qābiliyat, liyāqat*; *pl. zihni tāqat — Śakti, samarthya, kuśalātā, yogyatā*; *pl. man ki śakti, dhīśakti.*

ĀBLE-NESS, *n.* power of body — *Tun ki quwwat, badanī tāqat — Śāririk śakti, śārir kā bal.*

ĀBLY, *adv.* with ability — *Liyāqat se — Yogyatā pūrvak, pravinātā pūrvak.*

ĀBLE-BOD-IED, *a.* strong of body — *Zorāwar tan — Prabalaśārir.*

AB-LE-GĀTION, *n.* (L. *ab, leyo*) a sending away, a dismissal — *Irsāl, ruḥṣat — Pre-ran, bīhar wā dūr bhejṇā, vidāy, bidā.*

AB-LŪDE', *v.* (L. *ab, ludo*) to be unlike — *Nāmushābih k, nāhamwār h. — Asadriś h.,*

ĀBLU-ENT, *a.* (L. *ab, luo*) cleansing — *Jo dho sake^h, dhonewālā^h.*

AB-LŪTION, *n.* the act of cleansing — *Qūṣh, nahān^h — Snān, dhāvan.*

ĀB'NE-GATE, *v.* (L. *ab, nego*) to deny — *Inkār k., tark k. — Aswikār k., tyāganā.*

ĀB-NE-GĀTION, *n.* denial, renunciation — *Inkār, tark — Aswikār, parityāg.*

ĀB'NE-GĀTOR, *n.* one who denies — *Inkār k. w., tārīk — Aswikār k. w., tyāgi.*

A-BŌARD', *ad.* (a, board) in a ship — *Jahāz pur yā meṇ^h.*

A-BŌDE'. See under ABIDE.

A-BŌDE', *v.* (S. *bodian*) to foretoken — *Āge se jutānā yā dikhlanā^h — Pūvalakshan d.*

A-BŌD'ANCE, *n.* an omen — *Shigūn, shugūn, fāl, yamn — Bhaviyatsūchakachihṇ, śubhī-śubhalakshan.*

A-BŌDEMENT, *n.* a secret anticipation — *Poshidagī meṇ āge qiyās k., peshkhabarī — Bhā-*

A-BŌD'ING, *n.* presentiment — *Peshdaryāftī — Āgam, pūrvabodh.*

A-BŌL'ISH, *v.* (L. *ab, oleo*) to annul, to repeal, to destroy, to make void — *Radd k., mauqūf k., mansūkh k., nest k., bātīl k. — Khaṇḍan k., lop k., nirarthak k., rahit k., sthakit k., naṣṭ k., anyathā k., vyarth k.*

A-BŌL'ISHMENT, *n.* the act of abolishing — *Mansūkhī, barkhāstī — Lop, vināś, khaṇḍan.*

ĀB-O-L'ITION, *n.* the act of abolishing — *Mauqūfī, mansūkhī — Lop, vināś, khaṇḍan.*

ĀB-O-L'ITION-IST, *n.* one who seeks to abolish — *Jo mansūkh kiyā chāhtā hai — Jo lop ki yā chāhtā hai, jo khaṇḍan kiyā chāhtā hai.*

A-BŌM'I-NATE, *v.* (L. *ab, omni*) to abhor, to detest, to hate utterly — *Ghīn k.^h, karā-hiyat k., nafrat k. — Ghriṇā k., nyakkār k., avajṇā k., dwesh k.*

A-BŌM'I-NA-BLE, *a.* detestable, unclean — *Makrūh, nāpāk — Ghriṇārha, garhaniya, apa-*

A-BŌM'I-NA-BLE-NESS, *n.* hatefulness — *Karāhiyat — Ghriṇārhatā.*

A-BŌM'I-N-BLY, *ad.* hatefully, detestably — *Karāhiyat se, nafrat se — Dweshyarūp se, garhyaparak pūrvak.*

A-BŌM'I-NĀTION, *n.* detestation, pollution — *Karāhiyat, 'adāwat, nūpāki yā kharābī — Ghriṇā, bhrashtatā wā āsuddhatā.*

ĀB-O-RĪG'I-NĒS, *n.* (L. *ab*) the earliest inhabitants of a country — *Kisi mulk ke sab se pahile rahnewālā — Kisi deś ke ādi nivāsī, prathamasthitalok.*

ĀB-O-RĪG'I-NĀL, *a.* primitive, pristine — *Āslī, bunyādī, mutaqadīm — Ādya, pahilā, pi-*

A-BŌRTION, *n.* (L. *ab, ortus*) untimely birth, miscarriage — *Bewaqt paidāish, peṭ gir-nā^h, isqāt-i-hamal — Akālaprasav, garbhasrāv.*

A-BŌRTIVE, *a.* untimely, premature — *Bewaqt, befāida — Āsāmayik, nishphal.*

A-BŌRTIVE-LY, *ad.* immaturely, untimely — *Bahut sarerē^h, pesh-az-wāqt — Atisīghra, asaṃpūrṇ kāl meṇ.*

A-BŌRTIVE-NESS, *n.* the state of abortion — *Isqāt-i-hamalī — Akālaprasavāvasthā.*

A-BŌRTMENT, *n.* an untimely birth — *Bewaqt paidā — Akālaprasav.*

A-BŌUND', *v.* (L. *ab, unda*) to have or be in great plenty — *Umārnā^h, bharnā^h, kasrat se rakhnā yā honā — Paripūrṇ rakhnā wā honā.*

A-BŌUND'ING, *n.* increase — *Ziyādutī — Vriddhi.*

A-BŪN'DANCE, *n.* great plenty — *Kasrat, ifrāt — Bāhulya, bahutāyat.*

A-BŪN'DANT, *a.* very plentiful — *Ziyāda — Adhik, vipul.*

A-BŪN'DANT-LY, *ad.* in great plenty — *Ifrāt se, kasrat se — Adhikāi se, bahutāyat se, bā-*

A-BŌŪT, *prep.* (S. *abutan*) round, near to, concerning; *ad.* circularly, nearly — *Chārōṇ tarāf, nazdik, nisbat yā bāb meṇ*; *ad. gird-ba-gird, qarīb, lagbhag^h — Chārōṇ or, nikāt, prati, pratikahya, vishayak*; *ad. chakravat, golāvat, prāyah.*

A-BŌVE', *prep.* (S. *abufan*) higher in place or power, more than; *ad.* overhead, in the regions of heaven — *Upar^h, ziyāda*; *ad. ūrchā^h, ālam-i-bālā meṇ — Adhik*; *ad. ākās meṇ.*

ĀB-RA-CA-DĀB'RA, *n.* a superstitious charm against agues — *Jūrī ke dūr karne ke liye jādū — Kampajwar dūr karne kā totkā wā tonā.*

AB-RĀDE', *v.* (L. *ab, rado*) to rub off — *Ragarnā^h, ghis dālnā^h.*

- AB-RĀ'ṢION, *n.* the act of rubbing off—*Ragāṛ^h, ghisāo^h, ghisāwaṭ^h*. [sarnapārśwa.]
- A-BREAST', *ad.* (*a. breast*) side by side—*Pahlū-ba-pahlū*—Lage lage, pārsāwāpārświ.
- AB-RE-NOUNCE', *v.* (*L. ab, re, nuncio*) to disown, to disclaim—*Inkār k., tark k.*—*Aswikār k., tyāganā.*
- AB-RE-NUN-CI-ATION, *n.* the act of renouncing—*Inkār, tark*—*Aswikār, tyāg.*
- AB-REPT'ION, *n.* (*L. ab, raptum*) the state of being carried away—*Muntaqāl kiye jāne ki hālat*—*Bhritāvasthā, sañchāritāvasthā, uṭṭā liye jāne ki dāśā.*
- A-BRIDGE', *v.* (*Fr. abréger*) to make shorter, to contract, to diminish—*Chhoṭā k.^h, mukhtasar k., kam k.*—*Saṅkshap k., nyūn k.*
- A-BRIDG'ER, *n.* one who abridges—*Mukhtasar k. v.*—*Saṅkshapakārak.*
- A-BRIDG'MENT, *n.* the contraction of a work into a smaller compass, a summary—*Ikh-tisār, khulāsa*—*Saṅkshap, saṅgrah.*
- A-BROACH', *v.* (*S. a, breccan*) to tap, to set abroad; *ad.* in a posture to let out liquor—*Chhednā^h, bedhnā^h, jismen' arag bahe usā kar denā*; *ad. urhak par^h, jismen' arag ba-hi aisi hālat mein*—*ad. Jis mein dravadravya wā madirā bahe aisi dāśā mein.*
- A-BROAD', *ad.* (*S. brad*) from home, in another country, widely—*Bāhar^h, gair mulk mein, dūr^h*—*Vides mein.*
- AB-RO-GATE, *v.* (*L. ab, rogo*) to repeal, to annul; *p. a.* annulled—*Mansūkh k., dātīl k., radd k.*; *p. a. mansūkh, radd*—*Khaṇḍan k., lop*...*, rahit k., anyathā k., vyatīti k.*; *p. a. khaṇḍit, lup, rahit.*
- AB-RO-GĀTION, *n.* the act of repealing—*Mansūkhī, mauqūfi*—*Lop karnā, lop, khaṇḍan.*
- AB-RUPT', *a.* (*L. ab, ruptum*) broken, craggy, sudden, unconnected—*Tūtā^h, nusheb-farz, achānak^h, bemel*—*Ūch nich, asambandh.*
- AB-RUPT'ION, *n.* a sudden breaking off—*Achānak tūt^h*—*Ākasmik bhañjan.*
- AB-RUPT'LY, *ad.* suddenly, hastily—*Achānak^h, ekū ek^h, jhatpat^h*. [katwa, twarā.]
- AB-RUPT'NESS, *n.* suddenness, haste—*Nāgūhānī, utāwī^h, jhatpātī^h, harbhari^h*—*Ākasmī.*
- AB-SC'ESS, *n.* (*L. abs. cecsum*) a tumour filled with purulent matter—*Pibae bhārā phayā^h.*
- AB-SC'IND, *v.* (*L. ab, scindo*) to cut off—*Kāt dānā^h*. [nukhrāt—Śikal.]
- AB-SC'ISS, AB-SC'ISSA, *n.* part of the diameter of a conic section—*Juz-i-ṣiqṭ-i-tarāsh-i.*
- AB-SC'ISION, *n.* the act of cutting off—*Tarāsh—Kāt.*
- AB-SCOND', *v.* (*L. abs. condo*) to hide one's self, to retire from public view—*Rūposh h., chhip rahnā^h*—*Luk rahnā, dab rahnā.*
- AB-SCOND'ER, *n.* one who absconds—*Chhip baithne w.^h, bhāgne w.^h*
- AB-SENT', *v.* (*L. abs, ens*) to keep away, to withdraw—*Gairhāzīr h., yā k., kināre h., yā k.*—*Avidyamān h., anupasthit h., hat jānā.*
- AB'SENT, *a.* not present, inattentive—*Gairhāzīr, gūṣl, do dilā*—*Avarttamān, amanoyogī, dochitā, anyāyuktachitta.* [amanoyog, dochitāī.]
- AB'SENCE, *n.* the state of being absent—*Gairhāzīrī, gūṣlī, dodilī*—*Avarttamānatā,*
- AB-SEN-T'EE', *n.* one absent from his station, employment, or country—*Apnī jagah yā kām yā mulk se gairhāzīr jo rahe*—*Apnī sthān wā kārya wā deś mein jo upasthit na rahe.* [hone kī abhyās.]
- AB-SEN-T'EE'SM, *n.* the practice of being away—*Gairhāzīr hone kī ādat*—*Ampasthit*
- AB-SENT'ER, *n.* one absent from duty—*Apnī farz kām se jo gairhāzīr rahe*—*Apnī kartavya kriyā mein jo upasthit na rahe.* [dyamānatā, dochitāī.]
- AB-SENT'MENT, *n.* the state of being absent—*Gairhāzīrī, dodilī*—*Avarttamānatā, avi-*
- AB-SIN'THIAN, *a.* (*L. absinthium*) of the nature of wormwood—*Ek qism ke karuwe per kī khāsiyat rakhne w.*—*Ek prakār ke karuwe per kī dharm wā gun rakhne w., kṛimughnavrikshajātiya.* [d.^h—Mukt k., nirdosh k.]
- AB-SOLVE', *v.* (*L. ab, solvo*) to free from, to clear, to acquit—*Āzād k., khulās k., chhor*
- AB-SOLV'ER, *n.* one who absolves—*Āzād k. v.*—*Mukt k. v.*
- AB-SO-LUTE, *a.* complete, unconditional, not limited, positive, certain, arbitrary—*Mut-laq, gairmashrūt, be hadd, lā radd, nuqarrar, khulāsar*—*Purā, pratibandhanī, bin bandhī, bin men, asīmā, niyat, nischit, swechchhachārī, swādhīn.* [se, satya.]
- AB-SO-LUTE-LY, *ad.* completely, positively—*Mutlaqam, albatā*—*Nitānt, sunischayarūp*
- AB-SO-LUTE-NESS, *n.* completeness, despotism—*Tamāmī, khudāsari*—*Sampūrṇatā, swechchhabhār, swādhīnatā.*
- AB-SO-LUTION, *n.* the act of absolving—*Khālāsī, najāt*—*Mukti.*
- AB-SOL-U-TORY, *a.* that absolves—*Najātbaḥsh*—*Muktakārī.* [Buddhiviruddh, asaṅgat.]
- AB'SO-NANT, *a.* (*L. ab, sono*) contrary to reason, absurd—*Aql ke khilāf, nāmā'qul*—
- AB'SO-NOUS, *a.* disagreeing, discordant—*Nāmuwāfiq, betāl*—*Asaṅgat, viswar.*
- AB-SORB', *v.* (*L. ab, sorbeo*) to suck up, to imbibe; *p. p.* AB-SORBED' or AB-SORPT'—*Jazb k., pīlenā^h*—*Sokhnā.* [shak; v. śoshak dravya.]
- AB-SORB'ENT, *a.* sucking up; *n.* a substance that sucks up—*Jāzib*; *n. jāzib shai*—*Śo-*
- AB-SORPTION, *n.* the act of sucking up—*Jazb, sokh^h*—*Śoshan, lay.* [vritta honā, barānā.]
- AB-STAIN', *v.* (*L. abs, tenco*) to refrain from, to forbear—*Parhez k., bāz rahnā*—*Ni-*
- AB-STEN'TION, *n.* the act of holding off—*Dastbardārī, barāo^h*—*Nivritti.*

AB-STI-NENCE, *n.* refraining from, fasting—*Parheṣ, gurez, rozu, upās^h*—*Saṇyam, nivṛitti, śānti, upavāsa.*

AB-STI-NENT, *a.* practising abstinence—*Parheṣgār*—*Saṇyamī.*

AB-STI-NENT-LY, *ad.* with abstinence—*Parheṣ se*—*Saṇyam se.*

AB-STĒ-MIOUS, *a.* (*L. abs, temetum*) temperate, abstinent—*Mu'tadil, kamkhor, parheṣgār*—*Saṇyamī, jītedriya, alpāhārī, niyatāhārī.* [pūrvak, saṇyam se.]

AB-STĒ-MIOUS-LY, *ad.* temperately, soberly—*I'tidāl se, pa'-heṣgārī se*—*Niyatāchāra-*

AB-STĒ-MIOUS-NESS, *n.* the being abstemious—*Parheṣgārī*—*Parinutācharaṇ, saṇyam.*

AB-STĒRGE, *v.* (*L. abs, tergeo*) to wipe—*Poñchh dālnā^h.*

AB-STĒRGENT, *a.* having a cleansing quality—*Sāf karne kī khāsiyat rakkhe w.*—*Parish-kārakā, iguṇavāsisht, dhone kā guṇ rakkhe w.*

AB-STĒRSE, *v.* to cleanse, to purify—*Dhonā^h, sāf k.*—*Dho dālnā, parishkār k.*

AB-STĒR'SION, *n.* the act of cleansing—*Sāfūi*—*Dhulāi.*

AB-STĒR'SIVE, *a.* having the quality of cleansing—*Jo sāf karne kī khāsiyat rakkhe*—*Jo dhone wā parishkār karne kā guṇ rakkhe.* [guṇ.]

AB-STĒR'SIVE-NESS, *n.* the quality of cleansing—*Sāf karne kā wasf*—*Parishkār karne kā*

AB-STRACT, *v.* (*L. abs, tractum*) to draw from, to separate, to abridge—*Khinchuā^h, alag k.^h, itihāb k.*—*Saṅkshēp k.*

AB-STRACT, *a.* separate, existing in the mind only; *n.* an abridgment—*Judā, muglaq, zihni*; *n.* *khulāsa yā ikhtisār*—*Alag, prithak, vishayāpakrisht, vishayavivikt*; *n.* *saṅkshēp wā saraṅgrah.*

AB-STRACT'ED, *p. a.* separated, refined—*Judā kiya gayā, sāf kiya gayā, khālīs kiya gayā*—*Prithak wā alag kiya gayā, suddh wā nirmalakrit.*

AB-STRACT'ED-LY, *ad.* simply, by itself—*Sīrf, fuqat, ekā^h*—*Keval, mātṛ, akelā, ananya.*

AB-STRACT'ED-NESS, *n.* state of being abstracted—*Judāi, judāi kī kālāt*—*Prithak hone kī avasthā, prithakāvasthā.*

AB-STRACT'ER, *n.* one who abstracts—*Judī k. w.*—*Prithak k. w.*

AB-STRACT'ION, *n.* the act of abstracting, absence of mind, inattention—*Judāi, mahvi-yat, qat'-i-naṣrī, khīyāl meṅ garq ruhā, gāfili, dodili, guṣṭat*—*Vibhed, prithakaka-rap, pāṛthakya, samādhi, ekāgratā, amanoyog, dochitāi.*

AB-STRACT'LY, *ad.* in an abstract manner—*'Alāhidā*—*Alag, viviktaprakār se, prithak.*

AB-STRACT'NESS, *n.* a separate state—*Judāi, 'alāhidagi*—*Prithak awasthā, nyāri dasā, nyārapan.*

AB-STRU'SE, *a.* (*L. abs, trisum*) hidden, obscure, difficult—*Poshida, muglaq, daqīq, bārik, lāhall, mushkil*—*Gupt, aprakāśya, gūrh, kaṭhin.* [tarah se—*Gūrh rūp se.*

AB-STRU'SELY, *ad.* obscurely, not plainly—*Muglaq tarah se, daqīq tarah se, nā zahīr*

AB-STRU'SINESS, *n.* obscurity, difficulty—*Iqlāq, ishkuāl*—*Gūrbatā, kaṭhinatā.*

AB-STRU'SITY, *n.* that which is abstruse—*Jo muglaq hai*—*Jo gūrh hai.*

AB-SUME, *v.* (*L. ab, sumo*) to take away wholly, to destroy—*Sab le lenā^h, nest k.*—*Sam-pūrp rūp se lenā, naṣht k.*

AB-SUMPTION, *n.* destruction—*Nestī, pāmālī*—*Nās.*

AB-SURD, *a.* (*f. ab, surdus*) unreasonable, inconsistent—*Nāma'qul, khilāf-i-'aql*—*Anarthak, buddhiviruddh, vichāraviruddh, asaṅgat.*

AB-SUR'DITY, *n.* the quality of being absurd, that which is absurd—*Behūdagi, khurā-fāt, jo nāma'qul hai*—*Asaṅgati, vichāraviruddhatā, anarthak, jo asaṅgat hai.*

AB-SUR'LY, *ad.* unreasonably, injudiciously—*Nāma'qulī se, bewuqufī se*—*Nyāyavirud-dhatī se, avichār se.*

AB-SURD'NESS, *n.* the quality of being absurd—*Behūdagi*—*Vichāraviruddhatā.*

A-BUN'DANT. See under ABOUND.

A-BUSE, *v.* (*L. ab, usum*) to make an ill use of, to impose upon, to revile—*Burā isti'māl k, badsulūkī k, fareb k, thagmā^h, gālī denā^h*—*Kuvyavahār k., pravañchanī k., gurānā.*

A-BUSE, *n.* ill use, a corrupt practice, rude reproach, contumely—*Burā isti'māl, bad-sulūkī, bad'amālī, bad isti'mālī, zabāndarāzī, gālī^h, badzabānī*—*Kuvyavahār, kurit, kuchāl, jhirkī, kaṭuvākya.* [kar sakei.]

A-BU'SA-BLE, *a.* that may be abused—*Jiskī bad isti'mālī kar sakei*—*Jiskī kuvyavahār*

A-BU'SER, *n.* one who abuses—*Bad isti'māl k. w., badzabān, thag^h*—*Kuvyavahār, jibhārā, pravañchak.*

A-BU'SIVE, *a.* containing or practising abuse—*Badzabānī-āmez, badzabān*—*Kutsāvādī, nindak.*

A-BU'SIVE-LY, *ad.* in an abusive manner—*Badzabānī se, badsulūkī se, malāmat se*—*Ku-*

A-BU'SIVE-NESS, *n.* the quality of being abusive—*Badsulūkī karne kī khāsiyat, badzabān hone kī sifat*—*Nāndakatā, vāgdushatā.*

A-BUT, *v.* (*Fr. a, bout*) to end at, to border upon, to meet—*Khatm h., mullaq h., milnā yā shāmīl h.*—*Samāpt h., simāsanyog k., spars k., milnā.*

A-BUTMENT, *n.* that which borders upon—*Jo dūsse se milā ho^h*—*Prāntit, jo simāsanyog kartā ho.*

- A-BUT^{TA}L, *n.* the boundary of land — *Zamin ki sarhadd* — Bhūmi ki sinā.
- A-BYSS^M, A-BYSS^S, *n.* (Gr. *a. bussos*) a fathomless depth, a gulf — *Bepāyān gār, dahak^h*, [aushadh].
- A-CĀCĪ-A, *n.* (L.) a shrub, a drug — *Babūl^h*, *ek dawā* — Sami kā per, babūr, *ek prakār ki*
- ACĀ-DEME, *n.* (Gr. *akademos*) one of the ancient schools of philosophy, a learned society — *Falātūn kā madrasa yā hikmat yā ne 'ilmi qā'ida, maktab, 'ilmi yā hunar ki tarraqi ke liye 'ālimōn ki majlis* — Pleto arthāt Falātūn kā pāthālay wā śāstra, śilpavidyā ki unnati ke nimitta paṇḍitasabhā.
- ACĀ-DEMY, *n.* a society for the promotion of science or art, a place of education — *'Ilmi yā hunar ki tarraqi ke liye 'ālimōn ki majlis, madrasa, maktab* — Śāstra wā śilpavidyā ki unnati ke nimitta paṇḍitasabhā, pāthasālā.
- ACĀ-DEMI-AN, *n.* a member of an academy — *Madrase kā tālibu-l-'ilm, 'ālimōn ki majlis kā ek juz* — Pāthasāliyahchātra, paṇḍitasabhā kā ek jan.
- ACĀ-DEMI-IC, *a.* relating to an academy; *n.* an academic philosopher, a student — *Madrase ke yā Falātūn ki hikmat yā ne 'ilmi qā'ide ke muta'alliq; n. Falātūn kā pairav, tālibu-l-'ilm-i-madrasa* — Pāthasāli wā Pleto arthāt Falātūn ke śāstra kā sambandhī; *n.* Pleto arthāt Falātūn kā matāvālabandī wā anuyī, pāthasāliyahchātra.
- ACĀ-DEMI-CAL, *a.* belonging to an academy — *Madrase ke yā Falātūn ki hikmat yā ne 'ilmi qā'ide ke muta'alliq* — Pāthasāli wā Pleto arthāt Falātūn ke śāstra kā sambandhī.
- ACĀ-DEMI-CIAN, *n.* a member of an academy — *'Alimōn ki majlis kā ek juz yā ahl* — Paṇḍitasabhā kā ek jan. [arthāt Falātūn kā śāstra.
- ACĀ-DEMI-SM, *n.* the academical philosophy — *Falātūn ki hikmat yā 'ilmi qā'ida* — Pleto
- ACĀ-DEMI-ST, *n.* a member of an academy — *'Alimōn ki majlis kā ek rukn* — Paṇḍitasabhā kā ek jan.
- A-CANTHUS, *n.* (L.) a prickly shrub — *Harjūrā^h*, *harjorā^h*.
- A-CANTHINE, *a.* pertaining to acanthus — *Harjūrē kā^h*.
- AC-CĒDE', *v.* (L. *ad, cedo*) to agree to — *Rāzi h., qabūl k.* — Sammati k. wā d., mānnā
- AC-CĒSS', *n.* approach, admission, increase — *Rasāi, pahunch^h, paith^h, guzar, dukhl, ziyādati* — Āgaman, praveś, vridhī, barhī.
- AC-CĒS-SA-RY, AC-CĒS-SO-RY, *a.* joined to, contributing, additional; *n.* one who helps to commit a crime — *Milā huā^h, madadgār, shāmil, mulhaq; n. sharik-i-jurm* — Sammilī, upakāri, sahāyak, sahyukt, jorā huā; *n. pāpasahāyak, pāpasahakāri.*
- AC-CĒS-SA-RI-NESS, *n.* state of being accessory — *Shāmil yā madadgār hone ki hālāt* — Sammilī wā upakāri hone ki avasthā.
- AC-CĒS-SI-BLE, *a.* that may be approached — *Mumkinu-d-dukhl, jiske nazdik jā sakeṅ* — Abhigamya, jiske nikāṭ jā sakeṅ, sulābhya. [bhayātā.
- AC-CĒS-SI-BIL-I-TY, *n.* the being accessible — *Mumkinu-d-dukhlī* — Abhigamyatā, sulā
- AC-CĒS-SION, *n.* the act of coming to, addition — *Pahunch^h, rasāi, julūs, masnadnīshīnī, ziyādati, ilhāq* — Abhigaman, abhishek, rājyaprapī, adhikātā, vridhī.
- AC-CĒS-SO-RI-AL, *a.* pertaining to an accessory — *Muta'alliq-i-sharik-i-jurm* — Pāpasahāya-sambandhī, jo pāpasahakārak se sambandh rakkhe.
- AC-CĒL-ER-ATE, *v.* (L. *ad, celer*) to hasten, to quicken, to increase the speed of — *Jaldī yā shītābī karvānā, chāl tez k.* — Twarā wā śighrakarvānā, chāl wāgati śighra k.
- AC-CĒL-ER-ATION, *n.* the act of hastening — *Shītābī, jaldī* — Twarā, vegavridhī, śighratā.
- AC-CĒL-ER-ATIVE, *a.* increasing the speed — *Chāl tez k. v.* — Gati-śighrakārak.
- AC-CĒND', *v.* (L. *ad, candeo*) to kindle, to set on fire, to inflame — *Jalānā^h, āg lagānā^h, sulgānā^h*.
- AC-CĒN-SION, *n.* the act of kindling — *Jalānā^h*.
- AC-CĒNT, *n.* (L. *ad, cantum*) the manner of speaking, the stress of the voice on a syllable or word, a mark to direct the modulation of the voice — *Lahja, talaffuz, lufz yā juz-i-lufz par jhatkā yā zor, zarb, qirāt, makhrāj* — Uchchāran, śabd wā śabdakhand par jhatkā, uchchāranachihīn. [k., uchchāranachihīn lagānā.
- AC-CĒNT', *v.* to express or note the accent — *Zarb lagānā, makhrāj k.* — Swaroachchāran
- AC-CĒNT-U-AL, *a.* relating to accent — *Talaffuz ke muta'alliq* — Uchchāranasambandhī.
- AC-CĒNT-U-ATION, *n.* the act of placing the accent, marking the accent — *Talaffuz kā nishān ānā, zarb kā lagānā* — Uchchāranachihīn kā lagān, saswarochchār.
- AC-CĒPT', *v.* (L. *ad, captum*) to take, to receive, to admit — *Lenā^h, pānā^h, mānnā^h, qabūl k.* — Swikār k.
- AC-CĒP-TA-BLE, *a.* likely to be accepted, agreeable, pleasing — *Maqbūl hone ke laiq, pasandpazīr, dilchasp* — Grahaniya, grāhya, ramaniya, manbhōnā.
- AC-CĒP-TA-BLE-NESS, AC-CĒP-TA-BIL-I-TY, *n.* the quality of being acceptable — *Maqbūl yā pasand hone ki khāsiyat* — Grahaniya wā ramaniya hone kā gun, g. ahaṇiyatā, ramaniyatā.
- AC-CĒP-TA-BLY, *ad.* in an acceptable manner — *Māzi ke mutābiq* — Manoram rūp se.
- AC-CĒP-TANCE, *n.* reception with approbation — *Qabūliyat, khātirpazīrī, pasand* — Swikār, āngikār, grahanī, manmān, manasantosh.

AC-CEPTATION, *n.* reception, the meaning of a word as it is commonly received—*Itiq-bā, lafz ke murawwaj ma'ne*—Āgat swāgat, satkār, kisi śabd kā chalitārth.

AC-CEPTER, *n.* one who accepts—*Lene w.ⁿ, qubūl k. w.*—Grāhak, swikarak.

AC-CESS'. See under ACCEDE.

AC-CI-DENT, *n.* (*L. ad, cado*) a property or quality not essential, an unforeseen event, casualty, chance—*Jo khashiyat yā sifat zāti yā asl na ho, amr-i-khilāf-i-qiya, sarq-zoshit, waq'ā, ittifāq*—Aprakriti, asahajogun, akasmāt ghaṭanā, daivayog, daivagati.

AC-CI-DENCE, *n.* a book containing the first rudiments of grammar—*Pahile qā'ide ki kitāb, sarf*—Vyākaran kā ādi prakaran granth.

AC-CI-DENTAL, *a.* not essential, unforeseen, casual; *n.* a property not essential—*Asli yā zurūrī nahīn, nāpeshdid, asochⁿ, ittifāq, gaibi*; *n. jo khashiyat asli na ho*—Asahaj, aprakrit, asamavāyī, asūjh, achānak; *n.* aprakriti wā asahajogun. [anāchit]

AC-CI-DENTAL-LY, *ad.* by chance, casually—*Ittifāqan, nāgāh*—Akasmāt, anāchit wā
AC-CLAIM, *v.* (*L. ad, clamō*) to applaud; *n.* loud applause—*Shābāshi d., wāh wāh k.*; *n. shābāshi, wāh wāh*—Dhanyavād *k.*; *n.* dhanyavād.

AC-CLA-MATION, *n.* a shout of applause—*Jay-jayⁿ, jay-jay-kārⁿ*. [hāo, charhāi.

AC-CLIVITY, *n.* (*L. ad, clivus*) steepness reckoned upwards—*Garewah, farāz*—Char-

AC-CO-LADE, *n.* (*L. ad, collum*) a ceremony used in conferring knighthood—*Bahāduri ke khitāb dene men jo ra'm adā hotī hai*—Bahāduri ke pad dene men jo neg-chār hotā hai.

AC-COM-MO-DATE, *v.* (*L. ad, con, modus*) to supply with conveniences, to fit, to adjust; *a.* suitable, fit—*Mufid chizōn ko juhānā, sarbarāh k., laiq k., muwāfaq k.*; *a. muwāfaq, munāsib, laiq*—Upakāri padārthōn ko juhānā, yogya *k.*, banānā, thik *k.*, sudhānā, samān *k.*; *a. yogya, thik*. [thik kar sakēn]

AC-COM-MO-DA-BLE, *a.* that may be fitted—*Jisko muwāfaq kar sakēn*—Jisko yogya wā

AC-COM-MO-DATE-LY, *ad.* suitably, fitly—*Munāsabat se, durusti se, muwāfaqat se*—Yogya-tā se, upayukt rūp se.

AC-COM-MO-DATE-NESS, *n.* fitness—*Liyāgat*—Yogyatā.

AC-COM-MO-DATION, *n.* provision of conveniences, fitness, reconciliation—*Sarbarāhi, as-bāb baham pahunchānā, liyāgat, musālahā, sulh*—Prayojan ke padārth denā wā juhānā, yogyatā, milāp, mel. [—Banāne w., sudhāne w., milāp karāne w., jutīne w.]

AC-COM-MO-DATOR, *n.* one who accommodates—*Muwāfaqat karāne w., sarbarāhi k. w.*

AC-COM-PA-NY, *v.* (*L. ad, con, panis*?) to go with, to join with—*Hamrah h., mile rahnāⁿ*—Sāth wā saṅg janā, lag chalnā.

AC-COM-PAN-MENT, *n.* that which accompanies, or is added as an ornament—*Jo sāth ho yā br thur zabāsh ke jor diyā jāy*—Jo saṅg ho wā śobhārth jor diyā jāy.

AC-COM-PLICE, *n.* (*L. ad, con, plico*) an associate in crime, a partner—*Hamjurm*—Aparādhasahāyak, kusahāyak.

AC-COM-PLISH, *v.* (*L. ad, con, pleo*) to complete, to fulfil, to obtain, to adorn or furnish the mind or body—*Tamām k., pūrā k.ⁿ, hāsil k., kamānāⁿ, zihni yā jism ko āvāsta k.*—Sampurn *k.*, siddh *k.*, pānā, upārjan *k.*, man wā śarir ko parishkār *k.* wā sañwārnā.

AC-COM-PLISHED, *p. a.* complete in some qualification, elegant—*Bā-kamāl, mukammal, kāmīl, māhīr, khūb*—Sampanna, nishpanna, sughar, uttam.

AC-COM-PLISH-ER, *n.* one who accomplishes—*Kāmīl k. w., pūrā k. w.ⁿ*—Siddh *k. w.*

AC-COM-PLISH-MENT, *n.* completion, full performance, ornament of mind or body—*Tamāmī, anjām, kamālīyat, zihni yā jismi khūbī*—Siddhi, samāpti, man wā śarir kī sugharatā.

AC-COMPT'. See ACCOUNT.

AC-CORD, *v.* (*L. ad, cor*) to agree, to harmonize; *n.* agreement, union, will—*Muwāfaqat k., muwāfaq k. yā h., milnā yā milnāⁿ*; *n. muwāfaqat, razāmāndī, milāoⁿ, melⁿ, ittihad, marzi, khushi, khvāhish*—Anurūp *k. wā h., sanmat k. wā h.*; *n. anurūpatā, sammatī, ichchā, chāh.*

AC-CORD-ANCE, *n.* agreement, conformity—*Muwāfaqat, mutābaqat, ittifāq yā razāmāndī*—Mel, anurūpatā, anusār, sanmatī.

AC-CORD-ANT, *a.* consonant, corresponding—*Muwāfaq, mutābiq*—Anurūp, anusār. [anurūp.

AC-CORD-ING-LY, *ad.* agreeably, conformably—*Mutābiq, us muwāfaq*—Uske anusār, uske

AC-CORD-ING-TO, *prep.* agreeably to, with regard to, in proportion—*Us muwāfaq, haqq men, andāza men*—Anusār, vishay men, parimān men.

AC-COR-PO-RATE, *v.* (*L. ad, corpus*) to unite—*Milānāⁿ*.

AC-COST, *v.* (*L. ad, costa*) to speak to first, to address—*Pahile bolnāⁿ, mutakallim h.*—Toknā, pahile sambhāshan *k.*

AC-COST-ABLE, *a.* easy of access, familiar—*Jiske nazdik bā-āsāni rasāi ho sake, mihrbān, dostdār*—Jiske wās sulabhatā se pahunch ho sake, pranayī, milansār.

AC-COU-CHEUR, āc-cu-sheur, *n.* (*Fr.*) a man who assists women in childbirth—*Larkā junne ke waqt jo shākhā auraton ki madad kartā hai, mard dayā*—Prasavakāriwaidya, prasavavaidya.

AC-COUNT, *n.* (*L. ad, con, puto*) a reckoning, narration, regard, advantage; *v.* to

reckon, to assign, the causes, to esteem—*Shumār, bayān, qadr, lihāz, fāida, bhalāi^h*; *v. hāshā, shumār k., sanjhanā^h, thikānā k.^h, qadr k.*—Lekhā, lekha jokhā, bakhān, varjān, sānkoch, ādar, mān, lābh, upakār; *v. lekha k., bujhanā, batānā, mān k., ginnā.*

AC-COÛNT-A-BLE, *a.* liable to account—*Jawābdih, muhāsaba-dār yā muhāsaba-talab—Anusandheya, parānyuyogādhi.* [dārī, zinma—*Āhwānādhinatā.*

AC-COÛNT-A-BLE-I-TY, *n.* liability to give account, responsibility—*Jawāb-dihī, muhāsaba-*

AC-COÛNT-A-BLE-NESS, *n.* the being accountable—*Jawābdihī—Āhwānādhinatā.* [k. w.

AC-COÛNT-ANT, *n.* one employed in accounts—*Muhāsib, hāsābnavis—Gapak, ānkak, lekha*

AC-COÛNT-ING, *n.* the reckoning up of accounts—*Hisāb ki safāi—Lekhe jokhe kā phar-*

chao wā parishkā.

AC-COÛNT-BOOK, *n.* a book containing accounts—*Bahi^h, khātā^h.* [gānthnā.

AC-COÛPLE, *v.* (L. *ad, copulo*) to join together—*Shāmil k., joy denā^h—Sanyog k.,*

AC-COÛTRE, *v.* (Fr. *accoutre*) to equip—*Sajānā yā sājnā^h, musallāh k.—Sajna,*

hathiyārbandh k., saasra k. [Saj samāj, bhōshaj, alanikar.

AC-COÛTREMENT, *n.* equipage, trappings—*Sajāwaṣṣ^h, sāz-sāmān, poshāk, libās, zewar—*

AC-CREDIT, *v.* (L. *ad, credo*) to procure credit or honour to—*Mu'tabari k., sākh karnā*

yā karānā^h—Pranāpi k. [karan.

AC-CRED-I-TATION, *n.* the giving of credit—*Mu'tabari, sākh karnā yā karānā^h—Pranāpi-*

AC-CRESCENT, *a.* (L. *ad, cresco*) growing to, increasing—*Burhtā^h, ziyāda hotā—*

Adhikātā.

AC-CRE-TION, *n.* the act of growing to—*Jamāo^h, burhtī^h, baphāo^h.*

AC-CRE-TIVE, *a.* increasing by growth—*Jamātā^h, burhtā^h.*

AC-CROACH, *v.* (Fr. *a, croc*) to draw to, to take what is another's—*Khīchnā^h, dūre*

ki chiz dabā lenā, apnānā^h—Dūre ki vastu dabā bñhānā. [phalnā^h, honā^h.

AC-CRUE, *v.* (Fr. *a, crā*) to be added to, to arise from—*Laqnā^h, milnā^h, upajnā^h.*

AC-CRUEMENT, *n.* addition, increase—*Burhtī^h, ziyādātī—Bārḥ, vridhī.*

AC-CU-BATION, *n.* (L. *ad, cubo*) a lying or reclining—*Letnā yā uṭhāgnā^h.*

AC-CUM-BEN-CY, *n.* the state of reclining—*Letān^h, uṭhāg yā uṭhāgān^h, letne yā uṭhāg-*

ne ki hālāt—Letne wā uṭhāgne ki dasā wā avasthā.

AC-CUM-BENT, *a.* leaning or reclining—*Letā yā uṭhāgnā^h.*

AC-CUMU-LATE, *v.* (L. *ad, cumulus*) to heap up, to increase; *a.* heaped up—*Jam'a*

h. yā k., farāham k., ziyāda k. yā h.; a. jam'a kiyaṁ gayā, farāham kiyaṁ gayā

—Batnā, dheri k., jorna, baturnā, bahānā, baphnā; a. batōrā gayā, sañchit.

AC-CUMU-LATION, *n.* a heaping up, a heap—*Batūr^h, dheri^h—Baturnā, rāsi.*

AC-CUMU-LATIVE, *a.* that accumulates—*Jo batūre yā batore^h, jo baphe yā baphāwe^h.*

AC-CUMU-LATOR, *n.* one who accumulates—*Batōrne w.^h, dheri k. w.^h*

AC-CU-RA-CY, *n.* (L. *ad, cura*) correctness, exactness, nicety—*Sikhat, durusti, nazākat,*

bārīki—Śuddhatā, yathārthatā, sūkshmatā. [sūkshni.

AC-CUR-ATE, *a.* correct, exact, precise—*Sahīh, durust, bārīk, thīk^h—Śuddh, yathārth,*

AC-CUR-ATE-LY, *ad.* correctly, exactly—*Sikhat se, durusti se—Śuddhatā se, yathārthatā*

wā sūkshmatā se.

AC-CUR-ATE-NESS, *n.* exactness, nicety—*Durusti, bārīki, nazākat—Śuddhatā, sūkshmatā.*

AC-CURSE, *v.* (S. *cursum*) to doom to misery, to imprecate evil upon—*Mal'ūn k.,*

la'nat bhejnā—Sarāpnā. [sapt, atinand, ghīrīnārha, ghīn ke yogya.

AC-CURSED, *a.* doomed, execrable—*Mal'ūn, rānda, kurīh, mardūt—Sarāpā gya, abhi-*

AC-CUSE, *v.* (L. *ad, causa*) to charge with a crime, to blame—*Muttahim k., badnām k.,*

dokhnā^h—Apavād denā, dosh denā.

AC-CU-SABLE, *a.* that may be accused—*Badnāmi ke qābil, mutzim—Dokhī, dūshya.*

AC-CU-SANT, *n.* one who accuses—*Muhtasib, ilzām d. w.—Doshak.* [kalpan.

AC-CU-SATION, *n.* the act of accusing, a charge—*Ittihām, dā'uā, ilzām—Apavād, dosha-*

AC-CU-SATIVE, *a.* accusing, applied to the fourth case of the Latin noun—*Ittihām d. w.,*

ma'f'ul—Apavādī, karmmakāarak, dwtitāyā vilhakti.

AC-CU-SA-TORY, *a.* containing an accusation—*Ittihām-āmez—Nindak, doshak.*

AC-CU-SER, *n.* one who accuses—*Muddā'i, muhtasib—Doshak.*

AC-CUSTOM, *v.* (L. *ad, con, suetum*) to make familiar by use, to habituate—*Kho dāt-*

nā, 'adat k., muhāvāra k., rabt k.—Abhyās k., bān dāinā.

AC-CUS-TOM-A-BLE, *a.* of long custom—*Ma'mulī—Vyāvahārik, ācharit.*

AC-CUS-TOM-A-BLY, *ad.* according to custom—*Dastūr ke mutābiq, ranāj ke munāfiq—*

Vyavahār ke anusār, chāl wā riti ke anusār. [hārānurūp, vyāvahārik.

AC-CUS-TOM-A-RY, *a.* usually done, common—*Mutābiq-i-ranāj, ma'mulī—Ācharit, vyava-*

AC-CUS-TOM-A-RY-LY, *ad.* usually, commonly—*Ranāj ke munāfiq, aks—Riti ke anusār,*

vyavahār ke anusār.

AC-CUS-TOMED, *a.* frequent, usual—*Dastūr ke mutābiq, ma'mulī—Ācharit, vyāvahārik.*

ACE, *n.* (L. *as*) a unit, a single point on cards, or dice—*Ekam^h, nakkā^h, ckkā^h, pau^h.*

A-CEL-DA-MA, *n.* (H.) a field of blood—*Lokhā kā khet^h.*

- A-CÉPH'A-LIST, *n.* (Gr. *α, kephalē*) one who owns no head or superior—*Jo kisi ko apnā barā nahīn māntā^h*. [—Karwāi.]
- A-CER'BI-TY, *n.* (L. *acerbus*) sourness, roughness, severity—*Turahi, rukhū^h, karāi^h*
- A-CES'CENT. See under ACID. [nā^h—Pigā; v. dukhnā.]
- ACHE, *n.* (S. *ace*) a continued pain; *v.* to be in pain—*Dard, pīr^h; v. darā^h k., pīrā-*
- A-CHIEVE', *v.* (Fr. *à, chef*) to perform, to finish, to gain, to obtain—*Karnā^h, pūrā k.^h, kamānā^h, pānā^h*.
- A-CHIEV'A-BLE, *a.* that may be achieved—*Jo pūrā ho sake^h—Sādhyā.*
- A-CHIEV'ANCE, *n.* a performance—*Anjām, ifā, ifrā—Nirvāh, nibāh, niberā, kām.*
- A-CHIEV'EMENT, *n.* a performance, an action, an escutcheon—*Ifrā, muhimm, kār-i-azim, khāndān ke martabē ki'alāmat—Nibāh, nirvāh, siddhi, bhāṭī kām, vaṇṣamaryādā ke chihn.*
- A-CHIEV'ER, *n.* one who achieves—*Pūrā k. v.^h—Siddhā k. w.*
- A-CHOR, *n.* (Gr.) scald head—*Ganj^h, chāh ch'ān^h*.
- ACH-RO-MATIC, *a.* (Gr. *α, chroma*) preventing the effect of colours—*Berang, rangon ke natijon ko dāz rakhnewālā—Rangon ke phalon ko roknewālā.*
- ACID, *a.* (L. *acidus*) sour, sharp to the taste; *n.* a sour, sharp substance—*Turāh, talh; n. turāh shai, khatāi^h—Khatā, chūk; n. khatī padārth, amla, chūk.*
- A-CT'ITY, *n.* sourness, sharpness—*Turahi, talhī—Khatā, chūk.*
- A-CT'U-LA, *n. pl.* medicinal springs impregnated with acid—*Davā ke chashme jin mein khatī chizēn hon—Aushad ke jalākar jin mein khatī padārth hon.*
- A-CT'U-LATE, *v.* to tinge with acids—*Thorāsā khatā k.^h*
- A-CT'U-LOUS, *a.* sourish—*Thorāsā khatā^h*.
- A-CES'CENT, *a.* tending to sourness—*Turahi māl—Kuchh khatā wā chūk.*
- A-CT'ROUS, *a.* having the quality of vinegar—*Sirke ki khāsiyat rakhnewālā—Jis mein sirke kā guṇ wā dharm ho. [igrār k., qabūl k.—Swikār k. angikār k.*
- AC-KNOW'LEDGE, *ak-nōl'edge, v.* (S. *cnawan, legan*) to own, to confess—*Mānā^h*.
- AC-KNOW'LEDG-MENT, *n.* concession, recognition, confession, gratitude—*Qabūl, shīnākht, *igrār, shukrguzārī—Angikār, pahchān, swikār, guṇvād. [sthān.]*
- AC'ME, *n.* (Gr.) the highest point—*Ay, sab se āchā darjā—Ūrdhabhāg, sab se āchā*
- A-COL'O-THIST, AC'O-LITE, *n.* (Gr. *akolouthos*) a servitor in the Romish church—*Rūmī khānqāh kā khitābdār—Rūmī math kā adhyaksh. [Kuchle kā per, māhur, vish.*
- AC'O-NITE, *n.* (Gr. *akoniton*) the herb wolfsbane, poison—*Kuchle kā darakhṭ, zahar—*
- AC'ORN, *n.* (S. *ac, corn*) the fruit or seed of the oak—*Balūt per kā phal yā bij^h*.
- AC'ORNED, *a.* fed with acorns—*Balūt per ke phal yā bij se palā huā^h*.
- A-CO'STIC, *a.* (Gr. *akouo*) relating to hearing, or the doctrine of sounds—*Samā'at ke mutā'alliq yā 'ilm-i-samā'at ke mutā'alliq—Śrutisambandhī wā śrutividya-sambandhi.*
- A-CO'STICS, *n. pl.* the theory of sounds, medicines or instruments to help the hearing—*'Ilm-i-samā'at, samā'at ki madad karne ke liye davā yā auzār—Śrutividya, śrutisahāyak aushadh wā yantra. [āgāh k.—Janānā, samāchār denā.]*
- AC-QUAINT', *v.* (L. *ad, con, notum*?) to make familiar with, to inform—*Wāqif k.,*
- AC-QUAINT'ANCE, *n.* familiarity, knowledge, a person whom we know—*Ashnāi, shīnāsāi, wāqifiyat, 'ilm, āshnā—Jān pahchān, vidyā, chinhār.*
- AC-QUAINT'ED, *p. a.* familiar with, well known—*Wāqif, āgāh, mā'lum—Jāntā, parichit.*
- AC-QUEST'. See under ACQUIRE.
- AC-QUI-ESCE', *v.* (L. *ad, quies*) to rest in, to remain satisfied with, to comply—*Taslim k., rūzi k., qabūl k., manzūr k.—Mānnā, santosh k., sammat h.*
- AC-QUI-ES'CE'CE, *n.* consent, compliance—*Razāmānā, manzūri, taslim, qabūl—Sammatī, anumati, santosh, paritosh, ānti, kshānti.*
- AC-QUI-ES'CENT, *a.* easy, submitting—*Sidhā^h, mānnewālā^h, dabtā^h*.
- AC-QUIRE' *v.* (L. *ad, quero*) to gain, to obtain, to come to, to attain—*Kamānā^h, hāsil k., pānā^h, bāham pakunchānā—Upārjan k., utpannā k.*
- AC-QUIR'A-BLE, *a.* that may be acquired—*Muyassar, hāsil hone ke liq—Milan-jog, milne jog, prāpya, labhya. [pādīt.]*
- AC-QUIRED, *p. a.* gained, obtained—*Mahsūla, paidā karda, pāyā gayā^h—Upirjit, ut-*
- AC-QUIRE'MENT, *n.* that which is acquired—*Iktisāb, tahsil, husūl—Upārjan, arjan, prāpti.*
- AC-QUI-SITION, *n.* the act of acquiring or gaining, the thing acquired—*Kamā^h, mahsūla chiz—Arjan, upārjan, upārjit dravya. [Pāyā huā, prāpt, upārjit, upārjak.]*
- AC-QUI-SITIVE, *a.* that is acquired, acquiring—*Mahsūla, hāsil kiyā huā, hāsil k. v.—*
- AC-QUI-SITIVE-LY, *ad.* by acquirement—*Tahsil se—Upārjan se.*
- AC-QUEST', *n.* the thing gained—*Mahsūla shai—Upārjit dravya.*
- AC-QUIT', *v.* (L. & Fr. *quitter*) to set free, to clear from, to discharge—*Rihā k., khālā k., surkhā k., begunān thākrānā, chhōrdenā^h, basar lejanā^h—Mukt k., nirdoshī thākrānā, nibāh lejanā.*
- AC-QUIT'MENT, *n.* the act of acquitting—*Rihāi—Mukti. [mukti.]*
- AC-QUIT'TAL, *n.* deliverance from a charge—*Safāi, gunāh se mukhlānī—Nistār, dosh se*

AC-QUIT-TANCE, n. discharge from a debt—*Qabzu-l-wasul*, qarz ki fariq-khātī—Rīna-mukhtī.

AC-CRA-SY, n. (Gr. *α*, *krasis*) excess, irregularity—*Ziyādātī*, *badparhezi*—*Adhikāi*, [asaṅyam].
AC-CRE, n. (S. *acer*) a piece of land containing 4840 square yards—*Ekār ya'ne zamīn 4840 gaz murābba qarīb paune do bighe ke*—*Bhūmī 4840 gaz vargātīnak*, prāy paune do bighe ke.

AC-CRED, a. possessing acres—*Ekardār*, *ekarwālā*. [parā^h, karwā^h, titā^h.]

AC-RID a. (L. *acer*) hot and biting to the taste, bitter, pungent—*Tez*, *talukh*, *char-*
AC-RI-MŌ'NI-ŌUS, a. sharp, bitter—*Tez*, *talukh*, *chapparā^h*, *karwā^h*, *titā^h*. [karāi.

AC-RI-MO-NY, n. sharpness, severity—*Tezi*, *talukhi*, *sukhti*—*Charparāhat*, *karwāi*, *kaṭutā*,
AC-RI-TUDE, n. an acrid taste—*Talukh zāiga*—*Karwā swād*.

AC-RO-A-MAT'IC, AC-RO-A-MAT'IC-AL, a. (Gr. *akroaomai*) pertaining to deep learning
—*Ziyāda 'ilm se nisbatdār*—*Gambhiravidyāsambandhī*.

A-CRŌN'Y-CAL, a. (Gr. *akros*, *nuz*) rising when the sun sets, or setting when the
sun rises—*Āftāb gurūb hone ke waqt tulā^h hone w. yā āftāb tulā^h hone ke waqt gurūb*
hone w.—*Sūryāst ke samay uday hone w. wā sūryoday ke samay ast hone w.*

A-CRŌN'Y-CAL-LY, ad. at the acronycal time—*Āftāb gurūb hone ke waqt tulā^h hone ke*
waqt yā āftāb tulā^h hone ke waqt gurūb hone ke waqt—*Sūryāst ke samay uday hone*
ke samay wā sūryoday ke samay ast hone ke samay par.

AC-RO-SPIRE, n. (Gr. *akros*, *speira*) a shoot or sprout from the end of seeds—
Ankurā^h, *gābh^h*, *gābhā^h*, *poā^h*.

AC-RO-SPIRED, a. having sprouts—*Ankuredār*—*Ankuraviśiṣṭ*. [ārpār^h.

A-CRŌSS', ad. (a, cross), athwart, from side to side—*Arā^h*, *beṅrā^h*, *pār^h*, *wārpār^h*,

A-CRŌSTIC, n. (Gr. *akros*, *stichos*) a poem of which the first letters of the lines make up
some name; a. relating to an acrostic, containing an acrostic—*Ek shī'r jiske misre ke*
pahle harfōn se koi nām zāhir hotā hai; a. *aisā shī'r ki jiske misre ke pahle harfōn se koi*
nām zāhir houe us shī'r se nisbatdār yā wah shī'r jis meṁ houe—*Ek kāvya jiske chara-*
ṇōn ke pahle aksharōn se koi nām prakāś howe, *prathamāksharabandh*; a. *aisā kāvya*
ki jiske charaṇōn ke pahle aksharōn se koi nām prakāśit howe us kāvya kā sambandhī
wā jismēn wah kāvya howe, *ādyāksharabandhasambandhī*, *ādyāksharabandhaviśiṣṭ*.

ACT, v. (L. *actum*) to be in action, to perform, to imitate; n. a deed, an exploit, a
decree, a part of a play—*Kār k.*, *asar k.*, *anjām k.*, *naql yā naqlbāzi k.*; n. *kār^h*,
muhimm, *hukm*, *āin*, *akat*, *naqlbāzi k.* *ek hissa*—*Vyāpana*, *kām k.*, *karnā*, *sawāṅg k.*;
n. *kām*, *bhāri kām*, *sawāṅg k.* *ek bhāḡ*, *nāṭk k.* *ek bhāḡ*.

ACT'ING, n. the act of performing—*Karnā^h*.

ACT'ION, n. state of acting, a deed, operation, gesticulation, battle, a lawsuit—*Karne*
ki hālat, *kār*, *'amal*, *asar*, *guṣṭgā meṁ jism ki harukat*, *lapā^h*, *muqaddama*—*Kriyā*,
kārya, *kām*, *bhāḡ*, *āṅghār*, *āṅghavikshep*, *yuddha*, *arthaviyād*.

ACT'ION-A-BLE, a. liable to an action at law—*Nālīshdār karne ke qābil*, *jismēn gunjāish*
nālīsh ki ho—*Abhiyogya*, *jismēn arthaviyād ho sake*.

ACT'IVATE, v. to make active—*Chust k.*, *chālāk k.*—*Phurtilā k.* *chatak k.*

ACTIVE, a. busy, nimble, quick—*Mashgūl*, *chust*, *chālāk*—*Udyogi*, *phurtilā*, *chatak*.

ACTIVE-LY, ad. in an active manner, busily—*Chālāki se*, *shuḡl se*—*Phurti se*, *udyog se*.

ACTIVE-NESS, n. quickness, nimbleness—*Chālāki*, *chusti*, *jaldī*—*Phurti*, *chatakai wā*
chatakwhāi. [takwāhi.

AC-TIV'ITY n. the quality of being active—*Chālāki*, *chusti*—*Phurti*, *chatakai wā cha-*
AC-TLESS, a. without spirit, insipid—*Belazzat*, *bemaza*—*Niras*, *phikā*, *bin-swād* [karak, nat.

ACTOR, n. one who acts, a stage-player—*Fā'il*, *'āmil*, *naqqā'*, *bhāṅr^h*—*Kartā*, *karnawālā*,

ACTRESS, n. a female stage-player—*Natin^h*, *bhāṅrin^h*, *sawāṅgin^h*. [dhruv.

AC-TU-AL, a. real, true, certain—*Huqīqī*, *rāst*, *yaqīnī*—*Sachchā*, *yathārth*, *nīschit*,

AC-TU-AL'TY, n. the state of being actual—*Huqīqat*, *rāstī*—*Sachhī*, *yathārthatā*.

AC-TU-AL-LY, ad. really, in fact—*Muqarrar*, *ḥ-l-haqīqat*—*Sach-much*, *sach-sach*. [lekhak.

AC-TU-A-RY, n. a registrar or clerk—*'Adālat kā munshi yā muharrir*—*Kachahri kā*

AC-TU-ATE, v. to put in action; a. put in action—*Tahrīk denā*, *mutaharrīk k.*; a. *muta-*
harrik—*Pravritta k.*; a. *pravritta*. [hone ki avasthā, pravritti.

AC-TU-AT'ION, n. the state of being put in action—*Mutaharrīk hone ki hālat*—*Pravritta*

A-CUTE', a. (L. *acuo*) sharp, ingenious, penetrating—*Tez*, *nokdār*, *zaki*, *zāhin*, *zarak*,
tezahm—*Tikshn*, *prakhar*, *buddhimān*, *tīvrabuddhī*, *kuśāgrīyamati*.

AC-U-ATE, v. to sharpen; a. sharpened—*Tez k.*; a. *tez kiya gayā*—*Tikshn k.*, *pain k.*,
chokhā k.; a. *tikshnikrit*, *pain kiya gayā*, *chokhā kiya gayā*.

A-CU'TY, n. sharpness at the point—*Nok ki tezi*—*Agrabhāḡ wā anī ki tikshnatā*.

A-CU'LE-ATE, a. having a point, prickly—*Nokdār*, *neshdār*, *kaṭilā^h*—*Tikshnāgra*.

A-CU'MEN, n. a sharp point, quickness of intellect, discernment—*Tez-nesh*, *ziraki*, *firā-*
sat, *imtiyāz*—*Tikshn anī wā agra*, *buddhitīvrata*, *matitīkshnatā*, *vivechana*, *vivek*.

A-CU'MI-NATE, v. to rise to a point; a. ending in a point, sharp-pointed—*Uṭhte uṭhte*
ek nok meṁ honā; a. *nok par khatm hotā*, *nokdār*—*Uṭhte uṭhte ek anī wā agra meṁ*
honā; a. *anī wā agra par samāpt hotā*, *tikshnāgra*.

A-CŪ'MI-NA-TED, *a.* ending in a point—*Nok par khatm hotā huā, noklār*—*Api wā agra par samāpt hotā huā, tikshpāgra.*

A-CŪ-MI-NĀ'TION, *n.* a sharp point, quickness—*Tez-nesh, tikhāi^h, teri*—*Tikshn ani wā tikshn agra bhāg, chapalātā, tikshpatā.* [tivrabuddhi se.

A-CŪTE'LY, *ad.* sharply, ingeniously, keenly—*Tezi se, zirakī se, chokhāi se^h*—*Paintā se, A-CŪTE'NESS, n.* sharpness, quickness—*Chokhāi^h, teri*—*Tikshpatā, chapalātā.*

AD'AGE, *n.* (L. *adagium*) a proverb—*Masal*—*Kahāwat.*

AD-DĀ'GI-AL, *a.* proverbial—*Zarbu-l-masli*—*Kahāwati, kahtūti.*

A-DĀ'QI-O, *n.* (It.) *in music*, a slow time—*Awāz yā bāje ki subki yā dhimāi*—*Swar wā bāje ki laghutā wā dhimāi.* [karā patthar^h, hīrā^h—*Vajra, hirak.*

AD'A-MANT, *n.* (Gr. *adamas*) a very hard stone, a diamond—*Mās, almās, ek bahut*

AD'A-MAN-TE'AN, *a.* hard as adamant—*Mās yā almās sā sakht, hire sū karā^h*—*Vajra.*

AD'A-MĀN'TINE, *a.* made of adamant, hard—*Almās kā banā huā, hire kā banā^h, sakht, karā^h, kathon^h*—*Vajramay.*

A-DĀPT', *v.* (L. *ad, apto*) to fit one thing to another, to suit, to proportion—*Muwāfiq k., thik k.^h, munāsib k., andāz ke mutābiq k.*—*Yogya k., upayukt k., parimān ke samān k.* [k., upayuktāi.

AD-AP-TĀ'TION, *n.* the act of fitting, fitness—*Munāsib k., muwāfaqat, hamwāri*—*Yogya*

A-DĀP'TION, *n.* the act of fitting—*Mutābiq k.*—*Yogya k.* [buhānā^h, barā k.^h

ADD, *v.* (L. *ad, do*) to join to, to increase, to augment, to enlarge—*Jornā^h, adhik k.^h.*

AD'DI-BLE, *a.* that may be added—*Jise jor suke^h, mizān diye jāne ke laiq*—*Jore jāne ke* [bhāvanā.

AD-DI-BL'I-TY, *n.* possibility of being added—*Jore jāne kā imkān*—*Jore jāne ki sam-*

AD-DIT'A-MENT, *n.* the thing added—*Jo jorā jāy^h.*

AD-DY'TION, *n.* the act of adding, the thing added, a rule for adding sums together—*Mizān, jumla, jo chiz jori jāy, mizān dene kā qā'idā*—*Jorti jor wā thik, jo vastu jori jāy, jorti kā niyam wā riti, sūkalan.*

AD-DY'TION-AL, *a.* that is added—*Ziyāda, mazid*—*Adhik.*

AD-DY'TION-AL-LY, *ad.* in addition to—*Uske upar^h, aur bhi^h*—*Us se adhik.*

AD-DY'TION-AR-Y, *a.* that may be added—*Shāmil hone ke laiq*—*Jore jāne ke yogya.*

AD'DI-TO-RY, *a.* having the power of adding—*Shāmil karne ki tāqat rakhnewālā*—*Jorne ki śakti rakhnewālā.* [tatimma, zomima—*Jise jorne ko hoñ, nyūnatāpirak añs.*

AD-DĒNDUM, *n.* something to be added, an appendix ; *pl.* AD-DĒN'DA—*Jo jore jāne ko ho^h,*

AD'DER, *n.* (S. *nādrē*) a venomous reptile—*Zārdār sānp*—*Vishadhar sarp, bikhahā sānp.*

AD'DICE, ADZ, *n.* (S. *adese*) a cutting iron tool, a kind of axe—*Basulā^h, kulhārā^h.*

AD-DICT', *v.* (L. *ad, dico*) to give up to, to devote, to dedicate—*Sauhpnā^h, chhor denā^h, niyāz k., jidā k., tasadduq k., 'ādī k., kho dālnā*—*Charhānā, wārnā, nichhāwar k., bān dālnā.* [śaktatā, prasaktatā, nivishṭatā, bān.

AD-DYCTED-NESS, *n.* the state of being addicted—*Māil yā 'ādī hone ki hālat, fidaiyat*—*AD-DYCT'ION, n.* the act of devoting—*Fidaiyat, jān-nisāri, 'adat, kho*—*Asakti, upasevan, bān.* [khālī ; *v. ophal k., kharāb k.*—*Nishphal, chhūrchhā ; v. nishphal k., bigārnā.*

AD'DLE, *a.* (S. *adl*) barren, empty ; *v.* to make barren, to corrupt—*Shor, aphul^h, tihī,*

AD'DLE-HEAD-ED, AD'DLE-PĀT-ED, *a.* having barren brains, of weak intellect—*Tihidimāg,*

gandamaq, be'aql, ahmaq—*Buddhiśūnya, śūnyamastak, alpapuddhi.*

AD-DRESS', *v.* (L. *ad, di, rego* ?) to speak or apply to ; *n.* a speaking to, application, courtship, dexterity, direction of a letter—*Bolnā^h, 'arz k. ; n. bolchāl^h, 'arzi, 'ishqbāzi,*

churbdasti, hāth-chālākī, sarnāma, nām-o-nish n—*Nivedan k. ; n. bolī bāni, nivedan,*

vivāharth stryupāsānā, chaturāi, nipunatā wā karadakshatā, thikānā, patā, patrādes.

AD-DRESS'ER, *n.* one who addresses—*Bolnerālā^h, 'arz k. w., 'ishqbāzi k. w., sarnāma likh-*

ne wālā—*nivedan k. w., stryup-sak, patrādes k. w.*

AD-DUCE', *v.* (L. *ad, duco*) to bring forward, to allege—*Lānā^h, kahnā^h, battlānā^h.*

AD-DŪ'CENT, *a.* bringing forward—*Lānewālā^h.*

AD-DŪ'CTION, *n.* the act of bringing forward—*Pesh-kardagi*—*Āge lānā.*

AD-DŪ'CTIVE, *a.* that brings forward—*Jo pesh kare*—*Jo samne lāwe.*

AD-E-LAN-TĀ'DO, *n.* (Sp.) a governor of a province, a lieutenant-governor—*Sūbe kā*

nāzim, sūbadār, nāib-nāzim—*Deśādhipati, deśādhipatipatinidhi.*

A-DEPT', *n.* (L. *ad, aptum*) one skilled in any art ; *a.* skilful, thoroughly versed—*Jo*

shakhs kisi hunar meñ kāmīl hove ; a. hunarmand, māhir, pūkhta—*Śilpi, nipun ; a.*

pakkā, pravīn, nipun.

A-DEP'TION, *n.* attainment, acquisition—*Tahsil, husul*—*Upārjan, lābh, prāpti.*

AD'E-QUATE, *a.* (L. *ad, æquus*) equal to, proportionate, sufficient—*Barābar, mutā-*

biq, bā-andāz, kā i—*Samān, samaparimān, yathochit.*

AD'E-QUA-ry, *n.* sufficiency—*Kifāyat, ikṭifā*—*Yatheshṭatā.*

AD'E-QUATE-LY, *ad.* in an adequate manner—*Andāz se, wafā se*—*Yatheshṭatā se.*

AD'E-QUATE-NESS, *n.* state of being adequate—*Kāfi hone ki hālat, kifāyat, muwāfaqat, munāsabat*—*Tulyatā, samatā, yogya hone ki avasthā, yogyatā.*

- AD-HERE', *v.* (I. *ad, hæreo*) to stick to, to remain fixed or firm—*Chipakná^h, chimatná^h, qām rahná, sábit rahná, mustaqil rahná*—*Lagá rahná, dirih rahná.*
- AD-HER'ENCE, AD-HER'EN-CY, *n.* the quality of adhering, attachment, tenacity, fidelity—*Chipakne ki khásiyat, lagáo^h, rifāqat, istiqlāl, sábit-qudāmī, wafādārī*—*Chipakne kā gā^h, sāng, dirihātā, saohantī, prabhubhakti.*
- AD-HER'ENT, *a.* sticking to, united with : *n.* a follower, a partisan—*Chipkā^h, chimtā^h, mutawassal, muta'alliq* ; *n.* *ham-rikāb, pairau, rafiq, sāthī^h, sāngī*—*Lagá-liptā* ; *n.* *pachh-lagā, anugāmī, pukshapatī.*
- AD-HER'ER, *n.* one who adheres—*Chipakne wālā^h, dāmangir*—*Chimatne wālā, sāthī.*
- AD-HE'SION, *n.* the act or state of sticking to—*Chaspānī, muwāsalat, chaspidagi, patwas-tagi*—*Liptāo, chipkāo.*
- AD-HE'SIVE, *a.* sticking, tenacious—*Lasdār*—*Laslasā, chipchipā.*
- AD-HE'SIVENESS, *n.* stickiness, tenacity—*Lasi^h, laslasāhat^h.* [*māl k.*—*Vyavahār k.*
- AD-HIB'IT, *v.* (L. *ad, habeo*) to apply, to make use of—*Lagāná^h, kām meñ lāná^h, isti-*
- AD-HIB'ITION, *n.* application, use—*Lagáo^h, isti-māl*—*Vyavahār, kām.*
- AD-HOR-TÁTION, *n.* (L. *ad, hortor*) the act of advising, advice—*Saláhdihī, saláh, maslúhat, mashwarat*—*Upades, mantranī.*
- AD-HÖR'TA-TO-RY, *a.* containing advice—*Maslahatangez*—*Upadeśavisisht.*
- AD-I-APH'O-ROUS, *a.* (Gr. *a, dia, phero*) indifferent, neutral—*Beparwā, betarfdār, alag^h, m'atlag*—*Udāsīn, apakshapatī, ubhayapakshasār.*
- A-DIEÜ', *int.* (Fr. *à Dieu*) farewell—*Khudā hāfiz*—*Íšwar bhalā kare.*
- AD-I-POSE, AD-I-POUS, *a.* (L. *adeps*) fat—*Moťā^h.*
- AD-I-PO-ŮRE, *n.* a greasy or waxy substance formed from dead animal bodies—*Ek charbitir yā mom ke mánind shai jo jānwaron ki lāsh se bantī hai*—*Ek chikná wā mom ke sadris padārth jo jantuon ke nirit šarir se bantā hai.*
- AD-IT, *n.* (L. *ad, itum*) a passage for water under ground, an entrance—*Surang^h, zamin ke niche nahr, rāh*—*Bhūmī ke niche nāl, path, márg.* [*Nikatawartī, lagā.*
- AD-JÁ'CENT, *a.* (L. *ad, jaceo*) lying near or close, contiguous—*Nazdik, muttasil*—*AD-JÁ'CENT-CY, n.* the state of lying close to—*Qurb, ittisāl*—*Naiaktya.*
- AD-JÉCT', *v.* (L. *ad, jactum*) to add to—*Shāmil k., jor-nā^h*—*Yog k.*
- AD-JÉ'CTION, *n.* the act of adding to—*Shumūl, jor^h*—*Yog.* [*shan.*
- AD-JEC-TY'IOUS, *a.* additional—*Ziyāda, bālūi*—*Adhik, uparī.* [*Gunaváchakasabd, viśe-*
- AD-JEC-TIVE, *n.* a word added to a noun to express some quality or circumstance—*Sifat*—*AD-JEC-TIVE-LY, ad.* like an adjective—*Sifat ke mánind*—*Gunaváchakasabd ke sadris.*
- AD-JOIN', *v.* (L. *ad, jungo*) to join to, to be contiguous to—*Milánā^h, milā honā^h, mut-tasil karnā, muttasil honā*—*Lagā denā, lagā honā, jutā honā*
- AD-JUNCT, *n.* something united to another ; *a.* added to, united with—*Dūsre ke sāth lagī hui chiz, muhaq shai* ; *a.* *jutā huā^h, milā huā^h*—*Saṇyukt wā sammilit dravya* ; *a.* *saṇyukt, sammilit.*
- AD-JOÜRN', *v.* (Fr. *à, jour*) to put off till another time, to defer, to delay—*Dūsre waqt tak chhor denā, multavī rakhnā, mauqūf k.*—*Nirūpit kāl paryant chhor denā, uthā rakhnā.*
- AD-JOÜRN'MENT, *n.* a putting off till another time, delay, intermission—*Dūsre waqt par mauqūf, der, waqfa, tētil, nāga, muklat*—*Dūsre samay tak uthā rakhnā, dhil, ber, vilamb, chhutī, anjhā, antar, bich.*
- AD-JÜDGE', *v.* (L. *ad, iudex*) to sentence, to decree, to decide—*Fatwā denā, tahqiqāt karke hukm denā, faisal k., tajwiz k.*—*Vyavasthā denā, nirnit k., nishpanna k., vichār k.*
- AD-JÜD'GMENT, *n.* the act of judging—*Infsāl, tajwiz*—*Vichār, nipārā, nishpatti.*
- AD-JÜ'DI-CATE, *v.* to sentence, to decree—*Tahqiqāt karke hukm denā, faisal k.*—*Vya-vasthāpūrvak vichārā, nishpanna k., nirnit k.*
- AD-JÜ-DI-CÁTION, *n.* the act of adjudicating—*Infsāl, tajwiz*—*Vichār, nishpatti, nirpay.*
- AD-JÜRE', *v.* (L. *ad, iuro*) to impose an oath, to charge solemnly—*Qasam khilāná yā denā, qasam ke rú se kahná yā hukm k.*—*Śapath denā wā khilāná, Śapathapūrvak samādeś k., śapath dekar ājnā denā wā kahná.* [*samādeś, śapath denā.*
- AD-JU-RÁTION, *n.* the act of charging solemnly—*Qasam khilāná*—*Śapathapūrvak*
- AD-JÜST', *v.* (L. *ad, ius*) to put in order, to regulate, to adapt—*Murattab k., bá-gā'ida k., sādhnā^h, shikshāk k.^h, hamwār k., barābar k.*—*Yathā kram se rakhnā, niya-mit k., samān k.* [*niyamit k. w., samān k. w.*
- ADJÜST'ER, *n.* one who adjusts—*Murattab k. w., sādhnē w.^h*—*Yathā kram se rakhnē w.,*
- AD-JÜST'MENT, *n.* the act of putting in order, regulation, settlement—*Tartīb, itizām, árastagi, durrustī, infsāl.*—*Kram se sthāpan, niyamabandhīn, nipārā.*
- AD-JÜTOR, *n.* (L. *ad, iutum*) a helper—*Madadgār, pushtibān*—*Sahāyak, upakārak.*
- AD-JÜ-MENT, *n.* help, support—*Madad, pushthī*—*Sahāyatā, upakār.* [*pad wā kām.*
- AD-JÜ-TAN CY, *n.* the office of an adjutant—*Ajitan sāhib ká 'uhda yā kām*—*Ajitan ká*
- AD-JÜ-TANT, *n.* an officer who assists the major—*Lashkar meñ wah sardār ki jo Mejar sāhib ká madad karta hai, Ajitan*—*Mejar ká sahāyak.*

AD'JU-VANT, *a.* helpful, useful — *Mumid, mu'avin, musid* — Upakārah, upayogi.

AD-MEAS'URE-MENT, *n.* (L. *ad, metior*) the act of measuring according to rule, dimensions, adjustment of proportions — *Bagā'ida paimāish, miqdār, 'arz-tul-o-'umug, durusti-i-andāz* — Niyāminūsār māp, parimāp, lambāi-chaurāi-gahrāi, paraspārānurnipātā, paraspārāsādrīyākaran.

AD-MINIS-TER, *v.* (L. *ad, minister*) to serve, to supply, to manage — *Kām k.^h, kām ānā^h, pakūñchānā^h, denā^h, bharti k.^h, sarbarāh k., chalanā^h, nibāhnā^h, sarbarāhi k.* — Bharn, nirvāh k.

AD-MIN-IS-TRA'TION, *n.* the act of administering, the executive part of Government — *Hukmrāni, 'adlgustari, 'amal, kārguzāri* — Rājikā, rājpat, rāj, rājya, karmmanirvāh, śāsan.

AD-MIN-IS-TRA-TIVE, *a.* that administers — *Kārguzār, hukmrān* — Karmmanirvāhak.

AD-MIN-IS-TRĀ-TOR, *n.* one who administers — *Sarbarāh, wasi* — Karmmanirvāhak.

AD-MIN-IS-TRĀ-TRIX, *n.* a female who administers — *Sarbarāhin, jo 'aurat kārguzāri kare, wasiya* — Jo stri rājyākīrya kare. [— Jahij samūh kā adhyaksh wā adhīpati.

AD-MI-RAL, *n.* (Fr. *amiral*) the chief commander of a fleet — *Mir-bahr, amir-i-bahr*

AD-MI-RAL-TY, *n.* the power or officers appointed to administer naval affairs — *Bahri kūr ke anjām karne ke liye muqarrar iktiyār yā 'uhddārān* — Jahāj ke kārya nirvāh karne ke nimitta niyukt śakti wā sachivasamāj.

AD-MIRE', *v.* (L. *ad, mirror*) to regard with wonder or love — *Ta'ajub yā pyār se dekhnā, qadr yā ta'rif k.* — Āshcharya wā priti se dekhnā, praśaṁsi k.

AD-MI-RA-BLE, *a.* worthy of being admired — *'Ajib, turfa* — Adbhut, pra'ānsaniya.

AD-MI-RA-BLE-NESS, *n.* state of being admirable — *'Ajūbapan, turfapan* — Anokhāpan, adbhutāi, praśaṁsanīyatwa.

AD-MI-RA-BLY, *ad.* so as to raise wonder — *'Ajab tarāh se* — Adbhut rīti se.

AD-MI-RĀ'TION, *n.* the act of admiring, wonder — *'Ajib jānnā, ta'rif, ta'ajjub* — Adbhut jann, vismay, chamatkār, praśaṁsā.

AD-MIR'ER, *n.* one who admires, a lover — *'Ajib yā nādīr jānne w., 'āshiq* — Adbhut jānne w., vismayi, praśaṁsak, premi, snehī, kāmī, anurāgi.

AD-MIR'ING-LY, *ad.* in an admiring manner — *Qadr karne yā ta'ajub se dekhne ke taur se* — Praśaṁsā karne wā vismay wā prem se dekhne ki rīti se.

AD-MIT', *v.* (L. *ad, mitto*) to give leave to enter, to allow, to grant — *Āne d.^h, paithne d.^h, mānnā^h, qabūl k* — Praveś karne denā, swikār k., āngikār k.

AD-MIS'SI-BLE, *a.* that may be admitted — *Dākhil yā manzūr kiye jāne ke qābil, majāz, wājibi, jiski samā'at ho sake* — Praveś wā āngikār kiye jāne ke yogya, swikārāniya, sune jāne ke yogya. [swikār.

AD-MIS'SION, *n.* the act of admitting — *Darāmad, guzar, samā'at, manzūri* — Praveś, paith,

AD-MIT-TABLE, *a.* that may be admitted — *Jiski guzar yā sunā'at ho sake, dākhil yā qabūl kiye jāne ke lāiq* — Swikārāni, praveś wā āngikār kiye jāne ke yogya. [matī.

AD-MIT'TANCE, *n.* permission to enter — *Paithne ki ijāzat* — Paithne wā praveś ki anu-

AD-MIT'TER, *n.* one who admits — *Paithālnē wālā^h, qabūl karne wālā, mānne w.^h* — Praveś karāne w., swikārak, āngikārak.

AD-MIX'TION, *n.* (L. *ad, mixtum*) the union of one body with another — *Ek chiz kī dūsrī ke sāth milnā, shumūlīyat* — Ek vastu kī dūsrī ke sāth milnā wā mī-rit honā, ekathhāi.

AD-MIX'TURE, *n.* the substance mingled — *Milāo^h, milī hui shai* — Mī-rit vastu.

AD-MON'ISH, *v.* (L. *ad, moneo*) to warn, to exhort, to reprove gently — *Nasihāt d. yā k., tarqīb d., samjhānā^h, tambīh k., sarzanish k., dāntnā^h* — Chetānā, upadeś d., pravritti jānmānā, tārnā k. [upadeśak, tīrñī k w., śikshī d. w.

AD-MON'ISH-ER, *n.* one who admonishes — *Nāsīh, salāh d. w., dāntne w.^h* — Chetāne wālā,

AD-MON'ISH-MENT, *n.* notice of faults or duties — *Nasihāt, tambīh* — Chetānī, upadeś, dānt, śikshā.

AD-MON'ITION, *n.* the hint of a fault or duty, counsel, gentle reproof — *Nasihāt, salāh sarzanish, malāmat* — Chetānī, upadeś, mantrānā, parāmarś, tārnā, dānt, śikshā.

AD-MON'ITION-ER, *n.* a general adviser — *'Am nāsīh* — Sūnānya upadeśak. [ne w.

AD-MON'ITIVE, *a.* that admonishes — *Nāsīh, tambīh k. w.* — Upadeśak, chetāne w., dānt-

AD-MON'ITOR, *n.* one who admonishes — *Nāsīh, tambīh yā nasihat k. w.* — Upadeśak, śikshak, parāmarśak, dāntne w., chetāne w. [w, chetāne w.

AD-MON'ITO-RY, *a.* that admonishes — *Nāsīh, tambīh k. w.* — Upadeśak, śikshak, dāntne

AD-NĀS'CENT, *a.* (L. *ad, nasci v*) growing upon something else — *Kisī dūsrī chiz par jamne hone yā barhne w.* — Kisī dūsrī vastu par jamne hone wā barhne w.

AD'NATE, *a.* growing upon — *Ūpar jamne hone yā barhne w.^h*

AD'NOUN, *n.* (L. *ad, nomen*) an adjective — *Sifat* — Guṇavāchakaśabd.

Ā-DŌ, *n.* (*a, do* ?) trouble, bustle — *Tasdi, shorshār* — Kasht, klēś, kalah, kolāhal.

Ā-DO-LĒS'CENT, AD-O-LĒS'CENT, *n.* (L. *ad, oleo*) the state of growing, youth — *Barhne ki hālāt, shabāb* — Barhne ki avasthā, yauvan, yauvanāvasthā, tarupāi.

ĀD-O-LĒS'CENT, *a.* growing to manhood — *Bulūgat tak barhtā* — Purushadaśā tak barhtā.

- A-DŌPT, *v.* (L. *aq. opto*) to take as a son or daughter, to receive as one's own—*Betā yā beti kār lēnā^h rās baithālnā yā lenā^h, mutabannā ko ikhtiyār k., ikhtiyār k., le lenā^h*—Poshyaputra k., swikār k., grahan k. [*par*—Poshyaputra wā grahan karne kī rīti se.
- A-DŌPT'ED-LY, *ad.* in the manner of adoption—*Mutabanniyat yā ikhtiyār karne ke taur*
- A-DŌPT'ION, *n.* the act of adopting—*Tabannī, pīsar-khwāndagi, mutabannā yā ikhtiyār kārānā*—Poshyaputrakaran, ātmasātkaran, grahan.
- A-DŌPT'IVE, *a.* that adopts or is adopted—*Jo mutabannā yā ikhtiyār kartā hai, jo mutabannā yā ikhtiyār kiya jāta hai*—*Jo poshyaputra kartā hai wā kiya jāta hai, jo grahan kartā hai wā grihit hotā hai.*
- A-DŌRE', *v.* (L. *ad. oro*) to worship with external homage, to love intensely—*'Ibādat k., nihāyat chāhnā*—*Pūjā, atyant prem wā sneh k.* [niya.
- A-DŌR'ABLE, *a.* worthy of adoration—*Parastish kiye jāne ke qābil*—*Pūjya, archchā-*
- ADŌ-N'ATION, *n.* divine worship, homage—*'Ibādat, pūjā^h, qadr, 'izzat*—*Archchā, mar-jādā, pratishthā.*
- A-DŌR'ER, *n.* one who adores—*Pūjane w.^h, 'āshiq*—*Pūjak, premī, snehi.*
- A-DŌRN', *v.* (L. *ad. orno*) to dress, to deck, to embellish—*Ārāish denā, zinat denā, zebāish k.*—*Alānkrit k., bhūshit k., śobhit k.*
- A-DŌRN'ING, *n.* ornament, decoration—*Ārāish, zinat*—*Saṇwār, śringār.* [saṇwār, śringār.
- A-DŌRN'MENT, *n.* ornament, embellishment—*Zebāish, ārāish*—*Alānkriyā, bhushan,*
- A-DRIFT', *ad.* (S. *adrifan*) floating at random, moving without direction—*Bahō ke tībī, bethaur thikāne bahtā^h, bahā bahā phirtā^h, idhar udhar bahtā^h*—*Pravādhin.*
- A-DROIT', *a.* (Fr. *a. droit*) dexterous, skilful, active, ingenious—*Dastkār, hunarmand, chālāk, zirak, zahin*—*Karadakh, hāth kā daksh, nipun, chatapatīyā, phurtilā, dhīmān.*
- A-DROIT'LY, *ad.* dexterously, cleverly—*Dastkārī se, koshyārī se*—*Karadakhatā se, hāth kī chatkūāi se, chaturāi se.* [—*Karadakhatā, gup, prastutatwa.*
- A-DROIT'NESS, *n.* dexterity, skill, readiness—*Chālākdastī, hunar, taiyārī, āmādagī*
- A-DRY', *a.* (S. *adriṇan*) thirsty—*Pyāsā^h*—*Pipāsīt.* [—*Ūparī, adhik.*
- ADSCI'TITIOUS, *a.* (L. *ad. scitum*) additional, supplemental—*Zāid, bilāi, tatimma*
- ADSTR'ICTION, *n.* (L. *ad. strictum*) the act of binding together—*Ekaupā^h bāndhnā^h, bāndh^h, bandhan^h.* [lopatto.
- ADU-LATION, *n.* (L. *adulor*) flattery—*Khushāmad, chāplūsī*—*Mithyāprasaṇsā, lal-*
- ADU-LA-TO-RY, *a.* flattering—*Khushāmadi, chāplūsī kī*—*Mithyāprasaṇsak, lallopatto kā.*
- A-DULT', *a.* (L. *adultum*) grown up; *n.* a person grown up—*Bālig, n. bālig, mard*—*Vayastha; n. jo purush kī avasthā ko pahunchā ho, prāptayauvanajan.*
- A-DULT'ER-ATE, *v.* (L. *ad. alter*) to corrupt, to debase; *a.* corrupted, debased—*Nā-gis chizōn se āvezish karnā, kharāb k.; a. nāgis, kharāb*—*Khotī vastutōi se milānā, khotā k.; a. hinamīrapadīshit, khotī.*
- A-DULT'ER-ATION, *n.* the act of adulterating—*Khotā karnā^h, milauni k.^h*
- A-DULT'ER-ER, *n.* a man guilty of adultery—*Zinākār, fājir*—*Chhinalā.*
- A-DULT'ER-ESS, *n.* a woman guilty of adultery—*Zāniya, fūhishō*—*Chhināl.*
- A-DULT'ER-INE, *n.* a child born of an adulteress; *a.* spurious—*Fāhishazāda; a. harām-zāda, waladu-z-zinā*—*Jārāj, chhināl ke pet kā; a. vijānmā, krishnapakshī.*
- A-DULT'ER-OUS, *a.* guilty of adultery—*Zinākār*—*Vyablichāradoshavīśishṭ.*
- A-DULT'ER-OUS-LY, *ad.* in an adulterous manner—*Zinākārī se*—*Chhināl se.*
- A-DULT'ER-Y, *n.* violation of the marriage bed—*Zinā*—*Chhinālā, parabhāryāgaman, parapurushagaman.* [Praticchāyā k., halkā chitra khinchnā.
- ADUM'BRATE, *v.* (L. *ad. umbra*) to shadow out faintly—*Halkī si taswīr khinchnā*—*ADUM-BRAT'ION, n.* a shadow, a faint sketch—*Halkī nākāmīl taswīr*—*Praticchāyā, kal kī adhūrā chitra, chhāyāpradarśan.* [thi^h—*Sammilitatwa, sammilan.*
- ADU-NATION, *n.* (L. *ad. unus*) the state of being united, union—*Shunūliyat, ukat.*
- A-DUN'CI-TY, *n.* (L. *ad. uncus*) crookedness, form of a hook—*Terhā^h, ānkre yā kan-tiye kā daul^h*—*Vakratā, ānkre wā kantīye kā ākār.*
- A-DUNQUE', *a.* crooked, hooked—*Terhā^h, ānkri yā kantīyā sā^h.*
- A-DUST', *a.* (L. *ad. ustum*) burnt up—*Sokhta, jāla huā^h*—*Dagdh.*
- A-DUST'ED, *a.* burnt, scorched, hot—*Jālā huā^h, jhūlsū^h, khushk, gurm*—*Sushk, tapt, tāt.*
- A-DUST'ION, *n.* the act of burning up or drying—*Jalānā yā gukhnā^h.*
- AD-VANCE', *v.* (Fr. *avant*) to bring or go forward, to improve, to pay before hand; *n.* a going forward, improvement—*Āge linā yā jānā^h, taraqqī k., peshgi denā; n. pesh-rafti, barhāo^h, taraqqī*—*Barhnā, barhāna, vridhī k., āge wā agtā denā; n. pragaman, saṁvardhan, vridhī.*
- AD-VANCE'MENT, *n.* the act of moving forward, preferment, improvement—*Āge kī tarf chāl, taraqqī, bihtari*—*Pragaman, unnatī, vardhan, vridhī, barhtī.*
- AD-VAN'CE, *n.* one who advances—*Āge barhne w. yā barhnā w.^h*
- AD-VANTAGE, *n.* (Fr. *avant*) superiority, benefit, gain; *v.* to benefit—*Buzurgi, fāida, nafa, yāft, hāsīl; v. nafa k., fāida k.*—*Prādh-nya, lābh, phal, arth; v. lābh k., upakār k.*

AD-VĀN'TAGE-A-BLE, *a.* profitable — *Mufid* — Lābhajanak, upakarak.

AD-VAN-TĀ'GE-ous, *a.* profitable, useful — *Fāidamand*, *mufid* — Lābhajanak, phaladāyak upakāri, hitakāri.

AD-VAN-TĀ'GE-ous-LY, *ad.* conveniently — *Subhite se*^h.

AD-VAN-TĀ'GE-ous-NESS, *n.* profitableness — *Fāidamandī* — Labhyatā, saphalatwa.

AD-VĀN'TAGE-GRōUND, *n.* ground that gives advantage or superiority — *Pāida-bakhsh za-min* — Arthakar bhūmi, lābhādāyak bhūmi. [— Saṇyukt houā, jutnā.]

AD-VĒNE', *v.* (L. *ad, venio*) to come to, to be added to — *Ānā^h*, *muzaf honā*, *mazid h.*

AD-VĒ'NI-ENT, *a.* coming from outward causes — *Berūri bāison se āne w.* — Bāhari kārāpon se āne w.

AD-VENT', *v.* coming, the coming of Christ, a season of devotion, including the four weeks before Christmas — *Āmad*, *Masih ki āmad*, *'ilādat kā waqt jismēn Masih ki pādāish ke roz se pahle chār hafte shāmil haiñ* — Āgaman, Krishṭāgaman, archchākāl jismēn Krishṭ ke janmadin se pūrv chār saptāsh antargat haiñ. [chānchak, upāri.]

AD-VEN-TĪ-TIOUS, *a.* accidental, casual — *Āgahānī*, *ittifāqī*, *bālāi* — Āgantuk, haṭāt, a-

AD-VĒNTIVE, *a.* coming from without — *Ūpar^h*, *bāhari^h*.

AD-VĒNTU-AL, *a.* relating to the advent — *Masih ki āmad ke muta'alliq*, *Masih ki āmad se nisbatdār* — Krishṭāgamanasambandhī.

AD-VĒNTURE, *v.* (L. *ad, ventu v*) to try the chance, to dare, to risk; *n.* a chance, an enterprise, a hazard — *Qismatāzmāi k.*, *jurat k.*, *himmāt k.*, *jokhim vñhānā^h*; *n.* *ittifāq*, *mukhim*, *jokhim^h*, *khutra* — Saṅgidh kām dāivādhn k., sāhas k., hiyā k.; *n.* dāivagha'ānā, kaṭhin kām, dar, āpad. [k ryapravritta, kaṭhinakarmavyavasāyī.]

AD-VĒNTU-RER, *n.* one who adventures — *Qismatāzmāi* — Sandigdhakarmarat, sandigdha-

AD-VĒNTU-ROUS, *a.* bold, daring — *Jānbāz*, *diler* — Manchālā, sāhasik, sāhasī.

AD-VĒNTU-ROUS-LY, *ad.* boldly, daringly — *Jānbāzi se*, *dilēri se* — Sāhas se, nirbhayatā se, nidhajak. [verb to qualify its meaning — *Zarf* — Kriyāvīśeshan.]

AD-VERB, *n.* (L. *ad, verbum*) a word joined to a verb an adjective or another ad-
AD-VĒRBI-AL, *a.* pertaining to an adverb — *Zarf se nisbatdār* — Kriyāvīśeshanāsam-

bandhī, avyayarūp. [yarūp se.]

AD-VĒRBI-AL-LY, *ad.* like an adverb — *Zarf ke mānind* — Kriyāvīśeshan ke sadriś, avya-

AD-VERSE, *a.* (L. *ad, versum*) turned against, contrary, calamitous, afflictive — *Khil īf*, *barkhilāf*, *āfātā*, *taḥlīfīh*, *dukhlatā^h* — Viruddha, ultā, viparīt, klesakar, dukkhadāyak.

AD-VER-SA-RY, *n.* an opponent, an enemy — *Mukhālīf*, *dushman* — Vipaksh, vairī, śatru.

AD-VĒR-SA-TIVE, *a.* noting opposition or variety — *Muqābalat yā furq yā tarāh ba tarāh ko zāhir k. w.* — Vinodhaprakāśak, vichitratāprakāśak. [se, durbhāgya se.]

AD-VERSE-LY, *ad.* oppositely, unfortunately — *Barkhilīfī se*, *kumbakhtī se* — Viruddhatā

AD-VERSENESS, *n.* opposition — *Muqābala* — Virodh. [bhāgya]

AD-VĒR-SI-TY, *n.* affliction, misfortune — *Taklīf*, *budbakhtī* — Duhkh, kles, kubbhāgya, dur-

AD-VĒRT', *n.* (L. *ad, verto*) to turn or attend to, to regard, to observe — *Mukhatīb yā mutawajjih honā*, *lihāz k.*, *gaur k.*, *dekhnā^h* — Abhimukh wā manoyogi h., mānnā, dhy-

ān k., dhyan d. [dhyān, manoyog.]

AD-VĒR-TENCE, AD-VĒR-TEN-CEY, *n.* attention to — *Tawajjuh*, *khayāl*, *lihāz* — Avadhān,

AD-VĒR-TENT, *a.* attentive, heedful — *Mutawajjih*, *khābardār* — Manoyogi, sāvadhlhān, sachet. [— Sūchan k., batnā, jātanā, prakāś k.]

AD-VER-TISE', *v.* (L. *ad, verto*) to inform, to give public notice — *Wāqif k.*, *ishṭihār k.*

AD-VER-TISE-MENT, *n.* information, intelligence, public notice — *Khābar*, *ittilā'*, *ishṭihār* — Sūchan, bodhān, saṇvād, samāchār. [dak.]

AD-VER-TISER, *n.* one that advertises — *Mukhbīr*, *ittilā' k. w.* — Samāchārajñāpak, saṇvā-

AD-VER-TISING, *a.* giving intelligence, furnishing or containing advertisements — *Ittilā' d. w.*, *ishṭihār k. w.*, *ishṭihār-āmez* — Samāchārajñāpak, samāchāravīśhit.

AD-VISE', *v.* (Fr. *aviser*) to counsel, to inform, to consult, to deliberate — *Nasihat d.*, *khābar d.*, *mashwarat k.*, *taammul k.*, *gaur k.* — Upadeś d., saṇvād d., parāmārś k. vichārṇā. [saṇvād, samāchār.]

AD-VI-CE', *n.* counsel, intelligence — *Salāh*, *nasihat*, *khābar*, *ittilā'* — Upadeś, mantrāṇā,

AD-VI-ABLE, *a.* prudent, expedient, fit — *Mā'qūl*, *munāsib*, *lāzim*, *zarūr*, *wājib*, *lāiq*, *thik^h* — Uchit, yogya, uttām, yukt.

AD-VI-SED, *a.* prudent, wise — *Mā'qūl*, *munāsib*, *hoshyār*, *khābardār* — Uchit, yogya, savivek, sāvadhlhān.

AD-VI-SED-LY, *ad.* deliberately, prudently — *Qasdan*, *bāgaur*, *bātaammul*, *dānāi se* — Jān-

būjhar, Vichārapūrvak, sīvadhlhānī se. [dhānī, vijñātā.]

AD-VI-SED-NESS, *n.* deliberation, prudence — *Gaur*, *taammul*, *dānāi* — Soch, vichār, sāva-

AD-VI-SEMENT, *n.* counsel, information — *Salāh*, *mashwarat*, *khābar*, *ittilā'* — Upadeś, parāmārś, samāchār, saṇvād.

AD-VI-SER, *n.* one who advises — *Mushīr*, *salāhkār*, *nāsīh* — Mantri, upadeśak, sachiv.

AD-VI-ING, *n.* council, advice — *Salāh*, *mashwarat*, *nasihat* — Parāmārś, upadeś, mantra.

AD-VI-Ō, *n.* advice, consideration — *Salāh*, *gaur* — Upadeś, vichār, soch.

AD-VI-FO-AR, *v.* having power to advise—*Salāk yā khabar dene ki tāqat rakhne w.*—

Upades wā samāohar dene ki sakti rakhne w.

AD-VO-CATE, *v.* (L. *adv, voo*) to plead for, to support, to defend; *n.* one who pleads, an intercessor, a defender—*Kisi ke liye taqrir k., wakālat k., pushki k., bachānā^h, dast-giri k.; n. taqrir k. w., wakīl, shafī, darmiyānī, hāmī, kāfle*—*Kisi ke nimitta vādānuvād k., saharā d. wā k., rakshā k.; n. uttaravādi, pararthaprativādi, madhyasth, rakshak, pratipālak, pakshi.* [arthprativādi, paksha k.]

AD-VO-CATION, *n.* the act of pleading—*Kisi ke liye taqrir k., wakālat, hifāzat k.*—*Par-Ad-VO-CA-CY, n.* the act of pleading, plea—*Wakālat, uzr*—*Parāthaprativād, paksha, uttaravād.* [prativādi kā pad wā uchit kārya.]

AD-VO-CATE-SHIP, *n.* the duty of an advocate—*Wakīl kā 'uhda yā farz kām*—*Parārtha-AD-VOÜTRY, n.* (Fr. *avoutrie*) adultery—*Zinā*—*Chhinālā.*

AD-VÖÜTTER, *n.* an adulterer—*Zinākār*—*Chhinālā, vyabhichāri.*

AD-VÖÜTRESS, *n.* an adulteress—*Chhināl^h, fākisha*—*Vyabhichārīnī.*

AD-VÖÜTROUS, *a.* adulterous—*Zinākār*—*Vyabhichārī.*

AD-VÖW'SON, *n.* (L. *adv, voveo*) a right to present to a benefice—*Imām muqarrar kar-ne kā ikhtiyār*—*Dharmadhyāpuk niyukt karne kā adhikār.*

ADZ. See ADDICE.

ÆDILE. See EDILE.

ÆRIE. See ERYE.

A-ËRI-AL, *a.* (L. *aer*) belonging to the air, consisting of air, high, lofty—*Hawā ke muta'alliq, hawā kā banī, hawāi, ūchā^h, buland*—*Vāyusambandhī, vāyū, uchcha.*

ÆER-I-FÖRM, *a.* having the form of air—*Hawā sā, hawā ki sūrat par, hawā ki sūrat rakhne w.*—*Vāyū ke ākār kā, vāyurūp.*

ÆER-O-LITE, *n.* a meteoric stone—*Shakāb, shakāb-i-sāgib*—*Ulkopal.* [varṇan.]

ÆER-ÖLÖ-CY, *n.* a description of the air—*Bayān-i-hawā, ilm-i-hawā*—*Vāyuvidyā, vāyū.*

ÆER-ÖM'E-TER, *n.* an instrument for weighing air, or measuring the mean bulk of guses—*Bādpāimā, hawā māpne kā jantar, gair-mā'mul hawā ke ausat miqdār ke māpne kā jantar*—*Vāyumāpakayantra, asādhārān vāyū ke madhyam parimān kā māpaka yantra.* [—*Vāyugāmī purush, ākāsagāmi jan.*]

ÆER-O-NAUT, *n.* one who sails in the air—*Hawārau shakhs, hawā par chalne w. shakhs,*

ÆER-O-NAUTIC, *a.* sailing in the air—*Hawārau*—*Ākāsagāmi, vāyugāmi.*

ÆER-O-STATION, *n.* the science of weighing the air, aerial navigation—*Hawā wazn karne kā 'ilm, hawā par chalnā, hawāravī*—*Vāyū taulne wā jōkhne ki vidyā, ākāsagaman.*

ÆS-THÉTIC, ÆS-THÉTIC-AL, *a.* (Gr. *aisthetos*) relating to sentiment or feeling—*Āhiyā' ad. yā qiyās se nisbatdār*—*Chittavrittivishayak, chittarāgasambandhī.*

A-FÄR'AD. (*a. far*) at or to a distance—*Dūr^h, dūr tak^h.*

ÆFFA-BLE, *a.* (L. *adv, fari*) easy of manners, courteous, complaisant—*Khush-atwār, khush-akhlaq, mutawāzī, bāmuraawat, mulāim*—*Sishā, suśil, komalaswabhāv.*

ÆFFA-BÜL'TY, *n.* courteousness, civility—*Husn-i-khulq, murawwat, mulāimat*—*Sishtā-chār, suśilātā, komalati, namratī.* [niyāz, —*Sabhyatī, shishtatā, namratā, suśilātā.*]

ÆFFA-BLE-NESS, *n.* courtesy, condescension—*Khulq, murawwat, inkisārī, farātāmī,*

ÆFFA-BLY, *adv.* in an affable manner—*Ashfūq se, murawwat se*—*Namratā se, 'ishtatā se.*

AF-FÄIR', *n.* (L. *adv, facere*) business, concern, transaction, a rencounter—*Amr, kum^h, sarokār, kārobār, larī^h, muqābala*—*Kāj, prayojan, vyāpār, beoh r. tantā.*

AF-FÉCT', *v.* (L. *adv, factum*) to act upon, to move the passions, to aim at, to be fond of, to make a show of—*Kārgar h., asar k., dil uksānā, dilsozī k., shast bādhnā, shāiq h., chāhnā^h, zāhirdāri k., fakhr k., makt k.*—*Vyāpanā, phal utpanna k., man uk-sānā, mandolānā, tāk wā ghāt lagānā, pyār k., dīmḥ k.*

AF-FEC-TATION, *n.* false show, pretence—*Zāhirdāri, fakhr, hīla, nakhra*—*Dimḥ, dhoṅg, sawāṅg, bhagal.* [upahat, keshobbit, dīmḥī, dhoṅgī.]

AF-FÉCT'ED, *p. a.* moved, full of affection—*Muassar, nakkrār, nakhrēbāz*—*Sprishī,*

AF-FÉCT'ED-LY, *adv.* in an affected manner—*Nakhrēbāzī se*—*Dimḥ wā dhoṅg se.*

AF-FÉCT'ING, *p. a.* moving the feelings—*Dilsoz, riqqat-angez*—*Mandolāu, hridayavedhak, chittadravak.* [bhāntī se.]

AF-FÉCT'ING-LY, *adv.* in an affecting manner—*Dil-soz' yā riqqat-angezī se*—*Mandolāu*

AF-FÉCTION, *n.* desire, love, kindness, state of mind—*Āhwāshish, muhabbat, mīhrbānī, man ki hālāt*—*Chāh, pyār, dayā, man kā vikār wā bhāv.* [premi, snehī.]

AF-FÉCTION-ATE, *a.* full of affection, fond—*Shafiq, ulfatī, shāiq*—*Chhohī, mayāwān^h,*

AF-FÉCTION-ATE-LY, *adv.* fondly, tenderly—*Muhabbat se, ulfat se, mīhrbānī se*—*Pyār se, chāh se, dayā se.* [pyār, kripā.]

AF-FÉCTION-ATE-NESS, *n.* fondness, tenderness—*Shauq, ulfat, mīhrbānī*—*Anurāg,*

AF-FÉCTIONED, *a.* inclined, mentally disposed—*Mail, rāgib*—*Jhukā, manḥwānā, man-*

AF-FÉCTIVE, *a.* that affects—*Mutaassir, jān-soz*—*Vyāpanewālā, mandolāu.* [hwāyā.]

AF-FÉCTER, *n.* one who affects—*Jo asar pyār yā nakhra kartā hai*—*Jo phal utpanna kartā hai wā vyāpatā hai, jo pyār wā dhoṅg kartā hai.*

AF-FI'ANCE. See under AFFY.

AF-FI-DÁ'VIT, *n* (L) a written declaration on oath—*Izhár bá halaf*—Sápathapatra, AF-FINED', *a*. (L *ad, finis*) joined by affinity, related to—*Rishta se milá huá, rishta-dár*—Náte se milá huá, natait.

AF-FIN'TY, *n*. relation by marriage, connexion, resemblance, attraction—*Byáh ke rá se jo rishtudári ho, nisbat, mushábat, kashish*—Byáh se jo náti hotí hai, lagáo, mel, sambandh, sádrisya, ákarshay, khincháo.

AF-FIRM', *v*. (L *ad, firmus*) to declare positively, to ratify, to establish—*I'tiqád se zahir yá bagán k, manzúr k, mustahkam k, qáino k*—Dríh itá se kabná, porhá wá pusht k, dríh k,

AF-FIRM'ABLE, *a*. that may be affirmed—*Záhir yá manzúr kiye jáne ke qábil*—Kahe jáne wá dríh kiye jáne ke yogya. [—Pakk íi, porháí, vachan]

AF-FIRM'ANCE, *n*. confirmation, declaration—*Baháí, manzúrí, barqarárí, izhár, iqrár*

AF-FIR-MÁ'TION, *n* the act of affirming, declaration, averment, ratification—*Iqrár, bagán, qaul, manzúrí, barqarárí, mazbátí*—Dríh itá se kabná, vachan, dríh vachan, pák-kái, porháí

AF-FIR'MATIVE, *a*. that affirms, positive, *n* that which contains an affirmation—*Hámí-kár, i'tiqád se bagán k w, mujarrar*; *n jis men i'tiqádi qaul rahtá hai*—Astipakshí, dríh vachan kahne w, nischit; *v astipaksh, jis men dríh vachan rahtá hai*

AF-FIR'MATIVE-LY, *ad* positively—*Yaqín se, yaginan, háñ^h*—Nischay se, dhruv karke, hún, astipakshasthāpanapūrvak.

AF-FIRM'ER, *n* one who affirms—*Jo shakhs mustahkam kartá hai yá i'tiqád se bagán kartá hai*—Jo jan dríh kartá hai wá dríh itá se kabtá hai.

AF-FIX', *v*. (L *ad, fixum*) to unite to the end, to subjoin—*Akhír men jorá, pichhe lagá dená^h*—Ant men jorá.

AF-FIX, *n* something added to the end of a word—*Jo kisi lafz ke akhír men jorá játá hai*—Jo kisi síbd ke ant men jorá játá hai, anubandh, pratyay.

AF-FIX'ION, *n* the act of affixing—*Akhír men jor*—Ant men jor

AF-FLAT'US, *n* (L) divine inspiration—*Ilhám, ilqá*—Śvarasūchaná, daivajñán.

AF-FLICT', *v*. (L *ad, flictum*) to put to pain, to grieve, to distress—*Taklif d, rangída k, satáná^h*—Pírā d, dukh d [kleś.]

AF-FLICT'ED-NESS, *n*. the state of being afflicted—*Pareshání, afsurdagi*—Dukh, kash,

AF-Flict'ION, *n*. distress, calamity, misery—*Taklif, áfut, aziyat*—Dukh, vipat, apadá, kles, kash

AF-FLIC'TIVE, *a* painful, calamitous—*Purdard, tuklídih*—Dukhdái, kashdáyak

AF-FLIC'TIVE-LY, *ad* in an afflictive manner—*Taklídih se*—Dukhdái riti se.

AF-FLU'ENCE, *n* (L *ad, fluo*) riches, wealth, plenty, abundance—*Daulat, máh, ífrát, zihádati*—Dhan, sampatti, bahutáyat, bāhulya, adhik íi [dhya, dhaní]

AF-FLU'ENT, *a* abundant, wealthy, rich—*Bhará-púrā^h, máldár, daulatmand*—Dhaná-

AF-FLUX, *n* that which flows to—*Jo kisi jagah kí taraf bahtá ho*—Jo kisi sthán kí or bahtá ho

AF-FLUX'ION, *n* the act of flowing to—*Kísí or baháo^h*

AF-FOR'IDY, *v* (L *ad, forum t*) to yield, to produce, to grant, to be able to sell, to be able to bear expenses—*I tháná^h, paidák, bakhshná, bech sahná^h, kharch kar sahná*—Upajná, utpanna k, dení, vyay kar sahná [—Bhūmí ko ban kar dálná.]

AF-FOR'EST', *v*. (Fr. *à, forêt*) to turn ground into forest—*Zamin ko jangal kar dálná*

AF-FOR-ES TÁ'TION, *n* the act of turning ground into forest—*Zamin kí jangal kar dálná*—Bhūmí ka ban kar dálná

AF-FRAY', *v* (Fr. *affray*) to terrify; *n*. a quarrel, a tumult, a disturbance—*Dahshat d, n qaziya, shor-shár, hangama*—Paraná, *n* taitá, dañgí, kharbārí, halbalí, halchal, hullar

A-FR'UD', *a*. struck with fear, terrified—*Khaufzada, dahshatzada*—Dará, bhayátur

AF-FRIGH'T', af-frít', *v* (S *fruktan*) to alarm, to terrify, *n* terror, fear—*Dahshat d, daróná^h, n dahshat, khauf*—Bhay dená, dharkáná; *n*. dar, bhay, dharká.

AF-FRIGH'TED-LY, *ad* with fear—*Dahshat se*—Dar se.

AF-FRIGH'T'ER, *n*. one who frightens—*Daráne ualá^h*

AF-FRIGH'T'FUL, *a* terrible, dreadful—*Khaufnák, haultnák*—Bhayának, daráwaná

AF-FRIGH'T'MENT, *n*. fear, terror—*Haul, haibat*—Bhay, Sañká.

AF-FR'ONT', *v* (L *ad, frons*) to insult, to offend; *n* insult, outrage—*Be'izzat k, be-zár k, náráz k; n be'izzatí, khafagí, nárázi*—Apamán k. páni utáma, ruthána; *n*. apamán, apiasamatá, krodh. [rá, galenhdá.]

AF-FRONT'ING, *p a*. conumacious, abusive—*Zabán-daráz, bad-zabán*—Jibhára, mukhá-

AF-FRONT'IVE, *a*. causing affront—*Náráz k w, gustikh, khaf f k w, be'izzat k w*.—Apamán k w, halkí k w [dravya par páni ke sadris dálná.]

AF-F'USE', *v* (L *ad, fusum*) to pour upon—*Kísí chíz par páni kí tarah dálná*—Kísí AF-FUS'ION, *n*. the act of pouring upon—*Reziáh*—Dhaláo.

AF-FY', *v.* (L. *ad fido*) to betroth, to bind, to trust in, to confide—*Nisbat k.*, *mangni k.*^h, *bāndhnā^h*, *i'timād k.*, *i'tibār k.*—*Vivāh k.* sambandh *k.*, *jornā*, *visvās k.*, *pratyay k.*
AF-FIED', *p. a.* betrothed, joined by contract—*Mangni se mansūb kiyā gayā*, *qaul-o-igrār se nisbatīār*—*Rokā wā chhidā gayā*, *jiskī tilak chapā hō*, *likhā pahī se jiskā sambandh hō chukā hō*.

AF-FI'ANCE, *n.* a marriage contract, confidence; *v.* to betroth, to give confidence—*Byāh k.* *qaul-o-igrār*, *i'timād*; *v.* *mangni yā nisbat k.*, *bharosā d^h*—*Vivāh k.* vachan wā lekḥ, *bharosā*; *v.* roknā, *tilak d.*, *vivāh k.* sambandh *k.*, *visvās* janmānā.

A-FIELD', *ad.* (*a. field*) to or in the field—*Khet ko yā khet meñ^h*.

A-FIRE', *ad.* (*a. fire*) on fire—*Ay par^h*.

A-FLOAT', *ad.* (*a. float*) floating—*Tūrtā^h*, *utarātā^h*, *bahtā^h*. [lit, *prachar't*, *prastut*.

A-FOOT', *ad.* (*a. foot*) on foot, in action—*Paidal*, *jārī*, *tiyār*—*Pāñw-pāñw*, *pracha-*

A-FÖRE', *prep.* (S. *foran*) before, sooner in time; *ad.* in time past, in front—*Age^h*, *qabl*; *ad. guzre zamāne meñ*, *sāmne^h*—*Pūrv*, *samay meñ pahile*; *ad. pūrv kāl meñ*, *sammukh wā sammukh*.

A-FÖRE-GÖ-ING, *p. a.* going before—*Peshraft*, *āge jānewālā^h*—*Pū* *vagat*.

A-FÖRE'HÄND, *ad.* by a previous provision—*Age se taiyār*—*Age se upasthit*. [kathit.

A-FÖRE'MEN-TIONED, *a.* mentioned before—*Mazkūr*—*Pūrv kahī gayā*, *pūrvokt*, *pūrva-*

A-FÖRE'NAMED, *a.* named before—*Sābiqu-z-zikr*—*Pūrvokt*, *pūrvakathit*.

A-FÖRE'SAID, *a.* said before—*Mazkūr bālā*—*Pūrv kahā huā*, *pūrvokt*, *pūrvakathit*.

A-FÖRE'TIME, *ad.* in time past—*Guzre zamāne meñ*—*Vyatit kāl meñ*, *bite samay meñ*.

A-FRAID'. See under **AFFRAY**.

A-FRESH', *ad.* (*a. fresh*) anew, again—*Ai-sarī-nau*, *nahe sir se^h*, *phir^h*—*Pherkar*,

AF'RI-CAN, *a.* belonging to *Africa*; *n.* a native of *Africa*—*Muta'alliq i-Afrika*; *n.* *Afrika k.* *mutawattin*—*Afrika deś k.* sambandhī; *n.* *Afrika k.* deśī *jan*.

A-FRONT', *ad.* (*a. front*) in front—*Sāmne^h*—*Sammukh wā sammukh*.

AFT, *ad.* (S. *aft*) behind, a stern—*Jahāz ki pichhlī turf*—*Jahāz ki pichhārī or*.

ÄFTER, *prep.* following in place or time, behind, according to; *ad.* in succeeding time—*Jugah yā waqt meñ pichhe*, *pichhe^h*, *mutābiq*; *ad. āyanda zamāne meñ*—*Sthān wā samay meñ pichhe*, *pasch-t*, *anusār*; *ad. pichhe ko samay meñ*, *āgāmī kāl meñ*.

ÄFTER-ÄCT, *n.* a subsequent act—*Pichhe k.* *kānē^h*—*Paschāt kārya*.

ÄFTER-ÄGES, *n. pl.* succeeding times, posterity—*Āyanda yā pasīn zamāne*, *nasl*, *puah*—*Parakūl*, *utarakūl*, *santāi*, *pihī*. [dhan wā sānkar wā sikrī.

ÄFTER-BÄND, *n.* a future band or chain—*Āyanda bandhan yā zunjir*—*Āne wālī band-*
ÄFTER-BIRTH, *n.* the placenta—*Lijhr^h*, *kherī^h*, *jhar^h*. [kaghatanā.

ÄFTER-CLÄP, *n.* a subsequent event—*Pasīn sarguzasht*, *pichhe k.* *mājarā*—*Pā* *chāt-kālī*.

ÄFTER-CÖST, *n.* a subsequent expense—*Pichhe k.* *kharch*—*Pichhe k.* *wā paschāt kāl k.* *vyay*.

ÄFTER-CÖURSE, *n.* future course—*Āyanda daur*—*Āgāmī gati wā chāl*.

ÄFTER-CHÖP, *n.* the second crop—*Dūsri fusl*—*Dūsri ritu k.* *khetī*.

ÄFTER-GÄME, *n.* a subsequent scheme—*Pichhe k.* *mansūba yā bandish*—*Pichhe k.* *yukti wā upay*, *uttaropay*. [igimikāl, *uttarāvasthā*, *paralok*.

ÄFTER-LIFE, *n.* future life—*'Uqbā*, *'āqibat*, *bāqizindagī*, *āyanda onqūt*—*Jīvanāvasesh*,

ÄFTER-MÄTH, *n.* the second crop of grass—*Ghas ki dūsri fusl*—*Ghas ki dūsri utpatti*.

ÄFTER-MÖST, *a.* hindmost—*Pichhlī^h*, *pichhārī^h*—*Sab ke pichhe k.*

ÄFTER-NÖÖN, *n.* time from noon till evening—*Do pahar se shām tak*, *si-pahar*—*Do pahar dhale*, *aparāhna*, *vaikāl*.

ÄFTER-PÄINS, *n. pl.* pains after birth—*Lapke ke paidā hone ke ba'd 'aurat ko jo dard hotā hu'*—*Prasavanantar pīr*, *prasav ke pichhe k.* *vyathā*.

ÄFTER-PÄRT, *n.* the latter part—*Pichhlā hissā*—*Pichhlā bhāg*.

ÄFTER-PILCE, *n.* a short piece after a play—*Sawāng yā naqlbāzī ke ba'd ek chhotā sawāng jo kiyā jāti hai*—*Sawāng ke pichhe ek dūsri chhotā sawāng jo kiyā jāti hai*.

ÄFTER-PROÖF, *n.* posterior evidence—*Pichhe k.* *subūt*—*Pichhe k.* *pramān*.

ÄFTER-STÄTE, *n.* the future state—*Āyanda hālāt*, *'uqbā*, *'āqibat*—*Bhavishyat dās*, *parāvasthā*, *paralok*.

ÄFTER-THOUGHT, *Äfter-thāt*, *n.* reflection after the act, expedients formed too late—*Pasindeshī*, *pasikrī*, *kām ke ba'd fikr*, *waqt ke ba'd tadbīr*—*Pachhmat*, *paschadbud-dhī*, *uttarachintā*, *kāryānantar upay*.

ÄFTER-TIME, *n.* succeeding time—*Āyanda zamāna*—*Āgāmikāl*, *utarakāl*.

ÄFTER-WÄRD, **ÄFTER-WÄRDS**, *ad.* in later or subsequent time—*Iske ba'd*, *āyanda zamāne meñ*—*Iske pichhe*, *pare*, *āgāmikāl meñ*.

ÄFTER-WIT, *n.* contrivance too late—*Pas'ant*, *munāsib waqt ke ba'd tadbīr*—*Pachhmatā*, *uttaropay*, *samay bite upay*, *kāryānantar upay*. [patī.

Ä'GA, *n.* a Turkish military officer—*Rūm k.* *lashkari sardār*, *āgā*—*Turkistān k.* *senā-*

A-GÄIN, *a-gén'*, *ad.* (S. *agen*) a second time, once more, in return—*Dūsri daf'*, *ek bār aur^h*, *phir^h*, *dohāra*—*Dūsri bār*, *punarvār*.

A-GAINST', *prep.* in opposition to, contrary—*Bā muqābil, barqhilāf*—Viruddh, muñh par, sammukh, viparīt, ultā.

A-GAPE', *ad.* (*a. gape*) staring with eagerness or wonder—*Shauq yā ta'ajjub se tak-takī lagayē, kavwayā*^b—Chāh wā āscharyā se tak-takī lagīyē.

AG'A-RIC, *n.* (*Gr. agarikon*) a kind of mushroom used in physic and dyeing—*Gārī-qūn, ek turah kā kukraundhā jiskī istī māl dawā aur rangne men hotā hai*—Ek pakār kā kukraundhā jiskā vyavahār aushadh aur rangne men hotā hai.

A-GAST'. See AGHAST.

[śesh, ratnāvī'esh.

AG'ATE, *n.* (*L. achates*) a precious stone—*Yashb, jashm, sangi-sulaimāni*—Mañivī-

AG'A-TY, *a.* of the nature of agate—*Yashb yā sangi-sulaimāni ki khāsiyat rakhne wālā*—Ratna-iśeshadharmak.

AGE, *n.* (*S. agan*?) any period of time, a generation of men, a hundred years, maturity, decline of life—*Zamīna, 'umr, pusht, ek sau burush^b, bulūgat, burhāpā, piri*—Kāl, yug, vayas, āyu, vay, pīrī, vañśāstrenī, ek sau varsh, purushāvasthā, vridhāpā.

AGED, *a.* old, stricken in years—*Pir, sin-rasida*—Būbhā, viddh, vayogat.

AG'HENT, *n.* (*L. ago*) one who acts, a substitute, a factor; *a.* that acts—*Kār-kun, wakīl, nāib, gumāshṭa, fā'il, 'āmil, aqhtiyā*^b; *n.* karne-wālā^b—Kārak, pratimdhī, pratipūrsh, kartā; *a.* kārak.

AG'EN-CY, *n.* the state of being in action, the office of an agent or factor—*Shuql, kār-par-dāzi, gumāshṭagi, wakālat, peshkāri, niyābat, āpṭhā*^b—Kārtritwā, Kārapatwā, pratimdhī kā pad, arhtiyāi.

A-ĀEN'DA, *n.* business to be done, a memorandum-book, a ritual or service-book—*Jo kām hone ko ho, yaddāshṭbahī, fiqh yā 'ibādāt ki kitāb*—Kartavya kārya, smarapar-thak bahī, dharma-saṅhitā wā upasānā ki pothī.

AG'ENT-SHIP, *n.* the office of an agent—*Niyābat, gumāshṭagari, mukhtārī, wakālat, peshkāri, kārpar-dāzi*—Pratinidhipad.

AG-GLÖMER-ATE, *v.* (*L. ad, glomus*) to gather up in a ball, to grow into a mass—*Jam' karke gole ki sūrat banānā, barhkar majma' honā*—Ekathā karke gole ke ākār banānā, rāsi lagnā, dher honā.

AG-GLÖMER-ATION, *n.* a growing or heaping together, a mass—*Gole ki sūrat majma' honā yā karnā, dher*^b—Gole ke ākār ekatra honā wā karnī, dherī. [Lāse se jornā.

AG-GLÜTI-NATE, *v.* (*L. ad, gluten*) to unite one part to another—*Suresh se jornā*—

AG-GLÜTI-NANT, *a.* uniting parts together—*Lāse se ekathā jorne-wālā*^b.

AG-GLÜTI-NATION, *n.* union, cohesion—*Lāse se jor yā jamāuṭ*^b—Saṅsarg. [samarth.

AG-GLÜTI-NATION, *a.* having power to unite—*Jorne ki tāqat rokhe w*—Jorne ko

AG'GRAN-DIZE, *v.* (*L. ad, grandis*) to make great, to exalt, to enlarge—*Burī k^b, sar-farāz k^b, barhānā*^b—Charbānī wā unnat k. [rāzi, 'azmat—Baḥṭī, unnatī, barhāo.

AG'GRAN-DIZE-MENT, *n.* the act of aggrandizing, the state of being aggrandized—*Sarfa-*

AG'GRA-VATE, *v.* (*L. ad, gravis*) to make worse, to enhance, to increase—*Badtar k., ziyāda saṅgīn k., mudhlaya k.*—Aur burī k. mandatar k. atyuktī k., barhīkar kahā.

AG'GRA-VATION, *n.* the act of making worse—*Badtari, abtari, badtar karnā*—Adhik burī k. aur burī k. [jo mand kare, burī k. w.

AG'GRA-VABLE, *a.* that may aggravate—*Badtar k. w., jo badtar kare*—Mand k. w.,

AG'GRE-GATE, *v.* (*L. ad, greg*) to collect together; *a.* formed of parts collected; *n.* the sum of parts collected—*Majmū'a k., jam' k., dherī k^b*; *a. majmū'a yā nī bahut his-*

son ke jam' hone se murattab kiya gayā; *n. majmā' ijtimā', farāham*—Ekathā k., san-chay k.; *a. sañchit, rāsikūt, batōrā huā*; *n. samūh, moṭ, rāsi, samudāy, ogh.*

AG GRE-GATE-LY, *ad.* collectively, taken in mass—*Itiyatī-majmū'i, sab milki^b, dher kā dher*^b—Moṭ men, samudāy men, gathrī ki gathrī. [karan.

AG GRE-GATION, *n.* the act of collecting into one—*Ekathāi^b, jīmā*—Sañchayan, rāsi-

AG'GRE-GATION, *a.* taken together, collective—*Ekathānā^b, majmū'a*—Saṅgikūt, sama-vāyi, sañchit. [saṅgrahak.

AG'GRE-GATOR, *n.* one who collects into a mass—*Jam' k. w., ekathā k. w.*^b—Saṅgrahitā,

AG-GRESS', *v.* (*L. ad, gressum*) to commit the first act of violence—*Pahle chherṇā*^b.

AG-GRESSION, *n.* the first act of injury—*Chherṇ^b, chherṇāo^b, pahle hamla*—Pratham apakār wā hiñsā wā akraman.

AG-GRESSION, *a.* making the first attack—*Pahle chherne w.^b, pahle hamla k. w.*—Pahle apakār k. w., pahle ākraman k. w. [k. w. —Pahle apakār ākraman wā hiñsā k. w.

AG-GRESSION, *n.* one who does the first injury—*Chherne w.^b, pahle hamla yā nuqsān*

AG-GRIEVE', *v.* (*L. ad, gravis*) to give sorrow, to vex, to injure, to harass—*Ranj d., satānā^b, nuqsān k., 'ājiz k., tang k.*—Dukh d., khijhānā, hiñsā k., apakār k., klānt k. klēs d.

AG-GRIEVANCE, *n.* injury, wrong—*Nuqsān, zulm, zavar*—Hiñsā, apakār, hāni.

AG-GROUP', *v.* (*Fr. à. groupe*) to bring together into one figure—*Ek shakl men ekat-*

thā k.—Ek chhavi men ekatra k.

A-GHAST', *a-gast'*, *a.* (*S. gast*) struck with horror, amazed, terrified—*Harbat-zada,*

mutahaiyir ya hairat-zada, khauf-zada—Bhayavyākul, vismayākul, hakkā-bakkā, ohakrit wā chakit, darā huā.

ĀG'ILE, *a.* (L. *ago*) active, nimble—*Chust, chālāk*—Chapal, nirālasya, phurtilā.

ĀG'IL'-TṚ, *n.* activity, nimbleness, quickness—*Chustī, chālākī, tezi*—Chāñchalatā, chapalatwa, phurti, twarā, śighratā.

Ā'GI-O, *n.* (It.) the difference between the value of bank notes and current coin—*Hundi ke dām aur murawaj sikke ke darmiyān kā farq*—Huñdī ke mol aur prachalit mudrā ke bich kā antar.

A-GIST', *v.* (Fr. *gîte*) to take the cattle of others to pasture at a certain rate.—*Auroi ke mawāshī thike par charānā*—Auroñ ke paśu thike par charānā.

A-GIST'-MENT, *n.* the feeding of cattle—*Davāboñ ki charāi*—Paśuñ ki charāi.

Ā-GIST'-OR, *n.* an officer of the king's forest—*Bādshāhī jangal kā 'uhd'dār*—Rājā ke ban kā adbhikāri.

ĀG'I-TATE, *v.* (L. *ago*) to put in motion, to disturb, to discuss—*Mutaharrik k., jum-bish d., mustarib k., be-kal k., ghubrānā^h, bahmā*—Hilāñ, dūlāñ, vyākul k., asthir k., vādānuvād k.

ĀG-I-TĀTION, *n.* state of being agitated, discussion, violent motion of the mind—*Jumbish, hurukat, bahs, mubāhasa, ghabrāhat^h, beqarāri*—Hilāñ, dūlāñ, vādānuvād. vichār, udveg, vyākulatā. [dūlāñ w., vyākul k. w., vādānuvādī.

ĀG'I-TĀ-TOR, *n.* one who agitates—*Mutaharrik yā beqarār yā bahs k. w.*—Hilāñ w.,

ĀG'LET, ĀG'LET, *n.* (Fr. *aiguillette*) a point at the end of a fringe—*Jhālar ke akhīr meñ ek nok*—Jhālar ke ant meñ ek vindu wā anī.

ĀG'NATE, *a.* (L. *ad, natum*) allied to, akin from the father's side—*Rishtadār, bāp ki taraf se nisbaldār*—Samparkīya, bāp kī or se sambandhī.

ĀG-NĀT'ic, *a.* relating to descent by the male line of ancestors—*Ābāi, yajjaddi*—Purushapakshasambaddha, purushapakshasambandhī.

ĀG-NĀTION, *n.* descent in the male line—*Yajjaddi asl*—Purushapakshasambandh.

AG-NIZE', *v.* (L. *ad, nosco*) to acknowledge, to own, to avow—*Mānnā^h, qabūl k., iqrār k.*—Swikār k., angikār k.

AG-NITION, *n.* acknowledgment—*Iqbāl, iqrār*—Swikār, angikār.

[pukārnō^h.

AG-NOM-I-NATE, *v.* (L. *ad, nomen*) to name, to call by name—*Nām lenā, hām lenā*—lekar

AG-NOM-I-NĀTION, *n.* allusion of one word to another by sound, an additional name—*Arwā se ek lafz kā ishāra dūre ki taraj, zaid nām, laqab*—Dhwani karke ek śabd se dūre kā sūchan, upanām, upādhi.

ĀG'NUS, *n.* (L.) a little image representing Christ in the figure of a lamb—*Ek chhoti mūrat jismēñ ek memne ki śurat hazrat 'Isā ki dalālat karne ke liye rahti hai*—Ek chhotī mūrṭi jismēñ ek memne kā ākār Isā ke pratinidhi rahtā hai.

A-GO', *ad.* (S. *agan*) in time past—*Peshtar, guzre, hue^h*—Āge, bite

A-GO'ING, *p. a.* in motion—*Mutaharrik, chaltā huā^h*—Gatīvi-isht, gatimāñ, prachar.

A-GONE', *ad.* in time past—*Guzre zamāne meñ*—Vyatit kāl meñ.

A-GOG', *ad.* (Fr. *à gogo*) in a state of desire, strongly excited—*Ārzūmandī ki hālat meñ, nihāūt mustarib*—Ākēñshā kī avasthā meñ, atyant chittavegawāñ.

ĀG'O-NY, *v.* (Gr. *agon*) violent pain—*Siyāsāt, jāñkandani*—Yātana, yantranā.

ĀG'O-NIZE, *v.* to be in excessive pain, to afflict with agony—*Siyāsāt yā jāñkandani meñ honā, siyāsāt meñ dūlnā*—Yantranā wā yātana pāñi wā denā, [yantranā se.

ĀG-O-NIZ'ING-ly, *ad.* with extreme anguish—*Siyāsāt se, jāñkandani se*—Yātana se,

ĀG-O-NIS'TIC, ĀG-O-NIS'TIC, *a.* relating to prize-fighting, or athletic combats—*Pahal-wāñi ke muta'alliq*—Mallayuddhasambandhī.

A-GRĀ'RI-AN, *a.* (L. *ager*) relating to fields or grounds—*Khet yā zamīn ke muta'alliq*—Khet wā bhūmī kā, kshetravishayak wā bhūmivishayak.

A-GRĒ'STIC, *a.* relating to the country—*Dihātī yā dehātī*—Anāgar, grāmīñ

A-GREE', *v.* (Fr. *à gré*) to be in concord, to concur, to become friends—*Muttafiq honā, milnā^h, dost ho jānā*—Sammat honā, mitra ho jānā. [tushṭikar.

A-GREE'A-BLE, *a.* suitable to, pleasing—*Muwāfiq, dilpasand*—Yogya, manorāñjak,

A-GREE'A-BLE-NESS, *n.* suitableness to, quality of pleasing, resemblance—*Muwāfuqat, dilpasandagi, khūbī, dilpasand karne ki khāsiyat, mushābahat*—Yogyatā, ramyatwa, sadriyatā. [Anusār, anurūp, sukṣ se, ramyatā se.

A-GREE'A-BLY, *ad.* consistently with, pleasingly—*Bā-mutābaqat, pasandida tarah se*—

A-GREED', *p. a.* settled by consent—*Ittifāq yā razāmāndī se thahrāyā gayā*—Sammati se thahrāyā gayā. [Sammati, nirbandh, krayavikray kā vachan.

A-GREEMENT, *n.* concord, compact, bargain—*Ittifāq, 'ahd, kharīd-farokht kā gaul*—

ĀG'RI-CŪL-TURE, *n.* (L. *ager, cultum*) the art of cultivating the ground—*Zirā'at, kishkāri*—Kisāñi, krishi. [shisambandhī, kisāñi kā.

ĀG-RI-CŪL-TU-ral, *a.* relating to agriculture—*Zirā'atī, kishkāri ke muta'alliq*—Kri-

ĀG-RI-CŪL-TU-RIST, *n.* one skilled in the art of cultivating the ground—*Kishkār*—Kisāñ, krishak.

- A-GRÖUND**, *ad.* (*a. ground*) stranded — *Kināre lagā yā charhā huā* — *Tat par lagā wā charhā huā, tat par atkā wā phānsā huā.*
- Ā'GUE**, *n.* (*S. æge*) an intermitting fever with cold fits; *v.* to strike as with ague — *Tap-i-larza*; *v.* *tap-i-larze se mārā* — *Jūri. śitajwar*; *v.* *jūri wā śitajwar se pirit k.*
- Ā'GUED**, *a.* struck with ague, shivering — *Tap-i-larza-zada, kāñptā huā^h* — *Jūri kā mā-rā, jūri se pirit, Śitajwaragraast.*
- Ā'GU-ISH**, *a.* having the qualities of ague — *Kāñptā huā^h, tap-i-larza ki khāsiyat w. w.* — *Jūri wā jaraiyā kā dharm r. w., kanphaipātā, ś tajwarasīl.* [charhāo.]
- Ā'GUE-FIT**, *n.* the paroxysm of ague — *Josh-i-tap-i-larza* — *Kampajwarākram, jūri kā*
- Ā'GUE PROOF**, *a.* proof against agues — *Jaraiyā rokne w^h.*
- Ā'GUE-SPILL**, *n.* a charm for the ague — *Jīrī dūr karne ke liye tonā^h.*
- AH**, *ā, int.* noting dislike, contempt, exultation, compassion, or complaint — *Ek lafz jis se higarat najrat khushi dardmandi yā shikāyat cāhir hoti hai* — *Ek śabd jis se ghin tirakār harsh karinā wā vilāp prakāś karte hai.*
- A-HĀ'**, *int.* expressing triumph and contempt — *Wāh-wāh, shābāsh, tauba, chhi-chhi^h* — *Dhanya-dhanya, thū-thū.*
- A-HEAD**, *ad.* (*a. head*) further on — *Agē^h.*
- A-HOY'**, *int.* a sea term used in hailing — *Ek bahri lafz jo salām karne meñ musta'mal hotā hai* — *Ek samudrasambandhī śabd jiskā vyavahār prapām karne meñ hotā hai.*
- ĀID**, *v.* (*L. ad, jutum*?) to help, to assist, to succour; *n.* help, support — *Madad k, dastgiri k, kumak d.*; *n.* *madad, pushti* — *Upakār k., sahāy k., sahāyata k.*; *n.* *upakār, sahāyata.*
- ĀID'ANCE**, *n.* help, support, assistance — *Madad, pushti, kumak* — *Upakār, sahāy, sahā.*
- ĀID'ER**, *n.* one who brings help — *Madadgār* — *Sahāyak.* [niravalamb, saahay.]
- ĀID'LESS**, *a.* helpless, unsupported, undefended — *Lāchār, bemudad, be-kas* — *Vivāś,*
- ĀID-DE CAMP**, *āl'-de-camp.* *n.* (*Fr*) a military officer who conveys the general's orders — *Ek lakhkarī 'uhdadar jo jeneral sāhib kā hukm batātā hai, musāhib* — *Senapati kā ajnāvah.*
- ĀIGRET**, *n.* (*Fr*) *alouette* the heron — *Baglā^h.*
- ĀIGU-LET**. See **ĀG'LET**. [wā pānā, klēś d. wā bhognā.]
- ĀIL**, *v.* (*S. eglav*) to pain, to trouble — *Taklif d yā pānā, tasā^h d. yā uthānā* — *Pirā d.*
- ĀIL'ING**, *p.* a sickly, full of complaints — *Bimār, kasalmānd, māinda* — *Rogi, vyādhipirit.*
- ĀIL'MENT**, *n.* pain, disease — *Taklif, bimār* — *Pirā, rog.*
- ĀIM**, *v.* (*L. æstimo*?) to direct towards, to strive to hit, to attempt to reach; *n.* direction, endeavour, design, conjecture — *Shast, bāndhnā, nishānā sādhnā, pahūñchne ki koshish k.*; *n.* *shast, koshish, maqsad, qiyās* — *Laksh k. abhisandhān k., pahūñchne kā udyog k.*; *n.* *laksh, abhisandhān, udyog, abhiprāy, amūmūn, atkal*
- ĀIMER**, *n.* one who aims — *Shast bāndhnē w., pahūñchne ki koshish k. w.* — *Laksh k. w., pahūñchne ki cheshtā k. w.*
- ĀIM'LESS**, *a.* without aim or object — *Bagair shast jo maqsad* — *Laksh wā abhiprāy rahit*
- ĀIR**, *n.* (*L. aer*) the fluid which we breathe, gentle wind, the mien of a person, a tune, *v.* to expose to the air, to warm by the fire — *Hawā, dhūmī bagār^h, uaz', rarish, ilhām.* *v.* *hawā khilānā, āñch denā^h* — *Vāyu, dhūmī batās, dhaj, chāl, swar*; *v.* *vāyu meñ rakhnā, tapnā, dhikānā.* [ānand, āmod.]
- ĀIR'INESS**, *n.* exposure to the air, gayety — *Hawādāri, khushmizāji* — *Vāyu meñ rakhnā.*
- ĀIR'ING**, *n.* a short excursion to enjoy the air — *Hawā khāne ke liye thori dūr tak sair* — *Vāyusevan ke liye thori dūr tak bhāman.*
- ĀIR'LESS**, *a.* not open to the free air — *Be-hawā, tang, khamās^h* — *Nūvāt, bin-vāyu kā*
- ĀIR'LING**, *n.* a thoughtless gay person — *Ek befikr bāq-bāj shakhs* — *Ek nischint rangilā purush*
- ĀIR'Y**, *a.* relating to the air, gay, sprightly — *Hawāi, harā se nisbatdār, khushtab', chhabilā^h, chubh^h* — *Vāyusambandhī, praphullachitta, praphulla, rangilā.* [hūi kuppī.]
- ĀIR'BLAD-DER**, *n.* a bladder filled with air — *Hawā se bhari hūi kuppī* — *Vāyu se bhari*
- ĀIR'BORN**, *a.* born of the air, fanciful — *Hawā se paidā, qiyāsī* — *Vāyuj, akāśaj, vāyu se utpanna, kalpit, amūlak.* [nirmit wā banā huā, amūlak, nirmūl]
- ĀIR'BUILT**, *a.* built in the air — *Hawā meñ banā huā, be-bunyād kā, khiyālī* — *Vāyu meñ*
- ĀIR'DRAWN**, *a.* painted in the air, visionary — *Hawā meñ munaggaśh kiya gayā, khiyālī* — *Vāyu meñ chitrit kiya gayā, kalpit.* [guliprakshepañisubhiranālī.]
- ĀIR'GUN**, *n.* a gun charged with air — *Hawā se bhari hūi bandūq* — *Vāyu se bhari hūi*
- ĀIR'PUMP**, *n.* a machine for exhausting the air from vessels — *Bartanō se hawā ke nikālne ki kal* — *Vāyu nikālne kā yantra, vāyuprakshepakayantra, vātīkarshakayantra.*
- ĀIR'SHAFT**, *n.* a passage for the air into mines — *khānō meñ hawā ke jāne ke liye rāh* — *Ākarōn meñ vāyu ke jāne ke liye path wā chhed.* [vāyu na paith sake.]
- ĀIR'TIGHT**, *ā'r'tit, a.* not admitting the air — *Jis meñ hawā guzar na kar soke* — *Jis meñ*
- AISLE**, *il, n.* (*L. ala*) the wing or side of a church, a walk in a church — *Girje kā ek*

bāzū yā taraf, girje meñ ek rāh—Ísāi bhajanabhawan ká paksha wá párswa, krishtī^h yabhanajasāla meñ ek path.

A-JAR', *ad.* (S. *acerran* ?) half opened—*Ádhá khulá^h*.

A-KIN', *a.* (*a, kin*) related to, allied by blood, partaking of the same properties—*Nisatádár, rihtadár, mushábih, hamkhásiyat*—Sambandhí, swagotraj, goti, sadriś, samadharmák, samagun.

ÁL'A-BAS-TER, *n.* (Gr. *alabastron*) a kind of soft marble; *a.* made of alabaster—*Ábiáz, ek qism ká narm sangimarmar*; *a.* *abiáz yā ek qism ke narm sangimarmar ká baná huá*—Ek prakár ká komal patthar; *a.* ek prakár ke komal patthar ká baná huá.

A-LACK', *int.* an expression of sorrow—*Hai-hai, háy^h, yeh afsos meñ bolá jātá hai*—Há, yah šokaprakásak šabd hai | *hai*—Is šabd se šok prakás ki y. jātá hai.

A-LACK'A-DAY, *int.* denoting sorrow—*Háy háy^h, báp re báp^h, is lafz se ranj zāhír hotá*

A-LAC'R-I-TY, *n.* (L. *alacer*) cheerfulness, liveliness, cheerful willingness, readiness—*Basháshat, zindadili, zaug, ānādagi yā dil-dihí*—Hulás, phurti, chop, ichchhutá, satwaratá, śighratá

A-LÁRM', *n.* (Fr. *à l'arme* ?) a cry of danger, sudden terror; *v.* to call to arms, to excite fear in, to disturb, to surprise—*Gohár^h, áfat kī khabar, achānak khauf*; *v.* *gohár k.^h, darānā^h, muztarib k., harwās-bāhita k.*—Ásannabhayasúchaná, bhayadh-wani, achānchak dar; *v.* yuddh ke liye yoddhāhwan k., bharmāna, vyākul k., chakit k.

A-LÁRM'ING, *a.* terrifying, giving alarm—*Darāne w.^h, bhayānak^h, gohár k. w.^h*

A-LÁRM'ING-LY, *ad.* in an alarming manner—*Darāne yā gohár karne ke dhab se^h*

A-LÁRM'IST, *n.* one who excites alarm—*Darāne w.^h, chaukanná yā gohár k. w.^h*

A-LÁRM'BELL, *n.* a bell rung to give alarm—*Gohár karne ke liye jo ghanṭá bajájá jātá hai^h, khauf zāhír karne w. ghanṭá*—Bhayasúchakaghaṇṭ.

A-LÁRM'POET, *n.* the poet or place of meeting in case of alarm—*Áfat ke waqt fauj ke jam' hote kī mu'āyan jagah*—Bhay ke samay meñ sená ke ekatra hone ká nirūpiṭ sthān.

A-LÁRM'WATCH, *n.* a watch that strikes the hour—*Jebí ghari jo bajti hai^h*.

A-LÁS', *int.* (Fr. *hélas*) a word expressing lamentation, pity, or concern—*Háy háy^h, afsos, haif*—Há, áh.

ÁLB, *n.* (L. *albus*) a white linen vestment worn by priests—*San yā patue kī baní hui sufed poshák jo imám pahante haiñ*—San wá paṭue ká baná huá swet vastia jo dharm-mādhýapak pahinte haiñ.

ÁL-BI-FI-CÁ'TION, *n.* the act of making white—*Sufed k*—Śwet k.

ÁL-BÍ'NO, *n.* a person unnaturally white—*Ek shukhs jo khiláfi-tab'at yā khiláfi-dastúir sufed ho*—Ek jan jo prakriti wá swabháv ke vírudh gorá ho.

ÁL-BU-GÍN'E-OUS, *a.* like the white of an egg—*Anḍe ke andar kī sufed raqīq shai*—Anḍe ke bhitār kī dhaulí dravadravya wá bahne ke yogya vastu.

ÁL-BŪ'R'NUM, *n.* the white or soft part of wood—*Lakri ká sufed yā narm hissa*—Káth ká dhaulá wá komal bhág

ÁL'BUM, *n.* a book for inserting autographs—*Khís háth ke navishta ke mundarj karne ke liye ek kitáb*—Swabastalekh ke likhne ke liye ek bahí wá pothí.

ÁL'BA-TROSS, *n.* a large aquatic bird—*Ek bar bahrí chiriyá*—Ek barí samudri chiriyá.

ÁL-BÉ'TT, *ad.* (*all, be, it*) although, notwithstanding—*Agarchi, bāwqúle-ki*—Yadyapi, ispar bhi, upar bhi

ÁL'CA-HEST, ÁL'KA-HĪST, *n.* (Ar.) a pretended universal dissolution—*Sab chízōñ ke galānewáli furzī shai*—Sab padārthōñ ke galānewáli kalpit vastu.

ÁL-CAID', *n.* (Sp.) a governor or judge in Barbary and Spain—*Barbar aur Spen mulk ká nāzim yā hākim*—Barbar aur Spen des ká riyādhikarí wá nyāyādhipatí.

ÁL'CHY-MY, *n.* (Ar.) occult chemistry, or that part of chemistry which proposes the transmutation of metals—*Ilm-i-k miyá ya'ni dhāt badalne ká 'ilm*—Rasāyanavidyá wá dhātu parivartan karne ká vidyá.

ÁL'CHY'M'CAL, *a.* relating to alchymy—*'Ilm-i-kimiyá ke muta'alliq, dhāt badalne ke 'ilm ke muta'alliq*—Rasāyanavidyāvishayak, dhātu palatne kī vidyá ká sambandhí.

ÁL'CHY'M'CAL-LY, *ad.* by means of alchymy—*'Ilm-i-k miyá se*—Rasāyanavidyá se.

ÁL'CHY-MIST, *n.* one who studies alchymy—*Kimiyágar*—Rasāyani.

ÁL'CHY-MIS'TICAL, *a.* practising alchymy—*Kimiyágar*—Rasāyani. | *ko dúsrí kardálná.*

ÁL'CHY-MIZE, *v.* to transmute—*Khásiyat yā shai badal dálná*—Gūnāntar k., ek vastu

ÁL'CO-HÖL, *n.* (Ar.) pure spirit—*Kuhl yā kuhal, ukhuhal, phúl-sharáb*—Madyasár.

ÁL'CO-HÖ-LIZE, *v.* to convert into alcohol—*Phúl sharáb yā alkuhl kar dálná*—Madyasár kardálná.

ÁL'CO-HÖL-I-ZÁ'TION, *n.* the act of converting into alcohol—*Phúl sharáb yā alkuhl kardálná*—Madyasár kardálná. | nadharmmapustak.

ÁL'CO-RÁN, *n.* (Ar. *al, koran*) the book of the Mohammedan faith—*Qurán*—Yava-

ÁL'CO-RÁN'ISH, *a.* relating to the Koran—*Qurání, qurán ká*—Yavanadharmmapustakavishayak.

- AL-CÔVE', *n.* (Sp. *alcoba*) a recess in a chamber, an arbour—*Ek 'othri meñ nir'āli jagah^b, kunj^b*—*Ek kothari meñ ekānt aṣṭhān, nikunj.*
- ĀL'DER, *n.* the name of a tree—*Ek per ká nám haṣ^b.*
- ĀL'DERN, *a.* made of alder—*Āldar per ká banā huā^b.*
- ĀLD'ER-MAN, *n.* (S. *eald, man*) a magistrate in a town corporate—*Inglistān ke ek shahr ká hūkim*—*Ingland deś meñ ek nagar ká pradhān purush.*
- ĀL'DER-MAN-LY, *a.* like an alderman—*Inglistān ke kisi shahr ke hūkim ká tarāh*—*Ingland deś ke kisi nagar ke pradhān purush ke sadris.*
- ĀLĒ, *n.* (S. *eale*) fermented malt liquor—*Ek gism kī sharāb jo jau ke pāni ko josh dene se bantī hai*—*Ek madya jo jau se bantī hai, yavasurā.*
- ĀL'ISH, *a.* resembling ale—*Jau ke pāni ke josh khāne se bani hui sharāb ke mánind*—*Jau ke pāni se bana hue madya ke sadris, yavasurāsadris.*
- ĀLE'BENCH, *n.* a bench in an alehouse—*Sharāb-khāne meñ baithne ke liye piyadār kāṭh ká-takhtā*—*Yavasurālay meñ kāṭh kī lambī chauki.*
- ĀLE'BERRY, *n.* a beverage made of ale, spices, sugar and bread—*Jau kī sharāb garm masāla chini aur roṭī ká banā sharbat*—*Yavamadya masāle chini aur roṭī ká banā hui ras.*
- ĀLE'BREW-ER, Āl'brū-er, *n.* one who brews ale—*Jo jau kī sharāb banātā hai, jau kī sharāb banāne wālā*—*Yavamadya banāne wālā.*
- ĀL'FED, *a.* fed with ale—*Jau kī sharāb se palā huā*—*Yavamadirā se palā huā.*
- ĀL'HÔUSE, *n.* a house where ale is sold—*Jau kī sharāb kī dūkān*—*Yavamadyālay.*
- A-LĒM'BIC, *n.* (Ar.) a vessel used in distilling—*Bhakkā^b*
- A-LĒRT', *a.* (Fr. *alterte*) on guard, watchful, brisk, pert—*Āhabardār, hoshyār, chā-lāk, jaldūz*—*Sachet, sāvadhān, phurtilā, chāṇchal.*
- A-LĒRT'NESS, *n.* sagittleness, briskness—*Zindadili, tezi*—*Phurti, chāṇchalatā, chapalatā.*
- AL-EX-ĀN'DRINĒ, *n.* a verso of twelve syllables, first used in a French poem called ALEXANDER—*Bārah kaje ká ek misrā jiskā isti' māl pahle pahal Alegzāndar nám ek Frānsisi masnāvī meñ huā thā*—*Bārah mitrōn ká ek chhand jiskā vyavahār pahle-pahal Alegjānlar nām ek Frānsisi kīvyā meñ huā thā.*
- A-LĒX-I-PHARM'IC, A-LĒX-Phār'mi-cal, *a.* (Gr. *alexo, pharmakon*) expelling poison—*Zaharmār, dawā kī jo zahr ko bāhar kartī hai*—*Vish nikāsnēwālī aushadh.*
- ĀL'GE-BRA, *n.* (Ar.) a peculiar kind of arithmetic—*Jabr-o-muqābala*—*Vijaganit.*
- ĀL-GE-BRĀ'I-CAL, *a.* relating to algebra—*Jabr-o-muqābale se nisbatdār*—*Vijaganitasam-bandhī.*
- ĀL-GE-BRĀ'I-CAL-LY, *ad.* by means of algebra—*Jabr-o-muqābale ke vasīle se*—*Vijaganit*
- ĀL-GE-BRĀ'IST, *n.* one skilled in algebra—*Jabr-o-muqābaladān*—*Vijaganit ká jānnēwālā, vijaganitājña.*
- ĀL'GO-RISM, ĀL'GORITHM, *n.* (Ar.) the science of numbers—*Hisāb ká 'ilm*—*Añkavi-*
- ĀL'GUA-ZIL, *n.* (Sp.) a spanish officer of justice, a constable—*Spen ke mulk ká hākim yā munsif, piyūda*—*Spen deś ká nyāyādhyaksh, mirdahā.*
- ĀL'IAS, *ad.* (L.) otherwise—*'Urf*—*Athavā.*
- ĀL'I-BI, *n.* (L.) elsewhere, the plea of a person who, when charged with a crime, alleges that he was in another place—*Aur kahī^b, dūstri jagah meñ^b, jahāñ gunāh huā ho wahāñ us waqt na rahne ká 'uzr*—*Sthānāntar. anyatra, dūstre sthān meñ, jis sthān meñ koī aparādh huā ho wahāñ us samay meñ na rahne ká uttaravād.*
- ĀL'IEN, *a.* (L. *alienus*) foreign, estranged from : *n.* a foreigner, a stranger ; *v.* to transfer property, to estrange—*Begāna, gair* : *n.* *begāna, ajnabi* ; *v.* *jāedād muntaqal k., mutagaiyir k.*—*Videśiya, virakt* : *n.* *videśi, anjān* ; *v.* *dravya paravās k., virakt wā vibhinna k.*
- ĀL'IEN A BLE, *a.* that may be transferred—*Jo muntaqal ho sake, dūstre ke hawāle kiye jāne ke lāiq*—*Paravās kiye jāne ke yoyga, parādhiñ kiye jāne ke yoyga.*
- ĀL'IEN-ATE, *v.* to transfer property to another, to withdraw the affections ; *a.* withdrawn from, estranged—*Jāedād muntaqal k., muhabbat uṭhā lenā* ; *a.* *kashida, mutagaiyir kiya gayā*—*Par yā k., dravya paravās k., man khūnich lenā* ; *a.* *vibhinna, virakt, snehanivritta, parayā kiya gayā.*
- ĀL'IEN-Ā'TION, *n.* the act of transferring property, change of affection—*Intiqāl-i-jāedād, mufāraqat, muhabbat uṭhā lenā*—*Dravya parādhiñ karnā, virāg, virakti, snehanivritti.*
- ĀL'IEN-Ā-TOR, *n.* one who alienates—*Jāedād ko muntaqal k. w., muhabbat uṭhā lenē w.*—*Apne dravya ko parādhiñ k. w., virāgi, sneh uṭhā lenē w.*
- A-LIGHT', a-lit', *v.* (S. *a, lihtan*) to come down, to dismount—*Uṭarnā^b, utarparnā^b.*
- A-LIKE, *a.* (a, *like*) having resemblance ; *ad.* in the same manner or form—*Mushābih* ; *ad.* *usi taur yā sūrat se*—*Sadriⁱ ; ad.* *usi prakār wā ākār se,*
- ĀL'I-MENT, *n.* (L. *alo*) nourishment, food, support—*Qūt, khurāk, parwarish*—*Push-tai, āhar, ādhār.*
- ĀL'I-MĒNT'AL, *a.* nourishing, nutritious—*Muqawwi, tāqatbaksh*—*Paushtik, pushṭikar,*

ĀL-I-MĒN'AL-LY, *vd.* so as to nourish—*Tā ki tāqat de—Jis meñ pusht kare.*

ĀL-I-MĒN'T'ARY, *a.* belonging to aliment—*Khurāk ke mutā'alliq—Āhārasambandhī, pushtai se jo sambandh rakhe.*

ĀL-I-MEN-T'ATION, *n.* the act of nourishing—*Parvarish—Pushti, poshay, pratipālan.*

ĀL-I-MO-NY, *n.* the allowance to a married woman when separated from her husband—*Mahr—Jab vivāhītā stri apne swāmī se alag ho jāy tab jo dhan us stī ko diyā jātā hai.*

ĀL'I-QUANT, *a.* (L. *aliquantus*) parts of a number, which, however repeated, will never make up the number exactly; as 3 is an aliquant part of 10—*'Adād-i-mutbā-yana—Anapavartan.*

ĀL'I-QUOT, *a.* (L.) parts of a number, which will measure it exactly, without any remainder; as 3 is an aliquot part of 12—*'Adād-i-mutdākhila—Apavartan*

A-L'IVE, *a.* (*a. live*) having life, not dead, active, cheerful—*Zinda, murda nahin, ho-shayr, jāri, khush—Jitā, marā nahin, sachet, chalit, prasanna.*

ĀL'KA-LI, *n.* (Ar. *al kali*) a salt which neutralizes acid; *pl.* āl'ka-lies—*Jawākhār^h—Amāvapant.* [visisht.

ĀL-KA-LIS'CENT, *a.* slightly alkaline—*Kuchh kuchh jawākhār sā^h—Kinchit amāvaparita-*

ĀL-KA-LINE, *a.* having the qualities of alkali—*Jawākhār sā^h—Amāvapantavisisht.*

ĀL'L, *a.* (S. *call*) the whole, every one, every part; *n.* the whole, every thing; *ad.* quite, completely, wholly—*Sub^h, har ek, har hissā; v. majmū', sab^h, har shai; ad. kull, tamām, sarā^h—Sarv, pratyek, pratyek bhāg; n. Sarv, pratyek vastu, ad. sakalatā-pūrvak, sampūrvatā se. sab.* [palāḍī din.

ĀLL-FOOLS'DAY, *n.* the first of April—*Epril mahīne ki pahli tārīkh—Epril mahine kā*

ĀLL-FOURS', *n.* a low game at cards—*Tās kā ek nich khet^h.* [nām k., namaskār k.

ĀLL'HAIL, *int.* all health; *r.* to salute—*Mubārak; v. bandagi k., salām k.—Jay; v. pra-*

ĀLL-HĀL'LOW-MĀSS, ĀLL HĀL'LOW-TIDE, *n.* the term near All-saints-day—*Āl-sent^h-de ke roz ān pahli Noveṃbar ke nazdīk kā raqt—Āl-sent^h-de arthāt Noveṃbar ke pahile din ke sanip kā samay.*

ĀLL SĀINTS'DAY, *n.* the first of November—*Pahli Noveṃbar—Noveṃbar kā palāḍī din.*

ĀLL-SOULS'DAY, *n.* the second of November—*Noveṃbar ki dūsri tārīkh—Noveṃbar mahine kā dūsra din.* [d.—Stīr k., sānt k.

AL-LĀY', *r.* (S. *a. lacyan*) to quiet, to pacify, to soothe—*Shāista k., thanākhā k.^h, taskin*

AL-LĀY'ER, *n.* one who allays—*Shāista k. w., taskin d. w.—Sānt k. w., stīr k. w.*

AL-LĀY'MENT, *n.* the act of allaying—*Taskīndhī, shāistagi—Sānti.*

AL-LĒGE', *r.* (L. *ad. lego*) to affirm, to declare, to plead in excuse—*Bayān k., iqrār k., 'uzr k., hujjat k.—Driṭhatā se kahnā, prakās k., uttaravād k.*

AL-LĒGE'A-BLE, *a.* that may be alleged—*Iqrār yā iḥār kiye jāne ke qābil—Driṭhatā se kahe wā prakās kiye jāne ke योग्या.* [uttaravād, uttaradān.

ĀL-LE-GĀ'TION, *n.* affirmation, plea, excuse—*Iqrār, 'uzr, hujjat, bahāna—Driṭh vachan,*

AL-LE'GIAN'CE, *n.* (L. *ad. lego*) the duty of a subject to the government—*Bādsakh ke haq men wājibiyā yā namak-hālāt—Rājabhakti, rājā ki or adhinātā wā anurāg.*

ĀL'LE-GO-RY, *n.* (Gr. *allos, agora*) a figurative discourse, implying something that is not literally expressed—*Tamsil, isti'āra, majāz—Rūpak, lākshanikavākya.*

ĀL-LE-GOR'IC, ĀL-LE-GOR'IC-AL, *a.* in the form of an allegory, not literal—*Tamsilī, majāzī, mustā'ir—Rūpakamay, lākshanik.*

ĀL-LE-GOR'IC-AL-LY, *ad.* in an allegorical manner—*Tamsilī tarah se, majāzī tariq se—Lākshanik prakār se, rūpakamay kram se.*

ĀL'LE-GO-RIST, *n.* one who teaches by allegory—*Tamsil yā isti'āre se sikhāne w.—Rūpak se sikhāne w.*

ĀL'LE-GO-RIZE, *v.* to turn into allegory—*Tamsil yā isti'āra lānā—Rūpak b'indhnā.*

AL'LE'GRO, *n.* (It.) a sprightly motion in music—*Bāje ki shītābī—Bāje ki sghratā.*

AL-LE-LU'JAH, āl-le-lū'ya, *n.* (Heb.) a word of spiritual exultation, signifying PRAISE GOD—*Al-hamdu-lillāhī—Dhanya Iswar.*

AL-LE'VI-ATE, *v.* (L. *ad. levis*) to make light, to ease, to soften, to extenuate—*Halkā k.^h, ārām d., buhlānā^h, narm k. mulāim k., kam k.—Sukh d., komal k. ghatānā, thorāk.*

AL-LE-VI-ATION, *n.* the act of making light, that which eases pain—*Halkā karnā^h, wah chiz jo taklif ko takhif karti hai—Sānti, jo vastu kasht ko sānt karti hai.*

ĀL'LEY, *n.* (Fr. *allée*) a walk in a garden, a narrow passage—*Bāg meñ tūhalne ke liye rāh, kūcha, gali^h—Udyānāpath, sakarā path.*

AL-LI'ANCE. See under ALLY.

AL-LI'CIEN-CY, *n.* (L. *ad. laqueo*) the power of attracting, attraction, magnetism—*Kāshish karne ki quwwat, kushish, khāsiyat-i-miqnātis—Khinchne ki śakti, ākarshap-śakti, khinchāo, ākarshan, lohachumbakadharmina.* [d.^h, mllānā^h.

ĀL'LI-GATE, *v.* (L. *ad. ligō*) to tie together, to join to unite—*Ekattā bāndhnā^h, jor*

ĀL-LI-GĀ'TION, *n.* the act of tying together, a rule of arithmetic—*Bāndhnā^h, ta'aayun-i-qimat—Sambandhan, sanyojan, misragapit, arghasanakhyapan.*

ĀL'LI-GĀ-TOR, *n.* (L. *lacerta*?) the American crocodile—*Magar^h, kumhīr^h.*

- AL-LĪ'SION, *n.* (L. *ad, læsum*) the act of striking one thing against another — *Ek chíz ko dúsrí par thónkná* — Ek vastu ko dúsrí par thónkná.
- AL-LĪTER-Ā'TION, *n.* (L. *ad, litera*) the beginning of several words in succession with the same letter — *Tajnis, radif, usi ek harf se kai lafzon ká mutavátir shurú honá* — Usi ek hí akshar se kai shabdon ká kram se árambh honá, anuprás.
- AL-LĪTER-A-TIVE, *a.* pertaining to alliteration — *Tajnis yá radif se nisbat-dár, musajja', muqaffá* — Anuprásasambandhi, anuprásá'il.
- AL-LO-CATE, *v.* (L. *ad, locus*) to place, to set aside — *Rakhná^h, alag k.^h*.
- AL-LO-CĀ'TION, *n.* a placing or adding to — *Nihád yá pūvástugi* — Sañsthiti wá jor.
- AL-LO-CŪ'TION, *n.* (L. *ad, locutum*) the act or manner of speaking to — *Gustár, guft-gú yá guft-gú ká tariq* — Bātehit wá bātehit ká dhañg. [kí bhūmi.
- AL-LŌ'DI-UM, *n.* (S. *leod*) a free manor — *Lá-khírāj tá'aluga, mū'áfi 'alága* — Biná kar
- AL-LŌ'DI-AL, *a.* independent of any superior — *Kísí bāre ke tábi' nahín, úzād* — Swádhin, kisi bāre ke adhín nahín.
- AL-LŌŌ'. See HALLOO. [shná — Bhág k., dená.
- AL-LŌT', *v.* (S. *hlot*) to give by lot, to distribute, to grant — *Bāntná^h, taqsim k., bakh-*
- AL-LŌT'MENT, *n.* that which is allotted — *Jo mungasam hota hai yá bakhshá jātá hai* — Jo bahá wá diyá jātá hai.
- AL-LŌW', *v.* (S. *a, lyfan*) to admit, to grant, to permit, to pay to, to make abatement or provision — *Mānná^h, qabúl k., dená^h, ijāzát d., rawá-dár k. adá k., kamti yá mujrá k.* — Swikár k., angikár k., anumati d. wá k., chuká d., dedálná, ghatáná, nyún k.
- AL LŌW'A-BLE, *u.* that may be allowed — *Rawá, jūz, wājib, manzúr yá qabúl kiye jūne ke qābil* — Swikarāniy, dharmya, anumatiyogya, nyáyya.
- AL-LŌW'A-BLE-NESS, *n.* the being allowable — *Jawáz, rawá-dári* — Nyáyyatá, gráhyatá, anumatiyogyatá, swikarāniyatá. [karāniyatá se.
- AL-LŌW'A-BLY, *ad.* with claim of allowance — *Jawáz yá rawá-dári se* — Nyáyyatá wá swi-
- AL-LŌW'ANCE, *n.* permission, sanction, abatement, a grant or stipend — *Ijāzát, purwánagi, manzúri, tukhfi, minkhá, tankhwáh, talab, musháhara* — Anumati, anujná, swikar, nyúnatá, ghatáo, battá, m. sik, jiviká.
- AL-LŌY', *v.* (L. *ad, ligo*) to debase by mixing; *n.* a baser metal mixed with a finer — *Miláo se kharáb k.*; *n. a chehhe dhátu meñ bure ká miláo^h* — Miláo se khotá k.; *n. kudhátu, a chehhe dhátu meñ nikrisht dhátu ká miláo.*
- AL-LŪDE', *v.* (L. *ad, ludo*) to refer to, to hint at, to insinuate — *Nisbat rakhná, dalálat k., imá k., ishára k., ramz k.* — Sambandh wá lagáo rakhná, lagná, jhukná, sain k., sañket meñ batáná, súchaná k.
- AL-LŪ'SION, *n.* a reference to something known, a hint, an implication — *Ishára, hawála, 'aláya, munshá, kináya, imá, ramz* — Kisi jñát vastu se sambandh, lagáo, sampark, sain, sañket bát, vivakshá, upalakshya.
- AL-LŪ'SIVE, *a.* hinting at, having reference — *Ishára k. w., bá-kináya, 'má k. w., muta'al-liq, nisbat-dár, murádi* — Sañketakári, sain k. w., súchak, sambandhi, samparki, sapekshya.
- AL-LŪ'SIVE-LY, *ad.* in an allusive manner — *Imá ramz yá ishára se* — Súchanapúrvak, sain sañket wá upalakshya se. [shya.
- AL-LŪ'SIVE-NESS, *n.* the being allusive — *Nisbat-dári, ramz yá imá* — Súchakatá, upalak-
- AL-LŪRE', *n.* (Fr. *leurre*) to entice, to decoy, to hold out temptations — *Fareb dekar mohná yá khinchná, warjáláná, tam' dikhláná* — Chittá'sarshā k., phuslání, luhbhá, lálach dikhána. [lobhāti hai, lálach, lobh, phuslábat, chittákarsahā.
- AL-LŪRE'MENT, *n.* that which allures — *Jo chíz kí tam' deti hai, tam'* — Jo vastu kí
- AL-LŪR'ER, *n.* one who allures — *Tam' dikhláne w., díl-fareb* — Lobh dikhláne wálá, phusláne w., manchor, chittákarsahā. [láne kí šakti.
- AL-LŪR'ING, *n.* the power to allure — *Tam' dikhláne kí táqat* — Lobh dí'háne wá phus-
- AL-LŪR'ING-LY, *ad.* in an alluring manner — *Díl-farabi se, díl-rubáí se* — Lobh se, phuslá-we se, bhuláwe se. [daryá-barámad, dewárá^h — Kachhár.
- AL LŪ'VI-ON, AL-LŪ'VI-UM, *n.* (L. *ad, luo*) earth deposited by water — *Daryá-barár,*
- AL-LŪ'VI-AL, *a.* deposited by water — *Daryá-barári, daryá-barámad, dewáre kí^h* — Ka-
- AL-LŪ'Y', *v.* (L. *ad, ligo*) to unite by kindred, friendship, or treaty; *n.* one united by friendship or treaty — *Rishta dosti sulh yá 'ahd-o-paimán karáná*; *n. jo dosti yá 'ahd-o-paimán se milá ho, rafiq, rishta-dár* — Nátá maitri wá sandhi arthāt paraspār upakár karne kí pratijñá karáná; *n. mitra, paraspāropakári.*
- AL-LŪ'ANQE, *n.* relation, a league, a confederacy — *Rishta-dári, ittihád, 'ahd-o-paimán, qaul-o-igrá, bandish* — Nátá, sandhi, mel, aikya. [mántaravritta.
- ĀL-MA-CĀN'TAR, *n.* (Ar.) a circle parallel to the horizon — *Mogantarát* — Kshitijasa-
- ĀL-MA-NAC, *n.* (Ar.) a book containing the days and months, a calendar — *Jamrí^h, taqwim* — Patrā, pañjiká, pañchāñg.
- AL-MIGHT'Y, Āl-mít'y, *a.* (all mighty) of unlimited power, omnipotent; *n.* the Omni-

potent, God—*Qādir-i-mutlaq*; n. *Haqq ta'ālā*, *Khudā ta'ālā*—Sarvasāktimān, sarvasamarth; n. Parameśwar. [ttwa, sarvasāmarthyat.]

AL-MIGHT-I-NESS, n. unlimited power—*Qudrat-i-mutlaq*, *qudrat-i-kullī*—Sarvasāktimān.

AL-MOND, a mund, n. (Fr. *amande*) the nut of the almond tree—*Bāḷām*.

AL-MONDS, n. pl. the glands of the throat—*Zabān kī jar meñ donoñ taraf jo gosht hotā hai*—Jīb kī jar meñ donoñ or jo māns hotā hai.

AL-MOST, ad. (all, most) nearly, well nigh, for the greatest part—*Qarīb*, 'an-qarīb, *naz-dik-tar*, *ziyādu karke*—Prāy, nikat, lagbhag, bahut karke. [bhikh^h—Bhikshā, dān.]

ALMS, āms, n. (S. *alms*) what is given to the poor—*Khairāt*, *zakāt*, *sadda*, *tasadduq*.

AL-MO-NER, n. an officer who distributes alms—*Muhatamim-i-khairāt*—Dānādhikāri.

AL-MON-RY. AL-M'RY, n. the place where alms are distributed—*Langur-khāna*, *khairāt-khāna*—Dānāsālā, bhikshālāy, bhikh dene kā bārā, dharmasālā.

ALMS-BAS-KET, n. a basket for receiving alms—*Bhikh tene ke liye tokri^h*. [kām.]

ALMS-DEED, n. an act of charity—*Khairāt kā kām*, *kār-i-sawāb*—Dānakārya, dharm kā

ALMS-GIV-ER, n. one who gives alms—*Khairāt dene w.*—Bhikshā dene w., bhiksh udātā, daridraposhak. [dharma.]

ALMS-GIV-ING, n. the giving of alms—*Khairāt-dihī*, *bhikh denā*—Bhikshādān, dānad-

ALMS-HOUSE, n. a house for the poor—*Langur-khāna*, *qarīb-khāna*—Dharmasālā, daridraposhanasālā.

ALMS-MAN, n. a man supported by alms—*Khairāt-khor*—Bhikhāri, bhikshopajivī.

AL-MUG-TREE, n. a tree mentioned in Scripture—*Ek darakht jiskā zikr 'Isāiyōñ kī kitāb-i-muqaddas meñ hai*—Ek per jiskī charchā 'Isāiyōñ kī dharmapustak meñ hai.

AL-OES, n. (Gr. *aloe*) a tree, a wood for perfumes, a medical juice—*Ghikwār^h*, *agar^h*, *musabbar*.

AL-O-ET'IC, a. consisting of aloes—*Ghikwār yā agar kā banā huā^h*, *musabbar kā banā huā*.

AL-O-ET'ICAL, a. pertaining to aloes, consisting chiefly of aloes—*Ghikwār yā musabbar ke muttā'ullūy*, *khāskar ghikwār yā musabbar kā banā huā*—Ghikwār wā agar kā sambandhī, viśesh karke ghikwār wā agar kā banā huā.

A-LÖFT', ad. (S. *lyft*) on high, in the air—*Bālā*, *buland*, 'alam-i-bālā—Úpar, únca, úrdh meñ, akās meñ.

A-LÖNE', a. (all, one) single, solitary—*Tanhā*, *eklā^h*, *jarida*, *sirf*—Akela, ekákí, chharí, keval. [meñ^h, sar-tá-pá, sarásar, áge^h, barábar—Lambái meñ, párwár, agra.]

A-LÖNG', ad. (S. *and*, *long*) at length, throughout, forward—*Lambá-lambá^h*, *lambān*

A-LÖNG'SIDE, ad. by the side of a ship, side by side—*Jaház ke pahlú meñ*, *pahlú-ba-pahlú*—Jaháj kī alāng meñ, kait kait, alāng alāng.

A-LÖÖF', ad. (all, off) at a distance—*Tufāwut par*, *alag^h*—Dúr, nyará, nirálā, prithak.

AL-ÖÜD', ad. (a, loud) loudly, with a great noise, with a strong voice—*Pukárke^h*, *buland áwáz se*, *ba-áwáz-i-buland*—Chillákar, chichiyáke, únche swar se.

ÁLP, n. (C. ?) a lofty mountain in Europe—*Ek tūchā pahár jo Yuroop meñ hai^h*.

ÁLPINE, a. relating to the Alps, mountainous, high—*Álp pahár kā^h*, *paháři^h*, *úchā^h*.

ÁLPHA, n. the first letter in the Greek alphabet, the first—*Yúnání alif-be kī takhtī kā pahlá harf*, *awwal*, *afzal*—Grik bhāshā kī varnamalā ká pahlá akshar, pratham, pahlá. [takhtī, abjad—Kisī bhāshā ká kakahrā wā varnamalā, varnamālī, aksharamalā.]

ÁLPHA-BET, n. (Gr. *beta*) the letters of a language—*Álif-be yā kisi zabān ke alif-be kī*

ÁLPHA-BET-ÁRI-AN, n. an A. B. C. scholar—*Abjad ká síkhne w.*—Varnamālā ká adhyāyī, kakahre ká síkhne w. [abjad ke silsile yā taur par—Varnamālā ke kram wā prakār se.]

ÁLPHA-BET'IC, ÁLPHA-BET'ICAL, a. in the order or manner of the alphabet—*Álif-be yā*

ÁLPHA-BET'ICAL-LY, ad. in alphabetic order—*Bu-silsile-i-abjad*—Varnakram ke anusār, kakahre ke anurūp. [Iske áge, is samay meñ, isī kshar meñ.]

ÁL-READY, ad. (all, ready) now, at this time—*Iske pahle kī^h*, *abhi^h*, *ab^h*, *is waqt*—

ÁL'SO, ad. (S. *call*, *swa*) in the same manner, likewise—*Us mutābiq*, *usī taur se*, *bhi^h*, *niz*—Usī prakār se, tadrūp se, evāñ, tathā.

ÁL'TAR, n. (L. *altus*) the place where offerings are laid, the communion table—*Qurban-gāh*, *girje meñ púrāb kināre par ek mez jo is garaz se banī rakhtī hai kī 'Isāi log uske ard-gird hazrat 'Isā kī wafāt kī yād-gārī ke liye ek khās rasm adā karen*—Vedi, yajñavedī, 'Isāi bhajanagrih ke púrāb ant meñ ek chaukī jo is hetu se banī rakhtī hai kī 'Isāi log uskī chārōñ or 'Isā kī mrityu ke smaranārth ek viśesh riti karen.

ÁL'TAR-CLOTH, n. a cloth thrown over the altar—*Girjōñ meñ ek khās rasm adā karne ke liye jo mez rakhtī hai us par kā bichhā huā kaprá*—'Isāi bhajanabhawan meñ kisi viśesh riti ke karne ke liye jo ek chaukī rakhtī hai uske úpar kā kaprá.

ÁL'TAR-PIECE, n. a painting over an altar—*Girjōñ meñ ek khās rasm adā karne ke liye jo mez rakhtī hai uske úpar kī taswír*—'Isāi bhajanabhawan meñ ek viśesh riti ke karne ke liye jo chaukī rakhtī hai uske úpar kā chitra wā ohhavi.

ÁL'TAR-WISE, ad. placed like an altar—*Girjōñ meñ ek khās rasm adā karne ke liye jo mez rakhtī hai uske mánind rakkhā huā*—'Isāi bhajanabhawan meñ ek viśesh riti ke karne ke liye jo chaukī rakhtī hai uske sadris rakkhā huā.

ÂLTER, *v.* (L. *alter*) to change, to make or become otherwise — *Badal'â, badal' jânâ, aur kardâlnâ, aur ho jânâ* — Parivartan k., palatnâ, palat' jânâ, aurhî ho jânî, aurhî kardâlnâ. [yogya.]

ÂLTER-A-BLE, *a.* that may be changed — *Mumkinu-t-tadbîl* — Parivartaniy, palte jane ke

ÂLTER-ANT, *a.* producing change — *Tabdîl k. w.* — Palatne w., parivartak. [tan, vikar.]

ÂLTER-ATION, *n.* the act of altering, change — *Tabdîl, badal, tabaddul* — Palat, parivar-

ÂLTER-A-TIVE, *a.* having the quality of altering — *Badalne ki khâsiyat rakhne w.* — Vîkârî, parivartak, palatne kâ gun wâ dharmma rakhne w.

ÂLTER-CATION, *n.* (L. *alter*) debate, strife, controversy, wrangling — *Takrâr, jhag-râ, bahs, kujjat* — Vâdânuvâd, tahtâ, vivâd, vitandâ. [k. w., pherâpherî se k. w.]

ÂLTERN, *a.* (L. *alter*) acting by turns — *Bârî-bârî yâ bârâ-bârî se k. u.* — Osraosri se

ÂLTERNATE, *a.* being by turns; *n.* that which happens alternately: *v.* to perform alternately, to change reciprocally — *Bârî-bârî se hone w.*; *n. jo bârî-bârî se ho*; *v. bârî-bârî se karnâ, mutabaddil k., âpas men yâ ishtirâkan badalnâ* — Osraosri wâ pherâpherî se hone w., parasparânuvartî, anyonyânuvartî; *n. parasparânuvartan, jo osraosri wâ pherâpherî se ho*; *e. pherâpherî wâ osraosri se k., paraspar parivartan k.* [pherâpherî se.]

ÂLTERNATE-LY, *ad.* in reciprocal succession — *Bârî-bârî, pâra-pâr.* — Osraosri se,

ÂLTERNATION, *n.* reciprocal succession — *Pherâ-pherî, adal-badal* — Parivartan, pher-phâ erâpherî.

ÂLTERNATIVE, *n.* the choice given of two things; *a.* offering a choice of two things —

Châra, do chizon men se ek ko pasand karne kâ iktiyâr; *a. do chizon men se ek ke pasand karne kâ iktiyâr dene w.* — Upây, do vastu men se ek ke swikâr karne kâ adhikâr, vikalp; *a. do vastu men se ek ke swikâr karne kâ adhikâr d. w., vaikalpik.*

ÂLTERNATIVE-LY, *ad.* by turns, reciprocally — *Bârî-bârî se, âpas men, ishtirâkan* — Pâripârî se, osraosri se, paraspar.

ÂLTERNITY, *n.* succession by turns — *Adal-badal, bârî* — Erâpherî, pherphâr, pâri.

ALTHOUGH, *al-though*, *con.* (all, though) notwithstanding, however — *Is bût ke hote, bawujâde-ki, agarchi, sâth is ke* — Tâthâpî, yadyapi, kintu.

ÂLTI-TUDE, *n.* (L. *altus*) height, elevation, superior excellence, highest point — *Samâ irîfâ, jo bulandî, ûnchâi, fuzûyat, tarjîh, sab se ûnchâ maqâm* — Uñchâhat, uchchatwa, pradhânatwa, sab se ûnchâ sthân. [swar.]

ÂLTI-SONANT, *a.* high sounding — *Buland âwâz* — Bare bol kâ, ûnche swar kâ, mahâ-

ÂLTO-GETHER, *ad.* (all, to, gather) completely, without exception — *Mutluq, mahaz, sab milke, bagair istisnâ* — Nipat, purâ, sârâ, nirâ, bin chûṭ.

ÂLUM, *n.* (L. *alumen*) a mineral salt — *Phitkarî*. [inay, phitkarisambandhî.]

ÂLUMINOUS, *a.* pertaining to alum — *Phitkarî-âmez, mutâ'alliq-i-phitkarî* — *Phitkarî-ÂLUM-ISH*, *a.* having the nature of alum — *Phitkarî ki khâsiyat rakhne w., phitkarî-mâil* — *Phitkarîgunavisisht, phitkarî kâ dharm r. w. [dâm, hardam]* — Nitya, sadâ, sarvadâ.

ÂL WAYS, *ad.* (all, way) perpetually, continually, constantly — *Hamesha, d'im, mu-âm*, the first person singular, indicative mood, present tense, of the verb to be — *Hûn.*

ÂM-A-BILITY. See under AMIABLE.

A-MAIN, *ad.* (S. *magn*) with force, vigorously, vehemently, violently — *Zor se, tâqat se, be-tahâshâ, ba-shiddat, tundi se* — Balâtkâr se, bal se, prachandatî se, vyagrâtâ wâ vegse. [murakkab — Misritâdhâtû, milâo, misritâdravya.]

A-MÂLGAM, *n.* (Gr. *hama, gameo* ?) mixture of metals, a compound — *Milâ hûn dhât* —

A-MÂLGAM-ATE, *v.* to mix or unite metals — *Dhâtôn ko malânâ*. [wâ misran.]

A-MÂLGAMATION, *n.* the act of amalgamating — *Dhâtôn ki âmezish* — *Dhâtôn kâ milâo*

A-MÂN-Ü-ËN'SIS, *n.* (L.) a person who writes what another dictates — *Âisâ muharrir ki jo jaisâ dûsrâ bolte jây taisâ likhtë jây* — Lekhak, jo dûsrâ bole tiskâ lekhak.

ÂM'A-RANTH, *n.* (Gr. *a. maraino*) a flower which never fades — *Hamesha tar-o-tâza phûl* — Kabhî na murjhâne w. phûl, amlânâpushp.

ÂM-A-RÂN'THINE, *a.* consisting of amarantus — *Hamesha tar-o-tâzu phûl kâ banâ huâ* — Kabhî na murjhâne wâle pushp kâ banâ huâ, amlânâpushpayukt.

A-MÂRI-TUDE, *n.* (L. *amarus*) bitterness — *Talkhî* — *Karwâbat*.

A-MÂSS, *v.* (L. *ad, massa*) to collect into a heap, to accumulate — *Parâham k., jam' k., dher k.* — Batornâ, sametnâ, râsi k., sanchay k. [samûli, batôr.]

A-MÂSSMENT, *n.* a heap, an accumulation — *Dher, farâham, jam'* — Râsi, punj, gathrî,

ÂM-A-TO-RY, **ÂM-A-TÔ-RIAL**, **ÂM-A-TÔ-RIOUS**, *a.* (L. *amatum*) relating to love — *'Ishq, 'ishq-angaz* — Kâmi, kâmasambandhî, anurâgî, snehî, pritisisht, pritiyamak.

ÂM-A-TEUR, *n.* (Fr.) a lover of any art or science not a professor — *Kisi fan kâ shâiq na ki kâmil* — *Kisi vidyâ wâ âlîpavidyâ kâ premi na ki pandit*.

A-MÂZE, *v.* (a, maze) to confound, to perplex; *n.* astonishment, confusion, perplexity — *Mutâ'ajjib k., muztarîb k., mutahâsir k.*; *n. ta'ajjub, itirâb, hairânî* —

Chamatkrit k., vismit k., ghabrânâ, vyâkul k.; *n. chatmatkâr, vismay, ghabrâhat, vyâkulatâ.*

- A-MĀ'ZED-LY, *ad.* with amazement—*Ta'ajjub yā pareshāni se*—Āscharya wā ghabrahāt se.
- A-MĀ'ZED-NESS, *n.* the state of being amazed—*Pareshāni, hawās-bākhtagi, hairāni*—*[ghabrahāt, vyākulatā. Vismitatā, vyākulatā, ghabrahāt.]*
- A-MĀZE'MENT, *n.* astonishment, confusion—*Ta'ajjub, hairāni, itirāb*—Vismay, āscharya.
- A-MĀZ'ING, *p. a.* wonderful, astonishing—*ʿAjib, ʿajūba, turfa*—Adbhut, chamatkāri, vi-mayakāri.
- A-MĀZ'ING-LY, *ad.* wonderfully, astonishingly—*ʿAjib tarah se, ʿajūba taur se*—Āscharya.
- ĀM'A-ZON, *n.* (Gr. *a. mazos*) a warlike woman, a virago—*Ek jangi 'aurat, jhagrālī 'au-rat*—*Ek larākī strī, bāghini strī, karkashā.*
- ĀM-A-ZŌ'NI-AN, *a.* relating to the Amazons, warlike, bold, of masculine manners—*Jangi 'auraton ke muta'alliq, jangi, diler, mardāna atwār ki*—Karkasāstrisan, bāndhī, la-riki, dhith, sīhasī, purash ke ācharaṇ ki.
- AM-BĀ'GES, *n.* (L. *a. circuit*) a circuit of words, an indirect manner of expression—*Peckhā ka-lām, lafzī gardish, pher ki guft-gū*—Vakrabhāpit, pherwaṭ ki bāt, ṭerhī bāt, va-krokti.
- AM-BĀS'SA-DOR, *n.* (S. *ambeṭi* ?) a person sent in a public manner from one sove-reign power to another—*Elchi*—Rājādūt. [*elchin*—Rājādūt ki strī, rajadūtīn.
- AM-BĀS'SA-DRESS, *n.* the lady of an ambassador, a female ambassador—*Elchi ki jorū,*
- ĀM'BER, *n.* (Ar. *ambar*) a yellow transparent substance; *a.* consisting of amber; *v.* to scent with amber—*Kahrubā; a. kahrubāi; v. kahrubā se mu'attar k.*—Triṇamaṇi, tailasphatik; *a.* triṇamaṇimay; *v.* triṇamaṇi se sugāṇdh k.
- ĀM'BER-GRIS, *n.* a fragrant drug—*Ek khush-bū-dār būti, 'ambar*—*Ek sugāṇdh jarī.*
- ĀM-BI-DĒX'TER, *n.* (L. *ambo, dexter*) one who can use both hands alike, one who is equally ready to act on either side—*Zūw-l-yadain, do-dasti, jo donon hāth kā yakadān is-tī māl kar sakṭā hai, jo tarfūn kā sharik hone ko mustā'id rakṭā hai*—Ubhayahasta-kuśal, jo donon hāth kā nipuṇ hotā hai, dwipakshapāti, jo donon or hone ko prastut rakṭā hai.
- ĀM-BI-DĒX'TROUS, *a.* using either hand, practising on both sides, double-dealing—*Zūw-l-yadain, donon hāth kā barābar istī māl k. w. jāmbain se sāzish rakhae w., riyā-kūr, makkūr*—Jo donon hāth kā samān rūp se vyavahār kar sake, ubhayapakshapāti, ka-pati, chhālī, dwikarmā, dwivyavahārī.
- ĀM'BJ-ENT, *a.* (L. *am, eo*) surrounding, encompassing, investing—*Gherne w.^h, gird k. w., lapetne w.^h*—Gher lene w., sab or se chhekne w., veshtak.
- ĀM-BI-GŪ'I-TY, *n.* (L. *am, ago*) doubtfulness of meaning, double meaning—*Ma'ni ki muzababī yā mubhami, mugūlata, do-ma'ni*—Sandigdharth, sandeharth, doarthā, dwyarth.
- AM-BI-GŪ'OUS, *a.* doubtful, having two meanings, of uncertain signification—*Muzabab, mubham, mashkūk, zū-ma'ni, mushtabih*—Sandigdha, doarthā, dwyarth, aspaṣṭh.
- AM-BI-GŪ'OUS-LY, *ad.* doubtfully, uncertainly—*Ibhām se, ishtibāh se*—Sandeh se, san-digdha prak'r se. [*dāira*—Kisi vastu kā gherū wā paridhi.
- ĀM'BIT, *n.* (L. *am, itum*) the compass or circuit of any thing—*Kisi chiz kā halqa yā*
- AM-BITION, *n.* desire of honour or power—*Hausila, hawas, hurmat yā hukūmat ki arzū*—Umaṅg, yāsālobh, aiśwaryākāṅkshā.
- AM-BITIONOUS, *a.* desirous of honour or power—*Hausila-mand, 'āli-manish, umangi^h*—Aiśwaryyākāṅkshī, utkrishtapadābhilāshī. [*lāsh se.*
- AM-BITIONUS-LY, *ad.* in an ambitious manner—*Hausile se*—Umaṅg se, uchchapadābhi-
- AM'BLE, *v.* (L. *ambulo*) to move between a walk and trot; *n.* a pace between a walk and a trot—*Yargū chalnā, ebīyā chalnā, āsāni se chalnā; n. yargū, āsāni ki chāl*—Sundar prak'r se chalnā; *n.* sundar chāl. [*Ek ghorā jisko sundar chāl sikhāi jāti hai.*
- AM'BLER, *n.* a horse taught to amble—*Ek ghorā jisko yargū chāl sikhāi jāti hai*—
- AM'BO, *n.* (Gr. *ambon*) a reading desk or pulpit—*Parhne ki mez, mimbar*—Parhne ki mej, dharmopadesak kā maṅch arthāt sīnhasan.
- AM-BRŌ'SIA, *n.* (Gr.) the imaginary food of the gods—*Amrit^h*—Sudhā.
- AM-BRŌ'SIAL, AM-BRŌ'SI-AN, *a.* of the nature of ambrosia, delicious, fragrant—*Amrit ki lāhisiyat kā, maza-dār, khush-bū-dār*—Sudhādharmaviśiṣṭ, suśwād, sugandh.
- AM'BRY, *n.* (almonry) a place where alms are distributed, a pantry—*Khairāt-khāna, ambār-khāna*—Bhikshālāy, dānasālā, bhāṇiār.
- AMBS-ACE, āmz-ās, *n.* (L. *ambo, as*) a double ace—*Dukkā^h, dohrā ekkā^h, dohrāpan^h.*
- AMBU-LANT, *a.* (L. *ambulo*) walking, moving from place to place—*Tahaltā^h, muta-harrik*—Chaltā, phirtā, saraktā, idhar udhar ghūmtā. *
- AM-BU-LĀTION, *n.* the act of walking—*Tahalnā^h*—Pānw pānw ghalnā, idhar udhar ghūmnā. [*sakne w.^h, mutaharrik*—Pānw pānw chal sakne w., phirāntā, jaṅgam.
- AMBU-LA-TO-RY, *a.* having the power of walking, moving from place to place—*Tahal-*
- AMBUSH, *n.* (F. *en, bote*) the place or act of lying in wait; *v.* to place in ambush—*Kamīn-gāh, kamīn; v. kamīn meṅ baitṭhānā*—Ghāt ki ṭhaur, ghāt; *v.* ghāt meṅ bai-ṭhānā.

- AM-BUS-CADRE**, *n.* a private station in which men lie to surprise others—*Kamīn-gāh jahān aurōn par ekā-ek tūt parne ke liye log chup-chāp baithe rahīe haiñ*—Ghāt ki jagah, gupt sthān jahān aurōn par hatāt tūt parne ke liye log baithe rahīe haiñ.
- AM-BUSH-MENT**, *n.* lying in wait, surprise—*Kamīn-gāh meñ nishast, nāghānī hamla*—Ghāt meñ baitheki, hatāt ākraman k. wā tūt parnā. [kāri ki upayogi vastu.]
- AMEL**, *n.* (Fr. *email*) the matter used for enamelling—*Mīnā-kārī kā asbāb*—**MİNĀ-A-MEL**/IO-RATE, *v.* (L. *ad, melior*) to make better, to improve—*Bih-tar k., taraqqī denā, khūb-tar k.*—Bhadratar k., aur achchhā k., banānā, sañwārnā, suchārnā.
- A-MEL-IO-RĀ'TION**, *n.* the act of making better—*Bih-terī, taraqqī*—Bhadrataratā, āresh-thatā, bhalāi.
- Ā-MĒN'**, *ad.* (G.) so be it—*Āmin yā amin, aisā ho*^b—Tathāstu, evamaastu.
- A-MĒNA-BLE**, *a.* (Fr. *a, mēner*) liable to account, responsible—*Muhāsabā-dār, jawāb-dih*—Dāyi, parānuyogidhīn, anusandheya, abhiyoktavya.
- A-MĒND'**, *v.* (L. *a, mēnda*) to correct, to reform, to grow better—*Islāh d., durust k., bih-tar honā*—Sōdhanā, sūddh k., sañwārnā, banānā, uttam k., bhalā bannā.
- A-MĒND'MENT**, *n.* change for the better, correction, reformation, recovery—*Bih-tarī, durustī, ārstāgi, sikkat, shifā*—Swabhāw kā achchhā parivartan, sōdhan, āchārāsōdhan, phir se ārogyatā. [pāritoshik.]
- A-MĒNDS**, *n.* recompense, compensation—*Jazā, badlā, makāfāt*—Pratiphal, paritushṭi.
- A-MĒN'I-TY**, *n.* (L. *amēnus*) pleasantness, agreeableness of situation—*Khūbī, jagah ki farhat*—Priyatā, sthān ki ramyatā. [ar^b.]
- A-MĒN-TA'CEOUS**, *a.* (L. *amentum*) hanging as by a thread—*Jaise sūt par se latakne*
- A-MĒRCE**, *v.* (L. *ad, merces*) to punish by fine, to inflict a penalty—*Jurmāne yā jari-māne se sazā d., sazā d.*—Arthadanda se tārnā k., tārnā k., dand d.
- A-MĒRCE-A-BLE**, *a.* liable to amerement—*Qābil-i-jurmāna*—Arthadandayogya.
- A-MĒRCE'MENT**, *n.* punishment by fine—*Jurmāne se sazā*—Arthadand se tārnā.
- A-MĒR'I-CAN**, *a.* pertaining to AMERICA : *n.* a native of America—*Mutā'alliq-i-Amerika* : *n.* Amerika kā mutawattin—Amerika sambandhī : *n.* Amerika kā desījan
- AMES-ACE'**. See AMBS-ACE.
- AME-THYST**, *n.* (Gr. *a, methu*) a precious stone of a violet colour—*Yāqūt, martī*—**AM-E-THYST'INE**, *a.* resembling an amethyst—*Mushābih-i-yāqūt*—Martishmani ke sadris.
- Ā-MI-A-BLE**, *a.* (L. *amo*) lovely, pleasing, charming, deserving affection—*Har-dil-āziz, dil-chasp, dil-rubā, mahbūb*—Priya, ramya, manchor, manohar, manbhāwan, prītiyogya.
- Ā-MI-BL'I-TY**, **Ā-MI-A-BL'I-TY**, *n.* loveliness, power of pleasing—*Har-dil-āzizī, khush karne ki tāqat*—Manoramatā, rijhāne ki śakti, santushṭ karne ki śakti. [yatā, ramyatā.]
- Ā-MI-A-BLE-NESS**, *n.* quality of being amiable—*Mahbūbī, maqbūliyat, pasandīdagī*—**Ā-MI-A-BLY**, *ad.* in an amiable manner—*Dil-chasp taur se, dil-pasand tariq se*—Prīti-pūrvak, manoharatā se.
- Ā-M'I-ANTH**, **Ā-M-I-ANTHUS**, *n.* (Gr. *a, mairno*) an incombustible mineral like flax—*San ke mānind ek qism ki gair-sozanda kārī shai*—San ke sadris ek adāhya ākāriy vastu.
- Ā-MI-CABLE**, *a.* (L. *amicus*) friendly, kind, obliging, peaceable—*Dost-dār, mīrbān, karīm-i-īhsān, sūbh-murawwat, dost-parvar, khair khwāh, sulh-andesh, sulh-jo*—Maitra, prītisil, dayālu, upakāri, śi-hṭāchārī, śānt, nurvirodhī.
- Ā-M'I-CA-BLE-NESS**, *n.* friendliness, good-will—*Dost, dost-dārī, khair-khwāhī*—Maitri, bandhutā, sūbhachintā, hitaishitā, hitechchhā. [tā rūp se, hitakāri rūp se, śānti se.]
- Ā-M'I-C-BLY**, *ad.* in an amicable manner—*Dostāna, khūbī se, khair-khwāhī se*—Bandhu.
- Ā-M'I-TY**, *n.* friendship, good-will—*Dost, khair khwāhī, nek-andesh*—Bandhutā, maitri, sūbhachintā, hitaishitā, hitechchhā.
- Ā-M'ICE**, *n.* (L. *amicus*) the undermost part of a priest's habit—*Pādri ke jubbe ke niche kā hissā*—Purohit ke vāstra ke niche kā bhāg.
- A-MID'**, **A-MIDST'**, *prep.* (S. *an, midd*) in the midst, mingled with, among—*Darmiyān, shāmil, bich*^b—Abhyantar, sāth, mel meñ, madhya, antar.
- A-MISS'**, *a.* (S. *missan*) faulty, wrong, improper ; *ad.* in a faulty manner—*Taqīr-eār, gā'ir, bejā, gā'ir-munāsib* ; *ad. khulā se*—Doshī, anuchit, akartavya ; *ad. dosh bhūl wā bhram se.*
- Ā-MI-TY**. See under AMICABLE.
- AM-MŌN'I-AC**, *n.* (L. *Ammon*) a drug—*Samag, hamāmā, oshaq*—Gōnd viśesh.
- AM-MŌN'I-CAL**, *a.* pertaining to ammoniac, having the properties of ammoniac—*Mutā'alliq-i-samag, samag-tā'ir*—Gōndasambandhī, gōndagupaviśisht. [Yuddh ki sāmagri.]
- AM-MUN'ITION**, *n.* (L. *ad, munition*) military stores—*Sāmān-i-jangī, asbāb-i-jangī*—**ĀM'NES-TY**, *n.* (Gr. *a, mnestis*) an act of general pardon—*'Āmm-mu'āfi-nāma, 'āmm-tasalli-nāma*—Sakalāparādharmukṭi, sakalāparādhakshamā, sarvadoshamukṭi.
- A-MŌNG'**, **A-mōngst'**, *prep.* (S. *amang*) mingled with, conjoined with—*Shāmil, darmiyān, bich*^b—Madhya, antar, abhyantar, milā huā, sāth.
- Ā-MŌ-RET**, *n.* (L. *amor*) a lover—*'Āshiq, husn-parast*—Kāmī, rasik, anurāgi purush.
- Ā-MŌ-RIST**, *n.* a lover, a gallant—*'Āshiq, husn-parast*—Kāmī, rasik, anurāgi purush.

- AM'OROUS**, *a.* inclined to love—'Ishq-bāz, 'āshiq-tan—Rasik, rasiyā, kāmī, kāmākārant.
AM'OROUSLY, *ad.* lovingly, fondly—'Ashiqāna, shauq yā muhabbat se—Rasikabhāv se, prītpūrvak, prem se.
AM'OROUSNESS, *n.* fondness, lovingness—'Ishq, shauq, muhabbat, 'ishq-bāzī, 'āshiq-tanī—Rasikāī, rasikabhāv, chāh, prem, prīti. [vyāpār, upapāti wā upapātnī se phānsāo.
A-MOUR', *n.* an affair of love, an intrigue—'Ishq-bāzī, āshnāī—Kāmacharitra, rasikāī kā
A-MORPHOUS, *a.* (Gr. *a, morphē*) shapeless, not having a regular form—*Be-shakl, bad-shakl*—Ākārahin, kurūp, kuḍaul.
A-MORT', *a.* (L. *ad, mors*) in the state of the dead, dejected, depressed—*Murda, ā-zurda, afsurda, dil-gir, khāsta-khātīr*—Marā, mrīt, udās, udvignaman, dīnaman, khīnna.
A-MOR-TI-ZĀTION, **A-MOR-TIZE-MENT**, *n.* the right of transferring lands to mortmain—*Zamīn ko is tarah par muntaqal karne kā ikhtiyār ki phir wah na to intaqāl karne wālē ke hāth ā sake aur na kisi duniyārī yā 'amm kīm meñ lag sake*—Bhūmī ko is rīti se dūsre ko detālnē kā adhikār ki phir wah na to datā ke hāth ā sake aur na kisi sānsārī wā s idhārañ kīm meñ lag sake.
A-MOR-TIZE, *v.* to alienate lands—*Zamīn ko muntaqal k.*—Bhūmī ke sattwa ko dūsre ko d.
A-MOUNT' *v.* (L. *ad, mons*) to rise to, to compose in the whole; *n.* the sum total—*Pahūnichnā^h, sab milke hō jānā^h; n. jumla, tī'dād, jam'*—*n.* Moṭ, guthrī.
AM-PHIBIOUS, *a.* (Gr. *amphi, bios*) having the power of living in two elements, partaking of two natures—*Ham-tari-ham-khushki, do 'unsarī, do 'unsar meñ rahne ki tāqat rakhe n.*—Dwidhāgati, do tattwa meñ rahne ko samarth.
AM-PHIBOLO'GY, *n.* (Gr. *amphi, bullo, logos*) discourse of uncertain meaning—*Zā-mā'nī bayān, muzabzah bayān*—Sandighavarnan wā bakhān, dwyarth varnan.
AM-PHI-BO LÖG'I-CAL, *a.* doubtful, equivocal—*Muzabzah, mashkūk, mushtabih, mubham, mutazalul*—Sandigh, dwyarth, doarthā, anīshchit.
AM-PHIBOLOUS, *a.* (Gr. *amphi, bullo*) tossed from one to another—*Idhar udhar dā-lā huā^h, idhar udhar pheñkā huā^h*. [dhārth, bharmilāpan, dwyarthatā.
AM-PHIBOLY, *n.* ambiguity of meaning—*Muzabzabī, mubhamī, mutazalālī*—Sandig-
AM-PHIBYENA, *n.* (Gr. *amphis, baino*) a serpent supposed to move with either end foremost—*Do-mūhā sānp^h*.
AM-PHIS'CTIA, *n.* (Gr. *amphi, skia*) the inhabitants of the torrid zone, whose shadows fall in one part of the year to the north, and in the other to the south—*Mintaqai mahriqa ke bāshinde jinkā sāya sāl ke ek hisse meñ uttar ki taraf parṭā hai aur dūsre hisse meñ dakkhīn ki taraf*—Ushnakatibandhanivāsī jinkī parchhāñ varsh ke ek bhāg meñ uttar ki or parṭī hai aur dūsre bhāg meñ dakkhīn ki or.
AM-PHITHEATRE, *n.* (Gr. *amphi, theatron*) a building of a circular form, with seats all round—*(Gol sūrat kā makān jis meñ baithne ke liye chauki chārōñ taraf lagī rahtī haiñ, tamāshe kā gol ghar*—Golākār ghar jis meñ baithne ke liye chauki chārōñ or lagī rahtī haiñ, golarāñ. [māshōñ ke mutā'alliq—Golarāñgāntukāsambandhī.
AM-PHITHEATRICAL, *a.* relating to exhibitions in an amphitheatre—*Gol makān ke ta-*
AM'PLE, *a.* (L. *amplus*) large, wide, extended, liberal, diffusive—*Barā^h, vāsī, phailā^h, fāiyāz, kāfī, musharrih, mufassal*—Viśāl, chaurā, prāsast, yatheshit, bahut, vistrīt.
AM'PLENESS, *n.* largeness, extensiveness—*Barā^h, vus'at, chaurā^h*—Viśalātā, phailāw, vistrīt. [prāsast k.
AM'PLI-ATE, *v.* to enlarge, to extend—*Barhānā^h, phailānā^h, kushāda k.*—Barā k.,
AM'PLI-TATION, *n.* enlargement, diffuseness—*Barhāw^h, barā^h, phailāw^h*—Vridhī, vistrāt. [varnan k., atibakhān k.
AM'PLI-FY, *v.* to enlarge, to exaggerate—*Barhānā^h, mubālaga k.*—Barā k., bahut karke
AM'PLI-FI-CATION, *n.* enlargement, extension—*Barhāw^h, phailāw^h, mubālaga*—Vridhī, adhikāī, vistrātwa, prāsastatā.
AM'PLIFIER, *n.* one who amplifies—*Barhāne w.^h, phailāne w.^h*
AM'PLITUDE, *n.* largeness, extent, capacity—*Barā^h, kalānī, vus'at, kushādagi, tāqat, smā^h*—Mahattwa, vistrāt, ālīhārasaktī, samarthya, samāv.
AM'PLY, *ad.* largely, liberally, copiously—*Barāī farākhī ziyādātī kifāyat yā vus'at se*—Vipulātā viśalātā yatheshitātā wā prāsastatā se. [k., āñg ko kāt dālnā.
AMPU-TATE, *v.* (L. *am, puto*) to cut off a limb—'Uzr ko kāt dālnā—Āngachekhēdan
AM-PU-TATION, *n.* the act of cutting off a limb—'Uzr kā kāt dālnā, —Āngachekhēdan.
AM'U-LET, *n.* (L. *a, moles*) a charm against evil or mischance—*Hirz, ta'wiz, jantar^h*—Gañḍā, gāñṛā, kavach.
A-MUSE', *v.* (L. *a, musa*) to entertain, to divert, to deceive—*Bahlānā^h, tafrih d., hila-havāla k., dam d.*—Abhinandit k., man phernā, tālmatol k., bhu'īnā. [vilās.
A-MUSEMENT, *n.* that which amuses—*Bahlāw^h, khel^h, tamāshā*—Manpher, vinod, krīrā,
A-MUS'ING, *p. a.* entertaining, pleasing—*Mufarrih, farhat-angez, dil-chasp*—Vinodak, manbhāwnā, manorañjak. [chasp—Manpherne wā bahlāne ko samarth, manbhāwnā.
A-MUS'IVE, *a.* having power to amuse—*Mufarrih, tafrih dene kī tāqat rakhe w., dil-*
A-MUS'IVE-LY, *ad.* in an amusive manner—*Mufarrih taur se*—Manbhāwnī rīti se.

AN, (S.) the indefinite article, placed before words beginning with the sound of a vowel — *Jin lafzōn ke shurū meñ harf-i-illat ki āwāz hotī hai unke pahle yah harf-i-tankīr rakkhā jātā hai* — Jin sabdon ke ādi meñ swaravarn ki dhvani nikaltī hai unse purv yah anishchayak dharā jātā hai.

AN-A-BĀP'TIST, n. (Gr. *ana, baptō*) one who re-baptizes, one who maintains that persons baptized in their infancy ought to be baptized again — *Wah jo do-bāra istibāq detā hai, wah jiskā yah 'aqida hai ki jinko lapakpan meñ istibāq diyā gayā ho unko phirke istibāq denā munāsib hai* — Wah jo dusri ber Isāi mat meñ lāne kā jalasañskār kartā hai, wah jiskā yah mat hai ki jinkā bachpan meñ jalasañskār huā ho unkā phirke jalasañskār honā nchit hai.

AN-A-BĀP'TISM, n. the doctrine of Anabaptists — *Do-bāra istibāq dene-wālon kā 'aqida* — Punarjalasañskār karnechārōn kā mat.

AN-A-BAP'TISTIC, AN-a-bap-tis'ti-cal, a. relating to Anabaptists — *Aise shakhs ke muta'alliq ki jiskā 'aqida do-bāra istibāq dene kā hai* — Punarjalasañskār karnechārōn kā sambandhi.

AN-a-BĀP'TIS-TRY, n. the sect of Anabaptists — *Un logōn kā firqa jinkā yah 'aqida hai ki do-bāra istibāq denā munāsib hai* — Punarjalasañskār karnechārōn kā panth.

AN-A-BAP-TIZE', v. to rebaptize — *Do-bāra istibāq d.* — Isāi dharman meñ lāne ke liye punarjalasañskār k.

AN-ĀCH'Ō RITE, n. (Gr. *ana, choreo*) a monk who leads a solitary life, a hermit — *Tā-riku-d-dunyā, zāhid, goshu-nishīn* — Tyāgi, vanavāsī, tapaswī.

AN-a-CHO-RÉT'I CAL, a. relating to an anchorite or hermit — *Muta'alliq-i-tārikh-d-dunyā, muta'alliq-i-zāhid* — Tapaswisambandhi.

AN-ĀCH'RO-NISM, n. (Gr. *ana, chronon*) an error in computing time — *Tārikh yā waqt ke shumār ki galatī, ikhtilāf-i-waqt, tazwīr-i-hisāb-i-zamān* — Kālga janābhram, kalaganāvyatayay.

AN-ĀCH-RO-NIS'TIC, a. containing an anachronism, erroneous in date — *Tazwīr-i-hisāb-i-zamān ke muta'alliq, tārikh yā waqt meñ galat, waqt shumār karne meñ galat* — Kālga-ganā meñ asuddhi.

A-NĀC-RE-ŌN'TIC, a. relating to Anacreon, in the manner of Anacreon — *Anākrian shā'ir se nisbat-dār, Anākrian ke mutābiq* — Anākriankavisambandhi, Anākrian ke anusār. [Phul kā mukut wā malā.

AN'A-DEME, (Gr. *ana, deo*) a chaplet or crown of flowers — *Phul kā sihā'ā yā tāj* — AN-A-GŌG'ICS, n. pl. (Gr. *ana, ago*) mysterious considerations — *Muglaq yā ba'idu-l-fahm khijālāt* — Gūrh vichār.

AN-a-GŌG'I-CAL, a. elevated, mysterious — *Buland, muglaq, mu'amnā* — Ūñchā, gūrh.

AN'A-GRAM, n. (Gr. *ana, gramma*) the change of one word into another by transposing the letters — *Hurūf ki tabdīlī se ek lafz ko dusrā kar dālnā, tahrif, qalb* — Aksharōn ki ulatpalāt se ek šabd ko dusrā kar dālnā, šabdiksharaviparyāśakalpitanām.

AN-a-GRAM-MĀT'I-CAL, a. forming an anagram — *Tahrif-kunanda, qalb-kunanda* — Aksharōn ke parivartan se ek šabd kā dusrā šabd banāne w.

AN-a-GRAM-MĀT'I-CAL-ly, ad. in the manner of an anagram — *Tahrif yā qalb ke taur se* — Aksharōn ke parivartan se ek šabd ko dusrā šabd banāne ki rīti se.

AN-a-GRĀM'MA-TISM, n. the act or practice of making anagrams — *Tahrif yā qalb banāne kā shuql* — Aksharōn ke parivartan se ek šabd kā dusrā šabd banāne kā abhyās.

AN-a-GRĀM'MA-TIST, n. a maker of anagrams — *Tahrif banāne w., qalb banāne w.* — Aksharōn ke parivartan se ek šabd kā dusrā šabd banānā. [— Roganāsak, pushtikar.

AN-a-I-ĀP'TIC, a. (Gr. *ana, lepsis*) restorative, strengthening — *Shifā-baksh, musqari*

A-NĀL'O-GY n. (Gr. *ana, logos*) resemblance, similarity, proportion — *Mushābahat, tatābuq yā muwāfaqat, tajnis nisbat yā qarīna* — Sadrisiyya, sadrisatā, sannatī, tulyatī, upamān, abhyupagām, paraspāranurupatā. [tulya.

AN-a-LŌQ'I-CAL, a. having analogy — *Mushābih, mutābiq yā muwāfiq* — Sadris, samān,

AN-a-LŌQ'I-CAL-ly, ad. in an analogical manner — *Mushābahat se, muwāfiq yā murāfiq*

taur se — Samān bhāw se, sadrisatā se.

A-NĀL'O-GIZE, v. to explain by analogy — *Tajnis yā mushābahat se bayān k., tamsil se samjhānā* — Sadrisatā se samjhānā, upamā se samjhānā. [samān.

A-NĀL'O-GOUS, a. having resemblance — *Mushābih, murāfiq yā mutābiq* — Sadris, upam,

A-NĀL'O-GOUS-ly, ad. in an analogous manner — *Mushābahat se, tajnis yā muwāfaqat se* — Sadrisatā se, tulyatā se, samān bhāw se, upamitī se.

AN'A-LYZE, v. (Gr. *ana, luo*) to resolve a compound into its first principles — *Kisi murakkab ko uske usul meñ tafriq k., tafriq yā tashrih k.* — Kisi misrit dravya ko uske tattwa meñ vibhinna k., samuh dravya ko uske mūl avayavōn meñ prithak k., mūlatattwasodhan k.

A-NĀL'YSIS, n. the separation of a compound into its constituent parts — *Kisi murakkab*

ki uske juz'ri 'issoon meñ tafriq, tafriq yā tashrih—Kisi misrit dravya ká uske mûl avayavon meñ vibhed, parichhed, mûlatattwasodhdhan.

AN'A-LYST, *n.* one who analyzes—*Tafriq k. w., tashrih k. w., kisi murakkab ko uske asli hissoon meñ tafriq k. w.*—Kisi misrit dravya ko uske mûl avayavon meñ vibhinna k. w., mûlatattwasodhak.

AN-A-LYT'IC, AN-A-LYT'-CAL, *a.* pertaining to analysis, resolving into first principles—*Usûl meñ tafriq yā tashrih ke muta'alliq, tashrihi, usûl meñ tafriq k. w.*—Mûl avayavon meñ parichohedhasambandhi wā parichchedak, mûlatattwasodhdhanavi-shayak.

AN-A-LYT'-CAL-LY, *ad.* in an analytical manner—*Kisi murakkab ko uske asli hissoon meñ tafriq karne ke taur par*—Kisi misrit dravya ko uske mûl avayavon meñ prithak karne ki riti purvak, mûlatattwasodhdhan ki riti se.

AN-A-LYZ-ER, *n.* one who analyzes—*Kisi murakkab ko uske asli hissoon meñ tafriq k. w., Kisi misrit dravya ko uske mûl avayavon meñ prithak k. w., mûlatattwasodhak.*

A-N'ANAS, *n.* the pine apple—*Ananās*—Anāras.

AN'A-PEST, *n.* (Gr. *ana, paio*) a metrical foot, containing two short syllables and one long—*Wah sh'r ki jis meñ do chhôte hije aur ek barā hije huū karte huū*—Sagapabaddh, wuh chhand ki jis meñ do laghu ek guru krum se rahte hain, hast.

AN-A-PES'TIC, *a.* relating to the anapest—*Jis sh'r meñ do chhôte aur ek barā hije rahte hain us se nisbat-dār*—Sagapabaddhapādayukt.

AN'AR-CHY, *n.* (Gr. *a, archē*) want of government, disorder, political confusion—*Bad'amali, hangāma, mulki be-intizāmi*—Arājya, rājyahanati, andher, halchal, rāj meñ udham, andhādhdhundh ká rāj.

AN'ARCH, *n.* an author of confusion—*Bad'amali-kunanda, gaddār, bad'amali k. w.*—Arājyākārak, rāj meñ andher andhādhdhundh wā halchal k. w.

A-NĀR'CHIC, A-NĀR'CHI-CAL, *a.* confused, without rule or government—*Abtar, be-qā'ida, be-band-o-bast, be-zabt*—Garbar, astavyast, niyamarahit, śāsanarahit.

AN'AR-CHISM, *n.* want of government—*Be-band-o-basti, bad'amali*—Niyamāhīnatā, śāsanāhīnatā, rāj meñ andher. [andher k. w., andhādhdhundh karnehārī.

AN'AR-CHIST, *n.* one who occasions confusion—*Abtari k. w., gaddār*—Astavyastākārak, AN-A-SĀR'CA, *n.* (Gr. *ana, sarx*) a kind of dropsy—*Ek qism ká jalandhar*—Ek prakār ká jalodar, soth.

AN-A-SĀR'CIOUS, *a.* relating to anasarca—*Jalandharī^b*—Sothī.

A-NĀS'TRO-PHE, *n.* (Gr. *ana, strophē*) a figure by which the order of the words is inverted—*Inshā ká ek qā'idā ki jis se lafzon ki tartīb ulat jāti hai, tabdīl-i-tarkīb-u-l-lafz*—Ek alāfkar ki jis se śabdōn ká kram ulat jāta hai, padakramavyatyay.

AN'ATH'E-MA, *n.* (Gr.) an ecclesiastical curse, excommunication—*Mazhabī la'nat yā bad-du'ā, kul sā ke mu'taqidōn meñ se ikhrāj*—Dharmasambandhi śāp, Isāī samāj se nirākaran wā nishkāsan. [se nishkāsan wā nirākaran.

A-NĀTH'E-MA-TISM, *n.* excommunication—*Kālisā ke mu'taqidōn meñ se ikhrāj*—Isāī samāj A-NĀTH'E-MA-TIZE, *v.* to pronounce accursed—*Mazhab ke bamūjib la'nat k. yā bad-du'ā d.*—Dharm ke anusār abhiśāp denā.

A-NĀTH'E-MA-TIZ'ER, *n.* one who pronounces an anathema or curse—*Mazhab ke bamūjib la'nat k. w. yā bad-du'ā d. w.*—Dharm ke anusār abhiśāp d. w.

A-NĀT'O-MY, *n.* (Gr. *ana, temno*) the act of dissecting the body, the structure of the body, a skeleton—*Tashrih-i-jism, jism ki chir-phār, jism ki tarkīb, thathrī^b*—Śarīraparichhed, śarir ki chirphār, śarir ki banāwat, panjar. [chchhdasambandhi.

AN-A-TŌM'I-CAL, *a.* relating to anatomy—*Tashrih-i-jism ke muta'alliq*—Śarīravayava-AN-A-TŌM'I-CAL-LY, *ad.* in an anatomical manner, by means of dissection—*Tashrih-i-jism ke taur par, chir-phār ke wasile se*—Śarīravayavachhed ki riti se, chirphār ke dwārā. [ki chirphār wā banāwat jānnewālā.

A-NĀT'O-MIST, *n.* one skilled in anatomy—*Jism ki chir-phār yā tarkīb jānne w.*—Śarīr A-NĀT'O-MIZE, *v.* to dissect, to lay open—*Chirnā^b, phārnā^b, kholnā^b.*

AN'CES-TOR, *n.* (L. *ante, cessum*) one from whom a person is descended—*Jadd, bāp-dādā^b*—Purkhā, pitra, pūrvvapuruṣ. [khōn ká.

AN'CES-TRAL, *a.* relating to ancestors—*Abū,ajdādī, bāp dāde ká^b*—Pāitrik, pitrik, pur-AN'CES-TRY, *n.* a series of ancestors, lineage—*Abā-ajdād ká silsilā, gharānā^b, khāndan*—Pūrvvapuruṣhāvalī, vanā, kul, gotra. [gar ; v. langar dālnā.

AN'CHOR, *n.* (L. *anchora*) an iron instrument to hold a ship ; *v.* to cast ancor—*Lan-AN'CHOR-AGE, n.* ground for anchoring in, duty paid for liberty to anchor—*Langar-gāh, langar-gāh ká mahsûl*—Langar dālne ki jagah, langar ki jugah ká kar.

AN'CHORED, *p. a.* held by the anchor—*Langar par.*

AN'CHOR-HOLD, *n.* the hold of an anchor—*Langar ki girift*—Langar ki pakar.

AN'CHOR-SMITH, *n.* a maker of anchors—*Langar-sāz*—Langar banāne w.

AN'CHO-RITE. See Anachorite. [asth stri, sannyaśin, tapaswinī, vairāgin, udāsin.

AN'CHO-RESS, *n.* a female recluse—*Khalwat-nishīn 'aurat, gosha-nishīn 'aurat*—Vānapr-

AN-CHÖ'VY, *n.* (Sp. *anchova*) a small fish used as sauce—*Ek Akhoṭi machhli jo chatni si khāi jāti hai^h*.

AN'CIENT, *a.* (L. *antiquus*) old, of old time, not modern—*Qadīm, derīna, qadīm zamāne kā, jadīd nahīn*—Būrhā, vridhā, prāchin, prāchinakālin, navīn nahīn, nayā nahīn. [*salaf ke log*—Pūrvakālinālok, pūrvakālināmanushya.

AN'CIENTS, *n. pl.* men of former times—*Qudamā, aslūf, mutaqaddīmīn, anwāl ke log*. AN'CIENT-LY, *ad.* in old times—*Qadīm meṅ, qadīmū-l-azām meṅ*—Pūrvakāl meṅ, prāchinakāl meṅ.

AN'CIENT-NESS, *n.* existence from old times—*Qadāmūt*—Prāchinatā, purātanatwa.

AN'CIENT-RY, *n.* honour of lineage—*Khāndān ki hurmat*—Vāṇsapatishthā, kulapatishthā [*dār*—Patākā, dhawajā, patākāvahak, dhawajādhārī.

AN'CIENT, *n.* (L. *insigne*) a flag, the bearer of a flag—*Nishān, jhandū^h, nishān-bar*. AN-CIL/LA-RY, *a.* (L. *ancilla*) subservient—*Mumidd, madad-gār, mu'awīn*—Gupakārī, abhiprāyopakarak, adhīn.

AND, *con.* (S.) the particle by which sentences or terms are joined—*Aur^h*.

AND'I-RON, and'i-urn, *n.* (*hand, iron* ?) the iron at the end of a grate in which the spit turns or on which wood is laid to burn—*Qulāba, angethī kā wah hissā ki jis meṅ lakri jalne ke liye rakkhī-jāti hai*—Lohe kī borsī kī wah bhāg kī jismēṅ lakri barne ke nimitta dhari jāti hai. [—*Ek prakār kā hijrā*.

AN'DRO-GYNE, *n.* (Gr. *aner, gynē*) a kind of hermaphrodite—*Ek qism kā mukhannas* AN-DRŪ'Y-NAL, *a.* having two sexes—*Mukhannas, hijrā^h*—Dwilingavisisht, dō liṅg wālā.

AN-DRŪ'Y-NAL-LY, *ad.* of two sexes—*Mukhannas kī sūrat par, hijre sā^h*—Dwilingavisisht. [*Upakathā, upākhyān, kabānī*.

AN'EC-DŌTE, *n.* (Gr. *a, ek, dotos*) an incident of private life—*Qissa, afsāna, naql*—AN-EC-DŌT'I-CAL, *a.* pertaining to anecdotes—*Naqli, qisse ke muta'alliq, afsāne se nisbat-dār*—Upakathāsambandhī, upākhyānavishayak. [*Ek qism kā phūl*—Pushpavisesh.

A-NEM'O-NE, *n.* (Gr.) the wind-flower—*Shaqāiqū-n-nu mān yā shaqāiqū-n-nu mānī*, AN'EU-RISM, *n.* (Gr. *ana, eurus*) a disease in which the arteries become dilated—*Ek*

simār jīs se raguīn phūl jāti haiṅ—*Ek rog jis se nārī phūl jāti haiṅ*. A-NEW', *ad.* (i, new) over again—*Sar-in-aw, naye sir se^h, phir^h*—Punarvār.

AN-FRAC'TU-OSE, AN-FRAC'TU-OUS, *a.* (L. *am, fractum*) full of breaks or turnings—*Peckhida, kuj, terhā-berā^h*—Ghumāw se banā huā, phirāw se banā huā.

AN'GEL, *n.* (Gr. *angelos*) a messenger, a spirit, a gold coin; *a.* like an angel—*Firishta, rūh, ashrafī*; *a.* *firishte ke mā'ind*—Iswaradūt, devadūt, ātmā, swarnamudrā; *a.* Iswaradūt ke sadris, devadūt kī nāīn. [*Devadūtavishayak, Iswaradūtasambandhī*. AN-GĒL'IC, AN-GĒL'I-CAL, *a.* belonging to angels—*Firishtōn ke muta'alliq, firishtā-kho*—AN'GER, *n.* (L. *ango*) resentment, rage, pain; *v.* to enrage, to provoke—*Kīna, bugz, gazab, gussa, taklīf, dard*; *v.* *gazab-nāk k.*, *gussa-war k.*, *chheṛnā^h*—Ākrosh, dwesh, krodh, pirā; *v.* *krudhd k.*, *khijānā, chirhānā*.

AN'GRY, *a.* affected with anger, provoked—*Darham-darham, khashm-nāk, jhūnjhlāyā^h*—Krudhd, kopī, prakopit, chirhā, krodhī.

AN'GRI-LY, *ad.* in an angry manner—*Gusse se*—Kop se, sakop, krodh se.

AN'GLE, *n.* (L. *angulus*) the space between two lines that meet in a point, a point where two lines meet, a corner—*Zāviya, nok, gosha*—Kop, khūnt, konā.

AN'GLED, *a.* having angles—*Zāviya-dār, goshe-dār, nok-dār*—Sakop, khūnt sahit.

AN'GU-LAR, *a.* having angles or corners—*Zāviya-dār, goshe-dār, kone-dār*—Konavisisht, sakop, khūnt sahit. [*tatā*.

AN-GU-LAR'I-TY, *n.* the quality of being angular—*Goshe-dārī, kone-dārī*—Konavisish-

AN'GU-LAR-LY, *ad.* with angles or corners—*Goshōn yā zāviyōn se*—Konoṅ se, khūntōn se.

AN'GU-LA-TED, *a.* formed with angles—*Goshe-dār banā huā*—Konavisisht banā huā. [*sisht, ānkri sā*.

AN'GU-LOUS, *a.* having corners, hooked—*Zāviya-dār, ghoshe-dār, ānkri-dār*—Konavi-

AN'GLE, *v.* (S. *angel*) to fish with a rod and hook; *n.* a fishing rod—*Bansī lagānā^h*; *n.* *bansī^h*.

AN'GLER, *n.* one who angles—*Bansī lagānevalā^h*. [*nipunatā wā yukti*.

AN'GLING, *n.* the art of fishing with a rod—*Bansī lagāne kā fann*—Bansī lagāne kī

AN'GLI-CAN, *a.* pertaining to England—*Inglistānī, angrezī*—Inglāndiyya.

AN'GLI-ÇİZE, *v.* to make English—*Angrezī karnā*—Inglāndiyya k.

AN'GLI-ÇISM, *n.* an English idiom—*Angrezī zabān kā muhāvvara*—Angreji bhāshā ke vākya-prayog kī rīti, Inglāndiyya bhāshā ke vākya kī dhārā.

AN'GUISH, *n.* (L. *ango*) great pain of body or mind; *v.* to torture—*Jismānī yā dīlī nihāyat dard, s' jisat, aziyat, 'azāb*; *v.* *siyāsāt d.*, *'azāb d.*—Yātānā, sarir wā man kī tivra pirā; *v.* *yātānā d.*, *satānā*.

AN-GUST', *a.* (L. *angustus*) narrow, strait—*Tang, chust, malhmasa*—Sakrā, saket saṅkīrṇ.

AN-GUS-T'ATION, *n.* the act of making narrow—*Tangi, chustī*—Saṅkīrpatā, saketi, sakrāi.

- AN-HE-LĀTIONⁿ**, *n.* (L. *am, halo*) the act of panting, difficult respiration — *Hañphā^h, amafus ba-diqqat* — Haphhaphi, kasht se āwās leni, uchchhwasan.
- AN'ILE**, *a.* (L. *anus*) relating to an old woman, imbecile — *Buddhi se nisbat-dār, majhūl, nā-tawān* — Burhiyā samparkī, nirbal, kshin.
- AN-LĀ-TY**, *n.* the state of being an old woman, dotage, imbecility — *Buddhi ki hālat, sahyāhat^h, majhūl, nā-tawān* — Burhiyā kī avasthā, hatabuddhi, hatajñān, nirbal-ātā, kshinatā.
- AN I-MAD-VĒRT^v**, *v.* (L. *animus, ad, verto*) to turn the mind to, to censure — *Dil rujū^h k., malāmat k., chashm-numāi l.* — Kisi or chitta phernā, dokhnā, dosh d., nindā k.
- AN-I-MAD-VĀR'SION**, *n.* remark, censure — *Bāt^h, qaul, guftār, malāmat, chashm-numāi* — Charchā, vachan, nirikshan, nindā, vāgdand.
- AN-I-MAD-VĒRT'ER**, *n.* one who animadverts — *Kisi taraf dil rujū^h k. w., malāmat k. w., chashm-numāi k. w., bāt kahne w.^b* — Kisi or chitta pherne w., pratinindak, dosh d. w., kahne w., charchā k. w.
- AN'I-MAL**, *n.* (L.) a living corporeal creature; *a.* belonging to animals — *Jānwar, jān-dār, zī-rūh*; *a. jānwarī, jān-dārī* — Jiv, jantu, prāpi; *a. jivi, jantuvishayak.*
- AN-I-MĀL'CULE**, *n.* a very small animal — *Hashrātu-l-arz, nāhayat choṣā jān-dār* — Ati-kshudrajantu. (yak.)
- AN-I-MĀL'CU-LAR**, *a.* relating to animalcules — *Hashrātu-l-arzī* — Atikshudrajantuvishā.
- AN-I-MĀL'I-TY**, *n.* the state of animal existence — *Hālat-i-jān-dārī, hālat-i-jānwari* — Jiv kī dast, prāpi kī avasthā.
- AN'I-MATE**, *v.* (L. *animus*) to give life to, to quicken, to encourage; *a.* alive, possessing animal life — *Zindu k., jān d., himmat d., tasalli d.*; *a. zinda, jān-dār* — Jilānā, sajiv k., dhārhas wā dhāras d.; *a. jītā, jivī, sajiv, saprāp.*
- AN'I-MĀT ED**, *a.* having life, lively, vigorous — *Zinda, chālāk, zor-āwar* — Sajiv, chetan, ut-tejit, praphullavadan, chanchal, prabal, balawān.
- AN-I-MĀTION**, *n.* the act of animating or enlivening, life, spirit, vigour — *Zinda karnā, jān, rūh, quwat, tāgat* — Jilānī, prāpadhāran, jiv, prān, bal, parākram, tej.
- AN'I-MĀ-TOR**, *n.* one that gives life or spirit — *Jān-bāhsh^h, himmat d. w., rūh-bakheh* — Prāpad, prāpadātā, āśwāsak, jivad. [atigirina, śatrutā, vair.]
- AN-I-MŌS'T-RY**, *n.* violent hatred, active enmity — *Sakht karāhiyat, adāwat* — Tivradwesh.
- AN'ISE**, *n.* a species of parsley — *Bādiyān, sauñf* — Sauñph.
- AN'KER**, *n.* (D.) a liquid measure of ten gallons — *Ragiq chiz k' ek māp jo takhmīnan sawā-sūt panseri hogi* — Dravadravya kī ek parimīn jo prāy sawisāt panseri hogā.
- AN'KLE**, *n.* (S. *ancleow*) the joint between the foot and the leg — *Taknā^h, shisālang* — Gulph, pair kī gūth.
- AN'NAL'S**, *n. pl.* (L. *annus*) history related in the exact order of time — *Zamāne ke th'k silsile ke mutābiq tawārīkh, tawārīkh* — Samay ke yathārth kram ke anusār itihās, itihās.
- AN'NAL-IST**, *n.* a writer of annals — *Muwarrikh, bā-silsila tawārīkh kā musannif* — Kramīnusār karke itihās kā lekhaḥ wā rachne w.
- AN'NAL-IZE**, *v.* to write annals, to record — *Zamāne ki tartīb se tawārīkh tasnif k., navishā k.* — Kramānusār itihās likhnā, likhnā.
- AN'NATS**, *n. pl.* (L. *annus*) the first fruits — *Pahl phal^h* — Pratham phal.
- AN-NEAL**, *v.* (S. *an, elan*) to heat in order to fix colours, to temper glass — *Rang charhāne ke liye tāw d.^h, kānch ko tāwnā^h*. [dene ki yukti.]
- AN-NĒAL'ING**, *n.* the art of tempering glass — *Shishe ke tāwne kā fann* — Kānch ko tāw.
- AN-NĒX^v**, *v.* (L. *ad, nexum*) to unite to at the end, to subjoin, to affix — *Akhir meñ jor denā, paiwand k., wasl k.* — Ant meñ jorī, lagānā, sahyog k.
- AN-NĒX-ĀTION**, *n.* conjunction, addition — *Ittisā, paiwand, wasl, milāw^h* — Sahyog, jor, anubandhan, upasthāpan.
- AN-NĒX'ION**, *n.* the act of annexing — *Paiwand karnā, milānā^h* — Sahyogakriyā, jorī.
- AN-NĒX'MENT**, *n.* the thing annexed — *Mulhaq shai, paiwand chiz* — Jorī hui vastu, sahyuktavastu, anubandh. [— Meṭnā, nasht k., lop k.]
- AN-NĪ'HI-LATE**, *v.* (L. *ad, nihil*) to reduce to nothing, to destroy — *Nest k., tabāh k.*
- AN-NĪ'HI-LABLE**, *a.* that may be annihilated — *Qābil i-tabāhi, nesti ke liq* — Meṭe jāne ke yogya, nasht kiye jāne ke yogya.
- AN-NĪ'HI-LĀTION**, *n.* the act of annihilating — *Tabāhi, halākat* — Nās, kshay, lop.
- AN-NI-VĒR'SA-RY**, *n.* (L. *annus, versum*) a day celebrated as it returns each year; *a.* returning with the year, annual — *Roz-i-sāl, har-sāla roz*; *a. har-sāla* — Sānvatsarikā-din, pratīvarshikadivas, pratīvarshikadin; *a. sānvatsarik, pratīvarshik.*
- AN-NI-VĒR'SA-RĪ-LY**, *ad. annually* — *Sāl-ba-sāl, har-sāl* — Pratīvarsh, baras baras.
- AN-NO-TATE**, *v.* (L. *ad, noto*) to make remarks on a writing, to comment — *Tafsīr k., ta'bīr k., sharh k.* — Tīkā likhnā, tippan likhnā, bhāshya likhnā.
- AN-NO-TĀTION**, *n.* a remark — *Tafsīr, ta'bīr, sharh* — Tīkā, tippan.
- AN-NO-TĀTION-IST**, *n.* a writer of comments — *Mufassir, shāriḥ* — Tīkākar, bhāshyakār, tippanalekhaḥ.

AN'KO-TA-TOR, *n.* a commentator, a scholiast — *Shārīh*, *mufasssīr* — *Tīkākar*, *bhāṣhyakār*, *tippanalekhak*. [*manādi k.*, *ishtihār k.*, *ittilā' d.* — *Prakās k.*, *samāchār d.*, *janānā*.

AN-NŌUNCE', *v.* (L. *ad, nuncio*) to publish, to proclaim, to give notice — *Zāhir k.*,

AN-NŌUNCEMENT, *n.* the act of giving notice, a declaration, an advertisement — *Ittilā' dīhi*, *izhār*, *ishtihār* — *Samāchār*, *prakās*, *vijñāpan*, *khyāpan*, *saṁvād*.

AN-NŪN'CI-ATE, *v.* to bring tidings, to announce — *Khabar lānā*, *ittilā' d.*, *zāhir k.*, *ishtihār k.* — *Saṁvād lānā*, *samāchār lānā*, *prakās k.*

AN-NŪN'CI-ATION, *n.* the act of announcing, the anniversary of the angel's salutation of the Virgin Mary, being the 25th of March — *Ittilā'-dīhi*, *izhār*, *Mārch mahine ki pachiswān tarīkh ki firāste ne usi tarīkh ko hazrat 'Isā ke paidā hone ki khabar hazrat Mariam ko di thi* — *Saṁvād*, *prakās*, *vijñāpan*, *Mārch mahine kā pachiswān din ki Iswaradūt ne usi din Isā ke janamne kā samāchār Mariam ko diyā thā*.

AN-NŌY', *v.* (L. *ad, nocere*) to incommode, to vex, to molest; *n.* injury, molestation, trouble — *Tasdi' d.*, *taklif d.*, *muztarīb k.*, *satīnā^h*, *chherna^h* — *n.* *tasdi'*, *izā*, *taklif* — *Dukh d.*, *piṛā d.*, *kijhānā*, *utpāt k.*; *n.* *utpāt*, *santāp*, *klēś*, *dukhk*.

AN-NŌY'ANCE, *n.* that which annoys — *Zahmat*, *āzār*, *khisārat*, *qubāhot* — *Kantak*.

AN'NU-AL, *a.* (L. *annus*) coming yearly; *n.* that which comes yearly — *Har-sāla*; *n.* *āmad-i-har-sāla* — *Saṁvati*, *baraswār*, *prativārehik*, *barsorī*, *sānvatsarik*; *n.* *baras baras āwanhār*.

AN'NU-AL-LY, *ad.* every year, yearly — *Har-sāl*, *sāl-ba-sāl* — *Prativārsh*, *baras baras*.

AN-NŪ-TANT, *n.* one who has an annuity — *Sāliyāna-dār* — *Prativārshik vetan pāne wālā*, *baras baras nirūpit dravya pāne w.* [dhan diyā jātā hai.

AN-NŪ-TY, *n.* a yearly allowance — *Sāliyāna* — *Prativārshik vetan*, *baras baras jo nirūpit*

AN-NŪL', *v.* (L. *ad, nullus*) to make void, to abolish, to abrogate — *Radd k.*, *mansūkh k.*, *bātīl k.*, *mauqūf k.* — *Vyarth k.*, *uḥā d.*, *rahit k.*, *meṭnā*, *lop k.*

AN'NU-LAR, *a.* (L. *annulus*) having the form of a ring, pertaining to a ring — *Halqanumā*, *angushtari-numā*, *angūthi ke mutā'alliq* — *Maṇḍalākār*, *mūndari wā chhalle ke ākār*, *mūndarivishayak*. [ke sādri, vartulīkār.]

AN'NU-LAR-Y, *a.* like a ring, circular — *Chhalle sā^h*, *halqe sā* — *Mūndari kī nāin*, *mūndari*

AN'NU-LET, *n.* a little ring — *Ek chhoṭi angūthi^h*, *chhoṭā chhallā^h*.

AN-NŌM'E-RATE, *v.* (L. *ad, numerus*) to add to a former number — *Pahle kī raqam meṅ jor d.*, *shāmil k.* — *Pahli saṅkhyā meṅ jor denā*, *yog k.* [saṅkhyā meṅ jort wā yog.

AN-NŌM'E-RATION, *n.* addition to a former number — *Pahle kī raqam meṅ jorti* — *Pahli*

AN-NŪN'CI-ATE. See under ANNOUNCE.

AN'O-DYNE, *n.* (Gr. *a, odunē*) medicine which assuages pain: *a.* mitigating pain — *Dard takhīf karne wālī dawā*, *tashīh-bāhsh dawā*; *a.* *musabbīṭ*, *dard takhīf k. w.*

— *Dukhkaharān aushadh*, *vedanāsāntik aushadh*; *a.* *dukhkaharān*, *vedanāsāntik*.

A-NŌINT', *v.* (L. *ad, unctum*) to rub over with oil, to consecrate by unction — *Tilā k.*, *tel lagānā^h*, *sar par tel lagākār makhs's k.* — *Tailamardan k.*, *abhishek k.*

A-NŌINTER, *n.* one who anoints — *Tel lagāne wālī^h*, *sar par tel lagākār makhs's k. w.* — *Tailamardan k. w.*, *abhishek k. w.*, *abhishechak*.

A-NŌINT'ING, *n.* the act of rubbing with oil — *Tel lagānā^h* — *Tailamardan*, *abhishechan*.

A-NŌINT'MENT, *n.* the state of being anointed — *Tilā kiye jāne kī hālat*, *tel lagākār makhs's kiye jāne kī hālat* — *Abhisiktatā*, *kritābhishekatā*.

A-NŌM'A-LY, *n.* (Gr. *a, homalos*) a deviation from the common rule, irregularity — *Khilāf-i-dastūr*, *khilāf-i-qā'ida*, *be-dastūri* — *Aniyam*, *vidhiviruddhatā*.

A-NŌM'A-LISM, *n.* a deviation from rule — *Be-dastūri* — *Aniyam*, *avidhi*. [niyamaviruddh.

A-NŌM'A-LOUS, *a.* out of rule, irregular — *Be-qā'ida*, *be-dastūr* — *Vidhibin*, *vidhiviruddh*,

A-NŌM'A-LOUS-LY, *ad.* irregularly — *Be-dastūri se*, *be-qā'ida* — *Vidhibinatā se*, *aniyamatā-pūrvak*, *vidhiviruddhatā se*. [thatikram.

AN'O-MY, *n.* (Gr. *a, nomos*) breach of law — *Āin-shikani* — *Vyavasthālānghan*, *vyavas-*

A-NŌN', *ad.* (S. *on, an*) quickly, soon — *Jaldī*, *jald* — *Sighra*, *jhat*, *jhatpat*.

A-NŌN'Y-MOUS, *a.* (Gr. *a, onoma*) wanting a name — *Gum-nām*, *be-nām-o-nishān* — *Bin nām kā*, *anāmī*, *anāmak*, *nāmāhin*.

ANŌN'Y-MOUS-LY, *ad.* without a name — *Gum-nām*, *be-nām* — *Binā nām*. [*aur^h*, *aur koi^h*.

AN'OTHER, *a.* (an, other) not the same, one more, any other — *Dī^hsrū^h*, *ek aur^h*, *koi*

AN'SWER, *ān'ser*, *v.* (S. *answarian*) to speak in return to, to reply to, to be equivalent to, to satisfy; *n.* that which is said in return to a question, a reply, a confutation, a solution — *Kisi ke muqābil bolnā*, *jawāb d.*, *mutābiq yā muvāfiq h.*, *pūrā k.^h*; *n.* *sawāl ke muqābil jo kahā jātā hai*, *jawāb*, *irād*, *ibtāl*, *hāl*, *suljhāw^h*, *enkishāf* — *Pratyuttar d.*, *uttar d.*, *anurūp h.*, *tulyarūp h.*, *sampūrṇ k.*, *nibāhnā*; *n.* *pratyuttar*, *vākyakhaṇḍan*, *vākyāghāt*, *yākhyā*, *vikhyāpan*.

AN'SWER-A-BLE, *a.* admitting a reply, liable to give account, suitable, proportionate — *Mumkinu-l-jawāb*, *jawāb-dih*, *jawābi*, *muwāfiq*, *bā-andāz* — *Jiski uttar ho sake*, *uttara-yogya*, *parāhwanādhin*, *parānyogādhin*, *anurūp*, *yogya*, *samaparimāṇak*, *parasparā-nurup*.

- AN'SWER-A-BLE-NESS, *n.* the quality or state of being answerable—*Mumkinu-l-jawābī, jawāb-dihī, muwāfaqat*—Uttarayogyatā, parānyogādhinatā, anurūpatwa.
- AN'SWER-A-BLY, *ad.* suitably, proportionately—*Mutabaqat se, muwāfaqat se, bā-andās*—Yogyatā se, samaparimāpakatā se.
- AN'SWER-ER, *n.* one who answers—*Jawāb-dih*—Uttar dene w. [tī, Mātā.
- ANT, *n.* (S. *amet*) an emmet, a pismire—*Mor, morcha, dimak, diwak*—Chiuntā, chiun-
- ANT'HILL, *n.* a little hillock formed by ants—*Dhehur^h, deārā^h, bimaur^h.*
- AN-TĀG'O-NIST, *n.* (Gr. *anti, agon*) one who contends with another, an opponent; *a.* countering, opposing, combating—*Muqābil, mukhālif, harif*; *a. zidd, muqābil, larākā^h*—Bairi, pratipaksh, vairi, virodhī; *a. viruddh, pratibandhak, lartā, larāk.*
- AN-TĀG'O-NISM, *n.* opposition of action—*Mukhālafat, rok^h, muqābala*—Virodh, pratibandh. [paksh, viparit.
- AN-TĀG-O-NIS'TIC, *a.* contending against—*Mukhālif, bar-khilāf, lartā^h*—Virodhī, vi-
- AN-TĀRC'TIC, *a.* (Gr. *anti, arktos*) relating to the south pole—*Janūbi qutb se nisbat-dār*—Dakshinakendrasambandhi.
- AN-TE-CEDE', *v.* (L. *ante, cedo*) to go before, to precede—*Pesh-ravī k., peshwā h., muqaddam h., āge jānā^h*—Agragāmī h., pratham gaman k., agrasar h.
- AN-TE-CE-DA'NE-ous, *a.* going before—*Pesh-rau, peshiū*—Agragāmī, agragat.
- AN-TE-CE'DENCE, AN-TE-CE'DEN-CY, *n.* the act or state of going before, precedency—*Peshi, pesh-ravī, peshwā, taqaddum, taqdim, sadūrat*—Agragaman, agragati, agravartitwa.
- AN-TE-CE'DENT, *a.* going before; *n.* that which goes before, the noun to which a relative pronoun refers—*Peshiū, pesh-rau*; *n. muqaddam, ism-i-mausūl*—Pūrvvagat, agragat; *n. agragāmī, sarvanāmaparāmarsaniyapūrvvavākyasthapad.*
- AN-TE-CE'DENT-LY, *ad.* previously—*Pahle^h*—Pratham, pūrvva.
- AN-TE-CE'S'SOR, *n.* one who goes before—*Peshiū, āge jāne w.^h*—Agragantā, agriā.
- AN-TE-CHĀM-BER, *n.* (*ante, chamber*) the chamber that leads to the chief apartment—*Pesh-dālān yā pahla kamrā*—Pahilī kothrī, upasālā, dewrhi.
- AN-TE-CHĀP-EL, *n.* (*ante, chapel*) the part of a chapel leading to the choir—*Girje kā wah hissā ki jahān se wah^h ke gāne wālōn ki jagah ko rūh jūtī hai*—Girje kā wah bhag ki jahān se wahān ke gawaiyōn ki jagah ko path jāti hai.
- AN-TE-DĀTE, *v.* (L. *ante, datum*) to date before the real time, *n.* prior date—*Pahle ki tārikh dātnā*; *n. āge ki tārikh*—*Āge ki miti likhnā*; *n. āge ki miti.*
- AN-TE-DĪ-LŪ-VIAN, *a.* (L. *ante, diluvium*) existing before the deluge; *n.* one who lived before the deluge—*Hazrat Nūh ke tūfān ke pesh-tar kā*; *n. hazrat Nūh ke tūfān ke pesh-tar kā rahne w.*—Jalāplāvan se pūrvva vartamān; *n. jalāplāvan se pūrvva jo vartamān thā.*
- AN-TE-LOPE, *n.* a species of deer—*Ek qism kā hiran*—*Ek jāti kā hariā.*
- AN-TE-LŪ'CAN, *a.* (L. *ante, lux*) before daylight, early—*Nūr ke tūpke kā, sawere kā^h, bari fajr kā*—Prāthakālīn, sūryyoday se pūrvva kā.
- AN-TE-MŪND'ANE, *a.* (L. *ante, mundus*) before the creation of the world—*Qablu-d-dunyā yā nī jahān ki paidāish ke pesh-tar kā*—Prithivī ki srishti ke pahle kā.
- AN-TĒN'Æ, *n. pl.* (L.) the feelers of an insect—*Kīrē makorōn ke sar ke āge chhōte bāl khurāk talāsh karne ke liye*—*Kīrē ke mastak ke āge chhōte rom āhār khōjne ke nimittā.* [ke āge kā.
- AN-TE-NŪP'TIAL, *a.* (L. *ante, nuptum*) before marriage—*Riyāh ke pahle kā^h*—Vivāh
- AN-TE-PĀS'CHAL, *a.* (L. *ante, Gr. pascha*) before Easter—*Hazrat Isā ke bār-i-digar zinda hone ki yād-gārī ke tewhār ke pahle kā*—Isā ke punarjanmasmaranārthaparvva ke āge kā. [swād, pūrvvajhān, pūrvvagrahan.
- AN-TE-PĀST, *n.* (L. *ante, pastum*) a foretaste—*Āge kā maza, pesh-giriftagi*—Pahle kā
- AN-TE-PE-NŪLT', *n.* (L. *ante, pene, ullimus*) the last syllable but two—*Do chhōr-kar ākhiri hije*—Upāntyāvyaavahitapūrvva.
- AN-TE-PE-NŪLT'-MATE, *a.* relating to the last syllable but two—*Do chhōr-kar ākhiri hije se nisbat-dār*—Upāntyāvyaavahitapūrvvasambandhi.
- AN-TE-RI-OR, *a.* (L.) going before, prior—*Peshiū, pesh-rau, muquddam*—Pūrvvagat, agragāmī, pratham, pūrvva. [Agragaman, pūrvvagati, agravartitwa.
- AN-TE-RI-ORI-TY, *n.* the state of being before—*Peshi, pesh-ravī, taqaddum, taqdim*—
- AN-TE-RŌOM, *n.* (*ante, room*) the room leading to the principal apartment—*Pahla kamrā*—Pahilī kothrī, upasālā. [mānjhā^h—Bhajanagrihamadhyabhāg.
- AN-TE-TĒM-PLE, *n.* (L. *ante, templum*) the nave of a church—*Girje kā bich yā*
- AN-THEL-MINTHIC, *a.* (Gr. *anti, helmins*) destroying worms—*Kirm-muhlik, kirm-hādīm*—Krimināśak.
- AN-THEM, *n.* (Gr. *anti, himnos*) a sacred song or hymn—*Bhajan^h*
- AN-THER, *n.* (Gr. *anthos*) the tip of the stamen in a flower—*Phūl ke sūt ki phungī^h*
- AN-THŌL'O-GY, *n.* (Gr. *anthos, logia*) a collection of flowers or poems—*Gul-dasta, majmū'au-l-ash'ār, diwān*—Phūlōn kā guchchhā, kāvyasaṅgrah.

- ĀN-THO-Ī-Q'Ī-CAL**, *a.* relating to an anthology — *Gul-daste ke muta'alliq, majmū'au-lash'ar yā diwān ke muta'alliq* — Phūloñ ke guochhe kā sambandhi, kāvyasaṅgrahavishayak.
ĀN-THRO-PŌL'O-GY, *n.* (G. *anthropos, logos*) the doctrine of the structure of the human body — *Insāni jism ki tarkib kā 'ilm* — Manushya ke śarir ki banāwat ki vidyā.
ĀN-THRO-PO-MŌK'PHITE, *n.* (Gr. *anthropos, morphē*) one who believes that the Deity has a human form — *Wah jo yuh mātā hai ki Khudā insāni sūrat rakhtā hai* — Wah jisakā yah mat hai ki Isēwar mānāvī ākār dhārap kiye hai.
ĀN-THRO-PŌP'A-THY, *n.* (Gr. *anthropos, pathos*) the affections of man — *Insān ki muhabbat-o-gussa waqūra khāsiyatāin* — Manushya ke rāg ādi arthāt man ke bhāv.
ĀN-THRO-PŌP'H'A-ĠI, *n. pl.* (Gr. *anthropos, phago*) man-eaters, cannibals — *Ādam-khor, rā'khas* — Manushyabhojī, manushyādhārī, rākshas. [māns khāne kī chāl.
ĀN-THRO-PŌP'H'A-PY, *n.* the practice of eating human flesh — *Ādam khori* — Manushya ke
ĀN'TIC, *a.* (L. *antiquus*) odd, ridiculous, droll; *n.* a buffoon, odd appearance — *'Ajib, muskhara, tarāngī^h, zātalī*; *n.* *maskhara, hazzāl, 'ajib sūrat* — Anūthā, virup, āsāngat, parihasaniya, anokhā, kautukī, hāsya, hāsakar; *n.* *thāthol, bhāñ, hāsakarārūp, virup-ākār*. [hāsya bhāv se.
ĀN'TIC-LY, *ad.* in an antic manner — *Maskharī tarah se, 'ajib taur se* — Anokhī rīti se,
ĀN'TI-CHRIST, *n.* (Gr. *anti, Christos*) the great enemy to Christianity — *'Isāi dīn kā barā mukhālīf, dajjāl* — Isāi dharmma kā barā śatru.
ĀN-TI-CHRIST'IAN, *a.* opposed to Christianity; *n.* an enemy to Christianity — *'Isāi dīn ke bar-khilāf*; *n.* *'Isāi mazhab kā mukhālīf* — Isāi dharmma ke viruddh; *n.* Isāi dharmma kā śatru.
ĀN-TI-CHRIST'IAN-ISM, ĀN-TI-CHRIS-TI-ĀN'I-TY, *n.* opposition or contrariety to Christianity — *'Isāi mazhab se muqābala yā bar-khilāfi* — Isāi dharmma se virodh wā viuddhatā
AN-TIČ'I-PATE, *v.* (L. *ante, capio*) to take before, to foretaste, to preclude — *Pesh-dastī k.*, *pahle se maza chakhnā, mahrūm rakhnā, bāz rakhnā* — Samay ke pahle lenā, pahle se swād lenā, ārnā, roknā.
AN-TIČ-I-PĀ'TION, *n.* the act of anticipating — *Pesh-dastī, pesh-qadāmī, sabgat, pahle se naza chakhnā, pesh-bandī* — Pūrvabhukti, pūrvaswād, pūrvavajñān, rok.
AN-TIČ-I-PA-TO-RY, *a.* taking before the time — *Pesh-dast, pesh-qadam, pahle se lenē wālā^h* — Niyamit kāl ke pahle lenē wā, pūrvagrāhak.
ĀN-TI-CL'IMAX, *n.* (Gr. *anti, klimax*) a sentence in which the last part expresses something lower than the first — *Ek aisā jumla ki jiske awal hisse ki ba-nisbat akhir hisse meñ kuchh ghatkar buayān rakhtā hai* — Ek aisā vākya ki uske pratham bhāg ki apekshā śeṣī bhāg meñ kuchh ghatkar varṇan rakhtā hai, dushkram, sārilañkāravipaksh, sārilañkārapratilom.
ĀN-TI-DŌTE, *n.* (Gr. *anti, dotos*) a medicine to prevent the effects of poison — *Zahr-mukhra, tiryāq* — Vish-dhar aushadh, vishanāśī aushadh. [shanāśī, vishaghātī, vishaghna.
ĀN-TI-DŌ-TAL, *a.* counteracting poison — *Tiryāgi, zahr-mukhrī, fā-zahrī, pā-zahrī* — Vi-
AN-TI-E-PIS'CO-PAL, *a.* (Gr. *anti, epi, skopeo*) adverse to episcopacy — *'Isāiyon ke firge par bare pādri ki hukūmat ke bar-khilāf* — Isāiyon kī mandalī par pradhanadharma-dhyaksh ke adhikār ke viruddh.
ĀN-TI-MIN-IS-TĒRI-AL, *a.* (Gr. *anti, L. minister*) opposing the ministry — *Khilāfi-wuzarā, khilāfi-wuzarā-i-waqt* — Mantrisamāj ke vipaksh, mantrisamūh ke viruddh
ĀN-TI-MŌN'AR-CHIST, *n.* (Gr. *anti, monos, arche*) an enemy to monarchy — *Bādshāhat kā dushman, bādshāhat kā mukhālīf* — Ekarājasāsanadrohi, ekarājādhipatyadrohi.
ĀN-TI-MO-NĀRCH'Ī-CAL, *a.* against monarchy — *Bādshāhat ke khilāf* — Ekādhipatya ke vipaksh, ekarājādhipatya ke viruddh.
ĀN-TI-MO-NY, *n.* (Gr. *anti, monos* ?) a mineral substance — *Surma, kuhl* — Srotoñjan.
ĀN-TI-MŌ'NT-AL, *a.* composed of antimony — *Surme kā banā huā* — Srotoñjanamay.
ĀN-TI-NO-MY, *n.* (Gr. *anti, nomos*) a contradiction between two laws — *Do āinon meñ bar-khilāfi* — Do vyavasthāon meñ virodh, vachanadwayinyonyavirodh.
ĀN-TI-NŌMI-AN, *n.* one who denies the obligation of the moral law; *a.* relating to the sect called Antinomians — *Munkiru-l-akhlāq*; *a.* *mutu'alliq-i-munkiru-l-akhlāq* — Krishadharmmānāṅgikartrimatānuyāyi; *a.* Krishadharmmānāṅgikartrimatānuyāyisambandhi.
ĀN-TI-NŌMI-AN-ISM, *n.* Antinomian tenets — *Antinomian nām firge ke masle i'tiqād yā mat* — Antinomian nām panth ke mat, Krishadharmmānāṅgikartrimatānuyāyi- [tbādrohī, vyavasthā kā nirādarkaranbhār.
ĀN-TI-NŌ-MIST, *n.* one who disregards law — *Āin na mānne wālā, mukhālīfi-āin* — Vyavas-
ĀN-TI-PĀPAL. See under ANTIPOPE.
AN-TIP'A-THY, *r.* (Gr. *anti, pathos*) a feeling against, aversion, dislike — *Ghin^h, naf-rat, karāhiyat* — Swābhāvīk virodh, ghrinā, avajñā, dwesh.
ĀN-TI-PA-THĒ'IC, ĀN-TI-PA-THĒ'Ī-CAL, *a.* having an aversion to, of an opposite disposition — *Nafrat k. w., khilāf tab'iyat kā, zāti mukhālīf* — Virakt, virodh, viruddh swābhāv kā, swābhāvatahviruddh.

AN-TY-PHLO-GISTIC, *a.* (Gr. *anti*, *phlogistos*) counteracting inflammation — *Khilāf-i-ithirāg, soosāh dūr k. w.* — Dāhanāsuk, jwālaghna.

AN-TI-PHON, **AN-TIPH'O-NY**, *n.* (Gr. *anti*, *phone*) alternate chant or singing — *Bārī-bārī se gānā^h* — Pratigān, parasparagit.

AN-TIPH'O-NAL, *a.* relating to alternate singing; *n.* a book of anthems — *Bārī-bārī se gāne ke mutā'alliq*; *n.* *manqabat ki kitāb* — Pratigānavishayak; *n.* bhajan kī pothī.

AN-TIPH'RA-SIS, *n.* (Gr. *anti*, *phrasis*) the use of words in a sense opposite to their proper meaning — *Asl ma'nī ke khilāf lafz ká isti'māl* — Šabd ká viparītarthavyavahār.

AN-TI-PHRĀS'TI-CAL, *a.* relating to antiphrasis — *Asl ma'nī ke khilāf lafz ke isti'māl ke mutā'alliq* — Šabd ke viparītarthavyavahāravishayak.

AN-TI-PHRĀS'TI-CAL-LY, *ad.* with antiphrasis — *Asl ma'nī ke khilāf lafz ke isti'māl se* — Šabd ke viparītarthavyavahār se.

AN-TIP'O-DEŠ, *n. pl.* (Gr. *anti*, *pous*) the people who live on the other side of the globe having their feet opposite to ours — *Sākinān-i-tahtu-l-arz, watidu-l-arz, jo log kura-i-zamin kī dūsrī taraf rahte hain aur jinke pānw hamārē pānw ke sāmne hote hain, sākinān-i-muqābilu-l-aqdām* — Jo log prithivī ke viparīt bhāg meñ baste hain aur jinke pānw hamārē pānw ke sāmne rahte hain, parasparasammukhapāujan.

AN-TI-PHĀ-DAL, *a.* relating to the antipodes — *Mansūb-ba-sākinān-i-tahtu-l-arz, mutā'alliq-i-watidu-l-arz, dunyā kī dūsrī jānīb ke bāshindon se nisbat-dār, sākinān-i-muqābilu-l-aqdām se nisbat-dār* — Bhūgolaviparītabhāgavartijanasambandhī, parasparasammukhapāujanāsambandhī.

AN-TI-POPE, *n.* (Gr. *anti*, *pappas*) one who usurps the popedom — *Rūm ke sardār pādri ke ikhtiyār ká gāsih* — Rōm ke pradhīnadharmādhyaksh kī adhikārāpahārī.

AN-TI-PĀ-PĀL, **AN-TI-PĀ-PĪS'TI-CAL**, *a.* opposing popery — *Rūmī mazhab ke khilāf, Rūm ke sardār pādri ke mazhab ke khilāf* — Rōmīyadharmādhyaksh ke mat ke viruddh.

AN-TI-QUATE, *v.* (L. *antiquus*) to put out of use, to make obsolete — *Be-rtwāj kar denā, g'ir-isti'māl k.* — Bin chalan k., aprachalit k.

AN-TI-QUĀ'RI-AN, *a.* relating to antiquity; *n.* one versed in antiquity — *Salaf, qadīm shai yā logon se nisbat-dār, qadīmat se nisbat-dār*; *n.* *hāl-i-salaf-dāh, salaf ká hāl jā-ne wālā* — Pūrvakālīn, prāchīnakālīn; *n.* pūrvakālīnavishay ká paṇḍit.

AN-TI-QUĀ'RI-AN-ISM, *n.* love of antiquities — *Salaf kī chizon kī muhabbat* — Pūrvvakālī-kadravya kī prīti, prākkālikadravyapriti.

AN-TI-QUA-RY, *n.* a man studious of antiquity — *Jo salaf ká hāl daryāft karne meñ masrūf rakhtā hai* — Pūrvvakālikadravyānweshī.

AN-TI-QUATE-NESS, *n.* the quality or state of being obsolete — *Be-isti'mālī, be-riwājī, gair-mustā'mālī* — Bin chalanī, aprachār, aprachalitawa. [tatwa.]

AN-TI-QUĀ'TION, *n.* state of being antiquated — *Gair-isti'mālī* — Aprachār, avyayahārī. **AN-TIQUE**, *a.* ancient, of old fashion — *Derīna, qadīm, qadīm-waz'ī* — Purānā, purānī chāl ká, aprachal. [Purātanatwa, prāchīnatwa.]

AN-TIQUE-NESS, *n.* the quality of being ancient — *Qadīmat, qadīm hone kī khāsiyat*. **AN-TIQU'I-TY**, *n.* old times, the people of old times, a relic of old times, ancientness — *Salaf, aiyām-i-salaf, qadīmat ke log yā shai, qadīmat* — Prākkāl, pūrvvakāl, pūrvvakālīk log wā dravya, prāchīnatwa, purātanatwa.

AN-TI-SCĪ-I, *n. pl.* (Gr. *anti*, *skia*) the people, on different sides of the equator whose shadows at noon project opposite ways — *Jo log khatt-i-istriwā ke mukhtalīf jānīb meñ rahte hain aur jinkī sāya do pahar ke waqt muqābil atrāf meñ partī hai* — Jo log niraksh rekha kī bhīnna dīśon meñ rahte hain aur jinkī chhāyā do pahar ko viparīt or partī hai.

AN-TI-SCOR-BŪ'TI-CAL, *a.* (Gr. *anti*, *L. scorbutus*) efficacious against scurvy — *Khārišh daf' k. w.* — Khāj dūr k. w., raktapittāsānak.

AN-TI-SCRIPTURISM, *n.* (Gr. *anti*, *L. scriptum*) opposition to the Holy Scriptures — *Tawret-o-injil se bar-khilāfī* — Isāidharmmapustak se virodh.

AN-TI-SCRIPTU-RIST, *n.* one who denies the divine origin of the Holy Scriptures — *Jo shakhs tawret aur injil kī bunyād-i-rabbānī ko nahīn māntā* — Jo yah nahīn māntā kī Isāidharmmapustak ká mūl īswar hai arthāt uskī utpatti īswar se hai.

AN-TI-SĒPTIC, *a.* (Gr. *anti*, *sepo*) counteracting putrefaction; *n.* a medicine which resists or corrects putrefaction — *Sarne ko daf' k. w.*; *n.* *sarne ko daf' k. w. dawā* — Sarāwnāsak, pūtinivārak; *n.* sarāwnāsak aushadh, pūtinivārak aushadh.

AN-TISTRO-PHE, *n.* (Gr. *anti*, *strophē*) the second stanza of an ode sung in parts — *Qazal jo shīr-ba-shīr gal'a-ba-gal'a gāt jātī hai uske har-gal'a ke ba'd dūsrā gal'a* — Apasavyaparīkram, jo git bhāg bhāg karke gāyā jātā hai uskā dūsrā kavīt.

AN-TITHĒ-SIS, *n.* (Gr. *anti*, *thesis*) opposition of words or statements, contrast, *pl.* **AN-TITH'ES-ES** — *Mu'āraza, lafzon yā khayālāt ká mu'āraza* — Virodhābhās, arthāntarenyās. [virodhābhāsavisīst.]

AN-TI-THĒ'TI-CAL, *a.* placed in contrast — *Ba-mu'āraza, ba-muqābala* — Virodhābhāsasthīt.

AN-TI-TYPE, *n.* (Gr. *anti*, *tupos*) that which is prefigured by the type — *Asl* — Mūla-

múrtti, prativimbamūl, pratimūrtimūl. [timūrttimūlavishayak.
AN-TI-TYÉ-CAL, *a.* relating to the antitype — *Muta'alliq-i-asl* — Mūlamūrttivilashayak, pra-
ANT'LER, *n.* (Fr. *andouiller*) the branch of a stag's horn — *Hiran ke sīng ki shākh* —
Hārīn ke sīng ki śākhā, mrigasīringasākhā.
ANT'LERED, *a.* having antlers — *Shākh-dār* — Mrigasīringasākhāyukt.
AN-TÉ-Ū-Ū, an-té-Ū, *n. pl.* (Gr. *anti, oikeo*) people who live under the same latitude and
longitude, but in different hemispheres — *Jo bāshinde ham-arz-o-tūl magar mukh-*
talif nīf-kurōn men rahte hain — Prativāsī, kudalantarasth.
AN-TO-NO-MĀ'SĪ-A, *n.* (Gr. *anti, onoma*) the use of the name of some office or digni-
ty instead of the name of the person — *Shākh ke nām ki jagah men 'uhde yā rutbe ke*
nām kā 'stī'māl, sīfat-i-kāshifa — Vyakti ke nām ke sthān men pad wā maryādā ke
nām kā vyavahār, pratyoginamakaran.
AN'TRE, *n.* (L. *antrum*) a cave, a den — *Ġār, khoḥ* — Ḍahak, guphā, guhā, garhā.
AN'VIL, *n.* (S. *anvili*) a smith's iron block — *Nihāi*.
ANX-I-E-TY, *n.* (L. *ango*) trouble of mind, concern, solicitude — *Pīkr, tashawwuh,*
istirāb — Udvēg, chintā, manastāp, soch, vyagrātā.
ANXIOUS, *a.* uneasy, concerned, careful — *Mustarīb, fīkr-mand, mutaraddid, mutafak-*
kih, be-qarār — Udvign, vyagra, utkanḥit, chintit, bhāvīt.
ANXIOUS-LY, *ad.* in an anxious manner — *Pīkr-mandi se, taraddud se, istirāb se, be-qar-*
rāri se — Udvignatā vyagrāt utkanḥā wā chintā se. [utkanḥitatwa, vyagrātā.
ANXIOUS-NESS, *n.* the state of being anxious — *Tafakkur, andesha, be-qarārī* — Udvignatā,
AN'Y, ēn'y, *a.* (S. *anyā*) every, whoever, whatsoever — *Har-ek, koi*, *jo koi* — Pratyek.
AN-Y-WISE, *ad.* in any manner — *Kīsi taur se* — Kīsi prakār se.
AN-Y-WHERE, *ad.* in any place — *Kīsi jagah men*, *kahin*.
A'O-RIST, *n.* (Gr. *a, horsos*) an indefinite tense in the Greek verb — *Fī'l-i-gair-mahdūd-*
y-l-samāna, muzār'i — Aniyamitakāl.
A-OR'TA, *n.* (Gr.) the great artery which rises immediately out of the left ventricle
of the heart — *Barī shīrīyān* — Rudhiravahamāhārī, jōhū ke bahne ki barī nāpī.
A-PACE, *ad.* (*a, pace*) quickly, hastily, speedily — *Jald, shītābī se, zūd* — Sīghra, tu-
raṇt, jhat pat, twarā se. [— *Dalīl-khulḥ* — Vipakshabādhakapradarśanasādhak.
A-P-A-GOG-I-CAL, *a.* (Gr. *apō, ago*) showing the absurdity of denying what is affirmed
A-PART, *ad.* (*a, part*) separately, distinctly, at a distance — *Judā, 'alāhida, dūr yā*
tafāwut par — Prīthak, nyāri, bilag, bhīnna, dūr.
A-PART-MENT, *n.* a part of a house, a room — *Kamrā, kothrī*.
A-P-A-THY, *n.* (Gr. *a, pathos*) want of feeling — *Be-parwā, murda-dīl, tajāhul, be-khabarī*
— Virīg, udsānatā, jaratā. [nihsprīha, udsān, sārāhin, jar
A-P-A-THE-TIC, *a.* without feeling — *Be-parwā, murda-dīl, majhūl, be-khabar* — Virāgi,
A-P-A-THE-TI-CAL, *a.* unfeeling, indifferent — *Be-rahm, be-dard, suṅg-dīl, be-parwā, be-*
khabar, gāfil — Nirday, krūr, nirmohī, udsān, amanoyogī, nihsprīha.
APE, *n.* (S. *apa*) a kind of monkey, an imitator — *Bandar^h, bhāir^h*.
A'PISH, *a.* like an ape, foppish, silly — *Bandar ke māmānd, be-wuqūf, nā-dān* — Bāṇḍar
sī, ajūān, mūrkh, bāwālā. [bhāw se, mūrkhātā se, ajūānatā se.
A'PISH-LY, *ad.* in an apish manner — *Maimūn-khaslatī se, be-wuqūfī se* — Bānar ke sadrīs
A'PISH-NESS, *n.* mimicry, foppery — *Maimūn-khaslatī, bandar-bāz, naqqālī, taqlīd, albelā-*
pan^h, be-wuqūfī — Bhānraī, bānaratā, bāndarpan, chhīchhorāpan.
A-PER-I-ENT, *a.* (L. *aperio*) opening, gently purgative; *n.* a purgative — *Kholne wā,*
mulaīyīn; *n. mulaīyīn dawā* — Rechak, bhedak; *n. rechak, bhedak aushadh.*
A-PER'I-TIVE, *a.* opening, laxative — *Kholne wālā, mulaīyīn* — Rechak, bhedak, mala-
baddhadurākarak.
A'PER-TURE, *a.* an opening, a hole — *Sūrākh, garhū^h* — Chhed, bil, randhra.
A-PET-A-LOUS, *a.* (Gr. *a, petalon*) having no flower-leaves — *Be-paṅkhī* — Dalāhin,
pūshpatararahit, binā phūl ke dal kā.
A'PEX, *n.* (L.) the tip or point of any thing, *pl.* A'PEX-ES or A'PI-Ū-Ū — *Awj, kīsi chiz*
ki nok yā sar — Sīkhā, mastak, śīr, agrabhag, chotī.
A-PHÆR-E-SIS, *n.* (Gr. *apo, hairo*) the taking away of a letter or syllable from the
beginning of a word — *Mahāfī-l-dawāl* — Ādyaksharalop, aṅgharap.
A-PHE-LI-ON, *n.* (Gr. *apo, helios*) the part of a planet's orbit most remote from the
sun — *Nuṭa-i-awj* — Mandochha, kīsi grah ke mārg wā kashāh kā wah bhāg jo sūryya
se atyant dūr rahtā hā. [Mūlavākya, sūtra, vacān, kahāwat.
A'PH'O-RISM, *n.* (Gr. *apo, horsos*) a short pithy sentence, a maxim — *Maqūla, masal* —
A'PH'O-RIST, *n.* a writer of aphorisms — *Maqūla-navīs, musannīf-i-masal* — Mūlavākya-
kār, sūtrākār, kaśwat kā lekhaḥ.
A'PH-O-RIS'TIC, A'PH-O-RIS'TI-CAL, *a.* having the form of an aphorism — *Maqūle sā, masal-*
numā — Mūlavākya-rūp, sūtrākār, kahāwat ke ākār kā.
A'PH-O-RIS'TI-CAL-LY, *ad.* in the form or manner of an aphorism — *Maqūla-numāī se, masal*
ki sūrat yā taur se — Mūlavākya-rūp se, sūtra ke ākār wā prakār se.

- Ā'PI-A-RY, *n.* (I. *apis*) a place where bees are kept — *Shahd ki makhi ke rakhne ki jagah* — Madhumākhi ke rakhne ki jagah, madhumakshshikarakshanasthān.
- A-PIĒCE', *ad.* (*a, piece*) to the part or share of each — *Ek-ek ko^h, har-ek ko* — Pratyek ke bhāg se, anśarūp se, vibhāg se.
- A-PIT'PAT, *ad.* with quick palpitation — *Dhaydharāhat dharak yā dhukdhuki se^h*.
- A-PLŪS'TRE, *n.* (L.) the ensign carried in ancient ships — *Qadīm zamāne ke jahāzōn kā jhanda* — Prāchīn kāl ki naukāon kā patākā.
- A-PŌC'A-LYPSE, *n.* (Gr. *apo, kalupto*) revelation, discovery — *Wahī, inkishāf, ifshā* — Prakāśan, īśwarapratyādeś, daivabānī, spashṭikaran.
- A-PŌC'A-LYPTIC, A-PŌC'A-LYPTI-CAL, *a.* pertaining to revelation — *Wahī se nisbat-dār, iḥāmī* — īśwarapratyādeśī, spashṭikaranavishayak, prakāśavishayak.
- A-PŌC'O-PE, *n.* (Gr.) the omission of the last letter or syllable of a word — *Ākhir harf yā hije kā hazf, mahzūfu-l-ākhir* — Šabd ke antyākshar kā lop, antyāksharalop, antyāksharalopālānkar.
- A-PŌC'RY-PHA, *n.* (Gr. *apo, krupto*) books sometimes appended to the sacred writings but of doubtful authority — *Kitāben jo Injil ke sāth ham-jild hoti haiñ lekin unke musannif ke ta'ayin hone meñ shak hai* — Isāidharmmapustak meñ jo sandigdḥ pramāṇ ki pustakain ginī jāti haiñ.
- A-PŌC'RY-PHAL, *a.* not canonical, uncertain — *Be-shar', mashkūk, qair-mu'ayin* — Asāstra, aprāmānya, sandigdḥpramāṇ, anīśhit.
- ĀP'O-DIC'TI-CAL, *a.* (Gr. *apo, deixis*) demonstrative, evident beyond contradiction — *Zāhir, sābit, lā-qalām, lā-radd* — Spashṭ, pratyaksh, pramāṇasiddh.
- ĀP'O-QEE, *n.* (Gr. *apo, ge*) the part of an orbit most remote from the earth — *Kisī sayāre ke daire ke hissa jo zamīn se nihāyat dūr rahtā hai* — Ucheha.
- A-PŌL'O-QY, *n.* (Gr. *apo, logos*) a defence, an excuse — *'Uzr, ma'zarat, 'uzr-khwāhī* — Bīntī, kshamāprārthan, doshanivārakabhāshan.
- A-PŌL'O-QET'IC, A-PŌL'O-QET'I-CAL, *a.* said in defence or excuse — *Muta'azir, 'uzr k. w.* — Doshanyūnatādarśak, kshamāprārthak.
- A-PŌL'O-GIST, *n.* one who makes an apology — *'Uzr-khwāh, ma'zarat k. w.* — Kshamāprārthak, kshamā māṅgneharā, aparādhakshamā māṅgnewālā.
- A-PŌL'O-GIZE, *v.* to make an apology — *Ma'zarat k., 'uzr-khwāhī k.* — Aparādhakshamā māṅgnā, kshamāmāṅgnā, bīntī k.
- ĀP'O-LOGUE, *n.* (Gr. *apo, logos*) a fable — *Qissa, hikāyat* — Nītikathā, kahānī.
- ĀP'OPH-THEGM, ĀP'O-THEGM, āp'o-ttem, *n.* (Gr. *apo, phithagma*) a remarkable saying — *Kalām-i-maqbūl, kalām-i-mashhūr, qaul-i-mashhūr* — Prasiddhavākya, anūthī kahāwat, anūthā vachan, anokhī bāt.
- ĀP'O-THEO-MĀT'I-CAL, *a.* containing apothegms — *Qaul-i-mashhūr-ūmez, kalām-i-maqbūl-dār* — Prasiddhavachanayukt, anūthī kahāwat se milā huā.
- ĀP'O-THEO'MA-TIST, *n.* a collector of apothegms — *Jāmī-i-kalām-i-maqbūl, mu'allifi-qaul-i-mashhūr* — Prasiddhavākyasaṅgrāhak.
- ĀP'O-THEG'MA-TIZE, *v.* to utter apothegms — *Qaul-i-mashhūr bayān k., kalām-i-maqbūl kahnā* — Prasiddhavākya kahnā, anokhā vachan kahnā.
- ĀP'O-PLEX-Y, *n.* (Gr. *apo, plcris*) a sudden deprivation of sense and motion — *Sakta* — Śariravibhrañś, āṅgavibhrañś. [vibhrañśasambandhi, āṅgavibhrañśvishayak.]
- ĀP'O-FLECTIC, ĀP'O-FLECTI-CAL, *a.* relating to apoplexy — *Sakte se nisbat-dār* — Śarīra.
- A-PŌS'TA-SY, *n.* (Gr. *apo, stasis*) departure from professed principles — *Turk-i-dīn, istidād, inhirāf-i-mazhab, bargashtagi-i-mazhab* — Swadharmmatyāg.
- A-PŌS'TATE, *n.* one who renounces his religion or principles; *a.* false, traitorous — *Murtadd, munkir-i-dīn, munharif-i-dīn, tārik-i-dīn*; *a.* jūthā^h, furebī, bad-nihād, dogābāz, bewafā — Swadharmmatyāgī, ātmadharmmachyut; *a.* mithyā, asatya, kapatī, adharmmī, chhālī.
- ĀP'O-STĀT'I-CAL, *a.* like an apostate — *Murtadd sā, tārik-i-dīn ke mānīd, munharif-i-dīn ke mānīd* — Swadharmmatyāgī ke sadrīś, ātmadharmmachyut ki nāīn.
- A-PŌS'TA-TIZE, *v.* to forsake one's principles — *Murtadd honā, apne dīn ko tark k., mazhab se munharif honā* — Swadharmmatyāg k., apnā dharma chhornā. [bhārā huā phorā^h.]
- ĀP'O-STEME, ĀP'O-STŪME, *n.* (Gr. *apo, histemi*) a swelling filled with matter — *Pīb se* A-PŌS'TE-MATE, *v.* to become an aposteme — *Pīb se bhārā phorā honā^h*.
- A-PŌS-TE-MĀ'TION, *n.* the formation of an aposteme, the gathering into an abscess — *Pīb se bhāre hue phorē kā bannā^h*.
- A-POSTLE, a-pō'sl, *n.* (Gr. *apo, stello*) one sent to preach the Gospel — *'Isāī rasūl, 'Isāī hawārī* — Isāidharmmasambandhidūt, Isā kā dūt, Isā kā prerit. [ke dūt kā pad.]
- A-PŌS'TLE-SHIP, *n.* the office of an apostle — *'Isāī rasūlī* — Isāidharmmasambandhidūtī, Isā A-PŌS'TO-LATE, *n.* the dignity of an apostle — *'Isāī rasūl kā martabā* — Isāidharmmasambandhidūt kā pad wā mán.
- ĀP'O-STŌL'IC, ĀP'O-STŌL'I-CAL, *a.* relating to an apostle, like an apostle — *'Isāī rasūl se nisbat-dār, 'Isāī rasūl sā* — Isāidharmmasambandhidūtavishayak, Isāī dūt ke sadrīś.

AP-O-STŌL'I-CAL-LY, *ad.* in an apostolic manner—'Isāi rasūli se—Isāidharmnavishayaka-dūtāi se. [yakadūt kā pramān.]

AP-O-STŌL'I-CAL-NESS, *n.* apostolical authority—'Isāi rasūli i'tibār—Isāidharmnavishaya-

A-POSTRO-PHE, *n.* (Gr. *apo, strophē*) a turning from the persons present to address the absent or dead, a mark (') showing that a word is contracted—*Ilṭifāt ya'nī hūzīrīn se gāib yā mūrdoñ ki taraf ilṭifāt, lafz ke ikhtisār ki aisi nishāni* (')—Jo sam-mukh hoñ unse phirkar anupasthit wā mrit kī or sambodhan, sambodhitānyasambodhan, sabd ke sañkshēp kā aīsā chihñ (') jis se jānā jātā hai ki sabd sañkshipt huā hai.

AP-O-STROPH'IC, *a.* denoting an apostrophe—*Mansūb-ba-ilṭifāt, hūzīrīn se gāib yā mūrdoñ ki taraf ilṭifāt zāhir k. w., lafz kā ikhtisār zāhir k. w.*—Anupasthit wā mrit kī or sambodhan prakāś k. w., sambodhitānyasambodhanaprakāśak, sabd kā sañkshēp prakāś k. w.

A-POSTRO-PHIZE, *v.* to make an apostrophe—*Ilṭifāt k. ya'nī hūzīrīn se gāib ki taraf ilṭifāt k., kisi lafz ko chhotā k., kisi lafz ke ikhtisār kā nishān denā*—Sambodhitānyasambodhan k., jo sammukh ho us se phir kar anya se kahñā, kisi sabd ko sañkshēp k., kisi sabd ke sañkshēp kā chihñ denā.

AP'O-STOME. See APOSTEME.

A PŌTH'E-CA-RY, *n.* (Gr. *apo, tn. kē*) one who compounds and sells medicines—*Dawā-furush, dawa-sāz*—Aushadhī banāne aur bechne wālā, aushadhāvīkretā.

AP'O-THEGM. See APOPTHEGM.

AP-O-THE'O-SIS, *n.* (Gr. *apo, theos*) the act of placing among the gods, deification—*Devtoñ meñ shumār k., dewtā kar jānnā yā banānā*^h—Dewtoñ meñ ginnā, devagantatwa.

A PŌTH'E-SIS, *n.* (Gr. *apo, thesis*) the placing of a fractured bone in its right position, a repository in the primitive churches—*Tūtī hadī ki ba'jā baithānā, sābiq ke girjōñ meñ ek jagah*—Tūtī hadī thūk baithānā. agle Isāibhajanagrihoñ meñ ek jagah.

A-PŌT'O-ME, *n.* (Gr. *apo, temno*) the remainder or difference of two incommensurable quantities—*Tafāzul-i-gair-mutmasilain*—Karanīśesh.

AP'O-ZEM, *n.* (Gr. *apo, zeo*) a decoction—*Joshānda*—Kārphā, kwāth.

AP-O-ZEM'I-CAL, *a.* like a decoction—*Joshānde sā*—Kārphē sā, kwāth ke sadriś.

AP-PĀL', *v.* (L. *ad, pallo*) to frighten, to terrify, to depress, to discourage—*Dahshat d., haibat dikhānā, afsurda k., dil-tung k., himmat tornā*—Darānā, bhay dikhānā, dabānā, nistej k., jī tornā, mau tornā. [dagī]—Dar se udāsī, bhay se vyākulatā, trās.

AP-PĀL'MENT, *n.* depression from fear—*Khauf se pastī, dahshat se dil-tangi yā afsur-*

AP-PA-NAGE, *n.* (L. *ad, panis* [†]) lands for younger children, sustenance—*Chhote lar-koñ ke liye zamīn, mā'ash, rizq*—Chhote larkoñ ke nimitta bhūmī, ājivikā, jivikā.

AP-PA-RĀTUS, *n.* (L.) instruments necessary for any art or trade—*Kisi hunar yā kār-o-hār ke liye zarūri sāmān yā ālāt*—Kisi śilpavidyā wā vyāpār ke nimitta avasya yantra upakaran wā samagri.

AP-PĀREL, *n.* (L. *ad, paro*) clothing, dress; *v.* to clothe, to dress—*Lībās, poshāk*; *v. lībās pahīnānā, poshāk pahīnānā*—Kapre, vestra; *r. kapre pahīnānā, vestra pahīnānā*.

AP-PĀ'RENT, *a.* (L. *ad, pareo*) plain, not doubtful, seeming, visible, evident—*Sāf, gair-mashkūk, zāhir-dār yā zāhir-numā, wāzih, badhi, ayān*—Spasht, nihsandeh, asandigd, dikhāū, gochar, pratyaksh, sākshāt.

AP-PĀ'RENT-LY, *ad.* evidently, seemingly—*Zāhirā, zāhiran, sarīhan, zāhir-dāri-se*—Spashtatā se, pratyaksh rūp se, sākshāt, dikhāū riti se [ābhā, chhāyā, ākār, pret, vetāl.

AP-PA-RĪ'TION, *n.* the thing appearing, a ghost—*Zahūr, sūrat, bhūt^h, parē^h*—Ābhās,

AP-PĀR'T-TOR, *n.* a summoner, a messenger—*Tālib, talab k. w., payambar, paigambar, qāsid, har-kārā*—Bulāwanhārā, āvāhanakārī, āhwātā, dūt, sandesi, dhāwan.

AP-PEAR', *v.* to be in sight, to be evident—*Nazar ānā, zāhir honā, namūd honā, mā-lūm k.*—Drisht h., dikhāī d., pratyaksh wā sākshāt h., jān parnā.

AP-PEAR'ANCE, *n.* the act of coming into sight, the thing seen, show, probability—*Zahūr, sūrat, shakl, numāish, zāhir-dār, dīkān-dāri, ihimāl*—Darśan, rūp, ākritī, mūrṭti, dikhāw, dikhāwā, chhāyā, ābhā, ābhās, anubhavanīyatwa, sambhāwanā, hon-

AP-PEAR'ER, *n.* one who appears—*Zahūr hone wālā*—Dikhāī d. w. [hāri.]

AP-PEAR'ING, *n.* the act of appearing—*Zahūr, izhār*—Darśan.

AP-PĒAL', *v.* (L. *ad, pello*) to transfer to a higher tribunal, to refer to another as judge or witness; *n.* the removal of a cause to a higher tribunal, an accusation, a call on any one as a witness—*Kisi chhoti 'adālat ke faisale se nā-rāz hokar muqaddame ko bari 'adālat meñ rujū k., apil k., marāfā k., dūstre ki munsifi yā shahīdat par hawāla k.; n. apil, marāfā, itihām, itihām, kisi ko gavāh mānnā*—Kisi chhoti kachahri ke vichār se aprasanna hokar dūstri bari kachahri meñ vichār kī prārthanā k., dūstre ke vichār wā pramān par chhor d.; *n.* arthavivād ko bari kachahri meñ uthā lejānā, apavād, kalañk, dūstre ko sākshī mānnā.

AP-PĒAL'A-BLE *a.* that may be appealed — *Qābil-i-marāfa' yā ittihām* — Dūre ke yahān vichār ke nimitta prārthanā ke yogya, apavadayogya.

AP-PĒAL'ER, *n.* one who appeals — *Mudda'i, marāfa' k. w., kist ko gavāh mānne wālā* — Ek se apasanna hokar dūre ke yahān vichār kā prārthak, kisi ko sākshi mānnewālā.

AP-PĒL'ANT, *n.* one who appeals; *a.* relating to an appeal or to the appellant — *Apilānt, marāfa' k. w., marāfa'-kun, mudda'i*; *a. marāfa' yā marāfa'-kun ya mudda'i se nisbat-dār* — Ek jagah se dūsi jagah vichār kā prārthak, vādī; *a.* punarvichār-prārthanāsambandhi, vādisambandhi, punarvichārprārthakasambandhi.

AP-PĒL'ATE, *a.* relating to appeals — *Murāja'at yā marāfoh se nisbat-dār, apil kā* — Pu-APPEAR' See under APPARENT. [narvichārprārthanāvishayak.

AP-PĒASE', *v.* (L. *ad, pax*) to quiet, to calm, to pacify, to reconcile — *Tasallī d., taskin d., faro k., thandhā k.^h, phir milānā^h, muwāfq k.* — Sānt k., dhairya d., dilāsā d., samjhānā, bodh d., manānā, phir ek k. [prabodh.

AP-PĒASE'MENT, *n.* the act of appeasing — *Tashaffi, tasalli, tuskīn* — Sānti, susthiratā, AP-PEL-L'ATION, *n.* (L. *ad, pello*) a name, a word by which any thing is called — *Isn, laqab* — Nām, upādhi, padawī.

AP-PĒL'LA-TIVE, *n.* a common name as opposed to a proper name; *a.* common — *Isn-i-jins*; *a. 'āmm* — Jātivāchak sajhā; *a.* sādharan, sāmanva. [riti se.

AP-PĒL'LA-TIVE-LY, *ad.* as an appellative — *Isn ya laqab ke taur* — Nām wā upādhi ki

AP-PĒND', *v.* (L. *ad, pendeo*) to hang or attach to, to add — *Lutkānā^h, mulhaq k., patwand k.* — Hilgānā wā lagānā, jorānā. [vastu, jor, anubandh.

AP-PĒND'AGE, *n.* something added — *Ilhāq, lahaq, ilsāq, āweza, paiwand, 'alāqa* — Jorī hui

AP-PĒND'ANQE, *n.* something annexed — *Mulhaq shai, lāhiq, lahaq, āweza, dum-guza, paiwand* — Jorī hui vastu, lagāyā wā sātā huā padārth, anubandh, jor.

AP-PĒND'ANT, *a.* hanging to, annexed; *n.* a part annexed, an adventitious part — *Latak-tā^h, mulhaq*; *n. paiwand, lāhiq, āweza, 'ārizi chiz, bālāi hissā* — Hilagti, avalambī, sambandhi, yukt, jorā huā, lagā huā; *n. jorī wā sātī hui vastu, anubandh, jor, āgan tuk bhāg, uparī bhāg.* [Jorī wā piche se lagāi hui vastu, jor, sātā huā padārth.

AP-PĒND'EN-CY, *n.* that which is annexed — *Mulhaq shai, paiwand, lahaq, ilsāq, āwez* —

AP-PĒND'DIX, *n.* something appended; *pl.* AP-PĒND'DICES and AP-PĒND'DIX-ES — *Tatimma, zail, zamīma* — Jorī wā sātā bhāg, sahyuktānā, śeshasāngrah.

AP-PER-CEPTION, *n.* (L. *ad, per, captum*) perception which reflects upon itself — *Wuqūf, khud-āgāhi, tamiz* — Antarbodh, antahkaranabuddhi.

AP-PĒR-TAIN', *v.* (L. *ad, per, teneo*) to belong to, to relate to, to concern — *Muta'alliq h., 'alāqa rakhnā, tā'alluq rakhnā* — Sambandh rakhnā, sampark rakhnā, lagāw rakhnā.

AP-PĒR-TAIN'MENT, *n.* that which belongs to — *Ilhāq, lāhiq, mulhaq shai* — Sambandhi-padārth, anubandh. [shai, āweza — Sambandhipadārth, anubandh, lagi hui vastu.

AP-PĒR'TE-NANCE, AP-PŪR'TE-NANCE, *n.* that which belongs to, an adjunct — *Mulhaq*

AP-PĒR'TI-NENT, AP-PŪR'TE-NANT, *a.* belonging to, relating to — *Muta'alliq, nisbat-dār, nisbati* — Sambandhi, anubandhi, vishayak. [— Abhilāshā, kām, indriyabhogavāncchā.

AP-PĒ-TENQE, AP-PĒ-TEN-CY, *n.* (L. *ad, peto*) desire, sensual desire — *Khwāhish, shāhwaat*

AP-PĒ-TENT, *a.* desiring, very desirous — *Arzū-mand, nihāyat mushtāq* — Abhilāshī, ākānkshi, kāmātur, laulīn. [kāmya.

AP-PĒ-TI-BLE, *a.* that may be desired — *Margūb, dil-chasp* — Abhilāshāniya, kāmāniya,

AP-PĒ-TI-BIL'I-TY, *n.* the quality of being desirable — *Latāfat, arzū kiye jāne ki khāsiyat* — Kāmāniyat, kāmāyatwā, ishtatwā. [Ichchhā, abhilāsh, lālasā, kshudhā

AP-PĒ-TITE, *n.* desire, violent longing, hunger — *Arzū, ragbat, barī khwāhish, bhūkh* —

AP-PĒ-TITION, *n.* desire — *Khwāhish, ishtiyaq* — Vāncchā, chāh.

AP-PĒ-TITIVE, *a.* that desires — *Khwāhish-mand, mushtāq* — Abhilāshī, ākānkshi

AP-PLAUD', *v.* (L. *ad, plaudo*) to praise by clapping the hands, to commend — *Thapori bajākar āfrīn k., tā'rif k.* — Thapori bajākar prāsānsā k., dhanya k., sarāhnā.

AP-PLAUD'ER, *n.* one who applauds — *Thapori bajākar āfrīn k. w., tā'rif k. w.* — Thapori-bajākar prāsānsā k w., sarāhanhār. [sabd, pranād, barāi, prāsānsā.

AP-PLAUSE', *n.* approbation loudly expressed — *Wāh wāh, shābūshi* — Dhanyavād, jaya.

AP-PLAUSIVE, *a.* containing applause — *Āfrīn-āmez, tā'rif-āmez* — Stutimay, barāimay.

AP'PLE', *n.* (S. *apl*) the fruit of the apple-tree, the pupil of the eye — *Seb, ānkhi ki putlī^h*.

AP'PLY', *v.* (L. *ad, plico*) to put to, to suit to, to study, to address to, to have recourse to, to keep at work — *Rakhnā^h, lagānā^h, lagnā^h, muwāfq k. yā h., mutālā'a k., 'arz k., kahnā^h, dārkhwāst k., mutawāqqi^h h., mashgūl k. yā h.* — Dharnā, chipkānā, jorānā, baithānā, milnā, milānā, samān k. wā h., abhyās k., bolnā, sambhāshan k., prārthanā k., āsrit h., kām meñ lānā rakhnā wā lage rahnā.

AP-PLI'A-BLE, *a.* that may be applied — *Rakkhe-jāne, lagāye-jāne yā milāye-jāne ke lāiq, thik^h* — Rakkhe wā lagāye jāne ke yogya, yogya. [dārth, upakaran, upāy.

AP-PLI'ANCE, *n.* the thing applied — *Jo chiz lagāi jāy, tadbir, alāt* — Lagāyā huā pa-

AP-PLI-CA-BLE, *a.* fit to be applied — *Lagāye jāne ke lāiq, lagne ke qābil, munāsib, mutābiq, sarā-wār* — Lagāye jāne ke yogya, lagneyogya, yogya, thik.

- ĀP-PLI-CA-BIL' TY**, *n.* the quality or state of being applicable — *Mutābaqat*, *munāsabat* — *Yogyatā*, *prayogyatwa*, *sāngutyā*. [*baqat* — *Lagaye jāne ki yogyatā*, *sāngatya*, *yogyatā*.]
- ĀP-PLI-CA-BLE-NESS**, *n.* fitness to be applied — *Lagaye jāne ki liyāqat yā qābilyat*, *mutā-*
la'a k. w. — *Upetā*, *arṭhi*, *yāchak*, *parisrami*, *abhyāsi*.
- ĀP-PLI-CATION**, *n.* the act of applying, intense study, great industry — *Lagāw^h*, *dar-*
khwāst, *'arzi*, *shuḡl*, *mutālā'a*, *mashuḡḡat*, *tan-dihī* — *Yog*, *prayog*, *ārop*, *prārthanā*, *ni-*
vedanapatra, *abhyās*, *ghorachintan*, *abhyasan*, *parisram*.
- ĀP-PLI-CA-TIVE**, *a.* that applies — *Lagāw*, *tan-dihī yā dar-khwāst se nisbat-dār* — *Yog prayog*
parisram abhyās wā prārthanā kā sambandhi.
- ĀP-PLI-CA-TORY**, *a.* including the act of applying; *n.* that which applies — *Lagāw*, *tan-*
dihī yā dar-khwāst ke kār ko shāmil k. w.; *n.* jo *lagāwā* *lagāwrai^h* — *Yog prayog abhyās*
parisram wā prārthanā ke kām ko dhāran k. w.; *n.* jo *yog karai*, *prayojak*.
- ĀP-PLI-CA-TORY-LY**, *ad.* so as to apply — *Lagne lagāne tan-dihī-karne shuḡl-karne*
mutālā'a-karne yā dar-khwāst-karne ke tur se — *Yog parisram abhyās wā prārthanā*
karne ki riti se. [*w.* — *Yog k. w.*, *upetā*, *prayojak*, *prārthak*, *arṭhi*, *parisrami*, *abhyāsi*.]
- ĀP-PLI'ER**, *n.* one who applies — *Lagāne w.^h*, *sail*, *dar-khwāst k. w.*, *shuḡl k. w.*, *mutālā'a k.*
- ĀP-PŌG-IA-TI' RA**, *n.* (It.) a note in music taken out of the time of another note —
Mūsīqi maqām yā parde kā nām — *Upaswar*.
- ĀP-POINT'**, *v.* (L. *ad. punctum*) to fix, to settle, to decree, to furnish — *Muqarrar k.*,
ta'ayun k., *munḡatī' k.*, *raf' k.*, *farmānā*, *tajwiz k.*, *sar-burāh k.*, *murrattab k.* —
Niyukt k., *ṭhāhranā*, *impāṭnā*, *mibernā*, *nirdhāran k.*, *ṭhānnā*, *sajānā*, *saḥwārnā*.
- ĀP-PŌNT'ER**, *n.* one who appoints — *Muqarrar k. w.*, *munḡatī' k. w.*, *tajwiz k. w.*, *sar-*
bu-rāh — *Nipāṭne w.*, *nirdhāran k. w.*, *ṭhānne w.*, *sajāne w.*, *saḥwarne w.*
- ĀP-PŌNT'MENT**, *n.* the act or appointing, stipulation, decree, direction, equipment —
Muqarrari, *ta'ayun*, *wa'da*, *shart*, *tajwiz*, *hukm*, *amr*, *ihlām*, *tayyārī*, *arāstagi* —
Niyog, *niyajan*, *niyuktī*, *niyam*, *saṅket*, *vidhi*, *ājnā*, *sāj*, *upakaran*, *sajāwat*.
- ĀP-PŌRTION**, *v.* (L. *ad. portio*) to divide and assign in just proportion — *Wājib*
andāz se taqsim karke denā — *Ṭhik parimān meṁ bāntkar denā*.
- ĀP-PŌRTION-MENT**, *n.* a dividing into portions — *Taqsim* — *Bāntwārā*, *ribhāg*.
- ĀP-PO-SITE**, *a.* (L. *ad. positum*) proper, fit, well adapted to — *Munāsib*, *lāiq*, *munāfiq*
— *Yogya*, *upayukt*, *ṭhik*. [*Yogyatā se*, *upayuktatā se*, *yathāyogyā*.]
- ĀP-PO-SITE-LY**, *ad.* properly, fitly, suitably — *Munāsabat se*, *munāfaqat se*, *liyāqat se* —
- ĀP-PO-SITE-NESS**, *n.* fitness, suitability — *Liyāqat*, *munāfaqat* — *Yogyatā*, *upayuktatā*.
- ĀP-PO-SITION**, *n.* addition, the putting of two nouns in the same case — *Ziyādātī*, *mi-*
lāw^h, *do ism ki ek hi hālāt* — *Jor*, *adhikāī*, *do saḥnā ki ek hi kārak meṁ sṭhiti*.
- ĀP-PŌS-I-TIVE**, *a.* applicable — *Lagne yā lagāye jāne ke qābil*, *munāfiq*, *munāsib* — *Lagne*
wa lagāye jāne ke yogya, *upayukt*, *uḥit*.
- ĀP-PRAISE**, *v.* (L. *ad. pretium*) to set a price upon anything in order to sale —
Tashkhis k., *qimat muqarrar k.* — *Mol ṭhāhranā*, *āṅknā*, *jāṅchnā wā nirpay k.*
- ĀP-PRAISEMENT**, *n.* the act of appraising — *Tashkhis* — *Mol kā nirupān*, *āṅkaw*, *kūt*, *jān-*
chāv [*kūtne w.*]
- ĀP-PRAISE'ER**, *n.* one who sets a price — *Nirkhi*, *tashkhis k. n.* — *Āṅkno w.*, *jāṅchna w.*,
ĀP-PRE-CATION, *n.* (L. *ad. precor*) earnest prayer or well-wishing — *Bārī du'ā yā*
khair-khwāki — *Bārī prārthanā wā subhachintā*. [*wā subhachintak*.]
- ĀP-PRE-CA-TORY**, *a.* praying or wishing good — *Du'ā k. v.*, *nek-andesh* — *Māṅgalaprarṭhak*
- ĀP-PRE-CI-ATE**, *v.* (L. *ad. pretium*) to value, to estimate — *Tashkhis k.*, *qadr k.*, *'aziz*
jānnā, *andāza k.*, *qiyās k.* — *Mol ṭhāhranā*, *chāhnā*, *āṅknā*, *jāṅchnā*
- ĀP-PRE-CI-ATION**, *n.* valuation, estimation — *Tashkhis*, *samajh^h*, *rāe*, *qadr* — *Āṅkāw*,
jāṅchaw, *kūt*, *soch*, *vichār*, *bodh*.
- ĀP-PRE-HEND'**, *v.* (L. *ad. prehendo*) to lay hold on, to seize, to conceive by the mind,
to fear, to notice — *Pakarnā^h*, *dharmā^h*, *samajhnā^h*, *darnā^h*, *dekhnā^h*, *sochnā^h*.
- ĀP-PRE-HEND'ER**, *n.* one who apprehends — *Pakarne w.^h*, *dharme w.^h*, *samajhne w.^h*, *darne*
w.^h, *dekhne w.^h*, *sochne w.^h* [*yā samjā jāy^h*, *jis se daren^h*.]
- ĀP-PRE-HEN'S-IBLE**, *a.* that may be apprehended or conceived — *Jo pakrā dharnā dekhā*
ĀP-PRE-HEN'SION, *n.* the act of apprehending, the faculty of conceiving ideas, fear —
Pakar^h, *dharn^h*, *samajh^h*, *biḡh^h*, *darn^h*.
- ĀP-PRE-HEN'SIVE**, *a.* quick to understand, fearful, suspicious — *Ter-fahm*, *andesha-mand*,
wahmī — *Tikshnabuddhi*, *tikhī buddhi kā*, *dartā*, *darāk*, *sandehī*, *saṅkānwiṭ*.
- ĀP-PRE-HEN'SIVE-NESS**, *n.* the quality of being apprehensive — *Ter-fahmī*, *andesha-mandī*,
wahmī-pan — *Tikshanabuddhitā*, *saṅkā*, *sandehipānā*, *saṅkānwiṭatwa*.
- ĀP-PREN'TICE**, *n.* (L. *ad. prehendo*) one bound to learn an art or trade; *v.* to put
out as an apprentice — *Koi shakhs jo kisi hunar yā peshe ke sikhne ke liye 'ahd-o-pai-*
mān kar letā hai; *v.* *kisi hunar yā peshe ki shāgirdī meṁ kisi ko muqarrar k.* — *Jo koi*
kisi śilpavidyā wā vyāpār ke sikhne ke nimitta bāndhej kartā hai, *niyamnapatravād-*
dhavidyārṭhi; *v.* *kisi śilpavidyā wā vyāpār ke sikhne ke liye kisi ko bāndhej se lagānā*.

- AP-PRĒNTICE-SHIP, *n.* the state or term of being an apprentice—*Hunar yā peshe meñ shāgirdi yā muddat-i-shāgirdi*—Śilpavidyā wā vyavasāyī sikhne kī avasthā wā nirupī-tasamay, antevāsītakāl, niyamapratravaddhachhātrāvasthā. [janānā, samāchār d.
- AP-PRIZE, *v.* (Fr. *appris*) to inform, to give notice—*Khābar d., iltilā' d.*—Batlanā,
- AP-PRŌACH', *v.* (L. *ad, proximus*) to draw near; *n.* act of drawing near, access—*Nazdik ānā yā jānā*; *n.* nazdik āmad, guzār, rasāi—Nikat ānā wā jānā; *n.* nikat-agaman, awāi, paith, pahunch. [sakeñ, abhigamya, āgamya.
- AP-PRŌACH'-ABLE, *a.* that may be approached—*Jiske nazdik jā sakeñ*—Jiske nikat jā AP-PRŌACH'ER, *n.* one who approaches—*Nazdik āne w.*—Nikat āne w.
- AP-PRŌACH'MENT, *n.* the act of coming near—*Nazdik-āmad*—Nikatāgaman, awāi.
- AP-PRO-BATION, *n.* (L. *ad, probū*) the act of approving, attestation—*Fusand, man-zūri, shāhidi, tasdiq*—Āngikār, prasannatā, manmān, pramān, sākshya.
- AP-PRO-BATIVE, *a.* implying approbation—*Pasand manzūri yā shāhidi kī dalālat k. w.*—Āngikār manmān sākshya wā pramān kā bodhak. [ramay pramānamay.
- AP-PRO-BATOR, *n.* containing approbation—*Manzūri-āmez, shāhidi-āmez*—Āngikā-
- AP-PRŌPRI-ATE, *v.* (L. *ad, proprius*) to take as one's own, to consign to some particular use; *a.* peculiar, fit, adapted to—*Mushakkkhas k., apnā k.*, *kisi khās kām ke liye mukhsūs k.*; *a.* khās, lāiq, murāfat—Apnānā, kisi viśesh kām meñ lagānā; *a.* apnā, viśesh, yogya, upayukt.
- AP-PRŌPRI-ABLE, *a.* that may be appropriated or applied to a particular use—*Makhsūs kiye jāne ke qābil, kisi khās kām meñ lagāye jāne ke lāiq*—Jo apnāyā jāy, jo kisi viśesh kām meñ lagāye jāne ke yogya ho. [us—Yogyatā se, yathāyogya, viśesh kar ke.
- AP-PRŌPRI-ATE-LY, *ad.* fitly, peculiarly—*Munāsabat se, murāfaqat se, khunūsan, lhu-*
- AP-PRŌPRI-ATE-NESS, *n.* peculiar fitness—*Khās liyāqat*—Viśesh yogyatā.
- AP-PRŌPRI-ATION, *n.* the setting apart of any thing for one's own use, application to a particular purpose—*Apne khās kām ke liye kisi chiz kā taqarrur yā tushahkhhas, kisi khās kām meñ isti'māl*—Apne kām meñ kisi padārth kā lagānā, kisi viśesh prayojan meñ lagāw, upayog.
- AP-PRŌPRI-ATOR, *n.* one who appropriates—*Jo apnā kartā hai*, *jo kisi chiz ko kisi kām meñ lagātā hai*—Apnāne w., jo kisi padārth ko kisi viśesh prayojan meñ lagātā hai.
- AP-PROVE', *v.* (L. *ad, probō*) to like, to be pleased with, to commend, to prove—*Pasand k., masrūr h., tarīf k., sābit k.*—Chāhanā, prasanna h., sarāhanā, pramāṇī k., sachānā. [Āngikār manmān prasannatā wā pramān ke yogya
- AP-PROV'-ABLE, *a.* meriting approbation—*Manzūr pasand yā tasdiq hone ke qābil*—
- AP-PROV'AL, *n.* commendation—*Tarīf, manzūri, qābil*—Prasānsā, āngikār, sammati.
- AP-PROV'ANCE, *n.* approbation—*Manzūri, pasand*—Āngikār, prasamati, pramān, chāh.
- AP-PROVE'MENT, *n.* approbation, liking—*Manzūr, pasand*—Āngikār, sammati, manmān.
- AP-PROVER, *n.* one who approves—*Pasand k. w., masrūr h. w., tarīf k. w., sābit k. w.*—Chāhanahār, prasanna h. w., sarāhane w., sachohā k. w., pramāṇī k. w.
- AP-PROXIMATE, *v.* (L. *ad, proximus*) to bring or draw near to; *a.* near to—*Nazdik lānā yā ānā*; *a.* nazdik—Nikat lānā wā ānā, *a.* nikat, nere. [naikatya, sūnīpya
- AP-PROXIMATION, *n.* a drawing near to—*Nazdik-āmad, nazdiki, qurb*—Nikatāgaman,
- AP-PULSE', *n.* (L. *ad, pulsus*) the act of striking against—*Dhakkā, tukkar, thokar*
- AP-PRICOCK, AP-PRICOCK, *n.* (Fr. *abricot*) a kind of wall-fruit—*Khishāni, zard-ālū, shāh-ālū*—Ek prakār kā chhotā phal. [hinā, epril mahinā.
- APRIL, *n.* (L. *Aprilis*) the fourth month of the year—*Āngrezī bars kī chauthī mā-*
- AP-PRON, *n.* (Ir. *apron*) a cloth worn before to keep the other dress clean—*Poshāk ke sāf rakhne ke wāste jo kaprā upar sāmne kī taraf pahnā jātā hai*—Vastra nirmal rakhne ke liye jo kaprā upar sāmne pahnā jātā hai, malanivarakavastra.
- AP-SIS, *n.* (Gr. *the point in a planet's orbit at the greatest or least distance from the sun or the earth*; *pl.* *Āp-si-dēs*—*Nuqta-i-auj, nuqta-i-haziz, kisi saiyāre ke dūr kī wah nuqta jo āfshā yā zamin se nihāyat dūr yā nihāyat nazdik ho*—Kisi graha-kakshā kā wah bhāg jo sūryya wā prithwī se atyant dūr wā atyant nikat hotā hai, uchcharekhānt.
- APT, *a.* (L. *apto*) fit, liable to, inclined to, ready, quick, qualified for—*Lāiq, tōbī, māl, mustā'idd, tez-fa'im, tez, qābil*—Yogya, adhin, jhukā wā pravritta, chatāk, twarīt, upayukt, samarth, kusal. [upayuktatī, jhukāw, āil, swabhāw.
- APTITUDE, *n.* fitness, tendency, disposition—*Liyāqat, raqbat, māl, salīqā*—Yogyatā,
- APT'LY, *ad.* properly, justly, readily—*Wātīb tarāh se, mā'qūliyat se, tezi se, zihānat se*—Uchit rītī se, yathārth rūp se, chaukasī wā chatakawāī se, chaturāī se.
- APTNESS, *n.* fitness, quickness, tendency—*Liyāqat, tezi, zihānat, māl, raqbat*—Yogya-tā, chaukasī, chatākāī, chaturāī, jhukāw, śīlatwa.
- APT'ER-RA, *n.* (Gr. *a, pteron*) insects without wings—*Binā pankh yā daine ke kīre*.
- APT'OTE, *n.* (Gr. *a, ptosis*) a noun without cases—*Isn-i-mabni*—Rūpabhedarahita-saṁjñāsabd. [—Panihā, audak, jalachār, jalāj, jalaruh.
- A-QUATIC, *a.* (L. *aqua*) pertaining to water, living or growing in water—*Ābī, daryāi*

- Ā'QUE-OUS**, *a.* of the nature of water — *Martūb, āb, pāni sā* — Jalavat, pāni ke sadriś.
ĀQ'U-ŪCT, *n.* an artificial channel for water — *Āb-guzar, nahr* — Muhri, jalapranālī.
ĀQ-UA-FŌU'TIS, *n.* nitric acid — *Tez-āb, tez-āb-i-shorā* — Jivāntakāṁla.
ĀQ-UA-RĒ'GĪ-A, *n.* nitro-muriatic acid — *Tez-āb-āb-i-shor* — Jalakarabāntikāmla.
A-QU'Ā'RI-US, *n.* the water-bearer one of the signs of the zodiac — *Burj-i-dulv* — Kum-bharāśi, kumbh. [Griddharūp, griddha sā, vakra, terhā, āṅkuṣaṅkt, āṅkuṣa ke ākār.
ĀQ'UI-LINE, *a.* (L. *aquila*) like an eagle, hooked — *Uqāb sā, ānkri-dār, ānkri sa*^h —
ĀR'A-BIC, *a.* belonging to *Arabia*; *n.* the language of Arabia — *'Arabi*; *n.* *'Arabi-zabān* — Arabī; *n.* Arabī bhāshā.
ĀR'A-BĒSQUE, *a.* in the manner of Arabian architecture and sculpture — *'Arab kī mīmāri aur hut-sāzi ke tuur par* — Arab des kī grihādī aur muṭṭī banane kī vidyā kī riti se. [pazīr — Jotān, jote jāne ke yogya, halya, krishiyogya.
ĀR'A-BLE, *a.* (L. *aro*) fit for tillage — *Sālīkatu-zirā'at, Lāiq-i-zirā'at, zirā'atī, zira at* —
A-RĀ'TION, *n.* the act of ploughing — *Hal-chulānā*^h, *kisānī*^h.
A-RĀ'NE-OUS, *a.* (L. *aranea*) like a cobweb — *Makri ke jāle sā*^h.
ĀRBAL-IST. See under **ARCHER**. [madhyasth.
ĀR'BI-TER, *n.* (L.) a judge, an umpire — *Munsif, sālis, panch*^h — Vichārakartā, nyayak.
ĀR'BI-TRA-BLE, *a.* depending on the will, determinable — *Marzi par mauqif, qābil-i-infā*
sāl — Ichchhā ke adhīn, vichārānī, vichār ke yogya. [manmān, barāw, bachāw.
AR-BŪ'RA-MENT, *n.* determination, choice — *Tajwiz, ikhtiyār, pasand* — Vichār, manbhāw,
ĀR'BI-TRA-RY, *a.* despotic, absolute — *Sar-khud, kul-mukhtār, apni marzi kī, be-q'ida* —
Swatantra, swachchhand, swādhīn, avilīṭ, aniyām.
ĀR'BI-TRA-RY-LY, *ad.* despotically, absolutely — *Sar-khudī se, khud-mukhtārī se, apni*
ikhtiyār yā khushī se — Swatantratā se, swādhīnatā se, binā nī-
yām ke, apni ichchhā ke anusār. [atyachār, rijb, manmān, barāw
ĀR'BI-TRA-RI-NESS, *n.* tyranny, choice — *Zulm, sar-khudī, ikhtiyār, pasand* — Upādāy.
ĀR'BI-TRATE, *v.* to decide, to judge of — *Faisal k, tajwiz k, munsifi k* — Nipāṭnā, nī-
nay k, nishpatti k, vichān.
ĀR-BI-TRĀ'TION, *n.* the determination of a cause by persons agreed upon by the parties
— *Tarfain ke sālisān se nīzī' kā infā'āl, sālis* — Donoṁ or ke māne hue madhyasthān
se vivād kā niptārā, panchāyat, madhyasthālī. [vichārakartā, nyayak.
ĀR'BI-TRĀ-TOR, *n.* an umpire, a judge — *Sālis, panch*^h, *munsif* — Madhyasth, bichwāī.
ĀR'BI-TRESS, *n.* a female umpire — *Sālisin* — Madhyasthin
ĀR'BOUR, *n.* (L. *arbor*) a shady bower — *Kunj*^h. [bandhī, per ke vishay kā
ĀR-BŌ'RE-OUS, *a.* belonging to trees — *Shajri, darakhṭōn se nishāt-dār* — Vrikshasam
ĀR-BO-RĒS'CENT, *a.* growing like a tree — *Per sā jamī' yā baṣṭa huā*^h.
ĀR'BO-RET, *n.* a small tree or shrub — *Chhotā per*^h, *jhōr*^h.
ĀR-BO-RIST, *n.* one who studies trees — *Shajr-shinās, darakhṭōn kā 'ilm rakhe v.* —
Vrikshavidyā meṁ pandit, per kī vidyā jānanhār. [kār kā per
ĀR'BUTE, *n.* (L. *arbutus*) the strawberry tree — *Ek qism kā per, strāberi per* — Ek pra-
ĀR-BŪ'TE-AN, *a.* of the strawberry tree — *Strāberi per kā*^h
ARC, *n.* (L. *arcus*) a segment of a circle — *Qaus* — Chāp.
AR-CĀDE, *n.* a walk arched over — *Mīhrāb-dār rāh* — Dhanurākār paṭī hui path
ĀRCH, *n.* part of a circle or ellipse; *v.* to cover with an arch — *Qaus, tāq, mīhrāb*; *v.*
mīhrāb banānā — Vrittakhand, chāp; *v.* Dhanwākār pāṭna. [rākār.
ĀRCHED, *a.* in the form of an arch — *Mīhrāb kī shakl, mīhrāb-dār* — Dhanwākār, dhanu-
ĀRCH'LIKE, *a.* built like an arch — *Mīhrāb-numā, mīhrāb sā* — Dhanwākār, dhanwākrit.
ĀRCH'WISE, *ad.* in the form of an arch — *Mīhrāb ke mānind* — Dhanu ke sadriś.
ĀR'CU-ATE, *a.* bent like an arch — *Mīhrāb ke mānind kham-dār* — Dhanu ke sadriś terhā,
dhanurākār. [chaupānī, dihqānī — Arkedīa des kā sambandhī, ahīrī, gopālī, gañwāiyā.
AR-CĀ'DI-AN, *a.* relating to *Arcadia*, pastoral, rural — *Arcedīa mulk se nisbat-dār*.
AR-CĀ'NUM, *n.* (L.) a secret, *pl.* *AR-CĀ'NA* — Rāz — Bhed.
ARCH, *a.* (Gr. *archos*) chief, principal, roguish, waggish, sly, shrewd — *Sadr, amwal,*
muqaddam, harif, sharif, zarif, mutafanni, hosh-yār, 'aiyār — Pradhān, mukhya,
naṭkbat, chulbulā, rasik, dhūrt, sayānā, chatur.
ĀRCH'ICAL, *a.* chief, primary — *Sadr, muqaddam, amwal* — Mukhya, pradhān, pratham.
ĀRCH'LY, *ad.* waggishly, shrewdly — *Khush-tab'ī se, thathe-bāzi se, hosh-yārī se, 'aiyārī*
se — Rasikāī se, thātholpan se, chaturāī se, sayānpān se.
ĀRCH'NESS, *n.* shrewdness, sly humour — *Hosh-yārī, 'aiyārī, robāh-bāzi, harifī* — Siyāna-
pan, chaturāī, dhūrtāī, dhūrtatā, pharphaṇḍ.
AR-CHĀ'IC, *a.* (Gr. *archaios*) ancient — *Qadīm* — Purānā. [wā dhārā.
ĀR-CHĀ'ISM, *n.* an ancient phrase — *Ek qadīm istilāh yā 'ibarat* — Vākya kī purānī riti
AR-CHĀ'ŌL'O-GY, **ĀR-CHĀ'ŌL'O-GY**, *n.* knowledge of antiquity — *'Ilm-i-qadāmat, 'ilm-i-za-*
māna-i-salaf — Prāchinakālavishayak vidyā, prāchīn kāl kī vidyā.
ARCH-ĀN'GEL, *n.* (Gr. *archos, angelos*) an angel of the highest order — *Muqarrab*
farishta — Swargī pradhān dūt.

- ĀRCH-AN-GĒL'IC**, *a.* belonging to the archangels—*Muqarrab farishtōn se nisbat-dār*—Swargiyapradhānadūtasambandhi.
ĀRCH-BISH'OP, *n.* (Gr. *archos, epi, skopeo*) a bishop who superintends other bishops—*Mujtahidōn kā sardār*—Pradhānadharmādhyaksh.
ĀRCH-BISH'OP-IC, *n.* the state or jurisdiction of an archbishop—*Mujtahidōn ke sardār ki darja yā tā'alluqa*—Pradhānadharmādhyaksh kā pad wā adhikār.
ĀR-CHI-E-PIS'CO-PA-CY, *n.* the state and dignity of an archbishop—*Mujtahidōn ke sardār kā tā'alluqa aur martaba*—Pradhānadharmādhyaksh kā adhikār aur pad.
ĀR-CHI-E-PIS'CO-PAL, *a.* belonging to an archbishop—*Mujtahidōn ke sardār se nisbat-dār*—Pradhānadharmādhyakshasambandhi.
ĀRCH-DEA'CON, *n.* (Gr. *archos, dia, komeo*) one who supplies the place of a bishop—*Nāib-i-mujtahid*—Dharmādhyakshapratinidhi, dharmādhyakshasahāyak.
ĀRCH-DEA'CON-RY, *n.* the office jurisdiction or residence of an archdeacon—*Nāib-i-mujtahid kā 'uhda tā'alluqa yā sukūnat*—Dharmādhyakshasahāyak kā pad adhikār wā nivās. [Dharmādhyakshasahāyikasambandhi.
ĀR-CHI-DI-ĀC'ONAL, *a.* belonging to an archdeacon—*Nāib-i-mujtahid se nisbat-dār*—**ĀRCH-DÜKE'**, *n.* (Gr. *archos, L. dux*) a title of some sovereign princes—*Barā nawāb*.
ĀRCH-DÜ'CAL, *a.* belonging to an archduke—*Barē nawāb kā*.
ĀRCH-DÜCH'ESS, *n.* the wife, daughter, or sister of an archduke—*Barē nawāb ki begam beti yā bihin*. [yā mulk—*Barē nawāb kā rājya wā deś*.
ĀRCH-DÜCH'Y, **ĀRCH-DÜKE'DOM**, *n.* the territory of an archduke—*Barē nawāb kā 'amal*
ĀRCH'ER, *n.* (L. *arcus*) one who shoots with a bow—*Tir-andāz, tir-zan, kamān-dār*—Dhanurdhar, dhanurdhārī, kamthar, dhanuhār. [nurvidyā.
ĀRCH'ER-Y, *n.* the use of the bow—*Tir-andāz, kamān-dārī, kamnaiti*—Kamthaiti, dhanur-**ĀR'CU-BAL-IST**, **ĀR'BAL-IST**, *n.* a cross-bow—*Kamān, qulē*—Dhanurviśesh, ek prakār kā dhanu. [dhārī, dhanurdhar.
ĀR-CU-BĀL-IS-TER, **ĀR'BAL-IS-TER**, *n.* a cross-bowman—*Kamān-dār, tir-zan*—Dhanur-**ĀR'CHE-TYPE**, *n.* (Gr. *archos, typos*) the original, the model, the pattern—*Binā, asl, nomīna*—Mūl, mūlamūrti, ādars.
ĀR'CHE-TYPE, *a.* original—*Asl*—Mūl.
ĀR-CHI-PEL'IA-GO, *n.* (Gr. *archos, pelagos* ?) a sea abounding in small islands—*Chhotē chhotē jāpuon se bhārā samundār*ⁿ—Kshudradwīpavāsishtasamudra.
ĀR'CHI-TĒCT, *n.* (Gr. *archos, tekton*) a professor of the art of building, a builder—*Rāj, mīmār, tūmīr-dān, m-r-i'imārat*—Gharādi banāne ki vidyā jānanhār, grihanirmānādhyaksh.
ĀR'CHI-TĒCTIVE, *a.* performing the work of architecture, used in building—*Mīmārī kā kām k w., tūmīr meñ kām āne w.*—Gharādi banāne ki kām k w., gharādi banāne meñ kām āne w. [meñ nipun.
ĀR-CHI-TĒCT'ON'IC, *a.* having skill to build—*Mīmārī meñ hunar-mand*—Gharādi banāne
ĀR'CHI-TĒCTURE, *n.* the art or science of building—*'Ilm-i-mīmārī, 'ilm-i-tūmīr*—Ghar banāne ki vidyā, grihādānirmānasāil, grihanirmānavidyā. [nirmānavidyāvishayak.
ĀR-CHI-TĒCTU-RAL, *a.* relating to architecture—*'Ilm-i-mīmārī se nisbat-dār*—Grihādi-**ĀR'CHI-TRĀVE**, *n.* (Gr. *archos, L. trabs*) that part of an entablature which rests immediately on the capital—*Makān kā wah hissa jo thik khambe par rahtā hai*—Ghar kā wah bhāg jo thik khambe par rahtā hai.
ĀR'CHIVES, *n. pl.* (Gr. *archeion*) the place where records or ancient writings are kept—*Daftar, daftar-khāna, qadīm-nawishtu-khāna*—Jis jagah meñ kāgadpatra wā prāchīnalekh rahte hain, lekhapatridisthān, prāchīnalekhasthān.
ĀR'CHON, *n.* (Gr.) the chief magistrate among the ancient Athenians—*Zamāna-i-salaf meñ Athens kā sadr h'ikim*—Prāchīn kāl meñ Athens kā pradhān vichārakartā.
ĀRCT'IC, *a.* (Gr. *arktos*) northern—*Shimālī*—Uttar kā, uttrahā.
ĀR'CU-ATE. See under ARC.
ĀR'CU-BAL-IST. See under ARCHER.
ĀR'DENT, *a.* (L. *ardere*) hot, burning, fiery, vehement, passionate—*Garm, jaltāⁿ, ātāshī, tuñd, pur-shauq, sar-garm*—Tapt, bartā, jaljalātā, prachand, vyagra, anurāgi, utsāhi
ĀR'DEN-CY, *n.* heat, warmth, eagerness—*Garmi, harārāt, tapāk, shauq, sar-garmi*—Dāh, dahak, uttāp, utsāh, chāh, ativāñchhā. [chāh se.
ĀR'DENT-LY, *ad.* with warmth, eagerly—*Sar-garmi se, ārzū se*,—Uttāp se, utsāh se,
ĀR'DOUR, *n.* heat, fervour, eagerness—*Harārāt, garmi, shauq, dil-sozi*—Uttāp, jwālā, umañg, utsāh, chop, chāh, ativāñchhā.
ĀR'DU-OUS, *a.* (L. *arduus*) lofty, hard to climb, difficult—*Bulana, chārphne meñ māhnat-talab, dushwār, mushkil*—Uñchā, chārphne meñ dushkar, kathin.
ĀR'DU-OUS-NESS, *n.* height, difficulty—*Bulandī, ishkāl, dushwārī, sakhtī*—Uñchāī, kathinatā, kathināī
ĀRE, third person plural number indicative mood present tense of *to be*—*Hainⁿ*.

- ÁRE-A**, *n.* (L.) an open surface, the superficial contents of a figure—*Sahun, maidán, musattah, musáhat, mukassar*—Ángan, daur, kshetraphal, galbh.
- ÁRE-FŸ**, *v.* (L. *areo*) to make dry—*Khushk k*—Sukháuá.
- ÁR-E-ÁCT'ION**, *n.* the act or state of drying—*Khushki*—Sukháwat. [*Juá akhárá^b*]
- Á-RÉ'NA**, *n.* (L.) a place covered with sand for combat—*Retilá akhárá^b, bálú se bichhá*
- ÁR-E-NÁ'CEOUS**, *a.* sandy, like sand—*Retilá^b, baluá^b, bálú sá^b*
- ÁR-E-ÓP'A-GÍTE**, *n.* (Gr. *Ares, pagos*) a member of the court of Areopagus at Athens—*Zamána-i-salaf men shahr-i-Athens ki Eriopegas nám kachahri ká ek rukn yá ahl*—Práchinakál men Athens nagar ki Eriopegas nám kachahri ká ek rukn.
- ÁR'GENT**, *a.* (L. *argentum*) silvery, bright like silver—*Sini yá nuqrai, dara:khshán, chándi k. mánind chamaktá*—Rupahla, chándi ká, rúpe ki bhánt chamaktá.
- ÁR'GIL**, *n.* (L. *argilla*) potter's clay—*Kumhár ki mitti^b, pinor^b*
- ÁR-GIL-LÁ'CEOUS**, *a.* of the nature of clay—*Pinor yá chikni mitti sá^b*
- ÁR-GIL'LOUS**, *a.* consisting of clay—*Pinor yá chikni mitti ka^b*
- ÁR'GO-NÁUT**, *n.* (Gr. *Argo, nautes*) one who sailed in the ship Argo—*Jo Árgo jaház par gayá thá*—Argo nim nauká men jo gayá thá.
- ÁR-GO-NÁUT'IC**, *a.* pertaining to the Argonauts—*Argo jaház par jáne-wálon se nisbat dár*—Argo nauká men jáne-wálon ka sambandhi.
- ÁR'GO-SY**, *n.* a merchant ship—*Sau-kigari ká jaház*—Bimjya ki nauká.
- ÁR'GUE**, *v.* (L. *arguo*) to reason, to dispute, to debate, to prove—*Hujjat k., taqrir k., bahs k., sábit k.*—Tark k., vivád k., vadánuvád k., siddia k., pramāni k.
- ÁR'GU-ER**, *n.* a reasoner, a disputer—*Hujjati, taqriri, bahás*—Tarkí, vivádi.
- ÁR'GU-ING**, *n.* reasoning, argument—*Hujjat, mubáhasi, taqrir, dalil*—Vád, tark, hetu
- ÁR'GU-MENT**, *n.* a reason alleged, the subject of any discourse, controversy—*Dalil, guft-gú yá tahrir ká mazmún, taqrir*—Hetu, grānthavishay, vishay, vadánuvád, vád.
- ÁR-GU-MÉNT'AL**, *a.* belonging to argument—*Dalili, bahs, taqriri, mazmún ke muta'alliq*—Hetwásrit, vadánuvádasambandhi, grānthavishayasa-sambandhi. [panyás]
- ÁR-GU-MEN-TÁ'TION**, *n.* the act of reasoning—*Tabukhus, munáz'a't, mujádila*—Hetu.
- ÁR-GU-MÉNT'A-TIVE**, *a.* consisting of argument—*Hujjati, mubáhasi, hujjat se bhará huá*—Hetupanyásasil, haituk.
- ÁR-GU-MÉNT'A-TIVE-LY**, *ad.* by argument—*Taqrir se, hujjat se*—Hetupanyás ke anusár.
- ÁR'GU-MEN-TIZE**, *v.* to debate, to reason—*Bahs k., hujjat k., taqrir k.*—Vadánuvád k., vád k., tark k., vichár k. [tikshnabuddhi, tikhi, chatur, rasik.]
- ÁR-GÚTE**, *a.* (L. *argutus*) sharp, witty—*Tez, tez-fahm, zaráf, latifa-báz*—Tikshn, AR-GÚTENESS, *n.* acuteness, wittiness—*Tezi, tez-fahmi, zaráf, latifa-bazi*—Tikshnatá, tikhai, chokhai, chaturai, rasikai.
- ÁRI-AN**, *n.* one of the sect of Arius who denied the divinity of Christ—*Erias jo Hazrat 'Isá ko Khudá ke barábar nahin mántá thá uská pai-rau*—Erias jo Isá ko Iswar ke samán nahin mántá thá uská panthi.
- ÁRI-AN-ISM**, *n.* the doctrine of the Arians—*Erian logon ká mazhab*—Erianpanth.
- ÁRID**, *a.* (L. *areo*) dry, parched—*Khushk*—Jhúra, síkha, shushk.
- ÁRID'ITY**, *n.* dryness—*Khushki*—Sukháwat, jhuráwat. [mekh.]
- ÁRI-ES**, *n.* (L.) the ram, one of the signs of the zodiac—*Buri-i-hamal*—Mesharasi.
- ÁRI-E-TÁ'TION**, *n.* the act of butting like a ram—*Menhe sá takkar márná^b*
- Á-RIGHT'**, *a-rit', ad.* (a, right) rightly—*Rásti se, síkhat se*—Thikamthik, súddhatá se
- Á-RI-O-LÁ'TION**, *HAR-I-O-LÁ'TION*, *n.* (L. *hariolus*) soothsaying, foretelling—*Pál-goi, pekh-goi*—Bhavishyadvákya, bhavishyadváni, ágam kahná
- Á-RÍSE'**, *v.* (S. *arisan*) to mount upward, to get up, to proceed from, *p. t. A-RŌSE', p. p. A-RÍSEN*—*Charhná^b, uthná^b, nikalná^b*
- ÁRIS-TÁR-CHY**, *n.* (Gr. *aristos, arché*), a body of good men in power—*Achchhe log jo sáhib-i-ikhtiyár hon unki jamá'at*—Bhale log jinko adhikár ho unká samúh.
- ÁR-IS-TOC'RA-ÇY**, *n.* (Gr. *aristos, kratos*) government by the nobles, the principal persons in the state—*Umaráon ki 'amal-dári, umarái hukúmat, jamí umará*—Pradhán logon ká ráj, pradhán jan.
- ÁR-IS-TO-CRÁT**, *n.* one who favours aristocracy—*Dost-i-umarái, saltanat-i-umará-dost*—Pradhán logon ká pakshapáti, pradhán logon ke ráj ká pakshapáti.
- ÁR-IS-TO-CRÁT'IC**, **ÁR-IS-TO-CRÁT'ICAL**, *a.* relating to aristocracy—*Umarái saltanat se yá jamí umaráon se nisbat-dár*—Pradhán logon ke ráj ká, pradhánajanasambandhi.
- ÁR-IS-TO-CRÁT'ICAL-LY**, *ad.* in an aristocratical manner—*Umarái hukúmat se*—Pradhán-ajanon ke ráj ke anusár. [bandhi.]
- ÁR-IS-TO-TÉ'LI-AN**, *a.* relating to Aristotle—*Aristú se nisbat-dár, Aristúi*—Aristúsam-
- Á-RITH'ME-TIC**, *n.* (Gr. *arithmos*) the science of numbers—*Hisáb, 'ilm-i-hisáb, siyáq, 'ilm-i-raqam*—Vyaktaganit, ankaganit.
- ÁR-ITH-MÉT'ICAL**, *a.* relating to arithmetic—*Hisábí, hisáb ke muta'alliq*—Ankaganita-sambandhi, vyaktaganitanúsar, vyaktaganitasambandhi.
- ÁR-ITH-MÉT'ICAL-LY**, *ad.* by arithmetic—*Hisáb se*—Ankaganit se, vyaktaganit se.

- A-BĪTH-ME-TĪ'QAN**, *n.* one skilled in arithmetic — *Muhāsib yā hisāb-dān* — *Ankaganit kā pandit*, *vyaktaḡanitajña*, *vyaktaḡanit kā pandit*. [naukā.]
- ĀRK**, *n.* (L. *arca*) a chest, a close vessel — *Sandūq*, *sandūqcha yā kashtī* — *Petī*, *ādhār wā*
- ĀRM**, *n.* (S. *carum*) the limb which reaches from the hand to the shoulder, a bough of a tree, an inlet of the sea — *Bāñh^h*, *dāl^h*, *samundar ká sotā^h*, *khāl^h*, *khāri^h*.
- ĀRM'FUL**, *n.* what the arms can hold — *Jitnā donōñ bāñh meñ ant yā anā sakē^h*, *anūkār^h*.
- ĀRM'LESS**, *a.* without an arm — *Be-bāñh* — *Abhuj*, *bhujāhin*, *bāhuhin*.
- ĀRM'LET**, *n.* a little arm, a bracelet — *Chhotī bāñh^h*, *hāth ká kuṣā^h*, *khapūā^h*, *pakuñchā^h*, *kañgnā^h*, *kañgnū^h*.
- ĀRM'HOLE**, **ĀRM'PIT**, *n.* the cavity under the shoulder — *Bagal* — *Kakhrī*, *kākh*.
- ĀRM**, *v.* (L. *armo*) to furnish with arms, to take arms, to provide agains. — *Musallah k.*, *hathiyār-band honā*, *kamar band*. *k.* — *Saṣastra k.* *wā h.*, *phāñrā bāñdhni*.
- ĀRMS**, *n. pl.* weapons of offence or defence, a state of hostility, ensigns armorial — *Harba*, *hathiyār^h*, *jang*, *dushman*, *khindāni 'alāmat* — *Śastra*, *astra*, *yuddha*, *yuddhāvas-thi*, *kulachihin*.
- AR-MĀ'DA**, *n.* (Sp.) a naval armament — *Bahrī jang ke wāste ārāsta kī gai fauj* — *Jahāj kī larāi ke liye saji huī senā*, *samudrayuddhārthasajjīkritasenā*.
- ĀR-MA-DĪ'LO**, *n.* (Sp.) an animal armed with a bony shell — *Ek chhotā jānvar jiske upar harīlī sip hotī hai* — *Kavachākāracharminadārī kshudrajantu*.
- ĀR-MA-MENT**, *n.* a force equipped for war — *Jang ke wāste ārāsta kī gai fauj* — *Yuddha ke nimitta saji huī senā*, *yuddhārthasajjīkritasenā*.
- ĀR-MA-TURE**, *n.* armour for defending the body — *Zirah*, *silāh*, *baktar* — *Kavach*, *jhilam*.
- AR-MIL'O-TENT**, *a.* powerful in arms — *Harbe se zor-mand*, *jang meñ zor-āwar* — *Śastra se prabal*, *yuddha meñ balawān*.
- ĀR-MIS-TICE**, *n.* a cessation from arms — *Jang kī chand-roza mauqūfī* — *Thore dinōñ tak yuddha kī nivriti*, *thore dinōñ tak larāi kā thañbhāw*.
- ĀR'MOUR**, *n.* defensive arms — *Zirah*, *silāh*, *baktar* — *Jhilam*, *kavach*.
- ĀR'MOR-ER**, *n.* one who makes or sells arms — *Saigal-gar*, *harba-sāz*, *harba-farosh*, *hathiyār banāne w.*, *hathiyār bechne w^h* — *Śastrakār*, *śastravikrayī*.
- AR-MŌ'RI-AL**, *a.* belonging to the arms or escutcheon of a family — *Khāndān ke nishān se nisbat-dār* — *Kulachihnasambandhī*.
- ĀR'MO-RY**, *n.* the place in which arms are kept — *Silāh-khāna* — *Śastrāgār*, *āyudhāgār*.
- ĀR'MY**, *n.* a large body of armed men — *Fauj*, *lashkar* — *Senā*, *katak*.
- ĀR'MOUR-BEĀR-ER**, *n.* one who carries the armour of another — *Silāh-bardār*, *baktar-bar-dār* — *Kavachavāhak*. [kañgnī sū.^h]
- AR-MIL/LA-RY**, *a.* (L. *armilla*) resembling a bracelet — *Hāth ke kare sa^h*, *pakuñchī yā*
- AR-MIN'TAN**, *a.* relating to the doctrine of *Arminius*; *n.* a follower of *Arminius* — *Arminias ke mazhab se nisbat-dār*, *n.* *Arminias ká pairan* — *Arminias ke mat ká sambandhī*; *n.* *Arminiaspañthī*.
- AR-MIN'TAN-ISM**, *n.* the doctrine of *Arminius* — *Arminias ká math*.
- A-RŌ'MA**, *n.* (Gr.) the fragrant principle in plants — *Paudhōñ meñ jo khush-bū-dār khā-siyat rakhī hai* — *Paudhōñ meñ jo sugandhī dhām rakhī hai*, *pandhōñ ká gamkilā gun*.
- ĀR-O-MĀT'IC**, **ĀR-O-MĀT'I-CAL**, *a.* spicy, fragrant — *Masāla-dār*, *khush-bū-dār* — *Gamkilā*, *mahkilā*, *sugandhī*.
- ĀR-O-MĀT'IC**, *n.* a fragrant drug — *Khush-bū-dār dawā* — *Sugandhī aushadh*. [gamkilā k.]
- ĀR'O-MA-TIZE**, *v.* to scent, to perfume — *Khush-bū-dār k.*, *mū'attar k.* — *Sugandhī k.*
- ĀR'O-MA-TIZ-ER**, *n.* that which perfumes — *Mū'attar karne-wālī shai*, *khush-bū-dār karne-wālī chiz* — *Gamkilā k. w. padārth*, *sugandhī k. wālī vastu*.
- A-RŌSE**, *p. t.* of **ARISE**.
- A-RŌUND**, *ad.* (*a.*, *round*) in a circle, on every side; *prep.* about, encircling — *Halqe yā dāire meñ*, *har-taraf*; *prep.* gird, *chāroñ taraf* — *Vartul wā chakra meñ*, *sab or*; *prep.* *chahudis*, *chaturdik*, *chahupher*.
- A-RŌUSE**, *v.* (*a.*, *rouse*) to wake from sleep, to raise up, to excite — *Jagānā^h*, *uṣhānā^h*, *uṣānā^h*, *uṣkānā^h*.
- A-RŌW**, *ad.* (*a.*, *row*) in a row — *Qatār-bandi se*, *saf-bandi se* — *Pāñti meñ*, *pañkti meñ*, *pañktipūrvak*.
- A-RŌYNT**, *int.* (Fr. *ronger*?) begone, away — *Chale jāō^h*, *dūr ho jāō^h*.
- AR-PEG'GI-O**, *n.* (It.) distinct instrumental chords accompanying the voice — *Bāje ke tār ká sur yā gat jo git ke sāth hotī hai*.
- ĀR'QUE-BŪSE**, *n.* (Fr.) a hand-gun — *Chhotī bandūq*, *qarābīn* — *Chhotā agnyastra*.
- ĀR-QUE-BU-SĀDE**, *n.* the shot of an arquebuse, a distilled water for wounds — *Chhotī bandūq kī golī*, *zakhm ke liye 'arag* — *Chhotē agnyastra kī golī*, *ghāw ke nimitta chulāyā huā pāñi*.
- AR-QUE-BU-SIÈR**, *n.* a soldier armed with an arquebuse — *Bandūqchī* — *Agnyastradhārī*.
- ĀR-RACK**, **A-RĀCK**, *n.* a spirituous liquor distilled in the East Indies — *Sharāb*, *'arag*, *tāqī^h* — *Madirā*.

- AR-RAIGN', ar-rān', v. (S. *wregan* ?) to indict, to accuse, to charge—*Nālish k.*, 'illat *lagānā*, *ilzām denā*, *mākhās k.*—*Kalañk lagānā*, *doshī k.*, *apavād wā dosh denā*.
- AR-RÄIGN'MENT, n. the act of arraigning—'Illat, *ilzām*, *nālish*—*Apavād*.
- AR-RÄNGE', v. (Fr. *ranger*) to put in proper order, to adjust, to settle—*Murattab k.*, *sijl k.*, *durust k.*—*Yathākram rakhnā*, *jahāñ kā tahāñ k.*, *thik thik k.*, *nipātnā*.
- AR-RÄNGE'MENT, n. the act of putting in order, adjustment, settlement, classification—*Tartīb*, *sijl*, *durustī*, *intizām*, *band-o-bast*, *qism-ba-qism rakhnā*—*Kram se sthāpan*, *vyavasthā*, *nipātā*, *vargāram se sthāpan*.
- AR-RÄNG'ER, n. one who arranges—*Murattab k. w.*, *durust k. w.*, *band-o-basti*—*Kram se rakhne w.*, *vyavasthāpak*, *nipātne w.*
- AR-RANT, a. (L. *erro* ?) infamous—*Mahaz bad*, *nihāyat kharāb*—*Bahut burā*, *atimand*
- AR-RANT-LY, ad. infamously, shamefully—*Mahaz badī se*, *sharm-āwari se*, *be-gairati se*—*Bahut burā se*, *lajjākar riti se*, *nirlajjātā se*.
- AR-RAS, n. a kind of tapestry, manufactured at Arras in France—*Naqah-nigār kā kaprā jo makāñ ki zabāñh ke wāste dīwārōñ meñ lagāte haiñ aur mulk-i-Frans ke shahr-e-Aras meñ bantā hai*—*Wah kaprā ki jismēñ būṭe aur chitra nikālē rahṭe haiñ aur jo gharañ ki blitōñ meñ sōbārh lagāyā jātā hai aur Phrāns deś ke Aras nām nagar meñ bantā hai*.
- ARRAY', v. (S. *wrigan* ?) to deck, to put in order; n. dress, order—*Zeb d.*, *poshāk pahinānā*, *saf-ārāi k.*; n. *libās*, *saf-ārāi*—*Bhūshit k.*, *achchhe vastra pahinānā*, *vyūh rachanā*; n. *vastra*, *bhūshap*, *vyūh*, *rachanā*, *kram*.
- AR-REAR', n. (L. *ad. retro* ?) that which remains unpaid—*Jo dene ko parā ho*^a.
- AR-REAR'AGE, n. the remainder of a debt—*Qarz ki bāqi*, *baqāyā*—*Riṇ kā rahā bhāg*, *riñ meñ jo dene ko rah gayā ho*
- AR-RECT', a. (L. *ad. rectum*) upright, erect, attentive—*Kharāb*^a, *sidhā*^b, *mutawajjih*—*Thirh wā thārhā*, *sojhā*, *manoyogi*. [*chhōn*^b]
- AR-REPTION, n. (L. *ad. raptum*) the act of snatching away—*Ainch-khainch*^b, *chhīn*.
- AR-REP-TITIOUS, a. snatched away, mad—*Chhīnā gayā*^b, *pāgal*^a.
- AR-REST', v. (L. *ad. re, sto*) to stop, to obstruct, to seize under a legal process; n. seizure under a legal process—*Roknā*^b, *ārnā*^b, *giriṭār k.*; n. *giriṭārī*—*Chheknā*, *atkānā*, *rājājñi se pakarnā*; n. *rājājñi ke dwārā pakar*. [*nā*^b, *āñ parnā*^b, *honā*^b]
- AR-RIVE', v. (L. *ad. ripa*) to come to a place, to reach, to happen—*A janā*^b, *pahunch*
- AR-RIVAL, n. the act of coming to a place—*Amad*—*Pahunch*.
- AR-RO-GATE, v. (L. *ad. rogo*) to claim proudly or vainly, to assume—*Qurūr se da'wā k.*, *nā-haqq da'wā k.*, *jis qadr ho us se ziyāda apne tañ samajhnā*—*Dimbh k.*, *dambh k.*, *jitnā ho us se adhik apne tañ lagānā*. [*yā takabbur*—*Dimbh*, *dambh*]
- AR-RO-GANCE, AR-RO-GAN-CY, n. assumption of too much importance—*Nā-haqq fakhr*
- AR-RO-GANT, a. assuming, haughty, proud—*Jis qadr ho us se ziyāda apne tañ janne se*. *mutakabbir*, *magrūr*—*Jitnā ho us se adhik apne tañ samajhne w.*, *dimbhī*, *abhimī* *nī*, *ahañkāri*, *dambhī*. [*ahañkāri se*]
- AR-RO-GANT-LY, ad. in an arrogant manner—*Nā-haqq fakhr yā takabbur se*—*Dimbh se*,
- AR-RO-GATION, n. the act of arrogating—*Be-jā fakhr yā takabbur*—*Dimbh*, *dambh*.
- AR-RO-GATIVE, a. claiming unjustly—*Nā-haqq da'wā k. w.*, *jis qadr ho us se ziyāda apne tañ samajhne w.*—*Dambhī*, *dimbhī*, *jitnā ho us se adhik apne tañ lagāne w.*
- AR-ROW, n. (S. *arwa*) the pointed weapon shot from a bow—*Tir*—*Vāñ*, *śar*, *bāñ*.
- AR-ROW-Y, a. like an arrow—*Tir sā*, *tir ke māñd*—*Bāñ sā*, *vāñ ke sadris*.
- AR-SE-NAL, n. (L. *arz. navalis* ?) a magazine of military or naval stores—*Janqī yā bahri aṭhāb kā mahẓan*, *silāh khāñā*—*Larāī wā yuddhanaukā ki sāmagri kā bhañḍār*.
- AR-SE-NIC, n. (Gr. *arsen*) a mineral poison—*Sankhiyā*^b.
- AR-SEN-TIAL, a. containing arsenic—*Sankhiyā-dār*—*Sankhiyāmāy*.
- AR-TSON, n. (L. *arsuā*) the crime of houseburning—*Ghar meñ āg lagāne kā gunāh*, *jurm-i-makāñ-sozi*—*Ghar meñ āg lagāne kā aparadh*, *grihadāhāparadh*.
- ART, second person singular indicative mood present tense of *to be*—*Has*^b.
- ART, n. (L. *ars*) the power of doing, skill, a trade, dexterity, cunning—*Karne ki tāqat*, *hunar*, *fann*, *mahārat yā chālāki*, *ṭirat*—*Karne kā parākram*, *śilpavidyā*, *kalā*, *nipunatā*, *vyavasāy wā vyāpār*, *chaturāi wā dakshatā*, *dhūrtatā*. [*dhūrt*, *chhālī*]
- ART'FUL, a. skilful, cunning—*Hikmatī*, *hunar-mand*, *aiyār*, *ṭirati*—*Nipun*, *gunī*,
- ART'FUL-LY, ad. skilfully, cunningly—*Hunar-mandī se*, *fureb se*, *ṭirat se*—*Nipunatā se*, *dakshatā se*, *dhūrtatā se*, *chhāl se*. [*kalā*, *dhūrtatā*]
- ART'FUL-NESS, n. skill, cunning—*Hunar-mandī*, *hunar*, *ṭirat*, *robāh-bāzī*—*Nipunatā*,
- AR-TI-FICE, n. trick, fraud, trade—*Hila*, *fureb*, *fann yā peshā*—*Chhāl*, *kaṭāṭ*, *vyavasāy wā vyāpār*.
- AR-TI-FICE-R, n. a mechanic, a contriver—*Kārī-gar*, *tadbiri*—*Śilpakār*, *upāyī*.
- AR-TI-FICIAL, a. made by art, not natural—*Tarkibī*, *masnū'i*, *sākhta*, *gair-qudrati*—*Kritrim*, *śilpanirmit*, *aswabhāvasiddh*, *pratyatnapūrvva*.
- AR-TI-FI-CI-AL-TY, n. quality of being artificial—*Sākhtagī*—*Kritrimatwa*, *śilpanirmitatā*.

ÂR-TI-FĪCĪAL-LV. *ad.* by art, not naturally — *Hunar se, dast-kāri se, qudrat se nahin* — Śilp se, kritrim prakār se, swabhāvasiddhi se nahin.

ÂR-TI-ĀN, *n.* a mechanic, a handierafterman — *Kāri-gar, dast-kār* — Śilpi, śilpakār, hasta-vyāpārī, hastavyavasthāyī.

ÂR-TĪST, *n.* a skilful man, one who practices any of the fine arts — *Hunar-mand, kisi 'umda fann kā peshā-dār ya'ni musavvar wagara* — Nipun, guptī, kisi uttam vyāpārī kā vyavasthāyī arthāt chitrakār ityādi. [nishkapā, sidhā.]

ÂR-TLESS, *a.* unskilful, void of fraud, simple — *Be-hunar, be-fareh, āda* — Anārī, bholā, **ÂR-TLESS-LV.** *ad.* in an artless manner — *Hunar-mandī bagair, safī se, sachchāi se* — Anārīpan se, binā chhāl wā kapat.

ÂR-TLESS-NESS, *n.* want of art — *Safāi, sachchāi* — Sidhāi wā sudhāi, bholāpan.

ÂR-TSMAN, *n.* a man skilled in arts — *Fanon kā ustād* — Śilpi, śilpajña.

ÂR-TERY, *n.* (Gr. *aer, tereo*) a vessel which conveys the blood from the heart to the different parts of the body — *Shiryān yā sharyān* — Rudhiravahanārī. [dhī.]

ÂR-TĒRI-AL, *a.* relating to an artery — *Muta'alliq-i-shiryān* — Rudhiravahanārisamban-

AR-THRĪTIC, AR-THRĪT-CAL, *a.* (Gr. *arthron*) relating to the joints or to the gout — *Gānth se nisbat-dār, naqrasi yā nigrasi* — Gānth kā sambandhī, granthil, vātaki, vātargasambandhī. [ki tarkārī.]

ÂR-TI-CHŌKE, *n.* (Fr. *artichaut*) an esculent plant, resembling a thistle — *Ek bhānt*

ÂR-TI-CLE, *n.* (L. *artus*) one of the parts of speech, a single clause of an account, a stipulation ; *v.* to draw up or bind by articles, to stipulate — *Hurf-i-ta'rīf yā hurf-i-tankir, bābat, mādda, raqam, 'ahad-o-paimān ; v. jude jude māddon meñ zāhir k., 'ahad-o-paimān k.* — Nischayak wā anischayak sabd, bāt, vishay, bāndhej, saniket, nirbandh ; *v.* prithak prithak bāton meñ piakās k., bāndhej k., saniket k., badnā.

AR-TIC-U-LATE, *a.* jointed, distinct ; *r.* to utter words distinctly — *Jorā huā^h, jorōn se banā huā^h ; v. saf-saf talafuz k.* — Sandhit, vyakta, spashṭ ; *r.* spashṭochchāran k.

AR-TIC-U-LATE-LY, *ad.* in an articulate voice — *Saf āwāz se* — Spashṭochchāranapūrvak.

AR-TIC-U-LATION, *n.* distinct utterance, a joint — *Saf talafuz, maḥṣar, jor^h, girah, band* — Spashṭochchāran, gānth.

AR-TIL-ER-Y, *n.* (Fr. *artillerie*) missile weapons of war, cannon, ordnance — *Jangi auzār jo chhore jāte hain, topē* — Jo śastra chhore jāte hain, yuddhāstra, agnyāstra.

A-RŪS-PICE, *n.* (L. *cruspe*) a soothsayer, a diviner by the entrails of beasts — *Fāl-go, jāmarōn ki antariyōn ko dekhkar pesh-goi k. w.* — Āgambhākhi, bhavishyadvaktā, pasuwoñ ki antariyōn ko dekhkar āgam kahne w.

A-RŪS-PI-CY, *n.* the act of prognosticating by inspecting the entrails of sacrifices — *Qurbānōn ki antariyōn ke dekhne se fāl-goi* — Jo pasu balidān hote hain unki antōn ke dekhne se bhavishyatkathan.

ĀS, *con.* (S. *ase*) in the same or like manner, in the manner that, that : *ad.* similarly, in respect of, for example — *Jaisā^h, jis-tarah-ki, ki^h ; ad. jaisā^h, uske manāfīq, dar-bāb, masalan* — Yathā, jis prakār ki ; *ad.* yathā, tulya rūp se, vishay meñ, jāise, yathi.

ĀS-A-FŌET-I-DA, *n.* (*asa*, L. *foetidus*) a gum resin of an offensive smell — *Hing^h.*

AS-BĒSTOS, *n.* (Gr. *a, sbeo*) a mineral substance, fibrous and incombustible — *Ek resha-dār nā-sokhtani ma'dani shai* — Ek sūtmay ajwalanīy ākāriy padārth.

AS-BĒS-TINE, *a.* pertaining to asbestos, incombustible — *Resha-dār nā-sokhtani ma'dani shai ke muta'alliq, nā atash-gir* — Sūtmay ajwalanīy ākāriy padārth kā sambandhī, ajwalanīy. [ūpar-jānā^h, uṭhnā^h.]

AS-ĀEND, *v.* (L. *ad, scando*) to climb up, to move upwards, to rise — *Chahṇā^h,*

AS-ĀEN-DANT, *n.* height, elevation, superiority : *a.* superior, above the horizon — *Bulandī, uñchāi^h, faujiyat yā tarjih ; a.* aulā, ufaq ke ūpar — Uchchātī, pradhnatā ; *a.* pradhnān, udīt, ākāśakakshā ke ūpar. [krām.]

AS-ĀEN-DEN-CY, *n.* influence, power — *Ihṭiyār, galba, tāqat* — Dāb, dabāw, śakti, parā-

AS-ĀEN-SION, *n.* the act of ascending — *'Uruj*, — *Chahṇāw, uṭhān.*

AS-ĀEN-SIVE, *a.* rising, tending to rise — *'Uṭhā^h yā uṭhātā^h.*

AS-ĀENT, *n.* the act of rising, an eminence — *Chahṇāi^h, tilā^h.*

AS-ĀEN-SION-DĀY, *n.* the day on which the ascension of Christ is commemorated — *Āsmān par hazrat 'Isā ke jāne kā din* — Swag meñ Isā ke jāne kā din, Isā kā swargārohanadivas. [k., qāim k., thahrānā^h — Jāṇchnā, nischit k., nīrpay k., sthir k.]

ĀS-CĒRTĀIN, *v.* (L. *ad, certus*) to make certain, to establish, to determine — *Tahqiq*

ĀS-CĒR-TĀIN-A-BLE, *a.* that may be ascertained — *Jo ba khūbī daryāft yā tahqiq ho sake* — Nīrpay, nirdhāranīy. [nischay.]

ĀS-CĒR-TĀIN-MENT, *n.* the act of ascertaining — *Tahqiq, isbat* — Nīrpay, nirdhāran,

AS-ĀETIC, *a.* (Gr. *asketo*) employed in devout exercises, austere ; *n.* a devout recluse, a hermit — *sakht meñ masrif, sakht ; n.* 'ābid, tapsī^h, faqīr — kāthin tapasyā meñ lagā huā, rukh wā kāthin ; *n.* tapaswī, vānaprasth wā sannyāsī.

AS-ĀET-I-QISM, *n.* the state of an ascetic — *Faqīr, 'ibādat* — Vairāgya, sannyās, tap.

ĀS-ĀI, *n. pl.* (Gr. *a, skia*) people living in the torrid zone, who, at certain times of the

year, have no shadow at noon—*Sákinán-i-mintaqa-i-mahrúqa*—Ushnakatibbandhasth, ushnadesasth. [Jalañdhari.]

AS-CÍ'TES, *n.* (Gr. *askos*) a species of dropsy, a swelling of the abdomen—*Istiqá*—*As-cít'ic*. *As-cít'ic-al*, *a.* dropsical—*Istiqá*—Jalañdhari.

AS-CÍ'TÍ'TIOUS, *a.* (L. *ad, scitum*) additional, supplemental—*Záid*, 'áriyati, bálái, tatimma, paíwand—*Adhik*, *asamaváyi*, áropit, úpari.

A-SCRÍBE', *v.* (L. *ad, scribo*) to attribute to as a cause, to impute, to assign—*Bá'is lagáná*, *mansúb k.*, *makhsús k.*, *nisbat k.*—*Káran ghatáná*, *thahráná*, *dená wá lagáná*, áropap *k.*, *niyog k.* [bandhaniya.]

A-SCRÍB'A-BLE, *a.* that may be ascribed—*Mansúb hone ke láiq*—*Áropaniya*, *abhisam-*

A-SCRÍPTÍOR, *n.* the act of ascribing—*Nisbat, lagúw^h*—*Áropap*, *adhyárop*, *sambandhan*.

AS-CRÍP-TÍ'TIOUS, *a.* that is ascribed—*Makhsús yá mansúb kiyá gayá*—*Áropit*, *abhi-* sambandhit. [per wá uski lakri.]

ÁSH, *n.* (S. *asec*) a tree or its wood—*Ek gism ká darakht yá uski lakri*—*Ek prakár ká Ásh'en*, *a.* made of ash—*Ash per ki lakri ká bamá huá^h*.

ÁSH'COL-OURED, *a.* between brown and gray, like the bark of ash—*Kháki*, *ash per ke chhilke ke mámind*—*Bhasmavarn*, *páñsúvarn*, *pánqu*.

A-SHÁMED', *a.* (a, *shame*) affected by shame, abashed, confused—*Sharmanda yá shorminda*, *nádim*, *mustarib*, *be-qarár*—*Lajjit*, *lajjamán*, *ghabráyá huá*, *vyákul*.

ÁSH'EŞ, *n. pl.* (S. *asec*) the remains of any thing burnt, the remains of a dead body—*Khákintar*, *kisi murde ke jaláne ke pichhe jo kuchh bach rakai*—*Rákh chhár wá bhásm*, *kisi mritasariir ke jaláne ke paschát jo kuchh uská bach rahai*.

ÁSH'y, *a.* like ashes, pale—*Rákh ke mámind*, *zard*—*Rákh sa*, *páñsúvarn*, *pílá*.

ÁSH WÉDNES'DÁY, *n.* the first day of Lent—*Ísúiyon ke chille ká pahlá din*—*Ísúiyon ke chális din ke upavás ká pratham divas*.

A-SHÓRE', *ad.* (a, *shore*) on shore, to the shore, stranded—*Kináre par*, *kináre ki taraf*, *kináre lagá huá*, *kináre par charhá huá*—*Taf par*, *tír ki or*, *tír men lagá huá*, *tír par charhá huá*.

ÁŞ'IAN, *a.* relating to Asia—*Eshia se nisbat-dár*—*Eshia sambandhi*.

Á-ŞI-ÁT'IC, *a.* belonging to Asia; *n.* a native or inhabitant of Asia—*Muta'alliq-i-Eshia*; *n.* *Eshia ká mutawattin yá bishinda*—*Eshia sambandhi*; *n.* *Eshia ká desiyalok wá nivási*.

Á-ŞI-ÁT'IC-ISM, *n.* imitation of the Asiatics—*Eshia ke mutawattinon yá bāshindon ki naql yá tuqlid*—*Eshia ke desiyalokon wá nivásiyon ká anukaran wá anuvritti*.

Á-SIDE', *ad.* (a, *side*) to one side, apart—*Ek taraf*, *alag^h*—*Ek or*, *ekánt men*.

ÁŞT-NINE. See under Áss.

ÁŞK, *v.* (S. *ascian*) to beg, to petition, to demand, to question, to inquire—*Darkhwást k.*, *istid'á k.*, *talab k.*, *istifsár k.*, *pursish k.*—*Yáchaná k.*, *prārthaná k.*, *māngná*, *chāhná*, *jijñāsá k.*, *pūchhná*, *jāchhná*.

ÁŞK'ER, *n.* a petitioner, an inquirer—*Sáil*, *pursish k. w.*—*Yáchak*, *prārthak*, *māngne-w.*, *prashta*, *jijñāsak*, *pūchhne w.* [se^h.]

AS KÁŅCE', *As-kānt'*, *ad.* (D. *schuin*) sideways, obliquely—*Ek or^h*, *tirchhá^h*, *kankhi*

AS-KEW', *ad.* (Dan. *skiev*) obliquely, contemptuously—*Tirchhá^h*, *hiqarat se*—*Ghrinā wá ghin se*, *tiraakár se*.

A-SLÁNT', *ad.* (a, *slant*) obliquely, on one side—*Tirchhá^h*, *ek or^h*.

A-SLEEP', *ad.* (a, *sleep*) sleeping—*Sotá^h*, *soyá^h*.

A-SLÓPE', *ad.* (S. *astupan*) with declivity, obliquely—*Dhálú^h*, *dhál se^h*.

ÁŞP, ÁŞ'PIC, *n.* (Gr. *aspis*) a poisonous serpent—*Zahr-dár sánp*—*Vishadhar sarp*, *bikhná sánp*. [darakht jiske patte hilá karte haiñ—*Ek prakár ká per*.]

ÁŞP, ÁŞ'PEN, *n.* (S. *aspe*) a species of poplar with trembling leaves—*Ek gism ká Áş'PEN*, *a.* relating to the aspen tree—*Ásp per ká^h*. [sheru.]

AS-PÁR'A-GUS, *n.* (L.) an esculent plant—*Náglauñ^h*, *mārchoba*—*Śatamúli*, *śatáwari*.

ÁŞPECT', *n.* (L. *ad, spectrum*) look, countenance, view, situation—*Súrat*, *shakl*, *nazar*, *qiyám*—*Ákár*, *vadan*, *munh*, *drishti*, *avasthán*, *stithi*.

ÁŞPÉR-ATE, *v.* (L. *asper*) to make rough—*Kharkhará k.^h*, *ná-hamwár k.*—*Arbirkhar-bir k.*, *khardhará wá uchānichá k.* [kháwat, karkasatá, katutá.]

AS-PÉR-TY, *n.* roughness, harshness—*Ná-hamwári*, *karú^h*, *talkhi*—*Asamánatá*, *ru-*

ÁŞ'PÉR-OUS, *a.* rough, uneven—*Kharkhará^h*, *ná-hamwár*—*Khardhará*, *arbirkharbir*, *rúkhá*, *asamín*, *uchānichá*.

A-SPÉRSE', *v.* (L. *ad, sparsum*) to slander, to calumniate, to cast upon—*Tuñmat lagáná*, *'aib lagáná*, *harf lagáná*, *chhiirakná^h*—*Dosháropap k.*, *kalañki k.*, *kalañk lagáná*, *dálná*. [nindá, dosháropap.]

A-SPÉR'SION, *n.* a sprinkling, calumny—*Chhiirakná^h*, *tuñmat*, *buklán*—*Kalañk*, *apavád*.

AS-PHÁLTOS, (Gr.) *As-phál'tum*, (L.) *n.* bitumen. Jew's pitch—*Yahúdi rál^h*

AS-PHÁLTIC, *a.* bituminous, gummy—*Yahúdi rál ká^h*, *chipchípá^h*, *lastasá^h*.

ÁŞPHO-DEL, *n.* (Gr. *asphodelos*) day-lily—*kañwal^h*.

- A-SPIRE', v.** (L. *ad, spiro*) to desire eagerly, to pant after, to aim at—*Bari úrú rakhná, mushṭāq h., shast bāndhnā*—*Lālasā k., tarasā, tāk rakhnā wā bāndhnā, dhukki jāganā.*
- A-SPIRANT, n.** one who aspires, a candidate—*Bari úrú rakhne w., shast bāndhne w., ummed-wār*—*Kamāl úrú, barā ishtiyāq, shiddat se talaffuz k., arthī, padanweshī.*
- AS-PIRATE, v.** to pronounce with full breath; *a.* pronounced with full breath; *n.* the mark of aspiration—*Shiddat se talaffuz k., hakārnā^h; a. shiddat se talaffuz kiya gayā; n. shiddat se talaffuz karne kā nishān*—*Dirghaswās se uchcharān k., pūrnaswās se uchcharān k., mahāprān se uchcharān k.; a. visargī, mahāprān se uchcharit; n. mahāprān se uchcharān kā chihn.*
- AS-PIR-ATION, n.** a breathing after, an ardent wish, act of pronouncing with full breath—*Kamāl úrú, barā ishtiyāq, shiddat se talaffuz k.*—*Lālasā, barī kāmānā, pūrnaswās se wā mahāprān se uchcharān.*
- A-SPIREMENT, n.** the act of aspiring—*Kamāl úrú, barā ishtiyāq*—*Lālasā, kāmānā.*
- A-SPIRER, n.** one who aspires—*Mushṭāq, úrú-mand*—*Lālasā k. w., tarasāyā, tarasne w.*
- A-SPIRING, n.** the desire of something great—*Hausila*—*Umañg.*
- AS-PORT-ATION, n.** (L. *abs, porto*) the act of carrying away—*Talāw^h, sarkāw^h.*
- A-SQUINT', ad.** (D. *schuin*) obliquely—*Tirchhā^h, Kankhī se^h.*
- ASS, n.** (L. *asinus*) an animal of burden—*Gadhā^h*
- AS-I-NINE, a.** pertaining to an ass—*Gadhē kū^h, gadhe sū^h.*
- ASS-HEAD, n.** a dull person, a blockhead—*Gadhā-sir^h, ahmaq, nā-dān*—*Mandabuddhi, mūrkh, mūrkh.*
- AS-SAIL', v.** (L. *ad, salio*) to fall upon, to attack, to invade—*Ekā-ek kisi par tūt par-nā^h, wār k. h. hāmā k.*—*Ákramān k., chot wā āghāt k., charhāi k.*
- AS-SAIL-ABLE, a.** that may be attacked—*Jis par hāmā yā wār ho sake*—*Ákramāniya, jis par chot āghāt wā charhāi ho sake.* [mak; *n. chot k. w., āghātāk, charhāi k. w.*
- AS-SAIL-ANT, a.** attacking; *n.* one who attacks—*Hāmā-úwar; n. wār k. w.^h*—*Ákrī-*
- AS-SAIL-ER, n.** one who attacks—*Hāmā-úwar, wār k. w.^h*—*Chot k. w., āghātāk, charhāi k. w.*
- AS-SAILMENT, n.** the act of assailing—*Hāmā, wār^h*—*Chot, charhāi, ákramān.*
- AS-SASSIN, n.** (Fr.) a secret murderer—*Chhip kar yā ekā-ek qatl k. w., jo qatīl dagā se mār-dāltā hai*—*Jo ghātāk chhal se badh kartā hai, guptaghātāk.*
- AS-SASSIN-ATE, v.** to murder secretly—*Dagā se qatl k., ekā-ek yā chhipkar qatl k.*—*Chhal se badhanā, guptaghāt k.*
- AS-SAS-SI-N-ATION, n.** the act of murdering—*Qatl, khún, ekā-ek yā dagā se qatl, chhipkar*
- AS-SAS-SI-N-ATOR, n.** one who assassinates—*Nāgahānī qatl k. w., dagā se ekā-ek yā chhipkar qatl k. w.*—*Guptaghātāk, chhal se badh k. w.*
- AS-SAULT', v.** (L. *ad, saltum*) to attack with violence; *n.* an attack, an onset—*Hāmā k. zad-o-kob k.; n. hāmā, zad-o-kob*—*Charhāi k.; n. charhāi, mārpiṭ.*
- AS-SAULT-ABLE, a.** that may be assaulted—*Jis par hāmā yā zad-o-kob ho sake*—*Jis par charhāi wā mārpiṭ ho sake, ákramāniya.* [wā mārpiṭ k. w., ákrāmāk, āghātāk.
- AS-SAULT-ER, n.** one who assaults—*Hāmā yā zad-o-kob k. w., hāmā-úwar*—*Charhāi*
- AS-SAY', v.** (Fr. *essayer*) to try or prove as metals; *n.* a trial, examination—*Parakh-nā^h, táundā^h; n. 'ayārī, ámaish, imtihan*—*n. Parakh, kas, tāw, parikshā.*
- AS-SAY-ER, n.** one who assays metals—*Sāhib-i-ayār, 'ayār-shinās*,—*Parkhiyā, jānchne w., táwne w., kasne w.* [Prāpti, labdhi.
- AS-SEC-UTION, n.** (L. *ad, secutum*) acquirement, act of obtaining—*Tahsil, husul*
- ASSEMBLE, v.** (L. *ad, simul*) to bring together, to meet together—*Farāham k. yā h. jam' k. yā h.*—*Bāṭornā wā bāṭurnā, ekatṭhā k. wā h.* [mañḍal.
- ASSEMBLAGE, n.** a collection of individuals—*Jamā'at, ijtimā', hujum*—*Samūh, vrind,*
- ASSEMBLER, n.** one who assembles—*Farāham yā jam' k. w.*—*Ekatṭhā k. w., bāṭurne w.*
- ASSEMBLING, n.** a meeting together—*Jamāw^h, bāṭor^h*—*Samāgam, samāgati.*
- ASSEMBLY, n.** a company, a convocation—*Guroh, mahfil, majlis, majlis-i-din*—*Sabhá, mandali, samāj, dharmādhyakshasamāj, dharmasambandhisabhá.*
- ASSEMBLY-ROOM, n.** a room in which persons assemble, especially at public meetings—*Ma'lis-ghar, mahfil-khāna*—*Samāgamasthān, sabhāsālā.*
- AS-SENT', v.** (L. *ad, sentio*) to agree to, to admit as true, to concede; *n.* the act of agreeing to, consent—*Rāzi h., qabūl k., taslim k.; n. razā-mandī, qabūl*—*Sammat h., mānabī wā mān lenā, swikār k., āngikār k.; n. sammati, anumati, swikār, āngikār.*
- AS-SENT-ATION, n.** compliance out of flattery—*Khush-āmad ki rāh se razā-mandī yā itifāq-i-rāe*—*Lallopatto ki rīti se sammati.*
- AS-SENTER, n.** one who assents, a favourer—*Razā-mand hone w., qabūl k. w., jānib-dār, multafit*—*Swikartī, anumantā, mānne w., pakshī.*
- AS-SENTMENT, n.** agreement, consent—*Razā-mandī, qabūl*—*Sammati, swikār, swikarap.*
- AS-SERT', v.** (L. *ad, sertum*) to affirm, to maintain, to claim—*Iqrār k., mahfuz*

rakhná, da'wá k. — *Kahná wá bolná, sañbhálná, rakshá k.*, *apná sattwa wá adhikár prakáś k.* [*ki rakshá, bakháw, vachan, vákya.*]

AS-SÉR'TION, *n.* the act of asserting, affirmation — *Da'wi ki hfú'at, iqrár* — *Apne sattwa*

AS-SÉR'TIVE, *a.* positive, dogmatical — *Yaqíní, qat'í* — *Ni-chit, sunischit, nímit.*

AS-SÉR'TIVE-LY, *ad.* affirmatively — *Yaqínun, qat'an, aqbíl se* — *Driṣh nischay se.*

AS-SÉR'TOR, *n.* a maintainer, a vindicator — *Húmi, pushtí-bán, rawá-dár, mujawwiz* — *Rakshak, pratipádak wá pratipálak, pakshi.*

AS-SER-TO-RY, *a.* affirming, supporting — *Iqrári, aqbáli, mujawwiz* — *Driṣh nischay se kahne w., pratipádak, pratipálak.*

AS-SÉSS', *v.* (L. *ad. sessum*) to rate, to fix the proportion of a tax — *Takhmína k., tashkhis k., khráj lagúná, hissa-i-rasadi lagúná* — *Kútná, áñkn i, kar lagúná, kar nirúpan k.*

AS-SÉSS'ION-A-RY, *a.* pertaining to assessors — *Takhmína-kunandón tashkhis-kunandón yá aháliyán-i-mashwarat ke muta'alliq* — *Karanirúpakasambandhi, sabhisadsambandhi.*

AS-SÉSS'MENT, *n.* the act of assessing, the sum levied on certain property — *Tashkhis-i-khráj yá jam' lagúná. jam'* — *Báchh, karanirúpan, kar, lagtí wá lagún.*

AS-SÉSSOR, *n.* one who assesses, an assistant in council — *Tashkhis-kunand, takhmína-kunand, khráj yá muhsúl thahráne w., mashw-i-jalsa, ahl-i-mashwarat* — *Ankwaia, kutwaia, karanirúpak, sabhasad, anch.*

AS-SET'S, *n. pl.* (L. *ad. satis*) goods sufficient to discharge all legal claims — *Wájibu-l-adá ke liye káfi mál-o-amwál* — *Rin chúkíne ke liye yathesht samjatti.*

AS-SÉV'ER, AS-SÉV'ER-ATE, *v.* (L. *ad. severus*) to affirm solemnly — *Ba-halaf iqrár k.* — *Sapathapúrvak kahná, sapath khákar kahná.*

AS-SÉV'ER-ATION, *n.* solemn affirmation — *Iqrár ba-halaf* — *Sapathapúrvak vachan.*

AS-SI-DÚ'L-TY, *n.* (L. *ad. sedeo*) diligence, closeness of application — *Mushagqat, mihnát* — *Parísram, sram, prayás, udyog.* [*srami, prasakt, udyogi.*]

AS-SÍD'U-OUS, *a.* constant in application — *Mustaqill, mihnati, masrif* — *Parísrami.*

AS-SÍD'U-OUS-LY, *ad.* diligently, constantly — *Mihnát yá mushagqat se, istiqlál se* — *Sram se, udyog se.*

AS-SÍD'U-OUS-NESS, *n.* constant application — *Mushagqat, mihnát* — *Sram, udyog.*

AS-SIGN', as-sin', *v.* (L. *ad. signo*) to mark out, to apportion, to make over; *n.* one to whom assignment is made — *Makhsús yá muqarrar k., ta'ayin k., munqasim kar-ke dená, hissa muqarrar k., intaqál k.*; *n. muntaqal-'alaihi* — *nirúpná, thahrán i, bāñtná, bañtwára k., dodálná*; *n. jisko sattwa diyá jatí hai.*

AS-SIGN'A-BLE, *a.* that may be assigned — *Muntaqal munqasim yá muqarrar kiye jáne ke qabil* — *Nirdeshṭavya, thahríye bāñte wá detáile jáne ke yogya.*

AS-SIG-NÁ'TION, *n.* an appointment to meet — *Muláqát ká wa'da, muláqát ki jagah aur waqt ká ta'ayin* — *Milne ká sañket, Samágunanam.*

AS-SIGN-ÉE', *n.* one to whom assignment is made, one appointed or deputed by another — *Muntaqal-'aihi, kárandu, kárinlá. mutamad-'alanhi, mukhtár* — *Jisko arth wá dravya de dálá jáy, pratínidhi, pratipurush.* [*bāñtne wá detáile w.*]

AS-SIGN'ER, *n.* one who assigns — *Muqarrar munqasim yá muntaqal k. w.* — *Nirúpné*

AS-SIGN'MENT, *n.* the act of assigning, a transfer of title or interest — *Intaqál, taqarrur, intaqál-i-haqq* — *Nirúpan, nyojan, samarpán, sattwasamarpan.*

AS-SÍM'I-LATE, *v.* (L. *ad. similis*) to make or grow like — *Muwáfiq k. yá ho, yaksín k. yá h.* — *Sadris k. wá h., samán k. wá h.* [*sadris wá samán kar saken.*]

AS-SÍM'I-LA-BLE, *v.* that may be made like — *Jise muwáfiq yá yaksín kar saken* — *Jisko*

AS-SÍM'I-LÁ'TION, *n.* the act of assimilating — *Yaksín k., muwáfiq k.* — *Sadris k., tulyakarap.* [*rakhne walá* — *Sadris wá samán karne ko samarth.*]

AS-SÍM'I-LA-TIVE, *a.* having power to assimilate — *Muwáfiq yá yaksín karne ki túqat*

AS-SÍST', *v.* (L. *ad. sisto*) to help — *Madad k., dast-giri k., pushti k.* — *Saháyatá k. wá d., upakár k., sahará d.* [*kár, sahará.*]

AS-SÍST'ANCE, *n.* help, aid, succour — *Madad, kumak, dast-giri, pushti* — *Saháyatá. upa-*

AS-SÍST'ANT, *a.* helping, aiding; *n.* one who assists, a helper — *Pushti-bán, mumidd*; *n. madad-gár, kumaki* — *Saháyak, upakári*; *n. sahayakarti, sahiy k. w., sahayak.*

AS-SÍST'LESS, *a.* without help — *Be-chára, lá-chár, ná-chár* — *Biná bas, upayarahit, nissaháya.*

AS-SÍZE', *n.* (L. *ad. sessum*) a court held twice a year to try causes by a judge and jury, a statute for determining weight or price; *v.* to fix a rate of weight or price — *Wah 'adálat ki jismen ek hákim aur panch sál meñ do dáf muqaddamón ki taj-wiz ke liye bāñhte haiñ, wazn yá bháw kú nirkh*; *v. wazn yá bháw kú nirkh muqarrar k.* — *Ek aisi kachahri ki jismen ek nyáyak aur panch baras bhar meñ do ber vichár ke nimitta bāñhte haiñ, taul wá bháw ká niyam*; *v. taul wá bháw ká niyam k.*

AS-SÍZ'ER, *n.* an officer who inspects weights and measures — *Wazn náp yá bháw ká nirkhí* — *Taul náp wá bháw ká nirúpak.*

AS-SÓ'CÍ-ATE, *v.* (L. *ad. socius*) to unite with, to join in company; *a.* joined with,

confederate; *n.* a companion, a partner—*Sharik k., muttafaq k., sharik h., suhbat-gakkna, ittifaq k., rifayut k.*; *a.* *Shāmil, muttafiq*; *n.* *ham-suhbat, rafiq, sharik.*—*Milānā, milnā, sāth k. wā rakhnā, mel rakhnā, sājhi k. wā h.*; *a.* *milā, saṇyukt*; *n.* *sāthi, sāngi, sājhi.*

AS-SŌ-ḤI-ĀTION. *n.* union, confederacy, partnership, connexion, an assembly—*Ittifaq, bandish, shirkat yā shirakat, wasl yā paimastagi, majlis.*—*Mel, gaṇṭhaw, sandhi, sājhi, saṇsarg, saṇyog, sāngati, sābhi, samāj, maṇḍali.*

AS-SŌ-ḤI-ĀTOR. *n.* a confederate—*Suhbatī, rafiq, sharik.*—*Sāthi, sāngi, sājhi.*

AS-SŌIL', *v.* (*L. ab. solvo*) to solve, to set free, to acquit—*Kholnā^b, hall k., makhlasī d., rihāi d.*—*Dhilā k., suljhānā, mukt k., chhornā wā chhor d., chhutkāra k.*

AS-SŌRT', *v.* (*L. ad. sort*) to class, to arrange into kinds of like quality—*Tafrīq k., tartīb d., qism-bā-qism rakhnā.*—*barāykar prithak prithak pūti meṇ rakhnā, bāchh-kar kramānusār prithak prithak vaṅ meṇ rakhnā.*

AS-SŌRTMENT, *n.* the act of classing, a quantity selected or arranged—*Tafrīq, tartīb, qism-bā-qism, k., muntakhab yā murattab shai.*—*Bāchh, prithakaraṇ, bāchhi hui wā prithak kī gai vastu.* [*h.*—*Sint k., ghaṭānā, nyūn wā thorā k. wā h.*

AS-SUĀGE', *v.* (*L. ad. suavis?*) to soften, to mitigate, to abate—*Takhfīf k., kam k. jā AS-SUĀGEMENT, n.* mitigation, abatement—*Takhfīf, tuskīn, kamī.*—*Sānti, ghatāw.*

AS-SUĀSIVE, *a.* softening, mitigating—*Tuskīn-bākhā, takhfīf k. w.*—*Sānti k. w., sāntik, sāntil, ghaṭāne w., nyūn k. w.* [*wā chāl, bān wā abhyās, vyavahār.*

ĀSSUE TUDE, *n.* (*L. ad. suctum*) custom, habit, use—*Dastūr, ādat, intīmāl.*—*Rīti AS-SŪME', v.* (*L. ad. sumo*) to take to, to take for granted, to arrogate—*Ikhtiyār k., farz k., tukabbur yā fakhr k., nā-haqq dāwā k.*—*Lenā, dhāraṇ k., mānnā wā mān lenā, itrānā, abhimān k., jītā ho uss apne tūn adhik samajhā, dimbhi k., dumbh k.*

AS-SŪM'ER, *n.* one who assumes—*Ikhtiyār k. w., nā-haqq dāwā k. w., farz k. w., fakhr k. w., dīmāgi.*—*Lene w., mān lene w., itrāne w., dimbhi, dambhi.*

AS-SŪM'ING, *p. a.* arrogant, haughty—*Mutakabbir, dīmāgi, maqrūr.*—*Dimbhi, dambhi, abhimāni, ahaṅkāri.*

AS-SŪMPTION, *n.* the act of taking, supposition, the thing supposed—*Lenā^b, farz k., farzī shai.*—*Grahān, pramāṇavyatiriktagrahān, mān lenā, mān kī gai bāt, pramāṇavyatiriktagrihitapaksh.* [*ichechhā se pratijñā, svechchhāpratijñā.*

AS-SŪMPSIT, *n.* the legal term for a voluntary promise—*Qul yā wa'da az-khud.*—*Apni AS-SŪRE', v.* (*L. ad. securus*) to give confidence, to make secure, to assert positively—*Yaqīn karānā, tashaffī d., mazbūt k., iqrār k.*—*Viśwās d., bharosā d., driṇh k., driṇhati se kahnā.*

AS-SŪR'ANCE, *n.* certain expectation, confidence, want of modesty, security—*Ummid, i'tibār, yaqīn, be-sharmi, be-lihāzi, shokhi, gustāzhi, bimā^b.*—*bharosā, viśwās, nischay, driṇhāi, magrāi, nirlajjāti.*

AS-SŪRED', *p. a.* certain, not doubting—*Qāil, mu'taqid.*—*Sunischit, asanāy, asandighd.*

AS-SŪRED-LY, *ad.* certainly, indubitably—*Albatta, yaqīnan, be-shak, be-shubhā.*—*Nischay karke, nissandeh.* [*chitātā.*

AS-SŪRED-NESS, *n.* the state of being assured—*Qāilī, mu'taqidī, i'tiqād.*—*Sunischit AS-SŪR'ER, n.* one who assures—*Qāil yā mu'taqid k. w., yaqīn karāne w., tashaffī d. w., iqrār k. w., bimā lene w.^b.*—*Viśwās wā bharosā d. w., driṇhatā se kahne w.*

ĀSTER-ISK, *n.* (*Gr. aster*) a star or mark in printing, as *—*Chhāpe meṇ sitāra-numā nishān.*—*Chhāpe meṇ nakshatra ke ākār ek chihn.*

ĀSTER-ISM, *n.* a constellation, an asterisk—*Burj, rās^b, chhāpe meṇ sitāra-numā nishān.*—*Tārāmaṇḍal, tārārāsi, chhāpe meṇ tārūrp chihn.*

ĀSTER-ŌID, *n.* a name of the four small planets between the orbits of Mars and Jupiter—*Mirriḥ aur Mushtari ke darmiyan chār chhote chhote sitāre.*—*Sūkshmagraha-pind.*

A-STERN', *ad.* (*a. stern*) at the hinder part of a ship—*Jahāz kī pichhlī taraf.*—*Naukā kī pichhlī or.* [*clama.*—*Sānk, śwāsarog.*

ASTH'MA, *ast'ma, n.* (*Gr.*) shortness of breath, difficulty of breathing—*Ziqu-n-nafas, ASTH-MĀTIC, ASTH-MĀTICAL, a.* troubled with asthma—*Ziqu-n-nafasī, dame ke ārise se taklif-zad.*—*Sānkahī, sānki, śwāsarogapīrit, śwāsakrichchragrast.*

AST-ŌN'ISH, *v.* (*L. ad. tono*) to amaze, to surprise, to confound—*Mutakhayir k., muta-ajjib k., mustarib k.*—*Chakit wā chakrit k., chatatkrit k., vyākul k., ghabrānā.*

AS-TŌN'ISH-ING, *a.* wonderful, surprising—*'Ajib, turfa, 'ajūba.*—*Adbhut, vichitra, chatatkari.*

AS-TŌN'ISH-ING-LY, *ad.* in a surprising manner—*'Ajib tarah se.*—*Adbhut rīti se.*

AS-TŌN'ISH-MENT, *n.* amazement, surprise—*Ta'ajjub, takhayir.*—*Chatatkār, āscharya, vismay, achambhā.* [*k., chakit wā chakrit k., achambhit k.*

AS-TŌND', *v.* to strike with amazement.—*Muta'ajjib k., mutakhayir k.*—*Vismayākul*

AS-TRA-GAL, *n.* (*Gr. astragalos*) the moulding round the top and bottom of a column—*Gol khambke ke upar niche jo ubhri kī golāi ghūmkar hoti hai.^b*

ĀSTRAL, *a.* (Gr. *aster*) starry — *Sitārōṇ se nisbat-dār, kawākib-dār* — 'Tārāsambandhī. tārāmay.

A-STRAY', *ad.* (a, *stray*) out of the right way — *Gum-rāh, be-rāh* — Bhūlā, bhaṭkā, vipath

A-STRICT', *v.* (L. *ad, strictum*) to bind — *Bāndhnā*.^h

A-STRICT'ION, *n.* the act of binding — *Qabz, samet^h* — Bandhan. [grāhī, sikurāū, dhārak.

A-STRICT'IVE, *a.* binding, contracting — *Qabz, sametne w.^h*, *inqibāz k. w.* — Saṅkocanaśil,

A-STRIDE', *ad.* (a, *stride*) with the legs apart — *Pānw phailākār^h* — T'ing parārke.

A-STRINGE', *v.* (L. *ad, stringo*) to bind together, to contract — *Bāndhnā^h*, *sikornā^h*, *saṁetnā^h*.

A-STRIN'GEN-CY, *n.* the power of contracting — *Qabziyat* — *Sikurāw^h*, *saṁet^h*, *saṅkocan.*

A-STRAIN'GEN, *a.* binding, contracting; *n.* medicine which contracts — *Qabz, inqibāz k. w., saṁetne w.^h*; *n. saṁetne-ūlī yā inqibāz k. wālī dawā* — Saṅkocanaśil, sikurāū, dhārak, klūncline w.; *n. sikorne klūncline wā tāṇne wālī aushadh.*

ĀSTRO-LABE', *n.* (Gr. *aster, labein*) an instrument formerly used to take the altitude of the sun or stars — *Sābiq men āftāb yā sitārōn ki bulandī mā'lum kurne kā ūlā, us-bulāb* — Pūrvakāl men sūrya wānakshatroṇ ki unchāī jāṇne kā yantra, chakrakayantra

ASTRÖL'O-GY, *n.* (Gr. *aster, logos*) the pretended science of foretelling by the stars — 'Ilm-i-nujūm — Tārāphalit, phaht.

AS-TRÖL'O-GER, AS-TRO-LÖ'CI-AN, *n.* one who professes to foretell events by the stars — *Munajjim, nujūmī* — Phalit wā tārāphalit kā paṇdit.

ĀS-TRO-LÖ'IC, AS-TRO-LÖ'CI-CAL, *a.* relating to astrology, professing astrology — *Muta'alliq-i-'ilm-i-nujūm, nujūmī* — Tārāph-litasambandhī, phalitavishayak.

ĀS-TRO-LÖ'CI-CAL LY, *ad.* according to astrology — 'Ilm-i-nujūm ke mutābiq — Tārāphalit wā phalit ke anusār. [— 'Ilm-i-haiat — Jyotish. siddhānt.

AS-TRÖN'O-MY, *n.* (Gr. *aster, nomos*) the science which treats of the heavenly bodies

AS-TRÖN'O-MER, *n.* one skilled in astronomy — 'Ilm-i-haiat-dān — Jyotishī.

ĀS-TRO-NÖM'IC, AS-TRO-NÖM'IC-CAL, *a.* pertaining to astronomy — *Haiatī* — Jyotishavishayak, jyotishasambandhī, jyautishik, siddhāntavishayak.

ĀS-TRO-NÖM'IC-CAL LY, *ad.* in an astronomical manner, by the principles of astronomy — *Haiatī taur se, 'ilm-i-haiat ke usūl se* — Jyautishik riti se, jyautishik tattwa se.

AS-TRÖN'O-MIZE, *v.* to study astronomy — 'Ilm-i-haiat kā mutāla'a yā shuyl k. — Jyotish parinā, jyotish kā abhyas k., siddhānt pāṇinī.

ĀS-TRO-THE-ÖL'O-GY, *n.* (Gr. *aster, theos, logos*) proof of a deity founded on the observation of the heavenly bodies — *Sitārā-bin par jo 'ilm-i-ilāhī yā 'ilm-i-tasawwuf gāim ho* — Tārālingakeśwaraṇumūn, nakshatroṇ ke dwārā brahmanirūpan.

A-STRÜT', *ad.* (a, *strut*) in a stutting manner — *Akarpāt^h*, *akarpātā^h*.

AS-TÖTE', *a.* (L. *astutus*) cunning, shrewd, penetrating, sharp — *Pitrati, sayānā^h*, *hosh-yār, zahin, tez-fuham, tez* — Dhurt, chatur, tikshnabuddhī, tikhā.

A-SÜNDER, *ad.* (a, *sunder*) apart, separately, not together — 'Alāhida, jutā-judā, *alag^h* — Bhinna, nyārā nyārā, prithak.

A-SY'LUM, *n.* (L.) a place of retreat — *Pañch-gāh* — Āśray ki jagah, āśrayasthān, āśray

A-SY'ME-TRY, *n.* (Gr. *a, sun, metron*) want of proportion — *Nā-munāsabat-i-'uzr, be-garība, be-andāza* — Ammel, ākār ke avayavōn kā binmel honā, anavayavasañhati.

A-SY'ME-TRAI, A-SY-MĒ'T'RI-CAL, *a.* not having symmetry, not agreeing, differing — *Be-andāz, nā-muwāfaq, mukhtalif* — Binmel, asaṅgat, bhinna.

ĀS'YMP-TÖTE, *n.* (Gr. *a, sun, pipto*) a line which continually approaches a curve without ever meeting it — *Mutanaffiru-l-mulāqāt* — Āsparasūtra.

A-SY'N'DE-TON, *n.* (Gr. *a, sun, deo*) a figure which omits the conjunctions — *Mahzā-fu-l-alf* — Asandhān, asambaddha. [kō^h.

ĀT, *prep.* (S. *at*) denoting nearness, presence, or direction towards — *Pās^h, meḥ^h, par^h*,

ĀT'A-BAL, *n.* (Sp.) a kind of tabor — *Phol^h, dholki^h*.

ĀT'A-RAX-Y, *n.* (Gr. *a, tarassos*) calmness of mind, tranquillity — *Itminān, dil-jam'i, khātir-jam'i, āsūdiqī, rifāh yā rafāh* — Kal, chain, swasthata, susthiratā.

ĀT'AX-Y, *n.* (Gr. *a, taxis*) want of order, disturbance, confusion — *Be-tartibi, be-inti-zāmī, abtari, darhamī* — Vyatikram, avayasthā, khalbali, garbarāhat.

ĀTE, *p. t. of eat* — *Khayā^h*.

ĀTH-A-NĀ'SIAN, *a.* relating to the creed of *Athanasius*; *n.* a follower of Athanasius — *Atheneshias ke mazhab ke muta'alliq*; *n. Atheneshias kā pairu* — *Atheneshias ke*

panth wā matkā, Atheneishiaspanthī; *n. Atheneishiaspanthī*. [yut, ilhād — Nāstikatā.

ĀTHE-ISM, *n.* (Gr. *a, theos*) disbelief in the existence of a God — *Dahriyā pan, dahri-ĀTHE-IST, n.* one who denies the existence of a God — *Dahriyā, mulhid* — Nāstik, anīswaravādī. [siq, kāfir, — Nāstikī, anīswarabhakt.

ĀTHE-IS'TIC, ĀTHE-IS'TI-CAL, *a.* pertaining to atheism, impious — *Dahriyā, mulhid, jā-ĀTHE-IS'TI-CAL-NESS, a.* the quality of being atheistical — *Dahriyā-pan* — Nāstikatā.

ĀTHE-IS'TI-CAL LY, *ad.* in an atheistical manner — *Mulhidī yā fāsiqī taur se* — Nāstikī bhāntī se.

Ā-THE-ous, *a.* ungodly, profane—*Kōfir, nā-pāk*—Devanindak, aniswaravādi, adhārmik, bhrasht.

A-THIRST', *ad.* (*a. thirst*) in want of drink—*Pyāsā^h, tishna*—Trishit.

ATH'LÉTÉ, *n.* (Gr. *athletes*) a contender for victory of strength, a wrestler—*Pahal-wān*—Malla, mallayoddha. [lawān, mallayuddhasambandhak.

ATH-LÉTIC, *a.* strong of body, vigorous—*Tan ká zor-āwar, kushti-gir, mazbūt*—Bali, ba-

A-THEWÁRT', *prep.* (*a. thwart*) across, from side to side; *ad.* crossly, wrong—*Pār^h, ār-pār^h*; *ad.* *dip karne ke taur se, bar-khilāf, be-jā*—*ad.* Khijhāne ki riti se, viparit, anuchit riti se [orhak par^h.

A-TILT', *ad.* (*a. tilt*) in the manner of a tilter, in a raised posture—*Paitare par^h,*

ĀTLAS, *n.* (Gr.) a collection of maps—*Mulkoñ ke naqshoñ ki kitāb, mujmū'a-i-naq-shujāt*—Deśasāsthānaprakāśakachitrasamūh, deśoñ ke chitroñ ki pustak.

ĀT-LAN-TEAN, *a.* pertaining to Atlas—*Ātlās nām pahār ke mutā'alliq*—Ātlāsnāmapar-vatasambandhi.

AT-LÁN'TIC, *a.* relating to the ocean on the west of Europe and Africa—*Mutā'alliq-i-Baker-i-zulmāt*—Āflāntiksamudrasambandhi.

ĀTMOS-PHÉRE, *n.* (Gr. *atmos, sphaira*) the air which encompasses the earth—*Kura-i-bād jo kura-i-zamin ke gird hai*—Vāyumaṇḍal jo bhūmaṇḍal ko ghere hai.

ĀT-MOS-PHÉR'IC, ĀT-MOS-PHÉR'IC-AL, *a.* belonging to the atmosphere—*Kura-i-bādi*—Vāyumaṇḍalasambandhak.

ĀTOM, *n.* (Gr. *a, temno*) an extremely small particle—*Zarra, nihāyat chhotā reza*—Paramāṇu, kaṇikā. kaṇ. [vishayak, paramāṇuvishayak.

A-TOM-IC-AL, *a.* pertaining to atoms—*Mutā'alliq-i-zarra*—Paramāṇusambandhak, kaṇā-

ĀTOM-ISM, *n.* the doctrine of atoms—*Īlm-i-zarra, wah 'ilm ki jiske rū se sab chizain*

bagair Khudā ki madad ke zarroñ se-az-khud bani haiñ—Paramāṇuvād.

ĀTOM-IST, *n.* one who holds the doctrine of atoms—*Yah mānne-wālā ki sab chizain*

bagair Khudā ki madad ke zarroñ se-az-khud bani haiñ—Paramāṇuvādi.

A-TONE', *v.* (*at, one*) to make satisfaction for, to expiate, to reconcile—*Badle me^h d., 'iwaz meñ d., kafāra d., takfir d., muwāfiq k.*—Prāyāschitta k., manānā.

A-TONE'MENT, *n.* expiation, satisfaction—*Takfir, kafāra, ra'ā-mandi*—Prāyāschitta, pāpaksharnāsūlhan.

A-TOP', *ad.* (*a. top*) on or at the top—*Ūpar^h.*

ĀT-RABI-LĀRI-AN, ĀT-RABI-LĀRI-ous, *a.* (L. *oter, bilis*) affected with black bile, melancholy—*Safra-i-siyāh se āluda 'ājiz yā tang, afsurda*—Kālē pitta se pīṭ, kālē pitta se bhārā, udīs. [Masivarn, kālā.

ĀT-RA-MENT'AL, ĀT-RA-MENT'ous, *a.* (L. *atramentum*) inky, black—*Siyāh, sawād*—

ĀT-RO'CIOUS, *a.* (L. *atrox*) wicked in a high degree, enormous, outrageous—*Nihāyat sharir, bahut burā^h, shudh. qahr-āluda*—Ātyant dushṭ, atipātāk, atidoshī, upadravi.

A-TRŌ'CIOUS-LY, *ad.* in an atrocious manner—*Bahut burāi se^h, nihāyat sharārat se*—Atidushṭatā se, durvrittātā se.

A TRŌ'CIOUS-NESS, *n.* enormous wickedness—*Nihāyat sharārat, buri kharābī*—Atidush-ratā, atipātāk. [durātmatā, atipāp.

A-TRŌ'CIOUS-ty, *n.* horrible wickedness—*Barā gunāh, bari sharārat*—Ātyant dushṭatā,

AT'RO-PHY, *n.* (Gr. *a, trepho*) a wasting away—*Sukhandī^h.*

AT-TACH', *v.* (Fr. *attacher*) to take, to seize, to fix, to win, to gain over—*Le-lenā^h, zabt k., qurq k., giriftār k., lagānā^h, girwāda k., māl k.*—Pakarnā, jorñā, sāṭnā, iṭ-jhānā, anurakt k., milnā, apnānā.

AT TACH'MENT, *n.* adherence, fidelity, union of affection, an apprehension—*Girridagi, wafā, muhabbat, giriftāri, qurq*—Laggā, helmel, saṅg, prabhuhakti, sachchāi, prem, pyār, dhar, pakar.

AT-TACK', *v.* (Fr. *attaquer*) to assault, to fall upon; *n.* an assault, an onset—*Ham-la k., kisi par tūt parnā^h*; *n.* *hamla, gīrsh, hullā^h*—Ākramāṇ dhāwā daur wā charh-āi k., chot k., gīrnā, parñā; *n.* ākramāṇ, dhawā, daur, chot.

AT TĪCK'ER, *n.* one who attacks—*Hamla-āwar, hamla k. w., kisi par tūt parne w^h, wār k. w^h*—Ākramapakarī, charhāi dhāwā wā daur k. w., chot k. w.

AT-TĀIN', *v.* (L. *ad, teneo*) to gain, to come to, to reach, to arrive at—*Hāsil k., ā jōnā^h, baham pahnichānā, pahnichnā^h*—Upārjan k., pāna, lābh k., nikatavartī h.

AT-TĀIN'-ABLE, *a.* that may be attained—*Yāftani, mumkin-i-t-husūl*—Prāpya, prāpaniy, milanhar. [prāpaniyatā.

AT-TĀIN'-ABLE-NESS, *n.* the quality of being attainable—*Mumkin-i-t-husūlī*—Prāpyatā

AT-TĀIN'MENT, *n.* that which is attained—*Tahsil, husūl*—Upārjan, prāpti, lābh.

AT TĀINT', *v.* (L. *ad, tinctum*) to disgrace, to corrupt, to find guilty of treason—*Ruswā k., 'aib lagānā, fāsīd k., sarkār ke sāth namak-harāmī kā mulzim thahrānā*—Amaryādā k., doshī k., kulāñkī k., rājadroh k. doshī thahrānā.

AT-TĀIN'DER, *n.* the act of attainting—*Dāg, 'aib, ruswāi, dagilā yā ruswā k.*—Kalañk, apakirti, ādharshan, rājadroh k. doshī thahrānā.

- AT-TAINTMENT, *n.* the state of being attainted — *Ruswá yá dagilá kiye jáne ki hulat, ruswái* — Dúshit hone ki avasthá, adharshit hone ki dasa, apakirti, kalaúk.
- AT-TAINTURE, *n.* imputation, reproach — '*Aib, dag, be'izzati* — Kalaúk, apakirti.
- AT-TÉMP'ER, *v.* (*L. ad, tempero*) to mingle, to soften, to regulate, to fit to — *Miláná^h, narín yá kam k., bá-andáz k., imtizá d., muwáfiq k.* — Misrit k., komal k. wá ghatá-ná, suvyavasthit k., thik k., upayukt k. [sar vihit, thik wá upayukt kiya gayá
- AT-TÉMP'ER-ATE, *a.* proportioned, suited — *Bá-andáz, muwáfiq kiya gayá* — Pramāṇan-
- AT-TÉMP'T', *v.* (*L. ad, tento*) to try, to endeavour; *n.* a trial, an attack — *Qasd k., koshish k.; n. qasd, koshish, hamla, chaphái^h* — Yatn k, udyog k., cheshtá k.; *n.* yatn, udyog, cheshtá, akram, dhāwá, daup.
- AT-TÉMP'TA-BLE, *a.* that may be attempted — *Koshish qasd yá hamla kiye jáne ke qabil, muunkinu-l-koshish* — Yatn udyog cheshtá akram wá dhāwá kiye jáne ke yogya.
- AT-TÉMP'TER, *n.* one who attempts — *Qasd yá koshish yá hamla k. w.* — Yatni, udyogi, akramak, cheshtá wá dhāwá wá chaphái k. w.
- AT-TÉND', *v.* (*L. ad, tendo*) to fix the mind upon, to wait on, to accompany — *Qaur k., dil d., házir yá maujúl ruhnd, kum-ráhi k., ham-ráh k.* — Dhyán d., man lagana, chit garán, upashit rahná, ásth jani.
- AT-TÉND'ANCE, *n.* the act of waiting on, service, the persons waiting — *Háziri, házir-báshi, naukarí, khidmat, házir-b. sh, myrái, mulázem* — Anugaman, sevá, sevaka-samúh, amayáyi.
- AT-TÉND'ANT, *a.* accompanying; *n.* one who attends, or is present — *Ham-ráh, ham-ri-káb; n. házir-bash, ham-ráh-i-rikáb* — Sahagimi, sahachari; *n.* sevak, nikatavarti, anuchar.
- AT-TÉND'ER, *n.* a companion, an associate — *Sáthi^h, sangi^h.* [manoyogi, tatpar.
- AT-TÉNT', *a.* heedful, regardful — *Khabar-dár, hosh-yár, mutawajjih* — Sávdhán, sachet.
- AT-TÉNT'ION, *n.* the act of attending, civility — *Hosh-yári, liház, khabar-dári, tawajjuh, tawázú, iqám* — Chaukasi wá chaukasá, manoyog, dhyán, sammin wá samán, adar.
- AT-TÉN'TIVE, *a.* full of attention, heedful — *Hosh-yar, khabar-dár, mutawajjih* — Chaukas, sachet, manoyogi, tatpar, sávdhán. [sávdhání se, manoyog se.
- AT-TÉN'TIVE-LY, *ad.* heedfully, carefully — *Hosh-yári se, khabar-dári se* — Chaukasai se.
- AT-TÉN'TIVE-NESS, *n.* state of being attentive — *Tawajjuh, hosh-yári, khabar-dári* — Chaukasai, sávdhání. [a. patlá kiya gayá^b.
- AT-TÉN'U-ATE, *v.* (*L. ad, tenuis*) to make thin or slender; *a.* made thin — *Patlá k.^b*
- AT-TÉN'U-ANT, *a.* making thin — *Patlá k. w.^b*
- AT-TÉN-U-ÁTION, *n.* the act of making thin — *Patlá k.^b, patláí^b.*
- AT-TÉST', *v.* (*L. ad, testis*) to bear witness to, to affirm, to invoke — *Tasdiq k., sahih k., istishhád k., garwáh munná* — Sákshya wá sákshítá d., pramāni k., kisi ko sákshi munná. [shapramāp, sákshipramāp.
- AT-TES-T'ION, *n.* testimony, evidence — *Shahádat yá sháhidí, tashih, usdq* — Pratyak-
- AT-TÉST'ER, AT-TÉST'OR, *n.* a witness — *Sháhid, garwáh, sákhi^b* — Sákshi.
- AT'TIC, *a.* relating to Attica or Athens, elegant, classical; *n.* a native of Attica, the uppermost room in a house, a garret — *Muta'alliq-i-Attika yá Athenz, khwasa, kháb, 'unda, zabán meñ awoal darje ká; n. Attika ká wataní, tabqa-i-bálá, makán ke upar ká kamará, bálá-khána* — Áttika wá Athens ká sambandhi, sundar, uttam, bháshá meñ pradhan; *n.* Áttika ká desijan, kothá, ghar ke upar ki kothri.
- AT'TI-QISE, *v.* to use atticisms — *Áttika ki zabán ke muhávare ká isti'mál k.* — Áttika des ki vagdhára ká vyavahár k.
- AT'TI-QISM, *n.* an Attic idiom — *Áttika mulk ká muhávare* — Áttika des ki vagdhára.
- AT-TIRE', *v.* (*S. tier*) to dress, to array; *n.* clothes, dress, the headdress — *Malbús k. yá h, poshák se árásta k. yá h., ; n. poshák, libás, sir ká kaprá^b* — Kapre pulhináni wá pulhiná, alankrit k. wá h.; *n.* kapre, vashtra, mastak ká vastá.
- AT-TIR'ING, *n.* dress, the headdress — *Poshák, libás, sir ká kaprá^b* — Vashtra, kapre, mastakavashtra. [Bháv, sthiti, ásan
- AT-TI-TUDE, *n.* (*L. apto*) posture, position, gesture — *Taur, hálát, undáz, dhaj^h.* —
- AT-TÓL'LENT, *a.* (*L. ad, tollo*) lifting up — *Utháne w.^h*
- AT-TÓRN', *v.* (*L. ad, torno*) to transfer the service of a vassal or tenant — *Kisi asámi ki khidmat yá mulázamat ko dúre ke hawála k.* — Kisi prajá ki sevá dúre ke háth k.
- AT-TÓR'NEY, *n.* one who acts for another, especially in matters of law — *Mukhtár* — Parakáryyasádhak, parakáryyasampádak.
- AT-TÓR'NEY-SHIP, *n.* the office of an attorney — *Mukhtári, mukhtár-gari* — Parakáryya-sádhakatá, parakáryyasampádakatá. [Prajá ká naye prabhu ke adhin-honá.
- AT-TÓRN'MENT, *n.* t' e yielding to a new lord — *Naye ágá ki taraf asámi ki tábi-dári* —
- AT-TRÁCT', *v.* (*L. ad, tractum*) to draw to, to allure, to entice, to engage — *Kashish k., farefta k., girwida k., uljhána^b* — Khínchná, áinechná, man harlená, lobbhálená, lagá lená. [yá girwida kar sakeñ — Jisko áinech lobbhá, wá lagá sakeñ, ákarahanyá.
- AT-TRÁCTA-BLE, *a.* that may be attracted — *Jisko khínch yá uljhá sakeñ^b, jisko farefta*

- AT-TRAC TA-BL'ITY, *n.* quality of attracting—*Khīnche jāne ki khāsiyat*—*Khīnche jāne ká dharma wá gun, ákarshaniyatá*. [*Ákarshan khīnchāw wá ákarshanásakti*.]
- AT-TRAC'TION, *n.* the act or power of drawing to—*Kashish, jab yá quwwat-i-jāziba*—
- AT-TRAC'TIVE, *a.* drawing to, alluring, inviting—*Khīnchne wálá^h, kashish k. w., dil-rubá, dil-bar*—*Ákarshak, pralobhak, mohi, manohar*.
- AT-TRAC'TIVE-LY, *ad.* in an attractive manner—*Dil-rubát se, dil-bari se, dil-chasp tariq se, kashish karne ke taur se*—*Khīnchne ki riti se, ákarshak prakár se, manoharatá se*.
- AT-TRAC'TIVE-NESS, *n.* the quality of being attractive—*Dil-rubái, dil-bari, kashish karne ki khāsiyat*—*Ákarshakān, khīnchne ká dharma wá gun, manoharatá, manoranjakata*.
- AT-TRAC'TOR, *n.* one that attracts—*Kashish karne wálá, farefta yá gi-wida k. w., uljhāne w.^h*—*Ákarshak, khīnchne wálá, lobhāne aīnchne harlene wá lagālene w.*
- ATTRA-HENT, *n.* that which attracts—*Kashish farefta yá gir-wida karne wáli shai, uljhāne wáli shai*—*Ákarshakavastu, manoharapadārth*.
- AT-TRIB'UTE, *v.* (L. *ad, tributum*) to give as due, to ascribe, to impute—*Koi kām sifāt wāgaira kisi se mansūb k., nisbat k., thahrāwá^h*—*Koi kām gun ityādi kisi se sambandhit k., sambandh lagānā, āropay k.*
- ATTRI'BUTE, *n.* the thing attributed, a quality—*Mansūb ki gai shai, wasf, sifāt, māhi-tyat, khāsiyat*—*Abhisambandhit wá āropit vastu, gun, dharma, upādhi*.
- AT-TRIB'U-TABLE, *a.* that may be attributed—*Munāsabat yá nisbat ke lāiq*—*Āropāni-ya, abhisambandhaniya, sambandh ke yogya*. [dīāropān.]
- AT-TRIB'U'TION, *n.* the act of attributing—*Munāsabat yá nisbat thahrāwā*—*Samban-*
- AT-TRIB'U-TIVE, *a.* expressing an attribute; *n.* a word expressing an attribute—*Sifāt bayān k. w.; n. sifāt*—*Gunavāchak; n. gunavāchak*.
- AT-TRITE, *a.* (L. *ad, tritum*) worn by rubbing, grieved for sin—*Ragay khāyá huá^h, mutāassif, gunāh par dil-shikasta-o-nādim*—*Ghisi wá khīyá huá, kshīna, anutāpi, paschāttāpi, santāpi*. [Sāngharsh, ghisiw, anutip, paschāttāp, santāp.]
- AT-TRITION, *n.* the act of wearing, grief for sin—*Ragay^h, taussuf, tauba, inkisār*—
- AT-TUNE, *v.* (L. *ad, tonus*) to make musical, to adjust one sound to another—*Khush-āwāz k., sur milānā^h*—*Suswar k., sur bāndhnā, tāl milānā*. [pīnduvarn, kapiś.]
- ĀUBURN, *a.* (S. *brun*) brown, of a dark tan colour—*Gandum-rang, mut-gūn, bhūrā^h*.
- AUCTION, *n.* (L. *auctum*) a public sale by bidding, the things sold by auction—*Nilām, nilām hui chizān*—*Nilāmi vastu*.
- AUCTION-ARY, *a.* belonging to an auction—*Mutā'alliq-i-nilām, nilām ká*.
- AUC-TION-EEER, *n.* one who sells by auction—*Nilām k. w., nilām-kunawda*.
- AU-DAC'IOUS, *a.* (L. *audax*) bold, impudent, daring, confident—*Diler, gustākḥ yá be-adab yá be-lihāz, be-bāk*—*Nirbhay, dhīth, nirlajja, nidar, sāsāsik*.
- ĀU-DAC'IOUS-LY, *ad.* boldly, impudently—*Dilari se, gustākḥi shokḥi be-adabi yá be-li-hāzi se*—*Nidar, nirbhay, nirlajjatá se, dhīthái se*.
- ĀU-DAC'IOUS-NESS, *n.* boldness, impudence—*Dilari, be-bāki, gustākḥi, shokḥi, be-lihāzi yá be-adabi*—*Nirbhayatá, dhīthái, nirlajjatá*. [bhayatá, dhīthái.]
- ĀU-DAC'ITY, *n.* boldness, effrontery—*Dilari, be-bāki, gustākḥi, shokḥi, be-lihāz*—*Nir-*
- ĀU-DI-BLE, *a.* (L. *audio*) that may be heard, loud enough to be heard—*Sunái dene ke qābil, buland-āwāz, ūnche bol ká^h*—*Sunái dene ke yogya, śrotaya*.
- ĀU-DI-BLY, *ad.* so as to be heard—*Sunái dene ke lāiq, buland-āwāz se*—*Sunái dene ke yogya, ūnche swar wá bol se*.
- ĀU-DI-ENCE, *n.* the act of hearing, admittance to a hearing, an assembly of hearers—*Sam'at, bār-yābi, sāmi'n, sunne-wālā^h, ahāliyān-i-majlis*—*Sunái, śravaṇ, bheṇṭ, darsan, śrotisamāi, śrotigān, sabhāsād*.
- ĀU-DIT, *n.* a final account; *v.* to examine and adjust an account—*Hisāb ki nazar-i-sāni, ākhri hisāb; v. hisāb ko nazar-i-sāni-k. tahqiq-k. yá samajhnā*—*Nikās, lekḥā; v. nikās wá lekḥā jānchnā*.
- ĀU-DI-TOR, *n.* a hearer, one who examines and adjusts an account—*Sāmi', sunne-wālā^h, muḥāsib, hisāb samajhne wālā*—*Śrotā, sunwāi, nikās wá lekḥā jānchne w.*
- ĀU-DI-TOR-SHIP, *n.* the office of an auditor—*Muḥāsib yá hisāb samajhne-wālā ká 'uhda*—*Nikās wá lekḥā jānchne wālā ká pad*.
- ĀU-DI-TORY, *a.* having the power of hearing; *n.* an assembly of hearers; a place where lectures are to be heard—*Sunne ki tāqat rakhne wālā; n. sāmi'n, sunne-wālān ki majlis, ahāliyān-i-majlis, madrasa*—*Śravanasamarth, sunne ko samarth, n. śrotigān, śrotisamāi, sabhāsād, śravanasālā, pāthasālā*.
- ĀU-DI-TRESS, *n.* a female hearer—*Sunne-wālā^h*.
- ĀU'GER, ĀU'GRE, *n.* (S. *nafē-garf*) a tool for boring holes—*Barmā^h, barmi^h*.
- AUGHT at, *n.* (S. *ahī*) any thing—*Koi chiz*—*Koi dravya wá vastu*.
- AUG-MENT, *v.* (L. *augeo*) to increase—*Ziyāda k., barhānā^h*—*Vridhdi k., adhik k.*
- AUG'MENT, *n.* increase, state of increase—*Ziyādāt, afzāish*—*Adhikāi, vridhdi, āgam, sarsāi*.

ÂUG-MĒNT'-BLE, *a.* that may be increased—*Ziyādati yā afzūish ke qābil, mumkinu-l-ziyādati*—Vridhhi ke yogya, barhāye jāne ke yogya, vardhaniya.

ÂUG-MEN-TĀ'TION, *n.* the act of increasing, state of being increased, the thing added—*Afzāi, ziyādati, barhāwā, bārkh, barhā, jitnā jorā jāy*—Vardhan, vridhhi, jitnā milāyā wā adhik kiya jāy.

ÂUG-MĒNT'-TIVE, *a.* that augments—*Ziyāda k. w.*—Vardhak, barhāne w., adhik k. w. ÂUG-MĒNT'-ER, *n.* one who augments—*Ziyāda k. w., izāfa k. w.*—Vardhak, barhawāis, barhāne w., adhik k. w.

ÂU'GUR, *n.* (L.) one who predicts by omens, a soothsayer; *v.* to predict by signs—*Shugūniyā, fāl-go; v. asārōn se fāl kahnā, peśh-goi k.*—Śakuniyā, śakunaparikshak, lakshan se āgam kahne w., bhavishyadvaktā, āgambhākhi; *v.* lakshan se āgam kahnā, śakun d. [fāl-goi k. —Lakshan se āgam kahnā, āgam bhākhnā, bhavishyat kahnā.

ÂU'GU-RATE, *v.* to judge by augury—*Shugūn yā fāl se dar-yāft yā tajwiz k.* peśh-goi yā

ÂU'GU-RĀ'TION, *n.* the practice of augury—*Fāl-goi, peśh-goi*—Bhavishyatkatthan, lakshan se āgam bhākhāi.

ÂU'GU-RI-AL, *a.* relating to augury—*Fāl-goi yā peśh-goi se nisbat-dār*—Bhavishatka-thanasambandhi, bhavishyadanumanavishayak, śakunaparikshanasambandhi.

ÂU'GU-ROUS, *a.* predicting, foreboding—*Peśh-go, fāl-go*—Āgambhākhi, bhavishyat-kathak, bhavishyadvaktā.

ÂU'GU-RY, *n.* prediction by omens—*Fāl-kushāi, shugūn-sāzi, peśh-goi*—Śakunaparik-shan, bhavishyadanumān, lakshan se bhavishyatkatthan, āgam bhākhāi.

ÂU-GUSTI', *a.* (L. *augustus*) grand, magnificent, majestic, awful—*'Alīshān, 'azimu-sh-shān, 'azurg, 'āligāh, ru'b-dār*—Mahān, mahat, pratāpawān, pratāpi, aiswaryawān, atimānya, ādarapiya, pūjya.

ÂU-GUST'NESS, *n.* dignity, majesty—*Buzurgī, shān, 'azmat, kashmat, shaukat, jalāl, tamkanat, ru'b*—Mahimā, gaurav, prabhā, aiswarya, śri, pratāp.

ÂU'GUST, *n.* the eighth month of the year, named in honour of Augustus Caesar—*Angrezōn kā āthwān mahinā.*

ÂU GUST'AN, *a.* pertaining to Augustus—*Agastus kā.*

ÂU-LĀ'R-I-AN, *n.* (L. *aula*) the member of a hall—*Ahl-i-madrasa*—Pāthashālījan.

ÂULIC, *a.* pertaining to a royal court—*Aiwānī, bādsakhī 'adālat ke muta'alliq*—Rājā ki kachahri kā, rājaviśhāsālāsambandhi. [māsi, chāchi, chachchi, māmī.

ÂUNT, *n.* (L. *amita*) a father's or mother's sister—*'Khālā, phūphī, phuā, māusi.*

ÂURE-ATE, *a.* (L. *aurum*) golden—*Sonakhā, sonakhā, sonakhā.*

ÂU-RE-LIA, *n.* the chrysalis of an insect—*Bādāma*—Kosasth, kosavāsi. [upjāi.

ÂU-RIF'E-ROUS, *a.* producing gold—*Sonā paidā k. w., zar-khez*—Swarnpotpādak, sonā

ÂURI-CLE, *n.* (L. *auris*) the external ear, an appendage of the heart—*Kān kā gird, dil kā parda*—Bāhri kān, hriday kā raktakosh. [Ek prakār kā phul.

ÂU-RIC'U-LA, *n.* bear's ear, a flower—*Gosh-i-khirs, gul-i-gosh-i-khirs, ek gosh kā phul*—

ÂU RIC'U-LAS, *a.* pertaining to the ear, secret—*Kān ke muta'alliq, gosh-zad, kān meñ yā dhistagi se kākū gayā, poshida yā mahkfi*—Śrauta, karnasambandhi, kān kā samparkī, karnagochar, kām meñ japā gayā, sugupt. [rūp se, kān meñ japkar.

ÂU-RIC'U-LAR-LY, *ad.* in a secret manner—*Mahkfi tarīq se, phusphusāhat se*—Gupta-

ÂU-RŌ'RA, *n.* (L.) the dawn of the day—*Fajr, subh*—Bhor, tarkā, arunoday.

ÂU-RŌ'RA BŌ-RE-Ā'NIS, *n.* (L.) a meteor seen in the northern hemisphere—*Shafaq-i-shi-māl*—Uttari prakāś, wah prakāś jo uttar dārūv ke samip deśōn meñ pratābhāl ke prakāś ke tulya hotā hai. [mā'—Sunāwat, śraavan.

ÂUS-CUL-TĀTION, *n.* (L. *auris, cultum*) a hearkening or listening to—*Samā'at, isti-*

ÂUS'PICE, *n.* (L. *avis, specio*) an omen drawn from birds, protection, influence—*Chiriyon ke āsir se fāl yā shugūn, kimāyat, fāl, iqbal, ba-dāwat*—Chiriyōn ke lakshan se śakunaparikshā, āśray, anugrah, prasād, pratāp.

ÂUS'PI-CATE, *v.* to foreshow—*Āge se jānā, sūjhānā, batānā yā dikhānā.*

ÂU-SP'CI-ous, *a.* having omens of success, prosperous, propitious, lucky—*Mubārak, bakh't-yār, mutabarrak, sa'id*—Subh, saubhāgyawān, śriyukt, māngalsādāyak, subhakar. [saubhāgya se.

ÂU-SP'CI-ous-LY, *ad.* prosperously—*Achchhe shugūn se, nek-bakh'ti se*—Subh śakun se.

ÂU-STERE', *a.* (L. *austerus*) severe, harsh, rigid, stern—*Sakh't, tund, durusht, karā*—Kathin, karkas, kathor, katu. [kathināi se, kathoratā se.

ÂU-STERE'LY, *ad.* severely, rigidly—*Sakh'ti yā durushti yā tundi se*—Kathinatā wā

ÂU-STERE'NESS, *n.* severity, rigour, strictness—*Sakh'ti, durushti, khushinat, karā*—Kathinatā, krutatā, kathoratā, katutā. [Kathinatā, kathoratā, tap, tapasyā.

ÂU-STERE'TY, *n.* severity, harsh discipline—*Sakh'ti, karā, nafs-kushi, zuhd, jog*—

ÂUSTREAL, *a.* (L. *auster*) southern—*Janūbi, dakhani*—Dakhin, dakhin kā.

ÂU-THĒNTIC, ÂU-THĒN'TI-CAL, *a.* (Gr. *authentes*) having authority, genuine, true—*Mutahqiq, tahqiq, mutabar, sunadī, asl, sahik, rast*—Prāmānik, akutritā, sachchā, vistarik, yathārth, satya.

ÂU-THĒN'TI-CAL-ITY, *ad.* in an authentic manner—*Sikhat yā rūsti se*—Suchchāi satyatā prāmānya wā vāstavatā se. [Prāmānya, pramānatwa, sachauti, sachauti.]

ÂU-THĒN'TI-CAL-NESS, *n.* the quality of being authentic—*Asliyat, sikhat, i'tibār, rūsti*—ÂU-THĒN'TI-CATE, *v.* to prove by authority—*Sanad se sah h k., sābit k.*—Prāmāni k., satya thalrāna.

ÂU-THĒN-TIC-ITY, *n.* genuineness, authority—*Rūsti, sikhat, asliyat, suchchāi^h, sanad, i'tibār*—Vāstavatā, yathārthatā, satyatā, sachauti, prāmānya, pramānatwa.

ÂU-THĒN'TIC-LY, *ad.* in an authentic manner—*Sikhat yā rūsti se*—Suchchāi se, prāmānya wā vāstavatā se. [prāmānya, pramānatwa, sachāi, vāstavatā.]

ÂU-THĒN'TIC-NESS, *n.* the quality of being authentic—*Asliyat, sikhat, i'tibār, rūsti*—ÂUTHOR, *n.* (L. *auctor*) the beginner or first mover, the writer of a book—*Bānī, mījīd, bānikār, musabbih, masannif, muwallif*—Ārambhak, mūlakartā, ādikartā, granthakār, granthakartā, raohak.

ÂUTHOR-ESS, *n.* a female author—*Musannifa*—Granthakartri.

ÂU-THOR-ITY, *n.* legal power, influence, rule, support, testimony, credibility—*Iqtidār, ikhtiyār, taqat yā zor, tāsīr, hukūmat, hākimi, manzūri yā ijāzat, sanad, subūt, i'tibār*—Adhikār, prabhāv, bal wā dabāv, rījya, prabhuṭā, anumatī, ājūi, pramān wā prāmānya, sākshiya wā sākh, prāmānikatwa. [mānik.]

ÂU-THOR-ITY-TIVE, *a.* having authority—*Dā-hu'ūmat, sanadī*—Śāsanānūrūp, prā-ÂU-THOR-ITY-TIVE-LY, *ad.* with authority—*Hukūmat yā sanad se*—Śāsan se, pramānā-nusār, vidhivat.

ÂU-THOR-IZE, *v.* to give authority, to make legal, to establish by authority—*Ijāzat yā ikhtiyār d., mukhtār k., hukm d., ravāi jāiz yā mubāh rukhnā, sanad se qaim k.*—Anumati wā ājūi d., ādhikār d., prāmāni k., pramān se siddha wā sthīr k.

ÂU-THOR-I-ZATION, *n.* the giving authority—*Ikhtiyār-dīhi, ijāzat-dīhi, hukm-dīhi*—Anumati ājūi wā adhikār kā den, adbhikaritwadān. [jakartik.]

ÂU-THOR-LESS, *a.* without an author—*Be-musannif, be-muwallif*—Binā granthakartā, ÂUTHOR-SHIP, *n.* state of being an author—*Musannifi, muwallifi*—Granthakartritwa.

ÂU-TO-BI-OG-RAP-HY, *n.* (Gr. *autos, bios, grapho*) the life of a person written by himself—*Nushḥ-i hālāt-i-'umri*—Ātmavayogranth, ātmavritāntaracchan, ātmacharī-traracchan [khud-sari—Ātmakāśelipatyā.]

ÂU-TÖC-RA-ÇY, *n.* (Gr. *autos, kratōs*) unlimited power in one person—*Khud-hākimi.*

ÂU-TO-CRY, *n.* an absolute monarch—*Khud-sar, khud hākīm, hākīm-i-jair-mahdūd-i-ikhtiyār*—Ekādhipatī, swiyattādhipatī, ananyādhipādhipatī, swādhipatī.

ÂU-TO-CRY-TICAL, *a.* absolute, unlimited—*Khud-sar, gair-mahdūd-i-ikhtiyār*—Ananyādhipādhipatī, swādhipatī. [—Swahastalekh, swahastalipi, apne hāth kā līkhā huā.]

ÂU-TO-GRAP-H, *n.* (Gr. *autos, grapho*) one's own handwriting—*Khās hāth kā navishta*

ÂU-TO-GRAP-HICAL, *a.* of one's own writing—*Khās hāth ke navishte kā, khās hāth ke navishte ke muta'alliq*—Swahastalekhasambandhi, swahastalipivishayak, apne hāth ke lekh kā.

ÂU-TÖM'A-TON, *n.* (Gr. *autos, mas*) a self moving machine: *pl.* ÂU-TÖM'A-TA—*Ālu i-khud-ravān, khud-mutaharrik kal, āp se chalne wālī kal^h*—Swayānvahayantra, ātmachāhtayantra.

ÂU-TO-MAT-IC, *a.* belonging to an automaton—*Ālu-i-khud ravān ke muta'alliq, āp se chalne wālī kal kā^h*—Swayānvahayantrasamparkī, ātmachāhtayantrasambandhi.

ÂU-TÖM'A-TOUS, *a.* having self-motion—*Khud-ravān, khud-mutaharrik*—Āp se chalne w., swavalhit.

ÂU-TOP-SY, *n.* (Gr. *autos, opsis*) seeing a thing one's self, ocular demonstration—*Apni ānkh kā dekhnā^h, khud-nigāh, apni ānkh ke dekhne se subūt, mu'āyana, mushā-harḥ*—Swadrshṭi, pratyakshapramān.

ÂU-TÖP-TI-CAL, *a.* seen with one's own eyes—*Apni ānkh se dekhā gayā yā dekhā huā^h.*

ÂU-TÖP-TI-CAL-LY, *ad.* by one's own eyes—*Apni ānkh ke dekhne se^h.*

ÂUTUMN, *n.* (L. *autumnus*) the third season of the year—*Angreji sāl kā tīsra mau-sim, khizān, kharif*—Angreji baras ki tīsri ritu, śaratkā, patjhar.

ÂU-TUM-NAL, *a.* belonging to autumn—*Khizān, kharifi*—Śaratkāli, patjhari.

AUX-E-SIS, *n.* (Gr.) a figure by which a thing is too much magnified—*Mubālaqa*—Śabdārthānūkār, bahaw, atyukti.

AUX-IL-I-A-RY, *a.* (L. *auxilium*) helping, aiding, applied to verbs which help to conjugate other verbs; *n.* a helper, an assistant, a confederate—*Madad-gār, mu'āwin; n. madad-gār, mamūdā, kunakti, sharik yā rafiq*—Sahakārī, upakārī; *n. sahāy, upakārak, sahāyak, sāthī, sāngi.* [yak, upakārī.]

AUX-IL-I-A-TO-RY, *a.* assisting, helping—*Madad gār, mu'āwin, kuncti*—Sahakārī, sahā-

A-VAIL', *v.* (L. *valere*) to profit, to be of advantage; *n.* profit, advantage—*Kām ānā^h, fāida k. yā d., madad k.; n. fāida, naf', hāsīl*—Lābh d. wā k., phal d., upakār k.; *n. lābh, phal, upakār.*

A VAIL-A-BLE, *a.* profitable, powerful, useful—*Fāida mand, kār-bār, kār-āmud,*

kār-gar, pukhta, mazbūt, mufid—Lābbadāyak, phaladāyak, dīrīh^b, pakkā, guṇakāri, kām kā, upakāri.

A-VAIL'A-BLE-NESS, *n.* power, legal force—*Aṣar, tāqat, puḥṭagi, āin ke rū se mazbūti yā iṭihkām*—Sakti, guṇ, vyavahāropayogitā, vyavahārasamarthyā.

AV'A-LĀN(C)HE, *n.* (Fr.) a mass of snow sliding down from a mountain—*Barf kā dher jo pahār par se luḥhak partā hai*—Him kā dher jo pahār par se sarak partā hai

AV'A-RICE, *n.* (L. *avarus*) desire of gain—*Hirs, tam'*—Lālach, lobh.

AV-A-RICIOUS, *a.* greedy of gain—*Harts yā hirsī, tāmi'*—Lālaḥi, lobhī.

AV-A-RICIOUS-LY, *ad.* covetously—*Hirs se, tam' se*—Lālach se, lobh se.

A-VĀST', *int* hold, stop, a sea term—*Jahāzī log is lafz kā isti'māl karte haiṅ, bas-karo, bas-bas, bas, raho-raho*^b—Thāibho, ṭhāro, roko.

A-VĀUNT', *int.* (Fr. *avant*) hence, begone—*Dūr-ho, chulā-jā*^b.

Ā'VE, *n.* (L.) an address to the Virgin Mary, an abbreviation of *Ave Maria*—*Hazrat Mariam ko bandagi yā mubārak*—Mariam ko prañam wā abhinandan.

A-VENGE', *v.* (L. *vindex*) to take vengeance, to punish—*Intiqām lenā, badlā lenā, sazā d.*—Pratiphāl d., pratihīnsā k., daṇḍ d. [daṇḍ.

A-VENGE'MENT, *n.* vengeance, punishment—*Intiqām, badlā, sazā*—pratiphāl, pratihīnsā,

A-VENGE'ER, *n.* one who avenges—*Muntuqim, badlā lene wālā*—Pratiphāl dene wālā, pratihīnsak, pratihantā.

ĀVE-NCE, *n.* (L. *ad, venio*) a passage, a way of entrance, an alley of trees—*Rūh, guzāra, darwāza, do-tarfa darakhtōn ke bich ki ravish*—Path, dṛwār, donōn or peṇōn ke bich kā path.

A-VER', *v.* (L. *ad, verus*) to declare positively, to affirm with confidence—*Iqrār k., puḥṭagi se zāhir k.*—Dīrīhatā se kahnā, māsḥayārīp se prakās k. [sthavavachan.

A-VER'MENT, *a.* a declaration, an affirmation—*Iqrār, izhār*—Dīrīhāvākya, dīrīhāvachan.

ĀVER-AGE, *n.* (Fr. *ouvrage* ?) a mean number or quantity; *a.* containing a mean proportion; *v.* to reduce to a medium—*Ausat; a. mutavassit, sarāsari; v. ausat mutavassit yā sarāsari k.*—Madhyam, madhyamāvasthā, bīch kā lekḥā, ghatbarḥ; *a. madhya, bīch kā; v. madhyamāvasthā meṅ k., bīch meṅ k.* [kḥur dālnā^b.

ĀVER-RUN'CATE, *v.* (L. *ab, e, ruisco*) to root up, to tear away by the roots—*Jar se u-ĀVER-RUN-CĀTION, n.* the act of rooting up—*Bekh kani, istisāl*—Samūlotpātan, jar se ukhār. [rakhnā—Phernā, dūr k., tālnā, hatanā.

A-VĒRT', *v.* (L. *a, verto*) to turn from, to put away, to keep off—*Moṇnā^b, daf' k.*, bāz

ĀVER-SĪTION, *n.* hatred, abhorrence—*Nafrat, karāhiyat*—Ghriyā, ghūn, pratikūlatā, anichechhā, anman. [ḥiq—Viparīt, anmanā, anichechhuk, pratikūl, virodh.

A-VERSE', *a.* disinclined to, not favourable—*Bar-lhilōf, rū-gardān, kashidā, nā-muwā-*

A-VERSELY, *ad.* unwillingly, backwardly—*Be-dili se, nā-khush-nūd se, kashidagi se, dareq se*—Anman, anichechhā se, nishkām, rukāwat se. [apṛti, ghriyā, ghūn.

A-VERSE'NESS, *n.* unwillingness, dislike—*Be-dili, nā-khush nūd, nafrat*—Anichechhā,

A-VERSION, *n.* hatred, dislike, abhorrence—*Nafrat, karāhiyat, iṭināb, tawāḥur*—Dweesh, ghriyā, virodh, pratikūlatā, apriyatā. [ne w., tāne w., hatāne w.

A-VĒRT'ER, *n.* one that averts—*Duf' k. w., morne w.^b, bāz rakhne w.*—Dūr k. w., pher-

ĀVI-A-RY, *n.* (L. *avis*) an enclosure for keeping birds in—*(Chiriyā-khāna—Chiriyōn*

kā ghar, pakshisālā. [ārzū—Lālach, lobh, atisprīhā, lāḥsā, kshudhā, ākānkhā.

A-VID'I-TY, *n.* (L. *avidus*) greediness, eagerness, appetite, desire—*Tam', shuṇq, bhūkh^b,*

ĀV-O-CĀTION, *n.* (L. *ad, voco*) the act of calling away, the business that calls away—*Bulāhat^b, shuḅḅ, kām^b, peshā*—Bulāwā, vyavasāy, vyāpār, kārya.

A-VÖID', *v.* (L. *viavo* ?) to shun, to escape from, to evacuate, to annul—*Parhez k., iṭtirāz k., dūr bhāgnā^b, ek taraf jānā, tark k., rodd k., bātīl k.*—Barāw k., bachnā, alag rahnā, chhōpnā, tyāganā, lop k., rahit k., uṭhā denā.

A-vÖID'A-BLE, *a.* that may be avoided—*Dūr rakkhe jāne ke laiq, tark ruḍḍ yā bātīl kiye jāne ke qūbīl*—Barāw bachāw alag tyāg lop wā rahit kiye jāne ke yogya, parihartavya, tyājya.

A-vÖID'ANCE, *n.* the act of avoiding—*Parhez, iṭtirāz, tark, mansūkhi, rodd*—Barāw, tyāg, lop, varjan. [—Barāw wā bachāw k. w., tyāgi, lop wā rahit k. w.

A-vÖID'ER, *n.* one who avoids—*Dūr bhāgne w.^b, parhez k. w., tark, rodd yā bātīl k. w.*

A vÖID'LESS, *a.* that cannot be avoided—*Nā-guzir, nā-numkin-u-l-iṭtirāz, chār-nā-chār, muqarrar, qat'an*—Āvarāniy, aparihārya, avarjanīy, avasayabhavaniy.

ĀV-OIR-DU-POIS', *n.* (Fr. *avoir, du poids*) a weight, of which a pound contains sixteen ounces—*Inglistān kā ek bāt ki waise waise 82 ke lagbhag milkar ek man hote haiṅ.* [bhagel, bhāgal.

ĀV-O-LĀTION, *v.* (L. *a, volo*) a flying away from—*Parwāz, firār, gurez*—Uṭān,

A-VÖÜCH', *v.* (L. *ad, voco*) to affirm, to declare, to maintain, to vindicate—*Iqrār k., zāhir k., qūim k., pushti k., wājib-o-lāzim ṭhāhrānā, sahīh sabūt k., haqq-numā k.*—Dīrīhatā se kahnā, prakās k., sañbhālnī, sañsthāpan k., yāthārthik ṭhāhrānā, prati-pādan k.

- A-VŪḢA'ER**, *n.* one who avouches — *Iqrār k. w., muqirr, zāhir k. w., pushti-bān, wājib-o-lūzim thāh ine w.* — *Dhīrhatāpurvak kahne w., prakāśak, sābhāline w., sañthāpāk, pratipādak.* [mān wā yathārthavachan.
- A-VŪḢMENT**, *n.* a declaration — *Iqrār, izhār, bayān* — *Prakāś, kathun, prakāśan, pra-*
- A-VŌW**, *(L. ad, voveo)* to declare openly, to acknowledge and justify — *Iqrār k., zāhir k., qubūl k. aur wājib-o-lūzim thākrānā* — *Dhīrhatā se kahnā, swikār wā āngikār k. aur yathārthik thāhnanā.* [rūp kahne wā prakāś kiye jāne ke योग्या, vaktavya.
- A-VŌW'A-BLE**, *a.* that may be avowed — *Iqrār yā bayān kiye jāne ka qubūl* — *Nisichaya-*
- A-VŌW'AL**, *n.* a positive or open declaration — *Sāf iqrār, izhār* — *Dhīrhat vākya, dhīrhat vachan, prakāś, swikār.* [kholke.
- A-VŌWED-LY**, *ad.* in an open manner — *Barmalā, sāf-sāf* — *Khulā khulā, prakāt rūp se.*
- A-VŌW'ER**, *n.* one who avows or justifies — *Iqrār yā izhār k. w., wājib-o-lūzim thākrānā w., jāiz k. w.* — *Dhīrhatā se kahne w., prakāśak, yathārthik thāhne w., pratipādak.*
- A-VULSION**, *n.* (*L. a, vulsum*) the act of tearing or pulling away — *Āhinchāw^h, algāw^h, torāw^h.*
- A-VULSED**, *a.* plucked away — *Khinchā yā torā gayā^h.*
- A-WAIT**, *v.* (*a. wait*) to wait for, to expect; to attend — *Rāk dekhnā, intizār khinch-nā, muntazir rahnā, mustā'idd yā ham-rāh rahnā* — *Bāt wā mārg dekhnā, apেকshā k., jōhnā, prastut wā sāth rahnā.*
- A-WAKE**, *v.* (*S. avucian*) to rouse from sleep, to cease to sleep; *p. t. A-WŌKE* — *Jagā-nā^h, jagā d^h, jagnā^h, jāgnā^h, jāg utknā yā jag utknā^h.*
- A-WAKE**, *a.* not sleeping, not being asleep — *Jagā^h, jāgtā^h.*
- A-WĀ'KEN**, *v.* to rouse from sleep — *Jagānā^h, jāgnā^h.*
- A-WĀ'KEN-ER**, *n.* one that awakens — *Jagāne w^h, jagne w^h.*
- A-WĀ'KENING**, *n.* the act of rousing — *Bedārī, d. n. ke bāb meñ dil-dihī* — *Jagāw, nīnd kā tūtnā, dharm meñ chitāi, prabodh.*
- A-WĀRD**, *v.* (*S. weard*) to adjudge, to determine; *n.* judgment, sentence — *Insāf ke rū se d., iñšāl k., tajwiz k., haqq thākrānā; n. faisala, tajwiz, hukm, fatwā* — *Vichārapurvak denā wā thāhrānā, nirpāy k.; n. vichār, nirpāy, vichāranantar* — *jūā wā siddhant.* [Vichārpūrvak d. w., vichārak, nirpetā.
- A-WĀRD'ER**, *n.* one who awards — *Insāf ke rū se d. w., tajwiz k. w., haqq thākrāne w.,*
- A-WARE**, *a.* (*S. war*) watchful, vigilant, guarded, apprised — *Bedār, khabar-dār, hosh-yār, āgāh, wāqif, muttālī* — *Sāvadhān, sachet, chaitanya, vijnāpit, vijnapt, jāntā.*
- A-WAY**, *ad.* (*S. a, weg*) at a distance, absent; *int.* begone — *Tafawut pan, fāsile par, gair-kāzīr; int. chale jāo^h* — *Dūr, anupasthit; int. dūr ho jāo.*
- ĀWE**, *n.* (*S. ege*) reverential fear, dread; *v.* to strike with reverence or fear — *Ru'b, dahshat, dahshat; v. ru'b meñ lānā, dahshat d.* — *Sambhram, ātaūk, śradhdhā sahit bhay, ādarayukt bhay, dhānk, dar; v. kisi par dhānk bāndhnā, sambhārāt k., darānā, bhay dikhānā, ādarotpādan k.* [ghor, dārun, bhayānkar.
- ĀWFUL**, *a.* that strikes with awe — *Ru'b-dār, dahshat-nāk, haul-nāk* — *Ādarāniya, pūjya.*
- ĀWFUL-LY**, *ad.* in an awful manner — *Ru'b yā tāzim se, haibat-nāki yā haul-nāki se* — *Ādarāniyatā pūjyatā ghoratā wā dārunatā se.*
- ĀWFUL-NESS**, *n.* the quality of being awful — *Ru'b-dārī, haul-nāki, haibat-nāki* — *Ādarāniyatā, pūjyatā, ghoratā, dārunatā.*
- ĀWLESS**, *a.* void of awe, irreverent — *Be-ru'b, be-adab, be-intiyāz* — *Sambhramahīn, bin-dhānk, anādara-sāri, avajānākārī.* [darā huā.
- ĀWE'STRUCK**, *a.* impressed with awe — *Ru'b-zada, khauf-zada* — *Sambhārāt, bhayākul.*
- A-WHILE**, *ad.* (*a. while*) for a short time — *Thorā 'arsa, chand muldat* — *Kuchh kāl, kīnchit kāl, kuchh ber.*
- ĀWKWARD**, *a.* (*S. ewerd*?) clumsy, unhandy, unpolite, inelegant — *Be-dhāb, nā-mu'qul, nā-dast-kār, be-murawwat, be-salīqa, bad-akhlāq, nā-zeb, bad-numā, kharāb* — *Phūhar, anārī, asabhya, gañwār, kuḍāl, burā, kurup.*
- ĀWKWARD-LY**, *ad.* in an awkward manner — *Be-dhāb, be-daul, anārī-pan se^h* — *Burāi se.*
- ĀWKWARD-NESS**, *n.* clumsiness, inelegance — *Anārī-panā^h, nā-tarāshidagi, bad-numāi, kharābī* — *Phūharpanā, adakshatā, apatutā, akusalatā, burāi, kudaulī.*
- ĀWL**, *n.* (*S. æl*) a tool for piercing small holes — *Sutārī^h, sūjā^h, sūā^h, naharnī^h.*
- ĀWN'ING**, *n.* (*G. kulyan*?) a covering to keep off the weather — *Shāmīyānu, sāya-bān* — *Chandwā.*
- A-WŌKE**, *p. t. of awake* — *Jagā^h, jagā^h.*
- A-WRY**, *ad.* (*S. writhan*) obliquely, askuint — *Tirchhā^h, behrā^h.*
- AXE**, *Āx, n.* (*S. æx*) a sharp instrument for hewing or chopping — *Kulhārī^h, kulhārā^h, tāngā^h, tāng^h, kudāl^h, kudrā, kudālī^h, kudār^h, kudārī^h.*
- AX'HEAD**, *n.* the iron part of an axe — *Wah lohā jo kulhārī meñ rakhtā hai^h.* [kānkh kē.
- AX'IL'LAR**, *AX'IL'LA-RY*, *a.* (*L. axilla*) belonging to the arm-pit — *Baglī* — *Kakhri wā*
- AX'IOM**, *n.* (*Gr. axioma*) a self-evident truth — *'Ilm-i-mutā'arafa, bādīha* — *Sarvasādhā-rānasiddhant, swayānsiddh.*

AX-IO-MĀT'I-CAL, *a.* pertaining to an axiom—*Mansūb-ba'ilm-i-muta'arafa, badihi-Sarvasādhāntavishayak, awayānsiddhasambandhi.*

AX'IS, *n.* (L.) the line real or imaginary on which a body revolves: *pl. Āx'ēz—Mih-war—Aksh.*

ĀX'LE, ĀX'LE-TRĒE, *n.* the pin or pole on which a wheel turns—*Dhuri yā dhurā^h.*

ĀY, *ad.* (S. *ia*) yes—*Hān^h.*

ĀYE, *ad.* (S. *aa*) always, for ever—*Hamesha, mudām, har-waqt—Nitya, sadā, sarvadā.*

ĀY'RY. See EYRY.

[given vertical line—*As-samt—Digaśśakoti.*

ĀZ'I-MUT'Ī, *n.* (Ar.) the arch of the horizon between the meridian of a place and any

ĀZ'OTE, *n.* (Gr. *a, zōē*) mephitic air, nitrogen gas—*Bād-i-muhlāk—Jivāntakavāyu*

Ā'ZURE, *a.* (Fr. *azur*) faint blue, sky-coloured; *n.* a blue colour—*Nil-gūn, āb-gūn, ābi, āsmāni; n. n tā rang—Kuchh nilavarṇ, ākāśavarṇ; n. nilavarṇ.*

Ā'ZURED, *a.* blue—*Āilā^h.*

ĀZ'YME, *n.* (Gr. *a, zume*) unleavened bread—*Be-khamir ki roti^h.*

B.

BĀĀ, *n.* the cry of a sheep; *v.* to cry like a sheep—*Bheṇbhiyāb^h, mimiyaḥ^h; v. bheṇ-bhiyānā^h, mimiyanā^h.*

BĀB'BLE, *v.* (H. *Babel* ?) to talk confusedly, to prattle like a child; *n.* idle talk, senseless prattle—*Barbarānā^h, arḥar k.^h, baknā^h, bakwād k.^h; n. barḥar^h, arḥar^h, bak-wād^h, bakbak^h.*

BĀB'BLE-MENT, *n.* senseless prate—*Bakwād^h, bakbak^h, barḥar^h.*

BĀB'BLER, *n.* an idle talker—*Bakwādī^h, bakbakiyā^h, barḥariyā^h, bharḥariyā^h.*

BĀB'BLING, *n.* foolish talk—*Bakwād^h, bakbak^h.*

[pitā bālak, śiśu.

BĀBE, *n.* (*ba, ba* ?) an infant, a child—*Shir-khorā bachcha, bahut chhotā larkā^h—dūdḥ*

BĀ'BER-Y, *n.* finery to please a child—*Bachchoṇ ke khush karne ki koi achchhi chiz—*

Larkoṇ kā khilāunā

[sadiś, chibāolā wā chhuluhlā.

BĀ'ISH, *a.* like a babe, childish—*Shir-khor bachche sā, tiḥānā, chulbulā^h—Śiśubālak ke*

BĀ'BISH-LY, *ad.* childishly—*Tiḥānā—Larakpan se, chhuluhlepan se.* [bālak, śiśu.

BĀ'BY, *n.* a young child, an infant—*Shir-khorā bachcha, bahut chhotā larkā^h—Chhotā*

BĀ'BY-HOOD, *n.* infancy, childhood—*Bachchagi, tiḥī, bach-pan—Śiśukāl, bālyāvasthā.*

BĀ'BY-ISH, *a.* childish—*Tiḥānā, chulbulā^h—Larke sā, chibāolā, chhuluhlā.*

BA-BŪŌN', *n.* (*bube* ?) a large monkey—*Langūr^h.*

[dyap.

BĀC'CHA-NĀL, *n.* (L. *Bacchus*) a reveller—*Aubāsh, matwālā^h, mast—Piakkar, ma-*

BĀC'CHA-NĀ'LI-AN, *a.* relating to revelry—*Aubāsh, khar-mast, bad-mast, dhūmdhāmī^h—*

Kolāhalakāri, kolāhalavishayak.

BĀC'CHA-NĀL, *n.* *pl.* drunken feasts or revels—*Aubāshi, khar-masti, bad-masti, matwā-*

loṇ kā shor-gul—Kolāhal, piakkarōṇ ki dhūm hullār wā utsav.

BĀCH'E-LOR, *n.* (L. *bacca, laurus* ?) an unmarried man, one who has taken his first degree in the liberal arts, a knight—*Kuārā^h, nā-kad-khudā^h, ālimōṇ kā pahlā khitāb yāfta shakhs, niche darje kā muntāz sawār—Anbyāhā jan, jisne vidyālay ki*

pratham upādhi wā padavi pāi ho, āswayoddhā.

BĀCH'E-LOR-SHIP, *n.* the state of a bachelor—*Mujarradi, tajrid, nā-kad-khudāi, ālimōṇ*

ke pahle khitāb ki yāftagi—Kuārāpan, pāṭhālay ki pratham upādhi ki prāptāvasthā.

BACK, *n.* (S. *bac*) the hinder part of the body in man, and the upper part in beasts,

the hinder part of any thing, the rear; *ad.* to the place left, behind, again; *v.* to mount a horse, to place on the back, to second, to maintain, to move back—*Piṭh^h,*

pichhāri^h; ad. pichhe^h, phir yā pher^h; v. ghore par chāḥnā yā chāḥnā^h, pakh k.^h, sakārā d.^h, saṇbhālnā^h, hakānā yā hatnā^h. [nindā k, chawāw k.

BACK'BITE, *v.* to speak ill of the absent—*Chuglī khinā, gibat k.—Piṭh pichhe*

BACK'BI-TER, *n.* one who speaks ill of the absent—*Chugul-khor, gamuāz, gibatī—Lutrā,*

piṭh pichhe nindā karne hārā, chawāw k. w. [chawāw, lutrāi.

BACK'BI-TING, *n.* slandering the absent—*(Gibat, chugul-khori—Piṭh pichhe nindā,*

BACK'BONE, *n.* the bone of the back—*Rūḥ^h.*

BACK'DOOR, *n.* a door behind a house—*Chor-khirkī^h, kolki^h.*

BACK'FRIEND, *n.* a secret enemy—*Poshida dushman—Gupt śatru, chhipā bairi.* [chāyā.

BACK'GROUND, *n.* ground behind, shade—*Pichhe ki zamin, sāya—Pichhāri ki bhūmi,*

BACK'PIECE, *n.* armour for the back—*Pusht kā baktar silāh yā sirāh—Piṭh kā kavach*

wā jhilam.

BACK'ROOM, *n.* a room behind—*Chor-kothri^h, ghar ke pichhe ki kothri^h.*

BACK'SIDE, *n.* the 'inder part—*Pichhā^h, pichhāwārā^h, chūṭar^h.*

BACK'SIDE, *v.* to fall off, to apostatise—*Bar-gashā h., pichhe phisalnā^h, mulhid yā munkir h.—Dignā, dharmachyut h.*

BACK'SLI-DE, *n.* an apostate—*Bar-gashā h. w., pichhe phisalne w^h, munkir, mulhid*

—Dignewālā, dharmachyut.

- BÁCK'SLI-DINGO**, *n.* desertion of duty — *Bar-gashtagi, irtilád, inhiráf, ilhád* — Swadhar-matyág.
[karte haiñ — Unnatánñ janne ká ek yantra.]
- BÁCK'STÁFF**, *n.* a kind of quadrant — *Ek ála-i-munajjimána jisse irtifá-i-áftáb daryúft*
- BÁCK'STÁIRS**, *n. pl.* private stairs — *Chor-sipñ^h*.
- BÁCK'SWÖRD**, *n.* a sword with one sharp edge, a stick with a basket handle — *Ek-dhári talwár^h, ek chhari jiská muthiá tokri ká hotá haiñ^h*.
- BÁCK'WARD**, *ad.* with the back forwards, towards the back or the past; *a.* unwilling, hesitating, sluggish, dull, late — *Pichhe^h, pichhári^h, pushi ki taraf, guzrá, a. ná-ráz, kashidá, pas-o-pesh k. w., do-dilá, sust, ahmag, kund, der, dirang* — Pith ki or; *a.* an-muná, anichehuk, ágápiclhá kartá, dochitá, álsá, dhilá, jarabuddhi, utitakál.
- BÁCK'WARDS**, *ad.* towards the back — *Pushi ki taraf* — Pith ki or, ultí.
- BÁCK'WARD-LY**, *ad.* unwillingly, perversely — *Ná-razámándi se, zúld yá sarkashi se, susti se* — Anman, hañ wá machláí se, dhil wá vilamb se.
- BÁCK'WARD-NESS**, *n.* dulness, tardiness — *Kund, susti, dirangí, ná-razámándi* — Mandatá, dhil, aber, vilamb, anichehjá. [*— Chaurpañ wá chausar ke sadis ek khel.*]
- BÁCK-GÁMMON**, *n.* (W. *bac, cammaun*) a game with box and dice — *T'akhta-i-nard*
- BA'CON**, bá'ku, *n.* (S. *bacan*) hog's flesh salted and dried — *Súar ká namkin aur khushk gosht* — Súar ká sukháya aur loná kiyá huá máns.
- BÁD**, *a. ill.* not good, vicious, hurtful — *Kharáb, z'bán, 'aibi, 'aib-dár, muzir* — Mund, burá, khotá, dush, adham, kutsit, ahit, ahitakári. [*— buri bhánti se.*]
- BÁD'LY**, *ad.* in a bad manner, not well — *Be-tarah, kharáb, bad-daul* — Burá, kudaul, Bád'ness, *n.* want of good qualities — *Kharábi, khotai^h, zaháni* — Burá, dush'atá.
- BADE**, *p. t.* of *bid* — *Hukm diyá^h*.
- BADGE**, *n.* (S. *beag*) a mark or token of distinction; *v.* to mark as with a badge — *Nishán-i-tamiz, pahchánne ki 'alámat*; *v. tamiz yá pahchán ke liye nishán k.* — Pahchán ki chiháni, pahchánne ke liye chihn; *v. pahchán ká chihn k.*
- BADGE LESS**, *a.* having no badge — *Be-nishán-i-tamiz, pahchánne ki 'alámat ke ba-gair* — Pahchán ke chihn biná, pahchánne ki chiháni biná. [*— bijú^h.*]
- BAD'GER**, *n.* an animal that earths in the ground; *v.* to worry, to pester — *Be'í yá*
- BAD'GER-LÉGGED**, *a.* having legs like a badger — *Jiski bejú ki sí tángén hon^h, bejú ki sí tángén rakhe w^h*. [*— Lághuvákya, hasyavákya, hañsi ki bāchit.*]
- BAD'INAGE**, bād'í-nazh, *n.* (Fr.) light or playful discourse — *Halki yá hañsi-ki guft*
- BÁFFLE**, *v.* (Fr. *béfler*) to elude, to confound, to defeat; *n.* a defeat — *Fareb d., ráigán k., záya k., hairán k., mahráñ k., 'ájiz k.; n. hairáni, mahráñi, 'ájizi, shikast* — Thagná, vyarth k., akáratk k., ghabrá d., máñ d., parast k.; *n. hār. parájay, parábhav.* [*— Thagne w., ghabrá d. w., vyarth wá parast k. w.*]
- BÁFFLER**, *n.* one who baffles — *Fareb d. w., ráigán záya hairán mahráñ yá 'ájiz k. w.*
- BÁG**, *n.* (S. *bāg* ?) a sack, a pouch, a purse; *v.* to put into a bag, to load with a bag, to swell like a full bag — *Gon^h, borá^h, thailá^h, thaili^h, bañwá^h, jholi^h, hamyáni, ganji-yá^h, torá^h, badra^h; v. bore yá thailé meñ bharná^h, bore yá thailé se ládná yá bojhná^h, bhare bore yá thailé sí phúl jánā^h*.
- BÁG'GAGE**, *n.* the luggage of an army, the goods that are to be carried away, refuse-lumber, a worthless woman, a flirt — *Lashkar yá safar ká wámán, fuzla, ákhor, agar-bagar^h, fúsiqa, 'aiyará yá nakhre-báz 'aurat* — Bahir, sená ke sáth ki sámagri derá dandá ityádi, bát ki sámagri, chhínt, chhút, puñschali, chāñchālā.
- BÁG'PIPE**, *n.* a musical wind instrument — *Shah-nái, bájá jo phúñkne se bojta hai^h*.
- BÁG'PIPER**, *n.* one that plays on a bagpipe — *Shah-nái bajāne w.*
- BÁG'A-TELLE**, *n.* (Fr.) a trifle — *Nā-chiz* — Tucheħha wá kshudra vishay.
- BAGNTO**, bāñ'yo, *n.* (It.) a bathing-house, a brothel — *Hammám, gusl-khāna, kasbi-khāna* — Nuhinghar, snánaghar, vésyálay, ganikálay.
- BÁIL**, *c.* (Fr. *bailler*) to set free on security, to become surety for another's appearance; *n.* surety given for another's appearance — *Zamánat par chhorná, házir-zámini k.; n. házir-zamín, zamánat, zámíni* — Lagnak par mukt k., pratibhú h.; *n. dar-sánapratibhú.* [*— yogya.*]
- BÁIL'A-BLE**, *a.* that may be bailed — *Qábil-i-zamánat* — Lagnak par mukt hone ke
- BÁI'LIFE**, *n.* a subordinate law officer, a steward — *Dastaki, 'adulat ke hukm ki tá'mil k. w., shahna, sazáwal, gumáshta* — Kachahri ká chaprásí, káryyádhis.
- BÁI'LI-WICK**, *n.* the jurisdiction of a bailiff — *Dastaki shahna yá sazáwal ká 'aláqa, belif ká 'aláqa* — Kachahri ke chaprásí wá belif ká adhikár.
- BÁI'MENT**, *n.* delivery of goods in trust — *Supurdagi-i-mál ba-taur-i-amánat* — Tháti wá dharohar ki náñ dravya vastu ityádi ká dená.
- BÁIT**, *v.* (S. *batan*) to put meat on a hook as a lure, to give refreshment on a journey; *n.* meat set to allure, a temptation, refreshment on a journey — *Chará lagáná^h, safar meñ náshta chará yá dāna-páni dená*; *n. chará^h, tam', safar meñ náshta yá dāna-páni* — Top dená, kantis wá bañsi meñ chará lagáná, path meñ áhar wá anáj páni dená; *n. máns ká gonhá, top, lobh, lálach, path meñ áhar wá anáj páni.*

- BĀIT**, *v.* (G. *beitan*) to attack, to harass—*Torwānā^h, katwānā^h, hulkārnā^h.*
- BĀIZE**, *n.* a kind of coarse cloth—*Patī^h.*
- BĀKE**, *v.* (S. *bacun*) to dry and harden by heat, to dress food in an oven; *p. p.* **BĀKED** or **BĀK'EN**—*Ānch se sukḥākar karā k.^h, zēknā^h, pakānā^h.*
- BĀK'ER**, *n.* one whose trade is to bake—*Nān-bāi^h—Rotiwālā.*
- BĀK'ER-Y**, *n.* a baker's work-place and oven—*Nān-bāi^h ku kār-ḥāna aur tandūr—Rotiwāle kā vyāpārasthān aur chūlhā.*
- BĀK'ING**, *n.* the quantity baked at once—*Jo ghūn ek ber pakāi jāy^h.*
- BĀK'HŪSH**, *n.* a place for baking—*Tandūr-ḥāna—Pūpāsālā, pākāsālā.*
- BĀK'HMEATS**, *n.* meats dressed in an oven—*Pakkā khānā^h—Rasoi, pakwāna.*
- BĀL'ANCE** *n.* (L. *bis, lance*) one of the powers in mechanics, a pair of scales, the difference of an account, a sign in the zodiac: *v.* to weigh in scales, to counterpoise, to regulate an account, to make equal, to hesitate, to fluctuate—*Dūn^h, tarāzū, bāqī, burj-i-mizān; v. wazn k., ham-wazn k. yā k., wāsīl-bāqī k., sāf k., burābar k., pas-o-pesh k., hāis-bis mēn k.—Tulāyantra, taulnē kā kāntā, seshabhāg arthāt lekhe jokhe k. nūmānā wā adhikānā, tulārāi; v. taulnā wā tolnā, dhārā bāndhnā wā sādhnā, tulyabhār k. wā h., lekhe wā nikās kī bidh milānā, lekḥā dīyohā k., samān wā tulya k., āgāpichhā k., dochittā h., dubdhā k. [yāt, samatā, tulyatā.*
- BĀL'AN-CHING**, *n.* equilibrium, poise—*Ham-waznī, ham-tarāzūi—Tulyabhār, bhāratul.*
- BAL-CŌNY**, or **BAL'CO-NY**, *n.* (S. *bale*) a frame or gallery before a window—*Bālī-khāna yā barāmada—Varaṇḍ, indrakosh.*
- BĀLD**, *a.* (balled?) wanting hair, unadorned, inelegant, naked—*Be-bāl k., chandlā^h, nā-zēb, bad-numā, nangā^h, zātī poshik bā-gair—Kesahin, gānjā, chandrā, aparishkrit, asaṅskrit, burā, anāvrit, nagna.*
- BĀLD LY**, *ad* nakedly, inelegantly—*Nangī hūlat se, bad-numāi se, nā-zēbāi se, kharābī se—Nagnatā se, alāṅkārahinatā se, aparishkrit se.*
- BĀLD'NESS**, *n.* want of hair, inelegance—*Chandlāi^h, nā-zēbāi, bad-numāi—Kesahinatā, gānj, chandrāi, asabhyatā, parishkārahinatā, alāṅkārahinatā.*
- BĀL'PĀTE**, *n.* a head without hair—*Be-bāl k. sar, chandlā sir^h—Chandrī wā gānjā mūn^h, kesahinamastak.*
- BĀL'PĀT-ER**, *a.* desitute of hair—*Be-bāl k., chandlā^h—Kesahin, gānjī, chandrā.*
- BAL'DER-DASH**, *n.* (ball, dash) a jargon of words, senseless prate, rude mixture—*Be-hūda-goī, wahīyāt guṭī yā, be-taur milāw—Anarthakavākya, vrithākathā, dantakathā, bin samāj k. milāw, binā vichār k. milāw.*
- BĀL'DRICK**, *n.* (L. *baltens*) a girdle, a belt, the zodiac—*Partalī^h, kamar-band, mintagutū-l-bariy—Mekḥalā, kaṭbandhan, patkā, rāsichakra, rāsīmandal, lagnamāṇḍal.*
- BĀLE**, *n.* (Fr. *balie*) a bundle or package of goods; *v.* to make up into a bale—*Gatḥar^h, gatḥā^h, gānth^h, gānth^h, bachukā^h, bachuk^h, moṭri; v. gatḥar gatḥā gānth bachukā yā moṭri banānā^h.*
- BALE**, *v.* (Fr. *bailler*) to lave out water—*Ulachnā^h. [kat, kleś, vipat, āpat.*
- BĀLE**, *n.* (S. *beal*) misery, calamity—*Taklīf, musibat, tasdī, paresānī—Dukḥ, sān.*
- BĀLE'FUL**, *a.* sorrowful, destructive—*Pureshān, cam-gān, ranjida, ziyān-kār, muzir—Dukhī, dukḥhagrast, sōkān-wit, khedit, udās, nāsi, nāsak, hānikār, ghātak.*
- BĀL'IS-TER**, *n.* (Gr. *ballo*) a cross-bow—*Ek qism kī kamān—Ek prakār k. dhanu, sārasan.*
- BALK**, *bāk, n.* (S. *bale*) a ridge of land, a great beam, disappointment; *v.* to disappoint, to frustrate, to elude—*Mehr^h, shaktir, kari^h, nā-ummedi, yās; v. mahrim yā māyūs k., nā-ummed k., fareb dekur bachnā—Dānṛā, dharan, nīrāsī, āsākḥaṇḍan; v. nīrās k., āsā tornā, dhokhā d.*
- BĀLL**, *n.* (G.) a round body, a globe, a bullet—*Golā^h, gend^h, goli^h.*
- BĀLL**, *n.* (Fr. *bal*) an entertainment of dancing—*Nāch^h. [nāch.*
- BĀL'LET**, *n.* a kind of historical dance—*Raqs muta'alliq-i-tawārīkh—Itihāsasambandhī.*
- BĀL'LAD**, *n.* (Fr. *ballade*) a song—*Gī^h, rāg^h.*
- BĀL'LAD-ER**, *n.* a maker or singer of ballads—*Kalānwāt^h, kathak^h, bhāt^h.*
- BĀL'LAD-RY**, *n.* the subject or style of ballads—*Sarod k. mazmūn yā 'ibarat yā tariqa—Gīt k. vishay wā dhārā wā rīti.*
- BĀL'LAT-ED**, *a.* sung in a ballad—*Gīt mēn gāyā huā^h.*
- BĀL'LAD-MĀK-ER**, *n.* one who writes ballad—*Gīt likhne w^h, gīt banāne w^h, bhāt^h.*
- BĀL'LAD-MŌN-GER**, *n.* one who sells ballads—*Sarod k. kār-o-bār k. w., sarod-farosh—Gīt bechne w.*
- BĀL'LAD SING-ER**, *n.* one who sings ballads—*Gawaiā^h, gāne w^h, kathak^h, kalānwāt^h.*
- BĀL'LAD-TŪNE**, *n.* the tune of a ballad—*Sur^h, lay^h, ter^h, tān^h.*
- BĀL'LAD-WRIT-ER**, *n.* a composer of ballads—*Gīt banāne w^h, bhāt^h.*
- BĀL'LAST**, *n.* (D) heavy matter put in the bottom of a ship to keep it steady; *v.* to put weight in the bottom of a ship, to keep any thing steady—*Wah sangin chiz jo jahāz ko sidhā rakhne ke wāste uski tah mēn rakhi jāti hai. v. jahāz kī tah mēn*

wazn rakhnā tā-ki wah sidhā rahai, kisi chiz ko ham-wazn karke sidhā rakhnā.—Wah bhiri padā h jo naukā ki pendī meñ usko sidhī rakhne ke nimitta dharte haiñ; v. naukā ki pendī meñ bhār dharnā jismeñ naukā s dhi rahai, kisi vastu ko tulyabhār karke sidhī rakhnā.

BAL-LŌON', *n.* (Fr. *ballon*) a large round vessel used in chemistry, a ball placed on a pillar, a large bag of silk filled with gas which makes it rise into the air—*K'iniyāi kām kā musta'mal bartan, kalas, gubbāra*—Ek pātra jiskā vyavahār rasāyan meñ hotā hai, kalsā, gubbirā, ākāsāyan.

BAL'LOT, *n.* (Fr. *ballotte*) a ball used in voting; v. to choose by ballot—*Kura jo rāe dene meñ musta'mal hotā hai; v. kuru se yā'u chutthi dātkar pasand k. yā rāe d.*—Goli jiskā vyavahār anumati dene meñ hotā hai; v. goli ke dwārā anu. ati d.

BAL-LO-T'ATION, *n.* a voting by ballot—*Kura rukh-kur yā dātkar rāe d.*—Goli ke dwārā anumati d.

BALM, *bām*, *n.* (Gr. *balsamon*) an odoriferous plant, a fragrant ointment; v. to anoint with balm, to soothe—*Bādranjboyā, balsān, khush-bū-dār marham; v. khush-bū-dār marham lagānā, narm k., mulāim k., takhfif k., tuskīn d.*—Sugandhī per, sugandhī wā achchhā mahaktā pralep; v. achchhā mahaktā lep lagānā, sant k., upasām k.

BALM'Y, *a.* having the qualities of balm, fragrant, soothing, mitigating—*Bādranjboyā yā balsān ke manind, khush-bū-dār, narm k. w., takhfif k. w., tuskīn-bakhsh*—Sugandhivrikshagunavisishṭ, sugandhī, saugandhik, upasāmak, śāntidāyak, nivrak.

BAL'SAM, *n.* a shrub, a soothing ointment—*Balsān, tuskīn-bakhsh yā āram-dih marham*—Sugandhī per, upasāmak wā śāntidāyak lep

BAL-SAM'IC, **BAL-SAM'I-CAL**, *a.* having the qualities of balsam, soft, soothing—*Balsāni, narm, āram-dih, tuskīn-bakhsh*—Sugandhilatāgunavisishṭ, mridu, komal, śāntidāyak, upasāmak, sukhakāri.

BAL'NE-AL, *a.* (*balneum*) belonging to a bath—*Hammām yā gusl-khāne ke muta'alliq*—Snānasthānasambandhī, nahāngar kā sambandhī.

BAL'NE-A-RY, *n.* a bathing room—*Hammām, gusl-khāna*—Snānagrih, nahāngar.

BAL'NE-A'TION, *n.* the act of bathing—*Gusl*—Snān, nakhn.

BAL'US-TER, *n.* (Fr. *balustre*) a small column or pilaster—*Chhotā khambhā*.

BAL'US-TERED, *a.* having balusters—*Khambhe-dār*—Chhote khambhoñ se yukṭ.

BAL'US-TRĀDE, *n.* a row of balusters—*Khambhoñ kā kaṣṭhrā yā kath-gharā*, *khambhoñ ki pāñē, kathgharā*.

BAM-BŌŌ', *n.* an Indian plant of the reed kind—*Bāns*.

BAM-BŌŌ'ZLE, *v.* to deceive, to mislead—*Thagnā, dhokhā d. h., bhulāwā d. h., bahkānā*.

BAM-BŌŌ'ZLER, *n.* a tricking fellow, a cheat—*Thag, bahkāne w. h., dhokhā d. w. h., bhulāwā d. w. h.*

BĀN, *n.* (S. *bannan*) a public notice, a curse, interdiction; v. to curse—*Ishtihār, la'nat, mumānā'at; v. la'nat d., kosnā*—Vijñāpan, avadhān, śāp, nishedh; v. śāp d., sarāpnā. [Dākū, dakat, luterā.]

BĀN'DIT, **BAN-DIT'TO**, *n.* (It.) an outlaw, a robber; pl. **BAN-DIT'TI**—*Ruh-zun, qazrig*.

BĀNS, or **BĀNNS**, *n.* proclamation of marriage—*Hone-wālī shādī kā ishtihār*—Hone wāle byāñ kā dhandhorā.

BĀND, *n.* (S. *banda*) any thing which binds; v. to unite, to associate—*Pattī, band, guroh, tāifa, jamā'at; v. bāndhnā, milnā, milnā, dūre kā sāth k. w.*—Bandhan, dal.

BĀN'DAGE, *n.* that which binds, a fillet—*Band, pattī*—Bandhan.

BĀN'DER, *n.* one who unites with others—*Dūre kā sāth k. w. h., dūre ke sāth milne w. h.*

BĀN'DŌX, *n.* a small slight box—*Chhotī pathi sandūq*—Chhotī patlī petikā wā petāri.

BĀN'DE-LET *n.* a flat moulding or fillet—*Imarat meñ pattī ki sūrat kā naqsha*.—Grih-ādī meñ pattī kā ākār.

BĀN'DŌG *n.* a large dog—*Ek qim kā barā kutṭā*—Ek prakār kā barā kūkur.

BĀN-DO-LEERS', *n.* wooden cases for powder—*Toshdān*—Singrā, seṅgrā.

BĀN'DŌL. See under **BANNER**.

BĀNDY, *n.* (L. *pandō*) a club for striking a ball; v. to beat to and fro, to toss about, to give and take, to exchange—*Geid marne kā dandā*; v. *dānwāndol k. yā h. h., idhur uṭhar phenknā, āpas meñ den len k. h., pallā k. h.*

BĀN'DY-LĒG, *n.* a crooked leg—*Kaj-pā*—*Terhe pānw*.

BĀN'DY-LEGGED, *a.* having crooked legs—*Kaj-pā*—*Terhe pānw kā, terhe pānw w.*

BĀNE, *n.* (S. *banā*) poison, mischief, ruin; v. to poison—*Zahr, zarar, nuqsān, barbādī, kharābī; v. zahr denā yā khlānā*—Vish, māhur, hāni, apakār, nās, vinās; v. vish d., māhur khlānā. [nāsi, vināsak.]

BĀNE'FUL, *a.* poisonous, destructive—*Zahr dār, muzir*—Bikhahā, vishānwit, vishadhar.

BĀNG, *v.* (D. *bengeler*) to beat, to thump; *n.* a blow, a thump—*Mārnā, thoknā, dhamākā d. h.; n. mār, ghūsā, thappar, dhamākā*.

BAN'ISH, *v.* (Fr. *bannir*) to condemn to leave his country, to drive away—*Jilā-watan k., dūr kar d. h.*—Desāntar k., deś se nikāl d., hañkā d., bhagā d.

- BĀN'ISH-ER**, *n.* one who banishes—*Jilā-watan yā dūr k. w.*—Desántar *k. w.*, *deś se nikāl d. w.*, *bhagā d. w.*, *haikā d. w.* [*pravāsan, pravās, vivās.*]
- BĀN'ISH-MENT**, *n.* the act of banishing, exile—*Jilā-watan, shahr-badar*—Desānihs *raṇ*.
- BĀNK**, *n.* (*S. banc*) a mound or ridge, the ground rising on each side of water, any heap piled up, a bench or seat, a place where money is deposited; *v.* to raise a bank, to put money in a bank—*Pushka, kināra, karārā^h, arārā^h, dhāng^h, tekrā dhūā^h, chaunk^h, sarraf-khāna*; *v. pushka-bandi k., sarraf-khāne meṇ rupiye umānat rakhnā*—Bāndh, tīr, dīhā, tīlā, machiyā, koṭhī; *v. bāndh bāndhnā, koṭhī meṇ dharohar wā thātī dharnā.* [*sāhūkār^h.*]
- BĀNK'ER**, *n.* one who keeps or manages a bank—*Mahājān^h, koṭhīwāl^h, hundīwāl^h.*
- BĀNK'RUPT**, *a.* unable to pay debts, insolvent; *n.* one who cannot pay his debts; *v.* to make insolvent—*Dewāliyā^h, n. dewāliyā; n. dewāliyā kurdālnā yā banādālnā^h, dewālā nikālnā^h.*
- BĀNK'RUPT-ÇY**, *n.* the state of a bankrupt—*Dewālā^h.* [*—Jhāndā, patākā, dhajā.*]
- BĀN'NER**, *n.* (*Fr. bannière*) a military standard, a flag, a streamer—*Nishan, alam.*
- BĀN'NERED**, *p. a.* displaying banners—*Nishān-dār, alam-dār*—Jhāndā phahr *ti*, patākāyukt.
- BĀN'NER-ET**, *n.* a knight made in the field of battle, a little banner—*Jo shakhs mai-dān-i-jang meṇ muntāz sawāroṇ meṇ bharti ho, jhāndī^h*—*Jo jan larāi ke khet meṇ pratishthit aswayoddhaṇ meṇ bharti ho, patākī.*
- BĀN'NER-ŌL**, **BĀND'RŌL**, *n.* a little flag—*Jhāndī^h*—Patākī.
- BĀN'QUET**, *n.* (*Fr. a* feast, a grand entertainment; *v.* to give a feast—*Ziyāfat, da'wat*; *v. ziyāfat k., da'wat d. yā k*—Bhoj, jewnār; *v. bhoj denā, jewnār d. wā k.*
- BĀN'QUET-ER**, *n.* one who feasts—*Ziyāfat yā da'wat k. w., 'unda gīzā khāne w.,*—Bhoj *k. w., utsavakartā, uttam bhojan khāne w.* [*jan.*]
- BĀN'QUET-ING**, *n.* the act of feasting—*Ziyāfat, da'wat*—Bhoj, jewnār, viśishtānnabho-
- BĀN'QUET-HŌUSE**, **BĀN'QUET-ING-HŌUSE**, *n.* a house where banquets are held—*Ziyāfat-khāna, da'wat-khāna*—Utsavabhawan, jewnārghar, bhojghar.
- BĀN'TER**, *v.* (*Fr. badiner*) to play upon, to rally, to jeer; *n.* raillery, ridicule—*Chukul k^h, hañsi k^h, thutthā k^h; n. hañsi^h, chukul^h, thutthā^h.*
- BĀN'TER-ER**, *n.* one who banters—*Thathol^h, chukul k. w.^h*
- BĀN'TER-ING**, *n.* jesting, ridicule, raillery—*Thaththā^h, hañsi^h, chukul^h.*
- BĀN'TLING**, *n.* a little child, an infant—*Bachcha, shur-khor tarkā*—Śīśu, bālak.
- BAP'TIZE**, *v.* (*Gr. baptō*) to administer the sacrament of baptism—*Istibāg d. yā gota dilānā*—Snān athawā dūb d, Isāidharm meṇ jalasañskār *k.*
- BĀP'TISM**, *n.* one of the Christian sacraments—*Istibāg yā gota, 'Isāi mazhab meṇ dākhil karne yā hone ki rasm*—Snān, avagāhan, Isāidharm meṇ jalasañskār [*dhi*]
- BAP'TIS'MAL**, *a.* pertaining to baptism—*Istibāg ke mutā'alliq*—Jalasañskār kā samban-
- BĀP'TIST**, *n.* one who baptizes, one opposed to infant baptism—*Istibāg d. w., wah jo bachchoṇ ko istibāg nahin detā*—Snān athawā avagāhan karāne *w.*, wah jo bālakoṇ kī jalasañskār nahin kartā. [*sañskār karne kī sthān.*]
- BĀP'TIS-TER-Y**, *n.* a place for baptizing—*Istibāg dene kī jagah*—Isāidharm meṇ jala-
- BAP'TIS'TI-CAL**, *a.* relating to baptism—*Istibāg ke mutā'alliq*—Jalasañskār kā samban-
- BĀR**, *n.* (*Fr. barre*) a long piece of wood or metal, something to hinder entrance, a bolt, a gate, a bank at the entrance of a harbour, the place where lawyers plead or criminals stand, an enclosed place in a tavern, a line in music which divides the notes into equal portions in respect to time; *v.* to fasten with a bar, to hinder, to exclude, to except—*Chob yā filzati chhar, rukawat^h, beṇrā^h, phātak^h, bandar ke muhāne par kī char, jīlās yā nī'adilat meṇ wakiloṇ ke juwāb-i-suwāl karne aur zer-taujizoṇ ke khure hone kī jagah, sharāb-khāne kī ek kamarā, bije meṇ barābar sur karne ke liye ek khatt*; *v. beṇrā lagānā^h, rok nā^h, khārij k., istenā k.*—Lakrī wā dhāt kī chhar, āg, dāñlī, hurkā, dwār, kol ke muhāne par kī char, kachahri meṇ vyavaharas-istrajnā ke uttar pratyuttar karne aur aparādhiyoṇ ke khare hone kī jagah, kalawariye meṇ ek koṭhri, baje meṇ sur wā tāl sam karne kī lakir; *v. beṇrā lagānā, apnā, nikālnā, chhor d.*
- BĀR'FUL**, *a.* full of obstructions—*Rukawat yā rok se bharā huā^h.*
- BĀR-RI-CADÉ'**, *n.* (*Fr.*) a fortification made in haste to keep off an attack; *v.* to stop up a passage, to fortify—*Qal'a-bandi, nikū-bandi, kūcha-bandi*; *v. qal'a-bandi k., kūcha-bandi k., nākā-bandi k., muzbūt k.*—Ār, garhabandhan; *v. ār k., garhabandhan k.*
- BĀR'RI-ER**, *n.* an intrenchment, a defence, a fortress, an obstruction, a boundary—*Khandaq, morehāl-bandi, panāh, qal'a, rok^h, sur-hadd, hadd-bandi*—Khaj, gherā, garh, ar, dāñra, simā, siwāna.
- BĀR'RI-TER**, *n.* a counsellor at law—*'Adilat kī wakīl*—Parārthavadānūvadakarttā.
- BĀRB**, *n.* (*It. barba*) any thing in place of a beard, the points that stand backward in an arrow, armour for horses; *v.* to shave, to jag arrows with hooks, to furnish

- horses with armour—*Koi chiz jo dārhi kī jagah mein ho, tūr ke phire hue phal, ghorē kā baktar ya zirah*; v. *hajāmat k.*, *tūr ko khār-dār banānā*, *ghorōh ko baktar se sajānā*—Dārhi kī jagah men jo kuchh ho, ban ke phire hue wā terhe phal, prakhar, a-wasājā, ghorōh kā kavach wā jhām; v. *muḥṛna*, *ban mein phal wā kāñṭe lagāna*, *ghorōh par kavach wā jhām dharnā*. [yukt.]
- BAR'BA-TED**, *a.* bearded, jagged with points—*Sīnkur-dār, āñkri-dār*—Sīnkur w., phala-BĀRHEP, *p. a.* bearded, armed—*Khār-dā*, *jaushan dār, baktar-dār, musallāh*.—*Āñkri w.*, āñkriyukt, phalayukt, kavachi, kavachayukt.
- BAR'BEL**, *n.* a species of fish with barbs—*Ek gism kī khār-dār machhli*—*Ek prakār kī bājī machhli jismeñ kāñṭe rahte hain*.
- BAR'BER**, *n.* one who shaves beards—*Hajjām*—*Nāi, nāū, nāpit*.
- BAR'B**, *n.* a Barbary horse—*Barbari ghōṛā*.^a
- BAR'BA-CAN**, *n.* (Fr. *barbacane*) a fortification before the walls of a town or at the end of a bridge, an opening in a wall for guns—*Marhala-bandī, shahr-panāh ke bāhar kī yā ek pul ke akhīr kī garhī, randā*, *andān se golā yā goli chālāne ke liye diwār men sarakh*—*Nagar kī bhitoñ ke sāmne kī wā ek pul ke ant kī garhī, mar, bhitar se goli chālāne ke liye bhitoñ mein chhed*.
- BAR'BA-ROUS**, *a.* (L. *barbarus*) rude, uncivilized, savage, inhuman, contrary to good use in language—*Nā-tarāshidā, be-tarbiyat, be-mel-ga, wahshī, be-rahm, sukht, be-murawwat, bad-muḥiwarā, khulāf-i-muḥiwarā*—*Gaḥwārū, asabhyā, angurh, asishṭ, banelā, jāngalī, nishṭhur, krūr, nirday, bhāshāsampṛadāyaviruddh, vagritiviruddh*.
- BAR-BĀRI-AN**, *n.* a savage, an uncivilized person, a cruel person; *a.* savage—*Wahshī, nī tarāshidā yā be-tarbiyat shakhs, zālīm, be-rahm shakhs*; *a.* *wahshī, dīhṡānī*—*Banelā, jāngalī, asabhyā wā asishṭ purush, gaḥwār, nirday vyakti*; *a.* *asabhyā*.
- BAR-BĀRI'C**, *a.* uncivilized, foreign—*Nā-tarāshidā, wahshī, begāna, gair mulk kā*—*Asabhyā, asishṭ, gaḥwārū, vidēśiā, vidēśī*.
- BAR'BAR-ISM**, *n.* inhumanity, cruelty, ignorance, an impropriety of speech—*Be-rahmī, sang-dil, jīhāt, bad-muḥiwarā, be-taur guft gū*—*Kruṛatā, kathoratā, nirdyati, vākya kī auddhatā, bhāshāsampṛadāyaviruddhatā*.
- BAR-BĀRI'TY**, *n.* savageness, cruelty—*Wahshī-pan, wahshiyat, be-rahmī, sang-dilī*—*Jāngalīpan, banelāpan, paṣuṭā, krūratī, nishṭhuratī*.
- BAR'BAR-IZE**, *v.* to render barbarous—*Wahsh k., nā-tarāshidā k., be-rahm k.*—*Jāngalī k., banelā k., asabhyā k., nishṭhur k.*
- BAR'BA-ROUS-LY**, *ad.* in a barbarous manner—*Nā-tarāshidagi se, be-rahmī se*—*Asabhyatī se, banelāpan se, jāngalīpan se, krūratī se, nishṭhuratī se*.
- BAR'BA-ROUS-NESS**, *n.* rudeness, cruelty—*Wahshī-pan, nā-tarāshidagi, sang-dilī, be-rahmī*—*Jāngalīpan, banelāpan, asabhyatā, asishṭatā, krūratī, nirdyati*.
- BAR'BE-CUE**, *n.* a hog dressed whole; *v.* to dress and roast a hog whole—*Ek sūar jo samūchā pakāyā jāy*; v. *ek sūar ko samūchā pakānā*.^b [kavi.]
- BĀRD**, *n.* (C. *barāh*) a minstrel, a poet—*Bhāt*,^b *kalānwāt*,^b *shā'ir*—*Māgadh, vanlī*.
- BĀRD'IC**, *BĀRD'ISU*, *a.* relating to bards—*Shā'irāna*—*Māgadhasambandhī, kavisambandhī, bhāt wā kalānwāt kā*.
- BĀRE**, *a.* (S. *bar*) naked, without clothes, uncovered, unadorned, poor, mere; *v.* to strip, to make naked—*Dārāna, nangā*,^b *be-kupre*,^b *khulā*,^b *be-barg-o-bar, be-bul-o-par, sādā, be-ārāish, muḥṣī, khālī*; v. *kṣipā utār lenā*,^b *nangā k*.^b—*Nagna, vivastā, vas trahin, anāvrit, vivrit, anulankrit, abhūṣit, dīn, daundā, kaṅgāl, keval*; v. *anāvrit k., nagna k.*
- BĀRE'LY**, *ad.* nakedly, poorly, merely—*Barāhnagi se, iflīs se, muḥṣī se. faqat, sirf*—*Nagnadān se, naḡgi avastā se, daridrātī se, kaṅgālpan se, keval*.
- BĀRE'NESS**, *n.* nakedness, leanness, poverty—*Barāhnagi, dublā-pan, ligārī, muḥṣī, iflās, mislīm*—*Nagnāvasthā, nagnatā, vastrahinatā, kṛiatī, kṣhīnatā, durbalatā, daridrātā, kaṅgālpanā*. [dublā jan.]
- BĀRE'BONE**, *n.* a very lean person—*Bahut ligār shakhs*—*Bahut kṛīs vyakti, bahut BĀRE'BONED, *a.* very lean—*Bahut dublā*.^b [dīrishiṭ, pragalbh, chhṭh.]*
- BĀRE'FACED**, *a.* shameless, impudent—*Be-hayā, be-sharm, gushtākḥ, be-īmṭiyāz*—*Nirlājja, BĀRE'FACED-LY, *ad.* shamelessly, impudently—*Be-hayā yā be-sharmī se, gushtākḥ yā be-īmṭiyāz se*—*Nirlājja se, dhrishṭatā wā dhiṭhāi se*.*
- BĀRE'FACEDNESS**, *n.* effrontery, assurance—*Be-sharmī, be-īmṭiyāz, gushtākḥ*—*Nirlājjaṭī, dhrishṭatā, pragalbhatī, dhiṭhāi*. [ad. *bīnā jete*,^b *khule pānw*.^b]
- BĀRE'FOOT**, *a.* having no shoes; *ad.* without shoes, with the feet bare—*Nangi pānw*;^b **BĀRE'FOOT'ED**, *a.* having the feet bare—*Khule pānw*,^b *nange pānw*.^b
- BĀRE'HEAD'ED**, *a.* with the head bare—*Khul-sir*,^b *nange-sir*.^b
- BĀRE'HEAD'ED-NESS**, *n.* the being bareheaded—*Sir kā khulā wahnā*.^b
- BĀRE'LEGGED**, *a.* having the legs bare—*Nangi-lāngai*,^b *khulī-lāngai*.^b
- BĀRE'NECKED**, *a.* exposed—*Khulā*,^b *nang-gardān*—*Ugh rā wā ughār, nange gale*.
- BĀRE'PICKED**, *a.* picked to the bone—*Haḍḍī tak chithorā gaya*.^b

BĀRE'ĪSBFD *a. lean* — *Dublā^h*.

BĀRE, *p. t. of bear*.

BĀR'GAIN, *n.* (Fr. *barguigner*) a contract, an agreement, the thing bought or sold ; *v.* to make a contract, to sell — *Sattā^h*, *'ahd*, *qaul-o-igrār*, *shart*, *saudā*, *khur d-fa-rokht*, *khurid yā bechī ch z* ; *v.* *sattā k.^h shart k.*, *baī k.*, *furukht k.* — Bhugtān, hor, pakki bāchit, nirbandh, kinā wā bechī hui vastu ; *v.* bhugtān wā chukti k., nirbandh k., bechnā.

BĀR'GAIN-ER, *n.* one who makes a bargain — *Bechne kā sattā k. w^h*

BĀR'GAIN-ING, *n.* the act of making a bargain — *Sattā^h*, *qaul*, *baī* kā *'ahd* — Bhugtān, hor, chukti, bechābechī kī pakki bāchit.

BARGE, *n.* (D. *bargie*) a boat for pleasure or for burden — *Bajrā^h*

BĀR'GEK, **BĀR'GE'MAN**, *n.* the manager of a barge — *Bajre kā mānjhi yā chālāne w^h*.

BĀR'GE'MĀS-TER, *n.* the owner of a barge — *Kiehti kā mālīk* — *Bajre kā sattwādhikārī wā swāmī*.
[*yu jūtā hai^h*, *jawākhār^h*.

BA-RIL/LA, *n.* (Sp.) a plant cultivated for its ashes — *Ek per jo usk rākh ke liye lagā-*

BARK, *n.* (Dan. *barck*) the rind or covering of a tree ; *v.* to strip off bark, to cover with bark — *Baklā^h*, *chhāl^h*, *chhilkī^h* ; *v.* *baklā chhāl yā chhilkā nikolnā utarnā yā utānā^h*, *bakle chhāl yā chhilkē se dhāknā^h*. [may. *chhālnay*.

BĀR'K, *a.* consisting of bark — *Bukir-dār*, *chhāl-dār*, *chhilkē-dār* — *Baklāmāy*, *chhilkā-*

BĀR'KĀRED, *a.* stripped of the bark — *Buklā chhāl yā chhilkā nikolā utarā yā utvīyā huā^h*. [na^h, *jhaui-jhūn^h* k^h.

BARK, *v.* (S. *beorcan*) to make the noise of a dog, to clamour — *Bhauknē w^h*, *jhaui-jhaui k. w^h*, *bhōnkā^h*.

BĀR'KER, *n.* one that barks — *Bhauknē w^h*, *jhaui-jhaui k. w^h*, *bhōnkā^h*.

BARK, **BĀRQUE**, *n.* (Fr. *barque*) a ship — *Jahāz* — *Bīrī naukā*.

BĀR'LEY, *n.* (S. *bere*) a species of gram — *Jau^h*

BĀR'LEY-CORN, *n.* a grain of barley — *Jau bhar^h*, *jau kā dānā^h*.

BĀRM, *n.* (S. *beorma*) yeast — *Khamir* — *Tūī*.

BĀR'MY, *a.* containing barm — *Khamir-dār^h* — *Tārīvisisht*.

BĀR'N, *n.* (S. *bere, ern*) a house for farm produce — *Khīrman*, *ambār-khāna yā ambār*.
galla-ghar — *Khaliyān*, *anjī-ghar*.

BĀR'NA-CLE, *n.* (S. *bearna ac*) a shell-fish, a bird like a goose, an instrument for holding a horse by the nose — *Syātāpokā^h*, *hans ke mushābīk ek chiriyā*, *ghore ke nathnen pakurne kā ek āla* — *Jal kā kinā jo jān meñ lakri ityālī par lag jātā hai*, *hans ke sadris ek chiriyā*, *ghore ke nathnen pakurne kā yantra*.

BA-ROM'E-TER, *n.* (Fr. *baros, metron*) an instrument for measuring the weight of the atmosphere — *Mizānu l-hawā* — *Vātānāpakayantra*, *vāyumanḍalagurutwamānāyantra*.

BĀR-O-MĒT'RICAL, *a.* relating to the barometer — *Mizānu l-hawā ke mutā'alliq*, *mizānu l-hawā se nisbat-dār* — *Vātānāpakayantrasambandh*, *vāyumanḍalagurutwamānāyantrasambandh*.

BĀR'ON, *n.* (Fr.) a rank of nobility next to a viscount — *Inglistān ke umarāon kā darjā jo Vāikaunt ke darjē ke niche hotā hai* — *Ingland meñ kulīnō kā pad jo Vāikaunt ke pad ke niche hotā hai*.

BĀR'ON-AGE, *n.* the dignity or estate of a baron, the whole body of barons or peers — *Bāran kā darjā yā amlāk*, *jāmē 'umarā yā Bāran* — *Bāran kā pad wā bhūmī kulīnō wā Bāranō kā varg*.

BĀR'ON-ESS, *n.* a baron's lady — *Bāran kī begam* — *Bāran kī patnī wā strī*.

BĀR'O-NY, *n.* the lordship or fee of a baron — *Bāran jo ahālīyān-i-farāy ke amīron ke ek darjē kā khitāb hai uski milkiyat* — *Bāran nām kulīn kā pad*

BA-RŌ'NI-AL, *a.* relating to a baron or barony — *Bāran ke mutā'alliq*, *Bāran kī milkiyat ke mutā'alliq* — *Bāran nām kulīnasambandh*, *Bāran kī bhūmī kā sambandh*.

BĀR'ON-ET, *n.* the title next to a baron — *Baran ke darjē ke ba'd kā darjā* — *Bāran ke pad ke niche kā pad*.

BĀR-O-SCOPE, *n.* (Gr. *baros, skopeo*) an instrument to show the weight of the atmosphere — *Mizānu l-hawā* — *Vātānāpakayantra*, *vāyumanḍalagurutwamānāyantra*.

BĀR-O-SCŌPICAL, *a.* relating to the baroscope — *Mutā'alliq-i-mizānu l-hawā*, *mansūb-i-mizānu l-hawā* — *Vātānāpakayantrasambandh*, *vāyumanḍalagurutwamānāyantrasambandh*. [rik — *Sainyālay*, *sunyāgar*.

BĀR'RACK, *n.* (Sp. *barraca*) a building to lodge soldiers — *Chhāvēnī^h*, *sipāh-khāna*, *bā-*

BĀR'RACK-MĀS-TER, *n.* the officer who superintends a barrack — *Sipāh-khāne kā muhtamim yā nigah-bā* — *Sainyālay kā adhyaksh*

BĀR'RA-TOL, *n.* (Fr. *barater*) an encourager of lawsuits — *'Adālat meñ dā'wā kī tarqīb d. w.*, *mugānā dīma yā nālīsh ubhārne w.* — *Arthavivād ubhārne w.*

BĀR'RA-TRY, *n.* foul practice in law — *Dā'wā aur jhagyon kī torqīb dene kī 'ādat* — *Arthavivād aur tantōn ke ubhārne kī abhyās*.

BĀR'REL, *n.* (Fr. *baril*) a round wooden vessel, any thing hollow and long, a cylin

- der ; *v.* to put into a barrel — *Pipá, nál^h, nalí^h, nal^h, poingá^h, poingí^h, choingá^h, chongi^h ; v. pipe meñ rakhná, poingá poingí choingá yá chongi meñ rakhná^h.*
- BĀR'KEN**, *a.* (S. *bar*) not prolific, unfruitful, not copious, uninventive, dull — *Shor, be-samar yá be-samara, 'aqima, tang, kam-zihñ, sust* — Aphalá, usar, rehar, bāñjh, bahel, bāñdhyā, alp, nirbodh, mandabuddhi, jar, mūrñ.
- BĀR'REN-LY**, *ad.* unfruitfully — *Shori-se, bāñjh-pane se^h* — Nishphalatá se.
- BĀR'REN-NESS**, *n.* want of offspring, unfruitfulness, sterility, scantiness — '*Aqimagi, rho-riyat, shori, tang* — Bandhyatá, bāñjhan, bahelpān, mishphalatá, aphalatá, usarāi, ny unatá, alpatá.
- BĀR-RI-CĀDE'**. See under **BAB**. [*gāri^h, ek pakiye ki chhoñi gāri^h, háth-gāri^h*]
- BĀR'ROW**, *n.* (S. *bereve*) a small hand or wheel carriage — *Háth se khinch.ve kí chhoñi*
- BĀR'ROW**, *n.* (S. *bearg*) a hog — *Suar^h*.
- BĀR'ROW**, *n.* (S. *bearw*) a mound — *Tilá^h*.
- BĀR'TER**, *v.* (Fr. *barater*) to traffic by exchanging, to give in exchange ; *n.* traffic by exchange — *Mubādala k. ullá-badli k. ; n. mubādala, tijarat bá-iwaz-mu'awaza* — *Pañtá k. rke vyāpār k., er pherī karke bāñjiyak k. ; n. pañtā, palte se bāñjiya.*
- BĀR'TER-ER**, *n.* one who barter — *Mubādala se tijarat k. w.* — *Pañtā k. w., pañtā karke vyāpār k. w.*
- BA-RÝTES, BA-RÝ'TA, BA-RÝTE'**, *n.* (Gr. *baros*) a ponderous earth — *Bhāri mitti^h*.
- BĀR'Y-TONE**, *a* (Gr. *baros, tonos*) noting a grave deep sound — *Bhāri aur gambhīr áwáz zāñh k. w.* — *Bhāri aur gambhīr dhvani wā nád ká prakāśak.* [— *Kālā patthar*.
- BA-SALT**, *n.* (L. *basaltus*) a hard dark-coloured stone — *Sang-i-misā, teliyā patthar^h*
- BA-SALTIC**, *a* pertaining to basalt — *Muta'alliq-i-sang-i-misā* — *Krishnaprastarasam-bandhi, kále patthar ká sambandhi.*
- BĀSE**, *n.* (L. *basis*) the bottom, the foundation, the pedestal of a statue ; *v.* to lay the foundation, to found — *Bunyād, binā, kursi ; v. bunyād dāñná, qāim k.* — *Jar, mūl, new, murti ká niche ká bhag, tal ; v. new dāñná, sthapanā, sthāpit k.*
- BĀSE'LESS**, *a.* without a base — *Be-bunyād, be-asl* — *Binā jar ká, nirnūl.*
- BĀSE'MENT**, *n.* an extended base — *Lambi chauri new^h*.
- BĀ'SIS**, *n.* the foundation, the pedestal of a column, that on which any thing is raised the ground-work or first principle ; *pl.* *BĀ'ses* — *Bunyād, binā, khambe ki kursi, pá-ya, jās par koi chiz qāim kí jāy, asl* — *Jar, new, khambe ká adhobhāg, tattwa, mūl.*
- BĀSS**, *a.* in music, low, grave, deep — *Gambhur^h, dhur^h, bhāri^h*.
- BĀSS-RE-LIEF**, *n.* sculpture, the figures of which do not stand far out from the ground — *Wāñ sang-tarāshí kí jiskí shaklōñ ká ek rukh ma'lūm ho^h* — *Patthar kí wah chitrakāri kí jiskí mūrtoñ ká ek or dekh pare.*
- BAS-SOON'**, *n.* a musical wind instrument — *Ek teur kí shahnāi* — *Ek prakār kí bāñsuri.*
- BĀS'SV-OL, BĀS'VÍ-OL**, *n.* a musical instrument — *Sārangi^h, bansi^h*.
- BĀSE**, *a* (L. *basus*) low, vile, illegitimate, without value, deep, grave — *Zulil, dūn, pá-shi, waladu-z-zinā, harām-zāda, be-quñr, bhāri^h* — *Nich, adham, vijañmā, krishñapak-shi, kutsit, tuchchha, nirgun, gambhur, dhīr.*
- BĀSE'LY**, *ad.* in a base or unworthy manner — *Zillat se, be-gairati se, páji-pan se* — *A-dhamatā tuchchhatā nichāi wā nichatā se.*
- BĀSE'NESS**, *n.* meanness, vileness — *Páji-pan, dūni, kamina-pan, rizāl-pan, be-gairati* — *Adhamatā, tuchchhatā, nichatwa, nichatā, apakrishatā.*
- BĀSE'BORN**, *a* illegitimate, of low parentage — *Harām-zāda, waladu-z-zinā, razil* — *Vijāt, jāñj, vijañmā, krishñapakshí, him jāti ká, adham jāti ká.* [*ká gherā^h*]
- BĀSE'COURT**, *n.* lower court, the farm-yard — *Niche yā pichhwañe ká āngan^h, khatiyāñ*
- BĀSE'MINDED**, *a.* mean-spirited, worthless — *Kamū-dil, kamina-khatir, zulil, pañt, be-quadr* — *Nichamatī, adhamamatī, kutsit, apakrishit.* [*tā. man kí nichatā.*]
- BĀSE-MINDED-NESS**, *n.* meanness of spirit — *Mizāj yā dil kí kaminaq* — *Mati kí adhamā-*
- BĀS'E-NET**, *n.* (Fr. *bassinet*) a helmet or headpiece — *Khod, migfar* — *Mastakarakshapī, yuddha ká top*
- BA-SHAW'**, *n.* (Ar.) a Turkish viceroy, an imperious person — *Turkistāñ ke Sultāñ ká sūba-dār, muqrār shakhs* — *Turkistāñ deś ke rajā ká rajapratindhi, shahkārī purush*
- BĀSH'FUL**, *a.* (L. *basus*) shamefaced, modest, sheepish, shy, exotting shame — *Nazar-chor, sharmilā, hayā-dār, shurm-gāñ, sharm-nāk, kādar, buz-dil, sharm-angez* — *Munñ chor, sañkochi, lājāwant, lājāwāñ, lajilā, muñchhipā, dārpoknā, lājākār.*
- BĀSH'FUL-LY**, *ad.* modestly, in a shy manner — *Sharm gairat yā hayā se, buz-dil se, kādar-pan se^h* — *Lajjā wā sañkoch se, dārpoknepan se, kachehe jī se.*
- BĀSH'FUL-NESS**, *n.* modesty, rustic shame — *Sharm, sharm-gāñ, gairat* — *Lajjā, sañkoch.*
- BĀSH'LL**, *n.* the slope of a joiner's tool ; *v.* to grind the edge of a tool to an angle — *Barhā ke huthiyār kí dhār^h ; v. huthiyār ko sán yā bāñh d.^h*
- BA-SH'LIC**, *n.* (Gr. *basileus*) a large hall, a magnificent church — *Barā dālāñ, 'alishāñ girjā* — *Baṭā ghar, barā lāubhajanabhawāñ.*
- BA-SH'T-CV**, *n.* the middle vein of the arm — *Bāsa'l'q* — *Bāñh ke bich kí nāñi.*

- BAS-ŪL'IC, BAS-ŪL'I-CAL, *a.* pertaining to the middle vein of the arm—*Bāsaliq ke muta'alliq*—Bāñh ke bich ki nāri ká sambandhī, báñh ke bich ki nāri ká.
- BAS-ŪL'I-CON, *n.* an ointment—*Malham, marham*—Lep
- BAS'U-LISK, *n.* a crested serpent, a kind of cannon—*Choñi-dār sūnp, ek qism ki top*—Churayukt sarp, ek prakār ká agnyastra.
- BAS'SIN, bā'sn, *n.* (Fr. *bassin*) a small vessel, a pond, a hollow place, a dock—*Chhotá bartan^h, tálib, hauz, khálá^h, jaház ke banne yá marammat hone ki jagah*—Bāsan, tarág, kuñd, khál, nauká ke banne ká sthān.
- BASK, *v.* (D. *backeren*?) to lie in warmth, to warm by exposing to heat—*Tāpná^h, tapáná^h, dhūp yá ghām kháná yá khiláná^h.*
- BAS'KET, *n.* (W. *basged*) a vessel made of twigs or rushes—*Tokri^h, tokrá^h, daurá^h, dauri^h, dāñiyá^h, khāñchá^h, khāñchi^h, khāñchiyá^h.*
- BAS'KET-HILT, *n.* a hilt which covers the hand—*Múth jis se háth ki bacháw ho^h.*
- BAS'KET-HILT-ED, *a.* having a basket-hilt—*Múth-dār jis se háth ki bacháw ho.*
- BASS. See under BASE.
- BASS, *n.* (T. *bast*) a mat—*Chaláí^h.*
- Bäss, *n.* a fish of the perch kind—*Samundar ki ek bari machhli^h*—Samadri min.
- B S'SET, *n.* (Fr. *bassette*) a game at cards—*Tās ká khel^h.*
- BAS'TARD, *n.* (W. *bastard*) a child born out of wedlock; *a.* illegitimate, spurious—*Harām-záda, waladu-z-ziná^h; a. harām-záda, waladu-z-ziná, naqlí, jhúthá^h*—Jārajsantān, vijanná; *a.* varpaśaṅkar, krishnapakshi, kalpit, kritrim.
- BAS'TARD-IZE, *v.* to prove to be a bastard—*Kisí ko harāmi-pillá sábit k.*—Kisí ko varpaśaṅkar wá vijanná thahrānā. [Kritrim, kalpit, varpaśaṅkar, krishnapakshi, vijanná.
- BAS'TARD-LY, *a.* spurious, illegitimate—*Naqlí, jhúthá^h, harāmi-pillá, waladu-z-ziná*—BAS'TARD-Y, *n.* the state of being a bastard—*Harām-zádagi, harāmi-paná*—Jārajatwa, upastrijatadasi.
- BASTE, *v.* (Sw. *basa*) to beat with a stick, to drip butter on meat, to sew slightly—*Lakri se mārná^h, chuparná^h, dhāgá dātná^h, halki sikí k.^h*
- BAS'ING, *n.* the act of beating with a stick—*Lakri se mār^h.*
- BAS-TI-NÁDE, BAS-TI-NÁ'DO, *n.* the act of beating with a cudgel; *v.* to beat with a cudgel—*Láthi se mārpi^h; v. láthi se mārná^h, lathiyāná^h.*
- BASTILE, *n.* (Fr. *bastille*) a fortification, a castle, a state prison—*Shahr-panáh, qal'a, qal'a jis meñ sábiq meñ Frásis ke mulk meñ qaidí rakhte the*—Garhi, garh, bandigriha, bāndhuon ká ghar.
- BAST'ION, *n.* (Fr.) a mass of earth standing out from a rampart, a bulwark—*Burj, sadd, dandama, qal'a*—Garhi ki báñri bhít ki or mitti ká dhuhá jo rahtí hai, garhi ká kothá, garh wá durg. [jis se gehd marte hui^h.
- BAT, *n.* (S.) a heavy stick, a club used in playing at cricket—*Bhāri dandá^h, dandú*
- BAT'LET, *n.* a piece of wood for beating linen—*Kundi karne ká mugdar^h.*
- BY'TON, BA-TOON', *n.* a staff, a club—*Chob, 'asá*—Láthi^h, dandá^h.
- BAT, *n.* a small winged animal—*Chamgudar^h.*
- BAT'TISH, *a.* like a bat—*Chamgudar wá^h.*
- BAT'TY, *a.* belonging to a bat—*Chamgidar ke muta'alliq*—Chamgidar ká sambandhī.
- BAT'FOWL-ER, *n.* one who practises bat-fowling—*Rāt meñ jál se chiriyon ko pakarne w.*
- BAT'FOWL-ING, *n.* bird-catching at night—*Rāt meñ jál se chiriyon ko pakarná^h.*
- BAT'CH, *n.* (S. *bacan*) the quantity of bread baked at once—*Ghān^h.*
- BATE, *v.* (S. *beatan*) to lessen, to lower in price, to take away, to grow less—*Kam k, qimat kam k., takhfif k., kam k.*—Ghatáná, mol ghatáná, kát lená, nyún k. wá hā ghatná.
- BATE'LESS, *a.* not to be abated—*Jo ghat na sake^h.*
- BATE'MENT, *n.* diminution—*Kamti, kami*—Ghatí ghatáw.
- BATING, *prep.* except—*Siwá, ba-juz*—Chhor ke.
- BATE, *n.* (S.) strife, contention—*Jhagrá^h, tantá^h, bakhherá^h.*
- BATE'FUL, *a.* contentious—*Jhagrálú^h, bakhheriyá^h.*
- BATH, *n.* (S. *beth*) a place to bathe in, a house for bathing, a measure—*Hamám, gusl-khāna, ek paināna*—Snánágār, nahāngar, ek pariman, ek nāp wá máp.
- BATHE, *v.* to wash in a bath, to soften—*Gusl karná yá karáná, hamám k., nahláná^h, narm k., muláim k.*—Nahwáná, naháná, snán k. wá karáná, komal k., mridu k.
- BAT'HER, *n.* one who bathes—*Nahāne w.^h, nahláne w.^h.*
- BAT'TING, *n.* the act of washing in a bath—*Gusl*—Nahán, snán. [wá dūbná.
- BAT'THOS, *n.* (Gr.) a sinking in poetry—*Shā'iri meñ dūbná*—Kāvya meñ uagna honá
- BAT'TAIL-OUS. See under BATTLE.
- BAT'TEL, BAT'TL, *v.* (S. *batan*) to render fertile, to grow fat; *a.* fertile—*Zar-khez k., motá^h; a. zar-khez*—Upjáú wá urvará k., pushť wá sthúl h.; *a.* urvará, upjáú.
- BAT'TEN, *v.* (S. *batan*) to make fat—*Motá k. yá h.^h.*
- BAT'TER, *v.* (Fr. *battre*) to beat down, to wear out; *n.* a mixture beaten together—

Dhānā^h, girānā^h, girā denā^h, tor denā^h, chalani k^h, jhānjhari k^h; n. āte ande aur dūdā k^h mī^h w^h.

BĀTTER-ER, *n.* one who batters—*Dhāne w^h, girāne w^h, torḍāne w^h, chalani yā jhānjhari k^h w^h.*

BĀTTER-Y, *n.* the act of battering, a raised work for cannons, a violent assault—*Dhānā^h, girāw^h, morcha, damdama, mār p^h, mār kūt^h.*

BĀTTER-ING-RĀM, *n.* a military engine—*Ek jangī āla jiskī sirā mēnrhe ke sir ki tarah hotā thū aur us se sūbiq ke log larāi mēn diwār girāte the*—*Ek yantra jis se pūrvakālīn log yuddha mēn bhītān girāte the.*

BĀTTLĒ, *n.* (Fr. *bataille*) a fight, an engagement; *v.* to contend in fight—*Larāi^h, jang; v. lurnā^h, muqābala k., jang k.*—*Yuddh, raṇ; saṅgrām k., larāi p., bhīrnā.*

BĀTTAIL-OUS, *a.* warlike—*Jangi, laskhari*—*Larānka, katilā, yuddhasambandhi.*

BAT-TĀL'IA, *n.* battle-array—*Saf-ārāi*—*Vyūh.*

BAT-TĀL'ION, *n.* a division of an army—*Patṭan, sipāhiyōn kṛ guroh pānch sau se āth sau tak*—*Yoddhāōn kṛ dal pānch sau se āth sau tak.*

BĀTTLE-MENT, *n.* a wall with embrasures—*Fasil, diwār jis mēn wār ke liye sūrākh bane hoñ*—*Bhit jis mēn bhitār se goli chālāne ke liye chhed bane hoñ.*

BĀTTLE-MENT-ED, *a.* secured by battlements—*Fasil-dār*—*Aisi bhit se yukt ki jis mēn bhitār se goli chālāne ke liye chhed bane hoñ.*

BĀTTLING, *n.* conflict, encounter—*Larāi^h, jang*—*Samar, raṇ, yuddha.*

BĀTTLE-AR-RĀY, *n.* order of battle—*Saf-ārāi, saf-bi saf, parā-basta*—*Vyūh.*

BĀTTLE-AXE, *n.* a weapon of war—*Tabar, guhrāsā^h*—*Pharsā, kuṭhār.*

BĀTTLE-DOOR, BĀTTLE-DÖRE, *n.* an instrument used in playing at shuttlecock—*Khel mēn gēnd mārne kṛ dandā^h.*

BAT-TÖL'O-GY, *n.* (Gr. *bates, logos*) a needless repetition of words—*Tukrār-i-alfāz, alfāz-i-mutakarrara ya'ni lafzon kṛ kṛ kṛ bār lānā*—*Nirarthak punarukti, nirarthak vākya.* [*mutakarrara*—*Punaruktivaktā.*]

BATÖ-TÖL'O-GIST, *n.* one who repeats needlessly the same words—*Muharrir-i-alfāz-i-*

BAT-TÖL'O-GIZE, *v.* to repeat needlessly—*Tukrār-i-alfāz k., alfāz-i-mutakarrara k., taz-riru-i-kalām-i-be-fāida k.*—*Nirarthak punarukti k., vyāth bārbār ekhī šabd buknā.*

BĀV'A-RÖY, *n.* a kind of cloak—*Ek tarāh kṛ labāda*—*Ek prakār kṛ āngarkhā upār paharne ke liye.*

BĀV'IN, *n.* a stick for firewood, a fagot—*Īndhan kī lakri^h, ānti^h.*

BĀW'BLE, *n.* (Fr. *babiole*) a trinket, a gewgaw, a trifle—*Halkā gahnā^h, khilāunā^h, adnī chiz*—*Tuchchhapadārth.*

BĀWD, *n.* (W. *baw*?) a procurer, or procuress; *v.* to procure, to dirty—*Bharūā^h, kutnā yā kutṭan^h, kutni^h; v. pahunchānā^h, runḍi pahunchānā^h, kutṭanpanā^h k^h, burā k^h.*

BĀWD'Y, *a.* filthy, obscene, unchaste—*Bad, zabūn, kharāb*—*Burā, nich, adham, avāchya.*

BĀWD'LY, *ad.* obscenely, lewdly—*Fāhishāna, bad-masti se*—*Adhamatā se, burā se, lampatā se.* [*phūharpanā, lampatā.*]

BĀWD'NESS, *n.* obscenity, lewdness—*Fuhs, shahwat, bad-masti*—*Avāchyatā, phuharai,*

BĀWD'RY, *n.* obscenity, unchaste language—*Fuhs, be-sharmi, lū-zabūn, bad-sukhan*—*Phūharpanā, kattānpanā, nirlajjātā, kuvachan.*

BĀWD'BORN, *a.* descended from a bawd—*Kutni yā kutne kṛ janmā^h.*

BĀWD'Y-HÖUSE, *n.* a house of prostitution—*Kasbi-khāna, chhināl kṛ ghar^h*—*Veśyālay, veśyāgrih, paturāi kṛ ghar.*

BĀWD'RICK. See BALDRICK. [*chillānā^h, pukārnā^h, gohrākar kahā^h.*]

BĀWL, *v.* (S. *bellan*) to cry aloud, to shout, to proclaim as a crier—*Hānk-mārnā^h,*

BĀW'LER, *n.* one who bawls—*Hānk-mārne w^h, chillāne w^h, pukārne w^h, gohrāne w^h.*

BĀY, *a.* (L. *badius*) brown inclining to chestnut—*Kumait, surang^h, teliyā^h*—*Piṅgal, piṅg.* [*ghoṛā, tak lagāne w.*]

BĀY'ARD, *n.* a bay horse, a gazer—*Kumait ghorā, ghuirne w^h*—*Ukānāḥ, kiyāḥ, piṅgal.*

BĀY'ARD-LY, *a.* blind, stupid—*Andhā^h, ahmag, be-wuqūf*—*Andh, uirbodh, jar, mūrḥ.*

BĀY, *n.* (S. *bugan*) an arm of the sea—*Khaly*—*Kol.*

BĀY'SALT, *n.* salt made of sea-water—*Pāṅgā lon^h.*

BĀY-WIN'DOW, *n.* a window jutting outwards—*Darichā jo diwār se bāhar kī taraf niklā ho*—*Khirkī jo bhit se bāhar kī or ubharī ho.*

BĀY, *n.* (Gr. *baion*?) the laurel tree—*Taj^h, ek qism kṛ kalā per jiskī pattiyōn kṛ hār banākar agle zamānō ke log tō zīman muntāz shakhsōn ko pahnāte the*—*Ek prakār kṛ śyāmavriksh jiske patte prāchin kāl mēn mānasūchakahar ke banāne mēn kām āte the.*

BAY, *v.* (Fr. *aboyer*) to bark at; *n.* a stand made by one surrounded by enemies—*Bhauṅknā^h, bhūṅknā^h, n. bairiyōn se ghēr jāne par dat jānā yā kharē ho rahnā^h.*

BĀY'O-NET, *n.* (Bayonne) a dagger fixed to a musket; *v.* to stab with a bayonet—*Sangin; v. sangin hūlnā yā hul d., sangin se ghāyal k.*

BA-ZÁAR', Ba-zâs', n. (P.) a market-place—Bâzâr—Hât.

BDELLIUM, dēlyum, n. (L.) an aromatic gum—Gūgal^h.

[nā^h, ho jīnā^h, rahnā^h.

BE, v. (S. *beon*) to exist, to become, to remain; pr. *Ām*; p. t. *Wās*; p. p. *BĒEN*—*Ho-BĒING*, n. existence, any thing that exists—*Hastī, wajūd, ahwāl, hālat, mutanāfiq, jān-dār*—*Āstī, sattwa, prāṇadhāraṇ, dasā, avasthā, bhūt, prāpī, śarīrī, dehī, janmī*. [tāt.

BEACH, n. the shore, the strand—*Sāhil, samundar kā kināra*—*Samudratir, samudra-BEACHEN*, a. exposed to the waves—*Sāhil par uāq', jis par mauj lagti ho*—*Samudra-tirasth, uttarang, jis par samudra ki taraṅgāin lagti hon*.

BEACHY, a. having a beach—*Sāhil-dār*—*Tiravisisth, tatayukt*.

BEACON, bē'kn, n. (S. *beacen*) something on an eminence to give notice, a light-house; v. to light up—*Koi chiz jo khabar-dihī ke liye kis buland jagah par ho, rāt ke waqt jahāz-rānōn ki rah-numāi ke liye fānūs-dār minār*; v. *raushan k.*—*Samāchār dene ke nimitta ūnche sthān par jo kuchh ho, rāt ke samay meṁ nāvikon ko path dikhāne ke liye ākāśadīpayukt ūnchā kothā*; v. *bārnā*.

BEACONED, a. having a beacon—*Khabar-dihī ke liye 'alāmat-dār, fānūs-dār*—*Samāchār dene ke nimitta chhūnayukt, ākāśadīpayukt*.

BEACONAGE, n. money paid for maintaining beacons—*Khabar dene ke liye 'alomat dār makānōn yā sāhil par fānūs-dār minārōn ke bar qarār rakhne ke liye jo zar dīyā gay*—*Samāchār dene ke nimitta chihrayukt ūnche gharōn wā samudratat par ākāśadīpayukt ūnche kothōn ke nirvāh ke liye jo dhan vyay ho*.

BEAD, n. (S.) a little ball strung upon thread, used for necklaces and rosaries, any small globular body—*Dāna, mudunwar chiz, mankā^h, gurīyā^h, golī^h*.

BEADROLL, n. a list of those to be prayed for—*Jin shakhsoṇ ke waste jap ho unki fihrist*—*Jin logōn ke liye jap ho unki parisaṅkhyā*.

BEADSMAN, n. a man who prays for others—*Dusre ke liye jap k. w^h*—*Parārthajīpak*.

BEADSWOMAN, n. a woman who prays for others—*Dusre ke waste jap karne wālī 'aurat*—*Dusre ke nimitta jap karne wālī stri*.

BEADLE, n. (S. *bydel*) a petty officer in a court or parish—*Inglīstān meṁ ek qism kā piyāda*—*Ingland des meṁ ek prakār kā chaprāsī*.

BEADLESHIP, n. the office of a beadle—*Inglīstān meṁ ek qism kī piyāda-garī*—*Ingland des meṁ ek prakār ke chaprāsī kā pad*. [kuttā.

BEAGLE, n. (Fr. *bigle*) a small hound—*Ek chhotā shikārī kuttā*—*Ek chhotā āshetī*.

BEAK, n. (Fr. *bec*) the bill of a bird, anything like a beak—*Mīngār, mīngar ke mū-nīnd shai*—*Thor, choñch, choñch wā thor sā pad urth*. [vīśisht.

BEAKED, a. having a beak—*Mīngār-dār, choñch-dār*—*Choñch w., thor w., chañchlu*.

BEAKER, n. (Ger. *becker*) a vessel for drinking, a flagon—*Piyāla, āb-khōra*—*Panāpātra, pine kā bartan*.

BEAM, n. (S.) the main piece of timber that supports a building, a part of a balance, the pole of a chariot, a part of a loom, the horn of a stag—*Shaktir, tarāzū kī dandī, gōrī kā jūā^h, haras^h, dhenkā^h, hīrn kā sīng^h*—*Latīhā, lakkar, dharan, tuladand, jūā, vāpadand, vāyadand, mīngasīng*. [Dhān sarīkhā, dharan kī nāin, sūngī.

BEAMY, a. like a beam, having horns—*Shaktir-numā, shaktir ke mānīnd, sīng-dar*—*BEAM, n. (S.) a ray of light; v. to shine forth, to emit rays—Kīraṇ^h; v. chamaknā^h, kīraṇ d.^h*

BEAMLESS, a. emitting no rays of light—*Bē-shū'ā*—*Kīraṇahīn*.

BEAMY, a. emitting rays, radiant—*Munaw-war, nūrānī, raushan, shū'ā-dār*—*Kīraṇamay, dedīpamān, prabhāwān*.

BEAN, n. (S.) a species of pulse—*Lobiya^h, borā^h, sem^h*.

BEAR, v. (S. *beran*) to carry, to support, to endure, to suffer, to bring forth; p. t. *BŪRE* or *BĀRE*, p. p. *BŪRNE, BORN*—*Le jānū yā le-chalnā^h, sañbhītnā^h, sahnā^h, bhognā^h, mānnā^h, lenā^h, junnā^h, byānā^h, phalnā^h, phal lānā, phal d^h*. [dhamar, goui.

BEARER, n. one that bears—*Hāmīl, hammāl, makrā^h*—*Vāhak, dhīrak, kahār, ūhoī*.

BEARING, n. posture, mien, the place or relation of one object with respect to another—*Waz', hālat, manzar, gīyāfa, chākra, dushrā, rukh, taruf, sint*—*Bhaw, dhab, dhaj, ohhaw, rūp, sut, dāsī, avasthātī, avasthān*.

BEARING-CLOTH, n. a cloth for covering a child when carried to baptism—*Wah kaprā kī jis se ek bachche ko orhū-kar 'Isā mazhab meṁ dākhil karne ko le jate hain*—*Wah kaprā jis se ek bālak ko orhākār Krishṭiyadharmme meṁ antargat karne ko lejāte hain*.

BEAR, n. (S. *bera*) a rough savage animal—*Dubb, khīrs*—*Bhānū, richh*.

BEARISH, a. having the quality of a bear—*Bhālū sā^h, richh sā^h*.

BEARBATING, n. baiting bears with dogs—*Bhālūn ko kuttōn se torṇānā yā katwānā^h*.

BEARBARDEN, n. a place for keeping bears—*Khīs-khāna, bhālūn ke rakhne kī jagah^h*—*Rikshālay, bhālūkāgar*.

BEARHERD, BEARWARD, n. a keeper of bears—*Bhālū-bān, bhālūn kā rakhwālā^h*.

BEARLIKE, a. resembling a bear—*Bhālū sā^h*.

BEARD, n. (S.) the hair on the lips and chin, the barb of an arrow or hook; v. to

- take by the beard, to oppose to the face—*Rish, tir yá mekh ki phiri hui nok ; v. dār-
hī nochā^b, sāmā k^b*. —Dārhi, vāp wā kāñte ká phirā huá phal.
- BEARD^{ED}**, *a.* having a beard, barbed—*Rish-dār, rishāul, khār-dār*—Dārhiyal, dārhi w.,
aṅkrayukt, phalayukt. [bindārhi ká, gabrū, thore vāy ká, larká.
- BEARD^{LESS}**, *a.* without a beard, youthful—*Ber-ish, umrad, kam-sin*—Mukharomahin.
- BEAST**, *n.* (*L. bestia*) a four-footed animal, an irrational animal, a brutal man—*Hai-
wán, jānwar, dawáb, haiwán-ādmi*—Paśu, jantu, purusha paśu, mūṣh, jar.
- BEAST^{LIKE}**, *a.* resembling a beast—*Haiwán sá*—Paśuśil, paśusadriś.
- BEAST^{LY}**, *a.* like a beast, brutal—*Baháim-sírat, haiwán-khaslat, ganda, ná-pák, haiwán
sá*—Paśuśil, paśuvyavahār, amánush, paśusadriś.
- BEAST^{LIN}-NESS**, *n.* brutality, filthiness—*Haiwáníyat, gilázat, najásat, gar dagí*—Paśutá,
paśuśilatá, amanushyatá, malinatá, ghináhāt. [bandhí, paśusadriś, paśu-il.
- BEST^{IAL}**, *a.* belonging to a beast, brutal—*Haiwán-sírat, haiwáni, wahshí*—Paśusam-
BES TI-AL^{ITY}, *n.* the quality of beasts, unnatural connexion with a beast—*Haiwání-
yat, haiwán se shahwat*—Paśutá, paśutwa, paśuśilatá, paśugaman.
- BEST^{IAL}-IZE**, *v.* to make like a beast—*Haiwán sá k., wahshí k., baháim-sírat k.*—Paśu-
sadriś k., paśu kí náñ k. [paśurúp se.
- BEST^{IAL}-LY**, *ad.* in the manner of a beast—*Haiwáníyat se, haiwáni taur se*—Paśuvat.
- BEAT**, *v.* (*S. beatan*) to strike, to bruise, to tread a path, to conquer, to dash, to throb ;
p. t. BEAT, p. p. BEAT^{EN}—*Pitná^b, kútná^b, márná^b, kuchalná^b, kuchal dálná^b, mal-
ná^b, páñw rakhná^b, khuḍáalná^b, rauḍná^b, chahalná^b, jítná^b, mār-hatúná^b, jhikor-
ná^b, bauchhār márná^b, chulná^b, uchhalná^b, dhuk-dhuk k^b, kīs márná^b, tapakná^b.*
- BEAT**, *n.* a stroke, a striking, a pulsation—*Mār^b, wár^b, chot^b, tís^b, tapak^b, dhayak^b,
náñ kí chál^b*. [chikná kiya gayá^b, máñrá rauḍná yá mārā huá^b.
- BEAT^{EN}**, *p. a.* made smooth by treading—*Márne rauḍne chahalne yá khuḍulne se*
- BEATER**, *n.* one that beats—*Pitne w^b, kútne w^b, hath-chhut^b, mūsū^b, mugri^b.*
- BEAT^{ING}**, *n.* the act of striking, correction—*Zul-o-kob, susá, tambíh*—Márkút, márpit,
dand, táran.
- BEAT^{IFY}**, *v.* (*L. beatus, facio*) to make happy, to bless with celestial happiness—
Arída khush bashahásh yá shád k., bihišti khushi se áśuda k.—Paramasukh wá pa-
ramánand d., swargiyánand d. [masukhladayak, paramánandak.
- BEAT^{IFY}**, **BEAT^{IFY}-CAL**, *a.* blissful—*Farhat-bahásh, ráhat-angez, ráhat-afzá*—Para-
BEAT^{IFY}-CAL^{LY}, *ad.* in a blissful manner—*Barí khushi se, kamál farhat se, bihišti
khushi se*—Paramasukh se, paramánand se.
- BEAT^{IFY}-CAL^{TY}**, *n.* the act of pronouncing a dead person blessed—*Kisí murde
shakhs kí bihišti meñ mudákhlat*—Swarg meñ mrit vyakti ká áropā.
- BEAT^{ITUDE}**, *n.* blessedness, perfect felicity—*Niháyat farhat, kamál áśaish yá áram,
bihišti khushi*—Paramánand, paramasukh, swargiyasukh, mukti, moksh, nirván.
- BEAU**, *bō, n.* (*Fr.*) a man of dress, a fop ; *pl. BEAUX, bōz*—*Bánká^b, chhuilá^b, chika-
niyá^b*. [ruñgíl^b.
- BEAU^{ISH}**, *a.* like a beau, foppish—*Bánkē chhaile yá chikaniye sá^b, albelá^b, chhabilá^b,*
- BEAU^{TY}**, *n.* (*Fr. beau*) an assemblage of graces, a particular grace or excellence, a
beautiful person—*Khūb-súrati, khūb-rú, sulaulí^b, khush-numái, jamál, khūb-súrat
shakhs, pari-zád*—Sundaratá, saundarya, lávanya, rūpalávanya, chhavi, sundar wá
rūpavān vyakti.
- BEAU^{TEOUS}**, *a.* fair, elegant, pleasing—*Khūb-súrat, hasín, tukhfa, nafís, dil-rubá, nam-
kin, maqbúl*—Sundar, rūpawant, sohaní, salóná, manbháñ, manohar, ramapik, pyará.
- BEAU^{TEOUS}-LY**, *ad.* in a beauteous manner—*Khūb-súratí se, husn se, achchhi tarah se
—Sundaratá se, sundar rūp se, sundar prakār se*. [ramaniyatá, manoharatá.
- BEAU^{TEOUS}-NESS**, *n.* the being beauteous—*Khūb-súratí, khush-rú, jumál*—Kántatá,
BEAU^{TI}-FUL, *a.* possessing beauty, fair, elegant—*Khūb-súrat, khush-rú, hasín, tukhfa,
pákíza*—Rūpawān, sundar, lávanyawan, chāru.
- BEAU^{TI}-FUL^{LY}**, *ad.* in a beautiful manner—*Khūb-súratí se, husn se, khūb tarah se*—
Sundaratá se, kántatá se, sundar rítí se.
- BEAU^{TI}-FUL^{NESS}**, *n.* the quality of being beautiful—*Khush-numái, khush-rú, khūb-sú-
ratí, jamál*—Kántatá, lávanya, chhavi, ramaniyatá, surūpatá.
- BEAU^{TI}-FY**, *v.* to make beautiful, to adorn—*Khūb-súrat k., árasta k., zinat d., zeb d.*—
Sundar k., srīngār k., śobhit k., alaṅkṛit k. [—Śobhak, alaṅkṛit wá śobhit k. w.
- BEAU^{TI}-FY-ER**, *n.* one that beautifies—*Árasta yá Khūb-súrat k. w., zinat d. w., zeb d. w.*
- BEAU^{TI}-FY-ING**, *n.* the act of making beautiful—*Zebáish, áráish, árastagi*—Sīngār,
sañwār, banāw, sañaw.
- BEAU^{TY}-SPOT**, *n.* a patch, a foil—*Khál*—Til, bindkí.
- BEA^{VER}**, *n.* (*S. beaver*) an amphibious quadruped, the fur of the beaver, a hat—*Údbi-
lāw^b, údbilāw ká bál^b, údbilāw ke bál ká khará top jo Angrez log dete haiñ^b.*
- BEA^{VERED}**, *a.* wearing a beaver—*Údbilāw ke dál kí topí diye hue^b*. [yá^b.
- BEC-A-FICO**, *n.* (*Sp.*) a bird, the fig-eater—*Ek chhoṭí chiriyá^b, anjir khāne wálí chirí-*

- BE-CALM', be cálm', *v.* (*be, calm*) to still, to quiet—*Faro k., raf' k., hará-band k., tas-kín d.*—Veg ráhit k., nívát k., susthir k., thánbhná, baithálná.
- BE-CAME', *p. t.* of *become*. [*wáste ki, kyúnkar*—Káran ki, is káran ki, is hetu se ki.
- BE-CAUSE', *con.* (*by, cause*) for this reason—*Is wáste ki, is liye ki^b, liházá, kyúnki, kis*
- BE-CHANCE', *v.* (*be, chance*) to happen, to befall—*Wáq' h., ittífaq h., sar-zad k., gu-zarná*—Bitná, á parná, á girmá, á jáná, ghatná, honá. [*ná, mohit k., lobháná.*
- BE-CHARM', *v.* (*be, charm*) to captivate—*Paresta k., máil k.*—Mohná, vaš k., phaná-
- BÉCK, *v.* (*S. leacen*) to make a sign with the head, to call by a motion of the head ; *n.* a sign with the head, a nod—*Sir se ishára k., sir ke ishúre se bulána ; n. sir se ishára, sir-shukáw^b.*—Mastak se sain wá sañket k., mastakasañket se bulána ; *v.* mastakasañket, mastak ká jhukáw.
- BÉCK'ON, *v.* to make a sign to ; *n.* a sign without words—*Ishára k., imá k. ; n. imá, ishára*—Sain k., áñkh márná, íngit k. ; *n. sain, íngit.*
- BE-CLOUD', *v.* (*be, cloud*) to dim, to obscure—*Dhundhlá k^b, andherá k^b.*
- BE-COME', *v.* (*S. become*) to enter into some state or condition, to suit, to befit ; *p. t.*
- BE-COME', *p. p.* BE-COME'—*Ho-jáná^b, ho-áná^b, muwáfq h., zeb d., munásib h.*—Honá, sajnt, phabná, sohaná, khulná, achchlá lagná.
- BE-COM'ING, *p. a.* graceful, seemly—*Khush-numá, muzaiyab, zeb-áwar, láiq, sazá-wár, lázin*—Sajlá, sóbhájanak, suudar, upayukt, yogya, uchit.
- BE-COM'ING-LY, *ad.* in a becoming manner—*Khush-numái se, zeb-áwarí se, liyáqat se*—Sóbhá se, sajlepan se, suandarátá se, yogyatá se, upayuktatá se.
- BE-COM'ING-NESS, *n.* decency, propriety—*Zebáish, árástagi, munásabat, liyáqat, sháista-gi, khush-numái*—Saundarya, sóbhávisishatwa, upayuktatá, yogyatá, auchitya.
- BE-CRIP'PLE, *v.* (*be, cripple*) to make lame—*Langrá k., pangú k^b.*
- BÉD, *n.* (*S.*) something to sleep on, a couch, a plot in a garden, the channel of a river, a hollow, a layer, a stratum ; *v.* to place in bed, to sow or plant, to lay in order, to stratify, to cohabit—*Bichhauná^b, sej^b, kiyári^b, tah-i-daryá, nadi ká thán thal yá pet^b, jis jugh par se nadí baktí hai^b, khál^b, parat^b, tah, tabaq ; v. bichhaune par baithálná^b, bichhaune par litáná^b, boná ropná yá lagáná^b, musattab k., tah men rakhná, hambistar k. yá h.*—Kramánusár dharná, parat men rakhná, upagam k., ekí bichhaune
- BÉD'DING, *n.* the materials of a bed—*Bichháwan^b, bichhauná^b.* [*par letná yá letána.*
- BÉD'CHAM-BER, *n.* a chamber for a bed—*Khwab-gáh, árám-gáh*—Nidrásálá, sayanagrih, sayanagur, sone kí kothri. [*sámagri, bichhaune ke upar ká vastra.*
- BÉD'CLÖTHES, *n.* the coverlets on a bed—*Bichhaune ká bálá-posh, bichháwan^b*—Khát kí
- BÉD'FEL-LÖW, *n.* one who lies in the same bed—*Ham-bistun, ham-khwába, ham-palang*—Sahasáyi, dústre ke sáth ekhi khát par sone w.
- BÉD'HÄNG-ING, *n. pl.* curtains of a bed—*Manahri^b.*
- BÉD'MÄK-ER, *n.* one who makes beds—*Parrásh, bichhauná bichhánc w^b.*—Sejakári.
- BÉD'MÄTE, *n.* one who sleeps in the same bed—*Ham-bistar, ham-khwába, ham-palang*—Sahasáyi, dústre ke sáth ekhi bichhaune par sone w.
- BÉD'POST, *n.* the post at the corner of a bed—*Chhapar-khát ká dandá^b.*
- BÉD'PRE-SER, *n.* a lazy fellow—*Sust shakhs, káhil shakhs*—Álasí purush.
- BÉD'RID, BÉD'RID-DEN, *a.* confined to bed by age or sickness—*'Umr-darází yá bimárit se jo uth ná sake, sáhib-i-bistar*—Burhápá wá rog ke káran bichhaune se ná uth sak-ne w. khatdharwá, khatlaggú. [*ká ghar, sone kí kothri.*
- BÉD'RÖÖM, *n.* a room for a bed—*Khwab-gáh, árám-gáh*—Sayanagrih, nidrásálá, sone
- BÉD'SIDE, *n.* the side of the bed—*Bistare kí taraf*—Bichhaune kí alaúg.
- BÉD'STEAD, *n.* the frame of a bed—*Paling^b, chár-pái, khát^b, khatiyá^b, khatol^b.*
- BÉD'TIME, *n.* the time to go to bed—*Sone ká waqt, árám ká waqt*—Nidrakál, níud ká samay, sone kí belá.
- BÉD'WÄRD, *ad.* toward bed—*Bichhaune kí or^b.* [*chhitte d^b.*
- BE-DÄBBLE, *v.* (*be, dabble*) to wet, to besprinkle—*Bhigoná^b, bhijáná^b, chhirakná^b,*
- BE-DÄGGLE, *v.* (*be, daggie*) to soil with mud—*K'char men dharná^b, k'char lagáná^b, k'char men ghisláná^b.* [*char ke chhitte d^b.*
- BE-DÄSH', *v.* (*be, dash*) to wet by throwing water—*Bhigoná^b, bhijáná^b, páni yá k-*
- BE-DÄUB', *v.* (*be, daub*) to daub over—*Lagáná^b, lesná^b, potná^b, dharná^b.* [*káná^b.*
- BE-DÄZ'ZLE, *v.* (*be, dazzle*) to make the sight dim by lustre—*Tirmiráná^b, jhakma-*
- BE-DECK', *v.* (*be, deck*) to adorn, to ornament, to grace—*Árásta k., zeb d., árúish k. yá d., zinat k. yá d.*—Sañwárná, síngar k., sóbhit k., alañkrit k., sájná.
- BE-DEW', *v.* (*be, dew*) to moisten gently—*Nam-nák k., tar k., namtar k.*—Bhigoná.
- BE-DIGHT', *be-dit', .* (*be, dight*) to adorn, to dress—*Áráish yá zebáish k., árasta k., libás pahnána, poshák pahrána*—Bhúshit wá alañkrit k., sájná, uttam vastra pahanána. [*dhundhláná^b, andhláná^b, andhlá k^b, chundhlá k^b, andherá k^b.*
- BE-DIM', *v.* (*be, dim*) to make dim, to obscure, to cloud, to darken—*Dhundhlá k^b,*
- BE-DIZEN, *v.* (*be, disen*) to dress out—*Zebáish k., libás yá poshák pahnána*—Sajná, bhúshit k., uttam vastra pahnána.

- BED'LAM**, *n.* (corrupted from *Bethlehem* an hospital in London) an hospital for lunatics, a madhouse, a madman; *a. mad*—*Landan shahr meñ majnūnōñ ká shifá-khána, págal-khána, majnūn yá diwána shakhs*; *a. majnūn, diwána*—*Landan nagar meñ págalōñ ká árogyasála unmattasáli, págal, baurahá*; *a. unmatta, págal, ummid, bailana, baurahá.* [unmádi, vátul, baurahá, bailana.]
- BED'LAM-ITE**, *n.* a madman, a lunatic—*Majnūn yá diwána shakhs, págal*^h—*Ummatta*, **BE-DRÁG'GLE**, *v.* (*be, draggle*) to soil in the dirt—*Lithá; ná*^h, *kippōñ ko kichar meñ ghasálkar mailá k*^h. [lathpath k., bhijiná.]
- BE-DRENCH'**, *v.* (*be, drench*) to soak completely—*Tur-bu-tar k.*, *shar-bor k.*—*Bhigoná*, **BE-DROP'**, *v.* (*be, drop*) to sprinkle over with, to mark with spots—*Chhírákná*^h, *chhítte d. yá márná*^h, *bíndki buñdki yá chitti lagúná*^h.
- BE-DUCK'**, *v.* (*be, duck*) to put under water—*Duboná*^h.
- BE-DUNG'**, *v.* (*be, dung*) to cover or manure with dung—*Lid yá gobar dálná*^h.
- BE-DWARF'**, *v.* (*be, dwarf*) to hinder in growth, to stunt—*Búrñ yá barñaw rokná*^h, *thumká náta yá chhotá k*^h.
- BE-DYE'**, *v.* (*be, dye*) to stain—*Dagail k.*, *dáqi k.*—*Dhappá wá dhabbá lagúná, bharná*.
- BEE**, *n.* (*S. bee*) an insect that makes honey and wax—*Shahd kí makkhi*—*Madhumakshiká, madhukar, madhumákhí, mumákhí, madmákhí.* [jagah^h.]
- BEE'GÁRDEN**, *n.* a place for bee-hives—*Madhumákhí ke chhatte yá chháte lagúne kí*
- BEE'HIVE**, *n.* a box or case for holding bees—*Madmákhí ká chhattá yá chhátá*^h—*Madhumakshiká-pilanaasthán.* [w., madmákhí páne w., madhumákhí páne]
- BEE'MAS-TER**, *n.* one who keeps bees—*Shahd kí makkhi páne w.*—*Madhumákhí páne*
- BEECH**, *n.* (*S. beech*) a forest tree—*Ek qism ká darakht*—*Ek prakár ká per.*
- BEECH'EN**, *a.* belonging to or made of beech—*Bich per ká*^h.
- BEEF**, *n.* (*Fr. bœuf*) the flesh of an ox, bull or cow; *a.* consisting of the flesh of an ox, bull or cow—*Bail sáir yá gáy ká máns*^h; *a. bail sáir yá gáy ke máns ká*^h.
- BEEVES**, *n. pl.* cattle, oxen—*Mawáshí, bail*^h—*Paśu, bardhe.*
- BEE'FEAT-ER**, *n.* a yeoman of the guard—*Gúy ká gosht khāne w.*, *Inglistān ke bā'ishāh kí khās chaukí ká sipāhí*—*Gomānsabhabhak, Ingland ke rájā ká nij parichárak.*
- BEE'FWIT-TED**, *a.* dull, stupid—*Ahmaq, be-wuqúf, kund*—*Jar, nirbodh, múrkh.*
- BÉEN**, *p. of be*—*Huá*^h. [ráb—Yavamadya, yavasur, jau kí madirá.]
- BÉER**, *n.* (*S. beer*) a liquor made of malt and hops—*Bozá, búza, ek qism kí juu kí sha.*
- BEESTINGS**. See **BISTINGS**.
- BÉET**, *n.* (*Lat. beta*) a garden vegetable—*Chugandar, sullag.*—*Pálaṅga'ák.*
- BÉETLE**, *n.* (*S. beetle*) a heavy wooden mallet, an insect; *v.* to jut out, to hang over—*Bhāri mográ, gubravutá*^h, *gubrilá*^h; *v. báhar ubharná*^h, *báhar yá úpar latuknā*^h.
- BEE'TLE-BROW**, *n.* a prominent brow—*Aundhí pesháni, ubhārī pesháni*—*Aundhá lalát, ubhārā niklá wá únchá lalát.* [lalát, ubhārē bulit ká.]
- BEE'TLE-BROWED**, *a.* having prominent brows—*Ubhārī yá únchí pesháni-dār*—*Páramba-*
- BEE'TLE-BÉED-ED**, *a.* dull, stupid—*Be-wuqúf, kund, sust, ahmaq*—*Nirbodh, jar, múrkh, múrkh.*
- BÉETLE STÖCK**, *n.* the handle of a beetle—*Mogre yá mogri kí mīth yá mutkhiyá*^h.
- BE-FALL'**, *v.* (*S. be, faillan*) to happen to; *p. t.* **BE-FÉLL'**, *p. p.* **BE-FÁLLEN'**—*Sar-zad h., názil h., wáqí h.*—*Ghatnā, bítná, párná, honá.* [h., phabná, sohná, chhájáná, sobhná.]
- BE-FIT'**, *v.* (*be, fit*) to suit, to become—*Muwáfiq h., munásib h., fáiyy h., zeb d.*—*Yogya*
- BE-FOAM'**, *v.* (*be, foam*) to cover with foam—*Phen se bhar dená*^h.
- BE-FOOL'**, *v.* (*be, fool*) to make a fool of—*Akhātī ahmaq yá be-wuqúf banáná*—*Jar múrkh wá múrkh banáni.*
- BE-FÖRE'**, *prep.* (*S. be, foran*) farther onward, in front of, in presence of, prior to, superior to; *ad.* sooner than, in time past, previously to, hitherto; farther onward—*Áge*^h, *sámne*^h, *rú-ba-rú, má-qabl, peshtar, afzal, awístar*; *ad. peshtar, pahle*^h, *guzre zamāne meñ, má-qabl, us waqt tak, is waqt tak, tab tak*^h, *ab tak*^h, *áge*^h—*Ágre, sam-mukh, s'kshít, pratyaksh meñ púrv, shreshth, bará, pradhan*; *ad. púrv, púrv kál meñ, pahle, us kál tak, is kál tak, abhi, agre.* [an, peshtar se—Pahle se, áge se.]
- BE-FÖREHÁND**, *ad.* in a state of anticipation, previously, antecedently, at first—*Áwval-*
- BE-FÖRETIME**, *ad.* formerly, of old time—*Sábīq meñ, sábiq, zamāna-i-salaf meñ, guzre zamāne meñ*—*Áge, púrv kál meñ, gat kál meñ, práchín kál meñ.*
- BE-FÖRTUNE**, *v.* (*be, fortune*) to happen to, to betide—*Wáqí h., guzarná, wuqú meñ aná sar-zad h.*—*Bítná, párná, ho jānī, ghatná, á jiná, á párná, á gírná.*
- BE-FÖUL'**, *v.* (*be, foul*) to make foul—*Máilá k*^h, *bhar dálná*^h.
- BE-FRIEND'**, *v.* (*be, friend*) to favour, to assist, to countenance—*Dast-giri k., murabbí-gari k., pushi k., mudad k., mihr-báni k.*—*Anugrah k., kripá k., sahāy k., upakār k.*
- BE-FRÍNGE**, *v.* (*be, fringe*) to adorn with fringes—*Jhālar se sujná*^h.
- BÉG**, *v.* (*Ger. begehren*) to ask, to crave, to ask alms, to live upon alms—*Cháhna*^h, *dar-khuást k., niyáz k., bhikh máṅgná*^h, *gadái k., gadái se awqát-bārī k.*—*Máṅgná, yáchana k., prārthana k., bhikshá k., bhiksha se peṭ kápní wá jī jilāná.*

BĒG'GA-BLE, *a.* that may be begged—*Jo mānge jāne ke lāiq ho*—*Jo mānge jāne ke yogya ho.*

BĒG'GAR, *n.* one who begs, one who lives by begging; *v.* to reduce to beggary, to deprive, to exhaust—*Sāl, darkhwāst k. w., gadā, darweza gar, be-nawā, khairāt khor; v. faqir k., iflās yā muflisī meñ dālnā, khālī k.*—*Prārthak, yāchak, māngne w., arthī, bhikshuk, bhikhārī, bhikhmaṅgā, māngtā; v. daridrī k., sarvaswa har lenā, nihśesh k.*

BĒG'GAR-LY, *a.* mean, poor; *ad.* meanly—*Kamīna, arzal, muflis, tiki-dast; ad. kamīnagi yā iflās se*—*Tuchh, nich, daridrī, nirdhan; ad. nich prakār se, daridrātā se.*

BĒG'GAR-LI-NESS, *n.* meanness, poverty—*Kamīnagi, khijūt, zillat, iflās, muflisī, tang-dastī*—*Nichatā, adhamatā, daridrātā, nirdhanatā.* [ridratā, nirdhanatā, dāridra.

BĒG'GAR-Y, *n.* great want, indigence—*Iflās, faqirī, gadā-garī, be-nawā, tang-dastī*—**DA-BE-GĒT'**, *v.* (*S. be, getan*) to generate, to produce, *p. t.* **BE-GĒT'** or **BE-GĒT'**, *p. p.* **BE-GĒT'TEN** or **BE-GĒT'**—*Janānā yā jannā^h, tawallud k., muwallad k., paidā k.*—*Janmānā, utpanna k., upjānā, nikālnā.* [utpādak, utpanna k. w.

BE-GĒT'TER, *n.* one who begets—*Janne w^h, paidā k. w., nikātnē w^h.*—*Janmā, janak,*

BE-GILT', *a.* (*be, gild*) gilded over—*Sone se mulamma' kiya huā*—*Swarnamaṅḍit kiya huā, sunahlā kiya huā.*

BE-GIN', *v.* (*S. beginnā*) to enter upon something new, to do the first act, to commence, *p. t.* **BE-GĀN'**, *p. p.* **BE-GŪN'**—*Shurū' k. yā h., lagnā^h, ibtidā k., āgāz h.*—*Pra-vritta h., ārambh k. wā h.* [tak, ārambh k. w., navachhātra, nausikhwā.

BE-GIN'NER, *n.* one who begins—*Bānī, mijid, nau-āmoz, muḥṭadī*—*Āramibhak, pravara-*
BE-GIN'NING, *n.* the first or original cause, the first part, the rudiments or first grounds—*Āgāz, ibtidā, shurū', sabab, asl, awal hissa, bunyādī*—*Ādī, ārambh, pratham kāran, prathamānā, prathamabhāg, mūl, ādī sūtra, prathamāsūtra.*

BE-GIN'NING-LESS, *a.* without a beginning—*Be-shurū', be-bunyād, be-asl, be-ibtidā*—*Bin-jar kā, nirmūl, anādī.* [BE-GIRT', *p. p.* **BE-GIRT'**—*Gher lenā^h, lapetnā^h, bāndhnā^h.*

BE-GIRD', *v.* (*S. be, gyrdan*) to surround, to encircle, to encompass, *p. t.* **BE-GIRD'ED** or **BE'CLER-BĒG'**, *a.* Turkish governor—*Turkistān kā ek nāzim*—*Türk des kē ek adhipati.* [nā^h, dānt se kūt khānā^h, kutarnā^h.

BE-GNAW', *be-nāw'*, *v.* (*S. be, gnagan*) to eat away—*Chabānā^h, chābnā^h, phar-khā-*
BE-GONE', *int.* (*be, gone*) go away, hence—*Chale jāo^h, dūr ho^h, chālā jā^h.*

BE-GOT', **BE-GOT'TEN**, *p. p.* of *beget*. [wā malin k., kālīk se mailā k.

BE-GRIME', *v.* (*be, grime*) to soil with soot or dirt—*Mailā k^h, siyāh-fām k.*—*Malin*

BE-GRUDGE', *v.* (*be, grudge*) to envy the possession of—*Hasad k.*—*Dāh k.*

BE-GUILE', (*be, guile*) to impose upon, to deceive, to amuse—*Fareb d., daḡā d., buttā d^h, jul d^h, bahlānā^h*—*Thagnā, thagāī k., chhālā, chhal k., bhlānā.*

BE-GUILE'R, *n.* one who beguiles—*Farebī, daḡā d. w., jul d. w^h, bahlāne w^h.*—*Chhālī, thag, bahlkāū, bahlkāne w., bhlāne w.*

BE-GUN', *p. p.* of *begin*.

BE-HALF', *be-hāf'*, *n.* (*S. behefe*) favour, cause, interest, account, sake, support—*Taraf, jānib, fūlā, wāsta, sabab, khātir, haq meñ*—*Or, paksh, arth, liye, nimitta, kāran.*

BE-HĀVE', *v.* (*S. be, habban*) to conduct, to demean, to act—*Waz' ikhtiyār k., rawiya ikhtiyār k., chāl ikhtiyār k., sulūk k.*—*Chālā, chālānā, nibāhnā, nibernā, vyavahār k.*

BE-HĀV'TOUR, *n.* conduct, demeanour—*Waz', ravish, rawiya, rāh-ravish, tariq, nishast bar-khāst, sulūk*—*Chālchāl, chalan, ācharan, vyavahār.*

BE-HEAD', *v.* (*be, head*) to deprive of the head—*Gardan mārṇā, sir kūt dālnā^h*—*Mas-tak chhednā, muñr kūt dālnā, mūthā kātṇā.*

BE-HELD', *p. t.* and *p. p.* of *behold*.

BE'HE-MŌTH, *n.* (*H.*) an animal described in the book of Job, supposed to be the hippopotamus—*Wah jānwar jiskā bayān Jāb ki kitāb meñ hai, aur jisko log daryāi ghōrā tasawvur karte haiñ*—*Wah jantu jiskā varṇan Jāb ki pustak meñ hai, aur jisko log samudrī ghōrā anumān karte haiñ.*

BE-HĒST', *n.* (*S. be, hās*) a command—*Hukm, amr*—*Ājñā, ādes.*

BE-HIND', *prep.* (*S. be, hindan*) at the back of, following another, remaining after, inferior to; *ad.* in the rear, backwards, remaining—*Paś-gaibāt, piche^h, paśān, mā-bu'd, bu'd, mutaakhir, kamtar; ad. piche^h, pusht piche^h, paś-māndā*—*Pāśchāt, pāchhe, anu-gimī, dūr parā, piche parā, ghāt, ghaṭkar, niche; ad. paśchāt, pichewāre, pith-piche, rahā.* [chhānt, piche, pichehmanī.

BE-HIND'HAND, *ad.* in arrears, backward—*Bagāyā se, der se, sust, kashidā, paś-pā*—**PI-**

BE-HOLD', *v.* (*S. be, healdan*) to view, to see, *p. t.* **BE-HĒLD**, *p. p.* **BE-HĒLD'** or **BE-HOLD'EN**—*Nigīh k., nazar k., mushāhada k., dekhnā^h*—*Avalokan, nihārnā. tāknā.*

BE-HOLD', *int.* see! lo!—*Dekho^h*—*Tāko.* [dwārā baddh.

BE-HOLD'EN, *p. a.* bound in gratitude—*Mamnān, ihsān-mand*—*Kanaurā, prāpt upakār*

BE-HOLD'EN, *n.* one who beholds—*Dekhne w^h, dekhvatiyā^h.*

BE-HŌŌVE', **BE-HŌVE'**, *v.* (*S. behofian*) to be necessary, to be fit, to become—*Zarūr*

- h., forz h., láig h., munásib h., zed d., múnáñq h.** — Avaśya h., uchit h., yogya h., upayukt h., dhāñná, phabñá, sohná, sajná.
- BE-HÓOF', n.** profit, advantage, benefit — *Fáida, naf', hásil* — Lábh, upakár, phal, arth.
- BE-HÓOF'-A-BLE, a.** profitable, useful — *Mufid, fáidu-mand, zarúr* — Upakári, guṇakári, hitakári, avaśya. [hitakári, upakári.]
- BE-HÓOF'FUL, a.** fit, expedient — *Munásib, láig, zarúr, mufid* — Yogya, uchit, arthakar.
- BE'ING.** See under *Be*.
- BE-LÁ'BOUR, v.** (*be, labour*) to beat, to thump — *Márná^h, pítñá^h, kútná^h, thoñkná^h.*
- BE-LÁ'CED, u.** (*be, lace*) covered with lace — *Kalábatún se bañdhá huá* — Goṭe wá ki-nári se bañdhá huá. [k.]
- BE-LÁ'TE, v.** (*be, late*) to retard — *Rokná^h, der k.* — Atkáná árná belbána wá vilamb
- BE-LÁ'TED, a.** overtaken by night — *Der kiya gayá, shab-rusída* — Gaunibhút, vilamb kiya gayá, rátrigrast. [dhilwáhi.]
- BE-LÁ'TED-NESS, n.** slowness, backwardness — *Dirangi, der, susti* — Vilamb, ber, dhúl,
- BE-LÁ'Y, v.** (*be, lay*) to block up, to besiege, to fasten a rope — *Ráh rokná, muhásara k., gher lená^h, russi bándhná^h* — Path ruñdhná, g'insná, dori bándhná.
- BEL'CH, v.** (*S. bealcan*) to eject wind from the stomach; *n.* the act of throwing out from the stomach, eructation — *Dakárná^h, dhakárná^h, dñakár lená^h; n. dhakár^h,*
- BEL'CH'ING, n.** eructation — *Dñakár^h, dakár^h.* [dakár^h.]
- BEL'DAM, n.** (*Fr. belle, dame*) an old woman, a hag — *Burñiyá^h, bad-súrat 'aurat, dāim^h, churail^h* — Vriddhá strī, kurūpi strī. [gher leni, avarodh k.]
- BE-LÉA'GUER, v.** (*D. belegeren*) to besiege — *Muhásara k., gherñá^h* — Gáñsná, gáñs lená,
- BE-LIE, v.** (*S. be, leogan*) to give the lie to, to slander, to calumniate — *Shúthá k^h, jñuthláñá^h, bad-goñ k., gñat k., tukmat bándhná, ittihám k., buñhán láná yá lagáná* — Jñuthána, mithyá k., apavád lagáná, mithyá kalañk lagáná.
- BE-LIEVE, v.** (*S. gelyfan*) to credit, to put confidence in, to have firm persuasion of, to exercise faith — *I'tiqád k., i'tibár k., yaqin k., báwar k. yá rakhná, jáñná^h, i'tiqád láná, imán láná* — Pratyay k., pratit k., máñná, patíáná, sach kar jáñná, víśwás k., śraddhá k., bhakti k.
- BE-LIEF, n.** persuasion, opinion, the thing believed, faith, religion — *Báwar, i'tibár, yaqin, i'tiqád, ráce, khīyál, aqida, imán, dín* — Víśwás, pratiti, pratyay, samajh, mati, ástkal, anumán, mat, śraddhá, bhakti, dharm.
- BE-LIEV'A-BLE, a.** that may be believed — *I'tibár ke láig, qábíl-i-i'tiqád, báwar-pazír, mu'tabar, mu'tamad* — Víśwásya, víśwásayogya, śraddheya.
- BE-LIE'VEr, n.** one who believes — *Yaqin k. w., báwar k. w., mu'taqid* — Víśwási, pratyay, víśwás k. w., máñne w., ástik. [ho, kadáchit.]
- BE-LIKE, ad.** (*be, like*) probably, perhaps — *Sháyad, gáliban* — Sambhavyani, ho sake,
- BELL, n.** (*S.*) a hollow sounding vessel of metal, any thing in the form of a bell — *Gharí^h, gñantá^h, gñante-numá shai* — Ghantí, gñant, gñantákár vastu.
- BEL'FRY, n.** the place where a bell is hung — *Gñantá gharí^h.* [w^h.]
- BELL'FOUND-ER, n.** one who casts or founds bells — *Gñantá dhálne w^h, gñantá banáne*
- BELL'HANG-ER, n.** one who hangs bells — *Gñantá luktáne w^h.*
- BELL'MAN, n.** one who rings a bell — *Gñantá-pāñre^h, gñantá bajáne w^h.*
- BELL'MET-AL, n.** a mixture of copper and tin used for making bells — *Káñsá^h, dhart^h, phúl^h, gñantá banáne ká dhát^h.*
- BELL'RING-ER, n.** one who rings bells — *Gñantá-pāñre^h, gñantá bajáne w^h.*
- BELL'ROPE, n.** the rope by which a bell is rung — *Gñantá bajáne ki rassí^h, jis rassí se gñantá bajáyá játu hai^h.*
- BELL'FLOW-ER, n.** the plant campanula — *Gñante-numá phúl* — Gñantákár phúl.
- BELL'WETH-ER, n.** a sheep which carries a bell — *Gñantá-dár bñer ki jñake picñhe bñeron ká jñund chaltá hai^h.*
- BELLE, n.** (*Fr.*) a gay young lady — *Albeli^h, bāñki^h, rañgíli^h.*
- BELLES-LET'TRES, bel-lét'r, n.** (*Fr.*) polite literature — *Inshá, 'ilm-o-fazl, 'ilm-o-hunar, fuzl-o-balóg-it* — Alañkaravidyá.
- BEL-LI'G'ER-ENT, a.** (*L. bellum, gero*) carrying on war; *n.* a nation at war — *Jang k. w., jang-áwar, jangi, n. jang-áwar gaum* — Yuddhamán, laránká, yuddhakári; *n.* yuddhakári desajan. [dahakná^h, bañbáñá^h, garajná^h; *n.* dhukarab^h, dahak^h, garaj^h.]
- BEL'LOW, v.** (*S. bellan*) to make a noise like a bull, to roar; *n.* a roar — *Bhukarná^h,*
- BEL'LOW-ER, n.** one who bellows — *Bhukarne dahakne bañbáne yá garajne w^h.*
- BEL'LOW-ING, n.** loud noise, roaring — *Garaj^h, ghargharáñ^h.*
- BEL'LOWS, n. pl.** (*S. belg*) an instrument for blowing the fire — *Dhauñkñi^h, dhāññi^h.*
- BEL'LU-INE, a.** (*L. bellua*) beastly — *Haiwáni, haiwán sá, hatwán-sírat, baháim-sírat* — Paśuñil, paśusadriá.
- BEL'LY, n.** (*S. belg*) that part of the body which contains the bowels, that part of any thing which swells out; *v.* to swell out — *Shikam, peñ^h; v. phúl uññná^h, ubhar-áná^h* — Udar, jañhar.

- BĒL'LY-ĀCHE**, *n.* the colic, pain in the bowels—*Dard-i-shikam*, *pechish*—*Maṣṣā*, *udara*.
BĒL'LY-BĀND, *n.* a girth for a horse—*Ghoṛe kā taṅg*. [*vedanā*, *peṭ ki pirā*.]
BĒL'LY-FŪL, *n.* as much as fills the belly—*Bhar-peṭ^h*, *peṭ-bhar^h*. [*khāu*.]
BĒL'LY-GŌD, *n.* a glutton—*Shikam-banda*, *shikam-parast*—*Petū*, *petuk*, *bhakhak*,
BĒL'LY-PYNCHED, *a.* starved—*Fāga-zada*, *fāga-kash*—*Bhūkhmūā*, *marbhukhā*, *niranna*,
upāsā, *kshudhāpīṭ*.
BĒL'LY-SLĀVE, *n.* a slave to the appetites—*Shikam-parast*—*Petū*, *petuk*, *khāu*.
BĒL'LY-TĪM-BER, *n.* food—*Khurāk*, *gizā*, *qūt*—*Āhār*, *ādhār*, *bhojan*.
BE-LŌNG', *v.* (*D. belong*) to be the property of, to appertain to, to have relation to—
Muta'alliq h., *milk h.*, *'alāqa-dār h.*, *'alāqa rakhnā*, *ta'alluq rakhnā*—*Honā*, *sam-*
bandh *ra'hnā*, *lagnā*, *lagi w rakhnā*.
BE-LŌVED', *p. a.* (*be, love*) much loved—*Bahut chāhā yā pyār ki yā gayā^h*.
BE-LŌV'ED, *a.* greatly loved, dear—*'Aziz*, *dil-dār*, *ma'shūq*, *mahbūb*—*Pyārā*, *priya*.
BE-LOW', *prep.* (*be, low*) under in place, time or dignity; *ad.* in a lower place—
Jagah waqt yā darje meṅ niche, *tafe^h*, *zer*, *kamtar*, *ad. niche^h*—*Adhasth*, *ghāt*
ghatkar, *adham*.
BĒLT, *n.* (*S.*) a girdle, a band; *v.* to gird with a belt, to encircle—*Kamar-band*,
doḥ, *partalā^h*, *peṭi^h*; *v.* *kamar-band yā peṭi se lapetnā*, *ghernā^h*—*Kaṭibandh*, *patakā*; *n.*
kaṭibandh *se lapetnā*. [*tukre-tukre k^h*, *dhajjiyān urānā^h*.]
BE-MĀN'GLE, *v.* (*be, mangle*) to tear asunder, to lacerate—*Phārnā^h*, *chithārnā^h*,
BE-MĀSK', *v.* (*be, mask*) to conceal—*Chhīpānā^h*, *lukānā^h*.
BE-MĀZE', *v.* (*be, maze*) to bewilder—*Ghadrānā^h*, *bhulānā^h*, *bhaktānā^h*.
BE-MĪRE', *v.* (*be, mire*) to cover with mire, to drag in the mire—*Kichar meṅ bharnā^h*,
latheynā^h, *kichar meṅ lotārnā^h*. [*wailū k.*, *Ṣok k.*, *vilāp k.*, *ronā*.]
BE-MŌAN', *v.* (*S. be, moan*) to lament, to bewail—*Afsos k.*, *ta'assuf k.*, *nāla k.*, *wā-*
BE-MŌAN'ING, *n.* lamentation—*Wā-wailū*, *ta'assuf*—*Vilāp*, *ṣok*.
BE-MŌCK', *v.* (*be, mock*) to deride—*Hansi k^h*, *thaṭṭhū k^h*. [*wā vikatarūp k.*]
BE-MŌIL', *v.* (*be, moil*) to bemire—*Kichar meṅ bharnā^h*. [*wā vikatarūp k.*]
BE-MŌN'STER, *v.* (*be, monster*) to make monstrous—*Nōdir yā hawl-nūk k.*—*Anuṭhā*
BE-MŌURN', *v.* (*S. be, mourn*) to lament—*Nāla mārṇā*, *ta'assuf k.*, *afsoos k.*, *wā-wai-*
lā k.—*Ṣok k.*, *vilāp k.*, *ronā*.
BE-MŌSED', *a.* (*be, muse*) overcome with musing, dreaming—*Fikr-o-khaw se thakā*
hūā, *khwāb dekhne w.*—*Chintā aur dhyān se thakā*, *swapna dekhne w.*
BĒNCH, *n.* (*S. bene*) a long seat, a seat of justice, the persons who sit as judges; *v.*
to furnish with benches—*Takhta*, *munsif ki nishast kā takhta yā chuki*, *hukkām*,
munsifān; *v.* *takhte muhaiyā k. yā bāham pahunchānā*—*Pāṭi*, *piṭhā*, *kāshṭhāsan*,
vichārāman, *vichārakartājan*; *v.* *piṭhā wā vichārāsan jūṭinā wā jūhānē*.
BĒNCH'ER, *n.* a senior in the inns of court—*Piqh ke madrase ke awval darje kā shā-*
gird—*Śreshṭh wā jyeshṭh vichārakartā*.
BĒND, *v.* (*S. bendan*) to make crooked, to incline, to bow, to subdue, to direct to a
certain point: *p. t.* and *p. p.* **BĒNT**—*Terhā k^h*, *jhukānā yā jhuknā^h*, *nihurānā*
yā nihurnā^h, *bhaunānā yā bhaunā^h*, *mōrnā yā mōynā^h*, *nawānā yā naunā^h*, *jīnā^h*,
phernā^h, *lejānā^h*, *lagānā^h*.
BĒND, *n.* a cuive, a crook, a flexure—*Terhāi^h*, *bal^h*, *bhañwāw^h*, *phirāw^h*, *jhukāw^h*.
BĒND'ER, *n.* one that bends—*Terhā k. w^h*, *jhukāne w^h*.
BĒNT, *n.* the state of being curved, inclination, tendency, fixed-purpose—*Khamagi*, *ru-*
jā, *khinch^h*, *kushish*, *rogbat*, *qasd*, *mustā'idi*—*Vakratā*, *pravritti*, *jhukāwat*, *abhiprāy*
BĒ-NEATH', *prep.* (*S. be, nythan*) under, lower in place, rank, excellence or dignity,
unworthy of; *ad.* in a lower place—*Zer*, *kamtir*, *nā-zeb*, *nā-muwāṣṭ*; *ad. niche^h*—
Tale, *ghāt*, *ghatkar*, *adham*, *utartā*, *ayogyā*.
BĒN-E-DIC'TION, *n.* (*L. bene, dictum*) a blessing, invocation of happiness, thanks—
Du'ā, *shukr*—*Āsīrvād*, *dhanyavād*.
BĒN-E-FAC'TION, *n.* (*L. bene, facio*) the act of doing good to another, a benefit—
Nek-sulūk, *neki*, *neko-kāri*, *ihsān*—*Upakār*, *hit*, *bhalaī*.
BĒN-E-FAC'TOR, *n.* one who confers a benefit—*Ihsān yā neki k. w.*—*Upakārak*, *hitkar*.
BĒN-E-FAC'TRESS, *n.* a female benefactor—*Ihsān yā neki karne wālī*—*Upakārīnī*, *hita-*
karīnī. [*vṛitti*, *dharmādhyāpaka-vṛitti*.]
BĒN-E-FICE, *n.* an ecclesiastical living—*Pādri ki ma'āsh yā ma'āshat*—*Dharmasikshaka-*
BĒN-E-FICED, *a.* having a benefice—*Pādri ki ma'āsh rakhne w.*—*Dharmasikshaka-vṛitti-*
yukt, *dharmādhyāpaka-vṛitti rakhne w.* [*paropakār*.]
BE-NĒF'ČENČE, *n.* active goodness—*Nek-kāri*, *neko-kāri*, *faiyāzi*—*Dātritwa*, *hitakār*,
BE-NĒF'ČENT, *a.* doing good, kind—*Neko-kār*, *mīhr-bān*, *faiyāz*—*Paropakārī*, *hitakārī*,
dātā, *dayālu*, *kripālu*. [*Paropakār se*, *hitakār se*, *kripā se*, *anugrah pūrvak*.]
BE-NĒF'ČENT-LY, *ad.* in a beneficent manner—*Neko-kāri se*, *faiyāzi se*, *mīhr-bāni se*—
BĒN-E-FIČIAL, *a.* advantageous, useful—*Mufīd*, *sūd-mand*—*Gūṇakārī*, *upakārak*, *hita-*
wān.

BEN-E-FY'QIAL-LY, *ad.* advantageously — *Fáida-mandí se, síd-mandí se* — Upakár se, hit se.

BEN-E-FY'QIAL-ESS, *n.* usefulness, profit — *Fáida-mandí* — Upakáratwa.

BEN-E-FY'QIA-RY, *a.* holding in subordination to another; *n.* one who has a benefice, a person benefited by another — *Zer, tábí, má-táht*; *n.* jo *shakhs pádrí ki má'ishat rakhtá ho, dúre se fáida útháne wálá, khái-rát-khor* — Parádhin, parásrit; *n.* dharma-dhyápanavrittibhági, dharmasikshak ki vritti rakhne w., jiská dúre se upakár huá ho.

BEN-E-FY'QIEN-QY, *n.* kindness, benignity — *Míhr-báni, karam* — Anugrah, kripá.

BEN-E-FY'QIENT, *a.* doing good — *Neko-kár, fúyáz, míhr-bán* — Paropakári, kripálu.

BEN-E-FIT, *n.* a kindness, advantage, use; *v.* to do good to, to gain advantage — *Míhr-báni, nuf'*, *fáida*; *v.* neki k., *fáida k., fáida úthána* — Kripá, anugrah, paropakár, upakár, hit, gun; *v.* upakár wá gun k., bhalái k., upakár phal lábh wá hit páná.

BE-NRVO-LENCE, *n.* (L. bene, volo) disposition to do good, kindness, charity — *Nek-andeshí, míhr-báni, fúyáz, níkoí* — Hitechchhá, paropakárasílatá, kripá, sattwa-gun, dán. [*míhr-bán* — Parahit, paropakárasíl, hitaishí, suíl, dayásíl, dayálu.

BE-NÉVO-LENT, *a.* having good will, kind — *Nek-khwáh, khuir-andesh, sawáb-andesh*.

BE-NÉVO-LENT-LY, *ad.* in a kind manner — *Míhr-báni se, jazl se* — Kripá se, anugrah púrvak. [anukúl.

BE-NÉVO-LOUS, *a.* kind, friendly — *Míhr-bán, dost-warwar* — Dayálu, kripálu, hitakári,

BE-NIGHT', be-nít', *v.* (be, night) to involve in darkness, to overtake with night — *Tárikí meñ dálná, shab meñ muhtala k., shab-rasida k.* — Ándhere meñ dálná, rátrigrast k. [*muláim* — Kripálu, dayálu, dayásíl, suíl.

BE-NIGN', be-nín', *a.* (L. benignus) kind, generous, gentle — *Míhr-bán, karim, salim*,

BE-NIGN-LY, *ad.* kindly, graciously — *Míhr-báni se, karam se* — Daya se, dayá púrvak.

BE-NIG'NANT, *a.* kind, gracious good — *Karim, shafiq, khalíq, míhr-bán* — Kripálu, dayálu, suíl, dayásíl. [dayá.

BE-NIG'NI-TY, *n.* kindness, graciousness — *Karam, míhr-báni, shafaqat* — Anugrah, kripá,

BENI'SON, *n.* (Fr. bénir) a blessing — *Du'á* — Ásírvád.

BENT', *p. t.* and *p. p.* of bend.

BENT, *n.* a kind of grass — *Ghús^b, dúb^b*.

[*kathuáná^b, lakrí k^b*.

BE-NUMB, BE-NUMB, *v.* (S. benumen) to make torpid, to stupify — *Thúthuráná^b, sun k^b*,

BEN'ZOIN, *n.* a medicinal resin — *Lobán* — Sumatradesiyasugandhidravayavishesh, suláj.

BE-PÁINT', *v.* (be, paint) to cover with paint — *Rang se bharná^b*. [ebinlání k.

BE-PINCH', *v.* (be, pinch) to mark with pinches — *Chutki ke dag dálná* — Chutki ki

BE-POW'DER, *v.* (be, powder) to sprinkle or cover with powder — *Bukni yá churan dálná yá urráná^b*. [*k.* — Atiprasánsá k.

BE-PRÁISE', *v.* (be, praise) to praise greatly or extravagantly — *Had se ziyáda ta'ríf*

BE-QUEATH', *v.* (S. bequeathan) to leave by will to another — *De jáná^b, wasiyat meñ*

dená, hiba k., bakhshish k. — Danapatra ke dwára d., saikalp k.

BE-QUEST', *n.* something left by will, a legacy — *Hiba, wasiyat, matrúkn, tarka, waqf* —

BE-RÁTE', *v.* (be, rate) to scold — *Jhirkná^b*. [Danapatra ke dwára dán, saikalp.

BE-RATTLE, (be, rattle) to fill with noise — *Shor se bharná* — Kolihál se bharná.

BE'RE, *n.* (S.) a species of barley — *Ek qism ká jau* — Ek prakár ká jau.

BE-REÁVE', *v.* (S. bereafian) to deprive of, to take away from : *p. t.* BEREAVED or BE-REFT — *Chhín-lená^b, lút-lená^b, le-lená^b*.

BE-REÁVEMENT, *n.* deprivation, loss — *Nugsán, zawál* — Háni, apahár, viyog.

BE-RHYME', be-rím', *v.* (be, rhyme) to mention in rhyme — *Qatíye yá shí'r meñ bayán k.* — Yamak anuprius wá kavítá meñ varpan k.

BERLIN, *n.* a sort of coach first made at Berlin — *Ek qism kí gári jo pahle Barlin shahr meñ bani thi* — Ek prakár kí gári jo pahle Barlin nagar meñ bani thi.

BERRY, *n.* (S. beria) any small fruit containing seeds or stones — *Koi chhotá phal jis meñ guñlí hoti hai^b*.

BERTH, *n.* (birth) a ship's station at anchor, a room in a ship, a sleeping place — *Langar-gáh, jaház meñ ek kof'ri, khwáb-gáh* — Jahán nauká langar par rahe, nauká meñ ek ghar, sone kí jagah, sayanasthán.

BERYL, *n.* (L. beryllus) a precious stone — *Firoza* — Gomed, gomedak. [*likhná^b*

BE-SCRAWL', *v.* (be, scrawl) to scribble over — *Ghasit-kar likhná^b, ghasit dálná^b, burá*

BE-SCREEN', *v.* (be, screen) to shelter, to conceal — *Bacháná^b, ár k^b, chhipáná^b, lukáná^b*.

BE-SCRIBBLE, *v.* (be, scribble) to write on — *Burá likhná^b, ghasit-kar likhná^b*.

BE-SEECH', *v.* (S. be, secan) to entreat, to beg, to implore : *p. t.* and *p. p.* BE-BOUGHT'.

— *Ájizi k., iltimás k., istid'á k.* — Minti k., bintí wá vinatí k., gígiráná, prarthaná k., mángná, cháhná, yáchaná k. [*w.* — Mángne w., gírgiráne w., prarthak, yachak.

BE-SEECHER, *n.* one who beseeches — *Sáil, darkhwást k. w., guzáriah iltimás yá 'arz k.*

BE-SEEM', *v.* (be, seem) to become, to be fit, to be decent for — *Munásib h., láiq h., zeb d.* — Yogyá h., uchit h., phabná, sohná.

- BE-SEEM'ING, *a.* becoming; *n.* comeliness—*Munāsib, lāiq; n. khūb-sūrati, khush-an-dām, husn—Yogya, uchit, phabā, sohtā; n. sajawat, saundarya, suripati.*
- BE-SEEM'LY, *a.* becoming, decent—*Munāsib, lāiq—Yogya, yathochit, yukt.*
- BE-SÉT', *v.* (S. *be, settan*) to surround, to enclose, to perplex: *p. t.* and *p. p.* BE-SÉT'-*Muhāsara k., gherná k., chhekná^h, diq k.—Veshtan k., rūndhnā, gāns lenā, vyākul k., satānā, khijhānā. [Sadā chhenkne sāth rahne wā dabāne w.*
- BE-SÉT'ING, *p. a.* habitually attending—*Hamesha gherne ham-rāh hone yā dabāne w.—*
- BE-SHREW', be-shrā', *v.* (S. *be, ayywan*) to wish a curse upon—*Bad-du'ā d., kanā^h—*
Śip d., sarīpnā, burī manānā wā chihnā.
- BE-SIDE, BE-SIDE', *prep.* (be, *side*) at the side of, over and above, not according to; *ad.* moreover, over and above—*Kināre, nazdik, 'aliwa, siwā, gair-mutabiq; ad. māst-wā, 'aliwa—Nikat, pis, kait meñ, uparint, iske upar, vyatirikt, anusār nahiñ; ad. aur bhī, iske upar.*
- BE-SIEGE', *v.* (be, *siege*) to lay siege to, to hem in, to beset—*Muhāsara k., gher lenā^h—*
Chhenk lenī, gāns lenī, berh lenī wī berhnā, sāinya se veshtan k., gherā dālnā.
- BE-SIEGE'ER, *n.* one who besieges—*Muhāsir, ghernew'—Chhenkne w., berhne w., veshtak.*
- BE-SMEAR', *v.* (be, *smear*) to bedaub, to soil, to overspread—*Bhar denā^h, dharnā^h, bhar-mārnā^h, mailā k., sōndhnā^h, l'pnā^h, laginā^h. [k^h.*
- BE-SMUT', *v.* (be, *smut*) to soil with smoke or soot—*Dhuān kājāl yā kālāk se mailā*
- BE-SOM, *n.* (S. *besm*) a broom—*Jhūrā^h. [thochit k., thik k.*
- BE-SORT', *v.* (be, *sort*) to suit, to fit—*Munāsib k., muwāfīq k., lāiq k.—Yogya k., ya-*
- BE-SOT', *v.* (be, *sot*) to stupify, to dull—*Be-hosh k., sarshūr k., be-khud k.—Achet k.,*
jñānarabit k., jar k., mūh k. [bin sudh, jñānarabit, mūrhatā wā jaratā se.
- BE-SOTTED-LY, *ad.* in a besotted manner—*Be-hoshi se, be-khudi se—Binī chet wī sudh,*
- BE-SOTTEDNESS, *n.* stupidity, infatuation—*Be-khudi, be-hoshi, sarshūri—Mūrhatā,*
jaratī, sudh budh ki hinatā.
- BE-SOUGHT', be-sūt', *p. t.* and *p. p.* of beseech.
- BE-SPANGLE', *v.* (be, *spangle*) to adorn with spangles—*Afshān k., sitāre-munā chī-*
zon se zinat d. —Naksha-rākār bhushan se sōbhīt k. [denī^h, kulankī k^h.
- BE-SPATTER', *v.* (be, *spatter*) to spot over with dirt—*Kichār ke chhīte dīlnā^h, bhar*
- BE-SPEAK', *v.* (be, *speak*) to speak for beforehand: *p. t.* BE-SPOKE', *p. p.* BE-SPOKE'EN—*Age se kah-rakhnā^h, le-rakhnā^h, rok-rakhnā^h.*
- BE-SPEAKER', *n.* one who bespeaks—*Age se kah-rakhne w^h, rok-rakhne w^h—*
- BE-SPECKLE', *v.* (be, *speckle*) to mark with speckles or spots—*Kabrā k^h, chit-kabrāt^h.*
- BE-SPICE', *v.* (be, *spice*) to season with spices—*Masālōn se bighirnā^h, masile bhar-*
nā^h, masālōn se achhe soid ki kurnā^h.
- BE-SPILL', *v.* (be, *spit*) to dab with spittle—*Thūk se dharnā^h, thūk bhar-mārnā^h.*
- BE-SPLOT', *v.* to mark with spots—*Kabrā yā chit-kabrā k^h, chunari k^h, dhabbā yā*
dhappā lagānā yā dīlnā^h. [rānā, chhīnī, bīhīnā yī phailānā^h.
- BE-SPREAD', *v.* (be, *spread*) to spread over: *p. t.* and *p. p.* BE-SPREAD'-*Upār chhit-*
- BE-SPRENT', *p. a.* (S. *be, sprengan*) sprinkled over—*Chhirkāyā chhitrāyā yā chhi-*
tī gayā^h.
- BE-SPRINKLE', *v.* (be, *sprinkle*) to sprinkle over—*Chhitnā^h, chhitrānā^h, chhirkānā^h.*
- BE-SPURT', *v.* (be, *spurt*) to throw out—*Chhōrnā^h, pichkārī phenkānā^h, chhītnā^h.*
- BEST, *a.* (S.) superlative of good, good in the highest degree; *ad.* superlative of well,
in the highest degree of goodness—*Achhe se achhā^h, sab se achchhī^h; ad. sab se*
bhalī^h. [dhappā lagānā^h.
- BE-STAIN', *v.* (be, *stain*) to mark with stains—*Bharnā^h, bhar dālnā^h, dhabbā yā*
- BE-STEAD', *v.* (be, *stead*) to profit, to accommodate, to dispose—*Pāida k., khzbar-giri*
k., māl k., rūqib k.—Upakār k., guñ k., sewā k., upakārī dravya se sampāna k.,
- BESTIAL. See under BEAST. [jhukānā, phernā.
- BE-STICK', *v.* (be, *stick*) to stick over: *p. t.* and *p. p.* BE-STUCK'—*Atkānā^h, cjhurānā^h.*
- BESTIR', *v.* (be, *stir*) to put into brisk or vigorous action—*Sar-garm k., mustā'idd k.,*
uksānā^h, ūthānā^h, kim meñ laginā^h—Udyanī meñ lagnā wā lagānā.
- BE-STOW', *v.* (be, *stow*) of give, to confer—*Denā^h, de-dālnā^h, lagānā^h.*
- BE-STOW'AL, *n.* act of bestowing, disposal—*Dān^h, denā^h.*
- BE-STOWER, *n.* one who bestows—*Dene w^h, lagāne w^h.*
- BE-STOW'MENT, *n.* the act of bestowing—*Dān^h, denā^h.*
- BE-STREW', be-strū' or be-strū', *v.* (S. *bi, streowan*) to sprinkle over: *p. p.* BESTREW'-
ed' or BE-STREW'N—*Chhirkānā^h, chhītnā^h, phailānā^h, bīhīrānā^h.*
- BE-STRIDE', *v.* (S. *be, stride*) to place a leg on each side, to stride over: *p. t.* BE-
STRID', *p. p.* BE-STRID' or BE-STRID'DEX—*Donon lāngōn ke bich meñ karke baithnā^h,*
charh-baithnā^h, phānd-baithnā^h.
- BE-STUD', *v.* (be, *stud*) to adorn with studs—*Jarnā^h, phulīrānā^h, phul jarnā^h.*
- BET, *n.* (S. *bad*) a wager; *v.* to wager—*Shart; v. shart badnā yā lagānā—Hor, pañ;*
v. hor bālnā wā lagānā, pañ k.

BETTING, *n.* the act of wagering—*Shart-bāsi*—*Hor badāw*.

BETTOR, *n.* one who bets—*Sharti, shart lagāne w.*—*Horī, panak, hor badne w.*

BE-TAKE', *v.* (*S. be, taccan*) to have recourse to : *p. t.* BE-TŌOK'. *p. p.* BE-TAK'EN—*Rujā' k., marrūf k., lānā^b, dawānā^b, logūnā^b, le-jānā^b*—*Asray lenā, upāy k.*

BE'TEL, BE'TLE, *n.* an Indian shrub—*Pān^b*.

BE-THINK', *v.* (*S. be, thencan*) to call to mind, to consider : *p. t.* and *p. p.* BE-THOUGHT'—*Yād k., qaur k., khāuz k., ma'lūm k.*—*Chet k., smarap k., man men k., vichāranā, vivechanā k., bījhnā.*

BE-THUMP', *v.* (*be, thump*) to beat—*Pīnā^b, thōknā^b, mārānā^b.*

BE-TIDE', *v.* (*S. tidan*) to happen, to befall : *p. t.* BE-TID'EN, or BE-TID', *p. p.* BE-TID'—*Wāg' k., sar-zad k., ā-parnā^b, ā-girnā^b*—*Ghatanā, bitnā, ho jānā.*

BE-TIME', BE-TIMES', *ad.* (*by, time*) soon, early, seasonably—*Sawere^b, bar-wagt, bar-mahol, manāsib waqt men*—*Shihra, samay men, thik samay men.*

BE-TO'KEN, be-tō'kn, *v.* (*be, token*) to signify, to foreshow—*Batānā^b, dalālāt k.*—*Jatānā, sujhnā, suchanā k., aḡe se jānānā wā dikhānā.*

BE-TŌOK', *p. t.* of *betake*.

BE-TORN', *p. a.* (*be, torn*) torn in pieces—*Tukre tukre kiya gayā^b, chithārā gayā^b.*

BE-TOSS', *v.* (*be, toss*) to agitate—*Hilānā^b, dūlānā^b, uchhālānā^b, dātnā^b.*

BE-TRAY', *v.* (*L. trado*) to give up or disclose treacherously, to discover—*Dagā-bāzi se sauhpnā yā battānā, parda-darī k., be-wafāi k., fāsh k.*—*Viśwasagiat karke saupn denā wā dikhā denā, khōl d., chhālānā, phōrnā, gopaniy bāt prakās k.*

BE-TRAYER, *n.* one who betrays—*Dagā-bāzi se sauhpne w., dagā-bāz, parda-dar*—*Chhāl se dūsrē ke hāth saupn dene w., viśwasaghatāk, chhālī, bhed prakās k. w.*

BE-TRIM', *v.* (*be, trim*) to deck, to adorn—*Arāsh yā zebāsī yā zināt denā yā k. a.*—*Saṅwurnā, sajānā, sajnā, bhūshit k., śobhit k., alankrit k.*

BE-TROTH', *v.* (*be, troth*) to contract in order to marriage, to affiancé—*Manrūb k., nisbat k., māngni k.*—*Vivāh k. sambandh k., sagai k., roknā, chhenknā.*

BE-TROTH'MENT, *n.* the act of betrothing—*Shādi karne k. 'ahd-o-paimān, byāh k. gaul, māhṇā^b*—*Vivāhapratijñā k. niyam, vivāh karne k. vachan wā ni bandh, v. gūān.*

BE-TRUST', *v.* (*be, trust*) to commit to ; to confide—*Sauṅpnā^b, bharosā k^b.*

BETTER, *v.* (*S. betrian*) to improve, to advance ; *n.* a superior ; *a.* the comparative of good ; *ad.* the comparative of well—*Isāh denā, bihtar k., taqwiyat denā ; n. buzurg ; a. bihtar ; ad. aulātār, bihtar*—*Sudhārnā, bawānā, saṅwārnā, saṅbhālnā ; n. baḡā, āreshih ; a. uttamtar, adhik achchhā ; ad. aur bhalā.*

BE-TUM'BL'D, *p. a.* (*be, tumble*) disordered, rolled about—*Garbar^b, dhamlāyā^b, dhuglāyā^b, dhuklāyā^b.*

BE-TWEEN', *prep.* (*S. be, twegen*) in the intermediate space, from one to another, belonging to two—*Bich^b, bich men^b, āpas men^b, do ke bich^b.* [*āpas men^b.*]

BE-TWIXT', *prep.* in the midst of two, from one to another—*Do ke bich yā bich men^b.*

BÉVEL, BÉV'IL, *n.* (*Fr. bureau*) a kind of square used by masons and joiners, inclination from a right line ; *v.* to cut to a level angle—*Komiyā^b, jhukāw yā tirchhāi^b, v. tirchhā konā k^b, kātkar tirchhā konā k^b.* [*vasu, ras.*]

BÉVER-AGE, *n.* (*L. bibo*) drink, liquor—*Sharbat, shurb*—*Pāniyaḍrayva, pīne kī*

BÉV'Y, *n.* (*It. beva*) a flock, a company—*Guroh, gol, tuman, jhund^b*—*Yūth, pāl, samūh, jathā.* [*na, vilap k.*]

BE-WAIL', *v.* (*be, wail*) to lament—*Gam k., afsos k., zari k., mātām k.*—*Śok k., bilak*

BE-WAIL'ER, *n.* one who bewails—*Gam k. w., afsos k. w., zari k. w.*—*Śok k. w., vilap k. w.*

BE-WAIL'ING, *n.* lamentation—*Gam, afsos, mātām*—*Śok, vilap.*

BE-WARE', *v.* (*S. be, varian*) to regard with caution, to take care—*Hosh-yār rahnā, khuber-d'ir h. yā rahnā*—*Sāvadhān h. wā rahnā, sachet h. wā rahnā.*

BE-WEEP', *v.* (*be, weep*) to weep over—*Ronā^b.* [*bharinānā^b, ghadrānā^b.*]

BE-WIL'DER, *v.* (*be, wild*) to perplex, to entangle, to confound—*Bhulānā^b, bhatkānā^b.*

BE-WITCH', *v.* (*be, witch*) to charm, to fascinate, to enchant—*Jadū k., faresta k., gir-wida k., sihr k., afsā k.*—*Mohit k., moh lenā, mugdh k., vās k., ṭonā k., ṭokā k., laṭkā k., mantar ohalanā.*

BE-WITCH'ER, *n.* one who bewitches—*Faresta k. w., girwida k. w., sihr k. w., afsā k. w.*—*Mohak, mohān, mohne w., vāsikarta, ṭonhā, ṭokā wā laṭkā k. w.*

BE-WITCH'ERY, *n.* fascination, charm—*Jadū, afsā, sihr, faresta karne kī khāsiyat*—*Ṭonā, ṭokā, vās karne kī gun wā dharm.*

BE-WITCH'FUL, *a.* alluring, fascinating—*Dil-rubā, dil-fareb*—*Mohān, mohī, manohar.*

BE-WITCH'ING, *a.* fascinating, enchanting—*Dil-fareb, dil-rubā*—*Ākarshak, manohārī, manohar.* [*prakār hē, mohane kī riti se.*]

BE-WITCH'ING-LY, *ad.* in an alluring manner—*Dil-rubāi se, dil-farebi se*—*Manohar*

BE-WITCH'MENT, *n.* power of charming—*Dil-rubāi, faresta karne kī khāsiyat*—*Vāsikaran, vāsikarapāsakti, vās karne kī sakti.*

BE-WRAY', be-rā', *v.* (*S. wregun*) to betray, to discover, to shew—*Dagā-bāzi se par-*

- da-dari k.*, *batlá dená^h*, *fásh k.*, *zákhir k.*—*Viśwásaghat púrvak díkhá d.*, *chhal se prakás k.*, *dikhlá d.* [—*Chhal se díkhá d. w.*, *viśwásaghat k.*, *chualí prakásak.*
BE-WRĀY'EN, *n.* a betrayer, a discoverer—*Dagá-bázi se batlá d. w.*, *dagá-báz*, *fásh k. w.*
BĒY, *n.* a governor of a Turkish province—*Turkistán ká ek názim, beg*—*Turkistán des ká ek adhipati.*
BE-YONÍ', *prep.* (*S. be, geond*) on the farther side of, farther onward than, before, above; *ad. at a distance*, yonder—*Us taraf, uske áge^h*, *sámne^h*, *bachkar^h*, *afzal*; *ad. dár^h*, *udkar^h*—*Pár*, us or, us se pare, *samínukh*, *agre*, *úpar*, *úchhá*, *śreshth.*
BĒZ'ANT. See *BYZANT*.
BĒZ'EL, *n.* that part of a ring in which the stone is fixed—*Ángúthi ke nagine ká khána*—*Ángúthi ki khor*, *ángúthi ke nag ká ghar.*
BĒZ'ŌAR, *n.* (*P.*) a medicinal stone—*Pázahr*, *zahr-mukra*—*Viśhapáthar.*
BĒZ-O-ĀB'DIC, *a.* composed of bezoar—*Pázahr ká baná*, *zahr-mukre ká baná*—*Viśha-páthar ká baná.* [*ki khátiyat rakhne w.*—*Viśhapátharagunavishisht.*
BĒZ-O-ĀB'TI-CAL, *a.* having the quality of an antidote—*Zahr-mukra-ama*, *zahr-mukre*
BĪ'AS, *n.* (*Fr. biaie*) the weight lodged on one side of a bowl, inclination, partiality; *v.* to incline to some side—*Jhukáv^h*, *wazn*, *maíl*, *rujū*, *taraf-dári*, *kashish*; *v. maíl k.*, *kashish k.*, *rágib k.*, *taraf-dár k.*—*Jhók*, *bhár*, *ichchhá*, *pravritti*, *abhipráy*, *pakshapát*; *v. khínchná*, *lubhná*, *paksh-pátí k.*
BĪB, *v.* (*L. bibo*) to drink frequently, to tipple; *n.* a piece of cloth put on the breasts of children to cover their clothes—*Bahut sharáb piná*, *piyá'a-bázi k.*; *n. bachcho ki chhati par ká kaprá^h*—*Atisay madira piná*, *atisay madya pán k.*
BĪB'ER, *n.* a tippler—*Sharabi*, *nashá-khor*—*Madyapáyi*, *madyap*, *piakkar.*
BĪB'LOUS, *a.* absorbing, spongy—*Jásib*, *áb-kash*—*Sokne w.*, *jalasoshak*, *suraklá.*
BĪ'BLE, *n.* (*Gr. biblos*) the Book by way of eminence, the sacred Scriptures—*'Isaiyón ki kitáb-i-muqaddas*, *Taurat aur Injil*—*'saiyón ki dharmapustak.*
BĪB'LI-CAL, *a.* relating to the Bible—*Taurat aur Injil ke muta'alliq*, *'Isaiyón ki pák kitáb ke muta'alliq*—*'Isaiyón ki dharmapustak ká sambandhi.* [Pustakon ká janne w.
BĪB-LI-ŌG'RA-PHER, *n.* one skilled in the knowledge of books—*Kitábon ká jānne w.*—
BĪB-LI-O-GRÁPH'I-CAL, *a.* relating to the knowledge of books—*Kitábon ke 'ilm ke muta'alliq*—*Granthavidyāsambandhi.*
BĪB-LI-ŌG'RA-PHY, *n.* a description or knowledge of books—*Kitábon ká bayán yá 'ilm*—*Granthavidyá*, *granthon ká varnan wá bakhán.*
BĪB-LI-O-MĀ'NI-A, *n.* a rage for possessing rare and curious books—*Kitábon ki hirs*, *qad m yá nádír kitábon ki shaidái*—*Pustakon ká atisay chop*, *práchin wá durlabh* *granthon ke páne ki vyagratá.*
BĪB-LI-O-MĀ'NI-AC, *n.* one who has a rage for books—*Kitábon ká hirs*, *qadím yá nádír kitábon ká shaidá*—*Pustakon ká atisay chopi*, *práchin wá durlabh* *granthon ke páne ke nimitta vyagra.*
BĪB-LI-ŌF'O-LIST, *n.* a bookseller—*Kitáb-farosh*—*Pustakavikrayakartá*, *potli bechnne w.*
BĪB'LIO-THEKE, *n.* a library—*Kutub-khána*—*Pustakalaya.* [sambandhi.
BĪB-LI-O-THE'CAL, *a.* belonging to a library—*Muta'alliq-i-kutub-khána*—*Pustakálaya*—
BĪB-LI-ŌTH'E-CA-RY, *n.* a librarian—*Muháfiẓ-i-kutub-khána*, *kutub-kháne ká dāroga*—*Pustakādhyaksh*, *pustakágārarakshak.*
BĪCE, *n.* a blue or green colour—*Nilá yá sabz rang*—*Níl wá hará rang.*
BI-CĪP'I-TAL, *BI-CĪP'I-TOUS*, *a.* (*L. bis, caput*) having two heads—*Do-sirá^h*, *do-sir w^h*.
[—*Do-murá*, *do mur w.*, *dwiśirshak.* [lahakná^h.
BICK'ER, *v.* (*W. bicre*) to skirmish, to fight, to quiver—*Larná^h*, *jhaga:ná^h*, *laharná^h*,
BICK'ER-ING, *n.* a skirmish, a quarrel—*Larái^h*, *jhagrá^h*, *taníá^h*.
BICK'ERN, *n.* (*beak, iron*) an iron ending in a point—*Nok-dár lohá*—*Lohá jismen sui ki náin aní ho*, *anuyukt lohá.* [Dwiśirgi, do sing w.
BĪ'CŌRNE, *BĪ-CŌR'NOUS*, *a.* (*L. bis, cornu*) having two horns—*Do-shákha*, *do-singí^h*—
BĪD, *v.* (*S. biddan*) to command, to desire, to offer, to invite: *p. t. BĪD* or *BANÉ*, *p. p. BĪD* or *BĪD'EN*—*Hukm k.*, *farmáná*, *irshád k.*, *khwáhish k.*, *peśh-nihád k.*, *q'mat dene ko kuhná*, *da'wat k.*, *tawázú k.*—*Ájná k.*, *ádes k.*, *kahná*, *chahná*, *mol dene ko kahná*, *mol k.*, *áge dharná*, *nyotná*, *nyotá d.* [—*Mol dene ki ichchhá k. w.*
BĪD'DER, *n.* one who bids—*Peśh-nihád k. w.*, *q'mat k. w.*, *q'mat dene ki khwáhish k. w.*
BĪD'DING, *n.* command, order, offer of a price—*Hukm*, *farmán*, *irshád*, *q'mat k.*, *peśh-nihádi*, *q'mat dene ki khwáhish*—*Ájná*, *ádes*, *mol dene ki ichchhá*, *mol ká áge dharáw.*
BIDE, *v.* (*S. bīdan*) to dwell, to remain, to continue, to endure—*Sukínat k.*, *rahná^h*, *qáim rahná*, *tahammul k.*, *bar-dásht k.*—*Basná*, *bás k.*, *tikná*, *bane rahná*, *sahná.*
BĪD'ING, *n.* residence, habitation—*Sukínat*, *maskan*, *rahné ká maqám*, *istiqámat*, *qiyá-mat*—*Vásasthán*, *básá*, *rahné ki jagah*, *nivás*, *tikáv.*
BĪ-DENTAL, *a.* (*L. bis, dens*) having two teeth—*Do-dantá^h*, *do-dántá^h*, *do-dánt w^h*.
BĪ-DĒT, *n.* (*Fr.*) a little horse—*Ek chhotá ghorá^h*.
BĪ-EN'NI-AL, *a.* (*L. bis, annus*) continuing two years, happening every two years—

Do-sála, do-sál tak rahne w., do-sál meñ hme w.—Do-barás, do baras tak rahne w., do baras men hone w., dwivarshamātrasthāyi, dwaivarshik.

BI-Ē-NI-AL-LY, *ad.* every two years—*Do do sál meñ*—Do do baras meñ.

BIER, *n.* (S. *beer*) a carriage or frame for carrying the dead—*Janāza, tábút*—Rathī.

BIESTINGS, *n.* (S. *byst*) the first milk of a cow after calving—*Pyosī^h, pyos^h, phenus^h*.

BI'FID, **BI'F-DĀ-TED**; *a.* (L. *bis, fido*) divided into two—*Do-shikha, do-hissōñ meñ phatā huā*—Dwikhandikrit, dwaidhikrit, do bhāgōñ meñ chirā huā.

BI'FOLD, *a.* (L. *bis, and fold*) twofold—*Do-chand, dohrā^h*—Dwign.

BI'FORM, **BI'FORMED**, *a.* (L. *bis, forma*) having two forms—*Do-rukhā. do-shakla*—Do-raṅgā, do-rūpā, dwirūp, dwimurtimān.

BI-FORM-TY, *n.* a double form—*Dohri sūrat yā shakl*—Dohrā rūp wā ūkār.

BI-FRONTED, *a.* (*bis, frons*) having two fronts—*Do-munhā^h, do-mukhā^h w^h*.

BI-FURCA-TED, *a.* (L. *bis, furca*) having two forks—*Do shākh-dūr, do-shūkhā*—Do-ani w., agradwayaviśiṣṭ. [agrabhāgōñ meñ bhāg.

BI-FURCA-TION, *n.* division into two branches—*Do-shākhōñ meñ taqsim*—Do auiyōñ wā

BIG, *a.* (S. *byggan* ?) great, large, huge, pregnant, fraught, distended, inflated—*Kalāh, jasin, 'azim, hāmīlā, gābhīn^h, ma'mūr, pur, phulā^h*—Barā, moṭā, bhārī, sthūl, vrihat, garbhīnī, garbhavati, peṭ se, bhārā, purā, bharpūr, sūjā huā, umrār huā. [kar^h.

BIG-LY, *ad.* haughtily, with bluster—*Gurūr se, shakhi se, ghamand se^h, aintkhar^h, phul*—**BIG-NESS**, *n.* bulk, size—*Jasimat, miqdār, qad, mutā^h, barā^h*—Sthūlatī, vrihatwā, parimān, dīldaul
(—Dwipatniswāmī, dwipatnī w., dwibhīryādharak.

BIG-A-MIST, *n.* (L. *bis, Gr. gameo*) one who has two wives—*Do jorū w., do jorū-dār*

BIG-A-MY, *n.* the crime of having two wives—*Do jorū rakhne ká gunāh*—Ek samay meñ do striyōñ se vivāh karne ká aparādh, dwibhāryādharan.

BIG-GIN, *n.* (Fr. *béguin*) a child's cap—*Buchhe ki topi^h*. [guñrī yā geñrur^h.

BIGHT, *bit, n.* (S. *buṭṭan*) a bend, a bay, a coil of a rope—*Ghumāw^h, khār^h, rassi ki*

BIG-OT, *n.* (S. *bigan*) one unreasonably devoted to a party creed or opinion, a blind zealot; *a.* blindly zealous—*Jo shakhs ki kisī jānib mazhab yā rēd ki parāwī shid-dat se kartā hui, mutā'assib, tā'assubī*; *a.* mutā'assib, tā'assubī—Swamatāgrahī, apne mat ká haṭṭhī, binā vichār pakshapātī; *a.* swamatāgrahī, binā vichār apne mat meñ sthit, binī vichār pakshapātī. [mat meñ haṭṭhī, paramatadweshī, swamatāgrahī.

BIG-OT-ED, *a.* unreasonably zealous—*Mutā'assib, tā'assubī*—Binī vichār pakshapātī, apne

BIG-OT-ED, *n.* blind zeal, great prejudice—*Tā'assubī, jihl-i-murakkab*—Paramatadweshī, binā vichār pakshapātī, apne mat meñ haṭṭhī, swamatāgrahī.

BIL'AN-DER, *n.* (*by, land*) a small merchant vessel—*Chhotā saudāgarī jahāz*—Binijya wā vyāpar kī chhotī naukī.

BIL'BER-RY, *n.* a small shrub and its fruit, —*Ek chhotī jhārī aur uskā phal^h*.

BIL'BO, *n.* (*Bilwa*) a rapier, a sword—*Nimcha, tulwār^h*—Kripān, kharī, asi.

BIL'BOX, *n. pl.* stocks for the feet—*Kāth^h*.

BILE, *n.* (L. *bilis*) a thick yellow bitter liquor separated in the liver and collected in the gall-bladder—*Safrā, zahra, zard āb*—Pitta, pit.

BIL'LA-RY, *a.* belonging to the bile—*Safrē se mutā'alliq*—Pittasambandhī.

BIL'LOUS, *a.* affected by bile—*Safrāwī, zahrāwī*—Pittahā, paittik.

BIL'GE, *n.* (S. *baḷg*) the breadth of a ship's bottom, the protuberant part of a cask; *v.* to spiring a leak, to let in water—*Jahāz ke tale ki chaurāī, pipe kī gumrā qhib-kī yī ubhār*; *v.* jahāz ke tale panchor yū chhed h., paniyānā^h, pānī lenā^h, pānī churānā^h.

BIL'ING-GATE, *n.* (from a place of this name in London) ribaldry, foul language—*Fulsh, pūchīyāt, mujallaza, dush-nām*—Phakkar, naṅgai, gālī, kutsitavākya, durva-chan.

BILK, *v.* (G. *bilaikam*) to cheat, to defraud, to elude—*Dagā-bāzī k., fareb d. yī k., māyās k., dhokhā d^h*—Ghualnī, ṭhagnī, bhuḷāwā d.

BILL, *n.* (S. *bile*) the beak of a fowl; to caress, to fondle—*Chōch^h*; *v.* chummā lenā^h, chūmnā^h, chōch milnā^h, lār-pyir k^h, dulārnā^h, dūlār k^h. [sū^h.

BILL, *n.* (S. *bil*) a hatchet with a hooked point, a battle-axe—*Dāw^h, kulhār^h, guhrā*—**BIL'LET**, *n.* a small log of wood—*Chhotā kunda*—Kāth kī chhotā dhokā.

BIL'MAN, *n.* one who uses a bill—*Gaṇṇāsū bāndhne w^h*.

BILL, *n.* (Fr. *billet*) a written paper, an account of money due, a proposed law—*Nā-rishta, dāin wājib ká hīzāb, aīn ká musawwadu*—Lekh, lekhapatra, pāwne wā chahte ká lekha, vyavasthā ká dhānchā.

BIL'LET, *n.* a note, a ticket directing soldiers where to lodge; *v.* to quarter soldiers—*Ruqṣā a, sipāhiyōñ kī sukīnat mugarrar karne ká ruqṣā*; *v.* sipāhiyōñ ko basānā—Chitṭhī, sāinya ke vāsasthān nīrūpane kī chitṭhī; *v.* sāinya ko basānā.

BIL'LET-DOUX, **bil'le-dū**, *n.* (Fr.) a love-letter—*'Ashiqāna ruqṣā*—Prem ká patra, pre-mavishaynakpatra. [Anī-khel^h.

BILL'ARDS, *n. pl.* (Fr. *billiard*) a game played with balls and maces on a table—

BILLION, *n.* (Fr.) a million of millions—*Kharban, kharb^h*—Mahāpadma.

BILLOW, *n.* (S. *belā^h*) a wave swollen and hollow; *v.* to swell or roll like a wave—*Bari mauj, hilkorā*; *v. lahrānā, hilkornā^h*—Lahar, taraṅg. [raṅgit.

BILLOW-Y, *a.* swelling, turgid—*Mauj-zan, mawwaj, mutalātum*—Mahātaraṅgayukt, tablin, *n.* (S.) a place for wine, &c.—*Sharāb wagaire kī koṭhri*—*Mahārā ādi kī bhaṅār* wā ghar. [nā; *n. do kī bānārat*—Dwi, dwaidd, dwigun.

BINA-RY, *a.* (L. *binus*) two, double; *n.* the constitution of two—*Do, dohrā^h, musan-*

BIND, *v.* (S. *bindan*) to confine with bonds, to gird, to fasten to, to tie together, to oblige by kindness, to make costive, to cover books: *p. t^h* and *p. p.* *Bōṇḍ*.—*Bāidhnā^h, patṭi se bāidhnā yā lupetnā^h, jorā^h, kasnā^h, jakurnā^h, mamniān k, majbūr k, qabz k, mungat-z k, jild bāidhnā, jild-bandi k, jild k.*—*Kausunrā k, anugrah se bād-dha k, baddha k, koshṭhabaddha k, mal wā koṭhā bāidhnā, pothi wā granth ko pithaute se bāidhnā.*

BINDER, *n.* one that binds—*Bāidhne w^h, kasne w^h, jakarne w^h, bandhan^h, kasan^h, patṭi^h, dor^h, jild-band, jild-bāidhne w.*—*Granth wā pothi kā pithautā bāidhne w.*

BINDING, *n.* a bandage, the cover of a book—*Band, patṭi^h, kasan^h, jild*—*Bandhan, bāidhnā, pothi wā granth kā pithautā.* [par dignirnayayanta kā ādhār.

BINOCULAR, *n.* the compass-box of a ship—*Jahāz par qutb-numī kā sandūq*—*Naukā* **BI-NOCULAR**, *a.* (L. *binus, ocul^{us}*) having two eyes, employing both eyes—*Do-chashma, do-aikhā^h*—*Dwinayan, dwinetra.* [juzain—Dwi-yukpar.

BI-NOMIAL, *a.* (L. *bis, nomen*) composed of two parts or members—*Murakkabul-*

BI-GRAPHY, *n.* (Gr. *bios, grapho*) the history or account of a life—*Tazkira, ātmi kī tawārikh*—*Charitravarnan.* [rikkh—Charitravarnan.

BI-GRAPHER, *n.* a writer of lives—*Tazkira-navis, nūqil, rāvi, ek shakh k, muwar-Bi-GRAPHER, *a.* relating to biography—*Ek shakh k: tawārikh ke muta'alliq, muta-'alliq-i-tazkira*—*Charitravarnanasambandhi, charitravarnanavishayak.**

BIPARTITE, *a.* (L. *bis, partitum*) having two correspondent parts—*Do barābar yā mushābih hisōn ko rakhne w, do hisōn meṁ barābar maqsūm*—*Do samānānāvisishṭ, dwaiddhikrit.*

BIPED, *n.* (L. *bis, pes*) an animal with two feet—*Do-pāya, do-pāya jānvar*—*Dwipad, dwipadajantu.* [pakshi, pakshadwaivishṭ

BIPENNATE, **BI-PENNATE**, *a.* (L. *bis, penna*) having two wings—*Do-bizā*—*Dwi-*

BI-QUADRATE, *n.* (L. *bis, quadratum*) the fourth power in numbers—*Mālu-l-māl, majzūru-l-majzūr*—*Chatungit.* [ghāt.

BI-QUADRATIC, *a.* relating to the fourth power—*Mālu-l-māl, majzūru-l-majzūr*—*Chatur-*

BIRCH, *n.* (S. *birce*) a tree—*Ek qism kā darakht*—*Ek prakār kā per.*

BIRCHEN, *a.* made of birch—*Burch per kī banā huā^h.*

BIRD, *n.* (S.) a general name for the feathered kind, a fowl; *v.* to catch birds—*Tair, parand, murg, chiriyā^h*, *v. chiriyā pakarnā yā dharānā^h*—*Pakheri, pakshi, pauchhi.*

BIRD-BOLT, *n.* an arrow for shooting birds—*Chiriyā mārne kī tīr*—*Pakshi mārne kī*

BIRD-CAGE, *n.* an enclosure to keep birds in—*Pinjā^h.* [vāp.

BIRD-CATCHER, *n.* one who takes birds—*Chiri-mār^h, baheliyā^h.*

BIRD-LIME, *n.* a glue to catch birds—*Chiriyā pakarne kī lāsā yā kampa^h.*

BIRD-MAN, *n.* one who catches birds—*Baheliyā^h, chirī-mār^h.*

BIRD'S-EYE, *a.* seen from above—*Upar se dekhū gayā^h.*

BIRTH, *n.* (S. *beorth*) the act of coming into life, extraction, rank by descent—*Paidā-ish, tamallul, wiladat, gharānā^h, khāndān, nasab, nash, ābāi martabā*—*Janma, utpatti, kul, vanāḥ, kulnati.* [baras gānth.

BIRTHDAY, *n.* the day of one's birth—*Janam-din^h, sāl-girah*—*Janmadin, janmatithi,*

BIRTH-NIGHT, *n.* the night of one's birth—*Janam-rāt*—*Janmarātri.* [janmades.

BIRTH-PLACE, *n.* the place of one's birth—*Watan, manūd*—*Janmabhūmi, janmasthan,*

BIRTH-RIGHT, *n.* the rights to which one is born—*Bapaṭi^h, iṛs, huqq-i-wiladat*—*Pai-trikidhikār, janmanutakāddhikār, janmahetukāddhikār.*

BISCUIT, *biskit*, *n.* (L. *bis, coctum*) a kind of hard dry bread—*Kari s'khi roti^h.*

BISSECT, *v.* (S. *bis, sectum*) to divide into two equal parts—*Barābar do hisse k.*—*Samān do bhāg k.* [do bhāg meṁ khaṇḍan.

BISSECTION, *n.* division into two equal parts—*Barābar do hisse meṁ taqsim*—*Samān*

BISHOP, *n.* (Gr. *epi, skopos*) one of the higher order of clergy who has the charge of a diocese; *v.* to confirm—*Pādriyōn kā peshwā, mujtahid, imām*; *v. qāim k.*—*Dharmādhyaksh, dharmādhipati*; *v. sthāpan k.*

BISHOPRIC, *n.* the diocese of a bishop—*Mujtahid kā tā'alluqa yā qalam-ran*—*Dharmādhyakshadhikārades, dharmādhipati kā wasibhūt pradeś.*

BISMUTH, *n.* (Ger. *wismuth*) a metal of a reddish white colour—*Phul-dhāt^h, phul^h.*

BISON, *n.* (Gr.) a kind of wild ox—*Ek jangli bail^h.*

BISSEXILE, *n.* (L. *bis, sex*) leap year—*Chauthā sāl jis meṁ ek roz ziyāda hotā hai*—*Chauthā baras jismeṁ ek din adhik hotā hai.*

BIS'TOUR-Y, n. (Fr. *bistouri*) a surgeon's instrument for making incisions—*Jarráht chhurí^h*—*Váidya ká sastra*.

BIS'TRE, n. (Fr.) a colour made of soot—*Kálat yá kájal ká baná huá rang^h*.

BÍ-SUL'COUS, a. (L. *bis, sulcus*) clovenfooted—*Khurí-dár, sum-darída*—*Chirá khur w^h*, phatá khur vísiht, dwikhandasaph. [*Kutiyá^h, kutti^h, kúkurí^h*]

BÍTCH, n. (S. *bice*) the female of the dog kind, a name of reproach for a woman—

BÍTE, v. (S. *bitan*) to crush with the teeth, to give pain by cold, to wound, to cheat, p. t. BÍT, or p. p. BÍT'TEN, or BÍT—*Chabá-lená^h, kíat-khána^h, pháp-khána^h, khutharná^h, dásná^h, khuykár k^h, hábalapá^h, lagná^h, dukh d^h, gháv k^h, thagná^h, chhulná^h*.

BÍTE, n. seizure by the teeth, the wound made by the teeth, a cheat, a sharper—*Ká^h, chabáw^h, pakar^h, hábak^h, thuyá^h, thug^h*.

BÍT, n. a small piece, a morsel, the part of a bridle put into a horse's mouth; v. to put the bit in the mouth—*Zarra, purza, buyma, dukhāna, lagām*, p. t. BÍT, or p. p. BÍT'TEN, or BÍT—*Chabá-lená^h, kíat-khána^h, pháp-khána^h, khutharná^h, dásná^h, khuykár k^h, hábalapá^h, lagná^h, dukh d^h, gháv k^h, thagná^h, chhulná^h*.

BÍT'ER, n. one who bites—*Káñe w^h, dāñe w^h, chabá-khāne w^h, pháp-khāne w^h, kañá-sá^h, munháel^h, thag^h*.

BÍT'ING, n. the act of biting; a. sharp, severe, sarcastic—*Kát chabáw dukhāv yá dukh^h*; a. *tez, sukht, tá'na-ānez, tanz-go*—a. *Tikhá, tikshpa, kará, vyañgyamān, kaṭu*.

BÍT'ING-LY, ad. jeeringly, sarcastically—*Tunz se, tá'na se*—*Vyañgya se, vyañgyokti se*.

BÍT'TA-CLE. See BINNACLE. [katuvākya se.]

BÍT'TER, a. (S. *biter*) biting to the taste, sharp, painful; n. any thing bitter—*Karwá^h, titá^h, khurjhará^h, charpará^h, khattá^h, talkh, tikháp^h, tez, kará^h, dukhdái^h*; n. *turhi, khattá^h, karwá^h, jo khattá titá yá karwá ho^h*.

BÍT'TER-LY, ad. in a bitter manner, sharply—*Karwáhat se^h, karái se^h, dukh se^h*.

BÍT'TER-NESS, n. a bitter taste, sharpness, severity, malice, hatred, sorrow—*Karwáhat^h, talkhi, saliki, bugz, kina, nafrat, gam*—*Charparábat, tikhai, titái, katutá, karái, ka-thorata, dwesh, mátearya, ghrina, šok, dukh*.

BÍT'TER-SWEET, n. an apple sweet and bitter—*Khat-mithá sew, khattá aur mithá seb*.

BÍT'TERN, n. (Fr. *butor*) a bird—*Rk chiriyá^h*.

BI-TÖ'MEN, n. (L.) a kind of pitch—*Nift yá naft, kafru-l-yahúd*—*Matiyá tel, šilájatu*. BI-TÜ'MI-NATE, v. to impregnate with bitumen—*Naft milāna, kafru-l-yahúd milāna*—*Matiyá tel milāna, šilájatu milāna, šilájatugarbhit k*. [šilájatuvāsiht]

BI-TÜ'MI-NOUS, a. containing bitumen—*Naft-ānez*—*Matiyá tel may, šilájatugarbhit*. B. VÁLVE, a. (L. *bis, valva*) having two valves; n. that which has two valves—*Do-dara*; n. *do-dara*—*Dwikapátayuktadwāravisišt*; n. *do dwār w*. [dwāravisišt]

BÍ-VÁI'VU-LAR, a. having two valves—*Do-dara*—*Dwikapátavišisht, dwikapátayukta*. BÍ'VI-IOUS, a. (L. *bis, via*) having two ways, leading different ways—*Do-ráh, mutafar-rig ráh meñ le-jāne w*.—*Dwim.rgi, do path w^h, bhinna bhinna path meñ le-jāne w*.

BÍV'OUAC, n. (Fr.) the guard or watch of a whole army during the night; v. to be on watch all night—*Maidān meñ sári fauj ki shab-bedār*; v. *maidān meñ sári fauj ká shab-bedār rahná*—*Rát ko sab sainya ki chauki*; v. *rát bhar chauki dená*.

BLÁB, v. (T. *blabheren*) to tattle, to tell tales; n. a telltale—*Fāsh k., parda-darí k., bakná^h, aib-goi k., gibat k.*; n. *lutrá^h, chhichhorá^h*—*Gopaniy bát praká^h k.*, bar-barānā, gap mārānā, lutránā, lutrápanā k. [bhedkhol d. w^h]

BLÁB'BER, n. a telltale, a tattler—*Barbariyá^h, bakhi^h, gappi^h, bátāni^h, ochhá^h, lutrá^h*.

BLÁCK, a. (S. *blac*) of the colour of night, dark, cloudy, dismal, wicked; n. a black colour, a negro; v. to make black—*Šiyáh, gam-gín, haibat-nák, sharir*; n. *kálá rang^h, habshi*; v. *kálá k^h*.—*Kálá, krishna, śyāma, śokajanak, ghor, dārun, adham, nikriah, kutsit*; v. *krishnavarna, śyāmāng*. [lagānā—*Kálá k.*, kalañik lagānā, kalañiki k.]

BLÁCK'EN, v. to make black, to defame—*Šiyáh k., aib lagānā, muttaham k., harf*.

BLÁCK'ISH, a. somewhat black—*Šiyáh-fām, surmaí-rang, kálá sá^h*—*Kuchh kálá, kin-chip kálá*. [se, śyāmatá se, atidushtatá se.]

BLÁCK'LY, ad. darkly, atrociously—*Šiyáhi se, tárikí se, hari sharárat se*—*Krishnavarna*. BLÁCK'NESS, n. the quality of being black—*Šiyáhi, gam-gini, haul-náki, shor*—*Krishnatá, śyāmatá, ghoratá, dārunatá, atidushtatá*.

BLÁCK'ING, n. paste or liquor to blacken shoes—*Joti káli karne ká rang^h*.

BLÁCK'-MÁÖR, BLÁCK'-MÖÖR, n. a negro—*Habshi, sidá, kálá ádmí*—*Krishnāng, śyāmāng*.

BLÁCK'BÁLI, v. to reject in choosing—*Pasand karne meñ ná-mamúv k.*—*Barāne meñ chhānt d. wá aswikár k*. [ká kantilá per, phalayuktakāntakagulmavišesh.]

BLÁCK'BÉR-AY, n. the fruit of the bramble—*Ek gism ká khār-dār darakht*—*Ek prakár*.

BLÁCK'ÁRD, n. a singing bird—*Pitá^h, bhajangá^h, koyal yá koi^h*. [gay gurú, psáu.]

BLÁCK'CÁT-TLE, n. oxen, bulls, and cows—*Bair^h, sánr aur gáy^h, mávoshi, dáwáb*—*Gorú*.

BLÁCK'ÖCK, n. the heath-cock—*Ek gism ká murgá*—*Ek prakár ká kukkút*.

BLÁCK'ÉYED, a. having black eyes—*Šiyáh-chashm*—*Krishnanayan, niláksha*.

BLÁCK'FÁCED, a. having a black face—*Šiyáh-rú, siyáh-súrat*—*Kále munh ká, krishnavadan, śyāmanukh*.

BLÅCK/GUARD, n. a mean wicked fellow—*Luchchā^h, shukhā^h, āwāra*—Durāchār, durvritta, adhamāchār.

BLÅCK/JACK, n. a leather cup—*Champe kā piyāla*—Chām kā pānapātra.

BLÅCK/LEAD, n. a mineral used for pencils—*Sisā jo lakṣ kḥinchne ke kām ātā hai^h*.

BLÅCK/MAIL, n. a rate paid for protection to men allied with robbers—*Chorōn se hifāz ke liye unke sāthiyōn ko jo kuchh diyā jātā thā*—Chorōn se rakshā ke nimitta unke sāthiyōn ko jo kuchh diyā jātā thā. [durmukh, kaṭuvādi.]

BLÅCK/MOUTHED, a. using foul language—*Bad-zabān, galehkhā^h*—Galjibhā, galmunhā,

BLÅCK/PUD/DING, n. a kind of food made of blood and meal—*Lohū aur āte kā halwā*.

BLÅCK/RÖD, n. the usher belonging to the order of the Garter—*Gārṭar ke darje-wāloṅ kā siyāḥ 'a'ā rakhne w.*—Gārṭar nām upādhiyukt logōn ke madhya jo krishṇavarṇ lāṭhī dhārāp kiye rahṭā hai.

BLÅCK/SMITH, n. a smith that works in iron—*Lohār^h*. [per. kantakagulmaviśeṣh.]

BLÅCK/THORN, n. the sloe tree—*Ek qism kā khār-dār darakhṭ*—Ek prakār kā kañṭilā

BLÅD/DER, n. (S. *blædr*) the vessel that contains the urine, a blister, a pustule—*Masāna, shāsh-dān, tumbi^h, thaili^h, phapholā^h*—Mūt kī thailī, phulkā, jhalkā.

BLÅD'DERED, a. swollen like a bladder—*Shāsh dān tumbi yā phaphole wā phulā*—Mūt kī thailī wā phulke sā phulā.

BLÅDE, n. (S. *blæd*) the spire of grass before it grows to seed, a leaf, the cutting part of an instrument, a brisk man—*Ghās kā pattā^h, pattā^h, dāl^h, chālāk shākṣe*,—Triṇapātra, pattī, patra, śāstra kā phal, bāñkā phurtilā puruṣh.

BLÅD'ED, a. having blades—*Patte-dār, dār-dār*—Dalawān, patrayukt, dār sahīt, phal sahīt. [kotā^h.]

BLÅIN, n. (S. *blegen*) a pustule, a blotch—*Phorā^h, phunsi^h, phapholā^h, dadorā^h*, cha-

BLÅME, v. (Fr. *blâmer*) to charge with a fault, to censure; n. imputation of a fault, crime—*Ilzām d.*, *mulzim k.*, *malāmat k.*, *sarzanish k.*; n. *ilzām, harf, aib, qusūr, gunāḥ*—Dokhnā, dosh d., apavād lagānā, nindā k., dhirkārnā; n. doshārop, apavād, nindā, dosh, aparādh, chūk.

BLÅM'A-BLE, a. faulty, culpable—*Qusūr-wār, taqīr-wār, gunāḥ-gār, mulzim, mujrim*—Doshi, aparādhī, nindaniy, dūshya. [Doshitwa, nindatā, aparādhātā.]

BLÅM'A-BLE-NESS, n. state of being blamable—*Qusūr-wārī, taqīr-wārī, gunāḥ-gārī*—

BLÅM'A-BLY, ad. culpably—*Ilzām se, gunāḥ-gārī se*—Aparādh se, dosh se.

BLÅME'FUL, a. deserving blame, guilty—*Mulzim, malāmat ke qābil, sarzanish ke lāiq, qusūr-wār, taqīr-wār, gunāḥ-gār*—Nindaniy, nindya, doshī, dhirkāre, doshī.

BLÅME'LESS, a. without blame, guiltless—*Be-qusūr, be-taqīr, be-gunāḥ*—Nirdoshī, niraparādhī, anindit. [aparādh wā dosh binā, anindyatā se.]

BLÅME'LESS-LY, ad. innocently—*Be-taqīrī se, be-gunāhī se*—Nirdosh se, niraparādh se,

BLÅME'LESS-NESS, n. innocence—*Be-gunāhī, be-taqīrī*—Nirdoshatā, niraparādhātā, anindyatā. [—Nindak, apavādak, doshāropak, dhirkārne w.]

BLÅMER, n. one who blames—*Ilzām d. w.*, *mulzim k. w.*, *malāmat k. w.*, *sarzanish k. w.*

BLÅME'WÖR-THY, a. deserving blame—*Qābil-i-malāmat, sarzanish ke lāiq, mulzim, qusūr-wār*—Nindaniy, nindya, doshī, dhirkāre jāne ke yogya. [yatā, nindyatā.]

BLÅME'WÖR-THI-NESS, n. the quality of deserving blame—*Qābiliyat-i-ilzām*—Nindani-

BLÅNCH, v. (Fr. *blanc*) to whiten, to strip or peel, to evade to 'shift'—*Nikhārnā^h, ujā^h k^h, chhilkā utārnā^h, chhilkā^h, fālnā^h, chhupānā^h*. [mridu, chikkan, namra.]

BLÅND, a. (L. *blandus*) soft, mild, gentle—*Mulāim, narm, latif, chiknā^h*—Komal,

BLÅNDISH, v. to smooth, to soften, to caress—*Mulāim k.*, *phuslānā^h*—Komal k., mridu k., mīṭhī mīṭhī bātoṅ se bhulānā, lāpypār k. [mīṣṭavākya, pyāri bāt.]

BLÅNDISH-ING, n. expression of kindness—*Nūz-o-nūz, mīthī bātāin^h*—Priyavākya,

BLÅNDISH-MENT, n. kind speech, caresses—*Nūz, adī, karāḥma, nakhra, shīrīn kalām, phuslāwe kī bātāin^h, mē' shīqiyat*—Vilās, hāv, hāwbhāw, chonohā. phuslāḥat, mīṭhī bātāin, chāṭī, dular. [kalām—Priyavākya, chātīktī, pīnslāwe kī bātāin.]

BLAN-DIL'O-QUENCE, n. flattering speech—*Shīrīn guft-o-gū, āī īn kalām, khush-amādī*

BLANK, a. (Fr. *blanc*) white, without writing, empty, confused, without rhyme; n. a void space, paper unwritten, a lot without value; v. to make void, to damp—*Sufed, sādā, khālī, khushk, zard, mustarib, sair-muqaffā*; n. *khālī jagah, sādā kogaz, khālī chīṭhī*; v. *khālī k.*, *zard k.*, *sard k.*, *afwarda k.*—Ujlā, ujjar, ānkle, bin likhā, alikhit,

korā, śūnya, ghaḥrāya, ākul, vismit, anuprāsahin, yamnahin, amitrākshar; n. śūnya-yasthān, śūnya jagah, korā kāgud, śūnya chīṭṭhī wā goli; v. śūnya wā rahit k., uṭhā d., vyākul k., man tornā, malin k.

BLANK'ET, n. (Fr. *blanket*) a woollen cover for a bed; v. to cover with a blanket, to toss in a blanket—*Kamma^h, kamli^h, sāl^h, lō^h*; v. *kāmmal se lapetnā^h, kāmmal orhānā^h, kāmmal mē' bāndhkar ukhālnā yā pheknā^h*. [pheknāw^h.]

BLANK'ET-ING, n. tossing in a blanket—*Kāmmal mē' bāndhkar ukhāl ulāl yā*

BLAS-PHÈME, v. (Gr. *blasphemeo*) to speak impiously of God, to speak evil of—*Kulām-i-kyfr kahānā, gūbat k.*, *shikāyat k.*—Īśwaramindā k., nindā k.

BLAS-PHEM'ER, *n.* one who blasphemes—*Kufr, murtadd, kalām i-kufr kahne w., gibat k. w.*—*Is̄wa anindak, nindak.*

BLAS-PHEM'ING, *n.* the act of blasphemy—*Kufr-goi—Is̄waranindī.*

BLAS-PHE-MOUS, *a.* containing blasphemy—*Kufrī, kufrānu, ilhādī—Is̄waranindak.*

BLAS-PHE-MOUS-LY, *ad.* impiously—*Kufr-goi se, kufr se—Is̄waranindī pūrvak, Is̄waraninda se.*
[*i-kufr—Is̄waranindī, devanindī.*]

BLAS-PHE-MY, *n.* indignity offered to God by words or writing—*Kufr, kufr-goi, kalām-*

BLAST, *n.* (S. *blast*) a gust or puff of wind, the sound made by blowing a wind instrument, blight; *v.* to strike with a sudden plague, to make to wither, to blight, to injure, to confound, to blow up—*Jhokā^h, muñh se phūñkkar bajāne ke baje ki ūwās, gerā^h; v. daf'atan mārnā, jhulās d^h, murjhānā^h, pazhmurda k., nugsār k., gārat k., hawās bāhtā k., be-harās k., urānā^h—Jhukor, jhōnk, vāyuvēg, sūkhadhman, sūshirāśabd, vinās, āshay, jhōlt; v. achiñchak māsht k., kunihilāna, jhulāsā, sukā d., vinās k., hakra bakka k., ghabrā d., urā d.*

BLAST-ER, *n.* one that blasts—*Gārat k. w., jhulāsne w^h, pazhmurda k. w., urāne w^h—Nasht k. w., vināsak, marak, jhulāsne w., urā dene w.* [dhwans, birud se urā d.]

BLAST'ING, *n.* destruction, explosion—*Bar-bādī, pāc-mālī, ubhā^h, phū'ar^h—Nās, vinās, BLA'TANT*, *a.* (S. *blatant*) bellowing as a beast—*Bhukartā^h, dukarā^h, dānbātā^h, dāhaktā^h.*
[wād k^h.]

BLAT'TER, *v.* (L. *blatero*) to make a senseless noise—*Barbarānā^h, bakbakāna^h, bak-*

BLAZE, *n.* (S. *blaze*) a flame, a stream of light, wide diffusion of a report, a mark like a blaze; *v.* to flame, to publish—*Shu'la, dhabhikā^h, izhār, ishtihār, ghore ki peshānī kī qushqā; v. shu'la-zan h., shu'la m'ernā, dhabhaknā^h, mushtā'āl h., izhār k., ishtihār k.—Jyoti, dipti, tem, dhadhak, dhadhakar, lapat, prakāsan, prakatīkaran, ūk; v. dhadhaknā, dhadhakānā, prakās k., prakat k.*

BLAZ'ER, *n.* one who spreads reports—*Pardā-dar, fāsh k. w., numāyān k. w.*—*prakāsak, prakat k. w., dhūndhorā, dhūndhorā pīṭhe w.*

BLAZ'ON, *v.* to explain the figures on ensigns armorial, to deck, to display, to celebrate, to make public; *n.* the art of drawing coats of arms, show, publication—*Khūdān ke nishān kō bayān k., zeb d., āraish k., zāhir k., mushhūr k., ta'rif k., ishtihār k., askārā k., mushtahur k.; n. khūdān ki 'alāmat ki 'alm, izhār, numāish, ishtihār—Kulīnapad ke chihnon ki vyākhyā k., sobhit wā bhūshit k., dikhlanā, dikhlanā, prasiddha k., sarāhna, prakās k., prakat k.; n. kulīnapad ke chihna ki vyākhyā wā vidyā wā lkhā, dikhāw, prasar, prakās, dhūn nārā.*

BLAZ'ON-ER, *n.* one who blazons—*Khūdān ke nishānon kā jānne yā bayān k. w., zeb d. w., mushtahur, zāhir k. w.—Kulīnapad ke chihna kā jānne w. wā vyākhyā k. w., sarwārne w., sobhit k. w., prakāsak, prakat k. w.* [ke chihnon ki vyākhyā k. w.]

BLAZ'ON-RY, *n.* the art of blazoning—*Khūdān ke nishānon ki bayān k. w.—Kulīnapad*

BLEACH, *v.* (S. *bleach*) to whiten—*Sufed k. yā h.—Nikhārnā, ujā k. wā h., swet k. wā h.*

BLEACH'ER, *n.* one who whitens—*Dhone w^h, ujā k. w^h, dhoib^h.* [ujā karne ki jagāh.]

BLEACH'ER-Y, *n.* a place for bleaching—*Sufed karnē yā dhone ki jagāh—Nikhārne wā*

BLEAK, *a.* (S. *bleak*) pale, cold, chill, cheerless, dreary, desolate—*Sard, thanthā^h, rākhs^h, udās^h, sūnā^h—Sital, jūr, raphā, yjhañkh, Nirānand.* [sthān meñ.]

BLEAK'LY, *ad.* coldly, in a chill situation—*Sardi se, sard mizām meñ—Sitalatā se, sital*

BLEAK'NESS, *n.* dreariness, coldness, chillness—*Udāsī^h, sūnsan^h, sardi, thanthak^h—Nirānand, sitalatā, sitalatā.* [Nirānand.]

BLEAK'Y, *a.* cold, chill, dreary—*Sard, thanthā^h, sūnā^h, udās^h—Sital, jūr wā jūr.*

BLEAR, *a.* (D. *blae*) dim with rheum or water; *v.* to make watery or dim—*Chīprā-lā^h, kichrāyā^h, chundhlā^h, kichrā^h; v. chīprā k^h, chundhīyānā^h, kichrānū^h, chīprānā^h, chundhlā k^h.*

BLER'ED-NESS, *n.* the state of being blear—*Kichrāpan^h, chundhlāpan^h, chundhlāhat^h. BLER'EFED*, *a.* having sore eyes—*Chīprā^h, chundhīyā^h, chundhlā^h.*

BLEAT, *v.* (S. *bleat*) to cry as a sheep; *n.* the cry of lambs or sheep—*Bhūndhīyānā^h, mimiyānā^h; n. mē-mē^h, bhen-bhe^h, mimiyāb^h, bhenbhiyāb^h.* [yāb^h.]

BLEAT'ING, *n.* the cry of lambs or sheep—*Mē-mē^h, bhen-bhe^h, mimiyāb^h, bhenbhi-*

BLEB. See **BLOB**.

BLEED, *v.* (S. *bladan*) to lose or draw blood, to drop as blood, *p. t.* and *p. p.* **BLEED**—*Lohū girnā chalnā yā bahnā^h, Lohū lenā yā nikālā^h, tapaknā^h, chhawnā^h, pachhnā^h.*

BLEED'ING, *n.* a running or letting of blood—*Lohū kī girnā chalnā yā bahnā^h.*

BLEM'ISH, *v.* (Fr. *blemir*) to mark with any deformity, to tarnish, to defame, to disfigure; *n.* a mark of deformity, taint—*Bud-surat k., daglā k., āf-rānā, 'aib-lagānā, bud-numā k.; n. dāg, nuqs, qubh, 'aib, harf—Kudāl k., dhuṛp wā dhabbā lagānā, kalañk lagānā, apayās k., kurup k., varup k.; n. battā, khōt, dosh, apayās, apakirti.* [chhidra, bin dhabbā, bin dhabpi.]

BLEM'ISH LESS, *a.* without blemish, spotless—*Be-'aib, gair-nuqs, be-dāg—Nirdosh, niā-*

- BLENCH**, *v.* (Fr. *blanc* !) to shrink, to start back, to give way — *Hichakná^b, thathakná^b, chahukná^b, hatná^b*. [misrit k.]
- BLEND**, *v.* (S. *blendan*) to mingle together — *Ámez k., makhlít k., shámil k.* — *Miláná*, **BLESS**, *v.* (S. *bletsian*) to make happy, to wish happiness to, to invoke a blessing upon, to praise, *p. t.* and *p. p.* **BLESS** or **BLEST** — *Khajasta k., kisi ke wáste barakat cháhna, du'a d., tá'rif k., hamd k.* — *Sukhi k., bhalá manána, mangal prarthaná k., áshish d., astaná, dhanyavád k., gun wá kirti gána.*
- BLESS'ED**, *p. a.* happy, holy — *Khush-hál, nutabarrak, mubáarak, bakht-yár, pák* — *Kalyána, paramasukhi, mangal, pavitra, punit.* [se, kalyánaasahit.]
- BLESS'ED-LY**, *ad.* happily — *Khushi se, bakht-yári se, sa'ádat se* — *Sakh se, paramánand* **BLESS'EDNESS**, *n.* happiness, divine favour — *Sa'ádat, khushi, fazl-i-iláhi* — *Paramasukh, paramánand, apavarg, paramapad, íswari dayá.*
- BLESS'EN**, *n.* one who blesses — *Da'a-go, hamd-go* — *Ásirvadi, dhanyavadi, kusálavadi.*
- BLESS'ING**, *n.* a prayer for happiness, benediction, a benefit, divine favour — *Da'a-i-khair, du'a, du'a-got, ganimat, m'imat, fazl-i-iláhi, Khudá ká karam* — *Ásirvád, áshish, ásirvachan, var, kúsal, mangal, íswari kripá.*
- BLEW**, *p. t.* of blow.
- BLIGHT**, *blit*, *n.* (S. *be, líhtan* ?) mildew; *v.* to corrupt with mildew, to blast — *Gerui^b, gerui^b, jholá^b, pálá^b, thár*; *v. gerui lagná^b, mūr d., jholá marná^b, jhulsáná^b, kumhíláná^b, murjhaná^b.*
- BLIND**, *a.* (S.) wanting sight, dark, unseen; *v.* to make blind, to darken — *Kor, tárik, ná-dida*; *v. kor k., andká k^b, tárik k., ánkhoñ meñ dhúl dálná^b* — *Andhá, netrahin. andherá, andekhá, alakshya*; *v. áñkh phorná, áñkhoñ meñ saláí pherná, auidherá k.*
- BLIND'LY**, *ad.* without sight, implicitly — *Andhoñ ki tarah, be-chún-o-chará, bilá-to-fá-ut-o-tajáwuz* — *Áñkh mūdñke, andhá sá. bina samjhe bújhe, bheriyá dhasán.*
- BLIND'NESS**, *n.* want of sight, ignorance — *Kori, ná-binái, jhál, jhálát* — *Andhatá, andhlápan, andhlái, ajñán, mūrkhata.*
- BLIND'FOLD**, *v.* to hinder from seeing; *a.* having the eyes covered — *Áñkh mūdñá^b, áñkh meñ patli laguná^b, andheri d. yú dálná^b*; *a. chashm-basta, áñkh-muidá, áñkh meñ patli diyá^b*. [mudaulá^b, áñkhmudaurá^b.]
- BLIND MAN'S-BUFF**, *n.* a play in which one blindfold tries to catch the others — *Áñkh* **BLIND'SIDE**, *n.* weakness, foible — *Kam-zori, naqáhat, kam-quwwatí, 'aib, rakhna, nuqán* — *Nirbalatá, ásakti, pay, battá, dosh.* [chhota vishadhar wá bikhahá sañp.]
- BLIND'WORM**, *n.* a small serpent — *Ek qism ká chhotá zahr-dár sañp* — *Ek prakár ká* **BLINK**, *v.* (S. *blícan* ?) to wink, to see obscurely; *n.* a glimpse, a glance — *Áñkh mich-micháná^b, matmatáná^b, timkáná^b, thorá dekhná^b*; *n. ú. jhilmiláhat^b, jagmagahat^b, jhalak^b.*
- BLINK'ARD**, *n.* one who blinks — *Choiñdhlá^b, chuiñdhlá^b, teprá^b, tyoiñdhá^b.*
- BLISS**, *n.* (S. *blis*) the highest happiness — *Khushi ká niháyat martaba, bikhishi ki khus-shi* — *Paramasukh, paramánand, apavarg, moksh, mukti.*
- BLISS'FUL**, *a.* happy in the highest degree — *Niháyat martaba khush, ráhat-angez* — *Paramasukhi, paramánandi.* [ánand se.]
- BLISS'FUL-LY**, *ad.* in a blissful manner — *Niháyat khushi se* — *Paramasukh se, paramánandi.*
- BLISS'FULNESS**, *n.* exalted happiness — *Bari khushi, niháyat khushi* — *Paramánand, atyantasukh.* [hin, áhládarahit.]
- BLISS'LESS**, *a.* without happiness — *Be-khushi, be-ráhat, be-basháshat* — *Niránand, sukhá* **BLIS'TER**, *n.* (D. *bluyster*) a thin bladder on the skin, a plaster to raise blisters; *v.* to rise in blisters, to raise a blister — *Phapholá^b, chhálá^b, papotá^b, pholá^b, jhalká^b, paplá^b*; *v. phapholá chhálá papotá pholá yá jhalká parná^b, phapholá chhálá papotá pholá jhalká yá paplá dálná^b.*
- BLITHE**, *a.* (S.) gay, airy, joyous — *Khush-dil, shigufra-pesháni, khanda-rú, kusháda-pesháni, khush-tab* — *Praphulla, ánandi, áhládi, pulakit.*
- BLITHE'LY**, *ad.* in a blithe manner — *Khush-dili se, shigufra-pesháni se, Khush-tab'i se* — *Praphullatá se, ánand se, ámod se.*
- BLITHE'NESS**, *n.* the quality of being blithe — *Khush-dili, khanda-rú, zinda-dili* — *Praphullatá, ánand, áhlád.* [áhládi, ullásit, pramodi.]
- BLITHE'SOME**, *a.* gay, cheerful, merry — *Khush-tab^b, khush-dil, khanda-rú* — *Praphulla*, **BLOAT**, *v.* (blow ?) to swell, to puff up — *Phúl jáná^b, phuláná^b, sujáná^b, bhábharáná^b, phapháná^b, phaphasná^b, bhábharná^b, sijná^b.*
- BLOATED**, *a.* puffed up, turgid — *Phúlá^b, sújá^b, phaphsáyá^b, bhábháráyá^b*. [motá-pan^b.]
- BLOATEDNESS**, *n.* the state of being bloated — *Phaphsáhat^b, bhábháráhat^b, sijón^b.*
- BLOB** or **BLEB**, *n.* (Ir. *plub*) a blister, a bubble, a vesicle, a little tumor — *Phapholá^b, jhalká^b, bulbulá^b, buláí^b, phénai^b, phorá^b, pirkí^b.*
- BLOBB'ER-LIP**, *n.* a thick lip — *Motá koiñk^b, bará koiñk^b, motá oiñk^b, bará oiñk^b.*
- BLOBB'ER-LIPPED**, *a.* having thick lips — *Bar-koiñká^b, bar-oiñká^b.*
- BLOCK**, *n.* (D. *blok*) a heavy piece of timber, a mass of matter, an obstruction, a

- pulley, a stupid fellow; *v.* to shut up, to obstruct—*Kunda, káth ká dhoká^h, silli^h, chátan^h, ko. áwá^h, rok^h, rukáwat^h, gháni yá ghini, gáwdi^h, mup^h, jar^h; v. náke-bandí k., muhásara k., berá d^h, rokúá^h—v. Rúddhá, gánsá, gher lúhá, árná, ohhekná.*
- BLOCK-AGE, n.** a siege carried on by shutting up a place to prevent relief; *v.* to shut up—*Muhásara, inhiár, náke-bandí; v. náke-bandí k., muhásara k., ráh rok lená, Gáns, gherá, sená ká gherá; v. sená se gher lená, rúndh lená, ohhekná, gáns lená, path ár dená.* [inúrh, jar.
- BLOCK'ISH, a.** stupid, dull—*Be-wuqúf, kund, kund-zihñ, sust, ahmaq—Nirbodh, mürkh,*
- BLOCK'ISH-LY, ad.** in a stupid manner—*Be-wuqúfi se, ahmaq-pen se, ná-dáni se—Mür-khatí se, jaratá se.* [khatá, jaratá, mürhatá.
- BLOCK'ISH-NESS, n.** stupidity, dulness—*Be-wuqúfi, ahmaq-pen, susti, kund-zihñ—Mür-*
- BLOCK'HEAD, n.** a stupid fellow—*Ahmaq, kaudan, ullú^h—Mürkh, bilalá, bhakwá, billar, jar, mürh.* [nirbodh, jarabuddhi.
- BLOCK'HEAD-ED, a.** stupid, dull—*Be-wuqúf, ahmaq, sust, kund-zihñ—Mürh, mürkh,*
- BLOCK'HEAD-LY, a.** like a blockhead—*Kaudan sá, ahmaq sá—Mürkh kí náih, mürha-*
- BLOCK, n.** (S. *blod*) the red fluid that circulates in the bodies of animals, family, kindred, descent, high birth, murder, a hot spark, the juice of any thing; *v.* to stain with blood, to inure to blood—*Lohú^h, ká: dān, rishta-dāri, tuwallud yá wilālat, nāsi, bará gharāná^h, khūn, garm chingārī, kisi chíz ká'arag; v. khūn-álūda k., khūn men dānt duboná, dānt men khūn lagānū—Rakt, kul, nātá, sambandh, vaná, upattí, kulínatá, uttam vaná, badh, manusyahatyá, tattí ohingí, kisi vastu ká ras; v. rakt men bliarna, dānton men rakt lagānā, rakt men dānt bornā.*
- BLOOD'Y, a.** stained with blood, cruel—*Khūn-álūda, sang-dil, khūni, qatíl—Lohú men bhará, lohúluhān, hatyará, ghatak, káthor.*
- BLOOD'Y-LY, ad.** cruelly—*Sang-dilí se, be-ruhmi se—Nirdayatápúrvak, kathínatá se.*
- BLOOD'Y-NESS, n.** the being bloody—*Sang-dilí, khūn-álūdagi, khūn-ábí—Lohú men bhará, lohú men dubā, hatyárapen, nirdayatá.*
- BLOOD'LESS, a.** without blood—*Be khūn, be-lohú—Nirakt, raktalín.*
- BLOOD'ED, a.** clotted with blood—*Lohú men bhará^h, lohú ke chhiññ se bhará huá^h, ká: ká ká dhabon yá dhapon se bhará huá^h.*
- BLOOD-GUILT'Y-NESS, n.** murder—*Qatl, khūn—Hatyá, nrihatyá, badh, ghát.*
- BLOOD'HOT, a.** as hot as the blood—*Shir-garm, khūn-sá garm—Gungun, lohú ke sadiá tāt wá tapt.*
- BLOOD'HOUND, n.** a fierce species of hound—*Shikári kutte kí ek khūn-khwár zót—Ákhetí kutte kí ek krúr wá prachand jātí.* [nikálná.
- BLOOD'LET, v.** to bleed, to open a vein—*Fusd kholná, khūn nikálná—Lohú lená wá*
- BLOOD'LET-TER, n.** one who lets blood—*Passád, rag-zan—Lohú nikálné w., lohú khínchne w.*
- BLOOD'IED, a.** red as blood—*Khūn sá surkh—Lohú ke rang, lohít, raktavarn.*
- BLOOD'IED, n.** murder, slaughter—*Qatl, khūn, khūn-rezi, khūn-kharābu—Raktapát, badh, katá.*
- BLOOD'IED-DEER, n.** a murderer—*Khūn-rez, saffák, qatíl—Raktapítak, ghatak, badhak.*
- BLOOD'IED, a.** filled with blood, red—*Khūn-álūda, surkh, tál—Lohúluhān, lohú men bhará, lohú men burá wá dubá, raktavarn.*
- BLOOD'IED, n.** stained with blood—*Khūn-álūda—Lohúluhān, lohú men bhará.*
- BLOOD'IED, n.** the name of a stone—*Ujaru-d-dam, shādinaq, shādina—Ek prakár ke patthar kí nám.*
- BLOOD'SUCKER, n.** a leech, a cruel man—*Joikh^h, jallád, qassáb—Jalauká, raktapāyi, rudhirapāyi, lohú chūse w., hatyára, ghatak.*
- BLOOD'SWOLN, a.** suffused with blood—*Khūn-álūda—Lohúbhará, lohú se bhará.*
- BLOOD'THIRST-Y, a.** desirous to shed blood—*Khūn-khwár—Lohú ká pyásá.*
- BLOOD'VESEL, n.** a vein or artery—*Rag-i-khūn—Raktavāhí, lohú bahne kí nāri, rakta-pravāhakanāri.*
- BLOOD'Y-FLUX, n.** dysentery—*Ishāl-i-khūn, atisār^h—Raktātísār, lohú ká katná.* [kathor.
- BLOOD'Y-MIND-ED, a.** cruel—*Khūn-khwár, khūni, khūn-dost—Raktapremi, kruraman,*
- BLOOM, n.** (G. *bloma*) blossom, the opening of flowers, the prime of life, the flush on the cheek; *v.* to yield blossoms, to flower, to be in a state of youth—*Phúl^h, kalí^h, khilná^h, khiláw^h, shabáb, bahār, nau-jawāni, gálon kí murkhí; v. shigufá h., khilná^h, mauilú^h, mauláná yá mauváná^h, bahār men aná, shabab men h.—Pushp, vikésanavas-thá, vikás, tárunyāvasthá, navayauvan, yauvanāvasthá, gálon par ká raktavarn; v. phulná, vikasana, haurná, navayauvan men h.—[vikasá, khilá, phulá, praphullit, yuvá.*
- BLOOM'ING, a.** flourishing with bloom—*Mauláya huiá^h, sar subz, nau-jawān—Baurá,*
- BLOOM'Y, a.** full of blooms—*Pur-gul, bahār-dār—Pushpamay.*
- BLOSSOM, n.** (S. *blosma*) the flower of a plant; *v.* to put forth blossoms—*Phúl^h, kalí^h, mauil^h, mauil^h, bahar^h; v. khilná^h, dakhānā^h, luhānā^h, baurná^h.*

BLŌS'SOM-Y, *a.* full of blossoms—*Kali-dār, pur-gul, bahār-dār*—Pushpamay.

BLŌT, *v.* (G. *blautjan*) to obliterate, to efface, to spot with ink, to stain; *n.* an obliteration, a spot or stain, a reproach.—*Metnā^h, kátnā^h, dho-dálnā^h, stiyāhi ká dág dálnā^h, káti se bharnā^h, mailā k^h, bhar-dálnā^h, dhabbā yā dhappā dálnā^h, bundikiyūhā k^h; n. metāw^h, kutāw^h, dág, dhabbā yā dhappā^h, chhūṣā^h, ṣop^h, thop^h, gālī^h, kalant^h.*

BLŌTCH, *n.* a spot upon the skin, a pustule; *v.* to mark with blotches, to blacken—*Dadarā^h, dadorā^h, chaktā^h, v. dadarā yā dadorā dálnā^h, kálā k^h.*

BLŌTTER, *n.* one that blots—*Metne yā dho-dálne w^h, káti kú dhabbā yā dhappā dálnē w^h, mailā k. w^h, bhar dálnē w^h.*

BLŌT'TING, *n.* the making of blots—*Dhabbe yā dhappe dálnā^h, bundikiāw^h.*

BLŌW, *n.* (L. *blowe*) a stroke, a sudden calamity, the egg of a fly—*Zurb, jhokā^h, ghūsā^h, chot^h, balā-e-nāgahānt, sāi ya'ni gosht men makkhi ká kīre dálnā*—Mukkā w. mukki, wār, chapet, achānchak vipāt, makkhi ká andā.

BLŌW, *v.* (S. *blawan*) to make a current of air; to pant, to breathe, to drive by the wind, to inflame with wind, to swell, to sound wind music; *p. t. Blēw; p. p.*

BLŌWN—*Bahnā^h, chalnā^h, dolnā^h, bahā-lejānā^h, mār denā^h, tukrā denā^h, dāl denā^h, kānpknā^h, kānpkhañphānā^h, sāns lenā^h, phūknā^h, dhañknā^h, sulgānā^h, phulā denā^h, phūlnā^h, bajnā^h, bajānā^h.* [bājāne w^h, muñh se bājāne w^h.

BLŌWER, *n.* one who blows—*Phāñk. w^h, dhañkne w^h, phulā dene w^h, phulāne w^h.*

BLŌW'ING, *n.* the motion of the wind—*Huvā ká bahnā, huvā ki chāl*—Vayū ká bahnā wā dolnā, vāyugati.

BLŌW'PIPE, *n.* a tube for blowing—*Dhañkne ke liye ek choṅgi yā purpl^h.*

BLŌW, *v.* (S. *blowan*) to flower, to bloom; *n.* bloom, blossom—*Phūlnā^h, khilnā^h, lahlahānā^h, dāḥahānā^h; n. phūl^h, kali^h.*

BLŌWTH, *n.* bloom, blossom—*Phūl^h, kali^h, phulāw^h, khilāw^h, lahlahāw^h, rikās^h.*

BLŌWZE, *n.* (D. *blazen*) a ruddy fat faced wench—*Ek aurat jiskā muñh bhāri aur surkh ho*—*Ek strī jiskā muñh barī aur aruñ ho.*

BLŌW'ZY, *a.* fat and ruddy, high-coloured—*Surkh-rū, motā aur surkh, shokh-rang ká*—*arunamukh, motā aur raktavarñ, girhe rang ká.*

BLŪB'BER, *n.* (Ir. *plub*) a bubble, the fat of a whale, a sea-nettle; *v.* to weep so as to swell the cheeks—*Hubāḥ, bulbulā^h, whel jānwār ki charbi, ek qism ká samundari jānwār; v. rote rote muñh phulā denā*—*Bullā, whel jantu ká med, samudri jantu-vīśeh.* [soṭā^h, lāthī^h.

BLŪD'GEON, *n.* (G. *blyggwan*) a short stick loaded or heavy at one end—*Gaivāsā^h.*

BLŪE, *n.* (S. *bleo*) one of the seven primary colours; *a.* of a blue colour—*Nilā rang^h.*

BLŪE'LY, *ad.* with a blue colour—*Nile rang se^h.* [a. n. lā^h.

BLŪ'NESS, *n.* the quality of being blue—*Nilāi^h, n'la-pan^h.*

BLŪ'ISH, *a.* blue in a small degree—*Kuchh kuchh nilā^h, nilā sā^h.*

BLŪ'ISH-NESS, *n.* small degree of blue colour—*Thorī se nilā^h, thorā sā n'la-pan^h.*

BLŪ'E'FT-TLE, *n.* a flower, a large fly—*Ek phūl^h, nile pet ki ek bari makkhi^h, guñ-makkhi^h.*

BLŪ'E'DOT, *a.* having blue eyes—*Arzq-chashm, karvujā^h, kanjā^h*—*Nilanayan, nilāksh.*

BLŪ'E'VEINED, *a.* having blue streaks or veins—*Nili dhārigāñ yā nas rukhne w.*—*Nilā-śirā.*

BLŪ'FF, *a.* big, surly, obtuse, steep—*Barā^h, motā^h, talkh, sakht, durusht, tund, kund, be-nok, khurā^h*—*Sthul, ruksha, rukhā, karkas, bhota, bhuthrā, ghanāgra, thārḥ.*

BLŪ'FFNESS, *n.* the quality of being bluff—*Barāi^h, mutā^h, talkhi, sakht, durusht, tundi, kundi, khurā^h*—*Sthulatā, rukshatā, karkasatā, bhuthrū, ghanāgratā, thārḥāi.*

BLŪ'NDER, *v.* (D. *blunderen*) to mistake grossly; *r.* a gross mistake—*Bari bhūl k^h, bhūlnā^h, chūkna^h; n. bari bhūl^h, chūk^h.*

BLŪ'NDER-ER, *n.* one who blunders—*Bhullā^h, bhullar^h, bhulakkar^h, chūk k. w^h.*

BLŪ'NDER-ING-LY, *ad.* in a blundering manner—*Bhūl yā chūk se^h.*

BLŪ'NDER-BŪSS, *n.* a gun with a large bore—*Barē muñh ki bundūq, bari muhre ki ek bundūq, karāḥin*—*Barē muñh ká aguyestra.*

BLŪ'NDER-HEAD, *n.* a stupid fellow—*Ahmaq, kaudan*—*Murkh, jar.*

BLŪ'NT, *a.* (T. *ptompt*) dull on the edge or point, rough, rude, abrupt.—*r.* to dull the edge or point, to depress—*Kund, be-lihāz, be-intiyāz, bad-lihāz; v. kund k., bhontā bhūtrā thūtlā yā muthrā k., dabā-denā^h, kam k.*—*Bhontā wā thothlā, atikshna, ativra, ruksha, rūkhā, karkas, asabhiya, asisht; r. thothlā wā dhārāḥin k., mār denā, alp wā nyūn k.* [wat, manobhañg, man torāw.

BLŪ'NT'ING, *n.* restraint, discouragement—*Zabī, rok^h, dil-shikāni*—*Atkāv, bādḥ, rukā.*

BLŪ'NT'LY, *ad.* in a blunt manner—*Be-lihāzī se, be-intiyāzī se, be-adabi se, gustākhūna*—*Rukhū se, rukhāwāse, asabhyatā wā asishtatā se.*

BLŪ'NT'NESS, *n.* want of edge, abruptness—*Kundi, muthrāi^h, bhutrāi^h, be-intiyāzī, be-lihāzī*—*Dhārāḥinatā, atikshnatā, asabhyatā, asishtatā.*

BLŪ'NT'WITTED, *a.* dull, stupid—*Kund, kund-zihñ, kaudan gabi*—*Mandamati, avidag-dha, mūrḥ, jar, sath.*

- BLUR**, *n.* a blot, a stain; *v.* to blot—*Dág*; *v. dág lagáná*—*Dhappá wá dhabbá*; *v. dhappá wá dhabbá lagáná wá bharná*.
- BLURT**, *v.* to utter inadvertently—*Be-taamul kah baikhná, be-muhábá boluá, be-lihá* *bol uhná*—*Be samjhe bújhe kah baithná*.
- BLUSH**, *v.* (*D. blosen*) to reddens with shame or confusion; *n.* red colour raised by shame, a red colour, sudden appearance—*Sharm yá iztirár yá intishár se chihre ká tamtamáná, zard-rú k.*; *n. sharm se chihre ki tamtamábat, surkh rang, nágáh namúd*—*Laj wá ghabráhat se muñh ki tamtamáná, lajjit k., muñh ká jhapwar honá*; *n. láj wá ghabráhat se muñh ki tamtamábat, raktavarn, batás prakāś honá*.
- BLUSH'FUL**, *a.* full of blushes—*Sharm se zard-rú*—*Lajjit, lajjáwán, muñh ká jhāñwar*.
- BLUSH'ING**, *n.* the reddening of the face—*Chihra ki-eurshí*—*Mukh ki arunatá wá raktavarnatá*. [lajjāhín.]
- BLUSH'LESS**, *a.* without a blush, impudent—*Be-gairat, be-hayá, be-sharm*—*Nirlajja*.
- BLUSH'Y**, *a.* having the colour of a blush—*Sharm yá ghabráhat se jo chihre ki tamtamáhat hoti has tishe rang ká*—*Lajja wá ghabráhat se jo muñh ká tamtamáhat wá arunatá hoti hai tishe rang ká*.
- BLÜSTER**, *v.* (*S. bläst*?) to roar as a storm, to bully; *n.* noise, tumult, swagger—*Gurrah k., kar-o-far k., láf-zan k.*; *n. shor, gul-gapára, shekhi-o-láf-zan*—*Garajná, bamakná, bhabhakná, gidarbhabhki dikhlaní, dambh k.*; *n. dhumdham, raulá, koláhal, bandarbhahki, gidarbhabhki*. [phariyá, harmushtak, phāñkrá.]
- BLÜSTER'ER**, *n.* a swaggerer, a bully—*Láf-zan, khud-farosh, kalla-zan, shekhi-báz*—*Phar*.
- BLÜSTER'ING**, *n.* noise, tumult—*Gul-gapára, shor-gul*—*Raulá, koláhal, bakherá*.
- BLÜSTER'OUS**, *a.* noisy, tumultuous—*Shorí, áshobí, dangai*—*Dhumdhāmí, bakheriyá*.
- BÖ**, *int.* a word used to terrify children—*Yah lafz bachchon ke dargane ke lige kām átá hai*—*Yah áabd balakon ko bhay dikhane ke nimitta kām átá hai*.
- BÖAR**, *n.* (*S. bar*) the male swine—*Nur súr*—*Súkar, varáh*.
- BÖAR'ISH**, *a.* swinish, brutal, cruel—*Súkar ke mánind, haiwání-khasht, ná-taráshida, be-rahm, bang-dil*—*Súkarasádris, pasuvat, anabhya, krúr, nirday, kathor*.
- BÖAR'SPEAR**, *n.* a spear used in hunting boars—*Súur ke shikár karne ká bháta*—*Súkar ke ákhet karne ke liye barchhi*.
- BÖARD**, *n.* (*S. board*) a flat piece of wood, a table, the deck of a ship, food, entertainment, a council, a court; *v.* to lay with boards, to enter a ship by force, to live at a certain rate for food and lodging—*Takhta, takhti, nafra, dastur-khwan, mez, jukáz ki takhta-bandi khurák, kháná, mujlis, 'adálát*; *v. takhta-bandi k., takhton se pátná, takhton ki patautan k., kisi jaház mein zabar-dusti se ghus jáná, दूसरे के ग़ार में ख़ाने और राहने का ख़ास मु़ावरार करके सुकुनत क.*—*Patará, patari, pápi, manoh, bhojan-manoh, nāw ki pātan wá patautan, bhojan, áhar, sabhá, kachahri*; *v. pataron se pātná, bahasá karke bal se दूसरे की नाव पर चढ़ना, दूसरे के ग़ार में ख़ाने पीने और राहने का धिका करके वस करना*. [karke rahat hai.]
- BÖARD'ER**, *n.* one who boards—*Dúre ke ghar mein jo khāne pine aur rahne ká thiká*.
- BÖARD'ING-SCHOOL**, *n.* a school where the scholars live with the teacher—*Aisá mudrasa jahāñ shāgird utād ke sáth bul-o-bāsh karte hain*—*Pāthshālā jahāñ ehlátra apne adhyapak ke sáth khāyá piyá aur rahá karte hain*.
- BÖARD'WAGES**, *n.* wages allowed to servants to keep themselves in victuals—*Khuráki, khuráki ke dām*—*Bhojanarthak vetan, bhojan ke nimitta vetan*.
- BÖAST**, *v.* (*W. boast*) to brag, to talk ostentatiously, to exalt one's self; *n.* vaunting speech, cause of boasting—*Láf-zan k., kalla-zan k., khud-sanái k., fakhr k., nāz k.*; *n. khud-furoshí, khud-sanái, shekh, mujib-i-shekhí, bú-i-i-fakhr*—*Dambh k., darp k., garv k., galphatáki k., lambi chauri hāñkna, baráí k.*; *n. dambh, galphatáki, lambi chauri hāñk, abahkarakhti, apni baráí, abahkar karna, darp wá garv ká betu*.
- BÖAST'ER**, *n.* one who boasts—*Láf-zan, khud-farosh, khud-sanái, akar-báz*—*Dambhí, abahkari, apni baráí k. w.* [vapúr, abahkari.]
- BÖAST'FUL**, *a.* ostentatious, vain—*Mutakabbir, dimági magrúr*—*Dambhí, garvit, gar*.
- BÖAST'ING**, *n.* braggingspeech—*Láf-zan, kalla-zan, lantaráni*—*Galphatáki, apni baráí, abahkarakhti*. [garv se, dambh se.]
- BÖAST'ING-LY**, *ad.* ostentatiously—*Láf-zan lantaráni yá shekhi-se*—*Darp se, garv wá*.
- BÖAST'IVE**, *a.* presumptuous, assuming—*Dimági, mutakabbir, jinná ho us se upne ko baráí samajhe w.*—*Dambhí, garvit, abahkari*. [bit, dambhahin.]
- BÖAST'LESS**, *a.* without ostentation—*Gair-takabbir, be-gurúr*—*Garvahin, abhimánara*.
- BÖAT**, *n.* (*S. boat*) a small open vessel, a ship of inferior size—*Nāw kishí, chhotá jaház*—*Nauká, dengi*. [māñjhi, dāñr—Kewat, nāvik.]
- BÖAT'MAN**, *n.* one who manages a boat—*Mullá, kishí-bān yá kishí-wán, nāw w.*
- BÖAT'SWAIN**, *bō'mān*, *n.* an officer in a ship who has charge of the boats and rigging—*Narhang, jaház ká ek 'ahda-dar jo mulláhon se kām letá hai aur rassiyon ki khabar girá karta hai*—*mukhyānāvik, galaiyá, nauká ká ek adhyaksh jo navikon se kām letá hai aur rassiyon ki rakshá kartá hai*.

- BÖB**, *v.* to play backward and forward, to cheat, to strike, to cut short; *n.* something that plays loosely, a blow. a short wig—*Jhūlnā^b, dōlnā^b, ho' rā^b, hīlānā^b, thagnā^b, dhokhā denā^b, mārñā^b, pīnā^b, kaurñā^b, kātnā^b*; *n.* *jhūlan^b, bākan^b, wār^b, choṭ^b, bāl ki chhoṭi topi^b*.
- BÖB'CHER-RY**, *n.* a play among children—*Bachchoñ ká ek khel^b*.
- BÖB'TAIL**, *n.* a short tail, the rabble—*Bāññi pūñchā^b, chhoṭe logoñ kī bhīñ^b*.
- BÖB'TAILED**, *a.* having a short tail—*Bāññā, bāññā^b*.
- BÖB'WIG**, *n.* a short wig—*Bāl ki chhoṭi topi^b*.
- BÖB'BIN**, *n.* (*Fr. bobine*) a small pin to wind thread upon, round tape—*Chhoñchhī^b, sūt tapeñe ke liye chhoṭi w. phirā^b, got nīwār yā patti^b*.
- BÖDE**, *v.* (*S. bodian*) to portend, to foreshew, to be an omen—*Peñhtar se dalāñt k., shugun denā, shugun honā k.*—*Pahle se jāññā dikhñā wā batāñā, pūrvalakshañ denā, śakun denā, śakun h.*
- BÖDEMENT**, *n.* a portent, an omen—*Shugun, fāl, peñ-dalāñl—Śakun, pūrvalakshañ.*
- BÖDING**, *n.* an omen, a prognostic—*Shugun, fāl—Śakun, pūrvalañg, subhāsubhālakshañ.*
- BÖD'KIN**, *n.* (*bodikin* ?) an instrument to bore holes or dress the hair, a dagger—*Sūjā^b, chhoñchhī^b, sūā^b, bāl samwārñe kī kīl^b*.
- BÖD'Y**, *n.* (*S. bodig*) the material part of an animal, a person, the main part, a collective mass, a corporation, a substance, a system; *v.* to produce in some form—*Badan, shakhs, aśli hīssā, majmā', zumrā, tīmā', fīrqa, jummat, shar, jīm, qā'ida*; *v.* *sūrat khari karni, paidā k.*—*Śarir, deh, pūrñal, jan, pradhānabhāg, samñh, vrind, samudāy, mañḍali, jāññā, mūrñi, vastu, utā, sapññāññi*; *v.* rup akhā k., kisi rūp meñ utpanñā k.
- BÖD'IED**, *a.* having a body—*Mujassam—Śarīrī, dehī, aūgi.*
- BÖD'LESS**, *a.* without a body—*Be-jīm, be-jusad, rāhāññi—Añgāññi, nīrākār, anañg.*
- BÖD'ILE**, *a.* relating to the body, corporeal, real, actual; *ad.* corporeally—*Badanī, jīmāññi, haqīqī*; *ad.* *badan yā tan meñ, badanī taur par—Śarīrik, dailīk, kāyik, ya-thārññi, suchoññi*; *ad.* *śarir meñ, deh meñ, śarīrik rīññi se.*
- BÖD'IQUE**, *n.* short stays for women—*Añgiyā^b, choli^b, choliyā^b, kanchukī^b*.
- BÖD'Y-CLOTHES**, *n.* clothing for the body—*Libās, poshāk—Kāpñe, vastra.*
- BÖD'Y-GUARD**, *n.* a guard to protect the person—*Badanī muhññi, khāss chaukī—Śarī-rarakshak, deharakshak, mukhyarakshak wā chaukī.*
- BÖG**, *n.* (*Ir.*) a marsh, a morass; *v.* to whelm as in mud or mire—*Daldal^b, dhasan^b, phasāññi*; *v.* *dhūññā jāññe daldal yā kīchar meñ^b*.
- BÖG'GY**, *a.* marshy, swampy—*Daldal^b, daldaliyā^b*. [des meñ vās k. w.
- BÖG'LAND**, *a.* living in a boggy country—*Daldalī mulk meñ rahñe v.*—*Daldaliyā.*
- BÖG'TROT-TER**, *n.* one who lives in a boggy country, a freebooter, a robber—*Daldalī mulk ká bāññinda, qazāq, dūkā^b, rāh-zun, durd, chor^b*—*Daldali des ka nīvāññi, dakait, batmār, choṭññā, lūññā.* [chhiyā^b.
- BÖ'GLE**, **BÖ'GLE**, *n.* (*W. bug*) a bugbear, a spectre, a goblin—*Haurāññi, preñ^b, bhūt^b*.
- BÖ'GLE**, *v.* to start, to hesitate—*Chauññkñā^b, chhiññkñā^b, jhājññkñā^b, kutiyāññā^b, hi-chakñā^b, āgā-pokhā k.*
- BÖ'GLER**, *n.* one who boggles—*Chauññkel^b, darpokñā^b*.
- BÖ'GLING**, *a.* doubtful, wavering—*Hichakñā^b, hīññiyāññā^b, āgā-pikhā kartā^b*.
- BÖ'HEA'**, *n.* a species of tea—*Chā yā chāo kī ek gīm—Chā kī ek jāññi.*
- BÖIL**, *v.* (*L. bulla*) to be agitated by heat, to bubble, to heat to a boiling state, to cook by boiling—*Khaulñā^b, khalbulñā^b, uñññā^b, uñññā^b, ubalñā^b, aṭññā^b, pakñā^b, khaulñāññā^b, ubalñāññā^b, aṭññāññā^b, sijññāññā^b, pakñāññā^b*.
- BÖILER**, *n.* one who boils, a vessel for boiling—*Khaulāññe ubāññe aṭññe aṭññe sijññe uñññe yā pakñāññe wā^b, karāññā^b, bullohī^b, butāññā^b*.
- BÖIL'ING**, *n.* the act of bubbling, ebullition—*Khalbulñāññā^b, khaulñāññā^b, ubāl^b*.
- BÖIL or BILE**, *n.* (*S. byl*) a sore angry swelling—*Phorāññi, pīrkiññi, phariyāññi*.
- BÖISTER-OURS**, *a.* (*I. byster*) stormy, violent, noisy, turbulent—*Tufāññi, andhriyāññā^b, tūññl, tez, shorī, pur-shor, kula-darāññi, hangāmī, dāññge-lāññi—Vātāññay, vātāññāññi, garjātā, prachand, uchchhand, śablakāññi, dhūññdhāmī, kolāññhulakāññi, dāñññat.*
- BÖIS'TER-OURS-LF**, *ad.* violently, tumultuously—*Shūñññat se, ba-shidññat, zor-shor se—Prachand rūp se, bārāññi bād se, kolāññal se.* [ta, saroshatī, veg.
- BÖIS'TER-OURS-NESS**, *n.* turbulence, violence—*Tandī, tezi, zor, sakñññi, shidññat—Prachandā.*
- BÖLD**, *a.* (*S. balu*) daring, brave, confident, impudent, striking to the sight—*Dīññer, bahāññur, jāññāññ-murd, muntagīññi, mī' tagīññi, shokññi, gusāññkhāññi, be-sharm, ubhāññā^b*—*Sūr, vir, nīrbhāññi, sāññhāññi, drīñññi, nīññdhārññi, nīññlājññā, mūñññrecharññā, dhīñññi, uññññā, nīñññi.*
- BÖLD'EN**, *v.* to make bold—*Hīmññat bēñññññāññi, hañññññāññi denā, dīññer k.*—*Dhārññhas denā, nīrbhāññ k., nīñññar k., sāññhāññ kī, sāññhāññ denā.*
- BÖLD'LY**, *ad.* in a bold manner—*Dīññerññā, mardāñññā, gusāññkhāññā, shokññi se—Sāññhas pūrñak, nīrbhāññi, bāñññbhāññi, dhīññññāññi se, nīñññlājññātāññi se.*
- BÖLD'NESS**, *n.* courage, intrepidity, confidence, freedom, impudence—*Dīññerī, dīñññarī,*

- shujā'at, taqwiyat, istiqlāl, be-bāki, shokhi, gustākhī, be-hayāi*—Sīhas, nirbhayātā, sūratā, virāṭa, viśwās, bharosā, nidharakpau, nirlajjātā, dhītthai, dhrishṭātā.
- BOLD**FAÇED, *a.* impudent—*Gustākā^h, shokh, sir-chaykha^h, be-sharm*—Nirlajja, lajjāhīn, munṛṇarhā, dhītthā, dhrishṭ.
- BOL**E, *n.* a kind of earth—*Mullāni yā Kābuli matti^h.*
- BOL**-LA-*RY*, *a.* pertaining to bole or clay—*Mullāni yā Kābuli matti ke muta'alliq*—Mullāni wā Kābuli matti kā viśhayak.
- BOL**L, *n.* (S. *bolle*) a round pod or capsule; *v.* to form into a round pod—*Phali^h, thonthi^h, dhetri^h, dhchrā^h, tukhm-khānu; v. tukhm-khāne kā pūda k., phulānā^h, thonthiānā^h*—Vijādhār; *v.* vijādhār h.
- BOL**/STER, *n.* (S. *bolstar*) a long pillow, a pad; *v.* to support, to hold up—*Barā girdā, gadli^h; v. tek denā^h, saubhālā^h, ūhānā^h, āsrā denā^h, thānbnā^h.*
- BOL**/STERED, *a.* swelled out—*Phulā huā^h.* [pakshi, ālambī, poshak.
- BOL**/STER-ER, *n.* a supporter—*Pushti-bān, dast-gir, saubhālne w^h.*—Thānblne w.,
- BOL**/STER-ING, *n.* support, a prop—*Tek^h, sahura^h, theāk^h, thūm^h.*
- BOLT**, *n.* (S.) an arrow, the bar of a door, a fetter; *v.* to fasten with a bolt, to fetter, to spring out suddenly—*Bān^h, bilāi^h, chhikani^h, billi^h, kurkā^h, belna^h, bevrā^h, kutkā^h, ugarā^h, jhar^h, berī; v. ugarī billi^h, chhikani, belnā yā bōvā lagānā^h, band k., berī dālnā^h, nikal-pānā^h, chhiknā^h, jhapā, se nikalnā^h, jhar se nikalnā^h, uchaknā^h.* [dhūyūh nikalnā^h, ulag k^h.
- BOLT**, *v.* (Fr. *bluter*) to sift, to separate—*Chālānā^h, chhānnā^h, chhān k^h, bījhnā^h,*
- BOLT**ER, *n.* a sieve—*Chālani^h.*
- BOLT**HEAD, *n.* a long glass vessel—*Kāuch kā lambā bartan^h.*
- BOLT**SPRIT. See BOWSPRIT. [ki bari goli—Aushadh ki bari goli.
- BOL**US, *n.* (L.) a quantity of medicine to be swallowed at once, a large pill—*Duwa*
- BOMB**, būm, *n.* (Gr. *bombos*) a loud noise, a hollow iron shell filled with gun-powder to be thrown from a mortar—*Barā shor, barāt se bhārā huā golā jo top se chhorne jāne par phūtkar huzārōn tukre ko jātā hai*—Barā šabd, āgneyachūrṇ se bhārā huā golā jo agnyastra se jab chhorā jātā hai tab phūt jātā hai aur uske sahasrōn tūk ho jātē haiṁ.
- BOM**-BARD, *v.* to attack with bombs—*Barūt se bhārā huā golā jo top se chhorne jāne par phūtkar huzārōn tukre ko jātā hai us se charhī k.*—Aise golē se charhāī karna jo āgneyachūrṇ se bhare rahte haiṁ aur jab unko agnyastra se chhorṇe haiṁ tab we phūtkar sahasrōn tūk ho jātē haiṁ.
- BOM**-BARD-ER, *n.* one who shoots bombs—*Barūt se bhare hue golōn ko top se chhorne w.*—Agneyachūrṇ se bhare hue golōn ko agnyastra se chhorne w.
- BOM**-BARD MENT, *n.* an attack with bombs—*Barūt ke bhare hue golōn se charhāī.*
- BOMB**KETCH, **BOMB**'VES-SEL, *n.* a ship for firing bombs—*Barūt ke bhare hue golōn ke chhorne kā jahāz*—Agneyachūrṇ se bhare hue golōn ke chhorne ki naukā.
- BOM**-BA-*ŠIN*, *n.* (L. *bombyx*) a slight stuff made of silk and worsted—*Kālā atlas.*—Ek prakār kā pattavāstra.
- BOM**-BAST, *n.* stuff of a soft loose texture, fustian, inflated language; *a.* high-sounding, inflated; *v.* to inflate—*Narm jhīr-jhīrī bunan kā kaprā, ek gum kā rūi-kā-kap-rā, mubālaga, be-fūda bare bare luf:ōn ki tahr r yā taqrīr; a. mubālaga-āmez, be-fūda bare bare luf:ōn se bhārā hai; v. phulānā^h*—Narmā aur viral bīmāwat kā kappī, ek prakār kā rūi kā kappī, garvītavākya, āsārvākya; *a.* anarthuk bare bare vākya viśiṣṭ.
- BOM**-BASTIC, *a.* high-sounding, inflated—*Mubālaga-āmez, be-mā'ne bare bare luf:ōn se bhārā huā, phūkā huā^h*—Nirarthak bare bare šabd viśiṣṭ. [bhanak.
- BOM**-BI-LA'TION, *n.* (Gr. *bombos*) sound, noise, report—*A waz, shor*—Šabd, dhvani.
- BOM**-BY'CI-NOUS, *a.* (L. *bombyx*) made of silk, of the colour of the silk-worm—*Re-sham kā, rešam ke kīre ke rang kā*—Paṭṭanrmit, paṭṭā kā, koshakār wā tantukīṭ ke rang kā.
- BOND**, *n.* (S.) any thing that binds, a cord, a chain, a writing of obligation, *pl.* imprisonment, captivity; *a.* captive—*Bāndhne-wālē shui, band, rishta, rassi^h, salsilā, tamassuk; pl. qaid, āsi^h, habs, pā-bandī; a. nuqayyad, muhbūs, giriftār*—Bāndh-nēwālē vastu, paṭṭī, bandhau, nūta, saubandh, qori, sikrī, śrīnkhal, tīp; *pl.* bandhūai, vandibhāw; *a.* vandikrīt, bāndhuā.
- BOND**AGE, *n.* captivity, slavery, imprisonment—*Asiri, qaid, gulāmī, halqa-ba-goshī, habs, giriftārī*—Bāndhuai, vauditwa, dāsotwa, dāsabhāv, vandibhāw.
- BOND**MAID, *n.* a man slave—*Lauhri^h, cherī^h, dāsi^h, bāndī^h.*
- BOND**MAN, *n.* a female slave—*Gulām, halqa-ba-gosh*—Dās, kīnkār.
- BOND**SER-VANT, *n.* a slave—*Gulām, banda*—Dās, kīnkār.
- BOND**SER-VICE, *n.* slavery—*Gulāmī, halqa-ba-goshī*—Dāsotwa, dāsabhāv, cherāī.
- BOND**SLAVE, *n.* one in slavery—*Gulām, banda, halqa-ba-gosh*—Chera, kīnkār, dās.
- BOND**S'MAN, *n.* a slave, a surety—*Gulām, banda, zāwīn, kufīl*—Dās, kīnkār, pratibhū.
- BOND**S'WOM-AN, **BOND**'WOM-AN, *n.* a female slave—*Lauhri^h, cherī^h, dāsi^h.*

- BONE**, *n.* (S. *ban*) the firm hard substance in an animal body—*Hadḍi^h, kār^h, hadḍi^h*.
BONED, *a.* having bones—*Hadḍi-dār*—*Harilā*.
BONELESS, *a.* without bones—*Ni-hadḍi^h, be-hadḍi, bin hār kā^h*.
BONY, *a.* consisting of bones, full of bones—*Hadḍi kā banā huā^h*, *mazbūt, qawī, hadḍi-dār*—*Asthimay, drihāṃg, asthipurn, harilā*. [*vyathā, hār ki piri*.]
BONEACHE, *n.* pain in the bones—*Dard-i-haddi, haddi kā dard*—*Asthivedanā, asthi*.
BONESET *v.* to set broken bones—*Tōti hadḍi bithānā yā jorā^h*.
BONESETTER, *n.* one who sets broken bones—*Tōti haddi baithāne yā jorne w^h*.
BONFIRE, *n.* (S. *bāl, fṛy ṭi*) a fire made to express pub'ic joy—*Ek alaw yā dhūni jo Inglistān ke log khushi mein karte hai*—*Harshasūchanārthak mahājwālogni, utsavakāl mein dLāndhakti dhūni wī agni*.
BONNET, *n.* (Fr.) a covering for the head—*Topi^h*.
BONNY, *a.* (L. *bonus*) beautiful, gay—*Khūb-sīrat, hasin, khush-tab^h, bashshāsh*—*Sundar, rūpawān, surup, ānandī, prāmodī, ullasit, praphulla*.
BONNELY, *ad.* handsomely, gayly—*Khūb-sūrati se, khushi se*—*Ramanīya prakār se, sundaratā se, ānand se, harsh se, pramod se*.
BONUS, *n.* (L.) a premium in addition to a privilege or to interest for a loan—*Kisī haq yā qarḥ ke sūl ke alawa jo beṣṭi dī jāti hai*—*Kisī adhikār wā riṇ ke byājke upar jo barṭi dī jāti hai*.
BONZE, *n.* a Japanese priest—*Japin mulk kā ek pādri*—*Japān deś kā ek purohit*.
BOOBY, *n.* (Ger. *bube*) a dunce, a bird—*Ahmaq, kuadan, bhuch^h, ek qiam ki chiriyā*—*Mūrkh, mūṇh, ek prakār ki chiriyā*.
BOOK, *n.* (S. *boc*) a volume in which we read or write, a literary work, a division of a work; *v.* to register in a book—*Parhne yā likhne ki kitāb, risāla yā taṣn'if, kitāb kā bāb; v. kitāb mein darj yā dākhil k.*—*Parhne wā likhne ki pustak, pothī wā granth, granth kā kānd wā adhyāy; v. pothī wā bahi mein tānk lenā wā likh lenā*.
BOOKFUL, *a.* full of notions from books—*Kitābon ke khiyālāt se bharā huā, kitābi khiyālāt se pur*—*Granthon ki kalpanā wā mat se pur*.
BOOKISH, *a.* given to books or study—*Kitāb-dost, 'ilm-dost*—*Granthī, pustakī, pustakon wā adhyayan mein lagā huā*.
BOOKISHLY, *ad.* in a way devoted to books—*Kitāb-dosti se, 'ilm-dosti se, kitābon mein masrūf rahne ke tarīq se*—*Granthon mein lage rahne ki riti se*.
BOOKISHNESS, *n.* fondness for books—*Kitāb-dosti, 'ilm-dosti*—*Granthon kā pyār, pustakon ki chāh, adhyayan mein priti, vibhyāsaprema*.
BOOKLESS, *a.* without books, unlearned—*Be-kitāb, kitāb-baqair, jāhil, nā-khwānda*—*Pustakahin, bin pothī, granth binā, ansikhā, anparhā, mūrkh*.
BOOKBINDER, *n.* one who binds books—*Mujallid, jild-band, jild-gar*—*Pothi ke upar chām wā kapre kā pithautā bāndhne w.* [*peti, granthabband, granthabdar*.]
BOOKCASE, *n.* a case for holding books—*Kitāb rakhne kā sandūq*—*Pothi rakhne ki*.
BOOKKEEPER, *n.* a keeper of accounts—*Hisāb likhne w., jam'-kharḥ-nawīs*—*Lekhā jikhā likhne w., khātā likhne w.* [*jokhā, bahi khāte ki vidyā*.]
BOOKKEEPING, *n.* the art of keeping accounts—*Hisāb kitāb, khāte kā 'ilm*—*Lekhā*.
BOOKLEARNED, *a.* versed in books—*Mullāna, kitābon se waqīf*—*Pandit, sūstrajna, granthon ko parhā huā*. [*vidyā, pustakon se prāpta hui vidyā*.]
BOOKLEARNING, *n.* learning acquired from books—*Kitābi 'ilm*—*Pustakī wā granthī*.
BOOKMAKING, *n.* the act of making books—*Kitāb taṣnif karne kā hunar*—*Grantha rachane ki vidyā*.
BOOKMAN, *n.* a scholar by profession—*Mu'allim jo kitābon kā shuḡl kiyā kartā hai*—*Pandit jo granthon ko parhne kā vyavasāy kartā hai*.
BOOKMATE, *n.* a schoolfellow—*Ham-muktab*—*Sam-inasādhayāyī*.
BOOKOATH, *n.* an oath made on the Bible—*Tuṛet aur Injil par qasam*—*Isāiyon ki dharmapustak par sāyath*. [*pustakavikretā, granthavikrayī*.]
BOOKSELLER, *n.* one who sells books—*Kitāb-farosh, salikīf*—*Pothi bechnē w.*
BOOKWORM, *n.* a worm that eats holes in books, a student closely given to books—*Kitāb kā kīṛā, muta'allim, kitāb-dost*—*Pothi kā kīṛā, pothi khāne w. kīṛā, granth-āsakt, granthī, granthon mein lūlin rahne w.*
BOOM, *n.* (D.) a long pole used to spread out the clue of the studding sail, a pole set up as a mark, a bar laid across a harbour; *v.* to rush with violence, to swell—*Bāz pālōn ke niche ke hisse ke phailāne ke liye lakri, nishān ke taur par ek lakkar jo jahāz-rāvon ki rah-numāi ke liye kharā kar dīyā jāti hai, ek lakri jo kisi bandar ke āw-pār dhari jāti hai; v. gahgahā-kar āwā yā jānā^h, dhay-dhara-kar āwā yā jānā^h, phūl-nā^h*—*Koi koi pālōn ke niche ke bhāg ke phailāne ke nimitt lakri. mānjhiyon ko path dikhāne ke liye jo ek lakri kharī kar dī jāti hai, nāv ke khāt ke āwār beṇore ki nāin jo ek lakkar dharā jāti hai*.
BOON, *n.* (S. *bene*) a gift, a favour—*Bakhshish, alā, in'ām, qanimat, in'ayat*—*Dān, prasād, varadān, var, anugrah*.

- BŌON**, *a.* (*L. bonus*) gay, merry, kind — *Khush-tab'*, *khush-mizāj*, *zinda-dil^h*, *yār-bāsh*, *mīhr-bān*, *stafiq* — *Amudī*, *ānandī*, *rasik*, *harshit*, *kripālu*, *dayālu*.
- BŌOR**, *n.* (*D. boer*) a rustic, a clown — *Gaiwār^h*, *wahshī*, *dihqāni*, *dihāti* — *Gaiwailā*, *gaufūri*, *angārī*, *gañwainhā*, *jaṅgli*. [*li*, *asabhyā*, *āsishī*, *anehīlā*, *angārī*.]
- BŌOR'ISH**, *a.* rustic, clownish — *Gaiwārū^h*, *wahshī*, *nā-tarāshidā*, *dihāti*, *be-tamiz* — *Jaṅg-BŌOR'ISH-ī*, *ad.* in a boorish manner — *Dihqāniyat se*, *nā-tarāshidagi se*, *wahshī-pan se* — *Jaṅglipan se*, *gañwārpane se*, *asabhyatā se*, *āsishī-tātā se*.
- BŌOR'ISH-NĒSS**, *n.* rust city, clownishness — *Dihqāniyat*, *nā-tarāshidagi*, *be-tamizi* — *Asabhyatā*, *gañwārpan*, *jaṅglipanā*, *āsishī-tātā*.
- BŌOT**, *v.* (*S. bot*) to profit, to advantage; *n.* profit, gain, advantage — *Fāida* *pānā yā denā yā karnā*; *n.* *fāida*, *kūsil*, *naf'* — *Phal wā lābh denā*, *upakar k.*, *hit k.*; *n.* *phal*, *lābh*, *arth*. [*anarthak*.]
- BŌOT'LESS**, *a.* useless, unprofitable — *Be-fāida*, *lā-kāsil* — *Ākāraṭh*, *nishphal*, *nirarthak*.
- BŌOT'LESS-ī, *ad.* to no purpose — *Be-fāida*, *lā-kāsil* — *Nirarthak*, *nishphal*.**
- BŌOT'Y**, *n.* spoil, plunder — *Ganimat*, *yagmā* — *Lūt*, *lūtpāt*.
- BŌOT**, *n.* (*Fr. botte*) a covering for the foot and leg, part of a coach; *v.* to put on boots — *Moza*, *yāri ke āge champe se naṅhi hui sandūq*; *v.* *moze chaphānā*, *moze pahinnā*.
- BŌOT'ED**, *a.* having boots on — *Moze chayhāye hue*, *moze pahine hue*.
- BŌOT'HŌSE**, *n.* stockings to serve for boots — *Sūti yā ūni moze*. [*chhāyā^h*.]
- BŌOTH**, *n.* (*W. both*) a shed of boards or branches — *Kuriyā^h*, *Chhappar^h*, *chhān^h*.
- BŌ-PĒP'**, *n.* a play among children — *Mulkā-mulki^h*, *jhānkā-jhānki^h*.
- BŌRAX**, *n.* a salt formed of boracic acid and soda — *Soḥagā^h*.
- BŌR'DEL**, *n.* (*Fr.*) a brothel — *Kasbi-khāna* — *Paturiyā kā ghar*, *gaṇikāgrih*, *veśyāgrih*.
- BŌR'DER**, *n.* (*S. bord*) the outer part or edge, the exterior limit, a bank round a garden; *v.* to touch at the side or edge, to approach near to, to adorn with a border — *Kināra*, *hāshiyā*, *gor*, *dāman*, *magzi*, *sanjāf*, *sar-hadd*, *hadd*, *khānwān^h*, *meḥr^h*; *v.* *multasil h.*, *paiwaṣṭa h.*, *garib h.*, *hāshiyā kināra sanjāf yā magzi lagānā* — *Auñth*, *chhor*, *ānchal*, *kagar*, *simā*, *khāñh*, *dāñrwāri*; *v.* *dāñra meḥrā h.*, *lagā h.*, *nirānā*, *nikaṭ h.*, *auñth ānchal wā chhor lagānā*. [*sar-haddi* — *Siwanait*, *sivaniyā*, *simāvāsi*.]
- BŌR'DER-ER**, *n.* one who dwells near a border — *Sar-hadd kā rahne w.*, *sar-hadd-nishin*.
- BŌRE**, *v.* (*S. horium*) to make a hole, to perforate; *n.* a hole, the size of any hole — *Chhednā^h*, *bedhnā^h*, *barmānā^h*, *nāthnā*; *n.* *bedh^h*, *chhed^h*, *mukri^h*, *muñh^h*, *pet^h*.
- BŌN'ER**, *n.* one who bores — *Chhedne w.*, *bedhne w.*, *barmā^h*, *barmi^h*. [*Bān^h*.]
- BŌRE**, *n.* (*bear* ?) a tide swelling above another tide, a sudden influx of the tide — *BŌRE*, *n.* *t.* of bear. [*uttarā vāyā*.]
- BŌRE-AS**, *n.* (*L.*) the north wind — *Bād-i-shimāl*, *uttar ki havā* — *Uttarahiyā*, *uttarā*.
- BŌ'RE-AL**, *a.* northern — *Shimālī*, *uttar kūt^h* — *Uttarāhā*, *uttarā*.
- BŌRN**, *p.* of bear, brought forth — *Paidā*, *zāda*, *janā^h* — *Jāt*, *janit*, *janmā*.
- BŌRNE**, *p.* of bear, carried — *Uthū liyā gayā^h*, *uthāyā gayā^h*, *lāyā gayā^h*.
- BŌROUGH**, *būrō*, *n.* (*S. burh*) a corporate town — *Qaumi majlis ko mukhtār bhejne kī ikhtiyār rakhne w. shahr* — *Prajāpratidinichāsbhā ko pratidinī bhejne kī adbhikār rakhne w. nagar*. [*garz lenā* — *Maṅgni lenā*, *udbār lenā*, *riṅ k.*]
- BŌR'ROW**, *v.* (*S. borgian*) to take the use of for a time, to ask a loan — '*Āriyatan lenā*, *BŌR'ROW-ER*, *n.* one who borrows — *Qarz-khūāh*, *qarz-dār* — *Maṅgtā*, *maṅganlārā*, *riṅi*, *riṅ leue w.*, *riṅ māṅgne w.*
- BŌR'ROW-ING**, *n.* the act of taking in loan — *Qarz lenā* — *Riṅagrahan*.
- BŌS'CAGE**, *n.* (*Fr. bocage*) wood, woodlands, the representation of woods — *Jangal^h*, *jangal ki taxmir* — *Ban*, *ban kūtā chitra*.
- BŌS'KY**, *a.* woody — *Jangali^h*.
- BŌ'SOM**, *n.* (*S. bosum*) the breast, the heart; *a.* confidential, intimate; *v.* to inclose in the bosom, to conceal — *Sina*, *dil*; *a.* *mu'tamad*, *rāz-dār*, *ham-dam*, *ham-dil*; *v.* *dil meñ rakhnā*, *poshida k.*, *makhfi k.* — *Chhāti*, *hriday*; *a.* *viswāsī*, *pratyayī*, *anta-raṅg*, *ātmīyā*; *v.* *peṭ meñ rakhnā*, *antahkaran wā man meñ rakhnā*, *chhipānā*, *gupt*.
- BŌSS**, *n.* (*Fr. bosse*) a stud, a knob — *Phūl^h*, *phūli^h*. [*k.*, *lukānā*.]
- BŌSSED**, *a.* ornamented with bosses — *Phūl-dār*, *phūloh se ārāsta* — *Phūloh se yukt*, *phūliyon sahī*, *phūliyon se sōbhīt*. [*phūliyon sahī*, *phūliyon se jarā huā*.]
- BŌS'Y**, *a.* having bosses; studded — *Phūl-dār*, *gul-mekhoñ se jarā huā* — *Phūloh se yukt*.
- BŌT'ANY**, *n.* (*Gr. botanē*) the science which treats of plants — '*Ilm-i-nabātāt* — *Aushadhividya*, *vriکشayurveda*, *vriکشasāstra*.
- Bo-TĀN'IC**, **Bo-TĀN'ICAL**, *a.* relating to plants — '*Ilm-i-nabātāt ke mutā'allig*, *nabāti*, *nabātātī* — *Aushadhividyaśāyayak*, *vriکشayurvedasambandhak*, *vriکشasambandhi*.
- Bo-TĀN'IC-AL-LY**, *ad.* according to botany — '*Ilm-i-nabātāt ke bamūjib* — *Aushadhividya ke anusār*, *vriکشayurveda ke anusār*.
- BŌT'ANIST**, *n.* one skilled in plants — *Nabātūt ke 'ilm meñ kāmīl*, *nabātāt kūtā 'ilm jānne w.* — *Aushadhividyaṇḍit*, *vriکشayurvedaṇḍit*, *perōñ kī vidyā jānne w.*, *vriکشasāstrapaṇḍit*.

- BŌT'A-NIZE**, *v.* to study plants—*Nabātāt kā aḥwāl daryāfāt k.*—Vriksheṇ ke dharm gun ādi kā chhān aur vichār k.
- BŌTCH**, *n.* (It. *bozza*) an ulcerous swelling, a work ill finished; *v.* to mark with botches, to mend awkwardly—*Dāg, muḥāsā^h, chaṭ^h, burī tarāḥ kā joṛ yā marammat^h; v. dāgilā k., muḥāsōn se bhārā^h, burī tarāḥ se marammat k. yā joṛ lagānā—Dadōrā, phorā, bedhab pyōndā wā chaktī, kānthā; v. dhappōn se bhar denā, dadōron se bhar denā, burī bhāntī se joṛ pyōndā wā chaktī lagānā.*
- BŌTCH'ER**, *n.* a mender of old clothes—*Rafū-gar, purāne kapron kī marammat k. w., para-doz—Purāne kapron meṁ pyōndā chaktī wā joṛ lagāne w.*
- BŌTCH'ER-LT**, *a.* clumsy, patched—*Bad-numā, kharāb, paivand-kārī kiṃyā huā, paivand lagāyā huā, dāg-dozī yā para-dozī kiṃyā huā—Kudāul, juṭā huā, gāñthā huā, thegalī lagāyā huā, chappī wā chaktī lagāyā huā.*
- BŌTCH'ER-Y**, *n.* a clumsy addition, patchwork—*Be-dhab joṛ, para-dozī, dāg-dozī—Burā joṛ, thegalī, chappī, pyōndā.* [—Dhabbōn se bhārā huā, dadōron se bhārā huā.
- BŌTCH'Y**, *a.* marked with botches—*Dāgilā, dāg-dār, dhappe-dār, muḥāsōn se bhārā huā^h*
- BŌTH**, *a.* (S. *ba, twa*) the two, the one and the other; *con.* as well—*Donoñ^h; con. usī tarāḥ se, watsāhi^h—Ubhay; con. tathā, usī prakār se. [khijhānā, vyākul k., pirā denā.*
- BŌTHER**, *v.* to perplex, to tease—*Diq k., tang k., tussā denā, hairān k.*—Satānā.
- BŌTRY-ŌID**, *a.* (Gr. *botrus, eidos*) having the form of a bunch of grapes—*Angūr ke gucchhe kī sūrat kā—Dākh ke gucchhe ke ākār kā.* [chhote kire^h, joñkī^h, joñktī^h.
- BŌTS**, *n. pl.* small worms in the entrails of horses—*Ghoron kī antariyon meṁ chhote*
- BŌTTLE**, *n.* (Fr. *bouteille*) a vessel with a narrow mouth to put liquor in, the contents of a bottle, a quantity of hay or straw bundled up; *v.* to put into bottles—*Shishā, surāhi, qarāba, kisi shishī surāhi yā qarābe meṁ jo ho, sūkhī ghās yā tinke kā bojhā^h; v. shishī surāhi yā qarābe meṁ dālā—Kāñch kī kuppi, garue wā karawe ke ākār kā bāsan, garue wā karawe ke ākār ke pātra meṁ jo ho, sūkhī ghās wā trip kā bandhā huā gāñthā; v. kāñch kī kuppi meṁ dālā.*
- BŌTTLED**, *a.* put into bottles, protuberant—*Shishī surāhi yā qarābe meṁ dālā huā, motā shikam-dār, ubhṛā huā^h—Kuppi meṁ dālā huā, toñdārā, lambodar, phulā huā.*
- BŌTTLING**, *n.* the act of putting into bottles—*Shishī surāhi yā qarābe meṁ dālā—Kuppi meṁ dālā.*
- BŌTTLE-NŌSEN**, *a.* having a large thick nose—*Barī bhāri nāk w^h.*
- BŌTTLE-SREW**, *n.* a screw to pull out a cork—*Shishī yā surāhi kā dāth nikālne kā pech—Kāchakupī kā dāth nikālne kā parivartakayantra.*
- BŌTTOM**, *n.* (S. *botm*) the lowest part, the ground under water, the foundation, a dale, a ship, an adventure; *v.* to found or build upon, to rest upon for support—*Talhetī^h, talā^h, peñdā^h, tah, bunyād, dura, juhāz, qimat-āznāi, khutra; v. bunyād dālā, qaim k.—Tala, peñdī, thāh, jar, new, ghātī, darā wā darī, nāv, jokhim; v. new derā, thalrānā, sthāpī k., sthapan k.*
- BŌTTOMED**, *a.* having a bottom—*Tale-dār, peñde-dār—Talayukt, satal, peñdī sahī.*
- BŌTTOM-LESS**, *a.* without a bottom—*Be-tak, be-thāk, athāh^h—Talahin, agādh.*
- BŌTTOM-RY**, *n.* the act of borrowing money on a ship—*Jakāz bandhak mārkār rupiye qarz lenā—Naukā bandhak mārkār rupiye udhār lena.*
- BOUGHT**, *bōt*, *n.* (S. *bagā*) a branch of a tree—*Shākh, dāl^h—Dālī, kanāwā, kanāī, āakhā.*
- BŌUGHT**, *n.* a twist, a bend, the part of a sling which holds the stone—*Bhāñj^h, gāñth^h, lachak^h, dhetwāns kī khoñtī jismen dhetā rakkhā jātā hai^h, gopkam kī khoñtī^h.*
- BOUGHT**, *bāt*, *p. t.* and *p. p.* of *buy*—*Kharidā, kharidā gayā—Mol liyā, mol liyā gayā.*
- BŌUNCE**, *v.* (D. *boncen*) to leap, to spring, to thump, to boast, to lie; *n.* a heavy blow, a sudden noise, a boast—*Kūdnā^h, jast k., tappā-khānā^h, uckhālā^h, takkar-khānā^h, dharaknā^h, lāf-zanī k., dūn-khīnchā^h, jhūthī shekhi k., jhūth bolnā^h; n. bhāri ckapel^h, nāgahān shor, lāf-zanī, khud-faroshī, shekhi—Chhauknā, chakuri bharnā, lapaknā, kulāñch mārṇā, takrānā, takkar mārṇā, dhardharānā, thalaknā, dīng mārṇā, lambī chaurī hāñknā, darp k., mithyā kahṇā; n. barā āghāt, akasmāt sabd wā dhwani, dīng, darp, apnī barāī. [—Dāmbhik, dimbhī, dīng mārṇe w., pharphariyā, laporā, mithyāvādī.*
- BŌUN'ER**, *n.* a boaster, a bully, a liar—*Khud-farosh, lāf-zan, mubālig, akarfūzī, jhūthā^h*
- BŌUS'ING-LT**, *adv.* boastingly, with threat—*Lāf-zanī yā khud-faroshī se, shor-pushtī se, bhāhki se—Dāmbh wā garv se, dīng se, dhāmki se.*
- BŌUND**, *p. t.* and *p. p.* of *bind*—*Bāndhā^h, kasā^h.*
- BŌUND**, *n.* (S. *bunde*) a limit, that which restrains; *v.* to limit, to restrain—*Hadd, sar-hadd, intihā, mantahā; v. sar-hadd bāndhnā, mahdūd k., zabt k.—Simā, dāñrā-meñrā, siwānā, oh'hor, ant, avadhī, maryādā; v. simā nīrūpanā, dāñrā bāndhnā, rokṇā, bāndhej k., dabānā.*
- BŌUND'ARY**, *n.* a limit—*Hadd, sar-hadd, raqaba-bandī—Simā, dāñrā-meñrā, siwānā.*
- BŌUND'EN**, *a.* obliged, appointed—*Mamnūn, masakkūr, muqarrar, mahdūd—Baddha, kanauñrā, nibaddha, niyat, nīrūpit.* [bāndhne w., simā.
- BŌUND'EN**, *n.* one that limits—*Hadd bāndhne w., mahdūd k. w., hadd, sar-hadd—Simā*

- BÖÜND'LESS**, *a.* without bound, unlimited — *Be-hadd, be-intihá, lá-intihá* — *Asimá, biná ant ká, anaut.*
- BÖÜND'LESS-NESS**, *n.* the being unlimited — *Lá-intihái, be-intihái, be-haddi* — *Anantatá.*
- BÖÜND**, *v.* (Fr. *bondir*) to spring, to jump, to fly back; *n.* a spring, a leap — *Kúdná^h, uchhalná^h, tappá-kháná^h, tarapná^h, paltá kháná^h; n. uchhál^h, kuláñch^h, kiud^h.*
- BÖÜN'ING-STÖNE**, *n.* a stone to play with — *Khelne ká patthar^h.*
- BÖÜN'TY**, *n.* (L. *bonus*) generosity, liberality, munificence, a premium — *Faiz, fazl, lutf, nawázish, karam, 'ináyat, bakhshish* — *Udaráta, dānaśīlatá, dātritwa, prasād, dān, páritoshik.*
- BÖÜN'TE-OUS**, *a.* liberal, kind — *Faiyáz, mukhaiyar, sahlá, karim* — *Dānaśīl, dátá, udár, kripálu, dayálu.* [dānaśīlatá se, udaráta se.]
- BÖÜN'TE-OUS-LY**, *ad.* liberally, generously — *Sakháwat se, faiyázi se* — *Dātritwa púrvak.*
- BÖÜN'TE-OUS-NESS**, *n.* liberality, munificence — *Faiyázi, sahláwat, faiz, dá-d-dikish* — *Dānaśīlatwa, udaráta, dān, prasād, anurah.* [śīl, dátá, kripálu.]
- BÖÜN'TI-FÜL**, *a.* liberal, generous — *Faiyáz, sahlá, karam-gustar, mukhaiyar* — *Udár, dāna-*
- BÖÜN'TI-FÜL-LY**, *ad.* liberally, generously — *Sakháwat se, faiyázi se, kusháda-dilí se* — *Udaráta se, dānaśīlatá se, dātritwa púrvak.* [latá.]
- BÖÜN'TI-FÜL-NESS**, *n.* generosity — *Faiyázi, sahláwat, faiz* — *Udaráta, dātritwa, dānaśī-*
- BOU'QUET**, *bó'kú, n.* (Fr.) a nosegay — *(ul-dasta, turra* — *Phulóñ ká guchohíh.*
- BOÜR'GEON**, *v.* (Fr.) to sprout, to bud — *Pamapná^h, kaliyáná^h, kulí-khílná^h, dálí phútná^h.* [ant.]
- BOURN**, *n.* (S. *burne*) a bound, a limit — *Sar-hadd, hadd, intihá* — *Símá, siwána, chhor,*
- BOÜSE**, *v.* (D. *buysen*) to drink sottishly — *Be-ti'dád píná, dhakosná^h* — *atísay píná, atísay pán k.* [madhosh — *Unmatta, matta, unmad, madánwit.*
- BOÜSY**, *a.* drunken, intoxicated — *Matválá^h, nashe meñ áyá huá, sar-shar, sur-mast,*
- BÖÜT**, *n.* (It. *botta*) a turn, a trial — *daf, martaba, dawra, ázmáish, qasd, koshish* — *Vár, bár, ber, yatn, prayatn, udyog.*
- BÖVINE**, *a.* (L. *bos*) pertaining to oxen — *Gáy bailón ke mutá'alliq, gáy bailón ká^h* — *Gáy bailón ká sambandhí, gáy hailón ká vishayak.*
- BÖW**, *v.* (S. *bugan*) to bend, to incline towards, to depress, to make a reverence; *n.* an act of reverence or respect — *Jhukáná^h, jhukná^h, nihuráná^h, nihurná^h, dabáná^h, zer k., salám k., kornish k., sijda k.; n. salám, kornish, sijda* — *Morná, murná, nawána, nauná, lachakáná, lachakná wá lachná, dábná, dabná, mastak nawána, prayám k., namaskár k.; n. namaskár, prayám.*
- BÖW'ER**, *n.* one who bows — *Jhukáne w^h, nawáne w^h, jhukne w^h, nawne w^h.*
- BÖW**, *n.* (S. *boga*) an instrument for shooting arrows, any thing bent in the form of a curve, an instrument with which stringed instruments are played — *Kamán, qaus, kamáncha* — *Cháp, dhanu, dhanubí, śarasan, śáriká, koñ.*
- BÖW'YER**, *n.* a maker of bows, an archer — *Kamán-gar, tir-andáz, kamán-dár* — *Dhanubí banáne w., dhanushkar, dhanurdhar, kamathait, dhanuhár.*
- BÖW'BENT**, *a.* crooked like a bow — *Kamán ke mánind kham, kamán sá terhá* — *Dhanu ke sadris vakra wá terhá.*
- BÖW'HAND**, *n.* the hand that draws the bow — *Kamán-dast, jis háth se kamán khínchí játí hai* — *Chápahast, jis háth se dhanu khínchá játí hai.*
- BÖW'LEG**, *n.* a crooked leg — *Terhá táñg^h.* [pragatajānu, viralajānu.]
- BÖW'LEGGED**, *a.* having crooked legs — *Tri-bhangí^h, kaj-pá, khamida-sáy* — *Terhí táñg ká,*
- BÖW'MAN**, *n.* an archer, one who shoots a bow — *Kamán-dár, kamnait, tir-andáz* — *Dhanurdhári, dhanurdhar, kamathait, dhanushmán.*
- BÖW'SHOT**, *n.* the distance an arrow may reach — *Ek tír ká tappá, jitní dúr ek tír já-sake* — *Śaragochar, śarapát, śarapastasthán, jitní dúr par váp jákar gire.*
- BÖW'STRING**, *n.* the string of a bow — *Zih, chillá, kamán ká charháw* — *Tánt, dhanurgun, dhanu ká charháw.* [nauká ke agra bhág se jo lakkár nikalí rahtá hai.]
- BÖW'SPRIT**, *n.* a large boom or spar projecting from the head of a ship — *Sabdhara^h* —
- BÖW'WIN-DÖW**, *n.* a projecting window — *Ek khirkí jo diwál ke báhar niklí rahtí hai* — *Ek khirkí jo bhít ke báhar nikalí rahtí hai.*
- BÖW'ELS**, *n. pl.* (Fr. *boyau*) the intestines, the entrails, pity, tenderness — *Ántariyáná^h, rodá, rigqat, rahm* — *Ántén, lád, karuná, máyá, moh.* [mohí, bin karuná, bin mayá.]
- BÖW'EL-LESS**, *a.* without tenderness or pity — *Be-rahm, be-rigqat, sang-dil* — *Kathor, nir-*
- BÖW'ER**, *n.* (S. *bur*) a retired chamber, a shady recess — *Kunj^h, guphá^h.*
- BÖW'ER-Y**, *a.* having bowers, shady — *Kunj-dár, sáya-dár* — *Kunjaviśhit, kunjawán, chháyáyukt, latávit.* [khorá^h, katorí^h, khorí^h.]
- BÖWL**, *n.* (S. *bolla*) a vessel to hold liquid, the hollow part of any thing — *Katorá^h,*
- BÖWL**, *n.* (Fr. *boule*) a ball for playing; *v.* to roll as a bowl, to play at bowls — *Geñd^h; v. luphkáná^h, dhukáná^h, geñd se khelná^h.*
- BÖWL'ER**, *n.* one who plays at bowls — *Geñd se khelne w^h, geñd luphkáne w^h.*
- BÖWL'ING**, *n.* the act of playing at bowls — *Geñd se khel^h.*

BOWL'ING-GREEN, *n.* a level piece of ground for playing at bowls—*Geid se khelne ke liye chauras jaguh^h*.

BOWL'DER-STONES, *n. pl.* round stones found chiefly on the sea-shore—*Gol patthar jo khāss karke samundar ke kināre pāye jāte haiñ*—*Gol gol patthar jo viśesh karke samudra ke taṭ par milte haiñ*. [*Ek rassā jo pāl ko tāt rakhne ke kām utā hai^h*].

BOW'LINE, *n.* (Fr. *bouline*) a rope used to make a sail stand close to the wind—

BOX, *n.* (L. *boxus*) a tree or shrub—*Shamshād*—*Ek per wā jhār*.

BOX'EN, *a.* made of box, like box—*Shamshād ki lakri kā banā huā^h*, *shamshād sā^h*.

BOX, *n.* (S.) a case made of wood, a chest; *v.* to inclose 'n a box—*Sandūg, sandūgcha*; *v. sandūg meñ band k.*—*Peṭi, sampuṭ*; *v. peṭi wā sampuṭ meñ dhar denā*.

BOX, *n.* (W. *bock* f) a blow with the fist; *v.* to fight with the fist—*Ghūnsā^h, mukkā^h, thappar^h*; *v. ghūnsē se larnā^h, mukki larnā^h*. [*yodhi*].

BOX'ER, *n.* one who boxes, a pugilist—*Ghūnsē-bāz, musht-zan*—*Mukki larnē w.*, *bāhu-box'ino*, *n.* the act of fighting with the fist—*Ghūnsē-bāz*—*Mukki ki larāi, bāhuyuddha*.

BOY, *n.* (Gr. *pais* f) a male child, a youth—*Larkā^h, chhokrā^h*.

BOY'HOOD, *a.* the state of a boy—*Larkāi^h, chhokrā-pan^h, Larak-pan^h*. [*lā^h, halkā^h*].

BOY'ISH, *a.* like a boy, childish—*Larke sā^h, chhokre sā^h, chhuluhlā^h, chibillā^h, chibāw-BOY'ISH-NESS*, *n.* the being like a boy—*Ochhāi^h, ochhā-pan^h, chibillā-pan^h, halkāi^h*.

BOY'ISM, *n.* the state of a boy, puerlit—*Larkāi^h, chibillā-pan^h, Larak-pan^h, ochhāpan^h*.

BOY'PLAY, *n.* amusement of a boy—*Larak-khel^h, Larak-khelwā^h*.

BRA'CE, *n.* (Gr. *brachion*) a bandage, a piece of timber to keep a building from swerving, a crooked line in writing and printing, a pair; *pl.* straps to keep up any part of the dress; *v.* to bind, to tie close, to strain up—*Band, patṭi^h, bandhan^h, bandhnā^h, kasan^h, kasan^h, thūnhi yā qaiñchi jo ghar ko idhar udhar tasakne nahin deti, likhne aur chhāpne meñ ek aisi terhi lakir jaisi yah —, jorā^h*; *pl. patṭi yā baddhi jins se kapre sambhile rahite haiñ^h*; *v. bandhnā^h, jakarnā^h, kasnā^h, sametnā^h, sikornā^h*.

BRA'CE'R, *n.* a bandage, a cincture—*Patṭi^h, bandhan^h, bandhnā^h*.

BRA'CE'LET, *n.* an ornament for the arm—*Chūri^h, pahunchi^h, kaṭgan^h, kankan^h*.

BRA'CH'IAL, *a.* belonging to the arm—*Bāzū ke mutā'alliq*—*Bāhusambandhi*.

BRA'CK'ET, *n.* a support fixed to a wall, a crooked line in writing and printing—*Lakri ki thek yā tekan jo bhūt meñ lagī rakhi hai^h, likhne aur chhāpne meñ terhi lakir jaise*

BRA'CH, *n.* (Fr. *braque*) a bitch hound—*Shikāri kutiyā*—*Ākheti kutiyā*. [*yah []*].

BRA'CH'MAN. See **BRAMIN**. [*—Sāṅkshiptalikhanavidyā, sāṅketalekhanavidyā*].

BRA-CHY'G'RA-PHY, *n.* (Gr. *brachus, grapho*) short-hand writing—*Mukhtasar-navisi*

BRA-CHY'G'RA-PHER, *n.* a short-hand writer—*Mukhtasar-navis*—*Sāṅketalekhaḥ*.

BRACK, *n.* (S. *bracan*) a breach, a crack—*Darār^h, darkā^h*.

BRACK'EN. See under **BRAKE**.

[*thorā khārā*].

BRACK'ISH, *a.* (D. *brack*) rather salt—*Namkin-māil, kisī qadr khārā*—*Kuchh lonā, BRACK'ISH-NESS*, *n.* saltiness in a small degree—*Thorā khārā-pan^h, kuchh lonā-pan^h*.

BRA'G, *v.* (D. *braggeren*) to boast; *n.* a boast, a game at cards—*Lāf-zanī k.*, *khud-faroshi k.*, *dūn lenā^h*; *n. khud sanāi, lāf-zanī, khud-faroshi, tās ke khel ki ek tarāh*—*Dambh k.*, *ding māna, ātmasāghā k.*; *n. dambh, darp, apni jhūthī barāi, tās kā ek khel*.

BRA'G-Ā-DŌ-QI-O, *n.* a boaster—*Khud-farosh, khud-sanā*—*Ātmasāghī, apni barāi karne w.*, *apnā sarāhan k. w.* [*sarāhan, apni barāi*].

BRA'G'AR-DISM, *n.* boastfulness—*Khud-faroshi, lāf-zanī, khud-sanāi*—*Ātmasāghā, apnā BRAG'ART, *n.* a boaster; *a.* boastful—*Lāf-zan, khud-farosh khud-sanā*—*Ātmasāghī, apni barāi k. w.* [*han k. w., ding māne w.*].*

BRA'G'ER, *n.* a boaster—*Khud-sanā, khud-farosh, khud-tarāsh*—*Ātmasāghī, apnā sarā*

BRA'G'ING-LY, *ad.* boastingly—*Khud-sanāi se, lāf-zanī se, khud-faroshi se*—*Darp se, dambh se*. [*nā^h, binnā^h; n. duman^h, bināwat^h, go'ā^h choti^h, luri^h, benī^h*].

BRAID, *v.* (S. *bredan*) to weave together; *n.* a texture, a sort of lace, a knot—*Bun-*

BRAIN, *n.* (*bragen*) the soft whitish mass inclosed in the skull, the understanding, the fancy; *v.* to dash out the brains—*Magz, dimāg, hosh, fahm, khīyāi*; *v. mān-kar magz nikāl dālnā*—*Mastishk, bhejā, mastak kā gudā, buddhi, mati, dhyān, kalpanā*; *v. mānkar bhejā arthāt mastak kā gudā nikāl dālnā*.

BRAIN'ISH, *a.* hotheaded, furious—*Garm-mizāj, tez-mizāj, tund-tab', gussa-war, gazab-nāk*—*Uttapt, uchchard, prachand, ūghrakrodhi*. [*durmati, vichārahin, bhoṇḍū*].

BRAIN'LESS, *a.* silly, thoughtless—*Be-magz, be-dimāg, nā-dān, be-khabar*—*Nirbuddhi, BRAIN'PAN, *n.* the skull containing the brains—*Khopra^h, khopri^h*.*

BRAIN'SICK, *a.* disordered in the understanding—*Ganda-magz, khalal-dimāg, gāfil, be-khud*—*Āsthirabuddhi, vibhāntasīl, chāṇchalamati*.

BRAIN'SICK-LY, *ad.* weakly, giddily—*Ganda-magz yā khalal-dimāgi se, gāfilī yā be-khudī se, subuk-sārī se*—*Vibhāntasīlatā se, pramāditwa se, chāṇchalatā se, āsthirbuddhi se*.

BRAIN'SICK-NESS, *n.* giddiness, indiscretion—*Gāfilī, be-khudī, subuk-sārī, be-lihāzi, be-ṁtiyāzī, be shu'ūrī*—*Vibhāntasīlatā, pramādyā, chāṇchalatwa, chapalatā*.

- BRÁKE**, *n.* (S. *bracan*) an instrument for dressing flax, a snaffle for horses—*San taiyār karne ká á'i, qazai, dahāna*—*San banāne chunāne ká yantra, dhattā, mukhayantran.*
- BRÁKE**, *n.* (S. *bracan* ?) *feru*, a thicket—*Kañtila jhārōh ká jangal^h.*
- BRÁ'KŶ**, *a.* thorny, rough, prickly—*Khār-dār, pur-khār*—*Kañtilā, kañtabā, kañtailā*
- BRÁCK'EN**, *a.* fern—*Jhāri^h, jhār^h.* [jhār^h.]
- BRÁMBLE**, *n.* (S. *brenel*) the blackberry bush, a prickly shrub—*Jhar-berī^h, kañtilā*
- BRÁ'M'LED**, *a.* overgrown with brambles—*Khār-dār, pur-khār*—*Kañtilā, kañtailā.*
- BRÁ'MIN**, **BRÁ'MIN**, *n.* an Indian priest—*Brāhman*—*Brāhman.*
- BRA-MIN'I-CAL**, *a.* relating to *he Bramins—*Brāhman ká, brāhman ke mutā'alliq*—*Brāhmya, brāhmanaj.stiya.*
- BRÁN**, *n.* (W.) husks of ground corn—*Chokar^h, bhūsi^h, kanī^h.*
- BRÁN'NY**, *a.* consisting of bran—*Chokar yā bhūsi ká^h, chokarmay^h.*
- BRÁ'NCH**, *n.* (Fr. *branche*) a bough, a shoot, offspring; *v.* to divide into branches—*Shākh, shākh-cha, aulād, naal*; *v. phailnā^h, phailānā^h, shākh-dār-shākh k. yā h.*—*Dāl, dāli, śākhā, kulasantān, kulasantati*; *v. dālain nikālne, kanawā phorṇa, śākhōn meñ vibhakt k. wā h., bahudhārā k. wā h.*
- BRÁ'NCH'ER**, *n.* one that shoots out into branches, a young hawk—*Shākhēñ nikālne w., kam-sin bār, bāz ká bachcha*—*Śākhā nikālne w., dālain nikālne w., kanawā phorṇe w., thore vayas ká syenapakshi.*
- BRÁ'NCH'LESS**, *a.* without branches—*Be-shākh*—*Bin dāl pāl ká, śākhāhīn.*
- BRÁ'NCH'Y**, *a.* full of branches—*Shākh-dār, pur-shākh*—*Śākhī, śākhya, dālon se bharā, śākhāyukt, loṭan, jhuñrlā.*
- BRÁND**, *n.* (S.) a burning piece of wood, a sword, a mark of infamy; *v.* to burn with a hot iron, to mark with infamy—*Jalti lukri^h, sokhta lakri, talwār^h, dāg, harf*; *v. garm lohe se dāgnā yā dāg kurnā, dāg lagānā, harf lānā*—*Lukthī, loāth, lukat, asi, kharg, apamān ka chihn, apakirtichihni, kalañk*; *v. tapt lohe se añkit k., tát lohe se chihn k., kalañk ká tika lagānā.*
- BRÁND'ISH**, *v.* to wave, to shake, to flourish, to play with; *n.* a flourish—*Ghumānā^h, phirānā^h, chamkānā^h, bhāñjānā^h*; *n. chamkāwat^h, ghumāw^h, bhāñjāw^h.*
- BRÁND'LING**, *n.* a kind of worm—*Keñchwa^h, keñchua^h.*
- BRÁND'Y**, *n.* (brand, wine) a liquor distilled from wine—*Brāñdi sharāb, angūrī tez 'araq*—*Dākh ki ugra madirā, madyāsav.*
- BRÁ'NGLE**, *v.* (be, wrangle ?) to dispute, to squabble; *n.* a dispute—*Qissa k. yā ma-chānā, qaziya k.*; *n. qissa, qaziya, jhagrā^h*—*Jhagarnā, vivād k., kalkalanā, jhaurnā, tañtā k.*; *ñ. kalkalāhat, bakherā, tañtā, jhaur.*
- BRÁ'NGLING**, *n.* quarrel—*Qaziya, qissa*—*Jhagrā, bakherā, tañtā.*
- BRA-SIL'** See **BRAZIL**.
- BRASS**, *n.* (S. *brās*) a yellow metal composed of copper and zinc, impudence—*Birinj, pital^h, be-sharmi, be-hayā, be-gairat, gustākhī, shokhī*—*Pitar, nirlajjatā, dhithāi.*
- BRÁ'S'IER**, **BRÁ'S'IER**, *n.* one who works in brass—*Thatherā^h, kaserā^h.*
- BRÁ'S'Y**, *a.* partaking of brass, impudent—*Biranji, pital sá^h, pital ká^h, be-sharm, be-gairat, be-hayā, shokh, gustākh*—*Pitalhā, pitraend, pitarhā, nirlajja, dhith.*
- BRÁZE**, *v.* to solder with brass—*Pital se mañrhnā yā jorñā^h.*
- BRÁ'ZEN**, *a.* made of brass, impudent; *v.* to be impudent, to bully—*Biranji, gustākh, be-sharm*; *v. gustākh yā be-sharm honā, gustākhī k., gurfish k., bañdar-ghurk di-khānā^h*—*Pitalhā, pital ká banā huā, nirlajja, dhith*; *v. nirlajja honā, nirlajjatā wā dhithāi k., dhamkānā, dhiranā.* [wā lajjāhīn jan, dhithā jan.]
- BRÁ'ZEN-FĀÇE**, *n.* an impudent person—*Be-sharm be-gairat yā gustākh shakhs*—*Nirlajja*
- BRÁ'ZEN-FĀÇED**, *n.* impudent, shameless—*Gustākh, be-gairat, be-hayā, be-sharm*—*Dhithā, nirlajja, lajjāhīn.*
- BRÁT**, *n.* a child so called in contempt—*Chingnā^h, laundā^h.*
- BRÁVE**, *a.* (Fr.) courageous, gallant, bold; *n.* a bold man, a boast; *v.* to defy—*Diler, mardāna, javāñ-mard, dilāwar*; *n. bahādur, javāñ-mard, lāf-zani, khud-faroshī, shekhi*; *v. ham-chushni k., muqābalat k., sar-kashī k.*—*Sāhasī, sāhasik, śūr, vir*; *n. śūr, vir, dambhī, dambh, ātmaślaghā, ahañkar, dīng*; *v. sāmnā k., hañknā, hañkarnā, lalkarnā.* [Sāhaspūrvak, viratā se, śūratā se.]
- BÁVE'LY**, *ad.* in a brave manner—*Dilerāna, mardāna, bahādurāna, shujā'at se*—*BRÁ'VE'LY*, *n.* courage, intrepidity, heroism—*Shujā'at, bahāduri, dileri, javāñ-mardi, jurat*—*Śūratī, viratā, viratwa, sāhas.*
- BRA-VÁ'DO**, *n.* a boast, an arrogant threat—*Lāf-zani, shekhi, dhamkī^h, gidār-bhakki^h*—*dambh, dīng, apni barāi, bañdar-ghurkī, bhakki.*
- BRÁ'VO**, *n.* an assassin, a daring villain—*Khāni, suffuk, qatīl*—*Guṭtaghātak, ātatāyi.*
- BRÁ'WL**, *v.* (Fr. *brailleur*) to quarrel noisily, to drive away; *n.* a noisy quarrel—*Qaziya k., shor-shār k., gul-gapārā karke qaziya k., hañkā denā^h, hatā denā^h*; *n. gul-gapārā, gangā, khar-khāsha*—*Kalah k., jhagrā k., hañk denā, dūr k.*; *n. kalah, jhagrā, thuk-kamthukkā, galigalauj.*

BRAWL'ER, *n.* a noisy fellow, a wrangler—*Gauṛai, dangait^h, khāna-jang, hujjati*—*Jhag-rālū, larānkā, bakheriyā, vitandāvādī*.

BRAWL'ING, *n.* the act of quarrelling—*Jhagrā^h, ragrā^h, tantā, bakherā^h, lapās^h*.

BRAWN, *n.* (S. *bar*) the flesh of a boar, the muscular part of the body, the arm—*Sūar kā gosht, badan kā wah jūz jismēn bi-l-kull gosht aur patthā hai, bāzū, pahū-chā^h*—*Sūkaramānis, sūar kā mānis, śarir kā wah bhāg jismēn mānis aur patthā rahtā hai, bānh, bāhu.* [mānsal, driphāng, porhā, balawan.

BRAWN'ED, *a.* muscular, strong—*Kuṅgrā^h, gathilā^h, mazbūt*—*Hurmushā^h, peśimay,*

BRAWN'ER, *n.* a boar killed for the table—*Khāne ke liye n.ārā huā sūar^h*.

BRAWN'Y, *a.* muscular, fleshy, hard—*Gathilā^h, kuṅgrā^h, hurmushā^h, karā^h*.

BRAWN'Y-NESS, *n.* strength, hardness—*Zor, quwat, sakhtī, karāi^h*—*Bal, śakti, śarīradrī-rhatī, porhāi.*

BRAY, *v.* (S. *bracan*) to grind small, to pound, to make a harsh noise like an ass; *n.* the noise of an ass—*Kūtnā^h, pīsnā^h, buknī k^h, reiknā^h*; *n.* *reik^h*.

BRAY'ER, *n.* one that brays—*Reikne w^h*.

BRAY'ING, *n.* clamour, noise—*Shor, gul, āwāz*—*Kalkal, hullar, śabd, hānk, kolāhal.*

BRAZE. See under **BRASS**.

[*kūm āti hai^h*.

BRA-ZIL', *n.* (Port. *brazā*) a kind of wood for dyeing—*Ek bhāntī ki lakri jo rangne ke*

BREACH, *n.* (S. *brecan*) the act of breaking, a gap, a quarrel, an infraction—*Shikānī, naqāb, shikāf, darz, bugāra, bugār, qaziya, jhagrā^h, rakhna, faskh*—*Khandan, tūt, bhañjan, phūt, seindh, darār, sandhi, bigār, vair, larāi, atikram, ullānghan.* [angal^h.

BREAD, *n.* (S.) food made of ground corn, support of life—*rotī^h, khānā^h, khānā pīnā^h,*

BREADTH, *n.* (S. *brad*) measure from side to side—*Arz, pahan, paisār^h, pāt^h*—*Chaurāi, chaklāi, vīstār.* [pātālin, bin chaurāi kā, bin pāt kā.

BREADTH'LESS, *a.* having no breadth—*Be'arz, be-pahan, be-pāt kā*—*Bin chaklāi kā,*

BREAK, *v.* (S. *brecan*) to part by violence, to burst, to crush, to shatter, to tame, to make bankrupt, to discard, to infringe; *p. t.* **BROKE** or **BRÅKE**, *p. p.* **BRO'KEN**—*Tornā^h, tūtnā^h, phornā^h, phūtnā^h, kuchalnā^h, dabānā^h, purze-purze k, nikālnā^h, derālā nikālnā^h, mū'āl k, bar-tarāf k, faskh k.*—*Khandan k, tarkānā, taraknā, darkānā, daraknā, dalmasnā, dar dālnā, dardārā k, tūk tūk k, pachhārnā, sādhnā, rachānā, dewālā kārhnā, nīkal d, nīkās d, padachyut k, atikram k, ullānghan k.*

BREAK, *n.* the state of being broken, an opening, a pause, a line drawn, the dawn—*Shikastagi, tūtnā^h, phūtnā^h, shikāf, darz, waqfu, saktā, ek khīnchā huā khat, fujr, subh, nūr kā tarkā*—*Bhañjan, tūt, phānk, darār, vichehded, virām, khīnchī lakir, bhor, arunoday.*

BREAK'ER, *n.* one that breaks, a wave broken by a rock or sandbank—*Torne w^h, phorne w^h, mauj jo chhātān yā char par takkar khātī hai*—*Khand khand k. w., bhañjak, bhañgakar, bhedak, vidārak, halkorā jo chhātān wā char par takrātā hai.*

BREAK'ING, *n.* bankruptcy, dissolution—*Iflās, dewālā^h, shikastagi, bar-khāstī*—*Ripā-sodhanāsakti, ripāmokshanāsāmarthya, nirdhanatā, bhañjan, khandan, tūtnā.*

BREAK'FAST, *v.* to eat the first meal in the day; *n.* the first meal in the day—*Nāshatī k., hāzri khānā*; *n.* *nāshatī, hāzri*—*Kalewā k, jalpān k.*; *n.* *kalewā, jalpān.*

BREAK'NECK, *n.* a steep place—*Gardan-tor, khari-jagah^h*—*Ghīnch tor, thārhā sthān.*

BREAK'WATER, *n.* a mole to break the force of the waves—*Ek bānd maujōn kā zor torne ke liye*—*Ek bāndh hilkorōn kā bal torne ke nimitta.*

BREAM, *n.* (Fr. *brème*) a fish—*Ek machhli^h*.

BREAST, *n.* (S. *breast*) the part of the body between the neck and the belly, the bosom, the heart, the conscience; *v.* to meet in front, to oppose breast to breast—*Sīna, chūnchī^h, dil, zamir, quvvat-i-tamiz-i-nek-o-bad*; *v. samne milnā^h, chhātī se chhātī milānā^h*—*Chhātī, vaksha, stan, hriday, sadasadvivekāsakti.* [haddi.

BREAST'BONE, *n.* the bone of the breast—*Sarsina*—*Urosthī, vakshosthī, chhātī ki*

BREAST'DEEP, *a.* up to the breast—*Chhātī tak^h, chhātī tak gahirā^h*.

BREAST'HIGH, *a.* up to the breast—*Chhātī lag^h, chhātī tak ūnchā^h*.

[hain^h.

BREAST'KNOT, *n.* a knot worn on the breast—*Kāpre kā phūl jisko chhātī par lagāte*

BREAST'PIN, *n.* an ornament for the breast—*Sīna-band*—*Chhātībandhan.*

BREAST'PLATE, *n.* armour for the breast—*Sīna-baktar, sīna-zirah, lohe ki takhtī jisko larāi ke waqt sīne par bāndhte hai*—*Chhātī kā kavyah, urastrān, vakshastrān.*

BREAST'WORK, *n.* a work as high as the breast—*Sīne tak ūnchā morcha*—*Gaṛhī ki bhīt chhātī tak ūnchī.*

BREATH, *n.* (S. *breeth*) the air drawn in and expelled by the lungs, life, respite, pause, breeze, an instant—*Dam, rūh, jān, fursat, waqfu, hawā, lahra, lamha*—*Sāns, śwās, prān, avasār, viśrām, virām, vāyu, samīran, kshaṇ, pal, nimesh.*

BREATH'E, *v.* to draw in and expel the air, to live, to pause, to utter privately—*Dam lenā aur chhōrnā, dam lenā, zinda-rahnā, thāhar kar dam lenā, poshidagi mēn kahnā*—*Śwās lenā aur chhōrnā, sāns lenā, jīnā, sustānā, chupke se kahnā.* [sāns lene w.

BREATH'ER, *n.* one who breathes—*Dam-kash, dam-dār, dam lene w.*—*Śwās lene w.,*

- BRIGHTEN**, *v.* to make or grow bright—*Raushan k. yā h*, *jilā d.*, *jilā k.* *pharchā honā^b*, *khul jānā^b*, *nikhānā^b*—Chamkānā, jhalkānā, ujlānā, ujlā h. [kāhat wā tej se.]
- BRIGHTLY**, *ad.* splendidly, with lustre—*Raunaq se*, *raushanī se*—Dipti kānti cham-
- BRIGHTNESS**, *n.* lustre, acuteness—*Raushanī, tāb-dāri, tāb, jāwagari, āb-dāri, safāi, tezi, zirakī, tez-fihmī*—Ujjwalatā, jhalak, swachchhatā, pharchāī, chamkāhat, chamchamāhat, tikshnatā, nipunatā.
- BRIGUE**, *n.* (Fr.) cabal, intrigue, contention; *v.* to canvass, to solicit—*Bandish, sāzish, qaziya, jhaqrā^b*; *v. jānchnā, chāknā^b māngnā*—Kumantranā, kuyukti, kapatprabandh
- BRILLIANT**, *a.* (Fr. *briller*) shining, sparkling; *n.* a diamond of the finest cut—*Raunaq-dār, bā-raunaq, tābān. āb-tābī*; *n. almas, 'umda hirā*—Tejmay, jyotiramay, tejaswī, diptimān, chamkilā, jhaljhalatā; *n. uttam hirā.* [bhā, dyuti.]
- BRILLIANTLY**, *n.* lustre, splendour—*Raunaq, shō'ā*, *raushanī, tam'a*—Pratāp, tej, prab-
- BRILLIANTLY**, *ad.* splendidly—*Raunaq se, āb-dāri se*—Tej dipti prabhā wā kānti se.
- BRIM**, *n.* (S. *brymē*) the edge, the upper edge of a vessel, the brink of a fountain river or sea; *v.* to fill to the brim—*Lab, kināra, chushme daryā yā samundor kā kināra*; *v. mulabbab k.*, *lab-ā-lab bharnā*—Aunth, muñh, dhār, kunḍ nadi wā samudra kā tat wā tīr; *v. aunth tak bharnā, dhār wā bār tak bharnā.*
- BRIMFUL**, *a.* full to the brim—*Lab-ā-lab, mulab'ab, lab-rez*—Muñh-ā-muñh, bharpūr, bār tak bhārā, aunth tak bhārā, nakenak.
- BRIMLESS**, *a.* without a brim—*Be-lab, be-kināra*—Bin aunth kā, bin bār kā.
- BRIMMER**, *n.* a bowl full to the top—*Lab-rez pyāla, lab-ā-lab pyāla*—Muñh-ā-muñh bāsan, aunth tak bhārā bāsan.
- BRIMMING**, *a.* full to the top—*Lab-ā-lab, lab-rez*—Muñh-ā-muñh, nakenak.
- BRIMSTONE**, *n.* (S. *bryne, stan*) sulphur—*Gandhak^b*.
- BRIMSTONY**, *a.* full of brimstone—*Gandhak se bhārā^b*—Gandhakamay, gandhakapūrn
- BRINDLED**, *a.* (S. *brynān*?) streaked—*Ab-laq, lahar-dār, kabrā^b*—Chitrāng, chitravi-chitra, chitrit, laharyā, nāmāvarp. [trātī, lahariyāpan, chitrāngatwa, chitratā]
- BRINDLE**, *n.* the state of being brinded—*Ab-laq, lahar-dārī, kabrā-pan^b*—Chitravi-chi-
- BRINDLED**, *a.* streaked, spotted—*Ab-laq, lahar-dār, kabrā^b*—Chitravi chitra, laharyā, chitrāūkit. [bahr, samundar^b—Lonā pānī, khārā pūnī, samudā, sindhu.]
- BRINE**, *n.* (S. *bryne*) water impregnated with salt, the sea—*Ab-shor, namkin pānī.*
- BRINISH**, *a.* saltish, like brine—*Shor, namkin*—Lonā, khārā.
- BRINY**, *a.* salt, like brine—*Shor, namkin*—Khārā, lonā
- BRINEPIT**, *n.* a pit of salt water—*Lone pānī kā garahā^b, khāre pānī kā kunḍ^b*.
- BRING**, *v.* (S. *bringan*) to fetch from, to convey or carry to, to draw along, to procure, to attract, to induce, to prevail upon; *p. t.* and *p. p.* **BROUGHT**—*Lānā^b, le-ānā^b, lewārā ānā^b, ghasitānā^b, ghasit lānā^b, ghōrrā lānā^b, pakūnichānā^b, dilānā^b, khūnich-ānā^b, phirānā^b, phernā^b, jhakānā^b*. [lāne *v.*, phirāne *pherne yā jhakāne v^b*.]
- BRIINGER**, *n.* one who brings—*Lāne v^b, le-āne v^b, ghasit lōne v^b, dilāne v^b, khūnich*
- BRINK**, *n.* (Dan.) the edge, the margin—*Kināra, lab*—Karānā, arānā, tāl, tīr.
- BRISK**, *a.* (Fr. *brusque*) lively, active, full of spirit, vivid, bright—*Tēz, chālāk, zinda-dil, chust, shokh, bhaykilā^b*—Chatak wāh, phurtīlā, chaunchal, satej, chatkilā, chatak.
- BRISKLY**, *ad.* actively, spiritedly—*Chustī se, chālākī se, tezi se, jaldi se, zinda-dilī se*—Phurtī se, chaunchalatā se, chatakwāī se, tej se, sīghratā se.
- BRISKNESS**, *n.* liveliness, activity—*Zinda-dilī, chustī, chālākī, jān-dārī, chābuki*—Phurtī, chatakwāī, chatpatāhat, chaunchalahat.
- BRISKET**, *n.* (Fr. *brecht*) the breast—*Chhātī^b*.
- BRISTLE**, *brist'el*, *n.* (S. *brist*) the hair of a swine, stiff hair; *v.* to erect as bristles—*Sār kā bāl^b, karā bāl^b*; *v. phurahrī lenā^b, roñāñ kharā k^b, kharānā^b, bāl thorrānā^b*. [tailā^b, khorr-kharā^b.]
- BRISTLY**, *a.* thick set with bristles—*Khare hue karē bālōñ se bhārā huā^b, katilā^b, kūr-*
- BRITAIN**, *a.* relating to Britain—*Mut'alliq-i-mulk-i-Britān*—Britan des sambandhī
- BRITON**, *n.* a native of Britain—*Ahl-i-Britān, mulawattin-i-Britān*—Britan kā de-sīya jan.
- BRITANNIC**, *a.* belonging to Britain—*Britan-mulk ke muta'alliq*—Britan kā sambandhī.
- BRITTLE**, *a.* (S. *brytan*) easily broken—*Zarre meñ tūt jāne w.*, *nāzūk, bārīk, tonak*—Thote meñ tūtne w., bhañgur, sukhabhedya, subhāñg, bhubburā.
- BRITTLENESS**, *n.* aptness to break—*Nāzūkī, bārīkī, zarre meñ tūtne kī khāsiyat*—Bhañguratā, thote meñ tūtne kā dharm, markāhat, bhubhurāhat.
- BRIZE** See BREISE.
- BROACH**, *n.* (Fr. *broche*) a spit; *v.* to spit, to pierce, to open, to let or give out—*Sikh*; *v. chhednā^b, sābnā^b, kholnā^b, kah d^b, bailā d^b*.—Lohe ki senk.
- BROACHER**, *n.* a spit, one who broaches—*Sikh, lohe kī senk^b, chhedne sāgne kholne yā pahile kah d. m^b*.
- BROAD**, *a.* (S. *brad*) wide, large, extensive, open, coarse, obscene—*Wastī, 'azīm, kalān,*

- 'ariz, pakan-dār, furākh, khulāsa, zāhir, durusht, galiz, pūch, ganda—Chaurā, barī, vipul, vīsil, vīstir, phailā hūā, khulā, motā, nich, phūhar, avāchiya. •
- BROAD'EN, *v.* to grow broad—*Chaklānā^h, chaurānā^h, chaurā ho jānā^h, chaurā honā^h.*
- BROAD'EN, *a.* rather broad—*Kuchh chaurā^h, thorā chaurā^h.*
- BROAD'LY, *ad.* in a broad manner—*Chaklā se^h, chaurā se^h.*
- BROAD'NESS, *n.* breadth, largeness—*Arz, pakun, kamānagī, gandagi, galiz-pan, Chaurāi, chaklā, pat, mutāi, nichpanā, adhamatā, avāchiyatā, asabhyatā.*
- BROAD'CLOTH, *n.* a fine kind of woollen cloth—*Bānāt^h.*
- BROAD'SIDE, *n.* the side of a ship, a discharge of all the guns at once from the side of a ship, a large sheet of paper—*Jahāz kā ek pahā, jahāz ke ek pahā kī topnā kā ek-bārgī chhūt ā gī nī shalkh, kāgāz kā ek barī talhā—Naukā kī ek alāng, naukā kī ek alāng se topnā kā ek lī ber chhūtnā, kāgāz kā ek barī tāw.*
- BROAD'SWORD, *n.* a cutting sword with a broad blade—*Khākerā^h, chaurī talwār^h.*
- BROAD'WISE, *ad.* in the direction of the breadth—*Chaurā chaurā^h, chaklā chaklā^h, chaklāi mē^h, chaurāi mē^h.* [*Ar-doz, zarī—Lappā, butewālī patṭā, badlā.*
- BROCADE, *n.* (Sp. *brocado*) a kind of flowered silk—*Kam-khwaḥ, kim-khwaḥ, zar-baḥt, Bro-cād'ed, a.* woven or worked as brocade, dressed in brocade—*Kam-khwaḥ kim-khwaḥ zar-baḥt zar-doz, gā zarī sā bunā gā bunā hūā, zar-baḥt posh, kam-khwaḥ-posh, bādla-posh—Lappē wā butewālī patṭā kī nām bina wā bunā hūā, lappā pahne hue, butewālī patṭā pahne hue.*
- BRO'CA'GE See under BROKE. [kī ek jāti.
- BROCCOLI, *n.* (It.) a species of cabbage—*Ek qism kī kōbī—Ek prakār kī kōbī, kōbī*
- BROCK, *n.* (S. *broc*) a badger—*Bajr gā h.jū^h.* [kā raktavarn harin.
- BROCK'ET, *a.* a red deer two years old—*Do baras kī umr kā surkh hiran—Do baras*
- BROGUE, *n.* (Ir. *brog*) a kind of shoe, corrupt dialect—*Ek qism kī jūtā, but mukh-wara gā talāfz, kharāb zabān gā bolī—Ek bhāntī kī jutā, ek prakār kī charmapādika, bhāntī-ubb-ukh, asuddhochcharan, mīlechhablasā.*
- BRO'IDER, *v.* (Fr. *broder*) to adorn with figures of needlework—*Kār-chobi k, gul-bātā k—Bātā nikālne, bātā kārṇe.* [bātā nikālne w.
- BRO'IDER-ER, *n.* one who broiders—*Chikan-doz, gul-kār, bātā-gar—Bātā kārṇe w.*
- BRO'IDERY, *n.* ornamental needlework—*Kār-chobi, chikan-dozī, gul-kārī—Bātā kārṇā, jūtāw kārṇ.* [Jhagrā, juaṇphat, tūṇā, bukherā, randhā.
- BRO'IL, *n.* (Fr. *broûiller*) a tumult, a quarrel—*Qatiga, qissa, takrar, kashṭam kashṭa—*
- BRO'IL, *v.* (Fr. *brûler*) to cook by laying on the coals, to be in the heat—*Kabāb k., qurm k—Bhūṇṇā, bhūṇā, bhūṇnā, jhūṇṇā, jhūṇṇā, dhūṇṇā, tapt h., tat h.*
- BRO'ILER, *n.* one who broils—*Kabāb k. w., qurm k. w—Blunne w., bhūṇne wā bhūṇ-*
- ne w., jhūṇṇe w., dhūṇṇe w., tapt h. w.*
- BROKE, *v.* (S. *brekan*) to transact business for others—*Dallāl k., aḥṭiyāi k^h.*
- BRO'KER, *n.* BRO'KAGE, *n.* profit gained by promoting bargains, dealing in old goods, hire—*Dallāl kī dastūrī, dallālī, purānī chizon kī sandāgar, kirāgā—Aḥṭiyā kī pūrītoshik, aḥṭat, purānī vastuon kī vyāpār k., bhūṇ.*
- BRO'KER, *n.* a factor, a dealer in old goods—*Dallāl, purānī chizon kī sandāgar—Aḥṭa-*
- tiyā, purānī vastuon kī vyāpār k. w.*
- BRO'KER-AGE, *n.* the pay or reward of a broker—*Dallālī—Aḥṭat wā bechannī.*
- BRO'KER-LY, *a.* mean, servile—*Kāmna, pāji, raṭa—Nich, adham, pāmar.*
- BRO'KER-Y, *n.* the business of a broker—*Dallālī^h, aḥṭiyāi^h.*
- BROKE, *p. t.* of break—*Torī^h.*
- BRO'KEN, *p. p.* of break—*Torā^h, tūtā^h.* [tūtī bhāntī se
- BRO'KEN, *ad.* in an interrupted manner—*Be sil-sila, shikasta tarār—Biba kām se,*
- BRO'KEN-NESS, *n.* the state of being broken—*Shikastagā—Tūtan, tūtāw, phutan, phūtāw.*
- BRO'KEN-HEART'ED, *a.* having the spirits crushed by grief or despair—*Shikasti-khātir, dil shikasta—Manūtā, manūlā, bhāṇṇā, bhāṇṇā.*
- BRO'KEN WIND'ED, *a.* having short breath—*Dam chorā, kam dam kā—Thorī sān kī.*
- BRO'NCHI-AL, *a.* (G. *bronchias*) belonging to the throat—*Gula ke mutā'ullā, gulā kā—Kanthasambandhī, kanṭhā, kanṭh kā.*
- BRO'NCHO-LE, *n.* a tumor in the throat—*Gheghū^h, gheghwā^h, galqand^h.*
- BRO'NCH-O-MY, *n.* the operation of cutting the windpipe—*Nashtar se marī kātnā, marī-*
- mā mīshṭar karnā—Nārī kāṭne kī vadyopachār.*
- BRO'NZE, BRONZE, *n.* (Fr.) a metal compounded of copper and tin, *v.* to barden as brass, to colour like bronze—*Kānsā^h, phūḥ, pitā^h; v. pitāl sā karā k^h, pitāl kī rang k^h.*
- BRO'UCH, *n.* (Fr. *broche*) a sort of buckle for fastening the dress, a jewel; *v.* to adorn with jewels—*Kapron kī atkā rakhne ke liye chhātī par ek buksūā^h, gahṇā^h; v. zewār n. āṇṇṇṇ kī—v. Gahne se sōbhīt k, alāṅkār se alāṅkīt k.*
- BROOD, *v.* (S. *brod*) to sit as on eggs, to remain long in anxiety, to mature with care, *n.* offspring, progeny, the number hatched at once, a production—*Swā^h, der tak*

- taraddul meivahnā, andesha k., taraddul k., ihtiyāt se pakhta k.; n. bachche, aulād, jhol^h, paidā, hui chiz*—Andon par baithnā, bahukāl paryant chintā meivahnā, bari sivadhāni se pakkā k.; *n. santati, santān, pāl, byānt, utpanna vastu.*
- BRŌŌN'Y**, *a.* inclined to brood—*Sevne ko rujū, sevne ko māl*—*Sevne ko jhukā manvahnā, vā pravritta.*
- BRŌŌK**, *n.* (S. *broc*) a stream, a rivulet—*Chhoti nadī^h, nālū^h.*
- BRŌŌK'Y**, *a.* abounding with brooks—*Chhoti chhoti nadiyon yā nālōn se bharā huā^h.*
- BRŌŌK**, *v.* (S. *brucan*) to bear, to endure—*Bar-dāsh^t k., burd-bāri k., tahammul k., sab^r k.*—*Sahnā, sahan k.* [hārū^h.]
- BRŌŌM**, *n.* (S. *brom*) a shrub, a besom—*Jhār^h, jhārī^h, jhārū^h, barhnī^h, huhārī^h, bu-*
- BRŌŌM** or **BRĒAM**, *v.* to clean a ship—*Jahāz sāf k.*—*Naukā parishkar k.*
- BRŌŌM'Y**, *a.* full of broom, consisting of broom—*Jhār se bharā huā^h, jhār kā banā huā^h, jhārū se bharā yā banā huā^h.*
- BRŌŌM STAFF**, **BRŌŌM STICK**, *n.* the handle of a besom—*Jhārū ki mūth^h* [māns kā jūs.]
- BRŌTH**, *n.* (S.) liquor in which flesh has been boiled—*Shorbā, shūrwa*—*Pareh, sup.*
- BRŌTH'EL**, *n.* (Fr. *bordel*) a house of lewdness, a bawdy-house—*Kasbi-khāna, khārā-bat-khāna*—*Veśyālay, veśyāgrih, paturiyā kā ghar.*
- BRŌTH'EL-LEE**, *n.* one who frequents brothels—*Kasbi-khāne meivahnā w.*—*Paturiyon ke ghar jāne w., veśyālay meivahnā jāne w.*
- BRŌTH'EL-RY**, *n.* whoredom, obscenity—*Yār-bāzi, qahbagi, randi-bāzi, chhināl-pan^h, fahhāshi, shahwat, fuhsh*—*Veśyāgaman, veśyāvritti, phuharpan, lampatpanā.*
- BRŌTH'ER**, *n.* (S.) one born of the same parents. any one closely united, an associate; *pl.* **BRŌTH'ERS** and **BRĒTH'REN**—*Sagā-bhā^h, birādar, dost, qarābat-mānd, rafiq, ham-suhbati*—*Bhāi, bhrātā, sahodar, bandhu, bāndhav, sajāti, sānsargi, sāthi.*
- BRŌTH'ER-HŌD**, *n.* the state of being a brother, a fraternity, an association—*Birādari, eḡānagi, Bīra, ahmā-i-jins, ittifaq, rifāyat*—*Bhāichārā, bhrātritwa, bhuipānā, bhāiyāpā, jathā, bandhutā, sānsarg, mel, samāj.* [bhrātrihin.]
- BRŌTH'ER-LESS**, *a.* without a brother—*Baqair birādar, birādar baqair*—*Bin bhāi,*
- BRŌTH'ER-LIKE**, *a.* becoming a brother—*Birādar ke lāgi*—*Bhāi ke yogya.*
- BRŌTH'ER-LY**, *a.* like a brother, affectionate; *ad.* in the manner of a brother—*Birādarāna, birādar-sā, shafiq, ulfati*; *ad.* *birādarāna*—*Bhrātrīya, bhrātrik, chhohi, mā-yāwant, snehakāri*; *ad.* *bhāipān se, bhāichāre se, bhāi kī riti se.*
- BRŌUGHT**, *brāt, p. t. and p. p. of bring*—*Lāyā^h.*
- BRŌW**, *n.* (S. *brow*) the ridge over the eye, the forehead, the edge of any high place; *v.* to form the edge or border of—*Abrā, peshāni, lab, kināra*; *v.* *kināra banānā, hāshiyā banānā*—*Bhauñ, bhrū, bhrukūñ, lalāt, kapāl, parvatīdi sthān ki bār wā dhār.* [āñkh dikhānā^h.]
- BRŌW'BEAT**, *v.* to depress by stern looks—*Ghuraknā^h, dabkanā^h, dhāmkanā^h, dabānā^h,*
- BRŌW'BEAT-ING**, *a.* a depressing by stern looks—*Ghurki^h, dhamki^h, āñkh dikhāw^h.*
- BRŌW'BŪND**, *a.* crowned, having a diadem—*Tāj-dār, sāhib-tāj*—*Kiriti, kirītadhāri.*
- BRŌW'LESS**, *a.* without shame—*Be-hayā, be-sharm*—*Nirlajja, lajjālūn.*
- BROWN**, *n.* (S. *brun*) the name of a colour; *a.* of a brown colour, dusky—*Gandumī rang, gandum-gūn, bhūrā^h; a. bhūrā^h, dhūmlā^h, tārīk*—*Gehūñ kā rang, chaupai rang, khairā rang; a. khairā, dhūndhlā, kālā, mailā.*
- BRŌWN'ISH**, *a.* somewhat brown—*Kuchh bhūrā^h, thorā khairā^h, bhūrā sā^h, khairā sā^h.*
- BRŌWN'NESS**, *a.* a brown colour—*Bhūrā-pan^h, khairā-pan^h.*
- BRŌWN-STŪD'Y**, *n.* deep thoughtfulness—*Ālam-i-gaflat, khud-fāramoshi*—*Sannātā, samādhān, antardhyān, chintākulatā.*
- BRŌWSE**, *v.* (Gr. *brosko*) to eat tender branches or shrubs; *n.* branches or shrubs—*Chugnā^h, ūgnā^h, tūngār k.; n. pallaw^h, dāl^h, jhār^h, jhārī^h.*
- BRŌW'SING**, *n.* food for cattle—*Gāy gorū ke liye hārā^h.*
- BRŪISE**, *v.* (S. *bruyan*) to crush or mangle by blows; *n.* a hurt from a blow—*Kuchalnā^h, kīñchnā^h, dalnā^h, pīsnā^h, chaknā-chūr k.; n. kuchlāñ^h, choñ^h, dalāw^h, pisāw^h.*
- BRŪIS'ER**, *n.* one who bruises, a boxer—*Kuchalne w^h, kīñchne w^h, dalne w^h, ghūsā mārne w^h.*
- BRŪIT**, *n.* (Fr.) report, rumour; *v.* to noise or spread abroad—*Shuhrat, afwāñ; v. shuhrat urānā, zahir k., mashhūr k.*—*Charchā, hūhā; v. hūhā urānā.* [haimant.]
- BRŪ'MAL**, *a.* (L. *bruma*) belonging to the winter—*Sarmāñ, zamistāni*—*Sitakālīn,*
- BRU'NETTE**, *n.* (Fr.) a woman with a brown or dark complexion—*Sāñwali 'aurat, gandumī rang kī 'aurat*—*Sāñwali strī, śyāmā, bhūre rang kī strī.*
- BRŪNT**, *n.* (S. *byrnan*) the heat or violence of an onset, shock—*Sadma, zor, zarb*—*Jhonk, veg, bhir, bal, dhakkā.*
- BRŪSH**, *n.* (Fr. *brosse*) an instrument for cleaning or sweeping, a pencil used by painters, the tail of a fox, an assault, a thicket; *v.* to sweep with a brush, to move with haste—*Kīñchī^h, mī-qalam, lomṛī kī dun, hamla, yūrish, jangal^h; v. kīñchī mārñā, yā phernā^h, kīñchī se sāf k., tez chalnā, káfūr honā, hawā ho jānā*—*Kūñch, potā,*

- chitrakār kī kūñchī, lokhari wā lomri kī pūñchl, charhāi, dhāwā. ban ; v. kūñchī se jhāñā, champat ho jānā, khisak jānā, śighra chalnā.
- BRŪSH'ER, n. one who brushes—*Kūñchī se jhāñe w^h, champat hone w^h, khisakne w^h.*
- BRŪSH'Y, a. rough or shaggy, like a brush—*Jhotrailā^h, jhotrahā^h.*
- BRŪSH'WOOD, n. low close bushes—*Jhārī^h, jhōrī^h, jhār-būtā^h, jangal^h.*
- BRŪSK, a. (Fr. *brusque*) rude, abrupt—*Nā-tarāshidā, be-murawwat. be-adab, nasheb-farāz-nā-hamwār*—Asabhyā, gañwār, angarh, uñchā nichā, arbar.
- BRUST'LE, brūs'l, v. (S. *brustlian*) to crackle, to make a noise—*Taraknā^h, karak-nā^h, chatuknā^h, garajnā^h, kharkharānā^h.*
- BRŪTE, a. (L. *brutus*) senseless, irrational, savage ; n. an irrational animal—*Be-his, be-hawās, bē'agl, gair-nātiq, wahshī* ; n. *haiwān-i-mutlaq*—Achetan, chaitanyahin, vimūrhātmī, ajnāni, jañgali, banailā, krūrakarmasāli, asabhyā ; n. paṣu, jāntu.
- BRŪ'TAI, a. like a brute, savage, cruel—*Haiwānī, haiwān sā, wahshī, be-rahm, sang-dil*—Paṣu sarikhā, paṣu sā, paṣuvyavahār, paṣuṣil, krūr, nirday, kaṭhor, niṭhur, nishthur, kaṭtar.
- BRU-TAL'I-TY, n. savageness, inhumanity—*Haiwāniyat, be-rahmī, sang-dilī*—paṣutwa, paṣuṣilātā, amanushyatā, krūrātā, krūrachārātā, nishthurātā.
- BRŪ'TAL-IZE, v. to make or grow brutal—*Haiwān-sirat k. yā h., bahāim-kho k. yā h., sang-dil k. yā h., be-rahm k. yā h.*—Paṣuṣil k. wā h., paṣuvat k. wā h., krūr k. wā h., nishthur k. wā h., nirday k. wā h.
- BRŪ'TAL-LY, ad. in a brutal manner—*Haiwāniyat se, durushti se, be-rahmī se, sang-dilī se, haiwān kā sā*—Paṣuvat, paṣurūp se, kaṭhoratāpūrvak, nirday rūp se.
- BRŪ'TE'LY, ad. in a rude manner—*Be-adabī se, nā-tarāshidagī se, be-murawwatī se*—Asabhyatā se, anāripan se, karkas rūp se, aśishtatāpūrvak, rukhāi se.
- BRŪ'TI-FY, v. to make like a brute—*Haiwān-kho k., bahāim-sā k. bahāim-sirat k.*—Paṣuvat k., paṣuṣil k.
- BRŪ'TISH, a. bestial, savage, gross—*Haiwānī, haiwān-sirat, wahshī, fāhish, pūh.*—Paṣu sā, paṣu-sarikhā, jañgali, krūr, krūrāchār, aśisht, asabhyā, kutsit.
- BRŪ'TISH-LY, ad. in the manner of a brute—*Haiwān kā sā, haiwāniyat se, durushti se*—Paṣuvat, paṣu rūp se, jaravat, paṣu kī nāin.
- BRŪ'TISH-NESS, n. savageness—*Wahshī-pan, haiwāniyat, sa'biyat, be-rahmī*—Gañwārpan, anāripanā, asabhyatā, aśishtatā, krūrātā, kaṭhorātā.
- BRŪ'Y-O-NY, n. (L. *bryonia*) a plant—*Fāshira*—Vimb, vimbiakā.
- BŪ'B'BLE, n. (D. *bobbel*) a small bladder of water, any thing empty, a cheat, a false show ; v. to rise in bubbles, to run with a gentle noise, to cheat—*Hubāb, koī be-asl chiz, namūd-be-būd, dagā-bāz, fareb, mugālata* ; v. *hubāb uhnā, dhay-dhayānā^h, fareb d., dagā d.*—Bulbulā bullā, bulukā, bhabkor, asāravastu, chhūñchhi vastu, ṭhag, vañchak, ṭhagī, vanchanā, jūl, dhokhā ; v. *bulbulā bullā wā bulukā uṭhnā, jhir-jhirānā, kualkhalānā, dhokhā, d., ṭhagnā.*
- BŪ'B'BLER, n. a cheat—*Dagā-bāz, jūl-bāz*—Thag, vañchak, dhūrt.
- BŪ'B'BLY, a. consisting of bubbles—*Bulbulōn kā banā huā^h.*
- BŪ'BO, n. (Gr. *boubon*) the groin, a tumor in the groin—*Juñghāsā^h, chaddā^h, gohi-yā^h, kakhailā^h, kukharwārī^h.*
- BŪ'BO-NO-ÇELE, n. rupture in the groin—*Juñghāse yā chaddhe meñ ghāw^h.*
- BŪ'C-A-NIER', BŪC-CA-NEER', n. (Fr. *boucanner* ?) a pirate—*Daryāt chor yā dūkū*—Samudra kā ḍakait wā chor.
- BŪCK, n. (Gr. *beuche*) lye or suds in which clothes are soaked or washed ; v. to soak or wash in lye—*Sābun se milā huā pāni jismeñ kapre bhigoye yā dhoye jāte haiñ* ; v. *sābun se mile hue pāni meñ bhigonā yā dhonā.* [kapre dhone ke liye le-jāte haiñ^h.
- BŪCK'BAS-KET, n. a basket in which clothes are carried to be washed—*Tokrā jī-meñ*
- BŪCK, n. (S. *bucca*) the male of certain animals as the deer, a dashing fellow—*Hiran^h, harnā^h, kharhā^h, chhailā^h, bānkā^h, chikaniyā^h.*
- BŪCK'SKIN, n. leather made from a buck's skin ; n. made of the skin of a buck—*Hiran kā chamrā* ; a. *harne yā hiran ke chām kā banā huā^h.*
- BŪCK'STALL, n. a net to catch deer—*Hiran pakayne kā jāl^h.* [purvat^h
- BŪCK'ET, n. (S. *buc*) a vessel for drawing water—*Dol^h, dolchī^h, moṭ^h, bālī^h, pur^h,*
- BŪCK'LE, n. (Fr. *boucle*) an instrument for fastening dress ; v. to fasten with a buckle, to prepare for action, to bend—*Baksuā* ; v. *baksuā lagānā^h, kamarbandī k., jang ke liye taiyār honā, jhuknā^h, -v. Baksuā kasnā, phāñr bādhnā, larne ke liye*
- BŪCK'LER, n. a kind of shield—*Dhāl^h, pharī^h.* [utāri h., nihurnā.
- BŪCK'RAM, n. (Fr. *bougran*) a sort of stiffened cloth ; a. stiff, precise—*Kalapwālā kaprā^h ; a. karā^h, kathin^h, thik^h.* [ahiri.
- BU-CŌL'IC, BU-CŌL'I-CAL, a. (Gr. *boukolos*) pastoral—*Chaupāni, dihgāni*—Gañwārū,
- BU-CŌL'IC, n. a pastoral poem—*Chaupāni masnavi, chaupāni qat'-band, chaupāni gazal*—Gañwārū kāvyā, ahiri gīt.
- BŪD, n. (Fr. *bouton*) the first shoot of a plant, a gem ; v. to put forth buds—*Koñ*

- pal^h, aśkhuwā^h, tūsi^h, kalā^h ; v. kaliyānā^h, koīpal phūtnā^h, koīpal nikalā^h.*
BUDGER, *v.* (Fr. *bouger*) to stir—*Saraknā^h, talnā^h, hatnā^h, dabnā^h.*
DUB'GER, *n.* one who stirs—*Hatne w^h, talne w^h, sarakne w^h, hatnāyā^h, talnāyā^h.*
BUDGE, *n.* the dressed fur of lambs—*Memnon kā achchhā banayā huī mulāim bāl*—*Memnon kā banayā huī komal roṭi.*
BUD'GET, *n.* (Fr. *bougette*) a bag, a stock, a statement respecting finances—*Thail^h, bogcha, māya, khuzāna, mahāsīl kā hisāb*—*Borā, gathri, puijī, rāsī, rājaswā wā rājākar kā nikas wā jhāpanapatna.*
BUFFALO, *n.* (It.) a kind of wild ox—*Bhūinsā^h, bhūins^h.*
BUFF, *n.* leather made of a buffalo's skin, the colour of buff, a light yellow—*Phaiūs kā chamrā^h, bhūins ke chamrē kā rang^h, halkā zard rang*—*Bhūins kī khāl, bhūins kī khāl kā varn, halkā pītvarn.*
BUFFET, *n.* (It. *buffetto*) a blow with the fist; *v.* to strike with the fist—*Mukki^h, kith^h, thappay^h, dhaul^h, thaprayā^h, thappay^h, ghūnsā^h ; v. dhauliyānā^h, ghūnsiyānā^h, mukki mārūā^h.*
BUFFETING, *n.* striking, contention—*Mār-pit^h, jhagrā^h, bakherā^h, tantā^h.*
BUFFET, *n.* (Fr.) a kind of cupboard—*Ek qam kā almārī*—*Bāsan rakhne ke liye ek prakār kā ādhār.*
BUFFOON, (Fr. *buffon*) a low jester, a mimic; *v.* to make ridiculous—*Mushkharā, hazāl, zadālī ; v. toshiki k., qābil-i-tasakhkhur k.*—*Bhāñr, thathol, sawāngī ; v. hañsāū k., upahāsyā k., upahāsvi-hay k.* [—*Bhāñrpanā, bhāñrāitī, sawāng.*
BUFFOONERY, *n.* low jesting, mimicry—*Tasakhkhur, mushkharā-pan, mushkaragi, hazl.*
BUG, *n.* an insect—*Khatmā^h, khat-kervā^h, unūs^h.*
BUG, *BUG-BEAR*, *n.* (W. *bug*) something that scares or raises absurd fright—*Hauwā^h, ghogho^h, go-go^h, bhokas^h, dharakkā^h, dharullā^h.*
BUGLE, *BUGLE-HORN*, *n.* (S. *bugan*) a hunting or military horn—*Shikārī gā janjī kornā*—*Akhet kī turhi, turhi, sūng.* [kī chamaktī gujiyā.
BUGLE, *n.* a shining bead of black glass—*Kālekānch kā chamkīlā dāna*—*Kāle kānch*
BUILD, *v.* (S. *byldan*) to raise a fabric or edifice, to erect, to construct, to depend on .
p. t. and p. p. **BUILT**—*Imārat banānā, kharā k^h, tā'mir k., itibār rakhnā, unmed rakhnā, itimād rakhnā*—*Banānā, uṭhīnā, bharosā k., avalamb k.*
BUILDER, *n.* one who builds, an architect—*Bānī, rāz, mīmār*—*Banāne w., nirmāṇakartā, vidhāyak, grihakarī, gharkār.*
BUILDING, *n.* a fabric, an edifice—*Imārat, havelī, makān, mahal*—*Griha, Ghar, kothī.*
BULB, *n.* (Gr. *bolbos*) a round root—*Gol gar^h, gāul^h, potī^h, putiyā^h*—*Gol mul.*
BULBOUS, *a.* having bulbs—*Gāūlīlā^h, gāūlīl-dār, potī-dār, putiyā dār*—*Golamūla-vīśīsh.*
BULGE, *n.* (S. *belg*) the protuberant part of a cask, a protuberance; *v.* to swell out, to be protuberant—*Pipe kā ubhrā hissā, ubhrā^h, ubhrāw^h ; v. phūl jānā^h, ubharā^h, ubhray jānā^h*—*Pipe kā ubhrā bhāg, dhubkā, gumpu.*
BULK, *n.* (W. *belg*) size, magnitude, the mass, the main part of a ship's cargo, a part of a building that juts out—*Miqdār, qadd-o-qāmat, andān, ar-o-tūl, kibārat, kulānī, gadr, kisi chīz kā ziyāda hissā, bār-i-jahāz kā ziyāda hissā, kisi imārat kā ubhrā huā hissā*—*Mutūī, putīlātā, parimān, barāī, lambāchaurāī, bit, dīl, dher, sunīh, adbhikānsā, adbhik bhog, naukā kī bhartī kā adbhik bhāg, kisi gnh wā ghar kā ubhrā huā bhāg* [chaurāī.
BULKY, *a.* of great size—*Jasīm, qadd-āwar*—*Bhāri, sthūl, motā, barā, sthūlākār, lambā.*
BULKINESS, *n.* greatness of size—*Jasāmat, tan-āwarī*—*Mutūī, sthūlākāyātā, barāī, sthūlātā, vīhatwā.*
BULK-HEAD, *n.* a partition across a ship—*Jahāz meḥ āv-pār kāth kī bhīt.*
BULL, *n.* (Ger. *bulle*) the male of cattle, one of the signs of the zodiac—*Sāñr^h, andā bāil^h, buri-tsaur*—*Āñrūā bādhī, vrish, āñrūā, vrisharāsi.*
BULLOCK, *n.* an ox—*Badhīyā^h, bulhiyā bāil^h, bāil^h.*
BULL-BAITING, *n.* a fight of bulls with dogs—*Bailōn aur kutōn kī larāī^h.*
BULL-CALF, *n.* a male calf, a stupid fellow—*Bachhwā^h, ahmuy, qulī*—*Bāchhā, bhakwā, bhuggā, jar.* [aur sāhasī kutrā.
BULLDOG, *n.* a species of dog—*Ek qism kā qarī jurat-dār kutlā*—*Ek jātī kā balawan*
BULLFINCH, *n.* a species of bird—*Qism-i-tāir, ek qism kā chiriyā*—*Sārikā, ek blūāntī*
BULLTROUT, *n.* a large kind of trout—*Ek bari nachhli^h.* [kī chiriyā.
BULLFISH, *n.* a large fish growing in water—*Barā mothā^h.*
BULL, *n.* (L. *bulia*) an edict of the pope, a blunder—*Rūm ke sar-lār pādri kā hukm-nāma, galutā, khatā*—*Rūm ke mahādharmaadhyaksh kā prakāśit ājñāpatra, pramāḍ, bhūl, chūk.*
BULLARY, *n.* a collection of papal bulls—*Rūm ke sardār pādri ke hukm-nāmōn kā mujma'*—*Rūm ke mahādharmaadhyaksh ke prakāśit ājñāpatron kā saigrāh.*
BULLIST, *n.* a writer of papal bulls—*Rūm ke sardār pādri kā hukm-nāma-navis*—*Rūm*

ke mahādharṁādhyaṁśh ke prakāśit ījñāpatroṁ ká lekhaḥ.

BULLISH, *a.* of the nature of a bull or blunder—*Gulāt*—*Āśuddh*.

BULLACE, *n.* a sort of wild plum—*Jangulī khattā bair^h*.

BULLEET, *n.* (Fr. *bullet*) a round ball of metal, shot—*Golī^h*, *būndā^h*, *chharā^h*.

BULLE-TIN, *n.* (Fl.) an official report—*Hakīmāna kaifiyat*, *sarishṭe se kaifiyat*—*Adhikārasambandhiyasamācharapatra*.

BULLION, *n.* (Fr. *billon*) gold or silver in mass or uncoined—*Zar-o-sim*, *gāi-maskā^h* *gā-gar-mazrūb zar-o-sim*—*Ṣonā-chañḍī*, *chāñḍī-ṣonā*, *ṣonā-īpā*, *amudrit ṣonā wa īpā*.

BULLITION, *n.* (L. *bullio*) the act of boiling—*Josh*—*Uṭāl*, *khaul*.

BULLY, *n.* (L. *bullo*) a noisy quarrelsome fellow; *v.* to bluster, to threaten—*Kal-lu-ṣan*, *shekhi-buz*, *sher-qāṭin*, *akag fañ*; *v.* *lā-j-zanī k*, *qurṣak k*.—*Daṅgu*, *pharphaṛiyā*, *hamuṣṭhak*; *v.* *dhiraṇā*, *dhāmkānā*.

BULWARK, *n.* (D. *bulwerke*) a fortification, a security; *v.* to fortify—*Marhala*, *barī*, *sadd*, *panāh*; *v.* *mazbūt k*, *qawī k*.—*Durg*, *gūhī kī koṭhā*, *gūhī kī bahī* bhīt kī oī maddī kā jo dhus rāhtā hai, *gāh*, *gāhī*, *ṣurakṣha*; *v.* *dhūh k*, *poṭhā k*, *sabal k*.

BUM, *v.* (D. *boumen*) to make a noise—*Shor k*—*Sabd k*.

BUMP, *v.* to make noise, to strike; *n.* a swelling, a protuberance—*Bak-bak k^h*, *shor k*, *mānā^h*; *n.* *sūjan^h*, *ubhā^h*—*Sabd k*, *pīṭa*, *thoṅkūā*, *taṭṭā k*; *n.* *phūlan*, *phul-nā*, *gumā*, *dadorā*, *dhībka*. [mukṣhika, *barī* madhumāshī.

BUMBLE-BEE, or HUMBLED-BEE, *n.* a large bee—*Shahd kī bari mukhī*—*Barī madhub*.

BUMBOAT, *n.* a boat that carries provisions to a ship—*Jahāz par khāne kī chiz waḡḡara pūchaichāne ki chhoṭi kishtī*—*Barī nāw par khāne kī sāmagrī pahunchāne ke hīc chhoṭī nāw*.

BUMKIN, *n.* a clown, a rustic—*Dihqānī*, *be-tamiz*, *nā-tarāshidī shakhs*, *gairārā^h*—*Lau-thā*, *dhoṇḍā*, *gaiwela*, *gaiwainyā*, *asabhyā*, *amājī*. [chhapraṣṭi.

BUMBAILIFF, *n.* (*bouud*, *bailliff*) an under bailiff—*Ādālat kā piyāda*—*Kachāhī kī*.

BUMPER, *n.* (Fr. *a bon*, *père*) a cup or glass filled to the brim—*Jam-i-lab-rez*, *lab-ā-leḥ piyālā*—*Anūth bar wā munh tak bhārā patra*, *munhamūhī pstra*, *nakenak pātra*.

BUN, BUNN, *n.* (Fr. *bûche*) a kind of cake—*Prā^h*, *gaṇḍavā^h*, *mathuliyā^h*.

BUNCH, *n.* (Gr. *bunke*) a hump, a cluster; *v.* to swell out in a bunch—*Guchchkā^h*, *ghoṇpā^h*, *jurā^h*, *mūthā^h*, *gouth^h*, *pūnjī^h*, *gunj^h*, *guddī^h*, *pūṭī^h*, *aurī^h*, *pūṭā^h*, *phāṇī^h*, *phūṭ^h*, *ghuṇḍ^h*; *v.* *phailnā^h*, *gauth bannā^h*, *guchchkā bannā^h*. [pā sā^h.

BUNCHY, *a.* full of bunches, like a bunch—*Guchchke-dar*, *chhatnār^h*, *gauth sā^h*, *ghoṇ-*.

BUNDTLE, *n.* (S. *byndel*) a number of things bound together; *v.* to tie together—*Añṭh*, *gauth^h*, *matrā^h*, *poṭṭī^h*, *poṭ^h*, *puṭindā^h*, *bojhā^h*, *guththā^h*; *v.* *guthrā^h*, *bāñḍh-nā gā kī nā^h*, *añṭiyānā^h*, *ekathā bāñḍhūā*.

BUNG, *n.* (W. *bungr*) a stopper for a barrel; *v.* to stop up a barrel—*Gattā^h*, *dhattā^h*, *qūñṭ^h*, *dhāt^h*; *v.* *pipe meñ dhāt* *guttā gā dhattā laganā*, *pipe kī nūñḥ band k*, *qūñṭ jarnā^h*.

BUNG-HOLE, *n.* the hole in the side of a barrel—*Pipe meñ chhed*.

BUNGLE, *v.* (W. *bungr*) to perform clumsily; *n.* a clumsy performance—*Burī tarāh k*, *nā kāra bannā*, *khurāb k*; *n.* *kharaḥ anjīm*, *nā-kāra kam*—*Bigānā*, *amājī kī nūñ k*, *burī bhāñṭī k*; *n.* *bin dhaug ka kām*, *phūhar kām*.

BUNGLER, *n.* one who bungles—*Nā-āzmāda-kār*, *nā-kusī*, *khām-dast*—*Anājī*, *phūhar*, *kūh*, *mūkh*. [Kudāl, *burā*, *amājīpan se*, *bhadda*.

BUNGLE-LY, *adv.* clumsily, awkwardly—*Bad-nalīb*, *be-humārī se*, *kharaḥ*, *bad-namā*—

BUNTING, *n.* the name of a bird—*Ek qism kī chupīyā*—*Ek jāti kī chupiyā*.

BUOY, *n.* (Fr. *bouée*) a piece of cork or wood floating on the water tied to a weight at the bottom; *v.* to keep afloat, to bear up—*Tirāwā^h*, *tirāwā^h*, *langar-mamā*, *langar kā nishān*, *lakrī jo langar se bāñḍhī rohtī hai aur jal ke upar taira kartī hai*; *v.* *tirā-nā^h*, *utarānā^h*, *sābhālnā^h*, *thāñḍnā^h*, *nibāhnā^h*, *thāñḍhṇā^h*—*Kāth jo langar meñ bāñḍhā rāhtā hai aur pānī ke upar utarāyā kartā hai*.

BUOY-ING, *n.* the quality of floating—*Tirāwā^h*, *utarāwā^h*, *utirāwā^h*.

BUOYANT, *a.* floating, light—*Tirāwā^h*, *bhasāwā^h*, *utirāwā^h*, *utirāwā^h*, *haikā^h*.

BUR, *n.* the prickly head of burdock—*Ek qism ke khār-dār darāḥṭ kī phunang*—*Ek prakā* ke kañṭhale per kī phungi.

BURDEN, or BURTHEN, *n.* (S. *byrthen*) what is borne, a load; *v.* to load—*Bār*; *v.* *bojhā^h*, *bojh rakhnā^h*, *lāḍnā^h*, *bujhel k^h*.—*Bojhā*, *bojh*, *bhār*.

BURDEN-OM, *a.* grievous, useless—*Sakht*, *pur-dard*, *dard-angz*, *be-fāida*—*Pirākar*, *kashṭakar*, *vyarth*, *ishphal*.

BURDEN-SOME, *a.* heavy, grievous, severe—*Girāñ*, *waznī*, *pur-dard*, *dard-angz*, *sakht*—*Garū*, *gūru*, *bhārī*, *pirākar*, *kashṭakar*, *karā*, *karā*, *kūṭhīn*.

BURDEN-SOMENESS, *n.* weight, heaviness—*Wazn*, *gīrāñ*, *sakhtī*—*Bojh*, *bhār*, *kathīn-ātā*, *gūruā*, *gūruṭā*. [gāte haiñ—*Āvartaniyāṣṭok*, *parivartakāṣṭok*.

BURDEN, *n.* (Fr. *bourdon*) a chorus—*U-pāj^h*, *mīṣrā gā shēr jo kūi log milke ek sāth*.

- BUR-REAR**, *bu-rō*, *n.* (Fr.) a chest of drawers with a writing board — *Likhne ki almāri*.
BURGA-NET, *BŪR'GO-NET*, *n.* (Fr. *bourguignote*) a kind of helmet — *Ek tarah kā khod yā magfar* — Ek bhānti kā yuddhasambandhi top, ek prakār ki mastakarakshaṇi.
BURGH, *būrg*, *n.* (S. *burgh*) a corporate town, a borough — *Wah shahr jiske bāshinda ko qaumī majlis meñ mukhtār bhejne kā iḥtiyār ho* — Mahāsabha meñ pratinidhi bhejne kā adhikār rakhne w. nagar. [ments — *Patā*^h
BUR'GAGE, *n.* a tenure by which the inhabitants of towns hold their lands or tene-
BUR'GESS, *n.* a freeman of a burgh — *Shahri, us shahr kā bāshinda jiske logon ko qaumī majlis meñ mukhtār bhejne kā iḥtiyār ho* — Nagarajan, nagarastha, mahāsabha meñ pratinidhi bhejne kā adhikār nagar kā jan.
BUR'GESS-SHIP, *n.* the state of a burgess — *Shahri kā iḥtiyār yā 'uḥda* — Nagarajanapad, nagarasabhasadadhikār.
BUR'GHER, *n.* a freeman of a burgh — *Shahri, us shahr kā bāshinda jiske logon ko qaumī majlis meñ mukhtār bhejne kā iḥtiyār hotā hai* — Nagarajan, nagarastha, jis nagar ke logon ko mahāsabha meñ apne pratinidhi bhejne kā adhikār hotā hai uskā mīvāsī.
BUR'G-MOTE, *n.* a burgh court — *Jis shahr ke log qaumī majlis meñ apne mukhtār bhejne kā iḥtiyār rakhte hain uski kachahri* — Jis nagar ke log mahāsabha meñ apne pratinidhi bhejne kā adhikār rakhte hain uski kachahri.
BUR'OO-MĀS-TER, *n.* a magistrate of a city — *Shahri kā hākim* — Nagarādhyaksha, nagar ki adishthātā, purūdīdhikārī. [pati, garh wā kot kā adhikārī.
BUR'GRAVE, *n.* a governor of a town or castle — *Shahr kā nāzim, gal'a-dār* — Nagarādhi-
BURGLAR, *n.* (S. *burgh*, Fr. *larron*) a thief who breaks into a house by night. — *Naqb-zan* — Seṇdh lagāne w.
BUR'G-LA-RY, *n.* housebreaking by night — *Naqb-zanī* — Seṇdh. [seṇdh vishayak.
BUR'G-LA-RI-OUT, *a.* relating housebreaking — *Muta'alliy-i-naqb-zanī* — Seṇdh sambandhi.
BUR'GUN-DY, *n.* wine made in *Burgundy* — *Bargandī mulk kī angūrī sharāb* — Bargandī deś ki angūrī madirā.
BUR'I-AL See under **BUY**. [khodne kā yantra, takshanayantra.
BUR'INE, *n.* (Fr. *burin*) a graving tool — *Naqsh-kani kā alā* — Kāth tāmbe ityadi par
BURL, *n.* to dress cloth, as fullers do — *Istri karnā^h, dhobiyā kī nānī kaprā banānā^h*.
BURL'ER, *n.* a dresser of cloth — *Dhobī^h, istri karnē w.^h*
BUR-LESQUE, *a.* (Fr.) tending to raise laughter, jocular; *n.* a ludicrous representation; *v.* to turn to ridicule — *Haṁsānī^h, zarraf, maskharagi-angez, harrāf, zarif, thaṭṭhe-bāz; n. tasakhkhur, mazāh, zarāfat-amez bayān; v. tasakhkhur k., maskharagi k., mazāh k., zarāfat k.* — Parihasakar, hāsyajanak, hāstopṭadāk, haṁsor, thaṭṭhol; *n. haṁsi, thaṭṭhā, khillī, parihas, upahas, parihasavākya, parihasavachan; v. parihas k., haṁsi k., thaṭṭhā k., khillī k., banānā*.
BURLY, *a.* (*boor, like* ²) big, tumid, boisterous — *Jasim, 'azim-i-jassa, mutallā^h, shekhi-bāz, zor-shor k. w., tund, tantarānī* — Sthūl, sthūlasarīr, bārē dīl kā, phulāphālā, phulā huā, śabdakārī, phakoriyā, pharphariyā.
BURL'INESS, *n.* bulk, bluster — *Qudd, miqdār, mutāpā^h, mutā^h, shekhī, lāf-zanī, khud-furoshī, kalla-zanī, gul-gupārā* — Dīl, paīmān, sthūlatā, sthūlasarīratā, dīmabh, phakoriyāpanā, garaj, tarāp, taiapī.
BURN, *v.* (S. *byrnan*) to consume with fire, to wound with fire, to be on fire; *p. t.* and *p. p.* **BURNED** or **BURNT**; — *Julānā^h, jalnā^h, dāhnā^h, dahnā^h, jārnā^h, jarnā^h, bālnā^h, bārnā^h, balnā^h, burnā^h, dagdhanā^h, dahaknā^h*. [agnidāh, dāh.
BURN, *n.* a wound caused by fire — *Jalne kā zakhm, sukhta yā sokhta* — Jālā, dagdha,
BURN'ER, *n.* a person or thing that burns — *Julāne w.^h, ātash-angez, ātash-afroz, chīrāq* — Dāhak, jalawniyā, phūkanhārā, dagdhā, tāpak, dipak, diyā.
BURN'ING, *n.* fire, flame, inflammation; *a.* flaming, vehement, powerful — *Ātash, sozish, soz, ātash-zanī, iḥtirāq; n. sozanda, soz-nāk, shadīd, tez, tund, saḥt* — Āg, dāh, dāhan, jalān, jwālān, jwālā; *a. jalāu, dāhak, tāpak, jaltā, ugra, prachand, karā, karā*.
BURN'ING-GLASS, *n.* a glass which collects or condenses the sun's rays — *Ātashī shisha* — Sūrajmukhī, sūryakānt.
BURN'ISH, *v.* (Fr. *brunir*) to polish, to grow bright; *n.* a gloss, brightness — *Chamaknā^h, jilā denī, saiqal k., ūf k., chamaknā^h, cham-cham k.^h; n. chamak^h, jilā, saiqal* — Jhalaknā, opnā, mānjnā, chiknānā, jhalaknā; *n. jhalak, op, laplapāhat*.
BURN'ISH-ER, *n.* one that burnishes — *Saiqal-gar, jilā-bāz, jilā dene w. shaḥṣ yā āla, saiqal karne kā āla* — Opnī, tejak, kāntīdayak jan wā yantra.
BUR'ROW, *n.* (S. *beorgan*) a hole in the ground for rabbits, &c; *v.* to make holes in the ground — *Bil^h, mānd^h; v. bil banānā^h, mānd banānā^h, bil khodnā^h*.
BURSE, *n.* (L. *burza*) an exchange where merchants meet — *Savdāgaron ke ekatṭhā hone ki jagah* — Bāpiksamāgamasthān, baipariyon ke ekatra hone kā sthān.
BUR'SAR, *n.* the treasurer of a college, a student who has an allowance from a fund — *Madrāsē kā khazānchī, waṣīf-e-dār tālibu-l-'ilm* — Pāṭhasālīyadhanādīkārī, pāṭhasālā kā rokariyā, mānik pāne w. vidyārthī.

- BŪR'SAR-SHIP**, *n.* the office of a bursar—*Madrase ki khazānchī-garī, tankhēah-dār tālibu-l-ilm kā darja*—Pāthasāliyadhanādhikā, pāthasālā ki rokariyā, māsik pāne wāle vidyārthī kā pad.
- BŪR'SAR-Y**, *n.* the treasury of a college, the allowance paid to a bursar—*Madrase ki khazāna, tālibu-l-ilm kā wazīfa*—Pāthasāliyadhanagriha, vidyalayidhanagār, pāthasālā kā rokarghar, vidyārthī kā māsik.
- BŪRST**, *v.* (*S. berstan*) to break or fly asunder, to break open suddenly, to come suddenly or with violence, *p. t.* and *p. p.* BŪRST—*Phūtnā^h, phatnā^h, ūtnā^h, phornā^h, phārnā^h, toṛnā^h, taraknā^h, tarkūnā^h, chatakānā^h, chatakūnā^h, phūt nikulnā^h, tūt par-nā^h, ekā-ek ā-parnā^h* [*phūt^h, tūt^h*]
- BŪRST**, *n.* a sudden disruption, a rupture—*Karak^h, tarap^h, jharap^h, phūtan^h, ūtan^h*, BŪRTHEN. See BURDEN.
- BUR'Y**, *bēr'y*, *v.* (*S. birgan*) to put into a grave, to cover with earth, to conceal—*Dafn k., madfīn k., dafanānā, chhipānā*—*Mitti d., gār d., gāpnā, topnī, dhāknā, dhanpnā, lukānā.* [*mittī d.*]
- BUR'IAL**, *n.* the act of burying, a funeral—*Dafn, kafan-dafn, tadfin, tajhiz*—*Gār top*, BUR'Y-ING, *n.* the act of putting into the grave—*Dafn, tadfin*—*Gār top*.
- BUR'Y-ING-PLACE**, *n.* a place for graves—*Qabr-gāh, qabristān, goristān, maqbar, maqbara, dargāh*—*Gārne ki jagah, mittī dene ki jagah, moritakurasthān.*
- BUSH**, *n.* (*Ger. busch*) a chick shrub, a bough; *v.* to grow thick—*Jhāp^h, jhārī^h, dāl^h, dālī^h*; *v. jhānrulā ghanā yā jhumrū honā^h*.
- BŪSH'Y**, *a.* full of bushes, like a bush—*Jhār-dār, jhār ke māmīnd*—*Jhāpnay, jhār ke sadrī, jhānrulā, jhumrā, lotan, ghana, nivir.*
- BŪSH'INESS**, *n.* the quality of being bushy—*Jhār-dārī, jhumrāhut^h, jhānrulā-pan^h*—*Jhānrulāhat, nivirata, ghanatā.* [*māna*—*Battis ser kā parinān.*]
- BŪSH'EL**, *n.* (*Fr. boisseau*) a dry measure containing eight gallons—*Battis ser kā pai-*
- BŪSK**, *n.* (*Fr. busc*) a piece of steel or whalebone worn in stays—*Paulād yā whel nām daryāyī sab se bārē jānwār ki hadī ki takhtī jis ko Parangīstān ki auratē sinā-band meñ lagātī hañ*—*Sāraloh wā whel nām samudrī bārē jāntu ki phūli jo Yuro-piā striyāñ apnī angī oñ meñ lagātī hañ.*
- BŪS'KIN**, *n.* (*D. broseken*) a kind of half boot, a high shoe worn by ancient actors of tragedy—*Nisf-moza, nim-moza, ek qism kī ūnchā jūtī jis ko pahīn ke qadīm zamāne ke naqqāl dahshat-nāk bātōn kī naql kartē the*—*Adhā mojī, ek bhāntī kī jūtī jisko prā chin kāl ke naṭ pahīntē the.* [*mojā charhāye, ūnchī panahīū charhāye.*]
- BŪS'KINED**, *a.* dressed in buskins—*Nim-moza pahīne hue, ūnchī jūtī pahīne hue^h*—*Adhā*
- BŪSS**, *n.* (*L. basium*) a kiss, a salute with the lips; *v.* to kiss—*Bosa*; *v. bosa lenā*—*Chumā, chūmī*; *v. chumā lenī.* [*kī nāw.*]
- BŪSS**, *n.* (*D. buis*) a boat used in fishing—*Machhli ke shikār ki kishtī*—*Machhli mārne*
- BŪST**, *n.* (*It. busto*) a statue of the head and shoulders—*Nīm-qadd, nisf-qānat kī lūbat, sir se le kandhōñ tak kī mūrāt^h*—*Mastak aur kandhōñ kī mūrti, ādhe sarīr kī pratimā, mastak se le chhātī paryant manushya kī pratimā.*
- BŪSTARD**, *n.* a large bird of the turkey kind—*Barā perū^h, kagdar^h.*
- BUSTLE**, *būs'al*, *v.* (*S. brastlian* ?) to be busy with quick motion, to be active; *n.* a hurry, a tumult—*Tagā-pū k., dawā-dawish k., n. tagā-pū, dawā-dawish, jaldī, afrā-tafri, gul-gapārā, shor-sharābā, harj-marj*—*Daurdhūp k., dhūmdhām k., daurdhūp machānā, khalbālī k. wā dālānā, kām kāj k.; n. daurdhūp, dhūmdhām, vyastatī, utāwālī, khalbālī, kolāhāl.* [*yā, tikshnakarmā.*]
- BŪSTLER**, *n.* an active stirring person—*Har-bābī, mihnātī shakhs*—*Kamkājī, chhatpatī-*
- BUS'Y**, *bīz'y*, *a.* (*S. biseq*) employed with earnestness, active, officious; *v.* to employ, to engage—*Mashgūl, masrūf, mustagraq, sar-garm, pesh-ānādī, fuzūl-khīdmat*; *v. mashgūl k., masrūf k., mashgūl h., masrūf h.*—*Niyukt, karmanivishṭ, udyamī, pravitṭī, karmishṭh, vyavasāyī, kām-kājī, anadhikāracharchak, parakāryacharchak, parādhikārapravesak*; *v. kām meñ niyukt k. wā lagānā, kāryyanivishṭ k.*
- BUS'Y, ad. in a busy manner—*Mashgūlī se, sar-garmi se, chālākī se*—*Phurtī se, vyas-tatā se, utsāh se, abhinivē se.***
- BUS'INESS**, *bīz'ness*, *n.* employment, serious engagement, an affair, concern, trade—*Shuql, muhimā, kār, mattab, mu'āmalā, kām^h, peshā*—*Udyam, vyāpār, vyavasāy, pravitṭī, barā kām, karm, kāryya, arth, vishay, prayojan, vrittī, jivikā.* [*kāracharchak.*]
- BUS'Y-BOD-Y**, *n.* a meddling person—*Har-degi-chamchā*—*Parakāryacharchak, parādhī-*
- BŪT**, *con.* (*S. butan*) except, besides, only, unless, yet; *ad.* no more than; *prep.* except—*Magar, illā, lekin, walekin, ammā*; *ad. sirf, faqat*; *prep. sirwā, juz*—*Par, pai, mūl, pun, parantu, kintu, balkī*; *ad. nirā, keval, mātra*; *prep. chhorā, chhorākar, upār.*
- BŪT**, *n.* (*Fr. bout*) a boundary, a limit; *v.* to touch at one end—*Hadd, sar-hadd, intihā*; *v. pāwanta honā, muttasil honā*—*Sīnā, avadhī, dāñrāmēñrā, ant*; *v. milā honā, jurā honā, dāñrāmēñre meñ honā.*

- BŪT'ĒND**, *n.* the blunt end of any thing—*Kisī chiz ká kund sirā yá nok*—Kisī vastu ká bhōntā vgrahbhāg wā tōnk, sthūlāgra.
- BŪT'MENT**, *n.* the support of an arch—*Mikrūb kī pushta*—Toranapadīdhār.
- BŪT'R**, *n.* a mark to be aimed at, an object of ridicule, a blow or push; *v.* to strike with the head or horns—*Hudaf, nishāna, ruh-khand, goe-majlis, dhakkā^h, takkar^h; v. takranā^h, takkar tapnā^h, takkar marnā^h*—Laksha, upahāsasthān, parihāsāspad, BŪT'SHĀET, *n.* an arrow—*Tir*—Bān, vān. (hasyabhūmi, thokar.
- BŪTCH'ER**, *n.* (Fr. *boucher*) one who kills animals to sell, one who delights in slaughter; *v.* to kill, to murder—*Qussāb, qasāi, zābih*; *v. qatl k., khūn k., halāk k., zabah k.*—Mānsavikrayī, mānsik, ghatak, prānibhīnsāpar; *v. badh k., hatyā k., mār dālnā.*
- BŪTCH'ER-LY**, *a.* bloody, cruel—*Khūnī, khūn-khwar, saffāk, be-rahm, sang-dil*—Lohū kī pyasa, nishthūr, kiūr, nirdayī.
- BŪTCH'ER-Y**, the trade of a butcher, slaughter, the place where animals are killed—*Qussābi, qatl, qasāb-khāna*—Mānsavikrayī kī vritti, badh, hanan, ghātan, badhasthān, sūnā, sūnā.
- BUTLER**, *n.* (Fr. *bouteille*) a servant who has charge of liquor, &c.—*Khān-sāmān, mār-sāmān, sharāb wagaīra chīrōn ká muhāfiz*—Madya ādī ká rakshak, bhandāri.
- BŪTLER-SHIP**, *n.* the office of a butler—*Khān-sāmān-garī, mār-sāmān-garī, sharāb wagaīra chīrōn ke muhāfiz ká 'ukda*—Madya ādī ke rakshak ká pad, bhandāri ká pad.
- BŪT**, *n.* (S. *but*) a large cask—*Barā pīpā.*
- BŪTTER**, *n.* (L. *butyrum*) an oily substance made from cream by churning; *n.* to smear or spread with butter—*Makkhan^h, nūnū^h, neinnū^h; v. makkhan chuparnā^h, nūnū^h chuparnā^h.*
- BŪTTER-Y**, *a.* having the qualities of butter; *n.* a room where provisions are kept—*Rangunī, gñī sā chiknā^h; n. nī'mat-khāna, modī-khāna, bhandār^h*—Ghiyālā, ghiār, ghritamay; *n.* khudyadravyāgar.
- BŪTTER-FLY**, *n.* a winged insect—*Titri^h, titli^h, tutli^h.*
- BŪTTER-MILK**, *n.* the milk which remains when butter has been made—*Ghol^h, maṭ-ghā^h, mātā^h, chhāchh^h, chhāchh^h, maher^h.*
- BŪTTER-PRINT**, *n.* a stamp to mark butter—*Makkhan par chhōpā karne ká thappā^h.*
- BŪ-TY-R'EOUS**, **BŪTY-ROUS**, *a.* having the qualities of butter—*Rangunī, chiknā^h*—
- BŪT'TOCK**, *n.* (Fr. *bout* ?) the rump—*Chūtup^h.* [Ghiyālā, ghritamay, ghiāhā.
- BŪTTON**, *n.* (Fr. *bouton*) a knob or ball for fastening clothes, the bud of a plant; *v.* to fasten with buttons—*Tukma, girih, shigīja*; *v. tukma bāndhnā, girih denā*—Ghundi, kalī; *v.* ghundi bāndhnā, ghundi lagānā.
- BŪTTON-HOLE**, *n.* a hole to admit a button—*Tukme ká hulīya*—Ghundi ká phāndā.
- BŪTTON-MAK-ER**, *n.* one who makes buttons—*Tukme-sāz*—Ghundi banāne wā.
- BŪT'TRESS**, *n.* (Fr. *bout*) a prop, a support; *v.* to prop, to support—*Pushta, thek^h, sahārā^h; v. thek denā^h, sahārā denā^h.*
- BŪX'OM**, *a.* (S. *boṣann*) obedient, yielding, gay, lively, brisk, wanton—*Farmān-bardār, mutī, khush-tab^h, zimā-dil, chālāk, shokh, 'aiyāsh*—Ājñākarī, adhīn, raṅgīlā, rasik, ānandī, chapal, phurtilā, chañchal, lampāt.
- BŪX'OM-LY**, *ad.* obediently, wantonly—*Farmān-bardārī se, shokhī se, be-hayāī se*—Ājñāpālān adhinātā chañchalāī chañchalāhat khelwārpan wā dhiṭhāī se.
- BŪX'OM-NESS**, *n.* obedience, wantonness—*Farmān-bardārī, shokhī, be-hayāī*—Ājñāpālān, adhinātā, chañchalatā, chañchalāhat, khilārpan, dhiṭhāī.
- BUY**, *v.* (S. *byegan*) to obtain for money, to purchase; *p. t.* and *p. p.* **BOUGHT**—*Mol lenā^h, kharidnā*—Kinnā, kray k., besshnā.
- BUY'ER**, *n.* one who buys, a purchaser—*Kharidār*—Kinnē w., kretā, krayī, besahwaiyā.
- BŪZZ**, *v.* to hum like a bee, to whisper; *n.* the noise of a bee or fly, a whisper—*Bhīn-bhīnānā^h, ghunghunānā^h, phusphusānā^h, kánāphūsi k.; n. bhīn-bhīnāhat^h, ghunghunāhat^h, phusphusāhat^h.*
- BŪZZ'ER**, *n.* a secret whisperer—*Kánā-phūsi k. w^h, phusphusāhat k. w^h.*
- BŪZZARD**, *n.* a species of hawk, a blockhead; *a.* senseless, stupid—*Bāz, ahmaq; a. nā-dān, be-waqīf, kund-zihn*—Syen, mūrkh; *a.* māndmatī, jar, mūṭh.
- BŪ**, *prep* (S. *be*) denotes the agent way or means, at, near; *ad.* near, beside, in presence, passing—*Sā^h, ba-sabāb, ke sabab, ke bā'is, par^h, mēn^h, nazdik; ad. nazdik, jās^h, sāmnē^h, guzarīā*—Dwārā, us kārke, uske hetu, uske kārān, nikat; *ad.* nere, nikat, sīkshāt, sanmukh, jāta huā.
- BY**, **BŪ**, *n.* something not the direct and immediate object of regard, as **BY** the **BY** or **BYE**—*Kahte kahte koi bāt sūkh pare to by the by yā by the bye kahte hañ^h, hāñ^h, bhalā^h.*
- BY-AND-BY**, *ad.* in a short time—*Dam bhar mēn, dam mēn, thori der mēn, thori der ke ba'd*—Kuchh kāl piche. ek kshana piche, thori der mēn, kinchit kāl parē.
- BY**, in composition implies something out of the direct way—*Bāī kī lafz jab kisī dūsrē lafz ke sāth joṛā jāta hai tab iske ma'ne sidhī rāh ke bāhar hote hañ*—Bāī kī

śabd jab kisi dūstre śabd ke sāth jorā jāta hai tab iskā arth sīdhe path ke bāhar hotā hai.

BY'CÔR-NER, *n.* a private corner—*Ek poshida gosha*—*Ek gupt konā.*

BY'END, *n.* private interest—*Poshida garaz*—*Gupt hit, gupt arth, swahit, swārth.*

BY'ÔNE, *a.* past—*Guzrā*—*Bitā, vyatit, gat, gayā.*

BY'LÂNE, *n.* a private lane—*Kūcha*—*Galī, chorgalī, kolī.*

BY'LÂW, *n.* a private rule—*Qā'ida-i-makhṣūs, khāss qā'ida, poshidagi se yā āpas meñ mugarrar kiya gāgā qā'ida*—*Upavyavasthā, upavidhi, chupchāp wā āpas meñ banāyā hua niyam.*

BY'NÂME, *n.* a nickname—*Lagab*—*Upādhi, upanām.*

BY'PÂST, *a.* past, gone by—*Gayā^h, guzrā, raft-guzasht*—*Bitā, vyatit, gat.*

BY-PÂTH, *n.* a private path—*Chor-rāh, kūcha*—*Guptapath, pagdañdī, chorgalī.*

BY'ROAD, *n.* a private road—*Chor-rāh, kūcha*—*Chorgalī, kolīyā, guptapath.*

BY'STÂND-ER, *n.* a looker on—*Pās khare hokar dekhne w^h.* [pagdañdī, kolī.]

BY'STRÊET, *n.* an obscure street—*Chor-rāh, kūcha*—*Guptapath, upamārg, chorgalī,*

BY'VIEW, *n.* a self-interested purpose—*Apnī garaz*—*Swahit, swārth.*

BY'WÂLK, *n.* a private walk—*Chor-rāh, kūchu, galī^h*—*Chorgalī, pagdañdī, kolīyā.*

BY'WÂY, *n.* a private and obscure way—*Chor-rāh kūcha, galī^h*—*Chorgalī, pagdañdī, kolīyā.* [wā bolītholī.]

BY'WÎPE, *n.* a secret stroke or sarcasm—*Poshida wār yā tanz*—*Gupt ghāw wā vyaṅgya*

BY'WORD, *n.* a saying, a proverb—*Masāl*—*Kahāwat, kahūt, kahtūt.*

BY'Z'ANT, BY'Z'AN-TINE, *n.* a gold coin made at Byzantium—*Bāizānshiam shahr kī banī hui ashrafi*—*Bāijānshiam nagar kī banā hua sone kā mudrā.*

C.

CÂB, *n.* (H.) a Hebrew measure of about three pints—*Qariḏ deḡh ser kā Yahūdī pai-māna*—*Prāy deḡh ser kā Yahūdī mīp.*

CA-BÂI', CÂB'A-LA, *n.* (H.) Jewish tradition, secret science—*Yahūdiyōn kī riwāyat, poshida 'ilm*—*Yahūdiyōn kī paramparā kahāwat, guptavidyā, gūrhavidyā.*

CÂB'A-LIṢM, *n.* the science of the cabala—*Yahūdiyōn kā poshida 'ilm*—*Yahūdiyōn kī gūrhavidyā.*

CÂB'A-LIST, *n.* one skilled in Jewish tradition—*Yahūdiyōn kī riwāyat aur poshida 'ilm kā 'ālim*—*Yahūdiyōn kī kahāwat aur gūrhavidyā kā pandit.*

CÂB'A-LIṢTIC, CÂB'A-LIṢ'TI-CAL, *a.* secret, occult—*Poshida, muglaq, makhfi*—*Gūrh, gupta, guhya, rahasya.*

CÂB'A-LIṢTIC-CAL-LY, *ad.* mysteriously—*Iqlāq se, poshidagi se*—*Gūrhatā se, guptarūp se.*

CÂB'A-LIZE, *v.* to speak like the cabalists—*Yahūdiyōn kī riwāyat aur poshida 'ilm ke 'ālimōn kī tarāh bolnā*—*Yahūdiyōn kī paramparā kahāwat aur gūrhavidyā ke jān-ne wālōn ke sadris kahnā.*

CA-BÂI', *n.* a private junto, an intrigue; *v.* to intrigue—*Kāhawāt meñ fusād kā mashwara karne wālī jamā'at, sāzish, bandish*; *v. sāzish k., bandish k. yā bāndhnā, fusād kā mashwara k.*—*Bure kām meñ gupt ekrā, gusht, guṭ, kumantranā*; *v. gusht k., bure kām meñ gupt ekrā karke kumantranā k., guṭ k.*

CA-BÂL'ER, *n.* one who intrigues—*Pitrati, muftari, bandish k. w., sāzish k. w., fasādi*—*Guṭ k. w., gupt kām meñ yukti k. w., gupt manorath ke sādhe ke liye gathāw gathne w.* [āsawasambandhī.]

CÂB'AL-LINE, *a.* (L. *caballus*) belonging to a horse—*Ghore ke muta'alliq*—*Ghore kā,*

CÂB'A-RET, *n.* (Fr.) a tavern—*Kalwār-khāna*—*Kalwariyā, madyālay.*

CÂB'BAQE, *n.* (L. *caput* ?) a vegetable—*Kobi^h.*

CÂB'BAQE, *v.* to steal in cutting clothes—*Kapre ke katar byōnt meñ chorānā^h.*

CÂB'IN, *n.* (W. *caban*) a cottage, a small room, a room in a ship; *v.* to live or confine in a cabin—*Jhoprā^h, jhopri^h, kuriyā^h, kutā^h, chhoti kothri^h, jahāz kī kothri*; *v. jhopri meñ rahnā^h, ek chhoti kothri meñ rakhnā^h.*

CÂB'I-NET, *n.* (Fr.) a closet, a room in which consultations are held, the collective body of ministers of state, a set of drawers for curiosities, a place for things of value—*Kāhawāt-khāna, mashwara-khāna, arkān-i-daulat, arkān-i-saltanat, 'ajīb chizon ke rakhne kī almāri, 'ajāib-khāna*—*Ekānt kothri, nirālī kothri, vichārasālā, vichāragrih, mantranā karne kā ghar, pradhānsachivasamāj, pradhānamantrigan, durlabh padārthōn ke rakhne kā ādhār, durlabhadravayādhār, durlabh padārthōn ke rakhne kā sthān.*

CÂB'I-NET-CŪN-CIL, *n.* a council of cabinet ministers—*Diwān-i-khāss*—*Pradhān mantriōn kī sabhā, pradhānasachivasabhā.* [kā barhiyā kām k. w.]

CÂB'I-NET-MAK-ER, *n.* a maker of fine wood-work—*Barhai kā achchhā kām k. w., barhai*

CÂBLE, *n.* (D. *cabel*) a rope to hold a ship at anchor, a large rope—*Lahās^h, lahasi^h, langar kā rassā, barā rassā^h.*

CABLED, *a.* fastened with a cable—*Lahási se baidhá huá^h, langar ke rasse se baidhá huá.*

CABRIO-LET, *cab'ri-o-lē, n.* (Fr.) a sort of open carriage commonly shortened into *Cab*—*Ek qism ki upar se khuli gāri*—*Ek bhānti ki upar se khuli hui gāri.*

CACH-EX-Y, *n.* (Gr. *kakos, hexis*) a bad state of body—*Abtar sarisht*—*Śārīradosh, śarir ki durāvasthā.* [*se be-hūt*—*Śārīradosh se pirit, śārīrakarogavisisht.*]

CA-CHÉOTIC, **CA-CHÉOTI-CAL**, *a.* having a bad state of body—*Abtar sarisht ká, badan*

CACH-IN-NATION, *n.* (L. *cachinno*) loud laughter—*Khilkhilāhat^h.*

CACKLE, *v.* (D. *kackelen*) to make a noise like a hen or goose; *n.* the noise of a fowl, idle talk—*Murgí yá bat ki tarah áwáz k., ká-ká k^h. karkarānā^h; n. murg ki áwáz, be-húda-goi, barbarāhat^h—Bat wá kukkūtí ke sadris šabd k.; n. kukkūtí wá bat ká šabd, babbak, arbar, sarbar.* [šabd.]

CACKLING, *n.* the noise of a hen or goose—*Murgí yá bat ki áwáz*—*Kukkūtí wá bat ká*

CAC'O-CHYM-Y, *n.* (Gr. *kakos, chumos*) a bad state of the humours—*Ahlát ki buri hálát, abtar-i-akhlát*—*Raktapittādivikār.*

CAC'O-CHYM'IC, **CAC'O-CHYM'I-CAL**, *a.* having the humours in a bad state—*Abtar ahlát*

rakhne w., jiske ahlát abtar hálát mein hon—*Raktapittādivikāravisisht.* [tya.]

CAC'O-DEMON, *n.* (Gr. *kakos, daimon*) an evil spirit—*Ifrit, bhūt*—*Pisāch, vetāl, dai-*

CAC'O-ETHES, *n.* (Gr. *kakos, ethos*) a bad cust. m—*Bad-dastūr, burā dastūr*—*Kuriti,*

kuchāl. [bhūt.]

CA-COGRAPHY, *n.* (Gr. *kakos, grapho*) bad spelling—*Imle ki galatī*—*Aksharauti ki*

CA-COPH'ONY, *n.* (Gr. *kakos, phonē*) a bad sound of words—*Alfáz ki bad-lahñí yá*

bād-áwáz—*Katusrutí, viswarāpad.*

CA-D-VER-OUS, *n.* (L. *cadaver*) like a dead body—*Murdani, mardār sá, murda sá*

Mare wá mée ki nāin, mritasārīravat, mare ke sadris, pretasadris.

CAD'DIS, *n.* (Gael. *cadas*) a kind of tape, a worm or grub—*Ek qism ká fīta, kirā^h—*

Ek prakār ká phitā, niwār, kīt.

CADDOW, *n.* a chough, a jackdaw—*Eksamundari chiriyā^h, kaqelā^h.*

CADDE, *a.* tame, bred by hand—*Hilā^h, paluā^h, háth se palā gayā^h, háth se palā huā^h.*

CADDE, *n.* (L. *cadus*) a barrel or cask—*Pipā.*

CADENCE, *n.* (L. *cado*) the fall of the voice in reading or speaking, the flow of verses

or periods, the tone or sound—*Parhne yá bolne mein áwáz ká utār, tarāz-i-kalām yá*

nizān-i-kalām, lahja nawā sadā yá áwáz—*Parhne wá bolne mein swar ká utār,*

padya wá gadya ki dhārā, swar, lay.

CADENT, *a.* falling down—*Utarīā^h, girtā^h.*

CA-DET, *n.* (Fr.) a younger brother, a volunteer in the army who serves in expectation

of a commission—*Chhoti bhāi^h, jo nau-jawān mard-i-sharīf'ahde ki ummed mein*

binā tankhwaḥ paltan mein kām kartā hai—*Lahurī bhāi, jo kulīn yuvā purush pad*

pāne ki āśā mein binā vetān senā mein kām kartā hai.

CADLI, *n.* (Ar.) a Turkish magistrate—*Turkistān ká qāzī*—*Turk deś ká nyāyādhipati,*

Turk deś ká dāndanāyāk. [—*Sighra girne w., niyat samay ke pahile girne w.*]

CA-DU'COUS, *a.* (L. *caducus*) falling early—*Sawere girne w., waqt se peshkar girne w.*

CA-DU'CTY, *n.* tendency to fall, frailty—*Girne ki ragbat, galatī*—*Patanaśīlatā, girne*

ki or jhukāw, chūk.

CA-ŠÜ'RA, *n.* (L.) a pause in verse—*Waqfa-i-misra', waqfa-i-shi'r, misra' yá shi'r ke*

wazn mein jo waqfa hotā hai—*Virām, avachchhed, vichchhed.*

CA-ŠÜ'RAL, *a.* relating to a caesura—*Misra' yá shi'r ke wazn mein jo waqfa hotā hai us-*

ke mutā'alliq, mutā'alliq-i-waqfa-i-misra'—*Virāmasambandhī, vichchhedavishayāk.*

CAGE, *n.* (Fr.) an inclosure for birds or beasts; *v.* to inclose in a cage—*Pīnjrā^h, ka-*

uḥrā^h, kaṭharā^h; v. pīnjre mein dālnā^h.

CAIRN, *n.* (C.) a heap of stones—*Pattharon ká dher^h.*

CAIT'IFE, *n.* (It. *cattivo*) a mean villain, a knave; *a.* base, servile—*Mardūd, mal-*

ūn, mūzi, ṭhag^h; a. lā'in, mal'ūn, mūzi, pūji—*Khal, dhurt, durvritta, śāthi, durāt-*

mā; a. adham, nich.

CA-JOLE, *v.* (Fr. *cajoler*) to flatter, to coax, to delude—*Khush-āmad k., dam d., phus-*

lānā^h, fareb d.—Lallopatto k., miṭhī miṭhī bātēn karnā, jhañs lenā, jhañsnā, bhulā-

wā denā, ṭhagnā, dhokhā denā. [bhulāwā, ṭhagāi.]

CA-JÖT'ER-Y, *n.* flattery, deceit—*Khush-āmad, fareb, dagā*—*Lallopatto, chhal, kapat,*

CAKE, *n.* (D. *koek*) a kind of bread, concreted matter; *v.* to form into a cake—*Roṭi^h,*

tikki^h, papari^h; v. roṭi banānā^h, tikki banānā^h, sūkhnā^h, sūkhnā^h, karrānā^h, pa-

pariyānā^h.

CAL-A-MAN'CO, *n.* a kind of woollen stuff—*Ek qism ki bānāt*—*Ek bhānti ki banāt.*

CAL-A-MINE, *n.* an ore of zinc—*Kachchā dastā^h.*

CA-LAM'I-TY, *n.* (L. *calamitas*) misfortune, misery, distress—*Bad-bakhtī, balā, musi-*

bat, taklif—*Daurbhāgya, vipat, vipatti, āpat, sankat, kleś.*

CA-LAM'I-ROUS, *a.* full of misery, distressful—*Kam-bakht, bad-bakht, āfut-zada, āfat*

rasida, taklif-dih, pur-taklif, zabān, kharāb, taklif pakuñchāne w.—Abhāgā, dukkhi, āpadgrasta, dukhkhādayak, sokapūrn, vyathākār.

CĀL'A-MUS, *n.* (L.) a sort of reed—*Gaur gāchh^b, qasbu-z-zarāra, narkat^b, sarpat^b*—Mahaktā beñt, sugandhi beñt, bharui.

CA-LASH', *n.* (Fr. *calèche*) a sort of open carriage, a kind of hood—*Ek qism kī ūpar se khulī hui gāri, ek qism kī sir kī kaprā*—Ek prakār kī ūpar se khulī hui gāri, ek bhāntī kī mūñr kī kaprā, orhni.

CAL-CĀ'RE-OUŠ. See under CALX.

CĀL'CE-DO-NY. See CHALCEDONY.

CAL-CINE'. See under CALX.

CAL-CO'GRA-PHY. See CHALCOGRAPHY.

CĀL'CU-LATE, *v.* (L. *calculus*) to compute, to reckon, to adjust—*Hisāb k., andāza k., shumār k., hisāb se durust k.*—Ginnā, lekḥā k., āñknā, kūtnā, atkal k., lekhe se thik wā upayukt k.

CĀL'CU-LA-BLE, *a.* that may be computed—*Shumār kiye jāne ke lāiq, hisāb kiye jāne ke gābil, andāza kiye jāne ke lāiq*—Gānanīy, gine jāne ke yogya, kute wā āñke jāne ke yogya. [*qiyās*—Gintī, jortī, gānan, lekḥā, atkal, kūt, āñkāw.]

CĀL'CU-LĀ'TION, *n.* a computation, a reckoning—*Hisāb, shumār, andāza, takhmina*, CĀL'CU-LA-TIVE, *a.* belonging to calculation—*Muta'alliq-i-hisāb, hisāb se nisbat-dār*—Gānanāsambandhi, gintivishayak.

CĀL'CU-LĀ-TOR, *n.* a computer, a reckoner—*Muhāsib, hisāb-dān, siyāq-dān, andāza-gin*—Ganāk, sañkhyak, lekḥā karwaiyā, lekḥā k. w., atkal k. w., kūtnē w.

CĀL'CU-LUS, *a.* stone in the bladder—*Pathrī^b, patharī^b*.

CĀL'CU-LĀ-RY, *a.* relating to the stone—*Patharī kī^b, patharī se nisbat-dār*—Patharī kī sambandhi, patharivishayak. [*ṛilā^b*]

CĀL'CU-LOSE, CĀL'CU-LOUS, *a.* stony, gritty—*Patharilā^b, kirkirā^b, āñkariyā^b, kañka*—CĀL'DRON, *n.* (L. *caldarium*) a large kettle, a boiler—*Deg, handā^b, kayā^b, chiy-wā^b charuā^b*. [*dhiknā*]

CĀL'E-FY, *v.* (L. *caleo*) to grow hot—*Garm k. yā h.*—Tapānā wā tapnā, dhikānā wā CĀL'E-FĀCTION, *n.* the act of heating—*Garm k.*—Tapan, tapan, dhikāv.

CA-LĪ'D-TY, *n.* heat—*Garmī, harārāt, tapish*—Tāp, ushnatā.

CĀL'I-DUCT, *n.* a pipe to convey heat, a stove—*Garmī pahuñchāne kī nālī, aṅgīthī^b, bhār^b*—Ushnatā pahuñchāne kī choṅgi wā poṅgi, borsī, bhatthī, bharsāñiū.

CĀL'ENDS, *n. pl.* (L. *calendae*) the first of every month among the Romans—*Alālī-i-Rom ke darmiyān har mahīne kī gurra*—Rom ke logon meñ pratyek mahīne kī pahilā dīn.

CĀL'EN-DAR, *n.* a yearly register, an almanac; *v.* to enter in a calender—*Taqwīm, jantrī-bahī^b; v. taqwīm meñ darj k, jantrī-bahī meñ dākhil k.*—Patrā, pañjikā, pañchāṅg; *v. patre meñ likhnā, pañchāṅg meñ charḥā denā.*

CĀL'EN-DER, *v.* (Gr. *kulindros*) to dress cloth; *n.* a hot press for dressing cloth—*Kundī k.^b, ghoinṭā^b, nard par charḥānā, chiknānā^b; n. kundī karne kī kal^b.*

CĀL'EN-TURE, *n.* (L. *caleo*) a species of fever peculiar to hot climates—*Tap-i-hārr jo khās-kar garm mulkōn meñ hojātī hai*—Jwararogaviśesh jo ushna deśon meñ hotā hai.

CALF, cāf, *n.* (S. *cealf*) the young of a cow, a stupid fellow, the thick part of the leg; *pl.* CALVES—*Bachhrā^b, bachhiyā^b, bhuggā^b, bhakuā^b, jar^b, piñṛlī^b.*

CĀL'F-LIKE, *a.* resembling a calf—*Bachhrā sā^b, bachhiyā sā^b.*

CĀLVE, *v.* to bring forth a calf—*Byānā^b.*

CĀL'VISH, *a.* like a calf—*Bachhrā sā^b, bachhiyā sā^b, parvā yā pariṇā sā^b.*

CĀL'I-BER, CĀL'I-BRE, *n.* (Fr. *calibre*) the bore of a gun, capacity, cast, sort—*Top, bandūq waqaira kī munh, phailāw^b, chaurāw^b, naqāsa, taur, zāt, qism*—Agyastra kī muhri, vistār, chaklāw, sāñchā, dhab, jāti, prakār.

CĀL'ICE. See CHALICE.

CĀL'I-CO, *n.* a stuff made of cotton from Calicut in India—*Chhūt^b, chhāpā kaprā^b.*

CĀL'IF, CĀL'IPH, *n.* (Ar. *khalifa*) a title of the successors of Mohammed—*Khalifa*—Khaliphā.

CĀL'I-PHAT, *n.* the office or dignity of a caliph—*Khilāfat*—Khaliphā kī pad.

CĀL'I-GĀ'TION, *n.* (L. *caligo*) darkness—*Tārīkī, andherā^b*—Andhakār, dhuñdh.

CA-LĪG-I-NOUS, *a.* dark, obscure, dim—*Andherā^b, dhuñdhilā^b.*

CA-LĪG'RA-PHY, *n.* (Gr. *kalos, grapho*) beautiful writing—*Khush-khatt, khush-navīsī*—Sundaralipi, sundaralekhan, sundaralekh.

CĀL'I-GRĀPH'IC, *a.* relating to beautiful writing—*Muta'alliq-i-khush-navīsī, khush-khatt se nisbat-dār*—Sundaralipisambandhi, sundaralekhanavishayak, sundar likḥā kī sambandhi.

CĀL'I-PASH', CĀL'I-PĒE', *n.* terms of cookery in dressing turtle—*Kachhue ke pakāne meñ ye tafz bole jāte haiñ*—Kachhue ke rindhne meñ ye šabd bole jāte haiñ.

- CAL-VER, *n.* (Fr. *calibre*) a hand-gun—*Chkotti bandūq*—Chhotā agnyastra.
- CAL'IX, CÁL'YX, *n.* (L.) a flower-cup—*Kāsa-i-phūl*—Pushpagarbh, pushpakosh.
- CALK, cak, *v.* (S. *cale*) to stop the leaks of a ship—*Darz-mār k.*, *jaház ke darzeñ band k.*—Gábhā, gábhā, gábhā, nāw kī sandhi mūndnā.
- CALK'ER, *n.* one who calks—*Darz-mār k. w.*, *jaház ke darzeñ band k. w.*—Gábhne w., gábhne w., gábhne w., nāw kī sandhi mūndne w.
- CALK'ING-IRON, *n.* a chisel for calking—*Jaház ke darzeñ band karne ke liye rukhānī yā táñkī*—Naukā kī sandhi mūndne ke liye rukhānī wā táñkī.
- CÁL'L, *n.* (L. *calo*) to name, to summon, to convoke, to ciy out, to make a short visit; *n.* an address, a summons, a demand, a short visit—*Kahnā^h*, *nām rakhnā^h*, *bulā bhejnā^h*, *bulwānā^h*, *batornā^h*, *ekathā k.*, *jornā^h*, *pukārnā^h*, *hāñk mār-nā^h*, *gohrānā^h*, *pherā k.^h*, *ā-jānā^h*, *bheñt k.^h*; *n.* *pukār^h*, *hāñk^h*, *gohār^h*, *bulāhat^h*, *bulāwā^h*, *māñg^h*, *chāh^h*, *bheñt^h*, *dekhnā sunnā^h*. [*batorne w.^h*, *ekathā k. w.^h*, *ā-jāne w.^h*, *bheñt k. w.^h*]
- CALL'ER, *n.* one who calls—*Bulāne w.^h*, *pukārne w.^h*, *gohrāne w.^h*, *hāñk mārne w.^h*.
- CÁL'L'ING, *n.* vocation, profession, trade—*Pesha, kasb, kār-o-bār, roz-gār*—Dhañdhā, udyam, vyavasāy, vyapar.
- CAL-LID'ITY, *n.* (L. *callidus*) craftiness—*Makr, hila-sāzi*—Dhūrtatā, khalatā.
- CÁL'L'IPERS, *n. pl.* (Fr. *calibre*) compasses with curved legs—*Kham-dār parkār*—Terhe karkātak viśesh, gol padārth kā vyās nāpne ke liye karkātak viśesh.
- CÁL'LOUS, *a.* (L. *calvus*) hardened, insensible, unfeeling—*Sakht, karakht, be-dard, nū-tars^h*—Kathor, karā, karrā, nithur, nirday.
- CAL-LÖS'ITY, *n.* a hard swelling without pain—*Ghatthā^h*, *dhaththā^h*.
- CÁL'LOUS-LY, *ad.* in an unfeeling manner—*Be-dardī se, be-rahmī, nū-tarsi se^h*—Kathorātā se, nirdayatā se.
- CÁL'LOUS-NESS, *n.* hardness, insensibility—*Sakhtī, nū-tarsi^h, sang-dilī, be-dardī, be-rahmī*—Kathināī, karāī, kathorātā, nirdayatā nithuratā.
- CÁL'LÖW, *a.* (S. *calo*) unfledged, naked—*Be-bāl-o-par, nangā^h*—Binpankh, pakshahin, ledā, gedā, lūnrā, mūñra, nagna.
- CÁL'M, cām, *a.* (Fr. *calme*) quiet, serene, undisturbed; *n.* serenity, quiet, repose; *v.* to still, to quiet, to pacify—*Sākin, muhtabī, āhista, hamwār, hawā-basta, be-harakat, bā-garār*; *n.* *khithās, sukūn, hawā-bastagi, khamas^h, qarār, āhistagi, rāhat, āsāish, ārām, āsīdagī*; *v.* *shāista k.*, *sākin k.*, *roknā^h*, *hawā-basta k.*, *band k.*, *taskīn d.*, *tusullī w.*—*Rukā, sunsān, sun, sthir, susthir, śānta, nirvāt, nirveg, nirvittavāyū, nistarang, bhīshal*; *n.* *nirvāt, vāyunivrittā, nirvegatā, nistarangatā, śāntī, sunsān, sukh, chain, ānand*; *v.* *thāmbhnā, śānta k.*, *baithālnā, mitānā, dhairyya d.*, *dilāsā d.*, *susthir k.*, *nirvāt k.*, *nirveg k.*
- CÁL'M'ER, *n.* one that calms—*Band k. w.*, *roknē w.^h*, *shāista k. w.*, *sākin k. w.*, *taskīn-bakhsh*—Śāntikar, thāmbhne w., baithālnē w., nirvāt k. w., dilāsā d. w., susthir k. w.
- CÁL'M'LY, *ad.* serenely, quietly—*Shāistagi se, taammul se, āhistagi se, mulāimat se*—Śānti se, dhime, dhire.
- CÁL'M'NESS, *n.* tranquillity, mildness—*Taammul, āsāish, ārām, itminān, mulāimat, sukūn, hawā-bastagi, hawā kā rukāw*—Śāntī, sthiratā, nirākulatā, avyākulatā, nirvāt-twa, nistarangatā. [Śānta, sthir, nirvāt, nirveg.]
- CÁL'M'Y, *a.* quiet, peaceful—*Shāista, āhista, hawā-basta, be-hawā-o-tifān, bā-garār*—
- CÁL'O-MEL, *n.* (Gr. *kalos, melas*) a preparation of mercury—*Pāre kā kushtā, ek darū jo pāre se taiyār hotī hai*—Ek aushadh jo pāre se bantī hai, pāradabhasm, rasa-bhasm. [tejastattwa.]
- CAL-LÖR'IC, *n.* (L. *calor*) the principle or matter of heat—*Garmi, harārāt*—Ushnatā,
- CAL-O-RIF'IC, *a.* causing heat—*Mutaharrir, garm k. w.*—Ushpakārak, tāpajanak, tāpakar.
- CÁL'O'TTE', *n.* (Fr.) a coif, a cap—*Orhñi^h, topī^h*.
- CAL-LÖY'ERS, *n. pl.* (Gr. *kalos*) monks of the Greek church—*'Isāiyōñ ke Yunānī firqe ke faqīr*—Isāiyōñ ke Yunānī panth ke sannyāsī. [feet—*Khār-khasak*—Gokhrū.]
- CÁL'TROP, CÁL'TWOP, *n.* (S. *coltreppe*) an instrument of war for wounding horses'
- CÁL'U-MET, *n.* an Indian smoking pipe—*Huqqa, gurgurī^h*.
- CÁL'UM-NY, *n.* (L. *calumniā*) slander, false accusation—*Tuhmat, iftirā, itihām, buhtān*—Apavād, kalañk, jhūthī nindā, lim.
- CAL-LÜM'NI-ATE, *v.* to slander, to accuse falsely—*Tuhmat lagānā, ilzām denā, bad-nām k.*—Kalañk lagānā, lim lagānā, mithyā apavād k., jhūthī nindā k.
- CAL-LÜM'NI-ATION, *n.* false accusation—*Tuhmat, bad-nāmī*—Kalañk, mithyā apavād, jhūthī nindā. [āpavādak, kalañk lagāne w.]
- CAL-LÜM'NI-ATOR, *n.* a slanderer—*Tuhmat lagāne w.*, *nā-huq bād-go*—Nindak, mithyā
- CAL-LÜM'NI-ATORY, *a.* false, slanderous—*Tuhmat-āmez, gībatī*—Kalañkī, mithyā apavādī, nindak, himnī. [Kalañkamay, kalañkī.]
- CAL-LÜM'NI-OUS, *a.* falsely reproachful—*Tuhmat-angez, bad-go, tuhmat lagāne w.*—
- CAL-LÜM'NI-OUS-LY, *ad.* in a slanderous manner—*Tuhmat se, bad-goī se, bad-go taur se*—Kalañk se, mithyā nindā se, mithyā apavād se.

- CAL-*LUM*'NI-*OUS*-*NESS*, *n.* slanderous accusation—*Tuhmat, ná-haqq bad-námí, ná-haqq bad-goí*—Kalañk, mithyá apavád, jhúthí nindá. [nám dharmopadesák ká mat.]
- CAL/VIN-*ISM*, *n.* the doctrine of *Calvin*—*Qasís Kálvin ká qaul yá mazhab*—Kálvin
- CAL/VIN-*IST*, *n.* a follower of Calvin—*Qasís Kálvin ká mu'taqid, Qasís Kálvin ká pairau*—Kálvin nám dharmopadesák ke mat ká avalambí, Kálvinpanthí.
- CAL-VIN-*IS'TIC*, CAL-VIN-*IS'TI*-*CAL*, *a.* relating to Calvinism—*Qasís Kálvin ke qaul yá mazhab ke muta'alliq*—Kálvin nám dharmopadesák ke mat ká sambandhí, Kálvinpanthasambandhí. [mittí^h, rákh^h, chhár^h, bañg^h, bhasm^h.]
- CALX, *n.* (L.) lime or chalk, powder made by burning: *pl.* CÁL/ÇES—*Chúná^h, khuri*
- CAL-*CÁ*'RE-*OUS*, *a.* of the nature of lime or chalk—*Chúná-gún, áhak-sifat, khuri mittí kí khásiyat ka*—Chúnámáy, chúnágunavisishṭ, kharimittínay, kharimittígunavisishṭ, khari mittí ke dharm ká. [rákh k., chhár k., bhasm k.]
- CAL/ÇINE, *v.* to burn to a calx or powder—*Khákistar k., kushta k.*—Márná, bañg k.,
- CAL/ÇI'-*NA*-*BLE*, *a.* that may be calcined—*Khákistar yá kushta kiye jáne ke láiq*—Mare jáne ke yogya, bañg rákh chhár wá bhasm kiye jáne ke yogya.
- CAL/ÇI'-*NATE*, *v.* to burn to calx or powder—*Khákistar k., kushta k.*—Márná, bhasm k., rákh k., chhár k., bañg k. [karap, rákh k.]
- CAL-ÇI'-*NATION*, *n.* the act of calcining—*Jalákar reza reza k., khákistar k.*—Bhasmi-
- CAM'BRIC, *n.* a kind of fine linen from *Cambray* in Flanders—*San ke mihín kapre kí ek qism jiskí íbtidá Flándarz mulk ke Kámbré shahr se hai*—San ke patle kapre kí ek játi jiskí utpatti Flándars deś ke Kámbré nagar se hai, chandeli.
- CAME, *p. t.* of come—*Áyá^h*. [Shutur—Úñṭ.]
- CAME'L, *n.* (L. *camelus*) an animal common in Arabia and other eastern countries—
- CAME'LOT, CAM'LET, *n.* a stuff made of camel's hair or wool and silk—*Shutur ke bál ká yá ún aur reshám ká baná huá kaprá*—Úñṭ ke rom ká wá rom aur patṭa ká baná huá vastra, dhussá, dhúsá, patṭí.
- CAME'L-O-PÁRD, *n.* (L. *camelus, pardus*) the giraffe, a large quadruped—*Zaráfa, gáo-palang, shutur-gáo*—Ek prakár ká jantu jo chhote úñṭ kí náín hotá hai aur uskí lambí ghínch hotí hai aur uske áng par chíte kí náín chhoṭí chhoṭí chittiyáñ hotí haiñ.
- CAM'E-O, *n.* (It.) a gem on which figures are engraved—*Ek qism ká patthar jis par taswí^h khodí játi haiñ*—Ek prakár ká patthar jis par chittra khode játe haiñ.
- CAM'E-RA OB-SCÚ'RA, *n.* (L.) an optical machine used in a darkened chamber by which objects without are exhibited—*Ek ála jisko ándherí kothrí meñ dharme se báhar kí chizoñ ká 'aks us meñ á partá hai*—Ek prakár ká yantra jisko ándherí kothrí meñ dharme se báhar ke padárthon ká pratívimb us meñ á partá hai.
- CAM'E-RATION, *n.* (L. *camera*) a vaulting or arching—*Gumbaz banána, mihráb banána*—Torap banána, torapákar dwár wá path banána. [rát ká chhápá^h.]
- CAM-I-SÁ'DO, *n.* (Fr. *chemise*) an attack made in the dark—*Rát ko' chhápá márná^h*,
- CAM'O-MILE, *n.* (Gr. *chamai, melon*) a plant—*Búbúna*—Aushadhíya aushadhi.
- CAMP, *n.* (L. *campus*) the order of tents for an army, an army encamped; *v.* to fix tents, to lodge in tents—*Lashkari dere, kháime, dere^h, kháimon meñ parí hui fauj*; *v.* *kháime gárne, kháimon meñ rahná yá basána*—Sená ke tambú, paráw par parí hui sená, tambuon meñ parí hui sená; *v.* tambú gárná, derá dálná, tambuon meñ tikuá wá tikaná, tambuon meñ basná wá basána.
- CAM-PAIGN', cam-pún', *n.* a large open country, the time an army keeps the field in one year; *v.* to serve in a campaign—*Maidán, wasí hamvár zamin, sál bhar ke andar wah muddat jismeñ lashkar apne maqám se muhimm par raftá hai*; *v.* muhimm meñ naukari k.—Samabhúmi, samasthai, patapar, baras bhar meñ wah kál jis-meñ sená apne niyat sthán ko chhorakar rañakshetra meñ raftí hai; *v.* rañakshetra meñ sevá wá kám k. [jamne w., jañgali.]
- CAM-PÉS'TRAL, *a.* growing in fields—*Maidán ká ugne w., khet meñ ugne w^h*.—Khet meñ
- CAM-PÁN'I-FORM, *a.* (L. *campana*) in the form of a bell—*Ghantá-numá, ghanté kí sūrat*—Ghantákrítí, ghantákar.
- CAM'PHOR, CAM'PHIRE, *n.* (L. *camphora*) a solid white gum—*Káfúr*—Karpúr, kapúr.
- CAM'PHIRE, *v.* to impregnate with camphire—*Káfúr-ámez k.*—Kapúr milána, karpúra-yukt k.
- CAM'PHO-RATE, CAM'PHO-RA-TED, *a.* impregnated with camphor—*Káfúr-ámez*—Karpúríya, karpúramay, karpúrayukt, kapúr se milá huá.
- CÁN, *v.* (S. *cannan*) to be able, to have power; *p. t.* COULD—*Sakná^h*.
- CÁN, *n.* (S. *canna*) a vessel for liquor—*Piyála, qarába, suráhi*—Chukari, jalapátra, páni ká bāsan, kaṭorá, khorá.
- CÁN'A-KIN, *n.* a little can, a small cup—*Piyáli*—Katori, khori, khoriyá.
- CA-NÁILLE', ca-nál', *n.* (Fr.) the rabble—*Kamíne log*—Adham log, ních log.
- CA-NÁL', *n.* (L. *canalis*) a water-course made by art, a duct—*Nahr*—Nálá, náli.
- CA-NÁRY, *n.* wine brought from the *Canary* islands, a singing bird, an old dance—

Kaneri jazair ki anguri sharaab, khush-awaz ek chiriyā jo ibtidā meñ Kaneri ke jaziron se āi thi, ek aadim nāch—Kaneri tāpuñ ká diákshāmadya, miñhe bol ki chiriyā jo pahile pahā Kaneri nām tāpuñ se āi thi, ek purānā nāch.

CAN'CEL, *v.* (L. *cancelli*) to blot out, to efface, to obliterate—*Manākh k., bātīl k., radd k., mitānā^h*—Metnā, dho dālnā, uthā denā, pōnehnā, kāt dālnā, lop k., vyarth k.

CAN'CEL-LA-TEP, *a* marked with cross lines—*Chār-khāna, jāl-dār*—Ārī beñrī lakiron se khinchāyā huā.

CAN'ÇER, *n.* (L.) a crab-fish, one of the signs of the zodiac, a virulent sore—*Kekarā^h, burjī-sarlān, sartān, nāsār*—Kark, karkat, karkatarāsi, karkarāsi, bāndarghāv, visphoṭ, bhagandar. [ghāv ká rogī h, visphoṭ ká rogī h.]

CAN'ÇER-ATE, *v.* to grow cancerous—*Bhagandar ká rogī h., nāsūr ká rogī h.*—Bāndar **CAN'ÇER-OUS**, *a.* having the qualities of a cancer—*Nāsūr sū, bhagandar-sifat*—Visphoṭagunavisishṭ, bāndarghāv ká dharm rakhe w.

CAN'DENT, *a.* (L. *candeo*) hot, glowing with heat—*Garm, tūbān, munawwar*—Ushṭa, dañdaktā, dañaktā, jājwalyamān, uttaptā.

CAN'DID, *a.* (L. *candidus*) fair, open, frank, ingenuous, sincere—*Sāf, kushāda-dil, sāf-dil, sūna-sāf, be-makr-o-fareb, be-raib-o-riyā, be-riyā, rāst, sādīq, pāk, rāst-bāz*—Nirmalamatī, sūddhāntahkaraṇa, khule man ká, saral, sidhā, nishkapṭ, sachchā, kharā.

CAN'DID-LY, *ad.* fairly, openly, frankly—*Safāi se, sāf-dilī se, sadāqat se, rāstī se*—Saratā se, khulākhulī, man kholkar, sachchāi se, kharāi se, sidhāi se, binā kapat.

CAN'DID-NESS, *n.* frankness, ingenuousness—*Safāi, sāf-dilī, rāstī*—Saratatā, kharāi, sachchāi, sidhāi.

CAN'DOUR, *n.* openness, frankness, fairness—*Sāf-dilī, safāi, rāstī, pāk-bāzi, be-riyāi*—Mankholāw, vimalātmātā, sachchāi, sachautī, kharāi, sidhāi, saralatā.

CAN'DI-DATE, *n.* one who competes for an office—*Ummēd-wār, khwāhān*—Padābhilāshī, padānweshī, āsrait. [Sikthadīpāk, madhūchchhishtadīpāk, govapamayadīpāk.]

CAN'DLE, *n.* (L. *candela*) a light made of wax or tallow—*Mom-batti, charbī ki battī*—**CAN'DLE-HOLD-ER**, *n.* one who holds a candle—*Batti dikhāne w^h, batti pakarne w^h*—Dīpadhārī. [batti ki roshni—Dīpaprabhā, pradīpadyutī, diyā ká ujjiyālā.]

CAN'DLE-LIGHT, *n.* the light of a candle—*Mom-batti ki roshni, charbī ki battī ki roshni*, **CAN'DLE-MAS**, *n.* the feast of the purification of the Blessed Virgin, formerly celebrated with lights—*Hazrat Mariam ke chillā nahāne ká din, is roz age bahut batayān ran-shan hotī thīn*—Isā Masīh ki mātā Mariam ke prasavaṣaṇch ká parvadin.

CAN'DLE-STICK, *n.* an instrument for holding a candle—*Sham'-dān*—Dīpadhār, dipapīdap, varttyādhār. [kī sāmagri.]

CAN'DLE-STUFF, *n.* stuff for making candles—*Batti banāne ká masālīh*—**Batti** banāne **CAN'DLE-WAST-ER**, *n.* one that wastes candles—*Batti kharāb k. w., batti be-fāida sarf k. w.*—**Batti** nishprayojan uthā dālnē w.

CANDY, *v.* (L. *candeo* ?) to conserve with sugar, to grow congealed; *n.* a conserve—*Pāgnā^h, pagnā^h, jam jānā^h; n. pāg^h, pāk^h, murabba*—*n.* Sarkarā.

CANE, *n.* (L. *canna*) a reed, the sugar-plant, a walking-stick; *v.* to beat—*Narkat^h, bel^h, beñt^h, ūkh^h, ūkh^h, gāñrā^h, kalā gāñrā^h, chharī^h, lāthī*; *v. beñtiyānā^h, lathiyānā^h, beñt mārā^h, lāthi mārā^h*. [narkat yā beñt ká banā huā^h.]

CANY, *a.* full of canes, consisting of canes—*Narkat beñt ūkh yā chharī se bhavā huā^h*, **CA-NINE**, *a.* (L. *canis*) having the properties of a dog, pertaining to a dog—*Sag-sifat, kutte ke muta'alliq*—Kukkuriyā, kukkurasambandhak. [matāi ā.]

CANI-CULE, **CA-NIC'U-LA**, *n.* the dog-star—*Shī-ra-l'-abūr, shī-ra-l'-yamāni*—Kukkuranā-**CA-NIC'U-LAR**, *a.* belonging to the dog-star—*Muta'alliq-i-shī-ra-l'-abūr, shī-ra-l'-yamāni* se nishat-dār—Kukkuranāmanakshatrasambandhī.

CAN'IS-TER, *n.* (L. *canistrum*) a small box for tea, a small basket—*Chā ká dabbā^h, pitārī^h, tokri^h*.

CANK'ER, *n.* (L. *cancer*) a worm, a disease in trees, a corroding ulcer, any thing that corrupts or consumes; *v.* to corrupt, to decay, to infect—*Kirā^h, ghun^h, ek rog jo peryō meñ lag jātā hai jis se unke patte aur chhilke sarkar gir parē haiñ^h, bānder-ghāv^h, ghāv^h, larṭōn ke munh meñ jo nīnāwān hotā hai^h, sarāne khā-dālnē bigārne yā meñt dālnē w.; v. sarānā^h, bigārā^h, khā-lēnā^h, sarānā^h, bigārā^h*.

CANK'ERED, *a.* crabbed, morose—*Tund-kho, tursh-rū, durusht-kho*—Chirchirā, nak-charhā, karkasā. [khilāfi se—Chirchirāhat se, virodh se.]

CANK'ERED-LY, *ad.* crossly, adversely—*Durusht-khoi se, tund-khoi se, mukhālafat yā bar-*

CANK'ER-OUS, *a.* corroding like a canker—*Kirē yā ghun sū khā-lēnē w^h*.

CANK'ER-BIT, *a.* bitten by an envenomed tooth—*Zahrilē dānt se kātā huā*—Bikhahe dānt se dañs huā.

CANK'ER-WORM, *n.* a worm that destroys plants and fruit—*Ek kirā jo andar se nabātāt aur meñhō ko khā letā hai*—*Ek kirā jo bhitār se paudhōn aur phaloñ ko khā letā hai.*

- CĀN'NI-BAL, *n.* (L. *canis* ?) a man-eater—*Ādam-khor*—Manushyabhoji, rākshas.
- CĀN'NI-BAL-IṢM, *n.* the eating of human flesh—*Ādam-khorī*—Manushyabhojitwa, manushyamānsabhojan. [sadrīś, manushyabhoji ke sadrīś.
- CĀN'NI-BAL-LY, *ad.* in the manner of a cannibal—*Ādam-khor ke taur par*—Rākshas ke
- CĀN'NON, *n.* (L. *canna*) a great gun for battery—*Top*—Barā agnyastra.
- CĀN'NON-ĀDE, *v.* to batter with cannon; *n.* an attack with cannon—*Topēn mārṇā gole lagānā^h*; *n.* *topōn ki mār, golōn ki mār^h*.
- CĀN'NON-IĒR, *n.* one who manages cannon; *v.* to fire upon with cannon—*Gol-andāz*; *v.* *topēn chhoṛṇā, topeṇ mārṇā*—Golā chālāne w., golchālā; *v.* *gole chhoṛṇā, golōn se mārṇā*.
- CĀN'NON-BĀLL, *n.* a ball for a cannon—*Top ká golā, golā*—Agyastra ká golā.
- CĀN'NON-PRÓOF, *a.* proof against cannon—*Jis meṇ top ká golā usar na kar sake*—Agyastrābheda, jismeṇ agnyastra ká golā paith na sakai.
- CĀN'NON-SHÖT, *n.* balls for cannon, the distance a cannon will throw a ball—*Top ke gole, jis dūri tak top ká golā jā saktā hai, gole ká tappā^h*—Agyastra ke gole, jis antar tak agnyastra ke gole jā sakai.
- CĀN'NOT, (*cun, not*) a word denoting inability—*Nahin saknā^b*. [dōngī.
- CA-NÖE, *n.* an Indian boat—*Amerika ke aśī logōn ká dōngā*—Amerika ke ādi logōn kī
- CĀN'ON, *n.* (L.) a rule, the books of Holy Scripture, a dignity in cathedrals—*Qānūn, qā'ida, rasm, āin, kitāb-i-muqaddas, ek qism ká pādri*—Niyam, vyavasthā, itī, Isāiyon kī dharmapustak, ek prakār ká dharmopadeśak.
- CĀN'ON-ESS, *n.* a woman possessed of a prebend—*Ek 'aurat jisko kisi girje ki āmulāni se tunkhwaḥ milti hai*—Ek stri jisko kisi Isāibhajanabhawan se vetan miltā hai.
- CA-NÖN'I-CAL, *a.* according to canon, regular—*Qānūn yā mazhab-i-qā'ide ke muwāfiq, bā-qā'ida*—Dharmaśāstriya, dharmasāstra ke anusār, vyavahārik, niyamik.
- CA-NÖN'I-CAL-LY, *ad.* agreeably to canon—*Qā'ide ke muwāfiq*—Vidhi ke anusār, yathā-vidhi, vidhipurvak. [bā-qā'idagi—Dharmaśāstriyatwa, vyavahārikatwa.
- CA-NÖN'I-CAL-NESS, *n.* the quality or state of being canonical—*Qānūn ke muwāfiq honā*.
- CA-NÖN'I-CALN, *n. pl.* the full dress of a clergyman—*Pādriyon ká muqarrari pūrā libās*—Purohitōn ke niyat sakal vastra, purohitaveś.
- CA-NÖN'I-GATE, *n.* the office of a canon—*Pādri ká 'uhda*—Purohit ká pad, yājakapad.
- CĀN'ON-IST, *n.* one versed in canon law—*Faqih, dīni qānūn jānne w.*—Purohitavyavahārapandit, purohitadharmaśāstrājña.
- CĀN'ON-IS'TIC, *a.* belonging to a canonist—*Faqih ke mutā'alliq, dīni qānūn jānne wāle ke mutā'alliq*—Purohitavyavahārapanditavishayak, purohitadharmaśāstrājñasambandhi. [logōn meṇ saṁsthāpit k., kisi sādhu ko siddha jānōn meṇ gaṇanā k.
- CĀN'ON-IZE, *v.* to declare a man a saint—*Kisi ko walī yā pīr qarār denā*—Kisi ko siddha
- CĀN'ON-I-ZĀ'TION, *n.* the act of declaring a saint—*Kisi ko walī yā pīr qarār d.*—Siddha logōn meṇ kisi sādhu ko saṁsthāpitk. [uhda—Purohitasambandhi pad wā jivikā.
- CĀN'ON-RY, CĀN'ON-SHIP, *n.* a benefice in a cathedral or collegiate church—*Pādri ká ek*
- CĀN'O-PY, *n.* (Gr. *konops*) a covering over the head; *v.* to cover with a canopy—*Sāya-bān, shāmiyāna*; *v.* *shāmiyāna tānnā, sāya-bān lagānā*—Chāndawā; *v.* chānda-wā tānnā.
- CA-NÖROUS, *a.* (L. *cano*) musical—*Kṛush-āwāz, shirīn-lahū*—Suswar, mīthe swar ká.
- CĀNT, *n.* (L. *cantum*) a whining hypocritical manner of speech, corrupt dialect, auction; *v.* to speak with a whining affected tone, to sell or bid at an auction—*Gingī-nāne ki makr-āmez guṣṭ-o-gū, kamsalā, kharāb Urdū, kharāb bolī, nīlām*; *v.* *gingī-nānā^h, bhīnbhīnānā^h, nīlām k., nīlām meṇ bolnā*—Jhīkne aur kapaṭ ki bāchtit, bhrashtabhāshā, kubhāshā; *v.* jhīkhnā, girgirānā.
- CĀN'TER, *n.* a hypocrite—*Makkār, riyākār, zahūl-khushī*—Dimbhi, dhōngī, kapataveśī.
- CĀN'TING-LY, *ad.* in a canting manner—*Gingīnāhat se^b, bhīnbhīnāhat se^b, jhīkhte^b, burī bolī se^b*.
- CĀN'TI-CLE, *n.* a song, Song of Solomon—*Gīt^b, Sulemān ká banāyā huā gīt^b*.
- CĀN'TO, *n.* a book or section of a poem—*Nazm ká bāb, fash, qat'a*—Kāvya ká kāṇḍ.
- CĀN-ZO-NĒN, *n.* a little song—*Ek chhotā gīt^b*. [adhyaya, skandha, sarg, par.
- CAN-TĒNT, *n.* (Fr. *cantine*) a tin vessel used by soldiers to carry liquors—*Sufed-māil lohe ká bartan jismeṇ sipāhī log sharāb wagarā raqīq shāi le-jāte haiṇ*—Trapu-shabbānd jismeṇ sastrādhāri madya ādi le jāte haiṇ. [v. *poiān chālṇā yā chālānā^b*.
- CĀN'TER, *n.* (*Canterbury*) an easy gallop; *v.* to gallop easily or gently—*Poiān chāl^b*;
- CAN'THAR-I-DEŚ, *n. pl.* (L.) Spanish flies used to raise blisters—*Zarārīh, sūn-kīrā^b, badan meṇ phore naidā karne ke liye Spen mulk kī makkhiyān*—Bīndī, sarīr meṇ phore utpānna karne ke nimitta Spen deś kī makkhiyān. [khaṇḍ.
- CANTLET, *n.* (L. *quantulum*?) a piece, a fragment—*Pāra, purā*—Tukrā, ṭuk.
- CĀN'TON, *n.* (Fr.) a division of a country; *v.* to divide into little parts—*Zil', pargana*; *v.* *chhōte chhōte tukrōn meṇ munqasam k.*—Bhūchakra, bhūpradeś; *v.* *chhōte chhōte ṭūkōn meṇ vibhakt k.*

- CAN'TON-IZE, *v.* to divide into small districts — *Chhote chhote zil'on mein munqasam k., zil-bandi k.* — Chhote chhote bhūchakron wā bhūpradeson mein bāntnā. [n^h]
- CAN'TON-MENT, *n.* a division or district occupied by soldiers when quartered — *Chhāw-*
- CAN'VASS, *n.* (*L. cannabis*) a coarse hempen cloth, examination, solicitation; *v.* to sift, to examine, to solicit votes — *Vilāyatī tāt yā gazi, tahqīqāt, āzmāish, iltimās, darkhwāst; v. daryāft k., tahqīqāt k., āzmāish k., logon se 'uhde par muqarrar hone ke wāste iltimās k.* — Tāt wā gārbā, parikshā, jāñchāw, chhanāw, chiriyān, biñti, chiraurī, nivedan, prārthanā; *v.* parikshā k., jāñchnā, chhānnā, bhali bhāntī dekhhāñ lenā, kisi pad par niyukt hone ke nimitta logon se prārthanā k., logon se kisi pad ke pāne kī prārthanā k.
- CAN'VASS-ER, *n.* one who canvasses — *Āzmāish k. w., tahqīqāt k. w., kisi 'uhde par taqarrur hone ke liye logon se iltimās k. w.* — Jāñchawāiyā, dekhne w., parikshak, logon se kisi pad kī prārthak. [sir ko dhāṛmā^h]
- CAP, *n.* (*S. cappe*) a covering for the head; *v.* to cover the head — *Sar-posh, topi^h; v.*
- CAP'PER, *n.* one who makes or sells caps — *Sar-posh-sāz, sar-posh-furosh, topi-sāz, topi-furosh* — Topi banāne w. wā beñchne w.
- CAP-A-PIE, *a.* (*Fr.*) from head to foot — *Sar-ā-pā* — Sir se pāñw tak, nakhsīkh.
- CAP'CASE, *n.* a covered case, a chest — *Dhānpā yā mūndā dabbā^h, peti^h, sandūq.*
- CAP'PĀ-PER, *n.* a sort of coarse paper — *Moṭā kāgr; Moṭā likhāupatra.*
- CAP'ABLE, *a.* (*L. capio*) able to hold or contain, equal to, qualified for — *Rakhne yā shāmīl karne ke lāiq, muwāfiq, lāiq, qābil* — Dhāranaksham, ādānayogya, yogya, upayukt, samarth. [upayogitā, kshamatā, samarthiya]
- CAP-ABIL'I-TY, *n.* the quality of being capable — *Qābīliyat, liyāqat, isti'dād* — *Yogyatā,*
- CAP-ABLE-NESS, *n.* the state of being capable — *Liyāqat, qābīliyat* — *Yogyatā, upayogitā.*
- CAP-AC'T-I-FY, *v.* to make capable — *Lāiq k., qābil k.* — Samarth k., upayukt k., yogya k.
- CAP-AC'IOUS, *a.* wide, large, extensive — *Kushāda, farākh, wasi'* — Chaurā, barā, prasast, phailā. [liyāqat — Chaurāi, chaklāi, prasastatā, viśalātā, dhāranāsakti]
- CAP-AC'IOUS-NESS, *n.* the power of holding — *Kushādagi, was'at, rakhne kī tāqat nā*
- CAP-AC'T-I-TATE, *v.* to make capable — *Qābil k., liyāqat d., maq'* — *akhshnā* — *Sar* k., yogya k., upayukt k.
- CAP-AC'T-I-TY, *n.* room, space, power, ability, state, character — *idān, was'at* — *kushādagi, tāqat, maqdūr, hūsiyat, liyāqat, is'at, darya, pesha, khāsiyat* — Antāw, samāw, samāi, phailāw, aurāi, vistār, samādhya, śakti, parākram, yogyatā, upayuktatā, upayogitā, dāsī, avasthā, bhāv, vrittī.
- CAP-ARI-SON, *n.* (*Fr. caparaçon*) a covering for a horse; *v.* to dress pompously — *Ghore kī āwāish kī jhūl; v. zeb-o-zinat kī kuprā pahinānā, pūzi patā lagānā* — Ghore kī barhiyā jhūl, aswasajjā; *v.* achchhe achchhe kapre pahinānā, uttam vastron se sajānā.
- CAP'LE, *n.* (*L. caput*) a headland, the neck-piece of a coat or cloak — *Teg-i-koh, binī-koh, rās, girebān, kurte kī girebān* — Antarip, girāprachchhad, gale kī vāstra.
- CAP'PER, *n.* (*L. caper*) a leap, a jump; *v.* to dance, to leap, to skip — *Bakar-kūd^h, uchhāl^h, kūd^h; v. nāchnā^h, kūdā^h, uchhālā^h.*
- CAP'PER-ER, *n.* one who capers — *Kūdne w^h, uchhālne w^h, kudakkār^h.*
- CAP'RI-OLE, *n.* (*Fr.*) a leap without advancing, a dance — *Bakar-kūd^h, nāch^h.*
- CAP'PER, *n.* the bud of the caper-bush used as a pickle — *Ek jhāri kī kali jiskā achār bantā hai^h.*
- CAP'IL-LA-RY, *a.* (*L. capillus*) like a hair, small, minute; *n.* a small tube — *Bāl ke mānind, mihūn, bārik; n. chhotī nālī^h* — Keśopam, keś ke sudriś, chhotā, atisūkshma; *n. sūkshmanālī.*
- CAP'IL-LA-MENT, *n.* a fine thread or fibre — *Bārik sūt yā resha* — *Sūkshmasūt.*
- CAP'I-TAL, *a.* (*L. caput*) relating to the head, affecting the life, chief, principal; *n.* the upper part of a pillar, the chief city, the principal sum, stock, a large letter — *Sir ke mutawalliy, wājib-i-qatl, qābil-i-qatl, 'uzim, kalāñ, khāss; n. kisi khambe ke upar kī hissa, sitūn ke sir kī kugar, pāc-tukht, takht-gāh, dāru-l-khilāfat, dāru-l-saltanat, jam', asl, sar-māya, qalami yā chhūpe kī barā harf* — Mastakasambandhī, mastakiya, mūñr kī, badhadandya, badhadand, ke yogya, mukhya, pradhān, barā, uttam; *n. khambe kī uparī bhāg, stambhasīrsh, khambe kī mātā, rājadhānī, mūladhan, mūladravya, pūñji, barā akshar.* [mūladhanādhyā, dhanādhyā]
- CAP'I-TAL-IST, *n.* one who has capital or stock — *Sar-māya-dār, māl-dār, Pūñjiwālā.*
- CAP'I-TAL-LY, *adv.* in a capital manner — *Khūbī se, wājibu-l-qatl* — Utam prakār se, bhali bhāntī se, prāpadand se.
- CAP-I-TA'TION, *n.* numeration by heads, taxation on each individual — *Sar-shumārī, har shakhs par bandī* — Mastakasūkhyā, prayek vekti par karlagān.
- CAP'I-TOL, *n.* the temple of Jupiter at Rome, a temple, a public edifice — *Shahr-i-Rom mein Jupiter kī māndīr, māndīr^h, but-khāna, sarkārī 'imārat* — Rom nagar mein jupītar kī dewālay, dewālay, māndap, rājasambandhī griha.

- CAP-PIŦ'U-LAR**, *n.* a statute or member of an ecclesiastical chapter—*Pádríyon ki majlis ká qá'ida yá ek shakhs*—Dharmádhyakshoñ kí sabhá kí vyavasthásahítá vá uská sabhásad.
[*se*—Dharmádhyakshoñ kí sabhá kí rítí *se*.]
- CAP-PIŦ'U-LAR-LY**, *ad.* in the form of an ecclesiastical chapter—*Machabí majlis ke taur*
- CAP-PIŦ'U-LAR-RY**, *h.* relating to the chapter of a cathedral—*Girje ke muta'alliq pádríyon kí jamá'at se nisbat-dár*—Dharmádhyakshoñ kí sabhá ká sambandhí.
- CAP-PIŦ'U-LATF**, *v.* to surrender on conditions—*Shartoñ par mutí' h.*—Kuchh bañdhej vá niyam karke šatru ke váš meñ honá.
- CAP-PIŦ-U-LĀ'TION**, *n.* the act of capitulating—*Shartoñ ke sáth mutí' h. yá sauñpná*—Niyamapúrvak šatru ke váš meñ honá vá šatru ko sauñp dená.
[*kut.*]
- CĀ'PŦON**, *n.* (*L. capo*) a castrated cock—*Khasi murg, ákhta murg*—Vrishanahín kuk-
- CAP-POU('H)**, *n.* (*Fr. capuce*) a monk's hood, the hood of a cloak—*Fuqr ke sir ká kaprá, darvesh ká sar-posh, darvesh kí oñhná*—Yatí vá udási ke sir dhāñpne ká kaprá, vairāgi kí oñhí.
- CAP-PRÍ'CE**, *n.* (*Fr.*) whim, fancy—*Wahm, khám-khiyáí, tavahhum, be-sabátí, tazalzul, talawwun-mizáji, har-dam-khiyáí*—Sanak, lahar, lalak, tarañg, asthir icchhá, manolaiya.
- CAP-PRÍ'CIUS**, *a.* whimsical, fanciful—*Talawwun-tab', talawwun-mizáj, hardam-khi-yál*—Oohhá, lahari, sanaki, asthir, dhāñchalahriday.
- CAP-PRÍ'CIUS-LY**, *ad.* whimsically—*Talawwun-mizáji se, tazalzul se, be-sabátí se, wahm se*—Sanak se, lahar se, lalak se, tarañg se, ochhepan se.
- CAP-PRÍ'CIUS-NESS**, *n.* whimsicalness—*Talawwun-mizáji, har-dam-khiyáí, tazalzul, wahm*—Chāñchalatá, asthiratí, chittataralatá, chapalāta.
[*Makararási, makar.*]
- CĀ'P'RI-CŦRN**, *n.* (*L. caper, cornu*) one of the signs of the zodiac—*Burj-i-jadí, jadí*
- CĀ'P-RI-FI-CĀTION**, *n.* (*caper, ficus*) a method of ripening figs—*Anjir pakāne ká ek taur*—Anjir gular vá pipal ke phal ke pakká karne ká ek prakár.
- CAP-SÍZE**, *v.* to upset, to overturn—*Ulatná^h, ulat ó^h, ulatná^h, ultáná^h, tal-úpar k^h.*
- CĀ'P'STAN**, *n.* (*Fr. ca'estan*) a machine to draw up a great weight—*Jarr-i-saqil, langar*
arh k—Bhāri^h ko úpar khinchilene kí kal.
[*kargiká.*]
- CAP'SULE**, *n.* (*Lat. capsula*) the seed vessel of a plant—*Tukhm-dān*—Vijakos, vijaput,
- CĀ'P'SU-LAR**, *adj.* hollow like a chest—*Sandúq kí turah jayf-dār*—Vija-košakar, putuk, kōshakar, kosadris
[—Kosasth, kosāparigat.]
- CĀ'P'SU-LATE**, *CĀ'P'SU-LATED*, *a.* inclosed in a band—*Ki gojá sandug meñ ho, band, giláfi*
- CAP'TAIN**, *n.* (*Fr. capitaine*) the commander of a ship, a troop of horse, or a company of foot, a chief—*Nākhudá, risála-dār, suba-dār, kaptán, sar-dār, sar-guroh, sar-gana, peshwá*—Nauká athawá sañya ká adhipati, mukhiyá, náyak.
- CAP'TAIN-CY**, *n.* the office of a captain—*Nākhudá, risála-dār, suba-dári, jamá'at-dári, sar-dári, sar-gurohí*—Nauká athawá sañya ke adhipati ká pad, mukhiyáí, náyak ká pad.
- CAP'TAIN-RY**, *n.* chieftainship—*Sar-dári, sar-gurohí*—Mukhiyáí, pradhnatá.
- CAP'TAIN-SHIP**, *n.* the rank or post of a captain, skill in warfare—*Nākhudáí, risála-dár, suba-dári, jamá'at-dári, sar-dári, jangi hunar*—Nauká athawá sená ke adhipati ká pad, mukhiyáí, yuddha meñ nipupatá, laráí kí kusalatá vá chaturáí.
- CAP'TION**, *n.* (*L. captum*) the act of taking by a judicial process—*Hakim kí taraf se giriftári*—Rájá kí or se dharpakar.
[*lená, lokaprāsānsāsevan.*]
- CAP-TĀ'TION**, *n.* the act of catching favour—*Khātir-jói, razá-talabí, khush-ámad*—Baráí
- CĀ'PTIOUS**, *a.* catching at faults, apt to cavil—*'Aib-jo, nukta-chín, hvjjatí, takrári, qaziya-dallál, tunuk-mizáj, mutariz*—Dosh niharne w., doshagrāhí, chhidránweshí, kíśí ká ehhed dekhne w., jhagrálí, bakberiyá, chirehírā, vitanqá k. w.
- CĀ'PTIOUS-LY**, *ad.* in a captious manner—*Nukta-chini se, 'aib-joí se, hvjjatí, taur se, qaziya-dallál se, tunuk-mizájí se*—Dosh niharne kí rítí so, chhidránweshí rítí se, chhirepan se.
- CĀ'PTIOUS-NESS**, *n.* inclination to find fault—*Tunuk-mizáji, kaj-bahsi, nukta-chini*—Doshagrāhitwa, chhidránweshitá, vivadáśílata, dosh niharne kí icchhá, jhagrálí pan.
- CĀ'PTI-VATE**, *v.* to take prisoner, to charm—*Qaid k., giriftár k., pá-band k., halqa-ba-gosh k., farefta k., lubháná^h*—Aṭkaná, phañsiná, vandí k., vaśibhút k., mohit k., moh lená.
- CĀ'PTI-VĀ'TION**, *n.* the act of captivating—*Giriftári, pá-bandi, halqa-ba-goshí, fareftagi, lubhāw^h*—Vandikarap, dāsikarap, bandhan, grahan, vaśikarap, mohan.
- CĀ'PTIVE**, *n.* one taken in war, one charmed; *a.* made prisoner—*Laráí meñ giriftár huá asir, qaidí, banda, gulám, farefta shakhs*; *a.* *giriftár, muqaiyad, mahbús*—Yud-dhalabdhavandí, yuddhagrāhit, jo šatrujan laráí meñ háth lage, bañdhuá, vaśibhút jan, mohitavyakti; *a.* pakari gayá, vandikrit, šatru ke vaś kíyá gaya, šatrudhrit, šatrugrast.
[—Vaśibhútata, vaśyatá, bañdhuai, dāsata, dāspaná, dasebháv.]
- CAP-TIV-I-TY**, *n.* subjection, bondage, slavery—*Tābī-dári, asirí, qaid, giriftári, gulámí*

- CĀR'TOR**, *n.* one who takes a prisoner or a prize — *Wah shakhs jo larāi meñ lūt kartā hai yā dushman ke ādmī pakartā hai* — *Wah purush jo larāi meñ lūt kartā hai wā śatru-jan pakartā hai, pakarne w., pakarwaiya.*
- CĀR'TURE**, *n.* the act of taking, a prize; *v.* to take as a prize — *Giriftārī, yaqmā, ganīmat*; *v. yaqmā lenā, sar k.* — *Pakar, dhar, lūt*; *v. yuddha meñ lūt lenā.*
- CAP-U-CHIN**, *cāp-u shīn*, *n.* (Fr. *capuce*) a cloak with a hood, an order of friars, a kind of pigeon — *Sarposh-dār labāda, fujirōñ kā firqa, ek qism kā kabūtar* — *Jhabārā, vairāgiyōñ wā udāsiyōñ kā ek panth wā jathā, ek prakār kā kapot.*
- CĀR**, *n.* (L. *carrus*) a small carriage of burden, a chariot of war or triumph — *Chhakrā^b, jang yā fath ki gārī* — *Ladui gārī, yuddha wā jay ki gārī wā bahal.*
- CĀR'MAN**, *n.* a driver of a car — *Gārī-bān* — *Bahalwan.* [ChLotā agnyastra.
- CĀR-A-BINE**, **CĀR'BINE**, *n.* (Fr. *carabine*) a short gun — *Qarābīn, chhotī bandiū* — **CĀR-A-BIN-ĒER**, *n.* a sort of light horseman — *Subuk-silāh-sawār* — *Jo ghurcharhā halke śastra bāndhe rahtā hai.*
- CĀR'ACK**, *n.* (Sp. *caraca*) a large ship — *Barā jahāz* — *Barī naukā.*
- CĀR'AT**, **CĀR'ACT**, *n.* (Gr. *keration*) a weight of four grains, a weight that expresses the fineness of gold — *Chār chāwal kā wāzn* — *Chār chāwal kā bānt.* [mūh.
- CĀR-A-VĀN**, *n.* (Ar.) a body of travellers — *Kārwān, qāfila* — *Pathikagag, pathikasa-*
- CĀR-A-VĀN'SA-RY**, *n.* a house for travellers — *Sarā, musāfir-khāna, kārwān-sarāc* — *Pathi-*
- koñ ke tikne kā sthān, pathikāśray.* [ki naukā.
- CĀR'A-VĒL**, **CĀR'VEL**, *n.* (Sp. *carabela*) a sort of ship — *Ek qism kā jahāz* — *Ek prakār*
- CĀR'BON**, *n.* (L. *carbo*) pure charcoal — *Nirālā koylā^a.*
- CĀR-BO-NĀ'CEUS**, *a.* containing carbon — *Nikhālīs koyle-dār, jismeñ nikhālīs koylā ho* — *Nirālā koylāmāy, jismeñ nirālā koylā ho.* [sambandhī.
- CĀR-BON'IC**, *a.* pertaining to carbon — *Nikhālīs koyle ke mutā'allig* — *Nirāle koyle kā*
- CĀR-BO-NĀ'NO**, *n.* meat cut across to be broiled on the coals; *v.* to cut for broiling on the coals — *Qina-pāra, patthar ke koylōñ par bhūnne ke lūg kātā aur banāyā huā gosht*; *v. gosht ko koylōñ par bhūnne ke lūg kāt-kūt kar banāna* — *Bhūnne ke yogya kātā aur banāyā huā māns*; *v. māns ko patthar ke koylōñ par bhūnne ke yogya kātkūt kar banāna.* [mani, raktamānik, sarpamāni, padmarāg, phuñsi
- CĀR'BUN-CLE**, *n.* a red gem, a pimple — *Lā'l, shab-chirāg, mush par kā muhūnā^a* — *Rakta-*
- CĀR'BUN-CLED**, *a.* set with carbuncles — *Shab-chirāg se jarā huā* — *Padmarāg se jarā huā raktamāni se jarā huā.* [turuq — Ratnōñ ki sikari wā pattī.
- CĀR'CA-NET**, *n.* (Fr. *carcan*) a chain or collar of jewels — *Jawāhir ki zanjir yā*
- CĀR'CASS**, *n.* (Fr. *carcasse*) a dead body — *Lāsh, mūrda* — *Loth, mritāśarīr, śav.*
- CĀR'CE-RAL**, *a.* (L. *carcer*) belonging to prisons — *Zindān ke mutā'allig, qaid-khāne se nisbat-dār* — *Bāndhuōñ ke ghar kā sambandhī, kāragārasambandhī, bandhanālayasam-*
- bandhak.*
- CĀRD**, *n.* (L. *charta*) a painted paper used for games, a paper containing an address, a note — *Khelne kā tās^b, ek ŭkrā kāgaz jis par nām yā ŭhikānā likhā rahtā hai, chitthī^b.*
- CĀRD'ER**, *n.* one who plays at cards — *Tās khelne w^b.*
- CĀRD'ING**, *n.* the act of playing at cards — *Tās kā khel^b.*
- CĀR'DĀK-ER**, *n.* a maker of cards — *Tās-sāz* — *Tās banāne w.* [mañch.
- CĀRD'TA-BLE**, *n.* a table for playing cards — *Tās khelne ki mez* — *Tās khelne kā phalak wā*
- CĀRD'MATCH**, *n.* a piece of card dipped in melted sulphur — *Galāye hue gandhak meñ dūbāyā huā tās^b.*
- CĀRD**, *v.* (L. *caro*) to comb wool, to mingle, to disentangle; *n.* an instrument for combing wool — *Tūmbnā^b, tūmnā^b, dhunnā^b, dhunaknā^b, milānā^b, suljhānā^b*; *n. dhunne kā āla* — *n. Dhunakne wā dhunne kā yantra, dhanuki.*
- CĀRD'ER**, *n.* one who cards wool — *Dhuniyā^b, behnā^b, bihnā^b.*
- CĀR'DI-AC**, **CĀR'DI-A-CAL**, *a.* (Gr. *kardia*) pertaining to the heart — *Dil, mutā'allig-i-dil, mufarrih, muqawwi* — *Hridayasambandhī, pushṭ.* [jwālā.
- CĀR'DI-AL-GY**, *n.* the heart-burn — *Sozish-i-dil, dil kā jalan* — *Hriday kā jalan, hridaya-*
- CĀR'DI-NAL**, *a.* (L. *cardo*) principal, chief; *n.* a dignitary in the Romish church next in rank to the pope, a woman's cloak — *'Azim, akbar, auwal*; *n. Romi firqe ke nasrāniyōñ kā mujtahid jiskā darjā sardār pādri ke niche hotā hai, 'aurat kā labāda* — *Pradhān, śreshṭha, mukhya, uttam*; *n. Rom nagar ke mahādharmaḍhyaksh ke niche dharmādhipatī, striyōñ kā uttariyavastra viśesh.*
- CĀR'DI-NAL-ATE**, **CĀR'DI-NAL-SHIP**, *n.* the office of a cardinal — *Romī firqe ke Nasrāniyōñ ke mujtahid kā 'uhda* — *Rom nagar ke mahādharmaḍhyaksh ke niche dharmādhipatī kā pad.*
- CĀRE**, *n.* (S. *car*) anxiety, caution, charge; *v.* to be anxious, to have a regard to, to be inclined — *Fikr, andeśha, tarad lūd, gaur, hosh-yārī, hawāla, muhāfazat, iṭimām, hīrāsāt*; *v. fikr k., fikr-mand h., andeśha-nāk h., lihāz k., khyāl k., lḥātīr meñ lānā, māl h., rāgiō h.* — *Chintā, bhāvanā, khuṭkā, gunān, khaṭkā wā khaṭkā, avadhīn,*

soch, sucheti, rakshá ká bhár, rakshá; *v.* chintá k., bhávaná k., udivigna h., utkanthit h., man meñ láná, samajhná, bhatakná, jhukná, dhalná, pravritta h.

CÁR'FUL, *a.* anxious, provident, watchful—*Mutaraddid, fikr-mand, dūr-andesh, pesh-bín, khabar-dār, hosh-yār*—Chintit, bhāvit, udivigna, utkanthit, agrasochi, savadhān, chaukasā, suchet.

CÁR'FUL-LY, *ad.* heedfully, providently—*Khabar-dārī se, hosh-yārī se, ihtiyāt se, pesh-bīnī se, dūr-andeshī se*—Savadhānī se, chaukasāī se, agrasoch se.

CÁR'FUL-NESS, *n.* heedfulness, anxiety—*Hosh-yārī, ihtiyāt, khabar-dārī, dūr-andeshī, 'aqibāt-andeshī, fikr-mandī, andeshā-nākī*—Chaukasāī, savadhānī, chintā, bhāvanā, utkanthā.

CÁR'LESS, *a.* naving no care, heedless—*Be-khabar, be-ihitiyāt, gāfil, be-gam, be-fikr, be-andesh, lā-parwā*—Asavadhān, asoch, achet, asochī, alhar, nischint.

CÁR'LESS-LY, *ad.* without care, negligently—*Be-parwāī be-khabarī be-ihitiyati yā gaflat se*—Asavadhānī nischintatā wā amanoyog se.

CÁR'LESS-NESS, *a.* heedlessness, negligence—*Be-khabarī, be-ihitiyātī, gāfilī, gaflat, tagāful, be-parwāī, be-fikrī*—Asavadhānī, alharpanā, nischintatā, amanoyog. [chintāvyākul.

CÁR'RAZED, *a.* broken with care—*Fikr-zada, fikr ká marā*—Chintakul, chintāvyagra, CĀR'TUNED, *a.* mournful—*Gam-gīn, mutā'asif, gam-khez*—Khedayukt, dukhī, vilāpī.

CA-REEN', *v.* (L. *carina*) to lay a vessel on one side, in order to repair the other—*Kisī jahāz ko ek pahlu ko bal karnā tākī dīsr pahlu kī marammat ho*—Kisī naukā ko ek kait ke bal karnā jismēñ dusrī kait jahāñ tūti phatī ho wahāñ sudhārī jāy.

CA-REER', *n.* (Fr. *carrière*) a course, a race, speed; *v.* to move rapidly—*Daur^h, sarpat^h, rau, tez-ravi*; *v.* *tez chalnā, daurnā^h*,—Gati, chāl, gamān, chalan, veg; *v.* dhāwnā, sīghra chalnā.

CA-RESS', *v.* (L. *carus*) to fondle, to embrace with affection; *n.* an act of endearment—*Pyār k^h, dulār k^h, dulārānā^h, sahajānā^h, dularānā^h, chhoh k^h, pyār se gale lagānā^h, pyār se kauriyānā*; *n.* lār^h, pyār^h, dulār^h.

CĀ'RPT, *n.* (L.) a mark [A] which shows where something interlined should be read—*Ek nishān [A] jis se yah qaraz hai kī kuchh wahāñ chhūt gayā hai so kahīñ hāshiye waqaira par likhā hai usko parhnā chāhiye*—Ek chihna [A] jis se yah āsay hai kī us sthān par kuchh chhūt gayā hai so kahīñ likhā hai usko parhnā chāhiye.

CĀR'GO, *n.* (L. *carrus* ?) the lading of a ship—*Bār-i-jahāz*—Bhartī, khep, nāw kī bojhāī.

CĀR-I-CA-TŪRE', *n.* (It. *caricatura*) a ludicrous painting or description; *v.* to ridicule, to represent ludicrously—*Sawāng ke taur par kisī kī taswīr yā naql*; *v.* *sawāng ke taur par kisī kī taswīr khīnchnā yā naql k.*—Sawāng kī bhāntī kisī kā chitra wā varṇan; *v.* Sawāng kī bhāntī kisī kā chitra khīnchnā wā varṇan k.

CĀR-I-CA-TŪ'RIST, *n.* one who caricatures—*Bhāñ^h, naqqāl, sawāng ke taur par kisī kī taswīr khīnchne w. yā naql k. w.*—Sawāng kī bhāntī kisī kā chitra khīnchne w. wā varṇan k. w.

CĀ'R-I-ES, *n.* (L.) rottenness of a bone—*Haḍḍī kī bosidagi*—Hār kī sarāwat, hār kā sarāw. [sarāw.

CĀ'R-I-OUS, *a.* rotten—*Bosida*—Sarā.

CĀ-RI-ŌS'ITY, *n.* rottenness—*Bosidagi*—Sarāw, sarāwat.

CĀR-MIN'A-TIVE, *a.* (L. *carmen*) expelling wind; *n.* a medicine that expels wind—*Harā nikālne w., bād-bur, hāw-hartā^h*; *n.* harā nikālne wālī dawā, bād-bur dawā—Vātaghna, vāyughna, vāyunāśī; *n.* vāyunāśī aushadh, vātaghna aushadh.

CĀRK, *v.* (S. *caro*) to be anxious—*Mutaraddid h., mutafakkir h.*—Chintit honā, bhāvit h., chintākul honā, chintāvyākul bonā. [kharkā, gunān.

CĀR'KING, *n.* anxiety, care—*Andesh, fikr, taraddud*—Chintā, bhāvanā, khūṭkā, CĀRLE, *n.* (S. *ceorl*), a strong rude man—*Ek mazbūt nā-tarāshida shakhs*—Ek porhā gaṇwar. [rang—Raktarāng.

CĀR'MINE, *n.* (Fr. *carmin*) a bright red or crimson colour—*Ahmar, ek nihāyat surkh*

CĀR'NAL, *v.* (L. *caro*) fleshly, lustful—*Jismānī, nafsānī, badanī, shahwat-parast, tamāsh-bīn, mast, shahwati*—Śārīrik, daihik, kāyik, vishayī, vishayāsakta, kāmī.

CĀR'NAL-IST, *n.* one given to carnality—*Shahwat-parast, shahwati*—Kāmī, vishayī.

CĀR'NAL-I-TY, *n.* fleshly lust, sensuality—*Shahwat-parastī, shahwat, mastī*—Kāmāsakti, vishayāsakti, vishayākām. [Kāmī k., vishayāsakt k. vishayī k.

CĀR'NALIZE, *v.* to debase to carnality—*Shahwat-parast k., tamāsh-bīn k., mast k.*—

CĀR'NAL-LY, *ad.* according to the flesh—*Nafsāniyat se, jismānī taur se, shahwat se*—Śārīrik bhāw se, kāyik bhāv se, kāmāsakti se, vishayāsakti se.

CĀR'NAGE, *n.* slaughter, havoc—*Qatl, khūn-rezi, tabāhī, qitāl*—Katā, jūjh, sañhār, nās.

CĀR'NATION, *n.* a flesh colour, a flower—*Gosht kā rang, gul-nārī rang, gul-nār*—Māns kā rang, mānsavarṇ, raktavarṇ, mānsavarṇaphūl.

CĀR'NE-OUS, CĀR'NOUS, *a.* fleshy—*Pur-gosht, farbh*—Mānsaśīl, motā.

CĀR'NI-FY, *v.* to breed or form flesh—*Gosht bannā, barhne ke waqt gosht se bhar ānā*—Māns bannā, barhne ke samay māns se bhar jānā.

- CAR-NIV'O-ROUS, *a.* flesh-eating—*Gosht-khor, darinde*—Mānsabhakshī, mānsāhāri.
- CAR-NOS'I-TY, *n.* fleshy excrescence—*Massā^h, masā^h, māns kī gulthī yā gīlī^h, batarā^h, telar^h, illā^h.*
- CAR-NAL-MIND-ED, *a.* worldly-minded—*Dunyā ki taraf rāqīb, jahān ki taraf māl, dunyāvi tabī'at kā*—Sānsār meñ pravṛtta, vishayī, vishayāsakt, vishayaparāyan.
- CAR-NAL-MIND-EDNESS, *n.* grossness of mind—*Dunyā ki taraf raqbat, dunyāvi tabī'at-dāri*—Sānsārik pravṛtti, laukik pravṛtti, vishayabuddhi, vishay meñ vasanā.
- CAR-NEL'IAN, *n.* precious stone—*Surkh besh-qināti patthar, janhur*—Bare mol kā raktavarn patthar, rasmā.
- CAR-NI-VAL, *n.* a popular feast before Lent—*Ek jashn jo Roman Kāthalik ke ma-hab-wālōn ke bich meñ rozōn le dinōn se pahle har sāl muqarrar hai*—Isāiyōn ke mahā upavās ke pahle Romīyā matāvalambiyōn kā ek utsav. [k or kī gārī.]
- CAR-RŌCHE', *n.* (It. carrozza) a sort of carriage—*Ek tarah kī gārī*—Ek pra-
- CAR-ROL', *n.* (It. carola) a song of joy and exultation; *v.* to sing, to warble—*Khushī kī git; v. gānā^h, chukal k^h, kuhaknā^h, alāpnā^h*—Harshagān, harshagt, āhlādāgān.
- CAR-ROL-ING, *n.* a song of devotion, a hymn—*Bhajan^h, Khudā kā hamd-āmez git*—Bhaktigīt, Iswarastutigīt.
- CAR-RŌT'ID, *a.* (Gr. kuros) a term applied to the two arteries which convey the blood from the aorta to the brain—*Un donoñ shirgān ke muta'alliq jinke vasūle se khōn dimāg ko puhunchtā hai*—Un donoñ nāriyōn kā sambandhī jinke dwārā hridaya-pradēs se mastishk ko rakt kā prachār hotā hai.
- CAR-RŌUSE', *v.* (Fr. carrouse) to drink largely, to revel; *n.* a drinking match—*Kasrat se shurāb pinā, khushī k, jashn k.*; *n.* mai-noshi kā khel yā magar-masti—Atisay madyapān k., bahut mad pinā, ānand k.; *n.* madyapān kā utsav wā khel.
- CAR-RŌUS'AL, *n.* a festival, a revelling—*Shādī, jashn, ziyāfat, sharāb-khōrī, mai-noshi*—Utsav, atisayamadypān, bahut mad pinā, atipān.
- CAR-RŌUS'ER, *n.* a drinker, a toper—*Piakkar^h, ānand k. w^h.*
- CARP, *n.* (Fr. carpe) a pond fish—*Ek bhānt kī talāw kī machhlī^h.*
- CARP, *v.* (L. carpo) to find fault, to cavil—*'Aib-gīrī k., khurda-gīrī k., kaj-bahī k., nukta-chīnī k.*—Dosh pakarnā, dosh denā, jhagarnā, ulājhnā, vitāṇā k., vād k.
- CARP'ER, *n.* a caviller, a censorious man—*Takrārī, 'aib-gīr, sukhan-chīn, nukta-chīn, 'aib-jo, mu'āriz*—Vād k. w., jhagarne w., vitāṇā k. w., nindak, doshagrāhī, doshānweshī, dosh nihārne w., chhidra deklne w.
- CARP'ING, *a.* captious, censorious; *n.* cavil, censure, abuse—*Hujjati, takrārī, nukta-chīn, 'aib-jo, 'aib-gīr*; *n.* takrār, nukta-chīnī, 'aib-gīrī, 'aib-joī, gūbat, nāhuq ilām—Jhagrālū, vādānuvādī, doshagrāhī, nindak; *n.* vitāṇā, apavād, nindā, doshakalpan, dosh lagānā, gālī, kuvachan.
- CARP'ING-LY, *ad.* captiously, censoriously—*Nukta chīnī se, 'aib-gīrī se, harf-gīrī se*—Apavād se, doshakalpan se, doshānweshan se, chhidranīhar se.
- CARP'EN-TER, *n.* (L. carpentum) a worker in wood, a builder of houses or ships—*Barhāi^h, sūtār^h.*
- CARP'EN-TRY, *n.* the trade of a carpenter—*Darod-garī, najjārī, barhāi kā kām^h.*
- CARP'ET, *n.* (Cairo, It. tapeto) a covering for the floor; *v.* to spread with carpets—*Qālīn, shatranjī, farsh, gālichā yā gālichā*; *v.* farsh bichhānā, qālīn shatranjī yā gālichā bichhānā—Tāt, chāndūī, jājum; *v.* tāt chāndūī wā jājum bichhānā.
- CAR'RION, *n.* (L. caro) dead putrefying flesh; *a.* relating to carcasses, feeding on carrion—*Sarī tā murdār gosht*; *a.* lāsh ke muta'alliq, murde ke muta'alliq, murdā-khor, murdār-khor—Sarātī loth, mritasārīr kā sarātā māns; *a.* loth kā sambandhī, mritasārīrasambandhī, sarā māns bhakshak.
- CAR-RON-ĀDE', *n.* (Carron) a short cannon—*Ek chhōlī top*—Ek kshudra agnyastra.
- CAR'ROT, *n.* (Fr. carotte) an esculent root—*Gōjār^h.*
- CAR'ROT-Y, *a.* like a carrot in colour—*Gājār ke rang kā^h.*
- CAR'RY, *v.* (L. carrus) to bear, to convey, to transport, to effect, to behave—*Le jānā^h, dhonā^h, bahnā^h, le chalnā^h, pār utārnā^h, kām nikālā^h, jitrā^h, karnā^h, nibāhnā^h, chālānā^h, sambhālānā^h, chāl-chalnā^h, chalan chalnā^h.*
- CAR'RIAGE, *n.* the act of carrying, a vehicle, behaviour, manners—*Dholā^h, dhoma^h, le jānā^h, sawārī, vāhan^h, bahān^h, parohan^h, chāl^h, chalan^h, chāl-chalan^h.*
- CAR'R-ER, *n.* one that carries—*Bār-kash, bār-bardār, hummāl, qāsīd*—Vāhak, motiyā.
- CART, *n.* a carriage with two wheels for luggage; *v.* to carry or place in a cart—*Lāhīyā^h, larkā^h, chhakrā^h, do pakīye kī ladui gārī*; *v.* chhakre meñ lād le jānā^h, lāhī meñ dho le jānā^h, lāhī meñ lādnā^h, gārī meñ lādnā^h. [lāhī meñ lādā^h kā thārā^h.]
- CART'AGE, *n.* act of carting or charge for it—*Chhakre meñ lādā^h, gārī meñ lādā^h, lāhī meñ lādā^h.*
- CART'ER, *n.* one who drives a cart—*Gārī-bān, gārī-wān*—Bahalwīn, sarathī.
- CART'ER-LY, *a.* like a carter, rude—*Gārī-wān se, gārī-bān ke mānīnd, nā-tarāshidū, wahshī, gānwār^h*—Bahalwān sarikhā, sarathī ke sadrīs, asabhya, angarh, gānwelā, gāwardal.

- CÂRT'FUL, *n.* as much as fills a cart—*Jitnâ ek chhakre mein amâtâ hai^h, laṛhi mein jitnâ aintatâ hai^h.*
- CÂRT'HORSE, *n.* a horse that draws a cart—*Laṛhi khinchne kâ ghorâ^h.*
- CÂRT'LOAD, *n.* as much as loads a cart—*Chhakre bhur bojh^h.*
- CÂRT'ROPE, *n.* a strong cord—*Perhâ rassâ^h, laṛhi par bāndhne chhāndne kâ rassâ^h.*
- CÂRT'RUT, *n.* the track of a wheel—*Gāri ki lū^h.*
- CÂRT'WAY, *n.* a way for a carriage—*Gāri ki rāh*—*Laṛhi ki bāt, rathamārg.*
- CÂRT'WRIGHT, *n.* a maker of carts—*Gāri yā laṛhi banāne wā^h, barhai^h.*
- CÂRTEL, *n.* (L. *charta*) an agreement for the exchange of prisoners, a ship commission—*Qaidiyon ke mubādala kâ 'ahd-o-paimān, qaidiyon kâ adlâ-badlî ki shart-mashrūt, qaidiyon kâ mubādala karne mein jo jahāz kām atî hai*—*Bāndhuon ki shāpheri kâ niyam wā bandhej, bāndhuon kî erāpheri kārne mein jo nāw kām atî hai.* [kî chitra, pat.]
- CAR-TOON', *n.* a drawing on large paper—*Bare kīgaz par kî taswīr*—*Bare kagad par*
- CAR-TOUCH', *n.* a case for powder and ball—*Tos-dān*—*Singārā, seingarā.*
- CARTRIDGE, *n.* a paper case containing the charge of a gun—*Tōntâ^h.*
- CARTULARY, *n.* a register, a record—*Daftar*—*Bahî, samānārthak bahî.*
- CARTESIAN, *a.* relating to the philosophy of Des Cartes; *n.* a follower of Des Cartes—*De Kārt ke 'ilm-i-hikmat k. mutū'alliq*; *n.* *De Kārt hakim kâ pairau*—*De Kārt ke sāstra kâ vishayak*; *n.* *De Kārt kâ amūyāi, De Kārt kâ matāvalambî.*
- CARTILAGE, *n.* (L. *cartilago*) gristle—*Kurri^h chabni hadlî^h, murmurî hadlî^h.*
- CARTILAGINOUS, *a.* consisting of gristle—*Kurri kâ^h, chabni hadlî kâ^h, murmurî hadlî kâ^h.*
- CARUNCLE, *n.* (L. *caro*) a small protuberance of flesh—*Masâ^h, illâ^h, tetar^h.* [rah.]
- CARUNCULATE, *a.* having a protuberance—*Masê-dār, ille-dār, tetar-dār*—*Illahî, tetar-*
- CARVE, *v.* (S. *ceufan*) to cut into elegant forms, to cut meat at table, to hew—*Patthar yā kāth par naqsh k., khāne ke waqt gosht ko chāk k., tarāshnâ*—*Patthar wā kāth par khodkar chitra banānâ, bhojan ke samay māns kî chhoṭî chhoṭî botî kar-dālūnâ, garhūnâ, kūtnâ, kākṭīṭkar banānâ.*
- CARVER, *n.* one who carves, a sculptor—*Kānda-gar, naqqāsh, khāne ke waqt gosht ko kāne w., sang-tarāsh, but-sāz, but-tarāsh*—*Patthar wā kāth par khodkar chitra banāne w., bhojan ke samay māns kî chhoṭî chhoṭî botî banāne w., patthar wā kāth kî mūrti banāne w.*
- CARVING, *n.* the act of carving, sculpture—*Tarāsh, kāt^h, naqqāshî, sang-tarāshî, naqsh-o-nigâr, but-sāz*—*Botî botî karnâ, tūk tūk karnâ, takshan, takshanakarmma, patthar wā kāth par khodkar mūrti banāne kî vidyâ.*
- CASCADE, *n.* (L. *casum*) a waterfall—*Ab-shār, jharnâ^h, chādar*—*Nirjhar.*
- CASE, *n.* (Fr. *casse*) a covering, a box, a sheath; *v.* to put in a case, to cover—*Gilāf, sandūq, miyān*; *v.* *sandūq yā gilāf mein rakhnâ, gilāf se dhānpnâ*—*Khol, bethan, dabba petî, kosh*; *v.* *bethan chāpnâ, bethan se lapetnâ, dabbe wā petî mein dharnî, dhāpnâ, marhnâ.*
- CASING, *n.* the covering of any thing—*Kisî chiz kâ gilāf*—*Kisî vastu kâ bethan.*
- CASEHARDEN, *v.* to harden on the outside—*Bāharî or karâ k^h.*
- CASE KNIFE, *n.* a long kitchen knife—*Bāwarchî-khāne kî lambî chhuri*—*Lambî chhuri jo rasoiñ ke ghar mein kām atî hai.* [Goli wā buñdiye jo kisî petî mein kase hoñ.]
- CASESHOT, *n.* bullets inclosed in a case—*Golî yā chharre jo kisî ganj mein band hoñ*—
- CASEWORM, *n.* a worm that makes itself a case—*Ek kirā jo apne liye ek khol banâ letâ hai^h*—*Koshakâr, koṣakâr, koṣasth.*
- CASE, *n.* (L. *casum*) condition, state, contingency, question, a cause or suit in court, an inflection of nouns—*Hâl, hâlat, wāq'â, ittifâq, haqiqat yâ majāra, nizâ, amr, amr-i-tasfiya-i-'alâh, muqaddama, nālîsh, mu'âmalu, ism kî hâlat*—*Dasî, avasthâ, sangati, ghatanâ, jhagrâ, arthavivād, vād, vibhakti, kārak.*
- CASUAL, *a.* accidental, not certain—*Ittifâqî, 'arizî, nāgahūn, gair-mugarrar*—*Ākas-mik, daivî, daivaghatî, achānak, anisichit.* [Haṭât, achanchak, anjāne, anchit.]
- CASUALLY, *a.* accidentally, without design—*Ittifâqan, nâ-dida-o-dānistâ, be-qasd*—
- CASUALTY, *n.* accident, chance—*Ittifâqî, 'ariza, sar-guzasht*—*Daivagati, daivaghatanâ, daivayog.* [Khorakasirsh, arddhagolâkaraprasādasirng.]
- CASEMATE, *n.* (It. *casamatta*) a kind of vault or covered arch-work—*Gumbaz, qubba*
- CASEMENT, *n.* (It. *casamento*) a window that opens on hinges—*Khipkî^h, jharokhâ^h.*
- CASEOUS, *a.* (L. *caseus*) resembling cheese, cheesy—*Panir sâ, panir ke mānind, panir-sifut*—*Panir se sadriś, paniragunavisisht.*
- CASERN, *n.* (Fr. *caserne*) a lodging for soldiers between the houses of a town and the ramparts—*Qasaba ke makānoñ aur qal'a-bandi kî dīwārōn ke dar-miyānsipāhiyōn kî chhāwnî*—*Kisî nagar ke gharōn aur koṭ ke bich senâ kî chhāwnî.*
- CASH, *n.* (Fr. *caisse*) money, ready money; *v.* to turn into money, to pay money for—*Zar-naqd, naqd*; *v.* *bhañjānâ^h, toṛnâ^h, chukâ d^h.*—*Rok, rokar.*

CA-SHIÉR', *n.* one who has the charge of money—*Khazānchī, takwīl-dār*—Rokariyā.

CĀSH'KEEP-ER, *n.* one intrusted with money—*Khazānchī, takwīl dār*—Rokariyā.

CA-SHIÉR', *v.* (Fr. *casse*) to dismiss from a post, to discard—*Bar-taraf k., ma'zūl k., jarāb d., Nikāl d., chhojā d., nām kāṭnā, dur k.*

CĀSK, *n.* (Fr. *caque*) a barrel—*Pipā.*

CĀSK'ET, *n.* a small box for jewels—*Sandūqcha, muqāwā, durjak*—Dabbā, battā.

CĀSK, CĀSQUE, *n.* (Fr.) a helmet—*Mī, far, khod*—Yuddhatop, śirastrāp.

CĀSSI-A, *n.* (L.) a sweet spice, a tree—*Taj^h, tejpat^h.*

CĀSSOCK, *n.* (Fr. *casaque*) a loose coat, a vestment worn by clergymen—*Kurta, khirqa, jubba*—Dhūlī jhūlī, purohit kā vastra wā paridhān

CASSO-WĀ-RY, *n.* a large bird—*Ek bari chiriya^h.*

CĀST, *v.* (Dan. *kaster*) to throw, to scatter, to condemn, to compute, to contrive, to found, to warp. *p. t.* and *p. p.* CĀST—*Phēnkā^h, phēnk d^h, dātūā^h, jhoṅk-nā^h, girānā^h, jhārānā^h, chhitrānā^h, buthrānā^h, chhitrā^h, aparādhi thahrānā^h, doshi thahrānā^h, hurānā^h, ginnā^h, jōrnā^h, gāṇthi gāṇthnā^h, sochnā^h, dhātānā^h, thahrānā^h, bal khānā^h, aīnthnā^h, aīnth jānā^h, terha^h.*

CĀST, *n.* a throw, a mould, a shade, air or mien, a small statue—*Andākhṭ, sārchā^h, haikā rang^h, shokh, śīrat, waz, chhoṭā but*—Phēnk, phēnkāw, sārch, rang kī thoṛī ābhā, ākār, rūp, dhab, chhoṭī murti.

CĀST'ER, *n.* one who casts, a small box or phial for the table, a kind of small wheel—*Phēnkne w^h, jōrne w^h, ginne w^h, mez ke liye sandūqcha yā shishi, ek chhoṭā pahiyā^h.*

CĀST'ING, *n.* the act of throwing or founding—*Phēnkā yā dhātūā^h, phēnkāw yā dhātūā^h.*

CĀST'LING, *n.* an abortion—*Isqāt-i-hamal, peṭ-girnā^h*—Garbhapat, garbhasrav.

CĀST'A-WĀY, *n.* an abandoned person, a reprobate; *a.* rejected, useless—*Gayā-guzrā sha ha, kharāb shakhs; a. khārij, kharāb, khwār, be-fāida*—Nikammā purush, mahā-pātākī, āgrahaniya vekti; *a. tyāgi huā, tyakt, nikammā, nishphal.*

CĀST'ING-NET, *n.* a net to be thrown—*Phēnkne kā jāl^h, hāth se phēnkne kā jāl^h.*

CĀST'ING-VOTE, *n.* the vote which casts the balance when opinions are equally divided—*Quil-i-qāṭī, wah rāe jis se koi guft-gū faisal pāwe jab mukhtalif bahās ham-shumar hoṅ ya nī jab kis bāb meṅ hān aur nahīn kahne wāle log shumār meṅ barābar hoṅ*—Nirṇiyakāmāti, nishpattikārakavachan, wah vachan wā anumati jo kisī vivād ko tor dālāi jab vādī aur prativādī arthāt kisī vishay meṅ hān aur nahīn kahne wāle jan saukhya meṅ tulya hoṅ.

CĀST, CĀSTR, *n.* (Sp. *casta*) a race, a tribe—*Zāt, qaum*—Jāti.

CĀSTA-NĒT, *n.* (Sp. *castaneta*) a small shell of ivory or wood which dancers use to keep time with when they dance—*Kartāl^h.*

CĀST'I-GATE, *v.* (L. *castigo*) to chastise—*Sazā d., tambīh k., tādīb k.*—Dand d., mārṇā, śāsan k., daman k., tāran k. [tāran, śāsan.

CĀS TI-GĀTION, *n.* chastisement, correction—*Sazā, tambīh, tādīb*—Dand, māṛ, prahār,

CĀS'TI-GĀ-TOR, *n.* one who corrects—*Sazā d. w., tambīh k. w., tādīb k. w.*—Dand d. w., tāranā k. w., mārṇe w., prahārṇe w., śāsanakartā. k. w.

CĀS'TI-GĀ-TO-RY, *a.* tending to correct—*Tambīh k. w., sazā d. w.*—Dand d. w., tāranā

CASTLE, cās'sled, *n.* (S. *castel*) a fortified house, a fortress—*Qal'a, kot^h*—Garhi, durg.

CĀS'TEL-LAN, *n.* the governor of a castle—*Qal'a-dār*—Kotapāl, durgādhipatī, durgādhi-yaksha.

CĀS'TEL-LA-NY, *n.* the lordship of a castle—*Qal'a-dāri*—Kotapāl kā pad, durgādhipatipad.

CĀS'TEL-LA-TED, *a.* adorned with battlements—*Qal'a ke mānind banā huā, fasīl se ārāta*—Durgākār, kot ke sadris banā huā. [kot hoṅ.

CĀS'TLED, cās'sled, *a.* having castles—*Jismēṅ qal'a hoṅ*—Kotayukt, durgayukt, jismēṅ

CĀS'TLE-RY, CĀS'TEL-RY, *n.* the government of a castle—*Qal'a ki 'amaldāri*—Kot kā adhikār.

CĀS'TLET, *n.* a small castle—*Chho'ā qal'a*—Chhoṭā kot, garhī.

CĀS'TLE BUILD-ER, *n.* one who forms visionary schemes—*Khām-khiyālī k. w., hawā-bandī k. w., khiyāl-bandī k. w.*—Anarthakabhāvanā k. w., anarthakavāsānā k. w.

CĀS'TLE BUILD-ING, *n.* the act of building castles in the air—*Hawā-bandī, khiyāl-bandī, khām khiyālī*—Anarthakavāsānā, anarthakabhāvanā.

CĀS'TOR, *n.* (L.) a beaver—*Udbilāv^h.*

[Chhāwṇī karne kā dhab^h.

CĀS-TRA-ME-TĀTION, *n.* (L. *castra, metor*) the art or practice of encamping—

CĀSTRATE, *v.* (L. *castro*) to geld—*Khasi k., ākhta yā ākhta k., be-tukhm k., khoja k., be-khāya k.*—Badhiyā k., vishanahin k., chhinnavrishanā k.

CAS-TRĀTION, *n.* the act of gelding—*Khasi k., khoja k.*—Badhiyā k., vishanahin k., vishanachhed, vishanotpatan.

CĀSTRĒL, *n.* a kind of hawk—*Ek qism kā bāz*—Ek prakār kā ēyen.

CĀS'U AL. See under CASE.

CĀS'U-IST, *n.* (L. *casus*) one who studies and settles cases of conscience—*Faqīh, ma-*

sāil-dān, *ilm-i-muqaddamāt-i-zamir-dān*—Doshādoshaviveki, dharmādharmavichāarak, sadasatsaṁsayanivarttak, dharmādharmavishay meṁ vivādi.

CĀS-U-IS'TI-CAL, *a.* relating to cases of conscience—*Piqh ke muta'alliq, masāil-dāni se nisbat-dar, muta'alliq-i-ilm-i-muqaddamāt-i-zamir*—Dharmādharmavichāravishayak, dharmādharmavishayavivādasambandhi, doshādoshavivechanāsambandhi

CĀS-U-IS-TRĪ, *n.* the science of a casuist—*Masāil-dāni, fiqh, ilm-i-muqaddamāt-i-zamir*—Doshādoshavivechanavidyā, sadasatsaṁsayanivarttanavidyā, dharmādharmavichā-ravidyā.

CAT, *n.* (S.) a domestic animal—*Billī^h, bilār^h*.

[*korā^h*.

CĀT-O'-NINE-TAILS, *n.* a whip with nine lashes—*Nau phūndī kā korā^h, nau phūndne kā CĀT'S'PĀW*, *n.* the dupe of an artful person—*Jo kisi ke phānde meṁ ātā hai^b*.

CĀT-A-MOUN-TAIN, *n.* a wild cat—*Jungali billī^h, ban-bilār^h*.

CĀT'CAL, CĀT'PIPE, *n.* a squeaking instrument—*Bānsrī^h, bansi^h*.

CĀT'ER-WAUL, *v.* to make a noise like cats—*Myūn-myūn k., meṁo-meṁo k., ghurrānā^h, gurrānā^h*.

[*yā patue kā kaprā^h, tāt^h*.

CĀT'GUT, *n.* a string for musical instruments, a kind of linen or canvass—*Tānt^h, sun*

CĀT'KIN, *n.* a sort of flower—*Ek qism kā phūl*—*Ek prakār kā phūl*.

CĀT-A-BAPTIST, *n.* (Gr. *kata, baptō*) one opposed to baptism—*Istibāq kā mukhālif*—Isāijalasaṁskār kā virodhi.

CĀT-A-CHRE'SIS, *n.* (Gr. *kata, chresis*) the abuse of a trope—*Tamsil kā bejā isti'māl, ba'idu-l-fahm tamsil*—Kuvyaṇjakaviśeṣh jaise kānōn so sundararūpawāle śabd ko pite hai.

[*sha, yatnakrit.*

CĀT-A-CHRE'S-TI-CAL, *a.* forced, far-fetched—*Diqqat-talub, ba'idu-l-fahm*—Klishī, vilak-

CĀT-A-CHRE'S-TI-CAL-LY, *ad.* in a forced manner—*Diqqat-talubi se, ba'idu-l-fahmi se*—Klishitarūp se, vilaksha bhāv se, vilakshya se.

[*tugyāni*—Būrī, bārī, jalaplāvan.

CĀT-A-CLY'SM, *n.* (Gr. *kata, kluzo*) a deluge, an inundation—*Saul, sūlāb, tūfan*,

CĀT-A-COMB, *n.* (Gr. *kata, kumbos*) a cave for the burial of the dead—*Murdon ke rukhne kā tah-khānā*—Mīttasāir ke dharme kā talghara, loth dharme kā bhuñghar.

CĀT-A-DUPE, *n.* (Gr. *kata, doupos*) a waterfall, one who lives near a waterfall—*Jharnā^h, jharne ke pās rukhne w^h*

[*mār, āngavikār, āngavikriti.*

CĀT-A-LEP-SY, *n.* (Gr. *kata, lepsis*) a kind of apoplexy—*Ek tarah kā sakta*—Apas-

CĀT-A-LOGUE, *n.* (Gr. *kata, logos*) a list; *v.* to make a list of—*Fihrist*; *v. fihrist banānā*—Bijak, kharrā, chīṭṭhā, nāmāvalī; *v.* bijak kharrā chīṭṭhā wā nāmāvalī banānā.

CA-TAL-Y-SIS, *n.* (Gr. *kata, lysis*) dissolution—*Bar-bādi, shikastī*—Nās, tūtan.

CĀT-A-PHRACT, *n.* (Gr. *kata, phraktos*) a horseman in complete armour—*Savār jo sar-ā-pā lohe meṁ garq rahitā hai*—Ghuṇchāḥ jo mukhsikh lohā pahine rahitā hai.

CĀT-A-PLASM, *n.* (Gr. *kata, plusso*) a poultice, a soft plaster—*Lep^h, lubdh^h, loi^h*.

CĀT-A-PULT, *n.* (Gr. *kata, peltē*) a military engine for throwing stones—*Patthar phēnkne kā āla*—Patthar phēnkne kā yantra.

CĀT-A-RACT, *n.* (Gr. *kata, raktos*) a waterfall, a disorder in the eye—*Barā jharnā^h, jālā^h, motiyā-bind^h, phūlī^h*

[*kām, sardī*—Nak kā, bahmā, śleshmā.

CA-TARRH, *ca-tār'*, *n.* (Gr. *kata, rheo*) a disease in the head and throat—*Nazla, zu-*

CA-TARRH'AL, CA-TARRH'OUS, *a.* relating to a catarrh—*Zukāmi, rezishi, muta'alliq-i-nazla*—Śleshmāvishayak, śleshmāsan.bazūdhī.

CA-TĀSTRO PHE, *n.* (Gr. *kata, strophē*) a final event, a calamity—*'Āqibat, anjām-kār, bud-anjām, āfat*—Sesh, śeshavrittint, dushparinām, āpad, vipad, durgati.

CĀTCH, *v.* (Gr. *kata, echo* ?) to lay hold on, to seize: *p. t.* and *p. p.* CĀUGHT or CĀTCH-ED—*Dharnā^h, pakarnā^h, pakar-lenā^h, phānsānā^h*.

CĀTCH, *n.* seizure, an advantage, a snatch, any thing that catches, a kind of song—*Girift, qabza, fāida, jhapat^h, qulāba, ek tarah kā git*—Pakar, dhar, lābh, phal, lapkā,

chhūn, chhor, ānkri wā ānksi, ek prakār kā git, parivartakagit, parasparagit.

CĀTCH-A-BLE, *a.* liable to be caught—*Pakre jāne ke lāiq*—Pakre wā dhare jāne ke yogya.

CĀTCH'ER, *n.* one who catches—*Pakarne w^h, dharne w^h*.

[*kāj* ki pustak.

CĀTCH'PĒN-NY, *n.* a worthless publication—*Chhāpe k nāgis kitāb*—Chhāpe ki bin kām.

CĀTCH'POLL, *n.* a sergeant, a bumbailiff—*Adālat kā piyāda*—Kachahri kā chaprāsi.

CĀTCH'WORD, *n.* a word under the last line of a page repeated at the top of the next—*Khārija, ek safhe ki sab ke niche ki satar ke tale kā lafz jo dūsrē safhe ki sab se pahilī satar meṁ avval rahitā hai*—Parapatragahśabd, ek pīṭhaute ki saḥ ke niche ki lakir

ke tale kā śabd jo dūsrē pīṭhaute ki pahilī lakir meṁ sab se pahilī ātā hai.

CĀTCH'UP, CĀT'SUP, *n.* a liquor made from boiled mushrooms—*Ilas jo kukaraurū-dhōn ke ubālne se banitā hai^h*.

CĀT'E-CHISE, *v.* (Gr. *kata, echo*) to instruct by questions and answers, to question, to interrogate—*Suval-o-javāb se sikhlanā, suval k., bāz-purs k.*—Prasnottarakram se upadēs k., prasnottar se sikhānā, pūchhnā, prasnā k.

- CAT'E CHIS-ER, *n.* one who catechises—*Suwál-o-jawáb ke taur se ta'lim k. w., pursán, sál*—*Prasñottarakram se jo sikhátá hai, puchhne w., prásna k. w.*
- CAT'E-CHIS-ING, *n.* interrogation, examination—*Istisár, pursish, imtihán*—*Púchh-páclh, prásna, parikshá*. [ki pustak, prasñottaramálá, prasñottarávali.]
- CAT'E CHISM, *n.* a book of questions and answers—*Suwál-o-jawáb ki kitáb*—*Prasñottar*
- CAT'E CHIST, *n.* one who instructs by questions—*Suwál-o-jawáb ke taur se ta'lim k. w.*
—*Prasñottaravidhi se sikhshak, prasñottarakram se sikhane w.*
- CAT'E CHIS'TI-CAL, *a.* instructing by questions—*Suwál-o-jawáb ke taur se sikháne w.*—*Prasñottarakram se sikháne w.* [kram se, prasñottar se.]
- CAT'E CHIS'TI-CAL-LY, *ad.* by question and answer—*Suwál-o-jawáb se*—*Prasñottara-*
- CAT'E-CHET'IC, CAT'E-CHET'ICAL, *a.* consisting of question and answer—*Suwál-o-jawáb ki, suwál-o-jawáb-ime-*—*Prasñottaramay, saprasñottara, prasñottaravi-isht.*
- CAT'E-CHET'ICAL-LY, *ad.* by question and answer—*Suwál-o-jawáb se*—*Prasñottaravidhi-púrvak, prasñottarakram se.*
- CAT'E CHÜ-MEN, *n.* one who is yet in the rudiments of Christianity, a pupil little advanced—*Ísáí dín ke 'aqáid ki muftadi, muftadi*—*Ísáí dharim ka navachhátra, Ísáí dharim ka navásishya, navásishya, navachhátra.*
- CAT'E-GO-RY, *n.* (Gr. *kata, agora*) a series of ideas, a class, a predicament—*Silsila-i-khiyálát, darja jins ya nu'. maqúla*—*Manahk ípanásreni wá bhávanásreni, padárth, samánádhiakaran wá samánavarg* [nirpáyak, nirdhárak, spashít, niyat]
- CAT'E-GÖR'I-CAL, *a.* absolute, positive—*Qat'i, mutlag, saf, qat'i*—*Binlagaw, sidhá,*
- CAT'E-GÖR'I-CAL-LY, *ad.* directly, expressly—*Sarih, saf-saf*—*Sidhá, khulákhulá*
- CAT'E-NÁ'R-I-AN, *a.* (L. *catená*) relating to a chain—*Zanjir ke muta'alliq, silsile se nisbat dár*—*Srínkhalasambandhi, srínkhalákár, sikari ka sambandhi.*
- CAT'E-NÝTRON, *n.* regular connexion—*Zanjir-bandi, silsila, ulág, tasalsul*—*Srínkhalatwa, srínkhalatá, sambandhi, lagaw.* [Áhár juhána, bhojan jutána.]
- CÁ'TER, *c.* (Fr. *archer*!) to provide food—*Khána-dári k., kháne ka sar-anjám k.*—*CÁ'TER-ER, n.* a provider, a purveyor—*Kháne ka sar-anjám k. n., kharch-bardar, khán-sámán, ihtiamachi*—*Bhándári, áhár juháne w., bhojan jutáne w.*
- CÁ'TER-ESS, *n.* a woman who provides food—*Kháne ka sar-anjám karne wáli, jo 'aurat khána bahim pakuncháti hai*—*Bhándárim, jo strí bhojan juhá deti hai.*
- CÁTES, *n. pl.* food, viands, dainties—*Kháná^b, khurák, laziz quá, n'mut*—*Áhár, bhojan, bhog, uttam bhojan, mishtánná.* [shakari, kosasthi.]
- CÁ'TER-PLU-LAL, *n.* an insect, a grub—*Kipá^b, jhánjká^b, bhuá^b, komalá^b*—*Kít, ko-*
- CÁTH'A-KIST, *n.* (Gr. *katharos*) one who pretends to great purity—*Bari sufái ka dáwá k. w.*—*Bari sw-chechhatá ka abhimán k. w.*
- CA-THÁR'TIC, CA-THÁR'TICAL, *a.* purgative—*Jullábi*—*Bhedak, rechak, sarak.*
- CA-THÁR'TIC, *n.* a purging medicine—*Julláb, mus-hil*—*Rechak aushadh.*
- CA-THÉ'DRAL, *n.* (Gr. *kata, hedra*) the head church of a diocese; *a.* pertaining to the see of a bishop—*Bará girjá*—*a. mujtahid*—*Pradhanabbhajanabhawan; a. prádhánadharimádhyaksh ke adhiikar ka sambandhi.*
- CÁTH'E-DRA-TED, *a.* relating to the chair or office of a teacher—*Mu'allim ke 'uhde ke muta'alliq*—*Adhyápak ki gaddi ka sambandhi.*
- CÁTH'O-LIC, *a.* (Gr. *kata, holos*) universal, general, liberal; *n.* a papist—*Kull, kullí, 'ámm, 'amim, ázát-tab'*, *kushída-dil, be-taraf-dar*—*n. Rom ke sar-dár pádrí ka pairaw*—*Sarvasámánya, sámánya, súdháran, apakshapáti, sab se prasanna, anyamatá-valambiyon par komal, n. Rom ke sarvapradhanadharimádhyaksha ka amnyái. Romiyamatadhári.* [nya, sádharan.]
- CA-THOL'I-CAL, *a.* universal, general—*Kull, kullí, 'amim, 'ámm*—*Sarvasámánya, sámá-*
- CA-THOL'I-CISM, *n.* adherence to the catholic church, universality, liberality—*Kullí mazhab se 'aláqa, kulliyat, 'amúniyat, be-taraf-dári, ázát-tab'i, aur mazhab-dáron ke sáth mulámmut*—*Sarvasádháranamat ka avalamban, sarvasádháranapata, samányatá, apakshapát, anyamatávalambiyon par komalatá.*
- CÁTH'O-LIC-LY, *ad.* generally—*'Amúman*—*Sámányarup se.*
- CÁTH'O-LIC-NESS, *n.* universality—*'Amúniyat, kulliyat*—*Sámányatá, sarvasádháranatí.*
- CA-THOL'I-CON, *n.* a universal medicine—*Sab bimariyon ke liye ek dáwá*—*Sab rogon ke nimitta ek aushadh.*
- CAT-ÓP'TRICS, *n.* (Gr. *kata, optomai*) that part of optics which treats of vision by reflection—*'Ilm-i-manázara-o-maráiya ki wah hissa ki jismen 'aks se jo súraten banti hai unka bayán hai*—*Drigvidyá ka prativimbavishayak ang.*
- CAT-ÓP'TRI-CAL, *a.* relating to catoptrics—*'Ilm-i-manázara-o-maráiya ke us hisse ke muta'alliq ki jismen 'aks se jo súraten banti hai unka bayán hai*—*Drigvidyá ka prati-*
vimbavishayakángasambandhi. [pasu.]
- CÁ'TTLE, *n.* (L. *capitalia*?) beasts of pasture—*Maváshi, gorú^b, gáy-gorú^b*—*Godhan,*
- CÁU-DAL, *a.* (L. *cauda*) relating to the tail—*Dum se nisbat-dár*—*Punchh ka vishayak.*
- CÁU-DATE, *a.* having a tail—*Dum-dár*—*Punchh w., puchchhaviishi.*

CÂUDLE, *n.* (*L. calidus*) a warm drink mixed with wine, &c. : *v.* to mix caudle—*Sharâb se milâ huâ garm shorbâ* ; *v.* *sharâb se milâ huâ garm shorbâ benânâ*—*Madirâ se milâ huâ tattâ jûs* ; *v.* *madirâ se milâ huâ tattâ jûs banânâ*.

CÂUL, *n.* (*L. caula*) a membrane covering the intestines, a kind of net—*Ahtariyon kâ bethan^h, ântôn ki jhili^h, jâl^h, jâlî^h* [kallâ.

CÂULI-FLOW-ER, *n.* (*S. cavel and flower*) a species of cabbage—*Phul-kobi^h*.

CÂUPO-NIŞE, *v.* (*L. caupo*) to sell wine or victuals—*Sharâb yâ khurâk beichnâ*—*Madirâ wâ sidhâ beichnâ*.

CÂUSE, *n.* (*L. causa*) that which produces an effect, a reason, a motive, a suit, a side, a party ; *v.* to effect as an agent—*Sabab, bâ'is, mijib, jihat, wâsta, wajh, muqaddama, mu'amala, taraf, pahlâ* : *v.* *karnâ^h, paidâ k., ijâd k.*—*Kâran, hetu, nimitta, vâd, paksha* ; *v.* *janmânâ, upjînâ, karânâ, rachnâ, nikâlâ, uthânâ*.

CÂUS'ABLE, *a.* that may be caused—*To ho sake^h, jisko kar sake^h*.

CÂUS'AL, *a.* relating to a cause—*Sabab ke muta'alliq, musabbib*—*Kâranik, hetuk*.

CÂUS'AL'ITY, *n.* the agency of a cause—*Fâ'ilîyat*—*Kâranatwa, nimittatwa, hetutâ*.

CÂUS'AL-LY, *ad.* according to the order of causes—*Sababôn ke nisile ke mutâbiq*—*Kâranôn ke kramânusâr*.

CAU-S'ATION, *n.* the act of causing—*Fâ'ilîyat*—*Kâranatwa, hetutâ*.

CÂUS'ATIVE, *a.* that expresses a cause—*Sabab bay'in k. w., bâ'is zâhir k. w.*—*Kâranâ-prakâsak, hetudyotak*. [prakâsak bhâv se, hetudyotak riti se.

CÂUS'ATIVE-LY, *ad.* in a causative manner—*Sabab zâhir karne ke taur se*—*Kâranâ-*

CÂUS'ATOR, *n.* one who causes—*Mijid, bâni, fâ'il*—*Kârak, janak, utpâdak, kartâ, prayojak*. [nishprayojan, akâran, ahetur, hetusunya.

CÂUSE'LESS, *a.* having no cause—*Bilâ-wâsta, be-sabab, nâ-haqq, be-mijib*—*Nishkâran,*

CÂUSE'LESS-LY, *ad.* without cause—*Be-sabab, nâ-haqq, be-mijib*—*Akirân, nishprayojan, binâ hetu*.

CÂUSE'LESS-NESS, *n.* state of being causeless—*Be-sababi, be-mijibi, be-bunyâdî*—*Nishkâranatâ, hetus'inyatwa, nishprayojanatâ*. [jak.

CÂUSE'LY, *n.* one who causes—*Mijid, bâni, fâ'il*—*Kartâ, kârak, janak, utpâdak, prayo-*

CÂUS'EY, CÂUSE'WAY, *n.* (*Fr. chaussée*) a way raised and paved—*Bând*—*Bândh*.

CÂUTER-Y, *n.* (*Gr. kairo*) a burning by a hot iron, a searing—*Gosht ko garm lohe se dâgnâ, gul d.*—*Tapt lohe se mâns ko dagdh k.*

CÂUTER-IZE, *v.* to burn, to sear—*Dâg d., gul d.*—*Tapt lohe se jalânâ, dagdha k.*

CÂUTER-ISM, *n.* the application of cautery—*Dâg d., gul d.*—*Tapt lohe se dagdh k.*

CÂUTER-I-Z'ATION, *n.* the act of cauterizing—*Garm lohe se gosht ko dâgnâ, gul*—*Tapt lohe se mâns ko dagdh k.* [khâ-lene w.

CÂUS'TIC, CÂUS'TI-CAL, *a.* burning, corroding—*Jâlâne w^h, khâ-jâne w^h*—*Dâhak,*

CÂUS'TIC, *n.* a corroding application—*Muqarrih, mukriq tez âb*—*Dâhak aushadh, dâhak pralep*.

CÂUTION, *n.* (*L. cautum*) prudence, care, security, warning ; *v.* to warn—*Hazar, ihtiyât, hosh-yâri, zâminî, kafûlat, tumbh, nasihat* ; *v.* *âgâh k., khabar-dâr k.*—*Vichâr, vivechanâ, chintâ, sâvadhânî, soch, rakhâ, bandhak, pratyâdeś, chetaunî, agrasoch, chetanî* ; *v.* *chitânâ, jatânâ*.

CÂUTION-ARY, *a.* given as a pledge, warning—*Girvî kiyâ gayâ, kafûlat meñ rakkhâ gayâ, nasihat-âmeh, âgâh k. w., khabar-dâr k. w.*—*Sabandhak, pratyîdeśak, chitâne w.* jatâne w. [bedâr—Suchet, sâvadhân, satark, chaukas.

CÂUTIONOUS, *a.* wary, watchful—*Hosh-yâr, khabar-dâr, dîr-andesh, âqibat-andesh,*

CÂUTIONOUS-LY, *ad.* warily, prudently—*Khabar-dâri se, hosh-yâri se, dîr-andeshî se, âqibat-andeshî se*—*Sâvadhânî se, chaukasâi se, agrasoch se*.

CÂUTIONOUS-NESS, *n.* carefulness, watchfulness—*Khabar-dâri, hosh-yâri, ihtiyât, bedâri*—*Sâvadhânatâ, chaukasâi, sâvadhânî*.

CÂUTEL-OUS, *a.* cautious, cunning—*Khabar-dâr, hosh-yâr, dîr-andesh, bedâr, firatî, makkâr, hila-bâz*—*Satark, sâvadhân, chaukas, suchet, dhurt, sayânâ*.

CÂUTEL-OUS-LY, *ad.* cautiously, cunningly—*Khabar-dâri se, hosh-yâri se, dîr-andeshî se, bedâri se, firatî se, makkâr se, hila-bâzi se*—*Sâvadhânî se, chaukasâi se, dhurtatâ se, dhurtâi se, sayânepan se*. [charhe, yuddhasambandhî ghurobarhe, aswârohî sainya.

CÂVAL-RY, *n.* (*L. caballus*) horse troops—*Savâr, turk-savâr, risâla*—*Lurâñke ghur-*

CÂV-AL-CÂDE', *n.* a procession on horseback—*Savâron ki savâri yâ jilau*—*Ghurchar-*

hôn ki chalti srenî wâ pañkti.

CÂV-AL-LIÈR', *n.* a horseman, a knight, a gay military man ; *a.* gay, brave, haughty—*Savâr, mumtâz savâr, ek khush-tab' sipâhî* ; *a.* *khush-tab', khush-dîl, diler, magrûr*

—*Ghurcharhâ, pratîhthit ghurcharhâ, kulinasâdî, rangilâ yoddhâ* ; *a.* *rasik, sâhasî, dhîthâ, ahankârî, ghamandî*.

CÂV-AL-LIÈR'-LY, *ad.* haughtily, disdainfully—*Gurûr se, shekhi se, higârat se, ihânât se*—*Ghamand se, ahankâr se, ghripâpûrvak, ghin se, avamânâpûrvak, anâdar se*.

CÂVE, *n.* (*L. caverna*) a hole under ground, a cell, a den ; *v.* to dwell in a cave, to make

hollow—*Kahaf, muḡara, gār*; v. *gār meñ rahná, kahaf banáná, gār banáná*—Khoh, guphá, khoh, guphá, guhá, dahak, garáhá; v. khoh meñ basaná, guphá meñ rahná, guphá banána, khoh banána.

CAVERN, n. a hollow place in the ground—*Gār, kahaf*—Khoh, guphá.

CAVERNED, a. full of caverns, hollow, living in a cavern—*Gār-dār, pur-kahaf, muḡarawaf, nichá^b, gār sá buná huá, gār ká ruhne v.*—Kohamay, gahwarí, gahwaravísiht, guphá ke sadríš baná huá, gahirá, kháil, guphávási, khohavási, gahwaravási.

CAVERN-NOUS, a. full of caverns—*Pur-gār, gār-dār*—Gahwaramay, gahwarí, guphámay.

CAVITY, n. hollownness, a hollow place—*Juuf, gār*—Gahirí, kháil, garáhá, garbára, khokhrá, kandará wá kandalá.

CAVE-AT, n. (L.) intimation of caution—*Khabar-dār hone ke liye ágáhi*—Sáavadhán hone ke nimitta chatáná, sain, pratyádes. [Machhli ká uchór^b.

CA-VIARE', ca-vér', n. the roe of the sturgeon and other large fish salted—

CAVIL, v. (L. cavillor) to raise captious objections; n. a false or frivolous objection—*Nukta-chíná k., harf-giri k., i'tiráz-i-lá-hásil k., ná-haqq 'aib pakayná, takrár k., be-já 'uzr k.*; n. *nukta-chíná, harf-giri, ná-haqq 'aib-foi, be-já 'uzr, be-húda 'uzr, khurda-giri, i'tiráz-i-lá-hásil*—Nirarthak dosh nikálná, jhúthi pay lagáná, mithyá vivád k., vitandá k., vyarth dūshān d.; n. mithyá vivád, vyarth doshagrahān, vitandá, mithyápati.

CAVIL-LATION, n. the practice of objecting—*Ná-haqq 'uzr yá takrár karne kī 'ádat, i'tiráz-i-lá-hásil karne kī 'ádat*—Vitandá karne kī bān, mithyápati karne kī bān.

CAVIL-LEER, n. a captious disputant—*'Aib-foi, harf-gir, nukta-chín, khurda-gir, hujjati, takrári, mutá'ariz*—Doshagrāhak, mithyápati k. w., vitandákāri, mithyāvivádí.

CAVIL-LING, n. frivolous disputation—*Ná-haqq takrár, be-húda hujjāt*—Mithyápati, vitandá, mithyāvivád.

CAVIL-LOUS, a. full of vexatious objections—*i'tiráz-i-lá-hásil se bhará huá, be-já 'uzr se pur*—Mithyápatimay, mithyāvivád se bhará huá, vitandámáy.

CAVIL-LOUS-LY, ad. in a cavillous manner—*i'tiráz-i-lá-hásil ke rú se, be-já 'uzr ke taur se*—Mithyápatipúrvak, vitandá ke anusár.

CÁW, v. to cry as a rook—*Káin-kán k^b, kauce-si bolí bolná^b*. [khiyá.

CA-ZIQUE', n. an American chief—*Amerika ká ek sar-dár*—Amerika des ká ek mu-

CEASE, v. (L. cessum) to leave off, to stop, to fail, to be at an end—*Báz-rahná, dast-bar-dár k., rukná^b, mauqúf k., mauqúf k., tark k., jātá rahná^b, ákhir k., tamám k.*—Thambhná, thābarná, háth uṭhānā, chhútná, sánt h., sánt k., chhoiná, chukná, uṭh jáná, sesh h. [antar, avirat, anivritta, nitya, anantar, anavarat.

CEASELESS, a. without stop, continual—*Bagair rukáv, lagátár, dáim, mudámi*—Nir-

CEASELESS-LY, ad. perpetually, continually—*Dáim, lagátár*—Nirantar, nitya, anantar,

avirat, anavarat. [thabráw, nivritti, viśram, virám, vichchhed.

CESSATION, n. a stop, a rest, a pause—*Tawáqúf, waqfa, muhlat, jaráqat*—Rok, rukáv,

CECITY, n. (L. cecus) blindness—*Ná-binái, ándhlái^b, ándhlá pan^b, kori*—Andhái, [rishthínatá, adishṭi. [tinur, ándhlāpan, dluñdh, durdarśatwa.

CECUTIEN-CY, n. dimness of sight—*Dhuḡḡhlái^b, tórāgi, kam-binái, ná-binái*—Timir,

CEDAR, n. (L. cedrus) a large tree—*Sanaubar*—Devadāru. [sambandhí.

CEDARNE, n. the inner roof of the cedar—*Sanaubar se nisbat-dār*—Devadāru

CEDRY, a. of the colour of cedar—*Sanaubar ke rang ká*—Devadāruvarna.

CEDE, v. (L. cedo) to yield, to give up—*Hawála k., de-dálná^b*—Swádhikár de dálná, samarpān k., sañpānā. [de dálná.

CESSION, n. act of yielding, surrender—*Hawála, taslim, tafwiz*—Samarpān, prādān,

CESSIONABLE, a. yielding, easy to give way—*Dabhí^b, dabne w^b, chappá^b, chapne w^b.*

CESSION-ITY, n. quality of giving way—*Dabhá-pan^b, chappá-pan^b.*

CEIL, v. (L. celum) to overlay the inner roof of a building or room—*Bhitari chhat banána yá mayná^b, pātan ke tale kī or banána^b.*

CEILING, n. the inner roof—*Bhitari chhat^b, pātan ke tale kī or kī chhat^b, saqf.*

CELESTIALITY, n. (L. celo) the art of engraving, the thing engraved—*Naqqáshí, jis shai par naqqáshí kī gagi ho so*—Takshānakarmavidyá, jis vastu par takshānakarm huá ho so.

CELEBRATE, v. (L. celebros) to praise, to extol, to honour, to make famous, to distinguish by solemn rites—*Taríf k., hamd k., tawfík k., ta'zim k., mashhúr k., mubárák jánná, mutabarrak jánná, khushi ke sáth k., barú k^b*—Sarāhná, prasañsá k., pratishṭhá k., prasiddha k., kirtimān k., vikhyát k., mánná, yathávidhí harsh se karná, vidhipúrvak koí bāt harsh se karná.

CELEBRATION, n. the act of celebrating, praise, renown—*Rusūmát ke sáth 'amal meñ láná, taríf, áfrin, saná, nám-varí*—Vidhiyat ácharān, prasañsá, sṭuti, kirtí, yaś.

CELEBRATORY, n. one who celebrates—*Rusūmát ke sáth 'amal meñ káne w., saná k. w., taríf k. w., nám-var k. w.*—Vidhipúrvak ácharān k. w., mánne w., prasañsak, kirtimān k. w., yaś k. w.

- CE-LEB'RITY**, *n.* fame, renown, distinction—*Nām-wari, shukrat, ta'zim*—*Kirti, yaś, prasiddhi, khyāti, pratishthā*. [sighragati.]
CE-LER'ITY, *n.* (L. *celer*) swiftness—*Shitābī, tez-ravī, subuk-ravī*—*Sighratā, veg*.
CE-LER-Y, *n.* a species of parsley—*Ajwāyan khurāsāni*. [Swargiy, nabhahsth.]
CE-LESTIAL, *a.* (L. *cælum*) heavenly—*Bikishtī, jannatī, falakī, firdausī, āsmāni*.
CE-LI-AC, *a.* (Gr. *kōilia*) pertaining to the lower belly—*Peṛī ke mutā'alliq, tal-pet ke matā'alliq*—*Peṛū wā talpet sambandhī*. [—*Kuārpan, avivāhāvasthā*.]
CEL-TBA-ÇY, *n.* (L. *cælebs*) single life, unmarried state—*Mujarradī, tajrid, tajarrud*.
CEL'T-BATE, *n.* single life—*Tajrid, tajarrud*—*Avivāhāvasthā, kuārpan*.
CELL, *n.* (L. *cella*) a small close apartment, a cavity, a cave—*Chhōṭī band kōṭhri, garahā^h, khok^h, gepkhā^h*.
CEL'LAR, *n.* a place under ground for stores—*Sharāb waḡaira chizon ke rakhne kā tah-khāna*—*Madirā ādi sāmagri rakhne kā talghar wā bhuīnghar*.
CEL'LAR-AGE, *n.* cellars, space for cellars—*Tah-khāne, tah-khāne ke liye jagah*—*Talghar, bhuīnghar, talghar ke nimitta jagah*.
CEL'LAR-ER, *n.* one who has charge of a cellar—*Tah-khāne-dār, tah-khāne kā muhāfiz*—*Talghar wā bhuīnghar kā bhandāri*. [pūrā madhukoshākār.]
CEL'LU-LAR, *a.* consisting of little cells—*Khāna-dār, khāna-khāna*—*Sūkshmarandhra*.
CEL'STUDE, *n.* (L. *celsus*) height—*Bulandī*—*Uchhāi*.
CE-MENT, *n.* (L. *cementum*) a substance which makes bodies unite, mortar—*Wah skai jis se do chizon ko bāham jorte haiñ jaise sirish waḡaira, lei^h, rekhta*—*Wah dravya jis se do vastuon ko jorte haiñ jaise gond ityadi, let, gira*.
CE-MENT, *v.* to unite, to cohere—*Paivand k., wasl k., paivand h., wasl k.*—*Chiptānā, joṇā, milnā, gūṇṭhā, sāṭnā, lesnā, jūṇā, sāṭnā*.
CE-MEN-TA'TION, *n.* the act of cementing—*Jurāw^h, jurāw^h, chipkāv^h*.
CE-MENT'ER, *n.* one that cements—*Jorñe w^h, sāṭne w^h, milāne w^h, chiptāne w^h*.
CE-ME-TER-Y, *n.* (Gr. *kōimeterion*) a place where the dead are buried—*Rauza, maqbara mazār-gāh, gor-istān*—*Loth girne ki jagah, maritāsār girne kā sthān*.
CE-ME-TER'IAL, *a.* relating to a cemetery—*Gor-istān ke mutā'alliq*—*Loth arthāt maron ke girne ke sthān kā sambandhī, śavasānasambandhī*.
CE-NATION, *n.* (L. *cæna*) the act of supping, a meeting for supper—*Byālū k^h, biyāri k^h, byālū karne ke liye jamā'urā^h*.
CEN'A-TO-RT, *a.* relating to supper—*Byālū kā^h biyāri kā^h*.
CEN'O-BY, *n.* (Gr. *koinos*, bios) a place where persons live in community—*Ek jagah jahān bahut se log ekatthe rahte haiñ^h, akhārā^h, sangat^h*. [w^h.]
CEN'O-BITE, *n.* one who lives in community—*Sangat meñ rahne w^h, akhāre meñ rahne*.
CEN-O-BIT'CAL, *a.* living in community—*Sangat meñ rahne w^h, bairāgiyon ke akhāre meñ rahne w^h*.
CEN'O-TAPH, *n.* (Gr. *kenos*, taphos) a monument for one buried elsewhere—*Rauza jisko jagat yād-gāri ke wāste banāte haiñ, aur us meñ koi madfūn nahīñ rahtā, jiski yād-gāri ke wāste banāte haiñ wah aur hi kahīñ madfūn hotā hai*—*Aur hīkahīñ mare hue kā smaranārth mandir wā stambh jo śunya hotā hai*. [kānā.]
CENSE, *v.* (L. *candeo*) to perfume—*Mu'attar k., khash-bū-dār k.*—*Sugandhī k., mah*.
CEN'SER, *n.* a vessel for burning perfumes—*Bakhūr-dān, lakhlakha, 'ūd-soz, dhūp-dān^h*—*Dhūpādhār, dhūpapatra*.
CEN'SOR, *n.* (L.) an officer at Rome whose business was to register persons and property and to correct manners, one who finds fault, a scrutinizer—*Sābiq meñ Rom kā ek 'uhda-dār jiskā yah kām thā ki logon kā nām aur unkā māl-o-asbāb ek daftar meñ likh rakkhe aur unke atwār durust kare, muhtasib, nukta-chīn, 'aib-jo, khūb āzmāish k. w., mumtāhin*—*Prāchinakāl meñ Rom kā ek adhikārī jiskā yah kām thā ki logon kā nām aur dhan likhe aur unke ācharan aur vyavahār sudhāre, dosh nikālne w., dosh dekhne w., chhidra dhūñrhne w., bhālī bhāntī jāñchne w., parikshak*.
CEN'SORIAL, *a.* full of censure, severe—*'Aib-jo, 'aib-go, harf-gir, khurda-gir, sakhtī*—*Nindak, paradoshak, apavādak, doshagrāhī, karā*.
CEN'SORIAN, *a.* relating to a censor—*Rom ke us 'uhda-dār ke mutā'alliq jiskā yah kām thā ki logon kā nām aur māl-o-asbāb likhe aur unke atwār durust kare, muhtasib se nisbat-dār, mumtāhin ke mutā'alliq*—*Rom ke us adhikārī kā sambandhī jiskā yah kām thā ki logon kā nām aur dhan likhe aur unke ācharan sudhāre, parikshakasambandhī, bhālī bhāntī jāñchnewālē kā vishayak*.
CEN'SORIOUS, *a.* addicted to censure, severe—*Harf-gir, 'aib-jo, nukta-chīn, sakhtī*—*Doshānweshī, nindā^h, apavādak, chhidra dhūñrhne w., doshagrāhī, agunavādī, karā*.
CEN'SORIOUS-LY, *ad.* in a censorious manner—*'Aib-jot ke taur, harf-gir ke taur, nukta-chīn ki tarāh, sakhtī se*—*Nindāpūrvak, apavādāpūrvak, dosh nikālne ki riti se, chhidra dhūñrhne ki riti se*. [giri—*Nindakatā, apavādāśīlta*.]
CEN'SORIOUSNESS, *n.* disposition to find fault—*'Aib-jot, harf-giri, nukta-chīn, nukta*.
CEN'SORSHIP, *n.* the office of a censor—*Rom ke us 'uhda-dār kā 'uhda jiskā yah*

kām thā ki logon kā nām aur māl-asbāb likh le aur unki chāl-o-chalan durust karē, muhtasib kā 'uhda, mumahin kā 'uhda—Rom ke us adhkārī kā pad jiskā yah kām thā ki logon kā nām aur dhan likh le aur unke ācharan sudhārē, āchāradrashāpad, parikshak kā pad, jānchne wālē kā pad.

ČEN'SURE, *n.* blame, judgment, judicial sentence; *v.* to blame, to condemn—*Malāmat, ilzām, gila, shikwa, shikāyat, hākim kī tajwiz, faisala, fatwā, hukm*; *v.* ilzām d., mulzim k., muḡrim thahrānā, kharāb thahrānā, nā-jūz thahrānā, nā-manzūr k.—Nindā, apavād, kalañk, nyāyādhipati ki vyavasthā wā nirnay; *v.* nindā k., doṣh d., doṣh laḡanā, burā thahrānā, doṣhī k., aparādhī k., agrahya k.

ČEN'SU-RA-BLE, *a.* deserving censure, blamable—*Ilzām ke lāiq, malāmat ke gābil, mulzim—Dūshaniy, nindaniy, aparādhī.* [Nindyatā, nindaniyatā, sēparādhātā.

ČEN'SU-RA-BLE-NFSS, *n.* fitness to be censured—*Qābiliyat-i-ilzām, kiyāgat-i-malāmat—*

ČEN'SU-RER, *n.* one who censures—*Ilzām d. w., shāki, 'aib-go, gila-guzār—Nindak, apavādak, doṣh d. w., dokhwaiyā.*

ČEN'SU-RING, *n.* blame, reproach—*Ilzām, shikwa, gila, shikāyat, dūsh-nām, malāmat—Nindā, apavād, kalañk, tiraskār, durvākya, ghrinā.*

ČEN'SR, *n.* a public rate, a tax, rank—*Mahsūl, darja, hālat—Kar, rājakar, pad.*

ČEN'SUB, *n.* an official enumeration of the inhabitants of a country—*Mardum-shumārī, khāna-shumārī—Log-ginti, janasañkhyā.*

ČEN'SU-AL, *a.* relating to the census—*Mardum-shumārī ke mutā'alliq, khāna-shumārī ke mutā'alliq—Janasañkhyāsambandhī.*

ČENT, *n.* (L. centum) a hundred, an American copper coin—*Sad, Amerika ke mulk kī paisā—Sau, Amerika deś kā ek paisā.*

ČENT'AGE, *n.* rate by the cent or hundred—*Saikarā kī hisāb—Saikarā kā lekhhā.*

ČENT'EN-ARY, *n.* the number of a hundred—*Sau kā 'adad, sadī—Śatak, sau.*

ČEN-TEN'NT-AL, *a.* consisting of a hundred years—*Sad-sāla, sau-sāla—Sau baras kā, śatavarsh, śatābd.*

ČEN-TEN'T-MAL, *a.* the hundredth—*Saurān^h.* [gunā kathopakathan, saugunī bāchhit.

ČEN-TILO-QUY, *n.* a hundred fold discourse—*Sau pech kā bayān, sau-gūnā bayān—Sau-*

ČEN-TI-PEDE, *n.* a poisonous insect—*Kankhajūr^h, gojer^h.* [*v.* sau-gunā k^h.

ČEN-TU-PLE, *a.* a hundred fold; *v.* to multiply a hundred fold—*Sau-gunā^h, sad-chand;*

ČEN-TU'PLI-CATE, *v.* to make a hundred fold—*Sau-gunā k^h.*

ČEN-TU'R-I-A-TOR. ČEN-TU-RIST, *n.* a historian who distinguishes time by centuries—*Wah muwarrikh jo zamāne ko sau sau sāl meñ tafriq kartā hai—Wah itihāsavettī jo samay ko sau sau baras meñ vibhakt kartā hai.*

ČEN-TU'RION, *n.* a Roman military officer who commanded a hundred men—*Rom kī āfsar jiske tābi sau javān the—Rom kī senāpati jiske adhin sau yoddhā the, śatayoddhādhipati.*

ČEN-TU-RY, *n.* a period of a hundred years—*Sad-sāl, sadī—Sau baras, śatak, śatavarsh.*

ČEN'TAUR, *n.* (Gr. kentoe, tauros) a fabulous being half man half horse—*Qantūras, ek aise wujūd kī nām jiskā jism nisf insān aur nisf asp hotā hai—Narāśwa.*

ČEN'TO, *n.* (L.) a composition formed of passages from various authors—*Wah navishta jisko mukhtaliḡ kitābon se ḡqre lekar banāte haiñ, intikhhāb, tālif—Prakirpā-kāvya, nānāgranthasāngrihitākāvya.*

ČEN'TRE, *n.* (Gr. kentron) the middle point; *v.* to place on a centre, to collect in a point—*Markaz, madār, nāf; v. markaz par qāim k., ek jā jam' k., dar-miyān meñ qāim h., ek jā mujtami' h.—Kendra, madhya, bich; v. kendra par thahrānā, madhya meñ ekatra k., bich meñ thaharnā, ek sthān meñ milnā.*

ČEN'TRAL, *a.* relating to the centre—*Markaz ke mutā'alliq, dar-miyānī—Kendrasambandhī, madhya, madhyavartī, bich kā.* [hone kī hālat—Madhyatwa, madhyasthatā.

ČEN'TRAL'I-TY, *n.* the state of being central—*Markaz par hone kī hālat, dar-miyān meñ*

ČEN'TRAL-LY, *adv.* with regard to the centre—*Bichonbich^h, bichobich^h.*

ČEN'TRIC, ČEN'TRI-CAL, *a.* placed in the centre—*Mutawassit, dar-miyānī, dar-miyān meñ qāim—Madhyasthāyī, madhyavartī, garbhasth, bich kā.*

ČEN'TRI-CAL-LY, *adv.* in a central situation—*Bichonbich^h, bichobich^h.*

ČEN'TRI'FUGAL, *a.* flying from the centre—*Markaz se bhāgne w., guzenda-az-markaz—Kendra wā madhya se bhāgne w., kendraṭyāgi, madhyatyaḡī.*

ČEN'TRI'F'E-TAL, *a.* tending to the centre—*Markaz kī taraf māvīl, māvīl-ba-markaz—Kendrābhigāmi, kendraḡbhīśārī, madhyābhigāmi, madhyābhīśārī.*

ČE-PHAL'IC, *a.* (Gr. kephale) pertaining to the head—*Sar ke mutā'alliq, mutā'alliq-i-sar—Mastakasambandhī, mastakī.*

ČE-RAS'TEŚ, *n.* (Gr.) a serpent having horns—*Sing-dār sānp—Śrīngī sarp.*

ČERE, *v.* (L. cera) to cover with wax; *n.* the naked skin on a hawk's bill—*Mom laḡanā yā chuparnā; n. bāz kī thonth par kī khāl—Sikh chuparnā; n. syen kī thonth par kī khāl.*

ČE-RATE, *n.* an ointment of wax oil, &c.—*Marham, mom-rauḡan—Sikh ādī kā pralep.*

CEREMENT, CER'CLÖTH, *n.* cloth dipped in wax or glutinous matter—*Mom-jāma, momi kaprá*—Sikth men dubāyā huā kaprá.

CERE-OUS, *a.* waxen, like wax—*Momi, mom kā, mom sā*—Saikthik. sikthakasadriā.

CER-RŪ'MEN, *n.* the wax of the ear—*Kān kā khūnt^h, kān kā mail^h*. [Dhānyasambandhi.

CER-E-AL'IOUS, *a.* (L. *ceres*) pertaining to corn—*Anāj yā gulle ke muta'alliq*—

CERE BRUM, *n.* (L.) the brain—*Magz, dimāg*—Bhejā, mastishk.

CER'E-BRAI, *a.* pertaining to the brain—*Magz ke muta'alliq, magzi, dimāg se nisbat-dār*—Mastishkasambandhi. [mastishk kā ek aṅś.

CER'E BEL, *n.* part of the brain—*Magz kā hissa, dimog kā hissa*—Mastishkabhāg.

CER'E-MO-NY, *n.* (L. *ceremonia*) outward form in religion state or civility—*Rasm, adab, rukn, zāhir-dāri shart, takalluf*—Kriyā, riti, chal, vidhi, negchār, śishtāchāra-vidhi, ādaropachār, ādarasatkār.

CER-E-MŌ'NI-AL, *a.* relating to ceremony; *n.* outward form or rite—*Zāhiri tariqon ke muta'alliq, zāhiri tariq aur rasmiyat ki taraf māil, takalluf-mizāj, zāhir-dāri-parast*; *n. rasm, zāhir-dāri, adab, rukn*—Vaidhik, naiyamik, āchārik, vyāvahārik; *n. riti, chāl, dhūrā, vidhi, negchār, śishtāchāra-vidhi*.

CER-E-MŌ'NI-AL-LY, *ad.* according to ceremony—*Hasb-ul-rasm, adab ke mutābiq, ba-dastūr, takalluf ke sāk, zāhir-dāri se, ba-takalluf*—Riti ke anusār, vidhivat, vidhi ke anusār, śishtāchār ke anusār.

CER-E-MŌ'NI-OUS, *a.* full of ceremony, formal—*Zāhir-dār, takalluf-mizāj, zāhiri tariq aur rasmiyat ki taraf māil, zāhir-dāri-parast*—Śishtāchāri, lokāchāri, atisabhyā, sabhyacharasevi, ādaropachāraśil, ādarasatkāraśil.

CER-E-MŌ'NI-OUS-LY, *ad.* formally—*Ba-zāhir-dāri, ba-takalluf, adab ke mutābiq, hasb-ul-rasm, ba-dastūr*—Śishtāchārapūrvak, bare ādar se, bare sanmān se, lokachār ke anusār, vidhivat.

CERRUS, *n.* (L.) the bitter oak—*Ek qism kā karuā shāh-balūt*—Sindūravrikshabhed.

CERRI-AL, *a.* relating to the cerrus—*Ek qism ke shāh-balūt ke muta'alliq*—Sindūravrikshabhedasambandhi.

CERTAIN, *a.* (L. *certus*) surē, resolved, undoubting, unfailing, regular, some—*Yaqin, sulāh, tahqiqi, mutayyaqqin, muqarrar, yaqin jāne w., hukmi, kār-gar, muasir, mu'ayyan, muta'ayyan, ba'z, yā ba'z, fulān*—Dhruv, sunīschit, nīschit, nīshpai-na, nihsandeh, asandighd, sach mānne w., achhik, amogh, kāri, niyat, koi.

CERTAIN-LY, *ad.* without doubt, without fail—*Be-shakk, olbatta, zurūr, khwāh-makhwāh*—Sachmuch, sachsach, nihsandeh, avāsya.

CERTAIN-TY, *n.* exemption from doubt or failure, that which is real, truth, fact—*Yaqin, tāsir, muasiri, qunwat-i-asar, ta'ayyun, jo shai muqarrar aur sach hai, tayyaqqun, tahagguq, haqiqat*—Nīschayajñān, asandighatā, guṇakāri, jo sach hai, sachchī hāt, satya, yatharthatā, diihapramāṇ. [dhruv, nihsandeh.

CERTES, *ad.* certainly, in truth—*Pi-l-haqiqat, be-shakk*—Sachmuch, nīschayarūp se,

CERTI-FY, *v.* to give certain information of—*Muttali' k., āgāh k., tahqiq k., muqarrar bayān k.*—Nīschayarūp se janānā, samāchār denā, pramāṇi k., pramāṇ denā. [patra.

CERTIFI-CATE, *n.* a testimony in writing—*Sunad, dast āwez*—Pramānapatra, nirṇaya-

CERTIFI-CATION, *n.* the act of certifying—*Muqarrar bayān k., ittilā'-dāh*—Nīschayarūp se janānā, pramāṇikaran. [asandighatā.

CERTITUDE, *n.* freedom from doubt—*Yaqin, tahagguq*—Nīschay, nihsandehatwa,

CERULE-AN, CERULE-OUS, *a.* (L. *caeruleus*) blue, sky-coloured—*Nil-gūn, ābi, āsmā-ni rang*—Nilavarṇ, nilā, ākāśavarṇ. [nilā rang utpanna k. w.

CER-ULYIC, *a.* producing a blue colour—*Nilā rang paidā k. w.*—Nilavarṇotpīdak,

CERUSE, *n.* (L. *cerussa*) white lead—*Safedā yā safedā, sufed sisā*—Śwet sisā, śwet sisā kā chūrn.

CERUSED, *a.* washed with white lead—*Sufed sisā se dhoyā gayā, safede se dhoyā huā*—Śwet sisā se dhoyā huā, śwet sisā ke chūrn se dhoyā huā. [ghinch kā sambandhi.

CERVICAL, *a.* (L. *cervix*) belonging to the neck—*Gardan se nisbat-dār*—Grāiva,

CESARE-AN, *a.* (L. *Cæsar*) the Cæsarean operation is the act of cutting the child out of the womb—*Pet chāk karke larkā nikālne ke muta'alliq*—Garbhochchedan-asambandhi, pet phār kar larkā nikālne kā vishayak.

CES-PI-TIOUS, *a.* (L. *cepes*) made of turf—*Dūb-chaure yā chakte kā banā huā^h*.

CRESS, *n.* (assess ?) a rate; *v.* to rate—*Bāchh^h, dāmāsāhi^h, bīrh^h*; *v. bāchh lagānā^h, bīhri lagānā^h, dāmāsāhi k^h*.

CRESSOR, *n.* a taxer, an assessor—*Mahsūl lagāne w., kharāj lagāne w., takhmina-kunand, tashkhis k. w.*—Kār lagāne w., aṅkwaiyā, kūtne w.

CES-SATION. See under CEASE.

CES'SION. See under CEDE.

CESTUS, *n.* (L.) the girdle of Venus—*Rati kā patkā^h, shādī kā kamar-band*—Ratime-

CESURE. See CÆSURA. [Samudri sab se bare jantu ki jāti kā.

CETACEOUS, *a.* (L. *cete*) of the whale kind—*Daryāi sab se bare jānwar ki qism kā*—

CHÁFE, *v.* (Fr. *chauffer*) to warm by rubbing, to fret, to make angry; *n.* a fret, a rage — *Málish se garin k., malke garm k., khafa k., khafa h., gusse h., khashm-nák k.; n. josh, garmi, ztiráb, khafagi, gussa* — Ragarkar wá ghieske tapána, khijháná, rúthná, krudhha h., krodh k., prakopit h., chirhna, rúthana, krudhha k.; *n.* chher, chirh, krodh, kop. [barosi.]

CHÁF'ING-DISH, *n.* a portable grate for coals — *Ángethi, majmir, álash-dán* — Borsi,

CHÁF'ER, *n.* (S. *ceafur*) a sort of beetle — *Gubrautá^h, gubrilá^h.*

CHAFF, *n.* (S. *ceaf*) the husks of grain — *Bhúsi^h, chokur^h, kan^h, phokar^h.*

CHÁFF'LESS, *a.* without chaff — *Biná bhúsi ká^h, biná chokar ká^h.*

CHÁFF'Y, *a.* full of chaff, like chaff — *Bhúsi se bhará^h, chokar-bhará^h, chokar sá^h.*

CHÁF'FINCH, *n.* a bird said to like chaff — *Ek chhoṭi chiriyá jisko log kahte haiñ ki bhúsi yá chokur akehkhá laglá hai^h.*

CHÁF'FER, *v.* (S. *ceafian*?) to treat about a bargain, to haggle, to buy, to exchange — *Kharid-farokht ki guft-gú k., kharid-farokht meñ takrár k., kharidná, mubádatá k., addá-buill k.* — Krayavikray ki bítchit k., bháw tháhrána, lenden meñ ragar-jhagar machána, kinná, besabná, kray k., erápheri k. [jya, vyápar, krayavikray.]

CHÁF'FER-Y, *n.* traffic, buying and selling — *Tijárat, saudá-gari, kharid-farokht* — **BÁPI-CHA-GRIN'**, sha-grin', *n.* (Fr. *chagrin*) ill humour, vexation; *v.* to vex, to tease — *Bad-mizáji, bar-hamé, ná-khushi, ranjilagi, ázurdagi. v. bar-ham k., ázurda k., diqq k., maq-mum k.* — Kshobh, jhánjh jhunjháhat, kuṭhan, asantosh, šok, vyathá; *v.* kuṭhána, jhuñjhána, satána, khujhána.

CHAIN, *n.* (L. *catena*) a series of connected links or rings, a bond, a fetter; *v.* to fasten or bind with a chain, to enslave, to unite — *Zanjir, silsila; v. zanjir se bándh-ná, hulga-ga-gosh k., gullim k., tibi' k., silsila-wár k., ba-silsila k., milána^h* — *Sriútkhal, sikari, sreni, berí; v. sikari se bándhná, bándhuá k., adhin k., jorna.* [kal.]

CHÁIN'PUMP, *n.* a pump used in large ships — *Baye bore jaházon meñ páni utháne ki* **CHÁIN'SHÖT**, *n.* bullets fastened by a chain — *Zanjiri-gole, zanjir meñ bándhe hue gole* — *Sikari meñ bandhe hue gole, sikari meñ nathe hue gole.*

CHÁIN'WORK, *n.* work with links like a chain — *Zanjir-numá kám, ek kám jis meñ zanjir ki kariyon ke mánind bich bich meñ jagah chhút játi hai* — *Sikari ke sadris kám, ek kám jismeñ sikari ki kariyon ke sadris bich bich meñ jagah chhút játi hai.*

CHÁIK, *n.* (Fr. *chaire*) a moveable seat, a seat of justice or authority, a sedan — *Kursi, hákim ká nishast-gáh, munsif ká nishast, pálká^h, nálká^h* — Chauki, dharmásan, nyáyásan, vicharásan, chaupála wá chaupáhlá, sukhásan, khaikhariyá.

CHÁIR'MAN, *n.* the president of an assembly, one who carries a sedan — *Mir-majlis, kahárí, chauki yá pálkí dhone w.^h* — *Sabhapati, gohr, sukhásan dhone w.*

CHÁISE, sház, *n.* (Fr.) a light carriage — *Halki gári^h.*

CHAL'VE-DÖ-NY, *n.* (Chalcedon) a precious stone — *Jauhar* — Mani, ratna.

CHAL'COG'RA-PHY, *n.* (Gr. *chalkos, grapho*) the art of engraving on brass — *Pital par ki naqqáshí* — *Pital par khodne ki silpavidyá.* [dhi.]

CHAL'DÉE, *a.* relating to Chaldea — *Kaldia ke mulk ke muta'alliq* — *Kaldiadesasamban-*

CHAL'DRON, chá'dron, *n.* (Fr. *chaudron*) a coal measure of thirty-six bushels — *Putthar ke koyle ká ek páimána jismeñ attháís man battis ser ke qarib anntá hai* — *Putthar ke koyle ká ek parimán jismeñ attháís man battis ser ke lagbhag samántá hai.*

CHAL'TCE, *n.* (L. *calix*) a cup, a bowl — *Piyála, jam* — *Katorá, katori, khorá.*

CHÁLT'CED, *a.* having a cup or cell — *Piyále-dár* — *Katore sahit, khori sahit.*

CHALK, chák, *n.* (S. *ceale*) a white calcareous earth; *v.* to rub or mark with chalk — *Khari-mitti^h, chhui^h, dúdhí-mitti^h*; *v. khari-mitti se potná yá nishán k.* — *v. Chhui se bharná wá ank k.* [Chhuiyá, chhui ke sadris.]

CHÁLK'Y, *a.* consisting of chalk, like chalk — *Khari-mitti ká baná huá^h, khari-mitti sá^h* —

CHÁLK'ÚT TER, *n.* a man who digs chalk — *Khari-mitti ká khodne w.^h, chhui khodne w.^h.*

CHÁLK'YR, *n.* a pit in which chalk is dug — *Wah garahá jismeñ khari-mitti khodi játi*

CHÁLK'STÖNE, *n.* a small piece of chalk — *Khari-mitti ká ek chhoṭá tukrá^h.* [hai^h.]

CHÁL'LENÇE, *v.* (L. *calumniar*?) to call to a contest, to accuse, to object, to claim; *n.* a summons to a contest, a demand — *Jang mángná, muqábala cháhná, ilzám d., tukmat lagána, inkár k., 'uzr k., da'wá k.; n. jang-talabí, jang-jói, da'wá* — *Larái mángná, lalkárná, dosh dená wá lagána, na mánná, aswikár k., apná kahkar mángná, nijaawa cháhná; n. lalkár, larái ki máng, yuddháhwán, apni vastu ki máng.*

CHÁL'LENÇE-A-BLE, *a.* that may be challenged — *Jis se muqábala cháh-saken, jis se jang máng-saken, jisko ilzám de-saken, jisko inkár kar-saken, jis chiz par da'wá kur-saken* — *Jis se larái máng saken, jisko lalkár saken, jisko dosh lagá saken wá de saken, jisko na mán saken, jisko apná bolkar máng saken.*

CHÁL'LEN-ÇER, *n.* one who challenges — *Jang-jo, muqábala cháhne w., 'uzr k. w., inkár k. w., da'wá k. w.* — *Lalkárne w., larái mángne w., doshak, apavádak, na mánnne w., aswikár k. w., apná kahkar mángne w.*

CHA-LYB'E-AN, *a.* (Gr. *chalups*) relating to iron or steel well wrought or tempered — *Khūb bamāye yā sakht kiye gaye lohe yā fūlād ke mutā'alliq* — Bhlā bhānti kamāye wā pakāye lohe ká sambandhi.

CHA-LYB'E-ATE, *a.* impregnated with iron — *Lohe ke zarre rakhne w.*, āhan-ūmez — Lohe ke rawā rakhne w., lohavisisht. [*khān* — *Tūrān deś* ká rāja.

CHAM, *n.* (P.) the sovereign of Tartary — *Tātār ká bādshāh, Tūrān ke mulk ká bādshāh,*

CHA-MADE', sha-mād', *n.* (Fr.) the beat of the drum for a parley or a surrender — *Tambūr ki āwāz jis se shikast pānc-wāle log fath-mandōn ki tābi-dāri qabūl-o-manzūr karte hain* — Dhol ká šabd jis se hārnewāle apni har zur jitnewālōn ke adhin hone ki apni ichchhā prakaś karte hain.

CHAM'BER, *n.* (L. *camera*) an apartment, a room, a cavity, a court; *v.* to shut up as in a chamber, to be wanton — *Kamarā, khāna, gār, 'adilat*; *v.* band karnā jaise kamare mein, bad-mast h., aubāsh yā 'aiyāsh h. — Koṭhri, sālā wā kuṭi, garahā wā bil, kachah-ri; *v.* mūnd denā jaise kisi koṭhri mein, lampat h.

CHAM'BER-ER, *n.* a man of intrigue — '*Ashiq-tun, 'ishq-bāz* — Rasiyā, lampatāi ká sattā battāi lagāne w., lampat.

CHAM'BER-ING, *n.* intrigue, wantonness — '*Ishq-bāzi, randī-lāzi* — Strigaman, lampatātā.

CHAM'BER-LAIN, *n.* an overseer of the chambers, an officer of state — *Kothriyon ká dā-roga yā nāzir, pādshāhi 'uhda-dār* — Koṭhriyon ká adhikāri, ek rājāsambandhi adhikāri.

CHAM'BER-LAIN-SHIP, *n.* the office of chamberlain — *Kothriyon ká nazārat, ek pādshāhi afsar ká 'uhda* — Koṭhriyon ke adhikāri ká pad, grihadhikāripad, ek rājāsambandhi adhikāri ka pad. [sabdh.

CHAM'BER-COUN-SEL, *n.* private or secret council — *Diwān-i-khāss* — Gūrhasabhā, mantī-CHAM'BER-COUN-SEL, *n.* a counsellor who gives his opinion in private — *Jo wakil tanhāi mein apni rāe detā hai* — Jo parārthavādī ekānt mein apnā vichār kaṭtī hai. [*w*^h

CHAM'BER-FEL-Low, *n.* one who sleeps in the same apartment — *Ekhi koṭhri mein sone*

CHAM'BER-MAID, *n.* a servant who has the care of bedrooms — *Ek khādimā jiske mutā'alliq khwāb-gāh ki khidmat hoti hai* — Ek dāsi jo śayanāgāroṅ aith it sone ki koṭh-riyon ká kāj-kām kartī hai, antahpurachārā.

CHAM'BER-PRAC-TICE, *n.* the business of counsellors who give their advice privately — *Un wakiloṅ ká peshā jo apni rāe goshe mein dete hain aur 'adilat mein nahin hāzir hote* — Un parārthavādīyon ká vyavasāy jo apnā vichār ekānt mein kah diyā karte hain aur kachahriyon mein nahin jāte. [*tān*^h

CHA-MÉ'LE-ON, *n.* (Gr. *chamai, leon*) an animal of the lizard kind — *Girgī^h, girgi-*CHAM'FER, *v.* (Fr. *echancier*) to channel, to flute as a column, to wrinkle — *Khaiyār-dār k., sitān par khaiyār-bāzi k., shikan dālnā, chin dālnā* — Franṣī ke sadriś khod-nā, stambh par naliyon ke sadriś lambī lambī rekhā banānā, sikronā.

CHAM'FER, CHAM'FRET, *n.* a furrow, a channel — *Kūr^h, nālī^h.*

CHAM'MOIS, shā'mōi, *n.* (Fr.) a kind of goat whose skin is made into soft leather

CHAM'O-MILE. See CAMOMILE. [called *shammy* — *Pahāri chheri^h, pahāri bakri.*

CHAMP, *v.* (Gr. *kapto* ?) to bite with much action, to bite frequently, to chew, to devour — *Chabānā^h, chābanā^h, dānt se phūy-khānā yā halak-lenā^h, dānt se kuchalnā^h, bhakosnā^h, halak-kar khānā^h.* [*kutarne w^h.*

CHAMP'ER, *n.* a biter, a nibbler — *Dānt se kātne w^h, khutharne w^h, khutakne w^h,*

CHAM-PAGNE', shara-pān', *n.* a kind of wine from Champagne in France — *Ek tarah ki angūri sharāb jo Frāns ke mulk ke Shāmpen zūl se āti hai* — Ek prakār kī drā'shā-madira jo Frāns deś ke Shāmpen pradēśakhand se āti hai.

CHAM'PAIGN, chām'pān, *n.* (L. *campus*) a flat open country; *a.* open, flat — *Maidūn; a. khulā^h, chaurās^h, chapṭā^h* — Patṭar, samān bhūmi ká pradēś, samapradēś, samasthal.

CHAM'PER-TY, *n.* (L. *campus, pare*) maintenance of a man in his suit on condition of having part of the thing if recovered — *Qimār-bāzi, kisi shakh ke muqaddame mein zar se madad is shart par karnā ki agar wah jite to jiti hui shai mein se kuchh apne madad-gār ko dewe* — Arthavivād mein kisi kī sahāyat is bandhej se karnā ki jo wah jite tau jiti hui vastu mein se kuchh apne sahāyak ko dewe.

CHAM'PER-TOR, *n.* one guilty of champerty — *Qimār-bāzi ká mujrim, kisi shakh ke muqaddame mein is shart par zar se madad k. w. ki jo agar wah shakh ke muqaddame ko jite to jiti hui shai mein se kuchh us madad-gār ko de* — Kisi ke arthavivād mein is bandhej se sahāyatā k. w. ki jo wah jan apne arthavivād ko jite to jiti hui vastu mein se kuchh apne sahāyak ko de.

CHAM-PIG'ON, sham-pīn'yon, *n.* (Fr.) a kind of mushroom — *Ek qism ká kukraundhā* — Ek prakār ká dharti ká phūl, kukraundhā, chhātā.

CHAM'PI-ON, *n.* (L. *campus*) one who fights in single combat, a warrior, a hero; *v.* to challenge — *Ek pahalwān jo akeli-akelā lartā hai, sūr^h, bīr^h; v. larāi māngnā^h, lalkārnā^h* — Vir, bhāṭ jo akeli akelā lartā hai.

CHAM'PI-ON-ESS, *n.* a female warrior — *Pahalwānīn, sūrīn^h, bīriā^h.*

CHANCE, *n.* (L. *caso*) casual event, accident, fortune; *a.* happening by chance; *v.* to happen — *Uflad, ittifāq, qamat, nasib*; *a.* *ittifāqī, nāghānī*; *v.* *vāqī' h., nāzil h., ittifāq h.* — *Daivayog, daivaghatana, daivagati, bhavi, bhāgya*; *a.* *ākasmik, daivāgat, daivik, āgantuk*; *v.* *ā parna, ā jāna, bitna.*

CHANCE'ABLE, *a.* accidental, fortuitous — *Ittīfāqī, nāghānī, 'arizi* — *Ākasnik, āgantuk.*
CHANCE-MEN'LEY, *n.* the killing of a person by chance — *Ittīfāqan kisi ko mār-dālnā* — *Hatat kisi ko mār dālnā.*

CHANCE'CEL, *n.* (L. *cancelli*) the eastern part of a church where the altar stands — *Girje ki shuryi taraf jismeñ wah mez ruhti hai ki jis par log Hazrat 'Isā ki taslīb ki gūt meñ roti khāte aur sharāb pite haiñ* — *Isai bhajanāsāla ka purvī bhāg jismeñ wah bhojanamāñch rahtī hai ki jis par log 'Isā ki inrityū ke smaranārth roti khāte aur madira pite haiñ.*

CHANCE'CEL-LOR, *n.* (L. *cancelli*) a judge or other officer who presides over a court — *Inglistān kā mūr-munsif, kisi 'adālat kā sab se barī hakim* — *Ingland kā pradhānanyāyādhipati, kisi kachahri kā pradhān jan.*

CHANCE'CEL-LORSHIP, *n.* the office of chancellor — *Inglistān ki mūr-munsafi, kisi 'adālat ke sab se barī hakim kā 'ukda* — *Ingland ke pradhānanyāyādhipati kā pad, kisi kachahri ke pradhān vyakti kā pad.*

CHANCE'ER-Y, *n.* the high court of equity — *Inglistān ki sab se barī 'adālat* — *Ingland ki sab se barī kachahri, mahāvicharasthān.* [Galitakshat. nālīvrup.]

CHANCE'ER, *shānk'er*, *n.* (Fr.) a venereal ulcer — *Tānki^h, chaṭ^h, garmi kā ghāw* — **CHANCE'ROUS**, *a.* ulcerous — *Nāsūri* — *Ghawelā, ghanbā, pirkīyāhā.*

CHAND'LER, *n.* (L. *candelo*) one who makes and sells candles, a dealer — *Sham'-sāz, sham'-fārosh, shammū^h, batti-sāz, batti-fārosh, kār-bārī, saudā-gar, baqqāl* — *Batti banāne w., batti beñchne w., vyavasāyī, vyāpārī, baniyā.*

CHAND-DE-LIER, *shan-de-liēr*, *n.* a branch for candles — *Battiyōñ kā jhār^h.*

CHAND'LER-LY, *a.* like a chandler — *Kār-bārī yā saudā-gar w., batti-fārosh ke mānind, batti-sāz ke mānind, sham'-fārosh ke mānind, sham'-sāz ke mānind* — *Batti banāne wālo wā beñchne wāle ke sadris, vyavasāyī ke sadris.*

CHAND'LER-Y, *n.* the articles sold by a chandler — *Jo chizñ batti-sāz yā batti-fārosh beñchtā hai* — *Jo padarth batti banāne w. wā batti beñchne w. beñchtā hai.*

CHAND'RY, *n.* a place where candles are kept — *Batti-khāna* — *Battiyōñ kā ghar, jis jagah meñ batti dhari jāti haiñ.*

CHANGE, *v.* (Fr. *changer*) to put one thing in place of another, to alter, to make different; *n.* alteration, novelty, small money — *Tabdil k., 'iwaz-mu'āwaza k., adlā-badlī k., badalnā, badlānā, badal jānā, mutagaiyar k.*; *n.* *tabdil, tagaiyar, 'ingil'ab, nayāpan^h, nau-tarzi, thōrā paīsā-kaurī^h, kuchh zar* — *Palṭā k., palatnā, parivartan k., palat jānā, phir jānā, pherna, erāphori k., rūpāntar k.*; *n.* *vikriti, vikar, parlatan, rūpāntarabhāv, vaichitrya, vibhed, navinatā, alpadhan.*

CHANGE'ABLE, *a.* subject to change, fickle — *Tubdil-pazīr, mutazalzal, gair-mustaqill, mutalawwin* — *Parivartaniyā, pilte jāne ke yogya, vikārya, adh r. asthir, asthāyī.*

CHANGE'ABLE-NESS, *n.* inconstancy, fickleness — *Be-sabūti, talawwun, mutazalzali* — *Asthiratā, adhiratā, chāñchalatā, chālachittatā.*

CHANGE'FUL, *a.* full of change, inconstant — *Mutagaiyar, mutazalzal, mutalawwin, talawwin-tab* — *Vikāramay, vikritimay, anitya, asthir, adhir.* [sthir, atal, achal.]

CHANGE'LESS, *a.* without change, constant — *Gair-tabdil, tā-tabdil, mustaqill* — *Bina vikar*
CHANGE'LING, *n.* a child left or taken in place of another, an idiot, one apt to change — *Ek larke ke badle meñ dūsrā larkā jo chhor jate haiñ yā le jāte haiñ, ohmaq, gāwē^h, talawwin-tab^h shakhs, mutazalzal shakhs* — *Ek larke ke palte meñ dūsrā larkā jo chhor jāte haiñ wā le jāte haiñ, bhakuā, asthir adhir wā chāñchal jan.*

CHANG'ER, *n.* one who alters, a money-changer — *Tabdil k. w., mutagaiyar k. w., sarraf, khurāyā* — *Palatne w., parivartak, huñdikāpatrasavarparupādiparivartak.*

CHANCE'NEL, *n.* (L. *canalis*) the hollow bed of running waters, a long cavity, a strait, a furrow; *v.* to cut in channels — *Daryā yā nālē ki zamin jiske upar pāñi bahātā hai, nālā^h, āb-nālī, kūñ^h, khāyār-sāzi*; *v.* *khāyār-dār k.* — *Nadigarbhi, nadi kī wah bhūmī jis par se pāñi buhtī hai, pranālī, nār, nār, jalānamarumadhya, khambhe par jo lambī lambī rekhā nālī ke sadris rahtī haiñ.*

CHANT, *v.* (L. *canto*) to sing, to sing the church-service; *n.* a song, a part of the church-service — *Gānā^h, bhajan gānā^h; n.* *giṭ^h, gān^h, bhajan^h.*

CHANT'ER, *n.* one who chants, a singer — *Gawāyā^h, gāne w.^h, gā-kar parhne w.^h.*

CHANT'RESS, *n.* a female singer — *Gāne wālī^h, gā-kar parhne wālī^h.*

CHANT'RY, *n.* a chapel for priests to sing mass in — *Ek chhotā gurjā jismeñ mardoñ ke haq meñ pādri dū'ā māngte haiñ* — *Ek chhotā bhujanabhawan jismeñ maroñ ke nimitta purohit ārdhanā karte haiñ.* [kā barā śabd k. w.]

CHANT'OLEER, *n.* a cock, a loud crower — *Murg, zor se būng d. w.* — *Kukkuṭ, kukkuṭ*
CHA'OS, *n.* (Gr.) a confused mass, confusion — *Be-tartīb majma', hayulā i-awwalī,*

be-tartibi - Astavyast dheri, ekārnav, apāñchikritabhūtasthiti, bhūtasañkar, garbar, astavyastatā.

CHĀ-ŌTIC, *a.* resembling chaos, confused - *Hayulā-i-awwalī ke mánind, be-tartib, dar-ham-barham* - Bhūtasañkarasadriś, astavyast, ekārnavibhūt, garbar.

CHĀP, chōp, *v.* (*S. ge-ypan* ?) to cleave, to split, to crack; *n.* a cleft, a chink, a gap - *Phārnā^h, chirnā^h, tarānā^h, darkānā^h, taraknā^h, daraknā^h, phatnā^h, karaknā^h; n. darz, shikāf yā shigāf, rakhna* - *n.* Darār, chir, phāñk. [*gal-pharā^h, gal-phay^h*]

CHĀP chōp, *n.* (*S. ceal* ?) the upper or under parts of a beast's mouth - *Jabrā^h*, CHĀP'LESS, *a.* without flesh about the mouth - *Kam gosk. kā muñh w., ba-gair gosht kā muñh w., khushk-rū, sūkhe kalle kā* - Chuchuke muñh kā, sūkhā muñh, jiske muñh meñ māns na ho.

CHĀP'FALLEN, *a.* having the mouth shruok - *Chuchuke muñh kā^h, sikure muñh kā^h, muñh lafka huā^h, sūkhe muñh kā^h, khushk-rū* - Mlānavadan, malīnamukh, śushkamukh.

CHĀPE, *n.* (*Fr.*) a catch, a hook, a tip - *Baksue kā kūtā^h, āñkrā^h, kañṭiyā yā āñkai^h, kothī^h*.

CHĀPE'LESS, *a.* wanting a chape - *Binā kothī kā^h, binā āñkre kā^h, binā kante kā^h*.

CHĀPE'L, *n.* (*L. capella*) a place of worship; *v.* to deposit in a chapel, to enshrine - *'Ibādat-khāna, girjā; v. 'ibādat-khāne meñ rakhnā, pāk jān-kar mahfūze rakhnā* - Devālay, devagar, pūjasālā, bhajansā^hhawan; *v.* devālay meñ dharnā, pavitra samajhkar dhar rakhnā. [bhawan kā adhikār.]

CHĀPE'EL-RY, *n.* the jurisdiction of a chapel - *'Ibādat-khāne kā 'alāqa* - Bhajāna.

CHĀPE'LAIN, *n.* one who performs divine service in the army or navy or in a family - *Fauj bahr yā kisi khāndān kā pādri* - Senā naukāsamūh wā kisi ke ghar kā āchārya.

CHĀPE'LAIN-QY, CHĀPE'LAIN-SHĪR, *n.* the office or business of a chaplain - *Lashkari bahri yā kisike khāndānī pādri kā 'uhda yā kām* - Senā ke wā naukāsamūh ke wā kisike ghar ke āchārya kā pad wā kām. [devālay, chhotā bhajanasālā.]

CHĀPE'LET, *n.* a small chapel or shrine - *Chhotā girjā, chhotā 'ibādat-khāna* - Chhotā

CHĀPE'RON, shāpe-rong, *n.* (*Fr.*) a kind of hood or cap; *v.* to attend on a lady in public - *Ek qism kā sar-posh yā topi; v. majlis-i-'amm meñ kisi bibi ke sāth h.* - Ek prakār kā top; *v. sabhī meñ kisi stri ke sāth jānā.*

CHĀPE'TER, *n.* (*L. caput*) the upper part or capital of a pillar - *Khambhe kī choṭī yā choṭī^h*. [raṭṭā hai^h.]

CHĀPE'TREL, *n.* a capital which supports a pillar - *Khambhe kī choṭī jis se wah kharā*

CHĀPE'LET, *n.* a garland or wreath for the head, a string of beads, a moulding - *Sihra^h, tasbiḥ, diwār wagairon meñ lambī ubhārī hui lakir* - Pushpamālā, phūl kī mālā, japamālā, jāp kī mālā, bhīt ityādī par lambī uñchi rekhā.

CHĀPE'TER, *n.* a division of a book, an assembly of the clergy of a cathedral, a decretal epistle; *v.* to tax, to correct - *Bāb, fasl, bare girje ke 'alāqe ke pādriyon kī jamā'at, shar' ruq'a, ānī khattī; v. chashm-numāi k., sar-zanish k., malāmat k., saza d. - Adhyāy, kāṇḍ, sarg, parv, skandh, mahābhajanamandir meñ pradhān purohiton kī sabha, vyavasthasambandhī chitīhī; v. dāitnā, tāranā k., dand d.*

CHĀPE'MAN, *n.* (*S. ceap, man*) a dealer - *Kār-bāri, kharidar, mushṭari* - Vyavāsāyī, vyāpārī, besahne w., bechne w.

CHĀR, *n.* a kind of fish - *Ek qism kī machhli* - Ek jāti kī machhli.

CHĀR, *v.* (*S. cerran* ?) to burn to a cinder - *Jalā-kar koylā banānā^h*.

CHĀR'ŌAL, *n.* coal made by burning wood - *Lakri ke jalāne se jo koylā banē^h*.

CHĀRK, *v.* to burn to a black cinder - *Jalā-kar kalā koylā banānā^h*.

CHĀR, *n.* (*S. cer*) work done by the day; *v.* to work at another's house by the day - *Thike par din ko jo kām ho^h; v. dūsrē ke ghar par din ko thike par kām k^h*.

CHĀR'WOM-AN, *n.* a woman who does charwork - *Thike par din ko kām karne-wālī^h*.

CHĀR-AC-TER, *n.* (*Gr.*) a mark, a personage, personal qualities, reputation; *v.* to inscribe, to describe - *Nishān, harf, shakhs, jauhar, wasf, sifat, khāsiyat, khaslat, māhiyat, ābrū, hurmat, martaba, mansab, shān, nām^h, nām-wārī; v. kanda k., naqsh k., tārif k., ḍayān k.* - Āñk, lakṣhaṇ, chihna, akṣhar, varṇ, vyakti, jan, bhāv, swabhāv, prakriti, guṇ, charitra, maryādā, yās, kirti, gaurav; *v.* khodnā, varṇan k., bakhānā.

CHĀR-AC-TER-ISM, *n.* distinction of character - *Jauhar-shināsī, khāsiyat kī tamiz* - Guṇ wā charitra kā bilgāw wā pahichān, guṇavibhed, charitравивек.

CHĀR-AC-TER-IS'TIC, *n.* that which marks the character - *Nishān, 'alāmat, khāsiyat* - Lakṣhaṇ, viśesh lakṣhaṇ, līng, chihn, swabhāv.

CHĀR-AC-TER-IS'TIC, CHĀR-AC-TER-IS'TI-CAL, *a.* constituting or marking the character - *Khāsiyat zāhir k. w., mushakḥkhas k. w.* - Guṇaprakāśak, lakṣhanik, lakṣhaṇya.

CHĀR-AC-TER-IS'TI-CAL-LY, *ad.* in a manner that distinguishes the character - *Khāsiyat zāhir karne ke taur se* - Guṇaprakāśak riti se, lakṣhanik prakār se.

CHĀR-AC-TER-IS'TI-CAL-NESS, *n.* the quality of being peculiar to character - *Khāsiyat* - Viśeshatā. *

CHĀR'AC-TER-IZE, *v.* to give a character, to engrave or imprint, to mark with a stamp or token — [*Chāsiyat bayān k., kanda k., naqsh k., muhar k., nishān k., mushakkkhās k.* — Lakshan kahna, gunaprakāś k., gun augun bakhānnā, khodnā, chhāpnā, chhāp chārhanā, chinha dālnā, chihn k., līngī wā ankī k. [*maryādāhin, lakshanāhin.*]

CHĀR'AC-TER-LESS, *a.* without a character — *Be-nām-o-nishān, be-khāsiyat* — Alākhanik, CHA-RADE', sha-rād', *n.* a kind of riddle — *Ek qism kā mu'ammā, chistān* — Paheli, bujhauwal.

CHARGE, *v.* (*Fr. charger*) to intrust, to impute as a debt, to accuse, to command, to enjoin, to load, to make an onset; *n.* care, precept, mandate, trust, accusation, imputation, expense, cost, onset — *Harwāla k., tā'ināt k., zimma k., mahmūl k., kharch meñ likhnā, hisāb pur chārhanā, 'illat meñ mākhūz k., ilzām k., hukm k., tākid k., taqaiyud k., bharnā, hamla k.; n. harwāla, hifāzat, ihtimām, talqin, tākid, taqaiyud, hukm, amr, amānat, takwīl, zimma, nālīsh, 'illat, dā'wā, ilzām, kharch, lāgat, qimat, hamla* — Sauṇpnā, thahrānā, lagānā, nām likhnā, apavād k., dosh lagānā, ājnā k., ādeś k., samjhānā, thāsnā, chārhaī k.; *n.* raksha, rakshan, upades, samjhāwan, ājnā, ādeś, nikshap, bhār, apavād, kalaṅk, doshārop, doshakalpan, vyay, mol, mūlya, chārhaī, ākramān.

CHARGE'ABLE, *a.* imputable, expensive, costly — *Muhtamal, qābil-i-mākhūzi, zimma-wār, mansūb hone ke qābil, qimatī, besh-bahā* — Arorāniya, doshī hone ke yogya, abhiyoktavya, vyayakārī, bahumūlya, baro mol kā.

CHARGE'ABLE-NESS, *n.* expense, cost — *Kharch, lāgat, qimat* — Vyay, mol.

CHARGE'ABLELY, *ad.* expensively, at great cost — *Baro kharch se, bhārī qimat se* — Bahu vyay se, barī lāgat se, baro mol par.

CHARGE'LESS, *a.* cheap, unexpensive — *Kam-bahā, arzān* — Sastā, mandā.

CHARGE'N, *n.* a large dish, a war horse — *Qāb, tush, mashqūb, tabag, jangi ghorā* — Thāl, parāt, yuddhāsāwa, yuddha kā ghorā.

CHĀRI-LY. See under CHARY.

[—*Gārī, ghur-bahal, rath.*]

CHĀRI-OT, *n.* (*L. carrus*) a carriage of pleasure or state, a car formerly used in war

CHĀRI-OT-EE'R, *n.* one who drives a chariot — *Sārathi, bahal-wān, rath hāñwne w.*

CHĀRI-OT-RAGE, *n.* a race with chariots — *Rathon ki dur, rath-dur.*

CHĀRI-TY, *n.* (*L. carus*) kindness, love, good will, liberality to the poor, alms — *Luft, mihr bāni, muhabbat, nek-andeshī, khair-khwāhī, khairāt, faiyāzi, zakāt, sadqa* — Kripā, anugrah, prem, chāh, pyār, hitechchhā, paropakāraśilātā, darīdrapalan, darīdraposhan, dīnasīlatā, dan, bhikshā, bhikh, punya.

CHĀRI-TA-BLE, *a.* kind, benevolent, liberal — *Mihr-bān, karīm, nek-andesh, khair-khwāh, mukhtayir, faiyāz* — Kripālū, dayālū, hitechchhuk, paropakārī, darīdrapālak, darīdraposhak, puṇyātānā, dānasīl, dātā. [*Dātavya, dānasīlatī, paropakāraśilātī.*]

CHĀRI-TA-BLE-NESS, *n.* disposition to charity — *Nek-andeshī, faiyāzi, khair-khwāhī* —

CHĀRI-TA-BLY, *ad.* kindly, benevolently — *Mihr-bānī se, nek-andeshī se, faiyāzi se* — Kripāpūrvak, anugrah se, hitechchhāpūrvak, paropakāraśil se. [*Dayāwant.*]

CHĀRI-TA-TIVE, *a.* disposed to tenderness — *Mihr-bānī ki taraf māl, shafi, Kripāsīl.*

CHAR'LA-TAN, shār'la-tan, *n.* (*Fr.*) a quack, a mountebank, an empiric — *Jhūthā tabīb, bazāri-tabīb, thag-hakīm, nīm-hakīm* — Jhūthāvaidya, mithyāchikitsak, thagavaidya.

CHAR'LA-TAN'ICAL, *a.* quackish, ignorant — *Nīm-hakīmī k. w., bazāri tabābat k. w., jāhū, be-wuqūf* — Jhūthī vaidagī k. w., mithyāchikitsāsambaudhī, thagavaidagī k. w., jar

CHAR'LA-TAN-RY, *n.* wheedling, deceit — *Dagā-bāzi, fareb* — Phuslāwā, thagūā, thagāmī, chhal, kapāt, dhokhā. [*Bear—Dubb-i-akbar—Saptarishi.*]

CHARLES'S WAIN', *n.* (*S. carles, wain*) the northern constellation called the Great

CHARM, *n.* (*L. carmen*) a spell, something to gain the affections; *v.* to bewitch, to delight, to subdue — *Afsūn, sihr, tilism, jādū, farefta karne ki shas; v. afsūn k., jādū k., farefta k., khush k., moh lenā* — Tōnā, totkā, latkā, mantravidyā, pralobhan, lubhānewālī vastu; *v.* totkā k., tōnā k., mantra phūṅkāt, jhārnā, lubhānā, mohit k., mohānī, anand denā, harshit k., vasībhūt k., vas meñ k.

CHARMED, *p. a.* enchanted, fortified by charms — *Farefta, jādū se muassar kiya gayā, mahziz, khush, jādū se muzbūt kiya gayā* — Mantra ke dwārā vasībhūt, mohit, lubhā huā, mantra se porhā kiya gayā, abhimantrit.

CHARMER, *n.* one who charms, an enchanter — *Farefta k. w., dil-bar, jādugar, sāhir* — Manmohan, manohar, mohini, mugdhā, abhichārī, tōnhā, totkā k. w.

CHARM'FUL, *a.* abounding with charms — *Ahsan, dil-āwez, pur-afsūn, pasandida* — Ramya, kāntimay, abhicharamantramay.

CHARM'ING, *p. a.* pleasing in the highest degree — *Dil-rubā, dil-chasp, khātir-fareb, pasandida* — Manohar, atisundar, ramanīya, kamanīya, sohāwānā, manbhāwnā.

CHARM'ING-LY, *ad.* in a highly pleasing manner — *Dil-rubāi se, dil-chaspi se, dil-farebī se, bahut hi pasandida taur se* — Ramanīyatā se, kamanīyatā se, ramanīya prakār se, manohar prakār se. [*pūrṇ.*]

CHAR'NEL, *a.* (*L. caro*) containing flesh — *Pur-gosht, gosht-dār* — Māṇsamay, mānsa-

- CHÂN'NEL-HÖŮSE**, *n.* a place for the bones of the dead—*Murdon ki haddiyon ke rakhne ki jagah*—Maron ki haddiyon ke dharne ká sthân; asthisanehaysthân.
- CHART**, *kárt, n.* (L. *charta*) a delineation of coasts, a map—*Daryá ke kináre ká naqsha, bahr ke sáhil ká naqsha, naqsha*—Samudra ke tir ká likhá huá pat, samudri taṭ ká likhá pat, desálekhyapatra, desachitra.
- CHARTER**, *n.* a writing bestowing privileges; *v.* to establish by charter, to let or hire a ship by contract—*Sanad*; *v. sanad ke rú se gáim k.*, *sar-khat ke rú se koi jaház kiráye ko lená yá d.*—Rájájnápatra, adhiakárapatra; *v. adhiakárapatra ke dwára pusht k.*, *thike mein koi nauká lená wá dená.*
- CHARTERED**, *p. a.* granted by charter, hired or let—*Sanad ke rú se bakhshú gayá, kiráye par liyá gayá yá diyá gayá*—Adhiakárapatra ke dwára diyá gayá, bháre par liyá gayá wá diyá gayá.
- CHARTULARY**. See CARTULARY. [Adhiakárapatra ke dwára jo bhúmi ho.
- CHARTER-LAND**, *n.* land held by charter—*Sanad zamin, sanad ke rú se jo zamin ho*—
- CHARTER-PARTY**, *n.* a contract respecting the hire and freight of a ship—*Jaház ke kiráye aur bojhai ká iqrár-náma*—Nauká ke bháre aur bojhai ká niyamapatra.
- CHARY**, *a.* (S. *ceuri*) careful, cautious—*Khabar-dár, hosh-yár*—Sáavadhán, chaukas, suchet, vichakshap, avahit.
- CHARYLY**, *ad.* warily, frugally—*Ho-h-yári se, kifúyat se, juz-rasí se*—Sáavadhání se, chaukasi se, alpawáy se, parimitavyayapúrvak. [chaukasi, súkshmatá.
- CHART-NESS**, *n.* caution, nicety—*Hosh-yári, khabar-dári, bárik-bíni*—Sáavadhání,
- CHASE**, *v.* (Fr. *chasser*) to hunt, to pursue, to drive away; *n.* hunting, pursuit, ground where beasts are hunted, bore of a gun—*Shikár k.*, *ta'áqub k.*, *khaderná^h, bhagáná^h, hákná^h*; *n. khader^h, shikár, ta'áqub, shikár-gáh, ramna, ná^h*—Aherná, ákhet k., pichhá k., pichherá k., ragedná, khedná, rapetná, dúr k.; *n. rapet, raget, ákhet, aher, pichherá, pichhá, mrigayábhumi, mrigayásthán, agnyastra kí nali.*
- CHASE-ABLE**, *a.* fit for the chase—*Shikár ke láiq*—Ákhet ke yogyá, mrigavyayogya.
- CHASER**, *n.* one who chases, a pursuer—*Shikári, ta'áqub k. w., muta'áqib*—Ákheti, aheri, ákhetak, aher k. w., pachheri, khaderi.
- CHASE-GUN**, *n.* a gun in the fore part or stern of a ship—*Ek top jo jaház par agári yá pichhári ki taraf rakhi hai*—Agnyastra jo nauká par agári wá pichhári ki or rakhtá hai.
- CHASM**, *n.* (Gr. *chasma*) a cleft, a gap—*Darz, shikáf, shigáf*—Darár, sandhi, chhidra, pháñk. [sandhimay.
- CHASMED**, *a.* having gaps or openings—*Shigáf-dár, shikáf-dár, darz-dár*—Daráramay,
- CHASTE**, *a.* (L. *castus*) pure, uncorrupt—*Pákiza, pák, shusta, pák-dáman, 'afifa*—Yatendriya, avyabhihári, dharmachári, jitendriya, nirmal, súddha.
- CHASTE'LY**, *ad.* in a chaste manner, purely—*Pákizagi se, safái se, shustagi se, pák-dámani se*—Jitendriya bháv se, dharmachári rúp se, avyabhihári ríti se, súddhatá se, nirmalarúp se. [driyatwa, indriyanigrah, brahmacharya, satitwa, avyabhihári.
- CHASTE'NESS**, *n.* purity, chastity—*Pákizagi, shustagi, pák-dámani*—Súddhatá, jiten-
- CHAS'TI-TY**, *n.* purity, freedom from obscenity—*Shustagi, pákizagi, 'ifaf, pák-dámani*—Súddhatá, swachchhatá, parishkár, avyabhihári, jitendriyatwa, indriyanigrah, satitwa.
- CHASTEN**, *chás'n, v.* (L. *castigo*) to correct, to punish, to mortify—*Tambíh k.*, *tádib k.*, *gosh-máli k.*, *sazá d.*, *taklif d.*—Táraná k., dand dená, pirá dená, kasht dená.
- CHASTEN-ER**, *n.* one who corrects—*Sazá k. w.*, *tambíh k. w.*—Táraná k. w., dand dene w.
- CHAS-TISE'**, *v.* to correct by punishment—*Sazá d.*, *tambíh k.*—Dand dená, táraná k.
- CHAS'TISE-MENT**, *n.* correction, punishment—*Tambíh, sazá*—Táraná, dand.
- CHAS-TISE'ER**, *n.* one who chastises—*Tambíh k. w.*, *chasm-numái k. w.*, *sazá d. w.*—Táraná k. w., dand dene w.
- CHÁT**, *v.* (Fr. *caqueter*) to prate, to talk idly, to converse at ease; *n.* idle or familiar talk—*Bakná^h, be-húda guft-gú k.*, *be-takalluf guft-gú k.*; *n. be-húda-goi, be-takalluf ki guft-gú*—Barbaráná, charbar k., gap k., gharbári ki náin báten k.; *n. gap, bakwád, gharbári ki náin báten.*
- CHÁT'TY**, *a.* full of prate, conversing freely—*Bakbakiyá^h, be-húda-go, be-takalluf guft-gú k. w.*—Barbariýá, bakwádi, gharáú ke sadriá báten k. w.
- CHÁT'TER**, *v.* to make a noise like birds or with the teeth, to talk idly or carelessly; *n.* noise of birds, idle prate—*Ten-ten k^h, chen-chen k^h, kán-kán k^h, charcharáná^h, rat-ná^h, katkatáná^h, dagdagáná^h, bakbakáná^h, bak-bak k^h, kilkiláná^h, kichkicháná^h, bar-baráná^h*; *n. ten-ten^h, chen-chen^h, bak-bak^h, bakwád^h, bar-bar^h, kilkiláha^h, kichkichá-ha^h.*
- CHÁT'TER-ER**, *n.* an idle talker, a prattler—*Barbariýá^h, bácheeki^h, baklá^h.*
- CHÁT'TER-ING**, *n.* idle or unprofitable talk—*Bak-bak^h, bar-baráha^h.*
- CHÁT'TER-BÖX**, *n.* an incessant talker—*Báv-jhakki^h, báton kí dhun lagáne w^h, báton kí jhar lagáne w^h.*

CHAT'EAU, shā't'ō, *n.* (Fr.) a castle—*Qal'a*—*Kot*, *garh*, *garhi*.

CHĀTEL-LA-NY, *n.* the district of a castle—*Qal'a kā tā'alluqā*—*Kot ke adhin bhūmi*, *garh ke adhin piades*. [*sa, māl-o-matī*—*Asthāwaradhan, sāmagri*.

CHĀTEL, *n.* (L. *capitalia* ?) any moveable property—*Māl-i-manqūla*, *chiz-bast*, *asā*.

CHĀVEN-DER, *n.* the chub, a fish—*Ek qism ki machhlī*—*Ek prakār ki machhlī*.

CHĀW, *v.* (S. *ceowan*) to masticate, to chew; *n.* the chap—*Chābnā^h*, *chabānā^h*; *n. jab-rā^h*, *galphar^h*, *galpharā^h*.

CHĒAP, *a.* (S. *ceap*) bearing a low price, of small value, easy to be had—*Kam qimat kā*, *kam-bahā*, *be-qadar*, *āi zān*—*Alpamūlya*, *sastā*, *mandā*, *sādhāraṇ*, *sulabh*.

CHĒAP'EN, *v.* to attempt to buy, to lessen value—*Kharidne ki koshish k.*, *qimat k.*, *qimat ghatānā*—*Kinne ki cheshtā k.*, *besahne kā udyog k.*, *mol k.*, *mol ghatānā*.

CHĒAPLY, *ad.* at a small price—*Kam qimat par*, *kam-bahā*, *arzān*—*Sastā*, *mandā*.

CHĒAPNESS, *n.* lowness of price—*Kam-qimatī*, *arzānī*—*Mandī*, *sastī*.

CHĒAT, *v.* (S. *ceat*) to defraud, to impose upon; *n.* a fraud, a trick, a deceiver—*Dagā-bāzi k.*, *fareb d.*, *filrat larānī*; *n. dagā bāzi*, *fareb*, *makt*, *dagā-bāz*, *farebī*, *makkār*—*Thagnā*, *chhalnī*, *pravañchanā k.*, *dhokha denā*, *dahlānā*; *n. thagāi*, *kapaṭ*, *chhal*, *dhokhā*, *chhalī*, *thag*, *vañchak*. [*yata*, *pratāramiyatā*.

CHĒAT'ABLENESS, *n.* liability to be cheated—*Fareb meñ āne ki qābīliyat*—*Vañchani*.

CHĒAT'ER, *n.* one who practises fraud—*Dagā'āz*, *makkār*, *farebī*—*Chhalī*, *kapaṭī*, *thag*, *vañchak*.

CHĒCK, *v.* (Fr. *echec*) to repress, to curb, to reprove, to stop; *n.* stop, restraint, curb, reproof, a term in chess—*Dabānā^h*, *zabt k.*, *sar-zanish k.*, *mauqūf k.*, *band k.*, *roknā^h*, *kisht d.*, *shah d.*, *māt k.*, *band k.*, *ruknā^h*; *n. rukāwat^h*, *roki^h*, *zabt*, *sar-zanish*, *malūmat*, *chah*, *kishti*—*Haṭīnā*, *sāsan k.*, *daman k.*, *tāranā k.*, *ārnā*, *aṭkānā*, *arnā*; *n. aṭkāw*, *ār*, *bādhā*, *pratirodh*, *nigrah*, *nivāraṇ*, *tārapā*, *parājay*.

CHĒCK, CHĒQUE, *n.* an order for money—*Tip^h*, *hundī^h*.

CHĒCK'ER, *n.* one who checks—*Dabīne w^h*, *zabt k. w.*, *sar-zanish k. w.*, *band k. w.*, *roknē w^h*, *kisht dene w.*, *shah dene w.*—*Haṭāne w.*, *sāsan k. w.*, *tāranā k. w.*, *aṭkāne w.*

CHĒCK'LESS, *a.* uncontrollable, violent—*Be-zabt*, *be-qaid*, *shad d.*, *tund*—*Ādamya*, *anivārya*, *abādhaniya*, *prachand*.

CHĒCK'MATE, *n.* a movement on a chess-board; *v.* to finish—*Māt*, *shah-māt*, *bisāt-i-shatranj par ki ek chāl*; *v. tamām k.*, *khatm k.*—*v. Chaturāṅgapaṭṭā wā śarīphalak par ki ek chāl*; *v. purā k.*, *samāpt k.* [*rang-rang ke chaur kor ghar bane rahite hañ^h*.

CHĒCK, *n.* (Fr. *echec*) cloth woven in squares of different colours—*Kapṛā jismēñ*.

CHĒCK'ER, CHĒQU'ER, *v.* to variegate, to diversify; *n.* a board for chess or draughts—*Muraqqa' k.*, *giñā d-giñē k.*, *rang-ā-rang k.*, *tarah tarah kā k.*; *n. bisāt*, *bisāt-i-shatranj*—*Chitravichitra k.*, *nānāraṅgi k.*; *n. chaturāṅgapaṭṭā*.

CHĒCK'ER-WORK, *n.* variegated work—*Muraqqa'a-sāzi*—*Chitravichitra kām*. [*kapol*.

CHĒEK, *n.* (S. *ceac*) the side of the face below the eye—*Rukhsār*, *āriz*, *uzār*—*Gāl*.

CHĒEKED, *a.* brought near the cheek—*Rukhsār ke nazdik lāyā gayā*—*Gāl ke samip lāyā gayā*.

CHĒEK BONE, *n.* the bone of the cheek—*Gāl ki hadḍī^h*.

CHĒEK'TOOTH, *n.* the hinder tooth or tusk—*Dārḥ^h*.

CHĒER, *v.* (Gr. *chairo* ?) to encourage, to comfort, to gladden, to applaud; *n.* shout of applause, gaiety, entertainment—*Himmat d.*, *himmat bandhānā*, *tar-o-tāza k.*, *dil-bari k.*, *dil-dārī k.*, *taskin d.*, *tashaffī d.*, *tasalli k.*, *khush k.*, *khush h.*, *āfrīn k.*, *shābāshi d.*; *n. shābāsh*, *khushi ki āwāz*, *masarrat*, *khurramī*, *'aish* 'ishrat, *ziyāfat*—*Dhārhas denā*, *sāhas denā*, *dilāsī denā*, *dhīraj denā*, *ānand denā*, *hulsānnā*, *barīi k.*; *n. barāi*, *sarāhnā*, *jayadhwani*, *ānand*, *chuhāl*, *āhlād*, *harsh*, *utsāh kā bhojan*, *āharasāmagri*.

CHĒER'ER, *n.* one who cheers—*Taskin-bakhsh*, *ārām-bakhsh*, *farah-bakhsh*, *rāhat-bakhsh*, *himmat d. w.*—*Dhārhas dene w.*, *dilāsā dene w.*, *ānand dene w.*, *āśwāsak*, *praharshak*. [*fir*, *khush*—*Rusik*, *vilāsī*, *harshit*, *pulkit*, *praphullachitta*.

CHĒER'FUL, *a.* lively, gay, moderately joyful—*Khush-mizāj*, *khush-dīl*, *khanda-rā*, *mas*.

CHĒER'FUL-LY, *ad.* in a cheerful manner—*Shauq-zauq se*, *dīl-dīhi se*, *khushi se*—*Harsha-pūrvak*, *ānand se*, *man se*.

CHĒER'FULNESS, *n.* animation, gaiety, alacrity—*Zinda-dīlī*, *khush-mizājī*, *khush-tab'ī*, *khushī*, *masarrat*, *khurramī*, *zauq-shauq*, *shauq-zauq*—*Chanchalatī*, *harsh*, *ānand*, *sphūrtī*, *phūrtī*, *ullās*. [*nand*, *bin chuhāl*, *harsharāhit*.

CHĒER'LESS, *a.* without gaiety or gladness—*Nā-khush*, *be-dīl*, *be-ravnaq*—*Udis*, *nirā*.

CHĒER'LY, *a.* gay, brisk; *ad.* briskly—*Khanda-rā*, *khanda-peshānī*, *khush-tab'*, *khush-mizāj*, *zinda-dīl*, *chālāk*, *chust-o-chālāk*; *ad. chālāki se*, *chusti-o-chālāki se*—*Praphullachitta*, *pulkit*, *harshit*, *ullāsīt*, *rasik*, *phurtīlā*, *chatakāwāḥ*; *ad. phurtī se*, *chatak-wāi se*.

CHĒER'Y, *a.* gay, sprightly, making gay—*Khush-tab'*, *khush-mizāj*, *zinda-dīl*, *chust-o-chālāk*, *khush k. w.*, *masrūr k. w.*—*Praphullachitta*, *rasik*, *ullāsī*, *vilāsī*, *harshit*,

- pulkit, phurtilā, sphūrtimān, chaṭakwāh, pulkāne w., hulāsne w., harshak, harshakar. {chitta se, prasannamaṇ se, harsh se.
- CHĒER'Y-LY, *ad.* in good spirits—*Zinda-dili se, dil-dihī se, khurrāmī se*—Prasanna-
- CHĒĒSE, *n.* (S. *cyse*) a kind of food made by pressing the curd of milk—*Panir*—*Ek prakār kī kshiravikriti.* {kritigunavishat.
- CHĒE'SY, *a.* having the nature of cheese—*Panir sū*—Kshiravikriti ke sadriś, kshiravi-
- CHĒĒSE'CAKE, *n.* cake made of curds, sugar, &c.—*Phaṭe hue dūdḥ aur chini aur makhan kī banī hui ek mithāi^h.*
- CHĒĒSE'MON-GER, *n.* one who deals in cheese—*Panir-farosh, panir ká kár-bár k. w.*—Kshiravikriti bechnē w., kshiravikriti ká vyápār k. w. {vikriti kī sūṭhī wā kataran
- CHĒĒSE'PAR-ING, *n.* the rind or paring of cheese—*Panir kī sūṭhī yā kataran*—Kshira-
- CHĒĒSE'PRESS, *n.* a machine for pressing curds—*Panir banāne ká shikanyā*—Kshiravikriti banāne kī kal, panir banāne ke hīc wah kal jis se dahī dabāyā jātā hai.
- CHĒĒSE'VAT, *n.* a wooden case for curds—*Panir ká sūchā, lakṛī ká sūchā jismēn dahī dabāne ke liye dhārī jātā hai^h.* [karkatānakḥ.
- CHĒ'LY, *n.* (Gr. *chelē*) the claw of a shell-fish—*Keṅkre ká nākhūn*,—Keṅkre ká nakh,
- CHE-MISE, *she-mīse*, *n.* (Fr.) a shift—*'Auratōn ká bhātārī kurtā*—Striyoṅ ká bhī-tārī jhulā
- CHEM'IS-TRY, *kīm'is-try, n.* (Ar. *kimīā*) the science which shows the nature and properties of bodies—*Kimiyā, 'ilm-i-kimiyā, uah 'ilm jis se aṣhyā kī khāsiyat ma'lūm hotī hai, aṣhyā kī khāsiyat daryāft karne ká 'ilm*—Rasāyanavidyā, wah vidyā jis se dravyagun jānā jātā hai.
- CHEM'IC, CHEM'I-CAL, *a.* pertaining to chemistry, made by chemistry—*Kimiyāi, us 'ilm ke mutā'alliq jis se chizōn kī khāsiyat ma'lūm hotī hai, kimiyā se banā huā, us 'ilm ke rū se banā huā jis se aṣhyā kī khāsiyat ma'lūm hotī hai*—Rasāyanavidyā-sambandhī, rasāyan se banā huā, rasāyanāj.
- CHEM'I-CAL-LY, *ad.* by a chemical process—*Kimiyā ke rū se, kimiyā-garī se*—Rasāyanavidyānusār se, rasāyanakriyā se {daryāft k. w.—Rasāyani, rasājna, rasāyanavidyājña.
- CHEM'IST, *n.* one versed in chemistry—*Kimiyā-gar, kimiyā-sāz, aṣhyā kī khāsiyat*
- CHE-MIS'TI-CAL, *a.* relating to chemistry—*Kimiyā, us 'ilm ke mutā'alliq jis se chizōn kī khāsiyat ma'lūm hotī hai*—Rasāyanavidyāsambandhī, rasāyanavishayak.
- CHEQU'EB, *chēck'er.* See under CHECK.
- CHE-QUIN' See ZECHIN.
- CHĒR'ISH, *v.* (L. *carus*) to treat with tenderness, to nurse, to support, to shelter—*Nawāzish k., pālā^h, parwarish k., khabar-girī k.*—Lāpṛyār k., chāhnā, sneh k., poshan k., poshanā, pratipālān k., nibāhnā, āsray denā.
- CHĒR'ISH-ER, *n.* one who cherishes—*Himī, murabbī, parwarish k. w.*—Poshak, pratipālāk, pālāk, dhairyā dene w., dhārhas dene w.
- CHĒR'ISH-ING, *n.* support, encouragement—*Parwarish, khabar-girī, taqwiyat, himāyat*—Pālan, poshan, dilāsi, dhārhas, āswās.
- CHĒRRY, *n.* (L. *cerasus*) a small stone fruit; *a.* pertaining to a cherry, like a cherry, ruddy—*Ālu-bālū, shāh-dāna, kīkanj, vilāyati makoy, a. ālu-bālū yā shāh dāne ke mutā'alliq, ālu-bālū yā shāh-dāne ke minind, surkh, lāl*—Yuropiyā makoy kī ek jāti, *a.* cheri phal ká vishayak, cheri phal ke sadriś, raktavarn
- CHĒRRY-PIT, *n.* a child's play—*Ek bhānt ká lakṛī ká khel^h.*
- CHĒR'SO-NĒSE, *n.* (Gr. *chersos, nesos*) a peninsula—*Jazīra-numā*—Prāyadwīp
- CHĒRT, *n.* (Ger. *quarz*) a kind of flint—*Chaḡhmākh kī ek qism ká pathhar, chaḡmaq kī ek qism ká pathhar*—Agniprastar wā arānī kī ek jāti.
- CHĒRT'Y, *a.* like chert, flinty—*Chaḡmaq ke nānind, chaḡmaqi*—Arānī kī nāin, agni-prastaramay.
- CHĒR'UB, *n.* (H.) a celestial spirit, an angel: *pl.* CHĒR'UBS or CHER'U-BIM—*Firishta, karṛubī yā karṛubī*—Swargiyadūt, swargadūt, swargiyajan, kirāv.
- CHE-R'UBIC, CHE-R'UBI-CAL, *a.* pertaining to cherubs—*Firishta-sirat, karṛubīyoṅ ke mutā'alliq, firishtoṅ se nisbat-dār*—Swargadūtasambandhī, swargiyajanavishayak, swargiy.
- CHĒR'U-BIN, *n.* an angel; *a.* angelical—*Firishta; a. firishta-sirat, firishte se nisbat-dār*—Swargiyadūt, īswaridūt; *a.* Swargiyadūtasambandhī, īswaridūtavishayak.
- CHĒ'RUP, *v.* (*chirp*) to make a cheerful noise like a bird—*Chūn-chūn k^h, churagnā^h, kūnā^h, chahchahanā^h.*
- CHĒSS, *n.* (Fr. *echec*) a game—*Shatranj, sadranj*—Chaturāṅg.
- CHĒSS'BOARD, *n.* a board for playing chess—*Bisāt, shatranj kī bisāt, bisāt-i-shatranj*—Chaturāṅgapaṭṭa, śūripḥalak, ashtāpād.
- CHĒSS'MAN, *n.* a puppet for chess—*Got^h, goti^h.*
- CHĒSS'PLAY-ER, *n.* one who plays at chess—*Shātir, shatranj-bāz*—Chaturāṅg ká khelārī.
- CHĒSS'OM, *n.* mellow earth—*Nam-dār mittī, narm mittī*—Pīpīlī mittī, komal mrittikā.
- CHĒST, *n.* (S. *cyst*) a large box, the thorax; *v.* to lay up in a chest, to place in a

coffin—*Sandūq*, *chhātī*^h; v. *sandūq meñ rakhnā*, *sandūq meñ jam* k.—*Peṭī*, *peṭārā*, *vakshasthī*, ur, *vaksh*; v. *peṭī meñ dharnā*.

CHĒST'ED, a. having a chest—*Sandūq-dār*—*Peṭiyukt*, *peṭisahit*.

CHEST'NUT, *chēs'nūt*, n. (L. *castanea*) a tree, a nut; a. of a bright brown colour—*Shāh-bulūt*, *jauz*; n. *bhūrā^h khuirā^h*—*Ek* per, *supārī*.

CHEV-A-LIER, *shēv-a-lēr*, n. (Fr.) a knight, a gallant man—*Mumtāz savār*, *bahādur*, *dīlēr shakhs*—*Pratishṭhit* *ghurcharhā*, *kulīnasadī*, *mahārath*, *mahāvīr*.

CHEV'ER-IL, n. (L. *caper*) a kid, kid-leather—*Bakrūtā^h*, *memnā^h*, *bakrī kā chamrā^h*.

CHEVRON, *shēv'ion*, n. (Fr.) an honourable ordinary in heraldry representing two rafters meeting at the top—*Amīrōn ke khāndān kī 'alāmat-dār dhāl waqū'ra par aisi do kānriyōn kī sūrat jo ūpar jākar milī hoī*—*Vaṇ'samaryyādālakshabānapatra kā wah bhīg jo saral wā anyā rekhaōn ke madhya meñ hotī hai aur us meñ ūpar kī or ek vindu meñ nullī hai do kānriyōn kā ākār iṣṭā hai*.

CHĒV'RONED, a. shaped like a chevron—*Shevran kī sūrat kā*—*Shevran ke ākār kā*.

CHEW, *chū*, v. (S. *ceowan*) to crush with the teeth, to masticate, to ruminate—*Chabānā^h*, *chābnā^h*, *dānt se kuchalnā^h*, *chablānā^h*, *pagurānā^h*.

CHEW'ING, n. mastication—*Chabā^h*, *chubrā^h*, *kuchlā^h*.

CHI-CANE', *shī-cāne'*, n. (Fr.) trick in law proceedings, artifice; v. to prolong a contest by tricks—*Lait-o-la'al*, *hila-hawāla*, *hila-sāzī*, *batole-bāzī*: v. *lait-o-la'al k.*, *hila-hawāla k.*, *batole-bāzī k.*, *hila-sāzī k.*—*Tālmūāl*, *satarpatār*, *kapat*, *chhadma*, *chhal*; v. *tālmūāl k.*, *satarpatār k.*, *chhal se dhillamdhālī k.*

CHI-CĀ'NER, n. one guilty of chicanery—*Taqrīrī*, *hujjatī*, *hila-sāz*, *furebī*—*Mithyāvī-vādī*, *mithyātārīkī*, *chavāk*, *kapatī*, *chhalī*.

CHI-CĀ'NER-Y, n. trickery, mean artifice—*Jhūthī hujjat*, *nā-haqq taqrīr*, *hilo*, *fureb*, *dagā-bāzī*—*Chhal*, *chhadma*, *kapat*, *mithyāvīvādī*, *mithyātārīk*.

CHICK, *chīck'en*, n. (S. *cren*) the young of a bird particularly of a hen—*Chīrīye kā bachcha*, *chūza*, *murgī kā bachcha*—*Chūgnā*, *kukkut kā bachchā*.

CHICK'EN-HEART'ED, a. timorous, cowardly—*Buz dīl*, *kūdar^h*—*Darpoknā*, *kachche jī kā*.

CHICK'EN-PÖX, n. an eruptive disease—*Kodavā^h*, *pānsā^h*, *motiyā sītī^h*.

CHICK'WEEB, n. the name of a plant—*Ek paundhe kā nām^h*.

CHIDE, v. (S. *cidan*) to reprove, to scold, to find fault p. t. *CHID* or *CHODE*, p. p. *CHID* or *CHID'DEN*—*Sar-zanish k.*, *dhamkānā^h*, *jhīraknā^h*, *mukta-chīnī k.*, *āib-joi k.*, *harf-girī k.*—*Tārānā k.*, *dāntnā*, *ghupaknā*, *ānkhi dikhānā*, *jhūnjhlānā*, *dosh denā*, *doshān-weshāy k.*, *dosh pakaynā*. [kalarav, kalaswar, mandaswar.

CHIDE, n. murmur, gentle noise—*Narm-āwāz*, *kuṭkulāhat^h*, *dhīnī āwāz*—*Marinar*,

CHID'ER, n. one who chides—*Sar-zanish k. w.*, *gūla k. w.*, *shakara k. w.*, *jhīrakne w.^h*—*Dāntne w.*, *ghurakne w.*, *nindak*.

CHID'ING, n. scolding, rebuke, contention—*Ghurkī^h*, *dhamkī^h*, *jhīrkī^h*, *haqqrā^h*, *tantā^h*.

CHID'ING-LY, ad. in a reproving manner—*Ghurkī se^h*, *dhamkī se^h*, *jhīrkī se^h*.

CHIEF, a. (Fr. *chef*) principal, most eminent; n. a commander, a leader, the principal part; ad. principally—*Khāss*, *awwal*, *savlr*, *mujaddam afzal*, *bartar*; n. *mīr*, *peshwā*, *sar-dār*, *sar-khail*, *khāss-hissa*; ad. *khāss-kārke*—*Pradhān*, *sreshṭh*, *agragan-ya*; n. *nāyak*, *mukhiyā*, *pālī*, *śirovartī*, *gūnpatī*, *viśesh bhāg*; ad. *viśeshakārke*, *pradhānyapūrvak*.

CHIEF'LESS, a. without a chief—*Be-sar-dār*—*Bīn-mukhiyā*, *anāyak*.

CHIEF'LY, ad. principally, eminently—*Khāss-kārke*, *khāssāsan*, *awwalan*—*Viśeshakārke*, *mukhiyakārke*, *pradhānyapūrvak*. [nāyak, gūnpatī.

CHIEF'TAIN, n. a leader, the head of a clan—*Sar-dār*, *sar-khail*, *sar-guroh*—*Mukhiyā*,

CHIEF'TAIN-RY, CHIEF'TAIN-SHIP, n. headship—*Sar-dārī*, *sar-khailī*, *sar-gurohī*—*Mukhiyāī*, *pradhānatā*, *gūnpatiya*. [pichhe kar, prativyakti par kar.

CHIEF'AGE, CHÉVAGE, n. a tribute by the head—*Pī shakhs pichhe khīrāj*—*Prativyakti*

CHIEF'RIE, n. a small feudal rent—*Thorā khīrāj jo bare zamīn-dār ko dāyā jātā hai*—*Thorī kar jo kōī chhotā apne bare thākur ko detā hai*.

CHIL'BLAIN, n. (*chill*, *blain*) a swelling or sore caused by frost—*Bīwāī^h*.

CHILD, n. (S. *child*) an infant, a very young person, a descendant: pl. *CHYR'DREN*—*Shūr-khōra*, *larkā^h*, *tīf*, *farzand*, *betā^h*, *betī^h*—*Bālāk*, *śīśu*, *bachchā*, *dhōṭā*, *santān*, *santānī*. [būlyāvasthā, larkāū, bālapan.

CHILD'HOOD, n. the state of children—*Tufūliyat*, *tīfī*, *bachchagī*—*Bachapan*, *larakpan*,

CHILD'ISH, a. like a child, trifling—*Tīflānā*, *tīf-mīzāj*, *ochhā^h*, *sabuk yā subuk*—*Larkē kā sā*, *bālāk kī nāin*, *halkā*, *chībāwlā*, *chhuluhlā*.

CHILD'ISH-LY, ad. in a childish manner—*Tīflānā*, *larak-pan se^h*—*Larkāī se*, *bālarūp se*, *ochhepan se*, *halkāī se*. [larakpan, chībāwlāpan, chhuluhlāpan, chībīllāpan.

CHILD'ISH-NESS, n. puerility, triflingness—*Tīflī*, *tīf-mīzājī*, *chhīchhor-pan^h*—*Larkāī*,

CHILD'LESS, a. without children—*Lā-walud*, *be-aulād*, *be-farzand*—*Asantān*, *mīhsantān*, *nīshputra*, *aputra*, *nirvāṇś*. [prasav, savan, garbhatyāg.

CHILD'BEAR'ING, n. the act of bearing children—*Larkā jannā^h*, *jannā^h*—*Prasavakriyā*,

CHILD'BĒD, *n.* state of a woman in labour — *Janne ki hālat*, — *Prasavāvasthā*, *prasavakāl*, *prasavavedanā*, *garbhavedanāvasthā*.

CHILD'BIRTH, *n.* the act of bringing forth — *Zachagi*, *zāchagi*, *larkā jannū*^h — *Prasav*, *prasūtī*, *sūtī*, *janan*. [adris, bālak ki nāin, bālayogya.

CHILD'LIKE, *a.* like or becoming a child — *Tiflāna*, *kodakī*, *larke kā sā*^h — *Bāleya*, *bālas*.

CHILD-DEB-MAS-DĀY', *n.* the day which commemorates the slaying of the children by Herod — *Sāl kā wah roz jismēn Hirōd's nām Yuhūdi yādshāh ne hazrat 'Isā ke shuhde se larkeon ko qatl kiya thū wah din sāl-ba-sāl mānā jātā hai* — *Wah din jismēn Hirōd nām Yihūdi rājā ne Isā ki bhrāntī se larkeon ko mārḍālā thū yah parv prati varsh mānā jātā hai*.

CHILD-AD, *n.* (Gr. *chiliās*) a thousand — *Hazāra*, *hazāra* — *Sahasra*, *sahasrī*. [kshetra.

CHILD-A-HĒ'DRON, *n.* a figure of a thousand sides — *Hazār-pahlū shakl* — *Sahasrabhujā*.

CHIEF-ARCH, *n.* a commander of a thousand — *Hazār sipāhiyōn kā sar-dār*, *hazārī* — *Sahasra jan ki senā kā pati*, *sahasrasainyādhipati*. [senā.

CHIEF-AR-CHY, *n.* a body of a thousand men — *Hazār jawān ki fauj* — *Sahasra jan ki*

CHIEF-AST, *n.* a millenarian — *Wah shukhs jiskā yah qaul hai ki hazrat 'Isā samin par phir ākar hazār baras tak saltanat karēge* — *Wah Isā jiskā yah mat hai ki Isā prithwī par phir ākar sahasra varsh paryant rājya karēge*.

CHILD-FACTION. See under CHYRE.

CHILL, *a.* (S. *cele*) cold, dull, depressed; *n.* cold, a shivering; *v.* to make cold, to depress — *Sard*, *khumuk*, *būrid*, *phukāb*, *afsurdā*, *sir-faro*, *āzurdā*; *n.* *sardi*, *kaip-kap*^h; *v.* *sard k.*, *afsurdā k.*, *āzurdā k.* — *Thandhā*, *śital*, *rūkhā*, *udās*, *adhomukh*, *mūnhatkā*; *n.* *thandhā*, *thandhak*, *śitalatā*, *phurahri*, *tharthari*; *v.* *thandhā k.*, *śital k.*, *siranā*, *udās k.*, *mūn k*.

CHILTY, *a.* somewhat cold; *ad.* coldly — *Thorā thandhā*^h; *ad.* *thandak yā thandhak se*^h.

CHILD-NESS, CHILNESS, *n.* coldness, shivering — *Thandak yā thandhak*^h, *thandh*^h, *juravaniyā*^h, *phurahri*^h, *kaipkap*^h, *tharthari*^h.

CHIME, *n.* (L. *clamo*) sound of bells in harmony, concord of sound; *v.* to sound in harmony, to agree — *Thunāk*^h, *thandhā*^h, *gajar*^h, *tāl*^h, *tāl-mē*^h; *v.* *ek tāl h.*, *ham-ālung h.*, *yak-sān h.*, *barābar h.*, *mūwārij h.* — *r.* *Sannātāl h.*, *mūlnā*, *amurūp h.*, *sadrīs h.*, *samān h.*

CHIMĒRA, *n.* (Gr. *chimaira*) a wild fancy — *Khiyalī lā tūl*, *wahm*, *'unqā*, *khām-khi-yālī* — *Amūlak kalpanā*, *asambhav chintā*, *anarthakāsanā*, *tarāng*.

CHIMĒT-CAL, *a.* imaginary, fanciful — *Wahmī*, *khām-khiyāl*, *khiyālī* — *Kalpit*, *vāsanā-kalpit*, *amūlak*.

CHIMĒRE', *shimōre'*. See CYMAR.

CHIMNEY, *n.* (L. *caminus*) a passage for the ascent of smoke, a fireplace — *Dūd-kash*, *dūd-dān*, *bukhārī*, *gul-khan*, *ātash-dān*, *ātash-kudā* — *Dhūnārā*, *dhumapath*, *chūlā*, *agnikund*.

CHIMNEY-CORNER, *n.* the fireside — *Ātash-kade ki atrāf aur ātash ke bīch meḥ jo jagah raftī hai* — *Agnikund ki alāuf aur āg ke bīch meḥ jo sthān raftā hai*.

CHIMNEY-PIECE, *n.* a shelf over the fire place — *Ātash kade ke upar kā tukhta*, *ektakhṭa jo zināt ke waste ātash-kade ke girā lagāte haiḥ* — *Angēthī ke upar kā patārā wā patiyā*, *lakarī wā patthar jo sobhārth angēthī ki chāon or lagāte haiḥ*.

CHIMNEY-SWEEPER, *n.* a cleaner of chimneys — *Dūd-kash sāf k.*, *v.*, *dūd-dān sāf k.*, *w.*, — *Dhūnārā jhārne pōnchhne w.*, *dhumapathanān jak*, *dhumārā dhone w.* [vuk.

CHIN, *n.* (S. *cyu*) the lowest part of the face — *Zunākḥ*, *zagan* — *Thuddī*, *thorhi*, *chichined*, *a.* having a chin — *Zunākḥ-dār*, *zagan-dār* — *Chivukayukt*, *thorhi sahī*.

CHINA, *n.* porcelain, a species of earthenware made in China — *Chīni bartan*^h.

CHINESE, *n.* the language or people of China — *Chīni zabān*, *Chīn ke log*^h — *Chīn deś ki bhāshā*, *Chīn ke desījan*.

CHINCOUGH, *ghū'cof*, *n.* (D. *kind*, *kuch*) the whooping cough — *Dābā*^h, *habbā-dabbā*^h.

CHINE, *n.* (Fr. *chine*) the back-bone or spine; *v.* to cut into chines or pieces — *Rīḥ*^h, *kaṅgroḥ*^h; *v.* *tukre tukre k.*^h.

CHINED, *a.* relating to the back — *Pusht ke mutā'alliq* — *Prishthasambandhī*, *pīth kā*.

CHINK, *n.* (S. *cina*) a crack, a gap, an opening; *v.* to crack, to open — *Darz*, *shikāf*, *shigāf*, *sūrākh*, *raḥna*; *v.* *taraknā*^h, *karaknā*^h, *daraknā*^h, *phūṛnā*^h, *khul jānā*^h, *bol jānā*^h — *Darār*, *sandhi*, *chhed*, *randhra*, *chhidra*.

CHINKY, *a.* opening in narrow clefts, gaping — *Darz-dār*, *shigāf-dār*, *taṛkā huā*^h — *Chhidrit*, *chhidrapūrn*, *phatā*, *darkā*.

CHINK, *v.* to make a sharp sound — *Khankhanānā*^h, *chhanchhanānā*^h, *jhanjhanānā*^h.

CHINTZ, *n.* printed cotton cloth — *Chhīṭ*^h.

CHIO-PINE', *n.* (Sp. *chapin*) a high shoe — *Ūchi jūtī*^h.

CHIP, *v.* (D. *kappen*) to cut into small pieces; *n.* a small piece cut or broken off — *Tukrā tukrā k.*^h; *n.* *tukrā*^h, *chālī*^h, *chhīlan*^h.

CHIPPING, *n.* a fragment cut off — *Chālī*^h, *tukrā*^h, *tūk*^h.

- CHI RĀGRI-CAL**, *a* (Gr. *cheir, agra*) having gout in the hand—*Jiske hāth meñ nūgris ká marz ho*—*Jiske hāth meñ vatarog ho, vatarogihast*.
- CHIRO-GRAPH**, *n* (Gr. *cheir, grapho*) a writing, a deed, a fine—*Nawishta, dast-āwaz, kisi mīlār-bānī yā ikhtiyār hāsil karne ke liye, jurmāna*—*Hastalekh, pramānapatra, kisi āmagrah wā adlikār pāne ke nimitta aithadān*.
- CHI-RŌU'KA-PHLA**, *n*, a writer, an officer who engrosses fines—*Muharrir, jurmāna-nawis*—*Lekhā, hasta-lekhā, dhanadandalekhā*.
- CHI-RŌG'RA PHIST**, *n*, one who tells fortunes by the hand—*Dast-shinās, hāth dekhkar qismat batlāne w*—*Sāmudhikavetta, hastarekhā dekhkar jo burā bhala honewālā hai uskā batlāne w*.
- CHI-RŌI'O (GY)**, *n*. (Gr. *cheir, logos*) talking by manual signs—*Dasti guft-gū, hāth ke ishāre se guft-gū*—*Hastānuketavārit, hāth ke sāñet ki bāchehit*.
- CHIRO-MAN-CY**, *n* (Gr. *cheir, manteia*) the art of foretelling by inspecting the hand—*Hath dekhkar qismat ka hāl zāhir karne kā 'ilm, 'ilm-i kufī*—*Hastāsamudrik, hastarekhāvidyā*.
- CHIRO-MĀN CER**, *n*, one who foretells by inspecting the hand—*Dast shinās, hāth dekhkar qismat kā hāl zāhir k. w*—*Sāmudhikavettā, hath dekhkar honhār kā batlāne w*, *hastarekhājñāta*.
- CHIRP**, *v*. (Ger. *zirpen*) to make a noise like a bird; *n*. the voice of birds—*Chūn-chūn k^h, chūn-chūn k^h, chiragūn^h chūn chūn k^h, chahchahānā^h, kīgūnā^h, n. chir-gūn kī āwāz*—*n chūnyon kī chahchahāhat, chūnyon kī dhwan*.
- CHIRPING**, *n*, the gentle noise of birds—*Chirigūn kī dhwan āwāz yā chahchahāhat*—*Chūnyon kī mīnd chahchahāhat wā dhwan*.
- CHIRUR'GEON**, *n* (Fr. *cheir, ergon*) one who cures ailments by external applications, a surgeon—*Jarrāh*—*Astrachikitsak, śāstravaidyā*.
- CHIRUR'GERY**, *n* the art of curing by external applications, surgery—*Jarrāhī*—*Astrachikitsā, śāstravaidyā*.
- CHIRUR'GIC**, **CHIRUR'GICAL**, *a* relating to the art of healing by external applications, surgical—*Jarrāhi*—*Astrachikitsāsambandhī, śāstravaidyāka masambandhī*.
- CHISEL**, *n*. (L. *scissum*) an instrument for paring wood or stone, *v* to cut with a chisel—*Rakhānā^h, tānkā^h, chhurā^h, v. rukhān tānkī yā chhenī se kātānā^h, tānkī mārānā^h*.
- CHIT**, *n* (S. *cith*) a sprout, a shoot, a child, *v* to sprout, to shoot—*Killā^h, kulbī, aikurā^h aikurā^h, gābhā^h, gābhā^h, kōnpā^h, larkā^h, bālak*. *v. panāpnā^h, ugnā^h, aikurī phātānā^h, nikālnā^h*.
- CHIT-CHAT**, *n*. (*chat*) idle talk, prattle—*Bātā^h, bāt-chit^h, gup shap^h, bol-chāl^h*.
- CHITTER LINGS**, *n* pl. (Gen. *luttel*) the howls of an eatable animal—*Halāl jān-wār kī rōda*—*Bhakhānīyā jantu kī āntēn*.
- CHIVAL'RY**, *n*. (Fr. *cheval*) knighthood, valour, the body or order of knights—*Bahādurī, dilērī, muntāz sarārōn kā darjā*—*Mahārathatwa, kolīnāsādupad, vinatā, śūrātā, suvikram, kolīnāsāch varg aithāt pratishthit ghūmehāghon kā varg*.
- CHIV'AL ROIS**, *a*, relating to chivalry, knightly, gallant, warlike, adventurous—*Muntāz sarārōn ke mutā'alliq, bahādurāna, dilēr, jungī, razm-pushā, jān-bāz*—*Pratishthit ghūmehāghon kā sambandhī, mahārathavishayak, suvikram, mahāvīryā, lajānkā, yuddhāyogyā, kathamakarmayavasāyī, kathamakarmakāri*.
- CHIVES**, *n*. pl. the filaments in flowers—*Phūlōn ke sūd yā jhothrē^h*.
- CHLO-RO'SIS**, *n* (Gr. *chloros*) green sickness—*Ek marz jo 'auratōn ko hotā hai jis-mēn post sarīd yā sabz ho jātā hai aur zūf hotā hai aur dil dharkā kartā hai*—*Ek rog jo striyon ko hotā hai jis-mēn sarīr pilā ho jātā hai aur śaktī hīn hotī hai aur hriday dharaktā rahatā hai*.
- CHLO-RŌTIC**, *a*, affected by chlorosis—*Aise marz ke mutā'alliq jo 'auratōn ko hotā hai aur jis-mēn post sarīd yā sabz ho jātā hai aur zūf hotā hai aur dil dharkā kartā hai*—*Aise rog kī sambandhī jo striyon ko hotā hai aur jis-mēn sarīr pilā ho jātā hai aur śaktī hīn hotī hai aur hriday dharaktā rahatā hai*.
- CHOCO-LATE**, *n*. (Fr. *chocolat*) a preparation of the cocoa-nut—*Nāriyal kī gari ko aur chhōā ki sāth milākar jo shai banātē haiñ aur jisko garm pānī meñ gholkar pite haiñ, āraq-i-nāriyal*—*Nāriyal kī gari ko aur dravyōn ke sāth milākar jo vastu banātē haiñ aur jisko tapt pānī meñ gholke pite haiñ*.
- CHOICE** See under CHOOSE.
- CHOIR**, kwī, *n*. (L. *chorus*) a band of singers, the part of a church where the singers are placed—*Gāne-wālōn kā tāifa, girje kī wah jagah jahan gāne-wālē baithte haiñ*—*Gāyakachakra, gāyakasamuh, gawāiyōn kā dal, Isāibhajānāsālī kā wah bhāg jahan gāyakachakra baithtā hai*.
- CHŌ'RUS**, *n*, a number of singers, verses of a song in which the company join the singer—*Gāne-wālōn kā tāifa, gīt kā wah maqām jahan sab gāne-wālē milke gāte haiñ, upaj^h*—*Gāyakachakra, āvāntaniyāslok, parivartakaslok*.

- CHÓ'RAL**, *a.* belonging to or composing a choir—*Gáne-wálon ke táife ke munta'allig, gáne-wálon ká táife banáne w.*—*Gáyakaganasambandhi, gáyakasamúhákári.*
- CHÓ'RAL-LY**, *ad.* in the manner of a chorus—*Gáne-wálon ke táife ke taur se, gít ke us maqam ke taur se jahán sab gáne-wále milke gáte hatn, upaj ki bháut se*—*Gáyakaganapúrva, ávarttaníyasók ki riti se.*
- CHÓ'RIST**, **CHÓ'RIS-TER**, *n.* a singer in a choir—*Táife meñ gáne w., gáne-wálon ke táife ká ek gawáiyá*—*Gáyakagan ká ek jan, gáyakachakra meñ gáne w.*
- CHO-RA'GUS**, *n.* the superintendent of the ancient chorus—*Zamána-i-salaf meñ kalín-waton yá 'atáiyon ke táife ká dároga yá názir*—*Práchinagáyakaganádhyaresh, púrva-kálinagáthakasamúhádhi-kári.*
- CHÓKE**, *v.* (S. *acecan*) to suffocate, to stop up, to obstruct, to suppress—*Nareti dáb-ná^h, galá ghoitná^h, galá phánsná^h, band k., chunwána yá chunána^h, táy-lená^h, táy-dená^h, ápná^h, rokná^h, ríndhná^h, dabána^h.*
- CHÓKE'FÚLL**, *a.* as full as possible—*Nake-nak^h, ná-k-o-nák^h, munhá-munh^h, dhar-púr^h.*
- CHÓL'ER**, *n.* (Gr. *cholē*) bile, anger, rage—*Safrá, khafagi, gussa, taish, gazab*—*Pitta,*
- CHÓL'ER-A**, *n.* a disease from bile—*Sítras^h, haiza.* [krodh, mahákop.
- CHÓL'ER-IC**, *a.* full of cholera, irascible—*Safrái, safrái-mizáj, zúd-ranj, ádash-mizáj, gussa-war, khashm-gút*—*Pittapúr, pittavegi, krodhi, chirchirá, kopi.*
- CHÓL'ER-IC-NESS**, *n.* anger, irascibility—*Gussa, khafagi, ádash-mizáj, zúd-ranj*—*Krodh, kop, chirchiráhat, krodhasíatá, prachandata.*
- CHÓÓŠE**, *v.* (S. *ceosan*) to take by preference, to pick out, to select; *p. t.* **CHÓŠE**, *p.*
- CHÓŠEN**—*Pasand k., chun lená^h, muntakhab k.*—*Cháhná, ruchná, chhánt lená, bachh lená, baráy lená, chug lená, bin lená, ubel lená.*
- CHÓŠ'ER**, *n.* one who chooses—*Pasand k. w., chunne w^h, muntakhab k. w.*—*Cháhne w., bará lene w., chhánt lene w., bachh lene w.* [táw, bachháw.
- CHÓŠ'ING**, *n.* election, choice—*Pasand, chunáwa^h, intiKháb*—*Cháh, bachhná, chhánt*
- CHÓŠ'ING**, *n.* the act or power of choosing, the thing chosen; *a.* select, precious, careful—*Pasand, pasand kurne ká iktiyár, chun-lene ká iktiyár, chunáwa^h, muntakhab shai, huni gai chíz*; *a. nádír, tuhfa, pasandida, nafis, khása, besh-qímat, mushkil-pasand, hosh-yár*—*Varan, bachháw, chhántáw, baráw, vikalp, chhántne ká adhi-kár, baráne ká adhi-kár, varan ki adhi-kár, baráí gai vastu, chhántkar lí hui vastu*; *a. baráyá huá, sarvottam, suthrá, chokhá, anúthá, bare mol ká, bahumúlya, sávdhán, chaukas.*
- CHÓŠ'E'LESS**, *a.* without power to choose—*Pasand ká iktiyár na rakhne w., pasand karne ke iktiyár ba-gair*—*Bará lene wá cháhne ká adhi-kár na rakhne w., baráw wá chíh ke adhi-kár bin, avikalp, avaikálpik.*
- CHÓŠ'E'LY**, *ad.* with great care, curiously—*Barí hosh-yári se, iktiyát se, tuhfagi se, khábi se, nádír-pan se*—*Barí sávdhání se, anokhí riti se, uttam prakír se, visishtá-rúp se.*
- CHÓŠ'E'NESS**, *n.* nicety, particular value—*Nafásat, báriki, khábi, tuhfagi, lutf, besh-qímat*—*Utkrishatá, visishtatá, uttamata, bahumúlyatá.*
- CHÓŠ'E'DRÁWN**, *a.* selected with great care—*Barí iktiyát se muntakhab kiyá gayá, barí hosh-yári se pasand kiyá gayá*—*Barí sávdhání se baráyá gayá.*
- CHÓP**, *v.* (D. *kappen*) to cut with a quick blow, to tear into small pieces; *n.* a piece chopped off, a small piece of meat—*Ek choi se kát dálná^h, ek kát se utár dálná^h, tukra-tukrá k^h, ták-ták k^h, boti-boti k.*; *n. tukrá^h, dali^h, boti^h, máns ká lothrá yá tukrá^h, máns ki chhoti boti^h.*
- CHÓP'HÓUSE**, *n.* a house of entertainment—*Wah ghar jismeñ paká gosht biktá hai, nán-bái ki dúkán, ziyáfat-khána*—*Bhojanaghar, paká máns beñhne ká sthán, páka-sála, pakwamánsavikrayasthán.*
- CHÓP**, *v.* (S. *ceap*) to barter, to exchange, to bargain, to bandy—*Mu'ávaza k., mubá-dala k., kharíd-farokht k., radd-badal k.*—*Palta k., bechábekhi k., kahákahi k., jaise ke sáth waisá k., munhámunhí k.*
- CHÓP'PING**, *n.* act of bartering, altercation—*Mu'ávaza, mubádala, badlá, adlá-badlá, radd-o-kadd, jidd-o-kadd, bahsá-bahsi, chakhá-chakhí, takrár*—*Palta, tantá, kahákahi, rár, pahpat, raindhá, khatápati.*
- CHÓP**, *n.* (chap) a crack, a cleft—*Shikáf, shigáf, darz*—*Darár, chír, sandhi.* [sandhimay.
- CHÓP'PY**, *a.* full of cracks or clefts—*Shigáfta, darz-dár*—*Tarká, phatá huá, darká huá,*
- CHÓP'PING**, *a.* stout, lusty, plump—*Farbíh, táza, phúlá^h*—*Moá, hrishtapushít, sthúl.*
- CHÓPS**, *n. pl.* (chaps) the jaws—*Jabrá^h, chauhar^h.*
- CHÓP'FÁLLEN**, *a.* dejected, dispirited—*Shikasta-díl, shikasta-khátir*—*Udá, dínaman, nistej, manamalin, mlánaman, mantutá.*
- CHÓRD**, *n.* (Gr. *choruē*) the string of a musical instrument, harmony in two or more notes, a right line drawn from one extremity of an arc to another; *v.* to string—*Tár, bóje ká tár, ham-ávazí, ek tá^h, watr*; *v. tár charhána*—*Tánt, ek sur, samatál, purnajyá*; *v. tánt wá dori charhána.*

CHO-RE-PIS'CO-PAL, *a.* (Gr. *choros*, *epi*, *skopeo*) relating to the power of a local or suffragan bishop—*Kisi jagah ke bare pādri ke ikhtiyār ke muta'alliq*—*Sthāniya-pradhanadharmādhyaksh ke adhikār kā sambandhī*.

CHO-RŌG'RA-PHY, *n.* (Gr. *choros*, *grapho*) the art or practice of describing or forming maps of particular regions or countries—*Takht-i-bilād, khāss zil'ōn yā khāss mulkōn kā bayān k.*, *khāss zil'ōn yā khāss mulkōn ke naqsha banāne kā 'ilm*—*Viśeshā-desāvārṇan, viśesh deśa-vibhāgōn wā deśōn ke chitra banāno kī vidyā*.

CHO-RŌG'RA-PHER, *n.* one who describes particular regions or countries—*Khāss zil'ōn yā khāss mulkōn kā naqsha banāne w.*, *khāss zil'ōn yā khāss mulkōn kā bayān k. w.*—*Viśesh deśa-vibhāgōn wā deśōn kā chitra banāne w.*, *viśesh deśa-vibhāgōn wā deśōn kā vivaraṇ k. w.* [ṛanākārī, deśa-vivaraprasambandhī].

CHŌ-RO-GRĀPH'I-CAL, *a.* descriptive of countries—*Mulkōn kā bayān k. w.*—*Desaviva-CHŌ-RO-GRĀPH'I-CAL-LY*, *ad.* in a manner descriptive of regions or countries—*Mulkōn ke bayān karne ke taur se, zil'ōn ke bayān karne ke tariq se*—*De-ōn wā deśa-vibhāgōn ke vivaraṇ karne kī rīti se*.

CHŌSE, **CHŌS'EN**, *p. t.* and *p. p.* of *choose*—*Choose ke māzi aur māzi-ma'tuf'alaī-hi yā fīl-i-ma'tuf*—*Choose ke siminyabhūt aur pūrnakriyā wā pūrvakālikakriyā*.

CHOUGH, **chūf**, *n.* (S. *ceo*) a sea-bird—*Kawwe ke mānind chī-iyā jo duriyā ke kinārōn par rahtī hai, samundarī chīriyā*—*Kawwe kī jāt kī chīriyā jo samudra ke karārōn meṁ rahtī hai, samudrī pakshī*.

CHŌULE. See **JOWL**.

CHŌUSE, *v.* (Turk. *chiaous* ?) to cheat, to trick; *n.* one who is easily cheated, a trick—*Chhālā^h, thagnā*; *n.* jo butte meṁ ā jātā hai^h, bhoḍā^h, jo jūl yā chhakke-panje meṁ ā jātā hai^h, chhāl^h, thagā^h, kapāt^h.

CHRISM, *n.* (Gr. *chrīo*) consecrated oil—*Dinī rasmīyāt kā tel*—*Dharmarītisambandhī tel*. [bandhitelavishayak.

CHRIS'MAL, *a.* relating to chrism—*Dinī rasmīyāt ke tel ke muta'alliq*—*Dharmarītisam-CHRIS'MA-TO-RY, *n.* a vessel for chrism—*Dinī rasmīyāt ke tel kā bartan*—*Dharmarīti-sambandhī tel kā bāsan*.*

CHRIS'OM, *n.* a child that dies within a month after its birth, a cloth anointed with holy oil which children formerly wore till they were baptized—*Wah larkā jo apnī paidāish se ek mah ne ke andar martā hai, ek kaprā jo pāk tel meṁ duboyā jātā thā aur jisko guṛe zamāne meṁ 'Isāiyōn ke larke 'Isāī mazhab meṁ dākhil hone ke peshtar tak pahinte the*—*Janm ke piche ek mahine ke bhitār jo larkā mar jātā hai, ek kaprā jo pavitra tel meṁ duboyā jātā thā aur jisko pūrvakāl meṁ 'Isāiyōn ke larke 'Isāī dham meṁ saṅskār hone ke pahile tak pahinte the*.

CHRISTEN, *kris'en*, *v.* (Gr. *christos*) to baptize, to baptize and name—*Istibāq d.*, *'Isāī banānā aur nām rakhnā*—*Jalasaṅskār ke dwārā 'Isāī mat meṁ k.*, *jalasaṅskār se 'Isāī karnā aur nāmakarap k.*

CHRIS'TEN-ING, *n.* the act of baptizing and naming—*Istibāq aur nām rakhnā*—*Jalasaṅskār se 'Isāī mat meṁ praveśan aur nāmakarap*.

CHRIS'TEN-DOM, *n.* the countries inhabited by Christians, the whole body of Christians—*We mulk jin meṁ 'Isāī rakhte hain, janī 'Isāī*—*We deś jin meṁ 'Isāī baste hain, sab 'Isāiyōn kā samūh, sab 'Isāī*.

CHRIST'IAN, *n.* a believer in the religion of Christ; *a.* believing or professing the religion of Christ—*'Isāī*; *a.* *'Isāī, 'Isāwī*,—*Krishtīyamatavalambī*, *a.* *krishtīya*.

CHRIST'IAN-ISM, *n.* the Christian religion—*'Isāwī mazhab*—*Isāimat, Isāīdham*.

CHRIS-TI-AN'I-TY, *n.* the religion of Christians—*'Isāwī mazhab*—*Isāimat, Isāīdham*.

CHRIST'IAN-IZE, *v.* to convert to Christianity—*'Isāī k.*, *'Isāī banānā*.

CHRIST'IAN-LIKE, *a.* befitting a Christian—*'Isāī ke lāiq*—*Isāī ke yogya*.

CHRIST'IAN-LY, *a.* becoming a Christian; *ad.* like a Christian—*'Isāī ke lāiq*; *ad.* *'Isāī ke mānind*—*Isāī ke yogya*; *ad.* *Isāī ke sadris*

CHRIST'IAN-NAME, *n.* name given at baptism—*'Isāī kā wah nām jo istibāq ke waqt rakhtā jātā hai*—*Wah nām jo 'Isāī ko jalasaṅskār ke samay meṁ diyā jātā hai*.

CHRIST'MAS, *n.* the festival of Christ's nativity 25th December—*Haṛat 'Isāī kī paidāish kī khushī kā roz jo har sāl māh-i-Disambar kī pachiswīn tarīkh ko hotā hai*—*'Isāī kī janmaparv, 'Isāī ke janm kā barā utsav, 'Isāiyōn kā barā dīn, 'Disambar mahine kā pachiswān dīn*. [dīhish—*'Isāī ke janmaparv kā pārtoshik wā bheṁt*.

CHRIST'MAS-BŌX, *n.* a Christmas present—*'Isāiyōn ke bare dīn kī nazr 'ināyat yā dād*.

CHRO-MAT'IC, *a.* (Gr. *chroma*) relating to colour, relating to music—*Rang se nisbat-dār, mūsīqī ke muta'alliq*—*Vārṇasambandhī, raṅgasambandhī, sāṅgitavidyāsambandhī*.

CHRON'IC, **CHRON'I-CAL**, *a.* (Gr. *chronos*) relating to time, continuing a long time—*Waqt ke muta'alliq, muzmīn, der-pā, surī'u'l-mī'd, dāimi*—*Kālasambandhī, kālik, dīrghakālik, dīrghakālīn*.

CHRON'I-CLE, *n.* (Gr. *chironos*) a register of events in the order of time, a history; *v.* to record in a chronicle, to register—*Waqt ke silsile ke mutābiq tawārīkh, tawā*.

rikkh; v. *tawárikh* *meñ likhná*, *daftar* *meñ likh lená*—Kálánupúrvak itihás, purávit-tavivarau. v. *kálánupúrvak* itihás *meñ likhná*, *yathákrām* *vrittavivarau* k.

CHRON'ICLER, n. a writer of a chronicle—*Ráwí*, *muarrikh*—Itihásarachak, purávit-tarachak.

CHRON'O-GRAM, n. (Gr. *chronos*, *gramma*) an inscription in which the date is expressed by numeral letters—*Ek* *kitába* *jismeñ koi* *tárikh* *yá san* *wagaira* *abjad* *ke hisáb* *se likh* *raktá* *hai*, *kitába* *jiske* *hurúf* *ke 'ádád* *se sál-o-tárikh* *ma'lúm* *ho*—Pásh-palekh *jiske* *aksharon* *ki* *sañkhyá* *se* *sañvat* *mahiná* *aur* *din* *jáne* *játe* *haiñ*, páshápalekh *wá* *mudritalekh* *jismeñ* *añkaprakásak* *aksharon* *ke* *dwará* *tithi* *wá* *kál* *ká* *bodh* *hotá* *hai*.

CHRON'O-GRAM-MAT'ICAL, a. belonging to or containing a chronogram—*Aise* *kitábe* *ke* *muta'allig* *yá* *aísá* *kitába* *rakhne* *v.* *jiske* *hurúf* *ke 'ádád* *se sál-o-tárikh* *ma'lúm* *ho*—*Aise* *páshápalekh* *ká* *sambandhí* *wá* *aise* *páshápalekh* *se* *yukt* *jiske* *aksharon* *ki* *sañkhyá* *se* *sañvat* *mahiná* *aur* *din* *jáne* *játe* *haiñ*.

CHRON'O-GRAM-MA-TIST, n. a writer of chronograms—*Aise* *kitábe* *ká* *nawis* *jiske* *hurúf* *ke 'ádád* *se sál-o-tárikh* *ma'lúm* *ho*—*Aise* *páshápalekh* *ká* *lekhak* *jiske* *aksharon* *ki* *sañkhyá* *se* *sañvat* *mahiná* *aur* *din* *jáne* *játe* *haiñ*.

CHRONO'GRAPH-PHY, n. (Gr. *chronos*, *grapho*) the description of past time—*Guzre* *zamáne* *ki* *tawárikh*—*Vyatit* *kál* *ká* *itihás*. [tit kál ká itihásavettí.

CHRONO'GRAPH-PHER, n. one who writes of past time—*Guzre* *zamáne* *ká* *muarrikh*—*Vya-*

CHRONO'LOG-Y, n. (Gr. *chronos*, *logos*) the science of computing dates or periods of time—*'Ílm-i-tárikh*, *wáridát* *ki* *tárikh* *daryáft*-karne *aur* *guzre* *auqát* *shumár*-karne *ká 'Ílm*—Kálanirúpanavidyá, kálanirpayavidyá, kálaganānavidyá.

CHRONO'LOG-ER, CHRONO'LOG-I-GIST, n. one who studies or explains chronology—*Tárikh-dāñ*, *wáridát* *ki* *tárikh* *daryáft*-karne *v.* *aur* *guzre* *auqát* *shumár* *k.* *v.*—*Gatak* *lanirpetá*, *kálaganānavidyājñā*, *vrittakálanirūpak*.

CHRONO'LOG-IC, CHRONO'LOG-I-CAL, a. relating to chronology, according to the order of time—*Muta'allig-i-tárikh*, *wáridát* *ki* *tárikh* *daryáft*-karne *aur* *guzre* *auqát* *shumár*-karne *ke 'Ílm* *ke* *muta'allig*, *waqt* *ke* *silsilé* *ke* *mutábíg*, *waqt* *ki* *tartib* *ke* *mutábíg*—Kálaganānavidyāvishayak, kálanirūpanavidyāsambandhí, kálmusári.

CHRONO'LOG-I-CAL-LY, ad. in the order of time—*Be-tartib-i-waqt*, *waqt* *ki* *tartib* *se*—*Kálakramānusar*, *kál* *ke* *kram* *se*.

CHRONOM'E-TER, n. (Gr. *chronos*, *metron*) an instrument for measuring time—*Waqt* *ke* *andāza* *karne* *ká* *ālu*, *gharḥ*^b, *ghantā*^b—Kálaparimāpārthayantra.

CHRY'SA-LIS, n. (Gr. *chrysos*) aurelia or the form of certain insects before they become winged—*Bādina*, *kipe* *ká* *pahlá* *tagaiyur*—*Guṭiká*, *koshakár*, *kośavási*, *kośasth*.

CHRY'SO-LITE, n. (Gr. *chrysos*, *lithos*) a precious stone—*Lahsaníyá*^b, *ek* *qim* *ká* *sabz* *yá* *zard* *nagina*—*Haritáśm*, *pitamapi*.

CHRY'SO-PRÁSE, CHRY-SO'PRA-SUS, n. (Gr. *chrysos*, *prason*) a precious stone—*Ek* *qim* *ká* *besht*-*gimati* *nagina*—*Ek* *prakár* *ká* *bahumūlyá* *mañi*, *nag*.

CHUB, n. a river fish—*Nadi* *ki* *ek* *bhāñt* *ki* *machhli*^b. [aur motá^b.

CHUB'BY, a. like a chub, short and thick—*Nadi* *ki* *chab* *nām* *ek* *machhli* *sá*^b, *chhoṭá*

CHUB'FACED, a. having a plump round face—*Gal-phulá*^b, *thothal* *mothál*^b.

CHUCK, v. to make the noise of a hen, to call as a hen; n. the noise of a hen—*Kut-kuláná*^b, *kurkulaná*^b; n. *kutkut*^b, *kurkuláhat*^b.

CHUCK'LE, v. to call as a hen, to fondle, to laugh convulsively, to laugh inwardly in triumph—*Murgi* *ki* *āwáz* *d.*, *murgi* *ki* *tarah* *se* *buláná*, *náz* *bandarí* *k.*, *lár-pyár* *k.*^b, *gaḥḡahá* *márná*, *dil* *meñ* *hañsná*—*Kutkutáná*, *kukkuti* *ki* *náñ* *buláná*, *dulá-rána*, *dulár* *k.*, *khilkhilákar* *hañsná*, *khilkhiláná*, *man* *meñ* *kálo* *k.*

CHUCK, v. (Fr. *choquer*) to strike gently, to throw with quick motion; n. a gentle blow—*Dhíre* *se* *márná*^b, *jaldí* *pherkná*; n. *ek* *halká* *ghúnśá*^b, *ek* *dhimá* *ghúnśá*^b—*Thapthapáná*, *dhime* *márná*, *śighragatí* *se* *pherkná*.

CHUCK'FAR-THING, n. a game—*Ek* *khel*^b.

CHUFF, n. (S. *cyf*?) a coarse blunt clown—*Angarḥ*^b, *gañwár*^b. [motá.

CHUFFY, a. blunt, surly, fat—*Be-tamiz*, *talkh-mizáj*, *farbūh*—*Angarḥ*, *gañwár*, *rúkhá*.

CHUFFY-LY, ad. in a rough surly manner—*Be-tamizi* *aur* *tall* *hi* *se*—*Gañwáran* *aur* *rúkhái* *se*. [kothrī *ká* *rahne* *w.*

CHUM, n. (*chómer*) a chamberfellow—*Ham-hujra*, *ham-khāna*—*Sahavási*, *sañsargi*, *ek*

CHUMP, n. a thick heavy piece of wood—*Kunda*, *chailá*^b.

CHURCH, n. (Gr. *kurios*, *oikos*) a place of Christian worship, the collective body of Christians, a particular body of Christians, the body of the clergy, ecclesiastical authority; v. to return thanks in church—*Girjá*, *'Isáiyon* *ki* *'ibádat*-*ghá*, *jumla-i-'Isái*, *'Isáiyon* *ká* *ek* *kháse* *firqa*, *jumla-i-pádri*, *dini* *ikhtiyár*; v. *girje* *meñ* *shukr-guzári* *k.*—*'Isáiyon* *ká* *bhajanabhavan*, *'Isáiyon* *ká* *bhajanagriha*, *sab* *'Isáiyon* *ki* *mandali*, *sam-purn* *'Isáiyon* *ká* *samáj*, *'Isáiyon* *ki* *ek* *viśesh* *mandali* *wá* *játi*, *'Isáipurohitasamūh*, *'Isáidharmasambandhí* *adhibár*; v. *'Isáiyon* *ke* *bhajanagriha* *meñ* *dhanyavád* *k.*

- CHŪRCH'ING, *n.* thanksgiving in church—*Girje meñ shukr-guzāri karnā*—Ísāiyōñ ke bhajanagriha meñ dhanyavād k.
- CHŪRCH'DOM, *n.* the authority of the church—*Dinī ikhtiyār, mazhabī hukumat*—Ísāi-dharmasambandhi adhikār, Ísāidharmasambandhi rájatwa wá prabandh.
- CHŪRCH'LIKE, *a.* becoming the church—*Girje ke láiq, 'Ísai mazhab ke láiq, pádrīyōñ ke láiq*—Ísāibhajanagriha ke yogya, Ísāidharm ke yogya, Ísāi purohitōñ ke yogya.
- CHŪRCH'MAN, *n.* an ecclesiastic, an adherent of the church, an episcopalian—*Pádrī, 'Ísāiyōñ ki dīn-dāri ke intizām ká mu'taqil yá pairaw, bare pádrī ká pairaw*—Purohit, Ísāiprabandh ká anugāmi wá pakshapātī, pradhánadharmádhyaksh ká anugāmi.
- CHŪRCH'SHIP, *n.* institution of the church—*'Ísai mazhab ká intizām yá tuqarrur*—Ísāidharm ká prabandh wá sañsthāpan.
- CHŪRCH'ALE, *n.* a wake or feast to commemorate the dedication of a church—*Kisī girje ke tashakkhūs ki yād-gāri ká tyohār*—Kisī Ísāibhajanagriha ki pratishthā ke smaran ke liye parv. [liq ho—Purohitasamūhasambandhi bhūmi.
- CHŪRCH'LAND, *n.* land vested in an ecclesiastical body—*Jo zamīn pádrīyōñ ke muta'al-*
- CHŪRCH-MŪ'RO, *n.* music suited to church service—*Girje ke láiq mūsīqi*—Ísāibhajanabhavan ke yogya sañgīt wá gánabajānā.
- CHŪRCH-PRE-FER-MENT, *n.* a benefice in the church—*Girje ke muta'alliq rozī*—Ísāibhajanagrihasambandhi vritti.
- CHŪRCH'WARDEN, *n.* an officer appointed as guardian of the concerns of the church and representative of the parish—*Girje ká muhāfiz, girje ke kār-bār ká nigah-bān*—Ísāibhajanagriha ká rakshak, Ísāipújāsālā ká adhyaksh.
- CHŪRCH'YARD, *n.* the burial ground of a church—*Girje ke muta'alliq magbara, goristāñ jo girje meñ hotā hai*—Ísāibhajanagrih ke samip marōñ ke gārñe ká sthān.
- CHŪRL, *n.* (S. *ccor*) a rustic, a surly man, a miser, a niggard—*Dihgāñi, be-tamiz shakhs, bakhil, sūm*—Gañwār, rūkhā manushya, kuñil purush, kripan, kañjūs.
- CHŪRL'ISH, *a.* rude, harsh, avaricious—*Be-lihāz, be-tamiz, durusht, talkh-mizāj, saht, bakhil, khasī*—Aśisht, krūrāchār, durāchār, dushpraktirī, lālāchi, lobhī, kripan.
- CHŪRL'ISH-LY, *ad.* rudely, brutally—*Be-tamizi se, be-lihāzi se, durushti se, sang-dil se, be-rahmj se*—Asabhyatā se, gañwārpan se, krūrāchār se, durāchār se, kathoratā se.
- CHŪRL'ISH-NESS, *n.* rudeness, niggardliness—*Be-lihāz, gustākhi, be-tamizi, karakhtagi, sukhī, bakhilī, bukhī*—Asabhyatā, kuñilatā, aśishtatā, kañjūsī, kripanatā.
- CHURN, *n.* (S. *ciern*) a vessel used in making butter; *v.* to make butter, to shake or agitate—*Mathane ki nāñdī^h, nāñdī jisneñ makkhan mathkar nikālū jātā hai^h; v. makkhan banānā^h, nainū nikālū^h, mathanā^h, mahnā^h.*
- CHURN'ING, *n.* the act of making butter—*Makkhan banānā^h, nainū nikālū^h.*
- CHURN'STAFF, *n.* the staff used in churning—*Mathāñi^h, mathni^h.* [Annaras, annasār.
- CHYLE, *n.* (Gr. *chulos*) a milky juice formed in the stomach by digestion—*Kailūs*—CHY-LĀ'CEOUS, *a.* consisting of chyle—*Kailūsi*—Annarasasambandhi, annasārasambandhi.
- CHYL-I-FAC'TION, *n.* the act of making chyle—*Kailūs banānā, kailūs ki banāwat*—Annaras ká utpādan. [nc v.—Annarasotpādak.
- CHYL-I-FAC'TIVE, CHYL-O-PO-ET'IC, *a.* having the power of making chyle—*Kailūs banā-*
- CHY'LOUS, *a.* consisting of chyle—*Kailūs ká, kailūs ká banā huā*—Annaras ká, annaras ká banā huā.
- CHYME, *n.* (Gr. *chumos*) food after it has undergone the action of the stomach—*Kaimūs*—Jāthar meñ paripāk ke pašchāt jo dasā bhojan ki hotī hai, jāthar meñ paripākwa anna ki dasā.
- CHYMIS'TRY. See CHEMISTRY.
- CIC'A-TRICE, *n.* (L. *cicatrice*) a scar—*Zakhm ká nishāñ*—Ghāw ká chilāñ.
- CIC'A-TRIZE, *v.* to heal a wound by inducing a skin, to skin over—*Zakhm par gosht lāñā, chamrīgāñā^h*—Ghāw bharñā, ghāw purāñā, ghāw chañgā k., jhiliyāñā, ghāw sukū āñā. [kā bharāv.
- CIC-A-TRI-ZĀ'TION, *n.* the act of healing a wound—*Zakhm ká sukhnāñ yā sukhnā*—Ghāw
- CICE-RO'NE, CHI-CHO-R'NE, *n.* (It.) a guide, one who explains curiosities—*Rah-numā, jo shakhs nādir chizēñ samjhātā hai*—Pathadarsak, jo jan anūthi vastuōñ ká vrittānta hai. [Sisiro ke sadris suvakā.
- CIC-E-RONI-AN, *a.* resembling Cicero—*Sisiro ke mánind khush-taqir yā fasih*—
- CIC-E-RONI-AN-ISM, *n.* imitation of Cicero—*Sisiro ká tatabbū'*—Sisiro ká anukaran.
- CIC-U-RATE, *v.* (L. *cicur*) to tame—*Ililāñā^h, sadhnā^h, sidhā k., rackhāñā^h.*
- CIC-U-RĀ'TION, *n.* the act of taming—*Ililāv^h, rackāv^h, sadkāv^h.* [Sev kī madirā.
- CIDER, *n.* (Fr. *cidre*) the juice of apples expressed and fermented—*Sb ki shurāb*—
- CIDER-IST, *n.* a maker of cider—*Sb ki shurāb banāñe w.*—Sev kī madirā banāñe w.
- CIDER-KIN, *n.* an inferior kind of cider—*Sb ki zabīñ shurāb*—Sev kī apakrišt madirā.
- CIGAR, *n.* (Sp. *cigarró*) a small roll of tobacco for smoking—*Pine ke liye tumbakū yā sūti kī pupū^h.*

- CILIA-RY**, *a.* (L. *cilium*) belonging to the eyelids—*Papote ke muta'alliq*—Palaka-sambandhi. [lomanay.]
- CILICIOUS**, *a.* (L. *cilicium*) made of hair—*Būloh kā banā huā^h*—Lomanirinit, lomias,
- CIMETER**. See SCIMITAR.
- CIMMERIAN**, *a.* (L. *Cimmerii*) extremely dark—*Bahut andherā^h*.
- CINCTURE**, *n.* (L. *cinctum*) a band, a belt, a girdle, an inclosure—*Band, kamar-band, gherā^h*—Mekhalā, patukā, peti, kaṭibandhi, bandhan, kaṭisūtra.
- CINDER**, *n.* (S. *sinder*) matter remaining after combustion, a hot coal that has ceased to flame—*Koylā^h, aīgārā^h, aṅgar^h*.
- CINDER-WENCH**, **CINDER-WOMAN**, *n.* a woman who rakes ashes for cinders—*Ek randi jo koyloh ya aīgārōn ke liye rākh batortī hai^h*. [ke rang kā^h.]
- CINEREOUS**, *a.* (L. *cinis*) like ashes, having the colour of ashes—*Rākh sā^h, rākh*
- CINERITIOUS**, *a.* having the form of ashes—*Khākistār sā, khākistārī, khāk kī surat kā*—Bhasmarup.
- CINNABAR**, *n.* (Gr. *kinnabari*) an ore of quicksilver—*Shangarf*—Ingur, rasasindūr.
- CINNAMON**, *n.* (Gr. *kinnamomon*) the spicy bark of a tree—*Dār-chini, dāl-chini*—Sugandhatwak, gandhāvakkal.
- CINQUE**, *n.* (Fr.) the number five—*Panja*—Pañchak, pañchatwa, pāñch.
- CINQUEPÈCE**, *n.* a dance—*Ek nāch^h*.
- CIPON**. See SCION.
- CIPHER**, *n.* (Fr. *chiffre*) an arithmetical figure (0), an intertexture of letters as the initials of a name, a secret manner of writing; *v.* to practise arithmetic, to write in occult characters, to designate—*Sifr, nām kā pahilā harf, ramz-navisi, kam-salā; v. hisāb karnā, kam-salā likhnā, ramz-navisi k., kisi kī khāsiyat bayān k., nishān k.*—Sunnā, sūnya, vindu, nām kā pratham akshar, vijākshar, vij, saṅket kī khāwat; *v. aṅkavidyā kā abhyās k., vijākshar meṅ likhnā, saṅket meṅ likhnā, lakshya k., chihṇ k.*
- CIRC**, **CIRQUE**, **CIRCUS**, *n.* (L. *circus*) an area for sports with seats around for the spectators—*Tamāshe kā gol-ghar jismēh tamāsha dekhne-wāloh ke liye gird-ā-gird chaukiyān yā takhte bichhe rakhte haiṇ*—Golakrīrāraṅg, golakrīrāṅgan.
- CIRCENSIAN**, *a.* relating to the circus—*Tamāshe ke gol-ghar ke muta'alliq*—Golakrīrāraṅgasambandhi, golakrīrāṅganavishayak.
- CIRCLE**, *n.* (L. *circus*) a line continued till it ends where it began having all its parts equidistant from a common centre, the space included in a circular line, a round body, an orb, compass, a surrounding company; *v.* to move round any thing, to inclose, to surround—*Dāira, halqa, gol shai, kura, ihāta, loṅh kā dāira; v. kisi ke gird ghūmnā, dāura k., dāir h., muhāsara k., gher lenā^h*—Vartul, vritta, kuṇḍal, golākāravastu, chakra, ghera, gol jagah, loṅh kī maṇḍali, loṅh kā maṇḍal; *v. kisi ko garernā, kisi kī chārōn or ghūmnā, chakkar mārṇā, garernā, garer lenā, gherṇā*. [chakrākār.]
- CIRCLED**, *a.* having the form of a circle—*Dāira-numā, dāire kī surat kā*—Maṇḍalākār,
- CIRCLET**, *n.* a little circle, an orb—*Chhoṭā dāira, chhoṭā halqa yā kura*—Chhoṭā vartul, chhoṭā vritta wā maṇḍal. [pariveshtak.]
- CIRCLING**, *p. a.* round, surrounding, inclosing—*Gird, ghere hue^h*—Or pās, chārōn or,
- CIRCULAR**, *a.* round like a circle, moving round, addressed to a number of persons having a common interest; *n.* a letter or notice addressed to a number—*Dāire ke mánind mudawwar, halqa-dār, gird-āwarī k. w., kisi jamā'at ke loṅh ko likhā yā bhejā gayā; n. gashtī khatt yā ishtihār*—Gol, varttulākār, vrittākār, garerkar ghūmne w., chakkar mārṇe w., kisi maṇḍali ko likhā wā bhejā gayā; *n. patra wā vijāpanapatra jo loṅh ko bhejā jāta hai*.
- CIRCULARITY**, *n.* a circular form—*Golā^h, gird-ā-girdī*—Golākārātwa, chakrākārātā.
- CIRCULARLY**, *ad.* in form of a circle—*Gird-ba-gird, tadwirāna, dāire kī surat par*—Chakkararūp se, chakkravat, vartul rūp se. [hone w.]
- CIRCULARITY**, *a.* ending in itself—*Apne hī par khatm hone w.*—Apne hī par samāpt
- CIRCULATE**, *v.* to move round, to spread—*Ghumānā^h, ghumā denā^h, ghūmnā^h, phirānā^h, phirā-lānā^h, phirṇā^h, daṛṇā^h, chalnā^h, chakkar mārṇā^h, phailānā^h*.
- CIRCULATION**, *n.* a moving round, currency—*Gardish, jirā*—Ghumāw, pher, chalan.
- CIRCULARITIOUS**, *a.* travelling in a circle—*Dāire meṅ safar yā dāura k. w.*—Chakkar meṅ bhramāṇ k. w., varttulabhramāṇakārī.
- CIRCULARITY**, *a.* moving round, circular—*Dāura k. w., gardish k. w., dāire ke mánind mudawwar*—Chakkar mārṇe w., chakkar meṅ ghūmne w., gol, varttulākār.
- CIRCUIT**, *n.* (L. *cir* *us*, *itum*) the act of moving round, the space inclosed in a circle, extent, a ring, visitation of judges, the tract of country visited by judges; *v.* to move round—*Gardish, gol jagah^h, wos'at, dāira, halqa, hākimoṅ kā dāura, jis diyār meṅ hukkm dāura kartē haiṇ; v. gardish k.*—Ghumāw, pher, varttul kā garbh, varttul ke bhitār kī jagah, phailāw, vistār, maṇḍal, dharmādhyakshabhramāṇ, dharmā-

dbhyaksh ká pherá, jis pradeś meñ dharmádhyaksh bhraman karte haiñ, jis desavibhág meñ dharuñ dbhyaksh pherá karte haiñ; *v.* ghúmná, chakkar marná. [kar phirne w.
CIR-CUR-ĒER', *n.* one who travels a circuit — *Daura k. w.* — Pherá *k. w.*, ghúmgthúm.
CIR-CU-Y'ION, *n.* a going round, compass — *Daura, gardish, iháta* — Pherá, pherí, ghumáw, gherá, gheráw.

CIR-CŪ'I-TOUS, *a.* round about, not direct — *Ghúma huá^h, pher kháyá huá^h, sthá nahín^h.*

CIR-CŪ'I-TOUS-LY, *ad.* in a circuitous manner — *Ghumáw se^h, pher khá-ker^h.*

CIR-CUM-AM-BLENT, *a.* (L. *circum, am, eo*) surrounding, encompassing — *Muhit, gird-i-gird* — Pariveshtak, ghere hue, parigat. [gaman.

CIR-CUM-AM-BI-EN-GY, *n.* act of encompassing — *Gheráw^h, iháta k.* — Pariveshtan, pari-

CIR-CUM-AMBU-LATE, *v.* (L. *circum, ambulo*) to walk round about — *Gird-ávari k., gird phirná* — Ghúmgthám *k.*, parikramá *k.*, chároñ or idhar udhar ghúmná.

CIR-CUM-CISE, *v.* (L. *circum, caesum*) to cut off the prepuce or foreskin of males — *Khatna k., sunnat k.* — Musalmáni *k.*

CIR-CUM-CISE-ER, *n.* one who circumcises — *Khatna k. w., sunnat k. w.* — Musalmáni *k. w.*

CIR-CUM-CISION, *n.* the act or rite of cutting off the foreskin — *Khatna, sunnat* — Musalmáni. [Vyarth *k.*, lupt *k.*, rahit *k.*, nishphal *k.*

CIR-CUM-DUCT', *v.* (L. *circum, ductum*) to contravene, to nullify — *Bátil k., radd k.* — CIR-CUM-DŪC'ION, *n.* a leading about, an annulling — *Sáth lekar phirná^h, mansúkhí, mauqifí, radd* — Sáth lekar ghúmná wá ghúmná, lop, mitáw, vyarth *k.*

CIR-CUM-FER-ENCE, *n.* (L. *circum, fero*) measure round about, the line that bounds a circle — *Gird, iháta, nuhit* — Gherá, gherghumáw, mañdal, pariñáh, paridhi.

CIR-CUM-FER-ENTIAL, *a.* relating to the circumference, that surrounds, circular — *Muhit se nisbat-dúr, gird-á-gird, dáire ke mánind mudawwar* — Paridhisambandhí, pariveshtak, ghamewálá, varttulákár, gol.

CIR-CUM-FLEX, *n.* (L. *circum, flexum*) a mark used to regulate the pronunciation of syllables — *Talaffuz ká nishán, us talaffuz ká nishán jo na bahut zor se na dh re adú kiya ístá hai* — Swarít, tritít, uechhírañachihñ. [tá huá — Gherkar baktá huá.

CIR-CUM-FLU-ENT, CIR-CUM-FLU-OUS, *a.* (L. *circum, fluo*) flowing round — *Gird bah-*

CIR-CUM-FO-RÁ-NE-AN, CIR-CUM-FO-RÁ-NE-OUS, *a.* (L. *circum, fores*) travelling about, wandering from house to house — *Idhar-udhar ghúmtá huá^h, ghar-ghar ghúmtá huá^h.*

CIR-CUM-FUSE', *v.* (L. *circum, fusum*) to pour round, to spread every way — *Gird dhálná, chároñ taraf phailáná* — Chároñ or dhálná wá phailáná.

CIR-CUM-FŪ-SILE, *a.* that may be poured round — *Gird dhále jáne ke qábil* — Chároñ or dhále jáne ke yogya.

CIR-CUM-FŪ-SION, *n.* the act of pouring round — *Chároñ or dhaláw yá phailáw^h.*

CIR-CUM-GES-TATION, *n.* (L. *circum, gestum*) the act of carrying about — *Sáth liye liye phirná^h.*

CIR-CUM-GYRE', CIR-CUM-GY-RATE, *v.* (L. *circum, gyrus*) to roll or turn round — *Dhulkáná^h, lufhkáná^h, dhangáná^h, dhanyáná^h, ghumáná^h, phiráná^h.*

CIR-CUM-GY-RÁ-TION, *n.* a rolling or turning round — *Dhulkáw^h, lufhkáw^h, dhangáw^h, ghumáw^h, phiráw^h.*

CIR-CUM-JÁ-CENT, *a.* (L. *circum, jaceo*) lying round, bordering on every side — *Ghere hue^h, chároñ taraf se muttasíl* — Paryantasth, chároñ or pará huá, sámantasth, upántik, chároñ or se lagá huá.

CIR-CUM-LO-CUTION, *n.* (L. *circum, locutum*) a circuit of words, the use of indirect expressions — *Gurdish-i-lafzí, túl-i-kalámi, pechída kalám* — Vákyaabhulya, vákprapñeh, bahuvákya, atisáyoktí, vakroktí, vyájoktí. [vistirñavákya.

CIR-CUM-LŌC'U-TO-RY, *a.* using many words — *Túl-i-kalám, túl-tawíl* — Bahuvákya,

CIR-CUM-MŪRED', *a.* (L. *circum, murus*) walled round, encompassed with a wall — *Chároñ taraf dīwār se ghirá huá, íháte se ghirá huá* — Chároñ or bhit se ghirá huá.

CIR-CUM-NÁ-VI-GATE, *v.* (L. *circum, navis, ago*) to sail round — *Jaház par gird-ávari k.* — Náv par chároñ or ghúmná.

CIR-CUM-NÁ-VI-GA-BLE, *a.* that may be sailed round — *Jaház par se jiski gird-ávari ho-sake* — Náv par jiski chároñ or ghúm sakeñ. [or ghúmná.

CIR-CUM-NÁ-VI-GÁ-TION, *n.* act of sailing round — *Jaház par gird-ávari* — Náv par chároñ

CIR-CUM-NÁ-VI-GÁ-TOR, *n.* one who sails round — *Jaház par gird-ávari k. w.* — Náv par chároñ or ghúmné w. [dik — Dhruv kí chároñ or, dhruv ke samíp.

CIR-CUM-PŌ-LAR, *a.* (L. *circum, polus*) round or near the pole — *Quib ke gird yá naz-*

CIR-CUM-PO-SITION, *n.* (L. *circum, positum*) the act of placing round about — *Chároñ taraf rakhná* — Chároñ or sthiti.

CIR-CUM-RO-TATION, *n.* (L. *circum, rota*) the act of whirling round — *Chároñ taraf lí gardish* — Chároñ or kí ghumáw, chakrávart, ávrittí, ávartta.

CIR-CUM-RŌ-TA-TO-RY, *a.* whirling round — *Chároñ taraf gardish k. w., chák ke mánind gardish k. w.* — Chakravat ghúmne w., ávarttamán, pahíye ke sadris phirne w.

- CIR-CUM-SCRIBE'**, *v.* (L. *circum, scribo*) to inclose, to bound, to limit, to confine — *Gher lenā^h, hadd bāndhnā* — Chheknā, ghermā, sīmā bāndhnā. [sīmā.]
- CIR-CUM-SCRIPTION**, *n.* limitation, bound — *Hadd-bandī, sar-hadd* — Sīmā kā bāndhej,
- CIR-CUM-SCRIPTIVE**, *a.* marking the limits — *Hadd-bandī k. w., mahdūd k. w., sar-hadd bāndhne w.* — Sīmā bāndhne w. [Parimit rūp se, bāndhej se.]
- CIR-CUM-SCRIPTIVE-LY**, *ad.* in a limited manner — *Hadd-bandī se, mahdūd taur se* —
- CIR-CUM-SPECT**, *a.* (L. *circum, spectrum*) watchful on all sides, cautious, prudent — *Hosh-yār, khabar-dār, ihtiyātī, zīrak, dūr-andesh* — Sāvadhān, satark, suchet, dūradar-śī, chaukas, parināmadarsī. [nī, sāvadhānatā, satarkatā, chaukasī, chaukasāī.]
- CIR-CUM-SPECTION**, *n.* watchfulness, caution — *Hosh-yārī, khabar-dārī, ihtiyāt* — Sāvadhā-
- CIR-CUM-SPECTIVE**, *a.* vigilant, cautious — *Hosh-yār, khabar-dār, dūr-andesh* — Sāvadhān, satark, suchet wā sachet, parināmadarsī.
- CIR-CUM-SPECT-LY**, *ad.* watchfully, cautiously — *Hosh-yārī se, khabar-dārī se, ihtiyāt se, dūr-andeshī se* — Sāvadhānī se, chaukasāī se.
- CIR-CUM-SPE-NESS**, *n.* caution, vigilance — *Dūr-andeshī, ihtiyāt, hosh-yārī, khabar-dārī* — Chaukasāī, sāvadhānī, satarkatā, suchetawā.
- CIR-CUM-STANCE**, *n.* (L. *circum, sto*) something attending or relative to a fact, an adjunct, accident, event, condition, state of affairs — *Kisī bāt ke mutā'alliq koi shai, dūsrī chiz ke sāth lagi hui chiz, ittīfāq, waqū', kaifiyat, mājara, haqiqat, hālat, hāl, sūrat-i hāl* — Kisī kī sambandhī vastu, dūsrī vastu ke sāth lagi hui vastu, sambandhī, anubandhī, daivayog, daivagatī, ghaṭanā, vrittānt, dasā, avasthā, gatī, vrittī.
- CIR-CUM-STANT**, *a.* surrounding, environing — *Ghere hue^h.*
- CIR-CUM-STANTIAL**, *a.* accidental, not essential, casual, particular, detailed — *Nāghānā, ittīfāqī, 'ārīzī, khāss, mufassal, tafsīl-wār* — Achānchak, āgantuk, aprakrit, ākasmik, viśesh, vistīrṇ, savivarṇ.
- CIR-CUM-STANTIAL-LY**, *ad.* accidentally, not essentially, minutely, in every circumstance — *Ittīfāqī, 'ārīzan, mufassalan, mushrūhan, tafsīl-wār* — Daivayog se, daiva-ghaṭanā se, aprakrit rūp se, sūkshmatāpūrvak, savivarṇapūrvak.
- CIR-CUM-STANTIAL-ATE**, *v.* to place in particular circumstances, to describe exactly — *Kisī khāss hālat meṁ rakhnā, mufassalan bayān k., mushrūhan bayān k.* — Kisī viśesh avasthā meṁ rakhnā, savivarṇ varṇan k., byore ke sāth bakhān k.
- CIR-CUM-TER-RANE-OUS**, *a.* (L. *circum, terra*) around the earth — *Zamīn ke gird* — Prithwī kī chārōṇ or, prithwī ke chaturdik.
- CIR-CUM-VAL-LATION**, *n.* (L. *circum, vallum*) fortification round a place — *Shahr-panāh, kisī jagah ke gird kī morcha-bandī* — Kisī sthān ke chaturdik drigh bhit, chārōṇ or kī bhit aur khāī.
- CIR-CUM-VENT'**, *v.* (L. *circum, ventum*) to deceive, to cheat, to impose upon — *Fareb k., fareb d., dagā d., 'aigārī k.* — Thagnā, chhālṇā, dhokhā d.
- CIR-CUM-VEN'TION**, *n.* fraud, deception — *Fareb, dagā* — Kapāt, chhāl, thagāī, dhokhā.
- CIR-CUM-VEST'**, *v.* (L. *circum, vestis*) to cover round with a garment — *Kapre se lapetnā^h.* — *Ghumānā^h, ghūmnā^h, phirānā^h.*
- CIR-CUM-VOLVE'**, *v.* (L. *circum, volvo*) to roll round, to put into a circular motion
- CIR-CUM-VO-LUTION**, *n.* a rolling round — *Ghumāwā^h, gardish, phirāwā^h* — Āvartan.
- CIR-CUS**. See CIRG.
- CIST**, *n.* (L. *cista*) a case, an excavation — *Peṭhā, garhā yā khokharā^h* — Samput, khāt wā khokharā. [jalāsāy.]
- CIS'TERN**, *n.* a receptacle for water, a reservoir — *Hauz, chah-bachcha, āb-gir* — Kūṇḍ,
- CIT**. See under CITY.
- CITE**, *v.* (L. *cito*) to summon, to quote — *Talab k., 'ilām bhejnā, kisī 'ibārat ko naql k., yā tamsil meṁ lānā, iqtibās k.* — Bulā bhejnā, bulānā, āhwān k., drishtānt wā pramān d.
- CITAL**, *n.* summons, quotation, reproof — *Talabī, kisī 'ibārat kī naql yā tamsil, iqtibās, tamhī, malāmat* — Bulāhaṭ, bulāwā, āhwān, drishtānt wā pramān jo kisī granth se liyā jāy, avatāran, upanītavachan, avatāritavākya, jhīrkī, ghurkī, bhartsanā.
- CITATION**, *n.* summons, quotation, mention — *Talab, talabī, 'ilām, kisī 'ibārat kī naql yā tamsil, iqtibās, bayān, zikr* — Bulāwā, bulāhaṭ, āhwān, kisī granth se li hui lipī, avatāran, upanītavachan, avatāritavākya, varṇan, bakhān.
- CITATO-RY**, *a.* having power to cite — *Talab karne kī tāqat rakhne w., shāki* — Bulāne kā adhikārī, āhwāyak, apavādak.
- CITER**, *n.* one who cites — *Talib, 'ilām k. w., kisī 'ibārat kā naql karne w. yā tamsil meṁ lāne w., iqtibās k. w., tamhī k. w., malāmat k. w.* — Bulāne w., āhwātā, kisī granth se vachan le lene w., upanētā, apavādī, nindak. [śesh, tantrī.]
- CITHERN**, *n.* (Gr. *kithara*) a kind of harp — *Bīn^h, sīār, tambūrā, kīngri^h* — Vināvī-
- CITRON**, *n.* (L. *citrus*) a kind of lemon — *Turunj* — Chakotārā, jambīr, khatī nībū.
- CITRINE**, *a.* lemon-coloured, of a dark yellow — *Nībū ke rang kā^h, dhūmlā-pilā^h.*
- CITRINATION**, *n.* a turning to a yellow colour — *Kuchh pilā-pan^h.*
- CITY**, *n.* (L. *civitas*) a large town, a town corporate; *a.* relating to a city — *Shahr,*

wah shahr jiske bāshindon ko qaumī majlis mein apni taraf se mukhtār bhejne kā ikhtiyār ho : a. shahrī, muta'alliq-i-shahr—Nagar, pur, wah nagar jiske nījāsīyōn ko deśīya mahasabūhā mein apni or se pratinidhi bhejne kā adhkār ho ; a. nagarī, nagarasambandhī, nāgar, nagarasth.

CIT, n. a pert low citizen—*Gustākh nich shahrī*—Chāñchal adham nagaravāsī.

CIT'A-DEL, n. a fortress in a city—*Shahr kā qal'a*—Nagar kā garh.

CIT-i-QISM, n. the manners of a citizen—*Shahrī ke atvār, ahl-i-shahr ke tarīq*—Nagar ke nivāsī ke ācharan, nagar ko nivāsī ki chālchalan. [asambandhī.]

CIT'IED, a. belonging to a city—*Shahrī, shahr ke muta'alliq*—Nagarī, nāgar, nagar.

CIT'ZEN, n. an inhabitant of a city, a freeman—*Shahrī, ahl-i-shahr, shahr ke huqūq kā mushtarik*—Nagarajan, puravāsī, pur ke adhkār rakhne w., purādhhikārī. [kar.]

CIT'ZEN-SHIP, n. the freedom of a city—*Shahrī huqūq*—Nagarajanādhhikār, paurādhi.

CIV'ET, n. (Fr. civette) perfume from the civet cat—*Zabād, ek qism kī khush-bū jo mushk-bilāi se paidā hotī hai*—Ek prakār kā sugandh jo mahaktī bilāi se utpanna hotā hai, gandhamārjār kā sugandh.

CIV'IC, a. (L. civis) pertaining to a city, relating to civil affairs or honours—*Shahr ke muta'alliq, shahrī, mulki kām yā 'izāt ke muta'alliq*—Nagarasambandhī, nāgar, purasambandhī, rājavyāpārasambandhī kārya wā sanman.

CIV'IL, a. relating to the community, political, intestine, complaisant, well-bred—*Mulki, mālī, dūvānī, andarīnī, bā-murawwat, mulūmī, narm, khaqīq, sāhib-i-akhlāq, sāhib-i-sulūk*—Purasambandhī, nagarasambandhī, rājavyāpārasavishayak, rājākarm-avyavāsāyasambandhī, nitisambandhī, gharībī, gharailā, deśī, milāpī, sisht, anunayi, suśīl, satkāri, sabhyā, suvinit.

CIV'IL'IAN, n. one skilled in civil law—*Ahl-i-āin, āin-dān, ahl-i-qalum, ahl-i-'adālat*—Nītijhā, vyavahāravidhihā, vyavasthākūsal, rājavyāpārī.

CIV'IL-ITY, n. politeness, courtesy—*Akhīyat, khalq, insāniyat, tamalluq, takrim-tawāzu'*—Sishtatā, sabhyatā, saujanya, suśīlatī, sishtāchār, bhalmansī, āwabhagat, āgatwāgat.

CIV'IL-IZE, v. to reclaim from barbarism, to instruct in the arts of regular life—*Ādmi banānā, insān banānā, tarbiyat k., ta'lim k., shāista k., ārasta k.*—Manushya banānā, sishtāchār sikhānā, sisht k., sabhyā k., sudhārnā, vyavasthit k.

CIV'IL-I-SĀ'TION, n. the act of civilizing, the state of being reclaimed from barbarism—*Ta'lim-dihī, tarbiyat-dihī, ādmiyat, tarbiyat, insāniyat, shāistagi*—Sishtāchār ki sikhā, sabhyakārān, sabhyatā, sishtāchārātwa, sishtatā.

CIV'IL-IZ-ER, n. one who civilizes—*Ādmi k. w., insān banāne w., ta'lim k. w., tarbiyat k. w., shāista k. w.*—Manushya banāne w., sishtakārī, sabhyakārī.

CIV'IL-LY, ad. in a civil manner, politely—*Akhīlāq se, adab se, ādāb se, bā-murawwat, shāistagi se, ādmiyat se, insāniyat se*—Suśīlatā se, sishtatāpūrvak, sishtatā se, bhalmansī se, sabhyatā se.

CLACK, v. (Fr. claque) to make a sharp continued noise ; n. a sharp continued noise—*Jhankārnā^h, karkarānā^h, kharkharānā^h, jharjhanānā^h* ; n. *jhankār^h, jhanjhanā^h, hat^h, kharkharāhat^h, tantanāhat^h*. [kharāne w^h.]

CLACK'ER, n. one that clacks—*Jhankārne w^h, jhanjhanāne w^h, thanthanāne w^h, khar-CLACK'ING*, n. continual talking, prating—*Lahlabāhat^h, bakkak^h, bakkwad^h*.

CLAD, p. t. and p. p. of clothe—*Clothe kā māzi aur māzi-ma'tūf* : *alai-hi yā fl-i-ma'tūf*—Clothe kā sāmānyabhūt aur pūrnakriyā wā pūrvakālikakriyā.

CLAIM, v. (L. clamo) to demand of right, to require ; n. a demand as of right, a title—*Da'wā k., taqāzā k., talab k.* ; n. *da'wā, istihqāq*—Apnā kahke māngnā, apnā bolkar chāhnā, swaswatwa māngnā, chāhnā, māngnā ; n. swaswatwa kā māngnā, abhyarthanā, adhkār, swaswatwa.

CLAIM'ANT, CLAIM'ER, n. one who claims—*Tālib, da'wā-dār, dā'i, mudda'i*—Apnā bolkar māngne w., swaswatwa chāhne w., abhiyoktā.

CLAIM'ANT, a. crying, beseeching earnestly—*Nāla k. w., zārī k. w., 'ijz-o-inkisārī se iltijā k. w.*—Chillāne w., rone w., girgirāne w., chiriyān o bintī k. w., prarthanā k. w.

CLAM'OUR, n. outcry, noise, vociferation ; v. to make an outcry, to vociferate—*Josh-kharosh, gul, shor, gaugā* ; v. *gul k., shor k., gaugā k., chillānā^h*—Chillāhat, haurā, kolāhal, chighghār, chighghār, hāñkpukār ; v. *haurā k., kolāhal k., chillānā, chighghār, pukārnā, hāñkpukār k., chichiyānā*.

CLAM'O-ROUS, a. noisy, vociferous, loud—*Shorī, shor k. w., gaugāi, dūland-āwāz*—Haurā k. w., kolāhalakārī, hāñkpukār machāne w., ūñchā bolne w., mahāsawāra.

CLAM'O-ROUS-LY, ad. in a noisy manner—*Gaugāi taur se, shor se, gul se*—Kolāhal se, hāñkpukār se, hullār se.

CLAM'OUR-ER, n. one who makes an outcry—*Gaugā k. w., gul k. w., shor machāne w.*—Hullār k. w., kolāhal k. w., chighghār mārne w., chighghārne w., chillāne w.

CLAM, v. (S. clemian) to clog with any glutinous matter, to be moist—*Lāsā lagānā^h, tar h., nam h.*—Lasāsā k., chipchīpā k., ārdra h., gīlā h., bhīgā h.

CLAM'NY, *a.* viscous, glutinous, sticky — *Laslasā^h, lasilā^h, chipchipā^h.*

CLAM'NI-NESS, *n.* stickiness, tenacity — *Lasi^h, laslasāhat^h, chipchipāhat^h.*

CLAM'BER, *v.* (*climb*) to climb with difficulty or with hands and feet — *Mushkil se charhnā, kātā pānū ke bal charhnā^h* — *Kashī se charhnā.*

CLAMP, *n.* (*klamp*) a piece of wood or iron used to strengthen, any thing; *v.* to strengthen by a clamp — *Pottar^h, lohe ki pottar^h, lakri ki pajari^h; v. pattar jarnā^h, pottar lagānā^h.* [mandali.]

CLAN, *n.* (*Ir. clann*) a race, a tribe — *Qaum, zāt, kheil, guroh* — *Kul, vaṇṣ, jāti, sākā,*

CLAN'NISH, *a.* like a clan, closely united — *Qaumi, khulī sī, guroh ke mānind, muttasil, jutā huā^h* — *Jātiya, kul ke sadriś, māndali ke sadriś, milā huā, lagā huā, guthā huā.*

CLAN'SHIP, *n.* state of union as in a clan — *Guroh-bandī, qāfila bandī* — *Jāthe kā mel, gañthāw.*

CLAN'CU-LAR, *a.* (*L. clau*) secret, private — *Posk'da, mal'kfi* — *Chhipā, gupt, gopaniya.*

CLAS'CU-LAR-LY, *ad.* closely, privately — *Poshidagi se, chup-chāp^h* — *Gupt rūp se, gopaniya riti se.* [Chhipī, gupt, aprakās, rahasya.]

CLAN-DE'STINE, *a.* secret, hidden, private — *Posk'ida, mal'kfi, khufya, nihān, pinhan* —

CLAN-DE'STINE-LY, *ad.* secretly, privately — *Poshidagi se, khufyan, khufyatan* — *Gup-chup, chhipake lukake, chupchap, gupt rūp se.*

CLANG, *n.* (*Gr. klange*) a sharp shrill sound; *n.* to make a sharp shrill sound, to strike together with a sharp sound — *Jhanjhanāhat^h, tantanāhat^h, jharjharāhat^h, khatkhatāhat^h, tāṭā, āhat^h, dhayādhar^h, tūtū^h, bhōnbhōn^h; v. jhanjhanānā^h, tantanānā^h, kha'khatānā^h, dhardharānā^h.* [dhayāhat^h.]

CLAN'GOUR, *n.* a loud shrill sound — *Jha jhanāhat^h, tantanāhat^h, khatāhat^h, dhay-*

CLAN'GOURS, *a.* making a clang — *Khatkhat k w^h, jhanjhan k w^h, tantan k w^h, dhay-dhar k w^h.* [jhanjhanāhat^h; v. jhankārānā^h, jharjhanānā^h.]

CLANK, *n.* a shrill noise as of a chain; *v.* to make a sharp shrill noise — *Jhankār^h,*

CLAP, *v.* (*S. clappan*) to strike together with quick motion, to applaud with the hands, to thrust suddenly, to shut hastily; *n.* a noise made by sudden collision, an explosion of thunder, an act of applause — *Palpatinā^h, bajānā^h, thapthapnā^h, phat-phatānā^h, thapaknā^h, thaporī bajānā^h, thaporī bajākar barāi k^h, ekā-ekī bhīrānā bhīrā lagānā^h lagnā ghusnā ghusnā yā rakhnā^h, jhatpat mādnā^h; n. jharākā^h, dhayākā^h, chametā^h, tāl^h, tālā^h, thapor^h, korak^h, korakārānā^h, tāli bajākar barāi^h.*

CLAP'PER, *n.* one that claps — *Tāli bajākar barā k. w^h, ghante ki tolak jibhi yā lori^h.*

CLAP'PER-CLAW, *v.* to scold, to revile — *Jhīrkānā^h, dhankānā^h, dāntnā^h.*

CLARE-OB-SCURE', *n.* (*L. clarus, obscurus*) light and shade in painting — *Taswir meñ dūp aur chhāyā* — *Chitra meñ ujīālā aur andhiyārā.*

CLAR'ET, *n.* (*Fr. claret*) a species of French wine — *Frāns ke mulk ki ek qism ki sharāb* — *Frāns deś ki ek prakār ki madhā.*

CLAR'I-CHORD, *n.* (*L. clarus, chorda*) a musical instrument — *Ek bājā^h.*

CLAR'I-FY *v.* (*L. clarus*) to make clear, to purify, to brighten, to grow clear — *Sāf k., chamkānā^h, sāf h., chamaknā^h* — *Mail chhāntnā, mail kāṭnā, nirmal k., parishkrit k., chamchamānā, swachch k. wā h., nirmal h., vimal h.*

CLAR-I-FI-CATION, *n.* the act of making clear — *Khūlis k., safāi* — *Parishkār, mail kāṭnā, mail chhāntnā, malāpākarsan.* [dipti.]

CLAR'I-TY, brightness, splendour — *Safāi, chamak^h, tīb* — *Swachchhatā, kānti, āyuti,*

CLAR'I-ON, *n.* a kind of trumpet — *Qarnāe, būq, surnāe* — *Turhī, narsingā, singā.*

CLAR'I-O-NET, *n.* a kind of hautboy — *Ek qism ki qarnāe* — *Ek prakār ki turhī.*

CLASH, *v.* (*D. kletsen*) to strike against, to act in opposition; *n.* noisy collision — *Khatkhatānā^h, takrānā^h, khūinchā-khūinchī k.; n. khatk^h, dhayākā^h, jhankār^h, takkār^h, bhayālā^h.* [tā, viruddhata, asaṅgati.]

CLASH'ING, *n.* opposition, contradiction — *Muqābala, zidd, bar-khilāfī* — *Virodh, viparita-*

CLASP, *n.* (*Ir. clasba*) a hook to hold any thing close, an embrace; *v.* to shut with a clasp, to embrace — *Kāntā yā ānkri^h, bagal-giri*; *v. ānkre se bund k., ānkri se jakar-nā yā ākānā^h, lapetnā^h, gale lagānā^h, gor meñ lenā^h, kauriyānā^h, ānkār meñ lenā^h* — *Ānkā, ālīgan, ankar, kaniya, kaulā, godi.*

CLASP'ER, *n.* one that clasps — *Bagal-giri k. w., bagal-gir hone w., bel jo darakhton meñ lipat jāti hai* — *Kauriyāne w., god meñ lene w., gale lagane w., latā jo peron par phail jāti hai.* [jātā hai^h.]

CLASP'KNIFE, *n.* a knife which folds into the handle — *Chhuri jiskā phal herī meñ ho*

CLASS, *n.* (*L. classis*) a rank, an order, a number of pupils learning the same lesson; *v.* to arrange in a class — *Darja, pāya, qism, tafriq, zāt, jins, jirga, narī, ek hi sabaq parīne-wālōn kā dar'z; v. qism-ba-qism rakhnā, ba-tarīb rakhnā* — *Pad, pañkti, šrenī, varg, samūh, gap, chibātravarg; v. yathāvarg rakhnā, varṇakram se rachnā, varga-kram se rakhnā.*

CLAS'SIC, CLAS'SI-CAL, *a.* relating to authors of the first order or rank, elegant, denoting an order of presbyterian assemblies — *A worl darje ke musannifoñ ke muta'alliq.*

- 'umda, *khusa*, *muhuggiq*, *mu'tabar*, *Kátrin* *ke pairan ki majlison ká ek darja ráhir k. w.* — *Sresh'th* *thavargiyagranthakáravishayak*, *uttunagranthakárasambandhi*, *uttam*, *achchhá*, *pratham pad ká*, *Kávinpanthiyoñ ki sabháñ ká ek varg prakás k. w.*
- CLÁS'SIC, *n.* an author of the first rank — *Aweal darje ká musannif*, *'umda musannif* — *Sresh'th* *granthakár*, *pradhán* *granthakár*.
- CLÁS'SI-CAL-LY, *ad.* in a classical manner — *Khásse taur se*, *'umda tariq se*, *awwal darje ke taur se* — *Uttam prakár se*, *uttam riti se*, *uttam varg ki riti ke anusar*.
- CLÁS'SI-FY, *v.* to arrange in classes — *Ba-tartib k.*, *ba-tartib rakhná*, *qism-ba-qism rakhná* — *Varnpakram se ruchaná*, *yathávarg rakhná*.
- CLÁS'SI-FI-CÁ'TION, *n.* a ranging into classes — *Tartib*, *zil'-bandi*, *jins-wári*, *tajnis* — *Pratividhan*, *vargakram se vinyás*.
- CLÁ'TTER, *v.* (D. *klateren*) to make a confused noise; *n.* a rattling confused noise — *Khar'kharáná^h*, *{hakthakáná^h*, *tartaráná^h*; *n.* *thakthakáhat^h*, *khar'kharáhat^h*, *tartaráhat^h*.
- CLÁ'TTERER, *n.* one who clatters — *Khar'kharáne u^h*, *thakthakáne w^h*, *tartaráne w^h*.
- CLÁ'TTER-ING, *n.* noise, clamour — *Shanjhanáhat^h*, *khar'kharáhat^h*.
- CLÁU-DI-CÁ'TION, *n.* (L. *claudus*) a halting or limping, lameness — *Rukáwa^h*, *lang-rái^h*, *langráhat^h*.
- CLÁUSE, *n.* (L. *clausum*) the words in a senter se between two points, an article or stipulation — *Firqa*, *jumla*, *shart*, *daf*, *madd* — *Vákyakhand*, *niyam*, *bandhej*.
- CLÁUSTRAL, *a.* relating to a cloister — *Takiye yá hujre ke muta'alliq* — *Marhisambandhi*, *kutisambandhi*, *matbasambandhi*.
- CLÁUSE, *n.* act of shutting, confinement — *Habs*, *qaid* — *Atkáv*, *bandhuai*, *bandhan*.
- CLÁV'A-TED, *a.* (L. *clava*) club-shaped — *Ganthilá^h*, *chayánu-tár^h*.
- CLÁVE, *p. t.* of cleave — *Cleave ká mázi* — *Cleave ká samányabhút*.
- CLÁV-I-CHORD, *n.* (L. *clavis*, *chorda*) a musical instrument — *Ek bháñt ká báji^h*.
- CLÁV-I-CLE, *n.* (L. *clavis*) the collar bone — *Hanslí^h*, *háñs^h*, *kañsuá^h* — *Grivásthi*.
- CLÁW, *n.* (S.) the sharp hooked nail of a beast or bird; *v.* to tear with claws, to pull, to scratch — *Nákhin*, *changul*; *v.* *nochná^h*, *choñthná^h*, *noch dáñná^h*, *bakotná^h*, *nakhí-yáná^h*, *khujláñá^h*, *kharochná^h*, *khurchná^h* — *n.* *Nakh*, *nañh*, *nakhar*.
- CLÁWED, *a.* furnished with claws — *Nákhin-dár*, *changul-dár* — *Nakhawán*, *nakhi*.
- CLÁW'BACK, *n.* a flatterer, a sycophant — *Khush-ámadi*, *chápús* — *Lallopatto k. w.*, *lutrá*, *mithyá prásansak*.
- CLÁY, *n.* (S. *clay*) a tenacious kind of earth: *v.* to cover or manure with clay — *Chikni mitti^h*, *piñror^h*, *chakhlá^h*, *kachlá^h*, *kahgil^h*, *qará^h*; *v.* *chikni mitti se lipná pát-ná yá páñsná^h*, *piñror se lipná bharná yá páñsná^h*.
- CLÁY'Y, *a.* consisting of clay, like clay — *Matiyár^h*, *matí ká^h*, *mitti sá^h*.
- CLÁY'ISH, *a.* partaking of the nature of clay — *Mitti sá^h*, *matiyár^h*.
- CLÁY'COLD, *a.* cold as clay, lifeless — *Mitti ke mánind sard*, *be-ján*, *murda* — *Mitti ke sadris thándhá*, *nirjiv*, *mit*, *mará*. [mitti wá piñror se bhari hui bhúmi.]
- CLÁY'GROÜND, *n.* ground abounding with clay — *Chikni mitti se pur zamin* — *Chikni*.
- CLÁY'PIT, *n.* a pit where clay is dug — *Chikni mitti ki khañ^h*, *piñror ki khañ^h*.
- CLÁY'MARI, *n.* a whitish chalky clay — *Chhú^h*, *dúdhí chikni mitti^h*, *khari mitti^h*.
- CLÁY'MORE, *n.* (Gael. *claidhamh*, *more*) a two-handed sword, a broad-sword — *Kháñ-rá^h*, *Kharg^h*.
- CLÉAN, *a.* (S. *clen*) free from dirt or impurity, chaste, guiltless, neat, dexterous, entire; *v.* to free from dirt, to purify; *ad.* quite, perfectly, completely — *Sáf*, *pákiza*, *pák*, *táhir*, *be-gumáh*, *makallaf*, *nafis*, *chálák*, *dast-qábil*, *masallam*, *sará^h*; *v.* *sáf k.*; *ad.* *tanám-o-kamál*, *bi-t-kull*, *kull* — *Nirmal*, *vimal*, *śuddha*, *akalmash*, *nirdoshi*, *niraparadhi*, *vimalatná*, *suthará*, *swachchhá*, *chikná*, *patu*, *nipun*, *dakshá*, *samuchhá*, *akhand*; *v.* *parishkár k.*, *parishkrit k.*, *nirmal k.*, *vimal k.*, *śuddha k.*, *ujláñá*; *ad.* *sampúry rup se*, *sakal prakár se*, *samyak riti se*.
- CLÉAN'LY, *a.* free from dirt, neat, pure — *Sáf*, *pák*, *pákiza*, *táhir* — *Nirmal*, *vimal*, *swachchhá*, *ujlá*, *suthará*, *pavitra*, *śuddha*, *parishkrit*.
- CLÉAN'LI-NESS, *n.* freedom from dirt, neatness — *Safái*, *pákizagi*, *nafásat*, *pákí*, *tahárat* — *Nirmalatá*, *vimalatá*, *śuddhatá*, *swachchhatá*, *ujláí*, *sutharáí*.
- CLÉAN'LY, *ad.* neatly, purely, dexterously — *Safái se*, *pákizagi se*, *chálákí se* — *Nirmalatá se*, *vimalatá se*, *pavitrátá se*, *swachchhatá se*, *śuddhaprakár se*, *nipunatá se*, *dakshatá se*. [malatá, vimalatá, śuddhatá, swachchhatá, ujláí.]
- CLÉAN'NESS, *n.* freedom from dirt, purity — *Safái*, *pákizagi*, *nafásat* — *Parishkár*, *nir-*
- CLÉANSE, *v.* to free from dirt, to purify — *Sáf k.*, *pák k.* — *Parishkrit k.*, *nirmal k.*, *vimal k.*, *śuddha k.*, *swachchhá k.*, *ujláñá*.
- CLÉANS'ER, *n.* one that cleanses, a detergent — *Sáf k. w.*, *pák k. w.*, *áláish nikálne wáli dawá* — *Ujláne w.*, *swachchhá k. w.*, *śodhak*, *malkát*, *mal nikálne wáli aushadh*.
- CLÉANS'ING, *n.* the act of purifying — *Safái*, *pákizagi* — *Parishkár*, *śodhan*, *śuddhi*.
- CLÉAR, *a.* (L. *clarus*) bright, serene, pure, perspicuous, indisputable, manifest, acute,

distinct, innocent, free; *v.* to make or grow bright, to free from obscurity or encumbrance, to vindicate, to cleanse, to gain over and above all expenses; *ad.* plainly, quite — *Barrāq*, *be-abr-o-kohirā*, *pāk*, *shaffāf*, *qat'i*, *gair-qābil-i-'itirās*, *zāhūr*, *khu-lāsa*, *mumtāzu-b-idrāk*, *fahm-pazīr*, *sāf*, *tāhūr*, *be-gunah*, *āzād*, *khalās*; *v.* *barrāq k. yā h.*, *zāhūr k.*, *vaf' k.*, *āzād k.*, *mubarrā k.*, *pāk k.*, *sāf k.*, *pas-andāz k.*; *ad.* *sāfai se*, *ka-māl*, *bī-l-kulī* — *Vimal*, *ujlā*, *nirabhra*, *anabhra*, *binbādal kā*, *swachchha*, *akalmash*, *a-mal*, *nirmal*, *sphatikaprabha*, *pāradarsak*, *nīhsandeh*, *nirvivād*, *pratyaksh*, *suprakāś*, *spashtārth*, *sugamya*, *sugrāhya*, *spasht*, *bhinna*, *alag*, *nirdoshī*, *niraparādhi*, *suddha*, *mukt*, *nishkantak*, *nirvighna*; *v.* *vimal k. wā h.*, *ujlā l. wā h.*, *suddha k.*, *parishkār k.*, *dūr k.*, *ujhā denā*, *tāl denā*, *chhorānā*, *nishkalaṅkī k.*, *nirdoshī k.*, *parishkrit k.*, *nirmal k.*, *bachā rakhnā*, *nikāl rakhnā*; *ad.* *spashtarūp se*, *swachchhatā se*, *vimalatā se*, *sanipurnarūp se*, *sanyak prakār se*.

CLĒAR'ANCE, *n.* the act of clearing, a certificate that a ship has been cleared at the custom-house — *Safai*, *parmit ke nikāsi kī chitthī* — *Suddhi*, *sodhan*, *karagrābī kī nikāsi kī chitthī*.

CLĒAR'ER, *n.* one who clears, a brightener — *Sāf k. w.*, *pāk k. w.*, *roshan k. w.* — *Sodhak*, *malak*, *vighnanāśak*, *ujjwal k. w.*, *ujlā k. w.*, *vimal k. w.* [aṅkī thāhrānā, *suddhi*].

CLĒAR'ING, *n.* justification, vindication — *Mubarrā k.*, *pāk k.* — *Nirdoshikaran*, *parishkār*.

CLĒAR'LY, *ad.* brightly, plainly, evidently — *Barrāqī se*, *chamak se*, *sāfai se*, *sāf-sāf*, *zāhīran*, *sarīhan* — *Swachchhatā se*, *vimalatā se*, *spashtarūp se*, *pratyaksh*, *pratyaksh bhāw se*.

CLĒAR'NESS, *n.* brightness, transparency, purity, distinctness, sincerity — *Barrāqī*, *chamak*, *shaffāfī*, *pākī*, *pākizagi*, *sāfai*, *rast-bāzi*, *rāstī*, *diyānat* — *Ujjwalatā*, *nirmalatā*, *swachchhatā*, *pāradarsakatā*, *suddhi*, *spashtatā*, *sachāi*, *sachautī*, *klarai*.

CLĒAR'SIGHT-ED, *a.* discerning, acute, judicious — *Mubassir*, *binā*, *tez-nazar*, *pesh-bin*, *dūr-andesh*, *dūr-bīn*, *'aql-mand*, *dānā* — *Vivekī*, *suddhadrishti*, *tikshnadrishti*, *dura-darsī*, *vivechak*, *paṇināmadarjī*. [*suddhadrishti*, *tikshnadrishti*].

CLĒAR'SIGHT-ED-NESS, *n.* discernment — *Pesh-binī*, *dūr-andeshī*, *dūr-bīnī*, *dānāi* — *Vivek*.

CLĒAR STARCH, *v.* to stiffen with starch — *Kalap k.*, *kapre par māpi denā*.

CLĒAR STARCH-ER, *n.* one who clearstarches — *Kalap k. w.*, *kapre par māpi denā w.*.

CLĒAVE, *v.* (*S. cleave*) to adhere, to hold to, to unite aptly; *p. t.* *CLĀVE* — *Lagū-raknā*, *lip'ā-raknā*, *chimat-raknā*.

CLĒAVE, *v.* (*S. cleafan*) to split, to divide; *p. t.* *CLÖVE*, *CLĀVE*, *CLĒFT*; *p. p.* *CLÖ'VEN* or *CLĒFT* — *Phārnā*, *chirnā*, *kātnā*, *phatnā*, *chirnā*, *katnā*.

CLĒAV'ER, *n.* an instrument for cleaving — *Kulhārī*, *chhūrā*, *pharsā*.

CLĒFT, *n.* an opening made by splitting — *Dar*, *rakhna*, *chāk* — *Darār*, *chir*, *chhed*.

CLĒF, *n.* (*Fr.*) a character in music — *Mūsiquī kā wah nishān jis se sur ma'lūm ho* — *Saṅgitavidyā meṅ ek chihni jis se swar wā sur jānā jātā hai*.

CLĒMENT, *a.* (*L. clemens*) mild, gentle — *Rahim*, *rahm-dil*, *mulāim*, *shafiq* — *Dayālu*, *kripālu*, *dayāsīl*, *komal*, *mridu*. [*Dayā*, *kripā*, *anugrah*, *komalatā*, *mridutā*].

CLĒMEN'CY, *n.* mildness, mercy, leniency — *Rahm*, *rahm-dilī*, *mulāimat*, *shafaqat*.

CLĒMEN'T-LY, *ad.* in a merciful manner — *Rahm se*, *mulāimat se*, *shafaqat se* — *Dayā-pūrvak*, *anugrah se*, *kripipūrvak*. [*Pāni kī ghari*].

CLĒPSY-DIA, *n.* (*Gr. klepto, hudor*) a kind of water-clock among the ancients —

CLĒR'CY, *n.* (*L. clericus*) the body of men set apart for the services of religion — *Pādri log* — *Purohitasamūh*. [— *Purohitasambandhī*].

CLĒR'G-CAL, *a.* relating to the clergy — *Muta'alliq-i-pādri*, *pādriyon se nisbat-dār*.

CLĒR'GY-A-BLE, *a.* admitting benefit of clergy — *Pādri ke fāida kā mustahiqq*, *jismēṅ pādri kām ā sake* — *Purohit se lābh pāne ke yogya*, *jismēṅ purohit dharmakarya kar sake*.

CLĒR'GY-MAN, *n.* a man in holy orders — *Pādri* — *Purohit*.

CLĒR'IC, *n.* a clergyman; *a.* relating to the clergy — *Pādri*; *a.* *muta'alliq-i-pādri*, *pādri se nisbat-dār* — *Purohit*, *dharmopadesak*; *a.* *purohitasambandhī*, *dharmopadesakavishayak*. [— *Purohitasambandhī*, *dharmopadesakasambandhī*].

CLĒR'ICAL, *a.* relating to the clergy — *Pādriyon ke muta'alliq*, *pādriyon se nisbat-dār*.

CLERK, *clark*, *n.* a clergyman, a scholar, one employed under another as a writer, one who reads the responses in church — *Pādri*, *'ālim*, *mu'allim*, *muḥarrir*, *navisāna*, *mutasaddi*, *kātib*, *wah shakhs jo girje meṅ jamā'at ke āge parhātā jūtā hai*, *pesh-namāz* — *Purohit*, *dharmādhypāk*, *dharmopadesak*, *pandit*, *vidwān*, *lekhak*, *wah purush jo issī bhajanagriha meṅ parhātā jātā hai*. [*Pandit ke sadrjī*, *vidwān*].

CLERK'LIKE, *a.* like a clerk, learned — *Mu'allim ke mānind*, *'ālim*, *fāzil*, *mu'allim*.

CLERK'LY, *a.* scholar-like, clever; *ad.* in an ingenious or learned manner — *Mu'allim*, *'ālim*, *fāzil*, *hosh-yā*; *ad.* *'ālimāna taur se*, *'aql-mandī ke taur se* — *Vidwān*, *chatur*, *nipun*; *ad.* *nipunatā se*, *dakshatāpūrvak*.

CLERK'SHIP, *n.* scholarship, office of a clerk — *'Ilmiyat*, *fazilat*, *muḥarrirī*, *pesh-namāzi* — *Pānditya*, *lekhakakarm*, *issī bhajanabhavan meṅ parhnewālā kā pad*.

CLĒV'ER, *a.* (*S. gleaw*?) dexterous, skilful, ingenious — *Tez-dast*, *chābūt-dast*, *hunar-*

mand, mûhir, qâbil, hosh gâr, z'ruk—Châlak, chaṭakwâh, prastut, guṇi, guṇawân, chatur, nîpūn, kuṣal, dakṣha.

CLĒV'ER-LY, *ad.* dexterously, ingeniously—*Chûbuk-dastî se, châlûkî se, tez-dastî se, hosh-yârî se, hunar-mand se, z'rakî se*—Chatakwâhî se, chaturâi se, nîpūnatâ se, dakṣhatâ se, pravînatâ se, dakṣhatâ se, pravînatâpurvak.

CLĒV'ER-NESS, *n.* dexterity, skill, ingenuity—*Chûbuk-dastî, châlûkî, tez-dastî, hunar-mandî, qâbilîyat, hosh-yârî, dânaî, z'akavat*—Chatakwâhî, chaturâi, kuṣalatâ, nîpūnatâ, dakṣhatâ, pravînatâ.

CLEW, *n.* (S. *clisee*) a ball of thread, a guide, a direction; *v.* to guide as by a thread, to direct, to raise the sails—*Sût ki pechak, rah-numâi, hidâyat*; *v. goyâ sût ki pechak ke wosile se rah-numâi k., hidâyat k., bân-bân lapetnâ*—*Sût ki pîrî, kukrî, sût ki goli, pathadarsakavastu, pathasîchak, uddes, nîrdes*; *v. sût ki pîrî arthât kukrî ke dwârâ path dikhânâ, uddes k., nîrdes k., patâ batânâ, pâl lapetnâ.*

CLICK, *v.* (D. *klîcken*) to make a small sharp noise; *n.* a small sharp noise—*Khaṭ-khat k., thukthuk k., thukthukânâ*; *n. thukthukâh, khutkhutîh*.

CLĒNT, *n.* (L. *cliens*) a dependent, one who employs a lawyer—*Tâbî-dâr, wâ-basta, murakkil, munîb, asâmi*—*Âsrit, adhîn, vyavahârasachivasanîrit.*

CLĒNT'AL, *a.* dependent—*Tâbî-dâr, zer-dast*—*Adhîn, panavâs, âsrit.*

CLĒNT-ED, *a.* supplied with clients—*Jiske pās murakkil hoñ, jiske pās asâmi hoñ, jiske lawdîq yâ tâbî-dâr hoñ*—*Jiske pās vyavahârasachivasanîrit hoñ, jiske âsrit hoñ.*

CLĒNT-TELE, *n.* the condition or office of a client—*Tâbî-dâr yâ murakkil ki hâlat yâ 'uhda*—*Âsrit wâ vyavahârasachivasanîrit daśâ wâ pad.*

CLĒNT SHIP, *n.* the condition of a client—*Tâbî-dâr yâ murakkil ki hâlat*—*Âsrit wâ vyavahârasachivasanîrit ki daśâ.*

CLIFF, *n.* (S. *clif*) a steep rock—*Kharî pahârî, filâ, dhâigh.*

CLĒFFY, *a.* broken, craggy—*Tûâ, arbar, behar, inchâ-nichâ.* [*tûâ, ch'â, chhed.*]

CLĒFT, *n.* a steep rock, a crack, a fissure—*Kharî pahârî yâ chotân, darâr, phânk.*

CLĒFTED, **CLĒFFY**, *a.* broken, craggy—*Tûâ, arbar, behar.*

CLĒMÄTTER. See under **CLĒMAX**.

CLĒMATE, *n.* (Gr. *klima*) a region or tract of country, temperature of the air—*Iqlim, diyâr, âb-o-havâ*—*Pradeś, deś, jalavân, vâyugun, deśaprakriti.*

CLĒME, *n.* a region, a tract of the earth—*Iqlim, diyâr, mulk*—*Pradeś, prithwikband.*

CLĒMAX, *n.* (Gr.) gradation, ascent, a figure in rhetoric by which the sentence gradually rises—*Tadrîj, darjâ-ba darjâ 'urâj, su'ud, ilm-i-fasâhat kâ ek qâ'ida jis se batadrîj jumla kâmil ho jîtâ hai, 'ilm-i-san'ya-o-bad'ya kâ ek qâ'ida jis se jumle yâ figre ba-tadrîj kâmil ho jâtê hain jaise math su'utî hân dekh'tâ hûñ balki samajh'tâ hûñ*—*Kram se vridhî, utthâw, chahîw, uttarot-larsh, alaukâraśtrasambandhi uttarot-taravridhî.*

CLĒMÄTTER, CLĒM-AC-TĒR'IC, *n.* a progression of years ending in a critical period of human life—*Mizâj yî qîsmat meñ barâ tabaddul paidâ k. wâlê aiyâm*—*Śarîr wâ bhâgya meñ barâ vikâr utpanna k. wâlê varshachakra.*

CLĒM-AC-TĒR'IC, CLĒM-AC-TĒR'IC-AL, *a.* critical—*Mizâj yâ qîsmat meñ barâ tabaddul paidâ k. wâlê aiyâm ke muta'alliq, nâzûk, bârîk*—*Śarîr wâ bhâgya meñ barâ vikâr utpanna k. wâlê varshachakra kâ sambandhi, sūksma.* [**CLĒMB**—*Uthnâ, chaphnâ.*]

CLIMB, *clim. v.* (S. *climan*) to ascend with labour, to mount; *p. t.* and *p. p.* **CLIMBED** or **CLĒMBER**, *n.* one that climbs—*Chaphne wâ, chaphwâiyâ, bel, latâ, baur.*

CLĒMB'ING, *n.* the act of ascending—*Chaphnâ, chaphâw.*

CLĒNCH, *v.* (D. *klinken*) to grasp, to confirm, to fix, to rivet; *n.* an ambiguity—*Mûchi meñ mazbûti se pakaynâ, mazbûti k., sâbit k., pukhta k., mekh se jarnâ, pâ band k., n. muzabub ma'nî, do ma'nî kî tafz*—*Munthî meñ porhe pakaynâ, dhîr k., sthir k., gârnâ, bândhnâ, kîl se bândhnâ*; *n. dwyarth, sandigdharth, dwyarthak śabd.*

CLĒNCH'ER, *n.* a cramp, a holdfast—*Lohe kî kîl, lohe kî akhîr.*

CLĒNG, *v.* (S. *clingan*) to hang upon, to adhere, to dry up; *p. t.* and *p. p.* **CLŪNG**—*Latakânâ, hilagnâ, chhpnâ, chhpnâ, chhpnâ, toqâ rahnâ, sukhnâ, jhurânâ, mur-jh'nâ.* [chhaune kâ sambandhi, bichhaune kâ vishayak.

CLĒNIC, CLĒN'IC-AL, *a.* (Gr. *kline*) pertaining to a bed—*Bistar ke muta'alliq*—**CLĒN'IC**, *n.* one confined to bed by sickness—*Bistar par pare rahnewâlâ mariz*—*Bichhaune par pare rahnewâlâ rogî, bichhaunâ senewâlâ rogî.*

CLĒNK, *v.* (D. *klinken*) to make a small sharp sound; *n.* a sharp successive noise—*Jhanjhanâ, jhanjhanâ; n. jhanjhanâh, jhanjhanâ, jhanjhanâh.*

CLĒP, *v.* (S. *clippan*) to cut with shears, to cut short, to curtail—*Katarnâ, kât dâlnâ, chhânt dâlnâ, ghatnâ.* [nâh.]

CLĒP'ER, *n.* one who clips, a barber—*Katarnê wâ, chhântnê wâ, ghatnê wâ, nâh.*

CLĒP'ING, *n.* a part clipped off—*Katarnâ, chhânt.*

CLOAK, *n.* (S. *loch*) a loose outer garment, a cover; *v.* to cover with a cloak, to hide, to conceal—*Fargûl, labâda, parda, sar-posh*, *v. fargûl yâ labâde se dhâpnâ, chh-*

- pinā^h, poshida k., ilhā^h k.* — *Āngarkhā, bethan, dhapnā, dhaknā; v. āngarkhe se*
dhānpā, lukānā, gopan k. [chupke chupke, chupchāp]
- CLŌAK'ED-LY**, *ad.* in a concealed manner — *Posh'dagi se, ilhā^h se* — *Chhi'akar, lukākā^h*
CLŌAK'BAG, *n.* a travelling bag, a portmanteau — *Khurji, jama-dūnī* — *ṭāṭohī kā jhola,*
kapje kā jhola. [baṭā^h ha^h, ghar^h, dharaṅ ghar^h, ghar^h lā^h]
- CLOCK**, *n.* (S. *chucca*) an instrument which tells the hour, an insect — *Angrezi ghantā jo*
CLŌCK'ĀK-ER, *n.* one who makes clocks — *Sū'at-sāz, ghari-sāz* — *Ghari banāne w.*
CLŌCK'SĒT-TER, *n.* one who regulates clocks — *Ghari ki chāl thik k. w.*
CLŌCK'WŌRK, *n.* the machinery of a clock — *Ghari kā kām^h, ghari kā kāl k'īntā^h*
CLŌCK, *v.* (S. *clorcan*) to make a noise like a hen; *n.* the sound of a hen calling her
 chickens — *Ḥēh pēh k., murgi ki āwāz k.; n. murgi ki apne chūzōn ke bulāne ki āwāz*
 — *Kukkūti ke sadris sūd k.; n. kukkūti kā apne bachchōn ke bulāne kā sūd.*
- CLŌD**, *n.* (S. *clud*) a lump of earth, a dole; *v.* to gather into lumps — *Ḣhelā^h, ahmaq.*
nā-dān; v. dheloh ki sūrat meṇ ekatī^h h. — *Loṇdā, ḡalā, piṇḡ, mūrkh, mūrḡ, jar; v.*
ḡalōn ke ākar ekatra h.
- CLŌD'DY**, *a.* consisting of clods — *Ḣhelhā^h, dheloh se bharā huā^h* — *Loṇḡamay, ḡalāmay,*
ḡalōn se bhari huā. [both.]
- CLŌD'PAT-ED**, *a.* stupid, dull — *Ahmaq, nā-dān, be-wuqūf* — *Mūrkh, jar, mandmatī, nūr.*
CLŌD'PŌLL, *n.* a dole, a blockhead — *K'udān, ahmaq* — *Blakwā, blucheh, mūrkh.*
- CLŌFF**. See **CLOUGH**.
- CLOG**, *v.* (W.) to load with, to encumber, to obstruct; *n.* a weight, an encumbrance,
 a wooden shoe — *Lādnā^h, bharnā^h, bhāri k^h, atkānā^h, rokūā^h; n. boj^h, bhār^h,*
atkāw^h, rok^h, kharānā^h, khatnāi yā khatnāhi^h.
- CLŌG'ING**, *n.* an obstruction, a hindrance — *Rukū^h w^h, rukānā^h, atkāw^h, rok^h.*
- CLŌG'GY**, *a.* that clogs, thick, adhesive — *Rokne yā atkāne w^h, bhāri^h, motā^h, lastasā^h,*
las-dār chipchipā^h.
- CLOISTER**, *n.* (L. *clausum*) a monastery, a nunnery, a piazza; *v.* to shut up in a
 cloister, to confine, to immure — *Khānqāh, takiya, kuṛja, 'awratōn ki khānqāh, satī-*
nōn ke bal chhat ke niche ki rāh, satīn-bandī, aiwān, dahliz; v. 'ābidōn ke ghar meṇ
band k., qaid k., chun lenā^h — *Math, vairāgiyōn kā akhārā, vairāginīyōn kā math,*
khambhōn ke bal chhat ke tale kā path, chhaunapath, dehalī; v. math meṇ rakhnā
wā mūnd lenā, mūndlenā, chunā lenā
- CLŌIS'TER-AL**, *a.* solitary, recluse — *Tunhā, khalwat-nishīn, gosha-nishīn, muta'alliq-i-*
khānqāh — *Mathasambandhī, ekānt, nīrālā, sānsaratyāgi, udāsī.*
- CLŌIS'TERED**, *a.* solitary, built with cloisters — *Tunhā, gosha-nishīn, khalwat-nishīn,*
khānqāh kā rahne w., ma' khānqāhōn ke banī huā, ma' 'ābid-khānōn ke banā huā —
Sānsaratyāgi, ekāntavāsī, mathanivāsī, udāsīn, mathōn ke sahī banī huā.
- CLŌIS'TER-EB**, *n.* one belonging to a cloister — *Khānqāh kā rahne w., 'ābid* — *Mathavāsī,*
sannyāsī, vairāgi, udāsī. [vairāgin, mathavāsīnī.]
- CLŌIS'TRESS**, *n.* a nun — *Abdhūtānī^h, zan-i-khānqāh, khānqāh ki rahne-wālī* — *Sannyāsīn,*
CLŌKE. See **CLOAK**.
- CLOMB**, *clōm*, *p. t.* and *p. p.* of *clōmh* — *Climb kā māzi aur māz-ma'tī f'alat-hi yā f'l-*
i-ma'tīf — *Climb kā sāmanyabhūt aur pūrpakriyā wā pūrvakālikakriyā.*
- CLOSE**, *v.* (L. *clausum*) to shut, to conclude, to inclose, to join, to coalesce; *n.* con-
 clusion, end, pause, cessation — *Band k. yā h., khatm k. yā h., gher-lenā^h, milnā*
yā milnā^h, paivastā k. yā h., jurnā^h; n. khatm, tamāmī, waqūf, tawāquf, rukū^h w^h —
Mūndnā wā mūnd jīnā, samāpt k. wā h., sampūrṇ k. wā h., bernā chhōpnā wā
parivrit k., jōrnā jūtānā wā sātnā, jūtānā; n. śeṣh, samāptī, ant, virām, avasān, ni-
vṛtī, ṭhahraw, thanbhāw.
- CLOSE**, *a.* shut fast, confined, compact, solid, secret, sly, retired, penurious, near to;
ad. secretly, nearly; *n.* an inclosed place, a field — *Band, muqaiyad, mahsūr, khumas^h,*
masdid, ghanā^h, gunjān, sangīn, kam-sulhan, poshida, 'aiyār, mukār, gosha-nishīn,
tankā, tang-dil, bakhil, muttasil, paivastā, nazdik; ad. poshidiagi se, ilhā^h se, qarīb,
angarīb; n. ghiri hui jagah^h, dārā^h, khet^h — *Mūndā, buddha, baundhā, atkā, nivrāt,*
garbhā, gajhīn, thos, avirāl, dabā, chhipī, gupt, rukā, rūkhī, dhūrt, sayanā, ekānt,
chivikt, udāsīn, nīrālā, kañjūs, lobhī, kripān, nikaṭ, samīp, lagā, bhīrā; ad. chup-
chāp, guptarūp se, lagbhag, uikaṭ, prāy.
- CLOSE'LY**, *ad.* in a close manner, secretly — *Tayaiyud se, qurbat se, paivastagi se, sangīn*
kālat se, 'aiyārī se, bakhilī se, poshidiagi se — *Baddhan up se, sate sate, lagālag, gāi-he-*
pan se, thospan se, dhūrtāi se, guptarūp se, guptarūp se, guptarūp, guptarūp.
- CLOSE'NESS**, *n.* the state of being close — *Bastagi, paivastagi, khamsāhat^h, māsdūdgi,*
ghanā-pan^h, 'aiyārī, robāh-bāzi, bukhk, poshidiagi — *Baddhata, samipatā, satāw, lagaw,*
nīrvitatā, ghanatā, garbhāpan, dhūrtatā, kārpānya, kāñjusī, gūrhatwa, guptatā.
- CLOSE'ET**, *n.* a small private room, a cupboard; *v.* to shut up in a closet, to conceal —
 * *Khalwat-khāna, almārī, nī-mat-khāna; v. khalwat-khāne meṇ band k., khalwat-khāne*
meṇ mashwarut ke wāste le-jānā, poshida k., makhfī k. — *Gopnāgār, gupt koṭhri,*

bhandariyā; v. sūni kothri meñ muñdnā, nirjan kothri meñ parāmārā ke munitta le jānā, chhipānā, lukānā.

CLŌSE'ING, *n.* period, conclusion—*Khatm, tamāmī, akhīr*—Samāpti, ant, śeṣh.

CLŌSHURE, *n.* the act of shutting up, end—*Thāta, gherā^h, band k., khatīmā, tamāmī, akhīr*—Gherāw, veshān, chunāv, mūd lenā, samāpti, ant. [saṭi huā, kasā.]

CLŌSE'BODIED, *a.* made to fit the body exactly—*Budm se milā huā, chus^t*—Sarir se CLŌSE'FIST-ED, CLŌSE'HAND-ED, *a.* penurious—*Bakhil, khasis*—Kajjus, sum, kripap.

CLŌSE'STOOL, *n.* a chamber utensil—*Sone ki kothri meñ jhārā phirne ke liye ek chauki^h.*

CLŌT, *n.* (clod) concretion, coagulation; v. to form clots, to concreate, to coagulate—*Ānthi^h, thakkā^h, chakkā^h*; v. *ānthi bāndhnā^h, ānthi honā^h, jam jānā^h, jamnā^h, thakkā honā^h.* [ānthi bannā^h.]

CLŌT'TER, *v.* to concreate, to gather into lumps—*Jam jānā^h, jamnā^h, thakkā honā^h.*

CLŌT'TY, *a.* full of clots, concreted—*Ānti-dār, thakke-dār, jamā huā^h, thakkā^h.*

CLŌT'POLL, *n.* a thickscull, a blockhead—*Ahmaq, nā-dān, kaudān*—Mūrāh, jar, mūh, bhakwā.

CLŌTH, *n.* (S. *cloth*) any thing woven for dress or covering, a covering for a table—*Kapṛā^h, pārchā, dastār-khān*—Vastra, vasan, āchchhādan, bhojanādhāravāstra, bhojanamānch ke upar kā kapṛī.

CLŌTHE, *v.* to cover with garments, to dress, to invest; *p. t.* and *p. p.* CLŌTHED or CLĀD—*Kapṛā pahṇānā yā pahunnā^h, malūs k., lapelnā^h, dhānpnā^h*—Vastra pahṛānā wā pahirnā, vastra orhānā, ghermā, āchchhādīt k.

CLŌTHES, *n. pl.* garments, raiment, dress—*Kapṛe^h, libās, poshāk*—Vastra, vasan.

CLŌTH'TER, *n.* a maker or seller of cloth—*Julāhā, kolī^h, kori^h, kapṛā bēnchne w^h, bazzāz yā bazār*—Vastrakār, paṭākār, paṭavikṛavī.

CLŌTH'ING, *n.* dress, garments, vesture—*Pārchē, libās, poshāk, gilāf, poshish*—Vastra, vasan, kapṛe, āchchhādan, ohār, bethan. [kātarkar dār k. w^h.]

CLŌTH'SHEAR-ER, *n.* one who trims cloth—*Kapṛā sahwārne w^h, kapṛe kā jhonthrā*

CLŌTH'WORK-ER, *n.* one who makes cloth—*Julāhā, kori^h, kol^h*—Vastrakār.

CLŌUD, *n.* (S. *ge-hlod*?) a collection of visible vapour in the air, obscurity or darkness, a vein or spot in a stone, a multitude; v. to cover with clouds, to darken, to obscure—*Abr, tārikī, dhundlāī^h, patthar par kā aslī dūg, kasrat, ifrāt*; v. *abr se gher lenā, abr se tārik k. yā h, pardā dālnā, tārik k. yā h.*—Bādāl, badlī, andherā, patthar par kā awābhāvik chihni, bahutāyat, jluñd; v. *badlī se chhā lenā wā gher leuā, andherā k., andherā honā, chhā jānā, ghīr jānā, ghīr jānā.* [huā, ghanghor, andherā.]

CLŌUD'Y, *a.* covered with clouds, obscure—*Abr se ghīrā huā, tārik*—Badlī se chhāyā

CLŌUD'LY, *ad.* with clouds, obscurely, darkly—*Abr se, tārikī se, dhundlāī se^h*—Badlī wā bādāl se, andhakār se, timir se. [dherā, megh kā andhakār.]

CLŌUD'Y-NESS, *n.* the state of being cloudy—*Abr ki tārikī, abr ki tiragī*—Bādāl kā ān-

CLŌUD'LESS, *a.* without clouds, clear, bright—*Be-abr, sāf*—Amegh, bin bādāl, pharchā, khulā huā, nirmal.

CLŌUD'CAPT, *a.* topped with clouds—*Choti ki tarāf abr se chhipā huā, choṭī par abr se ghīrā huā*—Abhraśekhār, bādāl se śikhar par dhānpā huā, choṭī par badlī se ghīrā huā.

CLOUGH, clōf or clūf *n.* (S) the cleft of a hill. an allowance of weight—*Pahār kā tū-tā huā pahllī, pahārī kā shigāf yā shikāf, uazn meñ jo kuchh mujrā diyā jātā hai*—Darī, kandar, taul meñ jo kuchh chhor diyā jātā hai, taul kā chhāran.

CLŌUT, *n.* (S. *clut*) a cloth for any mean use, a patch; v. to patch, to cover with a cloth, to join clumsily, to beat—*Lattā^h, kisi halke kām ke liye kapṛe kā tukrā^h, laṅgotī^h, lūngī^h, jhāran^h, ponchhnā^h, aṅgauchhā^h, jor^h, theglī^h, chhippi^h*; v. *jor lagā-nā^h, gāñhānā^h, theglī lagānā^h, kapṛe se dhānpnā^h, kapṛā orhānā^h, bin-dhāng jorā^h, burā jorā^h, mārū^h, ghunsiyānā^h.* [jamā huā^h, thakkā huā^h.]

CLŌUT'ED, *p. a.* patched, conglutated—*Theglī lagāyā huā^h, jorā huā^h, gāñhā huā^h*

CLŌUT'ER-LY, *a.* clumsy, awkward—*Be-salīqā, nā-tarāshīdā, bad-andām, bad-waz^h, bad-daul*—Bhadesal, phūbar, kudaul, bin dhāng kā.

CLŌVE, CLŌ'VEN, *p. t.* and *p. p.* of cleave—*Cleave kā mās aur māsī-ma'tūf^h, alai-hi yā fīl-i-ma'tūf*—Cleave kā samānyabhūt aur pūrnakriyā wā pūrvakālikakriyā.

CLŌ'VEN-FOOT-ED, CLŌ'VEN-HŌOFED, *a.* having the foot divided into two parts—*Khuri-dār, phatī rum*—Clire wā phate khur kā, dwisaph, dwikhaṇḍasaph.

CLŌVE, *n.* (S. *clufe*) a spice, grain or root of garlic, a weight—*Laung^h, lahsun kā jawā*

CLŌ'VEIL, *n.* (S. *clefer*) a species of trefoil—*Tipatiryā ghās^h*. [yā jar^h, ek taul^h.]

CLŌ'VERED, *a.* covered with clover—*Tipatiryā ghās se bharā huā^h.*

CLŌWN, *n.* (L. *colonus*?) a rustic, a coarse ill-bred man, a fool or buffoon—*Dikāni, nā-tarāshīdā shakhs, be-tamāz shakhs, ahmaq yā maskhara*—Gañwār, angārā, as-abhyajan, mūrā wā bhāñp.

CLŌWN'FR-Y, *n.* ill-breeding, rudeness—*Bad aṭhlāqī, be-imtīyāzī, be tamīzī, nā-tarāshīdā dūgī, karāṭhagī*—Gañwārpan, asabhyatā, asishṭatā, kuśilatā, rukehatā, rukhāī.

- CLOWN'SH**, *a.* coarse, ill-bred, ungainly — *Dihgāni*, *durusht*, *rakht*, *nā-tarāshida*, *be-tamiz*, *kaj-akhlāq*, *bad-salīq*, *bad-andām*, *bad-daul*, *bad-waz* — *Gaiwārī*, *grāmya*, *grāmiy*, *angarh*, *asabhyā*, *asūst*, *kuāil*, *kudaul*, *phuhār*.
- CLOWN'SH-NESS**, *n.* rusticity, coarseness — *Dihgān-pun*, *durushti*, *karal-jatugi*, *kaj-khulqi* — *Gaiwārpan*, *angarhpan*, *grāmyatā*, *asabhyatā*, *asūstātā*.
- CLOY**, *v.* (*L. claudo*?) to fill to loathing — *Ser k.*, *āsūtā k.*, *ser karke mūnā pher denē* — *Aghwānā*, *aghwākār jī umthānā*, *atitript k.*
- CLOYLESS**, *a.* that cannot cloy — *Wah jis se serī nahīn ho sakti*, *wah jis se āsūdagi nahīn ho sakti* — *Atitriptkāri*, *wah jis se man nahīn bhar saktā*. [umthai.]
- CLOYMENT**, *n.* satiety, surfeit — *Serī*, *āsūdagi*, *aghātī* — *Atitripti*, *atitushji*, *atipūratā*, *atipūratā*.
- CLUB**, *n.* (*W. clupa*) a heavy stick — *Soñtā^h*, *lath^h*.
- CLUBBED**, *a.* heavy like a club — *Soñte kā bhāri^h*, *lath sarikhā bhāri^h*.
- CLUBFIST-ED**, *a.* having a large fist — *Bari mūthi kā^h*, *bari mūthi w^h*.
- CLUBFOOT-ED**, *a.* having crooked feet — *Tephē pānw kā^h*, *teph-pānwā^h*, *teph-pānw^h*.
- CLUBHEAD-ED**, *a.* having a thick head — *Bar-sirā^h*, *bare sir kā^h*, *bare sir w^h*. — *Barē mūr kā*, *sthūlāsīrask*, *bare mastak kā*.
- CLUBLAW**, *n.* the law of brute force — *Zabar-dasti kā āin* *nū gānūn*, *zabar-dasti kī hukāmāt* — *Andher kā niyām*, *andher kā sāsan wā rājya*, *label*. [būndhne w.]
- CLUBMAN**, *n.* one who carries a club — *Chob-dār*, *usā-bar dār*, *soñtā-bar-dār* — *Soñtā*.
- CLUB**, *n.* (*S. clevan*?) an association of persons contributing each his share; *v.* to join in a common expense, to contribute to one end — *Mushā'ara*, *majlis jo kisi kām ke liye huā karti hai*, *majlis jiskā har shokhs apne hisse kī kharch detā hai*; *v.* *hissarasad d.*, *chandā d^h*, *kisi ānām kharch meñ shurākat k.*, *kisi kām meñ muttāfīq h.* — *Samāj*, *gāp*, *sāhsar*, *sabhā jiskā pratyek jān apne aṅs kī vyayadhan detī hai*; *v.* *survasādharāp dhanavyay meñ apnā aṅs d.*, *bihārī d.*, *kisi sarvasādharāp kām meñ sahakārī honā*.
- CLUBBIST**, *n.* one who belongs to a club — *Ahl-i-majlis* — *Sabbhājan*, *sabhāsād*, *samājī*.
- CLUBROOM**, *n.* a room in which a club meets — *Majlis-khāna* — *Sabhasathan*, *sabhāsālā*.
- CLUCK**, *v.* (*S. clocan*) to call as a hen — *Murgī ke taur par bulānā*, *kuḷkuṭānā^h* — *Kukṭūti ke sadriā bulānā*, *kukṭū k.*
- CLUE**. See **CLEW**.
- CLUE**, *v.* (*be-tartib dher*, *kudaul dher^h*, *peṛn kā jhūm^h*, *kunj^h*)
- CLUMP**, *n.* (*Ger. klump*) a shapeless mass, a cluster of tress or shrubs — *Kunda*, *CLUMPER*, *v.* to form into clumps or masses — *Thok-thok k^h*, *jhund-jhund k^h*.
- CLUMSY**, *a.* (*Ger. klump*) awkward, heavy, ungainly, unhandy, ill-made — *Be-salīq*, *be-tamiz*, *bhāri^h*, *bad-daul*, *bad-waz*, *bad-soj*, *nā-mā'gūl*, *bad-andām* — *Anārī*, *bhaddā*, *kudaul*, *bhadesal*, *phuhār*, *kuūp*.
- CLUMSILY**, *ad.* in a clumsy manner — *Be-salīqagi se*, *bad-waz'ī se*, *bad-daulī se*, *nā-mā'gūlī se*, *bad-andāmī se* — *Anārīpan se*, *bhaddēpan se*, *kudaulī se*, *bhadesalpan se*.
- CLUMSY-NESS**, *n.* awkwardness, ungainliness — *Be-salīqagi*, *bad-waz'ī*, *bad-andāmī*, *be-hunārī*, *nā-mā'gūlī* — *Anārīpan*, *phuhārpan*, *bhadesalpan*, *kudaulī*.
- CLUNG**, *p. t.* and *p. of cling* — *Cling kā māzi aur māzi-mā'zūf-alai-hi yā j'it-i mā'tūf* — *Cling kā samānyabhūt aur pūrnakriyā wā pūrvakālikakriyā*.
- CLUSTER**, *n.* (*S. clyster*) a bunch, a collection, a body; *v.* to grow in bunches, to collect in a body — *Khosha*, *turra*, *dastā*, *jamā'at*, *ijmā'*, *majma'*; *v.* *khoshe kī sūrat honā*, *jam' k.*, *jam' h.* — *Guchchhā*, *ghaur*, *ghaud*, *samūh*, *gāp*, *vrind*; *v.* *guchchhe ke ākar h.*, *ghaud bannā*, *ekatthā k.*, *ek vrind meñ k.*, *ek samūh meñ k.*, *ekatra honā*, *ek vrind meñ honā*. [vastikarm.]
- CLUTCH**, *v.* (*S. ge-luccan*?) to seize, to grasp, to gripe; *n.* grasp, gripe; *pl.* talons, paws — *Pakarnā^h*, *mūthi meñ pakarnā^h*, *hāth meñ karnā^h*; *n.* *giriṭ*, *qubza*; *pl.* *nākhūn*, *chanṭul*, *panja*, *thāp^h* — *Pakar*, *grāhan*, *gāh*, *mūthi meñ karnā*; *pl.* *nakh*, *pasūpad*.
- CLUTTER**, *n.* (*clatter*) a noise, a bustle; *v.* to make a noise or bustle — *Shor*, *gul*, *hangāma*; *v.* *shor k.*, *gul k.*, *hangāma k.* — *Haurā*, *kolāhāl*, *kālākil*; *v.* *haurā k.*, *kolāhāl k.*
- CLYSTER**, *n.* (*Gr. kluster*) an injection — *Huqna* — *Mal ke path meñ pichkārī denā*, *CO-A-CERVATE*, *v.* (*L. con, accervus*) to heap up together — *Ambār k.*, *jam' k.* — *Saṅchay k.*, *dher lagānā*, *puñj wā rūsi k.* [yakaran, rāsikaran.]
- CO-ACCERTION**, *n.* the act of heaping up — *Jam' k.*, *ambār k.* — *Pher lagānā*, *saṅchay*.
- COACH**, *n.* (*Fr. coche*) a close four wheeled vehicle with seats fronting each other; *v.* to ride or carry in a coach — *Chār pahiye kī gāri^h*; *v.* *chār pahiye kī gāri par charkānā yā le-jānā^h*.
- COACHBOX**, *n.* seat of the driver of a coach — *Gāri-wān ke baitṭhne kī jagah^h*.
- COACHFUL**, *n.* a coach filled with persons — *Ek gāri jo logon se bhārī ho^h*, *logon se bhārī*.
- COACHMAN**, *n.* money for the use of a coach — *Chār pahiye kī gāri kā bhārā^h*. [gāri^h.]
- COACHHORSE**, *n.* a horse for drawing a coach — *Chār pahiye kī gāri khinchne kā ghorā^h*.
- COACHMAKER**, *n.* one who makes coaches — *Gāri banāne w^h*, *barhāi^h*.
- COACHMAN**, *n.* the driver of a coach — *Gāri-wān^h*, *sārathī^h*.

- COACHMANSHIP, *n.* the skill of a coachman—*Gāri-wāni, gāri-rān kā fann*—*Gāri hānkne* ki vidyā, sārathividyā. [k a, atyachār, pramāth.]
- CO-ACTION, *n.* (L. *con, actum*) compulsion, force—*Zabar-dasti, zor-āwari, zor*—*Balāt-Co-active*, a compulsory, restrictive—*Zabar-dast, zabūt, māni*—*Balātkāri, pramāthi, nibandhan* wā nibandhak, niyamak, rokne w. [pramāth se, bal se.]
- CO-ACTIVE-LY, *ad.* in a compulsory manner—*Zabar-dasti se, ba-zor*—*Balātkār se*,
- CO-ADJUTANT, *n.* (L. *con, ad, jutum*) helping, assisting, co-operating—*Madad-gār, mu'awin, milke kām k. w^h*.—*Sah iyak, upakārak, sahakāri, kisi kām mein sām d. w.*
- CO-ADJUTOR, *n.* a fellow-helper, an assistant—*Madad-gār, yāwar, rafiq, munidd*—*Upakārak, sahakāri, sahāyak*. [kām k, wālī^h—*Stri sahiyak, sahakārini, upakārin*.]
- CO-ADJUTRIX, *n.* a female fellow-helper—*Aurat madad-gār, zan-hāmi, milkar sāt*
- CO-ADJUTVANCY, *n.* concurrent help—*Madad, milke madad-gāri, puskti*—*Sahakār, milke sahāyati, pratiyogitā*.
- CO-ADUNATION, CO-UDUNITION, *n.* (L. *con, ad, unus*) union of different substances—*Nā muwāfiq chizon kā āmez yā ittifāq*—*Nyāri nyāri vastuoñ kā mel wā sañyog*.
- CO-ADVENTURER, *n.* (L. *con, ad, ventum*) a fellow-adventurer—*Ham-qismat-āzmā, ham jān-bāz*—*Sahakāthinakāriniakāri, sahakāthinavyavasāyi, kaṭhinakārni mein sāthi, kaṭhin vyavasāy mein sāngi*.
- CO-AGENT, *n.* (L. *con, ago*) an assistant, one co-operating with another—*Madad-gār, hāmi, kisi ke sāt milke kām k. w^h*.—*Upakārak, sahāyak, sahakāri*.
- CO-AGGULATE, *v.* (L. *con, ago*) to force or run into constrictions, to change from a fluid into a fixed state—*Jamānā^h, jamnā^h, munjamid k., munjamid h.*—*Jamā denā, jam jānā, thakkā k. wā h.*
- CO-AGGULATE, *a.* that may coagulate—*Jam jāne ke qābil*—*Jam jāne ke yogya, thakkā hone ke yogya*. [rat^h, thakkā^h.]
- CO-AGGULATION, *n.* the act of coagulating, the body formed by coagulating—*Jamā-Co-aggulative*, a having power to coagulate—*Jamā d. w^h, thakkā kar d. w^h*.
- CO-AGGULATOR, *n.* that which causes coagulation—*Thakkā kar qāline w^h, jam d. w^h*.
- COAL, *n.* (S. *col*) a common fossil fuel, charcoal; *v.* to burn wood to charcoal—*Patthar kā koilā^h, koilā^h; v. lakri kā koilā banā^h*.
- COALER-Y, *n.* a place where coals are dug—*Patthar ke koyle ki khān^h*. [huā^h
- COAL-Y, *a.* containing coal—*Patthar ke koyle se bhari huā^h, patthar ke koyle se milā*
- COALIER, *n.* a digger of coals, a coal-merchant—*Patthar kā koilā khod-kar nikālne w^h, koyle kā len den k. w^h, koyle kā baipāri^h*.
- COALIER-Y, *n.* a place where coals are dug—*Patthar ke koyle ki khān^h*.
- COALY, *n.* smut of coal; *v.* to smut with coal—*Koyle ki kūtak; v. koyle se kālā k^h*.
- COALBLACK, *a.* black in the highest degree—*Koyle sarīkhā kālā^h, bahut hī kālā^h*.
- COALBOX, *n.* a box to carry coals to the fire—*Sandūq jismen patthar kā koilā bharke āg ke pās le jāte hai^h*—*Koyle ki peti*.
- COALHOUSE, *n.* a house to put coals in—*Koilyā-ghar^h, koilyā rakhne kā ghar^h*.
- COALMINE, *n.* a mine in which coals are dug—*Patthar ke koyle ki khān^h*.
- COALMINER, *n.* one who works in a coal mine—*Patthar ke koyle ki khān mein se koilyā khod-kar nikālne w^h*.
- COALPIT, *n.* a pit in which coals are dug—*Patthar ke koyle ki khān^h*.
- COALSTONE, *n.* a sort of cannel coal—*Patthar kā kayā koilā^h*.
- COALWORK, *n.* a place where coals are dug—*Patthar ke koyle ki khān^h*.
- CO-ALESCE, *v.* (L. *con, alesco*) to grow together, to unite, to join—*Ekatthā h^h, mukhlāt h., pūrvastā h., āmekhta h.*—*Ekata b., ek h., milnī, jamā, jutnā*.
- CO-ALESCENCE, *n.* act of coalescing—*Pūrvastagi, āmezish, ikhtilūt*—*Sañyog, mel, mil-lip, sanghat, sañsarg*.
- CO-ALESCENT, *a.* joined, united—*Milā huā^h, jutā huā^h, jurā huā^h, lagā huā^h*.
- CO-ALITION, *n.* union in one body, junction—*Ittīfāq, āmezish, mel^h*—*Sāng, sāngati, sāngam, sañyog*. [muwāfiq k.—*Samāyog, sañyojan*.]
- CO-ADJUSTION, *n.* (L. *con, apto*) the adjustment of parts to each other—*Chizon ko*
- CO-ADJUST, CO-ADJUSTATE, *v.* (L. *con, arcto*) to press together, to straiten, to restrain—*Dabānā^h, tany k., band k., zabt k.*—*Dābnā, chānpnā, kasnā, sañkuchit k., sakrānā, atkānā, bāndhnā, rokhnā*. [rukāwat, bandhan, pratibandhan.]
- CO-ADJUSTION, *n.* restraint, confinement—*Zabt, rok^h, qaid*—*Atkāw, sañyam, sañkoch*.
- COARSE, *a.* (L. *crassus*?) not refined, not soft or fine, rude, gross, inelegant—*Khām, bejūlā, gundā, motā^h, nā tarāshidā, durusht, zabūn, kharāb, galāz, nā-pāk, nā-mā'gūl*—*Aparishkṛit, asaṅskṛit, ghanā, sthūl, asabhyā, aśisht, kuśil, dham, nikrishṭ, śīla, avāchya, mand*
- COARSELY, *ad.* in a coarse manner—*Be-sāliqagi se, khāmī se, nā-tarāshidagi se, durushtī se, kharābī se, nā-pākiyagi se*—*Aparishkār se, motēpan se, sthūlatā se, nikrishṭatā se, mandarup se, śīlatāpūrvak*.

- COARSENNESS**, *n.* rudeness, grossness—*Nā-tarāsh dagi, be-tamiz, kaj-khulgi, durushtī, mofāi^h, motā pan^h*—*Asabhyatā, āśīslitātā, kuśilitātā, aparushkār, sthūlitātā, ghanatā.*
- COAST**, *n.* (*L. costa*) the shore, a border, a limit; *v.* to sail near the coast—*Kināra, lab-i-daryā, sukhi, hadd, sar-hadd; v. kishti ko kināre kināre le-jā ā*—*Samudratir, samudratat, imā, bār; v. nāw ko tir tir le-jānā.*
- COAST'ER**, *n.* one that sails near the coast—*Jahāz yā kishti ko kināre kināre le-jāne w., kināra pakur-kur jahāz yā kishti le-jāne w., jo jahāz kināre kināre jāyā kartā hai*—*Nāw ko tir tir le-jāne w., tir tir jāne wālī naukā.*
- COAT**, *n.* (*Fr. cotte*) the upper garment, a petticoat, the hair or fur of a beast, a covering; *v.* to cover, to overspread—*Qabā, alkhālaq, kurti, samūr, gilāf; v. astar lagānā, tah charhānā*—*Āngarkhā, āngā, anarkhī, paśū kā kōnal rom, beṭhan, āveshtan, khol, ohār; v. puṭ charhānā, manṛhānā.*
- COATING**, *n.* the act of covering, a covering—*Astar lagānā, tah charhānā, gilāf*—*Manṛhāw, jarāw, ohār, beṭhan, puṭ.*
- COAX**, *v.* (*Gr. koggei*) to wheedle, to flatter, to persuade by flattery—*Phuslānā^h, dam denā, dam-dilāsā denā, lurkhuri k^h, bahlānā^h, lallo-patto se bahlānā yā manānā^h.*
- COAX'ER**, *n.* a wheedler, a flatterer—*Dam-dilāsā dene w^h, mithi-mithi bātōn se mohne w^h, lallo-patto k. w^h, phuslāne w^h, bahlāne w^h, lurkhuri k. w.*
- CÖB**, *n.* (*S. cop*) the head, any thing round, a coin, a strong pony—*Sir^h, kōi gol chiz, sikka, mazbūt ghorā*—*Mūñr, mastak, kōi gol vastu, mudra, porhā taṭṭū.*
- CÖB'BLE**, *n.* a roundish stone, a pebble—*Gol patthar^h, kankar^h.*
- CÖB'I-BONS**, *n. pl.* irons with a knob at the end—*Qulāba, lohe kā ḍandā jiskā matthā gol aur bhāri hotā hai^h.*
- CÖB'NUT**, *n.* a boy's game, a large nut—*Larkōñ kā ek khel^h, ek bārī supārī^h.*
- CÖB'SWAN**, *n.* the head or leading swan—*Wah hans jo sab se āge urtā jātā hai^h.*
- CÖB'ALT**, *n.* (*Ger. kobalt*) a mineral—*Ek dhāt kā nām hai^h*—*Mādhudhātū, manah-CÖB'BLE, CÖB'LE*, *n.* (*S. cuoplo*) a fishing boat—*Machhlī mārne ki nāw^h.* [śilādhātū]
- CÖB'BLE**, *v.* (*Dan. kobler*) to mend coarsely, to do clumsily—*Gūñhnā^h, tāñhnā^h, kōi k^hm bin dhāng kā k^h.* [*w^h, kirph^h, onāñi^h, bin dhāng kā kamerā^h.*]
- CÖB'BLER**, *n.* a mender of shoes, a clumsy workman—*Chamār^h, mochi^h, jūtā gāñhne*
- CÖB'WEB**, *n.* (*D. kopweb*) the web or net of the spider; *a.* fine, slight, flimsy—*Makri kā jāla^h; a. mihin, patlā^h, patil^h, jhūzhirā yā jhilmilā^h.*
- CÖB'WEBBED**, *a.* covered with spider's webs—*Mukri ke jālōñ se chhāyā huā^h.*
- CÖCH'INEAL**, *n.* (*Sp. cochinilla*) an insect used to dye scarlet—*Qirmiz, kirm-dūna*—*Lākshā, raktavārñ rangne meñ jo krimi kām ātā hai.*
- CÖCH'LE-A-RY**, **CÖCH'LE-AR-ED**, *a.* (*L. cochlea*) in the form of a screw—*Pech-numā*—*Vyāvarttanakilākar, āvarttanakilākar, parivarttanakilākar.*
- CÖCK**, *n.* (*S. coco*) the male of birds, a spout to let out water, part of a gun lock, a small heap of hay, the form of a hat; *v.* to set erect, to strut, to set up the hat, to fix the cock—*Murg, chiriyōñ kā nar, murgā, pāñi nikālne ki toñti^h, bandūg kā ghorā, kaṭi hui ghās ki dheri^h, topi ki sūrat; v. sidhā khavā k^h, akarnā^h, topi khari k^h, bandūg kā ghorā charhānā*—*Kukkuṭ, puñg pakshi, jal nikālne kī toñti, nal, agnyastra kā ghorā, kaṭi hui sūkhī ghās ki rāsi, topi kā ek ākar.*
- CÖCK'ER-EL**, *n.* a young cock—*Murg kā patthā, murg jo bachcha ho*—*Kukkuṭāsavak, kukkuṭ jo bachchā ho.* [larāi, prāpidyūt, samāhway.]
- CÖCK'ING**, *n.* the sport of cockfighting—*Murg kī larāi*—*Kukkuṭayuddha, kukkuṭ kī*
- CÖCK'ADE**, *n.* a riband worn in the hat—*Phūl yā phundnā jo topi meñ lagāte haiñ^h.*
- CÖCK-AD'ED**, *a.* wearing a cockade—*Topi meñ phūl yā phundnā lagāye yā pahne hue^h.*
- CÖCK-A-TÖÖ**, *n.* a bird of the parrot kind—*Kākātūā^h.*
- CÖCK'A-TRIGE**, *n.* a serpent supposed to rise from a cock's egg—*Ek sānp jisko log farz karte haiñ ki murg ke ande se nikaltā hai*—*Ek sānp jisko log anumāñ karte haiñ ki kukkuṭ ke ande se nikaltā hai, kukkuṭāñdaj sarp.*
- CÖCK'BRAINED**, *a.* giddy, rash, hair-brained—*Bad-dimāg, be-garāñ, be-fkr, gāfl, nīm-di-wāna*—*Āsthir, vibhrant, chāñchal, āsāvadhāñ, pramattā, pramādi.*
- CÖCK'CRÖW ING**, *n.* the dawn, early morning—*Subh, fajr*—*Arunoday, prābhakāl.*
- CÖCK'FIGHT**, **CÖCK'FIGHT-ING**, *n.* a battle of cocks—*Murg kī larāi*—*Prāñidyūt, samāhway, kukkuṭ kī larāi.*
- CÖCK'HÖRSE**, *a.* on horseback, exulting—*Ghore par savār, fakhr k. w., khush, nāzāñ*—*Ghore par charhā huā, sūwārūñ, ullasit, atyāñandi, sagarv.* [hothā.]
- CÖCK'LOFT**, *n.* the room over the garret—*Mukāñ ke upar kā darjā*—*Ghar ke upar kā*
- CÖCK'MAS-TEE**, *n.* one who breeds game cocks—*Larāi ke murg pālne w.*—*Yuddhakukkuṭaposhak.* [huā kukkuṭayuddha.]
- CÖCK'MATCH**, *n.* a cockfight for a prize—*Shart lagi hui murgōñ kī larāi*—*Pan lagāyā*
- CÖCK'PIT**, *n.* the area where cocks fight, a place on the lower deck of a ship of war—*Murgōñ kā akhārā, murgōñ ke lārñe ki jagah, jāñgi jahāz ke niche ke darjē kī ek jagah*—*Kukkuṭayuddhabhūmi, bārī yuddhanaukā ke niche kī pāñāñ kā ek sthāñ.*

CÖCK'SHÜT, *n.* the close of the evening—*Shām, āftāb ke gurūb hone kā waqt*—Sānjh, sāyañkāl. [asandigītha.]

CÖCK'SÜRE, *a.* confidently certain—*Yaqīn k. w., mu'taqid*—Sunischit, nihsandel,

CÖCK, CÖCK'N, *v.* *n.* (G. *kogge*) a small boat belonging to a ship—*Jahāz ke nang jo chhotī kīhti rahti hai*—Upanaukī wā kshudranaukā jo barī naukā ke sāth rahti hai.

CÖCK'SWAIN, kōk'sn, *n.* the officer who has the command of the cockboat—*Jahāz ke muta'alliq kī chhotī kīshī kā nākhudā*—Barī naukā ke sāth kī chhotī nāw kā adhi-pati wā pradhān nāvīk.

CÖCK'ER, *v.* (W. *cocru*) to fondle, to indulge, to pumper—*Pyār k^h, nāz-bar-dāri k., nāz-o-nī'mat se pālānā, khāb khilānā pilānā*—Lā: pyār k., dulār k., dularānā, dulār se poshanā, barī chhoh moh se pālkar phulānā.

CÖCK'ER-ING, *n.* indulgence—*Nāz-bar-dāri, pyār^h*—Dulār, lāp, poshan, chhoh, moh.

CÖCK'LE, *n.* (S. *coccol*) a weed—*Ghās^h.*

CÖCK'LE, *n.* (Gr. *kochlos*) a shell-fish; *v.* to contract into wrinkles like the shell of a cockle—*Ghoñghā^h; v. ghoñgh k. sip sarīkha sikornā sikurnā mornā yā murnā^h.*

CÖCK'LED, *n.* shelled, twisted, spiral—*Sip-dār, avīthā^h, murā^h, pech-dār*—Sīpayukt, barārī huā, murkā huā, phirauwāñ, ghumaūwāñ, āvartī, vyāvartī.

CÖCK'NEY, *n.* (Fr. *cocagne*?) a native of London, an effeminate ignorant citizen—*Landan shahr kā mutawattin, ek zamāna jāhil shuhri*—Landan nagar kā desāj, mūkh nishpurush wā kipurush puravāsī.

CÖCK'NEY-LIKE, *a.* having the manners of a cockney—*Landan shahr ke mutawattin ke mānind, zamāne jāhil shahri ke mānind*—Landan nagar ke desāj ke sadris, mūkh nishpurush wā kipurush puravāsī ke sadris.

CÖ'CÖA, *n.* (Sp. *coco*) a species of palmtree and its fruit or nut—*Nāriyal kā per^h, nā-riyal^h*—Nārikel kā per, nārikel.

CÖCTION, *n.* (L. *cocum*) the act of boiling—*Josh*—Ubāl.

CÖD, CÖD'FISH, *n.* a sea-fish—*Ek samundari mārhhī^h*—Samudrimatsyavīśesh.

CÖD, *n.* (S. *coddā*) a husk, a case, a bag; *v.* to inclose in a bag—*Phulī^h, dheirhī^h, chhīnī^h, thailī^h; v. thailī meñ rakhnā^h.*

CÖDE, *n.* (L. *codex*) a collection of laws—*Āinon kā majmū'a*—Dharmasanhitā, smriti-sāstra, rājnitīsūgrah. [kī upāñg, dānapatra kā upāñg wā anubandh]

CÖD'CIL, *n.* an appendage to a will—*Wasīyat nāme kā tatimma*—Mumūرشujanapatra

CÖD-CIL-LA-RY, *a.* of the nature of a codicil—*Wasīyat-nāme ke tatimma se*—Mumūرشujanapatra ke upāñg ke sadris, dānapatra ke upāñg wā anubandh ke sadris.

CÖ-DILL'E, *n.* (Fr.) a term at ombre—*Tūsh-bāzi kī ek istilāh*—Tās ke khel kī ek boli wā sanjhnā vīśesh [churā k.]

CÖD'LE, *v.* (L. *calidus*?) to parboil—*Nam josh k., adh-pakkā k^h.*—Ādhā siddha k., adh-CÖD'LING, *n.* a kind of apple—*Ek qism kā seh*—Ek prakār kā sev wā sew.

CO-EFFI-CACY, *n.* (L. *con, ex, facio*) the power of two or more things acting together—*Ek sāth asar karnewālī chizon kā zor*—Sahakāri yastuon kā prabhāv.

CÖ-EF-FYÇEN-ÇY, *n.* co-operation—*Milke kām k^h, kisi kām meñ ittīfāq*—Sahakāritā, sāhyogitā.

CÖ-EF-FYÇENT, *n.* that which unites in action with something else; *a.* co-operating—*Dūre ke sāth milke asar k. w., amsūl, sar; a. muttāfīq hokar kām k. w.*—Sahakāri, dūre ke sāth milkar kāryū k. w.; *a.* sahakāri.

CO-EL'DER, *n.* (L. *con, S. ealdor*) an elder of the same rank—*Ham-buzurg, ek hī dar-je kā buzurg, ek hī darje kā ek qism kā pādri*—Ek hī pad kā gurūjan, ek hī pad kā āryajan, ek hī pad kā purohitavīśesh.

CÖ'ELI-AC. See CELIAC.

CO-EMPTION, *n.* (L. *con, emptum*) the act of buying up the whole quantity—*Kisi chiz ko sab kharid lenā, bi-t-kull kharid*—Samudayakray, kisi vastu to sab kā sab kin lenā. [chakhnā bilasnā yā bhog k^h]

CO-EN-JÖY, *v.* (*con, en, joy*) to enjoy together—*Ek sāth lenā pānā lenā chākhnā*

CO-EQUAL, *a.* (L. *con, æquus*) of the same rank or dignity; *n.* one who is equal to another—*Musāwi martabeyā darje kā, ham-rutba, ham-martaba, ham-darja*; *n.* ham-sar—Samānapadasth, samān pad kā; *n.* samānapadasth.

CÖ-EQUAL-TY, *n.* the state of being equal—*Ham-sarī, musāwat, barābarī*—Samatā, samānāvasthā. [k. wā anuśāsan k., roknā]

CO-ÉRÇE', *v.* (L. *con, arceo*) to restrain—*Zer k., zabt meñ lānā*—Balātkār se dāman Co-ÉRÇION, *n.* penal restraint, check—*Siyāsat ke rū se zabt, rok^h*—Dand ke dwārā dāman wā anusāsan, pratyāharan, pratirodh, dāman, atkāw, rukāw.

Co-ÉRÇIVE, *a.* restraining by force—*Ra-zor zabt meñ lāne w., zer k. w.*—Balātkār se dāman k. w., pratirodhī.

Co-ÉRÇIVELY, *ad.* by constraint—*Jabran, zabar-dastī se, ba-zor*—Balātkār se.

CÖ-ES-SĒNTIAL, *a.* (L. *con, esse*) partaking of the same essence—*Ham-jins*—Sama-
vastu, samabhāv.

- CÖ-PS-SĒN-TRĪ'Ṭ-ṬṬ, *n.* participation of the same essence—*Ham-jinsiyat*—*Bhāvāsa-mānātā*, *sahabhāvitwa*, *samabhāv*. [Mili hvā sañsthāpan.]
- CÖ-E STÄBLISH-MENT, *n.* (L. *con, sto*) joint establishment—*Mili* / *taqarruri*—
- CÖ-E TÄNE-AN, *n.* (L. *con, etas*) one of the same time or age with another—*Ham-umr*, *ham-zamāna*, *ham-waqt*—*Samān kāl kā*, *savay*, *tulyavay*, *samuriyā*.
- CÖ-E-TÄ'NE OUS, *a.* of the same age—*Ham-umr*, *ham-waqt*, *ham-sinn*—*Samānavayask*, *samuriyā*, *ek kāl kā*.
- CÖ-E-TĒR'NAL, *a.* (L. *con, eternus*) equally eternal with another—*Ham-qaim*, *ham-daim*—*Auroh* *ke sath sanātan*, *auroh* *ke sath anantakālasthāyi*, *samānānant*.
- CÖ-E-TĒR'NAL-LY, *ad.* with equal eternity—*Ham-dāimi se*, *ham-dawāmi se*, *ham-giyāmi se*—*Samanityatāpūrvak*, *samānānantatā se*. [tyatā, samanityatā, samānānantatā.]
- CÖ-E-TĒR'NI-ṬṬ, *n.* equal eternity—*Ham-dāimi*, *ham-dawāmi*, *ham-giyāmi*—*Samānani*—
- CÖ-ĒVAL, *a.* (L. *con, ærum*) of the same age with another; *n.* a contemporary—*Ham-joli*, *ham-umr*, *ham-sinn*, *ham-zād*, *ham-waqt*; *n.* *ham-waqt*, *ham-asur*—*Samānā-kālin*, *samānavay*, *ekakālin*, *tulyavay*, *samānajanmā*; *n.* *tulyavay*, *sahabhāvi*, *savay*.
- CÖ-Ē'VOUS, *a.* being of the same age—*Ham-waqt*, *ham-zamān*, *ham-asur*—*Samavay*, *samākālin*, *ekakālin*.
- CÖ-EX-IST', *v.* (L. *con, ex, sisto*) to exist at the same time with another—*Ham-waqt homā*, *ek waqt meñ h.*—*Ek kāl meñ inā*, *ek samay meñ honā*.
- CÖ-EX-IST'ENCE, *n.* existence at the same time—*Ham-waqt meñ wujūd*, *ham-waqt meñ h.*—*Ek kāl meñ jivan wā vartan*, *sahavartan*, *sahajivan*. [varti, sahajivi.]
- CÖ-EX-IST'ENT, *a.* existing at the same time—*Ham-wujūd*, *ham-waqt hone v.*—*Saha*—
- CÖ-EX-TEND', *v.* (L. *con, ex, tendo*) to extend equally with another—*Dusre ke sath barābar phailānā*—*Dusre ke sath samānarūp se phailānā*.
- CÖ-EX-TĒN'SION, *n.* equal extension—*Barābar phailāw yā phailāwat*—*Samavistār*.
- CÖ-EX-TĒN'SIVE, *a.* having the same extent—*Dusre ke barābar phailā kaa*—*Samavistā-tīn*.
- CÖF'FEE, *n.* (Fr. *café*) the berry of the coffee tree, an infusion from the berry—*Qahw.*, *qahue kā 'araq*—*Kahuā*, *ubāle kahue kā jus*.
- CÖF'FEE-HÖUSE, *n.* a house of entertainment—*Qahwa-khāna*, *ziyāfat-khāna*—*Kahue kā vikrayasthān*, *atithisatkārasālā*, *sanibhojanasālā*.
- CÖF'FEE-MAN, *n.* one who keeps a coffeehouse—*Qahwa-farosh*—*Kahuā beñchne w.*
- CÖF'FEE-PÖT, *n.* a pot for boiling coffee—*Qahwa-dān*—*Kahuā ubālne kā bāsan*.
- CÖF'FEE-RÖÖM, *n.* the public room in an inn—*Sarāe meñ ek kothri jo sab ke kām ā sakti hai*—*Bhathiyāre ke ghar meñ ek kothri jismeñ sab ko ā jā sakte haiñ*.
- CÖF'FER, *n.* (Fr. *coffre*) a chest, a money chest, a treasure; *v.* to treasure up—*Sandūq*, *khasāne ki sandūq*, *khasāna*; *v.* *jam' k.*—*Peṭi*, *rokar* *ki peṭi*, *rokar*; *v.* *baṭorna*, *sañchay k.*
- CÖF'FER-ER, *n.* one who treasures up—*Jam' k. w.*—*Baṭorne w.*, *sañchayi*.
- CÖF'FIN, *n.* (Gr. *kophinos*) a chest for a dead body; *v.* to inclose in a coffin—*Tābūt*, *wah sandūq jismeñ murde ko rakh-kar dafn karte haiñ*; *v.* *tābūt meñ rakhnā yā band k.*—*Sāvādhar*, *wah peṭi jismeñ loth wā sav ko dharkar gar dete haiñ*; *v.* *sāvādhar meñ dharnā wā münd d.*
- CÖF'FIN-MÄK-ER, *n.* one who makes coffins—*Tābūt-gar*, *wah sandūq banāne w. jismeñ murde ko rakh-kar dafn karte haiñ*—*Wah peṭi banāne w. jismeñ loth wā sav ko rakhkar gar dete haiñ*, *sāvādharākār*. [w^a.—*Dusre ke sath milkar banāne w.*
- CÖ-FOÜN'DER, *n.* (L. *con, fundo*) a joint founder—*Ham-saz*, *kisi ke sath banāne*
- COG, *n.* (G. *kogge*) a little boat, the tooth of a wheel; *v.* to wheedle, to cheat—*Bk chhoti kishṭi*, *chakkar ki dānti jis se dusre chakkar ko harakat hoti hai*; *v.* *chāphusi k.*, *charb-zabāni se rāzi k.*, *farob denā*—*Ek chhoti nāw*, *chakkar ki khuñṭi*; *v.* *phus-lānā*, *phusalā lenā*, *batolōn se prasanna k.*, *mīthi mīthi batōn se phuslānā wā jhāns-nā*, *lurkhuri k.*, *thagānā*, *dhookhā denā*, *chhālānā*. [kapat, pravāchana, thagāi.]
- CÖG'GER-Y, *n.* trick, falsehood, deceit—*Bila bāzi*, *darog*, *dagā-dāzi*, *farob*—*Chhāl*, *jūth*, *CÖG'GING*, *n.* cheat, fallacy, imposture—*Dagā*, *galat*, *mugālatā*, *kizb*, *māk*, *farob*—*Thagāi*, *vāñchakatwā*, *bhrāñṭi*, *mīthyāhetu*, *chhāl*, *kapat*, *vāñchan*, *pravāñchanā*.
- CÖG'GENT, *a.* (L. *con, ago*) forcible, powerful, convincing—*Muqarrar*, *qarwi*, *ustuwār*, *mazbūt*, *qāil k. w.*—*Bāl*, *balawān*, *prabal*, *nīschayajanak*, *viśwāsakārī*.
- CÖG'GEN-CY, *n.* force, strength, power—*Quwwat*, *tāqat*, *zor*, *istiqrār*—*Bal*, *sāmārthya*, *samarthatā*, *prabhāv*, *śakti*.
- CÖG'CENT-LY, *ad.* forcibly, powerfully—*Ba-zor*, *tāqat se*, *quwwat se*—*Balavat*, *bal se*.
- CÖG'I-TATE, *v.* (L. *cogito*) to think—*Gaur k.*, *lhiyāl k.*—*Vichārṇā*, *sochnā*, *chintā k.*
- CÖG'I-TA-BLE, *a.* that may be thought on—*Gaur kiye jāne ke qābil*, *lhiyāl kiye jāne ke lāiq*, *jiskā lhiyāl ho sake*—*Vichārāniyā*, *soche jāne ke yogya*, *jiskī chintā ho sake*. [yat, lhiyāl kiye jāne ki liyāqat—*Vichārāniyatā*, *soche jāne ki yogyatā*.
- CÖG-I-TÄ BİL'Ṭ-ṬṬ, *n.* the state or quality of being cogitable—*Gaur kiye jāne ki qābili*—
- CÖG-I-TÄ'TION, *n.* thought, meditation—*lhiyāl*, *andeshā*, *gaur*—*Vichār*, *soch*, *chintā*.

COG-I-TA-TIVE, *a.* having the power of thought—*Khiyāl k. w., andesha k. w., qaur kar-ne ki tāqat rakhne w.*—Dhyānapar, chintāpar.

COGNATE, (*L. con, natum*) allied by blood, related in origin, kindred—*Ham-jins, ham-usl, yug-jā*—Sahajāt, sajāti, sagotra, swajan, gotraj.

COGNATION, *n.* relationship, kindred—*Qarabat, rishta-dāri, yagāniyat*—Sajātītwā, gotrajatwā, sambandh, sampark. [vijñān, pariñān.]

COGNITION, *n.* (*L. con, nosco*) knowledge—*Ilm, dāniyat, dānistagi, khabar*—Jñān, Cognition, *a.* having the power of knowing—*Dānish-mand, 'āqil, jānnē ki tāqat rakh-ne w.*—Jñānawān, prajñawān, jñāni.

COGNIZABLE, *a.* liable to be tried or examined—*Tajwiz kiye jāne yā āzmāe jāne ke lāiq*—Jñeya, bodhya, grāhya, abhiyoktavya, vicharya, vichar kiye jāne ke yogya.

COGNIZANCE, *n.* judicial notice, trial, a badge—*'Adālat ki bāz-pursi, tahqīqāt, tajwīz, nishān, 'alāmat*—Vichār, anusandhān, nirupān, parikshā, chihñ, lūg, lakshan.

COGNISCE, *n.* knowledge, act of knowing—*Ilm, jānnā*—Jñān, pariñān. [Jñeya]

COGNISABLE, *a.* that may be known—*Daryāft hone ke lāiq*—Jñātavya, bodhya.

COGNISIBILITY, *n.* the state or quality of being cognoscible—*Daryāft hone ki qābiliyat, daryāft hone ki liyāqat*—Jñātavyatā, bodhyatā, jñeyatā.

COGNISITIVE, *a.* having the power of knowing—*Daryāft karne ki tāqat rakhne w., daryāft k. w.*—Anusandhānakāri, jān sakne w.

COGNOMINAL, *a.* (*L. con, nomen*) having the same name, pertaining to the sur-name—*Ham-nām, ham-ism, muta'alliq-i-laqab, khitāb-i-khāndān ke muta'alliq*—Eka-nāmak, ekasamjñak, samasamjñawān, kulānāmasambandhi, upanāmasavishayak. [nām]

COGNOMINATION, *n.* a surname—*Laqab, khitāb-i-khāndān, khitāb*—Kulanām, upa-

COHABIT, *v.* (*L. con, habito*) to dwell together, to live as husband and wife—*Ek jā rahnā, ham-khwāba h., ham-āgosh h., ham-bistar h., mard aur aurat ke taur par ham-bistar rahnā*—Ekatra rahnā, ekatra sonā, stripurush ke sadris sambhog k

COHABITANT, *n.* one living in the same place—*Ek jā rahne w.*—Sahavāsi, okasthāna-vāsi.

COHABITATION, *n.* the act of cohabiting—*Ham-bistari, ham-khwābi, ham-āgoshi, ek jā rahnā*—Sahavās, ekatavās, sahsarg, sambhog, stripurushasangam.

COHEIR, *co-heir*, *co-heir*, *n.* (*L. con, hæres*) a joint heir, one who inherits along with others—*Ham-wāris, ham-warsa*—Ansi, samādthikāri, samānśahāri, rikthabhāgi.

COHEIRESS, *n.* a joint heiress—*Ham-wārisa*—Samānśini, samānśahāriṇi.

COHERE, *v.* (*L. con, hæreo*) to stick together, to be united, to fit, to agree—*Bāham lipat jānā, paiwasta h., mutābiq h., murāfiq h.*—Lipāt jānā, chipak jānā, lag jānā, jut jānā, jur jānā, yogya honā, upayukt h.

COHERENCE, COHERENCY, *n.* connexion—*Silsila, 'alāqa, bāham paiwastagi, mutābaqat*—Satāw, sahyog, sahlagnatwā, prabandh, avirodh.

COHERENT, *a.* sticking together, connected—*Chaspidā, basta, muta'alliq, paiwasta, mutābiq*—Chiptā huā, liptā huā, milā huā, sambaddha, sahlagne, aviruddha.

COHESION, *n.* the act of sticking together—*Chaspidagi, ta'alluq, 'alāqa*—Saḥyog, sahlagnatwā, satāw.

COHESIVE, *a.* having the power of sticking—*Lasilā^h, laslasā^h, chip-chipā^h*. [hat^h.

COHESIVENESS, *n.* the state or quality of being cohesive—*Las^h, lass^h, chipchipā*.

COHOBATE, *v.* to distil again—*Phir chuānā^h, phir chulānā^h, phir khūchnā^h*.

COHOBATION, *n.* repeated distillation—*Phir chuāw^h, phir chulāw^h, phirkar khūchnāw^h*.

COHORT, *n.* (*L. cohors*) a body of foot soldiers among the Romans, a troop—*Qadīm zamāne meḥ Romiyon ke piyadon ki paltan, sipākiyon kā guroh*—Prāchīn kāl meḥ Romiyon kā sainyadal, sainyadal.

COIF, *n.* (*Fr. coiffe*) a head-dress, a cap; *v.* to cover or dress with a coif—*Orhni^h, topi^h*; *v.* *orhni orhānā^h, topi pahiranā^h, topi sir par denā^h*.

COIFFURE, *n.* a head-dress—*Orhni^h, topi^h*.

COIGNE, COIN, *n.* (*Gr. gonia*) a corner, a wooden wedge—*Konā^h, lakri kā pachchar^h, lakri ki phani^h*.

COIL, *v.* (*L. con, lego*) to gather into a narrow compass; *n.* rope wound into a ring, turmoil, stir—*Guḥdli banānā^h, guḥrli banānā^h, kuḥdli mārānā^h, kuḥrli mārānā^h, guḥrur yā guḥruri mārānā^h, guḥrari mārānā^h; n. lapeti huī rassi^h, kuḥdli^h, guḥdli^h, lapet^h, guḥrur^h, guḥrur^h, jhagrā^h, tantā^h, bakherā^h, haurā^h*.

COIN, *n.* (*L. cuneus*) money stamped by authority; *v.* to stamp money, to make, to invent—*Sikka*; *v.* *sikka k. yā banānā, zarb d. yā zarb mārānā, banānā^h, ijād k.*—Mudrā; *v.* *mudrā thāpnā, mudrā banānā, rachnā, nikālānā, sirajānā*.

COINAGE, *n.* act of coining, money, invention—*Sikka-zanā, sikka-zarbē, sikka, ijād, banāvat^h*—Mudrānkan, mudrā, kalpanā, vāsanā, srishti.

COINER, *n.* one who coins, an inventor—*Zarrāb, sikka-gar, bāni, mījīd, mukhtari*—Taksiliyā, mudrānīk, mudrānirmāpakartā, rachne w., banāne w., nikālne w., sirājane w., kalpak.

- CO-IN-CIDE',** *v.* (L. *con, in, cado*) to fall upon the same point. to concur — *Milnā^h, muraṣṭiq h., mutābiq h., muttaṣṭiq h.* — Saṅgam k., sadris honā, tulya h. sammat h.
- CO IN'CI-DENCE,** *n.* the act or state of coinciding, concurrence — *Mr āṣaṭ, ittisiḥ, munāsabat, mutābaṣat, ittifiq* — Mel, sampāt, saṅgam, samāgati, n. mutati, ekachittatā.
- CO-IN'CI-DEN-CY,** *n.* tendency to the same end — *Ek ki murād ki turaṣ mailān* — Ek hi
- CO IN'CI-DENT,** *a.* falling upon the same point, concurrent, consistent — *Milne w^h, muraṣṭiq, muttaṣṭiq, mutābiq* — Sannipatit, sampāti, saṅgami, aviruddha, anusāri, sadris.
- CO-IN'CI-DEH,** *n.* one that coincides — *Milne w^h, muraṣṭiq h. w., muttaṣṭiq h. w., mutābiq h. w.* — Sampāt k. w., saṅgam k. w., sammat h. w., sadris h. w.
- COISTRIL,** *n.* (castrol) a coward — *Buz-dil, kādar^h — Kāyar, darpoknā.*
- COIT.** See **QVOIT.**
- CO-I-TION,** *n.* (L. *con, itum*) a going together, copulation — *Bāham jānā, mubāsharat, mujāma'at, jinā' — Ekatra jānā, saṅgam, maithun, aṅgasāṅg, sambhog, ratikriyā, rat*
- CO JŌ'ROR,** *n.* (L. *con, juro*) one who swears to another's credibility — *Dūre ki mu'tabari ke liye qasam khāne w.* — Dūre ki viśvāsapātratā ke nimitta śapath k. w.
- COKE,** *n.* (L. *coquo* ?) fuel made by charring pit coal — *Wah patthar kā koylā jo jalākar bujhā liyā gayā ho^h.*
- COL'AN-DER,** *n.* (L. *colo*) a sieve — *Chalani^h, chalni^h.*
- COL'A-TURE,** *n.* the act of straining, filtration — *Chhanā^h, chhān^h, chulā^h.*
- COL-BER-TINE',** *n.* a lace so named from the maker Colbert — *Goṭā^h, paṭhā^h.*
- COLD,** *a.* (S. *coolā*) not hot, frigid, chill, indifferent, without passion, reserved; *n.* privation of heat, a disease — *Sard, khunuk, bārid, be-parwā, afsurdā, sust, be-tapak, be-niyāz, kashida, nā-āshnā-mizāj; n. sardī, zukām, nazla — Thāndhā, sital, jūr, virakt, udāsin, dhilā, nihsneh, khinchā, rūkhā, au lāpi; n. thāndhak, thāndhi, sakharma, khañsi, kaph, śleshmā.*
- COLD'LY,** *ad.* without heat, without concern — *Sardī se, be-parwā se, be-garāzi se, be-tapak — Thāndhak se, thāndhi se, virakti se, udāsinatāpīrvak, binī sneh.*
- COLD'NESS,** *n.* want of heat, unconcern — *Sardī, khunukī, be-parwā, afsurdagi, kam-nigāh, afsurda-dill — Thāndhak, thāndhā, udāsinatā, virakti, vairāgya, nihsnehatā.*
- COLD'BLÖD-ED,** *a.* without feeling or concern — *Sard-mizāj, be-tapak, be-rahm, be-parwā — Snehahin, nirmohi, udāsin, virakt.* [Udāsin, virakt, nirmohi, nihsneh.
- COLD'HEART-ED,** *a.* indifferent, wanting passion — *Be-parwā, be-tapak, be-rahm, sang-dil —*
- COLE,** *n.* (S. *cawl*) cabbage — *Kobi^h.*
- COLE'SEED,** *n.* cabbage seed — *Kobi kā biyā^h.*
- COLE'WORT,** *n.* a species of cabbage — *Ek gism ki kobi — Ek prakār ki kobi.*
- COL'IC,** *n.* (Gr. *kolon*) a pain in the bowels; *a.* affecting the bowels — *Qūlinj, qūlanj, bāw-sū^h; a. qūlinj paidā k. w., qūlinj ke muta'alliq — Śul, udaravedanā; a. udaravedan-janak, śulakar.* [nā^h, pachak jānā^h, bāith jānā^h.
- COL-LAPSE',** *v.* (L. *con, lapsum*) to fall together, to close by falling together — *Pachak-*
- COL-LAPSED,** *p. a.* fallen together, withered — *Pachakā huā^h, bāithā huā^h. chuchakā huā^h, murjhāyā huā^h, sikkurā huā^h.* [jhāw^h, sikkuran^h.
- COL-LAP'SION,** *n.* falling together or shrinking — *Pachakāw^h, pachak^h, chuchakāw^h, mur-*
- COL-LAR,** *n.* (L. *collum*) something worn round the neck; *v.* to seize by the collar — *Gulū-band, girebān, tauq; v. gulū-band pakarnā, girebān pakarnā, tauq pakarnā — Paṭṭā, mālā, hañsli; v. paṭṭā pakarnā, mālā pakarnā, hañsli pakarnā.* [patto sahī.
- COL'LARED,** *a.* having a collar — *Gulū-band-dār, girebān-dār, tauq-dār — Mālāvisishṭ,*
- COL'LAR-BONE,** *n.* the clavicle — *Hāns^h, hañsuā^h — Grivāsthī, kaṇṭhāsthī.*
- COL-LATE',** *v.* (L. *con, latum*) to lay together and compare, to place in a benefice — *Ekātrā rakh-kur muṣābala k., mazhab-dār ke liye de dālnā — Dharkar milānā, jāneh-nā, dharmādhyāpak ke nimitta vritti denā.*
- COL-LA'TION,** *n.* comparison, the act of placing in a benefice, a repast — *Muṣābala, mazhab-dār ko baḥshish, muḥl, nāshṭā — Upamān, milān, milāw, dharmādhyāpak ke nimitta vritti denā, kalewā, jāpān, kiñchit āhār.*
- COL-LA'TIVE,** *a.* able to confer or bestow — *Baḥshish k. w., de-dālne w^h. — Vritti dene w., dharmādhyāpak ko vritti d. w.*
- COL-LA'TOR,** *n.* one who collates — *Muṣābala k. w., baḥshish k. w. — Milāne w., milā-waiyā, de dālne w., dharmādhyāpak ko vritti d. w.*
- COL-LA'TER-AL,** *a.* (L. *con, latus*) being side by side, not direct, concurrent — *Pahlū-ba-pahlū, barābar-sarābar, ham-pahlū, sidhā nahā^h, bāham, muttaṣṭiq — Lagelage, anyonyapārsawasth, prasaṅgik, ānushaṅgik, vakra, sahakāri, sambhūyakari.*
- COL-LA'TER-AL-LY,** *ad.* side by side, indirectly — *Pahlū ba-pahlū, pech se, kināyatan, hilaṭān — Lagelage, kait kait, prasaṅgikram se, sidhā nahān.*
- COL-LAUD',** *v.* (L. *con, laus*) to join in praising — *Ta'rif karne meñ sharik honā, milke ta'rif k. — Milkar sarāhnā, milkar prasaṅsā k.*
- COLLEAGUE,** *n.* (L. *con, lego*) a partner or associate in office or employment —

Ham'uhda, ham-mansab, ham-pesha, kām meñ sharik—Tulyavrittiwāla, tulyavyipāri, ekavishayi, saṅgi, saṅhakāri. [h, sājhī k. wā h., milāna wā milnā.

COL-LEAGUE, *v.* (L. *con, ligare*) to unite with—*Sharik h., rafiq k. yā h.*—Sāthī k. wā h., saṅgi k. wā COL-LEAGUE SHI. *n.* partnership—*Shirkat, sharakat, rifāqat*—Sāth, sājhā, saṅg.

COL-LECT, *v.* (L. *con, lectum*) to gather together, to gain by observation, to infer—*Jam' k. yā h., ek jā k. yā h., darṣāft k., istikhraj k., kisi dalil se ma'lūm k.*—Samet-nā, batornā, ekatthā k. wā h., sañchay k., baturnā, anubhav k., samajhnā, anumān k., nikālū. [thanā.

COL-LECT, *n.* a short comprehensive prayer—*Ek mukhtasar du'ā*—*Ek sūnkshepiḥ prār-*

COL-LECTED, *p. a.* gathered, recovered, cool—*Jam', farāham, bā-qarār, bahāl-tab'i-yat, dil-jam', mutahammil, khāmush*—Sañchit, ba'urā, samitā, avyagra, avyast, nirākul, dhairyawan.

COL-LECTED-LY, *ad.* in one view, coolly—*Ek nazar meñ, ek nigāh meñ, dil-jam' se, khā-moshi se, bā-qarār*—*Ek dūshṭī meñ, ek ber dekhne meñ, avyastatā se, dhairyā se.*

COL-LECTED-NESS, *n.* state of being collected—*Dil jam', bā-qarārī, khāmoshi, imā', jam' hone ki hālāt*—Sañchitabhāv, ekasthatā, rāsibhūtātī, avyastatā, dhairyā, avyagratā. [niyā, sañcheyā, chetavyā.

COL-LECT-IBLE, *a.* that may be collected—*Qūbil-i-imā', jam' kiye jāne ke laiq*—Chaya-

COL-LECT-ION, *n.* the act of gathering together, contribution, an assemblage, a compilation, deduction, corollary—*Bator^h, jam' k., chandā^h, ijtindā, majmā', jam'iyat, tālīf, nutija, istidlāl*—Sañchay, samet, biharī, bāchh, samuh, vrind, saṅgrah, nigaman, siddhant [Rāsibhūt, sañchit, sangribit.

COL-LECTIVE, *a.* gathered into one body—*Majmū', jam' kiya gayā, farāham-shuda*—

COL-LECTIVE-LY, *ad.* in a body, not singly—*Hayat-i-majmū'i, ek sāth^h, sab milke^h*—Samuh meñ, vrind meñ, apñthakarūp se.

COL-LECTOR, *n.* one who collects, a tax-gatherer—*Jam' k. w., jāme', muallif, tahsil-dār*—Batorī, batorne w., sañchetī, sañchayī, saṅgrāhak, karagrāhī, ughane w.

COL-LECTOR-SHIP, *n.* the office of a collector—*Jam' karne-wāle kī 'uhda, muallifi, tahsil-dārī*—Batornewāle kā pad, sañchetā kā pad, saṅgrāhakapad, karagrāh.kapad, ughanewāle kā pad.

COLLEGE, *n.* (L. *con, lego*) a society of men set apart for learning or religion, a seminary of learning, a house in which collegians reside—*'Ilm yā dīn ki pairavi ke wāste jo jam'iyat muqarrar rakhi hai, dars ki jagah, maktab, madrasa*—Vidyā wā dham ki vridhī ke nimitta niyat sabhā wā janāsamuh, pāthālay, vidyālay, pāthasālā.

COLLEGIAN, *n.* a member of a college—*Tālib-i-'ilm, tālibu-'ilm, madrase ke muta'alliq shakhs*—Vidyārthī, chhātra, vidyālayasth.

COLLEGIATE, *a.* containing a college, like a college; *n.* a member of a college—*Madrase-dār, madrase ke muta'alliq, madrase ke mánind; n. tālib-i-'ilm, tālibu-l-'ilm, madrase ke muta'alliq shakhs*—Pāthasālāvisiṣṭ, pāthālayasadriṣ, vidyālayasambandhī; *n.* chhātra, vidyārthī, vidyālayasth.

COLLET, *n.* (L. *collum*) the part of a ring in which the stone is set—*Angūthī kī khāna*—Angūthī kī wah bhāg jismeñ nag jarā jatā hai.

COL-LIDE, *v.* (L. *con, laedo*) to strike against each other, to dash together—*Āpas meñ takranā yā bhīrnā^h, āpas meñ takkar marnā^h.*

COL-LISION, *n.* the act of striking together—*Tukkar^h, thokar^h, thes^h, dhakkā^h.*

COLLIER. See under COAL.

COLLIFLOW-ER. See CAULIFLOWER.

COL-LI-GATE, *v.* (L. *con, ligo*) to tie or bind together—*Bāndhnā^h, kasnā^h.*

COL-LI-GATION, *n.* a binding together—*Bāndh^h, chhānd^h, bāndhāw^h, bandhan^h.*

COL-LI-QUATE, *v.* (L. *con, liquo*) to melt—*Gholnā^h, ghulnā^h, galānā^h, galnā^h, pighlānā^h, pighalnā^h.*

COL-LIQUA-BLE, *a.* easily melted—*Āsānī se ghulne ke qūbil, āsānī se galne ke laiq*—Dravya, galaniya, sugamatā se gal jāne ke yogya.

COL-LIQUATION, *n.* the act of melting—*Ghulāw^h, galāw^h, pighlāw^h.*

COL-LIQUA-TIVE, *a.* melting, dissolving—*Galāne w^h, ghulāne w^h, pighlāne w^h.*

COL-LIQU-E-FAC-TION, *n.* a melting together—*Ekatthā galāw^h, ek sāth ghulāw^h.*

COL-LISION. See under COLLIDE.

COL-LO-CATE, *v.* (L. *con, locus*) to place together; *a.* placed together—*Ekatthā*

COL-LO-CATION, *n.* act of placing together—*Tartīb, ekatthā rakhāw^h*—Sañsthāpan, eka-trā dharna, sañsthitī. [māns kī dalī, mānsalav.

COL-LOP, *n.* (Gr. *kollops*) a slice of flesh—*Gosht kī pārchā, māns kī tukrā^h*—Botī,

COL-LO-QUY, *n.* (L. *con, loquor*) conference, conversation, dialogue—*Guft-gū, zikr-mazkūr, kalima-kalām, sunāl-jawāb*—Bāthit, vārtālāp, kathopakathan, sambhāshan, pūchhpāchh, prāsnottar.

COL-LOQUI-AL, *a.* relating to conversation—*Guft-gū ke muta'alliq, roz-marre ke muta'alliq*—Sañlāpi, bāthit kī sambandhī, kathopakathanasambandhī.

- CÖL'LO-QUIST**, **CÖL'LO-CÜ'TOR**, *n.* a speaker in a dialogue—*Sucāl-jarāb meñ bāteñ k. w.*—Prasnottar ki rīti se bāchhit k. w.
- CÖL-LUC-TÄTION**, *n.* (*L. con, luctor*) contest, contrariety, opposition—*Qazīya, tukrār, khilāf, ihtilāf, muqābala, zidit*—*Taīṭa, bakherā, jhagrā, v. odh, vaiparitya.*
- CÖL-LÜDE**, *v.* (*L. con, ludō*) to conspire in a fraud, to act in concert—*Kisī fareb meñ sāsish k., bandish k., sāsish k., uttifāq k.*—*Kisī kapāṭ meñ guṭ k., kapāṭamantra k., pratāraṇasāṅket k., kisi ke sāth milkar kām k.*
- CÖL-LÜ'DER**, *n.* one who conspires in a fraud—*Kisī fareb meñ sāsish k. w., bandish k. w.*—*Kisī chhal meñ guṭ k. w., kapāṭamantra k. w., pratāraṇasāṅket k. w.*
- CÖL-LÜ'DING**, *n.* trick, deceit—*Dagā-bāzi, fareb, dagā, mākr, hla*—*Chhal, kapāṭ, pravañchanā.*
- CÖL-LÜ'SION**, *n.* secret agreement for fraud—*Kisī fareb ke liye bandish, kisi dagā bāzi ke wāste sāsish*—*Kisī kapāṭ ke nimitta guṭ, pratāraṇasāṅket, kapāṭamantra.*
- CÖL-LÜ'SIVE**, *a.* fraudulently concerted—*Sāsish se kiya gayā, bandish se kiya gayā*—*Guṭ se kiya gayā, kapāṭaprabandh se kiya gayā, kapāṭamantra wā pratāraṇasāṅket se kiya gayā.*
- CÖL-LÜ'SIVELY**, *ad.* in a collusive manner—*Bandish karke, sāsish karke*—*Kapāṭaprabandh se, kapāṭamantra se, pratāraṇasāṅket se, milkar chhal karke.*
- CÖL'LY**. See under **COAL**.
- CÖL'O-CYNTH**, **CÖL'O-QUIN'TI DA**, *n.* (*Gr. kolokunthis*) the bitter apple, a kind of gourd, a purgative drug—*Talkh seb, ek gimā kā kaddū, dast-āwar dawā*—*Khattī sev wā sew, kumharā wā lauki kī ek jāti, rechak aushadh.*
- CÖLON**, *n.* (*Gr. kolon*) a point (.), the largest of the intestines—*Ek aisā nishān jaisā yah (.), sab se bari ahātī*^h—*Ek aisā chihñ jaisā yah (.), sab se bari ānt.*
- CÖL'ONEL**, **cōr'nel**, *n.* (*Fr.*) the commanding officer of a regiment—*Hazāri, sālār, ek paltān kā sab se barā afsar*—*Ek paltān kā swāmī, ek paltān kā adhipati.*
- CÖL'ONEL-ÇY**, **CÖL'ONEL-SHIP**, *n.* the rank or commission of a colonel—*Hazāri-garī, sālār-garī, ek paltān ke sab se barye afsar*—*ahda*—*Ek paltān ke swāmī kā pad wā adhikār, vyūhapatitwa.* [*ki qatār, silk i sūtīn*—*Stambhasroni, stambhapanākti.*]
- CÖL-ON-NÄDE**, *n.* (*L. columna*) a range of columns or pillars—*Chihal-sūtīn, sūtīn*
- CÖL'O-NY**, *n.* (*L. colo*) a body of people drawn from the mother country to inhabit some distant place, the country planted—*Admīyōñ kā guvoh jo apne mulk ko chhor-kar kisī dūr ke dūstre mulk meñ jākar rahēñ, nuwābād mulk*—*Log jo swades ko chhorke dūr prades meñ jākar basāñ, desāsākhāsthajan, prade-avāsī, swades atyāgiyōñ se basā huā prades, nayā basā huā prades, desāntarastharājyasākhā, des āsakhā.*
- CÖL'ÖNIAL**, *a.* relating to a colony—*Naw-ābād mulk ke mutā'alliq*—*Desāsākhāsambandhī, desāntarastharājyasākhāsambandhī, naye base hue prades kā sambandhī, navinavasatisthānavishayak.* [*dhi, kisāñōñ kā vishayak.*]
- CÖL'ÖNICAL**, *a.* relating to husbandmen—*Kishtkārōñ ke mutā'alliq*—*Krishakasamban-*
- CÖL'O-NIST**, *n.* an inhabitant of a colony—*Naw-ābād mulk kā bāshinda*—*Naye base hue prades kā nivāsī, desāntaravāsī, desāntarastharājyasākhāvāsī.*
- CÖL'O-NIZE**, *v.* to plant with inhabitants—*Naw-ābād k., ābād k.*—*Basānā.*
- CÖL'O-NIZÄTION**, **CÖL'O-NIZ-ING**, *n.* the act of planting with inhabitants—*Naw-ābādī, ābād k.*—*Basānā, pradeśāvāsān, desāntarādihvāsān.*
- CÖL'O-PHON**, *n.* (*L.*) the conclusion of a book containing the date and place of publication—*Kisī kitāb kā khātima jismēñ us kitāb ke chhapne kī tārīkh aur jagah mundaraj ho*—*Kisī pustak kā ant jismēñ us pothī ke chhapne kā sañvat aur sthān*
- CÖL'O-PHO NY**, *n.* a black resin—*Rāl^h, dhūp^h.* [*likhā ho.*]
- CÖ LÖ'SUS**, *n.* (*L.*) a gigantic statue—*But i'āzim*—*Bahut bari mūrtī, vrihatpratimā.*
- CÖL'ÖS-SAL**, **CÖL'ÖS-SĒ'AN**, **CÖL'ÖS-SIC**, *a.* like a colossus, gigantic, huge in size—*Bahut bari mūrat ke mānind, 'ifrit-sūrat, 'āzim shakl, qadd-āwar*—*Bahut bari mūrtī ke sadris, asambhavamūrti, vrihatkāy, dānavākar, bahut harā.*
- CÖL'OUR**, *n.* (*L. color*) the hue or appearance of bodies to the eye, the tint of the painter, false show, complexion; *pl.* a standard; *v.* to mark with some hue, to palliate, to make plausible, to blush—*Raṅg^h, raṅg-rauṅgān, zāhir-numā sūrat, raṅgaṭ^h; pl. nishān, v. raṅgnā^h, lhasposh k., khāṣṣ k., narm k., zāhir-numā k., sharmānā, shayn khānā*—*Rīg, varṇ, varṇak, lep, dekhāw, jhūthī dekhāw, kapolārāg, rūp; pl. patākā, jhāṇḍā; v. raṅg charṇānā, hālā k., nyūn k., satyasadrīs k., lajānā, lajjit h.*
- CÖL'O-RATE**, *a.* tinged, dyed, coloured—*Raṅgā huā^h, raṅgin.*
- CÖL'O-RÄTION**, *n.* the art of colouring—*Raṅg-sāzi*—*Raṅgawāt, raṅgāi.*
- CÖL'O-RIFIC**, *a.* able to give colour—*Kisī chiz ko raṅg dene ke lāiq, raṅg paidā k. w.*—*Rāgād, varṇād, raṅg d. w.* [*Satyabhāsi, sudrisya, satyasadrīs.*]
- CÖL'OUR-A-BLE**, *a.* specious, plausible—*Zāhir-numā, sūrat-dār, zāhir-dār, numāishī*—*CÖL'OUR-A-BLY*, *ad.* speciously, plausibly—*Zāhir-numāi se, sūrat-dārī se, zāhir-dārī se*—*Satyabhāsi se, sudrisyātā se, satyasadrīsātā se.*

- CŌL'OUR'D**, *a.* streaked, striped, specious—*Raṅgin, raṅg-ba-raṅg, gūn ā gūn, zāhir-nāmū, zāhir dār*—*Raṅjit, raṅgā huā, varjit, nānāvartuā ekhāṁhit, satyāśudrīś*
- CŌL'OUR'ING**, *n.* the art of applying colours—*Raṅg-sāz, roṅgini*—*Raṅgawāt, raṅgāi*
- CŌL'OUR'IST**, *n.* one who excels in colouring—*Raṅg bhārne meṁ ustād, jo shukhs raṅgne ke kām meṁ ka nīl ko*—*Raṅjak, chitrakar, raṅg chaplāne meṁ jo kuśāl ho, raṅg bhārne meṁ jo nipuṅ ho.* [hin, pāradarsak, nirmal, swachchha]
- CŌL'OUR'LESS**, *a.* without colour, transparent—*Be-raṅg, shaffāf, musaffā*—*Avary, varṇa*
- COL'STAFF**. See COWLSTAFF.
- CŌLT**, *n.* (S) a young horse; a foolish youth; *r* to frolic, to befool—*Bachherā^b, all-hur^b, chhichhorā^b, v. khelnā^b, alol-kalol k^b, andhlānā^b, thagnā^b, chhālnā^b, dhokhā d^b*
- CŌLT'ISH**, *a.* like a colt, frisky, wanton—*Bachhere ke mānind, shokh, belihāz, be-gairat, be-zabt*—*Bachhere ke sadriś, alolī, kudakkar, chañchal, dhith, swechchhāchārī*
- CŌLT'ISH'LY**, *adv.* in the manner of a colt—*Bachhere yā chhichhore ke mānind*—*Bachhere wā allhar ke sadriś* [—*Jovanāvasthā ke sukh ki chih.*]
- CŌLT'S TŌTH**, *n.* love of youthful pleasure—*'Ālam-i-shabāb ke 'āsh-o'-ashraf kā shauq*
- CŌL'UM-BA-RY**, *n.* (L. *columba*) a dovecot, a pigeon-house—*Kābuk, kabūtār-khāna*—*Kapotiṅgar.*
- CŌL'UM BINE**, *n.* the name of a plant—*Nohāt ki ek qism*—*Paudhe ki ek jāt.*
- CŌL'UMN**, *n.* (L. *columna*) a round pillar, any body pressing perpendicularly on its base, a line of figures, a section of a page, a file of troops—*Rukn, satūn satūn yā satūn, pilpāya, shaklōn ki qutār, safhe kā ek zīl, sipāhiyōn ki qutār*—*Golastambh, gol khaṁbūhā, thūnhī, chitroṅ ki pañkti, patārdhaprīsth, prīsth kā ek khand, sānjā-paṅkti, suchivvyāh.*
- CŌ-LŪM'NAR**, *a.* formed in columns—*Satūnī satūnī yā sitūhī, sitūn-shakl, pilpāye ki sūrat, gol khaṁbhe ki sūrat*—*Golastambhākār, golastambhākritī.*
- CŌ-LŪRES'**, *n. pl.* (Gr. *kolourai*) two great circles passing through the poles and the equinoctial and solstitial points—*Do bare dāire jo qutbōn meṁ hokar aur nuqta-i-i'tidāl-i-rubī nuqta-i-i'tidāl-i-kharīfī nuqta-i-rasū l-sartān aur nuqta-i-rasū l-judī meṁ hokar guarte haiṁ*—*Āl-hāwrittā.*
- CŌMA**, *n.* (Gr.) lethargy, stupor—*Khwāb-ālūdagi, majhūlī, be-hoshi, be-hissī*—*Nidrā-ālātā, ghoranidrā, juratī, indriyastambh, vyānōh, jarimā.*
- CŌM'A-RŌSE**, *a.* lethargic drowsy—*Majhūl, khwāb-ālūda, uṅgāsā^b, nindāsā^b, kāhil*—*Nidrātūr, nidrālū, alsāyā, auṅghāyā*
- CŌM'ATE**, *n.* (L. *con. S. maco*) a companion—*Sithī^b, sangī^b.*
- CŌM'ATE**, *a.* (Gr. *komē*) hairy, like hair—*Bāl sā^b, bāl-pur, mūe sā, mūe dār*—*Lom ke sadriś, lomānjā, lomawān.*
- COMB'**, *cōm*, *n.* (S. *comb*) an instrument for the hair, the crest of a cock, the cavities in which bees lodge their honey, a dry measure; *v.* to divide clean and adjust the hair, to lay smooth and strait—*Shā'a, kanghī^b, tāj-i-khurīś, makhhiyōn kā shahd-khāna, sūkhī chiz kā paimāna*, *v.* *bāl jhārnā^b, kanghī se sāf k., dhunnā^b, ārasta k.*—*Kāngahī, keśamījānī, kukkutaśchūś, kukkutaśikha, madhukosh, madhumākhi kā chhātā, sūkhī dravya kā parimān*; *v.* *kāngahī k., dhunaknā, saṁvārṇā, chiknānā.*
- CŌMB'ER**, *n.* one who combs—*Kanghī k. w^b, dhuniyā^b, behnā^b, sānuārne w^b.*
- CŌMB'LESS**, *a.* without a comb or crest—*Be-chotī, be-tāj*—*Churāhin, sikhāhin.*
- CŌMB'MAK-ER**, *n.* one who makes combs—*Kangh-sāz*—*Kāngahī banāne w.*
- CŌM'BAT**, *v.* (L. *con. Fr. battre*) to fight, to oppose; *n.* a contest, a battle, a fight—*Larāī k^b, muqābala k., mukhālafat k.*; *n.* *tantā^b, jhagrā^b, larāī^b*—*Jhagrā k., laṛnā, rokṇā, sāmnā k.*
- CŌM'BAT-ANT**, *n.* one who combats, a champion; *a.* disposed to quarrel—*Larṇe w^b, dīn^b, paludwān*; *a.* *jhagrālū^b, larāṅkā^b*—*Yoddhā, vīr, subhāt.*
- COM-BINE'**, *v.* (L. *con. binus*) to join together, to unite, to agree, to coalesce—*Paiwasta k., milānā^b, paivasta honā, milnā^b*—*Jornā, gāñhna, ek k., jurnā wā jutna, ek honā*
- COM-BINABLE**, *a.* that may be combined—*Paiwasta kiye jāne ke qābil, milāye jāne ke lāiq, ek hone ke qābil*—*Sandheya, sambhāvya, joṛe jāne ke yogya, ek hone ke yogya, aviruddh.*
- CŌM-BI-NĀ'TION**, *n.* union, association—*Ittifāq, rifāqat, mel^b, ittisāl*—*Sānyog, yog, sandhī, sānhātī, sānsarg.*
- COM B'NER**, *n.* one that combines—*Milāne w^b, joṛne w^b, jurne w^b, milne w^b.*
- COM-BUST'**, *a.* (L. *con. ustum*) applied to a planet when apparently very near the sun—*Āfāq ke nihāyat nazdik kā sāiyāra*—*Sūryanikatastagrah, sūrya ke samip hā grah.*
- COM-BŪS'TI-BLE**, *a.* that may be burnt; *n.* a substance that may be burnt—*Bārūt sā, sozandā, ātash-gir*; *n.* *ātash-gir shai, sozandā chiz*—*Dahanīya, jwalanīya, sahajajwalanīya, sīghradahanīya, sīghrajwalanīya*; *n.* *sahajajwalanīya dravya, sīghradahanīya vastū.*
- COM-BŪS-TI-BŪ'I-TY**, **COM-BŪS'TI-BLE-NESS**, *n.* quality of catching fire, aptness to take

fire—*Sozandagi, ádash-giri, ásári se jal úthne ki khásiyat*—Sahajajwalaníyatá, égh-radahaníyatá, síghrajwalana ílatwa. [jwalan.]

COM BUST'ION, *n.* a burning, conflagration.—*Sozish, sokhtag', jalam, af khtagi*—Dáh, COM-BUST'IVE, *a.* disposed to take fire—*Ádash-gir*—Jwalanashil, dahani *a.*

CÔME, *v.* (*S. cumari*) to draw near, to advance towards, to arrive, to happen; *p. t.* CAME; *p. p.* CÔME—*Áná^h, á jáná^h, áge barhá^h, pakuñchná^h, honá^h, á parná^h, parná^h, bítaná^h.*

CÔMER, *n.* one who comes—*Áne w^h, pahuñchne w^h, áwaphár^h*

CÔMING, *n.* approach, arrival; *a.* advancing near, ready to come, future—*Ámad, rasid*; *a. nazdik átu huá, áne ko mustá'idil, áyandu, mustaq'il*—*Áwái, ágam, upasthiti, upasthan*; *a. áne w, udyat, suprastut, áne ko prastut, ágám, bhavishyat, bhávi.*

CÔME-DY, *n.* (*Gr. komos, oðé*) a play representing the lighter actions and passions of mankind—*Sawáng^h, nagl*—Prahasananátak.

CO-MÉDI-AN, *n.* an actor of comic parts, a stage-player, a writer of comedies—*Naqáq, naql-báz, kháñ^h, ek qism kú bhát*—*Sawangi, vaihiak, rángajiv, nat, sawangarachak, prahasananátakarachak.*

CÔM'IO, *a.* relating to comedy, raising mirth—*Muta'alliq-i naql, mas'hara, zarif*—Prahasanátakasambandhi, hañser, thathol, chuhli, hisakar, kautuki

CÔM'I-CAL, *a.* raising mirth, diverting, droll—*Hansáu^h, dil-bahliú, zarif*—*Hasyot-pidak, manbhiláú, vinodak, hisakar, kautuki.*

CÔM'I-CAL-LY, *ad.* in a comical manner—*Naql-bázi se, ras'kharagi se*—*Hañsáu ríti se, kautuki bháv se, chuhulpán se, hasyaprakár se*

CÔM'I-CAL-NESS, *n.* the quality of being comical—*Naql-bázi, mas'kharagi, zaráfut, khush-tab'i*—*Thatholi, chuhul, chuhulpán, kautu, h syatwa.*

CÔME'LY, *a.* (*S. cueman*) graceful, decent—*Kháb-súrat, khush-numá, hasín, jamil*—*Sundar, súrip, rūpawán, súdhiya.*

CÔME'LI-NESS, *n.* grace, beauty, dignity—*Kháb-súrat, khush-numá, kven, shán*—*Saundarya, livanya súripata, sundarata, sajavat, mayáda, mahitug a.*

CÔM-ES-SÁ'TION, *n.* (*L. com, eum*) revelry—*Dhím-dhí se, áush-o'-ashrat, dhím ke sath ziq'fat*—*Amodapúrvak sambhojan, utsavapúrvak jawn r*

CÔMET, *n.* (*Gr. komé*) a heavenly body with a train of light and eccentric motion—*Dum dár saigúra, saigúra-i-dum-dár*—*Jháru, bahani, dhúnaketa, ketutára.*

CÔM'E-T-ARY, *a.* relating to a comet—*Dum-dár saigúra ke mut-i'alliq, saigúra-i-dum dár se nisbat dár*—*Jháru ká sambandhi, bahani kí ras'hya, dhúnaketasambandhi*

CÔM-ET-LIKE, *a.* resembling a comet—*Dum-dár saigúra-numá, samúra-i-dum dár ke mánind*—*Jháru ke sadris, bahani ke sadris, dhúnaketa ke sadris*

CÔM-ET-ÔG'RA-PHY, *n.* a description of comets—*Bayán-i-dum-dár saigúra, dum-dár saigúra kú bayán*—*Dhúnaketuvarpan, ketuvarman.*

CÔMFIT, *n.* (*L. con, factum*) a dry sweetmeat; *v.* to preserve dry with sugar—*Ek qism kí khushk mithái, luttá^h, giláfi, meua, úthki dawa, v mithái banána^h, chíni se páqrná^h*—*Ek prakár kí shukh mithái, modak.*

CÔMFIT-URE, *n.* a sweetmeat—*Mithá.*

CÔM-FORT, *v.* (*L. con, fortis*) to strengthen, to enliven, to console, to cheer, *n.* support, countenance, consolation—*Quraat d, zinda óil k, tazallí d, takín d, khátir-dári k, khush k, bashshush k*; *n. taquyat, quwat, madad, phor r áar, taslím, tazallí, dil-díhi*—*hárhaz d, man porhá k, sauj k, tejawán k, chatak k, dilásá d, áswásan k, dhírat d, ánand d, piassana k*; *n. áswásan, dhárhas, saháyatá, prabodh, dhnaq, sukh, chom, santosh.*

CÔM-FORT-A-BLE, *a.* giving or admitting comfort—*Ásída hál, quwat-díh, taskín bakhsh, farsh-bakhsh*—*Sukhi, swasth, santosh, santoshak, ántid, swasthyajanak.*

CÔM-FORT-A-BLE-NESS, *n.* estate of comfort—*Ásídag, quwat díh, taskín-bakhshi, áram, chain*—*Swástiya, swasthata, saukhy a, sulh* [see anand se, santosh se.]

CÔM-FORT-A-BLY, *ad.* in a comfortable manner—*Ánán se, khushi se, chain se*—*Sukh*

CÔM-FORT-ER, *n.* one who administers comfort, the title of the Holy Spirit—*Khátir-nauáz, mun'ín, taskín-bakhsh, áram-bakhsh, Rúku-l-quds yá Rúku-lláh ká Khítáb*—*Áswása, santoshad, prabodhak, pavitra átiná ká upan ú*

CÔM-FORT-LESS, *a.* without comfort—*Dil-tang, dil-shikasta, be-kas, be-chúra, be-chain*—*Níranand, santoshahín, udás* [áram-díh 'aurat—*Áswásan úri, prabodhak úri*

CÔM-FOR-TRESS, *n.* a female who comforts—*'Aurat khátir-nauáz, taskín-bakhsh 'aurat, CÔM'IC.* See under COMEDY.

CO-MÍ'TIAL, *a.* (*L. co, úliu*) relating to the assemblies of the people of Rome, relating to an order of Presbyterian assemblies—*Rom ke qadím loqón kí majlisá ke muta'alliq, pádríyon ke ek jti, qe kí majlisá ke muta'alliq*—*Rom nagar ke prachin loqón kí sabháon ká sambandhi, purohiton ke ek víserh panth kí sabháon ká víshayak.*

CÔM'MA, *n.* (*Gr. komma*) a point (,)—*Ek aísá nishán jaisá yth (,)*—*Ek aisa chihni jaisá yahi (,)*

COMMA-TISM, *a.* briefness, conciseness—*Iktisār, ijmāl, kotāhī*—*Ṣaṅkshiptatā, ṣaṅkshipt, ṣaṅkshipti, āpatwa.*

COM-MAND *v.* (*L. com, mando*) to govern, to order, to lead as a general; *n.* the right of commanding, order, authority—*Hukūmat k., tahakkum rakhnā, farmānā, hukm d., hukm l.; n. dārī k., sālārī k.; n. sar-dārī, hukūmat, tahakkum, hukm, farmān, farmāsh, ikhtiyār, iqtidār, moqdār*—*Śāsan k., prabhuṭwak, ājñā k. wā d., ādes k., senāpati h., senā par ādhipatyā k.; n. ādhipatyā, adhyakshata, prabhuṭwa, ājñā, ādes, uldeś, adhikār, adhukarita.*

COM-MAN-DANT, *n.* the commanding officer of a place or of a body of forces—*Qal'a-dār, hākim, sar-dār, sālār, tarj-dār*—*Garhī k. ādhipati, kisi sthān k. senāni, senāpati.*

COM-MAND-TO-RY, *a.* having the force of a command—*Hukūmat k. tāqat rakhnē w., sar-dārī ke barābur*—*Ādhipatyā k. ādhikārī, prabhuṭwa k. śakti rakhnē w., ādes ke tūlyā.* [ādeshtā, adhipati, senāni, senādhyaṅksh, senāpati]

COM-MAND'ER, *n.* one who commands, a leader—*Hākim, sar-dār, sūph-sālār*—*Ādesī,*

COM-MAND'ER-Y, *n.* a body of knights, the revenue or residence of a body of knights—*Mumtāz sawārōn k. jamāt, mumtāz sawārōn ke guruh k. āmadanī yā jā-i-sukūnat*—*Kulīnasādhivag arthāt pratishṭhit ghujcharhōn k. samūh, kulīnasādhivag arthāt pratishṭhit ghujcharhōn ke samūh k. pīpti wā nivāsasthān.*

COM-MAND'ING, *a.* controlling, powerful—*Zabt k. w., hukūmat k. w., tāqat-war, muqar w., nazbūt*—*Anuśāsan k. w., śaktimān, prāśal, balawān.*

COM-MAND'ING-LY, *ad.* in a commanding or powerful manner—*Zabt karne ke taur se, zabt se, tāqat se, zor se*—*Anuśāsanapūrvak, śakti se, bal se.*

COM-MAND'MENT, *n.* a mandate, a precept—*Hukm, amr, farmān, masla, nasihat, pond*—*Ājñā, ādes, vidhi, nideś.*

COM-MAN'DRESS, *n.* a female who commands—*Hukūmat karne-wālī, farmāne-wālī, sar-dārīn, hākima*—*Adhikāminī, adhiṣṭhātṛī, ādhipatyākāminī.*

COM-MARK, *n.* (*S. mare*) a frontier—*Sar-hadd, hadd*—*Sewānā, sīmā*

COM-MAT'ERIAL, *a.* (*L. com, mater*) consisting of the same matter—*Ham jins, ek hi shai k. banā huā*—*Ekavastu, ekabhāv, ek hi dravya k. banā huā, ekamūrti*

COM-MEAS'U-RABLE, *a.* (*L. com, metior*) reducible to the same measure—*Ham-andāz, munhōn l-maṣnī'atāi-hi-naushtarak, ham-ucān*—*Sāpavattā, samapūimān, samamātra, samamān.*

COM-MEM'O-RATE, *v.* (*L. com, memor*) to preserve in memory, to celebrate solemnly—*Yād-gārī rakhnā, tā'zim yā muhabbat ke sāth kisi shakhs yā majare k. yād-gārī k.*—*Smaran rakhnā, sudh bunāye rakhnā, kisi purush wā karm ke smaranyārth parv mānnā, ādar wā prem se kisi ghatanā wā purush ke smaran k. ātsav k.*

COM-MEM'O-RATION, *n.* public celebration—*Shādī, yād-gārī, yād-dihī*—*Kisi karm wā purush ke smaranārth utsavācharan*

COM-MEM'O-RATIVE, COM-MEM'O-RATO-RY, *a.* preserving the memory of—*Yād-gār, yād-gārī bar par rakhnē w., smāran, uddeśak, smaran banīye rakhnē w.*

COM-MENCE', *v.* (*L. com, in, itum* ?) to begin, to enter upon, to originate—*Shurū k. yā h., pādā k., wujūd pakarnā, wujūd pakarnā, hāth l'gānā, jād k.*—*Ārambh k. wā h., lagnā, hāth dīnā, mākhnā, nikahnā, utpanna k. wā h.*

COM-MENCEMENT, *n.* beginning—*Shurū, āgāz, ibtidā*—*Ārambh, prārambh, upakram*

COM-MEND', *v.* (*L. com, mendo*) to represent as worthy, to praise, to commend—*Sifārish k., tarjīb k., tā'rif k., tawṣif k., sipurd k., havāla k.*—*Prasānsā k., sarāhnā, baṭāi k., samūpnā.*

COM-MEND'ABLE, *a.* worthy of praise, laudable—*Qābil-i-tā'rif, qābil-i-tahsīn, tā'rif ke lāiq, mustahsan*—*Prasānsaniya, kīrtaniya, prasānsā kīyo jāne ke योग्य, stutya.*

COM-MEND'ABLENESS, *n.* the state or quality of being worthy of praise—*Qābilīyat-i-tā'rif*—*Prasānsaniyatwa, kīrtaniyata, stutyatwa*

COM-MEND'ABLY, *ad.* laudably—*Tā'rif k. qābilīyat se, tahsīn k. liyāqat se, qābil-i-tā'rif ke*—*Prasānsaniya prakār se, stutya bhīv se.*

COM-MEN-DATION, *n.* praise, eulogy—*Āfrīn, tā'rif, sitāish*—*Prasānsā, stuti, barāī.*

COM-MEND'ATO-RY, *a.* containing praise, holding in commendam, *n.* eulogy—*Pur-tahsīn, tā'rif-āmez, pādri k. mā'ash amānatan rakhnē v.; n. tā'rif, tahsīn, āfrīn*—*Stutimay, prasānsākar, dharmādhyāpakavrittī dharohar ke sadris rakhnē w.; n. prasānsā, stuti, barāī*

COM-MEND'ER, *n.* one who commends—*Sanā-khwān, āfrīn k. w., tā'rif k. w., maddāh, sipurd k. w.*—*Sharāhnē w., prasānsak, barāī k. w., stāvak, samūpne w.*

COM-MEND'AM, *n.* a benefice held in trust—*Pādri k. mā'ash iō kisi shakhs ke pās amānat rakh hai*—*Dharmādhyāpakavrittī jo kisi jan ke hāth meñ dharohar ke sadris rakhī hai.*

COM-MEN-DATOR, *n.* one who holds a benefice in commendam—*Wah shakhs jiske pās pādri k. mā'ash sipurd ho*—*Wah jan jiske pās dharmādhyāpakavrittī dharohar ke sadris ho.*

COM-MEN-SÁL-I-TY, *n.* (L. *con, mensa*) fellowship at table—*Ek hi mez par kháná, ek sáth khíná*^b—Sahabhojitwa, ek sáth áhár k., ek sáth bhojan, pañtībhojan, ek pánt meñ bhojan. [Sahabhojan, ek s' h bhojan k.]

COM-MEN-SÁ'TION, *n.* eating at the same table—*Ek hi mez par kháná, ek áth kháná*^b—

COM-MÉN-SU-RÁ-TE, *v.* (L. *con, mensum*) to reduce to some common measure; *a.* reducible to a common measure, equal, proportionable—*Maqsám-'alai-hi tak ghatá-ná, maqsám-'alai-hi-mushtarak níkalná, ham-andáz k., ham wazn k.; a. mumkinu-l-maqsám-'alai-hi-mushtarak, ham-andáz, ham-wazn, barábar, muvafiq, ham-andáz hone ke láiq*—Samaparinám k., samamán k.; *a. samaparinám, tulya, samamán hone ke yogya.* [hi-mushtarak, ham-andáz, ham-wazn—Samaparinám, samamán.]

COM-MÉN-SU-RÁ-BLE, *a.* reducible to some common measure—*Mumkinu-l-maqsám-'alai-*
COM-MÉN-SU-RÁ-BÍL-TY, *COM-MÉN-SU-RÁ-BLE-NESS*, *n.* capacity of being compared with another in measure—*Qábiliyat-i-maqsám-'alai-hi-mushtarak, and-az meñ dásre ke sáth muqábala kiye jáne ki qábiliyat*—Parimán meñ dásre ke sáth miláye jáne ki yogyatí, samaparinám jatwa. [muqádar se—Tulya parimán se, samán parimán se.]

COM-MÉN-SU-RÁ-TÉ-LY *ad.* with equal measure—*Ham-andáz se, ham-wazn se, barábar*

COM-MÉN-SU-RÁ'TION, *n.* reduction to some common measure, proportion—*Maqsám-'alai-hi-mushtarak ká níkalná, ham-andáz, ham wazn, barábar*—Samaparinámátá, samatá, tulyatá.

COM-MENT, *v.* (L. *con, mense*) to write notes on, to expound, to explain; *n.* annotation, explanation, exposition—*Sharh líkhná, tashreehan bayán k., ma'ní bayán k., ta'wíl ya ta'bír líkhná* . *n.* sharh, ta'wíl, t'bir—*Tíká líkhná, tipaní líkhná, kholkar samjhaná, spashí rup se prakás k.; n. tiká, tipaní, bhúshya, vyakhya*

COM-MEN-TÁ-RY, *n.* an exposition, annotation—*Sharh, tabar, ta'wíl—Tíká, tippaní, vyakhya, bhúshya.* [tikalekhak, bhúshyakar, vyakhyatá.]

COM-MEN-TÁ-TOR, *n.* an expositor or annotator—*Sharh, mafassir, mu'abbir*—*Tíkákár,*

COM-MEN-TER, *n.* an explainer, an annotator—*Sharh, mu'abber, mafassir*—*Tíkákár,* [tikalekhak, vyakhyatí, bhúshyakár] [kalpanik, mámasik.]

COM-MEN-TÍ-TUS, *a.* invented, imaginary—*Íjálá, khiyálí, waham*—*Kalpat, kritrim,*

COM-MERCE, *n.* (L. *con, merce*) trade, traffic, intercourse, *v.* to traffic, to hold intercourse—*Tijarat, saudágarí, ráh-ravish, ráh-rasm, ta'alluq, subhat* : *v. tjarat k., saudágarí k., ráh-rasm rakhná, ráh-ravish rakhná, ta'alluq rakhná, 'aláqa rakhná*—*Bánijya, byopár, vyavahar, lokasamsarg, gamaniguman, lokavyavahar, sahsarg; v. bápjya k., byopár k., kray vikray k., sahsarg k. wá rakhná, vyavahar k. wá rakhná.*

COM-MER'CI-AL, *a.* relating to commerce—*Tijarati, saudágarí, muta'alliq-i-saudágarí*—*Bánijyasambandhi* [—*Bánijya ki drishtí se, byopár ki drishtí se.*]

COM-MER'CI-AL-LY, *ad.* in a commercial view—*Tjarat ki nazir se, saudágarí ki nigah se*

COM-MI-GRÁTION, *n.* (L. *con, migro*) removal of a large body of people from one country to another—*Ek mulk se dásre mulk ko bahut se logon ke guruh ká intiqál*—*Ek des se dásre des ko bahut se logon ka gaman.*

COM-MI-NÁ'TION, *n.* (L. *con, minor*) a threat, denunciation of punishment—*Dham-ká, ta'nat*—*Tarjati, bhartsun, abhiśap.* [sabhartsun, ákrosak, sasap.]

COM-MIN'A TO-RY, *a.* threatening—*Dhanki ká, dhanki d. wá, ta'nat d. w.*—*Satarjan,*

COM-MIN'GLE, *v.* (L. *con, S. mergo*) to mix into one mass, to blend, to unite—*Ek meñ miláná, ek ká, chatthá ká.* [k, bakni ká.—*Túk tuk k., chhuñ k., písn k.*]

COM-MI-NÚTE, *v.* (L. *con, minuo*) to break into small parts, to pulverize—*Reza reza*

COM-MIN'U-I-BLE, *a.* reducible to powder—*Reza-reza kiye jáne ke qábil, purze-purze kiye jáne ke láiq, safuf kiye jáne ke láiq*—*Churnaniya, khandniya, chur hone ke yogya, píse jáne ke yogya.*

COM-MI-NÚTION, *n.* the act of breaking into small parts, pulverization, attenuation—*Zorra-zorra k., reza-sazi, patli ká.*—*Churnatá, chúnikaran, mardan, písn, písn k., pátar k.* [gam-khwarí k.—*Dayá k, anukampá k., mayá k., karuná k.*]

COM-MIS'ER-ATE, *v.* (L. *con, miseri*) to pity, to compassionate—*Rahm k., tars khíná,*

COM-MIS'ER-A-BLE, *a.* worthy of compassion—*Qábil-i-rahm, tar-ikhum ya riqqat ke láiq*—*Karuná ke yogya, anukampya, dayápatra, daya ke yogya.* [karuná.]

COM-MIS'ER-ÁTION, *n.* pity, compassion—*Rahm, riqqat, tarakhum*—*Dayá, anukampá,*

COM-MIS'ER-A-TIVE, *a.* compassionate—*Sáhib-i-tard, sáhib-i-riqqat, naram-dil, shafiq, rahim*—*Karunámay, karunátmak, dayáwant, anukampak.*

COM-MIS'ER-A-TIVE-LY, *ad.* out of compassion—*Riqqat se, rahm se, shafuqat se*—*Karuná-púrvak, karuná se, dayá wá mayá se, anukampá se.*

COM-MIS'ER-ÁTOR, *n.* one who has compassion—*Mutarahhim, gam-khwar, rahim, sáhib-i-riqqat*—*Karunátmak, karunákar, karunámay*

COM-MIT, *v.* (L. *con, mitto*) to intrust, to deposit, to send to prison, to perpetrate, to expose—*Hawala k., sipurd k., qaid-kháne ko bhejná, irtikáb k., khatre meñ dálná, balá meñ dálná*—*Saupná, dena, rakhná wá dharná, samarpán k., dálná, vandísálá ko bhejná, káulágár ko pathauná, karná, sahsayasth k., bhay meñ dálná*

- COM-MITMENT, COM-MIT'TAL**, *n* the act of committing, imprisonment—*Hawāla, sipur-dag, qaid-kāline ko irs il, irtikāb, qaid, hūb*—Saunp, kartab, kriyā, achān, kāragār ko pū'wū, kāragīrapraves, vandiśālipravesan, kāragīrapreshan.
- COM-MITTEE**, *n* person selected to examine or manage any matter—*Panchāyat^b, logonki jamā t jo kis kām ke karne ko muqarrar ho*—Niyuktasabha, kiriyasampidan ke nimitta niyuktasabha, karmasampadikasabha.
- COM-MITTEE-SHIP**, *n* office of a committee—*Panchāyat kā kām^b*—Niyuktasabhipad.
- COM-MITTEE**, *n* one who commits—*Hawāla k. w, sipurd k w, muratikib, qaid k. w, qaid-kāline ko bhejne w*—Saunpne w, kartā, vidhān, kāragār ko bhejne w, vandi-griha ko pū'baune w.
- COM-MIT'TI-BLE**, *a* that may be committed—*Sipurd kiye jine ke qibil, kiye jine ke laq, qaid kiye jine ke qibil, qaid-kāline bhejne jine ke liq*—Saunpne jine ke yogya, kartavya kāragār men praves kiye jine ke yogya, vandigriha men dale jine ke yogya.
- COM-MIS-SA-REY**, *n* a delegate, a deputy, an officer in the army who regulates provisions and ammunition—*Nah, wark, pesh-kir, lashkari sar-angam aur rasud kā dāroga*—Niyogi, pratimlu, tona ke bhojanādi aur yuddhasāmagri ka adhyaksh, bhojanā-dhikārī.
- COM-MIS-SA-RI-AT**, *n* the body of officers who regulate provisions and ammunition—*Lashkar, sar-angam aur rasud ke dāroga*—Sana ke bhojanādi aur yuddhasāmagri kā adhyakshagan, bhojanādhiparikalpakasamūh.
- COM-MIS-SA-RY-SHIP**, *n* the office of a commissary—*Nāib, niyābat, pesh-kārī, lashkari sar-angam aur rasud ke dāroga-gar*—Pratimdhupad, niyogipad, senā ke bhojanādi aur yuddhasāmagri ke adhyaksh ka pad, bhojanādhikāripad.
- COM-MISSION**, *n* the act of committing, a trust, warrant, charge, mandate, perpetration, a number of persons joined in a trust or office; *v* to empower, to appoint—*Sipurd-agi, irsā, amān, sanad, dast-ūz, mukhtār-nāma, hawāla, tafīz, amanat, hukm, farmanāsh, irtikāb, kisi kām ke unjam ke liye muqarrar panch; v ikhtiyār d, qudrat d, sanad d, muqarrar k.*—Saunp, bhejni, nikshap, nyās pratyayapatra, ājnapatra, adhikār rūkshī, āpni, ādes, sanādes, karnā, āchān, kisi kām ke nimitta niyukt janasamūh, kisi kārya ke nimitta niyukt panch; *v* adhikār d, śakti wā sāmār-thya d, niyukt k.
- COM-MISSION-AL, COM-MISSION-A-REY**, *a* appointing or appointed by a warrant of authority—*Sanad ya parvāne ke rī se muqarrar k w ya muqarrar kiya gayā*—Pramāna patra wā ājnapatra ke dwārā niyukt k w wā niyukt kiya gayā.
- COM-MISSION-ARY**, *v* to empower—*Ikhtiyār d, qudrat d, sanad d.*—Adhikār d, śakti wā sāmārthya d, samarth k.
- COM-MISSION-ER**, *n* one empowered to act—*Amin, multhār-kār, wakīl, gumāshā*—Niyogi, adhikārīwān, adhikārī, kam unvāh ke nimitta niyukt jan.
- COM-MISSIONS**, *n* a joint, a seam—*Jop^b, gāth^b, sisan^b, sū^b, sidi^b*.
- COM-MIX**, *v* (L *con, misceo*) to mingle, to blend, to unite into one mass—*Ek mein milānā^b, ek k^a, ekuthak^a*.
- COM-MIXTION**, *n* mixture, incorporation—*Amāsh, judī judī chizon kā milāw, imtiāz, ma'hl' tag*—Mīran, sānyog sānsarg, milāw.
- COM-MIXTURE**, *n* the act of mingling—*Milāw^b*.
- COM-MODI-OURS**, *a* (L *con, modus*) convenient, suitable, useful—*Ma'qūl, khūb, mu-wāfaq, munāsib, mafid, fāid-ka hsh*—Yathāyogyā, upayukt, upayogi, gunakārī.
- COM-MODI-OURS-LY**, *ad* conveniently, suitably—*Uśāh se, khūb se, sukhra^b se, munāsibat se, muwāfaqat se*—Yathāyogyā rup se yathochit prakār se, upayukt bhāv se.
- COM-MODI-OURS-NESS**, *n* convenience—*Khūbī, āram, muwāfaqat, sukhra^b*—Yathāyogyā-twa, upayogitā, yuktatā, upayog.
- COM-MODI-TY**, *n* interest, advantage, any thing bought and sold, merchandise—*Narf^b, fāid, koi che jo kharid fārokh nā, sandā-sulf, jina, sandūgari kā usāb, mil-matā^b*—Lābh, arth, phal, prāpti, koi dravya jo kray vikray ho, bāñijyadravya, byopār ki sāmagri.
- COM-MODI**, *n* a head-dress—*Orhā^b, zarvini topi ki ek qism*—Striyon kā mastakābharan.
- COM-MO-DORE**, *n* (Sp. *comendador*) the commander of a squadron—*Lashkari bahr kā sar-dār, bahri simāh-lir*—Jalvoddhadyaksh, yuddhanaukādhipati.
- COM-MOD-U-LATION**, *n* (L *con, modus*) measure, agreement—*Andaz, mup^b, ittijāq, muwāfaqat*—Parimān, mel, anurūpatā. [pisāi^b]
- COM-MO-LITION**, *n*. (L *con, mola*) the act of compressing and grinding—*Dabānā^b*.
- COM-MON**, *a*. (L *con, munus*) belonging to more than one, general, usual, vulgar, mean; *n* an open public ground; *v* to share together—*Mushṭarak^b, amm, rūj, murawaj, musta'mal, kam-qadr, adnā, zal l, kamīna; n. maid'in, sūir; v. sharik k.*—Samānya, sādharan, prāyik, vyavahārik, āchārik, laukik, adhūn, nich; *n*. patpar, gochar, sāmānyabhūmi, sādharan kshetra; *v*. sājhi h.

- CŌM-MŌSS**, *n. pl.* the common people, the lower house of parliament, food at a common table—'Awāmm, 'amm log, *Inglistān men go log rā'iyat ke tarāf se wakīl hote hain unki jamā'at*, 'amm kā khānā, *ek hi mez par khānā*—Sāmānya log, antyavarn ke log, prajapratimdhisabhā, pānatibhojan, ekapaniktibhojan, gāḍanna
- CŌM-MŌN-A BLE**, *a.* held in common—*Mushtarak*—Sajho kī, bahusw mik, sāmānya
- CŌM-MŌN-AGE**, *n.* right to a common—*Mushtarak maidān meñ haqq*, 'amm maidān meñ *istihqāq*—Sāmānyabhūmi menādhikār, sādharān ksheti, a meñ adlikar, gocharādhikār.
- CŌM-MŌN-AL-TY**, *n.* the common people—'Amm log, 'awāmm—Sāmānya log, antyavarn ke log.
- CŌM-MŌN-ER**, *n.* one of the common people, a man not noble, a member of the house of commons—'Awāmm ka ek shakhs, 'amm darje kā ek shakhs, *Inglistān men go log rā'iyat ki taraf se wakīl hote hain unki jamā'at ka ek shakhs*—Antyavarn kā ek jan, antyavartiya, akulīn, prajapratimdhisabhāsād [bar, bahudhā, badut bei, pbeipher
- CŌM-MŌN-LY**, *ad.* usually, frequently—*Aksar, besh tar, bārha*—Pray, babut karke, bār-
- CŌM-MŌN-NESS**, *n.* the state or quality of being common—*Kusrat, aksariyat, tudawul, ishtirāk*—Sādharanatwa, sāmānyatwa, bahulya, prachalan
- CŌM-MŌN-CŌUN-CIL**, *n.* the council of a city or corporate town—*Kisi shahr ki 'amm majlis*—Kisi nagar ki sādharanaprajasabha. [dhundhoriqā^h
- CŌM-MŌN-CRI-ER**, *n.* one who gives public notice of things lost or for sale—*Duggi* w^h.
- CŌM-MŌN-HALL**, *n.* the place where the inhabitants of a town meet—*Kisi shahr ke bāshandon kā majlis-khāna*—Kisi nagar ke mivāsion kā sabhālay.
- CŌM-MŌN-LAW**, *n.* unwritten law, which has been established by usage—*Rivāj, dastūr, 'amal*—Deskhār, desāvyaavahār, vyavaharidhī
- CŌM-MŌN-PLA-CE**, *n.* a memorandum, a common topic; *v.* to reduce to general heads; *a.* ordinary, trite—*Baigaz, safina, yād-dāshī*, 'amm māmān, 'amm mawaz'. *v.* 'amm jins yā nau' meñ k.; *n.* ray, murawiyā, 'amm—Sāmānārthakalekh, sādharan prasang, sāmānya prakaran; *v.* ek jatiya mūdharan k., bahusāmānya k., bahuvyapak k.; *a.* sādhanā, sāmānya, chalit, prachalit, prasiddha.
- CŌM-MŌN-PLA-CE-BOOK**, *n.* a book in which things to be remembered are ranged under general heads—*Baigaz, safina, yād-dāshī bāhi*—Smaranarthakapustak.
- CŌM-MŌN-WEAL**, *n.* the public good—'Awāmm ki bhalai, faiz-i-'amm—Prajā kā hit, prajā ki bhalai, sab kā hit
- CŌM-MŌN-WEALTH**, *n.* the state, the public, a government in which the supreme power is lodged in the people, a republic—*Saltanat*, 'awāmm, *jumhūri saltanat, jumhūr*—Rājya, prajā, prajālok, prajaprabhutwa, prajādhipatyā, prajāpālī rājya.
- CŌM-MŌN-WEALTHS-MAN**, *n.* one who favours a republican government—*Jumhūr-parast, jumhūr-parwar, dost-i-jumhūr*—Prajāprabhatwawadi, prajāpālī rājya upāsak, prajādhipatyasahayak.
- COM-MŌN'I-TIVE**, **CŌM-MŌN'I-TO-RY**, *a.* (L. *con, monitum*) advising, warning—*Salāh dene w.*, *nāsih, āyāz k. w.*, *khabar dene w.*—Upadeśak, parāmarsak, piatyādeśak, chetane w.
- CŌM-MŌ-RAN-CE**, **CŌM-MŌ-RAN-CEY**, *n.* (L. *con, moror*) residence, habitation—*Maskan, makān, iqamat, bād-o-bāsh, qiyām, maskanat*—Ghar, vās, mivās.
- CŌM-MŌ-RANT**, *a.* dwelling, resident—*Sākin, bāshanda*—Vāsī, mivāsī.
- COM-MŌ-RI-ENT**, *a.* (L. *con, moror*) dying at the same time—*Ek hi sāth marne w.*, *ek hi waqt men marne w.*—Ek hi samay meñ marne w
- COM-MŌ-VE**, *v.* (L. *con, moveo*) to put into violent motion, to disturb, to agitate—*Harakat denā, mustarib k.*, *jambish denā*—Chilānī, hilānā, asthūr k., vyākul k., dū-lānī [jhat, hilāw, khatbā, hālbā, dūnd, kalāh, ghabrahat.
- COM-MŌ-TION**, *n.* tumult, disturbance—*Haqāna, kasalul, iztirār, holchul*ⁿ—Jhān-
- COM-MŌ-TION-ER**, *n.* a disturber of peace—*Fitna angēz, tajānī, fante-bāz*—Bakheriyā, kshobhakar, kalāhakarī
- COM-MŌ-NE**, *v.* (L. *con, munus*) to converse, to talk together, to hold intercourse—*Guft-gā k.*, *ham-sukhan h.*, *sarakār rakhnā, rāh-rasm rakhnā, rāh-rasmī h.*—Bāchtit k., sambhāshap k., āwagachehh rakhnā, rit bhānt rakhnā, sānsarg rakhnā.
- COM-MŌ-NI-CA BLE**, *a.* that may be communicated, capable of being imparted—*Zāhir hone ke qabūl, fāsh hone ke lāiq, bakhshē jāne ke lāiq*—Batliye jāne ke yogya, sān-vadaniyā, pratipādaniyā, diye jāne ke yogya
- COM-MŌ-NI-CA-BIL'I-TY**, **CŌM-MŌ-NI-CA-BLE-NESS**, *n.* the quality of being communicable—*Zāhir hone ke qā'iyat, fāsh hone ki liyāqat, bakhshē jāne ki qabūliyat*—Batliye jāne ki yogyatā, sān-vadaniyatā, pratipādaniyatwa, diye jāne ki yogyatā.
- COM-MŌ-NI-CANT**, *n.* a partaker of the sacrament of the Lord's Supper—*Hazrat 'Isā ki yād-gārī ke rasmi khāne meñ sharik hone w.*—Isā kī mrityu ke smaranārthak ōhojan kā sababhojī.
- COM-MŌ-NI-CATE**, *v.* to impart, to bestow, to reveal, to deliver, to partake of the sacrament of the Lord's Supper—*Kahnā^h, bakhshnā, zāhir k.*, *denā^h, hazrat 'Isā kī yād-*

gārī ke rasmi khāne mein sharik h. — Batlānā, samjhanā, de dālnā, prakās k., bolnā, isā ki mrityu ke smaranāthak bhojan kā sahabhojī honā.

COM-MŪ-NI-CĀ-TION, *n.* the act of imparting, conference, conversation, intercourse, a common inlet, passage — *Ifshā-v-rāz, denā^h, guft-gū, suwāl-jawāb, 'alāqa, tā'alluq, sarokār, rabt, i il-rasm, rāstā, guzar-gāh* — Bhed kholnā, vijnāpan, saivad, sandeśavād, sampradān, pradān, bāchhit, sambhāshan, ālap, gamanāngaman, sahsarg, samāgam, āwāgachchh, sāmanāyadwār, sāmanāyapath.

COM-MŪ-NI-CĀ-TIVE, *a.* ready to impart, not selfish, not reserved — *Faiyūz, āshnā-mizāj, be-garaz, guir-mahjub, be-hijāb* — Sampradānāsīl, saivadanāsīl, aswārthadrishṭi, kathanotsuk, alipī, asānikooḥi.

COM-MŪ-NI-CĀ-TIVE-NESS, *n.* the state or quality of being communicative, readiness to impart — *Faiyūz, āshnā-mizāj, be-garaz, be-hijāb* — Sampradānāsīlatā, saivadanāsīlatā, saivāda-īlatwa, vijnāpakatwa. [v.]

COM-MŪ-NI-CĀ-TO-RY, *a.* imparting knowledge — *Ilm batlāne n.* — Vijnāpak, vidyā d.

COM-MŪ-NION, *n.* intercourse, fellowship, common possession, union in faith and discipline, celebration of the Lord's Supper — *Āmaul-raft, āmaul-shud, rūh-rasm, 'alāqa, sarokār, unsiyat, uns, ham-sar, suhbat, mushtarak qabza, 'awām ki milkiyat, ham-dān, ham-mazhab, dm aur mazhab mein ittifaq, Hazrat 'Isā ki yād-gāri ke khāne-pine ki nishast* — Āwājāhī, āwāgachchh, sahsarg, sa'igam, ālap, sājhā, mel, milap, sarvasādhārāp adhikār, dharm aur āchārāp mein mel, isā ki mrityu kā smaranāthak bhojan.

COM-MŪ-NI-TY, *n.* the commonwealth, the holy politic, common possession — *Jumhūr, guroh, khalq, khlilat, khāss-o-'amm, 'awām ki milkiyat* — Prajāprabhutwa, prajāpālitarājya, prajālok, prajā, janāsamūh, sarvasādhārāp adhikār, sādhāraṇasattwa.

COM-MŪ-TE, *v.* (L. *con, mutō*) to exchange, to bargain for exemption — *Tabdīl k., badal dālnā, muhādālat h., 'icaz mein h, rikāz ke liye shart yā band-o-bast k.* — Parivartan k., paltā k., herpher k., chhutkāre wā mukti ke nimitta nyam wā bhugtān k.

COM-MŪ-TĀ-BLE, *a.* that may be exchanged — *Mumkinu-t-tabdīl, muhādāla hone ke lāiq* — Parivartanīya, palte ke yogya. [rivartan, palte, herpher.]

COM-MU-TĀ-TION, *n.* change, alteration — *Tabdīl, adlā-badlī, 'icaz-mu'āwaza* — Vikār, pa-

COM-MŪ-TĀ-TIVE, *a.* relating to exchange — *Muta'alliq-i-adlā-badlī, 'icaz-mu'āwaze ke muta'alliq* — Herpher wā palte kā sambandhī, parivartanavishayak.

COM-MŪ-TĀ-TIVE-LY, *ad* in the way of exchange — *Adlā-badlī se, 'icaz-mu'āwaze se, muhādāle ki sūrat se* — Herpher se, palte ki rūt se.

COM-MŪ-TU-AL, *a.* (L. *con, mutuos*) jointly mutual, reciprocal — *Do-tarfī, jānibain, tarfain* — Do orā, paraspar, anyonya.

COMPACT, *n.* (L. *con, pactum*) an agreement, a contract, a league, a union — *Qaul-qa rār, shart, 'uhad-o-paimān, ittifaq* — Niyam, nirdhārāp, bāchā, hor, sandhi, aikya, ekarā, mel.

COM-PACT', *v.* to join together, to unite closely, to league with; *a.* firm, solid, close, held together — *Milānā^h, gafs k., pur kār k., ittifaq k.; a. mazhūt, munjamid, gafs, kasif, pur, pur-kār, bastā* — Jorūā, ghanā k., gūhā k., saḡhan k., gaḡhin k., gāḡḡnā, sandhī k., mel k.; *a.* thos, ghanā, gaḡhā, mivir, aviral, jakarā hua.

COM-PACTED-LY, *ad.* closely — *Gāfsī se, pur-kārī se, saḡḡnī se* — Saḡhanatā se, gārhepan se, avinalatāpūvak. [poḡhāpan, ghanatwa, gaḡhināī, gārhepan.]

COM-PACTED-NESS, *n.* firmness, density — *Gāfsī, pur-kārī, bastāgī, kasāfat* — Driḡhātā,

COM-PACT'LY, *ad.* closely, densely — *Kasāfat se, gāfsī se, pur-kārī se* — Gaḡhināī se, gārhepan se, mivirāpūp se, ghanatā se.

COM PACT'NESS, *n.* firmness, closeness — *Mazhūtī, kasāfat, saḡḡnī, gāfsī, pur-kārī* — Driḡhātā, poḡhāpan, nivirātā, ghanatwa, gaḡhinū, gārhepan.

COM-PACTURE, *n.* close union, structure — *Jakur-bandī, tarkīb, sākhṭ, bandish* — Gārḡhā-mel, ghanī banawāt, daul. [samās, saḡhātī.]

COM-PĀ-GĒS, *n.* (L) a system of many parts united — *Murakkab shai* — Samāhār,

COM-PĀ-G'NĀTE, *v.* to set together — *Ekatthā baithānā yā rakhnā^h, milānā^h, jorṇā^h.*

COM-PĀ-G'NĀTION, *n.* union, structure — *Ittifaq, mel^h, tarkīb, sākhṭ* — Saḡyog, saḡhātī, banāwat.

COMPA-NY, *n.* (L. *con, panis*?) persons assembled together, fellowship, a band, a society, a body corporate, subdivision of a regiment; *v.* to associate with — *Majlis, rifā-qat, ikhtilāt, unsiyat, suhbat, ham-rāhī, tājfa, jamā'at, firqa, mardmān ki ijlās jo sar-kār ke hukm se murattab hoti hai aur jiskā iḡtiyār aur iqtidār ek hi hākīm kā sā hotā hai, tuman; v. ham-rāhī k., suhbat rakhnā* — Sabhā, samāj, saḡgati, sāth, saḡ, saḡsarg, samūh, dal, jāthā, maḡdālī, pañchāyat, tolt; *v.* sāthī k., sāthī h., saḡsarg k.

COM-PAN'ION, *n.* one who keeps company with another, an associate, a fellow, a mate — *Ham-suhbat, ham-rāhī, ham-dam, ham-nishīn, ham-jalsa, rafiq, sharik, yār-gār* — Sahavartī, sāthī, saḡḡ, sukḡā, ānuchar.

COM-PAN'ION-A-BLE, *a.* social, agreeable — *Āshnā-mizāj, majlis-dost, milansār, har-dil-'azīz,*

- pasandida**—Milāpi, meli, maitreya, tushṭikar, anulūl, santoshak, ramiya, manorah-jak. [kat—Saṅg, sath, saṅgati, sansarg, sājha.]
- COM-PAN'ION-SHIP**, *n.* company, fellowship—*Suhbat, rifāqat, murāfaqat unsiyat, shira-*
- COM-PARE'**, *v.* (L. *con, paro*) to estimate one thing by another, to liken; *n.* the state of being compared, similitude—*Muqābala k, tashbih d., mushāba at d.; n. muqābala, mushābahat*—Milānā, taulnā, launiyā d., upamā d., tulya k., sādris k.; *n.* upamā, launiya, tolan, sādrisya.
- COM-PAR-A-BLE**, *a.* worthy to be compared—*Munkinut-tashh h, muqābala kiye jāne ke lāiq, muqābil*—Upameya, tulanīya, launiyā kiye jāne ke yogya, tulypakaranayogya
- COM-PAR-A-BLY**, *ad.* of equal regard—*Mushābahat ki qābilyat se, tashbih diye jāne ki liyāqat se*—Upameyatāpūrvak, tulanīyatwapūrvak.
- COM-PA-RATES**, *n. pl.* two things compared—*Do kiz jiaak muqābala ho*—Do vastu jin-kī paraspar launiyā dī jāy, do padāth jo āpas meñ milāye jāyā.
- COM-PAR-A-TIVE**, *a.* estimated by comparison—*Nisbat se takhmina kiya gayā, muqābale se tajwiz kiya gayā*—Launiyā se atkal kiya gayā, upamā ke dwāra nīrit, sāpekshay, anyāpeksh.
- COM-PAR-A-TIVE-LY**, *ad.* by comparison—*Muqābale ke rī se, ba-nisbat, nisbatan*—Upamā-
- COM-PAR'ER**, *n.* one who compares—*Muqābala k. w., mushābahat dene w.*—Launiyā d. w., tulanā k. w., upamā d. w., tulya k. w.
- COM-PAR'i-SON**, *n.* the act of comparing, a comparative estimate, a simile, inflection of an adjective—*Tushbih, muqābala, nisbat andāza, muqābale ke rī andāz, mushābahat, tamsil, gardān-i-sifat yā tafzīl-i-sifat*—Upamā, upamiti, upamān, utprekshā, upamā ke dwāra nīray, dīrshānt, viśeshanatulyatā, viśeshanatolan.
- COM-PART'**, *v.* (L. *con, parts*) to divide—*Khāna-khāna k, taqsim k., judā judā k.*—Vibhāg k., nyāyā nyarā k.
- COM-PART**, *n.* a member, a division—*Qat'a, hissa*—Vibhāg, khand, aṅs.
- COM-PART'ITION**, *n.* the act of dividing—*Taqsim, hissa-hissa yā khāna-khāna k.*—Vibhag. [chhed, aṅs, khand.]
- COM-PART'MENT**, *n.* a division, a separate part—*Hissa, khāna, judā qat'a*—Bhāg, parich-
- COM-PART'NER**, *n.* a partaker, a sharer—*Sharik, hissa-dār*—Sājhī, bāṭait, aṅsī, bhigī.
- COM-PASS**, *v.* (L. *con, passum*) to encircle, to walk round, to besiege, to obtain; *n.* circle, grasp, reach, space, an instrument by which ships are steered; *pl.* an instrument for drawing circles—*Halqa bāndhna, ihāta k., gird-āwarī k., muhāsara k., hāsil k.; n. hulya, dāwra, dawra, garda, gardish, girift, rasā, was'at, miqdār, quth-numā, qibla-numā; pl. pargār yā parkār*—Gherna, garerna, chhenkna, rūndhna, pānā, upjān k., lābh k.; *n.* gherā, ghumiw, parवेशan, māndal, pakar, grahay, pahunch, parimān, vistār, dhinnirupapayautra, samudrapathanirupayautra, dhinnirupavayautra; *pl.* karkāṭak. [anukampā, karunādratā, mayā.]
- COM-PASS'ION**, *n.* (L. *con, passum*) pity—*Rahm, tars, riqqat, dard*—Karunā, dayā,
- COM-PASS'ION-A-BLE**, *a.* deserving of pity—*Riqqat yā tars ke qābil, rahm yā dard ke liiq*—Karunāpātra, dayāyogya.
- COM-PASS'ION-ATE**, *a.* inclined to pity, merciful; *v.* to pity, to commiserate—*Sāhib-i-dard, sāhib-i-tars, sāhib-i-riqqat, s'atāq, mushfīq, mihr bān; v. rahm k., gam-lhwārī k., tars khānā*—Karunāmay, anukampak, karunāwant, dayālu, kripilū; *v.* karunā k., hamjoli, dekhkar khed k., anukampā k.
- COM-PASS'ION-ATE-LY**, *ad.* mercifully, tenderly—*Mihr-hānī se, shafāqat se, narm-dilī se, karīmāna, rahm se, tars yā riqqat se*—Karunāpūrvak, kripā se, dayā wā mayā se.
- COM-PASS'ION-ATE-NESS**, *n.* the state or quality of being merciful—*Sāhib-i-dardī, shafāqat, tars, riqqat*—Karunāmayatwa, dayālutā.
- COM-PA-TERN'ITY**, *n.* (L. *con, pater*) relation of a godfather—*Dharam bāp kā nātū*—Dharmaputritwa, dharmapitā kā bhaw.
- COM-PAT'IBLE**, *a.* (L. *con, peto*) consistent with, suitable to, agreeable—*Muwāfiq, munāsib, liiq, qābil*—Aviruddh, yogya, upayukt, anusiri.
- COM-PAT'IBIL'ITY**, **COM-PAT'IBLE-NESS**, *n.* consistency, suitability, agreement—*Muwāfaqat, munāsabat, liyāqat, mutābaqat*—Aviruddhatā, yogyatā, upayuktatī, avirodh, anusaritwa.
- COM-PAT'IENT**, *a.* (L. *con, patior*) suffering together—*Ham-gam-khwār, dūre ke sāth taklif bar-dāshī k. w.*—Dūre ke sāth dukh bhogne w.
- COM-PATRIOT**, *n.* (L. *con, patria*) one of the same country; *a.* of the same country—*Ham-watan, watani; a. ham-watan*—Swadesāj, swadesīya, okadesāvāsī; *a. ekadesīya, swadesāj.*
- COM-PEER'**, *n.* (L. *con, par*) an equal, a companion; *v.* to be equal with, to mate—*Ham-sar, ham-martaba, ham-darja, rafiq; v. ham-sar h., barābar k. yā h.*—Samānā-padasth, tulyavritti, saṅgī, sāthī; *v.* tulya h., tulyapadasth k. wā h.
- COM-PEL'**, *v.* (L. *con, pello*) to force—*Jabr k., zor yā zabar-dastī se koi kām karānā, majbūr k.*—Baladwārā karānā, bal se karānā.

- COM-PÊL/LA-BLE, *a.* that may be forced — *Jo majbûr kiya jāy, jisko majbûr kar sakeñ* — Jis se baladwārā karā sakeñ, jis par bal chal sakai.
- COM-PÊL/LA-TO-RY, *a.* having power to compel — *Majbûr karne kī tāqat rakhne w.*, *zor yā zabar-dasti se koi kām karāne kī tāqat rakhne w.* — Bal se koi kām karāne ko samarth. [*w.* — Baladwārā koi kām karāne w., bal se karāne w.]
- COM-PÊL/LER, *n.* one who compels — *Majbûr k. w.*, *zor yā zabar-dasti se koi kām karāne*
- COM-PÊL/SION, *n.* act of compelling, force — *Zor, zabar-dasti, zor-āwari, ziyādati, zulm, jobr, ta'addi, bid'at* — Balatkār, bal, pramāth.
- COM-PÊL/SA-TO-RY, COM-PÊL/SIVE, COM-PÊL/SO-RY, *a.* having power to compel, forcing — *Zulimāna. zabar-dast, saikt, nā-guzār, jā'ri* — Balatkāri, baladwārā koi kām karāne ko samarth, prabal. [*dasti se* — Baladwārā, bal se, balatkār se.]
- COM-PÊL/SIVE-LY, COM-PÊL/SO-RI-LY, *ad.* by force — *Jabran, qahrān, ba-zor, zulm se. zabar-*
- COM-PÊL/LĀTION, *n.* (L. *con, pello*) style or manner of address — *Laqab, khitāb* — Abhāshan, āmantran, abhivād, upādhi, sambodhan kī rit.
- COM-PÊND, COM-PÊND-UM, *n.* (L. *compendium*) an abridgment, a summary — *Ikhtisār, ijmāl, intikhāb, khulāsa* — Saūkshep, saūgrah, saūhār, sūr, sūrasaūgrah.
- COM-PÊN'DIOUS, *a.* short, abridged, concise — *Mukhtasar, mujmal, muntakhab* — Saūkshipt, saūgrihit, saūkshepk, avistīr, parimit.
- COM-PÊN'DIOUS-LY, *ad.* shortly, summarily — *Ikhtisār se, intikhāb se, mukhtasaran, mujmalan* — Saūkshep se, thōre meñ, avistīrapūrvak [saūgrah, sār.]
- COM-PÊN'DIOUS-NESS, *n.* shortness, brevity — *Ikhtisār, ijmāl, intikhāb* — Saūkshep,
- COM-PÊN'SATE, *v.* (L. *con, pensum*) to give equal value to, to make amends for — *Ajr yā juzā d, talāfi k, 'iwaz d., badlā k.* — Pāritoshik d., pratiphal d., parisodh k., kshati puri k., nyunatā puri k. [Pāritoshik, pratiphal, kshatipūṇay, dand.]
- COM-PÊN-SĀTION, *n.* amends, remuneration — *Jazā, badlā, talāfi, mukāfāt, 'iwaz, ajr* —
- COM-PÊN'SA-TO-RY, *a.* making amends — *Talāfi k. w., juzā d. w., 'iwaz yā ajr d. w.* — Pāritoshik, pratyupakari, kshatipirak
- COM-PÊTE', *v.* (L. *con, peto*) to strive for the same thing as another, to rival — *Jis shai ke liye dūarā koshish kare usi ke hūsil karne ke wāste ap koshish k., kisi chiz ke liye dūare ke sāth muqābala k., ham-sarī k., ham-chashni k., barābarī k., riqābat k.* — Jis vastu ke nimitta dūarā abhilāshī ho usi ke nimitta ap yatna k., paraspar śreshth hone kī cheshhtā k., hiskā k.
- COM-PÊTY'ION, *n.* rivalry, contest for superiority — *Ham-sarī, muqābalat, munāza'at, riqābat, muqāwamat, buzurgī ke liye muqābala* — Hiskāhiskī, paraspar śreshth hone kī cheshhtā, sparddhā, parasparābhībhavechhā, saūgharsh, śreshthatā wā utkrish-tatā ke nimitta laī.
- COM-PÊT'TOR, *n.* a rival, an opponent — *Ham-sar, ham-muqad, ham-matlab, muqābil, mukhālif* — Ekārbhāhlāshī, sparddhī, pratisparddhī, pratipaksha, pratirodhī.
- COM-PÊT'TO-RY, *a.* in competition — *Muqābalat meñ, riqābat meñ, muqāwamat meñ, ham-sarī meñ* — Sparddhā meñ, hiskā meñ, paraspar śreshth hone kī cheshhtā meñ, saūgharsh meñ, praparābhībhavechhā meñ
- COM-PÊT'TRESS, COM-PÊT'TRIX, *n.* a female who competes — *Jo 'aurat ham-matlab ho, jo 'aurat ham-muqad ho, jo 'aurat muqābalat kare* — Ekārbhāhlāshini. hiskā karne wālī stī, jo stī dūare kī apekshā śreshth hone kī cheshhtā kare.
- COM-PÊ-TENT, *a.* suitable, moderate, qualified — *Lāiq, muwājiq, mu'tadil, qābil* — Yogya, upayukt, mit, parimit, sam, samarth, karmaksham, kāryaksham
- COM-PÊ-TENCE, COM-PÊ-TEN-CEY, *n.* sufficiency — *Kifāyat, wajh-i-kafāf, āsāda-hāli, farā-gat* — Samarthya, yokyatwa, yuktatā, yatheshatā.
- COM-PÊ-TENT-LY, *ad.* adequately, moderately — *Munāsabat se, ba-qadr-i-izārīrat, ba-qadr-i-ihitij, āulāze se* — Tulya rūp se, upayukt rūp se, yatheshatāpūrvak, parimit rūp se.
- COM-PILE', *v.* (L. *con, pila*) to collect from various authors, to compose — *Kitābnā meñ se intikhāb k., jam' k., tālif k., furūham k., tasnīf k.* — Saūgrah k., saūchay k., batornā, likhnā, granth nirmān k. [sūrasaūgrah, saūhitā, saūchay, bator, dher, rāsī.]
- COM-PILĀTION, *n.* a collection, an assemblage — *Tālif, muntakhab, najm'a* — Saūgrah,
- COM-PILĒMENT, *n.* the act of heaping up — *Jam' k., farāhom k.* — Saūchay, bator.
- COM-PIL'ER, *n.* one who compiles, a collector — *Muallif, jām'* — Saūgrahakār, saūchayakārī, saūchayī.
- COM-PLĀ'CENT, *a.* (L. *con, placeo*) civil, affable, having a desire to please — *Mulāim, sāhib-i-sulūk, murawvati, fhalīq, khush karne ko mushtāq* — Śishtāchārī, śisht, suśil, ālāpī, tushṭī karne ko ichchhuk.
- COM-PLĀ'CEŅCE, COM-PLĀ'CEŅ-QT, *n.* pleasure, satisfaction, civility — *Khushi, taskīn, dil-jam'i, khātir-jam'i, razā-mandi, murawwat, ahlīyat, inshāniyat, khulq* — Anand, harsh, prasannatā, hulas, tushṭī, santosh, suśilatā, śishtatā.
- COM-PLA'CEŅTIAL, *a.* causing pleasure — *Taskīn-bakhsh, farhat-bakhsh* — Tushtikar, santoshakar, āmodak, ānandakar.

- COM-PLA'CENT-LY, *ad.* in a soft or easy manner—*Muláimat se, narmi se, bashsháshí se*—*Komalatá se, midutá se, sishatá se, tushť man se*
- COM-PLA'IN', *v.* (L. *con, plango*) to lament, to find fault, to bewail—*Afsos k., shiká-yat k., nálísh k., faryád k., nála k.*—*Viláp k., vilápapúnvak apne vislay meñ nivedan k., susok nivedan k., dosh laganá, vivád k., háy háy k. khed k., oť k.*
- COM-PLA'IN'ANT, *n.* one who urges a suit—*Faryádi, gila-guzár, nálísh-mand, nálíshí, mudda'i*—*Vivádárthí, abhiyoktá* [thí, khed k. w.]
- COM-PLA'IN'ER, *n.* one who complains—*Sháki, nálíshí*—*Vilápi, háy háy k. w., vivádú-*
- COM-PLA'IN'ING, *n.* expression of sorrow—*Nála, zári*—*Khólapiakás, vilápaprakás.*
- COM-PLA'INT, *n.* lamentation, malady, accusation, information against—*Qam, ham-o-gam, bimári, káhili, nálísh, shikua, shikáyat*—*Khed, sok, viláp, rog, vyadhí, vivád, abhiyog, uláhná, pašunya.*
- COM-PLA'ISANT, *a.* (L. *con, placeo*) civil, courteous, desirous to please—*Khalíq, sáhab-i ahláq, khush-akhláq, nek-nihád, khush karne ko mushtáq*—*Sabhyá, susil, shisht, priyavád, tushť karne ko ichchhuk.*
- COM-PLA'ISANCE, *n.* civility, courteousness—*Khulq, murawwat, ádam-garí, insániyat, akhláq*—*Sabhyatá, susilatá, sishatá, sishatáchár*
- COM-PLA'ISANTLY, *ad.* civilly, politely—*Khulq se, ahlíyat se, insániyat se, murawwat se, muláimat se*—*Sabhyatá se, susilatá se, sishatá se, sishatáchár se*
- COM-PLA'NATE, COM-PLANE', *v.* (L. *con, planus*) to make level—*Chavras k., lará-bar k., chiknáná^h*—*Sam wá samán k.*
- COM-PLE-MENT, *n.* (L. *con, pleo*) the full number or quantity, perfection—*Púri (i' dád, púra nigdár, kamál yá tamámí*—*Parisankhya, puripurak, purisankhya, sampurn parman, sampurnatá, purti,* [sampurn k. w.]
- COM-PLA'MENTAL, *a.* filling up, completing—*Púra k. w., kamál yá tamám k. w.*—*Purak,*
- COM-PLETE', *v.* (L. *con, plenum*) to fill to perfect, to finish; *a.* full, perfect, finished, ended—*Púra k., kamál k., kámil k., tamám k., anjam ko pahuncháne, a purá k., kámil, khatm, akhír, sar-ámad*—*Sampurn k., sampanna k., siddh k., samápt k., a. sampurn, sampanna, siddh, sansiddh, samápt* [se, sampannabhav se, siddh rup se, nipat]
- COM-PLÉTY, *ad.* fully, perfectly—*Sar á sar, tamám se, tamám-o-kamál*—*Sampurn rup*
- COM-PLÉTYMENT, *n.* the act of completing—*Kamál k., kámil k., purat^h, tamámí*—*Sampurnakarap, siddh*
- COM-PLÉTE'NESS, *n.* state of being complete—*Tamámí, kamál, takmil, intihá, ikhtitám*—*Sampurnatá, puripurnatá, purti, sansiddhí, samápti*
- COM-PLÉTION, *n.* fulfilment, perfect state—*Kamál, takmil, tamámí, ikhtitám*—*Samápan, sádhán, sampádan, nirvát, siddhí, sansiddhí, samápti, misbpatti, puripák*
- COM-PLÉTIVE, *a.* making complete, filling—*Kamál k. w., tamám k. w., purá k. w.*—*Samápak, sampápak, sádhak, purák, puripurak.*
- COM-PLÉTO'RY, *a.* fulfilling, accomplishing—*Púra k. w., anjam ko pahuncháne w., tamám-o-kamál k. w.*—*Paripurak, purak, samápak, sampápak, sádhak, siddh k. w., niberne w.*
- COM'PLEX, *a.* (L. *con, plexum*) of many parts, not simple, intricate, *n.* collection—*Murakkab, pech-dar-pech, pechida; n. ijmá', majmú'*—*Saṅkarikrit, misrit, sámásuk, asaral, uljhá; n. samub, bator.*
- COM-PLÉX'ED-NESS, *n.* compound state—*Murakkab hálát*—*Misritavasthá, saṅkiranadá*
- COM-PLÉX'ION, *n.* involution, colour of the skin, temperament of the body—*Pech, badan ká rang, nozój*—*Uljheá, uljhaw, ran, sariravarṇ, prakriti, dehaswabháv, sarirabháv.*
- COM-PLÉX'ION-AL, *a.* pertaining to complexion—*Badan ke rang ke muta'alliq, mizáj se nisbat-dár*—*Dehaswabhávasambandhí, prakrit, sarirabhávavishayak, sariravarṇavishayak.* [dehaswabháv se.]
- COM-PLÉX'ION-AL-LY, *ad.* by complexion—*Badaní rang se, mizáj se*—*Sariravarṇ se,*
- COM-PLÉX'ION-AL-RY, *a.* relating to complexion—*Badaní rang ke muta'alliq, mizáj ke muta'alliq*—*Sariravarṇasambandhí, dehabhávavishayak, prakritisambandhí.*
- COM-PLÉX'IONED, *a.* having a complexion—*Rang-dár, mizáj-dár*—*Varnayukt, savarn, prakritivishit.* [—*Saṅkar, misritavasthá, misratá, saṅkirnatá, uljhaw.*]
- COM-PLÉX'ITY, COM-PLÉX-NESS, *n.* state of being complex—*Murakkab hálát, pechidagi*
- COM'PLEX LY, *ad.* in a complex manner—*Murakkab taur se, pech se*—*Saṅkar se, misratá se, lapet se, uljhaw se.*
- COM-PLÉX'URN, *n.* involution, complication—*Pech, uljháw^h*—*Lapet, uljherá.*
- COM-PLI'ANCE. See under COMPLY.
- COM-PLI-CATE, *v.* (L. *con, plico*) to entangle, to involve; *a.* compounded of many parts—*Lapetná^h, uljháná^h, phasáná^h, phádná^h*. *a. murakkab, pechida*—*a. Misrit, saṅkirṇ, asaral*
- COM-PLI-CATELY, *ad.* in a complicated manner—*Pechida taur se, pechidagi se, murak-lab hálát se*—*Lapet se, uljhaw se, uljheá se, saṅkar se, misratápúrvak*

COM'PLI-CATE-NESS, *n.* the state or quality of being complicated—*Pechûda hâlat, uljhî hâlat, murakkab hâlat*—*Uljhâw, uljherâ, misâtâ, saûkai.*

COM-PLI-CĀ'TION, *n.* a mixture of many things, intricacy—*Murakkab, pechûdagi, pech*—*Saûkar, misratî, lapet, uljhâw.*

COM'PLI-MENTM, *n.* (*L. con, pleo*) an act or expression of civility; *v.* to flatter, to praise, to congratulate—*Mudârât, mudârâ, salâm*; *v. khush-âmâd k., zâhir-dârî k., târif k., mubarak-bâd d., mubarak-bâdî d.*—*Sishtichâr, mânokti, sântwokti, namas-kâr; v. lallopatto k., mithyâ prâsansâ k., stuti k., sarâhnâ, barâi k., dhanyavâd k., jayjaykâr manânâ.*—*Stutisûchak, shistatâprakâśak, stutimay, priyavâdî.*

COM-PLI-MENT'AL, *a.* implying compliments—*Târif-namâ, salâm-namâ, tamalluqâna, COM-PLI-MENT'AL-LY, ad.* by way of civility—*Takrim-tawâzu' se, akhlâq se, insâniyat se*—*Sishtatâ se, suśilatâ se, âwbhâw se,ishtichâr se.*

COM-PLI-MENT'A-KY, *a.* expressive of compliment—*Tamalluqâna, takallufâna, târif-âmez, salâmî*—*Stutimay, sântwawâd, priyavâdî.*

COM'PLINE, *n.* (*L. con, pleo*) the last act of worship at night which completes the service of the day—*'Ishâ, shâm ki namâz*—*Sânjh kî pûjâ, râtrîpûjâ.*

COM'PLOT, *n.* (*L. con, S. plihtan*?) a conspiracy, a confederacy in crime—*Bandish, gunâh meñ sâzish*—*Gut, kupârâmârs, kûtasâhsarg, aparâdh meñ gut wâ ekârâ.*

COM-PLÔT', *v.* to form a plot, to conspire—*Sâzi h k., bandish h.*—*Gut k, kumantranâ k, kûtasâhsarg k., buri riti se ekârâ k.* [Innî bît kâ ekârâ.]

COM-PLÔT'MENT, *n.* a conspiracy—*Bandish, sâzish*—*Gut, kûtasâhsarg, kupârâmârs, COM-PLÔT'TER, n.* a conspirator—*Bandishi, mansûbe meñ sharîk, ham-sâzishi, bad-andeshi*

—*Kûtasâhsargî, kûtasâhit, pâpasâhit, kumantranakârak, kumantranâ meñ rahne w.*

COM-PLY', *v.* (*L. con, pleo*) to yield to, to accord with, to suit with—*Râzi yâ razâ-mand h., tâbî h., qabûl k., muwâfiq h.*—*Sammat h. dabnâ, mânmî, ângîkâr k., upayukt h., mubnâ, samân h.* [kar sake, jo chahup sake dab sake wâ nay sake.]

COM-PLI'A-BLE, *a.* that can bend or yield—*Jo qabûl kar sake, jo jhuk sake*—*Jo swîkâr COM-PLI'ANCE, n.* the act of yielding, submission, complaisance, pertumance—*Razâ-mandî, istirâ, marzî, tâbî-dârî, khulq, insâniyat, khush-karne kâ shauq, adâ, ijrâ, an-jâm*—*Sammatî, anumati, swîkâr, amroddh, anuvitti, suśilatâ, shistatâ, tashit*

karno kî ichchhâ, kriyâ, nibeñî, sahsiddhi.

COM-PLI'ANT, *a.* yielding, bending, civil—*Qabûl k. w., mulâim, jhukne w., dubtâh, khalîq, khush-akhlâq, sâleb-i-khulq*—*Anurodhî, swîkâr k. w., manne w., chahup, chahupne w., vinayî, shist, suśil, sabhya.*

COM-PLI'ER, *n.* one who complies—*Râzi h. w., qabûl k. w., jhukne w.*—*Ângîkâr k. w., swîkâr k. w., mânmî w., chahupne w., dabne w.*

COM-PONENT, *a.* (*L. con, pono*) forming a compound; *n.* an elementary part of a compound body—*Murakkab banânâ w. n. juz, fard, kisi murakkab kâ juz*—*Saûkara-rachak, saûkarasâdhak; n. saûkarâvayav, saûkarañs, saûkar kâ ek khand.*

COM-PÔNEN-CY, *n.* mixture, combination—*Ame-ish, ittisâ, paicvastagi*—*Milâw, sam-melan, misran.*

COM-PÔRT', *v.* (*L. con, porto*) to agree, to suit, to bear; *n.* behaviour, conduct—*Muwâfiq h. yâ k., mulâbiq k. yâ h., bar-dâst k., rawish chalnâ; n. râh-rawish, waz', atwâr, rawish, tariqa*—*Yogya k. wâ h., upayukt k. wâ h., sahnâ, chalan chalnâ, âcharan k.; n. âcharan, châl chalan, vyavahâr.*

COM-PÔRT'A-BLE, *a.* suitable, consistent—*Muwâfiq, munâsib*—*Yogya, upayukt, aviruddh.*

COM-PÔRT'MENT, *n.* behaviour, demeanour—*Râh-rawish, waz', rawish, tariqa, atwâr*—*Âcharan, vyavahâr, châl chalan.*

COM-PÔSE', *v.* (*L. con, positum*) to put together, to form a compound, to write as an author, to calm, to adjust, to settle—*Tartib d., murattab k., murakkab banânâ, tasniif k., inshâ k., taskîn d., zabt k., durust k., islâh d., raf' k., tasjiya k., munqatî k.*—*Ekatra dharna, sañsthâpan k., ekatra k., ek meñ milânâ, saûkar k., granth rachnâ, granth banânâ, dhîraj d., thâñbhânâ, sudbhârâ, thik'thâk k., sañwârâ, niptânâ, milânâ, niwârî.* [Sânt, dhîr, gambhîr, sthîr, nirudvigna.]

COM-PÔSED', *p. a.* calm, serious, sedate—*Salim-u-tab', sanjida, mustaqill, bâ-qarâr*—*COM-PÔSED-LY, ad.* calmly, seriously, sedately—*Salim-u-tab'î se, sanjidagi se, istiqlâl se, bâ-qarâr*—*Dhîr rūp se, gambhîratâpûrvak, sthîratâ se, nirudvignatâ se.*

COM-PÔSED-NESS, *n.* calmness, sedateness—*Salim-u-tab'î, sanjidagi, istiqlâl, qarâr*—*Sântatâ, sântî, nirakulatâ, nirudvignatâ.*

COM-PÔS'ER, *n.* one who composes—*Musannif, inshâ-pardâz, taskîn-bâksh, qarâr d. w.*—*Granthakâr, virachak, rachak, sânt k. w., dhîraj d. w.*

COM-PÔS'TRE, *a.* applied to the last of the five orders of columns because its capital is composed out of those of the other orders—*'Ilm-i-mî mârî meñ sitûm-bandî kî âkhîrî yâ'nî pânchvîn waz' jo qadîm châr waz'ôn se milkar bantî hai*—*Grihâdinirmânasîlp meñ stambh banânâ kî antya arthât pânchvîn rîti jo prâchin châr aur ritoñ se milkar bantî hai.*

COM-PO-SITION, *n.* the act of composing, a mixture, a written work, adjustment, compact, agreement—*Murakkab k.* tarkib, amezish, tasnif, inshá, uslub, tartib, áhál-o-pai-mán, musálahá, ittífáq, band-o-bast, qaul-qarár—Sandhi, sahyog, sañsthápan, miláw, rachaná, grantharachaná, granthi, sanádhán, sandhán, nishpatti, sañsthiti, niyam, horj, vaohan, mel.

COM-POSTER, *n.* one who sets types—*Chhápe ke hurúf baitháne w.*—Mudrákshar bai-

COM-POST, *n.* a mixture, manure : *r.* to manure, to enrich with soil—*Amczish, khád^b :* *v.* khád dálná^b, khád ki tarkib k.—Miláw, páns; *v.* páns dálná, bhúmi ko páns dál-kar sabal k.

COM-POSURE, *n.* the act of composing, settlement, sedateness, calmness—*Tarkib, uslub, amezish, musálahá, miláw^b, tasfiya, qarár, áhístaqi, dil-jam'i, salimu-t-ta'b'i, tahammul, huan-wari, itmánán*—Rachaná, nirmán, banáwat, sahyog, miláw, sandhán, chukti, niptará, sánti, sthiráta, nirákulatá.

COM-PO-TATION, *n.* (L. *con, potō*) the act of drinking together—*Sukhat meñ ki mai-khurí, bazm ki pyála-bázi*—Ek sañg madyapán k., ekatra madyapán, sapiti, sam-piti.

COM-PO-TATOR, *n.* one who drinks with another—*Dúre ke sáth mai-khurí k. w.* dúre ke sáth pyála-bázi k. *w.*—Dúre ke sáth pine w. sahapáyi.

COM-POUND, *v.* (L. *con, pono*) to mingle, to combine, to unite, to adjust—*Makhlút k., murakkab k., miláná^b, tarkib k., musálahá k., banáná^b, band-o-bast k.*—Sammisrañ k., ek k., ekatra k., sañkar k., jomá, niptará k., mپیٹنا, blugtáná, chukáná, sandhán k.

COM-POUND, *a.* formed out of many ingredients, not simple : *n.* a mass of many ingredients—*Murakkab, mamzúj, amekhta, makhlút :* *n.* murakkab shai, tarkib, amezish, zhkhilát—Misit, ekatrikrit, sañyukt; *n.* miláw, misitadravya, yog.

COM-POUNDER, *n.* one who compounds—*Miláne w^b, murakkab k. w., dawá-sáz*—Sañkar k. w., misranakári, sandhinalartá, avashadh banáne w.

COM-PRECATION, *n.* (L. *con, precor*) supplication, public prayer—*Istid'á, du'á, namáz jo bahut se log ekathá hokar paheñ*—Páarthaná, árádhaná, Íswarapráarthaná jo anek log milkar karen.

COM-PRE-HEND, *v.* (L. *con, prehendo*) to include, to contain, to understand—*Mushtamil k. yá h., shámol k., mutazammin k. yá h., samajhná^b*—Dhárán k., antargat k., samávishit k., búpñá, bodh k.

COM-PRE-HEN-SIBLE, *a.* intelligible, conceivable, that may be comprised—*Qábilu-t-fahm, munkinnu-t-fahm, qábil-i-idrak, mushtamil hone ke qábil, jo mutazammin hone yá kiye-jáne ke láq ho*—Bodhaniya, manoganya, avadharaniya, samajhe jáne ke yogya, grahaniya, gráhya.

COM-PRE-HEN-SIBLENESS, *n.* intelligibleness—*Qábilu-t-fahm, qábil-i-idráki*—Bodhani-

COM-PRE-HEN-SIBLY, *ad.* significantly—*Bá-ma'ni, ma'ni ke sáth*—Sárbh, arthasahit.

COM-PRE-HENSION, *n.* the act or quality of comprehending, capacity, a summary—*Shumúl, mutazammin k. yá h., samajh^b, 'aql, ilah, zikmú táqat, ikhtisár, khulása*—Grahán, paigrah, samávés, vyápti, búpñ. bodh, avadháran, medhá, buddhi, mati, matisakti, sañkshép, sañgrah.

COM-PRE-HENSIVE, *a.* comprising much—*Gunjáishi, bahut mushtamil, ziráda mutazam-min k. w., qalilu-t-lafz-kasiru-t-ma'ni*—Bahugrah, bahugrahi, bahwarthi, bahumarmi.

COM-PRE-HENSIVELY, *ad.* with great extent—*Bari kushálagi se, bari rus'at se*—Bare vistár se, bare phaláv se, bari lambái chaurái se

COM-PRE-HENSIVENESS, *n.* the quality of including much in narrow compass—*Thore meñ bahut mushtamil karne ki khásiyat, gunjáishi khásiyat, qalilu-t-lafz-kasiru-t-ma'ni hone ki khásiyat*—Bahugrahatá, vyápakatwa, bahwarthitwa, bahumarmatwa.

COM-PRES-BY-TERIAL, *a.* (L. *con, Gr presbus*) relating to the presbyterian form of ministration—*Kátrin ke nachab yá ta'lím ke mutáalliq*—Kálvinn, tasambandhi.

COM-PRESS, *v.* (L. *con, pressum*) to press together, to condense, to embrace—*Dabá-ná^b, dábñá^b, gajñi k^b, ghaná k^b, sametná^b, god meñ lená^b, chhátí se lagáná^b, galé meñ líptáná^b.*

COM-PRESS, *n.* a bolster of soft linen cloth—*Gulgul gaddi^b, gulgul lorh^b*

COM-PRESS-IBLE, *a.* that may be compressed—*Samete jáne ke láq, ghaná kiye jáne ke láq, dabne ke láq*—Samete jáne ke yogya, sañharaniya, dabanhar.

COM-PRES-SIBILI-TY, *n.* the quality of being compressible—*Dabne ki qábiliyat, simatne ki khásiyat*—Dabne ki yogyatá, simatne ki sakti, sañharaniyatá, sampiraniyatwa.

COM-PRESSION, *n.* the act of compressing—*Dabán^b, samet^b, dabáná^b, sametná^b.*

COM-PRESSIVE, *a.* having power to compress—*Dabáne ki táqat rakhtne w., sametne ki táqat rakhtne w.*—Dabáne ko samarth, sametne ko samarth.

COM-PRESSURE, *n.* act of pressing together—*Dubán^b, samet^b, dabáná^b, sametná^b.*

COM-PRISE, *v.* (Fr. *compris*) to include—*Mushtamil h. yá k., mutazammin h. yá k., láná^b, dálná^b*—Dhárán k., antargat k., samávishit k.

COM-PRÍ'SAL, *n.* the act of including—*Shumál, dukhál*—(Grahāṇ, dhāraṇ, samāveś.

COM-PRO-BATE, *v.* (*L. con, probō*) to agree with, to concur in testimony—*Muttafiq h, tasdiq k, subūt qā dalīl ki pushti k*—*Sannat h, pramāṇi k, kisi pramāṇ ko pusht k.* [—*Milā huā pramāṇ, sapamāṇ, pramāṇikarāṇ, sākshitā.*

COM-PRO-BATION, *n.* joint proof, attestation—*Ham-dalīl, milā huā subūt, tasdiq, shahādāt*

COM-PRO-MISE, *n.* (*L. con, pro, missum*) an agreement in which concessions are made on each side, *v.* to adjust a dispute by mutual concessions—*Musālahā, bāham raf-i-dād, bāham raf-i-sharr, suth*; *v. musālahā k, bāham raf-i-dād k, bāham raf-i-sharr k, suth k.*—*Āpas meṇ milkar niptā, ubhay paksh ke milne se jo niptārā ho*; *v. āpas meṇ milkar niptā, ubhay paksh ke kuchh kuchh chhor dene se āpas meṇ niptā.*

COM-PRO MIT, *v.* to pledge, to promise—*Zabān d., qawl l., iqrār k*—*Vachan d., bāt hārnā, pratijñā k.* [*Ham-sāba, ham zill*—*Ekapradeśasthi, ekapradeśiya.*

COM-PRO VIN'CIAL, *n.* (*L. con, pro, rinco*) one belonging to the same province—

COMPT. See COUNT.

COMPTROL. See CONTROL.

COM-PULSION. See under COMPEL.

COM-PUNCTION, *n.* (*L. con, punctum*) a pricking, remorse, contrition—*Chubhānā^b, taussaf, nadāmāt, tauba*—*Kochmā, gāṇā, pa-chhitāwā, pa-chhātip, santāp, anuśok.*

COM-PUN'CTIOUS, *a.* repentant, sorrowful—*Muttafsif, pashemān, mustaqfir*—*Paichhāt-tāpi, anutāpi, anuśochak, santāpi.*

COM-PUR-GATION, *n.* (*L. con, purgo*) the act of establishing one man's veracity by the testimony of another—*Apni hurmat ke nasit se dūsr ke nek tinaṭ sābit k, dūsr ke rāst bāzi par gawāh d.*—*Ek ke pramāṇ se dūsr ki satya-ilatā kā pramāṇikarāṇ, ek ki sākshitā se dūsr ki satya-ilatā ko pramāṇ k.*

COM-PUR-GATOR, *n.* one who bears testimony to the credibility of another—*Dūsr ke rāst-bāzi par gawāh d. w.*—*Dūsr ki satya-ilatā par pramāṇ d. w. wā-sākshī h w.*

COM-PUTE, *v.* (*L. con, putō*) to reckon, to calculate, to number, to count—*Shumār k, hisāb k, jumla-bandī k, ginti k^b*—*Ginnā, gāṇānā k, pārs-saṅkhyā k, saṅkhyā k.*

COM-PU'T-ABLE, *a.* that may be computed—*Shumār hone ke qābil, shumār-pāz, qā-bil-i-ti-dād*—*Gāṇāniya, saṅkhyeya, ginnē jinnē ke yogya.*

COM-PU'TATION, *n.* the act of reckoning—*Ginti^b, ti-dād*—*Gāṇān, gāṇānā, saṅkhyān.*

COM-PU'TIST, *n.* a reckoner—*Muhāsib, hisāb dān, hisāb k. w.*—*Gāṇak, ginnē w, ginti k. w, saṅkhyatā*

COM-RADE, COM-RADF, *n.* (*L. camera*) a companion, an associate—*Nāth^b, sangī^b, yār,*

CON, *v.* (*S. conari*) to commit to memory, to fix in the mind—*Yād k., dīl-nishīn k, zihā nishīn k.*—*(Ghokhna, abhyās k.*

CON-CAM'E-RATE, *v.* (*L. con, camera*) to arch over, to vault, to lay a concave over—*Mihrab bannān, qubba qā gumbaz bannān.*—*Torān bannān, torānākār mīrnān k.*

CON-CAM'E-RATION, *n.* an arch, a vault—*Mihrab, qubba, gumbaz*—*Torān, khorākāsh.*

CON-CATE-NATE, *v.* (*L. con, catena*) to link together, to unite in a successive order

—*Musālat qā salsila-band k., zanjira band k.*—*Sikarī ki kariyōn ke sadūs jomā, sakarī ki kariyōn ke kram ke sadūs milānā.*

CON-CATE-NATION, *n.* a series of links—*Salsila-bandī, zanjira bandī, lar-bandī, tasalsul qā salsila*—*Sikarī ki kariyōn ke kram ke sadūs joi, srīnkhalatā, srenī, paṅkti, malā.*

CON-CAVE, *a.* (*L. con, cavus*) hollow, opposed to convex; *n.* a hollow, a cavity—*Khālī, chhīchhā^b, mugawaf, qausi*; *n. khālī jagah, gār, jaut*—*Khokhlā, khokhlā, putākar, gaganākār, gaganakriti*, *n. khokhlā, khokhlā, polī jagah, garbā, garbanā.*

CON-CAV'ITY, *n.* hollowness, internal surface—*Jarf, khulā, polā-pan^b, kisi gumbaz ki andarīni suth*—*Khokhlapan, khokhlāpan, gaganākārvastu ke bhutār bhāg kā akār, gaganākāratwa* [*kone kū^b.*

CON-CA'VOUS, *a.* hollow without angles—*Polā aur linā kone kā^b, khokhlā aur binā*

CON-CA'VOUSLY, *ad.* with hollowness—*Khokhle pan se^b, polā se^b, pole-pan se^b.*

CON-CA'VO CON'VEX, *a.* concave on one side and convex on the other—*Ek taraf qausi aur dūsrī taraf gumbazī*—*Ek or gaganākār aur dūsrī or golanprishthakriti, ardhachandrārūp.* [*k. lukānā, ot k., dhānpnā.*

CON-CEAL, *v.* (*L. con, celo*) to hide—*Makhfi rakhnā, chhipānā^b, poshida k.*—*Gupt*

CON-CEAL-ABLE, *a.* that may be concealed—*Makhfi rakhe jāne ke lūq, poshida kiye jāne ke qābil, chhipāye jāne ke lūq, pinhān qā chhufya kiye jāne ke qābil*—*Gopaniya, gopya, paichchhādāniya, lukāye jāne ke yogya.*

CON-CEAL'EN-LY, *ad.* so as not to be detected—*Aisā ki jismēn ūṭir na ho sake, poshidagi se*—*Aisā ki jismēn khul na sake, aisā rita se ki jismēn prakāshit na ho sake, gupta-rūp se.* [*k. w., goptā, lukāne w.*

CON-CEAL'ER, *n.* one who conceals—*Makhfi rakhne w., pardā-posh, chhipāne w.^b*—*(Gupt*

CON-CEAL'ING, *n.* a hiding, a keeping close—*Rū-poshī, poshidagi, chhipāw^b, ikhājā*—*Gopān, lukāw.*

- CON-CEAL'MENT, *n.* a hiding, a hiding-place—*Ikhfá, rú-poshi, chhipáw^h, jác-rú-poshi*—Gopan, lukáw, lukne kí jagah, chhipne kí jagah.
- CON-CEDE', *v.* (*L. con, cedo*) to yield, to admit as true, to grant, to allow—*Harála k., qabúl k., musallam rakhná, jác rakhná, rára rakhná*—Dedáina, man lená, swikár k., angikár k.
- CON-CESSION, *n.* act of yielding, a grant—*Harála, qabúl, murhamat, 'ináyat, rí'áyat*—Dená, dán, tyág, swikár, angikár, kshamá, sampradán, prudán.
- CON-CESSION, *a.* implying concession—*Harála-numá, qabúl-numá, murhamat-záhir k. w., 'ináyat-záhir k. w.*—Dinaparakásak, tyágaparakásak, swikáraparakásak, kshamáprakásak.
- CON-CESSIVE LY, *ad.* by way of concession—*Harála ke rú se, qabúl ke rú se, 'ináyat ke rú se, murhamat ke taur se*—Kshamá se, dán kí riti se, swikárapuravak, tyág kí bhárit.
- CON-CEIVE', *v.* (*L. con, capio*) to form in the mind, to imagine, to comprehend, to think, to become pregnant—*Tajwíz k., khyál k., samajhná^h, qiyás k., hámila h., hamal lená*—Vichára, sochná, bújhná, bodh k., kalpaná k., bhaváná k., áthal k., anubhav k., pet se h., pet rahná, garbhadhávan k., garbhavatí h.
- CON-CEIVABLE, *a.* that may be conceived—*Qábíl-i idrák, mutasawwar, mumkin-i-fahm*—Manoganya, bodhaganya, dhiganya samjhe jáne ke yogya, soche jáne ke yogya.
- CON-CEIVABLY, *ad.* in a conceivable manner—*Mumkin-i-fahm se, samjhe jáne ke taur se*—Manoganyatí se, dhiganyatípurvak, samjhe jáne kí riti se.
- CON-CEIVFR, *n.* one who conceives—*Hámela, samjhe w^h, mudrik, qiyás l. w.*—Garbhadhármí, bújhe w., bodh k. w.
- CON-CEIVING, *n.* apprehension—*Samajh^h, khyál, fahm*—Bújh, vichár, soch.
- CON-CEPT, *n.* thought, notion, pleasant fancy, self flattering opinion; *v.* to form a notion, to think, to fancy—*Khyál, qiyás, latifa, lakar^h, khyud-parastí, pindár, kibr; v. khyál k., qiyás k., tasawwur k.*—Kalpaná, bhavana, dhyán, chintá, tanúg, smay, átop, darp, ahamnati; *v.* chintá k., kalpaná k., bhaváná k., sochná.
- CON-CEPTED, *a.* having a high opinion of self—*Khyud-rác, khyud-pasand, khyud-bín, khyud-parastí*—Ahañkárí, atnábhimáni, gauvít, darpi, sátop.
- CON-CEPTEDLY, *ad.* with foolish vanity—*Takabbur se, gurúr se, khyud-parastí se, pindár se, khyud-pasandí se*—Átmabhimán se, ahañkár se, darp se, átop se.
- CON-CEPTEDNESS, *n.* fondness of self, pride—*Khyud-parastí, pindár, khyud-pasandí, takabbur*—Átmabhimánatá, ahañkárítwa, máriti, abhimánatá, gauv.
- CON-CEPTUAL, *n.* a vessel, a receiver—*Khána, ghar^h, jagah^h, bartan^h, bāsan^h*—Ádhár, pátra, bhájan, ásráy, petí.
- CON-CEPTIBLE, *a.* that may be conceived—*Qábíl-i idrák, qaribul-fahm, mumkinul-fahm*—Manoganya, bodhaganya, dhiganya, bodhya.
- CON-CEPTION, *n.* the act of conceiving, notion, image in the mind, purpose, thought—*Hamal, khyál, qiyás, iráda, idrák*—Pet se k., garbhádhan, garbhagahan, anubhav, kalpaná, vasaná, bhaváná, soch, dhyán.
- CON-CEPTIVE, *a.* capable of conceiving—*Hámila hone ke láig, khyál karne ke láig*—Garbhádhan ko samarh, garbhagahan ke yogya, samajhe ke yogya.
- CON-CENT', *n.* (*L. con, centrum*) harmony—*Samá, ham-áwází, musáfaqat*—Ekatál, ekatán, ekalay, mel, avirodh, ekatá, anusarítá.
- CON-CENT'FUL, *a.* completely harmonious—*Ham áhang, khyush-áwáz, ham-naqma, pur-samá, musáfiq, yaksán*—Samaswar, ekatál, ekalay, aviruddha, anusári.
- CON-CENT'U-AL, *a.* harmonious, accordant—*Pur-samá, ham áwáz, ham-naqma, musáfiq, yaksán*—Samaswar, ekalay, ekatál, aviruddha.
- CON-CENT'RATE, *v.* (*L. con, centrum*) to drive to a common centre, to bring into a narrow compass—*Ham-markaz k. jum' k., ekatthalí^h, samatná^h, kisi chíz ko thori wus'at meñ k.*—Ek kendra meñ k., ekágra k., ekatra k., batorná, alp sthán meñ k.
- CON-CENT'RATION, *n.* act of concentrating—*Ham-markaz k., samat^h, thori wus'at meñ k.*—Ekatra k., ek kendra meñ k., ekágratá, alp sthán meñ k.
- CON-CENT'RE, *v.* to tend to a common centre—*Ham-markaz h., ek hí markaz kí taraf mujé h.*—Ek hí kendra kí or jhukná. [dra, samánakendra, sádhárapakendra.
- CON-CENT'RIC, CON-CENT'RICAL, *a.* having a common centre—*Ham-markaz*—Ekaken-
- CON-CEPTION. See under CONCEIVE.
- CON-CEERN', *v.* (*L. con, cerno*) to belong to, to affect, to interest, to make uneasy; *n.* business, affair, interest, anxiety—*'Alága rakhná, mutá'allig h., sarokár rakhná, asar k., díl khyéhná, garaz-mand h., díl-gír k., fikr-mand k., andesha-mand k.; n. mu-'amala, sarokár, ká-ó-bár, 'alága, garaz, díl lagáw, fikr, andesha, gam*—Sambandh rakhná, phal utpanná k., nivisht k., man harná wá khyéhná, bhávit k., udvigna k., vyagra k., chintit k.; *n.* kárya, vishay, prayojan, vyápar, arth, abhisandhan, sprihá, anurág, lagáw, chintá, khatká, ndveg, vyagratá.
- CON-CERN'EDLY, *ad.* with affection or interest—*Ba-garaz, ba-lihá, díl-lagáw se*—Sprihá-purvak, anurág se, man lagáw se.

- CON-CERN'ING, *prep.* relating to, regarding—*Nisbat meñ, dar-báb, wáste, bábat meñ—Sambandhi, vishay meñ, vishayak, prati*
- CON-CERN'MENT, *n.* business, interest, moment—*Sarokár, kár o-bár, 'alíqa, dil-lagáw, garaz, zorórat—Kámkáj, kárya, vyápár, man lagáw, anurág, sprihá, gaurav, gurutwa, prabháv.*
- CON-CERT, *v.* (L. *con, certo*) to settle, to contrive, to adjust, to consult—*Ek sáth band-o-bast k., bandish k., tadhír k., mansúba k., durust k., sijn k., mustahat k., mash-uarat k.—Ek sáth melkar mishpatí k., milkar thahráná, upáy k., cheshtá k., udyog k., thik k., mantaná k., paámáñ k., milke viehár k.*
- CON-CERT, *n.* agreement, accordance, harmony, a musical entertainment—*Ittífáq, mu-wáfáqat, munásabat, ham-áwázi, samá, tájfa, ráq-rang^h—Mel, ekatá, avirodh, anusár, anurupatá, sádrisya, ekatál, ekatún, samaswar, ganá bajáná.*
- CON-CERT'O, *n.* (It) a piece of music composed for a concert—*Git yá báje ki kitáb, gáne yá bajáne ke báñ meñ inshá—Sañgítavidyásambandhi rachana* [bakherá, tanta.
- CON-CENTRÁTION, *n.* strite, contention—*Qawga, munagasha, nizá, muná'at—Jhagrá,*
- CON-CÉSSION. See under CONCEDE.
- CONCH, *n.* (L. *concha*) a shell—*Sañkh^h, karpá^h—Sañkh.*
- CON-CHOL'OGY, *n.* the science of shells—*'Ilm-i-saikh—Sañkhavidyá, sañkhasástra.*
- CON-CIL'ITAR. See under COUNCIL.
- CON-CIL'I-ATE, *v.* (L. *concilio*) to win, to gain, to reconcile—*Gírwidá k., hásil k., muráfiq k., sulh karáná, phir báham dost banáná, mel karáná^h—Mohit k., moh lená, árúdhana k., amurupat k., páná, apuná, apna kar lená, phir ek karáná, phir maiti karáná, phir mitra banáná, miláp karáná.*
- CON-CIL'I-ÁTION, *n.* act of conciliating—*Muhabbat qadr yá mihr-báni hásil k., razá-mandi, phir se báham dost banáná, tasfiya, sulh, phir se muráfaqat karáná—Anu-grah moyádá wá sneh ki prápti, prasanna k., arádhán, prasadan, anuranjan, miláp, miláná, phir se mitra banáná.*
- CON-CIL'I ÁTOR, *n.* one who makes peace—*Muhabbat qadr yá mihr-báni hásil k. w., rázi k. w., sulh-sáz, tasfiya k. w., phir se báham dost banáne w.—Prasanna k. w., priti ádat wá dayá páne w., anuranjak, árúdhak, sandhánakutá, mel karáne w., miláp karáne w.*
- CON-CIL'I-ATORY, *a.* tending to conciliate—*Muhabbat qadr yá mihr-báni hásil karne ko rujú yá ráqib, rázi karne ko rujú, sulh karne ko rujú, mel karáne ko máil k. w.—Anuranjak, árúdhak, hindayagráhi, miláp karáne w., mel karáne w.*
- CON-CIN'NOUS, *a.* (L. *concinuus*) becoming, pleasant, agreeable, suitable—*Muzaiyab, zeb-áwar, khash-mumá, dil-pasand, khátir pa-ár, munásib, muráfiq—Yatháyogya, man-abháwan, manohar, manoranjak, priya, yogya, upayukt*
- CON-CIN'SI-TY, *n.* fitness, neatness—*Liyáqat, munásabat, qábiliyat, Kháb-tari—Yog-yatá, upayuktatá, sufidaratwa, sutharápan, uttarnatá.*
- CON-CI-O-NA-TO-RY, *a.* (L. *concilio*) used in discourses to public assemblies—*Wa'z yá 'amm majlis meñ jo bayán hotá hai us meñ mustámal—Dharmopades meñ wá sá-dharman sabbhá meñ jo vákyáprabandh hotá hai us meñ kám áne w.*
- CON-CISE, *a.* (L. *con, casum*) brief, short—*Mukhtasar, tang, kotáh, mujmal—Sañk-shipt, chumbak, sañhrit, avistín.* [avistírnatápurvak alp meñ.
- CON-CISE'LY, *ad.* briefly, shortly—*Ikhtisár se, thore meñ^h, qissa-kotáh—Sañkshap se.*
- CON-CISE'NESS, *n.* brevity, shortness—*Ikhtisar, íjmál, kotáhi, tangi—Sañkshap, avistírnatá, sañkshiptatá, sañhriti*
- CONC'ISION, *n.* a cutting off—*Kát^h, tarásh—Kataran, chhedan.*
- CON-CI-TÁ'TION, *n.* (L. *con, cito*) the act of stirring up or putting in motion—*Ek-sáná^h, jambish d.—Utkápan, uttejan, dolání chalaná.*
- CON-CLÁ-MÁ'TION, *n.* (L. *con, clamo*) an outcry or shout of many together—*Bakherón ki ekathá chilláhat yá jangyákár^h.*
- CON-CLÁVE, *n.* (L. *con, clavis*) an assembly of cardinals, a close assembly—*Romí firqe ke nasrániyon ke mujtahidón ki majlis, poshida majlis—Rom nagar ki dharmá-dhupati-sabbhá, gúthasabbhá, gúthasamáj, guptasamáj*
- CON-CLÚDE, *v.* (L. *con, claudo*) to shut, to comprehend, to decide, to end, to infer—*Band k., mushtamíl k. yá h., mutazammín k. yá h., tajwíz k., tasfiya k., tamám k., khatm k., ákhir k., natija nikálná—Topná, miúdná, antargat k., nurnay k., nischt k., thabáná, samápt k., sampúrp k., anumán k., nigaman k.*
- CON-CLÚ'DEN-CY, *n.* logical deduction—*Natija—Anumiti, nigaman.*
- CON-CLÚ'DENT, *a.* bringing to a close, decisive—*Khatm k. w., 'imám k. w., anjám ko pahuncháne w., qat'i, qátí—Samápt k. w., purá k. w., nischt, sunischt, mishpat-tikarak, nurnayak.*
- CON-CLÚ'DER, *n.* one who concludes—*Band k. w., mushtamíl k. w. yá h. w., tajwíz k. w., inisál k. w., tamám k. w., natija nikálné w.—Topne w., miúdné w., antargat k. w., nurnayak, thahráne w., samápt k. w., anumán k. w., nigaman nikálné w.*

CON-CRÈS'ÇENÇE, *n.* the act of growing by union of particles—*Ajason ke ekaṭṭhā milne se injinād*—Kanoñ ke ekatra milne se jamāw.

CON'CU-BINE, *n.* (L. *con, cubo*) a woman who cohabits with a man without being married—*Maukhūda, yakhetḥ, uḥariḥ, harām*—Upapatni, upastri, suratin.

CON-CŪ'BI-NAGI, *n.* the act or state of living as man and wife without being married—*Maukhūligat, suraitin-parāḥ, uḥari parāḥ*—Upastriśevā, upastriḡaman, upapatni-sambhog.

CON-CŪ'GATE, *v.* (L. *con, calco*) to tread or trample under foot—*Ravādnāḥ*.

CON-CŪ'PIS-ÇENÇE, *n.* (L. *con, cupio*) irregular desire, lust, carnal appetite—*Shahwat, masti, nafsāniyat*—Kām, kāmāgni, ratāthitwa.

CON-CŪ'VIS-ÇENT, *a.* libidinous, lecherous—*Shahwat-parast, shakwatī, mast, tamāsh-bīn*—Kāmi, kāmuk, ratārthi, lampat.

CON-CŪ'PIS ÇI BLE, *a.* impelling or inclining to carnal pleasure—*Shahwat kī taraf māil k. w., tamāsh-bīn kī taraf rujū k. w.*—Kāmāgni uttejak, kāmāgnivardhak.

CON-CŪ'R, *v.* (L. *con, curro*) to meet in one point, to agree, to contribute with joint power—*Ek mugṭe mē milnā, mutṭaḡig h., muwāḡig h., qabūl k., ek dil h., bāham milkar madad k.*—*Ek vindu men milnā, ekatra sangam k., sammatta h., ekachutta h., swikār k., ekatra milke sahay k., ek saṅg milke kām k.*

CON-CŪ'R'RENÇE, CON-CŪ'R'REN-ÇY, *n.* union, agreement, combination, assistance—*Itihād, ittifaq, muwāḡiqat, tauāḡiq, ikhtilāf, salsila, sar rishla, bimāḡat, madad*—Mel, sammamat, sammāt, swikār, yog, sānsarg, sanhati, sṭhiyatā.

CON-CŪ'R'RENT, *a.* acting in conjunction, concomitant; *n.* a joint cause, equal claim—*Mutṭaḡig, mutṭahid, musalsal, lāḡiq, ham basta, parasta*; *n.* *mushtamīl, abah, milā hua sabab, ham-dā'ud, musāri dā'nā*—Sahakāri, dūse ke sath milkar kām k. w., sāḡi, amushāḡi, sānyukt, *n.* amushāḡi kāran, sānyukt kāran, tulyādhi-kā

CON-CŪ'R'RENT-LI, *ad.* with concurrence—*Ba ittifaq, muwāḡiqat se, itihād se*—Sam-

CON-CŪ'SSION, *n.* (L. *con, quassum*) the act of shaking, agitation, a shock—*Jambhā, tanzāl, harakat, talkarḥ*—Hilāw, dūlāw, dhakkā

CON-DEM'N, con-dēm', *v.* (L. *con, damno*) to pronounce guilty, to doom to punishment, to censure, to blame—*Taqur-wār k., guraḡ gār thakranā, saḡā lā fatwa d., shakāḡat k., shikwa k., ḡulak, radd k., ilzām d., malāmāt l., had-nām k.*—Doshī k., aparādhi thahīnā, dāḡd d., nindā k., nikamānā thahīnā, nikāl dāḡhā, dokhūā, kānāḡi k.

CON-DĒ'M'NA BLE, *a.* blamable, culpable—*Taqur-wār kiyē jāne ke lāḡ, guraḡ-gār thak rāḡe jāne ke qābil, saḡā jāne ke lāḡ, taqur-wār, wājibu-taqūr, mulum*—Dāḡdāniya, mūdāniya, aparādhi, dūshiyā

CON-DEM-NATION, *n.* sentence of punishment—*Saḡā lā hukm, fatwā*—Dāḡdājñā

CON-DEM'NA TO-RE, *a.* implying condemnation—*Fatwā āwan, fatwā-mazmūn, saḡā lā hukm-āwan*—Dāḡdāvādī, dāḡdājñāprikāsak

CON-DĒM'NER, *n.* a blamer, a censor—*Ilzām d. w., ḡila-ḡuzār, 'aib-go, shakī*—Nindak,

CON-DENSE', *v.* (L. *con, densus*) to make or grow more dense, *a.* thick, close—*ḡāḡhā k. ḡā h., kasif k. ḡā h., munjamid h. ḡā h., sangūn h. ḡā k.; a. munjamid, kasif, ḡāḡhā*—Jamānā wā jam jānā, ḡhanā k. wā h., ḡajhin k. wā h.; *a.* thakkā, jamā hua, ḡhanā, ḡajhun, aviral.

CON-DĒN'SABLE, *a.* that may be condensed—*Sangūn kiyē jāne ke qābil, munjamid kiyē jāne ke lāḡ, kasif kiyē jāne ke qābil*—Jamāyē jāne ke yogya, ḡhanā kiyē jāne ke yogya, ḡhanikāniya.

CON-DĒN'SATE, *v.* to make or grow thicker, *a.* made thick, compressed—*Munjamid l. ḡā h., sangūn k. ḡā h., kasif k. ḡā h.*; *a.* *munjamid kiya ḡayā, kasif kiya ḡayā, sametā ḡayā, thore vistar men kiya ḡayā*—Jamānā wā jam jānā, ḡarhā k. wā h., ḡhanā k. wā h.; *a.* ḡuḡhā kiya ḡuyā, ḡhanikūt, ḡhanī kiya ḡayā, thore vistar men kiya ḡayā

CON-DĒN'SATION, *n.* act of making more dense—*Taksif, jamāḡatḥ, jamāwḥ*—ḡhanā k. wā h., ḡarhā k. wā h., ḡhanikāniya

CON-DĒN'SER, *n.* one that condenses—*Munjamid k. w. hawā ko munjamid k. wālī ḡā kasif k. wālī kal*—Jamāne w, yaḡu ko ḡhanī karne wālī kal.

CON-DESCEND', *v.* (L. *con, de, scando*) to descend from the privileges of superior rank or dignity, to stoop, to yield—*Apne martabē kā kḡijāl na karke apne khurdōn ke sāth, aisi farotani se pesh ānā, jo insif ḡā rucāḡ ke rū se wājib na ho, farotani se nikhrnā, dabnāḥ, qābil k., tāḡi*—Apne gaurav pad wā mām kā vicḡar na karke apne se chḡotōn ke sāth aśā ishtāḡhār karnā jo nyāya wā lokayyapad kī itī se katavya na ho, anugrah se jḡuknā, swikār k., vasibḡūt h., adḡhīn h.

CON-DESCEND'ENÇI, *n.* a voluntary yielding—*Az-kḡud apne kḡurd se dab-jānā*—Jān-būḡhar apne mau se apnā gaurav tyāḡ karke apne se chḡotē ke sāth namrātā k

CON-DESCEND'ING, *a.* yielding to inferiors, courteous, obliging; *n.* act of voluntary humiliation—*Khurdōn se faro-tani ke sāth pesh āne w., sāḡib-kḡhut, kḡhāḡ, khush-akhḡāḡ, amam l-shān, sāḡib-i-munawwat*; *n.* *Khurdōn se a: Khud farotani na inkī-ār*

—Gaurav chhotkar apne se chhoton ke sath atyant shishtachar k. w. shishtachari, shist, upakari, paupakari; n. gaurav wa man chhotkar apne se chhoton ke sath namatacharan. [Shishtachar se, vmay sahiti, namatapurvak.

CON-DE SCEN'DING-LY, *ad.* courteously—*Khush akhlai se, khush se, garib-nawazi se*—
CON-DESCEN'SION, *n.* descent from superiority—*Khardon ke sath aisi jarotani jo insaf ya riuai ke ra se uajib na ho, inkisar*—Apne chhoton ke sath aisi shishtachar jo kisi riti se nehit na ho, gauravatyag, namati.

CON-DESCEN'SIVE, *a.* courteous, not haughty—*Khatiq, garib-nawaz, khush-akhlai, nek-nihad, firo-tan, khak-nishin*—Shishtachar, susil, namta, vmayi

CON-DIGN', *con-din', a.* (L. *con, dignus*) deserved, merited, suitable—*Sazá-wár, mustajib, laiq, manusib, lazim, wajib*—Yatharth, upayukt, yogya, nehit.

CON-DIGN-ITY, *n.* merit, desert—*Sazá-wári, liyaqt*—Upayuktata, yogyati.

CON-DIGN'LY, *ad.* according to merit—*Sazá-wári ke mutabiq, liyaqt ke mutabiq*—Yathayogya, yogyati ke anusar.

CON-DIMENT, *n.* (L. *condio*) seasoning, sauce, any thing used to give relish—*Masala^h, chashni, achar*—Salan, vyanjan, chatni.

CON-DITE', *v.* to pickle, to preserve—*Masala^h, chashni-dar k, achar dala^h, murabba rakha^h*—Achar banana, pagna, gumabha rakha. [achar^h.

CON-DITEMENT, *n.* a composition of conserves—*Gul-gand, murabba, gumabha^h*,

CON-DITION, *n.* (L. *con, datum*) quality, state, temper, rank, stipulation, terms of contract; *v.* to make terms, to stipulate—*Wazf, khasyat, kaifiyat, halat, 'alam, wa', mizaj, tabiat, sirisht, kho, khaslat, darja, mustaba, 'ahd-o-paiman, shart, shariat*; *v. shart badna ya buyana, shart k, 'ahd-o-paiman k*—Gup, avastha, dasa, gat, sthiti, prakriti, bhav, pad, aspad, saiket, hor, myan, pan, myanavakya; *v. myanavakya k, pratigya k, hor k, myan k.*

CON-DITION-AL, *a.* containing or depending on conditions, not absolute—*Sharti, mash-rut*—Hor sambandhi, myamasambandhi, panamischit, nayamuk, sapatibandhi

CON-DITION-AL-ITY, *n.* the state of being conditional—*Sharti halat, mashrut halat*—Hor sambandhi dasa, panamischit avastha. se

CON-DITION-AL-LY, *ad.* with certain limitations—*Ba shart*—Niyamavakyapurvak, hor

CON-DITIONED, *p. a.* having a certain state or qualities—*Wazf dar, khasiyat dar, kisi halat mein rakha gaye*—Sthit.

CON-DOLE', *v.* (L. *con, dolere*) to lament with others—*Matan-pursi k, gam-khvari k*—Aur ke dukh mein sok wa khed k, dusre ke sath sok wa vilap k, samadukhi h, dusre ke sath sanasok k.

CON-DOLEMENT, *n.* sorrow with others—*Matan-pursi, gam-khvari, ta'ziyat*—Dusre ke dukh mein sok k, sanasokakaran, aur ke sath sok wa vilap

CON-DOLE'NCE, *n.* grief for another's sorrow—*Ta'ziyat, matan-pursi, gam-khvari*—Aur ke dukh mein sok, dusre ke dukh mein sok wa sokasuchak vyavahar, sahasok.

CON-DOL'ING, *n.* expression of condolence—*Matan-pursi*—Dusre ke dukh mein soka prakas, sahasok. [ji, amuruzish—Aparidhakshama, kshama.

CON-DO-NATION, *n.* (L. *con, dono*) a pardoning, a forgiving—*'Af, dar-guzar, mu'a-*

CON-DUCE', *v.* (L. *con, duco*) to lead or tend, to contribute, to serve—*Age jana ya mail h, madad k, taqat d, qurwat d, pushi d, munadd h*—Age chalna wa jhukna wa dhalna, amkul wa sahakari h, sahari d, upakar k, sahayati k.

CON-DUCEMENT, *n.* a leading to, tendency—*Dar^h, mail, mailan*—Pahunch, jhukaw, dhalaw.

CON-DUCE'NT, *a.* tending to, contributing—*Mail, munadd, mu'avin*—Jhuka huá, dhalá huá, sahayak, upakari. [huá, sahayak, upakari

CON-DUCE'BLE, *a.* tending to, promoting—*Mail, munadd, mu'avin*—Jhuka huá, dhalá

CON-DUCE'BLE-NESS, *n.* quality of conducing—*Mail hone ki khasyat pushi deat ki khasyat, mu'avinat, madad karne ki khasyat*—Dhalne ka dharm, jhukne ka gun, upakar karne ka gun, sahayati karne ka gun [kar, sahayak, upayuk, prayojak.

CON-DUCE'IVE, *a.* that may forward or promote—*Mu'avin, madad gar, munadd*—Upa-

CON-DUCE'IVE-NESS, *n.* quality of conducing—*Mu'avinat, 'inat, pushi d, madad karne ki khasyat*—Prayojakata, upayikatwa, sanpadakatwa, sahayati.

CON-DUCT, *n.* management, guidance, command, convoy, behaviour—*Ijra, madar, tad-bir, anjam, kar rawai, ihtimam, rah-numai, sar-dari, lashkar-kashi, fauj-kashi, badriga, atwar, rawish, tariqa, wa'*—Nirval, path dikhana, adbhikar, sanapatya, senadhipa

titwa, parichar, path ka rakshak, achary, achar, charitra, vyavahar.

CON-DUCT', *v.* to lead, to direct, to manage—*Le-jana^h, rah-numa k, rah-dikhlaná, sar-dari k, lashkar-kashi k, hukm-rani k, kar-rawai k, ihtimam k, rawan k*—Le chalna, pahunchana, le ana, path dikhana, marg dikhana, sainapatya k, nirval k, chalani.

CON-DUC-TIONS, *a.* employed for wages—*Ajura-dar, mazdur*—Thike ka, bhare ka.

CON-DUCTOR, *n.* a leader, a chief, a director—*Rah-numa, rah-bar, peshwa, pesh ran, sar-*

- dār, sipah-sālār, ihtimāmchī, kār-par-dāz*—Pathadarsāl, path dikhāne w., agūā, vāhuk, adbhishthātā, nāyak, mukhiya, pradhān nirvāhak, chālāne w., saupādak.
- CON-DUC'TRESS, *n.* a woman that directs—*Peshrau'aurat, ihtimāmchin, kār-par-dāzin*—Aragāminī, nirvāhikā, nāyikā. [nālī.]
- CONDUIT, cūn'dit, *n.* a water-pipe, a canal—*Nahr, āb-rez*—Nāl, pranālī, pranālā, nālā,
- CONE, *n.* (Gr. *konos*) a solid body circular at the base and ending in a point, the fruit of the fir-tree—*Gāv-dum, makhrūt, mukhrūt-i-mustadīra, deo-dārū kā phal*—Gopuchchbhākriti, sāṅku, śundākār vastu, devadārūphal.
- CON'IC, CŌN'I-CAL, *a.* having the form of a cone—*Gāv-dumī, makhrūti*—Sāṅku-sambandhī, gopuchchbhākār, śundākār.
- CON'I-CAL-LY, *ad.* in the form of a cone—*Gāv-dum ki sūrat, makhrūti daut se*—Śundākār se, gopuchchbhākār se. [vidyā.]
- CON'ICS, *n. pl.* the doctrine of conic sections—'*Um-i-tarāsh i-makhrūt*—Sāṅkuchhinna-
- CON-IFYER-OUS, *a.* bearing cones—*Gāv-dum paidā k. w., mukhrūti phal paidā k. w.*—Śundākārāphalaprada, sāṅkūphalawān, śundākārāphalawān. [puchchbhākār mūrti.]
- CŌ'NŌIN, *n.* a figure like a cone—*Makhrūti yā gāv-dumī shakl*—Śundākār mūrti, go-
- CŌN'EY. See CONY.
- CON-FAB'U-LATE, *v.* (L. *con, fabulor*) to talk familiarly together, to chat, to prattle—*Be-takullufāna bāham guft-gū k., baknā^h, jap hāinknā^h*—Āpas meṁ mitravat bātchit k., barbāṇānā, gap mānā
- CON-FAB'U-LATION, *n.* familiar talk—*Be-takullufāna guft-gū*—Mitravat pralāp, mitra ke sakhī bātchit, vīraṁbhakathā, kathopakathan, ālāp.
- CON-FAB'U-LA-TŌ-RY, *a.* belonging to talk—*Be-takullufāna guft-gū ke mutā'alliq, guft-gū k.*—Mitravat pralāp sambandhī, ālāpī, kathopakathanasambandhī.
- CON-FAR-RE-ATION, *n.* (L. *con, far*) the solemnizing of marriage by eating bread together—*Bāham roti khāne se nikāh k.*—Ekātthā roti khāne se vivāh k.
- CON-FECT'V, *v.* (L. *con, factum*) to make up into sweetmeats, to preserve with sugar—*Mithāi banānā^h, murabba banānā, pāgnā^h*.
- CON-FECT, *n.* a sweetmeat—*Mithāi^h, murabba*.
- CON-FECT'ION, *n.* a sweetmeat, a mixture—*Mithāi^h, murabba, milāw^h*.
- CON-FECT'ION-ARY, *n.* one who makes sweetmeats, a preparation of sweetmeats—*Halvāi, mithāi w^h, murabba, mithāi^h*.
- CON-FECT'ION-ER, *n.* one who makes or sells sweetmeats—*Halvāi, mithāi w^h*.
- CON-FEC'TŌ-RY, *a.* relating to sweetmeats—*Mithāi ke mutā'alliq, murabba ke mutā'alliq*—Mithāi kā sambandhī.
- CON-FIT, CŌN'FI-TURE, *n.* a sweetmeat—*Mithāi^h, murabba*.
- CON-FED-ER-ATE, *v.* (L. *con, foedus*) to join in a league; *a.* united in a league; *n.* one united in league, an ally—*Ham-shart k., ham'ahd k., muttāfiq hokar saizish k., ham-salāh k. ; a. muttāhid, mushārīk ; n. mu'ahid, rafiq, shariq*—Sandhī k., parāmārś karke ekār k. ; *a.* sandhit, ekare meṁ milā huā ; *n.* sandhit jan, sandhi meṁ milā huā jan, paraspaparakārī, sāṅgi, sāthī, sājhi.
- CON-FED'ER-A-CY, *n.* a league, federal compact—*Ittihād, ittīfāq, bandish, 'ahd-o-paimān, qaul-qarār*—Mel, sandhi, sāṅghatān, ekār.
- CON-FED-ER-ATION, *n.* league, alliance—*Ittihād, bandish, 'ahd-o-paimān, rafāqat, qaul-qarār, muvāfuqat*—Mel, sandhi, paraspaparakārīarthak sandhi, milāp, banāw, sandhān.
- CON-FER', *v.* (L. *con, fero*) to discourse, to consult, to compare, to give, to bestow—*Guft-gū k., mashwara k., khalwat k., muqābala k., nisbat d., milānā^h, bakhshnā, marhamat k., 'ināyat k., atā k.*—Sambhashan k., bātchit k., parāmārś k., mantrāṇā k., milāke jānehnā, laggā lagākār jānehnā, denā, dān k.
- CŌN-FER-ENCE, *n.* formal discourse, an appointed meeting for debate, comparison—*Guft-gū, suwāl jawab, muzākara, mukālamā, muhābāse ke liye muqarrar jamāw yā mulāqāt, muqābala, tashbīh*—Bātchit, kathopakathan, mantrāṇā wā bātchit ke nimitta sunīschit sabhā wā jamāwā, launiyā, upamān, milān.
- CON-FER'ER, *n.* one who confers—*Guft-gū k. w., mashwara k. w., bakhshnc w., muqābala karke dekhne bhāne w.*—Bātchit k. w., mantrāṇā wā parāmārś k. w., dātā, denē w., milākār jānehnē w., laggā lagāne w.
- CON-FER'RING, *n.* comparison, exanunation—*Muqābala, tashbīh, āzmāish, tajwiz, parakh^h*—Upamiti, milān, upamān, jānehn, parikshā.
- CON-FESS', *v.* (L. *con, fassum*) to acknowledge a crime, to avow, to grant—*Qusur iqrār k., iqrār k., qabūl k., qabūlnā, taslīm k.*—Aparādḥ mā' lenā, kahnā, batlānā, prakāś k., swikār k., āṅgikār k.
- CON-FES'SED-LY, *ad.* avowedly, indisputably—*Muqarrar, yaqīnān, qā'ān, la-kalām, be-shubḥa, be-shakk*—Prakāś se, swikār pūrvak, nirvivād, nīschit rūp se
- CON-FES'SION, *n.* acknowledgment, avowal—*Iqrār, qabūl, 'itirāf, iḥār*—Swikār, āṅgikār, prakāśan, piatpatti, batāw, kahā.

- CON-FES'SION-AL, *n.* the place where a priest hears the confession of a penitent—*Wah jagah johān pādri kisi taula-gar yā mustagfir ke gunāh kā iqār suntā hai—Wah sthān jahān dharmopadesak kisi anutāpi jān ke aparādhi kā prakāsan wā vivaraṇ suntā hai, pāpavivaraṇ sunnewāle ācharya kī kutī.* [dhi.]
- CON-FES'SION-ARY, *a.* belonging to confession—*Iqrār ke mutū'alliq—Swikārasamban.*
- CON-FES'SION-IST, *n.* one who professes his faith—*Apne dīn aur mazhab kā iqrār k. w., apnā dīn mānne w.—Swadharmaprakāsak, swadharmānuyayi.*
- CON-FES-SOR, *n.* one who professes his faith in the face of danger, a priest who hears confessions—*Khatar-nāk muqām mein apne dīn par qāim rahne-wālā, shahid, jis pūr ke pās gunāh qabūl karē—Dukh mein bhī swadharm mānne w., vipat mein bhī swadharm kā ācharaṇ k. w., swadharmārth dukhhabhāgi, pāpawikārāśrotā, wah ācharya jiske pās aparādhi apnā aparādhi swikār karai, doshasāvanaguru.*
- CON-FEST', *a.* acknowledged, open, known—*Qabūl kiya gayā, iqrār kiya gayā, mashhūr, fāsh, malūm—Swikrit, āngikrit, mānā huā, pratyaksh, khulā, vidit, jānā huā.*
- CON-FE-TENT, *n.* one who confesses his faults—*Apnā gunāh qabūlne w., apne gunāh kā iqrār k. w.—Apne dosh ko kah d. w., apnā aparādhi swikār k. w.*
- CON-FIDE, *v.* (L. *con, fido*) to trust—*Itibār k., 'timād k.—Pratyay k., viśwās k., bharosā k., bharosā k. rahnā.*
- CON-FI-DANT', CON-FI-DANTE', *n.* one trusted with secrets, a confidential friend—*Rūz-dār, ham-rāz, pardā-dār, mutamad dost, dost-i-jāni—Viśwāsijan, rahasyajan, raha svapātra, ekāntamitra, viśwāsī mitra, rahasyamitra.*
- CON-FI-DENCE, *n.* firm belief, trust, boldness—*Itiqād, yaqīn, toraqquṇ, 'tibār, 'timād, khātir-jam'i, be-bāki, dilērī—Bharosā, viśwās, pratyay, dhithā, pragalbhatā.*
- CON-FI-DENT, *a.* fully assured, positive, trusting, bold; *n.* one trusted with secrets—*Mu'taqid, khud-pasand, yaqīn jānne w., mustaqidd, shokh be-bāk; n. rūz-dār, ham-rāz—Sunīslut, dhīr, pratyayi, pratyay k. w. dhithā, pragalbh, midhārak; n. rahasyajan, rahasyamitra.*
- CON-FI-DENTIAL, *a.* trusty, faithful, private—*Mutamad, mutadaiyin, wafā-dār, imān-dār, poshida, maḥfi—Viśwāsapātra, viśwā-ayogya, viśwāsyā, gupt, gūrh, rahasya.*
- CON-FI-DENT-IX, *ad.* without doubt or fear—*Be-shakk, be-shubha, be-andeshā, be-khawf—Nihsandeh, niśśānk, nidar, nirbhay.* [k. w., pratyay k. w., bharosā rakhne w.]
- CON-FID-ER, *n.* one who confides—*Itibār k. w., 'timād k. w., bharosā k. w.—Viśwās*
- CON-FIG-URE, *v.* (L. *con, figura*) to form, to dispose into a certain shape—*Shakl d., sūrat-shakl d.—Banānā, sākār k., garhnā, ākār d.*
- CON-FIG-U-RATE, *v.* to show like the aspects of the planets towards each other—*Saiyārōn ki haiyat ke mānand zākīr k., saiyārōn ki sūrat jaisi ek dūsrē ki nisbat rakhtī hai us tarah se zākīr k.—Grahasthiti ke sadris dikhānā.*
- CON-FIG-U-RĀ-TION, *n.* form, aspect of the planets—*Sūrat, shakl, tarkīb, saiyārōn ki haiyat yā sūrat—Ākār, banāwat, ākriti, grahasthithi, grahōn ki awasthā.*
- CON-FINE, *n.* (L. *con, finis*) a limit, a border, a boundary; *v.* to border upon—*Sar-hadd, kināra, intihā, hadd; v. hadd laqnā, ihātā laqnā—Simā, bār, siwānā, sewān; v. simā laqnā, dūsrē meṃre honā, siwāne se siwānā chhū jānā.*
- CON-FINE, *v.* to limit, to shut up, to restrain—*Mahdūd k., hadd bāndhnā, band k., qaid k., zabt k.—Simā bāndhnā, dānrā bāndhnā, mūd d., atkānā, kārāgar mein dāl d., rokhnā, dabānā.* [chhedaniya, jiski simā ho sake.]
- CON-FIN'A-BLE, *a.* that may be limited—*Mahdūd kiye jāne ke laiq—Parineya, parich-*
- CON-FINE'LESS, *a.* boundless, unlimited—*Be hadd, be-intihā, gur-mutanāhi—Anant, ap-pār, niravadhi.* [atkāw, pratibandhan, rodh, nirodh, saṅyam.]
- CON-FINE-MENT, *n.* imprisonment, restraint—*Qaid, asiri, habs, zabt, rok—Bāndhna,*
- CON-FIN-ER, *n.* a borderer, a restrainer—*Sar-hadd kā rahne w., mahdūd k. w., zabt k. w., rokne w.—Simā kā nivāsi, siwānē kā rahne w., atkānē w., nirodhak, niyāmak.*
- CON-FIRM, *v.* (L. *con, firmus*) to make firm, to fix, to establish, to ratify, to admit fully into Christian communion—*Mazbūt k., qāim k., muqarrar k., tahqiq k., sabit k., tasdiq k., bar-qarār rakhnā, ba-dastūr rakhnā, ba-hāl rakhnā, manzūr k., 'Isāi mazhab mein ba-khūbi dākhil k.—Dhīr k., sthīr k., sthāpan k., thāhrānā, satya k., pramāṇī k., Isāi dharm mein pravritta k.*
- CON-FIRM'A-BLE, *a.* that may be confirmed—*Muqarrar hone ke laiq, qābil-i-subūt, dalil-pazīr, qāim kiye jāne ke laiq, tahqiq kiye jāne ke qābil, tasdiq kiye jāne ke qābil, man-zūr kiye jāne ke laiq—Dhīr kiye jāne ke yogya, sthīr kiye jāne ke yogya, pramāṇī kiye jāne ke yogya.*
- CON-FIR-MĀ-TION, *n.* the act of establishing, convincing testimony, an ecclesiastical rite—*Tahqiq, ta'ayyūn, tahqiq, itihkām, muqarrarī, subūt, dalil, dalālat, 'Isāi mazhab kī ek rasm—Dhīr k., sthīr k., saṅstanbh, pramāṇī k., dhīrhotki, dhīrhapra-mān, Isāi dharm mein pravartan, Isāi dharm kī ek riti.*
- CON-FIR-MĀ-TOR, *n.* one that confirms—*Mazbūt k. w., qāim k. w., muqarrar k. w., tahqiq k. w., sabit k. w., tasdiq k. w., bar-qarār yā ba-dastūr rakhne w., manzūr k. w., 'Isāi*

mazhab meñ ba-khūbī dākhal k. w. — Dirīh k. w., sthāpan k. w., satya k. w., pramānī k. w., Isāi dharm meñ pravṛtta k. w.

CON-FIRM'A-TO-RY, *a.* that serves to confirm — *Mazbūt k. w., sābit k. w., bar qarār yā ba-dastūr rakune w.* — Pramānī k. w., dirīh k. w., dirīh pramān d. w.

CON-FIRM'ED-NESS, *a.* state of being confirmed — *Ma-būt kiye jāne ki hālat, ba-dastūr yā bar-qarār rakke jāne ki hālat, manzūr tahqīq yā tasdiq kiye jāne ki hālat* — Dirīh-kritavasthā, pramānikritavasthā, satyakritavasthā

CON-FIRM'ER, *n.* one that confirms — *Ma-būt k. w., tahqīq k. w., gāim k. w., muqarrar k. w., bar qarār ba-dastūr yā ba-hāl rakune w., tasdiq k. w., sābit k. w.* — Dirīh k. w., pramānī k. w., sthīr k. w., dirīhapramānadātā.

CON-FIRM'ING LY, *ad.* with confirmation — *Isbāt se, subūt se, tahayyūq se, istiqlāl se, mazbūt se, dalīl yā dalālat se* — Dirīh kame se, saistambh se, pramānikaran se, dirīhapramānadān se

CON-FIS'CATE, *v.* (L. *con, fiscus*) to forfeit to the public treasury; *a.* forfeited — *Zabt k. baitu-l-māl meñ dālne*, *a. zabt, baitu-l-māl meñ dālne gāyā* — Dand ki riti se koi vitta chhinkar rājādūh k., rājādūh lagā lenā; *a.* dand ki riti se chhinkar rājādūh kiya gāya. [dakhāl — Dand ki riti se chhinkar rājādūh k.

CON-FIS-CĀ'TION, *n.* the act of forfeiting to the public treasury — *Zabt, baitu-l-māl meñ*

CON-FIS-CĀ-TOR, *n.* one who confiscates — *Zabt k. w., baitu-l-māl meñ dālne w., zābit* — Dand ki riti se chhinkar rājādūh k. w. [chhinkar rājādūh k. w.

CON-FIS-CĀ-TO-RY, *a.* consigning to forfeiture — *Zabt meñ dālne w.* — Dand ki riti se CONFIT — See under CONFECT.

CON-FIT'ENT — See under CONFESS [nā^h.

CON-FIX', *v.* (L. *con, firmo*) to fix down — *Logunā^h, jarnā^h, atkūnā^h, gāruā^h, bāndh-*

CON-FIX'URE, *n.* the act of fastening — *Bāndh^h, bandhan^h, garāw^h, jarāw^h, atkūw^h.*

CON-FLA'GRANT, *a.* (L. *con, flagro*) burning together, involved in a common flame — *Ham so^z, ek sāth jāne w^h.* — Ekatra wā ek sāth balne w., mahāgni meñ parā hūā.

CON-FLA-GRA'TION, *n.* a general fire — *Atash zadagī, āmm shu'la, lūkrār, agwāh^h* — Dah, dāhan, jwālan, mahāgni, dāwānāl, pālāyāgni. [Bahut bājōh ko ek hī sāth bajānā^h.

CON-FLA'TION, *n.* (L. *con, flatum*) the act of blowing many instruments together —

CON-FLICT', *v.* (L. *con, flectum*) to strive — *Mugābala k., qaziya k.* — Larnā, jhagarnā.

CON-FLICT, *n.* collision, contest, struggle — *Kharakhasa, jang, mugābala, qaziya* — Tāntā, yuddha, larāū, jhagrā, sāngī on, kalah.

CON-FLU'ENCE, *n.* (L. *con, fluo*) the junction of several streams, a concourse — *Sangam^h, nadiyōh kā sangam^h, milā^h, bhū^h* [ne w^h

CON-FLU'ENT, *a.* flowing together, meeting — *Ek sāth chalne yā balne w^h, ek sāth mil-*

CON-FLUX, *n.* union of several currents, crowd — *Kaī ek nadiyōh kā sangam yā milnā^h, milā^h, bhū^h*

CON-FLU'ENTIALITY, *n.* the tendency of fluids to run together — *Saiyāl yā raqīq chizōh ki baham mīltar balne k. raghat* — Dravachayā ki ekaṣṭhā mīltar balne ki pravṛtti.

CON-FORM', *v.* (L. *con, formā*) to make like, to comply with; *a.* made like, similar — *Ham shakl k., munāfiq k., muwāfiq h., qabūl k., rāzi h.*; *a.* *munāfiq kiya gāyā, munāfiq, mānūd* — *Ek dāul k., amūp k., sadūs k., swikār k., māmnā, mān lenā*, *a.* amūp kiya gāyā, sadūs kiya gāyā, sadūs, saikhā

CON-FORM'ABLE, *a.* having the same form, agreeable, suitable, consistent, compliant — *Ham-shakl yakīn, mutābiq, munāsib kār, muwāfiq, halīm, mulīm, qarīb, formān-bar-dār* — Amūp, amūsārī, yogya, yukt, aviruddhī, aviparīt, sāngat, anuvarti, anurodhī, anuvartī, vīnāvī [Amūsārī, amūp se, yathavat

CON-FORM'ABLE, *ad.* agreeably, suitably — *Bar hukm, ba-mūp, mutābiq, muwāfiq* —

CON-FOR-MĀTION, *n.* the act of conforming, the form of things as relating to each other, structure — *Munāfiqat, mutābaqat, tarkīb, sūrat, bunāwāt^h* — Sadūs k., amūp-patā, saisthān, saiskār, rūp, ākṛiti.

CON-FORM'ER, *n.* one who conforms — *Mutābaqat k. w., munāfiqat k. w., qabūl k. w.* — Sadūs h. w., amūsārī, swikār k. w., sammat h. w.

CON-FORM'IST, *n.* one who conforms, one who complies with the worship of the established church — *Mutābaqat k. w., munāfiqat k. w., muqarrar rit rasam ko qabūl-o-manzūr k. w., Inglistān ke muqarrar dīn ko mānne w.* — Sadūs h. w., amūsārī, mānne w., nīyatadharmānūsārī, hīglāndīyānīyatadharmānūsārī.

CON-FORM'ITY, *n.* resemblance, consistency — *Mushābahat, mutābaqat, munāfiqat* — Sadūsātā, sādhīsā, anurupatā, yogyātā, upayuktatā, avirōdh.

CON-FO'UND', *v.* (L. *con, fundo*) to mingle, to perplex, to stunify, to destroy — *Makh-lūt k., abtar k., sar-gardān k., mustarīb k., pashemān k., be-harāss k., parshōn k., gārat k., pāt-māl k.* — Milānā, mīstī k., vyākul k., ghabrā d., hādīyānā, hakkābakā k., sudh budh bar lenā, achet k., nasht k., satyānas k.

CON-FO'UND'ED, *a.* hateful, enormous — *Makrūh, zabān, nā-qawār, ashudd, saḥt, shādīd* — Ghurārah, mand, būā, kutsit, aparimīt, atmānd.

- CON-FOUND'ED-*LY*, *ad* shamefully, enormously—*Makrūhāna*, *be-sharmi se*, *zabāni se*, *ba-shiddat*—*Nilajjātā se*, *kutsit rūp se*, *nindit rūp se*, *nīpat*, *atyant*.
- CON-FOUND'ED-NESS, *n.* the state of being confounded—*Makhlūti*, *abtarī*, *sar-gardāni* *cīrāb*, *pashemāni*, *be-havāssi*, *pareshanī*, *pae-mālī*—*Misritāvasthā*, *vyākulātā*, *ghab* *rāhaṭ*, *achetātā*, *satyānāsi*, *nās*.
- CON-FOUND'ER, *n.* one who confounds—*Makhlūt k. w.*, *abtar k. w.*, *sar-gardān k. w.*, *muztarib k. w.*, *pashemān k. w.*, *be-havāss k. w.*, *pareshan k. w.*, *gārat k. w.*, *pae māl k. w.*—*Milāne w.*, *misrit k. w.*, *vyākul k. w.*, *ghabrā d. w.*, *sūth budh har leue w.*, *achet k. w.*, *nasht k. w.*, *satyānas k. w.*.
- CON-FRA TER'NI-TY, *n.* (*L. con. frater*) a religious brotherhood, a brotherhood—*Machabī firqa*, *birādare*—*Dharmasambandhī jathā*, *dhammasambandhī sañhati wā samāj*, *bhāṣpan*.
- CON-FR'ER, *n.* one of the same religious order—*Ek hi mazhabī firqa kā shakhs*—*Ek hi dharmasambandhī jathe samāj wā sañhati kā jan*. [*ragarāb*, *ghassāb*]
- CON-FRICA TION, *n.* (*L. con. frico*) a rubbing against, friction—*Ghisāw*, *ragarāb*.
- CON-FRONT', *v.* (*L. con. frons*) to stand face to face, to oppose, to compare—*Tā bar-rū k.*, *dū-ba-dū k.*, *ekār-chashm k.*, *muvājahu k.*, *mayābala k.*, *ek chi. ko dūsrī se milānā*—*Sānne k.*, *sammukh k.*, *ānne sānne khajā k.*, *lagga lagānā*, *lamiyā d.*, *upanā d.*, *ek vastu ko dūsrī se sūth milākar jathinā*. [*sānnā*, *milān*, *upanā*]
- CON-FRON T'ATION, *n.* act of confronting—*Mujābala*—*Sammukhā sammukhī*, *amān*.
- CON-FUSE', *v.* (*L. con. fusum*) to mix, to perplex, to disorder, to abolish—*Makhlūt k.*, *pareshan k.*, *mushawwash k.*, *muztarib k.*, *dar-ham bar-ham k.*, *abtar k.*, *sharmānā*, *sharmānda k.*—*Milānā*, *misrit k.*, *vyākul k.*, *ghabrā d.*, *garbajānā*, *uljhānā*, *lajjit k.*, *lajwānā*.
- CON-FUSED', *p. a.* mixed, perplexed, abashed—*Makhlūt*, *hairān*, *pareshan*, *muztarib*, *dar-ham bar-ham*, *abtar*, *sharmānda*, *sharmānda*—*Misrit*, *mila hui*, *akulāyā*, *vyākul*, *ghabrāyā*, *garbajayā*, *uljhāpūljhā*, *lajyā*, *lajjit*.
- CON-FUS'ED-*LY*, *ad.* indistinctly, not clearly—*Tazabub se*, *nā khulūsāi se*, *nā safāi se*—*Aspasat rūp se*, *gholmāl se*, *garbaj*, *avyakt rūp se*.
- CON-FUS'ED-NESS, *n.* want of distinctness—*Tazabub*, *nā safāi*, *nā khulūsāi*—*Aspasitgā*, *avyaktātā*, *garbajāhāt*, *gholmājīhā*.
- CON-FUSION, *n.* irregular mixture, tumult, disorder, overthrow, astonishment—*Abtarī makhlūtagi yā āme-ish*, *ganjā*, *bulwāb*, *shoro shorish*, *intishār*, *bar hamī*, *bar-bādī*, *shikast*, *pāe-mālī*, *hairānī*, *pareshanī*, *hairat*—*Garbaj*, *milaw*, *sūkai*, *khichī*, *andhei*, *gabā*, *raulī*, *harbaj*, *parājay*, *paābhav*, *vuās*, *vyākulātā*, *vyastātā*, *vyagratā*, *vismay*.
- CON-FUTE', *v.* (*L. con. futo*) to convict of error, to prove to be wrong, to disprove—*Qāit k.*, *bātīl k.*, *galat sābit k.*, *radd k.*, *tā jowāb k.*, *kāt dāhūb*—*Hatmā*, *pachhānī*, *mirātī k.*, *asuddhā thahānā*, *jhuthkā*, *khaṇḍan k.*, *kāpnā*, *apānūnī k.*.
- CON-FUT'ABLE, *a.* that may be disproved—*Bātīl yā radd kī jāue ke lūq*, *galat sābit hone ke qābil*—*Khaṇḍanīyā*, *mirakanīyā*, *jhuthāye jāne ke yogya*, *asuddhā thahāre jāne ke yogya*.
- CON-FUT'ANT, CON-FUT'ER, *n.* one who confutes—*Bātīl k. w.*, *radd k. w.*, *qāit k. w.*, *mordād k. w.*—*Khaṇḍan k. w.*, *mirākarān k. w.*, *asuddhā thahāne w.*, *kāpnē w.*, *jhuthāne w.*. [*mirākarān*, *jhuthāw*]
- CON-FUT'ATION, *n.* the act of confuting—*Bullān*, *ibtāl*, *irād*—*Khaṇḍan*, *vākyakhāṇḍan*.
- CON-FUT'EMENT, *n.* disproof—*Radd*, *ibtāl*, *bullān*—*Khaṇḍan*, *jhuthāw*.
- CON-GE, *n.* (*F.*) act of reverence, bow, courtesy, leave, farewell; *r* to take leave—*Kormish*, *salām*, *bandagi*, *ta'zim*, *tawāzu*, *rakhṣat*, *wādū yā wādā*. *v.* *rakhṣat lenā yā k*—*Pranati*, *pranām*, *pranīpat*, *āvabhaṭ*, *ālai*, *anujnā*, *anumati*, *bidā*; *r.* *bidā h.*, *chhutī lenā*.
- CON-GE-D'E-LIRE', *n.* the sovereign's permission to a dean and chapter to choose a bishop—*Barā pādri muqarrar kurne kī bātshāhī parwānagi*—*Pradhān*, *dharmādhyaksh*, *myukt kame kī rajājīhā*.
- CON-GEAL', *n.* (*L. con. gelo*) to change from a fluid to a solid state, to congeal—*Munjamūd k. yā h.*, *basta k. yā h.*, *jamānāb*, *jam jānāb*—*Thakkā k.*, *thakkā ho jānā*, *bāndhnā*, *bāndh jām*. [*yogyā*, *thakkā ho jāne ke yogya*]
- CON-GEAL'ABLE, *a.* that may be congealed—*Munjamūd hone ke lūq*—*Jam jāne ke*.
- CON-GEAL'MENT, *n.* mass formed by congealing—*Injīmād*, *munjamūd hone se jo anbhār ban*—*Jamāwat*, *thakkā*, *jam jāne se jo pind wā rāī baue*. [*ūthī*]
- CON-GE-L'ATION, *n.* the act or state of congealing—*Bastagi*, *injīmād*—*Jamāwat*, *thakkā*.
- CON-GE-N'ER, *n.* (*L. con. genus*) one of the same origin or kind—*Ham-jins*, *ham-asl*, *ham-jism*—*Sajāti*, *savargi*, *samānājātiyā*. [*sajātiwā*, *jātisamatā*]
- CON-GEN'ER-A-CY, *n.* similarity of origin—*Ham-jinsiyat*, *ham-asliyat*—*Samānājātītā*.
- CON-GEN'ER-ous, *a.* of the same kind—*Ham-jins*, *ek-jins*—*Sajāti*, *samānājātiyā*, *sama-bhāv*, *samādhanmā*, *ekajāti*.

CŌN'GRU-OUS LY, *ad.* suitably, consistently — *Mutābaqat se, ham-wāri se, muwāfaqat se, munāsabat se* — *Yogyatā se, upayuktatā se, saṅgat rūp se, aviruddhatā se.*

CŌN'IC. See under CONE.

CON-JECTURE, *v.* (L. *con, jectum*) to guess; *n.* guess, imperfect knowledge — *Qiyās k., andāza k., khiyāl k.* : *n.* *qiyās, andāza, khiyāl, talḥimān, gumān* — *Aṭkal k., anubhav k., anumān k.* : *n.* *aṭkal, anumān, anubhav, adhūrā bodh.*

CON-JECTOR, *n.* one who guesses — *Andāza k. w., khiyāl k. w., qiyās k. w., aṭkal-bāz* — *Aṭkal k. w., anubhav k. w.*

CON-JECTU-RAL, *a.* done or said by guess — *Khiyālī, qiyāsī, gumānī* — *Aṭkalī, anumānik.*

CON-JECTU-RAL'ITY, *n.* the state or quality of being conjectural — *Khiyālī-pan, qiyāsī-pan, gumānīyat* — *Aṭkalīpanā, anumānikatā.*

CON-JECTU-RAL-LY, *ad.* by guess — *Khiyāl se, qiyās se, andāze se* — *Aṭkal se, anubhav se.*

CON-JECTU-RER, *n.* one who guesses — *Aṭkal-bāz, andāza k. w., qiyās k. w.* — *Aṭkal k. w., anubhav k. w.* [lag-jānā^h.

CON-JOIN', *v.* (L. *con, jungo*) to unite — *Milānā^h, milnā^h, jornā^h, jurnā^h, lagānā^h,*

CON-JOINT', *a.* united, connected — *Mulhaq, paiwasta* — *Saṇyukt, sandhit, milā huā.*

CON-JOINT'LY, *ad.* in union, together — *Bi-l-ittifāq, bi-l-ishtirāk, bāham* — *Milkar, milke, ek sāth.* [saṇṣliṣṭ, saṇṣat

CON-JUNCT', *a.* united, concurrent — *ʿUllhaq, paiwasta, maqrāʿ, mulṭaḥiq* — *Saṇyukt,*

CON-JUNCTION, *n.* union, a connecting word — *Ittisāl, paiwand, wasl, inzimān, iqtirān, qirān, ʿatf, hurf-i-ʿatf* — *Mel, milāw, lagāw, jor, samlandh, saṇyog, samuchchay, samuchchayabodhak sabd.* [Yaugik, sāngatik, anushaṅgī, milāne w.; jorne w.

CON-JUNCTIVE, *a.* uniting, connecting — *Wasl k. w., paiwasta k. w., mulṭhaq k. w.* —

CON-JUNCTIVE-LY, *ad.* in union — *Bi-l-ittifāq, bi-l-ishtirāk* — *Milkar, milke, ek sāth.*

CON-JUNCT'LY, *ad.* together, in union — *Bāham, bi-l-ittifāq, bi-l-ishtirāk* — *Ek sāth, milkar, milke.* [sūkshṁ samay, avasar.

CON-JUNCTURE, *n.* union, a critical time — *Ittisāq, mel^h, ʿain waqt, gaur^h* — *Saṇyog, yog,*

CON-JU-GATE, *v.* (L. *con, jugum*) to unite, to inflect verbs; *n.* a word agreeing in derivation with another word — *Milānā^h, tasrif k., gardānā^h* : *n.* *saṛfī yā gardānī lafz, ham-asl lafz, ham-jins lafz* — *Jornā, saṇyukt k., rūpākhyā k.* : *n.* *sahamulak sabd, samānajatīy sabd, samotpannasābd*

CŌN-JU-GATION, *n.* a couple, a pair, the form of inflecting verbs, union, assemblage — *Juft, jorā^h, jop^h, gardān, tasrif, ittisāl, paiwand, wasl, ijtīmā, majnā* — *Yugm, yugal, rūpākhyā, rūpakān, saṇyog, samāhar, samūh.*

CŌN-JUGAL, *a.* belonging to marriage — *Zawj, byāh ke muta'alliq* — *Vivāhavishayak, vivāhasambandhī, vaivāhik.* [riti se, vaivāhik prakār se.

CŌN-JUGAL-LY, *ad.* matrimonially — *Zawjī taur se, byāh ke taur se* — *Vivāhasambandhī*

CON-JURE', *v.* (L. *con, juro*) to summon in a sacred name, to enjoin solemnly — *Kisī pāk nām ko karkhar talab k., qasam dilūkār kahnā yā tākid k.* — *Kisī pavitra nām-ochchārān ke dwārā bolnā, sapath khilūkār kahnā wā ādes k.*

CŌN-JURE, *v.* to practise charms — *Jādū k., sihr k., afsūn k.* — *Tonā k., totkā wā tatkā k., jhārphūnk k., chhūchhā k.*

CŌN-JUR-ATION, *n.* the act of conjuring — *Jādū-garī, sihr kārī, sāhīrī, kisī pāk nām ko karkhar talab k., qasam ke rū se tākid* — *Tonā, tonhū, totkā wā tatkā, jhārphūnk, chhūchhā, kisī pavitra nāmochchārān ke dwārā bulāhat, sapath ke dwārā ādes.*

CŌN-JUR-ER, *n.* an enchanter, a juggler — *Jādū-gar, afsūn-gar, sāhīr, sihr-kār* — *Tonhā, jhārphūnk k. w., totkā k. w., indrajālik.* [—Sapathapūrvak ādes.

CON-JUREMENT, *n.* solemn injunction — *Qasam ke rū se tākid, sanjīdagī ke sāth tākid*

CON-NAS'CENCE, *n.* (L. *con, nascor*) birth of two or more at the same time — *Ham-zādagī, ek waqt meḥ do yā ziyāde kā paidā h.* — *Sahajātwa, samakāl meḥ jamma, eka-kālotpatti, samakālotpatti*

CŌN-NATE, *a.* born with another — *Ham-zād, ham-paidā, ek hi waqt meḥ dūsre ke sāth paidā huā* — *Sahaj, sahajāt, samakālaj, ekakālotpanna.*

CON-NAT'U-RAL, *a.* connected by nature — *Ham-zāt, ham-sifat, ham-tabīʿat* — *Ekabhāv, ekaswabhāv, swabhāvaj, sahaj.* [ekaswabhāvātā, sahajātā.

CON-NAT'U-RAL'ITY, *n.* union by nature — *Ham-jinsiyat, ham-sifatīyat* — *Ekabhāvātwa,*

CON-NAT'U-RAL-IZE, *v.* to connect by nature — *Ham-zāt k., ham-sifat k., ham-jins k.* — *Ekaswabhāv k., ekabhāv k., swabhāvaj k., sahaj k.*

CON-NAT'U-RAL-LY, *ad.* by nature, originally — *Ham-jinsiyat se, ham-sifatīyat se, bi-l-asālāt, asliyat se, apnī khāsiyat se* — *Ekabhāvātwa se, ekaswabhāvātā se, sahajātwa se, nijadharmapūrvak.*

CON-NAT'U-RAL-NESS, *n.* natural union — *Zāti ittisāl yā paiwand, aslī wasl yā ittifāq, ham-jinsiyat* — *Swābhāvīk mel, ekaswabhāvātā, sahajātwa*

CON-NECT', *v.* (L. *con,necto*) to join, to unite, to fasten together — *Wasl k., paiwand k., milānā^h, bāndhnā^h, wasl h., mīlnā^h, bāndhnā^h* — *Jāpnā, lagānā, yukt k., saṇyog k., gānthnā, jupnā, lagnā, yukt h., gānthnā.*

- CON-JUNCTIVE, *a.* joining, *n.* a conjunction—*Pairvand gá vasl k w*, miláne *w^b*, *n.* 'atf, *harf-i-atf*—Joiner *w*, yukt *k* *w*, sambandhak, ānushaṅgik; *n.* samuchchay, samuchchayabodhakasāhid.
- CON-JUNCTIVELY, *ad* in conjunction, jointly—*Bi-l ittijāy*, *bi-l-iskhirāk*, *mel mūd^b*—Yog
- CON-JUN, *v.* to join or link together—*Mulhaq k*, *pairvasta k*, *pairvand k*, *vasl k*.—Milanā, jorṇā, sātnā, saṅyukt *k*, gāṭhnā.
- CON-JUNCTION, *n.* union, junction, relation—*Pairvastagi*, *ittisāl*, *tarassul*, *pairvand*, 'alā-qā, *tal'alluq*, *nisbat*, *jusūyat*, *vāsta*, *rubt*, *sarokār*, *rishta*, *rishta-dār*—Mel, jor, yog, saṅyog, saṅgam, saṅgat, anway, nātā, bhāichārā, sambandhi, sampark, bāndhav, bandhu, sambandhi, gotait, bhāt.
- CON-JUNCTIVE, *a.* having power to connect—*Pairvand gá vasl karne ki tāqat rakhne w*, *pairvasta k w*.—Sambandhak, ānushaṅgik, miláne *w*, joiner *w*.
- CON-NIVE, *v.* (*L. con, nivo*) to wink at, to close the eyes upon a fault—*Igmāz k*, *chashm-poshi k*, 'aib-poshi *k*.—Ānkh mūndnā, dekhkar bhī na dekhnā, ānkh chhipānā, kisi ke dosh ko dekhke bhī na dekhnā, matiyānā, wā mahtiyānā.
- CON-NIVANCE, *n.* voluntary blindness—*Igmāz*, *chashm-poshi*, *jān bājhkar chashm-poshi*—Jān bājhke ānkh chhipānā, matiyāhāt wā mahtiyāhāt.
- CON-NIVEN, *v.* to pretend ignorance—*Qasdi chashm-poshi*, *jānkar na jānā^b*—Mahtiyāhāt wā mahtiyāhāt, jān bājhkar sun khūchnā.
- CON-NIVENT, *a.* forbearing to see—*Igmāz-d st*, *chashm-poshi-parast*, *ānkh chhipāne w^b*.—Ānkh mūndne *w*, dekhkar bhī na dekhne *w*, matiyāne wā mahtiyāne *w*.
- CON-NIVER, *n.* one who connives—*Chashm-poshi k. w*, 'aib-poshi *k. w*, *igmāz. k. w*.—Ānkh chhipane *w*, dekhkar bhī na dekhne *w*, mahtiyāne wā mahtiyāne *w*.
- CON-NOIS-SEUR, *n.* (*Fr*) a judge, a critic—'Allāma, *bīnā*, *nukta-dān*, *bārū bēn*, *mukta-chōn*—Vijna, paikshak, paikhiyā, paikhī, gupadoshaparīksbak.
- CON-NOTE, *v.* (*L. con, noto*) to betoken—*Dalālat k*.—Jat unā, batānā.
- CON-NO TATE, *v.* to imply, to infer—*Dalālat k*, *natija nikāhnā*, *taqrīz k*.—Saviśe-shabo-dhan *k*, jatānā, batānā wā batānā, nigaman nikāhnā, amunān *k*.
- CON-NO-TATION, *n.* implication, inference—*Dalālat gā imā*, *natija*—Saviśeshabodhan, amunā wā nigaman. [*ke mutā'alliq, nikāhnā*—Vivahatsambandhi, vaivāhik.
- CON-NUTRI-AL, *a.* (*L. con, nutro*) pertaining to marriage, matrimonial—*Zanji*, *byāh*
- CON-NUMER-ATION, *n.* (*L. con, numerus*) a reckoning together—*Ham-shunārī*, *ek sāth hisāb k*—Ek sāth ginti *k*, sahas-sākhayākāraṇ.
- CON-NOID. See under CONE
- CON-QUER, *v.* (*L. con, quero*) to gain by conquest, to overcome, to subdue—*Fath se hasl k*, *fath k*, *galba k*, *sar k*, *dast-burd k*, *gālib h*, *tashkīr k*, *shikast d*, *mughlīb k*, *furo k*, *abt k*, 'amal *k*.—Jitnī, harūn, dabānā, jay *k*, pavājay *k*.
- CON-QUER-ABLE, *a.* that may be conquered—*Sar hone ke qābil*, *fath kiye jāne ke lāiq*, *munkamul-fath*—Jaya, jayamy, jayā, damaniyā, parābhavanīyā, jetavyā.
- CON-QUER-OR, *n.* one who conquers—*Fath-mand*, *qālib*, *fath-nasīb*, *muzaffār*, *zafar-gāb*, *furo-mand*—Jetai, vijayī, jayī, jitne *w*. [*stī*, jayī stī.
- CON-QUER-ESS, *n.* a female who conquers—*Fath-mand aurat*, *zafar-gāb aurat*—Vijayī
- CON-QUEST, *n.* the act of conquering, victory, that which is conquered—*Fath*, *zafar*, *tashkur*, *maffīha shai*—Jayan, vijayan, vasīkaray, jay, vijay, jit, jiti hūi vastu, vasī-krit wā parābhut vastu.
- CON-SAN-QUINEOUS, *a.* (*L. con, sanguis*) of the same blood, near of kin—*Ham zāt*, *ham khān*, *qard*, *gagānā*, *khwesh*—Ek lohū, ekapind, sagotā, sagubhi, ekvaakt, ekavānshajāt, antarang. [*trātī*, *sagarbhatwa*, *ekasānīkātī*
- CON-SAN-QUINITY, *n.* relation by blood—*Ham-zātī*, *khweshī*, *qarābat*, *gagānagī*—Sago
- CON-SCIENCE, *n.* (*L. con, scio*) the faculty of knowing right from wrong—*Bur-e bhale ki samājh^b*, *haqq aur nā haqq ki tamiz ki quwwat*, *zamir*, *quwwat i tamiz*, *i aek-o-bad*—Doshadoshajūn, bitāhit kā jūn, antahkaran, antahsūjyā.
- CON-SCI-ENTIOUS, *a.* regulated by conscience—*Imān-dār*, *dīyānat-dār*, *haqq shīnūs*, *sāf bātīn*, *sīna sāf*, *āgāh del*—Suddhantahkaran, suddhamatī, suddhātma, nyāyachān, dhamasīl.
- CON-SCI-ENTIOUSLY, *ad.* according to the direction of conscience—*Imān-dārī se*, *sāf bātīnī se*, *sīna-sāfī se*, *haqq-shīnūsī se*—Suddhantahkaranapūrvak, suddhamatī se, suddhaman se, suddhātma se, antahkaranasuddhi se.
- CON-SCI-ENTIOUSNESS, *n.* tenderness of conscience, exactness of justice—*Dīyānat-dārī*, *imān-dārī*, *haqq shīnūsī*—Matīśuddhatwa, antahkaranasuddhi, nyāyachāratwa
- CON-SCION-ABLE, *a.* reasonable, just—*Ma'qūl*, *rāst-bāz*, *wājib munsif*, *munsīb*—Ya thānyāyā, nyāyā, yathārth, thik, sachchā, khavā.
- CON-SCION-ABLY, *ad.* reasonably, justly—*Ma'qūlī se*, *wājibī se*, *insāf se*—Yathānyāyā se, yathochit, yathārth, dharmānusū, dharmapūrvak.
- CON-SCIOUS, *a.* knowing one's own thoughts and actions, knowing by mental perception—*Apne khyālāt aur kār se wāqif*, *khul khabar-dār*, *khabar-dār*, *muttālī*, *wā-*

gīf—Apne anubhav aur kritakārya kā jānne w., satark, subodh, sachetan, jānne w., jānani.

CŌNŌSCIOUSLY, *ad.* with knowledge of one's own thoughts and actions—*Apne khyā-lāt aur kār ki vāqīfiyat se, waqūf se, khud-khabar dāri se, khud-āgāhi se*—Apne anubhav aur kritakārya ke jānne se, antārjān se, jānnapūrvak, jān bujhkar.

CŌNŌSCIOUSNESS, *n.* the perception of what passes in one's own mind—*Jo apne zūn meñ guzartā ho uski vāqīfiyat, khud-āgāhi*—Jo apne man meñ ho rahā ho uskā jān. antarbodh, antaschaitanya.

CŌNŌSCRIPT, *a.* (L. *con, scriptum*) enrolled; *n.* one enrolled for the army—*Navish-ta*; *n.* *nayā sipāhi*—Likhit, likhā huā; *n.* navayoddhā.

CŌNŌSCRIPTION, *n.* an enrolling or registering—*Nām likhāi*.

CŌNŌSE-CRATE, *v.* (L. *con, sacer*) to make sacred, to appropriate to a sacred use, to dedicate; *a.* sacred, devoted, dedicated—*Mugaddas k., pāk k., kisi pāk kām ke liye makhsūs k., niyāz k., fidā k., nazr k.*; *a.* *pāk, mugaddas, makhsūs kiyā gayā, niyāz kiyā gayā, fidā kiyā gayā, nazr kiyā gayā*—Pavitra k., punit k., saṅskār k., pratish-thā k., arpan k., samarpan k., saṅkalp k., charhāna, utsarg k.; *a.* pratishthit, supratishthit, pavitrakrit, arpit, dharmārthasamarpit, abhishikt, viniyojit, chaprhāyā gayā, utsarg kiyā gayā.

CŌNŌSE-CRATION, *n.* the act of consecrating—*Makhsūsiyat, fidā, niyāz, pāk k., mugad-das k., kisi pāk kām ke liye makhsūsiyat*—Saṅskār, pratishthā, supratishthā, abhi-mantran, abhishek, utsarg, saṅkalp.

CŌNŌSE-CRATOR, *n.* one who consecrates—*Mugaddas k. w., pāk k. w., kisi pāk kām ke liye makhsūs k. w., niyāz k. w., fidā k. w.*—Pavitrakāri, saṅskartā, pratishthāpak, abhishechak, abhimantran k. w., saṅkalp k. w.

CŌNŌSE-CRATORY, *a.* making sacred—*Pāk k. w., mugaddas k. w., fidā k. w., niyāz k. w.*—Abhimantranakāri, pavitrakāri, abhishechak, saṅskartā, pratishthāpak.

CŌNŌSEC-TAR-Y, *a.* (L. *con, sector*) following, consequent; *n.* deduction—*Muntaj, muta'āqib*; *n.* *natija*—Anuyāyī, anusārī, ānushāngik; *n.* anushang, nigaman.

CŌNŌSE-CUT-IVE, *a.* (L. *con, secutum*) following in train, successive, consequential—*Mutasalsul, muta'āqib khulaf, mutawātir, muntaj*—Kramāgat, kramānusārī, ānukra-mik, yathākram, parampar, kramānuyāyī, ānushāngik.

CŌNŌSE-CUTION, *n.* a train of consequences, succession—*Natiṃn kā silsila, natiṃn kā tasalsul, lawātūr, tasalsul*—Prayuktisēpi, anumānakram, nigamanamālā, sēpi, pa-ramparā.

CŌNŌSE-CUT-IVELY, *ad.* in succession—*Tasalsul se, pai-dar-pai, ba-silsila, ba-lawātūr*—Kramānusār se, yathākram, anukram se.

CŌNŌSENT, *n.* (L. *con, sentio*) agreement to something proposed; *v.* to be of the same mind, to agree, to yield—*Razā-mandi, qabūl, manzūr, ittifāq*; *n.* *muttafiq h., razā d., qabūl k., rāzī h., manzūr k.*—Sammatī, sammat, anumati, anujā, swikār, graban; *v.* sammat h., ek man h., ek jī h., mānnā, swikār k., āngikār k., anumati d., anujā d. [sammatī, anumati, swikār, graban, anujā]

CŌNŌSEN-SION, *n.* agreement, accord—*Ittifāq, razā-mandi, razā, marz, qabūl*—Mol.

CŌNŌSEN-TĀNE-OUS, *a.* agreeable to, accordant—*Mutābiq, muvāfiq*—Anuyāyī, anusārī, yogya, anurūp, aviruddh, sāngat.

CŌNŌSEN-TĀNE-OUS-LY, *ad.* agreeably, consistently, suitably—*Mutābiq, muvāfiq, mutā-buqat se, muvāfaqat se, munāsabat se*—Anusār se, anurupatā se, sādrisya se, yogyatā-pūrvak, aviruddhatāpūrvak, upayuktatā se.

CŌNŌSEN-TER, *n.* one who consents—*Muttafiq shakhs, ek dil yā ek rāe kā shakhs, razā-mand h. w., rāzī h. w., qabūl k. w.*—Mānne w., sammat h. w., ek chitta h. w., swikār k. w.

CŌNŌSEN-TIENT, *a.* agreeing in opinion—*Ek rāe, ek dil, muttafiq-rāe*—Sammat, ekamat, ekachitta.

CŌNŌSE-QUENCE, *n.* (L. *con, sequor*) that which follows, an effect, an inference, importance, influence—*Mā-hasal, hāsil, natija, istidlāl, qadr, wazn, itibār, mu-zāiq, asar, tāsir*—Anushang, prayukti, phal, nigawan, apavāh, yukti, gaurav, gurutā, prabhāv.

CŌNŌSE-QUENT, *a.* following as an effect or inference; *n.* an effect, an inference—*Mun-taj, muakhhār, muta'āqib*; *n.* *natija, hāsil*—Prayukt, ānushāngik; *n.* phal, pra-yukti, nigaman.

CŌNŌSE-QUENTIAL, *a.* following as the effect, important, conceited, pompous—*Muntaj, muta'āqib, wazn, qadr kā, khud-bīn, mayrūr, numāishi, ālī-shān*—Prayukt, ānushāngik, guru, paramaprabhāv, bahuprabhāv, dambhī, darpi, dimbhī, thāthī, dāmbhik. [phal dwāra, anushāngapūrvak.

CŌNŌSE-QUENTIAL-LY, *ad.* by consequence—*Ba-natija, natije se*—Prayukti se, phal se.

CŌNŌSE-QUENT-LY, *ad.* by necessary connexion—*Lihāzā, ba-natija, zaruratan, bi-z-zurūr, khwāh-ma-khwāh, is wāste*—Is nimitta, is hetu se, iske anusār. [anusārītā.

CŌNŌSE-QUENT-NESS, *n.* regular connexion—*Silsila, tasalsul*—Pūrvāparasambandh,

CON-SÉR'TION, *n.* (L. *con, sertum*) junction, adaptation — *Itisúl, paivand, vasl, mu-násib k., muwáfiq k.* — Yog, sahyog, jor, mel, yukt *k.*

CON-SERVE', *v.* (L. *con, serro*) to preserve without loss, to candy fruit; *n.* a sweet-meat — *Maljuz rakhná, murabba banána; n. mīlhāñ, gul-gand, murabba* — Yatin se dhar rakhná, rakhshá k., hāni se bachāná, págná. [Sānrakshak, surakshak, pálak.

CON-SÉR'VANT, *a.* that preserves or continues — *Mahjuz rakhne w., háfiz, hífázat-gar* — CON-SER-VÁ'TION, *n.* the act of preserving — *Hífázat, muháfazat, nigah-bāni* — Sānrakshá, sānrakshap, kshayanivāran, rakhshá. [shak, pálak.

CON-SÉR'VA-TIVE, *a.* having power to preserve — *Hífázat-gar, háfiz* — Sānrakshak, surak-shak, pálak. [— Rakshásthān, vastuon ko rakhshá meñ dharne ká sthān.

CON-SÉR'VA-TO-RY, *n.* a place for preserving — *Chizon ko hífázat meñ rakhne kī jagah*

CON-SÉR'VEr, *n.* one who conserves — *Halvái, mīhái banāne w., murabba banāne w., achār dharne w.*

CON-SID'ER, *v.* (L. *considero*) to think upon with care, to ponder, to study — *Ba-ikhi-yát gaur k., khauz k., fikr k., taammul k., mutála'a k., (tvalhá), dekhná^h* — Dhyán k., sochiná, vichárná, nirupná, vivechaná k., chintá k., samikshá k.

CON-SID'ER-A-BLE, *a.* worthy of consideration, respectable, important, more than a little — *Qábil-i-liház, gaur ke láiq, rá-dár, nur-ud, sáhib-i-tibár, 'azim, buzurg, qadr ká, wazn, kam nahín, ziyáda* — Vichárapniya, chintaniya, ádariya, mánya, bhári, guru, bahuprabháv, paramaprabháv, analp, laghu nahín, thorá nahín, praehur.

CON-SID'ER-A-BLE-NESS, *n.* importance — *Qadr, wazn, asar, tásir* — Gaurav, gurutá, pra-bháv. [Vichárapniya parimān meñ, bahut, analp, guru bhāv se.

CON-SID'ER-A-BLY, *ad.* in a considerable degree — *Liház ke qábil miqdár meñ, ziyáda* — CON-SID'ER-ATE, *a.* thoughtful, prudent, quiet — *Mutaammil, dūr-andesh, 'áqibat-andesh, halim, salim* — Chintápar, vichárasil, vichárawán, parināmadarsí, dūradarsí, matimán, fānt, dhír.

CON-SID'ER-ATE-LY, *ad.* calmly, prudently — *Ilm se, taammul se, dūr-andeshí se, 'áqibat-andeshí se* — Śāntipurvak, dhīratá se, parināmadrishtí se, vichár se.

CON-SID'ER-Á'TION, *n.* the act of considering, prudence, contemplation, importance, compensation, motive of action, reason — *Gaur, khauz, khiyál, dūr-andeshí, 'áqibat-an-desht, liház, muláhaza, wazn, riyat, rá-dári, i tibár, 'iwaz, jazá, qjr, bā'is, sabab* — Chintá, vichár, parināmadrishtí, dūradrishtí, dhyán, chintá, gaurav, gurutá, prabháv, páritoshik, hetu, nimitta, kárap.

CON-SID'ER-A-TIVE, *a.* taking into consideration — *Liház k. w., gaur k. w.* — Chintá k. w., vichár k. w. [mutaammil shakhs — Chintá k. w., vichár k. w., sochne w.

CON-SID'ER-A-TOR, *n.* one given to consideration — *Gaur k. w., khauz k. w., fikr-mand,*

CON-SID'ER-ER, *n.* one who considers — *Khiyál k. w., qiyás k. w., gaur k. w., khauz k. w.* — Sochne w., vivechak, chintápar, dhyán k. w., dhyānapar, vicháarak, chintak.

CON-SID'ER-ING, *n.* hesitation, doubt — *Pas-o-pesh, hais-bais, shakha, shakk* — Ágá pichhá, ágpáchh, dubdhá, sandeh, sañsáy. [dhyān se, man lagákar.

CON-SID'ER-ING-LY, *ad.* with consideration — *Ba-gaur, ba-liház* — Chintá se, vichárapurvak,

CON-SIGN', con-sin', *v.* (L. *con, signo*) to give to another, to transfer, to commit — *Ha-wála k., muntaqal k., tafwiz k., dústre ke zimma k., supurd k.* — Dústre ko dená, de qlámná, sauñpná. [Samarpan, sauñpná, sauñp.

CON-SIG-NÁ'TION, *n.* the act of consigning — *Hawála, tafwiz, supurdagi, amánat* —

CON-SIGN'MENT, *n.* the act of consigning, the writing by which any thing is consigned — *Hawála, tafwiz, supurdagi, supurd, amánat, supurd-náma* — Samarpan, sauñp, samarpanapatra, chālanapatra.

CON-SIG-NI-FI-CÁ'TION, *n.* (L. *con, signum, facio*) similar signification — *Ham-ma'ni, ham-mudda'a, ham-mutlab* — Tulyarth, sadrisarth.

CON-SIM'I-LAR, *a.* (L. *con, similis*) having a common resemblance — *Ham-mushábih, ham-muráfiq, mushábih, muráfiq* — Sahasadiis, ek sarikha, sadris, tulya, samán.

CON-SI-MÍ-L-ITY, *n.* resemblance — *Mushábahut, muwáfaqat* — Sádriya, anurupatá.

CON-SIST', *v.* (L. *con, sisto*) to continue fixed, to be comprised, to be composed, to agree — *Qáim rakhná, bar-qarár rakhná, maujúd h., macrúf h., makhlúq h., murakkab h., mu-jassam h., muwáfiq h., mutá uy h.* — Thaharná, tishthana, rahná, antargat h., banná, anukúl h., aviruddh h., saugat h.

CON-SIS'TENCE, CON-SIS'TEN-CY, *n.* natural state of bodies, degree of density, substance, agreement with itself — *Hasti, tal'í hálut, bastagi, injmád, kasáfat, sangíná, qiyám, istihlám, muwáfaqat, tawáfuq, mutábáqat, munásabat* — Stbhti, swabhávik avasthá, gati, dáśá, ghanatá, aviralatá, gajhinatá, sthairyá, tikáw, anusáritwa, avirodh, anurúpya.

CON-SIS'TENT, *n.* firm, not fluid, uniform — *Qáim, munjamid, kasif, basta, mutábíq, muwá-fiq, sáz-gár, munásib* — Stbur, achapal, thos, ghaná, drith, aviruddh, aviparít, saugat, jogyá.

- CON-SIS'TENT-LY, *ad.* without contradiction — *Mutabaqat se, lá-kalám, be-takháluf, be-khí-láf* — Aviruddh, saṅgatarúp se.
- CON-SIS'TO-RY, *n.* (L. *con, sisto*) a spiritual court, an assembly — *Machabí 'adálat, díní 'adálat, majlis, jamá'at* — Dharmasambandhí kachahri, dharmadhyakshasamā, dharmadhyakshasamāj, sabhá, samāj.
- CON-SIS-TÓ'RÍ-AL, *a.* relating to a consistory — *Machabí 'adálat ke mutá'alliq, majlis ke mutá'alliq* — Dharmasambandhí kachahri vishayak, dharmadhyakshasamā-jasambau-dhí, purohitasamājavishayak, sabhāvishayak.
- CON-SIS-TÓ'RÍ-AN, *a.* relating to an order of presbyterian assemblies — *Machabí ijlās ke mutá'alliq, Kálvinpanthiyon ki majlis ke mutá'alliq* — Purohitasamājasambandhí, Kálvinpanthiyon ki sabhá ká vishayak.
- CON-SÓ'CI-ATE, *n.* (L. *con, socius*) a partner, an accomplice; *v.* to unite — *Ham-ráh, sharik, rafiq; v. miláná^h, milná^h, mil-jul rahná^h* — Sáthí, saṅgi, sājhi.
- CON-SÓ'CI-TION, *n.* alliance, union — *Ittífaq, rafíqat, suhbat, jamáwá^h* — Saṅyog, yog, saṅgam, saṅsarg, saṅg, saṅgati.
- CON-SÓLE', *v.* (L. *con, soler*) to comfort — *Taskin d., tasalli d., khátir-jam'i d.* — Dhí-raj d., sahará d., dilásá d., man ko bodh d., prabodh d., dhárhás d.
- CON-SÓL'A-BLE, *a.* admitting comfort — *Dilásá-parir, tasallí-gír hone ke qábil, khátir-jam' hone ke láiq* — Sántwaniya, áswásaniya, prabodhaniya, santoshaniya.
- CON-SÓL'A-TION, *n.* comfort, alleviation — *Tasalli, taskin, khátir-jam'i* — Dhárhás, dilásá, prabodh, dhíraj, áswásan. [sak, sántwawád, dilásá d. w., dhárhás d. w.]
- CON-SÓ-LÁ'TOR, *n.* one who comforts — *Taskin-bakhsh, tasalli-bakhsh* — Prabodhak, áswá-
- CON-SÓL'A-TO-RY, *a.* tending to comfort — *Gam-tarásh tasalliyana, taskin-bakhsh, áram-bakhsh, áram-dih* — Sántwad, santoshak, áswásak, sókápaláarak.
- CON-SÓL'ER, *n.* one who gives comfort — *Tasallí-bakhsh, taskin-bakhsh* — Áswásak, prabodhak, sántwawád, dilásá d. w.
- CON-SÓL'I-DATE, *v.* (L. *con, solutus*) to make or grow solid, to form into a compact body, to unite; *a.* formed into a compact body, fixed — *Sakht k. yá h., mun-jamid k. yá h., basta k. yá h., miláná^h; a. munjamid, basta, rakht* — Thos k. wá h., ghaná k. wá h., jamáná wá jam jáná, thakká k. wá h., kará k. wá h., gajhin k. wá h., ek k., saṅyukt k., jorá, jor d.; *a.* thos, ghaná, thakká, kará.
- CON-SÓL-I-DÁ'TION, *n.* the act of consolidating — *Bastagi, injmád* — Jamáwat, ghaná k. wá h., thos k. wá h., ghanikaran.
- CON'SO-NANT, *a.* (L. *con, sono*) agreeable, consistant; *n.* a letter which cannot be sounded by itself — *Muwáfiq, mutábíq, munásib, láiq, sá-gár; n. harf-i-sahih* — Anu^c sári, yogya, yukt, upayukt, sadris, anugun, aviruddh, aviparit, saṅgat; *n.* vyanjan, hal.
- CON'SO-NANCE, CON'SO-NAN-CY, *n.* agreement of sound, consistency, concord — *Ham-rág, ham-sur, ham-āhangí, dam-sázi, samá, sur yá áwáz ká mel, muwáfaqat, munásabat, ittífaq, mel* — Swaramel, surmel, ekatá, ektán, sur ki aikyatá, aviruddhatá, aviparitatá, saṅgatatwa, aviruddh, anusáritá, ánurúpya, aikya, ekatá.
- CON'SO-NANT-LY, *ad.* consistently, agreeably — *Muwáfaqat se, mutábíqat se, munásabat se, ha-míqib, mutábíq* — Aviruddhatá se, aviparitatá se, saṅgat rúp se, anusár, ánurúp.
- CON'SÓ-PITE, *v.* (L. *con, sopio*) to lull asleep, to calm; *a.* calmed, quieted — *Soláná^h, níná láná^h, lorí d.^h; a. soláyá^h, thandhá kiya gayá^h.*
- CON-SÓ PI-TATION, *n.* a lulling asleep — *Soláná^h, níná láná^h.*
- CON'SORT, *n.* (L. *con, sors*) a companion, a partner, a wife or husband — *Ham-sur, ham-dam, rafiq, yár, sharik, jorú yá khasam* — Sáthí, saṅgi, sājhi, saḥavási, saḥavarti, patní, badhú, bhárya, pati, bhartá, bhatár.
- CON-SORT', *v.* to associate, to join — *Suhbat k., ham dam h., rafiq h. yá k., byáh k.^h, miláná^h, milná^h* — Sáth k., sáthi men lená, saṅg k., saṅgi bananá, viváh k., saṅsarg k., yog k. [kat, sáth^h — Saṅsarg, saṅgam, saṅg, saṅyog, sājhi.]
- CON'SORT-SHIP, *n.* fellowship, partnership — *Suhbat, rafíqat, ham-sari, ham-dami, shir-*
- CON-SPIC'U-OUS, *a.* (L. *con, specio*) obvious to the sight, distinguished, eminent — *Záhir, 'alániya, áshkár, mumtáz, mairíf, azhar, namúd, mashhúr* — Pratyaksh, suprakás, spashat, khulá, ubhá, pratishthit, dípyamán, dedípyamán, utkrishh, pramukh, visishh, prasiddh, námi, ujágar.
- CON-SPIC'U-ITY, *n.* obviousness, brightness — *Zuhár, saráhat, taurih, raushni, safú, táb-dári, jalwa* — Pratyakshatwa, spashatá, ujalá, chamkáhat, dípti.
- CON-SPIC'U-OUS-LY, *ad.* obviously, eminently — *Záhiran, nám-dári se, sarihan yá saráhatan* — Pratyaksh, vyaktarúp se, spashh bháv se.
- CON-SPIC'U-OUS-NESS, *n.* exposure to the view, obviousness, eminence — *Áshkárá-pan, zuhár, mumtázi, nám-dári, nám-wari, buzurgí* — Pratyakshatwa, prakásatwa, spashatá vyaktatwa, prakrishhatwa, visishhatá, vikhyáti, prasiddhi.
- CON-SPIRE', *v.* (L. *con, spiro*) to concert a crime, to plot, to contrive, to concur — *Kisi gunáh ki bandsh bándhná, bad suláh ki sázish k., mansaba k., maslahat k., tadbír*

- k., multafiq h., ham-saláh h., ek-rác h., ek dil h* — Kapataprabandh k., dushṭakarmasādhak ke nimitta saṁsarg k., mantranā k., paramārs k., guṭ k., yatn k., upay k., kalpanā k., vicāranā, sammat h., ek chitta h.
- CON-SPÍR'A-CY, *n.* a plot, a combination — *Kisi burc kām ke karne ke liye kai-ek yā bahut logon ki sázish, bandish, ittifāq* — Dushṭakarmasampādan ke nimitta bahut janon kā saṁsarg, kapataprabandh, kumantranā, guṭ, ekarā, ekā, saṅghāt, mel.
- CON-SPÍR'ANT, *a.* plotting, conspiring — *Bad-kār ke liye bahut log milkar sázish k.-vāle, bandish k.-wāle* — Dushṭakarmasampādan ke nimitta bahut jan milke kumantranā k. wāle, kapataprabandh k. wāle, guṭ k. wāle.
- CON SPI-RĀ'TION, *n.* agreement to an end — *Kisi murād ke liye ittifāq* — Kisi abhiprāy ke nimitta sammati wā ekavākyatā, guṭ, ekarā.
- CON-SPÍR'A-TOR, *n.* one engaged in a plot — *Bad-andesh shakhs, muftid, bad-salāhi, bōgi, bandishī* — Guṭ k. w., kapataprabandh meṁ saṁsargi, kumantranā meṁ sāthī, dushṭakarmasādhak ke nimitta kumantranā k. w.
- CON-SPÍR'ER, *n.* one who conspires — *Muftid, bōgi, bandishī, sázishī, bad-salāhi* — Guṭ k. w., kapataprabandh meṁ saṁsargi, dushṭakarmā ke nimitta kapataprabandh k. w.
- CON-SPÍR'ING-LY, *ad.* by conspiracy — *Bad-sázish, ba-bandish, bandish se, bad-saláh se* — Guṭ se, kapataprabandh se, kumantranā se. [thakkā h^b, gārhā-pan^b]
- CON-SPIS-SĀ'TION, *n.* (L. *con, spissus*) the act of thickening, thickness — *Gārhāw^b*
- CON'STA-BLE, *n.* (L. *comes, stabulum*) an officer of the crown, a peace officer — *Ek bādshāhi 'uhda-dār, kotwāl, thāne-dār, mirdahā, chauki-dār* — Rāja kā ek adhikāri, rājapurush, dandapāni, dandadhār, gorait, chaprāsi.
- CON'STA-BLE-SHIP, *n.* the office of a constable — *Ek bādshāhi 'uhda-dār kā 'uhda, kotwāl, thāne-dārī, mirdahē kā kām, chauki-dārī* — Rāja ke adhikāri kā pad, dandadharapad, goraitī.
- CON'STA-BLE-WICK, *n.* district of a constable — *Kotwāl thāne-dār yā mirdahē kā 'alāqa* — Dandadhār wā gorait kā adhikār.
- CON-STĀ'BU-LA-RY, *a.* pertaining to constables — *Kotwāl thāne-dār aur chauki-dāron ke muta'alliq* — Dandapānisambandhī, dandadharavishayak.
- CON'STANT, *a.* (L. *con, sto*.) firm, fixed, unchanging, steady, certain — *Sābit, mustahkam, mustajim, sābit-qadām, qāim-mizāj, qarārī* — Sthīr, sthāyī, ātal, achal, dirīḥ, sthīramatī, dhīr, vyavasthīt, nīyat, sthīrachhitta.
- CON'STAN-CY, *n.* firmness, lasting affection — *Subūt, istiqrār, ustuwārī, mazbūtī, qarār, qiyām, istiḥkām, istiqlāl, sābit-qadāmī, wafā-dārī, wafā-parastī* — Sthīratā, dhīratwā, dirghatā, saṁsthītī, vyavasthītī, dhīrhabhaktī, dhīrhabhaktitwā.
- CON'STANT-LY, *ad.* perpetually, firmly — *Har-dam, 'ala-d-dawām, bar-qarār* — Nitya, nīrantar, sadā, sarvādā, sthīratāpūrvak, dirghatā se.
- CON-STEL'AR/LATE, *v.* (L. *con, stella*) to shine with united radiance, to unite in splendour — *Bāham tez-raushan h., milkar tābān h., ekotthā tez-raushan yā tābān k.* — Ek sāth milke chamaknā, ekatra dedīpyamān h., ekatra dedīpyamān k., bahut se dedīpyamān padārthon ki prabhā ko ek meṁ milā d.
- CON-STEL-LĀ'TION, *n.* a cluster of fixed stars, an assemblage of excellencies — *Burj, akhtar, tāri-mandal^b, majma'-i-raushnī, majma'-i-khūbiyān* — Tārāgan, tārārāsī, tārāsamūh, pratāp-samūh, dīptīsamūh, prabhāgan.
- CON-STER-NĀ'TION, (L. *con, sterno*) amazement, surprise, terror — *Hairat, hairānī, sar-gardānī, ta'ajjub, iztirāb, hawl, khauf* — Vyākulatwā, ākulatwā, ākulatā, ghab-rāhat, vismay, chānatkā, ācharya, bhay, saṅkā, dar, trās.
- CON'STI-PATE, *v.* (L. *con, stipo*) to thicken, to condense, to stop up, to make costive — *Gajs k., nunjamid k., band k., rāh rokhar band k., qabz k.* — Gājhā k., jamānā, thakkā k., path rūndnā, ārna, avarodh k., koshtabaddh k., baddhakosht k.
- CON-STI-PĀ'TION, *n.* condensation, costiveness — *Bastogi, injimād, taksif, qabziyat, inqibāz, qabz* — Jamāwat, bandhāw, thakkā, malāvārodh, koshtānibandh, baddhakosht.
- CON'STI-TUTE, *v.* (L. *con, statuo*) to make, to establish, to appoint, to depute — *Paidā k., banānā^b, nasb k., qāim k., muqarrar k., mu'ayyan k., makhās k., mukhtār k., majās k.* — Nirmān k., rachanā, karnā, vidhān k., kharā k., saṁsthāpan k., thāranā, uiyukt k., niyog k., pratīnidhī niyog k.
- CON-STI'TU-ENT, *a.* forming, composing, essential; *n.* one that constitutes, an elector — *Banānc w^b, aslī, khilqī, jibillī, zātī*; *n.* *jism-i-jauhari, asl, mumīb, muwakkil, muqarrar k. w.* — Sādhak, vidhāyī, saṁsthāpak, nirmāyak, vāstāv, sārābhūt, swābhāvīk; *n.* sādhān, mūl, aṅg, sār, niyojak, niyukt k. w.
- CON-STI-TŪ-TER, *n.* one who constitutes — *Banāne w^b, paidā^b w., muqarrar k. w.* — Rachak, sādhak, kartā, niyojak, niyukt k. w.
- CON-STI-TŪ-TION, *n.* the act of constituting, the frame of body or mind, the system of laws, form of government — *Muqarrari, sirisht, mizāj, tab'iyyat, tab', tinat, jibillat, sivat, khaslat, ādat, nihād, zabita, āin kā qā'ida, majma'-i-qawānīn, zabt-rubt, nazm-o-nasq, intizām, band-o-bast* — Niyojan, pratishthāpan, vyavasthāpan, nirmīti, nirmān,

dehaswabhāv, śarīrasthiti, janmaswabhāv, prakṛiti, prakṛitīswabhāv, vyavasthā, vidhi, rājārīti, rājyavidhi, rājyanīti.

CŌN-STI-TŪ'TION-AL, *a.* inherent in the constitution, consistent with the constitution — *Khilyi, zāti, aṣṭi, jibillī, paidāishi, shur'ī, jāiz, rawā, hasb-zābita, hasb-qānūn, qānūnī* — Prakṛitī, swābhāvik, rājyavyavasthānusārī, rājyanītyanuṣārī.

CŌN-STI-TŪ'TION-AL-IST, CŌN-STT-TŪ'TION-IST, *n.* an adherent to a constitution — *Band-o-bast-dost, nazm-o-naṣq-dost, intizam-dost, majmū'a-i-qawānīn-dost* — Rājyavyavasthābhakt, rājyanītibhakt, vyavasthābhakt, rājyartimitra.

CŌN-STI-TŪ'TION-AL-LY, *ad.* legally — *Shur'an, mushrū'an, az-rūe-shur'* — Nyāyānusār, yathānyay, rājyavyavasthānusār *se*.

CŌN-STI-TŪ-TIVE, *a.* that constitutes — *Muqarrar k. w., mutū'iyā k. w., aṣṭi, bunyādī* — Nirmāyak, saṁsthāpak, niyojak, vāstāv, sarābhūt, swābhāvik.

CŌN-STRA'IN, *v.* (L. *con, stringo*) to force, to compel, to restrain, to confine — *Majhūr k., zabar-dastī se kisi kām ko qābul karānā, dabānā^b, bāz-rakhnā, zaht k., quid k.* — Kisi se koi kām bal ke dwārā karānā, kisi amāne jan se koi kām bal ke dwārā karānā, baddh k., avarodh k., rokhnā, dābnā, atkānā, bāndhnā.

CŌN-STRA'IN'A-BLE, *a.* liable to constraint — *Zor yā zabar-dastī se kiye jāne ke lāiq, quid kiye jāne ke qābul, zaht kiye jāne ke lāiq* — Bal ke dwārā kiye jāne ke yogya, balāt-kirādhīn, avarodhauyī, atkāye jāne ke yogya. [dwārā.]

CŌN-STRA'IN'ED-LY, *ad.* by constraint — *Ba-zor, zabar-dastī se* — Bal *se*, balātkār *se*, bala-

CŌN-STRA'INT, *n.* compulsion, confinement — *Zor, zabar-dastī, zulm, jabr, quid* — Balātkār,

bal, dabāw, dāb, avarodh, atkāw. [nā^b, sametnā^b, khīnchnā^b.]

CŌN-STRICT, *v.* to bind, to cramp, to contract — *Bāndhnā^b, thithrānā^b, akrānā^b, sikor-*

CŌN-STRICT'ION, *n.* contraction, compression — *Sikor^b, simāw^b, dabāw^b, dāb^b.*

CŌN-STRICT'OR, *n.* one that constricts — *Sikorne w^b, sametne w^b, sikorne-wālī nas.*

CŌN-STRINGE, *v.* to compress, to contract — *Dabānā^b, dābnā^b, sikornā^b, sametnā^b, khīnchnā^b.* [bāne w^b, dābne w^b.]

CŌN-STRI'NGENT, *a.* binding, compressing — *Bāndhne w^b, sikorne w^b, sametne w^b, da-*

CŌN-STRI'UCT, *v.* (L. *con, structum*) to build, to form, to compose, to devise — *Tū'mir k., 'imārat banānā, banānā^b, shukl d., naqsha bāndhnā, tajwīz k., mansūba k.* — Ghar uṭhānā, nirmān k., rachanā k., daul d., gurhnā, upāy k., nikālnā.

CŌN-STRŪ'CTER, *n.* one who constructs — *Tū'mir k. w., 'imārat banāne w., banāne w^b, naqsha bāndhne w.* — Ghar banāne wā uṭhāne w., daul d. w., rachanā k. w., gaṛhne w., upāy k. w.

CŌN-STRŪ'CTION, *n.* the act of building, fabrication, the connexion of words in a sentence, interpretation — *Tā'mir, sākhṭ, jast-bast, figre meñ lufzōn ki tarkīb yā jor-bandī, tā'wīl, mā'nī, mazmūn* — Nirmān, nirmīti, rachanā, virachanā, padānway, vākya-pad-dhati, padayojanā, vivakshā, arth, abhiprāy, āśay.

CŌN-STRŪ'CTION-AL, *a.* respecting the meaning — *Dar-bāb-i-mazmūn, dar-bāb-i-mā'nī* — Arthavishayak, vivakshāvishayak, abhiprāyavishayak.

CŌN-STRŪ'C'TIVE, *a.* by construction, deduced — *Tā'mir se, jo mazmūn se nikle, jo mat-lab se nikle* — Banāwat *se*, jo banāwat abhiprāy wā arth *se* niklai wā jānā jāy.

CŌN-STRŪ'C'TIVE-LY, *ad.* by way of construction — *Tā'mir se, mazmūn se zākir hone ke taur se, mā'nī se zāhir hone ke taur se* — Banāwat *se*, banāwat arth wā āśay *se* jān pa-ne ke yogya.

CŌN-STRŪ'CTURE, *n.* an edifice, a fabric — *'Imārat, havelī, qasr* — Griha, ghar.

CŌN-STRUE, *v.* to arrange words in their natural order, to interpret, to explain — *Lafzōn ko unke aṣṭī yā zāti silsile meñ murattab k., raht d., tā'wīl k., bayān k.* — Anwayalāpan k., śābdavinyās k., śābdōn ko unke swābhāvik kram meñ rakhnā, arthavyākhyā k., samjhnā.

CŌN-STU-PRATE, *v.* (L. *con, stupro*) to violate, to debauch, to defile — *Hurmat lū-nā, harām zinā k., parda lūtnā. kharāb k.* — Balātkār *se* parastrigaman k., parastrī k. pānī lenā, parastrī ko bigar dālnā, bhrasht k.

CŌN-STU-PRĀ'TION, *n.* violation, defilement — *Hurām zinā, ālūdagi* — Balātkār *se* parastrigaman, strīharan, dharshan, dūshan.

CŌN-SUB-SIST, (L. *con, sub, sisto*) to exist together — *Ekathā h. yā rahnā^b.*

CŌN-SUB-STĀN'TIAL, *a.* (L. *con, sub, sto*) having the same essence or nature — *Ham-zāt, ham-jins, ham-aṣṭi, yak-sān* — Sajātiyā, ekabhāv, samabhāv, ekayoni.

CŌN-SUB-STĀN'TIAL-IST, *n.* one who believes in consubstantiation — *Wah shakhs jo yah mat māntā hai ki hazrat 'Isā ki yād meñ 'Isā jo rotī khāte haiñ aur sharāb pite haiñ us rotī meñ hazrat 'Isā kā badan aur sharāb meñ unkā khūn mil jātā hai* — Jo jan yah mat māntā hai ki Isā ke smaranārth Isāi log jo rotī khāte haiñ aur madirā pan karte haiñ us rotī meñ Isā kā śarīr aur madirā meñ unkā rakt mil jātā hai.

CŌN-SUB-STĀN'TI-ĀL'I-TY, *n.* existence of more than one in the same substance — *Ham-zāti, ham-jinsīyat, ham-aṣṭīyat, ek hī shai meñ ek se ziyāda kā wujūd* — Samānājātīā, sajātīā, bhāvasamatā, ek hī vastu meñ anek ki aṣṭi.

- CŌN-SUB-STĀN'TI-ATE**, *v.* to unite in one common substance or nature—*Ham-jins k., ham-sāt k., ham-asl k.*—*Samabhāv k., sajātiy k., ekabhāv k.*
- CŌN-SUB-STĀN'TI-TĀTION**, *n.* the union of the body and blood of Christ with the sacramental elements—*Hazrat 'Isā ki gād meñ 'Isāi log jo roti khāte haiñ aur sharāb pite haiñ us roti meñ hazrat 'Isā ke badan kā aur sharāb meñ unke khūn kā mil jānā—'Isā ke smaranārth 'Isāi log jo roti khāte haiñ aur madirā pān karte haiñ us roti meñ 'Isā ke sajr kā aur madirā meñ unke rudhir kā mil jānā.*
- CŌN-SUE-TŪ'DI NA-RY**, *a.* (*L. con. suetum*) a ritual of customs and forms; *a.* customary—*'Ibūlat-nāma, mazhabī-dastirū-l-'amal ki kitāb; a. murawwaj, ma'mūlī, ras-mī—Karnapaddhati, vidhipaddhati, suṣkārapaddhati; a. āchārik, vyāvahārik.*
- CŌN-SUL**, *n.* (*L.*) the chief magistrate in the ancient Roman republic, an officer appointed to protect the commerce of his country in foreign parts—*Zamāna-i-salaf meñ shahr-i-Rom kā ek mulki afsar yā hākim, gair mulk meñ jo shakhs apne mulk ke sandāgarī kām ko anjām dene ke liye amīn muqarrar ho—Prāchin kāl meñ Rom nagar kā dañḍanāyak, vidēs meñ swadesiyabāñijyavyāpār ke nirmāh ke nimitta niyukt jan.*
- CŌN-SU-LAR**, *a.* relating to a consul—*Qadīm zamāne meñ shahr-Rom ke hākim ke mut-a'allag, gair mulk meñ apne mulk ke sandāgarī kām ko anjām dene ke liye muqarrar amīn ke muta'allig—Pūrvakāl meñ Rom nagar ke dañḍanāyak kā sambhandhī, vidēs meñ swadesiyabāñijyavyāpār ke nirmāh ke nimitta niyukt jan kā sambandhī.*
- CŌN-SUL-LATE**, *n.* the office of consul—*Qadīm zamāne meñ shahr-Rom ke hākim kā uhlā, gair mulk meñ apne mulk ke sandāgarī kām ko anjām dene ke liye mu'aayn amīn kā uhlā—Pūrvakāl meñ Rom nagar ke dañḍanāyak kā pad wā adhikār, vidēs meñ swadesiyabāñijyavyāpār ke nirmāh ke nimitta niyukt jan kā pad wā adhikār.*
- CŌN-SUL-SHIP**, *n.* the office of consul or the term of his office—*Rom ki qadīm hākimi yā uski mī'ād—Pūrvakāl meñ Rom nagar kā dañḍanāyakapad wā dañḍanāyakādhi-kārakāl.*
- CŌN-SULT'**, *v.* (*L. consulo*) to take counsel together, to ask advice of, to regard, to plan; *n.* the act of consulting, determination, a council—*Maslahat k., mashwarat k., salāh k., maslahat lenā, nasihat yā salāh lenā, nazar k., khiyāl k., tajwiz k., tad-bīr yā mawāziba k.; n. maslahat, mashwarat, tajwiz, infisāl, mashwarat ki majlis, maslahat ki majlis—Parāmārs k., mantranā k., parāmārs lenā, mantranā lenā, dhyan k., viehārnā, nikālnā, upāy k., upāy rachnā; n. parāmārs, mantranā, viehār, nirdhāran, nishpatti, parāmārsasabha, mantranāsabha.*
- CŌN-SUL-TĀTION**, *n.* the act of consulting—*Maslahat, mashwarat, salāh-khwaḥī, mash-warat lenā—Parāmārs, mantran, sammantran, viehār.*
- CŌN-SULT-A-TIVE**, *a.* having power to consult—*Mashwarat lene kā mukhtār, mashwarat karne kā iktiyār rakhne w.—Parāmārs lene kā adhikārī, parāmārs karne kā adhikār rakhne w.*
- CŌN-SULT'ER**, *n.* one who consults—*Mashwarat k. w., maslahat k. w., salāh k. w. yā lene w.—Parāmārs k. w., mantranā k. w., parāmārs lene w.*
- CŌN-SUME'**, *v.* (*L. con. sumo*) to waste, to spend, to destroy, to be exhausted—*Qārat k., kharach k., sarf k., talaf k., zai' k., pāemāl k., zai' h., za'if h., naqīh h., ghul jānā^b, pāemāl h.—Kshay k., vyay k., kātnā, nashī k., satyānās k., galānā, ghatānā, nih-sesh h., chuk jānā, gal jānā, sūkh jānā, kshay h.*
- CŌN-SUM'A-BLE**, *a.* that may be consumed—*Zai' pāemāl sarf qārat naqīh yā talaf hone ke qūbil—Kshay vyay wā nashī houe ke yogya, nih-sesh kiye jāne ke yogya, ghulāye wā galāye jāne ke yogya.*
- CŌN-SUM'ER**, *n.* one who consumes—*Zai' k. w., pāemāl k. w., qārat k. w., sarf yā talaf k. w., musrif—Kshay vyay wā nashī k. w., nih-sesh k. w., ghulāne wā galāne w., nā-sāk, kshayakārī, kshayī, dhuwāsakar.*
- CŌN-SUM'PTION**, *n.* the act of consuming, a disease that wastes away—*Talaf, kharaj, kharach, sarf, sill, chhai-rog^a—Vyay, kshay, nās, dhuwās, upayog, khapat, kshayarog, kshayakās, jakshnā.*
- CŌN-SUM'PTIVE**, *a.* wasting, destructive, affected with consumption—*Pāemāl k. w., talaf k. w., zai' k. w., musrif, qārat k. w., nashīl, madqūq—Vyayī, urāū, kshayī, nāsī, nāsak, kshayarogi, yakshnī.*
- CŌN-SUM'PTIVE-LY**, *ad.* in a consumptive way—*Pāemālī ke taur se, talaf ke tariq se, sill yā chhai-rog ke taur se—Vyay, nās, dhuwās wā kshay ke bhāv se, kshayarog wā jakshamī ki riti se.*
- CŌN-SUM'MATE**, *v.* (*L. con. summus*) to complete, to perfect; *a.* complete, perfect—*Tamām k., ākhīr k., pūrā k^b, ba-sar le jānā; a. tamām, k'mīl, pukhta, pūrā^b, pak-kā^b—Samāpt k., pūrṇ k., sampūrṇ k., sampanna k., siddh k.; a. samāpt, sampūrṇ, paripūrṇ, sampanna, siddh, utkrishṭ.*
- CŌN-SUM'MATE-LY**, *ad.* completely, perfectly—*Tamāmī se, kamāl se, pukhtaḡī se, pakke-parṇ se^b—Samāptī se, sampūrṇatā wā paripūrṇatā se, siddhī sānsiddhī wā sampannatā se.*

- CŌN-SUM-MĀ'TION, *n.* completion, perfection—*Tamāmī, ākhirat, 'ūqibat, insirām, sar-janām, takmil, kamāl*—*Samāpti, nishpatti, sampādan, samīpan, sampūrnatā, pari-purnatā, siddhi.* [ke pature lagānā wā bichhāna.]
- CŌN-TĀB'U-LATE, *v.* (*L. con, tabula*) to floor with boards—*Takhta-Bandī k.*—*Kāth*
- CŌN-TACT, *n.* (*L. con, tactum*) touch, close union, juncture—*Chhūāw^h, itisāl, ilhāq, mass*—*Spars, mel, lagāv, yog, milāv.*
- CŌN-TAC'TION, *n.* the act of touching—*Chhūāw^h, chhūāvat^h, lagāv^h*—*Spars, saṁspars.*
- CŌN-TĀ'GION, *n.* communication of disease by contact, infection, pestilence—*Sirāyat, 'ufūnat, ta'afūn, wabā*—*Sparsa-sānchār, saṁsray, rogākā'shāp, chhūt, māri, mahā-māri, mari.* [*w^h*—*Sparsa-sānchāri, sparī se lag jāne w.*]
- CŌN-RĀ'GIOUS, *a.* caught by contact—*Jismēn sirāyat ki khāsiyat ho, chhūne se lag-jāne*
- CŌN-TĀ'GIOUS-NESS, *n.* the state of being contagious—*Sirāyat ki khāsiyat, chhūne se lag-jāne ki khāsiyat*—*Sparsa-sānchāritwa, sparī se lag jāne kā bhāv.*
- CŌN-TĀIN', *v.* (*L. con, teneo*) to hold, to comprehend, to comprise, to restrain—*Rakhnā^h, shāmil k., mushtamil k. yā h., pi jānā^h, zaht k., roknā^h*—*Dhārān k., thānbhna, antargat k., antarbhūt k., ārnā, vārān k.*
- CŌN-TĀIN'-ABLE, *a.* that may be contained—*Samāne ke qābil, shāmil hone ke qābil*—*Samāne ke yogya, aūne ke yogya, dhīraniya, parigrahaniya.*
- CŌN-TĀIN'ER, *n.* one that contains—*Ra'hne w^h, shāmil k. w., pi jāne w^h, zaht k. w.*—*Dhārak, antargat k. w., ārne w.* [gut, antarbhūt, antaravartī.]
- CŌN-TĒNT', *n.* that which is contained—*Mazrūf, mazmūn*—*Pūrak, bharak, arth, antar-*
- CŌN-TI-NENCE, CŌN-TI-NEN-CY, *n.* restraint, self-command, chastity—*Zaht, parhez-gārī, taqāwat, taqwā, shahwat-parastī kā ijtināb*—*Daman, dam, sahyam, ātunasahyam, ātmavaś, jitendriyatā, yatendriyatwa, sahyatendriyatā, avyabichār, alampatatā.*
- CŌN-TI-NENT, *a.* chaste, temperate; *n.* a large portion of land containing several coun-tries—*Mujtanib, muhtarī, be-shahwat, pārsā, parhez-gār* : *n. barr-i-'āzam*—*Saṁyaten-driya, jitendriya, alampat, avyabichāri, sahyani, mit, parmit*; *n. mahādwp.*
- CŌN-TI-NENT'AL, *a.* relating to a continent—*Muta'alliq-i-barr i-'āzam*—*Mahādwpasam-bandhi, mahādwpīya.*
- CŌN-TI-NENT-LY, *ad.* chastely, temperately—*Ijtināb se, shahwat-parastī ke ijtināb se, taqāwat se, taqwā se, pārsā se, parhez se, parhez-gārī se*—*Yatendriyatā se, jitendriya-twa se, alampatatā se, sahyam se, parmit rūp se.*
- CŌN-TAM'I-NATE, *v.* (*L. contaminare*) to defile, to pollute, to corrupt; *a.* polluted—*Nā-pāk k., galiz k., najis k., mulawwas k., ganda k.*; *a. nā-pāk, najis, mulawwas, galiz, ganda*—*Asuddh k., bhrasht k., chhūt k., apavitra k., nasht k., bigār dālnā*; *a. apa-vitra, asuddh, bhrasht, kalushit.* [Bhrashtā, asuch, chhūt.]
- CŌN-TAM-I-NĀ'TION, *n.* pollution, defilement—*Nā-pākī, gandagi, galāzāt, najāsāt*
- CŌN-TEMN', *con-tem'* *v.* (*L. con, temno*) to despise, to scorn, to disregard, to neg-lect—*Haqir jānnā, ihānat k., makrūh jānnā, karāhiyat k., nā-chiz samajhnā*—*Avajñā k., ghrīnā k., ghin k., tuchchh jānnā, halkā jānnā, chhotā jānnā, kutsit samajhnā.*
- CŌN-TEM'NER, *n.* one who contemns—*Haqir jānne w., ihānat k. w., makrūh jānne w., karāhiyat k. w.*—*Avajñā k. w., ghrīnakārī, ghin k. w., tuchchh samajhne w.*
- CŌN-TEMPT', *n.* the act of despising, the state of being despised, scorn, vileness, dis-grace—*Ihānat, hiqārat, zilhat, mazammāt, khijfāt, mazallāt, ibtizāl, tahqir, sabuki, fazihat, ruswā*—*Avamān, avajñā, ghrīnā, ghin, kutsā, halkāpan, tīraskār, adhamatā, asambhram, apamān.* [Tuchchha, avamānya, kutsit, nich, garhaniy, avajñeya.]
- CŌN-TEMPT'IBLE, *a.* worthy of contempt—*Haqir, zalh, khafīf, muhtazul, be-qadr*
- CŌN-TEMPT'IBLE-NESS, *n.* meanness, baseness—*Kamīnagi, zalālāt, ibtizāl, mazallāt, sabuki, be-qadri*—*Adhamatī, nichatwa, tuchchhatwa.*
- CŌN-TEMPT'IBLY, *ad.* meanly, basely—*Kamīnagi se, hiqārat se, mazallāt se, sabuki se*—*Nichatwa se, adhamatapūrvak, tuchchhatwa se.*
- CŌN-TEMPT'U-OUS, *a.* scornful, apt to despise—*Mutanafīr, mudammig, hiqārat k. w.*—*Anādar k. w., ghrīpi, ghin k. w., avajñākārī, avamānā, avamānī.*
- CŌN-TEMPT'U-OUS-LY, *ad.* in a scornful manner—*Mutanafīr taur se, mudammigāna, hiqārat karne ke tariq se*—*Avajñākārī bhāv se, ghrīpi rīti se, avamānī rūp se, ghin karne ke prakār se.* [mānaslatā.]
- CŌN-TEMPT'U-OUS-NESS, *n.* disposition to contempt—*Qurūr, takabbur-i-mizāj*—*Ava-*
- CŌN-TEM'PER, *v.* (*L. con, tempero*) to moderate, to reduce to a lower degree—*Mu'-tadil k., tarkīb se durust k., kisi chiz meṁ aur chizōn ko milākar uski tezi yā garmi ko kam k.*—*Madhyam k. kisi vastu meṁ aur vastuōn ko milākar uski ugratā ko nyūn k.*
- CŌN-TEM'PER-A-MENT, *n.* degree of quantity—*Hālat-i-'itidāl, 'itidāl, darja-i-khāsiyat*—*Parimitatā, madhyamāvasthā, kisi guṇ wā dharin ki nyūnatā, guṇaparimān, guṇa-dāśā.*
- CŌN-TEM'PER-ATE, *v.* to moderate, to temper—*Mu'tadil k., kisi chiz meṁ aur chizōn*

ko milākār uski tezi yā khāsiyat ko kam k.—Madhyam k., parimit k., kisi vastu meñ aur vastuñ ko milākār uske guñ wā dharin ko nūñ k.

CON-TĒM-PER-ĀTION, *n.* act of moderating—*I tidāl, kisi chiz ki khāsiyat ko thorā kam k.*—Parimita-wa, madhyamāvasthā, kisi vastu ke guñ wā dharñ ko nūñ k.

CON-TĒM-PLATE, *v.* (L. *con, templum*) to study, to meditate, to consider, to intend—*Mutālā'a k., mulāhaza k., gaur k., taammul k., irāda k., matlab k.*—Dhyān k., dekh-nā, avalokan k., nirūpanā, sochnā, bhāvanā k., chintā k., manasñ k., abhiprāy k.

CON-TĒM-PLĀTION, *n.* studious thought—*Taammul, gaur, khauz, tasawwur, mulāhaza*—Dhyān, soch, chintā, bhāvanā, avalokan.

CON-TĒM-PLA-TIVE, *a.* given to thought—*Mutaammil, murāqib, mutafakkir, mutālā'a-dost*—Dhyānasīl, chintāwān, bhāvitātūā, chintanhar, dhyānapar, sanādhisth, dhyā-nāsīl.

CON-TĒM-PLA-TIVE-LY, *ad.* with deep attention—*Ba-kamāl gaur, ba-khauz, ba taammul, ba-mulāhaza*—Bhāvanā sahī, chintā sahī, dhyān se, sanādhīpūrvak.

CON-TĒM-PLĀ-TOR, *n.* one who contemplates—*Gaur k. w., taammul k. w., mulāhaza k. w.*—Bhāvanā k. w., chintā k. w., dhyān k. w., sochne w., dekhne w., dhyānakartā, chintak, vichārī.

CON-TĒM-PO-RA-RY, *a.* (L. *con, tempus*) living or existing at the same time; *n.* one who lives at the same time—*Ham-waqt, ham-'asr, ham-'ahd; n. mu'asir, ham-'asr, ham-'ahd, ham-waqt*—Samakālīn, ekakālīn, samānakālīn : *n.* samānakālāvartī, samānakālāj. [*ham-'ahd, ham-zamān*—Samānakālāvartī, ekakālīn.

CON-TĒM-PO-RĀ-NE-OUS, *a.* living or existing at the same time—*Ham-'asr, ham-waqt,*

CON-TĒM-PO-RĀ-KI-NESS, *n.* existence at the same time—*Ek hi waqt meñ wujūd, ham-waqtī, ham-'ahdī*—Samakālīnatwa, sahāvartan, sahajīvan.

CON-TĒM-PO-RĪSE, *v.* to make contemporary—*Ham-'asī k., ham-waqt k.*—Samānakālīn k., samakālīn k., samakālāvartī k.

CON-TĒND', *v.* (L. *con, tendō*) to strive, to struggle, to vie, to dispute, to contest—*Koshish k., jidd-o-jahd k., ham-chashmā k., muqābala k., munāqasha k., qaziya k.*—Yatn k., cheshmā k., udyog k., daur dhup k., hiskā k., sparddhā k., laṛnā, jhagānā. tañtā k.

CON-TĒNDER, *n.* a combatant, a champion—*Iarne w^h, pahālwān, balādur*—Yoddhā.

CON-TĒN'TION, *n.* strife, debate, contest—*Qaziya, munāqasha, mulāhaza, khalish, radd-badul, mujādala, nizā'*—Jhagrā, kalah, vākkalah, vivād, vādānuvād, vīrodi, laṛāī.

CON-TĒN'TIOUS, *a.* given to strife, quarrelsome—*Jang-jo, hujjatī, takrārī, jhagrālū'*—Larānkā, vivādī, bakheriyā, kalahakārī, kalahapriy.

CON-TĒN'TIOUS-LY, *ad.* quarrelsomely—*Qaziya-jō se, jang-jō se*—Jhagrālūpan se, larāñ-kepan se. [kapan.

CON-TĒN'TIOUS-NESS, *n.* proneness to contest—*Qaziya-jōī, jang-jōī*—Jhagrālūpan, larāñ-

CON-TĒNT', *a.* (L. *con, tentum*) satisfied, easy, quiet; *v.* to satisfy, to please; *n.* satisfaction, acquiescence—*Rāzi, ser, khush, qānī'. mutawakkil, muktafi, jārigu-l-hāl, khursand, bā-ārām, bā-qarār; v. rāzi k., mutawakkil k., khush k.; n. khushi, qanā'at, serī, tawakkul, razā-mandī, ba-qair imtihan taslim kar lenā*—Santushṭ, paritushṭ, tript, sukhi, sānt; *v.* tript k., tushṭ k., santushṭ k., prasanna k.; *n.* triptī, tushṭī, sāntī, kānan-anivritī, sānti, santosh, binā parikshā wā jāñche bujhe mān lenā.

CON-TĒNT'ED, *p. a.* satisfied, not repining—*Rāzi, khush, qānī', sābir, mutawakkil, muk-tafi*—Tript, santushṭ, tushṭ, sānt, santoshit. [Tushṭī se, santosh se, triptī se.

CON-TĒNT'ED-LY, *ad.* in a contented manner—*Razā-mandī se, qanā'at se, tawakkul se*—

CON-TĒNT'ED-NESS, *n.* state of being content—*Qanā'at, serī, razā-mandī, khushī, tawak-kul*—Triptī, tushṭī, santoshitatwa. [tushṭ, paritushṭ, tript, santoshit.

CON-TĒNT'FUL, *a.* perfectly content—*Ser, ba-khūbī razā yā khush, qānī', sābir*—Sam-

CON-TĒNT'LESS, *a.* dissatisfied, uneasy—*Nā-khush, be-zār, ranjida, be-chain, be-ārām*—

Asantushṭ, atript, tushṭibin, asukhi, sokanwit.

CON-TĒNT'MENT, *n.* acquiescence, gratification—*Razā-mandī, khushī, serī, qanā'at, tawak-kul*—Prasannatā, prīti, santosh, tushṭī, triptī.

CON-TĒR'MI NA-BLE, *a.* (L. *con, terminus*) capable of the same bounds—*Ham-sar-hadd hone ke qābil, ham-hudūd hone ke laiḡ*—Sahasimāvartaniy, samānasimāvartaniya, samasimāvartaniya. [wān, samasimāwān.

CON-TĒR'MI-NATE, *a.* having the same bounds—*Ham-sar-hadd, ham-hadd*—Samānasimā-

CON-TĒR'MI-NOUS, *a.* bordering upon—*Puivasta, mulhaq, laḡā huā', hadd-ba-hadd laḡā huā'*—Simāvartī, paryantasth, satā huā, simā se simā laḡā huā.

CON-TĒR-RĀ-NE-AN, *a.* (L. *con, terra*) of the same land or country—*Ham-mulk, ham-watan*—Ekadesiy, ekadesaj, sades.

CON-TĒS-SER-ĀTION, *n.* (L. *con, tessera*) a variety, assemblage, collection—*Tarah ba-tarah, qism ba-qism, jamā'at, majmū'a, ijtimā'*—Vichitratā, bator, samūh, vriud.

CON-TĒST', *v.* (L. *con, testis*) to dispute, to strive, to contend, to vie—*Hujjat k., tak-rir k., koshish k., jidd-o-jahd k., jang k., muqābala k., munāqasha k., ham-sari k.,*

hiskā k^h, ām-chashmī k.—Vād k., vādānuvād k., cheshṭā k., udyog k., yatn k., larāi k., jhagarā, yuddh k., sparddhā k.

CON'TEST, *n.* dispute, debate, quarrel—*Hujjat, takrār, mubāhasa, jang, munāqasha, kushṭā, khalīsh, nizā'*—Vād, vākkalāh, vivād, kalah, yuddh, virodh, jhagrā, bakherā, taṭṭā. [Kalah, vād, vākkalāh, vivād, jhagrā, larāi.]

CON-TES-TA'TION, *n.* act of contesting, debate—*Hujjat, takrār, mubāhasa, qaziya*—**CON-TES'TING-LY**, *ad.* in a contesting manner—*Hujjat qaziye munāqashe yā mubāhasa ke taur se*—Kalah jhagre vād vivād wā larāi ki riti se.

CON-TES'TLESS, *a.* not to be disputed—*Be-mubāhasa, be-takrār*—Nirvivād.

CON'TEXT, *n.* (L. *con, textum*) the series of a discourse, the parts that precede and follow a sentence—*Matn, 'ibārāt kā qarīna yā silsila*—Vākyaprabandh, vākyaprasaṅg. [ekatra binā huā, gārha, ghanā, nivir, gajhin.]

CON-TEXT, *a.* knit together, firm—*Bāham bunā huā, sangin, kasf, gafs*—Gathā huā, **CON-TEX'TURE**, *n.* composition of parts—*Tarkīb, bunāwaq^h*—Vinyas, sansthiti, banāwat, bināi.

CON-TEX'TU-RAL, *a.* relating to the human frame—*Insānī jism ki tarkīb ke muta'alliq, insān ke jām ke muta'alliq*—Mānushikasarīrasambandhi, mānushikadehavishayak.

CON-TIG-NA'TION, *n.* (L. *con, tignum*) a frame of beams, the act of framing—*Kānriyon, kā dhānchā^h, kānriyon ko jhānche meñ lagānā^h.*

CON-TIG'U-OUS, *a.* (L. *con, tango*) meeting so as to touch, bordering upon—*Muttasil, mulhaq, paivasta, lagā huā^h*—Avyavahit, sannihit, chhue, milā huā, satā, jutā huā.

CON-TI-GU'ITY, *n.* a touching, actual contact—*Ittisāl, wasl, paivastagi*—Samidhān, āsannatā, avyavahitwa, chhuāw, lagāw.

CON-TIG'U-OUS-LY, *ad.* in a manner to touch—*Ittisāl yā paivastagi ki sūrāt se, wasl ke taur se*—Lagā huā, milā huā, āsannatāpūrvak. [twa, lagāw, chhuāw.]

CON-TIG'U-OUS-NESS, *n.* state of contact—*Paivastagi, ittisāl*—Āsannatā, avyavahita-**CON'TI-NENCE**. See under CONTAIN.

CON-TIN'GENT, *a.* (L. *con, tango*) happening by chance, depending on something else; *n.* chance, proportion—*'Arizī, ittifāqī, nā-muqarrar, gair mu'ayyan, gair par munhasir*; *n.* *ittifāq, hissa, andāza*—Ākasmik, āgantuk, anīshchit, daivavās, parādhiin, paravās; *n.* daivagati, daivayog, achānchak ghaṭanā, anā, bhāg.

CON-TIN'GENCE, **CON-TIN'GEN-CY**, *n.* the quality of being contingent, a casualty, an accident—*'Ariza, ittifāq, wāq'a*—Ākasmikatwa, daivayog, daivagati, daivaghaṭanā.

CON-TIN'GENT-LY, *ad.* accidentally—*Ittifāqan, ittifāq se*—Daivayog se, haṭāt, achānchak, akasmāt, daivavās se.

CON-TIN'UE, *v.* (L. *con, teneo*) to remain in the same state or place, to last, to persevere, to protract, to extend—*Ek hāl yā jā meñ qāim rahnā, bar-pā rahnā, ba-hāl rahnā, pāc-dār h., der-pā h., sābit-qadām rahnā, qāim rakhnā, khīnch le-jānā^h, tavāl k., darāz k., tūl d., lambānū^h*—Ek avasthā wā sthān meñ banā rahnā, churasthāyī rahnā, nibhnā, lagā rahnā, banāye rakhnā, nibāhnā, barhānā, phailānā.

CON-TIN'U-AL, *a.* incessant, uninterrupted—*Be-thānībhaw, mudām, dāim, lagā-tār*—Bin rukāw, avisargi, nitya, nīrantar, chīrasthāyī.

CON-TIN'U-AL-LY, *ad.* unceasingly—*Lagā-tār, be-rok, hamesha, mudām, roz-marra*—Bin thāhrāw, bin thānībhaw, nitya, sadā, sarvadā, nīrantar.

CON-TIN'U-AL-NESS, *n.* permanence—*Pāc-dāri, dawām*—Sthāyitwa, nityatā.

CON-TIN'U-ANCE, *n.* duration, permanence, perseverance, abode, progression of time—*Madāwamat, pāc-dāri, der-pāi, sābit-qadāmī, dhun^h, sukūmat, biul-u-bāsh, daur-i-zamān, daur-i-dahr*—Sthīratā, nityatā, sthāyitwa, chīrasthāyitwa, abhūniveś, vyavasthiti, nīrantaracheshtāsthiti, avasthān, nivas, kilagati.

CON-TIN'U-ATE, *v.* to join closely together; *a.* immediately united, uninterrupted—*Paivasta k., paivand k., wasl k.; a. paivasta, mulhaq, mutawātir*—Jornā, milānā, sātnā; *a.* satā huā, milā huā, lagā huā, nīrantar, avisargi.

CON-TIN'U-ATE-LY, *ad.* without interruption—*Ilhāq se, pāc-dāri se, mudāwamat se, lagā-tār*—Nīrantar rūp se, nitya.

CON-TIN'U-ATION, *n.* uninterrupted succession—*Mudāwamat, dawām, hameshagi, istim-rār, istiḡamat, tavātūr*—Sthāyitwa, nityatā, śrenī, anukram. [thāyī vastu.]

CON-TIN'U-A-TIVE, *n.* that which continues—*Qāim yī ba-hāl rahne-wālī shai*—Chīras-**CON-TIN'U-ATOR**, *n.* one who continues—*Qāim ba-hāl yā bar-pā rakhne w.*—Banāye rakhne w., sthāyī rakhne w., kram wā śrenī banāye rakhne w.

CON-TIN'U-ED-LY, *ad.* without interruption—*Lagātār*—Nīrantar.

CON-TIN'U-ER, *n.* one who continues—*Ek hi hāl yā jagah meñ qāim rahne w., bar-pā ba-hāl yā pāc-dār rahne w., sābit rahne w., qāim rakhne w., khīnch le-jāne w.^h*—Ek hi avasthā wā sthān meñ banā rahne w., chīrasthāyī rahne w., dhun k. w., nibhne w., nibāhne w., banāye rakhne w., barhāne w.

CON-TI-NŪ'ITY, *n.* uninterrupted connexion—*Ilhāq, tavātūr, paivastagi*—Nīrantarya, ānantarya, aparichehchhed, avichchhinatwa.

- CON-TIN'U-OUS, *a.* joined without interruption — *Lagátár, mulhaq, paivasta, be-rukáv* — Samihit, nirantar, anantar, avichehhiṇna.
- CON-TIN'U-OUS-LY, *ad.* without interruption — *Lagátár, mutawátir, ilhág se, paivastagi se, ek tár se* — Nirantar rūp se, anantar bhāv se, avichehhiṇna rūp se.
- CON-TORT', *v.* (*L. con, tortum*) to twist — *Atiṭhná^h, maromá^h, umethná^h.*
- CON-TOR'TION, *n.* a twist, wry motion — *Aiñth^h, aikar^h, maror^h, marorá^h.*
- CON-TOUR', *n.* (Fr.) outline of a figure — *Naqsha, surat ká dawl* — Gherá, rūparekhá, ákárarekhá, ákriti ká báhari dhāñchá wá dawl.
- CON-TRA-BAND, *a.* (*L. contra, It. bando*) prohibited, illegal ; *n.* illegal traffic — *Man', mamná, khiláf-i-qānūn, ná-jáz* ; *n.* ná-jáz saudágari, khiláf-i-qānūn tijarat — Varjit, nishiddh, rájyavyavasthāviroddh, rájyavidhibhanjak ; *n.* rájyavyavasthāviroddhabāñijya.
- CON-TRACT', *v.* (*L. con, tractum*) to draw together, to lessen, to abridge, to bargain, to betroth, to affiancé, to acquire, to shrink up — *Sikorná^h, sikurná^h, kotáh yá kam k., kotáh yá kam h., mukhtasar k. yá h., tarkhim k., hafz k., shart k., qaul-qarār k., nikāh ke liye mansūh k., byāh ki nisbat k., házil k., chhotá h^h* — Sametiā, simatná, nyún k. wá h., sañkshep k., sañkshept k., hor k., niyam k., vivāh ká vāg-dān k., vivāhasambandh k., pānā, sañkuchit h.
- CONTRACT, *n.* a covenant, a bargain, a compact a writing containing an agreement — *Qarār-dād, qaul-qarār, mu'amala, ijāra, 'ahd-o-paimān, iqrar-nāma, 'ahd-nāma* — Hor, niyam, vachan, lenden, byohār, thika wá theká, pañ, pratijnā, niyamaṭra, pratijnāṭra.
- CONTRACTED, *a.* narrow, mean, selfish — *Kotáh, tang, tang-dil, kamina, khud-garaz, khud-matlab* — Sañkar, nich, adham, swārthi.
- CONTRACTED-LY, *ad.* in a contracted manner — *Tangi se, kotāhi se, tang-dili se, khud-garazi se* — Sañkarāi se, nichatwāpūrvak, swārth se.
- CONTRACTED-NESS, *n.* the state of being contracted — *Tangi, kotāhi, tang-dili, kaminagi, khud-garazi* — Sañkarāi, nichatwa, adhamatā, swārthi bhāv.
- CONTRACTIBLE, *a.* capable of contraction — *Ikhtisār-pazir, kotáh yá kam kiye jāne ke qābil, sikurne ke liye* — Sañkshepaniy, sañkochaniy, chhoṭe hone ke yogya, simatne ke yogya.
- CONTRACTIBLE-TY, *n.* the state of being contractible — *Ikhtisār-pazir, kotáh yá kam kiye jāne ki khāsiyat, sikurne ki khāsiyat* — Sañkshepaniyatwa, sañkochaniyatwa, sikurne ká dhara.
- CONTRACTILE, *a.* having power to contract — *Simatne w^h, sikurne w^h.*
- CONTRACTION, *n.* the act of drawing together, an abridging, a shrinking, abbreviation — *Simtāw^h, kotāhi, jakrāw^h, ihtisar, hafz* — Sañkoch, sañkshep, jakrāhat, sikurāw, sañkshepan. [kartā, niyam k. w., thika lene w., thike w.]
- CONTRACTOR, *n.* one who contracts — *'Ahd-o-paimān k. w., ijāra-dār* — Hor k. w., pañā.
- CONTRACT-DICT', *v.* (*L. contra, dictum*) to oppose verbally, to assert the contrary — *Zabāni-radd k., bar-'aks bolná, bar-khiláf kahná, bar-zidd kahná* — Kisi ki bāt kāt ná, kisi ki bāt dohrāná, viparīt kahná, viruddh varṇan k.
- CONTRACT-DICTER, *n.* one who contradicts — *Radd k. w., khiláf kahne w., bar-khiláf bayán k. w.* — Viparitavādī, prativādī, kisi ki bāt kātne w.
- CONTRACT-DICTION, *n.* verbal opposition, inconsistency, contrariety — *Zabāni muqābala, inkār, khiláf-bayāni, mu'araza, tanāqiz, ikhtilāf, zidd, ná-muwāfaqat* — Vachanavirodh, viparitavachan, virodhokti, asaṅgati, viruddhatā, asaṅsthi, virodh, viparitatā.
- CONTRACT-DICTION-AL, *a.* inconsistent — *Bar-khilāf, bar-'aks, mukhtālif, ná-muwāfaq, mukhtālif* — Viparīt, viruddh, asaṅgat.
- CONTRACT-DICTIOUS, *a.* inclined to contradict — *Ikhtilāf-māil, radd karne ko rāgiḥ, bar-khilāf-bayāni ko rujū* — Vachanavirodhasīl, viruddhoktisīl, viparīt kahne ko pravritta, kisi ki bāt kātne wá dohrāne ko manwhāná.
- CONTRACT-DICTIOUSNESS, *n.* inconsistency — *Bar-khilāfi, ná-muwāfaqat* — Viruddhatā, viparitatwa, asaṅgati.
- CONTRACT-DICTORY, *a.* opposite to, inconsistent with ; *n.* a contrary proposition — *Bar-khilāf, mukhtālif, bar-'aks, munāqiz, mukhtālif, ná-muwāfaq* ; *n.* qaziya-i-munāqiz — Viparīt, viruddh, vibhinna, vipaksh, asaṅgat, parasparavirodhī ; *n.* udbhāvanaparyyāptādhikabādhayabādhakabhāvāsambandh, viruddhāvayav.
- CONTRACT-DICTORILY, *ad.* inconsistently — *Bar-khilāfi se, takhlāuf se, mu'araze se, ná-muwāfaqat se* — Viparīt, viruddh, asaṅgat, parasparavirodh se.
- CONTRACT-DICTORINESS, *n.* entire opposition — *Bi-l-kull takhlāuf, tamām bar-khilāfi, kamāl mukhtālafat, bi-l-kull ná-muwāfaqat* — Sampūrṇ virodh, pūrṇ viparitatwa, pūrṇ asaṅgati.
- CONTRACT-DISTINGUISH, *v.* (*L. contra, dis, stinguo*) to distinguish by opposite qualities — *Mukhtālif ausāf se farq tamiz yá mā'ruf k.* — Viruddh guṇon se pahchānā, viparīt guṇon se bhīn bhīn kar jānnā wá āñkit k.

CŌN-TRA-DIS-TINCT', *a.* of opposite qualities—*Bar'-aks ausáf ká, mukhtalíf ausáf ká*—Viparít guṇoṇ ká, viruddh dharmoṇ ká, asaṅgat guṇoṇ ká.

CŌN-TRA-DIS-TINC'TION, *n.* distinction by opposite qualities—*Mukhtalíf ausáf se tumiz yá farq k.*—Viparít guṇoṇ se pahchán, viruddh dharmoṇ se pahchán, viparita guṇavisiṣṭatá, vaikalashanya, vaiparitya, viruddhatá, vipakshatá.

CŌN-TRA-DIS-TINC'TIVE, *a.* opposite in qualities—*Ausáf meṇ mukhtalíf, ausáf meṇ bar'-aks, mukhtalíf ausáf ká*—Gupōṇ meṇ viparít, viparitagupavisiṣṭ, viruddhagupavisiṣṭ.

CŌN-TRA-INDI-CATE, *v.* (*L. contra, in, dico*) to point out a symptom or cure contrary to the general tenor of a disorder—*Kisi marz ke hál ke mukhtalíf ásar yá 'iláj batláná*—Kisi rog kí dasá ke viruddh lakshan wá aushadh batláná, apathyalakshan k., apathyauśhadhalakshan k.

CŌN-TRA-INDI-CANT, **CŌN-TRA-INDI-CĀ'TION**, *n.* a symptom forbidding the usual treatment of a disorder—*Kisi marz ká áisá nishán jis se ma'mul' mu'álaja band kiya jātá hai, kisi bimári kí áisi 'álamat jiske sabab se ma'mul' 'iláj mauqúf kar dete haiṇ*—Kisi rog ká áisá lakshan jiske káran se us rog meṇ jo aushadh dete haiṇ so nahin dete, apathyauśhadhalakshan, apathyalakshan.

CŌN-TRA-NĀTU-RAL, *a.* (*L. contra, naturum*) opposite to nature—*Khiláf-i-tab'at, khiláf-i-tab', mukhtalíf sirisht yá mi'áj*—Viparitaprakriti, viruddhaprakriti.

CŌN-TRA-PO-SITION, *n.* (*L. contra, positum*) a placing over against—*Muqábil rakhná yá dharáná, muqábale ká rakháw yá dharáw*—Sammukh meṇ sthāpan, pratimukh meṇ sthāpan.

CŌN-TRA-PUNT'IST, *n.* (*L. contra, punctum*) one skilled in counterpoint—*Ham-áwázi dam-sázi ham-áhangí yá samá ke durust karne meṇ máhir shakhs*—Tál wá súr miláne meṇ nipuṇ jan.

CŌN-TRA-REG-U-LAR'I-ITY, *n.* (*L. contra, rego*) contrariety to rule—*Khiláf-i-dastúr, kaj-ravi, qánún-khiláfi*—Niyamaviruddhatá, niyamavaiparitya.

CŌN-TRA-RY, *a.* (*L. contra*) opposite, contradictory, adverse; *n.* a thing of opposite qualities, a contrary proposition—*Muqábil, mukhtalíf, mukhálíf, bar'-aks; n. zidd, qaziya i-munáqiz*—Pratimukh, pratikúl, virodhi, viparít, pratipaksh, abhimukh, vipaksh; *n.* viparyay, viparyay, vyatyay, viparít, pratipaksh, uttarapaksh, udbhāwanaparyyāptādhikabādhayabādhakabhāvasambandh, viruddhāvayav.

CŌN-TRA-RI-ANT, *a.* inconsistent, opposito—*Mukhálíf, ná-muqáfaq, mukhtalíf, bar'-aks*—Asaṅgat, parasparavirodhi, abhimukh, viparít, viruddh.

CŌN-TRA-RI-ETY, *n.* opposition, inconsistency—*Ikhtiláf, mukháláfat, zidd, takháluf, ná-muqáfaqat*—Virodh, viparitatá, vaiparitya, viruddhatá, asaṅgat, parasparavirodh.
[mutābaqat se—Viruddh, viparít, abhimukh.]

CŌN-TRA-RI-LY, *ad.* in a contrary manner—*Ná-muqáfaqat se, bar-khiláf, bar'-aks, ná-con-TRA-RI-OUS*, *a.* opposite, repugnant—*Mukhtalíf, ná-muqáfaq, bar'-aks, gair-mutābiq*—Viruddh, viparít, abhimukh, pratipaksh, asaṅgat.

CŌN-TRA-RI-OUS-LY, *adv.* oppositely, contrarily—*Ná-muqáfaqat se, ná-mutābaqat se, bar-khiláf, bar'-aks, gair-mutābiq*—Viparít, viruddh, vipaksh, abhimukh.

CŌN-TRA-RI-WISE, *ad.* conversely, oppositely—*Bar-khiláf, bar'-aks*—Viruddh, viparít, abhimukh.

CON-TRĀST', *v.* (*L. contra, sto*) to place in opposition so as to exhibit the difference—*Farq zāhir karne ke liye muqábala k.*—Antar wá bhed dekháne ke nimitta miláná wá paraspar viruddh rakhná.

CŌN-TRAST, *n.* opposition, dissimilitude—*Muqábala, ikhtiláf, ham-jins chízoṇ ká ikhtiláf*—Milán, pratipakshatá, vaikalashya, pratyavasthán, paryavasthín, virodh, viparitatá, vaiparitya, viruddhatá.

CŌN-TRA-TĒN-OR. See COUNTERTENOR.

CŌN-TRA-VAL-LĀTION, *n.* (*L. contra, vallum*) a fortification round a city to prevent the sallies of the besieged—*Shahr ke gird qal'a-bandí jo muhásir is garaz se uṭháte haiṇ kí andar ke log eká-ek un par tút na payeṇ*—Nagar kí chároṇ or bhit jo us nagar ke gher lene wále is abhipráy se banáte haiṇ kí bhitár ke log achānchak báhar uṭh na daṇraíṇ.

CŌN-TRA-VĒNE', *v.* (*L. contra, venio*) to oppose, to obstruct, to baffle—*Báz rakhná, rokhná, radd k.*—Pratirodh k., nishedh k., árná, akáráth k., vyarth k.

CŌN-TRA-VĒN'ER, *n.* one who opposes—*Báz rakhne w., rokne w^h, radd k. w.*—Pratirodhak, nishedhak, árne w., akáráth k. w., vyarth k. w.

CŌN-TRA-VĒN'TION, *n.* opposition, obstruction—*Mukháláfat, muzáhamat, rok^h, rokáw^h*—Virodh, pratirodh, pratikár, pratiyatn, nishedh, vyághát, bádhá, pratibandhakatá.

CŌN-TRA-VĒR'SION, *n.* (*L. contra, versum*) a turning to the opposite side—*Uṭi or phiráw^h*.
[gáw^h, chíhná^h, háth lagáná^h.]

CŌN-TREC-TĀTION, *n.* (*L. con, tracto*) a touching or handling—*Chhuáw^h, háth la-*

CON-TRIB'UTE, *v.* (*L. con, tribuere*) to give to a common stock, to bear a part—*Kisi*

- 'amm pūñji meñ madad k., imlād k., chandā dⁿ, chande meñ apnā hissa d. — Kisī sādharan pūñji meñ sahayatā k., sahayatā k., behri d., behri meñ apnā bhāg d.
- CON-TRIB'U-TA-RY, a. paying tribute to the same sovereign — *Ek hi bādshāh ko khirāj d. w., ek hi bādshāh k. muti* — Ekarājādhin, ek hi rājā ko kar d. w.
- CON-TRI-BU'TION, n. the act of contributing, that which is given to a common stock — *Bakhshish, hi-sa-rasad, chandā* — Anisādān, karādān, aṅs, bhāg, kar, behri.
- CON-TRIB'U-TIVE, a. tending to contribute — *Bakhshish meñ madad karne ko rāgib, chande meñ imlād karne ko rujū* — Behri meñ sahayatā karne ko utārū, sahayak.
- CON-TRIB'U-TOR, n. one who contributes — *Bakhshish yā chande meñ madad k. w., mu-midd, madad-gār* — Behri meñ sahayatā k. w., aṅsādātā, upakāri, pravardhak, sahayak.
- CON-TRIB'U-TO-RY, a. promoting the same end — *Madad-gār, mumidd* — Sahayak, upakāri, sampādak.
- CONTRITE, a. (L. *con, tritum*) worn with sorrow, grieved for sin, penitent — *Afas se be-hāl, mutaassif, mustaqfir, nādīm, pashemān, tāib* — Śokāgnisantapt, kritapāschāt-tāp, anuśochak, anuśokasantapt, anutāpi.
- CON-TRITION, n. sorrow for sin, penitence — *Tauba, taassuf, nadāmat, pachhlāvā* — Paśchātātāp, anutāp, santāp, anuśok, anuśochan.
- CON-TRIVE', v. (L. *con, fr. truver*) to plan, to devise, to invent, to scheme — *Tadbīr k., naqsha biñdhnā, tajwiz k., fitrat larānā, kisi kām meñ sa'ī k., ijād k., mansūba k.* — Upāy k., daul bāndhnā, yatn k., nikālān, apnī buddhi se nirmān k., cheshtā k., yukti k.
- CON-TRIV'ABLE, a. that may be contrived — *Tadbīr-pazir, ijād kiye jāne ke laiq, mansūba-pazir* — Prachintaniya, kalpaniy, vidheya.
- CON-TRIV'ANCE, n. the act of contriving, the thing contrived, a plan, a scheme — *Tajwiz, tajwiz ki gayi shai, ijād ki gayi shai, hikmat, tadbīr, mansūba* — Upāyachintan, kalpanā, jo kalpit vihit wā ghaṭit ho, upāy, cheshtā, yukti.
- CON-TRIVEMENT, n. invention, contrivance — *Ijād, tajwiz, tadbīr, mansūba* — Nirūpan, nirmān, kalpanā, upāyachintan, yuktikalpan, upāy, yukti.
- CON-TRIVER, n. an inventor, a schemer — *Mujid, ijād k. w., mansūba-bāz, iikmatī* — Parikalpak, nirūpak, nirmātā, vidhātā, rachak, upāyachintak, upetā, upāy k. w.
- CON-TROL', n. (Fr. *contrer, rôle*) check, restraint, power, authority; v. to check, to restrain, to govern — *Rok^h, zabt, ikhtiyār, qabū, hukm, hukūmut*; v. *roknā, tābi k., zabt meñ k., mahkūm k., zer k., hukūmat k., hidāyat k.* — Nirodh, atkāw, nivāran, daman, prabhutwa, vās, alihikār; v. atkānā, avarodh k., nirodh k., nivāran k., vās k., adhin k., niyaan k., anuśāsan k.
- CON-TROL'ABLE, a. subject to control — *Qābil-u-z-zabt, siyāsāt-pazir, zabt meñ laiqe jāne ke laiq, tābi yā zer kiye jāne ke qābil* — Damaniy, sahiyamaniy, samaniy, pratyāharaniy.
- CON-TROL'ER, n. one who controls or directs — *Amil, amin, nazir, hidāyat k. w., zer k. w.* — Anuśāsita, śāstā, śāsan k. w.
- CON-TROL'ER-SHIP, n. the office of controller — *Amili, amini, nazarat* — Anuśāstritwa, anuśāsanakartāpad. [Anuśāsan, daman, samān, nirodh, atkāw.]
- CON-TROL'MENT, n. the act of controlling — *Zer yā tābi k., hidāyat, hukm-rānī, rok^h*
- CON-TRO-VERT', v. (L. *contra, verto*) to dispute, to debate, to contend against — *Mubāhasa k., bahasā, takrār k., hujjat k., radd-badal k., qaziya k.* — Vād k., vādānuvād k., vivād k., kahā kahī k., jhagrā k., tañtā k., bakherā k., jhanjhat k.
- CON-TRO-VER-SY, n. dispute, debate, quarrel — *Mubāhasa, bahs, hujjat, takrār, radd-badal, qaziya* — Vād, vādānuvād, vivād, vādāyuddh, jhagrā, tañtā.
- CON-TRO-VÉR'SIAL, a. relating to controversy — *Hujjat-mansūb, bahs se nisbat-dār, muta'alliq-i-mubāhasa* — Vivādī, vādānuvādī, vitarkī, vivādasambandhī.
- CON-TRO-VÉR'SIAL-IST, CON-TRO-VÉR'-ER, CON-TRO-VÉR'-IST, n. one engaged in controversy, a disputant — *Hujjati, mubāhasa k. w., bahasne w.* — Vivādāntī, vādī, vivādī.
- CON-TRO-VÉR'T-IBLE, a. disputable — *Hujjat-pazir, mashkūk, mushṭabih, jismen bahs yā takrār ho sake* — Vivadaniy, vitarkaniy, vitarkya, pratyākhyeya.
- CON-TU-MA-CY, n. (L. *con, tumeo*) obstinacy, stubbornness, perverseness — *Magrā^h, machlā^h, hath^h, hathilā-pan^h*. [hathilā^h.]
- CON-TU-MAC'IOUS, a. obstinate, stubborn — *Magrā^h, machlā^h, aṛel^h, ariāl^h, haṭṭh^h*
- CON-TU-MAC'IOUS-LY, ad. obstinately — *Hath se^h, ariāl-pan se^h, magrās se^h*
- CON-TU-MAC'IOUS-NESS, n. obstinacy — *Hath^h, hathilā-pan^h, magrās^h, ariāl-panā^h*
- CON-TU-ME-LY, n. (L. *con. tumeo*) rudeness, insolence, reproach — *Be-imtiyāzi, be-li-hāzi, nā-tarāshidagi, be-adabi, shokhī, gustākhi, bad-zabāni, darida-dahani, dush-nām* — Gañwāran, anāripan, asabhiyatā, aśishtatā, dhiṭhāi, dhriṣhtatā, uddhati, avinay, pragalbhatā, nishṭhūravachan, durvākya, gālī.
- CON-TU-ME'LIOUS, a. reproachful, rude — *Darida-dahan, aib-go, bad-zabān, dush-nām, shikāyat-āmez, nā-tarāshidagi, be-murawwat, be-adab, gustākhi, shokh* — Nindak, avamāni, nishṭhur, apavādī, galeñhdā, angārḥ, gañwār, asabhya, aśisht, kuśil.
- CON-TU-ME'LIOUS-LY, ad. reproachfully — *Dush-nām se, bad-zabāni se, darida-dahani se,*

gustākhi se, shokhī se—Nishthuravachan se, durvākya se, nindāpūrvak, avajñā se, tiraskār se, gañwarpan se, asishatāpūrvak.

CŌN-TU-MĒ-LI-ŌUS-NESS, *n.* rudeness, reproach—*Gustākhi, shokhī, be-adabi, nā-tarāshī-dagi, dush-nām, darīda-dākāni, bad-zabāni*—Dhithāi, asabhyatā, asishatā, dhrishatā, gañwarpan, nishthuravachan, nindā, tiraskār, durvākya, gālī.

CŌN-TŪSE, *v.* (L. *con, tūsum*) to bruise—*Kuchalnā^b, kuchal dālnā^b, dalmā dālnā^b.*

CŌN-TŪ'QION, *n.* act of beating, a bruise—*Bhūtar-mār^h, chaknā-chūr k^h, pīsān k^h, kuchlāi^h, thokar^h.*

CŌ-NŪN'DRUM, *n.* a low jest, a riddle—*Ek nich thathā^h, paheli^h, bīj-bujharwāl^h.*

CŌN-VA-LĒS'CENT, *a.* (L. *con, valeo*) recovering health after sickness—*Bimāri ke piche arām pāne w.*—*Rog ke piche chāngā h. w.*

CŌN-VA-LĒS'GENCE, CŌN-VA-LĒS'GEN-CY, *n.* renewal of health, recovery from sickness—*Bimāri ke piche shifā, tan-durusti ki ba-hāl*—*Rogopasam, rogamukti, swāsthya.*

CŌN-VĒNE, *v.* (L. *con, venio*) to come together, to assemble, to call together—*Ek jā h., jam' k. yā h., ekathā k. yā h^h.*—*Ekatra milnā, batornā wā baturnā, jornā wā jurnā.*

CŌN-VĒN'A-BLE, *a.* that may be convened—*Jinko ek jā kar sakeñ, jam' kiye jāne ke qābil, jam' hone ke lāig*—*Jinko baṭor sakain, baṭore jāne ke yogya, baturne ke yogya.*

CŌN-VĒN'ER, *n.* one who convenes—*Jam' k. w., ek jā k. w.*—*Batorne w., ekatra k. w.*

CŌN-VĒN'ING, *n.* the act of coming together—*Jamāv^h, jamāwā^h*—*Baṭor, baturāw, jurāw.*

CŌN-VĒN'ENGE, CŌN-VĒN'EN-CY, *n.* fitness, commodiousness, accommodation—*Munāsab, tawāfiq, liyāqat, furqat, āsūdagi, nīmat, qanimat, arām*—*Yogyatā, upayogitā, ānand, austhātā, sukhi, saukhya, sopakāratwā, subhita.*

CŌN-VĒN'ENT, *a.* fit, suitable, commodious—*Munāsib, mā'qul, wājib, lāzim, sazā-wār, suhrā^h*—*Yogya, upayukt, uchit, yathāyogya, sopakār.*

CŌN-VĒN'ENT-LY, *ad.* commodiously, fitly—*Munāsabat se, muwāfaqat se, arām se, suhrāi se^h, liyāqat se*—*Yathochit, subhite se, yathāyogya.*

CŌN-VĒNT, *v.* to call before a judge, to meet—*Ḥakim ke samne talab k., jam' h., ek jā h., muttāfiq h.*—*Nyāyādhipat ke sammukh bulānā, ekatra h., milnā, sammat h.*

CŌN-VĒN, *n.* an assembly of religious persons, an abbey, a nunnery, a monastery—*Faqīron ki jamā'at, takiya, 'auraton ki khānqāh, khānqāh*—*Dharmachāriyon ki māṇḍali, math, vairāginiyon kā math, vairāgiyon kā akhārā, āśram, dharmachāriyon kā math.*

CŌN-VĒN'T-AL, *a.* belonging to a convent; *n.* one who lives in a convent, a monk, a nun—*Mutā'alliq-i-khānqāh: n. darvesh, faqīr, qalandār, rāhib, zar-i-goshā-nishān, abdhūtani^h*—*Matha-sambandhi, āśrami; n. mathavāsi, samnyāsi, udāsi, vairāgi, vānaprasth, vairāgin, samnyāsini, vairāgini, tapasvini, yogini.*

CŌN-VĒN'TI-CLER, *n.* an assembly for worship—*'Ibādat ke liye majlis*—*Īswarapūjāsabhā.*

CŌN-VĒN'TI-CLER, *n.* a frequenter of conventicles—*'Ibādat ki majlis mein āmad-raft k. w.*—*Īswarapūjāsāmājasevi, Īswarapūjāsabhāsevi.*

CŌN-VĒN'TION, *n.* an assembly, a contract—*Majlis, jamā'at, qaul-qarār, 'ahd-o-paimān*—*Samāj, sabhā, hor, pratijñā, niyam.*

CŌN-VĒN'TION-AL, *a.* agreed on by compact—*Mashrūt, mā'hūd, muqarrar*—*Sarvasammat, niyamit, naiyamik, sāmāyik.*

CŌN-VĒN'TION-ARY, *a.* acting upon contract—*'Ahd-o-paimān ke mutābiq kār-band, qaul-qarār par qāim*—*Niyamanusāri, niyamānugāmi.*

CŌN-VĒN'TION-IST, *n.* one who makes a contract—*Shart k. w., qaul-qarār k. w., 'ahd-o-paimān k. w.*—*Hor k. w., niyamakāri.*

CŌN-VERGE, *v.* (L. *con, vergo*) to tend to one point, to incline and approach nearer—*Ek hi markaz ko māl h., ek simt ko māl h., ham-markaz h., nazdik-tar h.*—*Ek hi vindu ki or jhuknā, ekakendrābhimukh h., nikatatar h.*

CŌN-VĒR'GEN-CY, *n.* tendency to one point—*Ek hi markaz yā simt ko māl*—*Ekakendrābhimukhata, ek vindu ki or gamanaśilatā.*

CŌN-VĒR'GENT, CŌN-VĒR'QING, *a.* tending to one point—*Ek hi markaz yā simt ko māl*—*Ekakendrābhimukh, ek vindu wā sthāu ki or gamanaśil.*

CŌN-VERSE, *v.* (L. *con, versum*) to hold intercourse, to talk familiarly—*'Ālāqa rakhnā, sarokār rakhnā, shināsāi rakhnā, ham-bistar h., musāhib h., ham-kalām h., ham-sukhan h., guft-gū k., be-takallufāna guft-gū k.*—*Sāhsarg rakhnā, sam-park rakhnā, sambhog k., sangam k., sambhāshan k., ālāp k., bolnā, batchit k.*

CŌN-VERSE, *n.* familiar talk, acquaintance—*Be-takallufāna guft-gū, shināsāi, āshnāi, wāqifiyat*—*Sambhāshan, bolchāl, batchit, parichay, jān palchān.*

CŌN-VĒR'SA-BLE, *a.* qualified for conversation—*Mā'qul-go, guft-gū ke qābil*—*Ālāpi, sambhāshayogya, kathopakathanayogya.*

CŌN-VĒR-SANT, *a.* acquainted with, familiar—*Wāqif, āgāh, muttali, māhir, āshnā*—*Vijñā, vyutpanna, kuśal, nipuñ, parichit, suvid.*

CŌN-VĒR-SĀ'TION, *n.* familiar discourse, talk—*Guft-gū, suwāl-jawāb, zikr-maskūr, makā-lama, tazkira*—*Bolchāl, batchit, ālāp, sambhāshan.*

CON-VER-SA-TION-AL, *a.* relating to conversation, conversable—*Guft-gû se nisbat-dâr, ma'qûl-go, guft-gû ke qûbil*—Sambhāṣaṇasambandhi, ālāpasambandhi, ālāpi, bolchāl ke yogya, saubhāṣaṇayogya, kathopakathanayogya.

CON-VER-SA-TIVE, **CON-VER-SIVE**, *a.* relating to public life, sociable—*Mardum-āmez, majlis-dost*—Janasaṅgast, saubhāṣaṇapriy, janasaṅgapriy.

CON-VER-SA-TO-NE, **CON-VER-SA-TI-ŌNE**, *n.* (It.) a meeting of company—*Maḡlis, bāzm, muḡhat-dâri*—Samāj, sabhā.

CON-VERT, *v.* (L. *con, ver-to*) to change into another form or state, to turn—*Badal dālnā, badal jānā, ek sūrat kâlat yâ din se dūsrî kâlat sūrat yâ din meṁ lānā*—Palat dālnā, parivartan k., palat jānā, ek avasthā ākar wā dharm se dūsrî avasthā ākar wā dharm meṁ lānā.

CON-VERT, *n.* one who is converted—*Nau-murid, jisne apnā dîn tark karke dūsrâ dîn iḡhtiḡâr kiḡā ho*—Paradharmāsrit, swadharmatyāgi, paramatagrāhi, anyamatāvalāmbi, avamatatyāgi.

CON-VERSE, *n.* an opposite proposition—*Qazizya-i-munāqiz*—Udbhāwanaparyyāptādhikābādhābādḡakabhāvasambandh, viruddhāvayav. [viparyay se, ultā.

CON-VERSELY, *ad.* with change of order—*Taqībān, bar-khilāf, sar'aks*—Vyatikram se, **CON-VERS'ION**, *n.* the act of converting, change into another form or state—*Taqīb, inqilāb, taqallub, istihāla, tabdīl*—Vikār, viriti, bhāvāntaraprāpti, dharmaparivart.

CON-VERT'ER, *n.* one who converts—*Nau-murid k. w., ek dīn se dūsrē dīn meṁ lāne w.*—Ek dharm se dūsrē dharm meṁ lāne w., paradharmāsritkāri.

CON-VERT'IBLE, *a.* that may be converted—*Taqīb-pazīr, tabaddul-pazīr, jisko tabdīl kar saken*—Parivartaniya, parivartanayogya.

CON-VERT-I-BIL'ITY, *n.* the state of being convertible—*Taqīb-pazīrī, tabaddul-pazīrī*—Parivartaniyatā, parivartanakshamatā.

CON-VERT'IBLY, *ad.* reciprocally—*Istīrākān, āpas meṁ*—Anyonya, paraspar.

CON'VEX, *a.* (L. *con, vectum*) rising in a circular form, opposed to concave; *n.* a convex body—*Gumbāzī, murg-sina, qubba-dār, gūz*; *n.* *gumbāzī chiz, murg-sina chiz*—Kūrmāprishṡhākār, maddhyonnat, adhomukhadundubhyākār; *n.* kūrmāprishṡhākār vasti, maddhyonnat vasti, adhomukhadundubhyākār vastu.

CON'VEXED, *a.* made convex—*Gumbāzī banā huā, murg-sina banā huā*—Kūrmāprishṡhākār banā huā, maddhyonnat banā huā, adhomukhadundubhyākār banā huā.

CON'VEXELY, *ad.* in a convex form—*Gumbāzī sūrat meṁ, murg-sina shakl meṁ*—Kūrmāprishṡhākāravat, maddhyonnat rūp se, kūrmāprishṡhākār se.

CON'VEX'ITY, *n.* a globular form—*Bāhar ki muluwar sūrat, gumbāz-dārī, qubba-dārī*—Kūrmāprishṡhākārabhāv, adhomukhadundubhyākāratva.

CON'VEX'LY, *ad.* in a convex form—*Gumbāzī sūrat meṁ, murg-sina shakl meṁ*—Kūrmāprishṡhākārabhāv se, maddhyonnat rūp se.

CON'VEXO-CON'CAVE, *a.* convex on one side and concave on the other—*Jiskī bhītārī sūrat gausī aur bahīnī sūrat gumbāzī ho*—Arddhachandrakṛiti, arddhachandrārūp.

CON'VEY, *v.* (L. *con, reho*) to carry, to transmit, to transfer, to impart—*Le-jānā^h, baham pahunchinā ublāg k., īrsāl k., intiḡāl k., havāla k., bayān k.*—Lechalnā, vahanā, pahunchanā, bhejā, sañchārān k., de dālnā, arpan k., bechnā, denā, batlanā, batanā.

CON'VEY'ANCE, *n.* the act of conveying, that which conveys, a deed for transferring property—*Le-jānā^h, īrsāl, bār-bardārī, hiba, intiḡāl, markab, intiḡāl-nāma, bai-nāma, hiba-nāma*—Dholā, bechi, dān, samarpan, arpan, sañchārān, chālān, vāhan, parohan, yān, samarpanapatra, dānapatā, krayalekhyā.

CON'VEY'ANCE, *n.* one who draws deeds for transferring property—*Hiba-nāma intiḡāl-nāma yâ bai-nāma wāgaira hasb-i-zābita likhne w.*—Dānapatā bechipatā krayapatā ityādī kâ vidhupūrvak likhne w.

CON'VEY'AN-ČINO, *n.* the act or practice of drawing deeds for transferring property—*Hiba-nāma intiḡāl nāma yâ bai-nāma wāgaira kâ hasb-i-zābita likhnā*—Dānapatā bechipatā krayapatā ityādī kâ vidhupūrvak likhnā.

CON'VEY'ER, *n.* one who conveys—*Le jāne w^h, pahunchāne w^h, intiḡāl k. w., muntaḡāl k. w., hiba k. w., bai k. w.*—Le chalne w., dho le chalne w., vāhak, vāhī, sañchārak, de dāne w., arpan k. w., samarpan k. w., bechi k. w.

CON-VI-CIN'ITY, *n.* (L. *con, vicinus*) neighbourhood, nearness—*Qurbat, qurb, ham-sāyagī, ham-dīwārī, nazdīkī*—Paros, arosparos, gweṁrā, sānnidhya, nikatātā, naikatya.

CON-VINCE, *v.* (L. *con, vinco*) to make sensible of by proof, to satisfy, to persuade—*Qail k., qail-mā'qûl k., kisi bāt kī rāstī par bāvar karānā, subūt se dil-jam'ī k., khātir-nisān k.*—Pramāṇ se swikār wā aṅgikār karānā, vīśvās vināśānā, pratyay karānā, manānā, prabodh k., nīschay karānā, saṁśay dūr k., samjhānā.

CON-VICT, *v.* to prove guilty—*Gumāh-gār sābit k., mulzim sābit k., taḡsīr-wār ṡhahrānā*—Pramāṇ se aparādhi wā doshī ṡhahrānā.

CŌN-VICT, *n.* one found guilty—*Gunaḥ-gar, mulzim, taqsir-wār*—Doshagrast, pramānapūrvak aparādhi wā doshi, drieshtāparādhi.

CON-VICT'ION, *n.* the act of proving guilty, the act of convincing, the state of being convinced—*Gunaḥ yā ilzam kā subūt, qāil-mā'qūl, qāil*—Aparadhasāpān, sāpara-dhikarap, sadoshikarap, viśwās janmanā, parijñān, prabodh, pratyay, viśwās.

CON-VICTIVE, *a.* having power to convince—*Qāil k. w., qāil-mā'qūl k. w.*—Viśwās wā pratyay janmanā ko samarth, pramānapūrvak aṅgikār wā swikār karāne ko samarth, man manāne ko samarth.

CON-VICTIVE-LY, *ad.* in a convincing manner—*Qāil karne ke taur se, qāil-mā'qūl karne ke tariq se*—Viśwās janmanā ki rīti se, pramānapūrvak aṅgikār wā swikār karāne ki rīti se.

CON-VINCEMENT, *n.* the act of convincing—*Gunaḥ yā qusūr kā subūt, qāil-mā'qūl*—Pramānapūrvak viśwās janmanā, pratyay karānā, prabodh, doshasāpān.

CON-VIN'GER, *n.* one that convinces—*Qāil k. w., qāil-mā'qūl k. w., subūt se dil-jam'i k. w.*—Pramānapūrvak viśwās wā pratyay janmanā w., pramān ko dwārā aṅgikār wā swikār k. w., pratyay wā viśwās k. w.

CON-VIN'CI-BLE, *a.* that may be convinced—*Qāil hone ke lūq*—Jātaviśwās wā jātaniś-chay hone ke yogya, niruttarikrit hone ke yogya.

CON-VIN'GING, *a.* persuading by evidence—*Subūt se qāil k. w.*—Pramān se viśwās janmanā w., mīchāyak, nirṇayak, viśwāsajanak.

CON-VIN'GING-LY, *ad.* in a convincing manner—*Subūt se qāil karne ke taur se*—Pramān se viśwās janmanā ki rīti se, jis rīti se pratyay ho us rīti se.

CON-VIVIAL, *a.* (L. *con, vivo*) relating to an entertainment, festive, social—*Ziyāfatī, teuhārī^h, khush-ikhilāt, milan-sār, khurram, khush, bashshush, mawār, mardum-amez, majlis-dast, āshnā-mizāj*—Autsavik, sambhojan, utsavasambandhi, āblādajanak, utsavakāri, ānandī, milāpi, ālāpi. janasaṅgasambandhi, saṅgumapriya.

CON-VIV-IAL-ITY, *n.* convivial disposition—*Khush-ikhilātī, khush-tabī^h, khush-dili, khurramī, bashshāshī*—Autsavikatva, ānandī chitta, saṅgumāsīlatā, saṅsargāsīlatā.

CON-VÖKE, *v.* (L. *con, voco*) to call together, to summon to an assembly—*Bulāke jam' k., jam' k., majlis meñ talab k.*—Bulākar ekatra k., baṭornā, sabhā wā samāj meñ āhwan k. wā bulānā.

CŌN-VO-CATE, *v.* to summon to an assembly—*Majlis meñ talab k.*—Sabhā wā samāj

CŌN-VO-CATION, *n.* an assembly—*Majlis, ijtimā*—Sabhā, samāj.

CON-VÖLVE, *v.* (L. *con, volvo*) to roll together, to roll one part on another—*Bāham lapetnā, ek hisse par dūere ko lapetnā*—Ekathā lapetnā, gurīyānā, ek bhāg par dūere ko lapetnā.

CŌN-VO-LÜT-ED, *a.* rolled upon itself, twisted—*Lapetā huā^b, gurīyāyā huā^b, ainhā*

CŌN-VO-LÜTION, *n.* the act of rolling together—*Lapet^h, lipat^h, ainh^h.*

CON-VÖY, *v.* (L. *con, veho*) to accompany for defence, to escort—*Muhāfazat ke liye ham-rāh jānā, badriqā jānā*—Bachāw ke nimitta sāth jānā, rakshārth saṅg jānā.

CŌN-VÖY, *n.* attendance for defence, defense—*Muhāfazat ke liye ham-rāh, badriqā*—Bachāw ke nimitta sāth gaman, rakshārth anuvrajan, patharakshak, patharakshā.

CON-VÜLSE, *v.* (L. *con, vulsum*) to affect by violent motion, to shake—*Maror^h nā^b, ainh^h nā^b, ank^h nā^b, hilānā^b, dulanā^b.*

CON-VÜSION, *n.* violent motion, tumult—*Maror^h, ainh^h, ank^h nā^b, dhūm-dhām^h, hal-chal, harbarī^h.*

CON-VÜSIVE, *a.* producing convulsion—*Marorne w^b, ainhne w^b, ank^h nā^b, hilāne w^b.*

CŌN'Y, *n.* (D. *konyā*) a rabbit, a simpleton—*Khargosh, sāda-lauh yā āhmaq*—Kharhā, āsāk, mūrkh wā mūrkh.

CŌN'Y-BÜR-BOW, *n.* a rabbit's hole—*Khargosh kā bil*—Āsākavil, āsāgart, kharhe kā bil.

CŌN'Y-CÄTCH, *v.* to cheat, to trick, to deceive—*Thagnā^h, chhalnā^h, chhal lenā^h, dhokhā d^h, kapat k^h.*

CŌO, *v.* to cry as a dove or pigeon—*Kabūtar waqaira ki si āwāz nikālā^h, gutaknā^h*—CŌO'ING, *n.* the note of the dove—*Kabūtar ki si āwāz, gutak^h*—Kūjan, kūkū sabd, gutaki.

CŌÓK, *v.* (L. *coquo*) to dress and prepare victuals for the table; *n.* one who prepares victuals—*Rindhnā^b, pakānā^b, rasoi banānā^b*; *n.* tabbākh, bāwarchi, rasoi-dār—*n.* Súpakar, rasoi banane w.

CŌÓK'ER-Y, *n.* the art of dressing victuals—*Bāwarchi-garī, tabbākhī*—Pākavidyā.

CŌÓK'MĀID, *n.* a maid that dresses victuals—*Bāwarchin, rasoi-dārin*—Súpakāri, rasoi banāne wāli.

CŌÓK'RŌÓM, *n.* a place for dressing victuals—*Bāwarchi-khānā, matbakh*—Pākāsālā,

CŌÓL, *a.* (S. *cool*) somewhat cold, not ardent; *n.* a moderate state of cold; *v.* to make cool—*Kisi qadr sardī, sard sā, khunuk*; *n.* kisi qadr sardī, kuchh sardī, khunukī; *v.* kisi qadr sard k., sard sā k., khunuk k.—Thorā sā thāndhā, thāndhā sā, kuchh thāndhā; *n.* thorī sī thāndhak wā thāndh, kuchh thāndhak; *v.* serānā, thorā sā thāndhā k., kuchh thāndhā k.

- CÓOL'ER**, *n.* one that cools—*Kisi qadr sard k. w., kisi qadr sard karne ká bartan*—Kuchh thañdhá *k. w.*, kuchh thañdhá karne ká pátra, serane ká bāsan.
- CÓOL'ISH**, *a.* rather cool—*Kisi qadr sard*—Thorá sá thañdhá, kuchh kuchh thañdhá.
- CÓOL'LY**, *ad.* without heat or passion—*Kisi qadr sardí se, áhista, taamnul se, áhistaqí se, bá-qarár, ba-hilm*—Kuchh thañdhak se, thorí sí thañdh se, biná sambhram, sántatá se, avyagrátá se.
- CÓOL'NESS**, *n.* gentle cold, indifference—*Kisi qadr sardí, khunukí, be-parwái, afsurdagi, afsurda-dili*—Kuchh thañdh, thorí sí thañdhak, ásisratwa, udásinatá, nihanebatá.
- CÓOL'HEAD-ED**, *a.* without passion—*Salim-u-tab, halim*—Rágabin, nírág, dhír, sánt.
- CÓOP**, *n.* (*L. cupa*) a barrel, a cage, a pen for animals; *v.* to shut up, to confine—*Pipá, pinjárá, tápá, kháñchá, darbá*; *v. qafas meñ rakhná, qaid k.*—*v. Múñd d., pinjre meñ múñd d., atkāna.* [káshthabhájanakár.]
- CÓOP'ER**, *n.* one who makes barrels—*Pipá-sáz, pipá-gar, barmil-gar*—Pipá banāne *w.*, *CÓOP'ER-AGE*, *n.* price for cooper's work, a place where a cooper works—*Pipá-gar kī mazdūrí, pipá-sáz ká kār-khāna*—Pipá banái, káshthabhájanakár ká vetan, pipá banāne kī jagah, káshthabhájanakārásilpasālā.
- CO-ÓP'ER-ATE**, *v.* (*L. con, opus*) to work together, to labour for the same end—*Bá-ham kām k., ek hí kām ke anjām ke liye mihnat ká sharik h.*—Milkar kām *k.*, sahakári *h.*, ek hí kárya kī siddhi ke nimitta parísram meñ sáthí *h.*, ek hí karm ke sampādan ke nimitta parísram *k.*
- CO-ÓP'ER-ATION**, *n.* the act of working together—*Ek hí kām meñ ittifaq, kisi kām ko bú-ham anjām d.*—Sahakár, sahodyog. [munidd—Sahodyogi, sahakári.]
- CO-ÓP'ER-A-TIVE**, *a.* promoting the same end—*Ek hí kām ká madad-gar, ek hí matlab ká*
- CO-ÓP'ER-ATOR**, *n.* one who co-operates—*Bá-ham kām k. w., ek hí kām ke anjām ke liye mihnat ká sharik h. w.*—Sahakári, pratiyogi, milke kām *k. w.*
- CO-ÓR'DI-NATE**, *a.* (*L. con, ordo*) holding the same rank, not subordinate—*Ham-qadr, ham-martaba*—Samapadasth, samānagaurav.
- CO-ÓR'DI-NATE-LY**, *ad.* in the same rank—*Ham-qadrí meñ, ham-martaba meñ, ham-darja meñ*—Samān pad meñ, samagaurav meñ. [gaurav meñ tuliyatá.]
- CO-ÓR-DI-NATION**, *n.* equality in rank—*Ham-qadrí*—Samapadasthatwa, maryádá wá
- CÓOT**, *n.* (*D. koet*) a small black waterfowl—*Pan-dubbi, yargá, zágnol, záq-t-ábí, bānúa*—Ek chhotí káli jalachar chiriyá.
- CÓP**, *n.* (*S.*) the head, the top—*Sir, choṭí, choṭí*.
- CÓPE**, *n.* a cover for the head, a priest's cloak, an arch; *v.* to cover as with a cope—*Sar-posh, sir kī oṇhí, pádrí ká labáda yá jubba, mihráb*; *v. goyá sar-posh yá pádrí ke labáda se dhāñpná*—Mastakábhārañ, máthe kī topí, mastakáchehñādan, purohit ká āngarkhá, purohitaparidheya, torañ; *v. māññ mastakábhārañ wá purohitaparidheya se dhāñpná wá múñdna.*
- CÓP'ING**, *n.* the top or cover of a wall—*Muñrerí, muñrer, bhít ke úpar kī chhāñ.*
- CÓPPED**, *a.* rising to a top or head—*Úpar yá sir tak uṭhí yá charṭá huá.*
- CÓP'PLED**, *a.* rising in a conical form—*Gāw dumi yá makhṛutí sūrat meñ uṭhí huá*—Gopuchchhákár wá śundákár rūp meñ úpar ko uṭhí huá.
- CO-PÁR'CE-NER**, *n.* (*L. con, pars*) one who has an equal share of an inheritance—*Ham-wáris, bapautí meñ barábur wáris*—~~amāñsi~~ amāñsahári, bapautí ká samāñsí.
- CO-PÁR'CE-NA-RY**, *n.* joint heirship—*Ham-wirásat, ham-mirás, wirásat ká ham-istihqāq*—Bapautí ká samāñs, bapautí meñ sájhá. [sájhí añsí wá bhagi.]
- CO-PÁRT'NER**, *n.* one who has a share in business—*Kisi kām meñ sharik*—Kisi kām meñ
- CO-PÁRT'NER-SHIP**, *n.* joint concern in business—*Kisi kām meñ sharákāt yá ishtirák*—Kisi kām meñ sájhá.
- CÓPE**, *v.* (*S. ceapian?*) to contend, to strive, to encounter, to interchange kindness or sentiments—*Jang k., barábari k., ham-sari k., ham-chashmi k., muqábala k., muqábalat k., ápas meñ mihir bāñ yá khyálát ká mubádalat k.*—Jhagrá *k.*, lará *k.*, sparddhá *k.*, hiská *k.*, udyog *k.*, cheshtí *k.*, samná *k.*, sammukh *k.*, anugrah wá vichār ká paltá *k.*
- CÓPES'MATE**, *n.* a companion, a friend—*Ham-suhbat, musáhib, sáthí, rafig, yár, dost*—Sāñgi, sañsārgi, mitra, snehí, premi.
- CO-PÉR'NI-CAN**, *a.* relating to Copernicus—*Koparnikan ke mutá'alliq*—Koparnikansam-bandhí. [vipul.]
- CÓPI-OU-S**, *a.* (*L. copia*) plentiful, ample—*Ziyáda, kasir*—Bahut, parípurn, bhuri,
- CÓPI-OU-S-LY**, *ad.* plentifully, largely—*Ifrát se, kasrat se, ba-kasrat*—Bahutáyat se, bá-hulya se, adhikái se, vistár se. [táyat, báhulya, vipulatá.]
- CÓPI-OU-S-NESS**, *n.* plenty, exuberance—*Ifrát, ziyádati, kasrat, wufúr, firáwání*—Bahu-
- CÓP'PER**, *n.* (*L. cuprum*) a metal, a large boiler; *a.* consisting of copper; *v.* to cover with copper—*Támá, táñbá, deg, handá*; *a. tamahá, tañbahá, táñbrá*; *v. táme yá táñbe ke pattar se marhná.*
- CÓP'PER-ISH**, *a.* containing or like copper—*Táñbrá, tañbahá, tamahá, táñbe yá tá-me sá.*

COPPER-Y, *a.* containing copper, like copper—*Tānpā^b, tānbakā yā tamahā^b, tānbe yā tāme sū^b.*

COPPER-NŌSE, *n.* a red nose—*Surkh nāk*—*Tāmrānāsikā. lohīt nāk.*

COPPER PLATE, *n.* a plate on which designs are engraved, an impression from the plate—*Tānbe ki tukhti jis par naqsha khodā jāta hai, tānbe ki tukhti par se jo naqsha utārā jāta hai*—*Tāmrapatra jis par chitra khodā jāta hai, tāmrapatra par se jo chitra utārā jāta hai.*

COPPER-SMITH, *n.* one who works in copper—*Thalherā^b, rīs-gar*—*Tāmrakār, tāmrīk.*

COPPER-WORK, *n.* a place where copper is worked or manufactured—*Jis jagah mein tānbe kā kām bantā hai^b.*

COPPER-AS, *n.* sulphate of iron, green vitriol—*Hirā kāsīs^b.*

COPPICE, *n.* (Gr. *kopto* ?) wood of small growth, wood cut at stated times for fuel—*Jhārī^b, jhār^b.*

CORSE, *n.* a wood of small trees, a place overgrown with short wood; *v.* to preserve underwoods—*Chhote chhote peron kā jangal^b, jungal yā ban^b; v. ban rakhānā^b, jangal rakhānā.*

COPSEY, *a.* having copses—*Chhote chhote peron ke jangal se bhārā huā^b, jangalī^b*

COPULA, *n.* (L.) the term that unites the subject and predicate of a proposition—*Harf-i-salb-o-ijāb*—*Uddeśyavidheyas-nyojak.*

COPULATE, *v.* to unite, to conjoin, to come together sexually; *a.* joined—*Milānā^b, jōgnā^b, jurnā^b, milnā^b, mubāsharat k., jīmā^b k.; a. milā huā^b, jūrā huā^b, lagā huā^b*—*Saṇyog k., lagānā, saṇyukt k., lagnā, saṇyukt h., stripurushavat suṅgam k., maithun k., sambhog k.*

COPULATION, *n.* embrace of the sexes—*Mubāsharat, jīmā^b nujāma^bat*—*Ratikriyā, ratikarm, maithun, stripurushaprasaṅg, stripurushasambhog.*

COPULATIVE, *a.* that unites or couples; *n.* a conjunction—*Milāne w^b, jorne w^b; n. harf-i-'atf*—*Saṇyogakārī, saṇsargakārī, ubhayānwayī; n. samuchchayabodhak śabd, ubhayānwayī śabd.*

COPY, *n.* (Fr. *copie*) a manuscript, an imitation, a transcript, a pattern, an individual book; *v.* to transcribe, to imitate—*Dast-nawishta, dast-khatt, naql, nuskhā, namūna, ek 'udād kitāb; v. naql k., naql-nawisi k.*—*Hastalekh, pratilipi, pratirūp, ādarś, mūl, ek pustak; v. utārnā, mūl dekhkar pratilipi k., anurūp k.*

COPYER, COPYIST, *n.* one who copies—*Naql-nawis, mutatabbī*—*Pratilipikar, anukārī.*

COPY-BOOK, *n.* a book in which copies are written for learners to imitate—*Ta'lim ke mutābiq likhnā mashq karne ki kitāb*—*Śikshānusār likhnā abhyās karne ki pustak.*

COPY-HOLD, *n.* a tenure by copy of court roll—*Patā^b.*

COPY-HOLDER, *n.* one having right of copyhold—*Pattā-dār, pattā rakhne w^b.*

COPYRIGHT, *n.* the property which an author or his assignee has in a literary work—*Kisi chhāpe ki kitāb mein musannif yā uske mulhtar kā haqq, musannif yā uske mulhtar kā kitāb chhāpne kā haqq*—*Mudrāṅkitapustak mein granthakār wā uske pratīnidhi kā adhikār wā swatwa.*

COQUETTE, co-kēt' *n.* (Fr.) a vain female who endeavours to gain admirers—*Nakhre-bāz 'aurat, 'ashwa-gar, kirishma-bāz, nāznīn, nāz-pardāz 'aurat*—*Chōnchlā k. wālī, hāwbhāw k. wālī.*

COQUET, *v.* to act the lover from vanity—*Nakhra k., kirishma k., nāz k.*—*Itrānā, chōnchlā k., hāwbhāw k.* [bhāw.]

COQUETRY, *n.* trifling in love—*Nakhra, kirishma, 'ashwa-garī, nāz*—*Chōnchlā, hāw.*

COQUETISH, *a.* practising coquetry—*Nakhre-bāz, kirishma-bāz, 'ashwa-gar, nāznīn, nāz-pardāz*—*Chōnchlā k. wālī, hāwbhāw k. wālī.* [nāw^b.]

CORACLE, *n.* (W. *cuerygle*) a boat used by fishers—*Machhwā-deṅgi^b, machhwaon ki*

CORAL, *n.* (Gr. *korallion*) a hard calcareous substance found in the ocean, a child's toy; *a.* made of coral—*Mūngā^b, bussad, chusni^b, gulli^b, chatwā^b, larke kā khilāunā^b; a. mūnge kā banā huā^b.*

CORAL-LINE, *a.* consisting of coral; *n.* a marine production, a sea-plant—*Bussad-ūmez, mūnge kā^b; n. bahri shai, bahri nabāt*—*Prabālanay, prabāl kā; n. samudri padārth, samudrī aushadhi.*

CORAL-LÖRD, CORAL-LÖRDAL, *a.* like coral—*Mūnge sā^b, mūnge sarikhā^b*—*Prabālasadriś.*

CO-RANT', *n.* (L. *curro*) a dance—*Ek bhānt kā nāch^b.*

CORBAN, *n.* (H.) an alms-basket, a gift—*Bhikh rakhne ki tokri^b, khairāt, bakhshish*—*Bhikshādhār, bhikshā dharne ki tokri, dān, bhikshā.*

CORD, *n.* (Gr. *chorde*) a string, a rope, a sinew; *v.* to bind with cords—*Rassā^b, rassi^b, patthā^b, nas; v. rassiyaon se bāndhnā^b.*

CORDAE, *n.* a quantity of cords, ropes—*Rasse^b, rassiyaon^b.* [huā^b.]

CORDED, *a.* bound with cords, made of cords—*Rassi se bāndhā huā^b, rassiyaon kā banā*

CORDELIER, *n.* a Franciscan friar—*Sent Frānsis ke mat kā qalandar*—*Frānsispanthi, Frānsimatāvalambī udāsī.*

COR'DON, cō'dong, n. (Fr.) a line of military posts—*Jangī nākhā kā silsila*—Yudhasambandhi addon ki sringi.

COR'DIAL, a. (L. cor) proceeding from the heart, sincere, reviving; *n.* a medicine or drink for reviving the spirits, any thing that comforts or exhilarates—*Qalbi, dīlī, rāst, sādīq, ber-riyā, muqawwi, mufarrih, dil-afzā; n. dawā-i-muqawwi, jawāriṣh, yāqūtī, muqawwiya*—Nirmalechitta, nishkapat, saral, paushṭik, dhātuposhak, tefas-kar, swasthyajanak; *n.* balavardhak aushadh, ruchak, rochan, swasthyajanak vastū.

COR'DIALITY, n. heartiness, sincerity—*Sadāqat, rāstī, rāst-bāzī*—Chittanirmalatā, sa-COR'DIAL-LY, *ad.* heartily, sincerely—*Be-dīl, shauq se, rāstī se, sidq-i-dīl se, radāqat se*—Chittasantosh se, sachī se, sachautī se, chittanirmalatā se, saralatāpūrvak.

COR'E, n. the heart, the inner part—*Dīl, qalb, darūn, darūna, andar, kīn chiz kā bhitari hissā*—Hriday, gaibh, madhyabbhūg, sār.

COR'DO-VAN, n. a kind of leather originally from Cordora in Spain—*Spen ke mulk ke Kārdova shahr kā ek qīmī kā mīhm chamrā*—Spen des ke Kārdova nagar kā ek prakār kā chamrā.

COR'DWAIN-ER, CORDY-NER, n. a shoemaker—*Jūti banāne wā, mochi, chamār*.

COR'REGENT, n. (L. cor, rego) a joint regent or governor—*Ham-nāsīm, ham-nāib, ham-hākim*—Sabarijapratinidhi, saha-āsak, ahādhipati.

COR-RI-ACEOUS a. (L. corium) consisting of leather, resembling leather—*Chamrē kā, chamrē nāib, chamrē sarikhā*.

COR-RI-ANDER, n. (L. coriandrum) a plant—*Kothmir, dhanīyā kā pēḥ*.

COR-RIVAL. See CORRIVAL.

CORK, n. (L. cortex) a tree and its bark, a stopple; *n.* to stop with corks—*Shole sarikhā ek pēḥ aur uskā baklā yā chhilkā, dhathā, dathā, thenpi, dānt; v. dhathā dathā dānt yā thenpi lagānā*.

CORK'Y, a. consisting of cork, like cork—*Shole kā, shole sarikhā*.

CORK'ING-PIN, n. pin of the largest size—*Sab se harī sūḥ, sab se harā kāntā*.

COR'MO-RANT, n. (L. corvus, marinus) a bird that preys upon fish, a glutton—*Māhi-gir parand, bisyar khor, purā khor*—Matyakhādakapakshi, machhli khāne wālī chiriyā, atyāhārī, khāū, peṭū.

CORN, n. (S.) seeds which grow in ears, grain: *v.* to form into grains, to sprinkle with salt, to preserve with salt—*Galla, anāj, am, dāna; v. dānt dāna k., dāna-dār k., namkīn k., namak malnā yā milānā—Dhānyā; v. rawā rawā k., vijakār k., lavayī k., lavayī wā lon wā non malnā wā milānā* [annamay.

CORN'Y, a. containing corn—*Galla-dār, anāj-dār, galla-āmez—Dhānyawān, annawān, COR'NHANDLER, n.* one who retails corn—*Anāj kā lhwāda-farosh, chhotā baggāl—Anāj ko thorā thorā karke bechne w., chhotā baniyā.*

CORN'FIELD, n. a field where corn is growing—*Anāj kā khet, ann kā khet*.

CORN'FLOOR, n. a floor for storing corn—*Anāj rakhne ki gach*.

CORN'HEAP, n. a store of corn—*Anāj kā dher*.

CORN'MILL, n. a mill to grind corn—*Jāntā, anāj piene ki chakkī*.

CORN'PIPE, n. a pipe made of a stalk of corn—*Anāj ke dānthe ki bani hui nālī choṅgi yā phonphī*.

CORN'WAIN, n. a waggon loaded with corn—*Anāj bhari gārī, anāj se bhari hui gārī*.

COR'NEOUS, a. (L. cornu) horny, resembling horn—*Shākhi, shākh-dār, sīng ke mīnind—Sīngihā, sīngimay, sīngī, sīng sā, sīng sarikhā, sīngasadrīs.*

CORN, n. an excrescence on the feet—*Gatta, ghatthā*.

CORN'AGE, n. an ancient tenure of lands which obliged the tenant to give notice of invasion by blowing a horn—*Qadīm zamīne kā ek qīmī kā patṭā jiske rū se patte-dār ko kisī hamle ki khabar sīngā phūnkke denī partī thī—Prachīn kāl kā ek patṭā jiske kāṛan se patte-dār ko kisī charhāi kā samāchar sīngā bajakar denī partī thī.*

COR'NE-A, n. the horny coat of the eye—*Ānkh ke agle hisse mein ek parṭā jisme se ho-kar roshnī ki shu'ā' guzartī hai—Chakshusuklamandal, ānkh kā swetamandal.*

COR'N-CLE, n. a little horn—*Ek chhotā sīng* [sīngihā.

COR'N-CU-LATE, COR'N'ER-OUS, a. horned—*Sīng-dār, shākh-dār—Sīngī, sīngimay,*

COR'NUTE, v. to bestow horns, to cuckold—*Sīng d. yā lagānā, daiyis banānā, san-jalāb banānā, kisī shākhs ki jorū ke sāth āshnī kārne se usko be-hurmat k., chori kā yār kārne se apne khasam ko be-hurmat k.—Sīngī k., kisī stri ke sāth pāpamāitri kārne se usko patī kā apamān k., anyapūrush ke sāth duahtamāitri kārne se apne awāmī wā bhātār kā apamān k.*

COR'NUT-ED, a. having horns, cuckolded—*Sīng-dār, shākh-dār, daiyis bandiyā hui, apni jorū ki bad-kārī ke sabab se be-hurmat hui—Sīngimay, vyabhihārīnībhāryā-wān, jiskī stri puṁśohalī ho.*

COR'NUT-TO, n. a man with horns, a cuckold—*Daiyis, san-jalāb, bad-kār 'aurat kā khasam—Vyabhihārīnī kā swāmī, kulāṭapati, puṁśchalipati.*

COR-NŪTOR, *n.* a cuckold-maker — *Daiyus banāne w., kisi ki jorā ke sāth āshnāi karne se us shakhs ko be-hurmat k. w.* — Vyabhihārini bhāryāwān k. w., kisi ki strī ke sāth pāpasānsarg rakhne se us purush kā apamān k. w., parādāragāmī. [k. w.^h]

CORN'CUTTER, *n.* one who extirpates corns — *Gattā ghatthā yā thelā kūtne w. yā dūr*

CORN'EL, COR-NEL'IAN-TREE, *n.* a plant — *Ek gism ke mewe kā darakht — Ek phalavriksh.*

COR-NU-CŌPIA, *n.* (L.) the horn of plenty — *Ifrāt kā sing, ifrāt dalālur karne kā sing yā nishān — Bāhulyasānchak siṅg wā chihn, dhānyādi sambandhi bāhulyasānchak siṅg wā chihn, śrīpadma.*

COR-NEL'IAN-STONE. See CARNELIAN.

COR'NER, *n.* (L. cornu) an angle, a secret or remote place, the utmost limit — *Gosha, khalwat yā dūr ki jagah, nihāyat dūr ki hadd — Konā, kon, kop, nirjanades, vivikta-des, dūrades, kunj, atyant dūr ki simā.*

COR'NERED, *a.* having corners or angles — *Gosha-dār, kona-dār — Sakop, kopavisishṭ.*

COR'NER-STONE, *n.* the stone which unites two walls at the corner, the principal stone — *Sang-i-gosha, kajar-i-kīnār, kone kā patthar^h, jo patthar do diwārōn ko goshe meñ milātā hai. khāss patthar — Wah patthar ki jiske hone se do bhitāin kone meñ jur jāti haiñ, mukhya patthar.*

COR'NET, *n.* (L. cornu) a musical instrument, an officer who bears the standard of a troop of cavalry — *Qarnāe, risāle kā 'alam-bar-dār — Ek bājā, turhi, āshwikasinyadal kā patākādhārī wā dhwajādhārī.*

COR'NET-QY, *n.* the commission of a cornet — *Risāle ke 'alam-bar-dār kā 'uhda yā ikhtiyār — Āshwikasinyadal ke patākādhārī kā pad wā adhikār, ghurgharhe sainyaadal ke dhwajādhārī kā pad wā adhikār.* [w., siṅg bajāne w.]

COR'NET-ER, *n.* a blower of the cornet — *Qarnāc-nawāz, qarnāe bajāne w. — Turhi bajāne*

COR'NISH, *u.* relating to Cornwall; *n.* the people or language of Cornwall — *Kārnwal ke muta'allig; n. Mulk-i-Kārnwal ke bāshandē yā wāhān ki zabān — Kārnwaldeśasambandhi; n. Kārnwaldeślog, Kārnwaldeśbhāsha.*

COR'OL LA-RY, *n.* (L. corolla) a conclusion, an inference, a consequence, surplus — *Natiṇā, hāsīl, mā-hasal, beshi, fāzil, afsāni — Nigaman, anumān, siddhānt, hachti, baṛhti.*

COR-RŌNA, *n.* (L.) the large flat member of a cornice which crowns the entablature — *Khambhe ke upar kā hissa jo chipṭā aur laṇa hotā hai — Stambh ke upar kā bhāṅ jo chipṭā aur laṇa hotā hai.*

COR'NICE, *n.* the top of a wall or column — *Qarnas, tāj i-diwār, kaṅgnī^h, sinkā^h, diwār yā khambhe ke upar kā hissa — Bhit wā khambhe kā uparī bhāṅ.* [malā.]

COR'ONAL, *n.* a crown, a garland — *Tāj, phūl-mālā^h, hār^h — Mukut, kirīt, pushpamālā,*

COR'ONAL, *a.* belonging to the top of the head — *Sir ke upar se nisbat-dār, mafriq yā sir ki chāndī se nisbat-dār — Muñr ki chāndī kā sambandhi, mastakoparishṭ.*

COR'ONARY, *a.* relating to a crown — *Tāj se nisbat dār — Kirītī, mukutasambandhi.*

COR-O-NATION, *n.* act or solemnity of crowning — *Julās, rājilak^h, takht par biṭhāne aur sir par tāj rakhne ki rasm — Rājābhishok, mukutādhārāpasañskār.*

COR'O-NEA, *n.* an officer who inquires into the cause of any casual or violent death — *Ek 'uhda-dār jiskā yah kām hai ki agar koī ādmi nāghūāñ mauṭ se mare to uske marne kā sabab o mājarā sab tahqīq karē — Apamrityukāranavichārak, apamrityukāraṇaparikshak.* [kut jo kulin pahinte haiñ, kulinōn ke pahinne kā ek mukut.]

COR'O-NET, *n.* a crown worn by the nobility — *Ek tāj jo 'umarā pahinte haiñ — Ek mu-*

COR'PO-RAL, *n.* (Fr. caporal) the lowest officer of infantry — *Paltānōn meñ sab se chhotā 'uhda-dār, nāyuk^h, daf-dār — Padatikasainya kā sab se chhotā ādhikārī.*

COR'PO-RAL, *a.* (L. corpus) relating to the body, material, not spiritual — *Jismānī, badāni, mujassam, jismi, mādī — Śariri, daihi, kāyik, śaririk, angik, angī.*

COR'PO-RAL, COR'PO-RALE, *n.* a linen cloth used to cover the sacred elements in the eucharist — *Hazarat 'Isā ki wafāt k yād-gārī ke liye jo khānā 'Isāi khāte haiñ uske dhāpnē kā kaprā — Isā ki maritay ke smarapārth jo bhojan Isāi khāte haiñ uske dhāpnē kā kaprā.*

COR-PO-RALTY, *n.* state of being embodied — *Jismiyat, jismāniyat — Śaririkatwa, śari-*

COR-PO-RAL-LY, *ad.* bodily, in the body — *Jasāmatan, jism meñ — Śariri rūp se, kāyik*

COR'PO-RATE, *a.* united in a body, general — *Mutaṭiq, 'amm, kullī — Samūhībūn, sāmājik, sādharan, sāmānya.* [riti se, sāmājik rūp se, sādharan bhāv se.]

COR-PO-RATE-LY, *ad.* in a corporate capacity — *Ittiṭāq se, kullī taur se — Saṅghātawān*

COR-PO-RATION, *n.* a body politic or society authorized by law to act as a single person — *Mardum ki ijlas jo sar-kār ke hukm se murattab hoti hai aur uskā milke ikhtiyār aur iqtidār ek hi hākim kā hā hotā hai — Grāmasaṅgh, nagar ke kāryamūrvāh ke pimitā nagari samāj, pañohāyat.* [śaririk, dehi.]

COR-PO-REAL, *a.* having a body, not spiritual — *Jismi, jismānī, mujassam, mādī — Śariri,*

COR-PO-REAL-IST, *n.* a materialist — *Munkir-i-rūh, jismāniyat kā mutaṭiq, jiskā yūk*

mat hai ki ruh bhā jismāni hai—Anātmavādī, dehātmavādī, chārvākamataadhāri, chārvākanatāvalambī. [se, śārīrik bhāv se, dehi ākār se.]

COR-PŌRE-AL-LY, *ad.* in a bodily form or manner—*Jasāmātan, jismi taur se*—Kāyik rūp CŌR-PO-RĒ-TY, *n.* the state of having a body—*Jismiyat, jismāniyat*—Śārīravatta, deha-vattwa, mūrtimattwa.

COR-PŌRE-OUS, *a.* having a body, bodily—*Jismi, jismāni, māddi*—Śārīri, dehi, kāyik. CORPS, *cōr, n.* (Fr.) a body of soldiers—*Lashkar, paltan, fauj*—Sainyadal.

CŌRSE, CŌRSE, *n.* a dead body—*Murda, lāsh, mūyit, mait, loth^b, māti yā matt^b*—Śav, mritasārīr, mritadeh, mū., mara.

CŌR-FU-LENCE, CŌR-FU-LEN-CY, *n.* bulkiness of body, fleshiness, excessive fatness—*Tan-āwari, farbihi, jasāmāt, motāpā yā mutāpā^b*—Sthūlakāyatwa, motāi wā mutāi, sthūlata.

CŌR-FU-LENT, *a.* bulky, fleshy, fat—*Tan-āwar, jasīm, farbiḥ*—Sthūlakāy, sthūl, motā.

CŌR-FUS-ILE, *n.* a small body, a particle—*Zarra, reza*—*Apū, paramānū, lav, le, kapikā, apūtenū.* [uār, reza-war—Anuvishayak, paramānusambandhi.]

COR-PŪS-CU-LAR, *a.* relating to corpuscles—*Mutā'alliq-i-zarra, reze ke mutā'alliq, zarra*—COR-PŪS-CU-LĀ-RĪ-AN, *a.* relating to bodies; *n.* an advocate for the corpuscular philosophy—*Jismi, jismāni, mutā'alliq-i-jism*; *n. wah shakhs jo yah māntā hai ki tamām dunyāni chizein ush shakl ke zarron ke bā'is se hoti hain*—Śārīri, dehi, śārīravishayak; *n. jo yah māntā hai ki sampūrṇ prākṛitik kautuk arthāt drigvishay keval paramānuon ki vishesh avasthā aur parivartan se utpanna hote hain.*

CŌRSE-LET, *n.* light armour for the body—*Halkā buktar yā zirah*—Halkā jhilam wā kavach, halkā varṇa wā tanutran.

CŌR-SET, *n.* (Fr.) a bodice for a woman—*Āngiya^b, choli^b.*

COR-LĀ-DĪ-Ā-TION, *n.* (L. *con, radius*) a conjunction of rays in one point—*Kirṇon yā partaon kā ek markat meṁ milāw*—Ek vindu meṁ kirṇon kā sahyog, kirṇasāh-yog.

COR-RECT', *v.* (L. *con, rectum*) to make right, to amend, to chastise, to punish; *a.* free from faults, right, accurate—*Durust k., saḥiḥ k., tambīh k., tādiḥ d. yā k., a. saḥiḥ, durust, tahqiq*—Śodhanā, suddh k., suddhānā, śāsan k., tāranā k., dand d.; *a. nirdosh, suddh, isuddh, thik*

COR-REC-TION, *n.* the act of correcting, amendment, discipline, punishment—*Sikhat, islah, durusti, tamb h, tādib*—Śodhan, suddhi, śāsan, anusāsan, dand.

COR-RECTIVE, *a.* having power to correct, *n.* that which corrects—*Sikhat-rasān, durust k. w.; n. sikhat-rasān shai, durust k-wāb shai*—Doshanāsak, śodhak; *n. dosha-nāsak wā śodhak vastu.* [se.]

COR-RECT'LY, *ad.* in a correct manner—*Sikhat se, durusti se*—Suddhatā se, suddharūp

COR-RECT'NESS, *n.* accuracy, exactness—*Sikhat, durustiy, durusti*—Suddhatā, nirdoshatā, suddhi, suddhutwa.

COR-REC-TOR, *n.* one who corrects—*Sikhat-rasān, durust k. w., sikhat k. w., tambīh k. w., tādiḥ d. w. yā k. w.*—Śodhak, suddh k. w., thik k. w., śāsan k. w., tāranā k. w., dand d. w., dandaprajētā.

COR-REC-TOR, *n.* (Sp.) a Spanish magistrate—*Mulk-i-Spen kā qāzi muhtasib yā hākim*—Spēn deś kā vichārakartā wā śāsanakartā.

COR-RIG-IBLE, *a.* that may be corrected—*Nasihat-pazir, islah-pazir, tambīh yā tādiḥ pāne ke qābil*—Śodhanīy, śāsanīy, dandanīy.

COR-RE-LATE, *n.* (L. *con, re, latum*) one that stands in an opposite relation—*Lāzim-malzīm, ham-nisbat*—Parasparasambandhi, anyonyasambaddha.

COR-REL'ATIVE, *a.* having a reciprocal relation; *n.* that which has a reciprocal relation—*Ham-nisbat, ham-marjā, marjā, lāzimu-t-iẓāfat, lāzimu-t-iẓāfat, ham-malzīm, ham-nisbat, ham-marjā, marjā*—Parasparasambandhi, anyonyānwayi, anyonyāśrit, parasparāśrit; *n. parasparasambandhi, anyonyānwayi, anyonyāśrit, parasparāśrit.*

COR-REPT'ION, *n.* (L. *con, raptum*) chiding, reproof, reprehension—*Sar-zanish, gosh-māl, malimat*—Jhirkī, ghuṛkī, tāranā, dāpat, dānt, apān.

COR-RE-SPOND', *v.* (L. *con, re, spondeo*) to suit, to answer, to agree, to be proportionate, to hold intercourse by letters—*Muwājiq h., mutābiq h., jawāb h., yak-sān h., ham-wār h., barābar h., khatt-kutābat rakhnā*—Anurūp h., saman h., milna, sadriā h., tulya h. paraspar chitṭhi bhejna, āpas meṁ likhā parhi rakhnā.

CŌR-RE-SPŌN'DENCE, CŌR-RE-SPŌN'DEN-CY, *n.* relation, fitness, intercourse, interchange of letters or civilities—*Ālāq, tā'alluq, muwāfaqat, munāsabat, muwāfaq, rāh-raam, sābiqa, khatt-kutābat, khatt-kutāt, nawāst-hawāid*—Sambandhi, anurūpātā, yogyatā, sadriyā, sāhsarg, sauparik, likhā parhi, patrapatṛī, likhan parhan, patravimay.

CŌR-RE-SPŌN'DENT, *a.* suitable, adapted; *n.* one who holds intercourse by letters—*Mu-wājiq, munāsib, mutābiq, lāy*; *n. mukātabe-sāz, khatt-kutābat rakhne w.*—Yogya, upa-yukt, thik, sadri, anurūp; *n. likhā parhi k. w., chitṭhi patra likhne w., patrapatṛī k. w., patrudwārāsāhsargakāri.*

- COR-RE-SPONDENT-LY**, *ad.* suitably, fitly — *Muwāfaqat se, munāsabat se, liyāqat se, mutābaqat se* — *Yogyatā se, upayuktatā se.*
- COR-RE-SPONDING**, *p. a.* answering, agreeing — *Muwāfiq, mutābiq* — *Yogya, anurūp, sadris, uyayukt.* [anurūp.]
- COR-RE-SPONSIVE**, *a.* answerable, adapted — *Muwāfiq, munāsib* — *Yogya, upayukt wā*
- COR-RI-DOR**, *n.* (Fr.) a gallery round a building, a covered way round a fortification, a passage, a long aisle — *Mukān ke gird ek barānda, gal'a-bandī ke gird ek pati hui rāh, rāh, ek lambā rāstā* — *Ghar ki chārōn or ek varānd, garhī ko garer kar ek patā huā mārg, path, ek lambi gali.*
- COR-RIVAL**, *n.* (L. *con, rivus*) a fellow rival; *a.* contending; *v.* to vie with — *Ham-sar; a. ham-sari yā ham-chashmī k. w.; v. ham-sari yā ham-chashmī k.* — *Hiskā k. w., pratisparddhī; a. hiskāhiski k. w., pratisparddhī, sparddhī; v. hiskāhiski k., sparddhā k.* [Hiskāhiski, sparddhā.]
- COR-RIVAL-RY**, **COR-RIVAL-SHIP**, *n.* competition — *Ham-sarī, ham-chashmī, muqābala*
- COR-RIVATE**, *v.* (L. *con, rivus*) to draw water out of several streams into one — *Kai nadiyōn kā pānī kh'ich-kar ek meh milānā^b.*
- COR-RIVATION**, *n.* the uniting of waters — *Kai nadiyōn ke pānī kā milnā yā milāw^b.*
- COR-RÖB-O-RATE**, *v.* (L. *con, robur*) to strengthen, to confirm: *a.* confirmed — *Mazbūt k., mustahkam k., sābit k., tāid d; a. mazbūt yā mustahkam kiya huā* — *Pushṭ k., porhā k., dirh k., pramānī k.; a. porhā, pushṭ, pramānikrit, pramānī kiya gayā*
- COR-RÖB-O-RANT**, *a.* giving strength — *Muqawwi yā mustahkam k. w., quwat-bakhsh, tāqat-dih* — *Pushṭkar, paushtik, pramānī k. w.*
- COR-RÖB-O-RATION**, *n.* the act of confirming — *Tāid, tegriyat, istihkam, ustwārī, sabāt* — *Dirhikaran, sabal k., pramānī k., satya k., pramānikarat, dirhpramānapādan.*
- COR-RÖB-O-RATIVE**, *a.* strengthening; *n.* that which increases strength — *Muqawwi k. w., mustahkam k. w., mazbūt k. w.; n. tāqat-bakhsh shai, quwat bayhāne wālī chiz* — *Paushtik, pushṭkar, pramānī k. w.; n. paushtik wā balavarddhak vastu, pushtai wā pushtai.*
- COR-RÖDE**, *v.* (L. *con, rodo*) to eat away by degrees, to prey upon, to consume — *Rafta-rafta khā jānā, khā lenā^b, gulāz k.* — *Dhīre dhīre khā jānā, kram se nās k., bhakshay k., kshay k.*
- COR-RÖDENT**, *a.* having the power of corroding; *n.* that which eats away — *Rafta-rafta khā jānē w., khā lenē w.^b; n. rafta-rafta khā jānē-wālī shai, khā lenē-wālī shai* — *Kshayakar, aruntid, nāsak; n. kshayakarpālārth, nāsakavastu.*
- COR-RÖDI-ATE**, *v.* to eat away by degrees — *Dhīre dhīre khā jānā^b, khā lenā^b.*
- COR-RÖDI-BLE**, *a.* that may be corroded — *Tahl t-pazir, talaf yā zai hōne ke qābil* — *Kshayanīyat, nāśya, galanīya.* [qābilyat — *Kshayanīyatī, nāśyatā, galanīyatwā.*
- COR-RÖDI-BILITY**, *n.* the state of being corroding — *Tahlit-paziri, talaf yā zai hōne ki*
- COR-RÖSION**, *n.* act of eating away by degrees — *Ba-tadrij katāw galāw yā kāt, burrish, hiddat* — *Kram se kshay nās galan wā jaran.*
- COR-RÖSIVE**, *a.* consuming, wearing away, fretting, vexing; *n.* that which consumes — *Hādd, burrinda, katāw^b, galāw^b, diqq yā bezār k. w., kurhāne w^b, tez yā talāh; n. burrinda yā galāw shai, rafta-rafta khā lenē-wālī shai* — *Kram se khā jānē w., khā-dak, kshayakar, kāt dāine w., tivra, marmabhedī, ruthāne khijhāne wā chirhāne w., tikshna; n. kshayakari wā khā jānē wālī vastu, marmabhedīpadāth.*
- COR-RÖSIVE-LY**, *ad.* in a corrosive manner — *Ba-tadrij khā jānē ke taur se, burrinda tariq se, burrish se, hiddat se* — *Kram se kshay karne kī riti se, kram se nās karne kī riti se, dhīre dhīre katāw wā galāw se.*
- COR-RÖSIVENESS**, *n.* the quality of corroding — *Rafta-rafta khā jānē ki khāsiyat, burrish, hiddat* — *Kram se kshay karne kā dharm wā guṇ, dhīre dhīre khā jānē kā guṇ, aruntudatwā, khādatwā, tivratā*
- COR-RU-GATE**, *v.* (L. *con, ruga*) to wrinkle, to purse up; *a.* contracted — *Jhuriyānā^b, jhuri lānā^b, sikonā^b; a. jhuriyāyā^b, jhuri lāyā huā^b, sikonā yā sikonā huā^b.*
- COR-RUGATION**, *n.* contraction into wrinkles — *Jhuri^b, sikon^b, sikon^b.*
- COR-RÜPT**, *v.* (L. *con, ruptum*) to change from a sound to a putrid state, to deprave, to pervert, to bribe; *a.* tainted, unsound, vicious — *Sarānā^b, sarnā^b, bigarnā^b, bi-garnā^b, burā k. yā h^b, ghūs d^b, akor d^b; a. bigarā^b, khoṭā^b, burā^b, sarā^b, ubśā^b, ghūs khāū^b, nashī^b, bhrashī^b.*
- COR-RÜPTER**, *n.* one who corrupts — *Mukharrib, kharāb k. w., rishwat d. w.* — *Bigārne w., khotā w., nash k. w., bhrāśht k. w., bhrāśhkārī, ghūs d. w.*
- COR-RÜPTIBLE**, *a.* that may be corrupted — *Sarne w^b, fanā-pazir, rishwat-pazir* — *Bigār-ne ke yogya, sarānkar, sar jānē ke yogya, kshayi, ghūs khāne ke yogya, ghūs ke wās hōne ke yogya, dūshanaksham.*
- COR-RÜPTIBILITY**, *n.* the state or quality of being corruptible — *Sar jānē ki khāsiyat, bigar jānē ki khāsiyat, fanā-paziri, rishwat-paziri* — *Bigar jānē kā dharm, sar jānē kā dharm, ghūs ke wās hōne kā dharm, dūshanāsilatwā.*

COR-RŪP'TI-BLY, *ad.* in a corrupt manner—*Kharāb ho jāne yā bigar jāne ke tariq se, is taur se jismēn kharāb ho jāy yā bigar jāy*—Aisi riti se jismēn bigar jāy wā naahī wā bhrasht ho jāwē, khotāi se.

COR-RŪP'TION, *n.* wickedness, perversion, putrescence, taint, bribery—*Bad-zāti, kharābi, imān kā tabaddul, sarān^h, āludagi, kudrat, rishwat-dihī yā rishwat-khorī*—Khotāi, dushṭtā, bhrashtatā, sarāw, galitawā, putatā, dūshap, kalaṅk, mal, ghūs kā den wā len.

COR-RŪP'TIVE, *a.* tending to corrupt—*Bigarū^h, sarāū^h, galāū^h, pachāū^h*

COR-RŪP'TLESS, *a.* free from corruption—*Be-sarān, be-fanā, gair-tabaddul, pāk, bari az-rishwat*—Nirjar, bin sarāw, akshay, nirmal, adushṭ, khotā nahiṅ, ghūs khāi nahiṅ.

COR-RŪP'TLY, *ad.* in a corrupt manner—*Kharābi se, bad-zāti se, fanā se, rishwat se*—Burāi se, khotū se, dushṭatā se, bhrashtatā se, ghūs se.

COR-RŪP'TNESS, *n.* the state of being corrupt—*Kharābi, bad-zāti, āludagi, fanā, sarān^h, imān-faroshī, rishwat-khorī*—Dushṭatā, bhrashtatā, khalatā, khotāi, sarāw, galāw, ghūs khānā.

COR-RŪP'TRESS, *n.* a female who corrupts—*Bigārne-wālī^h, burā k. wālī^h, bhrasht k. wālī^h, khotā k. wālī^h*

COR'SAIR, *n.* (L. *corsum*) a pirate—*Daryāi dākū yā dākai*—Samudri dākū wā dākait.

CORSE. See under **CORPORAL**.

CORSE'SNED, *n.* (S. *cors, sned*) the morsel of excretion, a piece of bread to be swallowed as a trial of innocence—*Lugma-i la'nat, roti kā ek tukrā jo bejurmī ki āzmāish ke taur par aise shakhs ko khilātē the ki jis par kisi bat kā shubha hotā thā: log qiyās karte the ki agar wah shakhs qusūr-wār ho to wah roti kā tukrā uske haṭṭ meī antak jāyga aur bināri paidā karega*—Sipagris, roti kā ek tūk jo mirdoshatā ke jānch-ne ki riti se aise jan ko khilātē the ki jis par kisi khotāi kā sandeh hotā thā: log samajhte the ki jo wah jan doshī ho to wah roti kā tūk uski naṭai meī antak jāyga aur rog utpanna karega. [varg, sabacharavarg.

COR-TEGE', *cor-tāzh', n.* (Fr.) a train of attendants—*Mulāzimōn kā parā*—Parichara.

COR-TEX, *n.* (L.) bark, the cover—*Baklā^h, chhilā^h, dhanpnā^h, dhāknā^h*

COR-TICAL, *a.* belonging to the bark—*Bakle kā^h, chhlā yā chhilke ke mutā'alliq*—*Bak-* [sarikhā^h]
le kā sambandhī, twainay, twach.

COR-TICATED, *a.* resembling bark—*Bakle sā^h, bakle sarikhā^h, chhilke sarikhā^h, chhlā*

CO-RUSCATE, *v.* (L. *corusc*) to flash—*Chamaknā^h, lauknā^h, chamchamānā^h*

CO-RUSCANT, *a.* flashing, glittering—*Luhaktā laukṭā chamaktā chamchamātā yā bha-* [chamāhat^h]
bhaktā huā^h

CO-RUSCATION, *n.* a sudden burst of light—*Chamak^h, laukā^h, lahak^h, bhabhak^h, cham-*

COR-VETTE, *n.* (Fr.) an advice boat—*Khabar-rasān juhāz, khabar pahunchāne ki kishi*—Samāch r pahunchāne ki nāw.

CORVO-RANT. See **CORMORANT**.

[Pāgal, haurahā, bāwla.

COR-Y-BANTIC, *a.* (L. *Corymbites*) madly agitated—*Dīvānā, khultī, khulat-dināg*

COR-Y-PHEUS, *n.* (Gr. *kuruphe*) the chief of a company—*Sar-guroh, guroh kā sar-dār*—Dalapati, samāj kā mutahiyā.

COS-METIC, *n.* (Gr. *kosmos*) a preparation to improve beauty; *a.* beautifying—*Ubtan^h, uplan^h, ablan^h, bukwā^h; a. deh chiknāne w^h, sundaratā bayhāne w^h*

COSMICAL, *a.* (Gr. *kosmos*) relating to the world, rising or setting with the sun—*Dunyāwī, jahānī, āfīāb ke sāth tulū yā gurūb h. w.*—Jagatsambandhī, laukik, sānsarik, surya ke sith udayi wā ast.

COSMICALLY, *ad.* with the sun—*Āfīāb ke sāth*—Sūrya ke sāth. [patti, jagatsrishti

COSMOGONY, *n.* the creation of the world—*Khilqat yā jahān ki āfrinish*—Jagadut

COSMOGONIST, *n.* one who describes creation—*Jahān ki āfrinish kā bayān k. w.*—Jagatsrishtivārpanakartā, jagadutpattivyākhatā.

COSMOGRAPHY, *n.* the science which treats of the general system of the world—*Rāyān-i-jahān, 'ilm-i-jahān, wah 'ilm jismēn kāināt ke marbūt hone kā bayān hai*—Prithivivārpanavidyā, jagadvivarau, jagadvarnan.

COSMOGRAPHIC, *a.* describing the world—*Kāināt kā bayān k. w.*—Jagadvārpanakartā, prithivivārpanarachak.

COSMOGRAPHICAL, *a.* describing the world—*Kāināt kā bayān k. w., kāināt ke bayān ke mutā'alliq*—Jagadvivārpanavishayak, jagadvārpanasambandhī.

COSMOGRAPHICALLY, *ad.* in a manner relating to the structure of the world—*Kāināt ke bayān karne ke taur se*—Jagadvivārpan ki riti se, jagadvārpan karne ki riti se.

COSMOPLASTIC, *a.* forming the world—*Jahān āfrīn, jahān banāne w.*—Sānsārarachak, jagat rachana w.

COSMOPO-LITE, *n.* a citizen of the world—*Ahl-i-jahān, wah shakhs jo jahān meī har jagah apnā ghar samajhtā hai aur apne taīn kahiñ nahīn degānā jāntā*—Prithivivāsi, sarvadesavāsi, sarvalokamitra.

COST, *n.* (Ger. *kost*) price, charge, expense, luxury, loss; *v.* to be bought for, to be had at a price: *p. t.* and *p. p.* **CÖST**—*Qimat, bahā, saman, dar^h, nārīh, kharāb, 'aiyāshī,*

'aish-'ishrat, nuqān; v. qimat parnā, lagnā yā ānā^h—Mol, mūlya, lāgat, bhāv, vyay, sukhabhog, bhogavilās, bahuvvyay, ghātā, hāni; v. mol parnā, baithnā.

COS'LESS, a. without expense—*Be-kharch, muft kā*—Binā vyay, sent kā.

COS'LY, a. expensive, of a high price—*Qimati, besh-qimati, girān-bahā, girān-qimat*—Mahāngā, bahumūlya, bare mol kā, bari lāgat kā. [vyayabāhulya, mahāngāpan.

COS'TLI-NESS, n. expensiveness—*Besh-qimati, girān-bahāi, girān-q'imati*—Bahumūlyatā,

COS'TAL, a. (L. *costa*) belonging to the ribs or side—*Pasli yā pakūl se muta'aliq*—Pasli sambandhi, panjara-sambandhi, pārswiya.

COS'TARD, n. a head, a large round apple—*Sir^h, mātāh^h, mūr^h*, ek barā gol sew^h.

COS'TARD-MON-GER, COS'TER-MON-GER, n. a dealer in apples, a fruiterer—*Seb-farosh, me-
sa-farosh*—Sew kā vyāpāri, kurjā.

COS'TIVE, a. (L. *con, stipō*?) bound in body, constipated, close, cold, formal—*Qabzi, shikam meñ bāndhā huā, sukht yā quir-munkimū-t-guzār, kash'da, karā yā qānānī*—Baddhakoshth, baddhamāl, karā apraveśaniya wā avyāpiya, khinchā huā wā virakt, kathin wā rityānusari.

COS'TIVE-NESS, n. state of being costive—*Qabziyat, qabz*—Malāvarodh, baddhakoshth.

COS'TUME, n. (Fr. *coutume*) style or mode of dress—*Pahirāw^h, pahirāw^h, kapre pahinne kā dhab^h.*

COS'UFFER-ER, n. (L. *con, sub, fero*) one who suffers along with another—*Dūsre ke sāth nuqān uṭhāne w., gam khāne w., balā bar-dāshṭ k. w.*—Dūsro ke sāth hāni sōk wā kleś sahne w. [sharik, ham-sar-dār—Sahaprabhu, sapradhānidhikāri.

COSU-PRĒME, n. (L. *con, supremus*) a partaker of supremacy—*Sarwari meñ*

COT, n. (S. *cota*) a small house, a hut, a sheep-fold, a bed, a hammock—*Jhoṇprā^h, jhoṇprā^h, mānrai^h, kuti^h, jhoṇpri^h, jhoṇpri^h, bheriyōn kā gonrā yā bārā^h, khatiyā^h, bichhaunā^h, nāv par kā jhatuā^h.* [gonrā yā bārā^h.

COTE, n. a cottage, a sheep-fold—*Jhoṇprā^h, jhoṇprā^h, mānrai^h, kuti^h, bheriyōn kā*

COT'TAGE, n. a small house, a hut—*Jhoṇpri^h, jhoṇpri^h, jhoṇprā^h, jhoṇprā^h, mānrai^h, kuti^h.*

COT'TAGED, a. having cottages—*Jhoṇpre-dār, jhoṇpre-dār, jhoṇpri-dār, jhoṇpri-dār*—Kutimay. [ke qābil—Mānrai wā kuti ke yogya.

COT'TAGE-LY, a. suitable to a cottage—*Jhoṇpre yā jhoṇpre ke lāiq, jhoṇpri yā jhoṇpri*

COT'TA-GER, n. one who lives in a cottage—*Jhoṇpri yā jhoṇpri kā rahne w^h, jhoṇpre kā rahne w^h.* [w^h.

COT'TER, COTT'IER, n. one who lives in a cot—*Jhoṇpri jhoṇpri mānrai yā kuti kā rahne*

COT-TEMPO-RA-RY. See CONTEMPORARY. [sabhā, mitrasamāj.

COTTER-IE, n. (Fr.) a friendly or fashionable association—*Doston ki majlis—Mitra-*

CO-TIL'LO, co-til'yong, n. (Fr.) a brisk lively dance—*Chālāki-o-chusti kā ek nāch*—Phurti aur chapulātā kā nāch.

COT'QUEAN, n. (Fr. *coquin*?) a man who busies himself with women's affairs—*'Auro-
ton ke kām meñ jo shakhs lagā rakhtā hai*—Str.kāryacharchak.

COT'TON, n. (L. *contoneum*?) a plant, the down of the cotton-plant, cloth made of cotton; a. pertaining to cotton, made of cotton—*Kapās^h, senbal^h, rūi^h, sūti kaprā^h; a. rūi kā^h, rūi kā banā huā^h.*

COT'TON-OUS, COT'TON-Y, a. full of cotton, soft like cotton, downy—*Rūi dār, pumba-dār, pur-pumba, rūi sā mulāim, narm roṇ-dār*—Rūimay, tūlamay, rūi sarikhā komal, midulomawān.

COT-Y-LÉ'DON, n. (Gr. *kotulē*) a seed lobe—*Gilāf-i tukhm—Vijaveshtan.*

COUGH, v. (Fr. *coucher*) to lie down, to stoop, to repose, to include, to fix a spear in the rest, to remove a cataract from the eye: n. a seat of repose, a bed—*Letnā^h, nihurnā^h, ghuṭnoi ke bal baithnā^h, dabak rahnā^h, chhip rahnā^h, letinā^h, chhipā-kar rakhnā^h, shāmīl k., bhāle ko tolnā^h, ānkh banānā^h; n. palang^h, khatī^h—Parnā, par rahnā, lotnā, jhuknā, ghuṭniyān baithnā, gānthon ke bal baithnā, dhukki mārṇā, luk rahnā, phai-lanā, pāsarnā, lotnā, lukakar rakhnā, antargat wā antarbhūt k., barchhī ko tek par rakhnā, mānrai kātnā, phuli nikālnā.* [thā huā.

COUGH'ANT, a. lying down—*Gurba-nishant, ukri bāi/hā huā^h—Letā huā, sir uṭhāye bai-*

COUGH'EE, cūsh'ee, n. (Fr.) bedtime—*Sone kā waqt—Sone kā samay.*

COUGH'ER, n. one who couches cataracts—*Ānkh banāne w^h, sathiyā^h.*

COUGH'ING, n. the act of bending—*Nikhur^h, nihurāw^h, jhukāw^h.*

COUGH'FEL-Low, n. a bedfellow, a companion—*Ham-bistar, ham-khūāba, ham-palang, ham-sukbat, sathī^h—Sāth sone w., sahasāyī, ek hi bichhaune par sone w., kisi dūsre ke sāth ek hi khat par sone w., saṅgi.*

COUGH'GRASS, n. a weed—*Ghās^h—Trin.*

COUGH, cōi, n. (D. *kucō*) a convulsion of the lungs; v. to have the lungs convulsed, to eject by a cough—*Ākānā^h, kōkhā^h; v. khānānā^h, kōkhānā^h, khaakhānā^h, kha-khār dātā^h.*

COULD, ood, p. t. of can—*Can kā māsi-matlaq—Can kā sāmānyabhūt.*

COUL'TER, n. (L. *oultter*) the fore iron of a plough which cuts the earth—*Phār^h.*

CŌUN'CIL, *n.* (L. *concilium*) an assembly for consultation deliberation or advice, the body of privy counsellors—*Mashwarat yā maslahat kī majlis, ahāliyān-i-divān-i-khāss, mushīrān-i-d. wān-i-khāss*—Mantraṇā vichār wā parāmarś karne kī sabhā, mantrisabhājanasamūh, gūṛhasabhājanasamūh.

CON'CIL'AR, *a.* relating to a council—*Mashwarat yā maslahat kī majlis ke musta'alliq*—Mantraṇā vichār wā parāmarś karne kī sabhā kā sambandhī, mantrisabhājanasamūh-havishyak.

CŌUN'CIL-LOR, *n.* a member of a council—*Mashwarat yā maslahat kī majlis kā ek ahl yā sāhib*—Mantraṇā vichār wā parāmarś karne kī sabhā kā ek jan wā vyaktī, gūṛhasabhājan.

CŌUN'CIL-BŌARD, **CŌUN'CIL-TĀ-BLE**, *n.* the table round which a council deliberates—*Mez jiske gird sāhilān-i-majlis baithkar mashwarat karte hain*—Mañch jiskī chārōñ or baithke sabhājan mantraṇā wā vichār karte hain.

CŌUN'SEL, *n.* (L. *consilium*) advice, direction, consultation, secrecy, an advocate; *v.* to give advice, to advise—*Nasihāt, pand, hukm, mashwarat, maslahat, rāz, mushīr, uakl*; *v. mashwarat d. yā k, maslahat d. yā k, nasihat d.*—Upadeś, mantra, ādeś, parāmarś, vichār, vivechan, bhed, gopan, gupt bāt, parārthavādī; *v. parāmarś d. wā k, mantraṇā k. wā d, upadeś d.* [upadeshtavya.]

CŌUN'SEL-LA-BLE, *a.* willing to follow advice—*Nasihāt-pazīr, pand-pazīr*—Upadesāgrahī,

CŌUN'SEL-LOB, *n.* one who gives advice—*Mushīr, salāh-kar, mushkātī, mudabbir*— [upadeshtavya.]

CŌUN'SEL-LORSHIP, *n.* the office of a counsellor—*Mushīr kā 'uhda*—Mantripad, upa-

CŌUN'SEL-KEEP-ER, *n.* one who keeps a secret—*Rūz dār, mahram rāz, ham-rāz, jo shakhs rāz rakh sake*—Viśwastajan, bhed kā sāthī, jo bhed rakh sake.

CŌUN'SEL-KEEP-ING, *a.* keeping secrets—*Mahram-rāz, ham-rāz, rāz rakhne w.*—Bhed jānkar kisi ko na batāne w.

CŌUNT, *v.* (L. *con. puto*) to number, to reckon; *n.* number, reckoning, a charge—*Shumār k., tī'dād k., hisāb k.; n. tī'dād, shumār, hisāb, taqīr-nāme kā ek jumla*—Ginnā, gintī k., sañkhyā k., jorñā; *n. sañkhyā, gintī, gapanā, doshvād, abhiyog.*

CŌUNT'-ABLE, *a.* that may be numbered—*Qābil-i-shumār, shumār hone ke lāiq*—Sañkhyeya, ganyā, gananiya.

CŌUNT'-ER, *n.* a substitute for money used in counting, a reckoner, a shop-table—*Shumār karne ke liye ek qism kā jhūthā sikka, shumār k. w., dūkān kī mez jis par sikke shumār karte hain*—Ginne ke nimitta ek prakār kā jhūthā mudrā, gaṇak, ginne w., gananiyā, ek mañch wā patārā jis par modhā ginte hain. [agananiya.]

CŌUNT'-LESS, *a.* that cannot be numbered—*Be-shumār, be-hisāb*—Asañkhyā, aganyā,

CŌUNT'-ER-CĀST, *n.* a delusive contrivance—*Mugālatu dene kī tadbīr, daḡ kā mansūba*—Dhokhā dene kī upāy, kapat kā upāy. [jokhā likhne w.]

CŌUNT'-ER-CĀST-ER, *n.* a book-keeper—*Jam'-kharch-navis*—Khātā bahī likhne w., lekḥā

CŌUNT'-ING HŌUSE, *n.* room for accounts—*Daftar-khāna, jam'-kharch-khāna*—Lekh-yasthān, khāte bahī kā ghar, khāte bahī kī kothrī.

CŌUNT, *n.* (L. *comes*) a foreign title—*England ko chhor-kar Yuroop ke aur mulkōñ kā laqab*—Ingland ko chhogkar Yuroop ke aur deśōñ ke kulīnōñ kī upādhi wā khyātī viśesh. [patnī.]

CŌUNT'-ESS, *n.* the wife of an earl or count—*Arī yā Kāunt kī begam*—Arī wā Kāunt kī

CŌUNT'-Y, *n.* a shire, a circuit or district—*Zīl*—Chaklā.

CŌUN'TE-NANÇE, *n.* (L. *con. teneo*) form of the face, air, look, composure, patronage, support; *v.* to support, to patronise, to encourage—*Chīkra, qiyāfa, rū, surat, rū-dārī, chīhre kī sunj-dagī, tavajjuh, shafayāt, taqwīyat* *v. taqwīyat d., pushtī d., mīhr-bānī k., dust-gīr k., parvarish k., dil-dārī k., himmat d.*—Rūp, ākār, muñh, vadan, mukh, ānān, drishtī, vadan wā ānān kī sāntī wā sthīratā, anugrah, āsray, ādhār, anupālān, anukūlya, dilāsā, sahāyātā, sahāyā, upakār; *v. ā ray d., sañbhālān, dilāsā d., pratipālān k., sahāyā k., upakār k., bharosā d.*

CŌUN'TE-NAN-ÇER, *n.* one who countenances—*Taqwīyat d. w., mu'āwin, mureidd, himmat d. w., dust-gīr, parvarish k. w., dil-dārī k. w.*—Anupālak, upakārak, sahāyātā k. w., sahāy, bharosā d. w., anugrahī, āsray d. w. [Uti, viparit, viruddh.]

CŌ NTEK, *ad.* (L. *contra*) contrary to—*Bar-khilāf, bar-'aks, mukhālif, 'ala-r-raqm*

CŌUN-TER-ACT, *v.* (L. *contra, actum*) to act contrary to, to hinder—*Bar-khilāf k., bar-'aks k., muzāhamat k.*—Uti k., viruddh k., viparit k., roknā, ārnā, bādhā k.

CŌUN-TER-AC'TION, *n.* opposition, hindrance—*Mugābala, bar-khilāfī, mugābalat, muqā-wamat, muzāhamat*—Viruddhakriyā, vipratikār, atkāw, rukāw.

CŌUN-TER-AT-TRAC'TION, *n.* (L. *contra, ad, tractum*) opposite attraction—*Bar-'aks kashīsh, bar-khilāf kashīsh*—Viparit ākarshap, viruddh ākarshap, utā khīnchāw.

CŌUN-TER-BAL'ANCE, *v.* (L. *contra, bis, lance*) to weigh against; *n.* opposite weight—*Ham-wazn k., pā-sang k.; n. ham-wazn, ham-waznī, pā-sang*—Tulyabhār k., tulyabal k., samān bhār k.; *n. tulyabhār, samān bhār, tulyabal.*

- COÜNTER-BÜFF**, *v.* (L. *contra*, It. *buffetto*) to repel, to strike back; *n.* a blow in a contrary direction—*Haṭā d^h*, *tāl d^h*, *mār ke haṭā d^h*; *n.* *ulī* or *yā piche* ki or *dhakkā yā ghūṣā^h*.
- COÜNTER-CHANGE**, *n.* (L. *contra*, Fr. *changer*) reciprocation; *v.* to exchange—*Adlā-badlā*, *mubādala*, *mū'awaza*; *v.* *adlā-badlā k.*, *mubādala k.*, *donōṁ tarāf se k.*—*Paraspar paltā*; *v.* *paltā k.*, *paraspar parivartan k.*
- COÜNTER-CHARM**, *n.* (L. *contra*, *carmen*) that which breaks a charm; *v.* to destroy enchantment—*Afsūn kā kātne w. afsūn*, *jādū par jādū*; *v.* *jādū par jādū k.*, *jādū ko jādū se kātnā*, *afsūn ko afsūn se kātnā*—*Tone par tonā*, *toṭke par toṭkā*, *tonā torne w. tonā*; *v.* *tone yā toṭke ko tornā*, *ek tone ko dūse tone se kātnā*.
- COÜNTER-CHECK**, *v.* (L. *contra*, Fr. *echec*) to oppose, to stop; *n.* a rebuke, a stop—*Muqābala k.*, *roknā^h*; *n.* *sar-zanish*, *mulāmat*, *rukāw^h*—*Pratirodh k.*, *pratibandh k.*, *āpnā*, *atkānā*; *n.* *dānt*, *daṭaṭ*, *ghurki*, *aṭkāw*, *arāw*.
- COÜNTER-EVIDENCE**, *n.* (L. *contra*, *e. video*) opposite evidence—*Khilāf shahādāt*, *bar'aks subūt yā gawāhi*—*Pratikūlasākshi*, *viruddha sākshya*, *ultā pramān*, *pratipakṣhapramān*.
- COÜNTER-FEIT**, *v.* (L. *contra*, *factum*) to forge, to copy, to feign; *a.* forged, fictitious, deceitful; *n.* an impostor, a forger—*Lībānī banānā*, *taqlid k.*, *naql k.*, *maṭṭar k.*; *a.* *ja'l*, *ja'lī*, *sākhta*, *taqlid*, *libānī*, *maṭ'ār*, *farebī*; *n.* *makkār*, *daḡā-bāz*, *ja'l*, *ja'l-sāzi*—*Kritrim k.*, *jhūṭhā banānā*, *anurūp k.*, *pratirūp k.*, *kaṭaṭ k.*, *kaṭataveś k.*, *chhal k.*, *chhadm k.*; *a.* *kiitrim*, *kalpit*, *jhū-hā*, *banauā*, *kapatī*, *chhalī*; *n.* *thag*, *vañchak*, *chhalī*, *kapatalekh*, *banauā lekh*, *jhūṭhā patra wā lekh banānā*.
- COÜNTER-FEITER**, *n.* a forger, an impostor—*Ja'l-sāz*, *makkār*, *daḡā-bāz*—*Kapatalekhya-kārī*, *kritrim lekhyakārī*, *jhūṭhā patra banāne w.* *thag*, *vañchak*, *chhalī*.
- COÜNTER-FEIT-LY**, *ad.* falsely, fictitiously—*Daṛog se*, *ja'l se*, *sākht se*, *taqlid se*—*Jhūṭh-mūṭh*, *jhūṭhāi se*, *kūt wā kaṭaṭ se*, *kritrim bhar se*.
- COÜNTER-FEIT-NESS**, *n.* the state or quality of being counterfeit—*Sākht*, *taqlid*—*Kritrimatwa*, *jhūṭhī banāwat*, *kalpitatwa*.
- COÜNTER-FERMENT**, *n.* (L. *contra*, *fermentum*) ferment opposed to ferment—*Josh ke bar-khilōf josh*—*Ubāl ke viruddh ubāl*.
- COÜNTER-INFLUENCE**, *v.* (L. *contra*, *in, fluo*) to hinder by contrary influence—*Bar'aks zor yā iḡhtiyār se roknā*—*Viparīt bal wā adlnkār se āpnā*, *viruddh śakti se pratirodh k.*
- COÜNTER-MĀND'**, *v.* (L. *contra*, *mando*) to revoke a command—*Hukm tadbīl k.*, *radd k.* *yā mansūkh k.*, *hukm ultānā*, *hukm ke bar'aks hukm d.*—*Pahlā ādes tornā wā anyathā k.*, *ādes ke viruddh ādes k.*, *viparītājñā d.*, *ājñā palatnā*.
- COÜNTER-MĀND**, *n.* repeal of a former order—*Tadbīl-i-hukm*, *mansūkhī-i-hukm*, *hukm kā ulatnā*—*Viparītājñā*, *viparītādes*, *pratyādes*, *ājñā kā palatnā*.
- COÜNTER-MARCH'**, *v.* (L. *contra*, Fr. *marcher*) to march back—*Piche lau'nā^h*, *piche kūch k.*—*Viparītayātrā k.*, *pratigaman k.* [pratigaman].
- COÜNTER-MARCH**, *n.* a marching back—*Piche ko lau'n*, *piche ko kūch*—*Viparītayātrā*.
- COÜNTER-MĀRK**, *n.* (L. *contra*, S. *meare*) an after mark on goods or coin—*Māl ashāb yā sikke par piche kā nishān*—*Sāmagri vastu wā mudrā par piche kā ohīn*, *praticihn*, *pratilakṣhan*.
- COÜNTER-MINE**, *n.* (L. *contra*, Fr. *mine*) a mine to frustrate one made by an enemy; *v.* to defeat secretly—*Naql-bar-naql*, *dushman ki surang ki talāsh ke liye zamin meṁ jo surang khodī jāti hai*, *ultī surang^h*; *v.* *ultī surang mārṇā^h*, *poshidagi se zer k.*—*Satru ki surang ke viruddh surang*, *viparīt surang*; *n.* *satru ki surang ke viruddh surang k.*, *chup-chāp parājay k.* *wā mar lenā*. [divāl]—*Bhīt ke piche bhīt*.
- COÜNTER-MORE**, *n.* (L. *contra*, *murus*) a wall behind another—*Divāl ke piche*.
- COÜNTER-NOISE**, *n.* (L. *contra*, *noxia*) a sound by which any noise is overpowered—*Koī āwāz jo aur shor par gālib ho jāti hai*—*Koī śabd jo aur śabd ko dabā detā hai*. [koshish]—*Viparīt upay*, *viruddh cheshtā wā udyog*.
- COÜNTER-PACE**, *n.* (L. *contra*, *passus*) contrary measure—*Bar'aks tadbīr*, *bar-khilāf*.
- COÜNTER-PĀNE**, *n.* (counterpoint) a coverlet for a bed—*Palang-posh*—*Palang par kā kaprā*. [naql]—*Pallā*, *pratirūp*, *pratiwimb*, *pratimūrti*.
- COÜNTER-PART**, *n.* (L. *contra*, *pars*) a correspondent part, a copy—*Jorā^h*, *jawāb*.
- COÜNTER-PLÖT**, *v.* (L. *contra*, S. *plihān*?) to oppose one plot by another—*Ek sāsiśh ke muqābil yā zidd meṁ dūsrī sāsiśh k.*—*Ek guṭ ke viruddh wā jorjor meṁ dūsrī kumantranā k.*, *praticheshtā pratiyatn wā pratyupāy k.*
- COÜNTER-PLÖT**, *n.* a plot opposed to a plot—*Ek sāsiśh ke muqābil yā zidd meṁ dūsrī sāsiśh*—*Ek kumantranā ke viparīt dūsrī kumantranā*, *ek guṭ ke jorjor meṁ dūsrī guṭ*, *pratiyatn*, *praticheshtā*, *pratyupāy*. [pratirodh]—*pratirōdh*.
- COÜNTER-PLÖT-TING**, *n.* the act of opposing—*Muqābala*, *muqābala*—*Virodh*, *ruṭaw*.
- COÜNTER-PO-ŖE**, *v.* (L. *contra*, Fr. *peser*) to counterbalance; *n.* equivalence of weight—*Ham-wāzn k.*, *muqābil k.*, *ham-sang k.*, *pā-sang k.*; *n.* *ham-wāzn*, *ham-sang*,

pā-sang, dharā^h—Tulyabhār k., samabhār k., dharā bāndhnā wā sādhnā, tulyabal k.; n. tulyabhāratwa, samabhāratwa, tulyabalatwa, samabalatwa.

COUN'TER-POINT, n. (L. *contra, punctum*) a coverlet woven in squares, the art of composing harmony, an opposite point—*Palang-posh, tál yá sur milāne. kā hanar, ultí taraf ki nok*—Palang ke úpar ká kaprā, tál wā sur milāne kí vidyá, viparit dig, ultí aní agrabnág wā vindu.

COUN'TER-POL-SON, n. (L. *contra, polio*) an antidote to poison—*Tiryág, tiryák, zahr mukra, bikh-már^h*—Vishaghñ, prativish, vishanāsak.

COUN'TER-PRES'SURE, n. (L. *contra, pressum*) opposite force—*Mugábil zor, bar-aks dubāw*—Pratibal, viparit bal, viruddh bal wā dabāw.

COUN'TER-PRO-JECT, n. (L. *contra, pro, jactum*) an opposing scheme or project—*Mugábil tudbír, bar-aks tadbír, zidd ká mansúba*—Pratyupáy, pratiyatn.

COUN'TER-SCARP, n. (L. *contra, It. scarpus*) the exterior slope of a ditch round a fortified place, a covered way—*Fasil, qal'a ke gird jo khandaq rahit hai uski bahari ya ná maidan ki taraf ká dhál, patí ráh*—Garh ko gherkar jo khái rahti hai uski bahari or ká dhál, patá huá path. [k.—Dúre ke sáth chháp k.]

COUN'TER-SEAL, v. (L. *contra, sigillum*) to seal with another—*Dúre ke sáth muler*

COUN'TER-SIGN, cōñ'ter-sin, v. (L. *contra, signum*) to sign what has already been signed by a superior; n. a military watch-word—*Buzurg ke dast-khatt kiye nawište par dast-khatt k.*; n. chauki-dároñ meñ mustá'mal ishāre kí bát—Bare ke hastakshar se ankit kiye hue patra par apnā hastakshar likhnā, pabruñ ká sánket, rapasambhāshā.

COUN'TER-STATUTE, n. (L. *contra, statutum*) a contradictory ordinance—*Bar-khilāf qā'idā, bar-aks āu*—Ultí vyavasthā, ultí vidhi, viparit vidhi. [huí thokar^h.]

COUN'TER-STROKE, n. (L. *contra, S. astrican*) a stroke returned—*Ultí thokar^h, patí*

COUN'TER-SWAY, n. (L. *contra, D. zwaaijen*) opposite influence—*Bar-aks láqat yá*

ikhtiyār—Viparit bal wā prabhāv, viruddh bal wā śakti.

COUN'TER-TASTE, n. (L. *contra, Fr. titer*) false taste—*Bar-khilāf yá galat saliga, bar-aks pasand*—Viparit wā mithyā ruchi.

COUN'TER-TEN-OR, n. (L. *contra, teneo*) a part in music between the tenor and the treble—*Músiq meñ bich ká hissa*—Udāttaviparit, swaramārg.

COUN'TER-TIDE, n. (L. *contra, S. tid*) a contrary tide—*Ultā bhāthā^h, úpar úpar jis or ko bahāw ho uski ultí or niche niche bhāthā^h*—Viparitaprávāh.

COUN'TER-TIME, n. (L. *contra, S. tima*) resistance, opposition, defence—*Rok^h, muqá-bala*—Pratirodh, bādlá, arāw, virodh.

COUN'TER-TURN, n. (L. *contra, S. tyrnan*) the height of a play—*Kisi sawāng ká hadd darja jis se ummed munqatí ho játi hai*—Kisi sawāng ká paramāvadhi jis se āsā tūt játi hai.

COUN'TER-VAL, v. (L. *contra, valeo*) to have equal force or value; n. equal weight—*Ham-qimāt h., ham-qimāt h., ham-wazn h., ham-sang h.*; n. *ham-wazn, ham-sang*

—Tulyabal h., tulyabhār h., tulyamūlya h., samānabāl h.; n. tulyabhār, samānabal.

COUN'TER-VIEW, n. (L. *contra, Fr. vue*) opposition, contrast—*Mugá-bala, ikhtilāf zāhir karne ke liye do chāzñ ká mugá-bala*—Virodh, viruddhashchiti, parasparavirodh, parasparavairipitya prakāś karne ke nimitta milān.

COUN'TER-VOTE, v. (L. *contra, votum*) to oppose, to outvote—*Mugá-bala k., rok-nā^h, ziyāda logñ ki razā-mandí yá razā-mandí ke nishān se jitnā*—Arñā, pratirodh k., adhik logñ ki sammati ke dwārā kisi ko parājay k. wā harānā.

COUN'TER-WEIGH, cōñ'ter-wā, v. (L. *contra, S. weig*) to weigh against—*Ham-wazn k., dharā yá dharā bāndhnā^h, pā-sang k.*—Tulyabhār k., tulyabal k.

COUN'TER-WHEEL, v. (L. *contra, S. hweol*) to wheel in an opposite direction—*Ultā ghumānā yá phernā^h*.

COUN'TER-WORK, v. (L. *contra, S. weorc*) to work in opposition to—*Bar-khilāf kām k., bar-aks kām karne se kisi ká zor toznā*—Kisi ke ultā kām k., kisi ke ultā kām karke uskā bal toznā wā usko rokñā.

COUN'TRY, n. (L. *con, terra*) a tract of land, a region, one's native soil or residence, rural parts opposed to town or city; a. rustic, rural, rude—*Sar-zamīn, mulk, watan, mufassal, dihat, digār*; a. *dihqāni, dihāti, gañwār^h, ná-tarāshida*—Des, pradēs, jan-mabhūmi, swades, grām, gāñw, gañwāi; a. grāmya, grāmīy, asabhya, angārñ.

COUN'TRI-FIED, a. rustic, rude—*Dihqāni, dihāti, ná-tarāshida, gañwār^h*—Grāmīy, asabhya, angārñ.

COUN'TRY-MAN, n. one born in the same country, a rustic, a farmer—*Ham-watan, ham-mulki, dihqāni, gañwār^h, dihāti, kisān^h*—Swadēśī, ekadēśaj, gañwelā, grāmyajan, grāmīy, asabhak, jotihār, jotī.

COUN'TRY, see under COUNT.

CUPLE, n. (L. *copula*) two, a pair, the male and female, man and wife, a chain; v. to join, to marry—*Do^h, juft, nar aur uski wāda, sākib-bibi, jorū-khasam, zanjir*; v. *jornā^h, jurnā^h, juft khānā, byah k^h*—Dwi, dwardwa, yug, yugal, yugm, jorā, stri-purush,

- dampati, bhāryāpati, sikarī, sānikarī; *n.* milānā, saṅyukt *k.*, milūs, maithun *k.*, saumbandh *k.*, gānthbandhan *k.*, vivāh *k.*
- COUP'LE-MENT, *n.* union—*Milāw^h*, *mel^h*, *milnā^h*.
- COUP'LET, *n.* two verses, a pair—*Bait^h*, *fard^h*, *shēr^h*, *juft^h*, *joṛā^h*—*Dohā*, *soṛthā*, *yugal*, *yugm*, *yug*. [*joṛāw^h*, *mel^h*]
- COUPLING, *n.* that which couples, junction—*Jor^h*, *bandhan^h*, *bañdhāw^h*, *milāw^h*.
- COUR'AGE, *n.* (L. *cor*) bravery, valour—*Himmat*, *dilerī*, *bahāduri*, *mardānagi*, *mardumī*, *jasārat*—*Sāhas*, *viratā*, *śūratā*, *dhithāi*.
- COUR-AGEOUS, *a.* brave, daring, bold—*Diler*, *dil-āwar*, *murdāna*, *jawān-mard*, *akujā'*—*Vir*, *śūr*, *sāhasī*, *dhith*, *nirbhay*, *nidar*.
- COUR-AGEOUS-LY, *ad.* bravely, boldly—*Dilerāna*, *dilerī se*, *bahāduri se*, *mardānagi se*—*Sāhasapūrvak*, *sāhas se*, *viratā wā śūratā se*.
- COUR-AGEOUS-NESS, *n.* bravery, boldness—*Dilerī*, *mardānagi*, *mardumī*, *jasārat*—*Viratā*, *śūratā*, *dhithāi*, *sāhas*.
- COU-RANT', *n.* (L. *curro*) a dance, any thing that spreads quick as a newspaper—*Chusti-o-chālāki kā ek nāch*, *koi bāt jo jalā phailī hai jaise akhbār-nāme kā mazmūn*—*Ek bhāūt kā nāch*, *koi bāt jo śighra phail jāti hai jaise sanāchārapatra kā saṅvād*.
- COU'R-ER, *n.* a messenger sent in haste—*Qāsid*, *har-kārā*—*Daurahā*, *śighragāmi dūt*.
- COURSE, *n.* (L. *cursum*) race, career, progress, order, conduct, inclination, ground for racing, track in which a ship sails, number of dishes set on a table at once; *pl.* the menses; *v.* to hunt—*Daur^h*, *rau*, *raštār*, *bahāw^h*, *joṛpān*, *sar-rišta*, *silsila*, *voz*, *tariqa*, *rawish*, *atwār*, *ragbat*, *zāti yā khilqī mail yā milān*, *ghurdaur kā maidān*, *jahāz ke chalne ki rāh*, *jīni rikābiyān khāne se bhari hui ek bargi meṛ par lagāi jāti hai*; *pl.* *haiz*; *v.* *daurnā^h*, *bahnā^h*, *shikār k.*, *ragednā^h*—*Gati*, *mārg*, *chalan*, *gaman*, *pragaman*, *pravāh*, *kram*, *paramparā*, *śrenī*, *avali*, *chālchalan*, *dhāng*, *āchar*, *ācharān*, *jhukāw*, *pravritti*, *ghurdaur ki jagah*, *naukāmar*, *naukāpath*, *bhojan ke samay jīni thālī ek hi ber parosī jāti hai*; *pl.* *raj*, *ritu*; *v.* *dhāwnā*, *ākhet k.*, *pichhā k.*, *kha-dernā*.
- COU'R-ER, *n.* a swift horse, a hunter—*Bād-pā*, *tez-rau ghorā*, *shikārī*—*Śighragāmi ghorā*, *achchhā chulwuiyā ghorā*, *ākheti*, *ākheti jan*. [lekar ākhet *k.*]
- COU'R-ING, *n.* hunting with greyhounds—*Tāzi kutton se shikār k.*—*Kukuroṅ ko sāth*.
- COURT, *n.* (Fr. *cour*) the residence of a sovereign, the attendants of a sovereign, a hall or place where justice is administered, an assembly of judges, address, flattery, an inclosed place in front of a house, a space inclosed by houses; *v.* to solicit, to woo, to flatter—*Bādshāhi mahāl*, *bār-gāh*, *takht-gāh*, *bādshāhi mulāzim*, *'adālat*, *ar-bāb-i-'adālat*, *majma'at-kukkām-i-'adālat*, *khush karne kā turiga*, *chāplūsī*, *khush-āmad*, *jilau-khāna*, *chauk^h*, *koi mukānōn ke bich meṛ jo maidān ho*; *v.* *darkhāst k.*, *hāsīl karne ki koshish k.*, *talāsh k.*, *'ishq-bāzi k.*, *khush-āmad k.*—*Rājasālā*, *rājagrih*, *rājā-mandir*, *rājaparijan*, *kachahri*, *dharmmasabhā*, *vichārasthān*, *nyāyādhipatisamūh*, *dharmaadhikārisamūh*, *ārādhān*, *anunay*, *sewā*, *bhakti*, *āngan*, *gharōn ke bich meṛ jo phailānō rahtā hai*; *v.* *chāhnā*, *prārthanā k.*, *vivāh ke nimitta strī ki sewā wā upāsānā k.*, *stryupāsānā k.*, *bhakti k.*, *ārādhānā k.*, *bhajanā*.
- COU'R-ER, *n.* one who courts—*'Ishq-bāz*, *shādī ke liye 'aurat ki khush-āmad k. w.*—*Strī-upāsak*, *stryupāsak*, *vivaharthaprārthak*, *vivāharthayāchak*.
- COU'R-IER, *n.* one who frequents court, one who courts favour—*Darbāri*, *kuzūrī*, *muj-rāi*, *khush-āmadī*, *mīhr-bāni ki istid'ā k. w.*—*Rājasabhasād*, *rājavallabh*, *kripāprārthak*.
- COU'R-LIKE, *a.* elegant, polite—*Latif*, *khūb*, *khaliq*, *subīm-t-tub'*, *khush-akhilāq*—*Sundar*, *suthrā*, *sabhya*, *śisht*.
- COU'R-LING, *n.* a retainer of a court—*Darbāri mulāzim*—*Rājavallabh*, *rājasewak*.
- COU'R-LY, *a.* relating to a court, elegant, flattering; *ad.* in the manner of a court—*Bār-gāhi*, *darbār ke muta'alliq*, *khūb*, *latif*, *mulāzim*, *shirīn*; *ad.* *bār-gāhāna*, *darbār ke taur se*—*Rājasabhasāmbandhi*, *rājasabhasāst*, *sundar*, *suthrā*, *sabhya*, *śisht*, *priya*, *maṇṇrahjuk*, *manohar*; *ad.* *rājasabha ki riti se*, *rājadwār ki bhānt se*.
- COU'R-LI-NESS, *n.* elegance of manners—*Khush-atvārī*, *khush-wa'zī*, *dhāng ki khūbī*—*Sabhyatā*, *śishtatā*, *sujanatā*, *śishtāchārātwa*, *suśilatā*.
- COU'R-SHIP, *n.* the act of soliciting, the act of making love to a woman—*Mīhr-bāni ki darkhāst*, *khush-āmad*, *'ashiqī*, *byāh ke liye 'ishq-bāzi*—*Anunay*, *ārādhānā*, *bhajan*, *bhakti*, *sewā*, *stryupāsān*, *vivaharth* *stryupāsān*.
- COU'R-TE-OUS, *a.* polite, well-bred, civil—*Mulāzim*, *sāhib-i-akhilāq*, *nek-nihād*, *nek-atwār*, *khush-khulq*, *khush-akhilāq*, *sāhib-i-murawwat*, *salīm*—*Sabhya*, *śisht*, *suśīl*, *śishtā-chārī*, *anunayī*.
- COU'R-TE-OUS-LY, *ad.* politely, respectfully—*Mulāzimat se*, *khush-akhilāqī se*, *nek-nihādī se*, *adab se*, *muaddabāna*—*Śishtatā se*, *sabhya se*, *adar se*, *samman wā samman se*.
- COU'R-TE-OUS-NESS, *n.* civility, complaisance—*Murawwat*, *khush-akhilāqī*, *nek-nihādī*, *ta'zim*, *iltifāt*, *tutī*, *tawāzū*, *mīhr-bāni*, *navāzish*, *khulq*, *akhilāq*—*Sabhyatā*, *śishtatā*, *suśilatā*, *adar*, *avābhagat*, *samman wā samman*, *anunay*, *namratā*.

- COÛRTE-SY**, *n.* civility, complaisance, respect—*Khulq, murawwat, nek-nihādi, khush-ayhlāqi, tu'zim, tavvuz*—Sabhyatā, śīṣṭatā, ādar, sanman, āwābhagat.
- COÛRTE-SY**, *n.* reverence made by women; *v.* to make a reverence—*Ek qism kī salām jo Farang-istān kī bibiyon ke bich mein murawwaj hai*; *v.* 'auraton kī tarah salām k., salām k.—Pranām wā ādar k. ek prakār jo Yurop deśī striyon ke bich mein prachalit hai; *v.* Yurop deśī striyon ke sadris pranām wā ādar k., pranām k.
- COÛRTE-ZĀN**, *n.* a prostitute—*Kasbi*—*Veśyā, paturiyā*.
- COURT-BREED-ING**, *n.* education at court—*Darbār yā 'adālat mein tu'lim*—Rājadwār wā kachahri mein śikṣā.
- COURT-DAY**, *n.* the day on which a court sits—*Darbār yā 'adālat kī roz, jis roz darbār yā 'adālat khule*—Rājāsabhā wā kachahri kī din, jis din rājāsabhā wā kachahri khulai.
- COURT-HAND**, *n.* the manner of writing used in records and judicial proceedings—*Jo khatt daftar aur 'adālat ke kāgazon ke likhne mein must' mal hotā hai, 'adālat kī khatt*—Hathauti jo kachahri ke patron ko likhne mein kām āti hai, kachahri kī hathauti.
- COURT-MARTIAL**, *n.* a court of officers for trying offences in the army or navy—*Lash-kari jaidāt*—Sainikānyāyāsabhā, sainikadharmaśabhā.
- COUS'IN**, *cūz'n.* (*Fr.*) the child of an uncle or aunt, a kinsman—*Chacherā phupherā mameri yā mameri bhāi^h, chacheri phupheri mameri yā mameri bhāi^h, natat^h*.
- COVE**, *n.* (*S. cof*) a small creek or bay, a shelter; *v.* to arch over—*Chhotā nālā yā khalij, panāh gāh*; *v. mubrab banāna*—Chhotā kol wā khāl, chhotī khāri, āsrayasthān; *s. toran banāna*.
- COVE-NANT**, *n.* (*L. con. venio*) an agreement, a compact; *v.* to bargain, to contract, to agree—*Qaul-qarār, shart, 'ahd-o-paimān*; *v. qaul-qarār k, shart k., 'ahd-o-paimān k., rāzi h., manzūr k.*—Niyam, hoṛ, paṇ; *v. niyam k., hoṛ k., paṇ k., sammat h., mānnā, āngikār k.*
- COVE-NANT-EE**, *n.* a party to a covenant—*Qaul-o-īqrār kī fariq, 'ahd-o-paimān mein wabasta*—Niyamabaddha vyakti, wah jan jiske sāth hoṛ ho.
- COVE-NANT-ER**, *n.* one who makes a covenant—*Qaul-qarār k. w., 'ahd-o-paimān k. w.*—Niyamakartā, niyamakāri, hoṛ k. w.
- COVER**, *v.* (*L. con. operio*) to overspread, to conceal, to hide, to shelter; *n.* a concealment, veil, shelter, defence—*Chhānā^h, pātnā^h, lenā^h, lipnā^h, marhnā^h, chhipānā^h, lukanā^h, mīḥnā^h, dhānpnā^h, dhāṅknā^h, orhānā^h, jhānpnā^h, chhlopnā^h, bachānā^h; *n. ohār dhuknā^h, dhānpnā^h, dhāṅknā^h, oṛ^h, ār^h, rok^h, bachāw^h*.*
- COVER-CLE**, *n.* a small cover, a lid—*Dhānpnā^h, dhānpnā^h, dhāṅknā^h, dhāṅknā^h*.
- COVER-ING**, *n.* any thing spread over, dress—*Poshish, libās*—Achehādān, āvaran, be-ṭhan, vastrā, kapre. [kā kaprā, śāyyāchehādān.
- COVER-LET**, *n.* the upper covering of a bed—*Palang-posh, bālā-posh*—Palang ke upar
- COVERT**, *n.* a shelter, a defence, a thicket; *a. sheltered, secret, insidious*—*Panāh-gāh, panāh kī jagah, hifzāt kī jagah, jhār^h*; *a. sāya-dār, havā wāgaira se bachāw kī, poshida, mukhfi, sūrat badle hue, sūrat banāe hue, 'aiyār*—Āsray, āsrayasthān, bachāw, ār, jhār; *a. nirvāt, vāyu se ār kī, gupt, guph, rūpāntar kiye hue, kapatārūpi, kapatāveśi*.
- COVER-TLY**, *ad.* secretly, closely—*Poshidagī se, ikhfū se*—Gūrhatā se, gupt rūp se.
- COVER-TURE**, *n.* shelter, defence, the state of being a married woman—*Panāh, hifzāt, rok^h, sakāyin-panā^h*—Āsray, bachāw, ār, sadhavāvasthā.
- COV'ET**, *v.* (*L. con. rotum*) to desire inordinately, to have a strong desire—*Lālach k^h, lobb k^h, lobhnā^h, lalchānā^h, hirs k., tam^h k.*
- COVET-ING**, *n.* inordinate desire—*Lālach^h, lobb^h, hirs, tam^h*.
- COV'E-TOUS**, *a.* avaricious, greedy—*Lālachi^h, lobb^h, hirsī, tamī*.
- COV'E-TOUS-LY**, *ad.* avariciously, greedily—*Lālach se^h, lobb se^h, hirs se, tam se*.
- COV'E-TOUS-NESS**, *n.* eagerness of gain, avarice—*Hirs, tam^h, lālach^h, lobb^h*.
- COV'EY**, *n.* (*L. cubo*) a brood of birds—*Jhol^h, pāl^h, jhūnd^h*.
- COV'IN**, *n.* (*L. con. venio*) a deceitful agreement—*Farebi qaul-qarār, fareb kī 'ahd-o-paimān*—Kapatapan, chhal kī hoṛ, kapataniyam.
- COV'E-NOUS**, **COV'IN-NOUS**, *a.* deceitful—*Farebi, 'aiyār, dagā-bāz*—Chhālī, kapatī.
- COW**, *n.* (*S. ou*) the female of the bull—*Gāy^h, gau^h*.
- COW'HERD**, *n.* one who tends cows—*Gwālā^h, ahir^h, gopāl^h*.
- COW'HOUSE**, *n.* a house in which cows are kept—*Go-shālā^h, gwāl-bāri*—Gośālā.
- COW'LEECH**, *n.* one who professes to cure cows—*Gauon kī bimāri dūr k. w.*—Govyādhināsak, gauon kī rog dūr k. w.
- COW'KEEP-ER**, *n.* one who keeps cows—*Gwālā^h, ahir^h, gopāl^h, gau pālne w^h*.
- COW'LIKE**, *a.* resembling a cow—*Gau sā^h, gau sarikhā^h*.
- COW'POX**, *n.* the vaccine disease—*Go-than-sitālā^h*—Gostanāsītālā.
- COWSLIP**, *n.* a species of primrose—*Bahār kī ek phul*—Vasant kī ek phul.

- CŌW**, *v.* (Sw. *kufwa*) to depress with fear—*Dhankānā^b, dabaknā^b, darānā yā darwānā*.
- CŌWARD**, *n.* (Fr. *coward*) one wanting courage, a poltroon; *a.* dastardly, timid—*Buz-dil, nā-mard, kādar^b; a. buz-dilā, nā-mardā*—*Darpoknā, leñrī, gidar; a. kayar, kātar, bhirut, darālū*.
- CŌWARD-DICE**, *n.* want of courage, fear—*Buz-dilī, nā-mardī, bejigari*—*Darpoknapan, kā*.
- CŌWARD-LIKE**, *a.* acting as a coward—*Buz-dil ke mánind, kādar ke mēnind*—*Darpokno sarikhā, kāyar sarikhā*.
- CŌWARD-LY**, *a.* fearful, pusillanimous, mean; *ad.* in the manner of a coward—*Buz-dilā, kādar^b, kamīnā*; *ad. buz-dilānā, kādar ki tarāh*—*Kayar, kātar, darālū, adham, nichī*; *ad. gidar sarikhā, kāyar sarikhā, darpokne ki nāin*.
- CŌWARD-LI-NESS**, *n.* timidity, pusillanimity—*Buz-dilī, nā-mardī, bejigari, kādar-pa-nā^b*—*Darpoknapan, gidarpanā, kayarpan, kātaratā, bhirutā*.
- CŌWER**, *v.* (W. *curran*) to sink by bending the knees, to crouch—*Nihunā^b, dar se dabaknā yā kukriyānā^b*. [*topi, dolch^b*—*Vairāgi wā samnyāsi kā topi, dol.*]
- CŌWL**, *n.* (S. *cupla*) a monk's hood, a vessel for carrying water—*Kulak, qalandar*.
- CŌWLED**, *a.* wearing a cowl, hooded—*Qalandarī topi diye hue*—*Samnyāsi ka top diye hue*.
- CŌWL-STAFF**, *n.* a staff for supporting a cowl—*Do janon ke bich men ek dolchi yā dol latkāne ke liye lāthi bānā yā lakri^b*.
- CO-WORKER**, *n.* (L. *con*, S. *veor*) one engaged in the same work—*Milke kām k. w^b, ek hi kām ke anjām ke liye dūse ke sath mihnāt men sharik h. w.*—*Salahāri, ek hi kārya ki sānsiddhi ke munāttā dūse ke sath sam k. w.*
- CŌX-COMB**, *n.* (cock's comb) a comb formerly worn by licensed fools, a fop—*Tāj-i khurānā ke mánind ek kalgi jo agle zamānon men maskharē apnā topiyon men lagāte the, dānkā^b*—*Mayūrasikhā wā kukkuta-ikhā ke sadis ek phul jo bhanj prāchin kal men apnī topiyon men lagāte the, chhailā*.
- COX-COM'ICAL**, *a.* foppish, conceited, vain—*Bānke ke mánind, khud-bīn, khud-numā, maqrūr*—*Chhailē sarikhā, ochhā, chhichhorā, dambhī, dambhī, darpī*.
- CŌY**, *a.* (L. *quies*?) shy, modest, reserved; *v.* to behave with reserve, to caress, to stroke, to allure—*Kashidā, sharmilā, sharm-gīn, mahjūb, nā-āshnā-mizāj; v. sharm-nānā, mah-jūb h., kashidā rahnā, navāzish k., shafayāt k., dularānā^b, hāth phernā^b, fureb d., lubhānā^b*—*Anmilā, bijuk, saukochī, lajjanwīt, rūkhā, anālāpī, munhchor, alpabhashī; v. saukoch k., lajjā k., lāppiyār k., dular k., sohanā, suhrānā, moh lenā, rijhānā*.
- CŌY'ISH**, *a.* somewhat coy, reserved—*Andak sharmilā yā sharm-gīn, kam-sukhan, nā-āshnā-mizāj*—*Kuchh lajuk, thora saukochī, rūkhā, anālāpī, alpabhashī*.
- CŌY'LY**, *ad.* with reserve, shyly—*Kam sukhani se, nā-āshnā mizājī se, hijāb se, sharm se*—*Rukhāī wā rukhāwat se, anālāpitwa se, alpabhashitwa se, annilansāī se, saukoch se, lajjā se*.
- CŌY'NESS**, *n.* reserve, shyness—*Kam-sukhani, nā-āshnā-mizājī, be-murawwat, hijāb, sharm*—*Rukhāī, rukhāwat, annilansāī, anālāpitwa, alpabhashitwa, saukoch, lajjā, salajjātā*.
- CŌYSTREL**. See **COISTRIL**.
- CŌZ**, *n.* a familiar word for cousin—*Chacherā phupherā mamerā yā mauserā bhāī^b, chacheri phupheri mameri yā mauseri bahin^b*.
- CŌZ'EN**, *cūz'n*, *v.* (D. *koosen*) to cheat—*Thagnā^b, dhokhā^b, chhālānā^b*. [*dhokhā^b*].
- CŌZ'EN-AGE**, *n.* fraud, deceit, trick—*Thagāī^b, chhāl^b, chhāl-bal^b, kapāt^b, dhuppā^b*.
- CŌZ'EN-ER**, *n.* one who cheats—*Thag^b, chhālī^b, kapatī^b, dhappā yā dhokhā d. w^b*.
- CRĀB**, *n.* (S. *crabba*) a shell-fish, a wild apple, a peevish person, one of the signs of the zodiac; *v.* to sour—*Kekrā^b, jangli sew^b, tursh-rū yā tunuk-mizāj shukhs, burj-i-sartān; v. khatā^b k. yā chirhānā^b, khatānā yā chirchurā h^b*—*Gegti, karkāt, bamailā sow, chirchirā jan, karkarāsi*. [*Chirchirā, kitkiyā, karkas, duhsil, karwā, kathin*].
- CRĀB'ED**, *a.* peevish, morose, difficult—*Tunuk-mizāj, tursh-rū, durusht, mushkil*—*CRĀB'ED-LY*, *ad.* peevishly, morosely—*Tunuk-mizājī tursh-rū tund-khoi yā jal-tarangī se*—*Chirchirāhat se, kitkiāhat se*. [*Chirchāhat, kitkiāhat, karkasātā*].
- CRĀB'ED-NESS**, *n.* sourness, asperity—*Turshī, tursh-rū, tundi, durushti*—*Khatū, chir-*
- CRĀB'BY**, *a.* difficult, perplexing—*Mushkil, dushwār*—*Kathin, uljhāī, jhanjhaī*.
- CRĀ'BER**, *n.* the water-rat—*Pani kā chūkā^b, chūkā jo pani men bahut jāyā āyā kartā hāt^b*.
- CRĀCK**, *v.* (Fr. *craquer*) to break into chinks, to split, to burst, to craze, to boast; *n.* a chink, a flaw, a sudden noise, craziness, a boast—*Phārnā^b, phatnā^b, chitkānā^b, tarkānā^b, taraknā^b, tornā^b, tātā^b, phornā^b, phūtnā^b, karkānā^b, karaknā^b, adh-pāgal k^b, adh-baurahā k^b, adh-bailā k^b, lambi-chauri hānkānā^b, apnī barāī k^b, sit-nā^b, sitūī k^b, dīng wārnā^b; n. darār^b, phānk^b, dark^b, chir^b, karākā^b, karkorā-hat^b, chatākā^b, karāk^b, adh-bailāt^b, adh-baurahī^b, adh-pagalat^b, apnī barāī^b, sitūī^b, dīng^b*.
- CRĀCK'ER**, *n.* one that cracks, a boaster, a firework, a hard biscuit—*Phārne chitkāne tarkāne torne phorne yā karakāne w^b, dīng mārnc w^b, apnī barāī k. w^b, sitūī^b, parākū^b, murrā^b, lauki^b, kari rotī^b*.

- CRACKLE**, *v.* to make slight cracks, to make small and frequent noises—*Chitakná^h, charcharaná^h, churcharānā^h, machmachānā^h, marmarānā^h, murmurānā^h, bharbharānā^h*. [kat^h, murmurāhat^h, bharbharāhat^h.]
- CRACKLING**, *n.* a small frequent noise—*Charcharāhat^h, machmachāhat^h, marmarāhat^h*.
- CRACKNEL**, *n.* a hard brittle cake—*Ek kari marakni bhurbhuri yā churchuri roti^h*.
- CRACKBRAINED**, *a.* crazy—*Adk-baurahā^h, adk-pagal^h, adh-bailā^h*.
- CRADLE**, *n.* (S. *cradle*) a moveable bed in which infants are rocked, a case for a broken limb; *v.* to lay or rock in a cradle—*Hindolā^h, pālā^h, tūti huā tāng jo bairhā di jāy uske rakkne kā khol^h; v. hindole yā pālne meñ rakkhā yā solānā^h, hindole yā pālne meñ rakkhar hilānā dulanā jhulanā yā solānā^h*. [kapre^h.]
- CRADLE-CLOTHES**, *n.* bed clothes for a cradle—*Hindole yā pālne ke bichhaune ke*
- CRAFT**, *n.* (S. *craft*) manual art, trade, fraud, cunning, small ships—*Dastī kirfa, dastī kumar, peshā, dogā, fareb, fitrat, hila bāzi, chhote chhote jahāz—Hathkarā, sil-pavidyā, silpakarin, vyāpār, vyavasāy, thagāi, chhal, kapaṭ, dhūrttatā, kutilatā, kshudra naukā*.
- CRAFTY**, *a.* cunning, artful, sly—*Aiyār, fitratī, makkār, mutafanni—Dhūrt, kutil*.
- CRAFTILY**, *ad.* cunningly, artfully—*Aiyārī se, fitrat se, makkār se, hikmat se, dogā-bāzi se—Dhūrtī se, dhūrtatā se, kutilatā se, chhal wā kapaṭ se, syānepan se*.
- CRAFTINESS**, *n.* cunning, stratagem—*Aiyārī, robāh-bāzi, makkārī, hikmat, fitrat—Dhūrtatā, kutilatā, chhalbal*. [kār, karmakār.
- CRAFTSMAN**, *n.* an artificer, a mechanic—*Kārī-gar, peshā-dār, ahl-i-kirfa—Silpi, silpa*.
- CRAFTSMAN-TER**, *n.* a man skilled in his trade—*Apne fann meñ ustād, apne fann yā peshe meñ kāmīl—Apne vyavasāy wā silpakarin meñ dakṣī wā nipuñ jan*.
- CRAIG**, *n.* (C. *craig*) a rough steep rock—*Karārā^h, karārā^h, arārā^h*. [nichā^h.
- CRAIGED**, *a.* full of crags, rugged—*Karārōñ yā arārōñ se bhārā huā^h, behar^h, unchā*.
- CRAIGEDNESS**, *n.* fullness of crags—*Nā-hamwārī, nasheb-furāzi—Beharpan, unchāi-nichāi, śīleyatwa*. [chā, kharbarā, śīleya.
- CRAIGY**, *a.* rocky, rugged, rough—*Nā-hamwār, nasheb-farāz—Arbar, behar, unchā-ni*.
- CRAIGINESS**, *n.* the state of being craggy—*Nā-hamwārī, nasheb-furāzi—Arbarāhat, beharpan, unchāi-nichāi, kharbarāhat, śīleyatwa*.
- CRAM**, *v.* (S. *crumina*) to stuff, to thrust in by force, to eat beyond satiety—*Thūs-nā^h, thāsnā^h, dhūsnā^h, thāskar bharnā^h, chhakkār khilānā^h, chhakkār khānā^h, thūskar khilānā^h, thūskar khānā^h*.
- CRAMBO**, *n.* a play at rhymes, a rhyme—*Qāfiya-bāzi, qāfiya—Kriṛārūp samasyāpūran, samasyāpūranakriṛā, yamak, antyāsabd-yamak*.
- CRAMP**, *n.* (D. *cramp*) a spasmodic contraction of the muscles, a restriction, a piece of bent iron; *v.* to pain with spasms, to confine, to bind with cramps; *a.* difficult, knotty, troublesome—*Nas kā charhnā, nas kā tanāw, thithar^h, akar-bāi^h, akar^h, akarāw^h, akāñi^h, rok^h, āñkri^h, kilā^h; v. akrānā^h, thithrānā^h, aññhānā^h, maronā^h, roknā^h, aikāñā^h, āñkri yā kile se bāñdhnā^h; a. kathin^h, gathilā^h, kaniak^h, atpalañgā^h—Añgikārsh, avarodh, kil, lohābandhani*. [akar jātā hai^h.
- CRAMPFISH**, *n.* the torpedo—*Ek aisi muchhlī ki wah jis se chhū jāti hai so thithir yā*
- CRAMPIRON**, *n.* a piece of bent iron—*Pattar^h, kilā^h, āñkri^h, kil^h*.
- CRANCH**. See **CRAUNCH**.
- CRANE**, *n.* (S. *cran*) a bird, a machine for raising heavy goods, a crooked pipe—*Sā-ras^h, bhāri bojh uthāne ki kaṭh, terhi nali^h, terhi pōngi yā choñgi^h*.
- CRANIUM**, *n.* (L.) the skull—*Khoprā^h, khopri^h*.
- CRANIOLOGY**, *n.* the study of the skulls of animals in connexion with their faculties and propensities—*Ilm-i-kāsa-i-sar, ilm-i-qiyaṣa, wah ilm jis se jāñvarōñ ki khopriyōñ ki banāvut ko ba-gaur dekhne se unkā kha aur raqbat kā hāl dayāqst hotā hai, kapāl-shāstra^h—Kapālavidyā, kapālāsāstra, kapālalakṣhanavidyā, kapālāsā-mudrik*.
- CRANK**, *n.* (crane, neck ?) the end of an iron axis turned down, a bend, an iron brace, a twisting or turning in speech; *v.* to turn, to bend—*Dhuri kā kuhni-dār sirā, mor^h, āñnikāsnā, pech-dār guṭ-gū, pechidā guṭ-gū, guṭ-gū ki pechidagi; v. phirnā^h, ghūmnā^h, bhāwnā^h, murnā^h—Dhuri kā teḥunī wā tihuni ke sadriś āgrabhāg, mārg kā ghūmāw wā phirāw, ghūmā phirā wā murā huā mārg, lohe kā bāñdhanā wā bandhan, vakrokti, vakrabhāñit*.
- CRANKLE**, *v.* to break into bends or angles—*Torakar kone aur mor banā dātā^h*.
- CRANK**, *a.* (D. *crank*) stout, bold, liable to be overset—*Maebūt, diler, ulat jāne ke qābil—Drigh, porhā, sāhasi, dhithā, ulat jāne ke yogya*.
- CRANKY**, *n.* (L. *crenā*) a chink, a cleft—*Darār^h, darkā^h, chir^h*. [chiron se bhārā huā.
- CRANKIED**, *a.* full of chinks—*Shigāf-dār, shikāf-dār, darz-dār—Darārmay, chirmay*.
- CRANTS**, *n. pl.* (Ger. *kranz*) garlands carried before the bier of a maiden and hung over her grave—*Phul ki malā jo ek an-byāhi larkī ke janāze ke āge āge log le jāte haiñ aur uske qabr ke upar latkā dete haiñ—Phul ki malā jo ek kumārī ki rathī ke āge āge log le jāte haiñ aur uske gārne ki jagah ke upar latkā dete haiñ*.

CRAPE, *n.* (Fr. *crépe*) a thin stuff loosely woven—*Ek qism ká patlá kaprá*—*Ek prakár ká jhírjhírá patlá wá viral kaprá*.

CRÁP'U-LA, *n.* (L.) a surfeit—*Kháne pine kí ziyádati yá bad-parhezí*—*Ajirn*.

CRASH, *v.* (Fr. *ecraser*) to make a noise as of things falling and breaking, to break, to bruise; *n.* a loud mixed noise—*Churchurchaná^h, marmaráná^h, kukuráná^h, dharcharáná^h, harharáná^h, toráná^h, kuchalná^h; n. churchuráhat^h, marmaráhat^h, harharáhat^h, dharáká^h* [*ráhat^h*].

CRASH'ING, *n.* a violent mixed noise—*Dharáká^h, churchuráhat^h, kapkaráhat^h, marmaráhat^h*.

CRÁ'SIS, *n.* (Gr.) the temperament, the mingling of two vowels in one syllable—*Srisht, mizáj, do kurúf-i-illat ká ek rukn yá híje meñ báham mīlná*—*Prakriti, swabháv, do swarón lá ekatra aisá mīláná wá mīlná kí unká uehcharaṇ ek bār meñ ho*.

CRASS, *a.* (L. *crassus*) gross, coarse—*Moťá^h, patlá nahín^h, mīhín nahín*.

CRÁ'SI-MENT, *n.* thickness—*Gárhá-pan^h, mutáí^h*.

CRÁ'SI-TUDE, *n.* grossness, coarseness—*Mutáí^h motáí^h, motá-pan^h*.

CRÁ'SNESS, *n.* grossness—*Mutáí^h, motáí^h, motá-pan^h* [*gharí^h*].

CRATCH, *n.* (L. *crates*) a frame for hay—*Súkhi ghás rakhne ká machán yá kath*.

CRÁTE, *n.* a wicker pannier, a hamper—*Tokrá^h, tokri^h, dālá^h, dāli^h, daurá^h, dauri^h*.

CRÁ'TER, *n.* (L.) the mouth of a volcano—*Koh-i-átash-afshár ká dahána*—*Jwálá-mukhí ká munh* [*dálná^h*].

CRÁUNCH, *v.* (D. *schwantzen*) to crush in the mouth—*Chábná^h, chabáná^h, chabá*.

CRA-VÁT, *n.* (Fr. *cravate*) a neckcloth—*Gulá-band*—*Gakiveshtan, galá ká kaprá, galá lapetne ká kaprá*. [*k*—*Ati anurág se prartháná k., lálásá k., barí abhiláshá k.*]

CRÁVE, *v.* (S. *crāvan*) to ask earnestly, to long for—*Mīnat k., dārkhwást k., istid'á*.

CRÁ'VER, *n.* one who craves—*Mīnat k. w., dārkhwást k. w., sáil*—*Prarthak, ati anurág se wá vinay pūrvak prarthná k. w.*

CRÁ'VING, *n.* unreasonable desire—*Ná-mā'gúl khrváhish, gair-wájib hawás, hauká^h*—*Atisayavāñchhá, utkanthá*.

CRÁ'VEN, *n.* (*crave*) a coward, a recreant; *a.* cowardly; *v.* to make cowardly—*Buz-du, ná-mard; a. buz-dilá; v. buz-dil yá ná-mard k.*—*Darpokná, káyar; a. kátar, bhíru, darálú; v. kátar wá bhíru k.*

CRÁW, *n.* (Dan. *kroe*) the crop of birds—*Chiriyón ká potá onrá petá yá jhoj^h*.

CRAW'FISH, **CRÁ'VISH**, *n.* (Fr. *ceretise*) a small crustaceous fish—*Jhīngá^h, chhotí chūngí machhí^h* [*chulná^h, kíre sarikhá chalná^h, dhíre dhíre chalná^h*].

CRÁWL, *v.* (D. *krielen*) to creep, to move as a worm, to move slowly—*Reigná^h, pet se* **CRÁW'ER**, *n.* one that crawls—*Reigne w^h, pet se chalne w^h, kíre sarikhá chalne w^h, dhíre dhíre chalne w* [*kí ek lekhní*].

CRÁ'Y'ON, *n.* (Fr.) a kind of pencil—*Naql khúchne ká ek qalam*—*Chhavi khúchne*.

CRÁZE, *v.* (Fr. *ecraser*) to break, to crush, to disorder the intellect—*Tukre tukre k^h, toráná^h, adh-págál k^h, baurahá k^h, bauráná^h, págal k^h*.

CRÁ'ZED-NESS, *n.* state of being crazed—*Tútá hálát, naqáhat, zu'f, khalal-i-dimág, khushk-magzi*—*Jirnátá, tití avasthá, baurahápan, vátulata, pagalpaná* [*pagál*].

CRÁ'ZY, *a.* broken, disordered in intellect—*Tútá^h, baurahá^h, baurá^h, págal^h, adh*.

CRÁ'ZI-NESS, *n.* weakness, disorder of mind—*Ná-tawáni, zu'f, divánagi, khalal-i-dimág*—*Jirnátá, daurbalya, baurahápan, pagalpaná, vátulata*.

CRÉAK, *v.* (W. *crecian*) to make a sharp harsh grating sound—*Machmacháná^h, char-charáná^h, kúrkiráná^h, gharráná^h, churráná^h*.

CRÉAK'ING, *n.* a harsh grating sound—*Machmacháhat^h, charcharáhat^h, jhankár^h*.

CRÉAM, *n.* (L. *cremor*) the oily part of milk, the best part of any thing; *v.* to skim off the cream—*Maláí^h, tuhfa, zubda, butf; v. maláí utárná^h*—*Sári, sarhí, sár; v. sári wá sarhí utárná wá kátná* [*se bhara huá, sarhí wá sári sarikhá*].

CRÉAM'y, *a.* full of cream, like cream—*Maláí se bhara huá^h, maláí sá^h*—*Sári wá sári*.

CRÉAM'FACED, *a.* pale, cowardly—*Zard, pilá^h, buz-dilá, ná-mardá*—*Malín, mīlanavadan, malīnamukh, darpokná, bhíru, darálú*.

CRÉASE, *n.* (T. *kroesen*) a mark left by a fold; *v.* to mark by doubling—*Chín ká nishán; v. chin ká nishán k.*—*Chunat wá chunan ká chihn; v. chunat wá chunan ká chihn k.*

CRÉ-ATE, *v.* (L. *creatum*) to form out of nothing, to make, to cause, to produce—*Khalq k., hast k., banáná^h, jūd k., paidá k.*—*Srishtí k., rachaná, sirajná, nirmān k., utpanna k.* [*jahán*—*Srishti, sarjan, utpādan, jagat, víswa, sañsār*].

CRÉ-ATION, *n.* act of creating, the universe—*Áfrínish, paidáish, khilqat, káinat, dunyá*.

CRÉ-ATIVE, *a.* having the power to create—*Paidá-karne jūd-karne yá banáne kí qudrat rakhne w.*—*Utpādak, vidháyí, srishtikaranaksham, nirmānasáli, janak*.

CRÉ-ATOR, *n.* the Being who creates—*Khálíq, áfrínanda, khalláq*—*Srashtá, vidhátá, srishtikartá*.

CRÉA'TURE, *n.* a created being, any thing created, an animal, a dependant, a word of contempt or petty tenderness—*Makhliq, khaliq, jānwar, haiwán, banda, parwarda*.

is lafz ká istī māl hīqarat yā muhabbat zāhīr karne ke tiye bhī hotā hai—Bhūt, srisht vastu, jantu, prāpi, jīvi, āsrit jan, upajīvi, is śabd ká vyavahār ghñu wā pyār prakāś karne ke nimitta bhī hotā hai.

CRĒA-TU-RAL, *a.* belonging to a creature—*Makhlūq ke muta'alliq, jānwārī, haiwānī—*Bhūtasambandhī, prāpīsambandhī, jīvasambandhī.

CRĒA-TURE-LY, *a.* like a creature—*Makhlūt sā, khalq ke mánind, jānwār ke mánind—*Bhūtasadris, prāpīsadris, jīvasadris. [prānidāsā, jīvasadāsā.]

CRĒA-TURE-SHIP, *n.* the state of a creature—*Makhlūqiyat, haiwānīyat—*Bhūtatawa,

CREED, *n.* (L. *credo*) that which is believed, a summary of the articles of faith—*'Aqáid, dīn ke muǵmal 'aqáid—*Mat, viśwāsaniyavishayasūtrasaṅgrah.

CRĒ-ENCE, *n.* belief, credit, confidence—*Bāwar, ītibār, ītiqād, ītimād—*Viśwās, pratyay, śraddhā.

CRĒ-EN-DA, *n. pl.* (L.) things to be believed—*Ītiqād kī chízeñ, 'aqáid—*Jo bātāin pratyay wā śraddhā ko yogya hōwāin, dharmavishay meñ avasāya śraddhā kī bātāin.

CRĒ-DENT, *a.* easy of belief, having credit—*Jald ītiqād k. w., muta'qid, mutatabar—*Śraddhāwān, śighra māne w., śighra viśwās k. w., pratyayī, prāmānik.

CRĒ-DENTIAL, *n.* that which entitles to credit; *a.* giving a title to credit—*Dast-āwez, sanad; a. mutatabar k. w.—*Viśwāsapatra, pratyayapatra, pratyayakāriñ, pramāñ; *a.* prāmānikakāri, prāmānakāri.

CRĒ-D-IBLE, *a.* that may be believed—*Mutatabar, mutamad, ītibārī, bāwar-pazīr—*Viśwāsyogya, viśwāsyā, prāmānik. [pitratā, prāmānikatwa, viśwāsyatwa.]

CRĒ-D-IB-IL-ITY, *n.* claim to belief—*Mutabari, mutamadi, ītimād, ītibār—*Viśwāsa-

CRĒ-D-IBLE-NESS, *n.* worthiness of belief—*Mutabari, ītimād kī qābīliyat—*Śraddheyatā, viśwāsapātratā, prāmānikatwa. [se, prāmānikatwa se.]

CRĒ-D-IBLY, *ad.* in a manner claiming belief—*Mutabari se, ītibār se—*Viśwāsapātratā

CRĒ-D-IT, *n.* belief, honour, good opinion, faith, trust reposed, influence; *v.* to believe, to trust, to admit as a debtor—*Ītiqād, 'izzat, qadr, wazn, bharām, nek-nāmi, ītimād, imān, ītibār, ihtiyār; v. ītibār k., ītimād k., bāwar k., yaqīn lānā, wām d., qarz d., qarzan d., 'āriyatan d.—*Pratyay, sambhram, maryādā, sākh, samān wā samān, sukhyāti, yās, mānyatā, śraddhā, viśwās, prabhāv, gaurav, chaltā, kahā-sunā; *v.* pratyay k., viśwās k., sākh mānā.

CRĒ-D-T-ABLE, *a.* worthy of credit—*Nām-war, surkh-rū, 'izzat-dār, rū-dār, 'umda, qābil-ī-tārif—*Kirtikar, yasakar, mānya, pūjya, prasaṁsanīy, uttām.

CRĒ-D-TA-BLE-NESS, *n.* reputation, estimation—*Nām-wari, surkh-rūi, rū-dārī, mutabari, qadr, 'izzat—*Mānyatā, sammānyatā, ādar, mān.

CRĒ-D-T-ABLY, *ad.* with credit—*Bā-hurmat, bā-qadr, 'izzat se, nek-nāmi se, surkh-rūi se—*Mān se, viśiṣṭ rūp se, bājāī kī yogyatā se, sukhyāti se, kirtī se, prasaṁsanīyatā se.

CRĒ-D-TOR, *n.* one who trusts or gives credit—*Ītibār k. w., dāin, qarz-dihanda, qarz-khewāh—*Viśwās k. w., byohar, mahājan, dhani, dhanik, rūp d. w.

CRĒ-D-TRIX, *n.* a female creditor—*Ītibār karne-wālī 'aurat, qarz dene-wālī 'aurat, qarz dihandin—*Viśwās karne-wālī strī, rūp dene-wālī strī, byoharin.

CRĒ-D-U-LOUS, *a.* easy of belief—*Sarī'u-l-ītiqād, za'ifu-l-ītiqād, sāda-dil, jald ītibār k. w.—*Viśwāsāñil, pratyayāñil, śraddhāmāy, āsankāñil, śighra viśwās k. w., bholā.

CRĒ-D-U-LI-TY, *n.* easiness of belief—*Za'ifu-l-ītiqādi, sarī'u-l-ītiqādi, sāda-dili—*Pratyayāñilatā, viśwāsāñilatā, śraddhāñilatā, bholāī, bholāpan.

CRĒ-D-U-LOUS-LY, *ad.* with easy belief—*Za'ifu-l-ītiqādi se, sarī'u-l-ītiqādi se, sāda-dili se—*Pratyayāñilatā se, viśwāsāñilatā se, śraddhāñilatā se, bholepan se.

CRĒ-D-U-LOUS-NESS, *n.* aptness to believe—*Za'ifu-l-ītiqādi, sarī'u-l-ītiqādi, sāda-dili—*Bholāī, bholāpan, viśwāsāñilatā, pratyayāñilatā.

CRĒ-EEK, *n.* (S. *crecca*) a small inlet, a bay, a cove, a turn—*Kol^h, khārī^h, nālā^h, khāl^h, kolkī^h, mor^h, ghumiw^h, ān^h, bhānwāw^h, pher^h, phirāw^h.*

CRĒ-EK'T, *a.* full of creeks, winding—*Kol khārī nālā khāl yā kolkī se bharā huā^h, mur-tā^h, ghumaū^h, phirtā^h, bhawitā^h, ghūmtā^h, bānkilā^h.*

CRĒ-EP, *v.* (S. *crepan*) to move as a worm, to move slowly or feebly, to grow along, to steal in, to fawn; *p. t.* and *p. p.* CRĒ-EP—*Rengnā yā ringnā^h, pet ke bal chalnā^h, dhire dhire chalnā^h, bawhnā^h, dōirnā^h, phailnā^h, chupke se ghusnā^h, an-dekhe yā an-jāne ānā yā jā rahnā^h, jiggitī k^h, lūpkhūri k^h. [makorā^h.]*

CRĒ-EFER, *n.* one that creeps—*Rengne w^h, pet ke bal chalne w^h, bel^h, latā^h, kīrā-*

CRĒ-EFER-ING-LY, *ad.* slowly, like a reptile—*Dhire-dhire^h, rase-rase^h, kīre-makore sarikhā^h.*

CRĒ-MĀTION, *n.* (L. *cremo*) a burning—*Sozish, julan^h—*Agnidāh, dāh, dahan.

CRĒ-MOR, *n.* (L.) a creamy substance—*Dūdh kī malāī cīsī chīz—*Dūdh kī sārī wā sārī hī aisi vastu. [nīchā katā huā.]

CRĒ-NĀ-TED, *a.* (L. *crena*) notched—*Khandānā-dār, dandānā-dār—*Labriyā, unehā-

CRĒ-PUS-CU-LINE, *CRE-PUS-CU-LOUS, a.* (L. *crepusculous*) glimmering—*Shafaq-āmez, roshni-o-tārīkī-āmez, jhilmilātā^h—*Dhūndhlā, kuchh ujera aur kuchh āndherā, ṭim-ṭimātā.

- CRÉSCENT**, *a.* (L. *creasco*) increasing, growing; *n.* the moon in her state of increase, any thing in the shape of the new moon; *v.* to form into a crescent—*Barhā huā^h*, *barā hotā huā^h*; *n.* *nau-chānd*, *hīlāl*, *chānd jab tavaqqi kī hālat meñ ho*, *hīlāl kī sūrat koi shai*, *nau-chānd ke mānind koi chiz*; *v.* *hīlāl yā nau-chānd kī sūrat banānā*—Varddhamān, varddhī; *n.* *apūrnachandra*, *varddhamān chandra*, *barhātā chandra*, *barhite hue chandra ke ākār koi vastu*, *navīnachandrakāra astu*; *v.* *navīna-*
- CRÉSÇVE**, *a.* increasing, growing—*Barhātā huā^h*, *barā hotā huā^h*. [chandrākar banānā.]
- CRÉSS**, *n.* (S. *cerse*) an herb—*Chansur^h*. [dip. ulkā.]
- CRÉSSET**, *n.* (Fr. *croizette*) a light on a beacon, a torch—*Ākās-diyā^h*, *mash ul*—*Ākūsa-*
- CRÉST**, *n.* (L. *crista*) a plume of feathers, a helmet, the comb of a cock, a tuft, pride, spirit; *v.* to furnish with a crest, to mark with streaks—*Par kā turra yā kalgi, khod, murg kā chūrā, tāj-i-khurās, tāj yā kalgi, gurūr, shel hī, fakhr, sh'in, dīlērī*; *v.* *turra-dār yā kalgi-dār k.*, *lambi lambi lahriyāñ yā lukirāñ khāchnā^h*—*Par kā chūrā wā sikkā*, *mastak ke liye lohe kā top*, *śirastrāñ*, *kukkuśchūrā, sikkhī, abankār, abhīmāñ, tej, sāhas*; *v.* *chūrāwāñ k.*, *sikhādhar k.*, *dhūriyāñ khīchnā.*
- CRÉST'ED**, *a.* having a crest—*Turra-dār, kufcha-dūr, kalgi-dār*—*Chūrāwāñ, sikhādhar.*
- CRÉST'LESS**, *a.* without a crest—*Be-turra, be kalgi, be śirah, be-baktur*—*Chūrāhīñ, sikhāhīñ, śirastrāñhīñ.*
- CRÉST'FÄLLEN**, *a.* dejected, spiritless—*Afsurda-dīl, māyūs, gam-g'ñ, be-dīl*—*Muñh-latkā, sir-latkā, udās, mainamukh, khinna, nistaj* [huā^h, khari mīti se^h.]
- CRÉTAÇEOUS**, *a.* (L. *creta*) abounding with chalk, like chalk—*Khari mīti se dhārā*
- CRÉVÏÇE**, *n.* (L. *crepo*) a crack, a cleft; *v.* to crack, to flaw—*Shiyāf, shikāf, sūrākh, darz, rakhañ*; *v.* *phatnā^h, ta'knā^h*—*Darār, sandhī, dākā, chīr.*
- CREW**, *crū*, *n.* (S. *crew*) a company, a ship's company—*Jamā'at, juhāzī, ahl-i-jahāz*—*Samāj, mañdālī, janāsamūh, naukāsambandhījanāsamūh.*
- CREW**, *crū*, *p. l.* of *crow*—*Crow kā māzi-mutluq*—*Crow kā sāmānyabhūt.*
- CREWEL**, *crū'el*, *n.* (D. *klewel*) yarn twisted and wound on a ball—*Sūt jo batle par batā kowe^h, batā hūi bat^h.*
- CRIB**, *n.* (S. *cryb*) a manger, a stall, a cottage, a child's bed; *v.* to shut up, to confine—*Nāñd^h, charāñī^h, thāñ^h, go thāñ^h, jhoñprī^h, jhojprī^h, mañrañ^h*; *v.* *mūñd d^h.*
- CRIBBAGE**, *n.* a game at cards—*Tās kī ek bhāt kī khel^h*. [band k., atkāñ^h.]
- CRICK**, *n.* (S. *erice*) a painful stiffness in the neck—*Ghinch yā gale kī aikrāhā^h.*
- CRICKET**, *n.* (D. *kreken*) an insect—*Jhūgur^h, gkurgurā^h* [dāñdā.]
- CRICK'ET**, *n.* (S. *erice*) a game—*Goe-chuugāñ, go-bāzi, gend-dāñde kā khel*—*Geñd-*
- CRİER**. See under **CRY**.
- CRİME**, *n.* (L. *crimen*) a great fault, a wicked act, an offence—*Barā jurm, zabūñ harakat, taqsir, gunāh*—*Mahāpatak, mahāparādhi, dushkarin, patak, aparādh, dosh, chūk, bhūl, ghātī*. [patakī, doshī, anyāyī.]
- CRİME'FUL**, *a.* wicked, contrary to virtue—*Ma'yīb, nā-ma'yāl, muznīb, shanī^h*—*Pāpī, CRİME'LESS*, *a.* without crime, innocent—*Be-gunāh, be-jurm, pāk, be-sharr*—*Nira-parādhi, nirdoshi.*
- CRİM'I-NAL**, *a.* guilty, wicked, relating to crime; *n.* one accused or guilty of a crime—*Gunāh-gūr, gunah-g'ir, taqsir-uār, ma'yīb, nā-ma'yāl, muznīb, 'aibī, fauj-dārī, muta'allig-i-jurm*; *n.* *gunāh-gār, gunah-gār, 'ad-kār, 'āsī, taqsir-uār, mujrim*—*Doshī, aparādhi, pāpī, patakī, anyāyī, dāñdavidhī-sambandhī, aparādhavishayak*; *n.* *pāpī, patakī, aparādhi*. [gārī—Aparādhitwa, sadoshatwa, pāpitwa.]
- CRİM-I-NÄL'ITY**, *n.* state of being criminal—*Gunāh-gārī, gunah gārī, mu'āsīyat, khatā-*
- CRİM'I-NÄL'LY**, *ad.* wickedly, guiltily—*'Aib se, shurr se, sharīrat se, gunah gārī se, taqsir-uārī se*—*Dushātī se, anyāy se, dosh se, patak se, aparādh se.*
- CRİM'I-NÄTE**, *v.* to charge with crime—*Ilzām d.*, *tukmat lagāñā, itihām lagāñā yā d.*—*Dosh lagāñā wā d.*, *aparādhi lagāñā, kalāñk lagāñā.*
- CRİM-I-NÄ'TION**, *n.* accusation, charge—*Itihām, tukmat, ilzām, 'aib-goī*—*Doshārōp, apavīd, kalāñk kā lagāñā*. [mukta-ch'ñ—Apavīdak, kalāñkakār, mudak.]
- CRİM'I-NA TO-RY**, *a.* accusing, censorious—*Tuhmatī, 'aib go, harf-g'ir, ilzāmī, nukta-gār,*
- CRİM'I-NOUS**, *a.* very wicked, guilty—*Nihāyat sharīr, boyā bud-kār, zabūñ, gunāh-gār, gumah gār, taqsir-uār*—*Atidusht, atimand, doshī, aparādhi.*
- CRİM'I-NOUS-LY**, *ad.* very wickedly—*Nihāyat sharīrat se, bahut bud-kārī se*—*Atidushtatā se, bari khotāī se*. [tū, aparādhi, dosh, patak.]
- CRİM'I-NOUS-NESS**, *n.* wickedness, guilt—*Sharr, sharārat, gunāh, taqsir*—*Dushtatā, kho-*
- CRİMP**, *a.* (S. *acrymman*) easily crumbled, friable, brittle—*Murmurā^h, phuskā^h, thore meñ chūr chūr h. w^h*.—*bhurbhurā^h.*
- CRİM'PLE**, *v.* (D. *krimpen*) to contract—*Jakrīñā^h, aīññā^h, jhūriyāñā^h, sikorñā^h.*
- CRİM'SON**, *crīm'zn*, *n.* (Ar. *kermes*) a deep red colour; *a.* of a deep red; *v.* to dye with crimson—*Qirmizi, argawāñī, surkh, 'abbāsī, lāl*; *a.* *khūb lāl, nihāyat surkh*; *v.* *qirmizi rangnā, surkh rangnā*—*Lohit, raktimā, arunimā*; *a.* *lohit, raktavarū*; *v.* *lohit rangnā, arun rangnā.*

CRINQE, *v.* (Ger. *kriechen* ?) to bow, to fawn, to flatter; *n.* a servile bow—*Zamīn-bosī k.*, *salām k.*, *chāplūsī*, *tamalluq k.*, *khush-āmad k.*; *n.* *zamīn-bosī*, *farrāshī-salām*, *chāplūsī*—*Sashtāṅgaprapaṇam k.*, *jigjigī k.*, *luṛkhuṛī k.*, *namratāchār k.*, *dīnatābhāv k.*, *stāvastuti k.*, *lallopatto k.*; *n.* *sashtāṅgaprapaṇam*, *ashtāṅgaprapaṇam*, *atyādar*.

CRINITE, *a.* (L. *crinitus*) like hair—*Bāl sū^h*, *bāl sarikhā^h*, *bāl aīsā^h*.

CRINKLE, *v.* (D. *krinkelen*) to wind, to bend, to wrinkle; *n.* a wrinkle—*Murnā^h*, *bhusinā^h*, *chakkār mārānā^h*, *ghuknā^h*, *chunan chunan ho jānā^h*, *sikurnā^h*, *sikornā^h*, *chunan chunan banānā^h*; *n.* *chīn*, *chikan*, *moṛ^h*, *pher^h*—*n.* *Chunāt*, *bānk*, *ghumāw*, *bhañwāw*, *phīrāw*. [gu^h; *a.* *lañgrā^h*; *v.* *lañgrā^h* k^h, *paṅgu k^h*.

CRIPPLE, *n.* (D. *krepel*) a lame person; *a.* lame; *v.* to make lame—*Lañgrā^h*, *pañ-*

CRISIS, *n.* (Gr.) a critical time or turn. *pl.* *Crī'sēs*—*Ain-waqt*, *bahrān*—*Sūkshmakāl*, *thīk samay*, *subhāsubhāgna*, *śeshāvasthā*.

CRISP, *a.* (L. *crispus*) curled, brittle, friable, brisk; *v.* to curl, to twist—*Aīnthā huā^h*, *kurkurā^h*, *churchurā^h*, *tez*, *chālūk*; *v.* *ghurchānā^h*, *aīnthnā^h*, *morornā^h*, *sikornā^h*, *mororā huā*, *ghurchāyā huā*, *ghungharāyā huā*, *ghurchīāyā huā*, *murmurā*, *bhañgur*, *phuskā*, *plurtillā*, *chaṭakwāh*. [hat^h.

CRISPATION, *n.* the act of curling—*Aīnthā^h*, *maror^h*, *ghurchānā^h*, *sikurnā^h*, *ghurchā-*

CRISPY, *a.* curled, brittle—*Aīnthā^h*, *marorā^h*, *ghurchāhā^h*, *ghungharāyā huā^h*, *murmurā^h*, *kurkurā^h*, *churchurā^h*. [yā ghungharāne ke liye lohā yā kīl^h.

CRISPING-IRON, **CRISPING-PIN**, *n.* a curling iron—*Bāl aīnthne kā lohā^h*, *bāl ghurchāne*

CRITERION, *n.* (Gr.) a standard by which any thing can be judged. *pl.* *Crī-tērī-a*—*Kisī chiz kī bhalāī burāī daryāft karne kī 'alāmat*—*Lakshan*, *kisī vastu kī bhalāī burāī nīpnay karne kā lakshan*, *līng*, *gunāgunalakshan*, *gunāgunanīpnayākachihna*.

CRITIC, *n.* (Gr. *krites*) a judge of merit in literature or art, one who finds fault; *a.* relating to criticism; *v.* to play the critic—*Nukta-dān*, *muhāqqiq*, *daqīqa-sanj*, *bārik-bīn*, *'allāma*, *nukta-chīn*, *khurda gir*, *harf-gir*, *'aib-jo*; *a.* *nukta-dānī muhaqqiqī daqīqa-sanjī yā nukta-chīnī ke muta'alliq*, *v.* *nukta-dān muhaqqiq daqīqa-sanj yā nukta-chīn kā kām k.*—*Gunāgunajna*, *gunadoshparikshak*, *gunadoshanīrupak*, *doshagrāhī*, *chhidrānweshī*; *a.* *gunadoshanīrupanavidyāvishayak*, *gunadoshparikshāvishayak*; *v.* *gunadoshparikshak wā chhidrānweshī kā kām k.*

CRITICALLY, *ad.* relating to criticism, exact, judicious, censorious, producing a crisis—*Nukta dānī bārik-bīnī muhaqqiqī yā khurda-girī ke muta'alliq*, *bārik*, *nāzūk*, *thīk^h*, *waqīf-kār*, *hosh-yār*, *'aql-mand*, *'aib-jo*, *harf-gir*, *khurda-gir*, *bahrānī*, *'ain waqt kā*—*Gunadoshanīrupanavishayak*, *gunadoshanīrupanavidyāsambandhī*, *gunadoshparikshāvishayak*, *sūkshma*, *sayatn*, *sāvadhān*, *śuddh*, *yathārth*, *suvišeṇak*, *vivekī*, *gunadoshajna*, *sūkshmadarsī*, *doshadarsī*, *doshānweshī*, *chhidrānweshī*, *paripārnadarśakabhedasambandhī*, *tūkālīk*.

CRITICALLY, *ad.* in a critical manner, at the exact point of time—*Nukta-dānī bārik-bīnī yā nukta-chīnī se*, *bar-waqt*, *bar-mahal*, *'ain-waqt*—*Gunadoshparikshā se*, *sūkshmadarśhī se*, *thīk samay meñ*, *thīk kāl meñ*.

CRITICISE, *v.* to judge, to censure—*Tamiz k.*, *tajwiz k.*, *bārik-bīnī k.*, *khurda-bīnī k.*, *ilsām d.*, *harf-girī k.*, *'aib-goi k.*—*Vichārana*, *gunadoshparikshā k.*, *gunadoshanīrupan k.*, *chhidra dekhnā*, *chhidra dhuñhnā*, *dosh nikālā wā d.*

CRITICISER, *n.* one who criticises—*Tamiz yā tajwiz k. w.*, *bārik-bīn*, *khurda-bīn*, *nukta-dān*, *nukta-chīn*, *harf-gir*, *khurda gir*, *'aib-jo*—*Sūkshmadarsī*, *gunadoshparikshak*, *chhidrānweshī*, *doshadarsī*, *doshagrāhī*.

CRITICISM, *n.* the act of judging, remark, animadversion—*Khurda-bīnī*, *daqīqa-sanjī*, *nukta-dānī*, *gaul*, *nukta-chīnī*, *harf-girī*, *khurda-girī*, *'aib-joī*—*Gunadoshparikshā*, *gunāgunajna*, *gunadoshanīrupanavidyā*, *bāt*, *kaha*, *chhidrānweshī*, *doshānusandhān*.

CRITIQUE, *n.* a critical examination—*Khurda-bīnī ke sāth intihān yā āzmāish*, *nukta-dānī yā bārik-bīnī ke sāth intihān yā āzmāish*—*Gunadoshanīrupan*, *gunadoshparikshā*, *sūkshmadarśhī se* *vichār*.

CROAK, *v.* (L. *croco*) to cry as a raven or a frog, to make a hoarse noise, to murmur; *n.* the cry of a raven or a frog—*Kā-kā k^h*, *ghar-ghoñ k^h*, *ghoñ-ghoñ k^h*, *tar-toñ k^h*, *tar-tar k^h*, *kar-kar k^h*, *thak-thoñ laṅānā^h*, *dhak-dhoñ k^h*, *kurkurānā^h*, *ghunghunānā^h*, *bhanbhanānā^h*; *n.* *karwe yā meñḍak kā bol^h*.

CROAK'ER, *n.* one who croaks, a murmurer—*Ghar-ghoñ tar-toñ tar-tar yā kar-kar k. w^h*, *ghunghunāne w^h*, *bhanbhanāne w^h*, *kurkurāne w^h*.

CROAKING, *n.* a low hoarse noise, murmuring—*Tar-toñ^h*, *ghar-ghoñ^h*, *ghoñ-ghoñ^h*, *bar-barāhat^h*, *kurkurāhat^h*, *ghunghunāhat^h*.

CROCK, *n.* (S. *croca*) an earthen vessel—*Mitti kā bartan^h*, *māti kā bāsan^h*.

CROCK'ERY, *n.* earthen ware—*Mitti ke bartan^h*, *māti ke bāsan^h*.

CROC'D-ILE, *n.* (Gr. *crocodilos*) an amphibious animal of the lizard kind—*Ghar-yāī^h*, *magar^h*—*Kumbhīr*.

CROCUS, *n.* (L.) a flower—*Za'farān*, *ek bhānt kā pilā phūl^h*—*Kunkum*. [chhotā khet^h

CROFT, *n.* (S.) a small field near a house—*Ghar ke pās kā chhotā khet^h*, *gocharē kā*

CROÏ-SADE'. See CRUSADE.

CRONE, *n.* (Ir. *criona*) an old woman, an old ewe—*Burhiyá^h, buddhi^h, búrhi^h, búrhi^h*
CRÖ'NY, *n.* an old acquaintance, a companion—*Qadim-ashna, qadim-rafiq, ham-sukhat,*
ham-dam—*Purána jánpahcháñ w., chiraparichit, langotiyá sáthi, chiramitra, sáthi,*
sañgi.

CRÖN'Y-CAL. See ACRONYCAL.

CRÖÖK, *n.* (D. *krook*) a bent instrument, a shepherd's hook, an artifice; *v.* to bend, to pervert—*Kham-dár auzár, anksi^h, galla-bán ki kham-dár láthi, hila fareb yá fann; v. kham-dár k., kham k., gum-ráh k., bad-ráh k.*—*Terhá hathiyár, langsi, gareriye wá bheriháre ki terhi láthi, meshapálakadand, upáy, chhal; v. terhá k., nawána, jhukána, aínthná, lachána, viparít k., bhrasht k., bigarná.*

CRÖÖK'ED, *a.* bent, not straight, curved, winding, perverse, untoward—*Khamáda, kham-dár, kham, kaj, bal-dar, pech-dár, bák-dár, kaj raftár, ná-rást, kaj-rau, bad-ráh, gum-ráh, ziddi*—*Terhá, benká, terhá berá, ghumauán, pher wá ghumáw ká, pher kháyá huá, kutil, bhrashabbhiv, kutilasil, hathilá.*

CRÖÖK'ED-LY, *ad.* in a crooked manner—*Kaji se, khami yá khamidagi se, pech se, gum-ráh se, zidd se*—*Terhá se, pher wá ghumáw se, kutilatá se, hath se.*

CRÖÖK'ED-NESS, *n.* state of being crooked—*Khami, khamidagi, kaj, pech, bák^h, zidd, gum-ráhi, bad-ráhi*—*Terhá, vakratí, ghumáw, pher, bhanwaw, hath, kutilatá, kutilasilatá.*

CRÖÖK'BACK, *n.* a person with a crooked back—*Kúz-pusht, pusht-kham*—*Kubrá, kubjá.*

CRÖÖK'BACKED, *a.* having a crooked back—*Pusht-kham, kúz-pusht*—*Kubrá, kubjá.*

CRÖÖK'KNEED, *a.* having crooked knees—*Kaj-zánú, kham-zánú*—*Terhe ghutnón ká, terhi theuniyón ká.* [ká]

CRÖÖK'SHOULDERED, *a.* having bent shoulders—*Kaj-dosh, kham-dosh*—*Terhe kanhdhón*

CRÖP, *n.* (S.) the first stomach of a bird—*Potá^h, onrá^h, jhojh^h.*

CRÖP'FUL, *a.* having a full belly—*Potá bhará huá^h, ser, ásidu*—*Jhojlu bhará, pet bhará, agháyá, tript.* [ká kapot]

CRÖP'FER, *n.* a pigeon with a large crop—*Bare jhojh yá pote ká kabútar^h*—*Bare pote*

CRÖP'SICK, *a.* sick with excess—*Bad-parhezi se binár*—*Kháne pine ke asanyam se rogi.*

CRÖP'SICK-NESS, *n.* sickness from excess—*Bad-parhezi se binári*—*Kháne pine ke asanyam se rog.*

CRÖP, *n.* (S.) the harvest, produce; *v.* to cut off, to mow, to reap—*Fasl, paidá-wár, galla; v. khoitná^h, chhánná^h, nochná^h, tūgná^h, kátná^h, kaṭni k^h.*—*Khetí, anáj, krishiphal, upaj.*

CRÖP'EAR, *n.* a horse with cropped ears—*Kan-katá ghora^h.*

CRÖP'EARED, *a.* having the ears cropped—*Kan-kotá^h.*

CRÖSS, *n.* (L. *cruz*) one straight body laid over another, the ensign of the Christian religion, misfortune, hindrance, vexation; *a.* transverse, oblique, perverse, peevish; *v.* to lay athwart, to sign with the cross, to cancel, to pass over, to thwart, to embarrass; *prep.* athwart, over, from side to side—*Salib, Iswi mazhab ká ek nishán, hádása, áfat, atkán^h, rukáw^h, muzáhumat, qabáhat, khalal, diqqat; a. árá^h, tirchhá^h, hathilá^h, muchlá^h, magrá^h, chirchirá^h; v. árá rakhná^h, salib ká khyáli shokl banána, salib ká nishán banána, mansúkh k., radd k., qalam khínká, qalam nárná, gúzar k., tai k., 'ubúr k., muzáhumat k., man' k., rárgán k., bar-bád k., diqq k.; prep. árá^h, pár^h, ek or se dúsi or tak^h, ek alung se dúsi alung tok^h*—*Ek vastu jo dúsi par ári dhari ho, krús wá krús, Isáidharmachihñ, ápad, vipatti, vyághát, vighna, pratirodh, bádhá, kleś, kasht, duhkh, v. árá laganá, krús ká ákar banána, krús ká chihñ banána, kát dálná, vyarth k., metná, anyathá k., utarná, pár k., náungná, vighna dálná, bádhá dálná, rokná, árná, vyághát k., pratirodh k., gurbará d.*

CRÖ'STER, *n.* a bishop's staff—*Bare pádri ká 'aká jis par salib hotá hai*—*Bare dharmá-dhyaksh ká krúsawán dand, krusalakshitadharmmadhyakshadand.*

CRÖS'LET, *n.* a small cross—*Chhotá salib*—*Chhotá krús wá krús.*

CRÖS'ING, *n.* the act of signing with the cross, opposition, impediment, vexation—*Salib ki shakl banáni, salib ká nishán banána, khalal, muqábala, rok^h, muzáhumat, diqqat, qabáhat*—*Krúschihñ banána, krusákar banána, vyághát, pratirodh, bádhá, vighna, duhkh, kleś, kasht.*

CRÖSS'LY, *ad.* athwart, adversely, peevishly—*Árá^h, zidd se, bar-khiláf, tunuk-misáji se, zúd-ranjí se*—*Vyatyast, hath se, viparít, pratikúl, viruddh, chirchiráhat se, karkasatá se.*

CRÖSS'NESS, *n.* perverseness, peevishness—*'Aks, zidd, zúd-ranjí, tunuk-misáji*—*Hath, bhávavakratá, kutilatá, kutilasilatá, chirchiráhat, karkasatá.* [hue]

CRÖSS'ARMED, *a.* with arms across—*Bázú par bázú dhare hue*—*Báñh par báñh dhar*
CRÖSS'BARRRED, *a.* secured by transverse bars—*Áre chharón se mahfúz kiya huá*—*Á*
dañdón wá chharón se surakshit kiya huá. [thag]

CRÖSS'BITE, *n.* a cheat; *v.* to cheat—*Dhokhá^h, chhal^h; v. dhokhá^h d^h, chhal*

- CROSS-BOW**, *n.* a weapon for shooting—*Gulel, kamán*—*Kamthā, dhanuī, dhanu.*
- CROSS-OUT**, *v.* to cut across, to intersect—*Ar par kátnā^h, āpas meñ kátnā^h.*
- CROSS-EX-AMINE**, *v.* to test evidence by questions from the opposite party—*Mugābil jariq ke suwālāt se kisi kī shahādāt ko jānchnā, suwālāt-i-tardid k., jirah ke suwāl k.*—*Prativādi ke prasnōi se śikshitā ki pariksha k.*
- CROSS-GRAINED**, *a.* having the fibres transverse, perverse, peevish, vexatious—*Āri-āri rag yā reshe kā, hathilā^h, magrā^h, chirchirā^h, dukhdū^h*—*Viloma, pratilom.*
- CROSS-LEGGED**, *a.* having the legs crossed—*Palihī māre hue^h, palihī mārkār baijhā huā^h, tāng par tāng dhare hue^h.*
- CROSS-PURPOSE**, *n.* a kind of enigma or riddle, a contradictory system—*Mu'ammō, chistān, khilāf irādu, khilāf qā'idu*—*Bujhauwal, paheli, viruddh manorath, viparit vyavasthā.*
- CROSS QUESTION**, *v.* to cross-examine—*Mugābil jariq ke suwālōn se kisi kī shahādāt ko jānchnā, suwālāt-i-tardid k., jirah ke suwāl k.*—*Prativādi ke prasnōi se śikshitā ki pariksha k.* [*jāti hai^h, pag-dand^h, chau-ruhā*—*Upapath, chatushpath.*
- CROSS-ROAD**, *n.* a road across the country—*Ek chhoti sarak jo bari sarak ko kutkar*
- CROSS-ROW**, *n.* the alphabet—*Aljad, alif-be ki takht.*—*Varnamālā*
- CROSS-WAY**, *n.* a path crossing the chief road—*Ek chhoti ruh jo bari sarak ko kutkar chali jāti hai, chau-ruhā*—*Ek mārg jo bari sa, ak ke par hokar nikal jāta hai, upapath, chatushpath.*
- CROSS-WIND**, *n.* an unfavourable wind—*Bād-i-mukhālīf*—*Pratikūl vāyu, viruddh vāyu.*
- CRITCH**, *n.* (Fr. *croc*) a hook, a fork—*Ankri^h, kāntā^h.*
- CRITCHET**, *n.* a note in music, a mark in printing, thus [], a fancy, a whim—*'Ilm-i-misqi meñ ek nishān, chh ipe meñ ek nishān jaisā yahī [], khilyāt, mauj*—*Saṅgitavidyā meñ ek chihñ, chhāpe meñ ek chihñ jaisā yahī [], man ki lahar, tarāng.*
- CRIOUCH**, *v.* (Ger. *kriechen*) to stoop low, to lie close down, to fawn, to cringe—*Bahut jhuknā^h, dabak jānā^h, chāplūsī k., tamalluq k., pānu parnā^h*—*Bahut nihurnā, jhuk jānā, dabak buthān, jigigī k., turkhurīk, dinabhān prakās k., ashtāngaprajām k., dīn wā atinanna h.*
- CROUP**, *n.* (Fr. *croupe*) the buttocks of a horse, the rump of a fowl—*Putthe^h, chūtar^h.*
- CRUPPER**, *n.* a strap to keep a saddle right—*Ghore ki dunchi*—*Aśwapuchchhabandhan, ghore ki pūnchh meñ jo chamrā bañdhā rahtā hai.*
- CROUP**, *n.* (S. *hrecpan*) a disease in the throat—*Nareti yā natai kā ek rog^h.*
- CROW**, *n.* (S. *craw*) a large black bird, the cry of a cock, an iron lever; *v.* to cry as a cock, to boast; *p. t.* **CREW** or **CRUWED**—*Kauwā^h, zāg, murg ki āwāz, baṅg, lohe kā sā-bar sabrā yā sālā^h; v. bāṅg d., gurfish k., shekhi k.*—*Doim kauwā, kāg, kukkutarav, lohadañl; v. kukkutarav k., dīng māmā, phulphulānā, dambh k., dīnkh k.*
- CROW'FOOT**, *n.* a flower—*Gokhrā^h, gukharā^h.*
- CROW'KEEPER**, *n.* a scarecrow—*Kauwon yā chiriyōñ ke darāne ke liye ek mūrāt^h.*
- CROW'FEET**, *n.* the wrinkles under the eyes—*Añkhoñ ke niche jhūriyāñ yā sikurāñ^h.*
- CROWD**, *n.* (S. *cruth*) a confused multitude, the populace; *v.* to thrust together, to press close, to fill to excess, to encumber—*Jam'at, izdihām, awāmu-n-nās; v. thelkar bhar d., gunjān k., kasrat se bhar d., jam' k., bhar jānā, bojh d.*—*Bhīr, meli, samāj, samūh, vind, sañkul, bahujanasamūh, itar lokasamūh; v. thūskar bharni, dabākar bharnā, ghani k., bahut hī bhar d., rehnā, bhīr karnā, atisay bhar jānā, bharkar sañkarā kar d., lādñā.*
- CROWD**, *n.* (W. *cruth*) a fiddle; *v.* to fiddle—*Sārangī^h; v. sārangī bajānā^h.*
- CROWD'ER**, *n.* a fiddler—*Sārangiyā^h, sārangī bajāne wā^h.*
- CROWN**, *n.* (L. *corona*) an ornament worn on the head by sovereigns, a garland, the top of the head, regal power, reward, honour, completion, a silver coin; *v.* to invest with a crown, to dignify, to adorn, to reward, to complete, to finish—*Tāj-i-shāhi, phālōñ kā kār^h, sir ki chāñd^h, bādshāhā hukūmat yā iktiyār, in'am, bakhshish, 'izat, hurmat, buzurgi, tamāmi, anjām, ihtimām, chāñdi kā ek sikka; v. tāj-i-shāhi rakhnā, hurmat d., 'izat d., raunaq d., in'am bakhshish yā jazā d., tamām k., ākhir k., anjām ko pahunchānā*—*Mukut, rājamukut, kirīt, pushpamālā, mastak ki chāñdi, rājatwa, rājya, pāritoshik, sammān, mān, ādar, siddhi, sañsiddhi, rūpe kā ek mudrā; v. mukut wā kirīt mastak par dharnā, rājamukutādi se abhishek k., sammān k., ādar k., alañkrit k., bhūshit k., śobhit k., pāritoshik d., sampanna k., sampādñ k., paripūrñ k., sañsiddh k., samāpt k.*
- CROWN**, *n.* one that crowns—*Tāj-i-shāhi sir par rakhne w., hurmat d. w., 'izat d. w., raunaq d. w., in'am yā jazā d. w., tamām k. w., anjām ko pahunchāne w.*—*Rāja-mukutādi se abhishek k. w., sammān k. w., ādar k. w., pāritoshik d. w., alañkrit k. w., bhūshit k. w., sampanna k. w., sañsiddh k. w., samāpt k. w.*
- CROWN'ET**. See **CORONET**. [*d., yantrapā d.*
- CRUCIATE**, *v.* (L. *crux*) to torture—*'Uqūbat d., 'azā^h d., āzār d.*—*Kles d., atiduhkh*
- CRUCIAL**, *a.* transverse, intersecting—*Arā^h, āpas meñ kātne-wālē^h, bich meñ kātne-wālē^h.*

- CRŪ-Ā-TION, *n.* torture, agony—'Azāb, āzir, 'uqūbat—Klēś, duḥkh, vyathā, yantrapā.
 CRŪ-Ā-BLE, *n.* alchemist's melting pot—Gharīyā^b, dhāt galāne kā bartan^b, kulhiyā^b.
 CRŪ-Ā-FIX, *n.* an image or painting of Jesus on the cross—Jis hāl meṁ Hazrat 'Isā salīb par mare the us surat ki taswīr yā mūrūt—Jis rītī se Isā krūs par mare the uski pratimā wā mūrī. [*d.*, tasīb—Krūs par bāndhkar dand wā yantrapā d.
 CRŪ-Ā-FIXION, *n.* the punishment of nailing to the cross—Salīb par bāndhkar 'uqūbat
 CRŪ-Ā-FORM, *a.* having the form of a cross—Salībī, salīb sā—Kṛśākār, kriśākṛtī.
 CRŪ-Ā-FF, *v.* to put to death by nailing to a cross, to mortify, to torment—Salīb par chapḥānā, salīb par mekh mārke yā bāndhkar mār dālnā, tasīb k., salīb d., 'azāb d., 'uqūbat d., āzār d.—Krūs par chapḥā aur usmeṁ bāndhkar mār dālnā, klēś d., vyathā d., yantrapā d.
 CRŪ-Ā-FIER, *n.* one who crucifies—Tasīb k. w., salīb par mekh mārke yā bāndhkar mār dālnā w.—Krūs par chapḥākar aur us meṁ bāndhkar mār dālnā w., yantrapā d. w.
 CRŪDE, *a.* (*L. crudus*) raw, unripe, harsh, indigested, unfinished—Kḥām, nā-pukhta, saḥt, nā-hazm, gair-tukhīl, nā-tamān—Kacichā, nāpakā, aparipakwa, apakwa, karā, ajīrṇ, asanpūrṇ, asanāpt, aparishkṛt.
 CRŪDE'LY, *ad.* without due preparation—Ba-gair munāsīb taiyārī ke, nā-pukhtagi kḥāmī nā-tamāmī yā bad-hazmī se—Ayatnāpurvak, apāk asanāptī wā ajīrṇatī se.
 CRŪDE'NESS, *n.* rawness, unripeness—Kḥāmī, nā-pukhtagi, kacich^b—Apāk, apakwatā, asiddhatwa, aparishkṛt.
 CRŪ-DE-TY, *n.* indigestion, unripeness—Bad-hazmī, nā-pukhtagi, kḥāmī, kacich^b—Ajīrṇatā, ajīrṇ, apāk, apakwatā, aparishkṛt, asiddhatwa.
 CRŪ'EL, *a.* (*L. crudelis*) inhuman, hard hearted, savage, ferocious—Be-dard, be-tars, sang-dil, durusht, be-rahm, zālīm, be-mīhr, be-murawwat, sitam-gar, jallād, kḥīmī, kḥūn-kḥwār—Nirday, kathor, nishthūr, dāvāhīn, krūr, atīkrūr.
 CRŪ'EL-LY, *ad.* in a cruel manner—Be-dardi be-rahmī sang-dilī yā durushti se—Nirdayatā kathoratā nishthuratā wā krūratā se [nishthuratā, krūratā.
 CRŪ'EL-NESS, *n.* inhumanity, hardness, sang-dilī, durushtī—Nirdayatā.
 CRŪ'EL-TY, *n.* inhumanity, barbarity—Be-rahmī, durushti, zulm, be-dardi, sang-dilī, sitam-garī, qasābī, saḥtī, be-murawwatī—Nirdayatā, nishthuratā, kathoratā, krūratā, nirdayatwa.
 CRŪ'ET, *n.* (*Fr. cruchette*) a vial for vinegar or oil—Sirka-dānī, tel-dānī, sirka yā tel rakhne kī shishī—Amlaras wā tel dharne kī kachakūpī, amlaras wā tel ke liye kanch kī kuppī.
 CRŪISE, *n.* (*L. cruz*) a voyage without any certain course; *v.* to rove over the sea—Idhar udhar safar-i-daryā; *v.* idhar udhar safar-i-daryā k.—Idhar udhar samudrabhraman; *v.* idhar udhar samudrabhraman k.
 CRŪIS'ER, *n.* a person or ship that cruises—Idhar udhar safar-i-daryā k. w. shakhs, jo jahāz idhar udhar bit kī talāsh meṁ phirā kartā hai—Idhar udhar samudrabhraman-kārī, jo naukā lūṭ ke khoj meṁ idhar udhar ghūmā kartī hai, jo jan naukā par idhar udhar phirā kartā hai.
 CRŪM, CRŪMB, *n.* (*S. cruma*) a small particle; a fragment, the soft part of bread; *v.* to break into small pieces—Reza, zarra, pārchā, tukrā^b, rotī kā magz; *v.* chūr-chūr k., malnā^b, dalmāsāl k., misnā^b—Apū, kapikā tūk, chūr chūr, rotī kā gūdā. [*yā h.*, misnā^b, malnā^b, dalmās dālnā^b, dalmās jānā^b.
 CRŪ'MBLE, *v.* to break or fall into small pieces—Chūr-chūr k. yā h., tukre-tukre k.
 CRŪMP, *a.* (*S.*) crooked—Terhā^b, bānkā^b.
 CRŪ'MPLE, *v.* to draw into wrinkles, to shrink up, to contract—Tornā^b, moronā^b, jhol dālnā^b, jhuriyānā^b, sikornā^b, sikurnā^b, jhol khānā yā parnā^b, tūdnā^b.
 CRŪ'OR, *n.* (*L.*) gore, coagulated blood—Kḥūn-i-bastū, munjamīd-kḥūn—Gārhā lohū, jamā huā lohū.
 CRŪ'EN-TATE, *a.* smeared with blood—Kḥūn-ālūda—Lohū lohān, lohū se bhārā huā.
 CRŪP'PER. See under CROUP. [pīnrlī kā sambandhī, jāughāsambandhī.
 CRŪ'RAL, *a.* (*L. crus*) belonging to the leg—Tāng yā pīnrlī se misht-dār—Tāng w.
 CRŪ-SADE', *n.* (*L. crus*) an expedition against the infidels—Jihād, kajirōn yā be-dīnōn ke upar. 'Isāiyōn kī chapḥāi, jo log 'Isāimazhab nahīn mānte the un par 'Isāiyōn kī chapḥāi—Jo log Isāī dham nahīn mānte the un par 'Isāiyōn kī chapḥāi, Isāīdharmārthayuddh.
 CRŪ-SAD'ER, *n.* one employed in a crusade—Jihād meṁ sharīk, jo log 'Isāī mazhab nahīn mānte the un par 'Isāiyōn kī chapḥāi meṁ sharīk—Jo log Isāīdharm nahīn mānte the un par 'Isāiyōn kī chapḥāi meṁ sathī, Isāīdharmārthayuddhā.
 CRŪ'SERS, *n. pl.* pilgrims who carry the cross, soldiers in the crusades—Salīb-dār ziyā, ratī, jo ziyaratī salīb de chalte hain, jihādī sipāhī, jo log 'Isāimazhab nahīn mānte the un par chapḥāi karne-wāle 'Isāī sipāhī—Kṛśadhārī tīrthasevī, kṛśāvāhāk tīrthā-pātri, Isāīdharmārthayoddhāgan.
 CRŪSE, *n.* (*Fr. cruche*) a small cup—Pyālī, chhotā pyāla yā jām—Kaṭorī, khori.

CRUSH, *v.* (Fr. *écraser*) to squeeze, to bruise, to subdue ; *n.* a rushing together, a collision—*Nichornā^h, masalnā^h, kuchalnā^h, chūr-chūr k^h, tor dālnā^h, dābnā^h, dabā d^h, dab jānā^h, karā d^h ; n. relā^h, ragrā^h, takkar^h, dhakkā^h, dabāw^h.*

CRUST, *n.* (L. *crusta*) an external coat or covering, a shell, a case, the outer part of bread ; *v.* to cover with a hard case, to gather a crust—*Kach-kaṛā^h, paprā^h, poppi^h, beṭhan^h, chhā^h, chhilkā^h, sip^h, sipi^h, khol^h, roṭi ká chhilkā^h ; v. parat dālnā^h, lapet-nā^h, papariyānā^h, parat paynā^h.*

CRUS TÁ'GROUS, *a.* shelly, with joints—*Sip-dār, sipi-dār, chhilkā-dār, girih-dār, jor-dār*—*Sipawān, chhilkaha, valkawan, gañṭhilā, jorōn se yukt.*

CRUS-TÁ'TION, *n.* an adherent covering—*Paprá^h, pappi, parat^h.*

CRŪS'TY, *a.* covered with crust, snappish—*Chhilkā dār, pappi-dār, sakht, tursh-rū, tunuk-mizāj, tund-mizāj, bad-kho*—*Baklāwān, valkawān, chhilkawān, karā, karkas, krāmūl, chirchirā.* [*bad-khoi se—Chirchirāhat se, karkasatā se.*

CRŪS'TI-LESS, *n.* the quality of being crusty—*Chhilkā-dārī, pappi-dārī, sakhti, tursh-rū, tunuk-mizāji, bad-khoi*—*Pappiāhat, kaṛāpan, chirechirāhat, karkasatā.*

CRŪTCH, *n.* (S. *crier*) a support used by cripples ; *v.* to support on crutches—*Boi-sākhī^h, baṛākhā^h, phāur^h*—*v. baṛākhī par saubhālnā^h.*

CRY, *v.* (Fr. *crier*) to utter a loud voice, to c'ry, to exclaim, to make public, to proclaim, to weep ; *n.* a loud voice, clamour, lamentation, shriek, weeping—*Chillānā^h, bulānā^h, shor k, garkānā^h, mashhūr k, mushtuhar k, mandī k, nāla k, wā-wailā k, gīriya k, zārī k ; n. chhūlāhat^h, shor kī āwāz, shor-o-gul, gaugā, nāla, wā-wailā, chikh^h, gīriya, zārī*—*Chichuyānā, golrānā, hañk marnā, kūkūnā, hañk markar bolnā, prakās k, prachār k, phailānā, dhandhoriā phernā, ronā, phikarnā, bilaknā ; n. hañk, pukar, golār, kalkal, hullar, vīlāp, bahākār, kūk, chūnghār, chitkār, chitkār, roāi, rolāi.*

CRĪER, *n.* one who cries goods for sale—*Mandī*—*Dhandhoriyā.* [*rodan, roarahat.*

CRŸ'ING, *n.* clamour ; *a.* notorious—*Gul, shor, gaugā ; a. 'alāniya, angusht-nūmā, 'ālam-nashir*—*Kalkal, hullar ; a. lokaprasiddh, piakat wā pragat.*

CRŸ'PT, *n.* (Gr. *krupto*) a cell or cave—*Guphā^h, tal-ghar^h, bhuiñ-ghar^h, gulā^h.*

CRŸ'PTIC, CRŸ'PTI-CAL, *a.* hidden, secret—*Poshida, makhfi*—*Gupt, chhipā, gūrh.*

CRŸ'PTI CAT-LY, *ad.* secretly, occultly—*Poshidagi se, ikhjá se—Gūpt rūp se, gūrhātā se.*

CRŸ'PTO'G'A-MY, *n.* concealed fructification—*Poshida bar-āvari, makhji-samar-dārī*—*Gupt phalāw, gūph phulāw phalāw.*

CRŸ'PTO'G-MOUS, *a.* secretly married, having the fructification concealed—*Poshidagi meñ nikāhā gayā, poshidagi se byāhā gayā, nā-mālūm bar-āvar yā samar-dār, poshidagi se phaltā philtā*—*Chupchup byāhā gayā, gupechup byāhā huā, gupt wā gūrh rūp se phaltā philtā huā.*

CRŸ'PTO'G'RA-PHY, *n.* the art of writing in secret characters—*Nā-mālūm hurūf meñ likhne ká fān, muglūq nawisht-khuvān*—*Saṇket meñ likhne kī vidyā, aspashtakshar meñ likhne kī vidyā.*

CRŸ'TAL, *n.* (Gr. *crystallos*) a regular solid body, a kind of glass ; *a.* consisting of crystal, clear, transparent—*Billaur, ek gūm ká shisha ; a. billaurin, billaurī, sáf, shaffáf*—*Sphatik, ek prakār ká káñch wā kách ; a. sphatik, sphatikamay, nirmal, swachchha, vimal, pādarsak, prakāsbhedya.*

CRŸ'TAL-LINE, *a.* consisting of crystal, resembling crystal, bright, clear, transparent—*Billaurī, billaurin, billaur sáf, billaur ke mánind, saf, safā, shaffáf*—*Sphatik, sphatikamay, sphatikasadris, sphatik sarikhā, vimal, nirmal, prakāsbhedya, pādarsak.*

CRŸ'TAL-LIZE, *v.* to form into crystals—*Qalam k., qalam parnā*—*Sphatikakriti k. wā h.* [*kākriti k. wā h.*

CRŸ'TAL-LI-ZÁ'TION, *n.* the act of crystallizing—*Qalam ká karnā yā parnā*—*Sphati-*

CŪB, *n.* (L. *cubo* ?) the young of a beast, a stall for cattle ; *v.* to shut up—*Jāmour ká bachcha, pilla^h, mawāshi yā dawāb ká thān ; v. band k.*—*Pa-u ādi ká bachchā, sāv, pasusthān, pasūn ká thān ; n. mūñd d., atkānā, chhenknā.*

CŪBE, *n.* (Gr. *kubos*) a regular solid body with six equal sides, the product of a number multiplied twice into itself—*Shash-pahlū yā shash-pahal, shash-dar, ka'b*—*Ghan.*

CŪ'BI-C, CŪ'BI-CAL, *a.* having the form of a cube—*Shash-dar sáf, muka'b, shash-pahlū*—*Ghan, ghanasadrīs.* [*—Ghanavat, ghanavar se.*

CŪ'BI-CAL-LY, *a.* in a cubical method—*Shash-pahlū ke mánind, shash-dar kī sūrat par*

CŪ'BI-CAL-NESS, *n.* the state of being cubical—*Shash-dari, shash-pahlū, ka'b kī hūlat*—*Ghanatwa.* [*—Kothrī sambandhi.*

CU-BIC'U-LAR, *a.* (L. *cubo*) belonging to a chamber—*Kamare yā kothrī ke muta'alliq*

'CU-BIC'U-LAR-Y, *a.* fitted for lying down—*Letne ke lāig*—*Letne ke yogya.*

CŪBIT, *n.* (Gr. *kubiton*) a measure from the elbow to the extremity of the middle finger estimated at eighteen inches—*Hāth bhar mōp^h, hāth^h.*

'BI-TAL, *a.* containing the length of a cubit—*Hāth bhar^h.*

U-TED, *a.* having the measure of a cubit—*Hāth bhar^h.*

CUCK'ING-STOOL, *n.* an engine for punishing scolds and unquiet women—*Jhagrālū aur nā-shāstā 'auratōn ko sazā dene kā shikanja*—Jhagrālū aur kalahī strīyon ko dand dene kī ek kal.

CUCK'OLD, *n.* (*L. cuculus*) one whose wife is false to his bed; *v.* to corrupt a man's wife—*Daigys, qaltabān, zan-julab, wah shukhs jiski jorū fāhisha ho; v. daigys yā qaltabān banānā, kisi kī jorū ko fāhisha k., aur kisi ke sath āshnāī karne se apne khasam ko be hurmat k.*—Jiski patni vyabhichārīni ho, vyabhichārīnipati, puñschalīpati; *v. dūse kī patni ke sath vyabhichār k., dūse ke sath vyabhichār karke apne pati kā pāni utārne.* [dabbū, darpoknā, kāyar, katar.

CUCK'OLD-LY, *a.* poor, mean, cowardly—*Pāji, kamīna, buz-dilā*—Nich, adham, darālū,

CUCK'OL-DOM, *n.* adultery, state of a cuckold—*Zinā-kārī, harām-kārī, zinā, daigysi, zan-julabī*—Chhinalā, parādāragaman, vyabhichārīnipatitwa, puñschalīpatitwa, vyabhichārīnipatidaś.

CUCK'OLD-MAR-ER, *n.* one who makes a cuckold—*Daigys yā qaltabān banāne w., fājir, zinā-kār*—Parādāragamī, parādārik, chhinalā, kisi vivāhitā strī ke sath vyabhichār karke uske pati kā pāni utārne w.

CUC'KOO, *n.* a bird—*Koyal^h, pik^h*—Kokil. [dār—Orhūī wā ghūnghat sahī.

CUC'UL-LATE, *CUC'UL-LA-TEB*, *a.* (*L. cucullus*) hooded—*Top-dār, orhni-dār, surga-*

CUC'UM-BER, *n.* (*L. cucumis*) a plant, and its fruit—*Khirā kā gāchh^h, khirā^h, lakri^h, phūt^h, karailā^h, khekā^h*. [sāyami bāsan.

CUC'UR-BITE, *n.* (*L. cucurbita*) a chemical vessel—*Ek qism kā kīmīyāī bartan*—Ra-

CUD, *n.* (*S.*) food which ruminating animals bring from the first stomach to chew again—*Jugālī^h*.

CUD'WEEED, *n.* a plant—*Ek bhānt kā paudhā^h*.

CUD'DLE, *v.* (*T. kudden*) to lie close, to join in an embrace, to hug—*Sat ke letnā^h, god meñ sonā^h, lipat ruhna^h, chimat ruhna^h, lipā lenā^h, chhātī se lagānā yā lagnā^h*.

CUD'GEL, *n.* (*W. cogel*) a stick to strike with; *v.* to beat with a stick—*Lāth^h, lakkar^h, lath^h; v. lathiyānā^h, lath^h yā lāthī se mārna^h*.

CUD'GEL-LEB, *n.* one who cudgels—*Lathiyāne w^h, lath^h yā lāthī se mārne w^h*.

CUD'GEL-PROOF, *a.* able to resist a stick—*Lāthī ko rokne w^h, lāthī kī mār se nahīn bhāgne w^h, lāthī kī mār sah lena w^h*. [puchh, ānchal, sesh bhig, patā, saniket.

CUE, *n.* (*L. cauda*) the tail, the end, a hint—*Dum, ākhīre hissā, ishāra*—Pūnchh,

CUERPO, *n.* (*Sp.*) the body—*Badan, jism*—Sarir, deh, denh.

CUFF, *n.* (*Gr. kopto* ?) a blow, a stroke, part of a sleeve; *v.* to strike with the fist—*Ghānsā^h, dhaul^h, thapper^h, kos^h, bāñh kī muhr^h, v. ghānsā mārna^h, ghānsiyānā^h*.

CUIRASS, *n.* (*Fr. cuirasse*) a breastplate—*Baktar, chār-āina, jaushan*—Kavach, urastrān.

CUI-RAS-SIÈR, *n.* a soldier armed with a breastplate—*Baktar-posh, ziruh-posh, jaushan-posh*—Kavachī, jhilamwān, urastrānpāwān. [wā jhilām, jaughātrān.

CUISE, *n.* (*Fr. cuisse*) armour for the thighs—*Jāngū kā baktar*—Jāngū kā kavach

CULI-NARY, *a.* (*L. culina*) relating to the kitchen or cookery—*Matbakhī, bāwarchī-khāne kā, tubākhī*—Pākāsālisambandhī, pākasanibandhī, pākavidyāsambandhī.

CULL, *v.* (*L. con, lego*) to pick out—*Chunnā^h, chugnā^h, binna^h, bāchhnā^h, bilachnā^h*.

CUL'LING, *n.* any thing selected—*Muntakhab shai, chunā hū^h chiz*—Chunī chugī binī bāchhī wā barāī hui vastī. [Luchhā, durātma, adham nar, nich jan.

CULL'ION, *n.* (*It. coglione*) a scoundrel, a mean wretch—*Bad-zāt, shuhlā^h, pāji*—

CUL'IOS-LY, *a.* mean, base—*Dūn, zulīl, kamīn*—Adham, nich.

CUL'LY, *n.* a dupe; *v.* to be fool, to cheat—*Modhū^h, sūda-dil, fareb-khurdā; v. ahmaq banānā, fareb d.*—Gāwdī, dhūrttavānehit, jo anayās thagay jāy; *v. mūrkh banānā, thagnā, chhālānā*.

CUL'LY-ISM, *n.* the state of a cully—*Modhū-pan^h, gūwedi-pan^h*. [kā chhānā huā jūn.

CUL'LIS, *n.* (*Fr. coulis*) broth of boiled meat strained—*Chhānā huā shorbā*—Māns

CUL-MIFER-OUS, *a.* (*L. culmus, fero*) producing stalks—*Dānth-dār, dānthā paidā k. w.*—Nālotpādak, dānthā utpanna k. w.

CULMI-NATE, *v.* (*L. culmen*) to be vertical, to be in the meridian—*Samtur-rāsī h., sir par anā^h, kamāl 'urūj ko pahunchnā, nisfu-n-nahār par anā, dopahriyā nishān par anā*—Mastakoparishthān par pahunchnā, mastak ke upar h., dopahriyā chhūn par h.

CUL-MI-NĀ'TION, *n.* the transit of a planet through the meridian, the top or crown—*Kisi sāiyāre kā khatt-i-nisfu-n-nahār par anā, choti^h*—Paramonnati, agra śikhā, sir.

CUL'PA-BLE, *a.* (*L. culpa*) blamable, guilty, criminal—*Mulzim, gunak-gār, gunāh-gār, taqīr-wār, mujr-m*—Nindya, nindā ke yogya, nindaniya, doshī, aparādhi.

CUL'PA-BLE-NESS, *n.* blame, guilt—*Ilzām, gunāh, jurm*—Nindā, nindiyatā, nindaniyatwa, apavād, aparādhitā, dosh. [Nindā se, nindya rūp se, dosh se, aparādhit se.

CUL'PA-BLY, *ad.* blamably, criminally—*Ilzām se, jurm yā gunāh se, taqīr-wārī se*—

CUL'PA-TO-RY, *a.* charging with crime—*Ilzām lagāne w., tukmat yā iltihām lagāne w.*

—Nindak, apavādak, kalañk lagāne w.

CŪ'PRIT, *n.* a person accused of a crime—*Gunah-gār, taqār-wār, mujrim*—Doshi, aparādhī.

CŪ'LTÉR. See COULTER.

CŪ'LTIV-ATE, *v.* (L. *cultum*) to till, to prepare for crops, to improve—*Jotnā^h, khet banānā^h, durust k., ārásta k., taragqī d., tarbiyat d.*—Hal chalānā, khet nikālā, banānā, sevā *n.*, bahānā, sudhārnā, sañwārnā.

CŪ-TI-VĀ'TION, *n.* act of tilling/improvement—*Zirā'at, jotā^h, ābād^h, durustī, ārástagi, taragqī*—Khetī, krishi, kṣānāi, kṣānī, kṣānī, jot, banāw, sudhār, sañwār, sevān, parishkār, anupālan, sañvardhan.

CŪ-TI-VĀ-TOR, *n.* one who cultivates—*Kṣān^h, kāsht-kār, muzārī, taragqī d. w., durust k. w., ārásta k. w.*—Kṣhāk, jotuā, kuñbī, kāchhī, sudhārne w., sañwārne w., anusevī, anushtāyī, anupālī.

CŪ'TURE, *n.* the act of cultivating, improvement; *v.* to till, to improve—*Zirā'at, jotā^h, durustī, durustagi, ārástagi, taragqī*; *v.* jotnā^h, durust k., ārásta k., taragqī d.—Kṣānī, kṣānāi, krishi, khetī, jot, banāw, sudhār, sañwār, sevān, parishkār, sañvardhan, anupālan; *v.* hal chalānā, krishi k., khet nikālā wā banānā, banānā, sudhārnā, anusevā wā sevā k., bahānā.

CŪ'VE'R, *n.* (S. *cultra*) a dove—*Jangali kabūtār*—Jaṅgali kapot.

CŪ'VE'R-HŪSE, *n.* a dovecot—*Kabūtār-khāna*—Kapotigāh.

CŪ'VE'R-IN, *n.* (L. *culuber*) a cañnon—*Top, bārī top*—Barā agnyastra.

CŪMBENT, *a.* (L. *culmo*) lying down—*Letā^h, solāyā^h, letāyā^h, parā^h.*

CŪMBER, *v.* (D. *kommeren*) to embarrass, to load, to busy; *n.* vexation, hindrance, embarrassment—*Pareshān k., mustarib k., tang k., bojhnā^h, mashgūl yā mutaraddid k.*; *n.* diqqat, qabāhat, taklif, rok^h, mu'āhumat, parashānī, hairānī—Ghabrānā, vyākul k., jhaṅghat dekar pirā d. lādā, uljhānā wā phāṣānā; *v.* klēs, dukh, bādā, vigāna, kaptak, kashṭ, vyākulātā, ghabrīhat.

CŪMBER-SOME, *a.* troublesome, burdensome—*Ranj-āwar, taklif-dih, waznī, saḥkt, girān*—Dukhad, dukhākar, klēsak, kashṭakar, bhārī, karā.

CŪMBER-SOME-LY, *ad.* so as to cumber—*Ranj-āwarī se, taklif-dihī se, saḥktī se, girānī se, tang yā pareshān karne ke taur se*—Ghabrāne vyākul karne pirā dene wā lādne ki rītī se.

CŪMBRANCE, *n.* burlen, hindrance—*Bojh^h, bojh^h, rok^h, rukāwāz^h, rukāw^h.*

CŪM'ROUS, *a.* troublesome, burdensome—*Taklif-dih, ranj-āwar, waznī, saḥkt, girān*—Kashṭakar, klēsak, bhārī, karā.

CŪM'ROUS-LY, *ad.* in a burdensome manner—*Taklif-dihī se, ranj-āwarī se, saḥktī yā girānī se*—Klēs wā kashṭ dene ki rītī se, bādā dālne wā vigāna karne ke bhāv se, bhār se.

CŪM'IN, *n.* (Gr. *kuminon*) a plant—*Zira*—Jirā.

[*k.*, sañchay *k.*

CŪMU LATE, *v.* (L. *cumulus*) to heap together—*Jam^h k., farāham k.*—Bāṭornā, dher

CŪMU-LĀTION, *n.* act of heaping together—*Bator^h, dherī karnā^h.*

CŪMU-LATIVE, *a.* consisting of parts heaped together—*Majmū' hisson kā banā huā*—Batore hue wā sañchit avayavon kā banā huā.

CUNC-TĀTION, *n.* (L. *cunctor*) delay—*Derī, der, dirangī*—Vilamb, dirghasūtratā.

CUNC-TĀTOR, *n.* one who delays—*Der k. w., dirangī k. w.*—Vilambakārī, vilamb *k. w.*

CŪN'NING, *a.* (S.) skilful, artful, sly; *n.* skill, artifice, craft, slyness—*Hunar-mand, hikmatī, hosh-yār, makhār, fīratī, hila-bāz, 'aiyār*; *n.* hunar, hikmat, fīrat, hīrfat, robāh-bāzī, makkārī, 'aiyārī, 'aiyār-pan—Nipun, chatur, syānā, dhūrt, chhālī, kapaṭī; *n.* naipunya, nipunatā, syānāpan, chaturatī, dhūrttatā, kuṭīlatā, chhāl.

CŪN'NING-LY, *ad.* skilfully, artfully—*Hosh-yārī se, hunar-mandī se, fīrat hikmat yā hīrfat se, robāh-bāzī yā hila-bāzī se*—Nipunatā se, chaturatī se, dhūrttatā se, chhāl se.

CŪN'NING-NESS, *n.* artifice, slyness—*Hikmat, fīrat, hīrfat, 'aiyārī, robāh-bāzī*—Chaturatī, yukti, syānāpan, dhūrttatā, kapaṭ.

CŪN'NING-MAN, *n.* a fortune-teller—*Ramāl, nasīb-go*—Maṅgalāmaṅgalādeśī, śubhāśu-bhadarānājīva, kṣī ke adriṣṭ kā burā bhālā batlāne w.

CŪP, *n.* (S. *cupp*) a drinking vessel, a draught, a part of a flower; *v.* to draw blood by a cupping glass—*Pyāla, jān, nosh, shurb, kṣān-i-gal*; *v.* siṅgi lagānā^h, tomṛī yā tumbī lagānā^h, pāchhnī^h, puchhne d.^h—Kāṭorā, katorī, khorā, khorī, pān wā ekapan, pushpagarbh, pushpakosh.

CŪP'PER, *n.* one who cups—*Siṅgi w^h, tomṛī yā tumbī lagāne w^h.*

[*liye rahe.*

CŪP'BEARER, *n.* an attendant at a feast—*Sāqi*—Pānapātravāhak, jo pine kā pātra

CŪP'BOARD, *n.* a case with shelves—*Pyāla wugaira rakhne ke liye tañr bhañdārīyā yā bhañdārīyā^h*—Kāṭorā ādi dharme ke nimitta tāñr wā bhañdārīyā.

CŪP'PING-GLASS, *n.* a glass used for drawing blood—*Siṅgi^h, lohū khinchne kā purvī^h.*

CŪPEL, *n.* (L. *cupella*) a small cup or vessel used in refining metals—*Pilizz khālīs karne ki pyāli*—Sonā ādi dhātu sōdhane ki katorī wā khorī.

[—Dhātusōdhan.

CŪPEL-LĀTION, *n.* the process of assaying and purifying metals—*Pilizz kā khālīs k.*

- CUPIDITY, *n.* (L. *cupio*) eager desire, covetousness—*Tamannā, kamāl ārzū, hirs, hawās, tam'*—*Abhikāṅkshā, atysprihā, atiyabhilāsh, lālasā, lālach, lobb.*
- CŪPO-LA, *n.* (It.) a dome, an arched roof—*Gumbaz, qubba*—*Arddhagolākāraprāsāda-śring, harmyaśikhar.*
- CŪPREOUS, *a.* (L. *cuprum*) coppery, consisting of copper—*Tañbahā^h, tāñbe kā^h.*
- CŪR, *n.* (D. *korr*) a degenerate dog—*Leñri^h, nikām kutiā^h.* [*kilkilātā^h.*]
- CŪR'RISH, *a.* like a cur, snarling—*Kutte aisā^h, kutte sā^h, gurratā^h, ghurratā^h, gurajātā^h.*
- CŪR'RISH-LY, *ad.* snarlingly, brutally—*Gurrāhaṭ ghurrāhaṭ, yā guraj se^h, kaṭṭar-pan se, kathoratā se^h.*
- CŪR'RISH-NESS, *n.* moroseness, churlishness—*Bad-khoi, tund-mizāji, tunuk-mizāji, karakhtagi, be-rahmi*—*Chirchirāhaṭ, rukhāi, kuśilātā, kathoratā, nirdayatā.*
- CŪR'SHIP, *n.* meanness, ill-nature—*Kaminagi, razilagi, kurakhtagi, bad-khoi, bad-mizāji*—*Nichatwa, adhamatā, dushṭaprakriti, kuswabdhāv.*
- CŪRABLE. See under CURE.
- CŪRB, *n.* (Fr. *courber*) part of a bridle, restraint: *v.* to restrain, to check—*Ghoṛe kā thūthān bāndhne ki zanjir, zabt, man', rok^h:* *v.* *zabt k., muzāhamat k., man' k., sañbhālnā^h*—*Ghoṛe ki thūthni bāndhne ki karī, nigrah, avarodh, nishedh, atkāw, rukāw; v. thāmnā wā thānbhān, veg nivāraṇ k., sāniyam k., roknā, ārnā, atkānā.*
- CŪMB'ING, *n.* restraint, check—*Zabt, rol^h, muzāhamat*—*Avarodh, nigrah, atkāw, āṛ wā arāw, rukāw.*
- CŪRD, *n.* (L. *crudus*) the coagulated part of milk; *v.* to turn to curds—*Dahi^h, chhenā^h:* *v.* *dahi jamānā yā jamnā^h.* [*h^h, jamānā yā jam jānā^h.*]
- CŪRDLE, *v.* to change into curd, to coagulate—*Dahi jamānā yā jamnā^h, thakkā k. yā*
- CŪRDY, *a.* full of curds, coagulated—*Dahi se bharā huā^h, jamā huā^h, thakkā huā^h.*
- CŪRE, *n.* (L. *cura*) the act of healing, remedy, the benefice of a clergyman; *v.* to heal, to pickle—*Shifā-bakhshi, shifā, sikhut, āram chāra. 'ilāj, mu'ālaja, pādri kā 'uhda yā rozī; v. shifā d., tan-durust k., dūr kh., raf' k., mu'ālaja k., 'ilāj k., namak malnā, namak milākar achār dharnā yā mahfuz rakhnā*—*Chikitsā, rogāsānti, rogopasām, swāsthya, susthatā, aushadh, bhesaj, purohitavritti, purohit kā vyāpār wā adhikār; v. chaṅgā k., ārogya k., acchhā k., bhalā k., rogopasām k., layaṇ milānā, lon wā non milākar rakhi chhornā wā achār dharnā.*
- CŪRABLE, *a.* that may be healed—*Mumkinu sh-shifā. qābil-i-shifā, 'ilāj-pazīr*—*Chikitsa, swāsthyayogya, swāsthyaksham, chaṅgā h. wā karne ke yogya, sādhya.*
- CŪRABLE-NESS, *n.* possibility to be healed—*Mumkinu sh-shifā, 'ilāj-pazīri, shifā ki qābliyat*—*Chikitsyatwa, rogopasāmaniyatā, sādhyatā.*
- CŪRATIVE, *a.* relating to the cure of diseases—*Muta'alliq-i-mu'ālaja, bimāriyōn ke 'ilāj ke muta'alliq*—*Rogachikitsāsambandhi, chikitsāśishayak.*
- CŪRELESS, *a.* without cure, without remedy—*Be-'ilāj, gair-mumkinu sh-shifā, be-chāra*—*Achikitsya, asādhya, murrupāy.*
- CŪRER, *n.* one who cures, a healer—*Shifā-bakhsh, āram k. w., tan-durustī d. w., mu-'ālij, daf' yā raf' k. w., shafī*—*Chikitsak, rogāsāntak, rogahārī, ārogya k. w.*
- CŪRATE, *n.* a clergyman hired to perform the duties of another, a parish priest—*Pādri kā 'iwaz, mahalle kā pādri*—*Purohitapratinidhi, tole kā purohit.*
- CŪRATE-XY, *n.* the office or employment of a curate, a benefice—*Pādri ke 'iwaz kā 'uhda yā kam yā rozī*—*Purohitapratinidhi kā pad vyāpār adhikār wā vritti.*
- CŪRATE-SHIP, *n.* the office of a curate—*Pādri ke 'iwaz kā 'uhda*—*Purohitapratinidhi kā pad vyāpār wā adhikār.* [akshak.]
- CURATOR, *n.* one who has the care of any thing, a guardian—*Dāroga, muhāfiz*—*Adhīś,*
- CURFEW, *n.* (Fr. *couvrir, feu*) an evening bell—*Shām kā ghañtā*—*Sāñjh kā ghañtā.*
- CŪRIOUS, *a.* (L. *curiosus*) inquisitive, accurate, exact, rare—*Rāz jo, mutajassīs, mutalāshī, hosh-yār, khabar-dār, bārik-bīn, dushvār-pasand, 'unda, bārik, nāzūk, durust, nādūr, 'ajīb-o-qarīb*—*Anusandhānechhu, apūrvadarśanotsuk, anweshanāsakt, khojī wā khojū, bhediya, sāvadhān, chaukas, suchet, suthrā, uttam, sūksham, thīk, anūthā, anokhā, abdhut, vichitra, apūrva.*
- CŪRIOUS-RY, *n.* inquisitiveness, a rarity—*Rāz-joi, tafakhus, tajassus, saugāt, tuhfa, kam-yābi, nā-dirā*—*Apūrvadarśanotsukatā, śraṇadarśanotsukatā, anweshanāsakti, khojipan, durlabhadravaya, utkrishṭadravya, kautuk.*
- CŪRIOUSO, *n.* a curious person, a virtuoso—*Mutalāshī yā rāz-jo shakhs, 'ajāīb-dān*—*Apūrvadarśanotsuk wā anweshanāsakt jan, durlabhadravayānweshī, durlabhadravaya-saṅgrahi.*
- CŪRIOUS-LY, *ad.* inquisitively, artfully—*Tulāsh se, tajassus se, tafakhus se. rāz-joi se, gaur yā taammul se, bāriki se, nazākat se, khūbi se, durustī se, 'ajīb tarah se*—*Khoj se, anweshanāsakti se, soch vichār se, nipūnatā se, sūkshmatā se, abdhut rīti se.*
- CŪRIOUS-NESS, *n.* inquisitiveness, nicety—*Tajassus, tafakhus, rāz-joi, bāriki, sabuki, tuhfaṭi, khūbi, nazākat*—*Anweshanāsakti, apūrvadarśanotsukatā, khojipan, suthrāi, sūkshmatā, suthrāpan.*

CURL, *v.* (D. *krullen*) to turn the hair in ringlets, to twist, to rise in waves; *n.* a ringlet of hair, wave, flexure—*Bāl ko ghurchānā^h, ghurchānī^h, guārlī banānā yā bannā, uinṭhā^h, maroṇā^h, maruṇā^h, lapelnā^h, lēpatnā^h, laṭrānā^h; n. kākul, zulf, maṇṇ, kham, pech, tāb, shikan—n. Kākapakṣa, aloḥ, ghunghar wā ghunṅar, lahar, taraṅg, lachkāw, mor.*

CURLY, *a.* havi. *g.* curls, tending to curl—*Zulf-dār, kākul-dār, pech-dār, pechilā, tāb-dār, mauj-dār, ainhātā huā^h*—Ghunghrālā, ghurchiyāḥ, alakawān, kākapakṣavaiśiṣṭā, taraṅgamay, gburehtā huā.

CURLY-NESS, *n.* the state of being curled—*Zulf-dārī, kākul-dārī, pech-dārī, mauj-dārī, ainhāt^h*—Ghunghrālāṇ, ghurchiyāḥ, kākapakṣavaiśiṣṭatā.

CUR-MUD'GEON, *n.* (Fr. *coeur, merchant*) an avaricious churlish fellow—*Hirsi khasis shakhs—Lobhi kahjōis jan.* [kripan, kwayjan.]

CUR-MUD'GEON-LY, *a.* avaricious, churlish—*Hirsi, tāmi, balhil, khasis—Lobhi, lālchi, CŪR'ANT*, *n.* (Corinth) a shrub and its fruit—*Ek chho'ā per aur uskā phul^h.*

CŪR'ENT, *a.* (L. *curro*) running, passing, generally received; *n.* a running stream, course—*Racān, hāl, hāl kī, rāj, jārī, māwaw, rucāj, nāṭ, rāju-l waḥ; n. āb-i-racān, āb-i-jārī, raṣṭā, daup^h*—Chalanān, vidyāmān, vartamān, ab kā, pracharit, prachalit, sanchalit, sarvasammat, sarvagrihit, pramāṇik; *n.* srot, bahti madī, prāvā, gati.

CŪR'ENT-ŪY, *n.* circulation, general reception, money or paper passing as money—*Gardish, rawāj, ṭrā, munawraj paṣā rūpaya yā loṭ*—Ghumāw, pher, chalan, prachār, prachalamudā, prachalitamudrā, prachalitāt.

CŪR'ENT-LY, *ad.* in constant motion, generally—*Hamesha gardish meh, 'amāman, 'ālā-l'amām—Sakā daurtā, sakā gati meh, prachār se, chalan se, sāmānya rūp se, sadhārān rūp se.* [—Chalan, prachār, sukhoeṣṭhārān, vākpaṭatā, vagdruṭatā.]

CŪR'ENT-NESS, *n.* circulation, fluency—*Gardish, ṭrā, rucāj, zabān-āwārī, khush-goyāi*

CŪR'ET-CHE, *n.* an open chaise with two wheels—*Do pahye ki khulī hui gārī^h.*

CŪR'RY, *n.* (L. *corium*) to dress leather, to beat, to rub a horse, to flatter—*Chamrā kumānā^h, mīnā^h, pīṇā^h, khurahrā k^h, ghoṛ ko malnā^h, chikhnā^h, jhuslānā^h, turkhuri k., lallo-putto k^h.*

CŪR'RIER, *n.* one who dresses leather—*Chamār^h.*

CŪR'RY-ING, *n.* the act of rubbing down—*Mālsh, ragarāw^h—Mīnjāw, ghisāw.*

CŪR'RY-COMB, *n.* an iron comb—*Kharahrā^h.*

CŪR'SE, *v.* (S. *cursum*) to wish evil to, to exccrate, to afflict, to utter imprecations; *n.* malediction, affliction, torment—*Badī yā balā chāhnā, lā'nat k., āfat dāhnā, taklif d., ranjida k., bad-du'ā d.; n. lā'nat, bad-du'ā, 'azāb, taklif, āziṭ—Amāṅgal wā anisṭ chāhnā, dhikkārnā, phitkārā, phitkārā, klōs d., dukh d., satāna, sāp d., kosnā; n. sāp, ākrośān, kashī, klōs, dukh, yāṭanā, yantrāṇā.*

CŪR'SEN, *p. a.* deserving a curse, vexatious—*Lā'nati, mal'ūn, lā'in, marbūḥ, karīh, ranj-āwar, taklif-dih—Sāpārha, abhīṣṭ, ākrusht, sāp wā dhikkār ke yogya, kashīkar, dhikkādyak.*

CŪR'SED-LY, *ad.* miserably, shamefully—*Ba-zillat, zabūnī se, sharm-āwārī se—Burāī se, durgati se, durdaśāpūrvak, garhamyapiakān se, lajjit wā adham rūp se.*

CŪR'SED-NESS, *n.* the state of being cursed—*Mal'ūn, marbūḥ—Garhamiyatā, ghriṇāhatā, dhikkār kī yogyatā.* [yā, kosne w., sāp d. w., dhikkāne w., phitkārne w.]

CŪR'SER, *n.* one who utters curses—*Bad-du'ā d. w., bad-du'ā-go, lā'nat k. w.—Koswā*

CŪR'SING, *n.* the uttering of a curse—*Bad-du'ā-go—Sāp, ākrośān.*

CŪRST, *a.* hateful, peevish, malignant—*Makrūh, kurīh, zūd-ranj, tunuk-mizāj, bad-andesh, bad-khīrah, shūrīr—Ghriṇārha, chīrchīrā, karkas, dweshī, drohī.*

CŪRST-NESS, *n.* peevishness, malignity—*Zūd-ranjī, tunuk-mizājī, bad-andeshī, bad-khōḥī, shārāvat—Chīrchīrāhat, karkasatā, dwesh, droh.* [twarīt, asāvadhān, karkā.

CŪR'SO-RY, *a.* (L. *cursum*) hasty, slight—*Jald, be-lhāz, rawā-ravī kī, thorā^h—Sighra,*

CŪR'SO-RY, *ad.* hastily, slightly—*Jaldī se, shītābī se, sar-ā-sarī, rawā-ravī se, mujmālan, thorā sā^h—Sighra, twarā se, jhatpat, asāvadhānī se, adhūnī dīrīṭī se, kuchā kuchh.*

CŪR'SI-TOR, *n.* a clerk in the court of chancery who makes out original writs—*Inglistān kī sadar dīwānī 'adālat kā muharrir—Ingland dēś kī mahāvichāramasabha kī lekha.*

CŪRT, *a.* (L. *curtus*) short—*Mukhtasār, kam—Chhoṭā, nyūn, saṅkshipt.*

CUR-TAIL, *v.* to shorten, to cut off—*Kotāh k., kam k., mukhtasār k., kamārā, jātā^h—Saṅkshipt k., chhoṭā k., ghatānā, nyūn k., chhāṭnā.*

CUR-TAIL'ER, *n.* one who curtails—*Kotāh kam yā mukhtasār k. w., kamāre w., kātne w^h—Saṅkshipt k. w., chhoṭā k. w., ghatāne w., chhāṭne w.*

CUR-TAIL'ING, *n.* abbreviation, abridgment—*Iktisār, kotāhī, kam k.—Saṅkshēp, ghatāw, nyūnatā, nyūn k.*

CŪR'TAL, *n.* a dog or figure with a docked tail; *a.* brief, abridged—*Dum-katā kuttā yā*

- ghorā*; *a. mukhtasar kam yā kotāk kiya huā, muntakhab*—Pūñchh katā yā bañhwā kuttā wā ghorā; *a. braswa, sañhrit, sañkshipt.* [rup ee, thore meñ.]
- CURTLY**, *ad. briefly, shortly*—*Ikhtisār se, al-garaz, ā-l-jumla, hās-il-i-kalām*—*Saṅkshipta.*
- CURTAIN**, *cūr'tin*, *n.* (Fr. *courtine*) a hanging cloth; *v. to hang with curtains*—*Ma-eakri*^h; *v. masakri lāgnā*^h, *masakri se gherwā*^h.
- CURTAIN-LÉCTURE**, *a.* a reproof given in bed by a wife to her husband—*Tā'ū-m-i-khit-ratī, aalāmat jo koi 'aurat apne khasam ki bistare par karti hai*—*Jhirkī jo rāt ko*
- CURTSEY**. See **COURTESY**. [koi stri apne pati ko bichbaune par deti hai.]
- CŪ'RŪLE**, *a.* (L. *curulis*) belonging to a chariot, senatorial, magisterial—*Gāri ke mutā'alliq, amiri majlis ke mutā'alliq, kākīnāna*—*Gāri wā rath kā sambandhī, kulina-sabbesambandhī, nyāyādhyakshasambundhi.*
- CŪRVE**, *a.* (L. *curvus*) crooked, bent; *n. any thing bent*; *v. to bend*—*Munkhmi, kham-dār, kaj*; *n. kham, poch, kaj shai*; *v. kham-dār k., kaj k., terhā k^h, lachmī^h, nawā-nā^h, jhukānā^h*—*Terhā, ankuśākār, būnkā, vakra, nawā huā, jhukā huā, bal khayā huā*; *n. terhī vastu, vakrarekshakriti, dhanurmārg, terhāi, bādk*; *v. vakra k.*
- CUR-VĀTION**, *n.* the act of bending—*Nawāw^h, jhukāw^h.*
- CŪRVA-TURE**, *n.* crookedness, bent form—*Terhāi^h, terhī sūrat*—*Vakratā, vakrākār.*
- CŪRVI-TY**, *n.* crookedness—*Terhāi^h, bādk^h.*
- CŪR-VI-LIN'E-AR**, *a.* consisting of a crooked line—*Terhe khatt w., terhe khatt kā banā huā, munkhanikhatt w., bā-khatt-i-mankhāi*—*Vakrarekh. vakrarekhamay, vakramekhanimit, vakrarekhā wā vakrarekhaon kā banā huā.*
- CUR-VÉT'** (*It. corvette*) a leap, a bound; *v. to leap, to bound*—*Kūdh^h, phānd^h, uchhāl^h*; *v. kūdnā^h, phāndnā^h, uchhaluā^h.* [or, gadli.]
- CUSHION**, *cūsh'un*, *n.* (D. *kussen*) a pillow for a seat—*Gāo-takiya, masnad*—*Bālii, Cūsh'ionfā, a. seated on a cushion*—*Masnad par baithā huā, takiya lagaye hue*—*Gaddi par baithā huī, bāliis lagaye hue.*
- CŪSH'ION-ET**, *n.* a little cushion—*Chhotī takiya yā masnad*—*Chhotī bāliis wā gadli.*
- CŪSP**, *n.* (L. *cuspis*) the point or horn of the moon or other luminary—*Chānd wogairā ki nok*—*Chandrasring, ardhachandrakon.*
- CŪS'PI-DAL**, *a.* ending in a point—*Nok-dār, nokīi*—*Sākshināgra, sūchyagra.*
- CŪSTARD**, *n.* (W. *custard*) a composition of milk eggs sugar, &c.—*Ek mithāi jo dūdā ande aur chini se banti hai^h.*
- CŪSTO-DY**, *n.* (L. *custos*) imprisonment, care, security—*Qaul, band, nigāh-bāni yā nigāh-bānī, kīrāsat, amānat, karādat, kifāzat, sulāmat*—*Kāragār meñ nirodh, vaudigrih meñ atkāw, rakshan, rakhwāli, rakshā.*
- CŪS-TŌ'DI-AL**, *a.* relating to custody, guarding—*Qaul kals nigāh-bāni yā kifāzat ke mutā'alliq, nigāh bān, muhājz*—*Kāragār meñ nirodh kā sambandhī, rakshāvishayak, rakshak.*
- CŪSTOM**, *n.* (L. *con, suctum*) habitual practice, fashion, manner, a tax or duty on exports and imports—*Kho, 'adat, rubt, dastūr, rasm, zābita, rawaiya, ruriyah, rawāj, tarig, khirāj, maksūl*—*Abhyās, bān, riti, vyavahār āchār, dhārā, kram, chāl, chalan, sampradāy, kar.*
- CŪS'TOM-ABLE**, *a.* common, habitual—*'Amm, 'amūm, dastūri, rāij, rasmi*—*Sādliharan, sāmānya, lokasiddh, vyavahārik, āchārik.* [tābiq—*Yathāvyavahār, rityānnusār se.*]
- CŪS'TOM-ABLY**, *ad.* according to custom—*Hasbi-l dastūr, rawāj rasm yā dastūr ke mu-*
- CŪS'TOM-ARY**, *a.* conformable to custom—*Murawuj, bi-dastūr, mū'mul, dastūri, rasmi*—*Āchārik, vyavahārik, vyavahāranusāri, āchāranuyāyi, prāyik, laukik, sampradāyā-nusār.*
- CŪS'TOM-AR-ILY**, *ad.* commonly, habitually—*Aksar, aksar angūt, hasbi-l-dastūr, hasbi-l-ravāj*—*Prāyah, prāyaśah, bahudhā, bahut karkē, rityānnusār se, vyavahāranusār se.*
- CŪS'TOM-AR-INESS**, *n.* commonness, frequency—*Aksariyat, kasrat*—*Sāmānyatā, sādliharanāt, bahutwa, nityatā, prāyikatā.* [sāmānya lokasiddh, sādliharan, prāyik.]
- CŪS'TOMER**, *a.* usual, common—*Mū'mult, dastūri, 'amm, 'amūm*—*Vyavahārik, āchārik.*
- CŪS'TOM-ER**, *n.* one in the habit of purchasing—*Kharidār*—*Gālakh wā gānhak, guñhki.*
- CŪS'TOM-ARY**, *n.* a book of laws and customs—*Am aur rasmoh ki kitāb, qawānīm aur dastūrat ki kitāb*—*Vyavasthā aur lokaritiyon kā sañgrah, vyavasthāsañgrah, ritisañ-grah.* [—*Muhsūl-ghar, chabūtara^h, chauki^h*—*Karasāñchayagrih.*]
- CŪS'TOM-HŌUSE**, *n.* a house where duties on exported or imported goods are collected
- CŪT**, *v.* (Gr. *kopto*?) to separate by an edged instrument, to divide, to hew, to carve, to pierce: *p. t. and p. p. CŪT*—*Kātnā^h, kāt-dātnā^h, kutnā^h, alag k^h, do-tūt k^h, chirmā^h, phārnā^h, khodnā^h, chhednā bedhnā yā phornā^h.*
- CŪT**, *n.* the action of an edged instrument, a wound made by cutting, a part cut off, a near passage, an engraving, fashion, shape—*Tarāsh, zakhm, khatt, tukrā^h, nardik ki rāh, taswir-i-kandu, chhāpe ki taswir, gal^h, dāul^h, sūrat, shakl*—*Kāt, ghāw, tūk, chhānt, khañd, sidhā path, adirghapath, chhāpe ki chhavi, khodī huī murti, dhal, byōnt, ākār, rūp.*

- CŮTTER**, *n.* one that cuts, a light sailing vessel—*Burrinda, qátí, kátú^h, katarú^h, ek qism ki tez-rau kishi*—*Kāṭne w., kaṭwaiyá, chhetá, vedhak, halki daurti nāv, laghubanauk.* [gháw^h, chhed^h, kat-gháw^h.]
- CŮTTING**, *n.* a piece cut off, an incision—*Tukrá^h, chhánt^h, kataran^h, chhántan^h, kát^h.*
- CŮTLASS**, *n.* a broad cutting sword—*Khánrá^h.*
- CŮTLER**, *n.* one who makes cutting instruments—*Sakkák, kárd-gar, chhuri waqaira ki banāne w., lohár^h*—*Chhurikákár, sastrakár, chhuri ádi ká banāne w.*
- CŮTLER-Y**, *n.* a cutler's ware or business—*Lokhar yá lohári^h.* [chhoṭá túk.]
- CŮTLER**, *n.* a small piece of meat—*Gosht ká ek chhoṭá tukrá*—*Māns ki dalí botí wá*
- CŮTPURSE**, *n.* a pickpocket, a thief—*Jeb-katrá, kisa-bur, girih-bur, uchakká^h*—*Gánth-kattá, gañthkatá, chor.*
- CŮTTHROAT**, *n.* a murderer, an assassin; *a.* cruel, inhuman—*Qassáb, qátíl, khún-rez, jallád, ráh-zan; a. be-rahm, sang-díl, be-dard, be-tars*—*Galkatá wá galkattá, garkatá, ghátak, prāṅghátak, guptaghátak, batpár wá batpár; a. krúr, nirday, kathor, badhodyat, marátnak.*
- CUTWORK**, *n.* work in embroidery—*Chikan-đozi, kár-chobi, chikan-kári, gul-kári, naqqá-shi*—*Búte ká kám, súi ká kám, sone ke sūt se phúl búte ki silái.* [khál^h.]
- CŮTICLE**, *n.* (*L. cutis*) a thin skin, the scarf skin—*Patlá chamrá^h, jhíllí^h, chhevar^h.*
- CUTICULAR**, *a.* belonging to the skin—*Cham^h se nisbat-dár, khál ká^h, jildí*—*Cham^hre ká sambandhí, charmmi, twaksambandhí.*
- CUTICULOUS**, *a.* relating to the skin—*Cham^hre yá khál se nisbat-dár*—*Cham^hre ká sambandhí, chármmi, charmasambandhí.*
- CUTTLE**, *n.* (*S. cuttle*) a fish, a foulmouthed fellow—*Sipiyán, bad-zabán, darída-dahán*—*Ek prakár kí machhlí, phenak, samudraphen, durmukh, kaṭubháshí, mukhar, vágdusht.*
- CŮTICLE**, *n.* (*Gr. kuklos*) a circle, a periodical space of time—*Dáira, charḡh, daur, muqarrar zamána, daur-i-zamán*—*Chakra, maḡal, kálachakra, kálavritti.*
- CŮTCLÖID**, *n.* a geometrical curve—*'Ilm-i-handusa meṅ ek khatt-i-munhání*—*Rekháganita-sambandhí vakrarekhá.* [tulunāpanavidyá, vrittanāpanavidyá.]
- CY-CLOMETER**, *n.* the art of measuring circles—*Dáiron ki paimáish ká fan*—*Vart.*
- CY-CLOPÆDIA**, *n.* a circle of the arts and sciences, a book of universal knowledge—*'Ulúm-o-funún ká dáira, dáira-i-'ulúm, kull bátón ki lugat, majmú'a-i-'ulúm*—*Vidyá-chakra, jhānachakra, vidyāhārāvali, vidyāmāla, vidyāvali.*
- CY-CLOPEAN**, **CY-CLOPÆIC**, *a.* (*L. Cyclops*) vast, terrific, savage—*'Azím, haul-nák, dahshat-nák, wahshí*—*Bará, vrihat, bhayānak, bhayānkar, kaṭṭar, krúr.*
- CYDER**. See **CIDER**.
- CYGNET**, *n.* (*L. cygnus*) a young swan—*Haans ká bachcha*—*Haṅsaśavak, bálahaṅs.*
- CYLINDER**, *n.* (*Gr. kulindros*) a long round body, a roller—*Ustuwána-i-mustadira, náḡ^h, belan^h, dandá^h*—*Lambavarttul, varttulastambh.*
- CYLINDRIC**, **CYLINDRICAL**, *a.* having the form of a cylinder—*Ustuwána-mansúb, belan sá^h, belan sarikhá^h*—*Lambavarttulákár, varttulastambhákár.*
- CY-MAR**, *n.* (*Fr. simarre*) a scarf—*Oṛkhí^h, ek-pattá^h, do-pattá^h, ek-loi^h.*
- CYMBAL**, *n.* (*Gr. kumbalon*) a musical instrument—*Jhājhl^h, manjirá^h, kar-tál^h.*
- CYNTIC**, *n.* (*Gr. kuon*) a surly person, a suarler, a misanthrope—*Durusht-kho shakhs, tursh-rú shakhs, insán-dushman, jins-i-insán ko nafrat k. w.*—*Chirchirá jan, chirchirahá jan, gurāne wá jhānw-jhānw k. w., manushyadweshí, purushadweshí.*
- CYNIC**, **CYNICAL**, *a.* smirning, satirical—*Durusht-kho, tursh-rú, tamz-go*—*Gurratágurajtá wá jhānw-jhānw kartá huá, kaṭṭar, chirchirá, kuṭíl, anmilá, análapya, vyaṅgi.*
- CYNOSURE**, *n.* (*Gr. kuon, oura*) the star near the north pole by which sailors steer, any thing which directs or attracts attention—*Wah siára jo qut-i-shimáli ke pás wáqí hai aur jisko dekh ke mallíh jaház chaláte haiṅ, koi chíz jo dhyán ko sidhí ráh meṅ yá apní taráf lagáwe*—*Wah nakshatra jo dhruv ke níkaṭ hai aur jisko dekhkar návik nauká wá pot chaláte haiṅ, koi vastu jo dhyán ko sidhe márg meṅ wá apní or lagáwe.*
- CYPHER**. See **CIPHER**. [—*Ek játí ká per, šok ká ek lakshan wá chihṅ.*]
- CYPRESS**, *n.* (*L. cupressus*) a tree, an emblem of mourning—*Saro, mátam ki 'alámat*
- CYPRUS**, *n.* a thin transparent stuff originally made in Cyprus—*Patlá jálí, patlá jhirchirá kaprá^h.*
- CYST**, *n.* (*Gr. kistis*) a bag containing morbid matter—*Pib ki thailí^h.*
- CYSTIC**, *a.* contained in a bag—*Thailí meṅ samáyá huá^h, thailí meṅ ká^h.*
- CYTISUS**, *n.* (*L.*) a flowering shrub—*Ek phúltá huá jhár^h ek khúltá huá per^h.*
- CZAR**, **ZAR**, *n.* the title of the emperor of Russia—*Rús ke mulk ke pádsáh ká laqab*—*Rús deś ke rájá ki upádhi, Rúsadesarājopádhi.*
- CZARISH**, *a.* relating to the czar—*Rús ke pádsáh se mansúb, Rús ke pádsáh ke laqab ke muta'alíq*—*Rús deś ke rájá ká vishayak, Rúsadesarājopádhisambandhí.*
- CZARINA**, *n.* the empress of Russia—*Rús ke mulk kí pádsáh-begam*—*Rús deś kí ráni.*

D.

- DĀB**, *v.* (G. *daupjan*) to strike gently with something moist, to slap; *n.* a blow with something moist, a small lump—*Puchārā k^b. yā d^h, chupārā^b, lagānā^b, thappar mārā^b; n. puchārā^b, chhitā^b, chhitā^b, ek dālī yā chhotā tukrā^b.*
- DĀB'BLE**, *v.* to smear, to spatter, to wet, to play in water, to do any 'thing in a slight manner, to tamper—*Bharnā^b, līpnā^b, chhīraknā^b, bhīgonā^b, gilā k^b, pānī meñ khelnā^b, dab-dūb k^b, koi kām adhūrā k^b, upar-tap-k^b sarikhā koi kām k^b, hāth dālnā^b, hāth lagānā^b. [tapkū^b, hāth dālnē w^b, hāth lagānē w^b.*
- DĀB'BLER**, *n.* one who dabbles or meddles—*Pānī meñ khelne w^b, dab-dūb k. w^b, upar-*
- DĀB'CHICK**, *n.* a small water-fowl—*Ek chhotā ābī murg—Ek chhotā jalacharapakshi.*
- DĀB**, *n.* (adept) one expert at any thing, an artist—*Hosh-yār shakhsh, kāri-gar—Nipun patu wā daksh jan, silpakār.*
- DĀCE**, *n.* a small river fish—*Ek bhānt ki chhotā machhli^b.*
- DĀCTYL**, *n.* (Gr. *daktulos*) a poetic foot consisting of one long syllable and two short ones—*Nazm meñ ek rukn kā nām jismēñ tīn hije yā juz hote hain pahilā lambā aur dūsrē do chhote—Bhagan.*
- DAC-TYL'IC**, *a.* relating to the dactyl—*Nazm meñ aise rukn ke mutā'alliq ki jismēñ tīn hije yā juz hote hain pahilā lambā aur dūsrē do chhote—Bhaganavishayak, bhagana-sambandhi. [avilambitavākya-kavitārachak.*
- DAC-TY-LIST**, *n.* one who writes flowing verses—*Fasīh yā lassān shā'ir—Vāgdrutakārī,*
- DAC-TY-LŌI'O-GY**, *n.* the art of conversing by the hands—*Anguliyoñ se khyatōñ ke bat-lāne kā hunar, hāthōñ ke ishāre se guft-gū karne kā hunar—Angulisauketabhāshā, anguliyoñ ke sañket se bātechit karne kī kalā, karapallavibhāshā.*
- DĀD**, **DĀN'DY**, *n.* (da, da²) father—*Bāp^b, bābā^b.*
- DĀ'DĀL**, **dēdal**, *a.* (L. *Dædalus*) variegated, skilful—*Gūn-ā-gūn, rang-ā-rang, hosh-yār, hunar-mand, kār shīnās—Chitravichitra, nānāprakār, bahuvīdh, daksh, nipun, pravin, gunī. [jātiyapushp.*
- DĀF'FO-DIL**, **DĀF'FO-DIL-LY**, *n.* (Gr. *asphodelos*?) a flower—*Nargis, hīrwag—Utpala-*
- DĀG'GER**, *n.* (Fr. *dague*) a short sword—*Khanjar, katār^b, chhurā^b, bichhwa^b, bichhuā^b. [khūnchaval^b.*
- DĀG'GERS-DRĀW-ING**, *n.* approach to open violence—*Chhurā niklaual^b, kaṭar yā bichhuā*
- DĀG'GLE**, *v.* (Dan. *dag*?) to trail in mire or water, to run through wet or dirt—*Lathernā^b, k ch yā pānī meñ ghasnā^b, sauindā^b, pānī yā kich meñ hokar daurnā^b.*
- DĀG'GLE-TAIL**, **DĀG'TAILED**, *a.* bemired, bespattered, trailed in mud—*Kich meñ dhārā*
- DĀIL'Y**. See under **DAY**. [huā^b, kichar meñ sauindā huā^b, lathernā huā^b.]
- DĀIN'TY**, *a.* (L. *dens*?) delicious, nice, squeamish, scrupulous, elegant, affectedly fine; *n.* something nice or delicate—*Laziz, nafis, latif, khush-zāta, mazē-dūr, bārik, dush-wār-pasand, mirzā-mizāj, nak-charhā^b, pasand karne meñ raswāsī, sāhib-i-ihitiyāt, pākizā, nāznīn, tuhfa, nāzuk, nakhre-bāzī ke sāth khūb yā khāssā; n. tuhfa, nī'mat, laziz shai—Suswādu, suras, sukhādyā, sukslm, machhlāh, tiraskiri, dustoshaniya, sukslmadarai, sukslmāchārī, sañsayī, uttam, achchhlā, sukmār, sukuwār, komal, banāwat wā ainh-marar ke sāth achchhlā; n. suswādu padārth, sukhādyā dravya.*
- DĀIN'T-LY**, *ad.* delicately, nicely fastidiously—*Nafāsāt yā nazākat se, pākizagī yā khūbī se, mirzā-mizājī se, khush-dimāgi se—Komalatā se, sukmārī wā sukuwārī se, sukslm-matā se, suthrāī se, bhalāī se, dustoshaniyatā se, nakcharhāhat se.*
- DĀIN'T-NESS**, *n.* delicacy, fastidiousness—*Lazāzat, nazākat, latāfat. khush-dimāgi, mirzā-mizājī—Komalatā, mridutā, lāvanya, vilās, sukslm-matā, sukmārī wā sukuwārī, suswādutā, nakcharhāhat, dustoshaniyatā*
- DĀIR'Y**, *n.* (Sw. *dai*) a place where milk is kept and made into butter and cheese, a milk farm—*Dūdūh kā ghar^b, dūdūh rakhne aur dahi mathne kā ghar^b.*
- DĀIR'Y-MĀID**, *n.* a female servant who manages the dairy—*Āhīrī^b, ghar ke dūdūh-dahi kī rakhoālīn^b.*
- DĀIS'Y**, *n.* (S. *darg, eage*) a flower—*Gul-l-bahār—Vasant ritu kā ek viśesh phūl.*
- DĀIS'IED**, *a.* full of daisies—*Gul-l-bahār se pur yā bhārā huā—Vasant ritu ke ek viśesh phūl se bhārā huā.*
- DĀLE**, *n.* (D. *dal*) a space between hills—*Darī^b, ghātī^b, dara yā darra.*
- DĀL'LY**, *v.* (D. *dollen*) to trifle, to fondle, to sport, to dely—*Tāpā-toi k^b, rāw-chāw k^b, dulār k^b, lār-pyār k^b, kaṭol k^b, khelnā^b, dhil k^b, ber k^b.*
- DĀL'LI-ANÇE**, *n.* mutual caresses, acts of fondness, delay—*Rāw-chāw^b, hāw-bhāw^b, chūmā-chātī^b, chūmā-chūmī^b, dulār^b, rang-rās^b, dulār-pyār^b, lār-pyār^b, dhil^b, ber^b.*
- DĀL'LI-ER**, *n.* a trifier, a fondler—*Tāpā-toi k. w^b, rāw-chāw k. w^b, dulār k. w^b, lār-pyār k. w^b, hāw-bhāw k. w^b, rang-rās k. w.*
- DĀM**, *n.* (Fr. *dame*) a female parent—*Mā^b, matārī^b, mahtārī^b.*
- DĀM**, *v.* (S. *demman*) to confine water; *n.* a mole or bank to confine water—*Pānī ke rok ke liye bāndh bāndhnā^b, bāndh bāndhnā^b; n. bāndh^b.*

DĀM'AGE, *n.* (L. *damnum*) mischief, hurt, loss; *pl.* compensation for mischief or loss; *v.* to injure, to impair—*Khāsarat, zarar, āseb, khalal, harj, qabāhat, kharābi, pās-mālī, ziyān, nuqsān*; *pl. tāwān*; *v. nuqsān pakunchānā, khasarat k., khalal dālnā, ziyān k., kharāb k.*—*Burāi, khotāi, kshatī, bigar, apakār, ghātā, toṭā, hāni*; *pl. dāñ, kshatipūran*; *v. kshatī k., hāni k., bigārnā.*

DĀM'AGE-A-BLK, *a.* that may be damaged—*Bigar jāne ke qābil, kharāb ho jāne ke laiq, jiskē nuqsān yā ziyān hone kā ihtimāl ho, jiskā nuqsān ho sake*—*Bigar jāne ke yogya, kshatikshām, jiskī hāni hone kā sambhav ho, jis dravya ki hāni ho sakai.*

DĀM'A-SCĒNE, *n.* (L. *Damascus*) a species of plum—*Ēk qism kā ber yā bair*—*Ēk jāti kā ber wā buir.*

DĀM'ASK, *n.* figured linen or silk; *v.* to form flowers on stuffs, to variegate—*Jām-dānī yā mushajjar*; *v. mushajjar binnā, būte-dār binnā, gūn-ā-gūn k., rang-ā-rang k.*—*Jis vastra wā patta par phūl būte kārhe hoñ*; *v. kapron par phūl būte kārhuā, chitra-vichitra k.*

DĀM'AS-KIN, *n.* a sabre—*Tegā, teg*—*Kharg.*

DĀM'ASK-ROSE, *n.* a red rose—*Ēk lāl gul, ek surkh gulāb*—*Raktajavā, hemapushp.*

DĀME, *n.* (Fr.) a lady, a mistress of a family—*Bābi, ahliya, khānam*—*Āryā, grihinī, kartrī.*

DAMN, *dām, v.* (L. *damno*) to doom to eternal t. ments, to curse, to condemn—*Jahannam ko bhejnā, mal'ūn k., la'nat k., rānda k., uqūbat ke qābil yā gunāh-yār thakrnā, hañ r yā khufīf thakrnā*—*Narak meñ jāne kā śāp d., narak meñ parne kā arthāt anant dukh bhogne kā śāp d., kosana, dhikkārnā, phitkār, doshī aparādhi wā adham thahānī.*

DĀM'NA-BLK, *a.* deserving damnation—*La'natī, makrūh, jahannamī, zabūn, jahannam ko jāne ke laiq*—*Narak meñ girne ke yogya, narakadāpārha, atidusht, anant kashṭ jāne ke yogya, garhit.*

DĀM'NA-BLE-NESS, *n.* state of being damnable—*Jahannam ko jāne ki liyāqat, la'natī yā makrūh hone ki liyāqat yā hālat*—*Narak meñ girne ki योग्या, narakadāpār-hatī, anant klesh jāne ki योग्या.*

DĀM'NA-BLY, *ad.* in a damnable manner—*Jahannam ko jāne ki liyāqat se, karāhiyat se, la'nat se*—*Narak meñ girne ki योग्या se, narakadāpārhatāpūrvak, aisi rīti se ki jismeñ narak meñ pare.*

DAM-NĀTION, *n.* exclusion from divine mercy, condemnation, state of eternal torment—*La'nat-i-Khudā, la'nat-i-Ilāh, la'nat, bad-āqibat, qir-i-mihā' uqūbat*—*Iswarakripā-vahishkaran, Iswar ki kripā se prithakkaran, dhikkār, phitkār, narakagaman, anantayātana, narakayātana.*

DĀM'NA-TO-RY, *a.* containing condemnation—*La'nat-āmez*—*Dhikkāramay, phitkāramay.*

DĀM'NED, *p. a.* hateful, detestable, abhorred—*Mal'ūn, la'nat, dozakhī, jahannamī, makrūh, magrūb*—*Ghīn kiye jāne ke yogya, garhaniya, ghrīnārha, narakagat, narakapāt, abhiśapt, kosi gayā, dhikkārā gayā, phitkārā gayā.*

DĀM'NI-FY, *v.* to injure, to cause loss—*Khāsarat k., ziyān k., nuqsān pakunchānā*—*Kshatī k., bigārnā, hān k.*

DĀM'NING-NESS, *n.* tendency to procure damnation—*La'nat-i-Khudā hasil karne ki rag-bat*—*Iswarakripāvahishkaran sampadan karne ki pravritti, Iswar ki kripā se phitkār wā dhikkār sampadan karne ki pravritti.*

DĀMP, *a.* (D) moist, wet, foggy, dejected; *n.* moisture, fog, dejection; *v.* to moisten, to wet, to depress, to discourage—*Nam, martub, tar, kuhāsā-pur, qam-gūn, sir-faro, āzurda*: *n. tarī, nami, kuhāsā^b, bul'hār, khusta-dilī, dil-girī, malāl*; *v. nam k., tar k., sayd k., dil-gir k., āsaurda k., dil tornī*—*Odā, ārdra, sikhlayā, gilā, bhigā, dhuñdhilī, kohāsā-may, udās, mlān, klānt, munh latkāye*; *n. ārdratā, sikhlayā, gilāi wā gilāpan. odāi wā odāpan, bhāph, vāshp, kuhirā, udāsi, mlānī, mlānatā*; *v. odā k., ārdra k., gilā k., bhigona, udās k., man tornī.* [kuchh odā, sikhlayā, gilā.

DĀMP'ISHU, *a.* inclining to wet, moist—*Kisī qadr martub, nam*—*Kinchit ārdra kuchh*
DĀMP'ISHU-NESS, *n.* tendency to wetness—*Kisī qadr nami yā tarī*—*Kinchit ārdratā, kuchh kuchh gilāpan wā odāpan.* [Ārdratī, odāpan, gilāpan, dhuñdhilāpan, ghañgoratī.

DĀMP'NESS, *n.* moisture, fogginess—*Namī, tarī, rutibat, kohāsā-purī, dhuñdhilāi^b*—**DĀMP'Y**, *a.* moist, dejected—*Nam, tar, āzurda, āsaurda*—*Ārdra, odā, gilā, bhigā, udās, mlān.* [aurat, larī^b—*Yuvatī, anbyāhī strī, kumārī, chhokri.*

DĀM'SEL, *n.* (Fr. *damoiselle*) a young woman, a girl—*Do-shiza, nau-javān an-'yāhi*

DĀM'SON, *dām'zn.* See DAMASCENE.

DANCE, *v.* (Fr. *danser*) to leap or move with measured steps; *n.* a regulated movement of the feet, a motion of one or many in concert—*Nāchnā^b*; *n. nāch^b.*

DĀN'GER, *n.* one who practises dancing—*Nāchne w^b, nachwaiyā^b.*

DĀN'GING, *n.* a moving with steps to music—*Nāch^b.*

DĀN'GING-MĀS-TER, *n.* one who teaches dancing—*Nāch sikhāne kā ustād*—*Nāch sikhāne kā guru, nrityāchārya, nrityasikshak, nrityaguru.*

DĀN'ČING-SCHÖDL, *n.* a place where dancing is taught—*Nách sikháne ká ghar^h*—Nṛitya-śikṣaśālā, nṛityaśālā. [sikh ke dānt ná hotā ha^h—Sikhaparni.]

DĀN-DE-L'ON, *n.* (Fr. *dent, de, lion*) a plant—*Ek paudhā^h, ek chhotā per jiskā pattā*

DĀN'DLE, *v.* (Ger. *tandeln*) to move a child up and down, to fondle, to delay—*Lar-ke ko hāth par hilānā yā uchhālānā^h, dulār k^h, dukarānā^h, lār-pyār k^h, dhil k^h, ber k^h.*

DĀN'DY, *n.* (Fr. *dandin*) a fop—*Chhailā^h, chikaniyā^h, albelā^h.* [bāwnā.

DĀN'DI-PRAT, *n.* a conceited little fellow—*Ek khud-hīn būwnā^h*—Ek dimbhī wā dambhī

DĀNE, *n.* a native of Denmark—*Denmārk ke mulk ká bāshanda^h*—Denmārk desījan.

DĀN'ISH, *a.* relating to the Danes—*Denmārk ke mulk ke mutā'ullīq, Denmārk ke mulk*

ke bāshandōn ke mutā'ullīq—Denmārk deśī. Denmārk desījanasambandhī.

DĀN'GELT, *n.* tribute paid to the Danes—*Ek khirāj yā mahsul jo Denmārk ke logon*

ko diyā jātā thā—Ek kar jo Denmārk desījanon ko diyā jātā thā.

DĀN'GER, *n.* (Fr.) risk, hazard, peril—*Khatra, āfat, khauf*—Jokhim, āpad, vipatti, dar, sāukā, bhay, vighna.

DĀN'GER-LESS, *a.* without hazard—*Be-khatra, be-āfat*—Binjokhim, nihānā^h, nirvighna.

DĀN'GER-OUS, *a.* hazardous, perilous—*Khatar-nāk, pur-āfat, khauf-nāk, mahltār*—

Sāukājanak, bhayanīkar, jokhim ká, bhayānak, daraunā, saūsayasth, bhayākrant.

DĀN'GER-OUS-LY, *ad.* hazardingly, perilously—*Khatre se, khauf yā dahshat se*—Jokhim

se, sāukāpūrvak, aisi riti se ki jisimeñ bhay wā dar ho.

DĀN'GER-OUS-NESS, *n.* hazard, peril—*Khatra, āfat, khauf, khatar-nāki*—Jokhim,

sāukā, bhay, dar, bhayānakatwa. [rahnā^h, picchā pakṣe rahnā^h.

DĀN'GLE, *v.* (Dan. *dingler*) to hang loose, to follow—*Latakānā^h, hilāgnā^h, picche lage*

DĀN'GLER, *n.* one who dangles or hangs about—*Pichh-lagā^h.*

DĀNK, *a.* (Ger. *tunken*) damp, moist—*Nam, tar*—Odā, āndra, silulāyā, gilā.

DĀNK'ISH, *a.* somewhat dank—*Kisi qadr nam yā tar*—Kinēhit āndra, kuchh kuchh

odā wā gilā. [w., parosne w^h.

DĀP'T-FER, *n.* (L. *dapes, fero*) one who brings meat to the table—*Mez par khānā lāne*

DĀP'PER, *a.* (D.) little and active, neat—*Natā aur chālāk, khāssa*—Ṭhīngnā aur cha-

pal, sutharā.

DĀP'PLE, *a.* (apple?) marked with various colours, streaked; *v.* to streak, to variegate

—*Gūn-ā-gūn, rang-ā-rang, lahar-dār*; *v. lahar-dār k., gūn-ā-gūn yā rang-ā-rang k.*—

Nānāvārī, chitravichitra, lahariyā; *v. lahariyā k., chitravichitra k., nānāvārī k.*

DĀRE, *v.* (S. *dear*) to have courage for any purpose, not to be afraid, *p. t.* DŪRST—

Jurat k., himmat yā mardānagi rakhnā, khauf-cada na h.—Sāhas k., hiyāw rakhnā,

nirbhay h.

DĀRE, *v.* to challenge, to defy—*Hānkānā^h, lalkārnā^h, dhāmkanā^h.*

DĀR'ER, *n.* one who dares or defies—*Jurat k. w., himmat yā mardānagi rakhne w.,*

hānkne w^h.—Sāhas k. w., hiyāw rakhne w., lalkārne w., dhāmkanē w.

DĀR'ING, *a.* bold, adventurous, fearless—*Diler, mardāna, shujā, jurī, himmat, be-*

khauf—Dhrist, dhithā, sāhasik, sāhasī, nirbhay, nidar.

DĀR'ING-LY, *ad.* boldly, courageously—*Dilerī se, shujā't se, buhādūrāna, himmat se,*

be-khauf—Sāhas se, sāhasapūrvak, nirbhay, nidar, dhithāī se.

DĀR'ING-NESS, *n.* boldness, fearlessness—*Dilerī, himmat, mardānagi, be-khaufī, be-bāki*—

Sāhas, dhithāī, dhristatā, vīratā, nirbhayatwa, dhithāī.

DĀRK, *a.* (S. *deore*) wanting light, not of a vivid colour, obscure, gloomy; *n.* want

of light, obscurity—*Tārik, tira, siyāh, muglaq, mushkil, posh da, afsurdā-dil yā sar-*

dil k. w., zabān-āsār kā; n. tārikī, tiragi, jahālūt—Āndherā, āndhakāramay, krishh,

kālā, gūbh, āspasht, chhipā, mantor, bure lakṣyaṇon kā; *n. āndhakār, gūbhātā,*

āspashtatā, ajñān.

DĀR'KEN, dār'kn, *v.* to make dark—*Tārik k. yā h.*—Āndherā k. wā h.

DĀR'KEN-ER, *n.* one that darkens—*Āndherā k. w^h.*

DĀRK'ISH, *a.* approaching to dark, dusky—*Kisi qadr tārik, dhūmlā^h*—Kuchh kuchh

āndherā, dhūndhlā. [wā ujiyārā, tamovartī, āndhakāravartī.

DĀRK'LING, *a.* being in the dark—*Tārikī meñ, be-roshnī.*—Āndhiyāre meñ, bin ujiyālā

DĀRK'LY, *ad.* obscurely, blindly—*Iqlāq se, dushwār-fahmī se, nā-bināī se, āndhlā-pan se^h*—

Gūbhātā se, nigūbhātipūrvak, āspasht rūp se, āndhavāt, āndhlāī se, āndhepan se.

DĀRK'NESS, *n.* absence of light, obscurity—*Tārikī, tiragi, iqlāq, dushwār-fahmī, jahāl-*

ūt—Āndherā, āndhiyāre, āndhakār, timir, gūbhātā, āspashtatā, ajñānatā.

DĀRK'OME, *a.* gloomy, obscure—*Tārik, tira, dhūmlā^h*—Āndherā, āndhakāramay, ghor,

dhūndhlā.

DĀRK'POUSE, *n.* a madhouse—*Pāgal-khāna, divāna-khāna*—Unmattālay, pāgalghar.

DĀRK'WORK-ING, *a.* working in secret—*Poshidagi yā tārikī meñ kām kartā huā*—

Chhipkar wā āndhere meñ kām kartā huā.

DĀR'LING, *a.* (S. *dyre*) beloved, favourite; *n.* one much beloved—*Mahbūb, 'azīz; n.*

chushm-o-chirāq, laḥt-i-jigar—Priyatam, hridayapriya, pyārā, lāl; *n. lārlā, dulārā.*

- DARN**, *v.* (W.) to mend a rent or hole—*Chir ko marammat k.*, *rafú k.*—Kapre ki chir ko taṅkná wá bhar d. [raí wá taṅká, phate hue kapron ko taṅkná.]
- DARN'ING**, *n.* the act of mending holes—*Rafú-gari*—Phate wá jhare hue kapre ki bha-
- DAR'NEL**, *n.* a weed—*Ek bhánt ki ghás*^h.
- DART**, *n.* (Fr. *dard*) a weapon thrown by the hand; *v.* to throw, to emit—*Bhálá^h, barchhí^h, barc. há^h, sáñg^h, ballam^h*; *v.* *phenkná^h, chaláná^h, chhorná^h*.
- DART'ER**, *n.* one who throws a dart—*Bhálá barchhí sáñg yá ballam chaláne w^h*.
- DASH**, *v.* (Sw. *daska*) to strike against, to break, to besprinkle, to mingle, to sketch in haste, to obliterate, to confound, to fly off, to rush; *n.* collision, a blow, admixture, a mark in writing (—)—*Takkar márná^h, takráná^h, patakná^h, de-márná^h, tor-ná^h, chíur-chúr k^h, bhar-dálná^h, chhipakná^h, miláná^h, mejharná^h, utáwli meñ daul banáná yá chitra kláñchná^h, metná^h, kát d^h, ghubráná^h, dabáná^h, chhalakná^h, tūt-porná^h, jhapatná^h; n. takkur^h, thakkar^h, dhakká^h, miláw^h, likhne meñ ek aisi chñh-ñhñi jaise yáh sídhi lakir^h*—[*ne w^h, utáwla^h, harparizá^h*].
- DASH'ING**, *a.* rushing carelessly, precipitate—*Ni-dharak jhapáte yá dharadháre chul-*
- DAS'TARD**, *n.* (S. *adastrigan*) a coward; *a.* cowardly; *v.* to intimidate—*Buz-díl, ná-mard*; *a.* *buz-dilá, ná-mardá*; *v.* *buz-díl k., khauf dikháná, himmat toṛná*—Darpok-ná, kupurush; *a.* káyar, katar, bhíru; *v.* *darpokaná banáwá wá k., darwáná, bhay dikhána, dhamkáná*. [dar dikhána^h.]
- DAS'TAR-DÍZE**, *v.* to intimidate, to terrify—*Daráná^h, dhamkáná^h, darwáná^h, dahláná^h*,
- DAS'TAR-LY**, *a.* cowardly, timorous, mean—*Buz-dilá, ná-mardá, kamina, razila, dún*—Káyar, kádar, katar, ji ká kachchá, darpokná, darálu, adham, nich. [darpan]
- DAS'TARD-LI-NESS**, *n.* cowardliness—*Buz-dili, ná-mardi*—Darpoknápan, leñripan, gi-
- DAS'TAR-DY**, *n.* cowardliness, timorousness—*Buz-dili, kádar-pun^h, ná-mardi*—Káyar-pan, darpoknápan, ji ká kachá, katarái.
- DATE**, *n.* (L. *datum*) the time at which a letter is written or an event happens, a stipulated time, duration, continuance; *v.* to note the time, to reckon, to begin—*Tárikh, mu'atyan yá muqarrar waqt, dáwám, khatáw^h*; *v.* *tárikh d., shumár k., shurú k.*—Tithi, miti, kisi patra ke likhne wá kisi ghatná ke hone ká ká, nirúpít kál, níschit samay, kaláwadhí, thaháw, tikáw; *v.* tithi wá miti dálná wá likhná, ginná, gaṇaná, k., áambh k. [waqt ká—Biná tithi miti wá kisi nirúpít kál ká, tithibin.]
- DATE'LESS**, *a.* without a date or fixed term—*Be-tárikh, biná kisi tárikh yá mu'atyan*
- DAT'ER**, *n.* one who dates writings—*Tárikh likhne w.*—Tithi wá miti chapháne w. wá dalne w.
- DAT'ARY**, *n.* an officer of the chancery at Rome, the office of a datary—*Shahr-i-Rom ki bari kachahri ká ek 'ahdu-dár, shahr-i-Rom ki bari kachahri ke ek 'ahda dár ká kám*—Rom nagar ki pradhán kachahri ká ek adhkári, Rom nagar ki pradhán kachahri ke adhkári ká pad.
- DAT'IVE**, *a.* the epithet of the case that signifies the person to whom any thing is given—*Muf'úl-bihi, hálát i-nasabi*—Sampradánakarak, chaturthi vibhak.
- DAT'UM**, *n.* a truth granted—*pl. DAT'a*—*Maqbúl, haqiqat, jo haqiqat farz ki jáy*—Jo bát mán lí jáy, swikrit tattwa.
- DÁTE**, *n.* (Gr. *daktulos*) the fruit of a species of palm tree—*K'humrá*—Chhuhará.
- DÁUB**, *v.* (W. *dubaw*) to smear, to paint coarsely; *n.* a coarse painting—*Bharná^h, les-ná^h, potná^h, lipná^h, lagáná^h, kisi chitra meñ adhúre-pan se rañg bharná^h*; *n.* *kisi chitra meñ adhúri yá nikammi rañg bharáti^h*. [ne w^h.]
- DÁUB'ER**, *n.* one who daubs—*Bharne lesne lipne yá potne w^h, adhúre-pan se rañg bhar-*
- DÁUB'ER-Y**, *n.* any thing artful—*Hikmatí yá farbí shai*—Yukti wá chhal ki vastu.
- DÁUB'ING**, *n.* plaster, mortar, paint—*Lep^h, pot^h, poti^h, lei^h, lei^h, rañg^h*.
- DÁUB'Y**, *a.* glutinous, viscous, adhesive—*Chipchipá^h, laslasá^h, lablabá^h*. [kanyá^h, putri^h.]
- DAUGHT'ER**, *dá'ter*, *n.* (S. *dohtor*) a female child, a female descendant—*Larkí^h, betí^h*,
- DAUGH'TER-LY**, *a.* like a daughter—*Larkí yá betí sí^h, betí sarikhi^h*.
- DAUGH'TER-LI-NESS**, *n.* the quality or state of a daughter—*Betí ki khashiyat yá hálát*—Kanyá ki daśá wá dharm. [dabkáná^h, dhamkáná^h.]
- DÁUNT**, *v.* (L. *domito* f) to discourage, to frighten, to intimidate—*Daráná^h, dahláná^h*,
- DÁUNT'LESS**, *a.* fearless, bold—*Be-dar, ni-dar^h, ni-dharak^h, dilér*—Nirbhay, sáhasi.
- DÁUNT'LESS-NESS**, *n.* fearlessness—*Be-báki, be-khaufi*—Nidharaki, nirbhayatwa, abhay.
- DÁU'PHIN**, *n.* (Fr.) the heir apparent to the crown of France—*Fráns ke mulk ká wali-'ahd*—Fráns deś ká yuvaráj. [deś ke yuvaráj] ki patni.
- DÁU'PHIN-ESS**, *n.* the wife of the dauphin—*Fráns ke mulk ke wali-'ahd ki bibi*—Fráns
- DÁW**, *n.* a bird—*Ek bhánt ki chiriyá^h, kagelá^h, kauwá^h*.
- DÁW'ISI**, *a.* like a daw—*Kauwe yá kagele sá^h*.
- DÁW'DLE**, *v.* to waste time, to trifle—*Waqt bar-bád k., tazi-i-augát k., khelná^h*—Vrithá kálakshay k., kál gañwáná, tápátoí k.
- DÁWN**, *v.* (S. *dagian*) to begin to grow light, to glimmer, to open; *n.* break of day, beginning, rise—*Subh hone lagná, núr ká tarqá hone lagná yá k., jhilmiláná^h*,

zakhir hone lagni; n. *mubh, nūr ká tarká, shurū, ibtidá*—Pau phatná, tarká h, din nikalná, bhor h., tūmtimáná, dikhlaí paṇe lagná, árambh h.; n. bhor, tarká, prátaḥkál, arunoday, árambh, uday. [kál, bhor.

DĀWN'ING, n. break of day, morning—*Nūr ká tarká, subh*—Arunoday, tarká, prátaḥ-
DĀY, n. (S. *deeg*) the time between the rising and setting of the sun, the time from noon to noon or midnight to midnight, light, sunshine, life, an appointed time, an age, a contest—*Áftáb ke tulú se gurūb tak ká zamána, roz, do-pahar se dússe do-pahar tak ká zamána, ádhí rāt se áyandá ádhí rāt tak ká zamána, roshni, dhūp^h, zindagi, mu'ayyan waqt, ek zamána, qaziya, munáqasha*—Din, divas, sūryoday se sūryast tak ká kál, dopahar se dússe dopahar tak ká kál, ádhí rāt se dússí ádhí rāt tak ká kál, dipti, prábhá, añjor, ghám, ayu, nishchit wá nirupit kál, yug, samay, jhagrá, tañtá.
DĀY'LY, a. happening every day; ad. every day, very often—*Har-roz, roz-marra*; ad. *har-roz, roz-ba-roz, roz-roz, aksar*—Dinwári, dainik, áhnik, daivasik, pratidin ká; ad. din din, pratidin, babudhá.

DĀY'BEṆ, n. a couch for rest during the day—*Din ká bichhauná^h, din ká palang^h*.
DĀY'BOOK, n. a daily register of mercantile transactions—*Roz-námcha, roz-nāma*—Khasrá.
DĀY'BREĀK, n. first appearance of light, dawn—*Subh, tarká^h*—Bhor, prátaḥkál, arunoday, prábhāt. [ká sapnā, sachet avasthá ká swapna
DĀY'DREAM, n. a vision to the waking senses—*Din ká khwab, be-dári ká khwab*—Din
DĀY'LĀ-BOUR, n. labour by the day—*Din-bhar ká mazdúri yá mihnāt*—Din bhar ká kám, din bhar ká thike ká kám, dainikakarm.
DĀY'LĀ-BOUR-ER, n. one who works by the day—*Mazdúr, rozina-dár mazdúr, din ko kám k. w^a*—Dinwári thikahí, din ko jo thike par kám kartá hai, dainikakarmakar.
DĀY'LIGHT, n. the light of day—*Roz-raushan, áftáb kí roshni*—Din kí jyoti, dinajyoti, sūry ká ujálá.

DĀYS MAN, n. an umpire, a mediator—*Sális, darmiyáni*—Bichwáni, bichwai, madhyasth.

DĀY'PRING, n. the rise of the day, dawn—*Tarká^h, bhor^h*.

DĀY'STĀR, n. the morning star—*Subh ká sitára, zuhra, nákhá*—Bhor ká nakshatra, prábhátanakshatra, súkra. [waqt—Din ká kál, dinakál, ravikál.

DĀY'TIME, n. time in which there is light—*Waqt-i-roz, roz ká waqt, din ko^h, din ke*

DĀY'WORK, work imposed by the day—*Din bhar kí mazdúri yá mihnāt*—Din bhar ká kám, din bhar ká thike kí kám, divasakarm, divakarm.

DĀZE, v. (S. *duwa* ?) to overpower with light, to blind by too strong a light—*Ziyáda roshni se nazar ko rokná, niháyut kapi roshni se andhá k.*—Adhik jyoti se andhá wá chuñdhlá k.

DĀZ'ZLE, v. to overpower with light, to surprise with splendour, to be overpowered by light—*Ziyáda roshni se nazar ko rokná, niháyut kapi roshni se andhá k. yá chubhná, chuñdhliyaná^h*—Adhik jyoti se andhá wá chuñdhlá k, tinniráná.

DĀZ'ZLING, p. a. striking with splendour—*Niháyut kapi roshni se andhá k. w. yá nazar ko rokne w., niháyut tabáñ*—Atitaijas, durálok.

DĀZ'ZLING-LY, ad. in a manner to dazzle—*Ziyáda roshni se nazar ko rokne ke taur se, niháyut kapi roshni se andhá karne ke taur se*—Autej se chuñdhlá wá andhá karne kí riti se.

DEA'CON, dā'kn, n. (Gr. *dia, koneo*) one of the lowest order of the clergy, an overseer of the poor, the master of an incorporated company—*Pádríyon ke sah se niche darje ká ek 'uhda-dár, muhtájón aur garibón ká nigáh-bán, ek qism kí jam'at yá guroh ká sar-dár*—Sab se niche varg ká purohit, daridriyon ká rakshak wá adhikári, ek prakár ke jathe ká adbhishthátá wá mukhiyá. [purohitin

DEA'CON-ESS, n. a female deacon—*Sab se niche darje kí pádrin*—Sab se niche varg kí

DEA'CON-RY, **DEA'CON-SHIP**, n. the office of a deacon—*Sab se niche darje ke pádrí ká 'uhda, muhtájón aur garibón ke nigáh-bán ká 'uhda, ek qism kí jam'at yá guroh ke sar-dár ká 'uhda*—Sab se niche varg ke purohit ká pad, din aur daridriyon ke rakshak wá adhikári ká pad, ek prakár ke jathe kí mukhiyá.

DEAD, a. (S.) deprived of life, inanimate, motionless, dull, still, tasteless; n. dead men, a still time, depth—*Murda, murdár, be-ján, be-harakat, sákín, nast, sun^h, gárhá^h, gahirá^h, be-maza, be-záigá*; n. murde, niháyut tariki yá sannáte ká waqt, bicho-bich yá bichón-bich^h, gahirá^h—Múá, mará, mrít, nirjiv, vichetan, pránahin, atál, nischal, mand, nistoj, sunsán, gajhin, gambhír, phiká, utará, niras, swádahin; n. mare log, mite log, mrít jan, sannáte ká samay, madhyakál, madhya.

DEAD'EN, v. to deprive of force or sensation, to make vapid or spiritless—*Kam-zor k., pash-murda k., be-hiss k., be-maza k., be-záigá k.*—Durbal k., nirbal k., sun k., nistoj k., phiká k., niras k. [mrítavat.

DEAD'EN, a. resembling what is dead—*Murda sá, murda aísá*—Múe wá mare sarikhá, **DEAD'LY**, a. destructive, mortal; ad. mortally, implacably—*Qátíl, halákú, mukhlík*; ad. *bá-halákí, halákát se, mukhlíkána, qátíl taur se, jáni 'adawát se, be-rahni se*—Násak, pránanásak; ad. pránanásapúrvak, mahádvesh se, káthoratá se, atoshaníyatá se.

- DĒAD'LI-HÓOD**, *n.* the state of the dead—*Murda ki hālat*—*Múe wā mare ki dasā*.
- DĒAD'LI-NESS**, *n.* the quality of being dead—*Qātil yā muhlik hone ki khāsiyat*—*Nāsak wā prānaghatak hone kā dharin wā gun, nāsakatwa*.
- DĒAD'NESS**, *n.* loss of life, frigidity, faintness—*Murda-pan, afsurdagi, susti*—*Prāna-hinatā, nihanelati, vairāgya, mlani, glāni, nirbalatā, āsakti, niasattwatā*. [ghātak.
- DĒAD'DO-ING**, *a.* destructive, killing—*Qātil, muhlik, halākū*—*Nāsak, prānahārī, prāpa-*
- DĒAD'DRUNK**, *a.* so drunk as to be helpless—*Sar-shār, bad-mast*—*Chūr, pikar achet*.
- DĒAD'HEART-ED**, *a.* having a faint heart—*Sust-dil, pazh-murda-dil*—*MLānaman, dhile ji ka*. (pan.
- DĒAD-HEART'ED-NESS**, *n.* want of fortitude—*Buz-dil, nā-mardi*—*Jī ki kachāi, kayar-*
- DĒAD'KILLING**, *a.* killing at once—*Ek hi ber mār dāle w^h*.
- DĒAD'LIFT**, *n.* a hopeless exigence—*Sakht tangi, aisi zarūrat jismeñ koi chāra na ho*—*Aisi vipatti jismeñ koi upāy na ho, aisi āvasyakatā jismeñ koi upāy na chale*.
- DĒAD'RECK-ON-ING**, *n.* conjecture of the place where a ship is by the log—*Samundar meñ ba-gair sitāra-bini ke jahāz ke thikāne kā andāza k.*—*Binā sūrya tarā ādi ke de-*
- DĒAD'STRUCK**, *a.* struck with horror—*Khawf-zada, mutahaiyir*—*Bhay se vyākul, qar ko māre glabrāyā huā, bhayātūr, bhayākul*.
- DEAF**, *a.* (S) wanting the sense of hearing, not listening, obscurely heard—*Bahirā^b, de-ityāt, be-lihāz, dhimi āwāz kā, dhimā^b, kam sun partā huā^b*—*Badhir, amanoyogi, dhīyān na detā huā, adhūrā sun partā huā, dabe hue sabd kā*.
- DEAF'EN**, *v.* to make deaf—*Bahirā k^h, bahirā banānā^b, kūr phornā^b*.
- DEAF'NESS**, *n.* want of power to hear—*Bahirāi^b, bahira-pan^b*.
- DEAL**, *n.* (S. *deal*) a part, a quantity, a thin plank ; *v.* to distribute, to traffic, to inter-
tervene, to act—*Hissa, qadr, miqdār, takhta ; v. taqsim k., chhikānā^b, hissa k., tijārat k., darmiyān meñ mu'āmala k., darmiyāni k., mu'āmala k., kām k^b, chalan chalnā^b, sulūk k.*—*Bhāg, parimān, patārā ; v. bāntnā, chhītnā, lenden wā byohār k., vyavasay vyāpār wā bāpiya k., bichwāl k., madhyasthi k., ācharaṇ chalnā*.
- DEAL'EN**, *n.* one who deals, a trader—*Kār-būri, saudā-gar*—*Vyavasāyi, vyāpārī, len-*
- DEAL'ING**, *n.* action, intercourse, traffic—*Kār, kār-o-bār, kūr-bār, rawish, sulūk, sar-o-*
- DE-AL-BATION**, *n.* (L. *de, albus*) the act of bleaching—*Nikhārnā^b, nikhrāi^b, sufed*
- DE-AM-BU-LATION**, *n.* (L. *de, ambulo*) the act of walking abroad—*Bāhar tahalnā^b, bāhar tahlāw^b*. [tahalne ki jagah^b.
- DE-AM-BU-LA-TO-RY**, *a.* walking abroad ; *n.* a place to walk in—*Bāhar tahalne w^h ; n.*
- DEAN**, *n.* (L. *decanus*) the second dignitary of a diocese—*Imām yā mujtahid kā nāib*—*Pradhānadharmādhyakshādhikār meñ dwitīyapadasth arthāt dūsrā padwālā*.
- DEAN'ER-Y**, *n.* the office or house of a dean—*Imām yā mujtahid ke nāib kā uḥda yā makān*—*Pradhānadharmādhyakshādhikār meñ dwitīyapadasth kā adhikār wā ghar*.
- DEAN'SHIP**, *n.* the office and rank of a dean—*Imām yā mujtahid ke nāib kā uḥda aur martaba*—*Pradhānadharmādhyakshādhikār meñ dwitīyapadasth kā adhikār aur gaurav*.
- DEAR**, *a.* (S. *dyre*) beloved, precious, costly, scarce ; *n.* a word of endearment—*'Aziz, mahbūb, besh-qimāt, girān, kam-yāb ; n. muhabbat zāhir karne kī yah lafz hai, 'aziz, mahbūb*—*Pyārā, priya, bare mol kā, mahāngā, bahumūlya, durlabh ; n. priya, kānt, pyārā*.
- DEAR'LY**, *ad.* with fondness, at a high price—*'Ashiqāna, shauq se, muhabbat se, besh-qimātī se, girānī se*—*Chāh se, pyār se, premi se, mahāngā, bare mol se, dur-*
- DEAR'NESS**, *n.* fondness, costliness—*Shauq, muhabbat, girānī, besh-qimātī*—*Chāh, prem,*
- DEARTH**, *n.* scarcity, want, famine—*Kam-yābi, kami, qillat, tāngi, ihtiyāj, qāṭt*—*Dur-*
- DEAR'BOUGHT**, *a.* purchased at a high price—*Girān-kharīd*—*Mahānge mol kā, bare mol se kinā gaya, dushkrīt*.
- DEAR'LOVED**, *a.* much loved—*Bahut pyār kiya gayā^b, bahut chāhā gayā^b*.
- DEATH**, *n.* (S.) extinction of life, mortality, manner of dying, state of the dead—*Maut, faut, ajal, marg, qazā, marne kā tuur, murdōn ki hālat*—*Mrityu, mich, maraṇ, kal, marne kā prakār, mare hue logōn kī avasthā wā dā'ā*.
- DEATH'FUL**, *a.* destructive, murderous—*Qātil, muhlik, khān-khwār, khāni*—*Nāsak, prānaghatak, prānantak*. [kā darān wā rūp.
- DEATH'FUL-NESS**, *n.* appearance of death—*Maut yā qazā ki surat*—*Mrityu wā mich*
- DEATH'LESS**, *a.* never-dying, immortal—*Lā zawāl, lā-maut*—*Amar, amarāpiya, anant*.
- DEATH'LIKE**, *a.* resembling death—*Marg-numā, maut sā*—*Mich aise, mrityusadris, kālasadris*.

- DEATH BED**, *n.* the bed on which a person dies—*Bistar-i-marg*—*Mrityuśāyā*, *marapaśāyā*.
- DEATHWARD**, *ad.* toward death—*Maut ki taraf*—*Mich* *ki* *or*, *mrityu* *ki* *or* *wā* *dig*.
- DEATHBOD-ING**, *a.* portending death—*Maut ke āsar dikhāne* *w.*, *qazā ká āgam jānāne* *w.*—*Mrityuśochak*, *mīch* *kā* *āgam* *dikhāne* *w.* [*pranāś*, *ak*, *prānāntak*].
- DEATHDART-ING**, *a.* inflicting death—*Maut dālne* *w.*, *qātil*, *mukhlīk*—*Mich* *dālne* *w.*.
- DEATH'S DOOR**, *n.* near approach of death—*Maut ki qarīb āmad*, *qazā ká darwāza*—*Mrityu* *kā* *āgaman*, *yamadwār*, *mrityudwār*.
- DEATHSMAN**, *n.* an executioner—*Jallād*, *qātil*—*Badhakarmādhikāri*, *ghātakajan*.
- DEATHSHADOWED**, *a.* encompassed by the shades of death—*Maut ke sāya se ghīrā huā*—*Mich* *wā* *mrityu* *ki* *chhāyā* *se* *ghīrā* *huā*. [*āgaman* *kā* *lakshan*, *mrityulakshan*].
- DEATHTOKEN**, *n.* a sign of approaching death—*Qazā-i-qarīb* *ki* *'alamat*—*Mrityu* *ke* *DEATHWATCH*, *n.* an insect whose noise is supposed to prognosticate death—*Ek qism ká kīrā jiski āwāz se log qiyās karte haiñ ki maut āwēgi*—*Maranāśuchakaśabdakāri* *kit*, *ek* *prukār ká kit* *jiske āwad se log anumān karte haiñ ki mrityu ká āgam jān* *partā* *hai*. [*mahrūm* *k.*—*Bāhar* *k.*, *nīkal* *dālnā*, *ārnā*, *roknā*, *varjanā*].
- DEBARR**, *v.* (*L. de, Fr. barre*) to exclude, to hinder—*Khārij* *k.*, *bāz* *rakhnā*, *man* *k.*.
- DEBASE**, *v.* (*L. de, basis*) to lower, to degrade, to adulterate—*Past* *k.*, *zālil* *k.*, *haqir* *k.*, *sabuk* *k.*, *khafif* *k.*, *be-ābrū* *k.*, *dagā* *k.*, *nāqis* *chizōn* *se* *āmezish* *k.*, *kharāb* *k.*, *khotā* *k.*—*Nich* *wā* *adham* *k.*, *tuchchha* *k.*, *halkā* *k.*, *sthānabhrasht* *k.*, *padachyut* *k.*, *laghu* *k.*, *milauni* *k.*, *milauni* *karke* *chokhī* *dhātu* *ko* *khotā* *k.*.
- DEBASEMENT**, *n.* the act of debasing—*Tazlil*, *be-ābrūi*, *sabuki*, *nāqis* *chiz* *se* *āmezish*—*Apakarsan*, *apadhwāns*, *avamānanā*, *sthānabhrashtatā*, *halkāi*, *apamānabhāv*, *milauni*, *milauni* *karke* *chokhī* *dhātu* *kā* *khotā* *k.*.
- DEBASER**, *n.* one who debases—*Zalil* *k.* *w.*, *be-ābrū* *k.* *w.*, *nāqis* *chiz* *se* *āmezish* *karke* *khotā* *k.* *w.*, *kharāb* *k.* *w.*—*Nich* *wā* *adham* *k.* *w.*, *tuchchha* *k.* *w.*, *halkā* *k.* *w.*, *sthānabhrasht* *k.* *w.*, *padachyut* *k.* *w.*, *milauni* *karke* *khotā* *k.* *w.*.
- DEBATE**, *v.* (*L. de, battre*) to dispute, to contest, to deliberate; *n.* a dispute, a quarrel, a contest—*Bahs* *k.*, *bahasnā*, *takrār* *k.*, *mubāhasa* *k.*, *gaur* *k.*, *taammul* *k.*; *n.* *mubāhasa*, *qaziya*, *bahs*, *takrār*—*Vādānuvād* *k.*, *śāstrārth* *k.*, *kalah* *k.*, *kachkach* *k.*, *jhagrā* *k.*, *vichāranā*, *sochanā*; *n.* *vādānuvād*, *śāstrārth*, *jhagrā*, *tañti*, *bakherā*, *kalah*. [*jāne* *ke* *qābil*—*Vivadaniya*, *vichāranīya*, *vitarkya*].
- DEBATEABLE**, *a.* subject to debate—*Mubāhasa-pazir*, *jis* *par* *bahs* *ho* *sake*, *gaur* *kiye*.
- DEBATEFUL**, *a.* quarrelsome, contentious—*Jhagrālū*^h, *bakheriyā*^h, *tañte-vālā*^h.
- DEBATEMENT**, *n.* controversy, combat—*Mubāhasa*, *takrār*, *jhagrā*^h—*Vādānuvād*, *tañtā*, *bakherā*, *larāi*. [*vādī*, *vichārak*].
- DEBATER**, *n.* a disputant, an arguer—*Mubāhasa* *k.* *w.*, *bahhās*, *hujjati*—*Vivādī*, *hetu*.
- DEBAUCH**, *v.* (*Fr. debaucher*) to corrupt, to vitiate; *n.* a fit of intemperance, excess, lewdness—*Kharāb* *k.*, *khvār* *k.*, *abtar* *k.*, *āwāra* *k.*, *harām* *k.*, *zinā* *k.*; *n.* *be-i-tidāli*, *bad-parhezi*, *ziyādati*, *bad-masti*, *zinā-kāri*—*Bigārnā*, *pāni* *utārnā*, *dharma-bhrasht* *k.*, *bhrasht* *k.*; *n.* *asañyam*, *aparimitāchār*, *kāmāveś*, *lampatātā*, *ratāsakti*, *luchpanā*.
- DEBAUCHED-LY**, *ad.* in a profligate manner—*Luch-pane* *se*^h, *shukhe-pan* *se*^h.
- DEBAUCHEDNESS**, *n.* intemperance, lewdness—*Bad-parhezi*, *be-i-tidāli*, *zinā-kāri*, *bad-masti*—*Aparimitāchār*, *asañyam*, *kāmāveś*, *lampatātā*, *ratāsakti*, *luchpanā*.
- DEB-AT-CREE**, *dēb-o-shēś*, *n.* a drunkard, a man given to intemperance—*Matwālā*^h, *piakkār*^h, *luchchā*^h, *lampat*^h, *shukdā*^h. [*w*^h].
- DEBAUCHER**, *n.* one who debauches—*Bigārū*^h, *bigārne* *w*^h, *bigār* *dālne* *w*^h, *bhrasht* *k.*.
- DEBAUCHERY**, *n.* intemperance, lewdness—*Bad-parhezi*, *be-i-tidāli*, *bad-masti*, *zinā-kāri*—*Aparimitāchār*, *asañyam*, *luchpanā*, *lampatātā*, *kāmāsakti*. [*meñ* *dālnā*].
- DEBAUCHMENT**, *n.* the act of debauching—*Bigārnā*^h, *bad* *rāh* *k.*—*Bhrasht* *k.*, *kumārg*.
- DEBENTURE**, *n.* (*L. debito*) a writing acknowledging a debt—*Ek navāzhta jismēñ* *qarz* *kā* *iqbal* *hotā* *hai*—*Ek* *lekhapatra* *jismēñ* *riñ* *wā* *dene* *kā* *swikār* *rahtā* *hai*.
- DEBILE**, *a.* (*L. debilis*) weak, feeble—*Kam-zor*, *nā-tawāñ*, *zā'if*—*Durbal*, *nirbal*, *sithilāsakti*, *sithil*. [*k.*—*Durbal* *k.*, *nirbal* *k.*, *sithil* *k.*, *sithilāsakti* *k.*, *kahīñ* *k.*].
- DEBILITY**, *v.* to weaken, to enfeeble—*Nā-tawāñ* *k.*, *kam-zor* *k.*, *nā-qutwat* *k.*, *zā'if*.
- DEBILITY-TION**, *n.* the act of weakening—*Nā-tawāñ* *k.*, *kam-zor* *k.*—*Durbal* *k.*, *kahīñ* *k.*, *nirbal* *k.*. [*nirbalatā*, *kahīnatī*, *sithilatā*, *balāsāithilya*, *kahīnāsaktitwa*].
- DEBILITY**, *n.* weakness, feebleness—*Nā-tawāñi*, *kam-zori*, *naqāhat*, *zā'if*—*Durbalatā*.
- DEBT**, *n.* (*L. debitum*) the debtor side of an account; *v.* to enter on the debtor side of an account—*Hisāb* *ki* *'rah* *taraf* *jismēñ* *kharch* *likhā* *jātā* *hai*; *v.* *hisāb* *meñ* *kharch* *ki* *taraf* *likhā*, *kharch* *meñ* *likhā*—*Lekhe* *khāte* *wā* *bahī* *ki* *wah* *or* *jismēñ* *jō* *dhan* *uthā* *hai* *arthāt* *vyay* *hotā* *hai* *so* *likhā* *jātā* *hai*; *v.* *lekhe* *khāte* *wā* *bahī* *meñ* *uthāw* *wā* *vyay* *ki* *or* *likhā* *wā* *chāḥāñ* *i*.
- DEBT**, *dēt*, *n.* what one person owes to another, what one is obliged to do or suffer—*Qari*, *fanz*—*Riñ*, *den*, *udhār*, *dhār*, *lahnā*, *kartavya*, *swakartavya*.

DĒBT'OR, *n.* one who owes to another, the side of an account on which debts are charged—*Qarz-dār, dān-dār, hisāb ki wah taraf jismēn kharch likhā jāta hai*—Itinī, dhartā, rinagrast, lekḥā bahi ki wah alāṅ jismēn ūṭhāw arthāt vyay likhā jāta hai.

DĒB-O-NĀIR', *a.* (Fr. *de, bon, air*) elegant, civil, well-bred—*Latif, khush-akhilāq, khaliq, tarbiyat-yi ft, khush-atwār, khush-khulq, majlis-dāda*—Chārā, subhag, agramiya, komalaswabḥav, anunayi, sabhya, susil, susisht.

DĒB-O-NĀIR'LY, *ad.* elegantly, civilly—*Khush-akhilāqī se. khush-atwārī se*—Sishtatā se, suśilātā se, sabhyatā, suśilātī.

DĒB O-NĀIR'NESS, *n.* civility, complaisance—*Khush-akhilāqī, nek-atwārī, khulq*—Sishtatā,

DĒC'A-CHORD, *n.* (Gr. *deka, chordē*) a musical instrument with ten strings—*Ek bājā jismēn das tār lage rahte haiṅ, das tār kā bājā.*

DĒC'ADE, *n.* (Gr. *deka*) the sum or number of ten—*Dahāiḥ, dasḥ.*

DE CĀDEN'CE. **DE-CĀDEN'CY**, *n.* (L. *de, cado*) decay, fall—*Zawāl, tanazzul, utār*—Kshay, ghatāw, kshinatā, girāw [Dāsāra, dāsakon]

DĒC'A GON, *n.* (Gr. *deka, gonua*) a figure having ten sides—*Mu'ashshar, dah-gosha*—

DĒC'A-LOGUE, *n.* (Gr. *deka, logos*) the ten commandments—*We das hukm jo 'Isāyōn ki kitāb-i-muqaddas meṅ marqūm haiṅ, Khudā ke das hukm*—*We das ajnā wā vidhān jo 'Isāidharmapustak meṅ haiṅ, dāsa vidhān, 'Iswaraprokṭ dāsājūā.*

DE-CĀLO'GIST, *n.* an expositor of the decalogue—*Un das hukmōn kā muṣassir jo 'Isāyōn ki kitāb-i-muqaddas meṅ marqūm haiṅ*—*Dāsa vidhānātīkākar, un das ajnānōn kā tīkākar wā athaprakāśak jo 'Isāidharmapustak meṅ likhī haiṅ.* [jānāḥ]

DE-CĀMP', *v.* (L. *de, campus*) to shift the camp, to move off—*Derā ūṭhānāḥ, chale*

DE-CĀNAL, *a.* (L. *decanus*) pertaining to a deanary—*Imām ke nāib ke 'uhde yā makān ke muta'alliq*—*Pradhānādharmaśhyaksh meṅ dwitiyapadasth arthāt dūse padwāle ke adhikār wā ghar kā sambandhī.* [nāḥ, pāsānāḥ]

DE-CĀNT', *v.* (L. *de, cantum*) to pour off gently so as to leave the sediment—*Nithār-*
DE-CĀN'TEN, *n.* a glass vessel for liquor—*Piyāla, pyāla, āṅgira*—*Kāchakūpi, kāchapātra, kāch ki kuppī.* [lenā wā kāt dālnā]

DE-CĀPI-TATE, *v.* (L. *de, caput*) to behead—*Gardan-márnā, sir-kātnāḥ*—*Mūnrkāt*

DE-CĀP-I-TĀTION, *n.* the act of beheading—*Gardan-kushi, sir-katawaḥ*—*Mūnrkātanawāl, mustakachchhedan, śira-chhed.* [nawī—*Das pad kā ślok, das charaṇ kā ślok.*

DĒC'A-STICH, *n.* (Gr. *deka, stichos*) a poem of ten lines—*Das misrā' ki gaṇz' yā mas-*

DE-CAY', *v.* (L. *de, cado*) to lose excellence, to decline, to impair; *n.* decline, gradual failure—*Tanazzul h., zawāl h., dhalnāḥ, abtar h. yā k.; n. tanazzul, zawāl, ghisāwḥ, dhalāwḥ*—*Bigāṇā, kshay h., utārā, ghatnā, khyānā, ghisnā, bigāṇa, ghatānā, nasht k.; n. kshay, ghatāw, utār, jūnatā, kshinatā.* [dhwastatā]

DE-CĀY'ID-NESS, *n.* state of decay—*Tanazzul—Jūnatā, kshinatā, śirnatā, galitātwa.*

DE-CĀY'ER, *n.* that which causes decay—*Jo shai tanazzul kare, zawāl-karne-wālī shai*—*Kshayakārak vastu, kshinakāri padārth.*

DE-CĀY'ING, *n.* decline—*Tanazzul, zawāl, dhalāwḥ*—*Kshay, utār, ghatāw.*

DE-CEASE', *n.* (L. *de, cessum*) departure from life, death; *v.* to die—*Rihlat, intiṅāl, wafāt, maut, v. intiṅāl k., wafāt k., rihlat k.*—*Jīvaṇatyag, maraṇ, mṛtyu; v. marnā.*

DE-CEIVE', *v.* (L. *de, capio*) to cause to mistake, to impose upon, to cheat, to mock—*Baḥkānāḥ, bhulāwā dḥ, bhulwānāḥ, dhokhā dḥ, ṭhagnāḥ, chhalnāḥ, ṭor dāl-nāḥ, niras kḥ.*

DE-CEIV'A-BLE, *a.* that may be deceived—*Dhokhā khāne ke qābil, ṭhage jāne ke lāiq, fareb-pazir*—*Chhalo jāne ke yogya, dhokhā khāne ke yogya, vañchanīya, pratārāniya.*

DE-CEIV'A-BLE-NESS, *n.* hability to be deceived—*Fareb-khāne ki liyāqat, fareb-paziri*—*Dhokhā khāne ki yogyatā, vañchanīyatā, pratārāniyatwa.* [chhalī, vañchak]

DE-CEIV'ER, *n.* one who deceives—*Farebi āṇmī, dhokhā d. wḥ, muzawwir*—*Thag,*

DE-CEIV'ING, *n.* the act of cheating—*Thagāṭīḥ, dhokhāḥ, baḥkāwḥ, bhulāwāḥ.*

DE-CEIT', *n.* fraud, a cheat, artifice—*Fareb, dagā, mākār, hila, fīrat, hikmat*—*Dhokhā, chhal, kapāṭ, pravañchanā, māyā, chāturi, kuṭil upāy.*

DE-CEIT'FUL, *a.* full of deceit, fraudulent—*Dagā-baz, farebi, makkār, muzawwir, ātrati, hila-sāz*—*Kapāṭī, chhalī, pravañchak.* [se, māyā wā pravañchanā se]

DE-CEIT'FUL-LY, *ad.* fraudulently, with deceit—*Dagā-bāzi se, fareb se*—*Kapāt se, chhal*

DE-CEIT'FUL-NESS, *n.* the state of being fraudulent—*Dagā-bāzi, fareb*—*Kapātātā, kūtātā, vañchakatwa, kapatya.*

DE-CEIT'LESS, *a.* free from deceit—*Be-fareb*—*Nishkapāt, nischhal.*

DE-CEIT'IBLE, *a.* liable to be deceived—*Dhokhā khāne ke qābil, fareb-pazir, mun-*

DR-CEIT'IBLE-ITV, *n.* hability to be deceived—*Dhokhā khāne ki liyāqat yā khāsiyat, fareb-paziri*—*Vañchanīyatā, ṭhage wā chhalo jāne ki yogyatā, pratārāniyatwa.*

DE-CEIT'ION, *n.* the act of deceiving, fraud—*Thagāṭīḥ, chhalḥ, dhokhāḥ, fareb.* [vañchak]

DE-CEIT'IOUS, *a.* apt to deceive—*Dagā-bāz, farebi, hila-sāz, makkār*—*Kapāṭī, chhalī,*

DE-CEP-TIVE, a. having power to deceive—*Farebī, dogā-bāz*—*Chhālī, kapatī*.

DE-CEM-BER, n. (L. *decem*) the last month of the year—*Angrezi sāl kā ākhiri mahī-nā*—*Angrezi baras kā seshamās*.

DE-CEM-VI-RI, n. pl. (L.) ten men appointed to draw up a code of laws in ancient Rome—*Das ādmī jo qadīm zamāne mein Rom ke shahr mein āin banāne ke liye muqarrar the*—*Das jan jo pūrvakāl mein Rom nagar mein vyavasthā rachane ke nimitta niyukt the*.

DE-CEM-VI-RAL, a. belonging to a decemvirate—*Das hākimōn ki hukūmat ke muta'alliq*—*Das janōn ke rājya kā sambandhī, dasajanapālitarājyavishayak*.

DE-CEM-VI-RATE, n. government by ten men—*Das ādmīyōn ki hukūmat*—*Das janōn kā rājya, dasajanapālitarājya*.

DE-CENT, a. (L. *deco*) becoming, fit, suitable, modest, not gaudy or ostentatious—*Munāsib, laiq, wājib, mo'qūl, mahjūb, sharm-sār, sāda*—*Sohātā, phabṭā, yathā-yogyā, uehit, yogyā, saukochī, lajilā, āsht, lajjāsīl, saral, sādhārān*.

DE-CEN-CY, n. propriety, modesty—*Mo'qūliyat, munāsabat, imtiyāz, adab, sharm*—*Upayuktatā, auehityā, lajjā, vinay*.

DE-CENT-LY, ad. in a decent manner—*Shāistagī se, liyāqat yā hayā se, imtiyāz se, adab se, mo'qūliyat se*—*Yathochit riti se, upayuktatā se, lajjā se, saukoch se, shistatā se*.

DE-CENT-NESS, n. propriety, due formality—*Mo'qūliyat, imtiyāz, takalluf*—*Upayuktatā, auehityā, sabhyaniyamasevan, sabhyaritinishṭhā*.

DE-CEN-NI-AL, a. (L. *decem, annus*) continuing ten years—*Dah-sāla*—*Das-barā, dasavarshik, dasavatsari, dasavarshin, dasavarshiy*.

DE-CERPT, a. (L. *de, carptum*) cropped—*Kātā huā^h, katā huā^h, chhāntā huā^h*.

DE-CERPTION, n. a cropping or taking off—*Kāt^h, chhānt^h*.

DE-CER-TATION, n. (L. *de, certo*) strife, contest for mastery—*Qaziya, sar-dārī yā hukūmat ke liye han-chashmī yā munāqushā*—*Jhagra, prabhūtā ke nimitta tañṭā*.

DE-CES-SION, n. (L. *de, cessum*) departure—*Kūch, ravānagī*—*Bidā, gaman*.

DE-CHARM, v. (L. *de, carmen*) to counteract a charm—*Jādū ulūt d., afsūn kātānā*—*Toua wā totkā ulatnā, latkā wā totkā kātānā*.

DE-CHIDE, v. (L. *de, cado*) to fix the event of, to determine, to settle—*Muqarrar k., qāim k., qarār d., hukm k., fatwā d., infisāl k., faisal k., tajwiz k., tai k., munqatī k., band-o-bast k.*—*Nisṭhay k., nirṇay k., thahrānā, nishpatti k., niverṇā, pharchānā, nipātānā, chukānā, vyavasthā k.*

DE-CHID-ABLE, a. that may be decided—*Infisāl-pazir, faisal pāne ke laiq, qarār pāne ke qābil, tajwiz yā band-o-bast kiye jāne ke qābil, munqatī yā raf' hone ke qābil*—*Nirṇay kiye jāne ke yogyā, pharchā hone ke yogyā, nipāte jāne ke yogyā, nirṇeya*.

DE-CHID-ED, p. a. determined, unequivocal—*Muqarrar, qāim, qatī, nā-mashkūk, sāf, gair-mubham*—*Sunischit, nirpit, nishpanna, vyavasthapit, suspasht, asandigdī*.

DE-CHID-ED-LY, ad. in a determined manner—*Bā-izār, yaqīnān, albatā, sarīh, qat'an*—*Nissāndeh, sunischit rūp se*. [Nirṇetā, nishpattikarak, nipitne w.]

DE-CHID-ER, n. one who determines—*Munsif, faisal k. w., tahqīq k. w., tajwiz k. w.*

DE-CHIS-ION, n. determination of a difference doubt or event, the act of separation—*Infisāl, faisala, tajwiz*—*Niptārā, chukautī, nirṇay, nishpatti*.

DE-CHIS-IVE, a. conclusive, final, positive—*Qatī, qatī, nātiq, munqatī, kāmīl, muqarrar, yaqīnī*—*Nisṭhāyak, nirṇāyak, pūrā, nishpattikarak, pramāṇikarak*.

DE-CHIS-IVE-LY, ad. in a conclusive manner—*Qat'an, yaqīnān, albatā, be-shakk*—*Nirṇay se, nirṇayapūr, nisṭhit rūp se*. [Nisṭhāyakatwa, nirṇāyakatwa, nishpādakata]

DE-CHIS-IVENESS, n. state of being decisive—*Qatī qatī nātiq munqatī yā yaqīnī halat*

DECI-DEN-CE, n. (L. *de, cado*) a falling off—*Girāv^h*.

DECI-D-IOUS, a. falling, not perennial—*Gīrne w^h, jharne w^h, jhar parne w^h, ek baras se thorā rahne w^h, ek sāl se kam rahne w.*—*Nā-pāe-dār*—*Patanaśīl, pātuk, vidhwaṇsi, achirasthāyī, asthāyī*.

DECI-MAL, a. (L. *decem*) numbered by ten; n. a tenth—*'Ashrī, 'ashrātī, ta'shīrī; n. 'ashār*—*Dasak, dasasānkhya; n. dasamalav, dasamabhāg, dasāūs*.

DECI-MATE, v. to select every tenth—*Dah-yak nikālānā, das mein se ek nikālānā, dah-ek yā dahāī nikālānā*—*Dasāns nikālānā*.

DECI-MĀ-TION, n. a selection of every tenth—*Dah-yak kā nikālānā, dah-ek yā dahāī kā nikālānā, das mein se ek kā nikāl lenā, ta'shīr*—*Dasānsagrahan*.

DECI-MĀ-TOR, n. one who decimates—*Dah-yak nikālne w., dah-ek yā dahāī nikālne w.*, *das mein se ek kā lenē w.*—*Dasāns nikālne w.*

DECI-MO-SEXTO, n. (L.) a book in which the sheet is folded into sixteen leaves—*Ek ek tāw ke solah solah waraq-wālī kitāb*—*Ek ek tāw ke solah solah patrāwālī pustak*.

DE-CIPHER, v. (L. *de, Fr. chiffre*) to explain, to unfold, to unravel—*Zāhir k., bayān k., ramz batlānā, ta'bīr k.*—*Batlānā, samjhānā, prakās k., gūrhāt wā akshar ki vyākhyā k., kholnā, kholke batlānā*.

- DE-CIPHER-ER, *n.* one who deciphers—*Zāhir k. w., bayān k. w., ramz batlāne w., ta'bir k. w.*—Prakāsak, kholke batlāne *w.,* gūph bat wā akshar ki vyākhyā *k. w.,* vyākhyātā.
- DECK, *v.* (*S. decan*) to dress, to adorn; *n.* the floor of a ship—*Pahinānā^b, āvāsta k., zeb d., sahwārānā^b, sīngār k.^b;* *n.* jahāz ki manzil yā takhta-bandī—Bhūshit *k.,* śobhit *k.,* alaṅkrit *k.; n.* nāw kā patautan, naukāprishth, nautal.
- DECK-ER, *n.* one who dresses or adorns, a ship having decks—*Pahināne w.^b, zebāish d. w., āvāsta k. w., manzil-dān jahāz, takhta-bandī-rulā jahāz—*Saṅwārne *w.,* sīngārno *w.,* bhūshit *k. w.,* alaṅkrit *k. w.,* patantunwālī *nāw.*
- DECK-ING, *n.* ornament—*Zebāish, āvāish, zeb—*Bhūshan, alaṅkār, śobhā.
- DE-CLAIM', *v.* (*L. de, clamo*) to speak to the passions, to harangue—*Rahm-angez guft-gū k., fasāh kalām k., taqrir jhārnā—*Vismay wā moh utpanna karne ke nimitta varṇan *k.,* alaṅkīramay vākya bolnā, śabdālaṅkārapūrvak vākya bolnā.
- DE-CLAIM-ER, *n.* one who declaims—*Rahm-angez guft-gū k. w., fasāh kalām k. w., khush-taqrir, guft-gū se dil par asar k. w.—*Vākya ke dwārā vismayotpādak wā indriyamohak, vāgis.
- DE-CLAIM-ING, *n.* an appeal to the passions—*Riqqat-angez kalām yā taqrir, targibāna-guft-gū—*Karunāvākya, vismay wā karunā, utpādan karne kā vākya.
- DE-CLAM-TION, *n.* a discourse to the passions—*Sukhan-go, fusiḥ kalām yā taqrir, riqqat-angez guft-gū kolām yā taqrir—*Visma² wā moh utpādan karne kā vākya, karunāvākya, śabdālaṅkāramayavākya.
- DE-CLAM-TOR, *n.* an orator, a rhetorician—*Sukhan-go, khush-taqrir, fusiḥ kalām k. w., riqqat-angez guft-gū yā kalām k. w.—*Vākya ke dwārā vismay wā moh kā utpādak, vāgis, suvaktā, vākpuṭu.
- DE-CLAM-TO-RY, *a.* appealing to the passions—*Riqqat-angez, riqqatī, targibāna, targibi—*Vāgalaṅkāramay, vismayotpādak, indriyamohak.
- DE-CLARE', *v.* (*L. de, clurus*) to make known, to proclaim, to publish—*Zāhir k., iqrār k., 'alāniya k., aṣhkārā k.—*Bolnā, kaṇnā, batānā, jatānā, prakās *k.,* prachār *k.*
- DE-CLAR-A-BLE, *a.* capable of proof—*Sābit hone ke qābil, zāhir hone ke qābil—*Prameya, pramāṇī hone ke yogya, prakāśit hone ke yogya.
- DE-CLAR-ATION, *n.* an open expression, an affirmation, a proclamation—*Iqrār, izhār, ta'bir, tashrīh, ishtihār—*Vachan, kathan, dīrīhāvachan, prakāś, prakāsan, prachār.
- DE-CLAR-A-TIVE, *a.* proclaiming, explanatory—*Muzhir, muqrir, zāhir k. w., bayān, k. w., muṣharriḥ—*Khyāpak, jñāpak, prakāśak, bodhak.
- DE-CLAR-TO-RY, *a.* affirmative, expressive—*Muqrir, muzhir, wāqif yā zāhir k. w., ba-khūbī bayān k. w.—*Nivedak, vāchak, jñāpak, prakāśak.
- DE-CLAR-TO-RI-ty, *ad.* by declaration—*Izhāran, izhār yā iqrār se, 'alāniya—*Vachan *se, nivedanapūrvak, vyakt rūp se.*
- DE-CLAR-ED-ly, *ad.* avowedly, openly—*Izhāran, barmalā^b, 'alāniya, sōfsāf, sāf iqrār se, aṣhkārā taur se—*Dīrīhāvachan *se, khulī khulā, spasht rūp se, kholke.*
- DE-CLAR-ER, *n.* one who declares—*Muqrir, mu'tarif, zāhir k. w., aṣhkārā k. w.—*Prakāśak, jñāpak, spasht *k. w.,* kahne wā bolne *w.* [jñāpan, vyākhyā.
- DE-CLAR-ING, *n.* publication, exposition—*Izhār, tashrīh, ta'bir—*Prakāśan, prakāś.
- DE-CLINE', *v.* (*L. de, clino*) to lean, to fail, to decay, to bring down, to shun, to refuse, to infect; *n.* a falling off, diminution, decay—*Dhālā^a, jhuknā yā jhukānā^b, kam h., zaiul h., meche k.^b, bāz rahnā, ihtirāz k., irāz k., inkār k., tasrif k., gardān-nā; n.* utār^b, kamī, zaiul—Naunā, nihurnā, ghatnā, kshay *h.,* jīrn *h.,* nawānā, nihurānā, batak rahnā, nakārnā, aswikār *k.,* vibhakti *k.,* pad sādhanā, rūpsādhanā; *n.* ghatīw, dhalāw, girāw, ghatī, kshay, dhwan.
- DE-CLIN-ION, *n.* tendency to fail, degeneracy, descent, inflection of words—*Tanazzul, kharābī, abtari, nuzul, tasrif, gardān—*Girāw, patan, dhwan, bhrashtatā, utār, pada-sādhan, śabdākhyān, rūpakaran, vibhakti.
- DE-CLIN-A-BLE, *a.* that may be declined—*Gardān ke qābil, gardān-pazir, mutasarrif, sarf-pazir, qābil-i-tasrif—*Vibhaktisādhyā, ākheya.
- DE-CLIN-ATION, *n.* the act of bending down, descent, variation, deviation, decay, obliquity—*Jhukāw^b, nuzul, tanazzul, inkirāz, farq yā tafāvut jaise qutb-numā kā shimāl se aur kisi sitārē kā khatt-i-istiwā se, gum-rāhī, be-rāhī, abtari, zaiul, kaji, terhāi^b—*Nihurāw, nawāw, utār, utarāw, adhogati, krāntī, krānt, utkram, bhreah, antar jaise kisi nakshatra kā niraksh *se, vipatth, kumār, bhrashtatā, kshay, kshīpatā, jīrnatā, vakratā.*
- DE-CLIN-ATOR, DE-CLIN-TO-RY, *n.* an instrument used in dialling—*Dhūp-gharī banāne ke jann meh ek āla—*Dhūpgharī banāne kā ek yantra.
- DE-CLIV-I-TY, *n.* (*L. de, clivus*) a gradual descent, a slope—*Utār^b, dhāl^b, nasheb—*Pātuk, nīmnatā, pātukabhūmī. [yā aulānā^a, churaunā yā churanā^b, pakānā^b.
- DE-COCT', *v.* (*L. de, coctum*) to prepare by boiling, to digest—*Uḥalnā^b, usenā^b, aulnā*
- DE-COCTION, *n.* the act of boiling, a preparation made by boiling—*Josh k. yā d., jō-shānda—*Uḥāl, aulāw, churāw, kāphā, kwāth.

- DE-CÔL/LATE, *v.* (L. *de, collum*) to behead—*Sir kâtnâ^h, mâñr kâtnâ^h, mastak kâtnâ^h.*
 DĒC-OL-LĀ'TION, *n.* the act of beheading—*Sir-katāi^h, mâñr-katāi^h—Siraśchhedan, āśrshaghāt.* [Rāñg kâ abhāv, varṇābhāv.]
- DE-CÔL-O-RĀ'TION, *n.* (L. *de, color*) absence of colour—*Be-rūñgi, rūñgi kī nēsti—*
- DE-COM-POŒE, *v.* (L. *de, con, positum*) to separate the constituent parts, to resolve into elementary principles, to dissolve—*Asī hisson ko judā judā^h k., murakkab ko usūl meñ tafriq k., hull k.—Mūl avayavon ko bilginā wā prithak prithak k., mūla-tattwaśodhan k., galanā.* (milāyā huā, punarmisrit, dwimīsrit.)
- DĒ-COM-PŒS'ITE, *a.* compounded a second time—*Naye sir se murakkab huā—Phir se milānā; a. phir se milāyā gayā, punarmisrit, dwimīsrit.*
- DĒ-COM-PO-SĪ'TION, *n.* a separation of parts—*Murakkab ke hisson kī tafriq—Mūl avayavon kâ bilgāw wā prithakkaran, mūlatattwaśodhan*
- DĒ-COM-PŒUND, *v.* to compound a second time; *a.* compounded a second time—*Naye sir se murakkab k., sāni tarkīb d. yā k.; a. naye sir se murakkab huā—Phir se milānā; a. phir se milāyā gayā, punarmisrit, dwimīsrit.*
- DĒ-COM-PŒUND'A-BLE, *a.* liable to be decomposed—*Naye sir se murakkab hone ke qūbīl—Phir se milāye jāne ke yogya, punarmisrit hone ke yogya.*
- DĒC'O-RATE, *v.* (L. *decor*) to adorn, to deck, to embellish—*Zeb d., zinat d., āraish d., āraṣṭa k.—Sīngārā, sīngār k., sañwārā, bhūshit k., alaunkrit k., sōbhīt k.*
- DĒC-O-RĀ'TION, *n.* ornament, embellishment—*Zebāish, zeb, āraish, zinat, āraṣṭagi—Bhūshan, sīngār, sōbhā, banāw, sañwār, sañwār, alaunkār, alaunkriyā.*
- DĒ-CŒ'ROUS, *a.* becoming, proper, decent—*Munāsib, laiq, wājib, ma'qūl, shāista—Phabṭā, solātā, yathāyogya, uclit, yukt, śishtāchārānusāri, upayukt, suśīl.*
- DĒ-CŒ'ROUS-LY, *ad* in a becoming manner—*Ma'qūliyat se, liyaqat se, munāsabat se, shāistagi se—Yathāyogyatā se, upayuktatā se, savinay, suśīlāpūrvak.*
- DĒ-CŒ'RUM, *n.* propriety, decency, order—*Intiqāz, shāistagi, liyaqat, saliqā—Nyāy, auchitya, sabhyatā, śishtatā, suśīlatā, suchantra, sumiti.*
- DĒ-CŒRTI-CATE, *v.* (L. *de, cortex*) to strip off bark, to peel—*Chhilkā utārnā^h, nikhornā^h, nikolnā^h.*
- DĒ-CŒR-T. CĀ'TION, *n.* the act of peeling—*Chhilke kâ utārnā^h, nikhornā^h, nikolnā^h.*
- DĒ-CŒY', *v.* (D. *kooi*) to lure into a snare, to entrap; *n.* a lure, a snare—*Phāñd meñ dālvā^h, phuslāñā^h, phuslāñā^h; n. lālch^h, lohb^h, phuslāw^h, dhokhā^h, phandā^h, phāñd^h.*
- DĒ-CŒY'DUCK, *n.* a duck that lures others—*Ek battak jo aur battakon ko bahkā-ke phande meñ dālvā deti hai^h.*
- DĒ-CREASE', *v.* (L. *de, cresco*) to grow less, to diminish; *n.* state of growing less, decay—*Ghatnā^h, thorā^h, ghatnā^h, thorā^h; n. kamī, kam, takhfiś, nuzūl, zawāl—n. Ghaṭī, nyūnatā, kshay.*
- DĒC'RE-MENT, *n.* decrease, waste—*Kamī, zarāl—Nyūnatā, ghaṭī, kshay.*
- DĒ-CREE', *v.* (L. *de, cretum*) to determine, to ordain, to appoint; *n.* an edict, a law, a determination—*Tajwiz k., infisāl k., hukm d., fatwā d., farmānā, mu'ayyan k., muqarrar k., qāim k.; n. hukm, fatwā, āin, infisāl, tajwiz—Nirdhāran k., nishpanna k., nishpatti k., ājnā k., vyavasthā k., ṭhāhrānā, ṭhānnā; n. vidhi, vidhān, niyam, vyavasthā, nishpatti, niptārā.*
- DĒ-CRE'TAL, *a.* pertaining to a decree; *n.* a book of decrees or edicts—*Shar'ī, āini, hukmī; n. hukm-nāma, shar' yā āin kī kitāb, āinon kâ majmū', qawānin—Vyavasthāvi-shayak, vyavasthāpak; n. dharmasāñhitā, vyavasthāsañgrah.*
- DĒ-CRE'TIST, *n.* one who studies the decretal—*Āinon ke majmū' kâ parhne w. yā muta'allam—Vyavasthāsañgrah kâ abhyāsi wā chintunhār.*
- DĒ-CRE'TIVE, *a.* having the power of decreeing—*Hukm d. yā infisāl karne kâ mukhtār—Vyavasthā wā niyam wā ājnā karne ko samarth.* [vyavasthāpak.]
- DĒC'RE-TŒ'RĀL, *a.* belonging to a decree—*Hukmī, āini, shar'ī—Vyavasthāviśhayak,*
- DĒC'RE-TO-RY, *a.* judicial, definitive, critical—*Shar'ī, āini, āin ke muta'allig, mu'ayyan, qāti, muqarrar, qat'ī—Vyavasthāviśhayak, vichārak, niyat, nischāyak.*
- DĒC'RE-TO-RĒ-LY, *ad* in a definitive manner—*Qat'an, qat'ī taur se, muqarrar taur se—Nischāyakūri riti se, nischit wā niyat prakār se.*
- DĒ-CRĒP'IT, *a.* (L. *de, crepitum*) wasted and worn by age or infirmity—*Za'if, kam-zor, munhāni, pir-fartūt—Jirp, jarātūr, ḍokrā, jarāgrast.*
- DĒ-CRĒP'IT-NESS, DĒ-CRĒP'IT-UDE, *n.* a broken state of body from age or infirmity—*Pirī, za'ifi—Jirnatā, jirnavasthā, jarāvasthā, jarā.*
- DĒ-CRĒP'IT-TATE, *v.* to crackle in the fire—*Ag meñ parparānā yā tapaknā^h.*
- DĒ-CRŒWN, *v.* (L. *de, corona*) to deprive of a crown—*Tāj se mahrum k., tāj-i-shāhi se mahrum k., tāj-i-shāhi chhīn lenā, takht-i-shāhi se ma'zul k.—Mukut le lenā, kirit harāp k.* [kut kâ le lenā, rājamukut kâ chhīn lenā.]
- DĒ-CRŒWN'ING, *n.* the depriving of a crown—*Tāj-i-shāhi se mahrumī yā ma'zulī—Mu-*
- DĒ-CRY', *v.* (L. *de, Fr. crier*) to cry down, to clamour against, to censure—*Bad-nām k., malāmat k., zor-shor se mazammāt k., 'aib lagānā—Durnām k., akhyāti k., apavād k., dokhnā, nām dharnā, nindā k.*

- DE-CRIAL, *n.* clamorous censure—*Mazammāt, malāmat, bad-nāmi, kam-qadurī*—*Nām-dharāi, akhyāti, apavād, upakroś, ūnche swar se nindā k.*
- DE-CRIER, *n.* one who decries—*Mazammāt k. w., bad-nām k. w., zor-shor se 'aib lagāne w.*—*Ūnche swar se nindā k. w., durnām k. w., akhyāti k. w.*
- DE-CUBATION, *n.* (*L. de, cubo*) the act of lying down—*Letnā^h, paṛnā^h.*
- DE-CUMBENCE, *L. de-cūm-ben-cy, n.* the act of lying down, the posture of lying—*Letnā^h, hālut-i-khustani*—*Par rahnā, letāw, sayanāvasthā, letne kā bhāv.* [*huā^h.*]
- DE-CUMBENT, *a.* lying, leaning, bending—*Letā huā^h, paṛā huā^h, jhukā huā^h, nihurā*
- DE-CUMBATURE, *n.* confinement to bed—*Bimāri meñ bistar par paṛe rahnā*—*Rog meñ bichhaune par paṛe rahnā.*
- DE-CUPLE, *a.* (*L. decem*) tenfold—*Dah-chand*—*Das gunā, dasagun.*
- DE-CURION, *n.* a commander over ten—*Das sipāhiyōñ kā sar-dār*—*Dasayodhanāyāk, das yoddhāñ kā nayak wā adhipati, dasādhyaksh.*
- DE-CURY, *n.* a body of ten men—*Das sipāhiyōñ kā guroh, das jawāññ ki tolī*—*Das yoddhāñ kā samūh, dasayodhasamūh, das janōñ ki tolī.* [*dauryā yā phailtā huā^h.*]
- DE-CURRENT, *a.* (*L. de, curro*) running or extending downwards—*Niche ki or*
- DE-CURSION, *n.* the act of running down—*Nichi ki or daur^h.*
- DE-CUSSATE, *v.* (*L. decusso*) to intersect at acute angles—*Zāwiya-i-hādda par kāṭnā*—*Nyūnakōñ par kāṭnā.*
- DE-CUSSATION, *n.* the act of crossing—*Zāwiya-i-hādda par kāṭnā, āpas meñ kaṭāw^h*—*Nyūnakōñ par kaṭāw, parāparavichched, parāparachhed.*
- DE-DENTITION, *n.* (*L. de, dens*) loss or shedding of the teeth—*Dāntōñ kā girnā^h.*
- DEDICATE, *v.* (*L. de, dico*) to devote, to consecrate, to inscribe; *a.* devoted, consecrated—*Niyāz k., makhsūs k., waqf k., madah k., falāne ke nām par banānā; a. niyāz kiyā huā, makhsūs kiyā huā, madah kiyā huā*—*Arpan k., utsarg k., chāḥānā, pratishthā k., saṅkalp karke d., kisi jan ki nām likhkar granth ko use arpan k.; a. samarpit, chāḥāyā huā, saṅkalp karke diyā gayā.*
- DEDICATION, *n.* the act of dedicating, consecration, an address to a patron—*Ta-shakhkhūs, niyāz, taqḍīs, waqf, madah*—*Pratishthākaran, samarpan, utsarg, saṅkalp-karan, chāḥānā, pratipālak kā nām likh ke granth kā samarpan, pratipālak ke nām maṅgalāchāran.*
- DEDICATOR, *n.* one who dedicates—*Makhsūs k. w., niyāz k. w., waqf k. w., madah k. w., murabbi kā nām likhkar kitāb niyāz k. w.*—*Saṅkalp k. w., utsarg k. w., chāḥāne w., samarpan k. w., pratipālak ke nām maṅgalāchāran k. w., pratipālak wā upakār-kā-jan kā pōm pratham patra meñ likhkar granth ko use samarpan k. w.*
- DEDICATORY, *a.* composing a dedication—*Madah-āmez*—*Granthamaṅgalāchāraṇa-vishayak, upakārakujan wā pratipālak ke nām granth ke samarpan kā vishayak.*
- DEDITION, *n.* (*L. de, do*) a giving up, surrender—*Tark, hawāla*—*Tyāg, samarpan, de denā.*
- DE-DUCE, *v.* (*L. de, duco*) to draw from, to infer, to gather—*Nikālñā^h, natija nikālñā, istimbāt k., hāsil k., istikhraj k.*—*Nikāsnā, lānā, tark le dwārā nirnay k., nigaman k.*
- DE-DUCEMENT, *n.* the thing deduced—*Natija, hāsil*—*Nigaman.*
- DE-DUCTIBLE, *a.* that may be deduced—*Natija-āvor, istimbātī, istikhrajī, muntij, tajwiz ke rū se qiyās meñ āne ke qābil*—*Anumeya, ūhaniya, avagamya, anumān ke dwārā ṭhaharne ke yogya* [*kāṭnā.*]
- DE-DUCT, *v.* to take away, to subtract—*Minhā k., waz' k.*—*Nikāl dalnā, bād d., bād k.,*
- DE-DUCTION, *n.* that which is deducted, abatement, inference, conclusion—*Waz', minhāi, komi, kumti, natija, hāsil*—*Bād, nikālī wā kaṭā huā bhāg, uddhritabhāg, ghatī, ghātā, ghatāw, chhiṭ, battā, kātkūt, nigaman siddhānt se parikshā kā sthāpan.*
- DE-DUCTIVE, *a.* that may be deduced—*Muntij, tajwiz ke rū se hāsil hone ke lāq*—*Anumeya, ūhaniya, siddhāntenaparikshāsthāpanayukt, anumān ke dwārā nikālne wā siddha hone ke yogya, anumānik, anushāngik.*
- DE-DUCTIVELY, *ad.* by regular deduction—*Natije se, natije ke rū se, natija nikālne ke rū se*—*Siddhānt se, parikshāsthāpan ke dwārā, nigaman ke dwārā, nigaman nikālne ki rīti se.*
- DEED, *n.* (*S. deed*) an action, an exploit, fact, a writing containing a contract and the evidence of its execution—*Kirdār, 'amal, n'ī, muhimmi, kār-i-azim, haqiqat, dast-āwez*—*Kām, kārya, karm, adbhutakarm, āścharyakarm, jokhim, vastu, tattwa, lekha-pramāṇ.* [*—Nishkārya, adbhutakarmahin, āścharyakarmarahit, kathinakarmasūnya.*]
- DEEDLESS, *a.* without action, without exploits—*Be-kār, sust, be-muhimm, be-kār-i-azim*
- DEEM, *v.* (*S. deam*) to think, to judge, to determine, to imagine—*Qiyās k., gaur k., daryāft k., tajwiz k., rāe qāim k., khīyāl k., tasawwur k., guman k.*—*Sochnā, vichānā, vivechanā k., nirnay k., anumān k., atkal k.*
- DEEP, *a.* (*S. deep*) extending or being far below the surface, profound, low, entering far, sagacious, insidious, grave, dark-coloured; *n.* the ocean, the most solemn or still part, the midst; *ad.* to a great depth—*Gahirā^h, amēg, garq-āb, daqīq, nichā^h, dūr tak*

- jāne w^h, būrik-bā, daqīqa-shinās, ziruk, tez-fahm, riyā-kār, fīratī, bhāri^h, ghor rang kār^h, shokh^h; n. samundar^h, daryā-ushor, bahri-muhit, nihāyat muhib yā sunān hīsa, bich^h; ad. gahirā^h, gahirai meñ^h, gahire-pan se^h—Gambhir, agādhi, agamya, durgan, khālā, dūr tak paithne wā dhañse w., tikshnabuddhi, gambhirabuddhi, uparājā, dhūrtta, kapāṭi, gambhir, dhir, ghan, gārha; n. samudra, sāgar, sannātī, ati ghor wā sunsān bhag, madhya. [darān andherā yā kālā k^h, aur bhāri k^h.]*
- DEEPAN**, dēep^h, *v.* to make or grow deep—*Gahirā k. yā k^h, gārha k. yā k^h; aur*
- DEEPLY**, *ad.* to a great depth, profoundly—*Gahire-pan se^h, bahut gahirai par yā tak^h, shokhi se, shokh, nihāyat, kamīlīna—Gambhir, gambhir, gambhiratī se, atyant, nitānt.*
- DEEPNESS**, *n.* profundity, sagacity, craft—*Umūq, gahirā^h, tez-fahmī, zuki, fīrat, hīra—Gambhiratī, gambhiratī, agādhatī, gūhāpan, chaturatā, buddhitikshatā, dhūrttatā, siyānpān wā syānpān.*
- DÉPTH**, *n.* measure from the surface downwards, a deep place, the middle of a season, abstruseness, obscurity, sagacity—*Umūq, gahiri jaguh^h, bich^h, shubāb-i-ayim, 'aīm shubāb, ishkal, iqlāq, hosh-guri, tez-fahmī—Gahirāw, gahirai, gambhiratī, gambhirasthān, agādhashtān, madhya, gūhātī, nigūhātī, kathinatī, durgamatī, buddhitikshatā, chaturatī.*
- DEEP'DRAWING**, *a.* sinking deep into the water—*Pāni meñ bahut dūbtā huā^h.*
- DEEP'MOÜTHED**, *a.* having a hoarse loud voice—*Bhāri bol kār^h, bhāri āwāz-dār—Gambhir dhwani kār, gambhirānādī, ghanadhvani.*
- DEEP'MŪSING**, *a.* thinking profoundly—*Khiyāl meñ garq, gaur meñ dūbtā huā—Dhyānamagna, dhyān meñ dūbi huā, chintapar.*
- DEEP'READ**, *a.* profoundly versed—*Khib paṭhā huā, barā fāzil—Bahut parhā huā, sarvasāstraparag, sarvavishayajña. [mrig.]*
- DEER**, *n.* (S. deer) an animal hunted for venison—*Hiran yā haran^h, āhū—Harin, [mrig.]*
- DE-FACE'**, *v.* (L. de, facio) to destroy, to erase, to disfigure—*Gārat k, mīsmār k, talaf k, hukk k, mahw k, kūt dālne^h, lharāb k, bad sirat k, bad-numā k, sirat bigar-dāl-nā—Nash k, nās k, vinās k, mitnā, metnā, chhil dālne, biginā, virūp k, kurūp k, ākarabhaṅg k, rūpabhaṅg k. [—Bigar, mitāw, lop, vinās.]*
- DE-FACEMENT**, *n.* injury, erasure, destruction—*Takhrī^h, lharāb, hukk, mahw, bar-dādi*
- DE-FACER**, *n.* one who defaces—*Gārat k. w, talaf k. w, hukk k. w, mahw k. w, kūt dālne w^h, lharāb k. w, bad sirat yā bad numā k. a.—Vināsak, met dālne w., mitāne w., chhil dālne w., lop k. w, virūp wā kurūp k. w.*
- DE-FAL'CATE**, *v.* (L. de, falc) to cut off—*Kūt dālne^h, chhāt lenā^h. [truti.]*
- DE-FAL CATION**, *n.* diminution, abatement—*Kamī, kamī, tā'khf—Nyūnatī, ghatī,*
- DE-FAME'**, *v.* (L. de, fama) to slander, to calumniate—*Nā-hoqq bad nām k, jhūthī tukmat lagānā, be-ju 'aib lagānā, nā-hoqq ruswā k.—Mithyā apavād k, jhūthī nindā k, jhūthī kalaūk wā lim lagānā.*
- DE-FAMATION**, *n.* slander, calumny—*Jhūthā ilzām, buhtān, nā-hoqq illīham bad-nāmī yā iftirā—Mithyā apavād kalaūk wā lim.*
- DE-FAM'A-TO-RY**, *a.* slanderous, calumnious—*Tukmat-āmez, tukmatī, buhtānī, nā-hoqq ilzāmī—Kalaūkakar, akirtīkar, apavādak, apavāsakar, gunāpavādak, mithyā nindak.*
- DE-FAM'ER**, *n.* a slanderer, a calumniator—*Buhtān-go, 'aib-go, muftari, tukmatī, tufjani—Mithyā nindak, mithyākalaūkakar, gunāpavādak.*
- DE-FAT'I-GATE**, *v.* (L. de, fatigo) to weary—*Thakānā^h. [yogya, thak-jāne ke yogya.]*
- DE-FAT'I-GABLE**, *a.* liable to be weary—*Manda hone yā thuk-jāne ke lag—Thakne ko*
- DE-FAT-I-GATION**, *n.* weariness, fatigue—*Thakā^h, māndūgi—Klanti, thakāw.*
- DE FAULT'**, *n.* (L. de, fallo) omission, failure, defect; *v.* to fail in performing—*Qusūr, taqīr, khatā, kotāhī, kamī, 'aib, nuqs; v. nuqs yā khatā k.—Aparādhī, chok, bhūl, ghatī, nyūnatā, abhāv, truti, dosh, vyatikram, agun; v. ghatī aparādhī nyūnatā wā*
- DE-FÄULTER**, *a.* having defect—*Nuqs dar, qusur-wār, 'aib-dar—Doshi. [truti k.]*
- DE-FÄULTER**, *n.* one who makes default—*Qarar khatā k. w, qarār tor-dālne w., qasir, mujrim, qusur-wār, bāgi-dar—Niyamalanḡhi, myun ko anyathā k. w., doshī.*
- DE FEA'SANCE**, *n.* (L. de, facio) the act of annulling—*Ibtāl, mansūkh—Niyamabhaṅg, niyamalop, vyarth wā anyathā k.*
- DE-FEAS'BLE**, *a.* that may be annulled—*Mansūkh yā bitl hone ke qābil, radd yā man-qūf hone ke lāiq—Vyarth wā anyathā wā lop kiye jāne ke yogya, lopyā, lopaniyā.*
- DE-FEAT'**, *v.* (L. de, fectum) to overthrow, to frustrate; *n.* an overthrow—*Shikast d., hazimat k., bar-bād k. yā d., rāgān k., zai k.; n. shikast, hazimat—Harānā, mār hātānā, bhagānā, parājay k., parābhav k., uishphal k., tornā, anyathā wā vyarth k.; n. hār, parājay, parābhav*
- DEFE-CATE**, *v.* (L. de, fex) to purify, to cleanse; *a.* purified—*Sāf k., mail kātānā^h, nīthamā^h; a. sāf kiya huā, pakiza kiya huā—Parishkār k., nirmal k., śodhanā, vimal k.; a. śodhit, parishkrit, vimal kiya huā, nirmal kiya huā.*
- DEF-ECTION**, *n.* purification—*Sāfā, mail kā kātānā yā kātānā^h, pākizgi—Parishkār, śodhan, malāpakarshan, vimal k., vimalikaran.*

- DE-FECT**, *n.* (L. *de, factum*) want, imperfection, fault—*Qasr, nuqs, 'aib, kamī, qusūr, gunāh—Abhāv, nyūnatā, truti, kshati, dōsh, aparādh, chūk, bhūl, ghātī.*
- DE-FECT-IBLE**, *a.* imperfect, liable to defect—*Nā-tamām, qāsir, nāgis—Asampūrṇ, adhūrā, nyūn, doṣhik, spūrṇ.* [hinatā, truti.]
- DE-FECT-IVE**, *n.* the state of failing—*Nā-tamām, qasr, nuqs—Apārṇatā, nyūnatā,*
- DE-FECTION**, *n.* want, failure, apostasy, revolt—*Qasr, nuqs, 'aib, kamī, irtidād, baqāwat, bar-qashatgi—Abhāv, nyūnatā, truti, kshati, dōsh, tyāg, swadharmatyāg, bhrāshatā, rājadroh, śīśanatyāg, swaswāmityāg.*
- DE-FECTIVE**, *a.* wanting, full of defects, faulty—*Muqassar, nā-tamām, nāgis. mā'yūb, 'aibi. gunāh-gār, gunah-qār—Asampūrṇ, nyūn, khandit, dūshanayukt, dūshanamby, truti se bhārā huī, doṣhī, doṣhawān, aparādhī.*
- DE-FECTIVE-LY**, *ad.* in a defective manner—*Nā tamā'ni se, nuqs se—Asampūrṇatā se, khandit rūp se, nyūnatāpūrvak, adhūrā.*
- DE-FECTIVE-NESS**, *n.* state of being defective—*Nā-tamām, nuqs, qusūr-wārī, gunāh-gārī, gunah-gārī—Asampūrṇatā, nyūnatā, hinatwa.*
- DE-FEND**, *v.* (L. *defendo*) to protect, to maintain, to fortify, to repel—*Dast-giri k., himāyat k., pūshṭi d., tūid k., mustahkam k., mazbūt k., haṭānā^h, daf^h k., raf^h k.—Bachānā, āsray d., rakshā k., paksh k., saṁbhālānā, pūshṭi k., porhā k., dīrīh k., ārnā, dūr k.*
- DE-FENCE**, *n.* protection, guard, vindication—*Hifāzat, himāyat, panāh, rakhwālī^h, ta'arruz, mā'zurat, 'uzr, jawāb—Rakshā, bachāw, āsray, ār, chaukī, uttar, prativād, pratyuttar, dōsh dūr karne ke nimitta nivedan.*
- DE-FENCELESS**, *a.* without defence, unarmed, unprotected, impotent—*Be-hifāzat, le-ailāh, be-azūr, be-panāh, zā'if, kam-zor—Arakshit, rakshāhīn, nihāsra, bin hathiyār, astrahīn, nirāyudh, āsaraṇ, nirāśray, durbal, balahīn, nirbal.*
- DE-FENCELESS-NESS**, *n.* an unprotected state—*Be-panāhiyat, be-hifāzati—Rakshāhīnatwa, arakshitatā, anāśrayatwa.*
- DE-FENDABLE**, *a.* that may be defended—*Hifāzat kiye jāne ke qābil, mahfūz kiye jāne ke lāiq, mazbūt kiye jāne ke qābil, mustahkam kiye jāne ke lāiq—Rakshaniya, rakshya, pālaniya.*
- DE-FENDANT**, *a.* proper for defence, making defence; *n.* a person accused or sued—*Hifāzat ke lāiq, hifāzat k. w., rakhwālī k. w^h, ta'arruz yā mā'zurat k. w. : n. mudda'ā'alai-hi—Rakshak, rakshā k. w., ārne w., prativādī; n. pratyarthī, pratipaksh.*
- DE-FENDER**, *n.* one who defends—*Himāyati, hōfiz, pūshṭi-tān, hāmī, muhāfiz—Rakshak, rakhwāl, pālak, bachāne w.*
- DE-FENSATIVE**, *n.* guard, a bandage—*Rakhwālī^h, bachāw^h, āp^h, patti^h.*
- DE-FENSIBLE**, *a.* that may be defended—*Hifāzat-pazīr, mahfūz yā mustahkam kiye jāne ke qābil, insāf-numā—Rakshaniya, anupālaniya, pariśuddhiksham.*
- DE-FENSIVE**, *a.* that serves to defend; *n.* a safeguard, state of defence—*Bachāne w^h, rokne w^h, ārne w.; n. chuuki^h, bachāw^h, āp^h.*
- DE-FENSIVELY**, *ad.* in a defensive manner—*Hifāzat ke rū se, hifāzatan, hifāzat ke taur se—Rakshā ki riti se, bachāw ke bhāv se.*
- DE-FER**, *v.* (L. *de, fero*) to put off, to delay, to submit—*Mauqūf yā multawī rakhnā, sahl-ankārī k., dirangi k., susti k., der k., qābil k., itā'at k., lihāz k.—Tāl rakhnā, uthā rakhnā, dhīl k., vilamb k., tūlmatol k., mān lenā, ādar k., adhīn h.*
- DEFERENCE**, *n.* regard, respect, submission—*Lihāz, mulāhaza, adab, imtiyāz, tā'zim, tāhī-dāri, tab'iyat—Ādar, samman, samman, pranay, vinay, maryādā, mānyatā, adhīnatā, vāsytatā* [chāwē^h, pahuunchāne w^h.]
- DEFERENT**, *a.* carrying; *n.* that which carries—*Le-jāne w^h; n. jo le-jāy yā pahuunchāne w^h.*
- DEFERMENT**, *n.* delay, postponement—*Dirangi, der, tawaqquf, multawī yā pas-andāzht k.—Dhīl, vilamb, ber, tūl rakhnā.* [—Dhīl k. w., vilamb k. w., tūl rakhne w.]
- DEFERRER**, *n.* one who defers—*Dirangi k. w., der k. w., mauqūf yā multawī rakhne w.*
- DEFIANCE**. See under **DEFY**.
- DEFICIENT**, *a.* (L. *de, facio*) failing, wanting, imperfect—*Qalil, kam, qāsir, kotāh, nā-tamām, khām, nāgis—Nyūn, hīn, rahit, apūrṇ, asampūrṇ, adhūrā.*
- DEFICIENT, DE-FICIENT**, *n.* want, failing—*Kamī, kamī, nuqs, qasr, qusūr, nā-tamām, khāmī—Ghātā, ghātī, nyūnatā, abhāv, hinatā, apūrṇatā, totā, tūt, truti, dōsh.*
- DEFICIENCY**, *n.* want, deficiency—*Kamī, kamī, qasr—Ghātī, ghātā, tūt, totā.*
- DE-FILE**, *v.* (S. *afylan*) to make foul, to pollute, to corrupt—*Māilā k^h, najis k., nā-pāk k., ālūda k.; kharāb k.—Apavitra k., malīn k., bhrāshṭ k., bigārnā.*
- DE-FILEMENT**, *n.* pollution, corruption—*Nā-pāki, gandagi, nā'āwat, ālūdagi, kharābī—Apavitrātā, āsach, kalmash, malīnatī, bhrāshṭatā.*
- DE-FILER**, *n.* one who defiles—*Nā-pāk k. w., ganda k. w., ālūda yā kharāb k. w.—Apavitra k. w., āsachakārī, bigārne w., bhrāshṭ k. w.*
- DE-FILE**, *v.* (L. *de, filum*) to go off file by file; *n.* a narrow pass—*Pāntī pāntī chalnā^h, qādar-ba-qādar chalnā; n. nākā^h, galī^h, pahāyon ke bich ki si lambī sakrī galī^h.*

- DE-FINE', *v.* (L. *de, finis*) to explain, to describe, to determine—*Batláná^b, bayán k., tasrih k., izhár k., tafsil k., wasf k., ta'rif k., sharh k., tashkhis k., hadd bāndhná, kadd k., mahdúd k., mu'aayan k.*—*Samjhána, vyākhyá k., lakshap wá gup kí vyākhyá k., varnan k., simá bāndhná, nirnay k., nirdhāraṇ k.*
- DE-FIN-ABLE, *a.* that may be defined—*Qābil-i-tashkhis, qābil-i-ta'ayun, qābil-i-bayán*—*Nirúpaniya, vyākhyeya, nirdhāraniya, jiske lakshap ká varnan ho'sake.*
- DE-FIN'ER, *n.* one who defines—*Mahdúd k. w., hadd-bāndhne w., ta'rif k. w., tashkhis k. w., mu'arrif, musharrih, bayán k. w.*—*Simá bāndhne w., gunanirupak, lakshapav-yākhyatá, lakshap batláne w.* [nirdisht, parimit, niyat, nirpit, nirdhārit.
- DEF'I-NITE, *a.* certain, exact, precise—*Muqarrar, mahdúd, mu'aayan, thik^b*—*Nisshit.*
- DEF'I-NITE-LY, *ad.* in a definite manner—*Muqarrar mahdúd mu'aayan yá thik taure se*—*Nisshit nirdisht parimit wá niyat rūp se.*
- DEF-I-NITION, *n.* an explanation, a description—*Ta'rif, hadd, tashkhis, bayán*—*Lakshapavyākhyá, gunanirupān, varnan, vyākhyá.*
- DE-FIN'T-IVE, *a.* determinate, positive, express; *n.* that which ascertains or defines—*Muqarrar, mu'aayan, qat'i, qut'i, zāhir*; *n. taḥqiq mahdúd yá ta'rif kurne-wálí shai*—*Niyat, nisshit, nirdhārit, nischāyak, nirṇāyak, āvaśyak w. āvaśyak, spashṭ; n. nischāyak nirṇāyak wá lākshānik vastu.* [nisshit rūp se, nirṇāyapurvāk.
- DE-FIN'T-IVE-LY, *ad.* positively, decisively—*Muhammālan, yuqīnan, qat'an*—*Niyat wá*
- DEF'LA-GRATE, *v.* (L. *de, flagro*) to set fire to, to burn—*Ag lagāná^b, jalāná^b, bālná yá bāsná^b, urāná^b.* [dahanīya, dāhya, saḥajajwalanīya, sīghradahanīya.
- DE-FLA'GRA-BLE, *a.* combustible—*Ātash-gir, āsūni se jalne w., sozandā*—*Jwalanīya,*
- DEF'LA-GRAB'LE-TY, *n.* combustibility—*Sozandagi, ātash-giri*—*Saḥajajwalanīyatá, sīghradahanīyatá.* [jalan^b—*Dāh, jwalan.*
- DEF'LA-GRATION, *n.* burning, combustion—*Urāw^b, jalná^b, jaljāná^b, sozish, sokhtagi,*
- DE-FLECT', *v.* (L. *de, flecto*) to turn aside, to deviate, to bend—*Ek taraf h., sidhi ráh chhor-kar terhi ráh jāná, ek taraf k., sidhi ráh se terhi ráh mein k., be-ráh h. k., bad-ráh h. yá k., ek or jhukná^b*—*Ek or h. wá k., sidhe path se terhe mārg mein jāná wá k., vipath k., vichalná.*
- DE-FLEC'TION, *n.* a turning aside, deviation—*Kaj-ravi, ek or jhukáw^b, gum-ráhi, be-ráhi, inhiráf*—*Vichalan, vipathagaman, vimārgagaman.*
- DE-FLOUR', *v.* (L. *de, flos*) to deprive of flowers, to ravish—*Phúl le-lená^b, chirá phár-ná^b, chirá phorná yá utárná^b, bigár dálná^b, bīkr torná*—*Kumáritwa har lená.*
- DEF-LO-RATION, *n.* the act of deflouring—*Phúl le-lená^b, chirá phárná yá utárná^b, bīkr torná*—*Kumáritwaharan, satitwanāśan.* [twanāśak.
- DE-FLOUR'EN, *n.* one who deflours—*Bīkr-tor, bīkr-phor*—*Chiráphár, kumárigāmi, sati-*
- DE-FLOW', *v.* (L. *de, fluo*) to flow down—*Niche bah jāná^b.*
- DE-FLUX', DE-FLUX'ION, *n.* a flowing down—*Niche ki or baháw^b.*
- DEF-CE-DATION, *n.* (L. *de, fecies*) the act of making filthy, pollution—*Qalís k., najāsat, āludagi*—*Mailá k., asauchakaraṇ, apavitra k.*
- DE-FOR'C'E, *v.* (L. *de, fortis*) to keep out of possession by force—*Zabar-dasti se haqq-dār ko be-dakhal yá be-gabza rakhná*—*Bal karke sattwādhikāri ko uske sattwa se dūr rakhná, bal karke dūre ki bhūmi chhin lená.*
- DE-FORCEMENT, *n.* a withholding by force—*Zabar-dasti ki be-dakhlí, zabar-dasti se dūre ki zamin par gabza k.*—*Bal karke dūre ki bhūmi chhin lená, bal karke sattwādhikāri ko uske sattwa wá bhūmi se dūr rakhná.*
- DE-FOR'CIANT, *n.* one who deforces—*Zabar-dasti se dūre ki zamin par gābiz ho bādhne w., zabar-dasti se haqq-dār ko uski zamin se be-dakhal k. w.*—*Bal karke dūre ki bhūmi chhin lena w., bal karke sattwādhikāri ko uski bhūmi se dūr rakhne w.*
- DE-FORM', *v.* (L. *de, forma*) to spoil the form, to disfigure; *a.* disfigured—*Surat bi-gár dálná, bad-numá k., bad-ustūb banāná, bad-shakl k.; a. had-shakl, surat bigarā huá, karīh-manzar, be-daul, bad-andám*—*Rūp bigár dálná, kudaul banāná, kurūp k., virūp k.; a. kudaul, virūp, kurūp.*
- DEF-OR-MATION, *n.* a disfiguring, a defacing—*Bad-shakl k., surat bigár dálná*—*Kudaul k., rupabhanjan, rūp wá ākār bigár dálná, virūpakaraṇ.*
- DE-FORMED', *p. a.* ugly, crooked, disfigured—*Bad-shakl, bad-huiat, bad-andám, zisht, karīh-manzar, bad-surat*—*Kurūp, kudaul, rūpahn, vikritākār.*
- DE-FORM'ED-LY, *ad.* in an ugly manner—*Bad-shakl se, karīh-manzari se, bad-surati se, be-daul se*—*Kudauli se, rupabinatá se.*
- DE-FORM'ER, *n.* one who deforms or defaces—*Bad-surat yá bad-shakl k. w., surat bigár dālne w.*—*Kudaul wé kurūp k. w., ākār wá rūp bigár dālne w.*
- DE-FORM'ET-Y, *n.* ugliness, crookedness—*Bad-andāmi, bad-shakl, karīh-manzari, zishti, qubh, kubrá-pan^b, kugi*—*Kurūpatí, virūpatí, aparūpatá, kudauli, telhái, kubjāpan.*
- DE-FRAUD', *v.* (L. *de, frau*) to deprive of by trick, to cheat—*Jhaṇs lená^b, dhokhá de-kar le-lená^b, chhatná^b, thagná^b.*
- DE-FRAU-DATION, *n.* privation by fraud—*Thagái^b, dhokhá de-kar le-lená^b.*

DE-FRAUDER, *n.* one who defrauds, a cheat—*Thag^h, chhali^h*.

DE-FRAUDMENT, *n.* privation by fraud—*Thagās^h, thagai^h, dhokhā de-kar le-lenā^h*.

DE-FRAY^h, *v.* (L. *de, Fr. frais*) to bear the charges of, to pay—*Kharāch yā kharj ki sar-barāki k., kharāch yā kharj adā k., kharāch yā kharj k., adā k.*—*Vyaya kā dhan nirvāh k., vyayadāhan chulānā, pari-odh k., vyayasodhan k., utthānā, lagānā.*

DE-FRAY^hER, *n.* one who defrays—*Kharāch yā kharj ki anjām k. w., kharāch yā kharj k. w., kharāch yā kharj adā k. w.*—*Vyayasodhak, dhanavyayasodhak, utthāne w., lagāne w.*

DE-FRAYMENT, *n.* payment of expenses—*Kharāch yā kharj ki adā k., kharāch yā kharj ki insirām*—*Vyayasodhan, vyayamukti, vyayamoksh.*

DEFT, *a.* (S. *defte*) neat, fit, ready—*Nufs, latif, laiq, chālāk, kash-yār, taiyār*—*Sutbrā, bhālā, yogya, d-kash, chankas, prastut.*

DE-FUNCT^h, *a.* (L. *de, functus*) dead, deceased; *n.* a dead person—*Marhām, magfur, munda*; *n.* *murda*—*Mrit, marā huā, muā huā*; *n.* *mritavyakti, marī jan.*

DE-FUNCTION, *n.* death—*Maut, wafat, faut, marg, rihlat*—*Mrityn, mich.*

DE-FY^h, *v.* (L. *de, fido*) to challenge, to dare, to brave—*Lalkārnā^h, larā^h chāhnā yā māngnā^h, dhirānā^h, āngi tha dikhlanā^h, kuchh na samajhnā^h, s'mnā^h k^h.*

DE-FYANCE, *n.* a challenge, a daring—*Lalkār^h, hānkār^h, hānk^h, s'mnā^h, kizārat, l'hiffat, ikānat*—*Yuddh ke liye buli-haṭ, avaṭ, āngi hā dikhli, halkā wā tuchehh jānnā.*

DE-FYA-TO-RY *a.* bearing defiance—*Lalkarne v^h, dhirāne w^h, larāi chāhtā yā māngtā huā^h, āngi hā dikhli hā huā^h, s'mnā^h k. w^h.* [*lāne w^h, kuchh na samajhne w^h.*]

DE-FYER, *n.* one who defies—*Lalkārne w^h, larāi chāhne yā māngne w^h, āngi hā dikh-*

DE-GEN^hER-ATE, *v.* (L. *de, genus*) to decay in kind or virtue, to become worse; *a.* decayed in good qualities, base—*Mubtazil h., tukhm-bad h., bad-zāt h., kam-qadr h., nāqis h., abtar h., zullil h.*; *a.* *tukhm-bad, kam-qadr, kam-asl, khwār, kharāb, zalil, dīn*—*Mūlagunakshīp h., mūlagunabhra-shṭ h., mūlasattwapatit h.; a.* *mūlagunakshīp, mūlagunabhra-shṭ, mūlasattwabhrasht, mūlasattwapatit, lehinadharmā, adham, n. ch.*

DE-GEN^hER-ACY, *n.* decay in goodness, a growing worse or inferior, meanness—*Nasab se, uftādagi, ibtizāl, kam-qadr, tamazzul, zillat, khisar, khiffut*—*Mūlagunakshīpatī, mūlasattwahīm, mūladharmabhra-shṭitī, adhamatī, nichpanā.*

DE-GEN^hER-ATE-LY, *ad.* in a degenerate manner—*Nasab se uftādagi ke taur par, ibtizāl se, kam-qadrī yā zillat se*—*Mūlagunakshīpatāpūrvak, mūladharmabhra-shṭatā se, adhamatā se.*

DE-GEN^hER-ATION, *n.* the act of degenerating—*Nasab se uftādagi, ibtizāl, kharāb, rus-wāi, tukhm-bad h., kam-qadr yā nāqis h.*—*Mūlagunabhra-shṭ h., mūlasattwapatit h.*

DE-GEN^hER-OUS, *a.* fallen from goodness, base—*Neki se uftāda, kharāb, khwār, zalil, kamīna*—*Bhrasht, dushkarmānwit, dharmachyut, dharmapatit, patit, adham, nich.*

DE-GEN^hER-OUS-LY, *ad.* basely, meanly—*Zillat se, kaminagi se, khiffut se, kamīna-par se*—*Adhamatā se, nichāi se*

DEGLUTITION, *n.* (L. *de, glutio*) the act of swallowing—*Nigalnā^h, llnā^h, gataknā^h.*

DE-GRADE^h, *v.* (L. *de, gradus*) to lower in degree, to dishonour—*Māzīl k., n. che kar d^h, taqir k., girānā^h, be-hurmat k., kam-qadr k.*—*Utārā. padabhrasht k., padachyut k., halkā k., asambhram k., apamān k., pānī utarnā wā lenā.*

DE-RA-DATION, *n.* act of degrading, baseness—*Māzīl, n. che kar d^h, be-hurmatī, ruswāi, fazihat, zillat, kaminagi, khiffut*—*Padachyuti, adhikārachyuti, padabhrasht, bhrashtatā, apamān, patitātwa, utār, adhogati, adhamatā, nichatwa.* [*bhrasht.*]

DE-RADEMENT, *n.* deprivation of rank—*Māzīl*—*Padachyuti, adhikārachyuti, pada-*

DE-RADING LY, *ad.* in a depreciating manner—*Sabuk zalil yā kam-qadr karne ke taur se*—*Halkā karne ki riti se, lāghavakārī wā apayāsaskar bhav se.*

DEGREE, *n.* quality, rank, station, step, order, measure, descent, a title at a university, the 360th part of a circle, 60 geographical miles—*Martaba, ratba, qadr, pāya, nau-*

bat, qadam, manzilāt, darja, qam, jins, miqdār, andāza, nasab, nasl, pushht, madrase mēn ek khilāf, kisi dāire ke tin-sav-sāth juz kī ek juz, tis kos^h—*Pad, sthān, avasthā, sthiti, kram, varg, parimān, vaṇśakram, vaṇś, pīrhi, pāthasālā kī ek upādhi wā pad-dhātī, aṇṇ, akshānīs, sāth mil arthāt tis kos.*

DE-GUSTATION, *n.* (L. *de, gusto*) a tasting—*Chakhnā^h.*

DE-HÖRT^h, *v.* (L. *de, hortor*) to dissuade—*Man' k., sabab batlā-kar bāz rakhnā, dīl pher-nā*—*Man phernā, viparit upadēś d., nivārānarthak upadēś d.*

DE-HORTATION, *n.* dissuasion, advice against—*Man', bāz rakhne kī salāh, kisi bāt ke khilāf nasihat*—*Nishedbārthak parāmarś, viparitamantrap.*

DE-HORTA-TO-RY, *a.* belonging to dissuasion—*Dīl pherne ke mutā'alliq, man' karne yā sabab batlā-kar bāz rakhne ke mutā'alliq, kisi bāt ke khilāf nasihat ke mutā'alliq*—*Pratyādesak, viparitaparāmarśak, man pherne kā sambandhi.*

DEIGN, *ān, v.* (L. *dignus*) to think worthy, to condescend, to grant—*Lāiq khilāf k., laiq samajhnā, farotani k., haqq se ziyāda tauwajjuh k., mutawajjih h., bakhsnā, 'inayat k., qabūl k.*—*Yogya samajhnā, jitnā chāhiye us se adhik śishtāchār wā nam-ratā prakāś k., denā, mēnnā.*

- DE'I-TY**, *n.* (L. *deus*) the divine nature, the Divine Being — *Ulúhiyat*, *K'hudá*, *Alláh* — Devatwa, Íśwaraśwá, Íśwar, Paraméśwar, Paramátma. [ká badh.]
- DE'I-QIDE**, *n.* the act of putting Jesus Christ to death — *Hasrat* 'Íśá ko már dálná — Íśá
- DE'I-FY**, *v.* to make a god of, to adore — *Devtá k.*, *devtá kar mánná*, *parastish k.* — Devtá banána, devapratishthá k., dev k., dewtá mákar pujná, archá k., pujná.
- DE-ÍF'I-CAL**, *a.* making divine — *Devtá banáne w.*, *devtá kar mánne w.* — Devapratishthákarak, deva ke tulya mánne w. [devatwadán, devapratishthá.]
- DE-I-FI-CÁ'TION**, *n.* the act of deifying — *Dew-kar jánná*, *devtá banána* — Devakaran,
- DE'I-FI-ER**, *n.* one who deifies — *Devtá banáne w.*, *devtá kar mánne w.* — Devapratishthá k. w., deva k. w., deva banáne w., deva jánne wá mánne w.
- DE'I-FÓRM**, *a.* of a godlike form — *Dew-sírat*, *dev-numí* — Devarúpi, devákár, devákriti.
- DE'ÍSM**, *n.* the doctrine or creed of a deist — *Tasawwuf*, *tauhid*, *bedánt* — Kevaleśwaramat, adwaitavad, ekátmavád.
- DE'IST**, *n.* one who acknowledges the existence of God but disbelieves revealed religion — *Mutasawwif*, *ahl-i-tasawwuf*, *bedánt*, *mulhid*, *muwáhid*, *jo shakhs sirf K'hudá ko mántá hai aur koi mazhab nahín mántá* — Adwaitavádi, ekátmavádi, kevaleswaravádi.
- DE-ÍSTI-CAL**, *a.* belonging to deism — *Mutasawwif mulhid yá muwáhid ke muta'allig*, *mulhid* — Adwaitavádavishayak, ekátmavádavishayak, kevaleswaramatasambandhi.
- DE-JÉCT'**, *v.* (L. *de, jactum*) to cast down, to grieve, to discourage, to make sad, *a.* cast down, low spirited — *Niche dálná*, *sir-faro k.*, *ranjida k.*, *shikasta-dil k.*, *dil-gir k.*, *himmat torná*, *gam-gín k.*, *ázurda k.*; *a.* *sir-faro*, *sar-nigán*, *dil-gir*, *khasta-khítr*, *ná-khush*, *afsurda-dil*, *ázurda* — Niche phenká, muñr wá sir nihuráni, muñh latkíná, udás k., píra d., man wá ji torná, kurhána, thausná, vishádi k.; *a.* muñr wá sir nihuráye, muñh latkáye, udís, thausá huá, klánt, mlán.
- DE-JÉCT'ED-LY**, *ad.* in a dejected manner — *Gam ni se*, *ranjídagi se*, *afsurda-dil se*, *ázurdagi se*, *dil-gir se* — Udási se, muñh latkáye hue, muñr wá sir nihuráye hue, sok so.
- DE-JÉCT'ED-NESS**, *n.* the state of being dejected — *Gam-gini*, *dil-giri*, *ázurdagi*, *afsurdagi* — Udási, sokinwítá, vishanátá, avasannatá, klánti, gláni, mláni
- DE-JÉC'TION**, *n.* lowness of spirits, depression — *Dil-girí*, *ranj*, *afsurdagi*, *ázurdagi*, *malálat*, *afsurda khítri* — Udási, sok, vishanátá, avasannatá, mláui, gláni, klánti.
- DE-JÉC'T-ORY**, *a.* having power to deject — *Gam-gin k. w.*, *afsurda yá azurda k. w.*, *dil-gir k. w.*, *dast-dwar* — Udás k. w., man wá ji torne w., rechak.
- DE-JÉC'TURE**, *n.* that which is dejected or ejected, excrement — *Qalíz*, *áláish* — Mal, gúh, saríramal, vishthá. [huá.]
- DE-LÁPSED'**, *a.* (L. *de, lapsum*) fallen down — *Girá huá*, *phisal pará huá*, *khisak pará*
- DE-LÁP'SION**, *n.* a falling down — *Gírna*, *phisálná*, *khisak parána*.
- DE-LÁTE'**, *v.* (L. *de, latum*) to carry, to convey, to accuse — *Le-jáná*, *pahuñcháná*, *ilzám d.*, *múh ház k.*, *nálísh k.*, *shikáyat k.* — Vahaná, bahná, dhoná, dho le chalná, apavád lagáná wá k., dokhná, vád khará k. [káyat, dáwá — Váhan, ánayan, vád, abhiyog.]
- DE-LÁ'TION**, *n.* conveyance, an accusation — *Le-chálná*, *pahuñcháw*, *ilzám*, *ittihám*, *shikáyat*
- DE-LÁ'TON**, *n.* an accuser, an informer — *Bad-nám k. w.*, *ilzám lagáne w.*, *shikáyat k. w.*, *nálísh k. w.*, *mukhbír* — Nindak, apavádak, abhiyogi, dokhne w., bhediyá.
- DE LÁY'**, *v.* (L. *de, latum*) to put off, to hinder, to stop; *n.* a putting off, stay, stop — *Multawí rakhná*, *mauqíf rakhná*, *túl k.*, *deri k.*, *táhir k.*, 'arsa khichná yá lagáná, man' k., báz rakhná; *n.* tawaqquf, dirangi, derá, man', rukáwat, muzáhamat — Túl rakhná, túlmatol k., uthá rakhná, vilamb k., ber k., árna, rokná; *n.* tál, túlmatol, vilamb, ber, vilambaw, aráw, thabráw, ar.
- DE-LÁY'ER**, *n.* one who delays — *Multawí rakhne w.*, *mauqíf rakhne w.*, *der k. w.*, *man' k. w.*, *báz rakhne w.* — Tál k. w., túlmatol k. w., ber k. w., árne w., rokne w.
- DEL'E-BLE**. See under DELETE. [Manohar, manoram, manoranjak, ramaníy, kamaníy.]
- DE-LÉC'TA-BLE**, *a.* (L. *delecto*) pleasing, delightful — *Margúb*, *dil-pazir*, *dil-chasp* —
- DE-LÉC'TA-BLE-NESS**, *n.* delightfulness — *Margúbí*, *dil-paziri*, *dil-chaspi* — Manoharatá, manorahjakatá, ramaníyatá, kamaníyatá.
- DE-LÉC'TA-BLY**, *ad.* delightfully, pleasantly — *Margúbí se*, *dil-paziri se*, *dil-chaspi se* — Manorahjakatá wá manoharatá se, ramaníyatá se, kamaníyatápirvak. [shlád.]
- DEL-ÉC'TÁ'TION**, *n.* pleasure, delight — *K'hushi*, *ishrat*, *khursandi* — Ánand, harsh, sukh,
- DEL'E-GATE**, *v.* (L. *de, lego*) to send on an embassy, to intrust; *n.* one sent to act for others, a deputy; *a.* deputed — *Elchi yá náib kar-ke bhejná*, *hawála k.*; *n.* wakil, elchi, náib, pesh-kar, pesh-dast; *a.* náib yá wakil muqarrar kiya gayá, náib yá wakil muqarrar ho-kar bhejá gayí, muqarrar kiya gayá — Pratinidhi niyukt karke patháná, sanipná; *n.* pratinidhi, pratipurush, niyogi; *a.* pratinidhi niyukt kiya gayá, pratipurush niyukt hokar bhejá gayá, niyukt.
- DEL'E-GÁ'TION**, *n.* the act of delegating — *Elchi yá náib kar ke bhejná*, *niyabat*, *wakálat*, *hawála* — Pratinidhi niyukt karke bhejná, niyojan, prerap, samarpan, sanip.
- DE-LÉTE'**, *v.* (L. *deletum*) to blot out — *Mahw k.*, *kátná*, *qalam márná*, *hakk k.* — Metná, mitáná, chhlná, dho dálná, lop k.

DEL'E-BLE, *a.* that may be effaced — *Mahw kiye jāne ke lāiq, kāte jāne ke qābil, mum-kīnū-l-mahw, hakk-pazīr* — *Meṭe wā mitāye jāne ke yogya, dho dāle jāne ke yogya, lopya.*

DE-L'E-TION, *n.* the act of blotting out — *Mahw, qalam mārna, hakk* — *Meṭ, mitāw, lop, dho dālnā, vilopan.*

DEL'E-TO-RY, *a.* that blots out — *Mahw k. w., qalam mārne w., hakk k. w.* — *Meṭne w., mitāne w., dho dālna w., lopakāri.* [śak, ghātuk, kshayakar.

DEL'E-TE'RIOUS, *a.* deadly, destructive — *Muhlik, halākū, gātīl, mutīrr* — *Prāpāntak, nā-*

DEL'E-TER-Y, *a.* destructive, poisonous — *Muhlik, halākū, mutīrr, ziyūn-kār, zahr-dār* — *Nāsak, kshayakar, vishamay, vishadhar.*

DÉLF, *n.* (*S. delfan*) a mine, a quarry, earthen ware made at Delft — *Kān, kān-i-sang, Chini bartan ke mātind bartan* — *Ākar, khān, prastarakar, patthar ki khān, Chīn des ki mitti ke basan ke sadris bāsan, Chīnimrittakapātra-adrisapātra.*

DEL'I-BATE, *v.* (*L. de, libo*) to taste, to sip — *Chakhnā^h, chikhnā^h, chūsnā^h, ghūsnā^h.*

DEL'I-BĀ'TION, *n.* a taste, an essay — *Maza, zūqa, koshish, sa'ī* — *Swād, cheshtā, udyog.*

DE-LIB'ER-ATE, *v.* (*L. de, libra*) to weigh in the mind, to think, to consider; *a.* circumspect, wary, slow — *Gaur k., khaiz k., taammul k., khīyāl k.; a. hosh-yār, dūr-andesh, mudabbir, sāhib-i-tadbīr, sust, kāhil, āhista* — *Vichar k., vichārān, sochnā, dhyan k.; a. satark, chaukas, sāvadhān, sachet, dhīmā, dhilā dhilū wā dhilū.*

DE-LIB'ER-ATE-LY, *ad.* circumspectly, slowly — *Ba-gaur, ba-hosh-yār, hosh yārī se, dūr-andesh se, dida-o-dānista, taammul se, sust, yā kāhili se* — *Soch samajhkar, sāvadhānī se, chaukasī wā chaukasī se, sachet, dhīmepan se, dhīro dhīro.*

DE-LIB'ER-ATE-NESS, *n.* circumspection, caution — *Hosh-yārī, dūr-andeshī, ihtiyāt, khabar-dārī* — *Sāvadhānī, parīāmādarśan, satarkatā, chaukasī.*

DE-LIB'ER-Ā'TION, *n.* the act of deliberating, thought, consideration — *Taammul, gaur, khaiz, tafakkur, fikr, andesh, khīyāl* — *Vichār, soch, dhyan, suchintā, chintā.*

DE-LIB'ER-A-TIVE, *a.* pertaining to deliberation; *n.* a discourse in which a subject is deliberated or discussed — *Muta'alliq-i-gaur, khaiz ke muta'alliq, n. ek bayān jismen kisi bāt ki bar-khubī gaur aur tajvīz hotī hai* — *Vichārak, vichārī, chintak, sochasamlandhī; n. ek varṇan jismen kisi bāt kī vichār hotā hai.*

DE-LIB'ER-A-TIVE-LY, *ad.* by deliberation — *Gaur se, khaiz yā taammul se* — *Soch samajhkar, vichārkar, soch se, vivechanāpurvak, suchintā se.*

DÉLI-CA-CY, *n.* (*L. delicia*) daintiness, nicety, softness, politeness, gentle treatment, scrupulousness, weakness — *Khush lazzat-dāri, maza-dāri, khush-gawārī, khūbī, nafīsāt, nazakat, bār-ki, pākizagī, mulā'imat, khush-al-klāgī, khush-atvārī, murawwat, nek-sulūkī, khush-sulūkī, tavahhūm, waham-nāki, kam-zorī, nāzūk-budānī* — *Suswādutwa, surasatwa, sukhādīyatwa, mishatā, sūddhatā, sūkshmatā, saukshmya, jhūrjhurāpan, patlāpan, lā-vanya, lālitya, komalatā, mridutā, su'ilatā, śishtāchār, śishtatā, vinay, sneh, achchhā vyavahār, sūkshmadrīṣṭī, sūkshma-vichār, bharam, hadiyahat, nirbalatā, śarīrauri-dutā, su-kumaratwa, sukwārī.*

DÉLI-CATE, *a.* nice, dainty, fine, soft — *Wahmī, mutawakkhīm, nafīs, lazzat-dār, maza-dār, khush-dimūg, khāssa, nāznū, nāzūk, pākiza, bār-ki, nāzūk-tal, tunak, tunuk, mulā'im, narm* — *Sukshmadarśī, bharmī, vīśht, utkrīṣht, uttam, lalit, suwādū, suras, sukhādya, sūkshma, patil, viral, mridusarīr, mridu, komal, sukumār, sukwār.*

DÉLI-CATE-LY, *ad.* in a delicate manner — *Nazakat se, pākizagī se, khūbī se, lazzat se, tavahhūm se, bār-ki se, mulā'imat se* — *Sukshmatā se, lavanya se, lālitya se, komalatā se, su'ilatā se, śishtatā se, sūkshmadrīṣṭī se, bharam se, su-kumaratwa se, sukuwārī se.*

DÉLI-CATE-NESS, *n.* the state of being delicate — *Nazakat, pākizagī, bār-ki, khūbī, lazzat-dār, maza dāri, mulā'imat, narmī, tavahhūm* — *Sukumaratwa, utkrīṣhtatā, sūkshmatā, patlāpan, suwādutwa, surasatī, komalatā, mridutā, bharmīpan.*

DE-L'ICIOUS, *a.* highly pleasing, sweet — *Khush-āyand, nih yāt margūb, khush-gawār, zūqadār, mulazzaz, khush-mazu, lazz, maza-dār, sh-rīn, mīthā^h, khush-zāiga* — *Ramāpiy, subhag, manoram, modak, manohar, madhur, suwādū, suras, misht.*

DE-L'ICIOUS-LY, *ad.* pleasantly, sweetly — *Lat-fāna, dil-chaspi se, khush-gawārī se, maza-dārī se, khush-mazai se, shirīnī se* — *Ramāpiyatā se, manoramatā se, madhuratā se, madhurya se, suwādutā se, mishtatā se.* [Ramāpiyatā, suwādutā, mod, ānand, labhā.

DE-L'ICIOUS-NESS, *n.* pleasure, delight — *Khush-gawārī, dil-chaspi, khushi, khurramī* —

DE-LIGHT, *de-lit'*, *n.* great pleasure, that which gives great pleasure; *v.* to please greatly, to have pleasure in — *Khurramī, khushi, huz, masarrat, hazz kī subōd, masarrat kī bāt; v. khush k., masrūr k., masrūr h., hazz uṭhānā* — *Hulās, harsh, ānand, āhlād, mod, nandan, ānandad, barshakar; v. ānand wā sukḥ d., ānand k., rijhānā, āhlādīt k., nihāl k., tript h., ānandīt h., āhlādīt h., hulāsā, rijhānā, nihāl h., chāhnā, bilasā.* [jhne w., nihāl h. w.

DE-LIGHTER, *n.* one who takes delight — *Hazz uṭhāne w., masrūr h. w.* — *Hulāsne w., ri-*

DE-LIGHT'FUL, *a.* pleasant, charming — *Khush-āyand, dil-chaspi, dil-kush, farah-baksh, pur-bahār* — *Ramya, ramāpiy, manoram, manohar, subhag, mandak, modak, sukhad.*

DE-LIGHT-FUL-LY, *ad.* pleasantly, charmingly — *Khush-áyandí se, dil-chaspi se, bahár se, dhí-rubáí se, bahut kí pasandida taur se* — Sukh se, kamaníyatá se, ramaníyatá se.

DE-LIGHT-FUL-NESS, *n.* pleasure, satisfaction — *Dil-chaspi, khushi, masarrat, áśudagi* — Ramyatá, ánand, harsh, tripti.

DE-LIGHT-LESS, *a.* wanting delight — *Be-khushí, be-haz, jis se kuchh masarrat húsíl na ho sake* — Niránd, jis se kuchh bhí harsh wá sukh na mil sake, modirahit.

DE-LIGHT-SOME, *a.* pleasant, delightful — *Dil-chasp, khush-áyand, farah-bakhsh, pur-bahár* — Ramaniy, ramya, subhag, nandak, pramodi, ánandamay.

DE-LIGHT-SOME-NESS, *n.* pleasantness — *Dil-áwezí, dil-chaspi, dil-kashi, dil-pasandí* — Kamaníyatá, ramyatá, ramaníyatá, manoramatawa.

DE-LIGATION, *n.* (*L. de. ligo*) a binding up, a bandaging — *Patí báidhná*.

DE-LINE-ATE, *v.* (*L. de. linea*) to design, to sketch, to paint — *Naqsha banána, mukhattat k., taswir yá shab'h kíchná* — *Laul banána, ákar utárná, ohitra líkná wá utárná, chhavi utárná*.

DE-LINE-AMENT, *n.* a drawing, a painting — *Naqsha, taswir* — Chitra, chhavi.

DE-LINE-ATION, *n.* the first draught of a thing, an outline, a representation, a description — *Paul^h, naqsha, shab'h, kháká, naql, bayán* — *Dhánohá, alekhyá, pándulekhyá, chitrárambh, ádarś, chitra, chhavi, varnan, vyákhyán*.

DE-LIN-QUENT, *n.* (*L. de. linguo*) an offender, one who has committed a crime — *Guna-h-gár, gunah-jár, taqíir-wár, mujrím, 'ási* — *Apárádhi, doshí*.

DE-LIN-QUEN-CY, *n.* a fault, a misdeed — *Gunáh, taqíir, jurm, qusúr, khatá* — *Apárádh, dosh, chuk*.

DE-LIQUE-ATE, *v.* (*L. de. liquo*) to melt — *Galíná^h, galná^h, pighlúná^h, pighalná^h*.

DE-LIQ-UI-UM, *n.* (*L.*) a melting or dissolving in the air, a fainting, loss — *Hawá meñ gal-ná yá pighalná, be-hoshi, gush yá gush, zawál* — *Váyu meñ galná wá pighalná, mürchehjá, mürchehhan, nashtacheshatatí, prakry*.

DE-LIR-I-UM, *n.* (*L.*) disorder of the intellect, alienation of mind — *Be-hoshi, mad-hoshi, saráam, hazyín, be-hawássi, be-khudí, gush yá gushí* — *Achetanatá, achaitanya, chaítanyanáś, jñánabhránti*.

DE-LIR-I-AMENT, *n.* a dotting or foolish fancy — *Sanak^h, lahar^h, tarang^h, shak^h*.

DE-LIR-I-OUS, *a.* lightheaded, raving — *Be-hosh, be khud, khúli-dimág, hazyíni, hazyán-zada, be-hawáśś* — *Kshiptachittá, chaítanyarahit, bhrántachittá, pralápakári*.

DE-LIR-I-OUS-NESS, *n.* state of being delirious — *Be-hoshi, be-hawássi, be-khudí* — *Jñána-bhránti, achaitanya, chaítanyanáś*.

DE-LI-TES-CENCE, *n.* (*L. de. lateo*) retirement, obscurity — *Gosha-nishíni, khalwat, tan-hái* — *Guptanivás, ek intavrittí, ekántasthán, nirálá sthán, ekántatá*.

DE-LIV-ER, *v.* (*L. de. liber*) to set free, to release, to rescue, to surrender, to give, to utter, to disburden of a child — *Ázíd k., naját d., khalás k., panáh d., mahfúz rakhná yá k., hawála k., tafwiz k., sipurd k., supurd k., dená k., bayán k., bolná^h, janána^h* — *Chhor d., mukt k., bachláni, rakshá d. w. k., sauñpná, sauñp d., arpan k., de dálná, de dená, kuhná, ákhyán k., varnan k., prasav karána*.

DE-LIV-ER-ANCE, *n.* the act of delivering — *Ázadí. naját, makhlasí, hifázat, panáh, hawála, tafwiz, supurdagi, supurdagi, dená^h, bayán, janána^h* — *Mukti, tirán, nistár, uddhár, rakshá, sauñpná, arpan, samarpan, pradán, varnan, kahná, uchcharán, garbhachyuti, prasav*.

DE-LIV-ER-ER, *n.* one who delivers — *Ázád k. w., naját d. w., hifázat k. w., mahfúz rakh-ne w., hawála yá tafwiz k. w., sipurd k. w., bayán k. w., batláne w., bolne w.* — *Mo-chak, mokshak, chhor d. w., uddhár wá nistár k. w., uddharttá, nistarak, tirak, rakhak, bachháne w., nivedak, kahne w., vijnapak*.

DE-LIV-ER-Y, *n.* the act of delivering, release, rescue, surrender, utterance, childbirth — *Khalási, rikháí, naját, hifázat, panákhíyat, sipurdagi, tafwiz, hawála, bayán, guftár, laqayá, waz-i-yuft-qi, taqíir, talafuz, goyáí, janána^h, waz-i-hamal, tawallud, byíná^h* — *Mukti, trán, nistár, uddhár, rakshá, bachhaw, sauñp, arpan, samarpan, pradán, de dálná, kahná, kathan, uchcharán, varnan karne kí riti, bolne kí riti, prasav, prasavakaran, garbhachyuti, garbhanochan*.

DELL, *n.* (*D. dal*) a hollow — *Khandaq, wádi, dara, nicán^h* — *Garhá, gahwar, khál*.

DELPH. See **DELF**.

DELTA, *n.* (*Gr.*) a triangular tract of land towards the mouth of a river — *Kisi daryá ke munháne kí taraf musallas-numá diyár* — *Kisi nadi ke munháne kí or tribhujákár pradés*.

DELTOID, *a.* shaped like a delta, triangular — *Musallas-numá* — *Tribhujákár*.

DE-LUDE, *v.* (*L. de. ludo*) to beguile, to cheat, to disappoint — *Bahkáná^h, dhuláná^h, bahláná^h, thegná^h, chhálná^h, dhokhá d., niráś k^h*.

DE-LUD-E-ABLE, *a.* liable to be deceived — *Bahkáyé dhulíyē bahlíyē theg-jáne yá chhál-jáne ke qábil, dhokhá kháne ke láq, farah-pasir* — *Dhokhá kháne ke yogya, bahkáyē wá bahlíyē jáne ke yēgyá, theg jáne ke yogya, pravañchaníy*.

DE-LÜ'DER, *n.* one who deludes — *Dagá-báz, bahkáu^h, bhuláu^h* — *Thag, chhalí, pravañ-chak, bahkáne wá bhuláne w.* [chhal, jhúth, mithyáwád.]

DE-LÜ'DING, *n.* collusion, falsehood — *Dagá-bázi, fareb, sázish, darog* — *Kapat, thagá,*

DE-LÜ'SION, *n.* the act of deluding, deception, fraud, false representation, error — *Dagá-bázi, dagá, fareb, muqálatá, kháyál-i-khám, khwáb, tilám, dhokhá^h, namid-be-búd* — *Thagui, bhuláu^h, bahkáu^h, kapat, chhal, vanchaná, moh, máyá, indrajál, mithyá-mati, bhram, bhránti.*

DE-LÜ'SIVE, *a.* tending to deceive — *Fareb-sáz, farebí, dagá-báz, hila-gar yá hila-sáz, bahkáu^h, bhuláu^h* — *Dhokhá d. w., máyik, mávámáy, bhrántijanak, indrajálik.*

DE-LÜ'SIVE-NESS, *n.* tendency to deceive — *Bahkáu-pan^h, bhuláu-pan^h, dagá bázi* — *Máyik* — *katwa, bhrántijanakatwa.* [may, máyi, máyi, vanchak.]

DE-LÜ'SO RY, *a.* apt to deceive — *Bahkáu^h, bhuláu^h, kapat^h, chhalí* — *Máyik, máyá.*

DÉL'UGE, *n.* (L. *diluvium*) an inundation, a flood; *v.* to drown, to overwhelm — *Táfán, suiláb, táfán-i-álum-gír, tuggyáni; v. garq k., mustagraq k.* — *Jalaplávan, jalamáy, jalapralay, ekárnav; v. duboná, daboná, dubaná.*

DÉLVE, *v.* (S. *delfan*) to dig — *Khodná^h, gorná^h.*

DÉL'VER, *n.* one who digs — *Khodne w^h, gorne w^h.*

DÉMA' GOGUE, *n.* (Gr. *demos, ago*) a leader of the populace, a popular and factious orator — *Sar-guroh fitna-gar, mutafanni, wah-shakhs jo khalq-i-láh ke dil-pazir bá-teñ bole aur apni khush-tuqir se ná-munásib kám men un se koshish karáwe* — *Adhamavarnapakshapatí, hinajananáyak, adham logon kí dalapati, logon se miñhi miñhi bá-teñ kahkar kalah karáne ká udyog wá cheshhá k. w.*

DE-MÁIN', DE-MEÑE', de-mén', *n.* (L. *dominus*), an estate in land, land adjoining a mansion — *Ta'alluqa, 'alaqa, zamán-dári, malán ke mutasil zaman* — *Swádhán bhúmi, ghar ke lagí hui bhúmi.*

DE-MÁND', *v.* (L. *de, mando*) to ask or claim with authority, to question; *n.* a claim, a question, a calling — *Talab k, dá'wá k., suwál k.; n. dá'wá, talabí yá talab, suwál, khwáhish, khawáhish* — *Adhikárapurvak mañgná, púchhná, prasn k.; n. adhikárapurvak mañg, púchh púchh, púchh, prasn chál, mañg, khuneh.*

DE-MÁND'A-BLE, *a.* that may be demanded — *Talab kiye jáne ke qábil, mumkinu t-talab, dá'wá-pazir* — *Máñg jáne ke yogya, yachaniya, abhiyoktavya.*

DE-MÁND'ANT, *n.* a plaintiff in an action — *Mudda'-i* — *Vádi, adhiyogi.*

DE-MÁND'ER *n.* one who demands — *Dá'wá k. w. talab, khwáhish-mand, árzú-mand* — *Máñgne w., adhikárapurvak mañgne w., yachita, prarthak, prashhá, púchhne w.*

DE-MÁR-CÁ'TION, *a.* (L. *de, S. mare*) division, separation of territory — *Taqsim, his-sa, za nín ki tafriq, hadd-bandí, raqaba-bandí* — *Vibhág, bañt, avachchhed, simá bándhná.*

DE-MÉAN', *v.* (L. *de, Fr. mener*) to behave, to conduct, to lessen — *Waz' k., ruuishi k., chalan chalná^h, zalil k., kumína k., be-qudr k., mubtuzal k.* — *Áchara chalná, halká k.*

DE-MÉAN'OUR, *n.* behaviour, carriage — *Waz', ruuishi, watíra, chalan* — *Áchara, dhang, áchar, vyavahár.*

DE-MÉN'TATE, *v.* (L. *de, mens*) to make mad; *a.* mad, infatuated — *Divána k., shorída k.; a. divána, majnún* — *Báwlá k., unmatta k., pagal k.; a. báwlá, unmatta, pagal.* [bhrántikarañ, pagal banána.]

DE-MÉN-TÁ'TION, *n.* the act of making mad — *Divána-gari, majnún k.* — *Báwlá banána.*

DE-MÉRGE', *v.* (L. *de, mergo*) to plunge into, to sink down — *Dubná^h, dubána^h, páni men niche baithná^h.*

DE-MÉRSED', *a.* plunged into, drowned — *Dubáyá huá^h, dóbá huá^h.*

DE-MÉR'SION, *n.* a plunging into, a drowning — *Dubáyá^h, d'bná^h, dubána^h.*

DE-MÉRIT', *n.* (L. *de, meritum*) ill desert, fault — *Ná-láiqi, 'adam-i-liyúqat, ná-sará-wári, khatá, gúnáh* — *Nirgup, gupábháw, dosh, chuk, aparádh.*

DE-MESNE'. See DEMAIN.

DÉMI-DEV-IL, *n.* (L. *dimidium, S. deofol*) half a devil — *Nim-shaitán, nim-dew, chhojá shaitán* — *Arddhapisách, arddhadánav, narapisách.*

DÉMI-GOD, *n.* (L. *dimidium, S. god*) a deified hero — *Nim-dewtá, jo bahádur dewtá kur máná jáy* — *Arddhadew, naradev, jis súr kí devapratishthá hui ho, jo vir dev ke samán máná jáy.* [ek chhoti bhulá^h.]

DÉMI-LANCE, *n.* (L. *dimidium, lancea*) a short spear — *Ek chhoti barahki yá náñg^h.*

DÉMI-NÁTURED, *a.* (L. *dimidium, natum*) partaking half the nature of another animal — *Dúre jan-var kí ádhi khásiyat rakhne w., nim-khásiyat* — *Arddhaswabháwak, dúre jantu kí ádhi prakriti rakhne w., arddhaprakriti.*

DÉMI-RÉP, *n.* (demi-reputation) a woman of suspicious chastity — *Wah 'aurat jiski pák-dámání par shakk paidá howe* — *Wah strí jiske satitwa par sandeh howe.*

DE-MISE', *n.* (L. *de, misum*) death, disease; *v.* to grant by will — *Rihlat, wafá, in-tiqál; v. hiba k., wasiyat k.* — *Mrityu, méch, mara; v. de marná, apni ichchhá se kísi dhan wá satitwa ke vibhay men kísi ke ním líkhá parhi kar d.*

DE-MIS'SION, *n.* degradation, depression — *Be'ízati, be-hurmati, ma'zúli, kam-qadri,*

- tanazzul, niche ki taraf dabāw*—Padachyuti, adhikārachyuti, niche ki or dabānā, DE-MISS, DE-MIS-SIVE, a. humble—*Past, zalil*—Din. [adhogati.]
- DE-MÖC'RA-CY, n. (Gr. *demos, kratos*) government by the people—*Jumhūr, ra'iyat ki bādshahi* ya *hukūmat, hukūmat-i-jumhūr, jumhūr saltanat*—Lokaprabhutwa, lokādhipatyā, sāmānyajanakartrikarājya, lokarājya, prajāpālitarājya.
- DĒM'O CRĀT, DE-MÖC'RA-TIST, n. one devoted to democracy—*Hukūmat-i-jumhūr-dost, ra'iyat ki bādshahi* ya *hukūmat ká dost yá pairau*—Sāmānyajanakartrikarājya, jāvālam-bi, prajāprabhutwāvalambī, lokaprabhutwanugrahī, lokādhipatyopakārák.
- DĒM'O CRĀT'IC, DĒM-O CRĀT'I CAL, a. relating to a popular government—*Hukūmat-i-jumhūr se nisbat-dār, mutā'alliq-i-jumhūri saltanat*—Lokādhipatyasambandhī, lokaprabhutwasambandī, lokarājyavishayak.
- DĒM-O CRĀT'I-CAL-LY, ad. in a democratical manner—*Hukūmat-i-jumhūr ke taur par, jumhūri saltanat ke taur se*—Lokarājya ki riti se, lokādhipatyā ki riti se.
- DE-MOL'ISH, v. (L. *de, moles*) to throw down, to destroy—*Misnār k., girānā^h, dhā d^h, tor dālnā^h, tornā^h, ujārā^h*—Nās k., vidhwaṅs k.
- DE-MÖL'ISH-ER, n. one who demolishes—*Munhadim k. w., bekh-kan, ujārā^h*—Nirmūlākārak, dhwaṅsakārī, vināśak.
- DE-MÖL'ISH-MENT, n. destruction, ruin—*Bar-bādī, wirānī*—Nās, dhwaṅs.
- DĒM-O-LIT'ION, n. the act of demolishing—*Pac-māli, wirānī, inhidām*—Nās, vinās, ujārā, tor dālnā, dhā d., sahnār, dhwaṅs, pradhwaṅs, utjā an. [bhūt, pret, dānav.]
- DE'MON, n. (Gr. *daemon*) a spirit, an evil spirit, a devil—*Jinn, shaitān, 'ifrīt*—Pisach, DĒMON-ESS, n. a female demon—*Pisāchin^h, bhūtin^h, pretin^h*.
- DE-MÖNI-AC, DĒM-O-NY'A-CAL, a. belonging to demons, devilish—*Jinn-sirat, shaitānī, 'ifrītī*—Paisāchik, āsuri. [grast, bhūtāvisht, bhūt lāgā, bhūtopahat, pretāvāhit.]
- DE-MÖNI-AC, n. one possessed by a demon—*'Ifrit girifta, dew-zada, āseb-zada*—Bhūta-DE-MÖNI-AN, a. of the nature of demons—*Jinn-sirat, shaitān-sirat*—Pisāchī, āsuri^h.
- DĒMON-ÖL'A-TRY, n. the worship of demons—*Shaitān-parastish, 'ifrīt parastish*—Pisāchapijā, bhūtarāchā.
- DĒMON-ÖL'O-GY, n. a treatise on demons—*Shaitānōn yā 'ifrītōn ke bāb meṅ kitāb yā risāla, 'ilm-i-shaitān*—Bhūtapisāchadvishayakagrānth, bhūtapretidivishayakavidyā.
- DĒMÖN'O-MIST, n. one subject to demons—*Shaitānōn ká tabi-dār yā ra'iyat*—Pret-DE-MÖN'O-MY, n. the dominion of demons—*'Ifritōn yā shaitānōn ke saltanat yā hukūmat*—Bhūtarājya, pretaprabhutwa, pisāchādhipātya.
- DĒMON-SHIP, n. the state of a demon—*Shaitānī hālat*—Bhūtadaśā, pretāvasthā.
- DE-MÖN'STRATE, v. (L. *de, monstro*) to show plainly, to prove with certainty—*Dalālat k., mudallāt k., sābit k.*—Dikhlunā, pratyaksh dikhānā, pramāṇ ke dwārā nischit wā siddh k., pratipādan k.
- DE-MÖN'STRA-BLE, a. that may be demonstrated, that may be proved beyond doubt or contradiction—*Dalālat-pazir, q bil-i-subūt*—Pratipādanīya, sādhyā, prameya, pramāṇ ke dwārā nischit wā siddh hone ke yogya.
- DE-MÖN'STRA-BLE-NESS, n. the quality of being demonstrable—*I'ā'ilat-pazīrī, qābiliyat-i-subūt*—Pratipādanīyatā, sādhyatā, prameyatwa, pramāṇ ke dwārā nischit wā siddh hone ki yogyatā. [se, spashtarūp se.]
- DE-MÖN'STRA-BLY, ad. evidently, clearly—*Zāhīran, sarihan, sāf-sāf*—Pratyaksharūp
- DĒM-ÖN-STRĀTION, n. the highest degree of evidence, certain proof—*Dalil, isbāt, subūt, burhān, dalālat*—Pramāṇ, sidhān, upapādan, pramānya.
- DE-MÖN'STRA-TIVE, a. invincibly conclusive—*Muburhan, mudallil, musbit, burhānī*—Upapādik, pramāṇik, nischāyā, nirṇayak, siddhānta aran.
- DE-MÖN'STRA-TIVELY, ad. clearly, plainly—*Zāhīran, zāhīrāna, sarihan, sāf-sāf*—Sapramāṇ, siddhipurvak, spashtarūp se, pratyaksharūp se.
- DĒM-ÖN-STRĀTOR, n. one who demonstrates—*Sābit k. w., dalil k. w., dalālat k. w., battāne w^h*—Pramāṇakartā, siddhāntī, pratyaksh dikhānē w., pramāṇ ke dwārā siddh wā nischit k. w., nirdeshā.
- DE-MÖR'AL-IZE, v. (L. *de, mos*) to render corrupt in morals—*Akhlaq bigarmā, bad-akhlaq k.*—Āchar ācharān wā vyavahār bhrasht k., bhrasht k., durvritta k.
- DE-MÖR'AL-I-ZĀTION, n. destruction of morals—*Bad-akhlaqī, ākhlaq ká bigar-jānā*—Ācharabhrashtatā, vyavahāradushtatā, dharmabhrashtatā.
- DE-MUL'CENT, a. (L. *de, mulceo*) softening, mollifying—*Narm k. w., mulāim k. w.*—Komal k. w., mridukārī, samak, sāntik.
- DE-MÜR, v. (L. *de, mureo*) to delay, to pause, to hesitate; n. doubt, hesitation—*Derī k., dirangi k., tarawaguf k., pas-o-pesh k., muzabab k., hais-bais meṅ h.; n. shakk, shubha, pas-o-pesh, hais-bais*—Vilamb k., ber k., gaṇṇ k., āṭknā, āgāpichhā k., dubdhā k.; n. sandeh, saṅsāy, dubdhā, āgāpichhā wā āgāpichh.
- DE-MÜR'BAGE, n. an allowance paid for detaining ships beyond the appointed time—*Jahāz ki gahri yā gahiri*—Nāw ki gahri wā gahiri.

- DE-MŪR'ER, *n.* one who demurs—*Deri k. w., tawagquf k. w., pas-o-pesh k. w., shakk yā shu-bha k. w.*—Vilamb *k. w.*, ber *k. w.*, atkāw *k. w.*, āgpāchhā wā āgāpichhā *k. w.*, dubdhā wā sandeh *k. w.* [*mahjūb, sharm-sār*—Dhir, dhīrā, gambhīr, bhāri, saṅkochi, lajjit.
- DE-MŪRE', *a.* (Fr. *des, mœurs*) sober, grave, affectedly modest—*Sanjida, mudbir,*
- DE-MŪRE'LY, *ad.* with affected modesty—*Mahjūbāna, sanjidagi yā hijāb se*—Saṅkoch wā lajjā se, gaurav se, gambhīratā se. [dhairya, saṅkoch, lajjā.
- DE-MŪR'NESS, *n.* soberness, gravity—*Sanjidagi, hijāb*—Dhiratā, gambhīratā, gaurav,
- DĒN, *n.* (S. *denū*) a cavern, the cave of a wild beast; *v.* to dwell in a den—*Guphā^h, guphā^h, gār, bil^h, thur^h mānd^h*; *v. garhe thar guphe bil yā mānd meṇ rahnā^h*—Gahwar, kandar, gulā, dari, vivar, vil.
- DĒN'A-RY, *n.* (L. *denarius*) the number of ten—*Das kā 'adad^h*—Dās ki saṅkhyā.
- DE-NĀ'TION-AL IZE, *v.* (L. *de, natum*) to deprive of national rights—*Quimī huqūq*
- DE-NĪ'AL, See under DENY. [*se ma'zūl k.*—Jātiyā adhikārōṇ se hīn *k.*
- DĒN'I-GRATE, *v.* (L. *de, niger*) to blacken—*Kālū k^h.*
- DĒN'I-GRĀTION, *n.* a blackening—*Kālū k^h.*
- DĒN'I-ZEN, *n.* (W. *dinasaddyn*) a freeman; *v.* to make free—*Bā-īṭhtiyār shahrī, kisi shahr yā mulk ke logōṇ kā istihqāq-dār*; *v. āzād k., kisi shakhs ko kisi mulk yā shahr ke logōṇ kā ikhtiyār yā istihqāq d.*—Swatantrajan, kisi deś wā nagar ke logōṇ ke adhikār se yukt jan; *v. swatautra k., swavās k., kisi jan ko kisi deś wā nagar ke nivāsiyōṇ kā adhikār d.*
- DĒN-I-ZĀ'TION, *n.* the act of making free—*Kisi shakhs ko āzād k., kisi shakhs ko kisi mulk yā shahr ke logōṇ kā ikhtiyār yā istihqāq d.*—Swatantra *k., kisi jan ko kisi deś wā nagar ke logōṇ kā adhikār d.* [*qab k., nām d^h.*—Nām rakhnā, kahṇā, bolnā.
- DE-NŌM-I-NATE, *v.* (L. *de, nomen*) to name, to give a name to—*Alusummā k., mulag-*
- DE-NŌM'I-NABLE, *a.* that may be named—*Laqab-pazīr, mulaqqub yā musammā hone ke lāiq*—Nām rakkhe wā diye jāne ke yogya, nām se kahe wā bole jāne ke yogya, ākhyeya.
- DE-NŌM-I-NĀ'TION, *n.* the act of naming, a name, an appellation, a class—*Nām rakhnā^h, ism, laqab, darja, firqa*—Nām d., nām dharnā, nām, saijnā, upādhi, varg, jāthā.
- DE-NŌM-I-NĀ-TIVE, *a.* that gives a name—*Nām rakhne yā dharne w^h, nām d. w^h, khitāb-gar*—Nāmakārī, saijnīdāyak, ākhyāyak.
- DE-NŌM'I-NĀ-TOR, *n.* the giver of a name, the number below the line in a vulgar fraction—*Nām d. w^h, nām rakhne w^h, nusab-numā*—Nāmadātā, har, chhed.
- DE-NŌTE', *v.* (L. *de, noto*) to mark, to be a sign of, to betoken—*Nishān d., batlānā^h, 'alāmat h., jutānā^h, dalālat k.*—Chihn *k., chihnāni d., lakshāṇ h., samjhānā, bujhānā, dikhānā, dikhānā, sūchanā k.*
- DE-NŌ'TABLE, *a.* that may be denoted—*Nishān diye jāne ke qābil, batlāye jāne yā 'alāmat hone ke lāiq, dalālat-pazīr*—Sūchanīy, ānūt hone ke yogya, samjhāye wā dikhāye jāne ke yogya, lakshāṇīyā, ānṭāṇīyā, vāchya, nirdēśya, [sūchan, nirdēś.
- DĒN-O-TĀ'TION, *n.* the act of denoting—*Nishān-dihī, dalālat*—Chihnakārāṇ, lakshāṇ.
- DE-NŌ'TA-TIVE, *a.* having power to denote—*Nishān d. w., batlāne w^h, 'alāmat k. w., dalālat k. w.*—Chihnakārak, sūchak, upalakshak, darsak, vāchak.
- DE-NŌT'EMENT, *n.* sign, indication, token—*Nishān, izhūr, dalālat, 'alāmat*—Chihn, chihnānī, sūchan, sūchanā, lakshāṇ, līng.
- DE-NŌŪNCE', *v.* (L. *de, nuncio*) to threaten publicly, to inform against, to accuse—*Barmalā dhamkānā^h, shikāyat k., bad-nām k.*—Dhamkī d., dhirānā, dosh d., apavād lagānī wā d. [Dhirānā, dosh d., apavād lagānā wā d., prakāśabhartsan.
- DE-NŌŪNCEMENT, *n.* the act of denouncing—*Dhamkī denī^h, shikāyat k., bad-nām k.*—
- DE-NŌŪN'ER, *n.* one who denounces—*Dhamkāne w^h, shikāyat k. w., bad-nām k. w.*—Dhamkī d. w., dhirāne w., doshadāyak, apavādak.
- DE-NŪN'CI-ATE, *v.* to threaten, to denounce—*Dhamkānā^h, shikāyat k., bad-nām k.*—Dhirānā, dosh d., apavād d. wā lagānā.
- DE-NŪN-CI-Ā'TION, *n.* the act of denouncing, a public menace, proclamation—*Dhamkānā^h, barmalā dhamkī^h, wā'id, ishtihār-i-dhamkī, ishtihār, izhār*—Dhirānā, pragat jhīrkī, prakāśatarjan, prakāśabhartsan, abhiśāp, prakāś, prachār.
- DE-NŪN'CI-Ā-TOR, *n.* one who denounces—*Dhamkāne w^h, shikāyat k. w., bad-nām k. w.*—Dhirāne w., amāṅgalaparakāśak, abhiśāpak, doshadāyak, apavādak.
- DĒNSE, *a.* (L. *densus*) thick, close—*Kasīf, munjamīd, sangīn*—Ghan, ghanā, thos, gārḥā, nīvir. [nīvirātwa, ghanātwa, ghanatā.
- DĒN'SI-TY, *n.* closeness, compactness—*Sangīnī, ingīmīd, kasōfut*—Gārḥāpār, gārḥāi,
- DĒNT'AL, *a.* (L. *dens*) relating to the teeth—*Dandāni*—Dan'i, dantya.
- DĒN-TIC-U-LĀ'TION, *n.* the state of being set with teeth—*Dandāno-darī, dandānā-paṭ^h*—Dantīwa, danturatā.
- DĒNTI-FRICE, *n.* a powder for the teeth—*Manjam^h, sanūn*—Missī, dantaśodhan.
- DĒNTIST, *n.* one who cures diseases of the teeth—*Dānt kā tabīb, dānt kī bimāri dār k. w.*—Dantavaidya, dantachikitsak, dānt ke rog dūr *k. w.*

- DEN-TITION, *n.* the breeding of teeth—*Dānton kā baphnā yā nikalnā^b, dūdh ke dānt kā nikalnā^b.*
- DE-NUDE', *v.* (L. *de, nudus*) to make naked, to strip—*Nangā k^b, kappe utār lenā^b.*
- DE-NUDGE, *v.* to strip, to divest—*Nangā k^b, kappe utār lenā^b.*
- DEN-UNDATION, *n.* the act of stripping—*Kappe utār lenā^b, nangā k^b.*
- DE-NY', *v.* (L. *de, nego*) to contradict, to refuse, to disown—*Radd k., inkār k., nā k^b, nafī k., munkir k., mukarnā, na-mānnā^b*—*Kātnā, khaḍan k., nakārā, nahīn k., aswikār k., aṅgikār na k.* [*qābil*—*Aswikārya, khaḍaniya.*]
- DE-NI'ABLE, *a.* that may be denied—*Qābil-i inkār, radd hone ke laiq, radd kiye jāne ke*
- DE-NI'AL, *n.* negation, refusal, abjuration—*Radd, nafī, radd-i-kalām, inkār, qasam pur inkār yā turk*—*Khaḍan, pratyākhyān, nakār, aswikār, śapath ke dwārā tyāg wā aswikār.*
- DE-NIER, *n.* one who denies—*Radd k. w., khilāf bayān k. w., inkār k. w., nā k. w^b, munkir, mukarne w., na-mānne w^b*—*Khaḍan k. w., kātne w., nakārne w., nahīn k. w., aswikār k. w., aṅgikār na k. w.* [*kiwat hatā d^b.*]
- DE-OB-STRUCT', *v.* (L. *de, ob, structum*) to remove obstructions—*Rok ko dūr k^b, ru-*
- DE-OBSTRU-ENT, *a.* removing obstructions; *n.* that which removes obstructions—*Rok dūr k. w^b, rukāwat hatā d. w^b.*; *n.* *rok dūr karne-wālī shai, rukāwat hatāne-wālī chiz*—*Pratibandh ko dūr k. w., nirvighnakāri; n. nirvighnakāri vastu.*
- DE'O-DAND, *n.* (L. *Deus, do*) a thing forfeited to the king for pious uses—*Wah chiz jo bādshāh ke yakhān dīni kār ke liye zabt ho jāy, sudqa*—*Wah vastu jo rājā ke yakhān punyakārya ke nimitta lag jāy, devadeya, devopahār.*
- DE-OPPI-LATE, *v.* (L. *de, ob, pilo*) to clear from obstructions—*Rāl sāf k., rok dūr k^b.*—*Pratibandh hatānā, rukāwat dūr k., nirvighna k., bāt wā mārg jhār dālnā.*
- DE-OP-PI-LATION, *n.* the act of clearing from obstructions—*Rok dūr k^b, rukāwat hatānā^b.*
- DE-OPPI-LATIVE, *a.* removing obstructions—*Rok yā rukāwat dūr k. w. yā hatāne w^b.*
- DE-OSCU-LATION, *n.* (L. *de, osculum*) the act of kissing—*Chūmnā^b.*
- DE-PAINT', *v.* (L. *de, pingo*) to picture, to describe—*Tasvir khinchnā, naqsha banānā, bayān k., zāhir k.*—*Chitra banānā, chhavi banānā, varṇan k.*
- DE-PART', *v.* (L. *de, pars*) to go away, to leave, to die—*Chalā jūnā^b, kūch k., chhor d^b, mar jānā yā marnā^b, rihlāt k.* [*lapagam, bilgaw, bichhuraw, viyog.*]
- DE-PART'ING, *n.* a going away, separation—*Rawānāgi, judāi*—*Chalā jūnā, gaman,*
- DE-PART'MENT, *n.* a separate office or division—*Judā 'uhda khidmat 'alāqa mahāl yā qismat*—*Prithak karm pad adhikār vishay aṅg prakaran vibhāg wā bhāg.*
- DE-PART'MENT'AL, *a.* belonging to a department or province—*Jude 'uhde 'alāqe khidmat mahāl yā qismat ke muttā'alliq*—*Prithak karm pad adhikār vishay aṅg prakaran vibhāg wā bhāg kā sambandhi.* [*gaman, chalā jūnā, murtiyu, maran.*]
- DE-PARTURE, *n.* a going away, death—*Rawānāgi, kūch, rihlāt, maut, wafāt*—*Prasthān,*
- DE-PASTURE, *v.* (L. *de, pastum*) to feed up, to feed, to graze—*Khānā^b, charnā^b.*
- DE-PAUPER-ATE, *v.* (L. *de, pauper*) to make poor—*Muftis k., muhtij k.*—*Nirdhan k., daridri k., kaṅgāl k.* [*lā^b, chipchipā^b, laslāsā^b.*]
- DE-PECTI-BLE, *a.* (L. *de, pecto*) tough, clammy, tenacious—*Karā^b, chīmṛā^b, lasi-*
- DE-PEND', *v.* (L. *de, pendeo*) to hang from, to rely on—*Latakānā^b, muttā'alliq h., dāman pakarnā, ummed rakhnā, yaqīn jānnā, mauqif h., munhasir h.*—*Hilāgnā, avalamb k., parādhin h., bharosā rakhnā.*
- DE-PENDANT, DE-PENDENT, *a.* hanging down, subordinate, relying on; *n.* one subordinate, a retainer—*Latakā yā la'ki huā^b, mutābi, farmān-bardār, zer-i-hukm, mul-haq, munhasir, mauqif, mutawassil, mutawakkil;* *n.* *tābi-dār, wābasta, lawāhiq, dāman-gir, banda*—*Hilgā wā hilagtā buā, avalambit. adhīn, parādhīn, paravās, āsrit;* *n.* *paravās jan, āsrit, parādhīn vyakti, anujīvi, picchhāgā, bhritya.*
- DE-PEN'DENCE, DE-PEN'DENCY, *n.* state of being subordinate, connexion, reliance—*Tābi-dāri, itā'at, 'alāqa, w'alluq, silsila, ummed, 'itimād, 'itibār*—*Adhīnatā, paravāsīta, parādhīnatā, sambandh, sampark, lagaw, mel, āsray, avalamban, viśwās, pratyay, bharosā.*
- DE-PEN'DER, *n.* one who depends—*Tābi-dār, dāman-gir, lawāhiq, ummed, 'itibār yā 'itimād k. w.*—*Paravās jan, parādhīn jan, āsrit, picchhāgā, bharosā k. w., bharosā rakhne w.*
- DE-PERDIT, *n.* (L. *de, per, do*) any thing lost or destroyed—*Jo chiz kho gai ho yā bar-bād ho gai ho*—*Koi vastu jo hirāy gai ho wā nasht ho gai ho.*
- DE-PER-DITION, *n.* loss, destruction—*Nuqsān, ziyān, zāwāl, bar-bād*—*Kshati, hāni, nāś, kshay, dhwaṅs.*
- DE-PHLEG'MATE, *v.* (L. *de, Gr. phlegma*) to clear from phlegm—*Balgam daf' k., zukām dūr k., jism ki rutibat sāf k.*—*Kaph chhāntnā wā dūr k., sleehmā nāś k.*
- DE-PHLEG-MATION, *n.* the separation of phlegm—*Balgam kā daf' k., zukām kā dūr k., jism ki rutibat ki sāfāi*—*Kaph kā chhāntnā wā dūr k.*

- DE-PICT', *v.* (L. *de, pictum*) to paint, to portray, to describe—*Naqsha k., taswīr khīnchnā, taqrīr k., bayān k.*—Chitra banāna, chhavi banāna, varṇan k.
- DE-PICTURE, *v.* to represent in colours—*Raṅg bhār-kar taswīr khīnchnā*—*Raṅg bhārkar chitra wā chhavi banāna.* [Romaharap, nishkeśikaran.]
- DEP-IL-LATION, *n.* (L. *de, pilus*) the act of pulling off the hair—*Be-būl yā be-mū k.*—*De-pil'ā to-ry, a.* taking away the hair—*Be-būl yā be-mū k. w.*—Romahārī, keśanāśak.
- DE-PLETION, *n.* (L. *de, pletum*) the act of emptying—*Khālī k., tih. k.*—Chhūnchhā k., sūnya k.
- DE-PLÖRE', *v.* (L. *de, plorō*) to lament, to bewail, to mourn—*Afsos k., zāri k., tuassuf*
- DE-PLÖ'RA-BLE, *a.* lamentable, sad—*Mātam-anges, nālu-sāz, qābil-i-giriya, afsos karne ke lāiq, kam-bakht*—*So amay, vilapaniā, dukhajanak, kle-sad*
- DE-PLÖ'RA-BLE-NESS, *n.* state of being deplorable—*Mātam-angezi, kam-bakhtī, nālu-sāzi*—*Vilapaniyatā, daurgatya.* [se, daurgatya se, dukh se, kleś se.]
- DE-PLÖ'RA-BLY, *ad.* lamentably, miserably—*Afsos se, nālu-sāzi se, kam-bakhtī se*—*Vilāp*
- DEP-LO-RATION, *n.* the act of deploring—*Giriya, tuassuf, zāri, nālu, āh-zāri*—*Vilāp, ronā, rodan, -ok.*
- DE-PLÖ'RRER, *n.* one who deplores—*Afsos k. w., zāri k. w., tuassuf k. w.*—*Vilāpakāri, rone w., khed k. w.* [lūnā^b.]
- DE-PLÖ'Y', *v.* (L. *de, plico*) to display, to open, to extend—*Dikhlanā^b, kholnā^b, phai-*
- DE-PLÖME', *v.* (L. *de, pluma*) to strip of fathers—*Par ukhār-lenā^b, par noch-lenā^b, be-par kar d.*—*Nishpakshī k., pañkhañ k.*
- DE-PÖNE', *v.* (L. *de, pono*) to lay down as a pledge, to bear testimony—*Girau rakhnā, shart lagāna, gawāhi yā shuhādut k.*—*Bāndhak dharmā, pañ wā hor lagāna, sākshya d.*
- DE-PÖN'ENT, *n.* a witness, an evidence; *a* having a passive form with an active signification—*Gawāh, shāhid*; *a. ek jīl jisk sūrat jīl-i-mayhūl ki sī hotī hai aur jiske mā'ne jīl-i-mutā'ddī ke hote hai*—*Sākhi, sākshī*; *a. ek dhātuprayog jiskā ākār karmapratyāyakt ke tulya ho aur arth sakarmak ke tulya ho.*
- DE-PÖP U-LATĒ, *v.* (L. *de, populus*) to unpeople, to lay waste—*Wirān k., tūkht o-tā-rāj k., zer-zabar k., girāt k.*—*Nirjan k., -unya k., nara-sūnya k., ujāna, tahasnaahas k.*
- DE-PÖP U-LATION, *n.* destruction, waste—*Wirān, tabihī, pāc-mūlī*—*Desavimās, ujār, desa ujār, tahasnaahas.*
- DE-PÖP'U LĀ-TOR, *n.* one who depopulates—*Wirān k. w., tūkht o-tārāj k. w., zer-zabar k. w., girāt k. w.*—*Ujār k. w., des ujār k. w., desavimāsakāri, tahasnaahas k. w.*
- DE PÖRT', *v.* (L. *de, porto*) to carry, to demean, to behave; *n.* demeanour—*Le jānā^b, chalan-chalnā^b; n. chāl-chalan^b.* [hān, pravāsan, vivāsan, de^b chhurānā.]
- DEP-OR-TATION, *n.* a carrying away, exile—*Le jānā^b, jūl-watun, mulk chhurānā*—*Va-*
- DE-PÖRT'MENT, *n.* conduct, demeanour—*Rafīār, tariq, wāz, rawish*—*Chāl, chāl-chalan, dhaṅg.*
- DE-PÖSE', *v.* (L. *de, positum*) to lay down, to degrade, to bear witness—*Dālnā^b, mā'zūl k., tag'r k., māuq'f k., gamāh d., shahādut*—*yā k.*—*Dāl d., utārnā, pad wā adhikār se utār d., padachyut k., pramāñ, sākshitwa d., sākshya d.*
- DE-PÖS'ABLE, *a.* that may be deposed—*Qā'il-i-mā'zūl, qā'il-i-tag'iri*—*Utār diye jāne ke yogya, padachyut kiye jāne ke yogya.* [padachyut k., utār d., rājyapitan.]
- DE PÖS'AL, *n.* the act of deposing—*Mā'zūl k., tag'iri, māuq'fī*—*Padachyuti,*
- DE-PÖS'ER, *n.* one who deposes—*Mā'zūl k. w., tag'r k. w., māuq'f k. w.*—*Utār d. w., pad wā adhikār se utārne w., padachyut k. w.* [chyuti, rājyabhaṅg, rājyapad se utārā jānā.]
- DE PÖS'ING, *n.* the act of dethroning—*Tūkht se mā'zūl, bādshāhat se tag'rī*—*Rājya-*
- DE-PÖS'IT, *v.* to lay down, to lodge in trust; *n.* any thing lodged in trust, a pledge—*Dhurnā^b, dālū^b, jān' k., sipurd k., supurd k., amānat rakhnā, zimma k., hawāls k., girau rakhnā, girw rakhnā, rihan rakhnā*; *n. amānat, wād'ut, rihan, girau, kafilāt*—*Rakh chhormā, dāl d., pāt d., sauñpnā, thitī dharnā, dharohar dharnā, bāndhak dharnā, gahne dharnā wā mīrnā*; *n. dharohar, thātī, jākar, bāndhak.*
- DE-PÖS'IT-ARY, *n.* one with whom any thing is lodged in trust—*Amānat-dār, amīn, amānat-guzār, khuzānchi*—*Dharohariyā, nyāsadhān, nyāsagrāhī.*
- DEP O-SITION, *n.* the act of deposing—*Tūkht se mā'zūl, bādshāh ko tākht se utārnā, shā' dat, izhār, zabān-bandī, gawāhi, jam' hui shai, jo chiz par jāy*—*Rājyachyuti, chhatrabhaṅg, rājyapad se utārnā. sākshitwa, sākshya, jo vastu par jāy wā bāith jāy.*
- DE PÖS'IT-TO RY, *n.* a place for lodging any thing—*Amānat-khāna*—*Dharohar kī jagah, kothī.*
- DE-PO'T, *de-pō', n.* (Fr.) a place for stores, a magazine—*Zakhīra, kkazāna, silāh-khāna, makhzan*—*Ganj, bhañdār, astragār, yuddhadravayāgār, yuddh asāmagrī kā bhañdār.*
- DE PRĀVE', *v.* (L. *de, pravius*) to vitiate, to corrupt, to contaminate—*Kharāb k., ta-bāh k., fūsid k.*—*Big'irnā, bhrasht k., nasht k., khotā k., burā k.*
- DEP-RA-VATION, *n.* the act of depraving—*Kharābī, tabānī, burāi^b, kharāb k.*—*Kho'āi, bhrashtatā wā dushatā, khotā bhrasht wā dushit k., big'irna.* [wā dushatā se.]
- DE-PRĀVED'LY, *ad.* in a corrupt manner—*Kharābī se, burāi se^b, kho'āi se^b*—*Bhrashtatā*

- DE-PRÀVE/NESS, *n.* corruption, taint—*Khārābī, ālūdagi, khoṭāḥ, burūḥ*—Bhrashtatā, dushṭatā. [tātā, bhrashtatā, dushṭabhvātā.]
- DE-PRÀVE/MENT, *n.* vitiated state, corruption—*Khārābī, tabāhī, khoṭāḥ, burūḥ*—Dush-DE-PRÀVE/ER, *n.* one who depraves—*Khārāb k. w., tabāh k. w., khoṭā k. w.*—Bigarū, bigarne w., bhraṇ akāri, bhrasht k. w., burā k. w., dushṭ k. w.
- DE-PRÀVĪ TY, *n.* corruption, wickedness—*Bigarū, khārābī, tabāhī, khab īsat*—Bhrashtatā, dushṭatā, dushṭabhvātā, antardushṭatā.
- DE-PRĒ-CATE, *v.* (L. *de, precor*) to beg off, to pray that the evil may be averted—*Istig-fār k., shafī'at k., 'uzr k., ma'zarat k., 'uzr-khwāh k., taklīf se najāt māngnā*—Keshamā māngnā, keshamā kī prārthanā k., dukkhamivāṇ ke nimitta prārthanā k., klēs se mukti chāhnā. [atyant anisht w. anākuikshaniya.]
- DE-PRĒ-CA-BLE, *a.* to be averted—*Daf kiye jāne ke lūg, mahat karāh*—Varjaniya.
- DE-PRĒ-CĀTION, *n.* prayer against, entreaty—*Istigfār, isti'zār, isti'fā, shafī'at, 'uzr-khwāh, iltijā, dar-khwāst, iltimās*—Klēsaniyam ke nimitta prārthanā, keshamā kī prārthanā, chiraaurī, binti.
- DE-PRĒ-CA-TIVE, DE-PRĒ-CA-TO-RY *a.* that serves to deprecate, apologetic—*Istigfār k. w., 'uzr yā 'uzr-khwāh k. w., muta'azzir*—Amshṭaniyārāparthapriṭhanaviśiṣṭ, klēs wā vipad ke dūr karne ke nimitta prārthanā k. w., dukkhamivārāparthapriṭhanākāri, amshṭaniyārak, aparādhakshaniya māngne w. [nāpārthanākāri aparādhakshaniya māngne w.]
- DE-PRĒ-CA-TOR, *n.* one who deprecates—*Shafī mustagfir 'uzr-khwāh*—Dukkhamivāra-
- DE-PRĒ-CI-ATE, *v.* (L. *de, pretium*) to lessen the price, to undervalue—*Qmat gha-lānā, kam-qadr k., kam-qimat jānnā, sabuk k.*—Mol nyūn k., mol ghatnā, heṭhā jānnā, halkā samajhnā, laghu mānnā, nyūn wā alp jānnā, apakarsh k.
- DE-PRĒ-CI-ATION, *n.* the act of lessening the price or value—*Qmat k. gha'ānā, kam-qadrī, kam-q matī, sabuk*—Mol kā nyūn k., mol kā ghatnā, heṭhā laghu wā nyūn jānnā, apakarshan, gunpa arshan, hras.
- DE-PRĒ-CI-A-TOR, *n.* one who depreciates—*Q mat ghatnāne w., kam-q mat k. w., kam-qadr k. w., sabuk k. w.*—Mol nyūn k. w., mol ghatnāne w., heṭhā halkā wā laghu jānnāne w.
- DE-PRĒ-DATE, *v.* (L. *de, preda*) to rob, to pillage, to spoil—*Ġarat k., tākht-o-tārāj k., tabah k., kharab k., khāk-siyāh k.*—Lūnā, lutpāt k., har lenā, tahasnahās k. w., bārhāt k., nashṭ k. [tabāhī—Lūt, lutpāt, tabasnahās, upadrav.]
- DE-PRĒ-DĀTION, *n.* a robbing, a spoiling, waste—*Ġarat, tākht-o-tārāj, khwāri, kharābī,*
- DE-PRĒ-DĀTOR, *n.* a robber, a spoiler—*Qazzāk yā qazzāq, Ġarat k. w., tākht-o-tārāj k. w., tabāh k. w., kharāb yā khāk-siyāh k. w.*—Lūtera, lutpāt k. w., tahasnahās k. w.
- DE-PREDĪ-CATE, *v.* (L. *de, præ, dico*) to proclaim, to commemorate—*Mushkūr k., yād-ġārī rakhnā*—Prachār wā prakāś k., pratishṭhā k. wā amāṇārth utsavādī k.
- DE-PRĒ-ĤEND', *v.* (L. *de,prehendo*) to catch, to discover—*Ġiriftār k., inkishāf k., zūhir k.*—Pakarnā, dharmā, dhūnīh nikalnā, khoj nikalnā, prakāś k.
- DE-PRĒ-ĤEN'S-BLE, *a.* that may be caught—*Qānī-i-Ġiriftārī*—Pakare jāne ke yogya, dhar parne ke yogya, grahanīya, dharaniya. [karan, prakāś, dhūnīh nikalnā.]
- DE-PRĒ-ĤEN'SION, *n.* a catching, a discovery—*Ġiriftārī, inkishāf, ifshā*—Dharan, pa-
- DE-PRESS', *v.* (L. *de, pressum*) to press down, to humble, to deject—*Dabānē, pust k., zer k., sarī k., afsardā k., dīl tang k.*—Dabnā, jhuk nā, nawānā, apakriṣṭ k., adham k., ghatnā, udās k., milan k., nā toṭnā.
- DE-PRES'SION, *n.* the act of pressing down abasement, dejection—*Dabānē, pastī, zillat, dīl-ta gī, afsardag*—Pachak, dabānā, apakriṣṭ arāṇ, apakarshan, n cho k., ghatāw, udās, udās k., mlānī, glānī, vichāl, avāṇḍ, avasannatā.
- DE-PRES'SIVE, *a.* tending to depress—*Dabānē w., pastī k. w., zāl k. w., afsurda yā dīl-tang k. w.*—Dabne w., adham wā apakriṣṭ k. w., jhu āne w., udās k. w., avasādak.
- DE-PRES'SOR, *n.* one that depresses—*Zālim, dabānē w., pust yā zāl k. w., zer k. w., afsurda yā dīl-tang k. w.*—Uṇāhavi, dabne w., adham wā apakriṣṭ k. w., nawāne w., udās k. w., milan k. w., man toṭne w., avasādak.
- DE-PRĒ-MENT, *a.* pressing down—*Niche ko dabā d. w.*
- DE-PRIVE', *v.* (L. *de, privo*) to take from, to bereave, to deprive—*Le-lenā, mahrum k., ma'zūl k., rokāḥ, khārij k.*—Har lenā, chhin lenā, arnā, bāhar k. wā rakhnā.
- DE-PRIV'A-BLE, *a.* liable to deprivation—*Qābil-i-ma'zūlī yā mahrumī, ma'zūl yā mahrum hone ke lūg, khārij hone ke qābil*—Bāhar kiye jāne ke yogya, āre jāne ke yogya, nikāl diye jāne ke yogya, apaharāniya.
- DE-PRĪ-VĀTION, *n.* act of depriving, loss—*Chhin-chhān-lenā, dar-tarāfi, ma'zūlī, 'adam, nuqsān, zu'āl*—Chhin chhor, haran, apahār, lop, bhraṇ, dluwās nikāl d. wā bāhar k., parityāg, nās, ksh. ti, hānī. [rahitatwa, apahritatā.]
- DE-PRIVE/MENT, *n.* the state of losing—*Ma'zūlī, mahrumī, nuqsānī*—Hinātā, parih natā,
- DE-PRIV'ER, *n.* one who deprives—*Le-lene w., ma'zūl yā mahrum k. w., khārij k. w., rokāe w.*—Chhin lene w., har lene w., hartā, ārne w., bāhar k. w.
- DEPTH. See under DEPT.
- DE-PUL'SION, *n.* (L. *de, pulsio*) a driving away—*Haṅkā d., khader d.*

- DĒP-U-RATE**, *v.* (L. *de, purus*) to purify, to cleanse; *a.* purified, cleansed—*Sāf k.*, *maik'ātnā yā chhāntnā^h*; *a.* *sāf*, *be-mail*, *nirmal^h*—Vimal *k.*, nirmal *k.*, śodhanā, swachchha *k.*; *a.* vimal, swachchha, śodhit. [Nirmalikarṇ, śodhan, malāpakarṣaṇ.]
- DĒP-U-RĀ'TION**, *n.* the act of purifying—*Safāi*, *pāk-zagī*, *maik'ā kā kātnā yā chhāntnā^h*—
- DE-PŪTE'**, *v.* (L. *de, puto*) to send with a commission, to empower to act, to appoint—*Wakil yā amīn karke bhejnā, wakālat d.*, *muḥtār muqarrar k.*, *kisī kām ke anjām ke liye iḥtiyār d.* *muta'ainnā yā muqarrar k.*—Pratinidhi niyukt karke bhejnā, kisi kārya ke nirvāh ke nimitta kisi ko adhikār d. niyukt *k.*
- DĒP-U-TĀ'TION**, *n.* the act of deputing, the persons deputed—*Nāib muqarrar karke bhejnā, wakālat, niyābat, amīn, amīn nāib wakil yā muḥtār log*—Pratinidhi niyukt karke bhejnā, pratinidhigan, niyuktajanasmūh.
- DĒP-U-TV**, *n.* one who transacts business for another, a lieutenant, a viceroy—*Gumāsh-ti*, *nāib*, *wakil*, *resh-kār*, *ja-nishīn*—Pratinidhi, pratipurush, pratrūp.
- DE-RĀC'I-NATE**, *v.* (L. *de, radix*) to pluck up by the roots—*Ukhār dālnā^h*, *ukhār-nā^h*, *upārnā^h*, *jar se khodnā^h*.
- DE-RANGE'**, *v.* (L. *de. Fr. ranger*) to disorder, to embarrass—*Dar-ham-bar-ham k.*, *ulā-paṭā k.*, *pareshān k.*, *abtar k.*—Ghūlmel *k.*, ulāṭ pulāṭ *k.*, avyavasthit *k.*, astavyest *k.*, gaḥrīnā, ghabhā d. vyakul *k.*
- DE-RĀNGE'MENT**, *n.* disorder, insanity—*Be-tart'ī*, *pareshānī*, *diwānagī*, *saudā*—Gohmāl wā ghohmel, agarbagar, gaḥarābat, avyavasthā vyutarān, unmād, unmattatā, chhit-tavibhram, b. wāḥpan. [*didu-o-d-mista chhorā gayā*—Jān bujhkar chhorā gayā.]
- DĒR'E LĪCT**, *a.* (L. *de, re, linquo*) wilfully relinquished—*Qasdn tark kiya gayā*,
- DĒR-E-LĪC'TION**, *n.* the act of forsaking—*Tark*—Tyāg.
- DE-RĪDE'**, *v.* (L. *de, rideo*) to laugh at, to mock, to ridicule—*Istihzā k.*, *sukhra k.*, *tanaskhur k.*, *tasakhkhur k.*—Hañsi *k.*, hañsnā, thatthā mārñā, upahās *k.*, parihās *k.*
- DE-RĪDER**, *n.* a mocker, a scoffer—*Istihzā k. w.*, *sukhra k. w.*, *tan-zo*, *ta'na-zan*—Upahāsak, parihāsak, thathol, thatthī karnehārā.
- DE-RĪD'ING-LY**, *ad.* in a jeering manner—*Istihzā karne ke taur se*, *sukhra ke taur se*, *tan-z yā ta'na ke taur se*—Upahās ki riti se, parihās ki blāñti se, thatthe ki riti se.
- DE-RĪ'SION**, *n.* the act of deriding, scorn—*Istihzā*, *sukhra*, *maskharagī*, *hiqārāt*, *nafrat*, *kurāhiyāt*, *istihqār*—Thatthā, thattholi, hañsi, upahās, avajñī, ghīn, ghīrnā.
- DE-RĪ'SIVE**, *a.* mocking, scoffing—*Maskhara*, *istihzā k. w.*, *ta'na-zan*—Upahāsak, parihāsakar, hāsakar, thatthā *k. w.*
- DE-RĪ'SIVE-LY**, *ad.* in a derisive manner—*Maskhara-pan se*, *istihzā se*, *ta'na-zanī se*—Upahās se, parihās se, avajñāpūrvak, avamān se. [upahāsak, hāsakar.]
- DE-RĪ'SO-RY**, *a.* mocking, ridiculing—*Maskhara*, *ta'na-zan*, *sukhra k. w.*—Parihāsak,
- DE-RĪVE'**, *v.* (L. *de, rivo*) to draw from, to deduce, to receive—*Nikālnā^h*, *akhz k.*, *mushtaqq k.*, *masdar se nikālnā*, *nasub k.*, *hāsīl k.*—Lānā, mūl se nikālnā wā lānā, vyutpatti *k.*, pānā.
- DE-RĪ'VA-BLE**, *a.* that may be derived—*Qābil-i-istiḥqāq*, *qābil-i-istihkrāj*, *hāsīl hone ke qābil*—Vyutpidaniya, yauktik, utpidaniya, prāpaniya, milne ke योग्य.
- DER-I-VĀ'TION**, *n.* the act of deriving, the tracing of a word from its original—*Nikāl-nā^h*, *istiḥqāq*, *istihkrāj*—Lānā, ānnā, utpatti, śabdopatti, dhātuvyutpatti.
- DER-IV'A-TIVE**, *a.* derived from another; *n.* the thing or word derived from another—*Fur'*, *mushtaqq*, *masdār*; *n.* *masdār yā mushtaqq lafz*—Yauktik, autsargik, niklā huā, vyutpanna; *n.* vyutpannaśabd, utpannaśabd, mūl se niklā huā śabd. [se, śabdopatti se.]
- DE-RĪV'E-LY**, *ad.* in a derivative manner—*Istihqāq se*, *istihkrāj se*—Dhātuvyutpatti
- DE-RĪVER**, *n.* one who derives—*Mūdda yā masdar se nikālne w.*, *bunyūd se nikālne w.*—Mūl se nikālne w. vyutpattikarak, anayanakartā.
- DĒR'O-GATE**, *v.* (L. *de, rogo*) to take away, to detract; *a.* degraded—*Kam k.*, *be-qadr k.*, *be-waqr k.*, *haqir k.*; *a.* *zail*, *haqir*, *be-waqr*—Nyūn *k.*, ghaṭanā, laghu *k.*, halkā *k.*, tuchchha *k.*; *a.* apamānit, ghaṭayā gayā, laghu wā halkā kiya gayā, tuchchha kiya gayā.
- DĒR'O-GATE-LY**, *ad.* in a manner to derogate—*Haq r zail yā be-waqr karne ke taur se*—Laghu apamānit tuchchha wā halkā karne ki riti se.
- DĒR-O-GĀ'TION**, *n.* the act of taking away from reputation or honour, detraction—*Rusvāi*, *be-qadri*, *be-waqri*, *bad-nāmī*, *hiqārāt*, *sabuki*—Apamān, halkāi, halukāi, apayās, akhyāti.
- DE RŌG'A-TO-RY**, *a.* detracting, lessening—*Buhtān-sāz*, *khafif k. w.*, *be-qadr yā be-waqr k. w.*, *kam k. w.*, *kaṁāne w.*—Akirtikar, apayāsaskar, akhyātikarak, apamānakāri, ghaṭāne w., nyūn *k. w.*, laghukarak.
- DE RŌG'A-TO-RĪ-LY**, *ad.* in a detracting manner—*Khafif karne se taur se*, *be-qadr yā be-waqr karne ke taur se*, *kam karne ke taur se*—Tuchchha karne ki riti se, halkā nyūn wā laghu karne ke bhāv se. [Turk des kāsannyāsī wā yogi.]
- DĒR'VIS**, *n.* (P.) a Turkish monk—*Darvesh yā darvesh*, *faqir*, *khirqā-pash jogi^h*—
- DĒS'CANT**, *n.* (L. *de, cantum*) a song or tune in parts, a discourse—*Surod*, *arod*, *taqrir*, *bayān*, *bars*—Gān, rāg, git, vād, anukathan, varṇan.

- DES-CANT, *v.* to sing in parts, to discourse—*Gānā^h, taqrīr k., bayān k., baḥs k., guft-gū k.*—*Gān k., git gāu, vistār karke kahna, kathopakathan k.*
- DES-CANT'ING, *n.* remark, conjecture—*Qaul, maqūla, qiyās, khiyāl, gumān, andāza*—*Vachan, kahā, bāt, atkāl.*
- DE-SCEND, *v.* (*L. de, scando*) to go or come down, to fall, to sink—*Utarṇā^h, nāzil h., niche jānā yā ānā^h, nikalnā^h, girnā^h, pahuichnā^h, dhalnā^h, dhaluknā^h, dūbnā^h.*
- DE-SCEND'ANT, *n.* the offspring of an ancestor—*Nasl, aulād*—*Vāṇs, santān, santati.*
- DE-SCEND'ENT, *a.* coming down, falling—*Utarā huā^h, girtā huā^h, niche ātā yā jātā huā^h, dābtā huā^h, dhalā huā^h, dhalaktā huā^h.* [*dhalakne w^h, dūbne w^h.*]
- DE-SCEND'ER, *n.* one who descends—*Turne w^h, niche jāne ya āne w^h, dhalne w^h.*
- DE-SCEND'IBLE, *a.* that may be descended—*Is par se utarā jāy^h, jis par se utar sakeṇ^h, buzurgōṇ se khurdon yā wārison ko pahuichne ke lāiq*—*Purkhoṇ se larkōṇ ko pahuichne ke yogya, dayayogya.*
- DE-SCEND'IBILITY, *n.* the state of being descendible—*Buzurgōṇ se khurdon ko pahuichne ke khāsiyat*—*Purkhoṇ se larkōṇ ko pahuichne kā dharm guṇ wā bhāv.*
- DE-SCEN'SION, *n.* a going downward—*Utar^h, girāw^h.*
- DE-SCENT, *n.* the act of descending, progress downwards, declivity, invasion, birth, extraction—*Nuzūl, tamazul, utār^h, dhāl^h, gūrish, hamla, tawallud, paidāish, nasl, khāndān*—*Utarṇā, niche jānā, adhogati, adhogaman, dhālū jagah, abhikram, ākrānti, janma, utpatti, vāṇs, kul.*
- DE-SCRIBE, *v.* (*L. de, scribo*) to delineate, to mark out, to represent by words—*Banānā^h, khīchnā^h, naqsha banānā, bayān k., taqrīr k., wasf k., batlanā^h*—*Nirmāṇk., chitra banānā, dikhānā, varṇan k., bakhānā, bakhān k., vyākhyā k.*
- DE-SCRIB'ABLE, *a.* that may be described—*Qibīl-i bayān, bayān kiye jāne ke qābil, bat-lāye jāne ke lāiq*—*Varnaniya, vyākheya, nirvachaniya, jiskā varṇan ho sake.*
- DE-SCRIB'ER, *n.* one who describes—*Bayān k. w., banāne w^h, khīchne w^h, taqrīr k. w., batlāne w^h*—*Nirmāṇ k. w., nirmātā, dikhāne w., varṇan karnehārā, vyākhyātā.*
- DE-SCRIPT'ION, *n.* the act of describing, representation, delineation, definition, a sort—*Bayān, naql, sūrat, naqsha, tawṣif, ta rif, taur, tarah*—*Bakhan, varṇan, vivaran, chitra, ākriti, ākār, vyākhyā, lakshan, prakār.*
- DE-SCRIPT'IVE, *a.* containing description—*Mubāyīn, muzhīr, naql-kunanda, ta rif k. w.*—*Nirdeshak, vāchak, varṇanakārī, vivaranavisishṭ.*
- DE-SCRY, *v.* (*L. de, Fr. crier* ?) to spy at a distance, to detect, to discover—*Dekh-pānā^h, tūknā^h, nirakhnā^h, pakar-pānā^h, dhūirh-nikālnā^h.*
- DE-SCR'ER, *n.* one who desaries—*Tāknē w^h, nirakhne w^h, dekh-pāne w^h, pakar-pāne w^h, dhūirh-nikālnē w^h.*
- DES'E-CRATE, *v.* (*L. de, sacer*) to divert from a sacred purpose, to profane—*Nā-pāk k., ālūda k., pal d k.*—*Apavitra k., pratishthāloṇ k., saṅskāradūshan k., asūddh k., bigārnā, bhrasht k.* [*thilop. apavitra k., pratishthādhwāns, bhrasht k.*]
- DES'E-CRATING, *n.* the act of desecrating—*Ālūdag, nā-pākrizgi, ibtāl-i-niyāz*—*Pratish-*
- DE-SERT, *v.* (*L. de, sertum*) to forsake, to leave, to abandon—*Tark k., firār h., chhor dhāgnā^h*—*Tajānā, tyagānā, chhor d., chhorār bhāg jānī.*
- DE-SERT, *n.* a wilderness, solitude, waste; a wild, waste, uninhabited—*Bayābān, bādīya, wirānā, wādī a. wāshī, bayābānī, wirān, pāe-māl, nā-ābād*—*Jaṅgal, aranya, marubhūmī, marusthal; a. aranyak, jaṅgali, banailā, ūsar, niralā, ujar, nirjan.*
- DE-SERT'ER, *n.* one who deserts—*Tārik, firārī*—*Chhor d. w., tyagane w., tyāgi, yud-dhatyāgi, senātyāgi, bhagorā, bhaggū.* [*tyāg, yuddhatyāg, bhaghag.*]
- DE-SERT'ION, *n.* the act of deserting—*Firār, tark, rawā-rawī*—*Tyāg, parityāg, sena-*
- DE-SERVE, *v.* (*L. de, servio*) to be worthy of, to merit—*Sazā-wir h., lāiq h., qābil h., mastaujīb h., muqtāzī h., mustahiqq h.*—*Yogya h., upayukt h., uchiṭ h.*
- DE-SERT', *n.* merit or demerit, reward—*Sazā-wārī, liyāqat, qadr, jazā, badlā*—*Yogyatā, guṇagun, puṇyāpuṇya, upayuktatā, guṇ, pratiphal, phal.*
- DE-SERT'FUL, *a.* meritorious—*Wājib-ul-ajr, mustahiqq-i-iniyat, sazā-wār*—*Guṇī, gūṇa-wān, upayukt, yogya.* [*ayogya.*]
- DE-SERT'LESS, *a.* without merit—*Nā lāiq, nā-kīrn, be-kunar*—*Nir-guṇī, anupayukt,*
- DE-SERT'LESS-LY, *ad.* undeservedly—*Nā-huq, nā-sazā-wār se, gair-uājīb*—*Ayogyatā se, anupayuktatipūrvak.* [*tātā se, uchiṭ rīti se, nīyā se.*]
- DE-SERV'ED-LY, *ad.* according to desert—*Liyāqat ke mutābiq huq se, insāf se*—*Upayuk-*
- DE-SERV'ER, *n.* one who deserves—*Sazā-wār yā mustahiqq shakhs, lāiq shakhs*—*Yogya wā upayukt vyakti.* [*tātā, guṇagun, puṇyāpuṇya, dharmādharm.*]
- DE-SERV'ING, *n.* degree of merit or demerit—*Bhakt yā buri liyāqat, nek yā bādī*—*Upayuk-*
- DE-SERV'ING-LY, *ad.* worthily—*Liyāqat se, mustaujībānā, mustahiqqānā*—*Gūṇavisish-tatā se, yogyatā wā upayuktatā se.*
- DE-SIC'CATE, *v.* (*L. de, sicco*) to dry up, to grow dry—*Khushk k. yā h., mutibāt khīchnā*—*Sushk k. wā h., sukhānā wā sukhnā, jhurānā.* [*dravya.*]
- DE-SIC'CANT, *n.* that which dries up—*Sukhā dālne-wālī shai*—*Sukhānewālī vastu, soṣhak-*

DĒS-IO-CĀ'TION, *n.* the act of making dry—*Sukhāwat^h, sukhāit^h, sukhāit^h.*

DĒ-SIC-A-TIVE, *a.* having the power of drying; *n.* that which absorbs moisture—*Sukhāne w^h.*; *n.* *rutibūt khūchne-wālī chiz*—*Śoshak, śushak k. w.*; *n.* *śoshakavastu, śushk karnewālī vastu.*

DĒ-SID'ER-ATE, *v.* (*L. desidero*) to want, to miss, to desire—*Kisī bāt yā ch z kī ārzū k., muhtij h., hūwāhish k.*—*Kisī vastu kī ichchhā k., na rakht, akāñkshā k., abhilāshī k.*

DĒ-SID-ER-Ā'TUM, *n.* that which is desired or wanted: *pl.* **DĒ-SID-ER-Ā'TA**—*Jo chiz manujād na ho magar uske liye ārzū yā hūwāhish ho*—*Avartamān vāñchhanīy vishay, avidyamān abhishīt vastu, jo vastu upasthit na ho parantu uske liye akāñkshā wā abhilāshā ho.*

DĒ-SIGN', *de-sin', v.* (*L. de, signo*) to purpose, to intend, to plan, to project, to sketch out; *n.* a purpose, an intention, a scheme, a plan, a sketch—*Irāda k., matlab rakhnā yā k., mansūba bāndhnā yā k., tadbīr k., bandish k., naqsha banānā;* *n.* *irāda, matlab, mansūba, bandish, tadbīr, naqsha*—*Abhiprāy k.* *manorathī k., manaskāmānā k., vāñchhā k., upāy rachnā wā k., yukti k., jugat bāndhnā, dhāñchā banānā;* *n.* *abhiprāy, manaskāmānā, manorath, vāñchhā, upāy, yukti, jugat, dhāñchā, katkanā.*

DĒ-SIGN'-ABLE, *a.* that may be designed—*Mansūba bāndhe jāne ke liye, mansūba-paz r., tadbīr yā bandish kiye jāne ke qābil, tadbīr-paz r., naqsha khūchhe jāne ke qābil, nishān kiye jāne ke liye, munikimū l-naqsha, dikhāye jāne ke qābil*—*Upāy kiye jāne ke yogya, dhāñchā wā katkanā banāye jāne ke yogya, ankaniya.*

DĒS'IG-NATE, *v.* to point out, to distinguish—*Nishān k., dikhānā^h, imtiyāz k., tamiz k.*—*Ankit k., chihnit k., jānānā, vi-esh k., bilgānā, prithak k.*

DĒS'IG-NA'TION, *n.* the act of pointing out, that which distinguishes, appointment—*Nishān se dikhānā, izhār, 'alāmat, laqab, taqarrur, ta'ayun*—*Nirde-, sūchan, lakshan, upalakshan, chihni, sañjānā, ākhyā, vi-eshan, niyog, niyojan, niyukti.*

DĒ-SIGN'-ED-LY, *ad.* purposely, intentionally—*Qusdan, 'andān, didu o-danista*—*Jān-būjhkar, ichchhāpūrvak.*

DĒ-SIGN'ER, *n.* one who designs, a plotter—*Mansūba-bāz, naqsha banāne w., fītratī, sāzishī*—*Upāyī, upāyachintak, dhāñchā wā katkanā banāne w., kumantriyākārī, gut w. k.*

DĒ-SIGN'ING, *p. a.* insidious, treacherous; *n.* the act of delneating—*Fītratī, rāgā-kār, fureb, dūgā bāz;* *n.* *taswir-kashī, musawwiri*—*Dhūrt, ghatī, kapaṭī, chhālī;* *n.* *chitrakārī, chitrālekhan.*

DĒ-SIGN'LESS, *a.* without design, inadvertent—*Be-mansūba, be-irāda, be-khabar*—*Abhiprāyahin, nishprayojan, niratthak, amanoyogī, asavadhān.*

DĒ-SIGN'LESS-LY, *ad.* inadvertently, ignorantly—*Be-khabarī se, gūflāt se, nā-dānī se*—*Asāvadhānī se, amanoyog se, ajānātā se.*

DĒ-SIGN'MENT, *n.* purpose, scheme, sketch—*Irāda, mansūba, naqsha*—*Manorath, manaskāmānā, abhiprāy, upāy, yukti, dhāñchā, katkanā.*

DĒS'IN-ENCE, *a.* (*L. de, sino*) a close—*Iktitām, tamāmī*—*Samāptī, ant.*

DĒS'IN-ENT, *a.* ending, extreme, lowermost—*Akhīr, ākhīr, sab se niche kā^h*—*Antya, antim, atyant, adharasth, adharatam.*

DĒS'IRE', *v.* (*L. desidero*) to wish, to long for, to ask; *n.* wish, eagerness to obtain or enjoy—*Khūwāhish k., ārzū-mand h., darkhwāst k.;* *n.* *khūwāhish, ārzū, mawūd*—*Chahni, abhilāshā k., kāmānā k., ākāñkshā k., tarasnā, lalaknī, māngūā, prārthanā k., jāchanī k.;* *n.* *chih, chop, lalāsā, lalak, ākāñkshā, abhilāsh, ichchhā, sprihā, k mānā.* [*niy, ākāñkshanīy, prārthanīy, kāmīy, kāmānīy, manohar, manorāñjak.*]

DĒ-SIR'-ABLE, *a.* worthy of desire, pleasing—*Margib, dil-pasand, dil-chasp*—*Vāñchhā-*

DĒ-SIR'-ABLE-NESS, *n.* the state of being desirable—*Margib, pasandāgi, dil-pasandī*—*Vāñchhanīyātā, kāmān yātī, kāmīyātā, sundarātā, manoharātī, manorāñjakātā.*

DĒ-SIR'ER, *n.* one who desires—*Khūwāhān, khūwāhish-mand, ārzū-mand, darkhwāst k. w., sūl*—*Kāmānā k. w., vāñchhā k. w., abhilāshī, prārthak, prārthanā k. w.*

DĒ-SIRE'LESS, *a.* without desire—*Be garaz, la qair kisī khūwāhish yā ārzū ke*—*Nispriha, manorathāhīn, kāmānārahīt.*

DĒ-SIR'OUS, *a.* full of desire, eager—*Mushtāq, rāgib, mutamannī, khūwāhish-mand, shāiq, shāuqin*—*Kāmuk, ichchhuk, ichchhāwān, ākāñkshī, abhilāshī, laulīn.*

DĒ-SIR'OUS-LY, *ad.* with desire, eagerly—*Arzū-mandī se, ishtiyāq se, khūwāhish se*—*Ichchhāpūrvak, ākāñkshā sprihā wā abhilāsh se, lalāsā se, chop wā chāh se.*

DĒ-SIST', *v.* (*L. de, sisto*) to cease from, to stop, to forbear—*Bāz-rahnā, dast-bar-dār h., parhez k.*—*Nivritta h., virat wā vigat h., ruk jānā, rah jānā, hāth ūthānā.*

DĒ-SIS'TANCE, *n.* a stopping, cessation—*Dast-bardārī, parhez, tawaqquf*—*Nivritti, nirvritti, virām, rukāw, thanbhāw.*

DĒSK, *n.* (*S. disc*) an inclined table for writing or reading—*Likhne yā pāphne kī dhāl-wān mez*—*Likhanaphalak, lekhasidhanādhār.*

DĒS'O-LATE, *a.* (*L. de, solus*) without inhabitants, laid waste, solitary; *v.* to lay waste, to make desert—*Wirān, pāc-māl, be-charāg, khālī, tanhā, mufrad, wāhid;* *v.*

- wirān k.*, *pāc-māl k.*, *be-charāg k.*, *tākh-t-tārāj k.* — Nirjan, ujār, tahasnahas, akelā, ekla; *v.* ujārā, ujār k., tahasnahas k., nirjan k., vasatiliu k.
- DES'O-LATE-LY, *ad.* in a desolate manner — *Wirāni se*, *pāc-mālī se*, *be-charāgi se*, *tanhāi se* — Ujār se, ujārne ki riti se, nirjanabhāw se, akele.
- DES'O-LĀ-TER, *n.* one who desolates — *Wirān k. w.*, *pāc-māl k. w.*, *tākh-t-tārāj k. w.*, *ujārūh* — Ujārne w., tahasnahas k. w., nirjan k. w.
- DES'O-LĀ-TION, *n.* destruction, waste — *Wirāni*, *kharābi*, *pāc-mālī*, *tākh-t-tārāj* [ujārne w., nāsak.]
— Ujār, nirjanikarap, nās.
- DES'O-LĀ-TO-RY, *a.* causing desolation — *Dar-bād k. w.*, *wirān yā pāc-māl k. w.* — Ujārū,
- DE-SPĀIR, *n.* (*L. de, spero*) loss of hope; *v.* to be without hope, to despond — *Nā-ummedi yās*, *māyūs*; *v.* *nā ummed h.*, *māyūs h.* — Nirāsā, nairāsya, āsāhinatā; *v.* *nirās h.*, *nirās h.*, *āsāhūn h.*, *hāth dhonā*.
- DE-SPĀIRE, *n.* one without hope — *Nā-ummed yā māyūs shakhs* — Āsāhūn jan.
- DE-SPĀIR'ING-LY, *ad.* in a despairing manner — *Māyūsi se*, *nā-ummedi se*, *yās se* — Nirāsā se, āsāhinatā se, bin āsā. [*mujūn yā be-bāk shakhs* — Sāhasik ātatīyī wā nidar jan.]
- DES-PE-RĀ'Do, *n.* one who is desperate — *Gussa-war*, *khashm-nāk*, *be-dard*, *himmat-war*
- DES-PE-RATE, *a.* without hope, furious — *Nā-ummed*, *māyūs*, *be-tawakkul*, *be-daul*, *be-hāl*, *tabīh*, *khashm-nāk*, *majnūn*, *dīwana* — Nirās, āsāhūn, nirpayī, apratikār, sāhasik, nirbhay, nidar, ugra, duhsāhasi, unmatta.
- DES-PE-RATE-LY, *ad.* furiously, violently — *Khashm-nāki se*, *be-bāki se*, *tahawwur se*, *gazab-nāki se*, *ātash-mizājī se*, *tundi se*, *bu-shiddat* — Ugratā se, kop se, tivrātā se, prachandārūp se.
- DES-PE-RATE-NESS, *n.* madness, fury — *Dīwānagi*, *junūn*, *gazab*, *gussa*, *tahawwur*, *khashm-nāki* — Unmād, bāwlāpan, unmattatā, kop, ugratā, prachandatā.
- DES-PE-RĀ'TION, *n.* hopelessness, fury — *Nā-ummedi*, *māyūsi*, *gazab*, *gussa*, *tahawwur* — Nirāsā, nairāsya, āsāhinatā, ugratā, kop, prachandatā.
- DE-SPĀT'(H), *v.* (*Fr. dépêcher*) to send away hastily, to perform quickly, to conclude, to kill; *n.* haste, speed, an express, a message — *Jald rawāna k.*, *daurānā^h*, *jald anjām d.*, *kisi kām ko jald tamām k.*, *ākhir k.*, *halāk k.*, *mār-dālnā^h*; *n.* *jaldi*, *shītābi*, *tājil*, *chālūkī*, *qāsid*, *harkārā*, *kharitā*, *khatti*, *payām*, *paigām* — Sighra bhejnā wā pathānā, sīghra kar dālnā, samāpt k., badh k.; *n.* *twārā*, *sīghratā*, *utāwli*, *chatakwaī*, *dhāvak*, *daurtā dūt*, *patra*, *sumachar*, *sāndes wā sāndesā*.
- DE-SPĀT'HER, *n.* one that despatches — *Jald rawāna k. w.*, *daurāne w^h*, *jald 'amāl k. w.*, *jald anjām d. w.*, *kisi kām ko jald tamām k. w.*, *khatm k. w.*, *halāk k. w.*, *mār-dālnē w^h* — Sīghra bhejne w., koi kārya sīghra kar dālnē w., samāpt k. w., badhak.
- DE-SPĀT'CH'FUL, *a.* bent on haste — *Jald jald-bāz* — Utāwli, sīghrakārī, avilambī.
- DE-SPĪSE, *v.* (*L. de, sperio*) to scorn, to disdain, to contemn — *Hijārat k.*, *nafrat k.*, *tazīl k.*, *hagīr jānnā* — Ghin k., avajñ k., ghriṇā k., tuchchhā jānnā.
- DES'PI-CA-BLE, *a.* contemptible, vile, worthless — *Haqīr*, *khaḥif*, *khwār*, *zālil*, *kamīna*, *muṭtazal*, *be-waqr*, *be-qadr*, *nā-chiz* — Ghin ke yogya, avamānya, garhāniya, avajñeya, adham, nich, kutsit, apakrisht, tuchchha, halkā, mikrisht, nikamīnā.
- DES'PI-CA-BLE-NESS, *n.* meanness, vileness — *Kamīnagi yā kamīna-pan*, *danāat*, *zillat*, *ihānat*, *be-qadri*, *be-waqri*, *pasti* — Nichatwa, tuchchhatwa, adhamatā, apakrishtatā.
- DES'PI-CA-BLY, *ad.* meanly, vilely — *Kamīnagi se*, *kamīna-pan se*, *pāpi-pan se*, *zillat se*, *danāat se*, *hiqārat se*, *pīji sū* — Adhamatā se, nichatwa se, tuchchhatā se, apakrishtatā se. [yogya, apamānya, garhāniya, adham, tuchchha, nich, kutsit.]
- DE-SPIS'ABLE, *a.* contemptible, despicable — *Makrūh*, *kamīna*, *zālil*, *past*, *dūm* — Ghin ke
- DE-SPIS'ED-NESS, *n.* state of being despised — *Makrūh hone ki hālāt*, *zillat* — Apamānitatwa, avamanitawā, garhitatwa, ghin kiye jāne ki avasthā.
- DE-SPIS'ER, *n.* one who despises, a scorner — *Hijārat k. w.*, *nafrat k. w.* — Ghin k. w., ghriṇākārī, avajñātī, tuchchhā jānnē w., halkā samajhne w., avamātā.
- DE-SPIS'ING, *n.* scorn, contempt — *Hijārat*, *nafrat* — Ghriṇā, avajñā, kutsā.
- DE-SPITE, *n.* (*L. de, spectrum*) malice, defiance; *v.* to vex, to offend — *Adāwat*, *bad-andeshi*, *mukhālāfat*, *ragm*, *zidd*, *aks*; *v.* *be-zār k.*, *nā-khush k.*, *tasdi d.*, *khaḥa k.* — Droh, dweish, pratirodh, virodh; *v.* *satānā*, *chhernā*, *kijhānā*, *kurhānā*.
- DE-SPITE'FUL, *a.* malicious, full of spleen — *Bad-khwāh*, *bad-andesh*, *kina-war*, *pur-nifāq*, *ziddi* — Dweishi, drohi, hīnsākārī. [*bad-khwāhi se* — Droh se, dweish se, hīnsāpūrvak.]
- DE-SPITE'FUL-LY, *ad.* maliciously, malignantly — *Kina-warī se*, *kina se*, *bad-andeshi se*.
- DE-SPITE'FUL-NESS, *n.* malice, hate, malignity — *Kina*, *'adāwat*, *nafrat*, *hiqārat*, *'aks*, *bad-andeshi*, *bad-khwāhi*, *kina-warī* — Droh, ghriṇā, avajñā, ghin, dweish, daurjanya.
- DE-SPOIL', *v.* (*L. de, s'olio*) to rob, to deprive — *Lūt-lenā^h*, *chhin-lenā^h*, *le-lenā^h* [Nirās h., nirās h., nirāsā h., āsāhūn h., bharosāhūn h.]
- DE-SPOND', *v.* (*L. de, spondeo*) to lose hope, to despair — *Nā-ummed h.*, *māyūs h.* —
- DE-SPOND'EN-CY, *n.* hopelessness, despair — *Nā-ummedi*, *māyūsi*, *yās* — Nirāsā, nairāsya, āsāhinatā. [āsāhūn.]
- DE-SPOND'ENT, *a.* hopeless, despairing — *Māyūs*, *nā-ummed* — Nirās, nirās, bharosāhūn,

- DE-SPŌN'DENT-LY, *ad.* without hope—*Nā-ummedi se, māyāsī se, yās se*—Nirāsā se, bin bharos, nārāsā se.
- DE-SPŌN'DER, *n.* one who desponds—*Nā-ummedi yā māyās shakhs*—Nirāsā wā bharosā.
- DE-SPŌN'DING-LY, *ad.* in a hopeless manner—*Nā-ummedi se, māyāsī se*—Nārāsā se, bin bharos, nārāsī se.
- DĒS-PON-SĀ'TION, *n.* (L. *de, sponsum*) the act of betrothing—*Maṅgn^h, byāh ká gaul-qarār*—Vāgdlān, vivāh irthapratijñān.
- DĒSPOT, *n.* (Gk *despotes*) an absolute prince, a tyrant—*Bādshāh-i-mutlag, khud-mukhtār, bādshāh, bādshāh-i-mustaqill, zālim, jābir*—Swatantrārājā, swādhinārājā, adhirāj, swayamprabhu, upadravi, prajāpati.
- DE-SPŌTIC, DE-SPŌT'ICAL, *a.* absolute in power, arbitrary, tyrannical—*Mukhtār-i-kull, kull mukhtār, mustaqill, be-zabt, be-qu'ida, zālim, zulmī, sitamī*—Swayamprabhutwākār, swatantraprājākarī, niyamārāhī, svechchhichārī, swachchhand, abādhyā, anyā-yakārī, prajāpati, prajāpadravi.
- DE-SPŌT'ICAL-LY, *ad.* in an arbitrary manner—*Be-zabtī se, khud-mukhtārī se, apne ikh-tigār yā khushi se, zulm se, zālimāna*—Swatantratā se, swachchhand, krūprabhutwa se, ambandhāsān se.
- DĒSPOTISM, *n.* absolute power, tyranny—*Khud-mukhtārī, kull-mukhtārī, bādshāh-i-mustaqill kī saltanat, zulm, sitam*—Svechchhīprabhutwa, swatantraprabhutwa, amr-bandhāsān, anyāyāsān, upadravījyā, kuśān, prajāpūrān, prajāpūbhav, nish-thuatā. [chhōpnā^h, mail chhōpnā yā kātā^h.
- DE-SPŌMATE, *v.* (L. *de, spuma*) to throw off in foam, to froth—*Phen-ānā^h, phen*
- DĒS-PUMATION, *n.* foam, froth, scum—*Phen kā ānā^h, phen^h, mail^h.*
- DĒS'SERT, *n.* (L. *de, servio*) meat served after meat—*Khānā, khāne ke ba'd jo mewa khāte hain, nuql*—Bhojanāntaraphalāhār, bhojanottaraphalāhār.
- DĒS'TINE, *v.* (L. *destino*) to doom, to appoint, to devote—*Muqaddar k., maqsum k., mu'ayyan k., muqarrar k., muta'ayyan k., mahsūs k.*—Pūrvaniyog k., pūrvaniyojan k., pūrvakalbana k., thāhrānā, nirūpan k.
- DĒS'TINATE, *v.* to design for any end—*Mahsūs k., kisīkām ke liye muqaddar yā mu-qarrar k.*—Kisī karya ke nimitta nirūpan k., kisī viśesh karya ke nimitta thāhrānā.
- DĒS'TINATION, *n.* purpose, end, design, the place to which a thing is appointed, the place intended to be reached—*Muqaddar, maqsum, niyat, irāda, matlab, marja', man-zil-i-muqaddar*—Abhiprāy, āsay, manorath, niyuktavishay, niyuktasthān, nirūptasthān.
- DĒS'TINY, *a.* fate, invincible necessity—*Taqdir, qismat, nasib, qazā, sar-namāsh, bhāgh*—Karmaphal, karmayog, daivadaśa, bhāgya, adrisht, bhavitavyatā.
- DĒS'TITLE, *a.* (L. *de, statuo*) friendless, in want—*Ājiz, lā-chār, be-nawā, be-dost, be-kasāmā, be-kas, mukhtā, be-muqdar, tiki-dast, be-bahra, muflis*—Nirāsāray, anāth, bandhuhīn, mitrahīn, mudhau, arthahīn, hīn, kaingāl, daridra.
- DĒS'TITUTION, *n.* want, poverty—*Lā-chār, be-nawā, mukhtāpī, tiki-dastī, tang-dastī, iflās, be-muqdarī*—Abhāv, śūnyatā, dukhiā, kaingālātī, daridrātī, dāridrya, dhanābhāv.
- DE-STROY, *v.* (L. *de, struo*) to ruin, to lay waste, to kill—*Bar-bād k., nest k., nest-nā-bād k., mīmār k., khāk k., wirān k., pāc-māl k., halāk k., mār-dānā^h*—Vinās k., nash k., dhā d, tor dānā, upānā, ujar d, badh k., pranant k.
- DE-STROYER, *n.* one who destroys—*Bar-bād k. v., nest k. v., wirān k. v., bigārū^h, ujā-pū^h, pāc-māl k. v., halāk k. v., halākū*—Vināsakārī, nāśak, dhwānsakārī, ujāpne w., ghātī, mār dāne w.
- DE-STRUC'TIBLE, *a.* liable to destruction—*Nest hone ke qūbil, bar-bād hone ke lāiq, wir in hone ke qūbil, fanā-pāc*—Nāśamī, dhwānsamī, nash hone ke yogya.
- DE-STRUC'TION, *n.* the act of destroying, ruin, murder, eternal death—*Halākī, ihlāk, bar-bād, talaf, kharāb, mīmārī, inhidām, pāc-mālī, w rānī, tabahī, qatl, khūn-rezi, khūn, fanā*—Nāś, vinās, kshay, sañhār, māru, badh, pralay, lay, mahāpralay, prakritipralay.
- DE-STRUC'TIVE, *a.* that destroys, ruinous—*Muhlik, hālik, halākū, muzirr, ziyān-kār*—Nāśak, vināsak, dhwānsī, sañhānak, ghātuk, ghātī, hīnsak, hānikar, apakarak.
- DE-STRUC'TIVELY, *ad.* in a destructive manner—*Muhlik taur se, muzirr yā ziyān-kār taur se, mazarrat se*—Vināsak prakār se, dhwānsī bhāv se, hīnsak wā apakarak riti se, ghātuk riti se, vinās se.
- DE-STRUC'TIVENESS, *n.* the quality of destroying—*Mazarrat, mufsidī, muhlik yā mu-zirr hone kī khāssiya, bar-bād karne kī khāssiya*—Nāśakatwa, ghātukatwa, apakarakatā.
- DĒS'UE-TUDE, *n.* (L. *de, aetum*) cessation of use, disuse—*Be-istī'mālī, 'adam-i-istī-māl, be-rawaj*—Riti kī nivritta, nivritti, nirvritti, nivartar.
- DĒS'ULTORY, *a.* (L. *de, saltum*) roving from one thing to another—*Be-tartīb, be-zabt, be-rabt, be-sarrihtu, be-taur, be-qu'ida*—Lol, taral, dāmādol, chanchal, asthir, niyamāpṛkṛt, akramik.
- DĒS'ULTORY-LY, *ad.* without method—*Be-sarrihtagī se, be-taur, be-zabt, be-tartīb se, be-qu'idagi se*—Lolātā se, dāmādolī se, chanchalatā wā asthritātā se, binā niyam se.

- DĒS'UL-TO-RI-NESS**, *n.* the state or quality of being desultory — *Be-sarrishlagi, be-tauri, be-tartibi, be-gi idagi* — Dānādoli, chanchalatā, asthuratā, niyamābhāv
- DE-TACH'**, *v.* (Fr. *détacher*) to separate, to send off a party — *Judā k., ek gol ko kisi kām ke liye rawāna k.* — Prithak k., alag k., algānā, ek tōli wā dal ko kisi viśesh kam ke nimitta bhejānā.
- DE-TACH'MENT**, *n.* a party detached — *Ek gol jise fauji se judā karke kisi l'hās kām ke liye rawāna karēn, gol, guruh, risāle* — Ek tōli wā dal jisko kisi viśesh kam ke nimitta bhejiñ, bhejā hūā sainyadal, jathā
- DE-TĀIL', r** (L. *de, Fr. tailleur*) to relate particularly; *n.* a particular account — *Mufassal mashrūhan yā sharh-wār bayān k., tafsil k.; n. tafsil, mufassal bayān* — Viśesh varnan k., vrittāntavivaran k., byore se batānā, vistārapūrvak varnan k.; *n.* vrittāntavivaran, byore ke sāth varnan, vistārapūrvak varnan.
- DE-TĀILER**, *n.* one who details — *Mufassal bayān k. w., mashrūhan yā sharh-wār bayān k. w., tasil k. w.* — Byore ke sāth varnan k. w., vrittāntavivaranakartā.
- DE-TĀIN', v** (L. *de, teneo*) to keep back, to withhold, to restrain — *Bāz rakhnā, atknā, roknā, chhenknā, qaid rakhnā, band k.* — Dāb rakhnā, atkā rakhnā, uljhā rakhnā, pakar rakhnā, rok rakhnā, āpnā, dhar rakhnā, bithlā rakhnā.
- DE-TĀIN'ER**, *n.* one that detains — *Bāz rakhne w., atknē w., roknē w., chhenkne w., qaid rakhne w.* — Dāb rakhne w., atkā rakhne w., uljhā wā pakar rakhne w., rok rakhne w., āpnē w., bithlā rakhne w.
- DE-TĒN'TION**, *n.* the act of detaining — *Atkā w., uljhā w., rukā w., giriftagi, qaid, habs* — Dāb rakhnā, chhenkāw, arāw, nirodh wā nirodhan, bandhuai.
- DE-TĒN'UE**, *n.* a writ against a person that detains unlawfully — *Ek parvāna jo aise shakhs par nikaltā hai jo kisi kī chuz nā-hayq atkā rakhta hai* — Kachahi meñ bulāhat ke nimitta ek patra jo aise jan ke nām se nikaltā hai jo kisi kī vastu anyāyapūrvak dāb rakhtā hai.
- DE-TĒCT'**, *v.* (L. *de, tectum*) to discover, to find out a crime or artifice — *Zāhir k., dar-yāft k., māfūm k., dekhnā, pakarnā, gunāh yā fareb fāsh k.* — Prakās k., dekh pānā, apnādh chūk dhūntatā wā chhal pakar pānā
- DE-TĒCT'ER**, *n.* one who detects — *Zāhir k. w., gunāh yā fareb dekh-pāne w., fāsh-k. w., yā pakar-pāne w., kashf* — Prakās k., dekh pāne w., pakar pāne w., apnādh chūk dhūntatā wā chhal pakar pāne w. wā prakās k. w.
- DE-TĒCT'ION**, *n.* discovery of guilt or fraud — *Khatā-giri, zuhūr-i-khatā, zuhūr-i-fareb, daryāft-i-gunāh, girift, dar-yāft, kashf* — Chūk wā apnādh kā pakar pānā wā prakās k., lapat kā pakar pānā wā prakās k.
- DE-TĒR'**, *v.* (L. *de, terreo*) to discourage by terror, to prevent — *Kharf dikhlā-kar be himmat k., bāz rakhnā, roknā* — Dāb dikhkār man toṛnā wā āpnā, bhay dikhkār nivritta karānā.
- DE-TĒR'MENT**, *n.* the act or cause of deterring — *Kharf dikhlā kar himmat-shikanī k., bāz rakhnā, roknā, kharf dikhlā kar himmat-toṛne bāz-rakhne yā roknē kā bāis* — Bhay dikhkār man toṛnā wā nivritta karānā, bhay dikhkār man toṛne wā nivritta karānē kā karān.
- DE-TĒRGE'**, *v.* (L. *de, tergeo*) to cleanse — *Sāf k., badan yā ghāw kī ālāish sāf k. yā nikālānā* — Dhonā, paushkār k., sarir wā ghāw ke mal ko dhonā
- DE-TĒR'GENT**, *a.* having the power of cleansing, *n.* that which cleanses — *Sāf k. w., ālāish nikālne w.; n. wah darā jo ghāw yā badan ke awtar kī ālāish ko nikāl-detī hai yā sāf kar-dāltī hai* — Dhone w., sōdhak, mal kāṭne w., *n.* wah aushadh jo sarir wā ghāw ke mal ko kāṭkar dūr kar dāltī hai.
- DE-TĒR'SION**, *n.* the act of cleansing — *Jarāhat kī mail sāf k., ghāw kī ālāish kāṭnā, safāi* — Sōdhan, paushkār, ghāw kā mala-sōdhan.
- DE-TĒR'SIVE**, *a.* cleansing, *n.* a medicine which cleanses — *Sāf k. w., ghāw kī mail dār k. w.; n. sāf k. wāli darā, wah darā jo ghāw magānā kī ālāish nikāl-dāltī hai* — Sōdhak, paushkār, dhone w., ghāw ityādī kī mal kāṭne w.; *n.* mala-sōdhak aushadh, wah aushadh jo ghāw ādī ke mal ko kāṭ detī hai.
- DE-TĒR'I-O-RATE**, *v.* (L. *deterior*) to make or grow worse, to impair — *Abtar k. yā h., bad-tar k. yā h., kharāb k. yā h.* — Bigānā, bigānā, khotā k. wā h.
- DE-TĒR'T-O-RĀ'TION**, *n.* act of making or growing worse — *Ab-tari, bad-tari, kharāb k. yā h.* — Apakarsh, vikār, bhrashtatā.
- DE-TĒR'MINE**, *v.* (L. *de, terminus*) to fix, to settle, to conclude, to bound, to resolve, to decide, to direct or influence — *Ta'aqun k., qāim k., qarār d., tashkhis k., muqarrar k., khatm k. yā h., ā'hir k. yā h., ihāta k., mahdūd k., hadd bāndhnā, qasd k., 'azm k., tasmiim k., mazbūt irāda k., faisal k., tajwiz k., tahrik d.* — Thāhrānā, sthīr k., siddh k., nirūpanā, nirdhāran k., samāpt k. wā h., simā bāndhnā, sasim wā saparimān k., man meñ saṅkalp k., thāmnā, driṭh manorath k., vichārānā, mṛṇay k., upāpnā, nibērā k., pharchā k., pharyānī, chukānā, niptārā k., pravritta k.
- DE-TĒR'MI-NABLE**, *a.* that may be decided — *Faisal hone ke lāiq, injisāl pāne ke qābil,*

- qábil-i-raṣ'*—Nipáte jáne ke yogya, niptará páne ke yogya, nirdháraníya, nirneya, vivechaniya.
- DE-TÉR'MI-NATE, *a.* fixed, limited, definite—*Muqarrar, musanmam, mu'húd, mahdúd, mu'aiyan, muhakkhkas*—Nirpit, nischit, niyat, sasim, simásahit, nibaddh, nirdharit, nirdisht, vyavasthit.
- DE-TÉR'MI-NATI-LY, *ad.* resolutely, definitely, certainly—*Qasdan, 'amlan, muqarrar, yaqinan*—Driṣṣ saṅkalp wá manorath se, nirṇayapūrvak, nirṇay se, nischay se, nis-sandeh.
- DE-TÉR-MIN-ĀTION, *n.* resolution, decision—*'Azm, niyat, iráda, qasd, istiqlál, tajwíz, faísala, inṣisál*—Driṣṣ manorath, driṣṣ vichár, nirdháran, nischay, nirṇay, niptáa, niberá. [nischáyak, nirṇayak.]
- DE-TÉR'MI-NA-TIVE, *a.* directing to an end—*Ta'aiyun k. w., muqarrar k. w.*—Nirdharak.
- DE-TÉR'MI-NA-TOR, *n.* one who determines—*Ta'aiyun k. w., muqarrar k. w., qáim k. w., khatm k. w., hadd bándhne w., qasd k. w., 'azm k. w., mazbút iráda k. w., faísal k. w., tajwíz k. w.*—Nirṇáyak, nischáyak, tháhráne w., siddh k. w., samápt k. w., sasim wá saparimán k. w., thánnne w., man men saṅkalp k. w., driṣṣ manorath k. w., nipátne w., niptáa k. w.
- DE-TÉR-MINED, *p. a.* firm in purpose, resolute—*Sábit-qadam, mustaqill, bar-qarár, iráda men mazbút, úli-l-'azm, ídu-l-'azm*—Manorath men driṣṣ, driṣṣamati, sthiramati, átal, driṣṣasaṅkalp, vajrasaṅkalpí, teki.
- DE-TÉR-MINER, *n.* one who determines—*Ta'aiyun k. w., qáim k. w., musanmam iráda k. w., hadd bándhne w., faísal k. w., tajwíz k. w.*—Tháhráne w., siddh k. w., sthir k. w., samápt k. w., nirupak, nirpetá, nischayakári, sasim k. w., man men saṅkalp k. w., driṣṣ manorath k. w., thánnne w., nipátne w., mberá k. w., pharchane w.
- DE-TER-RĀTION, *n.* (L. *de, terra*) a taking out of the earth—*Koi chiz jo garí ho us-ko khod-kar nikál lená*—Koi vastu jo garí ho usko khod kar nikál lená.
- DE-TĒST', *v.* (L. *de, testis*) to hate extremely, to abhor—*Karāhiyat k., karāhat k., makrúh jinné, nafrat k.*—Ghin k., ghinú k., avajná k., dwesh var wá bair rakhná.
- DE-TĒST'A-BLE, *a.* extremely hateful, odious—*Karúh, makrúh, nafrat-angez*—Dweshaniya, ghripátha, garhaniya, ghin kiye jáne ke yogya
- DE-TĒST'A-BLY, *ad.* hatefully, abominably—*Karāhiyat se, karāhat se, nafrat se*—Ghin se, ghinárhatá se, avajná se.
- DE-TĒST'A-BLE-NESS, *n.* the quality or state of being detestable—*Makrúh hone ki hálut*—Ghinárhata, garhaniyá. [ghriná, dwesh.]
- DE-TĒS-TĀTION, *n.* hatred, abhorrence—*Nafrat, istikráh, karāhiyat, karāhat*—Ghin.
- DE-TĒST'ER, *n.* one who detests—*Nafrat k. w., makrúh jinné w.*—Ghinákári, ghin k. w., dwe-shí, avajnákári.
- DE-THRONE', *v.* (L. *de, thronus*) to remove or drive from a throne—*Bádsáh ko takht par se utárná, be-táj-o-takht k.*—Rájá ko sánhasan par se utárná, sánhasana-chyut k. [takht k., bádsáh-nirdi—Rájá ko sánhasan par se utárná, rájyabhrañs.]
- DE-THRONE'MENT, *n.* the act of dethroning—*Bádsáh ko takht par se utárná, be-táj-o-*
- DE-THRON'ER, *n.* one who dethrones—*Bádsáh ko takht par se utárnne w., be-táj-o-takht k. w.*—Rájá ko sánhasan par se utárnne w., rájyabhrañs k. w.
- DE-TIN'UE. See under DETAIN.
- DETO-NATE, DETO-NIZE, *v.* (L. *de, tono*) to explode—*Karkíná^h, tarakíná^h, dharáká^h, karakná^h, tarakná^h, dharakná^h, chatcha'áná^h, charcharáná^h.*
- DETO-NĀTION, *n.* the act of exploding—*Karkáhat^h, tarak^h, tarákáhat^h, dharáká^h, karáká^h, taráká^h, chatchutáhat^h, charcharáhat^h.*
- DE-TORT', *v.* (L. *de, tortum*) to twist, to wrest, to pervert—*Ainṭhná^h, marorná^h, marorná^h, ulatná^h, uláná^h.*
- DE-TOR'TION, *n.* a wresting, perversion—*Ainṭh^h, maror^h, maror^h, ulán^h.*
- DE-TOUR', *n.* (Fr.) a turning, a circuit—*Ghunáw^h, phirár^h, phér^h, chakkar^h.*
- DE-TRACT', *v.* (L. *de, tractum*) to take away, to derogate, to defame—*Khínchná^h, zalil k., be-qadr k., 'izzat yá qadr k. w., ruswá k., 'aib-goí k., 'aib lagáná. tuhmat lagáná*—Le lená, ghatáná, dústre ke mán wá yás kí háni k., nindá k., apavád lagáná, kalañk lagáná.
- DE-TRAC'TER, DE-TRAC'TOR, *n.* one who detracts—*Zalil k. w., dústre kí 'izzat qadr yá nek-námí kam k. w., ruswá k. w., 'aib lagáne w., tuhmatí, gibatí*—Gunaghátí, gun-ápavádak, nindak, apavádi, dústre ke mán wá yás kí háni k. w.
- DE-TRAC'TING-LY, *ad.* so as to defame—*Ruswái ke taur se, 'aib lagáne ke taur se, ruswá karne ke taur se*—Nindá karne kí ríti se, apavád lagáne 'í ríti se, kalañk lagáne kí bháñti se.
- DE-TRAC'TION, *n.* a taking away, slander—*Ghatáná^h, khafif k., 'aib-goí, bad-námí, zamam, gibat*—Hrás, nyin k., alp k., gunanindá, gunaghát, gunápavád, kalañk.
- DE-TRAC'TIVE, *a.* tending to detract—*'Aib-go, gibat-go, ruswá k. w., tuhmatí*—Apavádak, kalañkakar, gunaghátí.

- DE-TRAC'TO-RY, *a.* defamatory, derogatory—*Tuknatī, bad-nām k. w., ilzāmī, 'izzat qadr yā nām ko kan k. w., ruswā k. w.*—Akirtikar, durnam k. w., lum lagāne w., kalānk lagāne w., apamānakārī, mān wā nām ko ghaṭāne w.
- DE-TRAC'TRESS, *n.* a censorious woman—*Bad-nām karne-wālī 'aurat, tuhmāt lagāne-wālī 'aurat*—Nindā karne wālī strī, apavādmī, nindākarinī, kalaṅkakārīnī.
- DE'TRI-MENT, *n.* (L. *detrimentum*) loss, damage, harm—*Nuqsān, khalāl, ziyān, khasārat, mazarrat*—Hāni, kshatī, anisht, apakar, hamsa, nās.
- DE'TRIMENT'AL, *a.* causing loss, injurious—*Nuqsān k. w., nuqsān-kunanda, muzirr, mukhill*—Hunīkar, hunījanak, apakuṇak, kshatikarak, hīnsak.
- DE-TRITION, *n.* (L. *de, tero*) a wearing off—*Ghisāw^h, ghisāwat^h*.
- DE-TRITUS, *n.* earthly substance worn away by attrition or the action of water—*Shai jo raygar yā pāni ke bā'is ghis-kar judā ho jay*—Vastu jo raygar wā pāni ke kāran se ghiskar alag ho jāy. [*d^h.. niche dabā-ā^h*]
- DE-TRUDE, *v.* (L. *de, trudo*) to thrust down, to force into a lower place—*Niche dāl*
- DE-TRU'SION, *n.* the act of thrusting down—*Niche ko pheñk d^h., niche dāhna yādābāt^h*.
- DE-TRUN-CATION, *n.* (L. *de, truncus*) the act of lopping or cutting off—*Kāṭ^h, chhāṭ^h*.
- DE-TURPATE, *v.* (L. *de, turpis*) to defile, to pollute—*Alūda k., nā-pāk k., kharāb k.*—Bhrasht k., bigāṇā.
- DEUCE, *n.* (Fr. *deux*) two—*Do^h, dūā^h, dup^h*.
- DEO-TER-OG'A-MY, *n.* (Gr. *deuteros, gamos*) a second marriage—*Pahle khasam yā jorā ke mar-jāne ke ba'd dūsri shādī*—Pahle pati wā patnī ke mar jāne par dūsri vivāh.
- DEU-TER-OG'A-MIST, *n.* one who enters into a second marriage—*Dūsri shādī k. w. yā karne-wālī*—Dūsri vivāh k. w. wā karne-wālī.
- DEO-TER-ON'O-MY, *n.* (Gr. *deuteros, nomos*) the recapitulation of the law, the fifth book of Moses—*Mūsā ke āin kā muqarrar bagān, Mūsā ki tasnif ki hui pānchwin kitāb*—Mūsā ki vyavasthā kā dwitīyavivaran, Mūsā ki banāi hui pānchwin pustak.
- DE-VASTATE, *v.* (L. *de, vasto*) to lay waste—*Warān k., tabāh k., bar-bād k., pāc-māl k.*—Ujārā, ujār k., tuhanmās k., dhwās k., nās k. [*him, kshatī, nāqymās*].
- DEW-AS-TATION, *n.* waste, havoc, desolation—*Tabāhi, nuqsān, warān, pāc-māl*—Ujār.
- DE-VELOP, *v.* (Fr. *développer*) to unfold, to uncover, to unravel—*Kholnā^h, zahir k., wāzih k., hull k., suljhānā^h*—Prak ś k., nikālā, ughārnā, utpādan k., prakāṭ wā pragat k. [*Pristar, prakāśan, vistar, vibāsan, prakat k., prakatikan*].
- DE-VELOPMENT, *n.* an unfolding, disclosure—*Kholnā^h, suljhānā^h, mukāshafa, izhār*
- DE-VI-ATE, *v.* (L. *de, via*) to wander from the right way, to err—*Gun-rāh k., bad-rah-yā be-rāh jānā, munharif^h k., inhirāf k., tajānuz k., khatā k., gunāh k.*—Bhatakānā, bhātḥatānā, vipath jānā, vichalna, kupath jānā, bhrām k., bhūlnā, chūkūnā.
- DE-VI-ATION, *n.* a wandering from the right way, error, sin, variation—*Gun-rāhi, bad-rāhi, be-rāhi, khatī, gunāh, inhirāf, tajānuz, jurq, tafānut, turk*—Satpathatyāg, kupathagaman, bhūl, chuk, bhrām, aparādh, vichalan, tyāg.
- DE-VI-IOUS, *a.* out of the common track—*Gun-rāh, be-rah, bad-rāh, munharif, rū-gar-dān, kaj-rah*—Bhrānt, bhrāmī, vipathagāmī, kupathagāmī, supathavahinbhūt.
- DE-VI(CE). See under DEVEISE.
- DE-VIL, *n.* (S. *devol*) a fallen angel, an evil spirit, Satan—*Bihisht se khārij kiya huā firishta, khabīs, iblis, shaitān*—Swarg se nikālī huā īswaradūt, bhūt, pret, vetāl, piśāch. [*dharmak, piśāchasadris, piśāchik, durāchārī, dushṭ*].
- DE-VIL-ISH, *a.* like a devil, wicked—*Dew-srat, shaitān, zabūn, sharir, bait-zāt*—Bhūta.
- DE-VIL-ISH-LY, *ad.* in a devilish manner—*Shaitān-pane se, bad-zātī se, shurātāt se*—Bhūt sarikhā, piśāchavat, dushṭatā se, durāchār se. [*chikatwa, dushṭatā*]
- DE-VIL-ISH-NESS, *n.* the quality of a devil—*Shaitān-panā, sharr*—Piśāchapanā, pai-ā.
- DE-VIL-SHIP, *n.* the character of a devil—*Iblis yā shaitān ki khatīsiyat yā srat*—Bhūt wā piśāch kā charitra.
- DE-VISE, *v.* (L. *di, visum*) to contrive, to invent, to plan—*Mansūba k., mansū'at dār-panā, tajwiz k., ikhtirā' k., ijād k., tadbīr k.*—Upāy k., kalpanā karke nikālā, vivechānā k., yukti k., yatn k.
- DE-VISE, *n.* a contrivance, a design, invention, an emblem, a spectacle—*Mansūba, fikr, gumān, hikmat, tajwiz, tadbīr, ijād, nishānī, 'alāmat, tagma, tamāshā*—Upāy, kalpanā, yukti, jugat, manorath, abhiprāy, āśay, rachanā, nirmān, banāwat, chihn, chinhanī, kulīnapadachihn, dekhāw, lila, kautuk.
- DE-VISE'FUL, *a.* full of devices, inventive—*Hikmatī, pur-hikmat, pur-tadbīr, pur-tagma, mījīd, bānī, zuhīn*—Upāyī, upāyakuśal, upāyanay, kulīnapadachihnamay, yuktimān, nirmānakārī, kalpanā karke nikālne w.
- DE-VISE'FUL-LY, *ad.* in a deviceful manner—*Mansūbā yā ijād kiye jāne ke lāiq, tadbīr yā ijād*—Upāyakuśalatā se, yuktimānatāpūrvak.
- DE-VIS'A-BLE, *a.* that may be devised—*Mumkinu-t-tadbīr, mumkinu-l-ijād, mansūba-pazir*—Upāy kiye jāne ke yogya, kalpanā se nikālne ke yogya, kalpaniā.
- DE-VIS'ER, *n.* a contriver, an inventor—*Pitrātī, tadbīrī, mansūba-bāz, mījīd, ijād k. w.,*

bāni, mulhitarī — Upāyī, upāyachintak, upāyājña, parikalpak, kalpanā karke nikāle w., utpālak.

DE-VĪŚE, *v.* (L. *dirisum*) to grant by will; *n.* the act of bequeathing by will — *Hiba k*, *wasiyat k.*; *n. hiba, wasiyat, hiba-nāma, was-yat nāma* — De māna, ehhor jāna, apnī ichchhā se d, dānapatra ke dwārā d.; *n.* dānapatra ke dwārā rikthapādān.

DE-VIŚA-BLE, *a.* that may be granted by will — *Hiba yā wasiyat kiye jāne ke qābil, wasiyat-pazīr, munkim-l-hiba* — Dānapatra ke dwārā diye jāne ke योग्य. [ke dwārā d. w.

DE-VIŚOR, *n.* one who grants by will — *Wasiyat-kunanda, wasiyat k. w., māsū* — Dānapatra

DE-VÖID', *a.* (L. *de, viduus*) empty, destitute, free from — *Khālī, tihī, mu'arrā, 'arī* — Śūnya, rahit, vivarjit, hīn, vīhin.

DE-VOIR', dev-war', *n.* (Fr.) service, an act of civility or respect — *Malāzamat, akhlāq, adab, adāb* — Seva, satkāra, samādar, sammān, ādar.

DE-VÖLVE', *v.* (L. *de, volvo*) to roll down, to pass from one to another — *Girānā^b, luhkknā^b, dhulkknā^b, gīrnā^b, luhkknā^b, dhalaknā^b, ek ke hāth se dūsre ke hāth jānā yā ā pahunchnā^b, hāthōn hāth ānā yā pahunchnā^b. [dūsre ke hāth jānā yā pahunchnā^b,*

DEV-O LUTION, *n.* the act of devolving — *Luhkknā^b, gīrnā^b, dhulkknā^b, ek ke hāth se*

DE-VÖTE', *v.* (L. *de, votum*) to dedicate, to addict, to doom — *Fidā k*, *nigāz k.*, *makhśis k.*, *qurbān k.*, *tusaddiq k.*, *masrif k.*, *hawāla k.*, *la'nat k.*, *maridā k.* — Chāḥnā, samarpan k., lagānā, arpan k., saṅkalp k., sauṅpnā, kosnā, śāp d.

DE-VÖT-ED-NESS, *n.* state of being devoted — *Fiduigat, jān-nisāri* — Samarpan, utsarg, saṅkalpakaran, bhakti, āsakti, upasvan, upāsakatā wā upāsana, mshthā.

DEV-O TĒE', *n.* one given wholly up to religion, a superstitious person, a bigot — *Zāhid, rijāzat, 'ābid, ahl-i-imān-i-bātil, muta'assib, ta'assub* — Varāgi, yogi, sunnyasi, tapaswī, tāpas, mithyadharmabandhi, mithyadharmamāt, swamatāgi ahi.

DE-VÖTEMENT, *n.* the act of devoting — *Rijāzat, zuhd, 'ibādāt, sar-garmī, dil-sozi, shauq, masrif, muhabbat, fiduigat, jān-nisāri* — I-warasevā, Iswarabhakti, dharmakriyā, tap, tapasyā, yog, bhakti, āsakti, anurag, upāsana.

DE VÖT-EN, *n.* one who devotes — *Fidā k. w.*, *nigāz k. w.*, *masrif k. w.*, *tusaddiq k. w.*, *hawāla k. w.*, *'ābul* — Chāḥnā w., samarpan k. w., lagane w., saṅkalp k. w., sauṅpne w., pujāi.

DE-VÖTION, *n.* piety, worship, prayer, strong affection, ardour, disposal — *Rijāzat, zuhd, 'ibādāt, jup-tap^b, parastish, namāz, bari muhabbat, sar-garmī, dil-sozi, ikhtiyār, qābū* — Bhajanaśilātā, Iswarabhakti, Iswarasevākrīyā, tap, puji, jap, Iswarapratihana, devapratihana, bhagavatprārthanā, anurag, āsakti, yog, upāsana, utsāh, uttāp, vyagrata, adhinatā, vāi, adhikār.

DE-VÖTION-AT, *a.* pertaining to devotion — *Mazhabī, dīnī, 'ibādātī, namāzī, parastish ke muta'ally, bari muhabbat kī, sar-garmī* — Iswarapūjāviśayak, dharmavishayak, tapomay, dharmapar, bhajanaśil, anurag, āsakt, utsāh.

DE-VÖTION-AL-IST, DE VÖTION-IST, *n.* one formally or superstitiously devout — *Zāhid, 'ābul, bātil-parast* — Dharmavishist, tapaswī, mithyadharmamāt, mithyadharmabandhi.

DE-VÖT', *a.* pious, religious, earnest — *'Ābid, pārsā, muta'abhid, namāzī, dīn-dār, mush-tāq, shauq-mund, sar-garmī* — Bhakt, bhaktimān, bhajanaśil, Iswaramshth, tapaswī, dharmī, dharmatmā, dhārmik, anurag, utsuk, vyagachitta.

DE-VÖT'LY, *ad* piously, religiously, earnestly — *Zāhidānā, 'ābulānā, khudā-tarsi se, 'ibādāt, se, dīn-dārī se, sar-garmī se, shauq se, tapāk se* — Iswarabhaktipūrvak, Iswarānuddhāpūrvak, dhārmikatā se, dharmasīlatā se, anurag se, utsāh se.

DE-VÖT'NESS, *n.* the state of being devout — *'Ābidī, pārsāi, ikhtiyār, shauq, sar-garmī* — Bhakti, bhajanaśilātā, Iswaramshthā, dhārmikatā, anurag, utsāh.

DE-VÖUR', *v.* (L. *de, voro*) to eat up ravenously, to consume — *Bhakosnā^b, khā-jānā^b, urā-dālānā^b, urā-d^b. [zai' k. w., pūc-māl k. w.* — Bhakshak, khālak, nāsak, urāi.

DE-VÖUR'ER, *n.* one who devours — *Bhakosne w^b, khā-jāne w^b, khāne w^b, urā-dālne w^b.*

DEW, *n.* (S. *dew*) moisture, a thin cold vapour; *v.* to wet with dew, to moisten — *Shab-nam, tall*; *v. shab-nam se tur k., tar k., nam k.* — Os; *v. os se bhigonā wā gilā k., odā k.*

DEW'Y, *a.* partaking of dew, like dew — *Shab-namī, shab-nam sā* — Osilā, os sarikhā.

DEW'BENT, *a.* bent by dew — *Os se jhukā huā^b.*

DEW'BESPRENT, *a.* sprinkled with dew — *Os se sīrchā chhirkā bhigoyā yā bhīgā huā^b.*

DEW'DROP, *n.* a drop of dew — *Dāna-i-shab-nam, shab-nam kā qatra* — Os kī būnd.

DEW'DROP-PING, *a.* wetting as with dew — *Mānon os se bhigone w^b.*

DEW'LAP, *n.* the flesh which hangs from the throat of an ox — *Cāw yā bail kī gab-gab* — Gau wā bail ke gale kī jhūltā huā māns, gulakambal. [tā māns w.

DEW'LAPT, *a.* furnished with dewlaps — *Gab-gab-dār* — Galakambalayukt, gale meṁ jhūl-

DEX'TER, *a.* (L.) the right — *Dākin^b, dākinā^b, dakinā^b, dahmā^b.*

DEX-TER'ITY, *n.* readiness, activity, skill — *Chābuki, chustī, zūd-dasti, dast-kārī, charh-dasti, chālāki, ustādi, kumar* — Chāṭakwāi, chapalatā, chatpatī, dakshatā, hasta-

kaśālya, karalakshatā, naipunya, patutā, nipunatā, chāturya.

DĒX'TER-ŌUS, *a.* expert, ready, active—*Chālāk, chust-chālāk, chābuk-dast, tez-dast, amāda, chust, tez*—Pakkā, daksha, karadakh, chatur, nipun, chapal, chatpatiyā.

DĒX'TER-ŌUS-LY, *ad.* expertly, skilfully—*Bā-chusti, chālāki se, kārī-garī se, dast-kārī se, chaturāi se^h, hunar-mandī se*—Chapalatāpūrvak, chañchalatā se, chatpatī se, dakshatā se, nipunatā se, kuśalatā se, chāturya se.

DĒX'TER-ŌUS-NESS, *n.* skill, expertness—*Hunar, dast-kārī, kārī-garī, chābuk-dast, tezi, chālāki, chusti, chaturāi^h*—Nipunatā, dakshatā, karalakshatā, chapalatā, chatpatī, chañchalatā, chāturya, svānāpan.

DĒX'TRAL, *a.* the right, not the left—*Dāhinā^h, dāhin^h, dahinā^h, dahnā^h.*

DĒX'TRAL-ITY, *n.* the state of being on the right side—*Dāhini yā dahnī taraf h., dāhinā jānib-dārī*—Dāhini or h. vā rahmā, dakshinasthatā, dakshinapārsawasthatā.

DĒY, *n.* formerly the title of the governor of Algiers—*Agle zamāne meñ Aljīrīz ke nāzim kā khitāb yā laqab*—Prāchin kāl meñ Aljīrs deś ke adhipatī ki upādhi vā padavī.

DĪ-A-BĒ'TES, *n.* (Gr.) a morbid copiousness of urine—*Silsil-i-haul, salsal-i-baul*—

DĪ-A-BŌLTIC, DĪ-A-BŌLT-CAL, *a.* (Gr. *diabolos*) devilish, atrocious—*Shaitānī, shaitān-sīrat, bad-kār, zahūn, sharīr*—Piśāchī, piśāchik, bhūt sarikhā, pretavat, dusht, apakrisht, atmand, bahut burā

DĪ-A-BŌLT-CAL-LY, *ad.* in a diabolical manner—*Shaitānī taur se, shaitān-pane se, sharā-rat se*—Piśāchpane se, piśāchavat, bhūt sarikhe, dushtatā se, bari burā se.

DĪ-A-BŌLT-CAL-NESS, *n.* the quality of a devil—*Shaitān-panā, bad-kārī, sharīr*—Piśāch-panā, bhūtpanā, dushtatā, dārunatā

DĒ-ĀB'Ō-LISM, *n.* the actions of a devil, possession by a devil—*Shaitān ke 'amāl yā kām, shaitān kā laqnā yā churhā, 'ifrit-giriftāgi, āsch-adagi*—Piśāchakarm, bhūt ke kām, piśāchāvēs, bhūtāvēs, bhūtabādhi piśāchabādhi. [mal k w. lep.]

DĪ-ĀCHY-LON, *n.* (Gr. *dia, chulos*) a mollifying plaster—*Narm k. w. marham*—KŌ-DĪ-A-CŌDI-UM, *n.* (Gr. *dia, kodein*) syrup of poppies—*Dagūnā, khashkhash yā khashkhāsh kā shīra*—Khaskhas kā kwāth, khaskhas kā pāj.

DĪ-ĀC'Ō-NAL, *a.* (Gr. *dia, koneo*) pertaining to a deacon—*Muhājirīn ke khabar-gir ke muta'alliq, sab se niche darje ke pādri ke muta'alliq*—Dairidūr kā rakshakasambandhi, upadharinādhyāpakasambandhi, purohitasahāyāsambandhi, sab se chhōte purohit kā vishayak.

DĪ-A-CRĪTIC, DĪ-A-CRĪT-CAL, *a.* (Gr. *dia, krites*) distinctive—*Farg-kunanda, fāriq, tamiz k. w. mumaiyiz*—Viśeshak, pūthakkārī, prabhedasūchak.

DĪ-A-DEM, *n.* (Gr. *dia, deo*) a crown, an ensign of royalty—*Tāj-i-shāhī, tāj, kulāh-i-shāhī, kulāh*—Mukut, kirīt

DĪ-A-DEMED, *a.* adorned with a diadem—*Tāj-dār, kulāh-dār*—Kiritādharī, mukutādharī.

DĪ-A-DROM, *n.* (Gr. *dia, dromos*) a course, a vibration—*Raftār, guzar, jumbish, dulanā^h*—Gati, chāl, jhulāw, tharthari.

DĪ-ĒR'E-SIS, *n.* (Gr. *dia, haireo*) the mark [..] used to separate syllables, as, aēr—*Lafz ke hāje judā karne kā nishān pāisā yah [..]*—Swaravichehded kā chihm jāisā yah [..] [kā nishān—Rogalakshan, rogachihm, vyāthilakshan.]

DĪ-AG-NŌSTIC, *n.* (Gr. *dia, ginosko*) a distinguishing symptom—*'Alamat-i-marz, marz*

DĪ-ĀG'Ō-NAL, *a.* (Gr. *dia, gonio*) reaching from angle to angle; *n.* a line from angle to angle—*Ek zāriye se dūare zāriye tak pahuchne w., az gosha-tā-ba-gosha*; *n. qutr yā watr*—Karnākriti, karnarekhākriti, kopagūmī; *n.* karnarekhā, karp.

DĪ-ĀG'Ō-NAL-LY, *ad.* in a diagonal direction—*Qutr yā watr ke rukh meñ, qutr yā watr ki sīrat par*—Karnavat, karnarekhā ke sadriś.

DĪ-A-GRĀM, *n.* (Gr. *dia, gramma*) a figure drawn for demonstration—*Kisī subūt ke liye shakl yā naqsha, 'ilm-i-risāzi ki shakl*—Chitra, kshetra, chakra, ākriti.

DĪ'AL, *n.* (L. *diēs*) an instrument for measuring time by the sun—*Dhūp-gharī^h, miqī-yās*—Saṅkhyāntara. [banāne ki vidyā, saṅkhyāntanirnimānavidyā.]

DĪ'AL-LING, *n.* the art of constructing dials—*Dhūp-gharī banāne kī hunar*—Dhūpgharī

DĪ'AL-IST, *n.* a constructor of dials—*Dhūp-gharī banāne w^h*—Saṅkhyāntanirnimātā.

DĪ'AL-PLATE, *n.* the plate on which the hours or lines are marked—*Gharī ki wah patrī jis par gharī jatāne ke liye lakirēn khūchī rakhtī hai^h*—Saṅkhyāntarita.

DĪ'A LĒCT, *n.* (Gr. *dia, lego*) a peculiar form or idiom of a language, speech, manner of speaking—*Zabān, bolī^h, tarz-i-kalām, muhāvvara*—Bhāshā, desābhāshā, vāgdharā.

DĪ-A-LĒCTICS, *n. pl.* the art of reasoning—*'Ilm-i-mantiq*—Tarkavidyā, nyāya.

DĪ-A-LĒCTIC, DĪ-A-LĒCT-CAL, *a.* logical—*'Ilm-i-mantiq ke muta'alliq, mantiqī*—Tarkavidvāishayak, tārki, nyāyī. [sār, tarkasāstra kī riti se.]

DĪ-A-LĒCTI-CAL-LY, *ad.* logically—*'Ilm-i-mantiq ke taur yā rū se*—Tarkavidyā ke anu-

DĪ-A-LĒCTI-CIAN, *n.* a logician, a reasoner—*Sāhib-i-mantiq, mantiqī, buhhās, mubāhās*—Naivāvīk, tarkī.

DĪ-A-LŌGUE, *n.* (Gr. *dia, logos*) a conversation, a conference; *v.* to discourse with

another, to confer—*Mukálama, muzákara, guft-gú, suwál-jawáb*; v. *mukálama muzákara yá guft-gú k., suwál-jawáb k.*—*Báthit, batkahaw, parasparáláp, kathopakathan, prañottar, uttarapratyuttar*; v. *batchit k., batkahaw k., kathopakathan k., parasparáláp k., bolná.*

DI-A-LŌ;T-CAL, *a.* pertaining to dialogue—*Muzákara guft-gú yá suwál-jawáb ke muta'alliq*—*Kathopakathan wa prañottar ká vishayak wa sambandhi.*

DI-XI-O-GISH, *v.* to discourse in dialogue—*Suwál-jawáb ke sūrat meñ guft-gú k.*—*Prañottararūp se báthit k., uttarapratyuttar ki riti se kathopakathan k.*

DI-XI-O-GISHM, *n.* speech between two or more—*Do yá ziyāda shukhsōñ ke dar-miyāñ guft-gú*—*Do wá adhik jāon ke bich meñ batchit kathopakathan wá uttarapratyuttar.*

DI-XI-O-GIST, *n.* a speaker in a dialogue, a writer of dialogues—*Suwál-jawáb-āmez báteñ k. w. gí lkhne w.*—*Prañottarakram se kathopakathak, prañottarariti se báthit k. w., prañottarakram se kathopakathanarachak, prañottarakram se báteñ k. w. wá lkhne w.*

DI-XI-O-GIST'I CAL, *a.* speaking in dialogue—*Suwál-jawáb-āmez báteñ k. w., suwál-jawáb-āmez-guft-gú-nunā*—*Prañottarakram se báteñ k. w., uttarapratyuttarākār, sañvādarūp, prañottararūp.*

DI-XI-O-GIST'I CAL-LY, *ad.* in the manner of a dialogue—*Suwál-jawáb-āmez guft-gú ke taur se*—*Prañottarakram se, uttarapratyuttar ki riti se.*

DI-AM'E-TER, *n.* (*Gr. dia, metron*) a line which passes through the centre of a circle and divides it into two equal parts—*Qutr, dáire ke bich ká khatt, wah khatt jo dáire ke markaz par se guzar-ke us dáire ke do hisse barábar kar de*—*Vyās, vrittārdharēkhā, vyāsarekhā, garbhasūtra.*

DI-AM'E-TRAL, *a.* relating to the diameter, diametrical—*Qutri, qutr ke muta'alliq*—*Vyāsa-sambandhi, vyāsarūpi, vyāsakram se viparitagat.*

DI-AM'E-TRAL-LY, *ad.* in direct opposition—*Sidhe mugábale meñ, thik bar-khilāf*—*Vyāsakram se viparit, viparit, abhinukh, pratikūl, viruddh.*

DI-A-MĒ'TRI-CAL, *a.* describing a diameter, direct—*Qutri, qutr banāne w. sidhā*—*Vyāsani upak, vyāsasambandhi, thik viparit, vyāsakram se viparitagat.*

DI-A-MĒ'TRI-CAL-LY, *ad.* in a diametrical direction, in direct opposition—*Ba-sūrat-i-qutr, thik bar-khilāf*—*Vyāsakram se, thik viparit, thik viruddh.*

DI'A-MOND, *n.* (*Gr. adamus*) the hardest and most valuable of all the gems; *a.* consisting of diamonds, resembling a diamond—*Hirā^h, almās*; *a. hire ká banā huā^h, hire sarikhā^h.* [sarikhā vargātma-kākār wá chatuskōñ, hire kī nāñ chaukonā.

DI'A-MOND-ED, *a.* in squares like diamonds—*Almās ke mānūñ murabbiñ meñ*—*Hire*

DI-A-PĀ'SON, *n.* (*Gr. dia, pas*) an octave in music—*Mūsīqī meñ āth mukhtalif surōñ ká āthwāñ sur, āthwāñ sur*—*Ashtam swar.*

DI'A-PEL, *n.* (*Fr. diapré*) linen cloth woven in flowers or figures; *v.* to draw flowers on cloth, to variegate—*Jāmdāñ, nainā^h, khes^h*; *v. mushajjar binnā, būte-dār binnā, rang-ā-rang yā gun-ā-gun k.*—*n. Phūl būte kārhnā, chitravichitra k., nānāvarñ k.*

DI-APH'A-NOUS, *a.* (*Gr. dia, phaino*) transmitting light, transparent—*Shaffāf, jiske ar-pār roshni guzar sake*—*Prakāśabhedya, pāradarsak.*

DI-A-PHA-NĒ'I-TY, *n.* transparency—*Shaffāfi*—*Prakāśabhedyatā, pāradarsalatā*

DI-A-PHĀ'N'C, *a.* transparent, pellucid—*Shaffāf, sīf*—*Prakāśabhedya, pāradarsak.*

DI-A-PHO-RĒ'TIC, *a.* (*Gr. dia, phoreo*) promoting perspiration; *n.* a medicine that promotes perspiration—*Pasinā lāne w^h*; *n. pasinā lāne-wāli dawā*—*Swedakar, swedajanak*; *n. swedan, swedajanak aushadh.*

DI'A-PHRA'GM, di'a-fiam, *n.* (*Gr. dia, phragma*) the midriff—*Parda-i-shikam*; *chlātī aur peru ke bich meñ hai*—*Chhātī aur peru ke bich kī māñsaposī wá māñsūsira.*

DI-AR-RHĒ'A, di-ar-rē'a, *n.* (*Gr. dia, rheo*) a purging, a flux—*Is-hāl, jaryāñ-i-shikam, sangrahni^h*—*Atisār, sangrabani, grabani.*

DI-AR-RHĒ'TIC, *a.* purgative—*Dast-āwar, mus-hil, jullābī*—*Rechak, sarak, bhedak.*

DI'A RY, *n.* (*L. dies*) an account of daily events, a journal—*Roz-nāma, roz-nāmcha, āwōrja yā āwārija*—*Dinavrittalekh, dinacharitralekh.*

DI-ASTO-LE, *n.* (*Gr. dia, stello*) dilatation of the heart—*Dil ká phailnā*—*Hriday kī praphullatā, hriday ká phailnā.*

DI-ĀT'RI-BE, di'a-tribe, *n.* (*Gr.*) a continued discourse, disputation—*Lagā-tār bayāñ yā mubāhara*—*Anantar varnan wá vivād.* [sabar^h.

DIB'BLE, *n.* (*D. dipfel*) a pointed instrument used in planting—*Kudālī^h, khurpi^h.*

DI-CAC'I-TY, *n.* (*L. dico*) pertness—*Shokhi, gustākhi, fuzul-grī*—*Dhiṭhāi, pragalbhatā, avinay, vāchālatā, atisāyokti.*

DICE. See DIE. [do kar-ke alag k.—Manahkalpanā ko do do karke prithak k.

DI-CHŌT'O MY, *n.* (*Gr. dica, temno*) distribution of ideas by pairs—*Khayālāt ko do*
DI-CHŌT'O MIZE, *v.* to separate, to divide—*Judā k., taqsim k.*—*Prithak k., alag k., vibhāg k.*

- DICTATE**, *v.* (L. *dictum*) to deliver with authority, to tell what to say or write; *n.* a command, an order, a rule—*Hukūmat ke sāth kahná, farmāná, hukm d., 'ibārat batāná, jo kahne yā likhne ko ho use batāná*^h; *n.* *hukm, farmān, irshād, qā'ida yā qānūn*—Prabhūta ke sāth kahná, ājnā d., batāná, likhāná wā likhwanā, jo kahne wā likhne ko ho usko kahná; *n.* ājnā, ādes, nides, nirdes, prerap, vidhi, niyam, vidhān.
- DICTATING**, *n.* the act of dictating—*Farmān, hukm ke sāth kahná, jo kahne yā likhne ko ho use batāná, 'ibārat batlā-kar likhāná*—*Ājnā, ādes, kahatavya wā likhatavya ko kahná, likhwanā, batlākar likhwaí.*
- DICTATOR**, *n.* one who dictates, one invested with absolute authority, a magistrate in ancient Rome—*Farmāne w., jo kahne yā likhne ko ho uskā batlāne w., 'ibārat batlākar likhāne w., wāh shāhā jisko sab se barā ikhtiyār ho, sab se barā hākim, qādim zamāne meñ Rom shahr ká kull-mukhtār hākim*—*Ājnā d. w., ādesak, kahatavya wā likhatavya ká batāne w., paramādhikārayuktajan, paramaprabhu, prāchin kāl meñ Rom nagar ká bandhanādhināsāstā wā apratibandhādhikārī.*
- DICTATORIAL**, *a.* authoritative, overbearing—*Bā-hukūmat, hukmi, jābir, mutakabbir, magrūr*—*Ādesak, nirdesak, niddhat, dhrisht, pragalb, garvit.*
- DICTATORSHIP**, *n.* the office of a dictator—*Sab se bade hākim ká 'uhda, qādim zamāne meñ Rom shahr ke kull-mukhtār hākim ká 'uhda*—*Paramādhikārayuktajan ká pad, paramaprabhupad, prāchin kāl meñ Rom nagar ke bandhanādhināsāstā wā apratibandhādhikārī ká pad.*
- DICTATORRY**, *a.* overbearing, dogmatical—*Mutakabbir, jābir, khud-numā, khud-hukmi, khud-rāc*—*Uddhat, dhrisht, pragalb, garvit, swamatābbhināni, swamatāvalambi, swamatavādī, matāgrahī, hathavādī.*
- DICTATURE**, *n.* the office of a dictator—*Sab se bade hākim ká 'uhda, qādim zamāne meñ Rom shahr ke kull-mukhtār hākim ká 'uhda*—*Paramādhikārayuktajan ká pad, paramaprabhupad, prāchin kāl meñ Rom nagar ke bandhanādhināsāstā wā apratibandhādhikārī ká pad.*
- DICTION**, *n.* (L. *dictum*) language, style—*Zabān, 'ibārat, muhāwara*—*Bhāshā, vāñi, vākyavyāpār, vāgdharā, vāgvritti, śabdārachānā, vāgyvāpār.*
- DICTIONARY**, *n.* a book containing the words of a language explained in alphabetical order, a lexicon, a vocabulary—*Lugut, farhang*—*Śabdakosh, śabdasaṅgrah, koś, kos.*
- DID**, *p. t. of do*—*Do ká māzi-mutlūq*—*Do ká sainānyabhūt.*
- DI-DACTIC**, *DI-DACTICAL*, *a.* (Gr. *didasko*) instructive—*Nasihāt-āmez, pand-āmez, budh-deī*^h—*Upadesak, śikshak, śikshākar.*
- DI-DACTICAL-LY**, *ad.* in an instructive manner—*Nasihāt-āmezi se, pand-āmez tariq se, pand-āmezi se*—*Upadesak rūp se, śikshākar bhāw se.*
- DI-DIDACTIC**, *a.* instructive, preceptive—*Nasihāt-āmez, pand-āmez, budh-deī*^h—*Śikshākar, śikshak, upadesak, upadesārūp, upadesātmak.*
- DIDAP-PEP**, *n.* (*dīp*) a bird that dives into the water—*Pan-dubbi*^h, *ek chīriyā jo pāni meñ dubki martī hai*^h. [*dagmaganā*^h.]
- DIDDLE**, *v.* to totter as a child—*Jaise ek bālak chalne meñ dagmagatā hai waise*
- DI-DUCTION**, *n.* (L. *di, ductum*) a drawing apart—*Alag khinchāw*^h.
- DIE**. See **DYE**.
- DIE**, *v.* (Sw. *döe*) to lose life, to expire, to perish—*Faut h., halāk h., sard h., khushk h., wafāt k., wafāt pānā, ma'dūm h., nest-nā-būd h.*—*Marnā, mūnā, kumhlānā, sūkh jānā, mīch pānā, sūnt h., prāpānt h., nasht h.*
- DYING**, *p. a.* pertaining to death; expiring or perishing, mortal; *n.* death—*Fauti, maut ke mutā'alliq, martā huā*^h, *fāni, funā-pasir*; *n.* *maut, faut, wafāt*—*Mrityu-sambandhī, maranavishayak, kauthagataprān, āsannamrityu, nāsādhin, mrityuvas*; *n.* *mrityu, mich, maran.*
- DYING-LY**, *ad.* as at the point of death—*Goyā qaribu-l-marg*—*Mānon kauthagataprān.*
- DIE**, *n.* (Fr. *dé*) a small cube used in gaming, hazard: *pl.* *Dice*—*Pāsā*^h, *jokhim*^h.
- DICE**, *v.* to game with dice—*Pāson se khelnā*^h.
- DICER**, *n.* a player at dice—*Pāse-bās*—*Akshadyūt, akshakrīrak, pāsā khelne w.*
- DICEBOX**, *n.* a box for throwing dice—*Sandūq jis se pāse phenke jāte hai*^h—*Peṭi jis se pāse nikālkar phenke jāte hai*^h.
- DIE**, *n.* a stamp used in coining—*Sikka, thappā*^h—*Mudrā, chhāp wā chhāpā.*
- DIENT**, *n.* (Gr. *diata*) food, mode of living prescribed for the health; *v.* to feed, to eat by rule—*Khorāk yā khurāk*^h, *gisā, path*^h; *v.* *khilānā yā khānā*^h, *path lenā*^h, *pathnā*^h—*Āhār, bhojan, pathya, pathyānna*; *v.* *bhojan karānā wā k., pathya lenā.*
- DIENTER**, *n.* one who prescribes diet—*Path karwāne-wālā yā batlāne-w*^h—*Pathya karwāne w. wā batlāne w.*
- DI-E-TENTIO**, **DI-E-TENTIO-CAL**, *a.* relating to diet—*Khurāk yā gisā ke mutā'alliq, path ke mutā'alliq*—*Bhojanasambandhī, pathyavishayak, pathyānnavishayak.*
- DIENTING**, *n.* the act of eating by rule—*Path k*^h—*Pathya k.*
- DIENT-DRINK**, *n.* medicated liquors—*Kāphā*^h—*Aushadhiyajal, pathyapānīy, kwāth.*

DI'ET, *n.* (L. *dies*) an assembly of princes or states—*Maylis-i-umará, majlis-i-salátin*—Kulinasabhá, rájasabhá, mandeleshwarasabhá.

DI'FER, *v.* (L. *dis, fero*) to be unlike, to disagree, to dispute, to quarrel—*Farq rakhná, mutafarriq h., ná-muwáfáq h., ná-sáz h., ikhtiláf rakhná, mukhtalíf h., ikhtiláf h., mubáhaza k., takrír k., qaziya k.*—Frithak h., bhinna h., asadriá h., asamán h., asamwati k., asamnat h., bhinnamat h., viparitaman h., vadanuvád k., jhagana.

DI'FER-ENCE, *n.* state of being different, dissimilarity, dispute, distinction; *v.* to cause a difference or distinction—*Ná-muwáfagat, ná-sáz-gári, ikhtiláf, bahs, mubáhaza, qaziya, takrír, farq, tafáwut; v. farq tafáwut yá tamiz k.*—Virodh, viruddhatá, viparitata, asadriya, asámya, anmel, matiprabhed, vimati, vivád, kalah, jhagrá, bhed, prabhed, antar, bhinnatá; *v. bhinnatá bhed wá antar k.*

DI'FER-ENT, *a.* distinct, unlike, dissimilar—*Judá, 'alákhida, ná-muwáfáq, mukhtalíf, mukhtalíf, mutafarriq*—Nyára, alag, bhinna, vyatirikt, viparít, asam, asadriá, asamán.

DI'FER-ENT-LY, *ad.* in a different manner—*Aur tarah se, aur waz se, mukhtalífam*—Aur bhánt se, bhinnariti se, annya prakár se.

DI'FER-ENT'IAL, *a.* infinitely small—*Be-intihá chhotá, ziyuzát*—Atryant chhoti.

DI'FI-CUIT, *a.* (L. *dis, facilis*) not easy, hard to be done, troublesome, laborious—*Mushkil, 'asar, daqiq, dushwár, sa'b, kathin^h, sakht, mihnát-talab*—Asugam, dushkar, duhsádhya, kashákhar, klesáda, kashásádhya, shramasádhya, duhkhasádhya.

DI'FI-CULT-LY, *ad.* with difficulty, hardly—*Ba-sakhti, ba-dushwári, ba-diqqat, diqqat se, mushkil se*—Kaptak se, jhanjhat se, duhk se, kathinatá se, káthinya se.

DI'FI-CUL-TY, *n.* hardness to be done, that which is hard to be done, distress, perplexity, objection—*Ishkál, dushwári, sakhti, su'úbat, mushkil shah, diqqat, musibah, takláf, paresháni, hawráni, ta'arruz, mu'árazat, 'itiráz*—Kathinatá, káthinya, dushkaratwa, kaptak, jhanjhat, gáth, duhk, kles, vyákulatá, vyagratá, virodh, bádhá, ákshep, ásaunk, pakar.

[—Aviswas k., viswas na k.]

DI'FIDE, *v.* (L. *dis, fido*) to distrust—*I'tiqád na rakhná, bávar na k., i'tiqád na k.*

DI'FI-DENCE, *n.* want of confidence, distrust—*Wahn, shubha, waswas, be-himmatí, hijáb, shakk, 'adam-i-i'tiqád*—Lajjá, ásaunká, dharjá, sañkoch, apratyay, avísawas.

DI'FI-DENT, *a.* distrustful, not confident—*Shakki, waswasí, wahmí, be-himmat, sañkochí^h*—Aviswasí, apratyayí, ásaunk, sañdehasíl, lajjáwán, adhrišt, apragalbh, asáhasí.

DI'FI-DENT-LY, *ad.* in a diffident manner—*Shakk waswas wahn be-himmatí hijáb yá 'adam-i-i'tiqád se*—Lajjá ásaunká sañkoch wá avísawas se. [or baháw^h.]

DI'FLU-ENCE, DI'FLU-EN-CE, *n.* (L. *dis, fluo*) a flowing away on all sides—*Chároñ*

DI'FORM, *a.* (L. *dis, forma*) not uniform, irregular, dissimilar—*Ná-hamwár, eksián-nahín, yak-rañg nahín, be-tartib, ná-muwáfáq, mukhtalíf*—Ek daul nahín, ekákar nahín, asam, asamán, asadriá.

DI'FORM'ITY, *n.* irregularity, of form—*Be-dauli*—Kurúpatá, virúpatá.

DI'FUSE, *v.* (L. *dis, fuso*) to pour out, to spread abroad, to scatter—*Phálná^h, upelná^h, unrelná^h, dharkáná^h, baháná^h, phailáná^h, bikherná^h, chhitráná^h.*

DI'FUSE, *a.* widely spread, not concise—*Phailá huá^h, muntashar, mufassal, musharrah, tawíl*—Bithrá, bikherá huá, chhitrá wá chhitráyá huá, bikherá huá, bithrá huá, vistárit, vistír, vistrit, asañkshipt.

DI'FUSED, *p. a.* spread, loose, wild—*Phailá huá^h, muntashir yá muntashar, chhitrá, huá^h, chhitrá^h, khulá^h, biná-rok^h, biná-atkáv^h.* [atkáv^h.]

DI'FUSED-LY, *ad.* in a diffused manner—*Phailáw se^h, chhitráw se^h, chhitrá^h, biná-*

DI'FUSED-NESS, *n.* state of being diffused—*Phailáw^h, chhitrá-pan^h.*

DI'FUSELY, *ad.* widely, not concisely—*Phailáw se^h, bá-farágat, kushádagi se, mufassalan, mushráhan, túl se*—Vistár se, vistrit rúp se, asañkshipt rúp se, asañkshipt se. [bikherne w.]

DI'FUSER, *n.* one who diffuses—*Phálne w^h, unrelne w^h, baháne w^h, phailáne w^h.*

DI'FUSION, *n.* a spreading, dispersion—*Phailáw^h, túl, intishár*—Prasár, prasáran, prasaran, vistár.

DI'FUSIVE, *a.* spreading, scattered, dispersed, copious, prolix—*Phailne w^h, chhitrá huá^h, bikherá huá^h, chhitráyá^h, tawíl, mufassal*—Vistír, vistrit.

DI'FUSIVE-LY, *ad.* widely, extensively—*Phailáw se^h, kushádagi se, túl se, intishár se*—Vistár se, lambái chaurai se, vistrit rúp se.

DI'FUSIVE-NESS, *n.* extension, dispersion—*Phailáw^h, túl, túláni, chhitráw^h*—Vistár, prasaranásilatá, vágvistár, prasár, prasáran.

DIG, *v.* (S. *dic*) to work with a spade, to turn up the earth, to excavate: *p. f.* and *p. p.* DIGGER or DUG—*Khodná^h, gorná^h, khandná^h, khanná^h.*

DIGGER, *n.* one who digs—*Khodne w^h, khandne w^h, khanne w^h, gorne w^h, bel-dár.*

DI-GASTRIC, *a.* (Gr. *dis, gaster*) having a double belly—*Do-shikmí*—Do petwála.

DI-GEST, *v.* (L. *di, gestum*) to distribute, to arrange, to dissolve in the stomach, to reduce to a plan—*Munqasim k., taqsim k., murattab k., árasta k., tartib se rakhná,*

hazm h., tahlil k., tartib d., munāsib surat d.—Prithak prithak k., bāntuā, kram se dharnā, śreṇipūrvak rakhnā, pachānā, pachā dālnā, sudhārnā, daul meñ lānā, thik kram se banānā.

DI-ĠEST, *n.* a collection or body of laws—*Āinon kā majmū'a, majma'-i-āin*—Vyavas-thāsūhita, smritisānhitā, smritisāngrah. [vak]

DI-ĠEST-ED-LY, *ad.* in a methodical manner—*Tartib se, ba-tartib*—Kram se, śreṇipūrv-

DI-ĠEST-ER, *n.* one that digests—*Murattib, tartib d. w., nāzim, ārasta k. w., muhakkil, hāsim, hazm k. w.*—Kram se dharne w., śreṇipūrvak rakhne w., daul meñ lāne w., sudhārne w., pachāne w., pāchak.

DI-ĠEST-I-BLE, *a.* that may be digested—*Hazm hone ke lāiq, hazm kiye jāne ke qābil, guwūr guwārā yā guwārā*—Paktavya, pachne ke yogya, pachaniya.

DI-ĠEST-I-BIL-I-TY, *n.* the state of being digestible—*Hazm hone ki lāyāqat, hazm kiye jāne ki qābiliyat, tahlil-paziri*—Paktavyatā, pachaniyatā, pachne ki yogyati.

DI-ĠEST-ION, *n.* the act of digesting—*Tartib-dihī, intizām, hazm, pukhtagi, tahlil*—Kram se saṁsthiṭi, sudharāw, niyam se banāw, pachāw, pāchan, pāk, paripāk.

DI-ĠES-TIVE, *a.* causing digestion—*Hāzim, murattib, tartib d. w.*—Pāchak, paripāki, pachāne w., agnivardhak, sudhārne w., niyam wā kram meñ lāne w.

DIGHT, *dit, v. (S. dīktan)* to dress, to deck—*Poshāk pakhānā, ārasta k., zeb d.*—Vas-trālāṅkar pahinānā, bhūshit k., sōbhit k.

DIG-IT, *n. (L. digitus)* three-fourths of an inch, the twelfth part of the diameter of the sun or moon, any number under ten—*Paun inch^h, āstāb yā mahtib ke qutr kā bārah-wān hissa, āhād, koi ānk jo das se kam ho^h*—Ek inch kī tū chauthāi, kalā^h, ānś, sūrya wā chandramā ke vyās kā bārahwān bhag, ānk, gunanikā, das ke niche kā koi ānk.

DI-Ġ-T-Ā-TED, *a.* branched out like fingers—*Ānguliyon sarikhā phūl-kar niklā huā^h.*

DI-GLĀ-DI-ATE, *v. (L. di, gladius)* to fence, to quarrel—*Ārnā^h, bachānā^h, jhagārnā^h,*

DI-GLĀ-DI-ATION, *n.* a combat, a quarrel—*Jhagrā^h, larāi^h, tantā^h, kutāh^h.* [lapnā^h.

DI-ĠNI-TY, *n. (L. dignus)* honour, rank, elevation, grandeur—*'Izzat, ād-rū, hurmat, qadr, waqr, martaba, rūtba, darja, mansab, pāya, bar-pan^h, bar-pāp^h, sar-farāzi, shān, rā dāri, jalāl, hashmat, shaukat*—Maryādā, mān, gaurav, ūchā pad, mahimā, utkriṣṭatā, utkriṣṭapad, pradhānatā, unnati, prabhaw, pratāp, tej, aīswarya.

DI-ĠNI-FY, *v.* to honour, to promote—*'Izzat d., hurmat d., tāzim-o-takrim k., taragqi d., martaba d., sar-farāz k.*—Mān k., maryādā k., ādar k., sōbhāvisishṭ k., barhānā, unnat k., ūnche pad par k.

DI-ĠNI-FIED, *p. a.* invested with dignity—*Shān-dār, 'Izzat-dār, zi-shaukat, sāhib-i-tamka-nat, sāhib-i-shaukat*—Maryādāpanna, gauravāvisishṭ, pratāpi, aīswaryawān, utkriṣṭapadayukt.

DI-ĠNI-FI-CĀ-TION, *n.* exaltation—*Sar-farāzi, taragqi*—Unnatī, mahimā, barhīti.

DI-ĠNI-TA-RY, *n.* a clergyman of rank—*Mu'azzaz pādri, bare martabe kā pādri*—Utkriṣṭapadayuktapurohit, ūnche pad kā purohit.

DI-ĠRESS, *v. (L. di, gressum)* to turn aside, to wander—*Kanāre h., aīl mazmūn ko tark k., aīl mazmūn ko tark kar-ke aur bāton kā bayān k., gurez k., 'udūl k., bhatakā^h*—Ek or h., kagar h., vākyaprasaṅg chhōrnā, mūlavishay chhōrkār aur aur bāton kā varpan k., vichalnā.

DI-ĠRES-STON, *n.* a turning aside, a deviation from the main subject—*Gurez, kanāre ho-jānā, aīl mazmūn kā tark o aur bāton kā bayān, bhatakā^h, 'udūl*—Kagar h., vichalan, vakragaman, mūlavishayatyāg, vākyaprasaṅgatyāg, āvāntarakathā, vākyakramabhāṅg.

DI-ĠRES-STON-AL, *a.* not pertaining to the main design, deviating—*Aīl mazmūn tark k. w., ba'idu-l-aīl-mazmūn, bhatakne w^h, phirantā^h, ghumantā^h*—Mūlavishaya-tyāgi, nirvishay, bhrāmapakāri.

DI-ĠRES-SIVE, *a.* turning aside, deviating—*Kanāre h. w., bhatakne w^h, aīl mazmūn ko tark kar-ke aur bāton kā bayān k. w., ba'idu-l-mazmūn*—Kagar h. w., ek or h. w., mūlavishayatyāgi, vākyaprasaṅgatyāgi, vākyakram torne w., nirvishay, ananwit, vichalne w. [k, vichār k.]

DI-JŪ-DI-CATE, *v. (L. di, judex)* to determine, to decide, to judge—*Tajwiz k.*—Nirṇay

DI-JŪ-DI-CĀ-TION, *n.* judicial distinction—*Tajwiz*—Nirṇay, vichār.

D KE, *n. (S. dic)* a ditch, a bank, a mound; *v.* to secure by a bank—*Gayaḥā^h, nālā^h, khāi^h, karārā yā kagārā^h, khānwān^h, tilā^h, bānd, bāndh^h, pushṭa, meir^h.* *v. khānwān se gherā^h, bānd yā pushṭe se mazbūt k., bāndh bāndhnā^h, bāndh se porhā k^h.*

DI-LAC-ER-ATE, *v. (L. di, lacer)* to tear asunder, to rend—*Chirnā^h, phārnā^h, chī-thārnā^h, tukre-tukre k^h, dhajji urānā^h.*

DI-LAC-ER-ATION, *n.* the act of rending—*Chīthār^h, chīr^h, phār^h.* [tukre k^h.

DI-LĀ-NI-ATE, *v. (L. di, lani)* to tear, to rend in pieces—*Phārnā^h, chīrnā^h, tukre.*

DI-LĀP-I-DATE, *v. (L. di, lapis)* to go to ruin, to decay, to waste—*Wiran h., bar-bād jānā, kharāb k. yā h., tabāh k. yā h.*—Chhinna bhinna h., dhahnā wā dhahānā, kshay k. wā h., nashy k. wā h., girānā wā girānā. [dhwadā, kshay, ujār.]

DI-LĀP-I-DĀ-TION, *n.* ruin, decay, waste—*Bar-bādī, xwāt, kharābī, tabāhī, wirānī*—Nāś,

- DI-LĀP'TA-TOR, *n.* one who causes dilapidation—*Tabāh yā wirān k. w., bar-bād k. w., ujārā^h, tor-dālne w^h.*—Nāsāk, chhinna bhinna *k. w.*, dhahāne *w.*
- DI-LĀTE, *v.* (*Li di, latus*) to extend, to spread out, to enlarge, to widen, to speak largely; *a.* extensive—*Phailānā^h, kholnā^h, barhānā^h, phulānā^h, chaurānā^h, phailnā^h, barhnā^h, phulānā^h, chaurā^h h^h, tūl bayān k., mufassal kūhnā, mashrūhan bayān k.; a. kushādā, chaurā^h—Pasarnā, pasarnā, prāsast *k. wā h.*, vistārit *k. wā h.*, bagarnā, chākāl *k. wā h.*, chaklānā, vistārapurvāk vyākhyā *k.*, kholkar kahānā, atyukti *k.*; *a.* chākāl, chaklā, prāsast, lambā chaurā.*
- DI-LĀ-TA-BLE, *a.* capable of extension—*Phailne ke lāiq, phailāye-jāne ke lāiq, phūl-jāne ke qābil, barhne ke qābil*—Pasarne ke yogya, pasāre wā phailāye jāne ke yogya, phailne ke yogya, phūl jāne ke yogya, vivāraksham, vivārāniya, vitatīkarāniya.
- DI-LĀ-TA-BIL'I-TY, *n.* the state of being dilatable—*Phailne ki liyāqat, phailāye-jāne ki qābiliyat, phūl-jāne ki liyāqat*—Vistārapariyatwā, phailne wā pasarne ki yogyatā, phailāye jāne wā pasāre jāne ki yogyatā, phūl jāne ki yogyatā, vivārāpariyatwā, vivārakshamatā.
- DIL-A-TĀ'TION, *n.* expansion, extension—*Phailāw^h, phulāw^h, chaurāw^h, chaklāw^h, DI-LĀTER, n.* one who enlarges or extends—*Barhāne phailāne chaklāne yā phulāne w^h.*
- DI-LĀTON, *n.* that which widens or extends—*Barhāne phailāne chaklāne yā phulāne-wālī shai*—Barhāne phailāne wā phulānewālī vastu.
- DILĀ'TION, *n.* (*Li di, lutum*) delay—*Der, dirangi*—Vilamb, dhīl, ber.
- DI-LĀ-TO-RY, *a.* slow, tardy, loitering—*Sust, āhista, kāhili, der k. w.*—Dhīlā, dhīmā, vilambī, vīrghasūtri, mand. [lamb se, dhimepan se, dhire dhūe.
- DI-LĀ-TO-RI-LY, *ad.* in a dilatory manner—*Susti se, dirangi se, kāhili se*—Dhīl wā vi-
- DI-LĀ-TO-RI-NESS, *n.* slowness, sluggishness—*Susti, kāhili, āhīstagi*—Dhīmāpan, dirghasūtrata, chīrakāritā, dhīlāpan, mandatā. [prem, priti, anugrah.
- DI-LEC'TION, *n.* (*Li di, lectum*) the act of loving, kindness—*Pyan^h, mēh-bāni*—Sneh,
- DI-LEM'MA, *n.* (*Gr. dis, lemma*) a difficult or doubtful choico—*Dubhlā^h, hais-bais, muhtamūl-z-ziddān*—Vikalp, ubhayasambhav, sandeh.
- DIL-ET-TĀN'TE, *n.* (It.) a lover of the fine arts: *pl* DIL-ET-TĀN'TI—'Umda hunarōn kī khvāhān yā shāiq—Uttamāñilpavidyā kī anurāgi vyakti.
- DIL'I-GENT, *a.* (*Li di, lego*) constant in application, assiduous—*Tan-dih, mustaqill, sar-garm, shāqil, mihnatī*—Dhūni, udyukt, udyogi, vyavasāyi, udyami, ārami.
- DIL'I-GENCE, *n.* industry, assiduity—*Mihnat, tan-dihī, mashaqqat, koshish, sar-garmi, kadd-o-kawish*—Prayas, śram, udyog, dhūn, udyam.
- DIL'I-GENT-LY, *ad.* with assiduity—*Mihnat se, ba-mashaqqat, ba-tan-dihī, koshish se*—Parīśram se, dhūn se, udyog se, udyam se.
- DI-LŪTE, *v.* (*Li di, luo*) to make thin, to make weak; *a.* thin, weakened—*Patlā k^h, raqīq k., za'if k., kam-zor k.; a. patlā^h, za'if, raqīq, kam-zor*—Jal milānā, pātār *k.*, tej ghatānā; *a.* tanūkārī, pātār, balahīn, tejahīn, nūnnatejask.
- DIL'U-ENT, *a.* making thin or more fluid; *n.* that which makes thin—*Patlā yā ziyāda raqīq k. w.; n. patlā yā ziyāda raqīq karne-wālī shai*—Kshīpakārī, tanūkārī, adhik jalavat *k. w.*; *n.* kshīpakārī vastu, tanūkārī vastu, adhik jalavat *k. wālī vastu*, vidrā-
- DI-LŪTER, *n.* one that makes thin—*Patlā k. w^h, jal milā-kar patlā k. w^h.* [vap.
- DI-LŪTION, *n.* act of making thin or weak—*Patlā k^h, raqīq k., tarqīq, za'if k., kam-zor k.*—Tanūkarān, kshīpakarān, kṛīṣṭikarān, tej ghatānā, jalāmīśarān.
- DI-LŪ'VI-AN, *a.* relating to the deluge—*Tūfāni, tūgāni se mansūb*—Jalapralayasambandhī, jalaplāvanavishayak. [lay ke sadris phailnā.
- DI-LŪ'VI-ATE, *v.* to spread as a flood—*Sail-āb yā tūfān ke māmūd phailnā*—Jalapra-
- DIM, *a.* (S.) not seeing clear, obscure; *v.* to cloud, to obscure—*Dhundhlā^h, dhundhlā yā dhūndhlā^h, andhlā^h, chūndhlā yā chūndhlā^h, andhlā^h, dhūmlā^h, kund-nigāh, andherā^h, be-nūr, be-āb; v. dhūndhlānā^h, chūndhlānā^h, dhūndhlā yā chūndhlā k^h, be-nūr k., be-āb k., andhlā k^h.*—Nyūnadrishtī, nyūnājyoti, malinaprabh, nishprabh; *v.* satimīr *k.*, aprabh *k.*, aspasht *k.*, malin *k.* [dherā^h.
- DIM'ISH, *a.* somewhat dim—*Kuchh kuchh dhūmlā^h, dhūndhlā chūndhlā andhlā yā an*
- DIM'LY, *ad.* not clearly, obscurely—*Dhundh se^h, dhūndhlāi andhlāi yā chūndhlāi se^h, dhūndhle-pan yā chūndhle-pan se^h.*
- DIM'NESS, *n.* dulness of sight, obscurity—*Dhundh^h, dhūndhlāi^h, andhlāi^h, chūndhlāi^h, dhūndhlā-pan^h, andhlā-pan^h, chūndhlā-pan^h, dhundhkūr^h, andhkār^h, tipagi*—Durālokatā, timir. [chūndhlā, andhlā, mandadrishtī.
- DIM'SIGHT-ED, *a.* having weak eyes—*Kund-nigāh, tārīk-chashm, kam-nazar*—Dhundhlā,
- DI-MEN'SION, *n.* (*Li di, mensum*) space, bulk, extent, capacity—*Wus'at, miqdār, 'arz-tūl-umūq, phailāw^h, masāhat^h*—Vistār, parimān, mān, lambāi chaurāi gahīrai, parisar, pasār. [parimān kā.
- DI-MEN'SION-LESS, *a.* without definite bulk—*Bagair-mu'ayyan-miqdār*—Binā nishchit
- DI-MEN'SI-TY, *n.* extent, capacity—*Wus'at, miqdār, phailāw^h, masāhat*—Vistār, pasār, prasar.

- DI-MĒN'SIVE, *a.* marking the boundaries—*Mahdād k. w., hadt bāndhne w.*—*Parimāṇa-nirūpak, simā bāndhne w.* [*rakhne w.*—*Dwivarnavritta, dwivritta.*]
- DİM'E-TER, *a.* (Gr. *dis, metron*) having two poetical measures—*Nazm ke do wazn*
- DI-MĪD'I-LATE, *v.* (L. *di, medius*) to divide into two equal parts—*Do barābar hisōn meā taqīm k.*—*Do samān bhāgoṇ meṇ vibhakt k., do tulya khaṇd k.*
- DI-MĪN'ISH, *v.* (L. *di, minor*) to make or grow less, to impair, to degrade—*Kam k., gā h., kotāh k. gā h., darje se utārnā, tigrir k., zalil k.*—*Nyūn k. wā h., ghaṭānā, ghaṭnā, chhotā k. wā h., utārnā, pad se utārnā, padabhrāṇ k.*
- DI-MĪN'ISH-ER, *n.* one who diminishes—*Kam k. w. yā h. w., darje se utārne w.*—*Nyūn k. w. wā h. w., ghaṭāne w., ghaṭne w., padabhrāṇ k. w., pad se utārne w.*
- DI-MĪN'ISH-ING-LY, *ad.* so as to lessen—*Kam-karne yā kam-hone ke taur se*—*Nyūn karne wā nyūn hone ki riti se, ghaṭāne wā ghaṭne ki riti se.*
- DI-MĪN'U-ENT, *a.* lessening—*Kam k. w. yā h. w., kotāh k. w. yā h. w.*—*Ghaṭāne w. wā ghaṭne w., chhotā wā thorā k. w. wā h. w.*
- DİM-I-NŪ'TION, *n.* the act of making less, the state of growing less, discredit, degradation—*Kamāw, kam k., kam h., kami, taylil, tasgir, zillat, mu'zili*—*Nyūn k., ghaṭānā, hrās, nyūnatā, ghaṭi, kshay, kshiti, mān ki hāni, maryādābhaṅg, padachyuti, pada-bhrāṇ, adhikarachyuti, maryādānās.*
- DI-MĪN'U-TIVE, *a.* small, little, contracted; *n.* a word formed to express littleness—*Chhotā^h, nānā^h, nannā^h, kotāh, kūchak, mukhtasir; n. ek lafz jo kotāhi yā chhotāi zāhir karne ke liye banāyā jātā hai*—*Alp, laghu, kshudra, suksm; n. ek śabd jo chhotāi wā laghutā prakās karne ke nimitta banāyā jātā hai.*
- DI-MĪN'U-TIVE-LY, *ad.* in a diminutive manner—*Kotāhi kūchaki yā tangi se, kotāh yā tang taur se*—*Alp bhāv se, chhotāi se, laghutā se.*
- DI-MĪN'U-TIVE-NESS, *n.* smallness, littleness—*Chhotāi^h, nannāi^h, chhotā-pan^h, nannā-pan^h, kūchaki, tangi*—*Alpatā, kshudratā, laghutā.*
- DĪ-MĪT', *v.* (L. *di, mitto*) to send away—*Bhej d^h, pathvā d^h.*
- DI-MĪS'ION, *n.* leave to depart—*Chale jāne ki chhutti^h.*
- DİM'IS-SO-RY, *a.* granting leave to depart—*Chale jāne ki chhutti d. w^h.*
- DİM'I-TY, *n.* (Gr. *dis, mitos*?) a kind of cotton cloth—*Doriyā^h, gimti^h, parkāla.*
- DİM'PLE, *n.* (S. *dynt*?) a hollow in the cheek or chin; *v.* to sink in small cavities—*Gāl yā thuddi kā garhā^h, chāh-i-zanakh, zanakh-dān; v. gāl yā thuddi par garhā parnā^h, dhānā^h, garhā parnā^h, pachkānā^h.* [*garhā parā huā^h.*]
- DİM'PLED, *p. a.* set with dimples—*Gāl yā thuddi garhoṇ se bhari hui^h, pachkā huā^h, DİM'PLY, a. full of dimples—Gāl yā thuddi garhoṇ se bhari hui^h, garhoṇ se bhari huā^h.*
- DĪN, *n.* (S. *dyne*) a loud noise; *v.* to stut with noise—*Shor, gul, gul-gapārā; v. shor se ghabranā yā bahirā k.*—*Kolāhal, chitkār, barī dhvani, haurā; v. haure se bahirā k. wā kān ki chāli urānā.*
- DĪNE, *v.* (S. *dynan*) to eat or give a dinner, to feed—*Khānā khānā^h, khānā khilānā^h*—*Bhojan k., bhojan karānā, bhojan d. wā khilānā.* [*bhojan, madhyāhnikāhar.*]
- DĪN'ER, *n.* the chief meal of the day—*Khānā^h, dīn kā khānā^h*—*Bhojan, madhyāhna-*
- DĪN'ING-ROOM, *n.* the room for dining—*Chāsht-gāh, khāne kā kamarā, mihmān-khāna*—*Bhojanagrih, bhojanasālā, āharasthān.*
- DĪN'ER-TIME, *n.* the time for dining—*Khāne kā waqt, khānā khāne kā waqt*—*Bhojanakāl, bhojanasamay, āharakāl, madhyāhna-bhojanakāl.*
- DI-NĒT'I-CAL, *a.* (Gr. *dinē*) whirling round—*Dauwār, garlish kartā huā*—*Ghūmtā huā, phirtā huā, chakkār mārta huā.* [*nā^h, gurajnā^h, balbalānā^h, tartarānā^h.*]
- DĪNG, *v.* (S. *denegun*) to thrust or dash with violence, to bluster—*Putak d^h, de-mār-*
- DĪN'GLE, *n.* (S. *denu*) a hollow between hills, a dale—*Wādi, dara—Ghāti, dari, kandar.*
- DĪN'GY, *a.* (S. *dun*) dark, soiled—*Kālā^h, mailā^h, mailā-kuchelā^h.* [*kuchelā-pan^h.*]
- DĪN'G-NESS, *n.* the state or quality of being dingy—*Kālā-pan^h, mailā-pan^h, mailā-*
- DĪNT, *n.* (S. *dynt*) a blow, a mark, force; *v.* to mark by a blow—*Zarb, zarb kā nishān yā garhā, zor, quwat yā quwat; v. zarb yā chot se nishān yā garhā k.*—*Chot, ghāw, chot wā ghāw kā chihni pachak wā garhā, āghātachihni, bal, śakti; v. āghāt se chihni k., chot wā ghāw se chihni k. wā pachkā d.*
- DĪ'O-CESE, *n.* (Gr. *dia, oikos*) the jurisdiction of a bishop—*Sar-dār pādri kā qalam-rau yā tā alluqa*—*Pradhānadharmādhya-kshādhinādeś.*
- DI-Ō'E-RAN, *n.* a bishop as he stands related to his clergy or flock; *a.* pertaining to a diocese—*Sar-dār pādri; a. sar-dār pādri ke qalam-rau ke muta'alliq*—*Pradhānadharmādhya-kshā, pradhānadharmopadeśak; a. pradhānadharmādhya-kshādhinādeśasam-bandhi, pradhānadharmopadeśakādhinaprādeśasam-bandhi.*
- DĪ-ŌP'TRIC, DI-ŌP'TRI-CAL, *a.* (Gr. *dia, optomai*) aiding the sight, pertaining to dioptrics—*Mudad-gār-i-basarat, mudad-gār-i-bīn'i, 'ilm-i-basar yā 'ilm-i-manāzīr-o-marā-yā ke us hisse ke muta'alliq jismen inḥirāf-i-shu'ā kā bayān hai*—*Dūradarśanopakarak, dūradrishṭyupakarak, dūrasthāvastadrishṭivishayakachākshushāśāstra-prakaraṇasam-bandhi.*

DĪ-ŌP'TRICKS, *n. pl.* that part of optics which treats of the refraction of light—*Ilm-i-manāzīr-o-murūyā kā wah hissā jismeh inhirāf-i-shu'ā*—*Dūrastha-vastudrīshṭivishayakachāshushasāstraprakaraṇa*. [Lakshapavyākhyā, bhed.]

DĀ-O-RĪSM, *n.* (Gr. *dia, horos*) definition, distinction—*Hadd, tarīf, tamiz, farq*—

DĪ-O-RĪS'TIC, *a.* defining, distinguishing—*Mahād-kunanda, tamiz yā farq k. v.*—*Lakshapavyākhyātā, vīsebhak, prithakkārī*. [Parichchedak wā prithakkārī rīti se.]

DĪ-O-RĪS'TI-CAL-LY, *ad.* in a distinguishing manner—*Tamiz yā farq karne ke taur se*—

DĪP, *v.* (S. *dyppan*) to put into any liquor, to immerse, to sink, to enter slightly; *n.* inclination downward—*ī-būnā, gota d., gota mārā, garq k. yā h., dūbnā, rawā-rawī dekhnā, sarāsari dekhnā*; *n. niche ki or jhukāw*—*Bornā, oor lenā, dubo d., dubki d., pāni men baiṭh jānā, būrnā, kīnchit praveś k., idhar udhar thōrā bahut dekh lenā*. [lene w^h.]

DĪP'PER, *n.* one who dips—*Dūbne w^h, dubki mārne w^h, dubāne w^h, borne w^h, bop*

DĪP'CHICK, *n.* a small bird that dives—*Ek chhotī chīriyā jo dubki mārtī hai^h, chhotī pan-dubī^h*.

DĪPH'THONG, *dīp'thong*, *n.* (Gr. *dis, phthongos*) a union of two vowels in one sound—*Do harf-i-illat ki milī hui āwāz, laṭf-i-maqrūn*—*Sandhiswar, yuktadwiswar*.

DĪ-PLŌ'MA, *n.* (Gr.) a writing conferring some privilege—*Sanad, manshūr, ulamgā*—*Adhikārapatra, padādāyakapatra*.

DĪ-PLŌ'MA-QT, *n.* a privileged state, forms of negotiation, body of envoys—*Ikhtiyār pā-ne ki hālat, pāye hue ikhtiyār ki hālat, elchiyōn ke mu'āmalōn ke dastūrāt, bādshāhi elchiyōn ki jamā'at yā guroh*—*Prāptādhikārāvasthā, prāptādhikārapad, rājādūtā-vyavahār, rājādūtāsamūh, rājādūtāmandāl*. [kārayukt k.]

DĪ-PLŌ'MATE, *v.* to invest with a privilege—*Ikhtiyār d. yā bakhshnā*—*Adhikār d.*, *adhi-DĪ-PLŌ-MĀT'IC*, *a.* pertaining to diplomas or diplomacy—*Sanad ke mutū'alliq, pāye hue ikhtiyār ke mutū'alliq, bādshāhi elchiyōn ke dastūrāt yā tariyōn ke mutū'alliq, bādshāhi elchiyōn ke guroh se nisbat-dār*—*Adhikārapatrasambandhi, prāptādhikārāvasthā-sambandhi, prāptādhikārapadavishayak, rājādūtāvayavhārasambandhi, rājādūtāsamūh-avishayak, rājapratinidhikārnavishayak*.

DĪ-PLŌ'MA-TIST, *n.* one versed in diplomacy—*Bādshāhi elchiyōn ke mu'āmalōn se wāqif shakhs, jo shakhs bādshāhi elchiyōn kā mu'āmalā yā kām khūb samjhe yā jāne*—*Jo jān rājādūtāvayavahār jāntā ho, jo vyakti rājapratinidhikār jāntā ho*.

DĪP'SAS, *n.* (Gr.) a serpent whose bite produces a mortal thirst—*Ek sānp jiske kātne se aisi pyās lagti hai ki wah jāti nahīn aur uske mār maran hotā hai^h*.

DĪP'TYCH, *n.* (Gr. *dis, ptuchē*) a register of bishops and martyrs—*Sar-dār pādri aur shahīdōn ke nāmōn ki fihrist*—*Pradhānadharmādhyaṭh aur swadharmārthapranāyāgiyōn ke nāmōn ki bahi*. [dārup, ghor, bhayaṅkar, bhayaṅak.]

DĪRE, *a.* (L. *dirus*) dreadful, horrible—*Khauf-nāk, haul-nāk, haibat-nāk*—*Bhayaṅak, DĪRE'FUL*, *a.* terrible, dismal—*Haul-nāk, muhib, khauf-nāk*—*Bhayaṅkar, dārup, bhayā-nak, ghor*. [raudratā, ghoratā, bhay.]

DĪRE'FUL-NESS, *n.* dreadfulfulness, horror—*Haul-nāki, haibat-nāki, khauf*—*Bhayaṅakatwa*,

DĪRE'NESS, *n.* dismalness, horror—*Haibat-nāki, haul-nāki, haibat, khauf*—*Dārupatā, dārupatwa, bhīmatā, bhay, dar, mahāsaṅkā*.

DĪ-RĒCT, *v.* (L. *di, rectum*) to aim or drive in a straight line, to point, to regulate, to order, to superscribe with the name and residence of the person to whom something is sent; *a.* straight, open, plain—*Nishān k., dikhlanā^h, intizām k., band-o-bast k., ihtimām k., durust k., sādhnā^h, hidāyat k., tariqā batlānā, tajwiz k., farmānā, irshād k., hukm k., sar-nāma aur nām-nishān likhnā*; *a. rāst, 'ain, mustuvī, sidhā^h, mustaqīm, sarīh, sāf, zahīr*—*Abhisandhān k., laksh k., tāk bāndhnā, batānā, dikhānā, riti-baddha k., vidhivat k., thik k., vyavasthit k., anūsāsān k., chalānā, nirdes k., path batānā, mārgapradarsān k., ṭhahranā, ājnā k., ādes k., nām aur patā ṭhikhānā likhnā*; *a. riju, sūdha, avakra, khulā, vyakt, spashṭ*.

DĪ-RĒO'TION, *n.* aim, order, superscription—*Nishān, samī yā tarāf, hukm, farmān, irshād, sar-nāma, nām-nishān*—*Sandhān, abhisandhān, or, diāt, ājnā, ādes, nirdes, patā, ṭhikānā, patrādes, patra kā patā wā ṭhikānā*.

DĪ-RĒO'TIVE, *a.* having power to direct—*Rāk-numā, rah-numā, hidāyat-kunanda, hukm d. w., intizām karne ki tāqat rakhne w.*—*Uddesak, nirdesak, ādesī, darsak, sūchak, pathadarśak*.

DĪ-RĒCT'LY, *ad.* in a straight line, immediately—*Sidhe khatt meṅ, sidhā, āl-faur, isi-dam*—*Saral rekhā meṅ, sojhā, sūdha, sūdh meṅ, jhat, jhatpat, usī kshap, tetkshap*.

DĪ-RĒCT'NESS, *n.* straightness, straight course—*Rāstī, sidhā^h, sidhī rāh*—*Sojhāī, sūdhaī, sūdha path*.

DĪ-RĒO'TION, *n.* one who directs, a rule—*Kār-kun, kār-pardāz, mukhtār-i-kār, rāk-numā, rah-numā, rāk-bar, rah-bar, mushār, salāh-kār, qā'idā, dastūr*—*Sampādak, adhi-shaṭhā, kāryānirvāhak, adhyaksh, anūsāsak, mantri, pathadarśak, adhikārī, ādesī, niyam, vidhi*.

- DI-REC-TÓ-RI-AL, *a.* giving direction, belonging to directors—*Farmane w.*, *hidāyat k. w.*, *kār-pardāson ke muta'alliq*—*Adesi*, *nirdeshā*, *adeshtā*, *ades k. w.*, *adhishtathātagapa-vishayak*, *kāryanirvāhakasamūhasambandhi*.
- DI-REC-TÓ-RY, *n.* a book of directions, a guide, a board of directors; *a.* guiding, commanding—*Kitāb-i hidāyat*, *hidāyat-nāma*, *dastūru-l'-amal*, *rāh-bar yā rah-bar*, *rah-numā*, *kār-kunān yā kār-pardāson ki majlis*; *a.* *rah-numā k. w.*, *hidāyat k. w.*, *hukm k. w.*, *irshād k. w.*—*Paddhatigranth*, *paddhati*, *pathadarsak*, *mārgadarsak*, *adhishtathātaganasabha*, *kāryanirvāhakaganasabha*; *a.* *prudarsak*, *darśuk*, *adesak*, *adesi*.
- DI-REC-TRESS, DI-REC-TRIX, *n.* a female who directs—*Kār-pardāzin*, *kār-kunā*, *intizām k. wālī*—*Adhikāriṇī*, *kārya nirvāh karnewālī stri*, *anūsāsan karnewālī stri*.
- DI-REMP-TION, *n.* (*L. dis*, *emptum*) separation—*Judai*, *mufāraqat*—*Viyog*, *būgāw*, *prithakkaran*.
- DI-RĒP-TION, *n.* (*L. di*, *raptum*) the act of plundering—*Lūt^h*, *lūt-pāt^h*. [git.]
- DIRGE, *n.* (*L. dirige*) a mournful ditty, a funeral song—*Marṣiya*, *mātami git*—*Soka-DIRK*, *n.* (*Gael. durc*) a dagger—*Chkurā^h*, *khujar*, *katār^h*.
- DIRT, *n.* (*D. dryt*) mud, filth, mire, earth; *v.* to foul, to bemire—*Kichap^h*, *kich^h*, *mail^h*, *chahlā yā chihlā^h*, *dhul^h*, *mitti^h*, *māti^h*; *v.* *mailā k^h*, *bhar-dānā^h*, *kich meṇ bhar-dānā^h*.
- DIRTY, *a.* foul, nasty, filthy, sullied, mean, base; *v.* to foul, to soil—*Mailā^h*, *nā-pāk*, *najis*, *galiz*, *āludā*, *dūn*, *zālī*, *kamīnā*; *v.* *mailā k^h*, *bhar dānā^h*—*Malin*, *malin kalmash*, *kālush*, *samal*, *malawān*, *bharā huā*, *kich wā mail meṇ bharā huā*, *nich*, *kutsit*, *adham*.
- DIRTY-LY, *ad.* nastily, filthily, meanly—*Mailē-pan se^h*, *kuchele-pan se^h*, *nich-pane se^h*.
- DIRTY-NESS, *n.* nastiness, meanness—*Mailā-pan*, *najāsāt*, *gilāzāt*, *pāji-pan*, *kaminagi*, *nā-pāki*, *āludagi*—*Malinatā*, *malinatā*, *samalatā*, *kalushatwa*, *adhamatā*, *nichai*, *nichatwa*. [*k.* *zā'if k.*—*Asakt k.*, *asamarth k.*, *durbal k.*, *balahin k.*]
- DIS-ABLE, *v.* (*L. dis*, *S. abal*) to deprive of force, to weaken—*Nā-tawān k.*, *be-tāqat*
- DIS-A-BLE-I-TY, *n.* want of power, weakness—*Nā-tawānī*, *nā-tāqatī*, *be-qudratī*, *zā'ifi*, *zū'f*, *lā-chāri*, *ḍamag-dūri*—*Asakti*, *asamarthya*, *śaktihinatā*, *daurbalya*.
- DIS-A-BLE-MENT, *n.* weakness, impediment—*Nā-tawānī kam-corī*, *'adam-liyāqat*, *nā-lāgi* *ān ke rā se rok*—*Asakti*, *asamarthya*, *vyavasthā ke anusār pratibandh*.
- DIS-A-BUSE', *v.* (*L. dis*, *ab*, *usum*) to undeceive, to set right—*Mugālate se bachānā*, *kosh-yār k.*, *durust batānā*—*Bhrām se chhurānā*, *dhokhe se bachānā*, *thik batānā*.
- DIS-AC-COM-MO-DATE, *v.* (*L. dis*, *ad*, *com*, *modus*) to put to inconvenience—*Tuklif yā diqq-dāri d.*—*Pirā d.*, *kasht d.*, *kleś d.* [wā ayogyatā.]
- DIS-AC-COM-MO-DATION, *n.* state of being unfit—*Tuklif yā 'adam-i-liyāqat*—*Kasht kleś*
- DIS-AC-KNOWLEDGE, *dis-ak-nōl'edge*, *v.* (*L. dis*, *S. enervan*, *leggan*) to deny, to disown—*Inkār k.*, *mukarnā^h*, *munkir k.*—*Naṭnā*, *na mānnā*, *aswikār k.*
- DIS-A-DORN', *v.* (*L. dis*, *ad*, *orno*) to deprive of ornament—*Zewar utār lenā*, *zebāish dār k.*—*Alankār utār lenā*, *śobhārahit wā śobhāhin k.*
- DIS-AD-VAN-TAGE, *n.* (*L. dis*, *Fr. avant*) loss, injury to interest; *v.* to injure—*Nuqsān*, *ziyān*, *zarar*, *khālāt*; *v.* *ziyān k.*, *nuqsān pahunchānā*—*Hāni*, *ghāṭā*, *apakār*, *kshati*, *ahit*, *anisht*; *v.* *hāni kshati wā apakār k.*
- DIS-AD-VAN-TAGEOUS, *a.* unfavourable—*Be-fāida*, *lā-hāsīl*, *muzirr*, *gair-mufid*, *be-sūd*—*Hānikar*, *apakārī wā apakarak*, *kshatikarak*, *pratikul*, *amaṅgal*.
- DIS-AD-VAN-TAGEOUS-LY, *ad.* unfavourably—*Be-fāida*, *lā-hāsīl*—*Pratikulatā se*, *amaṅgal se*, *apakār wā ahit se*. [ahit, amaṅgal, anisht.]
- DIS-AD-VAN-TAGEOUS-NESS, *n.* loss, injury—*Nuqsān*, *ziyān*, *zarar*—*Hāni*, *kshati*, *apakār*,
- DIS-AF-FECT', *v.* (*L. dis*, *ad*, *factum*) to fill with discontent, to dislike, to disorder—*Be-dil k.*, *bad-gumān k.*, *bad-khwāh k.*, *nafrat k.*, *nā-pasand k.*, *durham-barham k.*, *abtar k.*—*Durmanask k.*, *vīmanask k.*, *dūse ke prati virakt wā asantusht k.*, *ghin k.*, *vair k.*, *agar bagar k.*, *astavyast k.*
- DIS-AF-FECT'ED, *p. a.* alienated, unfriendly—*Be-dil*, *bad-dil*, *dil-phirā-huā*, *bad-zann*, *bad-bar*, *bad-gumān*, *bad-khwāh*, *bad-andesh*—*Durmanask*, *vīmanask*, *virakt*, *ahitaishi*, *ahit*, *vipriy*. [*bad-bari*, *bad-andeshī*—*Viraktatā*, *vipriyatā*, *ahitātwa*.]
- DIS-AF-FECT'ED-NESS, *n.* the state of being disaffected—*Be-dil*, *bad-dil*, *bad-khwāh*,
- DIS-AF-FECTION, *n.* alienation, dislike—*Mufāraqat*, *be-gānagi*, *bad-khwāhī*, *bad-gumānī*, *bad-andeshī*, *nafrat*, *karāhat*—*Virakti*, *virāg*, *daurmanasya*, *vaimanasya*, *ghriṇā*, *ghin*, *vair*, *dweṣh*, *vipriyatā*.
- DIS-AF-FECTION-ATE, *a.* not well disposed—*Bad-khwāh*, *bad-andesh*, *bad-gumān*—*Vairi*, *virakt*, *vipriy*, *vīmanask*, *durmanask*, *ahitaishi*.
- DIS-AF-FIRM', *v.* (*L. dis*, *ad*, *firmsus*) to contradict, to deny—*Bar-'aks kahnā*, *radd k.*, *bar-ikhilāf kahnā*, *inkār k.*—*Viparit kahnā*, *kāt d.*, *khandan k.*, *naṭnā*, *aswikār k.*
- DIS-AF-FIRM'ANCE, *n.* denial, confutation—*Inkār*, *ibtāl*, *radd*—*Aswikār*, *nakār*, *khandan*, *pratyākhyān*. [*ke liye khol d^h*.]
- DIS-AF-FÖREST, *v.* (*L. dis*, *Fr. a*, *forêt*) to throw open a forest—*Kisi jangal ko sab*

- DIS-A-GREE'**, *v.* (L. *dis*, Fr. *a, gré*) to differ, to be unsuitable — *Ná-muwáŋq h.*, *mu-khálif h.*, *mu-khálif-ráe h.*, *ná-sú h.*, *be-mel h.* — Asammat *h.*, *anaikya h.*, *biphar-ná*, *biphar-ná*, *ayogya h.*, *viruddh h.*
- DIS-A-GREE'A-BLE**, *a.* unsuitable, displeasing — *Ná-muwáŋq*, *ná-látq*, *ná-pasand*, *ná-ga-wár*, *bad-maza*, *ná-muŋhál* — *Ayogya*, *viruddh*, *viparit*, *pratikúl*, *apriya*, *amanohar*, *aruchir*, *anishy*, *asukhad*. [*bad-mazagi* — *Viruddhatá*, *apriyatá*, *vipriyatá*, *aramyatá*]
- DIS-A-GREE'A-BLE-NESS**, *n.* unpleasantness — *Ná-muwáŋqat*, *ná-pasandidagi*, *ná-gawári*, *DIS-A-GREE'A-BLY*, *ad.* unpleasantly — *Ná-pasandidagi se*, *ná-gawári se*, *bad-mazagi se* — *Apriyatá se*, *vipriyatá se*, *nishit rūp se*.
- DIS-A-GREE'MENT**, *n.* difference, contrariety — *Ná-muwáŋqat*, *zidd*, *mu-khálafat*, *ikhti-láf* — *Bhed*, *bhinnatá*, *antar*, *asammati*, *virodh*, *viruddhatá*, *viparitátá*.
- DIS-AL-LÓW**, *v.* (L. *dis*, S. *a, tyfan*) to deny, to refuse permission — *Inkár k.*, *ná-man-zúr k.*, *ná-qubúl k.*, *rawá na k.*, *ijázat na d.*, *parwánagi na d.*, *man' k.* — *Náhiñ k.*, *na-hiñ k.*, *nakárná*, *naŋná*, *na mánná*, *nishedh k.*, *haŋakná*.
- DIS-AL-LÓW'A-BLE**, *a.* not allowable — *Ná-mumkinu-l-manzúri*, *qábil-i-inkár*, *ná-jáiz*, *gair-mubáh* — *Ananujñeya*, *pratyákhyey*, *adharmya*. [*nakár*, *pratirodh*]
- DIS-AL-LÓW'ANCE**, *n.* prohibition — *Inkár*, *man'*, *imtiná'*, *mumána'at* — *Nishedh*, *haŋak*, *DIS-ÁN'I-MATE*, *v.* (L. *dis*, *animus*) to deprive of life, to discourage — *Már dálná'*, *j'in lená yá márná*, *afsurda k.*, *udás k.* — *Nirjiv k.*, *man torná*, *man chhotá k.*
- DIS-ÁN-I-MÁ'TION**, *n.* privation of life — *Ján-halaki*, *be-jáni* — *Prāṇaharañ*, *prāṇanás*.
- DIS-AN-NŪL'**, *v.* (L. *dis*, *ad, nullus*) to make void — *Mauqúf k.*, *radd k.*, *bátíl k.* — *Mitá d.*, *metná*, *lop k.*, *khañdan k.*, *nishphal k.*, *anyathá k.*
- DIS-AN-NŪL'ER**, *n.* one who makes void — *Mauqúf k. w.*, *radd k. w.*, *bátíl k. w.* — *Mitá d. w.*, *met dáñe w.*, *lopakárek*, *nishphal wá anyathá k. w.* [*anyathákaran*]
- DIS-AN-NŪL'ING**, *n.* the act of making void — *Radd*, *mansúkhí*, *mauqúfi* — *Khañdan*, *lop*, *DIS-AN-NŪL'MENT*, *n.* the act of making void — *Radd*, *mauqúfi*, *mustardá*, *mansúkhí* — *Anyathákaran*, *nishphalakaran*, *lop*, *khañdan*.
- DIS-A-NOINT'**, *v.* (L. *dis*, *ad, unctum*) to render consecration invalid — *Niyáz yá taqdis ko bátíl k.* — *Saṅskár pratishthá wá abhishek ko anyathá k.*
- DIS-AP-PAR'EL**, *v.* (L. *dis*, *ad, paro*) to disrobe, to disorder — *Poshák yá libás utár lená*, *be-tartib k.*, *darham-barham k.*, *ná-durust k.* — *Kapre utár lená*, *nañgá k.*, *vivastra k.*, *astavyast k.*, *garbaráná*, *ultá pultá k.*
- DIS-AP-PÉAR'**, *v.* (L. *des*, *ad, pareo*) to be lost to the view, to vanish — *Káfúr ho jáná*, *qáib h.*, *gum h.* — *Adriśya h.*, *apratyaksh h.*, *játá rahná*, *champat h.*, *biláy jáná*.
- DIS-AP-PÉAR'ANCE**, *n.* removal from sight — *Qáib yá gum h.*, *lop* — *Antardhán*, *adarsan*, *alokan*.
- DIS-AP-POINT'**, *v.* (L. *dis*, *ad, punctum*) to defeat expectation, to balk — *Ná-ummed k.*, *máyús k.*, *mahrúm k.* — *Nirás k.*, *nirás k.*, *ásá torná*, *ásábhañg k.*, *dánt khatte k.*
- DIS-AP-POINT'MENT**, *n.* defeat of expectation — *Ná-ummedí*, *máyúsi*, *yás*, *ná-murádi*, *ná-kámi* — *Áśákhañdan*, *nairáśya*, *ásábhañg*.
- DIS-AP-PROPRI-ATE**, *v.* (L. *dis*, *ad, proprius*) to withdraw from an appropriate use; *a.* not appropriated — *Kisi kháss kám se judá k.*; *a.* *gair-makhsús*, *kisi kháss kám ke liye makhsús nahín* — *Kisi viśesh kárya se dúr k.* *wá khiñch lená*; *a.* *kisi kárya meñ viśesh karke nahín lagáyá gayá*.
- DIS-AP-PROVE'**, *v.* (L. *dis*, *ad, probo*) to dislike, to censure — *Ná-pasand k.*, *ná-man-zúr k.*, *ilzám k. yá d.*, *mazammát k.* — *Aswikár k.*, *grahan na k.*, *na chiáhná*, *ghriñá k.*, *nindá k.*, *apavád k.*, *dokhná*, *dosh d.*
- DIS-AP-PRO-BÁ'TION**, *n.* dislike, censure — *Ná-pasandí*, *nafrin*, *ná-manzúri*, *nafrat*, *kar-áhat*, *ilzám*, *mazammát* — *Apriti*, *aswikár*, *ghriñá*, *ghin*, *nindá*. [*apriti*, *nindá*]
- DIS-AP-PRÓV'AL**, *n.* censure, condemnation — *Ná-manzúri*, *nafrin*, *mazammát* — *Aswikár*, *DIS-ARM'*, *v.* (L. *dis*, *armo*) to deprive of arms, to divest — *Hathýár chhín-lená*, *be-siláh k.*, *khálí k.*, *le-lená* — *Sāstrahín k.*, *niráyudh k.*, *nihāstra k.*, *utár lená*, *har lená*.
- DIS-ARM'ER**, *n.* one who disarms — *Hathýár chhín lene w.*, *be-siláh k. w.*, *khálí k. w.*, *le-lene w.* — *Sāstrahín k. w.*, *nihāstrakári*, *utár lene w.*
- DIS-ARM'ING**, *n.* deprivation of arms — *Hathýár ká chhín lená* — *Nihāstrakaran*.
- DIS-AR-RANGE'**, *v.* (L. *dis*, *ad, Fr. ranger*) to put out of order, to unsettle — *Be-band-o bast k.*, *darham-barham k.*, *abtar k.* — *Astavyast k.*, *garbar k.*, *garbaráná*.
- DIS-AR-RANGE'MENT**, *n.* disorder, confusion — *Be-tartibi*, *be-intizámí*, *darhamí*, *abtarí* — *Vyutkram*, *kramabhañg*, *ulaŋpulaŋ*, *garbaráhat*.
- DIS-AR-RÁY'**, *v.* (L. *dis*, *ad, S. wrigan?*) to undress, to overthrow; *n.* undress, disorder, confusion — *Poshák yá libás utárná*, *shikast d.*, *hazimat d.*; *n.* *be-libási*, *be-po-shákí*, *abtarí*, *be-tartibi* — *Kapre utárná*, *vivastra k.*, *haráná*, *már bhagáná*; *n.* *vāstra-hinatá*, *vivastratá*, *vyutkram*, *ulaŋpulaŋ*, *garbaráhat*. [*thak k.*]
- DIS-AS-SOCI-ATE**, *v.* (L. *dis*, *ad, socius*) to disunite — *Judá k.* — *Alag k.*, *algáná*, *pri-*
- DIS-ASTER**, *n.* (L. *dis*, *astrum*) misfortune, calamity, misery; *v.* to blast, to injure, to afflict — *Bad-bakhtí*, *áfát*, *hádísa*, *musibat*; *v.* *gárat k.*, *siyán k.*, *nuŋŋan pahun-*

- cháná, taklif d., isá d.* — Abhāgya, duradriah, vipad, vipatti, upadrava, āpad, ut-pāt, dukkh, kles; *v.* nashit k., hāni k., apakār k., pirā d., kles d.
- DIS-ĀS'TROUS, *a.* unlucky, calamitous — *Kam-bakht, bad-bakht, āfat-rasida, musibat-zada, mustir, ziyān-kār, manhūs* — Durbhāgya, abhāga, āpatprāpt, vipadgrast, dukkhī, apakārak, hanikārak, amāṅgal, anisht. [dukh se, durbhāgya se.
- DIS-ĀS'TROUS-LY, *ad.* in a disastrous manner — *Bad-bakhti se, kam-bakhti se* — Vipad se, DIS-AUTHORIZE, *v.* (L. *dis, auctor*) to deprive of authority — *Ikhtiyār se ma'zūl k., be-mu'tabar k.* — Adhikār chhin lenā, bin sāl h. k. k.
- DIS-A-VOUCH', *v.* (L. *dis, ad, voco*) to retract profession, to disown — *Mukarnā^b, in-kār k.* — Kahkar nat jānā, nāhiñ k., nahiñ k., na mānnā.
- DIS-A-VOW', *v.* (L. *dis, ad, voveo*) to disown, to deny — *Inkār k., mukarnā^b* — Na mānnā, aswikār k., nat jānā, nāhiñ k., nahiñ k.
- DIS-A-VOW'AL, DIS-A-VOW'MENT, *n.* denial — *Inkār* — Aswikār, nakār.
- DIS-BAND', *v.* (L. *dis, S. banda*) to dismiss from service, to disperse — *Gol bar-taraf k., lashkar ko tor dālā, bar-taraf k., jarāb d., chhitrānā^b, judā h.* — Senā ko yuddha-karm se chhuṇā d., sānyabhaṅg k., bikhernā, bithrānā, alag h. [utārnā.
- DIS-BARK', *v.* (L. *dis, Fr. barque*) to land from a ship — *Jahāz se utārnā* — Nāv se DIS-BE-LIEVE', *v.* (L. *dis, S. gelyfan*) not to believe — *I'tibār na k., i'tiqād na k.* — Na mānnā, viśvās na k., apratyay k., aviśvās k.
- DIS-BE-LIEF', *n.* refusal of belief — *Be-i'tibārī, be-i'tiqādī* — Apratyay, aviśvās.
- DIS-BE-LIEVER, *n.* one who refuses belief — *Munkir, qair-mu'taqid, nā-mu'taqid, kāfir* — Apratyayakārī, viśvās na k. w., nāstik. [pad se nikāl d.
- DIS-BENCH', *v.* (L. *dis, S. benc*) to drive from a seat — *Kisi 'uhda se ma'zūl k.* — Kisi DIS-BOW'EL, *v.* (L. *dis, Fr. boyau*) to take out the intestines — *Antē se ahtariyā^b nikāl lenā^b.* [nā^b.
- DIS-BRANCH', *v.* (L. *dis, Fr. branche*) to separate or break off — *Dāl-kātnā^b, chhān-dis-BUR'DEN', v.* (L. *dis, S. byrthen*) to ease of a burden, to unload — *Bojh utārnā^b, bojh nikālānā^b, halkā k^b.* [— Vyay k., utāhā d., utāhānā, lagānā.
- DIS-BURSE', *v.* (L. *dis, bursa*) to spend or lay out money — *Sarf k., kharch k., kharj k.* DIS-BURSEMENT, *n.* a disbursing, the sum spent — *Sarf, masraf, lhabj, kharch, kharj, kiyā gayā mablag, makhārij* — Vyay, dhanavyay, utāhiyā huā rupiya, vyayitadhan.
- DIS-CAL'CE-ATE, *v.* (L. *dis, calceus*) to put off the shoes — *Jūtā utārnā^b.*
- DIS-CAL'CE-ATION, *n.* a pulling off the shoes — *Jūtā utārnā^b.*
- DIS-CAN'DY, *v.* (L. *dis, candeo*) to melt — *Ghulnā^b, galnā^b.*
- DIS-CARD', *v.* (L. *dis, charta*) to dismiss from service or employment — *Bar-taraf k., ma'zūl k., daf' k., dir' k^b.* — Padachyut k., kisi kām se chhorā d., nikāl d.
- DIS-CAR'NATE, *a.* (L. *dis, caro*) stripped of flesh — *Ni-goshta, be-gosht* — Mānsahin, nirmāns, amāns. [utārnā^b.
- DIS-CASE', *v.* (L. *dis, Fr. coissee*) to strip, to undress — *Nangā k^b, udhernā^b, kapre*
- DIS-CEP-TA'TION, *n.* (L. *dis, captum*) controversy, disputation — *Mubāhasa, bahe, takarrū, hujjat* — Vādānuvād, vād, vivād.
- DIS-CERN', *v.* (L. *dis, cerno*) to discover, to distinguish, to judge — *Zāhir k., daryāft k., ma'līm k., imtiyāz k., tamiz k., farq jānnā, tajwiz k.* — Dekhnā, bījhnā, tārnā, soch k., thikānā lagānā, jānnā, pahchānnā, vivechānā k., vichārānā, thāhrānā.
- DIS-CERN'ER, *n.* one who discerns — *Daryāft k. w., zāhir k. w., tamiz yā imtiyāz k. w., nazar-bāz, nazrā, tamizī, mudassir, tajwiz k. w.* — Dekhne w., dekhwaiyā, tārne w., thikānā lagāne w., pahachāne w., vivek k. w., vivechak, vivechānā k. w.
- DIS-CERN'IBLE, *a.* that may be discerned — *Daryāft hone ke qābil, tamiz hone ke lāiq, dekh-payne ke lāiq, mumkinu-l-imtiyāz, zāhir, khulā^b* — Drīśya, drishti-gochar, pratyaksh, samjhe jāne ke yogya, pahachāne jāne ke yogya. [spasht, vyakt, khulā khulā.
- DIS-CERN'IBLY, *ad.* perceptibly, apparently — *Zāhiran, zāhirā, āshkānā* — Pratyaksh, DIS-CERN'ING, *n.* the power of distinguishing; *p. a.* judicious, knowing — *Tamiz karne ki tāqat, imtiyāz karne ki quvvat, quvvat-i-tamiz; a. 'aql-mand, hoak-yār, sāhib-i-imtiyāz, zirak, fahmida, wāqif, āgāh* — Vivechānāsakti, vivekasakti; *q. a.* vivekī, dirghadriah, parināmadarśī, vijñā.
- DIS-CERN'ING-LY, *ad.* judiciously, acutely — *'Aql-mandī se, tez-fahmī se, zirakī se* — Buddhi-mānī se, tikshatā se, tikshapābuddhi se.
- DIS-CERN'MENT, *n.* power of distinguishing, judgment — *Tamiz karne ki tāqat, idrāk, imtiyāz, bīnīsh, shu'ūr, zirakī, fahm* — Vivechānāsakti, vivek, vichār.
- DIS-CERP', *v.* (L. *dis, carpo*) to tear in pieces, to separate — *Chithārnā^b, chirmā^b, phārnā^b, alag k^b.*
- DIS-CERP'TI-BLE, *a.* separable, frangible — *Judāi-pazīr, āsānī se tūtne ke lāiq* — Khandaniya, alag hone ke yogya, tūtne ke yogya, bhaṅgur, bhedyā.
- DIS-CERP'TI-BLY, *ad.* the state or quality of being separable — *Judāi-pazīr, tūtne ki liyāqat* — Khandaniyatā, alag hone ki yogyatā, tūtne ki yogyatā, bhaṅgurātā, vibhe-
- DIS-CERP'TION, *n.* the act of pulling to pieces — *Tukre-tukre k^b.* [dyatā.

DIS-CHARGE, *v.* (L. *dis*, Fr. *charger*) to disburden, to unload, to pay, to execute, to dismiss, to release, to break up; *n.* a vent, explosion, dismissal, release, ransom, payment, execution—*Bojh utārne* *w.*, *bojh khālī k.*, *dāgnā*, *atā k.*, *be-bāq k.*, *anjām d.*, *ba-jā lānā*, *bar-taraf k.*, *mauqūf k.*, *javāh d.*, *rihā k.*, *khālās k.*, *makhlasī d.*, *shikast h.*; *n.* *nikāś* *h.*, *dharākā* *h.*, *shalq*, *shalkh*, *bar-tarafī*, *mauqūfī*, *rihāī*, *makhlasī*, *chhorautā* *h.*, *adv.* *be-bāqī*, *ba-jā-āvarī*—*Bhar utārā*, *bhar nikālā*, *chālānā*, *chhornā*, *chukānā*, *chukā d.*, *nibāhnā*, *nirvāh k.*, *chālānā*, *chhorī d.*, *mukt k.*, *chhor d.*, *phaṭ jānā*, *tūt jānā*; *n.* *nikāl*, *karākā*, *bharākā*, *padachyuti*, *kisi pad wā adhitār se bāhar k.*, *mukti*, *chhutī*, *nistār*, *uddhārarthamūlya*, *chhorāne kā mol*, *pariśodhan*, *pariśuddhi*, *nirvāh*, *nibāh*, *nishpatti*.

DIS-CHARGER, *n.* one who discharges—*Bojh utārne w.*, *bojh khālī k.*, *dāgne w.*, *atā k.*, *anjām d.*, *bar-taraf k.*, *rihā k.*, *khālās k.*, *shikast h.*, *w.*—*Bhar utārne w.*, *bhar nikālne w.*, *chālāne w.*, *chhorne w.*, *chukāne w.*, *nibāhne w.*, *nirvāhak*, *chhorā d.*, *mukt k.*, *chhor d.*, *phaṭ jāne w.*, *tūt jāne w.*

DIS-CHURCH, *v.* (L. *dis*, Gr. *kurios, oikos*) to deprive of the rank of a church—*Girje ke darja se khārij k.*—*Isāibhajanabhawan ke pad se bīhar k.*

DIS-CIDE, **DIS-CIND**, *v.* (L. *dis*, *scindo*) to cut in two, to divide—*Do-tūk k.*

DIS-CIPLE, *n.* (L. *disco*) a scholar, a follower; *v.* to train—*Shāgirdī*, *murid*, *talmiz*, *pai-rau*; *v.* *tarbiyat k.*, *ta'lim k.*—*Śishya*, *cheli*, *pachhlagnā*, *pa-chhādgāmī*, *anuyāyī*; *v.* *sikshā d.*, *sikshanā*. [vidyārthitva, anuyāyitva.]

DIS-CIPLESHIP, *n.* the state of a disciple—*Shāgirdī*, *muridī*, *pai-rau-garī*—*Sikshyatva*.

DIS-CIPLE LIKE, *a.* becoming a disciple—*Shāgird murid yā pai-rau ke lāiq*—*Śishya chelā wā anuyāyī ke yogya*.

DIS-CIPLINE, *n.* education, rule of government, military regulation, subjection, punishment, external mortification; *v.* to educate, to regulate, to keep in order, to punish—*Tarbiyat*, *tālīb*, *ta'lim*, *band-o-bast kā qā'idā*, *i. intizām*, *zabt o rabt*, *jāngī qā'idā yā intizām*, *farj ke qawā'id*, *zabt*, *ikhṭiyār*, *tambih*, *sazā*, *jismānī taklif*, *tapasyā* *h.*, *jog* *h.*; *v.* *tarbiyat k.*, *ta'lim k.*, *band-o-bast k.*, *intizām k.*, *zabt men rakhnā*, *bi-qā'idā rakhnā*, *sazā d.*, *yī k.*, *ta'zir k.*, *yā d.*, *sazī se durust k.*—*Siksha*, *upadeś*, *adhyāpan*, *rājanitī*, *yuddha ikshā*, *yuddhanitī*, *yuddhavyavasthā*, *yuddhabhyāsa*, *vaśibhūtātī*, *va-ātā*, *śāsan*, *daman*, *dand*, *śarīradand*, *nigrah*; *v.* *sikshā k.*, *wā d.*, *sikshānā*, *sikhlān*, *vidhivat k.*, *niyam k.*, *śāsan k.*, *vyavasthit k.*, *yathākram se rakhnā*, *dand d.*, *tājanā k.*

DIS-CIPLINABLE, *a.* capable of instruction—*Tarbiyat pazīr*—*Śāsaniya*, *sikshaniya*.

DIS-CIPLINABLENESS, *n.* capacity of instruction, state of subjection—*Tarbiyat-pazīrī*, *ta'lim pazīrī*, *islāh-pazīrī*, *zabt*, *tābi'dārī*—*Śāsaniyatā*, *sikshaniyatā*, *vasatā*.

DIS-CIPLINANT, *n.* one of a religious order so called from their practice of scourging themselves or other rigid discipline—*Paqir jo apne badan ko taklf dewe*—*Yogi wā tapaswī jo apne sarir ko dand dewe*.

DIS-CIPLINARIAN, *a.* pertaining to discipline; *n.* one strict in discipline—*Tarbiyat se mansib*, *band-o-bast-ke-qawā'id laskharī-qawā'id zabt yā sazā ke muta'alliq*; *n.* *qā'idā-dān*, *hukm-rān*, *qawā'id-dān*—*Sikshā rājanitī yuddhasikshā vasatā wā dand kā sambandhi*; *n.* *niyamak*, *śisiti*, *śāsan k.*, *w.*, *yuddhanitijñā*.

DIS-CIPLINARITY, *a.* pertaining to discipline—*Ta'lim ke muta'alliq*, *qawā'id intizām zabt tambih yā band-o-bast ke muta'alliq*—*Sikshāvishayak*, *rājanitivishayak*, *yuddhabhyāsa-sambandhi*, *śishtivishayak*, *śāsanavishayak*.

DIS-CLAIM, *v.* (L. *dis*, *clamo*) to disown, to deny, to renounce—*Munkir h.*, *inkār k.*, *tark k.*—*Nāhiñ yā nahiñ k.*, *aswikār k.*, *angikār na k.*, *parityāg k.*, *chhor d.*

DIS-CLAIMER, *n.* one that disclaims—*Munkir*, *inkār k.*, *w.*, *tārik*, *tark k.*, *w.*—*Nāhiñ yā nahiñ k.*, *w.*, *angikār na k.*, *w.*, *aswikartā*, *chhor d.*, *w.*

DIS-CLAIMATION, *n.* the act of disclaiming—*Inkār*, *tark*—*Nakār*, *aswikār*, *tyāg*.

DIS-CLOSE, *v.* (L. *dis*, *clausum*) to uncover, to reveal, to tell—*Kholnā* *h.*, *fāsh k.*, *āsh-kār āshkāra yā āshkāra k.*, *kahnā yā kah-d* *h.*—*Ugharnā*, *prakās k.*, *prakaṭ wā pragat k.*, *batānā wā batlānā*.

DIS-CLOSER, *n.* one who discloses—*Kholne w.*, *fāsh k.*, *w.*, *āshkār āshkāra yā āshkāra k.*, *w.*, *kahne w.*—*Ugharne w.*, *prakās k.*, *w.*, *prakaśak*, *batāne w.*

DIS-CLOSURE, *n.* a revealing, discovery—*Izhār*, *poshida bāt ko huwatāda yā āshkāra k.*, *mukāshafa*, *zuhūr*, *ifshā*, *inkishāf*—*Prakatikaran*, *prakat k.*, *prakās*, *prachāran*.

DIS-CLUSION, *n.* a throwing out, emission—*Bāhar phenkāw* *h.*, *khurīj*, *ikhrāj*—*Utkshepan*, *nirāsan*, *utsarg*.

DIS-COLOR, *v.* (L. *dis*, *color*) to change the colour, to stain—*Bad-rañg k.*, *rañg badalnā*, *dāg-dār yā dagilī k.*, *dāg dālnā*—*Vivarn k.*, *dhabhī dālnā*, *bhar dālnā*.

DIS-COLORATION, *n.* change of colour, stain—*Bad-rañgī*, *dāg*—*Varnavikār*, *vivarnatva*, *dhabhā*. [nānāvarn, chitravichitra.]

DIS-COLOURED, *a.* having various colours—*Bad-rañg*, *gūn-ā-gūn*, *rañg-ā-rañg*—*Vivarn*,

DIS-COMFIT, *v.* (L. *dis*, *con*, *figo*) to defeat, to vanquish; *n.* defeat—*Shikast d.*,

fath k., *maglúb k.*; *n. shikast*, *haz'mat*—*Haráná*, *jitrná*, *jít lená*, *parást k.*, *parájit k.*; *n. hár*, *parájay*, *parábhav*.

DIS-COM'FI TURR, *n.* defeat, overthrow—*Shikast*, *hazimat*—*Hár*, *parábhav*, *parájay*.

DIS-COMFORT, *n.* (*L. dis, con, fortis*) uneasiness, sorrow; *v.* to grieve, to sadden—*Be-chaini*, *gam*, *ranj*; *v. ranj d.*, *gam-gin k.*—*Asukh*, *asutshatá*, *pijá*, *kleá*, *santáp*, *śok*, *khed*; *v. kurhaná*, *dukh d.*, *pirá d.*, *khedit k.*, *udás k.*

DIS-COM-MEND', *v.* (*L. dis, con, mendo*) to blame, to censure—*Ilám d.*, *malámat k.*, *shikáyat k.*, *bad nám k.*—*Dosh d.*, *dokhná*, *apras'insá k.*, *apavád k.*, *nindá k.*

DIS-COM-MEND'-ABLE, *a.* blamable—*Qábil-i-malámat*, *qábil-i-ilzám*, *mulzam*—*Doshaniy*, *apras'ansaniy*, *dokhe jáne ke yogya*. [nindá, kalañk.]

DIS-COM-MEN DĀTION, *n.* blame, reproach—*Ilzám*, *mal'imat*, *bad-námi*, *dush nám*—*Dosh*.

DIS-COM-MISS'ION, *v.* (*L. dis, con, missum*) to deprive of a commission—*Kisi ikhtiyár se ma'zúl k.*—*Kisi adbhikár se rahit k.*

DIS COM-MO-DATE, **DIS-COM-MODÉ'**, *v.* (*L. dis, con, modus*) to put to inconvenience—*Tukl'if d.*, *tasdi' d.*, *zád d.*, *diqqat d.*—*Kleá d.*, *pirá wá kashit d.*

DIS COM-MÓ'DI OUS, *a.* inconvenient—*Ná-muwáfiq*, *ná-muwáib*, *be-mauqa'*, *tukl'if-dih*—*Anupayukt*, *ayogya*, *kash akar*, *aswásthayanak*.

DIS COM-MÓ'DI OUS-NESS, **DIS COM-MÓ'DI-TY**, *n.* inconvenience, disadvantage—*Ná-muwá-faqat*, *qubáhat*, *tukl'if*, *tasdi'*, *nuqsán*, *ziyán*, *harj*—*Thakthak*, *ařchan*, *nyuktatá*, *hání*, *apakár*.

DIS-COM-MON, *v.* (*L. dis, con, munus*) to deprive of privileges—*Huqúq le lená*, *kisi jagah ke huqúq se ma'zúl k.*—*Adbhikár le lená*, *kisi sthán ke adbhikáron se rahit k.*

DIS-COM-POSE, *v.* (*L. dis, con, positum*) to disorder, to disturb, to vex—*Darham-barham k.*, *abtar k.*, *be-tartib k.*, *muztarib k.*, *hairán k.*, *be-zár k.*, *diqq k.*, *tasdi' d.*—*Garbarána*, *ulař pulat k.*, *ghabráná*, *vyákul k.*, *asthir k.*, *khijháná*, *satiná*.

DIS-COM-PÓ'S-ED-NESS, *n.* perturbation—*Izitráb*, *be-qarári*, *tashwish*, *hairáni*, *intishár*—*Ghabráhat*, *vyákulatá*, *ákulatá*, *asthiratá*.

DIS-COM-PÓ'S-URE, *n.* disorder—*Darhami*, *barhami*, *izitráb*, *be-qarári*, *hairáni*, *intishár*—*Gabráhat*, *ghabrátat*, *vyákulatá*, *ákulatá*.

DIS-CON-CERT', *v.* (*L. dis, con, certo*) to unsettle, to defeat—*Muztarib k.*, *be-qarár k.*, *shikast k.*, *bigápná^h*—*Vyákul k.*, *asthir k.*, *tor dálná*, *virithá k.*

DIS-CON-FÓRM-I-TY, *n.* (*L. dis, con, forma*) want of agreement—*Ná-ittifáqi*, *be-mel*, *ná-muwáfaqat*—*Anmel*, *asádrisya*, *asañgati*, *viruddhatá*.

DIS-CON-GRÓ-I-TY, *n.* (*L. dis, congruo*) disagreement—*Ná-muwáfaqat*, *ihhtiláf*, *ná mel*—*Anmel*, *asádrisya*, *asañgati*, *viparitatá*. [Alag k.; prithak k.]

DIS-CON-NECT', *v.* (*L. dis, con, necto*) to di-unite, to disjoin—*Judá k.*, *'aláhida k.*—*DIS-CON-NEO'TION*, *n.* disunion—*Judái*, *'aláhidaqi*—*Viyog*, *asañyog*.

DIS-CON-SENT', *v.* (*L. dis, con, sentio*) to disagree, to differ—*Ná-muwáfiq h.*, *muřhtalif-rác h.*, *khiláf h.*—*Asañgit h.*, *viruddh h.*, *asammat h.*

DIS-CÓN'SO-LATE, *a.* (*L. dis, con, solor*) comfortless, sorrowful—*Afsurda*, *dil-gir*, *malál*, *gam-gin*—*Udás*, *mlán*, *niránand*, *khedit*, *śokánwit*.

DIS-CÓN'SO-LA-QY, *n.* want of comfort—*Udási^h*. [niránand, khed se.]

DIS-CÓN'SO-LATE-LY, *ad.* comfortlessly—*Afsurdagi se*, *dil-giri se*, *gam-gini se*—*Udási se*,

DIS-CÓN'SO-LATE-NESS, *n.* the state or quality of being comfortless—*Afsurdagi*, *dil-giri*, *gam-gini*, *malál*—*Udási*, *khed*.

DIS-CÓN-SO-LĀTION, *n.* want of comfort—*Dil-giri*, *gam-gini*, *malál*—*Udási*.

DIS-CON-TÉNT', *n.* (*L. dis, con, tentum*) want of content; *a.* dissatisfied; *v.* to dissatisfy, to make uneasy—*Be-qaná'ati*, *ná-kúmi*, *be-sabri*, *ná-rázi*, *ná-khushi*; *a. be-qaná'at*, *ná-ráz*, *ná-khush*, *ná-kám*, *be-sabr*; *v. ná-ráz k.*, *ná-khush k.*, *ranjida k.*, *be-táb k.*, *be-kal k.*, *be-qarár k.*—*Asantosh*, *asantushatá*, *atriptatá*, *atripti*, *aprasannatá*; *a. asantushit*, *udás*, *niránand*, *aprasanna*; *v. asantushit k.*, *aprasanna k.*, *asukhi wá udvigna k.*

DIS-CON-TÉNT'ED, *a.* dissatisfied, uneasy—*Be-qaná'at*, *ná-kám*, *be-sabr*, *ná-khush*, *ná-ráz*, *be-táb*, *be-qarár*, *be-kul*—*Asantushit*, *udás*, *aprasanna*, *asukhi*, *udvigna*.

DIS-CON-TÉNT'ED-LY, *ad.* with dissatisfaction—*Be-qaná'ati se*, *be-tábi se*, *ná-rázi se*, *ná-khushi se*—*Asantushatá se*, *asantosh se*, *aprasannatá se*.

DIS-CON-TÉNT'ED-NESS, *n.* dissatisfaction—*Ná-rázi*, *ná-khushi*, *ranjidagi*—*Asantushatá*, *atripti*, *aprasannatá*, *asantosh*.

DIS-CON-TÉNT'MENT, *n.* uneasiness—*Ná-khushi*, *ná-rázi*, *be-qaná'ati*, *be-tábi*, *be-kali*, *be-qarári*, *be-chaini*—*Asantosh*, *asantushatá*, *aprasannatá*, *aparitripti*, *udveg*, *asukh*, *aswasthya*.

DIS-CON-TÍN'UE, *v.* (*L. dis, con, teneo*) to leave off, to cease—*Mauqíf k. yá h.*, *munqatí k. yá h.*, *'and k. yá h.*—*Chhorná*, *Chhor d.*, *rokná wá rukná*, *nivritta k. wá h.*

DIS-CON-TÍN'U-ANCE, *n.* cessation—*Náqa*, *waqfa*, *mauqífi*, *band k.*—*Virám*, *nivritti*, *rukáw*, *añjhá*, *vichched*. [chhed, algáw.]

DIS-CON-TÍN'U-ĀTION, *n.* disruption—*Farg*, *judái*, *tafriqa*, *fásila*—*Bioh*, *antar*, *vich-*

- DIS-CON-TIN'U-ER, *n.* one who discontinues — *Mauqif-kunanda, band k. w.* — Rokne *w.*, nivritta *k. w.*, chhor *d. w.* [algaw, nyarapan.]
- DIS-CON-TI-NŪ'I-TY, *n.* disunity of parts — *Judái, 'aláhidagi, ná-pairavastagi* — Vichchhed,
- DIS-CON-TIN'U-OUS, *a.* broken off, wide — *Mauqif, mungati^h, mi'attal, judá, kusháda* — Nivritta, vichchhina, roká huá, chhor diya gayá, pasará, chaurá, algáyá huá.
- DIS-CÖRD, *n.* (*L. dis, cor*) disagreement, mutual anger; *v.* to disagree — *Ikhtiláf, ná-ittifáti, ná-muwáfagat, be-táli, ná-sazi, chakhá-chakhi, khalish, qaziya*; *v. ná-mu-wáfq k.* — Bhed, viruddhatá, vaiswarya, anmel, phut, virodh, bigar, jhagrá; *v. paras-par viruddh l.*
- DIS-CÖR'DANCE, DIS-CÖR'DAN-QY, *n.* disagreement, opposition, inconsistency — *Ná-muwá-fagat, ná-sazi, muqábala, ná-munasabat* — Anmel, vibhinuata, vimati, asammati, virodh, viruddhatá, viparitatá, asaigati.
- DIS-CÖR'DANT, *a.* inconsistent, inharmonious — *Ná-munasib, ná-muwáfq, bar-'aks, mukhta-lif, ná-sáz-gár, be-tál* — Asaigat, viparít, viruddh, viswar, aswar, vaitálik, kuswar.
- DIS-CÖR'DANT-LY, *ad. in a discordant manner* — *Ná-muwáfagat se, ná-munasabat se, mukhálafat se, be-táli se* — Asaigati *se*, viruddhatá *se*, viparitatá *se*, virodh *se*, vis-war, kuswar.
- DIS-CÖRD'FUL, *a.* quarrelsome, contentious — *Jhagrálú^h, laráká^h, laráñká^h.*
- DIS-CÖUNT, *n.* (*L. dis, con, puto*) deduction, an allowance — *Battá^h, phirtá^h.*
- DIS-CÖUNT', *v.* to pay back, to deduct — *De-dena^h, chuká-d^h, kát-lená^h, battá kát-lená^h, battá nikálná^h, byáj kát-lená^h.*
- DIS-CÖUNT'ER, *n.* one who discounts — *Battá kát-lene w^h, byáj kát-lene w^h.*
- DIS-CÖUNT'E-NANCE, *v.* (*L. dis, con, teneo*) to abash, to discourage; *n.* cold treat-ment — *Sharmanda k., be-dil k., khátir na k., dabá d^h.*; *n. be-iltifáti* — Lajwana, lajít *k.*, man torná, anukúl na *l.*, anádar *k.*, kisi bát se muñh pher lená; *n. anádar.*
- DIS-CÖUNT'E-NAN-GER, *n.* one who discourages — *Be-dil k. w., khátir ná k. w., be-iltifáti k. w.* — Man torne *w.*, anukúl na *h. w.*, anádar *k. w.*
- DIS-CÖUR'AGE, *v.* (*L. dis, cor*) to dishearten, to depress, to deter — *Be-dil k., himmat torná, dabá rakhná^h, dahshat de-kar báz rakhná* — Man torná, man chhotá *k.*, dabána, dabá *d.*, bhay dekar hatá *d. wá rokná.*
- DIS-CÖUR'AGE-MENT, *n.* the act of disheartening, that which disheartens — *Dil-shikani, khátir-shikani, dil-shikan* — Manobhang, mantutáw, wah jo ji ko torai.
- DIS-CÖUR'A-GER, *n.* one who discourages — *Be-dil k. w., himmat torne w., dabá rakhne w^h, dahshat dikhá-kar báz rakhne w.* — Man torne *w.*, man chhotá *k. w.*, dabáne *w.*, bhay dikhákar hatá dene *w.*
- DIS-CÖURSE', *n.* (*L. dis, cursum*) conversation, a speech, a sermon, a treatise; *v.* to converse, to treat of, to reason — *Guft-gú, qil o-qál, zabáni bayán, kalima, wa'z, risála*; *v. guft-gú k., bayán k., bahr yá taqrir k.* — Bāchit, sambhāshān, ālāp, kathopakathan, sālanākāravākya, dharmakathan, dharmopdesāvishayavākya, lekh, granth; *v. bāchit k., sambhāshān k., ālāp k., vyākhyā k., tark k., vichār k.*
- DIS-CÖUR'SER, *n.* one who discourses — *Guft-gú k. w., zabáni bayán k. w., mutakallim, goyanda, wa'z k. w., bahr yá taqrir k. w.* — Bāchit *k. w.*, sambhāshān *k. w.*, vaktā, ālāpi, kathak, vādī.
- DIS-CÖUR'SING, *n.* the act of conversing — *Guft-gú* — Bāchit, ālāp, sambhāshān.
- DIS-CÖUR'SIVE, *a.* reasoning, conversable — *Taqrir k. w., mubāhāsi, hujjati, ma'qul-go* — Tarkī, ālāpi.
- DIS-CÖURTE-IOUS, *a.* (*L. dis, Fr. cour*) uncivil, rude, unpolite — *Bad-khulq, be-mu-ravvat, ná-tarāshida, durusht, bad-akhilāq, be-adab* — Asabhyā, āsisht, rukhā, kuśil.
- DIS-CÖURTE-IOUS-LY, *ad. uncivilly, rudely* — *Bad-khulqi se, be-muravvati se, durushti se, bad-akhilāqi se* — Asabhyatāpūrvak, āsishtatā *se*, rukhā *se*.
- DIS-CÖURTE-SY, *n.* incivility, rudeness — *Bad-akhilāqi, be-adabi, shokhi, gustākhi, be-muravvati* — Kuśilātā, duhsilātā, āsishtatā, asabhyatā, rukhāi.
- DIS-CÖVER, *v.* (*L. dis, con, operio*) to show, to expose, to reveal, to espy, to find out, to detect — *Dikhláná^h, 'ayāñ k., fāsh k., namūd k., āshkāra k., zāhir k., dekhná^h, daryāft k., ikhtirā^h k., tjad k., ma'lum k., dhūñh-nikálná^h, pakar-pānā^h* — Dekhānā, prakāś *k.*, vyakt *k.*, kholmā, kah *d.*, tāknā, nirakhnā, samajh jānā, būjh jānā, nikálnā, pānā, dekh pānā.
- DIS-CÖV'ER-A-BLE, *a.* that may be discovered — *Zāhir hone ke qābil, daryāft hone ke lāiq, dekh parne ke lāiq* — Prakat wā pragat hone ke yogya, jān parne ke yogya, dekh parne wā dekhe jāne ke yogya.
- DIS-CÖV'ER-ER, *n.* one who discovers — *Dekhlāne w^h, 'ayāñ k. w., fāsh k. w., kashif, kashāf, zāhir k. w., mūjid, daryāft k. w., dhūñh-nikálnā w^h, pakar-pāne w^h.* — Dekhāne *w.*, prakat wā pragat *k. w.*, prakāśak, vyakt *k. w.*, nikālne *w.*, nirakhne *w.*, dekh pāne *w.*
- DIS-CÖV'ER-Y, *n.* the act of discovering, that which is discovered — *Inkshāf, ifshā, daryāft, zāhir ki hui shai, jo bāt daryāft hoti hai* — Prakaśan, nirūpan, anusan-

dhán, prakāśit vastu, jo bāt prakat kī jāy.

DIS-CRED'IT, *n.* (L. *dis, credo*) ignominy, reproach, disgrace; *v.* to deprive of credit, to disgrace—*Bad-nāmi, be-ītibāri, be-hurmati, ruswāi, fazihat*; *v. be-ītibār k., bāwar na k., be-izzat yā khaṣif k., bad-nām k., be-ābrū k.*—Akhyāti, durnām, apamān, asambhram, amaryāda; *v. apramāp k., aviśwās k., prāmānya laghu k., aviśwās k., akirti k., apamān k., mānshat k., halkā k.*

DIS-CRED'IT-A-BLE, *a.* disgraceful, reproachful—*Ma'yūb, ruswā, nā-shāista, zabūn*—Akirtakar, kalaṅkakar, apamānakārī, ayaśaskar.

DIS-CRE'ET, *a.* (L. *dis, cretum*) prudent, cautious, modest—*'Aqil, 'āqibat-andesh, hosh-yār, fuhmida, bā-hayā, sharm-sār, sharm-nāk; bā-tamiz*—Pariyāmadarśi, sāva-dhān, chaukas, saṅkochi, lajlā, vinayī, vinit.

DIS-CRE'ET'LY, *ad.* prudently, cautiously—*'Aql se, dānāi se, hosh-yārī se*—Vivechanā-pūrvak, pariṇāmadrishti se, sāvadhāni se.

DIS-CRE'ETNESS, *n.* quality of being discreet—*'Aql-mandī, hosh-yārī, bā-hayāi, sharm-sārī*—Vivechanā, pariṇāmadrishti, sāvadhāni.

DIS-CRETE, *a.* distinct, disjoined—*'Alāhida, judā*—Nyārā, prithak, alag.

DIS-CRE'TION, *n.* prudence, wise management, liberty of acting according to one's own judgment—*'Āqibat-andeshi, aql, imtiyāz, tamiz, 'aql-mandī kā band-o-bast, ikhtiyār, marzi*—Samajh, būjh, vivechanā, vichār, vijñatā, vivechanāpūrvakanirvāhaṇ, prasaṅganūsāravarttanādīkār, swatantratā.

DIS-CRE'TION-AL, *a.* left to discretion or choice—*Ikhtiyārī, marzi ke mutābiq*—Ich-chhā ke anusār, svechchhānūsārī, vichārādhin. [chhānūsār, swachchhand.

DIS-CRE'TION-AL-LY, *ad.* at pleasure or choice—*Khushi yā ikhtiyār ke mutābiq*—Swech-

DIS-CRE'TION-A-RY, *a.* unlimited, unrestrained—*Nā-muqaiy, mutlaq, mutlaq-i-inān, be-hadd, be-qaid*—Swādhin, swachchhand, niravadhī, bin sīmā kā, aniyat, bin bandhej.

DIS-CRE'TIVE, *a.* separate, distinct—*Judā, 'alāhida*—Nyārā, prithak, alag.

DIS-CRE'TIVE-LY, *ad.* in a discriptive manner—*Judāi se, 'alāhida tarah se*—Nyārī riti se, prithak bhāw se.

DIS-CRE-PANT, *a.* (L. *dis, crepo*) different, disagreeing, contrary—*Mukhtalif, mukhālif, nā-sāz, nā-muwāfiq, bar-khilāf, bar-aks*—Bhinna, viruddh, viparīt.

DIS-CRE-PANÇE, DIS-CRE-PAN-QY, *n.* difference—*Farq, ikhtilāf, nā-muwāfaqat*—Bhed, bhinnatā, virodh, viruddhatā.

DIS-CRIM'I-NATE, *v.* (L. *dis, crimen*) to distinguish, to separate, to make a difference; *a.* distinguished—*Imtiyāz k., tamiz k., judā yā 'alāhida k., farq k.*; *a. imtiyāz kiyā gayā, tamiz kiyā gayā, 'alāhida kiyā gayā*—Pahchānna, viśesh k., alag k., prithak k., lakshaṇ k., bhed k.; *a. viśeshit, viśesh kiyā gayā, prithak kiyā gayā.*

DIS-CRIM'I-NATE-LY, *ad.* distinctly, minutely—*Rā-imtiyāz, mufassalāna, tafsilāna*—Nyārī riti se, prithakarūp se, viśesh bhāw se, sūkshmarūp se.

DIS-CRIM'I-NATE-TION, *n.* the act or faculty of distinguishing, distinction, a mark—*Imtiyāz, tamiz, tafrīq, farq kā nishān*—Vivek, vivechanā, algāw, prithakkaraṇ, bhed, bhedachihh. [viśeshak, prabhedakār.

DIS-CRIM'I-NA-TIVE, *a.* marking distinction—*Tamiz k. v., farq k. v., mumayyiz*—Vivekī,

DIS-CRIM'I-NA-TIVE-LY, *ad.* with discrimination—*Bā-imtiyāz, bā-tamiz, bā-tafrīq*—Vivek se, vivechanāpūrvak, vichār sahīt.

DIS-CU'BI-TO-RY, *a.* (L. *dis, cudo*) leaning, inclining—*Jhukā huā^h.*

DIS-CUM'BER-QY, *n.* the act of leaning—*Jhukāw^h.*

DIS-CUL'PATE, *v.* (L. *dis, culpa*) to clear from blame—*Be-gunāh ṭhahrānā, be-jurm sābit k.*—Nirdoshi wā niraparādhi ṭhahrānā. [halkā k.^h.

DIS-CUM'BER, *v.* (L. *dis, kommeren*) to unburden, to disengage—*Bojh utār lenā^h.*

DIS-CUR'SION, *n.* (L. *dis, cursum*) a running or rambling about—*Daur-dhūp^h, idhar udhar daurnā yā ghūmnā^h.*

DIS-CUR'SIST, *n.* an arguer, a disputer—*Bahhās, takrārī, taqrirī*—Vādī, tarkī, vivādī.

DIS-CUR'SIVE, *a.* moving about, desultory, argumentative—*Ghūmtā^h, phirtā^h, ramtā^h, be-tartīb, be-rabt, be-zabt, qābil-i-hujjat, dalili*—Bhramanāśil, iol asthir wā niya-

marahit, hetūpanyāśil, tarkī.

DIS-CUR'SIVE-LY, *ad.* in a discursive manner—*Ghūmtē phirtē^h, be-silsila, be-tartībī se, taqrir yā baḥs se*—Ramte ramte, bhraman karte, binā niyam, lolatā se, asthiratā se, hetūpanyāśilātāpūrvak, tark se.

DIS-CUR'SIVE-NESS, *n.* the state or quality of being discursive—*Ghūmne-phīrne ki hālat yā khāssiyat, be-tartībī, be-rabtī, qābilyat-i-hujjat*—Bhramanāśilātā, lolatā, niyama-

rahitatwā, hetūpanyāśilātā.

DIS-CUR'SO-RY, *a.* argumental, rational—*Bahsi, dalili, hujjat ke muta'alliq, ma'qūl, bahhās, hujjatī, qābil-i-hujjat*—Tārkik, vitarkī, vivādī, nyāyanūsārī.

DIS-CUS, *n.* (L.) a quoit—*Chakrā^h, khelne ke liye chakkar^h.*

DIS-CUSS, *v.* (L. *dis, quassum*) to examine, to debate, to disperse—*Tajwiz k., tahqiq*

- k., bahasná, mubáhasa k., tahlíl k., phailáná^h, baitháná^h—*Vichárná, dekhná bhálná, vivechaná k., jánchná, tark k., vādānuvād k., rasadosh nashṭ k., utárná, phailá d.
- DIS-CŪS'SER**, *n.* one who discusses—*Tajwiz k. w., tahqiq k. w., bahhá, phorá waḡaira baithátnē w., tahlíl-kunanda—*Dekhne bhálnē w., vivechak, jánchnē w., tarkí, vādí, rasadoshaná ak, raá utár d. w., phailá d. w.
- DIS-CŪS'SION**, *n.* examination, disquisition, dispersion—*Tajwiz, intihán, tahqiqát, tahqiq, mubáhasa, tahlíl—*Parikshá, vichár, samikshá, vivechaná, vitarik, vādānuvād, vidrávan. [*Rasadoshanásak, dushṭarasavidrávak, phorá baithá dene ko samarth.*]
- DIS-CŪS'SIVE**, *a.* disquietent—*Phorá waḡaira baithá dene ki táqat rakhne w., muhallíl—*
- DIS CŪ'TIENT**, *dis cū'shent, a.* dispersing morbid matters; *n.* a medicine which disperses tumors—*Phorón ko baithá d. w^h, hure ras ko phailá-kar dár kar d. w^h, muhallíl; n. phorón ko baithá dene wáli dawá, muhallíl dawá—*Sothaghna, visphotaghna; *n.* sothaghna aushadh, visphotaghna aushadh.
- DIS-DĀIN'**, *v.* (*L. dis, dignus*) to think unworthy, to scorn; *n.* scorn, contempt—*Khafif yá haqir jānná, ná-chiz samajhná, ihánat k., haqárat yá haqárat k.; n. ihánat, haqárat, tahqir, karáhiyat—*Halká wá tuchchha samajhná, avajñá k., anádar k., ghriṇá k., ghin k.; *n.* ghriṇá, ghin, avajñá, nirákaraú.
- DIS-DĀIN'FUL**, *a.* scornful, contemptuous—*Ihánat-numá, haqárat k. w., mudammaḡ, magrár, mutakabbir—*Ghriṇávisishṭ, ghriṇákári, avajñákári, ahaṇkári, avamáni.
- DIS-DĀIN'FUL-LY**, *ad.* with haughty scorn—*Mudammagána, haqárat se, ihánat se—*Ghriṇápúrvaḡ, ghin wá ahaṇkár se. [*Ghriṇávisishṭatá, sonmáthátá, adhdhatya.*]
- DIS-DĀIN'FUL-NESS**, *n.* haughty scorn—*Magrárí, takabbúr, haqárat, ihánat-numái—*
- DIS-DĀIN'ING**, *n.* scorn, contempt—*Haqárat, ihánat—*Ghriṇá, ghin, avajñá.
- DIS-EASE'**, *n.* (*L. dis, Fr. aise*) distemper, malady; *v.* to afflict with disease, to infect—*Marz, maráz, ázar, bimári; v. mariz k., bimár k., ázar d.—*Rog, vyádhi; *v. rogi k., rogárt k., vyádhiḡrast k.*
- DIS-EASED'**, *p. a.* affected by disease—*Mariz, bimár, ázarí—*Rogí, rogagrast, rogártta.
- DIS-EAS'ED-NESS**, *n.* sickness, morbidness—*Bimári, be-árámí, ázar—*Rog, vyádhi.
- DIS-EASE'FUL**, *a.* abounding with disease—*Pur-marz, ázar yá bimári se dhará huá—*Rogamay, vyádhi se bhará huá.
- DIS-EASE'MENT**, *n.* trouble, inconvenience—*Be-chainí, taklif—*Asukh, klés, sañkat.
- DIS-EDGE'**, *v.* (*L. dis, S. ecy*) to blunt—*Dhár murná yá moti k^h, bhoñthrá k^h, bhoñthá k^h. [utárná yá utárná^h—*Utárná, utárná.
- DIS-EM-BÁRK'**, *v.* (*L. dis, in, Fr. barque*) to land, to put on shore—*Jaház se kanáre*
- DIS-EM-BÁR'RASS**, *v.* (*L. dis, Fr. embarras*) to free from embarrassment—*Jhanjhat se chhuráná^h.*
- DIS-EM-BAY'**, *v.* (*L. dis, in, S. bugan*) to clear from a bay—*Khári yá kol se nikálná^h.*
- DIS-EM-BIT'TER**, *v.* (*L. dis, in, S. bitter*) to free from bitterness—*Karwái nikál dálná^h.*
- DIS-EM-BOD'Y**, *v.* (*L. dis, in, S. bodig*) to divest of body, to discharge—*Be-jism k., be-badan k., mauqif k., bar-taraf k.—*Ásarir k., dehabin k., chhorá d.
- DIS-EM-BOD'IED**, *p. a.* divested of the body—*Be-jism yá be-badan kiya huá—*Anaúḡ, ásarir, deháit, vidēh, tyaktadeh, muktadeh, dehabin kiya huá.
- DIS-EM-BÖGUE'**, *v.* (*L. dis, in, Fr. bouche*) to pour out, to discharge, to flow out—*Dhálwí^h, urehná^h, giráná^h, chhorná^h, bah jáná^h, phát-nikalná^h.*
- DIS-EM-BÖ'SOM**, *v.* (*L. dis, in, S. bosom*) to separate from the bosom—*Chhátí se alag k^h. [nikálná^h.*
- DIS-EM-BÖW'EL** *v.* (*L. dis, in, Fr. boyau*) to take out the bowels—*Antón yá ántari*
- DIS-EM-BRÖIL'**, *v.* (*L. dis, in, Fr. brouiller*) to free from perplexity—*Balá yá diḡḡat se rihá k.—*Nirupát k., nirupadrav k., jhanjhat se mukt k.
- DIS-EN-ÁBLE**, *v.* (*L. dis, in, S. abul*) to deprive of power—*Be-maḡdúr k., ná-táqat k.—*Asamarth k., saktihin k.
- DIS-EN-CHÁNT'**, *v.* (*L. dis, in, cantum*) to free from enchantment—*Jádú kátná, jhárná^h, toná utárná^h, afsún se mahfúz rakhná—*Tóná kátná, mantramukt k., abhichárabhanḡak. [*Jhāne w., tone totke ko kátnē w., abhichárabhanḡak.*]
- DIS-EN-CHÁNT'ER**, *n.* one who disenchanta—*Jádú kátnē w., afsún se mahfúz rakhne w.—*
- DIS-EN-CŪM'BER**, *v.* (*L. dis, in, D. kommeren*) to free from encumbrance—*Bár se rihá k., halká k^h.—*Bhár se mukt k., bojh utárná, nirvighna k.
- DIS-EN-CŪM'BRAŇCE**, *n.* freedom from encumbrance—*Bár se rihái—*Bhár se mukti, nirvighnatá.
- DIS-EN-GÁGE'**, *v.* (*L. dis, in, Fr. gager*) to separate, to extricate, to withdraw, to release, to free—*Judá k., suljháná^h, nikálná^h, uhná^h, ázad k., khalás k.—*Alag k., nyára k., kholná, chhurá lená chhurá d. wá chhurá láná, rṭhā lená, mukt k., ud-dhár k.
- DIS-EN-GÁGED'**, *p. a.* separated, released, vacant, at leisure—*Rihá, khalás, kháli, be-shuḡl, fāriḡ—*Alag, mukt, súnya, nirvyápár, vyápárasúnya. [*Mukti, obhutkára, súnyatá.*]
- DIS-EN-GÁGE'MENT**, *n.* release, vacancy—*Maḡhlasi, rihái, faráḡat, fursat, be-shuḡl—*

- DIS-EN-NÓBLE**, *v.* (L. *dis, in, nobilis*) to deprive of what ennobles—*Zalil k., past k.*
—Adham k. [*kátná*—Kharre se ními kátná, nám kátná.]
- DIS-EN-RÓLL**, *v.* (L. *dis, in, Fr. rôle*) to erise from a roll or list—*Pihrist se nám*
- DIS-EN-SLÁVE**, *v.* (L. *dis, in, Ger. esclavé*) to free from bondage—*Ázád k., rihái d., khalás k.*—Mukt k., bandhan se chhorána, bañdhuai se uddhár k.
- DIS-EN-TÁN'GLE**, *v.* (L. *dis, in, S. tang* ?) to unravel, to disengage—*Suljháná^h, jhan-jhat se chhuráná^h, alag k^h.*
- DIS-EN-TÁN'GLE-MENT**, *n.* disengagement—*Suljháw^h, algáw^h.*
- DIS-EN-THRÁI'**, *v.* (L. *dis, in, S. thwél*) to set free—*Ázád k., rihá k., rihái d., khalás k.*—Mukt k., bañdhuai se chhuráni.
- DIS-EN-THRONE'**, *v.* (L. *dis, in, thronus*) to depose from sovereignty—*Be-táj-o-takht k., takht se utárná*—*Sinhásan se utárná, rájapadachyut k.*
- DIS-EN-TÍ'TLE**, *v.* (L. *dis, in, titulus*) to deprive of title—*Laqáb yá haqq se mahrum k.*—*Padávi wá adhikár se rabit k.*
- DIS-EN-TRÁN'CE**, *v.* (L. *dis, in, Fr. transe*) to awaken from a trance—*Be-hoshi se hosh-yár k., be-dár k.*—*Jagáná, múrchchha se jagáná.*
- DIS-E-SPOÚSE**, *v.* (L. *dis, e, sponsum*) to separate after espousal—*Taláq d., katkhudái ke 'aqd se ázíd k.*—*Stri purush ko paraspar prithak k.*
- DIS-E-STÉEM'**, *n.* (L. *dis, aestimo*) want of esteem, slight regard; *v.* to regard slightly—*Be-'izzati, sukhí, haqárat; v. haqárat k., be-'izzat k., halká jánná^h*—*Anádar, avamán, avajná, ghni; v. anádar k., avajná k.*
- DIS-ES-TI-MÁ'TION**, *n.* disrespect—*Be-qadrí, be-'izzati*—*Avamán.*
- DIS-FÁ'VOUR**, *n.* (L. *dis, favor*) slight displeasure, dislike; *v.* to discountenance, to deform—*Chakhá-chakhí, ná-ráz', ná-khushi, karáhat; v. ná-iltifáti k., ná-mihr-bán k., bad-súrat k.*—*Aprasannatá, ananukúlati, apriti, aruchi; v. aprasanna h., anukúl na h., kudaul k.*
- DIS-FÁ'VOUR-ER**, *n.* one who disfavours—*Ná-iltifáti k. w., ná-mihr-báni k. w.*—*Anukúl na h. w., aprasanna h. w., anugrah na k. w.*
- DIS-FÍG'URE**, *v.* (L. *dis, figura*) to change to a worse form, to deface—*Bad-súrat k., súrat bigárná, bad-numá k.*—*Virúp k., kudaul k.*
- DIS-FÍG-U-RÁ'TION**, *n.* act of disfiguring—*Bad-shakhtí, bad-súratí, bad-numá', bad-súr it k., bad-numá k.*—*Kudaul k., kurúpakaray, virúpakaran.* [puti, kudauli.]
- DIS-FÍG'URE-MENT**, *n.* change to a worse form—*Bad-súratí, bad-shakhtí*—*Virúpatí, kurú-DIS FÓR'EST.* See DISAFFOREST.
- DIS-FRÁN'CHISE**, *v.* (L. *dis, Fr. franc*) to deprive of privileges—*Be-haqq k., be-istih-gág k., huqúq se mahrum k.*—*Adhikárahin k.* [rij k.—*Adhikáraháni, adhikáralop.*
- DIS-FRÁN'CHISE-MENT**, *n.* the act of depriving of privileges—*Be-istihgági, huqúq se khá-*
- DIS-FÚR'NISH**, *v.* (L. *dis, Fr. fournir*) to deprive of furniture or apparatus, to strip—*Asbáb se mahrum k., sámán le-lená, chhin lená^h*—*Sámagri le lená, utár lená, naṅgá k.*
- DIS-GÁR'NISH**, *v.* (L. *dis, Fr. garnir*) to strip of ornaments—*Gahná utár lená^h.*
- DIS-ÓR'RÍ-SON**, *v.* to deprive of a garrison—*Qal'a ki fauj se mahrum k., qal'a ki fauj ko uthá lená*—*Durgasainya se rahit k., koṭ wá garhi ko sená se hín wá rahit k.*
- DIS-GLÓ'RÍ-FY**, *v.* (L. *dis, gloria*) to deprive of glory—*Be-'izzat k., be-hurmat k.*—*Apamán k., anádar k.*
- DIS-GÓRGE'**, *v.* (Fr. *de, gorge*) to vomit, to eject, to discharge—*Qai k., radd k., dhál-ná^h, urelná^h*—*Vaman k., chhánt k., pheñkni, giráni, chhormi.*
- DIS-GÓRGE-MENT**, *n.* the act of disgorging—*Qai, radd, dháláw^h, pheñkáv^h*—*Chhánt, vaman, uel, chhoráw.*
- DIS-GRÁ'CE**, *n.* (L. *dis, gratia*) state of being out of favour, dishonour, shame; *v.* to put out of favour, to dishonour—*Tag ri, ma'zúli, zillat, khiffat, be-'izzati, faz hat, ruswái, rá-siyáhi; v. ma'zúl k., tagir k., zalil k., be-'izzat k., áb rú utárná, ruswá k.*—*Anádar, apam in, apayás, akhyáti, asambhram; v. anádar k., pad se utární, apamán k., páni utárná.* |—*Lajjákár, apamanajanak, adham, nich.*
- DIS-GRÁ'CE-FÚL**, *a.* shameful, ignominious—*Ma'yúbi, ná-ma'qúl, ná-sháistu, qabíh, zalil*
- DIS-GRÁ'CE-FÚL-LY**, *ad.* shamefully—*Ma'yúbi se, ruswái se, tafzih se, zillat se, ná-sháistagi se*—*Lajjákár rup se, apamánajanak bháw se, apamán se.* [amánajanakata, kalañk.]
- DIS-GRÁ'CE-FÚL-NESS**, *n.* shamefulfulness—*Ma'yúbi, zillat, ruswái, tafzih*—*Lajjákaratwa, ap-DIS-GRÁ'QER, *n.* one who exposes to shame—*Zalil-kunanda, be-'izzat k. w., ruswá k. w.*—*Apamanakári, apayásakári, páni utárne w.**
- DIS-GRÁ'QROUS**, *a.* unpleasing, ungracious—*Ná-guwár yá ná-gawár, ná-pasand, ná-mihr-bán, be-iltifát*—*Asant shajanak, vimukh, abitaishi, ananukúl, pratikúl.*
- DIS'GRE-GATE**, *v.* (L. *dis, grec*) to separate, to disperse—*Alag k^h; chhitráná^h.*
- DIS-GUISE'**, *v.* (Fr. *de, guise*) to conceal by an unusual dress, to hide by a counterfeit appearance, to disfigure; *n.* a counterfeit dress, a false appearance—*Bhes-badal-ná, súrat banána, jhúthi súrat se chhipána, bad-súrat k.; n. banauá bhes^h, jhúthi súrat*

— Anyaveś pahinnā, kapataveś banānā, kuḍaul k. ; n. anyaveś, veśantar, kapataveś, bhagal wā bhaggal.

DIS-GUI'ED-LY, *ad.* so as to be concealed — *Jismēn chhip-sake^h, banaue bhes meñ^h.*

DIS-GUISE'MENT, *n.* dress of concealment — *Chhipne kā libās, banauā bhes^h — Chhipne kā veś, kapatārupagghān, kapataveśadhāran, kapataveś, chhadma-veś.*

DIS GUI'S'ER, *n.* one who disguises — *Bhes-badalne w., sūrat-banāne w. — Kapataveśadhāran, anyaveś banāne w., veśantar k. w. [— Bhes banānā^h, bahurupi-yā-pun^h, sawāṅg^h.*

DIS-GUI'S'ING, *n.* the act of giving a false appearance, theatrical mummery or masking
DIS-GŪST', *n.* (L. *dis, gustus*) distaste, dislike, aversion ; *v.* to offend the taste, to excite aversion — *Bad-mazagi, bad-zāigagi, karāhat, nafrat, karāhiyat ; v. ji ko umthānā yā usthānā^h, man ko bhagānā uchātnā yā phernā^h, kuṛhānā yā chiphānā^h, bezār k., nā-khush k. — Aruchi, apriti, ghrinā, ghin.*

DIS-GŪST'FUL, *a.* offensive to the taste — *Nā-guṛār yā nā-gawār, bad-maza, bad-zāiga, nā-qabūl, karih, makrūh — Aruchir, vibhataśajanak, ghrinotpādak, kutsit, ḡariya.*

DIS-GŪST'ING, *p. a.* nauseous, offensive — *Bad-maza, nā-pasand, nā-qabūl, nā-guṛār yā nā-gawār, zabān, karih — Aruchir, apriya, ghrinotpādak, bibhataśajanak, ḡariya.*

DIS-GŪST'ING-LY, *ad.* in a manner to disgust — *Bezār karne yā uchātnē ke taur se, man umthāne ki rīti se^h, karāhat se — Man ko umthāne bhagāne wā pherne ki rīti se, kuṛhāne ki rīti se, aruchi se.*

DISH, *n.* (S. *disc*) a vessel for serving up food, food ; *v.* to serve or put in a dish — *Rikābī, thālī^h, khānā^h, bhojan^h ; v. pavasnā^h, parasnā^h, thālī meñ nikālā^h yā DIS'CRĪD'ŪT, *n.* a cloth to wipe dishes — *Thālī poichhne kā kaprā^h. [kāṛhnā^h.**

DISH'WÂ-TER, *n.* water for washing dishes — *Thālī dhone kā pāni^h.*

DIS-HA-BILLE', *n.* (Fr. *des, habiller*) undress, loose dress — *Dhilā kaprā^h, dhīle kapre^h.*

DIS-HĀB'IT, *v.* (L. *dis, habitus*) to drive from a habitation — *Be-maskan k., ghar se nikālā^h, ujārnā^h — Vāsasthān se nikāl d.*

DIS-HEART'EN, dis-hārt'n, *v.* (L. *dis, S. heorte*) to discourage, to deject — *Shikasta-dil k., himnat toṛnā, dil-gir k., gam-giā k. — Man toṛnā, ji chhoṭā k., man mārṇā, udās k.*

DIS-HEIR', dis-ār', *v.* (L. *dis, heres*) to debar from inheriting — *Irs se khārij k., be-irs k. — Āñsāhin k., paitrikadhan se rahit k., paitrikadhanāhin k., paitrikarikthāhin k.*

DIS-HĒR't-son, *n.* the act of disheiring — *Irs se ikhrāj — Paitrikādhanākaralop, paitrikarik-thalop, dāyanadhikārikaran.*

DIS-HĒR'IT, *v.* to cut off from inheriting — *Irs se khārij k., mirās se nikālā^h, be-wāris k. — Āñsāhin k., paitrikadhan se alag wā rahit k., paitrikadhanāhin k., paitrikarik-thāhin k. [yatā, paitrikādhanikarāhāni.*

DIS-HĒR'IT TANCE, *n.* the state of being disherited — *Mirās se ikhrāj — Paitrikarikthāsūn-DIS-HĒV'EL, v.* (Fr. *de, cheveu*) to spread the hair in disorder, to spread in disorder

— *Bāl bhakernā yā kholnā^h, khule latakā^h yā phailnā^h.*

DIS-HON'EST, dis-ōn'est, *a.* (L. *dis, honor*) void of honesty, faithless, fraudulent — *Bad-diyānat, nā-rāst, be-imān, farebī, daḡā-bāz — Adharmī, adhārmik, ghaṭiyāi, pravañchak, chhālī, kapaṭī. [vat se — Anyāyapurvak, ghaṭiyāi se, adharm se.*

DIS-HON'EST-LY, *ad.* without honesty — *Be-imāni se, bad-diyānati se, nā-rāsti se, khyāyā-*

DIS-HON'EST-Y, *n.* want of honesty — *Be-imāni, bad-diyānati, nā-rāsti, khyānati — Adharm, ghaṭiyāi.*

DIS-HON'OUR, *n.* reproach, disgrace, ignominy, shame ; *v.* to disgrace, to bring shame upon, to treat with indignity — *Be-ābrūi, be-hurmati, bad-nāmi, rū-siyāhi, ruswāi, be-izzati ; v. be-izzat k., be-ābrū k., be-hurmat k. — Tiraskār, apamān, anādar, apayās, apakṛti, apratishtā, amaryādā ; v. apamān k., amaryādā k., pāni lenā wā utārnā, avājñā k., anādar k.*

DIS-HON'OUR-A-BLE, *a.* shameful, reproachful — *Mā'yūb, be-ābrū, be-hurmat, zabān, nā-shāista, nā-sāz, ruswā-sāz, zalīl — Apamānajanak, akṛtikar, apayāsaskar, lajjākar.*

DIS-HON'OUR-A-BLY, *ad.* ignominiously — *Mā'yūbi se, ruswāi se, zillat se, fuzhat se — Amaryādapurvak, apamān se, apayās se.*

DIS-HON'OUR-ER, *n.* one who dishonours — *Be-izzat k. w., be-ābrū k. w., ruswā k. w. — Apamānākārī, pāni utārne w., anādarakartā.*

DIS-HU'MOUR, dis-ū'mor, *n.* (L. *dis, humor*) ill humour, peevishness — *Bad-mizāji, chīrchīrāhat^h — Prakritikaṭṭwa, prakritikarkasatwa, kuśilatā. [k. — Aur burā k.*

DIS-IM-PROVE', *v.* (L. *dis, in, probō*) to reduce to a worse state — *Ab-tar yā bad-tar*

DIS-IM-PROVE'MENT, *n.* reduction to a worse state — *Ab-tari, bad-tari — Aur burāi.*

DIS-IN-CĀR-CER-ATE, *v.* (L. *dis, in, carcer*) to free from prison — *Quid-khāne se riḥā k. — Bāndhuai se chhor d., kāragār se mukt k.*

DIS-IN-CLINE', *v.* (L. *dis, in, clino*) to produce dislike, to make disaffected — *Muta-naḡfir k., dīl phernā — Vimukh k., man phernā, virakt k., nihsprih k., apavṛitta k., nirabhīlāsh k.*

DIS-IN-OLI-NĀ'TION, *n.* dislike, aversion — *Karāhat, gurez, nafrat, nā-pasandī, 'adam-i-mayalān, be-khūwāshī, i'rāz — Aruchi, anichchhā, apriyatwa, virakti, ghin, vimukhatā.*

- DIS-IN-CÔR'PO-RATE**, *v.* (L. *dis, in, corpus*) to deprive of corporate powers—*Panchâyat se nikálná yá alag k^h.* [*yat se nikál yá algaw^h.*]
- DIS-IN-CÔR-PO-RĀ'TION**, *n.* deprivation of the privileges of a corporate body—*Panchā-*
- DIS-IN-ĠEN'U-OUS**, *a.* (L. *dis, ingenium*) unfair, meanly artful—*Nā-rāst, makkār, riya-kār*—*Khoṭā, kapaṭi, kuṭilawabhāw.* [chhal.]
- DIS-IN-ĠEN'U-ITY**, *n.* meanness of artifice—*Makr, riya-kārī, hila-bāzī*—*Khoṭāi, kapaṭ, dis-in-ġen'u-ous-ly*, *ad.* unfairly—*Nā-rāstī se, riya-kārī se, makr se, ṭīrat se, hila-bāzī se*—*Kuṭilātā se, kapaṭ se.* [kapaṭ, dhūrtātā.]
- DIS-IN-ĠEN'U-OUS-NESS**, *n.* mean subtlety—*Hila-bāzī, riya-kārī, makr*—*Khalātā, kuṭilātā, DIS-IN-HĀB'IT.* See *DISHABIT.*
- DIS-IN-HĒR'IT**, *v.* (L. *dis, in, hæres*) to cut off from an inheritance—*Be-wāris k., mirās ke istihqāq se khārīj k., irs se khārīj k., mahjūbu-l-irs k., mahrumu-l-irs k.*—*Paitrikādhikār se rahit k., aṅsālūn k., anaṅsī k., paitrikādhan se rahit wā alag k., paitrikarikthahīn k.*
- DIS-IN-HĒR'ISON**, *n.* the act of disinheriting, the state of being disinherited—*Mirās se ikhārāj*—*Dāyānādhikārikarān, pitridhanāvilbhāgikarān, paitrikarikthaloṭ, paitrikādhikārāhānī.*
- DIS-IN-TĒR'**, *v.* (L. *dis, in, terra*) to take out of the grave, to unbury—*Qabr se murde ko khod-nikálnā, garī hui chis ko khod-kar nikálnā*—*Samādhiṭhān se khodkar nikálnā, garī hui vastu ko khod nikálnā.*
- DIS-IN-TĒR'MENT**, *n.* the act of unburying—*Khod-kar nikálnā^h.*
- DIS-IN'TER-EST**, *n.* (L. *dis, inter, esse*) disadvantage, indifference to profit; *v.* to disengage from private interest—*Nugsān, ziyān, fāide ki turaf be-parwāi; v. be-garaz k.*—*Hānī, kshatī, lābh kī or nihsprīhata wā udāsinatā; v. nihsawārthī k., aswārtharhī k.*
- DIS-IN'TER-EST-ED**, *a.* free from self-interest—*Be-garaz*—*Nihsawārthī, aswārtharhī.*
- DIS-IN'TER-EST-ED-ly**, *ad.* in a disinterested manner—*Be garazi se*—*Nihsawārthī wā aswārtharhī bhāv se.* [swārtharhīṭwa, nirmamatwa, niṣkāmātwa, nīrlīhatā.]
- DIS-IN'TER-EST-ED-NESS**, *n.* freedom from self-interest—*Be garazi*—*Nihsawārthīṭwa, a-*
- DIS-IN'TER-EST-ING**, *a.* wanting interest—*Quir-dil-chasp*—*Amānoraṅjak.*
- DIS-IN'ŪRE**, *v.* (L. *dis, in, utor* ?) to deprive of practice or habit—*Dastūr se khārīj k., rawāṭ se mauqūf k.*—*Vyavahār se rahit k.*
- DIS-IN-VITE'**, *v.* (L. *dis, invito*) to retract an invitation—*Nertā lantār yā pher lenā^h.*
- DIS-IN-VOLVE'**, *v.* (L. *dis, in, volvo*) to uncover, to disentangle—*Kholnā^h, parat kholnā^h, suljhānā^h.* [—*Alag k. wā h., prīthak k. wā h., nyārā k. wā h.*]
- DIS-JOIN'**, *v.* (L. *dis, jungo*) to separate, to disunite—*Judā k. yā h., 'alāhida k. yā h.*
- DIS-JOIN'**, *v.* to put out of joint, to separate a joint, to break in pieces; *u.* separated—*Jor se alag k^h, jor alag k^h, ṭukre-ṭukre k. yā k^h.; a. alag kiya gayā^h.*
- DIS-JOINT'LY**, *ad.* in a divided state—*'Alāhidagi se, judāi se*—*Prīthak rūp se, vibhakt wā niyārī rīti se.*
- DIS-JUNCT'**, *a.* disjoined, separated—*Judā, 'alāhida*—*Alag, nyārā, prīthak.*
- DIS-JUNCT'ION**, *n.* disunion, separation—*Judāi, 'alāhidagi*—*Algāw, viyog, asaṅyog.*
- DIS-JUNCT'IVE**, *a.* separating, disjoining; *n.* a word that disjoins—*Judā k. w., 'alāhida k. w., a. harf-i tardīd*—*Algāw w., prīthak k. w., prīthakkārī, viyogī, vibhedakār; n. vibhedakarasābḍ, prīthakkārī'abd.* [visaṅyog se, visaṅyukt, prīthak.]
- DIS-JUNCTIVE-ly**, *ad.* distinctly, separately—*Judāi se, 'alāhidagi se*—*Viyog se, DĪSK*, *n.* (Gr. *diskos*) the face of the sun or a planet, a quoit—*Qurs, girda, tabaq, chamber*—*Vimba, maṇḍal, chakra.*
- DIS-KIND'NESS**, *n.* (L. *dis, S. cyn*) want of kindness, injury—*Nā-mīhr-bānī, zarar, nugsān*—*Akripā, aprīti, apakār, hānī.*
- DIS-LIKE'**, *n.* (L. *dis, S. lie*) disinclination, aversion; *v.* to disapprove, to regard with aversion—*Nā-guṇvārī yā nā-guṇvārī, karāhat, gurez, 'adam-i-mayalān, nā-pasandī, nafrat, 'irās; v. nā-pasand k., nafrat k., 'irās rakhnā*—*Aruchi, aprīti, anichehā, vimukhatā, ghripā, ghīn; v. aprīti k., na chāhnā, dvesh k., ghripā k., ghīn k.*
- DIS-LIK'EN**, *v.* to make unlike—*Nā-muṣāṭiq k., nā-mushābīh k.*—*Asanān k., asadrīs k.*
- DIS-LIKE'NESS**, *n.* want of resemblance—*Khīlāf, nā-mushābahat*—*Asadrīsya, asadrīsātā.*
- DIS-LIK'ER**, *n.* one who dislikes—*Nā-pasand k. w., nafrat k. w.*—*Aprītikārak, dvesh k. w., ghīn wā ghripā k. w.* [nā^h, jor yā gānth se ukhāpnā yā tālnā^h.]
- DIS'LO-CATE**, *v.* (L. *dis, locare*) to displace, to put out of joint—*Sarkānā^h, haḍḍī tāl-*
- DIS-LO-CĀ'TION**, *n.* the act of displacing or putting out of joint, luxation, a joint displaced—*Haḍḍī kā sarkāw^h, jor yā gānth kī ukhar-jānā^h, jor se haḍḍī kī sarak jānā^h, sarkā huā jor^h.* [bāhar k^h.]
- DIS-LÓDGE'**, *v.* (L. *dis, S. logian*) to remove from a place—*Kīśī jagah se nikāl d^h.*
- DIS-LÓY'AL**, *a.* (L. *dis, lex*) not true to allegiance, faithless—*Bāḡī, sar-kash, namak-harām, be-wafā, be-imān, bad-dīyānat*—*Rājavairī, rājadrohi, viśwasaghatī, adharmī.*
- DIS-LÓY'AL-ly**, *ad.* faithlessly, treacherously—*Be-wafāī se, bagāwat se, namak-harāmī se, dagā-bāzī se*—*Rājadrohi se, viśwasaghat se, adharm se, kapaṭ chhal wā ghaṭiyāī se.*

- DIS-LŌY'AL-TY, *n.* want of fidelity — *Be-wafāi, namak-harāmī, bagāwat, daqā-bāzi* — Rājadroh, viśwasaghāt, adham, kapat.
- DIS'MAL, *a.* (L. *dies, malus* ?) sorrowful, gloomy, dire, dark — *Gam-gīn, ranjida, dil-gīr, laq-o-daḡ, sunā^h, haul-nāk, haibat-nāk, tarīk* — Udās, khedit, sunsan, nirānand, bhayānak, bhayanjanak, darauna, ghior, dārun, andherā.
- DIS'MAL-LY, *ad.* sorrowfully, horribly — *Ranjidagi se, gam-gini se, haibat-nāki se, haibat se* — Udāsī se, šok se, bhayapūrvak, dāruṇ wā ghor rūp se.
- DIS'MAL-NESS, *v.* gloominess, horror — *Sunsāni^h, tarīki, haul-nāki, afsurdagi, haibat, khauf* — Udāsī, andherā, bi-ayānakatwa, ghoratwa, dārunatā.
- DIS-MAN'TLE, *v.* (L. *dis, S. mentel*) to strip, to divest, to break down, to deprive of outworks or forts — *Nangā kh^h, utār-lenā^h, tor-dālnā^h, shahr-panāh tornā* — Nagar kī chārōn or kī bhitaīn aur durg tornā. [Kapatāves utārā, kritrimamukh utārā.
- DIS-MASK', *v.* (L. *dis, Fr. masque*) to divest of a mask — *Be-parda k., burqa' utārā* —
- DIS-MAST', *v.* (L. *dis, S. mest*) to deprive of masta — *Be-mastūl k., mastūl tor-dālnā* — Kūpak tornā, gunavīksakahin k.
- DIS-MAY', *v.* (L. *dis, S. magan* ?) to terrify, to discourage; *'n.* terror — *Khauf-zada k., dahshat dikhānā, be-dil k., himmat tornā; n. khauf, dahshat* — Darānā, bhay dikhānā, mau tornā, ji tornā; *n.* trās, bhay.
- DISME, *dēm, n.* (Fr.) a tenth, tithe — *Daswān-hissa* — Daśāns, dasann, daswān bhāḡ.
- DIS-MEM'BER, *v.* (L. *dis, membrum*) to divide, to separate to mutilate — *Taqsim k., judā k., 'uzw 'izu yā 'uzū kātnā, band-band judā k.* — Bāntnā, vibhakt k., alag wā prithak k., aṅgabhaṅg k., aṅg kātnā. [algāw, prithakkarān.
- DIS-MEM'BER-MENT, *n.* division, separation — *Taqsim, judai, 'alāhidagi* — Bāntwārā, bhāḡ.
- DIS-MISS', *v.* (L. *dis, missum*) to send away, to discard, to despatch — *Rukhsat k. yā d., jarāb d., bar-tarāf k., na'zūl k., khūrij k., ramāna k.* — Bidā k., dūr k., nikāl d., chhurā d., chhurānā, bhej d., pathwā d.
- DIS-MIS'SAL, *n.* a sending away, discharge — *Rukhsatī, rukhsat, bar-khāst, bar-tarfi, ta-giri, na'zūl* — Vidīy, bidai, prerān, adhikār se nirākarān, padachyuti.
- DIS-MIS'SION, *n.* the act of sending away — *Rukhsatī, rukhsat* — Bidai, prerān.
- DIS-MIS'SIVE, *a.* giving leave to depart — *Rukhsat k. w. yā d. w.* — Bidā k. w., jāne ke nimitta chhutī d. w. [khalās k., girāu chhūrānā — Gahan chhurānā.
- DIS-MORT'GAGE, *v.* (L. *dis, mors, Fr. gage*) to redeem from mortgage — *Bundhak*
- DIS-MOŪNT', *v.* (L. *dis, mons*) to throw or alight from a horse — *Ghore par se girānā utārā yā utārā^h*. [hubbat se khālī — Snehalin, vātsalyarahit.
- DIS NĀ'TURED, *a.* (L. *dis, natum*) devoid of natural affection — *Karakht, zātī mu-*
- DIS-O-BEY', *v.* (L. *dis, obedio*) to neglect or refuse to obey — *Nā-farmānī k., 'udāl-hukmī k., sar-kashī k.* — Nā mānā, kaṇā nā mānā, ājnābhaṅg k.
- DIS-O-BE'DI-ENCE, *n.* neglect or refusal to obey — *Nā-farmānī, 'udāl hukmī, nā farmān-bardārī, sar-kashī* — Ājnābhaṅg, ājnālaṅghan, haṭhī.
- *DIS-O-BE'DIENT, *a.* refusing to obey — *Nā-farmān-bardār, nā farmān, sar-kash, mutamar-rid* — Ājnālaṅghi, ājnābhaṅgi, anādeśakar, nā māne w., haṭhī.
- DIS-O-BLIGE', *v.* (L. *dis, ob, ligo*) to offend, to displease, to release from obligation — *Bezār k., ranjida k., ihsān na k., farz se khalās k.* — Ruṭhānā, kuṭhānā, āprasanna k., rusht k., khijhānā, nihorā na k., avāsyakartavyatā se mukt k.
- DIS-OB-LI-GĀ'TION, *n.* offence, cause of disgust — *Ranjidagi, nā-khushi, nā-khushi yā nā-rāzi k. bā'is* — Aparādh, apakār, anupakār, rushtatā kā kārān.
- DIS-OB-LI-GA-TO-RY, *a.* releasing obligation — *Ihsān yā farz chhūrāne w.* — Nihorā wā avāsyakartavyatā chhūrāne w. [Nihorā na k. w., ruṭhāne w., rusht k. w.
- DIS-O-BLIG'ED, *n.* one who disobliges — *Ihsān na k. w., nā-khush k. w., ranjida k. w.*
- DIS-O-BLIG'ING, *p. a.* offensive, uncivil — *Nā-khush yā nā-rāz k. w., be-murawwat, bad-khulq, durusht* — Apriyakar, asantoshakar, duṣīl, kuṣīl, asabhya, rūkhā, anupakāri, anupakāraśīl.
- DIS-O-BLIG'ING-LY, *ad.* offensively, uncivilly — *Nā-rāz yā nā-khush karne ke taur se, be-murawwatī se, bad-khulqī se* — Asantoshakar wā apriyakar rīti se, duṣīlatā se, kuṣīlatā se. [— Apri kakshā wā maṅdal ke bāhar kiya gayā.
- DIS-ORBED', *a.* (L. *dis, orbis*) thrown out of its orbit — *Apne dāire ke bāhar kiya gayā*
- DIS-OR'DER, *n.* (L. *dis, ordo*) want of order, confusion, irregularity, tumult, sickness; *v.* to throw into confusion, to disturb, to discompose, to make sick — *Be-tar-tīb, darhamī, istirāb, be-intizāmī, hangāma, bimāri*; *v. darham-barham k., mustarīb k., abtar k., pareshān k., ranjida k., bimār k.* — Agarbagar, ulaṭpulaṭ, vyatikram, avyavasthā, khalbālī, kolāhal, rog, vyādhi; *v. garbar k., ulaṭpulaṭ k., ākul k., vyākul k., asthir k., aswasth k., rogī k., vyādhi-grast k.*
- DIS-OR'DERED, *a.* irregular, deranged, indisposed — *Abtar, be-tar-tīb, darham-barham kiya huā, pareshān, mustarīb, mariz, bimār* — Avyavasthit, ulaṭpulaṭ, agarbagar, kramahin, astavyast, aswasth, rogagrast, rogī.
- DIS-OR'DER-LY, *a.* confused, tumultuous, lawless; *ad.* without order, without law —

Abtar, darham, darham-barham, be-tartib, áwára, be-qá'ida, be-zabt; ad. *abtar, ab-tari se, darham-barham, be-qá'ida*—Ultáputá, garbar, anavasthit, avyavasthit, avas, dharmarodhí, adharma; ad. *kram biná, biná kram, agarbagar, garbar, niyamaviruddh*. [chári.

DIS-OR-DI-NATE, a. living irregularly—*Bad-waz', áwára*—Duráchári, niráchár, vyabhi-DIS-OR-DI-NATE-LX, ad. irregularly, viciously—*Bad-waz'i se, bad-atpári se*—Duráchár se, vyabhihár se.

DIS-OR-GA-NIZE, v. (L. *dis*, Gr. *organon*) to destroy order or system—*Abtar k., darham-barham k., be-tartib k.*—Ultáputá k., avyavasthit k., garbar k.

DIS-OR-GAN-I-ZATION, n. subversion of order—*Abtari, be-tartibi, darhami*—Ultáputá, garbar, sañsthánabhañg, kramabhañg. [pherá huá—Thik diśá se pherá huá.

DIS-O'RIENT-ED, a. (L. *dis*, orior) turned from the right direction—*Rast samt se*

DIS-OWN', v. (L. *dis*, S. *agan*) to deny, to renounce, not to allow—*Inkár k., munkir h., tark k., qabúl na k.*—Aswikár k., natná, chhoi ná, aúgikár na k., na mánná, na-hiú k. [alag k.

DIS-PÁIR', v. (L. *dis*, *par*) to separate a pair or couple—*Jore ko judá k.*—Yug ko

DIS-PA-RATE, a. separate, dissimilar—*Judá, mukhtalíf ná-muwáfiq*—Alag, prithak, bhinna, asadris.

DIS-PA-RATES, n. pl. things unlike—*Ná-muwáfiq chízeñ*—Asadris vastu.

DIS-PÁR-I-TY, n. inequality, difference—*Ná-kamwári, ná-barábari, tafáwut, farq*—Asa-mánatá, asamatá, atulyatwa, bhed, prabhed, antar.

DIS-PÁR'AGE, v. (L. *dis*, *par*) to injure by comparison, to undervalue, to vilify—*Muqábale se ziyán k., kam-qadr k., khañf k., harf lána*—Tulaná se hani k., halká k., laghu k., jitná ho us se nyún jánná, apamán k., guñ kí nindá k.

DIS-PÁR'AGE-MENT, n. injurious comparison, reproach, disgrace, indignity—*Muzirr muqábala, aísá muqábala jis se zarar pahunché, ná-munásib muqábala, malámat, ihánat, be-qadri, zillat, fuzihat*—Kujor, ayogyatulaná, tiraskár, avajná, guñápavád, paradoshavád, kalañkakarán, nindá, apamán, anádar, amaryádá.

DIS-PÁR'AGE-R, n. one who disparages—*Muqábale se ziyán k. w., kam-qadr k. w., khañf k. w., harf láne w.*—Tulaná se hani k. w., ayogyatulaná k. w., halká k. w., apamán k. w., guñaghatí, nindak.

DIS-PÁR'AGE-ING-LY, ad. so as to disparage—*Muqábale se nuqsán karne ke taur se, kam-qadr yá khañf karne ke taur se*—Tulaná se hani karne kí riti se, halká karne kí bhánti se, apamán karne wá guñ kí nindá karne kí riti se.

DIS-PÁRK', v. (L. *dis*, S. *parroc*) to throw open, to set at large—*Khol d^h, chhor d^h, riká k., makhlosi d.*—Niravarodh k., sab ke nimitta sámánya k., mukt k.

DIS-PÁRT', v. (L. *dis*, *par*) to divide, to separate, to break, to burst—*Do-túk k. yá h^h, alag k. yá h^h, torná^h, phorná^h.*

DIS-PÁSS'ION, n. (L. *dis*, *passum*) freedom from passion, apathy—*Hawá-o-hawas se ázádi, salimu-t-tab'i, be-parwá, murda-dili*—Sánti, nirudveg, audásya, virág, vairág.

DIS-PÁSS'ION-ATE, a. cool, calm, impartial—*Salimu-t-tab'i, halim, be-zahra, be-hawá-o-hawas, rást-báz, ádil, be-taraf-dár*—Sánt, samachitta, thañdhá, udásin, rághin, virakt, apakshapatí. [Sántatá se, samachittatá se, nirudveg se, sánti se.

DIS-PÁSS'ION-ATE-LY, ad. coolly, calmly—*Salimu-t-tab'i se, taammul se, him se*—

DIS-PÁSS'IONED, a. free from passion—*Be-hawá-o-hawas, be-zahra, halim, salimu-t-tab'*—

DIS-PÁTCH'. See **DESPATCH**. [Nirudvegí, samachittá, sánt, virakt, rághin.

DIS-PÁUP'ER, v. (L. *dis*, *pauper*) to deprive of the claim of a pauper—*Muftis ko kisi khañs haqq se mahrum k.*—Daridrí ko kisi viśesh adhikár se báhar k.

DIS-PÉL', v. (L. *dis*, *pello*) to drive away, to scatter, to dissipate—*Dúr k^h, daf' k., bhagáná^h, uráná^h, raf k., mitáná^h.*

DIS-PÉND', v. (L. *dis*, *pendo*) to lay out—*Kharch k., kharij k., lagáná^h*—Vyay k.

DIS-PÉNGE, n. cost, charge, profusion—*Kharch, kharij, fuzúl-kharchi*—Vyay, bahuvyay.

DIS-PÉNSE', v. (L. *dis*, *pensum*) to deal out, to distribute, to administer, to excuse, to free from obligation—*Taqsim k., bántná^h, 'adl k., insáf k., mu'áf k., furz se bari k., kisi furz se riká k.*—Bánt d., bhág k., dená, niti se anusár nyáy k., kshamá k., kisi avasýakáryatá wá kartavyatá se mukt k.

DIS-PÉNSA-BLE, a. that may be dispensed with—*Dúr kiye jáne ke qábíl, tark kiye jáne ke láiq, chore jáne ke láiq*—Chore jáne ke yogya, tyáge jáne ke yogya.

DIS-PÉNSA-BLE-NESS, n. the capability of being dispensable—*Dúr kiye jáne kí qábiliyat, tark kiye jáne kí láyáqat*—Chore jáne kí yogyatá, tyáge jáne kí yogyatá.

DIS-PÉNSA-RY, n. a place where medicines are dispensed to the poor—*Garibon aur muhtájon ke liye dawá-khána, aisi jagah jahan garibon aur muhtájon ko muft mein dawá dí játi hai*—Daridriyon ke nimitta aushadágár, aísá sthan jahan daridriyon ko aushad sent dí játi hai.

DIS-PÉNSA'TION, n. distribution, method of providence, an exemption from some law—*Taqsim, ádmijon ke haqq mein Iláhi marzi, ráhat yá taklif jo KHUDÁ insán ko detá*

hai, kisi áin se mu'áfi yá rihái—Bánt, manushyón ke prati ísvar kí gati vyavahár wá pravritti, ísvarakarttrikasukhaduhkhaniyog, vidhimukti, niyamamukti, kisi vidhi wá niyam se mukti.

DIS-PEN'SA TIVE, *a.* granting dispensation—*Kisi áin se mu'áfi yá rihái bakhshne w.*—Kisi vidhi wá niyam se muktakarak, vidhimuktidáyak.

DIS-PEN'SA-TIVE-IV, *ad.* by dispensation—*Taqsim se, kisi áin se mu'áfi yá rihái ke taur par*—Bánt se, vidhimukti se, niyamamukti se.

DIS-PEN-SÁ-TOR, *n.* one who dispenses—*Taqsim k. w., bántne w^h, 'adl k. w., insáf k. w., mu'áf k. w., furz se bari k. w.*—Bánt d. w., vibhágakalpak, niti ke anusár nyáy k. w., kshamá k. w., kisi kartavyatá se mukt k. w.

DIS-PEN'SA-TO-RY, *a.* granting dispensation; *n.* a directory for making medicines—*Kisi áin se mu'áfi yá rihái bakhshne w.; n. kitáb-i-mushkaját, alfázu-l-adwiyá*—Vidhimuktidáyak, niyamamuktidáyak; *n.* aushadhasánskáravishayakagranth, aushadh bauáne ká granth.

DIS-PEN'SER, *n.* one who dispenses—*Taqsim k. w., 'adl k. w., insáf k. w., mu'áf k. w., furz se bari k. w.*—Bántne w., vibhág k. w., vibhágakalpak, niti ke anusár nyáy k. w., kisi kartavyatá se mukt k. w.

DIS-PEO'PLE, *v.* (*L. dis, populus*) to empty of people, to depopulate—*Wirán k., tákht-o-táráj k.*—Ujár k., ujárná, nirjan k., naráśúnya k.

DIS-PEO'FLER, *n.* a depopulator, a waster—*Wirán k. w., tákht-o-táráj k. w.*—Ujár k. w., ujárne w., nirjan k. w.

DIS-PERSE, *v.* (*L. di, sparsum*) to scatter, to dissipate, to distribute—*Phailáná^h, chhitráná^h, chhitná^h, chhítaná^h, bithráná^h, bakherná^h, uráná^h, bántná^h.*

DIS-PERS'ED-LY, *ad.* in a dispersed manner—*Muntashar taur se, 'aláhídagi se*—Chhitráw se, prithak rúp se. [*sháni*—Vibhinnatá, vikshiptatá, vighalitawa.

DIS-PERS'ED-NESS, *n.* state of being dispersed—*Intishár, parágandagi, tafriga, pare-*

DIS-PERS'ER, *n.* a scatterer, a spreader—*Chhitráne w^h, chhitne w^h, phailáne w^h, bakherne w^h, bithráne w^h.* [parágandagi.

DIS-PER'SION, *n.* the act of dispersing—*Chhitráw^h, chhitkáw^h, phailáw^h, intishár,*

DIS-PERS'IVE, *a.* having power to disperse—*Chhitráw^h, phailáw^h, paráganda k. w^h.*

DIS-PIR'IT, *v.* (*L. di, spiro*) to discourage, to dishearten, to deject—*Shikasta-díl*

k., be-díl k., díl torná, ázurda k., afsurda k.—Man torná, sáhas torná, utsáhabháug k., udás k., mlán k., muhí latká d.

DIS-PIR'IT-ED-NESS, *n.* want of spirit—*Be-díli, be-himmatí, ázurdagí, shikasta-díli*—Sáhasahinatá, sáhasasúnyatá, vishapatá, khinnatá.

DIS-PLÁCE, *v.* (*L. dis, Fr. place*) to put out of place, to remove—*Be-já rakhná, be-mauqá' rakhná, ulat-pulát k^h, tagir k., mauqúf k., ma'zúl k., dúr k^h.*—Kuthaur dharná, kutháw rakhná, sarkána, báhar k., chhuráná.

DIS-PLÁ'CEN-CY, *n.* (*L. dis, placeo*) incivility, dislike—*Durushtí, be-muramcati, bad-akhlági, ná-khushi, nafrat, karáhat, gurez*—Ásishtatá, kusílatá, duháílatá, ghírná, ghín, avajná, tiraskár, aprítí, vimukhatá.

DIS-PLÁNT, *v.* (*L. dis, planta*) to remove a plant, to strip of inhabitants—*Per-ukhár dálná^h, per sarkáná^h, níkal-d^h, ujár-d^h.*

DIS-PLAN-TATION, *n.* the act of displanting—*Darakht hatáná, báshandoñ ko níkal-ná*—Per ukhár dálna wá hatá d., vásasthan se logón ko nisárná.

DIS-PLÁT, *v.* (*L. dis, W. plecth*) to untwist, to uncurl—*Aiñhan kholná^h, udherná^h.*

DIS-PLÁY, *v.* (*L. dis, plico*) to spread wide, to exhibit, to set out ostentatiously; *n.* an exhibition, a show—*Phailáná^h, pasárná^h, kholná^h, dikháná^h, dikhláná^h; n. phailáw^h, pasará^h, dikháw^h, dikhláwá^h, izhár, namíul, numáish.*

DIS-PLÁY'ER, *n.* one that displays—*Phailáne w^h, pasárne w^h, kholne w^h, dikháne w^h, dikhláne w^h.*

DIS-PLEASE, *v.* (*L. dis, placeo*) to offend, to make angry, to disgust—*Ná-khush k., kurháná^h, bezár k., khañ k., mutanashir k.*—Aprasanna k., asantush k., krudha k., khijháná, rutháná. [A tushtikar, asukhad, kutsit, ghrinotpadak, apriya, aruchir.

DIS-PLEÁ'SANT, *a.* offensive, unpleasant—*Zisht, karíh, zabún, ná-guwar yá ná-gawár*—

DIS-PLEÁ'SANT-LY, *ad.* in an displeasing manner—*Ná-guwar yá ná-gawár tariq se, ná-gawári se*—Apriyabháw se, aruchir rúp se. [—Aprasannatá, asantushatá.

DIS-PLEÁ'S-ED-NESS, *n.* the state of being displeased—*Ná-khushi, kashida-khútiri, ná-rázi*

DIS-PLEÁ'S-ING-NESS, *n.* offensiveness—*Ná-guwarí*—Apriyatá.

DIS-PLEÁ'S'URE, *n.* offence, anger, uneasiness, pain, state of disgrace—*Ranjish ká sabab, khayagi, ázurdagí, taklif, zillat, khiffat*—Aparádh, kop, krodh, rosh, atushtí, udveg, dukh, asukh, apamán, anádar.

DIS-PLÓDE, *v.* (*L. dis, plaudo*) to disperse with a loud noise—*Chhopná^h, tarjáná^h, chaikáná^h, phorná^h, phútná^h, phatná^h, chatakáná^h, tarakná^h.* [dharáká^h.

DIS-PLÓ'GION, *n.* the act of disploding—*Phújan^h, chutak^h, tarak^h, karáká^h, karak^h.*

DIS-PLÓME, *v.* (*L. dis, pluma*) to strip of feathers—*Par noch lená^h, par ukhár lená^h.*

- DIS-SPONGE', v.** (L. *di, spongia*) to discharge as from a sponge — *Goyá isfanj se nichor-ná* — Mánoñ jalášoshak samudri vastu se nichorná.
- DIS-PORT', n.** (L. *di, Ger. spott*?) play, pastime; *v.* to play, divert — *Khel^h, tamúshá, tafarruf, dil-bahláw*; *v. khelná^h, dil bahláná* — *Kriřá, vihar, vilás*; *v. kriřá k., vihar wá vilás k., man pherná, man bahláw.*
- DIS-POSE', v.** (L. *dis, positum*) to place, to arrange, to regulate, to adapt, to incline, to employ, to bestow, to sell — *Rukhná^h, durust k., murattab k., ářáta k., muwáfiq k., láiq k., rágió k., máil k., masrúf k., mashgúl k., hawála k., dúre ke ikhtiyár k., buř k., farokht k.* — *Dharná, sañwarná, rachná, sudhářá, kram se rakhná, thik k., yogya k., pravritta k., lagáná, dená, bechná.*
- DIS-POS-A-BLE, a.** free to be used or employed — *Masrúf hone ke qábil, mashgúl hone ke láiq* — *Lagaye jáne ke yogya, kám áne ke yogya.*
- DIS-POS-AL, n.** control, regulation, management — *Ikhtiyár, qabza, qábú, intizám, bund-o-bast* — *Adhinitá, vař, vařáta, adhikár, vidhán, nirváh, vyavaharitrwa.*
- DIS-POS-ER, n.** one who disposes, a director — *Rakhne w^h, murattib, muwáfiq k. w., rágió k. w., masrúf k. w., mashgúl k. w., hawála k. w., farokht k. w., bakhshne w., bakhshanda, muntazim, nářim,* — *Dharme w., sañwarné w., rachne w., sudhářne w., kram se rakhne w., vyavasthápak, thik wá yogya k. w., pravarttak, lagáne w., dátá, dene w., bechne w., vidhátá, viniyantá, adhishthátá.*
- DIS-POS-ITION, n.** order, distribution, fitness, tendency, temper, inclination — *Taqtib, bund-o-bast, ářástagi, intizám, taqsim, bakhshish, liyaqat, ragbat, mizáj, tab', sirat, kho, manish, mailán yá mayalán* — *Vinyás, vyavasthápán, vidhán, vyúhan, bañtái, bañt, vibhág, parikalpan, yogyatá, upayuktatá, pravínatá, praváh, pravanya, swabháv, śilata, prakriti, pravritti.* [vahartritwa, adhikár, adhishtháritwa.
- DIS-POS-URE, n.** management, direction — *Intizám, ikhtiyár, sar-baráhi, ihtimám* — *Vya-*
- DIS-POS-SESS', v.** (L. *dis, possessum*) to put out of possession, to deprive — *Be-dakhl k., khárij k., mahrum k., be-qubza k.* — *Adhikár wá swattwa se nikál d., adhikár wá swattwa har lená.* [tá, swattwaharan.
- DIS-POS-SESSION, n.** a putting out of possession — *Be-dakhl, ikhráj* — *Adhikárabhrashta-*
- DIS-PRÁISE', n.** (L. *dis, pretium*) blame, censure; *v.* to blame, to censure — *Bad-námí, malámát*; *v. bad-nám k., malámát k.* — *Apraśańś, ayař, apavád, nindá, tiraskár*; *v. apraśańś k., ayař k., nindá k., tiraskár k.* [apavádí, nindak, tiraskár k. w.
- DIS-PRÁISE-ER, n.** one who dispraises — *Bad-nám k. w., malámát k. w.* — *Apraśańśak,*
- DIS-PRÁISE-ING-LY, ad.** with blame — *Bad-námí se, malámát se* — *Apraśańśápúrvak, nindá se, tiraskár se.* [ráná yá chhitarná^h, pasárná yá pasarná^h.
- DIS-PRÉAD', v.** (L. *di, S. spréadan*) to spread around, to extend — *Phailáná^h, chhit-*
- DIS-PRÉAD-ER, n.** a publisher, a divulger — *Muntashar k. w., fúřh yú ářhkárá k. w.* — *Prakat wá pragat k. w., prakás k. w., prakářak.*
- DIS-PRIZE', v.** (L. *dis, pretium*) to undervalue — *Kam-gimát yá kam-qadr k., haqir jánná.* — *Jitná ho us se nyún jánná, chhotá wá halká jánná.* [rat — *Háni, kshati.*
- DIS-PROFIT', n.** (L. *dis, pro, factum*) loss, damage, detriment — *Nuqsán, ziyán, khasá-*
- DIS-PROOF'. See under DISPROVE.**
- DIS-PRO-POR-TION, n.** (L. *dis, pro, portio*) unsuitableness of one thing to another, want of symmetry, disparity; *v.* to join things unsuitable in quantity or form — *Ek dúre se ná-muwáfiqat, tafáwut, be-dauli, bad-andám', ná-ham-wári, ná-barábari, be-andázagi*; *v. jo chířen sirat yá sirat meñ ná-muráfiq hoñ unko miláná, be-andázú k., bad-usúláb k.* — *Ek dúre se annel, ayogyatá, kuđauli, asamatá, atulyatá, asamánatá, ehhotái barái*; *v. jo vastu gun wá rūp meñ asadriř wá asamán hoñ unko miláná, ayogyá sambandhan k., ayuktasambandh k.* [asamán, asam, atulya.
- DIS-PRO-POR-TION-A-BLE, a.** unsuitable — *Ná-muwáfiq, ná-barábar, be-andáz* — *Ayogyá,*
- DIS-PRO-POR-TION-A-BLE-NESS, n.** unsuitableness — *Ná-muwáfiqat, ná-ham-wári, be-andázagi* — *Asamatá, ayogyatá, atulyatá.* [se, be-andáz — *Asamatá ayogyatá wá atulyatá se.*
- DIS-PRO-POR-TION-A-BLY, ad.** unsuitably — *Ná-muwáfiqat se, ná-ham-wári se, be-andázagi*
- DIS-PRO-POR-TION-AL, a.** without proportion — *Be-andáz yá be-andáz* — *Asam, ayogyá, visham.* [wári — *Vishamatá, asamatá, ayogyatá.*
- DIS-PRO-POR-TION-AL-ITY, n.** want of proportion — *Be-andázagi, ná-muwáfiqat, ná-ham-*
- DIS-PRO-POR-TION-AL-LY, ad.** unsuitably — *Ná-muwáfiqat se, ná-barábari se, be-andáz* — *Asamatá se, atulyatápúrvak, ayogyatá se.*
- DIS-PRO-POR-TION-ATE, a.** unsuitable — *Be-andáz, ná-muwáfiq, ná-ham-wári, gair-mu'tadil* — *Ayukt, ayogyá, asamán, vishamaparimáńak, nyúnádhik, atulya, visham.*
- DIS-PRO-POR-TION-ATE-LY, ad.** unsuitably — *Be-andázagi se, ná-muwáfiqat se kam-o-lesh, be-andáz, chhotái-barái se^h* — *Ayukt rūp se, ayogyá wá asamán bháv se, vishamapari māńak rūp se, nyúnádhik bháv se, asamatá se, vishamatá se.*
- DIS-PRO-POR-TION-ATE-NESS, n.** unsuitableness — *Be-andázagi, ná-ham-wári, ná-muwáfiqat, chhotái-barái^h* — *Asamatá, ayogyatá, vishamaparimáńakatá, nyúnádhikatwa.*
- DIS-PROVE', v.** (L. *dis, probe*) to prove false or erroneous, to confute — *Jhúthá sábit*

- k., jhuthálná, galat thahráná, bátil k., radl k.*—Jhúthá wá asuddh thahráná, khandan k., kátina wá kát d.
- DIS-PROV'ER, *n.* one who disproves—*Jhúthá sábit k. w., jhuthálne w., galat thahráne w., bátil k. w., radl k. w.*—Jhúthá wá asuddh thahráne w., khandan k. w., kát d. w.
- DIS-PROOF', *n.* confutation, refutation—*Ibtál, butlán, radd*—Khandan, vákyakhandan, pakshághát, pratyákhyán, asattwasthápán.
- DIS-PUNGE', *v.* (*L. dis, punge*) to blot out, to erase—*Mifá-d^h, khlál-dálná^h, níkal-*
- DIS-PUN'ISH-Á-BLE, *a.* (*L. dis, punio*) that may not be punished—*Ná-qábil-i-sazá, jo sazi páne ke láig na ho*—Adaplyna, asásaniy.
- DIS-PÔTE', *v.* (*L. dis, puto*) to argue, to debate, to contend; *n.* argument, controversy, contest—*Bahasná, bahs k., mubáhass k., hujjat k., takrár k.; n. hujjat, bahs, mubáhass, takrár, mujádala, munázara*—Vádánuvád k., vād k., vákkalah k., kalah k., jhagárná; *n.* hetu, vād, vādánuvád, vivád, vagyuddh, vákkalah, kalah, jhagrá.
- DIS-PU-TA-BLE, *a.* that may be disputed—*Jiske báb mein bahs hujjat yá takrár ho sake, munáwiz-i-bahs, munáwiz-i-takrár*—Vivadaníy, vitarkya, pratyakhyey, jiske vishay mein vivád wá vákkalah ho sakai.
- DIS-PU-TÁCT-ITY, *n.* proneness to dispute—*Mubáhase ki taraf ragbat yá mayalán*—Vi-vádasílatá, vákkalahsílátá.
- DIS-PU-TANT, *n.* an arguer, a controvertist—*Bukhás, takrári, mujádil, hujjati*—Tarki,
- DIS-PU-TÁ'TION, *n.* the act of disputing—*Bahs, mubáhass, hujjat, takrár*—Vivád, vādánuvád, vādaprativád, vákkalah, kalah.
- DIS-PU-TÁ'TIOUS, *a.* inclined to dispute—*Takrári, hujjati, bahs ki taraf máil*—Vádánu-
- DIS-PU-TÁ-TIVE, *a.* disposed to debate—*Takrári, hujjati, mubáhase ki taraf máil*—Vádánuvádásíl, tarkapriy.
- DIS-PUT'ER, *n.* one who disputes—*Hujjati, bahhás, takrári, mujádil*—Vádi, vivádi,
- DIS-QUAL-I-FY, *v.* (*L. dis, qualis*) to make unfit, to disable, to deprive of a right—*Ná-láig k., ná-qábil k., ná-sháista k., be-maqdúr k., kisi haqq se kharíj yá mahrum k.*—Ayogya k., apitra k., anupayukt k., kisi adhikar se dur k. wá rakhná.
- DIS-QUAL-I-FI-CÁ'TION, *n.* that which disqualifies—*Ná-láig, ná-liyáqati, be-maqdúri, ná-sazá-vári*—Ayogyakaran, apátrikaran, ayogyatwa, asámarthyá.
- DIS-QUIET, *n.* (*L. dis, quies*) uneasiness, restlessness, anxiety; *a.* uneasy, restless; *v.* to make uneasy, to disturb—*Be-kali, be-chaini, be-qarári, tashwísh, fikr, taraddud; a. be-qarar, mustarib, be-kal; v. be-kal k., be-chain k., mustarib k.*—Udveg, chittodveg, chittavadaná, mánasivyathá, vyastatá, asthiratá, chintá; *a.* asthir, vyakul, udvigna, vyast; *v.* udvigna k., asánt k., chintit k., asthir k., vyast k., vyakul k.
- DIS-QUI'ET-ER, *n.* one who disquiets—*Be kal yá be-chain k. w., mustarib k. w.*—Asthir k. w., udvigna k. w., asánt wá asthir k. w., chintit wá vyakul k. w.
- DIS-QUI'ET-FUL, *a.* producing uneasiness—*Be-kal yá be-chain k. w., mustarib k. w.*—Udvegakári, chittodvegakári, asthiratájanak, chintájanak.
- DIS-QUI'ET-LY, *ad.* without rest, anxiously—*Be-árám, be-qarár, tashwísh se, fikr se, ba-taraddud*—Asánti se, udveg se, chintá se.
- DIS-QUI'ET-NESS, *n.* uneasiness, restlessness—*Be-kali, be-chaini, be-qarári*—Udveg, chittodveg, mánasivyathá, vyastatá, asthiratá, asánti.
- DIS-QUI'E-TUDE, *n.* uneasiness, anxiety—*Be-chaini, be-kali, tashwísh, taraddud, fikr*—Mánasivyathá, chittodveg, manastáp, asthiratá, vyastatá, chintá.
- DIS-QUI-SI'TION, *n.* (*L. dis, quasitum*) a discussion, examination—*Mubáhass, tajwiz, munázara, tafsísh, tafahhus*—Vitark, vādaprativád, parikshá, vivechaná.
- DIS-RE-GÁRD', *n.* (*L. dis, re, Fr. garder*) slight notice, neglect, contempt; *v.* to slight, to neglect, to contemn—*Be-iltifáti, be-tamizi, bad-liházi, adam-i-khátiri, kam-nigáhi, gáflat, be-parwá, haqárat, khiffat; v. be-iltifáti k., be-tamizi k., gáflat k., tarah d., nafrat k., haqárat k.*—Anádar, amanoyog, avajná, avamán, ghin wá ghriná; *v.* anádar k., amanoyog k., tuchelá jámná, avajná k., ghriná wá ghin k.
- DIS-RE-GÁRD'ER, *n.* one who slights or contemns—*Be-iltifáti k. w., be-liházi k. w., bad-tamizi k. w., gáflat k. w., mutanaffir, haqárat k. w., nafrat k. w.*—Anádar k. w., avajná-kári, ghriná wá ghin k. w.
- DIS-RE-GÁRD'FUL, *a.* negligent, contemptuous—*Be-iltifát, bad-liházi, gáflí, mutanaffir, magfir, mutakabbir*—Amanoyogi, nirapeksh, avamáni, ghriná-kári, ghamáñdhi.
- DIS-RÉ'L'ISH, *n.* (*L. dis, re, Fr. lécher*) distaste, dislike, nauseousness; *v.* to dislike, to make nauseous—*Ná-gawári, nafrat, karáhat, qurez, karáhiyat; v. nafrat k., be-zauq má'lim k., bad-maza k., be-zauq k.*—Kuswád, aruchi, apríti, ghriná, ghin; *v.* ghriná wá ghin k., aruchi k., apriti k., na cháhna, kuswád k., apriy k.
- DIS-RE-PÔTE', *n.* (*L. dis, re, puto*) discredit, dishonour; *v.* to bring into discredit or dishonour, to disregard—*Ruswá, bad-námi, fuzihat, be'izzati; v. ruswá yá bad-nám k., fuzihat k., be'izzat k., be-qadr k., be-tamizi k., be-liházi k., haqárat k.*—Akhyáti, apayás, ayás, ak rti, apakirti, amaryádá, upratishthá, apamán; *v.* akhyáti k., apayás k., apakirti k., apamán k., amaryádá k., avajná k., ghriná wá ghin k.

- DIS-RĒP'U-TA-BLE, *a.* not creditable, mean — *Ruswā, ma'yāb, kamīna, dūa* — Akirtikar, apakirtikar, apayāsaskar, aprasāsaniy, adham, nich. [amaryādā, maryādābāni.]
- DIS-RĒP-U-TĀ'TION, *n.* disgrace, dishonour — *Zillat, khifāt, be'izati* — Apakirti, apamān,
- DIS-RE-SPECT, *n.* (L. *dis, re, spectrum*) want of respect, incivility — *Be-iltifāti, be-adabi, be-imtiyāzi, gustākhi, shokhi, tark-i-adab, bud-akhlaqi* — Anpār, amariyādā, asammān, asammān, apamān, tiraskār, asabhyatā, kuśilātā, dūthāi.
- DIS-RE-SPECT'FUL, *a.* uncivil, irreverent — *Be-lhāz, bud-lhāz, be-adab, be-murawwat, be-tamiz, be-imtiyāz* — Āsisht, asabhya, anādarakāri, ayan āni.
- DIS-RE-SPECT'FUL-LY, *ad.* uncivily, irreverently — *Be-lhāzi k., be-adabi se, be-murawwati se, be-tamizi se, be-imtiyāzi se, be-muhābā* — Asabhyatā se, āsishtatā se, dūhāilātā wā kuśilātā se, anādar se, avajñā se, tiraskārapūrvak. [khol-d^h, nangā k^h.]
- DIS-ROBE, *v.* (L. *dis, Fr. robe*) to undress, to uncover, to strip — *Kapre utār lenā^b*,
- DIS-RŌB'ER, *n.* one who disrobes — *Kapre utār lenē w^h, khol-d. w^h, nangā k. w^h*.
- DIS-RUPTION, *n.* (L. *dis, ruptum*) the act of breaking asunder — *Darīdagi, phūṭan^b, phūṭ^h, tūtan^b, tūṭ^h* — Bhang, vidāran.
- DIS-SĀT'IS-FY, *v.* (L. *dis, satis, facio*) to make discontented, to displease — *Nā-khush k., nā-rāz k., bezār k.* — Asantusht k., atript k., apasanna k., rūtḥānā, kurbānā.
- DIS-SĀT-IS-FĀ'TION, *n.* discontent, uneasiness — *Nā-khushi, nā-rāzi, bezāri, be-chāini, be-istiqlālī, be-kālī* — Atushtī, atriptī, asantosh, atriptatā, āsānti, vyastatā, chittodveg, mānasivyathā, manastāp. [tir-pasand — Atushtikar, asantoshajanak, atriptikar.]
- DIS-SĀT-IS-FĀC'TO-RY, *a.* unable to give content — *Nā-khush-āyand, gair-matbū, nā-khā-*
- DIS-SĀT-IS-FĀC'TO-RI-NESS, *n.* inability to give content — *Nā-khush-āyandi, nā-khātir-pasandi* — Atushtikaratwa, asantoshajanakatā, atriptikaratā.
- DIS-SĒAT', *v.* (L. *dis, sedes*) to put out of a seat — *Kisi jugah se hatānā yā dūr k^h*.
- DIS-SECT, *v.* (L. *dis, sectum*) to cut in pieces, to divide and examine — *Purze-purze k., tashrih k., kāt-kar imtihān k.* — Tukre tukre k., kātkar jānehnā, khaṇḍ khaṇḍ kar-ke parikshā k.
- DIS-SECT'IBLE, *a.* that may be dissected — *Purze-purze hone ke lāig, tashrih kiye jāne ke qābil, jisko kāt-kar imtihān kar-sakein, mumkinu-t-tashrih* — Khaṇḍaniy, tukre tukre hone ke yogya, jisko tukre tukre karke jānein sakein.
- DIS-SECT'ION, *n.* the act of dissecting — *Tashrih, kāt-kar imtihān* — Aṅgachhed, kaṭāw, sūkshmaparikshā, mūlatattwasōdhanārthapriṭhakkaran.
- DIS-SECT'OR, *n.* one who dissects — *Purze-purze k. w., tashrih-kunanda, kāt-kar imtihān k. w.* — Tukre tukre k. w., aṅgachhedak, sūkshmaparikshak.
- DIS-SĒIZE, *v.* (L. *dis, Fr. saisir*) to dispossess wrongfully, to deprive — *Zabar-dasti se be-dakhl k., milk-o-māl chhīn lenā* — Adhikārachyut k., anadhikār k., kisi kā adhikār wā dhan har lenā.
- DIS-SĒIZ'IN, *n.* unlawful dispossession — *Zabar-dasti se dūre ki milkiyat-o-māl chhīn lenā, be-dakhlī-i-nā-jāiz, be-dakhlī-i-bi-l-jabr* — Parādhikārahāran.
- DIS-SĒIZ'OR, *n.* one who dispossesses another — *Wah shukhs jo nā-haqq kisi ko uski milk se be-dakhl karṭā hai, ha-zabar-dasti dūre ki milkiyat dakhl k. w.* — Parādhikārahārak, anyāy se apaharamakāri.
- DIS-SĒM'BLE, *v.* (L. *dis, similis*) to disguise, to play the hypocrite — *Poshida k., bhes badalnā, bhes banānā^b, māk k., riya k.* — Chhipānā, rūp banānā, kapaṭ k., chhadnā k.
- DIS-SĒM'BLANCE, *n.* want of resemblance — *Gair-mushābahat, nā-muwāfaqat* — Asādrisatā, asādrisiya. [dhoṅgi, kapaṭī, dāmbhik, kapaṭaveśī, chhadmaveśī.]
- DIS-SĒM'BLER, *n.* one who dissembles — *Makkār, riya-kār, murāi, zamāna-sāz* — Dimbhī,
- DIS-SĒM'BLING, *n.* fallacious appearance — *Banānā yā jhūṭhā bhes^b* — Kapaṭaveś, chhad-maveś, kritrimaveś, bhagal wā bhaggal.
- DIS-SĒM'BLING-LY, *ad.* with dissimulation — *Riya-kāri se, māk se, zamāna sāzi se* — Dimbh se, dhoṅg se, chhadm se, kapaṭ se, kritrimatā se, dambh se.
- DIS-SĒM'T-NATE, *v.* (L. *dis, semen*) to scatter as seed, to sow, to spread — *Chhitranā^b, chhitnā^b, bonā^b, phailānā^b, pasurnā^b*. [pasār^b.]
- DIS-SĒM'T-NĀ'TION, *n.* act of disseminating — *Chhitrāw^b, chhitāw^b, bonā^b, phailāw^b*,
- DIS-SĒM'T-NĀ-TOR, *n.* one who disseminates — *Chhitrāne w^h, chhitne w^h, bone w^h, phailāne w^h, pasārne w^h*.
- DIS-SĒNT', *v.* (L. *dis, sentio*) to disagree in opinion, to differ; *n.* disagreement, difference of opinion — *Mukhtalif-rāe k., ikhtilāf rakhnā, nā-muwāfiq h.; n. ikhtilāf, nā-muwāfaqat, ikhtilāf-i-rāe* — Asammati k., bhinnamat h., matāntar h., viparīt h.; *n.* viparitatā, asammati, vimati, bhinnamatadbāran.
- DIS-SĒN'SION, *n.* disagreement, strife, discord — *Nā-ittifāqi, ikhtilāf, mukhālafut, nifāq, qaziya, nissā, fitna, fe-ād* — Asammati, vimati, virodh, kalah, jhagrā, taṭā, bakherā.
- DIS-SĒN'STIOUS, *a.* quarrelsome, contentious — *Jhagrālā^b, bakheriyā^b*.
- DIS-SĒN-TĀ'NE'US, *a.* disagreeable, contrary — *Nā-guwar yā nā-gawār, khilāf-tāb^b, bar-khilāf* — Apriya, viruddh, viparīt.
- DIS-SĒN'TER, *n.* one who dissents, one who does not conform to the established church

—*Mukhālif*, *mukhtalif-rāe ká shakhs*, *munkir*, *din-i-rāj ká munkir*, *mazhab-i-muqarrar ká mukhālif*—*Bhinnamatadhāri*, *matāntarāvalambī*, *sādhārapadharma-virodhī*, *upadharma-sevī*.

DIS-SÉNTIENT, *dis-sén'sheut*, *a.* disagreeing; *n.* one who disagrees—*Ná-muwāfiq*, *mukhālif*; *n.* *munkir*, *mukhālif*—*Asammat*, *vimat*; *n.* *asammat*, *matāntarāvalambī*.

DIS-SÉRT, *v.* (*L. dis, sero*) to discourse, to dispute—*Bayān k.*, *bahamā*, *bahs k.*—*Vyākhyā k.*, *vivarān k.*, *vād k.* [vād, lekḥ, granth.

DIS-SER TĀTION, *n.* a discourse, a treatise—*Bayān*, *taqrīr*, *risāla*—*Vyākhyā*, *vivarān*,

DIS-SER TĀ-ROB, *n.* one who discourses or debates—*Bayān k. w.*, *taqrīr k. w.*, *bahhās*—*Vyākhyātā*, *vivarānakartā*, *tarkī*, *vādī*, *vād k. w.*

DIS-SÉRVE, *v.* (*L. dis, servio*) to injure—*Zarar k.*, *nuqsān pahuñchānā*—*Hāni k.*, *apakār k.*

DIS-SÉR'VICE, *n.* injury, mischief—*Nuqsān*, *zarar*, *ziyān*—*Apakār*, *hāni*, *kshati*.

DIS-SÉR'VICE-A-BLE, *a.* injurious, hurtful—*Muzīr*, *nuqsān-rasān*, *ziyān-kār*—*Apakārak*, *hānikārak*, *apakāri*, *kshatijānak*.

DIS-SÉR'VICE-A-BLY, *ad.* so as to injure—*Jismēn zarar yā nuqsān pahuñche*, *zarar pahuñchāne ke taur se*—*Jismēn apakār wā hāni howe*, *hāni karne ki rīti se*.

DIS-SÉR'VICE-A-BLE-NESS, *n.* injury, hurt—*Nuqsān*, *ziyān*, *zarar*—*Apakār*, *hāni*, *kshati*.

DIS-SÉV'ER, *v.* (*L. dis Fr. server*) to part in two, to divide—*Do hissē k.*, *do-pāra k.*, *judā k.*—*Do tūk k.*, *dwibhāg k.*, *alag k.*, *bhinna wā prithak k.*

DIS-SÉV'ERING, *n.* separation—*Judāi*—*Algāw*, *bilgāw*.

DIS-SI-DENT, *a.* (*L. dis, sideo*) not agreeing; *n.* a dissenter—*Ná-muwāfiq*; *n.* *munkir*, *mukhālif*, *muqarrar din ká mukhālif*—*Viparīt*, *viruddh*; *n.* *Bhinnamatadhāri*, *sādhārapadhamavirodhī*.

DIS-SI-LĪ'TION, *n.* (*L. dis, salio*) the act of bursting open—*Phatnāḥ*, *phūṭnāḥ*.

DIS-SIM'I-LAR, *a.* (*L. dis, similis*) unlike—*Ná muwāfiq*, *mukhtalif*—*Asadrisī*, *bhinna*, *vishama*.

DIS-SIM-I-LĀR'I-TY, *n.* unlikeness—*Ná-muwāfiqat*, *ikhtilāf*, *nā-barābari*—*Asadrisātā*, *dis-similitude*, *a.* want of resemblance—*Ná-muwāfiqat*, *ikhtilāf*, *nā-barābari*—*Vai-shamāya*, *asādrisāya*, *bhinmatā*, *asādrisātā*.

DIS-SIM-U-LĀTION, *n.* the act of dissembling, hypocrisy, false pretension—*Poshādagi*, *ripī*, *ripā kārī*, *ignāḥ*, *mudārā*, *rūp ki tabdil*, *mukr*—*Chhipāw*, *gopan*, *dambh*, *dumbh*, *kapatavēs*, *kritimavēs*, *banau rūp*, *bhagal wā bhagāl*.

DIS-SI-PATE, *v.* (*L. dissipio*) to scatter, to disperse, to squander—*Phailānā yā phail-nāḥ*, *urā dḥ*, *ur-jānāḥ*, *sarf k.*, *bar-bād k.*—*Chhitānā*, *chhitārā jānā*, *chhitkānā*, *chhitnā*, *urānā*, *kshay k.*, *vrithā vyay k.*

DIS-SI-PA-BLE, *a.* liable to be dissipated—*Phailāye jāne ke qābil*, *urāye jāne ke lāiq*, *sarf yā bar-bād hone ke qābil*—*Chhitāye jāne ke yogya*, *chhitārā jāne ke yogya*, *kshay hone ke yogya*, *vrithā vyay hone ke yogya*.

DIS-SI-PĀTION, *n.* dispersion, dissolute living, prodigality—*Phailāwḥ*, *intishār*, *aubāshī*, *āwārāgi*, *isrāf*—*Chhitārāw*, *urāw*, *dushtāchār*, *striśambhoganiriyagitādisevan*, *vesanītā*, *dhanavayy*. [*k.*, *chhōrānāḥ*—*Alagānā*, *alag k.*, *prithak k.*, *asānlagna k.*

DIS-SŌ'CI-ATE, *v.* (*L. dis, socius*) to separate, to disunite, to part—*Judā k.*, *alāhida*

DIS-SŌ'CI-A-BLE, *a.* not well associated—*Achchhi bhānt se milā nahēnḥ*, *an-milāḥ*.

DIS-SŌ'CI-AL, *a.* disinclined to society, not social—*Gair-majlis-dost*, *an-milāḥ*—*Anilāpī*.

DIS-SŌ'CI-AL-IZE, *v.* to make unsocial, to disunite—*An-milā kḥ*, *alag kḥ*. [pitī.

DIS-SŌ'CI-A-BIL'I-TY, *n.* want of sociability—*Gair-miln-sāri*, *nā-āshnā-parastī*—*Anālā*.

DIS-SŌ'CI-ĀTION, *n.* separation, division—*Judāi*, *alāhīdagi*—*Algāw*, *prithak bhāv*, *asānlagnatā*. [*ghalnāḥ*, *pighlānāḥ*, *algānāḥ*, *alag k.*, *yā kḥ*.

DIS-SŌLVE, *v.* (*L. dis, solvo*) to melt, to disunite, to separate—*Galnāḥ*, *galānāḥ*, *pi-*

DIS-SŌ-LU-BLE, *a.* that may be dissolved—*Galne-jogḥ*, *pighalne-jogḥ*, *gudāz hone ke qābil*, *alag hone ke lāiq*—*Galne wā pighalne ke yogya*, *galānī*, *drāvya*, *alag hone ke yogya*.

DIS-SŌ-LU-BIL'I-TY, *n.* hability to be dissolved—*Gudāz hone ki qābīliyat*, *gal-jāne ki li-yāqat*, *alag hone ki li-yāqat*—*Galanīyatā*, *gal jāne ki yogyatā*, *alag wā prithak hone ki yogyatā*.

DIS-SŌ-LŪTE, *a.* loose, debauched, vicious—*Bad-waḥ*, *rindānā*, *bad-kār*, *aubāsh*, *āwārā*—*Bhrashtāchārī*, *durāchār*, *lampat*, *kāmāsakt*, *bhogāsakt*, *kāmuk*, *vyasanī*, *vishayī*, *dusht*.

DIS-SŌ-LŪTE-LY, *ad.* loosely, in debauchery—*Bad-waḥī se*, *bad-kārī se*, *āwārāgi se*, *aubāshī se*—*Bhrashtāchār se*, *durāchār se*, *lampatā se*, *kāmāsakti se*, *bhogāsakti se*.

DIS-SŌ-LŪTE-NESS, *n.* looseness, debauchery—*Bad-waḥī*, *āwārāgi*, *bad-kārī*, *aubāshī*—*Bhrashtāchār*, *durvrittātā*, *durāchār*, *vishayāsakti*, *kāmāsakti*, *lampatātā*, *vyasanītā*.

DIS-SŌ-LŪTION, *n.* the act of dissolving, destruction, death, dissipation, the act of breaking up an assembly—*Gudākhtagi*, *gudāz*, *zawāl*, *bar-bādī*, *halākī*, *nestī*, *maut*, *nā-būdī*, *aubāshī*, *bad-waḥī*, *bar-khāst*, *bar-khāstagi*—*Pighlāhat*, *galāw*, *drāv*, *nāś*, *vi-*

- nās, kshay, dhwaṇs, prahā, mrityu, mich, bhrashtāchār, kāmāsakti, lampātātā, sabhābhāṅg, sabhānivrītti. [tahlīl-pazīr—Galanīy, drāvya.]
- DIS-SŌLV'ABLE, *a.* that may be dissolved—*Galan-kār^h, galne-jog^h, mumkinu-l-tahlīl*, DIS-SŌLV'ENT, *a.* having power to dissolve; *n.* that which has power to dissolve—*Galāne w^h, gudāzān^h; n. galāne-wālī shai^h*—Drāvakar, vidrāvak, pighlāne w.; *n.* drāvakar vastu, pighlānēwālī vastu.
- DIS-SŌLV'ER, *n.* one that dissolves—*Pighlāne w^h, galāne w^h, pighlān^h, galān^h*.
- DIS-SO-NANT, *a.* (*L. dis, sono*) harsh, unharmonious, discordant—*Sakht, bad-āwāz, nā-sāz, be-mel, nā-muwāfāq, be-tāl*—Karkash, amel, viswar, parasparaviruddh, visaṅgat.
- DIS-SO-NANCE, *n.* discord, disagreement—*Sur lē nā-muwāfāqat, nā-sāz-yārī, nā-khush-āwāzī, nā-muwāfāqat, ikhtilāf, be-tālī*—Viswaratā, aparav, swar kā amel, anaikya, vai-parītya, visaṅvād.
- DIS-SUADE', *v.* (*L. dis, suadeo*) to advise or exhort against—*Bāz rakhnā, man' k., dil phernā*—Man phernā, roknā, viparīt parāmarś d., nīvaranopadeś k., samjhā bujhākar kisi viśesh karm se nivrītta k.
- DIS-SUAD'ER, *n.* one who dissuades—*Bāz rakhne w., man' k. w., dil pherne w., mānī, muṣākhim*—Man pherne w., viparīt parāmarś d. w., viparītanamantrapadātā, samjhā bujhākar kisi kām se rokne w., nīvaranopadesak.
- DIS-SUAS'ION, *n.* advice against—*Mamānā't, imtīnā', kisi bāt ke bar-khlīf salāh*—Viparītanamantrap, udyamabhaṅg ke nimitta prabodh, nishedhārthaparāmarś, nīvaranopadeś.
- DIS-SUAS'IVE, *a.* tending to dissuade; *n.* a reason or argument that diverts from any purpose—*Mānū', kisi kām yā bāt ke khlīf salāh d. w., bāz rakhne w.; n. koi bā'is yā tagrīr jo kisi kām se dil pher dwee*—Viparītanamantrapakārī, rokne w., samjhā bujhākar kisi kām se rokne w.; *n.* hetu jo kisi viśesh kārya kā manorath se man pher dwee. [kī lafz—Dwyaksharasabd, dwiśwarasabd.]
- DIS-SYLLABLE, *n.* (*Gr. dis, syllabē*) a word of two syllables—*Do rukn hīc yā hīsse* DIS-SYLL'IC, *a.* consisting of two syllables—*Do rukn hīc yā hīsse ke lafz ke muta'al-lig*—Dwyaksharasabdāsambandhī, dwiśwarasabdāsambandhī.
- DIS-STAFF, *n.* (*S. disteaf*) the staff from which flax is drawn in spinning—*Wah dandā jismēh san yā patā'ā lupet dete hūin aur kātne meṁ us se sūt nikaltā hai^h*—Tarkut, sūtratarkutī. [bad-rang k.—Dhabbā dālnā, bhar dālnā, mailā k.]
- DIS-STAIN', *v.* (*L. dis, tingo*) to stain, to blot, to sully—*Dagilā k., dhappā dālnā^h*, DISTANCE, *n.* (*L. di, sto*) space between two objects, remoteness of place, space of time, respect, reserve; *v.* to place remote, to leave behind in a race—*Tafāwut, mu-fāsala, mufāraqat, farg, maddat, adab, kashī lagī, mahjūbī; v. tafāwut par rakhnā, daur meṁ piche chhorna^h*—Antar, vyavadhān, dūrī, duratā, tappā, pallā, kālāvadhi, kālāntar, sanmān, māryādā, rukāw, rukāwat, khīnch; *v. dūr dharna, dūr k., piche dālnā, daur meṁ piche dālnā wā āge nikal jānā.*
- DIS-TANT, *a.* remote in place or time, not allied, reserved, slight, faint, not obvious—*Ba'id, jagah gī zamāne meṁ ba'id, 'alāhida, judā, kushida, nā-āshnā-mizāj, mahjūb, halkā^h, kisi qadr, za'if, muṣācab, sāf-sāf nahīn*—Dūr, sthān wā kāl meṁ dūr, ālag, nyārā, anālāpī, anmilā, khīnchī, kuchh kuchh, laghu, thora thora, āpasht, khulā khulā nahīn. [—Dūri par, antar par, tappo wā pallē par.]
- DIS-TANT-LY, *ad.* at a distance, remotely—*Tafāwut par, mufāsala par, mufāraqat par*
- DIS-TASTE', *n.* (*L. di, Fr. tater*) disrelish, aversion, dislike, disgust; *v.* to dislike, to loathe—*Bad-mazagī, bad-zāiqā, nafrat, karāhiyat, karāhut, gurez, istikrāh, tanaffur, haqarut; v. karāhat k., haqarat k., nafrut k., karāhiyat k.*—Kuswād, aruchi, dwesh, viraktī, apritī, anichehbā, ghriṇā, ghin; *v. ghin k., ghriṇā k., avarjānā k., apritī k.*
- DIS-TASTE'FUL, *a.* nauseous, offensive—*Nā-guṇār yā nā-gawār, bad-maza, mustakrih, zabūn*—Apriya, aruchir, aswādū, ghinaumā, asukhad, araniya.
- DIS-TASTE'FUL-NESS, *n.* disagreeableness—*Bad-mazagī, nā-guṇārī yā nā-gawārī, nā-pasandīdagī*—Apriyatā, aruchiratā.
- DIS-TASTE'VE, *n.* that which causes distaste—*Bad-mazagī paidā karne-wālī shai*—Apriyatā wā aruchiratā utpanna karnelārī vastu, kuswadotpādak, aruchijanak.
- DIS-TEMPER, *n.* (*L. di, tempero*) a disease, a malady, ill humour; *v.* to disease, to disorder, to disturb—*Āzār, bimārī, maraz, bad-mizājī, bad-nihādī; v. bimār k., alīl k., mustarīb k.*—Rog, vyādhi, chirchirāhat, dushprakritī; *v. rogī k., vyādhi-grast k., pirit k., vyākul k., udvigna k.* [mātrīkt, rogī.]
- DIS-TEMPER-ATE, *a.* immoderate, diseased—*Gair-mu'tadil, marīz*—Āsānyamī, niya-
- DIS-TEMPER-A-TURE, *n.* bad temperature, perturbation, confusion indisposition—*Sardī yā garmi kī shiddat, iztirāb, be-qarārī, pareshānī, be-tartībī, darhamī, barhamī, kasal-mandī, kasāla, vāki bimārī*—Ākāśavallakshanya, śīt wā uṣhnatā kī adhikāī, vyākulatā, udvignatā, chittodveg, ghabrāhat, garbarāhat, aswāsthya, aswasthatā, śārīrāsawāsthya, thori śārīrik pīrā. [śārnā^h, phailānā^h, phulānā^h.]
- DIS-TEND', *v.* (*L. di, tendo*) to stretch out, to spread apart—*Tānū^h, barhānā^h, pa-*
- DIS-TENT', *a.* stretched out, spread apart—*Tanā huā^h, barhāyā huā^h, phailāyā huā^h,*

pasára huá^h, phuláya huá^h.

DIS-TÉS'TION, *n.* the act of distending—*Phailáw^h, barháw^h, phuláw^h, pasára^h.*

DIS-TER', *v.* (L. *dis, terra*) to banish from a country, to exile—*Kisi malk se khárij k., jilá-watan k.*—*Kisi dís se nikál d.*

DISTICH, *n.* (Gr. *dis, stichos*) two poetic lines, a couplet—*Bait—Dohá, sorathá.*

DIS-TIL', *v.* (L. *d., stilla*) to drop, to flow gently, to extract spirit—*Chuná^h, tapakná^h, rasná^h, chhánná^h, chuláná^h, tapkáná^h, chuláná^h, khinchná^h.*

DIS-TIL'LA-BLE, *a.* that may be distilled—*Jisko chuá chulá tapká yá khinch sakeñ^h.*

DIS-TIL-LÁ'TION, *n.* the act of distilling—*'Araq-kashí, áb kári, chuáw^h, chuláw^h—Sandhán, khincháw, tapkáu, chulái.*

DIS-TIL'LA-TO-RY, *a.* belonging to distillation—*Muta'allig-i-'araq-kashí, áb-kári ke muta'allig, chuáw yá chuláw se nisbat-dár—Sandhánasambandhi, khincháw ká sambandhi, tapkáu ká vishayak.*

[*surákár, súndi, kalawár, súhri.*

DIS-TIL'LER, *n.* one who distils—*'Araq-kash, áb-kár—Madirá chuáne w., sandhik,*

DIS-TIL'LER-Y, *n.* a place for distilling—*Kalawariyá^h, madirá chuáne ki jagah^h, 'araq khinchne ki jagah—Sandhání, madyasandhánazála.*

DIS-TIL'MENT, *n.* that which is distilled—*Jo chuláya yá khinchá jáy^h.*

DIS-TINCT', *a.* (L. *di, stinguo*) different, separate, clear, specified—*Mutafurriq, judá, 'aláhida, mufassal, sáf, záhir, wázih, muqarrar, mashakkhhas, m'atyan—Bhinna, prithak, nyáú, alag, khulá, spashí, nidishí, viseshit.*

DIS-TINCTION, *n.* difference, separation, notation of difference, preference, discernment, eminence, honourable estimation—*Farq, tafáwut, tafriqa, qismat, judá, farq ká nishán, tashkhis, fauqiyat, tafzil, imtiyáz, tamiz, sar-farazi, munzalát, shán, 'izzat—Antar, bhed, bhinnatá, vibhinnatá, algáu, viseshalakshan, adhikaruchi, adhikánurág, vivek, vivechan, samummatí, shreshthát, viseshatá, sambhán, ádar, maryádá, saimán, sammán.*

DIS-TINCTIVE, *a.* that marks distinction—*Fáriq, mumaiziz, judá k. w.—Viseshan, viseshak, prithakkari, nyáú k. w., algáu w.*

DIS-TINCTIVE-LY, *ad.* particularly, plainly—*Mufassalan, mashráhan, tafsilan, tafsil-wár, záhiran, sáf-sáf—Prithak rūp se, viseshatápurvak, spashí, pratyaksh, khulá khulá.*

[*tafsil-wár, judá-judá—Spashí rūp se, khulá khulá, prithak prithak.*

DIS-TINCT-LY, *ad.* clearly, not confusedly—*Sáf-sáf, bá-imtiyáz, mufassalan, tafsilan,*

DIS-TINCT'NESS, *n.* the state of being different, clearness, precision—*Tafáwut, farq, safái, imtiyáz, durustí—Bhinnatá, párthakya, spashatá, súddhatá.*

DIS-TIN'GUISH, *v.* to note the difference, to make distinction, to separate, to discern, to constitute difference, to make eminent—*Farq k. yá jánná, tamiz yá imtiyáz k., judá k., tajwíz k., tafáwut k., sar-faráz k., námud k., nám-wár k., mashkár k., mumtáz k.—Bhed k., antar k., nyára k., prithak k., algáná, vivechaná k., viseshalakshan k., prasiddh k., námi k., utkrishí k.*

DIS-TIN'GUISH-A-BLE, *a.* that may be known—*Pahicháne jáne ke qábíl, judá kiye jáne ke láq, munkin-ul-imtiyáz, munkin-ul-farq—Pahicháne jáne ke yogya, prithak wá nyára kiye jáne ke yogya, viseshanáy, bhedanáy.*

DIS-TIN'GUISHED, *p. a.* eminent, celebrated—*Muntáz, sar faráz, nám-agar, mashhúr—Utkrishí, visisht, khyát, námi, prasiddh.*

DIS-TIN'GUISH-ER, *n.* a judicious observer—*Khub tamiz k. w., báriq-bin, 'aql-mand qaur karne w.—Buddhimán viveki.*

[*se, visishtatá se.*

DIS-TIN'GUISH-ING-LY, *ad.* with distinction—*Tamiz se, 'izzat se—Viseshatá se, sambhram*

DIS-TIN'GUISH-MENT, *n.* act of distinguishing—*Tamiz, imtiyáz, farq k.—Antar k., bhed k.*

DIS-TIT'LE, *v.* (L. *dis, titulus*) to deprive of right—*Be-haqq k., kisi ká haqq le-lená, haqq se khárij k.—Adhikár se dúr k.*

DIS-TORT', *v.* (L. *dis, tortum*) to twist, to deform, to wrest—*Marorná^h, marorná^h, ku-daul k., ku-rúp k., machorná^h, umethná^h, aithná^h.*

DIS-TORT'ION, *n.* act of distorting, perversion—*Maror^h, maror^h, pech yá pechish, khiláf-sázi, inqiláb—Ainíthau, ainíth, machor, marorá, marorá, virupatá, ultá k., ula-pulat.*

DIS-TRACT', *v.* (L. *dis, tractum*) to draw apart, to separate, to perplex, to make mad; *a. mad—Ek taraf khinchná, judá k., 'aláhida k., mustarib k., 'ájiz k., pareshán k., hairán k., diwána k.; a. diwána—Ek alag wá or khinch lená, alag k., prithak k., udvigna k., vyákul k., vyaat k., unmatta k., págal k., baurahí k.; a. baurahá, págal, unmatta.*

DIS-TRACT'EN-LY, *ad.* madly, frantically—*Divánagi se, diwána-wár, saudái-pan se, maj-nán sá—Unmattatápurvak, págalpan se, vikshiptatá se, báwiá sá, sir se.*

DIS-TRACT'EN-NESS, *n.* state of being distracted—*Divánagi, saudái-pan—Unmattatá, vikshiptatá, sir, baurahát, baurahápan.*

DIS-TRACT'ER, *n.* one that distracts—*Ek taraf khinchne w., mustarib k. w., pareshán k.*

w., *divāna yā majnān k. w.*—Ek or khīncne *w.*, *vyākul k. w.*, *udvigna k. w.*, *unnatta vikshipt wā pāgal k. w.*

DIS-TRAC'TION, *n.* separation, confusion, perplexity, disorder, madness—*Judāi*, 'alāhīdagi, *iztirāb*, *pareshāni*, *hairāni*, *abtarī*, *darhamī*, *barhamī*, *divānari*, *āshuftagi*—Algāw, vibhed, vidāran, ghabrāhat, vyākulatā, vvastatā, ghālmel, agpāhagar, niyamābhāv, unnattatā, vikshiptatā, sir, baurahāpan, baurāpan.

DIS-TRAC'TIVE, *a.* causing perplexity—*Hairān k. w.*, *pareshān k. w.*, *mustarib k. w.*—*Vyākul k. w.*, *vyast k. w.*, *udvigna k. w.*

DIS-TRAIN', *v.* (*L. dī, stringo*) to seize for debt, to make seizure—*Qarz ke adī ke liye qurg k.*, *qurg k.*—Rin ke kāray kisi kī dhan wā sāmagri atkānī wā rokni, rokna wā atkānā. [dhan wā sāmagri atkāye wā roke jāne ke yogya.]

DIS-TRAIN'-ABLE, *a.* that may be distrained—*Qurg hone ke qābil*—Rin ke kāray kisi kī sāmagri rokne wā atkāne w.

DIS-TRAIN'ER, *n.* one who distrains—*Qurg-kunandu*, *qurg k. w.*—Rin ke nimitta kisi kī sāmagri rokne wā atkāne w.

DIS-TRAI'NT, *n.* seizure for debt—*Qurgī*, *qarz ke liye qurgī*—Rin ke kāray kisi kī sāmā-

DIS-TRĒSS, *n.* (*Fr. détresse*) misery, misfortune, affliction, seizure; *v.* to afflict, to harass, to make miserable—*Musibat*, *taklif*, *kam-bakhtī*, *izā*, *tasdi*, *tugī*, *pareshāni*, *qurgī*; *v. tasdi d.*, *taklif d.*, *pareshān k.*, *hairān k.*, *kam-bakht yā bad-bakht k.*—Kleś, dukh, āpad, vipad, vipatti, daurgatya, duravasthā, kashī, sañkat, rin ke hetu kisi ke dhan ko rokna wā atkānā; *v. kleś wā dukh d.*, *vyākul k.*, *vyast k.*, *udvigna k.*, *dukhkhit wā pīṭ k.*

DIS-TRĒSS'FUL, *a.* full of trouble, miserable—*Taklif-āwar*, *pur-dard*, *pur-taklif*, *taklif-dih*, *shikasta hāl*, *pareshān-hāl*—Kleśad, pīṭakar, dukkhamay, pīṭ, atidukhhi, atidukhārt.

DIS-TRĒSS'FUL-LY, *ad.* in a miserable manner—*Shikasta-hālī se*, *pareshān-hālī se*, *taklif se*, *musibat se*—Atidukhhi bhāv se, atidukhkhārt rūp se, durdāsī se, pīṭ se, kleś se.

DIS-TRĒSS'ING, *a.* afflicting, painful—*Taklif-dih*, *pur-dard*, *pur-taklīf*—Kleśad, dukkha-kar, pīṭakar, dukkhamay.

DIS-TRĒB'UTE, *v.* (*L. dis, tributum*) to divide, to deal out, to dispense—*Hissa k.*, *qism-ha-qism k.*, *taqsim k.*, *hissa kar-ke d.*, *bakhsnā*—Bāntnā, bhāg k., prithak prithak k., bhāg kar-ke d.

DIS-TRĒB'UT-TER, *n.* one who distributes—*Taqsim-kunandu*, *taqsim k. w.*, *qāsim*, *bakhshe* *w.*—Bāntne *w.*, bāntwaiyā, vibhāgakartā, datā, dene *w.*

DIS-TRĒB'UTION, *n.* the act of distributing—*Taqsim*, *bakhsish*—Bāntī, bānt, vibhāg, vibhāgakaran, dān d.

DIS-TRĒB'UT-VE, *a.* that distributes—*Taqsim-kunandu*, *taqsim k. w.*, *qāsim*, *bakhshe* *w.*—Bāntne *w.*, vibhāgakarī, anśakārī, dene *w.* [bānt se, vibhāg se.]

DIS-TRĒB'UT-VE-LY, *ad.* by distribution—*Be-taqsim*, *taqsim se*—Bāntwāro se, bāntī se.

DIS-TRĒB'UT-VE-NESS, *n.* desire of distributing—*Taqsim-karne yā bakhshe ki khūāhish*—Bāntne wā dene kī ichchhā, vibhāg karne kī ākūāhish.

DISTRICT, *n.* (*L. dī, strichum*) a province, a territory, a circuit—*Pargana*, *zīl*, *maḥāl*, *ta'alluq*, *amal*—Chaklā, pradeś, mandal.

DIS-TRUST', *v.* (*L. dis, tryxian*) not to trust, to doubt, to suspect; *n.* doubt, suspicion, discredit—*Bāwar na k.*, *ī'tiqād na rakhnā*, *ī'timād na k.*, *shubha k.*, *shakk k.*; *n. shubha*, *shakk*, *be-ī'tiqādi*, *be-ī'timādi*, *be-ī'tibārī*—Vishwās na k., na ṭhānā, pratyay na k., sañkā k., sandeh k.; *n. sañkā*, *sandeh*, *aviswās*, *apratyay*, *apratīti*.

DIS-TRUST'FUL, *a.* apt to distrust, diffident—*Shakkī*, *bad-gumān*, *raasū āvī*, *mutavāhīm*—*Apratyayī*, *sandehī*, *sañkāśīl*, *saśaṅk*, *saśaṅk*. [—*Apratīti se*, *aviswās se*.]

DIS-TRUST'FUL-LY, *ad.* in a distrustful manner—*Shakkī taur se*, *bad-gumān se*, *shakk se*

DIS-TRUST'FUL-NESS, *n.* the state of being distrustful—*Bad-gumānī*, *shakkī-pan*—*Saṅkā-*

śīlatā, *sāśaṅkatva*. [sañkā wā sandeh na k. w.]

DIS-TRUST'LESS, *a.* without suspicion—*Bāwar k. w.*, *shakk yā shubha na k. w.*—*Pratyayī*,

DIS-TURB', *v.* (*L. dis, turba*) to perplex, to disquiet, to interrupt—*Mustarib k.*, *be-kal k.*, *diqq k.*, *harj k.*, *khatal dālnā*, *harakat k.*, *roknā*^h—*Vyākul k.*, *khijhānā*, *udvigna k.*, *asānt k.*, *vyagra k.*, *vyast k.*, *bādhā dālā*, *chhernā*, *bhāṅg k.*, *vighna k.*

DIS-TUR'BANCE, *n.* confusion, tumult—*Itirāb*, *chhairānī*, *harakat*, *harj marj*, *hanḡama*, *shor-o-fasad*, *kharkhsho*—*Vyastatā*, *kshobb*, *vyagratā*, *vyākulatā*, *bhāṅg*, *vichched*, *hullar*, *tañtā*, *daṅgā*, *bakherā*.

DIS-TUR'BER, *n.* one who disturbs—*Mustarib k. w.*, *hairān yā pareshān k. w.*, *ranj-āwar*, *mukhīl*, *hārij*, *ṭhān-angez*, *dange-bāz*—*Vyākul k. w.*, *khijhāne w.*, *asānt k. w.*, *vyagra k. w.*, *kshobhakar*, *vichchedakārī*, *vighnakar*.

DIS-UNITE, *v.* (*L. dī, unns*) to separate, to divide, to part—*Alag k. yā h.*, *judāi k. yā h.*, *'alāhida k. yā h.*—*Nyārā k. wā h.*, *prithak k. wā h.*, *algānā*, *bilgānā*, *bhinna k. wā h.*, *bipharnā*, *bilagnā*.

DIS-UN'ION, *n.* separation, disjunction—*Judāi*, *'alāhīdagi*, *nā-ittifāqī*, *be-itthād*, *mu-fāraqat*—Algāw, bilgāw, phor tor, bhinnatā, viyog, vichched, asanyog.

- DIS-Ū'NI-TY, *n.* a state of separation—*Judái, musáraqat*—*Bhinnotá, púrthakya*.
- DIS-ŪSE', *v.* (L. *dis, usum*) to cease to use—*Matrúk k., istí mál chhormá, tark-i'-amal k., be-istí'mál k., be-ravéj k.*—*Vyavahár na k., uphá d, urá d., chhor d., abhyás chhormá.* [vyavaháranivritti, abhyásavichched, ácharatyág.
- DIS-ŪSE', *n.* cessation of use—*Be-istí'máli, be-rabí, be-ravéj, be-mashqi*—*Avyavahár, DIS-Ū'RAQE, n.* cessation of custom—*Be-istí'máli, be-mashqi, be-rabí*—*Anabhyás, vyavaháranivritti, ácharatyág, abhyásavichched.*
- DIS-VÁL'UE, *n.* (L. *dis, valere*) to set a low price upon, to disesteem; *n.* disesteem, disregard—*Kum qímat k., 'e-yadr k.; n. be-qulrí, be-waqrí*—*Thorá mol lagáná, halka wá laghu jánná, anádar k.; n. anádar, apratishthá.*
- DIS-VÁL-U-Á'TION, *n.* disesteem, disgrace—*Be-qadrí, be-waqrí, zillat, fazihat, ruswáí*—*Anádar, apratishthá, amaryádá, apamán.*
- DIS-VŌŪ'CH', *v.* (L. *dis, roco*) to destroy the credit of, to contradict—*Be-s'tikár k., bad-nám k., be-fimád k., radd k., khiláf kahná*—*Sákh bigárná, kátná, khaqñan k., viruddh kahná.*
- DIS-WŌNT', *v.* (L. *dis, S. wanian*) to deprive of wanted usage—*Raváj-i-ma'múli se kháwí k., hamesha ke dastúr se mahríim k.*—*Sarvadá ke vyavahár se alag wá ruhít k.*
- DIS-WŌRSHIP, *n.* (L. *dis, S. weorthscipe*) cause of disgrace—*Zillat yá fuzihat ká sabab*—*Apamán ká káray.* [nálaⁿ; *v. khái yá nála banánáⁿ.*
- DITCH', *n.* (S. *díc*) a trench cut in the ground, a moat; *v.* to make a ditch—*Khái, DITCH'ER, n.* one who digs ditches—*Khái khodne wⁿ, loniyáⁿ, noniyáⁿ, dhányarⁿ.*
- DITHE-ISM, *n.* (Gr. *dís, theos*) the doctrine of two Gods—*Do Khudá máne ká mat*—*Do Íswar máne ká mat, dwísaravád.* [ne w., dwísaravádi.
- DITHE-IST, *n.* one who believes in two Gods—*Do Khudá máne w., Do Íswar máne.*
- DITHE-IST'IC, DITHE-IST'ICAL, *a.* pertaining to ditheism—*Do Khudá máne ke mat ke mutá'alliq*—*Do Íswar máne ke mat ká sambandhí, dwísaravádavishayak.*
- DITHY-Y-RÁMB, DITHY-Y-RÁMB'IC, *n.* (Gr. *dithurambos*) a hymn in honour of Bacchus—*Bákus nám devatá ká bhujanⁿ.* [umatta, umádáván, utsav, vyagra.
- DITHY-Y-RÁMB'IC, *a.* wild, enthusiastic—*Be-qaid, be-zab, mutwíhⁿ, sar-garm*—*Prachapí,*
- DITTA-NY, *n.* (Gr. *diktamos*) a plant—*Ek bháit ká paudhⁿ.*
- DITTO, *ad.* (L. *dictum*) as said, the same—*Mazkúr, áizán*—*Púrvokt, tathá, wahi.*
- DITTY, *n.* (L. *dictum*?) a poem; a song—*Gáne ke qábil mukhtasar shér yá gazal, gíth, árood*—*Gáne ke yogya kávyabandh, gán.* [bajane ke yogya.
- DITTIED, *a.* sung, adapted to music—*Gáyá gayáⁿ, gáye jáne ke qábil, báje ke láiq*—*Gáne*
- DI-U-RÉT'IC, *a.* (Gr. *diá, ouron*) promoting urine; *n.* a medicine that promotes urine—*Mudírr, idrár-áwar, mutááⁿ; n. mutáá-dawá, mudírr dawá, idrár-áwar dawá*—*Mutravardhak, mutropádak; n. mutravardhak aushadh.*
- DI-Ū'RNAL, *a.* (L. *dies*) relating to the day; *n.* a day book, a journal—*Yavmí, rozína; n. roz-námcha, roz-náma*—*Áhnik, daivasik, pratyahik, din ká; n. ghatánadí ke likhne ki bahí, pratidin ká samácharapatra, ek ek din ke krayavikray ki bahí.*
- DI-Ū'RNAL-IST, *n.* one who writes a journal—*Roz-námcha-navis, roz-náma-navis*—*Daini-kapustakakartá, prati din ká samácharapatra likhne w.* [din din.
- DI-Ū'RNAL-ITY, *ad.* daily, every day—*Roz-roz, har roz*—*Pratidin, pratyah, pratidivas,*
- DI-Ū'TŌ'RAL, *a.* lasting, of long continuance—*Páe-dár, der-pá*—*Chirasthayí, chira-kálik, bahukálasthayí.*
- DI-U-TŪ'RN-ITY, *n.* length of duration—*Páe-dári, der-pái*—*Chirasthayitwa, chira-kálikatá.*
- DI-VÁN', *n.* (Ar.) the grand council of Turkey, a hall—*Diván, diwán-khána, diwán-i-'ámm*—*Turk des ki rájasabha, mahásabha.*
- DI-VÁR'I-CATE, *v.* (L. *di, varico*) to divide into two, to open, to stride—*Do-shúkha k. yá h., do hise k. yá h., do shúkhañ ke taur par phárná yá phatná*—*Dwisákhárup k. wá h., do tuk k. wá h., do khand k., dwísákhárup phárná yá phatná, bilgáná wá bilagná.*
- DI-VÁR'I-CÁ'TION, *n.* partition, division—*Do hise k., taqsim, judái*—*Dwidhakaran, dwikhandikaran, vibhinnotá, bhág.*
- DIVE, *v.* (S. *dujñān*) to sink under water, to go deep, to penetrate—*Gota lagáná yá márná, garq h., dúbná*—*Dubki márná, búrná, burki márná, magna h., dhasná wá dhasná, paithná.* [wá burki márne w.
- DIVER, *n.* one who dives—*Gota-zan, gota márne w., gota-khor*—*Burúá, dúbíyá, dubki*
- DI-VĒL', *v.* (L. *di, vello*) to pull asunder—*Khínch lenáⁿ, khínch-kar alag kⁿ.*
- DI-VŪ'L'SION, *n.* the act of pulling asunder—*Khíncháwⁿ.*
- DI-VŪ'L'SIVE, *a.* having power to pull asunder—*Khínch lené wⁿ.*
- DI-VĒRGE', *v.* (L. *di, vergo*) to tend various ways from one point—*Ek nok se níkal-kar muntashar h., paráganda h.*—*Ek vindu se nikalkar chhí'tarná phailná pasarná wá phútná.*
- DI-VĒR'GENČE, DI-YĒR'GEN-ČY, *n.* tendency to various parts from one point—*Ek nok se níkal-kar phailáw yá intishár*—*Ek kendra wá vindu se nikalkar chhitráw wá phailáw.*
- DIVĒR'ČENT, *a.* tending to various parts from one point—*Ek nok se níkal-kar phailne*

yá muntashar hone w.—Ek kendra wá vindu se nikalkar chhitarne wá phailne w.
 DI-VÉRT, *v.* (L. *dē, verto*) to turn aside, to amuse, to entertain, to exhilarate—*Mun-*
harif k., pherná^h, khush k., bahláná^h, mahzúz k.—Mor d., phiráná, tushť k., rijháná,
 ramáná, ánanđit k.

DI-VÉRS, *a.* several, sundry, more than one—*Kaí^h, koi koi^h, kai k^h.*

DI-VÉRSÉ, *a.* different, unlike, various—*Mutafarriq, mukhtalíf, rang-ba-rang, gún-á-gún,*
anvóá—Bhinna, vibhinna, nyára, asadris, asan, asmán, atulya, n'ínarúp, nánáprakár,
 nánávidh.

DI-VÉR'SI-FY, *v.* to make different, to vary—*Tafriq k., tar-ah-ba-tarah k., gún-á-gún k.,*
rang-á-rang k., tabdil k.—Vibhinna k., prakárantar k., bhinnarúp k., nánarúp k.,
 chitravichitra k., nánávidh k., rúpabháv ádi ká parivartan k.

DI-VÉR-SI-FI-CÁ'TION, *n.* variation, change—*Tagaiyur, tabaddul, tabdil*—Vibhinnatá,
 vaichitrya, nánáprakáarakaran, nánárupakaran, parivartan.

DI-VÉR'SION, *n.* a turning aside, sport, play—*Inhiráf, ek taraf se dústri taraf ko phiráv,*
tafarriq, dil-lagi, tamashá, bhúr^h, khel^h—Kisi márg se muáw wá phiráv, vinod vi-
 hár, vilás, kautuk, lilá, kirírá.

DI-VÉR'SI-TY *n.* difference, variety—*Tafúcut, farq, ikhtiláf, gún-á-gún, rang-ba-rang,*
anvóá tarah, nau—Bhed, bhinnatá, vichitratá, vaichitrya, bhedábbhed.

DI-VÉRSE-LY, *ad.* in different ways, variously—*Julá-gána, farq se, mutafarriq taur se,*
anvóá tarah se, rang-ba-rang se—Nánáprakár se, bhinnaprakar se, nánarúp se.

DI-VÉR'TER, *n.* one that diverts—*Munharif k. w., pherne w^h, bahláne w^h, khush k. w.*—
 Morne w., kisi márg se mor d. w., rijháne w., ramáne w. [k., ánanđit k.

DI-VÉR'TISE, *v.* to please, to exhilarate—*Khush k., bahláná^h, mahzúz k.*—Rijháná, tushť
 DI-VÉR'TISE-MENT, *n.* pleasure, delight—*Hazz, khushi*—Ánand, vinod, vilás.

DI-VÉR'TYVE, *a.* amusing, exhilarating—*Dil-chasp, khush k. w.*—Manorahjak, ramaník,
 DI-VÉST, *v.* (L. *dē, vestis*) to strip—*Útárná^h, nangá k^h.* [Ánanđakári, praharshak.

DI-VÉST'URE, *n.* the act of putting off or stripping—*Útárná^h, nangá k^h.*

DI-VÍDE, *v.* (L. *divido*) to part, to separate, to sunder, to deal out—*Hissa k., 'alá-*
hida k. yá h., phatná^h, do hisse k., taqsim k., hisse lagáná—Bhág k., anś k., algáná,
 alag k. wá h., prithak k. wá h., bilgáná, do tük h., do khand k. wá h., phútná, bántná.

DI-VÍD'A-BLE, *a.* that may be divided—*Munqasim hone ke qábil*—Vibhájya, vibhedyá,
 bánte jáne ke yogya. [alag.

DI-VÍD'ED-LY, *ad.* separately—*Julá-gána, 'aláhidána, 'aláhidagi se*—Prithak rúp se, alag
 DI-VÍ'DEND, *n.* a share, a part allotted in a division, a number to be divided—*Hissa,*
bakhrá, maqsum—Bhág. anś, bhájya. [jak.

DI-VÍD'ER, *n.* one that divides—*Qásim, maqsum*—*alai-hi*—Vibhágakalpak, bhedak, bhá-
 DI-VÍD'ING, *n.* separation—*Judái*—Algáv. [krit, vibhakt, bánta gayá.

DI-VÍD'U-AL, *a.* shared, participated—*Munqasim, taqsim yá hissa kiya gayá*—Anśi-

DI-VÍ'SI-BLE, *a.* that may be divided—*Munqasim hone ke qábil, qábil-i-taqsim, taqsim-*
pazir—Bhájya, vibhájya, anśaniy.

DI-VÍ'SI-BI'L'I-TY, *n.* the state or quality of being divisible—*Qábiliyat-i-taqsim, munqasim*
hone ki qábiliyat, taqsim paziri—Vibhájyati, anśaniyatwa, sávyavatwa.

DI-VÍ'SI-BLE-NESS, *n.* quality of being divisible—*Taqsim-paziri*—Anśaniyatá, vibhájyatá.

DI-VÍ'SION, *n.* the act of dividing, that which divides, the part separated, disunion—
Taqsim, qismat, parda, hissa, bakhrá, farq, ikhtiláf, bigá^h, an-danáv^h, be-mel—
 Vichchhed, khandan, prithakkarán, bhájan, vibhág, ot, bhág, khand, anś, viyog,
 risaňyog, anmel.

DI-VÍ'SIVE, *a.* creating division or discord—*Ikhtiláf yá fasád bar-pá k. w.*—Viyogot-
 pádak, vichchhedak, anmel anbanáv wá taňti utpanna k. w.

DI-VÍ'GOR, *n.* a number that divides—*Maqsum-alai-hi, qásim*—Viyojak, hárak, auka-
 hárak, har, hár, bhájak.

DI-VÍNE, *a.* (L. *divus*) pertaining to God. godlike, heavenly; *n.* a minister of the
 gospel, a clergyman, a theologian; *v.* to foretel, to presage, to conjecture—*Rabbaní,*
Iláhi, Rahmání, bihišti; *n.* *Injil ká síkháne w., Injil-i-dán, murshid, pádri, ahl-i-*
'ilm-i-iláhi, ahl-i-fah, ahl-i-'ilm-i-marífat; *v.* *pesh-voi k., fál kahná, fál-bandi k.,*
qáb-dáni k., sochná^h, qiyás k.—Íswariy, Íswaratulya, Íswaramúrti, devarúpi, swar-
 gíy; *n.* Ísáidharmopadesák, dharmádhyápak, purohit, śrotriya, śrutádhyayanásamp-
 anna; *v.* bhavishyat kahná, ágam kahná wá bhákhná, pahle se kahná wá súchaná k.,
 atkal k., anumán k., tárná.

DI-VÍ-NÁ'TION, *n.* the act of divining—*Fál-voi, pesh-voi, raml, kihínat, 'ilm-i-gaib*—
 Bhavishyat kathan, bhavishyadanuman, súbhásúbhakathan, púrválakshanaparíkshá,
 bhavishyatsúchan, sál'ínaparíksan.

DI-VÍ-NÁ-TOA, *n.* one who professes divination—*Fál-go, pesh-go, gáib-dán, rammál,*
shugúniyá—Bhavishyadvaktá, bhávikathak, ágam kahne w., sáknuparíksak.

DI-VÍN'A-TO-RY, *a.* professing divination—*Fál-voi k. w., pesh-voi k. w.*—Bhavidársak,
 bhavishyatsúchak.

- DI-VINE'LY, *ad.* by the agency or influence of God, in a divine manner, excellently—*Ilāhi tāsir yā qudrat se, Rabbāni tariq se, nihāyat khūbi se*—Īswari prabhāv wā sakti se, Īswariy prakār se, ati uttam rūp se.
- DI-VINE'NESS, *n.* participation of the divine nature, supreme excellence—*Khudāi, ilāhiyat, nihāyat khūbi*—Īswaratwa, bhagavattwa, ati uttamātā.
- DI-VIN'EN, *n.* one who professes divination—*Pāl go, pesh-go, kāhin, rammāl*—Bhavishyatsūchak, bhavishyadvaktā, śakunaparikshak, āgamabhākhi, anumān k. w., atkal k. w.
- DI-VIN'ITY, *n.* the state of being divine, the nature or essence of God, the Deity, a false god, a celestial being, the science of divine things, theology—*Ilāhiyat, khudāi, khudā, devtā, bihišti jo khudā se ghat-kar magur insān se bayh-kar hotā hai, 'ilm-i-ilāhi, 'ilm-i-ma'rifat, 'ilm-i-tasawwuf, jīgh*—Īswaratwa, bhagavattwa, Īswar, bhagawān, devatā, dev, devi, swargiy vyakti jo Īswar se ghatkar parantu manushya se barhkar hotā hai, paramārthavidyā, Īswaravishayakavidyā, śrutividyā, paramārthikavidyā.
- DI-VORCE, (*L. di, verto*) to dissolve the marriage contract, to separate; *n.* the legal separation of husband and wife—*Katkhudāi ke 'aqd se āzād k., talāq d., judā yā 'alāhida k.; n. ān ke rū se jorū o khasam ki judāi, ān ke rū se katkhudāi ke 'aqd se khalāsi yā āzādī, talāq*—Dharmānusār vivāhasambandh toṛnā, vivāhabandhan se mukṭ k., dharmānusār apni strī ko tyāg d. wā apne pati ko chhōṛ d., alag k., prithak k.; *n.* dharmānusār vivāhasambandhamukti, vivāhasambandhamochan, dāmpatyamukti.
- DI-VORCEMENT, *n.* dissolution of marriage—*Katkhudāi ke 'aqd se āzādagi yā khalāsi, byāh ke 'aqd kī tātā, jorū o khasam ki judāi, talāq*—Dāmpatyamukti, vivāhasambandhamochan, dharmānusār strī purush kā viyog.
- DI-VOR'CER, *n.* one that divorces—*Katkhudāi ke 'aqd se āzād k. w., ān ke rū se jorū o khasam ko judā k. w.*—Vivāhasambandhabhedak, strī purush kā vichchhed wā viyog karāne w., dharmānusār strī purush ko prithak k. w.
- DI-VOR'CIVE, *a.* having power to divorce—*Katkhudāi ke 'aqd se khalāsi k. w., ān ke rū se jorū o khasam ko judā k. w.*—Dharmānusār strī purush ko prithak karne ko samatti.
- DI-VULGE, *v.* (*L. di, vulgus*) to make public, to make known, to proclaim—*'Ayān k., fāsh k., 'alāniya k., barmulā k., ifshā k., zāhir k.*—Vidit k., prakāś k., prakāt wā pragāt k., prachār k., sab se kah d.
- DI-VULGATE, *v.* to publish; *a.* published—*Zāhir k., 'alāniya k., 'ayān k.; a. 'alāniya, 'ayān, mushtahar, āshkārā kīyā gayā, manshūr, fāsh*—Vidit k., prakāt k., prachār k.; *a.* prakāt, prakāśit. [praktikāran.]
- DI-VULGATION, *n.* the act of publishing—*Izhār, ishtihār, 'ilān, intishār*—Prakāśan.
- DI-VUL'GER, *n.* one who divulges—*Mushtahar, zāhir k. w., 'alāniya yā 'ayān k. w.*—Prakāśak, prakāt k. w.
- DI-VUL'SION. See under DIVUL.
- DIZ'EN, *di'zn, v.* to dress, to deck—*Arāsta k., zeb-o-zinat d.*—Banāv k., singār k.
- DIZ'ZY, *a.* (*S. dīsi*) giddy, thoughtless, whirling; *v.* to make giddy—*Sar-gardān, madhosh, be-khabar, gardān, ghumtā*; *v. sar-gardān k.*—Bhramari, ghūrṇarogī, bhrami, sir ghumtā, chakchaundhā, ghūrṇayamān, pramādi; *v.* sir ghumanā.
- DIZ'ZARD, *n.* a blockhead—*Ahnag, ullū*.—Mūrḥ, jar.
- DIZ'ZINESS, *n.* giddiness, vertigo—*Daurān-i-sar, sudā, doār yā dauwār*—Ghumri, ghumtā, tāwandh, ghūrṇi, bhramar, bhramār.
- DŌ, *v.* (*S. don*) to practise, to perform, to execute, to exert to transact, to finish, to answer the purpose; *p. t.* DŌD, *p. p.* DŌNE—*'Amal meṇ lānā, ba-jā lānā, adā k., ko-shish k., zor mārṇā, anjām k., tamām k., ākhir k., kufī h., kifāyat k.*—Karnā, banānā, rachānā, cheshṭā k., sādhanā, sampanna k., siddh k., puṛā h., honā, banṇā, yatheshṭ h.
- DŌER, *n.* one who does, an agent—*Fā'il, kunandu, 'amil*—Karne w., kartā, karanhār, kārak. [Kām, kartūt, kriyā, vyāpār.]
- DŌINGS, *n. pl.* things done, transactions—*Af'āl, harakāt, kindār, kār, mu'āmalāt*—DŌAT. See DOTE. [śikshanīy.]
- DŌC'ILE, *a.* (*L. docere*) teachable—*Tarbiyat-pazīr, islāh-pazīr*—Sikhanhār, śikshāśīl.
- DŌC'IBLE, *a.* easily taught, tractable—*Tarbiyat-pazīr, āsāni se sikhāye jāne ke qābil, sadhne ke lāiq*—Anāyas se sikhāye jāne ke yogya, śikshanīy, śiksha, vaśag, vaśya, vaśyātṇā, vaś meṇ āne ke yogya.
- DŌC'IBLENESS, *n.* readiness to learn—*Tarbiyat-pazīrī, sikhne kī tez-zihni*—Śikshāśīl-twa, sikhne kī chapal buddhi. [pīyatwa.]
- DO-CTIL'ITY, *n.* aptness to be taught—*Islāh-pazīrī, tarbiyat-pazīrī, sadhāwā*; *n.* Śiksha.
- DŌCK, *n.* (*S. docce*) a plant—*Ek bhāht kā paudhā yā peṛ*.
- DŌCK, *n.* (*G. dok*) a place for building or laying up ships—*Jahāzōn ke banāne yā maramat karne kī jagah*—Guddī, naukāvasthān, naukādhār, naukāgār, naukā banāne wā sudhārne kā sthān.
- DŌCK'YARD, *n.* a place where ships are built and naval stores reposit—*Jahāz ke ba-*

nāne aur bahri jins rakhye ki jagah—Naukānirmāpasthān, nāvika bhāṇḍāgār.

DÖCK, *v.* (W. *toclaw*) to cut off, to cut short; *n.* the stump of a tail—*Kānā^h, chhoṭā k^h, hundā k^h; n. kati pūnch^h, bāhri pūnch^h.*

DÖCK'ER, *n.* a label or direction on goods, a list of cases in court; *v.* to mark with titles, to mark the contents of a paper on the back—*Nishān o pātē kā ruq'ā jo asbāh par bāndh dete haiṇ, 'adālat meṇ muqaddamōṇ ki fihrist; v. chitṭi^h ki pushṭ par kḥu^h lāsā likhnā, aṣl aṣl bāteṇ pushṭ par likh d.*—Sāmāgrī ke upar kā aṅkāpatra, kachahri meṇ vivadoṇ kā nāmāvalipatra; *v.* kisi patra ke āśay kā saṅgrah uski pīṭh par likhnā, mukhya mukhya bātāiṇ pīṭh par likh d.

DÖCTOR, *n.* (L. *doctum*) a title in divinity physic law &c., a physician, a learned man—*Piṅh tibb āin waḡaira kū ek khitāb, tabīb, hakīm, faqih, mauḷavī, mu'allim, 'allāma*—Paramārthavidyā vaidyakaśāstra dharmasāstra ādi ki ek padavī, vaidya, chikitsak, paṇḍit, āchārya.

DÖCTOR-AL, *a.* relating to the degree of doctor—*Piṅh tibb āin waḡaira ke mu'allim^h ke khitāb ke muta'alliq, mu'allim yā 'allīma ke khitāb se nisbat-dār*—Āchāryapadasambandhī, vaidyapadavishayak.

DÖCTOR-AL-LY, *ad.* in the manner of a doctor—*Mu'allim ke taur par, faqih tabīb 'ālim yā 'allāma ke tariq par*—Āchārya ki riti se, paṇḍit ki riti se, āchāryavat, paṇḍitavat, vaidyavat.

DÖCTOR-ATE, *n.* the degree of a doctor; *v.* to confer the degree of doctor—*Mu'allim tabīb hakīm faqih yā 'allāma kā khitāb; v. mu'allim tabīb faqih yā 'allāma kā khitāb d.*—Āchārya paṇḍit wā vaidya ki padavī; *v.* āchārya paṇḍit wā vaidya ki padavī d.

DÖCTOR-ESS, *n.* a female physician—*Baidīn^h.* [paṇḍit ke sadriś, paṇḍitavat.

DÖCTOR-LY, *a.* like a learned man—*'Ālim ke mūnīn, fāṣil sā*—Āchārya ke sadriś,

DÖCTOR-SHIP, *n.* the rank of a doctor—*Mu'allim, mauḷavīyat, mullāi, hakīmī, tabībī*—Āchāryatā, āchāryapad, paṇḍitapad, vaidyapad.

DÖCTRINE, *n.* what is taught, a principle of belief, a truth of the gospel, instruction—*Jo sikhāyā jātā hai^h, 'ilm, mazhab ki aṣl bāt, maslak, mazhab, hijl ki bāt, ta'lim*—Jo sikhāyā jātā hai, vidyā, imāt, tattwa, īsāi dharm kā tattwa, śikshā, upadeś.

DÖCTRINAL, *a.* containing doctrine, pertaining to the act of teaching; *n.* something that is part of doctrine—*Muslak-mansūb, ta'lim āmez, ta'limi*; *n. koi chiz jo mazhab ki aṣl bāt kā hissa ho, muslak yā ta'lim kā hissa*—Tattwopadeśak, tattwopadeśī, tattwasikshak, śikshāvivishayak; *n.* dharmopadeś kā avayav, matkā avayav, śikshāvayav.

DÖCTRINAL-LY, *ad.* in the form of doctrine—*Muslak yā ta'lim ke taur par*—Dharmopadeś ke rūp se, tattwopadeś ke rūp se śikshārūp.

DÖCUMENT, *n.* precept, instruction, a written evidence; *v.* to instruct, to direct, to furnish with documents—*Nasihāt, paṇḍ, hūdiyat, nariṣhta dalīl, sanad, dast-āwez; v. ta'lim k., sikhānā^h, hūdiyat k., sanad yā dast-āwez d.*—Upadeś, śikshā, ādesālīpī, lekhyapramāṇ; *v.* śikshā k. wā d., upadeś d., lekhyapramāṇ d.

DÖCUMENTAL, *a.* belonging to instruction—*Hūdiyat nasihāt ta'lim yā dast-āwez ke muta'alliq, ta'limi, dast-āwezi*—Āde-avisīṣit, upadesasambandhī, lekhyapramāṇavishayak.

DÖCUMENTARY, *a.* pertaining to documents—*Dast-āwezi, sanadī*—Lekhyapramāṇa-

DÖD'DER, *n.* (Ger. *dotter*) a plant—*Bel ki ek qism, akās-bel^h*—Latāvriksha viśesh.

DÖD'DERED, *a.* overgrown with dodder—*Ek qism ki bel se bhārā huā, akās-bel se bhārā huā*—Viśesh latāvriksha se bhārā huā.

DO-DÉC'A-GON, *n.* (Gr. *dodeka, gonía*) a figure of twelve equal sides—*Ek shakl jiske bārah barābar zīl hoṇ, shakl-i-duwāzdah azlī*—Dwādaśāsra, dwādaśakon.

DÖDGE, *v.* (*dog*) to use craft, to shift place, to play fast and loose—*Fereb k., kaniyā-nā^h, jagah tabdīl k., daḡā d.*—Thaḡnā, pravañchani k., dhokhā d., katrinā, sthān ko batāt chhōṭkar anyatra jānā, bharrā wā jhānsā d.

DÖD'GER, *n.* one who dodges—*Fereb k. w., kaniyāne w^h, jagah tabdīl k. w., daḡā d. w., jhānsē-bāz*—Thaḡ, pravañchak, katīāne w, jhānsā d. w., bharrā d. w., kapātī.

DÖD'GER-Y, *n.* trick—*Fereb, jhānsā^h*—Chhāl, dhokhā.

DÖD'KIN, *n.* (D. *duit*) a little doit—*Ek chhotā sikkā*—Ek chhotā mudrā.

DÖD'MAN, *n.* a crustaceous fish—*Ek bhānt ki machhli jiske kachkarā hotā hai^h.*

DÖD'DO, *n.* a large bird—*Ek bhānt ki bari chiriyā^h.*

DÖE, *n.* (S. *da*) the female of a buck—*Harni^h, mrigi^h.*

DÖFF, *v.* (*do, off*) to put off, to strip—*Tāl rakhnā^h, uṭhā-rakhnā^h, ber k^h, dūr k^h, utār-d^h, utār-lenā^h, nangū k^h.*

DÖG, *n.* (Ger. *dogge*) a domestic animal; *v.* to follow as a dog—*Kuttā^h, kūkar^h; v. kutte sā picḥhe lagnā^h, kūkar ki nāṇ picḥhe-picḥhe jānā^h.*

DÖG'GED, *a.* sullen, sour, morose—*Sag-sirat, sag-īnat, tursh-rū, bād-kho, durusht, karakht*—Karkasabhāv, kitkīṭiyā, chirchirā, chirchirahā, machlā, magrā, rūkhā.

DÖG'GED-LY, *ad.* sullenly, sourly, morosely—*Tursh-rū se, karakhtagi se, durushti se—*

Karkasatápúrvak, kiṭkiṭiyápan se, chirchiráhat se, rukhá se.

DÖG'GKD-NESS, *n.* sullēnness, moroseness — *Tursh-rú, karakhtagi, bad-khoi, bad-mizúji, durushtí* — Karkasatá, karkasáya, kiṭkiṭiyápan, rukhá, chirchiráhat, chirchirápan, machilá, magrái.

DÖG'GER-ET, *a.* loose, irregular, vile, mean; *n.* a loose irregular kind of verse — *Be-qaid, be-qá'ida, púch, ṣagír*; *n.* *zaṭal-qáfiya, kharúb o be-wazn bahr kí ek qism, shikasta-bahr* — *Sithil, niyamaraḥit, aniyam, kutsit, adham*; *n.* kukavita, mandakavita, nicha-kavita. [chirchirá, úsil, kuśil, paśuvat.

DÖG'GISH, *a.* churlish, brutal — *Durusht, karakht, bad-kho, baháim-khaslat* — Karkas, DÖG'BRI-ER, *n.* the brier that bears the hip — *Jawá-phúl^h, sadá-guláb* — Javápushp, kantakagulma.

DÖG'CHEAP, *a.* cheap as dogs' meat — *Kutte ke gosht kí mánind sastá, niháyat sastá, milti ke mol^h* — Kúkar ke máns ke tulya sastá, bahut sastá.

DÖG'DAYS, *n. pl.* the days in which the dogstar rises and with the sun — *We din jinmeñ suhail yá shí'ra-l'abúr ástáb ke sáth tulí yá gurúbs hotá hai* — We din jinmeñ kukkurasanjñatárá súrya ke sáth udit wá ast hotá hai, kukurasanjñá din.

DÖG'FIGHT, *n.* a battle between dogs — *Kuttoñ kí laráú^h.*

DÖG'KEËP-ER, *n.* one who takes care of dogs — *Kuttoñ ká rakhwál^h.* [hángar.

DÖG'FISH, *n.* a species of shark — *Ek qism ká nahang yá nihang* — Ek prakár ká gráh wá

DÖG'FLY, *n.* a voracious biting fly — *Ek baṛi makkhá jo kútti hai^h.*

DÖG'HEART-ED, *a.* cruel, pitiless, malicious — *Sag-dil, sang-dil, be-rahm, be-dard, kina-war, bad-khwáh* — Kukkuraḥriday, káthor, nirdayí, karuṇáralit, karuṇásúnya, drohi, atidweshí.

DÖG'HOLE, *n.* a mean habitation — *Kuttoñ ke rahne ke qábil jagah, niháyat burá makán* — Kukkuragartta, śwavivar, atakutsit vāsasthán, adhamasthán.

DÖG'KEN-NEL, *n.* a house for dogs — *Kuttoñ ke rahne ke liye ghar yá jhoprá^h, ázi-khá-na* — Kukkurálay, kukkuragrih.

DÖG'LEECH, *n.* a dog-doctor — *Tabib jo kuttoñ ká mu'álaja kartá hai* — Kukkuravaidya, vaidya jo kuttoñ kí chikitsá kartá hai.

DÖG'MAD, *a.* mad as a dog — *Kutte sá págal^h, kutte sarikhá págal^h.*

DÖG'ROSE, *n.* the flower of the hip — *Sadá guláb* — Javápushp, javáphúl.

DÖG'SEARS, *n. pl.* the corners of leaves of books folded down — *Kitábón ke waraqón ke kone jo muṛe hoñ* — Pustakapatroñ ke kone jo muṛe hoñ.

DÖG'SANK, *a.* sick as a dog — *Kutte ke mánind lámár* — Kúkar ke sadris rogí.

DÖG'SKIN, *a.* made of the skin of a dog — *Kutte kí khál ká baná huá^h.*

DÖG'SLEEP, *n.* pretended sleep — *Sag-khwábi* — Kúkarminñd, kukurninñd.

DÖG'SMEAT, *n.* refuse, offal, vile stuff — *Júháb, fuzla, ákhor, kharúb chhuá huá kháná* — Uchchhishtánna, bhajan se chhuṭá anna, kukkuramáns, kukkuráhar, kutsitabhajan.

DÖG'STAR, *n.* the star Sirius — *Shí'ra-l'abúr, shí'ra-l-yamání, suhail* — Kukkuratárá.

DÖG'TROT, *n.* agentlike trot like that of a dog — *Kutte kí chál^h, kúkar-chál^h.*

DÖG'TEETH, *n.* the teeth next the grinders — *Dárhoñ yá dárhoñ ke nazdik ke dánt* — Dárhoñ wá dárhoñ ke níkat ke dánt. [ráchár, kuvyavahár.

DÖG'TRICK, *n.* an ill turn, surly treatment — *Buri harakat, bad-sulúki* — Kucheshṭá, du-

DÖG'WEA-RY, *n.* excessively weary — *Bahut hí thaká huá^h.*

DÖGE, *n.* (It.) formerly the title of the chief magistrate of Venice and Genoa — *Sábib meñ Venis aur Jenó shahroñ ke bare hákim ká laqab* — Púrvakál meñ Venis aur Jenó nagroñ ke pādhanádhyaṭṭh ki padavi.

DÖG'MA, *n.* (Gr.) an established principle, a settled opinion, a doctrinal notion — *Qá'ida, qánún, math, tálím* — Múlatattwa, tattwavákya, tattwa, niyam, vyavasthá, nirdes, ádes.

DÖG-MÁ'TIC, DÖG-MÁ'TI-CAL, *a.* authoritative, positive, magisterial, arrogant — *Bar-wajh-i-hákim, bá-hukumat, sanadí, khud-hukmí, khud-ráe, yaqíní, hákimána, hákimí, muta-kábir* — Śāsanānúrūp, prāmāṇik, ádesak, nirdesak, swamatábhimání, swamatáva-lambí, nischayárti, driṭh, prabhuvát, ahaṅkárí, garvit.

DÖG-MÁ'TI-CAL-LY, *ad.* positively, arrogantly — *Yaqínan, yaqíní taur se, gurúr se, takab-bur se* — Ádesak prakár se, driṭh nischay se, driṭhokti se, matábhimán se, ahaṅkár se, garv se.

DÖG-MÁ'TI-CAL-NESS, *n.* the quality of being dogmatical — *Khud-numái, khud-rái, yaqíní súrat* — Ádesakatá, swamatábhimánitwa, swamatávalambitwa, nischayártthatwa.

DÖG'MA-TISM, *n.* positiveness in opinion — *Khud-rái, apní ráe par tayaggun* — Swamatá-valamban, swamatábhimán, driṭhokti.

DÖG'MA-TIST, *n.* a positive asserter — *Khud-ráe, apní ráe istihkám se sikháne v., wah shakhs jo apne mat ke sikháne par mustahkam ho* — Swamatárád, swamatábhimání.

DÖG'MA-TIZE, *v.* to assert positively — *Yaqínan bayán k., hákimána taur se kahná, apní ráe istihkám aur takabbur se sikhána* — Swamatavád k., driṭhokti se apná mat sañs-thápan k.

DÖG'MA-TIZ-ER, *n.* one who dogmatizes — *Khud-ráe, apní ráe istihkám aur takabbur se*

- sikkāne* *w.* — Swamatavādī, swamatābhimānī, apnā mat drīṭhokti se saṁsthāpan k. w.
DŌĪ'LY, *n.* a species of woollen stuff — *Ek qism kā pashmī kapṛā* — Ek prakār kā unī kapṛā. [chhotā mudrā.]
- DŌIT**, *n.* (D. *duit*) a small piece of money — *Ek qism kā chhotā sikka* — Ek prakār kā
- DŌLE**, *v.* (S. *dolan*) to deal to distribute; *n.* the act of dealing, any thing dealt out, a portion, charity — *Taqsim k. hissa k.*; *n.* *taqsim*, jo chiz taqsim karke di jāy, *hissa*, *bakhrā*, *khairāt* — Bāṭṭnā, bhāg karke d.; *n.* baṭṭai, vibhāg, aṁś, bhāg, dān, dāna-dharm.
- DŌLE**, *n.* (L. *doleo*) grief, sorrow — *Afsos, ranj* — Śok, dukkh.
- DŌLE'FUL**, *a.* sorrowful, dismal — *Ranjida, afsurda, malūl, dil-gir, gam-nāk, gam-angez, haul-nāk* — Śokāt, śoki, udās, dukkhī, śokajanak, dāruṇ, khedajanak.
- DŌLE'FUL-LY**, *ad.* sorrowfully, dismally — *Ranj se, afsos se, afsurdaṅgi se, gam nāki se, mātām-angez se, haul-nāki se* — Śok se, dukkh se, udāsi se, dārunatā se, khedajanakā-twapūrvak. [dukhī, udāsi, dārunatā.]
- DŌLE'FUL-NESS**, *n.* sorrow, melancholy, dismalness — *Ranj, afsos, gam, haul nāki* — Śok,
- DŌLE'SOME**, *a.* melancholy, gloomy — *Afsurda, gam-gin, ranjida, gam-nāk, mātām-angez, haul-nāk, dhūmlā*; *v.* — Śokāt, dukkhī, udās, ghor, dāruṇ.
- DŌLE'SOME-NESS**, *n.* gloom, melancholy — *Dhūmlāi, tārikī, ranj, afsos* — Dhundh, dhūn-dhlāi, śok, udāsi, dukkh. [dukhkh.]
- DŌ'LOUR**, *n.* grief, lamentation, pain — *Gam, andoh, afsos, malāl* — Śok, vilāp, udāsi,
- DŌL-O-RIF'ER-ous**, *a.* producing pain — *Taklif rasān, gam-rasān, afsos-angez, ranj-āwar* — Vyathākar, dukkhajanak. [taklif aḥ — Śokajanak, pīrkar vyathākar.]
- DŌL-O-RIF'IC**, *a.* causing grief or pain — *Gam-rasān, gam-angez, ranj-āwar, taklif-rasān*,
- DŌL'O-ROUS**, *a.* sorrowful, dismal, painful — *Gam-rasān, ranj-āwar, mātām-angez, haul-nāk, dard-angez, pur-dard* — Śokānwit, śokāt, śokamay, dāruṇ, ghor, dukhikamay, pīrāmay. [Śok se, pīrā se, dukkh se, khed se.]
- DŌL'O ROUS-LY**, *ad.* sorrowfully, mournfully — *Afsurdaṅgi se, malāl se, ranj se, afsos se* —
- DŌLL**, *n.* (*idol*!) a child's puppet or baby — *Gurigāḥ, putlā*. [mudrā.]
- DŌL'TAR**, *n.* (Ger *thaler*) a silver coin — *Ek qism kā simi sikka* — Ek prakār kā rūpya-
- DŌL'PHIN**, *n.* (Gr. *delphin*) a fish — *Ek qism kī samundarī machhli* — Ek prakār kī samudrī machhli.
- DŌLT**, *n.* (S. *ḍol*) a heavy stupid fellow — *Aḥmaq, kaudan, qārdīḥ* — Mūrḥ, jar, mūrkh.
- DŌLT'ISH**, *a.* stupid dull — *Kānd, aḥmaq, kaudan, kund-zih* — Mūrḥ, jarabuddhi, mandamati. [rhatā.]
- DŌLT'ISH-NESS**, *n.* stupidity — *Kund-zihnī, kamāqat, be-wuqūfī* — Jaratā, mūrkhata, mūd-
- DO-MĀIN'**, *n.* (L. *dominus*) dominion, estate, land about a mansion-house — *Pāṭshāhat, mamūkāt, saltanat, milk, amlāk, kisi amir ke makān ke nazdik kī zamīn* — Rājya, deś, bhūmī, kisi kulīnapadasth ke ghar ke nikāt kī bhūmī.
- DOME**, *n.* (L. *domus*) a building, a house, an arched roof, a cupola — *Imārat, makān, havelī, qubba, gumbāz* — Griha, ghar, arddhagolākātaprīśādaśrīṅg, harmyāsikhar.
- DŌ'MAL**, *a.* pertaining to a house — *Ghar ke mutā'alliq* — Grihasambandhī.
- DO-MĒS'TIC**, *a.* belonging to the house, private, tame, not foreign; *n.* one kept in the family, a servant — *Khāngī, khāss, poshida, kh-ma-parwarda, dust āmoz, palā huāḥ, desiḥ, gair-mulk kā nakīn*; *n.* *khāna-zid, wā-basta, khidmat-gār* — Gharāi, gharailā, grihasambandhī, nij kā, chhipā, aprakāśya, palua, hila, swadeśī; *n.* grihavasi, gharailā jan bhritya, sevak, parichear, dās.
- DO MĒS TIC-AL**, *a.* belonging to the house — *Khāngī* — Gharulā, gharāi [bhāntī se.]
- DO-MĒS'TIC-AL-TY**, *ad.* in a domestic manner — *Khāngī tur se* — Gharulī rīti se, gharāi
- DO-MĒS'TIC-ATE**, *v.* to make domestic, to tame — *Khāna-parwarda k. khāngī k. wā-basta k., rachānāḥ, ranīnāḥ* — Gharulā k., gharāi banānā, paluā k.
- DŌM'T-CILE**, *n.* a house, a residence — *Makān, gharḥ, rahne kī jagahḥ* — Griha; vāsasthān.
- DŌM'T-CILED**, *a.* having an abode — *Makān-dār* — Kṛitavās, kṛitālay, ghar w.
- DŌM-T-CIL'IA-RY**, *a.* pertaining to an abode, intruding into private house — *Makān se nisbat-dār, khāngī makānoṁ meṁ ba-gair ijāzat ghusne w.* — Grihasambandhī, gharāi, loḡh ke nij ke gharoṁ meṁ binā aumati ghusne w.
- DŌM-T-CIL'IA-TE**, *v.* to render domestic — *Gharāi yā gharailā kḥ*.
- DŌM'T-NATE**, *v.* (L. *dominus*) to rule, to govern, to prevail over — *Hukūmat k., 'amal k., farmān rawāi k., qalīb ḥ., sar-dārī k.* — Śāsan k., kartritva k., ādhipatyā k., daman k., dabā d.
- DŌM'T-NANT**, *a.* ruling, governing, prevailing — *Hukūmat k. w., 'amal k. w., farmān-rawā, qalīb ḥ. w.* — Śāsanakāri, prabhutā k. w., ādhipatyā k. w., daman k. w., dabāne w., prabhūt, pradhān, prabāl.
- DŌM-T-NĀTION**, *n.* power, dominion, tyranny — *Tāqat, sar-dārī, hukūmat, zabar-dasti, zulm* — Prabalatā, prabhutā, śāsan, ādhipatyā, atyāchār kā śāsan, upadray, daurātmya.
- DŌM-T-NATIVE**, *a.* governing, imperious — *Hukūmatī, hukūmat k. w., mutakabbir, zālīm* — Śāsanakāri, prabhutā k. w., ādhipatyakāri, pragalbḥ, bhartsanakāri.

DÖM'I-NÄ-TOR, *n.* a ruler, an absolute governor—*Hâkim, zâlim, kull-mukhtâr hâkim*—Adhipati, prabhu, śaśanakartâ, swayamprabhu, swâdhinarâj.

DÖM-I-NĒER', *n.* to rule with insolence—*Zor-o zulm se hukûmat k., sar-hangi k., takabbur se sâhibî k., zabar-dastî k.*—Âtyâchâr se śaśan k., addhâtî wâ avinay se âdhipatyâ k.

DO-MĪN'ION, *n.* sovereign authority, power, government, territory, region, district—*Pādshâhat, salânât, ikhtiyâr, talakkum, hâkimî, 'amal dâr, hukûmat, mamlukat qalam-rav, mulk, diyâr*—Adhipatyâ adhikâr, râjyatwa, prabhutwa, śaśan, râjya, dēś, pradēś.

DO-MĪN'I-CAL, *a.* (L. *dominus*) noting the Lord's day or the Lord's prayer—*Khudî ke din yâ namâz ke mutâ'alliq, itwâr kâ^b, itwâr kî namâz kâ*—Prabhudivasavishayak, Īśvarâdivasavishayak, ravivâ'asambandhî, prabhubbajanavishayak, bhagavadbhajanavishayak. [dēś ke kulīn kî upādhi.]

DŌN, *n.* (L. *dominus*) a Spanish title—*Spen ke mulk ke ashrâf kâ lyaqab*—Spen

DŌN'SHIP, *n.* the rank of a gentleman or knight—*Sharif yâ mumtâz sauâr kâ darjâ*—Kulīn wâ pratishthit ghureharhe kâ pad.

DŌN', *v.* (do, on) to put on—*Pahinnâ^b.*

DO-NĀ'TION, *n.* (L. *donum*) the act of giving, a grant, a gift—*Bakhshish, dihash, dād-dihish, 'atâ, nisâr, nazarâna*—Dān, pradān, datta, sampradān.

DŌN'A-RY, *n.* a thing given to sacred uses—*Wah shai jo dinî kāmōh ke liye dî jātî hai*—Dharmârthadatta, Īśvara ke nimitta datta vastu.

DŌN'A-TIVE, *n.* a gift, a present, a largess—*Dād-dihish, bakhshish, nazar, 'atâ, nisâr*—Dān, pradān, datta, pārtoshuk. [jātî hai]—Dānagrâhî, dānagrâhitâ.

DO-NĒE', *n.* one to whom any thing is given—*Bakhshish panc w., jisko bakhshish dî*

DŌN'OR, *n.* one who gives any thing—*Bakhshanda, wâhib, dihandâ, dene w^b.*—Dātâ, dâiyak, dānakartî. [pūrvakâlikakriyâ.]

DŌNE, *p. p.* of do—*Do kâ mazi-mâ'tîf 'alai hî yâ, fî'l-i-mâ'tîf*—Do kâ pūrvakriyâ wâ

DŌN'JON, *n.* (Fl.) a strong tower—*Ek mazhûb burj yâ qal'*—Porhâ kothâ wâ kot.

DŌOM, *v.* (S. *dom*) to judge, to condemn, to destine; *n.* judicial sentence, condemnation, destruction—*Tajiz k., fatwâ d., sazâ kâ hukm d., muqarrar k., muqaddar k.; n. fatrâ, sazâ kâ hukm, bar-bâdî, pae-mâlî, halâkî*—Vichâr k., dandâjînâ d., thahrânî, sthîr k., nirmay k.; *n. nirmay, vichâr, dand, dandâjînâ, kshay, nâś.*

DŌOM'FUL, *a.* full of destruction—*Bar-bâdî halâkî yâ tabâhi se bhârâ huâ*—Nâśamay, dhiwâsamay. [vichâradin, jagat ke śesh mēn mahāvichârâdivas.]

DŌOM'S'DAY, *n.* the day of final judgment—*Roz-i-qiyâmat, roz-i-'âqibât, mulshar*—Mahâ-

DŌOM'S'DAY-BŌOK, *n.* a book made by order of William the Conqueror in which the estates of England were registered—*Inglistân kî sab zamîn-dârigon ke likhne ke liye William dî Kānkarar nam pātsâhk ke hukm se jo ek kitâb banî thî*—Ingland ke sab khetōn aur bhūmî ke likhne ke nimitta William dî Kānkarar rājâ kî ājnâ se jo ek pustak banî thî. [dar, rah, guzar]—Dwâr, praveś, path, marg.

DŌŌR, *n.* (S. *durû*) the entrance into a house or apartment, a passage—*Darwâza,*

DŌŌR'CASE, *n.* the frame of a door—*Darwâze kâ chau-kathâ*—Dwâr kâ chaukathâ

DŌŌR'KEEP-ER, *n.* one who keeps a door—*Darbân yâ darwân, dewrhi-bân, dewrhi-dâr*—Dwâr-pāl, dwârarakshak.

DŌŌR'POST, *n.* the post of a door—*Darwâze kî thūnî*—Dwârastambh, dwâr kî thūnî.

DŌŌR'STEAD, *n.* entrance of a door—*Darwâze kî jagah*—Dwâr kî jagah.

DŌQUET. See DOCKET.

DŌRI-AN, *a.* pertaining to Doris—*Mulk-i-Doris ke mutâ'alliq*—Dorisdeśasambandhî.

DŌR'IC, *a.* pertaining to Doris, denoting one of the orders of architecture—*Mulk-i-Doris ke mutâ'alliq, mû-mârî kî ek waz' yâ tawr se mansûb*—Dorisdeśasambandhî, grīhanirmān ke ek viśesh mārg wâ riti kâ sambandhî.

DŌR'I-QISM, *n.* a phrase of the Doric dialect—*Mulk-i-Doris kî zabân kî istilâh yâ sukhan*—Dorisdeś kî bhāshâ kâ vākya.

DŌR'MANT, *a.* (L. *dormio*) sleeping, at rest, not used, concealed, leaning—*Khwâ-bida, khuftâ, kâhil, sust, gair-mustâ'mal, mu'attal, poshda, mukhfi, jhukâ^b*—Sotî, sapt, dhilâ, nirudyogi, chhipâ huâ, gupt, uthangâ huâ.

DŌR'MANT, DŌR'MAR, *n.* a large beam, a sleeper—*Shaktîr, khwâbida*—Karî, dharan, sone w., sūtne w., sowâya. [shudh.]

DŌR'MI-TIVE, *n.* a soporific medicine—*Nînd lāne-wālî dawâ*—Nînd lānewālî au-

DŌR'MI-TO-RY, *n.* a place to sleep in, a burial place—*Khwâb-gâh, gor-istân*—Śayanâ-gâr, nidrâsâlâ, sone wâ sūtne kâ ghar, samâdhisthân.

DŌR'MŌUSE, *n.* a small animal—*Ek qism kâ chhotâ jân-war jo jare bhar sotâ rahtâ hai*—Ek prakâr kâ chhotâ jantu jo jare bhar sotâ rahtâ hai.

DŌRP, *n.* (D) a small village—*Ek chhotâ gâuw^b.*

DŌRR, *n.* a kind of flying insect—*Ek bhânt kâ urne-wâlâ kirâ^b.*

DŌR'SÂL, *a.* (L. *dorsum*) relating to the back—*Pusht ke mutâ'alliq*—Prishthasambandhî, pith kâ sambandhî.

- DÔR'SEL, DÔR'SER, *n.* a panner, a basket—*Tokri^h, khunchá^h, jhawá^h, dālā^h, daurá^h.*
- DÔSE, *n.* (Gr. *dosis*) the quantity of medicine taken at one time; *v.* to give in doses—*Dawá ki mu'tád, mu'tád, khurak, jitni dawá ek bār meñ pñe yā khāne meñ āre, miqdār; v. mu'tád meñ d.*—Aushadhamatrā; *v.* matrā karke d.
- DÔT, *n.* (S. *dytton*?) a small point or stop; *v.* to mark with dots, to make dots—*Nuṭṭa, bindi^h; v. nuṭṭon se nishān k., nuṭṭe d., nuṭṭe banānā—Śūnya, vindu; v. vinduon se aṅkit k., vindu banānā.*
- DÔ'TAL, *a.* (Gr. *dos*) relating to the marriage portion of a woman—*Jahezi, jahez-mansūb—Strīdhanavishayak, yantukasambandhi.*
- DO-TĀ'TION, *n.* the act of endowing, endowment—*Jahez-dihī, jācād-bakhshī, khairāt ke liye jācād-bakhshī, waqf—Strīdhanadāu, devaswadān, devaswa.*
- DÔTĒ, *v.* (D. *doten*) to have the mind impaired by age or passion, to be silly, to love extremely, to decay—*Burhāpe yā 'ishq se havās-bākhta h., nihāyat pyār k., muhabbat meñ garq h., zawāl h., tanazzul h., ablah h., farefta h., shefta h.—Vriddhāpā wā prem ke kūap se mandmatī wā hatabuddhi h., sathiyānā, abudh h., mūrkh h., atyant prem k., atyantānūrākt h., sneh meñ dūb jānā, jirn h., kshay ko prāpt h.*
- DÔ'TAGĒ, *n.* imbecility of mind, silly fondness—*Burhāpe ke sabab se 'aql ki muqsāni yā za'ifi, sathiyānat^h, fareftagi, sheftagi—Vriddhāpā ke kārān se buddhi kā nās, buddhimās, hatabuddhitwa, buddhikshinatā, baṭā dūlārpyār, atyantaprem, atyantānūrāg.*
- DÔ'TARD, *n.* one whose mind is impaired by age—*Zāilu-l-'aql, kkarīf, wah shakhs jiskī 'aql kharāb gāi ho, pīr-i-ablah—Kshīpabuddhi, hatabuddhi, burhāpe se hatabuddhi.*
- DÔ'TARD-LY, *ad.* like a dotard, stupid, weak—*Zāilu-l-'aql ke mānind, jis shakhs ki 'aql kharāb gāi ho uske mānind, pīr-i-ablah ke mānind, kum, be-ruqūf—Vriddhāpā se hatabuddhi ke sadris, mūrkh, jarabuddhi, mandamati.*
- DÔ'TĒR, *n.* one who dots, one weakly fond—*Burhāpe yā 'ishq se havās-bākhta, kharīf, be-ruqūf shakhs 'ishq meñ shefta yā garq shakhs, farefta shakhs—Vriddhāpā wā prem ke kārān se mandamati wā hatabuddhi, sneh meñ dūbne w., atyantānūrāgi, atyant prem k. w.*
- DÔ'TING-LY, *ad.* by excessive fondness—*Nihāyat muhabbat se, fareftagi se, sheftagi se—Atyantānūrāg se, atyant prem se.*
- DÔ'TTARD, *n.* (doddered?) a tree kept low by cutting—*Per jise chhānt-kar bayne*
- DÔ'TTER-EL, *n.* (dote) a bird—*Ek bhūnt ki chiriyā^h.*
- DOU-A-NIĒR, *n.* (Fr.) an officer of customs—*Rusūm kā 'uhda-dār, maksūd kā 'uhda-dār—Kar ki adhyaksh, karādhyaksh*
- DOUB'LE, *a.* (L. *duplex*) two of a sort, twice as much, twofold, deceitful; *ad.* twice over; *v.* to add as much more, to increase to twice the quantity, to repeat, to fold, to pass round; *n.* twice the quantity or number, a trick, a shift—*Dūnā^h, dugnā^h, dūnādūn^h, do-chand yā du-chand, muzā'af, dohrā^h, chhal^h, kapṭ^h; ad. dugnā^h, dūnā^h; v. dūnā k. yā k^h, dugnā^h, dugmā h. yā k^h, dohrānā^h dohrā k^h, murnā yā mornā^h, glām kar jānā yā le jānā^h; n. dūnā^h, dugnā^h, dūnādūn^h, musannā, al-muzā'af, muzā'af, dhokhā^h, chhal^h.*
- DOUB'LE-NESS, *n.* the state or quality of being double, duplicity—*Tu'if, dohrānē^h, riṭā, du-raṭgi, riṭā-kārī—Dohrajan, dwaigunya, ubhayatwa, dwivyavaharīta, chhal, kapṭ.* [w^h, ghām-kar jāne w^h.
- DOUB'LER, *n.* one that doubles—*Dugnāne w^h, dohrāne w^h, dūnā k. w^h, morne*
- DOUB'LET, *n.* a waistcoat, two, a pair—*Āṅgarakhā^h, do^h, gorā^h.*
- DOUB'LING, *n.* the act of making double, a fold, an artifice, a shift—*Dohrāw^h, parat^h, dhokhā^h, chhal^h, tāt-matol^h. [se, dagī bāzi se—Dūnā, dwigun, chhal wā kapṭ se.*
- DOUB'LY, *ad.* in twice the quantity, deceitfully—*Dugnā, do-chand yā du-chand, fareb*
- DOUB'LOON, *n.* a Spanish coin—*Spen ke mulk kā ek sikkā—Spen deś kā ek mudrā*
- DOUB'LE-BIT-ING, *a.* cutting on either side—*Har do taraf kātne w.—Donon or kātne w.*
- DOUB'LE-DEAL-ER, *n.* a deceitful person—*Du-raṭgā, do-raṭgā, farebī, makkār—Dwivyāpārī, dwiyavahārī, kapṭī, chhalī. [khā, kapṭ, chhal, dwivyavaharīta, dwivyāpār.*
- DOUB'LE-DEAL-ING, *n.* artifice, duplicity—*Fareb, riṭā, makr, du-raṭgi, do raṭgi—Dho-*
- DOUB'LE-DYE, *v.* to dye twice over—*Dohrā-kar raṭgnā^h. [patīkār, kapatarūp.*
- DOUB'LE-EYED, *a.* with a deceitful aspect—*Farebī rukh kā, dagā-bāzi ke rukh kā—Ka-*
- DOUB'LE-FACED, *a.* deceitful, hypocritical—*Farebī, dagā-bāz, riṭā-kār, makkār, do-rukhā, do-rū—Chhalī, dwimukh, ubhayatomukh, kapṭī, dāmbhik. [do ākār kā.*
- DOUB'LE-FORMED, *a.* having a mixed form—*Do-rukhā, do-rukh kā—Dwirup, dwākār.*
- DOUB'LE-FOUNT-ED, *a.* having two sources—*Do asl kā, do asl rakhne w.—Do mūl kā, do mūlwālā, dwimūlak. [raṅg se sonahlā k.*
- DOUB'LE-GILD, *v.* to gild with double colouring—*Dohre raṅg se tilā-kārī k.—Dohre*
- DOUB'LE-HAND-ED, *a.* having two hands—*Do-dast—Do-hathā, dwihast.*

DOUB'LE-HEART-ED, *a.* having a false heart—*Dogá-báz, mákkár, farebi*—Kapaṭi, chhalí.
DOUB'LE-LOCK, *v.* to fasten with double security—*Dohri mazhúti k.*, *do-chand mazhúti se band k.*—Dohri porháí *k.*, dohri porháí *se mūdná*.

DOUB'LE MIND-ED, *a.* unsettled, wavering—*Re-qarār, do-dilá, pas-o-pesh k. w.*—Asthir, duchitá, dwimanask, ágápiehjá *k. w.* ágápieh *k. w.*

DOUB'LE-MOUTHE'D, *a.* having two mouths—*Do-mūhú^h*.

DOUB'LE NATURE, *a.* having a two fold nature—*Do-sírat-dár, do-khásiyat-dár*—Dwi-dharmaviśiṣṭ, dwigunayukt, dwibhāv, dwidhātu.

DOUB'LE-SHIDE, *v.* to double natural darkness—*Tub'í yá zátí tāriki ko do-chand k.*—Swābhāvik andhakar ko dwigun *k.* [gun prabhá se chamaktá huá.]

DOUB'LE-SHIN-ING, *a.* shining with double lustre—*Do-chand ab-dári se rāshan*—Dwi-

DOUB'LE-TONGUED, *a.* deceitful—*Dogá báz, du-zabán, fareb, riyá-kár*—Chhalí, kapaṭi.

DOUBT, dóút, *v.* (L. *duhito*) to waver, to hesitate, to suspect, to question; *n.* uncertainty of mind, hesitation, suspense, suspicion, difficulty—*Pas-o-pesh k., hais-bais k., shash-o-panj k., shubha k., ishtibáh k., shakk k.*; *n.* *shubha, ishtibáh, pas-o-pesh, shash-o-panj, hais-bais, kha ká^h chintá^h, tazabzab, shakk, gumán, wasarás, uzr, i'tiráz, ishkál*—Ágápieh *k.*, ágápiehjá *k.*, sandeh *k.*, sañsáy *k.*, sañká *k.*; *n.* *ohittavikshep, chittavibhram, anirnay, ágápiehjá, ágápieh, dubdhá, sandeh, sañsáy, aviswás, sañká, búlhá kashṭ, baḥ.* [ay ho sakai.]

DÖÜT-A-BLE, *a.* that may be doubted—*Jis par shakk ho sūke*—Jis par sandeh wá sañ-

DÖÜT'ER, *n.* one who doubts—*Shakkí, shash-o-panj k. w., hais-bais k. w., wahmá, wasarás*—Sandeh *k. w.*, sañsáy *k. w.*, sañká *k. w.*, sandegdhá, sandehakartá, sañsáyátmá.

DÖÜT'FUL, *a.* not settled, ambiguous, obscure, uncertain, hazardous, suspicious, not confident—*Do-dilá, shakk, wasarás, gair-mugarrar, mazabzab, mushatálá, mashkák, khatar-nák, andesho-nak, shubhe ká, par-shakk, wahm, khúf, andesho-mand*—Anavas-thit, asthir, duchitá, sandigdhá, aspashṭarth, aspashṭ, guñh, sandigdh, ani-chit, bhayabhetuk, sañkaníy, sañkú, sañkaníy, sañkaníy.

DÖÜT'FULLY, *ad.* in a doubtful manner—*Shubhe se, shakk se, mashkák taur se*—Sandeh se, sañká se, sañsáyapán *vak.*

DÖÜT'FULNESS, *n.* suspense, ambiguity—*Hais-bais, pas-o-pesh, shash-o-panj, ishtibáh, íbhám*—Dubdhá, ágápiehjá, ágápieh, sandigdhá, sañkaníyatwa, sandehúth, aspashṭúth [sañsáy, jhāñjhat.]

DÖÜT'ING, *n.* scruple, perplexity—*Shakk, shubha, pech-o-táb, hairúni*—Sandeh, sañká, DÖÜT'ING-LY, *ad.* in a doubting manner—*Shubhe meñ, shakk meñ, pas-o-pesh se*—Sandeh meñ wá se, sañsáy, sañsáy sahít.

DÖÜT'LESS, *a.* secure; *ad.* unquestionably—*Makfúz be khulf, ad. be-shakk, be-shubha, lá-raib*—Surakshit, bulá bhay; *ad.* *misandeh, sañsáy bina, sumíchit*

DÖÜT'LESSLY, *ad.* unquestionably, certainly—*Be-shubha, be shakk, yaqínan, lá-raib, alhatta*—Nisandeh, misandeh, sumíchit.

DOÜ'CEUR, *n.* (Fr.) a tube, a lure—*Rishwat, tu'ma*—Ghús, akor, lobh.

DOUGH, dö, *n.* (S. *dah*) unbaked paste—*Gúndhá mánpá yá sáná huá útá^h*.

DÖUGHY, *a.* like dough, soft, unhardened—*Gúndhe hue áte sa^h, konat^h, karpá nahín^h, pilpílá^h* [mridu.]

DÖUGHY-BAKED, *a.* unfinished, soft—*Ná-lamám, muláim, pilpílá^h*—Asamápt, komal,

DÖUGHY-KNEAD-ED, *a.* soft, like dough—*Muláim, gúndhe hue áte sa^h, pilpílá^h*—Namra, komal, mridu, gúndhe wá máñhe hue áte sa.

DOÜGH'TY, dóútý, *a.* (S. *dohtig*) brave, valiant, noble, eminent—*Diler, jawán-mard, mardána, shujá, sharíf, 'alí-nasab, 'alí-shán, buzug*—Sáhasi, vir, súr, kulín, utkrisht, śreślth.

DÖUGH'TINESS, *n.* valour, bravery—*Dilerí, shujá't, gázi-mardí*—Vírát, śúratá, sahas.

DÖÜSE, dö, (Gr. *duo*?) to plunge into water, to fall suddenly into water—*Gota d., dubki máñn^h, gota khúñat, yak-á-yak pani meñ girná*—Chabho d., dubáná, dubná, akasmát pani meñ girná.

DÖVE, *n.* (S. *duu*) a pigeon—*Kabútar, fúkhṭa*—Kapot, kapotiká [gár.]

DÖVE-CÖT, DÖVEHOÜSE, *n.* a place for doves—*Kabútar-khána, kábuk, kábuk*—Kapotá-

DÖVE-LIKE, *a.* resembling a dove—*Kabútar sá*—Kapotavat, kapot sá, kapot sarikhá.

DÖVESHIP, *n.* the quality of a dove—*Kabútar yá fúkhṭe kí khásiyat*—Kapotagun, kapotadham [sadrís, nirdoshi, niraparadhi, bholá.]

DÖV'ISH, *a.* like a dove, innocent—*Kabútar kí máñind, be-gunáh, be-jurm*—Kapot ke

DÖV'TAIL, *n.* a form of joining two bodies: *v.* to join by dovetail—*Qulfi*; *v.* *qulfná, qulfi d.*—Ek prakár ka joṛ wá granthan, kapotabálákarakshthasandhi; *v.* ek vj-śesh rítise joiná.

DÖW'ER, DÖW'ER-Y, DÖW'AR, *n.* (Gr. *dos*) the property which a wife brings to her husband, a widow's portion, endowment—*Dahez, jahez, mahr, bakhshish*—Stridhan, yantuk, vidhavádhan, dān, pradān.

DÖW-A-BLE, *a.* that may be dowered—*Jisko dahez yá jahez mil-sake, jise mahr mil sake*

—Jisko stridhan mil' sakai, jo yautukavati ho sakai.

DŌW'A-QER, *n.* a widow with a jointure, a lady who survives her husband—*Mahr-dār bewā, bādshāh yā amīrōn kī bewā*—Yaukukavisishṭavidhavā, stridhanayuktavidhavā, vidhavā rānī, kulin kī rānī.

DŌW'ERED, *a.* furnished with a dower—*Jahez-yāfta, mahr-yāfta, mahr-dār*—Yautukavisishṭ, yautukawati, yautukaprapṭā. [dhanarahit]

DŌW'ER-LESS, *a.* without a dower, unportioned—*Be jahez, be-mahr*—Yautikahin, strid-

DŌW'DY, *n.* (Gael. *dud*?) an awkward ill-dressed woman; *a.* awkward—*Jo 'aurat phūhar ho aur burī tarāh se kapre pahīne ho*; *a. phūhar*—Phūhar durveśim, jo strī phūhar ho aur burī bhāntī se kapre pahīne ho.

DŌW'LAS, *n.* a kind of coarse linen—*Ek qism kī motā nazbūt kaprā, gazi, garīna, gūhā*—*Ek prakār kī motā poihā kaprā*.

DŌWN, *n.* (Dan. *duun*) soft feathers or hair, any thing that soothes—*Narm par yā roen, tashin-bakhsh shai*—Komal paūkh wā rom. āśwasak vastu, mridupaksha, mridulom. [se bhavā huā, mridupaksh wī mridulom se bhavā huā.]

DŌWNED, *a.* stuffed with down—*Narm par yā roen se bhavā huā*—Komal paūkh wā rom

DŌWN'Y, *a.* covered with down, soft—*Roen-dār, pashm-dār, mulāim, narm*—Mridulomawān, mridupakshavisishṭ, mridul, komal.

DŌWN, *n.* (S. *dun*) a flat on the top of a hill, a large open plain—*Pahāṛī ke upar kī maidān, ek barā wāṣī maidān*—Pahāṛī ke upar kī samabhūmi, bahut dūr tak samabhūmi, ek barā patpar.

DŌWN, *prep.* (S. *adun*) along a descent, from a higher to a lower place, towards the mouth of a river; *ad.* to a lower place or state, on the ground; *a.* plain, dejected; *v.* to descend, to conquer—*Niche^h, tale^h, heth^h, kisi nadi ke muhāne kī or^h*; *ad. tale^h, niche^h, bhūm yā bhūmī par^h*; *a. sathā^h, thū^h, ulās^h*; *v. utarnā^h, pachhānā^h, nawānā^h, niche^h*. [—*Niche kī tarāf, nashch meñ*—Niche kī or, utār meñ]

DŌWN'WARD, DŌWN'WARDS, *ad.* from a higher to a lower place, in a descending course

DŌWN'WARD, *a.* tending down, dejected—*Niche kī tarāf jhukṭā, dhātū pī dhātwan^h, dil-shikast, ujḥāda, past*—Niche kī or jhukṭā, adhogaṇī, adhomukh, muñh lathāve hue, udās.

DŌWN'CAST, *a.* bent down, dejected—*Jhukā^h, afsard, sar-nigūn, sharm-gūn, mahjūb, dil gir*—Nihurā, udās, adhomukh, kujit, muñh lathāve hue, dinamukh.

DŌWN'FAL, *n.* ruin, calamity, a sudden fall—*Tabāhī, khwārī, kharrābī, inhidām, mis-mārī, musibat, āfāt, nūgahān se gīrnā*—Dhwañs, nās, vipat, apāt, haṭt giṇit wā patan. [niche guā huā, alihapatit.]

DŌWN'FALLEN, *a.* ruined, fallen—*Bar-bād huā, tabāh, girā huā*—Nashṭ huā, dhwañsit,

DŌWN'GYVED, *a.* hanging down loose—*Niche lutaktā huā^h*.

DŌWN'HILL, *n.* declivity; *a.* sloping—*Utar^h, dhāt^h*; *a. dhātū^h, dhātwan^h*.

DŌWN'LOOKED, *a.* gloomy, sullen, melancholy—*Dil-gir, dil-tang, nū-khush, tīra-zam'r, malūl*—Udās, udvigṇa, dinaman, khimma. [ṣayanakul, midrākāl.]

DŌWN'LY-ING, *n.* the time of repose—*Arām kī waqt, sone kī waqt*—Sone kī samay.

DŌWN'RIGHT, *a.* plain, open, direct, unceremonious; *ad.* straight down, in plain terms, completely—*Sādū, rāsṭ, sāf, zābir, wāḥ, sarīh, be takalluf*; *ad. sūkh niche^h, khat-i-amūd ke taur par, khurā^h, sarīhan, sāf-sāf, tamīm, kull, kullu-hum*—Thīk, saral, khulā, spasht, sīkhā, bīnā sīl saṅkoch kā; *ad.* lambai up se, sidhā, khulā khulā, thīk thīk, spashtarup se, saupūrnarup se sab.

DŌWN'RIGHT-LY, *ad.* in plain terms, bluntly—*Sāf-sāf, sarīhan, be-īmṭiyāzi se, nā-shi-nāsāna, be-murawwātī se*—Khulā khulā, spashtarup se, bīnā sīl saṅkoch.

DŌWN'RIGHT-NESS, *n.* plainness, bluntness—*Sādagi, be-sākhṭagi, safāi, rāstī, sidhā^h be-takalluf, be-īmṭiyāzi, be-murawwātī, be-līhāzi*—Kharāī, spashtatā āsilatā, rukhāī, anārīpan asabhyatā.

DŌWN'SIT-TING, *n.* the act of sitting, rest—*Baiṭhnā^h, arām*—Baithak, baithak, viśrām.

DOX-ŌL'O-QY, *n.* (Gr. *doxa, logos*) a form of giving glory to God—*Khudā kī hamd karne kī ek taur*—Parneśwar kī māhatmyaprakāsakastutivīśesh.

DOX-O-LOQ'ICAL, *a.* giving praise to God—*Khudā kī hamd-amez, k'udā kī hamd k. w.*—Parameśwar kī māhatmyaprakāsak, Parameśwar kī stuti k. w.

DŌX'Y, *n.* a prostitute a sweetheart—*Kasbī, yārni, mā'bhūga, mahbūba*—Paturiyā, veśyā, dhemni, urhārī.

DŌZE, *v.* (Dan. *doser*) to slumber, to sleep lightly, to stupify, to spend in idleness—*Jhapkī lenā^h, ānkh lagānā^h, ānkhnā^h, alsānā^h, unghānā^h, achet k^h*.

DŌZY, *a.* sleepy, drowsy, sluggish—*Nīndāsā^h, unghāsā^h, āskati^h, dhilā^h*.

DŌZI-NESS, *n.* sleepiness, drowsiness—*Nīndās^h, unghās^h, unghāi^h*.

DŌZING, *n.* a slumbering, sluggishness—*Nīndā^h, solāi^h, āskati^h, dhilā-pan^h, ālās^h*.

DOZEN dŌZ'n, *a.* (Fr. *douzaine*) twelve; *n.* the number twelve—*Bārāh*; *n. bārāh kī gintī^h*. [phūhar^h; *v. paturiyōn kī sang k^h*.]

DRAḬ, *n.* (S. *drabbe*) a slut, a strumpet; *v.* to associate with strumpets—*Paturiyā^h*.

DRĀB'ING *n.* a keeping company with drabs—*Paturigōñ yā phūhayan kā sang k^h.*

DRĀB *n.* (Fr. *drap*) a kind of thick woollen cloth; *a.* of a dun colour like drab—*Ek bhānt ka garhō ūni kaprā^h, a tāibe ke rang kā^h, kālā^h.*

DRACHM, drām, *n.* (Gr. *drachmē*) a Greek coin, the eighth part of an ounce—*Yunāniyōñ kā ek qadim sikkā, ek qism kā wazn, dirham*—Yavanoñ kā ek rūpyamudrā viśesh ek parimāñ viśesh.

DRĀFF *n.* (D. *drif*) refuse, lees, dregs—*Sithi^h, khūd^h, phok^h khoi^h khali^h.*

DRĀF'FISH, DRĀF'FY, *a.* dreggy, worthless—*Sithi-dār, khūd-dār, gullā^h, nā-kāra, nā-bakāy*—Sithinay, khūd pakh khoi wā khali se bharā huā, mā-lā, malin, malin, a-ār,

DRĀFT. See DRAUGHT. [gunaralut, adham.

DRĀG *v.* (S. *dragan*) to pull along by force, to draw along, to trail on the ground, to proceed heavily; *n.* a kind of net, a hook a ear, whatever is drawn—*Tānnā^h khāich le-jānā^h, ghasitnā^h, ghasit le-jānā^h, dhire dhire chalnā^h, kashilnā^h, kashille jānā^h; n. ek bhānt ka jā^h, ek kōnta ānkā ānkā yā ānkā^h, ek chhakrā yā gārī^h, jo kuchh khinchā yā ghasit jā^h hai^h.*

DRĀG'MAN, *n.* a fisherman who uses a dragnet—*Marhvrā jo mahā-jāl dālā hai^h.*

DRĀG'NET, *n.* a net which is drawn along the bottom of the water—*Mahā-jāl, jo jāl pāni ke mēhe bichhā-kar khinchā jā^h hai^h.*

DRĀG'O-MAN *n.* (Ch. *turpman*) an interpreter in Eastern countries—*Sharqi mul-kōñ kā mutarjim*—Pūrvī desōñ kā dobbāshiyā.

DRĀG'ON *n.* (Gr. *drakon*) a kind of winged serpent, a fierce violent person—*Ek qism kā par-dār sānp, azhalahā, ek durusht aur tam-m jāy shakhs*—Pakshayuktasarp, ek ruksh aur prachand jan. [Ek chhotā pakshayukt sarp.

DRĀG'O-NET *n.* a little dragon—*Ek qism kā chhotā par-dār sānp, ek chhotā azhalahā*—

DRĀG'ON ISH, *a.* in the form of a dragon—*Ek qism ke par-dār sānp ki sīrat kā, azhalahē ki sīrat kā*—Pakshayukt sarp ke ākū kā, pakshayuktasarp paup.

DRĀG'ON-LIKE, *a.* furious, fiery—*Gazab-nāk, tund, ātashi*—Kopawān, atikrudh, ugraswabhāw, agniswabhāw.

DRĀG'ON-FLY, *n.* a fierce stinging fly—*Ek bhayānāk makkhī jo kātti hai^h.*

DRĀG'ON-SIBBON, *n.* a resin—*Kāl^h, dhina^h, dhūp^h.*

DRĀG'ON, *n.* (Gr. *drakon*) a soldier who serves either on horseback or on foot; *v.* to compel to submit—*Sandār yā piyāda*, *v. ba-zor tābi k, tābi hōne ko majbūr k.*—*A-sārohi yoddhā wā padatikasainya, ghunchahā yoddhā padatikayoddhā; v. bal dwārā adhm k., bal dwārā vās men lūn* [wānā.

DRĀG'ON-ADĪ, *n.* a ravaging by soldiers—*Sipāhiyōñ se lutnānā*—Yoddhāōñ se lut-

DRĀIN, *v.* (S. *drachagan*) to draw off gradually to make dry; *n.* a channel for water, a water course, a sink—*Chānnā^h, nichaynā^h, jān nikāl-dobnā^h, chūs-lenā^h, sukhlnā^h, sukhānā^h; n. nāl^h, mukh^h, moikh^h, pan-bahān^h, panāl^h, panārū^h, pandā^h, panārā^h, panāl^h, panārī^h.*

DRĀKE, *n.* the male of the duck—*Bat-nar*—Hāñs.

DRĀM, *n.* (Gr. *drachmē*) the eighth part of an ounce in apothecaries' weight and the sixteenth in avoirdupois, a glass of spirituous liquor—*Ek paīmāish, dirham, pyāla bhar sharāb, ek bār pōne ke munājīy sharāb*—Ek parimāñ veshesh, ek katorā bhar madhā wā ek bār pīne ke tulya madhā [play—*Naql, nābak^h, sarāng^h.*

DRĀMA, DRĀMA, *n.* (Gr.) a poem accommodated to action, a tragedy, a comedy, a drama—*DRĀMA* DRĀMA-TIC DRĀMA-TIC, *a.* pertaining to the drama, represented by action—*Nā-*

DRĀMA-TIC-AL-LY, *ad.* by representation—*Nā-tak yā samāny se^h.* [tak^h, samāngi^h.

DRĀMA-TIST, *n.* a writer of plays—*Nā-tak jo naql kā musannif*—Nātakarichak, nātak-

DRĀNK, *p. t. of drink*—*Drink ka māz mutlag*—Dhuk kā samāny bhūt. [kartā.

DRĀPE, *v.* (Fr. *drap*) to make cloth—*Kapā bina^h.* [vastravikretā.

DRĀPER, *n.* one who sells cloth—*Pārcha farosh, bazzāz yā bazz*—Kapā bechne w.

DRĀP'ERY, *n.* the trade of making or selling cloth, cloth, the dress of figures in painting and sculpture—*Bazzāz, kappe binne yā bechne kā peshā, kaprā^h, taseer kā libās yā bandar*—Kappe kā vyavasāy, kappe binne wā bechne ka vyāpār, vastrādi-krayavikray, vastrakarim, vastra, chitra kā kapā, chitra ke orhāne kā vastra, parich-

chhad. [chhapal, phurtilā.

DRĀSTIC, *a.* (Gr. *dras*) powerful, active—*Mazbūt, zor-āwar, chālāk*—Balawān, prabāl.

DRAUGHT, drāft, *n.* (S. *dragan*) the act of drinking, the quantity drunk at once, the act of drawing, the quantity drawn delineation, sketch, a detachment, the depth to which a vessel sinks in water, an order for money; *v.* to draw out—*Pinā^h, ghūnt^h, jīmā ek bār mēñ piyā jāy^h, kashish, khainch^h, kushida mīqdār, naqsh, misawada, fauj kā ek guroh, wah gulhrāi jis tak ek nāv yā juhāz pāni mēñ dūba rahtā hai, hundā^h; v. misawada banānā*—Pān, ekapān, khinchāi, khinchāw, ākarshan karshit wā ākrisht parimāñ, ālekhya, ālekhan, dhāuchā, kharrā, khākhā, chitra sānya ki ek toli, jitne parimāñ tak nāv pāni mēñ dūbi rahtī hai, rupaiye ki chitī; *v.* rachanā, banānā, dhānchā banānā, kharrā banānā.

- DRUGHTS**, *n. pl.* a game resembling chess—*Shatranj ke mánind ek khel, nard—Chaturang ke sadri ek khel.*
- DRUGHT-HOUSE**, *n.* a house for refuse or filth—*Katár-khána—Malágár, kúra karkat*
- DRUGHTSMAN**, *n.* one who draws writings or designs—*Munarrada banáne w., naysha khinchne w., naqqash—Lekhák, álekhyakar, chitraká, dhánehá wákharra banáne w.*
- DRAW**, *v. (S. dragan)* to pull along, to pull out, to bring by force, to attract, to inhale, to extract, to extend, to derive, to deduce, to allure, to compose, to delineate, to move, to advance, to shrink or contract: *p. t. DREW, p. p. DRAWN—(ghasitná^h, báhar níkal lená yá khinch-lená^h zabar dastí se yá ba-zor láná, kashish k., jazb k., dam lená, istikhraj k. wasi k., barhána^h, hásil k., istimbát k., hásil istikhraj k., lalchána^h, pkushtiná^h, taswíf k., líkhna^h, taswir khinchná, naysha banána, naqqásh k., chahná^h, áge bayhá, simatná^h—Ghisiyána wá ghislína, tanna, aínchha, níkasán, bal dwáá láná ákarshan k., swás lená, khinchná, tánná, chaklána, chamána, phailána, paná ngaman k., lubbhána, mohná, ríjhána, rachaná k., chitrakári k., chitra utárna, sarakná, gaman k., áge ko chabná, níkat júná wá ána, sukápná.*
- DRAW-A-BLE**, *a.* that may be drawn—*Khínche jáne ke qábil, mumkinu-k-kashish—Khínche jáne ke yogyá, ákarshaníy.*
- DRAW-EE**, *n.* one on whom a bill is drawn—*Wak jis par hundi kótí hai yá kí játí hai^h.*
- DRAWER**, *n.* one who draws, a sliding box in a case or table—*Khínchne w^h, ghasitne w^h, níkalne w^h, hundi líkhne w^h, ghar^h, petí^h.*
- DRAWERS**, *n. pl.* a close under garment—*Pár-jamá—Jánghiyá, súthan.*
- DRAWING**, *n.* delineation, representation—*Naqqáshí, naqsh-o-nigár, naqsh—Álekhyá, chitra, chitrakarm, chitravidyá [Samán, t.lya, samán lábl rakhne w.]*
- DRAWN**, *a.* equal, having equal advantage—*Barábar, musárá, barábar fándú rakhne w.—*
- DRAWBACK**, *n.* money paid back or returned—*Jo rápiya pher díjá játá hai^h, chháú^h, phirtá^h. [uthá léú aur jab cháhén tab girá yá latká den, utáwáín pul^h.]*
- DRAWBRIDGE**, *n.* a bridge made to be lifted up—*Ek aísá pul kí jisé jab cháhén tab*
- DRAWING-ROOM**, *n.* a room for company—*Díván-i-ámm, darbár, baithak-khána—* Baithak, sabhábhawan, logon se bhent karne kí kothí, daráma-ála.
- DRAWL**, *v. (D. dralen)* to utter slowly; *n.* slow protracted utterance—*Chubá-chabá ke bolná^h, dháre-dhíre bolná^h; n. dhirá bol^h.*
- DRAW**, *n. (S. dragan)* a low cart—*Ek nichá chhakrá yá rath^h.*
- DRAWY-HORSE**, *n.* a horse which draws a dray—*Ek nichá chhakrá yá rath khínchne ká ghorá^h. [gá sáratí^h.]*
- DRAWYMAN**, *n.* a man who attends a dray—*Ek niche chhakre yá rath ká bahal-nán*
- DREAD**, *n. (S. dread)* great fear, terror, awe; *a.* awful, terrible, frightful, *v.* to be in great fear, to fear—*Baí dahshat, khauf, haibat, rúb; a. rúb-dár, rúbílu, muhib, haul-nák; v. dahshat khána, khauf-zada^h, khauf k.—* Trás, bhay, dar, ádaraprayuktábhay; *a.* ádaraprayuktábhayotpadak, ádaraniy, pújya, trásakar, bhayának; *v.*
- DREADER**, *n.* one who dreads—*Darne w^h. [bhay k., darná,*
- DREADFUL**, *a.* terrible, awful—*Khauf-nák, dahshat-angez, muhib, haul nák, rúb-dár—* Bhayánkar, bhayának, dárún, trásakar, ghor, ádaraprayuktábhayotpadak, ádaraniy.
- DREADFULNESS**, *n.* terribleness—*Haul-náki, khauf-náki, dahshat-náki—* Darumatá, ghoratwa, ugratwa. [nakarúp se, dáumat se, ghoratwa se.
- DREADFULLY**, *ad.* terribly, frightfully—*Haul-náki se, niháyat khauf-náki se—* Bhayá-
- DREADLESS**, *a.* fearless, intrepid—*Be-bák, díler—* Nidar, mubhay, dhithá, sáhasí
- DREADLESSNESS**, *n.* fearlessness, intrepidity—*Be-baki, díleri—* Nubhayatá, trásahinatá, dhithái.
- DREAM**, *n. (D. dream)* thoughts in sleep, idle fancy; *v.* to have thoughts in sleep, to imagine, to idle, to see in a dream—*Khráb, khayál-i-khám; v. khwab dekhná, khayál k., susti k., sust k., khwab men dekhná—* Swapna, swapnadarsán, sapná, sapan, anarthakachintá, anarthakabhávaní, durvísaní, vrithivásaná, asambhavakápaná, taráng, lahar; *v.* swapna sapná wá sapaná dekhná, sochná, chintá k., kápná k., vrithavásaná k., anarthakachintá k., álasya k., vrithakálakshép k., swapna wá sapne men dekhná.
- DREAMER**, *n.* one who dreams—*Khráb-bín, khráb dekhne w., wahmí, khayálí, sust—* Swapnadarsák, swapna wá sapná dekhne w., vrithavásanákáí, anarthakachintákar.
- DREAMINGLY**, *ad.* sluggishly, negligently—*Susti se, gaflat se—* Álasya se, dhilái se,
- DREAMLESS**, *a.* free from dreams—*Be-khwáb—* Nihswapna [dhil se, asavadhání se.
- DREAR**, *a. (S. drearig)* dismal, gloomy—*Haul-nák, tárík, sunsán^h, dílgír k. w., laqq-o-daqq—* Bhayának, bhavánkar, ghor, ándherá, nirjan, udás.
- DREARY**, *a.* dismal, gloomy, mournful—*Haul-nák, muhib, haibat-nák, tárík, sunsán^h, laqq-o-daqq, dílgír k. w., malál k. w.—* Bhayánkar, bhayának, ándherá, ghor, nirjan, niránand, udás, dukkhañanak.
- DREARILY**, *ad.* dimly, gloomily—*Haul-náki se, haibat-náki se, táríki se, sunsáni se^h—* Darumatá se, ghoratá se, niránandatá se, nirjanatá se, súnayati se, ándhera men.

DRĒAR'-NESS. *n.* dismalness, gloominess—*Haul náki, haibat-náki, táríki, sunsání^h, málál*—*Dárunatí, ghoratí, ándherá, nirjanatá, nirmanu^h hayatá, sūnyatá, nīranandatá, udísí.* [*v. jál se batorná yá pakarná^h.*]

DRĒDGE, *n.* (Fr. *drège*) a kind of net; *v.* to gather with a dredge—*Ek bhāt Kū jál^h; Drēdger, n.* one who fishes with a dredge—*Jíl se machhlí pakagne w^h.*

DRĒDGE, *v.* to scatter flour on meat while roasting—*Jab máns paktá ho tab us par árá bhābhuráná^h.*

DRĒGS, *n. pl.* (Ger. *drecks*) sediment of liquors, lees, refuse—*Talchhat^h, tīrchhat^h, tarchhat^h, khal^h, sith^h, khūd^h, nuál^h, kál^h, utár^h, chhāntan^h, chhānt^h.*

DRĒG'SISH, *a* foul with lees—*Maila^h, gadlá^h, mukaddar*—*Malin, malin, talchhat wá tarchhat se bhārā hu.* [*malin, malin, samal.*]

DRĒGY, *a.* containing dregs, muddy—*Sithí-dár, gadlá^h, mukaddar, málá^h*—*Sithimay,*

DRĒNCH, *v.* (S. *drenchan*) to wet thoroughly, to soak, to purge violently; *n.* a draught, a swill—*Tar-batár k., bhiguná^h, kará julláb d^h.*; *n. ghūnt^h, galgalahat^h, bahut pīlā yá pīyā^h*—*Bhigānā, bhijānā, jhārá karānā, malāsūndhī karānā.*

DRĒSS, *v.* (Fr. *dresser*) to clothe, to adorn, to deck, to cook, to cover a wound, to put in order, to arrange in a line: *p. t.* and *p. p.* DRĒSSED or DRĒST—*Pahānā yá pah-nānā^h, ārástá k., ārásh yá zāt d., tuigár k., pakānā^h, zakhm bāndhnā^h, marham rakhnā, durust k., ek qatár meñ mur ttab k.*—*Pahinnā wá pahinnā, paharnā wá pahirānā, sōhit k., sañwārnā, singārnā, alankrit k., sijhānā, rindhnā, ghāw bāndhnā, ghaw par patṭī bāndhnā, thikthāk k., kram se dharnā, ek pañkti meñ kram se rakhnā.*

DRĒSS, *n.* clothes, garment, habit—*Poshák, libás, bāná^h*—*Vastra, kapre, pahrāwá, veś.*

DRĒS'ER, *n.* one who dresses, a kitchen table—*Pahnāne w^h, ārástá k. w., murattib, bácurchí-khāne ki mez*—*Āchchhādak, pahirāne w., sañwārne w., sañwāranhār, thik-thāk k. w., sañwāranhār, annasañskārāphalak, pakasālā ká patā.*

DRĒS'ING, *n.* attire, ornament, application to a wound, labour or manure upon land—*Poshák, libás, zebáish, ārásh, marham, zamin par mīkhat yá páns*—*Vastra, vastrā-chchhādan, kapre, banāw, siugár, sañaw, ghaw par kí patṭī, bhūmi par sram wá khādh wá khād.*

DRĒSS'ING-RŌOM, *n.* a room for dressing in—*Poshák-khāna, poshák yá libás pahirne ká ghar*—*Vastraparidhānā-sālī, vibhūshanāgār, kapre wá bhūshan pahinne ká ghar.*

DRĒW, *drū, p. t.* of *draw*—*Draw ká mazi-mutlaq*—*Draw ká samanyabhūt.*

DRĒB, *v.* (S. *droopan*) to crop, to cut off, to defalcate; *n.* a drop—*Chhāntnā^h, kāt-lenā^h, kūt-tādnā; n. ek bīnd^h.*

DRĒB'LE, *v.* to fall in drops—*Tapaknā^h, chinā^h, buñdijānā^h, thopijānā^h.*

DRĒB'LING, *n.* a falling in drops—*Tapkan^h, chulā^h, buñdijānā^h, thopijānā^h.*

DRĒB'LET, *n.* a small quantity or sum—*Khurda, rezā, chhotā miqdār, thorā mublag*—*Lav, les, kan, kapikā, alpabhaḡ, chhotā farimān, dhanalēs, kinchiddhan, thore mu-*

DRĒFER. See under *DRY*. [*drā.*]

DRĒFT, *n.* (S. *drifan*) any thing driven at random, a heap driven together, design, scope, impulse, force, course; *v.* to drive, to throw together in heaps, to float or be driven along upon the water, to be driven into heaps—*Koi chiz jo be-qasd bah-jātí hai yá wí-jatí hai, tūda yá ambār jo kisi chiz ke ur kar jam' hone se bantā hai, maq-sad, garáz, galaba, zor, chál^h*; *v. hēlnā yá dōn-ānā^h, wá-kar tūda yá ambār banānā, bah-jānā^h, ur-kar tūda yá ambār bannā*—*Koi vastu jo binā sandhān ke bah-jātí hai wá wí-jatí hai, rāsi wá dheri jo kisi vastu ke urkar ekatra hone se bantí hai, tāt-parya, abhiprāya, āsay, veg, bal, gatí; v. hāñknā, chalanā, urkar rāsi puñj wá nikar banānā, bhas-jānā, utrāte chālī jānā, urkar rāsi puñj nikar wá dher banna.*

DRILL, *v.* (S. *thirhan*) to pierce with a drill, to bore, to exercise troops, to train, to sow in rows, to flow gently, to muster; *n.* an instrument for boring holes, a small brook, military exercise, a row of grain, an ape, a baboon—*Barne se sirākh k^h. sāl-nā^h, jāngí qawā'id sikhlanā, tā lim k., qatár ba-qatár bonā, dhīre-dhīre bahānā, qawā'id ke liye jam' h.; n. barmā^h, ek chhotā nālā^h, jāngí qawā'id, boye hue anāj kí qatár, bandarā^h, jāngí^h*—*Barne se chhednā, bedhnā, sañya ko śāstraśikshā wá ranaśikshā sikhānā, yuddhavidyā sikhānā, sikhānā, pañktikram se vij bonā, mand mand bahānā, ranaśikshā wá yuddhavidyā ke nimitta baturnā wá ekatra h.; n. vedhānī, barmī, chhotī nadī, śāstraśikshā, yuddhābhyās, śāstrābhyās, sañyavyāyām, boye hue anna kí pañkti, bānar, kapi.*

DRINK, *v.* (S. *drine*) to swallow liquors, to quench thirst, to be a habitual drunkard, to absorb: *p. t.* DRANK, *p. p.* DRUNK—*Pīnā^h, pyās bujhanā^h, piyā k^h, piakkar huā k^h, chās-lenā^h pi-lenā^h kh-ñch-lenā^h.* [*vya, peya, pāniya, madya, madirā.*]

DRINK, *n.* liquor to be swallowed, beverage—*Sharbat, shurb, nosh, sharāb*—*Peyadra-DRINK'ABLE, a.* that may be drunk—*Noshidani, piye jāne ke qābil, pine-jogh*—*Peya, pāniya, āchamaniya.*

DRINK'ER, *n.* one who drinks, a drunkard—*Pine w^h, piakkar^h.*

- DRINK'ING, *n.* the act of quenching thirst, the habit of taking strong liquors to excess — *Pinā^h, pyās bujkānā^h, piakkar-pan^h.*
- DRINK'MON-EX, *n.* money given to buy liquor — *Sharbat shurb^h yā sharāb^h kharīdne ke liye jo mublag diya jāy* — Peyavastu kray karne ke nimitta jo dhan wā arth diya jāy.
- DRIP, *v.* (*S. dripan*) to fall or let fall in drops; *n.* that which falls in drops — *Tapak-nā^h, chūnā^h, tapkānā^h, chulānā^h, chuānā^h; n. jo tapak-kar girtā hai^h, tapkan^h.*
- DRIP'ING, *n.* fat that falls from roast meat, that which falls in drops — *Kabāb se jo charbi tapak-kar girti hai, jo tapak-kar girtā hai^h, tapkan^h* — Pachyamān māns se jo med tapakkar girtā hai.
- DRIVE, *v.* (*S. drifun*) to force along, to urge forward, to impel, to force, to carry on, to guide, to rush with violence, to pass in a carriage, to tend, to aim, to deal a stroke: *p. t. DRÖVE, p. p. DRIV'EN* — *Khadernā^h, khednā^h, bhagānā^h, daurānā^h, hānkānā^h, hañkānā^h, dhasānā^h, thoñkānā^h, mārñā^h, gārñā^h, karnā^h, chulānā^h, dag-rānā^h, dhar-dhar-kar yā har-har-kar chalnā^h, gārī hāñkānā yā gārī par jānā^h, jhuknā^h, tāk lagānā^h, wār k^h.* [Uhrāmāy wā vibār.]
- DRIVE, *n.* passage in a carriage — *Gārī par sawār hokar ghūmnā yā jānā* — Gārī par
- DRIV'ER, *n.* one who drives, a coachman — *Khaderne w^h, bhagāne w^h, daurāne w^h, hāñkne w^h, gārī-wān^h, bahal wān^h, sarthī^h.*
- DRIV'EL, driv'el *v.* (*drivle?*) to slaver to be weak, to dote; *n.* slaver, an idiot — *Rāl yā lār tapkānā chuānā yā girānā^h, bāwlā yā pāgal h^h, barā lār-pyār k., barā dulār k.; n. rāl yā lār^h, pāgal yā bāwlā^h.* [w^h, pāgal^h, bāwlā^h.]
- DRIV'EL-ER, *n.* a slaverer, an idiot, a fool — *Lār yā rāl girāne w^h, lār yā rāl tapkāne*
- DRIZ'ZLE *v.* (*G. driusan*) to fall in small drops; *n.* small rain or snow — *Phūhī par-nā^h, phūhī girmā^h, phuhiyānā^h, jhīst par-nā yā girmā^h, jhīstiyānā^h; n. phūhī^h, jhīst^h.*
- DRIZ'ZLING, *n.* the falling of small drops — *Phuhiyāhat^h, jhīstiyāhat^h.*
- DRIZ'ZLY, *a.* shedding small rain or snow — *Phuhiyāhū^h, phuhiyāhā^h, jhīstiyāhā^h.*
- DRÖLL, *v.* (*D. drölen*) to drudge, to plod; *n.* a drudge, a slave — *Qulāmī k., mīknat k.; n. mazdūr, qulām* — Kathin tahal k., pariśram k.; *n. tahlūā, kamerā, dās.*
- DRÖLL, *a.* (*Fr. drôle*) comical, odd, merry; *n.* a jester, a buffoon, a farce; *v.* to play the buffoon, to jest, to cheat — *Muzhik, zarif, 'ajib, 'ajab, khush-tab^h; n. maskhara, hazzāl, pekhnā^h; v. maskharā-pan k., maskharagī k., tamaskhur k., khillī-bāzi k., farēb d., dagū-bāzi k.* — Hāsakar, upahāsyā, asāngat, aparūp, vismayajanak, achambhe kā, adbhut, rasik, vinodī; *n. thathol, bhāñr, sawāng, bhāñrai; v. bhāñrai k., sawāng k., thathā k., hañsi k., parihaś k., thagnā, chhālñā, dhokhā d.*
- DRÖLL'ER, *n.* a jester, a buffoon — *Hazzāl, Maskhara* — Thathol, bhāñr, sawāngī.
- DRÖLL'ER-Y, *n.* idle jokes, buffoonery — *Mazhaka, huzl, hazzālī, mazākh, maskharagī* — Khillī, thatholī, hañsi, parihaś, bhāñrai, sawāng.
- DRÖLL'ING, *n.* low wit, buffoonery — *Hazl, hazzālī, maskharagī* — Thatholī, bhāñrai.
- DRÖLL'ING-LY, *ad.* in a jesting manner — *Mazhaka yā hazl ke taur se, muzhik tariq se* — Khillī hañsi wā thatholī ki riti se.
- DRÖLL'ISH, *a.* somewhat droll — *Kisi qadr muzhik maskhara 'ajē^h yā khush-tab^h* — Kuchh kuchh hāsakar aparūp vismayajanak wā rasik.
- DRÖME-DA-RY, *n.* (*Gr. dromas*) a species of camel — *Sāñrñī^h.*
- DRÖNE, *n.* (*S. dran*) the male of the honey bee, a sluggard, an idler, a low humming sound; *v.* to live in idleness, to emit a low humming sound — *Shahd kī makkhī kā nar, majhūl shakhs, sust ādmī, āwāz-i-zambūr, ek dhimi-o-lhush āwāz; v. sustī meñ auqāt kātnā, ek dhimi-o-bhāñr āwāz d.* — Madhumakshikanar, punmadhukar, punmadhumakshikā, nishkarmā, nithallū, ālāsī, ek dhimi gungunāhat wā bhinbhināhat; *v. ālasya meñ kāl kātnā, vrithakālakshay k., ālāsī rahñā, bhinbhinānā, bhramar kī dhwani d.*
- DRÖN'ISH, *a.* idle, indolent, sluggish — *Sust, majhūl, kāhil* — Dhilā, ālāsī, aidhī, ālasyāñil.
- DRÖN'ISH-NESS, *n.* laziness, inactivity — *Sustī, kāhili, kahālāt, majhūl* — Ālasya, nirud-yogātā, nirvyāpār, ālasatā.
- DRÖOP, *v.* (*S. driapan*) to languish, to faint, to sink — *Pashmarda h., za'if h., nā-tawāñ h., gash-ānā, be-hosh h., dab-jānā yā dhas-jānā^h* — Murjhānā, kumbhlānā, malin wā malin h., murchhit h., nirbal h., tejarahit h., kshīn h., sithil h.
- DRÖP, *n.* (*S. dropa*) a globule of liquid, a very small quantity of liquor, an earring; *v.* to pour or fall in drops, to let fall, to fall, to quit, to die — *Qatra, būnd^h, āweza, bālī^h, bālā^h; v. qatra-ba-qatra girānā yā girmā^h, girānā^h, girmā^h, mauqūf h. yā k., tark k., marnā^h* — Būñdī, vindu, jhumkā, kundāl, lolak; *v. būñd būñd girānā wā girmā, tapkānā wā tapkānā, chuānā wā chūnā, chhōrnā, tyāg k., dehatyāg k., mūnā, mar jānā.*
- DRÖP'LET, *n.* a little drop — *Chhotā būnd^h, būñdī^h, chhotā jhumkā yā kundāl^h.*
- DRÖP'ING, *n.* that which drops — *Wah chiz jo qatra qatra girtā hai, taqātūr* — Wah vastu jo būñd būñd girtā hai, tapkan, chuān. [yā jalandhar^h — Jalodar, udakodar.]
- DRÖP'SY, *n.* (*Gr. hutor, ops*) a collection of water in the body — *Istiqqā, jalandar*

- DROΨ-SI-CAL**, *a.* diseased with dropsy, tending to dropsy, of the nature of dropsy — *Mustaqī, jalandari^h, jalandhari^h, jalandar-māl, jalandar-sīrat* — Jalodari, jalodara-grast, jalodarasīl, jalodarasadris. [Jalodara-grast, jalodar rog se pīrit.]
- DROΨ-SIED**, *a.* diseased with dropsy — *Jalandari^h, jalandhari^h, jalandar se hairān* —
- DROSS**, *n.* (*S. dros*) the scum of metals, rust, refuse — *Mail^h, flizz, rim, zang, fuzla* — Mal, kiṭ, morchā wā murchā, khād, ebhānt tarchhat talchhat wā tirohhat.
- DROS-SI-NESS**, *n.* foulness, impurity, rust — *Gilāzat, mailā-pan^h, kudīrat, zang* — Mal, malinatā, samalatā, kalushatwa, morchā wā murchā.
- DROS-SY**, *a.* full of 'dross, worthless, foul — *Mailā^h, mukaddar, nā-kāra, najis* — Malin, malin, samal, malavisishṭ, nihsār, sārāhin, adham, nikrishṭ.
- DROUGHT**, drōṭ, *n.* (*S. drugothe*) dry weather, want of rain, thirst — *Khushk-sālī, khushki, imsāk-i-bārān, tishnagi* — Sushkakāl, jhūrā, sūkhā, anāvriṣṭī, avriṣṭī, jalābhāv, trishā, pipāsā, piyās wā pyās.
- DROUGHT-Y**, *a.* wanting rain, sultry, thirsty — *Be-bārān, khushk, piyāsā yā pyāsā^h* — Anāvriṣṭī, vriṣṭiṣūnya, sushk, sūkhā, pipāsīt, trishārt, tarshit.
- DROVE**, *p. t. of drive* — *Drive kā māzi-mutlaq* — Drive kā sāmānyabhūt.
- DROVE**, *n.* (*S. draf*) a number of cattle, any collection of animals, a crowd — *Nār^h, lenhrā^h, pāl^h, jhund^h, bhīr^h*.
- DRÖ-VER**, *n.* one who drives cattle — *Charwāhā^h, charcāh^h, baldiyā^h, bardīā yā bardiyā^h*.
- DROWN**, *v.* (*S. drenan*) to suffocate in water, to overwhelm in water to overflow, to inundate, to immerge — *Dubā-mārnā^h, dubā-d^h, sail-āb k, pur-āb k, gurg k, dūb-mar-nā^h* — Boṛ mār-nā, burā mār-nā, boṛnā, burānā, jalamay k., dubo bahānā, majjit wā magna k., būr mār-nā.
- DROWN-ER**, *n.* one that drowns — *Dūbne w^h, būrne w^h, dubā d. w^h, burā d. w^h*.
- DROWSY**, *v.* (*D. droosen*) to make heavy with sleep, to slumber, to look heavy — *Nīnd ke māre sust k, ūnghnā^h, soni^h, sust dekh-parnā* — Nidrālu k., nidrāsīl k., nīnd ke māre alsānā, auṅghānā, nīndisā h., jhapki lenā, dhilā lagnā, alsāyā dekh par-nā.
- DROW-SY**, *a.* sleepy, heavy, dull — *Khwāb-ālūda, ūnghāsā^h, majhūl, sust, kāhil* — Nīndāsā nidrāsīl, nidrālu, dhilā, nistej, mand.
- DROW-SY-LY** *ad.* sleepily, heavily, lazily — *Khwāb-ālūdugi se, ūnghās se^h, majhūl se, kā-hil se, susti se* — Nīndās se, nidrāsīlatī se, dhilāī se, mandatā se, ālasya se.
- DROW-SI-NESS**, *n.* sleepiness, sluggishness — *Ūnghās^h, ūngh^h, ūnghāi^h, sustī, kāhili* — Nīndās, nidrālūtwa, ālasya, dhilāī.
- DROW-SY-HEAD-ED**, *a.* sluggish, heavy — *Sust, kāhil, majhūl* — Ālasī, dhilāī.
- DRUB**, *v.* (*Sw. dra'ba*) to beat, to thrash; *n.* a blow, a thump, a knock — *Mārnā^h, pitnā^h, ṭhonknā^h*; *n.* mukki^h, mukkā^h, ghūnsā^h, thappar^h.
- DRUB-BING**, *n.* a beating, a thrashing — *Mār-pit^h, kūt-pit^h, ṭhonk-thānk^h*.
- DRUDGE**, *v.* (*S. dreogan*) to work hard, to labour in mean offices; *n.* one employed in mean labour, a slave — *Sakht miṇnat k., gulāmī k., mazdūri k.; n. mazdūr, gulām* — Barā parisram k., nīch kām k., adham tahal k.; *n.* kamerā, tahalu, dās.
- DRUD-GER-Y**, *n.* mean labour, hard work — *Mazdūri, sakht miṇnat, gulāmī* — Nīchakarm, nīch kām, hinavritti dāsātwa, nityasram, barā śram, nirantarāyās.
- DRUD-GING-LY**, *ad.* laboriously, toilsomely — *Mushaqqat se, miṇnat se* — Śram se, bare śram se, bare kashṭ wā kles se.
- DRUG**, *n.* (*Fr. drogue*) any substance used in medicine, any thing without value; *v.* to season or tincture with drugs — *Dawā, dawā ki chiz, be-haqiqat chiz; v. dawā ki chiz se milānā* — Aushadh, aushadhiyadravya, tuchchha vastu, nihsār, nikammā vastu; *v.* aushadh-yadravya se milānā.
- DRUG-GIST**, *n.* one who deals in drugs — *Attār, pansāri^h* — Aushadhavikretā aushadh bechne w., aushadhakār. [prakār kā moṭī ūni vāstra.]
- DRUG-GET**, *n.* (*Fr. droguet*) a kind of woollen stuff — *Ek qism kā moṭā pashmīna* — Ek
- DRUID**, *n.* (*Gr. drus*) an ancient Celtic priest — *Inglistān kā qadīm imām yā murshid* — Ingland des kā purvakālin āchārya wā purohit.
- DRUID-I-CAL**, *a.* pertaining to the druids — *Inglistān ke qadīm imām yā murshid se nisbat-dār* — Ingland des ke purvakālin āchārya wā purohit kā sambandhi wā vishayak.
- DRUID-ISM**, *n.* the religion of the druids — *Inglistān ke qadīm imāmōn yā murshidōn kā mazhab* — Ingland des ke purvakālin āchāryōn wā purohitōn kā dharm.
- DRUM**, *n.* (*D. trom*) an instrument of military music, the tympanum of the ear, a large concourse of visitors; *v.* to beat a drum, to expel with beat of drum — *Tabl, tambūr, kār kā parda, mulāqātiyōn ki jamā'at, barī majlis yā mahfil; v. tabl i aj inā, tambūr ṭhonknā, tambūr yā tabl bajā-kar nikāl d.* — Dhol, duggi, dugdugi, damaru, huruk, daṅka, karpodar, śraṇapodar, karpadundubhi, bhenṭawayōn kā baṭor, barī sabhā wā mandali; *v.* dhol duggi huruk wā daṅkā bajānā, dhol duggi wā daṅkā bajākar nikāl d. [dholiyā, pakhawajī, dugdugiyā.]
- DRUM-MER**, *n.* one who beats a drum — *Tambūrchī, tabl-nawāz, naggārchī* — Dholi.
- DRUM-MĀ-JOR**, *n.* the chief drummer — *Sar-dār tambūrchī, sār naggārchī* — Pradhān wā

- mukhya dholi wā dholiyā. [dāṅkā bajāne kā dāṅdā.
 DRUMSTICK, *n.* a stick for beating a drum—*Tambūr yā naqqāre kā chob*—Dhol wā
 DRUMBLE, *v.* (S. *dran*?) to be sluggish—*Majhūl yā kāhil k.*—Dhilā wā ālāsī h.
 DRUNK, *a.* (S. *drinc*) intoxicated with liquor, saturated with moisture—*Mast, makh-*
mūr, sar-shūr, sar-mast, tar, nam—Matwālā, matta, madonmatta, piye hue. bhijā, [pānāsakt.
 DRUNKARD, *n.* one habitually drunk—*Sharābī, mai-khor, khammār*—Piakkar, madya-
 DRUNKEN, *a.* intoxicated with liquor—*Makhmūr, sar-shūr, sar-mast*—Madonmatta,
 matwālā piye hue. [madonmattatā se.
 DRUNKENLY, *ad.* in a drunken manner—*Makhmūrāna, mastāna*—Matwālepan se,
 DRUNKENNESS, *n.* intoxication, inebriation—*Nusha-khorī, sharāb-khwāri, mastī, nasha,*
nasha-bāzī, mai-khorī—Matwālāpan, madyonmattatwa.
 DRY, *a.* (S. *drig*) not wet, not rainy, not juicy, arid, thirsty, barren, plain, cold, sar-
 castic; *v.* to free from moisture, to drain, to grow dry—*Sūkhā^h, be-bārish, be-ras,*
khushk, tiksha, pyāsā yā pyāsā^h, bad-maza yā le-zeh, hhālī, sāda, be-namak, sakht,
ialkḥ, ta'na-zan yā ta'na-amez; v. sukhānā^h, khushk k., pāni nikāl dālnā^h, khushk
k.—Jhūrā, nirjal, avrishtī, niras wā niras, sushk, pipāsīt, trishart, phikā, aras,
 alaṅkaraḥin, śunya, aruntud, tikhā, tiksha, karuā, vyaṅgyamay; *v. sukh-*
lānā, jhurwānā, sushk k., pāni kḥiṅch lenā, pāni bahā d., sushk h., jhūr wā jhūrā h.,
jhurānā.
 DRYER, *n.* that which absorbs moisture—*Khushk k. w., jāzī, sukhāne w.^h*—Sukhlāne
 w., jhurwāne w., śoshak. [jhūrepan se, rukhāī se, rukshatāpūrvak.
 DRYLY, *ad.* without moisture, coldly—*Khushkī se, rukhāwat se^h*—Sushkatā se,
 DRYNESS, *n.* want of moisture, barrenness—*Khushkī, rukhāwat^h, bad-mazagi, be-namakī,*
sādagi, phikāwat^h—Sukhāwat, sushkatā, śosh, rukhāī, arasikatwa, aruntudatwa,
 arasutwa, nirasatā.
 DRYNURSE, *n.* a woman who brings up and feeds a child without the breast—*Dāi-*
khlāī, āyā—Jo stri bālakoṅ ko khlāī pīlātī aur pītī hai parantu uskā kām
 dūdh pilāne kā nahīu hotā, śiśupālīkā.
 DRY-SALT-ER, *n.* a dealer in dried meats, &c.—*Sukhlāye hue gosht waqire kā pesha k. w.,*
—Sushkamāṅsavikretā, sukhāye hue māṅs ādī kā vyaṅar k. w.
 DRYSHOD, *a.* without wet feet—*Sukhe pānw^h, sūkhe jātoḥ*—Jhūre pānw, sushkapād,
 sushkacharṇ.
 DRYAD, *n.* (Gr. *drus*) a wood-nymph—*Jangal ki devī^h.*
 DUAL, *a.* (L. *duo*) expressing the number two—*Musannā, tasniya, do ko zāhir k. w.*
—Dwivāchak, dwivāchanant, dwisāṅkhyak.
 DUALLY, *n.* the state of being two, that which expresses two—*Tasniyat, do ko zāhir*
k. w. —Dwitwa dwaite, dwivāchak.
 DUB, *v.* (S. *dubban*) to make a man a knight, to confer any dignity, to make a quick
 noise; *n.* a blow, a knock—*Muntāz saurā kā khitāb d., kisi ko koi martabā yā khit-*
tāb d., ek jald āwāz k.; n. ghūṅsā^h, mukkā^h, thokar^h, thappa^h—Pratishthit ghurchaphē
 kī padavī d., kisi ko koi navinapad wā nūtanapadavī d., ek śighra sabd k.
 DUBIOUS, *a.* (L. *dubius*) doubtful, uncertain, not plain—*Mashkūk mushtabih,*
gair-muqarrar, saf nahīn—Sandigdḥ, saṅśayasth, saṅkāniy, anīśchit, aspasht, avyakt,
 aprakās, apratyaksh.
 DUBIOUSLY, *ad.* uncertainly, doubtfully—*Shubhe se, bā-shakk*—Saṅśay se, sandeh se.
 DUBIOUSNESS, *n.* uncertainty, doubtfulness—*Shakk, shubha*—Saṅkā, saṅśay, sandeh.
 DUBITABLE, *a.* doubtful, uncertain—*Mashkūk, mushtabih, gair-muqarrar*—Sandigdḥ,
 saṅkāniy, anīśchit.
 DUBITANTLY, *n.* doubt, uncertainty—*Shubha shakk*—Sandeh, saṅśay.
 DUBITATION, *n.* the act of doubting—*Shubha k., ishtibāh*—Saṅśay k., sandeh.
 DUCAL. See under DUKE.
 DUCK, *n.* (Ger. *ducken*) a water-fowl, a declination of the head, a dip under water; *v.*
 to dive or put under water, to drop down the head, to cringe—*Bat, sir jhukānā^h,*
dhuk^h; v. dubānā^h, dhukī mārānā^h, gota lagānā, sir jhukānā^h, khāya-bardāri k., khush-
āmad k., chāplūs k. Battak, kalahāns, haṅs, haṅs mastak nihurānā, mastak jhukānā,
 dūb, burkī; *v. boṛnā, burkī mārānā, mastak akasmāt nawānā wā jhukānā, jigjigī k.,*
lallopatto k. [Burūī, burkī mārne w., jigjigī k. w., lallopatto k. w.
 DUCKER, *n.* a diver, a cringer—*Ghota-khor, dhukī mārne w.^h, khush-āmadī, chāplūs*—
 DUCKLING, *n.* a young duck—*Bat kā bachcha*—Haṅsāsavak.
 DUCKING-STOOL, *n.* a stool to duck scolds—*Sazā ke liye jhagrālū auraton ko bāndh kar*
pānt meḥ ghota dene ki ek chauki—Dand ke nimitta jhagrālū striyon ko bāndhkar
 pānt meḥ dhukī dene ki ek chauki.
 DUCK-LEGGED, *a.* short-legged—*Kotāh-sāg, chhoti lāṅgon kā^h.*
 DUCT, *n.* (L. *ductum*) guidance, a passage, a canal, a tube—*Rāh-bārī, rah-bārī, rāh*
—Pathadarāsan, nirdoš, mārg, bāt, prapālā, nālī, choṅgi, pongī, śirā.

- DŪC'TILE, *a.* easily drawn out, pliable—*Jo khinchne se bā-āsānt bāh sake, chīmṛā^h, mulām yā mulāyam, dam-dār*—Sukhakarshapīy, khinchne se bāhne wā phailne ke yogya, mridu, komal.
- DŪC'TILENESS, *n.* flexibility, ductility—*Dam-dāri, mulāyamat yā mulāimat, chīmṛā^h, khinchne jāne s' phailne kī liyāgat*—Mridutā, komalatā, namanīyatwa, sukarshapiyatā, khinchne jāne se phailne kī yogyatā.
- DUC-TILITY, *n.* capacity of being drawn out without breaking, compliance—*Khinchne jāne se phailne kī liyāgat, dam-dāri^h, mulāimat*—Sukarshapiyatā, khinchne jāne se phailne kī yogyatā, nama iyatwa, mridutā, komalatā.
- DŪD'GEON, *n.* (Ger. *degen*) a small dagger, anger, sullenness, ill-will—*Ek chhoṣī kaṭārī^h, khaṭgi, nā-khushi, ranjish, bad-khwāhī, bad-andeshī*—Kaṭār, krodh, rosh, kop, dwesh.
- DŪE, *a.* (L. *debeo*) owed, that ought to be paid or donē, proper, exact; *ad.* directly, exactly; *n.* that which belongs to one, a debt, right, just title, custom, tribute—*Dādāni, haqq-dān, wājib, mā'qūl, lāiq, ṭhik^h; ad. rāst, ṭhik^h; n. haqq, qarṛ, istiḥqāq, haqq-i-wājib, maḥsūl, lastūr rusūm, marsūm, zābitāna*—Dāniy, pratidey, śodhaniy, pariśodhaniy, saṁśodhya, kartavya, ucht, yogya, yathāyogya, yathochit; *ad. sīdha, sūdh; n. swārth, deya, rin, adhikār, yathārthaswattwa, lagat, kar, śulḥ.*
- DŪ'LY, *ad.* in due manner, properly, fitly—*Jaiśā chāhiye^h, achekhi tarāh se, wājibī se, kamā-haqqu-hu*—Thik thik, yathānyāy, yathochit, yathāyogya.
- DŪ'RY, *n.* what one is bound to perform, obedience, service, tax, impost, custom—*Kām jo kisi ko karnā lāzim aur nā-guzir hai, farz, tābī^h-dāri, id'at, khidmat, maḥsūl, lāgat^h, rusūm*—Kartavya, swakartavya, swadharma, kṛitya, vaśibhūtātā, vaśātā, sevā, kar, lagān, śulḥ.
- DŪ'TE-ous, *a.* obedient, respectful—*Muti^h, tābī^h-dār, farmān-bardār, muaddab*—Ājñā-pālak, ājñānyāyī, ājñākāri, ādarakāri, ādaraśīl, sanmāni, mānakāri.
- DŪ'TI-FŪL, *a.* obedient, submissive—*Farmān-bardār, tābī^h-dār, muti^h*—Ājñākāri, bhakt, bhaktāmīn, ājñāpālak, vāśya, vāśānug, vāśavartī, vāśyātmā.
- DŪ'TI-FŪL-LY, *ad.* obediently, respectfully—*Farmān-bardāri se, itā^h se, muaddabāna*—Ājñāpālakatā se, ājñākāritāpūrvak, bhakti se.
- DŪ'TI-FŪL-NESS, *n.* obedience, submission—*Farmān-bardāri, itā^h at, tābī^h-dāri*—Ājñā-nuvartan, ājñānusaraṇ, ājñāpālan, bhakti, vāśyatā, adhinātā.
- DŪ'EL, *n.* (L. *duellum*) a combat between two; *v.* to fight a single combat—*Do ki larāī^h; v. akelī-akelā larnā^h*—Dwandwayuddha; *v.* dwandwayuddha k.
- DŪ'EL-LER, *n.* a single combatant—*Akelī-akelā larnē-wālā^h*—Dwandwayoddhā.
- DŪ'EL-LING, *n.* the custom of fighting duels—*Akelī-akelā kī larāī kī chāl*—Dwandwayuddha kā prachār.
- DŪ'EL-LIST, *n.* one who fights in single combat—*Akelī-akelā larnē w^h.*—Dwandwayoddhā.
- DŪ'EL-LO, *n.* (It.) the rule of duelling—*Akelī-akelā larāī kā qā'idā*—Akelī akelā larāī kā niyati, dwandwayuddhaniyam.
- DŪ'EN'NA, *n.* (Sp.) an old woman who guards a younger, a governess—*Wah burhiyā jo ek jawān 'aurat kī pās-bāni kartī hai, ustānī*—Wah burhiyā jo ek yuvatī kī rakhā kartī hai, guruāin. [—Ek rāg jisko do jan milke gāweh.]
- DŪ'ET', *n.* (L. *duo*) an air for two performers—*Ek rāg jise do shakhs mil-kar gāweh*
- DŪG, *n.* (It. *deggia*) the pap of a beast—*Than^h, chūnchī^h.*
- DŪG, *p. t. and p. p. of dig*—*Dig kā māzi-mutluq aur māzi-ma'tūf-alai-kī yā f'l-i-ma'tūf*—Dig kā sāmānyabhūt aur purṇakriyā wā pūrvakālikakriyā.
- DŪKE, *n.* (L. *duco*) one of the highest order of nobility, a prince, a chief—*Sab se bāre martabe kā amir, salātin, pādshāh, sar-dār*—Kulīnavarṇon meṁ sab se pradhān varṇ kā kulīn, rājā, adhipati.
- DŪ'CAL, *a.* pertaining to a duke—*Sab se bāre martabe ke amir se nisbat-dār*—Kulīnavarṇon meṁ sab se pradhān varṇ ke kulīn kā sambandhī, pradhānakulīnapada-sambandhī.
- DŪC'AT, *n.* a coin struck by dukes—*Ek qism kā sikkā jise sab se bāre martabe kā amir zarb dilwātā hai*—Ek prakār kā mudrā jisko sab se pradhān kulīn jan thapwātā hai.
- DŪC'NESS, *n.* the lady of a duke—*Sab se bāre martabe ke amir kī begam yā bibī*—Sab se pradhān kulīn jan kī patnī.
- DŪC'RY, *n.* the territory of a duke—*Sab se bāre martabe ke amir kī mamlukāt yā milḥ*—Sab se pradhān kulīn jan kā rājya wā bhūmī.
- DŪKE'DOM, *n.* the possessions title or quality of a duke—*Sab se bāre martabe ke amir kī amlik yā martaba*—Sab se pradhān kulīn jan kā rājya ādhipatyā adhikār wā pad.
- DŪL'CET, *a.* (L. *dulcis*) sweet, melodious—*Shirīn, khush-āwāz, khush-ilhān*—Mithā madhur, suswādu, suswar.*
- DŪL'CIFY, *v.* to make sweet—*Shirīn k.*—Mithā k., madhur k.
- DŪL'CIFY'ION, *n.* the act of sweetening—*Mithā k^h.*
- DŪL'CIMER, *n.* a musical instrument—*Ek qism kā bājā*—Ek prakār kā bājā.

DUL'CO-RATE, *v.* to sweeten—*Shirīn k.*—*Mithā k.*, *madhur k.*

DUL-CO-RATION, *n.* the act of sweetening—*Mithā k^h.*

DULL, *a.* (S. *dol*) stupid, sluggish, blunt, awkward, not quick, sad, gross, not bright, drowsy; *v.* to stupify, to blunt, to sadden, to damp, to make heavy, to sully—*Ahmaq, sust, kund, be-wuqūf, majhūl, kūhil, afsurda, nā-shād, be-hiss, chima^h, tez roshan nahīn, dhuandhlā^h, andhlā^h, khwāb-ilūda, khwāb-nāk, uighāsā^h; v. ahmaq k., be-wuqūf k., kund k., afsurda k., nā-shād k., pazh-murda k., mānda k., sust k., dagilā k., mailā k^h, dhuandhlā k^h, andhlā k^h.*—*Mandabuddhi, mū^h, mand, maudagati, bhoñthra, bhoñtā, kunthit, mandamati, jar, dhilā, udās, v. shādi, sun, achetan, malin, dhumlā, mandakānt, mandatej, mandalyuti, nidrālu, niñdāsā, alsāyā; v. jar wā mūr^h k., bhoñthra bhoñtā wā kunthit k., udās k., vishādī k., man tornā, mand wā maudagati k., dhilā k., malin k., mandakānt k., dhappa dālānā, malin k., dhumlā k.*

DUL'LARD, *n.* a blockhead; *a.* stupid—*Ahmaq; a. be-wuqūf—Mūr^h, jar; a. maudamati, mandabuddhi.*

DUL'LER, *n.* that which makes dull—*Sust kund afsurda be-hiss dhimā yā uighāsā kar-ne-wālī chiz—Mūr^h mandagati bhoñthra jar udās achetan malin wā niñdāsā kar-ne-wālī vastu.*

DUL'LY, *ad.* stupidly, slowly, sluggishly—*Be-wuqūfi se, hamāqat se, susti se, kāhili se—Mandamati se, jaratā wā mūr^hatā se, dhil se, askat se, mandagati se.*

DUL'NESS, *n.* stupidity, heaviness, bluntness—*Hamāqat, be-wuqūfi, kaudani, susti, kāhili, majhūli, kundi—Jaratā, mūr^hatā, alsāyā, gatimandata, askat, dhilāpan, dhil, atikshpatā, ativratā, muthrāi, bhoñtāpan.*

DUL'BRAINED, *a.* stupid, doltish—*Be-wuqūf, ahmaq—Jar, mūr^h.*

DUL'BRÖWED, *a.* having a gloomy look—*Be-wuqūf, ahmaq—Jar, mūr^h.*

DUL'EYED, *a.* having a downcast look—*Dil-gir, sir niche jhukāye hue^h—Dukhit, vishādī, muñh niche latkāye hue.*

DUL'HEAD, *n.* a blockhead, a dolt—*Kaudan, gūwādi^h, ahmaq—Mūr^h, mūr^h.*

DUL'EIGHT-ED, *a.* having weak eight—*Kund-nigāh, kotāh-nigāh—Chundhlā, dhuñdhilā, mandadrishti. [gup-chup^h, gūngā^h, guñg^h, chupkū^h; v. chup k^h, gup-chup k^h.*

DUMB, dūm, *a.* (S.) mute, not able to speak, silent; *v.* to silence—*Chup^h, an-bol^h, DUMB'LY, ad.* mutely, silently—*Chup-chāp^h, gup-chup^h, chup-chip se^h.*

DUMB'NESS, *n.* incapacity to speak, silence—*Be-zabāni, gūngā-pan^h, khāmoshi—Guñgāi, mūkātā, vākstabdhatā, vākstambh, maun, guñgi, chuppi, chup.*

DUM'FOUND, *v.* to make dumb, to confuse—*Gūngā k., ghubrā-d^h.*

DUMP, *n.* (Ger. *dumm*) sadness, melancholy, sorrow, a melancholy tune—*Malāl, malolā, gam, gam-anges rāg, ranj paidā k. w. rāg—Udāsī, vishād, khed, mlāni, kheda-janak rāg, udāsī kā rāg. [dukhkit, khedit.*

DUMP'ISH, *a.* sad, melancholy, dull—*Gam-gin, ranjida, afsurda, dil-gir—Udās, vishādī,*

DUMP'ISH-LY, *ad.* in a moping manner—*Afsurdagi ke taur se, afsurdāna—Udāsī se, šok se.*

DUMP'ISH-NESS, *n.* sadness, melancholy—*Afsurdagi, gam, ranj—Udāsī, khed, šok.*

DUMP'LING, *n.* a sort of pudding—*Ek gism kā gulgulā yā puā—Ek prakār kā gulgulā wā puā.*

DUMP'Y, *a.* short and thick—*Chhotā aur motā^h, nātā aur motā^h.*

DUN, *a.* (S.) a colour partaking of brown and black, dark, gloomy—*Mis-rang, ashhab, bhūrā aur kālā milā huā^h, tira, kālā^h—Kapiē, piñgal, tāmrakrishnavarn, krishṇa, śyām. [chit tāmrakrishnavarn, kuchh kuchh krishṇa.*

DUN'NISH, *a.* inclining to a dun colour—*Bhūrā-kālā mail, tira-mail, kālā mail—Kin-*

DUN, *v.* (S. *dynan*) to claim a debt importunately; *n.* an importunate creditor—*Muhassili k., kārā taqāzā k.; n. sukht mutaqāzi, kārā taqāzā k. w., qar-z-huāh, muhassil—Bār bār pāwnā māngnā, dharnā d., dhannā d., bār bār pāwnā māngne w., dharnā d. w., dhannā d. w., dharnait.*

DUN'NER, *n.* one employed in soliciting the payment of debts—*Taqāzā k. w., saziwāl, jo shakhs qar-z tahsilne ke liye muqarrar rahitā hai, muhassil—Rip wā pāwnā ugāhne w., jo jan pāwnā ugāhne men lagayā jātā hai.*

DUN'CE, *n.* (Ger. *duns*) a dolt, a dullard—*Ahmaq, gāwādi^h, kaudan—Mūr^h, mūr^h, jar.*

DUN'QER-Y, *n.* stupidity, dulness—*Hamāqat, be-wuqūfi, kund-zihni, kaudani—Mūr^hkatā, mūr^hatā, jaratā.*

DUNG, *n.* (S.) the excrement of animals; *v.* to void excrement, to manure—*Gūh^h, lid^h, gobar^h, leñri^h, mengni^h, bikh^h, v. lid gobar yā bikh k^h, leñri yā mengni hugnā^h, lid gobar yā leñri kī khād dālānā^h, khād dālānā^h, pāns dālānā^h, pānsnā^h.*

DUN'EY, *a.* full of dung, mean, worthless—*Mailā^h, dūn, kamīna, be-qadr—Lid gobar ādi se bharā huā, nich, ādham, nihsār, nikammā.*

DUNGA'HILL, *n.* a heap or accretion of dung; *a.* sprung from the dunghill, mean—*Gobār^h, gāndaur^h, ghūr^h, gobar kī dher^h; a. gobār^h yā ghūr se upjā huā^h, nich^h.*

DUNG'YARD, *n.* the place of a dunghill—*Ghūr yā gāndaur kī jagah^h.*

- DÜN'GEON**, *n.* (Fr. *donjon*) a close dark prison; *v.* to shut up as in a dungeon—*Siyaḥ-chāh, zindān, qaid-khānā*; *v.* *siyāh-chāh yā qaid-khāne meñ band k.*—Andhakúp, karágár; *v.* andhakúp wá karágár meñ dāl d.
- DÜ'O**, *n.* (L.) a song in two parts—*Ek gít jiske do hisse hoñ*—Ek gít jiske do bhág hoñ.
- DÜ-O-DEQ'IMO**, *n.* a book in which a sheet is folded into twelve leaves; *a.* having twelve leaves to a sheet—*Ek ek takhte ke bárah bárah waraq ki baní hut kitáb*; *a.* *jismeñ ek ek takhte ke bárah bárah waraq hoñ*—Ek ek táw ke bárah bárah patrón kí baní hui pustak; *a.* *jismeñ ek ek táw ke bárah bárah patra hoñ.*
- DÜ-O-DEQ'U-PLA**, *a.* consisting of twelve—*Bárah bárah ká baná huá^h*. [do ká rájya.
- DÜ-ÜM'VI-RATE**, *n.* government by two—*Do ki hukúmat*—Do ká éasan, do ki prabhutá.
- DÜPE**, *n.* (Fr.) a credulous person, one easily tricked; *v.* to trick, to deceive—*Za'ifu-l-i-tiqád shakhs, sarí'u-l-i-tiqád shakhs, sáda-díl, jo shakhs ásání se fareb meñ á játa hai*; *v.* *fareb d., dagá d.*—Viśwásíl jan, jo jan kíśí bát ko síghra mán letá hai, modhú, sídhá jan, jo jan anáyás dhokhe meñ atá hai, sukhavañchaní; *v.* *thagná, dhoká d.*
- DÜ'PLE**, *a.* (L. *duo, plico*) double—*Dohrá^h, dugná^h, dúná^h*.
- DÜ'PLI-CATE**, *v.* to double, to fold; *a.* double, twofold; *n.* an exact copy, a transcript—*Dohrá k^h, do-tah k.*; *a.* *dohrá^h, musanná, do-chand*; *n.* *naql, musanná*—*Doh-ráná, dwigun k., dugnáná, dugná k., dúná k., dolařá k.*; *a.* *dúgná, dúná, dolařá, dwigun*; *n.* *pratilipti, pratirip, utár.* [naw, dwiguníkarap, parat.
- DÜ-PLI-CÁ'TION**, *n.* the act of doubling, a fold—*Dohráw^h, dohrás^h, tashdíl, tah*—*Dug-DÜ'PLI-CA-TÜRE*, *n.* a fold any thing doubled—*Tah, koí chíz jo dohrúí yá dugnát jáy*—Bhánj, parat, koí vastu jo dugnái wá dohrái jáy. [munhápan, chhal, kapať.
- DÜ-PLIČ'ITY**, *n.* doubleness, deceit—*Do-zabáni, do-rangí, fareb, riya*—*Dwivyápar, dui-DÜRE*, *v.* (L. *duro*) to last, to continue—*Páe-dár rahná, qáim rahná, sábit rahná*—*Tikná, thaharná, baná rahná.* [chirakálík, akshay.
- DÜ'RA-BLE**, *a.* lasting or continuing long—*Páe-dár, der-pá, qáim, dáimi*—*Chirastháyi*.
- DÜ'RA-BLY**, *n.* the power of lasting—*Páe-dári, der-pái, istiqámat, dawám*—*Chirastháyitwa, sthíratá, stháyitwa, akshyatá.* [sthíratá.
- DÜ'RA-BLE-NESS**, *n.* the power of lasting—*Páe-dári, der-pái*—*Chirastháyitwa, stháyitwa*, *DÜ'RA-BLY*, *ad.* in a lasting manner—*Páe-dári se, der-pái se, usturwárt se, istiqámat se*—*Chirastháyi rūp se, sthíratápurvak.* [khatáw, atkáw, káragárabandhan, bañdhuai.
- DÜ'RAŇCE**, *n.* continuance, imprisonment—*Páe-dári, qaid*—*Chirastháyitwa, tikáw*, *DÜ'RA'TION*, *n.* continuance, length of time—*Páe-dári, qiyám, istimár, istiqámat, mī'ád*—*Tikáw, khatáw, stháyitwa, sthíratá, chirastháyita, kálaparimán.*
- DÜ'RESSE**, *n.* imprisonment, constraint—*Qaid, habs, asiri, zabar-dasti, jabr*—*Aťkáw, ká-rágirabandhan, bañdhuai, balátkář, hal.*
- DÜ'RING**, *prep.* for the time of continuance—*Meñ^h, bich^h, hote^h, rahte^h, dhār^h*.
- DÜ'RST**, *p. t. of dare*—*Dare ká mázi-mutlaq*—*Dare ká sámányabhút.*
- DÜSK**, *a.* (Ger. *duster*) tending to darkness, dark-coloured; *n.* tendency to darkness, darkness of colour—*Kuchh kuchh andherá^h, kálá^h, dhumlá^h, dhuñdhlá^h*; *n.* *go-dhúr^h, muñh-andherá^h, go-dhúli^h, kálá^h, dhumlá^h-pan^h, dhumlái^h*.
- DÜS'KI-NESS**, *n.* incipient darkness—*Dhumlái^h, dhuñdhlá-pan^h, kuchh andherá yá kálá^h*.
- DÜS'KISH**, *a.* inclining to darkness—*Kuchh kálá yá dhumlá^h*. [pan se^h.
- DÜS'KISH-LY**, *ad.* darkly, cloudily—*Go-dhúr sá^h, go-dhúli sá^h, dhumlái se^h, dhuñdhle*.
- DÜS'KISH-NESS**, *n.* approach to darkness—*Kuchh kálá^h, dhumlá-pan^h, dhuñdhlá^h*.
- DÜS'KY**, *a.* tending to darkness, gloomy—*Kuchh kálá^h, dhumlá^h, dhuñdhlá^h*.
- DÜST**, *n.* (S.) earth or other matter reduced to powder, earth, the grave; *v.* to free from dust, to sprinkle with dust—*Khák, gubár, mittí^h, qabr, mazár*; *v.* *dhúl jhárná^h, phatakna^h, jhárná^h, dhúl bhurbhuráná^h, dhuriyáná^h*—*Dhúl wá dhúr, raj, maťtí, maťi, savagart, savaras, mritasárirasthán, loth* ke gárne ká garhá.
- DÜST'ER**, *n.* that which frees from dust—*Jhárú^h, jhárpan^h, jhórne ká kaprá^h*.
- DÜST'Y**, *a.* filled or covered with dust—*Khák-álúda, gubár-álúda, gard-álúda, khák, pur-dhúl*—*Dhúlimay, dhúr se bhará huá, pañsúr, pañsul.*
- DÜST'Y-NESS**, *n.* state of being covered with dust—*Khák-álúdagí*—*Dhúl se bharáw, dhúliprachurata, dhúliyuktatá.* [le-jáne w^h.
- DÜST'MAN**, *n.* one who carries away dust—*Jhárú d. w^h, buhárú^h, dhúl mittí jhár-kar*.
- DÜTCH**, *n.* the people and language of Holland; *a.* belonging to Holland—*Háland^h ke báshande aur wahán kí zabán*; *a.* *Háland ke mulk se nisbat-dár*—*Háland deá ke log*.
- DÜT'CHESS**. See **DUCHESS**. [aur wahán kí bháshá; *a.* *Hálanddeśasambandhí.*
- DÜ'TY**. See under **DUE**.
- DWÁRF**, *n.* (S. *dwerg*) a person below the usual size; *a.* below the usual size; *v.* to hinder from full growth—*Báwná^h, banthul^h, bauná^h*; *a.* *nátá^h, thingná^h, thumká^h*; *v.* *nátá yá thingná k. yá rakhná^h, barhne na d^h*.
- DWÁRF'ISH**, *a.* below the natural size—*Nátá^h, thumká^h, thingná^h, báwná^h*.

- DWÁRFISH-NESS, *n.* littleness of stature—*Nátá-pan^h, thumkái^h, thingná-pan^h.*
- DWÉLL, *v.* (*Dan. dwaler*) to live in a place, to reside, to remain: *p. t.* and *p. p.* DWÉLT or DWÉLLED—*Tikná^h, basná^h, rahná^h.* [*w., rahanhá.*]
- DWÉLL'ER, *n.* one who lives in a place—*Báshanda, áákin, muqim*—*Vási, nivási, rahne*
- DWÉLL'ING, *n.* place of residence, habitation—*Maskan, khána, makár, maqám*—*Vás, vásasthán, ghar.*
- DWÉLL'ING-HÖUSE, *n.* the house where one lives—*Haweli*—*Kothí, ghar, grih, bhavan.*
- DWÉLL'ING-PLÁCE, *n.* a place of residence—*Maskan, makár*—*Vásasthán, nivasasthán.*
- DWIN'DLE, *v.* (*S. dwinan*) to shrink, to grow less, to fall away, to make less—*Súkhaná^h, súkhná^h, sukarná^h, simatná^h, ghatná^h, galná^h, utarná^h, ghatáná^h.*
- DYE, *v.* (*S. deagan*) to tinge, to colour, to stain; *n.* hue, colouring matter—*Raṅgná^h, raṅg chapháná^h, raṅg d^h, bhar-dálná^h; n. raṅg^h.*
- DYE'ING, *n.* the art of colouring cloth—*Raṅgái^h.*
- DY'ER, *n.* one who colourg cloth—*Raṅg-rez, sabbág*—*Raṅgwaiyá, rañjak.*
- DY'ING. See under DYE.
- DYKE. See DIKE.
- DY-NÁM'ICS, *n.* (*Gr. dunamis*) the science of mechanical powers—*'Ilm-i-jarr-i-saql ká wah hissa jismeh quwwat-i-ajsám-i-rawán ká bayán hai, 'ilm-i-quwwat-i-ajsám-i-rawán*—*Gatividyá.*
- DY'N-AS'TY, *n.* (*Gr. dunastes*) government, a race or succession of rulers—*Hukumat, saltanat, sháhi khándán yá nasab, nasl-i-malikán*—*Ádhipatya, rájya, rájaván, rája-kul, rájávali.* [*khilt, khilt ki buri hálat*—*Raktádi ká dusht bháv.*]
- DY'SCRA-SY, *n.* (*Gr. dus, krasie*) an ill habit or state of the humours—*Kasrat-i-*
- DY'S'EN-TER-Y, *n.* (*Gr. dus, enteron*) looseness, bloody flux—*Is-hál, jaryán-i-shikam, jiriyán-i-shikam, ánw ki bimári*—*Ámátisár, ámarakt, ánw ká rog.*
- DY'S-EN-TÉR'IO, *a.* relating to dysentery—*Is-hál yá jiriyán-i-shikam ke muta'allig, ánw ke marz ke muta'allig*—*Ámaraktasambandhi, ánw ke rog ká sambandhi.*
- DY'S'PEP-SY, *n.* (*Gr. dus, pepto*) difficulty of digestion, indigestion—*Bad-hazmí, be-haz-mí, kam-hazmí, sigl*—*Ajurnatá, apák, mandapak, mandagni.*
- DY'S'U-RY, *n.* (*Gr. dus, ouron*) difficulty in voiding urine—*'Asaru-l-baul, habsu-l-baul, taqtir*—*Mútrarodh, mútrakrichhra, mütne meñ karkari.*

E.

- EACH, *a.* (*S. cēle*) either of the two, every one of any number—*Do meñ se koi^h, har ek*—*Ubhay meñ se koi, pratyek, ek ek.*
- EÁ'GER, *a.* (*L. acer*) ardently desirous, vehement, impetuous, sharp, keen—*Mushtág, árzu-mand, shauqin, sar-garm, shadúl, jald, tez, saḥt, tund*—*Laulín, atyákáñkshí, atyabhlíshí, utsuk, ugra, vyagra, kutuhali, vegawán, tikshn, tikhá, kará, prachand, uchchagd.*
- EÁ'GER-LY, *ad.* ardently, keenly—*Sar-garmi se, shauq se, tundí se, tezi se*—*Laulínatá se, ugratá se, vyagratá se, prachandatá se, atyabhlíshá se, tikshnatá se, tikháí se.*
- EÁ'GER-NESS, *n.* ardent desire, impetuosity—*Sar-garmi, niháyat árzu-mandí, shauq, tundí, jaldí*—*Atyabhlíshá, atyákáñkshá, laulínatá, uttáp, tikshnatá, tikháí, ugratá, prachandatá, veg, sigratá, vyagratá, uchchandatá.*
- EÁ'GLE, *n.* (*L. aquila*) a bird of prey, a military standard—*'Uqáb, humá, jangí nishán yá jhandá*—*Utkroś, gridhra, gid, larái ká jhandá, yuddhapataká.*
- EÁ'GLET, *n.* a young eagle—*'Uqáb yá humá ká bachcha*—*Utkrośasavak, gridhraśavak, gid ká bachchá.*
- EÁ'GLE-EYED, *a.* sharp-sighted as an eagle—*'Uqáb yá humá ke mánind tez-nazar yá tez-nigáh*—*Utkrośadrishti, gridhradrishti, gid sarikhá súkshmadarí, tikshnadrishti.*
- EÁ'GLE-SIGHT-ED, *a.* having quick sight—*Tez-nigáh, tez-nazar, dúr-bín*—*Sighradrishti, tikshnadrishti, súkshmadarí.* [*sarikhi sigragati, gid ki si sigragati.*]
- EÁ'GLE-SPEED, *n.* swiftness as of an eagle—*'Uqáb ki si tez-rauí*—*Utkroś wá gridhra kí*
- EÁ'GLE-STÖNE, *n.* a kind of stone—*Ek gism ká pathhar*—*Ek prakár ká pathhar.*
- EÁ'GRE, *n.* (*S. egor*) a tide swelling above another tide—*Ek bháthá yá jawár jo dūre*
- EAN. See YEAN.
- EÁR, *n.* (*S. eare*) the organ of hearing, the power of judging of harmony—*Gosh, kán^h*—*Karṇ, śrotra, śravaṇapath.* [*badhir.*]
- EÁR'LESS, *a.* without ears, deaf—*Be-gosh, be-kán, búchá^h, kan-kaṭá^h, bahirá^h*—*Karṇahin,*
- EÁR'MÁRK, *n.* a mark on the ear—*Kán par ek nishán*—*Karṇ par ek chihn, kán par ek chinháni.*
- EÁR'RÍNG, *n.* an ornament for the ear—*Jhumká^h, goshwára áweza dur kundaí waḡaira kán ke zavarát*—*Lolac gujiyá karpaphúl bala o báli ádi kán ke ḡahne.*
- EÁR'SHÖT, *n.* reach of the ear—*Kán ki pahunch^h, jis tafáwut par lafs sun pare, sunte bhar meñ, partáb-i-áwáz, áwáz ká fappá*—*Karṇagochar, śrutiparyant, wah antar jis par sabd sun paṛai.*

- EAR/WAX**, *n.* cerumen of the ear—*Kán ki mail^h, khúnt^h*. [*kan-phusá^h, kan-lagwá^h*.
EAR/WIG, *n.* an insect, a whisperer—*Kan-paúhwá kírā^h, kan-gojar^h, phusphusahá^h*.
EAR/WIT-NESS, *n.* one who attests what he has heard—*Sam'i gawáh, suni hui bát ká sháhíd yá gawáh*—*Śrutasákshi*, apne kán se suni hui bát ká sákshi.
EAR, *n.* (S.) that part of corn which contains the seeds ; *v.* to shoot into ears—*Kho-sha ; v. khosha^h*.—*Kál, dhányasūśhak, śasymañjari ; v. bál phūná, bál h.*
EAR, *v.* (S. *erian*) to till, to plough—*Jotná^h, chásná^h, halwáhi k^h, hal chalaná^h*.
EAR/A-BLE, *a.* that may be ploughed—*Jotná^h, jisko jot saken^h, jo joti jág^h*.
EAR'ING, *n.* a ploughing of land—*Chás^h, jot^h, halwáhi^h, huláhi^h, jotái^h*.
EARL, *n.* (S. *eorl*) a title of nobility—*Inglístán ke tisre darje ká amír*—*Kulínapada-sth, tritíyakulínapadasth*. [*Tritíyakulínapad, tritíyakulínapadasth ká alhikár*.
EARL'DOM, *n.* the dignity of an earl—*Inglístán ke tisre darje ke amír ká martaba*.
EARL-MAR'SHAL, *n.* one of the great officers of state who has the superintendence of military solemnities—*Muhtamim-i-jang*—*Yuddhotsavadhyaksh*.
EAR'LY, *a.* (S. *ær*) soon, being in good time or season ; *ad.* soon, betimes—*Jald, shítáb, savere ká^h, bar-waqt ; ad. jald, savere^h, bar-aiyám, bar-mahal*—*Sighra, samayo-chit, uchitakalik, kálinurúp, avasara-prápt ; ad. jhat, sakál meñ, samay meñ, avasar meñ*. [twari.
EAR'LYNESS, *n.* the state of being early—*Saverá^h, shítábi, jaúdi, zúdi*—*Sighratá, avilamb*,
EARN, *v.* (S. *earnian*) to gain by labour, to obtain, to deserve, to merit—*Hásil k., paidá k., suziwár h., mustahiqq h.*—*Upárjan k., śram se lábh k., kamána, yogya h., upayukt h.*
EARN'ING, *n.* that which is earned—*Kamái^h, upárjan^h*.
EAR'NEST, *a.* (S. *earnest*) ardent, zealous, eager ; *n.* seriousness, pledge, first fruits, money given in token of a bargain—*Dil-soz, sar-garm, sá't, mustá'idd, shauqin, mush táq ; n. sanjídagi, tahammul, kafálat, cháshui, bai-áná*—*Utsuk, kutúhali* vyagra, utsáhi, uchchand, atyanurági, atyabhiláshi, atyákáñkshí ; *n.* apariháśa, gaurav, alághav, dhíratwa, upanidhi, upanyás, púrvabhuktí, bángt, púrvadatamúlya, kray arthát kinne meñ jo mudrá wá dhan pahile diyá játa hai jismeñ bát pakki ho jáy.
EAR'NEST-LY, *ad.* warmly, eagerly, zealously—*Sar-garmi se, ishtiyáq se, shauq se, dil-sozi se, tan-dihí se, joah se*—*Uttáp se, atyabhilásh se, atyákáñkshá se, chittasakti se, utsáh se, anurág se*.
EAR'NEST-NESS, *n.* eagerness, seriousness—*Ishtiyáq, shauq, dil-sozi, sar-garmi, sanjídagi, tahammul*—*Atyákáñkshá, atyabhiláshá, chittasakti, uchchandátá, utsáh, gaurav, dhíratwa, apariháśa*.
EARTH, *n.* (S. *eorthe*) the matter which composes the globe, soil, the ground, the terraqueous globe, the world ; *v.* to hide in the earth, to bury, to cover with earth—*Wah shai jis se dunyá bani hai, mitti^h, khák, zamin, kura-i-zamin, dunyá, jahán, 'álam ; v. zamin meñ chhipná yá chhipaná, dafn k., madfún k., zamin meñ gárná, matti charhána^h*—*Wah vastu jiski prithwi bani hai, máti, bhúmi, bhúgol, bhúman-dal, prithwi ; v. bhúmi meñ chhipná wá chhipná, gárná, máti se topná*.
EARTH'EN, *a.* made of earth or clay—*Mitti ká^h, matti ká^h, máti ká^h, matihá^h, matiýá^h*.
EARTH'LING, *n.* an inhabitant of the earth—*Zamin ká bāshanda*—*Prithvivāsi, prithvi-sth, sānsāri*.
EARTH'LY, *a.* belonging to the earth, not spiritual, vile, mean, carnal—*Zamin ke muta'alliq, dunyāwi, khák, zalil, kamina, dūn, jismani, nafsāni*—*Pārthiv, sānsārik, laukik, aihik, śārīrik, adham, nich, daihik, kāyik, viśhayi*.
EARTH'Y, *a.* consisting of earth, resembling earth, relating to the earth, gross—*Mitlā^h, mitti ke mānind, khák, zamin ke muta'alliq, zamini, dunyāwi, mojá^h, bārik nahin*—*Māti ká baná huá, máti ká, matihá, mitti ke sadriá, mitti sá, prithvisambandhi, pārthiv, sānsārik, sthūl, asúkshn, kutsit*.
EARTH'YNESS, *n.* the state or quality of being earthy, grossness—*Dunyāwi-sifat, khák-pan, mojá-pan^h*—*Bhaumatwa, pārthivatwa, máheyatá, sthūlatá*.
EARTH'BÖARD, *n.* the board of a plough that turns over the earth—*Hal ká patará jo mitti ko ulat-detá hai*.
EARTH'BÖRN, *a.* born of the earth—*Zamin ká paidá huá, dunyá ká paidá huá*—*Bhū-misambhav, bhūmij, kshitij, prithivi ká upjá wá utpañna huá*.
EARTH'BÖUND, *a.* fastened by the earth—*Zamin meñ yá zamin se bāndhá huá*—*Prithivi meñ wá prithivi se bāndhá huá, bhūbadha*.
EARTH'BRED, *a.* low, abject, grovelling—*Past, zalil, dūn, pájí*—*Nich, adham, kshudra*,
EARTH'CRÉ-AT-ED, *a.* formed of earth—*Mitti ká baná huá^h, matihá^h*. [tuchchha.
EARTH'FÉD, *a.* low, abject—*Past, zalil, dūn*—*Adham, nich, tuchchha*.
EARTH'FLX, *n.* a kind of fibrous fossil—*Ek qism ki káni shai jismeñ reehe yá sūt hote haiñ*—*Ek prakár ki ákariy vastu jismeñ sūt hote haiñ*.
EARTH'LY-MIND-ED, *a.* having a mind devoted to earthly objects—*Dunyāwi chāzoñ ki*

- taraf mál, duniyá ki chízoh meñ masráf*—Vishayí, vishayasaktachitta, sahsárasaktaman.
- EARTHLY-MIND-ED-NESS**, *n.* devotedness to earthly objects, grossness, sensuality—*Duniyá ki chízoh ki taraf málán yá mayalán, najsáníyat, shahawat parasti, kawas*—Sahsárasaktatá, sahsárasakti, vishayasakti, bhogásakti, kámásakti.
- EARTH-NUT**, *n.* a root like a nut—*Supári si ek jar yá kand^h*.
- EARTHQUAKE**, *n.* a convulsion of the earth—*Zalzala, zamín ká larra, tazalzul*—*Bhú-chál, bhúnchál, háládolá, bhuiñdol, bhukamp, bhúchal*.
- EARTH-SHAK-ING**, *a.* shaking the earth—*Zamín yá duniyá hiláne w.*—Prithiví hiláne w.
- EARTH-WORM**, *n.* a worm bred under ground, a mean scold wretch—*Kharátin, kamína. páji shakhs*—*Keñchuá wá kechuá, nichajan, tuchchhajan*.
- EASE**, *n.* (Fr. *aïse*) quiet, rest, facility; *v.* to free from pain, to relieve—*Áram, ráhat, ásáish, ásúdagí, tafarrukh, farógat, suhúlat, ásání*; *v. ranj-o-dard ko dúr k., áram d., halká k^h*—Chain, kal, sukh, ánand, visráam, santi, swásthya, susthatá, saugamya, saukarya, sukaratwa, anáyás, sugamatá; *v. vyathá dúr k., dukh ká klés barná, sánt k., laghu k.* [nirupadrav, nishkantak]
- EASEFUL**, *a.* quiet, peaceful—*Ásúda, sákin, pur-sukh, bá-qarár*—Sánt, prasánt, swasth.
- EASELESS**, *a.* wanting ease, deprived of rest—*Be kal, be-chain*—Sukhasúnya, niránand, bin kal, bin chain, visráamarahit. [sáháyya, sukh, ánand]
- EASEMENT**, *n.* relief, convenience—*Madad, áram, rifáhiyat, farógat, ásúdagí*—Upakár.
- EASY**, *a.* not difficult, quiet, free from pain, complying, free from want, not formal, light—*Ásán, sahl, sahs, khush-kál, bá-áram, kalim, mutahammil, muláim, fariq, murájjah, be-takalluf, halká^h*—Sugam, susádhyá, suhasádhyá, akathin, sánt, swasth, nirudveg, anukúl, dukkhahin, sukhi, saral, aguru, sauvah.
- EASY-LY**, *ad.* without difficulty, readily—*Ásání se, suhúlat se, fauran, dil se, ámadagi se, khushi se*—Sugamatá se, anáyás, biná dukh ká klés, jhat pat, turant, ichchhá se, prasannatápurvak.
- EASINESS**, *n.* the quality of being easy—*Ásání, suhúlat, salásat, ásáníyat, áram, ásúdagí, muláimat, hilm, tahammul*—Susádhyatá, sugamatá, kal, chain, swasthatá, swásthya, anukúlatá, santi, dhíratá. [gáne ká qálib—Chitrakár ke tát bándhne ká patará]
- EAST-EL**, *el*, *n.* the frame on which a painter places his canvass—*Naqqásh ke tát la*.
- EAST**, *n.* (S) the quarter where the sun rises, the eastern parts of the earth; *a.* from or towards the rising sun—*Mashriq, sharq*; *a. sharqi, mashriqi*—Purab; *a. purbi*.
- EAST-ER-LING**, *n.* a native of the east—*Mashriqi bāshanda, mashriq ká mutawattin, sharq ká watani*—Purab ká desíjan.
- EAST-ER-LY**, *a.* coming from the east, lying towards the east, looking eastward—*Pur-wá^h, sharq, mashriqi, sharqi rukh ká, mashriq-rú*—Purwaiyá, purbi, pránmukh.
- EAST-ERN**, *a.* being in the east, oriental—*Mashriqi, sharqi*—Purbi, purvadesiya.
- EAST-WARD**, *ad.* towards the east—*Purab-taraf, purab ki taraf, mashriq-rú*—Purab munh, pránmukh, purab ki or.
- EAST'ER**, *n.* (S.) the festival which commemorates the resurrection of Jesus Christ—*Hazrat 'Isá ke bār-i-digār zinda hone ki yád-gārí ká tevhār*—Isá ke punarutthán ke smaran ká parv, kishatpunarutthánaparvva.
- EAT**, *v.* (S. *etan*) to chew and swallow, to take food, to devour, to consume, to corrode: *p. t.* ÁTE or **EAT**, *p. p.* EAT or EATEN—*Chálná^h, chubáná^h, kháná^h, bhachhná^h, bhakosná^h, bhakosná^h, khá-jáná^h, khá-dálná^h*.
- EAT'ABLE**, *a.* that may be eaten; *n.* any thing that may be eaten—*Kháne-jog^h, kháye-jáne ke qábil, jise khá sakeñ^h*; *n. wah chiz jisko khá sakeñ, khurdani*—Khádyá, khádaniy, bhakshya, bhakshaniy, bhojya, bhojaniy; *n. khádyadravya, bhakshya-vastu*. [bhakshak, bhokta, marmabhedí]
- EATER**, *n.* one that eats, a corrosive—*Khuranda, kháne w^h, khá-jáne w^h*—Khádak.
- EATING**, *n.* the act of chewing and swallowing—*Khána^h*—Khádan, bhakshan, bhojan.
- EATING-HOUSE**, *n.* a house where provisions are sold ready dressed—*Pake huc kháne ká dukan, dukan jameñ paká huá khána biktá hai, bhathiyar-khána*—Siddhanna bikne ká sthán, bhojanavikrayasthán.
- EAVES**, *n. pl.* (S. *efese*) the edges of the roof of a house—*Orá^h, olti^h, orauti^h*.
- EAVE'DROP**, *v.* to listen under windows—*Olti lag ke sunná^h, dhukká lag ke sunná^h, khipki ke niche se sunná^h*.
- EAVE'DROP-PEE**, *n.* an insidious listener—*Olti lag ke sunne w^h, karule lag ke sunne w^h*.
- EBB**, *n.* (S. *ebe*) the reflux of the tide, decline, decay; *v.* to flow back towards the sea, to decline, to decay—*Jazr, tanazzul, zawál*; *v. samundar ki taraf phir bah-jána, bháthá lagná^h, bhathiyána^h, tanazzul h., zawál h., kam h.*—Bháthá, utár, khiskáw, ghatáw; *v. bháthá h., utarná, dhalná, khisakná, ghatná*.
- EB'RING**, *n.* the reflux or the tide—*Bháthá^h*.
- EB'ONY**, *n.* (Gr. *ebenos*) a hard black wood; *a.* made of ebony—*Ábnús*; *a. ábnusi*—Ek prakár ki kapi káli lakri, kendu, kovidár, kshitissarak, tinduk, kulak; *a. kenduk, ek prakár ki kapi káli lakri ká baná huá*.

- EB'ON**, *a.* made of ebony, dark, black — *Abnusi, sijah, kálá^b* — Kendu wá tinduk ká baná huá, ek bháñti kí kapi kadi lakri ká baná huá, syam, krishn.
- E-BRI'E'TY**, *n.* (L. *ebrius*) drunkenness — *Mad-hoshi, sar-shári, sar-masti* — Unmattatá, madyounnattatwa, matawálpán.
- E-BRI'Ó'TY**, *n.* habitual drunkenness — *Sadā ká matwárálpán^b*.
- E-BULL'IENT**, *c.* (L. *e bullio*) boiling over — *Ubalne w^b, ubal-kar utrā jāne w^b*.
- E-BULL'EN-CT**, *n.* a boiling over — *Ubal^b*.
- EN-UL'TION**, *n.* the act of boiling — *Ubal^b, josh, joshish* — Khatlāw.
- EC-CEN'TRIC**, **EC-CEN'TRI-CAL**, *a.* (Gr. *ek, kentron*) deviating from the centre, not having the same centre, irregular, anomalous; *n.* a circle not having the same centre as another, that which is irregular or anomalous — *Párik-i-markaz, wahi ekhi markaz na rukhne-wile, jinka ek markaz na ho, mukhtalifatu-l-markaz, be-dastir, be-qá'idā; n. ek aisa dáira jiska markaz दूसरे daire ká markaz na ho, duráir-i-mukhtalifatu-l-markaz, jo be-dastir ya be-qá'idā ho* — Kendrápagáni, madhyasthānatyagi, kendra-prānāmukh, āsannakendra, vishamakendra. vipathagāni, ayyavasthit, anyathachari, niyamavahirgat, niyamavahirbhūt; *n. ek aisa vritta ki jiska kendra दूसरे vritta ká kendra na ho, prativritta, jo ayyavasthit wá niyamavahirgat ho*.
- EC-CEN-TRÍ'CTY**, *n.* deviation from a centre, deviation from what is usual, irregularity — *Markaz se inhiráf, kaj-rari, khabt, khiláf-dastiri, be-ábiltagi* — Kendratyag, kendra-parānamukhatá, madhyasthānatyag, āsannakendra, lokāchāravirodh, vidhivirūdhātá, lokamaryādāvyabhichār, lokamaryādātikram, vidhivirodh, aniyam, vyatikram.
- EC-CHY-MÓSIS**, *n.* (Gr. *ek, chuo*) a livid spot in the skin — *Khál pur nilā-pilā til^b*.
- EC-CLE-SÍ-ÁSTIC**, **EC-CLE-SÍ-ÁS-TI-CAL**, *a.* (Gr. *ek klesia*) relating to the church — *Imāmat-mansab, mazhab, dini* — Purohitāsambandhi, pauohit, purohitayasambandhi, dharmopadesāvishayak. [pādrī — Purohit, dharmadhyāpak, dharmopadesak, āchārya, yājak.
- EC-CLE-SÍ-ÁS-TIC**, *n.* a clergyman, a priest — *Khādīm-i-din, imām, pesh-namāz, farīh*.
- EC-CLE-SÍ-ÁS-TI-CAL-LY**, *ad.* as to the church — *Darbāh-i-mazhab, mazhab ki tur se* — Purohitakarim ke vishay mein, dharmopadesāvishayak iti se.
- EC-CLE-SÍ-ÁS-TES**, *n.* a book of Holy Scripture — *Kitāb-i-muqaddas ki ek Kitāb, taurek ká ek hissa* — Ísáidharmapustak ká ek bhāg wá aūg.
- EC-CLE-SÍ-ÁS-TI-CUS**, *n.* a book of the Apocrypha — *Un bibōn mein ek bāb jo kitāb-i-muqaddas ke sāth ham-jild hote haiñ lekin unke musannif ke tā'ayun hone mein shakk hai* — Un kāñdon mein se ek kānd jo Ísáidharmapustak ke sāth rahte haiñ parantu unke granthakartā ke vishay mein sandeh hai.
- E-CHÍ-NUS**, *n.* (L.) a hedgehog, a shell fish set with prickles, a prickly head — *Khār-pusht, sip-dār machhli jo khār-dār bhi ho, khār-dār sar* — Sali, sakañtakakambusthamatāya, kañtakayuktamastak, kañtailā sir.
- ECH'I-NATE**, **ECH'I-NA-TED**, *a.* set with prickles — *Khār-dār* — Kañtailā, kañtilā, kañtabā.
- ECH'Ó**, *n.* (Gr.) the reverberation of a sound; *v.* to send back a sound, to respond — *Áwáz-i-bāz-gasht, sadā; v. áwáz-i-bāz-gasht d. áwáz ya h., sadā k.,* — Gūñj, pratidhwani, pratinád, pratisabd; *v. gūñjá, pratisabd k., pratidhwani k., pratidhwani h.*
- E-CLAIR'CISSE-MENT**, *e-clār'cis-māng*, *n.* (Fr.) explanation, the act of clearing up an affair — *Bayān, tasfiya* — Vyākhyā, vivaran, pari-odhan.
- E-CLAT**, *e-clā*, *n.* (Fr.) applause, renown, splendour, show, lustre — *Áfrin, taríf, nám-varí, shuhrat, raunay, shūn-o-shaukat, numáish, āb-dāri* — Prasāñs, stuti, barāi, sukhyāti, nám, kirti, yaí, pratip, sóbhā, dikhāw, prabhā, dípti.
- EC-LÉCTIC**, *a.* (Gr. *ek, lego*) selecting, choosing; *n.* one of the sect of Eclectics — *Intikhāb k. w., pasand k. w.; n. wah shakhs jo khāss kisi mat ke pá-band nahin thā lekin mutafarrig mazhabon mein jo bátein use durust aur ma'qul ma'llum hotiñ unko mintakhab kar letā* — Chhāñt leno w., chhuno w.; *n. wah jan jo kisi vesesh mat ká anuyāyi na thā parantu bhinna maton se jo bátein usko achchhi jān parññ unko chunkar sañgrah kartā.*
- E-CLIPSE**, *n.* (Gr. *ek, leipo*) the darkening of one heavenly body by the shadow of another, darkness obscuration; *v.* to darken, to obscure — *Guhan^b, kárikí, andherā^b; v. gahan lagānā^b, kárik k., andherā k^b* — Grahān, andhakār, andhīyārā; *v. grahān lagānā, andhakār k., andhīyārā k.*
- E-CLÍ'R'TIC**, *n.* a circle which marks the sun's path in the heavens; *a.* described by the ecliptic line — *Mintagatu-l-burīj, ráh-i-áftāb^b, tarīqu-sh-shams; a. mintagatu-l-burīj se banā huá, ráh-i-áftāb se banā huá* — Krāntimāñdal krānti, krāntikakshā, ravimārg; *a. krāntikakshā se banā huá, krānti wá krāntimāñdal se banā huá.*
- ÉC'LOGUE**, *n.* (Gr. *ek, lego*) a pastoral poem — *Chaupān vugaviron ká git, dihqāni gazal* — Charwāhon kí git, gañwaiyon kí git wá kavita, grāmyakavita.
- E-CÓN'O-MY**, *n.* (Gr. *oikos, nomos*) thrifty management, frugality, arrangement, regulation, system — *Girhisti^b, grihasti^b, ju-rasi, kifāyat-shári, kifāyat, tartīb, band-o-fast, intizām, inai'rām, qā'idā, āin* — Grihakāryanirvāh, girhasthya, alpavyay, parimitavyay, virachan, sanvidhān, vinyās, niyām, vyavasthā, vidhi, niti.

EC-O-NOM'IC, **EC-O-NOM'IC-AL**, *a.* pertaining to economy, frugal, thrifty—*Girhisti yā grihasti ke muta'alliq, kifāyat, juz ras, kifāyat-shī'ār*—Grihakarmanirvāhasambandhi, grihasthyavishayak, parimitavyayi, alpavyayi.

EC-O-NOM'IC-AL-LY, *ad.* with economy—*Juz-rasī se, kifāyat-shī'ārī se*—Parimitavyay se, alpavyay se.

EC-O-NOM'ICS, *n. pl.* household management—*Girhisti^h, grihasti^h*—Gāhasthya, grihakār-

EC-ON'O-MIST, *n.* a good manager of affairs, one who writes on economy—*Achchhā mantazim, juz-ras shaks, mulki yā khānagi inisām yā intizām ke bīb meḥ musannif*

EC-ON'OMY, *n.* Nipon kāryanirvāhak, parimitavyayi, nitiñā, utividyākuśal, nitiśāstrachak.

EC-ON'O-MIZE, *v.* to use with economy—*Kam-kharck k., 'itidāl se kharch k., kifāyat k.*—Alpavyay k., parimit vyay k., savadhāni se vyay k.

EC-PHRACTIC, *a.* (Gr. *ek, phratto*) dissolving, removing obstructions—*Gālāne w^h*.

ECSTA-SY, *n.* (Gr. *ek, stasis*) excessive joy, rapture, enthusiasm, a trance; *v.* to fill with rapture—*Nihāyat khushi wujd, kamāl khushi, be-khudi; v. nihāyat khush k., kamāl khush k., khushi ke māre be-khud k.*—Atyant āhlād, ati ānand, paramānand, hārshanimagnatā, hārshonmattatī, mohāvasthā; *v.* atyant ānand d., hārshonmatta k., hārshanohit k., praharshit k.

EC-STASTIC, **EC-STASTIC-AL**, *a.* rapturous—*Wajd-āwar, be-khud k. w., nihāyat khush k. w., khushi ke māre be-khud k. w.*—Atyant āhlādajanak, mohakārī, paramānandāt, mohān, mohak, paramāhlādajanak.

ECTYPE, *n.* (Gr. *ek, typos*) a copy—*Naql*—Pratirūp, prati.

EC'TY-PAL, *a.* taken from the original—*Naql kigā huā*—'U'tārā huā.

EC-U-MEN'T-CAL. See **ECUMENICAL**.

[petūpanā.

EDAC'ITY, *n.* (L. *edo*) voracity—*Jū'u-l-baqari, mar bhukhā^h*—Haukā, atibhojan,

EDDY, *n.* (S. *ed, edā*) a contrary current, a whirlpool; *a.* whirling, moving circularly; *v.* to move as an eddy—*Gird-āb; a. chakkar-dūr, chakkar ke māmūd ghūmtā huā,*

phirki ke māmūd phirtā huā; v. gird-āb ke māmūd ghūmnā—Bhāñwar, bhañri, bhañti; *a.* bhañirātā hui, chakratī, bhañtā huā, chakāf ke sadris phirtā huā; *v.*

bhañwar ke sadris ghūmnā, phirki ke sadris phinnā. [dur^h, mustaqi—Sūjā, jalodari.

E-DEM'A-TOSE, **E-DEM'A-TOUS**, *a.* (Gr. *oidro*) swelling, dropsical—*Phulā huā^h, jala-*

E'DEN, *n.* (H.) paradise—*Adn bihišt*—Swarg, vaikunth.

E'DEN-IZED, *a.* admitted into p. paradise—*Adn meḥ dākhil, bihišt meḥ dākhil*—Vai-kunth meḥ pravishit, swarg meḥ patihāyā huā.

EDGE, *n.* (S. *cy*) the cutting part of a blade, the border, the brink, keenness; *v.* to sharpen, to give an edge, to border, to incite, to move sideways—*Hiddat, dhār^h, kanāra, qor, zih, laḥ, tez, āb-dāri; v. bārrakhnā^h, tez k., bār d^h, hāshiya lagānā, kanāra lagānā, tarīb d., kānū, ke bal sarkānā, katrānā^h, katrā-kar jānā^h*—Bār, simā, kachchha, tīr, tat, kāl, tikshnatī; *v.* painā k., painānā, tikshn k., jhālār wā kor lagānā, bahāwā d., pravritti jannānā, pravartā k., tīrchhāy ke sarkānā, tīrchhiyānā.

EDGED, *p. a.* sharp, keen, not blunt—*Burrān, tez, kund nakūn*—Painā, tikshn, tikshna-dhār, chokhā.

EDGE'ING, *n.* a border, a fringe—*Kanāra, qor, hāshiya, jhālār^h*—Kor, auñth, āñchal.

EDGE'LESS, *a.* blunt, obtuse, not sharp—*Kund, be-dhār, nā-tez, nī-dhār^h*—Bhoñthā, bhoñthā, kupthit, adhār, atikshn.

[painā hathiyār, tikshnāsāstra.

EDGE'TOOL, *n.* a tool with a sharp edge—*Āl-dār yā tez: auzār*—Painā lokhar, chokhā wā

EDGE'WISE, *ad.* with the edge forward—*Dhār ki or se kharā^h, dhār ke bal^h*.

ED'I-BLE, *a.* (L. *edo*) fit to be eaten—*Khurdani, jisko khā saken^h*—Khādyā, khādanīy, bhojya, bhakshaniy, bhojanīy.

EDICT, *n.* (L. *e, dictum*) a proclamation, a command, a law—*Ishtikār, ishtikār-nāma, hukm, farman, ām*—Vijāpan, vijāpanapatra, ājñā, ādeś, vyavasthā, niyām, vidhi.

ED'I-FY, *v.* (L. *edēs, facio*) to build, to instruct, to improve—*Ta'mir k., ta'lim d., tarbiyat k., durust k.*—Banānā, sikhānā, śikshā d. wā k., sudhārnā.

ED'I-FY-CANT, *a.* building, constructing—*Ta'mir k. w., ta'mir-kununda*—Banāne w., ghār usthāne w.

ED'I-FY-CATION, *n.* instruction, improvement—*Ta'lim, tarbiyat, takzīb, 'ilm-o dawlat ki taragqi, bihtari*—Upadeś, sikhāi, śikshā, vidyā aur dhan ki vridhhi, bhalāi, uday, vridhhi.

[k. w.—Sikhāne w., śikshak, sudhārne w.

ED'I-FY-CA-TO-RY, *a.* tending to edification—*Ta'lim d. w. yā k. w., tarbiyat k. w., durust*

ED'I-FICE, *n.* a building, a structure—*Haveli, 'imārat, makān*—Grih, dhām, ghar.

ED'I-FY-CIAL, *a.* relating to edifices—*'Imāraton ke muta'alliq, makānoḥ ke muta'alliq*—Grihādisambandhi, gharoṇ kā sambandhi.

[sikhānak, sikhāne w., upadeśak.

ED'I-FY-ER, *n.* one who edifies—*Ta'lim k. w., tarbiyat k. w.*—Śikshā k. w. wā d. w.,

ED'I-FY-ING, *n.* instruction—*Tarbiyat, ta'lim*—Śikshā, upadeś.

[sikhāne ki riti se.

ED'I-FY-ING-LY, *ad.* in an instructive manner—*Ta'lim sāzi se*—Upadeś dene ki riti se,

ED'ILE, *n.* (L. *edēs*) a Roman magistrate who had charge of buildings, &c.—*Quādim zamāne meḥ Rom shakr kā ek hākīm jiske iktiyār meḥ sarkārī 'imāraton rakti thiḥ*

—Práchin kál meñ Rom nagar ká ek adhyaksh jiske adhin grīhādi rahte the.

ED'IT, v. (L. *e, do*) to superintend the publication of a book, to publish — *Kisī kitāb yā nanishā ki chhapāi kī nigāl-bāni k., chhāpmā^h, muntashar k.* — *Kisī granth wā lekh kī chhapāi dekhñā bhālnā, kisi lekh wā granth ko śodhakar prakās k., prachalit k., prakaṭ k., prakāśit k.*

E-D'ITION, n. publication of a book, the whole impression of a book, republication — *Chhāpā^h, ek pothī kī jitni pothī ek bār chhāpī jāy^h, dūsrā chhāpā^h, dohrā-kar chhāpā^h.*

ED'ITOR, n. one who superintends the publication of a literary work — *Jo shakhs kitāb yā navishā ko sīkhat se chhāptā hai, wāh shakhs jiskī nigāl-bāni se koi kitāb yā navishā chhāpā jātā hai, muallif, jāmi* — *Jo jan kisi granth wā lekh ko śodhakar chhāptā hai, wāh jan jiske adhin koi granth wā lekh chhāpā jātā hai, śodhanapūrvakagranthaprakāśak.*

ED-I-TŪ-RI-AL, a. belonging to an editor — *Jo shakhs kisi kitāb yā navishā ko sīkhat se chhāptā hai uske mutā'alliq, jiskī zer-niyāh koi kitāb yā navishā chhāpā jātā hai us se nisbat-dār, mutā'alliq-i-jāmi, muallif-mansūb* — *Jo jan kisi granth wā lekh ko śodhakar chhāptā hai uskā sambandhī, śodhanapūrvakagranthaprakāśakasambandhī.*

ED'ITOR-SHIP, n. the office and duty of an editor — *Jo shakhs kisi kitāb yā navishā ko sīkhat se chhāptā hai uskā 'uhda aur kām, muallif yā jāmi kā 'uhda aur kām* — *Jo jan kisi granth wā lekh ko śodhakar chhāptā hai uskā pad aur kāry, śodhanapūrvakagranthaprakāśakapad, śodhanapūrvakagranthaprakāśan.*

E-DUCE', v. (L. *e, duco*) to bring out — *Nikāl^h, khīnchnā^h, bāhar nikāl^h, [niksāw^h.*

E-DUC'ION, n. the act of bringing out — *Nikāl^h, nikās^h khīnch^h, khīnchāw^h, niklāw^h.*

ED'U-CATE, v. to bring up, to instruct — *Parwarish k., tā'lim k. yā d., tarbiyat k.* — *Pratipīlan k., pālñā, poshan k., poshnā, sikhāñā, sikhilāñā, śikshā k. wād., upades k. wād.*

ED-U-CĀTION, n. the act of bringing up, instruction, formation of manners — *Parwarish, tā'lim, tarbiyat, atwār kī durusti* — *Poshan, pālan, pratipālan, pratipāl, śikshā, upades, ācharaṇasūddhī. [mutā'alliq-i-tarbiyat — Śikshāvishayak, upadesāsambandhī.*

ED-U-CĀTION-AL, a. pertaining to education — *Tā'lim se nisbat-dār, tā'lim ke mutā'alliq.*

ED'U-CĀTOR, n. one who instructs youth — *Tā'lim-kunanda, tarbiyat k. w., tā'lim k. w. yā d. w.* — *Śikshak, upadeśak.*

E-DULCO-RATE, v. (L. *dulcis*) to sweeten — *Shirīñ k.* — *Mithā k.*

E-DULCO-RĀTION, n. the act of sweetening — *Shirīñ-garī — Mithā k.*

EEK. See EKE.

ĒEL, n. (S. *el*) a serpentine slimy fish — *Bām machhli^h.*

ĒF'F-A-BLE, a. (L. *ex, fari*) utterable — *Bayāñ kiye jāne ke lāq, jiskā bayāñ ho sake, mumkinu-l-bayāñ* — *Kathaniy, vachaniy, nirvachaniy, vāchya.*

EF-FACE', v. (L. *ex, facio*) to blot out, to erase, to destroy, to wear away — *Kāt-dālñā^h, uṭhā-dālñā^h, chhūt-dālñā^h, dho-dālñā^h, meṭñā^h, miṭā-dālñā^h, bhulāñā^h, bhūñā^h, nikāl-dālñā^h.*

EF-FECT', n. (L. *ex, factum*) that which is produced by a cause, consequence, event, purpose, completion, reality; pl. goods, moveables — *Asar, tāsir, natiya, 'amal, samara, wāq'fa, majarā, matlab, qaraz, irāda, kamāl, tamāmi, haqiqat; pl. māl-o-matā', māl-i-mangūla, māl-o-amcāl* — *Kisī kām kā guṇ, phal, karmaphal, ghaṭañā, vrittānt, manorath, prayojan, abhiprāy, siddhī, nishipatti, vastu, satyavishay, satya; pl. jāngam padārth wā samagrī, asthāvaradravya, asthāvaradhan.*

EF-FECT', v. to bring to pass, to produce — *'Amal meñ lāñā, ba-jā lāñā, asar k., paidā k.*

— *Karnā, ghaṭañā, utpādan k., siddh k., nishpanna k.*

EF-FECT'ER, EF-FECT'OR, n. one who effects — *'Amal meñ lāne w., ba-jā lāne w., asar k. w., paidā k. w.* — *Kartā, karne w., ghaṭāne w., utpādak, siddh k. w., nishpanna k. w.*

EF-FECT'IBLE, a. practicable, feasible — *Kardani, mumkin, shudani* — *Sādhyā, sādhanīy, karaniy, śakya, sambhāvaniy.*

EF-FECT'IVE, a. having power to produce, operative, active, able, useful — *Kār-gar, muassir, qawī, mujarrab, mufid* — *Sādhak, karak, sampādak, karyasādhak, laṛne marmo w., prabāl, balawān, samarth, upayogi, hitakārī, guṇakārī.*

EF-FECT'IVE-LY, ad. with effect, powerfully — *Muassirāna, qarār-wāq'i, kamā-yambagī, mazbūtī se* — *Sāphalapūrvak, guṇ sahit, bal se.* [vyarth.

EF-FECT'LESS, a. without effect, useless — *Be-asar, be-tāsir, be-fāida* — *Nishphal, nirguṇ.*

EF-FECT'U-AL, a. producing effect — *Muassir, kār-gar, hukmī, tūr-ba-hadaf, mujarrab* — *Phalotpādak, sārthak, guṇakārī.* [vak, guṇ se.

EF-FECT'U-AL-LY, ad. in an effectual manner — *Muassirāna, qarār-wāq'i* — *Sāphalapūrvak.*

EF-FECT'U-ATE, v. to bring to pass, to fulfil — *Ba-jā lāñā, 'amal meñ lāñā, purā k.* — *Karnā, ghaṭañā, siddh k., nishpanna k.*

EF-FEM'I-NATE, a. (L. *ex, femina*) womanish, soft, tender, voluptuous; v. to make or grow womanish or weak — *Zan-sifat, nā-mard, zanāna, nihāyat nāznīn, bahut nā-zuk, āram-talab, 'āyāsh; v. nā-mard zanāna nihāyat-nāzuk yā kam-zor k., nā-mard zanāna nihāyat-nāzuk yā kam-zor k.* — *Strain, stridharmī, strivyavahārī, komal, su-*

- kumār, vilāsi, vishayāsakt; v. straiṇ k. wā h., nishpurush k. wā h., nirbal k. wā h., rañḍi banānā wā h.
- EF-FĒM'I-NA-QY, n. softness, unmanly delicacy—*Mulāimat, nā-mardī, zanāna-pan, nāz-ni-pan, nāhāyat nazākat*—Komalatā, mridutā, saukumārya, stritwa, stridharmasevā, rañḍipānā.
- EF-FĒM'I-NATE-LY, ad. softly, weakly—*Mulāimat se, nazākat se, nā mardī se, kam-zori se*—Mridutā se, komalatā se, saukumārya se, strī rūp se, nirbalatāpūrvak.
- EF-FĒM'I-NATE-NESS, n. unmanly softness—*Nihāyat nazākat, nā-mardī, zanāna-pan*—Strī kī si komalatā, strivayavahāritwa, stritwa.
- EF-FĒM-I-N'AT'ION, n. womanish weakness—*Nā-mardī*—Stritwa, rañḍipānā.
- EF-FER-VESCE', v. (L. *ex, ferreo*) to be in commotion, to bubble, to work—*Phalphadānā^h, khalckhalānā^h, khaḍkhaḍānā^h, phenānā^h, khalbalānā^h, ukhnā^h, ubalnā^h, usaknā^h, ubāl-khānā^h*. [dāhat^h, ubāl^h, phenāhat^h.
- EF-FER-VES'QENCE, n. commotion, bubbling—*Phadphadāhat^h, khalbalāhat^h, khaḍkha-*
- EF-FER-VES'CENT, a. gently boiling or bubbling—*Phadphadātā^h, khalbalātā^h, khaḍ-*
- khadātā^h, phenātā^h, ubāl-khātā^h*.
- EF-FĒTE' a. (L. *ex, fetus*) barren, worn out—*Shor, 'aqima, bāñjh^h, be-jūn, gayī-guzrā, be-hāl, muṣmahill*—Ūsar, blūr, rehar, lonā, bahel, bandhyā, nishphalā, jirn, jarjar. [qaci—Saphal, guṇakārī, sīrtiāk, balawān.
- EF-FL-C'ACIOUS, a. (L. *ex, facio*) productive of effects, powerful—*Muassir, kār-gar,*
- EF-FL-C'ACIOUS-LY, ad. so as to produce effects—*Asar pāidā karne ke taur se, muassi-rāna, qarār-wāq'i*—Phalotpādak bhāv se, phal wā guṇ utpanna karne kī rīti se, saphalapūrvak. [phalotpādak śakti wā sāmarthyā.
- EF-FL-CA-QY, n. power to produce effects—*Quickat-i-asar, asar, tāsir-garī*—Prabhāv, bal,
- EF-FY'QENCE, EF-FY'QEN-QY, n. the act or power of producing effects, agency—*Asar-numā, tāsir-garī, quwat-i-asar, kār-kunī*—Kāryasampādakatwa, karmasāmarthyā, karmakshamatī, kartritwa.
- EF-FY'QENT, a. causing effects, producing; n. an active cause, one who makes—*Mu-*
- assir, kār-sāz, fā'ilī, fā'ilīya, kārī, qābil*; n. bā'is, sabāb, fā'il, karne w^h.—Phalotpā-
- dak, kāryasādhak, kāryasampādak, kāryaksham, utpādak, sampādak*; n. kārīn, balawān hetu, kartā, banāne w. [saphalapūrvak, phal siddha hone kī rīti se.
- EF-FY'QENT-LY, ad. with effect, effectively—*Muassirāna, qarār-wāq'i*—Siddhipūrvak,
- EF-FL-QY, n. (L. *ex, fingō*) an image, a likeness, resemblance, representation—*Mūrat^h, shakl, sūrat, shabih, taswir*—Mūrti, pratimā, pratirūp, pratikāy, cihnavi, chitra.
- EF-FY'CI-AL, a. exhibiting an effigy—*Mūrat-numā, sūrat-numā, taswir-numā*—Mūrti-
- prakāśak, pratimāprakāśak, chhaviprakāśak.*
- EF-FY'GRATE, v. to form in semblance, to image—*Mūrat banānā^h, puttī banānā^h.*
- EF-FLATE', v. (L. *ex, flatum*) to puff up—*Phulānā^h, phūnk-kar phulānā^h.*
- EF-FLA'TION, n. a breath, a small blast—*Sāns^h, dhakār^h, halkāyādhōrā yā dhīmājhakolā^h.*
- EF-FLO-RESCENCE, EF-FLO-RĒS'QEN-QY, n. (L. *ex, flos*) production of flowers, an ex-
- creescence, an eruption—Shigūfta-āwar, puttī^h, aubhoriyā-aubhori^h, ghamaurī^h, phorā^h*
- Khlāwat, phulwat, pushpotpādan, dadarā, pirkī, chakotā.*
- EF-FLO-RĒS'QENT, a. shooting out like flowers—*Shigūfta*—Phul sū phūltā huā.
- EF-FLO-RENT, a. (L. *ex, fluo*) flowing out—*Bahṭā huā^h, bah-kar nikaltā huā^h.*
- EF-FLU-RNCE, n. that which flows out—*Khurūj, rawānī, dāsī shui se niklī hui chiz*—
- Nihsār, nihsrāv, nirgam, pravāh, jo vastu dusrī se niklāi.*
- EF-FLU'VI-UM, n. a minute particle flying off from a body, vapour: pl. EF-FLU'VI-A—
- Chholā zarra yā reza jo kisi jism se nikal-kar uṛtā hai, bukhār*—Paramānu jo kisi
- vastu se nikaltā hai, bhāph, vāshp, gaudhaparamānu.*
- EF-FLUX, n. the act of flowing out, effusion—*Khurūj, bar-āmad, bahāw^h, phūt-bahnā^h, rezish*—Nihsrāv, nihsār, prāsāv, sānsrāv, pravāh.
- EF-FLUX'ION, n. the act of flowing out—*Bahāw^h, phūt-bahnā^h.*
- EF-FORT, n. (L. *ex, fortis*) a struggle, exertion, strain, endeavour—*Mihnat, jidd-o-ja-*
- hd, sa'i, koshish*—Daurdhūp, udyog, prayās, atiyatn, atisayayātn, cheshṭi, prayātn, upakram.
- EF-FOS'SION, n. (L. *ex, fossum*) the act of digging up—*Khod-kar nikalnā^h.*
- EF-FRONT'ER-Y, n. (L. *ex, frons*) impudence, shameless boldness—*Gustākhi, shokhi,*
- be-hayā, be-sharmi*—Auddhatya, dhithāi, dhristatā, pragalbhatā, nirlajjatā.
- EF-FULGE', v. (L. *ex fulgeo*) to send forth lustre, to shine with splendour—*Jhalaknā^h, chamaknā^h, damaknā^h.*
- EF-FUL'GENCE, n. lustre, brightness—*Jhalak^h, chamak^h, damak^h.*
- EF-FUL'GENT, a. shining, bright, luminous—*Tāb-nāk, tābanda, lāmī, munir, nūrānī, jilā-dār, nūrī, tes-raushan*—Chamkilā, dedīpyamān, atidīptimān, tejomay, prabhāwān.
- EF-FUSE', v. (L. *ex, fusum*) to pour out—*Phālnā^h, ugelnā^h, dhalknā^h, dharknā^h, bahānā^h.*
- EF-FU'SION, n. the act of pouring out, a shedding, waste, that which is poured out—

- Bahāw^h*, *restish*, *rezi* *bar-bādī*, *jo shai dhāli jāti hai*, *jo ehiz bahāi jāti hai*—*Dharkāw*, *dhālāw*, *ureliw*, *nihsāran*, *srāv*, *kshay*, *srāvit vastu*, *dharkāi bahāi wā dhāli hui vastu*.
- EFFUSIVE**, *a.* pouring out, dispersing—*Dharkāw^h* *bahāw^h*, *dharkāne w^h*, *bahāne w^h*, *EFT*, *n.* (*S. efeta*) a newt—*Ek bhānt ki chhōpkali yā tiktiki^h*. [*phailāne w^h*]
- EGEST**, *v.* (*L. e, gestum*) to throw out—*Bāhar pheiknā^h*.
- EJECTION**, *n.* the act of throwing out—*Bāhar pheiknāw^h*, *bāhar pheiknā^h*.
- EGG**, *n.* (*S. egg*) that which is laid by feathered and some other animals from which their young is produced, *pawn*—*Andā^h*, *machhlī kā andā^h*.
- EGG, v.** (*S. eggian*) to incite—*Turgib d.*, *tuhrik d.*, *takris d.*, *tshēlāk k. yā d.*—*Uskā-nā*, *pravritti jannānā*, *barhāwā d.*
- EGGING**, *n.* incitement—*Turgib*, *tuhrik*, *takris*—*Uttejan*, *preran*, *uskāw*, *barhāwā*.
- EGGLANTINE**, *n.* (*Fr. eglandier*) a species of rose, sweet-brier—*Nasrin*, *seetā^h*—*Ara-yajavā*.
- EGGOTIST**, *n.* (*L. ego*) one who doubts every thing but his own existence—*Wah shakhs jo apne veyād ke sirā aur har bāt meñ shakk-o-shubha kartā hai*—*Aisā jan jo apne jīvan ko chhorkar aur pratyek bāt ke vishay meñ sandeh kartā hai*.
- EGOTISM**, *n.* talking much of one's self—*Khud-faroshi*, *anāntiyat*, *khud-goī*, *khud-sitāi*, *khud-sanāi*—*Ātmaslāghā*, *ātmatusti*, *apni barāi*, *ahantā*.
- EGOTIST**, *n.* one who talks much of himself—*Khud-farosh*, *khud-sanā*—*Ātmaslāghī*, *ātmaprasānsak*, *apni barāi k. w.* [*Ātmaprasānsak*, *ātmaslāghī*, *apni barāi k. w.*]
- EGOTISTICAL**, *a.* praising one's self—*Khud-farosh*, *apni āfrīn-o-tārīf k. w.*, *khud-sanā*.
- EGREGIOUS**, *a.* (*L. e, grece*) remarkable, eminent, extraordinary, enormous—*Mush-hār*, *nām-war*, *buzurg*, *'ajab*, *'ajīb*, *be andāz*, *'azīm*, *shadīd*, *sakht*—*Prasiddh*, *nāmi*, *ut-krisht*, *khyāt*, *adhbūt*, *anukhā*, *anūthā*, *atyant*, *bahut hi barā*, *vrihat*.
- EGREGIOUSLY**, *ad.* remarkably, eminently—*Nihāyat*, *ba-shiddat*, *sakht*, *'ajab taur se*—*Nipāt*, *atyant*, *adhbūt itī se*.
- EGRESS**, *n.* (*L. e, gressum*) the act or power of going out, departure—*Khurāj*, *nikāl^h*, *bar-ānud*, *ravānagi*—*Nikās*, *nihsāran*, *nisār*, *bāhargaman*, *nirgam*, *prasthān*, *gaman*, *chalchalāw*, *chalnā wā chalāwā*.
- EGRESSION**, *n.* the act of going out—*Khurāj*, *ravānagi*, *nikāl^h*—*Nikās*, *nisār*, *nihsāran*, *prasthān*, *gaman*, *chalnā wā chalāwā*. [*baghlā*]
- EGRET**, *n.* (*Fr. aigrette*) a kind of heron—*Ek qism kā baghlā*—*Ek prakār kā baghlā wā*.
- EGRIOT**, *n.* (*Fr. aigre*) a sort of cherry—*Ek bhānt kā phal^h*, *makoy sā ek phal^h*.
- EIDER**, *n.* (*Sw.*) a species of duck—*Ek qism ki bat*—*Ek bhānt kā hāns*.
- EIDER-DOWN**, *n.* the down of the eider duck—*Ek qism ki bat kā narm rohān*—*Ek bhānt ke hāns kā komal romi wī rohān*.
- EIGHT**, *āṭ, a.* (*S. achta*) twice four—*Āth^h*.
- EIGHTH**, *a.* the ordinal of eight—*Āthvān^h*.
- EIGHTHLY**, *ad.* in the eighth place—*Āthvān jagah meñ^h*.
- EIGHTEEN**, *a.* eight and ten—*Ātharūh^h*.
- EIGHTEENTH**, *a.* the ordinal of eighteen—*Ātharahvān^h*.
- EIGHTY**, *a.* eight times ten, fourscore—*Assī^h*, *chār kori^h*.
- EIGHTY-ETH**, *a.* the ordinal of eighty—*Assīvān^h*, *assīvān^h*.
- EIGHTFOLD**, *a.* eight times the quantity—*Āth-gunā^h*, *āth-gunā^h*, *āth-gun^h*.
- EIGHTSCORE**, *a.* eight times twenty—*Āth kori^h*, *ek sau sālth^h*.
- EITHER**, *a.* (*S. argther*) one or the other, one of the two, each; *con.* or—*Do meñ se koī, do meñ kā ek^h*, *do meñ kā koī ek^h*; *con.* *yā*—*con.* *Wā*, *athawā*.
- EJECTU-LATE**, *v.* (*L. e, jacio*) to throw out, to cast, to shoot, to dart—*Pheiknā^h*, *nikāl-pheiknā^h*, *chhornā^h*, *chhitkānā^h*.
- EJECTU-LATION**, *n.* the act of throwing out, a short occasional prayer—*Pheikāw^h*, *pheik^h*, *du'ā*, *gāh-gūhī yā ittīfāqī du'ā*—*Utkshap*, *ākasmik prārthanā*.
- EJECTU-LATORY**, *a.* throwing out, sudden—*Pheikne w^h*, *chhornne w^h*, *chhitkāne w^h*, *ittīfāqī*—*Utkshepak*, *ākasmik*.
- EJECT**, *v.* (*L. e, jactum*) to throw out, to cast forth, to expel—*Pheiknā^h*, *chhornnā^h*, *girānā^h*, *dār k^h*, *nikāl d^h*, *bāhar k^h*. [*karan*, *bāhar k.*, *nishkāsan*]
- EJECTION**, *n.* the act of casting out—*Ikhraj*, *nikāl^h*—*Nikās*, *nihsāran*, *nisār*, *vahish*.
- EJECTION**, *n.* expulsion, a writ commanding an inhabitant or tenant to depart—*Nikāl^h*, *ikhraj*, *ikhraj-nāma*—*Nikās*, *nisār*, *nihsāran*, *nishkāsan*, *nishkāsanapatra*, *nihsāranapatra*. [*nauka*—*Hābākār*, *vilāp*, *ronā*, *rodan*]
- EJULATION**, *n.* (*L. ejulo*) outcry, wailing, lamentation—*Wā-wailā^h*, *zāri*, *mātam*.
- EKE**, *v.* (*S. ecan*) to increase, to supply, to protract; *n.* an addition; *con.* also, likewise, moreover—*Ziyāda k.*, *sar-bārāh k.*, *baham pahunchānā*, *tī' d.*; *n.* *ziyādātī*; *con.* *bhī*, *usī taur se*, *'alāwa*—*Barhānā*, *vridhhi k.*, *jūtāwā*, *juhānā*, *dirgh k.*; *n.* *baghti*, *barhāw*, *jor*, *jortī*; *con.* *aur*, *tadrūp se*, *usī bhānt se*, *iske ūpar*.
- ELABORATE**, *v.* (*L. e, labor*) to produce with labour, to improve by successive operations; *a.* finished with great labour—*Mūnat se banānā*, *mukammāl k.*, *mukal-*

laf k.; *a. baṛī mīhnat se banāyā huā, mukammal, mukallaf*—Bare pārisram se siddh k., mahāyatn se parishkrit k.; *a. baṛe śram se parishkrit kiya gayā, mahāyatn se siddh kiya gayā.*

E-LAB-O-RATE-LY, *ad.* with great labour or study—*Baṛī jāh-ṣhānī diqqat mīhnat yā takalluf se, baṛī guṛ-o-shuṛ se*—Bare pārisram se, mahāyatn se, parishkār se.

E-LAB-O-RATE-NESS, *n.* state of being elaborate—*Baṛī mīhnat se mukammal yā tamāmī*—Mahāyatn se parishkritatā.

E-LAB-O-RATION, *n.* the act of elaborating—*Baṛī mīhnat se mukammal yā tamām k., mukallaf k.*—Mahāyatn se parishkār sadhān nishpādān yā niruān.

E-LANCE, *v.* (*L. e. lancea*) to throw out—*Phēknā^h, chulānā^h, chhōrnā^h.*

E-LAPSE, *v.* (*L. e. lapsum*) to glide away—*Guzarnā, guzar-jānā*—*Jātā rahnā, honā, vyatit h., bitnā.*

E-LAS-TIC, **E-LAS-TIC-AL**, *a.* (*Gr. elao*) springing back, returning to the form from which it is bent, pressed or extended—*Dam-dār, lachilā^h*—*Lachlachā, sthitisthāpakā-
vishisth, chhiprā.* [*Lachak, chhiprāpan, sthitisthāpakandharu.*]

E-LAS-TIC-ITY, *n.* the property of springing back to its original form—*Dam, lachilā-pun^h*

E-LATE, *a.* (*L. e. latum*) flushed with success, lofty; *v.* to puff up, to elevate—*Murād ke hānī hone se phūlā huā, buland, magrār; v. phulānā^h, buland k., magrār k.*—*Ishṭasiddhi se praphullachitta, hrishtachitta, ullāsīt, unnat, praphulla; v. praphulla k., ullāsīt k., unnat k., addhat k.*

E-LAT-ED-LY, *ad.* in a proud manner—*Gurūr se*—*Ahaṅkār se, praphullatā se.*

E-LATION, *n.* pride of prosperity—*Kām-yābī kā gurūr, iqbal-mandī kā ghamand*—*Jaya-garv, unnatigarv, chittasamumati.*

ELBOW, *n.* (*S. elbow*) the next joint of the arm below the shoulder, an angle; *v.* to push with the elbow, to jut out in angles—*Kuhnā^h, kohnī^h, tihunī^h, konā^h; v. kuhnī yā kohnī se dhakelnā^h, kuhniyānā^h, kohniyānā^h, tihuniyānā^h, ubhagnā^h, ubhar-kar nikalnā^h, konā hokar nikalnā^h.* [*nī wā ghunī rakhne ke nimitta hāthwālī chauki.*]

ELBOW-CHAIR, *n.* a chair with arms—*Phūlā-dār chauki, phūlā-dār kursi*—*Kuhnī koh-*

ELBOW-ROOM, *n.* room to extend the elbows—*Kuhnī kohnī yā tihunī phailāne ko jagah^h.*

ELD, *n.* (*S.*) old age, old people—*Burhāpā^h, būṛhe log^h.*

ELDER, *a.* surpassing another in years; *n.* one more advanced in years, an ancestor, an office-bearer in the presbyterian church—*Umṛ yā sin meṁ dūṛse se barā; n. jo shakhs dūṛse se sin meṁ barā hotā hai, buzurg, jadd, girjōn meṁ ek qism kā 'uhde-dār*—*Jethā, jyesht, v. v. jyesht; n. jethā, purkhā, pūrvapurush, īsāibhajanabhawan meṁ ek prakār kā adhikārī.*

ELDER-LY, *a.* bordering upon old age—*Adher^h, adhbūrhā^h, pīrānā.*

ELDER-SHIP, *n.* seniority, office of an elder—*Sin meṁ kalānī yā buzurgī, girjōn meṁ ek qism kā 'uhde*—*Jethā, jyeshtatā, īsāibhajanabhawan meṁ ek prakār ke adhyaksh*

ELDEST, *a.* most aged, oldest—*Sab se būrhā^h, sab se barā^h.* [*kā pad.*]

ELDER, *n.* (*S. ellarn*) a tree—*Ek bhānt kā peṛ^h.*

E-LECT, *v.* (*L. e. lectum*) to choose, to pick out, to prefer; *a.* chosen—*Pasand k., chun-lenā^h, ikhtiyār k., tarjīh d.; a. pasandida, barguzīda, maqbūl, mujtabā, muntakhab*—*Barāy lenā, bāchh lenā, chhānṭ lenā, ubeh lenā, ek kī apēkshā dūṛse ko achchhā jān-*

n. dūṛse se uttamatar samajhnā, a. barāyā bāchhā wā chhānṭ huā, grahyā.

E-LECTION, *n.* the act or power of choosing—*Barguzīdagi, pasandīdagi, maqbūliyat, intikhāb, pasand karne kā ikhtiyār*—*Barāw, bāchh wā bāchhāw, varān, chunaw, barā lenā wā bāchh lenā kā adhikār wā samarthya.*

E-LEC-TION-EERING, *n.* arts used at an election—*We tudhāren yā hikmaten jo is murād se ki jāti haiṁ ki koi khāss shakhs kisi 'uhde par muqarrar hone ke liye pasand kiya jāve*—*We yatn jo is abhiprāy se kiye jāte haiṁ ki jismen koi vīśesh jan kisi pad par niyukt hone ke nimitta barāyā chunā wā bāchhā jāwai.*

E-LECTIVE, *a.* bestowed by election—*Intikhābī, ikhtiyārī, pasand par mauqūf, pasand kar-ke diya jāne v.*—*Varānadhikāravisisht, parāśrayadhīn, barāykar wā bāchhkar diya jāne v.* [*unman se, chunāw se, bāchhne se, varān se.*]

E-LECTIVE-LY, *ad.* by choice—*Pasand se, pasand par, intikhāb se, ikhtiyār se*—*Rīj se.*

E-LEC-TOR, *n.* one who has a vote at an election, the title of certain princes in Germany—*Pasand k. w., wāh shakhs jo Jarmanī ke mulk ke bādshāh ko pasand kartā hai, Jarmanī ke chand chhote chhote valātīnōn kā khitāb*—*Barānse w., bāchhne w., chhotā rājā jo Jarmanī deś ke mahārāj ke niyukt hone meṁ apnī anumati dene kā adhikārī hai ki amuk vyaktī niyukt ho wā nahīn, Jarmanī deś ke chhote chhote rājāon ki upādā wā padavī.*

E-LEC-TOR-AL, *a.* pertaining to an elector—*Mulk-i-Jarmanī ke bādshāh ke pasand karne-wāle ke mutā'alīq, Jarmanī ke ek chhote bādshāh ke mutā'allīq*—*Jarmanī deś ke mahārāj ke barānewāle wā bāchhnewāle jan kā sambandhī, Jarmanī deś ke ek chhote rājā kā sambandhī.* [*salānat*—*Jarmanī deś ke ek chhote rājā kā rājā.*]

E-LEC-TOR-RATE, *n.* the territory of an elector—*Mulk-i-Jarmanī ke ek chhote bādshāh ki*

- E-LEO'TRESS**, *n.* the wife or widow of an elector — *Mulk-i-Jarmani ke ek chhote badehak ki begam ya bewa* — Jarmani des ke ek chhote raja ki rani wa vidhawa rani.
- E-LECTRE**, *n.* (Gr. *elektron*) amber — *Kah-ruba* — Tripamapi, tallospatik.
- E-LECTRIC**, **E-LECTRI-CAL**, *a.* pertaining to electricity, containing electricity — *Quwat-i-kahruba* = *nisbat-dar, quwat-i-kahruba-dar, kah-rubai, bargi, jazib* — Tripamapi-saktisambandhi, tripamapisaktivishayak, vidyutvishayak, tripamapisaktivishat, tripamapisaktimay, vidyutwan. [*ruba ka shugl k. w.* — Tripamapisaktivetta.
- E-LECTRI-CLAN**, *n.* one who studies electricity — *Quwat-i-kah-ruba-dan, quwat-i-kah-*
- E-LECTRI-CITY**, *n.* a property of bodies which causes repulsion and attraction — *Quwat-i-kah-ruba, ek aisi khasiyat jiske ba'is se chiz milti hon to dar dar ho jaye aur agar dar dar hon to mil-jaye* — Tripamapisakti, ek aisa dham wa gun jiske karan se vastu jo mili hon to dar dar ho jaye aur jo dar dar hon to mil jaye.
- E-LECTRI-FY**, *v.* to charge with electricity, to give an electric shock, to excite suddenly — *Quwat-i-kah-ruba d. ya pahunchana, bargi ya quwat-i-kah-rubai dhamak d., yak-a-yak harakat d., yak-bargi uksana* — Tripamapisakti d., tripamapisaktivishayak dhamka chatki wa dhamak d., ek ek uskana uksana wa uttejti k.
- E-LECTRI-FICATION**, *n.* the act of electrifying — *Quwat-i-kah-ruba d. ya pahunchana, bargi ya quwat-i-kah-rubai dhamak d.* — Tripamapisakti d., tripamapisaktivishayak dhamak d. [*Avaleh, avaleha aushadh.*
- E-LECTU-ARY**, *n.* (Gr. *ek, leicho*) a soft compound medicine — *Ma'jun, nosh-daru* —
- EL-EE-MOSSY-NARY**, *a.* (Gr. *eleemosune*) given in charity, depending on charity; *n.* one who lives on charity — *Khairat ya sadage men diyay gayay, khairat-khor*; *n. khairat-khor* — Bhiksha men diyay gayay, dan kiya gayay, bhiksha se jine w., bhikshopajivi; *n. jo jan bhiksha wa dan se apna pet jilata hai, bhikshopajivi.*
- EL'E-GANT**, *a.* (L. *e, lego*) choice, pleasing, neat, beautiful — *Nihayat 'umda, nadir, dil-pasand, dil-chasp, nufis, latif, khassa, tukfa, khush-gat, khush, khush-numa, khub-sawat* — Utkrishat, bade mol ka, manchar, manoranjak, suthra, suandar, lalit, lavanyawan, surup.
- EL'E-GANCE**, **EL'E-GAN-CY**, *n.* beauty, propriety, grace, neatness, symmetry — *Khub-sirati, husn, khubi, durvasti, zebais, zubai, tukfagi, lutf, latifat, nazakat, khush-gat-i, khush-dauli, qarina* — Saudaryay, lavanya, yathayogyata, upayuktata, sobha, lalitya, suthrai, sughrai, suddhatay, parishkar, sudauli. [*rup se, uttam rup se, lavanya se.*
- EL'E-GANT-LY**, *ad.* with elegance, gracefully — *Latifat se, nazakat se, khubi se* — Sundar
- EL'E-GY**, *n.* (Gr. *elegion*) a mournful poem, a funeral song — *Marsiya, sor-gulaz ka qasida, matami git* — Karunikagit, sokagan, sokasuchakagit.
- EL'E-GI'AC**, *a.* a pertaining to elegy, mournful; *n.* elegiac verse — *Marsiye se nisbat-dar, matami, gam-nak*; *n. marsiya* — Karunikagitasambandhi, sokasuchakagitavishayak, sokasuchak; *v. karunikagit, sokasuchakagit.*
- EL'E-GI'AST**, **EL'E-GIST**, *n.* a writer of elegies — *Marsiya-navis* — Karunikagitarachak, sokasuchakagitakarta. [*ka ajnapatra.*
- E-LEGIT**, *n.* (L.) a kind of writ — *Ek qism ka parwana ya dastak* — Nyayadhipati
- EL'E-MENT**, *n.* (L. *elementum*) a first or constituent principle, an ingredient, proper state or sphere, rudiments of knowledge; *v.* to compound of elements, to constitute — *'Unsur, astaga, juz, munasib halat ya ja, 'ilm-i-usul* — Mulavastu, anis, bhag, avayav, bhikana, uchit bhav wa ethan, tattwa, mulasutra.
- EL'E-MENT'AL**, *a.* pertaining to elements — *'Unsur-i* — Maulik, mulavastusambandhi.
- EL'E-MEN-TAL'I-TY**, *n.* composition — *'Anasir ki tarkib ya ameziah* — Mulavastuon ka milaw, bhutabhavatay.
- EL'E-MENT'ARY**, *a.* primary, simple, uncompounded, pertaining to elements — *Aali, muf-rad, basit, gair-murakkab, 'unsuri* — Mulik, prathamik, pahila, amisrit, avyakrit, nir-avayav, mulavastuvishayak.
- EL'E-MEN-TAR'I-TY**, *n.* uncompounded state — *Mufrad halat* — Amisritavastha, amisran.
- E-LENC'H**, *n.* (Gr. *elenchos*) a sophism — *Jhuthi dalil, bahr-i-be-hagiqat* — Mithay hetu, vakchhal, betwabhas.
- E-LENC'H-CAL**, *a.* serving to confute — *Bahr-i-be-hagiqat se nisbat-dar, jhuthi dalil ke muta'allig, qali k. w.* — Mithayhetusambandhi, vakchhalavishayak, betwabhasasambandhi, jhuthane w. [*kari, danti, kunjar.*
- EL'E-PHANT**, *n.* (Gr. *elephas*) the largest of quadrupeds — *Hathi, fil, pil* — Hasti, guj,
- EL'E-PHANT'INE**, *a.* pertaining to the elephant — *Hathi ke muta'allig, hathi se nisbat-dar, fili* — Hasteyak, hathi ka, hastisambandhi, gajavishayak.
- EL'E-PHAN-TIA-SIS**, *n.* a species of leprosy — *Ek qism ka korh, fil-pa* — Ek prakar ka korh, duscharamatwa, twagrog.
- EL'E-VATE**, *v.* (L. *e, levio*) to raise up, to exalt; *a.* raised, exalted — *Buland k., sar-faraz k., kurnat d.; a. buland kiya gayay, mu'allay, sar-faraz, mumtaz, mustaf* — Uthana, uncha k., bakhana, sambhant k., unnat k., utkrishat pad men niyukt k.; *a. ufhaya gayay, uncha kiya gayay, barhaya gayay, unnat, utkrishat pad men niyukt kiya gayay.*

- EL-E-VĀ'TION**, *n.* the act of raising up, exaltation, dignity, height, altitude — *Buland k. bulandi, irtifā', taragqi, sar-farāzi, martala, rutba, 'urij, su'ūd* — Ūchā k., utthāpan unnatī, barhātī, sambhram, utkrishṭapad, ūchāf, uchchatā.
- E-LEV'EN**, e-lév'n, *a.* (S. *endufon*) ten and one — *Igarakh^h, gyarah^h*.
- E-LEV'ENTH**, *a.* the next in order to the tenth — *Igarahwān^h, gyāruhi ān^h*.
- ELF**, *n.* (S.) a fairy; *v.* to entangle hair — *Parī, bhūtnā^h, bhūt^h*; *v. jāta banānā^h, bāl ko jātiyānā yā latiyānā^h* — Vidyādhari, apadevatā, vetāl, rākshasi.
- ELF'IN**, *a.* relating to fairies — *Parī se nisbat-dār, pariyoṇ ke muta'alliq* — Vidyādhari-sambandhī, rākshasisambandhī. [Vidyādhari-sambandhī, vetālavishayak.]
- ELF'ISH**, ELV'ISH, *a.* relating to elves — *Parī se nisbat-dār, pariyoṇ ke muta'alliq* — ELF'LOCK, *n.* a knot of hair-twisted — *Jatā^h, lat^h*.
- E-LIC'IT**, *v.* (L. *e, lacio*) to draw out, to strike out; *a.* brought into act — *Khinchnā^h, khinch-nikālnā^h, nikālnā^h, Mārnā^h*; *a. musta'mal, kām meṇ lāyā gayā^h* — *a. Vya-*
- E-LIC-I-TATION**, *n.* the act of eliciting — *Khinchāw^h, nikāl^h, nikās^h*. [vahrīt.]
- E-LIDE**, *v.* (L. *e, lido*) to cut off — *Haṣṭ k., kāt-dālnā^h* — Lop k.
- E-LI'SION**, *n.* the act of cutting off — *Haṣṭ, izāla* — Lop, aksharatyāg.
- EL'I-GI-BLE**, *a.* (L. *e, lego*) fit to be chosen, worthy of choice, preferable — *Pasand kiye jāne ke qābil, pasand ke lāiq, tarjih ke qābil, bih-tar, aulā, mustahsan* — Barāye jāne ke yogya, varāṇī, grāhya, grahaṇīy, adhikagrahya.
- EL-I-GI-BIL'I-TY**, *n.* fitness to be chosen — *Pasand kiye jāne ki liyāqat, maqbūl yā man-zūr hone ki qābiliyat* — Varāṇiyatā, grahaṇiyatā, grāhyatā.
- E-LIM'I-NATE**, *v.* (L. *e, limen*) to put out of doors, to expel, to discharge — *Darwāze ke bāhar k., dūr k^h, khārij k.* — Dwār ke bāhar k., nikāl d., chhorā d.
- E-LIM-I-NĀ'TION**, *n.* the act of expelling — *Nikāl d^h, nikāl^h*.
- E-LI'SION**. See under ELIDE. [phadphadāhat^h, khaulāhat^h, sijhāw^h, usināw^h.
- E-LIX-A'TION**, *n.* (L. *e, lizo*) the act of boiling or seething — *Ubāl^h, khadkhadāhat^h*.
- E-LIX'IR**, *n.* (Ar.) a liquid medicine, refined spirit, a cordial — *Aksir, iksir, 'umda' araq, āb-i-hayāt, yāqūtī, dawā-i-muqawwi* — Drava aushadh, hir, sāraras, pushṭikar aushadh, tej barhānewālī aushadh, tejovardhan.
- ELK**, *n.* (S. *elch*) a species of stag — *Ek bhānt kā bārah sīngā^h*.
- ELL**, *n.* (S. *elne*) a measure — *Ek bhānt kā māp^h* — Ek viśesh parimān.
- EL-LIP'SIS**, *n.* (Gr. *ek, leipo*) an omission, an oval figure: *pl. EL-LIP'SES* — *Tark, haṣṭ, taqdir-i-kalām, muqaddar-minhu, shakl-i-baizawi* — Tiutī, chhor, tyāg, vyanjanā, vyanṅya, lakṣhanā, padanyūnatā, vākyanyūnatā, padākāṅkshā, padāpekshā, vākyā-kāṅkshā, apdākār, apdākritī.
- EL-LIP'TIC**, EL-LIP'TI-CAL, *a.* defective, having the form of an ellipsis, oval — *Nā-tamām, nāqis, taqdir-i-kalām ke muta'alliq, baizā-shakl, baizawi* — Apūrṇ, padanyūnatā-sambandhī, vākyanyūnatā-vishayak, vākyakāṅkshāsambandhī, apdākār, apdākritī.
- EL-LIP'TI-CAL'LY**, *ad.* with an ellipsis — *Nā-tamāmī se, nugs se, haṣṭ se, taqdirī kalām ke muta'alliq, baizawi shakl ke muta'alliq* — Apūrṇatapūrvak, truṭī se, vākyanyūnatā se, apdākār ke anusār, apdākritī ke anusār.
- ELM**, *n.* (S. *elm*) a forest tree — *Ek bhānt kā barā jānglī per^h*.
- EL'MY**, *a.* abounding with elms — *Ek bhānt ke barā jānglī per se dhārā huā^h*.
- EL-O-CĀ'TION**, *n.* (L. *e, locus*) a removal, a departure — *Intiqāl-i-sukūnat, naql-i-makān, khilāf-i-dastūri* — Nivāsaparivartan, vāsasthānatyāg, ek vāsasthān se dūse ko jānā, vidhichyuti, ritityāg, niyamatyāg, tyāg.
- EL-O-CŪ'TION**, *n.* (L. *e, locutum*) pronunciation, utterance — *Talaṣṣuz, makhraj, laṣṣāq, lassānī, fasāhat, zabān-āwari, suṣhan-wari* — Uchchārap, uchchār, vaktritā, vaktritwasaktī, vākpatutā.
- EL'O-CŪ-TIVE**, *a.* having eloquent expression — *Pur-zabān-āwari, pur-suṣhan-wari, fasih, shirīn-zabān, lassān* — Vaktritwasaktīwān, vākpatutāvīśiṣṭ.
- EL'O-GY**. See EULOGY. [kānā^h.
- E-LOIGNE**, e-lōin', *v.* (L. *e, longus*) to remove to a distance — *Dūr hatānā^h, tāl-d^h, khas-*
- E-LÖGN'ATE**, *v.* to remove — *Uthānā^h, dūr hatānā^h, tāl-d^h, sarkānā^h*.
- E-LÖGN'EMENT**, *n.* remoteness, distance — *Fāsila, tafāwut* — Dūri, antar, dūratā.
- E-LON'GATE**, *v.* (L. *e, longus*) to lengthen, to draw out, to protract, to go off to a distance — *Lambānā^h, lambā k^h, khinch-kar lambānā^h, barhānā^h, tār-kar barhānā^h, dūr chālā jānā^h, hatnā^h*. [kar barhāw^h, tār-kar lambā k^h, dūri^h, hatnā^h.
- EL-ON-GĀ'TION**, *n.* the act of lengthening out, distance, recession — *Lambāw^h, khinch-*
- E-LÖPE**, *v.* (S. *hleanpa*) to run away clandestinely, to escape privately — *Chup-chāp bhāgnā^h, chori se champat ho-jānā^h, chup-chāp nikāl-jānā^h*. [chup chāp nikāl jānā.
- E-LÖPEMENT**, *n.* a running away clandestinely — *Firār, gurez, rū-pooshī* — Bhāg, bhāgāw,
- E'LOPS**, *n.* (Gr. *ellope*) a sea-serpent — *Samundari sānp^h* — Samudrī sarp.
- EL'O-QUENCE**, *n.* (L. *e, loquor*) the art of speaking well, fluent and elegant speech — *Fasāhat, khush-baqirī, khush-goī, goyāyī, shirīn-guftāri, balāgat, lassāniyat, laṣṣāsi* — Vaktritwasaktī, vākpatutā, sadvaktritā, vāgvidagdhātā.

ĒT-O-QUENT, *a.* having the power of speaking with fluency elegance and animation — *Fasāh, khush-go, khush-guftār, khush-taqrir, lassān, shīrīn-kalam, shīrīn-zabān, sukhan-dān, baṭig, laffāz, lassān* — Vākpaṭu, vākyaviśarad, sadvaktā, vāgyavidagdḥ, mithbolā. [— Vaktritwajakti se, vākpatuta se.

ĒL'O-QUENT-LY, *a.* in an eloquent manner — *Fasāhat se, khush-goī se, shīrīn-guftārī se*
ELSE, *a.* (S. *elles*) other, one besides; *ad.* otherwise, beside, except — *Dūsrā^b, aur^b*; *ad. wa-gar-na, illā, siudā* — *ad.* Nahīn to, athawā, anyathā, aur bhī.

ELSEWHERE, *ad.* in another place — *Aur kahīn^b, ante^b, kahīn aur^b.*

E-LŪ'CI-DATE, *v.* (L. *e. lu* :) to make clear, to explain, to illustrate — *Sāf k., wāzih k., bayān k., raushan k., tashriḥ k.* — *Spasht k., kholnā, samjhānā, prakās k., drish-tant dekar vyākhyā k.* [khyā, vivaraṇ.

E-LŪ'CI-DĀ-TION, *n.* explanation, exposition — *Bayān, ta'bir, tashriḥ, tauzih* — **Vyā-E-LŪ'CI-DĀ-TOR**, *n.* one who explains — *Shāriḥ, musharriḥ, ta'bir yā bayān k. w.* — *Vyā-khyatā, prakāśak, vivaranakartā.*

EL-UCTĀ-TION, *n.* (L. *e. luctor*) a bursting forth, escape — *Phūṭan^b, bhāgar^b, bhājar^b.*

E-LŪDE', *v.* (L. *e. ludo*) to escape by stratagem, to evade — *Hikmat i' amali se gurez k., fareb de-kar bachnā, hile se bachnā* — *Dhokhā dekar bhāgnā, nikal bhāgnā; khisaknā, chhal se bhāgnā.*

E-LŪ'DI-BLE, *a.* that may be eluded — *Jis se fareb de-kar bhāg sakeḥ, jis se hikmat i' amali se gurez kar-sakeḥ yā bach-sakeḥ* — *Jis se dhokhā dekar bach sakaiḥ, jis se chhal ke dwārā bhāg sakaiḥ.*

E-LŪ'SION, *n.* escape by artifice, evasion — *Fareb de-kar firār h., hikmat i' amali se firār yā gurez, mugālatā, hila-sāzi, bahāna* — *Dhokhā dekar urān, chhal se nikal jānā, dhokhā, uranjīlā, tālmaṭol.* [makr-amez, khāin, daḡā-bāz — Bahkāū, bhulāū, chhalī.

E-LŪ'SIVE, *a.* practising elusion, deceptive — *Purebī, hila-sāz, fareb de-kar gurez k. w.,*

E-LŪ'SO-RY, *a.* tending to elude, deceitful — *Pureb de-kar nikal jāne w., hikmat i' amali se firār h. w., makr-amez, khāin, hila-sāz, daḡā-bāz* — *Dhokhā dekar bhāg jāne w., chhalī,*

E-LŪTE', *v.* (L. *e. luo*) to wash off — *Dho-dālnā^b.* [māyī.

E-LŪ'TRI-ATE, *v.* to decant, to strain off — *Nītharnā^b, chhānnā^b.*

E-LŪ'TRI-ATION, *n.* the act of straining off — *Nītharāi^b, chhānāi^b.*

E-LŪST-UM, *n.* (L.) the place assigned by the heathen to happy souls after death — *Bihisht, jannat* — *Vaikunṭh, swarg.*

E-LŪST-AN, *a.* pertaining to Elysium, exceedingly delightful, deliciously soothing — *Bihishtī, jannatī, nihāyat farah-bukhsh yā dil-pasand, rāhat-āwar, nihāyat āram-dih* — *Vaikunṭhī, swargī, paramānandad, paramapriya, atyantasukhad.*

E-MĀ'CI-ATE, *v.* (L. *e. macco*) to waste, to grow lean, to pine; *a.* wasted — *Dublā k. yā h^b, lāgar k. yā h., ghulā-dātnā yā ghul-jānā^b; a. ghulā huā^b, lāgar, nahif, dublā^b* — *Sukhānā wā sukhnā, kiś k. wā h., māns kshay k., galnā; a. dāḡar, galā huā, krisāḡ, kshipamāns.* [Śarirakshipatā, krisatā, śarirāśoshān, mānsakshay.

E-MĀ'CI-ATION, *n.* the act of making or growing lean — *Dublāi^b, nahā fat, lāgarī-*

E-MĀ'CU-LATE, *v.* (L. *e. macula*) to take out spots, to make clean — *Dāḡ utā lenā, sāf k.* — *Dhabbā wā dhappā dūr k., swachchh k.*

ĒM'A-NATE, *v.* (L. *e. mano*) to flow from — *Nikalnā^b, nikasnā^b, nisarnā^b.*

ĒM'A-NANT, *a.* issuing or flowing from — *Nikalne w^b, nikasne w^b, nisarne w^b.* — *Nih-srit, nirgat.*

ĒM'A-NĀ-TION, *n.* the act of issuing from, that which issues; an efflux — *Khurīj, jāri h., wakh chiz jo jāri hoti hai, bar-amad* — *Nihśār, nihsaraṇ, nisār, nikās, jo vastu nir-gat hotī hai wā nikastī hai, nihsrāv.* [— Nihserit, nirgat.

ĒM'A-NA-TIVE; **ĒM'A-NA-TO-RY**, *a.* issuing from — *Nikasne w^b, nikalne w^b, nisarne w^b.*

E-MĀN'CI-PATE, *v.* (L. *e. manus, capio*) to set free from servitude — *Gulāmī yā girif-tārī se āzād k., gulāmī se khalās k., āzād k., khalās k.* — *Bāndhuai wā dāsātwa se mukt k., bandhan se uddhār k.* [ti, mochan, uddhār.

E-MĀN'CI-PĀ-TION, *n.* the act of setting free — *Rihāi, āzādī, āzādagi, khalāsī* — **Muk-**

E-MĀN'CI-PĀ-TOR, *n.* one who sets free — *Rihā k. w., āzād k. w., khalās k. w.* — *Mukt k. w., uddhār k. w., chhoḍ d. w.*

E-MĀS'CU-LATE, *v.* (L. *e. mas*) to castrate, to deprive of virility; *a.* unmanned — *Ākhta yā ākhta k., nā-mard k., kheja banānā; a. ākhta yā ākhta, nā-mardī kiyā gayā* — *Āpāchhed k., puñstwanās k., napuñsak k., puñsakthīn k.; a. napuñsak kiya gayā, badhiyā kiya gayā.* [— Āpākosachhedan, badhiyā k., randipan.

E-MĀS'CU-LATION, *n.* castration, effeminacy — *Ākhtagī, khesī k., nā-mardī, zanāna-pān*

EM-BALE', *v.* (Fr. *en, balle*) to pack, to bind — *Gaiṭhar bāndhnā^b, gaiṭhārī yā moṭrī*

-banānā^b, bāndhnā^b.

EM-BALM', *em-bām', v.* (Gr. *en, balsamon*) to impregnate with aromatics to pre-vent putrefaction, to preserve from decay — *Sarne se mahfūz rakhne ke liye khush-bū-dūr chizen bharnā, zawāl se mahfūz rakhnā* — *Sarne se bachāne ke nimitta sugan-dhidravya bharnā, kshay se bachā rakhnā.*

EM-BAL'M'ER, *n.* one who embalms—*Sarne se mahfuz rakhne ke liye khush-bá-dár chízei bharne w., kshay se bachá rakhne w.*

EM-BAR', *v.* (Fr. *en, barre*) to shut, to inclose, to block up—*Band k., gher-lená^h, muhára k., náka-bandí k.*—Porhe lagá dená, chhenkná, gañsá wá gí'is lená, ruódná.

EM-BAR'GO, *n.* (Sp.) a prohibition to sail; *v.* to prohibit from sailing—*Kishtí kholne yá chaláne kí mandáhi; v. kishití kholne yá chaláne ko man' k.*—Náw kholne wá chaláne ká niváran; *v.* náw kholne wá chaláne ko niváran *k. wá árná.*

EM-BARK', *v.* (Fr. *en, barque*) to put or go on shipboard, to engage—*Jaház-nishín k. yá h., jaház par charhána yá charhná, mashgúl k. yá h., sharik k., shámil k., rafiq h., mudákkalut k., qadam márná*—*Nauká par charhána wá charhná, sáthi k. wá h., lagína wá lagná, háth dálná.*

EM-BAR-KÁ'TION, *n.* the act of embarking—*Jaház-nishíni, kishití-nishíni, jaház par charhána yá charhná*—*Naukárohan, nauká par charhná wá charhná.*

EM-BAR'RASS, *v.* (Fr. *embarrass*) to perplex, to distress, to entangle—*Mustarió k., hairán k., tasdi' d., tang k., taklif d., darham-barham k., phasána^h*—*Vyákul k., pirá d., uljhána.* [ghabráhat, vyákulatá, kles, pirá, kashit.]

EM-BAR'RASS-MENT, *n.* perplexity, trouble—*Istiráb, hairáni, taklif, tasdi'*—*Uljherá,*

EM-BAS-SY, *n.* (S. *ambeti*?) the message of an ambassador or a solemn message—*Elchi-gari, paigám, payám*—*Ditái, rájadit ká sandesá, sandesá.*

EM-BAS'SA-DOR. See AMBASSADOR.

EM-BAT'TLE, *v.* (Fr. *en, bataille*) to range in order of battle—*Saff-arái k., saff-bandí k.*—*Vyúh rachana, yuddh ke nimitta sená ko kram se sajána.*

EM-BAT'TLED, *a.* furnished with battlements—*Fasil-dár*—*Váyádi chhorne ke nimitta chhidrayut bhít visisht, randáyukt bhít visisht.*

EM-BAY', *v.* (en, *S. bagan*) to inclose in a bay, to landlock—*Khalij meñ band k., zamín se gher lená*—*Kol meñ atkná, bhúmiveshit k., bhúmi se gher lená.*

EM-BED', *v.* (en, *S. bed*) to lay as in a bed—*Máno bichhane meñ tejána yá dálná^h.*

EM-BEL'lish, *v.* (L. *in, bellus*) to adorn, to beautify, to decorate—*Árásta k., zeb yá zel'áish d., khúb-súrat k., áráish d., zinat d.*—*Singárná, sañwárná, sóbhit k., alañkrit k., sundar k., bhúshlit k.*

EM-BEL'lish-ER, *n.* one who embellishes—*Árásta k. w., áráish d. w.*—*Sóbhit k. w.,*

EM-BEL'lish-MENT, *n.* ornament, decoration—*Zeb, zebáish, zinat, áráish*—*Alañkár, singár, sajawat, sóbhá, bhúshan.*

EMBERS, *n. pl.* (S. *amyrian*) hot cinders or ashes—*Ángár^h, angáre^h, bhauk^h.*

EM-BER-WEEK, *n.* a week in which an emberday or day of humiliation falls—*Wah haf-ta jismeñ dú'á mángne aur istigfár karne ká din partá hai*—*Wah saptáh jismeñ lówar kí kripá aur anugrah kí prarthaná karne ká din partá hai.*

EM-BEZZ'LE, *v.* (Fr. *emblem*) to appropriate by breach of trust—*Khiyánat k., gabn k., tasarruf k.*—*Sauñpi hui vastu wá dravya ko víswásaghat karke khá jáná, víswásaghat karke urájána chátjáná nigaljáná wá dakárjáná.*

EM-BEZZ'LE-MENT, *n.* the act of embezzling—*Khiyánat, gabn, tagallub, tasarruf, kisi kí zimma kí hui daulat yá mál ká tasarruf*—*Par dhan víswásaghat se urána, sauñpi hui vastu ko chhal se urána.*

EM-BLÁZE', *v.* (en, *S. blase*) to adorn with glittering embellishments—*Jhalak-dár shai se árásta k.*—*Jhalkána, chamkána, alañkár se sóbhit k. wá jhalkána.*

EM-BLÁ'ZON, *v.* to adorn with figures of heraldry, to deck in glaring colours—*Amíri darje ke nishánon se zeb d., chamak-dár rang lagá-kar zeb d.*—*Kulínapad ke chihn likhkar sóbhit chatkile rang se sóbhit k. wá singárná.*

EM-BLÁ'ZON-ER, *n.* one who emblazons—*Amíri darje ke nishánon se zeb d. w., chamak-dár rang lagá-kar áráish k. w.*—*Kulínapad ke chihn likhkar sóbhit k. w., chatkile rang se singárne w.* [shán]—*Dhalón par chitra wá kulínapad ke chihn.*

EM-BLÁ'ZON-RY, *n.* pictures on shields—*Dhalón par taswíreñ yá amíri darjón ke ní-*

EM-BLEM, *n.* (Gr. *emblem*) enamel, a picture, a figure, a representation; *v.* to represent by similar qualities—*Míná, jilá, taswír, shakl, sárat, 'alámat, nishán, imá, shabáh; v. mushábih khássiyyaton se záhir k.*—*Jaráú kám, chitra, murti, ákar, chihn, lakshan, nidarsán, ádurá; v. sadris dharm wá gun se prakás k.*

EM-BLE-MÁ'T'IC, EM-BLE-MÁ'T'-CAL, *a.* comprising an emblem, using emblems, allusive—*'Alámat-dár, nishán-dár, ramz-dár, imá k. w.*—*Chihuakári, nidarsánakári, língi, lákshanik, súchak, uddeśak.*

EM-BLE-MÁ'T'-CAL-LY, *ad.* by emblems—*'Alámatán, isháratan*—*Lákshanik prakár se, nidarsánakram se, súchaná karne kí riti se.* [sañket ka nírupak.]

EM-BLEM'A-TIST, *n.* an inventor of emblems—*'Alámatón ká m'jid*—*Chihn lakshan wá*

EM-BLEM'A-TIZE, *v.* to represent by an emblem—*'Alámat se záhir k., ramz yá imá se dáyán k.*—*Chihn lakshan wá sañket se prakás k.*

EM-BLE-MENTS, *n. pl.* (Fr. *en, blé*) profits arising from lands sown—*Ábád zamín ká*

- fāida*, *jōti* bōi *hūi āraṣī kā mānāṣī*—Jo arth wā lābh ūṭhī bhūmī se liotā hai.
- EM-BOD'Y**, *v.* (en, S. *body*) to form into a body, to incorporate—*Mujassam k.*, *ek saṅg jorṇā yā milānā^b*—*Ekāṅgi k.*, *ek śarīrī k.*, *saṅgrah k.*, *ekatra k.*, *ek k.*
- EM-BOLD'EN**, *v.* (en, S. *bold*) to make bold, to encourage—*Dīter k.*, *himmāt d.*, *kā-tir-jam' k.*—*Dī'ithā wā dhīth k.*, *dhīṭhas d.*
- EM'BO-LUS**, *n.* (Gr. en, *ballo*) something inserted or acting in another—*Koi shai jo dūsrī ke andar dālī jāti hai yā kār kartī hai*—*Koi vastu jo dūsrī ke bhītar paīthāī jāti hai wā kām kartī hai.*
- EM'BO-LISM**, *n.* insertion of days or years to produce regularity of time, intercalation—*Din yā sūl kā milānā jismēn waqt meṅ darābarī ho jis tarāh se adhik mās yā malmās*—*Din wā baras kā milā denā jismēn samay ke bich meṅ garbar na ho, adhikadivasanivesan, adhikavarshanivesan.*
- EM-BOSOM**, *v.* (en, S. *bosom*) to hold in the bosom, to inclose, to surround—*Chhātī se lagānā^b*, *god meṅ lenā^b*, *gale ligānā^b*, *ghernā^b*, *gher-lenā^b*, *garernā^b*.
- EM-BOSSE'**, *v.* (Fr. en, *bosse*) to form with protuberances, to engrave with relief—*Gul jarnā*, *phūl jarnā^b*, *munabbat k.*, *khod kar yā kāṭ-kar naqsha banānā*—*Phūlī jarnā*, *khodkar wā kāṭkar ubhṛā huā kām banānā.*
- EM-BOSSEMENT**, *n.* a prominence, raised work—*Gul jarnā*, *naqqāshī kā ūchā kām*, *ubhṛī hūi naqqāshī*—*Phūlī*, *phūl*, *būtā*, *khodkar ubhṛā huā kām jo banāyā jāti hai.*
- EM-BOTTLE**, *v.* (Fr. en, *bouteille*) to put into a bottle, to confine in a bottle—*Ek chhātī meṅ band k.*—*Ek kachapātr meṅ mūndnā*, *kāñch ki kuppi meṅ mūndnā.*
- EM-BOW'**, *v.* (en, S. *bugan*) to bend, to arch, to vault—*Jhukānā^b*, *mīhrāb banānā*, *qubba banānā*—*Nawānā*, *dhanurākāī banānā*, *khopre wā hāñrī ke ākār banānā*, *toranā-kār banānā.*
- EM-BOW'EL**, *v.* (Fr. en, *boyau*) to take out the entrails, to sink in another substance—*Antṛī nikālṇā^b*, *dūsrī shai meṅ dūbānā yā gārnā*—*Ant nikālṇā*, *peṭ chīrnā*, *dūsrī vastu meṅ gārnā wā dhasānā.*
- EM-BOW'EL'ER**, *n.* one who embowels—*Antṛī nikālne w.*, *dūsrī chīz meṅ dūbāne yā gār-ne w.*—*Antēn nikālne w.*, *dūsrī vastu meṅ gārne wā dhasāne w.*
- EM-BOWER**, *v.* (en, S. *bur*) to place in a bower, to lodge, to build—*Ek kunj meṅ basānā yā rakhnā^b*, *rahnā^b*, *banānā yā ghar ūṭhānā^b*.
- EM-BRACE'**, *v.* (Gr. en, *brachion*) to hold fondly in the arms, to seize ardently, to comprehend, to comprise, to take; *n.* fond pressure in the arms, clasp—*Bagal-gīrī k.*, *āgosh k.*, *bare shauq aur sar-garmi se pakarnā*, *shāmīl k. yā h.*, *mushtamīl k. yā h.*, *mundaraj k.*, *lenā^b*; *n.* *ham-āgoshī*, *bagal-gīrī*—*Kauriyānā*, *chhātī se lagānā*, *gale lagānā*, *god meṅ lenā*, *milānā*, *bārī chāh se pakarnā*, *antargat k.*, *samāviśhṭ k.*, *grahan k.*; *n.* *ālīngan*, *galbāñh*, *kolā wā kaulā*. [samāves, antargapanā.]
- EM-BRACEMENT**, *n.* clasp, comprehension—*Bagal-gīrī*, *āgosh*, *shumūl*—*Ālīngan*, *galbāñh*.
- EM-BRACER**, *n.* one who embraces—*Bagal-gīrī k. w.*, *āgosh k. w.*, *shāmīl k. w.*, *lene w.^b*—*Ālīngan k. w.*, *kauriyāne w.*, *antargat wā samāves k. w.*, *grahan k. w.*
- EM-BRACER-Y**, *n.* attempt to corrupt a jury—*Panchōn ko milā lene kī koshish*—*Pañ-choñ ko milā lene kā udyog.*
- EM-BRASURE**, *n.* (Fr.) an aperture for cannon, a battlement—*Top kā jharokhā*, *faṣṭl*—*Agnyastra chhoṛne ke liye bhīt meṅ rañdā*, *rañdoñ se yukt bhīt.*
- EMBRO-CATE**, *v.* (Gr. en, *brecho*) to moisten and rub a diseased part—*Badan ke jis hisse meṅ bimārī ho usko sar kar-ke malnā*, *tatārnā^b*, *tilā k.*—*Jis aṅg meṅ rog ho use bhīgākar malnā.*
- EMBRO-CATION**, *n.* the act of embrocating, the lotion used for embrocating—*Tilā*, *zamād*, *tatār^b*, *dāvā yā āraq jis se badan malā jāti hai*—*Jis aṅg meṅ rog ho use aushadhīyājāl se malnā*, *āleran*, *lep*, *aushadhīyājāl.*
- EM-BROIDER**, *v.* (Fr. en, *broder*) to adorn with figured needle-work—*Kār-chobī k.*, *gul-būtā k.*—*Būtā nikālṇā*, *būtā kārṇā*. [kārṇe wā nikālne w.]
- EM-BROIDER-ER**, *n.* one who embroiders—*Gul-kār*, *sar-doz*, *chikan-doz*, *kār-chob*—*Būtā*
- EM-BROIDER-Y**, *n.* ornamented needle-work—*Gul-kārī*, *būṭe-kārī^b*, *chikan-dozī*, *kār-chobī*, *sar-dozī*—*Būṭe kā kām.*
- EM-BRÖIL'**, *v.* (Fr. en, *brouiller*) to disturb, to confuse, to entangle—*Mustarīb k.*, *darham-barham k.*, *phaṣānā yā phaṣānā^b*—*Vyākul k.*, *ghabrā d.*, *uljhānā.*
- EM-BRÖILMENT**, *n.* confusion, disturbance—*Istirāb*, *darhamī*, *barhamī*, *faṣād*, *hangāma*—*Ghabrahāt*, *vyākulatā*, *harbarī*, *halchāl*, *dāmāḍol.*
- EM-BRUE'**. See **LEBBUE**.
- EMBRY-O**, **EMBRY-ON**, *n.* (Gr. en, *bruo*) the offspring yet imperfect in the womb, the rudiments of any thing unformed; *a.* yet imperfect or unfinished—*Janīn*, *paidā h. w.*, *bachche kī pahīlī sūrat qabl hone ke*, *kisī chīz kī pahīlī hālāt qabl hone ke*; *a.* *nāqis*, *nā-tamām*—*Gābh*, *garbh*, *garbhasthābālāk ke pratham avayav*, *kisī vastu kā ārambh*, *banne ke pahīle kisī vastu kī pratham dasā*, *a.* *khapṭit apūrṇ wā samāpta*, *adhūrā.*

- E-MEND'**, *v.* (L. *e, menda*) to correct—*Durust k., sahīh k., islāh k.*—*Thik k., śodhanā, Ēm-en-dā'tion, n.* correction improvement—*Durustī shikhat, islāh, āraštagi, bih-tari*—*Śodhan, suddhi, parishkār, śreyastwa.*
- ĒM'EN-DĀ-TOU**, *n.* a corrector, an improver—*Durust k. w., sahīh k. w., islāh k. w., bih-tar k. w.*—*Śodhak, saśśodhak, uttamatar k. w., sudhārne wā sa'wārne w.*
- E-MĒN'DA-TO-RY**, *a.* contributing correction—*Durust k. w., islāh k. w., sahīh k. w.*—*Śodhak.* [*zabarjād, sabz rang kā jawāhīr*—*Panū, marakat.*]
- ĒM'E-RALD**, *n.* (Fr. *emeraude*) a precious stone of a greer colour—*Zumurrud, sabza.*
- E-MĒRGE'**, *v.* (L. *e, mergo*) to rise out of, to issue, to proceed—*Hālat-i-garqi se ūpar ānā, tulū h., hādīs h., nikūnā, ānā*—*Magnāvasthā se ūpar ūhnā, udit h., nikasnā, ūhnā, nisarpā.*
- E-MĒR'GENGE, E-MĒR'GEN-CY**, *n.* the act of emerging, a sudden occasion—*Hālat-i-garqi se ūpar ūhnā, uehkhāl, taqāza i-waqt, zarīrat-i-nāgahānī, āfat, hādīsā*—*Magnāvasthā se ūpar ūhnā, uday, ūthan, āksmik prayojan, āksmik kārya wā ūvaśyakatā, ājad, vipad, bhīr, khūnch wā khūnch.*
- E-MĒR'GENT**, *a.* rising out of, sudden, casual—*Ūpar nibaltā huā, nāgāh, itifāqī*—*Ūpar ūhtā huā, unmajjan, āksināt utpanna, āksmik, daivik* [*Ūpar ūhnā.*]
- E-MĒR'STON**, *n.* the act of rising out of—*Hālat-i-garqi se ūpar ūhnā*—*Magnāvasthā se*
- EMERITED**, *a.* (L. *e, meritum*) having done sufficient service—*Kāfi khidmat-guzārī yā kār-guzārī kar-chukne w.*—*Yathesit sēwā kar chukne w.*
- ĒM'ER-ODS**, *n. pl.* (Gr. *haima, rheo*) hemorrhoids, piles—*Bawāsīr*—*Ar-arog.*
- ĒM'ER-Y**, *n.* (Fr. *emeri*) a mineral used in cutting gems and polishing steel—*Kirānj kūrān, sambādā*—*Mapi kāpne aur lohā parishkār karne kā dhātū, mahāloh.*
- E-MĒT'IC, E-MĒT'ICAL**, *a.* (Gr. *emco*) causing to vomit—*Qai-ūwar, muqiyi*—*Vamanakāri, vāntid, chhānt karāne w.*
- E-MĒT'IO**, *n.* a medicine that causes vomiting—*Qai kī dawā, muqiyi dawā*—*Vaman-otpādek aushadh, vaman wā chhānt kī aushadh.* [ho.]
- E-MĒT'ICAL-LY**, *ad.* so as to cause vomiting—*Jismēh qai ho*—*Jismēh vaman wā chhānt*
- EM-I-CĀTION**, *n.* (L. *e, mico*) a sparkling, a flying off in particles—*Chamkāv, jhalkā-haṭ, chingārī yā chhote chhote tūk ho-kar urnā.*
- E-MICTION**, *n.* (L. *e, mictum*) urine—*Peshāb, mūt*—*Mūtra.*
- ĒM'I-GRATE**, *v.* (L. *e, migro*) to remove from one's native country—*Watan ko chhor-kar dūre mulk meṅ jā rahnā, jilā-watan h.*—*Apne deś ko chhor dūre deś meṅ jā rahnā, swadeś ko chhor-kar deśantar meṅ jā basnā, apnā deś chhornā.*
- ĒM'I-GRANT**, *n.* one who emigrates; *a.* removing from one country to another—*Wah-shakhs jo apnā watan chhor-ke dūre mulk meṅ bi-d-o-bāsh kure, shahr-badar; a. be-watan, ek mulk ko chhor-kar dūre mulk meṅ jā-ke rahne w.*—*Swadeś ko chhor-kar deśantar meṅ jā basne w., jo jan apne deś ko chhor paradeś meṅ jā base; a. awa-deśatyāgi, ek deś ko chhor dūre meṅ jā basne w., anyadeśavāsi.*
- ĒM'I-GRĀTION**, *n.* the act of emigrating—*Naql-i-watan, apnā mulk chhor-ke dūre mulk meṅ jā rahnā, jilā-watan*—*Swadeśatyāg, deśantar meṅ basne ke nimitta swadeśatyāg.*
- ĒM'I-NENT**, *a.* (L. *emineo*) high, dignified, conspicuous, remarkable—*Buland, ū'lā, ū'ālī, mu'allā, mumtāz, nām-war, huzurg, buzurg-wār, murtafi, nām-zād, mashhūr*—*Ūnchī, mānī, pratāpi, pramukh, utkrishṭ, vi-śhṭ, samunnat, sukhyaṭ, yaśī, nāmī, prasiddh.*
- ĒM'I-MERGE, ĒM'I-NEN-CY**, *n.* loftiness, height, summit, fame, distinction, a title of honour—*Bulandī, ūnchāi, qulla, choti, nām-warī, nek-nāmī, manzilāt, qadr, buzurgī, raj'at, izzat kā khitāb, hazrat, huzūr*—*Uchchātā, uchehatwa, phungi, śikhar, chūnā, sukhyaṭī, yaś, nām, prasiddhī, utkrishṭatā, samunnatī, viśhṭatā, pradhānatwa, sambhram, mār्याdasuchak upādhi wā padavī, mahārāj.*
- ĒM'I-NENT-LY**, *ad.* highly, conspicuously—*Ziyāda, bahut, zāhīran, mumtāzī se, nām-warī se*—*Ādhik, atīśay rūp se, utkrishṭ rūp se, pratāpi wā nāmī rītī se, sukhyaṭī se.*
- ĒM'IR**, *n.* (Ar.) a title of dignity among the Turks—*Amīr*—*Tuk deś ke kulīnō ki*
- E-MIT'**, *v.* (L. *e, mitto*) to send forth—*Bhejnā, chhornā, nikālā, denā*—*[padavī.*
- ĒM'IS-SA-RY**, *n.* one sent on a mission, a spy, a secret agent; *a.* looking about, prying—*Harkāra, koi shakhs jo kisi kām ke liye bhejā jātā hai, jāśis, khufiyā kārandā, poshīda gumāshṭa; a. idhar udhar dekhātā huā, jāśisi kartā huā*—*Jo jan kisi kārya ke nimitta bhejā jātā hai, sandesahar, dūt, bhediya, guptadūt; a. idhar udhar tāktā huā, bhed lagāū, bhed lagātā huā.* [nirasan, chhūtnā, srāv, utsārg, utkshep.]
- E-MIS-SION**, *n.* the act of sending out—*Irsāl, ikhrāj, khurāj*—*Pāthāw, pāthwanā, nikāl,*
- ĒM'MET**, *n.* (S. *emet*) an ant, a pistnire—*Chyūṭā, chyūṭī, mātā.*
- EM-MEW'**, *v.* (Fr. *en, mue*) to coop up—*Piñjre waqaira meṅ band k., qatā k., qafas meṅ band k.*—*Piñjre meṅ dāl d., atkānā.*
- E-MOLL'IENT**, *a.* (L. *e, mollis*) softening; *n.* a medicine which softens—*Mulāyīm, mulāīm k. w.; n. mulāyīm dawā, mulāīm karne-wālī dawā*—*Komalakāri, snigdha-kāri, mridu; n. komalakāri aushadh, snehan, ālep, abhyānjan.*

- EM-OL-LITION, *n.* the act of softening—*Narm k.*, *mulāim k.*—*Komal k.*, *mridu k.*
- EMOLU-MENT, *n.* (L. *e, mola*) profit, advantage, gain—*Naf'*, *sūd, manāf'*, *fāida, hāsīl*—*Lāth, phal, arth, labdhi, prāpti* [Iābhajanak, phaladāyak, hitakāri.]
- EMOLU-MENTAL, *a.* yielding profit—*Fāida-bāhsh, fāida-mand, sūd-mand, mufid*—
- EMOTION, *n.* (L. *e, motum*) a moving of the feelings, passion, agitation—*Jumbish-josh-i dīl, josh, joshish, malola, garmi, qalaq, istirār, istihāb*—*Man kā qulāw, manovikar, chittavritti, chittavikār, manorāg, antahikshobh, chittakshobh, antarveg.*
- EM PALE, *v.* (L. *in, palus*) to fence with a pale, to put to death by fixing on a stake—*Tatṭi yā ār se gherāw^h, kuth-ghare se gherāw^h, sūli d^h, sūli chahānā^h.*
- EM-PALE-MENT, *n.* the act of empaling—*Tatṭi yā ār se gherāw^h, kuth-ghare se gherāw^h.*
- EM-PAN'NEL. See IMPAN'NEL.
- EM-PARK, *v.* (en, S. *parroc*) to inclose—*Gherāw^h, gherā banāw^h.*
- EM-PAS'SION. See IMPASSION.
- EM'PHA-SIS, *n.* (Gr. en, *phasis*) stress of the voice on a word or sentence, force impressed by pronunciation : *pl.* EM'PHA-SIS—*Lafz par zor yā zarb, talafuz meñ lafzon par zor, tākid*—*Guruchohāran, dīrghochohāran, uchchāran meñ sabdon par jhatkā.*
- EM-PHATIC, EM-PHATIC-AL, *v.* uttered with emphasis, forcible, striking—*Zor se talafuz kiya huā, tākidi, zor-dār, muassir*—*Gaurav se uchcharit, jhatke se uchcharit wā uchchāran kiya gayā, tejawān, prabāl, gaurav se ukt, tikshn, vismayotpādak, visnāpak, chittaharī.* [Dīrghochohāran se, gaurav se, avadhāran se, veg se.
- EM-PHATIC-AL-LY, *ad.* with emphasis, forcibly—*Ba-tākid, zor se, darāz talafuz se*—
- EM-PHY-SE'MA, *n.* (Gr.) a puffy tumour—*Pirk^h, phoṛā^h.* [rūyā^h.
- EM-PHY-SEM'A-TOUS, *a.* bloated, puffed—*Phepsahā^h, phaphsā^h, phulā^h, sijā^h, bhābh*—
- EMPIRE, *n.* (L. *imperium*) the dominion of an emperor, supreme power—*Mamlakat, bādsahāt, saltanat, shāhan-shāhi, sultāni, tahakkum, nihāyat bāqi hukumat*—*Adhirājya, rājya, rājadhikār, prabhutwa.*
- EM'PER-OR, *n.* a monarch superior to a king—*Shāhan-shāh, sultān*—*Mahārāj, rājādhirāj, mahārājādhirāj, maṇḍāleswar, chakravarti, sārvaubhaum.*
- EM'PRESS, *n.* the wife of an emperor, a female who governs an empire—*Maṭika, shāhan-shāh ki begam, jo 'aurat shāhan-shāhī kare, wah 'aurat jo bādsahāt par hukm-rāni karti hai*—*Rajādhirāj ki patni, mahirājapatni, mahārāni, jo stri adhirājya karai.*
- EM-PIRIC, *n.* (Gr. en, *peirao*) a quack—*Nim-hakim, kachchā tabīb*—*Kachbaid, kachchā baid, mithiyā chikitsak, chhadmavaidya.*
- EM-PIR'IO, EM-PIR'IO-AL, *a.* versed in experiments, known only by experience—*Tajriba-kār, sirf tajribe se jānā gayā, sirf āzmūda-kāri se daryāft huā*—*Parikshak, kewal parikshā se jānā gayā.*
- EM-PIR'IO-AL-LY, *ad.* by experiment—*Tajribe āzmāish yā āzmūda-kāri se*—*Parikshā se.*
- EM-PIR'IO-CISM, *n.* dependence on experience without knowledge or art, quackery—*Bagair 'ilm yā hunar ke sirf tajribe yā āzmūda-kāri par bharosā yā takiya, nim-hakim, kach-baidā^h*—*Binā vidyā wā gun ke kewal parikshā abhyās wā bodh par avāmban, kachchī vaidagi, mithiyā chikitsā.*
- EM-PLAS'TER, *v.* (Gr. en, *plusso*) to cover with a plaster—*Potnā^h, lep, churhānā^h, lep-lagānā^h, chinā-kāri^h, kīpmā^h, lepnā^h, lsnā^h, thopnā^h.*
- EM-PLAS'TIC, *a.* viscous, glutinous, adhesive—*Lasasā^h, lasilā^h, chipchipā^h.*
- EM-PLOY, *v.* (L. in, *plico*) to keep at work, to exercise, to use; *n.* business, occupation, agency—*Mashgūl rakhnā, naukarī meñ lagānā, khulmat d., muqarrar k., mas-rūf k., sarf k., shugl k., istīmāl k., mustāmāl k., istīmāl meñ lānā; n. shugl, kār-bār, roz-gār, ishṭigāl, khidmat, lagāw^h, kār-kunī, 'uhda, mansab*—*Niyukt k., kām meñ lagānā, lagānā, bajhānā, rakhnā, pravartta k., vyavahār k., kām meñ lānā; n. kām, kārya, vyāpār, karm, vritti, kāryodyog, bajhāw, abhyās, pad.*
- EM-PLOY'A-BLE, *a.* that may be employed—*Mashgūl rakhe jāne ke qābil, istīmāl meñ laye jāne ke qābil, muqarrar kiye jāne ke lāiq, kām yā khidmat ke lāiq, masrūf hone ke lāiq*—*Niyukt kiye jāne ke yogya, lagāye jāne ke yogya, kārya wā vyavahār ke yogya.*
- EM-PLOY'ER, *n.* one who employs—*Kām yā khidmat meñ mashgūl k. w., kār-farmā, āqā, munib, masrūf k. w., shugl k. w.*—*Karmadātā, kām d. w., kām meñ niyukt k. w., lagāne w., vyavahār k. w., kām meñ lagāne w.*
- EM-PLOY'MENT, *n.* business, occupation—*Shugl, kār-bār, roz-gār, ishṭigāl, masrūfī, lagāw^h*—*Kārya, kām, karm, vritti, kāryodyog, vyāpār, vyavasāy, bajhāw.*
- EM-POI'SON, em-pō'zn, *v.* (L. in, *potio*) to destroy by poison, to taint with poison—*Zahr de-kar mār-dālnā, zahr-ālūda k.*—*Vish dekar prān lenā wā mār dālnā, vish milānā, māhur milānā.* [Māhur dekar mār dālnē w., māhur milāne w.
- EM-POI'SON-ER, *n.* one who poisons—*Zahr de-kar mār-dālnē w., zahr-ālūda k. w.*—
- EM-POI'SON-MENT, *n.* the act of poisoning—*Zahr de-kar mār-dālnā, zahr-ālūdagi*—*Vish dekar mār dālnā, māhur kā milānā.* [Bāpjiyasthān, hāth wā hāt, arāṅg.
- EM-PORI-UM, *n.* (L.) a place of merchandise, a mart—*Saudā-garī ki jagah, bāzār*—

EM-PÖVER-ISH. See IMPOVERISH.

EM-PÖW'ER, *v.* (Fr. *en, pouvoir*) to give power to, to authorize—*Ikhtiyār d.*, *mukh-tār k.*—*Adhikār d.*, *sāmarthya wā sakti d.*, *samarth k.*

EM-PRISE', *n.* (Fr. *en, pris*) an attempt of danger, an enterprise—*Khatar-nik kām ki koshish yā sa'i, muhim*—*Sahasā, durgakarm kā udyog, dushkar 'arm ki cheshtā, jokhim.* [besahana, besahar, kinnā wā kinab.

EMP'TION, *n.* (L. *emptum*) the act of buying—*Kharid*—*Kray, krayakaraḥ, krayan,*

EMP'TY, *a.* (S. *amti*) containing nothing, void, unfurnished, barren, vain; *v.* to exhaust, to become empty—*Khālī, tihī, be-sinnān, be-asbā', w' rān, shor, nā-baromand, lā-hāsil, be-fāida, mukhūb, be-mā'ni*; *v. khālī k. yā h., tamām k. yā h.*—*Śūnya, śūnā, chhūnchhā, binā, asajjit, asajja, rikt, sājyā hui nahin, usar, nishpal, apha, oelhā, vyarth, anarthak*; *v. nihaitwa k. wā h., chhūnchhā k. wā h.* [k. w.

EMP'TY-ER, *n.* one who empties—*Khālī k. w., tamām k. w.*—*Śūnya k. w., chhūnchhā*

EMP'TINESS, *n.* state of being empty, want of substance, unsatisfactoriness—*Khālī yā tihī hone ki hālat, khulā, khulā, nā-khatir-pasandi, rāzi karne ki nā-tyāgat, be-hudagi*—*Śūnyatā, riktatā, nilsāratā, asāratwa, asantoshakatā, atushṭijanakatā.*

EM-PURPLE, *v.* (L. *in, purpura*) to make of a purple colour—*Argawāni k., bainjani rang k.*—*Bainjani rang k.* [punj.

EM-PY-É'MA, *n.* (Gg. *en, puon*) a collection of purulent matter—*Pib kā ijmā'*—*Pib kā*

EM-PY'RE-AL, *a.* (Gr. *en, pur*) formed of pure fire or light—*Khālīs ātash yā roshni kā banā huā*—*Nirmal agni wā prakāś kā banā huā.*

EM-PY-RE'AN, EM-PY'RE-AN, *a.* formed of pure fire; *n.* the highest heaven—*Sāf yā Khālīs āg kā banā huā*; *n. falaku-l-aqlāḥ, 'arsh*—*Swachchha agni kā banā huā*; *n. sūkshmagñisthān, uttamaswarg.* [yā bā—*Jale hue tel ki swād wā gandh.*

EM-PY'RE-UM, EM-PY-RE'UM, *n.* the taste or smell of burnt oils—*Jale hue tel kā zāiga*

EM-PY-REU-MAT'IC, EM-PY-REU-MAT'IC-AL, *a.* having the taste or smell of burning—*Jalne kā zāiga yā bā rakhne w.*—*Jalne kā swād wā gandh rakhne w.*

EM-PYR'ICAL, *a.* containing the combustible principle of coal—*Patthar ke koele kā ātash gir juz rakhne w.*—*Patthar ke koele kā jwalamyi sār rakhne w.* [pālay'gni.

EM-PY-RŌ'SIS, *n.* conflagration, general fire—*Ātash-zāligi*—*Dāh, mahāgni, dāwānāl,*

EM-U-LATE, *v.* (L. *emulus*) to rival, to strive to equal or excel—*Mugābalat k., muqā-bala k., barābari k., ham-sarik., ham-chashmi k., ham-sar yā afzul hone ki koshish k.*—*Sparddhā k., hiskā k., samān hone wā jitne kā udyog k.*

EM-U-LATION, *n.* rivalry, contest—*Ham-sari, barābari yā sabqat ki khwāhish, ham-chashmi, muqābala*—*Sparddhā, āsparddhā, hiskā, dūstre ke samān hone wā use jitne ki ichchhā wā cheshtā.*

EM-U-LATIVE, *a.* inclined to emulation—*Hiskā k. w.^h, ham sari ki khwāhish k. w., sabqat-khwāh*—*Sparddhā, dūstre ke samān hone kā udyog k. w., dūstre ke jitne kā udyog k. w.*

EM-U-LĀ-TOR, *n.* a rival, a competitor—*Mugābalat k. w., mu'ariz, ham-talab, muqābil, sabqat-khwāh, dūstre se barh jāne ki khwāhish yā tadbir k. w.*—*Sparddhākāri, dūstre ke samān hone wā uske jitne kā udyog k. w.*

EM-U-LĀ-TRISS, *n.* a female rival—*Ek 'aurat jo ham-sari kare, sabqat-khwāh 'aurat*—*Sparddhākāri stri, dūstre ke samān hone wā uske jitne kā udyog karnewālī stri.*

EM-U-LOUS, *a.* desirous to excel, rivalling—*Sabqat-khwāh, dūstre se barh jāne kā khwā-hān, ham-sari yā ham-chashmi k. w.*—*I dūstre ke jitne kā āblilāshī, dūstre se barh jāne kā ākānkhshī, hiskā k. w., sparddhākāri.*

EM-U-LOUS-LY, *ad.* with desire of excelling—*Sabqat-khwāhī se, dūstre se barh-jāne ki khwāhish se*—*Dūstre ke jitne ki ākānkhshā se, dūstre se barh jāne ki ichchhā se.*

E-MUL'GENT, *a.* (L. *e, mulgeo*) milking or draining out—*Duhne w.^h, duh-lene w.^h, dūchan-hārā^h.*

E-MUL'SION, *n.* a soft liquid medicine—*Ek mulāim raqīq dawā*—*Pine ki aushadh.*

E-MUNC'TORY, *n.* (L. *e, muncum*) a secretory gland, a duct—*Badan ki gilāzat ke nikulne ki rāh, nalī*—*Śāriamalapath, śāriramaladwār, nal, śirā.*

E-MUS-CATION, *n.* (L. *e, muscus*) the act of freeing from moss—*Kāt chhurānā^h.*

EN-ABLE, *v.* (en, S. *abal*) to make able, to empower—*Quwwat d., taqwiyat d., qudrat d., tāiq k.*—*Samarth k., sakti d., sāmarthya d., kshamatā d.* [Samarthya kā d.

EN-ABLE-MENT, *n.* the act of enabling—*Quwwat-dihī, taqwiyat-dihī, tāqat-bakhshī*—*EN-ACT', v.* (L. *in, acture*) to perform, to establish by law, to decree—*Karnā^h, bā-taur āin ke hukm k., āin ke rū se muqarrar k., thahrānā^h, fatwā d., farmānā, amr k.*—*Sādhana, vyavasthā ke dwārā nishpanna k. wā siddh k., vyavasthā k., ājnā k., vidhān k.*

d.—*Kisī vyavasthā ke dhānche wā kharre ko vyavasthā thahrānā.*

EN-ACT'MENT, *n.* the passing of a bill into a law—*Kisī āin ke musawwade ko āin qarār*

EN-ACT'OR, *n.* one who enacts—*Āin jāri k. w., karne w.^h, kisī āin ke musawwade ko āin qarār d. w.*—*Sādhak, kartā, vyavasthāpak, kisī vyavasthā ke dhānche wā kharre ko vyavasthā thahrākār prachalit k. w.*

- EN-ĀL/LA-GE, *n.* (Gr.) a figure making some change in the mode of speech—*Ek tarīqa jiske rū se roz-marra ki guft-gū meñ kuchh farq par jātā hai—*Alaukār ki ek rīti jiske anusār sādharan bāchhit ki dhārā meñ kuchh vikār ho jātā hai.
- EN-ĀM'BUSH, *v.* (Fr. *en, bois*) to hide in ambush—*Ghāt meñ chhip-kar baithnā^b.*
- EN-ĀM'EL, *v.* (Fr. *en, email*) to inlay, to variegate with colours, to form a glossy surface; *n.* a substance used in enamelling, the smooth hard covering of the teeth—*Minā-kārī k., gūn-ā-gūn k., rang-ā-rang k., jilā yā āb d.; n. minā, āb, jilā, dāntōn ke upar jo chiknī aur sukht shai hoti hai—*Jarāū kām k., rang dekar ohitra-vichitra k., pāni d. wā chārhānā; *n.* jarāū kām ke liye ek kāchavat dravya vīśesh, wah chiknī aur karī vastu jo dāntōn ke upar hoti hai.
- EN-ĀM'EL-LING, *n.* one who enameles—*Minā-kār, kaft-gar—*Jarāū kām k. w.
- EN-ĀM'EL-LER, *n.* the art of inlaying—*Minā-kārī, koft-garī—*Jarāū kām.
- EN-ĀM'OUR, *v.* (L. *in, amor*) to inflame with love, to charm—*Ashiq k., faresta k., shestu k.—*Kāmasakt k., premāsakt k., mugdh k., mohit k., moh lenā, laṭṭu k.
- EN-AM-O-RĀ'DO, *n.* one deeply in love—*Wah shakhs jo 'ishq meñ guq' rahitā hai—*Atyant kāmasakt jan.
- E-NĀTE', *a.* (L. *e, natum*) growing out—*Phūt'ar nikaltā huā^b.*
- EN-CĀGE', *v.* (Fr. *en, cage*) to shut up, to confine—*Piñjre meñ band k., gafas meñ band k., quid k.—*Piñjre meñ mūnd d., atkānā, piñjre meñ dāl d.
- EN-CĀMP', *v.* (L. *in, campus*) to pitch tents, to form an army into a camp—*Khīma yā khatmā k. yā dālnā, laskhar ko khīme yā khatme meñ mugim k.—*Derā dālnā wā k., senā ko dere meñ basānā.
- EN-CĀMP'MENT, *n.* the pitching of tents, a camp—*Khīma kā k. yā dālnā, mukhāiyam, khare hue khīme—*Parāw, dere kā dālnā wā k., khare hue dere. [bethan chārhānā.
- EN-CĀSE', *v.* (Fr. *en, caisse*) to inclose or hide as in a case—*Qilāf k., band k.—*Lapetnā,
- EN-CAUSTIC, *a.* (Gr. *en, caio*) burnt in; *n.* the art of enamelling—*Andar jalā huā^a; n. minā-kārī—*Bhitar jalā huā; *n.* jarāū kām.
- EN CAVE', *v.* (L. *in, cavis*) to hide as in a cave—*Goyā kisī gār meñ band k. yā chhipnā—*Mānōn kisī gujhā meñ mūndnā wā lukānā. [a. pet se^b, lapkorī^b.
- EN-CEINTE', ang-sānt', *n.* (Fr.) inclosure; *a.* with child, pregnant—*Gherā^b, bārā^b.*
- EN-CHAFE', *v.* (Fr. *en, chauffer*) to enrage, to irritate, to provoke—*Khafā k., diqq k., chhernā^b—*Kruddh k., rusht k., chihānā, khijhānā.
- EN-CHĀIN', *v.* (L. *in, catena*) to fasten with a chain, to bind—*Zanjira-band k., bāndh-nā^b—*Siklī se bāndhnā, baddh k., atkānā.
- EN-CHĀNT', *v.* (L. *in, cantum*) to act upon by sorcery, to charm, to delight—*Afsūn k., jādū k. faresta k., girvīda k., nihāyat khush k.—*Tonā k., toṭkā k., mohnā, moh lenā, mohit k., man har lenā, laṭṭu k., prasanna k. [latkā k. w., aindrajālīk, māyākār.
- EN-CHĀNT'ER, *n.* a magician, a sorcerer—*Sāhir, jādū-gar, afsūn-gar—*Tonahā, toṭkā wā
- EN-CHĀNT'ING, *p. a.* charming, delighting—*Faresta k. w., girvīda k. w., dil-kash, dil-fareb, dil-rubā, dil-bar, dil-chasp—*Manohar, manoranjak, paramaharshakar, paramānandā mohī. [ke taur se—Mohne ki rīti se, man har lene ki bhāntī se.
- EN-CHĀNT'ING-LY, *ad.* in a charming manner—*Dil-kashānā, dil-ruhānā, girvīda kārne*
- EN-CHĀNT'MENT *n.* magical charms, spells, incantation, irresistible influence, delight—*Afsūn-garī, jādū-garī, sihr, dil-farebī, dil-rubāī, dil-bari, khushi—*Tonā, toṭkā, latkā, māyā, indrajālī, mantramohan, mohan, harsh. [māyini, mohini.
- EN-CHĀNT'RESS, *n.* a female who enchants—*Jādū-garī, afsūn garī, sāhira—*Tonahin,
- EN-CHARGE', *v.* (Fr. *en, charger*) to give in charge or trust—*Havāla k., sipurd k.—*Soṅpnā wā sauṅpnā.
- EN-CHĀSE' *v.* (Fr. *en, caille*) to infix, to adorn by embossed work, to engrave—*Jarnā^b, jar-kar sundar k^b, jarāū kām se sundar k^b, lakrī patthar yā dhāt par ruhānī yā chhenī se khod-kar koī kām banānā^b.*
- EN-CHIR-DI-ON, *n.* (Gr. *en, cheir*) a little book for the hand, a manual—*Ek chhotī kitāb jise hāth meñ bā-āsānī le-chal sakēn—*Ek chhotī pustak jisko hāth meñ le chal sakāin.
- EN-CHIR'CLE, *v.* (L. *in, circus*) to surround, to environ—*Muhāsara k., ihātā k., halqa bāndhnā—*Ghernā wā gher lenā, berhnā, rūndhnā wā rūndh lenā, pariveshtit k.
- EN-CHIR'CLET, *n.* a small circle, a ring—*Ek chhotā dātra yā halqa—*Ek ohotā maṇḍal vartul wā gherā.
- EN-CLIT'IC, *n.* (Gr. *en, klino*) a particle which throws back the accent upon the preceding syllable—*Harf-i-sāid jiske sabāb se talaffuz kārne meñ zor peshin rukn yā hije par partā hai—*Ek šabd wā šabdāvayav jiske kārān se uchchāran kārne meñ jhatkā purv avayav par partā hai.
- EN-CLOISTER, *v.* (L. *in, clausum*) to shut up as in a cloister—*Goyā hujre goshe yā takiye meñ band k.—*Mānōn mānṛhī wā kuṭī meñ mūnd d.
- EN-CLOSE', *v.* (L. *in, clausum*) to shut in, to surround, to encompass—*Band k., gird k., ihātā k., halqa-bandī k., halqa bāndhnā—*Mūndnā, ghernā wā gher lenā, berhnā, lapetnā, rūndhnā, bārā bāndhnā, pariveshtit k.

EN-CLOS'ER, *n.* one who encloses—*Band k. w., gird k. w., ikāta k. w., halqa bāndhne w.*—*Mūndne w., gherne w., berhne w., rūndhne w., pariveshit k. w.*

EN-CLOS'URE, *n.* the act of enclosing, the thing enclosed or which encloses—*Halqa-bandā, gird k., gheri hui shai, malfūf, muhawwata, sahn, raqaba, ikāta, hisār, halqa, chār-diwāri, lifāfa*—*Gheraw, āvaraw, āveshtan, veshtan, bethan, veshit wā gheri hui vastu, barā.*

EN-COFF'IN, *v.* (Gr. *en, kopinos*) to inclose in a coffin—*Takfin k., sandūq yā tābūt meñ band k.*—*Savādhiar wā savabhājan meñ mūndnā wā dharnā, mritasārirabbājan meñ dharnā.* [sahās, barāi.]

EN-COM'UM, *n.* (L.) praise, panegyric—*Ta'rif, tahsin, āfrīn, madh*—*Stuti, pra-*
EN-COM'AST, n. a panegyrist, a praiser—*Muddāh, sanā-khwān, mu'arrif, mādih*—*Guna-*
prāsānsak, stutikārī, barāi k. w.

EN-COM'ASTIC, EN-COM'ASTI-CAL, *a.* containing praise, laudatory—*Ta'rif-āmez, tahsin-āmez, āfrīn k. w.*—*Stutinay, ślāghāmāy, prāsānsak, kirtiprakisak, gunapra-*
kāsak.

EN-COMPASS, *v.* (L. *in, con, passum*) to enclose, to surround, to go round—*Ikāta k., halqa bāndhnā, gher-lenā^h, gird k. yā jānā, gird-āwarī k.*—*Barā bāndhnā, berhnā, rūndhnā, āvaraw k., pariveshit k., lapetnā, parikramā k., pheri k. wā d.*

EN-COM'PASS-MENT, *n.* act of encompassing—*Gheraw^h, gherā^h, pheri^h.*

EN-CORE', *aug-cōr', ad.* (Fr.) again; *v.* to call for repetition—*Phir^h, pher^h, pher-*
pher^h; v. phir māngnā^h, pher chāhnā^h.

EN-COUN'TER, *n.* (L. *in, contra*) a fight, a battle, a contest a meeting; *v.* to attack, to engage, to fight, to meet—*Jang, jadul, qaziya, kharkhashu, muqābala, mulāqāt; v. hamla k., jadul k., jang k., muqābala k., mulāqāt k.*—*Larāi, yuddh, saṅgrām, jhagiyā, taūtā, batbherā, jhurmut, samagam, samagati; v. chapāi k., yuddh k., lapnā, samar wā saṅgrām k., milnā.*

EN-COUN'TER-ER, *n.* one who encounters—*Hamla k. w., hamla-āwar, muqābala k. w., dushman, mukhālif, harif*—*Charhāi k. w., yuddh wā larāi k. w., śatu, vairi.*

EN-COUR'AGE, *v.* (L. *in, cor*) to give courage to, to animate, to incite—*Himmat d., dil-āwar k., mustaqill k., jurat d., dil-dāri d., tahrīk d., targib d.*—*Ḥāihas d., dilāsā d., barhāwā d., barh d.*

EN-COUR'AGE-MENT, *n.* incitement, support—*Tahrīk, targib, taqwīyat, kishāyat, madad*—*Barh, barhāwā, uttejan, tejovardhan, dilāsā, sahāyā, upakār, anugrah.*

EN-COUR'AGER, *n.* one who encourages—*Himmat d. w., jurat d. w., mustaqill k. w., dil-āwar k. w., tahrīk yā targib d. w., muharrik, qudr-dān, khātir-dār*—*Ḥāihas d. w., dilāsā d. w., barh d. w., barhāwā d. w., gungānhak, gunagrāhak.*

EN-COUR'AGING, *p. a.* giving hope of success—*Kam-yābi ki ummed d. w.*—*Manoratha-*
EN-CREASE'. See INCREASE. [siddhi kī āsā d. w.]

EN-CROACH', *v.* (Fr. *en, croc*) to intrude, to invade, to advance by stealth—*Be-jā mudākhalat k., dūstre kā istihqāq dakhil k., qadam mārñā, hadd tornā, charhāi k^h, āhista āhista-nā-haqq āge burhnā*—*Par kā adhikār wā bhūmi dabā lenā, anyāy se glus parñā wā hāthi dālūa, chapā jānā, kram se apne adhikār kī simā ko naṅglikar dūstre ke adhikār par chapā chalnā wā barh chalnā.*

EN-CROACH'ER, *n.* one who encroaches—*Dast-darāz, be-jā mudākhalat k. w., dūstre kā istihqāq dakhil k. w.*—*Kram se parādhikāragrāsak parādhikārakramak wā parādhina-*
dravyagrāsak, dūstre kā adhikār wā dravya dāb lene w.

EN-CROACH'MENT, *n.* unlawful intrusion—*Dūstre ke istihqāq yā māl ko be-jā dakhil k., dast-darāzi, be-jā mudākhalat*—*Anyāy se paith wā dabāw, kram se parādhikārapra-*
veś, parādhikārakraman wā parādhinadravyagrasan.

EN-CUM'BER, *v.* (en, D. *kommeren*) to clog, to load, to impede—*Bojh d^h, bojhñā^h, bhar-mārñā^h, lādñā^h, bhāri k^h, phānsānā yā phasānā^h, utkānā^h, rokñā^h, ānā^h.*

EN-CUM'BRANCE, *n.* clog, load, impediment—*Bhār^h, bojh^h, aṭkāw^h, rukāw^h, rok^h, bādñā^h.* [chakravat.]

EN-CYC'LI-CAL, *a.* (Gr. *en, kuklos*) circular—*Mudawwar, halqe-dār, gher-dār*—*Gol,*

EN-CYC'LO-PÆ'DI-A, *n.* (Gr. *en, kuklos, paidaia*) the circle of the sciences, a dic-
tionary of instruction or knowledge—*Dāira-i-ilm, jāmi'u-l-ulūm, māma'u-l-ulūm,*
lugat—*Vidyāchakra, vidyāmaṇḍal, vidyāvali.*

EN-CYC'LO-PÆ'DI-AN, *a.* embracing the whole circle of learning and science—*Dāira-i-*
ilm, jāmi'u-l-ulūm—*Vidyāchakramay, vidyāchakravishayak.*

EN-CYC'LO-PÆ'DIST, *n.* one who assists in compiling an encyclopædia—*Muallif-i-dāira-*
i-ilm, dāira-i-ilm ke tayyār karne meñ madad d. w.—*Vidyāchakrakarta, vidyācha-*
kṛta ke banāne meñ sahāyak. [dālā huā^h.]

EN-CYST'ED, *a.* (Gr. *en, kustis*) inclosed in a vesicle or bag—*Thaili meñ lapetā yā*

END, *n.* (S. *ende*) conclusion, termination, extremity, limit, death, final, doom, pur-
pose, design; v. to terminate, to conclude, to finish, to cease, to die—*Ikhtitām, khāti-*
ma, tamāmī, ākhir, kunāra, hadd, mant, rihlat, 'āqibat, maqsad, natīab, qaraz,

murād; v. *tamām* k. *yā h.*, *khatm* k. *yā h.*, *ākhir* k. *yā h.*, *sar-anjām* d., *mauqūf* k. *yā h.*, *nest* k. *yā h.*, *ma'dūm* k. *yā h.*, *halāk* h., *marnā*^h — *Samāpti*, *nirvritti*, *avasān*, *ant*, *śesh*, *sira*, or *chhor*, *tonk*, *agra*, *śikhā*, *simā*, *avadhi*, *maran*, *nās*, *vinās*, *dehakhay*, *mrityu*, *pariṇām*, *āsay*, *abhiprāy*, *arth*, *manorath*; v. *samāpt* k. *wā h.*, *śesh* k. *wā h.*, *chukānā* *wā* *chuknā*, *pūrā* k. *wā h.*, *nivritta* h., *jātā* *rahnā*, *mrityu* *pānā*, *śarir* *tyāg* k.

END'ING, n. conclusion, termination — *Khātima*, *tamāmī* — *Śesh*, *ant*, *samāpti*.

END'LESS, a. without end, perpetual — *Be-intihā*, *be-hadd*, *nā-mutanāhi*, *mudāmī*, *dāim* — *Anant*, *apār*, *aparyant*, *nirantar*. [tar, nitya.]

END'LESS-LY, ad. incessantly, perpetually — *Lagū-tār*^h, *hamesha*, 'ula-d-dawām — *Niran-*

END'LESS-NESS, n. endless extension or duration — *Be-haddī*, *be-intihāi*, *dawām*, *hameshagī* — *Anantatā*, *aparyantatā*, *anant* *vistar*, *nityatā*.

END'LONG, ad. length-ways, in a line — *Lambā-lambā*^h, *lambān* *meñ*^h.

END'WISE, ad. on end, erectly — *Kharā*^h.

EN-DAM'AGE, v. (L. *in, damnum*) to injure, to harm, to prejudice — *Nuqsān* k., *zarar* *pahnichānā*, *khalāl* k. — *Vyāghāt* k., *kshati* k., *hāni* k., *apakār* k.

EN-DAM'AGE-MENT, n. injury, loss — *Nuqsān*, *zarar*, *khalāl* — *Hāni*, *apakār*, *kshati*.

EN-DAN'GER, v. (Fr. *en, danger*) to put into hazard, to bring into peril — *Khatre* *meñ* *dālnā*, *āfat* *yā* *khauf* *meñ* *phenknā*, *mukhātara* k. — *Sausayāpanna* k., *saṁsayasth* k., *sandehasth* k., *jokhim* *meñ* *dālnā*.

EN-DAN'GER-MENT, n. hazard, peril — *Khatru*, *āfat* *kā* *khauf*, *bīm* — *Saṁkaṭ* *kā* *bhay*, *vipat* *kā* *saṁsay*, *jokhim*. [k., snehapātra k.]

EN-DEAR, v. (en, S. *dyre*) to make dear, to make beloved — 'A'iz k., *pyārā* k^h. — *Priya*

EN-DEAR-MENT, n. cause of love, affection — *Muhabbat* *kā* *nijīb*, *ulfat* *kā* *sabab*, *ulfat*, *muhabbat* — *Premakāran*, *snehakāran*, *priyatā*, *prein*, *sneh*, *anurāg*.

EN-DEAV'OUR, n. (Fr. *en, devoir*) an effort, an attempt; v. to attempt, to try — *Sa'i*, *juld-o-juhd*, *qasd*, *koshish*; v. *sa'i* k., *qasd* k., *koshish* k. — *Udyog*, *cheshtā*, *yatn*, *upakram*; v. *udyog* k., *cheshtā* k., *yatn* k. [yati k. w., cheshtā k. w.]

EN-DEAV'OUR-ER, n. one who endeavours — *Sa'i*, *koshish* k. w., *qasd* k. w. — *Udyogi*,

EN-DEM'IC, EN-DEM'IC-AL, EN-DE'MI-AL, a. (Gr. *en, demos*) peculiar to a country — *Kisī* *mulk* *ke* *tiye* *khaṣṣ* — *Viśesh* *deś* *meñ* *vyāpt* *wā* *utpanna*, *kisī* *deś* *ke* *nimitta* *viśesh*.

EN-DEN'I-ZEN, v. (W. *dinasiddyn*) to make free, to naturalize — *Kisī* *gair* *mulki* *ko* *apne* *mulk* *kā* *istiḥqāq* *bakhshnā*, *kisī* *gair* *mulki* *ko* *apne* *mulkiyoh* *meñ* *dākhil* *kar* *lenā* *sharik* k. *yā* *shāmīl* k. — *Kisī* *videśi* *ko* *apne* *deś* *kā* *adhikār* d., *kisī* *videśi* *ko*

EN-DITE. See INDITE. [apnānā arthāt *apne* *deś* *ke* *logoh* *meñ* *giṇnā*.]

EN-DORSE', v. (L. *in, dorsum*) to write on the back of a bill of exchange, to assign by writing on the back, to give sanction or currency to — *Hundi* *kī* *pusht* *par* *dast-khatt* k., *pusht* *par* *likh-kar* *mantuqāt* *yā* *farokht* k., *manzūr* *yā* *raij* k. — *Hundi* *kī* *pith* *par* *likhnā*, *sakārnā*, *huñlī* *kī* *pith* *par* *likhkar* *bechī* k., *grahan* k. *wā* *prachalit* k.

EN-DORSE'MENT, n. the act of endorsing, that which is written on the back of a bill — *Hundi* *kī* *pusht* *par* *likh-kar* *farokhtagi*, *hundi* *kī* *pusht* *par* *jo* *navishta* *hotā* *hai*, 'ibārāt *zahrī*, *tukhrī* *zahrī*, *dast-khatt* *zahrī* — *Hundi* *kī* *pith* *par* *likhkar* *bechī*, *huñlī* *kī* *pith* *par* *kā* *lekhi*, *sakār*.

EN-DORSE'ER, n. one who endorses — *Hundi* *sakārne* w. *yā* *bechne* w^h.

EN-DOW', v. (L. *in, dos*) to furnish with a portion, to settle upon, to enrich — *Jahez* d., *wafq* k., *bakhshnā* — *Yautuk* d., *stridhan* d., *vritti* d., *devaswadān* k., *denā*, *yukt* k.

EN-DOW'MENT, n. the act of settling upon, the fund settled, a gift of nature — *Jahez-dihī*, *jāc-dād* *bakhshī*, *wafq*, *niryāz*, *Khudā-dād* *wafq* *yā* *jaukar* — *Yautukadān*, *stridhanadān*, *vritti*, *devaswa*, *nibandh*, *swābhāvik* *gun* *wā* *śakti*.

EN-DUE', v. (L. *induo*) to supply with, to invest with, to furnish — *Sar-ba-rāh* k., *bakhshnā*, 'atā k., 'ināyat k. — *Denā*, *sampanna* k., *yukt* k.

EN-DURE', v. (L. *in, durus*) to bear, to sustain, to last, to remain — *Bar-dāshī* k., *sabr* k., *angeznā*, *der-pā* *rahnā*, *qāim* *rahnā* — *Titikshā* k., *sahnā*, *khatānā*, *ṭiknā*, *tishṭhanā*, *chirasthāyī* *rahnā*, *rahnā*.

EN-DUR'ANCE, n. continuance, patience — *Mudāwamat*, *der-pāi*, *qiyām*, *bar-dāshī*, *sabr*, *tāb* — *Khatāw*, *ṭikāw*, *stithi*, *sthāyitwa*, *titikshā*, *sahan*, *sahanasilatā*.

EN-DUR'ER, n. one who endures — *Sābir*, *bar-dāshī* k. w., *angezne* w., *der-pā* *rahe* w., *qāim* *rahe* w. — *Sahanhār*, *sahane* w., *khatāne* w., *ṭikne* w., *chirasthāyī*.

EN-E-MY, n. (L. *in, amicus*) a foe, an adversary, an opponent — *Dushman*, *mukhālīf*, 'adū, *hurīf*, *muddā'i* — *Śatru*, *ripu*, *ari*, *vairī*, *dweshī*, *pratirodhi*.

EN-ER-GY, n. (Gr. *en, ergon*) power, force, vigour, efficacy, spirit — *Quwwat*, *quwat*, *tāqat*, *zor*, *qudrat*, *asār*, *matānat* — *Bal*, *śakti*, *paurush*, *sāmārtiya*, *prabhāw*, *ras*, *tej*.

EN-ER-GET'IC, EN-ER-GET'IC-AL, a. forcible, active, vigorous, powerful, efficacious — *Muzābit*, *chust-o-chālāk*, *quwī*, *zor-āwar*, *qādir*, *musir*, *matīn* — *Balawān*, *phurtīlā*, *prabal*, *śaktiman*, *tejaswī*, *viryawān*, *gupakārī*.

EN-ER-GÉTICAL LY, *ad.* in an energetic manner—*Quwwat se, qudrat se, asar se, matá-nat se*—*Sakti se, bal se, pauraśh se, tej se.*

EN-ER-GIZE, *v.* to give energy, to excite action—*Táqat bakhshná, mutaharrik k.*—*Saktimán k., śakti d., uksána, kámi meñ pravritta k.*

EN-ER-GIZ-ER, *n.* one that gives energy—*Táqat yá quwat bakhshne w., táqat-bakhsh, mutaharrik k. w.*—*Sakti d. w., śaktidatá, kisi kámi meñ pravartak*

EN-ERVE, *v.* (L. *e, nervus*) to weaken, to make feeble; *a.* weakened—*Kam-zor k., ná-tawáñ k., za'if k., ná-quwat k., ná-mard k.; a. za'if, ná-tawáñ*—*Durbal k., śithil k., kshín k., śaktihín k.; a. kshín, śithil, durbal.*

EN-ER-VATION, *n.* the act of weakening—*Ná-tawáñ k., ná-tawáñ, za'ifi, zu'f, kam-zori, ná-quwatí*—*Śithil k., tejoharan, śaktiháni, viryakshay.*

EN-ERVE, *v.* to weaken, to render feeble—*Kam-zor k., ná-tawáñ k.*—*Śithil k., durbal k. śaktihín k.* [k., nihśakti k., śaktihín k., śithil k.]

EN-FEEBLE, *v.* (Fr. *en, foible*) to weaken—*Kam-zor k., ná-tawáñ k., za'if k.*—*Durbal*

EN-FEOFF, *v.* (L. *in, fides*) to invest with possession, to surrender—*Qabza d., hawála k., jae dúd d.*—*Swatwa d., vittidán k., sauñpná. [twadán, vittidán, sauñp, samarpay.*

EN-FEOFFMENT, *n.* the act of enfeoffing—*Qabza-díhi, hawála k., jae-dúd-bakhshí*—*Swat-*

EN-FI-LÁDE', *n.* (L. *in, filum*) a straight passage; *v.* to pierce in a straight line—*Sidhi ráh; v. sidhe khatt meñ chhedná*—*Sudhá márg bát wá path; v. sudhi lakir meñ chhedná wá bedhna.*

EN-FORCE', *v.* (L. *in, fortis*) to strengthen, to urge with energy, to put in execution—*Mazbút k., qanik, mustahkam k., taqwiyat d., tákid k., 'amal meñ láná, jári k., ta'mil k.*—*Porhá k., pushk k., driph k., ágrah wá driphatá se kahná, chalána, balse chalána.*

EN-FORCED-LY, *ad.* by violence—*Jabran, bu-zor, zabar-dasti se*—*Bal se, balátkár se.*

EN-FORCEMENT, *n.* the act of enforcing, compulsion, sauction, anything which compels—*Quwat-díhi, taqwiyat-díhi, ta'mil, ijrá, zabar-dasti, zor-áwari, hukm, jo shai majbúr kare, majbúr karne-wálí chíz*—*Driph k., chalána, balátkár, bal se pravartan wá nishpádan, driphapramáp, baddh karnewálí vastu, bal se wá balátkár se praviitta karnewálí vastu.*

EN-FORCER, *n.* one who enforces—*Majbúr k. w., zabar-dasti se k. w., jári k. w., 'amal meñ láne w.*—*Baddh k. w., balátkár se pravritta k. w., bal wá balátkár k. w., chaline w.*

EN-FRANCHISE, *v.* (Fr. *en, franc*) to make free, to admit to the privileges of a freeman, to liberate, to naturalize—*Rihá k., khalás k., ázúd k., shakri ke huqúq meñ dákhil k., kisi shahr ke khass huqúq yá ikhtiyár d., mal Masi d., kisi gair-mulk ke dáshande ko apne mulk ke istihqáq yá ikhtiyár bakhshná, watani banána, kisi shahr ke logon meñ shámil k., rais banána*—*Mukt k., chhor d., mochan k., kisi videśi ko apne nagar ke adhikár d., swádhín k., swatantra k., uddhá k., berí kátná, kisi videśi ko swadesiyoñ meñ ginná wá antagat k., swadesi banána.*

EN-FRANCHISEMENT, *n.* the act of making free, admission to the privileges of a freeman—*Riháí, khalási, makhlaśi, kisi gair-mulki ko apne shahr ke ikhtiyár d.*—*Mukti, uddhár, bandhananoksh, paurañádíkarádán, kisi videśi ko swadesiyoñ ke adhikár d.*

EN-GÁGE', *v.* (Fr. *en, gager*) to bind by contract, to enlist, to embark, to gain, to attack, to employ, to encounter—*Shurt k., qaul-qarár k., áhd-o-paimán k., nuwak rakhná, dálná^a, phaisána^b, jhoikná^b, hásil k., kashish k., chaspída k., hamu k., mashgúl k., masrif k., maidán k., muqábala k., jang k.*—*Hor k., niyam wá prati-jná se baddh k., pan k., bharti k., rakhná, niyukt k., atkáñá, uljháw, dhasána, laptána, apne úpar lená, mohaná, ákarshan k., khínchná, charháí k., ákrañay k., lagána, pravritta k., yuddh k., larná, samághát k.*

EN-GÁGÉ-LY, *ad.* with attachment—*Chaspúlagi se*—*Anurág se, lagáw se.*

EN-GÁGEMENT, *n.* the act of engaging, obligation, employment, fight, conflict—*Pae-ban-dí, muqarrari, ta'ináti, dálná^b, phaisána^b, furz, shurt, qaul-qarár, shugl, mashgála, lafáí^b, muqábala, jadál, jang*—*Niyukti, atkáw, uljháw, dhasáw, laptáw, prati-jná, niyam, hor, pan avasyakartavya, lagáw, bajháw, pravritti, pravartan, yuddh, sangram, samághát, samar.* [k. w.]

EN-GÁGER, *n.* one who engages—*Qaul-qarár k. w., shurt k. w.*—*Prati-jná k. w., pan*

EN-GÁGING, *p. a.* winning, attractive—*Dil-rubá, dil-chasp*—*Manohar, manoranjak, anuranjak.* [se, manoharatá se.]

EN-GÁGING-LY, *ad.* in a winning manner—*Dil-rubái se, dil-chaspi se*—*Manoranjakatá*

EN-GÁRLAND, *v.* (Fr. *en, guirlande*) to encircle with a garland—*Phúl kí malá se gher lená^b.*

EN-GÁRRISON, *v.* (Fr. *en, garnison*) to protect by a garrison—*Qal'a kí muháfazat ke liye sipáhi muqarrar ya ta'inát k., qal'a ke sipáhiyoñ se hífazat k.*—*Durg wá koṭ kí rakshá ke nimitta sená niyukt wá sthápít k., durg wá koṭ ke janoñ se bachána.*

EN-GEN'DER, *v.* (L. *in, genus*) to beget, to produce, to cause, to be caused or produced—*Paidá k., janná^b, lar-pá k., maujúd k., paidá k.*—*Janmáná, utpanna k., upjána, karná, utpanna h.*

- EN-ĠĠEN'DER-ER, *n.* one who engenders—*Paidā k. w., bar-pā k. w.*—Janmāne *w., utpā-*
dak, upjāne *w., karmē w.* [maṣṭak *k.^h*]
- EN-ĠĠILD', *v.* (*en, S. gild*) to brighten, to illuminate—*Chamkūnā^h, jhalkūnā^h, chaṣṭak-*
EN'ĠĠINE, *n.* (*L. ingenium*) a machine—*Kal^h*.
- EN-ĠĠNEER', *n.* one who constructs or manages engines, one who directs artillery—
Kal-sāz, top-khūne kā kār-kun yā kār-guzār—Yantrakār, kal banāne *w., kalājā,*
agnyastrakaryanirvāhak.
- EN-ĠĠNEER'ING, *n.* the art of an engineer—*Kal-sāzi, top-khūne ki kār-guzāri yā kār-*
kunī—Yantrakār kā vyāpār *wā karm,* kal banāne *ki vidyā,* agnyastrakaryanirvāhak
ki vidyā.
- EN'ĠĠINE-RY, *n.* the act of managing engines, artillery, machination, device—*Kalōn kū*
chalānā^h, top-khāna, sūzish, bandish, jitrūt, tadbir—Yantroṇ kā chalānā, agnyastrādī
yuddhasambandhī śāstra, bure kārya ke sādho ke nimitta yatnachintan, drolachin-
tan, yatn, upāy.
- EN-GIRD', *v.* (*en, S. gyrdan*) to encircle, to encompass, to surround—*Halqa bāndhnā,*
mukāsara k., gird k., ihata k., gherṇā^h—Maṣṭal bāndhnā, berhnā, chāroṇ or se rūndh-
nā, pariveshtit *k., gher lenā.*
- ENGLISH, *English, a.* belonging to England; *n.* the people or language of
England—*Inglistānī, Aṅgrezī;* *n. chālī-i-Inglistān, Aṅgrez, Inglistāni zabān,*
Aṅgrezī zabān—Inglanddesāy, Inglanddesāsambandhī; *n. Inglanddesānivāsi, Ing-*
land ke log, Inglanddesābhāshā, Ingland *ki bhāshā.*
- EN-GLŪT', *v.* (*L. in, glutio*) to swallow, to fill, to pamper, to glut—*Nigalṇā^h, līlṇā^h,*
thūsṇā^h, phulṇā^h, thāṇṇā^h, muṇhān-muṇh bhāṇṇā^h, chhāk-kar khānā yā khilṇā^h.
- EN-GORGE', *v.* (*Fr. en, gorge*) to swallow, to devour, to gorge—*Nigalṇā^h, līlṇā^h,*
habāk-kar khānā^h, habakṇā^h, muṇhān-muṇh khānā^h, nāk-o-nāk bhāṇṇā yā khānā^h.
- EN-GRAFT'. See INGRAFT.
- EN-GRĀIN', *v.* (*S. gergman*) to dye in grain, to dye deep—*Jigar tuk raṅgnā, raṅg*
pāivasta k.—Raṅg bhūmānā wā pachhī *k., pakka rang k.*
- EN-GRĀVE', *v.* (*Gr. en, grapho*) to cut figures on metals wood or stone, to impress
deeply: *p. p. EN-GRĀVED' or EN-GRĀVEN'—Dhāt lakri yā patthar par kanda kar-ke*
nirātē banānā, qalam-kārī k., naqqāshī k., naqqsh k.—Dhāt kāth wā patthar par
khodkar mūrten wā chitra banānā, bhālī bhānt garōnā garānā wā chhāpnā.
- EN-GRĀVE'MENT, *n.* the work of an engraver, an engraving, the act of engraving—*Kan-*
da-gar kā bandāyā huā kām, naqqsh yā naqqsha, qalam-kārī—Dhāt kāth wā patthar par
khodkar banāyā huā kām, chitrakhodak kā banāyā huā kām, khodā huā chitra,
chitra kā khodnā.
- EN-GRĀV'ER, *n.* one who engraves—*Kanda-gar, qalam-kār, muhr-kan*—Dhāt kāth wā
patthar par khodkar mūrten wā chitra banāne *w., takshak, chitrakhodak.*
- EN-GRĀV'ING, *n.* the art of cutting on metals wood or stone, the picture engraved—
Kandan, kanda-garī, dhāt lakri yā patthar par kanda-garī yā qalam-kārī, taswir-i-
kanda, naqqsh, chhāpe ki tasvir—Dhāt kāth wā patthar par khodkar mūrten banāne *ki*
ālpavidyā, chitrakhodak ki vidyā, tal shāp, khodā huā chitra, mudrā.
- EN-GRIEVE', *v.* (*L. in, gravis*) to vex—*Ranj d., tussī d., izī d., satānā^h*—Kurhānā,
khijhānā, duhkḥ wā piṣā d.
- EN-GROSS', *v.* (*L. in, crassus*) to increase in bulk, to seize in the gross, to take the
whole, to copy in a large hand—*Motā ya barā^h, bi-l-kull pakarnā, ek qalam lenā,*
sāf kar ke bare khatt meṇ likhnā—Sthūl *k.,* parimān meṇ barhānā, sab kā sab pak-
arnā, sab le lenā, spasht rūp se bārī lpi meṇ likhnā.
- EN-GROSS'ER, *n.* one who engrosses—*Bi-l-kull lene w., ek qalam kharid lene w., bare*
khatt meṇ sāf-sāf likhne w.—Sab kā sab lene *w.,* sab kā sab phile se kray karne wā
kūne *w.,* spasht rūp se bārī lipi meṇ likhne *w.,* suvyaktalipikār.
- EN-GROSS'MENT, *n.* the act of engrossing—*Sab kā sab le lenā^h.*
- EN-GULF', *v.* (*Gr. en, kolpos*) to throw into a gulf, to swallow up, to absorb—*Khalij*
meṇ phenkṇā, nigalṇā^h, jazb k.—Khāl meṇ dālṇā, līlṇā, pī lenī wā sokhnā.
- EN-HANCE', *v.* (*Fr. en, hausser*?) to raise, to advance, to increase—*Ziyāda k., izād*
k. yā h., qimat ziyāda k., ziyāda qimat lagānā, sangin k., saht k.—Charhānā wā
charhnā, barhānā wā barī nā, mol wā bhāw barhānā, adhik *k., bhāri k.*
- EN-HANCEMENT, *n.* increase, aggravation—*Ziyādātī, izāfa, beshī, sangini*—Vridhhi,
vardhan, barhtī, ādhikya, gurutā.
- EN-HAN'CEr, *n.* one who enhances—*Ziyāda k. w., qimat ziyāda k. w., ziyāda qimat lagā-*
ne w., sangin k. w.—Barhāne *w.,* bhaw wā mol barhāne *w., bhāri k. w.*
- EN-HAR-MONIC, *a.* (*Gr. en, harmonia*) that proceeds by very small intervals—
Nshayat thorā thorā waqfa kar-ke chalne w.—Ātyant laghu virām karke chalne *w.*
- EN-IG'MA, *n.* (*Gr. aigma*) a riddle, an obscure question—*Chistān, mu'ammā, hūz-*
Pahelī, bujhauwal, gūrh prasna, ślesh, dishtkūtāk. [aspashtarth, sandigdīhārth.
- EN-IG MĀTIC, EN-IG-MĀT'ICAL, *a.* obscure—*Qāmiz, daqīq, muṣṭaq, ramz-amraz*—Gūrh

- EN-IG-MAT-CAL-LY, *ad.* obscurely—*Ramz-ámcezi se, iglág se*—Gúrhata se, aspashtár-thata se. [kahne w., bujhauwal kahne w.]
- E-NIG-MA-TIST, *n.* one who deals in enigmas—*Lug-go, mu'ammá-go, rammáz*—Paheli
- EN-JOIN', *v.* (*L. in, jungo*) to direct, to order, to prescribe—*Kahná^h, farmáná, hukm k., tákid k.*—Ájñá k., ádes k., vidhán k. [des, vidh in.]
- EN-JOIN'MENT, *n.* direction, command—*Farmán, hukm, tákid, amí*—Ájñá, ádes, nir-
- EN-JOY', *v.* (*Fr. en, joie*) to feel or perceive with pleasure, to delight in—*Khushi ke sáth malám k., páná^h, kisi shai meñ khushi k.*—Ána:dapúrvak bodh k., bhog k., lahna, bilasna, kisi vastu ki ras lena, kisi vastu meñ ánad k.
- EN-JOY'ABLE, *a.* that may be enjoyed—*Khushi ke sáth kam áne ke láig, jisko bhog sakeñ^h*—Bhogya, upabhogya, subhogin.
- EN-JOY'ER, *n.* one who enjoys—*Bhog k. w.^h, páne w.^h, kisi shai meñ khushi k. w.*—Bhogi, upabhogi, bhokta, lahne w., bilasne w.
- EN-JOY'MENT, *n.* pleasure, happiness, fruition—*'Aish, khushi, árám, ásaish, maza, hazz, bahar, tumattú, nusúl, husúl, fauz, bhog-bilás^h*—Ánad, hulás, chain, harsh, ámod, suk, bhog, bhukti, sukháswád, sukhábhog. [phúnkna^h, bharkána^h.]
- EN-KINDLE, *v.* (*L. in, candeo*?) to set on fire, to inflame—*Jaláná^h, ág-lagáná^h, EN-LÁRD', v.* (*L. in, lardum*) to grease, to baste—*Charbi malná, raugan lagáñ, raugan chupurná*—Med wá teládi malná, ghi wá teládi chuparná.
- EN-LÁRGHE', *v.* (*L. in, largus*) to make greater, to increase, to extend, to amplify, to dilate, to expatiate, to set free—*Kalán k., ziyádu k. yá h., kushádu k. yá h., wási' k. yá h., farák k. yá h., túl-i kalám k., tafsíl-ur kahná, ázád k., khalás k.*—Bará k., bahána wá baháni, chaklána, chaurána, phailána wá phailná, vágvistár se vyákhyá k., vistár púrvak varnán k., chhor d., mukt k. [Ádhukyapuvak, vistárapuvak.]
- EN-LÁRGED-LY, *ad.* in an enlarged manner—*Ziyádoti kushádugi yá túl-i kalámí se*—
- EN-LÁRGEMENT, *n.* increase, augmentation, expansion, release, copious discourse—*Ziyádoti, afzáish, kushádugi, farákhi, riháí, ázádagi, khalási, túl-i kalámí, muláloga*—Vridhí, barháw, bahít, phailáw, vistár, mukti, chhutpi, chhutkár, vágvistárapuvak vyákhyá, vistár se varnán.
- EN-LÁR'GER, *n.* one who enlarges—*Ziyádu kalán kushádu yá farák k. w., mulálagan k. w., túl-i kalám k. w.*—Barháne w., ádhik k. w., chakláne wá chauráne w., vágvistárapuvak vyákhyáta, vistár se varnán k. w. [munauwar k.—Ujlá k., ujwal k.]
- EN-LIGHT', en-lit', *v.* (*S. on, likhtan*) to supply with light, to illuminate—*Raushan k.*
- EN-LIGHT'EN, *v.* to supply with light, to illuminate, to instruct, to cheer—*Raushan k., munauwar k., núrání k., raushan-tab' k., tarbiyat k., 'aql d., khush k.*—Ujlá k., ujwal k., síkshá k., síkshaná, upadeś d., ánad d., prasanna k., hulsáná.
- EN-LIGHT'EN-ER, *n.* one who enlightens—*Raushan k. w., munauwar k. w., raushan-tab' k. w., tarbiyat k. w., 'aql d. w.*—Ujjwal k. w., ujlá k. w., upadeśak, síkshak.
- EN-LINK', *v.* (*Ger. gelenk*) to chain to—*Zanjir se band k., báhum bándhná*—Sikri se bándhna, kátra jorá wá miláná.
- EN-LIST', *v.* (*Fr. en, liste*) to enrol, to register, to engage in public service—*Is-m-narísí k., fihrist yá daftar meñ nim dákhil k., naukár k. yá h., chikra likhná yá likháná*—Nam likhná, nam charhá lená, bharti k. wá h. [bharti.]
- EN-LISTMENT, *n.* the act of enlisting—*Is-m-narísí, chikre ká likhná*—Nam likhná,
- EN-LI'VEN, en-li yn, *v.* (*en, S. lif*) to make alive, to animate, to excite, to gladden—*Zinda k., himmat d., targib d., uhlárná^h, chálák k., tez k., khush k., bashshash k.*—Jiláná, sajiv k., sáhas d., dhárhás d., barháwá d., uksáná, jagáná, satej k., chaták wá phurtílá k., ánad d., ánadit k., prasanna wá tusht k., hulsáná.
- EN-LI'VEN-ER, *n.* one that enlivens—*Zinda k. w., himmat d. w., targib d. w., uhlárne w.^h, chálák k. w., tez k. w., khush k. w.*—Jiláne w., dhárhá d. w., barháwá d. w., nísáne w., jagáne w., satej k. w., ánadit k. w., ánad d. w., hulsáne w.
- EN-MESH', *v.* (*en, Ger. masche*) to entrap, to entangle—*Phande meñ phánsáná^h, jál meñ pakarná^h, phánsáná^h, phánsná^h.*
- EN-MI-TY, *n.* (*L. in, amicus*) unfriendly disposition, hatred, malice—*Dushmaní, 'adawat, mukhálafat, nafrat, khurimat, bugz, kina, bad-khíráhí*—Virodh, sáturutá, bair, vair, riputá, aritá, ghriná, ghin, dwesil, lág.
- EN-NÓBLE, *v.* (*L. in, nobilis*) to make noble, to dignify, to exalt—*Umráw k., amíri darja d., mu'azzaz k., musharraf k., muhtarim k., sar-faráz k.*—Kulín banáná, kulín pad d., sammán k., utkarsh k., unnati k., barháwá, utkrishápadasth k.
- EN-NÓBLE-MENT, *n.* the act of ennobling—*Umráw k., amíri-darja-díhí, mi'azzazi, musharrafí, sar-faráz*—Kulinapadadan, utkarsh, padavridhí, padasamunati, bharti.
- ENNUI, án'wó, *n.* (*Fr.*) weariness, lassitude, disgust—*Mándagi, susti, zu'f, nafrat, karáhiyat*—Thakái, gláni, klánti, síthilatá, sránti, ghriná, ghin, aruchi. [kholná.]
- EN-O-DATION, *n.* (*L. e, nodus*) the act of untying a knot—*Gírih-kushái*—Gánth
- EN-NÓRMIOUS, *a.* (*L. e, norma*) beyond rule or measure, excessive, very wicked—*Be-*

- andáz, be-andáza, lá-intihá, 'azim, niháyat, bahut hí ziyáda, shadíd, sakht, niháyat zabún yá kharábi*—Aparimit, atyant, atidusht, atimand, bahut burá, mahápatá.
E-NÔR'MI-TY, *n.* depravity, atrocious crime—*Zabáni, khabúsat, kharábi, bad-uslubí, khaláf-dastúri, gunáh-i kultra*—*Atyachár, atidushtatá, aghorata, atiqatak, mahápaták, atipáp, maháp.p.*
E-NÔR'MOUS-LY, *ad.* beyond measure—*Be-andáz, lá-intihá*—Aparimit rúp se, atyant.
E-NÔR'MOUS-NESS, *n.* the state or quality of being enormous—*Be-andázagi, lá-intihái, bahut hí ziyádati, shiddát, sakhti, niháyat zabúni yá kharábi*—Aparimitatwa, atyantatá, atidushtatá, atimandatá.
E-NOUGH, *e-nûf', a.* (*S. genog*) that satisfies desire, sufficient; *ad.* in a sufficient degree; *n.* a sufficiency—*Káfi, wáfí; ad. káfi, az-bas; n. kifáyat, wafá, iktifá, wufúr*—Yatheshit, prachur, bas; *ad. bas, yatheshit wá prachur rúp se; n. ya-*
E-NÔW', *a.* the old plural of enough. [cheshtatwa, prachuryya.
E-NOUNCE', *v.* (*L. e, nuncio*) to declare—*Záhir k.*—Prakásit k., prakat wá pragat k.
E-NŪN'CI-ATE, *v.* to declare, to express—*Záhir k., bayán k.*—Prakás k., bolná, kahná.
E-NŪN'CI-ATION, *n.* declaration, expression, manner of utterance, intelligence—*Ichár, bayán, talaffuz ká tuwr, talaffúz, 'aql, fahm, fhabar*—Prakásan, varpan, khyápan, uch-chár, sanajh, buddhi, juán, medhiá, vijñatá.
E-NŪN'CI-ATIVE, *a.* declarative, expressive—*Muqirr, muzhir, ba-khúbi layán k. w.*—Vyaktakári, uchchárak, khyapak, prakásak, ushpathakári.
EN-QUIRE'. See **INQUIRE**. [k., prakopit k., bharkáná, jaláná.
EN-RAGE, *v.* (*Fr. en, rage*) to irritate—*Gazab-nák k., barham k., khafo k.*—Kruddh
EN-RANK, *v.* (*Fr. en, rang*) to place in ranks or order—*Suf men rakhná yá tartib d.*—Pánti wá pánti meñ rakhná, sanwáná.
EN-RAP'TURE, *v.* (*L. in, raptum*) to transport with pleasure, to delight highly—*Khushi ke máre be-khud k., khushi se be-ikhtiyár k., wajid men dálná yá k., bag-bág k., niháyat khush k.*—Param harsh se murchchit k., paramánand ke kárap se uchit k., nibál k., pulkáná, romáñchit k., paramánandit k.
EN-RAPT, *a.* thrown into an ecstasy—*Niháyat khushi se be-khud be-ikhtiyár yá be-haváss*—Harshamohit, harshonmatta.
EN-RÁV'ISH, *v.* (*Fr. en, ravir*) to throw into ecstasy, to transport with delight—*Niháyat khushi se be-ikhtiyár be-khud yá be-haváss k., wajid men dálná yá k., bag-bág k.*—Paramánand se uchit k., harshonmatta k., harshamohit k.
EN-RÁV'ISH-MENT, *n.* ecstasy of delight—*Niháyat khushi se be-khud be-ikhtiyári yá be-havássi*—Param harsh se murchchitá, paramabharsh se sudh ká har jáná, harshavés.
EN-RICH', *v.* (*en, S. ric*) to make rich, to fertilize, to store, to supply—*Táli-war yá táli-mund k., tarungar k., daulat-mund k., gani k., pur-zor k., tázu k., jaiyid k., zar-khez k., má'múr k., bakhshná, árasta k., khub-surat k.*—Dhanádhiya k., dhaní wá dhanawán k., phalavatí k., prabál k., bharná, sobhit k., dená.
EN-RICH'MENT, *n.* the act of making rich—*Táli-war k., tarungar k., pur-zor yá jaiyid k., má'múr k., bakhshná*—Dhaní wá dhanawán k., phalavatí wá prabál k., bharná, so-
EN-RIDGE', *v.* (*en, S. rig*) to form into ridges—*Menr yá tilá bananá^h*. [bhit k.
EN-RING', *v.* (*en, S. ring*) to bind round—*Gherná^h, gher-kar bándhná^h*.
EN-ROBE', *v.* (*Fr. en, robe*) to dress, to clothe—*Libas pahiráná, poshák pahánáná*—Vastra pahanáná, kapre pahánáná.
EN-RÔL', *v.* (*Fr. en, rôle*) to insert in a roll or register, to record—*Daftar yá fihrist meñ mundaraj k., daftar yá fihrist meñ dákhil k., ism-nawisi k.*—Nám likhná, námá-valipatra meñ likhná, námáparisankhyápatra meñ nám chapkhná.
EN-RÔL'MENT, *n.* the act of enrolling, a register—*Ism-nawisi, daftar, fihrist*—Nám likhná, námáropan, námávalipatra. [tháná^h.
EN-ROOT', *v.* (*en, Sw. rot*) to fix by the root—*Jar se lagáná gápná yá ropná^h, jar bai-*
EN-ROUND', *v.* (*L. in, rotundus*) to environ—*Gherná^h*.
EN-SÁMP'LE, *n.* (*L. exemplum*) a pattern—*Námúna, nazír*—Ádarś, pratimá, upamá.
EN-SÁN'GUINED, *p. a.* (*L. in, sanguis*) stained or covered with blood—*Khám-álúda, pur-khám*—Lahu se bhara, lobhlohán, rudhiraunay.
EN-SCHED'ULE, *en-shéd'ule, v.* (*Gr. en, schedá*) to insert in a schedule—*Fard yá fihrist meñ mundaraj yá dákhil k.*—Sámagripatra meñ chapkhná wá likhná, likh rakhná. [hisár se mahfúz k., mahfúz k.—Mánon kot wá garh se rakshá k., bacháná.
EN-SCONCE', *v.* (*en, Ger. schanze*) to cover as with a fort, to secure—*Goyá gal'á yá*
EN-SEAL', *v.* (*L. in, sigillum*) to impress—*Nishán k., muhr k.*—Áuk wá chluh k., mudráñkit k., mudráchihnit k., mudrábaddh k.
EN-SEAM', *v.* (*en, S. seam*) to sew up—*Táñkhná^h, síná^h, si d^h*. [jaláná.
EN-SEAR', *v.* (*en, S. searían*) to cauterize—*Dág d., gul d.*—Dagdh k., tapt lohe se
EN-SEMBLE, *ang-sám'ble, n.* (*Fr.*) all the parts taken together—*Mo^h, gathri^h, sab mil-kar^h*. [ápná^h, bacháná^h.
EN-SHIELD', *v.* (*en, S. scyld*) to cover, to protect—*Dhánkhná^h, dháñpná^h, dhál se*

EN-SHRINE', *v.* (en, S. *scriu*) to preserve as sacred—*Pák ján-kar mahfúz rakhná*—*Pavitra samajhkar surakshit rakhná wá bachá rakhná.* [bachaná^b.

EN-SHRÓUD', *v.* (en, S. *scrud*) to clothe, to invest, to shelter—*Lapetná^b, dhánpná^b,*

EN'SIGN, *én'sin*, *n.* (L. *in*, *signum*) the flag or standard of a regiment, the officer who carries a standard, a badge—*Ek paltan ká nishán, 'alam-bardár, nishán-bardár, 'alámat, patá^b*—*Sená ká jhándá wá patáká, patákádhári, patákávíhak, dhwajadhári, chíhn, lakshap.* [bardári—*Patákádhári ká pad, dhwajadhári ká pad.*

ÉN'SIGN-QY, *n.* the office of an ensign—*Nishán-bardári, nishán-bardár ká 'uhda, 'alam-ÉN'SIGN-BEÁR-ÉR, n.* one who carries a flag—*Nishán-bardár, 'alam-bardár—Patákávíhak, dhwajadhári.*

EN-SLÁVE', *v.* (en, Ger. *selure*) to reduce to slavery, to deprive of liberty—*Gulám k., halqa-ba-gosh k., asir k., quid k.*—*Dás banáná, vas k., bañdhua k., swádhinatwa-chyut k., parádhín k.* [goshi, asiri—*Dásya, dasatwa, dasabhaw, cherii.*

EN-SLÁVEMENT, *n.* servitude, slavery—*Gulám-sázi, gulámi, lawirí-patná^b, halqa-ba-*

EN-SLÁVER, *n.* one who enslaves—*Gulám k. w., halqa-ba-gosh bunane w., asir k. w., qaid k. w., giriftár k. w.*—*Dás banáne w., vas k. w., bañdhua k. w., swádhinatwa-chyut k. w., parádhín k. w.*

EN-SNÁRE', *v.* (en, Dan. *snares*) to entrap, to allure, to take by guile—*Phande se pakarná, nargaláunná, fureh se giriftár k.*—*Phánsná, phándná, phuslána, lubhána, bahkána, chíhl kapať wá lobh dikhákar pakarná.*

EN-SWÁRER, *n.* one who ensnares—*Phánsné w^b, phánsne w^b, phánsne w^b, phusláne w^b, lubháne w^b, bahkáne w^b, lálach yá lobh dikhá-kar pakarne w^b.*

EN-SÓBER, *v.* (L. *in*, *sobrius*) to make sober, to compose—*Parhez gár k., sanjida k.*—*Parimitáclári k., amatta k., sánt wá dhír k.* [rakhná^b, gol banáná^b.

EN-SPHÉRE', *v.* (Gr. *en*, *sphaira*) to place in a sphere, to make round—*Gole meñ*

EN-STÁMP', *v.* (en, D. *stampen*) to impress as with a stamp—*Thápná^b, chhápná^b.*

EN-SŪE', *v.* (L. *in*, *sequor*) to follow—*Pichhe h^b, á-jáná^b, á-parná^b, honá^b.*

EN-SŪRE', *v.* (L. *in*, *securus*) to make certain or secure. See INSURE—*Zimma k., qáim k., yaqín k., muqarrar k., be-khatar k.*—*Bimá k., suníshait k., sthír k.*

EN-SWÉEP', *v.* (en, S. *swapan*) to pass over rapidly—*Khúch le-jáná^b, ufhá le-jáná^b, jhír le-jáná^b.*

EN-TÁB'LA-TURE, *n.* (L. *in*, *tabula*) the architrave frieze and cornice of a pillar—*Sitán ke sir ká nqsha*—*Ghar ke stambh ká agrabhág, ghar ke stambh ke mastak ká ábharan ádi.*

EN-TÁIL', *v.* (Fr. *en*, *tailler*) to settle the succession of an estate so that it cannot be bequeathed at pleasure; *n.* an entailed estate, the rule that limits the succession—*Jác-dád ki wirásat ke báñ meñ aisá baid-o-bast karná ki jismeñ wah apní murzi ke mulábiq hiba na ho-sake; n. jác-dád jo kisi kháss wáris ke tiye muqarrar ho, jác-dád jo kisi kháss shart-i-wirásat se chálí áti ho, wirásat ká muhúdd karne-wálá qá'idá, wah qá'idá jis se wirásat mahúdd hotí hai, wirásat ká qá'idá*—*Stháwar dhan ko vishay meñ aisá niyam karná ki jismeñ wah jisko cháheñ usko na de sakeñ, stháwar dhan ko vishesh kramágamanúsár se sthír k.; n. kramágatarikth, stháwar dhan jo kramágamanúsár se chálí áti ho, kramágamanavidhi, uttarádhikárávidhi, dáyádhikárávidhi.* [Paluá k., sídhá k., vas k., daman k.

EN-TÁME', *v.* (en, S. *tamian*) to make tame, to subdue—*Hiláná^b, racháná^b, tábi^b k.*—

EN-TÁN'GLE, *v.* (en S. *tang*?) to involve, to twist, to confuse, to perplex—*Phásáná, phánsáná^b, uljháná^b, bhañwar-jál meñ dálná^b, gherná^b, lapetná^b, ghabrá d^b, har-bará d^b, uljherá dálná^b.* [ghabráhat^b, harbaráhat^b.

EN-TÁN'GLE-MENT, *n.* involution, perplexity—*Laptáw^b, uljherá^b, phánsáw^b, phánsáwal^b,*

EN-TÉN'DER, *v.* (L. *in*, *tener*) to make tender, to mollify—*Narm k., muláim k.*—*Komal k., thanáí k., sánt k.*

ENTER, *v.* (L. *intro*) to go or come into, to initiate, to set down in writing—*Dákhil h., andar jáná yá áná, dákhil k., dar láná, ágáz karáná, mundaraj k., qalam-bánd k.*—*Bhítar jáná yá áná, paithná, dhasná, ghusná, praveś k. wá karaná, pravritta k., táñk lená, likh lená.*

ÉN'TER-ER, *n.* one who enters—*Andar jáne yá áne w., dákhil h. w., dákhil k. w., dar láné w., ágáz karáne w., mundaraj k. w., qalam-bánd k. w.*—*Bhítar jáne wá áne w., paithné w., ghusné w., praveś k. w., praveś karáne w., pravritta k. w., táñk lené w., likhne w.* [márg, path, bát, dwár.

ÉN'TER-ING, *n.* passage into a place—*Paithné ki ráh, rásta, darwáza*—*Paithné ká*

ÉN'TRANQE, *n.* the act of entering, the passage for entering, initiation—*Ámad, dákhil, dar-ámad, rasáí, idkhái, paithné ká rásta, darwáza, ágáz, ibtidá*—*Áná, pahuñch, áves, paith, dwár, praveś, prárambh.*

ÉN'TRY, *n.* passage, the act of entrance, the act of setting down in writing, beginning—*Rásta, darwáza, ámad, dar-ámad, rasáí, báryábí, dákhila, navishita, ágáz, shurú*—*Márg, bát, dwár, gamanágamanapath, paith, praveś, lekñ, abhílikhan, árambh, prárambh.*

ENT-TER-PÀRLANCE, *n.* (L. *inter*, Fr. *parler*) mutual talk, conference—*Ápas meñ guft-yá, suvál juuáb*—Ápas meñ bāchlit, parāspar sambhāshaṇ, vārtalāp.

ENT-TER-PRĪSE, *n.* (L. *inter*, Fr. *pris*) an undertaking of hazard, an arduous attempt; *v.* to undertake, to attempt—*Muhimm, sakht yá 'azim kām ke liye sa'i, sakht kām, kār-i-'azim; v. zimma lenā, 'azimat k., sa'i k., koshish k.*—Jokhim, durgakarm, kathin karm, kathiu karin ke nimitta cheshṭā wā udyog; *v.* uṭhā lenā, pānw dāhnā, ārambh k., udyog wā cheshṭā k.

ENT-TER-PRĪSE-ER, *n.* a man of enterprise—*Muhimm k. w., sakht yá 'azim kām ke liye sa'i k w., sakht kām k. w., kār-i-'azim k. w.*—Kathinakarmavyavasāyī, kathinakarmapravritta. [Jokhimi, kathinakarmavyavasāyī, dīrīh, sāhasī, hiyaī.

ENT-TER-PRĪSE-ING, *p. a.* adventurous, bold—*Jān-bāz, dil-chal, sāhib-i-himmat, diler*—ENT-TER-TAIN', *v.* (L. *inter, teneo*) to treat with hospitality, to keep, to hold in the mind, to amuse, to divert—*Mihmāni k., zigūfat k., rakhnā^h, naukar rakhnā, dil meñ rakhnā, khash k., dil bahlānā*—Pāhun kā satkār k., sevā meñ rakhnā, man meñ rakhnā, rijhānā, ramānā, man phernā, man bahlānā.

ENT-TER-TAIN'ER, *n.* one who entertains—*Mez-bān, mihmān-dār, naukar rakhne w., dil bahlāne w.*—Satkārī, pāhun kā satkārī, bhṛitya rakhne w., man meñ rakhne w., rijhāne w., prasanna k. w., ramāne w., man pherne w., jī bahlāne w.

ENT-TER-TAIN'ING, *p. a.* amusing, diverting—*Dil-chasp, mufarrih, farhat-angez, dil-bahlānā*—Vinodak, vinodajanak, manoranjak, ranjya, man bhāū, man bhāwna, man bahlāū.

[ne ramāne wā man bahlāne kī rīti se.

ENT-TER-TAIN'ING LY, *ad.* so as to amuse—*Khash karne yā dil bahlāne ke taur se*—Rijhā-ENT-TER-TAIN'MENT, *n.* hospitable treatment, a feast, amusement, diversion—*Mihmānī, mihmān-dārī, tuuān, zigūfat, dil-lagī, tafarruz, suvād, dil-bahlāw*—Atithisevā, atithisatkriyā, satkār, utsav, sambhojan, salaabhojan, vinod, vilās, man pher, jī bahlāw.

ENT-THRĀL'. See INTHRĀL.

ENT-THRĀL', *v.* (en, S. *thirliān*) to pierce, to penetrate—*Chhednā^h, bedhnā^h, chubhnā^h*, ENT-THRONE', *v.* (L. *in, thronus*) to place on a throne—*Takht par baithālnā, bād-shāhi darja d.*—Siñhāsan par baithānā, rājā banānā.

ENT-THU'SI-ĀSM, *n.* (Gr. *en, theos*) heat of imagination, ardent zeal—*Sar-garmī, josh, kharosh, tezi, wajd, ta'ussub, shauq*—Uttāp, ugratā, āves, atyutsāh, atyāsakti, paramotsāh.

ENT-THU'SI-AST, *n.* one of a heated imagination elevated fancy or ardent zeal—*Sar-gurm, le-hūla khayāl k. w., pur-shauq yā pur-josh shakhs, muta'ussib, abdāl*—Uttaptabuddhi, vyagrabuddhi, atyutsāhī āvesī atyāsakt wā paramotsāhī jan.

ENT-THU'SI-ĀSTIC, ENT-THU'SI-ĀSTIC-AL, *a.* having enthusiasm, ardently zealous—*Sar-gurm, pur-josh, pur-shauq*—Vyagra, uttapt, āvesī, atyutsāhī, atyāsakt, paramotsāhī.

[se, āves se, atyāsakti se, atyutsāh se, paramotsāh se.
ENT-THU'SI-ĀSTIC-AL-LY, *ad.* with enthusiasm—*Sar-gurmī se, josh se, ta'ussub se*—Uttāp ENT-HY-MEME, *n.* (Gr. *en, thumos*) a syllogism of which one of the premises is understood—*Im-i-mantiq nuñ ek dalil jiskā ek qaziya muhtaj yā muqaddar rahtā hai*—Nyāyākār jismeñ ek avayav lupt wā upalakshit rahtā hai, nyūmaikāvayavan-yāvāvisesh.

ENT-TICE', *v.* (S. *tihtan* ?) to allure, to attract, to tempt, to incite—*Lubhnā^h, kashish k., khūchnā^h, targī d., wargalānnā, tahrīs k. yā d.*—Lobhnā, phuslānā, ākarashān k., bahkānā, lālchānā, puchkārnā, jagānā, uṭhānā, barhāwā d., pravritti janmānā.

ENT-TICE'MENT, *n.* allurement, blandishment—*Igwā, dil-farebī, dil rubāī, nāz, karashma, 'ashwa, nakhra*—Phuslāhāt, ākaishān, pralobhan, lālan, lobhadarsan, chofichlā wā chochlā, hāv, hawbhāv.

[ne w.^h.
ENT-TICKER, *n.* one who allures to ill—*Phuslāne w.^h, bahlkāne w.^h, bure kām kī or bahlkā-*ENT-TING-ING-LY, *ad.* in an alluring manner—*Dil-farebī yā dil-rubāī ke taur se, wargalānnē ke taur se*—Phuslāne wā bahlkāne kī rīti se.

ENT-TIRE, *a.* (L. *integer*) whole, undivided, complete, full—*Kullī, musallam, kāmīl, tamām*—Sab, sakal, samagra, akhand, akhil, sampūrp, sārā.

ENT-TIRE'LY, *ad.* in whole, completely, fully—*Bi-l-kull, sar-ba-sar, sar-ba-qalam*—Sarvā, sampūrp rūp se, nihśesh rūp se, sārā, akhil prakār se, samagrātā se.

ENT-TIRE'NESS, *n.* completeness, fulness—*Kulliyat, takmīl, tamām, tamāmī, tamāmīyat*—Sampūrpnatā, samudīy, samastatā, samasti.

ENT-TIRE'TY, *n.* completeness, the whole—*Kulliyat, tamāmīyat, tamāmī*—Sampūrpnatī, akhandatwa, samagrya, samastatā.

ENT-TITLE', *v.* (L. *in, titulus*) to give a title or right to, to dignify with a title—*Zī-haqg k., mustahiqg k., haqq-dāt k., khitāb d.*—Adhikārī k., adukār wā swattwa d., nāmādheya k., padāvī d.

ENT-TI-TY, *n.* (L. *ens*) being, existence—*Hastī, wujūd*—Sattwa, sattā, bhūt, vastu.

ENT-TOIL', *v.* (L. *in, tela*) to ensnare—*Phānsnā^h, phāndnā^h, phande yā jāl meñ pakurnā^h.*

- EN-TOMB', en-tôm', *v.* (Gr. *en, tumbos*) to put into a tomb, to bury—*Gor d., dafn k.*
—Samādhi meñ dharnā wā gārnā, gārnā. [gār top.]
- EN-TOMB'MENT, *n.* burial—*Dafn, tadfn, gor meñ dafn*—Gār top, garāw, samādhi meñ
- EN-TO-MÖL'O-QY, *n.* (Gr. *entoma, logos*) the natural history of insects—*Hasharāt-u-larz-nāma, hasharāt-nāma, kiye-makorōn kā bayān*—Kitāvarṇan, kiye patāṅgōn kā varṇan.
- EN-TÖR-TI-LĀTION, *n.* (L. *in, tortum*) a turning into a circle or round figure—*Ek dāira hulqa yā mudawwar shakl ho-jānā*—Ek vartui wā maḍḍalākār ban jānā.
- EN'TRAILS, *n. pl.* (Gr. *entera*) the bowels—*Añṛiyān^h, añṛariyān^h, rode, āñṛē^h.*
- EN'TRANCE. See under ENTER.
- EN-TRANCE'. *v.* (Fr. *en, transe*) to put into a trance, to put into ecstasy—*Gashī meñ dālnā, sakte yā wajd meñ dālnā, be-khud k.*—Mūrchehāpanna k., mūrchehhit k., achet k., sudh har lenā.
- EN-TRĀP', *v.* (en, S. *trappe*) to catch in a trap, to ensnare—*Phānsnā^h, phande meñ phānsnā yā bujhānā^h, phāndnā^h, phande meñ pakarnā^h, jāl se pakarnā^h.*
- EN-TREAT', *v.* (L. *in, tractum*) to beg earnestly, to beseech, to use—*Itijā k., 'arz k., iltimās k., dar-khwast k., istid'ā k., sulūk k., guft-gū k.*—Ghighiyānā, prārthanā k., girgrānā, savinay prārthanā k., bintī k., chīrauri k., nivedan k., ācharaṇ k., vyavahār k., bātehit k.
- EN-TREAT'ER, *n.* one who entreats—*Itijā k. w., 'arz k. w., istid'ā k. w., sulūk k. w., guft-gū k. w.*—Prārthak, bintī k. w., chīrauri k. w., nivedan k. w., vyavahār k. w., bātehit k. w.
- EN-TREAT'IVE, *a.* pleading, treating—*Dalil lāne w., 'uzr k. w., 'arz k. w., sulūk k. w., guft-gū k. w.*—Bintī k. w., vinayapūvak prārthanā k. w., ācharaṇ k. w., vyavahār k. w., bātehit k. w. [dar-khwast—Prārthanā, vinati, bintī, yāchanā, chīrauri, nivedan.
- EN-TREAT'Y, *n.* petition, prayer, request—*Itijā, istid'ā, minnat, guzārish, 'arz, iltimās,*
- EN-TRE-METS, āng'tre-mā, *n.* (Fr.) small dishes set between the principal ones at table—*Chhoti chhoti rikābiyān jo mez par bari bari rikābiyōn ke bich meñ chuni jāti haiñ*—Chhoti chhoti thāliyān jo bhojan ke samay bari bari thāliyōn ke bich meñ dhari jāti haiñ.
- EN-TRE-POT, āng'tre-pō, *n.* (Fr.) a magazine, a warehouse—*Makhzan, ganj, ganjīna, jins-khāna, ashāb-khāna*—Bhāndāgāi, bhāndār, vikreyadravyasālā.
- ĒN'TRY. See under ENTER. [aiñṛnā^h, batnā^h, marornā^h, lapetnā^h, lipatnā^h.
- EN-TWINE', *v.* (en, S. *twinan*) to twine or wreath round—*Bauñriyānā^h, bhāñjñā^h,*
- EN-TWIST', *v.* (en, D. *twisten*) to twist or wreath round—*Bauñriyānā^h, lupetnā^h, aiñṛnā^h, batnā^h, marornā^h, lipatnā^h.*
- E-NŪ'CLE-ATE, *v.* (L. *e, nucleus*) to clear, to explain, to solve—*Sāf k., bayān k., tafsīr k., hall k.*—Spāshṭ k., samjhānā, batānī, bujhānā, kholnā, suljhānā.
- E-NŪ'MER-ATE, *v.* (L. *e, numerus*) to reckon up singly, to number—*Ek ek kar-ke shumār k., hisāb k., shumār k.*—Ek ek karke ginnā, sañkhyā k., ginnā, gapanā k.
- E-NŪ-MER-ĀTION, *n.* the act of numbering—*Shumār, hisāb*—Ginti, gapanā, sañkhyā, pariḡapanā, parisañkhyā. [gapanā k. w., gapanākāri, ganak.
- E-NŪ-MER-A-TIVE, *a.* reckoning up, counting—*Shumār k. w., hisāb k. w.*—Ginti k. w.,
- E-NŪN'CI-ATE. See under ENOUNCE.
- EN-VĒL'OP, *v.* (Fr. *envelopper*) to inwrap, to cover, to hide, to surround—*Lapetnā^h, malfūf k., dhāñpnā^h, dhāñknā^h, chhipānā^h, gherñā^h.*
- EN'VE-LOPE, āng've lōp, *n.* a cover, a wrapper—*Lifāfa, qilāf*—Beṭhan, pariveshtan, āveshtan, ohār, uhār wā uhār, āchchhādān.
- EN-VĒL'OP-MENT, *n.* perplexity, entanglement—*Pech-o-tāb, mūr-peech, iztirār, phānsāw^h*—Ghabrahāt, laptāw, uljherā, atkāw.
- EN-VĒN'OM, *v.* (L. *in, venenum*) to taint with poison, to poison, to enrage—*Zuhr-āluda k., zahr-dār k., gozab-nāh k., barham k.*—Vishayukt k., vish milānā, bikh milānā, prakopit k., krudh k.
- EN-VĒR'MEIL, *v.* (Fr. *en, vermeil*) to dye red—*Surkh rañgnū*—Raktavarṇ rañgnā.
- EN-VĒRON, *v.* (Fr. *en, virer*) to surround, to encompass, to invest—*Gird k., gherñā^h, ihāta k., muhāsara k.*—Gher lenā, rūndhnā, pariveshtan k., āveshtan k., āvrit k.
- EN-VĒRONṢ, *n. pl.* places adjacent—*Gird-pek ki jagah, pairāman, gird-narāh, nuwāh, javānib, aṭrāf, savād, javār yā juwār*—Parisar, gweñṛā, paros, neri ki jagah.
- ĒN'VOY, *n.* (Fr. *envoyé*) a public minister sent from one power to another—*Bādshāh kā wakil, elchī, safir*—Rājādūt, rājachār. [Rājādūtāpad.
- ĒN'VOY-SHIP, *n.* the office of an envoy—*Bādshāh ki wakīlī, elchī-garī, shūhī wakālat*—
- ĒN'VY, *v.* (L. *in, video*) to hate another for excellence happiness or success, to grieve at another's good, to grudge; *n.* pain or vexation at another's good—*Hasad k., rashk k., hasrat k., nā-rāzi se d., be-khushi se d.; n. hasad, rashk, hasrat*—Dāh k., irshā k., dūse ki bhalāi par jalnā, añchehhāpūrvak d., anman d.; *n. dāh, irshyā, irshā, mātārya, parotkarshāsahishnūtā.*

ĒN'VI-A-BLE, *a.* exciting envy, desirable—*Hasud-paṣṭr*, *hūsidāna*, *raḡibū-l-hasad*, *mar-gāb*, *dil-pasand*—*Irshyaniy*, *irshyotpādak*, *dāhi* kiye jāne ke yogya, *ākāṅkshaṇiy*, *abhlilashaṇiy*.

ĒN'VI-ER, *n.* one who envies—*Hasud yā rashk k. w.*, *kāsīd*—*Dāhi*, *irshyī*

ĒN'VI-OUS, *a.* full of envy, malicious—*Hāsīd*, *hasūd*, *bad-chashm*, *kīna-e-ar*, *bad-andesh*—*Dāhi*, *matsari*, *irshyī*, *dveshī*, *dūse* kā *anishṭache-litak*, *drohī*

ĒN'VI-OUS LY, *ad.* with envy—*Hasud se*, *kāsīdāna*—*Dah se*, *irshyāpūrvak*.

EN-WHEĒL', *v.* (*en*, *S. wheel*) to encompass—*Gherṇā^h*.

EN-WOMB', *en-wōm'*, *v.* (*en*, *S. womb*) to make pregnant, to bury, to hide—*Hāmila k.*, *dafn k.*, *poshida k*—*Pet se k.*, *gāpnā*, *luknā*, *chhipānā*.

EN-WRAP', *en-rāp'*, *v.* (*en*, *wrap*) to involve. See INWRAP—*Lapetnā^h*.

EN-WRĀP'MENT, *n.* a covering, a wrapper—*Lifāfa*, *dast-buṅcha*, *gilāf*—*Bethan*, *lapetan*, *pariveshtan*, *uhār wā ohār*

E-OL'IC, *a.* pertaining to *Eolia*—*Iolia mulk ke mutā'alliq*—*Iolialeśasambandhī*.

E-OL'IAN, *a.* pertaining to *Eolus* or the winds—*Iolus yā harā ke mutā'alliq*, *Iolus yā harā se nisbat-dār*—*Pawanadvatāsambandhī*. [*nulī yā toṭṭī lagī ho^h*]

E-OL'T-PIL'E, *n.* (*L. Eolus, pila*) a hollow ball with a pipe—*Ek polā golā jismeñ*

E'PACT, *n.* (*Gr. epi, ago*) the excess of the solar month and year above the lunar—*Shamsī mahine aur sāl kī zigābatī gamari mahinōñ aur sāl se*—*Saur māas aur vatsar* kā *ādhikya chāndra māas aur vatsar se*.

ĒP-Ā-NĒT'IC, *a.* (*Gr. epi, ainos*) laudatory, bestowing praise—*Sanā-khwān*, *maddāh*, *tahsīn yā tārif k. w.*—*Praśaśakāri*, *stutivādak*, *stutikāri*.

ĒP'AU-LĒT', *n.* (*Fr. epaule*) a shoulder-knot, an ornament for the shoulder—*Phuṇḍā yā jhabbā jo sipāhīyōñ ke kamle par rakhtā hai^h*, *jhabbā^h*, *phuṇḍā^h*.

Ē'PHA, *n.* (*H.*) a Hebrew measure—*'Ibrānī yā Yahūdī māp*—*Yihūdīya deś kā pari-mān viśesh*. [*jītā kar^h*, *ach kīyā jo jis dīn hotā hai usī dīn martā hai^h*]

E-PHĒM'ERA, *n.* (*Gr. epi, hemera*) an insect that lives only a day—*Kīyā jo ek hī dīn*

E-PHĒM'E-RAL, E'PHĒM'E-RIC, *a.* beginning and ending in a day, short-lived—*Jis dīn hone usī dīn marne wā^h*, *thorē dīn rahne nā jīne wā^h*, *kum-zīst*, *qalīlū-t-hayāt*—*Aikādhik*, *ekāhamāstrasthāyī*, *alpāyū*, *adīrghajīvi*, *kshaṇajīvi*.

E-PHĒM'E-RIS, *n.* an account of the daily motions and situations of the heavenly bodies. *pl.* ĒPI-E-MĒR'I'D-EŚ—*Saiyārōñ kā roz-nāmcha*, *ajām-i-falakī kī roz-roz kī hara-kaṭ aur maqām kā hīshāb yā baqān*, *taqwīm*—*Nakshatrōñ aur grahōñ ke pratidīn kī gati aur sthiti kī pustak wā lekḥā*, *wah pustak jismeñ nakshatrōñ aur grahōñ ke pratidīn kī gati aur sthiti likhī jāti hai*, *patrī*.

E-PHĒM'E-RIST, *n.* one who consults the planets—*Munājijm*, *saiyārōñ ke bāb meñ shuql k. w.*—*Nakshatra aur graha ālī ke vishay meñ abhyās k. w.*, *phalit jāne w.*, *phalitavettī*. [*patbhāñ jo hunday par hotā hai*, *swapnakalpitamithyāvāsānā*]

ĒPH I-ĀLT'ES, *n.* (*Gr.*) the nightmare—*Kābās*—*Ajñāpnayuktaswapna*, *swapnakal-*

EPH'OD, *n.* (*H.*) an ornament worn by the Jewish priests—*Yahūdīyōñ ke padrī kā zewar*—*Yihūdīyōñ ke āchārya wā yājak kā bhūshan*

ĒP'IC, *a.* (*Gr. epōs*) narrative, heroic; *n.* an epic poem—*Pāstānī*, *hikāyatī*, *bahādurt-āmez*, *bahādūrānā*, *dīlōrānā*. *n.* *masnawī jismeñ muntāz aur mushḥār logōñ kī bahādurtī kā baqān ho*—*Antihāstik*, *virachantrakathak*, *kāthīk*, *śūravrittāntavishay*, *śūratāsambandhī*, *vīratāvishayak*, *vīryawān*, *vīkrānt*; *n.* *virachantravishayak kāvyā*

ĒP'I-CĒDE, *n.* (*Gr. epi, keolos*) a funeral song or discourse—*Marsiya*, *mātāmī gīt yā qazāl*—*Śokasūchak gīt*, *kārunīk gīt*, *śokagān*

ĒP'I-CĒD'AN, *a.* elegiac, mournful—*Mātāmī*, *marsiye ke mutā'alliq*, *mātām-angez*—*Śokasūchak*, *kārunīk*, *kārunāmāy*, *vilāpī*.

ĒP'I-CENE, *a.* (*Gr. epi, kenos*) common to both sexes, of both kinds—*Do-jinsā*, *donōñ jinsoñ ke liye 'amm*, *tānis-o-ta-kīr meñ mushtarak*—*Sāmānyālīng*, *ubhayālīng*.

ĒP'I-CURE, *n.* (*L. Epicurus*) one given to the luxuries of the table—*Shikam-parwar*, *shikam-banda*, *'aiyāsh*, *tanāsh-bīn*, *shikam-parast*—*Petū*, *chāṭorā*, *jibḥulā*, *vishaya-sevī*, *vishayāsakt*, *udārāparāyan*.

ĒP'I-CU-RE'AN, *n.* one of the sect of Epicurus; *a.* pertaining to Epicurus, luxurious—*Epikyuras hakīm ke mat kā pai-rau*; *a.* *Epikyuras hakīm ke mutā'alliq*, *'aiyāsh*, *shah-watī*, *nafsānī*—*Epikyuras pandit kā matānuyāyī*, *Epikyuraspantḥī*, *Epikyuras kā matāvālambi*, *Epikyuras kā mat mānne w. jān*; *a.* *Epikyurassambandhī*, *Epikyuras-vishayak*, *vishayī*, *śūririkasukhasēvī*, *bhōgāparāyan*.

ĒP'I-CU-RE'AN-ISM, *n.* the doctrine of Epicurus—*Epikyuras kā mat^h*

ĒP'I-CU-RISM, *n.* luxury, sensual enjoyment, the doctrine of Epicurus—*'Aish*, *'aiyāshī*, *shahwat*, *nafsānī khushī*, *Epikyuras kā mat^h*—*Vishaya-sevā*, *śūririkasukhānurāg*, *Epikyuras kā tattva wā panth*.

ĒP'I-CU-RIZE, *v.* to indulge like an epicure, to profess the doctrines of Epicurus—*Shikam-parwar ke mānānd khānā pīnā yā 'aish k.*, *Epikyuras ke mat kā pai-rau h.*, *Epikyuras ke mat ke mutābīq chalnā*—*Chāṭorā wā jibḥulā ke sadrī khānā pīnā*,

udaraparāyan jan ke sadris vishayasevā k., Epikyuras kā mat mānnā, Epikyuras ke panth meñ chalnā.

ĒPI-ĀY-CLE, *n.* (Gr. *epi, kuklos*) a little circle whose centre is in the circumference of a greater—*Ek chhotā dāira jiskā markaz bāre dāire ke mukhī meñ hotā hai*—*Ek chhoṭa vartul jiskā kendra bāre vartul kī paridhi meñ hotā hai, prāchakra, nīchochhavritta.*

ĒPI-DĒMŌIC, ĒPI-DĒMŌI-CAL, *a.* (Gr. *epi, demos*) affecting great numbers, generally prevailing—*Alam gir, āmm, jahān-gir, bahuteron ko girīḍār k. w., aksar kar-ke phail-ne w.*—Bahujanāsamānya, sarvatiag, bahut phailne w., bahuvyāpak, ghar ghar kā.

ĒPI-DĒMŌIC, *n.* a disease generally prevailing—*Jo bimārī bahuteron ko hotī hai, mahā-mārī*—Bahujanāsamānya rog, jo rog bahut janon ko hotā hai, marak, mārak.

ĒPI-GRĀM, *n.* (Gr. *epi, gramma*) a short poem ending with a witty thought—*Kot gazal jiske akhīr meñ zarāfat kī bāt rahtī hai, latifa*—*Ek laghu rasakakāvya, mukri, sarasalaghubakāvya.*

ĒPI-GRAM-MĀTŌIC, ĒPI-GRAM-MĀTŌI-CAL, *a.* belonging to epigrams, like an epigram, concise, pointed—*Aisi gazal ke mutā'alliq kī jiske akhīr meñ zarāfat kī bāt rahtī hai, latife se nishat-dār, latife ke māmūn, mukhtasar, nukta pur, latifa-āmez, noklā*—Laghu-rasikakāvya-sambandhī, rasakavitā-sambandhī, laghu-rasikakāvya ke sadris, alp, laghu, usik, rasawān, suās, chokhā, pūmī, tikshṇa.

ĒPI-GRAM-MĀ-TIST, *n.* a writer of epigrams—*Aisi gazal kā musannif, jiske akhīr meñ zarāfat yā latāfat kī bāt rahtī hai, latifa-nāris*—Laghu-rasikakāvya-rachak, laghu-rasikakavitākartā. [Bhāranar, mūrchohbhāvāyu.

ĒPI-LĒP-SY, *n.* (Gr. *epi, leipsis*) the falling sickness—*Mirgī, mirgī, sar, apasmār*^h—ĒPI-LĒPŌIC, ĒPI-LĒPŌI-CAL, *a.* affected with epilepsy, pertaining to epilepsy—*Mir-gijā, masrū, mirgī ke mutā'alliq*—Apasmāragiast, apasmāraprit, apasmārasam-bandhī, apasmārī, bhāramārī. [saṅkhyā, ganānā.

E-PILO-GISM, *n.* (Gr. *epi, logos*) computation, enumeration—*Shumār, hisāb*—Gintī,

ĒPI-LŌGUE, *n.* (Gr. *epi, logos*) the poem or speech at the end of a play—*Nuql-bāzī kī akhīr gazal yā tuḡrī, khatim*—Nāṭk wā jatrā kī antaslok wā samāpakavākya, antavākya. [—Nāṭk wā jatrā ke antaslok wā samāpakavākya ke sadris.

ĒPI-LŌGUE, *a.* of the nature of an epilogue—*Nuql-bāzī kī akhīr gazal yā tuḡrī sā* E-PILO-GIZE, ĒPI-LO-GUIZE, *r.* to pronounce an epilogue—*Nuql-bāzī kī akhīr gazal yā tuḡrī kahū*—Nāṭk kī antaslok wā samāpakavākya kahū.

E-PIPHĀ-NY, *n.* (Gr. *epi, phanō*) a Christian festival held on the 12th day after Christmas—*Ek 'Isāi tewhār jo Huzrat 'Isā ke roz ī t uallud se gin-ke bārahvīn roz hotā hai*—Isāi mahotsavadin jo Isā ke jannmaparvān se pare bārahvīn duu parvā hai.

E-PIPH-O-NĒMA, *n.* (Gr. *epi, phanō*) an exclamatory sentence—*Tā'ajjub-o-gum-pur fīqra, aisi fīqra jis se tā'ajjub-o-gum zāhīr hotā hai*—Āsharj aprakāśak vākya, duḥkh wā kles-vachak vākya.

E-PIPHY-SIS, *n.* (Gr. *epi, phuo*) accretion, the part added by accretion—*Dūsrī chīz meñ shāmīl ho ke bāgh-jānā, jo hissa dūsrī chīz meñ shāmīl kar diyā jātā hai*—Dūsrī vastu meñ jutne se bāgh-jānā, jo bhag dūsrī vastu meñ joṛ diyā jātā hai.

E-PISCO-PA-CY, *n.* (Gr. *epi, skopos*) government by bishops—*Isāiyon ke firqe par imām yā sar-dār padrī kī hukūmat*—Isāiyon par dharmādhyaksh kā adhikār, Isāiyon meñ dharmādhyakshādhipatya, dharmādhyakshakartrik Isāi samājāniti.

E-PISCO PAL, *a.* belonging to a bishop—*Sar-dār padrī ke mutā'alliq*—Dharmādhyaksha-sambandhī. [adhyaksha ke adhikār wā sāsan se.

E-PISCO-PAL-LY, *ad.* by episcopal authority—*Sar-dār padrī kī hukūmat se*—Dharm-E-PISCO-PAL-LIAN, *a.* belonging to episcopacy; *n.* an adherent of episcopacy—*Isāiyon ke firqe par imām yā sar-dār padrī kī hukūmat ke mutā'alliq*; *n.* *Isāiyon ke firqe par imām yā sar-dār padrī kī hukūmat kā par-rai yā dost yā tarāf-dār*—Dharmādhyakshādhipatya-sambandhī, dharmādhyakshakartrik Isāi samājānitivishayak; *n.* dharmādhyakshādhipatya kā amnyāyī wā bhakt.

E-PISCO-PATE, *n.* the office of a bishop—*Imānat, sar-dār padrī kī 'uhda*—Dharmādhyakshādhipatya, dharmādhyakshādhipad.

E-PISCO-PE, *n.* survey, superintendence—*Nigāh, nazar, nigāh-bānī*—Nirikshān, nirīkshā, ālochan, darsan, kāryadarsan, adhyakshatā, kāryādhisatā, adhikār, adhikarm.

ĒPI-SŌDE, *n.* (Gr. *epi, eis, hodos*) an incidental narrative, digression—*Qissa-dar-qisse, bālāi bayān*—Bāt meñ bāt, upakhyañ, upakathā, prasāṅgavākya, prasāṅgikavākya, mūlavishayavahirgat kathā, prastutatyāg, vachanakramatyāg, vākya-prasāṅgatyāg, vākya-kramabhaṅg, vākya-antar, vichalan.

ĒPI-SŌDŌIC, ĒPI-SŌDŌI-CAL, *a.* contained in an episode, pertaining to an episode—*Qisse-dar-qisse meñ shāmīl, bālāi bayān meñ shāmīl, bālāi bayān ke mutā'alliq, qisse-dar-qisse se nishat-dār*—Prasāṅgik, upakhyañ meñ antargat, prasāṅgavākya meñ antargat, upakathā-sambandhī, vākya-antaravishayak.

ĒP-I-SÖD'I-CAL-LY, *ad.* by way of episode—*Qisse-dar-gisse ke taur se, bálári bayán ke taur par*—Upakhyán ki riti se, prasaṅgik bhāv se, upakathā ki riti se.

E-PIS'TLE, *c-pl's'sl, n.* (Gr. *epi, stello*) a letter, a writing sent—*Khatt, shugqa, ruq'a, mursala*—Chitthi, patri, patrikā, patra, jo lekḥ bhejā jāy.

E-PIS'TLER, *n.* a writer of letters—*Khatt-navis, shugqa-navis, khatt yā ruq'a likhne-w.*—Patra likhne w., chitthi likhne w. [patravishayak.]

E-PIS'TO-LA-RY, *a* relating to an epistle—*Khatti, maktūbi*—*Patriya, patrasambandhi*.

Ē-P-I-STÖL'I-CAL, *a.* having the form of an epistle—*Khatt-numā, shugqa-numā, shugqe ki surat kā*—Chitthi ke ākār kā, patri ke rūp kā. [likhnā.]

E-PIS'TO-LIZE, *v.* to write letters—*Khatt ruq'a yā shugqa likhnā*—Chitthi wā patra

ĒP-I-STYLE, *n.* (Gr. *epi, stulos*) an architrave—*Sitūn kā upari hissa*—Stambh ke upar kā bhāg. [Mritajan ki samādhi ke upar ki lipi wā lekḥ, chaityoparisthalipi.]

ĒP-I-TAPH, *n.* (Gr. *epi, t:phos*) an inscription on a tomb—*Kitāba, kitāba-i-qabr*—

ĒP-I-TAPH'I-AN, *a.* pertaining to an epitaph—*Kitābe se nisbat-dār, kitāba-i-qabr ke muta'alliq*—Mritajan ki samādhi ke upar ki lipi kā sambandhi, chaityoparisthalipi-sambandhi.

E-PIT'A-SIS, *n.* (Gr.) the progress of the plot in a play or poem—*Naql-bāzi yā gazal waqair meñ jauhar yā tautiya ki tarayqi*—Nāṭak wā kāvya ki vastu kā agraḡaman wā agraḡaran.

ĒP-I-THA-LĀMI-UM, *n.* (Gr. *epi, thalamos*) a nuptial poem or song—*Shādāna-git, jalwe kā git, shādi kā git*—*Vaivāhikagit, vivāhasamay meñ māṅgalikagit.*

ĒP-I-THEM, *n.* (Gr. *epi, titheui*) a fomentation or poultice—*Senk^b, lep^b.*

ĒP-I-THET, *n.* (Gr. *epi, thetos*) an adjective denoting a quality—*Sifat, wasf, ta'rif, ta'rif, koi lafz jo koi sifat wasf yā ta'rif zāhir kartā hai*—*Višeṣaṇ, guṇāguṇavāchakakāśabd.* [mūjaz, mukhtasar, khulāsa—*Saṅkshep, sārasaṅgrah, sārasaṇihitā.*]

E-PIT'O-ME, *n.* (Gr. *epi, temno*) an abridgment, a compendium—*Iktisār, intikhāb,*

E-PIT'O-MIST, E-PIT'O-MIZ-ER, *n.* an abridger—*Iktisār k. w., intikhāb yā khulāsa k. w.*—*Saṅkshipt, sārasaṅgrahakartā, sūnalekhak.*

E-PIT'O-MIZE, *v.* to abridge, to reduce—*Muntakhāb k., mūjaz k., mukhtasar k., kam k.*—*Saṅkshep k., saṅkshipt k., saṅkshep karke likhnā, sārasaṅgrah k.*

ĒP'OCH, E'POCH, *n.* (Gr. *epi, echo*) a time or period from which dates are numbered, any fixed time or period—*Ek zamāna jis se tarikh kā shunār hotā hai, san, tarikh, sākā^b, koi muqarrar waqt yā zamāna*—*Śak, śāk, saṇvat, kālāvadhī, nirṇitakāl.*

ĒP'ODE, *n.* (Gr. *epi, oddē*) the stanza following the strophe and antistrophe—*Qaside kā tisyā yā akhīr tukrā*—*Ek prakāś ke git kā tritiya arthāt ant bhāg.*

ĒP-O-PÉE, *n.* (Gr. *epos, poeo*) an epic or heroic poem—*Wah masnawi jismeñ muntāz bahāduron ki bahāduri kā bayān rakhtā hai*—*Viracharitravishayakāvya, mahākāvya.* [bhojan]

ĒP-U-LĀTION, *n.* (L. *epulum*) a feast—*Ziyāfat*—*Utsav, utsavabhojan, mishṭāna*—

ĒP-U-LŌT'IC, *a.* (Gr. *epi, outos*) cicatrizing; *n.* a cicatrizing medicament—*Zakhm par gosht lāne w., mundānil; n. durā-i-jāzib, ek qism ki durā jis se zakhm par gosht ho jātā hai*—*Ghāw chāṅgā k. w. ghāw bharne w. wā purā k. w.; n. ghāw chāṅgā karnewālī ausbadh, ghāw bharnewālī wā purā karnewālī ausbadh.*

Ē'QUAL, *a.* (L. *aequalis*) having the same extent bulk qualities degree or value, even, uniform, just, adequate; *n.* one of the same age rank or merit; *v.* to make equal, to be equal to—*Ek hi rus'at qudd ausāf darja yā qimat kā, ham-rus'at ham-qudd ham ausāf ham-darja yā ham-qimat, ham-wār, yak-sān, barābar, rāst, kāfi, lāiq, mu-wāfiq; n. ham-umr, ham-joli, ham-sinn, ham-darja, ham-sar, ham-tiyāqat; v. barābar k., musāwī k., yak-sān k., musāwī yā yak-sān k., barābar k.*—*Ekhi vistār parimān gun pad wā mol kā, chauras, tulya, samān, ekākar, nyāyi, thik, yogya, yatheshṭ; n. samān vāy pad wā yogyatā kā jan, samānavayask, samānapadasth, samānagunavisishṭ; v. samān k., tulya k., chauras k., samān tulya wā chauras h.*

Ē'QUA-BLE, *a.* equal to itself, even, uniform—*Hamesha yak-sān yā barābar. musāwī, ham-wār*—*Sarvadā ek rūp, samān, ekākar. tulya.*

E-QUA-BIL'I-TY, *n.* evenness, uniformity—*Ham-wārī, musāwāt, yak-sānī, barābarī*—*Samatā, samānatā, tulyatā, ekarūpatā, ekākāratwa, samānarūpatā.*

Ē'QUA-BLY, *ad.* uniformly, evenly—*Musāwāt se, ham-wār yā musāwī taur se*—*Samatā-purvak, ekarūpatāpurvak, samānarūpatā se, tulyatā se, samānatā se.*

E-QUĀL'I-TY, *n.* likeness, uniformity—*Muwāfaqat, barābarī, musāwāt, ham-wārī, yak-sānī*—*Samatā, samānatā, ekarūpatā, tulyatā, samānarūpatā.*

Ē'QUAL-IZE, *v.* to make equal, to make even—*Ham-wār k., musāwī k., barābar k.*—*Tulya k., samān k., sam k.* [tā, samānatā.]

Ē'QUAL-I-ZĀTION, *n.* state of equality—*Ham-wārī, musāwāt, barābarī*—*Tulyatā, sama-*

Ē'QUAL-LY, *ad.* in the same degree, uniformly—*Barābar, ham-wārī se, yak-sānī se*—*Tulyatā se, samānatā se, samānarūpatā se.* [Tulyatā, samatā, samānatā.]

Ē'QUAL-NESS, *n.* the state or quality of being equal—*Ham-wārī, musāwāt, barābarī*—

- E-QUA'TION**, *n.* a making equal, the reduction of extremes to a mean proportion—*Ham-wār yā musāwī k.*, *i'tidāl-i-haqqī*, *musāwāt*—Tulyakaran, samānakaran, samikariyā.
- E-QUA'TOR**, *n.* a great circle passing round the middle of the globe at an equal distance from the two poles—*Khatt-i-istiwā*, *khatt-i-i'tidāl*—Niraksla, vishuvavritta, vishuvarekhā, bhūmadhyarekhā.
- E-QUA-TÖRI-AL**, *a.* pertaining to the equator—*Muta'alliq-i-khatt-i-istiwā*, *khatt-i-istiwā ke muta'alliq*—Nirakshasambandhi, nirakshavishayak, vishuvavrittāsambandhi, bhūmadhyarekhasambandhi. [Niraksh wā vishuvarekhā kī disā meñ.]
- E-QUA-TÖRI-AL-LY**, *ad.* in the direction of the equator—*Khatt-i-istiwā ke rukh meñ*—
- E-QUI-TY**, *n.* justice, right, impartiality—*Insāf*, *'adl*, *haqq*, *rāsti*, *be-taraf-dārī*—Nyāy, nyāyātā, dharin, yāthārthya, apakshapāt.
- E-QUI-TA-BLE**, *a.* just, right, impartial—*'Adil*, *haqq*, *rāst*, *munsif*, *be-taraf-dār*—Nyāyi, dhārmik, nyāyakāri, yathānyay, vipakshapāt, apakshapāti, samadarsi.
- E-QUI-TA-BLY**, *ad.* justly, impartially—*Munsifāna*, *insāf se*, *bā-rāsti*, *rāst-bāzī se*, *be-taraf-dārī se*—Nyāya se, yathānyay, bimā pakshapāt, apakshapāt se.
- E-QUA-NIM'I-TY**, *n.* evenness of mind—*Dil kī sanjīdagī yā ham-wāri*, *qarār*—Samachittatwa, samabuddhīta, samānaviitti.
- E-QUI-ANGU-LAR**, *a.* consisting of equal angles—*Barābar zāniyōñ kā*, *mutasāwī-l-zāwiya*—Tulyakon, samān koñ kā, jiske sab koñ samān hoñ.
- E-QUI-CRŪ-RAL**, *a.* having legs of equal length—*Barābar tāngōñ kā*, *jiskī tāngōñ barābar lambī hoñ*^b—Samān tāngōñ kā.
- E-QUI-DIS'TANT**, *a.* being at the same distance—*Ham-fāsila*, *ham-dūr*, *barābar fāsile kā*—Samāntar, samādūr, tulyāntar, ek hī pallē kā. [antar, samān dūri.]
- E-QUI-DIS'TANCE**, *n.* equal distance—*Barābar fāsila*, *ham-dūri*—Samān antar, tulya
- E-QUI-DIS'TANT-LY**, *ad.* at the same distance—*Barābar fāsile par*, *ham-dūri par*—Samān pallē par, samān antar par, tulya antar par.
- E-QUI-FORM'I-TY**, *n.* uniform equality—*Yak-sām ham-wāri yā musāwāt*, *hamesha yak-sāmī yā ham-wāri*—Ekarūp tulyatā, ekākar samatā, sadāsāmātī.
- E-QUI-LAT'R AL**, *a.* having the sides equal—*Mutasāwī-l-azlā*, *har-jānib barābar*, *musāwī-l-azlā*—Samabhu, samānabahu, samayuswa. [wā sam k.]
- E-QUI-LI-BRATE**, *n.* to balance equally—*Ham-wazn k.*, *barābar k.*—Tulyabhai k, samān
- E-QUI-LI-BRŪTION**, *n.* even balance, equipoise—*Ham-waznī*, *ham-sangī*, *barābar zor*—Bhāratulyatā, tulyabhāratwa, samatolatwa.
- E-QUI-LI-BR'IOUS**, *a.* equally poised—*Ham-wazn*—Tulyabhai, samabhai, tuht, samatol.
- E-QUI-LI-BR'IOUS-LY**, *ad.* in equipoise—*Ham-waznī meñ*, *ham-sangī meñ*, *barābar zor meñ*—Tulyabhatwa meñ, samabhai meñ, tulya balatwa meñ. [bhai k. w.]
- E-QUI-LI-BRIST**, *n.* one that balances equally—*Ham-wazn k. w.*—Tulyabhai wā sama-
- E-QUI-LI-BR'ITM**, *n.* equality of weight—*Ham-waznī*, *ham-tāzūzī*, *mu'adalat*, *i'tidāl*—Tulāsamata, bhāratulyatā, samatolatwa, samānagutwtwa.
- E-QUI-NŌX**, *n.* the time when the days and nights are equal about the 21st of March and 22nd of September—*I'tidāl-i-lail-o-nahār*, *wah zamāna jab rāt dīn barābar hote haiñ yū'nī Mārch mahīne kī ekkiswīn tārikh aur Septembar mahīne kī bāiswīn tārikh ke qarīb*—Vishuv, vishup, wah samay jab rāt dīn tulya hote haiñ arthāt Mārch mahīne ke ekkiswīn dīn aur Septembar mahīne ke bāiswīn dīn ke lagbhag.
- E-QUI-NŌC'TIAL**, *a.* pertaining to the equinox; *n.* the great circle in the heavens corresponding to the equator on the earth—*I'tidāl-i-lail-o-nahār ke muta'alliq*, *us zamāne ke muta'alliq kī jab rāt dīn barābar huā kurtē haiñ*; *n. āsmān kā wah barā dāira jo kura-i-zamīn ke khatt-i-istiwā ke mutābiq hotā hai*, *khatt-i-i'tidāl-i-lail-o-nahār*—Vishuvāsambandhi, vishuvi, us samay kā sambandhī kī jab rāt dīn tulya hote haiñ; *n. ākāś kā wah chakra wā vartul jo niraksh ke anurūp hotā hai*, *vishuvachakra*. [Vishuv kī or, vishup kī disā meñ.]
- E-QUI-NŌC'TIAL-LY**, *ad.* in the direction of the equinox—*I'tidāl-i-lail-o-nahār kī taraf*—
- E-QUI-NŪMER-ANT**, *a.* having the same number—*Ham-'adad*, *ham-shumār*, *barābar shumār kā*—Samānasankhya, samasankhya.
- E-QUI-PEN'DEN-CY**, *n.* a hanging in equipoise—*Ham-waznī meñ lataknā*, *barābar zor meñ lataknā*—Tulyabhai meñ lataknā, samabhāratwa wā samatolatwa meñ lataknā.
- E-QUI-PŌISE**, *n.* equality of weight or force—*Ham-waznī*, *ham-sangī*, *barābar zor yā tāqat*—Bhāratulyatā, tulyabhāratwa, samatolatwa, tulyabalatwa.
- E-QUI-PŌL'LENCE**, **E-QUI-PŌL'LEN-CY**, *n.* equality of force or power—*Tāqat yā zor kī barābarī*, *ham-tāqatī*—Samabalatwa, tulyasaktitwa, bal kī samatā.
- E-QUI-PŌL'LENT**, *a.* having equal force or power—*Tāqat yā zor meñ barābar*, *ham-tāqat*, *ham-zor*, *musāwī-l-qiwat*—Tulyabal, tulyasakti, samasakti.
- E-QUI-PŌL'LENT-LY**, *ad.* of the same force—*Barābar yā ek-hī zor se*—Tulyabalatwa se, samasaktitwapūrvak. [samabhāratwa, samatolatwa.]
- E-QUI-PŌN'DER-ANCE**, *n.* equality of weight—*Ham-waznī*, *ham-sangī*—Bhāratulyatā,

- Ē QUI PŌN'DER-ANT**, *a.* equal in weight—*Ham-wazn, wazn yā bār meñ barābar*—Tulyabhār, samatol, samānabhār.
- Ē QUI PŌN'DER-ATE**, *v.* to be of equal weight—*Ham-wazn h., musāwīw-l-wazn h., bār yā wazn meñ barābar h.*—Tulyabhār *h.*, samatol *h.*, samānabhār *h.*
- Ē QUIV'A-LENQE**, *n.* equality of power or worth—*Ham-tāqatī yā ham-qadrī, quwwat yā tāqat meñ barābarī*—Samānasaktitwa wā samānamūlyatwa, tulyayogyatā.
- Ē QUIV'A-LENT**, *a.* equal in value merit or power; *n.* a thing of the same value—*Ham-qīmat ham-qadr ham-liyāqat yā ham-tāqat*; *n.* *ham-qīmat shai*—Samānamūlyā samānayogyatā samānapātrata wā samānasakti; *n.* samānamūlyā vastu, samān mol kī vastu.
- Ē QUIV'A-LENT-LY**, *ad.* in an equal manner—*Barābar, barābar taur se*—Samānarūp se.
- Ē QUIV'O-CAL**, *a.* doubtful, ambiguous—*Mushkūk, mushṭabih, muḥam, muzabab, do-ma'nī-dār, gair-ta'aiyun ma'ni kā*—Sandigdī, anīschit, sandigdīhārth, aspashtārth, dwyarth, vikālīn thak.
- Ē QUIV'O-CAL-LY**, *ad.* doubtfully, ambiguously—*Shakk se, shubhe se, ibhām yā muzababī se, gair-ta'aiyun ma'ni se*—Sandeh se, anīschit rūp se, aspashtābhāv se, sandigdīhārth rūp se, dwyarth prakār se.
- Ē QUIV'O-CAL-NESS**, *n.* double meaning—*Do-ma'ni, dohve ma'ni, ibhām*—Dwyarthatā, do arth, aspashtatā, sandigdīhārth, arthasandeh.
- Ē QUIV'O-CATE**, *v.* to use words of double meaning, to speak ambiguously—*Do-ma'ni-dār alfāz kā istīmāl k., pech-pāch kī bāt kahnā, uqzāsh k., muḥam yā muzabab bāt bolnā*—Dwyarth wā sandigdīhārth śabdōn kā vyavahār *k.*, gol gol hikhnā wā bolnā, aspashtatā wā arthasandigdīhātī se bolnā.
- Ē QUIV'O-CATION**, *n.* ambiguity of speech—*Do-ma'ni kī bāt, pech-pāch kī bāt, muḥam-kalāmī, muzabab-kalāmī*—Vakrokti, arthavaikalp, vākya kī dwyarthatā, vākya-vakratā, vakehlal.
- Ē QUIV'O-CATOR**, *n.* one who equivocates—*Muḥam-kalām-go, muzabab-kalām-go, pech-pāch yā do-ma'ni kī bāt k. w.*—Dwyarthavaktā, dwyarthavādī, vakravākya-vādī, pher phar wā do arth kī bāt kahne *w.*
- Ē QUI-VÖKE**, **Ē QUIVÖQUE**, *n.* a quibble—*Ihām, mugāḷata, farṣand, ibhām, pech-pāch kī bāt*—Vakrokti, kūṭōkti, dwyarthavākya.
- Ē QUER-Y**, **Ē QUER'RY**, *n.* (Fr. *cuirier*) an officer who has care of horses—(*Ghorōn kā dīroga mā nigāh-ban, nūr-istabāt, nūr-ākhōr*)—Āswapāl, ghorōn kā rakhwāl.
- Ē QUĒSTRĪ-AN**, *a.* (L. *equus*) pertaining to horses or horsemanship—(*Ghorōn ke mutā'alliq yā ghore kī sawārī ke junn ke mutā'alliq*)—Āswasambandhī, āswiyā, āswik, āswarohanavidyāvishayak, ghore parichayine kī vidyā kā sambandhī.
- Ē QUIP'**, *v.* (Fr. *équiper*) to fit out—*Arasta k., taiyār k., sa-o samān se durust k.*—Sajānā, sāj o sūmagrī se plastit *k.*
- Ē QUI-PAGE**, *n.* the furniture of a horseman, furniture, attendance, retinue—*Sawār kā asbāb, sāmān, sar-anjām, sāz, sīc-sāmān, lawāzima, sawārī, jilau*—Ghurcharhe kī sāmāgrī, upakaran, sāj, sāth kā thāth bāt, pariṇan, parichar, paricharavāg.
- Ē QUIP-MENT**, *n.* the act of equipping, furniture, accoutrement—*Taiyārī, ārastagi, lawāzima, sāmān, sāz, asbāb, jangi sīc-bā, yā lawāzima*—Sajāwat, sāj, upakaran, yuddhopakaran, yuddhasajjā, yuddh kā sāj.
- Ē'RA**, *n.* (L. *era*) a point or period of time, an epoch—*Zamāna jis se tārīkh kā shumar hotā hai, san, koi muqarrer waqt, sukāb, tārīkh*—Śāk, śak, saṃvat.
- Ē-RĀDI-ATE**, *v.* (L. *e, radius*) to shoot like a ray, to beam—*Shu'ā' d. yā dālnā, shu'ā' ke māmūd nikalnā*—Kīran phūṭnā, kīray ke sadīs nikalnā wā chalnā, kīran ke sadīs phūṭ nikalnā.
- Ē-RĀDI-ATION**, *n.* emission of radiance—*Khurāy-i-shu'ā'*—Kīran kā phūṭ nikalnā.
- Ē-RĀDI-CATE**, *v.* (L. *e, radex*) to pull up by the root, to extirpate—*Bekh-kani k., isti-sāl k., bunyād khod-nikālnā, nest k.*—Jār se ukhār dālnā, jār se khod dālnā, mitānā, mitā d.
- Ē-RĀDI-CATION**, *n.* the act of eradicating—*Istisāl, bekh-kani, nestī*—Jār se ukhār, jār se khod wā khod dālnā *w.*, *istisāl k. w.*—Jār se khodū, jār se khod wā khod dālnā *w.*, samulotpāt, makārī.
- Ē-RĀSE**, *v.* (L. *e, rasum*) to rub or scrape out, to obliterate, to efface—*Hakk k., mahv k., nikāl-dālnā*^h—Chhil dālnā, dho dālnā, meṭ dālnā, kāṭ dālnā, urā d., poṅchh dālnā, har lenā, malmeṭ *k.*
- Ē-RĀSURE**, *n.* the act of erasing—*Nashh, mahv, hakk*—Chhīlēbhāl, mitāw, chhilāw.
- Ē-RĀSION**, *n.* the act of erasing, obliteration—*Hakk, mahv, pāe-mālī*—Chhilāw, mitāw, kāṭkūt, vinās, vilopan.
- [Pūrv, āge, pahle, prep. pahile, pūrv, āge.]
- ĒRE**, *ad.* (S. *er*) before, sooner than; prep. before—*Pesh-az-in, pesh-tur*; prep. *gabl*—
- ĒRE-LONG'**, *ad.* before long—*Thore zamāne meñ, chand muddat meñ, thore 'arse meñ, bahut roz guzarne ke pesh tur hī*—Thore dinōñ meñ, alp kāl meñ, bahut din bitue ke pahile hī.

ĒRE-NŌW', *ad.* before this time—*Pesh-az-în, qabl-az-în, is waqt ke pesh-tar*—Iske áge, is samay ke pahile.

ĒRE-WHILE', *ad.* some time ago—*Thore roz guzre yá áge*—Thore din bíte wá áge.

E-RECT', *v.* (L. *e, rectum*) to place upright, to raise, to build, to exalt; *a.* upright, directed upwards, bold, intent—*Istáda k., qáim k., nash k., 'imárat banána, ta'mir k., faráz k., buland k. : a. istáda, mustaqím, nāsib, mustaqill, be báke, sá'í, mazbút*—*Khará k., sidhá khará k., uḥná, grh banána, unnat k., únchá k. ; a. sidhá, khará, úrdhwamukh, úpar kí or muḥ kíye hue, nidar, sahasí, nivisht, nirat, tatpar, druh.* [Uḥán, pratishṭhāpan, utthāpan, grih.

E-RECT'ION, *n.* the act of raising, a building—*Istádagi, istihkám, ta'mir, 'imárat*—E-RECT'NESS, *n.* uprightness of posture—*Istádagi, sárat yá shakl kí kharái yá úncháí*—*Rúp aur ákar kí kharái, unnatata wá úncháí.*

E-RECT'OR, *n.* one that erects—*Sidhá khará k. w^h, únchá k. w^h, banáne w^h.*

ĒRE-MITE', *n.* (Gr. *ermos*) a hermit—*Gosha nishín, sahrá-nishín, záhíl*—*Vanavási, vánaprasth, udási, tápas, tapaswí, nirjanasthánavási.*

ĒRE-MIT-AGE, *n.* the residence of a hermit—*Hujra, gosha nishín kú kḥilwat-khāna*—*Aranyavás, áśram, munivás, munisthan.*

ĒRE-MÍT'-CAT, *a.* solitary, secluded—*Gosha-nishín, sahrá-nishín, tanháí dost*—*Ekánta-vási, nirjanasthánavási, vijanasth, nirvanasth, jana-samsargnahit, ekánt.*

ĒR'(GO), *ad.* (L) therefore—*Is-wáste, lihá'á, is-tige^h*—*Is nimnta, is hetu se, kárap se.*

ĒR'-GO-TISM, *n.* a logical inference—*Mantiqí natíja*—*Nigaman.*

E-RIS'TIC, E-RIS'TI-CAL, *a.* (Gr. *eris*) controversial—*Bahs-dár, bahsí, hujjat-mansúb*—*Vitandaniy, vitarkaníy.*

ĒRMINE', *n.* (Fr. *hermine*) a species of animal, the fur of the ermine—*Ek chhotá jám-war yá uská bál, qáqum*—*Ek prakár ká kshudrajantu, ek játi ke kshudra jantu*—*ká komal lom wá rom.* [from *ká baná huá* *vastra* *pahine* *hue.*

ĒRMINED, *a.* clothed with ermine—*Qáqum-posh*—*Ek játi ke kshudra jantu ke komal*

E-RÓDIE', *v.* (L. *e, rodo*) to eat away—*Khá-janá^h, kátná^h, kát-dílná^h.*

E-RŌ'SION, *n.* the act of eating away, canker—*Khá-janá yá kát-dálná^h, ek kírá jo jis-men lagtá hai use khá-játá hai^h.* [—*Premasambandhí, kámi, kénáavishay.*

E-RŌ'TIC, E-RŌ'TI-CAL, *a.* (Gr. *eros*) relating to love—*'Ishqí, muhabbat ke mutá'alliq*

ERR', *v.* (L. *erro*) to wander, to miss the way, to stray, to mistake—*Gum-ráh h., bud-ráh h., rást-ráh bhúl-kar ghúmná, khatá k., galatí k.*—*Bhraman k., sidhá path bhúlkar idhar udhar bhraman k., vipathagámi h., bhatakna, bhatakkar dūsi or níkal jáná, bhránt h., chúkná, bhúlná, bhram k., bhránti k.* [matwa, bhramádhnatá.

ĒR-RABLE-NESS, *n.* liability to err—*Khatá-pazírí, galatí karne kí imkán*—*Bhránti-*

ĒR-RANT, *a.* wandering, roving, vile, bad—*Ghúmtá huá^h, phirtá huá^h, áwara, sar-gar-dán, zulil, dún, kharáb, zabán*—*Bhramapakárá, bhramí, phurne w., phirantá, adham, nich, mand, burá, dush.* [man, bhramapávasṭhá.

ĒR-RAN-TRY, *n.* an errant state—*Ghúmné kí hálut, sar-gar-dáni*—*Bhraman, paribhrah-*

ĒR-RÁTIC, ĒR-RÁT'-CAL, *a.* wandering, irregular, uncertain—*Ghúmantá^h, ghúmtá huá^h, sar-gar-dán, chulantá^h, be-gá'ula, qáir-muqarrar*—*Bhramapásil, paribhramí, chanehal, ramatá, aniyam, asthir, amischit.* [Aniyam, garbar.

ĒR-RÁT'-CAL-LY, *ad.* without rule or order—*Be qá'ida be tartib yá be-band-o-bast*—

ĒR-RÁT-TUM, *n.* an error in writing or printing *pl.* ĒR-RÁ'TA—*Likhne yá chhāpe meñ galatí*—*Likhne wá chhāpe meñ bhúl, ásuddhí, ásuddh.*

ĒR'ROR, *n.* a mistake, a blunder, a sin—*Galatí, khatá, qusúr, gunáh*—*Bhúl, chúk, ásuddhí, bhram, bhránti, dosh, aparádh.* [ayathárh, bhramamay, asatya, mithyá.

ĒR-RŌ'NE-OUS, *a.* mistaken, wrong, false—*Galat, ná-sahih, ná-durust, jhúthá^h*—*Ásuddhí,*

ĒR-RŌ'NE-OUS-LY, *ad.* by mistake, not rightly—*Galatí se, galatan, khalān, sahcan, ná-durustí yá ná-rásti se*—*Bhúl wá chúk se, bhram se, ayathárh rup se.*

ĒR-RŌ'NE-OUS-NESS, *n.* state of being erroneous—*Ná-durustí, galat hálut, galatí, darog-iyat*—*Áyathárhthya, asatyatá, ayathárhthatá, bhrántimatwa, pramādlav itwa.*

ĒR-RAND, *n.* (S. *arend*) a message—*Paigám, payám*—*Sandesa, samáchar, sandes wá sandes.* [lāne kí sunghat^h.

ĒRRHINE', *n.* (Gr. *en, rhin*) a medicine for the nose, medicinal snuff—*Nás^h, chhínk*

ĒRSE', *n.* the language of the Scotch Highlanders—*Mulk-i-Skótlánd ke pahárijyon yá ní uttar taraj ke bashandoñ kí zabán*—*Skótlánd des ke pahárijyon arthát uttar ke ní-vásiyon kí bháshá.* [iske puhile^h, ab tak^h.

ĒRST', *ad.* (S. *erest*) first, at first, formerly, till now—*Pahile^h, áge^h, agle dinon meñ^h,*

E-RÚCTATE, *v.* (L. *e, ructo*) to belch—*Dukárná^h, dhakárná^h.*

ĒRUC-TATION, *n.* the act of belching—*Dukár^h, dhakár^h.* [vyutpanna.

ĒR-U-DÍTE, *a.* (L. *e, rudis*) learned—*'Alim, fázil*—*Vidyáwán, vidwán, pandit,*

ĒR-U-DÍ'TION, *n.* learning, knowledge—*'Ilm, fázilat, qábiliyat*—*Vidyá, vyutpatti, pánditya.* [sá^h, tañbahá^h.

E-RŪ'GI-NOUS, *a.* (L. *erugo*) of the substance or nature of copper—*Tánbe ká^h, tánbe*

E-RUPTION, *n.* (L. *e, ruptum*) the act of breaking forth, a violent emission, a sudden excursion, a breaking out of humours, efflorescence or redness of the skin—*Phūtan^h, ubhār^h, dhadkak^h, phuphkār^h, charhāw yā charphā^h, khasrā^h, khujlī^h, phunsi^h, dadrā^h, khāj^h, phorā^h, phuriyā^h, chām yā khāl kī sijān yā lālī.*

E-RUPTIVE, *a.* bursting forth, having eruption—*Phūt-nikalne w^h, ubhār-nikalne w^h, khasrahā^h, khor dād phunsi yā phorōn se bhārā huā^h.*

ĒR-Y-SIPE-LAS, *n.* (Gr.) a disease called St. Anthony's fire—*Surkh-bāda*—Dadrā.

ĒR Y SI PĒL'A-TOUS, *a.* having erysipelas—*Surkh-bāda-dār*—Dadrāhā.

ES-CA-LADE', *n.* (L. *scala*) the act of scaling the walls of a fortification—*Kamand-andāzi, qul'e kī dīwār par charhāw*—Durgalaighan, koṭ kī blit par charhāw.

ES-CAL'OP, *scal'lop.* See SCALLOP.

[kī anyam gati.

ES-CA-PĀDE', *n.* (Fr.) irregular motion of a horse—*Ghore kī be-qā'ida harakat*—(Ghore

E-SCĀPE', *v.* (Fr. *échapper*) to flee from, to avoid, to get out of danger, to pass unobserved, to evade; *n.* flight, a getting out of danger, evasion, sally, mistake—*Bhāgnā^h, bach nikalā^h, barhā^h, dār yā jōkhim se nikat janā^h, ānkh bachānā^h, ānkh churanā yā chhipānā^h, bach raknā^h, bach parnā^h; n. bhāgar^h, bhājar^h, bhagāv^h, dār yā jōkhim se bachāw^h, tāt-matol^h, aranjhanā^h, urān^h, jhapat^h, ubhār^h, bhūl^h, chūk^h.*

E-SCĀPING, *n.* avoidance of danger—*Dār yā jōkhim se bachāw yā bhagāv^h.*

ES-CĀRP', *v.* (Fr. *escarper*) to slope—*Phāl banānā^h, dhālū jagoh banānā^h.*

ES-CHA-LOT', *sha-lōt n.* (Fr.) a species of small onion or garlic—*Ek qism kī chhoṭī piyāz*—Ek jāti kī chhoṭā lahsun.

ES'CHAR, *n.* (Gr. *eschara*) a crust or scab caused by a caustic application—*Jalne kā dāg, ghāv kā dāg*—Jalne kā chihān, jalne wā ghāv kā chihnikā.

ĒS-CHA-RŌ'IC, *a.* caustic; *n.* a caustic application—*Tez, hūd, gosht jalāne w.*; *n. tez-āb, mugarrīh, gosht jalāne-wālī shai*—Mānsadāhak, jalā qūlne w.; *n. mānsadāhak pralep, kshār.*

ES-CHEAT', *n.* (Fr. *echoir*) property that falls to the lord of the manor by forfeiture or for want of heirs; *v.* to fall to the lord of the manor, to forfeit—*Lā-wāris māl, baitu-l-māl*; *v. baitu-l-māl h, lā wāris parnā, zabt h, yā k.*—Uttarādihikī ke abhāv meñ bhūswāmī ke hāth meñ bhūmī wā khet kī jūnī; *v. bhūswāmī ke hāth meñ parnā, uttarādihikī ke abhāv meñ bhūswāmī ke hāth meñ phir parnā.*

ES-CHEAT'OR, *n.* an officer who observes escheats—*Baitu-l-māl kā 'uhde-dār, lā-wāris māl kā 'uhde-dār*—Uttarādihikī ke abhāv meñ jo bhūmī bhūswāmī ke hāth meñ phir par jāti hai uskā adhyaksh [jūnī, chhor jūnī, tyāgnā.

ES-CHEW', *v.* (Ger. *schaugen*) to slum—*Bāz rakhnā, kunārā k, tark k*—Bhāgnā, bachā

ES-CŌRT, *n.* (Fr. *escort*) a guard—*Badraqa, rāh kā niyāh-bān*—Rakshwāl, rakshak, parichar, rakshārth samyadal rakshārth anuvajan.

ES CŌRT', *v.* to attend as a guard—*Rāh par muhājazat ke liye sāth jūnā, badraqa jānā*

ESCOT. See SCOT. [—Rakshūth sāng jūnā, rakshā karke palutichūnā.

ES-CRI-TOIRE', *ek-cri-twār, n.* (Fr. *ecritoire*) a box with implements for writing—*Qalam-dān, ek qism kā likhne kā sandūche*—Lekhasūthanādhār, hpiasajjādhār, hkh-ne kī sāmāgri kī chhoṭā pātra,

ĒS-CU-AGE, *n.* (L. *scutum*) a kind of tenure by knight's service—*Ek qism kā pattā jiske ba'is se putte-dār ko apne mālīk ke sāth larān par jānā partā thā*—Ek prakār kā pattā jiske kārān se pattedū ko apne bhūswāmī ke sāth larān par jūnā partā thā.

ĒS-CŪ-LĀPI-AN, *a.* (L. *Esculapius*) pertaining to the healing art—*Shifā-bāhsh fann ke mutā'alliq*—Rog-sūntikāśakavidyāsambandhī.

ĒS-CU LENT, *a.* (L. *cscia*) good for food, eatable, *n.* something fit for food—*Khur-dānī, khāye jāne ke qābil, n. kḥurdānī shai*—Bhojan ke hye achchhā, bhakshapāyī, khādyā, khādāyī; *n. khīdānīy yastu, khīdyavastu.*

E-SCŪT'CHEON, *n.* (L. *scutum*) the shield of a family, ensigns armorial—*Kḥandānī dhāl, bare gharāne kī nishān-dār dhāl*—Kisī kul kī dhāl, kulachihnapatra, vaishā-maryādālakshana-patra, kulīn gharāne kī chitrayukt dhāl.

E-SCŪT'CHEONED, *a.* having an escutcheon—*Kḥandānī dhāl rakhne w., bare gharāne kī nishān-dār dhāl rakhne w.*—Kul kī dhāl rakhne w., kulachihnapatravisishit.

E-ŠŌPI-AN, *a.* pertaining to *Ēsop*, in the manner of *Ēsop*—*Isāp ke mutā'alliq yā taur par*—Isāp sambandhī, Isāp ke anusār.

ĒS-O-TĒR'IC, *a.* (Gr. *eso*) secret—*Poshida*—Gnpt, gūrh, guptokt, ekāntopadishit.

ĒS-O-TĒR'I-CAL-Y, *ad.* secretly—*Poshidagi se, iḥfā se*—Gupt rūp se, gūrhātā se.

ĒS-O-TĒR-Y, *n.* secrecy, mystery—*Poshidagi, rāz, bhed^h*—Guptatā, gūrhātā.

ES-PĀLIER, *n.* (L. *palus*) a tree trained on a frame or stake—*Hawā ke rokne ke wāste kōī darakht jo kisī dhānche yā khambh se lagā-kar bāndhā r hā hai*—Vāyu ke ārne ke nimittā kshudrā vriksh jo kisī dhānche wā khambh se lagākar bāndhā rahtā hai.

E-SPĒCT'IAL, *a.* (L. *species*) principal, chief, particular—*Sar-dār, af-zal, khāss, makhsūs*—Mukhya, pradhān, viśeshyā. [se, pradhān rūp se, viśeshatā se, viśesh karke.

E-SPĒC'IAL-LY, *ad.* principally, chiefly—*Awoolan, qālībān, khusūs, khusūsān*—Mukhyatā

E-SPI'AL. See under **ESPR**.

ES-PLA-NÂDE', *n.* (Fr.) an open space before a fortification—*Qa'le ke sâmnâ kâ mai-dân*—*Koṭ ke sâmnâ kâ sam sthal*, *durg ke sanmukh kâ sam sthal*.

E-SPOŪSE', *v.* (L. *e*, *sponsum*) to betroth, to marry, to maintain—*Pyâh kî nisbat yâ mangnî k.*, *byâh k.*, *hâmi h.*, *pushkî d.*, *tâid k.*—*Vivâhpratiijnâ k.*, *vivâh kâ vâgdân k.*, *vivâh k.*, *aṅgikâr k.*, *anupâlan k.*, *pakshapât k.*, *pakshapâti h.*

E-SPOŪS'AL, *n.* the act of espousing, adoption, protection; *pl.* a contracting of marriage—*Byâh kî mangnî^h*, *ikhtiyâr*, *qabûl*, *hamâyat*, *parvarish*, *pushkî*, *hifâzat*; *pl.* *nikâh*, *shâdî*—*Vivâh kâ vâgdân*, *vivâhpratiijnâ*, *vivâhasambandh*, *grahap*, *swikâr*, *anupâlan*, *rakshâ*, *pakshapât*; *pl.* *vivâh*.

E-SPOŪS'AL, *a* relating to the act of espousing—*Nikâhî*, *shâdî-mansûb*, *shâdî ke mut'alliq*—*Byâhî*, *vivâhit*, *vivâhasambandhî*, *vivâhavishayak*.

E-SPOŪS'ER, *n.* one who espouses—*Byâh kî mangnî k. w.*, *nikâh k. w.*, *hâmi h. w.*, *pushkî d. w.*, *yâ k. w.*, *tâid k. w.*, *qabûl k. w.*—*Vivâh kâ vâgdân k. w.*, *vivâh kî pratiijnâ k. w.*, *vivâh k. w.*, *rakshak*, *pakshapâti*, *aṅgikâr k. w.*, *anupâlan k. w.*

E-SPŪ', *v.* (Fr. *espier*) to see at a distance, to discover, to watch—*Tufânuṭ se dekhnâ*, *zâhir k.*, *nigâhbanî k.*—*Dûr se dekhnâ*, *dhûmîh nikâlnâ*, *pragat k.*, *tâknâ*, *chaukî d.*

E-SPI'AL, *n.* a spy, observation, discovery—*Jâsis*, *nigâh*, *mulâhaza*, *inkishâf*, *ishâh*—*Bhediyâ*, *avalokan*, *âlokan*, *âlochan*, *prakâsan*, *anusandhân*.

E-SPŪ'ER, *n.* one who watches as a spy—*Jâsis*—*Bhediyâ*.

ES-PI-O-NÂGE, *n.* the practice of a spy—*Jâsîsî*—*Bhediyâpan*.

ES-QUIRE', *n.* (L. *scutum*) the attendant on a knight, a title of courtesy—*Mumtâz sawâr kâ ham-rûh yâ mulâzim*, *ek khitûb jo murawwat ke rû se logon ko diyâ jatâ hai*—*Pratishthit ghuchcharhe kâ sevak*, *ek padavi jo shistâchar se logon ko di jâti hai*.

ES-SAY', *v.* (Fr. *essayer*) to attempt—*Koshak k.*, *qasd k.*, *âzmânâ*, *kasnâ*—*Udyog k.*, *cheshmâ k.*, *parikshâ k.*, *tâwnâ*.

ES'SAY, *n.* an attempt, a short treatise—*Koshish*, *qasd*, *âzmâish*, *risâla*—*Udyog*, *cheshmâ*, *yatn*, *kisî vishay men lekhyabandh*, *lekhyaprasaṅg*.

ES'SAY-ER, *n.* one who writes essays—*Risâlu-navis*—*Lekhyanibandhâ*, *lekhyakartâ*.

ES'SAY-IST, *n.* a writer of essays—*Risâla-navis*, *ek chhote risâle kâ musannif*—*Lekhyanibandhâ*, *lekhyarâchak*.

ESSENCE', *n.* (L. *esse*) the nature substance or being of any thing, existence, perfume, scent; *v.* to perfume, to scent—*Jauhar*, *zât*, *khâssiyat*, *mukiyat*, *wujûd*, *nafs*, *asl*, *atr*, *khush-bû-dâr chûz*, *y mu'attar k.*, *khush-bû-dâr k.*—*Sâr*, *mulavastu*, *bhâw*, *adhibhût*, *sattwa*, *asti*, *vâs*, *sugandhidravya*; *v.* *sugandhî k.*, *sugandhavisishṭ k.*, *mahkânâ*.

ESSEN'TIAL, *a*, necessary to existence, very important, pure, highly rectified; *n.* being, a first principle, the chief point—*Jauharî*, *aslî*, *zâtî*, *zarûr*, *bhârî*, *khâlis*, *bahut sâf*, *nikâyat latîf*, *n. wujûd*, *hastî*, *mabdâ*, *asl bat*—*Atyâvâsyak*, *atiprayojanârî*, *âvâsyak*, *barî*, *pradhân*, *swachchh*, *nirmal*, *âtisôdhit*; *n.* *sattwa*, *asti*, *mûl*, *tattwa*, *paramârth*, *pradhânârth*.

ESSEN-TI-ÂL-TY, *n.* the state or quality of being essential—*Ashiyat*, *jauhar*, *zarûrat*, *bhârîpan^h*, *sujâi*, *nikâyat latâfat*—*Atyâvâsyakatâ*, *âvâsyakatâ*, *barâpan*, *pradhânâtwa*, *swachchhatâ*, *âtisôdhitâvasthâ*. [*âvâsyakarûp se*, *tattwa se*.

ESSEN'TIAL-LY, *ad.* in an essential manner—*Zarûratan*, *bî-zâtî-hî*, *aslatan*—*Vastutah*.

ESSEN'TI-ATE, *v.* to become of the same essence—*Ek hî jauhar yâ zât kâ h*, *ham-mâhiyat ham-asl yâ ham-khâssiyat h.*—*Ek hî sâr kâ h*, *samânasâr yâ samânabhâv h.*

ES-SOIN', *n.* (L. *ex*, *onus*) excuse, exemption; *v.* to excuse, to release—*Uzr*, *mu'âfi*, *rihâi*; *v.* *mu'âf k.*, *khâlâs k.*, *rihâ yâ âzâd k.*—*Kshamâprârthan*, *kshamâ*, *bachâw*, *chhutkârâ*; *v.* *kshamâ k.*, *chhornâ*, *mukt k.*

E-STÂB'LISH, *v.* (L. *sto*) to settle firmly, to fix, to ratify, to confirm—*Qâim k.*, *muqarrar k.*, *ta'ayyun k.*, *bar-pâ k.*, *mazbûṭ k.*, *bahâl rakhnâ*, *bar-qarâr rakhnâ*—*Nirdhâran k.*, *kharrâ k.*, *saṁsthâpan k.*, *nirṇay k.*, *nischay k.*, *ṭhahrânî*, *sthir k.*, *dirîḥ k.*, *pramâṇî k.*

E-STÂB'LISH-ER, *n.* one who establishes—*Qâim k. w.*, *muqarrar k. w.*, *bar-pâ k. w.*, *mazbûṭ k. w.*, *bahâl rakhne w.*, *bar-qarâr rakhne w.*—*Nirdhâran k. w.*, *saṁsthâpan k. w.*, *kharrâ k. w.*, *nirṇay k. w.*, *nischay k. w.*, *sthir k. w.*, *dirîḥ k. w.*, *pramâṇî k. w.*

E-STÂB'LISH-MENT, *n.* that which is established, fixed state, confirmation, settled regulation, foundation, income—*Jo shai muqarrar hotî hai*, *bastî^h*, *qiyâm*, *taqarrur*, *ta'ayyun*, *bahâli*, *bar-qarârî*, *intizâm*, *band-o-bast*, *binâ*, *bunyâd*, *mushâhara*, *âmad*, *tamkhwâḥ*—*Jo vastu saṁsthâpit hotî hai*, *saṁsthâpan*, *vyavasthâpan*, *saṁsthitî*, *sthitî*, *dirîḥikaran*, *pramâṇikaran*, *vyavasthâ*, *nischit niyam*, *new*, *vetan*, *mâsik*, *prâpti*.

ES-TÂ-FETTE', *n.* (Fr.) a military courier—*Pallânî harkâra*, *jangî harkâra*—*Yudhavisishayak dhâvak dâurâvâ* *yâ dût*.

E-STATE', *n.* (L. *statum*) condition, property, rank, the government—*Hâlat*, *hâl*, *mîlk*, *amlâk*, *mîrâs*, *jâe-dâd*, *mîlkîyat*, *haqîyat*, *darja*, *martabâ*, *sarkâr*, *bâdshâhat*—

- Avasthā, daśā, bhāv, rikth, dāy, dhan, adhikār, pad, sthān, padavi, rājatva, rājya.
- E-STĒEM'**, *v.* (L. *estimo*) to value, to prize, to regard, to respect, to think; *n.* value, regard, respect—*Qadr k.*, *besh-qimat jānnā*, *ganimat jānnā*, 'aziz jānnā, muhabbat *k.*, 'izzat *k.*, *khayāl k.*, *qiyās k.*; *n.* *qimat*, *qadr*, *muhabbat*, 'izzat, *hurmat*—Sreshth samajhnā, bahumūlya *k.*, mān *k.*, ādar *k.*, sammān *k.*, vichārnā, sochnā; *n.* bahumūlya, chāh, prem, ādar, mān, sammān.
- E-STĒEM'ABLE**, *a.* that may be esteemed—*Mu'azzaz*, *qadr kiye jāne ke lāiq*, 'aziz *sam-jhe jāne ke qābil*, 'aziz—Ādarāniy, pūjāniy, mānya.
- E-STĒEM'ER**, *n.* one who esteems—*Qadr-dān*, *qadr k. w.*, 'izzat *k. w.*, 'aziz *samajhne w.*—Bahumūlya *k. w.*, ādar *k. w.*, mān *k. w.*
- ĒS-TI-MA-BLE**, *a.* worthy of esteem, valuable—*Mu'azzaz*, *besh-qimat*, *qimātī*, 'aziz—Pūjya, ādarāniy, mānya, sammānya, bare mol kā, bahumūlya.
- ĒS-TI-MATE**, *v.* to rate, to set a value on, to calculate; *n.* computation, value, comparative judgment—*Tashkhis k.*, *andāz k.*, *takdama k.*, *takhmīna k.*, *qimat k. yā lagānā*, *shumār k.*; *n.* *shumār*, *tashkhis*, *takhmīna*, *qimat*, *qiyās*, *andāz*—Kūtīnā, āhknā, mol jānohnā wā lagānā, ginnā, gapanā *k.*, sañkhyā *k.*; *n.* *ginti*, *gaṇanā*, *parisañkhyā*, *mol*, *mūlyanirūp*, *kūt*, *āhknā*, *jānch*, *janchāv*, *atkal*, *vichār*, *samajh*.
- ĒS-TI-MĀTION**, *n.* calculation, opinion, regard—*Shumār*, *hisāb*, *andāza*, *tashkhis*, *rāe*, *khayāl*, *nazar*, *qadr*, 'izzat—Gananā, *ginti* *parisañkhyā*, *atkal*, *kūt*, *āhknā*, *matī*, *vivechanā*, *pyār*, *prem*, *mān*, *ādar*. [makīlasambandhī, grishmakālīn.]
- ĒS-TI-VAL**, *a.* (L. *estas*) pertaining to the summer—*Garmāi*, *tābitāni*, *saifī*—Grish-
- ĒS-TI-VĀTION**, *n.* act of passing the summer—*Garmī kātānā*, *mausim-i-garmā guzārnā*—Grishmakāl vyatit *k.*
- E-STOP'**, *v.* (Fr. *etouper*) to impede—*Roknā*, *ārnā*, *alkānā*.
- ES-TO'VERS**, *n. pl.* (Fr. *etoffer*) necessities allowed by law—*Haqq-i-asāmī*, *āin se jo zarūriyāt jāiz hon*—Khetihārōn kā adhikār, vyavasthānusār jo āvasyak vastu dī jiyū.
- E-STRANGE'**, *v.* (L. *extra*) to keep at a distance, to alienate, to withdraw—*Tafāvut k.*, *begāna k. yā h.*, *muhabbat khinch lenā*, *khīnch-lenā*—Dūr *k.*, dūr rakhnā, *parāya k. wā h.*, *prithak k.*, *nyārā k.*, *virakt k.*, *jī khīnch lenā*, *chitta tornā wā phāpnā*, *snehd ūthā lenā*. [Snehanivritti, virakti, snehabhed, virāg, dūribhāv, prithagbhāv.]
- E-STRANGE'MENT**, *n.* alienation, distance—*Muhabbat-kashidāgi*, *begānagi*, *tafāvut*—
- E-STRAY'**, *v.* (S. *stregan*) to wander; *n.* a beast lost or wandering—*Bhatakānā*, *ghūmnā*, *phīrnā*; *n.* *paluā jānvar jo gum ho jātā hai yā ghūmā kartā hai*—*Paluā paṣu jo hiray jātā hai wā phirā kartā hai*.
- E-STREAT'**, *v.* (L. *ex*, *tractum*) to copy, to extract, to take from; *n.* a true copy—*Naql k.*, *intikhāb k.*, *muntakhab k.*; *n.* *sahih naql*—*Utārnā*, *pratirūp k.*, *sañkshēp k.*, *nikāl lenā*; *n.* *thiik pratilipi*. [nā^h, *phadphadānā*^h, *khalbalānā*^h, *ubalnā*^h.]
- ĒS-TU-ATE**, *v.* (L. *caus*) to boil, to be agitated, to rise and fall—*Khaulnā*^h, *khadbadā*^h—
- ĒS-TU-ĀTION**, *n.* agitation, commotion—*Khaulāha*^h, *khadbadāha*^h, *khalbalāhut*^h, *khal-bālī*^h. [kol^h, *minhānā*^h.]
- ĒS-TU-A-RY**, *n.* the mouth of a river widened into an arm of the sea—*Samundar kā*
- E-SŪRI-ENT**, *a.* (L. *euriō*) hungry, voracious—*Bhūkhā*^h, *petū*^h, *haūkākā*^h, *khāū*^h.
- ĒT-CĀET'E-RA**, *ad.* (L.) and so on, and so forth, contracted etc. and &c.—*Waqaira*, *gair-zālik*, *aur aur*^h—Ityadi, ādi. [hue *pattar par chhāpā* *k.*^h.]
- ĒTCH**, *v.* (Ger. *etzen*) to engrave on metal by means of aquafortis—*Tānbe ke khode*
- ĒTCH'ING**, *n.* a method of engraving—*Tānbe ke khode hue pattar kā chhāpā*^h.
- E-TĒR'NAL**, *a.* (L. *aeternus*) without beginning or end, endless, perpetual, everlasting; *n.* an appellation of God—*Azālī-o-abadi*, *lā-ibtidā-o-intihā*, *lā-intihā*, *dāim*, *mudāimī*, *jāvidān*, *qāim*; *n.* *quiyūm*, *qādir-i-lā-yazāl*—Anādyant; anant, nitya, niran-tar, anantakālasthāyī, chirasthāyī; *n.* anant Parameśwar.
- E-TĒR'NAL-IST**, *n.* one who holds the past existence of the world to be infinite—*Wah shakhs jiskā yah qaul hai ki zamīn lā-ibtidā zamāne se hai*—*Wah jan jo yah mātā hai ki jagat anādī kāl se hai*.
- E-TĒR'NAL-LY**, *ad.* without beginning or end, endlessly, perpetually, unchangeably—*Lā-ibtidā-o-lā-intihā*, *lā-intihā*, *hamesha*, *mudām*—Anādyantarūp se, anantarūp se, nitya, sadā, sarvadā.
- E-TĒR'NI-TY**, *n.* duration without beginning or end, duration without end—*Azāl-o-abad*, *mudāvamat*, *hamesha*, *dāim*—Anādyantatā, anantatā, nityatā, anantya.
- E-TĒR'NIZE**, *v.* to make eternal or endless—*Dāim k.*, *qāim k.*, *lā-intihā k.*, *abadi k.*, *dāimu-l-hāl k.*—Anant *k.*, nitya *k.*, anantakālasthāyī *k.*
- E-TE'SI-AN**, *a.* (Gr. *etos*) periodical—*Fasli*, *mausimī*, *waqtī*—Sānvatsarik, sāmayik.
- ĒTHER**, *n.* (Gr. *aither*) a matter supposed to be finer and rarer than air, air refined or sublimed, a volatile fluid—*Ek qism ki shai jo hawā se patlā aur bārīk farz ki gai hai*, *hawā-i-khālīs*, *ek qism ki raqīq shai jo nihāyat bārīk hotī hai*, *asir*—*Ek prakār kā dravya jo vāyu se adhik patlā aur sūkshma anumān kiya gayā hai*, *ākāś*, *śūnya*, *nirmalavāyu*, *sūkshmaavāyu*, *ek prakār kā dravadravaya jo khol dene se uṛ jātā hai*.

- E-THE'RE-AL**, *a.* formed of ether, celestial — *Ākālīs hawā kā banā huā, hawā-i-khālīs kā banā huā, āvirī, āsmāni* — Ākāśaj, ākāśasambhav, atisūkshma, bahut śodhā huā, ākāśīy, vāyav. [Ākāśaj, ākāśasambhav, ākāśīy, vāyav.]
- E-THE'RE-ous**, *a.* formed of ether, heavenly — *Hawā-i-khālīs kā banā huā, āsmāni* —
- E-THE'RE-AL-IZE**, *v.* to convert into ether — *Hawā-i-khālīs banānā, nihāyat bārik raqīq shai banānā* — Ākāś banānā, atisūkshma dravadravya banānā.
- ETH'IC**, **ETH'IC-AL**, *a.* (Gr. *ethos*) relating to morals, treating of morality — '*Ilm-i-akhhlāq ke muta'alliq, akhlāq se mansūb, nasihat-mansūb* — Nivishay, nitividya vishayak, nitīśāstrasambandhi, nitīśāstriy. [Niti ke anusār, nitividya ke anusār.]
- ETH'IC-AL-LY**, *ad.* according to ethics — '*Ilm-i-akhhlāq ke mutābiq, akhlāq ke mutābiq* —
- ETH'ICS**, *n. pl.* the doctrines of morality, the science of moral philosophy — '*Ilm-i-akhhlāq, nasihat-nāma, pand-nāma* — Nitividya, nitīśāstra.
- ETH'IO-P**, *n.* a native of Ethiopia, a blackamoor — '*Ithiopia mulk kā mutawattin, zangī, sidi, habshi* — Ithiopia des kā jan, kālā manushya, śyāmāṅg, śyāmādeh, kṛishpāṅg.
- ETH'NIC**, **ETH'NIC-AL**, *a.* (Gr. *ethnos*) heathen, pagan — '*Shirkī, mushrik, but-parastī-mansūb, but-parast, begāna, gair-mulk ki, gair* — Putalārādhak, mūrtīrādhak, mūrtipūjak, anyadeśīy, bhinnudeśīy, devārchechakasambandhi, devapūjakasambandhi, murtipūjāvishayak. [devārchechak, devapūjak, videśī.]
- ETH'NIC**, *n.* a heathen, a pagan — '*Mushrik, but-parast, gair-mulk kā ādāni* — Mūrtipūjak,
- ETH'NIC-ISM**, *n.* heathenism, paganism — '*Shirk, but-parastī* — Mūrtipūjā, devapūjā, devārchechā. [yān — Manushyajātyoṇ kā vīvaran, nrikulavidyā, nrijātividya.]
- ETH'NO'L-O-GY**, *n.* treatise on races of men — '*Qaumon kā risāla, insān ki qaumon kā ba-*
- E-TI-OL'O-GY**, *n.* (Gr. *aitia, logos*) an account of the causes of any thing — '*Mujibāt kā bayān, sababon kā bayān* — Kisī padārth kā hetuvivaran, kisī vastu ke kāraṇon ki vyākhyā, kāraṇavād.
- ET-I-QU'ETTE'**, *ēti-kēt'*, *n.* (Fr.) forms of ceremony or decorum — '*Adab, ādāb, takal-luf* — Sajānāchāravidhi, vinayavidhi, śištāchāravidhi, saujanya, suniti, sabhyāchārāriti. [kā kosh.]
- ET-UL'**, *n.* (Fr.) a case for tweezers — '*Chimṭā kā gilāf* — Chimṭā rakhne kā ghar, chimṭā
- ET-Y-MOL'O-GY**, *n.* (Gr. *etimos, logos*) the derivation of words — '*Ishtiqāq-i-alfāz, wajh-i-tasmiya* — Śabdāsādhana, śabdāsāadhanavidyā, śabdavyutpattividya.
- ET-Y-MO-LŌG'IC-AL**, *a.* relating to etymology — '*Ishtiqāqī, alfāz ke tushaqquq ke muta'al-liq* — Śabdāsāadhanavishayak, śabdāsāadhanavidyāsambandhi, padabhanjanavishayak.
- ET-Y-MO-LŌG'IC-AL-LY**, *ad.* according to etymology — '*Ishtiqāq ke mutābiq, alfāz ke tushaqquq ke mutābiq* — Śabdāsāadhananusār śabdāsāadhanavidyā ke anusār.
- ET-Y-MŌL'O-GIST**, *n.* one versed in etymology — '*Ishtiqāq-dān, alfāz kā ishtiqāq-dān* — Śabdāsāadhanakūśāl, śabdavyutpattikūśāl, śābdik.
- ET-Y-MŌL'O-GIZE**, *v.* to derive words from their roots — '*Alfāz ko unke masdaron se nikāl-nā, alfāz kā ishtiqāq k.* — Śabdavyutpattik, śabdāsāadhan k., padabhanjan k.
- ET-Y-MON**, *n.* an original or primitive word — '*Aslī lafz, masdar* — Mūlasabd, dhātu.
- EŪ'CHA-RIST**, *n.* (Gr. *eu, charis*) the act of giving thanks, the sacrament of the Lord's Supper — '*Shukr guzārī, adā-i-shukr, Hazrat 'Isā ki wafāt ki yād-gārī ke liye khānā khānā* — Dhanyavād, Isā ki mrityu ke smaran ke nimitta bhojan, Kṛishṭmrityusmaranārthakabhojan.
- EŪ'CHA-RIS'TIC**, **EŪ'CHA-RIS'TI-CAL**, *a.* relating to the sacrament of the Lord's Supper — '*Hazrat 'Isā ki wafāt ki yād-gārī ke khāne ke muta'alliq, shukr-guzārī-mansūb* — Isā ki mrityu ke smaran ke nimitta jo bhojan tiskā sambandhi, Kṛishṭmrityusmaranārthakabhojanasambandhi, dhanyavādārthak.
- EŪ'CHŌL'O-GY**, *n.* (Gr. *euchē, logos*) a formulary of prayers — '*Namāz kā qānūn-nāma yā 'aqā'id-nāma* — Iswaraprārthanavidhi, devaprārthanāvidhigranth.
- EŪ'CRA-SY**, *n.* (Gr. *eu, krasis*) a good habit of body — '*Badan ki khūb 'adat* — Śarīr kā sunder bhāv. [prarthak.]
- EŪCTI-CAL**, *a.* (Gr. *euchē*) suppliant — '*Multamis, niyāz-mand, multajī* — Vinayi,
- EŪ-DI-ŌME-TER**, *n.* (Gr. *eudios, metron*) an instrument for ascertaining the purity of the air — '*Hawā ki safāi daryāft karne kā āla* — Vāyu ki swachchhatā kā thikānā lagāne kā yantra, vāyuswachchhatāmāpakayantra. [Stuti, prasaṅsā, barāī, ślāghā.]
- EŪ-LŌG'I-UM**, **EŪ'LO-GY**, *n.* (Gr. *eu, logos*) praise, panegyric — '*Ta'rif, sanā, madh* —
- EŪ'LO-GIST**, *n.* one who praises or commends — '*Ta'rif yā sanā k. w., sanā khwān, mādih* — Prasaṅsak, stutipāthak, vandi, barāī k. w. [k., barāī k., ślāghā k.]
- EŪ'LO-GIZE**, *v.* to praise, to commend — '*Ta'rif yā sanā k., madh k.* — Prasaṅsā k., stuti
- EŪ'NUCH**, *n.* (Gr. *eunē, echo*) a man who has been castrated — '*Khoja, khwāja-sarā, khasī, be-khāya* — Hijrā, chhinnavrisṭhan, napuṅsak.
- EŪ'NU-CHATE**, *v.* to make a eunuch — '*Khoja banānā* — Hijrā banānā.
- EŪ'NU-CHISM**, *n.* the state of a eunuch — '*Khoja-pan. khwāja-sarāī* — Hijrāpanā, chhinnavrisṭhanatā, napuṅsakatwa. [— Yathārth sparś bodh, yathārth bodh, thik jñān.]
- EŪ'PA-THY**, *n.* (Gr. *eu, pathos*) right feeling — '*Durust lāma yā lāmīa, durust khayāl*

EUPHEMISM, *n.* (Gr. *eu, phēmē*) a delicate way of expressing what might offend—*Jis bāt se shāyad koī nā-rāz ho usko mulāyamat se kahná, narm-goī*—Apriya bāt ko sundar wā komal rūp se kahná suvākyā, akatubbhāshan.

EUPHONY, *n.* (Gr. *eu, phonē*) an agreeable sound, smooth enunciation—*Khush-āwāzī, tuhsin-i-talaftuz*—Suswar, suśabdi, sundar uchecharan.

EUPHONIC, **EUPHONICAL**, *a.* agreeable in sound—*Khush-āwāz*—Suswar, suśrāvya, śrutisukh. [prakār ki jari.]

EUPHRASIA, *n.* (Gr. *euphrasia*) the herb eye-bright—*Ek qism kā chhoṭā per*—*Ek* **EURIPUS**, *n.* (L. *e*) a strait where the water is much agitated—*Ek āb-nāe jiskā pāni bahut uchhālā hai*—*Ek jalāḍamarunadhya jiskā pāni bahut hilā dolā kartā hai.*

EUROPEAN, *a.* belonging to Europe, *n.* a native of Europe—*Parangistāni, Parangi, Afranji, Yūropi mulk kā, Yūropi mulk ke mutāʾullig*; *n.* *Parangistāni, Parangi, Afranji, Yūropi mulk kā mutawattin*—Yūropi, Yūropdesasambandhi, Yūropdesaj; *n.* Yūrop kā de-ṭjan. [andāz, qarīna, khush-duṭi—Mel, parimān, sudaulī.]

EURYTHMY, *n.* (Gr. *eu, rhythmos*) harmony, proportion, symmetry—*Muwāfaqī*, **EUTAXY**, *n.* (Gr. *eu, taxis*) established order—*Muqarrar band-o-bast intizām yā tartīb*—Sthir vyavasthā wā niyam.

EUTHANASIA, **EUTHANASY**, *n.* (Gr. *eu, thanatos*) an easy death—*Āsān marī, āsāni ki marūt*—Sugam mrityu, binā kasht wā kleś ki mich.

EVACUATE, *v.* (L. *e, vaco*) to make empty, to discharge, to quit—*Khālī k., ikhrāj k., takhliya k., tark k.*—Sūnya k., nikālne, chhāṭne, chhoṛnā, chhuṭānā, chhoṛ jānā, tyāganā.

EVACUATION, *n.* the act of emptying, discharge, abolition, a withdrawing from—*Khālī k., ikhrāj, takhliya, dust, radd, maugʾij, mansūkh, tark, bīz āmad*—Sūnyakarap, nikāl, jhār, jhāṛ, malotsarg, malamutratyāg, chhoṛāw, khaṇḍan, lop, uṭhā d., tyag, sīdhārnā, chhoṛ jānī, chhoṛā lenā, uṭhā lenā.

EVACUATOR, *n.* one who makes void—*Khālī k. w., ikhrāj k. w., takhliya k. w., tark k. w.*—Sūnya k. w., nikālne w., chhoṛne w., chhuṭāne w., chhoṛ jāne w., tyāgane w.

EVADE, *v.* (L. *e, vado*) to elude, to avoid, to escape, to slip away—*Tālānā, urānā^h, harāw rukhnā^h, buchānā^h, dūr bhāgnā^h, bachnā^h, nikāl jānā^h, nikāl bhāgnā^h.*

EVASION, *n.* subterfuge, artifice—*Bahāna, hila, hila-hawāla, fureb, fitrat, hila-bāzi, mugāḍata*—Talmatol, urānjhāin, tālī tālī, urān, chhāḍma, chhal, vakchhal.

EVASIVE, *a.* using evasion, elusive—*Dhokhe-bāz, hila-bāz, bāt se fureb d. w., farebī, muzabzab, Dhokhā d. w., chhālī, vaichak, vakpravaichak, bāt se dhokhā d. w., bahkūt.* [muzabzab tuur se—Chhal se, dhokhe se, vakchhal se, vakrokti se.]

EVASIVELY, *ad.* by evasion, elusively—*Hila se, fareb se, hila bāzi yā hila-sāzi se*, **EVAGATION**, *n.* (L. *e, rago*) the act of wandering, excursion, deviation—*Gashī, sair, be-rāhi, qum-rāhi*—Bhraman, paribhraman, bhrautī, vichalan.

EVANESCENT, *a.* (L. *e, vanus*) vanishing, fleeting, passing away—*Qāib h. w., naqsh-bar-āb, qutur-jāne w., kāfūr ho-jāne w., zuvāl-pazīr*—Asthāyī, achiraasthāyī, bhaṅgur, kshapabhaṅgur, kshapamātrasthāyī, sīghra chālā jāne w., ur jāne w.

EVANESCENT, *n.* disappearance—*Kāfūr ho-jānā, qāib ho-jānā*—Uṛāw, ur jānā, adarsān, apratyakshatā.

EVANES, *a.* faint weak, evanescent—*Halkā^h, kachchā^h, ur-jāne w^h.*

EVANISH, *v.* to disappear, to vanish—*Kāfūr ho-jānā, qāib ho-jānā*—Ur jānā, adriśya ho jānā, apratyaksh h [Inji]—Maṅgalasamāchār, susānvād, Isāidharmapustak.

EVANGEL, *n.* (Gr. *eu, angello*) good tidings, the gospel—*Mushdu, khush khabari*, **EVANGELIC**, **EVANGELICAL**, *a.* according to the gospel, contained in the gospel—*Injil ke mutābiq, muwāfiq-i Injil, Injilī*—Susānvādānusāri, Isāidharmānusāri, Isāidharmāniyāyī, Isāidharmapustakāntargat. [dharmapustakānusār.]

EVANGELICAL, *ad.* according to the gospel—*Injil ke muwāfiq yā mutābiq*—Isāidharmapustakāntargat.

EVANGELISM, *n.* promulgation of the gospel—*Injil kā waʿz ishtihār yā izhār*—Susānvād kā prachār, maṅgalasamāchār kā prachār, Isāidharm kā prachār.

EVANGELIST, *n.* a writer of the history of Jesus Christ, a preacher of the gospel—*Hazrat ʿIsā ki tarārikh likhne w., Injil-nawis, Injil kā waʿz ishtihār yā izhār k. w., Injil kā khatib*—Īʿācharitrachak, maṅgalasamāchārālekchak, susānvādprachārak, maṅgalasamāchārāprachārak, Isāidharmaprachārak.

EVANGELISTARY, *n.* a selection from the gospels to be read in divine service—*Injil ki itikāfāt*—Maṅgalasamāchār kā saṅkshēp, Isāidharmapustak kā saṅkshēp.

EVANGELIZE, *v.* to instruct in the gospel—*Hazrat ʿIsā ke mazhab ko jāri yā zūhūr k., Injil kā waʿz k., ʿIsqim mazhab ki taʿlīm k.*—Isāidharm kā upades k., maṅgalasamāchār kā prachār k., Isāidharm kā prachār k.

EVAPORATE, *v.* (L. *e, vapor*) to fly away in vapour, to waste insensibly—*Bukhār shāmīl h., bukhār ban-kar ur-jānā, bukhār banānā, kāfūr ho-jānā, harāw ho-jānā, sūkh jānā^h, sukhhā-dānā^h*—Vāshph., vāshp hokar ur jānā, vāshparūp se ur jānā, bhāph hokar ur jānā, bhāph banānā, sushk k. wā h.

E-VĀP'O-RA-BLE, *a.* easily dissipated in vapour—*Bukhār ki sūrat meṁ urāḥye jāne ke qābil jise bā-āsānī bukhār banā-kar urā sakeṁ*—Vāshp wā bhāph ke ākār meṁ urāḥye jāne ke yogya, jisko vāshp wā bhāph banīkar urā sakaii.

E-VĀP'O-RĀ'TION, *n.* the act of flying away in vapour, conversion into vapour—*Bukhār ho-ke urānā, bukhār h., tabakhkhur*—Vāshp wā bhāph hokar ur jānā, vāshp wā bhāph h.

[*Shām, kisi tevhār ki agli shām*—Sānjh, kisi tevhār ki agli sānjh.

EVE, **E'VEN**, **Ē'VN**, *n.* (S. *ēfen*) the close of the day, the evening before a holiday—

E'VE-N-ING, *n.* the close of the day, the latter end of life; *a.* toward the close of day—*Shām, piri*; *a. shām kā*—Sānjh, buhāpā, viiddhāpā; *a. sānjh kā.*

E'VE-N-SONG, *n.* form of worship for the evening—*Shām ki du'ā yā namāz yā mazhabī git*—Sānjh kā bhajan, sānjh kā dharmagit.

E'VE-N-TIDE, *n.* the time of the evening—*Shām kā waqt*—Sāyāukāl, sandhyākāl.

E'VE-N, **Ē'VN**, *a.* (S. *ēfen*) level, uniform, smooth, equal, parallel, calm, capable of being divided into equal parts; *v.* to make even, to level, *ad.* exactly, verily, likewise, so much as—*Ham-wār, mustawī, yak-sān, musattah, barābar, mutawāzi, thandhā^h, dhīrā^h, sanjīda, juft, zūj*; *v. ham-wār k. musattah k.*; *ad. bi'-ainih, bi'-ainī-hī, wāq'i, waisāhī^h, bhī^h, yahan tak^h*—Sam, samān, ekākār, samasth, chauras, chaupāt, batādhār, tulya, samānāntar, śānt, samabhāv, samavritti, yugma; *v. sam k, chauras k., batādhār k.*; *ad. thik, satya, hān sach, usī rīti se, tathā, itnā ki.*

E'VE-N-LY, *ad.* equally, uniformly—*Barābarī se, sarāsar, ham-wārī se, yak-sānī se*—Tulyatā se, samānatā-se, chaurasī se, ek-kī rūp se.

E'VE-N-FESS, *n.* the state of being even—*Ham-wārī, barābarī, rāstī, dhīrā-pan^h, sanjīdagī*—Tulyatā, samātā, samānatā, śāntī, samachittatwa, samānavritti, samabhāv.

E'VE-N HĀND-ED, *a.* impartial, equitable—*Be-taraf-dār, munisif, be-garaz, rāst, sādiq, 'ādil*—Apakshapātī, vipakshapāt, samadarśī, ubhayaśam, nyāyī, nyāyakārī, nyāyavartī.

E-VĒNT', *n.* (L. *e, ventum*) that which happens, an incident, consequence—*Sar-guzasht, hādīsa, wāq'ā, mājarā, natija, samarā*—Ghaṭanā, vritta, vrittānt, phal, parīṇam.

E-VĒNT'FUL, *a.* full of events, momentous—*Pur-mājarā, pur-sar-guzasht, girān, sāngin, bhārī^h*—Bahughaṭanāmay, bahughaṭanāviśiṣht, bahuvrittaviśiṣht, gurughaṭanāviśiṣht.

E-VĒNT'Ū-AL, *a.* happening as a result—*Qat'ī, 'arizī, ākhīrī*—Anuvartī, ānushaṅgik, anusārī, antya, antin. [śeṣh meṁ.

E-VĒNT'Ū-AL-LY, *ad.* in the event—*Natije meṁ, ākhīr ko*—Phal meṁ, ant meṁ, ant ko.

E-VĒNTER-ATE, *v.* (L. *e, venter*) to rip open, to disembowel—*Pet chīr-dānā^h, pet chīr-kar ānten nikālā^h*. [nā^h, jhārnā^h, chhān k^h.

E-VĒN-TI-LATE, *v.* (L. *e, ventus*) to winnow, to sift out, to discuss—*Chhānā^h, chāl-*

E-VĒN-TI-LĀTION, *n.* the act of ventilating—*Jhārnā^h, chālā^h, chhān^h, chhānā^h*.

ĒVER, *ad.* (S. *āfer*) at any time, always—*Kadhi^h, hamesha*—Kabhi, kisi samay meṁ,

kadīpi, sadā, sarvadā.

ĒVER-BURN-ING, *a.* unextinguished—*Mudām roshan*—Sadā jalātā huā.

ĒVER-DŪ-RING, *a.* eternal—*Dāimī yā dāim, mudāmī yā mudām, azālī-o-abadī*—Nitya,

sanātān, anādyant, anantakālāsthāyī.

ĒVER-GREEN, *a.* green throughout the year; *n.* a plant always green—*Hamesha tar-o-lāz, hamesha sabz, sadā-bahār*; *n. sadā-bahār nabāt*—Sadā harā, sarvadā amlān aur āsushk; *n. sadā harā paudhī, sarvadā amlānaushadhi.*

ĒVER-LĀST'ING, *a.* lasting without end, perpetual, immortal, eternal; *n.* eternity—*Dāimī yā dāim, qāim, lā-zawāl, be-zawāl, mudāmī yā mudām*; *n. hameshagī, dawām*

—Anantakālāsthāyī, mityasthāyī, akshay, anāśya, ajar, anant, nitya; *n. nityatā, anantatā, anādyantatā.* [—Nitya, anant kāl tak, anantatā se.

ĒVER-LĀST'ING-LY, *ad.* without end, eternally—*Hameshagī se, lā-zawālī se, dawām se.*

ĒVER-LĀST'ING-NESS, *n.* eternity, perpetuity—*Lā-zawālī, dawām, hameshagī*—Nityatā, anantatā. [mudāmī yā mudām—Nitya, akshay, ajar, anant, lagātār.

ĒVER-LIV-ING, *a.* eternal, immortal, incessant—*Dāim yā dāimī, lā-zawāl, be-zawāl,*

ĒVER-MORE', *ad.* always, eternally—*Hamesha, mudām*—Sadā, sarvadā, nitya.

E-VĒRT', *v.* (L. *e, verto*) to overthrow—*Bar-bād k., nest-o-nābūd k.*—Ulatpulat d., nās k., ukhār dālnā. [pulāt, ukhār, nās, dhwaṁs.

E-VĒR'SION, *n.* overthrow, destruction—*Bar-bādī, nest-o-nābūdī, zavāl, inhidām*—Ulat-

ĒVER-Y, *a.* (S. *āfer, etc*) each one—*Har, har ek*—Ek ek, pratyek. [sāmpradāyik.

ĒVER-Y-DĀY, *a.* common, usual—*'Amm, mā'mulī, rāij*—Sādharan, sāmānya, vyavahārik,

ĒVER-Y-WHERE, *ad.* in every place—*Har jagah, har kahān*—Sarvatra, sab thaur.

E-VICT', *v.* (L. *e, victum*) to take away by a sentence of law, to dispossess—*Qānūnī hukm se le-lenā, be-dakhl k.*—Vyavastha ke anusār chhīn lenā, hritādhikār k., adhikār wā swattwa har lenā. [nirākaran wā vahishkaran, pramān.

E-VIC'TION, *n.* dispossession, proof—*Be-dakhlī, dalīl*—Swattwaharan, adhikār se

EVI-DENT, *a.* (L. *e, video*) plain, apparent—*'Ayān, zāhir, 'alāniya, wāzih, huwaidā, numāyān, āshkāra*—Kbulā, pratyaksh, spashṭ.

- EV'-DENCE**, *n.* testimony, proof, a witness; *v.* to prove, to show, to convince—*Gawāhī, shāhidī, shahādāt, dalīl, dalālat, sabūt yā subūt, wusūh, gawāh*; *v. shāhīd k., shahādāt d., dalīlāt k.*—*Sākshī, pramāṇ, sākshī*; *v. pramāṇī k., driṇh k., dikhānā, pratyaksh k., prakāś k., spāshṭ k., sujhānā, suchanā k.* [*pramāṇavisīshṭ.*]
- EV'-DENT-IAL**, *a.* affording evidence or proof—*Dalīl d. w., dalīl-āwar*—*Pramāṇ d. w., EV'-DENT-IAL, ad.* plainly, obviously—*Zāhīran, sarīhan, zāhīrā, sāf-sāf*—*Khulā khulī, pratyaksh rūp se, spāshṭ wā vyakt rūp se, sākshāt.*
- EV'IL**, *EV'*, *a.* (*S. ift*) not good, bad, wicked, corrupt; *n.* wickedness, injury, calamity; *ad.* not well, injuriously—*Burā^h, bad, zabān, kharāb*; *n. burā^h, bad^h, zabūnā, khula, khalāsat, nuqsān, kharābī, ziyān, balā, āfat*; *ad. zabūnī se, kharāb taur se, nuqsān yā kharābī se*—*Mand abhadra, anaṅgal, dushṭ, pāpī, khal. sāth, adham, kutsit*; *n. dushṭatā, khalatā, sāthatā, daurātmya, daurjanya, arishṭ, anishṭ, ahit, hānī*; *ad. mand rūp se, burā^h se, dushṭatā se, apakār se, hīn-āpūrvak.*
- EV'IL-LY**, *ad.* not well—*Burā^h se^h, burā^h.*
- EV'IL-NESS**, *n.* badness, viciousness—*Kharābī, zabūnī, khula, khalāsat, shavārāt, sharr, gunāh-gārī*—*Burā^h, mandatā, dushṭatā, daurjanya, daurātmya.*
- EV'IL-DÖ-ER**, *n.* one who does evil—*Bad-kār, karām-kār, gunāh-gār, bad-j'il, bad-kir-dār*—*Kukarni, asatkarni, pipakārī, durvitta.*
- EV'IL-EYED**, *a.* having a malignant look—*Bad-nigāh, bad-andesh-nigāh, manhūs-nigāh*—*Krūdrishṭī, pāpdrishṭī, asadrishṭī.*
- EV'IL FÄ'VOURED**, *a.* ill-countenanced—*Bad-sūrat, bad-shāl*—*Kurūp.*
- EV'IL FÄ'VOURED-NESS**, *n.* deformity—*Bad-sūratī, bad-shālī*—*Kurūpatā, virūpatā.*
- EV'IL-MIND-FD**, *a.* malicious, wicked—*Bad-bātin, bad-andesh, bad-kho, bad-zāt, khabis*—*Dweshī, drohī, pāpatmā, durātma.* [*Paranindā, apavād, durvachan, durālāp, kalaṅk.*]
- EV'IL-SPEAK'ING**, *n.* slander, calumny—*Bad-goī, 'aib-goī, iftīrā, tukmat, ittihām*—*EV'IL-WÖRK-ER*, *n.* one who does wickedness—*Bad-kār, bad-j'il*—*Pāpātma, durcchārī.*
- EV-VINCE'**, *v.* (*L. e, vinco*) to prove, to show, to manifest, to make evident—*Sābit k., zāhīr k., uqūl k., āshkārā k.*—*Pramāṇī k., driṇh k., dikhānā, dikhānā, jātanā, bat-lānā, spāshṭ k., vyakt k., prakāś k., pragat k., pratyaksh k.*
- EV-VIN'-IBLE**, *a.* capable of proof—*Sābit hone ke qābil, dalālat-pāzīr, qābil-i-sabūt*—*Sichya, nirdesaniya, prajanya, pāmānī kiy e jāne ke yogya.*
- EV-VIS'CE-ER-ATE**, *v.* (*L. e, viscera*) to take out the entrails, to disembowel—*Aṭṭarī nī-kāhnā^h, pet chūr-kar aitarīyānā nikāhnā^h.* [*bachā jānā.*]
- EV-VITE'**, *v.* (*L. e, vito*) to avoid—*Bāz rahnā, gurez k., 'rās k.*—*Dūr rahnā, barā jānā.*
- EV'IT-ABLE**, *a.* that may be avoided—*Jis se bāz rah sakeṇ, jis se gurez kar-sakeṇ*—*Jis se bhāg wā bach sakaiṇ, jis se barāw wā bachāw kar sakaiṇ, pariharāṇī, varjaniya.*
- EV'ITATE**, *v.* to avoid, to shun, to escape—*Barānā^h, bachānā^h, bachā-jānā^h, bhāgnā^h, nikāl bhāgnā^h, nikāl-jānā^h.*
- EV-ITÄ'TION**, *n.* the act of avoiding—*Barāw^h, bachāw^h, nikāl^h, bhāgnāw^h.*
- EV-VÖKE'**, *v.* (*L. e, roco*) to call forth—*Bulānā^h, pukār^h, khīnch^h.*
- EV-VÖ-CATE**, *v.* to call forth—*Bulānā^h, pukār^h, khīnch^h.*
- EV-VÖ-CÄ'TION**, *n.* a calling forth—*Bulāhat^h, pukār^h, khīnch^h.*
- EV-VÖ-LÄ'TION**, *n.* (*L. e, volo*) a flying away—*Urān^h, vṛ-jānā^h.*
- EV-VÖLVE'**, *v.* (*L. e, rolvo*) to unfold, to open, to disclose to expand—*Udher^h, suljhānā^h, kholnā^h, ughār^h, dikhānā^h, bolnā^h, phor^h, phailānā^h, pasār^h.*
- EV-VÖ-LÜ'TION**, *n.* the act of unfolding—*Kholāw^h, ughār^h, kholnā yā ughār^h, dikhāw^h, bolnā^h, phorāw^h, phailāw^h, pasār^h.*
- EV-VÖ-MITION**, *n.* (*L. e, vomo*) a vomiting—*Qui, radd*—*Vaman, chhānt, uchhār.*
- EV-VÜL'SION**, *n.* (*L. e, rulsun*) the act of plucking or tearing out—*Ukkār^h, khasot^h, uthā-dānā^h, noch-dānā^h.*
- EWEE**, *n.* (*S. ewe*) a female sheep—*Bher^h, meṇṇhī^h, bher^h.* [*lotā^h, āftāba, ābtāba.*]
- EW'ER**, *n.* (*S. hver*) a kind of pitcher—*Karvā^h, badhnā^h, purvā^h, surā^h, jhār^h.*
- EX-ÄÇ-ER-BATE**, *v.* (*L. e, acerbus*) to imbitter, to increase malignant qualities—*Karhānā^h, 'adāwat barhānā*—*Khijhānā, khijānt, kurkānā, chirbānā, dwesh barhānā.*
- EX-ÄÇ-ER-BÄ'TION**, *n.* increase of malignity—*'Adāwat kī ziyādātī*—*Dwesh wā droh kī vriddhi.*
- EX-ÄCT'**, *a.* (*L. ex, actum*) nice, accurate, strict, methodical, punctual; *v.* to require, to demand, to extort—*Bārīk, durust, mukammal, sahīh, sakht, murattab, muntazam, saltiq-shi'ar, uslub-dār, šādīq, rāst, wa'da-wafā*; *v. talab k., dā'wā k., taqāzā k., istihqāq k. dā'wā k., zabar-dastī se lenā, jabran lenā*—*Sūksm, yathārth, yāthārthik, dosharahit, šuddh, karā, kathin, niyamasil, kramasil, kramānugat, sayatn, apramā-dī, kharā, sachchā*; *v. māṅgnā, adhikār pūrvak chāhnā, dabā lenā, aiñṭh lenā, chhīn lenā.*
- EX-ÄCT'ER**, **EX-ÄCT'OR**, *n.* one who exacts—*Talab k. w., tālib, mutaqāzī, muqtazī, ziyā-da-talab, jabran lene w.*—*Māṅgne w., adhikār pūrvak chāhne w., dabā lene w., chhīn lene w., aiñṭh lene w.*

- EX-AC'TION**, *n.* extortion, unjust demand — *Dast-darāzi, zabar-dastī se lenā, bejā da'wā taqāz yā mutālaba* — *Paraswādān, dabā lenā, anyāyapūrvak lenā, anyāy māṅg.*
- EX-AC'T-TUDE**, *n.* nicety, exactness — *Bārīkī, durustī, takmil* — *Sūkshmatā, yāthārthatā, yāthārthya, sūddhatā.* [Sūddhatāpūrvak, sūkshmatā se, thik thik, thik.
- EX-AC'T-LY**, *ad.* accurately, nicely, precisely — *Sīkhat se, bārīkī se, hū-ba-hū, bi'-aini-hi* —
- EX-AC'T-NESS**, *n.* accuracy, nicety, regularity — *Durustī, sīkhat, bārīkī, nāzūkī yā nazakat, sijil-bandī, qarīna-bandī* — *Sūddhatā, yāthārthya, yāthārthtātā, sūkshmatā, bandhān, bandhej, kramānusār, samatā.*
- EX-AC'T-RESS**, *n.* a female who exacts — *Jo 'aurat tūlib mutagūzī muqtazī yā jabran le-lene wālī hotī hai* — *Jo stri adbhikār pūrvak māṅgnevālī dabālenewālī wā chhinlene-wālī wā anyāy se adbhik lenewālī hotī hai.*
- EX-AG-GER-ATE**, *v.* (L. *ex, agger*) to heap up, to heighten by representation — *Dher lagānā^h, ziyāda kar-ke bayān k., mubālagā k.* — *Rāsi lagānā, barhānā, sañchay k., adbhik karke wā barhākar kahānā, ativarpan k., atyukti k., vāgvistār k.*
- EX-AG-GER-ATION**, *n.* amplification, hyperbole — *Aś se ziyāda kar-ke bayān, tūl-tawil bayān, mubālagā* — *Ativarpan, vākyabāhulya, vāgādhyā, atyukti.*
- EX-AG-GER-A-TION**, *n.* containing exaggeration — *Pur-mubālagā, pur-tūl-tawil bayān* — *Ativarpanamay, atyuktinay.*
- EX-ALT**, *v.* (L. *ex, altus*) to raise, to elevate, to extol, to magnify — *Uthānā^h, sar-farāz k., buland k., taraqqī d., ta'rīf, k., wasf k., sanā-khwānī k., bayā k.* — *Charhānā, barhānā, ūchā k., unnat k., prasañsī k., barāi k., stuti k., śāghā k.*
- EX-AL-TATION**, *n.* the act of exalting, elevation — *Taraqqī, sar-farāzī, wasf, sanā-khwānī, ta'rīf, sar-bulandī, irtifā', urūj* — *Unnatī, charhāw, barhāw, prasañsā, stuti, uchchātā, ūchāī, ūchā k.*
- EX-ALT-ED-NESS**, *n.* state of dignity or greatness — *Sar-furāzī, mumtāzī, musafkhhārī, fakhr, 'azīm-ah-shānt* — *Unnatā, unnatī, prabhutā, mahimā, aiśwarya.*
- EX-ALT-ER**, *n.* one who exalts — *Sar-farāz k. w., taraqqī d. w., buland k. w., ta'rīf k. w.* — *Unnat k. w., ūthāw w., charhāw w., barhāw w., prasañsak, ūchā k. w.*
- EX-AMEN**, *n.* (L.) inquiry, disquisition — *Tahqīqāt, pursish, munāzara, taftish* — *Jijñāsā, parikshā, anweshan, vichār, vitark, anusandhān.*
- EX-AM-INE**, *v.* to search into, to question, to try, to scrutinize — *Talāsh k., sun'āl pūchh-nā, āzmānā, imtihān k., tahqīq k., nazar-andāz k., qaur k., tajwiz k., taftish k.* — *Khojā, dhūñrhā, prasnā k., pūñchhā, parikshā lenā, parakhnā, kasnā, vichār k., jāñchnā chhānā.*
- EX-AM-I-NA-BLE**, *a.* that may be examined — *Jiskī talāsh āzmāish imtihān tahqīqāt tajwiz yā taftish ho-sak, mumkin-u-tilimihān, mumkin-u-taftish* — *Jiskā khoj parikshā kasāw vichār jāñchāw wā chhānāw ho sake, parikshaniyā, anweshaniyā, vichāraniyā, mrikshaniyā.* [honewālī ho.
- EX-AM-I-NANT**, *n.* one to be examined — *Jiskā imtihān hone-wālā ho* — *Jiskī parikshā*
- EX-AM-I-NATE**, *n.* the person examined — *Imtihān d. w., mutahān* — *Parikshā d. w.*
- EX-AM-I-NATION**, *n.* the act of examining — *Talāsh, āzmāish, pursish, imtihān, tahqīqāt, tajwiz, taftish, just-o-jā* — *Khoj, dhūñrh, pūñchh pūñchh, parikshā, parakh, vichār, jāñch, chhān, anusandhān, mrikshan.*
- EX-AM-I-NER**, *n.* one who examines — *Talāsh k. w., talāshī, tajriba-kār, mumtahin, mutafakhhā, tahqīqāt k. w., tajwiz k. w., taftish k. w., muhāsib* — *Khojne w., khojī, pūñchhwayī, parikshak, parkhaiyā, kasne w., vichārne w., vichārak, jāñchue w., jāñchwayī, chhāne w., chhān karne w.*
- EX-AM-PLE**, *n.* (L. *exemplum*) a copy, a pattern, a model, an instance, a specimen, a precedent, an illustration — *Nagl, nāmūnā, qālib, qidwa, misāl, bāngī^h, nazir, tamāl, tafsīr, ta'bīr* — *Pratirūp, pratimā, ādarś, drishhtant, udāharan, nidārsan, pūr-vadrishhtant, pūrvanidārsan, utprekshā, pradarśan, vyākhyā.*
- EX-AM-PLE-R**, *n.* a pattern, a sampler — *Nāmūnā, bāngī^h* — *Pratirūp, ādarś, nidārsan.*
- EX-AN-GUI-OUS**. See **EXSANGUIOUS**.
- EX-AN-I-MATE**, *a.* (L. *ex, anima*) lifeless, dead, spiritless, depressed — *Be-jān, murda, afsurda, pach-murda, dūl-tang* — *Nirjīw, ajīw, vichetan, prāpahn, mūā, mrit, miste, nirutsāh, man tūtā, bhagnaman, udās.* [Japratinidhi
- EX-ARCH**, *n.* (Gr. *ex, archos*) a viceroy — *Bādshāh kā nāib, nawwāb, sūbā-dār* — *Rā-*
- EX-AR-CHATE**, *n.* the office of an exarch — *Bādshāh kī niyābat, sūbā-dārī, nawwābī* — *Rājapratinidhitwa, rājapratinidhya.*
- EX-AS-PE-R-ATE**, *v.* (L. *ex, asper*) to provoke, to enrage; *a.* provoked — *Khafā k., nā-khush k., diqq k., gussa-nāk k.; a. khafā yā gussa-nāk kiya gayā* — *Khijhānā wā khijhānā, kurhānā, chhaernā, ruṭhānā, krudhd k.; a. khijāyā kurhāyā ruṭhāyā wā krudhd kiya gayā.* [gussa angezi — *Chher, prakop, krodhakaran, kopakaran.*
- EX-AS-PE-R-ATION**, *n.* provocation, irritation — *Khijāhā^h, chir yā chirh kā kām, khafagi,*
- EX-AUC-TO-RATE**, *v.* (L. *ex, auctum*) to dismiss from service, to deprive of a benefice — *Bar-taraf k., naukari se mauqūf k., nā-mustahiqq k., nazr-i-aimma chhin lenā* —

Chhorá d., pad wá adhikár se dūr k. wá chhorá d., vritti haraṇ k., dharmasikshaka-vritti chhin lená.

EX-AUC-TO-RĀ'TION, n. dismissal, deprivation—*Bar-tarafi, mauqúfi, ma'zúli, istihqáq ká chhiná jar á*—Adhikár wá pad se nirákarān, adhikárahayuti, padachyuti, vritti upaharaṇ, vritti wá dharmádhyaṇapakajiviká ká chhiná janá.

EX-ĀU'THO-RATE, v. to dismiss from service—*Naukarí se bar-taraf mauqúf yá ma'zúl k.*—Adhikár wá pad se chhorá d.

EX-ĀU'THO-RĀ'TION, n. deprivation of office—*Bar-tarafi, mauqúfi, ma'zúli*—Adhikár wá pad se nirákarān, padachyuti. [*be-ikhtiyár k.*—Adhikaráhin k., adhikárarahit k.

EX-ĀU'THO-RIZE, v. to deprive of authority—*Ikhtiyár chhin lená, ikhtiyár se ma'zúl k.*

EX-CĀR'NATE, v. (L. *ex, caro*) to clear from flesh—*Be-gosht k., gosht chhoráná*—Mānsa-hin k., nirmāns k., māns chhoráná.

EX-CA-VATE, EX-CĀ'VATE, v. (L. *ex, cavus*) to hollow, to cut into hollows—*Korná^h, kakorná^h, khodná^h, khokhlá^h, polá^h, kát-kar garhá^h*. [*kholará^h, garhá^h.*

EX-CA-VĀ'TION, n. act of hollowing, a cavity—*Khodná^h, korar^h, khokhlá^h, khokhar^h,*

EX-CĒED', v. (L. *ex, cedo*) to go beyond, to go too far, to surpass, to excel—*Kisi ke áge janá^h, barh janá^h, bahut-hi dūr janá^h, ziyáda h., afzal h., sabqat k., tarjih rakhná, pesh-qadam h., kisi se bih-tar h.*—Nāghná wá lāghná, atyant dūr janá, adhik h., barhkar h., barhiyá h., śreshth h., charhtá h., saras h.

EX-CĒED'ER, n. one who exceeds—*Pesh-qadam h. w., afzal h. w., sabqat k. w., kisi se bih-tar h. w., tarjih rakhne w., ziyáda h. w.*—Áge bath jāne w., nāghne wá lāghne w., barhiyá h. w., śreshth h. w., charhtá h. w., saras h. w., adhik h. w.

EX-CĒEP'ING, p. a. great in extent quantity or duration; *ad.* in a very great degree; n. the act of going beyond bounds—*Ziyáda, zúid, niháyat, ba-shiddat; ad. niháyat-hi; n. ziyádati*—Bahut, nipat, atyant, atisay, atikrámak; *ad.* bahut hi; n. adhikái, maryádá ullaṅhan. [nitánt.

EX-CĒED'ING-LY, *ad.* greatly, very much—*Ba-shiddat, niháyat*—Nipat, atyant, atisay,

EX-CĒEL', v. (L. *excello*) to outdo in good qualities, to surpass, to be eminent—*Páig h., sabqat k., fauqiyat le-janá, tarjih rakhna, sharaf rakhná, afzal h.*—Śreshth h., barhiyá h., charhtá h., saras h., nikaltá h., utkrisht h.

EX-CĒEL-LENCE, EX-CĒEL-LEN CY, n. the state of excelling, good quality, dignity, high rank in existence, a title of honour—*Fauqiyat, tarjih, sharaf, fazilat, khúbi, lutf, buzurgi, qadr, 'áli martaba, hazrat, junáb, junúb-i-'áli*—Chokháí, sarasáí, suthráí, utkrishtatá, utkarsh, prakars, antkarshya, bhaláí, śreshthatá, uttamatá, utkrisht gun, mahátmya, sammán, piatáp, prabháv, pradhinatá, utkrisht pad, maharáj, áryya

EX-CĒEL-LENT, a. eminent in any good quality—*Khúbi, khássa, latif, tuhfa, bih tar, pakiza, ma'yús, sharif, fúzil, nádir, faig, mumtíz, afzal, mustasná*—Uttam, śreshth, achchhá, bhalá, suthrá, chokhá, saras anúthá, utkrisht. [achchhi bhānti se, śreshthatá se.

EX-CĒEL-LENT-LY, *ad.* well in a high degree—*Ba-khúbi, khássi tarah se*—Uttam ríti se,

EX-CĒEPT', v. (L. *ex, captum*) to leave out, to object; *prep.* exclusively of, unless—*Faro-guzasht k., tark k., istisná k., mustasná k., i'tiráz k., 'uzr k., chún-o-chirá k.; prep. siná yá siná, ba-juz, ba-gair, illá, agar, magar*—Chhorá, chhor d., jāne d., bhin k., tonkná, bádhá k., aswikár k., khandan k., kátná; *prep.* chhorákar chhorak wá chhorke, biná, jo, yadi. [ke wá chhoráke, chhorak wá chhorákar, biná.

EX-CĒEPT'ING, *prep.* with exception of—*Siná, ba-juz, qat-nazar, ba-gair, bidún*—Chhor-

EX-CĒE'TION, n. the act of excepting, exclusion, the thing excluded, objection, cavil—*Tark, istisná, takáshí, sházz, jo shai tark ki játi hai, i'tiráz, nuqs, 'aib-joi, 'aib-giri, nukta-chini*—Tyág, vyatirek, chhút, chhoráw, rok, rukáw, nipátan, chhorí hui vastu, jo vastu chhor di jay, varjit vastu, bádhá, aswikár, rok tok, doshakalpan, chhidránwesh, vákyakhapdan. [*i'tiráz, giriftaní*—Varjaniya, pariharaniya, agráhiya, bádhya.

EX-CĒE'TION-Á-BLE, a. liable to objection—*Írad-pazir, jiskebáb mein i'tiráz ho-suke, qábíl*

EX-CĒE'TION-ER, n. one who makes objections—*I'tiráz k. w., 'aib-go, 'aib-gir*—Bádhá k. w., doshakalpak, chhidránweshi. [chirá, tenti, doshakalpak, chhidránweshi.

EX-CĒE'TIOUS, a. peevish, full of objections—*Tunuk-mizáj, i'tiráz k. w., 'aib-gir*—Chir-

EX-CĒE'TIOUS-NESS, n. peevishness—*Tunuk mizáj, zád-rangí*—Chirchiráhat.

EX-CĒE'TIVE, a. including an exception—*Istisná-amez, istisná-dár, dákhil-i-istisná*—Var-janavisisht, nishedhavisisht, vyatirekasuchak, dokhe jāne ke yogya.

EX-CĒE'TOR, n. one who makes exceptions—*Mustasni, girift-kun, 'aib-jo*—Chhor d. w., jāne d. w., chhidránweshi, doshakalpak.

EX-CĒERN', v. (L. *ex, cerno*) to strain out—*Chhánná^h, chhán lená^h.*

EX-CĒERP', v. (L. *ex, carpo*) to pick out—*Chun-lená yá chug-lená^h, chunná^h, chugná^h.*

EX-CĒEPT'ION, n. a selecting, the thing selected—*Chun-lená^h, chunná^h, chugná^h, jisko chun lená^h.*

EX-CĒEPT'OR, v. a picker, a culler—*Chun-lene w^h, báchhne w^h, báchh lene w^h.*

EX-CĒESS, n. (L. *ex, cessum*) more than enough, superfluity, intemperance—*Ziyádati, kárat, fráwání, ifrá, tugyání, be-i'tidáli, bad-parhezi*—Adhikái, ádhikya, báhulya,

ātyantikatā, bahutāyat, bahutāt, nīyamātikram, atyāchār, assanyam.

EX-CES'SIVE, *a.* beyond due bounds—*Ziyāda, nihāyat, fazul*—*Adhik, bahut, nītāt, atīṣay, nīpat.* [*dat, az-hadd*—*Atyant, atīṣay, nītāt.*]

EX-CES'SIVE-*LY*, *ad.* in an extreme degree—*Be-kadd, hadd se ziyāda, nihāyat, ba-shid.*

EX-CHANGE, *v.* (L. *ex, Fr. changer*) to give one thing for another; *n.* the act of exchanging, barter, balance of money, a place where merchants meet—*Badalnā, adlā-badlī k., 'īwar mu'āwaza k., mu'āwaza k.; n. adlā-badlī, mu'āwaza; muḥādala, tabdīl, badl, adl-badl, badlā, battā^h, karlā^h, sandū-ḡurōn ke bāham jam' hone kī jagah*—*Erāpherī k., erpher k., paltā k.; n. erāpherī, erpher, paltā, bārḥā, phirtā, pher, chauk, baniyōn ke ekatra hone kā sthān.* [*w., erpher k. w., paltā k. w.*]

EX-CHANGER, *n.* one who exchanges—*Mubādala k. w., mu'āwaza k. w.*—*Erāpherī k.*

EX-CHEQUER, *ex-čhēc'er, n.* (Fr. *chequer*) the court into which the public revenue is paid; *v.* to sue in the court of exchequer—*Inglistān kī wah kachahri: jismēn kharāj dākhil hotā hai, sar-kāri khāzina, khālisa; v. khālisa meñ nālīsh dāt k.*—*Ingland kī wah kachahri jismēn rājakar diyā jātā hai, rājadhanāgar, rajaswakkosh; v. koshādhyaksh wā koshādhlīs kī kachahri meñ wā mahāvichārsthān meñ vyavahārābhīyog k.*

EX-CISE, *n.* (L. *ex, cesum*) a tax on commodities; *v.* to levy excise—*Saudā-garī kī chizon par mahsūl; v. sandā-garī kī chizon par mahsūl lagānā*—*Bāpiyadravya par kar, rājakar; v. bāpiyadravya par kar lagānā.*

EX-CISE-*ABLE*, *a.* liable to excise—*Jispar mahsūl lag-sake, mahsūlī*—*Jis par kar lag sakai.*

EX-CISE-MAN, *n.* an officer who inspects commodities and rates the excise upon them—*Saudā-garī kī chizon par mahsūl thahrāne w., mirdhā, dāroga-i-mahsūl*—*Bāpiyadravya par kar thahrāne w., karaniṛpak, karādhyaksh.*

EX-CISE-*ION*, *n.* a cutting off, extirpation—*Tarāsh, bekh-kunī, bar-būlī*—*Kāt, chirphār, uechhed, utpātān, jar se khod dālnā, vinās.*

EX-CITE, *v.* (L. *ex, cito*) to stir up, to rouse, to animate, to stimulate—*Jumbish d., harakat d., angēzā, bedār k., istiḡlāl d., himmat baḥdhnā, targīb d., tahrīk d., tahrī k.*—*Uksānā, uṭhānā, ublūṛnā, jagānā, dīḥārās d., bārḥ d., uttejit k., pravartit k., protsāhit k., utthāpit k., kharā k.*

EX-CITE-*ABLE*, *a.* easily excited—*Bā-āsānī bedār kīc jūnc ke qābil, jisko āsānī se targīb tahrīk yā tahrīs ho-saktī hai, tahrīk-pazīr, targīb-pazīr, zūl-ranj, tunuk-mizāj*—*Uttejānī, uddipānī, pravartānī, sīghrakopī.*

EX-CITE-*ABLE-*LY**, *n.* the state or quality of being easily excited—*Jald bedār hone kī qābilīyat, targīb-pazīrī, tahrīk-pazīrī, tunuk-mizājī, zūl-ranjī*—*Uttejānīyatā, uddipānīyatā, sīghrapravartānīyatā, sīghrakopitwa.* [*uddīpak, chittotāpakārī, utthāpak, uttejak.*]

EX-CITE-*TANT*, *a.* stirring up, animating—*Tahrīs-kun, targīb d. w., muharrik*—*Dīpak.*

EX-CITE-*TION*, *n.* the act of exciting—*Tahrīs, tahrīk, jumbish*—*Uttejan, protsāh, uddīpan, uksāw.*

EX-CITE-*TIVE*, *a.* having power to excite—*Tahrīs tahrīk yā targīb dene ke qābil*—*Uksāne uṭhāne wā bārḥ dene ko samarth, uttejit wā pravartit karne ko samarth.*

EX-CITEMENT, *n.* the act of exciting, the state of being excited, that which excites—*Tahrīs, tahrīk, targīb, jumbish, josl, bā-ī-i-targīb, sabab-i-tahrīk, jis se targīb yā tahrīk ho*—*Uttejan, utthāpan, uddīpti, chittotāp, uttejamakārī, jo uksāwāi wā uttejit karai.*

EX-CITE-*ER*, *n.* one who excites—*Muharrīk, mushtahī, targīb tahrīs yā tahrīk d. w.*—*Uddīpak, uttejak, uksān, uksāne w., protsāhān, pravartak.*

EX-CLAIM, *v.* (L. *ex, clamo*) to cry out—*Chillā-uthnā^h, chillānā^h, hānk-pukārnā^h, pukār-uthnā^h, bol-uthnā^h, pukārnā^h.* [*pukārne w^h, bol-uthne w^h.*]

EX-CLAIM-*ER*, *n.* one who exclaims—*Chillā-uthne w^h, chillāne w^h, pukār-uthne w^h.*

EX-CLAM-*ATION*, *n.* outcry, clamour, a sentence passionately uttered, a mark (!) indicating emotion—*Shor, gul, faryād, wā-wailā, nālā, nālū mār-kar jo fīra bolā jātā hai, tā'ajjub-o-gum kā nishān jaisā kī yah (!)*—*Chillhāt, chitkār, chigghār, jo vākya chillākar bolā jātā hai, āscharyasūchak wā śokasūchak chihñ jaisā kī yah (!).*

EX-CLAM-*ATION-*RY**, *a.* containing exclamation—*Shor-dār, bā-faryād-o-zārī, tā'ajjub-pur, pur-gum*—*Chitkārāvīśīṣṭ, āscharyādi bodhak, chillāhātmay.*

EX-CLODE, *v.* (L. *ex, claudo*) to shut out—*Khārīj k., bāz rakhnā; mahrūm k., mus-tamā k.*—*Bāhar k., nikāl wā nikās d., nisār d., alag k., alag rakhnā, varjanā.*

EX-CLOS-*ION*, *n.* the act of shutting out—*Ikhraj, bāz-dārī, khārīj, irtidād, dūr-sāt, rukāw^h*—*Nikāl, nisār, vahishkaran, nishkāsan, nivāran, vāran, varjan, vyatirek.*

EX-CLOS-*ION-IST*, *n.* one who excludes—*Bāz rakhne w., mahrūm k. w., khārīj k. w.*—*Bāhar k. w., dūr rakhne w., alag k. w. wā rakhne w.*

EX-CLOS-*IVE*, *a.* shutting out, debarring—*Qair kī shirkat ko bāz k. w., bilā-shirkat-i-qair, qat-i-nazar, ālāwa, ba-istisnā, mā-siwā*—*Nivārak, bādhak, nishēdhak, binā dūstre ke sājhe ke, ananyagrāhya, anyagrāhya, chhor ke, chhorkar.*

EX-CLOS-*IVELY*, *ad.* without admitting or comprehending others—*Sirf, ba-qair dūstre kī shirkat ke*—*Keval, dūstre kisī ke sājhe ke binā.*

EX-COCTION, *n.* (L. *ex, coctum*) the act of boiling—*Khaulānā^h, ubālnā^h, khaulāhaṭ^h.*

EX-COGITATE, *v.* (L. *ex, cogito*) to strike out by thinking, to contrive, to invent—*Gaur kar-ke nikālnā, mansūba k., ijād k.*—Sochkar nikālnā, kalpanā k., upāy k., kalpanā karke nāvin vastu banānā.

EX-COGITATION, *n.* contrivance, invention—*Mansūba, tadbīr, ijād*—Upīyachintā.

EX-COMMUNICATE, *v.* (L. *ex, con, munus*) to eject from communion with the church; a excluded from the church; *n.* one excluded or cut off—*Mardūd k., mal'ūn k., mazhab-dāron ki musāhabat se khārij k., 'Isāi mazhab ke huqūq se khārij k.; a. 'Isāi mazhab se khārij kiya gayā, mardūd kiya gayā;* *n.* jo shakhs mardūd kiya jātā hai, mal'ūn kiya huā shakhs, jo shakhs 'Isāi mazhab se khārij kiya jātā hai—'Isāi samāj se nikāl d., 'Isāi dharmādhikār se nikāl d. wā bāhar k., jāt ke bāhar k., jāt se nikāl d.; a. 'Isāi samāj wā dharmādhikār se nikālī huā, jāt se bāhar kiya gayā; *n.* 'Isāi samāj wā dharmādhikār se nikālī huā jan, jāt se bāhar kiya gayā jan.

EX-COMMUNICABLE, *a.* liable or deserving to be excommunicated—'Isāi mazhab ke huqūq se yā 'Isāiyon ki suhbat se khārij kiye jāne ke qābil, mardūd yā mal'ūn kiye jāne ke liye—'Isāi samāj wā dharmādhikār se nikālī jāne ke योग्या, jāt se nikālī jāne ke योग्या.

EX-COMMUNICATION, *n.* exclusion from the fellowship of the church—'Isāiyon ki suhbat se khurīj yā iḥrāj, 'Isāi mazhab se khurīj yā iḥrāj, mardūdī—'Isāi samāj wā dharmādhikār se nishkāsan vahishkarān wā nishkāsan, jāt se nishā wā nikāl.

EX-CORRIATE, *v.* (L. *ex, corium*) to strip off the skin, to flay—*Chamṛā udherṇā ukelnā yā rogār-dālnā^h, chhīlnā^h, raqarṇā^h, ghisnā^h, khāt khīchnā^h.*

EX-CORRIATION, *n.* act of flaying, abrasion—*Khāt khīchnā^h, raqarṇā^h, ghisnā^h, kharāsh.*

EX-CREMENT, *n.* (L. *ex, cerno*) that which is discharged from the animal body—*Galiz, ālaish, gūh^h, gobar^h*—Śarīramal, viṣṭī, viṣṭhā, viṭ.

EX-CREMENTAL, *a.* that is voided as excrement—*Ālaishi, galizi, gūthi^h*—Viṣṭāsambandhi, śarīramalavishayak. [Viṣṭāmay, śarīramalamay, viṭ se bhari huā.]

EX-CREMENTIOUS, *a.* containing excrement—*Ālaish-pur galiz-pur gūh-bharā^h.*

EX-CRETE, *v.* to send out by excretion—*Galiz yā ālaish khārij k.*—Malamūtra tyāg k., viṭ k. [galiz waqūre kā iḥrāj, iḥrājī ālaish—Malamūtratyaḡ, vittyāḡ.

EX-CRETION, *n.* separation of animal matters—*Galiz ālaish gūh yā gobar kā khurīj,*

EX-CRETIVE, *a.* that separates and ejects—*Ālaish-guzar, galiz-guzar, gūh yā galiz chhor-ne ki tāqat rakhne w.*—Śarīramalavahishkārak, malarechak, utsargakāri.

EX-CRETORE, *a.* having power to excrete; *n.* a duct or vessel that excretes—*Galiz chhorne ki tāqat rakhne w., ālaish bāhar karne ki tāqat rakhne w.; n.* wah nali jiske vasile se ālaish nikālī hai—Śarīramalavahishkārak, śarīramalarechak, utsargakāri; *n.* śarīramalavahishkārakamal.

EX-CRESCENT, *a.* (L. *ex, cresco*) growing out of something else—*Kisi dūsri chiz se phūṭkar nikalne w.*—Kisi anyā padārth wā vastu se nikalne w.

EX-CRESCENCE, EX-CRESCENT, *n.* that which grows out, a tumor, a protuberance—*Jo phūṭkar nikālī huā^h, phoṭā^h, phunsi^h, gūthi^h masā^h, 'uyda, girih, dadorā^h, gilli^h.*

EX-CRUCIATE, *v.* (L. *ex, crux*) to torture—*Āzār d., 'azab d., aziyat d.*—Yātānā d., vyatbā d., pīrā d., tivravedanā d. [thā.]

EX-CRUCIATION, *n.* torture, torment—*Āzār, 'azāb, aziyat*—Yātānā, tivravedanā, vya-

EX-CULPATE, *v.* (L. *ex, culpa*) to clear from the imputation of a fault—*Be-gunāh thahrānā bejurm thahrānā, nir-dokki thahrānā^h*—Nirdoshī thahrānā, nīrapārdhī thahrānā. [yā bejurm k.—Doshamukti, nīrapārdhikārān, doshamochan.

EX-CULPATION, *n.* act of clearing from blame—*Khatā yā gunah se mukhlasi, be-gunāh*

EX-CULPATORY, *a.* clearing from blame—*Be-gunāh yā bejurm thahrāne w., khatā yā gunah se mukhlasi d. w.*—Doshamochak, nirdoshakāri.

EX-CURSION, *n.* (L. *ex, cursum*) a ramble, an expedition, a digression—*Sair, tākht, gīrish, asl mazmūn kā tark*—Bhraman, paribhraman, daur, chahāī, pathatyāḡ, vi-

chalan, mukhyavishayatyāḡ, vākyaprasāṅgyāḡ. [ghumanā, phirānā.]

EX-CURSIVE, *a.* rambling, wandering—*Sair k. w., gasht k. w., saiyār*—Bhramanakāri,

EX-CURSIVELY, *ad.* in a wandering manner—*Sair yā gasht ke taur par*—Bhramanakāri riti se, ghūmephine ke bhāv se [saiyārpan—Bhramanakāritwa.]

EX-CURSIVENESS, *n.* the state or quality of being excursive—*Gasht, sair, gīrish,*

EX-CUSE, *v.* (L. *ex, causa*) to pardon, to free, to disengage, to remit—*Mu'af k., darguzar k., rida k., khalās k., baqshsnā^h, 'afū k.*—Kshamā k., mukt k., chhorṇā, chhor-

EX-CUSE, *n.* a plea, an apology, the act of excusing, the cause of being excused—*Hujjat, 'uzr, mu'zarat, pozish, bahāna*—Doshachhādan, aparādhachhādan, vyapadēs, kshamā, prārthan, doshaparihārakabhāshan.

EX-CUSER, *n.* one who excuses another—*Dūsre ke liye 'uzr k. w., muta'azzir, mu'af k. w., khatā-baqsh*—Pakshapāti, dūsre ke nimitta uttaravādi, kshantā, kshamā k. w.

EX-CUSELESS, *a.* having no excuse—*Be-'uzr, nā-mumkin-i-'afū*—Niruttar, akshamanīy.

- EX-CŪŠ'A-BLE, *a.* admitting excuse, pardonable—'Uzr-pazír, wájibu-r-rí'áyat, mu'áf kiye jáne ke láig, mumkinu-l'afá, qábil-i-afá—Kshamaníy, kshantavya, márjaníy, mochaníy. [*jáne kí liyáqat, wájibu-r-rí'áyatí*—Kshamaníyatá, márjaníyatwa.
- EX-CŪŠ'A-BLE-NESS, *n.* the state or quality of being excusable—'Uzr-pazír, mu'áf kiye
- EX-CŪŠ'A-TO-RY, *a.* pleading excuse—'Uzr yá ma'zarat *k. w.*—Vyapadeśakári, dosha-márjanakári, aparáśhaśodhak, doshaparihárakabháshan *k. w.*
- EX'E-CRATE, *v.* (L. *ex, sacer*) to curse, to imprecate ill upon, to abominate—La'nat *k., saráp d^h, istikráh k., ma'án k., nafrat k.*—Kosná, abhíśáp d., śáp d., amaṅgal mauáná, atighrípá *k., dwesh k.*
- EX'E-CRA-BLE, *a.* accursed, hateful, detestable—Ma'án, mardúd, lá'in, makrúh, karth—Ákrośaníy, śápúrha, garhaníy, dweshaníy, ghriyúrha.
- EX'E-CRA-BLY, *ad.* cursedly, abominably—Ma'ánt se, la'nat se, karáhiyat se—Ákrośaníy rūp se, śápúrha rūp se, dweshaníy prakár se, atikutsit rūp se, barí buri rítí se.
- EX'E-CRÁ'TION, *n.* curse, imprecation of evil—La'nat, nafri'n—Ákroś, śáp, abhíśáp.
- EX'E-CRÁ-TO-RY, *n.* a formula of execrations—La'nat ká qánún-nána—Śápaividhi.
- EX-ECT'. See EXSECT.
- EX'E-CŪTE, *v.* (L. *ex, secutum*) to carry into effect, to perform, to put to death—Jári *k., ta'míl k., anjám ko pakucháná, 'amal meñ láná, ba-já-láná, adá k., qatl k., halák k.*—Siddh *k., nibáhná, karná, bauáná, már dálná, prápádán k., badhadán k.*
- EX'E-CŪ-TER, *n.* one who executes—Jári *k. w., anjám ko pakucháne w., ba-já-láne w.*—Siddh *k. w., karne w., nishpádak, sádhak.*
- EX'E-CŪ'TION, *n.* performance, practice, effect, seizure, capital punishment—Kár-ravát, par-dákht, ikhtitám, bajá-ávarí, kár-guzári, adá, 'amal, ta'míl, shogh, asor, tásir, qurqí, qatl, halákat—Siddhi, sáadhan, karná, sampádan, nishpádan, nishpatti, anusháhn, ácharan, phal, haran, grahan, prápádán, máran, prápahanan, phánsi.
- EX'E-CŪ'TION-ER, *n.* one who inflicts capital punishment, one who kills—Jallúd, qátíl, —Badhakarmádhikári, badhyapurush, ghátakajan.
- EX-ĒC'U-TIVE, *a.* having power to execute; *n.* the power in the state that administers the government, executive authority—Kár-ravát, kár-guzár, hukm-rán, kár-farná; *n.* hukám, 'amil, kár-kun—Nishpádak, nirváhak, rájyanyamapravartak, rájyavidhi-pravartak, rájyanyamapravartanádhiakári; *n.* rájyanyamapravartak, rájyavidhi-pravartakádhiakári.
- EX-ĒC'U-TOR, *n.* one who executes a will—Wasi—Mritalekhapravartak, mrityulekha-
- EX-ĒC'U-TOR-SHIP, *n.* the office of an executor—Wasi ká 'ukha—Mritalekhapravartakapad, mritakarmádhikárijad.
- EX-ĒC'U-TO-RY, *a.* relating to execution—'Amal ke muta'allig, kár-guzári ke muta'allig, anjám se nisbat-dár—Nishpádanasambandhi, mrv. dhavishayak.
- EX-ĒC'U-TRIX, *n.* a female executor—Wasiqá—Mritalekhapravartak stri, mritakarmádhikárimí. mritalekha dhikárimí stri.
- EX-E-QŪ'SIS, *n.* (Gr.) exposition, explanation, interpretation—Sharh, tafsíl, tafsír, bayán, ta'bír—Vyákhyá, varnan, vívaran, ath *k., samjháná.*
- EX-E-QŪ'TI-CAL, *a.* expository, explanatory—Musharrih, sharh-uár, bayáni, tafsili—Váchak, uddeśak, prakáśak, bodhak. [khyákrām se, vívaran se.
- EX-E-QŪ'TI-CAL-LY, *ad.* by way of explanation—Sharh tafsír yá bayán ke taur par—Vyá-
- EX-ĒM'PLAR, *n.* (L. *exemplum*) a pattern—Namúna, nuskha, namúdar, nazir, misál—Pratirúp, ádarś [raṇayogyá, drishtántayogyá.
- EX-ĒM-PLA-RY, *a.* worthy of imitation—Qábil-i-pai-rauí, khúb, nok—Anukaráníy, anuka-
- EX-ĒM-PLA-RI-LY, *ad.* in an exemplary manner—Qábiliyat-i-pai-rauí se, khúbi se, qábil-i-pai-rauí taur se—Anukaráníyaprakár se, anukaranyogyarúp se.
- EX-ĒM-PLA-RI-NESS, *n.* state of being exemplary—Qábiliyat-i-pai-rauí, khúbi—Anukaráníyatá, anukaranyogyatá.
- EX-ĒM-PLÁR'I-TY, *n.* a pattern to be imitated—Namúna—Pratirúp, ádarś.
- EX-ĒM'PLI-FY, *v.* to illustrate by example—Tamsil *k., misál de-kar bayán k.*—Drishtánt se spashṭ wá prakás *k., udáharan d.*
- EX-ĒM-PLI-FI-CÁ'TION, *n.* illustration, copy—Tamsil-amez bayán, misál se tafsír, naql—Drishtánt ke dwará vyákhyá, udáharanayuktavívaran, drishtántayuktavyákhyá, ut. prekshá, samudáharan, pratirúp, pratiripi, ádarś.
- EX-ĒM'PLI-FI-ER, *n.* one who exemplifies—Tamsil se bayán *k. w., misál de-kar samjháne w.*—Drishtánt ke dwará spashṭ *k. w., udáharan dekar vívaran k. w.*
- EX-ĒMPT', *v.* (L. *ex, emptum*) to free from; *a.* free by privilege, not liable—Ázád *k., khalás k., rihá k., bari k.; a.* mu'áf, mubarrá, barí, gair-muti', gair-mustawjib—Chhorá d., bachá rakhi, chhorá rakhná, mukt *k.; a.* chhutá, bachá, báhar, mukt, rahit, sunya, vigaṭ, vivarjit. [chhutkára, mukti, koi ví-esh adhikár.
- EX-ĒMPTION, *n.* freedom from immunity—Rihá, mu'afi, koi kháss ihitiyár—Bacháw,
- EX-ĒN'TER-ATE, *v.* (Gr. *ex, enteron*) to take out the entrails, to disembowel—Ánten nikálná^h, peṭ chír-kar ántarýán nikálná^h.

EX-EN-TER-ACTION, *n.* a disembowelling—*Añtariyañ ká nikálná^h, peñ chír-kur ántei nikálná^h.*

EX'E-QUIES, *n. pl.* (L. *ex, sequor*) funeral rites, the ceremonies of burial—*Kafan, dafn, kafan-dafn kí rasm, tajhiz-o-takfin*—*Mritasárirakarm, pretakarm, śavakarm, śnikádhá karm, kriyá karm.*

EX-E-QUI-AL, *a.* relating to funerals—*Kafan-dafn ke mutá'allig, kafan-dafn kí rasm se mansab, mutá'allig-tajhiz-o-takfin*—*Mritasárirasatkarmasambandhi, pretakarina-vishayak, śavakarmavishayak, kriyákararm ká sambandhi.*

EX'ER-CISE, *v.* (L. *ex, ardeo*) to employ, to train, to practise, to exert, to keep busy; *n.* labour, practice, use, employment, task, an example for practice—*Mashq k., shuql k., sikhláná^h, istí'mál k. koshish k., chalaná^h, mashgúl rakhná; n. mīhnat, kasrat, shuql, istí'mál, muhāwara, ishtigāl, harakat, sá'í, 'amāl, muqarrar kām, shuql ke liye tá'imm yá sabaq*—*Niyukt k., sádhná, śikshá k., abhyás k., karmá, cheshtá k., lagí rakhná; n. śram, paristam, abhyás, vyavahā, vyavasyá, udyam, udyog, cheshtá, pra-yog, seván, bhār, kaṭavya, abhyasan wá árittí ke nimitta páth wá śikshá.*

EX'ER-CISE-ER, *n.* one who exercises—*Mashshāq, shuql k. w., sikhláná w^h, koshish k. w., chalaná w^h, mashgúl rakhné w*—*Niyukt k. w., sádhné w., śikshá k. w., abhyás k. w., karmé w., cheshtá k. w., lagí rakhné w.*

EX-ER-CI-TATION, *n.* practice, use—*Mashshāq, ralt, mashq, shuql, istí'mál*—*Abhyás, vyavasyá, vyāpār, udyam, vyavahār*

EX-ERT, *v.* (L. *ex, certum*) to use with effort, to put forth, to perform—*Koshish k., zor mārná, juld-o-jahd k., tan-dih k., muqdar-bhar k., bajá-láná*—*Udyog k., cheshtá k., yatn k., dam bhār k., karmá.* [*juld-o-jahd*—*Prayati, cheshtá, udyog.*]

EX-ERTION, *n.* the act of exerting, effort—*Koshish, sá'í, tan-dih, tag-o-dau, mīhnat,*

EX'ESION, *n.* (L. *ex, esum*) the act of eating out or thorough—*Khá-dáhná^h.*

EX-ESTU-ATION, *n.* (L. *ex, aestus*) the state of boiling, ebullition—*Ubál^h, khad-khadáhat^h, khauláhat^h.*

EX-FÓ-LI-ATE, *v.* (L. *ex, folium*) to scale off—*Chhil-jáná^h, chhilká utarná^h.*

EX-FÓ-LI-ATION, *n.* the act of scaling off—*Chhil-jáná^h, chhilke ká utarná^h.*

EX-FÓ-LI-A-TIVE, *a.* causing exfoliation—*Chhilká utárné w^h, chhílné w^h.*

EX-HÁLE, *v.* (L. *ex, halo*) to send or draw out in vapour, to evaporate—*Bukhār kī sūrat meñ uráná yá khínchná, bukhār k. bukhār banná*—*Váshp wá bhāph ke ákár meñ uráni wá khínchná, váshp wá bhāph baná wá k., bhāph baná.*

EX-HÁLE-ABLE, *a.* that may be exhaled—*Bukhār kī sūrat meñ uráye yá khínche jáne ke láiq, mumkin-t-sū'at, bukhār kīye jáne ke qábil*—*Váshp wá bhāph ke ákár meñ uráye wá khínche jáne ke yogya, nīhne ke yogya, bhāph banne ke yogya.*

EX-HÁL-ATION, *n.* the act of exhaling, vapour—*Tubkhār, bukhār kī sūrat meñ uráw yá khínchná, sū'at, bukhār*—*Váshp wá bhāph ke ákár meñ uráw wá khínchná, váshp wá bhāph.*

EX-HÁLEMENT, *n.* matter exhaled, vapour—*Jo shai bukhār kī sūrat meñ urái yá khín-chí játi hai, bukhār*—*Jo vastu bhāph ke ákár meñ urái wá khínchí játi hai, váshp, bhāph.*

EX-HAUST, *v.* (L. *ex,haustum*) to drain, to draw out totally, to consume—*Khálí k., sab khínch lená^h, sarf k., kharch k., kharj k.*—*Sunya k., sukháw, chus lené, khínch lené, sab nikál lené, upni, kshay k., vyay k., sok lená.*

EX-HAUST-ER, *n.* one who exhausts—*Sukhāwé w^h, sokné w^h, chús-lené w^h, sab khínchne w^h, sab nikál-lené w^h, upá dātré w^h.*

EX-HAUST-IBLE, *a.* that may be exhausted—*Zavál-pazir, sarf yá khálí kīye jáne ke qábil, kharch yá kharj kīye jáne ke qábil*—*Chúsé khínche uráye wá soke jáne ke yogya, sunya wá vyay kīye jáne ke yogya*

EX-HAUST-ION, *n.* the act of exhausting—*Khálí k., khínchná w^h, sukháw^h, chúsáw^h, sarf*—*Soshan, sarvas írahārā, kshay, nis, śtanyatí.*

EX-HAUST-LESS, *a.* that cannot be exhausted—*De-zavál, sarf yá tamām hone ke láiq nahín, khálí hone ke qábil nahín*—*Sunya hone ke yogya nahín, chuk jáne ke yogya nahín, akshay, amúsi, amúya.*

EX-HAUSTMENT, *n.* drain, diminution—*Khínchná w^h, chúsáw^h, sukháw^h, ghatáw^h.*

EX-HERE-DATE, *v.* (L. *ex, heres*) to disinherit—*Árás ke istihqáq se khírāj k., be-irs k.*—*Paitrakáthikárahin k., anśahín k.*

EX-HERE-DATION, *n.* a disinheriting—*Mírás ke istihqáq se íkhrāj, be-irsi*—*Anśahína-karān, paitrakádhikárahínakarān, paitríkaríktáloṇ.*

EX-HIB-IT, *v.* (L. *ex, habeo*) to offer to view, to show, to display—*Dikhláná^h, namád k., zāhir k., áshkárá k.*—*Pragat k., prakás k., pratyaksh k., í'oln.*

EX-HIB-ITION, *n.* one who exhibits—*Dikhné w^h, namád k. w., zāhir k. w.*—*Darsak, prakásak, dikhílné w., pragat k. w., pratyaksh k. w.*

EX-HIB-ITION, *n.* the act of exhibiting, display, public show, benefaction to maintain a scholar at a university—*Íshār, namúdarí, ínkisháf, tamáshá, sar-kári madrase*

men talibu-l-'ilm ká wazifa—Dikhlaí, dekháw, prakásan, sawáing, kautuk, rájavidyálay men chhátra kí vritti.

EX-HIB'ITION-ER, *n.* one maintained at a university by exhibition—*Sar-kári madrase meá wazife-dár talibu-l-'ilm*—Rájavidyálay men wah chhátra-ki jiaiko kuchh vritti hoti hai.

EX-HIB'ITIVE, *a.* serving to exhibit, displaying—*Záhir k. w., namúádr k. w., áshkára k. w.*—Dekhíne w., pragat wá pratat k. w., prakásak, pratyaksh k. w., khól d. w.

EX-HIB'ITIVE-LY, *ad.* by representation—*Namúádrí yá izhár se*—Dikháw se, prakásan wá pradarsán se. [—Prakásak, pradáśak, pragat wá pratat k. w., dekhíne w.]

EX-HIB'IT-TO-RY, *a.* setting forth, showing—*Záhir k. w., namúádr k. w., áshkára k. w.*

EX-HIL'A-RATE, *v.* (*L. ex, hilaris*) to make cheerful, to enliven, to gladden—*Khush k., shád k., khurram yá masrúr k., bag-bág k.*—Hulsání, pulkání, ánandit k., áhládit k.

EX-HIL-A-RÁ'TION, *n.* the act of exhilarating—*Tafrih, jarhat, khurramí, masrúri, kháshí*—Hulás, harsh, ánand, praphullatí.

EX-HORT', *v.* (*L. ex, hortor*) to advise or incite to good, to admonish—*Neki ki targib d., bhadá karne ki tugib yá tahrík d., nasihat d. yá k.*—Bhad kám ki or pravritti k., bhakí kám karne ke nimitta pravritti jannání, upadéś d., mantram d., śikshá d.

EX-HORT'ATION, *n.* the act of exhorting, advice—*Neki ki targib yá tahrík, nasihat, pand*—Bhad kám ki or pravartan, prabodhan, upadéś.

EX-HORT'ATIVE, *a.* containing exhortation—*Neki karne ke liye targib díh, pand-ámez, nasihat-gar*—Bhad kám ki or pravartak wá pravritti jannání w., prabodhak, upadéśak.

EX-HORT'A-TO-RY, *a.* tending to exhort—*Nek kám ki taraf tahrík-díh, nasihat-gar, pand-ámez*—Bhádí ki or pravartak, prabodhak, upadéśak.

EX-HORT'ER, *n.* one who exhorts—*Achhe kám ki taraf targib d. w., nasihat-gar, násih*—Bhakí ki or pravartak, prabodhak, upadéśak.

EX-HU-MÁ'TION, *n.* (*L. ex, humus*) the act of unburying, disinterment—*Qabr se murde ko khod-kar nikálná, khod-kar nikálná*—Mutasarir ko khodkar nikálná, savot-EX-IC'ATE. See EXSICCATE.

EX-I-GENT, *a.* (*L. ex, ago*) pressing; *n.* pressing business, a kind of writ—*Bajidá, zarúri*; *n. zarúri kám, hukm-náma*—Dabáú, ávasyak; *n. ávasyak kám, vichitrakartá ki ájnápatra.*

EX-I-GENT, EX-I-GENT-CY, *n.* demand, want, need, pressing necessity, sudden occasion—*Talab, ihtijáj, hájút, darkár, zarúrat, tuyá á, muhtáj, tanqí, ná-gahání ki zarúrat*—Máing, cláih, ávasyakatá, prayojan, nitántívasyakatá, añchan, ákasamk kírya.

EX-IG'U-OUS, *a.* (*L. exiguus*) small—*Chhotá*^b.

EX-I-GU'ITY, *n.* smallness—*Chhotáí*^b.

EX-ILE, *n.* (*L. exilium*) banishment, the person banished; *v.* to banish—*Jilá-wataní, shahr-badárí, shahr-badar, wah shahs jo apne mulk se nikálá jata hai, mulk-ránda be-watan*; *v. jilá-watan k., shahr-badar k.*—Swadés se nikál wá nirákarán, swadés se nikálá gayá purush, vipravási, jo jan apne des se nikálá jata hai; *v. des se nikál d., swadés se báhar k.*

EX-ILE'MENT, *n.* banishment—*Shahr-badárí, jilá-wataní*—Swadés se nikál wá nirákarán.

EX-ILE', *a.* (*L. exilis*) small, slender—*Chhotá*^b *patlá*^b.

EX-I-LI'TY, *n.* smallness, slenderness—*Chhotáí*^b, *chhotá-pan*^b, *patláí*^b, *patlá pan*^b.

EX-I-LI'TION, *n.* (*L. ex, salio*) the act of leaping or springing out—*Kúd*^b, *kúdná*^b.

EX-IM'I-IOUS, *a.* (*L. eximius*) excellent—*Umda, kháb*—Achehlá, uttam. [*kudán*^b.

EX-IN-A-NI'TION, *n.* (*L. ex, inanis*) an emptying, privation, loss—*Kháil k., salb, ádam, nugsán*—Śúnyatá, abhav, hání.

EX-IST', *v.* (*L. ex, sisto*) to be, to have being, to live, to remain, to endure—*Homá*^b, *wujúd pakárá, zinda k., búd-o básh k., maujúd rahná*—Vartamán h., vidiyamán h., jivá, rahná, tikná, tishthaná. [astí, sthiti, jivan, jiv.]

EX-IS'TENCE, *n.* state of being, a being—*Hastí, hast, búd, wujúd, zindugi, hayát*—Sattá.

EX-IS'TENT, *a.* having existence or being—*Zinda, maujúd, bá-wujúd*—Hotá, vartamán, vidiyamán, jivit, jita.

EX-IS-TÉN-TIAL, *a.* having existence—*Maujúd*—Hotá, vartamán.

EX-IT', *n.* (*L.*) a going out, departure, decease, a way or passage—*Ravánagí, kúch, rihlat, mauit, ráh*—Gaman, báhar jáná, prasthán, nich, murtiy, báť, path, márg.

EX-I'TIAL, EX-I'TIOUS, *a.* (*L. ex, itum*) destructive to life, fatal—*Muhlik, qátíl, halákú*—Pránaghátak, pránanáśak.

EX'ODE, *n.* (*Gr. ex, hodos*) the concluding part of a dramatic entertainment—*Naql-bázi ká akhír hissá*—Sawáing wá náťak kí sesh bhág.

EX'O-DUS, *n.* departure from a place, the second book of Moses which describes the departure of the Israelites from Egypt—*Ravánagí safar, kúch, Taurat ká दूसरा बáb jis mein bani-i-Isráíl ká safar, Misr mulk se Yahúdiyon ke mulk tak mukúr hai*—Yátrá, prasthán, báhar jáná, Isráí dharmapustak kí दूसरा अध्याय jis mein Misr des se Yihudí des tak Isráíl logon kí yátrá kí varpan hai.

EX-ÖNER-ATE, *v.* (L. *ex, onus*) to unload, to disburden, to free from a charge—*Bär utárná, be-bär k., sabuk-bär k., kisi tukmat yá taqsir se khalás k., mudarrá k.*—Bojh utárná, bhár uťhá lená, nirbhár k., halká k., nirdoshi thahráná.

EX-ÖN-ER-A-TION, *n.* the act of exonerating—*Bär se rihái, tukmat yá taqsir se khalást yá ázadí*—Bhár se mukti, kalañk wá dosh se mukti.

EX'O-RA-BLE, *a.* (L. *ex, oro*) that may be moved by entreaty—'*Uz-ma'zarat se mulálm h. w., 'arz se narm h. w.*—Sántwaniy, chirauri bintí se pighalne w.

EX-ÖR-BI-TANT, *a.* (L. *ex, orbis*) enormous, excessive, extravagant—*Be-andáz, be-hadd, niháyat, ziyáda, be-qiyás, fuzúl*—Aparimit, adhik, atyant, atísey.

EX-ÖR-BI-TANCE, **EX-ÖR-BI-TAN-ÇY**, *n.* deviation from rule or right, enormity, extravagance—*Be-ráhi, gum-ráhi, bud-ráhi, be-andázi, ziyádati, fuzúli*—Vichalan, aparimitwa, ddhikya, atyáchár. [Aparimit rūp se, ddhikya se, adhikái se, atyáchár se.

EX-ÖR-BI-TANT-LY, *ad.* beyond rule, excessively—*Be-andáz, ziyádati se, fuzúli se*—**EX-ÖR-BI-TATE**, *v.* to go out of the usual track—*Gum-ráh h., be-ráh h.*—Vichalná,

kupath jáná, vipathagámi h. [Jhurná^h, phúñkná^h, bhút utárne yá chhuráne w^h.

EX'OR-ÇI-SE, *v.* (Gr. *ex, horkos*) to adjure by some holy name, to expel evil spirits—**EX'OR-ÇI-ER**, *n.* one who exorcises—*Jhárne-phúñkne w^h, bhút utárne yá chhuráne w^h.*

EX'OB-ÇI-EM, *n.* expulsion of evil spirits—*Jhár-phúñk^h, jhár^h, phúñk^h, bhút ká utárná yá chhuráne w^h.*

EX'OR-ÇI-ST, *n.* one who expels evil spirits—*Bhút jhárne yá utárne w^h, bhút chhuráne w^h.*

EX-ÖR-DI-UM, *n.* (L. *ex*) the beginning, the introduction, the preface—*Shurú^h, íbtidá, tamhíd, fátíha, mutla^h, dibácha, dibája, muqaddama*—Árambh, prárambh, vákyárambh, paribhášhá, prastáv, ábhášh.

EX-ÖR-DI-AL, *a.* introductory—*Tamhídí, dibácha-mansúb, shurú^h ká, fátíha yá mutla^h ke muta'alliq*—Pravesák, páribhášhik, práthamík, prastávanárup.

EX-ÖS-SE-ÖUS, *a.* (L. *ex, os*) without bones—*Be-haddí*—Nirasthíkrit, asthirahit.

EX-O-TÉR-IC, **EX-O-TÉR-I-CAL**, *a.* (Gr. *exo*) external, public—*Berúni, súrt, záhiri, ámm, mashhúr*—Bíhri, sádháran, pragat. [sádháran ho.

EX'O-TÉR-Y, *n.* what is obvious or common—*Jo záhír yá 'ámm ho*—*Jo pratyaksh wá Ex'ÖT-ic*, *a.* foreign; *n.* a foreign plant—*Gair-mulki, ajnalí*; *n.* *gair-mulki darañht*—Videśi, paradesi; *n.* videśi per, paradesi vriksh.

EX-PAND', *v.* (L. *ex, pando*) to spread, to lay open, to dilate, to diffuse—*Phailáná yá phailáná^h, khol d^h, phuláná^h, chauvraná^h, chauv^h k^h, chakláná^h, pasáráná^h, pasarná^h.*

EX-PANSE', *n.* a wide extent of space or body—*Phailáw^h, pasárá^h, pasráw^h, phuláwat^h, bichháw^h, sañh*—Vistár. [sakeñ^h, jo phailáne se phail sake^h.

EX-PAN'SI-BLE, *a.* capable of being expanded—*Jisko phailá phulá chaklá yá pasár*

EX-PAN-SI-BLI-TY, *n.* capacity of expansion—*Phailáne se phaul jáne ki qábiliyat*—Vistáraníyatá, vistárákshamatá. [bichháw, vistár, pasár, prasár.

EX-PAN'SION, *n.* the act of spreading out, extent—*Kushádagi, vus'at, darázi*—Phailáw,

EX-PAN'SIVE, *a.* having power to expand—*Phailáw^h, pasárá^h, phailáne ki táqat rakhne w., phailne w^h.*—Vistárák, prasári.

EX-PÁ-TI-ATE, *v.* (L. *ex, spatium*) to range at large, to enlarge upon—*Bá-farágat sair k., sharh-wár kahná, tafsil wár kahná, túl-kalám k.*—Be rok tok phirná wá ghúmná, vistár púrvak vyákhýá k. vágvistár k.

EX-PÁ-TI-A-TOR, *n.* one who expatiates—*Bá-farágat sair k. w., sharh-wár kahne w., túl-kalám k. w.*—Bhramapakári, swechchhá ghúmm w., vistárapúrvakavyákhýátá, vágvistár k. w. [jilá-watan k.—Swades se nikál d., desántar k.

EX-PÁ-TRI-ATE, *v.* (L. *ex, patria*) to banish from one's country—*Shahr-ba-dar k.,*

EX-PÁ-TRI-A-TION, *n.* banishment, emigration—*Shahr-badári, jilá-watan, naql-i-maskan*—Swadesanishkásan, apne des se nikás wá nisár, pravás, desántaranivás, swadesatyág.

EX-PÉCT', *v.* (L. *ex, specto*) to look for, to wait for, to apprehend—*Ráh-dekhná, ummed rakhná, intizár k., muntazir h., sochná^h*—Bátnihárná, pratikshá k., pratyásá k., johná, apekshá k., anzubhav k. [Jiskí pratyásá ho saktí hai, apekshya, apekshaníy.

EX-PÉCT-A-BLE, *a.* that may be expected—*Jiskí ummed ho-saktí hai, mumkin-i-ummed*—

EX-PÉCT-ANCE, **EX-PÉCT-AN-ÇY**, *n.* the act or state of expecting, something expected—*Intizár, chashm-dáshat, ummed, ummed-wári, tarassud, wah shai jiskí ummed ho*—Prat-

yásá, apekshá, wah vastu jiskí apekshá wá pratyásá ki jáy.

EX-PÉCT-ANT, *a.* waiting in expectation, *n.* one who waits in expectation—*Muntazir, mutarassid*; *n.* *ummed-wár, mutawagqí^h, muntazir*—Apekshak, pratyási; *n.* pratik-

shí, apekshí, johne w., bát dekhne w.

EX-PÉC-TÁ-TION, *n.* the act of expecting, the object expected, prospect of good to come—*Intizár, chashm-dáshat, jis shai ki taravagqí^h ho, bih-tari ki 'ummed, tarassud, tarag-*

qub—Pratikshá, apekshá, jis vastu ki ásá ho, bhalái ki pratyásá wá nirikshá, bhalái ki ásá. [kshak, pratyási, johne w., bát nihárne w.

EX-PÉCT-ER, *n.* one who expects—*Muntazir, ummed-wár, mutarassid*—Apekshak, prati-

EX-PÉCT-O-RATE, *v.* (L. *ex, pectus*) to discharge from the breast by coughing—

Khakhār phehṇā^b, kaf girānā, khaakhārā^b, kaph chhāṇṇā^b.

EX-PĒC-TO-RĀ-TION, *a.* (L. *ex, pes*) discharge by coughing — *Balgam kā chhāṇṇā, kaf-shikānī, kaph kā chhāṇṇā^b, khakhār kā girmā^b.*

EX-PĒC-TO-RĀ-TIVE, *a.* promoting expectoration — *Balgam bāhar k. w., balgam chhāṇṇe w., kaf-shikānī* — *Kaph nikālkar dūr k. w., kaphanāsak, kaph chhāṇṇe w.*

EX-PĒ-DI-ENT, *a.* (L. *ex, pes*) fit, proper, convenient, suitable; *n.* means to an end, shift, device — *Lāj, wājib, munāsib sazá-wār, lazim, ansab, aulā, muwāfiq; n. tadbīr, 'ilāj, chāra* — *Yogya, upayukt, arthayukt, prayojaniy, ucdit, thik; n. upāy, sādhan, upakram, upākaran.*

EX-PĒ-DI-ENCE, **EX-PĒ-DI-EN-CY**, *n.* fitness, propriety, convenience, suitableness — *Liyā-qat, maslahat, munāsabat, wujūb, luzūm, sazá-wārī* — *Yogyatā, auchitya, yūthārthya, upayuktatā, upayogitā, yathāyogyatā.*

EX-PĒ-DI-ENT-LY, *ad.* fitly, conveniently — *Liyāqat se, munāsabat se, sazá-wārī se* — *Yogyatā se, upayuktatāpūrvak, upayogitāpūrvak.*

EX-PĒ-DITE, *v.* to hasten, to facilitate, to despatch; *a.* quick, hasty, easy, active — *Jald k., ta'jil k., āsān k., sahl k., shītābī se bhagnā; a. jald, shītāb, āsān, sahl, chālāk, tez* — *Śighra k., saral k., sugam k., śighra bhejūā, daurānī; a. śighra, satwar, twarāwān, sugam, phurtilā, chatakwhā.* [śighra, twarāpūrvak, chatakwhā se.

EX-PĒ-DITE-LY, *ad.* with quickness, hastily — *Jaldī se, shītābī se* — *Śighratāpūrvak,*

EX-PĒ-DITION, *n.* haste, speed, activity, a march or voyage, an enterprise — *Jald-bāzī, shītāb-kārī, shītābī, chālākī, chustī, kūch yā daryāī safar, muhim, 'azimat, tākht* — *Twarā, śighragatī, phurtī, chatakwhā, yātrā, jalayātrā, bhīrī udyam, kathinākarm.*

EX-PĒ-DITIOUS, *a.* speedy, quick, nimble — *Jald-bāz, jald, shītāb-kār, chālāk, chust* — *Śighrakārī, śighra, satwar, śighragūmī, phurtilā, chatakwhā.*

EX-PĒ-DITIOUS-LY, *ad.* speedily, nimbly — *Shītābī se, tezi se, jaldī se, chālākī se, chustī se* — *Śighratā se, twarāpūrvak, jhapṭat, phurtī se, chatakwhā se.*

EX-PĒ-DI-TIVE, *a.* performing with speed — *Shītāb-kār, jald-bāzī se k. w., jald k. w.* — *Śighrakārī, phurtī se k. w., chatakwhā se k. w.*

EX-PĒ-DI-TATE, *v.* (L. *ex, pes*) to cut off the balls or claws of a dog's fore feet — *Kutte ke agle pānw ke nanh kāt-dālnā^b.*

EX-PĒ-DI-TATION, *n.* mutilation of a dog's feet — *Kutte ke pānw kāt-dālnā^b.*

EX-PĒL', *v.* (L. *ex, pello*) to drive or force out, to eject, to banish — *Hānk-d^b, khārīj k., dof' k., nikāl-d^b, rānda k., jilā-watan k., shahr-badar k.* — *Khadernā, khader d., bāhar k., nisār d., dūr k., desāntar k., swadeś se nikās d.*

EX-PĒL-LER, *n.* one that expels — *Hānk-d. w^b, khārīj k. w., jilā-watan k. w.* — *Khaderne w., bāhar k. w., nisār d. w., desāntar k. w.*

EX-PĒND', *v.* (L. *ex, pendō*) to lay out, to spend, to disburse, to employ, to consume — *Masrif k., kharch k., khary k., tasarruf k., sarf k., be-bāq k., talaf k.* — *Vyay k., uṭhānā, chukānā, lagānā, khapīnā.*

EX-PĒNDI-TURE, *n.* cost, disbursement — *Mol^b, kharij, kharch, sarf, lāgat^b* — *Vyay, uṭhān, khapīw.* [— *Lāgat, vyay, uṭhān, khapīw, jo dhan vyay ho.*

EX-PENSE', *n.* cost, charge, money expended — *Mol^b, kharch, sarf, jo mablag kharch ho*

EX-PENSE'LENS, *a.* without cost — *Be-sarf, be-dām, nī-kharcha, be-qimat, muft* — *Nirvyay, nirmūlya, sent.*

EX-PĒNSIVE, *a.* given to expense, costly — *Kharijī, fazūl-kharch, mubazzir, masrif, qimatī, girān-bahā* — *Vyayaśil, bahuvyayī, uṭū, bahumūlya, mahāngī, bahuvyay.*

EX-PĒNSIVE-LY, *ad.* with great expense — *Bure kharch se, bure dām se, barī qimat se* — *Barī lāgat se, bahuvyay se, bure mol se.*

EX-PĒNSIVE-NESS, *n.* extravagance, costliness — *Fazūl-kharchī, ziyāda-kharijī, girānī* — *Ativyay, mahāvya, bahumūlyatā, mahāngī.*

EX-PĒRI-ENCE, *n.* (L. *experior*) trial, practical knowledge; *v.* to try, to practise, to know by practice — *Imtihan, tajriba, wāqif-kārī, āzmūda-kārī, tajriba-kārī, kār-dānī; v. imtihan k., āzmāish k., tajriba k., mashq se jānnā, dekhnā^b, pānā^b, khānā^b* — *Parikshā, anubhav, vyavahār ke dwārā jo jñān hotā hai, paripāk, anubhūti; v. parikshā lenā wā k., anubhav k., vyavahār ke dwārā jānnā, bhognā.*

EX-PĒRI-ENCED, *p. a.* skilful or wise by practice — *Tajriba-kār, kār-dān, wāqif-kār, jāhān-dīda, āzmūda* — *Bahudrisht, bahudarśī, vyutpanna, paripakwabuddhi.*

EX-PĒRI-EN-CER, *n.* one who makes trials — *Āzmāish k. w., imtihan k. w.* — *Parikshak, parikshā k. w.*

EX-PĒRI-ENT, *a.* having experience — *Kār-āzmūda, tajriba-kār* — *Bahudarśī.*

EX-PĒRI-MENT, *n.* trial, practical proof; *v.* to make experiment, to try — *Āzmāish, tajriba, imtihan; v. tajriba k., āzmāish k.* — *Parikshā, parakh, anubhūti; v. parikshā k., kasnā, parakhnā.*

EX-PĒRI-MĒNTAL, *a.* founded on experiment — *Tajriba par mauqūf, imtihan par qāim, āzmāish ke rū se pāyā gayā* — *Parikshā par avalambit, parikshā se pāyā gayā, parikshā-labd, parikshāmūl.*

EX-PER-IMENT-AL-IST, EX-PER-IMENT-ER, n. one who makes experiments — *Intihānt, taj-riba-kār* — Parikshak, parikshakāri, parikshanakāri. [— Parikshā se, parakh se.

EX-PER-IMENT-AL-IST, ad. by experiment — *Tajribe se, intihānt se, amāsh se, intihān se.*

EX-PERT, a. (L. *expertus*) skilful, prompt, ready, dexterous — *Māhīr, wāqif-kār, chust, chālāk, tajyār, mustā'id, amāda, tez-dast, hosh-yār* — Pravin, kuśal, nipuṇ, tat-par, udyāt, satwar, daksh, phurtīlā, patu.

EX-PERT-LY, ad. skilfully, dexterously — *Mahārat se, wāqif-kārī se, hosh-yārī se, chusti se* — Pravinatā se, kuśalatā se, nipunatā se, phurtī se.

EX-PERT-NESS, n. skill, readiness, dexterity — *Mahārat, wāqif-kārī, istādād, amādaḡi, hosh-yārī, tez-dastī, chālākī, dast-kārī* — Nipunatā, naipunya, dakshatā, pravinatā, kuśalatā, phurtī. [nā, tauba k. — Pāpaprāyaśchitta k., prāyaśchitta se pāp dhonā.

EX-PI-ATE, v. (L. *ex, pius*) to atone for — *Kaffāra yā kaffāra d., takfir k., gunāh mitā-*

EX-PI-A-BLE, a. that may be expiated — *Kaffāra-pazīr, takfir-pazīr, jiskā kaffāra yā takfir ho-sake* — Prāyaśchitta ke dwārā mochanī kshamanī wā śōdhanī.

EX-PĪ-ATION, n. act of expiating, atonement — *Kaffāra, takfir* — Prāyaśchitta, pāpāśo-dhan, pāpamochan, pāpāśntī. [w. — Pāpāśodhak, pāpāmoohak, aghaśśak.

EX-PI-A-TORY, a. having power to expiate — *Takfir-kunanda, kaffāra-gar, gunāh mitāne*

EX-PIRE, v. (L. *ex, spiro*) to breathe out, to emit the last breath, to die — *Dam-chhor-nā, akhīr dam chhor-nā, faut h., mēdūm h.* — Sās chhor-nā wā nikālnā, śwās tyag k., prān tyag k., marnā.

EX-PI-RATION, n. the act of breathing, emission of breath, death, evaporation, cessation, conclusion — *Dam-zanī, tanaffus, maut, wafāt, tabkhīr, bukhār h., maugifī, tamāmī, akhīrat, ingizā, ikhtitām* — Nihśwās, praśwās, udgār, mṛityu, mich, vāśhp wā bhāṣh bannā, avasān, mṛvṛitti, samāpti, śesh.

EX-PLAIN, v. (L. *ex, planus*) to make plain, to expound, to illustrate — *Zāhir k., sharh k., tafsīr k., bayān k., tashrīh k.* — Spasht k., samjhānā, batlānā, bujhānā, sujhānā, suljhānā, vyākhyā k.

EX-PLAIN-ABLE, a. that may be explained — *Zāhir kiye jāne ke qābil, bayān hone ke lāḡ,*

EX-PLAIN-ER, n. one who explains — *Samjhān wā, batlāne wā, bujhāne wā, suljhāne wā, kishīf, kashīf, mufasir, shārīh* — Vyākhyātī, prakāśak, pravaktī.

EX-PLA-NATION, n. the act of explaining, the sense explained, adjustment of a differ-ence — *Bayān, tafsīl, sharh, mā'nī, tashīr, musālahat* — Vyākhyā, vīvaran, samjhautī, arth, tilak, tīkā, mūlā, vāśāntī, pūnamātrī, phir se mātrī wā sneh.

EX-PLA-NATORY, a. containing explanation — *Tafsīlī, sharh-wār, bayānī, musharrih* — Bodhak, prakāśak, arthakārī, vīvaranakārī, vyākhyākarī.

EX-PLĒTION, n. (L. *ex, platus*) accomplishment, fulfilment — *Tamāmī, anjām, adā, wafā, bayā-āwarī* — Siddhi, nishpatti, mūvāh, samāpti.

EX-PLĒ-TIVE, a. filling up, added for supply or ornament; *n.* a word used to fill a space — *Pūrā k. wā, jagah bharnē yā chut ke liye purā huā; n. ek lafz jo jagah bharnē ke liye istīmāl meñ ātā hai, sakhuṇ-takīyā, takīyā-i-kalām* — Pūrak, bhartī wā alankār ke nimittā mīlīyā huā; *n.* pādapanan, pādapīrakasabd

EX-PLĒ-TORY, a. filling up, taking up room — *Pūrā k. wā, bhār-d. wā, jagah chhēk-lene w. yā le-lene wā.*

EX-PLI-CATE, v. (L. *ex, plico*) to unfold, to explain, to clear, to interpret — *Khulāsa k., bayān k., sāf k., wāzīh k., āhīr k., sharh k.* — Khol d., samjhānā, spasht k., vyākhyā k., batlānā, sujhānā, tilak wā tīkā k.

EX-PLI-CABLE, a. that may be explained — *Hall-pazīr, samjhāye jāne ke qābil, jiskā sharh yā tafsīl ho-sake, mumkinu-l-sharh, mumkinu-l-tafsīl* — Samjhāye jāne ke yogya, spasht kiye jāne ke yogya, vyākhyey, pravaktavya. [vyākhyā, vīvaran.

EX-PLI-CATION, n. explanation, interpretation — *Tashrīh, tafsīl, bayān, sharh* — Varnan.

EX-PLI-CATIVE, a. tending to explain — *Bayān k. w., zāhir k. w., wāzīh k. w., sharh k. w., musharrih* — Vīvaranūthak, prakāśak, vāchak.

EX-PLI-CATORY, a. tending to explain — *Sharh k. w., bayān k. w., zāhir k. w., tafsīl-wār, musharrih* — Prakāśak, vāchak, vīvaranūthak, vīvaranakārī. [siddhā.

EX-PLI-CIT, a. plain, clear, direct — *Sāf, zāhir, wāzīh, sarīh, thīk* — Spasht, khulā, prakat,

EX-PLI-CIT-LY, ad. plainly, directly — *Sāf-sāf, tafsīl-wār, bayān-wār, zāhīran, zāhīra, surīhan* — Spasht rūp se, byauro se, suvakt prakār se, siddhī rītī se.

EX-PLI-CIT-NESS, n. the state of being explicit — *Safūti* — Spashtatā, spāshṭārthatwa.

EX-PLŌDE, v. (L. *ex, plaudo*) to burst forth with noise, to drive out, to reject — *Awāz ke sāth phūt nikālnā, zor se nikāl-purnā, khārij k., be-ravāj k., nā-pasand k., matrāk k., tark k.* — Uṛnā, karaknā, bhak se uṛnā, chhūtnā, dharāke se phūt nikālnā, dūr k., aswikār k., ghrīnā k., avajñā k. [w., aswikārak, gīrīpā k. w., avajñā k. w.

EX-PLŌD-ER, n. one who explodes — *Khārij k. w., be-ravāj k. w., matrāk k. w.* — Dūr k.

EX-PLŌ-SION, n. a sudden bursting with noise and violence, a discharge — *Awāz-o-zor ke sāth phatnā phūtnā yā chhūtnā, tazādum, dharākā, taparā, thakākā* — Mahāśabd se phūtnā phatnā wā chhūtnā, urāw, karak, jharākā, bhārākā.

EX-PLŌ'SIVE, *a.* bursting with noise and violence—*Urne w^h, karakne chhūṭne yā phūt-kar-nikāṭne w^h, dharākā yā bharākā k. w^h, phāṛne yā phor-dāṭne w^h.*

EX-PLŌIT', *n.* (L. *ex, pletum*) a great action, a heroic deed, an achievement—*Muhimm, dilēri kā kām, kār-i-azīm, jurat*—Mahākarm, sāhasakarm, adbhut karm, pradhāsanīy karm.

EX-PLŌRE', *v.* (L. *ex, ploro*) to search for making discovery, to examine—*Intikshāf ke liye tajassus k., just-o-jū k., talāsh k., āzmānā, imtihān k.*—Chhān mārnā, dhūṛṇh mārnā, dhūṛṇhā, khojnā, parakhnā, parikshā k.

EX-PLO-RĀ'TION, *n.* search, examination—*Just-o-jū, tajassus, talāsh, imtihān, āzmāish*—Anweshan, anusandhān, khoj, dhūṛṇh, parikshā, parakh.

EX-PLO-RĀ'TOR, *n.* one who explores—*Tajassus k. w., talāsh k. w., imtihān k. w., āzmāish k. w.*—Anweshī, dhūṛṇhe w., khojne w., parikshak.

EX-PLŌR-Ā-TO-RY, *a.* searching, examining—*Talāshī, imtihānī, imtihān yā āzmāish k. w.*—Anweshī, khojī, dhūṛṇhe w., parikshak. [Ghātāmapak, ghātadyotak, dyotak.

EX-PŌNENT, *n.* (L. *ex, pono*) the index of a power in algebra—*Quwwat-numā.*

EX-PŌRT', *v.* (L. *ex, porto*) to carry or send out of a country—*Ek mulk se bāhar le-jā-nā yā bhejnā*—Ek deś se bāhar le jānā wā bhejnā.

EX-PORT, *n.* a commodity sent abroad—*Raftnī, saudā-garī asbāb-o-māl jo gair-mulk ko bhejā jātā hai*—Bānījyavastu jo deśāntar bhejī jāti hai. [bhejnā.]

EX-PORTĀ'TION, *n.* the act of exporting—*Gair-mulk ko bhejnā*—Videś wā deśāntar

EX-PORT'ER, *n.* one who exports—*Ek mulk se bāhar le-jā-nā yā bhejne w.*—Ek deś se bāhar le jāne wā bhejne w.

EX-POSE', *v.* (L. *ex, positum*) to lay open, to disclose, to put in danger—*Kholnā^b, fāsh k., āshkārā k., parda-darī k., barmalā k^h, khatre men dālnā*—Ughārnā, prakāś k., pragat k., vyakt k., khatke wā bhay men dālnā phekhnā wā jhōṅknā.

EX-PO-SĪ'TION, *n.* explanation, interpretation—*Bayān, tafsīl, tashriḥ, sharḥ, tafsīr*—Vyākhyā, vivaran, tilak, tīkā.

EX-PO-SĪ'TIVE, *a.* explanatory, laying open—*Sharḥ-wār, tafsīlī, musharriḥ, khol-d. w^h.*—Bodhak, prakāśak, vāchak, samjhāne w., ughār d. w.

EX-PO-SĪ'TOR, *n.* an explainer, an interpreter—*Musharriḥ, ma'nī-pardāz, bayān k. w., shāriḥ, ma'nī-numā, tashriḥ k. w.*—Samjhāne w., vyākhyātā, prakāśak, arthapariśodhak.

EX-PO-SĪ'TO-RY, *a.* explanatory—*Musharriḥ, sharḥ-wār, tafsīlī*—Vāchak, arthaprakāśak, uddeśak.

EX-PŌ'SURE, *n.* the act of exposing, the state of being exposed, the situation of a place as to sun and air—*Ifshā, izhār, parda-darī, ughrāvō^b, dikhāwat^b, dikhāwō^b, balā men giriftār^b, dhūp aur hawā ke bāb men kisi jagah kā rukh*—Vivaran, prakāśan, vāyu ghām ādī men pārnā, vāyu ghām ke vishay men kisi jagah ki sthiti.

EX-PŌUND', *v.* to explain, to interpret—*Bayān k., sharḥ k., tafsīl yā tafsīr k., tashriḥ k.*—Vyākhyā k., samjhānā, bujhānā, batānā, vivaran k.

EX-PŌUND'ER, *n.* an explainer, an interpreter—*Shāriḥ, mufassir, tashriḥ tafsīr yā tafsīl k. w.*—Samjhāne w., bujhāne w., batāne w., prakāśak, bodhak, vyākhyātā, arthaprakāśak.

EX-POSTU-LATE, *v.* (L. *ex, postulo*) to reason earnestly, to remonstrate—*Takrār k., radd-o-bādāl k., hujjat k., shikāyat-āmez 'arz k., gila-guzārī k., jidd-o-kadd k., guft-o-shanīd k., 'arz-i-shikāyat k.*—Āpatti k., aswikār nivedan k., driḥatā se viparīt vākya kahnā, anyādyakarm kī nindā k.

EX-PO-S-TULĀ'TION, *n.* reasoning, remonstrance, debate, altercation—*Takrār, taqrīr, radd-o-kadd, jidd-o-kadd, suwāl-jawāb, bahs, radd-o-bādāl*—Tark, āpatti, anyāyya-karm kī nindā, nishedhārthakaprabodhavākya, uttarapratyuttar, vād, prativād, kahā kahī, kahī sunā, vāgyuddh, vivād.

EX-PO-S-TU-LĀ-TO-RY, *a.* containing expostulation—*Shikāyat-āmez, radd-o-kadd yā jidd-o-kadd se bharā huā*—Nindāmay, āpattimay.

EX-PRESS', *v.* (L. *ex, pressum*) to press out, to utter, to represent, to denote; *a.* plain, in direct terms, used for a particular end: *n.* a messenger or message sent on purpose—*Per-kar yā dabā-kar nikālnā^b, uchchārnā^b, adā k., zikr k., zāhir k., dalālat k., nishān d. ; a. zāhir, sāf, āshkārā, nātig, sarīḥ, khāss kār men kāṁ āne w. ; n. qāsid, paigām, paigām, gārnā, kahnā, bolnā, uchchāraṇ k., sūchānā k., dekhānā, sūjhānā, upalakshaṇ k., chihṇ k. ; a. spāshṭ, sidhā, spāshṭārth, viśesh kārya men upayogi ; n. dhāwak, daurhāḥ, pāyik, saṁdeś, prerit saṁvād.* [jāne ke liig—Kathaniy, nirvachaniy, nichore jāne ke yogya, nishkarshaṇīy.

EX-PRESS'IBLE, *a.* that may be expressed—*Qābil-i-izhār, bayān-pazīr, adā-pazīr, nichore*

EX-PRESS'ION, *n.* the act of expressing, utterance, a phrase or mode of speech—*Nichōṛ^b, per-kar nikālnā^b, bayān, izhār, adā, talāffuz, qaul, sukhan, kalima, muhāwara*—Gārnā, garāw, per ke nisārnā, vījḥāpan, pravachan, uchchāraṇ, vākya, vākyaṛitī, vākyaadhārā.

EX-PRESS'IVE, *a.* serving to express—*Zāhir k. w., ba-khūbī bayān k. w., dāll, thik ma'nī-numā, pur-matlab*—Vāchak, sūchak, uddeśak, pūrpārth, ārtḥawān.

EX-PRESSIVE-LY, *ad.* in an expressive manner — *Be-khūbi bayān karne ke taur se, zāhir karne ke taur se, thik ma'ni-numāi se* — Vāchak wā sūchak riti se, sārthatwa se.

EX-PRESSIVE-NESS, *n.* power of expression — *Thik ma'ni-numāi, pur-matlabi, zāhir karne kī tāqat, malānat* — Vāchakatwa, purnārthatwa, sārthatwa.

EX-PRESS-IV, *ad.* plainly, in direct terms — *Sāf-sāf, zāhirān, sarīhan, tākidān* — Spasht rūp se, kholkar, sidhi bāton meñ.

EX-PRO-BRATE, *v.* (L. *ex, probrum*) to upbraid, to censure, to reproach — *Malāmat k., ulām d., bad-nām k., sar-zanish k.* — Jhiraknā, jhihikarnā, dokhnā, nindā k., tiraskār k.

EX-PRO-BRA'TION, *n.* upbraiding, reproach — *Malāmat, sar-zanish* — Jhirki, jhihikār, jhihikārne w., upakrosak, tiraskāri.

EX-PRO-PRI-ATE, *v.* (L. *ex, proprius*) to hold no longer as one's own, to give up — *Apni chiz dūre ko de-dālnā, tark k.* — Apni vastu dūre ko d., chhor d., tyāg k.

EX-PRO-PRI-ATION, *n.* the act of giving up — *Apni chiz ká dūre ko de-dālnā, tark* — Apni vastu ká dūre ko de-dālnā, swattwatyaḡ, chhor, tyāg.

EX-PUGN', *ex-pūn'*, *v.* (L. *ex, pugno*) to conquer, to take by assault — *Fath k., hamla kar-ke lenā* — Jitnā, jay k., ākramp wā charhāi karke lenā.

EX-PUG-N-ATION, *n.* act of taking by assault — *Hamla se lenā, hamla-āwari kar-ke lenā* — Charhāi wā ākramp karke lenā.

EX-PULSE', *v.* (L. *ex, pulsare*) to drive out, to force away, to expel — *Khadernā^h, bhagā-d^h, hānk-d^h, khed-d^h* — Nikāl d., nisār d., bāhar k. [Nishkāsan, nihārān.]

EX-PUL'SION, *n.* the act of driving out — *Nikāl^h, nisār^h, bāhar k^h, istikhraj, ikhrāj*

EX-PUL'SIVE, *a.* having power to expel — *Khārij karne kī tāqat rukhne w., nikāl-dene kī tāqat rukhne w.* — Nikāl dene ko samarth, bāhar karne ko samarth.

EX-PUNGE', *v.* (*ex, punge*) to blot out — *Milānā^h, ghis-dālnā^h, chhilnā^h, dho-dālnā^h, upā-d^h* — [Kāt-kūt^h, chhil-chhāl^h.]

EX-PUNCTION, *EX-PUN'GING*, *n.* the act of blotting out — *Milāw^h, ghisāw^h, chhilāw^h*

EX-PUR'GATE, *v.* (L. *ex, purgo*) to purge away, to cleanse, to purify, to expunge — *Sāf k., pāk k., shusta k., mitā-dālnā^h* — Suddh k., nirmal k., pavitra k., parishkār k., dho-dālnā, chhil dālnā, ghis dālnā. [parishkār.]

EX-PUR-G-ATION, *n.* the act of cleansing — *Sāfai, pākizagī, shustagi* — Śodhan, pavitra k.,

EX-PUR-G-ATION, *n.* one who expurgates — *Sāf k. w., pāk k. w., shusta k. w.* — Śodhak, pavitra k. w., parishkār k. w., nirmalakāri. [pāwak, pāwan, pavitra k. w., nirmal k. w.]

EX-PUR-G-TO-RY, *a.* cleansing, purifying — *Khālis k. w., sāf k. w., pāk k. w.* — Śodhak,

EX-QUI-SITE, *a.* (L. *ex, quæsitum*) excellent, complete, choice, extreme — *Nafis, nādir, latif, kāmīl, bh-tar, khūb-tar, umda, shadid, ziyāda* — Utkrishṭ, bahut achchhā, pūrā, uttam, śisht, tikshp, atyant, bahut.

EX-QUI-SITE-LY, *ad.* completely, nicely — *Kamāliyat se, latāfat se, nafāsāt se, khūbi se, bāriki se* — Sampūrnarūp se, uttam rūp se, bhali bhānt se, suksham rūp se.

EX-QUI-SITE-NESS, *n.* nicety, perfection — *Nafāsāt, latāfat, tuhfaḡi, pākizagī, kamāliyat, kamāl* — Sukshmatā, uttamatā, utkrishṭatā. [hin.]

EX-SAN'GUI-IOUS, *a.* (L. *ex, sanguis*) having no blood — *Be-khūn* — Bin lohū, rudhira-

EX-SCIND', *v.* (L. *ex, scindo*) to cut off — *Kāt-dālnā^h*.

EX-SECT', *v.* (L. *ex, sectum*) to cut out — *Kāt-dālnā^h, kāt-kar bāhar k^h*.

EX-SEC'TION, *n.* the act of cutting out — *Kāt^h, kāt-kar bāhar k^h*.

EX-SIC'CATE, *v.* (L. *ex, siccō*) to dry — *Sukhānā^h, khushk k.* — Śushk k.

EX-SIC'CANT, *a.* having power to dry — *Sukhāne w^h, khushk k. w.* — Śoshak, sushk k. w.

EX-SIC-C-ATION, *n.* the act of drying — *Sukhāw^h, khushkt k.* — Śosh, sushk k. [sushk.]

EX-SUC'COUS, *a.* (L. *ex, succus*) without juice, dry — *Be-ras, khushk, sukāh^h* — Niras,

EX-SUC'TION, *n.* (L. *ex, suctum*) a sucking out — *Chūs-lenā^h, chusak-lenā^h*.

EX-SU-D-ATION. See under EXUDE.

EX-SU-PL-ATION, *n.* (L. *ex, sub, flatum*) a blowing from beneath, a kind of exorcism — *Niche se phūnk jhonkā yā jhakorā^h, jhār-phūnk^h, bhūt ká utārnā^h*.

EX-SU-PER-ANCE, *n.* (L. *ex, super*) excess — *Ziyādātī* — Adhikāi, ādhikya.

EX-SUS-CI-T-ATION, *n.* (L. *ex, sub, cito*) a stirring up, an awakening — *Uksānā^h, jagānā^h*.

EXTANT, *a.* (L. *ex, sto*) standing out to view, now in being, not lost — *Nazar ke āge, maujūd, bāqī, gum nahīn* — Drishti ke sāmnē, ubhā huā, vidyamān, vartamān.

EXTAN-CY, *n.* the state of standing out — *Āge ubhāw yā niklāw^h, sab se upar charhāi^h*.

EXTA-SY. See ECSTASY.

EX-TEMPO-RE, *ad.* (L. *ex, tempus*) without previous study or meditation — *Be-taam-mul, be-gaur, ā-l-badiha, bagair pahle se soche-bhāle, bagair pesh-andeshi ke* — Binā pah-

EX-TEM-POR-AL, *a.* uttered at the moment — *Fi-l-badiha kahā gayā, ā-l-faur kahā gayā* — Jhatpat kahā gayā, binā pūrv chintā wā dhyān ke kahā gayā, avichārit, achintit.

EX-TĒM-PO-RAL-LY, *ad.* without premeditation — *Bā-gair peshtar gaur kiye, ba-gair pesh-andeshi kē, ā-l-badīhā* — *Pūrv chintā wā vichār binā.*

EX-TĒM-PO-RĀ-NĒ-ŌUS, **EX-TĒM-PO-RĀ-RY**, *a.* unpremeditated, sudden, quick — *Fi-l-badīhā, be-taammul yā be-gaur kahā huā, nāgahān, yak-ā-yak ā-l-faur, jāld, jaurān* — *Pūrvā-vichārāhīn, samayākalpit, samayopasthit, binā pahile se vichārā huā, skasmik, achintit, akalpik, ḡghra, twarit.*

EX-TĒM-PO-BIZE, *v.* to speak extempore — *Fi-l-badīhā kahānā, be-gaur yā be-taammul bōlnā, peshtar se ba-gair gaur kiye bōlnā* — *Jhatpat bōlnā, binā pahile se soche vichārē bōlnā.*

EX-TĒND, *v.* (L. *ex. tendo*) to stretch out, to expand, to enlarge, to continue — *Khū-chnā^b, tinnā^b, jānā^b, pahūchchā^b, lambānā^b, pasārnā^b, bichhānā^b, phailānā^b, barhānā^b, barhā-d^b, rahne-d^b.* [rahne d. w^b.]

EX-TĒND-ER, *n.* one that extends — *Tānne w^b, lambāne w^b, phailāne w^b, barhāne w^b.*

EX-TĒN-DI-BLE, *a.* that may be extended — *Jisko tān-sakēn lambā-sakēn phailā-sakēn chaurā kar-sakēn barhā-sakēn wā rahne-dene sakēn^b.*

EX-TĒN-SI-BLE, *a.* capable of being extended — *Phailāye bichhāye yā barhāye jāne ke lāi- - Vistārānī, prasārānī, phailāye lambāye chaklāye wā barhāye jāne ke yogya.*

EX-TĒN-SI-BLI-TY, *n.* the state or quality of being extensible — *Phailāye barhāye yā pasāre jāne ki qābīlīyat* — *Vistārānīyat, phailāye wā barhāye jāne ki yogyatā, pasāre jāne ki yogyatā.* [dagī, farākhī, darāzī, tūl — *Phailāw, pasār, vistār, chaurāī, barhāw.*

EX-TĒN-SION, *n.* the act of extending, the state of being extended, enlargement — *Kushā-*

EX-TĒN-SIVE, *a.* wide, large — *Kushāda, wāṣṭ, tawīl, barā^b* — *Chaurā, chaklā, vistār, vipul, vīśāl, vikāt.* [vistār rūp se, vīśālātpūrvak, vikāt rūp se.]

EX-TĒN-SIVE-LY, *ad.* widely, largely — *Kushādagī se, barāī se^b* — *Chaurāī se, chaklāī se.*

EX-TĒN-SIVE-NESS, *n.* wideness, largeness — *Kushādagī, darāzī, tūl, barāī^b* — *Chaurāī, chaklāī, vistār, phailāw, vistārnatā, pasār, vīśālātā.*

EX-TĒN-SOR, *n.* a muscle that extends — *Phailāne yā tānne w. pathā^b.*

EX-TĒNT, *n.* space, bulk, compass — *Wu'at, miq-dār, andāza, kushādagī* — *Vistār, pasār, parimān, phailāw.*

EX-TĒN-U-ATE, *v.* (L. *ex. tenuis*) to make thin, to lessen, to palliate — *Raqīq k., dub-lā k.^b, kam k., takhff k., mukhaffaf k., 'uzr se khaff k.* — *Patlā k., dāngar k., kriśāng k., ghaṭānā, nūn k., hetu dikhākar halkā wā nūn k.*

EX-TĒN-U-ĀTION, *n.* palliation, mitigation — *'Uzr se gunāh ki takhff, gunāh ki kamī, takhff* — *Hetu dikhākar pāpasāntī, hetu dikhākar aparādh ghaṭānā, nūnātā, lāghav.*

EX-TĒN-U-ĀTOR, *n.* one who extenuates — *Raqīq k. w., dublā k. w.^b, kam k. w., takhff k. w., 'uzr se mukhaffaf k. w., mukhaffif* — *Patlā wā dāngar k. w., kriśāngakārī, ghaṭāne w., hetu dikhākar nūn k. w., nūn k. w.*

EX-TĒR-OR, *a.* (L. *exter*) outward, external, extrinsic; *n.* outward surface or appearance — *Bāharī^b, berūnī, zāhiri, 'ārizī*; *n.* *berūnī taraf, zāhiri sūrāt* — *Vāhya, vahīsth, vahīrbhūt, ūparī*; *n.* *vahīrbhāg, vāhyabhāg, ūpar kā dikhāw.*

EX-TĒR-OR-LY, *ad.* outwardly, externally — *Bāharī or se^b, bāhar se^b.*

EX-TĒR-NAL, *a.* outward, visible, foreign — *Berūnī, bāharī^b, zāhiri, sūrī, gair-muklī* — *Vahīrbhūt, vāhya, pratyaksh, drīśya, darśānīy, videśī, paradeśī.*

EX-TĒR-NĀL-I-TY, *n.* outwardness — *Berūnī-hālat* — *Bāharī dasā, vāhyatā.*

EX-TĒR-NAL-LY, *ad.* outwardly, apparently — *Berūnī taraf se, zāhīran, zāhir meṁ, sūratan* — *Bāhar, bāharī or se, dekhne meṁ, pratyaksh.*

EX-TĒR-MI-NATE, *v.* (L. *ex. terminus*) to destroy, to extirpate, to abolish — *Bar-bād k., tabāh k., nest-o-nābūd k., istisāl k., bekh-kani k., be-bekh k., mitā-d^b.* — *Nashṭ k., nās k., kshay k., nirmūl k., jar se ukhār dūlnā, ūthī d.*

EX-TĒR-MI-NĀTION, *n.* destruction, excision — *Bar-būdī, pāe-mālī, nestī, istisāl, bekh-kani* — *Nās, dhwaṁs, sarvanās, samūlotpātan, jar se ukhār.*

EX-TĒR-MI-NA-TO-RY, *a.* causing destruction — *Bekh-kam, be-bekh k. w., pāe-māl k. w.* — *Jar se khod dāne w., sarvanāsak.* [chūnā^b — *Tapkāw, vindu vindu chūnā.*

EX-TIL-LĀTION, *n.* (L. *ex. stillo*) the act of falling in drops — *Tagātur, būnd-būnd*

EX-TINCT, *a.* (L. *ex. stinguo*) put out, abolished, dead — *Gul, munqatī, ma'dām, gum, nest, murdā* — *Bujhā, butā huā, śant, nashṭ, nivrīta, mitāyā huā, marā, mrit.*

EX-TINCTION, *n.* act of putting out, destruction — *ṭifā, nestī, fanā, 'adam, inqilā, mahv* — *Bujhāw, butāw, nās, vinās, kshay, snāhār.*

EX-TIN-GUISH, *v.* to put out, to destroy — *Bujhānā^b, gul k., maugīf k., nest k., nā-būd k.* — *Butānā, mitānā, ūthānā wā ūthā d., nashṭ k.*

EX-TIN-GUISH-A-BLE, *a.* that may be put out — *Bujhāye jāne ke qābīl, fanā-pazīr, nest-o-nābūd kiye jā wē ke lāiq, bekh-kani-pazīr, mumkīnū-ī-istisāl* — *Butāye jāne ke yogya, nāśya, nāśānīy, mitāye jāne ke yogya, samūlotpānīya.*

EX-TIN-GUISH-ER, *n.* one that extinguishes, a hollow cone used to put out a candle — *Musaffi musfi, bujhāne w.^b, mitāne w.^b, gul-gīr, gul-tarāsh, gul karne kī shai* — *Butāne w., ūthā d. w., nirvāpak, nirvāpakārī, dipanirvāpak, diyā bujhānī.*

- EX-TIN-GUISH-MENT**, *n.* suppression, destruction, abolition — *Bejhāw^b, dabāw^b, ifā, fanā, 'adam, musuqūfī, nestī* — Butāw, šāntī, nirvāpan, sañhār, kahay, nās, vināś, urthā d., mitāw. [dātnā — Ukhār dātnā, jar se khod dātnā, nirmūl k.]
- EX-TIR/PATE**, *v.* (L. *ex, stirpe*) to root out — *Bekh-kani k., bē-bekh k., bunyād se khod-*
- EX-TIR/PA-BLE**, *a.* that may be rooted out — *Be-bekh kiye jāne ke qābil, bunyād se khod-dāle jāne kē lāiq, bekh-kani-pazir, mumkinu-l-iṣṭisāl* — Ukhār dāle jāne ke yogya, jar se ukhāre jāne ke yogya, mitāye jāne ke yogya, samūlotpātaniya. [se ukhār, nās, vināś.]
- EX-TIR/PATION**, *n.* the act of rooting out — *Isṭisāl, bekh-kani, fanā* — Samūlotpātān, jar
- EX-TOL'**, *v.* (L. *ex, tollō*) to praise, to exalt, to magnify, to celebrate — *Ta'rif k., sonā k., sonā-khwaunt k., āfrīn k., hamd k., sītāish k.* — Sarāhnā, prāśasā k., bardī k., ślāghā k., stūti k. [stāvāk, sarākhne w.]
- EX-TOL/LER**, *n.* one who extols — *Maddāh, mādhī, sanā-khwān, wassāf* — Prāśāsak,
- EX-TORT'**, *v.* (L. *ex, tortum*) to take by force, to wring from, to gain by violence — *Bazor lenā, aiūth-lenā^b, zabar-dasti se lenā* — Daurātmya karke lenā, murer lenā, ehhin lenā, ehhor lenā. [lene w., aiñth lene w.]
- EX-TORT/ER**, *n.* one who extorts — *Dast-darāz, sakht-gir, sitam-gar* — Chhin lene w., ehhor
- EX-TORT/ION**, *n.* illegal exaction — *Dast-darāzi, zabar-dasti se lenā, sakht-giri, gash, ta'addī* — Chhin, ehhor, anyā se wā bal se dūre ki vastu lenā, daurātmya.
- EX-TORT/ION-ER**, *n.* one who practises extortion — *Dast-darāz, sakht-gir, sitam-gar* — Chhin lene w., ehhor lene w., aiñth lene w.
- EX-TORT/IOUS**, *a.* oppressive, unjust — *Zālīm, jābir, gad-dār, be-imān, jafā-kār* — Upa-dravī, durvritta, klēśādāyak, adharmi, anyāyī.
- EX-TRACT'**, *v.* (L. *ex, tractum*) to draw out, to take from, to select — *Istikhraj k., nichornā^b, nikāl-lenā^b, intikhāb k.* — Khīnchnā wā khīnch lenā, nisār lenā, chhānt lenā, chun lenā, saṅgrah k.
- EXTRACT**, *n.* that which is extracted, a passage taken from a book, essence, tincture — *Jo shai istikhraī ki jāti hai, magz, muntakhab, khulāsa, māhiyat, asl, 'itr, 'araq* — Jo vastu dūre se nisār li jāti hai, nishkarsh, avatāritavākya, upanitavākya, sār, hir, ras, miryās.
- EXTRACT/ION**, *n.* the act of drawing out, lineage, derivation — *Istikhraj, asl, zāt, jins, bekh-bunyād, nishād, khānlān, ishtiqāq* — Khīnchāw, nishkarshan, ākarshan, nisār, ukhāw, vaūś, kul, jāti, utpatti, udbhav.
- EXTRACT/IVE**, *a.* that may be extracted — *Khīnche jāne ke qābil, mumkinu-l-istikhraj* — Khīnche jāne ke yogya, jo khīnchā jāy, nishkarshanīya.
- EX-TRA-JU-DICIAL**, *a.* (L. *extra, iudex*) out of the regular course of legal procedure — *Be-āin, be-zābita, khilāf-i-sar-rishta, be-qā'ida, be-dastūr* — Vyavahāravidhivahirbhūt, vyavahārātirik, vyavahārātichar.
- EX-TRA-JU-DICIAL-LY**, *adv.* in a manner out of the regular course of legal procedure — *Khilāf-i-sar-rishta, be-āin, be-zābita* — Vyavahāravidhivahirbhūtarūp se, vyavahārātirik bhāv se.
- EX-TRA-MIS/SION**, *n.* (L. *extra, missum*) a sending outwards — *Bāhar bhejnā^b.*
- EX-TRA-MUNDANE**, *a.* (L. *extra, mundus*) beyond the material world — *Dunyā ke bāhar* — Sansār ke bāhar, asānsārik, alaukik, lokavāhya.
- EX-TRAN/EOUS**, *a.* (L. *extra*) of different substance, foreign — *'Alāhida shai kā, be-'alāqa, begāna, ajnabi, berūni, gair-mulki* — Bhiinna vastu kā, vivikt, asahaj, asambandhi, uparī, baharī, videśī.
- EX-TRAORD/INAR-Y**, *a.* (L. *extra, ordo*) beyond ordinary, remarkable — *Nādir, 'ajab, 'ajib, garīb, mashhūr* — Anūthā, asādhāran, adbhut, apurv, vichitra, vilakshan.
- EX-TRAORD/INAR-RI-LY**, *adv.* uncommonly, remarkably, particularly, eminently — *Nādir-āna, 'ajib tarah se, khāss kar-ke, lā-sani taur se, buzurgī se* — Asādhāran rūp se, anūthī rītī se, anokhi rītī se, adbhut wā vichitra rūp se, viśesh karke, viśiṣṭ rūp se.
- EX-TRAORD/INAR-NESS**, *n.* remarkableness — *Anokhāi^b, nudrat* — Apūrvatā, vichitratā, adbhutatva.
- EX-TRA-PAR/OC/HIAL**, *a.* (L. *extra, Gr. para, oikos*) not within the parish — *Pād-ri ke mahalle, ke bāhar* — Viśesh dharmādhyaksh ki bhūmi ke bāhar, purohitādhi-napradeś ke bāhar.
- EX-TRA-PRO-VIN/CIAL**, *a.* (L. *extra, pro, vinco*) not within the provinces — *Sūbe ke bāhar, ek-hi sūbe mein nahīn* — Maṇḍal wā chakle ke bāhar, ek hī maṇḍal wā chakle mein nahīn.
- EX-TRA-REG/U-LAR**, *a.* (L. *extra, rego*) not comprehended within a rule — *Be-qā'ida, be-zābita, be-āin, khilāf-i-dastūr* — Vyavasthātirik, avidhi, vidhihin, vidhiviruddh.
- EX-TRAV/A-GANT**, *a.* (L. *extra, vago*) irregular, excessive, wild, wasteful — *Be-das-tūr, be-qā'ida, be-hadd, bad-was, bad-tarīq, fazūl-kharj, fazūl-kī reh, musrif, mubazzir* — Niyamātirik, vidhihin, aparimit, atyachārī, vyabhichārī, atītyayī, upāū.
- EX-TRAV/A-GANCE**, **EX-TRAV/A-GAN-CY**, *n.* irregularity, excess, prodigal expense — *Be-dastūrt, ziyādātī, be-andāzagi, fazūl, fazūl-kharj, israf* — Niyamātīkram, vidhivirodh, vidhibhaag, atyachār, vyabhichār, aparimitatā, atītyay, bahuvyay.

- EX-TRÁV'A-GANT-LY**, *ad.* widely, wastefully—*Bad-tarigagi se, bad-watí se, fawák se, fawák-kharí se, mumarjána*—*Atyachár wá vyabhihár se, ativyay wá bahuvyay se.*
- EX-TRÁV'A-GÁ'TION**, *n.* excess—*Ziyádati*—*Atyachár, vyabhihár, niyamatikraze, adhikya.*
- EX-TRÁV'A-SATE**, *v.* (L. *extra, vas*) to force out of proper vessels—*Munásib rag se utárná jaise khim ko*—*Thik wá uhit nári se utárná jaise lohu ko.*
- EX-TRÁV'A-SÁ'TION**, *n.* the act of forcing out of the proper vessels—*Munásib rag se utár*—*Thik wá uhit nári se utár wá nikás, raktotsarg.* [*Nári se bhar kiya gayá.*]
- EX-TRA-VÉNATE**, *a.* (L. *extra, vena*) let out of the veins, —*Rag se nikálá gaya.*
- EX-TRA-VÉRSION**, *n.* (L. *extra, versum*) the act of throwing out—*Báhar phékná^h.*
- EX-TREME**, *a.* (L. *extra*) utmost, greatest, last, most pressing, rigorous; *n.* the utmost point, the highest degree—*Nihayat, gayat, 'azim, ziyada, ákhirí, ashadd, badjadd, shaddí, sakht*; *n.* *sirá^h, nihayat, intihá*—*Atyant, atisay, antya, antim, param, bahut dabóu, bará kathin*; *n.* *śeshabhág, agrabhág, chhor, toñk wá toñká, atyantakátá, atyantatá, atisayatá.* [*hadd*—*Nipat, atyant wá atisay karke, nintat.*]
- EX-TREME-LY**, *ad.* in the utmost degree—*Nihayat, ba-shiddat, ba-darja-i-tamám, be-*
- EX-TREMÍ-TY**, *n.* the utmost point or part, necessity, emergency, distress—*Ákhir, ákhirat, páyán, intihá, hadd, nihayat, zariwat, ihtiyáj, ná-chári, be-maqdúri, 'ajiz, tangi*—*Ant, chhor, toñk, agrabhág, simá, avadhi, ávasyakatá, prayojan, sanka,* *atyantaklá, atyantadubkh.*
- EX-TRI-CATE**, *v.* (L. *ex, trice*) to free from perplexity, to disentangle—*Isiráb yá pech se khatás k., ázad k., rihá k., suljhána^h*—*Sanka wá vyakulatá se bachánd wá mukt k., nikálná, chhurána.*
- EX-TRI-CÁ-BLE**, *a.* that may be extricated—*Khalás hone ke gábil, mumkinu-l-rihái*—*Bacháye nikálé wá chhuráye júne ke yogya, uddharaniy, mochaníy.* [*nistár, mukti.*]
- EX-TRI-CÁ'TION**, *n.* the act of extricating—*Takhliś, rihái, ázadagi*—*Uddhár, rakshá,*
- EX-TRIN'SIC**, **EX-TRIN'SI-CAL**, *a.* (L. *extra, secus*) outward, external—*'Ariz, záhiri, súri*—*Báhari, váhya, úpari, asambandhi, vahibhsha.*
- EX-TRIN'SI-CAL-LY**, *ad.* from without—*Báhar se^h, úpar se^h.*
- EX-TRÚDE**, *v.* (L. *ex, trudo*) to thrust off—*Thelná^h, dhakiyáná^h, nikál-d^h, dhakelná^h.*
- EX-TRÚ'SION**, *n.* the act of thrusting off—*Dhukki de-kar haná-d. yá nikál-d^h.*
- EX-TÚ-BER-ANT**, *a.* (L. *ex, tuber*) swelling—*Phúlá huá^h, ubhrá huá^h.*
- EX-TÚ-BER-ANCE**, **EX-TÚ-BER-AN-ÇY**, *n.* a swelling—*Sigan^h, phorá^h, gáñh^h.*
- EX-Ú-BER-ANT**, *a.* (L. *ex, uber*) abundant, luxuriant, plenteous—*Firáwán, ziyada, lab-rez, kasir, wáfr*—*Paripurn, bahut, prachur, adhik.*
- EX-Ú-BER-ANCE**, *n.* abundance, luxuriance—*Kasrat, ifrát, firáwáni*—*Bábulya, paripurnatá, ádhikya, bahutáyat, adhikái.* [—*Bábulya se, bahutáyat se, adhikái se.*]
- EX-Ú-BER-ANT-LY**, *ad.* abundantly, copiously—*Kasrat se, ba-kasrat, ifrát se, ziyádáti se*
- EX-Ú-BER-ATE**, *v.* to bear in great abundance—*Ba-kasrat h., ifrát se h.*—*Bahutáyat se h., adhikái se h., bahut h.*
- EX-ÚC'COUS**. See **EXSUCCOUS**.
- EX-Ú'DATE**, **EX-ÚDE'**, *v.* (L. *ex, sudo*) to sweat out, to issue out, to emit—*Pasíná láná^h, pasijná^h, risná^h, rasiyáná^h, chúná^h, nikálná^h, nisarná^h, nisárná^h, nikálná^h, chhorná^h.* [*chuáw^h, pasew^h, tiráwiah.*]
- EX-Ú'DÁTION**, *n.* the act of sweating out—*Pasijná^h, pasíná chhútná^h, risáw yá rasáw^h.*
- EX-ÚL'CER-ATE**, *v.* (L. *ex, ulcus*) to cause an ulcer, to become ulcerous—*Phore ká gháv k. yá h^h.*
- EX-ÚL-CER-ÁTION**, *n.* the act of causing ulcers—*Phore ká gháv k. yá h^h.*
- EX-ÚLT'**, *v.* (L. *ex, saltum*) to rejoice exceedingly, to triumph—*Nihayat khush h., fakhr k., mahzié h.*—*Hulasná, bilasná, ánand se phul jáná.*
- EX-ÚLT'ANCE**, **EX-ÚLT'AN-ÇY**, *n.* transport—*Khushi ke sub se be-khudi, nihayat basháshat*—*Paramánand ke káran se murchchhá, parmaharsh.*
- EX-ÚLT'ANT**, *a.* rejoicing, triumphing—*Nihayat khush yá mahzié, fakhr k. w.*—*Paramánandi, atyánandi, ullasit.* [*Paramánand, harsh, hulás, bilás, atyánand*]
- EX-ÚLT'ÁTION**, *n.* joy, triumph, delight—*Khushi, fakhr, basháshat, khurrami, kazz*—
- EX-UN-DÁTION**, *n.* (L. *ex, unda*) overflow, abundance—*Sailáb, lab-rezi, fawák, kasrat, ziyádáti, firáwáni*—*Bárh, jalavridhi, bahutáyat, adhikái, bábulya.*
- EX-ÚPER-ANCE**. See **EXSUPERANCE**.
- EX-ÚSTION**, *n.* (L. *ex, ustum*) a burning up—*Jaláw^h, jalná^h, barná^h.* [*chhilká^h.*]
- EX-ÚVI-Æ**, *n. pl.* (L.) cast skins or shells—*Kéchul^h, kéchúti^h, chhopi hui khál yá*
- EY'AS**, *n.* (Fr. *maie*) a young hawk; *a.* unfledged—*Báz ká bachcha*; *a. be-par*—*Syenaśvak*; *a.* *ajátapaksha, anagatapaksh.* [*pakhasayen.*]
- EY'AS-MÚS-KET**, *n.* an unfledged sparrowhawk—*Be-par báz*—*Ledá wá gedá éyen, ajáta-*
- EYE**, *n.* (S. *eage*) the organ of vision, sight, look, aspect, notice, a small perforation, a small loop or catch; *v.* to watch, to keep in view—*Ankh^h, nigáh, surát, chakra, khar, muláhaná, nákhá^h, ekchhoiá chhed^h, sífúr, takma, halqa yá qulába*; *v.* *nigáh k., nazar k., nazar meñ rakhná, nigáh meñ rakhná*—*Nayan, lochan, netra, chakshu, drishiti,*

- darśan, rūp, ākār, avalokan, nīrīkṣā, cchidra, randhra, ek cchhotī phalī wā ānkrī; v. dekhnā, avalokan k., dīshī mēn rakhnā.
- EYED, a. having eyes—*Chashm-dār, ānkh-dār*—Nayanayukt, netrayukt.
- EYER, n. one v. ho eyes—*Dekhne w.*
- EYELSS, a. deprived of sight—*Be-chashm, andhā, nīr-ānkhā, nā-dīnā*—Aohakshū, achakshu, vichakshū, anayān, dīshībhīn.
- EYFLET, n. a small hole for light, a perforation—*Roshnī ke liye ek chhotā chhed, roshan-dān, randa, sūrākh*—Gavāksh, ujīyāre ke nimitta ek chhotā mokhā, cchidra, EYF'AD, n. an ogling glance—*Tīrchhī-nigāh*—Kankhī [jharokhā, randhra.
- EYEBALL, n. the apple of the eye—*Mardum-i-chashm, mardumak, ānkh kī putlī*—Netrapīṇḍ, chakshuhpīṇḍ, netrakosh, akshigol.
- EYEBEAM, n. a glance from the eye—*Nazar*—Drishtipāt, drishtivān.
- EYEBRIGHT, n. the plant euphrasy—*Ek qism kā paudhā yā chhotā per*—*Ek jāti kā paudhā wā chhotā per, oshadhi wā anshadhi vīśesh*
- EYEBROW, n. the hairy arc over the eye—*Abū, bhauḥ*—Bhrikutī, bhūlatā, bhrū.
- EYEDROP, n. a tear—*Āisū, āis*—Āsru, nayanavindu, netrajal.
- EYEGLANCE, n. quick notice of the eye—*Jald nigāh yā nazar*—Sīghra drishtipāt, sīghra drishtivān.
- EYEGLASS, n. a glass to assist the sight—*'Airak, chashma, chashmak*—Ūpanetra, drig.
- EYELASH, n. the hair that edges the eye—*Barnī, baronī, papnī* [akshiput.
- EYELID, n. the membrane that shuts over the eye—*Parda-i-chashm*—Papotā, palak, EYESALVE, n. ointment for the eyes—*Ānkh kā anjan*.
- EYESER-VICE, n. service performed only under inspection—*Jo kām sirf tākid yā dūre kī nigāh ke bāis se hotā hai*—Jo kām keval prabhu ke dekhne se hotā hai, jo kām keval prabhu ke sammukh hotā hai.
- EYESHOT, n. glance of the eye, view—*Nigāh, did, nazar*—Drishtigochar, drishti.
- EYESIGHT, n. sight of the eye—*Bināt, nūr-i-chashm, nūr-i-dīdā, dīdār*—Drishti, darśanaṅkti, jot wā joti [kā kūtī, chakshuhpīā, nayanaklēśakavastu.
- EYESORE, n. something offensive to the sight—*Nā-dīdanī, ānkhon kā khār*—Ānkhon
- EYESTRING, n. the tendon which moves the eye—*Wāh nas jis se ānkh harakat kartī hai*—Wah śīrābandhan wā udī ki jis se ānkh hiltī hai.
- EYETOOTH, n. the tooth in the upper jaw next to the grinders, the canine tooth—*Wah dānt jo ūpar ke masīye yā jabre mēn sāmne ke dānton ke pās hotā hai*.
- EYEWITNESS, n. one who testifies what he has seen—*Shāhid-i-hāl, shāhid, gavāh-ba-chashm-dīd*—Pratyakshadarśī, sākshāddarśī, apnī ānkhon dekhnewalā.
- EY'OT n. (S. *iggath*) a little island—*Ek chhotā tāp*.
- EYRE, n. (L. *iter*) a court of justices itinerant, a circuit—*Daura ke hukkam kī kachah-ri, dāir-sāir kī kachah-ri, dāir-sāir, daura*—Deśabhramanākārī vichārakartāon kī kachah-ri, bhraman, dharmādhyakshādhyāgaman.
- EY'RY, n. (S. *æg*) a place where birds of prey build and hatch—*Wah maqām jahān shikārī chiriyān ghoṣlā banātī hain aur apne bachche sevtī hain*—Wah jagah jahān balibhuk wā balipriya chiriyān ghoṣlā banātī hain aur apne bachchon ko sevtī hain.

F.

- FABLE, n. (L. *fabula*) a feigned story, a fiction; v. to feign, to write fiction—*Qissa, afsāna, naql*; v. *naql k.*, *qissa likhnā yā kahnā*—Kahānī, mithyākathā, mithyā-rachanā, prabandhakalpanā; v. kalpanā k., kahānī kahnā, mithyākathā kahnā, kahānī wā mithyākathā likhnā. [kathā mēn kahā huā.
- FABLED, p. a. celebrated in fables—*Qisse yā naql mēn kahā-gayā*—Kahānī wā mithyā-
- FABLER, n. a writer or teller of fables—*Afsāna-sāz, qissa-nawīs, naql-gar, nāqil, qissa-go*—Kahānī likhne w., mithyākathārachak, kahānī kahne w., mithyākathā kahne w.
- FABULIST, n. a writer of fables—*Afsāna-sāz, qissa-nawīs, naql-gar, nāqil*—Kahānī-rachak, mithyākathārachak. [thyākathāmāy, kritrim, kalpit, banāyā huā.
- FABULOUS, a. full of fables, feigned—*Qissa-pur, sākhā*—Kahānī se ūharā huā, mi-
- FABULOUSLY, ad. in a fabulous manner—*Qissa-pur yā sākhā taur se*—Mithyākathā-māy rūp se, kritrim prakār se, kalpanāpūrvak. [mayatwa, kritrimatwa, kalpitatwa.
- FABULOUSNESS, n. quality of being fabulous—*Qissa-purī, sākhātagī*—Mithyākathā-
- FABRIC, n. (L. *faber*) a building, a structure, a manufacture; v. to build—*'Imārat, makān, havelī, sākhī yā banāvat, kaprā*; v. *'imārat banānā*—Ghar, grīhā, bhawan, dhām, sālā, nirmān, ākritī, vastra; v. ghar wā grīhā banānā.
- FABRICATE, v. to build, to construct, to forge—*'Imārat banānā, ta'mir k.*, *banānā, ikhtirā k.*—Ghar ūthānā, nirmān k., garhnā, kalpanā k., m' thyrāchanā k.
- FABRICATION, n. act of building, construction—*Ta'mir, sākhī, banāvat*—Grihanir-mān, nirmīti, rachanā, kalpanā. [nirmānakārī, rachak.
- FABRICATOR, n. one who fabricates—*Ta'mir k. w.*, *banāne w.*—Ghar ūthāne w.,
- FACE, n. (L. *facies*) the visage, the countenance, the surface, the front, appearance,

boldness; v. to turn the face, to meet in front, to oppose with confidence, to stand opposite to, to cover—*Chitra, rukh, rú, sath, agwára^h, pesh, sirat, manzar, dileri, shokhi*; *v. rukh pherná, dú-ba-dú k., rú-ba-rú k., mugábala k., mugábil k., dhánpná^b*—*Munh, mukh, vadan, ánan, prishth, pith, tal, agá, sámna, akár, rūp, dhithál*; *v. munh pherná, sámpa wá sammukh mīlná, sámná k., sammukh h., sáunne h., dhákná, ávrit k.* [Grih wá ghar ká agá.]

FA-ÇADE, n. the front of a building—*Imárat ká rukh yá pesh, ghur ká agwára^h*—**FA-ÇET, n.** a small surface, a little face—*Ek chhoṭi sath, ek chhoṭi chitra*—*Chhoṭi prishth, kan, chhoṭá munh.*

FA-ÇIAT, a. pertaining to the face—*Chihre ke muta'alliq*—*Mukhasambandhi, munh ká.*

FA-ÇING, n. a covering, ornamental covering—*Poshish yá qor, zebáish ke liye poshish, sámna yá astar-kari*—*Ávarap wá vastrañchal, sobhá ke nimitta ávarap mukh wá upalepan.*

FA-ÇLOTH, n. a cloth laid over the face of a corpse—*Ek kaprá jo murde ke chihre par rakhá játa hai*—*Ek vāstra jo śav wá mritasārīr ke munh par dhará játa hai.*

FA-ÇPAINT-ING, n. the art of painting portraits—*Taswir khinchne ká fann, rang-sazi, ilm-i-naqqāshī, taswir-kashī*—*Chitra khinchne ki vidyá.*

FA-ÇETE^h, a. (L. *facetus*) cheerful, witty—*Khush-mizáj, khurram, zarif, látifa-go*—*Prasanna, ánandit, ánandi, rasik.* [Ánandi, prasanna, hañsor, thaṭhol, rasik.]

FA-ÇETIOUS, a. merry, jocular, witty—*Khush, khush-tab^h, thaṭhe-báz, látifa-go, zarif*—

FA-ÇETIOUS-LY, ad. merrily, wittily—*Khushi se, khush-tab^h se, látifa-go se, zaráfat se, latifan*—*Ánand se, prasannatá se, rasik prakár se, thaṭholi se.*

FA-ÇETIOUS-NESS, n. cheerful wit, mirth—*Zaráfat, látifa goi, khush-tab^h, khurrami, khushi*—*Rasikatá, rasikatwa, ullasatá, ullás, harsh, pramod. (namra, mridu, anukul.*

FA-ÇILE, a. (L. *facilis*) easy, pliant—*Ásán, sahl, uarm, muláim*—*Sugam, susádhya,*

FA-ÇILE-LY, ad. easily, pliantly—*Ásáni se, narmi yá muláiyamat se*—*Sugamatá se, susádhya rūp se, namratá wá mridutá se, anukulatá se.* [ti wá arukulátá.]

FA-ÇILE-NESS, n. easiness to be persuaded—*Máil hone ki ásáni*—*Mū jāne ki sugama-*

FA-ÇIL-I-TATE, v. to make easy—*Árān yá sahl k.*—*Sugam wá susádhya k., sukar k.*

FA-ÇIL-I-TÁTION, n. the act of making easy—*Ásán k.*—*Sugamakarap, sukar k.*

FA-ÇIL-I-TY, n. easiness, readiness, dexterity, ready compliance, easiness of access—*Ásáni, ásāniyat, suhāliyat, taiyāri, maluka, shībū-kārī, dast-chálākī, tezi, hosh-yāri, bá-ásān yá fawān rāzā-mandi, muláiyamat, khulq, insāniyat*—*Sugamatá, susádhya, pratyutpannatá, prastutwa, dakshatá, karadakshatá, anukulatá, anurodhatá, śishatá, śishutcharan, mridutá.* [ítma, dushṭ, kursit.]

FA-ÇIN-O-ROUS, a. (L. *facinus*) atrociously wicked—*Niháyat khuráb, bad-zát*—**FA-FACT, n.** (L. *factum*) a thing done, reality, deed, truth—*Fíl, haqiqat, aṣl, máhiyat, kār^h, harakat, rásti, kaifiyat*—*Kárm, tattwa, karm, kritavastu, satyati, yathárthatá.*

FA-ÇTION, n. a party in a state, dissension—*Jamát jo kisi sultānat meñ hoti hai, mulki jurí, fasád, fitna*—*Rájya meñ tar wá dal, virodh, dāwandwa, bhed.* [wá dal ká jan.]

FA-ÇTION-ARY, n. one of a faction—*Saltanat meñ ek jarí ká shakhs*—*Rájya meñ ek tar*

FA-ÇTION-IST, n. one who promotes faction—*Fitna-angez yá fasádí shakhs*—*Kalahakári, upadraví.* [—*Kalahakári, bakheriyá, upadraví.*]

FA-ÇTIOUS, a. given to faction, turbulent—*Fitna-angez, muftari, mufsiḍ, fasád, fatiriyá*

FA-ÇTIOUS-LY, ad. in a factious manner—*Fitna angezi se, fasád se*—*Bakheje se, upadrav se, kalah se.* [bhedakarapañśilati, bakheriyápan.]

FA-ÇTIOUS-NESS, n. inclination to faction—*Fitna-angezi, mufsiḍi*—*Kalahakáritwa,*

FA-ÇTIOUS, a. made by art, artificial—*Amalí, taqlidí, masnū, sákhta*—*Kritrim, kalpit, rachit, śilpik, śilpanirmít.* [dūre ki or se kámkájí.]

FA-ÇTOR, n. an agent for another—*Gumáshta, kār-kun, náib, kāranda*—*Pratinidhi,*

FA-ÇTO-RY, n. a house or residence of factors, the body of factors in a place, a place where any thing is made—*Koth^h, kisi jagah meñ gumáshtaon yá kār-kunon ki jamát, kār-khána*—*Árhat ká ghar, wah ghar jismeñ dūre ki or se kámkájí tikaín, kisi sthán meñ dūre ki or se kámkájíyon wá pratinidhiyon ká samūh, wah sthán jameñ koi vastu banai, śilpagriha, śilpasáli.* [vidyá, śilpavidyá.]

FA-ÇTURE, n. the act or manner of making—*Banāne ká fann yá hunar*—*Banāne ki*

FA-ÇUL-RY, n. a power of mind or body, ability, dexterity, a body of professional men—*Zihni yá badni qúwat, istí'dād, hiyáqat, qábiliyat, hosh-yāri, kisi fann ke ustādon ká firqā*—*Man wá śarir ki śakti, yogyatá, dakshatá, nipunatá, vyavassíyon ki maṇḍali, kisi śilpavidyá ke vyavassíyon ká samūh wá maṇḍali.* [rúp.]

FA-ÇSIM-I-LE, n. an exact copy—*Thik-naql*—*Yathárth pratilipi, thik hastáksharapratí-*

FA-ÇTO-TUM, n. a servant employed to do all kinds of work—*Har-kārī, wah naukar jis se sab tarah ká kām anjām ho-sake, har-bāzi*—*Sarvakarmá, sarvakarmakar, sab kām k. w.* [Vákpaṭu, vágíá.]

FACUND, a. (L. *facundus*) eloquent—*Lassán, fasih, shirín-xabán, sukhān-dān*—

FADE, v. (L. *vado* ?) to lose colour, to wither, to languish, to vanish; *a. faint*—*Utar-jānáb,*

- phikā ho-jānā^b, murjhānā^b, kumhlānā yā kumlānā^b, dublā h^b, ur-jānā^b, jāta-rahnā^b.**
FADELESS, a. not liable to fade—*Jo murjhāy kumhlāy yā jhūrāy nahā^b.*
FADING-NESS, n. liability to fade—*Zawāl-pactri—Kshayishnuta.*
FADY, a. wearing away, decaying—*Kumhlāyā^b, murjhāyā^b, utarā yā phikā^b.* [milnā.
FADGE, v. (S. *fegan*) to suit, to agree—*Muwāfiq h., mutābiq h., mutāfaq h.*—*Ṭhik h.,*
FAÇES. See **FACES.**
FAG, v. (L. *fatio*?) to grow weary, to drudge; *n.* one who works hard, a slave—
Thaknā^b, mānā h., mhnat k.; n. sakht mhnat k. w., gulām—Thausnā, thaus
jānā, ati pariśram k.; n. ati śram se nichakarmakāri, dās, tuluā.
FAG-END', n. the end of a web or rope, the refuse or meaner part of any thing—*Kisi*
pārche yā rasse kā kanārā, fuslā, kisi chiz kā kharāb hissā—Kisi thān wā rasse kā chhor
wā tonk, uchohshist, avāshist, kisi vastu kā kutsit bhāg.
FAG'OT, n. (W. *fagod*) a bundle of sticks for fuel; *v.* to tie up—*Jalāni lakri ki*
ānā^b, tindhān ki lakri ki ānti, ānā^b, āntiyā^b; v. āntiyānā^b, bāndhnā^b.
FAIL, v. (L. *fallō*) to be deficient, to cease, to decay, to miss, to miscarry, to desert,
 to disappoint; *n.* deficiency, omission, miscarriage—*Kam h., nāpīs h., qasir h., mau-*
qār h., mungatī h., mā dūm h., zawāl h., ghatnā^b, khatā k., khālīs paynā, nā-rāst h.,
kār-gar nā h., kānyāb nā h., tark k., nā-murād k. yā h., mahrum k. yā h., nā-um-
med k. yā h.; n. kamti, kami, kotāhi, qillat, tark, gāfili, gaylat, qalam-andāzi, nā-rāsti,
nā-sar-barāhi, bad-anjāmi—Nūyin h., nivrīta h., jāta rahnā, rah jānā, nasht h.,
dhalnā, kshay h., chūkna, chūk k., siddh nā h., nishphal h., vyarth h., chhor d., tyāg
k., nirdās k. wā h.; n. nyūnatā, totā, truṭi, tyāg, asevan, ananushthān, asiddhi, nish-
phalatā. [Nyūnatā, ghatī, dosh, aparādh, agun.
FAIL'ING, n. deficiency, fault, lapse—*Kotāhi, kamti, qusūr, khatā, taqīr, nuqs, galatī—*
FAIL'URE, n. deficiency, cessation, omission, insolvency, a lapse, a fault—*Kotāhi, kam-*
tī, mauqūf, inqitā^b, gaylat, khatā, bad-anjāmi, nā-dāri, devāliyyā h^b, devāliyyā-pan^b,
nā-kām-yāhi, taqīr, qusūr—Nyūnatā, ghatī, ghatī, totā, nivrīti, hinatā, lop, pari-
tyāg, asevan, ananushthān, parikshiyatī, gūhabhang, asiddhi, aparādh, dosh.
FAIN, a. (S. *fagen*) glad; *ad.* gladly—*Khush, mah-rū; ad. khushi se—Praphullachitta,*
tusht; ad. tushti se, ānand wā anurāg se, ichchhāpūrvak.
FAINT, v. (Fr. *faiher*) to decay, to grow feeble, to sink motionless and senseless; *a.*
 languid, weak, cowardly, dejected—*Zawāl h., tanazzul h., sust yā afsurdā h., gāth h.,*
nā-tawān h., za'if h., be-tāb h., gash meī ānā, be-hosh h.; a. mānda, majhūl, nā-tawān,
za'if, buz-dil, afsurdā, dil-gīr—Murjhānā, ghatnā, jāti rahnā, ur jānā, nirbal wā sithil
h., sattwarahit h., murchchhāgāt h., murchchhit h.; a. mlān, glān, klānt, sithila-
bal, nirbal, darpoknā, kāyar, udās vishādī wā dinamanāsk. [nyānās.
FAINT'ING, n. a swoon. syncope—*Gushī, gash, be-hoshi—Murchchhā, chetanābhāni, chaita-*
FAINT'ISH, a. somewhat faint—*Kuchh gash meī, kisi-qadr be-hosh yā mānda—īshad-*
murchchhit, kuchh sithil wā nirbal.
FAINT'ISH-NESS, n. slight degree of faintness—*Thorī gashī, kisi qadr be-hoshi yā*
nā-tawānī—Kuchh mlāni glāni daurbalya wā āngasāitilīya, kuchh murchchhā.
FAINT'LY, ad. feebly, languidly, timorously—*Zu'f se, nā-tawānī se, sustī se, buz-dilī se*
—Daurbalya se, sithilatā se, dhime, mlāni wā glāni se, kāyarpan se, darpoknepan se.
FAINT'NESS, n. the state of being faint—*Zu'f, nā-tawānī, gash, sustī, dil-giri, buz-dilī*
—Daurbalya, mlāni, glāni, sithilatā, murchchhā, mandatī, udāsi, kāyarpan.
FAINT'Y, a. weak, feeble, languid—*Kam-zor, za'if, nā-tawān, sust—Nirbal, sattwarahit,*
sithilabal, sithilāng, mlān, glān, dhīmā.
FAINT-HEART'ED, a. timorous, cowardly—*Buz-dil, kachchā-dil, darpoknā^b—Kāyar, katar.*
FAINT-HEART'ED-LY, ad. timorously—*Buz-dilī se—Kāyarpan se, kataratā se.*
FAINT-HEART'ED-NESS, n. cowardice—*Buz-dilī—Kāyarpan, kataratā.*
FAIR, a. (S. *freger*) beautiful, white, clear, favourable, equal, just, open, mild, civil;
ad. openly, civilly, gently, equitably, on good terms; *n.* the female sex—*Khib-sūrat,*
shakīl, hasin, safa^b, gul-rū, sāf, bā-murād, muwāfiq, mā'qūd, wājib, rāst, 'adil, imān-
dār, khulāsa, khulā^b, mulāim, narm, khaliq; ad. zāhiran, sāf-sāf, safāi se, bā-akhlāq,
mulāyamat se, 'adl se, insāfan, dostāna, bā-muwāfaqut; n. 'aurteh yā 'aurateh, mast-ū-
rāt—Surūp, rūpawān, gorā, gauravān, swachchha, nirmal, vimal, anukūl, sam,
saral, nyāyā, nyāyavartī, siddhā, mridu, komal, namra, śisht; ad. khulī khulā, saral-
rūp se, śishtatā se, mridutā wā namratā se, nyāy se, yathānyāy, priti se, maitri se;
n. ramapigan, striyān, strivarg.
FAIR'LY, ad. beautifully, commodiously, openly, candidly, justly, completely—*Khib-*
sūratī se, munāsobat se, safāi se, mukhlisānā, sāf-dilī se, rāstī se, insāf se, tamāmī se,
bī-l-kull—Sundaratā se, subhīte se, khulī khulā, pratyakṣ-rūp se, saralatāpūrvak,
bina kapat, yathānyāy, dharm se, sampūrṇ rūp se.
FAIR'NESS, n. beauty, honesty, clearness—*Khib-sūratī, husn, imān-dārī, rāst-bāzī, sāf-*
dilī, shaffāfī, safāi, gorā^b—Lāvanya, saundaryya, kāntī, kharāī, sachautī, dharmyatā,
nyāyatā, nishkapatāwa, swachchhatā, nirmalatā, vimalatā, gorāpan, śuklatā.

FAIR-SPÖKEN, *a.* civil, courteous, plausible — *Šātrīn-zabān, khaṭṭā, khaṭṭā-ghāṭā, charī-zabān, rāstī-nimā, nāmānīshā* — *Prīyavādī, śiṣh, sabhya, satyābhāsarūp, abhāsarādī.*

FAIR, *n.* (*L. forum*!) a stated market — *Melā^h, hāṭ^h, hāṭ, penā^h.*

FAIRING, *n.* a present given at a fair — *Mele yā hāṭ meṭ jo tuṭṭā diyā jōy* — *Mele wā hāṭ meṭ jo bheṭ di jōy.*

FAIRY, *n.* (*Fr. fée*) a kind of fabled being or spirit, an elf, an enchantress; *a.* belonging to fairies, given by fairies — *Pari, pari-zād, shatān, jin, jādī-garṇī, sāṭra; a. pari-yōṣ se manāṭ yā mutā allig, pari-yōṣ kō diyā kuṭā* — *Yogini, māyini, rākshasi, bhūt, rākshas, ṭonahin; a. paśāchik, yoginīsambandhi, yoginiyōṣ wā rākshasōṣ kō diyā kuṭā.*

FAITH, *n.* (*L. fides*) belief, trust, confidence, fidelity, honour, sincerity, doctrine believed, revealed truth — *Piṭṭād, imān, i'timād, i'tibār, diyānat, wafā, qaul, qarār, karmat, sidq, rāstī, 'uqūd, mazhab, 'Isāī dīn* — *Viśwās, bhārosā, nīschay, pratyay, sachāī, kharāī, vachan, pratishṭhā, sachautī, satyatā, mat, panth, path, lēṭī dharm.*

FAITHFUL, *a.* firm in belief, loyal, constant, upright, true, worthy of belief — *Dīn-dār, wafā-dār, namak-halāl, imān-dār, mutadā'irīn, diyānat-dār, rāst-bāz, sādīq, mu'tabar, mu'tamad* — *Dhārmik, bhaktimān, śraddhāwān, prabhubhakt, driṭh, kharā, satyātmā, sachchā, viśwāsya, viśwāsany.*

FAITHFUL-LY, *ad.* in a faithful manner — *Diyanat se, sadāgat se, wafā-dārī se, rāstī se, sidq se* — *Bhakti se, driṭhabhakti se, kharāī se, sachāī se, śraddhāpūrvak, yathār-tharūp se.*

FAITHFUL-NESS, *n.* honesty, veracity, loyalty — *Diyanat-dārī, wafā-dārī, rāstī, imāndārī, namak halālī, furmān bardārī* — *Kharāī, sachautī, sachāī, driṭhabhakti, prabhubhakti.*

FAITHLESS, *a.* without faith, perfidious, disloyal, false, neglectful, deceptive — *Lā-mazhab, be-dīn, be-imān, bad-diyānat, namak-halāl, be-wafā, khūṭīn, be-murawwat, bad-'ahd, be-qaul, siyāh-chashm, farēband, furebī* — *Śraddhārahit, viśwāsaghatī, prabhubhaktihin, abhaktā, avīśwāsya, mthiyāpratijñā, asvādhiṇā, pramādi, dhokhā d. w., māyī.*

FAITHLESS-NESS, *n.* want of faith, perfidy — *Be-d-nī, lā-mazhabī, dogā-bāzī, namak-harāmī, be-wafāī, bad-'ahdī, be-qaulī, khīyānat* — *A-śraddhā, dharm meṭ asraddhā, chhal, kapat, prabhubhaktihinatī, abhaktī, viśwāsaghat, pratijñābhaṅg, vṛatalopan, chhal.* [*Yogi, sanniyāsī.*]

FĀKIR, FĀQUIR, *n.* (*Ar.*) a sort of wandering monk or dervish in India — *Faqīr* — **FĀL'CHION**, *n.* (*L. falx*) a short crooked sword, a scimitar — *Unā^h, tūgā* — *Kripēn kharḡ.*

FĀLCAT-ED, *a.* bent like a sickle, hooked — *Hansue sū tejhā^h, jhukā huā^h, tejhā^h.*

FĀLCATION, *n.* crookedness, form of a sickle — *Khami, kujī, hansue kī sūrāt* — *Terhāī, vakratā, hānsue kā ākr.*

FĀL'CON, *fā'kn*, *n.* (*L. falco*) a hawk trained for sport — *Shāhin, shāh-bāz, bāz, jurrā, bāhā, shikra, baharī, bāshīn* — *Mrigayā ko nimitta śikshit āyēnapakshī.* [*pālak.*]

FĀL'CON-ER, *n.* one who trains hawks — *Shāhin-paruar, bāz-dār* — *Syēnasīkshak, āyēna-fāl'con-ry*, *n.* the art of training hawks — *Shāhin-paruvarī, bāz-dārī* — *Syēnasīkshā, āyēnapālān.*

FĀL'CO-NĒT, *n.* a sort of cannon — *Ek qism kī top* — *Ek prakār kā agnyastra.*

FĀLDSTOOL, *n.* (*fald, stool*!) a stool on which the king kneels at his coronation, the chair of a bishop within the altar, a folding-chair — *Ek tripāī jis par bādshāh bar-waqt takht-nishīnī ke do-zānū baithtā hai, girje meṭ sar-dār pādri kī chaukī, ek qism kī chaukī jis par insān bā ārām baithtā hai* — *Ek tripāī jis par rājā rājābhīshēk ke samay ghūme tektū hai, Isāibhajanabhawan meṭ pradhānadharmādhyaksh kī chaukī, ek prakār kī sukhad chaukī.*

FĀLL, *v.* (*S. fellan*) to drop down, to decline, to decrease, to sink, to ebb, to die, to happen: *p. t. FELL, p. p. FĀLLEN* — *Girnā^h, jhuknā^h, kam h., bāihnā^h, zaroāt h., dhakhiyānā^h, wafāt pānā, wāqī h., nāzil yā sādīr h.* — *Pāpnā, gir pāpnā, jhārnā, dhulnā, dhulnā, dhulaknā, ghaīnā, utārnā, khīsknā, bhāthā lagnā, marnā, ā pāpnā, ā jānā, honā.*

FĀLL, *n.* the act of falling, overthrow, destruction, diminution, cadence, a cataract, autumn — *Girāw^h, uṭṭāgī, shikast, pāc-māī, kharāb, tanazzul, gārat, kamī, zaroāt, utār^h, āb-shār, khīcān* — *Pachhār, patan, patkan, pāt, dhwaṇa, vidhwaṇa, nāṣ, ghaṭī, kshay, uyūnatā, nirjhar, prapāt, varipravāh, saratkāl, jhārnā, patjhar.*

FĀLL-ER, *n.* one who falls — *Jo girtā hai^h, girne w^h.*

FĀLL'ING, *n.* act of falling, that which falls — *Girāw^h, pachhār^h, utār^h, jo girtā hai^h.*

FĀLL'ING-SICK-NESS, *n.* epilepsy — *Mirgī, sar* — *Apasmār, murchchikāśya, bhramar.*

FĀL-LĀ'CIOUS, *a.* (*L. fallo*) producing mistake, deceitful, sophistical — *Galat-kār, hīlā-āmez, farebī, dhokhā-āmez, jhūṭhā^h, makr-āmez* — *Bhramajanak, māyī, vañchak, avīśwāsany, āsatya, mithyā, ābhāsātmak, satyābhāī.*

FĀL-LĀ'CIOUS-LY, *ad.* in a fallacious manner — *Makr-āmezī se, hīlā-bāzī se, fareb se* — *Dhokhe se, māyā se, bhramajanak rūp se, jhūṭhī rītī se.*

FAL-LA'CIOUS-NESS, *n.* tendency to deceive—*Hila-bāsi, makt-āmesi, fareb denc ki ragbat, jhuphās*^b—*Bhrāntijanakatwa, vāchakatā, asatyatā.*

FAL-LA'CY, *n.* deceitful argument, sophism—*Mugālatā, nifāq, talbīs, bāks-i-be-haqīqat*—*Mithyāhetu, hetwābhās.* [bhrampātra, bhramayogya, vāchaniy.

FAL-LIBLE, *a.* liable to error—*Mumkinu-s-sahw, mukhti, khatā-puzir*—*Chūkne yogya,*

FAL-LIBIL-ITY, *n.* liability to error—*Khatā-paziri, sahw-paziri, qābilyat-i-khatā*—*Chūkne ki yogyatā, bhramayogyatā, vāchaniyatā, bhramāsilatā, mohādhinatā.*

FAL/LOW, *a.* (*S. fealo*) pale; red or yellow, ploughed but not sown, uncultivated; *n.* land ploughed but not sown; *v.* to plough without sowing—*Kuchh surkh yā kuchh zard, jotā huā par boyā nahin*^b, *nā-mazrū*^b; *n.* jo zamān jotī gai ho magar boi na gai ho, *nā-mazrū*^b zamān; *v.* jotnā par bonā nahin^b—*Kuchh raktavarn wā kuchh pāk, jotā huā parantu boyā nahin, parti wā paṭi*; *n.* jo bhūmi jotī gai ho parantu boi na gai ho, bāñjar, parti bhūmi; *v.* jotnā parantu bonā nahin, pārnā, pār dālnā.

FAL/LOW-ING, *n.* act of ploughing without sowing—*Jotnā par bonā nahin*^b, *pārnā*^b.

FAL/LOW-NESS, *n.* state of being fallow—*Shoriyat, nā-mazrū*ⁱ—*Bāñjarpan, partipan.*

FALSE, *a.* (*L. falsum*) not true, counterfeited, unfaithful, dishonest, treacherous, unreal; *ad.* not truly, not honestly—*Darog, bātīl, taqlīdī, libāsi, be-wafā, bad-ād, yā bad-gaul, bad-diṣānat, dagul, khāin, namak-harām, dagā-bāz, riya-kār, kāzib, muzaw-wir, nā-rāst, lūg*; *ad.* darog se, *nā-rāstī se, dagul-fasal se, dagā-bāzī yā be-wafāī se, be-imānī se*—*Jhūthā, khotā, kritrim, adharnī, kapatī, chhalī, viśwāsaghātī, avastav, asatya*; *ad.* jhūthmūth, mithyā, asatya, adharn wā kapāt se.

FALSEHOOD, *n.* want of truth, dishonesty, treachery, a lie, a false assertion, counterfeited—*Darog, bad-diṣānat, be-imānī, dagā-bāzī, dagul-fasal, khyānat, kizb, jhūthā gaul, makt, taqlīd, jīl sāzi, fareb*—*Asatyatī, jhūthī, adharn, chhal, kapāt, viśwāsaghāt.* *asatya, jhūth, jhūth bāt, vyāj, kūtātī, dhokhī.*

FALSELY, *ad.* not truly, perfidiously—*Darog se, nā-rāstī se, dagā-bāzī se, riya-kārī se*—*Jhūthmūth, mithyā, asatya, kapāt wā adharn se.*

FALSENESS, *n.* want of truth, deceit, perfidy—*Darog, fareb, dagā-bāzī, riya-kārī*—*Jhūth wā jhūthāī, asatyatī, chhal, kapāt, viśwāsaghāt.*

FALSTIFF, *v.* to prove false, to counterfeit, to violate, to tell lies—*Darog thakrānā, jhūthā sūbit k., taqlīd k., libāsi k., taqlūtūbī k., fash k., radī k., darog kahnā*—*Jhūthā thakrānā, jhūthālnā, kritrim k., banauā banānā, tornā, jhūth bolnā.*

FALSI-FICATION, *n.* the act of falsifying—*Jhūthālnā^b, tor-dālnā^b, banauā banānā^b.*

FALSI-FICATOR, *n.* one who falsifies—*Jhūth bolne w^b, taqlīdī yā libāsi k. w^b, mugallid, radī k. w.*—*Mithyābhāshī, kapātukūī, jhūthā banāne w., tor dāne w.*

FALSI-FIER, *n.* one who falsifies—*Jhūthā sūbit k. w., taqlīdī yā libāsi banāne w., mugallid, darog-go*—*Jhūthālnē w., kritrim banāne w., mithyābhāshī, jhūthā.*

FALSI-TY, *n.* an untruth, a lie, an error—*Nā-rāstī, darog, gūlatī, khatā*—*Asatya, jhūth, chūk, bhūl.*

FAL-SETTO, *n.* (*It.*) a feigned voice—*Sūkhta-āwāz, banāi hui āwāz*—*Banauā swar.*

FALSEFAÇED, *a.* hypocritical, deceitful—*Riyā-kār, maktār, fareb, dagā-bāz*—*Dambhī, kapatī, chhalī.* [kapatī, chhalī.

FALSEHEART-ED, *a.* treacherous, perfidious—*Dagā-bāz, khāin, be-imān*—*Viśwāsaghātī,*

FALSEHEART-ED-NESS, *n.* perfidiousness—*Dagā-bāzī, riya-kārī, khyānat*—*Kapāt, chhal, viśwāsaghāt.*

FAL'TER, *v.* (*L. fallo*) to hesitate in speech, to fail, to tremble—*Haklānā^b, larbarānā^b, hichkichānā^b, larkharānā^b, totlānā^b, chūkna^b, kōpnā^b, thartharānā yā thirthirānā^b.*

FAL'TER-ING, *n.* feebleness, deficiency—*Nā-tawānī, zu'f, kam-zorī, nuqs, kami*—*Nir-balatī, sattwāhinatā, nyūnatī, toṭī.*

FAL'TER-ING-LY, *ad.* with hesitation or difficulty—*Luknat se, hichkichāhat se^b, dush-wārī se*—*Haklāhat yā totlāhat se, kathinatā se.*

FAME, *n.* (*L. fama*) renown, report, rumour; *v.* to make famous, to report—*Nām-war, nām^b, shuhrat, afwāz*; *v.* nām-war k., makhūr k., shukra k.—*Yā^b, khyātī, kirtī, hūhā, charehā, lokavīrtā*; *v.* yā^b wā prasiddh k., hūhā wā charehā k.

FAMED, *p. a.* renowned, celebrated—*Mashhūr, nām-war, ma'rūf*—*Prasiddh, yā^b, nāmī, vikhyāt, kirtimān.* [akirtimān, yāsahin.

FAMELESS, *a.* having no fame, without renown—*Gair-mashhūr, nā-nām-war*—*Aprasiddh,*

FAMOUS, *a.* renowned, celebrated, noted—*Nām-dār, nām-war, mashhūr, ma'rūf, nāmū^b, ālam-nashr*—*Prasiddh, vikhyāt, nāmī, yāsawī, yā^b, kirtimān.*

FAMOUSLY, *ad.* with great renown—*Shuhrat se, nām-warī se*—*Kirtī se, yā^b se, prasiddharūp se.* [prasiddhī, yāsawitā, kirtimatwa.

FAMOUSNESS, *n.* renown, celebrity—*Shuhrat, nām-dārī, nām-warī*—*Vikhyātī, nām,*

FAMILY, *n.* (*L. familia*) a household, a race, a generation, a class—*Gharānā^b, ghar-bār, iyāl-afzāl, ālo-iyāl, khāndān, qaum, nasab, nāsī, push, zāt, jān, qism, qabīl*—*Kutumb, kurmā, kunbā, grihajan, kul, vāṣ, gotra, santatī, pīrī, jāti, varg.*

FA-MĪTAN, *a.* domestic; affable, free, well known, accustomed, common; *n.* an intimate, a demon — *Khānagi, gharāū^h, hālām, khus-go, murawwat, be-takalluf, khālā-mālā, mā'raf, mā'lām, rasmi, mā'māl, 'amm, rāy, māliṣ*; *n.* *āshnā, dost, shaitān* — *Grihāj, kututbasambandhi, śishṭ, susil, priyavādī, komalaswābhāv, nirgaurav, ādarahin, mālā juld, prasiddh, suvidit, abhyast, sādhdārāṇ, prākṛit, laukik*; *n.* *suhrid, suparichit, mitra, bhūt, piśāch*.

FA-MĪT-AR-ĪT, *n.* intimate converse, acquaintance, affability, easy intercourse — *Irī-bāt, ikhtilāf, sukbat, rabt, wāqifiyat, āshnāt, husn-i-khulṭ, hilm, mulāyamat, be-takalluf* — *Susāhsarg, āsaṅ, parichay, pariñāt, suśilatā, śishtatā, gauravahinatā, abhigamyatā, gharauti*. [parichay k., abhyast k., niranter abhyās se sugam k.]

FA-MĪT-AR-IZE, *v.* to make familiar — *Kho-gar k, 'ādī k, rabtī k* — *Sādhanā, bilānā, FA-MĪT-AR-LY, ad.* in a familiar manner — *Be-takallufāna, āshnāi se, āsāi se* — *Bīnā gaurav, ghargharauti se, chirāntravat, sādā ke mitra sarikhā, sugamatā se*.

FAM'INE, *n.* (*L. famēs*) scarcity of food — *Qaht, girāni* — *Akāl, durbhiksh, mahaṅgi*.

FAM'ISH, *v.* to die of hunger, to starve — *Bhūkhoṇ marnā^h, bhūkhoṇ marnā^h*.

FAM'ISH-MENT, *n.* extreme hunger or thirst — *Bari bhūkh yā pyās^h*.

FAN, *n.* (*S. fann*) an instrument used by ladies to cool themselves, an instrument used to winnow corn; *v.* to cool with a fan, to ventilate, to winnow — *Ilāth-pankhā^h, pankhā^h, benā^h, sūp^h*; *v.* *pankhā k^h, benā dūlānā^h, bayār se thandā k^h, phatakānā^h, pachhornā^h*.

FAN'NER, *n.* one that fans — *Pankhā k. w^h, benā dūlānē w^h, pachhoyne w^h*.

FA-NĀT'IC, **FA-NĀT'IC AL**, *a.* (*Gr. phainō*) wildly enthusiastic — *Muta'assib, majzūb* — *Atisraddhavyagrat, devabhaktivyagrat, uttaptabuddhi, uchchandaabuddhi*.

FA-NĀT'IC, *a.* a wild enthusiast, a visionary — *Majzūb, muta'assib, abdāl, khayāl-fāsid, man-mauji* — *Atisayadevabhaktise unmāli jan, muthyābhaktimān, lahari wā tarāngi jan*.

FA-NĀT'IC-AL-LY, *ad.* with wild enthusiasm — *Ta'assub se, dīnī-harārat se* — *Devabhaktivyagratā se, atibhaktivyagratā se, atisraddhāprayukt unmattatā se*.

FA-NĀT'IC-AL-NESS, *n.* religious frenzy — *Ta'assub, dīnī harārat* — *Atisraddhāprayukt unmattatā, atibhaktivyagratā*. [mattatā, atibhaktivyagratā, atisraddhāvyagratā.]

FA-NĀT'IC-ISM, *n.* wild enthusiasm — *Ta'assub, dīnī-harārat* — *Atisraddhāprayukt, un-*

FAN'CY, *n.* (*Gr. phainō*) the power of forming images in the mind, a notion, taste, inclination, whim; *v.* to figure in the mind, to imagine, to like — *Khayāl, tasawwur, wahm, tavahhūm, qiyās, sukha, shauq, pasand, mail, lalak^h, man-mauj, mauj*; *v.* *tasawwur k., khayāl k., chāhna^h* — *Kalpanāsakti, bhāvanā, manogāt, kalpanā, chintā, dhab, daul, ruchi, chāh, lahar, tarāng*; *v.* *bhāvanā k., kalpanā k., chintā k., aṭkal k., jī daurānī, lahriyānā, rijhnā*.

FAN'CI-FUL, *a.* dictated or influenced by fancy, imaginative, visionary, whimsical — *Khayālī, qiyāsī, wahmī, gumānī, tasawwuri, mutawahhim, talawwun mizāj, har-dam-khayālī* — *Mānasik, manahkalpit, parikalpak, bhāvanāpar, avastavik, manobhav, 'manoj, amulak, lahari, tarāngi, chapal, lol*.

FAN'CI-FUL-LY, *ad.* in a fanciful manner — *Khayāl se, tavahhūm se, gumān se, lahar se^h* — *Kālpānik prakār se, anarthakaeluntāpūrvak, buddhichālpalya se, tarāng se*.

FAN'CI-FUL-NESS, *n.* the being fanciful — *Khayālī-pan, mutawahhimī, talawwun-mizājī, qiyāsī hone ki hālat* — *Māyāvattwa, mithyāsaṅkalpāvatwa, manolaulya, lolabuddhitwa*.

FAN'CY-FRAMED, *a.* created by fancy — *Gumānī, qiyāsī, khayālī* — *Manahkalpit, manasī*, *manoj, manorathasishṭ, mānasik*.

FAN'CY-FREE, *a.* free from the power of love — *'Ishq yā muhabbat ki tāqat se āzād, be-'ishq* — *Anurāg wā kām ki-sakti se mukt, pratishaktirahit*.

FAN'CY-MON-GER, *n.* one who deals in tricks of imagination — *Man-mauji, khayālī* — *Ta-rāngi wā lahari jan*. [buddhi.]

FAN'CY-SICK, *a.* unsound in the imagination — *Khalul-damāg, wahm-zada* — *Vikritā-FĀNE, *n.* (*L. fanum*) a temple — *Girjā, devāl^h, masjid* — *Devālāy, māṇḍap, mandir*.*

FAN'FARE, *n.* (*Fr.*) a flourish of trumpets — *Turhiyōn kā bajānā^h*.

FAN'FA-BON, *n.* a bully, a blusterer — *Kalla-zan, shekhī-bāz, khud-farosh, lāf-zan, akār-fūn* — *Pharphariyā, phakoṛā, batphakoṛa, phāṅkrā*.

FAN'FA-RO-NADĒ, *n.* bluster, parade, boast — *Kalla-zanī, lāf-zanī, khud-faroshi, khud-sitāi, shekhī* — *Gidārphabki, bādharghurki, timtām, thātbat, sitāi, apnī bartī*.

FANG, *v.* (*S. fangan*) to seize, to catch; *n.* the tusk of an animal, a claw or talon — *Pakṛnā^h, dharnā^h*; *n.* *nāb, bīr^h, panja, nākhun, barā dānt^h, khāḡ^h, nakh^h, nān^h*.

FANGED, *a.* furnished with fangs — *Nāb-dār, bīr-dār, panje-dār, nākhun-dār* — *Khagailā, bare dānt w., dīrghadāntī nakhī, nān^h w.*

FAN'LESS, *a.* without fangs, toothless — *Be-nāb, be-bīr, be-panje, be-nākhun* — *Bin khāḡ kā, nirdānt, nakhahlu*. [kā udyog, nīrarthak cheshṭā.]

FAN'GLE, *n.* (*S. fengan*) a silly attempt — *Nikammi koshish, be-wuqūfī ki sa'i* — *Murkhatā*

FAN'GLED, *a.* gaudy, ridiculously showy — *Bhāṅkilā^h, be hūda, zāhir-numā, numāishi* — *Chāṅkilā, utpātāṅg, bhāṅṅṅī, dikhāū, ādambarī*.

FAN'NEL, **FAN'ON**, *n.* (Fr. *fanon*) an ornament like a scarf worn by a priest—*Pādōn ke ophne ke do-patte ki qism kā kaprā—Dharmadhikārī kā ekaṭā.*

FAN'TASY, *n.* (Gr. *phaino*) fancy, imagination, idea, humour; *v.* to like—*Ḥayāt, qiyās, gumān wahm, namūd-be-būd, man-mauj*; *v.* *chāhānā^h—Bhāvanā, kalpanā, chintā, taraṅg, lahar.* [vanā me chintā meṇ māga.]

FAN'TA-SIED, *a.* filled with fancies—*Wahmī, har-dam-khayālī—Vrithāvāsandhārī, bhā-FAN-TAS'TIO, FAN-TAS'TI-CAL*, *a.* irrational, imaginary, fanciful, whimsical, capricious—*Be-aql, be-hida, qiyāsī, khayālī, wahmī, muskharāna, har-dam-khayālī, talawwun-mizāj, be-qarār—Buddhihīn, nyāyaviruddh, asāṅgat, mānasik, manahkalpit, manasij, lahari, taraṅgi, ochhā, chibāwā, chhinakbuddhi, chalachitta, asthir, lol.*

FAN-TAS'TIC, *n.* a whimsical person—*Lahrī^h, taraṅgi^h.*

FAN-TAS'TI-CAL-ITY, *ad.* in a fantastic manner—*Be-hūda-qiyāsī yā muskharāna-taur se, talawwun-mizājī se—Asāṅgat bhāv se, mānasik lahari wā lol riti se, ochhepan se, chibāwlepan se, aparūpatā se, manolaulya se.*

FAN-TAS'TI-CAL-NESS, FAN-TAS'TIC-NESS, *n.* humorousness, whimsicalness, caprice—*Muskharā-pan, talawwun-mizājī, be-sabātī, har-dam-khayālī, man-mauj—Bhāṇṇāī, aparūpatā, taraṅg, lahar, chāpalya, ochhāpan, chibāwlepan, manolaulya.*

FAN-TAS'TI-CAL-ITY *ad.* whimsically, irrationally—*Talawwun-mizājī se, be-sabātī se, be-hū-dagi se—Lahar se, taraṅg se, ochhepan se, chibāwlepan se, asāṅgat rūp se.*

FAN'TOM. See PHANTOM

FAN'QUIR. See FAKIR.

FĀR, *a.* (S. *feor*) distant, remote; *ad.* at a distance, remotely, in great part, by many degrees, to a certain point—*Dūr^h, ba'id*; *ad.* *dūr^h, ba'id, ziyāda, bare miqdūr meṇ, kisi khāss darye tak—Dūrasth, dūravartī; ad.* antar par, tappe par, palle par, bahut, at-yant, atīsay, kisi viśeṣ parimān tak.

FĀR'MOST, *a.* most distant, remotest—*Sab se dūr^h, bohut hī dūr^h.*

FĀR'NESS, *n.* distance, remoteness—*Dūrī^h, pallā^h, tappā^h.*

FĀR'THER, *a.* more remote; *ad.* more remotely—*Ba'id-tar*; *ad.* *ziyāda dūr yā ba'id—Aur dūr, dūratar; ad.* dūratar, aur dūr.

FĀR'THEST, *a.* most distant or remote; *ad.* at or to the greatest distance—*Dūr-tarīn*; *ad.* *nihāyat tafāwut par yā tak—Dūratara, sab se dūr; ad.* atyant dūri par wā paryant.

FĀR'FET'CHED, *a.* brought from a remote place, studiously sought, forced, strained—*Dūr se lāyā huā^h, gurū-o-khawz se talāsh kiya gayā. bari diqqat se lāyā huā, bare taraddud se nikālā huā, bādū-l-fahm—Dūr se lāyā gayā. klišṭ, pratiyatnapurv, khinchkhānchkar kiya gayā, kṛtrīm, asambhav*

FĀR'CE, *v.* (L. *far cio*) to stuff, to fill with mingled ingredients, to swell out; *n.* a ludicrous play—*Ṭhūsnā^h, bharnā^h, phulānā^h; n.* *suwāṅg^h, pekhnā^h, bhāṇṇāī^h, pekhne kā khel^h.*

FĀR'CI-CAL, *a.* belonging to a farce, ludicrous—*Naql-bāzī yā sawāṅg ke muta'alliq, tabassum-āwar, muskharī, khanda-auge—Sawāṅg wā pekhno kā sambandhī, sawāṅgi, hāsakar, upahāsya, rasik.* [se, hāsakar wā upahāsya bhāv se, sawāṅg se.]

FĀR'CI-CAL-LY *ad.* in farcical manner—*Sawāṅg ke taur se, tabassum-āwarī se—Pekhne*

FĀR'CI-NG, *n.* stuffing, forced meat—*Masālīh, masālīh-dār gosht—Vayanjan, vyanjana-yuktamāns.* [motrī^h, polli; *v.* *guthrī motrī yā polli banānā^h.*

FĀR'DEL, *n.* (Fr. *fardeau*) a bundle, a little pack; *n.* to make up in bundles—*Gathrī^h.*

FĀRE, *v.* (S. *faran*) to go, to pass, to travel, to happen well or ill, to be in any state good or bad, to feed, to eat; *n.* price of conveyance, food, provisions—*Jānā^h, guzar-nā, safar yā suir k, wāqī^h h, wuqū^h meṇ ānā, angūt-basārī k, khānā pinā^h; n.* *khushī yā turī kī rāh se jāne ke liye murkab kā kirāya, bhārā^h, khewā^h, kirāya, khānā^h, khurākh, khurāsh—Chālān, gaman k, yātrā wā bhraman k, bitnd, ā pama, nibāhnā, din kātnā, bhojan k, āhār k; n.* *thal wā jal ke mārg se jāne meṇ parohan kā bhārā, taramūlya, tārik, bhojan, āhār, bhakshya, khādyasāmagri.*

FĀRE-WELL', *ad.* adieu, the parting complement—*Rukhsat ke waqt kā salām, al-widā', widā', Khudā hāfiz—Bidā* ke samay meṇ kusalavād wā prapām.

FĀRE-WELL', FĀRE-WELL, *n.* leave, departure; *a.* leave-taking—*Rukhsat, rawānagi; a.* *widā' kā—Bidā, āmantran, gaman, prasthān; a.* *bidā kā.*

FĀR-Ū'NA, *n.* (L.) the pollen or fine dust in the anthers of plants, flour—*Phūlōn kī dhūl, phūlōn ke bhītar kī dhūl^h, ātā^h—Parīg, pushparenu, pisin.*

FĀR-Ū'N'GROUS, *a.* consisting of meal or flour, containing meal, like meal—*Āte kā banā huā^h, āte se bhārā huā^h, āte se bhushhuā^h.*

FĀRM, *n.* (S. *feorm*) land let to a tenant, land under cultivation; *v.* to lease or let, to cultivate land—*Mustājirī, ijāra, mazra'*; *v.* *ijāra d., za rta jōtnā-bonā—Bhūmī jo thike par dī jāti hai, jōti boi hui bhūmī, jōt; v.* *thike par d., bhūmī jōtnā bonā.*

FĀR'ER, *n.* one who cultivates a farm—*Ijāra-dār, mustājir, kāsht-kār—Ṭhikedār, jōtār, jōtihar, jōtī, kisān.*

FĀR'ING, *n.* cultivation of land—*Kāsht-kārī—Kisāni, kishi.*

FAR-RÁGO, *n.* (L.) a medley.—*Pañch-mel^h, khichri^h.*

FAR-RÁG-I-NOUS, *a.* formed of various materials.—*Pañch-mel^h, pañch-mel^h, khichri^h.*

FAR-RI-ER, *n.* (L. *ferrum*) one who shoes horses, one who cures diseases of horses.—*Na'l-band^h, sálotari^h, báttár*—*Áswapádukákár, áswapádukábandh^h, áswachikitsak, áswavaidya.* [pádukábandhanakárya, áswachikitsá.]

FAR-RI-ER-Y, *n.* the business of a farrier.—*Na'l-band^h, sálotari^h yá báttár ká furn*—*Áswa-FAR-BOW*, *n.* (S. *fearh*) a litter of pigs; *v.* to bring forth pigs.—*Súar kú jhól^h, w. súar biyáñá^h.*

FARTHER.—See under **FAR**.

FARTHING, *n.* (S. *feorth*) the fourth part of a penny.—*Ek táñde ká sikká jo ek peni sikké ká chauthái hotá hai aur bárah peni mil-kar áth áne ke barabar hote haiñ*—*Támramudrá jo peni námak mudrá kí chaturtháñs hotá hai aur bárah peni áth áne ke túlya hote haiñ.*

FARTHING-WORTH, *n.* as much as is sold for a farthing.—*Jitná ek fárding ko biktá hai^h.*

FARTHIN-GALE, *n.* (Fr. *vetugade*) a hoop to spread the petticoat.—*Lahangá yá ghághrá phailáne ke liye chakkur yá meýrrú^h.*

FAS'CES, *n. pl.* (L. rods tied up in a bundle) anciently carried before the Roman Consuls as a mark of authority.—*Chharyáñ jinko ekatthá bándh-kar agle zamáne mein Káñeal nám Rom ke hákim ke áge áge hukúmat dalálat karne ke liye le-chalte the*—*Chharyáñ jinko ekatthá bándhkar purv kál mein Rom nagar ke Káñeal námak adhyaksh ke áge áge prabhutwa jatíne ke nimitta lechalte the.* [samúh.]

FAS'CI-CLE, *n.* a bundle, a collection.—*Busta, buycha, ýtimá, jané*—*Gathri, motri, mot,*

FAS'CI-NE, *n.* a tagot.—*Indhan ká lakri ká áñti^h, ek áñti lakri^h.*

FAS'CI-Á-TION, *n.* (L. *fascia*) bandage.—*Patli^h.*

FAS'CI-NATE, *v.* (L. *fascino*) to bewitch, to enchant, to charm, to captivate.—*Jádú k., afsúñ k., fawéjta k., majtán k.*—*Ṭoná k., ṭotá k., mantar chaláná, mohná, moh lena, mohit k., chitta har lená.*

FAS'CI-NÁ'TION, *n.* the power or act of bewitching, inexplicable influence.—*Jádú-gart, afsúñ-gurt, jádú, afsúñ, síhr, dul-kashí*—*Ṭoná, ṭotkí, abhimantrap, parimohan, vimohan, chittikarshap.*

FASH'ION, *n.* (L. *facio*) make, form, mode, custom, general practice, rank; *v.* to form, to mould, to adapt.—*Shukl, sírat, turkib, taur, naz', tariq, dastúr, rawáj, shán, sharáfat, najabat*; *v. banáná^h, garhná^h, dhálná^h, dawl yá dhab banáná^h, thik k^h, barábar k.*—*Ákúr, ákriti, rūp, prakar, dhab, vidhi, riti, laukikachár, lokáchár, lokavyavahár, kulínatá, pradhánatá.*

FASH'ION-A-BLE, *a.* made according to the prevailing mode, established by custom, observant of the fashion, genteel.—*Rá'j, muráwaj, rawáji, rasmi, rawáj ke mutábiq chalne w., ámil-i-rawáj, najd, ashraf, sharif*—*Laulik, vyávahárik, áchúrik, vyavahárasiddh, lokácháruñsukí, lokamárgáñnyáyi, sabhya, sishṭ, súñil.* [sunderatá.]

FASH'ION-A-BLE-NESS, *n.* modish elegance.—*Waz'-dári*—*Laulik saundarya, vyávahárik FASH'ION-A-BLY*, *ad* in a fashionable manner.—*Waz'-dári se, chalan-o-rawáj ke mutábiq, dastúr ke muráfiq*—*Laulik saundarya se, lokariti se, lokácháruñsukí se.*

FASH'ION-ER, *n.* one who forms or shapes.—*Banáne w^h, garhne w^h, dhálné w^h.*

FASH'ION-MON-GER, *n.* one who studies fashions.—*Chhul-chhailá^h, chhailá^h, chhail-chhikaníyá^h.*

FAST, *v.* (S. *festan*) to abstain from food, to mortify the body by religious abstinence; *n.* abstinence from food, religious humiliation, time of fasting.—*Fáqa-kashí k., faga k., roza-rakhná*; *n. jáqu, roza, roze há waqt*—*Lañghan k., upás k., upavás k.; n. lañghan, upás, upavás, upavásakíl, upavás-asanáy.*

FAST'ER, *n.* one who abstains from food.—*Fáqa-kash, roza-dár, súim*—*Upásá, upavási.*

FAST'ING, *n.* religious abstinence.—*Roza-dári, siyám*—*Upavás.*

FAST'DAY, **FAST'ING-DAY**, *n.* day of religious fasting.—*Roz-i-roza*—*Upavásadin.*

FAST, *a.* (S. *fest*) firm, strong, fixed, sound; *ad.* firmly, closely, nearly.—*Mustahkam, ustuwár, mazbút, pukhta, gáim, bhári^h*; *ad. mazbúti se, ustuwári se, kas-kar^h, kas-ke^h, qaríw, nazdik*—*Drírh, porhí, achal, átal, gúbhá*; *ad. drírhata^h se, porhe, jakarke, gahke, pís, paros mein, níkat, lagbhag.*

FAST'EN, **FAST'EN**, *v.* to make fast, to make firm, to hold together, to cement, to link, to fix itself.—*Mazbút k., ustuwár k., band k., mustahkam k., kusná^h, jorñá^h, wazl k., musalsal k., ehimlání^h, chimatnú^h*—*Porhí k., drírh k., bándhná, jakarná, utgháná, orhkáná, gúñhná, sátná, miláná, lagáná, laguá.*

FAST'EN-ING, *n.* that which fastens.—*Bandhan^h.*

FAST'LY, *ad.* surely, firmly, closely.—*Mazbúti se, ustuwári se, kas-ke^h*—*Drírhata^hpurvak,*

FAST'NESS, *n.* the state of being fast, strength, security, a strong place.—*Mazbúti, istíhkán, ustuwári, pác-dári, qiyám, qul'a*—*Drírhata^h, porhí, stíhratá, achalata^h, kot, garh.* [Lobhí, kripán, kíchí.]

FAST'HAND-ED, *a.* avaricious, covetous.—*Tanq-dil, támi, kharis, haris, bakhil, hirsí*—

FĀST, *a.* (W. *fest*) speedy, quick, swift; *ad.* swiftly, quickly, frequently—*Jald, tes-rau, tund, tez*; *ad. tesī se, jaldī se, jald*—*Śighragāmi, twaritagatī, vogāwān*; *ad. śighratā se, veg se, śighragatī se, twarit.*

FĀS-TĪD-I-ŪS, *a.* (L. *fastus*) disdainful, squeamish, nice, difficult to please—*Muta-naṣṣir, mutakabbir, nā-khush-mizāj, bārik-bīn, nukta-dān, mīrzā-mizāj, khush-dimāg, ba-mushkil rāzi h. w.*—*Ghin k. w., nakcharhā, naksoṇdhū, atīaukshmadrishṭī, dustoshanīy, kathinatā se tript h. w.*

FĀS-TĪD-I-ŪS-LY, *ad.* disdainfully, squeamishly—*Naṣṣir se, takabbur gurūr yā magrūrī se, mīrzā-mizājī khush-dimāgī*—*Avamanaslatā, nachlahat, dustoshanīyatā, nakcharhāf.*

FĀS-TU-ŪS, *a.* proud, haughty—*Mutakabbir, magrūr*—*Ahaṇṭārī, garvī, uddhat.*

FĀS-TU-ŪS-LY, *ad.* proudly, haughtily—*Takabbur se, magrūrī se, gurūr se*—*Ahaṇṭārapūrvak, garv se.*

FĀS-TU-ŪS-NESS, *n.* pride, haughtiness—*Tababbur, gurūr, magrūrī*—*Ahaṇṭār, garv.*

FĀS-TĪG-I-ATE, **FĀS-TĪG-I-AT-ID**, *a.* (L. *fastigium*) roofed, narrowed to the top—*Chhāyā huā^h, ūpar tuk saṅkarā kiya huā^h.*

FĀT, *a.* (S. *faet*) plump, fleshy, gross, rich; *n.* the unctuous part of animal flesh, the best or richest part of any thing; *v.* to make or grow fat—*Farbīh, jasīm, taiyār, tāsa, gulīz, charb, zar-khez, manjī'at-baksh*; *n.* *charbī, rangān, sab se'unda hīsa*; *v.* *farbīh k. yā h.*—*Moṭā, sthul, mānsal, medaswī, kutsit, lābhakar, lābhajanak, urvarā*; *n.* *med, kisi vastu kī sarvottam bhāg, hīr*; *v.* *moṭā k., moṭānā, moṭā h., chiknānī.*

FĀT-LING, *n.* a young animal fed for slaughter—*Jān-war kī bachcha jo khāne ke liye khilā-pilā-kaar tāzu kiya jāta hai*—*Kisi pānū kī bachchī jo khāne ke nimitta khilā-pilākar moṭā kiya jāta hai.* [*ne ualī shai*—*Sthulakūrī, moṭā k. w. urvarīkārī.*]

FĀT'NER, **FĀT'EN-ER**, *n.* one that fattens—*Moṭā^h, phulā^h, farbīh k. w., zar-khez kar-*
FĀT'NESS, *n.* the state or quality of being fat—*Moṭā^h, moṭāpā^h, farbīh, jasāmat, zar-khezī*—*Sthulātā, pinātā, sphīti, urvaritwa.* [*urvarā k.*]

FĀT'TEN, *v.* to make or grow fat—*Moṭā k. yā h^h, moṭānā^h, zar-khez k.*—*Sthul k. wā h.*

FĀT'TY, *a.* having the qualities of fat—*Charbī-dār*—*Medaswī.*

FĀT'TI-NESS, *n.* grossness, greasiness—*Moṭā^h, moṭāpā^h, chiknā^h, chiknāhat^h.*

FĀT'BRĀNE, *a.* dull of apprehension—*Bād-zihn, kund-zihn, ahmaq*—*Mandabuddhi, sthūladhī, jar.* [*sthūladhī, jar, mūr.*]

FĀT'WIT-TED, *a.* heavy, dull, stupid—*Sust, kund-zihn, ahmaq*—*Mand, mandabuddhi,*

FĀT. See **VAT**.

FĀTE, *n.* (L. *fatum*) destiny, final event, death, destruction, cause of death—*Taqdir, qismat, akhīr māyirā, qazā, maut, halākī, bar-būlī, maut kā sabab, jis sabab se maut ho*—*Bhūgya, adrisht, antya ghatana, mṛtyu, mīch, wīs, mṛtyu kī kīran.*

FĀ'TAL, *a.* deadly, mortal, destructive—*Qātil, muhlīk, halākī, muzīrr*—*Prānaghātak, prānāsak, mārak, nāsak.*

FĀ'TAL-ISM, *n.* doctrine of inevitable necessity—*Qazā o-qadr kā mat, taqdir par ī'tiqād*—*Daivādhinatī, daiva par bharosā, daivāyattatī, daivaparāyanatā.*

FĀ'TAL-IST, *n.* one who believes in fatalism—*Qāil-i-taqdir, jaharī, taqdir par ī'tibār k. w.*—*Daivaparāyan, daivachintak, daivāyatta, bhūgya par bharosā k. w.*

FĀ-TĀL'I-TY, *n.* invincible necessity, decree of fate, tendency to danger, mortality, *Sar-nawisht, qismat, taqdir, qazā, hādīs kī tarīf māyilān, halākī, jānā, maut*—*Bhāvitavyatā, āvasyakatā, adrisht, bhūgya, anisht wā vipat kī or pravṛtṭī, mṛtyuvāsātī, mṛtyudharu, mṛtyu, maraṇ, nās.*

FĀ'TAL-LY, *ad.* mortally, destructively, necessarily—*Muhlīkāna, halākī yā maut se, taqdirān, qazān*—*Prānās se, prānaghāt se, mīch wā mṛtyu se, daivānīyog se.*

FĀ'TED, *a.* decreed by fate, destined—*Qismat meṁ likhā huā, muqaddar*—*Daivānīyukt, daivamrdisht, bhūgya wā hīk meṁ likhā huā, daivik, adrishtādhin.*

FĀT'FUL, *a.* bearing fatal power—*Qātil tāqat rakhne w., muhlīk*—*Prānāsakāśakti-dhārak, mārak wā nāsak.* [*darśak, bhāviyāvāchak.*]

FĀ-TĪD'I-CAL, *a.* having power to foretell—*Paigambarāna, qāib-numū*—*Bhāviyātpra-*

FĀ'THER, *n.* (S. *fæder*) the male parent, the first ancestor, one who creates invents or forms, one who acts with paternal care, one reverend for age learning or piety, the First Person of the Trinity; *v.* to adopt, to own as a child, to ascribe to any one as his offspring or production—*Bāp^h, pūtar, pabīlā jātal yā bhzurg, mājīd, bānī, murāb-bī, walī-nī'mat, qibla-gāh, murshid yā pīr-murshid, taslīs yā sālis-salūs kī Awwal Shakhṣ*; *v.* *ikhṭiyār k., mutabannā k., apne larke sā qabūl k., bol larke yā tasnīf kī shakhṣ se mansūb k., kisi larke yā tasnīf ko kahānā kī fulān shakhṣ kā hai*—*Pitā, ādīpurush, prathamapurush, śraśtā, rachak wā nirmātā, rachane w., kalpanā karke nikālne w. wā banāne w., pratīpalak, rakshak, guru wā śchīrya, vyaktitrayātmakadevatā wā vyaktitrayaikatwa kī Pratham Jan*; *v.* *swikār k., le pūlnā, rās lenā wā*

baithāina, apnā, putra karke mānnā, kisi larke wā lekharachand ko kahānā ki amuk jan kā hai, putrāropan k., lekharabandhāropan k. [bhāv, pitripad.]

FATHER-HOOD, *n.* the state of being a father—*Abūwat, pidarī-hālat*—Pitritwa, pitri-

FATHER-LESS, *a.* without a father—*Be-pidar, yatim*—Pitrihin, bin bāpka, bāpnuā, anāth.

FATHER-LY, *a.* like a father, paternal, tender; *ad.* in the manner of a father—*Pidarāna, pidarī, mulāim, mīhr-bān, shafiq*; *ad.* *pidarāna*—Bāp kā sē, pitrivat, paitrik, kripālū, kōnal; *ad.* pitrivat, janakarūp se. [priti wā kripā, pitā ki anugrah.]

FATHER-LI-NESS, *n.* the tenderness of a father—*Pidarī mīhr-bānī yā shafaqat*—Bāp ki FATHER-IN-LAW, *n.* the father of one's husband or wife—*Sasur^h, susar^h, khusar^h*.

FATH'OM, *n.* (S. *fathom*) a measure of six feet; *v.* to try the depth of, to sound, to penetrate—*Chha fut kī ek māp^h, chār hāth kī ek māp*; *v.* *thahānā^h, thāh lenā yā lagānā^h, pakuñknā^h, dhañsnā^h*.

FATH'OM-ABLE, *a.* that may be fathomed—*Thāh lagne jog^h, jiskī thāh lag-saktī hai^h*.

FATH'OM-LESS, *a.* that cannot be fathomed—*Athāh^h, be-thāh, amiq*.

FA-TIGUE, *v.* (L. *fatigo*) to weary, to tire; *n.* weariness, lassitude, toil—*Thakānā^h, mānda k., rabayānā^h, rubaynā^h, chahalnā^h, thusānā^h*; *n.* māndagi, sustī, mīhnat—*n.* Thakāī, thakwai, sithilātī, klāntī, parīram.

FAT-I-GATE, *v.* to weary; *a.* wearied—*Thakānā^h, mānda k.*; *a.* *thakā^h, mānda*.

FAT-I-GATION, *n.* weariness—*Thakāī^h*. [mīrh, bhoñdū.]

FAT'U-OUS, *a.* (L. *fatuus*) weak, silly—*Be-wuqūf, ahmaq, sāda-lauh*—Mādamati, jar,

FA-TŪ'I-TY, *n.* weakness of mind, imbecility—*Be-wuqūfī, humāpat, sāda-lauhī*—Mugdha-

lā, mūrbatā, jaratī, mūrkhātī.

FAUCET, *n.* (Fr. *fausset*) a pipe inserted in a vessel to give vent to liquor—*Ek nālī*

jo kisi bartan ke andar kā pānī yā 'arag nikālne ke wāste usmēh lagī rahtī hai—*Ek nālī*

jo kisi bāsan ke bhitar kā pānī nikālne ke nimitta usmēh lagī rahtī hai.

FAUC'HION, FAUL'ghion. See FALCHION. [thū-thū^h, chhī-chhī^h.]

FAUGH, *fā, int.* (S. *fah*) an interjection of abhorrence—*Tauba-tauba, lā-haul, if*,

FAUL'CON. See FALCON.

FAULT, *n.* (L. *fallō*) offence, slight crime, defect; *v.* to charge with a fault—*Qusūr, taqṣīr, guṇāh halkā jurm, khatā, 'aib, nuqs, battā^h*; *v.* *'aib-lagānā, qusūr-wār (thakrā-*

nā—Aparādhi, laghupāp, dosh, truṭī, agun; *v.* dosh lagānā, nindā k.

FAULT'ER, *n.* one who commits a fault—*Taqṣīr-uār, khatā-gar, muṣrim*—Aparādhi,

doshī, truṭīkārī. [guṇāh se bhārā huā—Doshamay, pāpamay, aparādhi se bhārā huā.]

FAULT'FUL, *a.* full of faults or sins—*Pur-guṇāh, pur-jurm, pur-khatā, khatā nuqs yā*

FAULT'LESS, *a.* without faults, perfect—*Be-'aib, be-taqṣīr, lā-jurm, be-nuqs, kāmīl, saḥīh*

—Nirdosh wā nirdoshī, niraparādhi wā nū-aparādhi, purī, akalmash, suḍḍha.

FAULT'LESS-NESS, *n.* freedom from faults—*Be-'aibi, be-taqṣīrī, lā-jurmī, be-nuqsī*—Dosh-

hīnatā niraparādhatwa, viṣuddhatā.

FAULT'Y, *a.* guilty of fault, wrong, defective—*Taqṣīr-wār, qāsīr, qusūr-wār, galat,*

nā-durust, nājis, 'aib-dār, nā-kāra, zabīm—Aparādhi, doshī, asuddha, saḍosh, khañ-

dāt, khotā, apūrn. [se, saḍosh, truṭī se, asuddhatā se, chūk se.]

FAULT'LY, *ad.* defectively, erroneously—*Nuqs se, kotāhī se, galatī se, khatāun*—Dosh

FAULT'NESS, *n.* badness, defect—*Kharābī, zabīmī, nuqs, kholāī^h*—Burāī, dosh, agun.

FAULT'FINDER, *n.* a censurer, an objector—*'Aib jo, 'aib-ga, gīrist-gīr, mūtariṣ*—Dosh-

grāhī, doshagrāhak, chhidrānusāī, chhidrānweshī, viruddhatetuvādī.

FAUN, *n.* (L. *faunus*) a rural deity—*Ek jaglī deūtā^h*.

FAUN'IST, *n.* one who pursues rural studies—*Khuwāssu-l-ushyā-dān, jaṅglī bātoṅ kā*

jāgne wā^h—Jaṅgal wā gaṇwānī kī bītoṅ kā jāme w. [huā^h, rākh sā^h.]

FA-VI'LOUS, *a.* (L. *favilla*) consisting of ashes, resembling ashes—*Itākh kā bunā*

FA'VOUR, *v.* (L. *favō*) to regard with kindness, to support, to countenance, to assist; *n.* kindness, support, lenity, good will, advantage any thing worn as a

token—*Mīhr-bānī k., purwārīsh k., puskī d., qudr-dānī k., madad k.*; *n.* mīhr-bānī, tarājjuh, yāwārī, taqṣīrī, puskī, mulāymat, rahm, nek-andeshī, khair-khwāshī, fāida, m'ām bakhsishī, 'atā, koi chiz jo muhabbat ke nishān ke taur par pahīnī jātī hai

—Anugrah k., kripā k., pratipālan k., sambhālnā, anukūl h., upakār k.; *n.* anugrah, āsray, sneh, anurodh, prīti, hitechchhā, subhītā, upakār, hit, koi vastu jo prīti ke chihni ke tulya pahīnī jātī hai.

FA'VOUR-A-BLE, *a.* kind, propitious, friendly, convenient, advantageous—*Mīhr-bān,*

bīh-tar, mīmīdā, madad-gār, lāiq, munāsīb, muwāfiq, muṣṭā, fāida-bakhsīh—Dayālu,

kripālū, hitakām, priyakār, suhīt, anukūl, upakārak.

FA'VOUR-A-BLE-NESS, *n.* kindness, benignity—*Mīhr-bānī, shafaqat, muwāfaqat*—Anu-

grah, kripā, anukūlat, anurodh. [Anugrah se, kripā se.]

FA'VOUR-A-BLY, *ad.* with favour, kindly—*Mīhr-bānī se, nawāzishāna, shafaqatāna*—

FA'VOURED; *p. a.* regarded with kindness, featured—*Mīhr-bānī kiya huā, ri'ayātī,*

maqbul, mamnūn, khūb-sīrat yā bad-sīrat—Anugrihīt, upakrīt, kanaurā wā kanaurā,

jispar kripā kī jāy, suḍaul wā kuḍaul.

FA'VOURED-NESS, *n.* appearance—*Sírat, shakl*—Rúp, ákár.

FA'VOUR-ER, *n.* one who favours—*Murabbi, mullaqt, hámi, jánib-dár, pachchá^h*—Anugráhi, anugráhak, upakarak, anupálak, pakshi.

FA'VOUR-ITE, *n.* a person or thing regarded with favour; *a.* regarded with favour—*Maqbúl shakhs yá shai, 'aiz, dost, musahib, pyári shai; a. manzúr-nazar, margúb, khátir khwáh, 'aiz*—Priya, snehapátra, nák ká bál, mitra; *a. priya, abhisht.*

FA'VOUR-IT-ISM, *n.* act of favouring, partiality—*Shafaqt, milr-báq, jánib-dári, taraf-dári*—Anukúlátá, sneh, anugrah, pakshapátitá, pakshánuagrah.

FA'VOUR-LESS, *a.* without favour, unpropitious—*Be-madad, be-murabbi, ná-milr-bán, ná-muwáqit*—Bínd ásráy ká, mitrahin, sahlayahin, amangal.

FAU'TOR, *n.* a favourer, a supporter—*Ilámi, mumidd, jánib-dár*—Anugráhak, pakshi.

FAU'TRESS, *n.* a female favourer—*Jo 'aurat hámi yá jánib-dár ho*—Jo stri anugrah karai.

FAWN, *n.* (Fr. *faon*) a young deer; *v.* to bring forth a fawn—*Áhú-bacha, guzál, hirn ká bachcha^h*; *v. áhú-bacha byáná, hirn ká bachcha byáná^h*—Harnautá, mrigasávak; *v. hirnautá wá mrigasávak byáná.*

FAWN, *v.* (S. *fagnian*) to court servilely, to cringe; *n.* a servile cringe—*Cháplúsí k., kháya-bar-dári k., khush-ámad k., tújáfat k.*; *n. cháplúsí, kháya-bar-dári, khush-ámad*—Lurkhuri k., jigjigi k., upásaná k.; *n. lurkhuri, jigjigi, upásaná.*

FAWN'ER, *n.* one who fawns—*Cháplúsí, kháya-bar-dár, khush-ámadí*—Jigjigiyá, lurkhuriyá, lurkhuri k. w. [lurkhuri, apakrisht rúp se upásaná.

FAWN'ING, *n.* gross or low flattery—*Cháplúsí, kháya-bar-dári, khush-ámad*—Jigjigi, *FAWN'ING-LY*, *ad.* in a cringing servile way—*Cháplúsí se, kháya-bar-dári se*—Lurkhuri

se, jigjigi se, apakrisht rúp upásaná se.

FAY, *n.* (Fr. *fée*) a fairy, an elf—*Parí, ján*—Vidyádhari, píshachi, yogini, rákshasi.

FEAL-TY, *n.* (L. *fides*) duty to a superior lord, loyalty—*Farman-bar-dári jo bare zamín-dár ke haqq meñ wájib ho, wafá-dári, wafái, namak-haláli*—Prabhubhakti, swámibhakti, prabhubhakti.

FEAR, *n.* (S. *for*) dread, terror, awe, anxiety, the cause or object of fear; *v.* to make or be afraid, to dread, to reverence—*Khauf, dahshat, ru'b, tahluka, andesha, dagdaga yá dagdagá, khawf ká ba'is yá chíz*; *v. dahshat-zada k. yá h., dahshat d. yá rákhná, dahshat khwáh, takrim yá tá'zim k.*—Trás, sańká, dar, bhay, sraddháyuktábhay, dhák wá dhák, dhayká, khatká, bhay kí káran wá vishay; *v. darwáná wá darná, bhay k., ádar k., máh k.*

FEAR'FUL, *a.* timorous, afraid terrible—*Dahshat-zada, khawf-zada, kháif, buz-díl, dahshat-angez, muhib, haul-nák*—Dartá, bhayánta, bhayátur, trast, bhayáńkar, bhayáńak, daráwná.

FEAR'FUL-LY, *ad.* timorously, terribly—*Buz-díl se, ná-mardí se, khawf se, khawf-náki se, muhibána*—Káyarpane se, bhay se, sańká se, dartá, dúun rúp se, bhayáńkar wá bhayáńak rúp se.

FEAR'FUL-NESS, *n.* timorousness, awe, dread—*Buz-díl, ná-mardí, ru'b, tahluka, khawf, dahshat*—Káyarpane, bhírutá, sahlayatwa, darpoknáyan, sraddháyuktábhay, dar, bhay. [rak, ní bhay, asańk, dhithá.

FEAR'LESS, *a.* free from fear, intrepid—*Be-báki be-khauf, díler, ján-báz*—Nidár, nidhá-
FEAR'LESS-LY, *ad.* without fear, intrepidly—*Be-báki se, be-khaufi se, dílerána, díleri se*—Nidár, nidhárak, nurbhay, miháńk, dhithái se, síratá se.

FEAR'LESS-NESS, *n.* freedom from fear, courage—*Be-báki, be-khaufi, díleri*—Nidári, nirlhayatwa, abhay, dhithái, sauryya, síratá

FEA'SI-BLE, *a.* (L. *facio*) that may be done—*Mumkin, shudani, kardani, hon-hár^h*—Sádhyá, sambhávaní, hone ke yogya, śákya. [vyatá, śakyatá.

FEA'SI-BIL-ITY, *n.* the state of being practicable—*Imkán, hon-hári^h*—Sádhyatá, sambhá-

FEA'SI-BIL-NESS, *n.* practicability—*Imkán, hon-hári^h*—Sambhávyatá, śakyatá, sádhyatá.

FEA'SI-BLY, *ad.* practicably—*Hon-hári se^h, 'amalan*—Sádhyatá se, śakyatápurvak.

FEAST, *n.* (L. *festum*) a sumptuous entertainment, something delicious to the palate, a ceremony of rejoicing, a festival; *v.* to eat or entertain sumptuously, to delight, to pamper—*Ziyáfat, mihmání, da'wat, ní'mat, koí lazíz shak, jashn, tewhá^h*; *v. ziyáfat k., 'aish k., shádi k., khushí k., khush k., farhat bakhshná, náz-o-ní'mat se pálná*—Sambhojan, sahabhojan, jewanar, suswádúvatu, utsav, parv; *v. uttam bhojan k., utsav k., uttamáhar khiláná, satkár k., ánand d., tushť k., chhakkar khiláná, khilákar phuláná.*

FEASTER, *n.* one who feasts—*Ziyáfat k. w., khúb khiláne w., shikam-parast*—Jewanár k. w. wá karáne w., utsav k. w., uttam bhojan k. w. wá karáne w.

FEAST'FUL, *a.* festive, joyful, luxurious—*Ziyáfat, khush, maháziz, 'arizásh*—Utsavakári, utsav ká, ánandí, vilási, visbayáskt. [bhojan, utsav, chahal pahal, jewanár.

FEAST'ING, *n.* an entertainment, a treat—*Ziyáfat, mihmání, náu-nosh, da'wat*—Saha-

FEAST'RITE, *n.* custom observed at feasts—*Ziyáfat kí raam*—Utsav kí riti.

FEAT, *n.* (L. *factum*) an act, a deed, an exploit, a trick; *a.* ready, skilful, neat; *v.*

to form, to fashion—*Kār^h, f'l. mahimm, kār-i-'astm, bāst-garī*; a. *laiyār, mustā'id, hosh-yār, māhīr, pākīza*; v. *banānā^h, shakl-d.*—*Kām, kārya, charitra, abdhutakarm, barā kām, natavidyā*; a. upasthit, prastut, chatur, gunī, suthrā, swachchha; v. *dāul d., garhnā* [—Suthrā se, nipunatō wā dakshatā se.

FEATH'LY, *ad.* neatly, dexterously—*Pāhīcagī khūbā yā safāī se, chāṭāki yā hosh-yārī se*.
FEATHER, *n.* (S. *fyther*) the plume of birds, species, an ornament; v. to dress or cover with feathers, to enrich, to adorn—*Par, zāt, qism, zebāish, zināt, zewār, jauhar*; v. *par se dhānpnā, par-dār k., dāulat-mand k., zināt d., ārasta k.*—*Pañkh, pakhnā, jāti, prakār, alāukār, gahnā*; v. *pañkh se sañwārnā wā dhānpnā, sapaksh k., dhani k., dhānwān k., sañwārnā, sajanā, bhūshit k.*

FEATH'ERED, *a.* clothed or fitted with feathers, swift, winged, smoothed—*Par-dār, tez-rau, dūne-dār, paranda yā parand, chiknā^h*—*Pakshayukt, pakshawān, śighragāmi, sapaksh, chikkan.* [kā, pañkhañh.

FEATH'ER-LESS, *a.* having no feathers—*Be-par-o-hāl, be-par*—*Pakshahin, binā pañkh*.
FEATH'ER-LY, *a.* resembling a feather—*Pur sā*—*Pakshasadrī, pañkh sarikhā.*

FEATH'ER-Y, *a.* clothed or covered with feathers, resembling a feather—*Par-dār, par-numā, pur-sā*—*Pakshayukt, pakshatulya, pañkh sarikhā.*

FEATH'ER-BED, *n.* a bed stuffed with feathers—*Pur kā bichhaunā*—*Pakshasāyyā, pañkh se bharā huā bichhaunā.* [parishkār k. w.

FEATH'ER-DRIV-ER, *n.* one who cleans feathers—*Par sāf k. w.*—*Pañkh ko jhārkar*.
FEAT'URE, *n.* (L. *factum*) the cast or make of the face, a lineament—*Shakl, rukh, khatt-o-khāl, chikre kā ek hissa*—*Vadanākriti, vadanākār, mukharekhā, mukhā-vayav, mukharekhā, vadanarekhā, mukhalakshap, mukhachihñ.* [rekhdwān.

FEAT'URED, *a.* having features—*Shakl-dār, khatt-o-khāl-dār*—*Vadanākārawān, mukha-*
FEBR'ILE, **FE'BRILE**, *a.* (L. *febris*) pertaining to fever, indicating fever—*Tap-mansūb, tap-nisbat, tap-numā*—*Jwarasambandhi, jwarī, jwaraprakāśak, jwarasūchak.*

FE-BRIF'IC, *a.* tending to produce fever—*Tap paidū k. w., tap-āwar*—*Jwarakarak, jwarotpādak.*

FE'RI-FUGE, *n.* a medicine to allay fever; a. having power to cure fever—*Tap-mār dawā, tap dār karne kī dawā*; a. *tap āram yā dūr k. w., tap-mār*—*Jwaraghna wā jwaranāśak aushadh*; a. *jwarāntak, jwaranāśak, jwaraghna.* [mahinā^h.

FE'RU-A-RY, *n.* (L. *februus*) the second month in the year—*Angrezi baras kā dūsrā*.
FE'RU-A-TION, *n.* purification—*Pāhīcagī, safāi*—*Parishkar, śodhan, śuddhi.*

FE'CES, *n. pl.* (L. *faeces*) dregs, excrement—*Kudūrat, mulā^h, sithi^h, ālāish, birāz*—*Mal, guh wā guh, vishihā, vit.*

FE'CU-LENCE, **FE'CU-LEN-CY**, *n.* muddiness, sediment, lees, dregs—*Kudūrat, gilāzat, talchhat^h, durd, ālāish*—*Samalatā, sithi, mal, uchchhisht, tirchhat, khūd, kāt.*

FE'CU-LENT, *a.* foul, dreggy, muddy—*Mulā^h, pur-kudūrat, ālāish se bharā huā, durd-dār, ālāda*—*Samal, malawān, sithi se bharā huā, kūt se bharā huā, malin wā malin, maladūshit, gadlā.*

FE'CU-ND, *a.* (L. *fecundus*) fruitful—*Muvallid, bachcha-kash, kasiru-l-atfāl, bār-dār, musmir, bār-āwar, jaiyid*—*Byāti, abandhya, bahupraj, bahwapatyā, phalanti, phalawān, bahuphalad, urvarā.*

FE-CUN'DATE, *v.* to make fruitful or prolific—*Mewa-dār k., bār-āwar k., bār-dār k., zarkhez k., musmir k., sanagar k^h, lachcha-kash k.*—*Bahuphalad k., phalanti wā urvarā k., abandhyā k.*

FE-CUN-DĀ'TION, *n.* act of making fruitful—*Musmir-sūti, meva-dār k., sanagart^h, kasiru-l-atfāl k.*—*Saphalikarān, abandhikarān, phalawati wā urvarā k., bahwapatyakarān.*

FE-CUN'DITY, *n.* fruitfulness, prolificness—*Bār-dārī, bār-āwarī, zarkhez, bachcha-kashī, quwwat-i-taulid*—*Phalawattwa, phalotpādatatwa, sphiti, abandhyatā, janakatā, prasavan, santānotpādatatwa, prajānishrutā, bahwapatyatwa.*

FED, *p. t. and p. p. of feed*—*Fed kā māzi-mutluq aur māzi-ma'tūf'alai-hi yā f'l-i-ma'tūf*—*Feed kā sāmānyabhūt aur pūnakriyā wā pūrvakālikakriyā.*

FED'YER-AL, *a.* (L. *fedus*) pertaining to a league or contract—*'Ahd-mansūb, muta'al-liq-i-ittifāq, shartī, qarārī*—*Sandhivishayak, niyanaghatti.*

FED'ER-ATE, *a.* leagued, joined in confederacy—*'Ahd-o-paimān meñ sharik, muttafiq, ham-mashwarat, meñ āhade meñ sharik*—*Sandhit, sañghātawān, sandhi meñ milā huā.*

FED'ER-A-TIVE, *a.* joining in league, uniting—*'Ahd-o-paimān meñ milāne w., ham-maslahat k. w., muttafiq k. w., mu'āhade meñ milāne w.*—*Sandhi meñ gāṭhne w., sandhit k. w., sāthe w.* [sānt.

FED-ER-A'TION, *n.* a league—*'Ahd-o-paimān, mu'āhada, ittifāq*—*Sandhi, sañghāt, gūñ.*

FEE, *n.* (S. *feoh*) reward, recompense, payment, a tenure by which property is held; v. to reward, to pay, to bribe, to hire—*Iwaz, ajr, mazdūrī, muknat-āna, jazā, ajūra, adā, denā^h, patta^h*; v. *ajr d., ajūra d., adā k., rishwat d., kirāye par rakhnā yā lenā*—*Pāritoshik, sūlk, vetan, chukāw, parisodhan, pattā*; v. *pāritoshik d., sūlk wā vetan d., chukānā, denā, ghūs d., akor d., bhāre par rakhnā wā lenā.*

FEE'FARM, *n.* tenure by which lands are held—*Pattā^b, zamīn-dārī^h.*

FEE'BLE, *a.* (Fr *foible*) weak, infirm—*Kam-zor, nā-tawān, nā-quwat, naqīh, za'if, be-ṭāb*—Nirbal, bahān, ṣithilabāl, śaktihīn. [*natī, asāmārthya, bala-ṣaithilya.*]

FEE'BLENESS, *n.* weakness, infirmity—*Zu'f, nā-tawān, naqāhūt*—Nirbalatā, śaktihīn—*FEE'BLZ, ad.* weakly, without strength—*Zu'f se, nā-tawānī se, naqāhūt se*—Nirbalatā se, asāmārthya se, śaktihīnatā se.

FEE'BLE-MIND-ED, *a.* weak of mind—*Kam-aql*—Alpabuddhi.

FEE'D, *v.* (S. *fedam*) to supply with food, to take food, to nourish, to supply, to graze, to delight, to prey *p. t.* and *p. p.* *FĒD*—*Khurāk d., khānā^b, parivarīsh k., zarūri chiz bāham pahūnichānā, rosad pahūnichānā, chugānā^b, chugnā^b, khush yā tar k., guz-rān yā shikār k.*—*Khilīnā, khilīnā plānā, bhōjan d., āhār wā bhōjan k., pālnā wā posnā, poshanā, bhārī k., bharnā, pūrā k., āvaśyak vastu pahūnichānā, charānā, charnā, tuṅgīnā, tuṅgnā, ānand d., thāndhā k., jurwānā, nibāhanā wā nirvāb k., jī ulānā.*

FĒD, *n.* that which is eaten, act of eating—*Khurāk, khurdanī, dāna, sahza, khānā^b, chārā^b, khurdā*—*Bhākshya, bhōjya, khādya vastu, jo vastu khāī jīy, bhākshan, bhōjan k.* [*nadī yā pharnā jo dusrī nadī uā jhāl meī pānī pahūnichāwē^b, khāne w^b.*]

FĒD'TR, *n.* one that feeds—*Khilāne w^b, Philawan kār^b, khilān^b, muqīt, charwahā^b.*

FĒD'ING, *n.* pastur—*Charāw^b.*

FĒEL, *v.* (S. *felan*) to perceive by the touch, to be affected, to have the sense of, to try, to experience *p. t.* and *p. p.* *FĒLT*—*Chhīnā^b, lams ya muss k., muassar h., riqqat k., gam khūārī k., dīl se ma lām k., ma lām k., āmāna, imtīhān k., pānā^b*—*Sparś k., tatōnā, tonā, tatolnā, karuṇā k., upahat h., jānū, samajhnā, paraklūnā, parīkshā k., anubhav k.* [*mass, marās*—*Sparśendriya, sparśajñān, sparś*]

FĒEL, *n.* the sense of feeling, the touch—*Quwat-i-lāmsat, īhsās, hiss, lams, lāmisa, lāmisa*

FĒEL'TR, *n.* one that feels, horn of an insect—*Chhīne w^b, tatōne w^b, lāmīs, kīre-pa-tange ke sur par ek chhōtā sā sing jīs se wah chhūtā aur tatoltā haī^b*—*Sparś k. w., kit ke mastak par ek chhōtā sā sing jīs se wah sparś karta hai.*

FĒEL'ING, *p. a.* expressive of sensibility, easily affected; *h.* the sense of touch, perception, sensibility—*Riqqat yā dīl soī āhīr k. w., jald riqqat-angez muassar yā dīl-soī h. n. ; n. qūwat-i-lāmsat, hiss, īhsās, lams, lāmisa, riqqat, dīl-soī*—*Karūṇaprakāśak, māyāprakāśak, rasawan, bhāvīk, karuṇā wā māya se sīghra drav jāne w. ; n. sparśendriya, sparśajñān, sparś, bodh, jñān, anukampā, karuṇā*

FĒEL'ING-LY, *ad.* in a feeling manner—*Riqqat yā dīl soī se*—*Sāras, sarāg, anukampā-puryak, aisi rīti se ki psmēh karūn utpanna ho.*

FĒET, *pl.* of foot—*Aqlām, pair^b*—*Paūw, charan, pād*

FĒET'LESS, *a.* being without feet—*Be-pair, be-paūw*—*Charanahīn, pādahīn.*

FĒIGN, *fān, v. d. (fingo)* to invent, to relate falsely, to make a show of, to pretend—*ījād k., ikhtīā^b k., darog bagān k., libāsī banānā, taqlid k., bahānā k.*—*Kalpanā k., bāndhnā, banānā, jomī, mithyā rachanā k., jhūthā varnan k., bhagal k., chhadma k.*

FĒIGN'ED-LY, *ad.* in fiction, not truly—*Sākhṭagī se, darog se, bahāne se, haqiqat meī nahīn*—*Mithyā, banawat se, asatya*

FĒIGN'EDNESS, *n.* fiction, deceit—*Jhūth^b, banawat^b, chhāl^b, kapāt^b.*

FĒIGN'ER, *n.* one who feigns—*ījād k. w., ikhtīā^b k. w., darog bagān k. w., taqlid k. w., bahānā k. w., hila-bā, ma awar*—*Kalpanak w., kapoti, jor jor kar kalne w., mithyā rachanā k. w., jhūthā varnan k. w., bhagal k. w., chhadma k. w.*

FĒIGN'ING, *n.* a false appearance—*Libāsī-sūrat, hila-sāzi*—*Bhagal, banawat kā bhes.*

FĒIGN'ING-LY, *ad.* with false appearance—*Libāsī sūrat yā hila-sāzi se*—*Bhagal se, banawat ke bhes se.*

FĒINT, *n.* a false appearance, a mock assault—*Hīla, bahānā, libāsī yā taqlidī-sūrat, naqlī yā jhūthā hamla*—*Bhagal, banawat kā bhes, mithyākraman, mithyaghāt.*

FE-LĪC'Ī-TATE, *r.* (L. *felice*) to make happy, to congratulate; *a.* made happy—*Khush k., mubārak-bād d. yā kahnā, mubārakī d. yā kuhnā ; a. khush kīyā gayā*—*Hulsānā, ānandit k., māngalavad k., dusre kā māngal jīnkar uske sāth utsav k. ; a. hulsāyā wā bilsāyā gayā, ānandit kīyā gayā.* [*vād, abhivandan*]

FE-LĪC'Ī-TĀTON, *n.* congratulation—*Mubārakī, mubārak-bād*—*Dhanyavād, māngalā*

FE-LĪC'Ī-TOUS, *a.* happy, prosperous—*Khush, khurram, baḥt-āwar, bahra-mand, iqbal-mand*—*Paramānandit, paramasukh, atikalyān, bhāgyawān.*

FE-LĪC'Ī-TOUS-LY, *ad.* happily—*Khushi yā khurramī se*—*Ānand se, sukh se.*

FE-LĪC'Ī-TY, *n.* happiness, prosperity—*Khushi, farhat, khurramī, iqbal-mandī, baḥt-jārī*—*Paramānand, paramasukh, sukh, chain, samriddhī, samvridhī, sieya, sau-bhāgya.*

FĒLINE, *a.* (L. *felis*) like a cat, pertaining to a cat—*Billī ke mānīnd, billī-nā^b, billī-kā-sāb, billī ke mātā'allig, gurba-kho yā gurba-mānsūb*—*Vairāl, billī ke sadrīs, mārjārīya, billī kā sambandhī.* [*rahm, durusht, wahshī*—*Nishthur, krūr, nirday, dārun, kattar.*]

FĒLL, *a.* (S.) cruel, inhuman, savage—*Sang-dīl, khūā-khwar, be-dard, be-tars, be-*

FELL'NESS, *n.* cruelty, savageness, fury—*Sang-dilā, be-rahmt, be-dardi, durushti, wah-shi-pan, qahr, qazab*—*Nishthurata, nirdayata, darunata, krurata, kattarpan, kop.*

FELL'LY, *ad.* cruelly, inhumanly, savagely—*Sang-dilā se, be-rahmt se, be-dardi yā be-tarā se, durushti se, wah-shi-pan se*—*Nishthurata se, krurata se, nirdayata se, darunata-pūrvak, kattarpan se.*

FELL, *n.* (Ger. *fels*) a hill, a mountain—*Pahār^h, pahār^h.*

FELL, *n.* (S.) a skin, a hide—*Chamrā^h, khāl^h, chām^h, charsā^h.*

FELL'MON-GER, *n.* a dealer in hides—*Churm-farosh, chamār^h*—*Charmakār, pašuchar-mavikretā, pašuncharmavyavasāyi.*

FELL, *v.* (S. *fyllan*) to knock or cut down—*Girā d. yā kāt-dālū^h, mār-girānā yā kāt-*

FELL'ER, *n.* one who knocks or cuts down—*Mār-girānē yā kāt-gerānē w^h.*

FELL, *p. t. of fall*—*Fall kā māi-mullay*—*Fall kā sāmānyabhūt.*

FEL'LOE, FELL'Y, *n.* (S. *felya*) the outward part or rim of a wheel—*Chakkar kā*

gher mehrā yā puttī^h.

FEL'LOW, *n.* (G. *fellow*) a companion, an associate, an equal, one like to another, a mean person, a privileged member of a college; *v.* to suit with, to match—*Ham-suhbatī, rafiq, sharik, ham-chashm, ham-sar, ham-joti, barābar, jawāb, sāni, mardak, ek madrasē kā aīs shakhs jisko wahān se kuchh wazīfē ke taur par milā kartā hai; v. milānā^h, jor tayā-ke milānā^h, barābar k*—*Sāthī, sāngī, sahavarti, samavayask, tulypadasth, sajāti, yugmak, jorā, dusrā, jorī, goiyān, pallā, jor, mānavak, manushyak, vidyālay meñ wah jan kī jisko wahān se kuchh milā kartā hai, vidyālay meñ lābhālābhābhāgi.*

FEL'LOW-SHIP, *n.* companionship, association, partnership, frequency of intercourse, social pleasure, establishment in a college—*Suhbat, uns, unsat, ittifaq, sharakat, ikhtilat, āmad-raft yā rāh-raht kī kasrat, yār-bāshī, 'aish-iskrat, madrasē meñ wazīfē-dārī*—*Sāth, sāng, sājhā, bahut āwāgachchha āwājahī wā ānā jānī, vilās, utsāh, vidyālay meñ āvābhāgitwa vritti wā lābhālābhābhāgitwa.*

FEL'LOW-LIKE, FEL'LOW-LY, *a.* like a companion—*Ham-suhbat yā ham-chashm ke mā-nind, rafiq sā*—*Sahavarti ke sadris, sāngī wā sāthī ke sadris.*

FEL'LOW-CITIZEN, *n.* one who belongs to the same city or state—*Ham-shahī, ham-watan*—*Ekanagarasth, ekapuravasi, ekadeśī, sahadeśī.*

FEL'LOW-COMMONER, *n.* one who has the same right of common, a commoner at a university who dines with the fellows—*Wah shakhs jo dūsrē ke sāth mūdān kā haqq barābar rukhtā hai, wah talib-i-ilm jo madrasē meñ ustādān ke sāng khāna khātā hai*—*Sarvasāmānyabhūmi kā samānādhikārī, rajavidyālay meñ achāryagan ke sāth bhōjan k. w.*

FEL'LOW-COUNSELLOR, *n.* a member of the same council—*Ham-mashwarat-khāna, ek-hī jagah kā mushir, ham-mushir*—*Sahamanti, samasachiv*

FEL'LOW-CREATURE, *n.* one who has the same creator—*Ham-khūlqat, ham-khūlq, ham-jins*—*Samānajatī, sajāti, samajātīya, sajātīya.*

FEL'LOW-FEELING, *n.* sympathy, joint interest—*Ham-sozī, ham-gamī, ham-dardī, sharakat, ham-gurazī*—*Samaduhkhasukhatwa, samaduhkatwa, anukampā, karūnā, sājhā, sahayag, sahasambandh, sahanūrag.* {—*Samānsī, samānsahārī, samādhikārī.*

FEL'LOW-HEIR, *n.* a partner of the same inheritance, a coheir—*Ham-wāris, ham-mīrās*

FEL'LOW-HELPER, *n.* one who concurs or helps in the same business—*Ek-hī kām meñ madad-gār*—*Sahakārī, ek hī kām meñ sahakārī.*

FEL'LOW-LABOURER, *n.* one who labours in the same business or design—*Ham-mīk-nat, ham-mushq, ham-mashagqat, ek-hī kām yā mansibē meñ mashuqqat k. w.*—*Ek hī kām wā upāy meñ śram k. w., sahakarmi, ekakarmakārī.*

FEL'LOW-MEMBER, *n.* a member of the same body or society—*Ham-jam'at, ham-majlis*—*Sahamandālī, sahasamāj.* {*Sahavyavasāyi, ekhī vyāpār k. w.*

FEL'LOW-MINISTER, *n.* one who serves the same office—*Ham-khidmat, ham-pesha*—*FEL'LOW-PÉER, n.* one who enjoys the same privileges of nobility—*Jo shakhs amīrōn ke haqq dūsrē ke barābar rukhtā hai*—*Jo jan kulmōn ke adhikār dūsrē ke tulya rakhtā hai.* {*na*—*Ekakāristhāyī, sahayandi, sāthī bāndhu.*

FEL'LOW-PRISONER, *n.* one confined in the same prison—*Ham-zindān, ham-qaid khā-*

FEL'LOW-SCHOLAR, *n.* one who studies in company with another—*Ham-dars, ham-maktab*—*Sahādhyāyī, sahachhātra, sahasishya.*

FEL'LOW-SERVANT, *n.* one who serves the same master—*Ek-hī āgū kā naukār, ham-khidmat, ham-pesha*—*Sabadās, ekaprabhusevak, sahasavak, sahabhritya.*

FEL'LOW-SOLDIER, *n.* one who fights under the same commander—*Ham-fauj, ham-lashkar, ek-hī sar-dār ke zer tayne w*—*Sahayoddhā, sahasanya*

FEL'LOW-STUDENT, *n.* one who studies in company with another—*Ham-dars, ham-maktab*—*Sahādhyāyī, sahapāthak, sahachhātra.*

FEL'LOW-SUBJECT, *n.* one who lives under the same government—*Ham-saltanat, ek-hī amal-dārī kī rā'iyat*—*Ekarājabbhakt, ekarājādhin, ekarājyavāsī.*

- FEL-LOW-SŪ'FER-ER**, *n.* one who shares in the same evils—*Ham-dard, ham-azār, ham-safr*—Sahadukhi, salabhogi, samadukhabhāgi. {gāmi, sahapathik.
- FEL-LOW-TRĀV'EL-LER**, *n.* one who travels in company with another—*Ham-rāh*—Saha-
- FEL-LOW-WŌRK'ER**, *n.* one employed in the same occupation or design—*Ham-peshā, ham-khidmat*—Sahakarmi, sahakār, ekakarmakārī.
- FEL-LOW WRIT'ER**, *n.* one who writes at the same time or on the same subject—*Ek-hi waqt yā ek hi mazmūn par likhne w.*—Ek hi samay wā vishay meñ likhne w.
- FEL'ON**, *n.* (Fr.) one guilty of felony; *a.* cruel, fierce, malignant, traitorous—*Jo shakhs aise jurm kā gunah-gār hotā hai jiske liye uskā māl zabt kar-liyā-jātā-hai*; *a.* sañg-dil, be-rahm, durusht, kina-war, bad-andesh, bad-khuvāh, dagā-bāz be-wafā, pādshāh-dushman—Aisā aparādhi ki rājā uskā dhan har le, mahāpātaki, mahā-parādhi; *n.* nishthur, krur, kaṭṭar, dārup, dweshī, dābi, drohi, ahit, rājdrohi.
- FEL'NI-ous**, *a.* wicked, malicious, perfidious—*Zabūn, shavir, kina-war, bad-andesh, dagā-bāz, riyā-bāz*—Dusht, durāchārī, ātāṭiyī, dweshī, drohabuddhi, kapātī, chhālī.
- FEL'NI-ous-LY** *adv.* in a felonious manner—*Sharāratan, bā-bad-zātī, fāsīdāna*—Dushtatā se, drohabuddhi se, dushtamatipūrvak.
- FEL'ONY**, *n.* a crime which incurs the forfeiture of life or property, a capital crime, an enormous crime—*Jurm qābil qatl yā zabt-i-māl ke, jurm-i-wājibu-l-qatl, jurm-i-kabīra, jurm-i-shadīd, jurm-i-sangīn*—Prānadand wāsarvadhanadand ke yogya aparādhi, badhudand ke yogya pātak, mahāpātak, mahāpāp, mahāparādhi.
- FELT**, *p. t.* and *p. p. of feel*—*Feel kā māzi-mutlaq aur māzi-mat'if-alai-hi yā fīl-i-mat'if*—Feel kā sāmānyabhūt aur pūrvakriyā wā pūrvakālikakriyā.
- FELT**, *n.* (S.) cloth or stuff made without weaving; *v.* to unite without weaving—*Ek kaprā jaise kambal yā puttā jo binā binne ke dāb-kar banāyā jātā hai*; *v.* binā binne ke dāb-kar kaprā sū binānā^h, kambal yā puttā binānā^h.
- FELT'ER**, *v.* to clot together like felt—*Dāb-kar jumānā aur binnā nahīn^h.*
- FELT'MĀK-ER**, *n.* one who makes felt—*Jo kaprā dāb-kar banātā hai aur bintā nahīn^h.*
- FEL'UC'CA**, *n.* (It.) a small open boat—*Ek chhotī khulī boat^h.*
- FEMALE**, *n.* (L. *femina*) one of the sex that brings forth young; *a.* not male—*Māda, mādina, mādīn*; *a.* māda, zanāna—Strī, nārī, manushi, vanitājātī; *a.* strain, strisambandhi. [vanitādharm.
- FEM-I-NĀL'I-TY**, *n.* the female nature—*'Aurat khāssiyat, zanānī-strat*—Nārīdharm,
- FEM'I-NINE**, *a.* relating to females, soft, tender, delicate—*'Aurat, zanāna, 'aurat-numā, mucannas, mulām, nāzūn, nāzūk*—Strain, strisambandhi, strīdharmā, komal, mridu, sukumār, sūkūwar. [strī, pativati, byāshī strī.
- FEME-CO-VE'RT**, *n.* a married woman—*Shauhar-dār, byāshī 'aurat*—Sohāgan, vivāhitā
- FEM'O-RAL**, *a.* (L. *femur*) belonging to the thigh—*Rānī, jānghī^h, jāngh ke mutā'alliq*—Jāngh kā, jānghasambandhi.
- FEN**, *n.* (S. *fenn*) a marsh, a bog—*Daldul^h, jhābur^h, pank yā pānk^h, dhasan^h.*
- FEN'NY**, *a.* marshy, boggy—*Daldul^h, jhāburī^h, pank yā pānk se bharā huā^h.*
- FENCE**, *n.* (L. *defendo*) guard, inclosure, a hedge, the art of fencing, skill in defence; *v.* to guard, to inclose, to fortify, to practise fencing—*Muhāfazat, ihāta, parda, chār-dinārī, panāh, ihāta-bandī, lakrī-bāzī, hathiyār-bāzī*; *v.* muhā-fuzat k., himāyat k., ihāta banānā, mazbūt k., hathiyār-bāzī k., lakrī-bāzī yā pate-bāzī k.—Bachāw, rakshā, ār, ot, gherā, bhitti, tatti, berā, tatrī, thathrā, gherā bandūw, lakrī phenknā, patā jhānā; *v.* ār k., bachāw k., ghernā, rūndhnā, porhā k., patā jhānā, lakrī phenknā, lakrī yā pate se larnā. [k. w.
- FENCE'FUL**, *a.* affording protection—*Panāh-bakhsh, hifāzat-bakhsh*—Rakshākar, bachāw
- FENCE'LESS**, *a.* without inclosure, open—*Be-ihāta, be-parda, khulā^h*—Binā gherā, bin ār, binā tatre tatti wā thathre kā, anāvrit.
- FEN'QER**, *n.* one who practises fencing—*Lakrī-bāz, hathiyār-bāz, pate-bāzī sikhāne w.*—Lakrī phenko w., patā jhārne w., lakrī wā pate kā jhānā sikhāne w. {shaniya.
- FEN'QI-BLE**, *a.* capable of defence—*Bachāye jāne ke qābil, mukimū-l-hifāzat*—Rak-
- FEN'QING**, *n.* the art of defence by weapons—*Hathiyār-bāzī, lakrī-bāzī, pate-bāzī*—Patā jhānā, lakrī phenknā.
- FEN'QING-MĀS-TER**, *n.* a teacher of fencing—*Lakrī-bāzī pate-bāzī yā hathiyār-bāzī kā ustād*—Patāit, lakrī patā banēthī wā hathiyār se larnā sikhāne w., āyudhavidyopa-desak, yashṭikrīrāsikshak.
- FEN'QING-SCHŌOL**, *n.* a school where fencing is taught—*Akhārā^h.*
- FEND**, *v.* to keep off, to shut out, to dispute—*Mauqūf rakhnā, bāz rakhnā, bahs k.*—Nivāran k., dūr k. wā rakhnā, roknā, ārnā, vād k., kathani k.
- FEND'ER**, *n.* a utensil placed before the fire—*Ātash-khāne k. sāmne kī ār jo dhāt kī dānī rakhtī hai*—Aṅgārōn ke rokne ke nimitta dhātu kī ār, āg kī jwālā wā chīngārī-yōn ke rokne ke nimitta dhātu kī ār, aṅgārāvārānī, aṅgārāvarodhak.
- FEN-ER-ĀTION**, *n.* (L. *fenus*) usury—*Byāj-khorī, sūd-khorī, sūd-nā-jāis*—Kusid, adhik byāj khānā, adhik byāj.

FE-NĒSTRAL, *a.* (L. *fenestra*) belonging to windows—*Khirkizyon ke muta'alliq*—*Khirkizyon ká, khirkizyon ká sambandhi*.

FĒN'NEL, *n.* (S. *fenol*) a plant—*Ek paudhá^b, ek chhotá per^b*.

FEOD, *fud.* See FEUD.

FĒOFF, *v.* (L. *fidēs*) to put in possession, to invest with right—*Qabza-o-dakhl d., mustahiq k.*—Kshetrádhikár samarpán k., bhūmi ká adhikár d., adhikári k., adhikár se sampanna k. [*pāne w.*—Bhūmi ká adhikár pāne w., bhūswattwabhogi.

FĒOF-FĒE', *n.* one put in possession—*Jāgir dār, aima-dār, ta'alluqa dār, qabza-o-dakhl* FĒOF-FER, FĒOF-ROB, *n.* one who feoffs—*Jāgir-bakhsh, qabza-o-dakhl d. w., mustahiq k. w.*—Bhūmi ká adhikár d. w., bhūswattwadātá, adhikárasamarpak.

FĒOFF'MENT, *n.* the act of granting possession—*Jāgir-bakhsh, qabza-o-dakhl diht, istih-qāq diht*—Bhūdán, bhūmiyadhikárasamarpán, bhūmi ke adhikár ká dená.

FĒ-RA'(CIOUS, *a.* (L. *fero*) fruitful—*Bār-dār, meva-dār, zar-khez, sanagar^b*—Phalad, phalawati, phaladīyak, urvará. [bahuphalotpádatwa, urvarátwa.

FE-RĀQ'I-TY, *n.* fruitfulness, fertility—*Bār-dār, sanagar^b, zar-khez*—Phalawattwa.

FĒ'RAL, *a.* (L. *feralia*) funereal, mournful—*Tudfin-mansūb, janāza-mansūb, gumgin, magmūm, māmūm*—Smāśānik, mṛityusambandhi, śokasāchak, vilāpi.

FĒR-E-TO-RY, *n.* (L. *feretrum*) a place for a bier—*Janāza-gāh, tabūt-gāh, janāza yā tabūt rakhne kī jagah*—Śivikāsthān, śavavāhanasthān, śavavāhan wā śivikā rakhne ká sthān. [dinoñ ke muta'alliq—Tewhár ke dinoñ wā sīdhārap dinoñ ká sambandhi.

FĒ'RI-AL, *a.* (L. *feriē*) pertaining to holidays or to common days—*Tewhár yā ām*

FE-RI-Ā'TION, *n.* the act of keeping holiday—*Ta'til mānná, tewhár yā parab ke din ko mānná*—Tewhár wā parvadvivas ko mānná. [Jāngali, paṣūsil, banailā, kaṭṭar.

FĒ'RINE, *a.* (L. *fera*) wild, savage—*Wahshī, dārinā ya daranda, bahāim-sirat*

FE-RINE'NESS, *n.* wildness, savageness—*Wahshat, bahāim-sirati*—Jāngalī, jāngalipan, banailāpan, paṣūsilāti.

FĒR'I TY, *n.* cruelty, barbarity, wildness—*Saṅg-dilī, bahāim-sirati, be-rahmī, durushtī, wahshat*—Nishāhurātī, kṛurātī, kṛurāchātwa, paṣūtī, paṣūsilātī, jāngalipan.

FER-MENT', *v.* (L. *ferreo*) to excite internal motion, to work, to effervesce—*Josh de-kar uthāná, josh ke sath uthna, josh khāná, khamir k.*—Ubālā. ubālkar uthāná. ubāl khāná, ubāl ke sath uthnā, phāñphāná, [pāk, tañtī, bakherā tātī.

FĒR-MENT, *n.* internal motion, tumult, yeast—*Josh, haṅgāma, bolwā^b, khamir*—Ubāl,

FĒR-MEN-Ā'TION, *n.* an internal motion of the small particles of a mixed body—*Josh, takhmār, autāw yā auṭāw^b*—Ubāl, pāk, phāñphāw.

FER-MĒNT-A-TIVE, *a.* causing fermentation—*Josh-ācar, khamir-sāz, mukhammir*—Ubāl k. w., phāñphā d. w., autāne w., autne w.

FĒRN, *n.* (S. *ferm*) a plant—*Ek paudhá yā chhotá per^b*.

FĒRN'y, *a.* overgrown with fern—*Farn nām ek paudhe yā chhote per se bhārā huā^b*.

FE-RŌ'CIOUS, *a.* (L. *ferox*) fierce, savage—*Karakhtī, khūn-khwār, darinda yā daran-da, wahshī, bahāim-sirat*—Kaṭṭar, nishāhur, atikrūr, jāngalī, paṣūsil, banailā.

FE-RŌ'CIOUS-IV, *ad.* in a savage manner—*Karakhtī se, khūn-khwārī se, wahshat se, bahāim-sirati se*—Kaṭṭarpan se, paṣūsilātī se, atikrūrātī se.

FE-RŌ'CIOUS-NESS, *n.* fierceness, savageness—*Karakhtī, khūn-khwārī, be-dardī, saṅg-dilī, wahshat*—Atikrūrātī, raudratī, kaṭṭarpan, jāngalipan, paṣūsilātī.

FE-RŌQ'I-TY, *n.* fierceness, savageness—*Karakhtī, be-dardī, saṅg-dilī, khūn-khwārī, wahshat*—Raudratī, atikrūrātī, kaṭṭarpan, jāngalipan, paṣūsilātī.

FĒR'REOUS, *a.* (L. *ferrum*) pertaining to iron, like iron, made of iron—*Lohe ke muta'alliq, āhan sá, āhaní, āhan ká banā huā*—Lauha, lohe ká sambandhi, lohe ke sadriś, lohe ká banā huā.

FE-RŌ'GI-NOUS, FĒR-RU-ĠIN'E-ous, *a.* partaking of iron, containing particles of iron—*Āhan-sifut, āhan-dār, āhan-āmez*—Lohaviśisht, lohamay.

FĒR'RULE, *n.* a metal ring to keep from cracking—*Chhallá mūdārī yā kari jo láthi wāgaira kīst chīs meñ pahinā dete hain tā ki wah phate nahīn*—Chhallá mūdārī wā kari jo láthī ādī kīst vastu meñ dāl dete hain jistmeñ wah tārkar na.

FĒR'RET', *n.* (L. *rierra*) an animal of the weasel kind; *v.* to drive out of lurking places—*Neval kē ek qism*; *v. kamūn-gāh se nikāl-d.*—Newāl wā neurā kī ek jāti; *v. lukne wā dhukne kī jagah se bāhar kar d.*

FĒR'RY, *v.* (S. *farān*) to carry or pass over water in a boat; *n.* the place where a boat passes over water—*Nāw par par utārnā yā utarnā*; *n. guzar-gāh, mā'bar, ghās^b*—*n. Utārā.*

FĒR'RY-BŌAT, *n.* a boat for conveying passengers—*Guzāre kī nāw*—*Utāre kī nāw.*

FĒR'RY-MAN, *n.* one who keeps a ferry—*Ghāt-māñjht^b guzar-bān, mallāh*—Kewat.

FĒR'TILE, *a.* (L. *fero*) fruitful, abundant—*Zar-khez, zar-rez, jāiyid, sar-sāh, paidāishi, mā'mūr*—Urvará, bahuphalad, bahuphalotpádek, upjāti, phalawán, bhará, pūrā, prachur, vipal. [pádatwa, phalawattwa.

FĒR'TILE-NESS, *n.* fruitfulness, fecundity—*Zar-khez, sanagar^b*—Urvarátwa, bahuphalot-

FER-TIL'-TY, *n.* fruitfulness, abundance—*Zar-khezī, sangari^h, ma'mūrī*—Phalawat-twa, anarvātā, bahuphalotpādakatwa, bāhulya, prachuratwa.

FER-TIL-IZE, *v.* to make fruitful—*Zar-khez k., jāyid k., sangar k.^h*—Urvārā k., bahuphalotpādak k., upjāu k. [—*Larkōi ko hatheli par mārne ki ek lakri^h*.

FER-U-LA, **FER'ULE**, *n.* (*L. ferula*) an instrument for punishing children on the hand
FER'VENT, *a.* (*L. ferreo*) hot, boiling, vehement, ardent, earnest—*Garm, josh khayā-huā, tez, tund, dil-soz, sar-garm, shaugīn, mushtāq*—Ushnā, tapt, khaultā huā, ubaltā huā, vyagra, uchchāṇa, utsuk, atyanurāgī, anurakt.

FER'VEN-CY, *n.* heat of mind, ardour, zeal—*Dil-garmī, dil-sozī, sar-garmī, shaug, dil-dihī*—Uttāp, ugratā, autsukya, chittāsakti, utsāh, atyanurāg

FER'VENT-LY, *ad.* ardently, vehemently, eagerly—*Sar-garmī se, tezi yā tundi se, dil-sozī se, shaug se, dil-dihī se*—Uttāp se, uchchandatā se, vyagratāpūrvak, utsāh se, chittāsakti se, atī anurāg se. [datā, utsāh, chittāsakti, atyanurāg.

FER'VENT-NESS, *n.* ardour, zeal—*Sar-garmī, dil-sozī, dil-dihī, shaug*—Uttāp, uchchān-
FER'VID, *a.* hot, burning, vehement—*Garm, jaltā-huā^h, tez, tund*—Uttapt, ushnā, bartā huā, vyagra, prachand, uchchāṇd.

FER'VID-NESS, *n.* ardour of mind, zeal—*Dil-garmī, dil-sozī, sar-garmī, tapāk, shaug*—Uttāp, uchchandatā, chittāsakti, atyanurāg, utsāh.

FER'VOUR, *n.* heat, warmth, zeal, ardour—*Harārāt, garmī, sar-garmī, tapāk, shaug, dil-sozī*—Ushnatā, uttāp, utsāh, atyanurāg, chittāsakti.

FES'CEN-NINE, *n.* (*L. Fescennia*) a licentious song; *a.* licentious—*Nā-shāista git : a. be-zabt, be-lagām, karām-kār, shokh*—Phīchar git; *a.* atyāchārī, kāmāchārī, lampat.

FES'CUE, *n.* (*L. festuca*) a small wire to point out the letters to children learning to read—*Parhne ke waqt layton ko harf dekhāne ke liye ek chhotā tār*—Jo larke parhā sikhate hain unko akshar batāne ke munitta ek chhotā tār.

FES'TAL, *a.* (*L. festum*) pertaining to a feast, joyous, gay, mirthful—*Tewhārī^h, ziyā-fatī, khush, khurram, masrūr, bashshāsh, mahzūz*—Parvasambandhī, ānandī, prasannachitta, mudit, ullāsīt, hrishtachitta

FES'TI-VAL, *a.* pertaining to a feast, joyous, mirthful; *n.* a time of feasting and joy—*Tewhārī^h, masrūr, mahzūz, khurram*; *n.* ziyāfat aur khush-kā waqt, ten-hār^h—Utsavasambandhī, ānandī, prasannachitta, mudit, ullāsīt, hrishtachitta, *n.* salaahojan aur ānand kā kāl, utsavakāl, parvakāl.

FESTIVE, *a.* relating to a feast, joyous, gay—*Tewhārī^h, khurram, khush, mahzūz, masrūr*—Utsavasambandhī, hrishtachitta, prasannachitta, mudit, ānandī.

FESTIV'-TY, *n.* social joy, gaiety, mirth—*Jashn, 'aish'-ishrat, khushī, khurramī, bashshāshāt*—Mahotsav, samutsav, ānand, ānand, harsh.

FESTER, *v.* to rankle, to corrupt—*Ghām paknā^h, sarnā^h*. qarha h.

FES-TOON, *n.* (*F. feston*) an ornament in the form of a wreath—*Mālī yā hār ki sūrat ek qism ki zabāish jo gharon aur 'imāraton men banāte hain*—Mālā ke ākār jo kuchh bhūshanārth giron mein khodkar banāte hain.

FESTU-CINE, *a.* (*L. festuca*) of a straw-colour between green and yellow—*Tinke khar yā ghās ke rang kā hare aur pīle ke bich nuā^h*.

FES-TU'OUS, *a.* formed of straw—*Ghās yā khar kā banā huā^h*.

FET'CH, *v.* (*S. ferreo*) to go and bring, to bring, to draw to reach—*Jā-kar lānā^h, le-kar-ānā^h, le-ānā^h, pahunchānā^h, lānā^h, khūch-lānā^h, pahunchnā yā jānā^h*.

FET'CH, *n.* (*S. facere*) a trick, an artifice—*Fitrat, faṭn-o-jarab, hila, makt, mār-pech, hīkmat*—Dhokhā, chhal, kapāt, vyāj, vyapades

FET'ID, *a.* (*L. fetio*) having a strong and offensive smell, rancid—*Bad-bū-dār, muta-ajhīn, gandā^h*—Durgandhī, sajā, gandhālī.

FET'OR, *n.* a strong and offensive smell—*Bad hā*—Durgandh, kutsitagandh

FET'LOCK, *n.* (*fet, lock*) a lock of hair that grows behind the pastern joints of horses—*Ghoron ke thewne ki pehli or kā bāl^h*.

FET'TER, *n.* (*S. fater*) a chain for the feet; *v.* to bind, to enchain, to tie—*Beṛī^h, pāi-karē^h, v. bāndhnā^h, beṛī dānā^h, pāi-karē bharnā^h, atkānā^h*.

FET'TER-LESS, *a.* free from restraint—*Be-zanjir-i-pā, āzād, quir-pāe band*—Bin beṛī kā, bin atkāw kā, mukt, chhutṭā.

FETUS, *n.* (*L.*) an animal yet in the womb, any thing unborn—*Jo bachcha pet mein rahātā hai^h, jo chiz paida na hui ho*—Garbh, garbhasthabālāk, jo vastu utpanna na bhāi ho.

FEC'D, *n.* (*S. fehthe*) a deadly quarrel—*Jī-mār jhagrā^h, bakherā^h, jhagrā^h*.

FEC'D, *n.* (*L. fides*) a right to land on condition of military service—*Zamīn-dāri us short par ki agar saltanat ke mālīk ko kisi se jang karnā pare to us waqt zamīn-dār uski kumak kare aur uski taraf se lare*—Bhūmī kā adhikār is sandhī wā niyam par ki jo bhūswāmī ko kisi se yuddh karnā parai to jo bhūmī pātā hai wah apne bhū-swāmī kā sāth de

FEU'DAL, *a.* pertaining to feuds, relating to tenures by military service—*Aisi zamīn-*

dārī ke mutā'alliq jo is shart par milī hai ki agar saltanat ke mālīk ko kisi se jang karnā pure to us waqt zamīn-dār uski kumak kare aur uski taraf se tare—Aisi bhūmī ke adbhikār kē sambandhī jo is niyam wā sandhī par milī hai ki yadi bhūpatī ko kisi se yuddh karnā parai to jo bhūmī patī hai wah apne bhūpatī kī sāth de.

FEŪ'DAL-ISM, *n.* the feudal system—*Wah band-o-bast jismēn zamīn-dārī is shart par milī hai ki agar saltanat ke mālīk ko kisi se jang karnā pure to us waqt zamīn-dār uski taraf se tare*—Wah vyavasthā jismēn bhūmī is niyam par milī hai ki yadi bhūpatī ko kisi se larnā parai to jo jan bhūmī patī hai wah apne bhūpatī kī sāth de.

FEŪ'DĀL'I-TY, *n.* feudal form or constitution—[*Iske upar ke lafz kī mu'ānā dekho*—Purvagat śabd kī arth dekho.] [trādhikārī.]

FEŪ'DA-RY, *a.* holding land of a superior—*Jāgīr-dār, patte-dār*—Bhūswāmyadhinakshetra

FEŪ'DA-TA-RY, FEŪ'DA-TO-RY, *n.* one who holds land on condition of military service—*Wah zamīn-dār jo aisi shart par zamīn patī hai ki agar saltanat ke mālīk ko kisi se jang karnā ho to us waqt wah zamīn-dār uski taraf se tare*—Wah kehetrādhikārī jo is niyam wā sandhī se bhūmī patī hai ki yadi bhūpatī ko kisi se larnā parai to wah uskī sāth de.

FEŪ'DIST, *n.* a writer on feuds or tenures—*Jāgīr-nawīs, jo shakhs jāgīrōn kā bayān likhtā hai*—Bhūswāmyadhinakshetra kī vivaranakārī wā yamān likhne w.

FEŪ'ILLE-MORTE, *n.* (Fr.) the colour of a faded leaf, a yellowish-brown colour—*Mushāye yā kumhlāye patte kā rang*^h, *kuchh pīlā bhavā rang*^h.

FE'VEER, *n.* (L. *febris*) a disease characterized by quick pulse, increased heat and thirst; *v.* to put into a fever—*Bukhār, jar*^h, *tap*^h, *tāb, hummā*; *v.* *bukhār men dāl-d.*, *bukhār kar-d.*—Jwar. *tāp*: *v.* jwar wā tūp charhā d

FE'VEER-ISH, *a.* diseased with fever, tending to fever, hot, burning, inconstant—*Bukhār-girifta, bukhar-mālī, garm, sozān, be-qarār yā be-sabāt*—Jwarātūr, jwarapiit, ishajjwaragrast, jarasī, ushpi, jaltā, asthūr [bhav.]

FE'VEER-ISH-NESS, *n.* tendency to fever—*Bukhār-mālī, bukhar ki taraf māyalān*—Jwar

FE'VEER-OUS, *a.* affected with fever—*Bukhar-girifta, tap-girifta*—Jwarapiit, jwaragrast,

FE'VEER-Y, *a.* diseased with fever—*Tap-girifta*—Jwaragrast. [jwarātūr.]

FEW, *a.* (S. *fewa*) not many—*Chand. qalil*—Thorē

FEW'NESS, *n.* smallness of number—*Qillat, kamī*—Thorāī, alpatī.

FEWEL. See FUEL. [k., vāgdān k.]

FI'ANCE, *v.* (L. *fido*) to betroth—*Byāh kī nishat k.*, *maṅgnī k.*^h—Vivāh kī nubandhī

FI'AT, *n.* (L.) an order, a decree—*Hukm, fatwā*—Ājñā, ādeś, nideś.

FIB, *n.* (L. *fabula*) a lie, a falsehood, *v.* to tell lies, to speak falsely—*Jhūth*^h, *jhūth bāt*; *v.* *jhūth bolnā*^h, *jhūth kahnā*^h.

FIBRE, *n.* (L. *fibra*) a small thread or string, a filament—*Patlā chhotā sūt yā patlī chhotī rassi*^h, *khujhrā*^h, *jhothrā*^h, *tār*^h, *āns*^h, *resha, rag*

FIBRIL, *n.* a small fibre—*Bahut patlā sūt*^h, *khujhra*^h, *jhothrā*^h, *āns*^h, *resha, rag*.

FIBRILLOUS, *a.* relating to fibres—*Āns-ūālā*^h, *sūt-ūālā*^h, *āns yā sūt kā*^h.

FIBROUS, *a.* composed of fibres—*Resha-dār, āns-dār, ragiā*—Jhothrilā, khujhrahā, tantri, tantumay, sūtri, sukshmaṁpiśiṣṭ.

FICKLE, *a.* (S. *fiṣal*) changeable, inconstant, wavering, unsteady—*Mutalawwīn, mutazalzal, be-qarār, be-sabāt, nā-pāc-dār*—Asthiyī, asthūr, chānchal, ochhā, lol, adhīr, anavasthūt.

FICKLENESS, *n.* changeableness, inconstancy—*Nā-pāc-dārī, be-qarārī, be-sabātī, be-istiqlālī, talawwun*—Asthuratā, asthairyā, lolatī, chānchalatā, anavasthūtī.

FICKLY, *ad.* without firmness or steadiness—*Be-istiqlālī yā be-sabātī se*—Asthinatī wā chānchalatā se, lolatī se.

FICTION, *n.* (L. *fiċtum*) the act of feigning or inventing, an invented story, a lie—*Lkhtirā yā iṣād, naql-i sākhṭa, afsāna, darog*—Kalpanā, banāwat, banāī bāt yā jhūthī kahānī, jhūth.

FICTILE, *a.* moulded into form—*Daul men lāyā-huā*^h, *danliṅgīyā huā*^h.

FICTITIOUS, *a.* counterfeit, false, imaginary, not real, not true, allegorical—*Taqḍīdī, jhūthā*^h, *qiyāsī yā khayālī, haqīqī nahīn, naqlī, mukhtara', sākhṭa, tamsilī mutashābih mājāzī yā mustā'ār*—Kritrim, banauī, ayathātī, kalpit, asatya, mithyā, lāksanīk wā rūpakamay. [mūnth, banāwat se, kritrim wā kīlpanīk prakār se.]

FICTITIOUSLY, *ad.* falsely, counterfeitedly—*Darog se, sākhṭagi se, taqḍīd se*—Jhūthī.

FICTITIOUSNESS, *n.* feigned representation—*Sākhṭa bayān*—Banāī wā jorī luī bāt, kalpit wā jhūthī bakhān.

FID'DLE, *n.* (S. *fithel*) a stringed instrument, a violin; *v.* to play on a fiddle—*Sārangi*^h, *kīṅgī*^h, *chikārā*^h; *v.* *sārangi yā chikārā bajānā*^h.

FID'DLER, *n.* one who plays on a fiddle—*Sārinda-nawāz, sārangi-nawāz*—Sārangi-yā.

FID'DLE-STICK, *n.* a bow used by a fiddler—*Mīzrāb, kamāncha*—Sārangi bajane kī dhanwī.

FID'DLE-STRAIN, *n.* the string of a fiddle—*Sārangi kā tār^h*.

FID'DLE-FAD'DLE, *n.* trifles; *a.* trifling—*Wāhiyāt, nā-chiz bāteh, adnī-bāteh* : *a.* *khafif, nā-chiz, be-hūla*—*Dantakathā, vrithākathā, nīrarthak wā halkī bāt*; *a.* *halkā, tuch-chha, trinapray*.

FID'DLE-TY, *n.* (*L. fides*) faithfulness, loyalty, honesty, veracity—*Diyānat, wafā-dārt, namak-halāt, fidwiyat, rāsht-bāzi, sadūyat, imān-dāri, rūsti*—*Viśwastatā, dīrīha-bhaktitwa, prabhubhakti, satyasīlatā, dhārmikatwa, satyavādītwa*.

FID'DUAL, *a.* confident, undoubting—*Mutayyagqin, mu'taqid*—*Sthirapratyayi, dīrīha-viśwas k. w., asandigdā*.

FID'DUAL-LY, *ad.* confidently, undoubtingly—*Yaqīnan, i'tiqād se, ba-qair shakk kiye hue*—*Drīh viśwās se, mīschay rūp se, bina sandeh kiye hue*.

FID'DULARY, *a.* confident, undoubting, held in trust; *n.* one who holds in trust—*Mutayyagqin, mu'taqid, amanutan rakhā huā*; *n.* *amanat-dār*—*Pratyayi, dīrīh viśwās k. w., asandigdā, viśwās meñ dhara hua, dharonhar dharā huā*; *n.* *dharonharyā*.

FIDQEE, **FID'GET**, *v.* (*Sw. fika*) to move about in fits and starts, to be restless—*Jham-jham-kar chalnā^h, be-qarār chalnā, be-qarār h.*—*Chulbulanā, kalmalanā, chañchal h., asthir h.*

FID'GET *n.* irregular motion, restlessness—*Chulbulāhat^h, kalmālāhat^h*. [wān.

FID'GET-Y, *a.* restless, impatient—*Be-qarār, be-sabr*—*Chañchal, asthir, adhīr, adhairyā*.

FIDEE, *n.* (*L. fides*) an estate held on condition of military service—*Zamīn-dāri jo is shart par rakht hui ki jis waqt sulṭānat ke mālīk ko kisi se tarīq paye us waqt zamīn-dār uski tarāq se hure*—*Bhūmī jo is nīyam wā sandhī se multī hai ki jisko mile wah yuddh ke samay meñ bhūpati kā sāth de aur upakār karai*.

FIELD, *n.* (*S. field*) a piece of land enclosed for tillage or pasture, the ground of battle, space, compass, extent—*Khet^h, jang gāh yā razm-gāh, mā'raka, maidān, wus'at, girāda, kushādagi, tāl*—*Kshetra, ranabhūmī wā yuddhakshetra, vīstār, gherā, pragar wā pasār, phailāw*. [kshetra wā ranabhūmī meñ parā huā.

FIELD'ED, *a.* being in field of battle—*Jang-gāh yā razm-gāh meñ parā huā*—*Yuddha-*

FIELD'ED, *n.* a bed for the field—*Khet par ke tige bichhānā^h*.

FIELD'FARE, **FELD'FARE**, *n.* a bird—*Ek bhānt ke chiriyā^h*.

FIELD'GENERAL, *n.* the commander of an army, an officer of the highest military rank—*Sipāh sālār, sab se barā lashkarī, 'nhda-dār*—*Senādhipati, senapati*.

FIELD'HOUSE, *n.* a mouse that lives in the fields—*Kheton kā chūhā^h, chūhā jo kheton meñ rakht hai^h*.

FIELD'OFFICER, *n.* an officer above the rank of captain—*Lashkarī 'nhda-dār jo kaptān se upar hotā huā*—*Wah jang juskā pad senā meñ Kaptān ke upar hotā hai*.

FIELD'PIECE, *n.* a small cannon used in battle—*Ek chhoti top jo lapāi meñ kām āti hai*—*Ek kshudrāgnīyastā*.

FIELD'PREACH-ER, *n.* one who preaches in the open air—*Pādri jo khule maidān meñ wa'z kartā hai*—*Dharmāśikshak jo khulī jagah meñ dharmopades kartā hai*.

FIELD'PREACH-ING, *n.* the act of preaching in the open air—*Khule maidān meñ wa'z k.*—*Khulī jagah meñ dharmopades k*.

FIELD'ROOM, *n.* open space—*Khulī jagah^h*.

FIELD'SPORTS, *n. pl.* shooting and hunting—*Maidān ke khel masalan saigādī aur shī-kār k.*—*Kheton ke khel jaise aher wā ākhet āh*.

FIEND, *n.* (*S. fiend*) a devilish enemy, the devil, an infernal being—*Dushman-i-jāni, shaitān, bhūt^h*—*Jinnār varī, prānghatak śatru, pisāch, vetāl, danav, asur, daitya*.

FIEND'FUL, *a.* full of devilish practices—*Shaitānī 'māl se bhārā huā*—*Pī-āchi kāmōñ se bhārā huā*. [pisāchi, vaitālik.

FIEND'ISH, *a.* having the qualities of a fiend—*Shaitānī, shaitān-sūrat*—*Pisāchik*, **FIEND'ISH-NESS**, *n.* the quality of a fiend—*Shaitān-sūratī, shaitān-panā*—*Pisāchatwa*, *āsūratwā, rākshasatā, ātīdushtatā*. [rākshas wā asur ke sadriā.

FIEND'LIKE, *a.* resembling a fiend—*Shaitān ke mānind, shaitān-sūrat*—*Pisāchavat*.

FIERCE, *a.* (*L. ferox*) savage, ravenous, violent, furious, vehement—*Wahshī, bahām-sīrat, khūn-khūr, tund, garab-nāk, sakht durusht yā atash-mizāj*—*Jangulī wā kattār, atīkrūr, vegawāñ tikshn wā tikshā, kopākul, kopajwalit, tīvrā wā prachand*.

FIERCE'LY, *ad.* violently, furiously—*Tundi se, tezi se, garab-nākī se*—*Krūrātā tikshnatā wā tīvratā se, mahā kop se*.

FIERCE'NESS, *n.* savageness, fury, violence—*Wahshat, durusht, khūn-khūrī, garab, qahr, tundi yā tezi*—*Atīkrūrātā, kattārpan, koponmattatā, kopajwalitwatā, tikshnatā, tīvratā, prachandatā*.

FIER-Y, *a.* consisting of fire, hot, vehement, ardent. See **FIPE**—*Ātashī, garm, ātash-mizāj, tund, dil-soz*—*Agnimay, ushū, uttapt, tikshnā, prachand*.

FIFE, *n.* (*Fr. fife*) a small pipe or flute—*Nai, algūza*—*Murli, bānsī bānsuri wā bānsari*.

FIFER, *n.* one who plays on a fife—*Nai-nawāz*—*Vānsāvādak, murliwālā, bānsī baja-waiyā*.

FIFTH. See under FIVE.

FIG. *n.* (L. *figus*) a tree and its fruit—*Anjir ká per^h, anjir ká phal^h.*

FIG'LEAF. *n.* the leaf of the fig-tree—*Anjir ke per ká patlá^h.*

FIGHT. *fit.* *v.* (S. *fechtan*) to contend in battle, to war against, to combat, to strive, to struggle: *p. t.* and *p. p.* **FOUGHT**—*Jang k., maidán k., muqábala k., sor wárná, ján-jáhani k., jidd-o-jahd k.*—*Larai k., yuddh k., samná k., rokna; udyog k., chesh-tá k., háth pánw marná.*

FIGHT. *n.* a battle, a combat—*Jang, rasm, mujádala, larai^h*—*Yuddh, samar, rap.*

FIGHT'ER. *n.* one who fights—*Jang-áwar, mubáriz, muhárib, larne w^h.*—*Yoddhá, lajan-hár, yodhi.*

FIGHT'ING. *p. a.* fit for battle; *n.* contention—*Jang-áwar, jang yá larai ke láiq; n. larai^h, jhagrá^h*—*Yuddhakarmayogya, yuddhopayukt; n. tañtá, bakherá.*

FIGMENT. *n.* (L. *figo*) an invention—*Iktirá', naql-i-sákhta, naql-i-bátíl*—*Kalpita-kathá, kalpitavákyá, banái yá jori hui bát.*

FIGURE. *n.* (L. *figura*) form, shape, semblance, a statue, an image, eminence, splendour, a character denoting a number, a diagram, a type, a mode of speaking or writing; *v.* to form into any shape, to show by a resemblance, to adorn with figures, to imagine, to make figures, to be distinguished—*Shakl, sūrat, mushá'ahat yá shaikh, taswir sanam yá sūrat-i-az-sang, but, buzurg yá sar-farāzi, raunaq jalwa num-dāsh yá shaukat, 'adad raqam yá handasa, shakl-i-handasa yá naqsha, 'alāmat yá nishān, guft-gú yá takhír ká ek tariq yá muhāwara; v. sūrat banāna, but yá taswir se zá-hír k., sūraton se zināt d., qiyās yá khayāl k., munagqash k. yá shaklén banāna, mumtāz yá nám-war k.*—*Ákar wá ákriti, rūp, ábhās wá pratirūp, pratimá, mūrti, barái wá pratishthá, pratap wá mahátej, ánk chitra wá kshetra, lakshan chihn wá líng, bolne ki ek visesh riti arthāt rūpak; v. kisi daul meñ láná, ákar banāna, pratimá wá chitra ke dwārā dikhāna, nāna chihn wá nāna chitra se alānkrit k., kalpaná k. wá sochaná, chitra pratimá wá ákar banāna, prasiddh visisht wá vikhyát h.*

FIG'U-RA-BLE. *a.* capable of being formed—*Sūrat-pazir, mumkin-i-shakl*—*Kisi daul meñ laye jāne ke yogya, kisi ákar meñ āne wá banne ke yogya.* [se dikhāyá gayá.]

FIG'U-RAL. *a.* represented by figure—*Sūrat yá shakl se záhir kiya gayá*—*Ákar wá rūp*

FIG'U-RATE. *a.* having a determinate form—*Mushakkal, shakl-dār*—*Ákarawán, sákar, mūrtiman wá ákaradhári.* [timán.]

FIG'U-RAT-ED. *a.* of a determinate form—*Mushakkal, shakl-dār*—*Ákarawán, sákar, mūr-*

FIG'U-RÁ'TION. *n.* act of giving a certain form—*Sūrat-díhi, tashkíl, shakl banāna*—*Ákar-avidhán, rūpakarap.*

FIG'U-RATIVE. *a.* representing something else, typical, metaphorical, full of figures—*Kuchh aur hí záhir k. w., naql yá tamsil, rangín, majāzi murádi yá istiláht, pur-tam-sil*—*Vyahjak, dwahanit wá lákshanik, rūpak, rūpakamay.*

FIG'U-RATIVE-LY. *ad.* by a figure, not literally—*Tamsilan yá misálan, majāzan yá istiláhan*—*Rūpak se vyāñjanápurvak wá lákshanik bhāv se.*

FIG'URED. *p. a.* adorned with figures—*Munagqash, musawwar, shaklén se árásta kiya huá*—*Nānāchitráláankrit, chitrit, nānārekhaláankrit.*

FIG'U-RIST. *n.* one who makes figures—*Sūrat shakl but yá naqsha banāne w.*—*Ákar* [ká baná huá.]

FI-LÁ'CEOUS. *a.* (L. *filum*) consisting of threads, composed of threads—*Sūt^h, sūt*

FIL'A-MENT. *n.* a slender thread, a fibre—*Patlá sūt^h, resha, nas*—*Mahin dhagá wá tágá, khujhrá wá jhothrá, āns.*

FIL'A-MÉNT'OUS. *a.* like a slender thread—*Patle sūt sá^h.*

FIL'AN-DERS. *n.* a disease in hawks—*Bāzon ki ek bimári*—*Syenapakshí ká ek rog.*

FIL'BERT. *n.* a species of hazel nut—*Finduq findaq yá bindaq*—*Anpákríti phal jis-ke bhitār suswádu gūdá rahtá hai.*

FIL'CH. *v.* to steal, to pilfer, to rob—*Chorána^h, urá-lená yá har-lená^h, múná^h.*

FIL'CH'ER. *n.* a thief, a petty robber—*Chor^h, chottá yá hath-lapak^h.*

FILE. *n.* (L. *filum*) a line or wire on which papers are strung, a roll, a series, a line of soldiers; *v.* to string on a line or wire, to march in file—*Ek tár yá sikh jismeh kágaz natthi har-diye-játe-háin, fihrist yá fard, qatár, sipáhíyon ki qatár yá saf; v. ek tár par natthi kar d^h, shuhr-qatár chalná*—*Ek saláká wá tár jismeh lekhyapatra kram se natthi kar diye játe hain, parisankhyápatra, pañkti wá érepi, sainyasarepi; v. ek saláká wá tár meñ pironá, érepiyüh karke chalná.* [v. retná yá retiyána^h.]

FILE. *n.* (S. *fool*) an instrument for smoothing and polishing; *v.* to smooth—*Retí^h, sūt*

FIL'ING. *n. pl.* particles rubbed off by a file—*Retne se jo chúr nikalte háin^h, chúr yá*

FIL'S'OUT-TER. *n.* a maker of files—*Sohan-gar, retí-gar*—*Retí banāne w.* [retán^h.]

FIL'E-MOT. See FEULLE-MORTE.

FIL'IAL. *a.* (L. *filius*) pertaining to a son or daughter, befitting a child—*Bete yá*

beti ke mutá'alliq, farandi yá píari—*Putrasambandhi putrya putrya wá putrisam-*

bandhi, putrayogya wá putriyogya.

FILIAL-LY, *ad.* as becomes a son or daughter—*Jaisi beṭi yā beṭi ko chāhiye^h, faran-dāna, duṭhitarāna*—Putrāvāt, putrīvāt.

FILIAL-TION, *n.* the relation of a child to a father—*Bāp se beṭe yā beṭi kī nibaṭ*—Putrāvāt, suṭātwa, bāp se putra wā putrī kī nātā.

FILIGRANE, **FILIGREE**, *n.* (*L. filum, granum*) delicate work in gold and silver in the manner of threads or grains—*Some aur chāhdi par patle-patle aur chhoṭe-chhoṭe sūṭō aur dānō kī kārhnā yā nikālnā^h*.

FILL, *v.* (*S. fyllem*) to make or grow full, to satisfy, to glut, to store, to occupy; *n.* as much as fills or satisfies—*Pur k. yā h., asūda k. yā h., ser k. yā h., mā'mārk. yā zakhtra k., 'amal k. yā mashgūl rakhnā; n. pet-bhar^h, bhar-pet^h, seri*—*Purā k. wā h., tript k. wā h., aghwānā wā aghānā, sañchay k. wā bharnā, lagānā wā lagā rakhnā; n. triptī, pūrtī*.

FILLER, *n.* one that fills—*Bharne w.^h, jagah chhehk lene w.^h, bahut kar-ke jukane w.^h*.

FILLET, *n.* (*L. filum*) a band for the hair, a bandage, the fleshy part of the thigh; *v.* to bind with a bandage or fillet—*Sir-band choti-band yā mubāf, zamād yā dēnd, janghe kī goṣṭ-dār hiasa; v. zamād-band mubāf yā sir-band se bāndhnā*—*Choti-bandhan chauhri wā narā, paṭṭī, janghe kī wah bhāg jismēn māns rakhtā hai; v. choti-bandhan wā nāre se bāndhnā*.

FILLEE-BEG, *n.* (*Gael. filleadh, beg*) a dress reaching only to the knees worn in the Highlands of Scotland instead of breeches—*Jānghiyā yā jānghiyā jo Skēṭlānd ke pahārī log sūthnī kī jagah meṅ pahinte hai^h*.

FILIP, *v.* to strike with the nail of the finger; *n.* a jerk of the finger from the thumb—*Angūlī ke nānh se mārnā^h, chutkī bajānā^h; n. chutkī^h*.

FILLY, *n.* (*W. filwg*) a young mare, a flirt—*Bachheṭ^h, chhichhōṛī lapkī^h*.

FILM, *n.* (*S.*) a thin skin or pellicle; *v.* to cover with a thin skin or pellicle—*Fihlī phūlī māhrā yā jālā^h; v. jhīllī yā jāle se chhā lenā^h*. [huā^h]

FILMY, *a.* composed of pellicles—*Jhīllī yā phūlī kī banā huā^h, māhrē yā jāle se chhāyā*.

FILTER, *n.* (*S. felt*) a strainer for clearing liquids; *v.* to strain, to percolate—*Chhān-nā^h, wah jis se chhānē yā nīthāren^h; v. chhānnā yā chhānnā^h, nīthānnā yā nīthar-*

FAITRATE, *v.* to strain, to percolate—*Chhānnā^h, nīthānnā^h*. [nā^h]

FILTRATION, *n.* the act or process of filtering—*Chhānāi yā nītharāi^h*.

FILTH, *n.* (*S. fylth*) dirt, nastiness—*Ālāish yā galiz, malāmāt kasāfat yā gilāzat*—*Mal karkāt wā katwār, malinatā malinatā wā apavitrātā*.

FILTHY, *a.* nasty, foul, polluted—*Mailā^h, najis yā galiz, ganda nā-sāf yā nā-pāk*—*Malin malin wā apavitra, chikkāt wā samal, maladushit wā bhrasht*.

FILTHY-LY, *ad.* nastily, foully, grossly—*Gilāzat se, kasāfat yā kudūrat se, najāsāt yā nā-pāki se*—*Malinatā wā malinatā se, apavitrātā wā bhrashtatā se, kutsit prakār se*.

FILTHY-NESS, *n.* nastiness, foulness, pollution—*Gilāzat, kasāfat yā kudūrat, najāsāt yā nā-pāki*—*Apavitrātā, malinatā wā malinatā, asuddhatā wā bhrashtatā*.

FIMBRIATE, *v.* (*L. fimbria*) to fringe—*Jhālar lagānā^h*.

FIN, *n.* (*S.*) the member by which a fish balances its body and moves in the water—*Machhli kī par, machhli kī dainā^h*—*Matsyapaksh*.

FINLESS, *a.* without fins—*Be-daine yā be-par*, [yāh lafz sirf machhli ke liye musta'mal hai]—*Paksharahit, pakshahin* [yih śabd keval machhli ke nimitta vyavahār meṅ atā hai]. [śhasadris]

FINLIKE, *a.* resembling a fin—*Machhli ke par sā^h, machhli ke daine sā^h*—*Matsyapak-*

FINNED, *a.* having fins—*Par-dār yā daine-dār*, [yāh lafz sirf machhli ke liye musta'mal hai]—*Pakshayukt wā daine rakhte hue*, [yāh śabd keval machhli ke nimitta vyavahār meṅ atā hai].

FINISH, *a.* furnished with fins—*Par-dār yā daine-dār*, [yāh lafz sirf machhli ke liye musta'mal hai]—*Pakshayukt wā daine rakhne w.*, [yāh śabd keval machhli ke liye vyavahār meṅ atā hai].

FINFOOT-ED, **FINFOOTED**, *a.* having a membrane between the toes—*Pānw kī angūlīyon ke bēch meṅ ek jhīllī rakhne w.^h, wael-pā*—*Pānw jorā, jānpād*.

FINA-BLE. See under **FINN**.

FINALE. See under **FINN**. [wā rājaswa, rājakarādi wā śhṭk.]

FINANCE, *n.* (*Fr.*) revenue, income—*Māl-guzārī wā khirāj, āmad yā mahāsīl*—*Āya*

FINANCIAL, *a.* respecting finance—*Māl-guzārī khirāj āmad yā mahāsīl ke musta'alliq*—*Rājaswasambandhī wā rājakarādisambandhī*.

FINANCY, *n.* one who understands or manages the public revenue—*Jo shakhs sar-kārī, māl-guzārī aur mahāsīl ke kām ko samajhtā aur kartā hai, sar-kārī māl-guzārī aur mahāsīl ke kām kī samajhs aur kārne w.*, *sar-kārī sab mahāsīl kī dūwān*—*Rājakarādisambandhī, rājaswapālāṭ*.

FINCH, *n.* (*S. fno*) a small bird—*Ek bhāns kī chhoṭī chīpṭiyā^h*.

FIND, *v.* (*S. findan*) to obtain by searching or seeking; to discover, to gain, to come to, to meet with, to determine by verdict, to furnish: *p. t. and p. p. FOUNO*—*Khoj-sāgnā^h, daryāft k. yā mā'lam k., āsīl k. yā pāidā k., pahunchnā^h, milnā^h, karm-k.*

fatwā-d. yā tajwīd k., sar-ba-rā k., muhāsā k. yā mānā k. — Dhūnīh nikālnā, pakar-patā dekhā wā jānā, pānā hāth ānā wā upar-jan-k., jānā, bheṣṭānā wā hāth-lagnā, shahrānā wā pañchāyat se nirṇay k., pahuchānā juhānā wā jutānā.

FINDER, *n.* one who finds — *Pāne w^h.*, *khaj-nikālnā w^h.*

FINDING, *n.* discovery, verdict of a jury — *Inkishāf, pañchāyat kā faisala tajwīd yā hukm* — Prakāśan wā anusandhān, pañchāyat kā nirṇay.

FIND'FAULT, *n.* a censurer, a caviller — *Gila-guzār shakī yā 'aib-go, 'aib-jo harf-gir yā nukta-chān* — Nindak wā doṣh d. w., doṣhagrāhak wā chhīrānwehak.

FINE, *a.* (Fr. *fin*) small, thin, not coarse, pure, keen, nice, artful, elegant, showy; *v.* to purify — *Chhotā^h, miḥin, bārik, khālis pākiza yā sāf, tez yā burrān, nāzuk, 'aṣṣār harf yā farebī, latif khub yā nafis, jilā-dār yā namidar*; *v. khālis yā sāf k. w.* — Naphā, patlī wā jhīrjhīrā, aṣṭhūl wā moṭā nahīn, swachchha wā nirmal, sūkshmat chokhā wā painā, sūkshmat, dhūrtta wā kapaṭī, sunder surip wā uttam, bharkilā wā tarāwē w.; *v. swachchha k., nirmal k., śodhanā.*

FINE'LY, *ad.* beautifully, elegantly, well — *Khub-sūrātī se, tukhagī nazākat yā nafāsat se, khubī se* — Sundaratā se, sunder rūp se, uttam prakār se.

FINE'NESS, *n.* elegance, delicacy, purity — *Nafāsat tukhagī latīfat yā chustagi, nazākat yā bārik, pākiza sāfī yā shaffāfī* — Uttamatā utkrishṭatā saundarya wā kāmī, sūkshmatā, swachchhatā wā vimalatwā. [*sāf-gar* — Dhātusodhak, dhātupariśhkar.

FIN'ER, *n.* one who purifies metals — *Dhāt wāgairē ko galā-kar khālis yā sāf k. w.*

FIN'ER-y, *n.* show, splendour, gaiety — *Tip-tāp^h, raunaq yā jilā, arāish zebāish yā zeb-zinat* — Thāt bāt, tarak bhark, banāw sajaw saṅwār wā siṅgar.

FINE'SSE, *n.* artifice, stratagem — *Pitrat, fann-fareb yā mār-pech* — Dhokhā wā chhal, kapaṭī wā chhadma. [*chikaniyā^h* — Halkī batōn meṅ sūkshmadarsī, chhailchhabilā.

FIN'I-CAL, *a.* nice in trifles, foppish — *Sabuk batōn meṅ bārik-bīn yā nāzuk, chhail-*

FIN'I-CAL-NESS, *n.* extreme nicety, foppery — *Nihāyat nazākat yā bārik-bīn, albelāpan yā chhail-chikaniyā-pan^h* — Atisūkshmatā, bānkāpan wā chhailchhabilāpan.

FINE'SP'KEN, *a.* using fine phrases — *Latf sukhan kā isti-māl k. w.* — Ukriṣṭ vākya kā vyavahār k. w. [*miḥin* — Chaturāī se banāyā huā, sūkshmat wā patlā.

FINE'SP'UN, *a.* ingeniously contrived, minute — *Hunar-mandī se banāyā gayā, bārik yā*

FINE, *n.* (L. *finis*?) a pecuniary punishment, a mulct; *v.* to impose a fine — *Jarīmāna, gunāh-gārī*; *v. jarīmāna k. yā lagānā* — Dhanadand, arthadand; *v. dhanadand k. wā lagānā.*

FIN'ABLE, *a.* admitting or deserving a fine — *Jarīmāne ke lāiq* — Dhanadandaniy wā arthadandaniy. [*samāpti.*

FINE, *n.* (L. *finis*) the end, conclusion — *Ākhir, tamāmī yā ikhtitām* — Ant wā śesh, *FINAL*, *a.* last, conclusive, mortal — *Ākhiri yā akhir, kāmīl nātiq qātī yā qatī, muk-*

lik yā qātīl — Antya wā pichhlā, samāptik wā nirṇayak, prānantak wā prānanāśak. **FINAL-LY**, *ad.* lastly, in conclusion, completely — *Ākhirash, ākhiri-l-amr yā ākhir-ko,*

kāmīlāna — Ant ko, śesh meṅ, sampūrṇ rūp se. [*ti wā ant, bāje kā antya swar.*

FIN'AL-LE, *n.* the close, the last piece — *Tamāmī yā ikhtitām, bāje kā ākhiri sur* — Samāp-

FIN'ISH, *v.* to bring to an end, to complete, to perfect; *n.* the last touch, the last polish — *Ehatm k., tamām k., kāmīl k. yā anjām ko pahuchānā*, *n. ākhiri zeb-dihī, ākhiri jilā yā arāstagi* — Nibērṇā bhugṭanā niptānā wā śesh k., pūrā k. wā samāpt k., siddh k. wā pariśhkrī k.; *n. samāpti meṅ hāth lagānā wā saṅwārnā, antyapariśhkar.* [*Nibērū wā nibāhū, samāpt pūrā wā siddh k. w.*

FIN'ISH-ER, *n.* one who finishes — *Tamām yā khatm k. w., anjām ko pahuchānē w.* —

FIN'ISH-ING, *n.* completion, the last touch — *Tamāmī yā anjām, ākhiri zeb-dihī yā anāt-dihī* — Samāpti wā siddhī, antya saṅwār wā sajaw, antyapariśhkar.

FIN'ITE, *a.* limited, bounded, terminated — *Mahdūd, mutamāhī, andāza-dār yā pūyān-dār* — Parimit, simāvisiṣṭ, ādyantawān.

FIN'ITE-LESS, *a.* without bounds, unlimited — *Be-hadd, gair-mahdūd* — Aparimit, asamak.

FIN'ITE-LY, *ad.* within certain limits — *Andāze se* — Parimit rūp se.

FIN'ITE-NESS, *n.* limitation — *Tahaddud yā hadd, iṭhāt, takhsī* — Parimitatā, ādyantatwā.

FIN'GER, *n.* (S.) one of the extreme parts of the hand, the hand, a small measure; *v.* to touch lightly, to handle, to pilfer, to play on an instrument — *Āngulī āngulī yā āngul^h, hāth, āngul^h*; *v. halkā hāth lagānā yā dhīrē se chhīnā^h, tajolnā uḥḥiyānā yā hāth-lagānā^h, chorānā churānā mīsnā yā hāth-lapukī k^h, chhērānā yā bajānā^h.*

FINGERED, *a.* having fingers — *Unglī-dār yā āngulī-dār yā āngulī-dār* — Āngulīyukt, āngulī sahīt. [*musio* — *Halks se chhīnā^h, bājā shherne kā āṭh^h.*

FINGER-ING, *n.* the act of touching lightly, the manner of touching an instrument of

FINGER-BOARD, *n.* the board at the neck of a musical instrument where the fingers act on the strings — *Sundarī^h.*

FIR, *n.* (W. *fyr*) the name of a tree — *Sanotār* — *Diyādāru.*

FIRE, *n.* (S. *fyr*) the igneous element, any thing burning, a conflagration, flame, light, lustre, ardour, spirit, passion; *v.* to set on fire, to take fire, to kindle, to discharge

Firearms—*Ātash*, *kot jalti shai*, *ātash-sadagi*, *shu'la*, *raushni* *yā* *roshni*, *raunaq* *yā* *jaiwa*, *dil-soṣ* *yā* *sar-garmi*, *jān chābuki tundi* *yā* *āb-dāri*, *gasab* *yā* *muhabbat*; *v.* *āg-lagānā*^h, *āg-lagnā* *yā* *jalnā*^h, *culgānā* *yā* *kuphānā*^h, *chhornā* *mārnā* *yā* *chalānā*^h—*Agni* *āg* *anal* *wā* *pāwak*, *ahrā* *lūkā* *wā* *kol jalti vastu*, *lukwāi* *agwāhi* *wā* *dāhan*, *bhabhūkā* *lawar* *wā* *lapat*, *dipti* *dyuti* *wā* *prakāś*, *pratāp*, *uttāp* *wā* *uebhāndatā*, *tej* *wā* *sattwa*, *rāgādi*. [*w.* *phūnk* *d. w.* *wā* *grihadābhak*.]

FIRE, *n.* one who sets on fire, an incendiary—*Ātash-afroz*, *ātash-angez*—*Ag* *lagāne*

FIRE, *n.* fuel, discharge of firearms—*Indhan*^h, *topon* *kā* *chhūnā* *yā* *chalnā*^h. [*ādi*.]

FIRE, *n.* *pl.* guns, muskets, &c.—*Topē bandūgen* *wagaira*—*Agnyasthra* *bhusundī*

FIRE, *n.* a ball filled with combustibles—*Ātash-golā*, *ek golā* *jo* *dārūt* *wagaira* *se* *bharā* *rahtā* *hai* *aur* *jang* *ke* *waqt* *jab* *dushman* *ke* *darmiyān* *chhorā* *jātā* *hai* *tab* *phūt-kar* *barā* *nuṣān* *kartā* *hai*—*Agnigol*, *lohe* *kā* *golā* *jo* *śighradāhya* *vastuon* *se* *bharā* *rahtā* *hai* *aur* *yuddh* *ke* *samay* *jab* *śatru* *ke* *bich* *chhorā* *jātā* *hai* *tab* *phūt-kar* *barī* *hāni* *kartā* *hai*.

FIRE, *n.* a piece of wood kindled, an incendiary, one who inflames factions—*Jalti* *lakṭh*^h, *ātash-afroz* *yā* *ātash-angez*, *fitna-angez*—*Lukṭhi* *lukṭi* *lukat* *lūkā* *luāth* *wā* *luwāth*, *grihadābhak* *wā* *phūnk* *d. w.*, *jhagrā* *lagāne* *w.*

FIRE, *n.* a brush to sweep the hearth—*Ātash-dān* *sāf* *karno* *kī* *jhārā*—*Chūlhā* *bharsāh* *borsi* *ādi* *jhārne* *kī* *jhārū* *wā* *barhni*.

FIRE, *n.* a fiery serpent, an ignis fatuus—*Ātashī* *sānp*, *gul-i-bayābān* *yā* *āg-shastāni*—*Agnimayasarp* *wā* *āg* *kā* *sānp*, *pisāchadīpikā* *lūk* *wā* *luk*. [*kalā*^h.]

FIRE, *n.* a machine to extinguish fire—*Ag* *bujhāne* *yā* *butāne* *kī* *kal*^h, *dam-*

FIRE, *n.* a soldier's gun, a musket—*Pathar-kalā*^h, *bandūg*.

FIRE, *n.* one employed to extinguish fires—*Ātash-kash* *yā* *ni* *wah* *ādmi* *jo* *ātash-sadagi* *ke* *bujhāne* *ke* *liye* *muqarrar* *rahtā* *hai*—*Agnirivāpakārī* *arthāt* *wah* *jan* *jo* *āg* *bujhāne* *wā* *butāne* *ke* *nimitta* *niyukt* *rahtā* *hai*.

FIRE, *n.* an office of insurance from fire—*Ag* *ke* *bime* *kī* *kachahri*^h.

FIRE, *n.* a pan for holding fire—*Āngethī* *yā* *borsi*^h.

FIRE, *n.* a ship filled with combustibles to fire the vessels of the enemy—*Ek* *jahāz* *jo* *dushman* *ke* *jahāzon* *ke* *jalā-dene* *ke* *wāste* *ātash-gir* *chizon* *se* *bharā* *rahtā* *hai*, *jahāz-i-ātash-zan*—*Ek* *naukā* *jo* *śatru* *kī* *naukāon* *meñ* *āg* *lagā* *dene* *ke* *nimitta* *śighra-jwalaniyapadarthon* *se* *bharā* *rahti* *hai*, *śighradāhyavastuon* *se* *pūrit* *yuddhanaukā*.

FIRE, *n.* an instrument for taking up or removing hot coals—*Āngār* *uthāne* *yā* *sarkāne* *ke* *liye* *katchhulā* *chintā* *yā* *sārsā*^h.

FIRE, *n.* the hearth, home—*Chūlhā*^h, *ghar*^h. [*lukṭi*^h.]

FIRE, *n.* a lighted stick or brand—*Luāth* *luwāth* *lukṭhā* *yā* *lukwār*^h, *lūkat*^h,

FIRE, *n.* wood for fuel—*Jalāne* *kī* *lakri*^h, *indhan*^h.

FIRE, *n.* *pl.* shows of fire—*Ātash-bāzi*—*Agnikrīrā* *wā* *agnitārādikrīrā*.

FIR, *n.* (S. *fewer*) a vessel containing nine gallons, a small vessel—*Raqiq* *shai* *kī* *paimāish* *kā* *bartan* *jismēñ* *takhtminan* *battis* *ser* *aur* *das* *chhatāñk* *amātā* *hai*, *ek* *chhotā* *bartan*^h—*Pāni* *aisi* *vastu* *ke* *māpne* *kā* *bāsan* *jismēñ* *battis* *ser* *aur* *das* *chhatāñk* *ke* *lagbhag* *amātā* *hai*, *ek* *chhotā* *bāsan* *wā* *pātra*.

FIRM, *a.* (L. *firmus*) strong, fixed, constant, compact, solid; *v.* *to* *fix*; *n.* a partnership in business—*Mazbūt*. *bar-garār* *qāim* *yā* *pāe-dār*, *mustaqill* *vāsiq* *yā* *sābit-pā*, *tāñihā*^h, *gaf* *munjamid* *sangin* *yā* *basta*; *v.* *mazbūt* *yā* *mustahkam* *k.* *yā* *bar-garār* *yā* *ba-hāl* *rakhnā*; *n.* *mahājani* *kothī*^h—*Porhā*, *atal*, *drīph* *sthir* *achal* *wā* *dhairyawān*, *ghan* *ghanā* *wā* *garhā*, *thos*; *v.* *pusht* *drīph* *achal* *wā* *atal* *k.*

FIRM, *ad.* strongly, steadily, constantly—*Mazbūti* *se*, *bar-garārī* *yā* *pāe-dārī* *se*, *sābit-qadamī* *istiqāl* *yā* *ustuwārī* *se*—*Porhepan* *se*, *drīphatā* *wā* *nischalatā* *se*, *atal* *wā* *sthir* *rup* *se*.

FIRM, *n.* stability, solidity, constancy—*Qiyām* *mazbūti* *yā* *pāe-dārī*, *sakhṭi* *sangtī* *yā* *bastagi*, *istiqāl* *istihkām* *yā* *ustuwārī*—*Nischalatā* *drīphatā* *wā* *stharavratā*, *thos-pan* *wā* *garhāpan*, *sthiratā* *wā* *dhruti*. [*antariksh*.]

FIR, *n.* the sky, the heavens—*Āsmān*, *falak*—*Ākās* *wā* *khagol*, *gagan* *wā* *Tis-ma-mēntal*, *a.* pertaining to the firmament, celestial—*Āsmāni*, *falaki*—*Ākāsī*, *gaganīy* *gaganasth* *wā* *nabhabasth*. [*yā* *sanad*—*Rājajñāpetra*, *rāj*, *jñāpramā*.]

FIR, *n.* (Ar.) a passport, a license—*Farman* *yā* *parvāna*—*rāh-dārī*, *hukm-nāma*

FIRST, *a.* (S. *first*) earliest in time, foremost in place, highest in dignity; *ad.* before any thing else—*Wagt* *jagah* *yā* *ruthe* *meñ* *muqaddam* *yā* *awwal*; *ad.* *sab* *se* *pahile* *yā* *ūqā*^h—*Samāj* *sthan* *wā* *pad* *meñ* *āge* *pahile* *wā* *agraganyā*.

FIRST, *n.* the first produce or offspring—*Pahilā* *bachcha*^h—*Prathamajātasantān*, *prathamaprasūtasantāni*. [*yā* *sab* *se* *jeṭhā* *tārkā*^h.]

FIRST, *n.* a eldest; *n.* the eldest child—*Pahlāuthā*^h, *sab* *se* *jeṭhā*^h; *n.* *pahlāuthā*

FIRST, *n.* *pl.* earliest produce, first profits—*Samara-bāwanal* *yā* *awwal* *phal*, *phalā* *nā*^h—*Prathamoppanna* *wā* *pahilā* *phal*, *pratham* *wā* *pahilā* *lābh*.

FIRTH. See **FRITH**.

FIVE, *a.* (S. *ñf*) four and one—*Pāñch^b*.

FIFTH, *a.* the ordinal of five—*Pāñchwān^b*.

FIFTHLY, *ad.* in the fifth place—*Pāñchwān jagah meñ^b*.

FIFTĒEN, *a.* five and ten—*Pāndurah yā pandrah^b*.

[*drawān^b*].

FIFTĒENTH, *a.* the ordinal of fifteen—*Pandarakhwān pandrahān pañdrahwān yā pañ-*

fifty, a. five times ten—*Pachās^b*.

FIFTI-ETH, *a.* the ordinal of fifty—*Pachāswān^b*.

[*dukakripā*].

FIVEs, *n.* a game with a ball—*Gend-bāzi yā gendū-bāzi*—Gendkhel gendākhel wā kan-

Five BARRED, *a.* having five bars—*Pāñch dānde-wālā yā jismeñ pāñch dānde hoñ^b*.

FIVEFOLD, *a.* having five times as much—*Pāñch-guñā^b*.

FIVES VIVES, *n.* a disease of horses—*Ghorōñ kī ek bimāri*—Ghorōñ kā ek viśesh rog.

FIX, *v.* (L. *fixum*) to make fast firm or stable, to settle, to establish, to rest—*Mustah-*
kam mazbūt yā pāc-dār k., raf' k. yā mu'aiyan k., qāim k., gārnā yā muqarrar k.,
iqāmat k.—*Porha drihā wā sthāyi k.* arthāt lagānā lapānā jānā bāndhnā dhasānā
thōiknā chaptinā wā atkānā, ohukānā niptānā nīschay k. wā nirpay k., sthāpan k.,
thaharnā wā rahnā

FIX-ATION, *n.* act of fixing, stability, firmness—*Mustahkam yā pāc-dār k., pāc-dārī*
istihkām yā qiyām, mazbūtī—*Garw lagāw bāndhāw anṭkāw wā atkāw, sthīratā wā*
sthāvaratwa, drihātā porhāi wā pushtatā.

FIX-ED-LY, *ad.* certainly, firmly, steadfastly—*Yaqinan, mazbūtī se, istihkām yā istiqlāl se*
—*Nīschay se, drihātā wā porhāi se, sthīratā wā sthāvaratwa se.*

FIX-ED-NESS, *n.* stability, firmness, solidity—*Pāc-dārī, mazbūtī, sanginī yā injimād*—
Sthāvaratwa wā sthīratā, porhāi wā drihātā, thosāi thoṣpan ghanatā wā adratatā.

FIX-I-TY, *n.* coherence of parts—*Injimād, sanginī, ajzā kī bastagi*—*Sanlagnatwa, sañ-*
lesh, avayavōñ kā jakrāw. [*gār yā jor diyā jātā hai^b*].

FIX-TURE, *n.* any thing fixed to a place or house—*Kist jagah yā ghar meñ jo kuehḥ*

Fix-ure, n. position, firmness—*Istihlām, mazbūtī*—*Sthiti, drihātā wā poṭhāi.*

FIZ'GIG. See under FISH

FIZZ, FIZ'ZLE, *v.* to make a hissing sound—*Sansanānā yā sannānā^b*.

FLABBY, *a.* (D. *flabbe*) soft, not firm, easily shaking, hanging loose—*Pilpilā^b, dhilā^b,*
thulthulā jhurjhurā yā pichpichā^b, latakā yā jhultā^b.

FLAC'CID, *a.* (L. *flaccio*) soft, loose, lax—*Pilpilā, dhilā yā thulthulā^b, jhurjhurā^b*.

FLAC-CID-I-TY, *n.* laxity, want of tension—*Dhilā-pan^b, pilpilāhat pichpichāhat thul-*
thulāhat yā jhurjhurāhat^b.

FLAG, *v.* (S. *flagan*) to hang loose, to grow spiritless, to grow weak; *n.* a water plant,
a military or naval ensign—*Dhilā h. yā latuknā^b, pazh-murda yā afsurda h., za'if yā*
nā-tawān h.; n. hūglā yā nī ek qism kā chhotā per jo pāni meñ hotā hai, jangi yā bahri
nishān—*Sithil h. wā jhūlnā, udās wā bin jī kā h., nirbal wā śaktihīn h.; n. swetadūr-*
bā golomī wā ek prakār kā chhotā paudhā jo jal meñ hotā hai, yuddhasambandhī
wā yuddhanaukāsambandhī patāka wā āudā.

FLAG'GY, *a.* weak, lax, insipid—*Kam-zor, dhilā^b, phikā^b*—*Nirbal wā śaktihīn, āthil pil-*
pilā wā thulthulā, niras wā swādahīn.

FLAG'OF-FI-CER, *n.* the commander of a squadron—*Fauj yā bahr-i-jangi ke ek hisse kā*
sar-dār—*Senā wā yuddhanaukāsamūh ke ek khaṇḍ kā adhyaksh.*

FLAG'SHIP, *n.* the ship which bears the admiral—*Wah jahāz jismeñ amīru-l-bahr*
rahtā hai—*Wah naukā jismeñ jalayodhādhipati rahtā hai.*

FLAG'STAFF, *n.* the staff that elevates the flag—*Chkar yā bāns jismeñ patāka yā*
jhamlā phahrātā hai^b, dandā^b.

FLAG'WORM, *n.* a worm bred among flags—*Ek kirā jo jal ke ek chhole per meñ hotā hai^b*.

FLAG, *n.* (L. *flagan*) a broad flat stone—*Chatan chatān yā patiyā^b*.

FLAG'EL-LANT, *n.* (L. *flagello*) one who whips himself in religious discipline—
Wah dān-dār jo guñah dūr karne ke liye apne upar kore-bāzi kartā hai—*Aīsā*
tapaswī jo pāpamochan ke nimitta apne tān korōñ se mārātā hai.

FLAG-EL-LA'TION, *n.* a whipping or scourging—*Kore-bāzi yā chābuk-bāzi*—*Kore kī mār.*

FLAG'EO-LET, *n.* (Fr. *a* musical instrument—*Bansī yā bānsuri^b*.

FLA-GITIOUS, *a.* (L. *flagitium*) wicked, villainous, atrocious—*Bad-zāt, sharrīr, nī-*
kāyat kharāb yā xabūn—*Ātīdusht, atidurvritta wā mahāpātākī, atīdoshi ghor dārnū*
wā mahāpāpi. [*yā guñah-i-'azīm se*—*Ātīdushtatā se, mahāpāp wā mahāpātāk se.*

FLA-GITIOUS-LY, *ad.* wickedly, atrociously—*Sharārat yā bad-zātī se, nīkāyat kharābt*
FLA-GITIOUS-NESS, n. wickedness, villany—*Sharārat, bad-zātī yā bad-kārī*—*Ātīdusht-*
atātā wā dāratmya, durvrittatā mahāpātāk wā mahāpāp.

FLAG'ON, *n.* (S. *flaze*) a drinking vessel—*Surāhī yā kūsa*—*Jbāñjhar jhāri wā garuā.*

FLAG'GRANT, *a.* (L. *flagro*) burning, ardent, glowing, eager, notorious—*Sosān, sar-*
garm, tāb-nāk, tapāk-kā yā tez, sūhr āshkāra yā moshūr—*Jwalant, uttūk ugh-*
ohād wā utāhi, lālabatā dahaktā tamtamātā wā damaktā, vyagra ugra wā tikshn,
prasiddh wā lokavidit.

FLA'GRANCE, FLA'GRAN-CY, n. burning, heat, fire, notoriousness, enormity—*Soziak, harārat, ātash, angusht-numāi yā mashhūrī, nihāyat sharārat yā bad-zāti*—*Jwālan wā jalan, ushpātā, āg wā agni, sarvaprakāśatā, atidushtatā wā ghoratā.*

FLA'GRANT-LY, ad. ardently, notoriously—*Sar-garmī yā tapāk se, zāhīran angusht-numāi-se yā bad-zāti-se*—*Uttāp uchchāṇḍatā wā vyagratā se, prakāś sarvaprasiḍdhi wā atidushtatā se.*

FLA'GRATE, v. to burn, to injure by fire—*Jalānā^b, phūnk d^b.*

FLA'GRATION, n. a burning—*Soziak, jalan^b*—*Dāh wā jwād.*

FLAIL, n. (L. *flagello*) an instrument for threshing grain—*Khirman-kal, ek āla jis se khirman meṁ galle ko pitte hain tā-ki dāna bhūse se alag ho jāy*—*Anāj kāūrṇe wā mānrne kā yantra wā pitnā.*

FLAKE, n. (S. *flacca*) a small portion of snow, any thing held loosely together, a layer; v. to form into flakes—*Thorā sā barf, guchchha^b, tah yā tabaq*; v. *guchchha banānā^b, tah yā tabaq banānā*—*Himalav wā himakan, pahal wā galā, parat wā part*; v. *pahal galī wā parat banānā.*

FLAKY, a. consisting of flakes or layers—*Tah-dār yā tabaq-dār*—*Partilā, kai part wā*

FLAM, n. (Ic. *flim*) a whim, a falsehood; v. to deceive with falsehood—*Manj yā khayāl, darog*; v. *jhūth kah-kar thagnā yā dhokhā-d^b*—*Taraṅg lahar wā lalak, jhūth.*

FLAME, n. (L. *flamma*) light emitted from fire, fire, blaze, ardour, violence; v. to shine as fire, to burn—*Shu'la, ātash, bhabhukā^b, sar-garmī dil-sozī yā 'ishq, tundi yā tez*; v. *dhadhaknā bhabhaknā yā damaknā^b, jalnā^b*—*Agniśikhā tem lapak wā lapat, āg wā agni, bhabhak wā jwālāgni, uttāp uchchāṇḍatā uteālī vyagratā wā atyanurāg, veg.* [bahun barā aur motā bartā huā kānkṛā.]

FLAM'BEAU, flām'bō, n. (Fr.) a lighted torch—*Ma-k'al yā falūṭ*—*āmar wā ulkā,*

FLAME'LESS, a. without flame, without incense—*Be-shu'la, be-bukhūr*—*Binā tem wā agniśikhā, binā dhūdpī.*

FLAM'ING, a. brilliant, red, gaudy, violent, vehement; n. a bursting out in flame—*Tāb-dār yā mushā'li, surkh, zargi-barqi, tez, tund yā garm*; n. *bhabhak^b*—*Chatkīlā, lohit wā raktavarṇ, bharkīlā, vegawān wā prachand, tikshn tivra wā ugra.*

FLAM'ING-LY, ad. brilliantly, vehemently—*Tāb-dārī se, tezi yā tundi se*—*Dipti wā chatkīlepan se, tikshnatā tivrātā wā ugratā se* [agnivarṇ pakshī, marāl.]

FLA-MIN'GO, n. a bird of a red colour—*Surkh raṅg kī ek chiriyā*—*Ek raktavarṇ wā*

FLAM'MA-BLE, a. that may be set on flame—*Ātash-gīr yā soziak-pazīr, jalāye jāne ke qā-bīl*—*Dahaniya wā jwalaniya.* [qābīliyat—*Dāhyatā dahaniyatā wā jwalanāsīlatā.*

FLAM'MA-BIL'I-TY, n. the state of being flammable—*Soziak-pazīri yā ātash-gīri kī*

FLAM'MATION, n. the act of setting on flame—*Ātash-zanī yā shu'la-zanī*—*Dahan wā dāhan.*

FLAM'ME-OUS, a. consisting of flame, like flame—*Shu'la-dār yā shu'le kā bonā huā, shu'le ke manīnd*—*Agniśikhāmay wā tem kā banā huā, tem sarīkhā wā agniśikhā ke sadrīs.* [ranjī-raṅg—*Bhabhakā, bartā, agniśikhāvarṇ wā tem ke raṅg kā.*

FLA'MY, a. blazing, burning, flame-coloured—*Shu'la-zan, jaltā^b, shu'la-raṅg yā nā-*

FLAME'COL-OUR, n. the colour of flame—*Shu'le kā raṅg, nāranjī-raṅg*—*Agnivarṇ wā agniśikhāvarṇ, tem kā raṅg.* [tem ke raṅg kā.]

FLAME'COL-OURED, a. of a bright yellow colour—*Shu'la-raṅg, nāranjī-raṅg*—*Agnivarṇ,*

FLAME'FED, a. having eyes like flames—*Shu'la-chashm, surkh-chashm*—*Agnivarṇa-chakshu, bhabhūke sarīkhī ankhwālī.*

FLA'MEN, n. (L.) a priest—*Pādri*—*Purohit.*

FLA-MIN'I-CAL, a. belonging to a priest—*Muta'allig-i-pādri*—*Purohitasambandhī.*

FLANK, n. (Fr. *flanc*) the part of an animal between the ribs and the thigh, the side of an army or fleet; v. to attack the side, to secure on the side, to border—*Kokhā yā kokh^b, pahlū-i-lashkar yā kamar-i-bahr*; v. *kamar yā bāzū mūrṇā yā pahlū-i-lashkar yā kamar-i-bahr par ham'a k., bāzū yī pahlū par mazbūt k., parwasta yā muttasil h.*—*Pārsiwa wā pakshabhāg, senā wā yuddhanaukasamūh kā pārswabhāg*; v. *beṁrā mār-nā tirohā mārṇā wā pārswabhāg par dhāwā wā ākramān k., pārsiwa wā pakshabhāg par porhā wā dirh k., chhū-jānā lagā-h. wā pārswabhāg meṁ h.*

FLANK'ER, n. a fortification which commands the side of an assailing body; v. to defend or attack sideways—*Qal'a-bandī yā shahr-panāh jo dushman kī fauj ke rokne ke liye ho hai*; v. *pahlū kī taraf se bachānā yā hamla k.*—*Durg wā koṭ jāhān se ākr-mak wā charhāi karnewālī senā ke pārswabhāg ko mār sakte hain*; v. *pārsiwa kī or se ārnā wā charhāi k.* [Ek prakār kā ūrnawastā.]

FLAN'NEL, n. (W. *gulan*) a soft woollen cloth—*Ek qīam kā ūnī yā pashmī kaprā*—

FLAP, n. (D. *flappe*) any thing that hangs broad and loose, the motion or noise of a flap; v. to best or move with a flap—*Jo koī chīs chaurī aur dhīlī laikī hūt ho jaise dāman jhūl wāgāra, jhūl dāman yā chaurī aur dhīlī laikī hūt chīs kī jumbish yā āwās*; v. *jhalnā jhatakṇā jhatkṇā phatakṇā yā phatphatānā^b*—*Jo vastu chaurī aur dhīlī lataktī ho jaise jhūl ādī, chaurī aur dhīlī lataktī hūt vastu kā hildol wā šabd.*

- FLAP^{PER}, *n.* one that flaps, a fan—*Jhalne jñatakne phatkāne phatakne yā phatphatā-ne w^h, panhā yā denā^h.*
- FLAP^{DRAG-ON}, *n.* a kind of play or game; *v.* to devour—*Ek khel^h; v. nigalnā^h.*
- FLAP^{EARED}, *a.* having loose and broad ears—*Phile aur chauṛe kār w^h.*
- FLAP^{JACK}, *n.* an apple-puff—*Pāpaṛ yā sohāri^h.*
- FLAP^{MOUTHED}, *a.* having loose lips—*Phile latakne oñh w^h.*
- FLARE, *v.* (D. *flederen*?) to give an unsteady light, to glitter with transient lustre; *n.* an unsteady glaring light—*Digdigāti yā hilti chamak se jalnā^h, thoṛi ber tak damaknā yā chamaknā^h; n. digti yā hilti chamak^h.*
- FLASH, *n.* (Gr. *phlox*?) a sudden blaze, a sudden burst of wit, a short transient state; *v.* to burst out into a sudden flame or light, to rise in flashes—*Bhabhak^h, zarāfat ki lahar, be bunyād yā chand-roza hālat; v. bhabhaknā yā dhadhaknā^h, shu'la uñhā — Lahak dhadhak kauñdhā wā akasmāddipti, rasikāi ki jhajhak wā tarañg, khabapik wā thoṛi ber ki avasthā; v. lahaknā lauknā kauñdhā wā akasmāt piakāś d., prajwal*
- FLASH^Y, *a.* showy without substance, gay—*Bharkilā^h, rañgīlā yā chatkīlā^h.* [h.]
- FLASK, *n.* (S. *flaze*) a kind of bottle, a powder-horn—*Qarāba yā nī ek qism ki shishe-ki-surāhi, bārūt-dān — Ek prakār ki kāñch ki kuppi wā kūpi, señgrā.*
- FLA^SKET, *n.* a vessel in which viands are served—*Thālī yā parāt^h.*
- FLAT, *a.* (D. *plat*) level, smooth, dull, depressed, peremptory, not sharp; *n.* a level, a plain, a shallow, a mark of depression in music; *v.* to mark or grow flat—*Musattah, ham-wār, be-maza be-kāfiyat yā be-namak, afsurda yā dil-gīr, sāf yā qātī, bhāri^h; v. jāe-musattah yā ham-wār jagah, maidān, jal ki sath ke niche kā char, mistiq meñ sur kā ek nichā nishān; v. ham-wār musattah afsurda be-namak yā be-kāfiyat k. yā h. — Battādhār wā chaptā, chauras wā sam, niras viras wā phikā, udās wā nistej, khulā spasht wā dō tūk, mand wā gambhir; n. samasthal, paṭpaṛ wā samabhumī, retāl wā reti jo pāni ke ūpar se thoṛi hī dūr par niche hoti hai, anudāttachihñ; v. battāṭhāl chauras udās niras wā phikā k. wā h.*
- FLAT^{LY}, *ad.* in a flat manner, peremptorily—*Ham-wārt be-kāfiyati yā be-namakī se, sarīhan sūf-sūf nātiqan yā qātī'an — Chaurasāi alāvanya wā nirasatā se, dō-tūk khol ke wa spasht rūp se.*
- FLAT^{NESS}, *n.* evenness, dullness, dejection—*Ham-wārti yā barābarī, be-kāfiyati be-namakī yā be-mazgi, afsurdagi yā dil-gīri — Chaurasāi wā samatā, nirasatā nihawā dutā wā alāvanya, udāsī wā tejohinatā.*
- FLAT^{TEN}, *v.* to make even or level, to depress—*Ham-wār yā musattah k. yā h., dil-gīr yā afsurda k. — Battādhār wā chauras k. wā h., udās wā tejohin k.*
- FLAT^{TISH}, *a.* somewhat flat, rather flat—*Kisī qadr musattah, musattah-māil, chaptā sā^h — Kuchh chaptā wā chauras, chauras sāt.* [—Samatal.]
- FLAT^{BOT-TOMED}, *a.* having a flat bottom—*Chapti peñdī kā^h, chapti yā chauras peñdī w^h.*
- FLAT^{TONG}, *a.* or *ad.* with the flat downwards—*Paṭ^h.*
- FLAT^{NOSSED}, *a.* having a flat nose—*Chapti nāk w^h, nak-chaptā^h.*
- FLAT^{WISE}, *a.* with the flat downwards—*Paṭ^h.*
- FLAT^{TER}, *v.* (Fr.) to soothe with praises, to praise falsely, to raise false hopes—*Khush-āmād k., chāplūs k., jhūthi ummed barhānā — Atiprasānsa stutivākya wā madhurvachan se santusht k., lallopatto wā mithyāprasānsā k., mithyā sāsā barhānā.*
- FLAT^{TER-ER}, *n.* one who flatters—*Khush-āmadi, chāplūs — Mithyāprasānsak wā chātuvādī, jigjigi wā lurkhuri k. w.*
- FLAT^{TER-ING}, *a.* obsequious, pleasing, artful—*Khāya-bar-dār, dil-chasp himmat-bakhsh yā taskin-dih, riya-kār yā dhokhe-bāz — Vāsavartī wā atyanurodhī, paritoshak āswāsak dilāsā d. w. wā bharosā d. w., māyi wā chhālī.*
- FLAT^{TER-ING-LY}, *ad.* in an obsequious manner—*Khāya-bar-dāri yā chāplūsi se — Atiprasānsa chātuvād wā atyanurodh se.*
- FLAT^{TER-Y}, *n.* false praise, adulation—*Chāplūsī yā khush-āmād, dam-bāzi lajājat phūlāre bāz yā tamalluq — Mithyāprasānsa wā atiprasānsa, ślaghā chātukār wā chātukti.*
- FLAT^{U-LENT}, *a.* (L. *flatum*) windy, vain—*Bādī yā pur-hawā, phulphulā phulā-huā yā khālī dimāg — Vātik wā vāyu se bhārā huā, phulkā phepsā phapphas phaphal wā nihsār.*
- FLAT^{U-LENCE}, FLAT^{U-LENT}, *n.* windiness, emptiness, vanity—*Bāi bāw rih yā hawā-dārī, khālā yā tihī-dimāg, behūdagi yā khayāl-t-khāmī — Vātikatwa wā vāyupurnatā, ohhūñchhāpan wā śunyatā, vyarthatā wā abhimān.*
- FLA^{TUS}, *n.* wind, a breath, a puff—*Hawā, dam yā nafs, hawā-kā-jhikorā yā phūñk — Vāyu, sāns wā swās, vāyu kā jhoñk wā jhoñkā.*
- FLA^{UNT}, *v.* (Ic. *flana*?) to display ostentatiously, to flutter, to carry a pert or saucy appearance; *n.* any thing loose and airy, an ostentatious display—*Bharak dekhānā^h, phatphatānā pharpharānā yā pharkānā^h, akarnā yā chhātī phulā-kār chalnā-phirnā^h; n. jo kuchh dhilā aur bharkīlā ho^h, bharak tarakbharak yā dekhāw^h.*
- FLA^{VOUR}, *n.* (Fr. *fleur*?) relish, taste, odour; *v.* to give taste or odour—*Maza yā*

zāṭṭa, *lazzat yā zāṭṭa*, *khush-bū*; v. *zāṭṭa yā khush bū d.*—*Ras wā ruchi swād*, *sugandh wā suvās*; v. *swād wā sugandh d.*

FLA'VOR-ous, a. pleasant to the taste, fragrant—*Maz-dār yā zāṭṭa dār*, *khush-bū-dār*—*Suras wā suawād*, *sugandh suvās wā saugandhik.*

FLA'VOURED, a. having a fine taste—*Maz-dār yā zāṭṭa-dār*—*Saras suras wā suawādu.*

FLAW, n. (S. *ṭoḥ*) a crack, a defect, a sudden gust, a tumult; v. to crack—*Darz darz shikāf yā shikāf*, *nugs aih gasir yā dāg*, *hawā kā yak-ā-yak jhakorā*, *hangāma yā gahgaharā*; v. *tornā turkānā chūkānā yā darkānā*—*Chir, dosh, battā wā pay*, *aṇḍhar wā vāyu kā jhōnkā*, *hullar halbali wā bakhera.*

FLAWLESS, a. without cracks or defects—*Be-shikāf yā be-darz*, *be-aiḥ yā be-dāg*—*Nischhidra wā bin chir kō*, *nirdosh wā nishkalaṇk.*

FLAX, n. (S. *ṭeaz*) a fibrous plant, the fibres of flax cleansed and combed—*San kā*

FLAXEN, a. made of flax, like flax, fair—*San kā banā-huā^h*, *san-sā^h*, *achchhā pilā yā gorā^h.*

FLAXY, a. like flax, of a light colour—*San sā^h*, *phike yā halke rang kā^h.*

FLAY, v. (S. *ṭean*) to strip off the skin, to take off the surface—*Khalyānā yā khāl uahērā yā khīchnā^h*, *nikolnā yā ukelnā^h.*

FLEA, n. (S.) a small insect—*Pisū yā pissū^h*, *kaik, ek kātne wālā kirā^h.*

FLEA-BITE, n. the red mark caused by a flea—*Pisū yā pissū ke kāt kā dadorā yā dadrā^h.*

FLEA-BITTEN, a. stung by fleas, mean—*Pisū yā pissū kā kātā huā^h*, *nich^h*, *sūt^h*, *gānth^h.*

FLEAK, n. (S. *ṭaceu*) a small lock thread or twist—*Lat^h*, *jhōthi^h*, *phah^h*, *phāhā^h.*

FLECK, v. (Ger.) to spot, to streak—*Chhītki-d. yā būte yā bātī banānā^h*, *lahariyān*

FLECTION. See FLEXION.

FLEDGE, a. (S. *ṭeogan*) feathered, able to fly; v. to furnish with feathers or wings—*Pur-dār, urne ke gābil*; v. *par dār yā datne-dār k.*—*Sapaksh pakshayukt wā pakshawān, urne ke yogya urāḥ wā urāū*; v. *pakshayukt wā pakshawān k.*, *daine d.*

FLEE, v. (S. *ṭeom*) to run from danger, to depart, to avoid: p. t. and p. p. FLED—*Ji le kar dhāgnā saraknā yā ṭalnā^h*, *chalā-jānā yā ram-jānā^h*, *dūr-rahnā yā bachā-jānā^h.*

FLEECE, n. (S. *ṭys*) the wool shorn from one sheep; v. to clip off, to strip, to plunder—*Ek mesh se jo ūn katari jāti hai yā ek mesh se jo ūn ek ber meṇ katari jāti hai^h*; v. *katarnā^h*, *mūṇrā^h*, *lūtnā^h.* [wā romanay.

FLEECE, a. having a fleece—*Pashm-dār yā ūn-dār*—*Lomawān lomavisishṭ romawān*

FLEEGER, n. one who strips or plunders—*Luterā yā mūṇrne w^h.*

FLEECEY, a. covered with wool, like a fleece—*Pashm-dār ūn-dār yā ūni*, *pashm-sā yā ūn-sā*—*Meshalomavisishṭ lomawān romawān lomaś wā romaś*, *meshalom ke sadriś.*

FLEER, v. (Ic. *flyra*) to mock, to gibe, to leer, n. mockery, a deceitful grin—*Mūñh-banānā yā birānā^h*, *bolī-mārnā hañst k. yā ṭaṭṭhi k^h*, *kunkhiyōn dekhnā^h*; n. *ṭaṭṭhi chīṭhāw yā mūñh-banāw^h*, *chhal yā kapat ki kṭis yā dānt-dikkōt^h.* [k. w.

FLEERER, n. a mocker, a fawner—*Mūñh-banāne w.*, *chīṭhāw yā birāne-w.*, *lallo-patto*

FLEET, n. (S. *ṭiet*) a company of ships—*Bahr*—*Mahanaukasamūh.*

FLEET, a. (Ic. *fiotr*) swift of pace, nimble; v. to fly swiftly, to vanish, to skim—*Tez rau bād-raṭṭar yā bād-pā*, *jald tez yā chūlāk*; v. *jald chalā-jānā*, *gāib k.*, *sath par se jald guzar jānā*—*Sighragāmi wā drutagāmi*, *asūkārī chapalāṅ wā phurtilā*;

v. *drutagati wā veg se chalā-jānā*, *satakṇā wā adriṣya h*, *ūpar se sīghra nikal jānā.*

FLEETLY, ad. swiftly, nimbly—*Tez-rau se jald yā jaldī se*, *tezi yā chālāki se*—*Drutagati se wā sīghra*, *phurti se.* [satwaratā wā phurti, sīghragati wā veg.

FLEETNESS, n. swiftness, speed—*Jaldi yā jald-bāzi*, *tezi shīṭābi yā tez-rau*—*Sighratī*

FLEETFOOT, a. swift of foot—*Tez-rau*—*Sighragāmi.*

FLESH, n. (S. *ṭese*) the muscular part of the body, animal food, human nature, corporeal appetites, a carnal state, mankind, kindred; v. to initiate, to glut—*Gosht, gisā-luṃt*, *bashriyat yā insāniyat*, *nafsāni ragbatēn yā shakwat*, *nafsāniyat yā nafsāni hālat*, *bant-ādam yā jins-i bashar*, *khvesh*; v. *pahile shurū k. yā karānā*, *ser yā āsūdā k.*—*Māns, mānsālār, manushyatwa*, *śārīrikavishayōn ki ativāñchhā*, *vishayāsakti wā śārīropasevā*, *manushyajāti*, *swajan wā sagotra*; v. *laggā-lagānā laggā-lagwānā prārambh k.* wā *prārambh karṇā*, *tripṭ k.*

FLESHED, a. having flesh, fat—*Pur-gosht*, *furbih yā jastm*—*Mānsal, motā wā pushṭāṅg.*

FLESHY, a. full of flesh, plump—*Pur-gosht*, *jasim yā furbih*—*Mānsal, motā wā pushṭāṅg.* [gatwa wā sarīrasthūlatā, motāpā wā pinatā.

FLESHINESS, n. plumpness, fatness—*Jasamat*, *furbihī yī motāi*—*Mānsatwa pushṭāṅg.*

FLESHLESS, a. without flesh—*Be-gosht yā lāgar*—*Mānsahin wā dāngar.*

FLESHLY, a. carnal, not spiritual—*Badani yā nafsāni*, *dunyāwī*—*Śārīrik wā vishayi*, *sānsārik wā laukik.* [sakti wā vishayāsakti.

FLESHLI-NESS a. carnal passions or appetites—*Shakwat yā masti*—*Śārīropasevā kāmā-*

FLESHMENT, n. eagerness from initiation—*Shurū karne se jo shauṅ hotā hai*—*Arambh karne se jo lālass wā ativāñchhā hoti hai.*

FLĒSH'URŪSH, *n.* a brush to rub the skin—*Khāl ragayne ke liye kūchē*^b.

FLĒSH'CŌL-OUR, *n.* the colour of flesh—*Gosht ká rang*—*Mānsavarn*. [mānsabhojan.

FLĒSH'DĪ-ET, *n.* food consisting of flesh—*Gosht ki khūrāk. gīzā-lahmī*—*Mānsāhar wā*

FLĒSH'FLY, *n.* a fly that feeds on flesh—*Māns khāne-wālī makkhī*^b. [kā kāntā^b.

FLĒSH'HŌOK, *n.* a hook to draw up flesh—*Kisī hañde se māns khīñch-lene yā nikāl-lene*

FLĒSH'MEAT, *n.* animal food—*Gīzā-lahmī*—*Mānsāhar wā mānsabhojan*. [mānsavikrayi.

FLĒSH'MŌN GER, *n.* one who deals in flesh—*Gosht-farosh*—*Māns ká vyavasāy k. w.*

FLĒSH'PŌT, *n.* a vessel for cooking flesh—*Gosht pakāne ká burtan*—*Māns rīñdhne ki bāsan*. [pankh laginā.

FLĒTCH, *v.* (Fr. *flèche*) to feather an arrow—*Tír meñ par lagānā*—*Vāñ wā bāñ meñ*

FLĒTCH'ER, *n.* a maker of bows and arrows—*Kamāñ-o-tīr banāne w.*—*Dhanuk aur bāñ*

FLEW, *p. t. of fly*—*Fly ká māzi-mutlaq*—*Fly ká sāmānyabhūt*. [banāne w.

FLEWED *a.* chapped, mouthed—*Munhā^b, munh w^b*.

FLĒX'T-BLE, *a.* (L. *flexum*) that may be bent, pliant, yielding, tractable—*Jhukāye jāne ke qūbīl, mulāim, dum-dār, narm yā hukm-pasir yā hukm-har-dār*—*Namaniy wā nawaye jāne ke yogya, lachilī, manasāil wā komal vāya wā sā-anīy*.

FLĒX'T-BIL-TY, **FLĒX**'T-BLE-NESS, *n.* the quality of being easily bent, easiness to be persuaded, pliancy—*Bā-āsāñi jhukāye jāne kī qūbīlīyat yā lāssīyat, takrik-pasir yā tar-gib-pasir, dam-dārī mulāyamat yā mulāimat*—*Namaniyatā wā anāyās jhukāye jāne kī yogyatā, sugamatī se manīye jāne kī yogyatā, lachilāpan wā nūridutā*.

FLĒX'ILE, *a.* easily bent, obsequious—*Narm yā āsāñi sejhukāye jāne ke lāig, hukm-bar-dār yā hukmī-bandū*—*Namasāil wā lachilī, atyanurodhi wā ājnākārī*.

FLĒX'ION, *n.* the act of bending, a turn—*Jhukāw yā lachkāw^b, ghumāw yā bāñk^b*.

FLĒX'OR, *n.* a muscle which bends a joint—*Ek pathā jo gāñth ko jhukā detā hai^b*.

FLĒX'U-OUS, *a.* winding, bending, wavering—*Pechīdā yā pech khā-kur jātā huā, jhukā yā jhukā huā^b, be-qarār yā hīltā*—*Bhauntā vakragamī wā pher khākar jātā huā, tō-rhā hotā huā, digtā huā*.

FLĒX'URE, *n.* a bending, a joint—*Jhukāw lachkāw yā mor^b, gāñth^b*.

FLICK'ER, *v.* (S. *flicerian*) to flutter, to move the wings, to fluctuate—*Pharpharānā yā phatphatānā^b, par jhāñnā, pankh phatkāñnā^b, laharāñnā yā idhur udhar hīñnā^b*.

FLICK'ER MŪSE, *n.* a bat—*Chāñgūdar^b*.

FLI'ER. See under **FLY**.

FLIGHT, *flit*, *n.* (S. *flīht*) the act of flying or fleeing, a flock of birds, a volley, a sally, an excursion, a series of stairs—*Par-waz tairāñ tayāñ gurez yā jīrāñ, chīrīyōñ kī gol, shālkh yā shalaq, mauj, khayāl, zina-bandī yā nard-bāñ*—*Urāñ urār bhāgar bha-gar bhāgar wā bhagehar, pakshimūlā wā pakshiyōñ kī jhūñd, bārb, lahar, tarāñg wā vilās, pāñlī wā sūhiyōñ ke dāñde jo niche se upar tak lage rahē haiñ*.

FLIGHT'Y, *a.* fleeting, unsettled, wild—*Tez-ruu, be-qarār, har-dam-khayālī yā wahmī*—*Sighragamī, āsthir chapal wā chāñchal, bhrāntabuddhi wā chapalamatī*.

FLIGHT'Y-NESS, *n.* the state of being flighty—*Be-qarārī har-dam-jhayālī wahm yā be-khudī*—*Buddhibhrāñtī buddhivibhram wā matchāpalya*.

FLIGHT'SHŌT, *n.* the distance an arrow flies—*Tír ká tapppā, jīññī dūr tír jātā hat*—*Bāñ ká pallā, jīññī dūr bāñ jātā hai*.

FLIM'FLAM, *n.* (L. *flim*) a freak, a trick—*Lahar^b, dhokhā^b*.

FLIM'SY, *a.* (W. *lymsi*) weak, feeble—*Kum-zor, za'if*—*Nirbal sārābīñ wā nistēj, śīthil*.

FLIM'Y-NESS, *n.* weakness of texture—*Patilā-pan jhīñjīññī-pan yā dhīlī bināwat^b*.

FLINCH, *v.* (S. *flon*?) to shrink, to withdraw from, to fail—*Hatnā talnā yā hich-kichāñnā^b, murñā katrāñnā phīññā yā kunīyāñnā^b thaus-jāññā hār-jāññā yā rah-jāññā^b*.

FLINCH'ER, *n.* one who shrinks or fails—*Hatne hichkīchāñne murñe thaus-jāñne yā rah-jāñne w^b*.

FLING, *v.* (S. *flon*?) to cast from the hand, to throw, to dart, to flounce: *p. t.* and *p. p.* **FLUNG**—*Phenknā^b, gīrū-d. dālñā yā patakñā^b, chalanā^b, uchhalñā yā dū-lattī chhāñññā yā mārññā^b*.

FLING, *n.* a throw, a cast, a gibe, a sneer—*Phenkh^b, andākhtī, tā'na, ramz yā āwāza-kashī*—*Nikhshap, prakshap, bolī tholī wā thathāñ, mīññā theñā theñrā wā tasrā*.

FLINT, *n.* (S.) a hard stone, a stone for striking fire, any thing very hard—*Sakhtī pathhar, sang-i-chugmag, kōī shui jo nihāyat sakht ho*—*Karā pathhar, agniprasthar arthāt wah pathhar jise jhārñe se āg nikaltī hai, kōī bahut hī karā pudārth*.

FLINT'Y, *a.* made of flint, hard, cruel—*Sang-i-chugmag ká, sakht, sang-dīl*—*Agnipras-taramay, karā wā kathīñ, pūshññahriday kathīñahriday wā kathor*.

FLINT'HEART-ED, *a.* having a hard heart—*Sang-dīl*—*Kathīñahriday wā kathor*. [pāñīya.

FLIP, *n.* drink made of beer and spirits—*Sharāb ká sharbat*—*Madyavayasnādinirmīte*.

FLIP'PANT, *a.* (W. *lipanu*?) nimble of speech, talkative, pert, petulant—*Jald-go, ziyāda-go, shokh, gustākhi yā be-lagām*—*Vāchāl wā lablabā, bakki bātūñī wā betek-ker, dhīñh wā pragalbh, lol chāñchal wā avīñt*.

FLIP'PAN-PT, *n.* talkativeness, pertness—*Ziyāda-goī yā bisyar-goī, shokhi gustākhi yā*

be-imtiyāsi—Vāchsalatā wā batakakarpas, pragalbhatā, dhithāi lolatā wā anavasthiti.
FLIPFANT-LY, *ad.* in a flippanant manner—*Biayār-goi se, be-imtiyāsi se*—Vāchsalatā se, dhithāi lolatā wā chañchalatā se.

FLIRT, *v.* (S. *flearān*?) to throw with a jerk, to move suddenly, to jeer, to run about, to coquet; *n.* a sudden jerk, a jeer, a pert girl a coquette—*Khāch-kar mārānā yā chhiyāknā^b, chāekā chālānā^b, hanāi thāthā thesā yā tasā k^b, idhar udhar dāyānā yā dāyā phirānā^b, ahlā-kar yā itā-kar chālānā^b; n. uchhal kūd yā shārshār-hā^b, tānā yā āwāz-kushī, āiyāri larkī, nāhro-bā. chōchle-bās kurashma-bās kirishma-bās yā 'ishwa-gar 'aurat—n. Ākasmikakshēp, thāthā thesā mihnā wā tasā, dhithi wā chañchal larkī, premakhelāktiripi lālini wā vilāsini.*

FLIRTY, *n.* act of flirting, coquetry—*Tēr-rāwī ki ek taur, nāz nakhra kirishma yā karashma*—Sighragati kā ek prakār chōchhlā premakhelā wā hāwbhāt.

FLIT, *v.* (Ic. *flor*) to fly away, to dart along, to flutter to remove—*Ur-jānā^b, tarap-jānā, phatphatānā yā phayphayānā^b, ek jagah chhō-kar dūsi jagah jī-rāhnā^b.*

FLIRTINESS, *n.* unsteadiness, levity—*Be-subātī yā le-qarārī, subki—Asthiratā wā chañchalatā, helkī oichāpan wā bilāpanā.*

FLITCH, *n.* (S. *flisce*) the side of a hog salted and cured—*Sūar ke pahlū kā namak-ālūda gosht*—Sūkar ke pāsā wā kushk aur lavapayukta māns.

FLOAT, *v.* (S. *floatan*) to swim on the surface, to move lightly, to cover with water; *n.* a body swimming on the water, a cork or quill on a fishing-line—*Utarānā yā tairnā^b, bhasnā yā bahnā^b, dubonā bahā-d. yā jal se bhar-d^b; n. berā yā gharmā^b, tīrēnā yā tīrēndā^b.*

FLOATER, *n.* one who floats—*Utarāne tairne bahne yā bhasne w^b.*

FLOATY, *a.* swimming on the surface, buoyant—*Utarātā yā bahtā^b, hālkā yā utarānā^b.*

FLEET, *n.* (Sp) a fleet of merchant ships—*Saudā gurt buhr*—Biniyyanaukāsamūh.

FLEETLY, *n.* a fleet of small vessels—*Chhote jahūzō ki bahr*—Kashudranaukāsamūh.

FLOCK, *n.* (S. *flocce*) a company of birds or beasts; *v.* to gather in crowds—*Galla gāl yā halgā; v. jam' h., baturnā^b—Pāl rewar thāth jhūnā wā dal; v. tūtnā tūt-parnā jurnā wā ekatthā h.*

FLOCK, *n.* (L. *flocus*) a lock of wool—*Ūn kā puhā^b.*

FLOG, *v.* (L. *flagrum*) to whip, to lash—*Koitiyānā^b, kore mārānā^b.*

FLOOD, *n.* (S. *flod*) a great flow of water, the sea, a deluge, flux; *v.* to deluge—*Saikāb, daryā yā bahar, tūfān yā tugyīni, sūlān yā madd; v. sūlāb yā garq k.—Bārā wā bōrā, samudra, jalapralay wā ekānāv, vāp chahāw jawār wā juwār; v. dubonā bōrnā wā bahānā bah-jāne dene kā phutak^b—Jaladwār.*

FLOODGATE, *n.* a gate to stop or let out water—*Bāndh kā phātak^b, pānt ke rokne yā*

FLOOD. See **FLUKE**.

FLOOR, *n.* (S. *flor*) that part of a building or room on which we walk, a platform, a story of a house; *v.* to lay a floor—*Gach^b, machān chabutā chaurā yā chauratā^b, kolhā yā khand^b. manzil; v. gach k^b.*

FLOORING, *n.* the bottom of a building or room—*Farsh*—Gach. [bandhī.

FLOREAL, *a.* (L. *flos*) relating to flowers—*Gul-mansūb, phul kā^b—*Paushp, pushpaam.

FLORET, *n.* a little flower—*Ēk chhotā phul^b.*

FLOREAGE, *n.* bloom, blossom—*Kālī^b, phū^b.*

FLORED, *a.* covered with flowers, flushed with red, embellished, splendid, brilliant—*Gul-dār, lāl yā surkh, āristā. rangin^b, 'umda—*Pushpamay, pushpavarn raktavarn wā bhābhūkā, sobhit wā alānkrit. rangilā, pushpit wā vīgalañkāramay. [chatkilāpan.

FLOREIDITY, *n.* freshness of colour—*Surkhī yā rang, ki tazīgi—*Raktatā wā rang kā

FLOREIDLY, *ad.* in a showy manner—*Taruk-bhayak se^b, chatkilē-pan se^b.*

FLOREIDNESS, *n.* freshness, embellishment—*Rang ki tazīgi, rangīni yā āraish—*Rang kā bhābhūkāpan wā chatkilāpan, sobhit vīgalañkār wā vīgalañkariyā.

FLOREST, *n.* a cultivator of flowers—*Gul kār yā gul-chīn—*Mālī.

FLORELOTUS, *a.* composed of flowers—*Chhote chhote phūlon kā banā-huā^b.*

FLOREIN, *n.* a coin first made at Florence—*Ēk sikka jo puhile-pahal Flārens shahr meñ banā thā—*Ēk prakār kā mudrā jo pratham Flārens nagar meñ banā thā.

FLOTA. See under **FLOAT**.

FLOUNCE, *v.* (D. *plonssen*) to move or struggle with violence, to deck with flourishes; *n.* a loose trimming—*Talaphnā chhatpatānā lotnā yā hāth-pānw mārānā^b, jhālār lagānā^b; n. jhālār^b.*

FLOUNDER, *v.* to struggle with violent motion—*Chhatpatānā yā lotnā^b, talaphnā^b.*

FLOUNDER, *n.* (Ger. *flunder*) a flat fish—*Ēk chaplī machhli^b.*

FLOUR, *n.* (L. *flos*) the edible part of grain reduced to powder, meal—*Ātā^b, pīsān^b.*

FLOURISH, *v.* (L. *fls*) to grow luxuriantly, to thrive, to be prosperous, to use florid language, to brandish, to embellish; *n.* vigour, beauty, ostentatious embellishment, a musical prelude—*Tur-o-tāza h., sar-sabz h., kām-yāb yā iqbal-mand h., rangin k. yā 'ibarat-arāi k., chamkānā yā ghumānā^b, āristā k. yā zeb d.; n. tāqat, khūb-sūrat yā*

ārāṣh, numāish chamkāhat yā 'bārat-ārāt, gat—Phalnā phūlnā taṭṭahānā dāḍāhānā wā barhnā, panapnā, samriddh h., vāgalānkār k. wā vāgalānkāramayavākya kā vyavahār k., bhāṣjñā wā phitrānā, śobhit wā alānkrit k.; n. bal, saundarya wā lāvanya, dekhāvachamkāw śobhā wā alānkriyā, ghunghunāhat bājā wā tāl.

FLOŪR'ISH-ER, n. one who flourishes—*Kām-yāb, iqbāl-mand h. w., raḡin k. w., chamkāne w., āraṣṭa k. w.*—Panapne w. wā samriddh h. w., pushpit k. w., bhāṣjñe w., śobhit k. w.

[—Barhtā taṭṭahātā wā panapāt huā, samriddh.

FLOŪR'ISH-ING, a. thriving, prosperous—*Sar-sabā yā tar-o-tāza, iqbāl-mand yā kām-yāb*
FLOŪR'ISH-ING-LY, ad. ostentatiously—*Numāish yā hashmat-numāi se*—Dekhāw wā āḍambar se.

FLOŪT, v. (S. *flitan*) to mock, to insult, to sneer; n. a mock, an insult—*Muñh band-nā^h, thānat yā malāmat k. tā-na-zanī yā āwāza-kāshī k.; n. tā-na yā tazhik, malāmat yā tanz*—Birānā wā chihānā, ṭhaṭṭhā karke tirakār wā apamān k.; nak-chārhānā ṭhaṭṭhā thesā wā tāsā k.; n. upahās wā hañsi, avajñā apamān wā tirakār.

FLOŪTER, n. one who flouts—*Muñh-chihānā^h, tā-na-zan yā zāhik*—Muñh birāne w., taserihā.

FLOW, v. (S. *flowan*) to run as water, to rise as the tide, to melt, to proceed, to glide smoothly, to be full, to hang loose and waving, to inundate; n. the rise of water, a stream, abundance—*Bahnā^h, madd h. yā chārhānā, galvā^h, paidā h., narmī se bahnā yā jānā, bhar-pūr h., phārhānā^h, sālib se gūg k.; n. madd yā chārhāw, tarrārā yā dhārā^h, ifrāt yā kasrat*—Bah chalnā, barhua wā jawār wā juwārānā, pighalnā ṭaghlinā wā pighalkar bahnā, nikalnā, ānā wā utpanna h., dhire dhire chalnā bahnā wā dhalaknā, muñhāmūñh wā nakenak h. arthāt bhar jānā, labhānā wā labar ke samān hildnā, duho-bharnā boṛnī wā bahānā; n. bārḥ jawār wā juwār, pravāh jalavāhan wā srot, adhikāī wā bāhulya.

Flowing, n. the rise of water—*Pānī kā chārhāw yā bārḥ^h* [vāksaraṇī.

Flowingness, n. a stream of diction—*Goyā k. dhārā lassāniyat*—Vāgdhārā wā

FLOWER, n. (L. *flor*; the blossom of a plant, an ornament, the prime, the most excellent part; v. to be in blossom, to adorn with flowers—*Phūl yā gul, seb yā zināt, bahār jawānī yā 'uriy, nihāyāt 'umda hissa*; v. *shigufta h., gul-kārī k. yā phūlon se āraṣṭa k.*—Pushp wā kusum, gahñā wā alānkār navayaurvan wā yauvanāvasthā, sār wā sarvottamabhāg; v. phūlnā khilnā lablahānā dāḍḍahānā wā vikaśnā, pushp-āḍī alānkār se śobhit k., phūl kārhānā.

FLOWER-ET, n. a small flower—*Chhotā phūl^h* [pamay pushpit wā alānkrit

FLOWERY, a. full of flowers—*Gul-dār gul-zār pur-gul yā raḡin*—Pushpavīśhīṭ push-

FLOWER-INESS, n. the state of being flowery—*Gul-dārī gul-zārī yā raḡinī*—Pushpavīśhīṭāṭ pushpanayawa wā alānkritāṭ [dāḥāḥāṭ.

FLOWER-ING, n. state of blossom—*Bahār yā shiguftagi*—Vikās lablahāhat wā dāḥ-

FLOWER-LESS, a. without a flower—*Be-gul yī be-phūl*—Apushpak wā apushp.

FLOWER-GARDEN, n. a garden for flowers—*Phul-wāī yā phul-wāri^h*—Pushpavāṭī.

FLOWN, p. p. of *fly*—*Fly kā māzi-mā'tiṭ' alai-hi yā jī'l-a-mā'tiṭ*—Fly kī pūrpakriyā wā pūrvakālikakriyā

FLUCTU-ATE, v. (L. *fluō*) to roll hither and thither, to be unsteady—*Lahrānā^h, be-qarār yā be-sabāt h. yā kam-besh h.*—Hilkornā, dāwāndol asthir anavasthit wā ghatbarh h. [rātā kulbulātā wā lolavān, chānchal asthir wā anavasthit.

FLUCTU-ANT, a. wavering, uncertain—*Mauj-zan, be-istiqlāl, be-sabāt yā be-qarār*—Lah-

FLUCTU-ATION, n. motion hither and thither, unsteadiness, violent agitation—*Lahrāp yā tamawuj, be-sabāṭī yā be-qarārī, tazalzūl yā jumbāsh*—Hilkor wā dōlāya-mānatā, asthiratī wā chānchalātā, āloṛan wā dāwāndolī.

FLUE, n. a chimney or pipe—*Dūd-dān yā dūd-kāsh*—Dhūḥārā wā dhūḥwārā.

FLUENT, a. (L. *fluō*) liquid, flowing, copious, voluble; n. a flowing quantity—*Rāqīq, rawān yā jāri, lassān yā fāsh, zabān-āwar*; n. *hiṣāb-i-juz'iyāt-o-kulliyāt*—Drav, bahtā wā dhalakātā, vāgdrut, twaritavāk wā vākpāṭu; n. vailakshanapuritagaṇit, vahan. [wā vāgdrutātā.

FLUENT-LY, n. copiousness of speech—*Lassāniyat, zabān-āwarī yā fāshāt*—Vākpāṭutā
FLUENT-LY, ad. with ready flow, volubly—*Rawān yā sāf, lassāniyat yā fāshāt se*—Bin-ātkāw wā bin-lagāw wā sarpaṭ, drutavākya wā twaritavāchā se.

FLUID, a. running as water, liquid, not solid; n. any thing not solid, a liquid—*Rawān jarayān yā jiryān, raqīq, sāiyāl yā gair-munjamid*; n. *gair-munjamid yā sāiyāl chiz, 'araq yā rūpiqā*—Bahtā, drav, anjamā arthāt ṭhas naḥin; n. drāvadravya wā dravastu, pānī wā drav. [bahāw.

FLUID-ITY, n. the quality of flowing readily—*Sāiyālī riqqat yā riqāqat*—Dravātā wā drāvavasthā.

FLOKE, n. (S. *flap*) a flounder—*Ek chapṭī machhī jo samundar meñ hotī hai^h*.

FLOKE, n. (Ger. *gflug*) the part of an anchor which fastens in the ground—*Langar kā kāntā jo xūmīn pakay letā hai*—Langaradant wā langarabhuj.

- FLUMMER-Y**, *n.* (W. *Uymry*) a sort of jelly, flattery — *Halwā firn fālūda* wā māqūt, *khush-amad yā chaplūt* — Lapsi wā mohanabhog, mithyāprāsāśā wā lallopatto.
- FLUNG**, *p. t.* and *p. p.* of *fling* — *Fling ká mást-mutlaq aur mást-matīf-alat hi yā fīl-i-matīf* — *Fling ká sāmānyabhūt aur pūrpakriyā wā pūrvakālikakriyā.*
- FLUOR**, *n.* (L.) a fluid state, a mineral — *Saigālī yā riqāqat, kāni yā khānī chiz* — Dravāvasthā, ākariyadravya, dhātu wā dhāt.
- FLURRY**, *n.* (Ger. *flugs* ?) a sudden blast, hurry, agitation; *v.* to agitate — *Jhalakā yā jhalakā^b, harbari^b, harbarāhat yā garbarāhat^b; v. harbarā-d. yā garbarā-d^b.*
- FLUSH**, *v.* (Ger. *fliesen*) to flow suddenly, to glow, to reddens, to elate; *a.* fresh, glowing, affluent, conceited; *n.* flow, bloom, growth, abundance — *Yak-ā-yak bahnā yā daurnā^b, tamtamānā^b, nāgahān surkh h. yā k., bāg-bāg h. yā k.; a. tāza, tamtamānā^b, gani yā mā-mir, khud-bin yā khud-pasand; n. bahāw^b, jhalak yā shiguf-tagī, rośdagi, bālidagi yā taraggi, ifrāt yā kasrat* — Ekieki bahna, damaknā wā tamaknā, akasmāt lohit wā arup wā raktavarū h. wā k., harsh se phulnā wā phulanā; *a.* takkā, damaknā wā tamaknā, dhanādhyā wā bharapūrī, dāmbhik wā dīmabhi; *n.* pravāh wā pravrittī, dahdahāhat lahlahāhat wā vikās, burhī bārḥ wā barhāw, bāhulya wā samriddhi. [naraktatwa, munh ki arupatā wā mukhārupimā]
- FLUSHING**, *n.* glow of red in the face — *Chihre par ki tamtamānāhat yā surkhī* — Vada-
- FLUSTER**, *v.* (Ger. *flugs* ?) to hurry, to be in a bustle or heat; *n.* hurry, agitation — *Shitābī k. yā mustarib k., mustarib yā nim-mast yā garm h.; n. harbari^b, harbarāhat yā gharāhat^b* — Harbarā d. wā gharā d. gharā-jānā unmatta h. wā uttapt h.
- FLUSTERED**, *a.* heated, agitated, confused — *Garm yā nim-mast, mustarib, be-tub yā darham-bar-ham* — Ushn wā unmatta. ākul wā vyakul, gharayā wā vyagra.
- FLUTE**, *n.* (L. *flutum*) a musical instrument, a channel in a pillar; *v.* to play on the flute, to form channels in a pillar — *Algīza yā nai, khambhōn par jo lambi-lambi lakirēn khod-kar banāi fīti hain^b; v. algīza yā nai bajānā, khambhōn par lambi-lambi lakirēn khod-kar banānā* — Muralī bānsī yā vānsī, stambharekhā wā stambhasitā; *v.* muralī bajānā, stambharekhā banānā.
- FLUTTER**, *v.* (D. *flodderen*) to move the wings rapidly, to move about with bustle, to agitate, to disorder; *n.* quick and irregular motion, hurry, confusion — *Pharpharānā^b, josh yā zor se phatphatānā, mustarib k. yā h., be-qarār k. yā h.; n. pharpharāhat phatphatāhat yā dhurdhuryāhat^b, harbari yā halbuli^b, harbarāhat yā gharāhat^b* — Pānkḥ jāhna, tarphānā. wā idhar udhar damā phirnā, vyākul k. wā h., gharā d. wā gharā jānā. [vyākulatā wā harbarāhat]
- FLUTTERING**, *n.* tumult of mind, agitation — *Itirāb, be-tibi yā be-qarār* — Gharāhat
- FLUX**, *n.* (L. *fluxum*) the act of flowing, issue dysentery, fusion; *v.* to melt — *Sullān jarayān yā jiryān, khurāj, jiryān-i-shikūn yā is-hul, galib yā gudāz, v. galānā^b, taghīlānā yā pighlānā^b* — Bahāw, nisār wā nikās, anḥ k. rog wā āmatāsār, pighlāw wā tighīlāw.
- FLUXATION**, *n.* the act of passing away — *Rawānagi yā guzar* — Bahāw wā chalāchalāw.
- FLUXIBLE**, *a.* that may be fused — *Pighlāye yā taghīlāye jāne ke qābil* — Drāvyā, galanīy, galāye jāne ke yogyā. [qābīliyat — Galanīyatā wā dravyatwa.]
- FLUXIBILITY**, *n.* the state or quality of being fluxible — *Pighlāye yā taghīlāye jāne ki*
- FLUXILITY**, *n.* possibility of being fused — *Taghīlne yā pighalne ki qābīliyat* — Dravātwa vilīnatā wā galanīyatā.
- FLUXION**, *n.* the act of flowing, the matter that flows: *pl.* the analysis of infinitely small variable quantities — *Sūlān jarayān yā jiryān, jo shai bahtī hai: pl. hisāb-i-juziyāt o-kulliyāt* — Bahāw wā pravāh, jo vastu bahtī hai: *pl.* vahan, vailakshana-pūritaganīy.
- [navishayak, vahanasambandhī, vailakshana-pūritaganīyasambandhī.]*
- FLUXIONARY**, *a.* relating to fluxions — *Muta'alliq-i-hisāb-i-juziyāt-o-kulliyāt* — Vaha-
- FLUXIONIST**, *n.* one skilled in fluxions — *Hisāb-i-juziyāt-o-kulliyāt-dān* — Vahanājna, vailakshana-pūritaganīyājna.
- FLY**, *v.* (S. *fleogan*) to move with wings, to pass swiftly, to part with violence, to depart, to escape, to flutter, to shun, to quit, to cause to fly: *p. t.* **FLY**, *p. p.* **FLOWN** — *Par-wāz k., tair k., tayarān yā tairān k., tezī se jānā, taraknā^b, rawāna h., firār h. yā gurez k., pharānā^b, parhez k., tark k., urānā^b* — Uṛnā, veg se jhapatkar wā śighra jānā, karakkar phūtnā, chālā jānā, bhāgnā wā bhāg jānā, pharpharānā, kanīyānā katrānā wā barāw k., chhor d., urwānā,
- FLY**, *n.* a small winged insect — *Makkhi^b.* [khevisarpi, bhagorā.]
- FLYER**, **FLYER**, *n.* one that flies — *Tair yā parand, firārī yā gurez-pā* — Akāśgami wā
- FLYBLW**, *n.* the egg of a fly; *v.* to taint with the eggs which produce maggots — *Makkhi kā andā^b; v. makkhi ke ande dāl-kar kiron se dhār dā^b.*
- FLYBOAT**, *n.* a light sailing vessel — *Ek halkī nāw^b, dhawli^b.*
- FLYCHASER**, *n.* one that hunts flies; a bird — *Makkhi-mār^b, ek chiriyā^b.*
- FLYING**, *v.* to angle with flies for bait — *Bānsī meñ makkhi lagā-kar machhli pakarnā^b.*
- FLYFLY**, *n.* fan to keep off flies — *Murchhal chahwar yā makkhi hāhne kā pañkhā^b.*

FLYING-FISH, *n.* a small fish which flies—*Parand-machhli yā māhi-parand*—*Uṇe-ṇāli machhli wā ākāsagamanāśilamatsya*.

FOAL, *n.* (S. *fole*) the young of the horse or ass; *v.* to bring forth a foal—*Bachherā yā bachherī*, *ghore yā gadhe kā bachchā*; *v. bachherā yā bachherī byānā*, *ghore yā gadhe kā bachchā jānnā*.

FOAM, *n.* (S. *jam*) froth, spume; *v.* to froth, to gather foam, to be in a rage—*Kaf, kaph*, *phen*; *v. phenānā*, *phen uknā yā nikālnā*, *āg h*.

FOAM'Y, *a.* covered with foam, frothy—*Kaf-dār*—*Phenāh phenī wā phenawān*.

FOB, *n.* a small pocket—*Ek chhotī jeb*—*Ek chhotā khisā wā khalitī*.

FOB, *v.* (Ger. *foopen*) to cheat, to trick—*Thagnā*, *dhokhā d. jānā yā kapaṭ k*.

FO'FILE *n.* (Fr. *fofile*) the greater or less bone of the arm or leg—*Bāñh yā lāñg ki bari yā chhotī hadḍī*.

FO'CUS, *n.* (L.) a point where rays of light meet, a point of convergence: *pl.* *Fō'ci*—*Nugta jahāñ roshnī ki kirneñ jam' hotī haiñ, ham-markuzī kā nugta*—*Kirapa-samudayavindu wā kirapa-samāpārasthal arthāt wah vindu wā kendra jahāñ tej ki kiraneñ ekatthā miltī haiñ, ekakendrābhīnukhatā kā vindu*.

FO'CAL, *a.* belonging to the focus—*Us nugte se mansūb jahāñ roshnī ki kirneñ jam' hotī haiñ, ham-markuzī ke nugte se nishat-dār*—*Kirapa-samudayavindusambandhī arthāt us vindu wā kendra kā sambandhī jahāñ tej ki kiraneñ ekatra miltī haiñ, ekakendrābhīnukhatā ke vindu kā sambandhī*.

FOD'DER, *n.* (S.) dry food stored up for cattle; *v.* to feed with dry food—*Chāra yā chārā*; *v. sikhā chārā d*, *sūkhī ghās-pāt khilānā*. [ripu, vairī wā ari.]

FOE, *n.* (S. *fah*) an enemy, an adversary—*Dushman, ganīm yā mukhāñf*—*Satru wā*

FOE'LIKE, *a.* like an enemy—*Dushman yā ganīm ke manind*—*Satruvāt wā vairisadrā*.

FOE'MAN, *n.* an enemy in war—*Jangi dushman, jang meñ dushman*—*Yuddhasatru*.

FOETUS. See **FETUS**

FOG, *n.* (L. *fug*) thick mist—*Kohāsā yā kuhāsā*, *dhuñdh*.

FOG'gy, *a.* misty, cloudy, dull—*Pur-kuhāsī, abri yā tīrik, be-wuqif yā ahmaq*—*Kuhāse se bharā huā, ghañghor dhuñdhli wā bādāl se ghīrā huā, jar wā mūh*.

FOG'gy-LY, *ad* mistily, cloudily, darkly—*Kuhāse-pan se*, *dhuñdhliāt yā badli se*, *andhe-re meñ yā andhere-pan se*.

FOG'gy-NESS, *n.* the state of being foggy—*Kuhāsā-pan yā dhuñdhliāt*.

FOG, *n.* (W. *fim*) after grass—*Jo ghās phir se jamī hai yā kāti nahīñ jāti*.

FOH, *int.* (S. *fah*) an exclamation of abhorrence or contempt—*Chhī-chhī*.

FOI'BLE, *n.* (Fr.) a weakness a failing—*'Aib yā rakṣna khutā quṣūr yā nuqs*—*Hina-tī wā pay, apāñhī dosh kalañk wā truṭī*.

FOIL, *v.* (Fr. *affiler*) to defeat, to puzzle, to blunt; *n.* a defeat, a blunt sword used in fencing—*Shikast d. ya rudd k. haran k.* kind *k.*; *n. shikast yā barbadī, ek kundatavār jo pate bātī meñ mist guṭke ke kām ātī hai*—*Harāñ parast k. wā vyarth k.*, *ghabrā d.*, *thothlā bhotī wā blonṭhā k.*; *n. hīr l. handan wā bhāñg, gadkā wā patā*.

FOIL, *n.* (L. *folium*) leaf, gilding, a coat of metal on a looking-glass, something to heighten lustre or set off to advantage—*Warag yā patlā, tilā-kārī yā zar-nigārī, āine meñ jo dhāt rakṭhī hai, ko zīnu-dīk shai*—*Dhātupatra pīt wā pataun, sone kā pāñi jo padār-thon par soñbharṭh kīā jātī hai, darpan meñ jo dhātupatra rahtā hai kāntivardhak*.

FOIN, *n.* (L. *pungo*) to push in fencing, *n.* a thrust, a push—*Putā jhārne yā lakṛī phenkne meñ dhakel d*, *n. bhoñk yā thonchā*, *thel yā dhakkā*. [adhikāī, bāhulya.]

FOIS'ON, *n.* (L. *fusio*) plenty, abundance—*Ifrāt, kasrat*—*Bahutāyat bahutāt wā*

FOIST, *v.* (Fr. *fausser*) to insert wrongfully or without warrant—*Jāl-sāzi se ilhāq k. yā milā d.*—*Chhal wā kapaṭ se ghuseṛ d. wā sāñā wā jor d.*

FOIST'ER, *n.* one who foists—*Jāl-sāzi yā ha-gair ikhtiyār ilhāq k. w.*—*Chhal se jor dene w. wā saṭ dene w.*, *kapaṭ se kisi lekḥ ke bhitar kuchh banā wā likh dene w.*

FOISTY. See **FUSTY**.

FOLD, *v.* (S. *fealdan*) to double one part over another, to close over another, to inclose, to shut in a fold; *n.* a double, a plait, an inclosure for sheep—*Tah k. yā tā-hānā, kisi chiz ko dusrī par band k.*, *gher-nā*, *bāye meñ band k.*; *n. tah chīn yā shikan, bāzi yā bheṛī-khāna*—*Tornā mornā dughnā wā duhrānā, kisi vastu ko dusrī ke upar lagā d.*, *lapetnā wā vyāvartan k.*, *bejhānā wā bhejōñ ko goñre wā bejhe meñ pahan d.*; *n. part wā parat, chunāt wā bhāñj, goñrā bejha wā meshāśālā*.

FOLD'ER, *n.* one that folds—*Tahāne w.*, *gherne w.*—*Torne morne lapetne dughnāne wā dohrāne w.*

FOLD'ING, *n.* a doubling, the keeping of sheep in folds; *a.* closing over another—*Tah yā chīn banānā, bāron meñ dherōñ ko band k.*; *a. ek dūsrē par lag jāne yā mūnd jāne w.*—*Dughnā wā bhāñj wā dohrāw, bherōñ ko bejhānā wā goñrōñ meñ pahan d.*

FOLI'AGE, *n.* (L. *folium*) leaves, a cluster of leaves; *v.* to furnish with leaves—*Pattiyāñ*, *barg-dasta*; *v. barg-sāzi k.*, *barg banānā*—*Patte wā vrikshapatra, parpa-samūh wā patṭōñ kā guchebhā*; *v. patte banānā*.

FÖ'LI-A'GROUS, *a.* consisting of leaves — *Barg-dār* — *Patramay*.

FÖ'LI-PATE, *v.* to beat into leaves — *Warag banānū* — *Pitkar patra wā patte banānū*.

FÖ'LI-Ā'TION, *n.* the act of beating into leaves — *Warag-āzi yā warāg-dāri* — *Pitkar dhātupatra banānā*. [*dhāt* — *Pitkar dhātupatra banāye jāne kī avasthā*].

FÖ'LI-A-TURE, *n.* the state of being beaten into leaves — *Pitkar warag banāye jāne kī FÖ'LI-ER*, *n.* goldsmith's foil — *Dhāt kī warag* — *Dhātupatra*.

FÖ'LI-O, *n.* a leaf or page, a book in which the sheet is folded into two leaves — *Warag yā kitāb kī warag, wāh kitāb jo ek ek tūvo ke do do warag kar-ke bantī hai* — *Pustakapatra, aisi pustak kī jo ek ek tāv ke do do patra kar-ke bantī hai*.

FÖ'LI-OUS, *a.* leafy, thin, unsubstantial — *Barg-dār yā patte-dār, patil^h, be-wujūd yā be-shabūt* — *Patramay, patlā, avastav*.

FÖ'LI-O-MÖRT. See FÖ'LI-MÖRT. [nav kī ek jiti].

FÖ'LI-OT, *n.* (It. *foletto*) a kind of demon — *Ek qism kī dew yā jinn* — *Rākshas wā dā*.

FOLK, fōk, *n.* (S. *fole*) people — *Log^h*.

FÖL'LĀND, *n.* copyhold land — *Patte ke rū se jo zam n rahti hai* — *Patte ke dwārā jo bhūmī rahti hai*. [lokasamāj].

FÖL'LĀNDE, *n.* a meeting of people — *Logon kī majmū' yā ijtimā'* — *Lokasamāgam wā*.

FÖL'LI-CLE, *n.* (L. *follic*) a little bag, a cavity, a seed vessel — *Ek chhotī thaili^h, gār, zarf-i-tukhm, wāh nabātī shas jismen tukhm ruhtā hai* — *Ek chhotā kosh wā ādhār, guplā wā garahā, vijakosh kī vijakos*.

FÖL'LOW, *v.* (S. *folgian*) to go or come after, to pursue, to attend, to succeed, to imitate, to result — *Pichhe jānā yā ānā^h, pichhā k^h, ham-rāh h., mutawāṭir h., naql k., natija h.* — *Paschādagaman k., ragednā, sāth h., sāth lagnā, anugāmī h., dūse ke pratirūp k., nikalnā wā homī*.

FÖL'LOW-ER, *n.* one who follows, a disciple — *Pas-rau pai-ron d'iman-gir yā mutatabbī, shāgird yā murīd* — *Pachhlagā pichhlagā anugāmī anuyāyī sahachar sevak wā anujīvi, panthī anushaṅgī bhakt wā śishya*.

FÖL'LY. See under FOOL.

FO-MENT', *v.* (L. *forco*) to cherish with heat, to bathe with warm lotions, to encourage, to promote, to instigate — *Garm k., senknā^h, himmat d., tarāqqī k., targīb yā tahrīk d.* — *Tapt wā ushṇ k., tatārnā wā ṭakornā, bāḥ d., machāna wā barhānā, ūksānā*.

FÖ-MEN-TĀ'TION, *n.* the act of fomenting a warm lotion, encouragement, instigation — *Señk^h, ghāw waqaira sāf karne ke liye garm waqīq shai, himmat-dihī yā tahrīs, tūgīb yā tahrīk* — *Sweden señkāw wā ushṇ pānī se anulepan wā sochan, ushṇopadeh wā ushṇalep, bāḥ wā uddīpan, uttejan wā ūksāw*. [lagāne w., bhedakar].

FO-MĒN'TER, *n.* one who foment — *Mufsid jitna-angez yā mustarī* — *Āg lagāne w., jhāgā*.

FÖND, *a.* (Ic. *fuane*) foolish, silly, foolishly tender, relishing highly; *v.* to caress, to dote on — *Be-wuqūf, nī-dān yā be-soch, nāz-bar-dār, shūq yā ūshiq; v. nāz-bar-dārī k., ūshq meñ sheṭṭa h. yā muhabbat meñ garq h.* — *Mādanātī, mūrḥ wā mugdh atyanurakt, anurakt wā anurāgi; v. dulār wā kāpyār k., atyanurāg k. wā preñ meñ mugḥ h.* [yā pur ke mōre chhōtī se līptānā^h].

FÖNDLE, *v.* to treat with tenderness, to caress — *Lār-pyār k. yā dulār k^h, dulārnā*.

FÖND'LING, *n.* a person or thing fondled — *Lārā pyārā yā dulārā^h*.

FÖND'LY, *ad.* foolishly, with great tenderness — *Be-wuqūfī se, nihāyat nawāzish yā nāz-bar-dārī se* — *Jaravat wā murhavat, atipritipūrvak wā atī sneh se*.

FÖND'NESS, *n.* weakness, foolish tenderness — *Be-wuqūfī yā nī-dānī, nāz-bar-dārī faref-tagī yā āsheftagī* — *Mūrḥatī wā jāratī, atyant-premī wā atī anurāg*.

FÖNT, *n.* (L. *fons*) a basin for water used in baptism, an assortment of printing types of one size — *Pānī kī bartan jo istibāq, dene ke wuqt kām ātā hai, ek gadd ke chhāpe ke hurīf kī raqam* — *Pānī kī bāsan jo 'sūdharmaśambandhī jalasānsākār ke samay kām ātā hai wā 'sūdharmaśambandhī jalasānsākārprayuktajalādhār, samaparimāpa-mudraksharaparisañkhyā*.

FÖNTA-NĒL, *n.* a discharge opened in the body — *Jism kī kharāb rutībāt nikālne ke liye badan meñ ek chhed* — *Sarīr ke vikrit ras ādī ke nikālne ke nimitta ek chhed*.

FÖN-TANGE', *n.* (Fr.) a knot of ribands on the head — *Sir ke ūpar patlī yā nāron kī phūl^h*.

FOOD, *n.* (S. *ṣoḍā*) meat, victuals, provisions, any thing that nourishes — *Khānā yā gisā, tā'ām yā khurīsh, khurāk, qūt* — *Bhojan, āhār, khadyadravya, jīvanak arthāt bhojansāmagrī*.

FOOD'FUL, *a.* full of food, supplying food — *Pur-khurāk, khurīsh-dih yā qūt-baksh* — *Āhārapūrp, bhojanādāyak wā bhojanadātā*. [sāmagrī wā āhar na d. w., ūsar].

FOOD'LESS, *a.* not affording food, barren — *Khurāk yā khurīsh na d. w., shor* — *Bhojana*.

FOOL, *n.* (Fr. *fol*) one of weak understanding, an idiot, one who thinks and acts unwisely, a wicked person, a jester, a buffoon; *v.* to trifle, to deceive — *Ahmaq, be-wuqūf shakhs, nā-dān shakhs, sharīr ādmī, khillā-bāz yā latīfa go, maskhara; v. lahw-*

la' b k, fareb d. — Múrh wá jar, múrkh wá bhakuwá. abuddhi wá gáwdí. durjan wá durátinā, thāthol, bhāñ; v. makkhi mārñá wá vrithākālakshep k, chhainá wá thagná.

FÖL'LY, n. want of understanding, weakness, absurdity, depravity — *Be-wuqúft, hamá-qut, ná-dánt yá behúdag, kharábi yá sharárat* — Múrkhatá, múrhatá wá jaratá, nyáyaviruddh wá vicháraviruddh kám, antardushtatá wá swabháwadaurjanya.

FÖÖL'ER, n. habitual folly. an act of folly — *Be-wuqúft, khar-mastí yá púck karakat* — Múrkhatá wá múrhatá, murkhakarm wá múrkhakriyá.

FÖÖL'ISH, a. void of understanding, unwise — *Be-wuqúft be-khabar yá ahmuqāna, ná-dán púck yá behúda* — Nirbodh múrkh múrh wá ajhān, nirbuddhi buddhiliu durmati wá asūgat.

FÖÖL'ISH-LY, ad. unwisely, weakly, wickedly — *Be-wuqúft se, ná-dánt hamáqut yá behúdagí se, sharárat yá khabásat se* — Múrkhatá wá múrhatá se, jaratá wá bilalle-p in se, dushtatá wá swabháwadaurjanya se.

FÖÖL'ISH-NESS, n. want of wisdom, absurdity — *Be-wuqúft, ná-dánt yá behúdagí* — Múrhatá wá múrkhatá, bilallápan wá múrkhakarm.

FÖÖL'BÖRN, a. foolish from the birth — *Páidáish se be-wuqúft* — Janma se múrh.

FÖÖL'HÁP-PY, a. lucky without contrivance — *Be-quir talbir ke bakht-úwar yá iqbal-mand* — Biná upáy wá udyog ke bhágyawán wá bhágyasāli.

FÖÖL'HÁR-DY, a. daring without judgment — *Aujar aujhar akkhar yá ni-dharak*.

FÖÖL'HÁR-DI-NESS, n. courage without sense — *Aujar-panú akkhar-panú yá ni-dharak-panú*.

FÖÖL'TRÁP, n. a snare to catch fools — *Gáwdiyon yá bilallon ke pakarne ká phandá*.

FÖÖLS'CAP, n. (folio. shape) a kind of paper of small size — *Chhote qism ká kágaz* — Chhotí bhānt ká likhanaputra wá kágad.

FÖÖT, n. (S. fot) the part on which an animal stands, that by which any thing is supported, the base, the end, a measure of twelve inches, a certain number of syllables in a verse. pl. FÉET — *Qadam, páya, dáman yá huzir, ákhir, ek máp jisem bārah inch ya'ni bārah tassá hote huin, jur yá rukn* — Pānw pair gor wá pād, ádhār áśray upastambh wá gorá, jar tal wá adhobhāg, ant wá chhor, manushyapadapari-mān wá ek paímān jo bārah inch arthāt bārah tassu ke samān hotá hai, kavita ká charan wá pād.

FÖÖT, v. to dance, to walk, to make a foot; n. infantry, state, scheme, motion, step, — *Náchná^h, chalná^h. pánw jorñá yá lagáná^h; n. páidal yá piyáde, hálat, mansúba karakat, qadam* — n. Pádāt wá p. dátikasainya, avasthá, upáy, gati, phál dag wá phalás.

FÖÖT'EN, a. shaped in the foot — *Pair yá pánw men banáyá huá^h*.

FÖÖT'ING, n. ground for the foot, support, foundation, place, settlement, state, entrance, tread, dance — *Qadam rakhne ká zamin, páya, pusht-bān yá pusht-bāni, bun-yūd, jagah^h, pte-dāri, hálat, dakhil, qadam-zan yá raftar, rays* — Pānw dharne ká thaur, ádhār upastambh wá gorá, tal jar wá adhobhāg, sthān wá sthal, sañsthití wá chñasthāyitwa, avasthá, paith, pravés, chāl, nach.

FÖÖT'LESS, a. without feet — *Be-pair* — Pádahin wá bin pánw ká.

FÖÖT'BALL, n. a ball driven by the foot, the sport or practice of kicking the football — *Pānw se khelne yá chalné ká gend^h, pánw se gend chalné ká khel^h*.

FÖÖT'BÖY, n. a menial, an attendant in livery — *Rawunná yá naukari-amrad, chaprá-si^h* — Bálasevak wá yuvasevak, bhritiya.

FÖÖT'BREÁDTH, n. the breadth of the foot — *Pānw bhar chaurái yá chaklót^h*.

FÖÖT'BRIDGE, n. a bridge for foot passengers — *Pānw pánw chalne-wálon ke utarne ke liye ek chhotá pul^h*.

FÖÖT'CLÖTH, n. a sumpter cloth — *Ladue tahtí yá khachchar ká kaprá^h*.

FÖÖT'FALL, n. a trip of the foot, a stumble — *Luchak yá jhoin^h, thes yá thokar^h*.

FÖÖT'FIGHT, n. a fight or battle on foot — *Patdal ki laríi* — Pádikayuddh, pánw pánw ki larái. [dār — Padagarakashak, pádátikasainya.

FÖÖT'GUARDS, n. pl. guards of infantry — *Pá-piyáde muhāfiz yá nigāh-bān yá chauki*.

FÖÖT'HÖLD, n. space to hold the foot — *Jis par pair jam-kar thakarí hai^h*.

FÖÖT'LOK-ER, n. a mean flatterer — *Pair chāgne w^h, kamina khush-āmadi* — Páda-sevak charanasevak wá adhamachátukār.

FÖÖT'MAN, n. a soldier who marches and fights on foot, a runner, a servant in livery — *Pá-piyáda sipahí, harkára, naukari yá chaprási* — Pádátikayoddh, páyik wá dháwak, sevak parlohar wá kiñkar. [wak ká gun.

FÖÖT'MAN-SHIP, n. the art or faculty of a runner — *Harkára-gari* — Páyikapaná, dhá-

FÖÖT'PÁN, n. a highwayman who robs on foot — *Pá-piyáda rāh-zan yá dákati* — Batmār wá thag jo pánw pánw lút letá hai.

FÖÖT'PATH, n. a path for foot passengers — *Pag-dandí^h*.

FÖÖT'POST, n. a post that travels on foot — *Pá-piyáda harkára* — Pádátikadháwak arthāt jo páyik pánw pánw chaltá hai.

FOOR'SŌL, *n.* a soldier that serves on foot—*Pā-piyāda sipāhī*—*Pādātikayoddhā*.
FOOR'STER, *n.* trace, track, token, mark—*Patā^h*, *naqsh-i-pā*, *'alāmat*, *nishān*—*Chihn*,
pādachihn padānk wā padapit, *lakshan*, *sūk*.

FOOR'STŌOL, *n.* a stool for the feet—*Pānw rakhne ki chauki nachiyō yā morphā^h*.

FOP, *n.* (*L. vappa*) a man fond of dress and show, a coxcomb—*Chhailchikaniyā*
chhuichhābiā yā bieni^h, *chhailā yā bānkū^h*.

FOP'LING, *n.* a petty fop—*Ek chhōfū chhailā bānkā yā chhailchikaniyā^h*.

FOP'PER, *n.* vanity in dress and manners—*Albelā-pan^h*, *bānkā-pan^h*, *chhailā-pan^h*.

FOP'PISH, *a.* vain in dress and manners—*Chhailā chhailchikaniyā yā bānkū^h*.

FOP'PISH-LY, *ad.* with foolish vanity—*Albele-pan bānkē-pan yā chhuile-pan se^h*.

FOP'PISH-NESS, *n.* foolish vanity in dress—*Bānkā-pan chhailā-pan yā albelā-pan^h*.

FŌR, *prep.* (*S.*) because of, with respect to, in place of, for the sake of; *con.* because, on this account that—*Ba-subāb*, *haq-mēh rāh-se yā rū-se*, *waste 'iwaz yā ba-jāc*, *bu-li-kāz yā khātīr*; *con.* *kyūnki*, *is sabab se ki*—*Karān yā hetu se*, *prati*, *athan mēh*, *āth wā nimitta*; *con.* *is kārap wā hetu se ki*. [hetu se.

FŌR'AS-WŪCH, *ad.* in regard that—*Az-ān-jā-ki az-bas-ki yā chūnki*—*Jis kārap se wā jis*

FŌR'AGE, *n.* (*Fr. fourrage*) food for horses and cattle, search for provisions; *v.* to wander in search of provisions, to ravage, to plunder—*Chārū^h*, *chārā ki talāsh*; *v.* *chārē ki talāsh mēh idhar udhar ghūmnā*, *tārāj k.*, *gārāt k.*—*Chārā aśwādan wā gavādan*, *chārē kī khoj wā aśwādidibh janānweshan*; *v.* *chārē ke khoj mēh idhar udhar phirnā*, *lūtnā wā mār lenā*, *dakaiti k.* [Khādyadravya wā chārā jutāne w.

FŌR'A-GER, *n.* one who provides food or forage—*Khānā yā chārā muhāyā k. w.*—

FŌR'A GING, *n.* roving in search of provisions—*Chārē ki talāsh mēh idhar udhar ghūmnā*—*Chārē ke khoj mēh idhar udhar phirnā*.

FO-RAMI-NOUS, *a.* (*L. foro*) full of holes, perforated, porous—*Pur-sūrah^h*, *chhedā-huā^h*, *masām-dār masāmātt yā sūrah dār*—*Kshudrachhidramay*, *bedhā gayā*, *sūkshmarandhrayukt wā sūkshmarandhrapūrp*.

FOR-BEAR, *v.* (*S. for, leran*) to cease from, to stop, to abstain: *p. t.* **FOR-BŌRE**, *p. p.*

FOR-BŌRNE—*Mauqūf k.*, *tawaqquf k.* *yā thahar-jānā*, *bāz-rahnā dast-bar-dār h.* *gam-khānā yā dar-guzarnā*—*Nivritta h.*, *rah jānā wā ruk jānā*, *bachā-rahnā jānē d. wā chhor d.*

FOR-BEAR'ANCE, *n.* the act of forbearing, intermission, command of temper, patience—*Dar-guzar yā parhez*, *tawaqquf nūga yā waqf*, *mulāyamat hilm yā ahlīyat*, *sabr tāb yā bar-dāshī*—*Bachāw nivritti wā tyāg*, *virām wā virati*, *dam ātmasahyam wā sāhyam*, *kshamā kshānti sahan wā dhīraj*.

FOR-BEAR'ER, *n.* one who forbears—*Tawaqquf k. w.*, *bāz-rahne w.*, *dar-guzarne w. yā gam-khāne w.*—*Nivritta h. w.*, *rah jānē w.*, *ruk jānē w.*, *bachā rahne w. wā jānē d. w.*

FOR-BID, *v.* (*S. for, biddan*) to prohibit, to interdict, to oppose: *p. t.* **FOR-BĀDE**, *p. p.*

FOR-BID'DEN or **FOR-BID'**—*Man' k.*, *bāz-rakhnā*, *roknā^h*—*Haṭkānā wā hatakānā*, *vārān k.*, *ārūā wā nishedh k.*, *roknā wā bādhnā*. [wā virodh.

FOR-BID'DANCE, *n.* prohibition, edict against—*Man'*, *mumānā'at*—*Nishedh*, *vārān*

FOR-BID'DEN, *p. a.* prohibited, interdicted—*Mamnū*, *mumtana*—*Nishidh*, *nivārit*.

FOR-BID'DEN-LY, *ad.* in an unlawful manner—*Gair-shar'i taur se*, *nā-jāiz taur se*—*Vidhiviruddh wā dharmasāstraviruddh*. [roknē wā nishedh k. w.

FOR-BID'DER, *n.* one who prohibits—*Man' k. w.*, *bāz-rakhne w.*, *roknē w^h*—*Haṭkāne*

FOR-BID'DING, *p. a.* repulsive; *n.* hindrance—*Kārīh yā makrūh*; *n.* *rok-yā rukāwat^h*—*Apriti-janak trāsajanak wā ghrīnotpīdak*; *n.* *nishedh wā bādhnā*.

FŌR'CE, *n.* (*L. fortis*) strength, vigour, might, violence, compulsion, virtue, efficacy, armament; *v.* to compel, to constrain, to urge, to storm, to ravish—*Zor*, *quwwat*, *tāqūt*, *zulm yā sina-zori*, *jabr*, *kāssiyat yā wasf*, *tāsīr*, *layāz ke liye ārāsta fauj*; *v.* *mājbur k.*, *zor yā zabur-dastī se karānā*, *ba-jidd-h. tuqāzā yā tikiid k.*, *halla k.* *yā hamla kar-ke lenā*, *ba-zor hurmat-lenā yā kharāb k.*—*Bal wā śakti*, *sāmārthya*, *tej wā parīkram*, *balātkār*, *pramāth wā prasabh*, *prabhāv*, *gun wā pratip*, *yuddh ke nimitta saji hui senā*; *v.* *dabānā dhakelnā wā baddh k.*, *bal karke niyukt k. wā niyukt karānā*, *uttejjan k. wā uksanā*, *dhāwā k. wā chāpāī karke lenā*, *balātkār se pāni utirnā wā bhrāshṭ k.*

FŌR'CEFUL, *a.* violent, strong, impetuous—*Tez*, *ma'z'ūt*, *tund*—*Vegawān*, *porhā wā balawān*, *vegi*, *uchchād wā tikshn*. [nirbal, āsakt wā parākramahin.

FŌR'CELESS, *a.* weak, feeble, impotent—*Kam-zor*, *nā-tawān*, *be-quwwat*—*Nihāśkti*,

FŌR'CES, *n.* one that forces—*Mājbur k. w. yā zuhar-dastī se kōi kām karāne w.*—*Dabāne w.*, *dhakelne w.*, *baddh k. w.*, *bal ke dwārā lagāne wā karāne w.*

FŌR'CI BLE, *a.* strong, mighty, violent, impetuous, efficacious, active, powerful—*Maz-būt*, *qawī*, *tez*, *tund*, *kār-gar yā muassir*, *mujarrab*, *kārī yā zor-awar*—*Śaktimān*, *sāmārth wā tejomān*, *vegawān*, *tikshn uchchād wā vegi*, *saprabhav*, *gunpakāri wā karnī*, *balawān wā smogh*.

FŌR'CI-BLY, *ad.* strongly, powerfully, by force—*Mazbūtī se*, *quwwat yā tāqūt se*, *ba-zor*

yá jabran yá jabran-qahran—Forhá se, sámarthya śakti wá bal se, balátkár wá pramáth se. [śak ká bhíntá, kañkanukh.]

FÖR'CEPS, n. (L.) a surgical instrument—Jarráh ká chimśá, zamúr—Astrachikit.

FÖR'CI-PA-TED, a. formed like pincers—Chimśe sá baná huá^h.

FÖR'CI-PÄTION, n. a tearing with pincers—Chimśe se chir-pháp^h.

FÖRD, n. (S.) a shallow part of a river; v. to pass a river without swimming—Pá-yáb, páe-áb, daryá ká wah hīssa jise chalne se pár kar-sakeñ; v. pá-yáb utar-janá, páni meñ hal-kar yá páñw-páñw chal-kar pár k^h.—Tháh arthát nadí ká wah bhāg jisko halkar wá mañjhākar pár k^h sakaiñ; v. halkar wá mañjhākar pár k., mañjhā jáná.

FÖRD'A-BLE, a. passable without swimming—Pá-yáb, páñw-páñw chalne se pár kiye jáne ke qábil—Halkar wá mañjhākar pár kiye jáne ke yogya, uthlá.

FÖRE, a. (S.) coming or going first, not behind; ad. in the part that goes first—Awwal yá aglá, pahilá pesh yá peshin; ad. qabl pahile yá pesh—Púrva wá agra, púrva-gāmi púrvarvati wá púrva-gat; ad. púrva.

FÖRE-AD-MÖN'TISH, v. (S. fore, L. ad, moneo) to counsel before the event—Pahile se nasihat d.—Áge se upadés d. wá samjhá d.

FÖRE-AD-VISE', v. (S. fore, Fr. aviser) to counsel before the time of action—Pahile se saláh yá nasihat d.—Áge so samjhá d. wá upadés d.

FÖRE-AL-LÉGE', v. (S. fore, L. ad. lego) to mention or cite before—Pesh-tar se maz-kúr k. yá tamel meñ láná—Pahile se kahná wá pramán d.

FÖRE-ÁRM', v. (S. fore, L. armo) to arm beforehand, to prepare for attack—Pesh-az-waqt musallah k., pesh-tar se hamla ke liye taiyári k.—Pahile se yuddh ke nimitta sajaná, charhá ke nimitta sajaná wá prastut k.

FÖRE-BÖDE', v. (S. fore, bodian) to foretell, to foreknow—Pesh-goí k., pesh-tar se ma'túm k.—Lakshan ke dwára pahile se anumán k. wá kahná, pahile se ján jáná.

FÖR-BÖD'EN, n. one who forebodes—Pesh-go, fál-go—Bhaviśhyadvaktí púrvalakshapanjá wá púrvasúchak.

FÖRE-BÖD'ING, n. perception beforehand, presage—Pesh-goí yá fál-goí, fál yá shugún—Púrvalakshan ke dwára anumán, púrvasúchaná wá púrvaling.

FÖRE-CAST', v. (S. fore, Dan. kaster) to contrive beforehand, to form schemes—Pesh-bandi 'aqibat-andeshí yá dūr-andeshí k., pesh-tar se tadbír yá mansúba k.—Agra-kalpaná agravivechaná wá agtanirūpan k., pahile se upáy rachaná.

FÖRE-CAST, n. contrivance beforehand—Pesh-bandi, 'aqibat-andeshí—Púrvalakpaná dīghadrishí wá agranirūpan. [ká hīssa, galahí^h—Náw ká ágá wá púrvaabhāg.]

FÖRE-CAS-TLE, fōr'eas-sl, n. (S. fore, castel) the fore part of a ship—Jaház ke áge.

FÖRE'CIT-ED, a. (S. fore, L. cito) quoted before or above—Mazkúr, maurum, margum, mastúr, masdírú-bálá—Púrvalikhit wá púrva-vijnápit, púrvokt.

FÖRE-CLOSE', v. (S. fore, L. clausum) to shut up, to preclude, to prevent—Band k., báz-rakhná, mar' k.—Múndná, rokná wá pratibandh k., nishedh k. wá árná.

FÖRE-CON-ÇEIVE', v. (S. fore, L. con, capio) to imagine beforehand—Pesh-tar se khayál yá qiyás k.—Púrva-vivechaná k. wá pahile se chintá k.

FÖRE-DATE', v. (S. fore, L. datum) to date before the true time—Pahile kí tárikh dálná yá d.—Pahile kí tithi likhná dená wá dálná.

FÖRE'DECK, n. (S. fore, decan) the fore part of a deck or ship—Jaház ke agári kí munzil yá hīssa—Naukáprishíthí kí púrvaabhāg wá agrabhāg.

FÖRE-DE SIGN', fōr-de-sin', v. (S. fore, L. de, signo) to plan beforehand—Pesh-bandi k. yá pesh-tar se mansúba k.—Púrva-vivechaná k. wá pahile se upáy bāndhná.

FÖRE-DE-TÉRMINE, v. (S. fore, L. de, terminus) to decree beforehand—Pesh-tar se tajwíz k. yá thahráná—Pahile se nischt wá nirpít k.

FÖRE-DÖÖM', v. (S. fore, dom) to doom beforehand; n. previous doom—Áge se mu-qarrar yá muqaddar k.; n. qarár-i-muqaddam yá taqdir—Púrva-vichár k. wá pahile se nirpít k.; n. púrva-nirūpan wá púrva-nirdhāran. [yá sará^h.]

FÖRE'END, n. (S. fore, ende) the end which precedes, the anterior part—Ágá^h, máthá.

FÖRE-FÄ'THER, n. (S. fore, fæder) an ancestor—Jadd, buzurg, mūris—Púrva-purush, purkhá. [k., báz rakhná, mahfúz rakhná—Vāran k., rokná yá árná, dúr k., bacháná.]

FÖRE-FÉND', v. (S. fore, L. defendo) to prohibit, to avert, to secure—Man' yá daf'.

FÖRE-FIN-GER, n. (S. fore, finger) the finger next the thumb—Angusht-i-shahádat, sabbába—Pradesani wá tarjani. [hāsh^h.]

FÖRE'FOÖT, n. (S. fore, fot) the anterior foot of a quadruped—Aglá páñw^h, aglá.

FÖRE'FRÖNT, n. (S. fore, L. frons) the foremost part—Ágá agári yá muhrá^h.

FÖRE'GAME, n. (S. fore, gamen) a first game, the first plan—Awwal khel, awwal mansúba yá tadbír—Pahilá khel, pahilá upáy.

FÖRE-GÖ', v. (S. fore, gan) to quit, to give up, to resign—Tar' k., chhorná^h, dast-bar-dár k.—Tyáganá wá tyág k., jáne d., tajná wá chhor baithná.

FÖRE'ÖÖ-ER, n. one who goes before another or forbears to enjoy—Qabl jáne w. yá dast-bardár hone w. yá dar-guzarne w.—Dúsré ke áge jáne w. wá chhor baithne w.

FORE'GROUND, *n.* (S. *fore*, *grund*) the part of a picture which seems to lie before the figures—*Taswir ká ágá yá uske sámnne kí jagah*—Chitrगतabhūmí ká agrabhág arthát obitra ká ágá wá uske sámnne kí jagah.

FORE'HAND, *n.* (S. *fore*, *hund*) the part of a horse which is before the rider; *a.* done sooner than is regular—*Ghore ká wah hiasa jo sawár ke sámnne rahatá hai*; *a.* mut'áiyín waqt ke áge ya'ni bahut jalál meñ kiya huá—*Ghore ká wah bhág jo ghurcharhe ke áge wá sámnne rahatá hai*; *a.* niyamit kál se púrv arthát bahut ághra kiya huá.

FORE'HAND-ED *a.* early, timely, seasonable, formed in the fore parts—*Sawere^b, bar-waqt, bar-aiyám yá bar-mahal, agle hisson meñ banáyá huá*—Sakál wá niyamit kál ke pahile, uchit kálin, kálanukúl kálanusári wá sámayik, púrv wá agle bhágon meñ baná huá. [ní yá jabín—Lalít lalátapatta lalátataf wá bhál.

FORE'HEAD, *n.* (S. *fore*, *head*) the part of the face which is above the eyes—*Peshá-FORE'HEAD*, *v.* (S. *fore*, *hyran*) to be informed before—*Pesh-tar se gosh-guzár wáqif yá ágá h.*—Pahile se vijnápit jnápit wá súchit h.

FORE'HEW, *v.* (S. *fore*, *heawan*) to cut in front—*Sámnne taráshná*—Áge kí or kátná.

FORE'HORSE, *n.* (S. *fore*, *horse*) the foremost horse in a team—*Jo ghorá sab ke áge jotá rahatá hai^b.*

FORE'IGN, *fór'in*, *a.* (L. *foris*) belonging to another nation or country, alien, remote, extraneous, not to the purpose—*Gair qaum yá gair mulk ká, ajnabí, ba'id, 'árisi yá bálás, be'aláqa ná-bakár yá he-húda*—Videśí, paradesí wá anyadesí, dúr, úp-urí wá báharí, asaigat asambandhí wá asamparkí.

FORE'IGN-ER, *n.* one born in a foreign country, not a native, a stranger—*Jo shakhs gair mulk meñ paidá huá ho, gair-watan, ajnabí*—Jo jan bhinnades meñ janmá hu, videśí wá paradesí, vahirang aparichit wá anján. [bandh.

FORE'IGN-NESS, *n.* want of relation—*Ajnabiyat yá begánagi*—Asampark wá asamparkí.

FORE-I-MAGINE, *v.* (S. *fore*, L. *imago*) to conceive or fancy before proof—*Pesh-tar se yá isbat ke pesh-tar khayál k.*—Pahile se wá pramán ke pahile sochná wá chintá k.

FORE-JUDGE, *v.* (S. *fore*, L. *judge*) to judge before hearing facts and proof—*Haqiqat aur isbat sunne ke pesh-tar tujiiz k.*—Vittánt aur pramán sunne ke pahile vichár wá nirnay k.

FORE-JUDG'MENT, *n.* judgment formed beforehand—*Haqiqat aur isbat sunne ke pesh-tar kí tujiiz*—Vittánt aur pramán sunne ke pahile ká vichár wá nirnay.

FORE-KNOW, *fór-nó*, *v.* (S. *fore*, *cnaun*) to have previous knowledge of, to foresee—*Pesh-tar se ma'lúm k., pesh-bini k.*—Pahile se jánmá, áge se dekhná.

FORE-KNOW'ABLE, *a.* that may be foreknown—*Pesh-tar se ma'lúm hone ke qábil*—Pahile se dekke jáne ke yogya, púrvajñeya, púrvajñátavya [Pahile se ján jáne w.

FORE-KNOW'ER, *n.* one who foreknows—*Pesh-tar se ma'lúm k. w., pesh-bini k. w.*

FORE-KNOW'LEDGE, *n.* knowledge of what is to happen, prescience—*'Ilm-i-qáib, qáib-dáni yá pesh-bini*—Púrvajñán, bhavishyagijnán wá bháviijnán.

FORE'LAND, *n.* (S. *fore*, *land*) a promontory, a headland, a cape—*Daryá meñ barh-kar nikálí hui samín kí nok, teg-i-koh, rás*—Bhūmí ká bhág jo samudra meñ ubhar wá nikál jatá hai, bhūminásiká, antárip.

FORE-LAY, *v.* (S. *fore*, *legan*) to lay wait for, to prevent, to lay beforehand—*Kamín-gáh meñ baithálná, mun' k., pesh-tar se rakhná*—Ghát meñ baithálná, rokhná, pahile se dharná. [se apní dekhá dekhí kót bát karáwe^b.

FORE-LEAD'ER, *n.* (S. *fore*, *leadan*) one who leads others by his example—*Jo auron FORE'LEAD'ER*, *n.* (S. *fore*, *loc*) the hair on the forehead—*Peshint ke úpar ká bál*—Laláta-keś mastakágrakes bhramarálak wá lalát ke úpar ke keś. [bini k.—Pahile se dekhná.

FORE'LOOK, *v.* (S. *fore*, *locean*) to see beforehand—*Pesh-tar se dekhná ya'ni pesh-FORE'LOOK, *v.* (S. *fore*, *man*) the first or chief person—*Sar-dár yá nír yá peshwá*—Pradhán wá mukhya vyakti, mukhiyá.*

FORE'MAST, *n.* (S. *fore*, *mast*) the mast nearest the head of a ship—*Jaház ke agári ká mastúl*—Nauká ke agrabhág ká gunavrikshak. [musdúra-bálá—Púrvokt.

FORE-MENTIONED, *a.* (S. *fore*, L. *mentio*) mentioned or recited before—*Maskúr, FORE-MENTIONED, *a.* (S. *fore*, *mest*) first in place or dignity—*Awwal yá sadr*—Pradhán agra wá mukhya.*

FORE'MOTH'ER, *n.* (S. *fore*, *modor*) a female ancestor—*Jadda*—Dádí, paradádi.

FORE'NAMED, *a.* (S. *fore*, *nama*) named or mentioned before—*Maskúr yá masbúr*—Púrvokt wá púrvábhihit.

FORE'NOON, *n.* (S. *fore*, *non*) the time from morning to mid-day—*Awwal-i-do-pahar, do-pahar se pahile ká waqt*—Púrváhna wá púrváhnakál, dopahar se pahile ká samay.

FORE'NOTICE, *n.* (S. *fore*, L. *noto*) notice of an event before it happens—*Kisi májare yá sar-guzasht kí pesh-ágáhi yá pesh-ittilá, pesh-khabar*—Púrvavijnápan wá púrvasúchan. [lég—Kachahri ká sambandhí.

FORE'NSIC, *a.* (L. *forum*) belonging to courts of judicature—*'Adálaton ke muta'al-*

- FORE-OR-DĀIN'**, *v.* (S. *fore*, L. *ordo*) to ordain beforehand, to predestinate—*Pesh-tar se muqarrar k.*, *muqaddar k.*—Pahile se nirupan k. wā nirupanā, pahile se nir-dhāraṇ k. wā sthir k. [wā pūrvanirūpan, *graniśchay wā pūrvanirnay.
- FORE-OR-DĀN'TI'N**, *n.* predestination—*Tagdūr, qarūr i-muqaddam*—Pūrvanirdhāraṇ
- FORE-PĀRT**, *n.* (S. *fore*, L. *pars*) the part first in time or place—*Wagt yī jagah kā auwal hissa, aglā hissa, agwārā*—Kāl wī sthān kā prathamabhāg, prathamabhāg wā agrabhāg. [guzrā huā—Kisi nirūpit kāl se pūrv vyatit.
- FORE-PĀST**, *a.* (S. *fore*, L. *passum*) past before a certain time—*Kisi waqt ke qabl*
- FORE-POSSESSED'**, *a.* (S. *fore*, L. *possessum*) holding formerly in possession—*Sā-biq meṇ yā pesh-tar dakhil meṇ rakhne w.*—Āge wā pūrvakāl-meṇ adhikār meṇ rakh-ne w. [yā dām thahrānā—Pahile se bhāw k. wā mol thahrānā.
- FORE-PRIZE'**, *v.* (S. *fore*, L. *pretium*) to rate beforehand—*Pesh-tar se qimat luginā*
- FORE-PROMISED**, *a.* (S. *fore*, L. *pro, missum*) promised beforehand—*Pesh-tar se iq-rār yā qanl kiya gayā, pesh-ma'huā, pes mau'ūd*—Pūrvapratijñāt.
- FORE-RĀNK**, *n.* (S. *fore*, Fr. *rang*) the first rank, the front—*Auwal darja yā safi-auwal, pesh-gāh*—Agrapad prathamapad wā prathamaśreṇī, mubṛī mukhrā śmānā wā agrabhāg. [vapathan wā pūrvādhyayan.
- FORE-READING**, *n.* (S. *fore*, *rādan*) previous perusal—*Pesh-tar kā mātālā'a*—Pūr-
- FORE-RE-CITED**, *a.* (S. *fore*, L. *re, cito*) mentioned or recited before—*Mazkūr, mazbūr, mastūr, masdūra-bālā*—Pūrvokt wā pūrvābhīhit.
- FORE RE-MEMBERED**, *a.* (S. *fore*, L. *memor*) called to mind before—*Pesh-tar se yād kiya gayā*—Pūrvasmrit, pahile se chetī gayā.
- FORE-RIGHT'**, *fōr'rit*, *a.* (S. *fore*, *riht*) ready, forward, quickly; *ad. forward*—*Ku-mar-basta yā āmadā, mustū'idd, tez yā juld*; *ad. āge yā barh-ke*—Prastut, utārū, śighra wā utāwā. [ānā, āge laṭhnā, āge jānā.
- FORE-RŪN'**, *v.* (S. *fore*, *rennan*) to come before, to advance before, to precede—*Āge*
- FORE-RŪN'ER**, *n.* a messenger sent before, a harbinger, a predecessor, a prognostic—*Jo hukira pesh-tar bhej diya jāta hai, pesh-rau, peshīn, 'alāmat pesh-numā yā pesh-khabarī*—Jo dhāwak pahile bhej diya jāta hai, agresar wā agrasar, pūrvadhikārī pūrvabhogī wā agriag, pūrvalakṣaṇ wā pūrvasūchakachihṇ.
- FORE-SAIL**, *n.* (S. *fore*, *segel*) the sail of the foremast—*Jahāz ke agārī ke mastūl kā pāl*—Naukā ke agriabhāg ke gunavrikṣh kā pāl.
- FORE-SĀY'**, *v.* (S. *fore*, *segan*) to predict, to prophesy, to foretell—*Pesh-goī k.*, *gaib kī khabar kohnā, āyande kī bāt kahnā*—Bhaviśhyat kahnā, āgam kahnā wā bhāṭkhnā, āge se jātinī wā kahnā. *—Pūrvokt wā prāgnkt.
- FORE-SEED**, *a.* described or spoken of before—*Mazkūr, mazbūr, mastūr, masdūra-bālā*
- FORE-SEE'**, *v.* (S. *fore*, *seon*) to see beforehand, to foreknow—*Pesh-bīn k.*, *pesh-tar se ma'lūm k.*—Pahile se dekhnā arthāt anāgat parinām wā bhaviśhyat dekhnā, pahile se jānā. [anigatadarśī pūrvadarśī wā bhaviśhyaddarśī.
- FORE-SEER**, *n.* one who foresees—*Pesh-bīn k. w.*, *pesh-tar se ma'lūm k. w.*—Agradarśī
- FORE SEIZE'**, *v.* (S. *fore*, Fr. *saisir*) to grasp beforehand—*Pahile se pakarnā*.
- FORESHADOW**, *v.* (S. *fore*, *secud*) to signify beforehand, to typify—*Pesh-tar se batlānā, pesh-tar se dal'ilat k. yā 'alāmat kar-ke dikhlanā*—Pahile se jātinā wā pūrvavarṇan k., pūrvamūrti k. arthāt chihṇ wā lakṣaṇ ke dwārā dikhlanā.
- FORESHIP**, *n.* (S. *fore*, *scip*) the fore part of a ship—*Jahāz ke agārī kā hissa*—Naukā kā pūrvabhāg wā agrabhāg.
- FORE SHORTEN**, *fōr shōrt'n*, *v.* (S. *fore*, *scort*) to shorten projecting parts of figures in drawing—*Tuswiron ke ubhare hue hisson ko chhotā k. tā kī piche ke dekh-pureṇ*—Chitron ke ubhare hue bhāgōn ko chhotā k. jismēn piche hārī ke dekh paraiṇ.
- FORE SHORTEN-ING**, *n.* the act of shortening projecting parts of figures in drawing—*Tuswiron ke ubhare hue hisson ko chhotā k.*—Chitron ke ubhare āge nikale hue bhāgōn ko chhotā k.
- FORE-SHOW'**, *v.* (S. *fore*, *seawian*) to show or represent beforehand, to predict—*Pesh-numāi k.*, *pesh-goī k.*—Pūrvalakṣaṇ d., bhaviśhyatsūchan k. wā pūrvavarṇan k., āgam bhāṭkhnā wā bhaviśhyat kahnā. [w. bhaviśhyatsūchak, āgambhāṭhī.
- FORE-SHOW'ER**, *n.* one who foreshows—*Pesh-numāi k. w.*, *pesh-go*—Pūrvalakṣaṇ d.
- FORE-SIDE**, *n.* (S. *fore*, *side*) the front side, a specious outside—*Āgā yā sāmnē kī taraf, zāhir-numā sūrat yā nī jo sūrat dekhne meṇ achchhī ma'lūm ho*—Agwārā wā agrabhāg, bāhari or jo dekhne meṇ achchhī lagai.
- FORESIGHT**, *fōr'sit*, *n.* (S. *fore*, *gesight*) the act of foreseeing, foreknowledge—*Pesh-bīn yā dūr'īnī, gaib-dīnī yā 'ilm-i-gaib*—Pūrvadrishti wā paripīmadrishti, agrajñān pūrvajñān wā bhāvijñān.
- FORE SIGNIFY**, *v.* (S. *fore*, L. *signum, facio*) to betoken, to foreshow, to typify—*Dalālat k.*, *pesh-numāi k.*, *zāhir k. yā 'alāmat kar-ke dikhlanā*—Jatinā batlānā wā pūrvalakṣaṇ d., bhaviśhyatsūchan k., pūrvamūrti k. arthāt chihṇ wā lakṣaṇ ke dwārā pahile se dikhlanā.

- FORESKIN**, *n.* (S. *fore, scin*) the prepuce—*Nūni ke muñh ke upar ká chamrā^b*—Ling-āgratwak liṅgāgracharm wā śiśnāgratwak.
- FORESKIRT**, *n.* (S. *fore, Dan. skirt*) the loose part of a coat before—*Pesh-dāman yā tālā-bar*—Age ká añchal, paridhan ká āgrāñchal, vastrāñchal.
- FORE-SPEAK**, *v.* (S. *fore, speccan*) to predict, to foretell, to forbid—*Pesh-goī k., pesh-tar se kahná, man' k.*—Bhavishyat kalnā āgam bhākinā, vārap wā nishedh k.
- FORE-SPEAK'ING**, *n.* a prediction—*Pesh-goī*—Bhāvīkathan wā bhavishyatkathan.
- FORE-SPENT**, *a.* (S. *fore, spendan*) past, bestowed before, wasted—*Gurrā yā gu-zashta, pesh-tar diyā huā, māinda yā za'if*—Vyatit, pūrādatta, kshīṇabāl wā khinna.
- FOREST**, *n.* (Fr. *forêt*) a tract of land covered with trees; *a.* sylvan, rustic—*Jan-gal^b*; *a.* *jangal^b, dīhgānī*—Aranya, van wā ban; *a.* āranayak, grāmya wā grāmīya.
- FOREST-ER**, *a.* supplied with trees—*Darakhton se bharā huā, pur-darakht*—Vriśhamay.
- FOREST ER**, *n.* the keeper of a forest, an inhabitant of a forest, a forest tree—*Jangal ká amin yā rakhwālā, jangal ká bāshanda, jangal ká darakht*—Aranyādhyaksh wā aranyarakshak, vanavāsī vanasthāyī wā aranyavāsī, vanavriksh wā ban ká per.
- FORE-STALL**, *v.* (S. *fore, steal*) to take beforehand, to anticipate—*Pesh-dastī k., sabqat yā pesh-qadamī k.*—Age se le rakhnā, pahile se grahan k.
- FORE-STALL'ER**, *n.* one who foretells—*Pesh-dastī sabqat yā pesh-qadamī k. w.*—Age se le rakhne w., pahile se grahan k. w.
- FORE-TASTE**, *v.* (S. *fore, Fr. tâter*) to taste before, to anticipate—*Pesh-tar maza yā zāiqa lenā, pesh-dastī sabqat yā pesh-qadamī k.*—Pūrvāswādan k. wā pahile swād lenā, āge se lenā.
- FORE-TASTE**, *n.* a taste before, anticipation—*Pesh-tar maza yā zāiqa ká lenā, pesh dastī tasawwur yā chāshnī*—Pūrvāswād wā pūrvāswādan, pūrvānubhav pūrvajñān wā pūrvagrahan.
- FORE-TEACH**, *v.* (S. *fore, tēcan*) to teach before, to inculcate aforetime—*Pesh tar tēlim k., waqt ke pesh tar sikhlanā*—Pahile sikhānā, samay ke pahile sikhā k.
- FORE-TELL**, *v.* (S. *fore, tellan*) to predict, to prophesy, *p. t. and p. p.* **FORE-TELL'**—*Pesh-tar kahná, pesh-goī k. yā gaib k. bāt batlanā*—Age jātinā wā kahná, āgamabhāknā wā bhavishyat kahná. [bhāvīvaktā.]
- FORE-TELL'ER**, *n.* one who foretells—*Pesh-go. fāl-go*—Agravādī āgambhākhī wā
- FORE-TELL'ING**, *n.* prediction—*Pesh-goī yā fāl-goī*—Pūrvakathan bhāvīkathan wā bhavishyatkathan.
- FORE-THINK**, *v.* (S. *fore, thencan*) to anticipate in the mind, to contrive before—*Pesh-tar se qiyās k., pesh-bandī 'āqibat-andeshī yā dūr-andeshī k.*—Age se sochnā, pūrvavivechanā k. wā pahile se upāy bīndhnā.
- FORE-THOUGHT**, *n.* prescience, provident care—*Gaib-dānī yā pesh bīnī, 'āqibat-andeshī yā pesh-bandī*—Pūrvavivechanā wā pūrvajñān, pūrvadishṭī wā parīnamadishṭī.
- FORE-TOKEN**, *fūr-tō'kn*, *n.* (S. *fore, tacen*) a previous sign; *v.* to foreshow—*Dalā-lat yā pesh-tar kī 'alāmat*; *v. dalālat k. yā pesh-tar se dikhlanā*—Pūrvachihn pūrvālakshan wā pūrvāliṅg; *v. pūrvalakshan d. wā pahile se dikhlanā wā batānā.*
- FORE-TOOTH**, *n.* (S. *fore, toth*) a tooth in the fore part of the mouth—*Aglā-dānth, pesh-dandān*—Agradant rājadant wā sammukhadant.
- FORETOP**, *n.* (S. *fore, top*) the hair on the forehead, the fore part of a head-dress—*Peshānī ke upar ká bāl, orhni ke āge ká hissā*—Mastakāgrakes arthāt kapāl ke upar ká keś, mastakavastra wā orhni ká āgrahhig.
- FOR'EVER**, *ad.* (S. *for, afor*) at all times, eternally, without end—*Har-hamesh, hamesh, mud'im yā dāinan*—Nitya, sachī wā sarvadī, anantakāl.
- FORE-VOUCHED**, *a.* (S. *fore, L. voco*) affirmed before, formerly told—*Pesh-tar kahā huā, sābiq meñ kahā huā*—Age kahā huā, pūrvakāl meñ kahā huā.
- FORE-WARN**, *v.* (S. *fore, warnian*) to admonish beforehand, to caution against—*Pesh-tar se nasihat yā salāh d., khabar-dār yā āgāh k.*—Pahile se upadēś wā pūrvālakshan d., āge se jātinā wā chetānā. [Pūrvopadēś wā āge kī chetānā.]
- FORE-WARN'ING**, *n.* previous admonition—*Pesh-nasihat pesh-āgāhī yā pesh-tambh*—
- FORE-WISH**, *v.* (S. *fore, wiscan*) to desire beforehand—*Pesh-khwāhī k., pesh-tar se ārsā yā tamannā rakhnā*—Pahile se ichchhā wā ākāṅkshā k.
- FORE-WORN**, *a.* (S. *fore, worian*) worn out, wasted by time or use—*Be-jān yā de-hāl, gayā gurrā yā mallā*—Jirp, jarjar wā silpat.
- FORFEIT**, *v.* (L. *foris, factum*) to lose by some offence; *n.* fine for an offence—*Tāwān jarimāna yā gunāh-gārī d., gunāh kī sazzā meñ khonā*; *n. tāwān jarimāna yā gunāh-gārī*—Dand meñ d. wā khonā; *n. dand*. [taniy wā apaharanīya.]
- FORFEIT-A-BLE**, *a.* subject to forfeiture—*Zabṭī ke qābil, qābil-i-zabṭī*—Dandya apavar-
- FORFEITURE**, *n.* the act of forfeiting, the thing forfeited, a fine, a mulct—*Zabṭī yā qurqī, zabṭ yā qurq kī guī shai, tāwān, jarimāna*—Apahār wā apavartan, apahrit vastu, dand, dhanadand wā arthadand.
- FORFEX**, *n.* (L.) a pair of scissors—*Miqrās yā qāincht*—Katarnī.

FOR-GAVE, *p. t. of forgive*—*Forgive ká mázi-mullaq*—*Forgive ká sámányabhút.*

FORGE, *n. (Fr.) a place where iron is wrought, a place where any thing is made; v. to form by the hammer, to beat into shape, to counterfeit, to falsify*—*Lohár-khána, koi jagah jahá. koi chíz banti hai, áhan-gar-khána; v. garhná^h, thónk-thónk-kar banána, libási banána, ja'l k. yá ikhtirá' k.*—*Lohár ki bhatthi, koi nirmāpaathan; v. hathaurē se thónkkar banána, pīpātkar banána, ehhal karke mithyá banána, jhūthá banána.*

[*pīpātkar banána w., kritrim wá jhūthá banána w.*]

FÖR'GER, *n. one who forges, a falsifier*—*Garhne w^h, ja'l-sáz*—*Thónkthónkkar wá FÖR'GER-y, n. the crime of falsifying*—*Ja'l yá ja'l-sázi*—*Kritrimalekhakaran wá kūtātā.*

FOR-GÉT', *v. (S. for, getan)* to lose memory of, to neglect: *p. t. FÖR-GÖT', p. p. FÖR-GÖT'TEN or FÖR-GÖT'*—*Farámosh k., gaflat k.*—*Bhúlñá bisarná bisarná wá avamarshan k., anavadhān avajñá wá amanoyog k.*

FÖR-GÉT'PÖL, *a. apt to forget, heedless*—*Farámosh-gár yá naryán, gáfl*—*Bhullú bhu-lakkar bisarú vismarāñasil wá vismátrak, asoch wá asavadhān.*

FÖR-GÉT'PÖL-NESS, *n. loss of memory, neglect*—*Farámoshi yá naryán, gaflat*—*Bhúl bhu-láhat bisráhat vismriti vismarāñasilatá wá asamarāñ, anavadhān avajñá wá amanoyog.*

FÖR-GÉT'TER, *n. one who forgets*—*Farámosh k. w., gaflat k. w.*—*Bhulne w., bisarne w., bisarne w. wá vismriti k. w.*

[*dhan wá amanoyog se.*]

FÖR-GÉT'TING-LY, *ad. without attention*—*Gaflō' de-khabari yá be-parwā se*—*Anava-FÖR-GIVE', v. (S. for, gifan)* to pardon, to remit: *p. t. FÖR-GÁVE, p. p. FÖR-GY'EN*—*Mu'áf k., 'afú k., bakhshná yá dar-guzarná*—*Kshamá k., chhorná wá jane d.*

FÖR-GIVE'NESS, *n. the act of forgiving, pardon*—*'Afú, dar-guzar yá mu'áf*—*Kshamá, kshánti wá aparádhakshamá.*

[*Kshamáshátri.*]

FÖR-GY'ER, *n. one who forgives*—*Khatá-bakhsh, ámurz-gár gaffár yá bakhshanda*—*FÖR-GY'ING, p. a. disposed to forgive*—*Khatá-bakhsh bakhshanda yá gaffúr*—*Kshamá-wán.*

FÖR-GÖT', *p. t. and p. p. of forget*—*Forget ká mázi-mullaq aur mázi-ma'tuf' alai-hi yá f'i-l-ma'tuf*—*Forget ká sámányabhút aur purnakriyá wá púrvakálikakriyá.*

FÖR-GÖT'TEN, *for-göt'tn, p. p. of forget*—*Forget ká mázi-ma'tuf' alai-hi yá f'i-l-ma'tuf*—*Forget ki purnakriyá wá púrvakálikakriyá.*

[*paradesi.*]

FÖR'IN'SE-CAL, *a. (L. foris, secus)* foreign, alien—*Gair-mulk ká, ajnabi*—*Videśi,*

FÖRK, *n. (S. forc)* an instrument divided at the end into two or more points or prongs; *v. to shoot into blades, to divide*—*Kat shákhoñ ká kántá; v. shákñ nikatná, do-shákñá yá mumqasim h.*—*Anekaśūlavishisht kántá wá astra; v. sūl wá kántá nikalná, prithak wá bhinna h.*

[*wá kantakákár.*]

FÖRK'ED, *a. opening into two or more parts*—*Shákñ-dár yá kánte-dár*—*Sákñhavisisht*

FÖRK'ED-NESS, *n. the quality or state of being forked*—*Shákñ-dári*—*Sákñhavisishtatá wá kantakákáratwa.*

[*sákñhavisisht.*]

FÖRK'Y, *a. opening into two or more parts*—*Shákñ-dár yá kánte-dár*—*Kantakákár wá FÖR'LÖRN', a. (S. for, leoran)* forsaken, helpless, destitute, desperate; *n. a lost, forsaken, solitary person*—*Tark-kiyá-gayá tanhá yá sunsán, lá-chár yá be-kas, be-maqdúr yá 'áji, ná-ummed; n. be-nawá-o-tanhá shakhs*—*Tyakt chhor-di-yá-gayá skelá wá suná, sahayahin wá nirásray, gatihin wá daridra, niravalamb wá nirás; n. anáth aur ekáki purush.*

FÖR'LÖRN'NESS, *n. destitution, misery, solitude*—*Be-maqdúri 'áji yá musliq, be-kasi yá shikasta-háli, tanhá yá khalwat*—*Dúridrya wá bandhuhinatá, durgati wá garhaduhkh, ekántatá ekálitá wá nirjanatá.*

FÖRM, *n. (L. forma)* shape, figure, beauty, order, stated method, empty show, ceremony; *v. to make, to shape, to model, to plan, to arrange*—*Súrat, shakl, khób-súrat, tartib yá intizam, rasm, dastúr yá zábíta, numáish yá zahír-dári, takalluf yá qá'ida; v. banána^h, garhná^h, naqsha k., mansúba k., taiyar yá murattab k.*—*Ákár wá rúp, ákriti wá murti, saundarya wá lávanya, kram, niyam riti dhar wá vyavahár, dekháw wá upari dekháw, shishgáchar wá vidhi; v. nirmán k., dauliyáw, rachaná, bándhná wá vidhán k., kram se rakhná sañwárná wá sajaná.*

FÖRM, *n. a long seat, a class, seat of a hare*—*Ek qism ki lambi chauki, tálibu-l-'ilmóh ká darja, khargosh ká bistar*—*Ek prakár ki lambi chauki, chhátravarg arthát sahadhyá-yiyon ki pañkti, sasakasán wá sasakasayyá arthát kharáhe ká bichhaná.*

FÖR'MAL, *a. ceremonious, precise, exact, regular, methodical, external*—*Takalluf-mi-náj, sakht yá rasmi, gánúni, áini, shar'i, zahiri*—*Niyamasil wá ásharasevi, kará wá rityanuyái, thik wá yáthárthik, niyamánusári, kramánukári wá kramánusári, báhari wá upari.*

FÖR'MAL-IST, *n. an observer of forms only*—*Faqat rasm yá dastúr mánne w., zahír-dár*—*Niyamamátasevi ritimátráshári wá váhyadl armanishth.*

FÖR'MÁL'I-TY, *n. ceremony, order, method*—*Takalluf yá tamalluq, tartib yá intizam, dastúr zábíta yá rasm*—*Sabhyaritinishthá, kram wá vyavasthá, niyam vidhi vyavahár wá riti.*

FÖR'MAL-LY, *ad.* in a formal manner, precisely — *Bā-qā'ida yā rasm ke muwāfiq, hasb-ā-bita ba-saḥkhi yā bi-ānāh* — Sabhyaniyamānusār wā yathāvidhi, ṭhikṭhik wā ritya-nusār.

FÖR'MÄ'TION, *n.* the act of forming, production — *Tarkib yā saḥkhi, p. idāish yā ijād* — Bawāṭ banāw nirmān wā rachanā, utpādān wā utpatti.

FÖR'MÄ-TIVE, *a.* giving form, plastic — *Shakl tarkib yā sūrat d. w., naqsha-band* — Akṛakārī, rūpakārī wā rūpakar. [rachak wā srashṭā, kartā wā kārak.

FÖR'MER, *n.* one who forms, a maker — *Banāne w.^h, karne w.^h* — Nirmatā vidhāyak
FÖR'MŦL, *a.* ready to form, imaginative — *Banāne ke liye āmāda yā taiyār, pur-khayāl* — Nirmāṣaṇī wā rachane ke nimitta upasthit, vibhāvanaṣī. [nirākār.

FÖR'MLESS, *a.* without regular form, shapeless — *Be-dhab, be-daul* — Kudaul, arūp wā
FÖR'MU-LÄ, *n.* a prescribed form or order — *Zābita dastūr yā qā'ida* — Vidhi niyam wā paripāṭī. [— Niyamagranth vidhipaddhati wā kriyāpaddhati.

FÖR'MU-LÄ-BY, *n.* a book of stated forms — *Qānūn-nāma 'aqa'id-nāma yā dastūru-l-'amal*
FÖR'MER, *a.* (S. form) before another in time, mentioned before another, past —

Dūre ke pesh-tar, dūre ke pesh-tar mazkūr, guzrā — Samay meṁ dūre se pūr wā pahle, dūre ke pahle ukt wā kahā gayā, gatakālīn wā vyatit.

FÖR'MER-LY, *ad.* in time past, of old — *Pesh-tar yā awwal meṁ, sābiq meṁ* — Gatakāl meṁ wā āge ke dinōṁ meṁ, pūrvakālīn wā āge.

FÖR-MI-CÄ'TION, *n.* (L. formica) a sensation as of ants creeping over the skin — *Badan par chyuntīyon kā reṅgnā aisi mal'ūm h.* — Sarīr par chyuntīyon kā reṅgnā aisi jān parnā.

FÖR-MI-DA-BLE, *a.* (L. formido) exciting fear, terrible, dreadful, tremendous — *Mukh, haibat-nāk, haul-nāk, khauf-nāk* — Bhayajanak, bhayaṅkar, bhayānak, trāsakar wā dārup. [Bhayānakatwa wā dāruṇyā.

FÖR-MI-DA-BLE-NESS, *n.* the state of being formidable — *Haibat-nākī yā haul-nākī* — **FÖR-MI-DA-BLY**, *ad.* in a formidable manner — *Haibat-nākī yā haul-nākī se* — Bhayaṅkar prakrī se. [wī vyabhihārī k.

FÖR'NI-CATE, *v.* (L. fornix) to commit lewdness — *Zinā yā zinā kāri k.* — Chhīnālā
FÖR'NI-CÄ'TION, *n.* incontinence or lewdness of unmarried persons — *An-byāhi 'aurat yā an-byāhe mard ki zinā-kāri, zinā* — Kuṇārī strī wā kuṇāre purush ki lampatātā, vyabhihār.

[lampat wā vyabhihārī.
FÖR'NI-CÄ-TOR, *n.* one who commits fornication — *Zāni fāsiq yā zinā-kār* — Chhīnālā
FÖR'NI-CÄ-TRESS, *n.* an unmarried woman guilty of lewdness — *Zāniya fāsiqa fāhiṣha yā fājira* — Chhīnālā puṇśchālī wā vyabhihārīṇī.

FÖR'RAY, *v.* (forage?) to ravage, to spoil a country; *n.* the act of ravaging — *Tākhṭ-o-tārāj k., kisi mulk ko tabāh yā wirūn k.*; *n.* tākhṭ-o-tārāj — Lūṭṭī k., kisi deś ko ujārnā; *n.* ujār wā lūṭṭā.

FÖR-SÄKE, *v.* (S. for, secan) to leave, to desert: *p. t.* **FÖR-SÖÖK**, *p. p.* **FÖR-SÄ'KEN** — *Tark k., chhorṇā* — Tyāg wā parityāg k., tajnā.

FÖR-SÄKER, *n.* one who forsakes — *Tark k. w., tārik, chhor d. w.^h* — Tajne w., tyāgi.
FÖR-SÖÖTH, *ad.* (S. for, soth) in truth — *Fi-l-haqiqat, fi-l-wāqī, haqiqatan, nafs-u-l-amr meṁ, yaqīnān* — Sachmuch, satya.

FÖR-SWEÄR, *v.* (S. for, swerian) to renounce or deny upon oath, to swear falsely: *p. t.* **FÖR-SWÖKE**, *p. p.* **FÖR-SWÖRN** — *Qasam yā half par tark yā inkār k., khilāf qasam khānā yā jhūth half k.* — Śapathapūrvak tyāganā wā aswikār k., mithyā śapath k. wā jhūthī kiriyā wā soṅh khānā.

FÖRT, *n.* (L. fortis) a fortified place — *Qal'a yā hisār* — Koṭ wā garh. [rakshīt.
FÖRT'ED, *a.* guarded by forts — *Qal'aon se mahfūz* — Koṭh wā garhōṁ se pusht wā su-

FÖR'TI-FŦ, *v.* to strengthen, to confirm, to fix — *Mazbūt k. yā qal'a-bandi k., mustahkam k., muqarrar k.* — Pusht wā porhā k., dīrḥ k., sthīr k.

FÖR'TI-FŦ-CÄ'TION, *n.* the science of military architecture, a place built for strength — *Qal'a-bandi kā 'ilm yā funn, qal'a-sāzi, qal'a yā hisār* — Durgaprakāradirachana-vidyā arthāt koṭ wā garh banāne ki vidyā, koṭ durg wā garhī.

FÖR'TI-FŦ-R, *n.* one who fortifies — *Qal'a-bandi k. w. yā mazbūt k. w., mustahkam k. w.* — Pusht wā porhā k. w., dīrḥ wā sthīr k. w.

FÖR'TI-LAGE, *n.* a little fort, a block-house — *Chhotā qal'a, hisār* — Chhotā koṭ, garhī.
FÖR'TIN, *n.* a little fort to defend a camp — *Chhotā qal'a jo kisi khaime ki muhafazat ke liye hotā hai* — Chhotī garhī jo kisi dere ke rakshārth hotā hai.

FÖR'TI-TÜDE, *n.* courage, strength to endure — *Jawān-mardī yā dilērī, jurat istiqlāl yā bardāshṭ karne ki tāqat* — Sāhas sūratā wā viratā, dhairyya dhrṭī wā sahne ki śakti.

FÖR'TRESS, *n.* a fortified place; *v.* to guard — *Qal'a*; *v.* *qal'a-bandi k. yā mahfūz k.* — Koṭ wā garh; *v.* koṭ se pusht wā surakshīt k. [bāhar^h; prep. meṁ se^h, se^h.

FÖRTH, *ad.* (S.) forward, onward, abroad, out; *prep.* out of — *Age^h, samne^h, bāhir* yā
FÖRTH-CÖM'ING, *a.* ready to appear — *Hāzīr hone par, maujūd hone ko taiyār* — Āne par, upasthāyī, āne ko upasthit.

FÖRTH-IS'SU-ING, a. coming out—*Bāhar ātā huā yā nikaltā huā^h*.

FÖRTH-RIGHT, ad. straight forward—*Siddhā^h*.

FÖRTH-WITH, ad. immediately, without delay—*Fi-l-faur yā fi-l-hāl, usi waqt yā isi waqt*—Jhat, trānāntar tatishap wā binā vilamb.

FÖRTI-ETH. See under FORTY.

FORTNIGHT, fōrt'nit, n. (fourteen, night) the space of two weeks—*Do-hafta, ādhā-mahinā^h*—Dwisaptā, ardhmās, paksh wā pakhwāri.

FORTU-ITOUS, a. (L. *fortis*) happening by chance, accidental, casual—*Ittifāq, 'ārizi nāgahān yā nāgahān*—Akasnik, akasmadutpanna wā daivayatt, daivik wā daivādhin

FORTU-ITOUS-LY, ad. by chance, accidentally—*Ittifāqan, nāgah yā 'ārizan*—Akasnat, daivat wā daivayog se. lyog.

FORTU-ITOUS-NESS, n. chance, accident—*Ittifāq, 'ārizā*—Ākasnik ghatanā, daiva-

FORTU-ITY, n. chance, accident—*Ittifāq, ārizā*—Daivayog wā daivādhinatā, ākasnikatwa.

FÖRTUNE, n. (L. *fortuna*) the good or ill that befalls man, chance, success, event, estate riches, a portion; v. to befall, to happen—*Taqdir nasib qismat yā bakht, ittifāq yā roz-gār, kām-yāb barakat yā 'ukha-barāi, sar-guzasht yā mājarā, māl yā milk, daulat, juhez; v. guzārā, sādīr yā sar-zād h.*—Bhāgya wā adrisht, daivayog, arthasiddhi wā saphalatā, ghatanā, riasth wā dhan, vitt- wā sampatti; stridhan wā dājd; v. āparnā, honā bitnā wā āj ūrī.

FÖRTU-NATE, a. lucky, happy, successful—*Nasib-war khush-nasib tālī-mand yā bakht-ā-war, khush khurram yā īqbāl-mand, māysad-war kām-rān yā kām-yāb*—Saubhāgya-wān wā śrīmān, sukhi wā sukh-bhāgi, śriyukt kalyānyukt wā kuśalāsālī.

FÖRTU-NATE-LY, ad. luckily, successfully—*Khush-nasibi yā nek-bakhtī se, bakht-yāri yā kām-yābi se*—Saubhāgya wā subhādrisht se, kalyān wā arthasiddhi se.

FÖRTU-NATE-NESS, n. good luck, success—*Khush-nasibi nek-bakhtī yā nasib-wari, kām-yābi yā kām-rān*—Saubhāgyavattwa wā mūlūgalya, arthasiddhi wā saphalatā.

FÖRTUNEED, a. supplied by fortune—*Qismat yā nasib se muhāyā kiya gayā*—Bhāgya wā adrisht se jutīyā wā juhīyā gayā.

FÖRTUNE-LESS, a. luckless, without fortune—*Bad-nasib bad-bakht kam-bakht yā be-nasib, be-juhez*—Abhāgi nirbhāgya wā amāngal, binā dāija wā stridhanahin.

FÖRTUNE-BOOK, n. a book of future events—*Tālī-nāma, āyande mājaron ki kitāb*, Bhavishyadghāṭan-pustak arthāt ek pustak jisko dekhkar bhavishyat ghaṭanōū kā thikānā kartē haiñ.

FÖRTUNE-HÜNT-ER, n. a man who seeks to enrich himself by marrying a woman with a fortune—*Wah shahs jo daulat-mand yā juhez-dār 'aurat ke sāth apnā byāh kar-ke māl-dār hone ki khvāhish aur koshish kartā hai*—Wah jan jo dhanavutī stri ke sāth apnā vivāh karke dhanaūlīya hone kā udyog kartā hai.

FÖRTUNE-TELL, v. to pretend to reveal futurity—*Nasib-гой yā fāl-гой kā da'wā k.*—Bhavisyadghāṭanā wā subhāsubh kahne kā dambh wā dīmbl k.

FÖRTUNE-TELL-ER, n. one who pretends to reveal futurity—*Ramād munajjim yā nasi-b-гой*—Daivayog, māngalimāngalādeśī, subhā-ubhā kahne kā dambh wā dīmbl k. w.

FÖRTY, a. (S. *fewer, ty*) four times ten—*Chalis yā chālis^h*.

FÖRTI-ETH, a. the ordinal of forty—*Chālis-wān yā chālis-wān^h*.

FÖRUM, n. (L.) a public place in ancient Rome where lawsuits were decided, a tribunal—*Qadīm zamāne meñ Rom shahr ki 'adālat, 'adālat*—Prāchīn kāl meñ Rom nagar ki kachahri, kachahri wā vichārasālā.

FÖRWARD, ad. (S. *fore, weard*) toward a part or place before, onward; a. ready, ardent, bold, advanced, quick, anterior; v. to hasten, to advance, to send forward—*Sāmnē^h, āge^h; a. tāyār yā mustā'id, dil-soz yā sar-garm, shoh dil-chalā mardāna yā mū'taqid, pesh-ras yā pesh-rau, jald, muqaddam yā pesh-raft; v. juld k., turāqqī d. yā madd k., īrsāl yā rawāna k.*—a. Udyat prastut wā upasthit, uchchhand wā vyagra, nirlajja dhīthā manchāl wā dīnh, ākālīk wā apūrnakāl, sīghra wā chapal, āgra; v. sīghra k., bahānā wā upakār k., pathwānā wā bhejnā.

FÖRWARD-LY, ad. eagerly hastily, quickly—*Tapāk sar-garmi yā shauq se, shītābī se, jald*—Uchchhandatā wā atyanurag se, sīghra, jhat.

FÖRWARD-NESS, n. eagerness, quickness, earliness, boldness—*Tapāk, sar-garmi yā shauq, jaldi yā tezi, pesh-rasī yā shītābī, shokhī dil-chalāi yā dilvī*—Vyagrata udyuktatā utsāh wā tikshnatā, twarā wā sīghratā, agratwa prāgbhāv wā purvapakwatā, dhīthāi wā pragalbhatā.

FÖRWARDS, ad. straight before, progressively—*Sidhe-sāmnē^h, āge^h*.

FÖSSE, n. (L. *fossun*) a ditch, a moat—*Khandaq, paigār*—Khāi wā khāññ.

FÖSSIL, a. dug out of the earth; n. a substance dug out of the earth—*Zamīn se khodkar nikālā gayā; n. zamīn se khodkar nikālī hui chiz ya'ni kānī yā ma'dani shai*—Utkhāt wā bhūmī se khodkar nikālā gayā; n. utkhātadravya, akariyapadārth, bhūmī se khodkar nikālī hui vastu.

- FÖS'SIL-IST**, *n.* one versed in fossils — *Jo shakhs zamān se khod-kar nikālī hui chizōn kā kāl ba-khūbī jāntā ho* — Śīlājadravyagunadharmādītattwajña arthāt jo vastu bhūmi se khodkar nikālī jāti hai unkā guṇ aur dharm jānne w.
- FÖSTER**, *v.* (*S. fosterian*) to nurse, to feed, to support, to cherish, to pamper — *Dāt-garī k., parwarish k., parwarda k., nawāzish yā khabar-girī k., nāz-o-nī-mat se parwarish k.* — *Pālān, khilānā pilānā, pratipālān k., posnā wā poshap k., bare dulār pyār se pālān wā khilānā,* [vetan, poshapakārīnī stri kī vetan.]
- FÖS'TER-AGE**, *n.* the charge of nursing — *Dāt-garī kā mushāhara yā ajr* — *Dhāī karm kā*
- FÖS'TER-ER**, *n.* one who fosters, a nurse — *Parwarish k. w., khabar-gir, dāt yā dāyā* — *Pālāk wā pratipālāk, poshak wā dhāī.*
- FÖS'TER-LING**, *n.* a foster-child, a nurse-child — *Mutabannā, parwarda bachcha* — *Poshyaputra wā poshyaputri, pālā huā beṭā wā pālī huī beṭī.*
- FÖS'TRESS**, *n.* a female who nourishes, a nurse — *Jo 'aurat parwarish kartī hai, dāt* — *Pratipālīkā wā jo stri pālī hai, dhāī.* [astanapāyibhrātī, dhātṛiputra.]
- FÖS'TER-BROTHER**, *n.* one nursed at the same breast — *Dūdhdhātī, ham-shir* — *Ek-*
- FÖS'TER-CHILD**, *n.* a child nursed or bred by one who is not its parent — *Mutabannā yā parwarda bachcha* — *Poshyaputra wā poshyaputri.*
- FÖS'TER-EARTH**, *n.* earth by which a plant is nourished though not its native soil — *Wah zamān jismēn koi darakht -khūbī lag jāy kālān-kī wah uski aslī jagah na ho* — *Dhātṛimrittikā, poshapabhūmi, wah bhūmi kī jismēn koi per bhālī bhāntī lag jāti hai yadyapi wah uski ādi bhūmi na ho.*
- FÖS'TER-FATHER**, *n.* one who brings up a child in place of its father — *Murābbī yā wah shakhs jo gair ke larke kī parwarish kartā hai* — *Annadātā, pratipālāk, pālākapitā.*
- FÖS'TER-MOTHER**, **FÖS'TER-DAM**, *n.* a nurse — *Dūdhd-pilāi-dāi, dūdhd-mā^h* — *Upamātā, pālākamātā, dhāī jo kisi aur ke larke wā larki ko dūdhd pilā-kar pālī hai.* [shyaputra.]
- FÖS'TER-SON**, *n.* one brought up as a son though not a son by nature — *Mutabannā* — **PO-FÖTHER**, *n.* (*S.*) a weight of lead — *Sise kā ek batkharā yā bānt^h.*
- FOUGHT**, *fāt, p. t. and p. p. of fight.*
- FÖÜL**, (*a. (S. ful)* dirty, filthy, impure, muddy, stormy, wicked, unfair, coarse, gross : *v.* to make filthy, to dirty, to daub, to defile — *Mai^hā^h, mulawwas yā ālūda, najis yā nā-pāk, palid yā nā-saf, ganda-bahār, kharāb zabūn shakr yā karīh, nā-rast yā harām, zisht, gunda yā galiz ; v. mai^hā^h, ālūda k., mulawwas yā ganda k., najis galiz yā nā-pāk k.* — *Malin wā malin, maladūshit wā kalush, asuddh wā apavitra, pañkil wā gadlā, ananukūl, dushṭ kutsit wā garhit, adhārmik wā vyavahāraviruddh, nishiddh, mand ; v. malin wā malin k., samal k., bhar dālnā, bhrasht asuddh wā apavitra k.*
- FÖÜL'LY**, *ad.* filthily, odiously, not fairly — *Najāsāt yā galizāt se, kurāhiyāt se, nā-rāstī se* — *Asuddhatā apavitrātā wā mal se, ghripāpūrvak wā dwesh se, dharmavirodh wā anyāya se.*
- FÖÜL'NESS**, *n.* filthiness, impurity, ugliness — *Galizāt yā ālūdaḡi, najāsāt yā nā-pāki, bad-sūratī yā bad-daulī* — *Samalatā wā malinatā, asuddhatā wā apavitrātā, kuḍaulī wā kurupātā.* [wā kutsitākār.]
- FÖÜL'FACED**, *a.* having an ugly visage — *Bad-shakl karīh-manzar yā zisht-rū* — *Kurūp*
- FÖÜL'FEED-ING**, *a.* feeding grossly, gross — *Harām-khor, gunda yā galiz* — *Malabhojī wā kutsitābhārabhojī, kutsit wā mand.* [kharā galenhdā wā katubhāshī.]
- FÖÜL'MÖÜTHER**, *a.* using scurrilous language — *Bad-zabān yā saht-go* — *Jibhārā mu-*
- FÖÜL'SPÖ-KEN**, *a.* contumelious : slanderous — *Darida-dahan yā zabān-darās, tuhmat-āna* — *Durmuḡh katubhāshī wā galenhdā, apavādak wā kalañkī.*
- FOÜ'MART**, *n.* (*foul, marten*) a polecat — *Newal kī qism kā ek jān-war jis se bari bad-bū nikaltī hai, bad-bū-dār billī* — *Newal wā neure kī jāti kā jantu jis se bari durgandh nikaltī hai, pūtīsārijā, gandhamārjār.*
- FÖÜND**, *p. t. and p. p. of find* — *Find kā māzi-mutlaq aur māzi-ma'tūf'alai-kī yā f'il-i-ma'tūf* — *Find kā samānyabhūt aur pūrnakriyā wā pūrvakālikakriyā.*
- FÖÜND'LING**, *n.* a child deserted or exposed — *Bāl-bahūn larḡā^h, wah larḡā jiske bāp mā kā thikānā na ho^h.*
- FÖÜND**, *v.* (*L. fundo*) to lay the basis of, to build, to establish, to fix firmly — *Bunyād dālnā, tā'mir k., qāim k., mustahkam yā mazbūt k.* — *New niw wā ne dālnā, uṭhānā wā banānā, thāhrānā, jar geynā.*
- FÖÜN-DÄ'TION**, *n.* the basis of an edifice, first principles or grounds, original, establishment, endowment — *Bunyād yā bekh, usūl, asl yā shurū^h, istiḡkām muqarrari yā binā-bandī, jāgir waḡf yā jāūdād-bakhsī* — *New niw wā ne, deṭawā, mūl wā ādi, thāhrāw saḡathāpan wā bādhān, deṭaswadān vrittīdān wā deṭaswa.*
- FÖÜN-DÄ'TION-LESS**, *a.* without foundation — *Be-bunyād, be-asl, be-jāgir, be-waḡf* — *Binā new kā, rirmūl, deṭaswahin.* [— *Pratishṭhāpak wā ādikartā, nirmatā wā uṭhāne w.*
- FÖÜN'DER**, *n.* one who founds, a builder — *Bānī yā mūdī yā bunyād-dālnē w., tā'mir k. w.*
- FÖÜN'DRESS**, *n.* a female who founds — *Jo 'aurat bunyād-dāltī hai tā'mir kartī-hai yā jāgir yā waḡf deṭī-hai* — *Jo stri new dāltī hai banātī hai wā deṭaswadān kartī hai.*

FÖUND, *v.* (L. *fundo*) to form by melting and casting into moulds, to cast — *Dhāt ko gulā-kar aur sānche mein dhāt-kar banānā^b, dhālnā bharnā^b yā bhart kē^b. [banāne w^b.*

FÖÖN'DER, *n.* one who casts metals — Kasera^b bhartiya^b, bhariya^b, sūnke meñ dhal-kar

FÖÜN-DER-Y, n. a place where metals are cast—*Lohār-khāna yā kaserā-khāna*—Wah jagah jahān dhāt ko galā ke sūnche men dhulte haiñ, lohādi vilayanaśālā.

FOUNDER, *v.* (L. *fundo*) to sink to the bottom, to fail, to cause soreness in a horse's foot — Máru-jána úib-jána yá tule baiñ-jána^h, chíkná túná yá na sudhná^h, ghore ko lañará k. [phúá^h.

FÖÖN'DER-ous, *a. failing, ruinous*—*Dhanstá-huá yá dhané jáne wáls^b, njár yá tútá-*

FÖÖNT, FÖÖN'TAIN, n. (L. *fons*) a spring, a well, a jet, a source, a first cause—*Chashma, kúá^b, fuwáru, asl yá bunyád, asl sabab yá bá'is*—Sotá wá jharná, kúip, jalotkshép wá jalotsek. múl wá yoni, ádi wá pratham hetu. | wá jaláskaraśunya.

FÖÜ'N-TAIN-LESS, a. having no fountain—*Be-chashma yá be-hanz*—Sotahin jharuáhin

FŌUNT'FUL, a. full of springs — *Chashma-pur yá pur-chashma* — *Sotámay wí jaldákaravíashít.*

FÖÖN'TAIN-HEAD, *n.* primary source — *Axl yá bunyául* — Múl wá jar.

FOUR, a. (S. fewer) twice two — *Chār^h*.
 Four is the ordinal of four. *Chārthā' is chārth*

FOURTH, *a.* the ordinal of four—*Chauthā ya chauth*^ᵃ.
Fāyārā' y ad in the fourth place—*Chauthēk chauthi sāmb mōi b*

FOURTHLY, *ad.* in the fourth place—*Chauthē*°, *chauthi jagah men*°. 
FOURTEEN, *a.* four and ten—*Chaudah*°

FÖÖR'TEENTH, *a.* the ordinal of fourteen = *Chanaaharān nā chandahān*^b.

FŌUR'FŌLD. *a.* four times as much — *Chār-chand vā chahār-chand* — *Chaturgun wā chau*.

FÖUR'FÖÖT-ED, *a. having four feet*—*Chahár-pá yá chár-páyu*—*Chatushpád wá cha-*

tushpad.

FŌUR'SCŌRE, *a.* four times twenty, eighty — *Chár-korí^h, assi^h.*

FŌUR'SQUĀRE, *a.* having four equal sides and angles, quadrangular—*Murabba'*, *chau-*

gosha—Samachatsunkon, samachaturbhuj wā vaigītnak, chaukhunṭī wā chatush-
FŌUR'WHEELED, *a.* having four wheels—*Chār pahije kāṇ*. [kon.]

FOWL, *n.* (S. *fúgel*) a winged animal, a bird; *v.* to kill birds for food—*Táir, parand*

ya murg; v. *chiriyon ka shikar k.*—Pakshi, klag wā chiriyā; v. *chirimari k.* wā khāne ke nimitta chiriyā mārṇā.

FŌWL'ER, *n.* a sportsman who pursues birds—*Chiri-mar ya baheliya*ⁿ.
 FŌWL'ING, *n.* the act of shooting birds—*Chirimaḥ hā shikāya k*—*Chirimāri gāl* *no*

FOWLING, *n.* the act of shooting birds — *Chiriyon ka shukar k.* — *Chirimari*, goli se chiriyon ko marna. [*Chirimari* karne ka agnyastra.

FOWLING-PIECE, *n.* a gun for shooting birds = *Chiriyon ke shikar karne ka banduq*—
FOXY *n.* (S) an animal remarkable for cunning a sly cunning fellow = *Bobah, robah.*

FOX, *n.* (S.) an animal remarkable for cunning, a sly cunning renow—*Robah, robah-báz*—Lomri lokhri wá lokhari, dhurt jan. [ebhali wá kapaṭi.
FOX/ISH FOX'tike a cunning artful—*Robah-báz, rivá-kár makkár wá fursbi*—Dhurt

FÖX'LY, *a. having the qualities of a fox* = *Robáh-sírat, robáh ke mániind* = [omaáí-

FÖX^{SHIP}, *n.* the character or qualities of a fox — *Robāh ki kho yā khāssinūt, robāh-bāzi*.
[*ṭītrāt* — *Lomrī ke dharm wā guṇ, dhōrṭāṭ*.]

Föx'y, a. belonging to a fox, wily as a fox — *Robáhi yá robáh ke muta'allig, robáh-báz*

—*lomrisanbandhi*, lomri ke sadris dburt.
 FÖX'CÄSE, *n.* a fox's skin—*lomri ki khāl*^h.

FÖX'QHÄSE, *n.* pursuit of a fox with hounds → *Lomri-ká-shikár yá shikári kutton se lomri*

Kā pichhā k. — Lokhari wā lomri kā ikhet arthāt kuttōi ko lekar lomri kā pichhā k.
FŶX'GLOVE, *n.* a plant, the digitalis — *Ek qism kā paudhā yā chhotā per* — Oshadhibhed,

ek prakār kī paudhā. [*lomrī kā shikār kartē haiñ* — *Lomrī ke śikhet karne kā kuttā*.
 Fōx'hōund, n. a hound for chasing foxes — *Lomrī ke shikār karne kā kuttā, jis kutte se*

FÖX-HÜNT-ER, *n.* one who hunts foxes—*Robák-shikâr, lomri kâ shikâri*—*Lomâśakhetak, lomrimâr, lomri kâ śkhet k. w.*

FÖX'TRÄP, n. a snare for catching foxes — *Lomri pakarne ká phandáⁿ.*

FOX, *v.* (G. *foxa*) to deceive, to stupify, to intoxicate—*Thagná^b, be-hosh yā sar-yardān k., mast yā makhmīr k.*—*Chhalnā, sudh-budh har-lenā, matwālā k.*

FRACT, *v.* (*L. frango*) to break — *Tornúib.*

FRACTION, *n.* a breaking, part of an integer—*Tukra ya lula hua haisu, kast ya makur*
—*Tor bhañjan vidārañ wā bhāg, bhinnarśi bhūma wā apūrṇaṅk.*
FRACTION, *n.* a balancing to fractions—*Makur makurañ bhinnarśi Bhinnarśi*

FRACTION-AL, *a.* belonging to fractions—*Mukkur, mukassar, kasi-mansub*—*Bhinnarasi-sambandhi bhinnasambandhi, apurnāvakavishayak.*⁶

FRAC TIOUS, a. cross, peevish, fretful — *Zid-rany, tunuk-mazq, khafa bezar ya ulash-mazq* — Chirchir, nakeha:ha wa sihrakrodhi, risala khunah:ha wa sihrakopi.

FRAC^{TURE}, *n.* a breaking; *v.* to break — *Darar, ruḥna, shakast*; *v. torṇa phoṇa tarṇa*
yaḥ chaṭkānā^b — *Tūt tulan tarak wā chaṭak.*
 FRAG^{ILE}, *v.* easily broken, brittle, weak — *Nāruk waṇi bā ṣāṇi tūm ba lāc, shiḥa-*

FRAGILE, *a.* easily broken, brittle, weak—*Nazuk ya ni ba-asari tūne ke laq, shasha-bāshā, kam-zor*—Subhaṅg wā sukhaṇḍaniya, bhaṅgur phuskā wā bhurbhura, plus-nhasahā arthāt verah nabiṇ

FRA-ḡIL'I-TY, n. brittleness, weakness - *Nazákuł názułi yá báriki, kam-zori* - Bhañ-

- guratwa subhāṅgatwa wā sukhapāṇiyatā, phuskāpan bhurbhurāpan wā kshīnatā.
- FRĀ'GMENT, *n.* a part broken off, a piece—*Pārcha yā purra, pāra reza yā qī'a*—Tukrā wā tūk, ohhānt' chūr bhāg wā āns. [*banā-huā*—Khaṇḍamay, tukroṇ se banā huā.
- FRĀ'GMENT-ARY, *a.* composed of fragments—*Pārche-dār, pāre-pāre se jam'-huā yā*
- FRĀ'GOR, *n.* a noise, a crack, a crash—*Karak^h, tarak^h, chatak yā charcharāhā^h*.
- FRĀ'GRANT, *a.* (*L. fragrans*) having a sweet smell, odorous—*Khush-bo-dār, m'attar*—Suvāsik wā saṅgandhik, gamakilā wā mahkilā. [gamak wā mahak.
- FRĀ'GRANCE, FRĀ'GRAN-CEY, *n.* sweetness of smell—*Khus^h-bo, su-bās^h*—Sugandh suvās
- FRĀ'GRANT-LY, *ad.* with sweet smell—*Khush-bo se*—Sugarāḥ suvās gamak wā mahak se.
- FRĀ'IL, *a.* (*L. fragilis*) weak, infirm—*Zā'if kam-pā yā nā-pāe-dār, nā-tawḥ fāni nāsuk* tunuk yā sarī'w-sawāl—Asakt adriḥ wā asthāyī, bhaṅgur kshayī kshīṇabal wā nirbal.
- FRĀ'ILNESS, *n.* weakness, instability—*Zu'f nā-tawāni yā kam-zorī, kampāi nā-pāe-dārī* fanā nāzūk nāzākat qā tunuki—Nirbalatā daurbalya wā bhaṅguratā, asthāyitā anityatā wā kshayitā. [balya wā āsekti, nirbalatā wā śithilatā.
- FRĀ'ILTY, *n.* weakness, infirmity—*Nā-tarāni yā nāzūki, kam-zorī yā nāzākat*—Daur-
- FRĀ'IL, *n.* a basket made of rushes—*Narkā yā sarpat ki tokrī yā daurī^h*.
- FRĀ'IME, *v.* (*S. fremman*) to form by uniting several parts, to make, to fit, to regulate, to contrive; *n.* a structure composed of parts united, a fabric, order, scheme, contrivance, shape—*Tā'mir k., ban'-ā^h, muwāṣṣq k., durust k., tjad yā tajwiz k.; n.* 'imārat qātib-khāna yā thātthar, tā'mir, tartīb yā durustī, mansība naqsha yā turīq, tadbīr, sūrat waz' yā shakl—Nirmān k., garhnā gāṇthnā wā rachanā, anurūp wā yogya k., thik k. wā sādhnā, bāndhnā wā upāyachintan k.; *n.* dhānchā thūth chauhath chauhathā wā thāthri, bandawā wā nirmān, vyavasthā niyam wā kram, yukti, upāy, ākār ākriti wā rūp. [rachak virachak kartā wā bandne w.
- FRĀ'IMER, *n.* one who frames, a maker—*Sāzanda, bāni yā mūjid*—Nibandhā wā kārak,
- FRĀ'IMEWORK, *n.* work done in a frame—*Jo upārī kām kisi dhānche yā chaukaṭhe meṇ* banā rahtā haī^h.
- FRĀ'NCHISE, *n.* (*Fr. franc*) privilege, right, exemption; *v.* to make free—*Haqq, istih-qāq yā ikhtiyār, mu'āfi yā āzādī*; *v.* āzād yā riḥā k.—Paurajānādīkār, swatwa wā satta, mukti mochan moksh wā chhutkāri; *v.* mukṭ k. wā chhor d.
- FRĀ'NCHISE-MENT, *n.* release, freedom—*Riḥāi, āzādī yā mu'āfi*—Mukti, mochan bandhanamukti wā swādīṇatā. [subhāṅg wā sukhāṇāyī.
- FRĀ'NGIBLE, *a.* (*L. frango*) easily broken—*Nāzuk, kam-pā, shisha-bāshā*—Bhaṅgur
- FRĀ'NGIBLE-TY, *n.* state of being frangible—*Nāzūk nāzūki yā kam-pāi*—Bhaṅguratā subhāṅgatwa bhurbhurāpan plusphusāpan wā sukhāṇāyitā.
- FRĀ'NK, *a.* (*Fr. franc*) free, liberal, open, ingenuous; *v.* to exempt from postage; *n.* a letter which pays no postage—*Sāf, sahī yā kushāda-dīl, sāf-dīl, sīna-sāf*; *v.* khattī yā chitthī ko be-mahsūl k.; *n.* be-mahsūl khatt—Nishkapat, udār, vimalātmā, saralawabhāw wā māyāhīn; *v.* kisi patra ko dāk ke vyay se mukṭ k. arthāt kisi patra ke upār likh d. ki yal patra rājasambandhī hai is nimitta iske liye dāk kā vyay na lagaigā; *n.* jo patra binā dāk ke vyay ke bhejū jātā hai, dākavyayamuktapatra.
- FRĀ'NKLY, *ad.* freely, liberally, openly—*Safai se, bā-sukhāwat yā kushāda-dīlī se, dīl-khol-kar yā sāf-dīlī se*—Nishkapat, udārātā se, man-kholkar wā khol ke.
- FRĀ'NKNESS, *n.* plainness, openness, liberality—*Safai sādagi yā sāf-dīlī, sīna-sāfī,* sahāwat yā kushāda-dīlī—Saralāṭā wā vimalātmā, nishkapatāṭa kapatahīnatā wā māyāhīnatā, udārātwa wā audāryya. [kā adhikār.
- FRĀ'NCHASE, *n.* liberty of free chase—*Shikār karne kā haqq yā ikhtiyār*—Ākhet karne
- FRĀ'NKIN-SENSE, *n.* an odoriferous drug—*Lobān yā lubān, bakhūr*—Kunduru kunduru rasāl wā dhūp. [—Swādīṇabāhūmidhūri, karmanirvāhak.
- FRĀ'NKLIN, *n.* a freeholder, a steward—*Zamīn dār yā jagīr-dār, kār-bārī yā ikhtimāchi*
- FRĀ'NTIC, *a.* (*Gr. phren*) mad, furious—*Majnūn yā saudāi, qazab-nāk yā gusse se dī-wāna*—Ummatta baurahā bāwīlā wā sirī, vyastachitta wā kop se vikshipt.
- FRĀ'NTIC-LY, *ad.* madly, distractedly—*Dīwāna-wār yā junūn se, dīwānagi se*—Ummattatā wā unmad se, bailai sir wā chittavyastatā se.
- FRĀ'NTIC-NESS, *n.* madness, fury, distraction—*Junūn yā dīwānagi, qazab, shoridagi*—Ummattatā wā unmad, kop, bailai chittavyastatā wā chittavikshiptatā.
- FRA-TERNAL, *a.* (*L. frater*) brotherly—*Barādarāna yā barādari, bīrādarāna, bīrādar-wā*—Bhrātrīsambandhī bhrātriya wā bhrātrik.
- FRA-TERNITY, *n.* brotherhood, a society—*Barādārī yā bīrādārī, firqa yā ham-jinsiyat, majlis yā suhbat*—Bhāichārā bhāiwād wā bhrātritwa, bandhutā sahakārijanasamūh wā jathā. [sadrīs saṅsarg k.
- FRA-TERNIZE, *v.* to associate as brothers—*Barādaroṇ ke taur suhbat k.*—Bhāiyōṇ ke
- FRA-TERNIZATION, *n.* union as of brothers—*Barādārāna suhbat yā ittīfāq*—Bhrātriya saṅsarg wā mel.
- FRA-TRICIDE, *n.* the murder of a brother, one who kills a brother—*Barādar-kushī barādar-kush*—Bhrātrihatā bhrātribadh wā bhrātrighāt, bhrātrighātak wā bhrātrighātī.

- FRAUD**, *n.* (*L. fraud*) deceit, artifice — *Fareb yā dagā, štrat* — Kapat wā chhal, māyā wā chhadma. [wā dhurt.
- FRAUD'FUL**, *a.* treacherous, artful — *Dagā-bāz, farebi yā štrati* — Chhali wā kapaṭi, māyi
- FRAUD'FUL-NESS**, *n.* *FRAUD'FUL-GR*, *n.* deceitfulness, trickishness, proneness to artifice — *Dagā-bāz, fareb-kārī, hila-bāzi yā jul-bāzi* — Kapaṭatā, kūṭatā, dhūrtatā.
- FRAUD'FUL-DEED**, *a.* full of fraud, done by fraud — *Dagā-bāz hila-bāz jul-bāz yā farebi, fareb yā dagā se kiya huā* — Kapaṭi chhali māyi wā pravaṇchak, kapat wā dhokhe se kiya huā. [— Chhal wā chhalbal se, kapat miyā ṭhagāi wā dhokhe se.
- FRAUD'FUL-DEED-ING**, *ad.* by fraud, deceitfully — *Dagā-bāz se, jul-bāz hila-bāz yā fareb se*
- FRAUGH'T**, *n.* *frāt*, *a.* (*Ger. fracht*) laden, charged, filled, stored — *Ladā-huā^h, bojā-huā^h, bhara-huā^h, bhar-pūr^h.*
- FRAY**, *n.* (*Fr. esfrayer*) a broil, a quarrel, a fight; *v.* to fright, to terrify — *Qaziyā yā kushām-kushā, hangāma yā kharkhasha, jung*; *v. dahshat d., khauf-dekhlānā* — Kalah taṭṭā wā bakbarā, jhagrā ragrā virodh bigar jhanjhat wā uljherā, laṛī yud-dha wā samar; *v. dārānā wā dahlānā, bharmānā wā bhay dikhānā.*
- FRAY**, *v.* (*L. frico*) to rub, to wear — *Ragarnā^h, ghisnā^h.*
- FRAY'ING**, *n.* the peel of a deer's horn — *Hiran ke sing kā chhilkā yā kholrā^h.*
- FREAK**, *n.* (*Ger. frech*) a whim, a fancy — *Mauj yā wahm, khayāl* — Lahar wā taraṅg, manolaulya. [chal c'hhā wā chibāwā, lahari wā taraṅgi.
- FREAK'ISH**, *a.* capricious, humoursome — *Har-dam-khayālī yā wahm, man-mauj* — Chan-
- FREAK'ISH-NESS**, *n.* capriciousness — *Wahm har-dam-khayālī yā talawun-mizāj* — Oohhāpan, chibāwāpan, chānchalya, manolaulya, laulya, chapalātā.
- FREAK**, *v.* (*Ger. fleck*?) to variegate — *Gūn-ā-gūn yā rang-ā-rang k.* — Chitravichitra k.
- FRECKLE**, *n.* a yellowish spot in the skin — *Budan par ek pilā sā dag, magas, khāl* — Til. [Tilachihnit.
- FRECKLED**, *a.* marked with yellowish spots — *Magas-dār magai khāl-dār yā dag-dār* —
- FRECKLED-FACED**, *a.* having freckles on the face — *Magas-dār yā khāl-dār chikre v.* — Tilachihnitavadan.
- FREE**, *a.* (*S. free*) having liberty, not enslaved, unrestrained, open, frank, liberal, innocent, exempt; *v.* to set at liberty, to rescue, to clear, to rid from — *Āzād, be-qaid, mubarrā yā be-zabt, khulā yā sab ke liye āmm, sāf-dil be-riyā yā sina-sāf, kushā-da-dil yā saḥī, pāk yā be-jurm, bari yā fārig yā rihā*; *v. āzād k., khālās k., sāf k., rihā k.* — Swādhin swatantra wā mukt, ābādī, awāz wā niryantrī, sarvasamānya wā sarvasādhāran, nishkapat wā vimalātmā, udār, nirdosh wā niraparādī, varjit vivarjit rahit wā hīn; *v. mukt k., chhoṛā d., nirdoshī k., vimukt wā nirvigbū k.*
- FREE'DOM**, *n.* liberty, independence, privilege, exemption, facility, frankness, licence, familiarity — *Āzādī āzādī yā ikhtiyār, khud-mukhtārī, haqq, najāt makhlasī yā rihā, sukhāt yā āsānī, sāf-dilī yā sina-sāfī, ijāzat yā parwana, qwatākhī yā be-takallufī* — Mukti wā moksh, swādhinatā wā swatantratā, adhikār, rahitatwa śūnyatā wā abhāv, saralātā sugamatā wā sualabhatā, nishkapatatwa wā kapaṭahinatā, anujñā ājñā wā anumati, vinayātikram maryādātikram wā ghīṭhāī.
- FREE'LY**, *ad.* with freedom, frankly, liberally — *Āzādī se, sāf-dilī yā sina-sāfī se, kushā-da-dilī yā saḥāwat se* — Bin-atkāw khule-bandhan swādhinatā-se wā niravarodh-se, manbhokar wā binā kapat wā binā māyā, udaratā se.
- FREE'NESS**, *n.* the state of being free, openness, candour, generosity, liberality, gratuitousness — *Āzādī, sāf-dilī, sina-sāfī rāst-bāzī yā sādagi, saḥāwat, kushāda-dilī yā fāyāz, muftī-panā yā khushtī se bakhshish* — Niravarodhatā wā ābādhakatā, nishkapatatā, agurhasīlatā kapaṭahinatā wā māyāhinatā, udaratā, muktaḥastatwa wā dānāsīlatā, nirmūlyatā wā dharmārthaktawa.
- FREE'BOOT-ER**, *n.* a robber, a plunderer — *Qazzāk yā qazzāg, garāt-gar* — Luterā, dakaīṭ.
- FREE'BOOT-ING**, *n.* robbery, plunder — *Qazzākī yā qazzāgi, tākht-o-tārāj* — Dakaīṭī, lūt.
- FREE'BORN**, *a.* free by birth — *Paidāish se barābar āzād, āzād kā farzand āzād* — Jaum se swatantra wā anādhin, adāsaj, kulīnāj.
- FREE'COST**, *n.* freedom from expense — *Muft, kharch se rihāī* — Nirmūlyatā.
- FREE'DEN'TZEN**, *n.* a citizen; *v.* to make free — *Huqūq-dār shahri*; *v. āzād k.* — Adhikārāyukt purājīn; *v. mukt k. wā purajanādhikār d.*
- FREE'DMAN**, *n.* a slave manumitted — *Gulām jo āzād kar diyā jātā hai* — Muktajan muk-tadās wā dīsyamukt.
- FREE'HEART-ED**, *a.* frank, liberal, generous — *Sādiq yā sāf-dil, saḥī yā kushāda-dil, fāyāz* — Nishkapat wā vimalātmā, udār, dānāsīl wā muktaḥast.
- FREE'HOLD**, *n.* property held in perpetual right — *Jāgīr* — Swādhinabhūmi.
- FREE'HOLD-ER**, *n.* one who has a freehold — *Jāgīr-dār* — Swādhinabhūmidhārī.
- FREE'MAN**, *n.* one who enjoys liberty, one not a slave or vassal, one possessed of peculiar rights or privileges — *Āzād-mard, wārasta shakhs, saḥīb-i-huqūq* — Swādhin swatantra wā aparādhin, adās, adhikārāvisishṭ jan.
- FREE'MAN-SON**, *n.* one of the fraternity of masons — *Sang tarāshōn yā mī'mārōn kā ek*

frqa, āpas meñ madad karne-wāle logon ki jamā'at kā ek shakhs—Patthar aur int ke kām karne wāle logon kā ek jathā, pānspar upakār karne-wāle jānon ke gap kā ke jan.

FREE-MIND-ED, *a.* unperplexed, without care—*Be-andesha gair-muztarib yā gair-āzarda, be-fkr yā be-parwā*—*Avyākulachitta, chintāsūnyaman.*

FREE-SCHOOL, *n.* a school where no fees are paid—*Khatrāti maktab ya'ni wah maktab jahān larkon ko kuchh denā nahīn partā*—*Dharmārtha pāthshālā arthāt wah pāthshālā jahān larkon ko kuchh denā nahīn partā.* [Man kholkar kahne w., ayatavāk.]

FREE-SPOKEN, *a.* speaking without reserve—*Sāf-go, be-bāl-go, dil khol-kar kahne w.*

FREE-STONE, *n.* a kind of stone easily wrought—*Ek qism kā pathhar jo bā-āsānī chhedā aur kāsā jāte hai*—*Ek prakār kā komal pathhar jiske kātne meñ kuchh kathinatā nahīn partī.* [—Nāstik, dharmānindak wā anīswaravādī.]

FREE-THINK-ER, *n.* an unbeliever, an infidel—*Āzād-tab' yā dahriyā, mulhid yā kāfr*

FREE-THINK-ING, *n.* unbelief, infidelity—*Āzād-tab'ī yā inkār-i-mazhab, kufr shirk yā dahriyā*—*Nāstikya nāstikatā wā dharmāsāradhdā, anīswaravād.*

FREE-TONGUED, *a.* speaking freely and openly—*Be-lagām sāf-go yā dil khol-kar bolne w.*—*Man kholkar kahne w., ayatavāk.*

FREE-WILL, *n.* the power of directing our own actions, voluntariness, spontaneity—*Apne kāmōn ko jis taur par chāheñ us taur se karne kā iktiyār, khud-marī yā khud-pasandī, khud-ravī*—*Swach. handatā, swechchhā, swakām.*

FREE-WOM-AN, *n.* a woman not enslaved—*Āzād-aurat ya'ni jo aurat giriftār ho-kar kālq-ba-goshī meñ na ho*—*Swādhinastri swairachārīni wā adāsī.*

FREEZE, *v.* (*S. freeze*) to be congealed by cold, to harden into ice, to chill : *p. t.*

FREEZE, *p. p.* **FOZEN**—*Sardī se munjamid h., sardī se basta munjamid yā yakh k., sard k.*—*Thāndhak se jam jānā, thāndhak se jamā-d. thakkā-bāndhnā wā saghanatushār k., thāndhā k. wā thibhūrā d.*

FREIGHT, *frāt, n.* (*Ger. fracht*) the cargo or lading of a ship, the money due for transportation of goods ; *v.* to load a ship with goods : *p. t.* **FREIGHT'ED**, *p. p.*

FREIGHT'ED or **FRUGHT**—*Jahāz ki bhartī yā bojhai, jahāz kā naut yā kirāya ; v. jahāz ko bojhnā yā jahāz par lādnā*—*Nāw ki bhartī wā bojhai, nāw kā bhārā ; v. nāw ko bojhnā, nāw ki bhartī k. wā nāw par lādnā.*

FREIGHT'AGE, *n.* transportation of goods—*Jahāz par saudā-garī asbāb ki rawānī*—*Nāw par bānījyadravya ki chālān.* [bojhāī lādī wā bhartī k. w.]

FREIGHTER, *n.* one who freights a vessel—*Jahāz ko bojhne w.*—*Naukāpirak, nāw*

FRÉNC, *a.* belonging to France ; *n.* the people or language of France—*Farānsī ya'ni Frāns mulk kā ; n. Frāns ke mulk ke bāshandē yā Frāns ke mulk ki zabān, Farānsī log yā Farānsī zabān*—*Frāns desī ; n. Frāns desī log wā Frāns desī bhāshā.*

FRÉNC'Y, *v.* to make French, to infect with the manner of the French—*Farānsī k., Farānsī waz se kharāb k.*—*Frāns desī k., Frāns desī ācharan se bhrasht k.*

FRENCH-LIKE, *a.* imitating the French—*Farānsīyon ke taur ki naql k. w.*—*Frāns desī ācharan wā rītī kā anukaran k. w.*

FREN'ZY, *n.* (*Gr. phren*) madness—*Junūn yā dīwānagi*—*Bāwlāī, paglāī, unmād, sir.*

FRE-NETIC, *a.* mad, distracted—*Dīwāna, saudāī*—*Bāwlā wā bātul, pāgal baurahā wā unmatta.* [matta.]

FREN'Z-CAL, *a.* approaching to madness—*Dīwāna yā saudāī*—*Pāgal bāwlā wā un-*

FRE'QUENT, *a.* (*L. frequens*) often done seen or occurring, full, crowded—*Aksarī ya'ne aksar kiya gayā yā dekhā gayā yā nazar āyā huā, mā'mūr, bharā-huā*—*Bār bār kiya gayā wā dekhā gayā wā bitī huā, purā wā purā, bhīr se bhar āyā huā*

FRE-QUENT, *v.* to visit often, to resort to—*Aksar jā-kar dekhnā, āmad-raft k.*—*Bār bār jākar dekhnā, āyā k. wā jāyā k. wā āyā jāyā k.* [meñ ānā—*Bār bār h., punahpunastwa.*

FRE'QUENCE, **FRE'QUEN-CY**, *n.* occurrence often repeated—*Aksariyat, kasrat aksar wuqū'*

FRE-QUENT'ABLE, *a.* converseable, accessible—*Āshnā-mizāj, munkinu-d-dukhūl*—*Ālāpī wā mīlāpī, abhigamya arthāt jiske lag jāyā jāy wā pahunch ho sakai.*

FRE-QUENT'ATION, *n.* act of visiting, resort—*Aksar jānā, aksar āmad-raft*—*Bār bār jākar dekhnā, punahpunahgaman wā āwājāī.*

FRE-QUENT'ATIVE, *a.* denoting frequency—*Aksariyat ki dalālat k. w., aksar wuqū' zāhir k. w.*—*Yanlūgant wā yāngant arthāt bār bār ki ghatanā prakās k. w.*

FRE-QUENT'ER, *n.* one who frequents—*Aksar jāne w. yā āmad-raft k. w.*—*Bār bār jāne w. wā āwājāī k. w.* [bār wā bahubār, prāyah wā punahpunah.]

FRE-QUENT-LY, *ad.* often, commonly—*Aksar yā aksar-awqāt, bār bār yā besh-tar*—*Bār*

FRESCO, *n.* (*It.*) coolness, shade, a painting on fresh plaster—*Kuchh thāndh, sāya yā tārikī, tāzi kahil wā āhak par taswīr khīnchne kā ek taur*—*Kuchh ītalatā, chhābh wā āndherā, tatke gāre wā gach par chitra khīnchne kā ek prakār wā māṇḍo-dak wā māṇḍo-dakachitra.*

FRESH, *a.* (*S. ferre*) cool, not salt, new, recent, vigorous, healthy, brisk ; *n.* water not salt, overflowing of a river—*Thāndhā yā sard, phikā alonā yā shīrā, tāza yā tar-otāza, nayā, mazbūt, sar-sabz shādāb sātrāb surkh-o-safed yā bashāshāh, tund yā zor-*

- āvar* ; n. *mīthā pāni*^b, *nadi ki bār*^b — *Sītal wā jūr*, *alavan wā mīthā*, *taṭkā wā korā*, *navin wā nūtan*, *tāth wā porbā*, *amlān aklānt navavar* wā *raktavar*, *karā wā prabāl*.
FRESH'EN, v. to make or grow fresh — *Tāza k. yā h.*, *alonā yā shīrīn k.*, *alonā yā shīrīn h.*, *tund yā zor āwar h.* — *Taṭkā k. wā h.*, *alavan wā mīthā k.*, *alavan wā mīthā h.*, *karā wā prabāl h.*
- FRESH'ET**, n. a stream of fresh water — *Shīrīn-chashma* — *Mīthe pāni ki nadi*.
- FRESH'LY**, ad. coolly, newly, ruddily — *Thandhāi se*^b, *naye-sir-se yā dusrā-kar*^b, *tāzagi se yā surkhi se yā bashshās* li *se* — *Sītalatā se*, *phir se wā dohrākar*, *lalahātā wā navavar* se wā *raktavar* se.
- FRESH'NESS**, n. the state of being fresh — *Sardi*, *thandhāi*^b, *tāzagi*, *tar-o-tāzagi*, *tari*, *tarāwat sabzi yā sar-sabzi*, *surkhi*, *surkh-o-safedi*, *mīthās*^b, *tundi* — *Sītalatā*, *taṭkāpan*, *nūtanatā wā navinatā*, *amlānatā*, *aklānti*, *navavar*, *raktavar*, *mishpatva*, *sabalatā wā tikshapatā*.
- FRESH'BLOWN**, a. newly blown — *Tāza khilā huā* — *Taṭkā khilā huā*.
- FRESH'MAN**, n. a novice, one in the rudiments, one of youngest class of students — *Nau-āmoz*, *mubtadi*, *nau-āgāz shāgird* — *Nausikhawā wā navāishya*, *prathamakal-pik*, *navachhātra*.
- FRESH'MAN-SHIP**, n. the state of a freshman — *Nau-āmozi* — *Navāishyāvasthā*.
- FRESH'WATER**, a. raw, unskilled — *Kachchā*^b, *anā*^b. [*chhiṭkā gayā*^b.]
- FRESH'WATERED**, a. newly watered — *Taṭke-pānti-se yā phir-se yā dohrā-kar sīnchā yā*
- FRET**, v. (*S. fret*) to corrode, to rub, to wear away, to agitate, to vex, to form into raised work, to variegate ; n. agitation, irritation, raised work, the stop which regulates the vibrations of a musical instrument — *Khā-jānā*^b, *ragarnā*^b, *ghis-dālnā yā ghis-jānā*^b, *muztarib k. yā h.*, *khafā be-ār yā diqq k. yā h.*, *gul jārnā yā upar ubharā huā kām yā naqsha banāwā*, *gun-ā-gun yā rang-ā-rang k.* ; n. *iztirāb yā iztirār*, *diqqat kharāsh yā gussa*, *ek gām kā ubharā huā kām*, *musiq kā ek nishān* — *Khādālnā*, *darernā*, *ragārkar kshay k. wā khiyānt*, *garbār d.*, *kurhānā kurhānā ruṭhānā ruṭh-nā chirhānā wā chirhānā*, *phūli jārnā wā khodkar ūnchā nikālā huā kām banānā*, *chitravichitra k.* ; n. *garbarīhat wā ghabarīhat*, *ātmales ris wā krodh*, *jō kām khodkar ūnchā banāyā jātā hai*, *saṅgitavidyā kā ek chihn* [*nakcharchā wā chirchirā*.]
- FRET'FUL**, a. disposed to fret. peevish — *Atash-mizāj*, *nā-khush-mizāj* — *Sighrakopi*, **FRET'FUL-NESS**, n. peevishness, ill-humour — *Nā-khush-mizājī*, *bad-nihādi yā bad-bātinī* — *Chirchirīhat wā chirchīpān*, *dushprakriti wā prakritivakratā*.
- FRET'TING**, n. agitation, commotion — *Izīrān yā izīrāb*, *hangāma* — *Garbarīhat wā ghabarīhat*, *kōdhal wā halchal*.
- FRI'A-BLE**, a. (*L. friō*) easily crumbled — *Qābil-i-safūf*, *suhūlat se buknī yā chūr hone ke lāiq* — *Bhurblurīhā wā suchūpaniy*, *churnayogyā*.
- FRI'A-BIL'I-TY**, n. the quality of being easily crumbled or reduced to powder — *Safūf hone kī qābīliyat* — *Bhurblurīhat suchūpaniyatā wā churnayogyatā*.
- FRI'AR**, a. (*L. frater*) a brother of some monastic order, a monk — *Qalandar*, *zāhid yā darvesh* — *Sannyāsi wā tapaswī*, *yogi wā vairāgi*. [*tapaswī wā vairāgi ke sadriā*.]
- FRI'AR-LY**, **FRI'AR-LIKE**, a. like a friar — *Qalandar yā darvesh ke mānind* — *Sannyāsi*
- FRI'AR-Y**, n. a monastery, a. like a friar — *Khānqāh* ; a. *qalandar yā darvesh ke mānind* — *Matī wā sannyāsiyōn kā akhārī* ; a. *sannyāsi wā vairāgi ke sadriā*.
- FRI'B'BLE**, v. (*L. frivolus*) to trifle, to totter ; a. trifling, silly, frivolous — *Makki-mārnā yā khelnā*^b, *laraznā mutazal-h. yā jumbish-khānā* ; a. *sīṭa yā sabuk*, *be-shū'ūr yā nā-dān*, *bād-havāi yā be-haqīqat* — *Chibillāi wā tāpātōi k. wā kāl gawdnā*, *dagmagānā wā talmālnā* ; a. *halkā wā ochhā*, *anārī wā bilillā*, *chhichhorā*.
- FRI'B'BLER**, n. a trifler — *Sīṭa yā bād-havāi shakhs* — *Ochhā wā chhichhorā jan*.
- FRIC-AS-SEE**, n. (*Fr.*) a dish made by cutting chickens rabbits or other small animals in pieces and dressing them in strong sauce ; v. to dress in fricassee — *Qaliye* ; v. *qaliya pakānā* — *Māns kā sālān* ; v. *māns kā sālān rūndhnā wā banāud*.
- FRIC'ATION**, n. (*L. frico*) act of rubbing — *Ragor yā ghisāwat*^b. [*yā ragar*^b.]
- FRIC'TION**, n. the act or effect of rubbing — *Ghisāw ghisāwat malān malāi dālān dalāi*
- FRI'DAY**, n. (*S. frig-dag*) the sixth day of the week — *Jun'ā*, *suk*^b — *Sukravār* *sukravār wā bhīriguār*.
- FRIEND**, n. (*S. friend*) one joined to another by affection, an intimate acquaintance, a companion, a favourer ; v. to favour, to countenance, to support — *Dost*, *yār*, *āshnā yā rafiq*, *mushiq dast-gir yā mihr-bān* ; v. *mihr-bānī k.*, *madad k.*, *pushti k.* — *Snehi wā premi*, *mitra*, *sakhā sāthi wā sāngi*, *hitakārī* ; v. *anugrah k.*, *kripā wā upakār k.*, *sahūyatā k. wā sahārā d.* [*Snehi wā anurāgi*, *suhrit wā suhit*.]
- FRIEND'ED**, a. inclined to love, well disposed — *Dost-dār yā mihr-bān*, *khair-andesh* — *FRIEND'LESS*, a. without friends, destitute — *Be-āshnā be-dost yē be-yār*, *be-kas be-chāra yā mustā* — *Mitrāhin wā anāth*, *nirāsrāy wā niravālab*.
- FRIEND'LIKE**, a. like a friend, kind — *Dostāna yā yārāna*, *mihr-bān* — *Mitravāt wā mitra ke sadriā*, *dayālu wā kripālu*.

FRIENDLY, *a.* having the disposition of a friend, kind, favourable, salutary; *ad.* in the manner of a friend—*Dost-mizāj, mīhr-bān, mumidd munāsib bih-tar yā muwāfiq, muṣṭāḍ*; *ad. dostāna yā yārāna*—*Suhrit, dayālu wā anugrahī, hitakāri snehāsīl wā nirvirodh, anukūl wā upakāri*; *ad. mitravat, mitra sarikhā.*

FRIENDLI-NESS, *n.* disposition to friendship—*Dost-dāri āshnā-parustī yā dost-parwari*—*Mitrata wā mitratā wā unīdī.*

FRIENDSHIP, *n.* intimacy united with affection, personal kindness, affinity, assistance—*Dosti āshnāi yā yārī, mīhr-bānī yā shafaqat muwāṣṣat yā mutābaqat, madad*—*Mitrata wā maitrī, anugrah, sambandh, sahāyātā wā upakār.*

FRIEZE, *Frize*, *n.* (*Fr. frise*) a coarse woollen cloth, the flat member between the architrave and the cornice—*Moṭā unī kaprā^h, mī'mārī meñ ek qism kā naqsha yā sāz*—*Moṭī patṭī sthūlasātak wā moṭī ūṇī vastra, gharoñ meñ khambhoñ ke upar bhitoñ meñ jo lambī lambī ubhārī hui rekhā chālī jāti haiñ aur jin par nānā jantuon ki pratimā khudī rahtī haiñ.*

FRIEZE-LIKE, *a.* resembling a frieze—*Mote pashmine ke mānind, mī'mārī meñ ek qism ke naqshe yā sāz ke mānind*—*Mote ūṇīvastra ke sadrīñ, gharoñ meñ khambhoñ ke upar bhitoñ meñ jo lambī lambī ubhārī hui rekhā chālī jāti haiñ aur jin ke upar nānā jantuon ki pratimā khudī rahtī haiñ unki sambandhī.*

FRIG'ATE, *n.* (*Fr. frigate*) a ship ^{or} war smaller than a ship of the line—*Ek qism kā chhōṭā jagt jahāz*—*Ek chhōṭī yuddhanaukī.*

FRIGHT, *frit*, *v.* (*S. frighten*) to terrify, to daunt, to dismay; *n.* sudden terror—*Dahshat d., khauf-dekhlānā, haibat d.*; *n. khauf yā dahshat*—*Darānā wā darwānā, bharkānā wā dahlānā, bhay d. wā bhay dikhānā*; *n. bhay dar wā trās.*

FRIGHTEN, *v.* to terrify, to shock with dread—*Dahshat d., darānā yā darwānā^h*—*Bhay dikhānā, dahlānā.* [*Bhayānak, darāwānā wā darānū.*]

FRIGHTFUL, *a.* terrible, dreadful—*Haul-nāk yā haibat-nāk, khauf-nāk yā muhib*

FRIGHTFUL-LY, *ad.* dreadfully, horribly—*Muhibāna, haul-nākī yā haibat-nākī se*—*Bhayānak rūp se, bhayañkar wā dārūñ rūp se.* [*Dārunatī, ghoratī, raudratī.*]

FRIGHTFUL-NESS, *n.* quality of impressing terror—*Muhibī haul-nākī yā haibat-nākī*

FRIG'ID, *a.* (*L. frigeo*) cold, dull—*Sard, phikā^h, be-namuk yā be-sar-garmī-kā*—*Thāñdhā sītāl wā jup, rukhā niras wā nistej.*

FRIQ'D-I-TY, *n.* coldness, dullness—*Sardi, phikā-pan^h, be-namukī yā be-sar-garmī*—*Thāñdhak wā sītālāt, rukhāī rasahinatī wā tejahinatā.*

FRIQ'D-LX, *ad.* coldly, dully—*Sardī se, phike-pan se^h, be-namukī yā be-sar-garmī se*—*Thāñdhak wā sītālātī se, rukhāī rukhāwat rasahinatī wā tejahinatī se.*

FRIQ-O-RITY, *a.* causing cold—*Sardi-dwar yā sardi-rasān*—*Sitajanak sītotpādak wā thāñdhā k. w.*

FRINGE, *n.* (*Fr. frange*) an ornamental border of loose threads, edge, margin; *v.* to adorn with fringes—*Jhālār^h, hāshiya, kanāra*; *v. hāshiya lagānā*—*Āñchal wā āñchal; aunṭh wā awanṭh, goṭ*; *v. jhālār lagānā wā jhālār se sobhīt k.*

FRIN'GY, *a.* adorned with fringes—*Hāshiya-dār yā jhālār-dār*—*Āñchalayukt, jhālār awanṭh wā goṭ se yukt.*

FRINGEMAK-ER, *n.* a manufacturer of fringes—*Jhālār-sāz*—*Jhālār banāne w.*

FRIPPER, *n.* (*Fr. friper*) a broker—*Dallāl*—*Arhtiyā.*

FRIPPER-Y, *n.* old clothes, a place where old clothes are sold; *a.* trifling, contemptible—*Purāne kapre^h wā jagah juhāñ purāne kapre bikte haiñ^h, gudar-hattā^h*; *a. nā-chīz yā sabuk, haqir*—*a. Tuchchha wā adham, ghrīpārha wā nich.*

FRISK, *v.* (*Ger. frisch*) to leap, to skip, to gambol; *n.* a frolic; *a.* lively—*Kudaknā yā kūdnā^h, uchhalnā yā phudaknā^h, chulbulānā chanchalānā yā kalol k. n. khel yā kalol^h*; *a. chanchal chapal yā alolā^h.*

FRISK'ER, *n.* one who frisks, a wanton—*Kudakkar^h, alolā albelā yā chulbuliyā^h.*

FRISK'FUL, *a.* full of gaiety—*Khush-tub^h zindā-dīl yā bushshāsh*—*Rāngilā albelā wā FRISK'ING*, *n.* frolicsome dancing—*Kalol yā alolkalol^h.* [*hañsor.*]

FRISK'Y, *a.* frolicsome, gay, airy—*Chanchal^h, khush-tub^h yā khurram, chulbulā^h*—*Kri-pāwāñ khelwārī khelārī wā hañsor, rāngilā praphulla wā ānandī, albelā wā kalolī.*

FRISK'ET, *n.* a frame to confine the sheets of paper in printing—*Ek halkī dhāñchā jismēñ kāgāz kā tāw chhāpne meñ rakhā jāta hai^h.* [*muhānā^h.*]

FRITH, *n.* (*L. fretum*) a narrow passage of the sea, an estuary—*Khāṛī^h, nākā yā*

FRITH, *n.* (*W. frith*) a woody place—*Ban yā jangal^h.*

FRI'TTER, *n.* (*L. frictum*) a small piece cut to be fried; *v.* to cut or break into small pieces—*Ek chhōṭā tukrā jo talne yā bhājne ke liye kūt-liyā jāta hai^h*; *v. tukre-tukre yā botī-botī k^h.*

FRIVOLOUS, *a.* (*L. frivolus*) slight, trifling, of little worth or importance—*Sabuk, nā-chīz alnā yā sagir, nā-kāra yā be-qadr*—*Halkā wā laghu, tuchchha nich wā adham, anarthak nirarthak wā nikamū.*

FRI-VOL'ITY, *n.* triflingness—*Subkī yā subkāī, khifāt*—*Halkū laghutā wā tuchchhatā.*

- FRIV'O-LOUS LY**, *ad.* triflingly, without weight—*Subki se, be-wazni yā be-qadari se*—Tuchchhatī wā adhamatā se, halkāī wā laghutā se. [laghutā wā tuchchhatā.]
- FRIV'O LOUS NESS**, *n.* want of importance—*Subki be-wazni khiffat yā be-qadari*—Halkāī
- FRIZZ**, *v.* (Fr. *f. iser*) to curl, to crisp—*Ghurchiyānā^h, aīnthnā yā umethnā^h.*
- FRI-GEUR**, *n.* (Fr.) a hair-dresser—*Bāl durust k. w.*—Bāl sahnāne w.
- FRIZZLE**, *v.* to curl; *n.* a curl—*Ghurchiyānā yā umethnā^h*; *n. zulf yā kākul*—*n.* Ghūn-ghar ghurchī alak wā kākapaksha.
- FRÖ**, *ad.* (S. *fra*) backward—*Pichhe^h.* [larkhō kā kurtā, kapi^h.]
- FRÖCK**, *n.* (Fr. *froc*) a kind of coat, a gown for children, a dress—*Añā yā aṅgarakhī^h,*
- FRÖG**, *n.* (S. *froga*) a small amphibious animal, a kind of tassel—*Meñdāt beṅg me-jhukā yā mejhukī^h, jhātā yā phuñdnā^h.*
- FRÖLIC**, *a.* (S. *freo, lic*) gay, full of levity; *n.* a prank; *v.* to play pranks—*Khush-tab^h yā bashshāsh, ochhā^h*; *n. khel yā kalol^h*; *v. khelnā yā kalol k^h.*—*Ānandi raṅgīlā wā abelāī, chānchal wā halkā.*
- FRÖLIC-LY**, *ad.* with mirth and gaiety—*Bashshāshī aur khurramī se, chuhul aur cha-halpahal se^h*—*Raṅgras aur vilās se, hāsyavinod aur ullās se.*
- FRÖLIC-NESS**, *n.* wild gaiety, pranks—*Khurramī yā bashshāshī, khel kūd-phānd yā kalol^h*—*Chuhul wā chahalpahal, kirāī līlā wā kautuk.*
- FRÖLIC-SOME**, *a.* full of wild gaiety—*Khush, kh^h am, haṅsoy^h, chānchal yā khelānī^h*—*Vīlāsī līlāwān kirāwān wā viharī.* [phānd^h—*Raṅgras wā vilās, kirāī wā līlā.*
- FRÖLIC-SOME-NESS**, *n.* wild gaiety, pranks—*Chuhul yā chahalpahal^h, kalol yā kūd-*
- FRÖM**, *prep.* (S. *fram*) noting privation distance absence or departure—[*Adam tafā-wut gair-hazirī yā rukhsat ke zahir karne meñ yah lafz kam ātā hai*]; *se^h, le^h, te^h*—[*Abhāv antar avidyamānatī wā prasthān ke prakās karne meñ yah šabd ātā hai.*]
- FRÖND**, *n.* (L. *frons*) a leafy branch—*Barg-dār shākh*—*Pattewālī dāli.*
- FRON-DÄ'TION**, *n.* a lopping of trees—*Peroñ kā chhāñnā^h.*
- FRÖNT**, *n.* (L. *frons*) the forehead, the face, the van of an army, the fore part of any thing; *v.* to oppose face to face, to stand foremost—*Peshānī, chihra, harāwul yā pesh-i-lashkar, pesh-gāh yā kisi chiz ke āge kā hissa*; *v. rū-ba-rū k. yā h., muqābil k. yā h., dū-ba-dū yā chār-chasm h.*—*Lalāt, muñh wā mukh, senā kī muhrā senāmukh wī senāgra, simūī āgī agwīrā wā agrabhāg.*
- FRÖNT'AL**, *a.* relating to the forehead; *n.* any thing applied to the forehead—*Peshānī ke mutā'alliq*; *n. peshānī-band yā nī jo chiz peshānī meñ lagāī jāy*—*Lalātasambandhi*; *n. lakṭābandhani wā jo vastu lalāt meñ lagāī jāy.* [ho.]
- FRÖNT'ED**, *a.* formed with a front—*Pesh-dār yā muhrā-dār*—*Mukhaviśisht, jiskē āgā*
- FRÖNT'IER**, *n.* the limit, the border, the utmost verge of a country; *a.* bordering—*Hadd, sar-hadd, mulk kī sar-hadd*; *a. muttasil*—*Simā, sewānā, desānt arthāt kisi des kī dūhrāmētrā*; *a. saṭī wā lagī huā, simāvartī.*
- FRÖNT'IERED**, *a.* guarded on the frontiers—*Sar-hadd par mahfūz*—*Simā par surakshit.*
- FRÖNT'LESS**, *a.* void of shame, impudent—*Be hayā, gustākh yā shokh*—*Naktā wā nir-lajjā, dhūth wā pragalbh.*
- FRÖNT'LET**, *n.* a bandage worn on the forehead—*Sar-band yā nī ek paṭṭī jo peshānī par ba-taur zebāish ke bāndhī jāti hai*—*Lalātapatṭā, lakṭāvetṭhan, ek paṭṭī jo sōbhārth lalāt par bāndhī jāti hai.*
- FRÖNT'BOX**, *n.* a box in the theatre from which there is a direct view of the stage—*Nāch-ghar meñ ek chaukī jo sab ke āge rahtī hai aur jis par se sab kuchh sāmne dekh paytā hai^h.*
- FRÖNTIS-PIECE**, *n.* an ornament or picture fronting the first page of a book—*Zebāish yā taswīr jo kisi kitāb ke pahile safhe meñ lagi rahtī hai, sar-daftar*—*Chitra wā chhavi jo kisi pustak ke pahile pīṭhaute meñ sōbhārth lagā dete hain, granthāgras-thachitra.* [kū agelā, ghar meñ jo koṭhri āge rahtī hai.]
- FRÖNT'ROOM**, *n.* a room in the fore part of a house—*Pesh-dālān yā pesh-khāna*—*Ghar*
- FRÖST**, *n.* (S. *forst*) the power or act of freezing, a fluid congealed by cold—*Sardī ke sabab se jamā dene-wālī tāqat yā nī pālā, sardī se jam jānā, koi raqīq shai jo sardī se jam jāti hai*—*Pīlā arthāt thār, thāndhak se jam jānā, koi dravadravya jo thāndhak se jam jāti hai.* [noñ pālā se bharā wā dhaṅpā huā.]
- FRÖST'ED**, *a.* as if covered with hoar-frost—*Mānoñ pālā se dhañkā huā^h*—*Mānoñ wā jā-*
- FRÖST'Y**, *a.* producing or containing frost, resembling frost, very cold, hoary—*Pālā-dwar yā pālā-dār, pālā ke mānind, nihāyat sard, sufed yā safed*—*Pālā utpanna k. w. wā pālamay, pālā sarikhā wā pālā ke sadriā, bahut thāndhā, šwet wā šukla wā dhaulā.*
- FRÖST'LY**, *ad.* with frost, very coldly—*Pālā se^h, bari thāndhak se^h.*
- FRÖST'BIT-TEN**, *a.* nipped by the frost—*Sarmā-zada yā pālā-zada*—*Pālāmārā.*
- FRÖST'NAIL**, *n.* a nail driven into a horse's shoe, to prevent it from slipping on the ice—*Ek kāñṭā jo ghore ke na'l meñ is wāste thoñk diyā jātā hai ki wah yakh par phisal na pāyē*—*Ek kāñṭā jo ghore ke khuratrān meñ is hetu se thoñk dete hain ki wah saghanatushār par phisal na pāyē.*

FRÖST'WORK, *n.* work resembling hoar-frost—*Jhāron par jo pālā girtā hai uskā sā kām^b.*
FRÖTH, *n.* (Gr. *aphros*) foam, spume, empty show; *v.* to foam, to cause to foam—*Pken yā phenā^b, jhāg^b, āpari yā jhūrā dekhdū^b; v. phenānā yā phen-uthnā^b, phen-uthnā^b.*

FRÖTH'Y, *a.* full of foam, soft, empty—*Kaf-dār yā pur-kaf. narm. khālī lā-hāsil yī sabuk*
—Phenāhā wā phenamāy, komal phulphulā wā phapphal, ochhā halkā wā chhūnchhā.

FRÖTH'INESS, *n.* the state of being frothy, emptiness—*Kaf-dārī pur kafi yā narmī, be-hādagi yā subkī*—Phenamayatwa wā phulphulāhā, sūnyatā asaratā wā anāthakatā.

FRÖUNCE, *v.* (Fr. *froncer*) to frizzle, to curl; *n.* a curl, a wrinkle, a plait—*Churchi-yānā^b, aithnā yā umethnā^b; n. zulf, shikan, tal yā pech—n. Kākapaksh wā alak, sikor sikur, wā jhūri, chunat part wā parat*

FRÖUNCE'LESS, *a.* without wrinkle—*Be-shikan, be-tah, be-peck—Bis sikur, binā jhūrī kā.*

FRÖUS'Y, *a.* fetid, musty, dim, cloudy—*Sorā yā gāndhīlā^b, ubā bāchindā yā bāchindā^b, dhundhlā yā dhāndhlā^b, ghatā se gherī huā^b.*

FRÖWARD, *a.* (S. *fra, weard*) perverse, peevish, refractory, ungovernable—*Sar-kash, zūd-ranj yā tunuk-mizāj, munharif mutamarrid yā gardan kash, be-lūqām muh-zor yā be-zab*—Kutīl hatulā hatilā machlā wā teñti, chhichirā, magū wā ullāghutāsāsan, adamyā avāsyā wā dubhāsān.

FRÖWARD'LY, *ad.* perversely, peevishly—*Sar-kashī khud-rāi yā zūd se, zūd-ranjī yā tunuk-mizājī se—Kutīlatī hath wā teñtipān se, chhichirāhat se.*

FRÖWARD'NESS, *n.* perverseness, peevishness—*Sar-kashī khud-rāi yā zidd, zūd-ranjī yā tunuk-mizājī*—Adamyatwa vākī ālatā hath wā machlā, chhichirāhat wā karkāsāsilatī.

FRÖWER, *n.* a cleaving tool—*Bānsulā yā āru^b.*

FRÖWN, *v.* (Fr. *froncer*?) to look stern; *n.* a look of displeasure—*(Chūn-ba-jabīn-h. chūn-abrū-h. kaj-abrū-h. yā tursh-rū k.; n. chūn-abrū jabīn-chīnī yā chūn-bayabīn—Bhawēn terhī k. āikh-dikhānt bhāun-chāhānt wā ghurukn; n. bhrukutī bhrukutī bhrukutī ghurkī wā ghurkī. [Bhrukutī wā ghurkī se*

FRÖWN'ING'LY, *ad.* with a look of displeasure—*(Chūn-abrū jabīn-chīnī yā tursh-rū se—*

FRÖZEN, *frō'zn, p. p. of freeze, a.* congealed, cold, chill, subject to frost—*Sardī se munjamid, sardī, khunuk yā bārit, pālā-khāyā-huā^b—Thāndhak se jārī wā thakkahū, sital, thāndhā wā jārī, thūn khāyī huā [dasī, thāndhak.*

FRÖZEN'NESS, *n.* the state of being frozen—*Munjamid hālot, sardī—Jamūw, jamū hui*

FRÜCTIF'Y. See under FRUIT.

FRÜ'GAL, *a.* (L. *fruges*) thrifty, sparing, economical, not lavish—*Juz-ras, kifāyātī, kifāyat-shī'ār, kam-kharch yā munāsib-kharch—Parimitayayī, wārā k w., mitayayayī, swalpayayī. [—Parimitayay, swalpayay wā wārā.*

FRÜ'GAL'ITY, *n.* thrift, economy—*Juz-rasī yā wājib kharchī, kifāyat yā kifāyat-shī'ār*

FRÜ'GAL'LY, *ad.* thriftily, sparingly—*Juz-rasī yā wājib-kharchī se, kifāyat yā kifāyat-shī'ārī se—Parimitayay se, swalpayay wā wār se.*

FRÜ'GIF'EROUS, *a.* bearing fruit—*Bar-āwar yā mewa-dār—Phalantā phalotpādak phalawān wā phaladāyī*

FRÜIT, *n.* (L. *fructus*) the product of a tree or plant in which the seed is contained or which is used for food, the offspring of an animal, production, effect or consequence; *v.* to produce fruit—*Mewa yā bar. kesi jān-war kā bechcha, hāsil natya yā samara; v. mewa phalnā—Phal wā vrikshādīphal, bachehā wā santatī, utpanna, karnaphal pariānī wā pratīphal, v. phalnā wā pharnā.*

FRÜCTIF'ERY, *v.* to make fruitful, to bear fruit—*Bar-āwar k, phalnā^b—Phalantā saphal upjāu wā urvā k., pharnā. [karan, phalantā k.*

FRÜCTIF'ICATION, *n.* the act of fructifying—*Bar-āwar-kardan, phalnā^b—Saphalī-*

FRÜCTU'OUS, *a.* fertile, causing fertility—*Bar-āwar yā zar-khez, zar-khezi-lakhs yā zar-khez-kunanda—Phalawān phalad phalantā wā urvār, urvarikāiak wā urvarātwa-lāyak*

FRÜIT'AGE, *n.* fruit collectively, various fruits—*Mewa-jāt, mutafarrīq yā mukhtatīf mewe—Phalasamūh wā phalaphalārī, bhīnt bñant ke phal wā nanā prakūr ke phal.*

FRÜIT'ER, *n.* one who trades in fruit—*Mewa-farosh—Kunja, phalphalārī w*

FRÜIT'ERY, *n.* fruit collectively, a place for fruit—*Mewa-jāt, mewa-khāna—Phalasamūh wā phalaphalārī, phalagū wā phal kī bhāndā*

FRÜIT'FUL, *a.* fertile, prolific, plentiful—*Zar-khez kasir-s-samar bar-āwar bar-dār phal-dār musmīr yā jaijūd, bacheh-kash janne-wālī yā sangsū, wāfir yā kasir—Urvārā bahuphalī phalawān phalantā wā upjāu, bahuprasutī gabhel laikorī wā abandhyā, bahut vipul wā prachur. [hulya wā adhukār se*

FRÜIT'FUL'LY, *ad.* abundantly, plentifully—*Kasrat se, ifrūt se—Bahutāyat se, bi-*

FRÜIT'FUL'NESS, *n.* fertility, productiveness—*Zar-khezi bar-āwarī yā bar-dārī, paidāsāī yā sangsū—Urvārātwa phalawattwa wā phalotpādakatwa, utpādakatā wā janakatā. [wā bānjh, nishphal, nirarthak wā vyarth*

FRÜIT'LESS, *a.* barren, vain, unprofitable—*Be bai, be-fārida, be-sūd—Aphal phalabīn*

FRUIT'LESS LY, *ad.* vainly, idly, unprofitably—*Be-fáida, ná-haqq, lá-hásil*—Nishphal, vrithá, vyarth wá nirarthak.

FRUIT'LESS NESS, *n.* barrenness, vanity—*Be-bari be-samari ná-bár-dári yá ná-sangari, be-húlagi be-hásil yá be-fáidagi*—Nishphalatá aphaalatwa wá phalahínatá, vyarthatá wá anarthakatwa. [dátá, phalotpálak, phal utpanna k. w.

FRUIT'BEAR-ER, *n.* that which produces fruit—*Bar-dár mewa-dár yá bar-áwar*—Phala-FRUIT'BEAR-ING, *a.* producing fruit—*Bar-áwar musmir bár-dár yá mewa-dár*—Phalot-pádak phalantá phaladáy' wá phalawán. [peron ká kunj.

FRUIT'GROVE, *n.* a plantation of fruit-trees—*Bar-áwar darakhthon ká bag*—Phalante FRUIT'TREE, *n.* a tree that produces fruit—*Bar-áwar darakhth, mewa-dár yá phal-dár darakhth*—Phalantá per, pharnewálá per.

FRUIT'TION, *n.* (L. *fruitum*) enjoyment—*Husúl wusúl tasarruffauz yá bar-khurdári*—Bhogvilás phalabhog bhog wá sukhánubhav. [paribhoktá paibhogi wá adhikári.

FRUIT'FIVE, *a.* enjoying, possessing—*Mutasarrif, qabiz yá bar-khurdári*—Phalabhogi, FRU'MEN-TY, *n.* (L. *frumentum*) food made of wheat boiled in milk—*Khir jo gehián aur dúlh se bantí hai^h*. [thathá^h, hañsi^h.

FRUMP, *v.* to mock; *n.* a joke—*Biráná manih-baníná chirháná yá thathá k^h*, *n.* FRUSH, *v.* (Fr. *froisser*) to bruise—*Kuchalná^h, kuchul-dálná^h, masalná^h*.

FRUSTRATE, *v.* (L. *frustra*) to defeat, to disappoint, to nullify; *a.* vain, ineffectual, null, disappointed—*Shikast k, mahram máyus yá ná-ummed k, bátíl ráegán yá radd k, a. be-fáida, be-hásil yá be-tásir, ráegán bátíl yá radd, máyus mahram yá ná-um-med*—Torná, niráis k, vyarth nishphal wá nirarthak k; *a.* vyarth, nishphal wá nirarthak, vrithá nirbal anarthak wá rahit, niráis.

FRUSTR'NEOUS, *a.* vain, unprofitable—*Ráegán yá lá-hásil, be-súd yá be-fáida*—Vrithá wá vyarth, nishphal wá nirarthak.

FRUSTR'ATION, *n.* disappointment, defeat—*Mahrami máyusi yá yás, shikast*—Ásábhañg wá áákhandan, khandan bhañg nishphalikaran vrithákanan wá hár.

FRUSTR'ATORY, *a.* that makes void—*Ráegán bátíl yá radd k. w.*—Vyarthakári nirarthakakári nishphalakári wá vrithákári. [khand.

FRUSTUM, *n.* (L.) a piece of a solid body cut off—*Makhrút-i-nágis*—Súchyadhara-FRUT'TANT, *a.* (L. *fruter*) full of shoots—*Gábhá gábh dítí yá koril se bhavá huá^h*.

FRY, *v.* (L. *frigo*) to dress in a pan on the fire, to be roasted in a pan, to melt; *n.* a dish of any thing fried—*Karáhi yá karáh men bhúná bhúnjá yá talná^h, karáhi men bhúnjá bhúná yá talá jáná^h, galná yá tughalná^h*; *n.* jo kuchh karáhi men bhúná yá talá jáy uská bhojan yá kháná^h.

FRY'ING-PAN, *n.* a pan for frying food—*Karáhi yá karáhi^h*. [jhrud^h.

FRY, *n.* (Fr. *fray*) a swarm of little fishes—*Chhoti chhoti machhliyon ki gáñk yá*

FUB, *v.* (Ger. *foppen*) to delay, to cheat—*Tálná yá tál-matol k^h, thagná yá dhokhá^h*.

FUG'US, *n.* (L.) paint, disguise—*Potne ya lagane ká rang^h, jhúthá bheek^h*.

FUG'ATE, FUG'ATED, *a.* painted, disguised—*Rangá huá yá rang se potá huá^h, jhúthá bheek banáye hue^h*.

FUD'DLE, *v.* to make drunk, to intoxicate—*Mad-hosh k, málhmúr k, bahut sharáb piná*—Matwálá k, mad men chur k, matwálá h. wá atisay madypán k.

FUD'DIER, *n.* a drunkard—*Sharabi yá mai-khor*—Prakkai wá madypánásakt.

FUDGE, *int.* an expression of contempt—*[Haqárat áhar karne men yah lafz musta-mal hotá hai,] chhi^h, uh ná uj*—*[Yah sabd ghirná prakásak hai,] thúthú, thú.*

FU'EL, *n.* (Fr. *feu*) the matter or aliment of fire; *v.* to feed with combustible matter, to store with firing—*Indhan jaláwan yá úwan^h*; *v.* indhan d. *dálná yá lagáná^h, indhan se pálná^h*.

FU'EL-ER, *n.* one that supplies fuel—*Indhan jutáne w^h, indhan juháne w^h*.

FUG'ACIOUS, *a.* (L. *fugio*) flying away—*Ur-jáne w yá bhág jáne w^h*.

FUG'ACIOUSNESS, *n.* quality of flying away—*Ur-jáne yá bhág-jáne ki sifat yá khássiyyat*—*Ur jáne wá bhág jáne ká dharm wá gun, paláyanaśilata.*

FUG'AC'ITY, *n.* volatility, uncertainty—*Káfúr-sifatí, be-qarári yá be-sabátí*—Atisighra-váyuparinámasilátá arthát sikhra váyu men ur jáne ká dharm, asthiratá wá anisichay.

FUG'ATIVE, *a.* apt to fly away, volatile, unstable, fleeting, wandering, perishable; *n.* a runaway, a deserter—*Bhág-jáne yá ur-jáne ke qábíl, káfúr-sifat, be-sabátí yá be-qarár, kubábi árisi yá chand-roza, áwára saiyár yá dar-ba-dar, qábilu-z-zawál yá jáni*; *n.* bhagorá^h, gurez-pá rá-gardán yá jirári—Bhág jáne wá urjáne w, atisighra-váyuparinámasil. asthir wá achirastháyí, chali-játí urtá bahtá wá kshanamátra-stháyí, báwdandí dáwándol wá ramtáphirtá, náśavas wá náśasil; *n.* bhaggu, paláyí.

FUG'ATIVENESS, *n.* volatility, instability—*Káfúr-sifatí, be-qarári be-sabátí yá ná-pae-dári*—Váyuparinámasilátá arthát ur jáne ká dharm, asthutatá astháyitwa wá chañ-chalatá. [men ek mazzmín ká mutawáñir áná—Sangit men ek vishay ká bár bár áná.

FUGUE, *fug*, *n.* a succession or repetition of parts in a musical composition—*Musiqi*

FÜGH, *int.* (S. *fah*) an expression of abhorrence—*Chhi^h, thú thú^h*.

- FŪL'CRUM**, *n.* (L.) a prop, a support—*Tek tekni yā ūr^b, pushti-bān pāya yā markaz-i-harakat*—Ādhār wā thānbb, avalamban ālamb tek wā uttolanādhār.
- FŪL'CI-MENT**, *n.* a prop, support—*Tek tekni yā ūr^b, pushti-bān pāya yā markaz-i-harakat*—Ādhār wā thānbb, avalamban ālamb wā uttolanādhār.
- FŪL-FIL'**, *v.* (S. *full, fylkan*) to accomplish, to perform, to complete—*Bojā-lānā yā bor-lānā, adā k. yā wafā k., tamām k.*—Siddh k. wā sādhanā, karnā kar-lonā wā kar-dāl-nā, pūrā k. [k w., sādhanē w., kar dāne w., pūrā k. w., pūrāk.
- FŪL-FIL'LER**, *n.* one who fulfils—*Bojā-lānē w., adā k. w., tamām k. w.*—Sādhak, siddh.
- FŪL-FIL'LING**, *n.* completion, accomplishment—*Tamāmī, anjam sar-anjam sar-barāhi yā insirām*—Samāpti wā sampūrnatā, siddhi wā sādhan.
- FŪL-FIL'MENT**, *n.* accomplishment, performance, completion, execution—*Insirām yā anjām, adā ifā yā 'uhda-barāi, tamāmī, kār-guzārī*—Siddhi wā sahsiddhi, nirvāh wā nishpādan, pūrnatā wā samāpti, nishpatti, nuberā wā sādhan.
- FŪL'GENT**, *a.* (L. *fulgeo*) shining, bright—*Darakhshān yā tābān, rawshan shu'la-war-tāb-nāk yā jalwa-gar*—Charakāt laukāt jagjagatā wā dīptimān, dyutimān prabhāwān wā tejomay. [Prabhā pratāp wā dīpti, tej dyuti wā kari chamchamāhat.
- FŪL'GOR**, *n.* splendour, dazzling brightness—*Jalwa, tāb-dārī yā nihāyat kari roshni*
- FŪL'IG'INOUS**, *a.* (L. *fuligo*) sooty—*Kālā^b, koylā-sā^b, dhūlā-sā^b, kalarūtā^b, kājāl se bharā huā^b*. [Kajjalamay avasthā meñ, dhūmradaśā meñ.
- FŪL'IG'INOUS-LY**, *ad.* in sooty state—*Kājāl se bhari hui hālat meñ, pur-dūd hālat meñ*—
- FŪL'MART**. See FOMART.
- FŪLL**, *a.* (S.) having no empty space, replete, abounding, supplied, plump, saturated, complete, large, strong, mature; *n.* complete measure, the whole; *ad.* quite, exactly, directly—*Pur, ma'mur, umāhrtā-huā^b, khālī nahīn, tāza pur-gosht yā taiyār, āsīda ser yā lab-ā-lab, musallamī yā kāmīl, bhārī bayā yā āsīda k. w., sakht yā huland, pukhta yā rasīda; n. kamāl, kulliyā yā majmū'*; *ad. bi-t-kull yā be-kam-o-kāst, bi'-aim-hi bi'-ainih yā hū-ba hū, sarīhan*—Pūrā, pūrī wā paripūrī, bhārī, sūnya nahīn, motā wā phulphūkā aghāyā tript wā nakenak, akhand wā samagra, nikhil vipul wā yathosht, ūnchā kari wā spashṭ, pakkā wā sampanna; *n.* pūrnatā, sūkalya; *ad.* sarvathā, thik, sidhā.
- FŪL'LY**, *ad.* completely, entirely—*Bi-t-kulliyā, bi-tamāmī-hi*—Nīpat, sampūrī rūp se.
- FŪL'NESS**, *n.* the state of being full, completeness, abundance, satiety, plenty—*Ma'mūrī, kamāl yā tamāmī, ifrāt yā kasrat, serī yā āsīdagi, farāgat yā ziyādātī*—Pūrnatā wā paripūrnatā, siddhi wā sampannatā, bahintāyat, triptī wā santushti, bāhulya.
- FŪL'Ā-CORNE**, *a.* fed full with acorns—*Shāh-balūt ke tukhm yā meuc se bhar-pet khilāyā huā*—Sinduravriksh ke bij wā phal se bhar pet khilāyā huā.
- FŪL'BLŌOMED**, *a.* having perfect bloom—*Pur-bahār—Tahtahāyā, khilā huā, navayauvanavisisht.*
- FŪL'BLŌWN**, *a.* fully expanded or distended—*Khilā-huā yā phūlā-huā^b*.
- FŪL'BŌT-TOMED**, *a.* having a full bottom—*Bhārī yā bārī pēndī-wālā^b*.
- FŪL'BŪT**, *ad.* directly and with violence—*Sadhā aur zor se*—Siddhā aur veg se.
- FŪL'CHARGED**, *a.* charged to the utmost—*Nak-e-nak yā thūs-kar bharā huā^b*. [yā^b.
- FŪL'CRAMMED**, *a.* crammed to satiety—*Nak tak khilāyā-gayā^b, thūs-kar khilāyā-ga-*
- FŪL'DRESSED**, *a.* dressed in form—*Banā-thana yā sab kappe pahine hue^b*. [huā.
- FŪL'DRIVE**, *a.* driving with full speed—*Bare zor se hānktā huā*—Bare veg se hānktā
- FŪL'EARFD**, *a.* having heads full of grain—*Galla-pur-khosha-dār*—Jiskī bālī meñ anāj bharā ho, anāj se bhārī hui bāhwālā.
- FŪL'FED**, *a.* fed to fulness, sated, fat—*Bhar-pet khilāyā huā^b, ser yā āsīda, taiyār yā farbh*—Chhakkār khilāyā gayā, paritript, motā wā hrishtapushṭ.
- FŪL'FRAUGHT**, *a.* fully stored—*Bhar-pūr^b*. [khilāyā gayā.
- FŪL'GORCED**, *a.* too much fed—*Be-andāza khilāyā-gayā*—Binā-parimān wā chhakkār
- FŪL'GRŌWN**, *a.* completely grown—*Barhā huā yā barh-chukā^b*.
- FŪL'HEART-ED**, *a.* full of confidence—*Dhāyhas se bharā huā^b*
- FŪL'HO**, *a.* heated to the utmost—*Nihāyat gurm kiyā huā, nihāyat garmāyā huā*—Atyant prachand wā ugra kiyā huā.
- FŪL'LĀ-DEN**, *a.* laden to the full—*Bhar-pūr lādā huā^b*.
- FŪL'MĀNNED**, *a.* fully furnished with men—*Bar-khībī ādmīyon se bharā huā*—Sampūrī rūp se manushyon se bharā huā. [wā karē bol kā.
- FŪL'MOUTHED**, *a.* having a strong voice—*Buland yā sakht āwāz kā*—Ūnche wā bhārī
- FŪL'ORBED**, *a.* having the orb complete—*Pure gurs kā*—Akhandamanḍal. [huā.
- FŪL'SPRĒAD**, *a.* spread to the utmost extent—*Khīb phailā huā*—Sampūrī rūp se phailā
- FŪL'STŌM-ACHED**, *a.* crammed in the stomach—*Pur-shikam*—Petbharā. [huā^b.
- FŪL'STUFFED**, *a.* filled to the utmost extent—*Thūs-kar bharā huā^b, nak-e-nak bharā*
- FŪL'SUMMED**, *a.* complete in all its parts—*Musallam, sar-ā-pā kāmīl*—Akhand.
- FŪL'WINGED**, *a.* having large or strong wings—*Bare yā mazbūt dāine-dār*—Bare wā porhe dāine w.

- FÜLL, *v.* (S. *fullum*) to cleanse and thicken cloth in a mill—*Chakki meñ kappe ko dhota aur motā k^h.* [aur motā kartā hai^b.]
- FÜLL'ER, *n.* one whose trade is to full cloth—*Dhobi^h, chakki meñ kappe kojo dhota hai*
- FÜLL'ER'S EARTH, *n.* a kind of clay—*Sajji-matti^h, rehi^h ya reh^h.*
- FÜLL'ING MILL, *n.* a mill for fulling cloth—*Kappe ke dhone aur mote karne ki chakki^b.*
- FÜLMI-NATE, *v.* (L. *fulmen*) to thunder, to explode, to denounce—*Garajná^h, karakná^h, la'nat ke sáth malámat k.*—Ghaharná wá ghaharání, tarapná, garajkar kosná wá súp d. [Ghaharáhat, tarap, garaj ke sáth abhisáp ká d.]
- FÜL-MI-NÁ'TION, *n.* the act of fulminating—*Garaj^h, karak^h, la'nat ke sáth malámat*
- FÜL/MINE, *v.* to thunder, to shoot—*Garajna karakná yá tarapná^h, chulaná yá phenkná^b.*
- FÜL-MI-NA-TO-RY, *a.* thundering, striking horror—*Garajne w. yá tarapne w^h, ghaharane w^h.* [na-pasand—Ghriñáha wá ghriñájanak, kutsít wá aruchir]
- FÜL/SOME, *a.* (S. *ful*) nauseous, offensive—*Karāh yá makráh, ná-guwar ná-gawar yá*
- FÜL/SOME-LY, *ad* nauseously, offensively—*Karāhiyat se, ná-guwarí yá ná-pasandí se*
- Ghriñarhatpanak wá garhiya bhāv se, aruchiratá wá kutsitatwa se.
- FÜL/SOME'NESS, *n.* nauseousness, foulness—*Karāhiyat yá nafrat, gilázat yá najásat*—Garhiyata wá aruchiratá, kutsitatwa wá apavitratwa. [dyá.]
- FÜL/VID, *a.* (L. *fulvus*) yellow, tawny—*Záfrání, zard*—Kúnkumavarn wá pilá, har
- FÜMBLE, *v.* (D. *fommelen*) to attempt awkwardly, to handle much, to puzzle—*Anárit-pan se kám k^h, bhitut háth-dálná yá háth-lagáná yá tapóná^h, ghabrá-d^b.*
- FÜMBLER, *n.* one who fumbles—*Anári yá bhuchch^h.*
- FÜMBLING-LY, *ad.* in an awkward manner—*Anári-pan se^h.*
- FÜME, *n.* (L. *fumus*) smoke vapour, rage, idle conceit; *v.* to smoke, to rage—*Dúd, bukhár, gazzab gussa yá qahr, be-húda khayál : v. dúd-uthná yá dúd se mu'attar k. yá hawá-ho-júná; gazzab yá josh-kharosh meñ k.*—Dhuñán wá dhúm, váshp wá bháph, kop wá krodh, vyarth tarang; *v.* dhuñán uthná wá dhúm se sugandhi k. wá ur janá, kop wá krodh k
- FÜ-MÁ'DO, *n.* a smoked fish—*Dhuñán se sukhái hui machhli^b.*
- FÜ'MA-TO-RY, FÜ'MI-TER, *n.* a plant—*Pit-páprá^h.*
- FÜ-METTE', *n.* the scent of meat—*Más ki mahak yá gamak^h.*
- FÜ'MID, *a.* smoky, vaporous—*Pur-dúd, dúdhání yá pur-bukhár*—Dhúmay wá dhuñá-dhár, váshpamay wá bháphanay
- FÜ'MI-GATE, *v.* to smoke, to perfume—*Baphará lená yá dená^h, básná yá mahkáná^b.*
- FÜ'MI-GÁ'TION, *n.* scent raised by smoke—*Bapháre ki gamak mahak yá bās^h.*
- FÜ'MING, *n.* the act of scenting by smoke—*Bapháre se mahkúná^h.*
- FÜ'MING-LY, *ad.* angrily, in a rage—*Gusse se, gazzab yá qahr meñ*—Krodh se, kop meñ.
- FÜ'MISH, *a.* smoky, hot, choleric—*Pur-dúd, garm, gussa-war*—Dhúmay wá dhuñá-dhár, tapt wá tát krudh wá wadhí. [wá dhúmotpádak.]
- FÜ'MOUS, FÜ'MY, *a.* producing fumes—*Dúd-sáz dúd-áwar yá dhuñán-gar*—Dhúmayjanak
- FÜ'MET, *n.* (L. *fumus*) the dung of deer—*Hiran ki lená yá megní^h.*
- FÜ'N, *n.* (S. *fagen*?) sport, merriment—*Khel^h, chukul yá chahal-pahal^h.*
- FÜ'N'Y, *a.* droll, comical—*Shádi angez yá mashhara yá tamáshe-ká, tabassum-áwar yá zaríf*—Kautuki wá hásvajanak, háskar wá rasik.
- FÜ'NÁMBU-LIST, *n.* (L. *fúnis, ambulo*) a rope-dancer—*Rasse par náchne w^h.*
- FÜ'NÁMBU-LA-TO-RY, *a.* like a rope dancer—*Rasse par náchne-wále saríkhá^h.*
- FÜ'NCTION, *n.* (L. *functus*) employment, office, occupation, power—*Kám^h, khidmat yá uhdá, peshi yá rez-gár, quawát yá qábiliyat*—Karm wá kárya, pad vritti wá adhikár, vyápár wá vyavasáy, sakti. [kári wá adhikári.]
- FÜ'NCTION-ARY, *n.* one who holds an office—*'Uhdá-dár yá kám-dár*—Padasth karmat
- FÜ'ND, *n.* (L. *fundo*) stock, capital, money lent to government; *v.* to place in a fund—*Pái^h, náya yá sarmáya, sar-kár meñ súd par zar-amánat ; v. súd par dharná, kahín súd par jum' kar d.*—Sanchay wá punj, muladhan, jo dhan rájakosh meñ byáj par dyá jata hai; *v.* kahín byáj par lagá d.
- FÜ'NDA-MENT, *n.* (L. *fundo*) foundation, the lower part of the body, the seat—*Bunyád yá biná, gáñr^h, chátar^h*—New wá jar, gud wá maladwár, adhobhág wá adholós.
- FÜ'NDA-MENT'AL, *a.* serving for the foundation, essential, important; *n.* a leading principle, an essential part—*Bunyádi, aslí, zaríri ; n. nádda asl yá jauhar, zaríri yá aslí kissa*—Múlik, vástav wá pradhánarth, ávasyak; *n.* mulattatwa wá pradhánat-tatwa, sár. [sár se, jar wá múl se.]
- FÜ'NDA-MENT'AL-LY, *ad.* essentially, originally—*Asl se, bunyád se*—Múlatattwa wá
- FÜ'NER-AL, *n.* (L. *funus*) burial, interment, a pertaining to burial, mourning—*Tadfin yá takfin, tughiz yá dafn , a. dafn-mansúb, mátamu*—Gártop, bhúmisamarpan; *a.* gártopsamandhi, vilápi wá shokasúchak.
- FÜ'NE'BRI-AL, *a.* belonging to funerals—*Dafn-mansúb*—Gártopsamandhi.
- FÜ'NE'R-ATION, *n.* the act of burying—*Tadfin yá dafn*—Gártop.

- FU NĒRF-AL, *a.* relating to a funeral, mournful—*Tadfin-mansab, mātami mātam-zada yā gam-gān*—Gārtop-sambandhi, vilapi wā śokasūchak wā nirinānd.
- FŪN'GUS, *n.* (L.) a mushroom, an excrescence—*Kukur-mātā yā kukraundhā^b, masā^b.*
- FŪNG, *n.* a blockhead, a dolt, a fool—*Ghāmar yā ullā^b gāwdī^b, bhucuch^b.*
- FŪN-GOS'TY, *n.* soft excrescence—*Masā gulmā yā gūltī^b.*
- FŪN'GOUS, *a.* excrescent, spongy—*Kisī dūstre se phūt-kar niklā huā^b, gulgulī pulpulā yā polā^b.*
- FŪNK, *n.* an offensive smell; *v.* to emit an offensive smell—*Bad-bo yā bad-bū^b; v. bad-bū k.*—Durgandh; *v.* gandhānā wā durgandh k.
- FŪN'NEL, *n.* (W. *funel*) an inverted cone with a pipe, a passage, the shaft of a chimney—*Purnī yā choṅgā^b, rāh, dūd-kush*—Nali wā pupli, mārg wā path, dhuñ-ānrā wā dhūmapath.
- FŪR, *n.* (Fr. *fouirer*) skin with soft hair; *a.* made of fur; *v.* to cover with fur—*Samūr, narm pashm*; *a.* samūr yā narm pashm kā banā huā; *v.* samūr yā narm pashm lagānā—Salomacharm, komal paśulom; *v.* komal paśulom lagānā wā salomacharm lagānā
- FŪR'ER, *n.* a dealer in furs—*Samūr-farosh*—Paśulomayavasāyī wā salomacharmayavasāyī. [sucharm.]
- FŪR'RI-ER-Y, *n.* furs in general—*Samūr*—Paśulom salomacharm wā lomavishitapa
- FŪR'RY, *a.* covered with fur, consisting of fur—*Samūri yā samūr-posh, samūr yā pashm kā*—Komal paśulom wā komal salomacharm pahine hue, komalapaśulom wā salomacharm kā banā huā.
- FŪR'BE-LŌW, *n.* fur or trimming round the lower part of a woman's dress; *v.* to adorn with furbelows—*Peshwāz kā chikan-dār kanāra*, *v. peshwāz kā chikan dār kanāra lagānā*—Ghāghare ki auñth wā kor jismen chunat rahti hai; *v.* ghāghare men aisi auñth wā kor lagānā ki jismen chunat rahti hai [wā komalalom kā banā huā
- FŪR'WROUGHT, *a.* made of fur—*Samūr yā narm pashm kā banā huā*—Salomacharm
- FŪR'BISH, *v.* (Fr. *fourbir*) to burnish, to polish, to rub to brightness—*Saigal k., sāf k. yā jilā-d, mal-kar chamkū d^b.*—Jhalkānī, ujli wā ujwal k., ragakar chamchama d
- FUR'CATION, *n.* (L. *furca*) division like a fork—*Shāl nikulnā, kām-mūhe kānte ke taur par mungasim h.*—Dāl nikalnā, kām phalwāle kānte ke sadhiis nyrā wā prithak h. [rūsi^b.
- FŪR'FUR, *n.* (L.) husk, scurf, dandruff—*Chhilkā yā bhūsi^b, chamre par ki pupri^b,*
- FŪR'IOUS. See under FURY.
- FURL, *v.* (Fr. *ferler*) to draw or wrap up—*Khūchnā yā lapet-dālnā^b.*
- FŪR'LONG, *n.* (S. *fur, lang*) a measure of length, the eighth part of a mile—*Lambāi kā māp^b, ek mil kā āthwān hissa ya'ni ek kos kā solahwān hissa*—Lambāi kā mēn wā parimān, ek mil kā āthwān bhāg arthāt ek kos kā solahwān bhāg [Chhutti.]
- FUR'LOUGH, *fūr'lo, n.* (U. *verlof*) a temporary leave of absence—*Rukhsat yā rizā*—
- FŪR'MENTY. See FRUMENTY. [th^b, bhār yā bharsāū^b
- FŪR'NACE, *n.* (L. *forax*) a place for melting metals, an inclosed fireplace—*Bhat-*
- FŪR'NISH, *v.* (Fr. *fournir*) to supply, to store, to fit up, to equip—*Sar-barāh k. yā baham-pahūñchānā, mā'mūr k., murattab k., ārāsta k. yā sūz-o-sūmān se taiyār k.*—Juhānā jutānā wā pahūñchānā, bharnā, sañwānā, sajānā
- FŪR'NISH-ER, *n.* one who furnishes—*Sar-barāh k. w. baham-pahūñchāne w., mā'mūr k. w., murattab k. w., ārāsta k. w.*—Juhāne w., bharne w., sañwāne w., sajāne w.
- FŪR'NISH-ING, *n.* a sample, a show—*Namūna, numūsh*—Bāngi, dekhāw
- FŪR'NITURE, *n.* moveables, goods, equipage—*Asānu-l-bait yā luwazima, ashāb, sūz-o-sāmān*—Asthāwaravastu wā asthāwaradravya, samagri wā atālā, saṅ wā alāñkriyā.
- FŪR'ROW, *n.* (S. *fur*) a small trench made by a plough; *v.* to cut in furrows—*Kūñr^b harāi^b, reghār^b; v. kūñr harāi reghāri yā nāri banānā^b.*
- FŪR'ROW FACED, *a.* having a wrinkled face—*Shikan-dār chihre w., pur-shikan chihre kā*—Rekhāñkitavadan, jhūrīyā munhwalā [hai^b
- FŪR'ROW-WEED, *n.* a weed growing on ploughed land—*Jote hue khet par jo ghās jamti*
- FŪR'THER, *a.* (S. *forth*) at a greater distance; *ad.* to a greater distance; *v.* to promote, to advance, to assist—*Dūr-tar yā ziyāda; ad. dūr-tar; v. taragqī yā taqwiyyat d., barhānā^b, madad d.*—Dūratar, aur dūr, adhiik; *ad. dūratar wā aur dūr; v. sahāyatā k., āge k., upakār k.* [wā upakār, sahāyatā.]
- FŪR'THER-ANCE, *n.* promotion, advancement—*Taragqī, taqwiyyat yā madad*—Vridhī
- FŪR'THER-ER, *n.* a promoter, an advancer—*Taragqī yā taqwiyyat d. w., barhāne w^b.*—Upakāri upakārak wā sūhāyyakartā, pravardhak wā sañvardhanakāri.
- FŪR'THEST, *a.* at the greatest distance—*Dūr-tarin, sab se dūr^b*—Dūrātam, atyantadūr
- FŪR'THER-MORE, *ad.* moreover, besides—*Tis par bhī^b, 'alāwa yā sūwā-iske*—Is par bhī wā aur bhī, iske upar.
- FŪR'TIVE, *a.* (L. *fur*) stolen—*Churāyā-huā yā chorī-kā^b.*
- FŪRY, *n.* (L. *furor*) madness, rage, passion, frenzy, a raging woman—*Divānagī yā junūn, qahr yā qazab, taish yā josh-kharosh, sauda, jhagrālū aur tund-mizāj 'aurat*—Bailāi unmād wā krodh, ugratā, sir wā vikshiptatā, kalahkārī aur prachand strī.

FŪ'RI-OUS, *a.* mad, raging, violent—*Dicāna yā majnūn, qazab-nāk yā barham, tund yā shudā*—Unmatta pāgal wā sirī, kiuddh kopikul krodhākul wā risahā, ugra wā uechchāṇḍ.

FŪ'RI-OUS-LY, *ad.* madly, violently—*Divānagī yā junūn se, tundi yā shiddat se*—Unmattata kopākulatā wā sir se, ugratā wā mahāveg se.

FŪ'RI-OUS-NESS, *n.* madness, frenzy—*Divānagī, junūn yā josh-kharosh*—Unmattatā, ugratā kopākulatā uechchāṇḍatā wā unmād.

FŪ'RUN-CLE, *n.* an angry pustule, a boil—*Chhālā yā phapholā^b, phorā^b*.

FŪ'RY-LIKE, *a.* raving, raging, violent—*Majnūn, qazab-nāk, tund*—Sirī, kopākul wā krodhākul, ugra wā uechchāṇḍ.

FŪ'RZE, *n.* (*S. fyrs*) a prickly shrub, whin—*Kaṇṭailā jhār^b, kaṇṭailā jaṅgli per^b*.

FŪ'RZY, *a.* overgrown with furze—*Kaṇṭailē jhār se bharā huā^b*.

FŪS'COUS, *a.* (*L. fuscus*) brown, dark—*Bhūrā^b, kālā^b*.

FŪSE, *v.* (*L. fusum*) to melt, to liquefy—*Golānā yā galnā^b, pighlānā taghilānā pighlānā yā taghilānā^b* [taghilne ke yoga.

FŪ'SI-BLE, *a.* that may be melted—*Gudāzanda, galne-jog^b*—Galaniya dravaniya wā

FŪ'SI-BIL-ITY, *n.* quality of being fusible—*Gudāzandagī, gal jāne kī khāssiyat*—Galaniyatā dravaniyatā wā taghil jāne kī yoga.

FŪ'SILE, *a.* capable of being melted, flowing—*Gudāzanda, rawān yā saiyāl*—Galaniya wā dravaniya, dravya wā bahtā

FŪ'SION, *n.* the act of melting, fluidity—*Gulāz yā gudāzhtagī, saiyālī*—Pighlāw wā taghilāw, bahāw wā dravyatwa.

FŪ'SEE', *n.* (*L. fusus*) the cone round which the chain of a watch is wound—*Gharī ke andar ek gār-dumī kāntā jismēn sanjer lapetī jāti hai*—Gharī meñ ek sūi jismēn sikrī lapetī jāti hai.

FŪ'SEE', *n.* (*Fr.*) a musket, a pipe for firing a bomb—*Bandūq, falita yā palitā*—Patharkalā wā kshudra āgneyamāñ, āgneyachūrnavisishṭanālī, [patharkalā.

FŪ'SIL, *fu-zē*, *n.* a musket, a firelock—*Bandūq, tupak*—Āgneyamāñ, wā agnyāstra,

FŪ'SI-FEE', *n.* a soldier armed with a musket—*Bandūq-ehī yā bandūq-band*—Patharkalā bāndhne w. [halkul yā khaybarī^b

FŪSS, *n.* (*S. fus*) a bustle, a tumult—*Daur dhūp yā dhūm-dhām^b, bukherā haurā*

FŪST, *n.* (*Fr. fût*) the shaft of a column, a strong smell; *v.* to become mouldy—*Tana-i-sitūn yā sitūn, bad-hu yā bad-bo*, *v.* bhukuriyānā^b, phaphūndiyānā^b—Stambhāṇḍ stambh wā khambha, durgandh wā kutsitāgandh; *r.* basīnā, bisācūdhā h.

FŪST'ED, *a.* mouldy, having a bad smell—*Phaphūndiyāhā yā bhukuriyāhā^b, bisācūdhā yā basātā huā^b*.

FŪST'Y, *a.* ill-smelling, mouldy—*Bisācūdhā yā basātā^b, phaphūndiyāhā phaphūndi-lagā-huā yā bhukuriyāhā^b*.

FŪST'Y-NESS, *n.* mouldiness, bad smell—*Phaphūndiyāhat^b, bisācūdh yā dur-gandh^b*.

FŪST'IAN, *n.* (*Fr. futaine*) a kind of cloth, an inflated style of writing, bombast; *a.* made of fustian, bombastic—*Ek qism kā kaprā, mubālaga, laf-zavī*, *a.* ek qism ke kapre kā banā huā, raṅgīn yā mubālaga-āmz—*Ek bhāñtī kā mota kaprā, atisayokti, darpavākyā wā garvitāgryahiti; a* ek bhāñtī ke mote kapre kā banā huā atisayoktivisishṭ wā auarṭhak aur hare hare vākyañ se bharā huā.

FŪST'IAN-IST, *n.* a writer of bombast—*Mubālaga-navis*—Atisayoktirichak.

FŪST'IC, *n.* (*L. fustis*) a kind of dye-wood—*Ek lakrī jis se pilā raṅgī raṅgā jātā hai^b*

FŪSTI-GATE, *v.* (*L. fustus*) to cudgel—*Sontiyānā yā lathiyānā^b, soñte mārñā^b*, [kī mār.

FŪS-TI GĀ'TION, *n.* a beating with a cudgel—*Soñte-bāzī yā lath-bāzī*—Soñte wā lāṭhī

FŪ'TILE, *a.* (*L. inutilis*) trifling, worthless—*Sabuk yā nā-chīz, nā-kāra nā-bakār yā be-qadr*—Tuchehhā wā halkā, asār wā nirṭhak.

FŪ'TIL-ITY, *n.* triflingness, want of weight—*Khīṣṭ be-haqīqatī yā be-qadrī, subkī*—Tuchehhātā wā asārātā, halkāpan halkāi wā lāghav.

FŪ'TURE, *a.* (*L. futurus*) that is to be or come hereafter; *n.* time to come—*Mustaqbil yā āyanda; n.* istiḳbāl ya'nī āyanda-zamāna—Bhāvī bhavishyat wā āgāmī; *n.* bhavishyatkal wā bhavishyat.

FŪ-TU-RĪ'TION, *n.* the state of being future—*Istiḳhālī*—Bhavishyattwa.

FŪ-TŪ'RĪ-TY, *n.* time or event to come—*Āyanda-zamāna yā āyanda-mājarā*—Bhavishyatkal wā bhavishyadghatana.

FŪZZ, *v.* to fly out in small particles—*Zarra zarra ho-ke urñā*—Kap wā paramāṇu hokar ur jānā.

FŪZZ'BALL, *n.* a kind of fungus—*Ek bhāñtī kā kukur-mūtā yā kukraūdhā^b*.

FŪZZ'LE, *v.* to make drunk—*Pilā-kar matwālā k^b*.

FŪY, *int.* (*S. fjan*) a word which expresses blame dislike or contempt—*Yah lafz ma-zammat nafrat yā haqārat ke zāhir karne meñ mustamāl hotā hai jaise fish yā ūh, chhi-chhi^b, lā-haul, tauba*—Yah sabd nindā aruchi wā ghrīpā ke prakās karne meñ bolā wā likhā jātā hai jaise dhikdhik, thūthū, thūṭhūṭhū.

G.

GĀB, *v.* (S. *gabban*) to talk idly, to prate; *n.* loquacity—*Barbarānā^h, baknā yā bak-wād k^h*; *n.* *barbarāhat bakwas yā bakwād^h*.

GĀB'BLE, *v.* to talk without meaning, to utter inarticulate sounds; *n.* talk without meaning—*Baknā barbarānā yā bakwād k^h, ghen-peñ k. yā aus^h boli bolnā jo sa-majh meñ nā āwe^h*; *n.* *barbarāhat bakbak yā arbar^h*.

GĀB'AR-DĪNE, *n.* (Sp. *gabardina*) a coarse frock, a mean dress—*Ek qism kā motā āngarkhā yā jāma, pūch libās*—*Ek bhāñt kā motā āngarkhā, kutsit vastra*.

GĀ'BEL, *n.* (Fr. *gabelle*) a tax—*Mahsūl*—*Sulḡ wā kar*.

[dhyaksh.

GĀ'BEL-LEH, *n.* a collector of taxes—*Mahsūl kā tahsil-dār*—*Kar bātorne w. wā sulḡ-kā*.

GĀ'BI-ON, *n.* (Fr.) a basket filled with earth used in fortification—*Tokrā daurā yā daurī jismēñ mattī bhar-kar loy usko garhī meñ dhar dete hañ aur larāñ meñ uski ār meñ rahte hañ^h*.

GĀ'BLE *n.* (Ger. *giebel*) the triangular end of a house—*Pākhā yā pakhwā^h*.

GĀD, *n.* (S.) a wedge, a stile or graver—*Pachchap^h, sūi yā chheni^h*.

GĀD'FLY, *n.* a fly that stings cattle—*Dāns^h*.

GĀD, *v.* (S. *gan*?) to ramble about—*Harza-phirnā, harza-gardī k., charkh-mārnā*—*Dāwāñ-dol phirnā rabarnā wā idhar-udhar phirnā* [wāñ-dol phirastā.

GĀD'DER, *n.* one who goes about idly—*Harza-gard, kūcha gard, āwārā*—*Bāw-dandī, dā-*

GĀD'DING, *n.* a going about—*Harza-gardī kūcha-gardī yā āwārāgi*—*Dāwāñ-dol bhraman.*

GĀD'DING-LY, *ad.* in a gadding manner—*Harza-gardī yā āwārāgi se*—*Dāwāñ-dol bhra-*

GĀE'LLIC, *n.* (L. *Gallia*) a dialect of the Celtic language; *a* pertaining to the Gaelic language—*Selt yā Kelt logon kī ek zabān*; *a* *Gelick yā nī Selt yā Kelt logon kī ek zabān ke muta'allig*—*Selt wā Kelt logon kī ek bhāshā wī bolī*; *a*. Genk athāt Selt wā Kelt logon kī ek bhāshā ka sambāndhī wā vishayak.

GĀF'FER, *n.* (S. *gyferu*) an old rustic—*Ek bāphā quāwelā^h*.

GĀF'FLE, *n.* (S. *gafles*) a lever to bend a cross-bow, an artificial spur for a cock—*Kamāñ jhukāne ke liye ek dandā, larāñke muryā kā tarkibī kāntā*—*Dhanusī jhukāne ke nimittā ek dandī, larāñke kukkūt kā kīrtim kāntā*.

GĀG, *v.* (S. *gag*) to stop the mouth; *n.* something to stop speech—*Munh-band-k, munh-dhatthiyānā yā munh meñ dhatthā d^h*. *n.* *munh band karne kā dhatthā dhatthā yā dattā*.

GĀG'GER, *n.* one who gags—*Munh band k. w., munh meñ dhatthā d.* ^h

GĀGE, *n.* (Fr.) a pledge, a pawn, a measure, a rule, *v.* to pledge, to measure—*Shart, giran yā rihñ, māp^h, khatt-kash*, *v.* *shart k. yā giran rakhnā, māpnā^h*—*Pañ wā hoi, bandhak, nāp wā pañmānavidhi, māpānyantira wā lakir khinchne kā yantra*, *v.* *pañ k. wā hor badnā wā bandhak dharmā, nāpnā*.

GĀG'GLE, *v.* (D. *gaggelen*) to make a noise like a goose—*Kāñ kāñ yā ghoñ-ghom k^h*.

GĀG'GLING, *n.* a noise made by geese—*Kāñ-kāñ ghoñ-ghoñ yā bāt-kā-bol*.

GAIT-TY. See under **GAY**.

GĀIN *v.* (Fr. *gagner*) to obtain, to win, to attain, to have advantage or profit, to advance *n.* profit, advantage—*Hāsil k., jūtā^h, tahsil k. yā pardā k., muf^h-uthānā yā gālīb k. yā pesh-raft lejanā, nazdik yā pesh jānā*; *n.* *muf^h yā hāsī^h, fāida yā sūd*—*Kamāñ. pānā wā parājay karke lenā, arjan wā upajāñ k., lābh uthānā, āge barhnā wā nikat jānā*; *n.* *lābh, phal wā arth.* [man, arjan-dhāt, arjak, upārjak, prāpak, labdhā.

GĀIN'ER, *n.* one who gains—*Bahra-yāb, muntafī, mustafīl, bahra-var nāf-yāb*—*Ka-GĀIN'FUL*, *a.* advantageous, lucrative—*Sūd-mand yā mufīl, fāida-bakhsh gunjāishī yā pūr-nāf*—*Phalad wā arthaj-nak, lābhaj-nak*. [lābh se.

GĀIN'FUL-LY, *ad.* profitably, advantageously—*Bā-fāida, mufāidā*—*Phal wā arth se,*

GĀIN'FUL-NESS, *n.* profit, advantage—*Fāida yā sūd, nāf yā hāsīl*—*Arth wā phal, lābh*

GĀIN'LESS, *a.* unprofitable, of no advantage—*Be-fāida, be-gunjāish be-sūd yā lā-hāsīl*—*Nishphal, nirarthak*. [anupayog.

GĀIN'LESS-NESS, *n.* unprofitableness—*Lāhāsīlī yā nā-bakāri*—*Nishphalatā vyarthatā wā GĀIN'LY, *ad.* handily, readily, dexterously—*Kārī-garī se, chustī se, chālākī se*—*Daksha-tāpñ vak, phurtī se, nipunatī wā chāturi se*.*

GĀIN'SĀY, *v.* (*against, say*) to contradict, to oppose, to dispute, to deny—*Radd-o-badal k., mubāhaza k., hujjat yā bahs k., inkār k.*—*Viparīt-kahnā bāt-duhrānā wā bāt-kāt-d, vād k., vitandā wā vādanuvād k., nakārnā nahīñ k. wā namā*.

GĀIN'SĀY-ER, *n.* one who contradicts—*Radd-badul k. w., bar-khilāf kahne w. yā bar-aks kahne w.*—*Viparitavādī, vādī, virodhī, viparīt-kahne w., bāt-duhrāne w., bāt-kātne jhuthlāne w.* [wā viparitavād.

GĀIN'SĀY-ING, *n.* opposition—*Radd-badal tākhiluf mu'ārāza yā ta'arruz*—*Virodhī vād*

GĀI'RISH See **GARISH**.

GAIT, *n.* (D. *gat*) a way, march, the manner and air of walking—*Rāh, safar yā kūch, raftār yā ravish*—*Marg wā path, gatī wā gaman, chāl chalan wā sarāj*.

GAIT'ED, *a.* having a particular gait—*Khāss rawish-dār, khāss-rafiār-dār*—Viśeśh chāl w., viśeśh chalan kā.

GAIT'ER, *n.* (Fr. *guêtre*) a covering of cloth for the leg; *v.* to dress with garters—*Tāng ke liye sūtī moza*; *v. tāng meñ sūtī moza pahinānā*—*Tāng ke liye kapre ká moja*; *v. tāng meñ kapre ká moja pahinānā*.

GALA, *n.* (Sp.) show, festivity—*Shān-o-shaukat yā namūd, parāb^h*—Bharak tarak-bharak wā dikhaw, utsava utsavadin wā par v.

GAL-AGE'. See GALOCH.

GALAX-Y, *n.* (Gr. *gala*) the milky way, a splendid assemblage—*Kakkashān, raunaq-dār jam'at*—Mandakīnī ākāsagangā swaigangā wā nāgavithi, sobhanavastumapdal wā suprabhavastusamūh.

GALBA-NUM, *n.* (L.) a resinous gum—*Birjā birzad yā qinna*—Sugandhī goñd.

GALE, *n.* (Fr. *gal*) a strong wind—*Tund bād*—Kafī bayār. [Lohtop diye hue.

GALE A-TEB, *a.* (L. *galea*) covered as with a helmet—*Khod-posh yā migfar-posh*—*Galen-ism*, *n.* the doctrine of *Galen*—*Jālinūs ká mat yā panth^h*.

GAL-EN'IC, GAL-EN'I-CAL, *a.* relating to Galen or his method of treating diseases—*Jālinūs ke mut'aliq yā Jālinūs ki tabābat se munsiib*—*Jālinūs sambandhī wā Jālinūs ki chikitsā ká vishay ak.* [anushangī wā bhakt.

GAL-EN-IST, *n.* a follower of Galen—*Jālinūs ká pai-ran, Jālinūs-panthī^h*—*Jālinūs ká*

GALL, *n.* (S. *galla*) the bile, anything very bitter, bitterness of mind, rancour, anger—*Safra, nihāyat karuī yā talakh shai, khāfagi tursh-mizān yā mizān ki talhi, bugz yā kina-wari, gussa yā ga-ab*—*Pit*, atyant karuī padārth, krodh wā swabhāv ká karūpan, dwesh wā droh, kop wā ris.

GAL-LESS, *a.* without gall or bitterness—*Baqair turshi yā baqair talkhī*—Binī karuī ká.

GALLY, *a.* like gall, bitter as gall—*Safre ke māmūl, safre ke māmūl talkh yā karuā*—*Pit sarikhā, pit sarikhī karuā* [dhi, dweshī wā drohī

GAL-SOME, *a.* angry, malignant—*Khāfa gussa war yā gazab-nāk, bugz yā kina-war*—Kro-

GALLI, *r.* (Fr. *galer*) to treat the skin by rubbing, to tease, to vex, *n.* a slight hurt—*Regar-kar chhī-dānū yā ghis-kar chamra chhīnū^h, chhīnū^h, satānū yā khijhānū^h*; *n. hātka-choṭ yā ragar se chamre par hālkā ghāw^h*.

GALLI, *n.* (L. *galla*) an excrescence on the oak tree—*Mājū phal^h*.

GALLANT, *a.* (Fr. *gallant*) gay, splendid, brave, high spirited, noble, countly—*Khush-tab^h, mukallaf raunaq dār yā tāb dār, diler, javān-mard yā jān-bāz, sharif, sāhib-i-dāb yā sāhib-e ahlāq*—*Rasik, bhāṛkilī wā rangilā, sū wā vī, māhātmiṅ wā jigar, kulīn, sabhya wā susil*.

GAL-LANT' *a.* polite and attentive to ladies; *n.* a gay, sprightly man, a wooer; *v.* to pay attention to ladies—*Bihyōñ ki taraf muallab aur mukhatib*; *n. khush-tab^h aur chahāl shakhs, 'ishq-bāz yā 'āshiq tan*, *v. 'ishq-bāz k.*—*Stryupisānāñ wā stryupachā-rasīl*, *n.* rasik wā rasiyā jan, stryupisak kāmuk wā miyāk; *v. stryupisānā k.*

GALLANT-LY, *ad.* bravely, nobly, splendidly—*Javān-mardī se yā dilerānā, sharifānā yā mujbānā, raunaq se*—*Sūrātā wā virātā se, māhātmya wā māhāpratāp se, māhātē se* [dhi nipunatā wā parishkār.

GALLANT-NESS, *n.* elegance, accomplishment—*Khūbī, kamāl*—*Sobhī wā lāvānyā, sid-*

GALLANT-RY, *n.* show, bravery, nobleness polite attention to women, lewdness—*Shān-o-shaukat yā nūmaish, dileri na javān-mardī, fuyāzī yā sharāfat, 'ishq-bāzī mustī yā shaukat*—*Tarāq bharak wā dikhaw, virātā wā sūrātā, udārātā wā māhātmya, stryupisānā wā stryupachār, kāmūksakti wā lūnpatātā*.

GALL'LER-Y, *n.* (Fr. *galerie*) a passage leading to several apartments, a balcony round a building, a 'long room—*Ek rūh jo kāi kamārōñ ko jāti hai, balā-khānā yā barāma-da, ek lūmba kamārā*—*Ek maag jo kāi kōthriyōñ ko jāti hai, ghar ke chahuñ or kāi chhājī, ek tambī kōthri*

GALL'LEY, *n.* (L. *galat*) a vessel navigated with sails and oars, a place of toil and misery—*Ek qism ká juhāz jo pāl se chaltā hai aur kheyā bhī jāti hai, miñwat aur tukfī kī ya-gah*—*Ek bhūt kī bait nautkā jo pāl aur dāñr se chalti hai, parisram aur kleś ká sthān*.

GALL'E-AS, *n.* a heavy low built vessel—*Ek juhāz jo bhāñrī hotā hai par nichā bunā ruhātā*

GALL'E-ON, *n.* a large Spanish ship—*Spen ká borā juhāz*. [har.

GALL'OT, *n.* a small galley—*Ek chhotā juhāz jo pāl aur dāñr se chaltā hai*.

GALL'LEY-FOIST, *n.* a barge of state—*Shān-o-shaukat ká bajrā*—*Tarak-bharak kī nāw*.

GALL'LEY-LAVE, *n.* a person condemned to row in the galleys—*Ek qaidī jislo aise juhāz par khene ke liye hukm hotā hai jo pāl aur dāñr se chaltā hai*—*Ek bāñdhūā jislo aisi nautkā meñ khene ke nimittā ājnā hotī hai jo pāl aur dāñr se chalti hai*.

GALL'LARD, *a.* (Fr. *gaillard*) brisk, gay, lively; *n.* a gay man, a sprightly dancer—*Chust-o-chā'k, khush-tab^h, zinda-dil*, *n. khush-tab yā bāg-bug ādmī, ek qism ká tez nāch*—*Phurtilā wā chatak, rangilā rasik wā albelā, hūshī wā praphulla*, *n. rasiyā wā rangilā jan, chatakwaī ká ek nāch* [rasiyāñ

GALL'LARD-KE, *n.* merriment, gaiety—*Boshāshat, khurramī*—*Chahalpahāl wā chahal,*

GÁL-LIARD-NESS, *n.* gaiety, cheerfulness—*Shádmáni, busháshat yá khurramí*—Vilas wá utsav, áhlik praphullatá chuhál chahálpabál wá ánuad.

GÁL-LIC, GÁL-LI-CAN, *a.* (L. *Gallia*) French—*Fráns mulk ká, Farásisi*—Fránsdesá-sambandhi, Fránsdesi.

GÁL-LI-CISM, *n.* a French idiom—*Farásisi zabán ká muháwara*—Fránsdesi vagriti wá GÁL-LI GÁS-KINS, *n. pl.* (L. *caliga, Vasemum*) large open hose—*Bure moze yá jur-ráb, bari jánghiyá*—Úni wá suti pídatráp, bhári jánghiyá.

GÁL-LI-MÁTIA, *n.* (Fr. *galimatios*) nonsense, talk without meaning—*Wáhiyát, behá-da guftigá*—Nirarthakavákyá, anarthakabháshay wá vri'hátkathá.

GÁL-LI-MAUFTRY, *n.* (Fr. *galimafrée*) a hotel-potch, a hash, a medley—*Pañch-mel^h, gar-janj yá ghálmel^h, khichri^h*.

GÁL-LI-NÁ-CEOUS, *a.* (L. *gallus*) denoting birds of the pheasant kind—*Palne murg yá tadwaw ká gism ki chiriyán zahir k. w.*—Palne kukkut kí játi kí chiriyón ká víchak, gihyá kúkkutaváchak. [bartan—Ek bhánt kí chíni basan.

GÁL-LI-PÓT, *n.* (clay, pot ?) a small earthen pot painted and glazed—*Ek qism ká chíni*

GÁL-LON, *n.* (L. *lagena* ?) a liquid measure of four quarts—*Raqiq chíz ká ek pánánu jo takhminan éin ser aur das chhatánk hotá hai*—Dravadvaya anshát páni sarikhi vastutón ká ek náp jo atkad se tin ser das chhatáink hogi.

GÁL-LOON^h, *n.* (Fr. *galon*) a kind of close lace—*Kalábattón^h, gotá^h*.

GÁL-LOP, *v.* (Fr. *galop*) to move forward by leaps, to move very fast; *n.* the swiftest motion of a horse—*Sarpat jáná^h, daurná^h*; *n.* *beghkhát daur^h, ghore kí bari daur^h*.

GÁL-LOP-ER, *n.* one that gallops—*Sarpat jáne w^h, daurni w^h*.

GÁL-LO-WÁY, *n.* a horse of small size originally from Galloway in Scotland—*Chhoṭe qadil ká ghorá*—Chhoṭe dil kí ghorá.

GÁL-LOW-GLASS, *n.* an ancient Irish foot-soldier—*Qadim zamane meñ mulk-i-Áyar-lauk ka piyáde*—Práchin kál men Áyarland des ká páditákayoddhi.

GÁL-LOW^h, *n.* (S. *galga*) a beam on which malefactors are hanged—*Phánsi ká kham-bhá^h, phánsi ká takrá^h, gal yá silí^h*. [mukt wá bachá huá.

GÁL-LOW^h-FRÉE, *a.* exempt from being hanged—*Phánsi se bari yá áwád*—Phánsi se GÁL-LOW^h-FRÉE, *n.* the tree of execution—*Phánsi deni kí darakh*—Phánsi deni ká per.

GA-LOŪCHE, gal-ōsh^h, *n.* (Fr.) a shoe worn over another shoe—*Jútá jo duse jútá ke ápar pahina jútá hai*. [i-kahrubá—Ek bhánt kí tinmanapisakti wá bijli.

GÁL-VA-NISM, *n.* (It. *Galvani*) a species of electricity—*Ek qism kí bijli yá quawat-Gal vāñic, a.* pertaining to galvanism—*Ek qism kí bijli yá quawat-i-kahrubá ke mu-ta'alliq*—Ek bhánti kí tinmanapisakti wá bijli ká sambandhi.

GÁL-VAN-IZE, *v.* to affect by galvanism—*Ek qism kí bijli yá quawat-i-kahrubá se muas-ser k.*—Ek bhánt kí bijli wá tinmanapisakti se upahat wá grast k.

GA-MÁSH^h-ES, *n. pl.* short spatterdashes worn by ploughmen—*Páñw kí ek chhoṭi poshish jo hal-jote pahinte haiñ*—Páñw ká ek chhoṭi pahnáw jo halwáhe pahinte haiñ.

GAM-BÁ^h-DOES^h, *n. pl.* (It. *gamba*) spatterdashes—*Páñw kí ek poshish*—Páñw ká pahináw.

GÁM-BLE. See under GAME.

GAM BŌŪHE^h, *n.* a gum resin from Cambogia or Cambodia—*Ek qism ká goñd jo Kam-bodiya se átá hai, shikar-i-rerand*—Ek prakāi ká goñd jo Kambodiya des se átá hai.

GÁM-BOL, *v.* (It. *gamba*) to dance, to skip, to frisk; *n.* a skip, a leap, a frolic—*Nách-ná^h, uchhalná^h, kudná yá kalolén-márná^h, n. kudán^h, kúd-pháñ^h, kulol yá alol-kalol^h*. [báñdhná^h.

GÁM-BREL, *n.* the leg of a horse; *v.* to tie by the leg—*Ghore kí pichhlí táñg^h*; *v. táñg*

GÁME, *n.* (S. *gamen*) sport, jest, a match at play, scheme, animals pursued in the field; *v.* to play, to play for money—*Khel^h, thathá^h, bázi, mansaba yá tadbir, said shikar yañi we jánuwar jínká shikar hotá hai*; *v. khelná^h, júa khelná yá júa khelná^h*,—Lila krípá wá vilás, khili wá hañsi, rás kalpaná wá upáy, sáwaj wá sáñj.

GÁM-BLE *v.* to play for money—*Qimár-bázi k., júa yá júa khelná^h*—Hár jit khelná, dyútakrípá k. [—Dyútakar, dyútakrírak.

GÁM-BLER, *n.* one who plays for money—*Qimár-báz, phar-báz, júari juári yá juári^h, GÁME-SOME, a.* frolicsome, sportive—*Chalbulá yá kalolí^h, khilápi yá rasigá^h*.

GÁME-STER, *n.* one addicted to play—*Júari juári yá juári^h, qimár-báz, phar-báz*—Dyútakar. [qimár-bázi, phar-bázi, júari—Dyútakarm, dyútakrípá, dyút.

GÁM-ING, *n.* the practice of playing for money—*Júari-pan juári-pan yá juári-pan^h, GÁME-COCK, n.* a cock bred to fight—*Ek murg jo larane ke liye palá jatá hai, lāñkú murg*—Ek kukkut jo lāñne ke nimitta páli jatá hai.

GÁME^h-KEEP-ER, *n.* one who protects game—*Háfi: i shikár, jin jáncaron ká shikár hotá hai unká nuháfi: qaráwal*—Sáwaj ká rakhwará wá rakshak, vanyajantuposhak.

GÁM-ING-HŌUSE, *n.* a house for gaming—*Khel-ghar^h, phar^h, júá-khāna, júc-khāna*—Dyútāśālā, dyutagih, dyútāsthān.

GÁM-ING-TA-BLE, *n.* a table used for gaming—*Júa khelne kí mez*—Dyútakrípá kí chauki

GÄM'MER, *n.* (S. *gemeder*) an old woman — *Burhiyā^h*.

GÄM'MON, *n.* (It. *gamba*) the thigh or buttock of a hog salted and dried — *Súar ki namak-álúda khushk rān* — *Súkar wā súar ká lavanayukt aur súshk jainghá wā puttá^h*.

GÄM'MON. See BACKGAMMON.

GÄM'UT, *n.* (Gr. *gamma*) the scale of musical notes — *Sarigam^h, sur^h*.

GÄNCH, *v.* (It. *gancio*) to drop upon hooks — *Kāntōn par dūt d. girā-d. yā chhor-d^h*.

GÄN'DER, *n.* (S. *gandra*) the male of the goose — *Batā, hāns^h, rājāhāns^h*.

GÄNG, *n.* (S.) a troop, a company, a band — *Toti yā dūt^h, jathā^h, jhund yā jūth^h*.

GÄNG'WĀY, *n.* a passage, a thoroughfare — *Kāh, ghar-gāh* — *Path wā mārg, bāt wā dharā^h*.

GÄNG'WĒEK, *n.* rogation week — *Rōze aur namāz ká hafta* — *Vrat aur bhajan ká saptā^h*.

GÄNG'LI-ON, *n.* (Gr.) a tumor in the tendinous parts — *Nasili jagah ká phorā yā gumrā* — *Shā nāfi wā patthē par ká phorā wā gumrā*.

GÄNG'GRĒNE, *n.* (Gr. *gangraina*) a mortification; *v.* to become mortified — *Sarān yā sarāw^h; v. sarānā yā sar-janā^h*.

GÄNG'RE NATE, *v.* to produce a gangrene — *Sarānā^h*.

GÄNG'RE-SOUS, *a.* mortified, putrefied — *Sarā^h, puchā yā galā^h*.

GÄNT'LET GÄNT'LOPE, *n.* (D. *gant, loopen*) a military punishment in which the criminal running between the ranks receives a lash from each man — *Ek jangī sazā jismēn taqīr-wār do saffōn ke darmiyān se daurāyā jātā hai aur daupne ke waqt donoñ saffōn ká har shakhś usko ek ek kōnā mātī hai* — *Yuddhasambandhī dand jismēn aparādhi do manushyāsēniyōn ke bich se daurāyā jātī hai aur daupne ke samay un donoñ sreniyōn ká pratyek jan usko ek ek kōnā mātī hai*.

GÄN'ZA, *n.* (Sp.) a kind of wild goose — *Janglī lat* — *Banālā hāns*.

GÄOL, *n.* (Fr. *geole*) a prison, a place of confinement; *v.* to imprison — *Quid-khāna, bandī-khāna yā zindān; v. quid k.* — *Kūtāgār, bandhānāgār wā bandhuōn kī ghar; v. kūtāgār meñ dīnā wā bāndhuā*.

GÄOL'ET, *n.* a keeper of a prison — *Quid-khāne ká dāroga, bandī-khāne yā zindān ká nigāh-bān* — *Kūtāgār-ādhyaksh, bandhuōn ke ghar ká rakhwāl wā rakshak*.

GÄOL-DELIVER-Y, *n.* the judicial process which clears gaols by trying the prisoners — *Quidiyōn ke jurm kī bchīgāyāt yā tajīz kar ke quid khāne ke sáf karne ká ferman yā hukm nāma* — *Bāndhuōn ke aparādhi ká vichār karkē Kūtāgār ke suidhī kārne kī rājī-jāpatā*.

GÄPE, *gāp, v.* (S. *geapan*) to open the mouth wide, to yawn, to open, to crave — *Munh pasārna bagirnā phailānā yā bāwnā^h, janhānā yā janhāi-lenā^h, tapānā phatnā yā khat-pāpnā, māngnā^h*. [*sārākh* — *Phāitān wā darāi, sandhī wā randhā, chhed wā bil*.

GÄP, *n.* an opening, a breach, a hole — *Shujāj shikāf yā chāh, shayq darz yā rakhu, GÄP'ER, n.* one who gapes — *Munh pasārne-w, yā phailāne-w^h, kawnē w^h, janhāne w, yā janhāi lenē w^h, māngne n^h*.

GÄP'TOOTHED, *a.* wide between the teeth — *Dūtōn ke bich meñ chaurā^h*.

GÄRB, *n.* (Fr. *garbe*) dress, clothes, habit, fashion of dress, exterior appearance — *Lībās, poshāk, bhes^h, bānā^h, bahārī sūt* — *Vastā, kapre, ves wā vesh, pahirāwā, bilhāi rūp wā ākār*. [*uchchir-hī wā jūthān, mal sūth wā thālī par jo anna chhūt jātā hai*.

GÄR'BA(JE, *n.* bowels, offal, refuse — *Antargyān^h, fūzā, pas-khurdā yā ākhor* — *Āntēn, GÄR'BLE, v.* (L. *cribello*) to sift, to pick out what may suit a purpose — *Chhlānnā chhūnā yā pachhōpnā^h, chhūnnā chhū-lenā bāchhūnā yā harānā^h*.

GÄR'BLER, *n.* one who gables — *Chhlānne w, chālne w, yā pachhōpne w^h, bāchhūne w, chhūne-w, yā bāwāne w^h*.

GÄR'DEN, *gār'dn, n.* (Ger. *garten*) a piece of ground inclosed for the cultivation of herbs flowers and fruits; *v.* to cultivate a garden, to lay out a garden — *Bāg bāg-cha yā bāgicha, shākhsār, chaman-ār, v. bāg banānā, bāgicha tātgar k.* — *Udyān wā vātikā, phulwāi, phulwāi, bāi, bāi; v. udyān banānā, vātikā lagānā wā vātikā ko sewānā*.

GÄR'DEN-ER, *n.* one who cultivates a garden — *Bāg-bān, chaman-band, mālī^h* — *Kāichhī, GÄR'DENING, n.* the cultivation of a garden — *Bāg-bānī, mālī-gārī, chaman-kārī* — *Udyā-nakarap, vātikāsevan, phulphālāi utpāna kārne kā kār*. [*mittī*.

GÄR'DEN-MOULD, *n.* mould fit for a garden — *Bāg ke bāg mittī* — *Udyān wā vātikā ke yogya GÄR'DEN-PLÖT, n.* a plot laid out in a garden — *Zamīn ká pārchā jismēn per lagāe jātē hān* — *Bhūmibhāg jismēn per lagāe jātē hān*.

GÄR'GAR-IZE, *v.* (Gr. *gargarizo*) to wash the mouth with medicated liquor — *Raqiq dawā se munh ke andar sáf k.* — *Kullī k. arthāt drav aushadh se munh ke bhitār dhonā*.

GÄR'GA-RISH, *n.* a wash for the mouth — *Munh ke andar sáf karne ke liye raqiq dawā* — *Mukhamārjanajal, munh ke bhitār dhone ke nimitta drav aushadh*.

GÄR'GET, *n.* (L. *gurgies*) a distemper in cattle — *Ek marz jo darwāb yā marwāshī ko hotā hai* — *Ek rog jo pasuōn ko hotā hai*.

GĀR'GLE, *v.* (Ger. *gurgel*) to wash the throat; *n.* a liquor for washing the throat—*Garqara k, halq sāf k;* *n.* *halq sāf karne ke liye ek raqīq shai*—Kukulānā kullī-k. wā munh ke bhitar nareṭi dhona; *n.* kullī karne arthāt munh ke bhitar nareṭi dhona ke nimitta jalādi.

GĀR'ISH, *a.* (S. *garvian*) gaudy, showy—*Muzaiyah muzaiyan rukallaf yā zarqī, ravnaq-dār namūdār yā numāish*—Bharakīlā wā chatkīlā, bharangī rangīlā dāmbhik ādambarī wā sōbhāmātrasevī.

GĀR'ISH-LY, *ad.* gaudily, splendidly—*Bharak se^h, chatak yā tayārā se^h.*

GĀR'ISH-NESS, *n.* gaudiness, showy finery—*Bharak^h tarak tayārā yā chatak^h.*

GĀR'LAND, *n.* (Fr. *garlande*) a wreath of branches or flowers. *v.* to deck with a garland—*Mālā gujarā yā hār^h; v.* *mālā gujarā yā hār pahirā-kar sajānā^h.*

GĀR'LIC, *n.* (S. *garleac*) a plant—*Lahsun^h, lahsan^h.*

GĀR'LIC-EATER, *n.* a mean fellow—*Kāmīnā yā razīlā shakhs*—Adham wā nīch jan.

GĀR'MENT, *n.* (Fr. *garnier*) a covering for the body, clothes, dress—*Poshish posh yā jāma, poshak, libās*—Pardibān wā āchchhādān, vastra, kapre.

GĀR'NER, *n.* (L. *granum*) a place where grain is stored. *v.* to store as in a garner—*Ambar-khāna yā gulla khāna; v.* *ambar-khāne meñ bharnā*—Bharṇār dhānyāgār wā bhāndāgār; *v.* bhārṇār dhānyāgār wā bhāndāgār meñ bharna.

GĀR'NET, *n.* (L. *granit*) a mineral or gem of a red colour—*Īrāqūt*—Raktamanī.

GĀR'NISH, *v.* (Fr. *garnier*) to adorn, to embellish; *n.* ornament, embellishment—*Ārāstak yā zināt d., zebāish k yā zeb d; n.* *ārāsh yā zebāish, zināt*—Sōbhīt k. wā sajānā alaṅkīt k. wā sañwānā; *n.* sōbhā wā alaṅkār, sajawat wā bhūshan.

GĀR'NISH-MENT, *n.* ornament, embellishment—*Zebāish, zināt yā ārāish*—Sōbhā wā sajawat, alaṅkār wā bhūshan [saj wā garhasnāgi, sōbhā alaṅkār wā sajawat.

GĀR'N-TURE, *n.* furniture, ornament—*Ashāb yā lawāzīmā, zebāish yā zināt*—Ghar k.

GĀ'ROUS, *a.* (L. *garum*) resembling pickle made of fish—*Muchhī ke achār sā^h.*

GĀ'R'RET, *n.* (Fr. *guérite*) a room on the floor immediately under the roof—*Ūpar kī kothrī^h, kothā^h.* [kothe w.

GĀ'R'RET-ED, *a.* protected by turrets—*Mīnār-dār, burj-dār*—Kothōn se surakshit,

GĀ'R'RET-ER, *n.* an inhabitant of a garret—*Ūpar kī kothrī kā rahne w^h, kothe kā rahne w^h.*

GĀR'R-LSON, *n.* (Fr. *garnison*) soldiers for the defence of a town or fort, a fortified place; *v.* to place soldiers in garrison, to secure by fortresses—*Qal'a kī farj ahl-i-qal'a yā kisi shahr yā qal'a kī hifāzat ke liye sipāhī, qal'a; v.* *qal'a meñ sipāhī magharar k. yā bharnā, qal'a se muhāfazat k. yā qal'a-bandī se hifāzat k.*—Durgasthasānya durgasānya durgarakshak wā nagarakshak, durg garh wā koṭ; *v.* durg wā garh meñ senā nyukt k. koṭ se rakshī k. wā durg se surakshit k.

GĀR'RON, *n.* (Ir.) a small horse—*Ek chhotī ghorā^h.*

GĀR'R-U-LOUS, *a.* (L. *garrulo*) talkative—*Barbariā^h, gapp^h.* [bakeās^h.

GĀR'P'U-LITY, *n.* talkativeness, loquacity—*Bakbakāhat yā barbarāhat^h, bakwād yā*

GĀR'TER, *n.* (G. *garter*) a string or ribbon to hold up the stocking, the badge of an order of knighthood. *v.* to bind with a garter, to invest with the garter—*Moza-band, bahādūrī ke ek darje kī nishānī yā 'alamat; v.* *moza-band se bandhnā, bahādūrī ke ek darje kī 'alamat bakhshnā*—Paṭṭī wā dorī, kulīnapāchchilīn; *v.* paṭṭī se bāndhnā wā kasnā, kulīnapāchchilīn d.

GĀS, *n.* (S. *gast*) an aeriform fluid—*Qair-ma'mūl hawā*—Asādhārānavāyūn. [vāyurūp.

GĀS'E-OUS, *a.* having the form of gas—*Qair-ma'mūl hawā kī shakl kī*—Asādhārāna-

GĀ-SŌM'E-TER, *n.* an instrument to measure gas, a reservoir of gas—*Qair-ma'mūl hawā-paimā qā'nī ek anzār jis se qair-ma'mūl hawā mēpī jāti hai, qair-ma'mūl hawā kā havz*—Asādhārānavāyūnāpanayantā, asādhārānavāyūnkund.

GĀS'ON, *n.* a native of Gascony—*Mulk-i-tāshkānī kī mutawattīn*—Giskani kī dešijan.

GĀS-CON-AD'E, *n.* a boast; *v.* to boast—*Shakkī yā laf-guzāf; v.* *shakkī k. yā laf-guzāf mārnnā*—Ahaṅkārokti ātmaśīghā wā galphaṭīkī, *v.* ahaṅkārokti k, ātmaśīghā k, bamaknā.

GĀSH, *v.* (Fr. *hacher* †) to cut deep; *n.* a deep cut, a gaping wound—*Gahrā ghāv k^h, bhārī kūt kātnā^h; n.* *barā ghāv^h, zakhm-i-kārī*—*n.* Gambhir ghāv, gahirā ghāv.

GĀSH'FUL, *a.* full of gashes, hideous—*Pur-zakhm-i-kārī qā'nī zakhm-i-kārī se bharā hnā, muhāb haul-nāk yā haibat-nāk*—Gambhīrakshatamay, bhayānak wā bhayaṅkar.

GĀS'KINS. See GALLIGASKINS

GĀSP, *v.* (Dan. *gisper*) to open the mouth to catch breath; *n.* a catch for breath—*Dam lene ke liye munh kholnā; n.* *dam*—Sāns lene ke nimitta munh bagārnā bāw-nā pasārnā wā kholnā; *n.* sāns wā śwās.

GĀS'TRIC, *a.* (Gr. *gaster*) belonging to the belly or stomach—*Shikam ke muta'alliq*—Udatiya audarik wā petasambandhī

GĀS-TRĪ'O-QUIST, *n.* one who speaks as if his voice came from another person or place—*Wah shakhs jo is taur se bolta hai kī goyā uskī āwāz qair-shakhs yā dūsrī jagah*

se áti ho—Wah jan jo is riti se boltá hai ki mánoñ uská bol diáre jan wá diáre sthán se áti ho. [janvidyá.]

GAS-TRÖ'S-O-MY, *n.* the science of good eating—*Khush-khurák lá 'ilm*—Uttannabho-

GÄT, *p. t. of* *gei*—*Gei ká mázi-muttay*—*Gei ká sunanyabhüt.*

GÄTE, *n.* (S. *gate*) the door of a city or large building, a frame which opens and closes the passage into an inclosure, an opening, a way—*Kisi shahr yá baje makán ká bari darwáza, taltar^h, dar, ráh*—*Kisi nagar wá baje ghar ká phátak, tatti, dwár, path máig wá bit.*

GÄT'ED, *a.* having gates—*Ph'itak-dár, darwáza dár*—*Pháta^h w, pháta^hkoñ se yukt.*

GÄTE'WÁY, *n.* the way through a gate—*Pháta^h meñ se ho-kar ráh*—*Pháta^h meñ se ho-kar path wí bit.*

GÄTH'ER, *v.* (S. *guderian*) to collect, to assemble, to pick up, to pluck, to pucker, to deduce, to increase, to generate matter; *n.* a pucker, cloth drawn together—*Faráham k. yá h., jam' k. yá h., chunná yá chun-lená^h, torná^h, shikan dálná, natga nikálná, ziyáda h., ph vagana paidá k ; n. shikan, phoi^h—Ekattá k. wá sañchay k., batóna wá batóná, bichh-lená bichhlná wá bariy-lená, khasotni wá choñthni, chunat k. wá phol dálná, naganan nikálná, bahlná, pib ádi utpanna k. ; n. chunat, kaprá jo sikar jati hai wá samit jati hai.*

GÄTH'ER-A-BLE, *a.* that may be gathered—*Faráham hone yá faráham kiye jáne ke láiq*—*Batone wá batore pane ke yogya.* [batone w, sañchayí, sañghatá, sañgháak.

GÄTH'ER-ER, *n.* one who gathers—*Jamé, jam' k. w., faráham k. w.*—*Batoru wá*

GÄTH'ER-ING, *n.* an assembly, a collection—*Jamát yá majlis, jam' yá tahsil*—*Samúh samagam wá sabhā, batō.*

GÄUD, *n.* (L. *gaudio*) a pleasing trifle, a toy, a bauble; *v.* to exult, to rejoice—*Khi-louná yá khelouná^h ; v. khush h., búg búg h. —n. Ánand k. wá ánandit-h, hulasmár*

GAUD'ER, *n.* finery, ornaments—*Áraish yá zeb-o-zinat, zewarát*—*Sajáwat wá sañwár-singár, bhúshap wá alaúkar.* [Chatkilá, bharkilá wá rangilá.

GAUD'Y, *a.* showy, ostentatiously fine—*Mutallaf murájb yá namáúlar, zargi-barqi*—

GAUD'LY, *adv.* showily, finely—*Numáish se, áraish yá zebáish se*—*Bharak chatak wá dekháw se, banáw wá sajáwat se* [dekháw, taráwá banáw wá sajáwat

GAUD'NESS, *n.* showiness, finery—*Numáish, áraish yá zinat*—*Chatak bharak wá*

GAUGE, *v.* (Fr. *jauge*) to measure capacity or power; *n.* a measure, a standard—*Samái ko mápná^h ; n. máp^h, náph^h.*

GAU'GER, *n.* one who measures vessels—*Pipe yá aur bartanó ki samái mápné w^h.*

GAUL'ISH, *a.* relating to Gaul or France—*Gal ya'ni Fráns ke mulk ke muta'alliq, Faráisi*—*Gal wá Fráns deñ sambandhi.*

GAUNCH. See GANCH

GAUNT, *a.* (S. *gewanien*?) thin, lean—*Pathá^h, dublá yá düngar^h.*

GAUNT'LET, *n.* (Fr. *gant*) an iron glove—*Aham dastána*—*Lohe ká hastatrāp, loha-nirmitalhastatrāp.* [Kapardhūl.

GAUZE, *n.* (Fr. *gaze*) a kind of thin transparent silk—*Niháyat bárik resmi kaprá*—

GAVE, *p. t. of* *give*—*Give ká mázi-muttay*—*Give ká sunanyabhüt.*

GAVEL-KIND, *n.* (S. *gafen, call, cpe*) a tenure by which lands descend from a father to all his sons in equal portions—*Qab a ki ek sirat jis se háp ki zamín uske lagkoñ meñ barábar munqasim ho jati hai*—*Bhūmiswatwa ká ek prakar jis se háp ki bhūmi uske betoñ meñ samánarup se háit pati hai.*

GAW'OT, *n.* (Fr. *gavotte*) a kind of dance—*Ek Nach^h*

GAWK, *n.* (S. *gac*) a cuckoo, a fool—*Koyal yá koel^h, gáwdi bhakná yá bhuch^h.*

GAWK'Y, *a.* awkward, ungainly, clownish—*Anári^h, phúhar yá phúhar^h, gáwedi yá nud^h.*

GA'Y, *a.* (Fr. *gai*) airy, cheerful, merry, fine, showy, specious; *n.* an ornament—*Bashshash yá khurram, shád-mán, háy-bág yá khush-tab^h, nazis, zargi-barqi, ramnagi yá áraishi, numáishi yá áshir-muná ; n. zewar yá zinat*—*Ánandí wá pulakí, praphullachit, bhrishatruday hulási ullási vilási wá rasik, uttam, chatkilá wá bharkilá, dekhái ; n. gahná bhúshap wá alaúkar* [banáw sañwát bhayrak yá taráwí^h.

GA'Y-ET, GA'ET-Y, *n.* cheerfulness, finery—*Chohal chuhul chuhul yá chahal puhul^h,*

GA'Y-LY, GA'LY, *adv.* merrily, cheerfully, finely—*Khurramí se, shád-máni yá bash-sháshi se, áraish yá bharak se*—*Hulas wá ullás se, harsh ánand wá vilás se banáw chatakmaták wá taráwe se* [yá sajáwat^h.

GA'Y-NESS, *n.* cheerfulness, finery—*Chohal chuhul yá chuhul^h, taráwá bharak banáw*

GA'Y-SOME, *a.* full of gaiety—*Bashshash, shád-mán, khush-tab^h*—*Praphullachit pulakit wá rasiyá.*

GAZE, *v.* (S. *gescan*) to look intently and earnestly; *n.* intent regard, a fixed look—*Ghírná^h, ghúrná^h, tak-bádhná^h, tak-lagáná^h, ánth-lagáná^h, dekh-rahná^h, n. tak^h, takaki^h.*

GAZE'FUL, *a.* looking intently—*Taktaki lagá-kar dekhne w^h.*

GAZ'ER, *n.* one who gazes—*Taktaki lagāne w^h.*

GAZ'EHÖUND, *n.* a hound which pursues by the eye and not by the scent—*Ek shikāri kuttā jo dekh-kar na ki sūngh-kar apne shikār kā pichhā kartā hai—Ek kuttā jo dekhkar na ki sūnghkar un jantuon kā pichhā kartā hai jinkā wah ākhet kartā hai.*

GAZ'ISO-STÖCK, *n.* a person or object gazed at—*Jis shakhs yā shai par taktaki lagā hai, nazar-gāh, angusht-numā—*Wah jai wā vastū jis par taktaki bañdhti hai. [hiran.

GA-ZÉL', *n.* (Fr. *gazelle*) an Arabian deer—*'Arab ká hiran—*Arab des ká haran wā

GA-ZÉTTE', *n.* (It. *gazetta*) a newspaper; *v.* to insert in a gazette—*Akhbār, akhbār-nāma, akhbār ká kágaz, khabar ká kágaz; v. khabar kē kágaz meñ chhāpnā yā darj k.—*Samāchārapatra; *v.* samāchārapatra meñ likhnā wā chhāpnā.

GAZ-ET TĒER', *n.* a writer or publisher of news, a newspaper, a geographical dictionary—*Akhbār-nawis yā akhbār ká chh'pne w., akhbār akhbār-nāma yā khabar ká kágaz, 'ilm-i-jugrāfiyā kē lagat—*Samāchārapatrarachak wā samāchārapatra ká chh'pne w., samāchārapatra, bhūgolaividyāsambandhikosh.

GEAR, *n.* (S. *gearvān*) furniture, accoutrements, ornaments, stuff, goods—*Asbāb, jangī sūz, zewārāt, poshāk yā libās, māl-o-matā yā ch'z-bast—*Ghar kī sāmagrī, yuddh kī sūj, alāukār wā bhūshan, kaprē wā vastā, asthāwaravastu.

GEESSE, *pl.* of goose—*Goose ká jam'—*(Goose ká bahuvachan.

GE'L'A-TINE, GE-LĀT'-NOUS, *a* (L. *gelu*) formed into a jelly, resembling jelly—*Lāsasā^h, chhipchīpā yā gārhā^h.*

GE'LD, *v.* (S. *gytē*) to castrate—*Khac nikāl dālnā, khasi k., be-tukh k. yā be-khāya k., khopā k., ākhte yā ākhta k.—*Andakosh nikālā, badhiyā k.

GE'LDER, *n.* one who gelds—*Khac kātne w., be-khāya k. w., khasi-gar—*Andakosh nikāl-dīne w., āñr kāt-dīne w., badhiyā k. w.

GE'LDING, *n.* a castrated horse—*Ākhta yā ākhta kiyā huā ghorā, be-khāya ghorā—*Binā āñr ká ghorā, wah ghorī jiskā āñr kāt dāla jatā hai

GE'LD, *a.* (L. *gelu*) very cold—*Nihāyat sarīd—*Bahut thāñdhā.

GE'LDY. See JELLY.

GE'EM, *n.* (L. *gemma*) a jewel, a precious stone, a bud; *v.* to adorn with jewels, to put forth the first buds—*Gauhar, jawāhir yā janhar, shigūfa shugūfa shagūfa kalga yā guncha; v. gauhar yā jawāhir se ārusta k., kalga-nikālā yā shigūfa-khūnā—*Mani, ratn, kal kōñpal wā āñkhwā; *v.* manī wā ratn se alāukrit k., sōbhīt k. wā sajānā, kaliyānā wā kōñpal nikālā. [—Manivishayak, ratnasambandhī.

GE'MA-RY, *a.* pertaining to gems or jewels—*Gauhar se mansūb, jawāhir ke mutā'alliq*

GE'ME-OUS, *a.* of the nature of gems—*Gauhar-khāssiyat, jawāhir-khāssiyat—*Mani-dhamavishist, ratnagunavishist. [dyotī.

GE'MMY, *a.* resembling gems—*Gauhar sū, jawāhir sū—*Mapisadris, mapimay, ratna-

GE'M'EL, *n.* (L. *gemellus*) a pair—*Jorā^h.*

GE'M'NATE, *v.* (L. *gemino*) to double—*Doharānā^h, dugnānā^h, dohrā k^h, dugnā k^h.*

GE'M-NĀTION, *n.* repetition, reduplication—*Tajarrun, dohrāw^h—*Punarukti dwirukti punarvād wā punarivritti, dwigunakaran wā dugmāw.

GE'M'NĪ, *n.* (L.) one of the signs of the zodiac—*Jawā—*Mithun.

GE'M'NOUS, *a.* double, existing in pairs—*Dohrā dunā yā dugunā^h jorā^h.*

GE'M'NY, *n.* twins, a pair, a couple—*Tāmanān yā tawānān, jūst, jorā^h—*Yamak yamal wā jorīyā larke, yugal, yug wā dwaya.

GE'NDER, *n.* (L. *genus*) a kind, a sex, distinction of sex; *v.* to beget, to produce—*Qism yā nāt, jins, tānīs tashir yā jins ke tamiz; v. paidā k., janānā^h—*Bhāñtī bhāñt wī jāti, lūng, lūngabhed; *v.* jamānā, jamā denā wā utpanna k.

GE'NE-AL/O-GY, *n.* (Gr. *genos, logos*) history of the descent of a person or family—*Nasab-nāma, asl-o-nasl ká bayān—*Vanśavali vanśavali wā vanśavivaran.

GE'NE-A-I-Ō-G'ICAL, *a.* pertaining to descent—*Nasabī, naslī—*Vanśāvalivishayak, vanśāvivaramsambandhī. [vanśāvalijñā, vanśāvalinachak.

GE'N-E-AL/O-GIST, *n.* one who traces descents—*Nasab-dān, nasl-dān, nasab—*Kulajñā,

GE'NER-AL, *a.* (L. *genus*) relating to a whole kind or order, public, common, usual, *n.* the whole, the commander of an army—*Kull qism yā darje ke mutā'alliq, shāmīl yā mushtarak, 'amm, murawicj yā murawicj; n. kulliyā yā majmū'a, sālār sipāh-sālār yā sipāh-sālār—*Sampūr jāti wā varg ká vishayak, sarvasādharan sarvajñāya sarvajñanik wā sarvalaukik, sādharan wā sāmānya, piyāik ācharik wā prachalit; *n.* samudāya wā sākalya, senāpati senāni wā senādhip.

GE'NER-AL-IS'T MO, *n.* the supreme commander, the commander in chief—*Mir-sipāh-sālār, mir-sipāh-sālār—*Pradhānasenāpati, mukhyasemini, pradhānasainyādhyaksh.

GE'NER-AL-ITY, *n.* the main body, the bulk—*Kulliyat, aksar hissa—*Sādharanatwa wā pradhānbhāg, pradhānās wā adhikabhāg.

GE'NER-ALIZE, *v.* to reduce to a genus, to arrange under general heads—*Ek jins meñ ghatānā yā lānā, jins-wār murattab k.—*Anugatadharma-kalpauś k., prithak prithak parajātī meñ k.

GEN-ER-AL-I-Z-ATION, *n.* the act of generalizing—*Ek jins meh ghaṭaw, ek jins meh lānā*—Anugatadharinakalpanā.

GEN-ER-AL-LY, *ad.* in general, commonly—*Aksar, 'umūman*—Sādhāraṇ rūp se, prāyah prāy wā bahudha. [vyāpakatwa, sādharanatwa wā sāmānyatwa.]

GEN-ER-AL-NESS, *n.* wide extent, commonness—*Phailāw^h, aksuriyat*—Vistār wā

GEN-ER-AL-SHIP, *n.* the conduct of a general—*Sipāh-sālārī sipah-sālārī*—Senāpatitwa.

GEN-ER-AL-TY, *n.* the whole, the totality—*Kulliyat, majmū'a*—Sakalya, samuditya.

GEN-ERIC, GEN-ERIC-AL, *a.* pertaining to a genus or kind—*Justi, firqī, qaumi, zātī, 'amm*—Vargī, jātiya, anug^t, jātivāchak. jātisambandhi.

GEN-ERIC-AL-LY, *ad.* with regard to the genus—*Jinsan, jinsiyat kī nisbat se, jins ke hisāb se*—Parajātisambandhi se, jātisambandhi se, vargasambandhi se.

GEN-ER-ATE, *v.* (L. *gens*) to beget to produce to cause, to propagate, to form—*Jannā^h, upjānā^h, kurnā^h, jannāna yā bahkanā^h, banānā^h*.

GEN-ER-ABLE, *a.* that may be produced—*Jo upaj-sake yā ho-sake^h, jo janne^h*.

GEN-ER-ANT, *n.* the productive power—*Pardā karne-wālī tāqat, taulū quwwat*—Utpādakaśakti, janaka-akti.

GEN-ER-ATION, *n.* the act of begetting, a race, offspring, a single succession, an age—*Tawālīd tawālīd yā paidāish, nasab nasab yā ghuranā, anlad, pusht, zamānā yā daur*—Janan utpādan wā utpatti, kul vans wa prawar, santān wā santati, pīrhī wā vansāstrepi, yug.

GEN-ER-ATIVE, *a.* producing, prolific—*Muvallīd yā tawālīd, bachcha-kash yā kasīru-l-anlad*—Janak wā utpādak, byātī phalanti bahupraj wā bahuprasav.

GEN-ER-ATOR, *n.* one who produces—*Pardā k. w., upjane w^h, jannāne w^h, karne w^h*.—Utpādak, janak, jannādātā. [—Śisnādi, bhagādī, jananañg

GEN-ITALS, *n. pl.* the parts of generation—*Ālat, a'zā-i-tawāsul, satr, sharm-gāh, lūng^h*

GEN-ITIVE, *a.* applied to a case of nouns expressing property or possession—*Īzāfat yā kīlat-i-jarri zahar k. u.*—Sambandhāvachak sambandhi wā shashthi-vibhakti kā dyotak. [madātī.]

GEN-ITOR, *n.* a sire, a father—*Bāp^h, pidar yā wālīd*—Pitā, janak jannād wā jan-

GEN-ITURE, *n.* generation, birth—*Tawālīd yā taulūl, paidāish*—Utpatti, jann.

GEN-EROUS, *a.* (L. *gens*) of honorable birth, noble, magnanimous, liberal, strong—*Asīl yā 'āl-nasab, sharīf'a'inn-sh-shān yā 'amda, buland himmat yā 'āl-himmat, faiyāz karīm kushādā-dīl koram-bah-sh yā karām guslar, ma bāt yā zor-āwar*—Kulīn wā satkulīn, śīshth, śrīmān wā utkrīshṭ, mahatnā mahātman wā mahāśay, udār udāracharit wā dānāsil, sūi pusht wā porhā.

GEN-EROSITY, *n.* magnanimity, liberality—*Āli-himmatī yā buland-himmatī, kushāda-dāhī faiyāzī fāiz yā sahhawat*—Mahātmanikā mānomahimā wā matimahattwa, udātātī audārya wā dānāsilata.

GEN-EROSITY, *ad.* nobly, liberally—*Sharīfāna najhbāna yā 'āl-himmatī-se, faiyāzī yā wakhāwat se*—Utkrīshṭatī śīshṭhātī wā mahātmanikā se, mārātī se.

GEN-EROSNESS, *n.* the state or quality of being generous—*Āli-himmatī, 'azīnu-sh-shānī, faiyāzī, jarān-mardī*—Mahātmanikā, mānomahimā, udātātī, śūratā.

GEN-ESIS, *n.* (Gr.) the first book of Scripture—*Taurat yā taurat kā pahilā bāb*—Isādharmapustak kī pahilā kīnd wā par.

GEN-ET, *n.* (Fr.) a small Spanish horse, an animal of the weasel kind—*Spen ke mulk kā ek chhoṭā ghōṛā, neval kī qism kā ek jānwar*—Spen deś kā ek chhoṭā ghōṛā. neval kī jātī kī ek jantu.

GEN-ETH-LI-A-CAL, *a.* (Gr. *genethic*) pertaining to nativities—*Paidāish ke waqt maqām yā taw se nansūb*—Jann ke kāl sthān wā prakār kā sambandhi wā vishayak.

GEN-ETH-LI-ATIC, *n.* one who calculates nativities—*Paidāish ke waqt maqām yā taw kā andazā yā hisāb k. w.*—Jannakāl jannasthān wā jannaprakār kā ganak wā vicārne w. [—*Ek qism kī shurāb*—Ek bhāntī kī madirā.

GEN-EVA, *n.* (Fr. *genève*) a spirit distilled from grain or malt with juniper berries

GEN-IAL, *a.* (L. *gignere*) causing production, natural, enlivening, gay—*Muvallīd yā paidā k. w., tab'ī zātī yā khudī, zinda k. w. tasallī-dene w. yā bashshāsh k. w., khurram yā khush*—Utpādak prasavakānī wā prasūtiwardhak, swabhāvik wā prākṛitik, jilāne w. tejovardhak ānandakar wā manoram, praphullachitta wā ānandī.

GEN-I-AL-LY, *ad.* naturally, cheerfully—*Bī-z-zātīhī yā khud-ba-khud, khushī yā khurramī se*—Swabhabnūsār se wā āp-se-āp, ānand wā harshī se. [granthil.

GEN-I-CU-L-ATED, *a.* (L. *genu*) jointed—*Girah-dār yā jor-dār*—Ganthilā ganthilā wā

GEN-I-CU-L-ATION, *n.* a jointing, knottiness, the act of kneeling—*Girah-dārī, jor-dārī, do-zānū baithnā*—Ganthilāpan, ghanthōn ke bal baithnā.

GEN-I-US, *n.* (L.) peculiar turn of mind, great mental power, a man of great mental power, nature, disposition—*Tab'iat kā taqāzū yā siyāq, fahm idrāk zihn yā za kāwat, sāhib-i-tab' zahin yā zakī, kho tinat khaslat yā sirat, micāj*—Man kī vīsesh

vritti, dhīśakti buddhīśakti wā buddhisamarthya, guṇī buddhīśaktimān wā dhīśakti-yukt, prakṛiti, swabhāva wā śīl.

GEN'US, *n.* a spirit, *pl.* GEN'I-I—*Bhūṭ^h, dānaw^h, asur^h, daitya^h.*

GEN'TEEL, *a.* (*L. gens*) polite, elegant, civil, graceful, elegantly dressed—*Khalīq, latīf, khush-akhlaq khush-atwār yā sāhib-i-sulūk, shusta yā zarīf, khush-poshāk yā khush-libās*—Śīṣṭ wā sabhya, chāru wā laṭ, suśīl sādhuviitta wā śīṣṭāchārī, sajlā wā suṇḍar, banā-thānī suveś wā suvasan.

GEN'TEELY, *ad.* elegantly, politely—*Lutf yā nazākat se, khulq yā khush-akhlaq se*—Chārutā wā suṇḍuātī se, śīṣṭatā sabhyatā wā śīṣṭāchār se.

GEN'TEEL'NESS, *n.* elegance, politeness—*Nazākat zarāfat lutf yā khūbī, khulq shāistagi shāyastagi yā khush-atwārī*—Sundaratā lāvanya wā chārutā, sabhyatā śīṣṭatā su-śīlatā wā sujanatā.

GEN'TL'ITY, *n.* dignity of birth, elegance of behaviour, gracefulness of mien, gentry—*Najābat yā asālat, khush-atwārī tahzīb ahlīyat ahlīyat insāmyat yā insāniyat, khush-wazī, shurafā*—Kulīnatā wā mahākūlatwā, śīṣṭāchāratwā sabhyāchāratwā wā suśīlatā, sujanatā sanjanya wā sādhuviittatwā, kulīnalok.

GEN'TLE-NESS, *n.* dignity of birth, mildness—*Asālat, mulāimat mulāyamat narmī hīm yā gurbat*—Kulīnatā, mridutā komalātā wā samyatā.

GEN'TLY, *ad.* softly, meekly, tenderly—*Mulāimat mulāyamat yā āhīstagi se, narmī yā gurbat se, dard-mandī se*—Mridutāpūvak, dhīmedhīne dhīredhīre wā haule, narmatā vīnay samyatā wā dīnatā se, karuṇā se.

GEN'TRY, *n.* a class of people above the vulgar—*Shurafā, najabā, ruasī*—Kulīnalog wā kulīnalok, kulīnavarg. [kulīnalok wā kulīnalog.]

GEN'TLE-FOLK, *n.* persons above the vulgar—*Najābat, shurafā, ruasī*—Kulīnavarg.

GEN'TLE-MAN, *n.* a man raised above the vulgar by birth education or profession—*Marde-admī, mīyār-admī, ashrāf-zāda*—Bhālāmānus, mahāśay, kulīmajan.

GEN'TLE-MAN-LIKE, GEN'TLE-MAN'LY, *a.* becoming a gentleman, honourable, polite—*Marde-admī yā mīyār-admī sī, shurīf yā hūmat dār, khālīq yā khush-atwār*—Bhālāmānus sī, pūjya wā ādunāyā, sabhyāchārī suśīl wā śīl.

GEN'TLE-MAN-SHIP, *n.* quality of a gentleman—*Marde-admīyat, ashrāf-zādagi*—Bhālāmānī wā bhādmānsahat, kulīnatā.

GEN'TLE-WOM-AN, *n.* a woman above the vulgar, a female attendant—*Bhālī-bībī bhālī-admī ashrāf-zādī yā nek-bakht, lavarī*—Bhālāmānī bhādmānāī wā kulīn-śrī, dāsi.

GEN'TIAN, *n.* (*L. gentiana*) a plant—*Jantiyānā*—Kūṭ kūtātikt chūrātikt wā kūtātiktak.

GEN'TILE, *n.* (*L. gens*) a pagan, a heathen; *a.* belonging to pagans or heathens—*Jo ādmī Yahuđī na ho yā nī but-parast, mushrik; a. but-parast, but-parastōn ke muta'alliq*—Jo jan Yihūdī na ho arthāt pratimāpūjak, pratimāsevi, *a. pratimāpūjak, pratimāsevi.* [pūjak.]

GEN'TIL-ISH, *a.* heathenish, pagan—*But-parast, mushrik*—Devapratimāsevi, pratimā-

GEN'TIL-ISM, *n.* heathenism, paganism—*But-parast, shirk*—Pratimāpūjā, pratimāsevá.

GEN'TILITIOUS, *a.* peculiar to a people or nation, national, hereditary—*Kisī qaum ke līye khāss, qaumī, auarīsī yā ābāī*—Kisī des ke logon ke mīmīṭā vīśesh, desiyā wā jātyā, paṭampūragat wā paitūk. [pratimāsevi ke sadāsī rahmā.]

GEN'TILIZE, *n.* to live like a heathen—*But-parast ke mānūd rahmā*—Devatāpūjak wā

GEN-U-FLÉCTION, *n.* (*L. genu, flexio*) the act of bending the knee—*Ghutnā jhuknā^h, mihnā^h.*

GEN-U-INE, *a.* (*L. genuinus*) free from adulteration, not spurious, real, true—*Asīl khālīs yā guī-ālūda, aslī, haqīqī, rāst yā sahīh*—Suchhāī wā kharā, akritrim wā akalpit, suchhāī wā vāstavik, thīk satya wā yathāth.

GEN-U-INE-LY, *ad.* without adulteration, truly—*Gūīr-ālūdagi se, rāstī yā sihhat se*—Būā mīlāunī se wā kharāī se, sachāī sachātī wā yathāthātā se.

GEN-U-INE-NESS, *n.* freedom from adulteration, purity, reality, natural state—*Gūīr-ālūdagi, pākī yā asālat haqīyat rāstī yā sihhat, zātī yā aslī hālat*—Kharāī wā chokhāī, swachchhātā wā nirmalatā, satyatā yathārthātā wā sachāī, vāstavikatā akritrimatī wā prakritatwā. [Parajati.]

GENUS, *n.* (*L.*) a class of beings comprehending many species *pl.* GEN'ER-A—*Jins*—

GE-O-CENTRIC, *a.* (*Gr. ge, kenton*) having the earth for its centre—*Jiskā markaz kura-i-zamin ho*—Jiskā kendra prithivī ho.

GE'ODE, *n.* (*Gr. ge*) earth-stone—*Mutiya-patthar^h.*

GE-O-DÉTI-CAL, *a.* (*Gr. ge, daio*) relating to the art of measuring surfaces—*Sath ki paināish ke muta'alliq, muta'alliq-i-hunar-i-masākat-i-sath*—Prishṭhabhāgamā-panasambandhī.

GE-OG'RA-PHY, *n.* (*Gr. ge, grapho*) a description of the earth, a book containing a description of the earth—*Uin-i-jugrāfiya yā haiat-u-l-arz, jugrāfiya ki kitāb*—Bhū-golavidyā, bhūgolavidyā ki pustak.

- GE-Ō-RA-PHER**, *n.* one versed in geography — *Jugrāṭiya-dān* — Bhūgolaśāstraṇa wā bhūgolaavidyājña. [— Bhūgolaśāstrayak bhūprishthasambandhi wā bhūgolaśāstriya.]
- GE-O GRĀPH'I-CAL**, *a.* relating to geography — *Jugrāṭiya-mansūb*, *jugrāṭiya ke muta'alliq*
- GE-O GRĀPH'I-CAL-LY**, *ad.* in a geographical manner, according to geography — *Jugrāṭiya ke rū se*, *jugrāṭiya ke mutābiq* — Bhūgolaśāstra ke anusār se, bhūgolaavidyā ki riti se.
- GE-ŌI/O-QY**, *n.* (Gr. *ge, logos*) the science which treats of the structure of the earth — *'Ilm-i-tarkīb-i-dunyā*, *'ilm-i-tarkīb-i-zamīn* — Bhūgarbhavivechananāmakaavidyā, bhūstaravidyā, prithivividyā, bhūstaranirūpaavidyā, kshetirachanaśāstra, bhūkavachasāstra.
- GE-O LŌG'I-CAL**, *a.* relating to geology — *'Ilm-i-tarkīb-i-zamīn ke muta'alliq* — Bhūgarbhavivechananāmakaavidyāsambandhi, bhūgarbhavivechananāmakaavidyāvishayak.
- GE-ŌLŌ-GIST**, *n.* one versed in geology — *'Ilm-i-tarkīb-i-zamīn-dān*, *aḥl-i-'ilm-i-tarkīb-i-dunyā* — Bhūgarbhavivechananāmakaavidyājña, bhūstaravidyājña, bhūstaranirūpak.
- GE-Ō-MAN-QY**, *n.* (Gr. *ge, manteia*) divination by figures or lines — *Shaklōn aur khatōn se fāl-gō k.* — Kshetroḥ aur rekhaōn se bhavishyatkathan.
- GE-Ō-MAN-QFR**, *n.* a fortune-teller, a diviner — *Nasība-gō, ramnāl* — Maṅgalāmaṅgalādeśi wā śubhāśubhakathak, śakunaparīkshak wā darvajña.
- GE-Ō-MĀNTIC**, *a.* pertaining to geomancy — *Ramnālī yā fāl-gōi ke muta'alliq* — Bhavishyatkathanavishayak, śubhāśubhakathanasambandhi.
- GE-ŌMETRY**, *n.* (Gr. *ge, metron*) the science which treats of the dimensions of lines surfaces and solids — *'Ilm-i-handasa, muhandisī*, *'ilm-i-masāhat* — Rekhaṅgīt, rekhaṅgītaśāstra, kshetravidyā kshetramiti.
- GE-ŌMĒ-TER**, *n.* one skilled in geometry — *Handasa-dān*, *muhandis*, *aḥl-i-handasa*, *'ilm-i-masāhat-dān* — Rekhaṅgītaṇa, rekhaṅgītaśāstradarśi, kshetravidyājña.
- GE-Ō-MĒTRIC**, **GE-Ō MĒTRIC-LY**, *a.* pertaining to geometry, according to geometry — *'Ilm-i-handasa se nisbat-dār*, *'ilm-i-masāhat ke mutābiq* — Rekhaṅgītasambandhi, kshetravidyānsūtri. [Inṣār se, rekhaṅgīt ke anusār.]
- GE-Ō MĒTRIC-LY**, *ad.* according to geometry — *Handasa ke mutābiq* — Kshetravidyā
- GE-ŌMĒTRICIAN**, *n.* one skilled in geometry — *Handasa-dān*, *muhandis*, *'ilm-i-masāhat-dān* — Rekhaṅgītaśāstradarśi, kshetravidyājña. [ṅanit ke anusār karnā.]
- GE-ŌMĒTRIZE**, *v.* to perform geometrically — *Handasa ke mutābiq kōi kām k.* — Rokhā
- GE-Ō-PŌN'ICS**, *n. pl.* (Gr. *ge, ponos*) the art or science of cultivating the earth — *Kisht-kārī kā kunar yā 'ilm* — Krīshividyā. [krīshivishayak.]
- GE-ŌPŌN'I-CAL**, *a.* relating to agriculture — *Kisht-kārī ke muta'alliq* — Krīshīsambandhi
- GEORGE**, *n.* a figure of *St. George* worn by knights of the garter, a brown loaf — *Jārj nām ek wālī kī tasvīr jo ek khāss darje ke bahādūr pahīnte hūn, gandumī rang kā rot* — Jārj nām ek sant wā sādhī kī chhavi jo ek vīśesh vaig ke kulīnāj pahīnte hūn, bhūri rotī.
- GEOR'GIC**, *a.* (Gr. *ge, ergon*) relating to agriculture; *n.* a rural poem — *Kisht-kārī ke muta'alliq*; *n.* *kisht-kārī ke bāb men gaeṭ gaeṭ yā musnanī* — Krīshivishayak wā krīshividyāvishayak; *n.* krīshividyāvishayakakāvya, krīshīsambandhikāvya.
- GEOR'GI-UM SĪ'DUS**, *n.* (L.) one of the planets called also Herschel or Uranus — *Ek saigere kā nām hai use Harshal yā Yūrenas bhī kahte hūn* — Ek grāh kā nām hai usko Harshal wā Yūrenas bhī kahte hūn.
- GERFAL CON**, *jōi-takn.* (Ger. *geier, falke*) a bird of prey — *Shikār karne-wālī chīrīyā, shikārī parand yā tūir* — Bahubhuk pakshi, bahupriyapakshi, jo chīrīyī aurōn ko bhakshan kartī hai. [gābh yā gābhā^h, kal^h, jup^h.]
- GĒRM**, *n.* (L. *germen*) a sprout, a shoot, the seed-bud of a plant, origin — *Āṅkhwā^h*, *GER'MI-NANT*, *a.* sprouting, branching — *Panapne w^h*, *āṅkhwāne w. yā kalīyāne w^h*, *dālī phēkne w^h*.
- GĒRM-NATE**, *v.* to sprout, to shoot, to bud — *Āṅkhwānā^h*, *kansiyānā^h*, *kalīyānā^h*.
- GĒRM-NĀ'TION**, *n.* act of sprouting, growth — *Āṅkhwānā yā kansiyānā^h*, *bāṭh yā panapnā^h*.
- GĒRM'AN**, *n.* (L. *germanus*) a brother, one nearly related; *a.* related — *Bīrādūr, qarābatī yā khvāsh*; *a.* *rišta-mand* — Bhāī wā bhrātā, sagā kuṭumbī wā gotraj; *a.* sambandhi wā samparkī.
- GĒRM'AN**, *n.* a native of Germany, the language of the Germans; *a.* relating to the people or language of Germany — *Jarmanī ke mulk kā mutawattin yā aḥl-i-Jarmanī*, *Jarmanī kī zabān*; *a.* *Jarmanī ke logōn yā Jarmanī kī zabān ke muta'alliq* — Jarmanī deś kī jūn, Jarmanī deś kī bhāshā; *a.* Jarmanīdeśajanasambandhi, Jarmanīdeśabhāshāsambandhi. [bhāshāsampradīy.]
- GĒRM'AN-ISM**, *n.* a German idiom — *Jarmanī kī zabān kā muhāwara* — Jarmanīdeśi
- GER'UND**, *n.* (L. *gerundium*) a kind of verbal noun in Latin grammar — *Lāṭīn kī zabān ke masdar kī ek qism* — Lāṭīn bhāshā kā ek krīyāvāchak śabd.
- GĒST**, *n.* (L. *gestum*) a deed, a show — *Kēt*, *numāish yā tanāshā* — Kām wā kārya, sawāṅg kautuk wā hlā.

GES'TIO, *a.* legendary, historical — *Aśana-wār yā rīwāyātī, tawārīkhs yā tārīkhs* — Paurānik, aītibāsik.

GES-TATION, *n.* (L. *gestum*) the act of bearing the young in the womb — *Peṭ meṭ bachcha bar-dārī, hāmīla ā.* — Garbhadhāraṇ, garbhavahan, garbhājībhav.

GES-TO-RY, *a.* that may be carried — *Jo le-jāyā jāy^h.*

GES-TIC-U-LATE, *v.* (L. *gestum*) to make gestures or motions, to act, to imitate — *Badanī-jumbish k. yā hāth-pair-hilānā, maskharā-pan yā naql-bāzi k., taqlīd yā naql k.* — Hāw-bhāw k. wā āngavikshep k., sawāng k., anurūp k. anukaraṇ k. wā dekhā-dekhī k.

GES-TIC-U-LATION, *n.* the act of gesticulating, gestures, motions, antic tricks — *Naql-bāzi, adā was' yā hālat, badanī-jumbish, maskharā-pan yā tamaskhur* — Bhāvakarap, hāw-bhāw wā cheshtā, āngavikshep wā hastādivikshep, sawāng.

GES-TIC-U-LATOR, one who gesticulates — *Badanī-jumbish k. w., hāth pair phenkne w^h, naql-bāzi k. w., naql k. w., naqqāl* — Āngavikshepak, hastādivikshepak, hāw-bhāw k. w., sawāng k. w., naṭ.

GES-TIC-U-LATORY, *a.* representing by gestures — *Badanī jumbish se yā hāth pair ke hilāne se zāhir k. w.* — Hāw-bhāw se bhāvakarap se wā āngavikshep se prakās k. w.

GES-TURE, *n.* action or posture expressive of sentiment, movement of body; *v.* to accompany with action — *Adā was' yā hālat jis se khayāl zāhir hotā hai, badanī jumbish yā nī hāth pair wāgaira kā hilānā dolānā; v. naql-bāzi yā badanī-jumbish ke sāth k.* — Cheshtā āngahār hāw-bhāw āngasthīti wā āngavinyās jis se man ki kalpanā jānī jāti hai, āngavikshep; *v.* sāngavikshep k. wā sahasavikshep k.

GET, *v.* (S. *getan*) to procure, to obtain, to gain, to receive, to acquire, to learn : *p. t.*

GET, *p. p.* GÖT or GÖT-TEN — *Baham pahunchānā, muyassar k., hāsīl k., pānā^h, pailā k., tahsil k. yā yād k.* — Jutānā wā juhānā, upārjan k., kamānā, hastagat k., arjan k., wā sampadān k., sikhnā.

GETTER, *n.* one who gets or obtains — *Pāne w.^h, kamāne w.^h.* [lābh, arth.

GETTING, *n.* acquisition, gain, profit — *Tahsil yā husūl, sūd, naṭ'* — Upārjan wā kamāī,

GEW-GAW, *n.* (S. *gegaf*) a showy trifle, a toy, a bauble; *a.* showy without value — *Khīlāunā yā khelāunā^h, kath-puṭṭī^h, gurīyā guravā yā halkā-gahnā^h; a. bharangī^h.*

GHOSTLY, gāst'ly, *a.* (S. *gast*) like a ghost, pale, dismal, horrible — *Bhūt sā^h, zard haul-nāk, muhib yā haibat-nāk* — Bhūtasarūp wā pretasarūp, pilā wā śavasavarn, ghor wā dāruṇ, bhayānak.

GHOST'FUL-LY, *ad.* frightfully, dreadfully — *Haul-nākī se, khauf-nākī se* — Dārunatā se, GHAST'LI-NESS, *n.* frightful aspect, paleness — *Haul-nāk sūrat, zardī khushkī yā be-ravnaqī* — Dārunarūp wā vikāṭarūp, vivarnatā pilāī wā mukhavaivarpya.

GHOST, gōst, *n.* (S. *gast*) the soul, a spirit — *Rūh, bhūt^h* — Ātmā, pret paret vetāl wā nīśāchar.

GHOST'LESS, *a.* without spirit or life — *Be-rūh yā be-jān* — Nirātmā wā nirjīv. [thik.

GHOST'LY, *a.* relating to the soul, spiritual — *Rūhī, rūhānī yā dīnī* — Ātmik, pāramār-

GHOST'LIKE, *a.* withered, ghostly — *Sūkhā murjhāyā yā jhurāyā^h, bhūt-sā bhayānak yā dārunā^h.* [vikāṭasarīr, vrihatkāyā.

GI'ANT, *n.* (Gr. *gigas*) a man of extraordinary stature — *Mard-i-'azīm-tan* — Vikāṭarūp, GI'ANT-ESS, *n.* a female of extraordinary stature — *'Aurat-i-'azīm-tan, 'azīm-tan ki 'aurat* — Vrihat sarīr ki strī, rākshasī, vrihatkāyā. [mahān, sthūl wā bhārī.

GI'ANT-LIKE, GI'ANT-LY, *a.* huge, vast, bulky — *'Azīm, kalān, jāsim* — Barā, vrihat wā

GI'ANT-SHIP, *n.* quality or character of a giant — *Dew-sirat* — Vikāṭarūpadharm, rāksha-sadharm. [vikāṭasarīr, āṭal.

GI-GAN-TE'AN, *a.* like a giant, irresistible — *Qawi-haikal, dew-sā aroḥ^h* — Vrihatkāyā wā

GI-GAN'TIC, *a.* like a giant, very large — *Dew-sā 'ifrit-sirat yā gawī-haikal, nihāyat 'azīm* — Vikāṭarūp wā vikāṭasarīr, bahut barā wā atī-mahān. [jantū.

GIB, *n.* an old worn out animal — *Būrhā aur nihāyat zu'if jānwar* — Būrhā aur jarjar

GIB'CAT, *n.* a he-cat, an old cat — *Billā yā bīlārā^h, būrhā billā^h.*

GIB'BER, *v.* (S. *gabban*) to speak rapidly and inarticulately — *Halbal-halbal k^h, gal-bal-galbal k^h, harbarī ke sāth aīsā bolnā ki kuchh samajh na paṛe^h.*

GIB'BER-ISH, *n.* talk without meaning; *a.* unmeaning, unintelligible — *Be-mā'nī guft-gū, wāhiyāt guft-gū, mumtanā'u-l-fahm guft-gū; a. be-mā'nī, mumtanā'u-l-fahm* — Anarthakavākya, asambaddhavākya, vrihātkathā, barbarī, *a.* anarthak nirarthak wā asāṅgat, abodhiya arthāt samajh na paṛne ke yogya.

GIB'BET, *n.* (Fr. *gibet*) a gallows; *v.* to hang and expose on a gibbet — *Phānēt kā khambhā yā takkār^h, phānēt^h, sūlī^h; v. phānēt par takkā d^h.*

GIB'BOUS, *a.* (L. *gibbus*) convex, protuberant, swelling, crook-backed — *Qubba-dār yā marg-sina, udhārā huā^h, phūlā huā^h, kūz-pusht yā khamīda-pusht* — Kūrmaphrishtakār wā adhomukhadunmubhyākār, gumṭā huā wā niklā huā, ūṭhā huā wā ūṭhā, kubṛā wā kubjā.

GIB-BOS'ITY, GIB'BOUS-NESS, *n.* convexity, protuberance — *Qubba-dārī gumbaz-dārī yā*

marg-einat, ubhārⁿ—Kūmapriesthākāratwa wā adhomukhadundubhyākāratwa, dhikā wā phulāwat.

GIBE, *v.* (S. *gibban*) to sneer, to scoff, to taunt, to deride; *n.* a scoff, a taunt—*Āwāza-phenkā, tā'na-zanī k., tā'na mārā, tasakhkhur yā mashhārī k.; n. tā'na, tā'na-zanī tasakhkhur yā ramz-bāzī*—Nāk chaphānā wā nāk sikoṇā, thāthā k. wā angū-thā dekhlānā, mihnā phekūnā, haṭai avajā wā ghriṇā k.; *n.* mihnā upahās wā thāthā, bolī-tholī vyāngya wā thearī.

GIBER, *n.* a sneerer, a scoffer—*Ramz bāz yā tā'na-zan, tā'in hassāl yā zāhik*—Nakchaphā wī thesahī, thātholīyā wā upahāsak. [se—*Avajānpūrvak, ghriṇā wā ghin se.*]

GIBIRV-LY, *ad.* scornfully, contemptuously—*Haqārat se yā mutakabbirānā, karāhiyat*

GIBLETS, *n. pl.* (Fr. *gibier*) the parts of a goose which are cut off before it is roasted—*Hans ke wē'azū jinko uske kabāb karne le peshtar kār-dālte haṭai*—Hans ke aṅg jinko uske bhūṇje ke pabulo kār dālte baṭi.

GIDDY, *a.* (S. *gidig*) having in the head a sensation of circular motion, whirling, inconstant, heedless; *v.* to make giddy, to render unsteady—*Sar-gardān yā sar-gashṭa, dār, be-qarār yā qair sūbī, gūl be-khabar yā be-khud; v. sar-gardān yā sar-gashṭa k., be-qarār k.*—Bhraman bhramī wā ghurmarogī, ghūmtā phirā wā bhāwatī, āsthir chāṇchal anavasthit wā chapal, aṇet wā asāvadhān; *v.* bhramarī wā ghūmarogī k., āsthir anavasthit wā chāṇchal k.

GIDDY-HEAD, *ad.* inconstantly, carelessly—*Be-qarār se, garāt se*—Asthiratā chāṇchalatā wā bhramararogagrastatā se, asāvadhānī se

GIDDINESS, *n.* the state of being giddy—*Dorān i-sar, sar-gardānī, be-qarārī, doār, dāwār*—Bhramar, bhramār, vibhram, ghumrī, chāṇdhī, tawar, chāṇdhīyāṭ, āsthiratā, lolatī, chāṇchalatī. [aṇet wā aparīpāmādarī.

GIDDY-BRINED, *a.* careless, thoughtless—*Be-khabar, gūl yā be-jkr*—Asāvadhān,

GIDDY-HEAD, *n.* one without thought—*Be-khabar yā be-tamiz shāṭhs*—Alhār, asāvadhān jan, aparīpāmādarī jan

GIDDY-HEAD-ED, *a.* heedless, unsteady—*Be-khabar yā gūl, be-qarār yā be-sabāt*—Aṇet asāvadhān wā aparīpāmādarī āsthir anavasthit wā chāṇchal.

GIDDY-FACE, *a.* moving irregularly—*Paṇmagatā chālne wⁿ, laipatūtā chālne wⁿ, lar-khātūtā chālne wⁿ*. [prakār kī gridhī wā gidhī.

GIEREA GLE, *n.* (Ger. *geier*, L. *aquila*) a kind of eagle—*Ek qism kā 'uqāb*—Ek

GIFT. See under GIVE.

GIFT, *n.* (Fr. *gigne*) any thing whirled round, a light carriage drawn by one horse, a ship's boat, a dart or harpoon—*Koi chiz jo khel men ghumāt jātī hai, garī jise ek ghora khīnchātā haiⁿ, jāhāz ke sang kī kushī, bhātā yā ballamⁿ*—Phirki phirihī wā aur koi vastu jo khel men phirātī jātī hai, do pahīye kī helkī garī jisko ek ghora khīnchātā hai, samudrī pahī naukā ke sāth kī chhotī nāw, barchhā wā sāng.

GIGANTIC. See under GIANT.

GIGGLE, *v.* (S. *gaghl*) to laugh idly, to titter; *n.* a kind of laugh—*Khilkhilānāⁿ, hīhīgīnā khilkhilānā dānt-khisornā wā dānt-nikilnāⁿ; n. khilkhilānāⁿ, khilkhilāⁿ.*

GIGGLER, *n.* one who giggles, a titterer—*Khilkhilīyā yā khilkhilā-kur haṇsne wⁿ, dānt-khisornē wⁿ hīhīgīnē wⁿ yā hātū hū k. wⁿ.*

GIGLOT, *n.* (S. *gagol*) a wanton, a lascivious girl; *a.* giddy, inconstant, wanton—*Yār-bāz 'aurat, shahwat parast yā mashhūr 'aurat; a. be-jkr yā mast, be-qarār, be-hayā yā be-zab*—Pūnchālī wā lālīnī, kāmī wā kāmārakt yuvastri; *a.* anavasthit, āsthir wā chāṇchal, kamuk kāmī wā mīlājā

GILD, *v.* (S. *gī'dan*) to overlay with gold, to adorn with lustre, to brighten, to illuminate; *p. t. and p. p.* **GILDED** or **GILT**—*Sone kā mīlammāⁿ k., āraṣṭa k., rauskan k., mīlammār k.*—Sunahī k., sone kā pānī dhārā wā sone ke patra se māṇhānā, bhūshīt k., chamkānā, jhalkānā wā ujānā.

GILDER, *n.* one who gilds—*Tilā-kār mīlammāⁿ-sāz yā koṭṭ-gar*—Sunahī kām k. w., sone kā pānī dhārā w., sone ke patra se māṇhne w.

GILDING, *n.* the art of overlaying with gold, gold laid on the surface for ornament—*Tilā-kārī koṭṭ-garī yā sar-nigārī, sone kā pīnīⁿ*—Swarnamāṇḍan wā swarnarāṇ-jan, jo sonā upar māṇhā jātā hai.

GILT, *a.* gold laid on the surface—*Jo sonā upar māṇhā jayā yā lagāyā jātā haiⁿ.*

GILL, *n.* (L. *gula*) the organ of respiration in fishes, the flap below the beak of a fowl, the flesh under the chin—*Galpharā kunīphālā yā kanatīⁿ, chīrīyā kī chonch ke niche kā tūktā māns tolā yā lothraⁿ, thudī yā thorhī ke niche kā mānsⁿ.*

GILL, *n.* (Jo. *gil*) a fissure in a hill—*Pahār kī darārⁿ.*

GILL, *n.* the fourth part of a pint, ground-ivy, malt liquor medicated with ground-ivy, a wanton girl—*Raqīq shai kī ek nīp jo adh-pāw ke qarīb hotī hai, ek qism kī bel, ek qism kī bel ko dāl-kar banī hūī sharāb, be-zabī be-hayā yā shahwat-parast 'aurat*—Dravadravya kī ek parimāṇ jo prāyah ādh-pāw ke tulīya hotā hai, ek prakār kī lātī, ek prakār kī lātī ko dākar banī hūī madirā, pūnchālī wā lālīnī.

- GIL/BOUSE**, *n.* a house where gill is sold—*Ek ghar jahān ek gill ki bel ki dāl kar bant hui sharāb biktī hui*—*Ek ghar jalūn ek prakār ki latā ko dālkar bani hui*
- GIL/LY-FLOW-ER**, *n.* (Fr. *girafée*) a flower—*Ek phūl^h* [madirā biktī hai.]
- GIM/CRACK**, *n.* a trivial mechanism—*Ek kulkā khikānā^h, ek kulkā banāwat^h*
- GIM/LET**, **GIM/LET**, *n.* (Fr. *gibulet*) a borer with a screw at the point—*Barnā yā barānī^h*
- GIM/MAL**, *n.* device or machinery—*Koī hikmat yā kal^h*—*Koī upāy kalpanā wā yantra*
- GIMP**, *n.* a kind of silk lace—*Rashmī dāman kor goī yā kanāra*—*Patī ki goī wā kor*
- GIN**, *n.* (engine) a trap, a snare; *v.* to catch in a trap—*Phandā^h, phānd^h yā jāī^h*; *v. phande meḥ pakaynā phānsānā yā phānsānā^h* [kār ki chuāī hai madirā.]
- GIN**, *n.* (Fr. *genivre*) a distilled spirit—*Ek gīam kī sharāb, chuāī hui sharāb*—*Ek pra-*
- GIN/GER**, *n.* (L. *zingiber*) a plant or root of a hot spicy quality—*Ad ulī yā adrat^h*
- GIN/GER-BREAD**, *n.* a sweet cake—*Sonthorā yā sonthaurā^h*
- GIN/GER-LY**, *ad.* cautiously, nicely—*Hosh-yārī yā khabar-dāri se, naḥāsāt se*—*Sāva-*
dhānī se, sundar rūp se
- GIN/GI-VAL**, *a.* (L. *gingiva*) belonging to the gums—*Matāre se nisbat-dār*—*Danti-*
- GIN/GLE**, *v.* (Ger. *klängen*) to emit or cause a sharp tinkling noise; *n.* a sharp tinkling noise—*Jhanjhanā^h, khar-khānā^h, thankānā^h, jhanjhanā^h, jhanjhanā^h, than-*
thanānā^h, tan-tanānā^h; *n. jhan-jhanāhat^h, khar-kharāhat^h, jhankār^h, thankār^h, tan-*
kār^h, thanthanāhat^h, tantanāhat^h [Dwārasandhi wā chul ke sadīā.]
- GIN/GLY-MOID**, *n.* (Gr. *ginglomos, eidos*) resembling a hinge—*Qubze yā qulābē sā-*
- GIP/SY**, *n.* (Egyptian) one of a race of vagabonds supposed to have come originally from India, a name of slight reproach to a woman a denoting the language of the gipsies, denoting any jargon—*Un khāna-ba-doshōn kī ek shakhs jo gīyis meḥ ātā hai kī awrāt meḥ Hind se gaye the, natnī^h*; *a. khāna-ba-doshōn kī zabān zāhir k. w.*, *koī kachchī-bolī yā kath-bhākhā zāhir k. w.*—*Un phīante logōn kī jan jo atkal meḥ ātī hai kī ādī meḥ Bhāratavarsh se gaye the, natnī wā chupāl; a. phīrantōn kī bhāshā prakās k. w.*, *koī asambaddhabhāshā wā mīstūbhāshā prakās k. w.*
- GIP/SY-ISM**, *n.* the state of a gipsy—*Nat kī hālāt*—*Nat kī dast, natāitī*
- GIRD**, *n.* (S. *gyrd*) a twitch, a pang; *v.* to break a scornful jest, to gibe, to ~~gibe~~—*Jhatāk chīlāt yā marōḥ, pīr yā sukath^h*; *v. tānā zānī k., āwīzō-phenkū, mānā-*
mānā^h—*v. Thātthā k., haṇsī wā upahās k., thesrā k. tārā k. bolī-tholī k. wā nāk*
chaphānā
- GIRD/ER**, *n.* a satirist—*Hajo-go, hajo-gar, hajo-narīs*—*Doshopahāsak, durāchāropahāsi*
- GIRD**, *v.* (S. *gyrdan*) to bind round, to invest, to dress to encompass: *p. t. and p. p.*
- GIRD/ED** or **GIRT**—*Lapēnā yā lapet-bāndhnā^h, chhenk-lenā yā gherā^h, pahīnānā yā*
pahīrānā^h, gher-lenā^h
- GIRD/ER**, *n.* the principal timber in a floor—*Shahtīr*—*Bārī dharan*
- GIRD/ING**, *n.* a covering—*Uparnā yā ghatī-top^h, uhār yā ohār^h*
- GIR/DLE**, *n.* a band, a belt, inclosure, the zodiac; *v.* to bind as with a girdle, to inclose—*Kamar-band miyān-band, ikhāt, mīntagutī-l-burīq*; *v. goyā kamar-band se*
bāndhnā, gherā^h—*Patukā wā patkā, mekhalā katubandhanī wā kardhanī, gherā*
maṇḍal valay wā pariveshtan, rāsichakra; *v. mānōn patukā wā mekhalā se bāndhnā,*
gher lenā wā pariveshtan k. [wā kardhanī bandhne w.]
- GIRD/LER**, *n.* a maker of girdles—*Kamar-band-sāz*—*Mekhlākār, kaṭisūtākārī, patukā*
- GIRT**, *n.* a circular bandage, compass—*Pat^h, gherā^h*
- GIRTH**, *n.* a band by which a saddle is fixed on a horse, compass; *v.* to bind with a girth—*Taṅg pushtāṅg zer-taṅg yā bul taṅg, gherā^h*; *v. taṅg se bāndhnā*—*Peṭī, valay*
wā maṇḍal; v. peṭī se kasnā wā bāndhnā
- GIRL**, *n.* (L. *gerula*) a female child, a young woman—*Chhokri^h, larkī^h*
- GIR/NOOD**, *n.* the state of a girl—*Larkī kī hālāt, kuṭūr pan^h*—*Kanī dīwa, kumārītwa*
- GIR/ISH**, *a.* suiting a girl, youthful—*Kanīcāna, jawān*—*Kanyādyogya wā kumārī-*
jyogya, yuvā wā tarun
- GIT/TEEN**. See CITHERN.
- GIVE**, *v.* (S. *gīvan*) to bestow, to confer, to yield, to grant, to allow, to utter—*Bakhshā,*
ināyat k., turk yā kavālā k., izāzāt d., purwānāyī d. yā rawā-rukhnā, kahnā^h—*De-*
dīnā, denā, chhōnā wā saṅgnā, anumati d., anujñā d., bolnā
- GIFT**, *n.* a thing given, the act of giving, an offering, a bribe, power, faculty; *v.* to endow with any power or faculty—*Nazr inām yā bakhshish, ināyat dād-dīsh*
atā yā marhamat, niyāz yā qurbān, rishwat, quwat yā quzwat, qudrat yā tāqat; *v. qudrat-mand k. yā tāqat d.*—*Dattavastu, dān wā pradān, bālī wāran wā nichhāwar,*
ghus wā akor, saktī, guṇ; *v. guṇ k., guṇ wā saktī se sampanna k.*
- GIFT/ED**, *a.* endowed with eminent powers—*Qudrat-mand yā sāhib-i-maqdūr*—*Ishṭa-*
gunapavīshī, ishṭagunasampanna, guṇī
- GIFT/ED-NESS**, *n.* the state of being gifted—*Qudrat-mandī, sāhib-i-maqdūrī, sāhib-i-*
awāzī—*Ishṭagunapavīshītātā, ishṭagunasampannatā* [dāyī wā dewniyā.]
- GIV/ER**, *n.* one who gives, a donor—*Bakhshanda, dīhanda*—*Dātā wā deue w., dīyāk wā*

GI'VING, *n.* the act of bestowing — *Dād-dihish* — *Dān wā pradān*.

GIVES. See GIVE.

GIZ'ZARD, *n.* (Fr. *gésier*) the strong muscular stomach of a fowl — *Murg waqaire ká polá yā anaurani pēt* — *Kukkutādi ká antarjathar wā udar*.

GLÁ'BROUS, *a.* (L. *glaber*) smooth — *Chikná^h*. [natushār h., thāndh se jam jind.

GLÁ'CI-ATE, *v.* (L. *glacies*) to turn into ice — *Yakh k., sardi se munjamid h.* — *Sagha-*

GLÁ'CI-AL, *a.* icy, consisting of ice, frozen — *Yakh-dār, yakh-āmez, sardi se munjamid yā yakh-banta* — *Saghanatushārārūp, saghanatushāramay, thāndh se thakkā wā jamā hua*. [jamāw, saghanatushār h.

GLÁ'CI-ATION, *n.* the act of turning into ice — *Yakh-bastagi, yakh ká h.* — *Thāndhak se*

GLÁ'CI-ER, *n.* a field or mass of ice — *Āmbār-i-yakh, yakh-āmbār* — *Saghanatushārāvi-ti-mārāsī, saghanatushārāpunj*.

GLÁ'CI-OUS, *a.* icy, resembling ice — *Yakh-dār yā pur-yakh, yakh-sā* — *Saghanatushārārūp wā saghanatushāramay, saghanatushārasadriā*. [or ká dhāl.

GLÁ'QIS, *n.* (Fr.) a sloping bank — *Pushla, gal'a ká bāhri tarof ká dhāl* — *Kot ki bahri*

GLĀD, *a.* (S. *glād*) cheerful, pleased, gay, bright; *v.* to make glad, to exhilarate — *Khurram, masrūr yā shād, khush yā khush-tab, bharkitā^h*; *v. khush k., mahzūz yā masrūr k.* — *Praphullachitta, prasanna, ānandī ānandit tushť āhlādit wā rasik, chat-kilā*; *v. tushť k., prasanna praphullachitta wā āhlādit k.*

GLĀD'DEN, *v.* to make glad, to delight — *Khush k., masrūr yā mahzūz k.* — *Tushť wā āhlādit k., ānandit wā prasanna k.*

GLĀD'DER, *n.* one that makes glad — *Khush k. w., furhat-bakhsh* — *Tushťkar, ānandak, ānandakāri, sukhad*. [wā āhlādapūrvak.

GLĀD'LY, *ad.* with gladness, joyfully — *Khushi se, bā-khushi* — *Ānand se, harshapūrvak*

GLĀD'NESS, *n.* joy, cheerfulness, exhilaration — *Khushi, khurram, shād-māni masrūr masarrat yā furhat* — *Ānand, harsh, ullās hulās āmod āhlād wā chittaprasannatā*.

GLĀD'SOME, *a.* pleased, gay, causing joy — *Khush masrūr khurram yā khush-tab, masarrat-bakhsh* — *Praphullachitta wā chittaprasanna, āhlādit wā pulakit, ānandajanak wā tushťkar*. [wā āhlād se.

GLĀD'SOME-LY, *ad.* with joy, with delight — *Khushi se, masarrat se* — *Ānand se, hārsh*

GLĀD'SOME-NESS, *n.* joy, delight — *Khurrami yā shād-māni, masrūr yā masarrat* — *Ānand wā āmod, hulās wā hārsh*. [bich ki khuli hui jagah^h.

GLĀDE, *n.* (L. *glad*?) an opening in a wood — *Jangal men khuli hui jagah^h, peron ke*

GLĀD'I-A-TOR, *n.* (L. *gladius*) a sword-player, a prize-fighter — *Shamsher-bāz, shamsher-zan yā saiyāf* — *Asikrīrak wā āsik, talwariyā malla wā māl*.

GLĀD-I-A-TŌ'R-Ī, *a.* relating to prize-fighters — *Shamsher-bāz se nisbat-dār, saiyāf ke muta'alliq* — *Asikrīrakasambandhī, āsikavishayak*.

GLĀD'I-A-TŌ-R-Y, *a.* belonging to prize fighters — *Shamsher-bāz yā shamsher-zan se nisbat-dār, saiyāf ke muta'alliq* — *Asikrīrakasambandhī, āsikavishayak*.

GLĀIR, *n.* (S. *glære*) the white of an egg, any viscous transparent substance — *Ānde ke bhitar ká dūdh yā ras^h, kōi las-dār aur shaffāf shai* — *Ānde ke bhitar ká sukla ras, kōi chipchipi aur piradarsak vastu*.

GLĀ'IR-E-OUS, *a.* consisting of viscous transparent matter — *Las-dār aur shaffāf shai āmez* — *Āndasuklarasagun, chipchipi aur piradarsak vastu ká banā hua*.

GLĀN'CE, *n.* (Ger. *glanz*) a sudden shoot of light, a darting of the eye, a quick view; *v.* to dart a sudden ray of light, to look with a rapid cast of the eye, to fly off obliquely, to hint — *Jhalak^h, nazar, jald nigāh*; *v. jhalaknā^h, jhatpat nazar k., chhitaknā yā chhataknā^h, ramz k. yā āwāza-pheknā^h* — *Chamak wā dyutipāt, nayanapāt avalokan katāksha netrakatāksha wā drishtivāy, ishaddarśan wā ishaddrishtī*; *v. chamaknā, drishtipāt k., drishtivān-dālnā wā netrakatāksha k., tirehā jānā, saiket men batānā sain k. wā suchanā k.* [wa bhartsanā.

GLĀN'QING, *n.* censure by oblique hints — *Kināye se malāmat* — *Saiket dwārā nindā*

GLĀN'QING-LY, *ad.* by glancing, transiently — *Chhitak-kar yā chhitak-kur^h, nā-pāc-dāri se* — *Tirehā jākar wā phisalkar, achirasthāyī rūp se wā kshapik bhāw se*.

GLĀND, *n.* (L. *glans*) an organ formed by the convolution of a number of vessels — *Gilti^h, gultih^h, gultih^h, anṇauri^h, kauri^h*.

GLĀN'DU-LAR, *a.* pertaining to the glands — *Gilti ke muta'alliq, gultih se nisbat-dār, gultih yā kauri se mansub* — *Giltisambandhī, gultivishayak, gultisambandhī, kauri kā*.

GLĀN'DULE, *n.* a small gland — *Chhoti gilti^h, chhoti gultih^h, chhoti gultih yā kauri^h*.

GLĀN'DU-LŌS'I-YY, *n.* a collection of glands — *Giltiyon gulthiyon yā gulthiyon ká batōr^h*.

GLĀN'DU-LOUS, *a.* pertaining to the glands — *Gilti ke muta'alliq, gultih yā kauri se nisbat-dār, gultih se mansub* — *Giltisambandhī, gultivishayak, gultisambandhī*.

GLĀN'DERS, *n.* a contagious disease in horses — *Ghoron ki bimāri jismen nathnon se bad-rutbat nikaltī hai* — *Ghoron ká rog jismen nathnon se durg-adhamal nikaltī hai*.

GLĀN'DERED, *a.* having glanders — *Kanār-dār* — *Nathnon ká rogi*. [Supārī phalne w.

GLĀN'DIF'ER-OUS, *a.* (L. *glans, foro*) bearing acorns or mast — *Jawz phalne w.*

GLARE, v. (D. *glarea*) to shine with a dazzling light; n. a bright dazzling light—*Jhaljhalānā^b, nihāyat kari roshni se chamaknā; v. jhaljhalānā^b, shwā^a, tāshish, tapish, nihāyat kari roshni*—Bare kare tej se chamaknā, aise tej se chamaknā ki ānkh wa thāhrai; n. barā karā tej, ujwaladyuti, prakharadyuti, drishitisantūpakadyuti. [Suspaast sarvaprakāś wā suprakāś, shliṭhā wā nirājjo.

GLAR'ING, a. notorious, barefaced—*Zāhir yā makhār, fāsh be-hayā yā barā shurī*—GLAR'ING-LY, ad. notoriously, evidently—*Zāhīran, sarīhan*—Suprakāś rūp se, spashṭa-

GLARE. See GLAIR. [rūp se wā khulīkhulā.

GLASS, n. (S. *glāsa*) a hard brittle transparent substance, a glass vessel, a mirror, a telescope; a. made of glass; v. to cover with glass—*Shisha, shishe kā piyāla yā pyāla, āinā, dūr-bīn; a. zujāti, shishe-kā; v. shisha jarnā*—Kāñch wā kāch, kāchabhājan wā kāchapatra, darpan wā ādarś, dūrādarśakayantra wā dūrādarśanayantra; a. kachamay kachanirmit wā kāñch kā; v. kāñch jarnā, kachānwit k.

GLASS'ER, a. made of glass, like glass—*Zujāti yā shishe kā, shishe ke mānind*—Kāchamay kachanirmit wā kāñch kā, kachopam wā kāñch ke sadris. [chiknā.

GLASS'INESS, n. smoothness like glass—*Shishe ke mānind chiknā*—Kāñch ke sadris

GLAZE, v. to furnish or cover with glass, to incrust with a vitreous substance, to overlay with something smooth and shining—*Shisha jarnā, shisha marhā, rangān k., muktā k. yā luk-phernā*—Kāñch jarnā, kāñch marhā, kalup k.

GLAZ'EN, a. resembling glass—*Shishe ke mānind*—Kachopam, kāñch ke sadris.

GLAZ'IER, n. one who glazes windows—*Darvāzōn yā khichiyōn meñ shisha jarne w.*—Kāchabandhak, khichiyōn meñ kāñch jarne w.

GLAZ'ING, n. vitreous substance—*Shishe si shai*—Kāñch si vastu. [kāñch banāne w.

GLASS'BLOW-ER, n. one who fashions glass—*Shisha-gur, shisha-sāz*—Kāchadhamak,

GLASS'FUL, n. as much as a glass holds—*Piyāla bhar, pyāla dhar*—Kāchapatrabhar, kachapatrapuran.

GLASS'FURN-ACE, n. a furnace for making glass—*Kāñch banāne kī bhātthī^b.*

GLASS'GAZ-ING, a. finical, conceited, vain—*Khush-poshak, khud-rūp yā khud bāt, mag-rūr yā sūfā*—Chhailā wā chhail-chikanīyā, dāmbhik dūmbhī wā shāikāri, chhululhā wā chhulohā.

GLASS'GRIND-ER, n. one who polishes glass—*Shisha sāf-k. w., shishe ko ghis-kar sāf-k. w.*

—Kāchaparishkārak, kachatejaskārī, kāñch ke ujwal kārme kā vyavasthī.

GLASS'HOUSE, n. a house where glass is made—*Shisha-o-āina nagaira banāne kā ghar, shisha-khāna*—Kachanirmāṇāśālī, kachāśālā, kach banāne kā ghar.

GLASS'LIKE, a. resembling glass clear—*Shishe ke mānind, sāf*—Kachopam wā kāñch ke sadris, swachebha wā vimal. [kachavyavasāyī.

GLASS'MAN, n. one who sells glass—*Shisha-farosh*—Kachavikretā, kachadravyavikrayī,

GLASS'METAL, n. glass in fusion—*Gālā huā shisha*—Dravībhūtākāch, gall hui kāñch.

GLASS'WORK, n. a manufactory of glass—*Shishe kā kār-khāna*—Kachanirmāṇāśālā, kachadravyanirmāṇāgār, kāñch banāne kā sthān. [kān itā hai^b, chūk^b.

GLASS'WORT, n. a plant used in making glass—*Ek paundhā yā per jo kāñch banāne ke*

GLAU-COMA, n. (Gr.) a disease in the eye—*Ānkh kī ek bimāri*—Ānkh kā ek rug.

GLAUCOUS, a. (Gr. *glaukos*) of a sea-green colour—*Samundar sā sabz, halkā-sabz-rangā*—Samudravarna, samudra kā sī harā.

GLAIVE, GLAIVE, n. (L. *gladius*) a broad sword, a falchion, a lance—*Ek qism kī chaurī talwār, tegā, thālā^b*—Kripān wā asi, unā wā kharg, barchhā wā barchhī.

GLAYMORE. See CLAYMORE.

GLAZE. See under GLASS.

GLEAM, n. (S.) a shoot of light, a ray, brightness; v. to shine suddenly, to flash—*Jhalak^b, partau yā parto, roshni yā tāb; v. lunknā kaviidhnā yā ek-ek chamak-nā^b, lapaknā bhābhaknā yā chamchamānā^b*—Lapak chamak akasmāddipti wā akasmātephuran, kirān, tej wā prabhā.

GLEAM'ING, n. a sudden shoot of light—*Jhalak yā ek-ek chamak^b, lapak^b*. [ktā^b.

GLEAM'Y, a. flashing, darting light—*Lapakṭā huā^b, chamkilā chamchamātā yā jhala*—

GLEAN, v. (Fr. *glaner*) to gather after reapers, to gather what is thinly scattered; n. a collection made by gleaning—*Khoshā-chini k., chunnā^b; n. khoshā-chint se jo jam ho*—Lawan ke piche jo khet men chhitrayā parā ho usko binān, binmā; n. lawan ke piche jo kuchh anna khet meñ chhitrayā parā ho uske binne se jo baturai.

GLEAN'ER, n. one who gleans—*Khoshā-chin, chunne w^b*.—Lawan ke piche anna binne w., binne w. [piche anna kī binā, jo anna lawan ke piche binā jātā hai.

GLEAN'ING, n. act of gleaning, thing gleaned—*Khoshā-chini, chunt hui chiz*—Lawan ke

GLEBE, n. (L. *gleba*) turf, soil, ground, land belonging to a parish church or benefice—*Chaprá^b, mitti^b, zamin, girje ke must'alliq zamin yā nazr-i-aimma*—Chaktā wā chakattā, mrittikā, bhūmī, dharmādhyāpakabhūmī wā dharmādhyāpakakshetra.

GLEBY, a. turf, cloddy—*Chapre-dār yā pur-chaprá, dhelon se bharā huā^b*—Chaprámay chaktāmay wā chakattāmay, dholāmay wā loshtāmay.

- GLÉDR**, *n.* (S. *glida*) a kind of hawk—*Ek gism ká búz*—*Syen wá ghátipakshi ki ek jati*.
- GLÉE**, *n.* (S. *gleo*) joy, merriment, gaiety, a sort of song or catch sung in parts—*Khushí, khurramí, chukut yá chohal^h, khayál*—*Anand wá áhlád, harshí, pramod úllás wá hulás, rangras chahálpahál wá utsav, tappá*.
- GLÉE'FUL**, *a.* gay, merry, cheerful—*Khush yá khush-tab^h, khurram, bashghásh yá shád-man*—*Anandí wá pramodí, praphulláchitta, áhládit pulakit wá harshit*.
- GLÉE'SOME**, *a.* full of merriment, joyous—*Khurram yá khush, bushghásh*—*Praphulla-chitta, ánandí harshit wá áhládit*.
- GLEEN**, *v.* (Gr. *glenos* *t*) to shine—*Chamakná^h, uylá honá^h, jhalakná^h*.
- GLEET**, *n.* (S. *glidan*) a thin matter running from a sore; *v.* to ooze, to run slowly—*Ghaw se jo panchkú chhúttá hai^h; v. rasná yá jharná^h, dhire dhire bahná^h*.
- GLEET'y**, *a.* thin, limpid—*Patlá^h, shaffaf yá musaffí*—*Drava, nirmal wá swachchha*.
- GLEN**, *n.* (S.) a valley, a dale—*Daru, do pahár ke bich ki zamin*—*Darí wá daribhúmi*.
- GLEW**. See **GLUE**. [*do parvat ke bich ki bhúmi*].
- GLIB**, *a.* (L. *glaber* *t*) smooth, voluble; *v.* to make smooth, to castrate—*Chikná yá khaláhá^h, zabán-daráz yá zabán-chálák; v. chikná^h, khashí ákhta akhta yá be-kháya k.*—*Chikkan philsalá bichhláhá wá pichlhláhá, liblibá batchal wá vákchopal; v. chikkan k, bin áur kí k. wá ándakosh kát-dánu*.
- GLIB'LY**, *ad.* smoothly, volubly—*Chiknáhat yá philsáhat se^h, zabán-darází yá zabán-chálákí se*—*Snigdhata^h khaláhat pichlhláhat wá bichhláhat se, batchalí wá vakchopalata se.* [*chálákí*—*Snigdhata^h, batchalí liblibáhat wá rákchápalya*].
- GLIS'NESS**, *n.* smoothness, volubility—*Chiknáhat yá chikná^h, zabán-darází yá zabán-*
- GLIDE**, *v.* (S. *glidan*) to flow gently, to move swiftly and smoothly; *n.* the act of moving swiftly and smoothly—*Nirmi se bahná, tez se guzarná; n. sarsaráhat yá sarrará^h*—*Dhime bahná, sarsarákar jáná*.
- GLID'ER**, *n.* one that glides—*Sarsarákar jáne w^h*.
- GLIM'MER**, *v.* (Ger. *glimmen*) to shine faintly; *n.* a feeble light, a mineral—*Jhilmiláná^h, jagmagáná^h, timtimáná^h; n. jhilmiláhat jagmagáhat yá timimáhat^h, dhát^h*. [*chhánw^h*].
- GLIM'MER-ING**, *n.* faint or imperfect view—*Timtimáhat^h, jhilmiláhat^h, jagmagáhat^h*.
- GLIM'PSE**, *n.* faint light, a flash of light, a short transitory view, short fleeting enjoyment; *v.* to appear by glimpses—*Jhilmiláhat^h, lapak^h, níháyat halki nazar, thori der ká nuzá; v. tintimáná^h, jagmagáná^h, jhilmiláná^h*—*Timtimáhat wá jagmagáhat, jhalak chamchamáhat wá kshayáprabhá, ishaddarsán wá ishaddrishti, thori ber ká bhog.* [*damakná jhalakná lukakná yá chamchamáná^h*].
- GLISTEN**, *glis'sn*, *v.* (S. *glisina*) to shine, to sparkle with light—*Chamakná^h*.
- GLIST'EN**, *v.* to shine, to be bright, *v.* lustre—*Chamakná^h, darakhshání yá voshan h.; n. roshni*—*Chamchamáná, prakáśmān wá kántimān h.; n. dyuti, dipti wá kánti, prabhá wá pratap*.
- GLIT'TER**, *v.* (S. *glitnan*) to shine, to sparkle, to gleam; *n.* lustre, splendour—*Chamakná^h, chamchamáná damakná yá lukakná^h, jhalakná^h; n. táb, darakhshání tajallí yá rannag*—*n. Dyuti dipti wá kánti, prabhá wá pratap*.
- GLIT'TER-ING**, *n.* lustre, gleam—*Tab yá darakhsháni, jhalak^h*—*Dyuti dipti wá kánti, charnak wá damak*.
- GLÓAT**, *v.* (Sw. *glutta*) to stare with eagerness or desire—*Bare zauq yá khwáhish se takatí lagáná*—*Bari abhilásh wá cháh se táktatí bándhkar dekhna*.
- GLOBE**, *n.* (L. *globus*) a round body, a ball, a sphere, the earth; *v.* to gather round—*Mudawwar shai, golá^h, kura, jahán; v. goliyáná^h, gole ná banáná^h*—*Vartul wá chakra, gol, maṇḍal, bhūgol wá bhūmaṇḍal*. [*vartulákar*].
- GLOB'E'S**. **GLOB'OUS**, *a.* round, spherical—*Mudawwar, kurai*—*Gol, maṇḍalákar wá*
- GLOB'OS'I-TY**, *n.* roundness, sphericity—*Mudawwarí, golá^h*—*Golatwa, maṇḍalákaratwa wá maṇḍalatwa*.
- GLOB'ULE**, *n.* a small round particle or body—*Ravá^h, gol dána*—*Chhoṭí goli, vindu*.
- GLOB'U-LAR**, *a.* in the form of a sphere, round—*Kurai, mudawwar*—*Golákar wá maṇḍalákar, gol*. [*maṇḍalákar*].
- GLOB'U-LOUS**, *a.* in the form of a small sphere—*Chhote kure kí sūrat, kurai*—*Golákar*.
- GLOB'Y**, *a.* round, orbicular—*Mudawwar, kurai yá mustadír*—*Maṇḍalákar, gol golákar wá chakrákar*. [*banáná^h, gol bándhná^h*].
- GLÖM'ER-ATE**, *v.* (L. *glomus*) to gather into a ball or sphere—*Ekattíhe kar-ke gol*
- GLÖM'ER-AT'ION**, *n.* act of forming into a ball—*Gol k^h, gola bándhná^h*.
- GLÖOM**, *n.* (S. *glomung*) partial darkness, obscurity, melancholy, sullenness; *v.* to be dark, to be melancholy, to look dismally—*Tárikí, tiragi, malál mulálat yá rang, wá-khushí yá barhamí; v. tárikí h., malál yá ranjida h., tárikí ya haul-nák dekh-porná*—*Dhūmílí wá dhūndh, ándherá wá ándhikrá, udási wá udásinatá, aprasannatá wá antahkrodh; v. ándherá h., udás h., ándherá ghanghor wá dáruip dekh parná*.

GLÖÖK'Y, *a.* obscure, dismal, melancholy — *Tārīk, tira, dil-gir yā malāl* — *Āndherā, dhunāl, udās*. [— *Dhunālī se, ghor rūp se, udāsī se.*

GLÖÖM'LY, *ad.* dimly, dimmally, sullenly — *Tārīkī se, tiragī se, malāl malālāt yā ranj se*
GLÖÖM'LYNESS, *n.* obscurity, melancholy — *Tārīkī tiragī yā zulmat, malālāt malāl kufīst yā ranj* — *Āndherā wā dhunālī, udāsī vishād wā niranandatā.*

GLÖÖRY, *n.* (1. *gloria*) praise, honour, renown, splendour; *v.* to boast, to exult — *Hamd ta'rif takhāt tasbīh tahmīd yā sitāish, 'aamat fakhr yā hurmat, nām-wārī nām-dārī yā shukrat, jalāl raunaq yā nūr*; *v. nāzān h. fākh. k. nāz-k. yā zu'm-k., khush khurram yā masrūr h.* — *Prasānsā wā stuti, mām samān wā pūjā, kirtī yās nām sukhayātī kirtan wā mahimā, pratāp wā tej*; *v. garv wā ghamānd k., bulasnā pulaknā wā barā ānand k.*

GLÖÖRI-Ŧ, *v.* to make glorious, to praise, to extol, to honour, to exalt to glory — *'Āzīm yā jamāl k., hamd yā ta'rif k., sitāish k., ta'zim o-takrim k., sar-jarāz k., jalāl k., mā'azzaz k. yā bihišt meñ dākhil k.* — *Utkrisht yāsaswī wā pratāpī k., prasānsā kirtan wā dhanyavād k., stuti k., mām k. samān k. pūjya k. wā maryādāwān k., paramapad ko pahunchānā wā swarg meñ chahānā.*

GLÖÖRI-Ŧ-ŦION, *n.* elevation to glory — *Sar-jarāzī, jalāl-l-qadr-k., bihišti banānā* — *Urddhwagati, swargārōhan, swargagati, paramapadapṛāptī.*

GLÖÖRI-Ŧ-Ŧ, *a.* noble, illustrious, excellent — *'Āzīm yā mā'azzaz, jalāl jalāl-l-qadr yā zu'l-jalāl, majīd jamāl 'unda yā pākīza* — *Utkrisht, kirtinān yāsaswī sāmān pratāp-wān tejāsawī wā pratāpī, uttam*. [— *Mahāpratāp se, kirtī sukhayātī wā yās se.*

GLÖÖRI-Ŧ-Ŧ-Ŧ, *ad.* splendidly, illustriously — *Jalāl o-'āzamat se. nām-wārī yā shukrat se*
GLÖÖRI-Ŧ-Ŧ-Ŧ-Ŧ, *n.* state of being glorious — *Jalāl-l-qadrī* — *Pratāpawānatwa.*

GLÖÖRY-ING, *n.* the act of exulting — *Khurramī, fakhr* — *Hulās. harsh.*

GLÖÖSS, *n.* (S. *glossa*) a comment, a superficial lustre, specious interpretation; *v.* to explain by comment, to make smooth and shining, to give a specious appearance — *Sharh, jilā, zāhir-numā tafīr yā bayān*; *v. sharh k. yā sharh-wār bayān k., jilā d., zāhir-numā yā sūrat-harām k.* — *Tikā wā tippānī, op kalap wā ūparī-chamak, satyā-bhāsi vivaran wā ābhāsi vyākhyā*; *v. tikā k. wā tikā ko dwārā spashṭ k. wā sam-jhānā, op-dand chiknānā wā ghōṭnā, ūpar se ham-chunā denā sundār k. wā chuparnā.*
GLÖÖSA-RY, *n.* a vocabulary, a dictionary — *Farhang, lugat* — *Abhidhān, kosṭ wā śabla-kosh*. [dako-shivishayak, paribhāshāprakāśak.

GLÖÖS-Ŧ-Ŧ-Ŧ, *a.* relating to a glossary — *Lugatī, farhang yā lugat ke mutā'alliq* — *Sab-GLÖÖSA-RIST, n.* a writer of comments, one who writes a vocabulary — *Shāriḥ yā shā-riḥ-narīs, farhang narīs, lugat-narīs yā muallif-i lugat* — *Tikākār, śabdakoshalekhak* [shyākār.
GLÖÖS-Ŧ-Ŧ-Ŧ, *n.* a writer of comments — *Sharh-narīs, shāriḥ, mufasssīr* — *Tikākār, bhā-*

GLÖÖSER, *n.* a commentator, a scholar — *Shāriḥ yā sharh-narīs, mufasssīr muhashshī yā hāshiyā-narīs* — *Tikākār, bhāshyākār.*

GLÖÖSIST, *n.* a writer of glosses — *Shāriḥ, sharh-narīs* — *Tikākār, bhāshyākār.* [tikākār.

GLÖÖSÖG-Ŧ-Ŧ-Ŧ, *n.* a commentator — *Shāriḥ, mufasssīr, sharh narīs* — *Bhāshyākār,*

GLÖÖSY, *a.* smooth and shining, specious — *Jilā-dār, numāishi zāhir-numā yā sūrat-harām* — *Chiknā aur chānakṭī, vahardāniya arthāt ūpar kī or sobhit wā sundar.*

GLÖÖSI-Ŧ-Ŧ, *n.* superficial lustre, polish — *Jilā-dārī, safār yā mukra-dārī* — *Chiknā chiknāṭ wā hyasobhā wā ūparī chainak, parishkār wā op.*

GLÖÖZE, *v.* to flatter; *n.* flattery, specious show — *Khush-āmad k.*; *n. Khush-āmad, zāhir-numā raunaq* — *Lurkhurī k., jhūthī stuti k.*; *n. lurkhurī wā jhūthī stuti, bhayak wā ūparī chāṭakmaṭak.*

GLÖÖZER, *n.* a flatterer, a liar — *Khush āmadī yā chāplūs, jhūthā* — *Chāṭakār chāṭuvādī lurkhurī k. w. wā jhūthī stuti k. w., mithyāvādī.* [chāṭ hō.

GLÖÖZING, *a.* specious representation — *Zāhir-numā bayān* — *Varṇan jo dekhne meñ ach-*

GLÖÖTTIS, *n.* (Gr.) the opening of the larynx or windpipe — *Narī nātāl yā nareṭī kē muṭh*.

GLÖÖVE, *n.* (S. *glof*) a cover for the hand; *v.* to cover as with a glove — *Dastāna*; *v. goyā dastāne se dhānkā, dastāna chāyānā* — *Hastatrāp, hastaparidhān, karaveshṭan, hastāchchhādān*; *v. hastatrāp karaveshṭan wā hastāchchhādān se dhāpnā, hastatrāp chāyānā.*

GLÖÖW, *n.* (S. *glowan*) to shine with intense heat, to burn, to be hot, to feel passion; *n.* shining heat, brightness, passion — *Dahaknā dhakdhakānā yā dhadhaknā, jānā, garm h., sar-garm h.*; *v. dahak yā dhadhak, roshnī yā tāb-dārī, sar-garmī yā dīk harārat* — *Bhābhaknā dagdagānā wā jaljalānā, barnā, dhiknā wā uttapt honā, manovikār manovrittī wā manorāg bodh k.*; *n. bhābhak wā jaljalāṭ, diptī dyuti wā tej, manorāp manovikār wā manovrittī.*

GLÖÖWING-Ŧ, *ad.* brightly, with passion — *Roshnī yā āb-dārī se, dīk harārat se* — *Diptī dyuti tej wā chamakṭāṭ se, manorāg wā manovikār se.* [Khadyot, prabhākiṭ.

GLÖÖWÖRM, *n.* a small grub which shines in the dark — *Shab-tāb, shab-chitrāg, jugnū* —

GLOZE. See under GLOSE.

GLUE, *n.* (L. *gluten*) a viscous substance by which bodies are held together, a cement; *v.* to join with a viscous cement, to unite—*Sarek ya sirish, wah chis jis se do chiton ko baham jarte hain; v. sarek ya sirish lagana ya sarek ya sirish se jorna, wal k.*—*Idad, koi lasi jis se do vastu jori jati hain; v. lasi lagana wa lase se jorna.*

GLUT, *a.* viscous, adhesive—*Lastasā ya lījā^b, chipchīpā^b.* [Gorna.]

GLUTIN, *a.* having the nature of glue—*Lastasā^b.*

GLUTINOUS, *a.* viscous, tenacious—*Chipchīpā^b, lastasā^b.*

GLUTINOUSNESS, *n.* viscosity, tenacity—*Chipchīpā^b, lastasā^b.*

GLUM, *v.* (gloom) to look sullen; *n.* sullenness of aspect; *a.* sullen—*Nā-khush ya tursh rā dekh pānā; n. tursh-rū; a. nā-khush ya barham.*—*Udās, dekh pānā; n. udās; a. udās.* [dhundhlā wā dhūmal.]

GLUMMY, *a.* sullen, dark, dismal—*Nā-khush ya barham, tārīk, ūra.*—*Udās, andherā.*

GLUT, *v.* (L. *glutire*) to swallow, to cloy, to saturate: *n.* more than enough, superabundance, plenty even to loathing—*Nigalnā ya maishān-maishā bharnā^b, ser k., āsida k.; n. bari kasrat, ziyādatī, ifrāt, ya seri.*—*Gapaknā gataknā līlā wī habaknā, atyant tript k., nāk tak khilāud wā bharpūr k.; n. ātisayya wā ādhikyā, atibahulyā, atitriptī.*

GLUTTON, glut'tu, *n.* one who eats to excess—*Biayār-khor, khurūk, jā'u-l-baqar, akkāl, shikam-banda.*—*Petū, khān, atyāhārī, apimitāhārī.* [atyāhār k., atibhojan k.]

GLUTTONIZE, *v.* to eat to excess—*Be-andāz khānā, biayār-khorī k.*—*Apimitāhār k., GLUTTONOUS, a.* given to excessive eating—*Biayār-khor, jā'u-l-baqar, akkāl, shikam-banda.*—*Apimitāhārī, atyāhārī, atibhojī.*

GLUTTONY, *n.* excess in eating, voracity—*Biayār-khorī, ziyāda-khorī ya jā'u-l-baqarī.*—*Atyāhār wā apimitāhār, atibubhukshā wā atibhojan.*

GLUTINOUS. See under GLEE.

GLYCONIAN, GLYCONIC, *a.* denoting a kind of verse in Greek and Latin poetry—*Yūnānī aur Lātin zabān mein ek qism kā shī'r zāhīr k. w.*—*Grīk aur Lātin bhāshā mein ek prakār kī kavītā kā dyotak.*

GLYPTOGRAPHY, *n.* (Gr. *glyptos, grapho*) a description of the art of engraving on precious stones—*Jawāhīrōn par kanda-garī ya qalam-kārī kā bayān.*—*Ratnopari-takshanaśilpavivaran, ratnōn ke ūpar khodne ke kām kā varṇan.*

GLYPTOGRAPHIC, *a.* describing the methods of engraving figures on precious stones—*Jawāhīrōn par kanda-garī ya qalam-kārī ke tarīqōn kā bayān k. w.*—*Ratnōn ke ūpar khodne ke kām kā varṇan k. w., ratnopari-takshanaśilpavarnanākartā.*

GNAR, GNARL, nār, nārī, *v.* (S. *gnorne*) to growl, to murmur, to snarl—*Gurrānā ya gurrānā^b, kurkurānā ya ghunghunānā^b, jhīknā ya jhīknā^b.*

GNARLED, *a.* full of knots, knotty—*Pur-girah ya girah-dār, gañthilā ya gathilā^b.*—*Gāñthōn se bhārā huā, granthil.*

GNASH, nāsh, *v.* (D. *knachen*) to strike together, to grind the teeth, to rage—*Khatkhat ya thakathak k.,^b dānt-pisnā ya dānt-karkarānā^b, kichkichānā ya risānā^b.*

GNASHING, *n.* act of grinding the teeth—*Dāntōn kā pisnā^b, dānt-pisnā^b, dānt-karkarānā.*

GNAT, nāt, *n.* (S. *gnēt*) a small insect—*Marchchhar^b.* [nā^b.]

GNATSWORM, *n.* a bird—*Ek chiriyā jo machchhar paharti hai^b.*

GNAW, nā, *v.* (S. *gnagan*) to eat by degrees, to bite off, to corrode, to waste—*Chādnā ya chādnā^b, dānt se kāt-lenā kutarnā ya kutarnā^b, khā-jānā^b, khānā ya ghis-dānā^b.*

GNAWER, *n.* one that gnaws—*Chabāne w^b, dānt se kāt-lene w^b, kutarne w^b, khutarne w^b, khā-jāne w^b.*

GNOME, nōm, *n.* (Gr. *gnomē*) a brief reflection or maxim, an imaginary being—*Ek chhotā maqūla, ek qiyāsī jān-dār.*—*Ek chhotī kahāwat kahūt wā kahtūt, ek kālpanik wā kalpit bhūtavīśesh.* [bharā huā.]

GNOMICAL, *a.* containing maxims—*Maqūla-āmez.*—*Kahāwatmay, kahūt wā kahtūt se*

GNOMOLOGICAL, *n.* a collection of maxims—*Majma'-i-maqūla, maqūlōn kā majma'.*—*Vākya-saṅgrah, vachana-saṅgrah, kahāwatsaṅgrah, kahtitsaṅgrah.* [wā kīl.]

GNOMON, uō'mon, *n.* (Gr.) the hand or pin of a dial—*Miqyas.*—*Dhūpgharī kā kāntā*

GNOMONIC, GNO-MONICAL, *a.* pertaining to the art of dialling—*Dhūpgharī banāne ke 'ilm ke mutā'alliq.*—*Dhūpgharī banāne kī vidyā kā sambandhī, dhūpgharinirmānavi-dyāsambandhī.* [kāne kī vidyā.]

GNOMONICS, *n.* the art of dialling—*Dhūpgharī banāne kā 'ilm.*—*Dhūpgharī nirmān*

GNOSTIC, nōst'ic, *n.* (Gr. *ginosko*) one of an early sect in the Christian church; *a.* relating to the heresy of the Gnostics—*Awāl-zamāne kā ek 'Isawī firqā; a. awal-zamāne ke ek 'Isawī firqē ke ilhād ke mutā'alliq.*—*Prāchinakāl kī ek Khrīstīyā sākhā wā panth; a. prāchinakāl ke vīśesh Khrīstīyānāstīkōn kā sambandhī.*

GNOSTICISM, *n.* the heresy of the Gnostics—*Awāl-zamāne ke ek 'Isawī firqē kā ilhād.*—*Prāchinakāl kī vīśesh Khrīstīyā sākhā kī nāstīkānā.*

GO, *v.* (S. *gan*) to walk, to move, to travel, to proceed, to depart, to pass, to extend,

to contribute : *p. t. WĒNT, p. p. GÖNE*—*Pair pair jānā^h, chalnā^h safar k., bapnā^h, kūch k. yā rawāna h., guzarnā, pahūchā^h, maulā k. yā shāmīl h.*—*Pānw pānw chalnā, gaman k., bbraman k., āge jānā, sidhārnā wā uth chalnā, chālā jānā wā jāta-rahnā, phailnā, milnā wā parua.*

GÖ'ER, *n.* one who goes—*Jāne w^h, chalne w^h, jāwāiyā^h, chālwaīyā^h.*

GÖ'ING, *n.* the act of walking, departure—*Raftār, rawānagi yā kūch*—*Gaman gati wā chāl, chālā chalechalā wā prasthān*

GÖ'BE-TWĒEN, *n.* an interposing agent—*Darmiyānī, dallāu*—*Madhyasth, bichwai.*

GÖ'BY, *n.* a passing by, evasion, artifice—*Dar-guzar, hila-kawāla yā pech-pāch, ſtrat yā bandish*—*Gaman wā atikram, uran uranjhānī wā tāla, katkanā wā chhal.*

GÖ'CĀLT, *n.* a machine to teach children to walk—*Ēk kat jis se layke chulnā sikhte hai^h, lapkōn ko chalnā sikhāne ke liye ek kat yā gōrī^h.*

GÖ'TO, *int.* come come—*Āo-āo^h, chalo^h, chalo-chalo^h.*

GÖAD, *n.* (*S. gad*) a pointed stick to drive oxen : *r.* to drive with a goad, to incite—*Arāz^h, pōrī yā pōin^h : v. arāz mārā yā chubhānā^h, ūksānā ūksīnā yā jagānā^h.*

GÖAL, *n.* (*Fr. goal*) the point to which racers run, a starting post, a final pun-pogo—*Nishān yā manzil jahān tak daup hotī hai, nishān yā manzil jahān se daup shorū^h hotī hai, mayasā yā garaz*—*Thikānā jahān tak daup hotī hai, daup ārambh hone kā thikānā, abhiprāy wā śeshābhiprāy*

GÖAR, *n.* (*Fr. gēn*) a slip of cloth inserted to widen a garment—*Kāppe kū tukrā jo āngarkhā chawā karnē ke liye jor diyā jāta hai^h.*

GÖAR'ISH, *a.* patched, mean, doggetel—*Gānthā huā^h, halkā^h, nīch^h.*

GÖAT, *n.* (*S. gat*) an animal—*Bakrā^h, bakrī^h, chhagrā^h, chhagrī^h, chhāgat^h, chherī^h.*

GÖAT'ISH, *a.* resembling a goat—*Bakre sā^h.*

GÖAT'HERD, *n.* one who tends goats—*Gūnperiyā, gaperiyā^h.*

GÖAT'SKIN, *n.* the skin of a goat—*Bakre kī khāl yā chīm^h.*

GÖB, *n.* (*Fr. gobe*) a quantity, a lump, a mouthful—*Miqdār, qher^h, luqma*—*Parimān,*

alpapind, grās kawāl wā kaun.

GÖB'BT, *n.* a mouthful, a lump—*Kawāl yā kaur^h, dhor^h.*

GÖB'BLE, *r.* to swallow hastily with noise, to make a noise as a turkey—*Bhakośnā bhakośnā gap-gap khānā yā lap lap khānā^h, perā yā perū sarikhā^h bolnā^h.*

GÖB'LET, *n.* (*Fr. goblet*) a bowl, a cup—*Pajāla yā pyālā, jān*—*Katorī, pinapātra*

GÖB'LIN, *n.* (*Gr. kobalos*?) an evil spirit—*Bhūt^h, jinn, shaitān*—*Pret, pisāchi, māchar,*

vetāl, asur, rākshas. [*Īśwar Paramēśwar wā Paramatmā, dev devatā wā sur*

GÖD, *n.* (*S.*) the Supreme Being, an idol—*Khudā Allāh yā Rabb, but yā sanam*—

GÖD'DESS, *n.* a female divinity—*Devī^h, debī^h, dentī^h.*

GÖD'DEAD, *n.* deity, the divine nature, a god or goddess the Supreme Being—*Khudā, Hāhīyat, devatā yā debī^h, Khudā*—*Devatwa, Īśwaratwa wā brahmatwa, dev wā devī,*

Paramēśwar.

GÖD'LESS, *a.* impious, wicked, atheistical—*Be-din yā nā-Khudā-tars, sharir yā zahīm,*

kāfir mulhīd yā nā-Khudā-shīnās—*Adharmik, atidhūst, nastik wā anīśwaravādī.*

GÖD'LESS-NESS, *n.* state of being impious—*Be-din, nā Khudā tars, nā-Khudā shīnāsī*—

Nudharmatā, anīśwaratwa, nāstikatwa [*devamūrti.*

GÖD'LING, *n.* a little god or idol—*Chhotā sā devatā yā but*—*Chhotī dewatā wā chhotī*

GÖD'LY, *a.* pious, religious; *ad* piously—*Muttaq sālīh Khudā-tars yā Khudā-dost,*

Khudā-parast dīn-dār yā namāzī, ad. Khudā-tarsi, yā taqāwat se—*Dhārmik dharmā-*

chūnī wā bhaktimān, Īśwarasevī Īśwarabhakt wā Īśwarapūjāk; ad. dhārmikatwa wā

Īśwarabhakti se.

GÖD'LI-LY, *ad.* piously, religiously—*Taqāwat yā Khudā tarsi se, dīn-dārī yā Khudā-*

parastī se—*Dhārmikatwa wā Īśwarabhakti se, Īśwarasevī wā Īśwarapūjī se.*

GÖD'LI-NESS, *n.* piety, a religious life—*Taqāwat yā Khudā tarsi, Khudā parastī yā dīn-dārī*—

Dharmasevā wā pūnyasīlā, Īśwarasevā Īśwarabhaktī Īśwarasāddhā wā Īśwarā-

GÖD'SHIP, *n.* the rank or character of a god—*Devatā^h*—*Devatwa wā devabhāv.* [*pūjā.*

GÖD'WARD, *ad.* toward God—*Khudā kī taraf*—*Īśwa kī prati wā or.*

GÖD'LIKE, *a.* divine, supremely excellent—*Rabbānī yā ilāhī, nihāyat khūb*—*Īśwarī-*

ya wā Īśwaratulya, paramatīśht.

GÖD'DESS-LIKE, *a.* resembling a goddess—*Debī sā yā debī sī^h*—*Devisādriś, devirūp.*

GÖD'CHILD, *n.* one for whom a person becomes sponsor at baptism—*Dharam betā^h,*

dharam betā^h—*Dharmaputra, dharmaputrī, dharmasut.*

GÖD'DAUGH-TER, *n.* a female for whom one becomes sponsor at baptism—*Dharam-*

larkī^h, dharam-betī^h—*Dharmaputrī, dharmasut.*

GÖD'FATHER, *n.* a male sponsor at baptism—*Dharam bāp^h*—*Dharmapitā.*

GÖD'MOTHER, *n.* a female sponsor at baptism—*Dharam māt^h*—*Dharmamātā.*

GÖD'SMITH, *n.* a maker of idols—*But-sāz, mīrat-banāne w^h*—*Devamūrtikār.*

GÖD'SON, *n.* a male for whom one becomes sponsor at baptism—*Dharam betā^h*—*Dhara-*

maputra, dharmasut.

GÖD'WIT, *n.* (S. *god, wihl*) a bird—*Ek bhānt ki chīriyā^h*—Pakshibhed, dirghachānchu, dirghamukh. [ki ichelhā]

GÖG, *n.* (W.) haste, desire to go—*Shitābt yā jaldī, jāne ki khwāhish*—Sighrātā, jāne

GÖO'GLE, *v.* to roll or strain the eyes; *n.* a stare, a bold or strained look: *pl.* blinda for horses, glasses to protect the eyes; *a.* staring, having full eyes—*Ānkh nachānā yā dabānā^h, tīrchhā dekhā^h*; *n.* *taktāki^h, tīrchhī nazar*; *pl.* *ghore ki andhiyārī^h, ānkhon ki hifāzat karne ke liye 'ainak*; *a.* *ghuirtā huā^h, bare chashm w.*—*n.* Ghulrī wā taktākāhat, tīryagdrishṭī wā tīrchhī chitawan; *pl.* *ghoron ki ānkh ke liye patti, drigupakārakāch*; *a.* *tal lagāye hue wā taktā huā, bārī ānkhwālā.* [ye-hue^h]

GÖO'GLED, *a.* prominent, staring—*Niklā-huā ubhrā yā barā^h, ghuirtā taktā yā tak-lagā.*

GÖO'GLE-EYED, *a.* having rolling prominent or distorted eyes—*Nāchti-ānkh w^h, bārī ānkh w^h, teondhā yā dhegā^h.* [swarnsuvarṇkanak wā lānchan, dhan arth wā dravya.]

GÖLD, *n.* (S.) a precious metal, money—*Zar yā tilā, naqd mablag yā dawlat*—Sonā

GÖLD'EN, *a.* made of gold, of the colour of gold, bright, splendid, excellent, happy—*Tilāi tilāyina zarina yā zarrin, tilā ke rang kā chamkilā^h, raunaq-dār yā 'umda, khāssa, khush*—Swarnamay wā sone kā sonahrī wā sonahlī, chākilā, bhākilā wā utkrishṭ, uttam, sukhi. [kilepan wā bharak se, ānand wā harsh se.]

GÖLD'EN-LY, *ad.* splendidly, delightfully—*Raunaq-dārī yā khūb se, khush se*—Chat-

GÖLD'BEAT-EN, *a.* covered with gold, gilded—*Zar-andiud yā murassa^h, mulamma^h*—Swarnamaṇḍit, sonahlī kiya huā.

GÖLD'BEAT-ER, *n.* one who beats gold—*Zarkob, sonc kā waraq-sāz*—Swarnapatrakār.

GÖLD'BOUND, *a.* encompassed with gold—*Sone se mañghā yā gherā huā^h.*

GÖLD'FINCH, *n.* a singing bird—*Ek qism ki khūb-surat aur khush-āwāz chīriyā*—*Ek prakār kā suandar aur suswaravāsiṣṭ pakshi.*

GÖLD'FINDER, *n.* one who finds gold—*Sonā pāne w^h.*

GÖLD'PROOF, *a.* proof against bribery—*Jo rishwat na lewe*—*Jo ghūs wā akor na le.*

GÖLD'LEAF, *n.* gold beaten into a thin leaf—*Warag-i-tilāi, tabaq*—*Sone kā pattar, swarnapitra, kanakapatra* [varṇ sobhādāyak tel.]

GÖLD'SIZE, *n.* a glue of a golden colour—*Tilāi rang kā rogan*—*Sonahrā lep, swarnā.*

GÖLD'SMITH, *n.* a worker in gold—*Sonār yā sunār^h.*

GÖLDY-LOOKS, *n.* a plant—*Ek qism kā paudhā*—*Ek jāti kā paudhā wā chhotā per.*

GÖLF, *n.* (D. *kolf*) a game played with a ball and a club—*Geṇd aur dānde kā ek khel^h.*

GÖN'DO-LA, *n.* (It.) a boat used at Venice—*Ek qism kā nāw jo Venis mein musta'mal hoti hai*—*Ek prakār ki nāw jiski chāl Venis mein hai.*

GÖN'DO-LIER', *n.* one who rows a gondola—*Venis ki ek qism ki nāw kā khene w.*—*Venis ki ek bhānt ki nāw kā khawat.* [pūrvakālikakriyā.]

GÖNE, *p.* of go—*Go kā mās-mā'tūf 'alai-hi yā f'l-i-mā'tūf*—*Go ki pūrvakriyā wā*

GÖN'FA-LON, GÖN'FA-NON, *n.* (Fr.) an ensign, a standard—*Nishān, jhanṭā^h*—*Patākā, dhvaj.* [—*Mukhya jhāndait, pradhān patākāyāhak.*]

GÖN'FA-LO-NI'ER', *n.* a chief standard-bearer—*Sardār neza-bardār, sardār jhāndā-bardār*

GÖNG, *n.* a sort of metal drum—*Kāns^h, ghaz^h, ghunṭā^h.*

GÖN-OR-RHEA, gōn-or-rē'a, *n.* (Gr. *gonos, rheo*) a morbid running or discharge in venereal complaints—*Sozāk*—*Mūtramārgarog, dhātuksharaj.*

GÖÖD, *a.* (S. *god*) not bad, not ill, proper, wholesome, useful, convenient, sound, valid, skilful, happy, honourable, cheerful, considerable, elegant, kind, handsome; *n.* benefit, advantage, welfare; *pl.* moveables, property, merchandise; *ad.* well, not ill, not amiss—*Khūb, khāssa, munāsib, siḥkāt-āwar yā garāra, musfir, ma'qūl, durust, mustahkim yā mustahkam, hunar-mand, khush yā āsūdā-kāl 'izzat-dār, khurram, barā^h, tuḥfa yā nafis, mihr-bān, jamil yā khūb surat*; *n.* *fīda hāsil kā nūf', khair-o-'āfiyat yā salāmātī*; *pl.* *ghar kā asbāb, māl amwāl yā matā', samādī-garī ki chiz*; *ad.* *khūb, bih-tar, khair yā durust*—*Achchhā, bhalā, uohit, śarirahitakārī pathiya wā ārogyavardhak, upakārī, yogya wā subhite kā, akshat wā adūshit, dharmya wā driṣṭ, daksṭ wā nipuṇ, sukhi, puiya, ānandī wā praphullachitta, māhan wā prachur, uttam, hit hitakām wā kripālū, suandar wā rūpawān*; *n.* *lībh, arth, kshemakūsal*; *pl.* *grihasamagri wā asthā-waradravya, dravya wā vastu, bānija-dravya*; *ad.* *achchhā, bhalā, thik.*

GÖÖDLY, *a.* beautiful, graceful, handsome—*Khūb-surāt, khush-daul, khūb-rū khush-nunā yā jamil*—*Sundār, suḍaul, suthrā wā surūp.*

GÖÖD'LI-NESS, *n.* beauty, grace, elegance—*Khūb-surātī, husn, khūb-rūyā yā jamāl*—*Saundarya, rūpālāvanya, suandarātā wā rūpawattwa.*

GÖÖD'NESS, *n.* excellence, kindness—*Khūbi, neki nikot bulf yā mihr-bānī*—*Bhalāi uttamātā wā utkrishṭatā, sujanatwa dayā wā kripā.*

GÖÖD'Y, *n.* a low term of civility—*Yah lafz kamton meḥ muḥārāt ke liye musta'mal hai*—*Yah 'abd nichon meḥ siḥtāchār ke nimitta vyavahrit hotā hai.*

GÖÖD-BREED'ING, *n.* elegance of manners—*Khush-akhlaq, husn-i-khulq*—*Sabhyatā, snāṭatā, vinay.*

GÖÖD-BYE, *ad.* a mode of bidding farewell—*Salām*—*Namaskār, prapām.*

- GÓOD-CON-DI'TIONED, *a.* being in a good state — *Khush-kál* — Susthit, suvritta.
- GÓOD-FRI'DAY, *n.* a fast in the Christian church to commemorate the crucifixion of Christ — *'Isá jo salib pan charháye gaye the us bát kī yád-gári ke liye ek rose ká roz — Isá jo krúṣṭi par charháye gaye the us bát ke jatane ke nimitta ek mahá upavásadin.*
- GÓOD-HÚ'MOUR, *n.* cheerfulness of mind — *Khush-tab'i* — Chittaprasannatá, sadbháv, suswabháv, satprakriti.
- GÓOD-HÚ'MOURED, *a.* of a cheerful temper — *Khush-tab'* — Prasannaswabháv.
- GÓOD-HÚ'MOURED-LY, *ad.* in a cheerful way — *Khush-tab'i* — Prasannaswabháv *se.*
- GÓOD'MÁN, *n.* a rustic term of civility, a familiar term for husband, the master of a family — *Yah lafz dihqáníyon mah mudárat ke liye musta'mal hai, ghar-wálá^h, ghar ká málík — Yah shabd gañwargā meñ sishṭáchár ke nimitta vyavahrit hotá hai, swāmī, kutumbī.*
- GÓOD-NÁ'TURE, *n.* mildness, kindness — *Nek-tínatī muláymat yá muláimat, nek-khoī nek-dili yá mihr-báni* — *Susílátá suswabháv wá satprakriti, sadbháv wá dayá.*
- GÓOD-NÁ'TURED, *a.* mild, kind, benevolent — *Nek-tínat yá sháista-mizáj, nek-mizáj yá mihr-bán, nek-kho khair-khwáh yá nek-andesh* — *Susíl wá sádhúsíl, kripálu wá suprakriti, subhachintak wá suhrday.*
- GÓOD-NÁ'TURED-LY, *ad.* mildly, kindly — *Sháista-mizájī muláymat yá muláimat se, mihr-báni yá nek-tínatī se* — *Susílátá satprakriti wá kónalátá se, sadbháv wá dayá se.*
- GÓOD-NÓW, *int.* an exclamation of surprise — *Wáh wáh, wáh-ji* — *Are.*
- GÓOD WIFE, *n.* the mistress of a family — *Ghar kī sahíba yá málíka* — *Gharwálí, grihīni.*
- GÓOD/WILL, *n.* benevolence, kindness — *Nek-andeshi yá khair-khwáhī, mihr-báni* — *Subhachintá wá hitechehha, dayá wá kripá.*
- GÓOD-WOM'AN, *n.* the mistress of a family — *Ghar kī málíka yá sahíba* — *Gharwálí, grihīni.*
- GOOSE, *n.* (*S. gos*) a water-fowl: *pl. GŌESE — Hāns yá hans^h, bat.*
- GŌS'LING, *n.* a young goose — *Bat ká bachcha, hāns yá hans ká bachcha^h — Hansádaya.*
- GŌOSE'BERRY, *n.* a common fruit, a shrub — *Ek qism ká mewa, jhār^h — Karaundá wá*
- GŌOSE'CAP, *n.* a silly person — *Ahmaq — Múrkh.* [ek prakár ká phal, jūṣṭī.]
- GŌOSE'QUILL, *n.* the quill of a goose — *Hans ká qalam* — *Hāns kī lekhanī wá kalam.*
- GŌR'DI-AN, *a.* (*L. Gordius*) intricate, difficult — *Pechila yá pech-dár, mushkil yá dushwár* — *Vakra wá kutil, kathin.*
- GŌRE, *n.* (*S. gor*) clotted blood, dirt, mud; *v.* to stab, to wound with a horn — *Khán-i-basta, khák, kichar^h; v. bhonkná yá koichná^h, huliyaná yá sīng dhansáná — Ghana-rakt arthát gárhá lohū, mittī, paúk.*
- GŌRING, *n.* a puncture, a wound — *Chohh yá chhed^h, ghāw^h.*
- GŌRY, *a.* covered with clotted blood, bloody — *Khūn-áluda yá lohū meñ tar-batar, khēni* — *Lohū-lohān wá gárhé lohū se bhará huá, mārātmak wá krúr.*
- GŌR'BEL-LY, *n.* a big belly — *Toñd^h, bará pet^h.*
- GŌR'BEL-LIED, *a.* having a big belly — *Toñdail^h, toñdailā^h.* [khāne wálá kauwá.]
- GŌR'CRŌW, *n.* the carrion crow — *Murdár gosht khāne-wálá kauwá — Akhādaya māns*
- GŌRE. See GOAR.
- GŌRGE, *n.* (*Fr.*) the throat, the gullet; *v.* to swallow, to glut, to satiate, to feed — *Nareti yá nalaī^h, galá^h; v. bhaksná nigalná gapal ná yá gatakuná^h, gale tak yá nake-nak bharná^h, nalaī tak thūná^h, khúná^h.*
- GŌRGED, *a.* having a gorge or throat — *Nalaī w^h, nareti w^h, galá-dár* — *Galavishist.*
- GŌR'GET, *n.* a piece of armour defending the neck — *Gale kī hifāzat ke liye silāh — Galatran, grivātrāq.* [yá mizaiyab — Chamkilá wá chatkilá, bharkilá, atisundar.]
- GŌR'GEIOUS, *a.* splendid, showy, fine — *Raunaq-dár, num'ishī, 'azimu-sh-shán 'alī-shán*
- GŌR'GEIOUS-LY, *ad.* splendidly, magnificently — *Raunaq-dári yá raunaq se, 'azimu-sh-shání shán yá 'azamat se — Tarak-bharak se, chatak mataq se wá mahápratáp se, atisobha wá aīswarya se.*
- GŌR'GEIOUS-NESS, *n.* splendour, magnificence — *Raunaq yá táb, 'azimu-sh-shání shán 'azamat yá tejammul — Mahápratáp mahātej wá bharak, atisobhá wá aīswarya.*
- GŌR'GON, *n.* (*Gr.*) a fabled monster which turned beholders to stone, any thing ugly or horrid — *Ek hikāyatī 'ajūb-khūqat jiske dekhne-wāle pathhar ho jāte the, koī bad-surat yá haibat-nāk shai — Ek kalpit vikatārūp jiske dekhne-wāle pathhar ho jāte the, koī kurūp wá bhayānkar vastu.* [Ek kurūp wá bhayānkar vikatārūp ke sadriá.]
- GŌR-GŌNI-AN, *a.* like a gorgon — *Ek bad-surat yá haibat-nāk 'ajūb-khūqat ke mānind —*
- GŌR'MAND, *n.* (*Fr. gourmand*) a greedy eater, a glutton — *Bhakoone w. gafakne w. yá gapak-kar khāne w^h, khān yá petū^h.*
- GŌR'MAN-DIZE, *v.* to eat greedily or to excess — *Bhakoṣṇá gapaknā yá nalaī tak khānā^h.*
- GŌR'MAN-DIZER, *n.* a voracious eater, a glutton — *Khūn^h, petū^h.*
- GŌRSE, *n.* (*S. gorat*) furze, a prickly shrub — *Ek jānglī per^h, ek kañṭelā jhār^h.*
- GŌRY. See under GORE.
- GŌS'HAWK, *n.* (*S. gos, hafoc*) a kind of hawk — *Ek qism ká bās — Syenabhed, ek jāti*
- GŌS'LING. See under GOOSE.

GÖS'PEL, *n.* (S. *god, spell*) the evangelical history of Jesus Christ, the word of God, divinity, theology, any general doctrine; *v.* to fill with sentiments of religion — *Injil, Khudā kā kalām yā gaul, Khudā yā Ilāhiyat, 'ilm-i-mā'rifat, ek 'amm masla yā mazhab*; *v. mazhab ki tā'lim d.* — *Isā visayak itihās, Isāwarāvkya, Isāwaratwa, paramārthavidyā, sādharan mat; v. dharmasikshā d.*

GÖS'PEL-LA-RY, *a.* theological — *Muta'alliq-i-'ilm-i-mā'rifat, 'ilm-i-ilāhi ke muta'alliq* — Paramārthavidyāvishayak, paramārthavidyāsambandhi.

GÖS'PEL-LER, *n.* an evangelist, a Wickliffite — *Injil-nawis mudashshir yā Injil kā wā'iz, Wiklif kā pairau* — *Isācharitrarachak wā Isāidharmapracharak, Wiklip kā anuyūyi wā Wiklip-panthi.* [— *Isāvishayak itihās meñ sīkshā d., Isāi dharm sikhānā.*

GÖS'PEL-LIZE, *v.* to instruct in the gospel — *Injil meñ tā'lim d., Isāi mazhab sikhlanā* **GÖSS.** See **GÖRSE.**

GÖS'SA-MER, *n.* (L. *gossipion*) the down of plants, a thin cobweb — *Paudhoñ kā roāñ yā sūt jo urā kartā hai^b, makri kā ek puttā jālā^b.* [jhirā^b.

GÖS'SA-MER-Y, *a.* like gossipamer, light, flimsy — *Makri ke jāle sā^b, halkā^b, patil yā jhir-*

GÖS'SIP, *n.* (S. *god, sib*) a sponsor, a neighbour, an idle tattler, trifling talk; *v.* to chat, to tattle, to tell idle tales — *Dharam-bāp^b, pūrosi^b, gappi^b, gap^b; v. bāt-chit k^b, baknā yā bakwād k., gap-mārnā^b — Dharmapitā, samipavasi, bakwādi wā barba-*

GÖS'SIP-ING, *n.* a prating, a tattling — *Gap^b, bakwād^b.* [yā, bakwād.

GÖS'SIP-RED, **GÖS'SIP-RY**, *n.* spiritual affinity — *Isībāgi rishta, dñi rishta* — *Isāi dharm meñ jalasañskārayaviśayak sampark, dharmasambandhi sampark.* [bhritya.

GÖS-SOON', *n.* (Fr. *garçon*) a boy, a servant — *Larkā^b, naukar* — *Chhokrā, sevak wā* **GÖT**, *p. t. and p. p. of get* — *Get kī māzi-mutlag aur māzi-mā'tuf-alai-hi yā fī-l-i-mā'tuf* — *Get kī sunanyabhūt aur pūrnakriyā wā pūrvakālikakriyā.*

GÖT'TEN, *göt'tn.* *p. p. of get* — *Get kī māzi-mā'tuf-alai-hi yā fī-l-i-mā'tuf* — *Get kī pūrnakriyā wā pūrvakālikakriyā.*

GÖTH, *n.* one of the people called *Goths*, a barbarian, an ignorant person — *Gāth nām ek qaum kā ek shakhs, dikhāñi, be-vuqūf* — *Gāth nām ek jāti kā ek jan, gañwār, mūrkh wā jai.* [bat-dār, gañwār^b — *Gāth sambandhi.*

GÖTH'IC, **GÖTH'ICAL**, *a.* relating to the *Goths* — *Muta'alliq-i-Gāth, Gāth logoñ se nis-*

GÖTH'IC, *n.* the language of the *Goths* — *Gāth logoñ kī zabāñ* — *Gāth logoñ kī lhasā.*

GÖTH'ICISM, *n.* a *Gothic* idiom — *Gāth logoñ kī zabāñ kā muhāwara* — *Gāth logoñ kī vāgriti.*

GÖTH'ICISE, *v.* to bring back to barbarism — *Phir gañwārā yā jañgli kar dālnā^b.*

GOUGE, *n.* (Fr) a chisel with a round edge; *v.* to scoop out as with a gouge — *Ek gol tāñki yā rukhāñi^b; v. rukhāñi se khakhornā kornā yā khol k^b.*

GOURD, *gōrd*, *n.* (Fr. *courge*) a plant — *Lauki^b, kumhrā^b, tumbā^b, penhā^b.*

GOURMAND. See **GORMAND.**

GOÛT, *n.* (L. *gutta*) a painful disease — *Naqris yā nigris* — *Vāt vātarog, vātavyādhī.*

GOÛT'Y, *a.* diseased with gout — *Naqris-dār, nigris-dar, naqrist nigrisi* — *Vātarog, vātarogast.* [phulā huā.

GÖT'SWOLLEN, *a.* inflamed with gout — *Naqris yā nigris se phulā huā^b — Vātarog se*

GOUT, *gū*, *n.* (Fr) taste, relish — *Zāiq, maza yā lazzat* — *Swād ras wā ruchi.*

GÖVERN, *n.* (L. *gubernō*) to rule, to direct, to manage, to exercise authority — *Hukumat k., hidāyat k. yā jarmānā, sunbhalnā^b, hukm-rāñi k.* — *Sāsān k., ādes k. wā ājnā k., nirvāh k. wā chālāñā, rājā yā rājakārya wā rājyavyavahār k.*

GÖVERN-ABLE, *a.* that may be governed — *Hukm-pazū, hukmī, hukm-bar-dār* — *Damya, āsāniya wā ājnādhin.*

GÖVERN-ANCE, *n.* direction, rule, control — *Hidāyat yā hukumat, hukm-rāñi yā hākīmī, tahakkum yā siyāsāt* — *Anūsāsan wā ādes, rājyasāsān wā ādhipatya, daman wā vās.*

GÖVERN-ANT, **GÖVERN-NANTE**, *n.* one who has the charge of young ladies — *Ātūñ yā ātū, nau-javāñ 'auraton kī hifāzat karne-wālī* — *Yuvatiyoñ kī rakshikā, yuva striyoñ kī rakshā karne wālī.* [— *Sāsānakārī stri, upadesinī wā sikhākārī stri.*

GÖVERN-ESS, *n.* a female who rules or instructs — *Hukumat karne-wālī, ustāñi yā ātūñ*

GÖVERN-MENT, *n.* direction, control, exercise of authority, executive power — *Hukumat, siyāsāt yā tahakkum, hukm-rāñi 'āmīlī yā hākīmī, sarkār hukm-rāñ yā 'āmīl* — *Anūsāsan, daman wā vās, rājyavyavahār rājyapālān wā rājyasāsān, anūsāsak nirvāhak wā rājyādhikārī.* [adhyāpak, rājyasāsak wā rājyādhikārī.

GÖVERN-OR, *n.* one who governs, a ruler — *Nāzim yā ātāliq, hākīm yā 'āmīl* — *Sāsak wā* **GÖWK.** See **GAWK.**

GÖWN, *n.* (W. *glen*) a woman's upper garment, a long loose upper garment, a loose robe worn by professional men — *Peshwār, jāma, labāda* — *Lahāngā, jhulā, paridhāna-vīseeh.* [wā paridhāñ pahine hue.

GÖWNED, *n.* dressed in a gown — *Peshwār-posh, jāma-posh, labāda-posh* — *Lahāngā jhulā*

GÖWN'MAN, **GÖWN'MAN**, *n.* one whose professional habit is a gown, one devoted to the arts of peace — *Wah shakhs jo jāma yā labāda pahinā-kartā hai, 'ilm-o-hunar*

kā pesha-dār—Wah jan jiskā pahirāwā jhulā wā kurtā hotā hai, śilpavidyā aur rājanīti itiyādī kā abhyāsi.

GRABBLE, *v.* (D. *grubbelen*) to grope, to sprawl—*Tatolnā^b, loṭnā yā hāth pāno*

GRACE, *n.* (L. *gratia*) favour, kindness, pardon, mercy, privilege, beauty, elegance, embellishment, divine influence on the mind, religious disposition, a short prayer, a title of honour: *pl.* FAVOR—*Lutf, mihr-bāni, bakkehiś najāt yā mu'āfi, rahm yā karam, haqq yā istiḥqāq, husn jamāl yā khub-rū, khūbī, zebāish yā zināt, dil par Khudā kā faiz yā ilāhi-tāqat, dīnī muḥabbat, chhotī namāz, hazrat yā janāb-i-ālī*; *pl.* faiz tauḥīq yā 'ināyat—Anugrah, kripā, kṣamā, dāwā, adbhikār, saundarya, lavanya wā sunderatā, śobhā wā banāw, man par īśwari śakti, dharmavidyā wā dharmā-prīti, bhagawat prārthanā, mahārāj; *pl.* kripā wā anugrah.

GRACE, *v.* to adorn, to dignify, to embellish, to favour, to honour—*Ārāish d., hurmat d., zeh d., mihr-bāni k., 'izzat k.*—Sahwārā, samnān k., suśobhit k., kripā k., maryādā k.

GRACEFUL, *a.* beautiful with dignity, elegant—*Zi-martaba yā mu'azzaz, khāssa khūb zebā yā khush-udā*—Suśobhit wā sulalit, sajlā sudān sunder wā lāvanyawān.

GRACEFUL-LY, *ad.* elegantly, with dignity—*Khūbī se, mu'azzazāna*—Lāvanya wā saundarya se, maryādā wā dhaj se. [zebāi—Lālitya śobhā wā śrī.

GRACEFUL-NESS, *n.* elegance of manner—*Nek-sulūki, khush-ruftāri, mu'azzazāna atwār,*

GRACELESS, *a.* void of grace, abandoned—*Kam-bakhtī, rānda bedīn shurīr abtar mar-dūd yā bad-zāt*—Durbhāgya wā īśwaraprasādavahishkrit, antardushtabhāv durāchārī wā atidusht. [prasād ke binā, durbhāgya se.

GRACELESS-LY, *ad.* without grace—*Kam-bakhtī se, Khudā ke faiz ke ba-ḡair*—īśwara-

GRACELESS-NESS, *n.* want of grace, profligacy—*Kam-bakhtī, shurīrāt bad-zātī be-dīni yā abtārī*—Durbhāgya, antardushtatā durāchāratā wā nashpatā.

GRACIOUS, *a.* merciful, benevolent, favourable, kind, acceptable, virtuous, good—*Rahīm, nek-andesh yā khair-khwāh, mulūm yā shafīq, mihr-bān maghūl yā khātir-khwāh, noko-kār yā nek-bakht, nek-kho yā nek*—Dayāwān, paropākāraśī, anukūl, kripālu wā anugrahī, grahaṇīya wā priya, dhūrmik wā punyaśīl, sādhuvrīta wā sāttvik.

GRACIOUS-LY, *ad.* kindly, mercifully—*Nawāzish yā mihr-bān se, rahīmī karam yā karīmī se*—Anugrah wā kripā se, dayā karke.

GRACIOUS-NESS, *n.* mercifulness, condescension, pleasing manner—*Rahīmī rahmānī karam yā karīmī, mulāymanat mulūmat yā farotānī, khush-atwārī*—Dayālutwa, śobhi-mahatyag wā namratā, sumit wā sunder piakār. [wā śreṇī.

GRADE, *n.* (L. *gradus*) rank, degree—*Martaba, darja*—Avasthā wā pad, kram varg

GRADATION, *n.* regular progress, order, series—*Tadrij, darja yā tartīb, silsila*—Par-amparā wā anukram, kīam, śreṇī.

GRAD-TO-RY, *a.* proceeding step by step—*Tadrijī, silsila-dār*—Ānukramik, ānupūrvik.

GRADIENT, *a.* walking, moving by steps; *n.* deviation from a level to an inclined plane—*Chalne w^b, ba-tadrij chalne yā charhne w.*; *n.* *jhukāw^b*—Jāno w., kramamān arthāt pad pad wā kīam se chalne w.

GRADUAL, *a.* proceeding by degrees, advancing step by step; *n.* an order of steps—*Rufta rufta, darja ba darja*; *n.* *silsila, tadrij*—Ānupūrvik, ānukramik wā ānupadīk; *n.* śreṇī. [anukraman.

GRADUAL-ITY, *n.* regular progression—*Tadrij, darja ba-darja taragqī*—Ānukram.

GRADUAL-LY, *ad.* by degrees, step by step—*Rufta-rufta, darja-ba darja yā qadam-dar-gadam*—Kram se, dhīre dhīre.

GRADUATE, *v.* to dignify or to be dignified with a degree or diploma, to divide into degrees, to advance by degrees. *n.* one dignified with a degree—*Laqab yā sanad se sar-faraz k., yā h., darja-ba-darja nishān denā, darja-ba-darja taragqī denā*; *n.* wah shakhs jo qū'ide ke mutabiq madrase se darja yā laqab pāye raftā hai—Vidyālay meṇ pad wā upādhi d. wā pānā, ānukramikachihn se aṅk k., kram se barhānā; *n.* wah jan jo rājavidyālay meṇ pad wā upādhi patā hai.

GRADUATE-SHIP, *n.* the state of a graduate—*Us shakhs ki hālat jo qū'ide ke mutabiq madrase se darja yā laqab pāye ratā hai*—Us jan ki avasthā jo rājavidyālay meṇ pad wā upādhi patā hai.

GRADUATION, *n.* regular progression, the act of marking with degrees, the act of conferring degrees—*Tadarruj tadrij yā darja-ba-darja taragqī, darja-bāzī yā nī darja-ba-darja nishān denā, sanad yā laqab se sar-farāzī*—Kramagati, ānukramika-chihnmānkan, vidyālay meṇ pad wā upādhi d.

GRAFF, GRAFT, *v.* (S. *grafen*) to insert a shoot of one tree into the stock of another; *n.* a shoot inserted into another tree—*Qalam lagānā, puiwand lagānā*; *n.* *qalam, puiwand*—Ek per ki dāl dūse per meṇ lagānā, kalam lagānā; *n.* ek per ki dāl jo dūse per meṇ lagai jati hai, kalam. [w., kalam lagāne w.

GRAFTER, *n.* one who grafts—*Qalam lagāne w.*—Ek per ki dāl dūse per meṇ lagāne

GRAIL, *n.* (L. *gradus*) a book of offices in the Romish church—*Durūd-nāma, munājāt ki kitāb*—Prārthnāpaddhati, prārthanāsāhithā.

- GRAIN**, *n.* (*L. granum*) a seed, a corn, a minute particle, the smallest weight—*Tukhm, galla, dāna zarra yā reza, ek nihāyat chhotā wān*—Bij wā vij, anāj ann wā dhānya, kap repu lav wā anu, kapikā wā kākīpi.
- GRAINS**, *n. pl.* husks of malt after brewing—*Boza banāne ke liye jo jau bhigoyā jātā hai uskā phokar yā phok*—Yavamadira banāne ke nimitta jo jau bhigoyā jātā hai uskā phokar wā chokar. [golā, dhānyāgar, śasyāgar.
- GRAN'ARY**, *n.* a store-house for grain—*Ambar-khāna, galla-khāna*—Bakhārī, khauñ.
- GRANIV'OUS**, *a.* living upon grain—*Galla-khor, dāna-khor*—Śasyabhakshak, dhānya-bhakshak, anāj khāne w.
- GRAIN**, *n.* (*S. grenian*) the direction of the fibres, temper, disposition—*Rag resha yā jauhar, mizāj, strat yā tab'*—Kāstharekhā wā lakri-ki-ūs, swabbāv, prakriti.
- GRAINED**, *a.* rough, made less smooth—*Kharḥkarā^b, dardarā arḥp yā rūkhā^b.*
- GRAIN'ING**, *n.* indentation—*Khandāna, khandānā^b, dānt^b.*
- GRAIN**, *n.* (*S. geregnian*) dyed substance—*Raṅgi hui chīr*—Raṅgi hui vastu.
- GRAINED**, *a.* dyed in grain—*Jauhar rag reshe yā jigār meñ raṅgā huā*—Kāstharekhā arthāt lakri-ki-ūs meñ raṅgā huā.
- GRAMIN'E-OUS**, *a.* (*L. gramin*) grassy—*Ghasilā^b, ghās sā^b.*
- GRAM-IV'OUS**, *a.* living upon grass—*Churanda, kāh-khor*—Tripabhakshak, ghāś-hārī, ghāśkhāu, charanhar.
- GRAMMAR**, *n.* (*Gr. grammar*) the art of speaking or writing correctly, a book containing the principles and rules of grammar—*Sarf-o-naho yā kis zabān kā qā'ida, sarf-o-naho ki kitāb*—Vyākaran wā vyākaranasāstra, vyākaranasāstra ki pothī.
- GRAM-MAR'IAN**, *n.* one versed in grammar—*Sarfi, nahwī, sarf-o-naho-dān, qā'ida-dān, sarfi-nahwī*—Vaiyākaran, vyākaranasāstrajña, śābdik.
- GRAM-MAT'IC**, **GRAM-MAT'ICAL**, *a.* belonging to grammar, taught by grammar—*Sarf-o-naho-mansūb yā sarf-o-naho ke mutābiq, sarf-o-naho ke mutābiq sikhlayā huā*—Vyākaranasambandhī, vyākaranānusāri wā vyākaran ki riti se sikhāyā gayā.
- GRAM-MAT'ICAL-LY**, *ad.* according to grammar—*Sarf-o-naho ke mutābiq, bā-qā'ida*—Vyākaranānusār se, vyākaran ki riti se. [dāmbhik.
- GRAM-MAT'IC-AS-TER**, *n.* a mean verbal pedant—*'Ālim-i-khud-farosh*—Tuchchh vidyā.
- GRAM-MAT'IC-ISE**, *v.* to render grammatical—*Sarf-o-naho ke mutābiq k., sarf-o-naho ke muta'alliq k., bā-qā'ida k.*—Vyākaranasambandhī k., vyākaranānusāri k.
- GRAMMA-TIST**, *n.* a pretender to grammar—*Sarf-o-naho kā jhūkhā, dā'wā k. w.*—Vyākaran ki dāmbhik. [machhli—Ek jāti ki barī machhli.
- GRAM'PUS**, *n.* (*Fr. grand, poisson*) a large fish of the cetaceous kind—*Ek qism ki barī*
- GRAN'ADO**. See **GRENADE**.
- GRAN'ARY**. See under **GRAIN**.
- GRAND**, *a.* (*L. grandis*) great, illustrious, splendid, magnificent, principal, sublime, old—*'Āzim, munṭāz yā zi-shān, raunag-dār yā mujallā, 'ālī-shān yā 'āzimu-sh-shān, amwal yā kabir, buland 'ālī yā 'umda, bīrhā^b*—Mahā wā barā, ujjwal wā tejaswī, pratāpī, dedipyāman wā atisobhāwān, pradhān wā mukhya, atyutkrishṭ wā atyunnat, vridh. [tapadasth, kulinajan.
- GRAN-DEE'**, *n.* a man of great rank or power—*Amir, buzurg*—Uchchāpadasth, utkrishṭ.
- GRAN-DEE'SHIP**, *n.* rank or estate of a grandee—*Amir kā darjā yā milk*—Kulinajan kā pad wā dhan.
- GRAN'DEUR**, *n.* greatness, state, splendour—*'Āzamat yā buzurgi, hashmat shukoh shikoh shān yā shaukat, jalāl julwa yā raunag*—Mahimā wā mahattwa, prabhāv wā aiśwarya, pratāp vibhūti vaibhav wā ujjwalatī. [Darpavākya, garvitavākya, atisayokti.
- GRAN-DILO-QUENCE**, *n.* lofty speaking—*Mubālāya-goi, raṅgin' ibārat yā raṅgin bayān*
- GRAND'LY**, *ad.* sublimely, loftily—*Mu'azzazāna, bulundi se*—Atyutkrishṭatāpurvak, pratāp aiśwarya wā uñchāi se.
- GRAND'NESS**, *n.* greatness, magnificence—*'Āzamat yā buzurgi, hashmat shān yā jalāl*—Mahattwa wā mahimā, pratāp aiśwarya wā vaibhav.
- GRAN'DAM**, *n.* a grandmother, an old woman—*Dādī yā nānī^b, burhiyā^b*. [beti ki beti^b.
- GRAND'CHILD**, *n.* the child of a son or daughter—*Bete kā betā^b, betē ki betī^b, betī kā betā^b*.
- GRAND'DAUGHTER**, *n.* the daughter of a son or daughter—*Bete ki betī^b, betī ki betī^b*.
- GRAND'FATHER**, *n.* a father's or mother's father—*Dādā^b, nānā^b*.
- GRAND'MOTHER**, *n.* a father's or mother's mother—*Dādī^b, nānī^b*.
- GRAND'SIRE**, *n.* a grandfather, an ancestor—*Dādā yā nānā^b, purkhā^b*.
- GRAND'SON**, *n.* the son of a son or daughter—*Bete kā betā^b, beti kā betā^b*.
- GRANGE**, *n.* (*L. granum*) a farm, a granary—*Chakbasta mahāl tā'alluqa yā ijāra, ambar-khāna yā galla-khāna*—Khet, dhānyāgar khētā wā bakhārī.
- GRAN'ITE**, *n.* (*L. granum*) a hard rock—*Karā patthar yā chuttān^b*.
- GRANIT'IC**, *a.* pertaining to granite—*Karē patthar yā chuttān kā^b*.
- GRANIV'OUS**. See under **GRAIN**.
- GRANT**, *v.* (*Fr. garantir*) to give, to bestow, to admit, to allow, to concede; *n.* any.

thing granted, a gift, a boon—*Bakshná*, 'atá k. 'ináyat k. yá marhamat k., farz k., musallam rakhná, qabúl k.; n. bukshish yá in'am, kiba yá marhamat, 'ináyat yá 'atá—*Dená*, de dálná, swikár k., anujá d. wá aṅgikár k., mánná; n. dattavastu arthát d. hui vastu, dán, var prasád wá varadán.

GRANT'-BLE, *a.* that may be granted—*Bakshhe jáne ke laiq*—*Diye áne ke yogya*.

GRANT'EE', *n.* one to whom a grant is made—*Lene* w^b, *mauhúb-ilaihi*, *mauhúb-ilaihi*—*Dánagrahítá*, *dánabhogi*. [dánakartá, d. w.]

GRANT'OR, *n.* one by whom a grant is made—*Wáhib*, *ba'xshanda*, *hisa-k.* w.—*Dátá*, *GRÁN'ULE*, *n.* (*L. granum*) a particle—*Reza*, *zarra*, *chhotá dána*—*Rawá*, *kaniká*, *lav*, *agul*. [lavamay, anumay.]

GRÁN'-U-LAB, *a.* consisting of grains—*Dána-dár*, *rawá-dár*—*Rawámáy*, *kánikámáy*, *GRÁN'-U-LA-RY*, *a.* resembling a grain—*Dána sá*, *dána-numá*,—*Sasyavijákár*, *vijatulya*, *rawá sarikhá*.

GRÁN'-U-LATE, *v.* to form or break into grains—*Dána-dár k.*, *angúr láná*, *dána-dár ho-jáná*, *dána-dána ho-jáná*, *angúr áná*, *angúr ho-jáná*—*Vijákár k.*, *kshudrapind k.*, *vijákár h.*, *sukshmapind h.* [h.—*Vijákárapindabandhan*, *kshudrapindabandhan*.]

GRÁN'-U-LÁ'TION, *n.* act of forming into grains—*Dána-dána-shudaji*, *dána-dána k. yá GRÁPÉ*, *n.* (*Fr. grappe*) the fruit of the vine—*Angúr*, *ták*—*Dákh*, *drákhá*.

GRÁPÉ'LESS, *a.* wanting the flavour of the grape—*Angúr ke maze ba-gair*, *angúr ke zaiqe se kharíj*—*Drákháswádaśunya*, *dákh ke swád se rahit*.

GRÁP'Y, *a.* full of grapes, made of the grape—*Pur-angúr*, *angúr ya'ni angúr ká baná huá*—*Drákhámáy* arthát *dákh se bhará huá*, *drákhánirmít* arthát *dákh ká baná huá*.

GRÁPÉ'STONE, *n.* the stone or seed of the grape—*Angúr kí guthlí*—*Dákh kí guthlí*.

GRÁPÉ'SHÖT, *n.* a combination of small shot put into a thick canvass bag—*Tát kí thaiti meü bhare hne chhote chhote chharre*^b.

GRAPH'IC, GRÁP'H'-ICAL, *a.* (*Gr. grapho*) well described or delineated—*Mubaiyan*, *musharrak*, *ba-khubi bayán kiya huá*, *munaqqash*—*Suvarnit*, *sunirdisht*, *sukathit*, *sulikhit*, *suchitrit*.

GRÁP'H'-ICAL-LY, *adv.* in a graphic manner—*Khush-buyáni se*, *musharrak taur se*, *ach-che naqske se*—*Suvarnan se*, *sunirdesh se*, *suvaran se*, *suchitritarup se*.

GRA-PHÖM'E-TER, *n.* a surveying instrument—*Paimáish ká anzár*—*Bhumápanayantra*.

GRÁP'PLE, *v.* (*S. gripan*) to seize, to lay fast hold of, to contest in close fight; *n.* a seizing, close fight, an iron instrument—*Pakarná*^b, *mazbúti se pakarná*, *kushti k.*; *n. pakar*^b, *kushti*, *lohe kí anzár*—*Dharná*, *porhe dharná*, *hurmushti wá háthá-bánhiñ k.*, *dharpakar k. wá báhuuyuddh k.*; *n. dhriti wá dhar*, *báhuuyuddh hurmushti wá háthá-bánhiñ*, *kántá arthát lohe kí yantra*.

GRÁP'NEL, *n.* a small anchor, a grappling iron—*Chhotá langar*, *pakar lene ke liye ankri*^b.

GRASP, *v.* (*It. graspare*) to hold in the hand, to seize, to catch; *n.* seizure of the hand, hold—*Háth se pakarná*^b, *gahná*^b, *dharná yá dhar-lená*^b; *n. háth se pakar*^b, *GRASP'ER*, *n.* one who grasps—*Pakarne* w^b, *dharne* w^b, *girift k. w.* [dhar^b.]

GRASS, *n.* (*S. gers*) the common herbage of the fields, a plant; *v.* to cover with grass—*Ghás*^b, *khar*^b; *v. ghás se chhá d. yá bhar d.*^b.

GRASS'LESS, *a.* wanting grass—*Beghas*—*Bin ghás*, *bintrin*, *binkhar*.

GRASS'Y, *a.* abounding with grass—*Ghasila*^b, *ghás yá khar se bhará huá*^b.

GRASS'GREEN, *a.* green with grass—*Ghás se hurá*^b.

GRASS'GROWN, *a.* grown over with grass—*Ghás se hará-bhará*^b, *ghás se bhará huá*^b.

GRASS'HÖP-PER, *n.* an insect—*Tiddá*^b, *phangá*^b, *ankh-phorá*^b. [jagah^b.]

GRASS'PLOT, *n.* a plot covered with grass—*Ghás se hari-bhari jagah*^b, *ghás se bhari hui*

GRASS'ACTION, *n.* (*L. gressum*) progress, procession, a ranging about—*Raftár*, *ghát thamak se chalná*^b, *idhar-udhar ghúmná*^b—*Chál*, *dhúmdhám se chalná*, *idhar udhar bhraman*. [which fires are made—*Jhanjhari*^b, *angethi*^b.]

GRATE, *n.* (*L. crates*) a partition or frame made with bars, a range of bars within

GRAT'ED, *a.* furnished with a grate—*Jhanjhari-dár*, *angethi-dár*—*Lohajalayukt*.

GRAT'ING, *n.* a partition of bars—*Jhanjhari*^b.

GRATE, *v.* (*Fr. gratter*) to rub hard, to wear away, to make a harsh noise, to fret—*Ghísná yá ragarná*^b, *ghís-dálná yá ragar-dálná*^b, *kirkiráná kúráná yá charchará-ná*^b, *chiphána yá khijháná*^b.

GRAT'ER, *n.* a rough instrument to grate with—*Ek gism kí sohan*—*Reti*.

GRAT'ING, *a.* fretting, irritating, harsh—*Ragarne* w^b, *ranj-dih yá ná-khush-gar*, *sakht yá durusht*—*Ghísne* w., *chherne* w. yá *khijhane* w., *kará rukhá wá karkas*.

GRATE'FUL, *a.* (*L. gratus*) thankful, pleasing, acceptable, delightful—*Shukr-guzár isán-mand mashkúr yá haqq-shinás*, *khush-guvar*, *maqbul*, *dil-kash yá farah-bakhs*—*Kritajña wá upakáramartá*, *ramya wá manohar*, *ramaniya wá priya*, *bhāwnā suh-āwanā manoram wá ruchir*. [upkásamaran se, ramya wá ruchir bhāw se.

GRATE'FUL-LY, *adv.* in a grateful manner—*Shákírāna*, *shukr se*, *khushi se*—*Kritajnavat*,

GRĀTĒFUL-NESS, *n.* thankfulness, pleasantness—*Shukr-guzāri, dil-parandī yā khūbī*—Kritajnatā wā upakāśamarāṇa, raṁyatā wā raṁaniyatā.

GRĀTĪ-FY, *v.* to indulge, to please, to delight—*Nāz-bar-dāri k., khush k., rāzi k. yā mahzūz k.*—Dulārānā wā lāpyār k, santuṣht k., āmodit wā praphullachitta k.

GRĀTĪ-FI CĀTION, *n.* pleasure, delight—*Khushī farhat yā khātir-dāri, tafrīh khurramī yā khātir-khwāhī*—Santosh, anand, [tuṣṭ k. w.

GRĀTĪ-FI-ER, *n.* one who gratifies—*Nāz-bar-dāri k. w., khush k. w.*—Dulārāne w., san-

GRĀTĪ-TUDE, *n.* thankfulness—*Shukr, shukr-guzāri, haqq shirāzī, ihsān-mādī*—Kritajnatā, upakāśamarāṇa. [binimūlyā wā phokat meṇ.

GRĀTIS, *ad.* (L.) for nothing, without reward—*Muṣṭi, bilā-īwaz yā yunhī*—Sent,

GRĀTĪ-TOUS, *a.* free, granted without claim or merit, asserted without proof—*Ikh-tiyārī, muṣṭi yā in-āmī, be-ībbāt*—Aichchhik, sentiment diyā huā arthāt dharmārthak, ahotuk nirnimitta wā pramāṇasūnya. [phokat meṇ wā dharmārth, binā pramāṇ.

GRĀTĪ-TOUS-LY, *ad.* freely, without proof—*Muṣṭi-meṇ yā bilā-īwaz, bilā-ībbāt*—Sent

GRĀ TŪT-TY, *n.* a free gift, a present—*Bakhshish, in-ām yā in-āyat*—Dān wā pradān, lḥent. [Jayjaykīr manānā, abhinandan wā kalyāṇavād k.

GRĀT'U-LATE, *v.* to wish or express joy—*Mubārak-bād kahuā, mubārak-bādī k. yā d.*—

GRĀT-U LĀTION, *n.* expression of joy—*Mubārak-bād, mubārak-bādī, tahniyat*—Kalyāṇavād, abhinandan. [Kalyāṇavādī, abhinandak.

GRĀT'U-LA TO-RY, *a.* expressing congratulation—*Mubārak-bādī-āmīz, tahniyat-āmīz*—

GRĀVE, *n.* (S. *graf*) a pit for a dead body, a sepulchre, a tomb—*Qabr, mazār, gor yā dar-gāh*—Samādhi, mritasārīrasthān, śavavās wā śavagartta.

GRĀVELESS, *a.* without a tomb, unburied—*Be-qabr yā be-mazār, nā-madfun yā be-dafn-o-kafan*—Samādhihīn wā binā śavagartta, angārā.

GRĀVE-CLOTHES, *n.* the dress of the dead—*Kafan*—Śavavāstra, mritasārīraparidhān.

GRĀVE-DIG-GER, *n.* one who digs graves—*Qabr-kān, gor-kān*—Samādhiḥkanak, śavagarttāḥkanak, samādhi khanane w., samādhi khodne w.

GRĀVE-MĀK-ER, *n.* one who digs graves—*Qabr-kān, gor-kān*—Samādhiḥkanak, śavagarttāḥkanak, samādhi khanane w. wā khodne w.

GRĀVE-STONE, *n.* a stone placed over a grave—*Qabr kā pathhar*—Samādhiprastar, śavagarttaprastar, mritajanasmaranaprastar.

GRĀVE, *v.* (S. *grafen*) to dig, to carve, to write or delineate on hard substances : *p. t.*

GRĀVED, *p. p.* GRĀVED or GRĀVLN—*Khodnā^b, kanda k., naqsh k.*—Khananā, mudrāli kīnā, kīnī karī vastu pai khod kar līkhnā.

GRĀV'ER, *n.* one who engraves, a graving tool—*Kanda-gar, chhenī^b*—Khodne w. wā takshak, khodne wā takshapakarn kī yantra. [khodnā kam, mudrā wā chhāp.

GRĀV'ING, *n.* carved work, an impression—*Kanda-garī, naqsh*—Takshapakarn wā

GRĀVE, *a.* (L. *gravis*) solemn, serious, sober, not showy, not acute in sound—*Sanjidi, magatta^a yā mudabbir, āhista yā muttaqī, sūdu, bhārī^b*—Guru wā dhir, bhārī, aḥan-chaḥ, alaṅkārahīn wā sādhihīn, gambhīr.

GRĀVE'LY, *ad.* solemnly, seriously, soberly—*Sanjidiagi se, mudabbirāna, tahammul yā āhistagi se*—Gaurav se, dhiratī se, gambhīratā se. [gambhīratā.

GRĀVENESS, *n.* solemnity, seriousness—*Sanjidiagi, tahammul yā āhistagi*—Gaurav,

GRĀVE-O-LENT, *a.* strongly scented—*Bul-bū, kari bū kā*—Durgandhī, kari gandhī kī.

GRĀV'IN, *a.* pregnant, being with child—*Hāmila, bār-dār yā unmed-se*—Pet se, garbhawatī wā garbhīnī. [jhuknā.

GRĀV'ITATE, *v.* to tend to the centre—*Markaz ki taraf rujū^a yā māl h.*—Kendra kī or

GRĀV-I-TĀTION, *n.* the act of tending to the centre of attraction, the force by which bodies are attracted—*Markaz-i kushish kī taraf mālān yā mayālān, kushish yā quwat-i jāziba*—Ākaishan ke kendra kī or jhukāw, ākarṣhaṇasakti.

GRĀV'I-TY, *n.* weight, tendency to the centre of attraction, force of attraction, solemnity, atrociousness—*Wazan yā syl, markaz-i kushish kī taraf mālān yā mayālān, kushish yā quwat-i jāziba, sanjidiagi, sangini*—Bojh gurūtwa wā bhār, ākarṣhaṇ ke kendra kī or jhukāw, ākarṣhaṇasakti, gambhīratā, gurūtā wā atidushtatā.

GRĀVEL, *n.* (Fr. *gravelle*) hard rough sand, sandy matter in the kidneys and bladder : *v.* to cover with gravel, to stick in the sand, to puzzle—*Kankar^b patharī^b* : *v.* *kankar bichhānā yā dālnā^b, hātū meṇ gāpnā yā phānsānā^b, ghabrā d^b.*

GRĀV'EL-LY, *a.* full of gravel—*Kankarīlā^b, phatharīlā^b*. [kā jūv.

GRĀ'VY, *n.* juice of roasted meat—*Ab-i-qosht, yakhnī*—Mānsayūsh, mānsajūsh, māns

GRĀY, *a.* (S. *greg*) white with a mixture of black, hoary, dark : *n.* a gray colour—*Siyaḥ-safed, safed, khākistari* : *n.* *siyaḥ-safed rang*—Śuklakrishn wā kabrā, dhawal dhanlā wā pakkā, dhūlivarn krishn wā dbundhlā : *n.* pānśuvarṇ, dhūsaravarṇ.

GRĀY'ISH, *a.* approaching to a gray colour—*Siyaḥ-safed sa, kuwāh khākistari*—Kuchh śuklakrishn wā kabrā, ishātpānśuvarṇ. [ishātpānśuvarṇatā, ishātsuklakrishnatā.

GRĀY'NESS, *n.* the state of being gray—*Siyaḥ-safed sī khalat, khākistari khalat*—

GRĀY'BEARD, *n.* an old man—*Būphā^b, budhū^b*.

GRĀZE, *v.* (S. *grasian*) to eat grass, to supply grass, to feed on, to move on devouring, to touch or rub slightly in passing—*Charṇa^h, charānā yā chugānā^h, chugnā^h, bhakos-tā-huā dhakosā-huā yā habak-kar-khātā-huā jānā^h, chūtā-huā yā rapātā-huā jānā^h.*

GRĀZ'ER, *n.* one that feeds on grass—*Charṇe w^h, chugne w^h.*

GRĀZ'ER, *n.* one who feeds cattle—*Charṇe w^h, charvāḥ yā charvāhā^h.*

GRĒASE, *n.* (Fr. *graisse*) animal fat in a soft state, a disease in the legs of horses—*Charbi, ghoron ki tāngon ki ek bimāri*—Med wā māṇasār, ghoron ki tāngon kā ek rog, [ghritā li chupainā, chiknāi lagānā.]

GRĒASE, *v.* to smear or anoint with grease—*Charbi lagāna yā malnā*—Med lagānā,

GRĒAS'Y, *a.* smeared with grease, fat, gross—*Raṅgan-ālūda, charbi-dār yā farbiḥ, nā-mā'gūl yā nā-sazā-wār*—Chiknī arthāt ghritā se chupā huā, sthūl, kutsit wā ayogya. [Chiknāhaṭ chiknāi wā med se, ayogyatī wā āśiṣtatā se.

GRĒAS'LY, *ad.* with grease, grossly—*Charbi se, nā-sazā-wari yā be-intiyāzi se*—

GRĒAS'INESS, *n.* oiliness, fatness—*Chiknāi^h, charbi-dāri yā farbiḥi*—Chiknāhaṭ wā tailavattwa, medaswītī wā sthūlatā.

GRĒAT, *a.* (S.) large, vast, important, principal, eminent, noble, magnanimous; *n.* the whole, the gross—*'Azim, kabir, bhāri^h, sar-dār, buzurg, yā nām-wār, sharif yā 'unda, 'ali-himmat; n. kull yā kullig, majmū' yā jumla*—Barā, viśāl, guru, pradhān wā mukhya, nām wā prasiddhi, kulin wā utkrishṭ, māuṭinā; *n. sākāya, samudāy.*

GRĒAT'LY, *ad.* in a great degree, nobly, bravely—*Nikāyat yā bah-shiddat, sharifāna yā amirāna, dilrāna yā jawān-mardi se*—Nipāṭ wā bahut, kulin rūp se wā utkrish-tatā se, surātī wā virātī se.

GRĒAT'NESS, *n.* state or quality of being great—*'Azamat, buzurgī, kalāni, jasāmat, 'umdaḡi, zūqūdātī*—Barā mahattwa wā mahimā, viśālatā, vistīrnatā, utkrishṭatā, aishwaryya wā vaibhava, udarata, kulmatā. [garbhini, peṭ se.

GRĒATBEL-LIED, *a.* pregnant, teeming—*Hāmila, bachcha-bar-dār*—Garbhavati wā

GRĒATHEART-ED, *a.* high-spirited, undaunted—*'Ali-himmat yā sāhib-i-hauṣila, bashshāsh yā khairam*—Mahānā wā udācharit, praphullachitta.

GRĒAVES, *n. pl.* (Fr. *grèves*) armour for the legs—*Tāngon ke liye buktar yā silāh*—

Tāngon kā kavach, jaughatrān, jaughakavach.

GRĒCIAN, *a.* relating to Greece; *n. a* native or inhabitant of Greece—*Yūnānī; n.*

—*Yūnān kā mutauattin bāshanda yā bāshinda*—Grikadesiya, Grikadesāj, Yavana-

desiya; *n.* Grikadesvasi, Yavan. [ulthā k.

GRĒCISE, *v.* to translate into Greek—*Yūnāni zabān meṇ tarjama k.*—Grikabhāshī meṇ

GRĒCIYM, *n.* an idiom of the Greek language—*Yūnāni zabān kā muhāwara*—Grikabhā-

shāsampradāya, Yavanadesiyavāgiti.

GRĒEK, *n.* a native of Greece, the Greek language; *a.* belonging to Greece—*Yūnān kā*

mutauattin, Yūnāni zabān; a. *Yūnāni*—Yavan wā Grikade-avāsi, Grikabhāshā; *a.*

GRĒEKISH, *a.* peculiar to Greece—*Yūnāni*—Yavanadesiya Grikadesiya. [Grikadesiya.

GRĒEK'LING, *n.* an inferior Greek writer—*Ek adnā Yūnāni musunnif*—Grikabhāshā

kā ek chhotā granthakartā.

GRĒED'Y, *a.* (S. *greed*) ravenous, voracious, eager to obtain, vehemently desirous—

Mar-bhukhā^h, jā'u-l-baqar yā jā'u-l-kalb, hāris, tanmī' yā timī'—Bhukimā wā

bubhukshu, khaṇ peṭu wā bahubhukshak, bōhi wā lilehi, atyābhilāshī wā atyā-

kānkshī [rūṣāna—Haukā se wā atibubhukshā se, atyābhilāshī wā atyākānkshā se.

GRĒED'LY, *ad.* voraciously, eagerly—*Jā'u-l-baqari yā jā'u-l-kalbi se, shauq se yā ha-*

GRĒED'INESS, *n.* ravenousness, eagerness—*Jā'u-l-kalbi yā jā'u-l-baqari, hira tama' yā*

shauq—Haukā atibubhukshā wā gridhratā, atyākānkshā wā atisprīhā

GRĒEN, *a.* (S. *grene*) verdant, flourishing, fresh, undecayed, new, not dry, unripe; *n.*

green colour, a grassy plain, leaves, herbs; *v.* to make green—*Sabz yā sar-sabz,*

tar-o-tāza, tāza rub yā shādāb, qair i talaf yā be-zawāl, naya^h, tar, nā-pukhta yā

lām; n. sabz yā pisti rang, sabz-zar yā marg-zar, barg, nabātāt; v. sabz

k.—Harā harilā wā hariyalā, vaddhamān wā barhtī, hariyar wā harerā, akshin wā

āṣṛin, navin wā taṭkā, gilā wā oda, kachehā; *n. harit wā harā rang, haritasthal wā*

ghasli jagah, patte, hareri hariyāri wā ghaspūt; *v. harā k., harit k.*

GRĒEN'ISH, *a.* somewhat green—*Sabzi-māil*—Harā sī, kuchh harit.

GRĒEN'LY, *ad.* with a greenish colour, freshly—*Sabzi-māil rang se, tāzagi yā tar-o-*

tāzagi se—Harā sī wā kuchh harit varṇ se, harerī wā taṭkepan se.

GRĒEN'NESS, *n.* state or quality of being green—*Sabzi, sar sabz, tāzagi, tar-o-tāzagi,*

khāmī, nā-pukhtagi—Haritatwa wā harerī, harāpan, gilāpan, kachāi.

GRĒEN'CLÖTH, *n.* a board or court held in the counting-house of the king's household

—*Inglistān ke bādashāh ke khāngī hisāb-khūne kā darbār yā kachahri*—Ingland des

ke rājā ke gharāū lekhaḡhar kī kachahri.

GRĒEN'COLOURED, *a.* pale, sickly—*Zard yā be-rang, bīmār*—Pilā, rogī.

GRĒEN'EFED, *a.* having green eyes—*Arzuq chashm*—Kanjā.

GRĒEN'FINCH, *n.* a kind of bird—*Sabz ḡaine kī chiriyā*—Haritapakshayuktapakshi.

GREEN'HOUSE, *n.* a house for preserving plants — *Chhote pepon ko tar-o-taza rakhne ká makán* — Chhote pepon ko hará rakhne ká ghar.

GREEN'SICK-NESS, *n.* chlorosis, a disease — *Nau-jarwán 'auraton kí 'ek bímáre jímein we kam-zor aur zard ho játi haín aur uktí haiz band ho játi hai* — Ek rog jismeñ yuvástrí nirbal aur píli ho játi haín aur unká stridharm arthát kapron se honá ruk játá hai. [jis par ghás ugti hai^b.

GREEN'SWARD, *n.* turf on which grass grows — *Ghás ká chaprá^b*, chaprá yá chakattá

GREEN'WOOD, *n.* wood when green as in summer; *a.* pertaining to the greenwood — *Hari-lakri^b*; *a.* hari-lakri ká^b.

GRÉET, *v.* (S. *gretan*) to address at meeting, to salute, to congratulate — *Salám-'alaik k.*, salám k. yá sahíb salámat k., mubáruk-bád kahná yá mubáruk-bádi-d. — Bheñt honé par pranám wá fishtáchar k., namaskár rám-rám wá juhár k., mañgalavád k. wá disre ká mañgal jánkar us se dhanyavád k.

GRÉET'ING, *n.* salutation, compliments — *Salám, sahíb-salámat salám-'alaik yá bandagi* — Namaskár wá pranám, rám-rám juhár wá vandáná.

GRÉFF'IER, *n.* (Gr. *grapho*) a recorder — *Munshi, muharriir, daftar-na'wís* — Lekbak.

GRE-GÁ'RI-OUS, *a.* (L. *grex*) going in flocks or herds — *Gols, unsí* — Yúthachári, anekachar, sañghachári. [Sámányá jíti ká, sádháran.

GRE-GÁ'RI-AN, *a.* of the common sort, ordinary — *'Ámm qism ká, 'ámm yá ma'múli* —

GRE-NÁDE, **GRE-NÁ'PO**, *n.* (Fr. *grenade*) a hollow ball filled with gunpowder — *Bárút se bhará huá golá* — Ágneyachúru se bhará golá.

GRÉN-A-DIER, *n.* a tall foot-soldier — *Lambá pádátikayodhá.*

GRÉW, *p. t.* of *grow* — *Grow ká mázi-mullig* — *Grow ká samányabhút.*

GRÉY. See **GRAY**. [shikári-kuttá — Ákheti kuttá, mrigayá kukkur.

GRÉY'HOUND, *n.* (S. *grig hund*) a tall fleet dog kept for the chase — *Tázi-kuttá,*

GRIDE, *v.* (It. *gridare*) to cut, to pierce — *Kátná^b chhedná yá bedhná^b.*

GRIDE-LIN, *a.* (Fr. *gris de lin*) of a purplish colour; *n.* a purplish colour — *Shahábi-mál, gul'fám sá, gulábi*; *n.* gul'fám yá shahábi-mál rang, gulábi rang — Šuklarakt, dhawlarakt, baingani wá baiñjaní; *n.* baiñjaní wá baiñjaní rang, šuklaraktavarn.

GRID'I-IRON, grid'i-urn, *n.* (W. *grediow*?) a portable grate on which meat is laid to be broiled — *Máns pakane ke liye lohe ká angethi^b.*

GRIEF, *n.* (L. *gravis*) sorrow, trouble — *Afsos gam yá mátam, ranjish yá kulfat* — Šok khed wá manastáp, vyathá pírá wá kles.

GRIEVE, *v.* to afflict, to lament, to mourn — *Gam-dená be-zár k. yá ranj-d., gam-kháná, afsos k.* — Kuñháná talmalaná satáná kles-d. dukh-d. wá pírá-d., viláp wá khed k., kuñhná jhañkhná wá kalapná.

GRIE'VANCE, *n.* a wrong suffered, an injury — *Sakhti yá bid'at, jabr jaur zulm ziyán yá úzár* — Apakár, aparádh anáiya kshati wí hání. [jan wá vastu, šok k. w.

GRIE'VE'R, *n.* one who grieves — *Taklif-dih shakhs yá shai, afsos yá gam k. w.* — Klesád

GRIE'VING-LY, *ad.* in sorrow, sorrowfully — *Gam meñ, afsos se* — Sasók, khed wá šok se.

GRIE'VOUS, *a.* afflictive, painful, atrocious — *Ranj-áwar taklif-dih yá ranj-rasán, purdard yá sakht, niháyat shudid* — Klesák klesád wá pírákar, vyathákár kashtákar wá khedájanak, máhā bhári wá ghor.

GRIE'VOUS-LY, *ad.* painfully, vexatiously — *Pur-dardi yá sakhti se, taklif-dih yá ranj-rasáni se* — Pírá se wá khedájanak rup se, klesád riti se.

GRIE'VOUS-NESS, *n.* sorrow, pain, enormity — *Ranj yá gam, taklif yá durd, shiddat yá ziyádati* — Khed wá šok, pírá wá vyathá, ghoratá wá gurutwa.

GRIE'SHOT, *a.* pierced with grief — *Gam-zadu* — Šok ká inará huá, šokopabat.

GRIFF'IN, **GRIFF'ON**, *n.* (Gr. *grups*) a fabled animal with the upper part like an eagle and the lower like a lion — *Ek nagli ján-war jiske badan ke úpar ká hissá 'uqáb sá hotá hai aur niche ká hissá sher sá. simurg* — Ek kalpit jantu jiske úpar ká bhág utkrós ke sadris hotá hai aur niche ká bhág sinha ke sadris.

GRIFFON-LIKE, *a.* resembling a griffon — *Simurg sá, aise nagli ján-war ke mánind jiske úpar ká hissá 'uqáb sá hotá hai aur niche ká hissá sher sá* — Aise kalpit jantu ke sadris jiske úpar ká bhág utkrós sá hotá hai aur niche ká bhág sinha sá.

GRI'G, *n.* a small eel, a merry creature — *Chhoti bām machhli^b, khush jánwar* — Kshudra bām, harshit jantu.

GRILL, *v.* (Fr. *griller*) to broil — *Biriyán yá kaháb k.* — Bhúnná wá bhunná, bhúnjá.

GRIM, *a.* (S.) frightful, hideous, ugly — *Haibat-nák, mukh, bad-shakl* — Bhayánkar, bhayának. karál ghor vikát wá darauná, kudaul wá kurúp.

GRIM'LY, *ad.* horribly, hideously, sourly — *Haibat se, hiddat yá karáhiyat se, durushti karakhítagi yá tursh-rú se* — Ghoratá se wá karálarúp se, bhayának wá ghriyáha rup se, krúratá wá udási se. [rupatwa, ugramukhatwa.

GRIM'NESS, *n.* frightfulness of visage — *Tursh-rú, zisht-rú* — Karálamukhatwa, vikata-

GR-MACE', *n.* distortion of face, affected air — *Bandar-bháu khía yá muñh-banáná^b, aish-maroy^b* — Mukhavakratá wá mukhavikriti, kritrimabháu wá banáu bháu.

GRIM'FACED, *a.* having a stern countenance—*Zisht-rú, tursh-rú*—Ghoravadan, karála-
vadan, karálamukh, rgramukh. [rupamukh, ghoravadan.]

GRIM'VIS-AGED, *a.* having a grim countenance—*Zisht-rú, tursh-rú*—Karálavadan, dá-
GRI-MÁL'KIN, *n.* (Fr. *gris*, and *malkin*) the name of an old cat—*Búrhí billá^b, búrhá billá^b*. [kájal^b; v. mailá k^b, bhar-dálná^b.]

GRIME, *n.* (S. *hrum*) dirt deeply insinuated, *v.* to dirt, to sully deeply—*Mailá^b, kuchela^b, chikka^b ya mail-bhará^b*.

GRIN, *v.* (S. *gremian*) to set the teeth and open the lips; *n.* the act of setting the
teeth and opening the lips—*Khis nikálná^b, dánt-niporná^b, dánt nikálná^b, dánt-kit-
kitáná^b, kachkucháná^b; n. khis^b, dant-niporí^b* [dánt-niporne w^b.]

GRIN'NER, *n.* one who grins—*Khis khisá^b, dánt-nikálá^b, dánt-nipor^b, khis-nikálne w^b*.

GRIND, *v.* (S. *grindan*) to reduce to powder, to sharpen, to make smooth, to rub, to
oppress; *p. t.* and *p. p.* GRÖUND—*Pisná dálná búhná misná yá bántá^b, búrh-rakhná^b,
chiknáná yá chikná k^b, karkarúná karkutúná rayarná yá ghisná^b, satáná dabáná
yá torná^b*.

GRIND'ER, *n.* one who grinds, an instrument for grinding, a back or double tooth—
*Pisan-hará pisin-hará pisin-hari yá pisanhri^b, loke butá silaut silawat musal
okhari yá chakra^b, dārh^b*. [sang pisin—Sān, sūn, sānaprastar.]

GRIND'STONE, GRIN'DLE-STONE, *n.* a stone on which edged tools are ground—*Sān^b*.

GRIP, *v.* (S. *gripan*) to hold hard, to grasp, to clutch, to pinch, to squeeze, to feel
colic; *n.* grasp, hold, squeeze, oppression *pl.* colic—*Porle-pakarná^b, gahná^b,
māhtī meñ pakarná^b, noichná nochná kātna bakotná yá pisaná^b, dābná dabáná yá
chāpná^b, maroná marorá k. yá pet pīráná^b; n. pakar^b, gah yá dhar^b, nichor
machor yá chupet^b, anther dabāu yá upadrav^b pl. marorá^b, karkurí^b, pet kī pr^b*.

GRIP'ER, *n.* an oppressor, an extortioner—*Zālm yá jāir, dast-darāz saht-gir yá
sūam-gar*—Upadravī wā durātma, putaswagrahak arthit anyā wā bal karke duse
kī vastu aiñth len w

GRIP'ING-LY, *ad.* with pain in the bowels—*Marore se^b, karkurī se^b, pet kī pīr se^b*

GRI-SETTE', *n.* (Fr.) the wife or daughter of a tradesman—*Baniyā kī yorā yā betī*—
Bauk kī patni wā putri. [yaukar wā bhayanak, dārun karal ghor wā daraunā.]

GRIS'LY, *a.* (S. *grislic*) frightful, hideous—*Habāt nak, kharf-nak ya mahib^b*—Bha-

GRIS'LINESS, *n.* frightfulness, hideousness—*Habāt pāk, kharf-niki*—Dārupata, ka-

GRIST, *n.* (S.) corn to be ground—*Pisnē ke line anā^b* [lālata ghoratā wā raudratā.]

GRISTLE, gristl, *n.* (S.) a part of the body next in hardness to a bone, a cartilage
—*Kurri^b, chalm yā murmurī haddi^b* [haddi se bharā huā^b.]

GRIS'TLY, *a.* made of gristle, cartilaginous—*Kurri ká banā huā^b, kurri yā murmurī*

GRIT, *n.* (S. *gryt*) the coarse part of mud—*Konī^b, kamū^b, bhāsi^b, chokar^b*.

GRIT, *n.* (S. *groot*) sand, gravel—*Batā^b, karkar^b*

GRIT'TY, *a.* containing grit, sandy—*Ankariyā^b, titlā bānā kirkirā yā khishkisā^b*.

GRIT'INESS, *n.* state of being gritty—*Ankariyabā^b, Verker chat, khishkisāchat^b*.

GRIZ'ZLE, *n.* (Fr. *gris*) gray—*Sūqāh sajed rang khakistari rang*—Dhusaravarn, pān-
sūvarn. [kū-hn, dhūsar, bhasmavarn.]

GRIZ'ZLED, *a.* interspersed with gray—*Sūqāh sajed, khākistari khāk-rang-dār*—Sukla-
GRIZ'ZLY, *a.* somewhat gray—*Sūqāh sajed matl, khakistari-māl*—Kuchh kuchh sūkla-
krishn, kuchh dhūsar, kuchh bhasmavarn.

GRÖAN, *v.* (S. *granām*) to breathe or sigh as in pain, *n.* a deep sigh from sorrow or
pain, any hoarse dead sound—*Kakarnā^b, kankhuā^b, karālmā^b; n. āk zar zārī
nālu yā nālā-kashi, wāwailā*—Ārtanād dirgham-wās wā dughamhswās, chinghār wā
chitkar. [wā yilap, artanād wā dughamhswās.]

GRÖAN'ING, *n.* lamentation, a deep sigh—*Zar zārī yā wāwailā, āk^b*—Chinghār chitkar

GROAT, *n.* (Ger. *grot*) four pence—*Ek sikka jisk qinut qarib paune tin āne ke hoti
hai*—Tūbe kā ek mudrā jo paune tin āne ke lag bhag hoti hai.

GRÖ'ECER, *n.* (L. *grossus*) a dealer in tea sugar spices &c.—*Pasārī yā pasārī^b*.

GRÖ'ECER-Y, *n.* grocers' ware—*Kirānā^b*. [se mih hui madra, surī, madirā,

GRÖG, *n.* a mixture of spirits and water—*Sharāb aur pāni kī āmezish, sharāb*—Pāni

GRÖG'RAM, GRÖG'RAM, *n.* (Fr. *gros grain*) stuff made of silk and mohair—*Ek qism
kā kaprā jo reshām aur pashm kā bantā hai*—Patta aur un ká banā huā kaprā.

GRÖIN, *n.* (G. *grein*) the part next above the thigh—*Jāghāsā^b*.

GRÖÖM, *n.* (D. *grom*) a servant, a waiter, a man or boy who tends horses—*Naukar,
chākar, sūas*—Sevak, anuchar wā chērā, āswapālak wā āswasevak.

GRÖÖVE, *v.* (S. *gravan*) to cut hollow; *n.* a hollow, a channel cut with a tool—*Jau^b
banānā; n. jau^b, zālā^b, khāna*—Sīnkā banānā; *n. sīnkā, sitā wā stambharekhā^b*.

GRÖPE, *v.* (S. *grapien*) to feel where one cannot see, to search by feeling—*Tālōnā^b,
tonā yā tātōt k^b*.

GRÖSS, *a.* (L. *crassus*) thick, bulky, indelicate, coarse, stupid, fat; *n.* the main body,
the bulk, twelve dozen—*Motā^b, jasim, fāhish galiz yā mugallaza, pur-kār nā-mā'gūl*

nā-shāista durusht yā bad-daul, be-wuqūf, tan āwar yā firbīh; *n. majmū'a, kull, ek sau chaulāis 'adad*—*Sthul, sthulakaya, asuddh wā kutsit, asūkshma nivir aparishkrit avāchya wā āshisht, mūrth wā jar, pin piwar wā medaswi*; *n. pradhānānā wā pradhānabhāg, samudāy wā sākalya, ek sau chaulāis*.

GROSS'LY, *ad. bulkily, coarsely. greatly—Jasamat yā tan-āwari se, pur-kāri be-sharmi be-intiyāzi nā-ma'qūli yā bad-dauli se, nihāyat yā ba shiddat*—*Moṭāpā wā sthūlati se, niviratā asūkshmatā aparishkrit wā āshistatā se, bahut kar ke*.

GROSS'NESS, *n. thickness, coarseness, enormity—Motāi wā mutāi^h, fulsh durushtī karakhtagi nā-shāyastagi yā nā-shāistagi, ziyādati yā shiddat*—*Sthūlati, asuddhi wā āshistatā, atyantatā wā bahutayat*.

GRÖT, GRÖTTO, *n. (S. grut) a cave, a place for coolness and refreshment—Kahaf yā gār, hujra yā sard-khāna*—*Guhā wā gahwar, kuñj*.

GRO-TESQUE, *a. (Fr.) whimsical, fantastic, ludicrous; n. fantastic figures or scenery—Khayālī, be-wuqūf yā 'ajib, khanda-angez*; *n. 'ajīb shakīh, 'ajīb tamāshā*—*Asāngat wā aparup, vilakhan, hāsyarup wā hāsyajanak*; *n. hāsyajanak chitra, asāngatīkār drishtipāṭavishayaraohanā wā jalatrinavrikshādīsanāsthi*.

GRO-TESQUE'LY, *ad. in a fantastic manner—'Ajīb tarah se, mas'haragi se*—*Asāngat rūp se, hāsyarup se*.

GRÖUND, *n. (S. grunda) earth, land, territory, floor, bottom, foundation, first principle, fundamental cause or primary reason, principal colour*: *pl. LEES—Zamīn, mūtī^h, mulk yā diyār, firsh, talā^h, bunyād, asl, bā'is mājib yā sabab, awwal rang*; *pl. talchhat^h, mail^h*—*Dhartī dharanī wā prithivī, bhūmī, des, gach wā chhat, pendā wā thāh, nēw jar wā mūl, tattwa, ādikāraṇ ādihetu wā hetu, pradhānavarā wā ādivarā*.

GRÖUND, *v. to place or fix, to found, to settle—Qaim k., binā dāinā, muqarrar k.*—*Gāinā, sausthāpit k., thahrinā*.

GRÖUND'AGE, *n. a tax paid for a ship in port—Bandar meñ jahāz ke liye jo mahsūl diyā jātā hai*—*Naubandhanakhit men naukā ke nimitta jo kar lagatā hai*.

GRÖUND'LESS, *a. wanting ground, void of reason—Be bunyād, be-mājib be-sabab be-bā'is yā mā-haqq*—*Nirmūl, ahetu, nishkārān wā anāthak*.

GRÖUND'LESS'LY, *ad. without reason or cause—Be sabab, be mājib*—*Nishkārān wā akārān, hetu binā*. [nirhetutā.]

GRÖUND'LESS-NESS, *n. want of just reason—Be bunyādī, 'adam-i-mājib*—*Nishkārānatwa*,

GRÖUND'LING, *n. a fish which keeps at the bottom, of the water, a mean person—Machhli jo pāni ke tale rahti hai^h, pāji ādmī*—*Machhli jo pānī men rahti hai, adham wā nich jan*.

GRÖUND'ASH, *n. a sapling of ash—Ash per kī paudhā^h*. [jātā hai^h.]

GRÖUND'BAIT, *n. a bait allowed to sink—Machhli ke liye chūra jo pāni ke tale baiti*

GRÖUND'FLOOR, *n. the lower part of a house—Ghar kī sab se niche kī gach^h*.

GRÖUND'F-VY, *n. the plant alehoof—Ek latā yā bel^h*. [pauḍhā.]

GRÖUND'GAK, *n. a sapling of oak—Shāh-balūt yā balūt kā pauḍhā*—*Sindiravriksh kā*

GRÖUND'PLOT, *n. ground occupied by a building—Kursī, zamīn jis par 'imārat bantī hai*—*Grihabhūmī, bhūmī jis par ghar bantī hai*. [javat^h.]

GRÖUND'RENT, *n. rent paid for the ground on which a building stands—Ghar kā par-*

GRÖUND'ROOM, *n. a room on the ground—Jo kothri zamīn par ho, niche kī kothri^h*.

GRÖUND'SEL, *n. timber next the ground, a plant—Lukri jo 'imārat meñ zamīn par rahti hai, pauḍhā^h*—*Ghar meñ jo lakri bhūmī par lagi rahti hai, per kā poā*.

GRÖUND'WORK, *n. foundation, first principle—Bunyād yā binā, asl—Mūl jar wā nēw, tattwa*. [f'l-i-ma'tūf—*Grind kā samānyabhit aur purpakriya wā purvakalikakriya*.

GRÖUND, *p. t. and p. p. of grind—Grind kā mazi-mutlāy aur mazi-ma'tūf alai-hi yā*

GRÖUP, *n. (Fr. groupe) a cluster, a collection; v. to form into a group—Majmā^h, guraḥ zumra majmā' ijtīmā' yā jam'iyyat*; *v. jam' k.*—*Vrind samūh wā gap, samudāy sañchay wā ogh*; *v. ekatra k., samūh wā vrind banāinā*.

GRÖUSE, *n. (S. gorst?) heath-fowl—Jāngli murg—Jāngli pakshi*.

GRÖVE, *n. (S. græf; a small wood—Kun^h, peron kā jlund^h, darakht-istān*—*Upavan, vrikshavātika, vrikshakhand*.

GROV'EL, grōv', *v. (Ic. gruva) to lie prone, to creep on the earth, to be mean—Pat letnā^h, zamīn par reignā, zalil yā khaḥif h.*—*Aundhā parnā, reignā, nich adham wā tuchchh h*.

GROV'EL-LER, *n. a mean person—Pūji yā sifu ādmī*—*Nich jan, adhamajan*.

GRÖW, *v. (S. growan) to vegetate, to increase, to improve, to advance, to extend, to become, to raise by culture*; *p. t. GREW, p. p. GRÖWN—Ugnā panapnā lagnā yā ho-ānā^h, barhnā yā chaphnā^h, achchhā ho-jūnā^h, āge barhnā^h, p.railnā^h, honā yā ho-*

GRÖW'ER, *n. one who grows, a farmer—Uppāne w^h. kisan^h*. [jānā^h, upjānā^h.]

GRÖWTH, *n. vegetation, product, increase—Roidagi yā bālidagi, paidāish yā hāsil, ziyādati yā taraggi*—*Bārḥ agāw wā jamāw, utpatti wā phal, vridhhi, vaddhan wā riddhi*.

GRÖWL, v. (Ger. *grollen*) to snarl, to murmur, to grumble; n. snarl—*Ghurráná yá jhínkná^h, ghunghunáná yá kurkuráná^h, bhunbhunáná barbaráná yá tararáná^h; n. gurráhat^h, kurkuráhat^h, ghurráhat^h.*

GRÜB, v. (Gr. *graban*) to dig up, to root out; n. a kind of worm, a dwarf—*Rhod-dátná^h, ukhár-dátná^h; n. ek chhotá kípá^h, báwná^h.*

GRÜE'SLE, v. to feel in the dark, to grope—*Andhere meñ toná^h, tatolná^h.*

GRÜDGE, v. (W. *grwg*) to envy, to murmur, to repine; n. envy, ill-will—*Hasad k., kurkuráná^h, ná-ráz-honá yá gam k.; n. raskh, bad-khuáni bad-undesht, yá kina—Dáh k., ghunghunáná kurhná wá pachhtíná; n. dáh wá irshyá, dwesh wá droh.*

GRÜDGER, n. one who grudges—*Hasad k. w., kurkuráne w^h, gam k. w. yá ná-ráz h. w.—Dáhi, ghunghunáne w., kurhne w., pachhtíne w.*

GRÜDGING, n. discontent, reluctance—*Ná-rázi yá ná-khushi, kashidagi dareg yá be-dili—Atushti wá asantosh, anichehjá wá khunch. [Binman wá aprasannatipúrvak.*

GRÜDGING-LY, ad. unwillingly, reluctantly—*Ná-rázi se, kashidagi dareg yá be-dili se—GRÜ'EL, n. (Fr. *grau*) food made by boiling oatmeal in water—Lapsi^h, máñr^h.*

GRÜFF, a. (D. *grof*) surly, harsh, stein—*Talkh yá tursh, sukht, durusht—Kajúá karwá wá karkas, kathor, kathin wá kuá*

GRÜFF'LY, ad. harshly, ruggedly, roughly—*Sakhti se, durushti se, talkhi yá tundi se—Karkasatá kará wá katutwa se, kathoratá se, kathinatá nishthuratá wá rukhtí se.*

GRÜFF'NESS, n. harshness of manner or look—*Karakhti, durushti, sukhti, turshi, talkhi, tursh-rú—Karkasatwa, rukshatá, rukhtí, nishthuratá, vadamarukshatá, munh ki rukhái. [karwá wá karkas, nishthur ruksh wá rukhtí, kathin kathor wá kará.*

GRÜM, a. (grim) sour, surly severe—*Talkh yá tursh, durusht yá tund, sakht—Katu*

GRÜMBLE, v. (D. *grommelen*) to murmur with discontent, to growl, to snarl—*Kurkuráná^h, gurráná^h, kutte sá gurerná^h—Barbaráná ghunghunáná wá bhunbhunáná, ghurrána, kutte sá ghurerná.*

GRÜMBLER, n. one who grumbles—*Kurkuráne w^h, kurkurániyá^h, ghurráne w^h, gurer—GRÜMBLING, n. a murmuring, a grudge—Kurkuráhat^h, ghunghunáhat yá bhunbhunáhat^h.*

GRÜMBLING-LY, ad. with grumbling—*Kurkuráhat ghunghunáhat barbaráhat yá bhunbhunáhat se.*

GRÜMOUS, a. (L. *grumus*) thick, clotted—*Gúrhá^h, thakka^h [bhunáhat se.*

GRÜMOUSNESS, n. state of being clotted—*Gúrhá-pan^h, thakki-pan^h.*

GRÜNSEL See GROENSEL [ghuráne^h, kánkhná yá kaharná^h.

GRÜNT, GRÜNTLE, v. (S. *grunan*) to murmur as a hog, to utter a short groan—*Ghur-*

GRÜST, n. the noise of a hog—*Ghurghuráhat^h.*

GRÜSTING, n. the noise of swine—*Ghurghuráhat^h.*

GRÜTCH See GREDGE.

GRÝ, n. (Gr. *gru*) a small measure—*Ek chhotá núp yá máp^h.*

GRÝPH'ON. See GRIFFIN.

GUAR-AN-TÉE, GUARANTEE, n. (Fr. *garant*) a power that undertakes to see stipulations performed, surety for performance; n. to secure performance, to warrant—*Zimma zimma-dár-zimma-kár yá kafil, zamánat zimma yá kafalat; v. zimma-dár yá zimma-kár k., zimma k. yá muhappaq k.—Pratibhu wá madhyasth, pratibharya wá pratyayakáriní; v. pratibhu wá pratibidhi h., pratibhavya k. pratyayik-d. wá pakká k.*

GUARD, v. (Fr. *garder*) to protect, to defend, to secure, to watch; n. a man or body of men employed for defence, that which defends, protection, care—*Muháfazat yá hifázat k., himáyut k. yá pushti d., hivasat k. yá salámat rakhná, pás-bini k. khabar lewá yá nigáh-báni k.; n. pás-bán nigáh-bán yá chauki-dar, panáh. hifázat yá muháfazat, khabar-dári yá hosh yári—Bachíná, rakshá k., sambháni, agorná chauki d. pahrád, wá rakhwáli k.; n. pahrná rakhwál wa rakshivarg, tidni wá bacháw, rakshá chankasii chant asi wá savadháni.*

GUARD A BLE, a. that may be guarded—*Mahfúz hone ke qábil, hifázat kiye jine ke láiq, mumkin-i-hifázat, hifázat-pazir—Rakshaniya, pilaniya.*

GUARD'ED, a. cautious, circumspect—*Khabar-dár, hosh-yúr—Chaukas, sívadhán.*

GUARD'ED-LY, ad. cautiously, circumspectly—*Ihtiyát yá khabar-dári se, hosh-yári se—Chaukasii wá chankasii se, sívadháni se.*

GUARD'ER, n. one who guards—*Nigáh-bán yá nigáh-bán, pás-bán, muháfiz—Rakshak, rakhwál, pahrád. [vadhán.*

GUARD'FUL, a. wary, cautious—*Khabar-dár, hosh yúr—Chaukas suchet wá sachet, sí-*

GUARD'IAN, n. one who has the care of an orphan, a protector; a. performing the office of a protector—*Murabbi sar-parast yá walí, muháfiz hámi amin nigáh-bán yá nigáh-bán; a. háfiz, hámi—Pitristhán matripitristhán wá náth, rakshak wá pilak; a. páine w., pratipálak. [tá, rakshak ká pail, rakshakapad.*

GUARD'IAN-SHIP, n. the office of a guardian—*Amánat, amni, sar-parasti—Pratipálaka-*

GUARD'LESS, a. without defence—*Be-panáh, be-hifázat, be-himáyut—Raksháhin.*

GUARD'SHIP, n. care, protection—*Ihtiyát yá hosh-yári, hifázat—Sávdhání, rakshá.*

GUARD'CHAM-BER, GUARD'RÔOM, *n.* a room for the accommodation of guards—*Nigah-bân-khâna, muhâfîz-khâna*—Sainyasthân, sainikâsâlâ, rakshakâsâlâ.

GU-BER-NATION, *n.* (L. *gubernō*) government, rule, direction—*Hukumat, hukm-rânî, takakkum yâ ihtimâm*—Râjyasân, râj, arthikâr. [sân k. w.

GU-BER'NA-TIVE, *a.* governing, ruling—*Hukm-rân, hukumat k. w.*—Râjyasân k. w., GUD'GEON, *n.* (Fr. *goujon*) a small fish, a person easily cheated, a bait, an iron pin on which a wheel turns—*Ek chhotî machhlî, bhuchh yâ gâwâdh, lâlach yâ machhlî kî chârâb, kîl yâ dhurîh*.

GUER'DON, *n.* (Fr.) a reward, a recompense; *v.* to reward—*Ajr yâ ujrât, jazâ; v. ujrât yâ jazâ d.*—Pratiphâl, pâritoshuk; *v.* pratiphâl wâ pâritoshuk d.

GU'ESS, *v.* (D. *gissen*) to conjecture, to lut upon by accident; *n.* a conjecture—*Atthal-na yâ atkal k^b, târnâ yâ lakh jânâ^b; n. atkal^b.* [jhakkar.

GU'ESS'ER, *n.* one who guesses—*Atkal-bâz, târ-bâ*—Atkalâ, atkal k. w., târne w., bu-GU'ESS'ING-LY, *ad.* by way of conjecture—*Atkal se^b, atkal pachchâ^b.*

GU'EST, *n.* (S. *gast*) one entertained by another, a stranger, a visitor—*Mihmân, zaif, wârid o-sâdir yâ jils*—Pâhûn, bâhar-wâlâ wâ atith, abhyâgat.

GU'EST'CHAM-BER, *n.* chamber of entertainment—*Mihmân-khâna, wah kothrî jismen mih-mân khilâye pilâye jâtê haîn*—Atithisâlâ, atithi-atkârâyogyasâlâ, pâhûn ke khâne pine kî kothrî.

GU'EST'RÎR, *n.* kindness due to a guest—*Mihmân-dâri, mihmânî, mihmân-parvârî*—Pâhûn kâ satkâr, atithisatkâr, atithisevâ. [atithivat.

GU'EST'WISE, *ad.* in the manner of a guest—*Mihmân ke taur par*—Pâhûn kî riti se,

GUIDE, *v.* (Fr. *guider*) to direct, to govern, to regulate *n.* one who directs—*Hidâ-yat rah-numâi rah-numâ yâ hukm k., hukm-rânî k., intîcâm yâ ihtimâm k.; n. rah-numâ yâ rah-numâ, rah-bar yâ rah-bar, pesh-ran*—Path dekhâñ wâ vidhân k., anuśāsan k., niyam k., nirvâh k. wâ chahîñ, *n.* pathadarsak, mirdesak, anuśāsak, upadesak.

GUID'A BLE, *a.* that may be guided—*Hidâgat-pazîr, rah-numâi pazîr yâ rah-numâi pazîr*—Śikshapîya, upadesya.

GUID'ANCE, *n.* direction, government—*Rah-numâi rah-numâi hidâyat yâ ihtimâm, hukumat yâ hukm-rânî*—Pathadarsan mirds wâ vidhân, anuśāsan.

GUID'E'LESS, *a.* having no guide—*Pe rah-numâ, be rah-numâ, be rah-bar, be rah-bar*—Pathadarsakahin, mirdesakahin, anuśāsakahin.

GUID'E'N, *n.* a director, a regulator—*Rah-numâ rah-numâ yâ pîr, zâbit râbit yâ muhtamir*—Pathadarsak wâ mirdesak, anuśāsak wâ vyavasthapak.

GUID'E'POST, *n.* a directing post—*Rah-numâi yâ rah-numâi ke liye khambhâ*—Pathadar-san ke nimitta khambhî [sahakârijanasamûh

GUIDE, *n.* (S. *gud*) a corporation—*Firqa-jumâ'at, qurûh*—Jathâ, maplâ, hukkasamaj,

GUIDE'A-BLE, *a.* liable to tax—*Lâiq-akhîrî*—Karâllûn, kanayogya.

GUIDE'HALL, *n.* the hall in which a corporation usually assembles, a town-hall—*Jamâ'at-khâna yâ qurûh khâna, shukr ke tonah ke jam-kone kî makân*—Bâpikasamaj wâ sahakârijanasamûh kâ samâgamasâlâ, nagarakavyasamûhân ke nimitta samâgama-sâlâ. [Kapat wâ chhâl, dhurtatî kutlatâ wâ khalatâ.

GUILE, *n.* (S. *niplian* ?) craft, cunning—*Hila yâ fitrat, 'aiyâr robâh-bâzi yâ fareb*—

GUILE'FUL, *a.* wily, mischievous, artful—*Parbh, fitratî yâ robâh-bâz, jul-bâz hila-bâz yâ makkâr*—Kapatî wâ chhâl, kutlî wâ khal, dhurt wâ mayâvî.

GUILE'FUL-LY, *ad.* mischievously, craftily—*Fitrat yâ robâh-bâzi se, fareb 'aiyârî yâ 'aiyâr-pan se*—Kutlatî wâ khalatî se, kapat jul wâ dhurttatî se.

GUILE'LESS, *a.* free from guile, artless—*Be-rigâ, sudhâ yâ bholâ^b*—Nishkapat chhala rahit wâ mayâhin, suâl wâ vimalâtnâ.

GUILO-TINE, *n.* (Fr.) a machine for beheading; *v.* to behead by the guillotine—*Sir kutne kî ek kal^b, v. ek kal se sir kutnâ^b*—Śiraschhedanayantra; *v.* śiraschhedanayantra se mûn kâtnâ.

GUILT, *n.* (S. *gylt*) criminality, sin—*Gunah-gârî gunah-gârî khatî-garî yâ ma'âsiyat, qusûr taqîr khatâ yâ gunâh*—Aparâdhî pipavattwa wâ doshavattwa, dosh pâp pâtak wâ aparâdh. [Nirdosh wâ nishpap, niraparâdh wâ anaparâdhî.

GUILT'LESS, *a.* free from crime, innocent—*Be-gunâh yâ be-taqîr, pâk yâ ma'sim*—

GUILT'LESS-LY, *ad.* without guilt, innocently—*Be-gunâhî se, be-jurmî pâkî yâ ma'nûmî-yat se*—Binâ aparâdhî, binâ dosh wâ binâ pâp. [nishpâpattwa, nirdoshattwa.

GUILT'LESS-NESS, *n.* freedom from crime—*Be-gunâhî, be-jurmî, pâkî*—Niraparâdhî.

GUILT'Y, *a.* justly chargeable with a crime, not innocent, wicked, corrupt—*Qusûr-wâr gunah-gâr yâ mulzim, taqîr-wâr yâ mujrim, sharîr, bad*—Aparâdhî wâ pâtakî, doshî, dusht, pâpî. [khatâ se—Sudosh, sâparâdh.

GUILT'I-LY, *ad.* in a criminal manner—*Taqîr-wârî se, gunah-gârî se, bâ-jurm, gunah-o*

GUILT'I-NESS, *n.* the state of being guilty—*Taqîr-wârî, gunah-gârî yâ gunah-gârî*—Aparâdhî, sadoshatî.

GUILT'SICK, *a.* diseased by guilt—*Gunâh ke sabab se bîmâr*—Aparâdh ke kâran se rogî.

GOET'L-Y-LIKE, *ad.* as if guilty — *Goyá taqstr-wár* — Máno aparádhí.

GULN'EA, *n.* a gold coin valued at twenty-one shillings first made of gold from Guinea — *Ek qism ki Angrezi ashrufti jiski qimat qarib sárhe das rupaye ke hotí hai* — Suvarnamudrá jiská mol sírhe das rupaye ke lag bhag hotá hai.

GULN'EA-DROP-PER, *n.* a kind of swindler — *Ek qism ká mál-i-mardum-khor* — Ek prakár ká paraswápahári. [wá dhaj, veś vesh wá vastra.

GUISE, *n.* (Fr.) manner, dress — *Taur wa'z yá sirat, libás yá poshák* — Vyavahár riti GUI-TÁR', *n.* (Gr. *kithara*) a stringed instrument of music — *Sítár, qítár* — Viná.

GÜLES, *a.* (L. *gula* ?) red, a term in heraldry — *Surkh, [yah lufe fann-i-ansáb-i-nawrói aur tugma-dáni meñ átá hai]* — Raktavarn, [yah ábd kulinapadachilnavishayakavidyá wá vansávalivishayakavidyá meñ átá hai.]

GÜLF, *n.* (Gr. *kolpos*) an arm of the sea extending into the land, an abyss — *Khaliq, be-páyán gur* — Khát, agadhári wá atalasparsákhát

GÜLFY, *a.* full of gulfs or whirlpools — *Pur-khaliq, khaliq se bhará huá, gird-ábon se bhará huá* — Khátamay, bhanwamay.

GÜLL, *v.* (D. *kullen*) to trick, to cheat, to defraud; *n.* a trick, one easily cheated — *Thagná^b, dhokhá jul yá buttá d^b, chhalná^b*; *n.* *dhokhá ya buttá^b, bhuchh gándi yá GÜLL-CATCH-ER, n.* a cheat — *Thag^b.* [jo butte meñ á-játá hai^b.

GÜLL, *n.* (W. *gwyllan*) a sea-bird — *Samundari baglú^b* — Samudriya baglá.

GÜLLET, *n.* (L. *gula*) the throat — *Gale ki nali^b, nareñ^b, nar'áñ^b.* [bhoji.

GÜLIST, *n.* a glutton — *Bisár khor, já-nal-bagar, já-nal-kab* — Kháu, petú, atyáhári, atigü LÖST-TRY, *n.* gluttony — *Bisgar khorí, sigáda khorí* — Atibhojan, atyabar.

GÜLLY, *n.* (L. *gula* ?) a channel or hollow formed by running water — *Nálá^b.*

GÜLP, *v.* (D. *gulpen*) to swallow eagerly, *n.* as much as can be swallowed at once — *Gutakná^b, gapak jánáb^b, lál-jánáb^b, n.* *jitná ek ber gathá yá lila ján^b.*

GÜM, *n.* (S. *goma*) a viscous juice of certain trees, the fleshy covering that contains the teeth; *n.* to close or wash with gum — *Gönd yá gánd^b, masárá^b*; *v.* *gönd se jorñá chiptáná yá chuparñá^b.* [mag-sifut.

GÜM-MOUS, *a.* of the nature of gum — *Gönd sá^b, gád sarikhá^b, lastasá^b, chipchípá^b, sa-GÜM-MÖST-TRY, n.* the nature of gum — *Chipchípakat^b, lastasáhat^b.*

GÜM'Y, *a.* consisting of gum — *Göndí^b, gönd ká^b, gönd se bhará^b, lastasá^b, chipchípá^b.*

GÜM'Y-NESS, *n.* state of being gummy — *Lastasáhat^b, chipchípakat^b.*

GÜN, *n.* (engine ?) a general name for fire arms, a musket; *v.* to shoot — *Top, bandúq*; *v.* *chhorná^b, chalánáb^b, márnáb^b* — Agnyastri, guhkaprak-hepani lohanáñi.

GÜN'NER, *n.* one who manages artillery — *Gol-andá, top em* — Agnyastriahári, gol-chakí wágul-chalá. [Agnyastri vidyá, lohanáñidwíñ golí chalne ki vidyá.

GÜN'NER-Y, *n.* the art of managing artillery — *Gol-andáñi, top-andáñi, 'ilm-i-top-andáñi* — GÜN'POW-DER, *n.* the powder put into guns — *Barid* — Agneyachúñ, síghradáhyachúñ.

GÜN'SHOT, *n.* the reach or range of a gun. *a.* made by the shot of a gun — *Gole ká tappá^b, golí ká tappá^b*; *a.* *goli ki mar se kiyá hotá^b.* [nirmátá.

GÜN SMITH, *n.* one who makes guns — *Top-saz, bandúq-sáz* — Agnyastrakár, ágneyanári-GÜN'STRICK, *n.* a rammer or ramrod — *Top ká gaz, bandúq ká gaz* — Agnyastrasambandhi lohadand, lohadand jis se agnyastri meñ ágneyachúñ tháñi jati hai.

GÜN'STÖCK, *n.* the wood in which a gun is fixed — *Top ká kunda, bandúq ká kunda* — Agnyastradand, káñ jisneñ agnyastri-lohanáñi jati rahti hai.

GÜN'STÖNE, *n.* the shot of cannon — *Goli^b.*

GÜN'WALE, gún'nel, *n.* the upper part of a ship's side from the half deck to the fore-castle — *Juház ká siná-panáh* — Nampúswadhári, nauká ki donon alañoñ ke ghère

GÜRGE, *n.* (L. *gurgus*) a whirlpool — *Gird-áb* — Bhanwar. [ká káñh.

GÜRGLER, *v.* to flow as water from a bottle — *Harhará-kar páñi sá girná yá bahná^b.*

GÜRNARD, GÜRNET, *n.* a kind of fish — *Ek qism ki machhli* — Ek jati ki machhli.

GÜSH, *v.* (Ger. *giessen*) to flow or rush out with violence; *n.* a sudden flow — *Phút-nikálnáb^b, dhaydhará-kar nikálnáb^b, harhará kar nikálnáb^b, phút-bahnáb^b, umair-ke nikálnáb^b, umairná^b*; *n.* *dhaydhará-kar baháb^b, eká ek baháb^b.*

GÜSSET, *n.* (Fr. *gousset*) an angular piece of cloth at the upper end of a shirt sleeve — *Kapre ká ti-koná tukrá jo Angrezi kurte ki báhñ ki úpari or rakhá hai.*

GÜST, *n.* (L. *gustus*) taste, relish, enjoyment, pleasure; *v.* to taste, to relish — *Záiqua, lazzat, maza, hazz*; *v.* *záiqua lená, lazzat yá maza lená* — Swád, ruch, bhog, sukh wá ánaud; *v.* *chakhná wá chikhná, swád lená.*

GÜST-ABLE, *a.* that may be tasted — *Chikhe jáne ke láiq* — Chikhe jáne ke yogya.

GÜST'RIL, *a.* tasteful, well-tasted — *Khush-záiqua, shirín yá maza-dár* — Suswádu, ruchir wá suras. [satá.

GÜST'RIL-NESS, *n.* pleasantness to the taste — *Maza-dári* — Ruchiratá, suswádatwa, sura-

GÜST'LESS, *a.* tasteless, insipid — *Be-záiqua, be-maza yá be-namak* — Swádahín wá niras, phiká. [priti

GÜS'to, *n.* (It.) relish, taste, liking — *Lazzat, záiqua, pasand* — Ruchi, swád, chah wá

HAG, *hā*, *int.* wā dharmmaśāstrasāhitāvisahayak, śāidharmmapustak, ke, ek viśeṣa khaṇḍ. [grantharachak.]

HAG-PEN-PA-PHER, *n.* a sacred writer—*Kitāb-i-muqaddas kā likhne w.*—Dharmma.

HAGUE/BUT. See HACKETT.

HAH, *hā*, *int.* an expression of surprise or effort—*Hā^h, hā-hā^h, ahaha^h, ā^h, ah^h.*

HAIL, *n.* (S. *hægel*), drops of rain frozen in falling; *v.* to pour down hail—*Olā^h, patthar^h, binauli^h, banauri^h; v. ole paṇā^h, patthar girnā yā paṇā^h, binauli yā banauri barasni^h.*

HAIL/Y, *a.* consisting of hail, full of hail—*Ole yā patthar kā banā huā^h, ole patthar*

HAIL/SHOT, *n.* small shot scattered like hail—*Chhole chhole chharre jo ole yā binauli sarikhe chhitra jāte hai^h.*

HAIL/STONE, *n.* a particle or single ball of hail—*Ek olā patthar banauri yā binauli^h.*

HAIL, *int.* (S. *hæl*) a term of salutation; *v.* to salute, to call to; *a.* healthy, sound—*Salām, mubārak; v. salām yā sāhib salāmat k., pukārnā^h; a. bhala-changā^h, achehā^h.*—Namaskar wā prapām; *v.* namaskar wā prapām k., bulānā hānk mārna

HAIL/FEL-Low, *n.* a companion—*Sāthi^h, sangi^h.* [wā tōknā.]

HAIR, *n.* (S. *hær*) a small filament issuing from the skin, any thing very small—*Bāl^h, koi nihāyat chhoṭi chiz*—Kes lom wā rom koi atyant chhoṭi vastu.

HAIR/ED, *a.* having hair—*Mūc-dār, bāl-dār*—Keśi. Kesawān.

HAIR/LESS, *a.* wanting hair—*Be-bāl, chandlū^h*—Bimbāl kā, akēs, lomarahit, keśahin.

HAIR/Y, *a.* covered with hair—*Mūc-dār, pashmi, pur-bāl, jhabrā^h*—Lomaś, romaś, keśi, lomawān, lomamay, lomapūrn. [lomaśatwa.]

HAIR/INESS, *n.* state of being hairy—*Pur-mūi, bāl-dārī*—Bahulomatwa, romaśatwa,

HAIR/BREADTH, *n.* a very small distance—*Bāl bhar tafāwut, sar-i-mū, nihāyat fāsila*—Bāl bhar antar, bāl bhar bich, ati alp antar, atyalpantar.

HAIR/CLOTH, *n.* stuff made of hair—*Bāl kā kaprā^h.*

HAIR/HING, *a.* hanging by a hair—*Bāl se latkā huā^h.*

HAIR/ACE, *n.* a fillet for tying up the hair—*Nārā^h, mūn kā dorā^h.*

HAIR/ERD, *n.* (Fr. *hallebarde*) a battle-axe fixed to a long pole, a kind of spear—*Paśā^h, bhālā yā barchhi^h.* [dhe ho^h.]

HAIR/BER-DIER, *n.* one armed with a halberd—*Gairāsā bāndhne-w^h, jo gairāsā bān*

HAIR/CY-ON, *n.* (Gr. *halkoon*) the kingfisher; *a.* placid, quiet, still—*Machhrangā, rām-chiriyā^h; a. sākin, sākit, be-abr be-tūfān mubārak yā be-harakat*—*a. Sānt, prāsānt sthīr wā nirākul, nirveg wā nirvāt.*

HAIR/CY-ON-AN, *a.* peaceful, quiet, still—*Bā sulh yā sākin, sākit, be-abr be-tūfān yā be-harakat*—*Sānt wā akshubh, swasth prāsānt sthīr wā nirākul, nirveg wā nirvāt.*

HĀLE, *a.* (S. *hāl*) healthy, sound, hearty—*Tan-durust, musallam-o-sāhī, sāthi-l-badin*—Nirogi wā nirog, bhālā changā, ādhryādhirahit.

HĀLE, *v.* (Fr. *haler*) to drag by force—*Ghusitnā^h, kaphilānā^h.*

HALF, *hāf*, *n.* (S. *half*) an equal part of any thing divided into two, a moiety: *pl.*

HALVES; *ad.* equally, in part; *v.* to divide into two equal parts—*Nisf, nim*: *pl. nisf hissā*: *ad. nisfā-nisf, juz'ei*; *v. nisfā-nisf k.*—*Arddhānā wā ādhā, arddhabhāg; pl. arddhabhāg; v. do-tūk k., ādho ādh k.*

HALF/ER, *n.* one who has only a half—*Nisf-wālā, ek nisf rakhne w.*—*Arddhānā, arddhabhāgi, jiske kewal arddhabhāg hotā hai.* [ādh k., do samabhāg k.]

HALVE, *v.* to divide into two equal parts—*Nisfā-nisf k.*—*Ādho-ādh k., adhyānā, do*

HALF/BLOOD, *n.* one born of the same father or of the same mother but not of both—*Jo ek hi bāp yā ek hi mā se paidā ho lekin ek hi mā bāp se paidā nā ho, sautelā bhāi^h, sauteli bahin^h*—*Bhinnodar, vaimātra, jo dūse bāp se ho.*

HALF/BLOOD-ED, *a.* mean, degenerate—*Pāji, zalil*—*Nich, adham wā nikriahit.*

HALF/CAP, *n.* a cap slightly moved—*Topi jo ālke sir par rahī huā^h.*

HALF/DEAD, *a.* almost dead—*Adh-marā^h, adh-muā^h, mām-murda.* [ho^h.]

HALF/FACED, *a.* showing only part of the face—*Jiskā thorā hī sā munh dekh partā*

HALF/HATCHED, *a.* imperfectly hatched—*Adhūrā seyā huā^h.* [da—*Alpasrut.*

HALF/HEARD, *a.* not heard to the end—*Adh-sunā^h, jo sab nā sunā gayā ho^h, nim-shunā*

HALF/LEARNED, *a.* imperfectly learned—*Kam-ilm*—*Alpājñā, alpajñāni.*

HALF/LOST, *a.* nearly lost—*Kam-besh gayā guzār, qarīb-l-zawāl*—*Nashtraprāy.*

HALF/MOON, *n.* the moon with its disk half illuminated, any thing in the shape of a half-moon, a crescent—*Ādhā chānd^h, koṭ shai jo ādhe chānd ki shakl ho, hilāl*—*Arddhachandra, arddhachandrākār, apurnachandra wā chandrārdh.*

HALF/PART, *n.* equal share—*Nisf, barābar hissā*—*Arddhānā, samabhāg.*

HALF/PEN-ny, *hā pen-ny*, *n.* a copper coin—*Ek qism kā tānde kā sikka jiskā qimat Angrezī chār pāi yā nī ek āne kī tihāi ke barābar hoti hai*—*Tāmiṇamudrāviśeṣh jiskā mōl ek āne ke tritiyānā ke tuljā hotā hai.*

HALF/PIKE, *n.* a small pike carried by officers—*Chhoṭi burchhi^h.* [alpājñā.]

HALF/READ, *a.* superficially informed—*Kam-ilm, thorā payā huā^h*—*Kinchijñā,*

- HAL'S** **SCHÖL** **AR**, *n.* one imperfectly learned—*Nim-ālim, kam-ālim*—Alpajhāni, kīñchij-
jā, alpajhā. [darśi]
- HAL'S** **SIGHT** **ED**, *a.* seeing imperfectly—*Kund-nigāh, za'ifu-l-nazar*—Alpadrik, adūra.
- HAL'S** **STARVED**, *a.* almost starved—*Bhūkh ke māre adh-marā*^b.
- HAL'S** **STAINED**, *a.* half-bred, imperfect—*Kam tarbiyat yāsta yā kam shāista, nā-kamit*
—*Durgāhar durāchari wā dubāil, adhūrā*. [nikat ki larāi, niktayuddha.]
- HAL'S** **WORD**, *n.* close fight—*Nazdik ki larāi, hāthōn hāth ki larāi*^b—*Nere ki larāi,*
HAL'S **WAY**, *a.* equidistant; *ad.* in the middle—*Ham-fāsila, ham-dūr*; *ad.* *ādhi rik meñ,*
darmiyān meñ—*Sāmāntar, tulyāntar, samāntarasth*; *ad.* *ādhi dūr, bich meñ,*
madhyapath meñ, arddhamārg meñ.
- HAL'S** **WIT**, *n.* a blockhead, a foolish fellow—*Ahmaq, be-wuqūf shakhs*—*Mūrh, mūrkh.*
- HAL'S** **WIT** **TED**, *a.* foolish, weak in intellect—*Be-wuqūf, kam-aql*—Alpabuddhi, bāwā
- HAL** **I** **BUT**, *n.* a large flat fish—*Ek bari aur chapti machhli*^b. [wā jar]
- HAL** **I** **DOM**, *n.* (*S. halig, dom*) an adjuration by what is holy—*Qasam*—*Śapath.*
- HALL**, *n.* (*S. hall*) a court of justice, a manor-house, a public room, a large room,
a collegiate body—*'Adālat yā dāru-l-'adālat, zamīn-dūr kā makān, diwān-i-'amm*
yatash-khāna yā diwān-khāna, aīwān yā bār-gāh, mudrasa—*Kachahri wā vichārā-*
sālā, bhūpati wā kisi thākūr kī ghar, baithkā wā bari kothri, pāthasālā.
- HAL** **LE** **LU** **JA** **H**, *hāl-le-lū'ya, n.* (*H.*) a song of thanksgiving—*Tasbih-o-tahlil,*
al-hamdu-lillāhi—*īswar kā dhanyavād, stutivād.*
- HAL** **LE** **LU** **JĀ** **T** **O**, *a.* denoting a hallelujah—*Tasbih-o-tahlil se mansūb, al-hamdu-lillāhi*
ke mutā'allig—*Stutivādaprakāśak, īswar ke dhanyavād kī sambandhi.*
- HALL** **TARDS**, **HĀL'** **TARDS**, *n. pl.* ropes or tackle to hoist or lower a sail—*Pāl uṭhāne*
yā nichā karne ke liye ruse^b.
- HAL** **L** **O** **O**, *int.* expressing encouragement or call; *v.* to cry, to encourage—*Huskār*
yā lalkār^b; *v.* *chillānā yā lalkānā*^b, *huskārnā yā hulkārnā*^b.
- HAL** **L** **O** **O** **ING**, *n.* a loud and vehement cry—*Lalkān*^b, *pukān*^b.
- HĀL** **L** **O** **W**, *v.* (*S. halig*) to make holy, to consecrate, to reverence as holy—*Pāk k.,*
muqaddas k., mutaharrak mānnā—*Pavitra k., pratishṭhā k. wā dharmārthasamar-*
paq k., pūjanā wā pūjya mānnā.
- HĀL** **L** **O** **W** **MAS**, *n.* the feast of All-souls—*Ek tūkhār*^b.
- HAL** **L** **O** **C** **I** **N** **A** **T** **E**, *v.* (*L. hallucinor*) to blunder, to err, to mistake, to stumble—
Khatā k., galat yā gulat k., bhūl k., thokar khānā^b—*Chūknā, bhūlnā, bhrānti*
k., thes khānti. [bhrānti.]
- HAL** **L** **O** **C** **I** **N** **A** **T** **I** **O** **N**, *n.* error, blunder, mistake—*Bhūl*^b, *chūkh*^b, *khatā*^b—*Vyāmoh, bhram,*
*HĀ **L** **O**, *n.* (*L.*) a bright circle round the sun or moon—*Hūla*—*Sūrya wā chandra kī*
*chārōn or diptimāndal.**
- HAL** **S** **E** **R**, *hā'ser, n.* (*S. hals, serl*) a rope less than a cable—*Nāw kī chhoṭā rassā*^b.
- HĀLT**, *v.* (*S. halt*) to limp, to stop, to hesitate; *a.* lame, crippled; *n.* the act of
limping, a stop in a march—*Laṅgrānā*^b, *thakarnā kharā-vahnā ruknā yā thamaknā*^b,
āgā-pichhā k.^b; *a.* *laṅgrānā, panqn*^b; *n.* *laṅgrāhat*^b, *tikāw thahrāv rukāv yā utārā*^b.
- HĀLT** **E** **R**, *n.* one who halts—*Laṅgrānā, laṅgrāne w.*^b, *thakarne w.*^b, *tikne w.*^b, *āgā-*
HĀLT **E** **R** **O** **L** **T**, *ad.* in a slow manner—*Dhīre dhīre*^b. [pichhā k. w.^b.]
- HĀLT** **E** **R**, *n.* (*S. hølfter*) a rope to hang malefactors, a rope for leading or confining a
horse, a strong cord; *v.* to bind with a cord—*Phānsi-denc-kā-rassā yā phānsi*^b,
ghore kī bāg-dor agārī yā paghā^b, *porhī rassi yā dori*^b; *v.* *rassi se bāndhnā*^b,
*HĀL **V** **E**, *hāv. See under HĀLF.* [paghe se bāndhnā^b.]*
- HĀM**, *n.* (*S.*) the hip, the thigh of an animal salted and dried—*Rān, namak-ūlūda rān*
—*Putṭhā kulā jaṅgh wā jaṅghā, lavān se milākar sukhāyā huā jaṅghā.*
- HĀM** **S** **T** **R** **I** **N** **G**, *n.* the tendon of the ham; *v.* to cut the tendon of the ham—*Rān kī nas*
yā pai; *v.* *rān kī nas kī kar laṅgrā k.*—*Jaṅghāsirā*; *v.* *jaṅghāsirā kākār laṅgrā k.*
- HĀM** **A** **D** **R** **Y** **A** **D**, *n.* (*Gr. hama, drus*) a wood-nymph—*Ban-debī*^b, *ban-devī*^b—*Va-*
nadevatī, aranyadevatī, vanadevī.
- HĀM** **A** **T** **E**, *a.* (*L. hamus*) hooked together—*Āñkri-dār, āñkri-dār*—*Āñkri w., āñkri*
w., āñkrivisāht, āñkrivisāht. [āñkriyukt.]
- HĀM** **A** **T** **E** **D**, *a.* hooked, set with hooks—*Āñkri-dār, kāñṭhōn se jarā huā*^b—*Āñkrivisāht,*
*HĀM **L** **E** **T**, *n.* (*S. ham*) a small village—*Chhoṭā gāw*^b, *chhoṭi bastī*^b, *kherā*^b, *purvā*^b.*
- HĀM** **M** **E** **R**, *n.* (*S. hamur*) an instrument for driving or beating; *v.* to beat with a
hammer, to form with a hammer, to work in the mind—*Hathaurā*^b, *hāthaurā*^b; *v.* *hathaurē se thōknā*^b, *hathaurē se gaphnā*^b, *sochnā yā nan meñ k.*^b.
- HĀM** **M** **E** **R** **C** **L** **O** **T** **H**, *n.* the cloth which covers a coach-box—*Kappā jo sārathi ke baithne*
kī jagah par raitā hai^b.
- HĀM** **M** **E** **R** **M** **A** **N**, *n.* one who works with a hammer—*Hathaurē se kām k. w.*^b. [dulārā^b.]
- HĀM** **M** **O** **C** **K**, *n.* (*Sp. hamaca*) a swinging bed—*Bichhaunā jo jhatue sarikhā hotā hai*^b,
- HĀM** **P** **E** **R**, *n.* (*S. hampe*) a large basket, a kind of fetter; *v.* to shackle, to impede—
Pokrā yā dāurā^b, *beṭ*^b; *v.* *beṭ dālnā*^b, *roknā uṭhānā yā ujānā*^b.

HAGDHI wā dharmmaśāstrassūhitaṭvishayak, śāidharmmapustak ke ek viśeṣh khaṇḍ
in dharmyak.

HAG-I-SAR-APHER, *n.* a sacred writer—*Kitāb-i-muqaddas kā likhne w.*—Dharmma-
HAGUEBUT. See **HACKBUT**.

HAIH, *hā*, *int.* an expression of surprise or effort—*Hā^h, hā-hā^h, ahaha^h, ā^h, ah^h.*

HAIL, *n.* (S. *hægel*), drops of rain frozen in falling; *v.* to pour down hail—*Olā^h,
patthar^h, binauli^h, banauri^h; v. ole paṛnā^h, patthar girnā yā paṛnā^h, binauli^h yā
banauri barasnā^h.*

HAIL'Y, *a.* consisting of hail, full of hail—*Ole yā patthar kā banā huā^h, ole patthar*

HAIL'SHOT, *n.* small shot scattered like hail—*Chhote chhote chharre jo ole yā binauli
sarikhe chhitrā jāte hai^h.*

HAIL'STONE, *n.* a particle or single ball of hail—*Ek olā patthar banauri yā binauli^h.*

HAIL, *int.* (S. *hail*) a term of salutation; *v.* to salute, to call to; *a.* healthy, sound—
*Salām, mubārak; v. salām yā sāhib salāmat k., pukārnā^h; a. bhālā-changā^h,
achchhā^h—Namaskār wā praṇām; v. namaskār wā praṇām k., bulānā hānk mārna*

HAIL'FEL-Low, *n.* a companion—*Sāthi^h, sangi^h.* [wā tōuknā.]

HAIR, *n.* (S. *hār*) a small filament issuing from the skin, anything very small—
Bāl^h, koi nihāyat chhoṭi chiz—Keṣ lom wā rom koi atyant chhoṭi vastu.

HAİRED, *a.* having hair—*Mūc-dār, bāl-dār—Keṣi. Keṣawān.*

HAİR'LESS, *a.* wanting hair—*Be-bāl, chandlā^h—Bimbāl kā, akeṣ, lomarahit, keṣahin.*

HAİR'Y, *a.* covered with hair—*Mūc-dār, pashmi, pur-bāl, jhabrā^h—Lomaṣ, romaṣ,
keṣi, lomawān, lomamay, lomapiṇ.* [lomasatwa.]

HAİR'Y-NESS, *n.* state of being hairy—*Pur-mūi, bāl-dārī—Bahulomatwa, romaṣatwa,*

HAİR'BRÉADTH, *n.* a very small distance—*Bāl bhar tafārut, sar-i-mi, nihāyat ba,
fāsila—Bāl bhar antar, bāl bhar bich, ati alp antar, atyalpantar.*

HAİR'CLOTH, *n.* stuff made of hair—*Bāl kā kaprā^h.*

HAİR'HUNG, *a.* hanging by a hair—*Bāl se latkā huā^h.*

HAİR'FACE, *n.* a fillet for tying up the hair—*Nārā^h, mūnṛ kā ḍorā^h.*

HAİR'BERD, *n.* (Fr. *halleburde*) a battle-axe fixed to a long pole, a kind of spear—
Gairāsā^h, bhālā yā barchhi^h. [dhe ho^h.]

HAİ-BER-DİER, *n.* one armed with a halberd—*Gairāsā bāndhne-w^h, jo gairāsā bān-*

HAİ'CY-ON, *n.* (Gr. *halkyon*) the kingfisher; *a.* placid, quiet, still—*Machhrangā^h,
rām-chiriyā^h; a. sākin, sākit, be-abr be-tūfān mubārak yā be-karakat—a. Śānt, pra-*

HAİ'CY-ON'AN, *a.* peaceful, quiet, still—*Bā sulh yā sākin, sākit, be-abr be-tūfān yā
be-karakat—Śānt wā akshubdh, swasth praśānt sthir wā nirākul, nirveg wā nirvāt.*

HĀLE, *a.* (S. *hal*) healthy, sound, hearty—*Tan-durust, musallam-o-sukh, sahlu-l-
badan—Nirogi wā nirog, bhālā changā, ādhivyādhirahit.*

HĀLE, *v.* (Fr. *kaler*) to drag by force—*Ghusitnā^h, kaphilānā^h.*

HĀLE, *hāl*, *n.* (S. *hæly*) an equal part of any thing divided into two, a moiety: *pl.*

HĀLVES; *ad.* equally, in part; *v.* to divide into two equal parts—*Nisf, nim: pl.
nisf hisse: ad. nisfū-nisfī, jumai; v. nisfū-nisf k.—Arddhānś wā ādhā, arddhabhāg;
pl. arddhabhāg; v. do-tūk k., ādho ādh k.*

HĀLF'ER, *n.* one who has only a half—*Nisf-rālā, ek nisf rakhne w.—Arddhānśī, ard-*

HĀLVÉ, *v.* to divide into two equal parts—*Nisfū-nisf k.—Ādho-ādh k., adhiyānā, do*

HĀLF'BLÖÖD, *n.* one born of the same father or of the same mother but not of both—
*Jo ek hi bāp yā ek hi mā se paidā ho lekin ek ki mā bāp se paidā nā ho, sautelā bhāi^h,
sauteli bahin^h—Bhinnodar, vaimātra, jo dūse bāp se ho.*

HĀLF'BLÖÖD-ED, *a.* mean, degenerate—*Pāji, zalil—Nich, adham wā nikriṣṭ.*

HĀLF'CAP, *n.* a cap slightly tuoved—*Topi jo ādhe sir par rakhī hai^h.*

HĀLF'DEAD, *a.* almost dead—*Adh-marā^h, adh-muā^h, nim-murda.* [ho^h.]

HĀLF'FACED, *a.* showing only part of the face—*Jiskā thorā hi sā munh dekh parā^h*

HĀLF'HATCHED, *a.* imperfectly hatched—*Adhūrā seṇā huā^h.* [da—Alpāsrut.]

HĀLF'HEARD, *a.* not heard to the end—*Adh-sunā^h, jo sab nā sunā gayā ho^h, nim-shant*

HĀLF'LEARNED, *a.* imperfectly learned—*Kam-ilm—Alpajña, alpajñant.*

HĀLF'LOST, *a.* nearly lost—*Kam-besh gayā guzrā, qarībū-l-zawāl—Nashṭapray.*

HĀLF'MOON, *n.* the moon with its disk half illuminated, any thing in the shape of a
half-moon, a crescent—*Ādhā chānd^h, koi shai jo ādhe chānd ki shakl ho, hilāl—*

Arddhachandra, arddhachandrākār, apurnachandra wā chandrārdh.

HĀLF'PART, *n.* equal share—*Nisf, barābar hissa—Arddhānś, samabhāg.*

HĀLF'PEN-ny, *hāl-pen-ny*, *n.* a copper coin—*Ek qism kā tāñhe kā sikkā jiskī qimat
Angrezi chār pāi yā nī ek āne kī tihāi ke barābar hoti hai—Tāmiāmudrāviśeṣh jiskā*

mōl ek āne ke tritiyānś ke tuliyā hotā hai.

HĀLF'PIKE, *n.* a small pike carried by officers—*Chhoti barchhi^h.* [alpajña.]

HĀLF'READ, *a.* superficially informed—*Kam-ilm, thorā paphā huā^h—Kinchijña,*

- HALF-SCHOOL**, *n.* one imperfectly learned — *Nim-ātim, kam-īlīm* — Alpa-jñāni, kinchij-
jñā, alpajñā. [darsi.]
- HALF-SIGHT-ED**, *a.* seeing imperfectly — *Kund-nigāh, va'ifu-l-nazar* — Alpadrīk, adūrā.
[darsi.]
- HALF-STARVED**, *a.* almost starved — *Bhūkh ke māre adh-marā* ^b.
- HALF-TRAINED**, *a.* half-bred, imperfect — *Kam tarbiyat yāfta yā kam shāista, nā-kāmī*
— Durāchār durāchārī wā dubāil, adhūrā. [nikat ki larāi, niktayuddha.]
- HALF-SWORD**, *n.* close fight — *Nazdik kī larāi, hāthōn hāth kī larāi* ^b — Nere kī larāi,
[darsi.]
- HALF-WAY**, *a.* equidistant; *ad.* in the middle — *Ham-fisilā, ham-dūr*; *ad.* ādhi rāh meñ,
darmiyān meñ — Samānāntar, tulyāntar, samāntarasth; *ad.* ādhi dūr, bich meñ,
madhyapath meñ, arddhamārg meñ.
- HALF-WIT**, *n.* a blockhead, a foolish fellow — *Ahmaq, be-wuqūf shakhs* — Mūrkh, mūrkh.
- HALF-WITTED**, *a.* foolish, weak in intellect — *Be-wuqūf, kam-aql* — Alpabuddhi, hāwlā
- HALF-BUT**, *n.* a large flat fish — *Ek bari aur chaptī machhlī* ^b. [wā jar]
- HALF-IDOM**, *n.* (S. *katig, dom*) an adjuration by what is holy — *Qasam* — Śapath.
- HALL**, *n.* (S. *haal*) a court of justice, a manor-house, a public room, a large room;
a collegiate body — *Adīlat yā dāru-l-adīlat, zamīn-dār kā makān, dīvān-i-amm*
yataash-shāna yā dīvān-khāna, aivān yā bār-gāh, madrasa — Kachahri wā vichārā-
sālā, bhūpati wā kisi thākūr kī ghar, baithkī wā bari kothri, pāthasālā.
- HAL-LE-LU-JAH**, *hal-le-lū'ya, n.* (H.) a song of thanksgiving — *Tusbih-o-tahlīl,*
al-hamdu-lillāhi — Īswar kī dhanyavād, stutivād.
- HAL-LE-LU-JAH**, *hal-le-lū'ya, a.* denoting a hallelujah — *Tusbih-o-tahlīl se mansūb, al-hamdu-lillāhi*
ke muta'allig — Stutivādaprakāśak, Īswar ke dhanyavād kī sambandhī.
- HALL-TARDS**, *HAL-TARDS, n. pl.* ropes or tackle to hoist or lower a sail — *Pāl utlāne*
yā nichā karne ke liye rasse ^b.
- HAL-LOO**, *int.* expressing encouragement or call; *v. to cry, to encourage* — *Huskār*
yā tulkār ^b; *v. chillānā yā tulkarnā* ^b, *huskarnā yā hulkarnā* ^b.
- HAL-LOO'ING**, *n.* a loud and vehement cry — *Lalkār* ^b, *pukār* ^b.
- HAL'LOW**, *v.* (S. *halig*) to make holy, to consecrate, to reverence as holy — *Pāk k.,*
muqaddas k., mutaharrak mannā — Pavitra k., pratishṭhā k. wā dharmārthasamar-
pan k., pūjanā wā pūjya mānā.
- HAL'LOW-MAS**, *n.* the feast of All-souls — *Ek tūhār* ^b.
- HAL-LU'CI-NATE**, *v.* (L. *hallucinator*) to blunder, to err, to mistake, to stumble —
Khatā k., galat yā galatī k., bhūl k. ^b, *thokar khānā* ^b — Chūknā, bhūlnā, bhrāntī
k., thes khūnā. [bhrāntī.]
- HAL-LU'CI-NATION**, *n.* error, blunder, mistake — *Bhūl* ^b, *chūkh* ^b, *khatā* ^b — Vyāmoh, bhrām,
[bhrāntī.]
- HALO**, *n.* (L.) a bright circle round the sun or moon — *Hālā* — Sūrya wā chandra kī
chārōn or diptimāṇḍal.
- HAL'SER**, *hā'ser, n.* (S. *hals, sæl*) a rope less than a cable — *Nāw kī chhoṭā rassā* ^b.
- HALT**, *v.* (S. *healt*) to limp, to stop, to hesitate; *a.* lame, crippled; *n.* the act of
limping a stop in a march — *Laṅgrīnā* ^b, *thakarnā kharā-rahnā ruknā yā thamaknā* ^b,
āgā-piekhā k. ^b; *a. laṅg* ^b, *ā* ^b, *panṇu* ^b; *n. laṅgrāhat* ^b, *tikāw thahrāv rukāv yā utārā* ^b.
- HALTER**, *n.* one who halts — *Laṅgrā* ^b, *laṅgrāne w.* ^b, *thakarne w.* ^b, *tikne w.* ^b, *āgā-*
HALTING-LY, ad. in a slow manner — *Dhire dhire* ^b. [piekhā k. w. ^b.]
- HALTER**, *n.* (S. *hælfster*) a rope to hang malefactors, a rope for leading or confining a
horse, a strong cord; *v. to bind with a cord* — *Phānsi-dene-kā-rassā yā phānsī* ^b,
ghore kī bāg-dor agārī yā paghā ^b, *porhī rassi yā dori* ^b; *v. rassi se bāndhnā* ^b,
HALVE, *hāv.* See under **HALF**. [paghe se bāndhnā ^b.]
- HAM**, *n.* (S.) the hip, the thigh of an animal salted and dried — *Rān, namak-ūlūda rān*
— Putṭhā kulā jāṅgh wā jāṅghā, lapav se milākar sukhāyā huā jāṅghā.
- HAM'STING**, *n.* the tendon of the ham; *v. to cut the tendon of the ham* — *Rān kī nas*
yā pai; *v. rān kī nas kāt-kar laṅgrā k.* — Jāṅghāsīrā; *v. jāṅghāsīrā kāt-kar laṅgrā k.*
- HAM-A-DRY-AD**, *n.* (Gr. *hama, drus*) a wood-nymph — *Ban-debī* ^b, *ban-devtā* ^b — Va-
nadevatā, aranyadevatī, vanadevī.
- HAM-MATE**, *a.* (L. *hamus*) hooked together — *Āṅkri-dār, āṅko-dār* — Āṅkri w., āṅkī
w., āṅkrivisāht, āṅkīvisāht. [āṅkriyukt.]
- HAM-MAT-ED**, *a.* hooked, set with hooks — *Āṅkri-dār, kāṅthōn se jarā huā* ^b — Āṅkrivisāht,
[āṅkriyukt.]
- HAM-LET**, *n.* (S. *ham*) a small village — *Chhoṭā gāw* ^b, *chhoṭī bastī* ^b, *kherā* ^b, *purwā* ^b.
- HAM-MER**, *n.* (S. *hamur*) an instrument for driving or beating; *v. to beat with a*
hammer, to form with a hammer, to work in the mind — *Hathaurā* ^b, *hāthaurī* ^b;
v. hathaurē se thōknā ^b, *hathaurē se garhnā* ^b, *sochnā yā nan meñ k.* ^b.
- HAM-MER-CLOTH**, *n.* the cloth which covers a coach-box — *Kaprá jo sārathī ke bāihne*
kī jagah par rāitā hai ^b.
- HAM-MER-MAN**, *n.* one who works with a hammer — *Hathaurē se kām k. w.* ^b. [dulārā ^b.]
- HAM-MOCK**, *n.* (Sp. *hamaca*) a swinging bed — *Bichhawnā jo jhātve sarikhā hotā hai* ^b,
[darsi.]
- HAM-PPER**, *n.* (S. *hnap*) a large basket, a kind of fetter; *v. to shackle, to impede* —
Ṭokrá yā daurā ^b, *ḍepī* ^b; *v. ḍepī dūlnā* ^b, *roknā uljhānā yā alkhānā* ^b.

HAN'A-PER, *n.* a basket, a treasury — *Tokri^b*, *phazāna* — *Dauri^b* *dauri^b* *yā dājā*, *dhana-kosh*. [— *Andkār toran^b* *ke chhor wā toh^b*.]

HAN'CES, *n. pl.* (L. *ansa*) the ends of elliptical arches — *Baizavi mihraḥon^b* *ke kīndre*

HAND, *n.* (S.) the palm with the fingers, a measure of four inches, side, act, skill, a workman, form of writing; *v.* to give, to transmit, to lead — *Dast*, *chār tassī yā tassī kū māp^b*, *taraf*, *kār*, *muharat yā dast-kārī gar yā dast-kār*, *khatt^b*; *v.* *hāthohādā^b* *saunpā^b*, *denā yā pahunchānā^b*, *hāth pakay^b* *ke le-jūnā^b* — *Kar wā hāth*, *karafala-parimān*, *alaṅ wā paksh*, *ṛiyā*, *nipunatā wā karadakhshatā*, *śilpakār wā karminakār*, *līpī wā swahastākshar*. [*śisht*, *śahast*.]

HAND'ED, *a.* having the use of the hand — *Bā-dast jo hāth se kām kar sake^b* — *Karavi*

HAND'ER, *n.* one who hands or transmits — *Hāthoh-hāth dene yā pahunchāne w^b*.

HAND'FUL, *n.* as much as the hand can contain — *Mutthī yā mutthī bhar^b*.

HAND'LE, *v.* to touch, to manage, to treat; *n.* that part of any thing which is held in the hand, that of which use is made — *Hāth-lagānā^b*, *mū'āmala k.*, *sulāk zīr yā bayān k.*; *n.* *dasta yā qaba*, *auṣār* — *Chhūmā tona wā sparś-k.*, *ācharaṅ k.* *wā chālāna*, *vyavahār k. wā varṇan k.*; *n.* *beṅt mutthiyā mūth wā karā*, *sādhau upakaraṅ wā hathiyār*.

HAND'LESS, *a.* without a hand — *Be-dast*, *lūlā^b*, *tundā^b* — *Bin-hāth*, *ahast*, *akar*, *vihast*.

HAND'LING, *n.* touch, execution, cunning — *Hāth-lagānā^b*, *kār-rawāī*, *śīrat* — *Chhūwā wā chhulāī*, *kāryānirvāh*, *dhūrtāī wā dhūrtatāī*.

HAND'Y, *a.* ready, dexterous, convenient — *Taiyār*, *chālāk-dast yā dast-kār*, *ma'qūl* — *Upasthit wā prastut*, *karadakhshī wā nipun*, *upayukt*.

HAND'Y-LY, *ad.* with skill, with dexterity — *Kārī-garī se. chālāk-dasti dast-kārī yā san'at se* — *Nipunatā se*, *karadakhshatā wā hastakaushalya se*.

HAND'INESS, *n.* readiness dexterity — *Taiyārī āmadagi yā shītāb-kārī*, *dast-kārī yā charb-dasti* — *Prastutāī wā pratyutpannatā*, *dakshatā wā karadakhshatā*.

HAND'BALL, *n.* a game with a ball — *Gund kī khel^b*, *gund se ek khel^b*.

HAND'BAR-BOW, *n.* a frame carried by hand — *Hāth-gārī^b*, *gārī jo hāth se chālāī jāī*

HAND'BAS-KET, *n.* a portable basket — *Hāth-tokri^b*, *tokri jo hāth se le-jā sakeṅ*. [*hai^b*.]

HAND'BELL, *n.* a bell rung by the hand — *Ghanti^b*, *ghanti jo hāth se bajāī jāī hai^b*.

HAND'BOW, *n.* a bow managed by the hand — *Hāth-dhanuk^b*, *dhunuk jo hāth se chālāyā jāī hai^b*. [*chaurā^b*.]

HAND'BREADTH, *n.* a space equal to the breadth of the hand — *Hāth bhar chaurāī^b*,

HAND'CUFF, *n.* a fetter for the wrist, a manacle; *v.* to manacle, to fetter with handcuffs — *Hāth-karī^b*; *v.* *hath-karī lagānā^b*, *hath-karī dānā^b*. [*sarpai^b*.]

HAND'GAL-LOP, *n.* a slow easy gallop — *Chhorē kī dhīre dhīre kī daup^b*, *poiyaṅ^b*, *dhīmi*

HAND-GRENADE, *n.* a ball filled with powder — *Bārūt se bharā huā golā* — *Agneya-chūrp se bharā huā golā*. [*stra jo hāth se chhorā jāī hai*.]

HAND'GUN, *n.* a gun wielded by the hand — *Bandūj jo hāth se chhorī jāī hai* — *Agnya-*

HAND'I-CRAFT, *n.* work performed by the hand — *Dast-kārī*, *kārī-garī* — *Hastavyāpār* *hastavyavāsdy hastakarmī wā śilp*. [*ri*, *hastavyavāsīyī*.]

HAND'I-CRAFTS-MAN, *n.* a manufacturer — *Kārī-gar*, *dast-kār* — *Śilpī*, *śilpakār*, *hastavyāpī-*

HAND'I-WORK, *n.* work done by the hand — *Kārī-garī*, *dast-kārī*, *hāth kī kām^b* — *Hastakarm*, *hastavyāpār*. [— *Āngauchhā*.]

HAND'KER-CHIEF, *n.* a piece of cloth used to wipe the face or cover the neck — *Rūnāl*

HAND'MAID, *n.* a maid that waits at hand — *Lauṛī^b*, *dāsi^b*, *khidmat-gārī*, *suhelī^b*, *dāī^b*.

HAND'MAID-EN, *n.* a maid-servant — *Lauṛī^b*, *dāsi^b*. [*jāntā^b*.]

HAND'MILL, *n.* a mill moved by the hand — *Hāth-chakki^b*, *chakki^b*, *dareṅṅī^b*, *daleṅṅī^b*,

HAND'SAILS, *n.* sails managed by the hand — *Pāl jiskā kām hāth se hotā hai^b*.

HAND'SAW, *n.* a saw manageable by the hand — *Ārī^b*.

HAND'SMOOTH, *ad.* with dexterity or readiness — *Chālāk-dastī yā taiyārī se* — *Karadakhshatā wā udyuktatā se*.

HAND'SPIKE, *n.* a kind of wooden lever — *Lakri kī dandū^b*.

HAND'STAFF, *n.* a javelin — *Barchhi^b*, *bhūlā^b*. [*rahtā hai^b*.]

HAND'WEAPON, *n.* a weapon in the hand — *Hāth kī hathiyār^b*, *hathiyār jo hāth meṅ*

HAND'WRIT-ING, *n.* the form of writing peculiar to each hand or person, an autograph — *Dast-khatt*, *khāss hāth kī nawishtā* — *Swahastākshar*, *swahastalekh wā swahastalipi*.

HAND'Y-BLOW, *n.* a stroke by the hand — *Thappā^b*, *thappar^b*, *ghūnsā^b*, *hāth kī mār^b*.

HAND'Y-DAND-Y, *n.* a play among children — *Larkōṅ kī ek khel^b*. [*Hastāghāt*, *karāghāt*.]

HAND'Y-GRİPE, *n.* a seizure by the hand — *Hāth se pakar^b*.

HAND'Y-STROKE, *n.* a blow by the hand — *Ghūnsā^b*, *mukkā^b*. — *Karāghāt*, *hastāghāt*.

HAND'SEL, *hān'sel*, *n.* (S. *hand*, *syllan*) the first act of using any thing, a gift, an earnest; *v.* to use any thing for the first time — *Pahilā istī'māl*, *bakhshīṣ*, *bhūṅī yā bohṅī^b*; *v.* *pahile pahil kisi cheṅ kī istī'māl k.* — *Prathamavyavāsār prathamaprayog wā prathamakarmma*, *dān*, *prathamavikray wā ādivikray kī dām*; *v.* *prathamavyavahār k.*, *prathamaprayog k.*, *ānwāsnā*.

HAND'SOME, *a.* (S. *hand*, *sum*) well formed, beautiful, graceful, elegant, ample,

liberal, generous — *Khush-daul, khub-sirat, qabul-sirat shukil yā khush-rā, khush-qat, khush-hāl, yā khūb, bahut yā barāḥ, sui-yāz yā latif, sukhi yā umda* — Sudaul, sundar, kamanīya, suthrā salona sohāwan wā sughar, vipul wā vīśāl, udār wā ut-kriah, akripap wā uttam. [se — Suthrāi wā lāvanya se, udārātā se.

HĀND-SOME-LY, *ad.* gracefully, generously — *Khub-sūratī se, kushāda-dīlī yā 'ilī-himnati* **HĀND-SOME-NESS**, *n.* beauty, grace, elegance — *Khub sūratī, husn, jamāl yā khūbī* — Sundarātā wā sūbandaryya, lāvayya, suthrāi chūrūtā wā sōbhā.

HĀNG, *v.* (S. *hanglan*) to suspend, to put to death by suspending, to cover with something suspended, to depend, to dangle, to decline; *p. t.* and *p. p.* **HĀNGED** or **HUNG** — *Latkānā yā hilgānā^h, phānsī charhānā yā tāngnā^h, latkā-kar bhar-denā yā marh-denā^h, rahnā thaharnā yā latuknā^h, hilagnā yā jhūdnā^h, jhukānā yā jhuknā^h.*

HANG'ER, *n.* one that hangs, a short sword — *Phānsī charhāne w. yā āweza, nimcha* — Phānsī par latkā deue w. wā latkān, laghu kharḡ wā hraswakripān.

HĀNG'ING, *n.* drapery hung or fastened against the walls of a room, death by a halter, display; *a.* foreboding death by a halter — *Koprā jo kisi kumre ki dīwārōn par khūbī ke liye latkā dete hain, phānsī se mauṭ, numāish*; *a.* *phānsī se mauṭ pahile se zāhīr k. w.* — Javanikā chitrajavanikā prachelbadapat arthāt vastra jo kisi kothri kī bhītōn se lagakar sōbhārth latkā dete hain, phānsārī wā phānsī se nich, dikhlāī wā dekhāw; *a.* *phānsī se nich pahile se jātān w.*

HĀNG'BY, **HĀNG'ER-ON**, *n.* a servile dependant — *Dāman-gīr, must-khor, tukar-khor* — Pichhlagī, rotī-torne w., anujivī, parānabhojī.

HĀNG'MAN, *n.* a public executioner — *Jallād, dār-kash* — Phānsiyārā, dandapāśīk.

HĀNK, *n.* (lo.) a skein of thread, a tie, a check; *v.* to form into hanks — *Phēntī ānī yā lachchā^h, gānth^h, roḥ^h*; *v.* *phēntī banānā^h.*

HĀNK'ER, *v.* (D. *hunkeren*) to long with keenness, to linger with expectation — *Nihā-yūt khwāhish k., der tak ba-ummed rahnā* — Lā-lā-k. jī-daupīnī wā atyākūnshā k., aśī wā abhilāsh mein ber tak rahnā.

HĀNK'ER-ING, *n.* a longing, strong desire — *Armān yā ishtiyāq, nihāyat khwāhish yā shauq* — Chāh chāt wā lā-lāsī, spīhā abhilāsh wā utk arhā.

HĀP, *n.* (W.) chance, fortune, accident, casual event; *v.* to befall — *Ittīfāq, qismat, waqī'a, nāghānā yā nāghā-sarguzasht*; *v.* *ā-parnā^h, ā-jānā^h, bitnā^h* — Daivayog, bhāgya wā abhībh, daivagati, daivaghatanī.

HĀP'LESS, *a.* unhappy, unfortunate, luckless — *Kam-bakht, bad-nasīb yā bad-bakht, be-nasīb* — Abhāgi wā bhāgyahīn, durbhāgya wā mandabhāgya, hatābhāgya.

HĀP'LY, *ad.* perhaps, it may be, by chance — *Shāyad yā shāid, aisā-ho^h, ittīfāqan yā ittīfāq se* — Kudāchit, ho saktī hai, daivayog wā daivaghatanā se.

HĀP'PEN, **hāp'pn**, *v.* to come to pass, to chance — *Guzarā. sarud h. yā sūdir h.* — Bitnā ājānā āpārnā wā āgīrnā, akasmāt honā.

HĀP'PY, *a.* lucky, fortunate, in a state of felicity, blessed, ready, harmonious — *Khush-nasīb sa'id bakht-yār yā nasīb-usar, humāyūn bahra-mund be-dār-bakht khujistā kām-rān kām-yāb yā talakht-āwar, āsūda-hāl, farrukh yā bhiisht-nasīb, amādu yā tayyār, bū-mubābbāḥ-o-bā-muwāfaqat* — Bhāgyawān, saubhāgyawān wā bhāgyasālī, sukhi wā ānandī, paramasukhabbhāgi wā prāptaswarg, daksh wā prastut, aviruddh arthāt prem meṇ page hue aur mil-julkar rahne wāle.

HĀP'PLY, *ad.* fortunately, in a state of felicity — *Khush-qismatī yā khush-nasīb se, āsūda-hālī jhushi yā khush-waqtī se* — Saubhāgya wā kālyān se, sukh wā ānand se.

HĀP'PI-NESS, *n.* good fortune, felicity — *Khush-qismatī khush-nasīb sa'ādāt yā bakht-āwārī, āsūda-hālī khushi kām-rānī yā khush-waqtī* — Saubhāgya, sukh wā ānand.

HĀP'HĀZ'ARD, *n.* chance, accident — *Ittīfāq, waqī'a yā nāghā-sarguzasht* — Daivayog, daivaghatanā wā akasmādghatanā.

HA-RĀNGUE', *n.* (Fr.) a speech, an oration; *v.* to make a speech, to address — *Zabānī bayān, zabānī taqrīr yā wa'z*; *v.* *zabānī bayān yā taqrīr k., wa'z k. yā sukhan-sāz honā* — Alānkāramayavākya jisko bahujanāsamāj meṇ kahēn, sālankāramayavākya; *v.* bahujanāsamāj meṇ alānkāramayavākya kāhnā, kahān.

HA-RĀNG'ER, *n.* an orator, a public speaker — *Sukhan-pardāz sukhan-sāz yā khush-taqrīr, āmm mujlis meṇ zabān-āwar sukhan-war mutakallīm yā wā'iz* — Vāgīś suvaktā wā sabhīvaktā, sabhāvādī.

HAR'ASS, *v.* (Fr. *harasser*) to waste, to fatigue, to perplex; *n.* waste, disturbance — *Ujārnā yā tahasnahas k^h, thakānā yā dauṛā mūrānā^h, satānā khijhānā yā dukh-denā^h*; *n.* *ujār^h, garbarākh^h*. [mārne w^h, satāne w^h, yā dukh-d. w^h.

HAR'ASS-ER, *n.* one who harasses — *Ujārne w. yā tahasnahas k. w^h, thakāne w. yā dauṛā*

HARBIN'GER, *n.* (S. *here, deorgan*) a forerunner, a precursor — *Pesh-rav, harkāra* — Agragāmi agrasar wā agrasar, praggāmi wā dūt.

HARB'OUR, *n.* (S. *here, deorgan*) a lodging, a port or haven for ships, an asylum; *v.* to lodge, to shelter, to entertain — *Makān, bandar, māman yā panāh-gāh*; *v.* *basnā yā basnā^h, panāh-lēnā yā panāh-denā, rakhnā^h* — Vāsasthān, naurakhanasthān wā

naukā'ay, āsraya wā āsrayasthān; v. tiknā wā tikānā, āsray-lend wā āsray-dend, man men baitlne wā paitlne denā. [ya wā āsrayasthān, sakkā wā khildī-tikāi.

HĀR'BOUR-AGE, n. shelter, entertainment—*Paṇāh yā kīfāzat-gāh, mihmān dāri*—*Āsra-*

HĀR'BOUR-ER, n. one who harbours—*Paṇāh d. w., mihmān-dāri k. w.*—*Āsrayakartā, āsraya d. w., tikāne d. w., tikāwanhār.*

HĀR'BOUR-LESS, a. without harbour or shelter—*Be-panāh*—*Nirāśray, āsrayahin.*

HĀR'I, a. (S. *heard*) firm, not soft, difficult, laborious, painful, severe, unfeeling, unjust, powerful, avaricious, impregnated with lime; ad. close, near, diligently, laboriously, earnestly, nimbly, violently—*Thos*^h, *sangin*, *mushkil*, *dushwār yā mihnat-talab*, *pur-dard*, *shadid yā sakht*, *be-rahm durusht sang-dil yā kuvakht*, *gair-wājibi yā nā-ma'qūl*, *gālib yā mazbūt*, *hāris yā khasis*, *chūnā-āmez yā āhāt-āmez*; ad. *nazdik*, *qarib*, *bā-mashuqqat*, *mihnat se*, *shaug yā sar-gurmī se*, *chālāki se*, *zor yā shiddat se*—*Ghānā*, *drīph*, *dushkar*, *śramasādhyā wā kashāsādhyā*, *pirākār wā duhsādhyā*, *kathin*, *kathor wā nishthūr*, *anyāyya wā nyāyaviruddha*, *balawān*, *lobhī wā kripān*, *chūnā-may*; ad. *nikat*, *samip*, *śram se*, *kashṭ se*, *atyanurag se*, *phurti wā śighratā se*, *bal se.*

HARD'EN, hard'n, v. to make or grow hard—*Sakht k. yā sakht ho jānā*, *pathrinā*^b—*Karā k. wā karā h.*, *kathin k. wā kathin h.*

HARD'LY, ad. not softly, not easily, scarcely—*Sakhtī se*, *dushwārī mushkil yā diqqat se*, *shāzr yā kam-tur*—*Drīphatā wā ghaṇat. se*, *kathinatā wā kashṭ se*, *viralatā se wā birlā.*

HARD'NESS, n. the quality of being hard—*Sakhtī*, *sanginī*, *mazbūtī*, *ishkāl*, *dushwārī*, *sang-dilī*, *durushtī*, *karakhtī*, *juz-rasī*—*Karāi*, *kathoratī*, *drīphatā*, *kathinatā*, *duhsādhyatā*, *nishthuratā.*

HARD'SHIP, n. toil, fatigue, injury, oppression—*Sakht mihnat*, *koṭi kusāla yā mashaqqat*, *zarar yā nuqsān*, *zulm yā bid'at*—*Śram*, *thakāi wā śarirakles*, *hāni wā kshatī*, *utpat wā upadrav.*

HARDY a. firm, strong, brave, bold, stout—*Mazbūt*, *shahzor*, *marḍāna*, *dīler yā shātākḥ*, *qarī yā farbīh*—*Drīph*, *porhā*, *śūr*, *vir wā dhīthā*, *drīphadeh*, *drīphaśarīr wā shūl*. [*shahzori*—*Suratā viratā wā dhīthāi*, *porhāi wā śariradrīphatā.*

HĀR'DI-HOOD, n. boldness, stontness—*Dīleri shajā'at shujā'at yā gustākḥī*, *mazbūtī yā*

HĀR'DI-NESS, n. firmness, stontness, courage—*Mazbūtī*, *shahzori yā tāzagi*, *dīleri marḍānagi*, *shajā'at yā shujā'at*—*Porhāi*, *drīphatā wā śariradrīphatā*, *viratā*. [ne w.

HĀRD-BE-SĒT'ING, a. closely surrounding—*Nazdik se* *muhāsara k. w.*—*Nikat se* *gher-*

HĀRD'BOUND, a. costive—*Bandhā*^b, *jaḥrā*^b.
HĀRD'EARNED, a. earned with difficulty—*Dushwārī se* *hāsīl kiyyā gayā*, *diqqat se* *hāsīl huā*.—*Śram se* *upārijit*, *kashṭ se* *kaṇḍā huā*. [Kurūp, kutsitākār, kudaul.

HĀRD'FA'VOURED, a. coarse of features—*Zish-rū*, *karīh-manzar*, *tursh-rū*, *bad-shakl*—

HĀRD'FA'VOURED-NESS, n. coarseness of features—*Karīh-manzari*, *bad-shaklī*—*Kurūpatā*, *kudaulī*. [kripān.

HĀRD'FIST-ED, a. covetous, close-handed—*Hirsi yā tānī*^h, *khasis*—*Lobhī wā lālchī*,
HĀRD'FOUGHT, a. vigorously contested—*Mazbūtī yā sakhtī se* *layā-gayā*—*Kathinatā wā*

porhepan se *layā gayā*. [*mihnat se* *hāth lagā*—*Bare śram se* *upārijit wā* *milā-huā*.
HĀRD'GOT-TEN, a. obtained by great labour—*Barī mihnat se* *hāsīl kiyyā gayā*, *sakht*

HĀRD'HAND-ED, a. coarse, severe—*Nā-tarāshidā yā durusht*, *sakht*—*Karā*, *karā*.

HĀRD'HEAD, n. collision of heads—*Sir ki takaranwul*^b, *sir kā khatākhat* *h*^b.

HĀRD'HEART-ED, a. cruel, pitiless, unfeeling—*Sang-dil*, *be-dard*, *be-rahm*—*Kathinahri-*

day, nirday, nithūr wā nishthūr.

HĀRD'HEART-ED-NESS, n. cruelty, want of tenderness, want of compassion—*Sang-dilī*,
be-rahmī, *be-dardī*—*Kathinahridayatā*, *nishthuratā wā* *nithuratā*, *nirdayatā*.

HĀRD'LI-BOURED, a. elaborate, studied—*Bahut mihnat se* *kiyyā huā*, *kāmīl yā pūktā*—
Mahāyatn se *kiyyā huā*, *pakkā wā* *pūrvakalpit*. [drīphamukh.

HĀRD'MOÜTHED, a. not obedient to the bit—*Munh-zor*, *be-zabt*, *bad-lagām*—*Ādamya*,
HĀRD'WARE, n. manufactures of metal—*Lohe wagaṛa ki chīzeḥ*, *lokhar*^b—*Lohā ādi*

dhātu ki *bani hui vastu jaise* *karāhī chhuri ityādi*.

HĀRD'WARE-MAN, n. a dealer in hardware—*Lohār*^h, *kasērā*^h, *thatherā yā* *thather*^h.

HĀRL, n. (S. *hara*) a small quadruped, aconstellation; v. to fright—*Khargosh*, *burj*

yā akhtar; v. *darānā*^h, *darwānā*^h—*Kharhā śās wā* *chaugarā*, *tārāsamūh wā* *tarārāsī*.

HĀRE'BELL, n. a flower—*Ek gism kā phūl*—*Ek jāti kā phūl*.

HĀRE'BEAINED, a. volatile, giddy, wild—*Simāb-tab' yā* *be-qarār*, *be-khud*, *masṭ*—*Chān-*

chal, *anavasth wā* *anavasthit*, *lol wā* *adhir*. [śāsākākhētī.

HĀRE'HUNT-ER, n. one who hunts hares—*Khargosh kā shikārī*—*Kharhe kā* *ākhetī*,

HĀRE'HUNT-ING, n. the hunting of hares—*Khargosh kā shikār*—*Śāsākākhēt*, *kharhe*

HĀRE'LIP, n. a divided upper lip—*Katā huā upar-kā onḥ*^h. [kā ākhet.

HĀRE'PIPE, n. a snare for catching hares—*Kharhā pakarne kā phandā*^b.

HĀ'REM, n. (P.) the part of the house allotted to females in the East—*Haram*, *ha-*

ram-sarā—*Antahpur*, *strigriha*, *kalatrāvās*.

HART-COT, hār'i-co, n. (Fr.) a kind of ragout of meat and roots — *Ek qiem kā qaliya* — Ek prakār kī sūlan.

HARK, v. (*hearken*) to listen; *int. hear!* — *Sunnā^h*; *int. suno suno^h, kār deo^h*.

HARL n. the filaments of flax or hemp — *San yā patue ke sū yā jhoture^h*.

HAR/LE-QUIN, n. (Fr.) a buffoon, a merry-andrew — *Mushura, tamasha-gar* — Bhānī, parihāsavēdī wā sawāṅg k. w.

HAR/LOT, n. (W. *herlodes*?) a prostitute; a lewd; v. to practise lewdness — *Fāhisha, fāsiqa, fūjira, zāniya*; a. mast, *shahvati*; v. mastī zinā yā shahvat k. — Vyabhichārīnī vārāṅgana wā veśyā; a. kāmāsakti, kāmātūr; v. vyabhichār wā kāmāsakti k.

HAR/LOT RY, n. ribaldry, lewdness — *Zinā-kārī yā fūsh, mastī shahvat yā kasbi-gari* — Phakkār naṅg wā vyabhichār, veśyāvritti veśyavyavasāy chhinālā wā kāmāsakti.

HARM n. (S. *harm*) injury, crime, mischief, hurt; v. to injure, to hurt — *Zarar, gunāh yā tupsir, ziyān, nuqsān taklif yā izā*; v. nuqsān pahuñchānā, zarar pahuñchānā yā taklif d. — Hāni, aparadh pap wā dosh, kshati, apakār pīā wā vyathā; v. hāni k. wā kshati k., apakār k. wā pīā d. [karak, hinsākar kshatijanak wā dusht.

HARM/FUL, a. hurtful, mischievous — *Ziyān-kār, zabūn yā muzirr* — Apakārak wā hāni-

HARM/FUL-LY, ad. hurtfully, noxiously — *Ziyān-kārī se, zarar yā nuqsāniyat se* — Kshati-pūrvak hānipūrvak wā hinsāpūrvak.

HARM/LESS, a. innocent, not hurtful, unhurt — *Be-gunāh, gair-muzirr, be-zarar be-nuqsān yā be-āseb* — Bholā nirdosh wā mishpāp, apakārak wā hanikārak, aprāptāpakār akshat yā binchoṭ. [Binā aparādhi wā binā dosh, binā koi hani wā apakār kiye.

HARM/LESS-LY, ad. innocently, without hurt — *Be-gunāhi se, ba gair koi nuqsān kiye* —

HARM/LESS-NESS, n. quality of being harmless — *Ma'sūmiyat, be-nuqsāni, be-tapsiri* — Bholāpan wā nirdoshatwa, anapakārakatā, aliusakatwa.

HARM/O-NY, n. (Gr. *harmonia*) concord of sound, agreement, consonance — *Samā' tarāna khush-āhang; khush-āwāzi dam-sāzi yā ham-sāzi, muwāfaqat, mutābaqat yā āwāz-kī mel* — Ekātāl ekalay tālāikya wā swarāikatā, mel ekatā sādrīśya wā avirodh, swarāikya aikya wā ānurūpya.

HAR-MON'IC, HAR-MON'IC-AL, a. relating to music or harmony, concordant, musical — *Mūsīqī yā samā' ke mutā'aliq, muwāfiq sār-gūr yā ham-āhang. ham-nafs khush-āwāz yā khush-āhang* — Saṅg, tavidyāsambandhī wā ekatālavishayak, sādrīs aviroddh wā ekatāl, suswar wā śrutisankh.

HAR-MON'IC-AL-LY, ad. in a harmonical manner — *Samā' se, ham-sāzi se, khush-āwāzi se, muwāfaqat se, dam-sāzi se* — Ekātāl se, sādrīśya wā avirodh se, suswaratā se.

HAR-MON'IOUS, a. concordant, musical — *Muwāfiq ham-nafs yā ham-āhang, khush-āwāz khush-āhang yā khush-nagma* — Sādrīs aviroddh wā ekatāl, suswar wā sukhāśrav.

HAR-MON'IOUS-LY, ad. with harmony — *Muwāfaqat se, ham-āhangī yā ham-sāzi se, samā' se, khush-āwāzi se, khush-āhangī se* — Sādrīśya se, ekatāl se, suswaratā se, aviroddhātā se.

HAR-MON-IST, n. a musician, a harmonizer — *Mūsīqī-dān, mutrib yā muganni, mutābiq k. w. yā khush-āwāz k. w.* — Kalāñwat, milāne w. sādrīs k. w. wā suswar k. w.

HAR-MON-IZE, v. to adjust in fit proportions, to make musical, to agree, to correspond — *Munāsib andāz se durust k. yā ni muwāfiq k., khush-nagma yā khush-āwāz k., muwāfiq h., mutābiq h.* — Milānā wā sādrīs k., suswar wā śrutisankh k., milnā, sādrīs h.

HAR-MON-IZER, n. one who harmonizes — *Muwāfiq yā mutābiq k. w., khush-āwāz yā khush-nagma k. w.* — Milāne w. wā ek kar-d w., suswar k. w., kalāñwat.

HAR/NESS, n. (Fr. *harnois*) armour, furniture for horses; v. to put on harness — *Silāh yā jang-kā-sāz, ghorōn kā sār yā sāmvān*; v. jang ke sār se āvāsta k. yā silāh pahinānā, ghorōn par sār rakhnā — Kawach atthāt yuddh kā sāj, ghorōn kā sāj; v. yuddh kī sāj pahinānā, ghorō par sāj dharnā.

HARP, n. (S. *harpa*) a musical instrument, a constellation; v. to play on the harp, to dwell on, to affect — *Bīn^h, ek burj yā alhtar*, v. bin bajānā^h, ratnā^h, muassar k. — Vipā, tārāśī wā tārāsamūh; v. vipā bajānā, atiprasaṅg k. wā bār bār kahnā, sprishṭ wā upahat k. [vādak.

HARP'ER, n. one who plays on the harp — *Bur'at-nawāz, bin-kār^h* — Bin bajāne w., vipā.

HARP'IST, n. a player on the harp — *Barbat-nawāz, bin-kār^h* — Bin bajāne w., vipāvādak.

HARP'S-CHORD, n. a musical instrument — *Ek gism, kā bājā jo kuchh kuchh bin ke sādrīs hotā hai* — Ek prakār kā bājā jo kuchh kuchh bin ke sādrīs hotā hai.

HAR-PŌON', n. (Fr. *harpon*) a dart to strike whales with; v. to strike with a harpoon — *Bhālā jo sab se bare daryāt jān-war par phenk-kar mārte haiñ*; v. bhālā se mārñā^h — Ballam wā barohā jo sab se bare samudrī jantu par phenk kar mārte haiñ; v. ballam se mārñā, barchhe se mārñā.

HAR-PŌ-NEER, HAR-PŌ-N'ER, n. one who throws the harpoon in whale-fishing — *Daryāt sab se bare jān-war ke mārne ke waqt bhālā chalāne w.* — Samudrī sab se bare jantu ke mārne ke samay ballam wā barohī chalāne w.

HAR/PING-I-RON, n. a bearded dart — *Bhālā jiske munh par kānte jaye rahte haiñ^h*.

HAR'PY, *n.* (Gr. *harpia*) a fabulous winged monster, an extortioner—*Ek khayālī par-dār rāchhas, sitam-gar yā sakht-gir*—*Ek kalpit pakshī, sakt rūkshas, bal kar ke HAR'QUE-BUSS.* See **ARQUEBUSE**. [pāraswagrāhak.

HAR-RA-TEEN', *n.* a kind of cloth—*Ek gism kā kaprā*—*Ek prakār kā kaprā*.

HAR'RI-DAN, *n.* (Fr. *haridelle*) a decayed strumpet—*Ek bīrhī paturiyā*.

HAR'RI-ER, *n.* (hure) a dog for hunting hares—*Khargosh kā shikār karne ke liye kuttā*—*Sācakākhetakakukkur, kharhe kā ākhet karne ke liye kuttā*.

HAR'ROW, *n.* (Ger. *harke*) a frame of timber set with teeth to break clods and cover seed; *v.* to break or cover with a harrow, to tear up, to disturb—*Heṅgā^h, sarāwan yā sarānwān^h; v. heṅgānā yā heṅgā phernā^h, phārnā yā chirnā^h, satānā chhernā yā khijhānā^h*.

HAR'ROW-ER, *n.* one who harrows—*Heṅgā pherne w^h, phārne w^h, satāne w^h*.

HAR'RY, *v.* (S. *hergian*) to plunder, to pillage, to harass, to tease, to vex—*Lūnā^h, dakāitī k^h, satānā^h, chhernā^h, khijhānā^h*.

HARSH, *a.* (Ger. *harsch*) austere, rough, crabbed, rugged, rigorous—*Sakht, tursh yā talkh, nā-mulāim, tund-kho yā tursh-mizāj, nā-hamcār, durusht yā karakht*—*Krūr wā karā, karuā wā khaṭṭā, kharkharā, churcharā, arbar wā behar, karer harkas nishthur wā kathin*.

HARSH'LY, *ad.* austere, sourly, severely—*Sakhī se, turshī yā talkhī se, durushtī karakhtāgī yā karakhtī se*—*Krurātā se, karuā wā khaṭṭapan se, karkasatā wā nishthuratā se*.

HARSH'NESS, *n.* sourness, roughness, severity—*Turshī yā talkhī, nā-mulāimat nā-mulāyamat yā nā-hamcār, sakhtī durushtī karakhtī yā karakhtāgī*—*Khaṭāi wā karuāhat, kharkharānā wā arbarāpan, karā wā kathināi*.

HART, *n.* (S. *heart*) the male of the roe—*Harān yā hiran^h, harnā^h, āhī*.

HARTS'HORN, *n.* the horn of the hart, a drug—*Harān yā hiran kā sing^h, ek dawā*—**HARTS'TONGUE**, *n.* a plant—*Ek paulhū yā chhotī pep^h*. [Miṅgāsrīng, ek aushadh.]

HAR'VEST, *n.* (S. *harvest*) the season of reaping and gathering the crops, corn ripened and gathered, the product of labour; *v.* to reap and gather—*Wāqt-i-dirau yā dirau, khirman yā dirau kā anāj, mihnāt kā hasil yā samara; v. dirau karke jam' k, anāj kāt-kar khaṭṭā k^h*.—*Sasyalavanasamay arthāt laune kā kāl, sāgrihita-sasya wā lūnaśasya, sraun kā phal; v. anāj kātkar ekatra k*.

HAR'VEST-ER, *n.* one who works at the harvest—*Dirau k. w., dirau karke jam' k. w., kharif jam' k. w.*—*Anāj kātkar ekatra k. w., anāj kātne w., sasyasaṅgrāhak, sasya-lavak, laune w.* [*git yā ziyāfat*—*Laune arthāt anāj kātne par kā git wā mahā utsav*.

HAR'VEST-HÖME', *n.* the song or feast at the conclusion of harvest—*Faṣl kātne par kā*

HAR'VEST-LÖRD, *n.* the head reaper at harvest—*Wāqt-i-dirau meṁ sardār kātne w., kharif kā sardār jam' k. w.*—*Mukhya laune w., pradhān sasyalavak, mukhya sasyasaṅgrāhak*.

HAR'VEST-QUEEN, *n.* an image formerly carried about on the last day of harvest—*Ek but jisko sabiy meṁ log waqt-i-dirau ke akhīr roz idhar-udhar liye phirte the*—*Ek murti jisko prachīn kāl meṁ log laune ke antya divas meṁ idhar udhar liye phirte the*.

HAR'VEST-MAN, *n.* a labourer in harvest—*Dirau k. w., dirau karke jam' k. w., kharif jam' k. w.*—*Laune w., anāj kātkar ekatra k. w., anāj kātne w., sasyasaṅgrāhak, sasyalavak*. [ekavachan.]

HAS, third person singular of *have*—*Have kā wāhid qāib*—*Have ke anyapurush ki*

HAST, second person singular of *have*—*Have kā wāhid hāzīr*—*Have ke madhyamapurush kā ekavachan*.

HASH, *v.* (Fr. *hacher*) to mince, to chop into small pieces; *n.* minced meat—*Qima k, pāra-pāra k. yā purza-purza k.; n. qima*—*Khand khand k., tukre tukre k. wā khutharnā; n. vyanjanādī ke sāth siddh kiya hua khandamāns*.

HAS'LET, **HARS'LET**, *n.* (Ic. *hsla*?) the heart liver and lights of a hog—*Sūar kā dil jigar aur antariyān*—*Sūar kā hriday yakrit aur āntēn*.

HASP, *n.* (S. *hasps*) a clasp folded over a staple; *v.* to shut with a hasp—*Karī^h, koṇ-jhā^h; v. karī lagānā^h, koṇjhā lagānā^h, karī se jakar d^h, karī yā koṇjhe se bāndh d^h*.

HAS'SOCK, *n.* (Sw. *hass, sock*) a thick mat for kneeling upon—*Ek gism kā musalā, sajjida*—*Bhajanāsālā meṁ ghutpon ke bal jhukkar ārādhana karne ke nimitta usan wā āsanī*.

HASTE, *n.* (Ger. *hast*) hurry, speed, precipitation; *v.* to move with speed—*Utāwlī^h, shītābī, jaldī yā ta'jil; v. jald k., dāwranā^h, jald jānā*—*Twarā, śighratā, drutatwa kshipratā wā harbarī; v. śighra chalānā, śighra jānā*.

HAS'TEN, *hās'n*, *v.* to make haste, to urge on—*Jaldī k., jald k. 2 i jald karānā*—*Utāwlī k., śighra k. wā śighra karānā*. [k. w., śighra k. w., śighra karāne w.]

HAS'TEN-ER, *n.* one that hastens—*Jald k. w., jald-bāz, jald karāne w.*—*Utāwlī, utāwlī*

HAS'TY, *a.* quick, speedy, vehement, rash—*Jald, shītāb-bāz, tund, tund-kho yā jald-mī-*

- zāj, be-lhāz*—*Utāwlā wā satwar, śighra wā kshipra, śighrakopī wā ugra, duhsāhasī*
aparīpamādarsī wā avichārī. [se, kshipratā wā utāwlī se.
- HĀS'TRI-LY**, *ad.* with haste, speedily, quickly—*Jald, jalāi se, shītābī se*—*Śighra, śighratā*
HĀS'TRI-NESS, *n.* speed, hurry, irritability—*Jald, shītābī, ātash-mizājī yā tund-khoī*—
Śighratā, twarā wā utāwlī, śighrakopitwā wā chīrchirāhat.
- HĀS'TINGS**, *n. pl.* early peas, early fruit—*Matar jo pesh-az-waqt hotī haiñ, mewa jo apne*
wagt ke pahile hotā hai—*Matar jo samay ke pahile hotī haiñ, phal jo apne kāl ke*
pahile hotā hai. [Dūdh yā pānī kī lapsī^b.
- HĀS-TY-PŪD'DING**, *n.* a pudding made of water or milk and flour boiled together—
- HĀT**, *n.* (S. *hūt*) a cover for the head—*Tōpī*^b.
- HĀT'TED**, *a.* wearing a hat—*Tōpī diye hue*^b. [w., tōpī beñchne w.
- HĀT'TER**, *n.* one who makes or sells hats—*Kulāh-sāz yā kulāh-farosh*—*Tōpī banāne*
- HĀT'TĀND**, *n.* a string tied round the hat—*Tōpī meñ jo dorā ghumā-kar bāndhā jātā*
hai^b. [dharne kī peñī wā petārī.
- HĀT'BOX**, **HĀT'CASE**, *n.* a box or case for a hat—*Tōpī dharne kī yā kā sandūq*—*Tōpī*
- HĀT'CH**, *v.* (Ger. *hecken*) to produce young from eggs, to plot; *n.* a brood—*Ande se*
buchcha-nikālāñ sorañ yā sewnā^b, bāndhna gāñdhna yā sochnā^b; n. jhol^b.
- HĀT'CH'ER**, *n.* a contriver—*Bandish bāndhne w., mansūba yā tadbīr k. w.*—*Upāy rach-*
ne w., yukti nikālne w.
- HĀT'CH**, *n.* (S. *haca*) a half door: *pl.* the openings in a ship's deck—*Ādhā darwāza*:
pl. jāhāz kī chhat yā manzil kā darwāza—*Ādhā dwār*: *pl. nāw kī paṭautan kā dwār.*
- HĀT'CH'WĀY**, *n.* the way through the hatches—*Jahāz kī manzil ke darwāze meñ se*
ho-kar rāh—*Naukodaragamanāgamanapath, nāw kī paṭautan ke dwār meñ hokar*
path.
- HĀT'CH**, *v.* (Fr. *hacher*) to shade by lines in drawing and engraving—*Musawwarī yā*
naqqāshī meñ khatt khūch-kar chhāñur-dhūp bharnā—*Chitrakārī wā takshapakārīn*
meñ rekhnā khūch-kar chhāñur-dhūp bharnā [pakār kī chitra wā takshapakārīn.
- HĀT'CH'ING**, *n.* a kind of drawing or engraving—*Ek qism kī tuswīr yā naqqāshī*—*Ek*
HĀT'CH'HEL, *n.* (Ger. *hechel*) an instrument for beating flax; *v.* to beat flax—*San*
kāñne kī moñgrī^b; v. san ko kūtāñ^b, san ko moñgrī se kūtāñ^b.
- HĀT'CH'ET**, *n.* (Ger. *hacke*) a small axe—*Chhotī kuthārī^b, bañsūlā^b.*
- HĀT'CH'ET-FĀCH**, *n.* a prominent ill-formed face—*Painā aur ku-daut muñh^b.*
- HĀT'CH'MENT**, *n.* (achievement) an amorial escutcheon—*Dhāl jis par khāndāñī*
tagma ho—*Dhāl jis par kulachihñ rahte haiñ.*
- HĀTE**, *v.* (S. *hātian*) to dislike greatly, to detest, to abhor; *n.* great dislike—*Dush-*
manī rukhnā, nafrat k., makrūh jāñnā, n. karāhiyat, nafrat, bat-khvāhī, adāvāt
—Dwesh k., ghrīñā wā ghn k., avājñī k. wā tuchehh jāñnā; n. dwesh, ghrīñā, ghn,
bair, vair. [—Ghrīñārha, gubhāñī, ahit wā drohī.
- HĀTEFUL**, *a.* odious, detestable, malignant—*Makrūh, karūh, bad-khvāh yā bad-andesh*
- HĀTEFUL-LY**, *ad.* odiously, malignantly—*Karāhiyat yā nafrat se, bad-andeshī yā bad-*
khvāhī se—*Ghrīñapūñvak wā ghrīñārha rītī se, dwesh wā droh se.*
- HĀTEFUL-NESS**, *n.* odiousness—*Karāhiyat*—*Dweshyatā, dweshāñyatā, ghrīñārhatwā.*
- HĀTER**, *n.* one who hates—*Nafrat k. w., makrūh jāñne w.*—*Ghrīñakārī, dweshī,*
virodhī. [barī ghrīñā, droh wā virodh.
- HĀ'TRED**, *n.* great dislike, enmity—*Kamāl nafrat yā karāhiyat, dushmanī*—*Dwesh wā*
- HĀU'BERK**, *n.* (S. *hals, beorgan*) a coat of mail without sleeves—*Ba gair āstin kī*
silāh—*Bīñā bāñh kā kavach.* [kāri wā ghamañdī.
- HAUGHT**, *hāt, a.* (L. *altus*) high, proud—*Buland yā baland, magrūr*—*Ūñchā, ahañ-*
HĀUGHT'Y, *a.* proud, disdainful, arrogant—*Magrūr, mutanāfir, mutakabbir*—*Gha-*
mañdī, ghrīñī wā tuchehhajñāñakārī, ahañkārī wā atigarvit.
- HAUGHT'LY**, *ad.* proudly, arrogantly—*Gurūr se, dimāg zu'm takabbur yā kibr se*—*Gha-*
mañd se, garv wā ahañkar se.
- HAUGHT'Y-NESS**, *n.* pride, arrogance—*Gurūr yā dimāg, zu'm takabbur yā kibr*—*Ghamañd,*
ahañkar garv wā darp. [mañ, ahañkār.
- HAU'TER**, *n.* (Fr. *haute*) pride, haughtiness—*Gurūr takabbur yā dimāg, zu'm yā kibr*—*Abhi-*
- HĀUL**, *v.* (Fr. *haler*) to pull, to draw, to drag by force, to carry or convey in a
cart or other vehicle; n. a pull, a draught—*Khichnā yā khūchñā^b, khañchñā yā*
aiñchñā^b, ghasīñā ghrīrñā yā tharrāñā, lād-le-jāñā^b; n. khūch^b, aiñch^b.
- HĀUM**, *n.* (S. *healm*) straw, stubble—*Puār yā pairā^b, danthā danthī marāi yā*
bichālī^b.
- HĀUNCH**, *n.* (Fr. *hanche*) the thigh, the hip—*Jāñgh yā janghā^b, kūlā yā putthā^b.*
- HĀUNT**, *v.* (Fr. *hanter*) to frequent, to be much about; *n.* a place much frequented
—Bārā āmad-o-raft k., hamesha āyā-jāyā k.; n. addā^b, akhārā^b, bahut āñe-jāne kī
jagah^b—Vārāñvār āñd jāñā, nityagaman k. wā bahut gamanāgaman k.
- HĀUNT'ER**, *n.* one who haunts—*Bārā āmad-o-raft k. w., hamesha āñe-jāne w.—*
Gamanāgamanakārī, bār bār āñe jāne w.

HAUT"BOY, ho'boý *n.* (Fr. *haut, bois*) a wind instrument—*Nai, shahnáe, shahnát, surúd*—*Ek prakár ká bájá jo muñh se bajayá jātá hai, ek bhūt ki bānsī murī wā bansī.*

HAVE, *v.* (S. *kahan*) to possess, to hold, to enjoy, to maintain, to require, to procure, to contain *p. t.* and *p. p.* *HĀV*—*Rakhnā^h, jānnā yā sochnā^h, bhog kē vilāsnā yā lahnā^h, samajhnā yā mānnā^h, chāhnā yā māngnā^h, pānn lenā lānā nikālnā jutānā yā jahnā^h, dharnā yā pakarnā^h.* [bāndhne ke yogya khat.

HAVEN, hā'vñ, *n.* (S. *ha fen*) a port—*Bandar, kol^h*—*Nauakshanasthān, nāv ke HĀ'VEÑ-ER, n.* an overseer of a port—*Hikm-i bandar, shāh-i-bandar, bandar ká dāroga*—*Nauakshanasthān ká adhikārī, nāv ke bāndhne ke yogya jo khat tiska adhyaksh.*

HÄVER SÄCK, *n.* (Fr. *harre-sac*) a bag in which soldiers carry provisions—*Sipāhi-yon ká ghola jis mein re opat asbāh le-jāte hain*—*Sāstrajiviyon ká jhola jis mein we apnī sāmagri le chalte hain.*

HÄVÖC, *n.* (S. *hafoc*) waste, devastation; *v.* to lay waste, to destroy—*Wīrñt yā kharābī, jānī yā talāhi*; *v. n.* *nān kē talāh yā bar bād kē*—*Ujār, sarvvanā sāhar wā mahakshay*; *v. ujānē tabashtash k. sarvvanā k. wā mahatā k.*

HAW, *n.* (S. *haga*) the berry and seed of the hawthorn—*Ek gism ke kañtilē darakhāt ká phal aur tukhm*—*Ek kantilā per ká phal aur vij.*

HÄWTHORN, *n.* a thorn which bears haws—*Ek kantilā per jis mein phal lagte hain^h.*

HÄW, *v.* (Ger. *hau h* ?) to speak slowly and with hesitation—*Dhure-dhure aur ruk-ruk kar bolnā^h, huchkela kar bolnā^h, hān hūn yā hān-han^h.*

HÄWK, *n.* (S. *hafoc*) a bird of prey, *v.* to fly hawks at fowls, to fly at—*Jurrā, bāz, shikra, shāhīn, habrā^h, bashā^h, v. parand yā tair par bāz chho-nā, tūz-pāynā^h*—*Šyen*; *v.* *Pakshiyon par syen chhoina, jhapatnā.* [choneh ke sadris lana huā.

HÄWKER, *v.* formed like a hawk's bill—*Pā ki chonch ke manmūd banā huā*—*Šyen ki HÄWKER, n.* a talcener—*Baz-dār, shahin par war, shikārī*—*Šyenajivī, syenaposhak, syenapilak, syena tkshak.* [kbel.

HÄWKING, *n.* the diversion of flying hawks—*Bāz ke yānē ká khel*—*Šyen māne ká HÄWKING, a* having an aquiline nose—*bāz ki si nāk rakhne n*—*Syen ki si nāk*

HÄWK, *v.* (Ger. *hau h* ?) to force up phlegm with a noise—*Khankhārnā^h.* [rakhne w.

HÄWK, *v.* (Ger. *hauken*) to offer for sale by crying in the streets—*Bechtā-phirnā^h, bhānri yā pherī^h, dahī dahi^h.* [dast-javāsh.

HÄWKER, *n.* one who hawks goods—*Phere-vānā^h, bechtā pherne^h, dahī-dahi k. w^h.*

HÄWSE. See **HÄLSER**.

HÄV, *n.* (S. *hey*) grass dried for fodder—*Sukhlāi ghās chūre ke tūp^h, sūkhī ghās^h.*

HÄVÖPT, *n.* lotto to put hay in—*Sukhi ghās rakhnā ká kothā^h.*

HÄYMAK FR. *n.* one employed in making hay—*Chare ke tūpē ghās kāt kar sukhlāne^h.*

HÄZARD, *n.* (Fr. *hasard*) chance, danger, a game at dice, *v.* to try the chance—*Itifāq, khatra mukhātara yā andesh, qimār-bāz*; *v. khatre mein girnā, tūk-āzmāi k, bakht-bāz k.*—*Daivagatī, jokhm, dyutakirpā wā juā*; *v. jokhm mein pāynā, koi bāt daivādhn k.*

HÄZARD-A-BLE, *a.* liable to hazard—*Itifāqī, jokhmī^h*—*Daivādhn, sañsāyasth.*

HÄZARD-ER, *n.* one who hazards, a gambler—*Qismat-āzmā yā jān-bāz, qimār-bāz*—*Jokhm mein pāne w. arthāt koi sañsāyasth bat k w, juārī.*

HÄZARD-ÖUS, *a.* exposed to hazard, dangerous—*Mahātār, khatar-nāk*—*Jokhmī, sañ-HÄZE, n.* (le *haez* ?) fog, mist—*Kohāsa^h, kuhārā^h.* [sāyasth wā bhayāhetuk.

HÄZ, *a.* foggy, misty, dark—*Dhūndhlā^h, kuhire se bharā huā^h, andherā^h.*

HÄZEL, hā'zī, *n.* (S. *hasl*) a shrub which bears nuts: *a.* like hazel, light brown—*Ek jhār jis mein phal hotā hai^h, a. matiyā yā mitiyā^h, bhūrā sā^h.*

HÄZELI, *a.* of the colour of hazel nut—*Bhūrā sā^h, matiyā yā mitiyā^h.*

HÄZEL NUT, *n.* the nut or fruit of the hazel—*Dhure rang ká phal jo ek jhār mein HE, pr. (S.) the man, the person*—*Wah (muzakkar)*—*Wah (punlūg.)* [hotā huā^h.

HEAD, *n.* (S. *haafod*) the part of an animal which contains the brain, the chief, the principal, the first place, understanding, front, fore part, top, source, topic of discourse, power, crisis; *a.* chief; *v.* to lead govern or command, to form a head, to decapitate, to fit with a head or to put a head on—*Sar, surdār, nār, auwal jagah, 'aql, rā, pesh gāh, ūpar ká hissā, sar-i-chashma yā mabdhā, bayān yā qistqā ká mazmūn, tūqat yā zor, buhrān yā 'ain waqt, a. auwal yā muqaddam, v. sardār h. yā hukm-rānī k, shurū^h h. yā wujūd-pakarnā, sir kātā^h, sar yā paikān lagānā*—*Sir wā mūñ, mukhiyā, pradhān jan, agrasthān, buddhī, āgā, āgrabhāg, sirā wā mathā, mūl jar wā prabhav, prakaran wā prasaṅg, bal, sūksmakāl subhās-subhalagna wā śeshavasthā*; *a.* *pradhān, mukhya*; *v. nāyak banā, nikālūā v i ūthnā, mūñ kāt-nā, bhāl wā mathā lagānā.*

HEAD'ED, *a.* having a head or top—*Sir-wālā^h, choṭī-wālā^h.*

[lagāne w.

HEAD'ER, *n.* one who heads—*Sardār hone w., sar banāne w.*—*Nāyak hone w., sir*

HEAD'LESS, *a.* having no head—*Be-sar*—*Bin sir ká, mastakahn.*

HĒAD'SHIP, *n.* chief place, authority—*Awwal jagah, sardāri yā iḥliḡār*—Agrasthān, mukhyatā wā pradhānatā.

HĒAD'Y, *a.* rash, hasty, violent—*Be-lihāz yā be-taummul, jald-bāz, tund yā tund-kho*—Aparinamadarsī wā duhsahasī, utawī, uchchaṇḍ wā sighrakopī.

HĒAD'NESS, *n.* rashness, precipitation—*Be-lihāzi yā be-taummuli, shītābi yā shītāb-kārī*—Duhsāhas wā aparinamadrishtī, utawī.

HĒAD'ACHU, *n.* pain in the head—*Ṭard-i-sar*—Mūnir kī pīrī, śirovedanā.

HĒAD'BAND, *n.* a fillet for the head—*Qasābu, sar-band*—Sir kī patṭī, mastakābandhanī.

HEAD'BOU OUGH, *n.* a constable—*Mirdhā*—Nagararakshakajan, gojait, chapāsi, daudapēni. [takabhūshan, mukut, knūt.]

HĒAD'DRESS, *n.* a covering for the head—*Mawr^b, sar kī poshāk*—Mastakābharan, mas-

HEAD'GEAR, *n.* the dress of the head—*Sar kī poshāk, sir kī ṭopī^b*—Mastakābharan, mūn ka kaprā.

HĒAD'LAND, *n.* a promontory, a cape—*Zamīn kā nok-dār hissa jo daryā kī taraf nikal-jāta hai, rās*—Bhūmibhag jo samudra meṇ barhkar nikal jāta hai, bhūmimāsikā mahādīpānistkā wā antaup.

HĒAD'LONG, *a.* steep, rash, sudden; *ad* with head foremost, rashly, hastily—*Kharā^b, be-lihāz yā be-ihtiyāt, nāḡih yā ḡalāḡak*, *ad. sar-niqūn, be-bhāzi yā be-ihtiyātī se, shītābi yā jald-bāzi se*—Ṭhūhā, duh-sah usī k-shīprakūi wā aparinamadarsī, achintit ākasnik wā alakshit; *ad.* aundhā munibharan munibhala wā munī ke bal, duhsāhas wā aparinamadrishtī se, utawī se.

HĒAD'MAN, *n.* a chief, a leader—*Sardār, mīr*—Mukhiyā, pradhān jan.

HEAD'MON-ey, *n.* a capitation tax—*Ji-ḡa yā ḡa-ḡa*—Ek ek jui par kar, janhāi kar.

HEAD'PIECE, *n.* a helmet, understanding—*Khod, 'aql*—Śirastrān śirshak wā śirsharaksh, dhīśakti wā buddhi.

HEAD'QUARTERS, *n. pl.* the quarters of the chief commander of an army, the place from which orders are issued—*Sipah-sālār kā sadar maqām, sadlar maqām jahān se hukm jāre hote hai*—Senapatiuket wā senapatiśāsthan, sthān wā paṇḍw jahān se koi adhikārī ājñā kartā hai.

HEAD'SHAKE, *n.* a significant shake of the head—*Sir kī hilānā^b*.

HEADSMAN, *n.* an executioner—*Jallād, qātil*—Badhakarammādhiakārī.

HEAD'SPRING, *n.* fountain, origin—*Chashma, asal yā bangāl*—Sota, jar wā mūl.

HEAD'STALL, *n.* part of a bridle—*Sar dawāl, pūzi-pattā, ghore kā sar-band*—Ghore kī mohrī, ghore kā mastakābandhan.

HEAD'STONE, *n.* the capital stone, a grave stone—*Bangād kā asal patthar, qabr kā patthar*—New kā mukhya patthar, mutasāfihasthān kā patthar.

HEAD'STRONG, *a.* ungovernable, obstinate—*Sar-kash suw-zor munh-zor yā sar-zor, musirr yā zidd*—Awa, haṭhīlā haṭhī wā magrā.

HEADTIRE, *n.* attire for the head—*Sar kī poshāk*—Mastakābharan, mūnir kā kaprā.

HEAD-WORKMAN, *n.* the chief workman—*Mīr-kārī-ḡar, mazdūron kā sardār*—Pradhān śūpī, kameion wā gharāmūyon kā mukhiyā.

HEAL, *v.* (S *hailan*) to cure, to grow well—*Changā k^b, changā honā^b*.

HEALER, *n.* one who heals—*Shafī-haḥsh yā shifā baḥsh shafī, siḥhat-baḥsh*—Changā karne wā, roḡasāntak.

HEALING, *n.* the act or power of curing; *a.* tending to cure, mild, mollifying—*Shafā-baḥsh, siḥhat baḥsh kī toḡat, shifā-baḥshī, shifā muḡāḡa*; *a.* shafā-baḥsh shifā-baḥsh yā shafī, narm, mulām—Roga āntī chikitsa, roḡasāntikarśakti; *a.* roḡa-śamak roḡasāntik roḡahai wā roḡaghaṇa, mīdū, komal wā śāntik.

HEALTH, *n.* freedom from bodily pain or sickness, a sound state, purity, salvation, wish of happiness—*Tan-durust, siḥhat 'āḡyat yā khamīyat, pākī yā neki, najāt yā Khudā kā fuzl, arām yā āsūda-hālī ki du'ā*—Rog-bhāv wā niranayatā, kuśal wā susthiti, śuddhatā wā puryatā, mukti wā īśwari daya, sukḥ kī prāthana.

HEALTH'FUL, *a.* free from sickness, serving to promote health, wholesome, salutary—*Tan-durust, siḥhat-āwar, ḡawāra ḡawāra yā muwāḡif, mufīd yā fūda-mand*—Niroḡī wā aroḡī, āroḡyakar, śarīrahitaḡārī wā paushtik, hitakārī. [se. śarīrahitaḡār se.]

HEALTH'FUL-ly, *ad.* in health, wholesomely—*Tan-durustī meṇ, siḥhat āwar se*—Niroḡ **HEALTH'FUL-NESS**, *n.* the state of being well, wholesomeness, salubrity—*Tan-durustī, siḥhat-āwarī, muwāḡafat yā khush-ḡawāri*—Aroḡitā, śarīrahitaḡār, hitatā wā āroḡyajanakatā [bal, āśakt.]

HEALTH'LESS, *a.* sickly, weak, infirm—*Bimār, kam-zor, nā-tawān yā ra'if*—Rogī, nīr-

HEALTH'Y, *a.* enjoying health, conducive to health, sound, wholesome, salubrious—*Tan-durust yā sahīh-i-bālan, siḥhat āwar, sahīh-o-sātūn, khush-ḡawāra yā muwāḡif, mufīd*—Niroḡī, āroḡyajanak, bhalā-chaḡā, śarīrahitaḡārī wā paushtik, hitakārī wā āroḡyakar.

HEALTH'Y-NESS, *a.* the state of health—*Tan-durustī*—Rogābhāv, āroḡya, aroḡitā.

HEAP, *n.* (S) a pile, a mass, an accumulation; *v.* to pile, to accumulate—*Āmbār,*

- ganj^h, tuda yá toda; v. jam' k., gánjná^b*—Rási, dher dherí wá atálá, punj wá samuh; v. dher wá rási lagáná, pátná batorná wá ekatthá k. [nichayí, pindi.]
- HEAR'Y**, *a* lying in heaps—*Ambar yá ganj kī sūrat parā huá*—Dher ke ákár parā huá,
- HEAR**, *v.* (S. *hyran*) to perceive by the ear, to listen, to be told, to give audience, to attend; *p. l. and p. p.* **HEARD**—*Sunná^h, kán-lagáná^h, gosh-zan honá, istimá' k. yá mukhátib honá, liház k. yá mutawajjih l.*—Sraṇ k., kán d., samáchar-páná, sun-wái k., dhyān dená. [shandu—Śrótá.]
- HEAR'ER**, *n.* one who hears—*Sunne w^h, sunwaíyá^h, sunan-hár^h, sámí^h, shinará, nityá*—
- HEAR'ING**, *n.* the sense by which sounds are perceived, audience, a judicial trial—*Quwwat-i-sámí'a, samá'at yá istimá', hákim kī tahqíqát yá tajwíz*—Śraṇendriya, sunwái, vichár wá dharimavivechan. [wá suní hui bát.]
- HEAR'SAY**, *n.* report, rumour—*Afwáh, shuhra shuhrat yá samá'i-bát*—Húh, charchá
- HEAR'KEN**, *hár'kn, v.* (S. *heorcnian*) to listen, to attend, to pay regard—*Kán-dená^h, mutawajjih h., liház k.*—Sunná wá kán lagáná, dhyān d. mánná.
- HEAR'KEN-ER**, *n.* one who hearkens—*Shinará, sámí^h, mutawajjih h. w., liház k. w.*—Śrótí, sunne w., sunanhar, dhyān d. w., manne w.
- HEARSE**, *n.* (Fr. *herse*?) a carriage to convey the dead; *v.* to inclose in a hearse—*Ek qam kī gári jis men murda le-jate haii; v. murda le-jane wáli gári men rakhná yá band k.*—Śavavāhan, śava le-jāne kī gári; *v. śavavāhan men rakhnā, śava le-jāne kī gári men dharná.* [ká ohár wá uhár.]
- HEARSE'CLOTH**, *n.* a cloth to cover a hearse—*Murda le-jāne kī gári ká ohár*—Śavavāhan
- HEARSE'LIKE**, *a.* suitable to a funeral—*Mátami—Vilápi, śokasúchak.*
- HEART**, *n.* (S. *horte*) the primary organ of the motion of the blood in an animal body, the vital part, the chief part, the inner part, courage, spirit, affection; *v.* to encourage, to animate—*Dil yá qá'b, ján yá zahra, asti yá awwat hissa, magz yá andarāni-hissa, duleri, himmat, muhabbat yá nafs; v. himmat yá dil dári d., tahrik d. yá k.*—Hriday wá antahkaran, marmma wá marmmathal, pradhan bhāg, garbh udar wá bhitār, śūrātá, śattwa wá pauraśh, sneh bhav wá rág; *v. dhāhas d., barhāwá wá dilāsá d.* [hriday men gará huá.]
- HEART'ED**, *a.* seated or fixed in the heart—*Dil men gará huá, dil-nishīn*—Hridayasthit,
- HEART'ED-NESS**, *n.* sincerity, warmth, zeal—*Rásti, tapák, josh yá shauq*—Sachautí, ut-táp, atyutkanthá wá uchchandatá.
- HEART'EN**, *hár'tn, v.* to encourage, to animate—*Himmat yá dil-dári d., tahrik yá quw-wat d.*—Dhāhas wá sāhas d., dilāsá wá barhāwá d. [dilāsá d. w.]
- HEART'EN-ER**, *n.* one that animates—*Tahrik d. w., himmat-bakhsh*—Dhāhas d. w.,
- HEART'LESS**, *a.* void of affection, spiritless—*Be-rahm yá sang-dil, be-dil be-himmat buz-dil yá ná-mard*—Kāthinahriday wá nriday, nirvīr klivahriday wá kāyār.
- HEART'LESS-NESS**, *n.* want of affection or spirit—*Sang-dili yá be-rahmī, be-dili buz-dili yá ná-mardī*—Nridayatá wá kāthinahridayatá, viryāhinatá wá klivatí.
- HEART'Y**, *a.* cordial, sincere, zealous—*Muqarrí yá mufrarīh, rást yá sádiq, dil-soz yá sar-garm*—Paushṭik, saral nirmalachitta wá nishkapat, atyanurāgi wá atyanurakt.
- HEART'LY**, *ad.* from the heart, sincerely—*Bá-dil ba dil dil-o-ján-se yá dil se, sidq-i-dil se yá rásti se*—Hriday chutta wá antahkaran se, sachautí wá kapatahinatá se.
- HEART'INESS**, *n.* sincerity, zeal, eagerness—*Sidq yá rásti, sar-garmi yá dil-soz, shauq*—Sachautí wá chittanirmalatá, atyanurág wá uchchandatá, atyutkanthá wá atyā-bhūlāśh.
- HEART'ACHE**, *n.* sorrow, pang, anguish—*Ranj yá dard-i-dil, koft yá nihāyat-dard, andoh-i-khātir yá siyāsut*—Hridayavyathá wá antahkaranavedaná, ativedaná wá ativyathá, yātaná. [marmmathabhedí.]
- HEART'AP-PALL-ING**, *a.* dismaying the heart—*Dil ko khauf d. w.*—Hriday dahlāne w.,
- HEART'BLÖÖD**, *n.* the blood of the heart, life—*Khīm-i-dil, ján*—Hriday ká rakt, prán.
- HEART'BREAK**, *n.* overpowering sorrow—*Dil-shikan, nihāyat gam*—Hridayabhedí, atyant śók. [d. w.]—Mantor, jī tor, hridayabhedí, marmmathabhedí, atyant śók se tor d. w.
- HEART'BREAK-ING**, *a.* overpowering with sorrow—*Dil-shikan, khātir-shikan, gam se tor*
- HEART'BRED**, *a.* bred in the heart—*Dil men palá huá*—Hriday men palá huá.
- HEART'BRÖ-KEN**, *a.* overpowered with grief—*Dil-shikast, khātir-shikast, gam-zada*—Mantūtá, jītūtá, śókártta, bhinnabriday.
- HEART'BURN**, *n.* an affection of the stomach—*Pet kī jalan^h, pet kī pír^h, kaleje kī jalan^h, waja'ul-fuwád, dard-i-mí'da*—Amalapitta. [Jiská hriday phulá aur pirútá ho.]
- HEART'BURNED**, *a.* having the heart inflamed—*Jiská dil phulá aur dard kurtá ho*—
- HEART'BURN-ING**, *n.* pain in the stomach, discontent, enmity; *a.* causing discontent—*Dard-i-mí'da, ná-khushi yá ranjulagi, dushmani; a. ná-khushí'.* w.—Jātharavedaná wá udaravyathá, asantushṭi wá asantosh, dwesh wá droh; *a.* asantoshajanak, atush-tikar. [hriday.]
- HEART'CHILLED**, *a.* having the heart chilled—*Dil ká sard*—Śitárttahriday, tejohina-
- HEART'CON-SUM-ING**, *a.* destroying the peace—*Mun ke chain yá sukh ko dūr k. w^h.*

- HEART'DEAR, *a.* sincerely beloved—*Aziz-tarīn, jūn-barābar*—Atipriya, barā pyārā, hridayapriya. [mēn garā huā.]
- HEART'DEEP, *a.* rooted in the heart—*Dil mēn naqsh yā garā huā, dil-nishīn*—Hriday
- HEART'EASE, *n.* quiet, tranquillity—*Dil kā āram, asāish yā āsūdagi*—Hridayaswasthya wā hridayasukh, hridayasānti wā man kā sukh. [sāntikar.]
- HEART'EAS-ING, *a.* giving quiet—*Dil-ārām, rūhat-bakhsh*—Hridayasukhajanak, manah-
- HEART'EAT-ING, *a.* preying on the heart—*Dil-resk, dil-khaur*—Hridayakhādak, marm-mabhakshak. [w.]
- HEART'EX-PAND-ING, *a.* opening the feelings—*Dil-kushā*—Hridayavikkāsi, man kholne
- HEART'FELT, *a.* felt at heart, deeply felt—*Dilī yā dil-nishīn, bhārī barā yā gambhir*—Chittabhav, hridayajāt. [yapirā, hridayavedanā.]
- HEART'GRIEF, *n.* affliction of the heart—*Dilī gam, dard-i-dil, andoh-i-khātīr*—Hrida-
- HEART'HAR-DENED, *a.* obdurate, impenitent—*Na-tars, qair-mutaassif nā-mustaqfir yā be-taubā*—Nishthur wā pāshānahriday, pāschattipānin.
- HEART'OF-FEND-ING, *a.* wounding the heart—*Dil-shikan*—Manṭor.
- HEART'QUILL-ING, *a.* conquering the affection—*Man-jitne w^h*.
- HEART'REND-ING, *a.* overpowering with anguish—*Dil-āzār, dil-resk, dil-shikan*—Man-tor, marmabhedi, marmabhedi, hridayabhedi.
- HEART'ROB-BING, *a.* stealing the affections—*Dil-rubā*—Manohar.
- HEART'S'EASE, *n.* a plant—*Ek poudhā, ek chhoīā per^h*. [marī, man dukhī, āturachitta.]
- HEART'SICK, *a.* pained in mind or heart—*Afsard-dil, ranjida-khātīr, dil-tang*—Man-
- HEART'SORE, *n.* that which pains the heart; *a.* violent with pain of heart—*Dard-i-dil, qalb-i-dard; a. ranjida-khātīr*—Hridayapirā, man ki vyathā; *a.* āturachitta, manmarā,
- HEART'SOR-ROW-ING, *a.* sorrowing at heart—*Afsard-dil*—Āturachitta [kshatahriday.]
- HEART'STRINGS, *n. pl.* the tendons or nerves supposed to brace and sustain the heart—*Rag-i-dil*—Hritpindaparigat-sirāḥ, hriday ki sirā. [dhansi wā garā huā, bhayātur.]
- HEART'STRUCK, *a.* driven to the heart, dismayed—*Dil-nishīn, kharf-zada*—Chitta mēn
- HEART'SWELL-ING, *a.* ranking in the heart—*Dil mēn khatāke w.*—Chitta mēn khatāke w., hridayakampakīrī, chittakshobhakānī
- HEART'WHOLE, *a.* with the vitals yet unimpaired, not in love or with affections untouched—*Nā-shukast-dil, be-īshq*—Akshatahriday wā avikalachitta, ananurāgawān wā kāmāsakt. [se bhārī huā—Kāmtur wā śokatur, piem wā śok se bhārī huā]
- HEART'WOUND-ED, *a.* filled with love or grief—*īshq-zada yā gam-zada, 'īshq yā gam*
- HEART'WOUND-ING, *a.* filling with grief—*Dil-shikan, dil-resk, dil-āzār, gam se bhurne w.*—Hridayabhedi, śok se bhār d. w., manṭor.
- HEARTH, *n.* (S. *hearth*) a place for a fire—*Chūlthā^h*.
- HEARTH'MON-ey, HEARTH'PEN-ny, *n.* a tax on hearths—*Chūlthōn par kar^h*.
- HEAT, *n.* (S. *hṛtu*) the sensation produced by a hot substance, caloric, hot air, flush, excitement, agitation, passion, ardour, a course at a race, a single effort; *v.* to make hot, to warm—*Garmī, harārat, garmā yā garm harā, chhīve par ki surkhī, josh, iztirāb, azizish yā garm, dil-sozi yā sur-garmī, dāy^h, ek-hī koshush, v. garm k, gar-mānā*—Ushnatā, ushni wā ushmā, tāti-bayār wā gūshma, kapolāg, uttāp, vyagrata, mad krodh wā ngratī, uchchāṇḍatī wā prachāṇḍatī, charyyā wā daurān, ek-hī piayāt; *v.* tāpt wā ush k, tāpātī dhikānī wā tāwnā.
- HEAT'ER, *n.* one that heats—*Garmāne w., garmāne-wālī yā garm-karne-wālī chīz*—Tapāne wā dhikāne w., tapāne-wālī vastu
- HEAT'LESS, *a.* cold, without warmth—*Sard, thandhā^h*—Śital, jūr wā jūrā
- HEATH, *n.* (S. *hæth*) a shrub, a place overgrown with heath, a wild tract—*Jhār^h, jhār^h, jhār se bhārī huī jagah^h*
- HEATH'ER, *n.* a shrub, heath—*Jhār^h, jhārī yā jhār se bhārī huī jagah^h*.
- HEATH'Y, *a.* full of heath—*Jhār-dār*—Jhāmāy. [hār^h.]
- HEATH'COCK, *n.* a bird that frequents heaths—*Ek chīriyā jo jhārōn mēn jāyā kartī*
- HEATH'FOU, *n.* a bird—*Ek bhāntī ki chīriyā^h*.
- HEA'THEN, hē'thn, *n.* (S. *hæthen*) one ignorant of the true God, a pagan, a gentile, the gentile nations; *a.* pagan, gentile—*Mushrik, but-parast, kāfir, but-parast qum; a. mushrik, but-parast*—Asaddharmasevī, pratimāpūjak, murttipūjak, murttipūjak jātī; *a.* pratimāpūjakasambandhī, murttipūjakasambandhī.
- HEA'THEN-ISH, *a.* belonging to the heathens—*But-parastōn ke muta'alliq*—Murttipūjakasambandhī, pratimāpūjakasambandhī.
- HEA'THEN-ISH-LY, *ad.* in the manner of heathens—*But-parastōn ke taur par, but-parastī se*—Murttipūjakōn ki rīti se, pratimāsevakōn ki rīti se.
- HEA'THEN-ISH-NESS, *i.* state of the heathens—*But-parastōn kī hālat, but-parastī*—Murttipūjakōn ki dasā, pratimāpūjā. [pūjā, pratimāpūjā.]
- HEA'THEN-ISM, *n.* paganism, gentilism—*But-parastī, but-parastish yā shirk*—Murtti-
- HEA'THEN-IZE, *v.* to render heathenish—*Mushrik yā but-parast k.*—Asaddharmasevī-k., murttipūjak k.

HEAVE, *v.* (S. *hebban*) to lift, to raise, to throw, to cause to swell, to swell or rise, to pant; *p. t.* HEAVED or HÖVE, *p.p.* HEAVED or HÖVEN — *Utháná^h, ubháná yá un-árná^h, phenkúá yá dáhuá^h, phuláná^h, phúná yá uthná^h, húnphná^h*

HEAVE, *n.* a rising, a swell, an effort — *Uthán^h, phulan^h, koshish* — *Uñchán ubhár wá utháw, phuláwá, cheshítá wá prayás.*

HEAV'EN, *n.* one who heaves — *Utháne w^h, ubhárne w^h, wárne w^h.*

HEAV'ING, *n.* a panting, a rising, a swell — *Haiúphá^h, úhán uñchán yá ubhár^h, phulan yá phuláwat^h.* [charháwá^h.]

HEAV'OFFERING, *n.* an offering among the Jews — *Yahúdiyon ké bích meñ ek balí yá*
HEAV'EN, *hév'n, n.* (S. *heofon*) the expanse of the sky, the regions above, the habitation of God and the blessed, the Supreme Power — *Falak yá ásmán 'álam í-bálá, bihišt yá jannat, Alláh* — *Gagan, nabh vyom wá antariksh, swarg panyalok vaikunthí wá bakunth, Parameswar wá Paramátmá.*

HEAV'EN-LY, *a.* resembling heaven, celestial, supremely excellent; *ad.* in the manner of heaven, by the influence of heaven — *Bihishtí yá jannatí, fálakí yá ásmání, ní-háyat kháb* : *ad. bihiští taur se, Alláh ké táqut yá qudrat se* — *Swargiya vaikunthí wá bakunthí, antariksh wá nabhahastha, param uttam; ad. swargiya riti se, íswarí sakti se*

HEAV'EN-LE-NESS, *n.* supreme excellence — *Niháyat khábí* — *Uttamatá, paramottamatí.*

HEAV'EN-WARD, *ad.* towards heaven — *Bihisht ké taraf, ásmán ké taraf* — *Swarg kí or. antariksh wá gagan kí or.* [swargotpanna.]

HEAV'EN-BORN, *a.* descended from heaven — *Jannat-záda, bihišt-záda* — *Swargaját,*

HEAV'EN-BRED, *a.* produced in heaven — *Bihisht meñ paidá huá* — *Swargotpanna.*

HEAV'EN-BUILT, *a.* built by divine agency — *Iláhi táqat se baná huá, Khulá ké qudrat se baná huá* — *Íswarí sakti wá púbbáw se baná huá.*

HEAV'EN-DIRECTED, *a.* raised toward heaven, taught or directed by heaven — *Ásmán kí taraf uthá huá, rashid* — *Gagan wá ákás kí or utháyá huá, paramátmáprent wá íswaropadishit huá* [datta.]

HEAV'EN-GIFTED, *a.* bestowed by heaven — *Khulá-dád* — *Íswar ká diyá huá, íswara-*

HEAV'EN-LY MIND-ED, *a.* having the affections placed on heaven and spiritual things — *Bihisht aur díní chizon ké taraf ragib* — *Paramáthabuddhí, paramáthasakt.*

HEAV'EN-LY MIND-ED-NESS, *n.* the state of having the affections placed on spiritual things — *Bihisht aur díní chizon kí taraf raghat* — *Paramáthasaktí, paramáthabuddhí.*

HEAV'EN-WARRING, *a.* warring against heaven — *Alláh se lajne a* — *Íswar se lajne w.*

HEAV'Y, *a.* (S. *heav*) weighty, ponderous, sorrowful, dejected, afflictive, burdensome, sluggish; *ad.* with great weight — *Wazn, girán, gangin yá malúh, afsurdagí, rang-rasán, sukht, sust yá kúhil* : *ad. baye wazn se, giráni se, quráni se* — *Bháñ, bhúawán, sokírta wá sokínwat, udás, dukkhakar wá pipíkar, dubsah wá kashítakar, dhúná wá mand* ; *ad. baye bhár se*

HEAV'Y, *ad.* with great weight — *Baye wazn se, giráni se* — *Baye bhár se.*

HEAV'Y-NESS, *n.* weight, depression — *Wazn bár giráni yá saqálat, afsurdagí susti yá gava girá* — *Bháñ, udási.*

HEB'DO-MAD, *n.* (Gr. *hebdomas*) a week — *Hafta, sál-dun^h* — *Saptáh, saptadin.*

HEB'DOM'ADAL, **HEB'DOM'AD-ARY**, *a.* weekly — *Har hafta, hafta-hafta* — *Sáptáhik.*

HEB'DO-MAN'CAL, *a.* weekly — *Har hafta, hafta-hafta* — *Sáptáhik.*

HEB'ETATE, *v.* (L. *habes*) to dull, to blunt — *Kund-zikn k., kund k.* — *Jar wá múrh k., bhoñthá bhoñthá wá bhoñtá k.* [wá bhoñthrái.]

HEB'ETUDE, *n.* dullness, bluntness — *Kund :ihni, kundi yá kaudani* — *Múrhata, juratá*

HEBREW, *hēbrū, n.* (H. *Ebr*) an Israelite, a Jew, the Hebrew language; *a.* relating to the people or language of the Jews — *Ibráni, Yahúdí, 'Ibráni zabán yá Yahúdí zabán* ; *a. 'Ibráni, 'Ibri, Yahúdí, 'Ibráni zabán ke mutá'atig* — *Ibráni, Yihudiya wá Yahúdí, Yihudiya-bháshí wá Yahúdí bháshá* ; *a. Yahúdí lokavishayak, Yahúdí bháshasambandhí, Yihudiya-bháshá-vishayak.*

HEB'REW-ESS, *n.* an Israelitish woman — *Yahúdí aurat* — *Yahúdí wá Yihudí strí.*

HEB'RA-ISM, *n.* a Hebrew idiom — *Yahúdí zabán ká muhavara* — *Yahúdiyon kí vágrití wá vágdhárá, Yihudiya-bháshámsatrí vágyápár.*

HEB'RA-IST, **HEB'RECIAN**, *n.* one skilled in Hebrew — *'Ibráni-dún, Yahúdí zabán meñ máhír shakhs* — *Yahúdí wá Yihudí bháshí meñ nipun jan, Yihudiya-bháshávyutpanna* [bail kí qurbáni — *Sau bail ká balí, sátagomedi.*]

HEC'A-TOMB, *hēc'a tòm, n.* (Gr. *hekaton, bos*) a sacrifice of a hundred oxen — *Sau*

HEC'TIC, **HEC'TIC-AL**, *a.* (Gr. *hexis*) habitual, constitutional, morbidly hot — *Má'múli, zátí yá puidáshí, madqúq* — *Vyavahárik wá vyavahárik, swábhávik, jwarí wá jwarit.*

HEC'TIC, *n.* a hectic fever — *Tap-í digg* — *Dhātusthajwar, kshayaajwar.*

HEC'TIC-ALLY, *ad.* constitutionally — *Sarishit yá sirishit se* — *Swabháv se.*

HEC'TOR, *n.* (Gr.) a bully; *v.* to bully — *Shekhí-báz, akar-fún, kulla-zan, láf-zan* ; *v.*

dhíráná^h, dhāmkaná^h, kulla zaní láf-zaní yá qur'ish k.—Pharphariyá, phānkra, hurmushak.

HĒC'TOR-LY, *a.* blustering, insolent—*Kalla-zan akar-fún yá láf-zan, gusták^h yá shok^h*—Mukhar dhūmadhāmí wá kalahakári, pragalb^h wá uddhat.

HĒDGE, *n.* (*S. hedge*) a fence made of thorns or shrubs; *v.* to inclose with a hedge, to surround, to hide, to skulk—*Kānte yá jhāron kī tattī bār yá gherá^h*; *v. kāntōn yá jhāron kī tattī se gherná^h, rāudhná yá gherná^h, chhīpná^h, tukná yá dabakná^h.*

HĒDGE'ER, *n.* one who works at hedges—*Kāntōn yá jhāron. kī tattī bāndhne w^h, bār bāndhne w^h.*

HĒDGE'BORN, *a.* of mean birth, obscure—*Kāmīna yá lam-nasab, gum-nām*—Hīnavarn.

HĒDGE'POG, *n.* an animal set with prickles—*K'hār pusht, darrá^h, dul-dul, sáhi^h*—Sallakí.

HĒDGE'NOTE, *n.* a term for low writing—*Yah lafz pīch narishta ke leyce ba-taur haqárat ke mustamal hotá hai*—Yah šabd adham lekh ke nimitta ghrinásúchan karne men kam áta hai.

HĒDGE'PĪG, *n.* a young hedgehog—*Sáhi ká bachcha^h*—Sallakí arthát sáhi ká sávak.

HĒDGE'RĒW, *n.* a row of trees or bushes—*Darakhthon yá jhāron kī qatar*—Pērōn wá jhāryōn kī pānti, vrkshapānti.

HĒDGE'SPĀR-RĒW, *n.* a bird—*Ek chiriyá jo jhāron kī tattiyōn men jōyá karti hai^h.*

HĒDGE'ING-BILL, *n.* a hook for cutting hedges—*Jhāron kī tattiyōn yá bār ke kátnē ká dáwē yá haishná^h.*

HĒED, *v.* (*S. heed*) to mind, to regard, to attend; *n.* care, caution, notice—*Khayál k., liház k., dil d. qawr k. yá iltifat k.*, *n. khabar-dári, hosh-yári, liház yá khayál*—Dhyán-rakhná dhyán d. wá dhyán k., mámmá, kahí mánni wí man jaganá; *n. sáva-dhāni, chaukasá wá chaukasí, manoyog* [Sachet wá snehet, sávdhān, manoyogi.

HĒED'FULL, *a.* watchful, cautious, attentive—*Khabar dar, hosh yār, mutawajjuh*.

HĒED'FULL-Y, *ad.* attentively, carefully—*Tawajjuh se, ditiyát khabar dári yá hosh-yári se*—Manoyog se wá man lagákat, sávdhāni chaukasí wá chaukasí se.

HĒED'FUL-NESS, *n.* caution, vigilance, attention—*Hosh-yári, be-dā^h yá khabar-dári, tawajjuh*—Sávdhāni, chaukasá wá chaukasí, manoyog wá man lagáw.

HĒED'LESS, *a.* negligent, inattentive, careless—*Gup^h, be-ditiyát, be-khabar be-parwá yá be-jkrí*—Pramádī dhlá asoch wá uchet, amanoyogi, asávdhān.

HĒED'LESS-LY, *ad.* carelessly, inattentively—*Gupht yá be-khabarí se, be-iltifati yá 'adam-tawajjuh se*—Asávdhān se, aman yog se wá hūi man lagáye.

HĒED'LESS-NESS, *n.* carelessness, negligence—*Be-khabarí be-parwái yá be-jkrí, gupht yá be-iltifati*—Asávdhān, amanoyog wá pramatiatí.

HEEL, *n.* (*S. heel*) the hind part of the foot; *v.* to dance, to add a heel—*Ei^h*; *v. māchná yá nāchná^h, epi jōyá yá erí lagáná^h.*

HEEL'PIEC, *v.* to put a piece of leather on a shoe-heel; *n.* a piece fixed upon the heel—*Jute kī epi ke upar chamre ká ek tukrá lagáná^h*; *n. tukrá jo epi ke upar jor diyá jatí hai^h.*

HEFT, *n.* (*heave*) heaving, effort—*Hauphi^h, koshish yá jumbish*—Haphhaphāhat, ud-

HEFT'EN, *a.* heaved, expressing agitation—*T'háyá gayá^h, ghubráyá^h.*

HE GĪ RA, **HĒ'Ī-RĀ**, *n.* (*Ar*) the Mohammedan epoch or era reckoned from the day of Muhammad's flight from Mecca July 16, A. D. 622—*San-i-hijri*—Yáwamkāsak, Musalmāni šák.

HEIF'ER, *n.* (*S. heathere*) a young cow—*Bachhiyá^h, kator^h, ogar^h.*

HEIGHT, *h'it*, *int.* expressing languor or uneasiness—*Ah^h, oh^h, are are^h, oho^h.*

HEIGHT, *hit*, *n.* (*S. heath*) elevation, altitude, summit, high place, utmost degree—*Balandí raf'at irtifá^h yá balandí, auy, sar, uchí jagah pithay yá tilá^h, hadd-darja yá utihá*—Uchchātá, uchhātí, choti sikhar wá śring, uchchasthān ũkriá țekar țekrā dhlhá dhlhá wá parvat, paramayadhi.

HEIGHTEN, *h'it*, *v.* to raise high, to improve—*Uchhá k^h, taraqqí d. yá bil-tar k.*—Umat k. wá utlhná, utkrisht k. sudhārní wá ban mā.

HEIGHT'EN-ING, *n.* improvement, aggravation—*Taraqqí yá durustí, siyádatí*—Sudhrāw wá banāw, vridhí. [up, atidusht.

HEINOUS, *a.* (*Fr. haine*) atrocious—*Kabira, shadid, sakht, zabān, shayr*—Ghor, dá-

HEINOUS-LY, *ad.* atrociously, wickedly—*Ba-shiddat yá sakhtí se, sharárat yá zabān se*—Dhurup rūp se wá atyāchārapūrvak, atidushtatá se.

HEINOUS-NESS, *n.* atrociousness, wickedness—*Shiddat sakhtí yá zabāni, niháyat sharárat yá bad-zātí*—Ghoratá dārunatá wá atyāchār, atidushtatá wá patak.

HEIR, *ār*, *n.* (*L. hæres*) one who inherits or succeeds to the property of another; *v.* to inherit—*Wá is*; *v. wāris honá, irs yá mirás lená*—Uttarādhikāri, rikthabhāgi, anshāhī; *v. uttarādhikāri h., uttarādhikar se pāni.*

HEIR'DOM, *n.* the state or possession of an heir—*Wirásat, mirás*—Uttarādhikāritá.

HEIR'ESS, *n.* a female who inherits—*Wārisa, zan-i-haqq-dār*—Uttarādhikāriṇi, dāyādí.

HEIR'LESS, *a.* without an heir—*Lá-wāris, be-wāris*—Adāyik, dāyādahin.

HĒIR'SHIP, *n.* the state of an heir—*Mirās, wirāsāt*—Uttarādhikāritā.

HĒIR'LOOM, *n.* any furniture or moveable which descends by inheritance—*Maurūsī māl-i-marqūla*—Jo paitrik asthāwaradhan vañśakram se miltā hai.

HĒLD, *p.t.* and *p.p.* of *hold*—*Hold kā māzi-mutlaq aur māzi-ma'tūf'alai-hi yā f'l-i-ma'tūf*—Hold kā sāmānyabhūt aur pūrnakryā wā pūrvakālikakriyā.

HĒ-L'A-CAL, *a.* (Gr. *helios*) emerging from the light of the sun or entering it—*Āftāb kī roshnī se nikalne w. yā us meñ pā'ihue w.*—Sūrya ke prakās se nikalne w. wā us meñ pā'ihue w.

HĒ-L'A-CAL LY, *ad.* as if emerging from the light of the sun—*Goyā āftāb kī roshnī se nikaltā huā*—Jānoñ sūrya ke prakās se nikaltā huā.

HĒ-LI-O-TROPĒ, *n.* (Gr. *helios, trepo*) a plant which turns towards the sun, the sun-flower, a mineral—*Ek qism kā paudhā jiska rukh āftāb kī taraf phirā raktā hai, gul-i-āftāb, kāni yā mā'dani shai*—Ek chhotā per jo sūrya ki or phir jātā hai, sūryakamal, ākariyadiavya. [ghumauwa rekhā, maroñi wā bhañwāw.

HĒL'IX, *n.* (Gr.) a spiral line, a winding—*Pech-dār khatt, pech*—Alakākār rekhā wā

HĒL'I-CAL, *a.* spiral, winding—*Pech dār, pechilā yā pech-dar-pech*—Ghumauwā, bhañwatā.

HĒLL, *n.* (S.) the place of the devil and wicked souls—*Dozakh, jahannam, saqar, jahām, dāru-l-bawār*—Narak, narak. pātāl. rasātāl. nāgalok, adholok

HĒLL'ISH, *a.* relating to hell, infernal—*Dozakhī, jahannamī*—Narakīya wā narakī, narakī wā pā'itliya. [pisūchavat wā dushtatā se.

HĒLL'ISH-LY, *ad.* infernally, wickedly—*Dozakhī taur se, shūrārāt se*—Narakī rīti se,

HĒLL'ISH-NES, *n.* extreme wickedness—*Nihāyat shūrārāt, shaitāniyat*—Atidushtatā,

HĒLL'WARD, *ad.* towards hell—*Dozakh kī taraf*—Narak kī or. [pāpishatwā.

HĒLL'Y, *a.* having the qualities of hell—*Dozakhī, jahannamī*—Narakī, narakī.

HĒLL'BLACK, *a.* black as hell—*Dozakh ke mānind kālā, jahannam sā kālā*—Narak sa-rikhā kālā, narak ke sadūs kālā. [mā huā.

HĒLL'BORN, *a.* born in hell—*Dozakh meñ paidā huā*—Narakotpanna, narak meñ jan-

HĒLL'BUFD, *a.* produced in hell—*Jahannam meñ paidā huā*—Narak meñ utpanna huā. [gayā.

HĒLL'BREWED, *a.* prepared in hell—*Dozakh meñ tayār kiya gayā*—Narak meñ banayā

HĒLL'BUFDTH, *n.* an infernal composition—*Bure kām ke hīye pakayā huā khāna*.

HĒLL'CAT, *n.* a witch, a hag—*Dāmī, churail yā churail*.

HĒLL'DOOMED, *a.* consigned to hell—*Dozakh meñ dātā gayā, dozakhī*—Narakagāmī,

narakī, narak meñ dātā huā.

HĒLL'HAG, *n.* a hag of hell—*Dozakh kī dām yā churail*—Narak kī dām wā churail.

HĒLL'HATED, *a.* abhorred like hell—*Dozakh ke mānind makrūh, jahannam ke mā- nind nafrat kiya gayā*—Narak ke sadūs ghriñā kiya gayā.

HĒLL'HAUNTED, *a.* haunted by the devil—*Bhūtahā*.

HĒLL'HOOND, *n.* a dog of hell, an agent of hell—*Sag-i-jahannam, dozakh kā gumāshā*

—Narak kā kutbā, narak kī kāryāldh.

HĒLL'KITE, *n.* a kite of infernal breed—*Jahannamī chil*—Narakī chil.

HĒLL'LE-BÖRE, *n.* (Gr. *helleboros*) a plant—*Paudhā yā ek chhotā per^h, kutkī*.

HĒLL'LE-BORISM, *n.* a preparation of hellebore—*Kutkī kī dawā*—Kutkī kī aushadh.

HĒLL'LE-NIC, *a.* (Gr. *Hellen*) Grecian—*Yūnānī*—Yavanīya, yavanadeśiya

HĒLL'LE-NISM, *n.* a Greek idiom—*Yūnānī muhāwara, Yūnānī zabān kā muhāwara*—

Grikkabhāshāsūfī vāgyāpār, Grikkabhāshā kī vāgrīti.

HĒLL'LE-NIST, *n.* one skilled in the Greek language, a Jew who spoke the Greek lan- guage—*Yūnānī zabān meñ mubīr yā 'ālim shakhs, Yahūdī jo Yūnānī zabān bolta*

thā—Grikkabhāshā meñ upun jan, Yahūdī wā Yihūdīya jo Grikkabhāshā bolta thā.

HĒLL'LE-NIS'TIC, HĒLL'LE-NIS'TI-CAL, *a.* pertaining to the Hellenists—*Un logon yā Yahū- diyon ke muta'alliq jo Yūnānī zabān bolte the*—Un logon Yahūdīyon wā Yihūdīyon

kā sambandhī jo Grikkabhāshā bolte the [mutābiq—Grikkabhāshā ke anusr.

HĒLL'LE-NIS'TI-CAL-LY, *ad.* according to the Hellenistic dialect—*Yūnānī muhāwara ke*

HĒLL'LE-NIZE, *v.* to use the Greek language—*Yūnānī zabān kā istīmāl k.*—Grikkabhā- shā kā vyavahār k. [vār^h; v. chalanā^h.

HĒLM, *n.* (S. *helma*) the instrument by which a ship is steered: *v.* to steer—*Pat-*

HĒLM'SMAN, *n.* one who steers a vessel—*Sukkān-gir, sukkānī*—Māñhī, patwār pakarne

w. [shanī, mastak ke nimitta lohe kā top.

HĒLM, *n.* (S.) armour for the head—*Khod, magfar yā migfar*—Śirastra, mastakarak-

HĒLMED, *a.* furnished with a helm—*Khod-dār*—Śirastravisisht, mastakarakshanivisisht,

mastak meñ lohe kā top diye hue. [mastakarakshanī.

HĒL'MET, *n.* armour for the head, a head piece—*Khod, magfar yā migfar*—Śirastra,

HĒL'MET-ED, *a.* wearing a helmet—*Khod-dār, magfar yā migfar diye hue*—Miñr meñ

lohe kā top diye hue, mastakarakshanivisisht, śirastravisisht. [dās.

HĒL'OT, *n.* (Gr. *helos*) a Spartan slave—*Spārtā shahr kā qulām*—Sprātā nagar kā

- HĒLP**, *v.* (S. *helpan*) to assist, to support, to aid, to relieve, to remedy, to prevent, to avoid; *n.* assistance, aid, support, succour—*Madad k.*, *pushti k.*, *imdad d. yā k.*, *kam yā takhfif k.*, *chāra-eāzi yā tadbīr k.*, *bāz-rakhnā yā raf k.*, *parhez k.*; *n. madad*, *imdad*, *pushti*, *himāyat dast-gāri madad-gāri isti'ānat yā taqwīyat*—*Ṣahāyatā k.*, *saḥ-bhālnā*, *upakār k.*, *ghatānā wā halkā k.*, *upāy k.*, *dūr k.* wā *roknā*, *bachānā wā barāw rakhnā*; *n. saḥāyatā*, *upakār*, *sahārā*, *āsray wā upāy*.
- HĒLP'EN**, *n.* one who helps, an assistant—*Madad-gār yā mumidd*, *mu'āwin yā pushti-bān*—*Upakārī wā upakāṭak*, *sahayak wā sahakārī*.
- HĒLP'FUL**, *a.* giving help, useful, salutary—*Madad-gār*, *mufid*, *sihht-āwar yā fāida-mand*—*Sahayak*, *upakārī wā upayogi*, *hitakārī wā sarīfahitakārī*.
- HĒLP'FUL-NESS**, *n.* assistance, usefulness—*Madad*, *sūd-mandī yā fāida-mandī*—*Sahāyatā*, *upayogitā*.
- HĒLP'LESS**, *a.* wanting help or support—*Be-chāra*, *lā chār*, *be-murabbī*, *be-yāwar*, *be-maq-dūr*, *be-bāl-o-par*, *lā'ilāj*—*Nirupāy*, *nirāśray*, *a-ahāy*, *niravālam*, *vivas*, *abas*.
- HĒLP'LESS-LY**, *ad.* without help or support—*Be-chāragi se*, *be-maqdūri se*, *lā-chāragi se*—*Binā upāy*, *binā āśray*, *nirāśrayatwa se*.
- HĒLP'LESS-NESS**, *n.* want of ability or succour—*Lā-chāragi*, *be-chāragi*, *be-maqdūri*—*Nirāśrayatwa*, *upāyahinatā*, *nirupāyatwa*.
- HĒLP'MATE**, *n.* a companion, an assistant—*Sāthī^h*, *madad-gār*—*Saṅgi*, *sahāyak*.
- HĒL'TER-SKĒL-TER**, *ad.* (L. *hilariter*, *celeriter* ?) in hurry and confusion—*Harba-ri aur ghabrāhat meṇ^h*.
- HĒLYE**, *n.* (S. *helf*) the handle of an axe—*Kullāri kā beṇṭ^h*.
- HĒM**, *n.* (S.) the edge of a garment doubled and sewed, a border; *v.* to form a hem, to border, to inclose—*Sanjāf yā magi*, *gor kanāra yā kīṇāra*; *v. sanjāf yā magi laṅānā*, *kīṇāra-mārnā*, *gher-tenā^h*—*Ānchal wī goṭ*, *kor wā kagar*; *v. turpanā lū-bhiyānā wā ānchal laṅānā*, *kor wā goṭ laṅānā*, *ghernā wā chheṇknā*.
- HĒM**, *n.* (D. *hemmen*) a sort of voluntary cough; *v.* to utter a hem; *int.* hem!—*Aṅne se khānsānā yā khakhārnā^h*; *v. binā khānsi ke khakhārnā yā khānsānā^h*; *int. heṇ*.
- HĒM'IC-Y-CLE**, *n.* (Gr. *hemisus*, *kuklos*) a half circle—*Nisf-dāira*, *nīm-dāira*—*Arddhavratta*, *arddhachakra*. [—*Arddhagol*, *arddhamaṇḍal*.]
- HĒM'I-SPHĒRK**, *n.* (Gr. *hemisus*, *sphaīra*) half a sphere or globe—*Nisf-kura*, *nīm-kura*.
- HĒM'I-SPHĒR'IC**, **HĒM'I-SPHĒR'IC-AL**, *a.* containing half a sphere, half round—*Nīm-kura*, *nisfu-l-kura*—*Arddhamāṇḍalī*, *arddhagolīkār*. [*nisra*—*Arddha-lok*, *ślokarḍh*.]
- HĒM'I-STICH**, *n.* (Gr. *hemisus*, *stichos*) half a verse, a verse not completed—*Misra'*, *HĒM'I-STICH-AL*, *a.* pertaining to a hemistich—*Misra' yā misra' ke mutā'alliq*—*Arddha-ślokasambandhī*, *ślokarddhaviśayak*. [vish rahtā hai.]
- HĒM'LOCK**, *n.* (S. *hemleac*) a plant—*Shukrūn*—*Tikshṇ aushadhi viśesh jismēṇ*.
- HĒM'OR-RHAGE**, **HĒM'OR RHA-GY**, *n.* (Gr. *haima*, *rhegnūo*) a flux of blood—*Jin yān-i-khān*, *ru'āf*, *naksir*, *sailū-d-dam*—*Raktasrāv*, *rudhrasrāv*, *raktaprahāh*.
- HĒM'OR-RHŌIDS**, *n. pl.* (Gr. *haima*, *rheo*) the piles, emierods—*Bacāsir*—*Arśarog*, *arś*. [yak.]
- HĒM'OR-RHŌID-AL**, *a.* relating to hemorrhoids—*Bacāsir ke mutā'alliq*—*Arśarogaviśa-*
- HĒMP**, *n.* (S. *hænep*) a fibrous plant—*Patwā yā patuā^h*, *pāt^h*.
- HĒMP'EN**, *a.* made of hemp—*Patwā patuā yā pāt kā^h*.
- HĒM'Y**, *a.* resembling hemp—*Patne sā^h*, *pāt sarikhā^h*.
- HĒN**, *n.* (S.) the female of birds, the female of the domestic fowl—*Māda*, *murgī yā mākiyān*—*Pakshipī*, *kukkutī*. [vishamay aushadhi.]
- HĒN'BANE**, *n.* a poisonous plant—*Zahr-dār nabāt*—*Ek paundhā jismēṇ vish hotā hai*.
- HĒN'HEART-ED**, *a.* cowardly, dastardly—*Buz-dil*, *nā-mard*—*Darpoknā*, *kādār wā kāyar*.
- HĒN'PECKED**, *a.* governed by a wife—*Zan-murīd*, *zorū kā mutī*—*Strivās*, *strijit*, *stri ke ādhin wā ādhin*. [sthān.]
- HĒN'ROOST**, *n.* a place where poultry roost—*Murg-khāna*—*Kukkutālay*, *kukkutanivāsa*.
- HĒNCE**, *ad.* (S. *heona*) from this place, from this time, from this cause—*Yahān se yā is jagah se^h*, *ab se^h*, *is-liye^h*.
- HĒNCE-FORTH**, *ad.* from this time forward—*Ab se^h*, *āge^h*, *bād iske*.
- HĒNCE-FŌR'WARD**, *ad.* from this time forward—*Ab se^h*, *āge^h*, *bād iske*.
- HĒN-DE-CA SŶL/LA-BLE**, *n.* (Gr. *hendeka*, *sullabē*) a metrical line of eleven syllables—*Ek misra' jismēṇ lafz ke gyārak juz rahte haiṇ*—*Ek pad jismēṇ igārāh śab-dakhand rahte haiṇ*.
- HE-PĀT'IC**, **HE-PĀT'IC-AL**, *a.* (Gr. *hepar*) belonging to the liver—*Jigari*, *kabdi yā nī jigar ke mutā'alliq*—*Yakritsambandhī*.
- HĒP'TA-GŌN**, *n.* (Gr. *hepta*, *gonia*) a figure with seven angles and sides—*Haft-pahlū*, *haft-gosha*, *musabba*—*Saptakon*, *saptabhuj*.
- HĒP'TAGŌ-NAL**, *a.* having seven angles—*Haft-pahlū*, *haft-gosha*—*Saptabhuj*, *saptakon*.
- HĒP'TAM'ER-EDE**, *n.* (Gr. *hepta*, *meris*) that which divides into seven parts—*Jo shai sāt hisson meṇ taqsim kartī hai*—*Jo sāt bhāg meṇ bāntai*.

HĒP'TAR-CHY, n. (Gr. *hepta, archē*) a sevenfold Government—*Ek hi waqt sāt bādshāhōn ki bāham mil-ke ek mulk per hukūmat*—Ek-hi kāl meñ sāt rājōn kā milkar rāj.

HĒP'TAR-IC, a. denoting sevenfold rule—*Ek hi waqt meñ sāt bādshāhōn ki bāham mil-ke ek-mulk par hukūmat zāhir k. w.*—Ek hi kāl meñ sāt rājōn kā milkar rāj prakāś k. w.

HĒP'TAR-CHIST, n. one of seven rulers—*Un sāt bādshāhōn meñ se ek bādshāh jo bāham mil-ke ek hi waqt meñ ek hi mulk par hukūmat karte hain*—Un sāt rājōn meñ se ek rājā jo milkar ek hi kāl meñ ek hi des meñ rāj karte hain.

HĒR, pr. (S. *hyre*) belonging to a female, the objective case of *she*—*Iskā yā uskō^b, isko yā usko^b, [yah lafz ism-i muannas ke liye āta hai]*—[Yah šabd stiliṅg ke nimitta āta hai]
[šabd stiliṅg ke nimitta āta hai]

HĒR, the possessive case of she—*I-skō^b, [yah lafz ism-i muannas ke liye āta hai]*—[Yah HĒR-SĒLF, pr. the emphatic and reciprocal form of *she* and *her*—*Wah āp^b, āp hē^b, [yah lafz ism-i muannas ke liye āta hai]*—[Yah šabd stiliṅg ke nimitta āta hai.]

HĒR'ALD, n. (Ger. *herold*) an officer whose business is to carry messages between princes and to regulate all matters of public ceremonies, a proclaimer, a forerunner; v. to introduce as by herald—*Elehi wā 'amm rasmon ka muhtamim, munādi, pesh-rāu, v. ba-taur elehi ke wasile se dākhil k. yā mulāqāt karanā*—Rājādūt wā rājghatak, dhiṅdhoriyā, agrasar agesar wā agtagam; v. māhōn rājādūt ke dwāiā praves k. wā bhent karinā.

HĒR'ALD-IC, a. relating to heraldry—*Fann-i ansāb-nawāsi aur tagma-dīnī ke muta'alliq, elehi-garī ke muta'alliq, 'amm rasmon ke ihtimām ke muta'alliq*—Kulīnapada-dhīna-vishayakavidyāsambandhi, kulīnapada-dhīnavishayak, vāṇśāvahsuehik, rāj duta-vidyāvishayak, rājādūtapa-dhīnavishayak, rājghatakakaryasambandhi, rājghatakapa-dhīnavishayak.

HĒR'ALD-RY, n. the art or office of a herald, blazonry—*Elehi garī yā 'amm rasmon ke ihtimānchī kā 'uhda, fann-i ansāb-nawāsi aur tagma-dān*—Rājādūtavidyā, rājādūtapa-dhīnavishayakakāryā wā rājghatakapa-dhīnavishayakavidyā.

HĒR'ALD-SHIP, n. the office of a herald—*Elehi garī, 'amm rasmon ke muhtamim kā 'uhda*—Rājādūtapa-dhīnavishayakapa-dhīnavishayak.

HERB, ěrb, n. (L. *herba*) a plant with a soft or succulent stalk, a vegetable—*Nabāt, rustam*—Aushadhi wā oshadhi, buti jarī sāk būti wā lata.

HER-BĀ'CHOUS, a. belonging to herbs—*Nabātāt, nabāti*—Aushadhi-vishayak wā oshadhi-vishayak, śākatrīmadhi-vishayak.

HER-BĀ'GE, n. herbs collectively, grass—*Nabātāt, sab ā*—Śākīdī aushadhi oshadhi wā HER-BĀ'GED, a. covered with grass—*thāś se bhara hua^b*.

HER-BĀI, a. pertaining to herbs, v. a book on plants, a collection of preserved plants—*Nabātātī, nabāti, n. nabātāt kī kitāb, sūkhī jarī būti kā 'ayma'*—Aushadhi-vishayak, oshadhi-vishayak, śākatrīmadhi-vishayak; v. aushadhipustak tripādivishayak-agranth wā tripādivivaraṇavrik-hapustak, śūshkatrīmadhi-samuh wā śūshka-aushadhi-samuh.

HER-BĀ-LIST, HĒR'BA-RIST, n. one skilled in herbs—*Nabātāt kā hāt jāne w., nabātāt kī khāssiyat jāne w., nabātāt-dān*—Śākatrīpadhi-vishayāśāstrājñā, oshadhi-trīmadhināna-guṇādittatwājñā.

HER'BA-RIZE, v. to gather herbs—*Nabātāt jam' k.*—Aushadhi wā jarī-būti ekatra k.

HER'BA-RY, n. a garden of herbs—*Nabātāt kā bāg*—Aushadhi-vatikā, oshadhi-vatikā, jarī-būti kī vītīkī.

HER'BE-LET, n. a small herb—*Ek chhotī nabāt, ek chhotī jarī^b*—Ek chhotī buti wā

HERB'LESS, a. destitute of herbs—*Be nabātāt*—Aushadhihīn, oshadhihīn, latāhīn, binā jarī būti kā.

HER-BO-UF-ZĀ'TION, n. the appearance of plants in mineral substances—*Kām chizōn*

HERB'Y, a. having the nature of herbs—*Nabāt-śā, nabāt kī khāssiyat kā*—Aushadhi-guṇaviśisht, oshadhi-guṇaviśisht, śākatrīmadhi-guṇaviśisht.

HER-BIV'O-ROUS, a. feeding on herbs—*Nabāt-khor, charand yā charanda*—Tripābhak.

HERB'WOM-AN, n. a woman who sells herbs—*Sag-wālī^b kufjīn yā kunjārīn^b, koerīn^b, kāchhīn^b*.

HER-CŪ'LEAN, a. like *Hercules*, very strong, large, massy—*Harkyūlīs ke mānind, bahut mazbūt, barā^b, kalān yā 'azm*—Harkyūlīj ke sadriś, barī balawān, vrihat, bhārī wā sthūlarūp.

HERD, n. (S. *heord*) a number of beasts together, a drove, a company, a keeper of cattle; v. to run in herds, to associate, to put into a herd—*Ġi lla, gol, guroh, gal-la-bān; v. gol meñ milnā, milnā^b, gol meñ milānā*—Nār, lehurā wā jhūnd, samuh wā mandālī, charwāh wā rakhwāl; v. nār wā jhūnd meñ milnā, saṅg honā wā sāth meñ milnā, nār wā jhūnd meñ milānā.

HERD'MAN, HĒRDS'MAN, n. one who tends herds—*Galla-bān, charwāh^b, rakhwāl^b*—

HERE, *ad.* (*her*) in this place or state—*Yahán^b, is 'álam meñ yá is zindagi meñ—*Ilah, is lok meñ.

HERE'A-BŪT, HERE'A-BŪTS, *ad.* about this place—*Kakti-idhar^b, kakti-yahán^b.*

HERE-ĀTER, *ad.* in time to come, in future; *n.* a future state—*Min-ba'd yá iske ba'd, āyanda yá āinda yá 'āqibat meñ; n. 'āqibat, 'uqbā—*Iske piche, parakāl meñ, paralak meñ; *n.* paralak, parakāl.

HERE-ĀT', *ad.* at this—*Is par^b.*

HERE-BT', *ad.* by this—*Is se^b.*

HERE-IN', *ad.* in this—*Is meñ^b.*

HERE-IN'TO, *ad.* into this—*Iske andar—*Iske bhitur.

HERE-ŌF', *ad.* of this, from this—*Iskā^b, is se^b.*

HERE-ŌN', *ad.* upon this—*Is par^b, tis par^b.*

HERE-ŌUT', *ad.* out of this place—*Iske bahar^b, is jagah ke bahar^b.*

HERE TO FŌRE', *ad.* formerly, anciently—*Pesh-tar yá qubl is waqt ke, sūbiq meñ—*Āge wā pūrvakāl meñ, pūrv gatakāl meñ wā gaye dinon meñ.

HERE UN-TŌ', *ad.* to this—*Yahán tak^b.*

HERE-UP-ŌN', *ad.* upon this—*Is par^b.*

HERE-WITH', *ad.* with this—*Iske sath^b.*

HER-ĒD'I-TA-RY, *a.* (*L. heres*) descending by inheritance—*Maurási, ābāi—*Paitrik, pitriprāpt, pitrikamāyāt, dāyālabdh, bapauti kī

HER-ĒD'I-TA-BLE, *a.* that may be inherited—*Maurási hone ke qābil, maurās-shudani—*Pitriprāpya, uttarādhikāropabhogya, pitriputrapatamparābhogya.

HER-E-DIT'A-MENT, *n.* hereditary estate—*Irs, māl-i-maurās—*Paitrik rikth, gotrarikth, bapauti. [rikthādhikār se, dāyādhikār se.

HER-ĒD'I-TA-RI-LY, *ad.* by inheritance—*Irs se mirās se—*Bapauti se, uttarādhikār se.

HER'I-TA-BLE, *a.* capable of being inherited—*Maurási hone ke qābil, maurās-shudani—*Pitriputrapatamparābhogya, pitriprāpya, uttarādhikāropabhogya.

HER'I-TAGE, *n.* an inheritance, an estate—*Irs mirās yā varṣa, gūr-manqūla jāedād—*Bapauti paitrikādhikār wā paitrikādhān, sthāvarādhān wā ājāngamādhān.

HER'E MITE. See **HERMIT**.

HER'E-SY, *n.* (*Gr. hairese*) a fundamental error in religion, an unsound opinion—*Ilhād bid'at rafz shirk yā gum-rahi-i dīn, nā pulkta rae—*Vidharmma paradharm-māvalamban āyathagaman wā matāntarapraves, kachchā mat

HER'E-Š-ĀR-CH, *n.* a leader in heresy—*Mulhidon kī sar-dār, ilhād kī sar-dār, kāfiron kī sar-dār—*Vidharmmanāyāk, dharmmatyāgaparivartak.

HER'E-Š-ĀR-CHY, *n.* principal heresy—*Āṣṣal ya barā ilhād—*Pradhānavidharm-masevā, pradhānamatāntarapraves

HER'E-TIC, *n.* one who entertains erroneous opinions in religion—*Mulhid, kāfir, bid-'atī, rafzī, gum-rāh—*Vidharmmaivalambī, vidharmmanasevī, matāntarāvalambī, nāstik.

HER-ĒT'I-CAL, *a.* containing heresy—*Ilhādī, kāfirī—*Vaidharmmik, vipathagimī, dharm-mavinuddh. [riti se, dharmmavinuddh riti se.

HER-ĒT'I-CAL-LY, *ad.* in an heretical manner—*Ilhādī yā kāfirī taur se—*Vaidharmmik

HER'I-OT, *n.* (*S. here, grotto*) a fine paid to the lord of a manor at the decease of a landlord or vassal—*Khirāj ya jarimāna jo kisi āsām ke mar jāne par zamīn-dār ko diyā jāta hai—*Kar wā dand jo kisi prajā ke mar jāne par bhūswāmī ko diyā jāta hai.

HER'I-O-TA-BLE, *a.* subject to the fine of heriot—*Āsām ke mar jāne par zamīn-dār ko khirāj ya jarimāna dene ko mugbār—*Kisi prajā ke marjāne par bhūswāmī ko kar wā dand dene ke vasīwā ulhīn.

HER'I-TABLE. See under **HEREDITARY**.

HER-MĀPH-RO-D TE, *n.* (*Gr. Hermes, Aphrodītē*) an animal or plant uniting the distinctions of the two sexes—*Jān-war yā nabat jis meñ nur aur māda in donoñ jin-son kī aslī khāssiyateñ rahtī haiñ, khunsā, hijrā^b—*Jantu wā aushadhi jis meñ purush aur strī in donoñ ke mukhya dharmma rahne haiñ, kliv.

HER-MĀPH-RO-DĒ'I-TY, *n.* the union of the two sexes in one individual—*Nar aur māda in donoñ jinson kī aslī khāssiyaton kī ek hī meñ āmezish, hijrā-pan^b—*Purush aur strī in donoñ līngon ke mukhya dharmmon kī ek hī meñ yog, klivatva.

HER-MĀPH-RO-DĪT'IC, HER-MĀPH-RO-DĪT'I-CAL, *a.* partaking of both sexes—*Nar aur māda in donoñ jinson kī khāssiyat rakhne w.—*Purush aur strī in donoñ līngon ke dharmma rakhne w., klivā.

HER-MĀPH-RO-DĪT'I-CAL-LY, *ad.* after the manner of a hermaphrodite—*Us jān-war yā nabat ke taur par jis meñ nar aur māda in donoñ jinson kī khāssiyateñ rahtī haiñ—*Us jantu wā aushadhi kī riti se jis meñ purush aur strī in donoñ līngon ke dharmma rahne haiñ.

HER-MĒT'IC, HER-MĒT'I-CAL, *a.* (*Gr. Hermes*) chemical, perfectly close—*Kīmīyāi, ba-khābī band—*Kasāyanīya, driḥhabaddh wā chārōn-or-se bhālī bhūḥti-se mūndā-huā.

HER-MĒT'I-CAL-LY, *ad.* chemically, closely—*Kīmīyā se yā kīmīyāi taur se, chārōn tarāf*

se ba-khūbi band—Rasāyan *se wā rasāyaniya rīti se*, chārōn or *se bhali bhānti mūndā huā*.

HĒR-ME-NEŪ^{TI}-IC, HĒR-ME-NEŪ^{TI}-CAL, *a.* (Gr. *Hermes*) interpreting—*Samjhāne w^h*.

HĒRMIT, *n.* (Gr. *eremos*) one who secludes himself from society, a recluse—*Takiya-nishīn yā gosha-gir, gosha-nishīn khalwat-nishīn yā khalwat-guzīn*—Lokatyāgi wā vānaprasth, sānsāratyāgi wā sannyāsi. [sāla.]

HĒRMITAGE, *n.* the habitation of a hermit—*Hujra, sauma'a*—Munivās, āsram, pāṇa-

HĒRMIT-RY, *n.* a cell annexed to an abbey—*Kisi khānqāh ke muttasil hujra yā sauma'a*—Kisi math *se lagā huā āsram*. [vairāgin.]

HĒRMIT-ESS, *n.* a female hermit—*'Aurat jo gosha-nishīn hoti hai*—Sannyāsin, tapaswini,

HĒRMIT-CAL, *a.* suitable to a hermit—*Gosha-nishīn ke lūiq, khalwat-nishīn ke muwāfiq*.

HĒRN. See HERON. [—Lokatyāgi wā sānsāratyāgi ke yogya.]

HĒR-NIA, *n.* (L.) a rupture—*Futaq yā fatq, bād-khāya*—Antravriddhig, antravridhi. [pahlawān yā gāzi-mard—Śūr, vir.]

HĒRO, *n.* (Gr. *heros*) a man eminent for bravery, a great warrior—*Bahādūr, shujā'*

HĒR-O-CAL, *a.* relating to a hero, like a hero—*Bahādūrāna, gāzi-mard ke māmīnd*—[ki rīti se. Śūrasambandhī, śūr ke sadriā.]

HĒR-O-CAL-LY, *ad.* in the manner of a hero—*Bahādūr yā gāzi-mard ke taur se*—Śūr

HĒR-O-IC, *a.* pertaining to a hero, reciting the acts of heroes, brave, magnanimous; *n.* a heroic verse—*Bahādūrāna yā bahādūr ke mutā'alliq, jawān-mardōn kī shujā'at kā bayān k. w., diler, gāziyāna*; *n. bahr-i-muntaqārīb*—Virasambandhī, viracharita-kathak arthāt śūroṇ kī śūrātā kā varṇan k. w., sāhasik wā viryayawān, mahātmā; *n.* viracharitravishayak kāvyā charaṇ wā ślok. [ke yogya, śūravat.]

HĒR-O-IC-Y, *ad.* suitably to a hero—*Jawān-mardāna, dilerāna*—Śūr kī yogyatā *se*, vir

HĒR-O-INE, *n.* a female hero—*Bahādurnī, bahādūr 'aurat*—Viryyavati, śūrā arthāt śūr stri. [vānī, rustamī—Viratā, śūrātā, sāhas.]

HĒR-O-ISM, *n.* qualities or character of a hero—*Dilerī, bahāduri, shujā'at, jurat, pahlā-*

HĒR-O-SHIP, *n.* the character of a hero—*Bahāduri, dilerī*—Śūratā, viratā.

HĒR-O-I-COM-IC, HĒR-O-I-COM-ICAL, *a.* consisting of the heroic and the ludicrous—*Bahādūrāna aur khandā-angez chizōn kī banā huā*—Śūrasambandhī aur hāsyajanak

HĒR'ON, *n.* (Fr.) a large bird—*Baglā^b*—Vak. [batōn kī banā huā.]

HĒR'ON-RY, *n.* a place where herons breed—*Wah jagah jakhān bagle ane dete haiⁿ*

HĒR'ON-SHAW, HĒRN'SHAW, *n.* a heron—*Baglā^b*—Vak.

HĒR'PEŠ, *n.* (Gr.) a cutaneous disease—*Pāṭ^b, khāj^b, khasrā^b*.

HĒR'RING, *n.* (S. *herring*) a fish—*Ek chhoti machhli^b*.

HĒRSE. See HEARSE.

HĒS'I-TATE, *v.* (L. *hesum*) to be doubtful, to delay, to pause—*Shakk rakhnā, der k., pas-o-pesh k. hais-bais men h. yā ruk-jānā*—Sandeh wā saṅka k., vilamb k., āgāpichhā k. wā thāhar jānā. [pichhā wā dubdhā.]

HĒS'I-TAN-CY, *n.* uncertainty, suspens-o—*Shakk, pas-o-pesh yā hais-bais*—Sandeh, āgā-

HĒS'I-TANT, *a.* pausing, wanting fluency—*Rukne w^h, luknatī*—Āgā-pichhā k. w., haklāhā.

HĒS'I-TATION, *n.* doubt, a stammering—*Shakk yā pas-o-pesh, luknat*—Āgā-pichhā wā sandeh, haklāhat wā larbārāhat. [amal—Videśī kā rāj.]

HĒTER-ĀR-CHY, *n.* (Gr. *heteros, archē*) the government of an alien—*Ajnabī kā*

HĒTER-O-CLITE, *n.* (Gr. *heteros, klitos*) an irregular word; *a.* irregular—*Be-qā'ida lafz, jo lafz 'anon qā'ide ke mutābiq nahīn hotā, a. be-qā'ida, khilāf-i-dastūr*—Sādhā-ranavidhiviparitasabd; *a. sūlhanānavidhiviparīt.*

HĒTER-O-CLIT-ICAL, HĒTER-O-CLIT-ICUS, *a.* irregular, anomalous—*Be-qā'ida, khilāf-i-dastūr*—Sādhāranavidhiviparīt, vidhinipātīt.

HĒTER-O-DOX, *a.* (Gr. *heteros, doxa*) differing from the established opinion, not orthodox, heretical, erroneous—*Ilhādī, jhūthā^b, kōṭhī bid'ati mushrik yā rafzī, gum-rāh yā galat*—Sāmataviparīt, dharmaviruddh, satpāthaviparīt, āsuddh.

HĒTER-O-DOX-Y, *n.* erroneous doctrine, heresy—*Ilhād, rafz bid'at shirk yā dīnī gum-rāhī*—Asatmat, vidharimā paradharmināvalamban wā matāntarapraves.

HĒTER-O-GENE, HĒTER-O-GENE-AL, HĒTER-O-GENE-OUS, *a.* (Gr. *heteros, genos*) of a different kind or nature, dissimilar—*Gair-jins, mukhtalif yā nā-muwāfiq*—Vijātiya wā bhinnajātiya, vividh prithagvidh wā asadriā.

HĒTER-O-GE-NĒ-TY, HĒTER-O-GE-NE-OUS-NESS, *n.* opposition or difference of nature—*Qism yā jins kā ikhtilāf, gair-jinsiyat*—Vijātiyatā, jātibhed, gunabhinna.

HĒT-ER-OS'CIAN, *a.* (Gr. *heteros, skia*) having the shadow falling only one way—*Jiskā sāya sirf ek hī taraf partā hai*—Jiski parchhāin kewal ek hī or partī hai.

HEW, *v.* (S. *heaven*) to cut as with an axe, to hack, to chop, to make smooth, to form; *p. p.* HEWN or HEWED—*Kulhārī se kātnā^b, tukre-tukre k^b, chūr-chūr k. yā khuthar dūlnā^b, chiknānā yā chiknā k.,^b garhnā yā banānā^b*. [kāṭne w., barhāi.]

HEWER, *n.* one who hews—*Sang-tarāsh yā hezam-kash*—Patthar garhno w. wā patthar

HĒX'A-GON, *n.* (Gr. *hex, gonía*) a figure with six sides and angles—*Shash pahlū,*

- shash-gosha*, *shakli-musaddas*—Sharbhuj, shatkon, shat konā murti. [sharbhuj.
HEX-ĀG'O-NAL, a. having six sides and angles—*Shash-pahlū, musaddas-numā*—Shatkon,
HEX-ĀG'O-Ō-Ō-Ō, n. a figure with six angles—*Shakli-musaddas, shash-pahlū*—Sharbhuj.
HEX-ĀM'E-TER, n. (Gr. *hex, metron*) a verse of six metrical feet; a. having six feet—
Musaddas; a. *musaddas-numā*—Shatpadi-lok, shatpadavisishṭaśloka; a. shatpadavi-
sisht, shatpadi. [huā, *musaddas-numā*—Shatpadi, shatpadavisishṭ.
HEX-A-MĒ'TRĪC, *HEX-A-MĒ'TRĪ-CAL*, a. consisting of hexameters—*Musaddas kā banū*
HEX-ĀN'GU-LAR, a. (Gr. *hex, L. angulus*) having six angles or corners—*Shash-gosha*,
—Shatkon. [kā jān-war—Shatpadi jantu, chha pānw kā jantu.
HEX'A-PŌD, n. (Gr. *hex, pous*) an animal with six feet—*Shash-pāya jān-war, chha pair*
HEX'A-STICH, n. (Gr. *hex, stichos*) a poem of six lines—*Chha misrā' kā gasida*
yā gazal—Chha pad kā śloka, shatpadiśloka. [ohho^b.
HEY, int. (*high?*) an expression of joy or mutual exhortation—*Jay-jay^b, ahā^b*,
HEY'DĀY, int. an expression of frolic exultation or wonder; n. a frolic, wildness—
Wāh-wāh, shabāsh, kyā khūb; n. *khel^b, chanchulāhaṭ^b*—Khel āhlād wā visnay bodhak
avyay, bhāhī, hā, āhā, aho, ahaha.
HĪ-ĀTUS, n. (L) a gap, a chasm—*Shigāf yā shikāf, darz*—Darūr, chhed wā chhidra.
HĪ-BĒR'NATE, v. (L. *hiberno*) to winter—*Jārā-kātnā^b*.
HĪ-BĒR'NAL, a. belonging to the winter—*Sarmāi, zamstānī, jāron kā h^b*—Haimant,
śitakāśasambandhī.
HĪ-BĒR-NĀ'TION, n. act of passing the winter—*Jārē kā kātnā^b, jārā kātnā^b*.
HĪ-BĒR'NI-AN, n. (L. *Hibernia*) a native of Ireland; a. relating to Ireland—*Āyarland*
kā mutawattin; a. *Āyarland kē mutawattiq*—Āyarland kā deśi-jan; a. Āyarland deśa-
sambandhī, Āyarlanddesavishayak.
HIC'COUGH, hik'kof, HICK'UP, n. (D. *hicken*) a spasmodic affection of the stomach;
v. to utter a hicough—*Hickki^b, hikkā^b*; v. *hickki-lenā^b hickkiyānā^b*.
HI-DĀL'GO, n. (Sp.) a Spanish nobleman—*Spen kē mulk kā sharif*—Spen deś kā kulīn.
HIDE, v. (S. *hydan*) to conceal, to cover, to protect. p. t. HĪD, p. p. HĪD or HĪD'DEN—
Luknā luknā chhipnā yā chhipānā^b, dhāpnā dhāpnā yā mādnā^b, bachānā^b.
HĪD'ER, n. one who hides—*Luknē w^b, chhipnē w^b, luknē w^b, chhipnē w^b, dhāpnē*
HĪD'ING, n. concealment—*Poshidagi, rā-poshi*—Chhipiw. gopan [w^b, *bachānē w^b*.
HĪD'AND-SEEK, n. a game—*Ākhmudawā^b, ankhamudawā^b, chor-mudawā^b*.
HĪD'ING-PLĀCE, n. a place of concealment—*Chhipnē ki jagah^b, luknē ki jagah^b*.
HĪDE, n. (S. *hyde*) the skin of an animal, a certain quantity of land—*Bail ghore*
wagaira kī khāl, zamīn kā ek pūrchā—Chausā chām chamīā wā paśūcharma,
bhūmī kā ek viśesh parimān.
HĪDE'BOUND, a. having the skin close—*Jiskā chamrā us se satā ho^b*.
HĪD'E-OUS, a. (Fr. *hideux*) horrible, frightful, dreadful, shocking—*Mukhīb, haibat-nāk*,
khauf-nāk, nafrat-ang-ez zishṭ yā makrūh—Bhayānak, daraunī, karāl wā ghor, ghriṇ-
ārha wā bibhatsakar.
HĪD'E-OUS-LY, ad. horribly, dreadfully—*Haibat-nākī se, khauf-nākī se*—Bhayānak rūp se,
karāl rūp se. [drata wā ghosatwa.
HĪD'E-OUS NESS, n. horribleness, dreadfulness—*Haibat nālī, khauf-nākī*—Karālātā, rau-
HĪE, v. (S. *higan*) to hasten—*Jald jānā, shītāhī k*—Śighra jānā, utawāl se jānā.
HĪ'E-RĀR'CH, n. (Gr. *hieros, archē*) the chief of a sacred order—*Pir, mutabarrak logon*
kā sar-dār—Purohitagapapati, achāryavagādhipati.
HĪ-E-RĀR'CH'AL, HĪ-E-RĀR'CH'I-CAL, a. belonging to sacred or ecclesiastical government
—*Mutabarrak hukūmat kē mutawattiq, dīnī intizām se mutasab*—Purohitādhipatyasam-
bandhī, purohitādhipakāsambandhī.
HĪ'E-RĀR'CH-Y, n. order or rank of celestial beings, ecclesiastical government—*Firishṭe*
yā firishṭon kā darjā, dīnī intizām yā mutabarrak hukūmat—Swargadūtasamūh
wā swargadūtapad, purohitādhipatiya wā pāramāthik rājya
HĪ'ER-O-GLYPH, HĪ'ER-O-GLYPH'IC, n. (Gr. *hieros, glypho*) a symbolical character,
the art of writing in picture—*Naqshī yā 'alāmātī harf, harfōn yā lufzōn kī jagah*
meñ tasvīr likhne kā fanā—Śabdasūchakagū, hachihn wā gūbhākshar, śabdasūchaka-
chitra likhne kī vidyā.
HĪ'ER-O-GLYPH'IC, HĪ'ER-O-GLYPH'I-CAL, a. emblematical, expressing by pictures—*Naqshī*
yā 'alāmātī, tasvīron se zāhīr k w.—Gūbhākshariya wā śabdasūchakagūbhāchihna-
sambandhī, chitron kē dwārā prakāśak. [Gūbhāchihn kē dwārā, gūbhākshar se
HĪ'ER-O-GLYPH'I-CAL-I-Y, ad. emblematically—*'Alāmātī yā naqshī taur se, 'alāmātī*
HĪ'ER-O-GRĀM, n. (Gr. *hieros, gramma*) a kind of sacred writing—*Ek qism kā muqad-*
das navishta—Ek prakār kā pavitralekha.
HĪ'ER-O-GRAM-MĀ'TIC, a. denoting a kind of sacred writing—*Ek qism kā muqaddas*
navishta zāhīr k w.—Ek prakār kā pavitra lekha prakāś k w. [tralekhak.
HĪ'ER-O-GRĀM'MA-TIST, n. a sacred writer—*Muqaddas navisṭanda*—Pūnyalekhak, pavi-
HĪ'ER-O-GRĀPH'IC, HĪ'ER-O-GRĀPH'I-CAL, a. (Gr. *hieros, grapho*) pertaining to sacred

writing—*Muqaddas nawishta ke muta'alliq, pāk nawishte se mansūb*—Pavitralekha-sambaudhi, pavitrarachanāvishayak.

HIERO-PHANT, *n.* (Gr. *hieros, phaino*) a priest, one who teaches religion—*Murshid yā imām, pīr*—Purohit wā mahapurohit, āchāryya wā mahāguru.

HIGGLE, *v.* (*huggle*) to chaffer, to peddle—*Len-den meñ jhuggnā yā jhanjhat k^h, pheri kar-ke bechnā^b*.

HIGGLER, *n.* one who higgles—*Len-den meñ jhanjhat k. w.^h, pheri w^h*.

HIGH, *hi*, *a.* (S. *heah*) elevated, exalted, difficult, proud, lofty, noble, violent, full, exorbitant; *ad.* aloft, alow, greatly powerfully; *n.* an elevated place—*Buland yā baland, murtafā, mushkil, mutakabbir, 'ālī, amir yā zi'izat, tund yā sukht, pūrā^b, girān, ad. buland yā bālī, buland āwāz se, ziyāda, zor se : n. buland jagah*—*Ūchā, unnat, kāthm, ghamañdī vā abhimānī, urddhwa, kulīn, praachand wā prabal, purṇ, mahañg ; ad. ūpar wā ūchā, chillākār wā ūche-bol-se, bahut, prābalaya se ; n. ūchī jagah* [karke].

HIGHLY, *ad.* aloft, in a great degree—*Bālā, nihāyat yā ziyāda*—*Ūpar, nipat wā bahut*.

HIGHNESS, *n.* elevation, loftiness, dignity, excellence, a title of princes—*Bulandī, irtifā, manzalat yā martaba, khībī, bidshāhōn kī khutab jaise qibla-i-ālam hazrat yā janab-i-ālī-naqira*—*Uchhatā, ūchāī wā ūddhatwa, utkristapad, utkrishatā, rājāon kī padavi jaise bhagawān maharāj maharāj ityādi*.

HIGHLAND, *n.* a mountainous region—*Kohistan, pahārī mulk*—*Pahārī deś*.

HIGHLANDER, *n.* an inhabitant of mountains—*Pahārī^b, pahariyā^b, parbatiyā^b*.

HIGHLANDISH, *a.* denoting mountainous land—*Pahārī mulk kā*—*Pahārī deś kā*.

HIGHWAY, *n.* a public road—*Shāl-rāh, shārī-āmm*—*Baṇī sarak, rājāmārg, dhariā*.

HIGHWAY-MAN, *n.* a robber on the highway—*Rāh-zan, qazāq, qazāy*—*Batpār, batmār, thag*. [ka. mahāsāy, mahābhipray.

HIGHAIMED, *n.* having lofty designs—*Buland hausila yā buland hausila*—*Ūche man*.

HIGHARCHED, *a.* having lofty arches—*Ūchī mīhrāb kā*—*Ūche torān kā, uchchatorān*.

HIGHBLISS, *a.* supremely happy—*Nihāyat khush yā āsūdā-kāl*—*Parāmasukhī*.

HIGHBLOWN, *a.* much inflated—*Bahut phūlā^b*. [Mahākūlaj, satkūlajāt, kulīn.

HIGHBORN, *a.* of noble extraction—*Amir-zāda, 'ālī-nasab, 'ālī-khāndān, buzurg-zāda*—*Ūchībūit, a.* of lofty structure—*Ūchā banā-huā^b*.

HIGHCLIMBING, *a.* difficult to ascend—*Charhne men mushkil*—*Charhne meñ kāthm*.

HIGHCOLOURED, *a.* having a deep colour—*Shokh*—*Gahā, atnahūt*.

HIGHDAY, *a.* fine, befitting a holiday—*Khūb, tewhār ke lāiq*—*Ūtam, utsavadinayogya wā parwa ke yogya*.

HIGHDESIGNING, *a.* having great schemes—*Bare mansūbe bāndhne w., buland hausila, buland-hausila*—*Bare upāy rachne v., mahā ay, mahābhipray*.

HIGHEMBOWED, *a.* having lofty arches—*Ūchī mīhrāb kā*—*Ūche torān kā, uchchatorān*.

HIGHENCHEDERED, *a.* torined aloft—*Ūpar banī huā^b, hawā meñ banā huā*—*Sūnya wā āk īs meñ banā huā*.

HIGHFED, *a.* fed luxuriously, pampered—*Khūb khī'āyā vilāyā huā, nāz-parwarda*—*Bhālī bhāntī se khilī-pidkai palā huā, supusht wā husha-nush*.

HIGHFLAMING, *a.* throwing flame high—*Bare ūchhāt tak dhahtakāt huā^b*.

HIGHFLICKER, *n.* one extravagant in opinion—*Bekhūda gumān shakhs, buland-khayāl*—*Asambhāvitakalpanākārī*. [gair-wajibi—*Unnat, abhimānī, aparimit*.

HIGHFLOWN, *a.* elevated, proud, extravagant—*Murtafā yā murtafī, maqrūr, fuzūl yā*

HIGHFLUSHED, *a.* elevated, elated—*Ūchā^b, phōlā huā^b*.

HIGHFLYING, *a.* extravagant in opinion—*Buland-khayāl, bekhūda gumān, buland-parwāz*—*Aparimit, atikāntamaryād, asambhāvitakalpanākārī*.

HIGHGAZING, *a.* looking upwards—*Ūpar kī or tak lagāye huā, ūpar kī or dekhāt huā^b*.

HIGHGOING, *a.* moving rapidly—*Tez ran, jald jātā huā*—*Sighragamī, sīghra chaltā huā*.

HIGHGROWN, *a.* having the crop grown—*Jiskī fasl barhī ho*—*Jiskā dhanya wā kshe-traphal bāhā ho*. [dher haje hue^b—*Atsānchut, mahārāsībhit*.

HIGHLAPED, *a.* covered with high piles—*Ūche dheron se dhārā huā^b, bare bare*

HIGHHEARTED, *a.* full of courage—*Dūr, jawān-mard, jān-dār, jān-bāz*—*Sūr, dhīthā, shāsi*.

HIGHHEELED, *a.* having high heels—*Buland-pāshna, ūchī erī-w^h, jiskī erī ūchī hoñ^b*.

HIGHHUNG, *a.* hung aloft, elevated—*Ūchā lūkāyā huā^b, ūpar ūhāyā-gayā^b*—*Ūrd-dhwabaddh*. [mahāsattwa, vyagra

HIGHMETTLED, *a.* having high spirit—*'Ālī-dimāg, sar-garm, tez, jān-dār, jān-bāz*—*Satej*.

HIGHMINDED, *a.* proud, magnanimous—*Mutakabbir, buland-himmat 'ālī-himmat 'ālī-dimāg yā 'ālī-mizāj*—*Ghamañdī wā garvīt, mahāmanask mahāt mī wā udācharit*.

HIGHPLACED, *a.* elevated in situation or rank—*'Ālī-jah, 'ālī-maqām yā 'ālī-qadr*—*Uchchapadasth, ūche pad kā*.

HIGHRAISED, *a.* raised aloft, elevated—*Ūchā ūhāyā gayā^b, ūpar ūhāyā gayā^b*.

HIGHREACHING, *a.* reaching upwards, aspiring—*Ūpar pahunchtā huā^b, buland-nazar*

HIPPO-GRIFF, *n.* (Gr. *hippos*, *grups*) a winged horse — *Par-dār ghorā* — Kavikalpita-pakshawānawā, pakshawān ghorā. [kā ghorā, vidu, grāl.]

HIPPO-POT'A-MUS, *n.* (Gr. *hippos*, *potamos*) the river-horse — *Daryāi ghorā* — Nādī

HIRE, *v.* (S. *hrytan*) to engage for pay, to let, to bribe; *n.* reward, wages — *Kirāye par lenā yā rakhnā yā naukar-rakhnā, kirāye par denā, rishwat denā*; *n.* *kirāya yā ugrat, mazdārī yā mihnāt-āna* — *Thike wā bhāye par lenā wā rakhnā, bhāye wā thike par denā, ghūs denā*; *n.* *pāritoshik wā bhāra, vetan wā bhriti*. [bināpāritoshuk.]

HIRELESS, *a.* without hire, unrewarded — *Be kirāya, be-ajr yā be-ujrat* — Binā-vetan, **HIRELING**, *n.* one who serves for wages, a mercenary; *a.* serving for hire, mercenary — *Ajura-dār yā mazdār, ajr yā rozinu-dār*, *a.* *ujara-dār yā mazdār, ajr yā rozinu-dār* — *Thikahā, bhritak wā vaitanik*; *a.* *thikahā, bhritak wā vaitanik*.

HIRER, *n.* one who hires — *Bhārait^h, thike par rukhne-wālā^h, bhāye par lenē-wālā^h, kirāya-dār*. [ārā^h.]

HIR SŪTE, *a.* (L. *hirsutus*) rough, shaggy — *Kharkharā yā rūkhā^h, jhabrā yā rōh* — **HIR-SŪTE'NESS**, *n.* hairiness, roughness — *Jhabrā-pa^h, kharkharāhat yā rukhāwat*.

HIS, the possessive case of *he* — *Uskā^h, iskā^h, apnā^h* (Yah muzukkar hai) — (Yah puñ-līng hai).

HISPID, *a.* (L. *hispidus*) rough — *Kharkharā^h, rūkhā^h*.

HISS, *v.* (S. *hysian*) to make a sound by driving the breath between the tongue and the teeth, to express contempt or disapprobation by hissing; *n.* the sound made by driving the breath between the tongue and the teeth, an expression of contempt — *Sānp sā phuphkār^h, phuphkār se haqārat hīqārat yā nafrat zāhir k.*; *n.* *sānp kī sī phuphkār^h, haqārat yā hīqārat kī āwāz* — *Sarpānād sarpasabd wā sitkār k.*, *karkasāabd wā sīs-ābd ke dwārā ghūnā wā apriti sūchanā k.*; *n.* *sarpānād wā sarpasābd, karkasāabd wā sīs ābd*.

HISsing, *n.* the sound of a hiss — *Sānp kī sī phuphkār^h, sansarāhat^h*.

HIST, *int.* an exclamation commanding silence — *Chup^h, chup-raho^h*.

HISTORICAL, *n.* (Gr. *historia*) a narrative of past events, knowledge of facts and events, relation, description — *Tawārīkh yā tārikh, hikāyat, dastān, bayān* — *Itihās, purāvit-ta wī upakhyāin, vrittānt, vānan wā vīvanan*

HISTORIAN, *n.* a writer of history — *Muawarikh, sāhib-i-tārikh, tawārīkh-dān, tārikh-navis, rawī* — *Aitihāsik, itihāsarachak, purāvit-tārachak, charitralekha*.

HISTORICAL, *n.* relating to history — *Tārikhī, tārikh yā tawārīkh se man-sūb* — *Itihāsasambandhī, aitihāsik, vrittāchanāsambandhī*.

HISTORICAL-LY, *ad.* in the manner of history — *Tārikhhan, tārikh ke rū se* — *Itihāsakram se, itihās kī rīti se*. [wā vānan k., itihās meñ likhnā.]

HISTORICAL, *v.* to relate, to record in history — *Bayān k., tārikh meñ likhnā* — *Vīvanan*

HISTORICAL-PHIL, *n.* a writer of history — *Muawarikh, tārikh-navis* — *Itihāsarachak, aitihāsik, purāvit-tārachak*

HISTORICAL, *n.* (L. *histrio*) relating to the theatre — *Naql-khāne ke mutāallig, bhānron aur sawāngon se nisbat-dār* — *Nātyasālāsambandhī, nāṭakīya, nātyasambandhī, rangasambandhī*

HISTORICAL-LY, *ad.* theatrically — *Bhānron aur sawāngon ke taur se, naql-bāzī ke taur se* — *Nāṭakīy rīti se, nātyasālāsambandhī rīti se*.

HISTORICALISM, *n.* theatrical representation — *Naqqālī, naql-bāzī* — *Sawāng, bhānron kā kautuk*.

HIT, *v.* (L. *ictum* ?) to strike, to clash, to reach, to suit; *p. t.* and *p. p.* **HIT** — *Mārnā lagānā yā lagnā^h, ṭakrānā yā khatkhāt^h, pahunchnā yā chhūnā^h, milnā yā thik-honā^h*. [śubhagatī wā śubhaghat^h.]

HIT, *a.* a stroke, a lucky chance — *Zarb, khūb ittīfāq* — *Āghāt mār wā choṭ, sudāiv*

HITCH, *v.* (S. *higan*) to move by jerks, to be caught; *n.* an impediment, a catch — *Hichke yā hachke marte chalnā^h, ataknā yā phāns-jānā^h*; *n.* *rukāv rok yā rukawat^h, phandā palar ankī yā ānkī^h*.

HITHER, *ad.* (S. *hider*) to this place; *a.* nearer, towards this side — *Idhar^h, yahān-tak^h*; *a.* *aur nazdik yā nazdik-tar, is taraf* — *a.* *Aur nikāt, is or*. [bahut nikāt.]

HITHERMOST, *a.* nearest on this side — *Is taraf ke nazdik-tarīn, bahut-idhar^h* — *Is or*

HITHERTO, *ad.* to this time, yet, till now — *Ab-tak^h, abhī^h, ablag abtoī āj-tak yā āj-lag^h*.

HITHERWARD, **HITHERWARDS**, *ad.* this way — *Idhar^h, is taraf* — *Is or*.

HIVE, *n.* (S. *hyfe*) a place for bees, the bees in a hive; *v.* to collect into a hive — *Zambūr-khāna, zambūr-khāne ke zambūr*; *v.* *zambūr-khāne meñ jam' k. yā jam' h.*

— *Chhattā madhumakshikādhār wā madhukarūlay, chhatte kī madhumakshikā*; *v.* *chhatte meñ batōrnā wā batōrnā, madhumakshikādhār meñ ekatra k wā ekatra h.*

HIVER, *n.* one who puts bees into a hive — *Zambūr-khāne meñ zambūron ko jam' k. w.* — *Chhatte meñ madhumakshiyon ko batōrne w., madhumakshikādhār meñ madhumakshikāon ko ekatra rakhne w.*

HÖ, **HÖA**, *int.* commanding attention — *Ājī^h, ho^h, are^h, ho^h*.

HÖAR, *a.* (S. *har*) white, white with frost, gray with age, mouldy; *n.* antiquity—*Safed sufed yá sufaid, pále se safed, sufed-bál yá safed-bál-dár, phaphundi-yáhá^h; n. qadamat*—Dhaval dhaulá wá swet, pále se dhaulá, dhavalakéá wá pakwakéá, bhukfíyáhá; *n.* purátanatwa wá práchinatwa.

HÖARED, *a.* mouldy, musty—*Phaphundi-yáhá^h, úbsá yá sará^h.*

HÖAR'Y, *a.* white, gray with age—*Safed sufed yá sufaid, safed-bál yá sufed-bál-dár*—Dhaval dhaulá wá swet, dhavalakéá wá pakwakéá.

HÖAR'NESS, *n.* the state of being hoary—*Sufedi, pukhta-múí, shaib, sufed-bál-dári, kab-rái^h*—Dhavalatá wá gauratá, kéśapakwatá wá kéśaśuklatá

HÖAR'FRÖST, *n.* dew frozen—*Pálá^h.*

HÖAR'HÖUND, *n.* a plant—*Ek qism kí nabát*—*Ek paudhá, aushadhivíśesh.*

HÖARD, *n.* (S. *hord*) a store laid up, a treasure; *v.* to lay up a store—*Ganj máya zal'há-ra yá jam', khizána yá khazána; v. jam' k.*—Púnjí punj sañchay wá sañgrah, nidhi nidhan wá kosh; *v.* batóna wá sañchay k. [kári.]

HÖARD'ER, *n.* one who hoards—*Jam' k. w., batorne w. yá batóna^h*—Sañchayí, sañchaya.

HÖARSE, *a.* (S. *has*) having the voice rough, having a rough sound—*Ghargharátí áwáz ká yá baithí áwáz ká, gulú-girifta yá sahté áwáz ká*—Rukshaswar, baithé-gale-ká wá swarabhagna.

HÖARSE'LY, *ad.* with a rough voice—*Ghargharátí áwáz se, baithí áwáz se, giriftagi-i-áwáz se*—Rukshaswar se, bhagnaswar se, baithé gale se, swararukshatá se.

HÖARSE'NESS, *n.* roughness of voice—*Giriftagi-i-áwáz, giriftagi-i-gulú, áwáz kí sahtí*—Swararukshatá, swarabhagnatá.

HÖAX, *n.* (S. *huce*) an imposition, a deception; *v.* to impose upon, to deceive—*Dhokhá^h, chhal^h; v. dhokhá dená^h, thagná yá chhalná^h.* [piśáchi.]

HÖB, *n.* a clown, a fairy—*Dihqání yá ahmaq, parí*—Gáwdí wá gañwár, vidyádhari wá

HÖB'NAIL, *n.* a nail with a thick head, a clown—*Gulmekh, dihqání yá ahmaq*—Kil jiská matthá bhári aur motá hotá hai, gáwdí wá gañwár.

HÖB'NAILED, *a.* set with hobnails—*Gulmekh se jará huá*—Kil se jará huá.

HÖB'BISM, *n.* the opinions of *Hobbes*—*Hábs ke 'aqáid*—Hábs ká mat.

HÖB'BIST, *n.* a follower of *Hobbes*—*Hábs ká pairau*—Hábpantí, Hábsmatávalambí, Hábs ke mat ká anuyáyi.

HÖB'BLE, *v.* (S. *hoppán*) to walk lamely, to limp; *n.* uneven awkward gait, a difficulty, perplexity—*Luñgrána^h, mataktá chalná yá lañgrátá chalná^h; n. mataktá, jhan-jhat^h, thakíhak yá janjál^h.*

HÖB'BY, *n.* (G. *hoype*) a strong active horse, a child's horse, a favourite pursuit—*Ek mazbút tez-ran ghorá, lakri ká ghorá jispar larke charhte hai^h, koi chíz jiski pair-ravi log bare shauq se karte hai^h*—Prabal aur síhraganúí ghorá, káñh ká ghorá jispar bálak charhte hai^h, priyavastu.

HÖB'BLER, *n.* a kind of horse-soldier—*Ek qism ká sawár*—*Ek prakár ká áśwárohí yoddhá.*

HÖB'BY-HORSE, *n.* a wooden horse on which children ride, a favourite object or pursuit—*Lakri ká ghorá jispar larke charhte hai^h, pyári shai yá koi chíz jiski pair-ravi log bare shauq se karte hai^h*—Bálakon ká kath-ghorá, priyavastu.

HÖB'BY, *n.* (Fr. *hobereau*) a kind of hawk—*Ek qism ká báz*—Šyenabhed, utkrośabhed.

HÖB'GÖB-LIN, *n.* (*Robin goodfellow*?) a fairy, a frightful apparition—*Parí yá bhútní, haul-nák súrát*—Vidyádhari wá piśáchi, pret vetál piśách wá bhayañkar-ákár.

HÖB'NÖB, *ad.* (S. *habban, nabban*?) a familiar call in drinking—*Apas meñ sharáb pine ke wáste bulána^h liye yah lafz mustá mal hotá hai*—Madrá pán karne ke nimitta

HÖB'ÖY. See *HÖB'BOY*.

[buláne ke liye yah šabd kám átá hai.]

HÖCK. See *HÖUGH*.

HÖ-CUS-PÖ-CUS, *n.* (*Ochus Bochnus*) a juggler, a cheat; *v.* to cheat—*Nañ thag yá náta-čhátak-k. w^h, toná-láni^h jhár-phúnk^h dhokhá yá náta-čhátak^h; v. thagná dhokhá-dená yá náta-čhátak k.*

HÖD, *n.* (Ger. *hütte*) a kind of trough for carrying mortar—*Kathrá^h.*

HÖDGE-PÖDGE. See *HÖTCH-PÖTCH*.

HÖ-DI-ER'NAL, *a.* (L. *hodie*) of to-day.—*Áj ká^h, im-roz ká*—Adyatan, varttamánadiva.

HÖE, *n.* (Ger. *haue*) an instrument for cutting weeds and loosening the earth; *v.* to cut with a hoe—*Kudári^h, kudáli^h, phaurá^h; v. gorná^h, kudári se kútná yá khodná^h.*

HÖG, *n.* (W. *hweh*) a swine—*Šuar^h, khinzír, khúk*—Šúkar. [ravat, apavitra.]

HÖG'GISH, *a.* having the qualities of a hog—*Šuar-sá^h, galiz, najis*—Šúkarasagun, šúka-HÖG'GISH-LY, *ad.* in the manner of a hog—*Šuar ke taur par*—Šuar kí bhántí se.

HÖG'CÖTE, *n.* a house for hogs—*Šuar ká ghar^h, khinzír-ghána, khúk-ghána, šuar-ghána*—Šúkarálay.

HÖG'HÖRD, *n.* a keeper of hogs—*Šuaron ká rakhsál^h*—Šúkarapálak wá šúkarapálí.

HÖG'SHÖAR-ING, *n.* much ado about nothing—*Biná sir ká jhanjhal^h.*

HÖG'STY, *n.* an inclosure for hogs—*Šuar kí ghar^h, khinzír-ghána, khúk-ghána, bad-salá, šuar-ghána, bakhor^h*—Šúkarálay, šúkarasthán.

HOG wāsh, n. druff given to swine—*Sithi khotā yā chhānt jo suaron kō diyā jāta hai*^h.
HOGS' HEAD, n. (D. *ockshood*) a measure of 64 gallons, a large cask—*Raqiq shai kā ek māp jo takhminan pāñch man ke qarib hogā, ek barā pipā*—Dravadravya kā ek parimān jo atkal se pāñch man ke lagbhag hogā, kāthī kā ek barā bāsan jo dhol ke ākār hotā hai.

HOIDEN, hōi'dn, n. (W. *hoden*) a rude awkward girl; a. rustic, inelegant, rude; v. to romp indecently—*Phūkar anāpin larkī*^h; a. *gañvār*^h, *phūkar*^h, *anār*^h; v. *gañvārā aur phūkar khel chelnā*^h. [charhānā yā ūchā-k^h, ūpar khīchnā^h.

HOISE, hōist, v. (Ger. *hissen*) to raise up on high, to lift, to draw up—*Ūpar ūhānā*^h.

HÖISE, n. the act of raising up, a lift—*Ūhānā*^h, *ūhān yā charhāw*^h.

HÖIT, v. (Ic. *hauta*) to leap, to caper—*Kūdnā*^h, *uchhālnā*^h.

HÖITY-TÖITY, int. expressing surprise—*Is lafz se tā ajjub zāhūr kiyā jāta hai*—Yah sabd vismayaprakāśak hai.

HÖLD, v. (S. *healdan*) to grasp, to keep, to retain, to maintain, to consider, to receive, to contain, to possess, to stop, to refrain, to endure; p. t. and p. p. **HELD**—*Thānhnā yā pakarnā*^h, *rakhnā*^h, *atkā-rakhnā*^h, *karnā bachānā lagā-rakhnā yā saibhālnā*^h, *jānnā yā sochnā*^h, *pānā*^h, *pi-jānā*^h, *lenā yā hāth-karnā*^h, *roknā*^h, *ārnā yā rah-jānā*^h, *nibāhanā fiknā thāhnā nibhā yā chālnā*^h.

HÖLD, n. grasp, support, catch, power, custody, a prison, a fort—*Girift, āsrā yā chēk*^h, *pakar yā ānkār*^h, *muqdir yā ikhtiyār*, *qaid yā hawālāt*, *qaid-khāna*, *galā*^h—*Dhriti wā dharan*, ālam wā ādhār, ākṣi grahaṇ wā dhūran, vās wā adhikār, rakshaṇ wā bandhan, kāragār, gaṇh. [Dhārak, grāhak, grāhī, ākṣi.

HÖLD'ER, n. one that holds—*Qābiz, pakarne w^h, āhkrī*^h, *jis se koi chiz pakrī jāy*—

HÖLD'ING, n. tenure, farm, influence—*Ālāqa, ijāra, ikhtiyār*—*Pattā*, thike ki bhūmi,

HÖLD'BACK, n. hindrance, restraint—*Rukāwat yā rukāw*^h, *rok*^h. [vās wā adhikār.

HÖLD'ER-FÖRTH, n. a haranguer, a preacher—*Sukhan-pardāz*, *wā'iz*—*Vāgī* wā bahujanāsamuj meñ alāikāramayavākya-vaktā, dharminakathak.

HÖLD'FAST, n. that which holds, a catch, a hook—*Āikrī*^h, *āṅkṣā*^h, *kāntā yā kilā*^h.

HÖLE, n. (S. *ho*) a cavity, a perforation, a cell; v. to form a hole, to go into a hole—*Garhā yā kandarā*^h, *chhed*^h, *kunj bil yā mānd*^h; v. *garhā chhed yā bil banānā*^h, *garhe chhed yā bil meñ jānā*^h.

HÖL'LOW, a. excavated, not solid, deep, low, not faithful; n. a cavity, a den, a pit, a channel; v. to make hollow—*Mujawuaf, khālī, dhārī*^h, *dhīm*^h, *be-wafā yā riyā-kār*, n. *gār, mānd*^h, *chāl, jūf*; v. *khāl k.*, *kakornā*^h—*Khokhrā khuhriā phophrā phokar wā pulkhā, chhūchhā wā polā, gambhīr, mānd, jhūthā wā chhāl*; v. *galiwar kandarā wā gubā, vīvar wā bil, garhā gartta wā darā, piapālī*; v. *chhūchhā k.*, *koṅrānā*, *khokhrā phophrā wā polī k.* [kūtāt wā kapāt ae.

HÖL'LOW-LY, ad. unfaithfully, insincerely—*Be-wafāi se, riyā yā dūrangī se*—*Chhāl se*,

HÖL'LOW-NESS, n. state of being hollow, deceit—*Gambhīrā khulū yā jāuf, riyā dorangī yā dūrangī*—*Mandātī sūnyatā wā khol, chhāl wā kapāt*.

HÖL'LOW-EYED, a. having the eyes sunk—*Baithī ānkhōn kā*^h, *dhānsī ānkhōn w^h*.

HÖL'LOW-HEART-ED, a. insincere, dishonest—*Be wafā, riyā-kār yā be-mān*—*Kutīl wā*

HÖL'LDAY. See under **HOLY**. [kapatī, chhālī wā adhārmik.

HÖL'LA', **HÖL'LO'**, **HÖL'LOA'**, **HÖL'LO'**, int. (S. *hlowan*) a word used in calling; n. a shout; v. to call out loudly—*Arē*^h, *ajī*^h, *ho*^h, *kyā ho*^h; n. *juyjyākār yā pukār*^h; v. *pukārnā*^h, *chillā-kar bulānā*^h.

HÖL'LOW, v. to shout, to hoot—*Pukārnā*^h, *hū-hū k. yā lalkārnā*^h.

HÖL'LAND, n. fine linen originally made in Holland—*San ká achchhā kaprā jo pahile pahil Hūland meñ banā thā*^h.

HÖL'LY, n. (S. *hologn*) a tree—*Ek qism ká darakhṭ jo hamesha sabz rahtā hai, sadā-harā-pej*^h—*Ek prakār kā pej jo sadā barā rahtā hai*. [mahāvrikshabhed.

HÖLM, hōm, n. the evergreen oak—*Shāh-balūt jo hamesha sabz rahtā hai*—*Chirasthāyī*

HÖL'LY-HÖCK, n. (S. *holhoc*) a plant—*Ek qism kī nabāt, paudhā*^h—*Oshadhibhed*.

HÖLM, hōm, n. (S.) a river island, low flat land on the banks of a river—*Nadī ká jāpā*^h, *nadī ke kināre par kī nichī musattah zamin*—*Char wā nadī-kā-char, nadī ke tīr par kī nichī aur sam bhūmī*.

HÖL'O-CAUST, n. (Gr. *holos, kaustos*) a whole burnt sacrifice—*Bal jise jalā dewē*^h, *qurbānī jise jalā dete hai*—*Hom, hut, lūtahom, āhut*.

HÖL'O-GRAPH, n. (Gr. *holos, grapho*) a deed written by the grantor's own hand—*Ek dastāwez jise bakhshanda yā hiba-k. w. khud apne hāth se likhtā hai*—*Ek pramānapatra jisko dānakartā apne hāth se likhtā hai*.

HÖL'STER, n. (S. *heolster*) a case for a horseman's pistol—*Qubūr-i-bandūqcha*—*Gulikā-kīsthepapi hastanāpī rakhne ke liye jo chammādhār ghore* *ke sāj* meñ lagā rahtā hai. [yā chhotā pahār^h.

HÖLT, n. (S. *holt*) a wood, a grove, a hill—*Jangal yā ban*^h, *kunj yā kunj-ban*^h, *pahārī*

HÖLY, a. (S. *halig*) good, religious, pure, hallowed, consecrated, sacred—*Nek, dīn-dār*

- tāhīr musallī yā pārsā, pāk yā mutahharak, mutahhar, niyāz kiya gayā yā kīn nek kār ke liye mukhās kiya gayā, muqaddas*—Vinnal punya wā sādhu, dhārmik wā dharmasālī, śuchi, saikālpit, dharmamāthasamarpit, pavitra. [maśīlatā se, pavitrātā se.
- HŌ'LI-LY**, *ad.* piously, with sanctity—*Pārsāi se, taqaddus se*—Punyaśīlātā wā dharm-
- HŌ'LI-NESS**, *n.* sanctity, piety, sacredness, a title of the pope—*Pāki yā taharat, pārsāi, taqaddus yā taqāwat, jānāb-i-muqaddas yā havrat*—Śuchitā, dharmmaśīlatā wā punyatā, pavitrātā, Pop nāmak mahādharmmādhyaksh ki upādhi.
- HŌ'I-DĀM**, *n.* an ancient oath—*Qadīm qasam*—Prāchīn śapath.
- HŌ'I-DĀY, HŌ'I-Y-DĀY**, *n.* a festival day, a day of rest or joy; a. befitting a holiday, gay, cheerful—*Tewhār^h, āvām yā khushi kā roz; a. khushi ke roz yā tewhār ke laiq, khush, khurram yā masūr*—Punyaḍin wā parvāh, viśrāmadivas wā utsavaḍin; a. punyaḍin viśrāmadivas wā utsavaḍin ke yogya, ānandī, praphullachittā.
- HŌ'LY-GHŌST**, *n.* the Third Person of the Trinity—*Ruh-i-quds, ruh-i-l-lāh*—Isāī trayaikatwā kā tritīy puruṣh.
- HŌ'LY-ŌNE**, *n.* an appellation of the Supreme Being, an appellation of Jesus Christ, one consecrated to the service of God—*Khudā, Haṣrat Isā, jo Khudā ki khidmat ke liye mukhās kar diya jāta hai*—Paramātmā, Isā, jo jan Paramēśwar ki sevā ke nimittā niyukt kar diya jāta hai. [ke pahile kā sapthāh.
- HŌ'LY-WEEK**, *n.* the week before Easter—*Isar tewhār ke pahile kā hafta*—Isar tewhār
- HŌM'AGE**, *n.* (L. *homo*) service, fealty, duty, respect; v. to profess fealty—*Farmān-bar-dār yā khidmat, tābī-dārī yā itā'at, forz yā wājib-kām, taslim; v. itā'at yā taslim k.*—Sewā, prabhubhakti, swadharmma kartavya wā upasana, pūjā satkāṛ wā sammān; v. pūjanā, sammān satkāṛ wā upasana k.
- HŌM'AGE-A-BLE**, *a.* subject to homage—*Tābī-dār*—Sewak. [Sewak, pūjak, sammānakārī.
- HŌM'AGE**, *n.* one who pays homage—*Farmān-bar-dār, tābī-dār, itā'at yā taslim k. w.*—
- HŌME**, *n.* (S. *hemi*) one's own house habitation or country; a. domestic, native, close; *ad.* to one's own habitation, closely, to the point—*Makān, maskan, watan yā apnā mulk; a. khāngī, watani, sahit; ad. apne makān ko, sakhtī se yā nazdik, nok-dārī yā nokile-pan se*—Swagah swagrih wā ghar, swadeś; a. gharailā wā gharāū, swadeśī, kaṭhīn wā tikshīnā; *ad.* apne ghar ko wā swagrih ko, nikāṭ, tikshapatā se.
- HŌME'LESS**, *a.* without a home—*Be-makān*—Nirālay, bin-ghar.
- HŌME'LY**, *a.* plain, not elegant, coarse—*Sāda, nā-zeb yā nā-zebā, nā-tarūshidā*—Sād-bāraparūp, asundar, bhaddā anchhilā motā angūṣh wā aparishkrit.
- HŌME'LI-NESS**, *n.* plainness, coarseness—*Sādagi, nā-tarūshidagi yā bād-sūratī*—Asaundaryya wā madhyamarūpatā, aparishkār.
- HŌME'WARD, HŌME'WARDS**, *ad.* towards home—*Makān ki taraf*—Ghar ki or.
- HŌME'BORN**, *a.* native, domestic, not foreign—*Watani, khāngī yā khānagi, gair-mulk kā nahīn*—Swadeśī wā swadeśaj, swagrihaj wā gharāū, videśī nahīn.
- HŌME'BRED**, *a.* native, plain, domestic—*Watani yā zāti, sāda, khāngī yā khānagi*—Swadeśī swābhāvik wā swadeśaj, sādharanarūp wā aparishkrit, swagrihaj wā gharāū.
- HŌME'FELT**, *a.* felt within, inward, private—*Ma'lūm kiya gayā, darūni yā andarūni, پوشیدā*—Antarbhūt, antarasth, antaratam wā chhipā.
- HŌME'KEEP-ING**, *a.* staying at home—*Ghar meḥ baitḥ rahne w^h*.
- HŌME'MADE**, *a.* made at home—*Ghar kā banā huā^h, apne des kā banā huā^h*—Grihanirmmit, swadeśanirmmit. [gūṇakārī bāthchit.
- HŌME'SPEAK-ING**, *n.* plain and forcible speech—*Sādi aur muassir guft-gū*—Sārāl aur
- HŌME'SPOON**, *a.* spoon or wrought at home—*Ghar kā banā huā^h*.
- HŌME'STALL, HŌME'STEAD**, *n.* the place of a house, native seat—*Makān ki jagah, asli*
- HŌMER**. See OMER. [makān—Vāsasthān, ādyavāsesthān.
- HŌM'I-CIDE**, *n.* (L. *homo, cado*) the killing of a man, a manslayer—*Qatl-shībḥ khūn yā mardum-kushī, mardum-kush*—Nrihatyā manushyabadh wā manushyaghāt, nrihatā wā manushyaghātak. [dhavishayak, manushyaghātavishayak, manushyaghātī.
- HŌM'I-GI-DAL**, *a.* pertaining to homicide—*Khūnī, qatl-shībḥ ke mutā'adīq*—Manushyaba-
- HŌM'I-LY**, *n.* (Gr. *homilos*) a discourse—*Wā'z, muwā'at*—Pūjāsālā meḥ dharmavishayakavākya. [Samsargasāl wā saṅgapriy, milāpī wā ālāpī.
- HŌM-I-LĒ'I-CAL**, *a.* social, conversable—*Āshnā-mi'āj yā majlis-dost, mardum-āmez*—
- HŌM'I-LIST**, *n.* a preacher—*Wā'iz*—Dharmmakathak, dharmmapravaktā.
- HŌ-MO-GE'NE-AL, HŌ-MO-GE'NE-ous**, *a.* (Gr. *homos, genos*) having the same nature—*Ham-jins, ek-jins, ham-khilqat*—Samānajatīy, samadharmma, sajāti.
- HŌ-MO-GE'NE-AL-NESS, HŌ-MO-GE'NE'I-TY, HŌ-MO-GE'NE-ous-NESS**, *n.* sameness of nature—*Ham-jinsiyat*—Samānajatitā, sajātītā, jātisamātā.
- HŌ-MO-GE'NY**, *n.* joint nature—*Mushtarak khāssiyat, ham-jinsiyat*—Sānvibhaktadharmma, sāmānyadharmma, sajātītā. [andās—Paraspar samaparinān.
- HŌ-MŌI'O-GOUS**, *a.* (Gr. *homos, logos*) proportional to each other—*Āpas meḥ bā-*
- HŌ-MŌN'Y-MY**, *n.* (Gr. *homos, onoma*) equivocation, ambiguity—*Ibhām yā tazabzūb, do-mā'ne yā muzabbab mā'ne*—Vākchhal wā vākyaavakratā, dwyarthatā.

HO-MŌN'-MOUS, *a.* equivocal, ambiguous—*Muzabab, mubham*—*Aspaht wá sandig-dhārth, dwyarth.*

HŌNE, *n.* (S. *haenam*) a whetstone—*Sán^b—Sán, sán.*

HON'EST, ōn'est, *a.* (L. *konestus*) upright, just, true, sincere, creditable—*Rást-mu'a-mala, rást-báz, rást, diyánat-dár mutadaiyan bá-wafá yá sádiq, mu'tabar*—*Khará, nisyáchar wá dhārmik, sachhá, nishkapat, sammānya.*

HŌN'EST-LY, *ad.* uprightly, justly—*Rást-mu'ámalagi se, rást-bázi yá rástí se*—*Kharái se, nyáy se wá dharmas irvak.*

HŌN'ES-TY, *n.* justice, truth, rankness—*Rísti, sidq imán-dári yá diyánat-dári, sáf-dili*—*Kharái wá nysyítá, sachái wá satyasílatá, kapatahinatí wá vimalátmatá.*

HŌN'EY, *n.* (S. *huniy*) a sweet juice collected by bees, sweetness, lusciousness; *v.* to talk fondly, to sweeten—*Shahd, shirini, mithás^b; v. pyár se bát-chit k^b, mithá k^b.*—*Madhu, mithái, madhuratá.*

HŌN'EY-LESS, *a.* being without honey—*Be-shahd*—*Binmadhu, madhurahit.*

HŌN'IED, *a.* covered with honey, sweet—*Shahd-áláda yá pur-shahd, shirín*—*Madhu-may, mithá wá madhur.*

HŌN'EY-BAG, *n.* the stomach of the bee—*Shahd ki makkhi ke pet ke andar shahd rakh-ne ki thaili*—*Madhumakshiká ke pet ke bhitār madhu rakhne ki thaili.*

HŌN'EY-COMB, *n.* cells of wax for honey—*Shahd 'hāna, chhattá^b, ghariyá^b, shahd rakhne ke liye mom ke bane hue chhote-chhote ghar*—*Madhukosh.*

HŌN'EY-COMBED, *a.* having little cells—*Súrākh-dār, shahd-khāne-sá súrākh-dār*—*Madhukoshakār, madhukosh ke sadris sūksmarandhravishish.*

HŌN'EY-DEW, *n.* sweet dew—*Mithá ras^b, ras^b.* [madhu.

HŌN'EY-HAR-VEST, *n.* honey collected—*Majmū'a shahd*—*Sanchitamadhu, batorí huá*

HŌN'EY-MOON, HŌN'EY-MONTH, *n.* the first month after marriage—*Khuski ká mahiná, byāh ke ba'd ká pahilá mahiná*—*Anandunís, vivih se pare ká prathamamás.* [bhāshí.

HŌN'EY-MŌUTHER, *a.* using honied words—*Munh ká mithá^b, shirín-zabán*—*Madhura,*

HŌN'EY-STALK, *n.* clover flower—*Ti-patiyá ghás ká phul^b.*

HŌN'EY-SUC-KLE, *n.* woodbine—*Ek gism ki nabāt*—*Latavisesh.* [mithá.

HŌN'EY-SWEET, *a.* sweet as honey—*Shahd si shirín yá maze-dār*—*Madhu ke sadris*

HŌN'EY-TONGUED, *a.* using soft speech—*Shirín-zabán*—*Madhuravádi, madhurabhāshí.*

HŌN'OUR, ōn'ur, *n.* (L. *honor*) dignity, rank, reputation, fame, magnanimity, reverence, respect, a title; *v.* to reverence, to dignity, to glorify—*Shān shukoh lyi shikoh, darya páya yá martaba, waqr unyār 'izzat yá nek-nāmí, nám-wari yá nám-darí, 'ālī-him-matí yá dil-o-dimāg, ta'zim, adab yá qadr, ek lagab jaise hazrat; v. takrim'gi ta'zim k., mu'azzaz yá sar-faráz k., hamd k. yá nám-war k.*—*Pradhánatí utkarsh wá shresh-thatwa, pradhánapad utkrishatapad wá kulínapad, kirtti wá sukh'yatí, yás wá vikh-yátí, mahásáyatwa mahátmatá wá matimahattwa, sammán wá pújá, sambhram dādar wá maryádá, ek upādhi jaise mahásay wá śrīman; v. sammán k. wá pūjaná, mán k. wá utkrish pad ko pahunchaná, vikhyát wá yāsaswí k.*

HŌN'OR-A-RY, *a.* conferring honour—*'Izzat bakhsh, fákhiru, 'izzatí*—*Sammánakar, kirt-tikar, sammánanātraj, kirttimātrakar.*

HŌN'OR-A-BLE, *a.* having honour, conferring honour, illustrious, noble, magnanimous—*'Izzat-dār sakhí-i-hurmat yá muraqqar, 'izzat-bakhsh yá hurmat-bakhsh, nám-war yá mu'azzaz, sharif yá musharraf, 'ālī-himmat*—*Pūjya ādaraniy wá maryádāwān, kirt-tikar wá sammánakar, pratāpi wá yāsaswí, kulín, mahátma mahásay wá mahásinatí.*

HŌN'OR-A-BLE-NESS, *n.* the state or quality of being honourable—*Mumtāzi, nám-wari, 'izzat-bakhshí, 'azamat*—*Pūjyatá wá ādaraniyatá, sammánakarwatwa, mahátmatá.*

HŌN'OR-A-BLY, *ad.* with honour, generously—*Bá-hurmat yá 'izzat se, shari'fāna*—*Maryádāpūrvak wá sammánapūrvak, udārachittatwa se wá mahátmatá se.*

HŌN'OUR-ER, *n.* one who honours—*Ta'zim-o-takrim k. w., 'izzat dene w., sar-faráz k. w.*—*Sammán wá sammán k. w., ādar k. w., utkrish pad ko pahunchāne w.* [hin.

HŌN'OR-LESS, *a.* without honour—*Be-hurmat, be-'izzat*—*Maryádāshín, mánahín, yasa-*

HŌOD, *n.* (S. *hod*) a covering for the head; *v.* to dress in a hood, to cover—*Orhni^b, pichhauri^b, top^b, topi^b; v. orhni orhni yá top dená^b, mīndná dhānpná yá dhānpná^b.*

HŌOD-WINK, *v.* to blind, to cover, to deceive—*Ánkh mīndná^b, chhipaná yá dhānpná^b, chhálná thagná yá ánkhon men dhúl dálná^b.*

HŌOF, *n.* (S. *hof*) the horny part of a beast's foot; *v.* to walk as cattle—*Sum; v. ma-wáshi yá dawáb ke taur chalná*—*Khur; v. pasuwat chalná.*

HŌOFED, *a.* furnished with hoofs—*Sum-dār*—*Khurayukt, khuri.*

HŌOK, *n.* (S. *hoc*) any thing bent so as to catch hold; *v.* to catch, to bend—*Ánkri^b, ankrí^b, anksí^b, lagí^b, kantiyá^b, banet^b, kántá^b, konrká^b, konrkí^b; v. kantiye se pakarná^b, jhukná yá terhá honá^b.*

HŌOKED, *a.* bent, curved, aquiline—*Jhuká^b, ankrí-sá yá bānká^b, terhá^b.*

HŌOK'NOSED, *a.* having an aquiline nose—*Terhí nák ká^b, tote ki-sí nák ká^b.*

HŌOP, *n.* (S. *hop*) any thing circular, a band of wood or metal; *v.* to bind or fasten

with hoops, to encircle—*Chakkār yā jo kuchh mundārī-sā gol ho^h, kāth yā dhāt kā mehrārā yā gherā^h*; v. *kāth yā dhāt ke mehrārē yā ghore se bāndhnā^h, gherā^h*.

HOO'ER, n. one who hoops, a cooper—*Kāth yā dhāt kā gherā lagāne w^h, pipā-sās—Lohavalayabandhā wā kāshtavalayabandhā, kāshtabhandakār*.

HOO'P, v. (G. *woopyan*) to shout, to drive with shouts; n. a shout—*Lalkārā wā hū-hū k^h, hū-hū kar-ke nikāl denā^h; n. hū-hū^h, talkār^h—Chitkār k., chitkārāsāhd karke nikāl denā; n. chitkār*.

HOO'ING-DOUGH, n. a convulsive cough—*Dābā^h, dabbā^h, habbā dabbā^h*.

HOOT, v. (W. *hwt*) to shout in contempt, to cry as an owl; n. a shout of contempt—*Dhikkārā yā dut-kārā^h, hū-hū k^h*; n. *dhikkār yā dut-kār^h*.

HOO'ING, n. a shouting, clamour—*Shor, gul—Chitkār, dhūm wā kolāhal*.

HOP, v. (S. *hoppan*) to dance, to skip, to leap on one leg; n. a dance, a jump, a leap on one leg—*Nāchnā yā nāchnā^h, kūdnā^h, ek tāng se kūdnā yā kudāknā^h; n. nāch yā nāch^h, kudak yā kūd^h, ek tāng se kudak yā kūd^h*.

HOP'ER, n. one who hops, a box or frame into which corn is put to be ground—*Kudakkār yā ek tāng se kūdnē w^h, daurī yā dhāmū jismeñ anāj pisne ke liye dharā jāta hai^h* [tor yā jamāwā^h].

HOP'ING, n. a dance, a meeting for dancing—*Nāch yā nāch^h, nāch ke liye jamāwā*.

HOP, n. (D.) a plant used in brewing; v. to impregnate with hops—*Ek qism kā per jo sharāb banāne meñ kām āta hai; v. Hāp nām per milānā^h—Ek latā jo madirā banāne meñ upayogi hoti hai*.

HOP'BIND, n. the stem of the hop—*Hāp nām per kī dānth yā dālī^h*.

HOP'FICK-ER, n. one who gathers hops—*Hāp nām per kī batome w^h*.

HOP'YARD, n. ground on which hops are planted—*Zamīn juhāñ Hāp nām per lagāyā jāta hai—Bhūmī jispar Hāp kī per lagiyā jāta hai*.

HÖPE, n. (S. *hopa*) desire joined with expectation; v. to live in expectation—*Ummed, tawāqqū^h, āsrā^h, ās^h; v. ummed rakhnā, ummed-wār honā—Āsā, pratyāsā, āsānsā, ākāñshā, bharosā; v. āsā rakhnī wā k., bharosā k.*

HÖPE'FUL, a. full of hope, promising—*Ummed-wār yā mutawāqqū^h, ummed-bāhsh—Āsāwāñ āsābaddh wā pratyāsī, āsājan āsākārī wā honhār* [āsānsāpūrvak].

HÖPE'FUL LY, ad. in a hopeful manner—*Hon-hār taur se, ummed-wārī se—Āsāpūrvak*.

HÖPE'FUL-NESS, n. promise of good—*Bhalai kī ummed, ummed-bāhshī—Āsāvattwa* [āsāhin, āsārahit wā hatāsā].

HÖPE'LESS, a. wanting hope, despairing—*Nā-ummed, be-tawāqqū^h yā māyūs—Nirās wā HÖPE'LESS LY, ad. without hope—Nā-ummed, be-ummed—Binā āsā, bin-ās*.

HÖPE'LESS-NESS, n. state of being hopeless—*Nā-ummedī, māyūsi yā yās—Nairāsiya, nirāsātā, āsāhinatā* [āsā rakhne w.].

HÖP'ER, n. one who hopes—*Ummed wār, ummed k. w., ummed rakhne w.—Āsā k. w.*

HÖP'ING-LY, ad. with hope—*Ummed se—Āsā se* [—Maulūrttik, ghatikāvishayak].

HÖRAL, a. (Gr. *hora*) relating to an hour—*Sā'atī, sā'at-mansūb, ghante ke mutā'alliq*

HÖRA-RY, a. relating to an hour, noting the hour, continuing for an hour—*Sā'atī yā ghante ke mutā'alliq, sā'at-numā yā ghante zāhir k. w., ek ghante tak rahne w.—Mauhūrttik wā ghatikāvishayak, ghatikādyotak. gharī bhar rahne w.*

HÖRDE, n. (S. *heord*) a clan, a multitude—*Firqa, gair-sākin-o-wahshī logon kā guroh—Dal, asthiravāsiyon kā gau jāthā wā samūh*.

HÖRIZON, n. (Gr. *horos*) the line which bounds the view, an imaginary line equally distant from the zenith and the nadir which divides the globe into two hemispheres—*Āsmāñ kā gherā, ufūq yā ufq—Drishtimariyyādā wā dingmandal, kshitiy wā ākāśa-kakshā* [barābar—Digantasam wā kshitiyasamasūtra, sam wā sapāt].

HÖR-I-ZON'TAL, a. parallel to the horizon, level—*Ufq yā ufūq ke barābar, ham-wārī se—Samā-*

HÖR-I-ZON'TAL-LY, ad. in a horizontal direction—*Ufq ke barābar, ham-wārī se—Samā-*

HÖRN, n. (S.) a hard pointed substance growing on the heads of some animals, a wind instrument of music, a drinking cup; v. to bestow horns upon—*Sing^h, qarnāe, pyāla yā piyāla; v. sing denā yā lagānā^h—Sing, turhī wā singī, pānapātra*.

HÖRN'ED, a. furnished with horns, like a horn—*Shakh-dār yā sing-dār, sing ke mānind—Singī, śringīkār*.

HÖRN'ED-NESS, n. appearance of a horn—*Sing kī sūrat—Śringīkārātwa*.

HÖRN'ER, n. one who works or deals in horn—*Shākh-gar, sing kā kār-gar—Sing kā kām k. w., śringāvayasyī* [sing ke sadrī, kuhh kuchh śringīkār].

HÖRN'ISH, a. somewhat resembling horn—*Kisī qadr sing ke mānind—Kuchh kuchh*

HÖRN'LESS, a. having no horns—*Be-sing, be-shākh, mundā^h, mundlā^h, mūñā^h, mūr-lā^h—Śringahin, a-sing* [gun].

HÖRN'Y, a. made of horn, like horn—*Sing kā banā huā^h, sing-sā^h—Śringamay, śringa-*

HÖRN'BOOK, n. the first book for children—*Larkon ke pahle sikhne ke liye kitāb, larkon kī pahli kitāb—Bālakon kī ārambhapustak, larkon kī prathamapāthagrānth*.

- HÖRN'FOOT**, *a. having hoofs, hoofed* — *Sum-dár, khur-dár* — Khuri, khurayukt.
- HÖRN'PIPE**, *n. a dance, a wind instrument* — *Ek qism ká nách, ek qism kí qarnáe* — Nri-
yavisesh wá ek prakár ká nách, turhi wá singá.
- HÖRN'SHÄVINGS**, *n. pl. scrapings of deer horns* — *Hiran ke sing ká chholan^b*.
- HÖRN'SPOON**, *n. a spoon made of horn* — *Sing ká baná huá chamcha* — Sing kí bani hui
karchhi. [ká kopavísisht garh.]
- HÖRN'WORK**, *n. a kind of angular fortification* — *Ek qism ká goshe-dár gal'a* — Ek prakár
- HÖRN'NET**, *n. (S. hyrnet) a kind of wasp* — Zumbúr, bar^b, birni^b — Varulabhed.
- HÖR'O-LOGE**, *n. (Gr. hora, logos) an instrument that indicates the hour* — *Sá'at-numá,*
ghari^b — Kálaghatiká, ghati^b.
- HÖR'O-LÓ GI-O GRAPHIC**, *a. (Gr. hora, logos, grapho) pertaining to dialling* — *Dhúp-*
ghari banáne ke 'ilm se mansúb — Dhupghari banáne ki vidyá ká vishayak.
- HÖ-RÖME-TRY**, *n. (Gr. hora, metron) the art of measuring hours* — *Sá'at yá waqt ke*
andáza karne ká hunar — Kálamápanavidyá.
- HÖR'O-SCOPE**, *n. (Gr. hora, skopeo) aspect of the planets at the hour of birth* — *Táli-*
náma, zāicha, janam-pattar yá janam-patri^b — Janmapatra, janmapatriká, janma-
nakshatrapatra, lagnakundali.
- HÖR'ROR**, *n. (L. horreo) terror mixed with hatred, a shuddering, gloom* — *Nafrat se*
mill hui dahshat, haur haibat yá khauf se, kíripná, tāriki yá khauf-nák-surat —
Ghripáyuktabhay, bhayakamp, ghor wá andhakár. [huá^b, báhar ko dikhátá huá^b.]
- HÖR'RENT**, *a. bristled, pointing outwards* — *Roán khará kiye hue yá phurahi láyá*
- HÖR'RIBLE**, *a. dreadful, terrible, shocking* — *Muhib, haibat-nák, zishti yá makrúh* — Bha-
yának, dāruṇ vikāt wá karál, atikutsit bíbhatsakar wá trāsajanak.
- HÖR'RIBLE-NESS**, *n. dreadfulness, hideousness* — *Haibat-náki, wahshat-angezi 'ibrat-an-*
gezi haur-náki yá zabúni — Ghoratá wá dāruṇatá, karálatá vikátatá wá kutsitātwa.
- HÖR'RIBLY**, *ad. dreadfully, hideously* — *Khauf-náki se, wahshat-angezi 'ibrat-angezi*
haur-náki yá zabúni se — Ghoratá wá dāruṇatá se, karálatá wá kutsitātwa se.
- HÖR'RID**, *a. hideous, dreadful, shocking* — *'Ibrat angez wahshat-angez zabún yá haur-nák,*
khauf-nák, makrúh yá zishti — Atikutsit wá ghor, dāruṇ wá bhayának, bíbhatsakar
trāsajanak.
- HÖR'RID-LY**, *ad. dreadfully, shockingly* — *Haur-náki yá khauf-náki se, 'ibrat-angezi wah-*
shat-angezi zishti yá karáhiyat se — Ghoratá wá dāruṇatá se, karálatá wá atikutsita-
twa se. [shidlat — Dāruṇatá wá ghoratá, bhayánakatwa wá kutsitātwa.]
- HÖR'RID-NESS**, *n. hideousness, enormity* — *Haur-náki yá zishti, zabúni wahshat-angezi yá*
- HÖR'RIFIC**, *a. causing horror* — *Muhib, haibat-nák, wahshat angez, 'ibrat-angez, zishti* —
Bhayának, bhayanákar, karál, kutsit.
- HÖRSE**, *n. (S. hors) a quadruped, cavalry; v. to mount on a horse* — *Ghorá^b, sawár ;*
v. ghoré par chaphána^b — Áswa hay turag váji wá saindhav wá turaṅg, áswik áswa
wá ghurcharhe ; v. áswarúh k. [pith^b — Áswaprisht, ghoré par charhá.]
- HÖRSE'DACK**, *n. the state of being on a horse* — *Ghoré par sawár, ghoré-sawár, ghoré ki*
- HÖRSE'BÉAN**, *n. a small bean given to horses* — *Lobiya horá yá sen jo ghoron ko dete*
hai^b. [sáas — Ek larká jo ghoron ki rakhwál kartá hai, áswapálak.]
- HÖRSE'BOY**, *n. a boy who dresses horses* — *Ek larká jo ghoron ki khabar-giri kartá hai,*
- HÖRSE'BREÁK-ER**, *one who tames horses* — *Chábuk-sawár, sawár-kár — Áswasikshak, á-*
wasikshájiwi, ghoron ko sádlne w.
- HÖRSE'CHEST-NUT**, *n. a tree and its nut* — *Ek per aur uská phal^b.*
- HÖRSE'COUR-SEN**, *n. one who runs horses* — *Ghoré dāruṇe w^b.*
- HÖRSE'DRENCH**, *n. physic for a horse* — *Ghoré ke wáste dawá — Ghoré ke liye aushadh.*
- HÖRSE'FLESH**, *n. the flesh of horses* — *Ghoron ká mās^b, ghoré ká gosht — Áswamāns.*
- HÖRSE'GUARDS**, *n. pl. cavalry of the king's guard* — *Bádhsháh ke kháss sawár, bádhsháh ki*
hifázat ke liye sawár — Itájá kí rakshá ke liye ghurcharhe, rájásarírarakshak áswarú-
- HÖRSE'HAIR**, *n. the hair of horses* — *Ghoron ke bál^b, ghoré ke bál^b.* [phasainya.]
- HÖRSE'KEEP-ER**, *n. one who takes care of horses* — *Sáas, ghoron ká khabar-gir — Áswarak-*
shak, áswapálak, ghoron ká rakhwál. [thaṭbákar hañsi.]
- HÖRSE'LAUGH**, *n. a loud rude laugh* — *Qahqahá — Attahás, khilkhili wá khilkhilshat,*
- HÖRSE'LEECH**, *n. a large leech, a farrier* — *Ek qism kí bari jonk, ghoron ká haktm yá*
tabó — Bhainsahiya jonk, sálotari áswaváidya wá áswachikitsak.
- HÖRSE'LIT-TER**, *n. a carriage hung upon poles borne between two horses* — *Ek gázi jo*
do ghoron ke bich meñ dāndon par latki hui játi hai^b. [sake^b.]
- HÖRSE'LOAD**, *n. as much as a horse can carry* — *Ek ghoré ká boj^b, jétná ek ghorá le-já-*
- HÖRSE'MAN**, *n. a rider, one skilled in riding* — *Sawár, shah-sawár sawár-kár yá khud-*
aspá — Ghurcharhá áswarúh wá áswáron, hayavidyávisárat. [navidyá.]
- HÖRSE'MAN-SHIP**, *n. the art of riding* — *Shah-sawári, sawár-kári — Ghurcharhi, áswároha-*
- HÖRSE'MEAT**, *n. provender for horses* — *Ghoron ke liye chára yá chára^b.* [chalti hai^b.]
- HÖRSE'MILL**, *n. a mill turned by a horse* — *Ghurchakki^b, chakki jo ghoré ke ghumáne se*
- HÖRSE'MUS-CLE**, *n. a large muscle* — *Ek bázá patihá^b.*

HÖRSE'PLAY, *n.* coarse rough play — *Khar-masti, khirs-bāst* — Gahwārū khel.

HÖRSE'POND, *n.* a pond for horses — *Ghorōh ke liye tālāb, ghorōh ke dhone aur pāntī-pilāne ke liye tālāb* — Āswatarāg, āswavāpi.

HÖRSE'RACE, *n.* a match of horses in running — *Ghur-daur*^b.

HÖRSE'RAD-ISH, *n.* a root of a pungent taste — *Sahajānā sahjanā yā sahajānā*^b.

HÖRSE'SHOE, *n.* a shoe for horses — *Nū'l-i-asp, ghore kā na'ī* — Āswakhuratrāp, āswakhuratra, āswakhurabandhan. [hartā.

HÖRSE'STEAL-ER, *n.* a thief who steals horses — *Asp-duzd, g'ur-chor*^b — Āswahārak, vīji. HÖRSE'WAY, *n.* a road for horses — *Ghorōh ke liye sarak*^b — Āswamārg, āswapath.

HÖRSE'WHIP, *n.* a whip to strike a horse with; *v.* to strike or lash with a horsewhip — *Ghore ke mārne ke liye korā*^b; *v. kore se mārna*^b, *korigānā*^b. [kya.

HÖR-TA'TION, *n.* (L. *hortor*) advice — *Salāh, nasihat* — Upadeś, mantrāp, upadesavā.

HÖR-TA-TIVE, *n.* exhortation; a encouraging — *Tam-bih, nasihat*; a. *taqwiyat-dih, targib-dih, nasihat-dih* — Upadeś, prabodh; a. prabodhak, tejaskar.

HÖR-TA-TO-RY, a. encouraging, animating — *Himmat-dih, targib-dih* — Prabodhak wā dhārhas dene w., tejaskar uttejak wā uksāne w.

HÖR-TEN'SIAL, *a.* (L. *hortus*) fit for a garden — *Bāg ke lāiq* — Udyān ke yogya.

HÖR-TU-LAN, *a.* belonging to a garden — *Bāg ke mutā'alliq, gulistāni* — Udyānasambandhi. [gul-kāri — Udyānavidyā, udyānakaranavidyā.

HÖR-TI-CULT-URE, *n.* art of cultivating gardens — *Bāg-bāni, chaman-bandī, māli-gari*.

HÖR-TI-CULT'U-RAL, *a.* relating to horticulture — *Bāg-bāni ke mutā'alliq, chaman-bandī se mansūb* — Udyānavidyāsambandhi, udyānakaranavidyāviśayak.

HÖR-TI-CULT'U-RIST, *n.* one skilled in the culture of gardens — *Chaman-bandī kā hunw jānne w., jo shakhs mālt-garī yā bāg-bāni meñ māhir ho* — Udyānavidyājñā, udyānakaranavidyājñā. [Śushkaushadhisaṅgrah, sukhlaye hue chhotē peroh kā saṅgrah.

HÖR-TUS-SIC-CUS, *n.* (L.) a collection of dried plants — *Sukhlāi hui nabātāt kā majma'* — HÖR'TYARD, *n.* a garden of fruit-trees, an orchard — *Samaristān, mezon kā bāg* — Phala-vrikshodyān, phalavrikshohān kī bāri. [— Dhanya īśwar, īśwar kī dhanyavād.

HÖ-SAN'NA, *n.* (Gr.) an exclamation of praise to God — *Al-hamdu-lillāhi, subhān-allāh*.

HÖSE, *n.* (S. *hos*) stockings, covering for the legs: *pl.* HÖ'SEN or HÖSE — *Moze jurrāb yā pāc-tābe, pāc-jāma* — Ūrnāmāyapādatrāp wā aurnapādatrāp, jānghāparidhān wā jānghiyā. [pādātrānavikrayī, ūrnāmāyapādātrānavikrayī.

HÖ'STER, *n.* one who sells stockings — *Moze-farosh, jurrāb-bāf, jurrāb-farosh* — Aurna-HÖ'SPI-TA-BLE, *a.* (L. *hospes*) receiving and entertaining strangers, kind to guests — *Garib-nawāz saiyāh-dost musāfir-parwar yā musāfir-dost, mihmān-nawāz mihmān-dār yā mihmān-parwar* — Atithisewak atithipūjak wā atitheya, priyāitihī satkāraṣil wā pāhunoh par dayālū. [dostī — Atithisewā, atithisatkār.

HÖ'SPI-TA-BLE-NESS, *n.* kindness to strangers — *Garib-nawāzi, musāfir-parwari, saiyāh-HÖ'SPI-TA-BLY, ad.* with kindness to strangers — *Garib-nawāzi se, musāfir-parwari se, saiyāh-dostī se* — Atithisewā se, atithisatkār se, atithipūjā se.

HÖ'SPI-TAL-ITY, *n.* the act or practice of entertaining strangers or guests — *Musāfir-parwari, garib-nawāzi, saiyāh-dostī, mihmān-parwari, mihmān-nawāzi, mihmān-dārī* — Atithisewā, atithisatkār, atithipūjan, satkār, satkariyā, pāhunoh par kripā.

HÖ'SPI-TAL, *n.* a building for the reception of the sick or the poor — *Shafā-khāna, shifā-khāna dāru-sh-shifā, dāru-sh-shafā, binār-khāna* — Rogisālā, chikitsāsālā, rogopachārasālā, dharmaśālā. [maṣil jānoh ke varg kī kulin.

HÖ'SPI-TAL-IER, *n.* a knight of a religious order — *Din-dār firge kā ek bahādur* — Dharm-HÖST, *n.* one who entertains, a landlord — *Mez-bān yā mihmān-dār, sāhib-i-khāna* — Satkāri atithiyakrit wā atithisewak, uttaranāgrihaswāmī wā bhaṭhiyārā.

HÖST'EL, HÖST'EL-RY, HÖST'RY, *n.* an inn — *Bhaṭhiyār-khāna, sarāe, musāfir-khāna* — Uttaranāgrih, uttaranasthān, chaṭṭī.

HÖST'ESS, *n.* a female host, a landlady — *Mez-bān 'aurat yā mihmān-dār 'aurat, bhaṭhiyārīn yā bhaṭhiyārī*^b — Atithiyakārinī wā sakkāripī, uttaranāgrihaswāmīnī.

HÖST'ESS-SHIP, *n.* the character of a hostess — *Bhaṭhiyārī kā kām*^b.

HÖST'LER, *n.* one who has the care of horses at an inn — *Bhaṭhiyār-khāne kā sāte, musāfir-khāne meñ jo log utarte haiñ unke ghorōh kī khabar-giri k. w.* — Uttaranāgrih meñ jo jan utarte haiñ unke ghorōh kā rakshak, uttaranasthān meñ āswapālāk.

HÖST, *n.* (L. *hostia*) the sacrifice of the mass in the Romish Church — *'Isāiyōh ke ek khāns firge meñ ek fidā yā qurbān jismeh log rotī aur sharāb charhātē haiñ aur yāh samajhte haiñ kī rotī dar-haqīqat hazrat 'Isā kā jism ho-jūtī hai aur sharāb unkā khīn* — Viśesh Isāiyōn meñ ek bali wā charhāwā jismeh log rotī aur madirā charhātē haiñ aur yāh jār'e haiñ kī rotī Isā kā sārīr ho jātī hai aur madirā unkā rudhir.

HÖST'LE, *n.* a consecrated wafer — *Charhātī hui rotī*^b, *muqaddas rotī* — Isāiyōn meñ samarpit rotī. [chamū wā anīf, samūh wā gap.

HÖST, *n.* (L. *hostis*) an army, a multitude — *Lashkar yā fauj, dal yā jhund*^b — Senā

- HÖST'AGE**, *n.* (Fr. *étage*) one given as a pledge for the performance of conditions — *Yargamāl, kafil* — Ol, sarirabandhak.
- HÖST'ILE**, *a.* (Fr. *hostile*) belonging to an enemy, adverse, opposite — *Dushman ke muta'alliq, mu'ānā, mukhālif yā bad-andesh* — *Sātrusambandhi, vairi wā vipaksh, virudhī viruddh pratikūl wā viparīt.*
- HOS TIL'ITY**, *n.* state of an enemy — *Larāi^h, dushmani mukhālafat yā 'adavat* — *Yuddh wā yuddhāwasthā, vair dwesh wā sātrutā.*
- HÖS TIL'IZE**, *v.* to make an enemy — *Dushman k.* — *Vairi wā sātru k.*
- HÖT**, *a.* (S. *hat*) having heat, fiery, furious, ardent, eager, acrid — *Garm, hārr yā ātashī, sakht yā gazab-nāk, garm-mizāj yā ātash-mizāj, tez sar-garm yā mushtāj, talkh* — *Tapt, ushna wā ugra, ghor bhāri wā barā, śighrakopi, utsuk wā uchchand, kaṭu karwā wā charparā.*
- HÖT'LY**, *ad.* with heat, ardently, violently — *Harārat se, sar-garmi se, shauq-se tez-se yā ba shiddat* — *Uttāp wā ushpatā se, tikshpatā wā tivrātā se, ugratā wā uchchandatā se.*
- HÖT'NESS**, *n.* heat, violence, fury — *Harārat yā garmi, tundi yā tez, gazab yā josh-kharosh* — *Ushpati, vyagrātā tikshpati wā tivrātā, uchchandatā.*
- HÖT'BED**, *n.* a garden bed fermented by dung — *Gobar yā lūd dāl-kar garm ki hui bāg ki kiyāri* — *Gobar wā lid se ushna ki hui kiyāri.*
- HÖT'BRAINED**, *a.* violent, furious — *Garm-mizāj, ātash-mizāj tez tund yā gazab-nāk* — *Śi.*
- HÖT'HEAD-ED**, *a.* vehement, passionate — *Tez-mizāj tund-mizāj garm-mizāj yā tund, tund-tab' yā gussa-war* — *Uchchand, śighrakopi.*
- HÖT'HÖUSE**, *n.* a place kept hot for rearing plants and ripening fruits — *Ek makān jis laye hue darakhṭon ki kifāzat ke wāste aur phalōn ke pukhtā hone ke wāste hamesha garm rakhte hain* — *Ek sthān wā ghar jisko lage hue perōn ki rakshā ke nimitta aur phalōn ke pakne ke nimitta sadā ushna rakhte hain,*
- HÖT'MO'THED**, *a.* headstrong, ungovernable — *Muñh-zor yā sar-zor, sar-kash be-lagām yā be-tabl* — *Apāl apāl wā hatbī, adānya.*
- HÖT'SŪR**, *n.* a violent precipitant man; *a.* violent, impetuous — *Tez aur be-lihāz ādmī; a. tund, sina-zor tund-tab' yā jald-bāz* — *Uchchand aur utāwlā jan, tikshnaswabhāv jan; a. ugra wā uchchand, tikshnaswabhāv wā utāwlā.*
- HÖT'SŪRRED**, *a.* vehement, rash, heady — *Tund yā tez, be-lihāz yā be-andesha, sar-zor sina-zor yā tund tab'* — *Uchchand wā ugra, piāmatta wā avichārī, hathilā tikshnaswabhāv wā śighrakopi.* [i yā ghul-mēl^h, garbar dher^h.
- HÖTCH'PÖTCH**, *n.* (Fr. *hochepot*) a mixture of ingredients, a confused mass — *Khich.*
- HÖT'CÖCK'LES**, *n. pl.* (Fr. *hauts, coquilles*) a childish play — *Larkōn kō ek khel^h.*
- HO-TĒL'**, *n.* (Fr.) an inn, a lodging-house — *Sarāc, musāfir-khāna yā bhāithiyār-khāna* — *Uttaranagrih wā uttaranasthān, chatti uttaranasālā wā pravāsīyagrih.*
- HOUGH**, *hōk, n.* (S. *hoh*) the joint of the hinder leg of a beast; *v.* to hamstring — *Jān-war kē pichhli tūng kā jor jo rān se milā rahtā hui; v. rān ki naz yā pai kāt-kar laṅgrā k.* — *Paṣu ki pichhali tūng kā jor jo jāngh se milā rahtā hai, jānghāsandhibandhan; v. jānghāsira ko kāt-kar laṅga k.*
- HÖUND**, *n.* (S. *hund*) a dog used in the chase; *v.* to set on the chase, to hunt — *Shikāri kuttā; v. hulkār-nā^h, shikār k. yā pichhā k.* — *Mrigayā kukkur, mrigavyakukur, ākhetī kuttā; v. āket ke hīe huskārnā wā lalkār-nā, ragēdnā khader-nā aher k. wā ākhet k.*
- HOUR**, *ōūr, n.* (Gr. *hora*) the twenty-fourth part of the natural day, sixty minutes, a particular time — *Din rāt ke chaubīs barābar hisson kō ek hissa yā nī ghari ghantā yā sā'at sāth minūt^h, koi khūss waqt yā zamāna* — *Din rāt ke chaubīs samabhag kā ek aṅś arthāt ghatikā ghantā wā ghari, shashtī minūt, koi viśesh samay wā kāl.*
- HÖUR'LY**, *a.* happening or done every hour, frequent; *ad.* every hour, frequently — *Ghari ghari kā^h, aksariya; ad. sā'at-ba-sā'at yā har ghari, aksar aksar-augāt yā daf'ātān* — *Pratidand kā, vārañvār kā wā bahuvār kā; ad. pratidand, bahudhā bārbar vārañvār wā bahuvār.*
- HÖUR'GLASS**, *n.* a glass containing sand for measuring time — *Bālū ki ghari^h.*
- HÖUR'HAND**, *n.* the hand or pointed pin which shows the hour on a clock or watch — *Ghante kā kārṭā^h, ghante ki sūz^h, ghari ke upar wah sūz jis se ghari ki aikāl jāntī jāti hai^h.* [chhotī lakīrēn khīnchi rahtī hain^h.
- HÖUR'PLATE**, *n.* the dial of a clock or watch — *Ghari ke upar ki patrī jis par chhotī*
- HÖU'RI**, *n.* a Muhammadan nymph of paradise — *Hūr yā hūri* — *Swarvesyā, divyānganā, swargnakanyā.*
- HÖUSE**, *n.* (S. *hus*) a place of abode, a family, a race, a legislative body — *Makān khāna yā haveli, khān-dān, nās, qānūn-sāzon kā guroh yā mujawizān-i-qānūn* — *Ghar grih geh bhawan ālay āgar wā niket, pariwar wā kuṭumb, kul wā vañs, vyavas-thāvidhāyī samāj wā vidhiasthāpakamandali.*
- HÖUSE**, *v.* to harbour, to shelter, to reside — *Panāh denā, makān meñ rakhnā yā sāya denā, rahnā^h* — *Āsray denā viśasthān denā wā ghar meñ rakhnā, tīknā wā basnā.*

- HÖUS'LESS, *a.* without a house or abode — *Be-ghar, be-dar, be-khān-o-mān* — Bīnghar, nirvās, grihahin. [mūh, vās wā vāsasthān.]
- HÖUS'ING, *n.* houses collectively, habitation — *Makānāt, sukīnat yā haweli* — Grihasa-
- HÖUSE'BREAK-ER, *n.* one who breaks into a house to steal, a burglar — *Naqab-zan yā naqab-zan, seṇdhigā^h* — Seṇdhmār, seṇdhchor wā sandhichaur.
- HÖUSE'BREAK-ING, *n.* the crime of breaking into a house to steal, burglary — *Naqab-zan yā naqab-zan, seṇdh-mārī^h* — Seṇdhiyāi, chhat tornā wā bhīt phornā. [kutā^h.]
- HÖUSE'DOG, *n.* a dog kept to guard a house — *Ghar ká ku tā^h, ghar kī rakhvālī ká*
- HÖUSE'HOLD, *n.* a family living together — *Khāndān, gharānā^h* — Grihajan, parijan, pariwār. [i-khāna — Gharbārī, grihasth, grihaswāmī, gharwālā, grihī.]
- HÖUSE'HOLD-ER, *n.* an occupier of a house — *Khāna-dār, ahl-i-khāna, makān-dār, sahib-*
- HÖUSE'HOLD-STUFF, *n.* furniture of a house — *Ghar ká asbāb* — Ghar kī sāmāgrī, grihasāmāgrī.
- HÖUSE'KEEP-ER, *n.* one who keeps a house, a servant who has the charge of a house — *Khāna-dār yā ahl-i-khāna, ek lauṛī jo ghar kī khabar-girī kartī hai* — Grihasth grihī gharbārī gharwālā wā grihaswāmī, grihīnī gehīnī wā kutumbīnī arthāt ek strī jīspar ghar ká sab bhār rahtā hai. [karnā^h — Grihavyāpār, grihasthya, grihasthātī.]
- HÖUSE'KEEP-ING, *n.* management of a house — *Khāna-dārī, gīrhīstī^h, ghar-bārī^h, ghar*
- HÖUSE'LEEK, *n.* a plant — *Ek nabāt* — Ek aushadhī wā latā.
- HÖUSE'MAID, *n.* a female servant employed to keep a house clean — *Dāsi jo ghar ko jhārā bukhārā kartī hai^h* — Grihādāsi, grihaparishkāriṇī. [chā wā sūdhā kapot.]
- HÖUSE'PIGEON, *n.* a tame pigeon — *Paluā kabūtār, sūdhā yā rachā kabūtār* — Paluā ra-
- HÖUSE'RÄIS-ER, *n.* one who builds a house — *Ghar banāne w^h*.
- HÖUSE'ROOM, *n.* a room or place in a house — *Ghar mein jagah yā thaur^h*.
- HÖUSE'WIFE, *hū'if*, *n.* the mistress of a family, a female economist — *Ghar kī khā-wīndīnī, jo 'aurat kifāyat-shī'ār ho* — Grihīnī gehīnī wā purkhīn, grihavyāpārakūśalā wā grihakarmanmanipunā.
- HÖUSE'WIFELY, *a.* pertaining to domestic economy, economical — *Khāna-dārī se man-sūb, kifāyat-shī'ār* — Gīrhasthyavishayak wā grihakarmananirvāhavishayak, parimita-vyayī. [grihakarmanmanipunātā.]
- HÖUSE'WIFE-RY, *n.* domestic economy — *Khāna-dārī, gīrhīstī^h* — Grihavyāpārakūśalātā,
- HÖUSS'ING, *n.* (Fr. *houss*) a saddle-cloth — *Zin-posh* — Āswasajjāvastra.
- HÖVE, *p. t. of leave* — *Leave ke mazi-mū'iq* — Heave ká sāmānyabhūt.
- HÖVEL, *n.* (S. *huf*) a shed, a cottage, a mean habitation; *v.* to shelter in a hovel — *Chhappar^h, jhoprā yā jhoṇṇrā^h, kutī kaurīgā yā māṇṇā^h; v. chhappar ke tale rakhnā^h, jhopre mein karnā rakhnā yā tiknā^h*.
- HÖVER, *v.* (W. *hoviaw*) to hang fluttering in the air, to wander about a place — *Māṇṇrānā māṇṇlānā thīrthīrānā yā thīraknā^h, kisi jagah mein ghūmnā phīrnā yā erā-pherī-laganā^h*. [men ghūmne *v.* phirne *v.* yā erā-pherī *k. w^h*.]
- HÖV'ER-ER, *n.* one who hovers — *Māṇṇrāne w^h, thīrthīrāne w^h, thīrakne w^h, kisi jagah*
- HÖW, *ad.* (S. *hu*) in what manner, to what degree, in what state — *Kis tarah yā kyānkār, knjā-hadd yā kahān tak, kis hālāt mein* — Kaisē wā kis prakār se, kahān-talak kahān-lag wā kahān tūṇ, kis awasthā mein.
- HÖW'EV'ER, *ad.* in whatsoever manner, at all events, nevertheless — *Kaisāhī^h, ba-har-sūrat yā ba-har-hāl, lekin magar tāham yā amā* — Kitnāhīkitnāhi wā kitāhī, sab rītī se wā jo-chāhai-so-ho, tisparbhī taubhī tathāpī wā kintu.
- HÖW-so-ÉV'ER, *ad.* in whatsoever manner — *Kaisāhī^h, kitnāhī^h, kittāhī^h, kittah^h*.
- HÖW'ITZ, HÖW'ITZER, *n.* (Ger. *haubitze*) a kind of mortar or cannon — *Ek qism kī top* — Golā chālāne kī ek prakār kī barī lohanārī, ek prakār ká golisan.
- HÖWL, *v.* (Ger. *heulen*) to cry as a wolf or dog, to wail, to roar; *n.* the cry of a wolf or dog, a cry of distress or horror — *Bheṛīye yā kutte wā chīllānā yā kūknā^h, phikar-nā bilbilānā yā ronā^h, garajnā^h; n. bheṛīye yā kutte kī kūk^h, bilbilāhat yā phikarnā^h*.
- HÖWL'ING, *n.* the cry of a wolf or dog, a cry of distress, a loud or horrid noise — *Bheṛīye yā kutte kī kūk^h, bilbilāhat yā phikarnā^h, barā yā bhāri hawā^h*. [naṛkā.]
- HÖW'KER, HÖOK'ER, *n.* a Dutch vessel — *Pachch logon ká jahāz* — Pachch logon kī
- HÖW'LET, *n.* (Fr. *hulotte*) an owl — *Ullī^h*.
- HÖY, *n.* (Fr. *heu*) a small vessel — *Ek chhoṭī nāw^h, ek chhoṭā jahāz*.
- HÖY, *int. ho!* stop! — *Ho^h, chup^h*. [hullar^h.]
- HÜB'BÜB, *n.* noise, tumult, riot — *Hānk-pukār^h, halchal yā kharbarī^h, bakherā yā*
- HÜCK'LE, *n.* (Ger. *höcker*?) the hip — *Putthā^h, kulā^h, chūtār^h*.
- HÜCKLE-BÖNE, *n.* the hip-bone — *Putthe kule yā chūtār kī hadṭī^h*.
- HÜCK'STER, *n.* (Ger. *hucke*) a retailer, a pedlar; *v.* to deal in petty bargains — *Khurda-farosh, dast-farosh yā paikār; v. khurda-faroshī dast-faroshī yā paikārī k.* — Kshudrabānījyakārī, pherī-wālā wā bisātī; *v. kshudrabānījya k.*, pherī-wālē wā
- HÜCK'STER-AGE, *n.* dealing, business — *Len-den yā byohār^h, kām-kāj^h*. [bisātī kī kām k.]
- HÜD'DLE, *v.* (Ger. *huden*) to do in a hurry, to throw together in confusion; *n.* crowd,

- tumult, confusion—*Sarāsari k. yā sarāsari banāna, makhūt k. yā darham-barham k.; n. bhīr^h, bakherā halchal yā kharbari^h, kharbari yā uljherā^h*—Jhatāpāṭi wā utāwli meñ karṇā, astavyast k. w. ekatthā agarbagar dal d.
- HÜP'DLER, *n.* one who huddles, a bungler—*Sarāsari banāne w. yā makhūt k. w., khām-dast yā nā-āzmūdā-kār*—Jhatāpāṭi wā utāwli meñ banāne w. wā astavyast k. w., anāṭi wā bhuchch.
- HÜE, *n.* (S. *hew*) colour, tint, dye—*Raṅg^h, laun, gūn yā gūna*—Varṇ, rāg, raṅg.
- HÜED, *a.* coloured—*Raṅgā huā^h.*
- HÜE, *n.* (Fr. *huer*) a shouting, an alarm—*Chillāhat^h, hānt-pukār^h.*
- HÜFF, *n.* (Sp. *chufa*) a swell of sudden anger or arrogance, a boaster; *v.* to swell, to bluster, to bully—*Taiśh khafagi yā khafgi, khud-farosh khud-sanā lāfzan yā khud-sitā^h; v. phulānā yā phulnā^h, bamaknā bhabhaknā akṛā-tukṛi k. yā phūnpān k^h, jharjharanā dhirānā yā dhāmkanā^h*—Krodhāvē chirchurāhat wā tāw, siṭṭu dambhi uddhat wā darpādhamat.
- HÜFFER, *n.* a blusterer, a bully—*Khud-farosh yā khud-sitā, akarfūn lāf-zan yā kalla-zan*—Dāmbhik wā bhabhakne w., pharphariyā wā jharjharāne w.
- HÜFFINESS, *n.* petulance, arrogance—*Chirckirāhat yā taw^h, ghamand^h.*
- HÜG, *v.* (S. *hegian*) to embrace closely, to hold fast; *n.* a close embrace—*Gale laṅānā yā chhāti se laṅānā^h, mazhūti se pakarnā^h; n. god yā godi^h, ānkār^h, kaniyā^h*—God k. wā kauriyānā, porṇe pakarnā.
- HÜGE, *a.* (D. *hoog*) very large, vast—*Kalān, 'azim*—Bahut barā, ativisāl wā atimahān.
- HÜGELY, *ad.* immensely, enormously—*Be-hadd yā hadd se ziyāda, hadd se bāhar*—Atyant, aparimitarūp se. [vrihattwa, ativisālātā wā vrihattwa.
- HÜGENESS, *n.* enormous bulk, greatness—*Jasāmat, kalānī*—Vrihatkāyatwa wā kāya.
- HÜGGER MÜGGER, *n.* secrecy, a bye-place—*Parda-poshī, gosha yā takhliya*—Rahās, guptasthān wā ekānt. [naukā, naukā kā sthūlabhāg peṭ kāya khol wā kothī.
- HÜLK, *n.* (Gr. *holkas*) a ship, the body of a ship—*Jahāz, juhāz ki kothī yā peṭ*—Bari
- HÜLL, *n.* (S. *hul*) a husk, the body of a ship; *v.* to take off the hull, to float—*Chhil-kā^h, jahāz ki kothī yā khol, v. chhilkā chhorānā yā ukeinā^h, bahnā yā tairnā^h*—Baklā twak wā puṭ, naukā kā sthūlabhāg kāya kothī wā khol.
- HÜM, *v.* (Ger. *hummen*) to utter the sound of bees, to sing low; *n.* the noise of bees, a low dull noise—*Bhinbhinānā bhinaknā gūṇnā yā manmanānā^h, ghunghunānā gungunānā yā manḥ meñ gānā^h; n. gūṇj bhinak bhinbhināhat yā manmanāhat^h, gungunāhat yā ghunghunāhat^h*. [gunṇunāhat yā ghunghunāhat^h.
- HÜMMING, *n.* the sound of bees, a low noise—*Bhinak bhinbhināhat yā manmanāhat^h,*
- HÜMBLE-BEE, *n.* a buzzing wild bee—*Bhaurū^h.* [jar wā mūh.
- HÜMBRUM, *a.* dull, drowsy, stupid—*Kund, sust, akmaq*—Matimand, mand wā dhimā,
- HÜMMING-BIRD, *n.* a very small bird—*Ek bahut chhotī chiriyā^h.*
- HÜ'MAN, *a.* (L. *homo*) having the qualities of a man, belonging to man—*Insāni, bāsharī*—Mānavī, manushī wā manushyajāti.
- HÜ-MĀNE', *a.* kind, benevolent, tender—*Mīhr-bān, nek-kho yā nek-andesh, ḥalīm salīm narm-dil rahm-dil mulāim yā dard-mand*—Dayālu, paropakāri parahitakām wā parahitāishī, anukāmpī karuṇārdra karuṇātā wā komal.
- HÜ-MĀNE'LY, *ad.* kindly, tenderly—*Mīhr-bān se, mulāimat mulāyamat rahm-dilī yā dard-mandī se*—Dayā wā kripā se, karuṇā wā komalaswabdhāv se.
- HÜ'MAN-IST, *n.* a philologist, a grammarian—*Ilm-gauhar-sanj yā zabān-dān, sarfī yā nahvi*—Śabdasastravyutpaṇna wā śābdik, vāyākaraṇ.
- HÜ-MĀN'ITY, *n.* the nature of man, mankind, benevolence, tenderness, philology—*Insānīyat yā ādmīyat, bānī-ādam yā jins-i-ādam, nek-andeshī nek-khwahī yā nikoi, dard-mandī mom-dilī mulāyamat yā mulāimat, ilm-i-sarf-o-naho yā zabān-dānī*—Manushyatwa mānavatwa wā manushyatā, manushyajāti, parahitechchhā wā paropakāraśailatā, bhalmansāt anukāmpī karuṇā wā karuṇārdratā, śabdaśāstra wā śābdot-pattavidyā.
- HÜ'MAN-IZE, *v.* to render humane, to soften—*Insān yā ādmī banānā yā ahl-i-murawwat k., mulāim narm-dil yā dard-mand k.*—Vinit suāl wā śisht k., sabhya wā komal k.
- HÜ'MAN-LY, *ad.* after the manner of men—*Insānōñ ke taur par, ādmī ke mānind*—Manushyavat, manushya ki riti se.
- HÜ-MAN-KIND, *n.* the race of man—*Adam-zād, bānī-ādam, jins-i-ādam*—Manushyajāti.
- HÜMBLE, ūm'ble, *a.* (L. *humilis*) lowly, modest, not proud, submissive; *v.* to make humble, to crush, to subdue—*Khāk-sār muskīn past yā 'ajiz, ḥalīm farotan yā mulāim, be-takabbur, hukmī yā mutī^h; v. past ḥalīm yā khāk-sār k., tor-dālnā^h, zer yā mutī^h k.*—Nirabhimān wā agarv, vinit wā vinayī, nirahaṅkār. namraśil vāśya wā vāśavartti; *v.* namra apakrisht wā adham k., dabā denā, daman k. wā vāś k.
- HÜMBLE-NESS, *n.* absence of pride—*Qurbat, khāk-sārī, ḥilm, be-takabburī, inkisārī*—Namraśilatā, darpahinatā, vinay. [garbī yā 'ajizī se—Savinay, dīnatā se.
- HÜMBLY, *ad.* without pride, modestly—*Bā-qurbat qaribānu yā farotanī-se, khāk-sārī*

HUM'BLE-MOÜTHED, *a.* mild, meek — *Muláim, khák-sár farotan yá halím* — Komalaswabháw wá sušíl, síshṭ vinit wá namráíl.

HUMBÜG, *n.* imposition; *v.* to impose upon — *Chhal yá dhokhá^b*; *v. dhokhá dená yá chhalná^b*. {wá odá k., bhigoni.

HU-MECT', HU-MECT'ATE, *v.* (L. *humect*) to wet, to moisten — *Tar k., nam k.* — Árdra HU-MEC-TÁ'TION, *n.* the act of moistening — *Tar yá nam k.* — Bhigóná.

HU-MECTIVE, *a.* having power to moisten — *Tar yá nam karne ki qudrat yá táqat rakhe w.* — Bhigone ki śakti rakhe w., bhigone ko samarth.

HUMÉ-RAL, *a.* (L. *humerus*) belonging to the shoulder — *Dosh ke mustá'alliq, kandhe se mansúb* — Skandhasambandhi, kandhe wá morhe ká sambandhi.

HU-MI-CU-BÁ'TION, *n.* (L. *humus, cubo*) the act of lying on the ground — *Zamín par letná* — Bhūmi par letná.

HUMID, *a.* (L. *humect*) moist, damp — *Martúb, tar yá nam* — Árdra, odá wá gili.

HUMID-ITY, *n.* moisture, dampness — *Nami nam-náki yá rutúbat, taráwat yá tarí* — Árdratá, odápan wá gilápan.

HUMILI-ATE, *v.* (L. *humilis*) to lower in condition, to depress, to humble — *Zalil k., khafif k., past yá 'ajiz k.* — Apakrishṭ k., tor jalná wá dabá dená, adham k. wá darpamardan k.

HUMILI-ATION, *n.* the act of humbling, descent from greatness, abasement — *Zalil k., zillat, khiffat* — Abhibhav wá abhibhuti, mánaháni wá padachyuti, apakarsh daman wá bethi. {Darpahinatá wá vinay, dinatá dainya wá namráílatá.

HUMILI-ITY, *n.* lowliness, modesty — *Halími farotaní yá gurbat, inkisári yá 'ajiz* — HUM-MOCK, *n.* a hillock, a mound — *Chholí pakári^b, tūá yá dhshá^b*.

HUMOUR, *n.* (L. *humect*) moisture, any fluid of the animal body, temper, disposition, caprice, peevishness, facetiousness; *v.* to gratify, to indulge — *Namí yá tarí, jismáni khilt yá mádda, kho, mizáj, man-mauj, zúd-ranjí yá tunuk-mizáj, khush-tab'i yá zaráfat*; *v. khush k. yá dil-darí k., marzi rukhná yá khátir rukhná yá nár-bádrá k.* — Árdratá wá gilápan, śáirík ras wá dhátu, swabháv, prakriti, tarāng lahar wá manolaulya, chirchirāhat, rasikatá wá rasitá; *v. santusht k. wá anurodh k., man rakhná.*

HUMOR-AL, *a.* proceeding from the humours — *Jismáni akhlát yá mawád se paidá yá niklá huá* — Śáirík ras wá dhátu se utpanna wá niklá huá.

HUMOR-IST, *n.* a whimsical person, a wag — *Talawwun-mizáj shakhs, mashkhara yá harráf* — Chalachitta jan, tháthol rasik wá bháúr.

HUMOR-OUS, *a.* whimsical, jocular, playful — *Talawwun-mizáj, khush-tab' yá zarif, alolá^b* — Chalachitta wá tarāngi, tháthol hañsor wá rasik, lol wá kautuki.

HUMOR-OUS-LY, *ad.* whimsically, jocosely — *Talawwun-mizáj se, khush-tab'i yá mashkhara-gí se* — Tarāng wá lahar se, rasikaprakár se wá tháthte ki riti se.

HUMOR-OUS-NESS, *n.* jocularity, peevishness — *Khush-mizáj yá zaráfat, zúd-ranjí yá tunuk-mizáj* — Tháthli rasikatwa wá parihásáílatá, chirchirāhat.

HUMOR-SOME, *a.* peevish, petulant, odd — *Tunuk-mizáj yá zúd-ranj, shokh ziddt yá be-intiyáz, 'ajib yá zarif* — Chirchirā wá vakráíl, dhít magarú wá chalachitta, adbhut wá rasik. {se — Chirchirāhat se, magarú wá vakráílatá se.

HUMOR-SOME-LY, *ad.* peevishly, petulantly — *Tunuk-mizáj se, zúd-ranj yá be-intiyáz*

HUMP, *n.* (L. *umbo*?) a protuberance — *Kúz, kub^b, kohán* — Kúbar, garu, sthagu, kakud.

HUMP'BACK, *n.* a crooked back — *Kúz pusht* — Kubrí pith. {kubbá, vakraprishth.

HUMP'BACKED, *a.* having a crooked back — *Kúz-pusht, pusht-kham* — Kubrá, kubjá, HUNCH, *v.* (Ger. *huschen*) to strike, to push; *n.* a blow, a push — *Kuhniyáná yá marná^b, dhakelná yá kuhni se dhakká dená^b*; *n. ghúsá yá ghúná^b, dhakká^b.*

HUNCH, *n.* (Ger. *hocker*) a protuberance — *Kúz, kohán* — Kúbar, garu, sthagu, kakud.

HUNCH'BACKED, *a.* having a crooked back — *Kúz-pusht, pusht-kham* — Kubrá, kubjá, kub-bá.

HUNDRED, *a.* (S.) ten multiplied by ten; *n.* the number of ten multiplied by ten. a division of a county — *Sau^b*; *n. saikrá^b, zil' yá pargana* — Śat; *n. śat wá śatak, desakhand.*

HUNDRED-ER, *n.* a jurymen in a hundred, the bailiff of a hundred — *Zil' ká panch, zil' ká sazáwal shakhs yá názir* — Desakhand ká pauch, desakhand ká chaprasí wá danda.

HUNDREDTH, *n.* the ordinal of a hundred — *Saiwán yá sawán^b*. [náyak]

HUNG, *p. t. and p. p.* of hang — *Hang ká mázi-mutlaq aur mázi-ma'tuf-alai-hi yá fi'li-ma'tuf* — Hang ká sámányabhút aur purnakriyá wá púrvakálikakriyá.

HUNGER, *n.* (S.) desire of food, pain felt from fasting; *v.* to feel hunger — *Bhúkh^b, gursinagi yá gursinagi*; *v. bhukhná^b, dhákhá honá^b, bhúkh taghná^b* — Kshudhá, kharáí wá bhúkh ke máre ántón ká jalná.

HUN'GRED, HUN'GRED, *a.* famished, starved — *Mar-bhukhá^b, upásá^b.*

HUN'GER-LY, *a.* wanting food or nourishment; *ad.* with keen appetite — *Bhúkhá gursina yá gursana*; *ad. bari bhúkh se^b, mar-bhukhá sá^b, gursina-wár.*

- HUN'GRY, *a.* feeling pain from want of food — *Bhúkhá^h, mar-bhukhá^h, gursina yá gursana* — Kshudhártta, kshudhit, kshudhápírit, kshudhátur.
- HUN'GRY-*LY*, *ad.* with keen appetite — *Bari bhúkh se^h, mar-bhúkhá sá^h, gursina-wár.*
- HUN'GER-STARVED, *a.* starved with hunger — *Mar-bhúkhá^h, bhúkhon ke mare martá huá^h* — Kshudhárdit, kshudháyassana, kshudhápírit.
- HUNKS, *n.* (Ic. *hunskur*) a miser — *Khabis, bakhil shakhs* — Kañjús, kripán.
- HUNT, *v.* (S. *hunting*) to chase, to pursue, to search for; *n.* chase, pursuit — *Shikár k., tá áqub k. yá darpai honá just-o-jú yá talásh k.; n. shikár, just-o-jú tá áqub yá pai-ravi* — Mrigayá aher wá ákhet k., khaderná ragedná wá pichhá k., herná khojná wá dhúnrhná; *n.* aher ákhet wá mrigayá, pachherá dhúnrh kloy wá anudhawan.
- HUNTER, *n.* one that hunts — *Saiyád, shikár-báz, shikári* — Ákhetak wá ákhetí, aheriyá wá aheri. [mrigayákrirá.
- HUNT'ING, *n.* the diversion of the chase — *Shikár, shikár ká khel* — Mrigayá, ákhet.
- HUNT'RESS, *n.* a female hunter — *Shikárin, shikár karne-wáli* — Ákhetakí, mrigayá-káriní, aherint. [aheri, mrigayákári.
- HUNTS'MAN, *n.* one who practises hunting — *Shikári, shikár-báz, sayyád* — Ákhetak.
- HUNTS'MAN-SHIP, *n.* qualifications of a hunter — *Shikár ká fann, shikári ká fann* — Ákhetavidyá, mrigayávidyá.
- HUNT'ING-HORN, *n.* a bugle used in hunting — *Narsingá yá narsingá^h*. [ghorá.
- HUNT'ING-HORSE, *n.* a horse used in hunting — *Shikári ghorá* — Aheri ghorá, ákhetak.
- HUNT'ING-SEAT, *n.* a temporary residence for the purpose of hunting — *Shikári derá, shikár ke liye chand-roza derá yá makán* — Ákhet ke nimitta vásasthán, aheri derá.
- HURDLE, *n.* (S. *hyrdel*) a texture of twigs, a crate; *v.* to inclose with hurdles — *Tattar thutthar tattí yá dhuákhá^h, tokra yá tokri^h; v. tattar thutthar yá tattí se*
- HURDS, *n.* (S. *heordas*) refuse of flax — *San yá patue ká chhántan^h*. [gherná^h.
- HURDY-GURDY, *n.* a stringed instrument — *Ek bájá jisneh tánt bál yá dori lagi* *rahtí hai^h, chikará^h, kingrí^h, sárangí^h*.
- HURL, *v.* (G. *hurra*) to throw with violence, to move rapidly; *n.* act of throwing — *Zor se phekná, jald chalná; n. pheknáw, phekn^h, patkán^h* — Veg se phekná dál-dená wá girá-dená, síghra chalná. [chalne w. — Veg se phekné w., kshepak, síghragami.
- HURL'ER, *n.* one who hurls — *Zor se phekné w., dít-dene w.^h, girá-dene w.^h, jald*
- HURL'Y, *n.* tumult, confusion, bustle — *Tantá yá bakhérá^h, halchal garbar yá harbari^h, dhám-dhám hullar bhár-bhár yá khalbalí^h*.
- HURL-BUR-*LY*, *n.* commotion, tumult; *a.* tumultuous — *Khalbalí halchal yá harbari^h, tantá bakhérá yá hullar^h; a. dungait^h, halchalí^h, bakhériyá^h*.
- HUR-*RAH'*, *int.* a shout of joy or triumph — *Jay-jay^h*. [ándhí yá andhar^h.
- HURRI-CANE, *n.* (Sp. *huracan*) a violent storm, a tempest — *Jhakkar yá barí bhári*
- HURRY, *v.* (Gr. *hurra*) to hasten, to drive forward. *n.* a driving forward, bustle — *Jaldí k., shítáb-tar chalná; n. darpá-darpí yá áge ko jhapat yá darp^h, bharbhará-hat kalbaláhat harbarí halbalí hullar yá khalbalí^h* — Harbari utáwli wá twarí k., utáwli se le-jáná wá síghra le-jáná. [kelne w., síghra le jáne w.
- HURRI-*ER*, *n.* one who hurries — *Jaldí k. w., shítáb-tar chalné w.* — Utáwli k. w., dha-
- HURT, *v.* (S. *hurt*) to harm, to wound, to injure, to damage; *p. t.* and *p. p.* HURT — *Nuqsán pahuncháná, zakhni k., zarar k. yá zarar-pahuncháná, ziyán k.* — Háni k., lagná chotiýání gháw k gháil k. gháyal k. wá ghauhá k., apakár k., kshati wá hínsá k. [khisári — Háni, gháw, ághát wá kuchluí, kshati apakár wá hínsá.
- HURT, *n.* harm, wound, bruise, injury — *Nuqsán, zakhni, chot^h, zarar ziyán khasára yá*
- HURTER, *n.* one who hurts — *Ziyán-kár, zarar-rasán, nuqsán pahunchané w., zakhni k. w.* — Kshatakári, chot wá gháw k. w., apakári, hínsak.
- HURT'FUL, *a.* injurious, mischievous — *Muzírr yá mukhíl, ziyán-kár* — Kshatakári wá abít, hánijanak apakári anishtajanak wá ghátuk.
- HURT'FUL-*LY*, *ad.* injuriously, perniciously — *Ziyán-kári se, mazarrat yá zarar se* — Háni-púrvak wá hánikári riti se, kshatipúrvak wá kshatijanak bháv se.
- HURT'LESS, *a.* harmless, innoxious — *Gair-muzírr yá be-mazarrat, gair-mukhíl* — Ahin-sak wá akshatikar, anapakári wá aghátuk.
- HURT'LESS-*LY*, *ad.* without harm — *Be-zarar, be-muqsán, be-ziyán* — Biní háni, biná kshati.
- HURTLE, *v.* to clash, to push with violence — *Takráná^h, dhakelná yá dhakká-d^h*.
- HUS'BAND, *n.* (S. *hus, buan*) a man joined to a woman by marriage, an economist, a farmer; *v.* to supply with a husband, to manage frugally, to till — *Shauhar khasam kháwind yá zanj, kifáyat-shí'ár kifáyati yá juz-ras, kisht-kár yá mazári*; *v. shauhar yá khasam kar-d., ihtiyát yá kifáyat-shí'ári se chalná, kisht-kári yá qulba-ráni k.* — Pati var bhartá bhatr wá kánt, parimitavyayí, krishak wá zisán; *v. pati wá var kar-d., parimitavyay k. wá parimitavyayapúrvak chalná, kisáni wá krishi k.*
- HUS'BAND-LESS, *a.* without a husband — *Be-shauhar, be-khasam* — Pathín, nirpáth, bin bhatr kí.
- HUS'BAND-*LY*, *a.* frugal, thrifty — *Juz-ras, kifáyat-shí'ár* — Parimitavyayí, alpavyayí.

- HŪS'BAND-MAN, *n.* one who tills the ground—*Ma-ārī, kisht-kār, khetihar^h, khetiyār^h, kisan^h, jotahā^h*—Krishak, krishik, krishijivī.
- HŪS'BAND-RY, *n.* tillage, frugality—*Kisht-kārī yā zir'at, juz-rasī yā kifāyat-shī'ārī*—Kisāni krishi kisānī wā krishikarmma, parimitavyay.
- HŪSH, *int.* silence! be still! *a.* silent, still; *v.* to be or make silent, to suppress—*Chup^h, chup-raho^h; a. chup^h, chupkā yā chup-chāp^h; v. chup h. yā chup-chāp k^h, dabānā yā thanhā k^h.* [karne ke liye ghūs^h.]
- HŪSH'MŌN-EY, *n.* a bribe to secure silence—*Muñh-marū^h, muñh-bharī^h, chup-chāp*
- HŪSK, *n.* (D. *huldsch*) the covering of certain fruits; *v.* to strip off the husk—*Chhilkā^h, baklā^h, bhūsi^h, chhāl^h, pholar^h, post; v. nikholnā^h, nikhornā^h, chhilkā yā baklā utārnā^h, nikolnā^h.*
- HŪSK'Y, *a.* abounding with husks, rough—*Chhilkē-dār post-dār yā bhūsi-dār, āwā-girifta gulā-girifta yā rūkhā*—Satash tushamay twainmay wā chhilkāmay, rukh karkas wā rukshaswar. [rukhai^h—Tushamayātā, rukshatā wā rukshaswaratā.
- HŪSK'Y-NESS, *n.* the state of being husky—*Chhilkā-dārī, post-dārī, āwā-giriftagi,*
- HŪS SĀR', *n.* (Ger. *husar*) a kind of horse soldier—*Ek qism kā sawār, ghōr-sawār sipāhī*—*Āswārūrhāsanya, ghūchaphā yodhā.*
- HŪSTING'S, *n. pl.* (S. *hus, thing*) a council, a place of meeting for electing a member of parliament—*Majlis, qaumi maj'lis kā rukn mugarrar karne ke liye majlis-gāh*—*Sabhi, prajāpratindhisabhi kā jan niyukt karne ke nimitta sabhasthān.*
- HŪS'WIFE. See HOUSEWIFE.
- HŪS'SY, *n.* a worthless woman—*Chhichhorī^h, phūhar 'aurat, chhināl^h*—Dusht strī.
- HŪT, *n.* (Ger. *hutte*) a cottage, a shed—*Jhoprā yā jhoiprā^h, chhappar kuriyā māñrai yā kutī^h.*
- HŪTCH, *n.* (S. *hucca*) a chest, a box, a coffer; *v.* to hoard—*Sandūq, sandūqcha, kothī^h; v. jam' k.*—Kothikā, peti, dabbā wā sampūt; *v. batōriā, sanēchay k.*
- HŪZ ZĀ', *huz-zā, int.* an exclamation of joy or triumph; *a.* shout of joy; *v.* to utter a shout of joy, to receive or attend with shouts of joy—*Wāh-wāh, shābāsh āfrīn-o-sad-āfrīn; n. shābāshi, khushi-āmez āwāz; v. shor-shagub uthānā yā khushi-āmez āwāz uthānā, shābāshi khushi-āmez āwāz yā shor shagab se lenā*—Jayjay; *n.* jayjaykār, jayakolhāl, jayanād, jayāsabd; *v.* jayjaykār wā jayāsabd k., jayjykar wā jayanād se lenā.
- HŪY'A-CINTH, *n.* (Gr. *huakinthos*) a flower, a gem—*Sambul sambul yā ābrūd, ek qism kā jauhar*—Sugandhapushpa-oshadhībhed wā sugandhikusumā, ek prakār kā manī wā ratn.
- HŪY'A-ÇINT'INE, *a.* made of hyacinth, resembling hyacinth—*Sambul sambul yā ābrūd kā bandā huā, sambul yā ābrūd ke māmūd*—Sugandhikusumamay, sugandhikusumā-sadris. [rāsi, varshājanakatarārāsi.
- HŪY'A-DEŚ, HŪ'ADS, *n. pl.* (Gr. *huades*) a constellation—*Ad-dabarān, ek burj*—*Ek tāra-*
- HŪY'A-LINE, *a.* (Gr. *hualos*) glassy—*Zujāji, shishe kā, shisha sā, shisha-kumā*—Kāchamay wā kānchannay, kāchananirmit wā kānchanirmit, kāchāsadrī, kānch sā.
- HŪY'BRID, *n.* (Gr. *hubris*) an animal or plant produced from a mixture of species; *a.* produced from different species—*Mujanmas jānwar yā nabāt; a. mubannas, har-jinsā*—Saṅkarajāt jantu wā aushadhi; *a.* saṅkarajāt, dwijātīy.
- HŪY'RI-DOUS, *a.* of a mixed breed, mongrel—*Mujanmas, har-jinsā yā do naslā*—Saṅkarajāt, dwijātīy wā khachchar. [hue jhalke yā phaphole^h.
- HŪY-DĀT'I-DEŚ, *n. pl.* (Gr. *hudor*) little transparent bladders of water—*Pānī se bhare*
- HŪY'DRA, *n.* (Gr. *hudor*) a water-serpent, a monster with many heads—*Pānīhā yā pānī-kā sānp^h, bahut sir kī sānp^h*—Jalavyāl wā jalabbujāng, kavikalpitabāhumastakavishistajalavyāl wā śeshamag.
- HŪY-DRĀU'LICUS, *n.* (Gr. *hudor, aulos*) the science which treats of the motion and force of fluids—*'Ilm-āb-i-ravānī, āb ke zor kī 'ilm*—Udakagatitidyā, jalagatī-āstra
- HŪY-DRĀU'LIC, HY DRĀU'LI-CAL, *a.* relating to hydraulics or to the conveyance of water through pipes—*'Ilm-i-āb-i-ravānī se mansūb, āb ke zor ke 'ilm se nisbat-dār yā naliyon kī rāh se pānī chālāne ke 'ilm se nisbat-dār*—Jalagatitidyāsambandhi, jalagatīstīstrasambandhi, nālādwarājalahalanavishayak.
- HŪY'DRO-ÇELE, *n.* (Gr. *hudor, keld*) a watery tumor—*Āb-nuzūl, nuzulu-l-mā, and-soth^h, āb-i-nuzūl*—Koshavridhī, jaladosh, pūti kī utarnā.
- HŪY'DRO-ÇEPH'A-LUS, *n.* (Gr. *hudor, kephalē*) dropsy in the head—*Sir par pānī kā chaphnā^h, ek rog jo sir par pānī ke chahne se hotā hai^h*—Jalamastak.
- HŪY'DRO-GEN, *n.* (Gr. *hudor, gennao*) a gas which is one of the elements of water—*Yake az'-anāsir-i-ib, ek gas kā nām hai*—Jalakar, jalakaravāyu, jalajanakavāyu.
- HŪY'DRŌG'RA-PHY, *n.* (Gr. *hudor, grapho*) the art of measuring and describing seas, lakes, rivers and other waters—*Bahr jhil daryā wagaira ke māpne aur bayān karne kā fann*—Samudra jhil nādī ādi ke māpne aur vivarān karne kī vidyā, samudranadivivarān, samudranadādīpatralikhan.

- HY-DRŌG'RA-PHER, *n.* one versed in hydrography, one who draws maps of the sea — *Bahr jhāl daryā waḡaira ke māpne aur bayān karne kā fann jānne w., bahr aur uske 'juzirōn aur kināre ke shahrōn kā naqsha khīnchne w.* — Samudrapatralekhak wā samudralekhak, samudra aur uske tāpuōn aur tat par ke nagarōn kā chitra banāne w.
- HY-DRO-GRAP'H-CAL, *a.* relating to hydrography or the description of water — *Bahr jhāl daryā waḡaira ke māpne aur bayān karne ke fann ke muta'alliq, bayān-i-āb ke muta'alliq* — Samudralikhanasambandhi, samudravivarapavishayak.
- HY'DRO-MAN-CY, *n.* (Gr. *hutor, manteia*) divination by water — *Pāni se pesh-goi k.* — Jalādilakshaṇ se subhīsubhādarsan wā bhavivishayapradarsan.
- HY'DRO-MEL, *n.* (Gr. *hutor, meli*) a liquor made of honey and water — *Shahd-āba, shahd aur pāni kā sharbat* — Jalasaṅsrishṭamadhū, jalamadhū, madhū aur jal kā ras.
- HY-DRO-PHŌBI-A, *n.* (Gr. *hutor, phobos*) dread of water, canine madness — *Khauf-i-āb yā pāni kā khauf, bimāri jo pāgul kutte ke kāṭne se hotī hai* — Jalabbay, rog jo pāgul kutte ke kāṭne se hotā hai. [udari, udakodar.
- HY'DROP-SY, *n.* (Gr. *hutor, ops*) dropsy — *Istisqā, jalandhar yā jalandar^h* — Jalodar, HY-DRŌP'IC, HY-DRŌP'I-CAL, *a.* dropsical — *Istisqāi, mustasqī, julandari^h* — Jalodari.
- HY-DRO-STÁT'ICS, *n.* (Gr. *hutor, statikē*) the science which treats of the weight of fluids or their properties when at rest — *Sākin pāni waḡaira raḡiq chizōn ke wazn aur ausāf kā 'ilm* — Udakasthitividya, sthāvarajalavishayakavidya, udakasthitisāstra.
- HY'DRO-STÁT'IC, HY-DRO-STÁT'I-CAL, *a.* relating to hydrostatics or the weighing of fluids — *Sākin pāni waḡaira raḡiq chizōn ke wazn aur ausāf ke 'ilm se nisbat-dār, sākin raḡiq chizōn ke wazn se nisbat-dār* — Udakasthitisāstravishayak, udakasthitividyaṽvishayak.
- HY'DRO-STÁT'I-CAL-LY, *ad* according to hydrostatics or hydrostatic principles — *Sākin raḡiq chizōn ke wazn aur ausāf ke 'ilm ke mutābiq* — Udakasthitividya ke anusār, udakasthitisāstra ke anusār.
- HY-DRŌT'IC, *n.* (Gr. *hutor*) a medicine which purges off water or phlegm — *Dawā jo pānt aur balgan ko nikāl detī hai* — Aushadh jo jal aur kaph ko nikāl detī hai, kaphaghna aushadh.
- HY-DRŪS, *n.* (Gr. *hutor*) a water-serpent — *Panthā sānp^h, pāni kā sānp^h.*
- HY-EMAL, *a.* (L. *hiems*) belonging to winter — *Sarmāi, sarmā ke muta'alliq* — Sita-kūlin, haimant wā haimantik, jāne kā. [shuk.
- HY-ÉNA, *n.* (Gr. *huaina*) a fierce animal — *K'afār, lakarbughā^h* — Taraksha, tarak-
- HY-GE'IAN, *a.* (Gr. *hugieia*) relating to health — *Tan-durustī se nisbat-dār, muta'alliq-i-sikhat-badāni* — Ārogyavishayak, aroḡtāvishayak.
- HY-GRŌM'E-TER, *n.* (Gr. *hugros, metron*) an instrument for measuring the moisture of the atmosphere — *Nāmī i-bād-paimā, bād-nāmī-paimā, tarī i-bād-paimā* — Kledapari-māpakayantra, temapari-māpakayantra.
- HY-GRO-SCŌPE, *n.* (Gr. *hugros, skopeo*) an instrument for showing the moisture of the atmosphere — *Nāmī i-bād-paimā, bād-nāmī-paimā, tarī i-bād-numā* — Temadarśa-kayantra, kledadarśakayantra, t-maparimāpak.
- HY-GRO-SCŌP'IC, *a.* imbibing moisture — *Nāmī-jāzib, tarāwat khīnchne w.* — Temaśo-shak, kledaśoshak, ādratā pi-jāne w., gilāi sok jāne w.
- HY-LAR'CHI-CAL, *a.* (Gr. *hulē, archē*) presiding over matter — *Sarshai, shai par bālā, khrudāvand i-jism* — Vastupati, vastunāyak, vastwadhishtātā.
- HY-LO-ZŌ'IC, *n.* (Gr. *hulē, zōē*) one who believes matter to be animated — *Wah shakhs jo yah mēntā hai ki sab shai meṁ jān hai* — Wah purush jo yah māntā hai ki vastu mātra meṁ prān wā jīv hai.
- HY'MEN, *n.* (Gr. *humen*) the god of marriage — *Byāh kā devotā^h* — Vivāhādhishtātā.
- HY-ME-NĒ'AL, HY-ME-NĒ'AN, *a.* pertaining to marriage; *n.* a marriage song — *Byāh kā^h, shādī-mansūb; n. byāh kā git^h* — Vaivāhik, vivāhiy; *n.* vaivāhikagit.
- HYMN, hīm, *n.* (Gr. *humnos*) a song of praise, a divine song; *v.* to worship with hymns, to sing in praise — *Hamd-āmez git, Ilāhi hamd-āmez git; v. hamd-āmez git se parastish k., hamd-āmez git gānā* — Stutigit wā stutigān, īśwarastutigit bhaktigit wā bhajan; *v.* stutigit wā īśwarastutigān se pūjā k., stutigān bhaktigit īśwarastutigit wā bhajan gānā. [— Bhajanavishayak, īśwarastutigānavishayak.
- HYM'NIC, *a.* relating to hymns — *Ilāhi git se mansūb, Ilāhi hamd-āmez git se nisbat-dār*
- HYM-NŌ'LO-GY, *n.* a collection of hymns — *Hamd-āmez git kā majmā, Ilāhi hamd-āmez git kā majmū'a* — Bhajanasaṅgrah, stutigitasāṅgrah, īśwarastutigānasāṅgrah.
- HY'P, *v.* (*hypochondriac*) to make melancholy, to depress the spirits — *Malūl k., afsurda-dīl yā pashmūrda-khātīr k.* — Uddās k., man-mān k. jī-tornā wā man-chhotā k.
- HY-PER-ĀS'PIST, *n.* (Gr. *huper, aspīe*) a defender — *Muhājiz, hāfiz, hāmi* — Rakshak, bachāne w.
- HY-PER'BA-TON, *n.* (Gr. *huper, baino*) a figure which inverts the natural order of words and sentences — *Ek muhāwara jis se lafzōn aur firqōn ki muqarrar yā zātī tartīb ulat jātī hai* — Alakār ki ek riti jis se śabdoṅ aur vākyōn wā padōn kā swābhāvīk wā yathāyogya kram ulat jātā hai.

- HY-PÉR/BO-LA, *n.* (Gr. *hyper, ballo*) a section of a cone—*Ba'idu-l-baizawī shakl—*Únakalachhinna. {bandhi.
- HY-PÉR/BŎL'IC, *a.* belonging to the hyperbola—*Ba'idu-l-baizawī—*Únakalachhinna sam-
- HY-PÉR/BO-LE, *n.* (Gr. *hyper, ballo*) a rhetorical figure which represents things as much greater or less than they really are—*Mubálaga, igráq—*Atiyukti, atisayukti, adhiokkti, vákyabáhulya.
- HY-PÉR/BŎL'I-CAL, *a.* relating to hyperbole, exaggerating or extenuating—*Mubálaga-maishib yá mubálaga-amez, igráq-amez—*Atisayoktimay wá adhiokktivishayak, vákyabáhulyavisishit. [Atisayoktipúrvak, vákyabáhulya se, adhioktipúrvak.
- HY-PÉR/BŎL'I-CAL-LY, *ad.* with exaggeration or extenuation—*Mubálaga se, igráq se—*
- HY-PÉR/BO-LIST, *n.* one who uses hyperbole—*Mubálaga-go—*Vákyabáhulyavaktá, atisayoktívakta. [k., vákyabáhulya k., adhiokti k.
- HY-PÉR/BO-LIZE, *v.* to use hyperbole—*Mubálaga ist'mál k., mubálaga-goí k.—*Atisayokti
- HY-PÉR/BO-RE'AN, *a.* (Gr. *hyper, boreas*) northern, frigid—*Shimálí, sard—*Uttariy uttará wá uttar-ki, thaidhí wá shítal.
- HY-PÉR/CRÍT'IC, *n.* (Gr. *hyper, krites*) one who is critical beyond measure or reason—*Harf-gir, 'aib-gir, bárik-bín, nukta-chín, mú-shigáf—*Vitandak, atisay karke guṇadoshaparikshak, doshagrāhi.
- HY-PÉR/CRÍT'I-CAL, *a.* critical beyond reason—*Harf-gir, mú-shigáf, 'aib-gir, nukta-chín—*Vitandak, doshagrāhi, atisay karke guṇadoshaparikshak.
- HY-PÉR/DŎ'L'I-A, *n.* (Gr. *hyper, douleia*) a superior kind of service to the Virgin Mary in the Romish Church—*Mariam kí 'umda 'ibádat yá pújá—*Meri námak Ísá kí matí kí uttam upásana wá pújá.
- HY-PÉR/DŎ'L'I-CAL, *a.* relating to hyperdulia—*Mariam kí 'umda 'ibádat se nisbat-dár—*Meri kí uttamapújavishayak. Meri kí uttamapújasambandhi.
- HY-PÉR/I-CON, *n.* (Gr.) a plant—*Nabát, ek chhotá pep yá praudhá—*Aushadhivishesh.
- HY-PÉR/ME-TER, *n.* (Gr. *hyper, metron*) any thing greater than the standard—*Koi chiz jo namūne nirkh yá andāze se bari ho—*Koi vastu jo bānagī bhāw wá parmān se bari ho. [sanyat—Alaukik mānushasādhyā.
- HY-PÉR-PHY'SI-CAL, *a.* (Gr. *hyper, phusis*) supernatural—*Fauqu-l-'adat, fauqu-l-in-*
- HY-PÉR/SAR-CŎ'SIS, *n.* (Gr. *hyper, sarx*) the growth of fungous flesh—*Masá yá masá—*
- HY'PHEN, *n.* (Gr. *hupo, hen*) a note of conjunction thus [-]—*Nishān-i-fūsila, ek nishān jaise ki yah [-] jo lafzūn ke joṛne ke liye unke bāch men kar diya jātā hai—*Sambandhachihn wá sanyogachihn jaise yah [-], sambandhasichakachihn jaise yah [-] -
- HY-P/NŎT'IC, *n.* (Gr. *hupnos*) a medicine that induces sleep, a soporific—*Khawab-āwar dawā, solā'ulāj—*Nidrākārak aushadh, nidrājanak aushadh.
- HY'P/O-CÁUST, *n.* (Gr. *hypo, kaio*) a place for a stove under a bath or hot-house—*Hammām yá garm-makán ke niche bhat'hí kí jagah—*Suñasalá wá ushpasálá ke niche bhat'hí kí jagah.
- HY'P/O-CHŎN'DRI-A, *n.* (Gr. *hupo, chondros*) melancholy, depression of spirits—*Khafagān mákhū'iyá yá málal, afsurdagi yá ázurdagi—*Kupitaváyu vishád wá vishanātá, udási vishádavrittighm wá mlāni.
- HY'P/O-CHŎN-DRE, HY'P/O-CHŎN-DRY, *n.* one of the two spaces which contain the liver and the spleen—*Jin donon maqāmon men jigar aur pilai hai un men se koi ek kokhá, kokh, kokhá—*Jin donon sthānon men yakrit aur pilai hai un men se koi ek kokh.
- HY'P/O-CHŎN'DRI AC, *a.* pertaining to hypochondria, melancholy, producing melancholy; *n.* one who is melancholy—*Khafagān yá málal ke muta'alliq, pazhmurda-dil zi-mákhū'iyá afsurda-khātir yá malúl, afsurdagi-angez yá málal angez; n. malúl zi-mákhū'iyá yá afsurda-dil shakhs—*Vishádavishayak, vishádi khinna wá udás, khedajanak wá sokajanak, *n.* vishádi khinna wá udás jan.
- HY'P/O-CHON-DRÍ'A-CAL, *a.* pertaining to hypochondria, melancholy, depressed in spirits—*Khafagān yá málal ke muta'alliq, malúl yá zi-mákhū'iyá, afsurda-dil—*Vishádavishayak, vishádi khinna wá sadákhedi, udás dinachetan wá klāntaman.
- HY'P/O-CHON-DRÍ'A-CISM, HY'P/O-CHON-DRÍ'A SIS, *n.* melancholy—*Malúl, afsurda-dil, mákhū'iyá—*Vishád, khed, sok, udási, khinnatá.
- HY'P/O-CRÍ-SY, *n.* (Gr. *hupo, krino*) dissimulation, deceitful appearance—*Riyá yá makr, du-rangi do-rú yá fareb—*Dambh wá dīmbh, kapaṭaves chhadmaveś wá kapaṭadharmma.
- HY'P/O-CRIT-E, *n.* a dissembler in religion—*Mazhab men makkār, dīn men riyá-kār, do-rúya, do-rang, munāfiq, murási—*Kapaṭadharmmi, dambhí, dīmbhí, kapaṭaveśi.
- HY'P/O-CRÍT'IC, HY'P/O-CRÍT'I-CAL, *a.* counterfeiting religion, dissembling, insincere—*Zāhír-parast yá dīn men makkār, riyá-kār do-rú yá do-rúya, farebi yá do-rang—*Kapaṭadharmmi, dāmbbhik dambhi wá dīmbhí, kapaṭi chhadmaveśi wá chhali.
- HY'P/O-CRÍT'I-CAL-LY, *ad.* with dissimulation—*Zāhír-parastí se, riyá-kārí se, fareb yá do-rangi se, makr se—*Kapaṭadharmma se, dambh wá dīmbh se, kapaṭ se.

HYP-O-GĀS'TRIC, *a.* (Gr. *hypo, gaster*) situated in the lower part of the belly—*Perú meñ wáq'i*—Perú meñsthit. [vyaktitá wá vyaktitwa.

HY-PŌSTĀ-SIS, *n.* (Gr. *hupo, stasis*) substance, personality—*Shai, shakhsyat*—*Vastu*,

HY-PO-STĀT'-CAL, *a.* personal—*Shakhsī, zāti, makhsús*—*Vīśeshavyaktisambandhi*.

HY-PO-STĀT'-CAL-ĪY, *ad.* personally—*Shakhsyat se, bi-z-zāt, asūlatan, khud*—*Sākshāt, swayam, vvyaktitwa se*.

HY-PŌT'E-NŪSE, *n.* (Gr. *hupo, teino*) the line which subtends a right angle—*Watri-i-musallas-i-zāviqa-i-qāims, watri-i-musallas-qāimu-z-zāviya*—*Karn, vishamakarn*.

HY-PŌTHE-CATE, *v.* (Gr. *hupo, thekē*) to pawn, to pledge—*Girau rakhnā, rihn rakhnā*—*Bandhak rakhnā, gahne mānā*.

HY-PŌTH-E-CĀ'TION, *n.* the act of pledging—*Girau rakhnā, rihn*—*Bandhak*.

HY-PŌTH-E-SIS, *n.* (Gr. *hupo, thesis*) a supposition, a system or theory formed upon some principle not proved—*Qiyās yā khayāl, qiyāsi qā'ida*—*Anumān kalpanā anubhav upanyās wā atkal, apramānapūrvva upanyās wā nishpramān karke upanyās*.

HY-PO-THĒT'-CAL, *HY-PO-THĒT'-CAL*, *a.* including a hypothesis or supposition, conditional—*Qiyās-ime: yā qiyāsi, mashrūt yā shartu*—*Anumānik wā kālpanik, nibaddh wā panāśhit*. [nyāsakram se, nishpramān se.

HY-PO-THĒT'-CAL-ĪY, *ad.* upon supposition—*Farzan, bi-l-farz, ba-farz*—*Anumān se, upa-*

HŪSSOP, *hī'sop*, *n.* (Gr. *hussopos*) a plant—*Zīfā, zāfi*—*Kāturāsavisishṭ oshadhi*.

HYS-TĒRICUS, *n. pl.* (Gr. *hysteria*) fits or nervous affections peculiar to women—*Ek qism ká murchhā yā murchhā rog jo 'auratōn ko hotā hai*—*Ek prakār ká murchchhā rog jo strivōn ko hotā hai*.

HYS-TĒR'IC, **HYS-TĒR'IC-AL**, *a.* troubled with fits—*Gash-zada, murchhā-zada, gash yā murchhe se hairān*—*Mūchchhāgrast, mūchchhanopahat, murchchhā se pīrt*.

HYS-TĒR-ON-PRŌTĒRON, *n.* (Gr.) a figure of speech by which that is said last which was done first—*Ek muhāwara jis se wah sab ke pīchhe kahā jātā hai jo sab ke pahle huā ho*—*Alankār kī ek riti jis se wah sab ke pīchhe kahā jātā hai jo sab ke pahle ho chukā ho*.

I.

I, *pr.* (S. *ic*) one's self—*Matūh*.

I-ĀM'BUS, *n.* (L.) a poetic foot consisting of a short and a long or an accented and an unaccented syllable—*Nazm meñ ek qism ká rukna jismeñ pahile hisse yā hije ká talaffuz chhotā aur dūsrē ká lambā hotā hai, nazm meñ ek wazn jismeñ pahilā hissa yā hije chhotā aur dūsrā lambā hotā hai*—*Pañchachāmar, laghu-guru laghu-guru is kram se jo pād ho*.

I-ĀM'BIC, *a.* composed of iambic feet; *n.* a verse composed of iambic feet—*Nazm meñ us wa-n ke mutā'alliq jismeñ pahilā hissa yā hije chhotā aur dūsrā lambā hotā hai; n. aisā wazn jismeñ pahilā hissa yā hije chhotā ho aur dūsrā lambā ho*—*Pañchachāmarasambandhi, pañchachāmarabaddha; n. pañchachāmarabaddhapād, pañchachāmarabaddhachand*.

I'BIS, *n.* (Gr.) an Egyptian bird—*Misr ke mulk kī ek chiriyā*—*Misr deś kī ek chiriyā*.

ICE, *n.* (S. *is*) water or other liquid made solid by cold; *v.* to cover with ice—*Yakh, yakh ke sāth jamā huā dūdh waguira; v. yakh se dhānpā dhānkā yā pāgnā*—*Saghanatushār, ghanajal, ghanadiavadravya; v. saghanatushār se dhānpā dhānkā wā pāgnā*.

ICE-OLE, *n.* a pendent shoot of ice—*Barf ká qalam, barf ká lambā tukrā jo latak partā hai*—*Saghanatushār ká kalam, saghanatushārakam, saghanatushār ká lambā tukrā jo latak partā hai*.

ICEING, *n.* a covering of concreted sugar—*Chini se pāgnā, chini ká lep*.

ICEY, *a.* full of ice, made of ice, cold, frosty—*Pur-yakh, yakh ká banā huā, sard, pālē ká-sāb*—*Saghanatushāramay, saghanatushāranirmmit, thanḍhā wā sital, pālē ke kadriś*. [—*Saghanatushāraparvvat, ghanajalarāsi*.

ICEBERG, *n.* a mountain or great mass of ice—*Yakh ká pahār yā majma, yakh-pahār*.

ICEBUILT, *a.* formed of heaps of ice—*Yakh-ke dhērōn ku banā huā, yakh ká banā huā*—*Saghanatushāranirmmit, ghanajalarāsinirmmit*.

ICEHOUSE, *n.* a place for keeping ice—*Yakh-khāna, yakh rakhne kī jagah*—*Saghana-tushārasālā, saghanatushārālay, saghanatushar rakhne ká sthān*.

ICY-PEARLED, *a.* studded with spangles of ice—*Yakh kī tikliyon yā tikkiyon se jarā huā*—*Saghanatushār kī tikliyon wā tikkiyon se jarā huā*. [newal wā neurā.

ICH-NEUMON, *n.* (Gr.) a small animal—*Ek qism ká newal yā neurā*—*Ek jāti kī*

ICH-NEUMON-FLY, *n.* an insect—*Ek kirā, ek qism ká kirm*—*Kī' wā krimi*.

ICH-NŌG(RA-PHY, *n.* (Gr. *ichnos, grapho*) a ground-plot, a platform—*Kursī, chabūtarā*—*Grihabhūmi, māneh*.

ICH-NO-GRĀPH'-CAL, *a.* representing a ground-plot or platform—*Kursī-numā, chabūta-ra numā, kursī yā chabūtarā zāhir l. w.*—*Grihabhūmiprakāśak, mānehaprakāśak*.

- I'CHOR**, *n.* (Gr.) a thin watery humour—*Zard-áb, zahráb, gháw ká páni^h, kachlohú^h*—*Púyarakt, panchhá*
- I'CHOR-ous**, *a.* like ichor, watery, serous—*Zard-áb yá zahráb ká sá, ábi, pur-áb*—*Púyarakt kachlohú wá gháw ke páni ke sadri^s, panihá, patlá wá pansá.*
- ICH-THY-ŌL'O-GY**, *n.* (Gr. *ichthus, logos*) the science of fishes—*Machhliyon ká 'ilm, wah 'ilm jismen machhliyon ki qism-o-khássiyat waqaira ká bayán ráhtú hai*—*Matsya-vidyá, matsyajátigupádivishayakavidyá.*
- I'CON**, *n.* (Gr. *eikon*) an image—*Múrat^h, taswir, shabúh, but*—*Múrtti, pratimá*
- I CŌN'O-CLĀST**, *n.* a breaker of images—*But-shikan, múrat-tor^h*—*Devatápratimábhāñ-jak, devatámúrttibhāñgakar, múrtti torne w.*
- I CŌN-O-CLĀS'TIC**, *a.* breaking images—*But-shikan, múrat-tor^h*—*Devatámúrttibhāñjak.*
- I-co-NŌG'RA-PHY**, *n.* a description of images—*But-náma, butón ká bayán, múratón ká bayán*—*Múrttivivaran, pratimávyākhyá*
- IC-TÉR'IC**, **IC-TÉR'I-CAL**, *a.* (L. *icterus*) affected with jaundice—*Yarqání, kañcal-dár*—*Pándurogi, páñluogagiast, kañwal se pírit*
- I-DE'A**, *n.* (Gr.) a mental image, notion, conception, thought, opinion—*Tasawwur, khayál, idrák, gaur yá qiyás, ráe*—*Manahkalpaná, bodh wá bhayán, manogat wá dhyán, chinta wá anumán, mati wá mat* [kalpanik wá manahkalpit.
- I-DE'AL**, *a.* mental, not perceived by the senses—*Khayáli, qiyási yá farzí*—*Mánasik.*
- I-DE'AL-ly**, *ad.* mentally, intellectually—*Be-dil dil-se ya khayál se, tasawwur yá idrák se*—*Man meñ wá man se, buddhi samajh wá chintá se*
- I-DE'AL-ize**, *v.* to form images in the mind—*Dil meñ taswir banána, tasawwur k, khayál k.*—*Man meñ kalpaná k, manahkalpaná k.*
- I-DE'AL-ISM**, *n.* the doctrine of ideal existence—*Wah mat jiske mutábíq jahán meñ sirf khayál hi khayál hai aur iske síwá aur koi shai nahín hai, máyá^h*—*Vishayábhávabud-dhi, amúrttivád.* [nyatá, abhinnatá, samatá.
- I-DENTITY**, *n.* (L. *idem*) sameness—*Yak-sáni, mutábagut, ham-hastí*—*Ekáí, ana-*
- I-DEN'TIC**, **I-DEN'TI-CAL**, *a.* the same—*Yak-sán, wahí^h*—*Ananya, abhinna, abhed*
- I-DEN'TI-CAL-ly**, *ad.* with sameness—*Yak-sáni yá ek-sáni se*—*Ananyatá wá abhinnatá se.*
- I-DEN'TIFY**, *v.* to make or prove the same—*Wahí k^h, ekhi k^h, yak-sán yá ek-sán k, wahí yá ek-sán sabút k, nahí yá ek-hi honá^h, ek-sán yá mutábíq h*—*Ananya wá abhinna k, sam k, ananya wá abhinna thidhráni, ananya wá abhinna honá, sam honá, sarup honá.* [—*Ekikatan, ananyatá ká pramán, abhinmatásthápán.*
- I-DEN-TIF-I-CÁTION**, *n.* proof of identity—*Ek-sáni ka sabút, mutábagut ká sabút yá sabút*
- IDES**, *n. pl.* (L. *idas*) a term of the Roman calendar denoting the 13th day of each month except March May July and October in which it was the 15th—*Rámíyon ki taqríim meñ Márch Mí Julái aur Áktobar muhínón ki pandrahín tárikh aur báqí mahínón ki terahín tárikh*—*Romíyapaníká meñ Márch Mí Julái aur Áktobar mahínón ká pandrahín dín aur sesh mahínón ká terahín dín*
- ID'I-OM**, *n.* (Gr. *idios*) a mode of expression peculiar to a language—*Muháwara, istiláh, tarz-i-kalám*—*Vágriti, vágdhará, bháshasampadíy.*
- ID-I-O-MÁ'TIC**, **ID-I-O-MÁ'TI-CAL**, *a.* peculiar to a language, phraseological—*Bá-muháwara, istiláhi yá majázi*—*Viseshavágrityanusári, bháshántyanusári.*
- ID-I-O-TISM**, *n.* peculiarity of expression—*Muháwara*—*Vágriti, vágdhará.*
- ID-I-ŌP'A-THY**, *n.* (Gr. *idios, pathos*) a primary disease, peculiar affection—*Aslí bi-mári, kháss khayál yá samajh*—*Ádh rog, visesh jñán wá bodh.*
- ID-I-O-SYN'CRA-SY**, *n.* (Gr. *idios, sun, krasís*) peculiar temperament—*Kháss mizáj, kháss tab'i'yat*—*Prakritiswabháw, játiswabháw.*
- ID-I-O-SYN CRÁ'T'ic**, *a.* peculiar in temperament—*Kháss tab'i'yat kí, mizáj meñ kháss*—*Visesh prakritiswabháw ka, játiswabháw meñ visesh wá asákháran.*
- ID'I-OT**, *n.* (Gr. *idios*) one without reason, a fool—*Be-wuqúf shakhs yd'ni jo shakhs paidáish se ahmaq ho, ablah yá ná-dán*—*Jar mürh wá mürkh, gáwdí bilallá ajná wá bhakwá.* [máqat—*Jaratá wá mürkhataí, mürhatá wá ajnatá.*
- ID'I-O-QY**, *n.* want of reason, imbecility—*Ahmaqi ablahí yá be-wuqúfi, himáqut yá ha-*
- ID-I-Ō'TIC**, **ID-I-Ō'TI-CAL**, *a.* foolish, stupid—*Be-wuqúf, la-aql yá kund-zihni*—*Jar wá mürh, ajná wá nirbodh.* [Jaratá wá mürhatá, mürkhataí wá ajnatá.
- ID'I-O-TISM**, *n.* folly, imbecility—*Be-wuqúfi yá ablahí, himáqut hamáqut yá ahmaqí*—*ID'I-O-TIZE*, *v.* to become stupid—*Be-wuqúf yá lá-aql h.*—*Jar wá mürh h.*
- I'DLE**, *a.* (S. *idel*) lazy, not employed, useless, trifling; *v.* to spend in idleness—*Majhúl káhil yá sust, be-kár yá. mu'attal, be-fáida, be-na'ni púrh yá be-húda; v susti yá káhlí meñ kátná*—*Álasi karmnavimukh wá karmnadweshí, baithí nirudyog wá avyápári, nirarthak vyarth wá mshprayojan, tuchchh; v. álasya wá anudyog meñ kátna.* [anudyog, káryyasínyatá, baitháw, baithakí.
- I'DLE-NESS**, *n.* the state of being idle—*Susti, káhlí, majhúli, be-kári, be-húdagí*—*Álasya,*
- I'DLER**, *n.* a lazy person, a sluggard—*Majhúl yá sust ádmí, káhlí yá áram-talab shakhs*—*Álasi ján, álasyaíl wá nithallú.*

- IDLY**, *ad.* lazily, carelessly, vainly — *Kāhili yā susti se, be-parwāi yā gāst se, rāegān* 'abus yā be-fāida — *Ālasya se, amanoyog wā asāvadhāni se, vrithi wā nirarthak.*
- IDLE-HEAD-ED**, *a.* foolish, unreasonable — *Be-wuqūf, be-kūda yā nā-mā'qūl* — *Jar wā mūrkh, anyāya.* [nirbodh wā nirbaddhi.]
- IDLE-PÄT-ED**, *a.* foolish, stupid — *Be-wuqūf, āhmaq yā kund-zihā* — *Jar mūrkh wā mūrkh,*
- IDOL**, *n.* (Gr. *eidos*) an image worshipped as a god, one loved to adoration — *But yā sanam, 'aziz shakhs yā mahbūb* — *Devatāpratinā devapratimā wā devamūrṭi, ati-priya-vyakti.* [Devapratimāpūjak, pratimāpūjak, pratimāsevi.]
- IDOL-Ä-TER**, *n.* a worshipper of idols — *But parast, shaman, mushrik, mūrāt-pūjāk* —
- IDOL-Ä-TRESS**, *n.* female idolater — *But-parast 'aurat, but-parastin, mūrāt-pūjerin* — *Pratimāsevitri, pratimāsevini, pratimāpūjayitri.*
- IDOL-Ä-TRI-CAL**, *a.* tending to idolatry — *But parast ki taraf māl* — *Pratimāpūjāsīl.*
- IDOL-Ä-TRIZE**, *v.* to practise idolatry — *But-parast k, but pūjā* — *Pratimāpūjā k., pratimāsevi k.* [māpūjak, pratimāpūjayishit, pratimāpūjāsambandhi.]
- IDOL-Ä-TROUS**, *a.* pertaining to idolatry — *But-parast, but parast ki mutā'alliq* — *Prati-*
- IDOL-Ä-TROUS-LY**, *ad.* in an idolatrous manner — *But-parast ki taraf se* — *Pratimāpūjā ki riti se.* [Pratimāpūjā, pratimāsevi, devapratimāpūjā, mūrtisevi.]
- IDOL-Ä-TRY**, *n.* the worship of idols — *But-parast, but parastish, mūrāt-pūjā, shirk* —
- IDOL-ISH**, *a.* pertaining to idolatry — *But parast ki mutā'alliq* — *Pratimāpūjāsambandhi, devapratimāsevisambandhi.*
- IDOL-ISM**, *n.* idolatrous worship — *But-parast* — *Pratimāpūjā.* [māpūjak.]
- IDOLIST**, *n.* a worshipper of images — *But parast, shaman* — *Mūrttipūjak, devatāprati-*
- IDOLIZE**, *v.* to love or reverence to adoration — *'Atz yā mahbūb jānnā, devatā jānnā yā devatā minnā* — *Ātyant amurakt honi, atiprem k., bahut chhilānā, devavat pūjanā.*
- IDOLIZER**, *n.* one who idolizes — *'Atz yā mahbūb jānnā w., devatā jānnā w., devatā minnā w.* — *Ātiprem k. w., ātyant amurakt h. w., devavat pūjane w.*
- IDONE-OUS**, *a.* (L. *idoneus*) fit, proper — *Thik^h, munāsib* — *Yukt, yogya.*
- IDYL**, *n.* (Gr. *eidyllon*) a short poem — *Mukhtasar masnavi* — *Chhotā kūyya.*
- IF**, *con.* (S. *if*) supposing that, allowing that, whether or not — *Agar yā farz kar-ke ki, kash yā mām kar-ke ki, yā nahin* — *Yadi wā māuke ki, jo wā swikar kar-ke ki, wā nahin wā ki nahin.*
- IGNE-OUS**, *a.* (L. *ignis*) consisting of fire, containing fire, resembling fire — *Ātashī yā ātash kī banā-huā, ātash-dar yā ātash-khāssiyat, ātash-sā* — *Āgneya agnimay wā āg kī banā-huā, agnimān, agnitulya wā agnisambhāv wā āg sarikhiā.*
- IGNIF-FF**, *v.* to form into fire — *Ātash-sā k., āg-sā k.^h, ātash kī sūrat k.* — *Agnirūp k., agnitvat k., āg sarikhiā k.* [yā sulagñā^h.]
- IGNITE**, *v.* to set on fire to take fire — *Jalānā phūnkūā bārnā yā āg-laganā^h, jalnā*
- IGNITION**, *n.* the act or state of igniting — *Ātash-giri, sozidagi, sokhtay^h* — *Jwala, dahan.* [dhishtatā.]
- IGNIFEROUS**, *a.* presiding over fire — *Khudī vand-inār, ātash par balā* — *Āgnya-*
- IGNIFEROUS**, *a.* vomiting fire — *Ātash qū k. w., āg uphar w.^h, ātash-rez, ātash-khez* — *Āgnyamamakū, agnyutkhepak.* [Pishchadipikā, mithyādipti, mithyāgni.]
- IGNIS-FÄX-IOUS**, *n.* (L.) a fiery meteor — *Qūd i bayābānī, āg shu'itānī, lūk yā lūkā^h* —
- IGNOBLE**, *a.* (L. *ignobilis*) not noble, mean or birth, worthless — *Kamāna yā pūjī, faro-māya dīm kun-zarf, suft ri-āla bad-nal yā bad-nush, wā-kūc n-i-bakār yā nā-chī* — *Nikrishṭ wā hun, akulūn hunājti wā nich, kutsit tuchehha wā nurgun.*
- IGNOBLENESS**, *n.* want of dignity, meanness — *Be-naqri, kamānagi, yā razilat* — *Nichatī wā anāryyatī, adhamatī tuchehhatī wā pamaratā.*
- IGNOBLY**, *ad.* meanly, dishonourably — *Kāmāgi yā pūjī-pan se, nā-mardī mā'yūbī yā be-āb-rū se* — *Adhamatā se, nich wā apamānya piakār se*
- IGNOMIN-Y**, *n.* (L. *in, nomen*) disgrace, shame, reproach, dishonour, infamy — *Be-hurnatī, fazihat, ruswāi, illat yā be-'iz-ati, bad-nāmī* — *Āpamān, avajñā wā tejohānī, mārtyāyādihānī, apratī-bhī wā anāryyadī, akhyātī akirtī wā apakirtī.*
- IGNOMINIOUS**, *a.* shameful, dishonourable — *Mā'yub yā quibī, pūjijāna zabūn yā ruswā-sāz* — *Lajjākār wā akūttikār, kutsit nich garbit wā anāryya.*
- IGNOMINIOUSLY**, *ad.* meanly, disgracefully — *Kāmāgi yā khaiff se, zillat yā be-hurnatī se* — *Adhamatā wā pamaratā se, apamān wā apatishṭhā se.*
- IGNORANT**, *a.* (L. *ignorans*) wanting knowledge; *n.* a person wanting knowledge — *Jāhil, nā-khwānda, nā-dānistā, be-khabar, nā-dān; n. jāhil nā-dān yā nā-dānistā shakhs* — *Ājñān, avjñān, vidyāhīn, vidyāsūnya; n. mūrkh, vidyāsūnya jun.* [nirbodh.]
- IGNORANT**, *n.* an ignorant person — *Ajhal, āhmaq, bhukūā yā bhakwā^h* — *Mūrkh, ajñānī,*
- IGNORANCE**, *n.* want of knowledge — *Jihl yā jahil, jāhili, jikhālāt yā jahālat, nā-wāqifi-yat, nā-shināsāi, be-khabarī* — *Ājñanātā, ajñatī, jñānābhāv, jñānāhinātā, avidyā.*
- IGNORANTLY**, *ad.* without knowledge — *Nā-dānistā, nā-dānī se, be-khabarī se, jihl yā jahil se, jahālat yā jikhālāt se, nā-shināsāi se* — *Ājñanātā wā ajñatā se, ajñān se, avidyā*
- IGNORE**, *v.* not to know — *Nā-jānnā^h.* [se.]

ILE. See AISLE.

[Ānrit, perū ká sambandhī wā vishayak.

IL-1-AC, a. (L. *ilia*) relating to the lower bowels — *Perū ká^h, perū ke mutā'alliq* —

ILK, a. (S. *gic*) the same, each — *Wahi^h, ek-ek^h*.

ILL, a. (S. *gyel?*) bad, not good, sick; n. wickedness, misfortune, misery; *ad.* not well, not easily, with difficulty — *Kharāb, bad yā zabān, bimār nā-sāz kasal-mand yā 'alil*; n. *zabāni bad yā kharābi, shāmat balā yā āfat, kharāri yā shikasta-hālā*; *ad. kharāb yā kharāb-tarāb se, ishkal se, diqqat se* — Burā wā dushit, mand wā abbadra, rogagrast rogātā asustha wā aswasth; n. *dushitātī mandatā khalatā wā burāi, viputti āpad durgatī wā durbhāgya, kleś kasht wā durdaśā*; *ad. burā wā burī riti se, kathinatā se, kasht se*

ILL-NESS, n. badness, sickness, wickedness — *Kharābi, bimāri āzār marz yā maraz, zabāni sharārat yā khabāsat* — Burāi, rog wā vyādhi, dushitātā kukarimma wā dushkarmma.

ILL-FACE, a. having an ugly face — *Zisht-rā, karīh man-ar* — Kurūp, kutsitā up.

ILL-FĀVOURED, a. ugly, deformed — *Bad-sūrat, -isht-rā* — Kurūp, asundar.

ILL-FĀVOURED-LY, *ad.* with deformity, roughly — *Bad-sūratī se, nā-tarāshidagi se* — Kurūpatā se, aparishkāf se. [— Kurūpatā, aparūpatā

ILL-FĀVOURED-NESS, n. ugliness, deformity — *Bad-sūratī, karīh-manzarī yā bad-shaklī*

ILL-LIVED, a. leading a deformed life — *Ku-chālī^h, pāpī*.

ILL-NĀTURE, n. bad temper, malevolence — *Bad mizājī bad-sūratī bad-khoi yā bad-bātini, bad-khwāhī yā bad-andeshī* — Swabhāvyakrātā wā prakritivākrātā, drohachintan ahi-techenhā wā anish-techenhā

ILL-NĀTURED, a. cross, peevish, fractious — *Tunuk mizāj, zūd-ranj, nā-khush-mizāj yā bad-mizāj* — Chirchīā, katuswabdhāw wā kuśil, nakachāp ī jhanjhanā dushṭaswabdhāw wā karkasābhav, [be-shafiqatī se — Chirchābhat wā jhanjhanābhat se, apūti wā akripā se.

ILL-NĀTURED-LY, *ad.* crossly, unkindly — *Zūd-ranjī yā tunuk-mizājī se, nā-mīl-r-bānī yā*

ILL-NĀTURED-NESS, n. crossness, unkindness — *Zūd-ranjī yā tunuk-mizājī, nā-mīl-r-bānī* — Chirchūdhāt wā karkasaswabhāw, apūti adayā wā akripā. [bhāgya.

ILL-STARRED, a. fated to be unfortunate — *Bad-bakht, kam-bakht* — Durbhāgya, laata-

ILL-WILL, n. enmity, malevolence — *Dushmanī, bad-khwāhī yā bad-andeshī* — Vair bair wā śatratā, drohachintan wā ahi-techenhā. [— Drohachintak, asubhachintak.

ILL-WILLER, n. one who wishes ill to another — *Bad-kharāh, dūre kī burāi chāhne w^h*.

ILL-LAPSE, n. (L. *in, lapsus*) a sliding in, a falling on, a sudden attack — *Saraknā^h, āpar gīrnā^h, nūqāh-hamla* — Khisaknā^h, upa tūtnī ākasnik ākruman wā ekāek kī charhāi.

ILL-SAF-ABLE, a. not liable to fall — *Gine ke lāq nahāi* — Gine ke yogya nahīn, gine ke ayogya. [phānsānā^h, bhāhānā^h.

ILL-LĀQUE-ATE, v. (L. *in, laqueo*) to entangle, to entrap, to ensnare — *L'jhanā^h, l'jhanā^h, l'jhanā^h* — Phānsānā^h, bhāhānā^h, [gaman.

ILL-LĀTION, n. (L. *in, latum*) an inference — *Natiya, hasil* — Anumān, anumitī, ni-

ILL-LATIVE, a. that may be inferred, denoting inference; n. that which denotes inference — *Muntī, hasil yā natiya zāhir k. w.*; n. *natiya yā hasil zāhir k. w.* — Uhaniya anumānik wā anumānigik, nigamanadyotak wā anumānaprakāśak; n. nigamanadyotak, anumānaprakāśak. [uhī se, nigaman se.

ILL-GIVE-LY, *ad.* by illation or inference — *Natiya se, hasil se* — Anumān se, uhan wā

ILL-LAUDABLE, a. (L. *in, laus*) not worthy of praise, deserving censure — *Nā-qābil-i-ta-rif yā qair-mustahsan, qābil-i-d-ām yā lāq-i-ma'āmat* — Aprasānsaniya, nundaniya.

ILL-LAUDABLEY, *ad.* without deserving praise — *Qair-mustahsan taur se, bagair ta-rif ke lāq* — Aprasānsaniya rūp se, prasānsī ke binā yogya.

ILL-LEGAL, a. (L. *in, lex*) contrary to law — *Nā-mashrū', qair-shar', qair-jāiz, khilāf-i-shar', nā-haqq, harām* — Vidhāviroddha, vyavasthāviroddha, smritiviroddha, vyavahāraviroddha, śāstrāviroddha, vyavahāraviroddha, vidhibhānjak.

ILL-LEGALITY, n. contrariety to law — *Mukhālafat-i-shar', nā-mashrū'ī, nā-durustī* — Smritiviroddh, śāstrāviroddh, vyavahāraviroddh, vyavasthāviroddh, vyavahāratikram, dharmaviroddh.

ILL-LEGAL-LY, *ad.* in a manner contrary to law — *Mukhālafat-i-shar' se, nā-mashrū'ī se, nā-haqq* — Smritiviroddh se, śāstrāviroddh se, vyavahāraviroddh se, vyavasthāviroddh se, dharmaviroddh se.

ILL-LEGAL-BLE, a. (L. *in, lego*) that cannot be read, indistinct, defaced — *Nā-khwāndani yā bad-khatt, nā-sāf, mahw yā gūrat kiyā huā* — Durvachya aspashtīkshar wā aspashtavarān, aspasht, bigarā wā mitā huā.

ILL-LEGAL-BLY, *ad.* in a manner not to be read — *Nā-khwāndani taur se* — Durvachyatā-pūrvak, aspasht riti se, aisi riti se kī jismēn payha na jāy, aspashtatā se.

ILL-LEGALITY-MATF, a. (L. *in, lex*) unlawful, not born in wedlock, not genuine; v. to render or prove illegitimate — *Nā-mashrū' yā khilāf-i-shar', harām-zada yā waladu-z-zinā, nā-durust*; v. *waladu-z-zinā k., waladu-z-zinā sābit k.* — Vyavahāraviroddha śāstrāviroddha wā nishiddha, jāraj upastrijāt vījanmā wā krishnapakshī, kritrim kalpit wā nyūyāviroddha; v. jāraj k., upastrijāt wā krishnapakshī ṭhāhrānā.

- IL-LE-GĪT'-MA-CY, *n.* state of bastardy — *Harām-zādagi*, *harām-sarishti* yā *harām-sirishti* — *Vijanna*, *anaurasatā*, *viḍṭatā*. [*sirishti* *se* — *Vijanna* *se*, *anaurasatā* *se*.]
- IL-LE-GĪT'-MAT'-LY, *ad* not in wedlock — *Harām-zādagi* *se*, *harām-sarishti* yā *harām-*
- IL-LE-GĪT'-MĀ'TION, *n.* the state of being born out of wedlock, want of genuineness — *Harām-zādagi* *harām-sirishti* yā *harām-sarishti*, *nā-durustā* — *Vijanna* wā *anaurasatā*, *kritrimatwa* wā *nyāyavirodh*.
- IL-LĒV'I-A-BLE, *a.* (*L. in, levīs*) that cannot be levied — *Jam' hone ke nā-gābil*, *jo uth nahin aaktā* — *Baturne ke ayogya*, *jo batūr na sakai*.
- IL-LĪB'ER-AL, *a.* (*L. in, liber*) not liberal, not generous, sparing, mean — *Tang-dil tang-chashm* yā *dūn-himma*, *be-faiz*, *bakhil*, *kamina* — *Kshudramanask* arthāt *nich man kā*, *anudīr wā adānāsīl*, *kripan*, *kutsit wā adham*.
- IL-LĪB'ER-ĀL'-TY, *n.* meanness, parsimony — *Past-himmatī dūn-himmatī tang-dilī tang-chashmī* yā *kaminagi*, *bukhl* yā *bakhilī* — *Buddhinichatā* wā *adhamatā*, *kripanatā* *kārpnya* wā *anudārātā*.
- IL-LĪB'ER-AL'-TY, *ad* meanly, parsimoniously — *Tang-dilī dūn-himmatī* yā *kaminagi* *se*, *bukhl* yā *bakhilī* *se* — *Buddhinichatā* wā *adhamatā* *se*, *kārpnya* wā *kripanatā* *se*.
- IL-LĪC'IT, *a.* (*L. in, licium*) unlawful — *Nā-mashrū'*, *nā-rawā*, *nā-jāiz*, *mannū* — *Vyavahāravirodh*, *dhammavirodh*, *nishiddha*.
- IL-LĪC'IT-LY, *ad* unlawfully — *Mukhālafat-i-shar'* *se*, *nā-jāiz*, *nā-rawā*, *nā-haqq* — *Vyavahāravirodh* *se*, *dhammavirodh* *se*, [*dhammavirodh*, *vyavasthāvirōdh*, *śāstravirodh*.]
- IL-LĪC'IT-NESS, *n.* unlawfulness — *Mukhālafat-i-shar'*, *nā-jawāz* — *Vyavahāravirodh*.
- IL-LĪM'I-T-A-BLE, *a.* (*L. in, limes*) that cannot be bounded or limited — *Be-hadd*, *be-payān*, *be-intihā* — *Anantya*, *anant*, *asimak*.
- IL-LĪM'-TĀ'-TION, *n.* want of certain bounds — *Be-haddī*, *be-intihāī* — *Anantatā*.
- IL-LĪM'-T-ED, *a.* unbounded, interminable — *Be-haddī*, *be-intihāī* — *Aparimit niravadhi* wā *asimak*, *anant wā aparyyant*.
- IL-LĪM'-T-ED-NESS, *n.* exemption from bounds — *Be-intihāī*, *be-haddī* — *Anantatā*.
- IL-LĪT'ER-AT'L, *a.* (*L. in literis*) unlettered, untaught, unlearned — *Jāhil*, *nā-āmokhta* yā *be-tā'lim*, *nā-khwājuda* — *Nirakshar* wā *anakshar*, *āsikshit*, *avidyā* *vidyāhin* wā *apāndit*. [*Vidyāhīnatā*, *avidyā*, *vidyābhāv*.]
- IL-LĪT'ER-A-CY, *n.* want of learning — *Jihl* yā *jahl*, *jihālat* yā *juhālat*, *nā-khwājuda* —
- IL-LĪT'ER-AL, *a.* not liberal — *Lafzī nahin*, *harfī nahin*, *na-lafzī* — *Asābdānūsārī*, *asābdār-thānūsārī*, *anaksharī*. [*—Avidyā*, *vidyābhāv*, *vidyāhīnatā*, *apānditya*.]
- IL-LĪT'ER-AT-NESS, *n.* want of learning — *Jihl* yā *jahl*, *jihālat* yā *jihālat*, *nā-khwājuda* —
- IL-LĪT'ER-A-TURE, *n.* want of learning — *Jihl* yā *jahl*, *jihālat* yā *jihālat* — *Avidyā*, *apānditya*.
- IL-LŌG'I-CAL, *a.* (*L. in, Gr. logos*) contrary to the rules of logic — *Gair-mantiqī*, *khlāf-i-aql* — *Nyāyavirodh*, *nyāyavipat*, *ātārkak*, *anyāyānūsārī*.
- IL-LŌG'I-CAL-LY, *ad* in an illogical manner — *Gair-mantiqī taur* *se*, *mantiq* *ke khlāf* — *Nyāyavirodh* *se*, *anyāyānūsār* *se*. [*Nyāyavirodh*.]
- IL-LŌG'I-CAL-NESS, *n.* contrariety to logic — *Mukhālafat-i-mantiq*, *ikhlāf-i-mantiq* —
- IL-LŪDE, *v.* (*L. in, ludo*) to deceive, to mock, to impose on, to play upon by artifice — *Thagnā*, *lalechānā* *luhrānā* yā *banānā*, *chhalnā*, *dhokhā denā*.
- IL-LŪ'SION, *n.* false show, mockery, error — *Namūd-be-būd*, *dhokhā*, *bhūh* — *Māyā* wā *indrajāl*, *kapāt kūt* wā *chhal*, *bhram* wā *bhrānti*. [*Jālik*.]
- IL-LŪ'SIVE, *a.* deceiving by false show — *Fareb-dih*, *bātīl-numā* — *Māyāvī*, *māyik*, *indra-*
- IL-LŪ'SO-RY, *a.* deceiving, fraudulent — *Fareb-dih*, *be-asl* yā *bātīl* — *Dhokhilā* *bhrānti-janak* wā *vañchak*, *māyī jālik* wā *chhalī*. [*Jwālī* *k.*, *prakāśit* *k.*.]
- IL-LŪME, *v.* (*L. in, lumen*) to enlighten — *Jalwa denā*, *munawwar* *k.*, *raushan* *k.* — *Uj-*
- IL-LŪ-MI-NAT'F, *v.* to enlighten, to adorn, to illustrate; *a.* enlightened; *n.* one pretending to superior knowledge — *Raushan* yā *munawwar* *k.*, *ārasta* *k.* yā *zīnat denā*, *tash-rīk* *k.* yā *sāf* *k.*, *a. raushan* *munawwar* yā *tāb-nāk*; *n. lā-sānī'ilm* *janne* *kā* *dā'wā* *k. w.* — *Ujālā* *k.* *ujāgar* *k.* wā *ujjwalit* *k.*, *sañwārnā* wā *susobhit* *k.*, *prakāśit* wā *spasht* *k.*; *a. ujāgar* *ujjwalit* wā *pradīpit*; *n. anokhī* wā *anūthī* *vidyā* *janne* *kā* *ghamaud* *k. w.*
- IL-LŪ-MI-NĀ'TI, *n. pl.* the name of a sect of heretics, the name of an association of infidels — *Mulhidon* *ke ek khāss firge* *kā* *nām hai*, *kāfiron* *kī* *ek jamā'at* *kā* *nām hai* — *Nāstikōn* *ke* *ek viśesh panth* *kā* *nām hai*, *anīswaravādīyon* *kā* *jathā* wā *sansarg*.
- IL-LŪ-MI-NĀ'TION, *n.* the act of illuminating, display of light as a token of joy, brightness, knowledge, inspiration — *Darakhshānī*, *roshnī* yā *raushnī* *jo* *kisī* *tewhār* *meñ* *karṭe* *haiñ*, *nūr farog tanwīr* yā *tujallī*, *'ilm*, *ilhām* yā *ilqā* — *Pradīpan* wā *ujjwalan*, *utsavakāl* *meñ* *barsahasūchak* *dīpamālikā*, *dyuti* *chamak* wā *dīpti*, *vidyā*, *īśwar* *īpre-ranā* *īśwaraprayuktajñān* wā *daivajñān*. [*dīpak*.]
- IL-LŪ-MI-NAT-IVE, *a.* giving light — *Jalwa-gar*, *afrozanda*, *farog-bakhsh* — *Dyutikar*, *pra-*
- IL-LŪ-MI-NĀ-TOR, *n.* one who gives light — *Munawwir*, *farog-bakhsh*, *jālwa-gar*, *afrozanda* — *Prakāśak*, *dīptikartā*.

- IL-LŪ'MINE, *v.* to enlighten, to adorn — *Raushan roshan munawwar yā tāb-nāk k.*, *árasta k. yā zināt denā* — *Ujálá wá ujjwalit k.*, *sahwárná wá susobhit k.*
- IL-LŪ'SION. See under ILLUDE.
- IL-LŪSTRATE, *v.* (L. *in, lustro*) to make clear, to brighten, to explain, to elucidate — *Sáf k.*, *raushan roshan yā tāb-nāk k.*, *mubaiyin mashrih yī mimkashaf k.*, *vázih k. zúhir k. yā sáf bayán k.* — *Vimal k.*, *prakásit wá ujágar k.*, *samjhláná wá vyákhá k.*, *kholná wá suspasht k.* [*ta'bír* — *Vyákhyá, nidarsán wá pradarsán.*]
- IL-LUS-TRATION, *n.* explanation, elucidation — *Bayán, tashrih tasrih tanzih taujih yā*
- IL-LŪS-TRATIVE, *a.* tending to illustrate — *Mubaiyin, musharrih, táb-nák roshan yā raushan k. w.* — *Prakásak, nidarsak, vyákhyákári, prakásamán wá ujágar k. w.*
- IL-LŪS-TRATIVE-LY, *ad.* by way of explanation — *Tafsilan, tashrihan, tanzihan, bayán ke taur se* — *Vyákhyá ki riti se, nidarsán ki chál se.*
- IL-LŪS-TRATOR, *n.* one who illustrates — *Munawwir, musharrih, mufassir, mu'abbir* — *Prakásak, arthaprakásak, arthavyákhyátá, arthapradarsak.*
- IL-LŪS-TRI-OUS, *a.* conspicuous, eminent, noble — *Mumtáz mashhūr yā 'izzat-bakhsh, namúd buland yā zi-shán, sharíf yā buzurg-uár* — *Šimán vikhyát yasaswí wá yasas-kar, unnat utkrisht vísiht mahán wá kirtimán. šreshth yá uttam.*
- IL-LŪS-TRI-OUS-LY, *ad.* conspicuously, eminently — *Shukrat nek-námí yī ním-warí se, buzurg-uárí jáh-o-jalál yā auj-mauj se* — *Maháyas wá mahákirti se, utkrisht vísiht wá prasiddha rūp se.*
- IL-LŪS-TRI-OUS-NESS, *n.* eminence, grandeur — *Buzurgí jáh-o-jalál yā auj-mauj, shikoh shukoh hashmat yī shán* — *Utkristatá wá vikhyāti, vibhúti wá aíswareyya.*
- IL-LUX-ŪRI-OUS, *a.* (L. *in, luxus*) not luxurious — *Qabr-nafs-parast, ná'aigyish* — *Sukhabhogásakt nahín, avilási*
- IM'AGE, *n.* (L. *imago*) a statue, an idol, a likeness, an idea; *v.* to form a likeness in the mind — *Múrat^h, but yā sanam, shal'í yā shabih, khayál yā tasawwur; v. tasawwur k., díl meñ shabih banáná* — *Múrtti, devatápratimá, pratrúp wá prativimb, manahkalpaná; v. manahkalpaná k., man meñ kisi vastu kí pratrúp wá prativimb banáná.*
- IM'AGE-RY, *n.* sensible representations, pictures, statues, show, forms of fancy, figures of speech — *Putle^h, taswirén, múratén^h, namúlári yā numáish, khayál-i-bátíl yā wahm, khush-bayán* — *Pratrúp wá álekhyá, chitra, múrtti, dikháwá wá dikhláwá, manahkalpaná wá manavásaná, vyajñánávrítti*
- I-MÁG'INE, *v.* to form ideas in the mind, to combine mental images, to conceive — *Tasawwur k., khayál k., qiyás k. yā mu'ám k.* — *Manahkalpaná k., chintá wá manovásaná k., sochná víchárná bújhná samajhná wá bodh k.*
- I-MÁG'I-NA-BLE, *a.* possible to be conceived — *Mutasawwir, khayál nishín, qiyás yā khayál kíye jáne ke qábil* — *Bhávaniya, manahkalpaníya, bodhaniya, bodhya, chintaniya, chintya.* [— *Kálpánik, manahkalpit, mánasik, nanogat.*]
- I-MÁG'I-NA-RY, *a.* existing only in imagination — *Tasawwúr, manhán, khayáli, gumáni*
- I-MÁG'I-NATION, *n.* the power or faculty of forming mental images, an image in the mind, idea, conception, contrivance — *Qur'at-i mutakhalifa, tasawwur, khayál, gumán qiyás yā takhayul, mansaba* — *Kalpanásakti wá bhávanásakti, manovásaná, manahkalpaná, bodh chintá soch wá bújh, upáy wá yukti.*
- I-MÁG'I-NA-TIVE, *a.* full of imagination, forming imaginations, fantastic — *Pur-khayál, qiyás k. w., wahmí yā gumáni* — *Manahkalpanamay, bhávanápar wá kalpak, tarañgi.*
- I-MÁG'I-NER, *n.* one who imagines — *Mutasawwir, mutakhalíyul, qiyás k. w.* — *Sochne w., víchárne w., kalpaná k. w., kalpak.* [kalpaná.]
- I-MÁG'I-NING, *n.* fancy, imagination — *Khayál, qiyás yā tasawwur* — *Soch wá bhávaná,*
- IM'AGE-WORSHIP, *n.* the worship of idols — *But parastí, but-parastish* — *Devatápratimá-pújá, múrttipújá.*
- IM-BANK', *v.* (S. *in, banc*) to inclose with a bank, to defend by banks — *Pushte se gherná, pushte se mazbút k.* — *Bándh se gherná, bándh se pusht wá porhá k.*
- IM-BANK'MENT, *n.* inclosure by a bank — *Pushta, pushta-bandi* — *Bándh.*
- IM-BASE'. See EMBASE.
- IM-BASTARD-IZE, *v.* (L. *in, W. bastard*) to convict of being a bastard — *Waladu-z-zinā yā harámí-pillá sábit k.* — *Vijanmá wá krishnapakshi (tháhráná).*
- IM-BÁTHE', *v.* (S. *in, bath*) to bathe all over — *Sab nahláná^h, nahláná^h, dhoná^h.*
- IM-BE-CILE, *a.* (L. *imbecillus*) weak, wanting strength of either body or mind — *Kamzor yā ná-tawán, za'ifu-l-tan yā za'ifu-z-zihn* — *Alpasakti wá nirbal, kshipabal wá alpabuddhi.* [saktihin asamarth wá síthil k.]
- IM-BE-ÇIL'I-TATE, *v.* to weaken, to render feeble — *Kam-zor k., ná-tawán k.* — *Nirbal k.,*
- IM-BE-ÇIL'I-TY, *n.* weakness of body or mind — *Ná-tawáni, kam-zori, tan yā zihn kí ná-tawáni* — *Nirbalatá, asámarthya, síthilatá, šarír wá buddhi kí síthilatá.*
- IM-BED'. See EMBED.
- IM-BEZZLE. See EMBEZZLE. [chús lená, grahan k.]
- IM-BIBE', *v.* (L. *in, bibo*) to drink in — *Jazb k., munjacab k., qabúl k.* — *Pí lená, sok lená,*

IM-BIB'ER, *n.* one that drinks in—*Jāzb, munjazab k. w., sok lene w^h.*—Pi lene *w.*, chūs-lene *w.*, koshlak.

IM-BI-BITION, *n.* the act of drinking in—*Jāzb, sok^h*—Soshan.

IM-BIT'TER, *v.* (S. *in, biter*) to make bitter, to make unhappy, to exasperate—*Talkh k., munaggas k., barham yā diqq k.*—*Karwā wā katū k., nuānuand wā dukkhī k., ugra tivra wā prakopit k.*

IM-BIT'TER-ER, *n.* one that makes bitter—*Talkh k. w., munaggas k. w., barham yā diqq k. w.*—*Karwā k. w., nirānuand wā dukkhī k. w., ugra wā prakopit k. w.*

IM-BLĀ'ZON. See EMBLazon.

IM-BŌ'DY. See EMBODY.

IM-BŌLDYEN. See EMBOLDEN.

IM-BOR'DER, *v.* (S. *in, bord*) to bound—*Hadd bāndhnā*—*Sīmī bāndhnā, ghermā.*

IM-BŌSK', *v.* (Fr. *en, boiscer*) to lie concealed, to hide—*Luknā yā chhipnā^h, dabaknā yā*

IM-BŌ'SOM. See EMBOSOM

IM-BŌUND', *v.* (S. *in, bundle*) to inclose—*Ghermā^h.*

IM-BŌW'. See EMBOW.

IM-BŌW'ER. See EMBOWER.

IM-BRĀN'GLE, *v.* (L. *in and brangle*) to entangle—*Phānsānā^h, phānsnā^h, uljhānā^h.*

IM-BREED', *v.* (S. *in, breedan*) to produce—*Paulā k*—*Utpanna k., upjānā.*

IM'BRI-CATE, IM'BRI-CĀT-ED, *a.* (L. *imbrex*) laid one under another as tiles—*Khap-*

panā sū tale āpur rakkhā gajā^h

IM-BRI-CĀTION, *n.* a laying of one under another, concave indentation—*Kisī chiz ko dusrī ke tale rakhnā^h, gausī shakl*—*Ek vastu ko dusrī ke tale rakhnā, gaganākār wā kū munaprishthakar.*

IM-BROWN', *v.* (S. *in, brown*) to make brown—*Bhāwā rang k^h, gandum k.*—*Tāmrā*

IM-BROU', *v.* (G. *en, brecho*) to steep, to soak—*Tar k, shorbor k.*—*Dubonā dabona dubanā wā bornā, bhīpnā bhīgnā wā bhīgnā.*

IM-BRU'TE', *v.* (L. *in, brutus*) to degrade to the state of a brute—*Hairān-sā zalil k.,*

hānā banānā—*Paṣvat k. paṣu ke sadhī adham k.* [*pīṭānā yā sokānā^h.*]

IM-BUFF', *v.* (L. *imbuo*) to tincture deeply, to cause to imbibe—*Gāphā rang rangnā^h,*

IM-BU'TE, *v.* (L. *imitor*) to copy, to endeavour to resemble, to counterfeit—*Naql k.,*

alhz talabb' yā par-rarī k, taqlid k. yā libāsī banānā—*Utārmī wā dekhādekhī k.,*

pratirūp wā amukarāy k, mithyānūp k. wā kalpat k.

IM-TA-BU', *a.* that may be imitated—*Mumkinū-l-naql, mumkinū-l-aḥz, talabbū-pāzār*

—*Anukarāṇiy anugunāṇiy, anuvarttāṇiy*

IM-TA-BUL'TY, *n.* quality of being imitable—*Talabbū-pāzārī, mumkinū-l-naql*—*Anu-*

karāṇiyatī, anugamāṇiyatī, anuvarttāṇiyatī

IM-TĀ'RI-ON, *n.* the act of imitating, a copy—*Talabbū-pāzārī yā igtidā, naql*—*Anu-*

karāṇ anukriyā anuvarttan wā amukār, pratirūp anūp wā pratimān.

IM-TA-TIVE, *a.* inclined or tending to imitate—*Mutatabbī^h, naql, taqlidī, muqallid*—

Anukūṭī, anukarāṇī, anugunāṇī, anuvarttī

IM-TĀ-TON, *n.* one who imitates—*Nāqil, mutatabbī^h, muqallid, āḥiz, pas-rau, pāi-rau,*

muqtadī—*Anukūṭī, anukārak, anukarttī, anuvarttī, anugāṇī*

IM-TĀ-TOR-SHIP, *n.* the office of an imitator—*Nāqil yā mutatabbī^h kī 'ahda, muqal-*

līdī—*Anukārakaṇāl, anukārak ivasthā.*

IM-MĀC'U-LATE, *a.* (L. *in, macula*) spotless, pure, undefiled—*Be-lāz, be-'aib yā be-*

jurm, pāk yā sāf—*Nishkalaṇk wā nishkalmash, niraparādhi nirmal wā anagh, suddha*

wā nirdosh [*nirmalatā, suiddhatā.*]

IM-MĀC'U-LATE-NESS, *n.* spotless purity—*Pākizagī be-'aibi, pākī yā sāfā*—*Vimalatā,*

IM-MAILED', *a.* (Fr. *en, maille*) wearing mail or armour—*Baktar yā janshan pahine*

huc—*Kavach wā urastrān pahine hue.*

IM-MĀL'LE-A-BLE, *a.* (L. *in, nullus*) not to be extended by hammering—*Qair-kof-*

pazār, jo hathaur ke pīne se burh na sulē^h—*Jo āgh itavarddhanīy na ho*

IM-MĀN'A-CLE, *v.* (L. *in, manus*) to fetter—*Bepī dalwā^h.* [*wā katṭar, bahut barā.*]

IM-MĀNE', *a.* (L. *immunis*) fierce, huge—*Wahshī yā durushṭ, kulān yā 'azim*—*Krūr*

IM-MĀNE'LY, *ad.* monstrously, cruelly—*Kalānī yā jāsamūt se, durushṭī yā sang-dilī se*

—*Vrihatkāyatwā wā dāruṇatā se, nishṭhuratā wā kathoratī se.*

IM-MĀN'TY, *n.* barbarity, savageness—*Be-rahmī, wahshat yā nā-ādmiyat*—*Nishṭhu-*

ratā wā nirdayatā, krurātā wā asabhyatā.

IM-MA-NENT, *a.* (L. *in, maneo*) inherent, intrinsic, internal—*Zātī, aslī yā haqiqī,*

dārīnī—*Swābhāvīk prakrītīstṭh wā antarjāt, prakrītīk antarbhūt wā yathārth, an-*

tarik wā antarastṭh.

IM-MA-NEN-CY, *n.* internal dwelling—*Dārīnī būd-o-bāsh*—*Āntarik nivās.*

IM-MAR-CE'S-SI-BLE, *a.* (L. *in, marcesco*) unfading—*Hamesha tāza, be-zawāl*—

Amlānī, akshay, ajar, anar. [*juik, arānavir.*]

IM-MĀRTIAL, *a.* (L. *in, mars*) not warlike—*Nā-jangāna, nā-jangī*—*Asānarik, asāngīrī-*

- IM-MÄSK', *v.* (Fr. *en masque*) to disguise — *Burqa' laginā, bhes badalnā, surat badalnā* — *Kapativēs dhīrah k., kapativēs k., dusrā rup k.*
- IM-MĀT(H'A-BLE, *a.* (L. *in, S. macu*) that cannot be matched, peerless — *Lā-sāni, be-naẓir* — *Anokhā wā atulya, anūthā anupam wā adwitiy.*
- IM-MA-TĒ'RI-AL, *a.* (L. *in, materiā*) not material, incorporeal, unimportant — *Be-jasad yā quir-māddi, be-wujūd yā be-jism, be-quir be-wazn yā quir-zurāri* — *Āsarirī adābhik wā itimī, amūrttik amūrttimān wā niravayav, alpaprabhāv halkā laghu anāvasāyik wā nishprayojan.* [*rūhi* — *Ātmāstītwā, ātmāstītwavād, ātmāstītwamat.*]
- IM-MA-TĒ'RI-AL-ISM, *n.* spiritual existence — *Rūhānīhastī, be-jismī, wujūd-i-rūhānī, ātīqād-i-*
- IM-MA-TĒ'RI-AL-IST, *n.* one who believes in immateriality — *Mu'taqūḍ-i-rūhānī, jism se 'alāhidagī kā mu'taqūḍ* — *Ātinavādī, nirākūvādī, amūrttīvādī.*
- IM-MA-TĒ'RI-AL-ITY, *n.* the quality of being distinct from matter — *Be-jasadi, be-jismī, jism se 'alāhidagī* — *Niravayavatwā, mūrttihinatā, nirākāratwā.*
- IM-MA-TĒ'RI-AL-LY, *ad.* in a manner not depending on matter — *Quir-māddi taur se, aise taur se jismē jism se 'alāqu na rakē* — *Niravayavatwā se, mūrttihinatā se, nirākāratwāpūrvak.* [*wā bhinna.*]
- IM-MA-TĒ'RI-AL-IZED, *a.* distinct from matter — *Jism se juḍā* — *Sākārayastu se prithak*
- IM-MA-TĒ'RI-ATE, *a.* not consisting of matter — *Be-jism, be-jasad* — *Amūrttimān, asīririk, amūrttimay.*
- IM-MĀ-TŪRE', *a.* (L. *in, maturus*) not ripe, not perfect, too early — *Khām yā nā-pukhta, nā-tunām yā nāgis, pish-az-waqt yā waqt ke pakte* — *Asiddha kachchā apakwā wā apāk, apūṇ asampanna wā asampūṇ, atisighnā wā apūrnakāl.*
- IM-MĀ-TŪRE-LY, *ad.* too early, too soon — *Pish-az-waqt, bahut jald* — *Asampūrnakāl meṇ wā pūrnakāl se pūrvva, atisighra.*
- IM-MĀ-TŪRE'NESS, IM-MĀ-TŪRE-LY, *n.* unripeness, incompleteness — *Nā pukhtagī yā khā-mī, nā-tunāmī* — *Kachchā apakwatī asiddhi wā aparipik, apimātī.*
- IM-MĒAS'U-RA-BLE, *a.* (L. *in, natur*) that cannot be measured, immense — *Be-pā-yān be-hadd yā be-intihā, be-andāza be-andāz yā quir-mutanāhi* — *Aparimey amey aparimit wā amit, anant wā aparimān* [*aparimit.*]
- IM-MĒAS'U-RA-BLY, *ad.* beyond all measure — *Be-intihā, be-hadd, be-andāza* — *Ātyant, im-mē'asured, a. exceeding common measure* — *Be-hadd, be-intihā* — *Amit, aparimān.*
- IM-ME-CHĀNT-CAL, *a.* (L. *in, Gr. mechane*) not mechanical, not according to the laws of mechanics — *Kal ke quir-mutābiq, 'ilm-i-jair-i-sagīl ke qu'ile ke bar-khilāf* — *Āyāntrik asilip wā yantṛasambandhi nahin, yantīk āstraviparīt, yantṛavidyāviruddha.*
- IM-MĒDI-ATE, *a.* (L. *in, medius*) with nothing intervening, proximate, instant — *Be-wāsita yā be-nāsta, manjūḍ quṛīb yā bilā-fāsila, hār-i bil-ḥāl yā jil-faur* — *Anantar avyavahit wā avyavadhān, upasthāt sampratīk wā nikāt, lūkālīk wā vart-tamān.* [*śakti, avyavadhānashakti.*]
- IM-MĒDI-ACY, *n.* immediate power — *Bilā-wāsita tāqat, be-lavār kī tāqat* — *Avyavahita-*
- IM-MĒDI-ATE-LY, *ad.* directly, instantly — *Bilā-wāsita yā bil-zat, jil-faur yā fauran* — *Sadya, jhat tatkāl wā tatkāh.*
- IM-MĒDI-ATE-NESS, *n.* presence with regard to time, exemption from intervening causes — *Pil-ḥālī yā jil-faurī, be-nāstagi* — *Sādyaskatā wā tatkālikatwā, anantaryya wā nārantaryya*
- IM-MĒDI-CABLE, *a.* (L. *in, medius*) not to be healed, incurable — *Lā-mumkin-i-sh-shu-fā yā mutanān-i-t-shifā, lā 'ilāj be-'ilāj yā lā-durā* — *Achikitsya, asādhya wā achikitsaniy.* [*hang, karīh-nanā* — *Kuswar, viswar wā aswar.*]
- IM-ME LŌDIOUS, *a.* (L. *in, Gr. melos, odē*) not melodious, unmusical — *Karīh-ā-*
- IM-ME-MŌ'RI-AL, *a.* (L. *in, memor*) past the time of memory — *Be-yūḍ, yād ke bahar, quḍm, mudhat kā* — *Smaranātīkrānt, smaranātīg, a-mṛtita.*
- IM-ME-MŌ'RI-AL-LY, *ad.* beyond memory — *Be-yūḍ, yād ke ūpar yā bāhar* — *Smaranā-tīkrāntarūp se, asmaritarūp se.*
- IM-MĒNSE', *a.* (L. *in, mensum*) unlimited, unbounded, very great — *Be-hadd, be-intihā yā quir-mutanāhi, be-andāza yā nihāyat barā* — *Anant, aparimān wā niravādhi, atimān wā bahut barā.* [*bāhar* — *Ātyant, nitānt wā atisay karke.*]
- IM-MĒNSE'LY, *ad.* infinitely, without measure — *Be-hadd, hadd se ziyāda yā hadd se*
- IM-MĒNSE'NESS, *n.* unbounded greatness — *Be-intihā kalāmī* — *Anantavihātṭwā, atyan-tarihattwā.* [*yā be-pāyānī* — *Apariminatwā wā anantavistār, atyantakī wā anantitī.*]
- IM-MĒNS-ITY, *n.* unlimited extension, infinity — *Be-hadd phailāv, be-haddī be-nihāyati*
- IM-MĒNS'U-RA-BLE, *a.* not to be measured — *Be-pāyān, be-andāza, be-hadd, lā-intihā* — *Aparimey amey wā amit.*
- IM-MĒNS'U-RATE, *a.* unmeasured — *Be-hadd, be-pāyān, be-hisāb* — *Aparimit, amit.*
- IM-MERGE', *v.* (L. *in, mergo*) to plunge into a fluid, to enter the light of the sun — *Garg k. mustagarg yā mustagarg k., āftāb kī ranishī yā roshnī meṇ garg honā ya'nī quṛīb ho janā* — *Dubonā dubānā wā boṛnā, sūrya ke prakās meṇ ḍubnā arthāt ast honā.*

- IM-MERSE'**, *v.* to put under water, to plunge, to sink, to engage deeply; *a.* sunk deep — *Garq k., mustagraq yā mustagraq k., dubonā^h, nihāyat masrif k.; a. garq, mustagraq yā mustagraq — Dubānā wā dabonā, boṛnā, magna k., lin wā nivisht k.; a. ḡuba, būrā, magna, lin, nivisht.*
- IM-MER'SION**, *n.* the act of immersing, the state of being immersed, the act of entering the light of the sun — *Garq k., garq yā gota, āftāb ki roshni meṇ garq ya'nī gurūb — Dob, majjan wā nimajjan, sūryya ke prakās meṇ praveś.*
- IM-ME-THOD'I-CAL**, *a.* (L. *in, Gr. meta, hodos*) being without method or system — *Be-nalṭqa, be-tartib, be-rabt, be-uslūb, be-band-o-bast, be-dastūr — Ākramak, avyavasthit, kramahin, kramaviruddha.* [Kram ke binā, niyam ke binā.]
- IM-ME-THOD'I-CAL-LY**, *ad.* without method — *Be-tartibi se, be-dastūri se, be-band-o-basti se — IM-ME-THOD'I-CAL-NESS*, *n.* want of method — *Be-tartibi, be-band-o-basti, be-uslūbi be-saligagi*
- IM-MEW'**. See **EMMEV**. [— Kramalinatā, avyavasthitatwa.]
- IM-MI-GRATE**, *v.* (L. *in, migro*) to go to dwell in a place, to remove into — *Kisi maqām meṇ rahne ke liye jānā, kisi mulk meṇ jā-kar rahnā — Kisi sthān wā deś meṇ rahne ke nimitta jānā, deśāntar meṇ jākar vās k.*
- IM-MI-GRATION**, *n.* the act of immigrating — *Gair-mulk meṇ jā-kar rahnā — Pradesādhivāsan, deśāntarādhivāsan*
- IM-MI-NENT**, *a.* (L. *in, minor*) impending, threatening, near — *Sir par latkā huā^h, mū'allag, qurib yā nazdik — Mūnr par latkā hua, upasthit samupasthit wā upasthāyī. nikatavartī samīpavartī wā āsamavartī.*
- IM-MI-NENCE**, *n.* impending danger — *An-qarib balā, sir par latki hui āfat — Mūnr par latki hui āpādā, upasthit vipatti.* [— Mīsrit k., khichri kar-dālnā.]
- IM-MIN'(GLE)**, *v.* (S. *in, menga*) to mix, to unite with numbers — *Milānā^h, āmekhtu k.*
- IM-MI-NUTION**, *n.* (L. *in, minor*) decrease, diminution — *Kamī yā kamī, minhāi takhfif yā taḡlīl — Ghati wā ghatīw, nyūnatī hrās wā apachay.*
- IM-MIT'**, *v.* (L. *in, mitto*) to send in — *Andar bhejnā, andar paithālnā — Bhitār bhejnā, bhitār paithānā wā ghusānā* [san, praveśan.]
- IM-MIS'SION**, *n.* the act of sending in — *Idkhāl, dukhāl — Bhitār nikshepan, bhitār niye-*
- IM-MIT'I-GABLE**, *a.* (L. *in, mitis*) that cannot be mitigated — *Narm hone ke qābil nahīn, nā-takhfif-pazir, nā-tukhīn pazir — Āsamānī, asāmya, anupaśamya.*
- IM-MIX'**, *v.* (L. *in, misceo*) to mingle — *Mulānā^h, milā dālnā^h. [Amīśranīy, ayojanīy.]*
- IM-MIS'CI-BLE**, *a.* that cannot be mingled — *Mumtana'ul-ikhtilāt, nā-āmezish-pazir — IM-MIS'CI-BLE*, *a.* not capable of being mixed — *Mumtana'ul-ikhtilāt, nā-āmezish-pazir — Amīśranīy, misrikaranāyogyā, ayojanīy.*
- IM-MIXED'**, **IM-MIXT'**, *a.* unmixed — *An-milā^h, khālīs — Amīśrit.*
- IM-MOBIL-ITY**, *n.* (L. *in, moro*) resistance to motion, unmovableness — *Be-harakatī, 'adam-i-harakat yā sukūn — Nīśchalatwā wā achalatwā, sthāvaratwā wā sthīratā.*
- IM-MOD'ER-ATE**, *a.* (L. *in, modus*) exceeding due measure, extravagant — *Be-andāza, be-hadd gair-mū'tadil yā ziyādat — Aparimit wā unit, atyant nitāt wā niyamātirikā.*
- IM-MOD'ER-A-CY**, *n.* excess — *Be-'itidālī, ziyādatī — Ātyantikātī, adhikātī wā bāhulya.*
- IM-MOD'ER-ATE-LY**, *ad.* in an excessive degree — *Be-andāz, be-'itidālī se, be-andāza se — Aparimit rūp se, atyant, nitāt, atīśay karke.*
- IM-MOD'ER-ATE-NESS**, *n.* excess, extravagance — *Be-'itidālī yā ziyādatī, be-andāzagi — Āt-yantikātī wā adhikātī, niyamātīkram wā aparimitatā.*
- IM-MOD'ER-A-TION**, *n.* want of moderation — *Be-'itidālī, ziyādatī — Aparimitatwā, maryādātīkram, ātyantikātī.*
- IM-MOD'EST**, *a.* (L. *in, modus*) wanting modesty, unchaste, obscene — *Be-hijāb be-gairat be-sharm yā be-hayā, nā-pāk-dāman yā fāsūla, zabūn, pūchh yā galiz — Nirlajja lajjahīn wā alajja, kāmuk vyabhichārī wā vyabhichārīn, asuddha wā avāchya.*
- IM-MOD'EST-LY**, *ad.* in an immodest manner — *Be-hayātī se, be-hijābī se, be-gairatī se, nā-pāk-dāmanī se, nā-pākī se — Nirlajjatī se, vinayavirodh se, asūchi se.*
- IM-MOD'EST-Y**, *n.* want of modesty, indecency — *Be-hayātī be-gairatī be-hijābī nā-pāk-dāmanī yā be-sharmi, be-imtiyāzī yā nā-shāyastagi — Vyasan vyabhichār nirlajjatā wā lajjahiutā, asuddhatā asūchitā wā avāchyatā.* [charhānā, balidān k.]
- IM-MO-LATE**, *v.* (L. *in, mola*) to sacrifice — *Qurbān k., zabh k — Bal d., bal k., bal*
- IM-MO-LA-TION**, *n.* act of sacrificing, sacrifice — *Qurbānī, qurbān — Balidān, balī wā bal.*
- IM-MO-MENT'OUS**, *a.* (L. *in, momentum*) unimportant — *Nā-chīz, be-haqīqat, adnā — Laghu, halkā, tuchchha.*
- IM-MOR'AL**, *a.* (L. *in, mos*) not moral, wicked, vicious, dishonest — *Khilāf-i-shar' yā ma'yūb, bad zabūn yā kaj-waz', bad-kirdār yā bad-fī'l, bad-diḡānat bad-ma'āsh yā be-imān — Dharmmaviruddha, dushṭ wā asādhū, pāpī wā vyasānī, adhārmmik wā adhārmmachārī*
- IM-MO-RAL-I-TY**, *n.* want of virtue, wickedness — *Bad-kirdārī, badī zabūnī 'aib bad-ma'āshī yā shar' ke bar-khilāf kām — Adhārmmikatwā adharmmatwā apūnyatā wā asūchitā, dushṭatā vyabhichār wā dushcharitrātā.*

IM-MO-RIG'ER-OUS, *a.* (L. *in, mos, gero*) rude, uncivil, disobedient—*Gustākḥ nā-tarā-shida nā-shāista yā karakḥ, be-murawwat, nā-farmān-bardar*—*Asabhya wā aishit, duhsil wā kuśil, ajñalāgḥi.*

IM-MÖR'TAL, *a.* (L. *in, mors*) exempt from death, everlasting, perpetual—*Be-mary yā lā-zawāl mudām mudāinī dām yā dāimī, mustamirr yā istimrārī*—*Amar sadājivi wā maraṇarāhit, avināsi ajar wā nityasthāyī, nitya sauātan wā sarvvakālīn.*

IM-MÖR-TAL-I-TY, *n.* exemption from death—*Be-margi, baqā, hayāt-i-abadi, hayāt-i-jāw-dāni, lā-yamūt*—*Amaratā, ajaratā, sadāsthāyitwa, nityatā, akshayatā.*

IM-MÖR-TAL-IZE, *v.* to make immortal—*Bāqi rukhnā, lā-zawāl k., be-mary k., dāimī k.*—*Amar k., akshay k., ajar k.* [se—*Amaratwa se, akshayatī wā ajaratā se.*]

IM-MÖR-TAL-LY, *ad.* with exemption from death—*Lā-yamūt, ubud-tak, hamesha, be-margi*

IM-MÖR-TI-FI-CATION, *n.* (L. *in, mors, facio*) want of subjection of the passions—*Nā-karr-i-nafs, nā-nafs-kushi, nā-nafs-shikkānī*—*Ajiteudriyatwa.*

IM-MÖV'A-BLE, *a.* (L. *in, moveo*) that cannot be moved, fixed, firm—*Gair-mutaharrik yā be-harakat, qāim, mustawill*—*Sthāvar wā atāl, aḥal wā nirdol, nischal wā ājaigam.*

IM-MÖV'A-BLY, *ad.* in a state not to be moved—*Be-harakatī se, istiqlāl se*—*Achal rūp se, atāl bhāw se, sthāvaratwa se.* [wā *apavitra.*]

IM-MÜND', *a.* (L. *in, mundus*) unclean—*Nā-sāf, nā-pāk*—*Apharchā, samal, āsuddha*

IM-MUS-DIG'T-RY, *n.* uncleanness, impurity—*Nā-sāfi yā nā-safāi, nā-pākī*—*Samalatā wā apharchāi, āsuddhatā wā apavitrātā.*

IM-MÜ'NI-TY, *n.* (L. *in, munus*) privilege, exemption, freedom—*Haqq yā istiḥqāq, mu'afī yā mukhlāt, āzādī rihāi yā najāt*—*Adhikār, chluṭkāra mukti wā moksha, śūnyatā abhāv wā nirmok.*

IM-MÖRE', *v.* (L. *in, muros*) to inclose within walls, to shut up, to confine—*Chun-lenā^h, band k., qaul k.*—*Chunwā d., münd-lenā wā münd dena, atkānā wā kārigār meñ rakhnā.* [bad-sur nā-sāz-gīr nā-sāz-kār yā be-rāg—*Kuswar, karkasaswar.*]

IM-MÜ'SI-CAL, *a.* (L. *in, musa*) not musical, inharmonious—*Be-miṣṭiq, bad-alḥān*

IM-MÜ'TA-BLE, *a.* (L. *in, mutō*) unchangeable, invariable, unalterable—*Be-tabdīl, be-tabaddul, bilā-taqaiyur yā gair-mutagaiyir*—*Aparivarttanī, nirvikalp wā nirvikār, avikīryya sthīr wā nitya.* [gur—*Aparivarttan, avikīratwa, nityatā, sthīratā.*]

IM-MÜ-TA-BL'I-TY, *n.* exemption from change—*Be-tabdīlī, sabūt, ek-hālī, 'adam-i-tagai-*

IM-MÜ-TA-BLY, *ad.* unchangeably, invariably—*Be-tabdīlī yā gair-mutagaiyirī se, 'adīm-i-tagaiyur se*—*Aparivarttan se, avikīryyatī wā nityatā se.* [vikār wā viparyay.

IM-MÜ-TA'TION, *n.* change, alteration—*Tabaddul yā tabdīl, tagaiyur*—*Parivarttan,*

IM-MÜTĒ', *v.* to change, to alter—*Budalnā, tabdīl k.*—*Parivarttan k. wā bhinnarūp k., palatnā.*

IMP, *n.* (S. *impan*) a scion, a son, a puny devil; *v.* to graft, to lengthen—*Shākh yā qalam, furzand, bhūnā^h; v. qalam lagānā, burhānā^h*—*Pallo wā kalam, betī, kshudra nischar wā piśich; v. kalam lagānī, kumbānī.* [sāmya, asantwani, atoshanīy.

IM-PÄ'CA-BLE, *a.* (L. *in, pacē*) not to be appeased or quieted—*Nā-tashin-pazir*—*A-*

IM-PÄCT', *v.* (L. *in, particio*) to drive close—*Sakhtī se puīḥānā, dāb-kar jōrnā yā baithānā^h*—*Kuske milānā, dīrḥa kark jōrnā.*

IM-PÄINT', *v.* (L. *in, pingo*) to colour—*Raṅgnā^h, raṅg bharnā^h, raṅg d^h.*

IM-PÄIR', *v.* (L. *in, pejor*) to make worse, to diminish, to weaken—*Kharāb k., kam k., kam-zor yā za'if k.*—*Bigīrnā wā mand k., ghaṭānā wā nyūn k., nīrbal k. sīthil k. wā tej har-lenā.* [gūne w., mand k. w., ghaṭāne w., nīrbal k. w., tej har lene w.

IM-PÄIR'ER, *n.* one that impairs—*Kharāb k. w., kam k. w., kam zor yā za'if k. w.*—*Bi-*

IM-PÄLE'. See EMPALE.

IM-PÄL'PA-BLE, *a.* (L. *in, palpo*) that cannot be perceived by the touch—*Gair-masās, nā-qābilu-l-lams, nīr-chhūā^h, jo chhūne se jān na parē^h*—*Aspriya, asparsaniy, sparsavyakt.* [yatā.

IM-PÄL'PA-BL'I-TY, *n.* state of being impalpable—*Gair-masāsi*—*Aspriyatā, asparsani-*

IM-PÄ'NATE, *v.* (L. *in, panis*) to embody with bread; *a.* embodied in bread—*Rotī ke sāth mujassam k.; a. rotī ke sāth mujassam*—*Rotī ke sāth ekāngī k.; a. rotī ke sāth ekāngī.*

IM-PÄ-NÄ'TION, *n.* the supposed subsistence of the body of Christ in sacramental bread—*Tabarrukī rotī meñ ḥazrat 'Isā ke badan kī furzī maujūdagi*—*Mahāyājnāsambandhī rotī meñ 'Isā ke sarīr kī kalpit upasthiti.*

IM-PÄN'NEL, *v.* (Fr. *en, panneau*) to enrol a list of jurors—*Ek fihrist meñ panchōn ke nām likhnā*—*Nāmāvalpatra wā nāmāparisānkhypatra meñ panchōn ke nām likhnā.* [yā *bihisht meñ rakhnā*—*Sukhadhām wā vaikuṇṭh meñ rakhnā.*

IM-PÄR'A-DISE, *v.* (Gr. *en, paradeisos*) to put into a place or state of felicity—*Jannat*

IM-PÄR'AL-LELED. See UNPARALLELED.

IM-PÄR'DON-A-BLE, *a.* (L. *in, per, dono*) that cannot be pardoned—*Nā-'uzr-masmū, nā-'uzr-pazir, nā-qābilu-l-'afū, gair-mumkinu-l-mu'af*—*Akshantavya, akshamārha, akshamañiy.*

- IM-PÄR'I-TY**, *n.* (L. *in, par*) inequality, disproportion, difference—*Nā-barābarī, be-andāzagi yā nā-muwāfaqat, tafāwut yā farq*—*Asanātā asamanātī wā asānya, vishamatī wā asamanājas, antar wā atulyatā.*
- IM-PÄRL**, *v.* (Fr. *en, parler*) to have delay in law for mutual adjustment—*Kisī muqaddume ko āpas meñ fuisala kurne ke liye muhlat pānā*—*Kisī arthavivād ko āpas meñ niptāne ke nimitta avakās pānā.*
- IM-PÄR'LANČE**, *n.* licence for delay of trial—*Rāzi-nāme ke liye muqaddama multavt rakhnā*—*Vādī prativādī ke āpas meñ samajhbūjhkar mel kar lene kī apekshā meñ arthavivād ke nyāyapūrvak vichār karne meñ vilamb.*
- IM-PÄRT'**, *v.* (L. *in, pars*) to grant, to give, to make known, to communicate—*'Ināyat k., bakhshnā, zāhir k., batlānā*—*Pradān wā dān k., denā, vidit k. vyakt k. wā prakās k., kahnā janānā samjhānā wā bolnā.*
- IM-PÄRT'IBLE**, *a.* that may be imparted—*Bakhshē jāne ke lāiq, zāhir kiye jāne ke qābil, batlāye jāne ke lāiq*—*Diye jāne ke yogya, batāye jāne ke yogya.*
- IM-PÄRTMENT**, *n.* communication, disclosure—*Batlānā^h, izhār yā zuhūr*—*Vijādan, prakāsan prakās wā vivarān.*
- IM-PÄRTIAL**, *a.* (L. *in, pars*) not partial, not favouring one more than another—*Munsif yā 'ādil, rāst sadiq be-taraf-dār yā donā-jānib ko barābar dekhne w.*—*Apakshapātī pakshapātārabit wā pakshapātāhīn, samadarī ubhayasam wā ubhayasamānya.* [dekhne w.—*Apakshapātī, ubhayasam, samadarī jan.*]
- IM-PÄRTIAL-IST**, *n.* one who is impartial—*'Adil shāhs, munsif, donā-jānib ko barābar*
- IM-PÄR-TI-ÄL'I-TY**, *n.* equitableness, justice—*'Adl yī rāstī, insāf yī sidiq*—*Apakshapāt wā nyāyatā, nyāy.* [rāstī se—*Apakshapāt se wā binī pakshapāt ke, nyāy se.*]
- IM-PÄRTIAL-LY**, *ad.* without bias, equitably—*Be-jurazi yā be-jānib-dārt se, 'adl insāf yā*
- IM-PÄS'SA-BLE**, *a.* (L. *in, passum*) that cannot be passed, impervious—*Be-guzārā yā muslūl, qair-dukhūl yā nā-mumkinū-t-guzār*—*Agamya wā agamāniy, apraveśya wā apraveśuniy.*
- IM-PÄS'SA-BLE-NESS**, *n.* the quality or state of being impassable—*Be-nikāst, nā-mumkinū-t-guzārī, qair-dukhūlī*—*Agamyatī wāgam uniyatī, apraveśyatī wāpraveśuniyatī.*
- IM-PÄS'SI-BLE**, *a.* (L. *in, passum*) incapable of suffering, exempt from pain—*Jis par taklif asar nā kur sake, taklif yā dard se āzād yā mubarrā*—*Achetan wā dukhāksam, klesāhīn wā klesadukhkhādihīn.*
- IM-PÄS-SI-BIL'I-TY**, **IM-PÄS'SI-BLE-NESS**, *n.* exemption from pain or suffering—*Dard yā taklif se āzādagi yā bachūw*—*Klesadukhkhādihīnatā, klesadukhkhādī se chhutkārā, śokadukhkhādyakshamatī.* [tan.]
- IM-PÄS'SION-ATE**, *a.* without passion or feeling—*Be-josh yā be-hiss*—*Rāgahīn wā aचे-*
- IM-PÄS'SIVE**, *a.* exempt from pain or suffering—*Dard yā taklif se āzād yā mubarrā*—*Klesadukhkhādihīn, achetan.* [Klesadukhkhādihīnatā, klesadukhkhādī se chhutkārā.]
- IM-PÄS'SIVE-NESS**, *n.* state of being impassive—*Dard yā taklif se āzādagi yā bachūw*
- IM-PÄS'SION**, *v.* (L. *in, passum*) to move with passion, to affect strongly—*Shukwati yā gussa-war k., barā asar k. yā muassar k.*—*Sairakt wā sarūg k., barā phal utpanna k. wā kshobhit k.*
- IM-PÄS'SION-ATE**, *v.* to affect powerfully; *a.* powerfully affected—*Barā asar k., muassar k.; a. kshūb muassar*—*Barī phal utpanna k., kshobhit k.; a. upahat wā kshobhit.* [Lēt banānā^h, gārhā rang jamānā lagānā yā chavhānā^h.]
- IM-PÄSTE'**, *v.* (Fr. *en, pāte*) to make into paste, to lay on colours thick and bold—
- IM-PÄTIENT**, *a.* (L. *in, patior*) not able to endure, fretful, hasty, eager; *n.* one who is not able to endure—*Be-sabr nā-sabr yā be-tāb, be-zir yā diqq, jald-bāz, tez yā sargarm; n. be-sabr shakhs*—*Asahamān wā asahanaśil, chirchirā, utāwalā, ugra wā utauk; n. asahanaśil jan.*
- IM-PÄ'TIENCE**, *n.* want of patience, uneasiness under suffering, restlessness, eagerness—*Be-sabrī, iztirābi, be-garāri yā be-istiqlālī, jald-bāziyā sar-garmī*—*Asahān wā asahishputā, dukhkhādī sahan karne meñ akshamatā, vyagrasilatā, uttāp wā prachandatā.*
- IM-PÄ'TIENT-LY**, *ad.* in an impatient manner—*Be-sabrī se, be-istiqlālī se, iztirābi se*—*Asahanaśilatwā se, asahishputā se, uchchāndatī wā veg se.*
- IM-PÄTRON-IZE**, *v.* (Gr. *en, pater*) to gain to one's self the power of a seignior, to put in possession of a seignior—*Ta'alluqa-dārt hāsīl k., ta'alluqa par qābīz k.*—*Adhipatitwa pānā, grāmeswarabhūmī kā adhikārī k.*
- IM-PÄWN'**, *v.* (L. *in, pignus*) to pledge—*Marhūm k., girau-rakhnā*—*Bandhak rakhnā.*
- IM-PÄČH'**, *v.* (L. *in, pes*) to hinder, to accuse by public authority, to bring into question; *n.* trial, accusation—*Roknā^h, hukūmat ke rū se muttāhim yā mākhūz k., shakk dālnā*—*Ārnā wā nishēdh k., rāyādhikār kī rīti se dosh' k., dosh-denā kalañk lagānā pāl lagānā wā sandeh k.* [shikāyat ke lāiq—*Doshī, dūshya, abhiyoktavya.*]
- IM-PÄČH'ABLE**, *a.* liable to impeachment—*Mākhūz ke qābil, ilzām yā tuhmat ke qābil,*
- IM-PÄČH'ER**, *n.* one who impeaches—*Rokne wā, ilzām yā tuhmat d. w., mākhūz k. w., shakk dālne w.*—*Ārne w., doshī k. w., dosh d. w., kalañk lagāne w., batā wā pāl lagāne w.*

IM-PĒAÇH'MENT, *n.* hinderance, the act of impeaching, public accusation, imputation — *Rok yā rukāwat^h, itihām yā mākhūti, sarkūti 'ukde-dār par nālīsh, tuhmat yā buhtān* — *Ār yā nīshedh, dosh lagīnā wā dosh denā, sarvvalokasambandhī wā rājyasambandhī adhik'īri par aparād, abhiyog wā kalañk.*

IM-PEARL', *v.* (*S. in, pearl*) to make like pearls, to adorn with pearls — *Moti ke mā-nind banānā, moti se ārasta k.* — *Moti ke sadriś banānā, moti se sahwānā wā suso-bhit k.* [*uib pāk yī be-gunāh* — *Nishpāp, apāp pāpātīt wā pāpāhin.*

IM-PĒC'CA-BLE, *a.* (*L. in, pecco*) not liable to sin, not subject to sin — *Be-khatā, be-IM-PĒC-CA-BIL'ī-TY, n.* exemption from sin — *Pāki, pākizagi, be-gunāh, be-khatāt, gunāh se āzādagi* — *Nishpāpatwa, pāpāhinatā, pāpākshamatā.* *

IM-PĒC'CAN-QY, *n.* exemption from sin — *Be-gunāh, khatā yā gunāh se āzādagi* — *Nishpāpatwa, pāpāhinatā.* [dhā dālnā, avarodh k.

IM-PĒDE', *v.* (*L. in, pes*) to hinder — *Roknā^h, band k., bāz-rakhnā* — *Atkānā, ārnā, bā-IM-PĒD'MENT, n.* hinderance, obstruction — *Āikāv rok yā āp^h, ta'arruz mānī' hāl add lukmat yā lagzish* — *Ātak rok-ṭok wā avarodh, rukāwat rukiw bādhā vighn prati-bandh wā haklāhat.*

IM-PĒD'MENT'AL, *a.* hindering, obstructing — *Rokne w^h, ālkāne w. yā ārne w^h.*

IM-PĒD'TIVE, *a.* causing hinderance — *Rokne w^h, ārne w^h.*

IM-PĒL', *v.* (*L. in, pello*) to urge forward — *Chalānā^h, daurānā^h, tākid k.* — *Āge ko thelnā, huriyānā, ngar k., prerānā k., pravritta k.*

IM-PĒL'LENT, *n.* a force that drives forward — *Āge chalāne-wālī lūqat, daurāne-wālā zor, dhakkā jo āge ko dhakel de^h* — *Āge thelne wālī śakti, āge ko dhakelne wālā bal.*

IM-PĒL'TER, *n.* one who impels — *Āge chalāne w^h, tākid k. w.* — *Āge ko thelne w., huri-yāne w., prerak, pravarttak, prachodak.* [mūnd rakhnā.

IM-PĒN', *v.* (*S. in, pyndan*) to shut up — *Band kar-d., qaid k.* — *Mūndnā, mūnd d.,*

IM-PĒND', *v.* (*L. in, pendeo*) to hang over, to threaten, to be near — *Ā-latak-rahnā^h, qarib h., nazdik pahunchnā* — *Sir par latakānā, upasthit h., ā-pahunchnā wā nikat h.*

IM-PĒN'DENCE, IM-PĒN'DEN-QY, *n.* the state of hanging over, near approach — *Ā-latak rahnā^h, nazdik āmad* — *Sir par latak rahnā, nikat āgaman wā upasthiti.*

IM-PĒN'DENT, *a.* hanging over, pressing closely — *Sir par latak hūā^h, nazdik āne w.* — *Sir par pahunchā hua, upasthit wā nikatavartti.*

IM-PĒN'E-TRA-BLE, *a.* (*L. in, penetro*) that cannot be pierced, not to be affected — *Be-naṣṣ be-guzārā yā gair mumkinu-d-dukhūl, gair-muassar* — *Avedhya abhedya abhed-dantiy wā apraveśya, asprishṭ wā anupahat.*

IM-PĒN'E-TRA-BIL'ī-TY, IM-PĒN'E-TRA-BLE-NESS, *n.* the state or quality of being impene-trable — *Gair-mumkinu-d-dukhūlī, imtinā-i-tadākhul, gair-muassari* — *Avedhyatā, abhedyatā, apraveśyatwa, asprishṭatā wā anupahatatā.*

IM-PĒN'E-TRA-BLY, *ad.* so as not to be penetrated or affected — *Gair-mumkinu-d-dukhūlī se, gair-muassari se, imtinā-i-tadākhul se* — *Abhedya rūp se, abhedyatā se, asprishṭatā se.*

IM-PĒN'I-TENT, *a.* (*L. in, pœna*) not penitent; *n.* one who does not repent — *Gair-mutaassif, be-tauba; n. gair-mutaassif shakhs, jo shakhs gunāh ke liye tauba na kare* — *Ananūtāpi, pāschāttāpāhin* : *n.* ananūtāpi wā pāschāttāpāhin jan.

IM-PĒN'I-TENGE, IM-PĒN'I-TEN QY, *n.* want of repentance, obduracy, hardness of heart — *Be-taassufi, be-nadāmāt, sakhti nā-tarsi yā nā-pashemānī, sang-dilī yā be-rahmī* — *Ananūtāp pāschāttāpāhinatā wā ananūsok, nishṭhuratā, nirdavatā.*

IM-PĒN'I-TENT-LY, *ad.* without repentance — *Be-taassufi se, be-nadāmātī se, nā-pashe-mānī se* — *Binā pāschāttāp, ananūtāp se, ananūsok se.* [hin.

IM-PĒN'NOUS, *a.* (*L. in, penna*) wanting wings — *Be-par, be-daine* — *Bin-daine, daine-*

IM-PĒO'PLE, *v.* (*L. in, populus*) to form into a community — *Basānā^h.*

IM'PER-ATE, *a.* (*L. impero*) done by impulse or direction of the mind — *Man ke zor yā hidāyat se kiya gayā* — *Man ke veg wā prerānā se kiya gayā.* [pak, ādesak, ādesī.

IM-PĒR'A-TIVE, *a.* expressive of command — *Hukmī, hūkimātī, hākimānā, amrī* — *Ājnā-*

IM-PĒR'A-TIVE-LY, *ad.* with command — *Hukm se, amr se. hākimānā* — *Ājnā se, ādes se.*

IM-PĒR-ÇĒPTI-BLE, *a.* (*L. in, per, capto*) that cannot be perceived; *n.* that which cannot be perceived — *Lā-ma'lūm, gair-maḥsūs, gair-namūd*; *n. lā-ma'lūm shai, gair-maḥsūs shai* — *Avyakt, apratyaksh, agochar, atindriya, indriyātīt*; *n. avyakt agochar wā indriyātīt padārth.*

IM-PĒR-ÇĒPTI-BLE-NESS, *n.* the quality of being imperceptible — *Gair-maḥsūsiyat* — *Indriyātītatwa, atindriyatā, agocharatwa, apratyakshatā.*

IM-PĒR-ÇĒPTI-BLY, *ad.* so as not to be perceived — *Lā-ma'lūm, bilā-ijbār, bilā-iḥsās, be-ma'lūm* — *Apratyaksharūp se, alakshyabhāv se, jismēn dekh wā jān na parai.*

IM-PĒR-ÇĒPTI-LENT, *a.* not having perception — *Nā-ḥassā, nā-mudrik* — *Avishayagrāhak, avishayagrāhī, ananubhāvī, avishayagrahana-samarth.*

IM-PĒR'DI-BLE, *a.* (*L. in, per, do*) not to be destroyed or lost — *Lā-zawāl, nā-mum-kinu-l-fanā* — *Anāśya, avināśī, akshay.*

IM-PĒR-DI-BIL'ī-TY, *n.* state of being imperdible — *Lā-zawālī* — *Anāśyatā, akshayatā.*

IM-PÉR'FECT, *a.* (L. *in, per, factum*) not perfect, not finished, defective—*Ná-kánil, ná-tamám, nágis nim-tayár yá khám*—Asampúrñ wá apúrñ, asiddha asampañña wá asamápt, adh irá khandit nyim wá doshi.

IM-PÉR-FÉC'TION, *n.* defect, failure, fault—*Nugs naqs yá 'aib, rakhna yá qasr, qusúr*—Dosh kshati wá dúshan, truti wá nyúnatá, aparádhi chók wá bhúl.

IM-PÉR-FÉC'T-LY, *ad.* in an imperfect manner—*Ná-tamámí se, khámí se, nugs yá naqs se, 'aib se*—Asampúrñatá se, apúrñatá se, asiddhi se, truti se, chik wá bhúl se.

IM-PÉR'FECT-NESS, *n.* state of being imperfect—*Khámí, ná-tamámí, nugs yá naqs, qasr, 'aib*—Dúshan, dosh, kshati, asiddhi, asampúrñatá, asampaññatá, asamápti, nyúnatá.

IM-PÉRFO-RATE, **IM-PÉR'FO-RAT-ED**, *a.* (L. *in, per, foro*) not pierced through—*An-bedhá, an-ohhrá*—Nirandhra, nischhidra, achhidrit.

IM-PÉRI-AL, *a.* (L. *impero*) relating to an empire or emperor, royal—*Salтанатí khágání yá sháhansháhi, sultáni yá sháhi*—Adhirájasambandhi wá adhirájk, mahárájakí wá rájayogya.

IM-PÉRI-AL-IST, *n.* one belonging to an emperor—*Sháhansháhi mulázim, sháhi mutawassil, sháhansháh se 'aláqa rakhne w.*—Mahárájádílir, vyakti, adhirájdílir, mahárájánuchar. [mahárájasambandhi.]

IM-PÉRI-AL-IZED, *a.* belonging to an emperor—*Sháhansháhi, sultáni*—Adhirájk, **IM-PÉRI-AL-TY**, *n.* imperial power—*Sháhansháhi ikhtiyár, sháhi qudrat*—Adhirájk sakti, mahárájakíy sakti.

IM-PÉRI-OUS, *a.* commanding, arrogant—*Sáhibána hákimána ammára yá hukímátí mutakabbir yá naqrír*—Prabhutwasáchak wá ádesák, ghamañdi uddhat wá ahañkári.

IM-PÉRI-OUS-LY, *ad.* in an imperious manner—*Ru'únat se, takabbur se, qurír se, jubr yá zulm se, hukímát se*—(Ghamañd se, ahañkár se, ájzá wá sásan ki riti se.

IM-PÉRI-OUS-NESS, *n.* air of command—*Takabbur, qurír, jubr*—Uddhati, ghamañd, ahañkár. [men dálná, saísayasth wá blayasth k]

IM-PÉR'IL, *v.* (L. *in, periculum*) to bring into danger—*Khatre men dálná*—Jokhim **IM-PÉR'ISH-A-BLE**, *a.* (L. *in, per, eo*) not liable to perish—*Lá-zawál, be-halák, ná-murdaní*—Akshay, akshayí, avinási, anósya, ajar, nirjar, akshayaníy.

IM-PÉR'MA-NENT, *a.* (L. *in, per, maneo*) not permanent, not enduring—*Ná-páe-dár ná-der-pá yá ná-qáim, ná-istimvárí yá ná-mustahkam*—Astháyí, asthavar wá anitya.

IM-PÉR'MA-NENCE, **IM-PÉR'MA-NEN-CY**, *n.* want of duration, instability—*Ná-páe-dári yá ná-der-pái, ná-istimvárí be-istigláti yá be-sabáti*—Astháyitwa, asthavaratwa asthiratá wá anityatá. [ná-mumkinu-l-quvár, qair já-ib—Apraveśya, apraveśaníy.]

IM-PÉR'ME-A-BLE, *a.* (L. *in, per, meo*) that cannot be passed through—*Qair-dukhál, IM-PÉR-ME-A-BIL-I-TY*, *n.* the quality of being impermeable—*Qair-dukháli, ná-mumkinu-l-quvárí, qair-jazibí*—Apraveśyatá, apraveśaníyatá.

IM-PÉR'SON-AL, *a.* (L. *in, persona*) not varied according to the persons—*Amr-i-qáib, síge ke mutábíq jo budlá na jáy*—Bhávaváchak, akarttriváchya, purush ke añusár jiská rúp patlá na jáy. [apritthagatmíká.]

IM-PÉR'SON-ÁL-I-TY, *n.* want of personality—*Qair-shakhsíyat qair-tashakhhús*—Avyakti, **IM-PÉR'SON-ÁL-I-Y**, *ad.* without personality—*Qair-shakhsíyat yá qair-tashakhhús se, amr-i-qáib ke tauw par*—Avyakti se, apritthagatmíká se, akarttriváchya kram se, bhávaváchyáñusár se. [ráni, chetanabháw wá chetanadharmaná demá.]

IM-PÉR'SON-ATE, *v.* to personify—*Shakhs thakraná, furzi shakhs banáná*—Vyakti thah-

IM-PÉR-SPI-OU'I-TY, *n.* (L. *in, per, specio*) want of peispecuity or clearness—*Ná-rafáí, qair-shaffáí, ná-salásat*—Aspashatá, avyaktatá.

IM-PER-SUÁ'SI-BLE, *a.* (L. *in, per, suusum*) not to be moved by persuasion—*Qair-targib-pazír, qair-tahrík-pazír*—Aprabodhaníy, aprarochaníy, apravarttaníy.

IM-PÉR'TI-NENT, *a.* (L. *in, per, teneo*) not pertaining to the matter on hand, intrusive, meddling, rude; *n.* a meddler—*Ná-bu-kár ná-ma'qíl behúda yá be-'aláqa, be-ímtiyáz yá be-líház, be-já mudákhalat k. w. yá ná-haq káth-dálne w., gustákhe be-adáb yá shokh; n. har-degi chamcha, be-já mudákhalat k. w., ná-haq káth-dálne w.*—Aprasañgik nirvishay wá asambandhi, pragalbhi wá anadhikáracharchi, parádhiká-rucharchak, asisht wá kusíl; *n.* parádhikáracharchak, parádhikárvyápurí, paravyá-púrántargadí.

IM-PÉR'TI-NENCE, **IM-PÉR'TI-NEN-CY**, *n.* that which does not belong to the matter on hand, intrusion, rudeness—*Be-'aláqagi, be-já mudákhalat, be-líhází be-ímtiyázi yá gustákhi*—Aprasañgikatwa nirvishayatá wá asambandhi, parádhikáracharchá wá parádhikárapraves, asishtatá wá duhálatá.

IM-PÉR'TI-NENT-LY, *ad.* intrusively, rudely—*Be-já mudákhalat se, gustákhná shokhi-se yá be-adabi se*—Parádhikárapraves se, asishtatá avinay wá kusílatá se.

IM-PÉR-TRÁN-SI-BIL-I-TY, *n.* (L. *in, per, trans, eo*) nupassableness—*Ná-mumkinu-l-quvárí*—Apraveśyatá, agamyatá, durgamyatá.

IM-PER-TÚRB'A-BLE, *a.* (L. *in, per, turba*) that cannot be disturbed—*Qair-mustarib, qáim-misáj*—Akshobhya, akshobhapiy, anákulachitta, sthiramatí.

- IM-PER-TUR-BÄ-TION, *n.* calmness, tranquillity—*Tuhammul yá sanjida-misâjî, ráhat yá itmânâ*—Anâkulachittatâ, avyagrata.
- IM-PER-VIOUS, *a.* (*L. in, per, via*) that cannot be passed through, impenetrable—*Benafz yâ be-guzârâ, gair-dukhûl nâ-mumkinu-l-guzâr yâ gair-jâzib*—Apravesya abhedya avedhya wâ avyâpya, apravesaniy.
- IM-PE-TRATE, *v.* (*L. impetro*) to obtain by entreaty; *a.* obtained by entreaty—*(ikhi-gliya-kar lenâ^b, máng lenâ^b, bá-minnat hásil k.; a. bá-minnat hásil kiyâ huâ, glihi-gyâne se milâ-huâ^b)*—Girgirâkar lenâ, vinatî chiriyân wâ chiraurî se pânâ, prârthanâ karke pânâ; *a.* prârthanâ se prâpt, vinatî wâ chiraurî se milâ huâ.
- IM-PE-TRÄ-TION, *n.* act of obtaining by entreaty—*Bâ-minnat hásil k*—Prârthanâ se prâptî wâ prâpan. [thanâ wâ vinatî se páne w.
- IM-PE-TRÄ-TIVE, *a.* obtaining by entreaty—*Itijâ lajâjat yâ ultimâs se hásil k. w.*—Prâr-
- IM-PE-TRA-TO-RY, *a.* entreating, beseeching—*Itimâs yâ lajâjat k. w., guzârish itijâ yâ 'arz k. w.*—Girgirâne wâ chiraurî k. w., prârthanâ wâ vinatî k. w.
- IM-PÉT'U-OUS, *a.* (*L. in, peto*) violent, forcible, vehement, passionate—*Tund, tez, sakht yâ shadid, gurm yâ gussa-war*—Tivra tikshî wâ uchchhand, prabal vegî wâ vegawân, prachand wâ vyagra, ugra wâ krodhi.
- IM-PÉT-U-ŒS'I-TY, *n.* violence, vehemence—*Tezi jaldi zor yâ tundi, sakhti garmi shiddat yâ harârat*—Veg, tikshnatî tivratî uchchhandatâ wâ ugratî.
- IM-PÉT'U-OUS-LY, *ad.* violently, vehemently—*Tezi jaldi zor yâ tundi se, sakhti harârat yâ shiddat se*—Veg se, tikshnatî tivratî uchchhandatâ wâ ugratâ se.
- IM-PÉT'U-OUS-NESS, *n.* violence, fury—*Tezi jaldi zor yâ tundi, gazub twish yâ josh-kharosh*—Veg wâ mahâveg, kop ugratâ wâ uchchhandatâ.
- IM-PE-TUS, *n.* violent tendency to any point—*Kisî taraf ko sakht mâil yâ mayalân, saurat, tez-ravi, zorî-tez-ravi*—Kisî oi ko prabal pravritî, veg, gutîsaktî.
- IM-PIC-TURED, *a.* (*L. in, pietum*) painted, impressed—*Rangâ gayâ^b, chhâpâ gayâ yâ thâpâ gayâ^b*. [chubhanâ dhasînâ yâ bedhnâ^b.
- IM-PIERCE, *v.* (*Fr. en, percer*) to pierce through, to penetrate—*Ar-pâr chhednâ^b*.
- IM-PIERCE-A-BLE, *a.* not to be pierced—*Jo chhede jâne ke lâiq na ho, gair-mumkinu-d-dukhûl*—Abhedya, avedhya, achhedaniy.
- IM-PINGE, *v.* (*L. in, punjo*) to fall against, to strike against; to dash upon—*Ī'par girnâ^b, lagnâ^b, tukkar khânâ yâ tukrânâ^b*.
- IM-PI-ŒUS, *a.* (*L. in, pius*) irreligious, ungodly, wicked, profane—*Be-dîn, Khudâ-dushman fasîq yâ nâ-Khudâ-tars, zabân, mûlhid kâfir yâ nâ-pâk*—Dharmmahîn, devanindak wâ anîswara-rohit, pâpî wâ dushit, apunya wâ asâdhu.
- IM-PI-Œ-TY, *n.* ungodliness, profaneness—*Nâ-Khudâ-tarsi, nâ-pâkî fîsq ilhâd yâ kufr*—Dharmmahinatî wâ devanindatî, apunyatî asâdhitâ wâ sapâpatwa.
- IM-PI-Œ-US-LY, *ad.* profanely, wickedly—*Nâ-pâkî be-dinî yâ nâ-Khudâ-tarsi se, kâfirânâ yâ sharârat-se*—Adharmma apunyatwa asâdhitâ wâ sapâpatî se, dushitatâ se.
- IM-PI-Œ-US-NESS, *n.* profaneness, wickedness—*Nâ-Khudâ-tarsi yâ nâ-pâkî, sharârat yâ kufr*—Apunyatwa asâdhitâ wâ dharmmahinatâ, dushitatâ wâ sapâpatwa.
- IM-PLÄ'CA-BLE, *a.* (*L. in, placō*) not to be appeased, inexorable—*Sakht yâ gair-taskin-pazîr, nâ-'uzr-pazîr gair-'uzr-shinanâ yâ be-rahm*—Asîmya asamaniy wâ atoshanîy, asîntwanîy anârâdhanîy wâ kâthorachitta. [tâ.
- IM-PLÄ-Œ-BIL'I-TY, *n.* irreconcilable enmity—*Jâni dushmanî*—Hâr-bair, paramasatru.
- IM-PLÄ'CA-BLE-NESS, *n.* state of being implacable—*Sakhti, gair-taskin-pazîrî, nâ-'uzr-pazîrî, be-tarsi*—Asîmyatâ, atoshanîyatî, asîntwanîyatâ.
- IM-PLÄ'CA-BLY, *ad.* in an implacable manner—*Jâni dushmanî se, be-tarsi se, nâ-'uzr-pazîrî se*—Asîmyatâ se, atoshanîyatî se, har bair se, paramasatrutâ se.
- IM-PLÄNT', *v.* (*L. in, planto*) to infix, to insert, to ingraft, to set—*Gârnâ yâ bonâ^b, dâlnâ^b, baithâlnâ yâ ropnâ^b, rakhnâ^b*.
- IM-PLÄN-TÄ-TION, *n.* the act of implanting—*Baithâlnâ yâ baithâlnâ^b gârnâ^b*.
- IM-PLÄU'SI-BLE, *a.* (*L. in, plausum*) not plausible or specious—*Nâ-khush-numâ, nâ-pasandîdâ, nâ-mâ'gûl*—Sudrîsya nabîn, amanoranya, aswikâryya.
- IM-PLÉAD', *v.* (*Fr. en, plaider*) to accuse—*Mâkhâz k., muttahim k., ilzâm yâ tuhmat lagânâ*—Dosh d., aparâdhi lagânâ. [ridh lagine w.
- IM-PLÉAD'ER, *n.* an accuser—*Muddâ'î mâkhâz yâ muttahim k. w.*—Vâdi, doshak, apa-
- IM-PLÉ-MENT, *n.* (*L. in, plecto*) an instrument, a tool, a utensil—*Anzâr, âlat, bâsun yâ bartan^b*—Hathiyâr, yautra upakaran wâ sâdhan, bhând wâ pâtra.
- IM-PLÉ-TION, *n.* (*L. in, pletum*) a filling—*Pûrâ k^b, bharnâ^b, bhariwâ^b, bhartî^b*.
- IM-PLEX, *a.* (*L. in, plexum*) intricate—*Pech-dâr, pechilî, pur-pech*—Ghurchilâ, lîptâ, uljhâ huâ. [dâlnâ^b, sâmnâ^b, milânâ^b.
- IM-PLI-CATE, *v.* (*L. in, plico*) to involve—*Lapetnâ^b, uljhânâ^b, phasnâ^b, bhariwâ^b, phasnâ^b yâ phasnâ^bî^b*.
- IM-PLI-CÄ-TION, *n.* involution, inference—*Pech, ishâra imâ yâ kinâya*—Lapet uljhâw phasnâw wâ lagâw, anumân wâ upalakshya.
- IM-PLI-CÄ-TIVE, *a.* having implication—*Imâ-âmez, pech dâr*—Anumânâvisîshî, uljhâû.

- IM-PLI-CAT-IVE-LY**, *ad.* by implication — *Pech se, ishāre yā imā se, ishāratān, kināyatan* — *Lehā wā uljhāw se, upalakshya anumān wā vivakshā se.*
- IM-PLI-CAT-IVE**, *a.* en-angled, inferred, trusting to the word or authority of another — *Phah-sā huā^h, mutazamman murādī muhasal mafhūm yā mustaj, be-uzr ya'ni dūre ki bāt yā sanad par 'itibār k. w.* — *Liptā sanā wā uljbā huā, anumit wā tarkasiddh, anāsaukit anāsauktmak arthāt dūre ki bāt wā pramān par viśwās k. w.*
- IM-PLI-CIT-IVELY**, *ad.* in an implicit manner — *Ishāratān, kināyatan, yaqīnan, be-chūn-o-charā* — *Anumān se, asāṣayapūrvak, ānkh mūdakar.* [pikatwa]
- IM-PLI-CIT-NESS**, *n.* state of being implicit — *Be-uzrī, mafhūmī* — *Anāsaukitatwa, avaiikal-*
- IM-PLY**, *v.* to involve, to contain by inference — *Lapetnā^h, ishāra k. dalālat k. ma'ne rakhnā natiju-rakhnā yā murād-rakhnā* — *Uljhānā wā guṇriyānā, vivakshā sūchanā wā upalakshya k.* [vakshā se, dhwanitārth se.]
- IM-PLI-ED-LY**, *ad.* by implication — *Ishāratān, kināyatan, zimman* — *Upalakshya wā vi-*
- IM-PLORE**, *v.* (L. *in, ploro*) to entreat — *Ārzū k., 'ājiz k., 'ijz k., iltijā k., istid'ā k., minnat-o-zarī k.* — *Ghighiyānā, girgīrānā, vinatī k., bintī k., vinayapūrvak prārthanā k., māngnā.* [yā ārzū — Vinatī wā bintī, prārthanā.]
- IM-PLORATION**, *n.* supplication, solicitation — *Iltijā 'ijz munājāt yā minnat, istid'ā 'ājiz*
- IM-PLORER**, *n.* one who implores — *Mustad'ī, iltijā k. w., 'ijz k. w., minnat-o-zarī k. w.* — *Prārthak, yāchak.*
- IM-PLUNGE**, *v.* (Fr. *en, plonger*) to immerse — *Dubā denā^h, dubānā^h.*
- IM-POISON**. See **EMPOISON**.
- IM-POL-ICY**, *n.* (L. *in, Gr. polis*) bad policy, inexpediency, imprudence — *Burī hikmat-amālī, qabīhat nā-munāsabat yā nā-mā'gūlī, kotāh-andeshī be-tadhbīrī yā be-tamizī* — *Kuntī wā dūp'itī, ayogyatī wā anupayuktatī, avichār wā aprajhatī.*
- IM-POL-IT-IC**, *a.* inexpedient, imprudent — *Nā-mā'gūl nā-munāsib yā be-munigā, kotāh-andesh be-tadhbīr yā nā-āyibat undesh* — *Ayogya anuchit wā akartavya, abuddhimān dūrnit wā avivechak.* [yā be-tadhbīrī se — *Abuddhipūrvak, avichār se.*
- IM-POL-IT-IC-LY**, *ad.* unwisely, imprudently — *Nā-āyibat-andeshī yā be-munigā se, nā dānī*
- IM-POL-ISHED**, *a.* (L. *in, polio*) rude — *Guṇwār^h, nā-tarāshidā, nā-shāista, be-adab* — *Asabhyā, āśisht.*
- IM-PO-LITE**, *a.* not polite, rude — *Be-khulq be-murawwat yā be-akhlāq, be-adab be-lihāz nā-shāistū yā nā-tarāshidā* — *Ku'īl duhsil wā āśisht, guṇwār wā asabhyā.*
- IM-PO-LITE-NESS**, *n.* want of politeness — *Be-murawwatī, be-akhlāqī, bad-khulqī* — *Āśishtatā, asabhyatī, kuśilatā.* [hīn^h. — *Nirbhār.*
- IM-PON-DER-OUS**, *a.* (L. *in, pondus*) void of perceptible weight — *Be-wazn, bhārī nā-*
- IM-POR-OUS**, *a.* (L. *in, Gr. poros*) free from pores, close, solid — *Be-masāmāt yā nā-masām-dār, thoṣ^h, sangūn* — *Sūkshmachhidrarahit, ghanā, gajhin wā nivr.*
- IM-POR-OS-ITY**, *n.* want of pores, closeness — *Be-masāmātī yā nā-masām-dārī, bastagī yā sanginī* — *Sūkshmarandhrābhāv, ghanāpan nivrātā wā aviralatā.*
- IM-PORT**, *v.* (L. *in, porto*) to carry into a country, to signify, to imply — *Kisī mulk meṇ le-jānā, zākir k. yā dalālat k., ma'ni yā murād rakhnā* — *Kisī des meṇ le-jānā, arth denā, sūchan k.*
- IM-PORT**, *n.* any thing imported, moment, consequence, signification, tendency — *Āmadanī yā ni jo kuchh kisī mulk meṇ pahuñchāyā jāy, wazn muzāyaga yā qadr, zarūrāt, ma'ni yā murād, gurūt yā maysad* — *Bhartī wā jo kuchh kisī des meṇ pahuñchāyā jāy, gurav wā gurutwā, prabhāv, arth, abhupray wā āsay.*
- IM-PORT-ABLE**, *a.* that may be imported — *Kisī mulk meṇ pahuñchāyē jāne ke qābil* — *Kisī des meṇ pahuñchāyē jāne ke yogya.* [wā gurutwā, gaurav.]
- IM-PORT-ANCE**, *n.* consequence, moment — *Zarūrāt yā muzāyaga, wazn yā qadr* — *Prabhāv*
- IM-PORT-ANT**, *a.* momentous, weighty — *Barā^h, bhārī^h.*
- IM-PORT-ANT-LY**, *ad.* weightily, forcibly — *Wazn yā qadr se, zor yā asar se* — *Gurutā se, gaurav wā prabhāv se.* [chānā — *Kisī des meṇ pahuñchānā wā le-jānā.*
- IM-PORT-ATION**, *n.* the act of importing — *Idkhāl, āmad, āmadānī, kisī mulk meṇ pahuñ-*
- IM-PORT-ER**, *n.* one who imports — *Kisī mulk meṇ le-jāne w.* — *Kisī des meṇ pahuñchāne w. wā le-jāne w.*
- IM-PORT-LESS**, *a.* of no moment — *Be-qadr, nā chīz, gair-zarūr, adnā* — *Halkā, tuchchha.*
- IM-PORT-UNE**, *v.* (L. *in, porto*) to solicit earnestly, to tease; *a.* troublesome, vexatious, unseasonable — *Tagāzā k. yā nimnat māngnā, 'ājiz tang yā diqq k.; a. ranj-āwar, taklif-dih, be-waqt* — *Vārahvār prārthanā k. wā māngnā, satānā wā chharnā; a. dukhbad wā dukhdāī, klēśad, akālik.* [prārthanā, āgrah karke prārthanā.]
- IM-PORT-UNA-CY**, *n.* the act of importuning — *Tagāzā* — *Nityaprarthan, atinirbandh se*
- IM-PORT-UNATE**, *a.* incessant in solicitation — *Mutagāzī, mugtazī, minnat-o-zarī k. w., garaz-bāwālā, bār-bār minnat k. w., ba-jidd* — *Nityaprarthak, atiprarthak, vārahvār prārthanā k. w., dharnait, atinirbandhasīl, āgrahasil, āgrah karke māngne w.*
- IM-PORT-UNATE-LY**, *ad.* with urgent request — *Tagāz se, ba-jidd ho-kar* — *Vārahvār prārthanā se, āgrah se, dharne se, āgrah karke prārthanā se.*

- IM-PÖRT-U-NATE-NESS, *n.* urgent solicitation — *Taqázá, ar^h, dharná^h* — Várañvár prārthaná, nityayáchaná, atinirbandh se prārthaná, ágrah karke máng.
- IM-PÖRT-U-NÁ-TOB, *n.* one who importunes — *Mutaqázi, muqtazi, bu-jidd shakhs* — Nitya-prārthak, várañvár mángne w., atiprārthak, ágrah karke mángne w.
- IM-PÖR-TÜNE'LY, *ad.* with urgent solicitation — *Taqáze se, bu-jidd ho-kar mángne se* — Atiyáchaná se, nityaprārthaná se, várañvár mángne se, ágrah karke prārthaná se.
- IM-PÖR-TÜN'ER, *n.* one who is importunate — *Mutaqázi, muqtazi, bu-jidd ho-kar mángne w.* — Dharnait, atiprārthak, nityayáchanak, várañvár prārthaná k. w., ágrah karke mángne w.
- IM-PÖR-TÜ-NI-TY, *n.* incessant solicitation — *Taqázá, dharná^h, ar^h* — Atiyáchaná, nitya-
- IM-POSE', *v.* (L. *in, positum*) to lay on, to enjoin, to deceive — *Rukhná yá dharná^h, lagáná bándhná yá thahráná^h, dhokhá-d. buttá-d. thagná yá chhalná^h.*
- IM-PÖS'-A-BLE, *a.* that may be imposed — *Jo lagáya yá bándhá jáy^h, lagáye yá bándhe jáne ke láiq* — Lagáye wá bándhe jáne ke yogya. [*thagne w^h, chhalí^h*]
- IM-PÖS'ER, *n.* one who imposes — *Rakhne w^h, lagáne w^h, bándhne w^h, thahráne w^h.*
- IM-PO-S'ITION, *n.* the act of laying on, injunction, oppression, deception — *Lagáná yá dharná^h, farnáish hukm yá takid, zulm sitam yá jaur, fareb* — Thahráná bándhná sthápau wá áropau, áde'í wá ájñá, upadrav wá vimardan, chhal dhokhá jul buttá wá vañchaná. [*śulka wá rájadeya.*]
- IM'PÖST, *n.* a tax, a toll, custom — *Khiráj, ráh-dári, mahsil* — Kar, tarik wá taryya,
- IM-PÖS'TOR, *n.* one who imposes on others, one who cheats by a false character — *Thag^h, dagá-báz farebí muzawwir' aiyár yá makkár* — Chhali kapañi wá vañchak, dambhi dambhik wá kapañaveśi. [*mukkári* — Chhal, kapañ, dhokhá wá vañchaná.]
- IM-PÖS'TURE, *n.* cheat, fraud, deception — *Fareb, dagá-bá'í, aiyár-bá'í talbí tazwir yá*
- IM-PÖS'TURED, *a.* of the nature of imposture — *Fareb ká khássiqt ká* — Kapañáñi.
- IM-PÖS'SI-BLE, *a.* (L. *in, posse*) that cannot be, not possible, impracticable — *Ná-shu-dani yá ná-bú-dani, gair-mumkin ná-mumkin yá be-iklán, muhál mut'a'azzir yá ná-sákhtani* — Asambhav, ásakya asádhya wá asádhani, aparapiy asambháya dushkar wá anupapádyá.
- IM-PÖS-SI-BIL'I-TY, *n.* the state of being impossible, that which cannot be done — *Gair-imkání yá be-ikláni, istihála yá gair-imkán bát* — Ásakya wá asádhya, asádhya asambhav wá mrishárthak. [*bhurá huá phorá^h, phorá^h.*]
- IM-POSTHUME, *n.* (aposteme) a collection of purulent matter, an abscess — *Pib se*
- IM-PÖST'HU-MATE, *v.* to form an abscess — *Phorá honá^h pakná^h.* [*yá pakná^h.*]
- IM-PÖST-HU-MÁ'TION, *n.* the act of forming an imposthume or abscess — *Phore ká honá*
- IM'PO-TENT, *a.* (L. *in, potens*) wanting power, weak, feeble; *n.* one who is infirm — *Ná-mard ná-taqat be-magdur yá be-ikhtiyár, ná-tawán, za'if; n. ná-mard yá ná-tawán shakhs* — Nishpurush nirvirya wá ásakt, nirbal wá balahin, asamarth áakti-hin wá nistej; *n.* nirbal wá nistej vyakti.
- IM'PO-TENCE, IM'PO-TEN-CY, *n.* want of power, inability, weakness, imbecility — *Ná-mard be-magdur yá be-ikhtiyári, ná-tawán, ná-qucwati yá kam-zori, zu'f* — Nishpurushatwa nirvijati nistejati wá ásakti, asamarthyá, ásaktatá, nirbalatá wá nishattwa.
- IM'PO-TENT-LY, *ad.* without power, feebly — *Ná-mardi yá ná-tawáni se, kam-zori yá zu'f se* — Ásakti nirvijatá wá ásakti se, asamarthyá wá nirbalatá se.
- IM-PÖUND', *v.* (S. *in, pyndan*) to inclose as in a pound, to confine — *Band k., qaid k.* — Berhná, atkí rakhná wá bándh rakhná.
- IM-PÖV'ER-ISH, *v.* (L. *in, pauper*) to make poor, to exhaust fertility — *Muñis yá garib k., kam-zor k.* — Nirdhan wá daridra k., sattwahin k. nistej k. wá urvarátwa har lená.
- IM-PÖV'ER-ISH-ER, *n.* one that impoverishes — *Muñis k. w., garib k. w., kam-zor k. w.* — Daridri k. w., nirdhan k. w., nistej k. w., urvarátwa har lene w. [*dratí, dhanachyuti.*]
- IM-PÖV'ER-ISH-MENT, *n.* reduction to poverty — *Miskíni, iflús, muñis k.* — Daridri k., daridri-
- IM-PRÁCTI-CA-BLE, *a.* (L. *in, Gr. prasso*) that cannot be done, untractable — *Gair-mumkin ná-sákhtani yá muhál, be-zabt yá gardan-kash* — Ásádhya asambhav wá anupapádyá, duhásáan wá adamyá.
- IM-PRÁCTI-CA-BIL'I-TY, IM-PRÁCTI-CA-BLE-NESS, *n.* impossibility, untractableness — *Gair-imkán yá istihála, be-zabt yá gardan-kashi* — Ásádhya, asambhávyatá wá dushkaratwa, adamyatá. [*k., la'nat k.* — Śip dená, kosná wá ákrośan k.]
- IM'PRE-CATE, *v.* (L. *in, precor*) to pray or call for evil, to invoke a curse — *Bad du'á*
- IM-PRE-CÁ'TION, *n.* prayer for evil, a curse — *Bad du'á, la'nat* — Śáp wá abhiśáp, ákrośan wá saráp. [*mila yá bár-dár k., gábkín k^h.* — Garbhiji wá garbhawati k., pet se k.]
- IM-PREGN', im-prēn', *v.* (L. *in, præ, gigno*) to fill with young, to make prolific — *Há-*
- IM-PREG'NATE, *v.* to make or become pregnant — *Hámila k. yá h., gábhín k. yá h^h.* — Garbhiji k. wá h., garbhawati k. wá h., pet se k. wá h. [*bhotpádan.*]
- IM-PREG-NÁ'TION, *n.* the act of impregnating — *Hámilagi, bár-dári* — Garbhádhán, gar-
- IM-PREG'NA-BLE, *a.* (L. *in, prehendo*) not to be taken, invincible — *Gair-mumkinu-t-takhir yá gair-maglúb, mam'* — Anákrampaya wá durákram, ajeya wá aparájit.

IM-PREŠ'NA-BLY, *ad.* so as not to be taken — *Qair-maghlūbī se, qair-munkinu-t-tashkīrī se* — Durūkramarūp se, ajeṇ uṇp se.

IM-PRĒP-A-RĀTION, *n.* (L. *in, pro, paro*) want of preparation — *Qair-taiyārī, nā-ānāḍaḡī, be-samānī* — Aprastutatwa, asiddhatā.

IM-PRESCRIPTIBLE, *a.* (L. *in, pro, scribo*) that cannot be lost by prescription — *Jo qair shakhs ke qabza-o-tasarruf-i-qadīm ke bā'is se bar-bād nahīn ho saktā* — Jo dūsr ke prāchinabhog ke kūṇā se nashī nahīn ho saktī.

IM-PRESS', *v.* (L. *in, pressum*) to stamp, to mark, to fix deep, to force into service — *Naqsh k., nishān k., gārṇā^b, begār pakarnā* — Chhāpnā wā mudrit k., āṅk wā chihṇ k., nishthit k., rājakāryya ke nimitta logōṇ ko pakarnā. [chihu.

IM-PRESS. *n.* mark, stamp, device — *Nishān, naqsh, 'alāmat* — Āṅk, chhāpā wā mudrā, IM-PREŠ'IBLE, *a.* that may be impressed — *Naqsh-pazir, nishān-pazir* — Āṅkaniya, chihṇaksham. [yatwa, chihṇakshamatā.

IM-PREŠ SI BIL'ITY, *n.* the state or quality of being impressible — *Naqsh-pazir* — Āṅkani-

IM-PREŠ'ION, *n.* the act of impressing, mark, stamp, image in the mind, influence, effect, an edition of a book — *Naqsh k., nishān, naqsh, tasawwur yā khayāl, asar, tāsir, chhāpā^b* — Āṅk k. wā āṅkan, āṅk wā chihṇ, thāppī wā mudrā, anubhav wā kalpanā, prabhāv, guṇ wā phal, kisi granth kī jīnī piatī ek vār meṇ chhāpāṇ.

IM-PREŠ'SIVE, *a.* capable of making an impression, capable of being impressed — *Muassar, muassar* — Hridbhedak wā prabhāvotpādak, sprishṭ upahat wā kshobhit.

IM-PREŠ'SIVE LY, *ad.* in an impressive manner — *Muassirān, muassarāna* — Hridbhedak wā prabhāvotpādak rīti se, sprishṭ wā kshobhit rīti se.

IM-PREŠ'SIVE NESS, *n.* the state or quality of being impressive — *Muassir, muassari* — Hridbhedakatwa wā prabhāvotpādakati, sprīstatwa upahatatwa wā kshobhitatwa.

IM-PREŠ'MENT, *n.* act of forcing into service — *Begār pakarnā* — Rājakāryya meṇ lagāne ke nimitta logōṇ ko pakarnā. [Chhāpe kī āṅk wā chihu.

IM-PREŠ'SURE, *n.* a mark made by pressure — *Chhāpe kī naqsh yā nishān, chhāp^b* — IM-PREŠ'VA-LENCE, IM-PREŠ'VA-LEN-CY, *n.* (L. *in, pro, ealeo*) incapability of prevailing — *Pesh-raft yā gālī hone kī nā-tiqāqat* — Prabal hone kī ūaktī.

IM-PRĪ-MĀ'TURE, *n.* (L.) licence to print — *Chhāpne kī hukm* — Chhāpne kī ājānā.

IM-PRĪ'MIS, *ad.* (L.) in the first place — *Amralan, amul* — Pahlī wā pahle.

IM-PRĪ'NT', *v.* (L. *in, premo*) to mark by pressure, to stamp, to fix on the mind — *Chhāpe kī nishān yā naqsh k., chhāpnā^b, khātir-nishān dil-nishān yā zih-nishān k.* — Chhāpe kī āṅk wā chihṇ k., mudrit k. wā thāpnā, hridīyanishubhit bridayanishṭh chittanivēṣit wā manogāt k. [qūl k. — Kūṇāgīr meṇ dīnā, mūdndī wā atkānā.

IM-PRĪ'SON, im-prīz'n, *v.* (Fr. *en, prison*) to put into a prison, to confine — *Mahbūs k.*

IM-PRĪ'SON MENT, *n.* confinement — *Habs, qud, asirī, qūl-bandī* — Bandhuai, kāragāra-nirodh, kārábandhan.

IM-PRŌB'A-BLE, *a.* (L. *in, probō*) unlikely — *Qair-muktamil, qair-bāwar, khilāf-i-qiyās, ba'idu-l-fahm, ba'id-az-ūql* — Asambhav, asaṅgāt, anupāṇmā, aghatamān, anhomā.

IM-PRŌB'A-BIL'ITY, *n.* unlikelyhood — *'Adam-i-ihimāl, khilāf-i-qiyāsī, ba'idu-l-fahmī* — Asambhāvanā, asambhāvayātā, aghatamīyātā, abhāvanīyatwa.

IM-PRŌB'A-BLY, *ad.* without likelihood — *'Adam-i-ihimāl se, khilāf-i-qiyāsī se, ba'idu-l-fahmī se* — Asambhāvanā se, aghatamīyātā se.

IM-PRŌB'ITY, *n.* (L. *in, probus*) dishonesty, baseness — *Bad-diyānati, kamīna-pan* — Khatā wā adharimā, nichatwa wā adhamatā.

IM-PRO-FICIENCE, IM-PRO-FY'CIEN-CY, *n.* (L. *in, pro, facio*) want of improvement — *Nā-taragī, nā-ustādī* — Avyutpatti, avyutpannatā, apiaviṇatā.

IM-PRŌM'ITU, *ad.* (L. *in, promptus*) without previous study; *n.* an extemporaneous composition — *Be-tuannul, be-gaur, fi-l-badīh; n. badīh* — *ad.* Pūrvvachintā binā, pūrvvavichār binā; *n.* pūrvvavichārahīnarachānā, ayatnapūrvvarachānā.

IM-PRŌPER, *a.* (L. *in, proprius*) not proper, not decent, unsuitable, inaccurate — *Nā-mā'qūl yā be-jā, nā-lāq, nā-sazāwār yā nā-munāsib, nā-durust* — Anuchit, ayukt, ayogyā asamañjas wā asaṅgāt, asamichin wā asuddh.

IM-PRŌPER LY, *ad.* not properly, not fitly — *Nā-mā'qūl se, be-jā yā nā-haq, nā-munā-sabat se* — Anuchit rūp se, ayogyatā se. [gyatā, anupayuktatā, asaṅgātwa.

IM-PRO-PR'ITY, *n.* want of propriety — *Nā-mā'qūl, nā-shāstagi, nā-munāsabat* — Ayo-

IM-PRO-POR'TION-A-BLE, *a.* (L. *in, pro, portio*) not proportionable, unfit — *Be-an-dāzu, nā-muwāfiq* — Asamaparimān, ayogyā wā asaṅgāt.

IM-PRO-POR'TION-ATE, *a.* not proportionate — *Be-andāza* — Asamaparimān.

IM-PRŌPRI-ATE, *v.* (L. *in, proprius*) to convert to private use, to put church property into the hands of a layman; *a.* converted to private use — *Apne khāss kām meṇ lānā yā nā-tasarruf k., girje kī milk ko kisi dunyā-dār ke hā'h meṇ sarūpnā; a. tasarruf kiyā gayā, apne khāss kām meṇ lāyā gayā* — Apne swakiya kām meṇ lānā, Iskī bhajanaśālā kī dhan kisi dikshāhīn arthāt sāmānyalok ko satīpnā; *a.* swakiya kām meṇ lāyā gayā.

IM-PRŌ-PRI-ATION, *n.* the act of appropriating, the benefice impropriated—*Girje ki milk ko kisi dunyā-dār ke ikhtiyār meñ denā, girje ki milk jo dunyā dār ke ikhtiyār meñ dē jāti hai*—Isāibhajanabhiawan ke dhan ko kisi dīkshāhīn arthāt sāmānyalok ke hāth meñ sauñpā, Kriṣṭiyabhajanāstīlā kā dhan jo kisi dīkshāhīn jan ke hāth meñ sauñpā jāti hai.

IM-PRŌ-PRI-ATOR, *n.* one who appropriates, a layman who has possession of church-land—*Apne khāss kām meñ lāne v., dunyā-dār jiske ikhtiyār meñ girje ki milk rakhī hai*—Apne kām meñ lagane w., dīkshāhīn wā sāmānyalok jisko hāth meñ Isāi bhajanāstīlā kā dhan rakhī hai.

IM-PRŌS-PE-ROUS, *a.* (L. *in, prosper*) unsuccessful, unfortunate, unhappy—*Nā-kām-yāb, bad nasīb, nā-bukht-āwar yā nā-shūl*—Aśuddh akalyān wā akritakāryya,

IM-PROS-PER-ITY, *n.* want of success—*Nā-kām-yābī*—Akalyān. [abbāgā, dukkhi.

IM-PRŌS-PE-ROUS-LY, *ad.* unsuccessfully—*Nā-kām-yābī se*—Akalyān se.

IM-PRŌS-PE-ROUS-NESS, *n.* ill success—*Nā-kām-yābī*—Akalyān

IM-PRŌVE, *v.* (L. *in, probō*) to make better to increase, to advance, to use—*Bih-tār k., barhānā yā bārhānā, khūb tar h. taragqī d. yā taragqī k., istī māl k.*—Uttam wā bhadratar k., adhik k. wā h., sudhīrnā sahwārnā sudhārnā wā sahwārnā, vartanā wā kām meñ lānā.

IM-PRŌV'A-BLE, *a.* that may be improved—*Qābil-i durustī, tarbiyat pazir, mumkinu-t-taragqī*—Uttam wā bhadratar hone ke yoga, sudhārnā ke yoga, sahwārdhaniya, śreyastwaksham. [tarbiyat-pazirī—Śreyastwakshamatā, sahwārdhaniyatā.

IM-PRŌV'A-BLE-NESS, *n.* the state or quality of being improvable—*Qābīliyat-i-durustī,*

IM-PRŌVE-MENT, *n.* the act of improving, progress from good to better, instruction—*Taragqī yā istīh, bih-tārī yā durustī, tarbiyat yā tālīm*—Śreyastwa wā banāw, sudhārnā wā bhadrataratwa, vidyāgām wā vidyāgān. [v.—Bhadratar k. w., sudhārne w.

IM-PRŌVER, *n.* one who improves—*Bih-tār k. w., bih-tār hone w., taragqī k. w. yā d.*

IM-PRŌV'I-DENT, *a.* (L. *in, pro, vidē*) wanting forethought, not making provision—*Nā-'āqibat-andesh, kotah-andesh kotāh-andesh yā be-tadbīr*—Aparīnamadarśī, abhaviṣhyadarśī adūradarśī wā asīvadhān

IM-PRŌV'I-DENCE, *n.* want of forethought—*Nā-'āqibat-andeshī, kotāh-andeshī, be-tadbīrī*—Aparīnamadarśan, adūradarśhī, pūrvachīntā, asīvadhānatā, asīvadhānī.

IM-PRŌV'I-DENT-LY, *ad.* without forethought—*Nā-'āqibat-andeshī kotāh-andeshī yā be-tadbīrī se*—Aparīnamadarśan adūradarśhī wā asīvā bhīnatā se, pūrvachīntā binā.

IM-PRŪ'DENT, *a.* (L. *in, prudens*) wanting prudence, indiscreet, injudicious—*Nā-'āqibat-andesh yā be-taammul, be-ikhtiyār yā be-līhāz, be-shū'ūr be-tadbīr yā be-tamīz*—Asīvadhān, aparīnamadarśī avijñā wā durvīnt, avichārānuyāaviveki wā abuddhīmān.

IM-PRŪ'DENCE, *n.* want of prudence rashness—*Nā-'āqibat-andeshī be-shū'ūrī be-ikhtiyārī yā be-tadbīrī, be-līhāz, yā tahawwār*—Aparīnamadarśan asīvadhānatā wā avichār, durvīnitātā dhībhāī wā duhsāhas

IM-PRŪ'DENT-LY, *ad.* without prudence—*Be-shū'ūrī se, nā-'āqibat-andeshī se, be-ikhtiyārī yā be-līhāzī se*—Avichār se, aparīnamadarśan se, asīvadhānatā se, durvīnitātā se, duhsāhas se.

IM-PU-DENT, *a.* (L. *in, pudens*) shameless wanting modesty, bold—*Be-sharm, be-hayā yā shokh-chashm, gustākh*—Nirlajja, avīnt wā durvīnt, pragalbh wā dhībhā.

IM-PU-DENCE, *n.* shamelessness, effrontery—*Be-sharmī, be-hayā yā be-gairatī, be-adabī tark-i-adab yā shokh-chashmī*—Nirlajjatā, dhrishtatā pragalbhatā wā durvīnitātā.

IM-PU-DENT-LY, *ad.* shamelessly, boldly—*Be-sharmī se, shokh-chashmī se*—Nirlajjatā se, pragalbhatā dhrishtatā wā dhībhāī se.

IM-PU-DIC-ITY, *n.* immodesty—*Be-hayā, be-gairatī*—Nirlajjatā, avīnitātā.

IM-PUG-N' im-pūn', *v.* (L. *in, pugno*) to attack, to assault by argument—*Radd k., kātnā*—Doshī k., khañḍan k. [wā pratibandh.

IM-PUG-NATION, *n.* opposition, resistance—*Mukhālafat, muqābalat*—Virodh, pratirodh

IM-PUG-NER, *n.* one who impugns—*Radd k. w., kātnē w.*—Doshī k. w., khañḍan k. w.,

IM-PU-IS-SANT, *a.* (L. *in, posse*) impotent—*Nā-tawānī*—Āśakt.

IM-PU-IS-SANCE, *n.* impotence, weakness—*Nā-tāqatī, nā-tawānī*—Aparākram wā nirbala, śākti.

IM-PULSE, *n.* (L. *in, pulsus*) communicated force, influence, impression—*Dhakkā, mail, yā bā'is, zor yā tūsr*—Thelne se jo gati wā śakti dī jāy, prabhāv bal wā pravritti, śakti manahsañskār wā chittasañskār. [wā pravritti, śakti.

IM-PULSION, *n.* the act of impelling—*Dhakkā, mail, zor*—Dhakehnā wā thehnā, bal

IM-PULSIVE, *a.* having power to impel, moving; *n.* an impelling cause or reason—*Dhakehne yā chālāne*—*tāqat yā khne w., muharrik*; *n. bā'is-i-muharrika*—Dhakehū wā prerak, gatijanak enālā wā qulāū; *n.* prerak kārān.

IM-PULSIVE-LY, *ad.* by impulse—*Zor se, dhakke se*—Veg wā śakti se.

IM-PŪ-NI-ITY, *n.* (L. *in, punio*) exemption from punishment—*Be-sigāsati, be-'asābī*—Dandābhāv, ādāp, apirā.

- IM-PURE', a. (L. *in, purus*) not pure, unholy, unchaste, foul—*Ná-sáf, ná-pák, shah-watí yá nafs-parast, palid galiz najis yá kharáb*—Anirmal malin wá malin, asuddh wá apavitra, lampat, kutsit wá garhit. [se, asuddhatá se.]
- IM-PURELY, ad. in an impure manner—*Ná-pákti se, najásat se, ná-safái se*—Apavitrata
- IM-PURENESS, n. the quality of being impure—*Ná-pákti, najásat, nafs-parasti*—Apavitrata, asuddhatá, kutsitatwa, lampatatwa. [Asuddhi wá asuchi, mal wá mail.]
- IM-PURITY, n. want of purity, any foul matter—*Qilázat gandagi yá álúdagí, áláish*—
- IM-PURPLE. See EMPURPLE.
- IM-PUTE', v. (L. *in, puto*) to charge upon, to reckon as belonging to, to attribute—*Thahráná^h, lagáná^h, mansúb k.*—Áropan k., dharná wá thopná, sambaddh k. wá sambandhan lagána. [bandhaniya, lagáyo jáne ke yogya.]
- IM-PUTABLE, a. that may be imputed—*Mansúb kiye jáne ke qábíl*—Áropaniya, sam-
- IM-PUTABLENESS, n. the state or quality of being imputable—*Mansúb kiye jáne kí qábílyat*—Áropaniyatá, sambandhaniyatá.
- IM-PUTATION, n. act of imputing, censure—*Lagáw^h, tukmat ilzám yá duhtán*—Áropan wá sambandhan, apavád tiraskaravákya kalañk wá nindí.
- IM-PUTATIVE, a. that may be imputed—*Mansúb kiye jáne ke láiq*—Áropaniya, abhi- [vád nindí wá tiraskaravákya se.]
- IM-PUTATIVELY, ad. by imputation—*Lagáw se^h, tukmat yá ilzám se*—Áropan se, apa-
- IN, prep. (L.) noting the place where any thing is present or the state or thing present at any time, noting time power proportion or cause; ad. within some place—*Andar, ko^h, máñ, fí, dar, men^h, bich^h*; ad. andar—Bhitar; ad. bhitár.
- IN-ABILITY, n. (L. *in, S. abal*) want of power, impotence—*Be-magdúrí, tang-dastí yá ná-qábílyat, ná-taqatí yá ná-tawánt*—Asámarthya asákti wá ayogyatá, nirbalatá wá aparákram. [Asañyam, ayatendriyatwa.]
- IN-ABSTINENCE, n. (L. *in, abs, teneo*) indulgence of appetite—*Ná-parhez-qáirí*—
- IN-ABUSIVELY, ad. (L. *in, ab, usum*) without abuse—*Qair-lá-sakhun, zabán-da-razí yá dush-nám ke ba-qair*—Gáli biná.
- IN-ACCESSIBLE, a. (L. *in, ad, cessum*) not to be reached or approached—*Be-guzá-rá, qair-mumkinu-l-wusúl, qair-wast-pazír, ná-rasái-pazír, be-charháw, be-lagáw, mum-taná'u-l-wusúl*—Agamya, anabhigamya, durgamya wá dugam, aughat, aprápya.
- IN-ACCESSIBILITY, n. the state or quality of being inaccessible—*Qair-wast-pazírí, mum-taná'u-l-wusúli, qair-mumkinu-l-wusúli*—Agamyatá, anabhigamyatá, aprápyatá.
- IN-ACCESSIBLY, ad. so as not to be reached—*Qair-wast-pazírí se, mum-taná'u-l-wusúli se*—Agamyatá se, aprápyatá se.
- IN-ACCURATE, a. (L. *in, ad, cura*) not accurate, not exact or correct—*Qair-sahíh, galat yá ná-durust*—Asuddh, thik nahin wá sadosh.
- IN-ACCURACY, n. want of accuracy—*Galatí, ná-durustí, chūk^h, dhúl^h*—Asuddhatá, [dhatá se.]
- IN-ACCURATELY, ad. not correctly—*Galatí se, ná-durustí se, chūk se^h, dhúl se^h*—Asud-
- IN-ACTION, n. (L. *in, actum*) want of action, forbearance of labour, idleness—*Be-shugl yá be-kári, áram yá áram-talabí, sustí*—Akarma avyavasáya wá anudyog, visráam wá aparísram, álasya.
- IN-ACTIVE, a. not active, indolent, sluggish—*Be-shugl yá be-harakat, áram-talab yá majhúl, káhil yá sustí*—Nishkarmma nirvyápár wá vrittirahit, anudyogi wá avyava-sáyi, mand dhílá wá alási.
- IN-ACTIVELY, ad. without labour, sluggishly—*Be-mihnat, sustí yá káhilí se*—Biná parísram wá biná udyog, dhílái dhíl mandatá wá álasya se.
- IN-ACTIVITY, n. rest, idleness, sluggishness—*Be-shugl yá áram, sustí, káhilí yá majhúli*—Nirvyápár anudyog wá visráam, álasya, dhílái dhíl wá mandatá.
- IN-ADEQUATE, a. (L. *in, ad, æquus*) not equal to the purpose, defective—*Qair-káfi yá ná-láiq, gáisir yá náqis*—Ayogya anupayukt aksham asamarth wá ayatheshit, hin nyún wá apurn.
- IN-ADEQUACY, n. insufficiency—*Kamí, qusúr, 'adam-i-qábílyat, ná-láiq*—Nyúnatá, hinatá, ayatheshitatá, ayogyatá, asámarthya, akshamatá.
- IN-ADEQUATELY, ad. not sufficiently—*Kamí se, ná-láiqí se, qusúr se*—Nyúnatápúr-vak, hinatá se, ayogyatá se, anupayuktatá se, asámarthya se.
- IN-ADEQUATENESS, n. the state or quality of being inadequate—*Kamí, qusúr, 'adam-i-liyáqat*—Nyúnatá, hinatá, anupayuktatá, ayatheshitatá, akshamatá, asámarthya.
- IN-AD-EQUATION, n. want of correspondence—*Ná-mutábáqat, ná-muwáfúqat*—Asañ-gatí, amel, anupayuktatá.
- IN-ADMISSIBLE, a. (L. *in, ad, missum*) not to be admitted or allowed—*Ná-mas-mú, qabúl karne ke ná-qábíl, radd karne ke láiq*—Aswikaraniya, agraahapiya, aswi-káryya, agráhya.
- IN-ADVERTENT, a. (L. *in, ad, verto*) careless, negligent, heedless—*Be-khabar, gá-ál, be-álifát be-parwá yá be-fíkr*—Asáwadhan, pramatta wá alolá, amanoyogi wá achet.

- IN-AD-VĒR-TENČE, IN-AD-VĒR-TEN-ČY, *n.* carelessness, negligence, inattention — *Be-khabari, gaflat yā tagāful, be-iltifāti be-parwāi yā be-lihāzi* — Asāvdhānatā, pramattatā wā aloḷāpan, amanoyog.
- IN-AD-VĒR-TENT-LY, *ad.* carelessly, negligently — *Be-khabari se, gaflat tagāful yā be-iltifāti se* — Asāvdhānatā se, pramattatā wā amanoyog se.
- IN-ĀID'A-BLE, *a.* (*L. in, ad, jutum*?) that cannot be assisted — *Nā-madad-pazir, jiskī madad nahīn ho saktī* — Jiskā upakār nahīn ho saktā.
- IN-ĀLI'EN-A-BLE, *a.* (*L. in, alienus*) that cannot be alienated — *Gair-mumkinu-l-infl-kāk, gair-mumfakk* — Parādhin kiye jāne ke ayogya, ananyādeya, ananyāsamarpaniya, parādeya. [muqarri — Apushtikar.]
- IN-ĀLI-MĒNT'AL, *a.* (*L. in, alo*) affording no nourishment — *Nā-quwwat-bakhsak, nā-IN-ĀL'TER-A-BLE, a.* (*L. in, alter*) that cannot be altered or changed — *Gair-muta-baddil, gair-mumkinu-t-tabdil* — Avikāryya, aparivarttaniya.
- IN-A-MĪS'SI-BLE, *a.* (*L. in, a, missum*) not to be lost — *Lā-zawāl, nā-mumkinu-l-fanā* — Anāśya, avināśya, aharāniya. [rāgi.]
- IN-ĀM-O-RĀ'TO, *n.* (*L. in, amor*) a lover — 'Āshiq, muhibb — Piyā, kānt, kāmī, anu-IN-ĀNE', *a.* (*L. inanīs*) empty, void — *Khālī, tikhī* — Śūnya, rikt wā chhūnchhā.
- IN-A-NĪ'TION, *n.* emptiness, want of fulness — *Khulī, kamī yā gair-mā'mūrī* — Śūnyatā, apūrnatā.
- IN-ĀN'I-TY, *n.* emptiness, vanity — *Khulī yā khālā, tikhī-dimāgi yā tikhī-magzi* — Śūnyatā wā chhūnchhāpan, oohhapan abuddhi wā ālankār.
- IN-ĀN'I-MATE, *v.* (*L. in, animus*) to put life into, to quicken — *Jān bakhshnā, zinda k.* — Jilānā wā sajiv k., satej k. [prāpahin.]
- IN-ĀN'I-MATE, IN-ĀN'I-MĀT-ED, *a.* void of life — *Be-jān, murda, be-jī* — Nirjiv, aprānī, IN-ĀP'PE-TENČE, IN-ĀP'PE-TEN-ČY, *n.* (*L. in, ad, peto*) want of appetite — *Žu'f-t-mī'da, kam-hāzima, serī* — Aruchi, mandāgni, akshuddhā, anichchhā.
- IN-ĀP'PLI-CA-BLE, *a.* (*L. in, ad, plico*) that cannot be applied, unfit — *Nā-muwā-fiq yā be-mauqā, gair-mutābiq* — Aprayojya arthāt jo lagāye jāne ke yogya na ho, ayogya wā anupayukt. [yatā, anupayuktatā, aprayojyatā.]
- IN-ĀP'PLI-CA-BIL'I-TY, *n.* unfitness — *Gair-mutābaqat, nā-muwāfaqat, nā-biyāqat* — Ayog.
- IN-ĀP'RE-HĒN'SI-BLE, *a.* (*L. in, ad, prehensum*) not intelligible — *Mumtana'w-l-fahm, nā-qābil-i-fahm, nā-fahm-pazir* — Abodhya, abodhaniya, bodhāgamya, aspashṭ.
- IN-ĀP'RE-HĒN'SION, *n.* want of understanding — *Nā-samagh', kaj-fahmī* — Duḥ buddhi.
- IN-ĀP'RE-HĒN'SIVE, *a.* regardless — *Be-fikr, be-parwā, be-iltifāt, gāfl* — Asāvdhān, amanoyogi. [qut — Ayogyatā, asaṅgati, anupayuktatwa.]
- IN-ĀPT'I-TUDE, *n.* (*L. in, apto*) unfitness — *Nā-munāsabat, nā-muwāfaqat, nā-biyā-IN-Ā-QUATE, a.* (*L. in, aqua*) made water — *Pānī banā hūā^h.*
- IN-Ā-QUĀ'TION, *n.* state of being inacute — *Pānī ban jānū^h.*
- IN-AR-TIC'U-LATE, *a.* (*L. in, artus*) not uttered with distinctness — *Nā-sāf, talaf-fuz meñ nā-zāhir nā-khulāsa yā nā-sāf* — Aspashṭ, avyakt.
- IN-AR-TIC'U-LĀT-LY, *ad.* not distinctly — *Nā-safūi se, nā-saf talafuz se* — Aspashṭatā se, aspashṭ rūp se. [aspashṭatā, ucchehārapāspashṭatwa.]
- IN-AR-TIC'U-LĀ'TION, *n.* indistinctness — *Nā-safūi, talafuz kī nā-safūi* — Aspashṭatā, vā-IN-AR-TI-FY'ČIAL, *a.* (*L. in, ars, facio*) not done by art, artless, simple — *Be-sākhta yā nā-masnū, nek-bakht yā garib, rūst yā sāf* — Akritrim wā akritak, sidhā, sarāl wā bhalā. [se, akritrimaprakār se.]
- IN-AR-TI-FY'ČIAL-LY, *ad.* without art — *Be-sākhtagt se, be-takallufāna* — Akritrimabhāv.
- IN-AT-TĒN'TION, *n.* (*L. in, ad, tentum*) want of attention, neglect, heedlessness — *Adam-i-tawajjuhi yā gaflat, be-iltifāti tagāful yā gāflī, be-parwāi yā be-khabari* — Amanoyog, pramattatā wā pramad, asāvdhānī wā asaṭarkatwa.
- IN-AT-TĒN'TIVE, *a.* heedless, careless, negligent — *Be-parwā yā be-khabar, gāfl yā be-lihāz, be-iltifāt* — Amanoyogi, asāvdhān, pramatta wā anavadhān.
- IN-AT-TĒN'TIVE-LY, *ad.* without attention — *Adam-i-tawajjuhi se, gaflat se, be-khabari se, tagāful se* — Amanoyog se, pramattatā se, pramad se, asāvdhānī se.
- IN-ĀU'DI-BLE, *a.* (*L. in, audio*) that cannot be heard, making no sound — *Nā-mas-mū, be-āwāz* — Āśravya āśravaniya wā karnāgochar, chupehāp wā śabdāsūnya.
- IN-ĀU'GU-RATE, *v.* (*L. in, augur*) to consecrate, to invest with office; *a.* invested with office — *Makhsis k., darja yā 'uhdu d.; a. 'uhda-yāfta* — Pratiśthā wā abhishek k., abhishek ke dwārā navapad par baithālnā; *a.* abhisikt, abhishek ke dwārā navapad par baithāyā gayā.
- IN-ĀU'GU-RAL, *a.* relating to inauguration — *Naye 'uhde par julūs ke muta'alliq* — Adhikārapravesāsānsk, ravishayak, navapadapravesāsambandhi.
- IN-ĀU'GU-RĀ'TION, *n.* investiture with office — *Naye 'uhde par julūs yā fikā* — Navapada-praveś, adhikārapravesāsānskār.
- IN-ĀU'GU-RA-TO-RY, *a.* relating to inauguration — *Naye 'uhde par julūs yā fikā ke muta'alliq* — Navapadapravesāsambandhi, adhikārapravesāsānskāravishayak.

- IN-AU-RATION**, *n.* (L. *in, aurum*) the act or process of gilding—*Mulamma'-sūzī, tilā-kārī*—Swarnarājan, swarnapatráchchādan, sone kā pāni phernā. [Asubh.]
- IN-AUSPICE**, *a.* (L. *in, avis, specio*) ill omened—*Bad-shugūn, ná-mubarak*—
- IN-AUSPICIOUS**, *a.* ill omened, unlucky—*Ná-mubarak, bad bukht nahs manhús yá ná-mas'ūd*—Asubh, abhāgya amāngalajanak anishtasūchak wā ananukūl.
- IN-AUSPICIOUS-LY**, *ad.* with ill omens—*Bad fālī se, bad-bakhtī se, nuhsiyat se*—Bure šakun se, amāngal se, ananukūlatápurvak.
- IN-BE-ING**, *n.* (*in, be*) inherence—*Ek-zīti, ham-bāshī, ham-khilqatī*—Sabajjittwa, sadā sahyog, sahavartitī, antarbhāw, antavritti.
- IN-BORN**, *a.* (*in, born*) implanted by nature, innate—*Zātī yá khilqī, jibillī yá jigari*—Swābhāvik, antarijāt antarvartī wā sahaj. [prent.]
- IN-BREATHED**, *a.* (*in, breath*) inspired—*Mulham, ilhāmī*—Íswaropadishṭ, Íswara-
- IN-BREED**, *v.* (S. *in, bredan*) to produce—*Paikī k*—Utpanna k., janm mā.
- IN-BRED**, *a.* bred within, innate, natural—*Andar paidā huā, jibillī, khilqī jigari yá bātini, zātī yá tab'i*—Antarijāt, antarbhav antarijanit wā sahaj, swābhāvik.
- IN-CAGE**. See EN-CAGE. [hisab] Aganya, asaṅkhyeya.
- IN-CAL/CU-LABLE**, *a.* (L. *in, calculus*) that cannot be calculated—*Be-shumar, be-*
- IN-CAL-LES-CENT**, *a.* (L. *in, caleo*) growing warm, increasing in heat—*Garm hotā jāne w., ziyāda garm ho jāne w.*—Kram se ushṇa hone w., adhik ushṇa hotā jāne w.
- IN-CAL-LES-CENCE**, **IN-CAL-LES-CEN-CY**, *n.* the state of growing warm, incipient heat—*Garm hotā jānā, ziyāda garm-shudagī*—Kram se ushṇa hotā jānā, kram se adhik hone wāli ushṇatī.
- IN-CAN-TATION**, *n.* (L. *in, cantum*) a magical charm, enchantment—*Afsān, jādū*—Tonā, laṭkī bhāphunk wā mantrā. [māntrik, abhicārik wā ābhicārik.]
- IN-CANT-TO-RY**, *a.* dealing by enchantment—*Afsān, jādūānā*—Tonhā, bhāphunk w.,
- IN-CANTON**, *v.* (Fr. *en, canton*) to unite into a canton or separate community—*Pargane zill' yī qam meṁ milānā*—Kisi desakhard wā jūṁ meṁ milānā
- IN-CAP-ABLE**, *a.* (L. *in, capio*) not capable, unable unfit, disqualified—*Quir-qābil, ná-lāiq, ná-qābil, mā'zār qaerī yā ná rasā*—Aparak, akham wā asamarth, anupayukt, ayogyā.
- IN-CAP-ABLE-ITY**, **IN-CAP-ABLE-NESS**, *n.* the state of being incapable, inability—*Be-maqdūr yā ná-qābil, ná-liyyat yā ná tāqatī*—Apātrātā asāmārthiya wā āsakti, ayogyatā wā akshamatā. [karā.]
- IN-CAP-ACIOUS**, *a.* not capacious, narrow—*Quir-nasī, tung*—Aprasast wā avīśāl, san-
- IN-CAP-ACIT-ATE**, *v.* to disable, to disqualify—*Be-nā-qābil yā mā'zār k., ná-qābil bandā-nā yā mahrim rakhu*—Asakt wā asamarth k., ayogyā anupayukt wā apātri k.
- IN-CAP-ACIT-ATION**, *n.* disqualification—*Nā-qābil-qat, ná-liyyat*—Ayogyatā, apātrātā.
- IN-CAP-ACIT-ITY**, *n.* want of capacity, inability—*Nā-qābil-yat, ná-liyyat yā be-maqdūrī*—Ayogyatā, apātrātā āsakti wā asamārthiya
- IN-CAR-CE-ATE**, *v.* (L. *in, carcer*) to imprison, to confine; *a.* imprisoned—*Mah-būs k., qāid yā band k.* *a.* mahbūs, maqāṭal—Kāragār meṁ dālnā, atkānā; *a.* kāragār meṁ mādlih, kāragār meṁ atkā hūz. [bandhan.]
- IN-CAR-CE-ATION**, *n.* imprisonment—*Habs, qāid bandī, asīrī*—Bāndhwaī, kāragārā-
- IN-CARN**, *v.* (L. *in, caro*) to cover with flesh, to generate flesh—*Goshṭ se bharnā, goshṭ paidā k.*—Māns se bharnā, māns utpanna k.
- IN-CARNA-DINE**, *v.* to dye red; *a.* of a red colour—*Surkh rang rangnā; a. surkh, lāl*—Raktavarn k.; *a.* raktavan
- IN-CAR-NATE**, *v.* to clothe with flesh, to embody in flesh; *a.* embodied in flesh—*Goshṭ se bharnā, mujassam yā zī-jism k.; a. mujassam*—Māns se bharnā, śarīrawān k.; *a. śarīrī, sarīrawān, sarīradhārī, avatārī.* [raṇ, avatār.]
- IN-CAR-NATION**, *n.* the act of assuming flesh—*Jism-gīrī, tajjassam, autār*—Śarīradhā-
- IN-CARNA-TIVE**, *a.* generating flesh; *n.* a medicine which generates flesh—*Goshṭ paidā k. w.; n. ek dawā jo goshṭ paidā kartī hai*—Mānsavariddhak; *n.* mīnsavariddhak
- IN-CASE**. See EN-CASE. [auśhadh]
- IN-CAU-TIOUS**, *a.* (L. *in, cautum*) not cautious, unwary, heedless—*Be-khabar, gūjil, be-ihṭiyat yā be-iltifāt*—Asāvadhan, pramādi wā avivechak, pramatta wā asatār.
- IN-CAU-TIOUS-LY**, *ad.* unwarily, heedlessly—*Be-khabarī yā taqāful se, be-parwāī gūjilī yā be-ihṭiyatī se*—Asāvadhānatā wā asāvadhānī se, pramattatā wā pramad se.
- IN-CAU-TION**, **IN-CAU-TIOUS-NESS**, *n.* want of caution, heedlessness—*Be-khabarī yā gāf-lat, be-ihṭiyatī*—Asāvadhānatā wā asāvadhānī, pramattatā wā pramad.
- IN-CEND**, *v.* (L. *in, candeo*) to inflame—*Jalānā^h, sulgānā^h.*
- IN-CEN-DI-ARY**, *n.* one who sets on fire, one who fomenta strife; *a.* fomenting strife—*Atash-afroz atash-andāz atash-zan yā atash-angez, fitna-angez yā muḥsid; a. fitna-angez*—Grihadāhak ghar-jalāū wā āg-lagāū, bakherā wā jhagrā lagāne w.; *a.* jhagrā lagāne w.

- IN'CENSE, *n.* perfume exhaled by fire; *v.* to perfume with incense—*Lobán*, 'úd, *ba-khūr yā bukhūr*; *v.* *lobán se khush-bo-dār yā mu'attar k.*—*Dhūp*, *yajñadhūp*; *v.* *yajñadhūp wā dhūp se suvāsik wā gamkilā k.*
- IN'CENSE, *v.* to enrage, to provoke, to irritate—*Khafā k.*, *khushm-nāk k.*, *diqq k.*—*Krudh k.*, *clāphānā jalānā wā chibernā*, *khijhānā wā kurhānā*.
- IN'CENSEMENT, *n.* heat, rage, fury—*Harārat*, *gussa*, *taish*—*Ugratā*, *krodh*, *kop*.
- IN'CENSING, *n.* the act of kindling—*Jalānā^h*, *jalen^h*.
- IN'CENSIVE, *a.* tending to inflame—*Jalānā^h*, *sulqānā^h*, *jalāne w^h*.
- IN'CENSOR, *n.* a kindler, an inflamer—*Sulqane w^h*, *jalāne w^h*.
- IN'CENTIVE, *a.* inciting, encouraging; *n.* that which incites or encourages—*Muharrrik yā targib-dih*, *kimmat-bal-hāh*; *n.* *targib*, *muharrrik*, *bā'is*, *subab*—*Uttejāk wa pravart-tak*, *prerak wā protsāhak*; *n.* *uttejān*, *preran*, *pravarttan*, *hetu*, *kāran*, *mritta*
- IN'CEPTION, *n.* (*L. in. captum*) beginning—*Shurā*, *ibtulā*—*Ārambh*, *prārambh*.
- IN'CEPTIVE, *a.* beginning, noting beginning—*Shurā' k. w.*, *āgāz zahīr k. w.*—*Āram-bhak*, *ārambhodbodhak*. [nītanābhyāsī.]
- IN'CEPTOR, *n.* a beginner, one in the rudiments—*Muhtarī*, *nau-āmoz*—*Ārambhak*.
- IN'CERTAIN, *a.* (*L. in. certus*) doubtful—*Muxabbaḥ*, *mashkūk*, *mushtabih*—*Sandigdh*.
- IN'CERTAIN-LY, *ad.* without certainty—*Shubhe se*, *ba gair talāqquq ke*, *ba gair-taqqarrur ke*—*Aniśchay se*, *anirnay se*, *sandigdhatā se*
- IN'CERTAIN-TY, *n.* doubtfulness—*Shukān*, *ishk-bāh*—*Sandigdhatā*, *dubdhā*.
- IN'CERTITUDE, *n.* doubt, uncertainty—*Shukā yā shubha*, *gair-muqarrari tazabz wā be-shak*—*Sandeh wa sandigdhatā*, *anirnay wa aniśchay*
- IN'CESSANT, *a.* (*L. in. cessum*) meeting, continued—*Mutarātir yā yak-lakht*, *mudāmī mutawātir pāikān yā daim*—*Anivitta wa ajānchchhinna*, *lagatīr nirantar wa nitya*. [wā anivitta rūp se, sarvavādī.]
- IN'CESSANT-LY, *ad.* without intermission—*Iqā-tār^h*, *mulām*, *'ala-d-dawām*—*Nirantar*
- IN'CEST, *n.* (*L. in. castus*) a criminal connection of persons within the prohibited de-grees of kindred—*Zinākārī-bā-khush-qarābāt*—*Gotragaman*.
- IN'CESTUOUS, *a.* guilty of incest—*Zinākārī-bā-khush-qarābāt*—*Gotragami*.
- IN'CESTUOUS-LY, *ad.* in an incestuous manner—*Zinākārī-bā-khush-qarābāt se*—*Go-tragaman se*. [tragamān.]
- IN'CESTUOUSNESS, *n.* state of being incestuous—*Zinākārī-bā-khush-qarābāt*—*Go-tragami*.
- IN'CH, *n.* (*S. inci*) the twelfth part of a foot, a small quantity or degree, *v.* to drive by inches, to deal out by inches—*Pas-sā^h*, *ek chhotā meṭlān gā darjā*; *v.* *thorā thorā dhakelā^h*, *thorā thorā denā^h*—*Angul*, *ek chhotī pāmān*.
- INCHED, *a.* containing inches—*Tassā-dar*—*Angulamay*.
- INCHMEAL, *n.* a piece an inch long—*Ek tassā lambī tukā^h*.
- IN'CHASTITY, *n.* (*L. in. castus*) want or loss of chastity—*Nā-pāk-dāmanī*, *nā-pākezagi*—*Lampatālī*, *asutitwā*
- IN'CHO-ATE, *v.* (*L. inchow*) to begin, to commence; *a.* begun, entered upon—*Shurā' k.*, *āgāz k.*; *a.* *shurā' kiga gayā*, *āgāz kiga gayā*—*Ārambh k.*, *lagga lagānā wā prā-rambh k.*; *a.* *ārabdh*, *samārabdh*
- IN'CHO-ATE-LY, *ad.* in an incipient degree—*Thorā thorā kar-ke^h*.
- IN'CHO-ATION, *n.* beginning, commencement—*Ibtidā*, *āgāz*—*Ārambh*, *prārambh*
- IN'CHO-ATIVE, *a.* noting beginning, inceptive—*Āgāz zahīr k. w.*, *shurā' k. w.*—*Āram-bhasūchak*, *ārambhak*.
- IN'CHIDE, *v.* (*L. in. cædo*) to cut—*Kātnā^h* [nānā^h].
- IN'CHISE, *v.* to cut, to carve, to engrave—*Kātnā^h*, *kāt kāt-kar khodnā^h*, *khod-kar ba-*
- IN'CHISED, *a.* cut, made by cutting—*Kāta huā^h*, *kāt kar bā^h*, *yī huā^h*.
- IN'CHSION, *n.* a cut, a gash, a wound—*Kāt^h*, *zakhm-i-kārī*, *zakhm*—*Phār*, *bhāri ghāv*, *ghāv*. [katne w.]
- IN'CHSIVE, *a.* having the quality of cutting—*Burrān*, *turishinda*, *gātī*—*Chhedak*.
- IN'CHSOR, *n.* a cutter, a fore tooth—*Turishinda yā burrān*, *āge ka dānt^h*—*Chhedak wā katnē w.*, *agradant rūjadant wā samumhadant*
- IN'CHSURE, *n.* a cut, an aperture—*Kāt^h*, *phāp yā chhed^h*.
- IN'CI-DENT, *a.* (*L. in. cædo*) casual, happening; *n.* that which happens, casualty—*Ittifāqī*, *sar-zad hone w. yā guzarne w.*; *n.* *sar-guzasht*, *majāra wāqā'ā sāniha yā ittifāq*—*Ākasmiḥ wā āgantuk*, *upasthit wā ā-parne w.*; *n.* *vritta wā āgantū*, *ghatānā*.
- IN'CI-DENCE, IN'CI-DEN-CEY, *n.* casualty, the direction in which one body strikes an-other—*Ittifāq mājara yā wāqā'ā*, *wah rukh jisnēn ek shuī dūeri par takkar mārti hai*—*Daivaghatānā ghatānā wā patan*, *wah diś jisnēn ek vastu dūeri par pārti wā takkar mārti hai*. [āgantuk wā prāsāngik.]
- IN'CI-DENT'AL, *a.* happening by chance, casual—*Nāgahānī yā 'ārizī*, *ittifāqī*—*Ākasmiḥ*.
- IN'CI-DENT'AL-LY, *ad.* casually, without design—*Ittifāqan*, *be-qasd yā nāgahān*—*Ākas-māt*, *anichchhā wā daivayog se*.

IN-CHIN-ER-ATE, *v.* (L. *in, cinis*) to burn to ashes; *a.* burnt to ashes—*Jalā-kar khāk kar-dālnā*; *a.* *khāk-shuda*—*Rākh wā bhasm kar-dālnā*; *a.* *bhasmibhūt, rākh kiya huā*.

IN-CHIN-ER-Ā-TION, *n.* act of burning to ashes—*Jalā-ke khāk k.*—*Bhasmīkaraṇ, rākh k.*

IN-CHIP-ENT, *a.* (L. *in, capio*) beginning—*Shurū' k. w.*, *āgāz k. w.*—*Ārambhak.*

IN-CIRCLE. See **ENCIRCLE**.

[*hadd*—*Niravadhi.*

IN-CIR-CUM-SCRIPT-I-BLE, *a.* (L. *in, circum, scriptum*) not to be limited—*Be-*

IN-CIR-CUM-SPEC-TION, *n.* (L. *in, circum, spectrum*) want of caution—*Be-khabarī, tagāful, gaḥat*—*Asāvadh inatā, asāvadhānī, anavadhān, asamikshā*.

IN-CISE. See under **INCISE**

[*vritta wā udyukt k.*, *uttejti wā uddipti k.*

IN-CITE, *v.* (L. *in, cito*) to stir up, to rouse—*Targīb denā yā tez k.*, *uksānā^b*—*Pra-*

IN-CHĀ-TĪON, *n.* incentive, motive, impulse—*Targīb, bā'is, tahrīs yā tahrīk*—*Pravartan, karaṇ wā hetu, uttejan preran wā parochan.*

IN-CHĒ-MENT, *n.* inciting cause, motive—*Tahrīs tahrīk yā targīb, bā'is*—*Uttejan pravartan wā preran, karaṇ wā hetu.*

[*uksāne w.*

IN-CHĒ-ER, *n.* one that incites—*Targīb tahrīs yā tahrīk d. w.*—*Prerak, pravartak,*

IN-CI-VIL-I-TY, *n.* (L. *in, civis*) want of civility, rudeness—*Be-murawwatī yā bad-akhlahī, gustākhi yā be-adabī*—*Asistāchār asistatā wā kuśilatā, asabhyatā* *ā* *avi-*

nay.

IN-CLASP, *v.* (L. *in, Ir. clasba*) to hold fast—*Mazbūtī se pakarnā*—*Porhe pakarnā.*

IN-CLA-VĀ-ED, *a.* (L. *in, clavis*) set, fixed—*Rakkhā yā jarā huā^b, garā huā^b.*

IN-CLĒ-MENT, *a.* (L. *in, clemens*) unmerciful, severe, rough, stormy—*Be-rahm, sakht yā karakht, tund, tūfani*—*Nirday wā karunāhin, karkas wā nishṭhur, ugra* *•* *raksh krūr wā rukhā, andhīyā wā vātavān.*

IN-CLĒ-M'EN-CHY, *n.* severity, roughness—*Sakhtī yā be-rahmī, tundī yā karakhtagī*—*Nir-dayatā karunāhinatā nishṭhuatī wā kaphoratī, karkasatī wā prachandatā.*

IN-CLINE, *v.* (L. *in, clino*) to bend, to lean, to be disposed—*Jhuknā yā jhuknā^b, dhalnā^b, māl yā rāqīb k.*—*Naunī nawnā vuhurīnā wā nawānā, nihurnā, chāhnā.*

IN-CLIN-A-BLE, *a.* leaning, tending, disposed—*Māl, rāqīb, mustā'idd taiyār yā sar-garm* *•* *Jhukā huā, pravartā, pravartit ichchhuk wā manwhāyā.*

IN-CLIN-Ā-TION, *n.* a leaning, a bending, tendency, disposition, affection—*Mailān yā mayālān, māl, raqbat, mizāj muqsad yā tal'yūt, khwāhish armān shauq yā muhabbat*—*Jhukāw, nawāw, pravriti, śil wā prakriti, chah sneh wā abhilāsh.*

IN-CLIN-A-TO-RY, *a.* leaning to one side—*Ek taraf māl*—*Ek or jhukā huā.*

IN-CLIN-A-TO-RI-LY, *ad.* with inclination—*Mailān mayālān yā māl se*—*Jhukāw se.*

IN-CLIP, *v.* (S. *in, clyppan*) to grasp—*Pakarnā^b*

IN-CLOISTER. See **ENCLOISTER**.

IN-CLOSE. See **ENCLOSE**.

IN-CLOŪD, *v.* (in, cloud) to darken—*Ghanghor k^b, andherā k^b.*

IN-CLOŪDE, *v.* (L. *in, claudo*) to contain, to comprise, to comprehend—*Dākhil k.*, *mukht yā shāmīl k.*, *mushtamil yā mutazammun k. yā k.*—*Dhāraṇ k.*, *anturbhūt k.*, *antargat wā samāvishṭ k.*

[*grahan.*

IN-CLŪ-SION, *n.* the act of including—*Shumūl, dukhūl*—*Samāves, antargapanā, antar-*

IN-CLŪ-SIVE, *a.* inclosing, comprehended—*Gherne w^b, mushtamil*—*Pariveshtak, ant-*

[*karke.*

IN-CLŪ-SIVE-LY, *ad.* so as to include—*Shāmīl kar-ke*—*Milākar, antarbhūt wā antargat*

IN-CON-AG-U-LA-BLE, *a.* (L. *in, con, ago*) that cannot be coagulated—*Nā-bastani,*

jamne ke gair-qābil—*Āsēya, gārha hone ke ayogya, jo gārha na ho sakai.*

IN-COG, **IN-COG-NI-TO**, *ad.* (L. *in, con, notum*) in disguise, in private—*Nā-mā'līm, poshida*—*Alakshyarūp wā kapataves se, chhipāke wā guptarūp se.*

IN-COG-I-TANT, *a.* (L. *in, cogito*) not thinking, thoughtless, inconsiderate—*Be-khagāl, be-fikr, be-taammul yā be-gaur*—*Binsoch, nischint wā chintārahit, vichārahin wā avīke.*

[*taniya, abhāvaniya.*

IN-COG-I-TA-BLE, *a.* not to be thought of—*Gaur ke nā-lāig, khayāl ke na-qābil*—*Achin-*

IN-COG-I-TAN-CHY, *n.* want of thought—*Be-fikri, 'adam-i-khayāl*—*Achintā, chintābhāv, bhāvanāśūnyatva.*

IN-COG-I-TANT-LY, *ad.* without consideration—*Bilā-taammul, be-lihāzī se*—*Binā soche, binā vichār.*

IN-COG-I-TA-TIVE, *a.* wanting power of thought—*Khayāl kī tāqat se khālī*—*Chintā-śaktihin, bhāvanāśaktihin.*

IN-CO-HE-RENT, *a.* (L. *in, con, hæreo*) wanting cohesion, loose, inconsistent—*Gair-munjamid, dhilā^b, be-jor be-mel nā-muwāfiq yā nā-mut'biq*—*Asambaddh wā abadhd, algā chhuttā wā phasphaṣā, asaṅgat wā asamañjas.*

IN-CO-HE-RENCE, **IN-CO-HE-REN-CHY**, *n.* want of coherence, want of connexion—*Nā-bastagī, gair-mutābaqat be-nisbatī yā be-melī*—*Phīlāpan wā asambandh, asaṅgati asaṅ-*

gam wā asampark.

- IN-CO-HERENT-LY, *ad.* without coherence—*Nā-bastagi se, nā-muvāfaqat be-melī yā be-nishati se*—*Dhilepan se wā asambaddhaprakār se, asaṅgati wā asampark se.*
- IN-CO-LU-MI-TY, *n.* (*L. in, columis*) safety—*Hifāzat, salāmat*—*Ksham.*
- IN-COM-BINE', *v.* (*L. in, con, binus*) to differ, to disagree—*Nā-muvāfaq h., bar-khilāf h.*—*Viruddh h., biphannā wā prithak rahnā.*
- IN-COM-BUST-I-BLE, *a.* (*L. in, con, ustum*) that cannot be consumed by fire—*Nā-sokhtantī, nā-sozanda*—*Ajwalaniya, adāhya.* [*laniyatā, adahaniyatā.*]
- IN-COM-BUST-I-BIL-I-TY, *n.* the quality of being incombustible—*Nā-sozandagi*—*Ajwa-*
- IN-COME, *n.* (*S. in, cuman*) revenue—*Āmad, āmadānī, yāft, husul, naf'*—*Dhanāgam,*
- IN-COM-ING, *a.* coming in—*Andar āne w.*—*Bhitar āne w.* [*arthāgam, lābh, prāpti.*]
- IN-COM-MEN'SU-RATE, *a.* (*L. in, con, mensum*) not admitting a common measure—*Mumtana' u-l-maqsūm-'alai-hi-mushtarak, jiske maqsūm-'alai-hi-mushtarak na ho*—*Asamaparimān, atulyaparimān, asamān.*
- IN-COM-MEN'SU-RABLE, *a.* not to be measured together, having no common measure—*Ek sāth māpe jāne ke nā-qābil, mumtana' u-l-maqsūm-'alai-hi-mushtarak nā-mumkinu-l-maqsūm-'alai-hi-mushtarak yā jiske maqsūm-'ului-hi-mushtarak na ho*—*Asam asa-mān wā ananurūp, asamaparimān.*
- IN-COM-MEN-SU-RA-BIL-I-TY, *n.* the state of having no common measure—*'Adam i-sifat-i-maqsūm-'alai-hi*—*Asamaparimānatwa, asamānatā.* [*zish*—*Amīran, anmīlanī.*]
- IN-COM-MIX-TURE, *n.* (*L. in, con, mixtum*) the state of being unmix'd—*Nā-āme-*
- IN-COM-MO-DATE, IN-COM-MODE', *v.* (*L. in, con, modus*) to give inconvenience to—*Tasdi' d., taklif d., izā d.*—*Jhañjhat meñ dālnā, piri d., bādhi k.*
- IN-COM-MO-DATION, *n.* inconvenience—*Taklif, qubāhat, harj*—*Pirā, jhañjhat, bādhi.*
- IN-COM-MODE-MENT, *n.* inconvenience—*Taklif, qubāhat, harj*—*Klēś, jhañjhat, vighna.*
- IN-COM-MO'DI-OUS, *a.* inconvenient—*Mutasaddī', nā ma'qūl, be-dhah, muzirr*—*Klesadā-yak, anupayukt, jhañjhatiyā.*
- IN-COM-MO'DI-OUS-LY, *ad.* inconveniently—*Qubāhat se, taklif yā harj se*—*Jhañjhat se.*
- IN-COM-MO'DI-OUS-NESS, *n.* inconvenience—*Qubāhat, tasdi', harj*—*Jhañjhat, klēś, vighna.*
- IN-COM-MU'NI-CA-BLE, *a.* (*L. in, con, munus*) that cannot be communicated—*Jis-ko de na sakeñ^h, nā-guftunī*—*Adeya, asaṅvadaniya, avaktavya.*
- IN-COM-MU'NI-CA-BIL-I-TY, IN-COM-MU'NI-CA-BLE-NESS, *n.* the state or quality of being incommunicable—*Diye jāne kī nā-qābiliyat, nā-guftani sifut*—*Adeyatā, asaṅva-daniyatā, avaktavyatā.*
- IN-COM-MU'NI-CA-BLY, *ad.* in a manner not to be communicated—*Na diye jāne yā na kahe jāne ke dhab se^h*—*Adeyatā wā asaṅvadaniyatī se.*
- IN-COM-MU'NI-CAT-ING, *a.* having no communion or intercourse with each other—*Āpas meñ sarō-kār yā āmad-raft na rakhne-wāle*—*Parasparasaisarg na rakhne wāle.*
- IN-COM-MU'NI-CAT-IVE, *a.* not communicative—*Kushidā, nā-āshnā-mizāj, kam-sukhan yā nā-sukhan*—*Asaṅvidasil, bhāṣhanavirakt, anālāpi.*
- IN-COM-MU'TA-BIL-I-TY, *n.* (*L. in, con, mutō*) the quality of being unchangeable—*Nā-mumkinu-l-tabdili*—*Apavarttanīyatā.*
- IN-COM-PACT', IN-COM-PACT'ED, *a.* (*L. in, con, pactum*) not compact—*Nā-basta, nā-gaṣṭ, nā-thos^h*—*Aghan, vial, gaṣṭhā nahīn.*
- IN-COM-PAR-ABLE, *a.* (*L. in, con, parō*) excellent, beyond comparison—*Lā-sāni, be-nāzīr, be-misāl*—*Anūthā, anokhā, atyuttam, anupam, adwitiya.*
- IN-COM-PAR-ABLY, *ad.* beyond comparison—*Be-nazirī se, be-misālī se, lā-sāni, be-nāzīr, be-misāl*—*Anupameyatā se, anokhepan se, atulyatā se.* [*tiya.*]
- IN-COM-PARED', *a.* unmatched, peerless—*Lā-sāni, be-nazir*—*Anūthā, anokhā wā adwi-*
- IN-COM-PAS'SION, *n.* (*L. in, con, passum*) want of compassion or pity—*Be-dardi, be-rahmī*—*Nishthuratā, nishkarunatwa, nirdayatā.*
- IN-COM-PAS'SION-ATE, *a.* void of pity—*Be-dard, be-rahm, be-riqqat*—*Nishthur, nishkarun, nirdaya.* [*dayatā.*]
- IN-COM-PAS'SION-ATE-NESS, *n.* want of pity—*Be-dardi, be-rahmī*—*Nishkarunatwa, nir-*
- IN-COM-PAT-I-BLE, *a.* (*L. in, con, peto*) that cannot subsist with, inconsistent—*Muta'arriz yā be-mel, nā-muvāfaq yā bar-khilāf*—*Parasparaviruddh, asaṅgat wā viparīt.* [*viparitatī, asaṅgatatwa.*]
- IN-COM-PAT-I-BIL-I-TY, *n.* inconsistency—*Be-mel, nā-muvāfaqat, bar-khilāf*—*Virodh,*
- IN-COM-PE-TENT, *a.* (*L. in, con, peto*) inadequate, unequal, insufficient, unfit—*Qāsir, nā-qābil yā nā-barābar, nā-kāṣṭ, nā-lāq be-maqdūr yā nā-jāiz*—*Aksham wā apūrṇ, anupayukt wā asamān, asamarth wā hīn, ayogya wā asakt.*
- IN-COM-PET-ENCE, IN-COM-PET-ENCY, *n.* want of adequate ability or qualification—*Be-maqdūri, nā-liyāqat nā-qābiliyat*—*Akshamatā, asamarthya, ayogyatā, anupayukta-twa.*
- IN-COM-LETE', *a.* (*L. in, con, pletum*) not finished, imperfect, defective—*Nā-ta-mām, nā-kāmil, nāqis yā muqassar*—*Asamāpt wā asiḍdh, apūrṇ asampanna wā anishpanna, asamagra wā khaṇḍit.*

- IN-COM-PLET^E-NESS, *n.* an unfinished state—*Nā-tamāmi, adhūrā-pan^h*—Asamāpti, asid-
dhi, nyūnatī, apūratī.
- IN-COM-PL^EX, *a.* (L. *in, com, plexum*) not complex, uncompounded, simple—*Gair-
pechāda, gair-murakkab, mufrud*—Asankīrṇ, amī-rit, niravayab wā keval
- IN-COM-PL^ET^AN^T, *a.* (L. *in, com, plet*) not disposed to comply, untractable—*Nā-ra-
zā-mand, be-zubt*—Ananunayī wī ananurodhī, adamya.
- IN-COM-PL^EAN^CE, *n.* untractableness—*Be zubtī*—Adamyasā.
- IN-COM-PRE-H^EN^S-SI-BLE, *a.* (L. *in, con, prehensum*) that cannot be understood—
Bā'idu-l-fahm, mumtan'ul-fahm, gair-mumkinu-l-fahm, gair-mudrak, nā-maḥmūm—
Abodhaniya, bodhātī, bodhāgama.
- IN-COM-PRE-H^EN^S-SI-BIL^E-TY, IN-COM-PRE-H^EN^S-SI-BLE-NESS, *n.* the state or quality of being
incomprehensible—*Bā'idu-l-fahmī, mumtan'ul-fahmī, gair-mumkinu-l-fahmī*—
Bodhāgamyatī, abodhaniyatī.
- IN-COM-PRE-H^EN^S-SI-BLY, *ad.* inconceivably—*Bā'idu-l-fahmī se, be-qiyās, 'aql ke bāhar*—
Abodhaniyātpūrvvak, samajh wā bodh ke bāhar. [samajh.]
- IN-COM-PRE-H^EN^S-SION, *n.* want of comprehension or understanding—*Nā-fahmī*—*Nā-*
IN-COM-PRE-H^EN^S-SIVE, *a.* not extensive—*Gair-wasī, nā-kushāda*—Aprasast, lambā
chaurā nahīn
- IN-COM-PRE^SS-^SI-BLE, *a.* (L. *in, con, pressum*) that cannot be compressed—*Nā-da-
banhār^h, salāt*—Dabne ke yogya nahīn, asāukochaniya, karā.
- IN-COM-CEAL^E-A-BLE, *a.* (L. *in, con, celo*) that cannot be concealed—*Nā-poshtāni,*
na-chhippe kā^h—Agopuniya, agopya, aprachchādāniya.
- IN-COM-CEIV^E-A-BLE, *a.* (L. *in, con, capio*) that cannot be conceived by the mind—
Gair-mumkinu-l-fahm, nā-gābil-idrak, gair-mutasawwar, gair-mudrak, nā-maḥmūm—
Achiuntaniya, achintya, abhīnāniya, abodhya
- IN-COM-CEIV^E-A-BLE-NESS, *n.* the quality or state of being inconceivable—*Gair-mumkin-
u-l-fahmī, gair-mutasawwari*—Achintyātī, abhāvanīyatī, bodhāgamyatwa.
- IN-COM-CEIV^E-A-BLY, *ad.* beyond comprehension—*'Aql-o-fahm ke bāhar, 'adam-i-idrāk se,*
gair-mumkinu-l-fahm se—Samajh ke bāhar, achintya-prakār se.
- IN-COM-CON^S-I-NTY, *n.* (L. *in, concensus*) unsuitableness, unaptness—*Nā-hamwārī yā*
nā-mutābaqat, nā-murāfaqat yā nā-munāsib—Amupayuktā, ayogyatā.
- IN-COM-CL^O-SIVE, *a.* (L. *in, con, claudio*) not producing a conclusion—*Gair-natija,*
gair-qatī, gair-qatī—Nigamanāshīya, anichāyak, amrīśyak.
- IN-COM-CL^O-SIVELY, *ad.* not conclusively—*Pa-gair-natije ke, gair-qat'an*—Asiddhānta-
pūrvvak, binā nichay.
- IN-COM-CL^O-SIVE-NESS, *n.* want of evidence to satisfy the mind and put an end to de-
bate—*'Adam-i-istidlāl, 'adam-i-sabūt*—Nidāśanahinatī, pramānahinatī, anirpāyaka-
twa. [be-tahlīl]—Aparipakwa, ajirp.
- IN-COM-COCT^E, IN-COM-COCT^ED, *a.* (L. *in, com, coctum*) not fully digested—*Nā-hazm,*
IN-COM-COCT^E-TION, *n.* state of being indigested—*Nā-hazmī, bad-hazmī, be-tahlīlī*—Apari-
pakwatā. [be-mel]—Paraspar asanumat, asamanwīt.
- IN-COM-C^O-RRING, *a.* (L. *in, con, curro*) not concurring—*Nā-muwāfaq, nā-muttāfaq,*
IN-COM-C^O-SS-^SI-BLE, *a.* (L. *in, con, quassum*) that cannot be shaken—*An-dolā^h,*
a-tal^h. [tawāshula]—Aniyam, asabhiya, asishṭ wā aparishkṛit.
- IN-CON^D-ITE, *a.* (L. *in, con, do*) irregular, rude, unpolished—*Be-qā'ida, wahshī, nā-*
IN-CON-F^ORM^A-BLE, *a.* (L. *in, con, forma*) not complying with established rules—
Khilāf-i-qā'ida, be-zabita, nā-muwāfaq—Niyamaviruddh, ananurūp, asadriś.
- IN-CON-F^ORM^A-TY, *n.* want of conformity—*Nā-muwāfaqat, nā-mutābaqat*—Ananurūpa-
tā, asadriśya. [Prithak, bhinna wā vivikt.]
- IN-CON-F^OSED^E, *a.* (L. *in, con, fusum*) not confused, distinct—*Judā, mutafarrīq*—
IN-CON-F^O-TION, *n.* distinctness—*Judāt, safūi, farq*—Prithakatwa, bhinnatā, spashṭatā.
- IN-CON-GEAL^E-A-BLE, *a.* (L. *in, con, gelo*) that cannot be frozen—*Jo jam jāne ke*
lāiq na ho—Jo thakkā na ho sakal.
- IN-CON-GRU-ENT, *a.* (L. *in, congruo*) unsuitable, unfit, inconsistent—*Nā-muwāfaq,*
nā-mutābaqat yā nā-munāsib, bar-khilāf yā be-mel—Ayukt, ayogya, asaṅgat wā vi-
ruddh. [tatā, asaṅgati.]
- IN-CON-GRU-ENCE, *n.* want of adaptation—*Nā-mutābaqat, ikhtilāf*—Ayogyatā, ayuk-
IN-CON-GR^O-U-^S-TY, *n.* unsuitableness—*Nā-murāfaqat, nā-mutābaqat, ikhtilāf*—Ayuk-
tatā, ayogyatā, asaṅgati, asamanjas, viruddhatā, asambandh.
- IN-CON-GRU-OUS, *a.* unsuitable, inconsistent—*Nā-murāfaqat yā nā-mutābaqat, bā'id nā-*
munāsib bar-khilāf yā be-mel—Ayukt ayogya wā asambaddh, asamanjas asaṅgat wā
viruddh. [Ayuktatā se, asaṅgati se, virodh se.]
- IN-CON-GRU-OUS-LY, *ad.* unsuitably—*Nā-mutābaqat se, nā-murāfaqat se, ikhtilāf se*—
IN-CON-NEX^I-ON, *n.* (L. *in, con, nexum*) want of connexion or just relation—*Ju-
dāt yā be-nisbatī*—Asaṅyog wā asambandh. [se—Asaṅyog se, asambandh se.]
- IN-CON-NEX^E-LY, *ad.* without connexion—*Be-nisbatī se, gair-mel se, ikhtilāf yā judāt*

- IN-CON'SCION-A-BLE, *a.* (L. *in, con, scio*) having no sense of good and evil—*Nek-o-bad ke báb men be-imtiyáz yá be-fahm*—Bhale bure ká ajnāni, anyāya, ayathārth.
- IN-CON'SE-QUENT, *a.* (L. *in, con, sequor*) without regular inference—*Natije se khālī, nāqis*—Siddhāntasūnya, ayauktik. [nwaya.]
- IN-CON'SE-QUENCE, *n.* want of just inference—*Be-kāsili*—Aprayukti, aparipām, ana-
- IN-CON-SE-QUEN'TIAL, *a.* not leading to consequences, not of importance—*Gair natija-āwar, khafif*—Phalāsūnya, halkā wā tuchchh.
- IN-CON-SID'ER-A-BLE, *a.* (L. *in, considero*) not worthy of consideration, unimportant—*Gaur yā lihāz ke nā-qābil, khafif nā-chiz yā be-qadr*—Aganya avichāraṇiya wā achintya, laghu kshudra wā halkā. [twa, alpata.]
- IN-CON-SID'ER-A-BLE-NESS, *n.* small importance—*Be-qadrī, nū-chizi*—Lāghav, aganya-
- IN-CON-SID'ER-ATE, *a.* careless, thoughtless—*Be-ihitigut be-lihāz yā be-parwā, be-fkr qafil yā be-taammul*—Asāvadhan, avichāri aviveki wā pramatta.
- IN-CON-SID'ER-ATE-LESS, *a.* thoughtlessly—*Be-fikri be-lihāz yā be-taammuli se*—Achintā avichār wā avivek se, binā soche vichāre. [asāvadhāni, amanoyog, avivechanā.]
- IN-CON-SID'ER-ATE-NESS, *n.* carelessness—*Be-khabori, qafilat, be-ihitigati*—Asāvadhāntā,
- IN-CON-SID'ER-ATION, *n.* want of thought—*Be-fikri, be-taammuli, qafilat, be-lihāzi*—Avichār, avivechanā, achintā.
- IN-CON-SIST'ENT, *a.* (L. *in, con, sisto*) not consistent, not suitable, contrary—*Bar'id yā nā-mutābiq, nā-muwāfiq yā nā-saziwār, mukhālif yā bar-khilāf*—Asāngat wā pūrvāparaviruddh, ayogya, viruddh wā viparīt
- IN-CON-SIST'ENCE, IN-CON-SIST'EN-CY, *n.* want of agreement, incongruity, contrariety—*Nā-muwāfiqat, nā-mutābaqat yā ikhtilāf, mukhālafat yā zidd*—Asāngati wā bhed, ayogyatā wā asamānjas, viruddhatā wā viparitatā.
- IN-CON-SIST'ENT-LY, *ad.* incongruously—*Nā-muwāfiqat se, nā-mutābaqat se, bar-khi-lāfi se*—Asāngati se, asambandh se, virodh se
- IN-CON-SOL'A-BLE, *a.* (L. *in, con, solor*) not to be comforted—*Nā-taskin-pazir, gair-tasalli-pazir, gair-mutasalli, gam-gin, dil-gir*—Asāntwaniya, asantoshaniya, aprabodhaniya, anāswāsaniya.
- IN-CON'SO-NANT, *a.* (L. *in, con, sono*) not agreeing, discordant—*Nā-muwāfiq, bar-khilāf yā nā-mutābiq*—Ananusūri wā ananūp, viruddh wā asadrīs.
- IN-CON-SPIC'U-OUS, *a.* (L. *in, con, specio*) not conspicuous, not discernible—*Nā-mashhūr, be-namūd yā nā-zuhir*—Aprasiddh, apratyaksh.
- IN-CON'STANT, *a.* (L. *in, con, sto*) not firm, not steady, changeable, variable—*Be-qarār be-sabāt yā nā-pāc-dār, be-istiglālī na mutalawun, tabdil-pazir, haft-rangī yā mutagayir*—Asthir, lol wā chānchal, amitya, asthīyī wā anavasth.
- IN-CON'STAN-CY, *n.* unsteadiness, fickleness—*Be-qarāri yā nā-pāc-dāri, talawun yā be-istiglālī*—Asthiratā anavasthātī wā asthīyatwā, chānchalatā lolatā wā chālachit-tatā. [se—Asthiratā se, amityatā wā chānchalatā se.]
- IN-CON'STANT-LY, *ad.* unsteadily, changeably—*Be-qarāri yā nā-pāc-dāri se, be-istiglālī*
- IN-CON-SUM'A-BLE, *a.* (L. *in, con, sumo*) not to be consumed, not to be wasted—*Gair-tahlil-pazir, nā-halāk-shudani yā lā-zawāl*—Akshayaniya wā akshay, anāya.
- IN-CON-SUM'MATE, *a.* (L. *in, con, summus*) not completed—*Nā-kamil, nā-tamūm*—Asampanna, apūrṇ.
- IN-CON-TAM'I-NATE, *a.* (L. *in, contaminio*) not contaminated, gemine—*Pāk yā sāf, khālīs*—Adūshit wā akalāṅkit, śuddh.
- IN-CON-TEST'A-BLE, *a.* (L. *in, con, testis*) that cannot be disputed—*Lā-kalām, be-takrār, lā-jawāb, qāti, shafi*—Akhandaniya, nirvād, avitarkaniya, sumśchit.
- IN-CON-TEST'A-BLY, *ad.* indisputably—*Lā-kalām, be-takrār, sarīhan, be-shakk, yaqīnan*—Nirvādārūp se, nihsānsay, nihsandeh, nissandeh.
- IN-CON-TIG'U-OUS, *a.* (L. *in, con, tango*) not touching each other—*Nā-paiwasta, gair-muttasil*—Anmilā, asānlagna
- IN-CON'TI-NENT, *a.* (L. *in, con, teneo*) unchaste; *n.* one who is unchaste—*Be-'ismat, fāsida, nafs purast*; *n.* be-'ismat yā nafs-parast shakhs—Ayatendriya, ajitendriya, lampat, vyasani; *n.* ajitendriya wā lampat jan.
- IN-CON'TI-NENCE, IN-CON'TI-NEN-CY, *n.* want of restraint of the passions, unchastity—*Nafs-parasti yā be-'ismati, nā-pāk-dāmani*—Ajitendriyatwā, lampatatā wā vyabhi-chār. [vyabhihār se, lampatatā se.]
- IN-CON'TI-NENT-LY, *ad.* unchastely—*Nā-pāk-dāmani se, be-'ismati se*—Ajitendriyatwā se,
- IN-CON-TRACT'ED, *a.* (L. *in, con, tractum*) not contracted, not shortened—*Nā-kotāh, gair-mukhtasar*—Asānūkuchit, asānhrīt.
- IN-CON-TROL'LA-BLE, *a.* (L. *in, Fr. contre, rôle*) that cannot be controlled—*Be-zabt, nā-qābilū-zabt*—Adamyā, adamaniya, asāsaniya. [sanīyatwā se.]
- IN-CON-TROL'LA-BLY, *ad.* without control—*Be-zabt, ba-gair zabt ke*—Adamyatā se, asā-
- IN-CON-TRO-VERT'IBLE, *a.* (L. *in, contra, verto*) that cannot be disputed—*Lā-kalām, be-takrār, lā-radd, gair-mutabaddil*—Avivādya, akhandaniya, asandigdḥ.

IN-CON-TRO-VÉRT'-I-BLY, *ad.* beyond dispute — *Lá-kalam, bilá-takrár, lá-jarab, be-hujjati se* — *Avirádyarup se, nirvirád se, asaññay se.*

IN-CON-VÉNI-ENT, *a.* (*L. in, con, venio*) incommodious, unsuitable, unfit — *Ná-ma'qúl ná-ba-kár ná-kára yá mutasaddi', muzirr yá ná-muwóflg, be-mauqa' ná-láiq yá ná-mutábíg* — *Ahit asamanñas wá klesad, ayogya, ayukt wá anupayogi.*

IN-CON-VÉNI-ENCE, IN-CON-VÉNI-EN-CY, *n.* unfitness, disadvantage, difficulty — *Ná-mu-wáfaqat yá ná-mutábáqat, qabáhat yá harj, taklif yá diqqat* — *Ayogyatá wá anupa-yuktatá, vírambaná wá kantak, pírá badhá kles wá asukh.*

IN-CON-VÉNI-ENCE, *v.* to put to trouble — *Qabáhat yá harj k., taklif d.* — *Vírambaná wá kantak men dálná, pírá d., kles d.*

IN-CON-VÉNI-ENT-LY, *ad.* unfitly, unseasonably — *Ná-muwáfaqat yá taklif se, be-mauqa'* — *Ayogyatápúrvak kles wá vírambaná se, anavasár se wá biná subhita.*

IN-CON-VER'SA-BLE, *a.* (*L. in, con, versum*) not communicative, reserved, unsocial — *Kam-sukhan, ná-áshná-mizáj kashida yá punba-dahun, tanhá-khor* — *Asañvadásil, análapí, samagamadweshi wá sañsargavimukh.*

IN-CON-VERTI-BLE, *a.* (*L. in, con, verto*) not convertible, that cannot be changed — *Gair-mutabaddil, gair-tabdíl-pazir* — *Aparivarttanayogya, aparivarttaniya.*

IN-CON-VIN'CI-BLE, *a.* (*L. in, con, vinco*) that cannot be convinced — *Jo qáil na ho sake* — *Jo samjháne se mán na sakai, jo samjháne bujháne par swikár na kar sakai.* [*na ho sake* — *Aswikárapúrvak, aisi ríti se ki jismen swikár na ho sakai.*]

IN-CON-VIN'CI-BLY, *ad.* without conviction — *Bilá-i'tiqád, is taur se ki jismen i'tiqád*

IN-CORPO-RATE, *v.* (*L. in, corpus*) to form into a body or corporation, to unite, to associate; *a.* mixed, associated — *Mujassam k. yá kisi fjrge yá jamá'at men miláná, makhlát k. yá h., miláná yá milná^h : a makhlát, miláya huá^h — Šariri k. wá kisi mandali wá jathe men milána, ekatra k. wá h., joyná wá sáth k.; a. misit sañyukt wá sanshisht.*

IN-COR-PO-RÁTION, *n.* union into one mass, association, formation of a body politic — *Anezish se ek jism ká banná, kisi fjrge yá jamá'at men dákhil honá, kisi mulki jamá'at ka banná* — *Milaw se ek piyá wá sair ká banná, kisi jathe wá rájakiya mandali men sañyog, kisi rájakiya wá rájyasambandhi mandali ka banná.*

IN-COR-PO-RAL, IN-COR-PÓRE-AL, *a.* not consisting of matter or body, immaterial — *Be-jusad yá be-tan, be-jism yá gair-máddi* — *Amittiman wá asariri, avistav.* [*se.*]

IN-COR-PÓRE-AL-LY, *ad.* immaterially — *Be-jism, be-tan* — *Asariravattwa se, avástavattwa*

IN-COR-PO-RÉI-TY, *n.* immateriality — *Be-jismi, be-jusadi* — *Asariravattwa, dehasañyátá, nirákrátwa.* [*piyá k.*]

IN-CORPSE, *v.* to unite into one body — *Mujassam k., milákar ek jism k.* — *Milákar ek*

IN-COR-RECT', *a.* (*L. in, con, rectum*) not correct, not exact, containing faults — *Gair-sahih, ná-durust, qulát ya ná-rást* — *Asuddh, asamichin wá ayatharth, doshawán*

IN-COR-RECTION, *n.* want of correction — *Ná-durusti* — *Asuddhi.* [*wá sadosh.*]

IN-COR-RECT'LY, *ad.* inaccurately, not exactly — *Galati se, ná-durust se* — *Asuddhi se, ayatháartharup se* [*asuddhatá, ayatháarthatá, asamichinatá.*]

IN-COR-RECT'NESS, *n.* want of correctness — *Ná-durusti, galati, gair-sihhat* — *Asuddhi,*

IN-COR-RI-GI-BLE, *a.* bad beyond correction — *Gair-isláh-pazir, ná-tamálh-pazir, jisko sudhar na sakeñ^h, niháyat kharáb* — *Asodhaniya, asodhya, sikhátt, ati adham.*

IN-COR-RI-GI-BIL'I-TY, IN-COR-RI-GI-BLE-NESS, *n.* depravity or error beyond amendment — *'Adam-i-salih, gair-isláh-paziri, niháyat sharárat yá galati* — *Asodhaniyatá, sikh-sháttitwa, ati dushatá wá ati asuddhi.*

IN-COR-RI-GI-BLY, *ad.* beyond amendment — *Gair-isláh-paziri se, niháyat sharárat yá galati se* — *Asodhaniyatá se, atyant dushatá se, ati asuddhi se.*

IN-COR-RUP'T, IN-COR-RUP'TED, *a.* (*L. in, con, ruptum*) not corrupt, pure, honest — *Bari yá sálh, pák yá saf, rást-baz* — *Suddh abhishat adúshit wá avikrit, pavitra wá suchi, dhármik áttw k wá sádhú.*

IN-COR-RUP'TI-BLE, *a.* incapable of corruption — *Gair-fáni, sálh, kharáb hone ke ná-qábil, niháyat rást-báz* — *Akshay, avikárya, adushaniya, bigarne ke ayogya, ati dhármik.*

IN-COR-RUP'TI-BIL'I-TY, *n.* the quality of being incorruptible — *Kharab hone ki ná-qá. biliyat, 'adam-i-faná, niháyat rást-báz* — *Bigarne ki ayogyatá, akshayatá, adúshyatá, aháryyatá.*

IN-COR-RUP'TION, *n.* incapacity of corruption — *'Adam-i-faná, kharáb hone ki ná-qábili-yat* — *Akshayatá, anás, avikár, bigarne ki ayogyatá.*

IN-COR-RUP'TIVE, *a.* free from corruption — *Pák, saf, sálh, gair-fáni* — *Suchi, pavitra, akshay, bigarne ke ayogya, aháryya.*

IN-COR-RUP'T'NESS, *a.* purity, honesty, integrity — *Páki yá safái, rást-báz, tmán-dúri yá sálhíyat* — *Suddhatá, satyasílatá, sachcharitratá abhedyatá wá aháryyatá.*

IN-CRAS'SATE, *v.* (*L. in, crassus*) to thicken, to grow fat; *a.* fattened, filled — *Gárhá k. yá h^h, mórá h^h : a. gárhá yá mórá kiya huá^h, bhará huá^h.*

IN-CRAS-SÁTION, *n.* the act of thickening — *Gárhá h. yá k^h.*

IN-ORAS'SA-TIVE, *a.* having the quality of thickening; *n.* that which thickens — *Gā; hā k. w^h ; n. gārḥā k. w^h.*

IN-CREASE, *v.* (L. *in, cresco*) to grow, to advance, to make or grow greater — *Barḥ-nā^h, ziyāda k. yā h., mazd k. yā h.* — Vridhī pañś, barḥnā wā adhik h., barā k. wā h.

IN-CREASE, *n.* augmentation, produce — *Ziyādātī taragqī yā afzūni, paidā-wār* — Vridhī adhiḥatā barḥ barḥtī wā saivarddhan, phal wā utpatti.

IN-CREASE'FUL, *a.* abundant of produce — *Pur-paidā-wār* — Phalamay.

IN-CREAS'ER, *n.* one who increases — *Barḥāne w^h, barḥne w^h.*

IN-CRE-MENT, *n.* increase, produce — *Ziyādātī afzūni taragqī yā afzāish, paidā-wār* — Barḥtī vridhī wā unnatī, phal wā utpatti. [*lūq* — Asriṣṭ, ajanit.

IN-CRE-ATE, IN-CRE-AT'ED, *a.* (L. *in, creatum*) not created — *Nā-paidā, gair-makh-*
IN-CRED-I-BLE, *a.* (L. *in, credo*) not to be credited, surpassing belief — *Be-'itibār, gair-mu'tabar* — Avisaśya, apramānik atipratyay wā atitapratyay.

IN-CRED-I-BIL'I-TY, IN-CRED-I-BLE-NESS, *n.* the quality of being incredible — *'Adam-i-'itibār, 'adam-i-'itigād, be-'itimādī* — Avisaśyati, avisaśapatrakī, apramānikatva.

IN-CRED-I-BLY, *ad.* in an incredible manner — *Be-'itibārī se, be-'itimādī se* — Apramānikatva se, avisaśyatyā se.

IN-CRED-U-LOUS, *a.* not disposed to believe — *Gair-mu'taqid* — Apratyayi, avisaśasīl.

IN-CRE-DU-LI-TY, *n.* indisposition to believe — *Be-'itigādī* — Apratyayasīlatī, apratitī.

IN-CRE-MA-BLE, *a.* (L. *in, cremo*) not consumable by fire — *Nā-sokhtanī, āg se lā-zavād* — Adhuniya, āg se akshay.

IN-CRE-PA'TION, *n.* (L. *in, crepo*) a chiding, rebuke, reprehension — *Sar-zanish, malāmāt, ilzām yā chashm-nunāi* — Jhirkī, dānt, mūdā wā dhikkār.

IN-CRUST, IN-CRUST'ATE, *v.* (L. *in, crusta*) to cover with a crust or hard coat — *Les-nā^h, karā lep charḥānā^h, parat jamānā^h.*

IN-CRUS-TA'TION, *n.* a crust or hard coat — *Parat^h, Farā lep^h, papari^h.*

IN-CU-BATION, *n.* (L. *in, cubo*) the act of sitting on eggs to hatch them — *Sewnā^h.*

IN-CU-BUS, *n.* the nightmare, a demon — *Kābūs, jinn* — Duḥswapna kuswapna wā ajirnaprayuktaswapna, bhūt wā pret.

IN-CUL-CATE, *v.* (L. *in, calx*) to impress by frequent admonition or repetition — *Man meṇ dānā^h, sikkilānā^h, battlānā^h, samjānā^h, salāh d, nasthat k, zihn-nishīn k.* — Upades wā śikshā k.

IN-CUL-CA'TION, *n.* the act of inculcating — *Nasihāt, islāh, tākid, zihn-nishīn k* — Upades, śikshā, vīraivār upades karne se chitta meṇ dhasīnā

IN-CUL-PA-BLE, *a.* (L. *in, culpa*) without fault, unblamable, not reprehensible — *Be-gunāh, be-ilzām, nā qābil-i-ilzām* — Nirdosh, niraparādh, anindya wā anindaniya.

IN-CUL-PA-BLE-NESS, *n.* unblamableness — *Be-gunāhī, nā-qābil-i-ilzāmī* — Niraparādhātī, anindyati. [aparādhātī se, anindyatā se.

IN-CUL-PA-BLY, *ad.* unblamably — *Be-gunāhī se, nā-qābil-i-ilzāmī se, be-taqṣiri se* — Nir-

IN-CULT', *a.* (L. *in, cultum*) untilled — *Nā-mazrū', nā-tarāshīda* — Partī wā anjotā, aparishkrit. [shit aparishkrit wā asabhyā.

IN-CUL-TI-VAT-ED, *a.* not cultivated — *Nā-mazrū', be-tarbiyat* — Partī wā anjotā, asik-

IN-CUL-TI-VAT'ION, *n.* want of cultivation — *Nā-mazrū'ī, nā-tarāshīdagī* — Akraṣhī wā akarshan, aparishkrit wā asaṅskār. [Akrishi wā akarehan, aparishkrit wā asaṅskār.

IN-CULTURE, *n.* neglect of cultivation — *'Adam-i-mazrū', nā-mazrū'ī, nā-tarāshīdagī* —

IN-CUM-BENT, *a.* (L. *in, cumbo*) lying upon, imposed as a duty; *n.* one who is in present possession of a benefice or any civil office — *Upār parā huā^h, farz wājib zarūr bar-haqq ya lāzim ; n. nazr-i-aimma-dār ya 'uhda-dār* — Avalambī wā uparisth, avāśyakartavya avāśyakaraṇiya avāśyak wā avāśyak ; *n.* dharmnavrittibhogi, dharmnavrittidhārī, vrittibhogi.

IN-CUM-BEN-CY, *n.* the act or state of lying upon, the state of holding a benefice or an office — *Upār parnā yā upār parā rahnā^h, nazr-i-aimmu-dārī yā 'uhda-dārī* — Avalamban, vrittibhog wā karmabhār.

IN-CUM-BER. See ENCUMBER.

IN-CUR', *v.* (L. *in, curro*) to run into, to become liable to, to bring on — *Andar daurn-nā, mustaujīb-yā saza-wār h., paidā k.* — Bhitar daurnā, adhīn wā yogya h., utpanna k. wā lān.

IN-CUR'SION, *n.* an invasion, an inroad — *Yūriṣh, tākht* — Charḥāi, ākraman.

IN-CU'RA-BLE, *a.* (L. *in, cura*) that cannot be cured; *n.* an incurable patient — *Lā-'ilāj, nā-'ilāj-pazir, be-'ilāj, lā-davā; n. lā-'ilāj mariz, jo mariz changā na hone-wālā ho* — Asādhyā wā achikitsya; *n.* asādhyā wā achikitsya rogi.

IN-CU-RA-BIL'I-TY, *n.* impossibility of cure — *Be-'ilājī, lā-'ilājī, nā-'ilāj-pazirī, lā-davāt* — Asādhyatā, achikitsyatva. [dhyatā, achikitsyatva.

IN-CU'RA-BLE-NESS, *n.* state of being incurable — *Be-'ilājī, nā-'ilāj-pazirī, lā-'ilājī* — As-

IN-CU'RA-BLY, *ad.* without remedy — *Lā-'ilājī se, nā-'ilāj-pazirī se, be-'ilājī se* — Asādhyatā se, achikitsya rūp se.

- IN-CŪRIOUS, *a.* (L. *in, curiosus*) not curious, inattentive, negligent—*Be-shauq yā gair-mutajassis, be-khabar yā be-iltifāt, gāfil*—Anutsuk ajiñāsū wā ananusandhāni, amanoyogi, asāvadhān. [ajijñāsī, amanoyog asāvadhāni wā asāvadhānatā.]
- IN-CŪRI-ŌS-I-TY, *n.* want of curiosity—*Be-shauqi, be-iltifāti, uqāful*—Anutsukatī wā
- IN-CŪRI-ŌUS-LY, *ad.* without curiosity—*Bilā shauq, bilā iltifāt, bilā-rāz-jōi yā bilā-tajassus*—Binā apūrvadarśanotsukatī ke, binā anusandhān ke.
- IN-CŪRI-ŌUS-NESS, *n.* negligence, carelessness—*Gāflut, gāfil yā be-khabarī*—Amanoyog, asāvadhānatā wā asāvadhāni. [chhinā jhukānā yā nuwānā^h.]
- IN-CŪRVE, IN-CŪRVATE, *v.* (L. *in, curvus*) to make crooked, to bend—*Terhā k^h, la-*
- IN-CUR-VĀTION, *n.* the act of bending—*Terhās^h, lachkāw^h, terhā k. yā h^h.*
- IN-CŪRVE-TY, *n.* a bending inward—*Lachkāw^h, terhāi^h.*
- IN-DA-GĀTION, *n.* (L. *in, ago*) search—*Talāsh*—Khoj, dhūñh.
- IN-DA-GĀ-TOR, *n.* a searcher, an inquirer—*Talāshī, mutalāshī yā mutajassīs*—Khoji, anweshak jiñāsū wā anusandhātā.
- IN-DART, *v.* (Fr. *en, dard*) to dart in—*Chalānā^h, pheñk-mārnā^h.*
- IN-DEAR. See ENDEAR.
- IN-DEBT, *in debt, v.* (L. *in, debitum*) to put into debt, to lay under obligation—*Maqrūz k., mamūnān yā mashkūr k.*—ftipi k., upakārabaddh wā kanaurā k.
- IN-DEBT-ED, *p. a.* obliged by something received—*Maqrūz, mamūnān, mashkūr, ihsān-mand*—Ripi, upakārabaddh, anugrihit, kanaurā. [kūrabaddhatā]
- IN-DEBT-MENT, *n.* the state of being in debt—*Maqrūzī, ihsān-mandī*—Ripi dasā, upa-
- IN-DE-CE-NT, *a.* (L. *in, decco*) unbecoming, immodest, not fit to be seen or heard—*Nā-sazā wār yā nā-lāyq, gustākhi be-adab yā be-imiyaq, nā-māqūl fāhish nā-shāyasta yā nā-shāista*—Anuehit ayogya wā anupayukt, nirlajja avinay wā asishṭ, kutsit kudrīṣya wā kuśrīṣya.
- IN-DE-CE-NT-LY, *n.* any thing unbecoming—*Be-adabi, be-imiyaq, gustākhi, nā-shāyastagi, nā-māqūl, nā-lāyq*—Ayogyatā, anuchitatwā, asishṭatā, kudrīṣyatā, kuśrīṣyatā.
- IN-DE-CE-NT-LY, *ad.* without decency—*Gustākhiāna, be-adabāna, be-hayāi se, nā-shā-yastagi se*—Asishṭatī se, ayogyatī se, anuchitarūp se, binā lajja.
- IN-DE-CID-U-OUS, *a.* (L. *in, de, cado*) not falling annually, evergreen—*Sāl-ba-sāl na jharne w. yā nā bar-qarār, hamesha-bahār yā hamesha-sabz*—Prati varsh na jharne w. arthāt chrasthāyī, asushkaparn wā sadā barā.
- IN-DE-CE-SIVE, *a.* (L. *in, de, cesum*) not determining, hesitating, irresolute—*Nā-qūlī, pash-o-pash k. w., be-qarār yā be-istiqlāl*—Anirnayak wā sandigdḥ, āgāpichhā k. w., asthiramatī anava-thitamatī wā dolayamānamatī.
- IN-DE-CE-SION, *n.* want of decision—*Be-inisāli, be-istiqlālī, dil kī be-qarārī, shakk*—Anirnay, anavasthuti, chalachittatī, sandeh
- IN-DE-CE-SIVE-LY, *ad.* without decision—*Be-inisālī se, be-istiqlālī se, dil kī be-qarārī se, shakk se*—Anirnay se, anavasthuti se, chalachittatī se, sandeh se.
- IN-DE-CLIN-A-BLE, *a.* (L. *in, de, clino*) not variable, not varied by termination—*Gair-tabdil-pazīr, nā-sarf-pazīr nā-gardān-pazīr jāmid yā be-tasrif*—Avikāryya wā apariyartaniya, avyayī andkheva wā avibhaktik.
- IN-DE-CLIN-A-BLY, *ad.* without variation—*Gair-tabdil-pazīrī ke, jāmidāna, nā-sarf-pazīrī nā-gardān-pazīrī se*—Aparivartaniyatī se, avibhaktikarūp se.
- IN-DE-CŌROUS, *a.* (L. *in, decor*) unbecoming, violating good manners, indecent—*Nā-zeb yā nā-sazā-wār, nā-shāista yā nā-māqūl, be-hayāi nā-lāyq yā be-adab*—Ayogyā wā anuchit, asishṭ wā sabhyāchāravirodhī, nirlajja anupayukt wā avinit.
- IN-DE-CŌROUS-LY, *ad.* in an unbecoming manner, improperly, indecently—*Nā-zebāish yā nā-sazā-wārī se, nā-māqūlī se yā be-jā, be-hayāi nā-shāyastagi yā be-adabī se*—Ayogyatāpūrvvak, anuchitarūp se, kuśilatī śishtāchāravirodh wā nirlajjjatā se.
- IN-DE-CŌRUM, *n.* impropriety of behaviour—*Nā-shāistagi yā nā-shāyastagi, be-adabī be-imiyaq, gustākhi, bad-wa'ī*—Vinayavirodh, śishtāchāravirodh, asabhyatā, avinay, kuśilatī.
- IN-DEED, *ad.* (S. *in, dēd*) in reality, in truth, in fact—*Fi-l-haqiqat, fi-l-wāqf, haqiqatan yaqinan yā nafsu-l-amr*—Sach sach wā sach, sachmuch, vastutah wā satya.
- IN-DE-FĀT-I-GA-BLE, *a.* (L. *in, de, fatigo*) unwearied, not yielding to fatigue—*Athak^h, nā-mānda*—Aparisrānt wā asrānt, aklānt aṭandrit wā buhārāmī.
- IN-DE-FĀT-I-GA-BLY, *ad.* without weariness—*Be-māndagi se, mihnāt se, binā thakūhat ke^h*—Asrāntatāpūrvvak, asrāntī se.
- IN-DE-FĀT-I-GA-BIL-I-TY, IN-DE-FĀT-I-GA-BLE-NESS, IN-DE-FĀT-I-GĀ-TION, *n.* unweariedness—*Be-māndagi, athakāi^h*—Asrāntī, asrāntatā, aklāntī.
- IN-DE-FĀS-I-BLE, *a.* (L. *in, de, facio*) incapable of being defeated or made void—*Be-zavāl nā-mumkinul-ibtāl yā nā-mumkinul-ibtāl*—Avināśya wā alopaniya.
- IN-DE-FĒCT-I-BLE, *a.* (L. *in, de, factum*) not liable to defect or decay—*Nā-fāni, lā-zavāl, be-naqān*—Avikāryya wā akshay.
- IN-DE-FĒCT-I-BIL-I-TY, *n.* exemption from decay—*Lā-zavālī*—Anāśyatā, akshayatā.

IN-DE-FEC-TIVE, *a.* not defective, perfect—*Be-nugs yá be-naqs, kámil*—Akhañdit, purñ wá paripurn.

IN-DE-FEN-SI-BLE, *a.* (*L. in, defendo*) that cannot be defended or maintained—*Ná-mumkinu-l hífázat, mumtana'u l'uzr*—Arakshaniya, apratipádaniya.

IN-DE-FEN-SI-BLY, *ad.* so as not to be defended—*Ná-mumkinu-l-hífázati se, mumtana'u-l'uzri se*—Arakshaniyatá se, apratipádaniyatápurvvak.

IN-DE-FEN-SIVE, *a.* having no defence—*Be-hífázat, be'uzr*—Biná bacháw.

IN-DE-FY-CIENT, *a.* (*L. in, de, facio*) not deficient, not failing, perfect, complete—*Ná-qásir, ná-kotáh, kámil, tamám*—Anyún wá ahín, arahit, samipurn, samagra.

IN-DE-FY-CIENT-CY, *n.* quality of not failing—*Ná-qasr, ná-kotáhi, kumál*—Anyúnatá, ahínatá, sampurnatá.

IN-DEFT-NITE, *a.* (*L. in, de, finis*) not limited, not determined, not precise—*Ná-mahdúd, gair-nuqarrar yá gair mushakkkhas, bilá-ta'ayun yá gair-muta'ayin*—Aparimit, anyat alakshit wá anyamit, aníshit. [tarup se, anyamapurvvak.

IN-DEFT-NITE-LY, *ad.* without limitation—*Ná-mahdúdi se, be-ta'ayuni se*—Aparimi-

IN-DEFT-NITE-NESS, *n.* the state or quality of being indefinite—*Ná-mahdúdi, be-ta'ayuni*—A parimitatá, anyamitatwa, aníshitatá.

IN-DE-LÍ-BER-ATE, *a.* (*L. in, de, libera*) done without deliberation, unpremeditated—*Be-tuumuli se kiya huá, pesh-tar se na sochú huá*—Biná soche vicháre kiya huá, apúrvvachintit wá apúrvvakalpit.

IN-DEL-T-BLY, *a.* (*L. in, deleo*) not to be blotted out, not to be annulled—*A-mít^b, gair-mahw yá lá-radd*—Anapamriyya arthát jo dhone wá mítane se na míte, anásya alopaniya wá akhandaniya.

IN-DEL-T-BLITY, *n.* quality of being indelible—*Gair-mahwí*—Anapamriyyatá, amitpaná.

IN-DEL-T-BLY, *ad.* so as not to be effaced—*Aisá ki jismen mit na jay^b*.

IN-DEL-T-CATF, *a.* (*L. in, delicio*) wanting delicacy, indecent, offensive, impure—*Gair-názuk yá be-lutí, ná-sháista yá be-hugi, zabún yá ná-pasand, ná-pák*—Anuchit wá anupayukt, milajja wá asisht, sadicháviruddh kutsit wá apriya, asuchi malin wá malin. [pákizagi—Sadacharavirodh, kuśhatá, asuddhatá, asishtatá.

IN-DEL-T-CA-CY, *n.* want of delicacy—*Gair-nazakat, ná-sháistagi yá ná-sháyastagi, ná-*

IN-DEM-T-N-FY, *v.* (*L. in, damnum*) to secure against loss or penalty, to make good—*Mahfúz rakhná yá dil jam'i k, táwán denú yá nuqsán bharná*—Háni se rakhá k, bhar denú wá kshatipuran k.

IN-DEM-T-N-FY-CATION, *n.* the act of indemnifying, security against loss, reimbursement—*'Iwaz-i-nuqsán d, táwán, mubálatu*—Kshatipuran, dandamstúr wá háni se rakshá, hanipuran wá paritosh.

IN-DEM-T-N-TY, *n.* security against loss or penalty—*'Iwaz-i-nuqsán, táwán, nuqsán se hífázat*—Dandanistúr, kshatipuran, hámpuran, háni se rakshá.

IN-DE-MON'STRA-BLE, *a.* (*L. in, de, monstro*) that cannot be demonstrated—*Be-dalíl-pazir, ná-qábil-i subút, gair-da'álat pa'ir*—Anupakádaniya, aprameya.

IN-DENT, *v.* (*L. in, dens*) to cut in the edge like teeth, to notch, to bind by contract—*Dandána-dár k, khandánus-dár k, shart se bándhna*—Dantapaniktirup kañná, khandána k, hor se bándhna wá pan k.

IN-DEN-TATION, *n.* inequality in the margin—*Khandána^b, khandána^b*.

IN-DENTURE, *n.* a contract; *v.* to bind by contract—*Shart, 'ahd-náma, iqrár-náma; v. shart se bándhna*—Niyamapatra, pratijñá, hor; *v.* niyam pratijñá wá hor se bándhna.

IN-DE-PEN'DENT, *a.* (*L. in, de, pendeo*) not relying on others, not subject to the control of others; *n.* one who holds that every congregation is a complete church subject to no superior authority—*Be-rác-khud yá dúsre se be-ta'allug, khud-sar ázád mutlaq-l'inán khud-mukhtár yá mustagní; n. wah shakhs jiská yah mat hai ki 'Isáiyón ká har firqa purá girja hai aur mustagní hai*—Anásrit anavalamb wá anupárit, anadhin swádhin swatantra aparádhin aparavás wá aparatantra; *n. wah jan jiská yah mat hai ki 'Isáiyón ki pratyek mandali purá 'Isáibhajanabhawan hai aur swatantra hai*.

IN-DE-PEN'DENCE, IN-DE-PEN'DEN-CY, *n.* exemption from reliance or control—*Khud-sari, khud-mukhtári, ázádi, istigná*—Anadhinatá, swádhinatá, útínásray, swatantratá, anavalambatwa.

IN-DE-PEN'DENT-LY, *ad.* without dependence—*Be-ta'allugi se, khud-sari se, ázádi se, istigná se, mustagniyána, ta-gáir*—Swatantravat, swádhínavat, anásrit, biná avalamb wá sambandh ke.

IN-DE-PR-E-HEN-SI-BLE, *a.* (*L. in, de, prehensum*) that cannot be found out—*Jo daryáft nahín ho rakta, ná-mumkinu-l-husúl, jisko níkal nahín sakte^b*—Jisko pá nahín sakte, alabhya. [sakte^b, jisko le na sakte^b.

IN-DE-PRIV-A-BLE, *a.* (*L. in, de, privo*) that cannot be taken away—*Jisko chhín na*

IN-DE-SCRIB-A-BLE, *a.* (*L. in, de, scribo*) that cannot be described—*Be-bayán, ná-mumkinu-l-bayán*—Avarnaniya, anirvachaniya, avyákhyeya.

- IN-DE-SÉRT**, *n.* (L. *in, de, servio*) want of merit or worth—*Ná-liyáqat*, 'adam-i-jauhar—*Ayogyatá*, nirgunatá.
- IN-DES-T-NENT**, *a.* (L. *in, de, sino*) not ceasing, incessant, perpetual—*Yak-lakht*, *mutawátir*, *hamesha*—*Anivritta*, *anavarat* wá *nirantar*, *nitya* wá *sarvvakálin*.
- IN-DES-T-NENT-LY**, *ad.* without cessation—*Lagá-tár*ⁿ—*Nirantar*.
- IN-DE-STRÚCT-I-BLE**, *a.* (L. *in, de, structum*) that cannot be destroyed—*Lá-savál*, *ná-mumkinu-l-faná*—*Anásya*, *avinási*, *akshay*, *adhwānsaniya*.
- IN-DE-TÉR-MI-NA-BLE**, *a.* (L. *in, de, terminus*) that cannot be determined—*Mumtana* 'u-l-haar, *be-tá'ayun*—*Anirneya*, *avivechaniya*, *anirdhārāniya*.
- IN-DE-TÉR-MI-NATE**, *a.* unfixed, indefinite—*Gair-muqarrar*, *gair-mushakṣṣhas* yá *bilá-ta'ayun*—*Aniśchit*, *anirdhāt* wá *anirnit*, [anīyatarūp se, aparimitarūp se.
- IN-DE-TÉR-MI-NATE-LY**, *ad.* indefinitely—*Bilá-ta'oyun* se, *bilá-ta'ayun*—*Binā* ṭhikān se,
- IN-DE-TÉR-MI-NÁ-TION**, *n.* an unfixed state—'Adam-i-ta'ayun, *gair-muqarrari*—*Aniśchay*, *anirpay*, *anirdhāran*, *anishpatti*.
- IN-DE-TÉR-MINED**, *a.* unfixed, unsettled—*Ná-mu'ayun*, *gair-mustaqill* ná-pár-dár yá *gair-muqarrar*—*Aniśchit*, *anirpit* wá *anishpanna*.
- IN-DE-VÓTE**, **IN-DE-VÓTED**, *a.* (L. *in, de, votum*) not devoted, disaffected—*Gair-máil*, *bad-khwāsh* *bad-andesh* wá *bad-gumán*—*Abhakt* wá *asakt*, *virakt* wá *ahit*.
- IN-DE-VÓ-TION**, *n.* want of devotion, irreligion—*Gair-fidūiyat* yá *ná-jān-nisārt*, 'adam-i-'ibādāt 'adam-i-zuhd yá *ná-Khudā-parust*—*Abhakti* wá *aprasakti*, *abhajanaśilātā* *adharimatwa* wá *dharmmahinatā*.
- IN-DE-VÓŮT**, *a.* not devout, irreligious—*Ná-'arīf* ná-musallī yá *ná-pársá*, *be-dīn* yá *mulhid*—*Abhakt* wá *anīswaranishth*, *adharmmi* wá *dharmmahin*.
- INDEX**, *n.* (L.) that which points out, a hand to show the way or the hour, a table of the contents of a book. *pl.* **IN'DEX-EṢ** or **IN'DI-GEṢ**—*Dalīl* *dāll* yá *mudallīl*, *rāh* *dikhlāne* *ke* *wāste* *hāth* *kā* *panja* yá *ghurī* *meñ* *waqt* *zāhir* *karne* *kā* *kāntā*, *kisī* *kitāb* *ke* *māzmūn* *kī* *filhrīst*—*Dikhnā* *w.* *darsak* *deśinī* *pradeśinī* *pradeśanī* wá *prakāśak*, *mārg* *dikhnā* *ke* *nimitta* *hāth* *kā* *ākār* *wá* *samāy* *jānūne* *ke* *hye* *gharī* *kī* *sūī* *wá* *kīl*, *suchipatra* *siichi* wá *anukramanikā*, [ná-k'ir-sāzī—*Anipunatā*, *adaikshyatā*.
- IN-DEX-TÉR-I-TY**, *n.* (L. *in, dexter*) want of dexterity—*Ná-chālākt*, *ná-dast-kārī*,
- IN'DI-CATE**, *v.* (L. *in, dico*) to show—*Dalālat* *k.*, *batlānā*ⁿ—*Dikhānā* wá *dikhlanā*, *batānā*.
- IN-DI-CĀ-TION**, *n.* mark, token, symptom—*Nishān*, 'alāmat, *asar*—*Chihn*, *sūchanā* wá *līng*, *lakshan*.
- IN-DI-CĀ-TIVE**, *a.* showing, pointing out—*Dikhlāne* *w.* *batāne* *w.* yá *jatāne* *w.*ⁿ, *dāll*—*Uddesak* wá *darsak*, *suchak* wá *nirdesak*, [ya—*Swārthanīyam*.
- IN-DI-CĀ-TIVE**, *a.* a term applied to the mood of the verb which affirms—*Sārat-bayāni*.
- IN-DI-CĀ-TIVE-LY**, *ad.* in a manner which shows—*Dikhlāne* *ke* *taur* *se*, *batlāne* *ke* *tarīq* *se*—*Dikhlāne* *kī* *rīti* *se*.
- IN-DI-CĀ-TOR**, *n.* one that shows—*Dikhlāne* *w.*ⁿ, *batāne* *w.*ⁿ.
- IN-DI-CA-TO-RY**, *a.* showing, pointing out—*Dikhlāne* *w.*ⁿ, *batlāne* *w.*ⁿ.
- IN-DICT**, *in-dite*, *v.* (L. *in, dictum*) to accuse, to charge with a crime—*Mākhūz* *k.*, 'illat *lagānā* yá *muttahim* *k.*—*Kalaūk* *lagānā*, *dosh* *d.* wá *dosh* *lagānā*.
- IN-DICT'A-BLE**, *a.* liable to be indicted—*Mākhūz* yá *muttahim* *kiye* *jāne* *ke* *qābil*—*Abhiyoktavya*, *abhiyojaniya*, [yoktā.
- IN-DICT'ER**, *n.* one who indicts—*Mākhūz* *k.* *w.*, *muttahim* *k.* *w.*—*Kalaūk* *lagāne* *w.*, *abhi-*
- IN-DICTION**, *n.* declaration, proclamation, a cycle of fifteen years—*Isbāt*, *ishār*, *pandrah* *sāl* *kā* *daura*—*Prakāśan*, *ghoshanā*, *pandrah* *baras* *kā* *kālachakra*.
- IN-DICTIONE**, *a.* proclaimed, declared—*Zāhir* *kiyā* *gayā*, 'alāniya *kiyā* *gayā*—*Prakāśit*, *sūchit* wá *jñāpit*.
- IN-DICT'MENT**, *n.* an accusation, a charge—'Illat, *ittiḥām*—*Apavād*, *abhiyog* wá *kalaūk*.
- IN-DIFF'ER-ENT**, *a.* (L. *in, dis, fero*) neutral, unconcerned, impartial, passable—*Mu'allaq* *bain-bain* *mābain* *musāwī* yá *mu'arrā*, *be* *garaz* yá *be-parwā*, 'adil yá *munsif*, *chaltā*ⁿ—*Samapakshī* wá *madhyavartti*, *virakt* wá *udāsin*, *samadarsī* wá *apakshapātī*, *kām-chalāū*.
- IN-DIFF'ER-ENCE**, **IN-DIFF'ER-EN-CY**, *n.* neutrality, impartiality, unconcernedness—*Mu'allaqi* *be-tā* *alluqi* *tasāwī* yá *bain-bain* *kī* *hālat*, 'adl yá *rāstī*, *be* *garazī* yá *be-parwāstī*—*Madhyasthatā*, *apakshapāt* wá *vipakshapāt* *atwa*, *udāsinatā* wá *viraktatā*.
- IN-DIFF'ER-ENT-LY**, *ad.* impartially, passably, unconcernedly—'Adl yá *rāstī* *se*, *mumkin* *u-l-'ubūrī* *se*, *be-parwāstī* yá *be-garazī* *se*—*Binā* *pakshapāt* *ke*, *kām* *chalāū* *rīti* *se* wá *kām* *chalāw* *se*, *udāsinatā* wá *viraktatā* *se*, [nirdhan, vittahin wá arthahin.
- IN'DI-GENT**, *a.* (L. *in, egeno*) poor, needy—*Muftis*, *miskin* yá *muhtāj*—*Daridra* wá
- IN'DI-GENCE**, **IN'DI-GEN-CY**, *n.* want, penury—*Ihtiyāj* yá *īflās*, *tih*, *dastī* *be-nawāstī* *tang-dastī* yá *gadāstī*—*Daridratā* wá *durgatī*, *nirdhanatā* wá *nihswatā*, [yajān.
- IN'DI-GÈNE**, *n.* (L. *in, gigno*) a native—*Mutawattin*—*Desāj*, *desāvāsī*, *desalok*, *desī*.
- IN-DI-G'E-NOUS**, *a.* native to a country—*Watani*, *mulki*—*Desī*, *swadesāj*.

IN-DIGESTED, *a.* (L. *in, di, gestum*) not digested, not regularly disposed — *Nā-hasm ya be-tahlil, be-tartil abtar ya darham-burham* — *Ajirp wā apakwa, avyavasthit.*

IN-DIGESTIBLE, *a.* not digestible — *Mumtana'u-l-hasm, saqil* — *Apachaniya, apachya, apaktavya.*

IN-DIGESTION, *n.* want of digestive power — *Bad-hazmi* — *Ajirp, ajiznatā, aparipāk.*

IN-DIGITATE, *v.* (L. *in, digitus*) to point out with the finger — *Angulī se dikhlanā^b.*

IN-DIGITATION, *n.* the act of pointing out — *Angulī se dikhlanā^b.*

IN-DIGN, *in-din*, *a.* (L. *in, dignus*) unworthy, undeserving, disgraceful — *Nā-lāiq yā be-qadr, nā-saza-wār, nā ma'qil* — *Ayogya wā nirgup, apātra, apakrisht wā lajjākār.*

IN-DIGNANT, *a.* inflamed with anger and disdain, angry, raging — *Qazab ke sāth haqarat k. w., qazub-nāk yā taish-nāk, qahr-nāk* — *Krodhapūrvvakaghrināksāi, atikruddh wā atirush, atikopi wā jaljalātā.* [se, atikrodh wā atirosh se.

IN-DIGNANTLY, *ad.* with indignation — *Qazab-nāki-o-haqarat se* — *Avajnapūrvvakakop*

IN-DIGNATION, *n.* anger mixed with disdain — *Khashm ke sāth haqarat, qazab-nāki, qahr-nāki, qazab, qahr, taish* — *Avajnapūrvvakakop, atirosh, atyanta krodh.*

IN-DIGNITY, *n.* contemptuous injury — *Khiffat, ihanat, hutk, fazihati, istikhfāf, rubkī* — *Halkāi, tiraskār, apamāu, anādār, avajna.*

INDIGO, *n.* (L. *indicum*) a plant used in dyeing blue — *Nil^b.* [ālasi.

INDULGENT, *a.* (L. *in, di, lego*) careless — *Be-khabar, gāfil, sust* — *Asāvadhān, dhilā,*

INDULGENCE, *n.* slothfulness, carelessness — *Kāhili yā susti, tagāful yā be-khabari* — *Ālasya wā āskat, asāvadhānatī wā asāvadhāni.*

INDULGENTLY, *ad.* without diligence — *Susti se, gūnat se* — *Ālasya se, asāvadhāni se*

INDIMINISHABLE, *a.* (L. *in, di, minor*) that cannot be diminished — *Jisko ghatā na sukhā^b.*

INDIRECT, *a.* (L. *in, di, rectum*) not straight, not direct, improper, unfair — *Nā-rast, pechida, nā-durust yā nā-munāsib, nā-sāf yā be-imān* — *Terhā, vakra wā pherwat kā, anuchit wā asanichin, anyayya khal wā adharmnik.* [Vakra gati wā upāy.

INDIRECTION, *n.* oblique course or means — *Nā-rast yā kham wusila yā tadbir*

INDIRECTLY, *ad.* obliquely, unfairly — *Pech-se khatan, ishāratan yā kināyatān, nā-sāfi yā be-imāni se* — *Pherwat se vakrarūp se wā avyaktarūp se, ayogyatā khalatī wā adharmma se.* [Tirchhāpan vakratā wā terhāpan, khalatī wā adharmma.

INDIRECTNESS, *n.* obliquity, unfairness — *Nā-rasti yā kham, nā-sāfi yā be-imāni* —

INDISCERNIBLE, *a.* (L. *in, dis, cerno*) that cannot be discerned, not perceptible — *Lā-ma'ūm yā gair-namūdi, gair-mahsūs be-namūdi yā gair-zāhir* — *Adriya wā adarsaniya, apriyakshī apreksya wā alakshya.*

INDISCERNIBLENESS, *n.* incapability of being discerned — *Gair-namūdi, gair-mahsūsīyat* — *Adriyatā, adarsaniyatī, apriyakshatā, alakshyatī.*

INDISCERNIBLY, *ad.* so as not to be discerned — *Gair-namūdi se, gair-mahsūsīyat se, bīlā ubār* — *Adriyarūp se, apriyaksharūp se, alakshyatī se.*

INDISCERNIBLE, *IN-DISCERNIBLE*, *a.* (L. *in, dis, carpo*) that cannot be destroyed by dissolution of parts — *Jo kisson kī tafriq se bar-bād na-ho-sake, gair-tafriq-pazir, judā hone ke nā-qābil* — *Jo avayavon ke prithak hone se nashī na ho sakai, achhedyā, akhandaniya.*

INDISCERNIBLENESS, *n.* the quality of being indiscernible — *Hisson kī tafriq se bar-bādi kī nā-qābilīyat, gair-tafriq-pazirī* — *Avayavon ke prithak hone se nashī hone kī ayogyatā, achhedyatā, akhandaniyatā.*

INDISCIPLINABLE, *a.* (L. *in, disco*) that cannot be improved by discipline — *Gair-tarbiyat-pazir* — *Asikshaniya.* [duryāstani — *Anirūpaniya, apreksaniya.*

INDISCOVERABLE, *a.* (L. *in, dis, con, operio*) that cannot be discovered — *Nā-*

INDISCREET, *a.* (L. *in, dis, cretum*) not discreet, imprudent, injudicious — *Be-lihāz yā be-intiyāz, be-shu'ūr, be-taunmul yā te-aql* — *Aviveki aparinaṁdarsī wā abuddhimān, vichārasūnya wā amatiman.* [dhinattwa se, avivek se.

INDISCREETLY, *ad.* without prudence — *Be-lihāz se, be-wuqūf se, nā-dāni se* — *Abud-*

INDISCRETE, *a.* not separated or distinguished — *Judā nahtīn, alag nahtīn^b* — *Bhinna wā prithak nahtīn.*

INDISCRETION, *n.* imprudence, rashness — *Nā-dāni be-shu'ūrī yā be-wuqūfī, be-lihāzī be-intiyāzī yā gushtāhī* — *Abuddhimattwabuddhisūnyatā wā avivechanā, avichār wā avinay.*

INDISCRIMINATE, *a.* (L. *in, dis, crimen*) not making any distinction, promiscuous — *Be-tamiz ya'ni kuchh farq yā tamiz na k. w., makhilūt amekhta gair-mu'niyan be-tashkhis yā sarāsari* — *Aviveki arthāt kuchh bhēd wā antar na k. w., abhed nirvīśesh wā bhedavichārāhin.* [ke — *Binā kisi bhedavichār ke, abhed se.*

INDISCRIMINATELY, *ad.* without distinction — *Be-tamiz se, ba-gair kisi farq yā tamiz*

INDISCRIMINATING, *a.* not distinguishing, making no distinction — *Be-tamiz, kuchh farq yā tamiz na k. w.* — *Aparichchhedak wā avīśeshajña, aviveki wā kuchh bhēd na k. w.* [se, *adām-i-intiyāz* — *Avichār, avivek, aparichchhed, abhed.*

INDISCRIMINATION, *n.* want of discrimination or distinction — *Be-tamiz, be-tashkhi-*

- IN-DIS-CUSSED', a.** (L. *in, dis, quassum*) not discussed, not examined—*Qair-bahs kiya huá, na-tajwiz kiya huá yá na-ámáyá huá*—Amathit wá avichárit, aparikshit wá jo jáuchá ná gayá ho.
- IN-DIS-PEN'SA-BLE, a.** (L. *in, dis, pensum*) that cannot be dispensed with, that cannot be spared, absolutely necessary—*Jisko judá na kar sakeh, jisko chhor na sakeh^h, lázim wájib furz yá nihayat zarúr*—Aparitýajya, atýajya wá apariharajya, atýavasyak wá avasyakaraniya.
- IN-DIS-PEN SA-BIL'ITY, IN-DIS-PEN'SA-BLE-NESS, n.** the state or quality of being indispensable—*Luzim, wujub, furziyat, nihayat zarurat*—Atýajyatwa, atýavasyakatá, avasyakartavyatá. [Atýavasyakatá se, atýajyatwa se, avasya.]
- IN-DIS-PEN'SA-BLY, ad.** without dispensation—*Luziman, zaruratan, wujuban, farzan*—
- IN-DIS-PERSED', a.** (L. *in, di, sparsum*) not dispersed—*Qair-muntashar yá ná-muntashir, ná-parágunda, phut-phát nahin^h*—Tiri biri nahin, tin terah nahin, abhinna, chhitaríya nahin.
- IN-DIS-POSE', v.** (L. *in, dis, positum*) to make averse, to render unfit, to disorder—*Munharif ná-mihr-bán ná-ráz yá ná-khush k., ná-sháista yá ná-luq k., kasal-mand 'ulit yá mutakhattal k.*—Man pherná wá vinukh k., ayogya wá anupayukt k., asusth aswasth wá asusthasarín k.
- IN DIS-POSED', p. a.** disinclined, disordered—*Qair-máil ná-ráz yá ná-khush, ná-sáz kasal-mand yá 'ulit*—Anmana apravitta vinukh pratikúl wá anichchhu, aswasth asusth wá aswasthasarín. [Adam-i-maíl—Aparivitti, pratikúlati, aswasthatá.]
- IN-DIS-POSED-NESS, n.** disordered state—*Ná-khushi, ná-sázi, kasal-mandi yá kasal,*
- IN-DIS-PO-SITION, n.** disinclination, aversion, slight disease—*Ná-marzi gurez iráz ná-pasandí yá be-khwáhishi, haqárat hiqárat yá nafrat, kasal-mandi kasal mandagi yá ná-sázi*—Amehohhá truchi apravitti wá vinukhatí, dwesh, aswasthya asusthatá wá alparog.
- IN-DIS-PU-TA-BLE, a.** (L. *in, dis, puto*) not to be disputed, incontrovertible, evident—*Qair-qábil i'itiraz qat i yaqin be-takrár yá lá-bahs, lá-radd yá lá-kalam, zá hir yá sarih*—Nuvidad wá avitarkya, akhandaniya, pratyaksh wá spashit.
- IN-DIS-PU-TA-BLY, ad.** without dispute—*Lá-radd, lá-kalam, qat'an, yaqinan, sarihan, be-shakk*—Nirvivád, nihsaideh, missandeh, aviradapurvak.
- IN-DIS-PUT'ED, a.** not disputed—*Lá-kalam, lá-radd, yaqin, qat'i*—Nirvivád, akhandaniya.
- IN-DIS-SO-LU-BLE, a.** (L. *in, dis, solutum*) not to be dissolved, firm, stable, binding—*Qair-muhallil lá-hall ya muntana'ul infikak, mazbút, mustaqill yá páe-dár, zábit ya qabiz*—Agalán anpighalán agalaníya wá adravya, dihih wá vajrapráy, stháyí wá atál, avasyamantavya wá avasyamananiya [sakai^h.]
- IN-DIS-SOLV-A-BLE, a.** not to be dissolved—*Agalan^h, an-pighalán^h, jo na gal ya pighal*
- IN-DIS-SO-LU-BIL'ITY, IN-DIS-SO-LU-BLE-NESS, n.** the quality of being indissoluble—*'Adam-i infikak, bastagi, ná-gadákhtagi*—Agalaníyatí, adravyatí, abhedyatí, stháyitwa, avasyamantavyatwa se.
- IN-DIS-SO-LU-BLY, ad.** so as not to be dissolved—*Sakhti se, bastagi se, ná shikastagi se, ná-gadákhtagi se*—Agalaníyatí se, adravyatí se, abhedyatá se, stháyitwa se, avasyamananiyatwa se.
- IN-DIS-TINCT', a.** (L. *in, di, stinguo*) not plainly marked, confused, obscure—*Ná-sáf, ná-marbút yá abtar, muzab-zub*—Aspashit avyakt wá aprakaś, garbar wá vyast, garh wá asphut. [Zub—Garbaráhat wá aspashitwa, anishchay.]
- IN-DIS-TINCTION, n.** confusion, uncertainty—*Abtari ya ná-marbúti, be-sabúti yá tazab-*
- IN-DIS-TINCT'LY, ad.** confusedly, obscurely—*Abtari ná-marbúti ya ná-sajú^h se, tazab-zub se*—Garbaráhat wá aspashitá se, guhata wá avyaktatwa se.
- IN-DIS-TINCT'NESS, n.** confusion, obscurity—*Ná-marbúti khatt abtari yá ná-safúti, tazab-zub*—Garbaráhat vyastatí wá abhinnatí, aprakaśatwa aspashitá guhata wá avyaktatí.
- IN-DIS-TIN'GUISE-A-BLE, a.** that cannot be distinguished or separated—*Qair-mutamaiyaz, muntana'ul-judái, ná-mumkinu-t-farq, qur-i-qábil-i-imtiyáz*—Alakshya, avibhavaníya, aparichchedaniya.
- IN-DIS-TUR'BANCE, n.** (L. *in, dis, turba*) freedom from disturbance, calmness—*'Adam-i-hangáma, ásidagi yá ásaish*—Avyastatí wá kshobhabháv, sánti.
- IN-DITCH', v.** (S. *in, dic*) to bury in a ditch—*Kháti meh gárah^h.*
- IN-DITE', v.** (L. *in, dictum*) to compose, to write, to dictate what is to be written—*Banáná^h, likhná^h, jo likhná ho usko kahte jina^h.*
- IN-DIT'ER, n.** one who indites—*Banáne w^h, likhne w^h, jo likhná ho usko kahte jine w^h.*
- IN-DI-VID'A-BLE, a.** (L. *in, divido*) that cannot be divided—*Qair-mumkinu-t-taqsim, qair-tefríq-pazir*—Avibhájya, anashaniya.
- IN-DI-VID'ED, a.** not divided—*Qair-taqsim, qair-magsúm*—Avibha'it, avibhájit.
- IN-DI-VID'U-AL, a.** single, one, separate from others. *n.* a single person or thing—*Furd yá mufrad, wáhid, auron se judá; n. shakhs yá tun-i-tanhá, koi wáhid shai*—Kewal wá ekákti, ek, auron se bhinna wá alag; *n.* vyakti wá ek jan, koi ek vastu.

- IN-DI-VĪD-U-ĀL'I-TY, *n.* separate existence—*Fardiyat, wahdīyat, yakīyat, wahdat, ahādīyat, tankhā*—*Ekātā, aikya, vyaktitā, avibhaktatā.* [alag alag.]
- IN-DI-VĪD-U-ĀL-LY, *ad.* separately—*Pardun, fard-fard, judā-judā*—*Ek ek, prīthak,*
- IN-DI-VĪD-U-ĀT, *v.* to distinguish from others, to make single; *a.* undivided—*Auroṇ se judā k., fard yā wāhid k.; a. gair-taqsim, gair-maqsum*—*Auroṇ se prīthak k., nyārā alag wā ekāki k.; a. avibhakt.*
- IN-DI-VĪD-U-ĀTION, *n.* act of making single—*Fard yā wāhid k.*—*Ekāki k., ek k.*
- IN-DI-VĪS'I-BLE, *a.* that cannot be divided—*Gair-tafriq-pazīr, gair-mumkinu-t-taqsim*—*Avibhājya, anāṣṇāniya.*
- IN-DI-VĪS'I-BIL'I-TY, IN-DI-VĪS'I-BLE-NESS, *n.* the state or quality of being indivisible—*Gair-tafriq-pazīr, gair-mumkinu-t-taqsim, 'adam-i-tajazzī*—*Avibhājyatā, anāṣṇāniyatā.*
- IN-DI-VĪS'I-BLY, *ad.* so as not to be divided—*'Adam-i-tajazzī se, gair-tafriq-pazīrī se, maqsum na hone ke taur se*—*Avibhājyatā se, vibhakt na hone ke prakār se.*
- IN-DŌC'I-BLE, *a.* (L. *in, doceo*) unteachable, not capable of being taught—*Gair-islāh-pazīr, nā-tarbiyat-pazīr*—*Asikshaniya, asikshya wā asikshāsīl.*
- IN-DŌC'ILE, *a.* unteachable, untractable—*Gair-islāh-pazīr yā nā-tarbiyat-pazīr, be-zabt yā nā-zabt-pazīr*—*Asikshaniya, duḥṣāya wā adāmya.*
- IN-DŌC'IL'I-TY, *n.* unteachableness—*Gair-islāh-pazīrī, nā-tarbiyat-pazīrī, nā-ta'lim-giri*—*Asikshaniyatā, asikshāsīlatā.* [Tarbiyat k., ta'lim k.—*Śikshā k. wā d., sikhānā.*
- IN-DŌC'TR'I-NATE, *v.* (L. *in, doctum*) to instruct, to tincture with any opinion—
- IN-DŌC'TR-I-NATION, *n.* instruction, information—*Ta'lim yā tarbiyat, khabar yā āgāhī*—*Śikshā wā upadēś, samāchār.*
- IN'DO-LENT, *a.* (L. *in, doleo*) lazy, listless—*Sust kāhil majhūl yā ārām-talab, be-khabar yā gāfil*—*Dhīlā āskati ālasi wā avyavāsāyī, asāvdhan.*
- IN'DO-LENCE, IN'DO-LEN-CY, *n.* laziness—*Sustī, kāhili, majhūli*—*Ālas wā ālasya, dhīlāi wā dhil, vyavāsāyadwesh, āskat.*
- IN'DO-LENT-LY, *ad.* lazily, listlessly—*Sustī kāhili yā ārām-talabī se, be-khabar yā gāfil se*—*Ālas wā ālasya se, asāvdhanī wā āskat se.*
- IN'DŌM'I-TA-BLE, *a.* (L. *in, domo*) that cannot be subdued, untamable—*Gair-muqarrarī, nā-zabt-pazīr yā mumtanā'u-z-zabt*—*Aparājeya, adāmya wā adamāniya.*
- IN'DORSE'. See ENDORSE. [Khāṭ, khārī^h.]
- IN'DRAUGHT, IN'drāft, *n.* (L. *in, dragan*) an opening from the sea into the land—
- IN'DRENCHT', *v.* (S. *in, drencau*) to overwhelm with water, to drown, to soak—*Dabonā dubonā yā dubānā^h, bornā yā bornā^h, bhigonā bhigānā yā bhijānā^h.*
- IN'DŪ'B'I-TA-BLE, *a.* (L. *in, dubito*) not to be doubted, unquestionable—*Be-shakk yā be-shubha, lā-kalām yā bilā-ī'tirāz*—*Asandighī wā nihsandeh, asaṣṇāya wā sunīschit.* [sandeh wā asaṣṇāya, sunīschit.]
- IN'DŪ'B'I-IOUS, *a.* not doubtful, certain—*Be-shakk yā be-shubha, yaqīnī yā taḥqīq*—*Nih-*
- IN'DŪ'B'I-TA-BLY, *ad.* undoubtedly—*Be-shukk, yaqīnān*—*Nihsandeh, binā saṣṇāya.*
- IN'DŪCE', *v.* (L. *in, duco*) to lead, to persuade, to prevail upon, to influence—*Khūch-nā khūchnā yā lānā^h, māil k. yā targīb d., tahrīk d., tahrīs d.*—*Chālānā, ukṣānā mānānā wā jhukānā, pravartit k., prerānā k. wā kāran dikhākar utsuk k.*
- IN'DŪCE'MENT, *n.* any thing that induces—*Targīb, tahrīk, tahrīs, bā'is, muharrik*—*Praroḥan, pralobhan, lobh, lālach. prerānā, hetu.* [jhukāne w., pravartak.]
- IN'DŪC'ER, *n.* one who induces—*Targīb tahrīk yā tahrīs dene w., lāne w.^h*—*Manāne w.,*
- IN'DŪC'I-BLE, *a.* that may be induced—*Targīb-pazīr, jisko lā-saken^h*—*Praroḥaniya, pralobhaniya.*
- IN'DŪCT', *v.* to bring in, to introduce, to put in possession of a benefice—*Andar lānā yā dākhil k., nazr-i-aimma par gābic k., girje kī amlak k. mālik k. yā girje kī amlak ke sāth pādri k. 'uhda denā*—*Bhitar lānā, pravisht k. wā bharti k., vrit-tivīśishtadharmmapad par niyukt k. wā vrit-tivīśishtadharmmapad k. adhikār denā.*
- IN'DŪCTION, *n.* introduction, admission to a benefice, a mode of reasoning from particulars to generals—*Idkhal, nazr-i-aimma yā nī dīnī mā'ash yā 'uhde par muqarrari, istiqrāa yā istiqrā*—*Praveśan, vrit-tivīśishtadharmmapad par niyukti, parīkshayāsiddhāntasthāpan arthāt parīkshā se siddhānt k. sthāpan.*
- IN'DŪC'TIVE, *a.* proceeding by induction—*Istiqrā*—*Parīkshayāsiddhāntasthāpanayukt, parīkshā se siddhāntasthāpan ke anugam.*
- IN'DŪC'TIVE-LY, *ad.* by induction, by inference—*Istiqrāa yā istiqrā se, istidlāl yā nattiya se*—*Parīkshā se siddhāntasthāpan ke anusār, nigaman wā tarkāsiddhānt se.*
- IN'DŪC'TOR, *n.* one who inducts—*Dākhil k. w., nazr-i-aimma yā dīnī 'uhde par muqarrar k. w., kisi ke liye nazr-i-aimma yā dīnī mā'ash muqarrar k. w.*—*Pravisht k. w., vrit-tivīśishtadharmmapad par niyukt k. w.* [Sampanna wā yukt k., kaprā pahnānā.]
- IN'DŪE', *v.* (L. *induo*) to invest, to clothe—*Bakhshnā, mulabbas yā malbūs k.*—
- IN'DŪE'MENT, *n.* investment, endowment—*Lības yā poshāk, waqf yā jācadād-bakhshī*—*Vastra wā paridhān, devaswadān wā devaswa.*
- IN'DŪLGE', *v.* (L. *indulgeo*) to encourage by compliance, to gratify, to humour—

IN-TER-CHĀNGE, *n.* mutual change, barter—*Tabdīl-i-jāmbāin*, 'iwaz-mu'āwaza yā mu-bādala—Parasparavinimay.

IN-TER-CHĀNGE'A-BLE, *a.* that may be given and taken mutually, following each other in alternate succession—*Mubādala-pazīr yā mumkinu-l-'iwaz, bāri-bāri yā tawātūr se ek dūse ke piche hone-wāle*—Parasparaparivarttaniya wā parasparavinimayārha, parasparānugānī wā anyonyapriṣṭhānugāmī.

IN-TER-CHĀNGE'A-BLE-NESS, *n.* the state of being interchangeable, alternate succession—*Mubādala-pazīrī, bāri-bāri se tawātūr*—Parasparaparivarttanīyatā, parasparānugāmītwā.

IN-TER-CHĀNGE'A-BLY, *ad.* by interchange—*Mubādala-pazīrī se, tabdīl-i-jāmbāin se, 'iwaz-mu'āwaza se*—Parasparaparivarttan se, palte se, parasparavinimay se.

IN-TER-CHĀNGE'MENT, *n.* mutual transference—*'Iwaz-mu'āwaza, mubādala*—Parasparaparivarttan, paltā.

IN-TER-CĪSION, *n.* (L. *inter, cœsum*) interruption—*Rukāwat^h, rok^h, atkāw^h*.

IN-TER-CLODE', *v.* (L. *inter, claudo*) to shut from, to intercept, to cut off—*Band k., bāz-rakhnā, rok d^h*.—Avaruddh k., roknā, atkānā ārnā wā stambhit k.

IN-TER-CO-LUM-NI-ATION, *n.* (L. *inter, columna*) space between pillars—*Kham-bhōṇ ke bich kī jagah^h*.

IN-TER-COM'MON, *n.* (L. *inter, con, munus*) to feed at the same table, to graze in the same pasture—*Ek hī mez yā dastar-khwan par khānā, ek hī charāgah meṇ charānā*—Ek hī chauke meṇ baithkar khānā, ek hī charāī meṇ charānā.

IN-TER-COM-MUN'ION, *n.* mutual communion—*Āpas meṇ āmad-raft yā rāh-rabt*—Parasparasāṅsarg, āpas meṇ āwagachchh.

IN-TER-COM-MU'NI-TY, *n.* mutual community—*Āpas meṇ sar-o-kār yā rāz-o-niyāz*—Parasparagamanāgaman, āpas meṇ sāṅgam.

IN-TER-COST'AL, *a.* (L. *inter, costa*) placed between the ribs—*Pasliyoṇ ke darmi-yān wāqī*—Pasliyoṇ ke bich meṇ sthit.

IN-TER-CŪR, *v.* (L. *inter, curro*) to intervene, to come in the mean time, to happen—*Darmi-yān ānā, isī yā usī 'arse meṇ ānā, sar-zad h. yā guzarnā*—Bich meṇ ānā, isī wā usī antar meṇ ānā, ā-parī hō-jīnā wā bitnā.

IN-TER-CŪRSE, *n.* communication, commerce—*Āmad-raft sar-o-kār rabt rāh-rabt āmad-shud yā rāz-o-niyāz, 'alāqa mu'āmala yā dād-sitad*—Samāgam gamanāgaman wā parasparālāp, sāṅsarg parasparasāṅsarg wā lokasāṅsarg. [man wā āwājāhī.]

IN-TER-CŪR'ENCE, *n.* passage between—*Darmi-yān meṇ guzar*—Bich meṇ gamanāga-

IN-TER-CŪR'RENT, *a.* running between—*Darmi-yān meṇ rawān, bich meṇ jāri*—Madhyavartī, antardhāyak, madhyachālī.

IN-TER-CU-TĀNE-OUS, *a.* (L. *inter, cutis*) within the skin—*Khāl ke bhitar^h, chām ke tale^h*—Tvagantahstī, twagantarbhūt.

IN-TER-DEAL, *n.* (L. *inter, S. deal*) mutual dealing, traffic—*Āpas meṇ kār-o-bār yā dād sitad, sandū-garī*—Āpas meṇ lenden wā lewādeī, bānījya.

IN-TER-DICT, *v.* (L. *inter, dictum*) to prohibit, to forbid, to forbid communion—*Bāz rakhnā, mun' k., āmad-raft yā rāh-rabt band k.*—Nivāraṇ k., nishedh k., parasparasāṅsarg wā parasparālāp rok d.

IN-TER-DICT, *n.* a prohibiting decree—*Mumāna'at-nāma, manhāī kā hukm, mumāna-'at, manhāī*—Nishedhakarājñā, nishedh. [wā nivāraṇ, āp wā bhartsan.]

IN-TER-DICT'ION, *n.* a prohibition, a curse—*Mumāna'at yā manhāī, la'nat*—Nishedh

IN-TER-DIC'TIVE, *a.* having power to prohibit—*Mun' karne kī tāqat rakhne v.*—Nishedh karne ko samarthī.

IN-TER-DIC'TO-RY, *a.* serving to prohibit—*Mumāna'atī, mānī*—Nishedhak, nishedhakar.

IN-TER-EST, *v.* (L. *inter, esse*) to concern, to affect, to have or give a share in, to engage; *n.* concern, advantage, influence, share, regard to private profit, a premium paid for the use of money—*Ālāqa yā garaz rakhnā, āsar k., sharik h. yā k., chas-pida k.*; *n.* 'ālāqa yā parwā, nafī yā faida, āsar qudrat yā iktiyār, hissa yā bakhrā, garaz ya'ni khass apne faide kā khayāl, sūd—Sambandh rakhnā wā sambaddh h., vyāpanā man-dulānā lagnā wā anurakt k., bhāgi h. wā k., apnānā wā lagānā; *n.* sambandh sneh wā anurāg, lābh phal hit wā arth, gaurav prabhāv prābalya wā kahā-sunā, bhāg wā aṅś, swārth wā ātmahit, byāj.

IN-TER-EST-ED, *a.* having an interest—*Garaz-mand, garazī, garaz-ūshnā*—Sambaddh, arthasambaddh, anurakt, āsakt.

IN-TER-FERE', *v.* (L. *inter, fero*) to interpose, to intermeddle, to clash, to come in collision, to be in opposition—*Darmi-yān parnā, mudākhalat k., mukhālāfat k., mukhīl h., mukhālīf h.*—Bich meṇ parnā, hāth dālnā wā d., parasparavirodh k., parasparaviparyyās k., viruddh h.

IN-TER-FER'ENCE, *n.* interposition, a clashing—*Mudākhalat dakhī yā tadākhal, talātum yā zidd*—Antarāgaman paravyāpāraprāveś wā parādhi-kāracharchā, parasparavirodh wā parasparasamāghāt.

- IN-TÉR-FLU-ENT, *a.* (L. *inter, fluo*) flowing between — *Darmiyán meñ jári, bích meñ bahá huá^b* — Madhyasaravan. [*yá chhátráyá huá^b*]
- IN-TÉR-FUSED', *a.* (L. *inter, fusum*) poured or scattered between — *Bích meñ dhálá*
- IN-TÉR-IM, *n.* (L.) intervening time — *Bích ká zamána, darmiyán ká 'arsa yá waqt, dar-in-asná, tīne meñ^b* — Madhyakál, antargatakál.
- IN-TÉR-IOU, *a.* (L. *intra*) inner, not outward, inland; *n.* the inner part, the inside — *Andaríni, daríni, mufassál ká*; *n.* *andaríni hissa, andar* — Antarasth wá antarvarttí, ántarik wá antarañg, madhyadesí wá samudradúrasth; *n.* antarbhág wá garbh, abh-yantar.
- IN-TÉR-IOU-LY, *ad.* inwardly, internally — *Andar meñ, batin meñ* — Abhyantar meñ,
- IN-TÉR-JA-ÇENT, *a.* (L. *inter, jaceo*) lying between, intervening — *Mutawassit, darmiyáni* — Madhyasthit, madhyavarttí wá antarvarttí.
- IN-TÉR-JA-ÇEN-CY, *n.* a lying between — *Tawassut* — Madhyasthiti, madhyavarttan wá antarvarttan. [*— Bích meñ dálná^b, bích meñ áná^b, dálná^b*]
- IN-TÉR-JECT', *v.* (L. *inter, jaetum*) to throw between, to come between, to insert
- IN-TÉR-JECTION, *n.* the act of throwing between, a word used to express sudden emotion — *Bích meñ rakhná yá dálná^b, harf-i-nílá* — Madhyaprakshép wá antakshépan, vistamayúdbodhakávyay. [*Miláná^b, ek ke bích meñ dúre ko rakhná yá dálná^b*]
- IN-TÉR-LACE', *v.* (L. *inter, laqueo*) to intermix, to put one thing within another —
- IN-TÉR-LÁPSE', *n.* (L. *inter, lapsus*) the time between any two events — *Do májaron ke bích ká zamána* — Do ghatañon wá vrittáñton ke bích ká kál.
- IN-TÉR-LÁRD, *v.* (L. *inter, lardum*) to mix, to diversify by mixture, to insert between — *Khalt k., ámerish raug-ba-rañg yá gún-á-gún k., dákhil yá mundaraj k.* — Miláná, miláw se chitravichitra k., dálná ghusáni wá bích meñ dálná.
- IN-TÉR-LÉAVE', *v.* (L. *inter, S. leaf*) to insert blank leaves between the other leaves of a book — *Kisí kitáb ke har warq ke bád ek ek síñh warq lagáná yá dákhil k.* — Kisí pustak ke pratyek líkhe wá chhápe hue patra ko chhorkar ek ek korí wá súnya patra lagáná, pustak ke líkhe wá chhápe hue patron ke bích meñ kore wá bin-líkhe patra lagáná wá síñh. [*— Aksharapañktiyon ke bích meñ líkhná*]
- IN-TÉR-LÍNE', *v.* (L. *inter, linea*) to write between lines — *Satron ke bích meñ líkhná*
- IN-TÉR-LÍN'E-AR, *a.* inserted between lines — *Satron ke darmiyán mundaraj yá líkhá huá* — Aksharapañktiyon ke madhya meñ líkhá huá
- IN-TÉR-LÍN'E-A-RY, *a.* inserted between lines; *n.* a book having insertions between the lines — *Satron ke darmiyán mundaraj yá líkhá huá*; *n.* ek kitáb jiski satron ke darmiyán kuchh mundaraj rakhtá hai — Aksharapañktiyon ke bích meñ líkhá huá; *n.* ek pustak jiski aksharapañktiyon ke bích bích kuchh líkhá rakhtá hai.
- IN-TÉR-LÍN'E-ATION, *n.* the act of interlining, correction by writing between the lines — *Satron ke darmiyán líkhná, satron ke darmiyán líkh-kar ísláh* — Aksharapañktiyon ke bích bích líkhná, aksharapañktiyon ke bích bích líkhkar ísodhan.
- IN-TÉR-LÍNK', *v.* (L. *inter, Ger. gelenk*) to connect by uniting links — *Kariyon ko jor-kar miláná^b, ek korí yá sukri ko dásri se miláná^b*. [*rakhná^b, bích meñ dálná^b*]
- IN-TÉR-LO-CATION, *n.* (L. *inter, locus*) a placing between, interposition — *Bích meñ*
- IN-TÉR-LO-CUTION, *n.* (L. *inter, locutum*) an interchange of speech, dialogue — *Guft-gú, bát-chit^b* — Sambhāshan wá parasparáláp, uttarapratyuttar wá kathopakathan.
- IN-TÉR-LÓC'U-TOR, *n.* one who talks with another, a dialogist, an interlocutory judgment or sentence — *Guft-gú k. w., suwál-jawáb k. w. yá suwál-jawáb-ámez bátén líkhné w., má-bain kí yá darmiyáni tujwiz yá fatrá* — Samblúshak, kathopakathak wá prasnottarakram se kathopakathanarachak, bích ká nirnay.
- IN-TÉR-LÓC'U-TORY, *a.* consisting of dialogue, preparatory to decision, intermediate — *Guft-gú-ámez yá suwál-jawáb-ámez, fúsálé ke lípe pesh-zarúr, darmiyáni* — Uttara-pratyuttaravisisht, nirnayopakramasádhak, bichhí wá madhyavarttí.
- IN-TÉR-LÓPE', *v.* (L. *inter, D. loopen*) to run between and intercept advantage — *Dast-andáz k., be-já dakhil k., ná-haqq háth dálná* — Par ke adhikár meñ háth dálná.
- IN-TÉR-LÓP'ER, *n.* an unauthorized intruder — *Dast-andáz, be-já dakhil k. w., ná-haqq háth dálné w.* — Parádhikárántargami, parádhikárapravesak, par ke adhikár meñ háth dálné w.
- IN-TÉR-LÓDE, *n.* (L. *inter, ludo*) a piece performed during the intervals of a play — *Kisí sawāñg ke bích bích meñ jo lálá hoti hai^b*.
- IN-TÉR-LÓD-ER, *n.* a performer in an interlude — *Bhāñf jo kisí sawāñg ke bích bích meñ lálá kartá hai^b*.
- IN-TÉR-LÓU'EN-CY, *n.* (L. *inter, luo*) a flowing between, interposition of water — *Bích meñ bahná yá bahar^b, bích meñ páñi ká á-jáná^b*.
- IN-TÉR-LÓUNAR, IN-TÉR-LÓU'NA-RY, *a.* (L. *inter, luna*) belonging to the time when the moon about to change is invisible — *Shab-i-daujír ke muta'allig, takht-sh-shud' se nábat-dár* — Amávasyákalik, amáśambandhi.
- IN-TÉR-MÁRRY, *v.* (L. *inter, mas*) to marry or be married reciprocally as one

- IN-EX-PÉ-DI-ENT**, *a.* (L. *in, ex, pes*) not expedient, unfit, improper, unsuitable — *Be-mauqa' yá ná-sháista, ná-láiq, be-já, ná-munásib yá ná-muwáfiq* — Akartavya anupayogi wá anurakarak, ayogya, anuchit, anupayukt.
- IN-EX-PÉ-DI-ENCE**, **IN-EX-PÉ-DI-EN-ÇY**, *n.* want of fitness unsuitableness, inconvenience — *Ná-liyáqat yá ná-muwáfaqat, ná-munásabat, qabáhat yá ná-hamwári* — Ayogyatá, ayuktatá wá anupayuktatá, anupayogita.
- IN-EX-PÉ-RI-ENCE**, *n.* (L. *in, experior*) want of experimental knowledge — *Ná-áz-múla-kárt, ná-tajriba-kári* — Avyavaharajñatá, apakwabuddhitwa, ananubhúti, apari-pák, abahudarsan. [vaharajña, aparipakwabuddhi, abahudarsai.]
- IN-EX-PÉ-RI-ENCED**, *a.* not experienced — *Ná-ázmúla-kár, ná-tajriba-kár, kham* — Avya-
- IN-EX-PÉ-RT**, *a.* not expert, unskilful — *Qair-máhir, ná-wáqif yá be-hunar* — Adaksh wá achatur, anipun avijña wá apatu.
- IN-EX-PI-A-BLE**, *a.* (L. *in, ex, pius*) admitting no atonement, not to be appeased — *Ná-kaffára-pazir be-afú ná-takfir-pazir yá be-mugfirat, amít^h* — Práyaschittayogya aprayaschetya wá amochaniya, akshamaniya wá amárjaniya.
- IN-EX-PI-A-BLY**, *ad.* in an inexpiable manner — *Ná-kaffára-paziri se, be-mugfirat se, ná-takfir-paziri se* — Práyaschittáyogyatá se, amochaniyatwa se, aisi riti se jismeñ práyaschitta na ho sakai.
- IN-EX-PLI-CA-BLE**, *a.* (L. *in, ex, plico*) that cannot be explained — *Lá-bayán, qair-qábilu-l-bayán, qásiru-l-bayán, lá-hall* — Avyákyeya, avivaraníya, avarananiya.
- IN-EX-PLI-CA-BLY**, *ad.* so as not to be explained — *Qair-qábilu-l-bayáni se, lá-bayáni se* — Avivaraníyaprakár se, avarananiyariti se.
- IN-EX-PLÓ-RA-BLE**, *a.* (L. *in, ex, ploro*) that cannot be explored or discovered — *Ná-qábil-i-tajassus, mumtana'u-t-tajassus, ná-daryáftani* — Jisko dhúññ na sakain, anirupaniya, aprekshaniya.
- IN-EX-PRESS-I-BLE**, *a.* (L. *in, ex, pressum*) that cannot be expressed, unutterable — *Ná-guftani, be-bayán yá ná-mumkinu-l-izhár* — Avaktavya wá anirvachaniya, akathaniya wá anuchharyya. [kír se, akathaniyariti sq.]
- IN-EX-PRESS-I-BLY**, *ad.* unutterably — *Be-bayáni se, ná-guftani taur se* — Avaktavyapr-
- IN-EX-PRESS-IVE**, *a.* not expressive, ineffable — *Qair-má'ni-numá ná-dál ná-pur-matlab yá záhír na k. v. ná-guftani* — Niruddesak apurnárh wá asúchak, anirvachaniya.
- IN-EX-PÚ-G'NA-BLE**, *a.* (L. *in, ex, pugno*) not to be taken by assault — *Qair-mumkinu-t-tashkír, jisko hante se na le sakei* — Anákramaníya, durgamya, jisko chahái se na le sakain, ajeya.
- IN-EX-TÍN-GUISH-A-BLE**, *a.* (L. *in, ex, stinguo*) that cannot be extinguished — *Mumtana'u-l-iftá, an-bujhá^h, amít^h* — Ásamaniya, anirvániya, jo bujh na sakai.
- IN-EX-TRI-CA-BLE**, *a.* (L. *in, ex, trice*) that cannot be extricated or disentangled — *Ná-hall-pazir, pech-dar-pech, pechída* — Asulajh, jo sulajh na sakai, anuddharaniya, dustar, dustáryya, anuddharyya.
- IN-EX-TRI-CA-BLE-NESS**, *n.* the state or quality of being inextricable — *Ná-hall-paziri, pech-dar-pechi* — Asuljáhw, anuddharaniyatá, dustáryyatá.
- IN-EX-TRI-CA-BLY**, *ad.* so as not to be extricated — *Aisa ki sulajh na sake^h*.
- IN-EYE'**, *v.* (S. *in, eage*) to inoculate — — *Qalam lagáná yá pavvand lagáná* — Kalam lagáná, ek per kí dál dúsre per meñ lagána.
- IN-FÁL-LI-BLE**, *a.* (L. *in, fallo*) not capable of erring, not liable to fail — *Ná-khatá, hukm-andáz muqarrar be-galat yá be-khatá* — Abhrántiśil wá abhránt, achúk nirbhul amogh wá abhramádhini. [tiśilati, abhramádhinati.]
- IN-FÁL-LI-BLI-TY**, **IN-FÁL-LI-BLE-NESS**, *n.* exemption from error — *Be-khatái* — Abhrán-
- IN-FÁL-LI-BLY**, *ad.* without failure, certainly — *Be-khatái se, yaqinan yá qat an* — Biná chúk wá biná bhul, dhruv karke wá nischaya karke.
- IN-FA-MOUS**, *a.* (L. *in, fama*) notoriously bad, odious — *Niháyat kharáb bad-nám ruswá yá sharir, karik najis yá zabún* — Atidusht kukhyát wá kalaúki, ghrinárha wá kutsit.
- IN-FA-MOUS-IX**, *ad.* with infamy, shamefully — *Ruswái rú-siyáhi be-ábrús yá bad-námi se, fazihati yá be-qairatí se* — Durnám apakirtti wá apratishthá se, nirlajjatá wá apayaśaskararúp se.
- IN-FA-MY**, *n.* public disgrace, disrepute — *Ruswái rú-siyáhi be-ábrús yá bad-námi, fazihati* — Apratishthá apakirtti wá apayaś, kalaúk wá maryyádádháni.
- IN-FANT**, *n.* (L. *in, fari*) a young child; *a.* pertaining to infancy, young, tender — *Shir-khori, tifl*; *a.* *tufúliyat yá tífagi ke muta'alliq, nau-khez, ná-pukhta yá jadíd* — Kshirapáyí, janmatuá larká, shú; *a.* bálakiya, bál wá abhinav, kachchá wá tarup. [bachpan larkái bályávasthá wá balávasthá, árar bh wá prathamakál.]
- IN-FAN-ÇY**, *n.* the first part of life, beginning — *Tufúliyat yá tífagi, shurú* — Larakpan
- IN-FAN-TILE**, *a.* pertaining to an infant — *Tiflána, bachgána* — Bálakasambandhi, shú-sambandhi. [sambandhi, bál wá abhinav, kachchá wá tarup.]
- IN-FAN-TINE**, *a.* childish, young, tender — *Tiflána, nau-khez, ná-pukhta yá jadíd* — Bála-

- IN-FANT-LIKE**, **IN-FANT-LY**, *a.* like an infant—*Tiṣṭ yā śhr-ṭhore ke mánind*—Śísuvāt, bálak ke sadriá.
- IN-FÁN'TI-QIDE**, *n.* the murder of an infant, the murderer of an infant—*Tiṣṭ-kushí yā bachcha-kushí, tiṣṭ-kush yā bachcha-kush*—Bálahatyá bálakahatyá wá śísúbadh, bála-ghátak wá śísuhantá.
- IN-FÁN'TA**, *n.* (Sp.) a princess of the blood royal in Spain and Portugal—*Spen aur Portugál ke mulkón kí sháh-zádí*—Spen aur Portugál ke desón kí rájakunári.
- IN-FÁN'TE**, *n.* (Sp.) a prince of the blood—*Sháh-záda*—Rájakunár, kuñwar, rájaputra.
- IN-FAN-TRY**, *n.* (L. *in, fari* ?) the foot soldiers of an army—*Paidal^h, pyáde*—Padagasainya, pádátikasainya, patti, pádāta, padāti.
- IN-FAT'U-ATE**, *v.* (L. *in, fatuus*) to make foolish, to deprive of understanding; *a.* affected with folly, stupified—*Be-wuqúf baniná, be-aql dawána sheṣṭa yā fareṣṭa k.*; *a. be-wuqúf, be-shu'úr yā sheṣṭa*—Hatabuddhi wá buddhibhrasht^h k., hatajnán wá nashtavivek k.; *a.* hatabuddhi wá buddhibhrasht, hatajnán.
- IN-FAT-U-Á-TION**, *n.* deprivation of reason—*Dívānagí, be-hoshí, sheṣṭagí, fareṣṭagí*—Buddhilop, jñānalop, buddhinás, mūrhatá.
- IN-FEÁ-SI-BLE**, *a.* (L. *in, facio*) that cannot be done, impracticable—*Ná-sáḁhtani, gair mumkin*—Akarapiya wá asādhyā, asakya wá asambhavya.
- IN-FEÁ-SI-BLE-NESS**, *n.* impracticability—*Gair-imkán, be-imkán, istihála*—Akarapiyatá, asādhyatá, asakyatá, asambhavyatá.
- IN-FÉCT'**, *v.* (L. *in, factum*) to taint with disease, to corrupt, to pollute—*Siráyat k., kharáb k., bigápná^h*—Chhút lagná wá rogadúshit k., dúshit k., bhrasht k.
- IN-FÉC'TION**, *n.* communication of disease—*Siráyat, 'afúnat yā 'ufúnat, taassur yā ta'affun*—Sañcháradosh, rogasañchár, sparśasañchár, sañsargadosh, chhút.
- IN-FÉC'TIOUS**, *a.* communicating disease—*Sári, chhutihá^h, siráyat-gar*—Rogasañchári, sparśakrámak. [se, rogasañchár se.]
- IN-FÉC'TIOUS-LY**, *ad.* by infection—*Siráyat se, chhút se^h*—Sañsargadosh se, sañcháradosh
- IN-FÉC'TIOUS-NESS**, *n.* quality of being infectious—*Siráyat-garí, chhutihá-pan^h*—Sparśa-sañchárítwa, sparśákáramakatwa. [sparśákáramak.]
- IN-FÉC'TIVE**, *a.* communicating disease—*Sári, siráyat-gar, chhutihá^h*—Rogasañchárak,
- IN-FÉC'UND**, *a.* (L. *in, fecundus*) unfruitful, barren—*Báñjh^h, ásar^h*.
- IN-FE-CÚN'DI-TY**, *n.* unfruitfulness—*Báñjh-pan^h, usará^h, ná-saṁsgarí^h, ná-ábádí*—Baudhyatá, nishphalatá wá aphaalatá.
- IN-FE-LI-C'I-TY**, *n.* (L. *in, felix*) unhappiness, misery, misfortune—*Ná-khushí, taklíf, kam-bakhtí yā bad-bakhtí*—Asukh wá sukhábháv, dukh dukhk wá kleś, durdasá
- IN-FÉOFF'**. See **ENFEOFF** [durbhāgya wá āpad.]
- IN-FÉR'**, *v.* (L. *in, ferro*) to deduce, to draw or derive as a fact or consequence—*Nikálná^h, tajwiz k. yā natija nikálná*—Būjhná atkalná tárná wá bodh k., nigaman nikálná wá anumán k.
- IN-FER-A-BLE**, **IN-FÉR'R-I-BLE**, *a.* deducible—*Muntij, qábil-i-istiḍlál, tajwiz kerú se ṭha-harne ke láq*—Anumeya, úhaniya, anumánasádhyā.
- IN-FE-RENCE**, *n.* deduction, conclusion—*Hásil yā istiḍlál, natija*—Anumán wá anu-mánasiddhant, úhan úhá tarka-siddhant wá nigaman.
- IN-FÉ-RI-OR**, *a.* (L. *infra*) lower in place station or value; *n.* one lower in station—*Nichá^h, chhotá^h, halká^h, asfal, adnú, dín, past*; *n. nichá^h, chhotá^h*—Adharasth adhahsth adhar wá nichasth, apakrishṭ níkrishṭ wá adhan, avar hín wá kutsit; *n.* avarapadasth, hinapadasth, anujivi.
- IN-FÉ-RI-ÖR'I-TY**, *n.* a lower state—*Farotani, kam-tarí, kih-tarí, chhotá^h, pastí*—Apakri-shtatá, níkrishṭatá, hinatá, nichatwa wá nichái.
- IN-FER'NAL**, *a.* pertaining to hell, diabolical—*Jahannamí yā dozakhí, shaitáni*—Nara-kiya, nárákiya nárák náráki pátáliya wá pátálasambandhi, písáchi wá rúksasai.
- IN-FER-NAL-LY**, *ad.* in an infernal manner—*Jahannamí taur se, dozakhí tariq se, shai-táni taur se*—Narákiyaprakár se, pátáli ríti se, písáchi prakár se.
- IN-FÉRTILE**, *a.* (L. *in, ferro*) unfruitful—*Úsar^h, báñjh^h, apha^h, an-pha^h, shor*.
- IN-FER-TIL'I-TY**, *n.* unfruitfulness—*Úsarí^h, báñjh-pan^h, aphaalatá^h, ná-saṁsgarí^h*.
- IN-FÉST'**, *v.* (L. *in, festus*) to harass, to plague, to disturb, to annoy, to trouble—*Díqq k., izá d., tákhṭ-o-taráq k. yā khalal dálná, tasdi' d., taklíf d.*—Satána, khijháná, upa-drav k., kleś d., pirá d. [pirá vyathá wá dukkh.]
- IN-FES-TÁ-TION**, *n.* molestation, annoyance—*Taklíf yā izá, tasdi'*—Upadrav wá kles,
- IN-FEU-DÁ-TION**, *n.* (L. *in, fides*) the act of putting in possession of a fee or estate—*Kisi zamín-dári par kisi ko qábiz k.*—Kisi bhúmi ká kisi ko adhikári banána.
- IN-FI-DEL**, *n.* (L. *ir fides*) an unbeliever, one who rejects all revealed religion; *a.* unbelieving, disbelieving inspiration—*Káfir, mushrik yā be-dín*; *a. káfir, mushrik*—Nástik, aniswaravádí wá dharmanindak; *a.* aviswási wá aviswásásil, nástikavritti wá devanindak.
- IN-FI-DÉL'I-TY**, *n.* unbelief, unfaithfulness—*Be-i'tiqádi be-díná kufir shirk yā inkár-i-*

mazhab, bad-diyānati be-imānti be-wafāi yā dagā-būzi—Aviswās asraddhā dharmma-nindā wā nāstikatā, bhaktihinatā bhaktibhang wā viśwasaghat.

INFI-NITE, *c.* (L. *in, finis*) boundless, unlimited, immense—*Be-hadd, be-pāyān, be-intihā yā be-andāza*—Asinā wā asimak, anant niravadhi wā atyant, amīt.

INFI-NITE-LY, *ad.* without limits, immensely—*Be-hadd yā be-pāyān, be-intihā yā be-andāza*—Anantarūp se, atyant wā amitarūp se.

INFI-NITE-NESS, *n.* boundlessness, immensity—*Be-haddi yā be-pāyāni, be-intihāi be-andāzagi yā be-nihāyati*—Anantata asinatwa wā avadhihinatā, amitatā wā aparimitatā.
[rūp se wā amitarūp se vibhakt, atyant chhotā.

INFIN-I-TES'-MAL, *a.* infinitely divided—*Be-intihā mayśim, be-hadd chhotā*—Ananta-

INFIN-I-TIVE, *a.* applied to that mood of the verb which affirms without limiting to number or person—*Mutār*—Bhāvavichakaniyam, kriyā kā sādharan rūp.

INFIN-I-TUDE, *n.* boundless number—*Be-shumārī*—Asaṅkhyatwa.

INFIN-I-TY, *n.* boundlessness, immensity—*Be-haddi yā be-pāyāni, be-intihāi be-andāza-gi yā be-nihāyati*—Amitatā asinatwa wā avadhihinatā, anantatā wā atyantatā.

IN-FIRM', *a.* (L. *in, firmus*) weak, feeble—*Kam-zor, nā-tawān nayih yā nā-qumwat*—Nirbal, āsakt śithil wā asamarth. [—Chikitsāday, chikitsāsāla, rogisāla, ārogyasāla.

IN-FIRM'-RY, *n.* an hospital for the sick—*Bimār-khāna, dārū-sh-shifā yā shifā-khāna*

IN-FIRM'-TY, *n.* weakness, disease, failing—*Zu'f kam-zori nayāhat yā nā-tawāni, marz maraz yā āzār, nuqs yā 'aih*—Nirbalatā śithilatā kshinatā wā āsakti, rog wā vyādhi, swābhavikadosh dosh wā chhidra.
[śithilatā, āsakti wā balahinatā.

IN-FIRM'-NESS, *n.* weakness, feebleness—*Zu'f, nā-tawāni yā kam-zori*—Nirbalatā wā

IN-FIX', *v.* (L. *in, fixum*) to fix in, to fasten, to implant—*Guṛnā^b, bāndhnā^b, lagānā yā dālnā^b.*

IN-FLAME', *v.* (L. *in, flamma*) to set on fire, to kindle, to excite, to grow hot—*Āg-lagā-nā yā jalānā^b, phūknā yā sulgānā^b, aksinā uskānā ubhārnā yā barhānā^b, tapnā yā*

IN-FLAM'-ER, *n.* one that inflames—*Sozandā, ātash-zan, muhriq*—Dāhak. [tantamānā^b.

IN-FLAM'-MA-BLE, *a.* easily set on fire—*Mumkinat-iktirāq, jalan-hār^b, jalan-jog^b, sokhtanī*—Dāhyā, dahaniyā, jwāniyā, dahanaśil

IN-FLAM'-MA-BIL'-TY, IN-FLAM'-MA-BLE-NESS, *n.* the quality of easily catching fire—*Jukānat-iktirāq*—Dāhyatā, dahaniyatā, jwānasālitā.

IN-FLAM-MATION, *n.* the act of inflaming, the state of being on flame, a hot swelling—*Ātash-zanī, iktirāq yā ilthāb, badan meñ kahīn khōn ke jamne se āmās aur dard*—Jwān wā dahan, dāh tūp wā jwālā, deli meñ kahīn rakt ke vikār se phulāwat wā sūjan.
[dāhajanak.

IN-FLAM-MATO-RY, *a.* tending to inflame—*Sozān, sozandā, muhriq*—Dāhak, tāpak,

IN-FLATE', *v.* (L. *in, flatum*) to swell with wind, to puff up, to elate—*Hawā se phulānā, tū'rif yā gurūr se phulānā, magrār k.*—Vāt se phulānā, prasūpsā wā ahañ-kār se phulānā, ghamandī k.
[swasapūran, phūnkāw, phulāw.

IN-FLA'-TION, *n.* the act of inflating—*Intifākh, nafkh, dam-dihī, phulāwat^b*—Vātapūran,

IN-FLECT', *v.* (L. *in, flecto*) to bend, to modulate, to vary the terminations—*Jhukā-nā^b, āwāz budulnā, gardannā yā tasrif k.*—Nawān nihurānā wā ṭerhā k., swarā-bhād wā swarapūrvartan k., sabdarup sulhānā wā vibhakti k.

IN-FLEC'-TION, *n.* the act of bending, modulation, variation of terminations—*Jhukāw^b, nagma nurgāl yā nawāz, gardān yā tasrif*—Nawāw wā nihurāw, swarābhād swarapūrvartan wā tal, sabdarūpasādhān wā vibhaktikāryya.

IN-FLECTIVE, *a.* having the power of bending—*Jhukā sakne w^b, ṭerhā kar-sakne w^b.*

IN-FLEXED', *a.* bent, turned—*Jhukāyā huā^b, pherā huā yā ṭerhī kiyā huā^b.*

IN-FLEX'-BLE, *a.* not to be bent, firm—*Ṭerhā-nā-hone-lāiq yā jhukne-ke-qābil-nahīn, sākt yā nā-mulāim*—Nā-nawānhār nā-jhukānhār wā anumanīyā, kathīn kathor wā dīrīh.

IN-FLEX-I-BIL'-TY, *n.* the quality of being inflexible, firmness, obstinacy—*Jhukne kī nā-qābilitiyat, sāktī yā karakhtagi, hath^b*—Anumanīyatā wā jhukne kī ayogyatā, kathīnatā kathoratā wā dīrīhatī, magrīī wā āgrah.

IN-FLEX'-BLY, *ad.* with firmness, inexorably—*Sāktī yā karakhtagi se, nā-'uzr-pazīrī yā sang-dīlī se*—Anumanīyatā se wā nā jhukw se, kathoratā kathīnatā wā dīrīhatī se.

IN-FLICT', *v.* (L. *in, flictum*) to lay on, to apply, to impose as a punishment—*Dālnā^b, lagānā^b, denā yā karnā^b.*

IN-FLICT'-ER, *n.* one who inflicts—*Dālnē w^b, lagānē w^b, denē w. yā karne w^b.*

IN-FLIC'-TION, *n.* act of inflicting, punishment—*Dilāw pakūnchāw yā lagāw^b, sarā yā gosh-mālī*—Prayog wā vidhān, dand.
[de-sakne w^b.

IN-FLIO'-TIVE, *a.* a tending or able to inflict—*Lagānē w. yā lagā-sakne w^b, denē w. yā*

INFLU-ENCE, *n.* (L. *in, fluo*) moving or directing power, moral or spiritual power; *v.* to act upon, to lead or direct—*Zor mulāhaza asar tāsīr ikhtiyār yā ru'b, khulgi yā Ilāhī qudrat yā tāsīr*; *v. asar k., chālānā^b*—Bal sākti dābāw kahā-sunā adhikār kshamatā sāmārthya guṇ gaurav vyāpakatā wā prabhāv, sadasadachārasambandhī

wá ísawári śakti wá prabháv; v. vyápaná prabháv k. pravarttit k., prerit k. upahat k. wá niyojit k., śisan k.

IN-FLU-ENTIAL, a. exerting influence or power—*Muassir, bá-qudrat, bú-ikhtiyár, ru'b-dár, bhárá^h*—*Saprabháv, prabhávavíśisht, sagaurav. prabal, adhikári, pratápi.*

IN-FLU-ENTIAL-LY, ad. with influence—*Zor muláhaza asar yá ru'b se*—*Bal dabaw gun gaurav wá prabháv se.*

IN-FLUX, n. the act of flowing in, infusion—*Andar-bahná dukhúl yá dar-ámád, andar-dhálná*—*Bhitar bahná antarvahan antahpraváhi antargaman wá ágaman, antahprakshepan wá bhitar dhálná.*

IN-FLUX'ION, n. infusion, intromission—*Andar dhálná, andar pahunháná*—*Antahprakshepan wá bhitar dhálná, antarpraveśan wá bhitar-pahunháná.*

IN-FOLD, v. (S. *in, feuldan*) to involve, to enwrap, to inclose, to embrace—*Lapetná^h, uhmárá yá dhánpná^h, chhipaná yá mūháná^h, kauriyáná god-men-lená yá gale-lagáná^h.* [*yá dhánpná^h.*]

IN-FOLI-ATE, v. (L. *in folium*) to cover with leaves—*Putiyáná^h, patte se chhú-dená*

IN-FORM, v. (L. *in forma*) to animate, to instruct, to give intelligence, to accuse—*Zinda k., sikháná yá jatáná^h, khabar d., shikáyat yá nálísh k.*—*Sajiv k., sikhláná chetaná samjháná wá batláná, samíchár d., kalúik lagáná wá nindá k.*

IN-FORM'ANT, n. one who informs—*Mukhbír, khufya-navis, nammám, goinda*—*Jñápak, vijñápak, súchak, jatáne w., chetáne w. samíchár d. w., aparádhásúchak.*

IN-FOR-MÁ'TION, n. intelligence, knowledge, a charge or accusation—*Khabar ittíli' yá gosh-guzári, talim, wuqúf 'ilm wáqfiyyat yá ágalá, dáwá yá nálísh*—*Samáchar sandes wá sañvád, vijñápan prabodhan wá suchar, jñán vidyá wá bodh, aparádhásúchan paśunya wá nindá.*

IN-FORM'A-TIVE, a. having power to animate—*Zinda kar sakne w.*—*Sajiv kar sakne w.*

IN-FORM'ER, n. one who informs—*Mukhbír, khabar d. w., nammám, goinda, khufya-navis*—*Súchak, jñápak, prabodhak, kauphūñkiyá, samíchár wá sañvād d. w., aparádhásúchak, anyáyasúchak.*

IN-FOR'MAL, a. not in the usual form, irregular—*Khiláfi-zábíta, be qá'ida be-rabí yá khiláfi-dastúr*—*Ritiviruddh, vidhiviruddh niyamaviruddh wá vidhigna.*

IN-FOR-MÁ'L'I-TY, n. want of regular form—*Be-zábítagi, khiláfi-zábítagi, khiláfi-dastúri*—*Vidhivirodh, avyavasthá, ariti, vidhibhāṅg.* [*kudauli.*]

IN-FOR'MI-TY, n. shapelessness—*Be-shakli, bad-uslubí*—*Nirikáratwa, arupatá, kurupatá,*

IN-FOR'MOUS. a. shapeless—*Be-shakli, bad-uslub, bad-shakl*—*Arup, nirákár, kurup, kudaul.*

IN-FOR'MI-DA-BLE, a. (L. *in, formido*) not to be feared or dreaded—*Ná-muhíb, ná-haibat-nák*—*Adárun, abhayának.*

IN-FOR'TU-NATE. See UNFORTUNATE.

IN-FRACT'v, v. (L. *in, frango*) to break—*Torná^h, phorná^h, tukre-tukre k^h.*

IN-FRACT'ION, n. the act of breaking, violation—*Faskh yá rakhná, shikast yá shikastagi*—*Bhañjan wá bhañg, khandan atikram wá ullāṅghan.* [*gakar wá atikrami.*]

IN-FRACT'OR, n. a breaker, a violator—*Torne w^h, fásikh*—*Phorne w. wá bhañjak, bhañ-*

IN-FRÁN'qi-BLE, a. not to be broken—*Ná-shikastani, ná-táṭṭhár^h*—*Akhañdaniya, abhedya, anatikramaniya.*

IN-FRÁN'CHISE. See ENFRANCHISE.

IN-FRE'QUENT, a. (L. *in, frequens*) rare—*Qalil, aqall, kam, sház, nádíram, khál-khál*—*Viral, birlá.* [*dáchitkatwa.*]

IN-FRE'QUENCE, IN-FRE'QUEN-CY, n. rarity—*Qillat, kamti, nádíri, nudrat*—*Viralatá, ká-*

IN-FRIG'I-DATE, v. (L. *in, frigo*) to chill—*Thandhá k^h.*

IN-FRIG-I-DÁ'TION, n. the act of chilling—*Thandhá k^h.*

IN-FRIN'GE, v. (L. *in, frango*) to break—*Torná^h.*

IN-FRIN'GEMENT, n. breach, violation—*Faskh yá rakhná, shikast yá shikastagi*—*Bhañg wá bhañjan, khañdan atikram wá ullāṅghan.*

IN-FRIN'GER, n. a breaker, a violator—*Torne w^h, fásikh*—*Phorne w., vichchedak bhañjak bhañgakar wá atikrami.* [*ras, suñl-kharch*—*Amitavyayi, uráú.*]

IN-FRUG'AL, a. (L. *in, fruges*)—not frugal, extravagant—*Ná-kifáyat-shi'ár yá ná-juz-*

IN-FRÓMED', a. (L. *in, fumus*) dried in smoke—*Dhūncū meñ sukháyá huá^h.*

IN-FÓRI-ATE, v. (L. *in, furo*) to render furious, to enrage; a. enraged—*Gozab-nák yá dīwána k., barkam yá khaṭá k.; n. barham, gazab-nák*—*Prachand wá unmatta k., prakopit k.; a. prakopit, krodhándh, kopákul.*

IN-FÓSE, v. (L. *in, fuso*) to pour in, to instil, to steep in liquor, to inspire—*Andar dhálná, dil-men-baithálná yá zihn-nishín k., 'araq yá páni meñ bhigóná, dálná^h*—*Bhitar dhálná, man meñ baithálná wá chitta meñ dálná, dravadravya wá jal meñ bhijáná, nivisht k.*

IN-FÚS'ER, n. one who infuses—*Andar dhálné^h w., dil-men baithálné w., zihn-nishín k. w., 'araq yá páni meñ bhigone w., dálné w^h.*—*Bhitar dhálné w., chitta meñ dálné w., dravadravya wá jal meñ bhijáne w., nivisht k. w.*

IN-FU'SI-BLE, *a.* that may be infused : that cannot be dissolved or melted—*Andar dhā-le jāne ke qābil, zih-n-nishīn kiye jāne ke liq : nā-gudākhtanī, lā-hall, mumtana'u-l-gudāz, galne ke nā-qābil*—Bhitar dhāle jāne ke yogya, bhitar dāle jāne ke yogya, antarprakshepaniya, nivesaniya : adravya, adravanīya, galne ke ayogya.

IN-FU'SION, *n.* the act of infusing, liquor made by infusion—*Andar dhālnā, 'araq jis-men nabātūt bhigot jāti haiñ*—Antarprakshepan, āsek wā bhitar dhālnā, kwāth ka-shāya wā niryyās.

IN-FU'SIVE, *a.* having the power of infusing—*Andar dhāl sakne w., zih-n-nishīn kar sakne w., dāl sakne w.*—Antarprakshepak, bhitar dhāl sakne w., chitta meñ dāl sakne w.

IN'GATH-ER-ING, *n.* (*S. in, gaderian*) the act of getting in the harvest—*Ambār-sāzi, khi-man-sāzi, fasl jam' k*—Śasyasaṅgrah, śasyasañhaya.

IN-GEM'I-NATE, *v.* (*L. in, gemino*) to double, to repeat; *a.* redoubled—*Duhrānā^b, bār-bār kahnā^b; a. duhrāyā gayā^b, dughāyā gayā^b.*

IN-GEM-I-NĀ'TION, *n.* repetition, reduplication—*Takrār takarrur yā i'ādāt, duhrāw yā dohrāw^b*—Punahpunnahkaraṇ, dwivarakaraṇ dwiguṇīkaraṇ wā dughnāw.

IN-GEN'DER. See ENGENDER.

IN-GEN'ER-ATE, *v.* (*L. in, genus*) to beget, to produce; *a.* inborn, innate—*Paidā k., jannānā^b* *a. jibillī yā tab'ī, zātī aslī jigurī yā bi-z-zāt*—Utpanna k., utpādan k.; *a. antarijāt, sahaṃ wā antarbhav.* [sakaī.]

IN-GEN'ER-A-BLE, *a.* that cannot be produced—*Jo paidā na ho sake*—Jo utpanna na ho

IN-GEN'ITE, *a.* innate, inborn, native—*Bi-z-zāt yā aslī, jibillī yā tab'ī, zātī*—Sahaṃ, antarijāt, swābhāvik wā prakrit.

IN-GE'NI-IOUS, *a.* (*L. ingenium*) possessed of genius, inventive, skilful, witty—*Zakī zakkī zirak yā fahim, mukhtari^b yā mutajāwiz, hunar-mand, salīqa-shī'ar sāhib-i-salīqa, salīqa bā-mauqā' hāzīr-jawāb latīfa-go zarif yā khush-fahm*—Tikshnabuddhi wā vidagdha, yuktimān upāyajna upāyī wā kalpak, nipuṇ praviṇ wā suyuktinishpanna, rasik wā saras.

IN-GE'NI-OUS-LY, *ad.* in an ingenious manner—*Zakāwat se, zirakī se, firāsāt se, tez-fahmī se, bā-salīqa, hunar-mandī se, lutf se, zarāfat se*—Tikshnabuddhi se, suyukti se, upāyajnātā se, nipuṇatī se, praviṇatā se, rasikabhāv se, saras.

IN-GE'NI-OUS-NESS, *n.* quality of being ingenious—*Zakāwat, salīqa-shī'arī, hunar-mandī, tez-fahmī, zarāfat*—Buddhitikshnatā, suyukti, upāyajnātwa, nipuṇatā, suyuktinishpannatā, sarasatwa.

IN-GE'NŪ'I-TY, *n.* invention, wit—*Zirakī hunar hikmat zakāwat firāsāt latāfat yā malika, giyāsāt hāzīr-jawābī latīfa-goī tez-fahmī yā zarāfat*—Buddhitikshnatā nipuṇatā kalpanāsakti suyuktinishpannatā kalā suyukti wā upāyajnātā, buddhichāturyya buddhikauśal wā vidagdhatā.

IN-GE'N'U-ous, *a.* open, frank, candid, noble—*Khulāsa yā rāsāt, sādiq yā sāf, be-riyā yā sina-sāf, shari'f yā 'umda*—Saraḥ wā māyāhīn, nishkapāt nirmalachitta kharā wā sūddhamatī, vimalātmā wā amāyik, mahānubhāv wā udār.

IN-GE'N'U-ous-LY, *ad.* openly, fairly, candidly—*Sāf-dilī se yā sāf-sāf, rāsātī se, sina-safāī yā be-riyāī se*—Saraḥatā wā chittanirmalatwa se, śuchitā kharāī wā bhāvasūddhatwa se, vimalātmāt chittanirmalatwa wā kapatahīnatā se.

IN-GE'N'U-ous-NESS, *n.* openness, candour—*Khulāsaṃ safāī rāsātī yā sidq, sina-safāī yā be-riyāī*—Saraḥatā wā māyāhīnatā, vimalātmāt kharāī wā kapatahīnatā. [dālnā.]

IN-GE'ST', *v.* (*L. in, gestum*) to throw into the stomach—*Mī'da meñ dālnā*—Udar meñ

IN-GE'ST'ION, *n.* the act of ingesting—*Mī'da meñ dālnā*—Udar meñ dālnā.

IN-GL'ORI-IOUS, *a.* (*L. in, gloria*) not glorious, dishonourable, disgraceful—*Khafīf, mā'yūb, qābil nā-lāq yā sharm-angez*—Halkā wā ayaśaswī, apamānajanak, kalāṅka-kar wā lajjākar.

IN-GL'ORI-ous-LY, *ad.* without glory—*Khīffat se, be-gairatī se*—Apayaśapūrvvak, akhyātipūrvvak, kalāṅk wā apamān se. [ayaś, apamān.]

IN-GL'ORI-ous-NESS, *n.* state of being inglorious—*Khīffat, zillat, be-gairatī*—Akhyātī, IN'GOT, *n.* (*Fr. lingot*?) a mass of metal—*Kīsī dhāt kā chakkā chakkī sil int yā dālā^b.*

IN-GRĀFF', IN-GRĀFF', *v.* (*S. in, grafan*) to insert a shoot of one tree into the stock of another, to fix deep—*Qalam lagānā yā pāwand lagānā, khūb gārnā*—Kalam lagānā arthāt ek per kī dāl kaṭkar duse per meñ khoṅskar lagā denā, bhālī bhālī se gārnā dhasānā wā baithālnā. [yā k^b, dhasā-kar gārnā^b.]

IN-GRĀIN', *v.* (*S. in, geregnian*) to dye in grain, to infix deeply—*Pakkā rang rangnā*

IN-GRĀTE', IN-GRĀTE'RŪL, *a.* (*L. in, gratus*) unthankful, unpleasing—*Nā-sipās be-wafā yā nā-shukr-guzār, nā-gawārā nā-guwārā nā-guwāra nā-gawāra nā-gawār nā-guwār yā nā-pasandīda*—Akritajñā wā kritaḡṇa, apriya wā anshuhāwan.

IN-GRĀTE'RŪL-LY, *ad.* without gratitude—*Nā-shukrī se, nā-sipāsī se, nā-shukr-guzārī se*—Akritajnātā se, kritaḡṇatā se. [akritajnātā se.]

IN-GRĀTE'LY, *ad.* unthankfully—*Nā-shukrī se, nā-shukr-guzārī se*—Kritaḡṇatā se,

IN-GRĀT'I-TUDE, *n.* unthankfulness, retribution of evil for good—*Nā-shukrī nā-shukr-*

guzári yá ná-sipásti, namak-harámí yá be-wafát—Akritajñatá, kritagnatá wá anu-pakáritá.

IN-GRÁ'TI-ATE, *v.* (L. *in, gratia*) to get into favour, to recommend—*Kisí kí khátir-jói kar-ke uskí mihir-báni hasil k., 'aziz yá maqbúl k.*—Anurodh k. wá anugrahapátra h. wá k., priya k.

IN-GRÁ'TI-Á-ING, *n.* act of getting into favour—*Kisí kí khátir-jói kar-ke uskí mihir-báni hasil karné meñ sa'í k.*—Anurodh, anugrah páne kí cheshtá, anugrahanusandhán.

IN-GRÁVE'. See ENGRAVE.

IN-GRÉ'DI-ENT', *n.* (L. *in, gradior*) a component part of any substance—*Juz, murak-kab chis ká ek juz*—Kisí misrit vastu ká ek aṅg, aṅg.

IN-GRESS, *n.* (L. *in, gressum*) entrance—*Dukhúl, guzárá yá guzára, dar-ámad, mu-dákhulat*—Praveś, paith. [dákhalat—Praveśan, paith wá praveś.

IN-GRES'SION, *n.* act of entering, entrance—*Dukhúl yá dar-ámad, guzárá guzára yá mu-GU'IL-NAL, a.* (L. *inguen*) pertaining to the groin—*Jagháñse ke muta'alliq*—Jagháñse ká, vañkshanasambandhí, vañkshañiya.

IN-GÚLF'. See ENGULF.

IN-GÚR(GI-TATE, *v.* (L. *in, gurges*) to swallow greedily, to drink largely—*Marbhu-khe sá nigalná yá bhakosná^h, dhakosná yá bahut-piná^h.* [dhakosná^h.

IN-GÚR-GI-TÁ'TION, *n.* the act of swallowing greedily or in great quantity—*Bhakosná^h,*

IN-GÚST'A-BLE, *a.* (L. *in, gustus*) not perceptible by the taste—*Be-maza*—Rasanen-driyátit, rasanendriyáviśhay.

IN-HÁB'IT, *v.* (L. *in, habeo*) to dwell in, to occupy as a dweller, to live—*Sukínat k., istiqámát k., rahná^h*—Basmá wá vás k., nivás wá sthiti k., tikuá.

IN-HÁB'IT-A-BLE, *a.* that may be inhabited—*Qábil-i-istiqámát, rahné ke qábil, jismeñ bas sakeñ^h*—Vásárhá, vāsáyogyá, vāsaniyá, vāsateyá, vāstavyá, vāstavyá, nivasaniyá.

IN-HÁB'IT-TANCE, *n.* residence of dwellers—*Sukínat, istiqámát*—Nivás.

IN-HÁB'IT-TANT', *n.* one who resides in a place—*Sákin, bāshanda yá bāshinda, muḡim*—Nivási, vási, avastháyi, ruhne w. [Nivás, vāsasthán.

IN-HÁB'IT-TÁ'TION, *n.* act of inhabiting, abode—*Sukínat, maskan makán yá búl-bāsh*—

IN-HÁB'IT-TER, *n.* one who inhabits, a dweller—*Sákin, bāshanda yá bāshinda*—Nivási, vási avastháyi wá ruhne w.

IN-HÁLE', *v.* (L. *in, halo*) to draw into the lungs, to inspire—*Phephron meñ khinch lená^h, dam-lená*—Vakshahsthán wá hridayasthán meñ swás ke dwará khinch lená, swás lená wá sáñs bharná. [gár, be-tál yá be-sur—Vaitálik wá aswar, viswar.

IN-HAR-MÓN'I-OUS, *a.* (L. *in, Gr. harmonia*) not harmonious, unmusical—*Ná-sáz*—IN-HER'E', *v.* (L. *in, herceo*) to exist or be fixed in something else—*Kisí meñ rahná yá gar-janá^h.* [tarbháv, samaváyasambandh, antarvarttan.

IN-HE'RENCE, IN-HE'REN-ÇY, *n.* inseparable existence in something else—*Jibillat*—AN-HE'RENT, *a.* existing inseparably in something else, naturally pertaining to, innate—*Khilqí, zátí yá ashí, jibillat*—Antarvartti wá sahaj, swábhávik, antarját wá antarbhav.

IN-HE'RENT-LY, *ad.* by inherence—*Jibillat se*—Samaváyasambandh se, antarvarttan se.

IN-HE'SION, *n.* existence in something else—*Jibillat*—Antarvarttan, samaváyasam-bandh.

IN-HER'IT, *v.* (L. *in, heres*) to receive by inheritance, to possess, to enjoy—*Wáris h. mirás lená yá irs páná, 'amal k., lená^h*—Uttarádhikári h. wá paitrikádhikár páná, adhikári h. wá adhikár lená, bhog k.

IN-HER'IT-ABLE, *a.* that may be inherited—*Irs-pazir, wirásat-pazir, qábil-i-wirásat, mauris-shudani*—Dáyayogyá, uttarádhikáropabhogyá, pitriputaráparamparábhogyá.

IN-HER'IT-TANCE, *n.* the act of inheriting, hereditary possession, patrimony, possession—*Wirásat, irs, mirás, qabza yá milk*—Paitrikádhikáraprápti dayabhágaprápti wá paitrikárikthagrahan, paitrikádhán wá paitrikárikthá, bapauti, bhog wá rikth.

IN-HER'IT-TOR, *n.* one who inherits—*Wáris, mirás-dár, mirás-khor*—Uttarádhikári, rikthabhági, paitrikádhánádhikári. [dhikáriní.

IN-HER'ITRESS, IN-HER'ITRIX, *n.* an heiress—*Wárisa*—Uttarádhikáriní, paitrikádháná-

IN-H-ARSE', *v.* (in, *hearse*) to inclose in a funeral monument—*Murde ko rauze meñ rakhná*—Samádhí dená. [saiyam k.

IN-HIB'IT, *v.* (L. *in, habeo*) to restrain—*Man' k., báz rakhná, rokná^h*—Niváran k.,

IN-HI-B'ITION, *n.* restraint, hindrance—*Man' mumúna'at yá muzáhamat, atkáu yá rukáu^h*—Saiyam wá nigrah, niváran yá nishedh.

IN-HOÓP', *v.* (S. *in, kōp*) to confine—*Qaid k., band k.*—Berná, münd dená, atkíná.

IN-HOŠ'TI-TA-BLE', *a.* (L. *in, hospes*) not hospitable, not kind to strangers—*Ná-mih-mán-nawáz, ná-musáfir-dost yá ná-musáfir-parwar*—Satkárádweshí wá asatkárasíli, abhyágatádweshí abhyágatáhit wá atithidweshí.

IN-HOŠ'TI-TA-BLY, *ad.* unkindly to strangers—*Ná-mihmán-nawáz se, ná-musáfir-par-wari se, ná-mihmán-dári se*—Atithyanádar se, atithyasaatkár se, usatkár se.

IN-HÖS-PI-TA-BLE-NESS, IN-HÖS-PI-TÄL'I-TY, *n.* want of kindness to strangers—*Ná-mih-mán-parwarí, ná-mihmán-dári, ná-mihmán-nawázi*—Atithyanadar, atithyasaktár, abhyagata^hdeh.

IN-HÜ'MAN, *a.* (*L. in, homo*) savage, cruel—*Ná-insán be-muriwat yá be-dard, be-rahm yá be-tars*—Amanushya wá krúr, nishthur nirday wá kathorehriday.

IN-HÜ-MÄN'I-TY, *n.* cruelty, barbarity—*Sang-dili be-rahmi yá be-dardi, wahshi-pan wahshat yá ná-insániyati*—Krúratá nishthuratá wá nirdayata, amanushyatwa.

IN-HÜ'MAN-LY, *ad.* cruelly, barbarously—*Sang-dili yá be-rahmi se, ná-ádmíyati wahshat yá wahshi-pan se*—Nirdayata wá nishthuratá se, amanushyatwa wá krúratá se.

IN-HÜME, *v.* (*L. in, humus*) to bury—*Dafn k., mitti dená^h*—Gáyná. [samarpan.

IN-HÜ-MÄ'TION, *n.* a burying, sepulture—*Dafn, tudfin*—Gártop, samádhí d. wá bhúmi.

IN-I-MÄQ'I-NA-BLE, *a.* (*L. in, imago*) that cannot be imagined, inconceivable—*Gair-mutasawwar, muntaná-u-q qiyás*—Achintaniya wá abhávaniya, amanogamya wá abodhaniya.

IN-IM'I-CAL, *a.* (*L. in, amicus*) unfriendly, hostile, adverse, hurtful—*Mukhálif, bad-andesh yá bar-'aks, ná-muwáfiq, muzirr yá mukhill*—Ahit, varí, virodhí dweshí wá pratikúl, apakári wá anupakári.

IN-IM'I-TA-BLE, *a.* (*L. in, imitor*) that cannot be imitated, surpassing imitation—*Gair-manqúl, muntaná-u-n-nazir be mist yá be-nazir*—Ananukarapiya wá anukarapátit, anukarapátig wá anupam.

IN-IM-I-TA-BIL'I-TY, *n.* the state or quality of being inimitable—*Gair-manqúli, muntaná-u-n-naziri, be-naziri*—Ananukarapiyatá, anukarapátitawá, anupameyatá.

IN-IM'I-TA-BILY, *ad.* in an inimitable manner—*Be-nazir, be-mist, be-naziri se*—Ananukarapiyatá se, atulyarúp se, ati uttam rúp se.

IN-IQ'ÜI-TOUS, *a.* (*L. in, equus*) unjust, unrighteous, wicked—*Ná-'ádil yá be-insáf, gair-sálih má'yub yá ná-huqq, bad-tinat zabún yá bad*—Anyáyi wá anyáyya, adhármmik adhármmí wá nyáyaviruddh, pápi dushé khal wá burá.

IN-IQ'ÜI-TOUS-LY, *ad.* unjustly, wickedly—*Ná-huqq yá be-insáfi se, sharárat yá badi se*—Nyáyaviruddh wá adhármmá se, dushatá wá khalatá se.

IN-IQ'ÜI-TY, *n.* injustice, wickedness—*Be-insáfi, badi zabúni yá má'yubi*—Anyáy uyáya-vá udhdhatá nyáyavirodhí wá adhármmá, khalatá daurátmya wá dushkarmma.

IN-I'TIAL, *a.* (*L. in, itum*) beginning, incipient; *n.* the first letter of a name—*Awwal, muqaddam*; *n. kisi nám ka awwal harf*—Ádya wá pratham, árambhak; *n. námádi-vaj, námádyakshar.*

IN-I'TIAL-LY, *ad.* in an incipient degree—*Ágázan, awwalan*—Árambhak bháv se.

IN-I'TI-ATE, *v.* to instruct in rudiments or principles, to introduce, to do the first part; *a.* unpractised, newly admitted—*Shurú' karáná yá 'ilm ágáz karáná, dákhil k. yá dar-laná, ágáz yá shurú' k.*; *a. ná ázmúda-kár yá be-tayríha, nau-dákhil yá mashrú'*—Vidyárambh karáná wá vilyatattwa sikhláná, praves k. wá praves karáná, árambh k.; *a. anabhiyast, navnapravashit.*

IN-I-TI-ATION, *n.* the act of initiating, admission, introduction, entrance—*Shurú' karáná yá ágáz-ta'lim, dar-ámul yá mudakhalat, idkhal, gusar*—Vidyárambhopades vilyatattwopadós wá prathamásikshá, pravesan, pravesakaran wá sanskár, praves.

IN-I'TI-A-TO-RY, *a.* serving to initiate, introductory; *n.* an introductory rite—*Ágáz karáná w. yá shurú' ká, tamhudi pesh-rav yá pesh rav*; *n. tamhudi rasni, shurú' kí rasni*—Árambhak, pravesak wá prárambhak; *n. árambh, ádim riti.*

IN-I'TION, *n.* a beginning—*Shurú'*—Árambh.

IN-JÉCT, *v.* (*L. in, jectum*) to throw in—*Bhitar phenkná^h, bhitar dálná^h*. [ná^h.

IN-JÉCTION, *n.* act of throwing in, a clyster—*Bhitar phenkná yá dálná^h, pichkari mār-*

IN-JOIN, *v.* (*L. in, jungo*) to command—*Hukm k., farrmáná*—Ájút k., ádes k.

IN-JUNCTION, *n.* a command, an order—*Hukm, amr yá tákid*—Ájná, ádes wá vidhán.

IN-JU-DÍ'CIOUS, *a.* (*L. in, judex*) not judicious, void of judgment, unwise—*Be-aql, be-basirat, be-shu'úr yá ná-dán*—Vichárasunya, avivekí wá avivechak, abuddhmaná.

IN-JU-DÍ'CIOUS-LY, *ad.* without judgment—*Be-basirati se, be-aqlí se, be-shu'úri se*—Avivek se, biná vichár, biná vivek. [vekasúnyalá, avivechaná.

IN-JU-DÍ'CIOUS-NESS, *n.* want of judgment—*Be-basirati, be-shu'úri*—Avivek, avichár, vi-

IN-JURE, *v.* (*L. in, jus*) to hurt, to wrong—*Nuqsán pahuincháná yá ziyán k., be-haqq kharáb yá zulm k.*—Kshatí wá apakár k., hinsá dhwas háni wá anyáy k.

IN-JUR-ER, *n.* one who injures—*Ziyán-kár, jafá-kár, zálím, kharáb-kár, bigarú^h*—Hínsak, kshatikarak, anyáyakári, parápakári, drohi, nashtá.

IN-JUR-RY, *n.* wrong, mischief, detriment—*Be-insáfi jafa zulm yá sitam, khsárat khsárat izá áseb khalat áseb yá harj, nuqsán yá ziyán*—Hínsá anyáy droh wá aparádh, kshatí wá dosh, háni. [hin wá anyáyya, kshatikar hínsak wá apakári.

IN-JÜ'RI-OUS, *a.* wrongful, hurtful—*Be-insáf yá ná-haqq, ázar-rasán yá muzirr*—Niti-

IN-JÜ'RI-OUS-LY, *ad.* wrongfully, hurtfully—*Be-insáfi se yá ná-haqq, zarar yá nuqsán se*—Anyáyapúrvvak, hínsá háni wá kshatí se.

IN-JU'RIOUS-NESS, *n.* quality of being injurious—*Be-insāfi, zarar, nuqsān, āsar-rasāni*—*Nītihiṇatā, anyāyātā, kshatijanakatwa, hānikaratwa*.

IN-JUS'TICE, *n.* iniquity, wrong—*Be-insāfi yā gair-wājibī, zarar be-ḡādī yā-ḡulm—Anyāy wā anīti, adharm hāni wā atyāchār*.

INK, *n.* (Da *inkt*) a liquid used in writing and printing; *v.* to daub with ink—*Siyāhi, roshnā; v. siyāhi se bharnā, roshnāt se kālā k.—Masī, masī, masī, kālī; v. masī se bharnā, kālī se potnā.* [masivarn masiya wā masisadriṣ.

INK'Y, *a.* consisting of ink, like ink—*Siyāhi-ōmez yā siyāhi-dār, siyāhi sā—Masimay, INK'HORN, INK'TAND, n.* a case or vessel for holding ink and other writing materials—*Qalam-dān, dawāt—Masidhāni, masidhān, masipātra, lipisāmagryabbājan.*

IN'KLE, *n.* a kind of narrow fillet, a tape—*Niwār^h, patṭā^h.*

IN'KLING, *n.* hint, whisper, intimation—*Ishāra, bhinak^h, imā yā kināya—Sāṅket, sungun wā phusphushat, isatsuchanā.*

IN-KNOT, *in-nōt, v.* (S. *in, enotta*) to bind as with a knot—*Ḡānth denā^h, gānthiyānā^h.*

IN-LACE', *v.* (S. *in, laqueo*) to embellish with variegations—*Raig-ā-rang kar-ke āvasta k.—Chitravichitra karke sūsobhit k.*

IN'LAND, *a.* (S. *in, land*) interior, remote from the sea, domestic, not foreign; *n.* the interior part of a country—*Mufassal meṇ, bahr se dūr, khāngi yā khānāgī, mulki yā gair-mulk kā nahīn; n. mufassal—Madhyadesī wā madhyadesasth, samudradūravartī wā samudradūrasth, deśiya deśī wā deśī, avidesīya; n. deśamadhya, madhyades.* [se dūr rahne *v.*—*Madhyadesāvāsī, samudradūrāvāsī.*

IN'LAND-ER, *n.* one who lives in the interior—*Mufassal kā bāshinda yā bāshanda, bahr*

IN-LAP'ID-ATE, *v.* (L. *in, lapis*) to convert into stone, to petrify—*Patthar banānā^h, puthriyānā^h.* [pāk *k.*—*Nirdosh wā nirdoshī k., kalaṅk se mukt k.*

IN-LAW', *v.* (S. *in, lagu*) to clear of outlawry or attainder—*Be-gunāh k., jurm se*

IN-LAY', *v.* (S. *in, legan*) to diversify by inserting other substances, to variegate—*Qalam-kārī k., murabbat k.—Nānāvarnadravya se jarāt, chitravichitra k.*

IN'LAY, *n.* matter inlaid—*Jis shai kā qalam-kārī meṇ istī māl hotā hai, jo chiz jarī jāti hai—Jo vastu jarī jāti hai.* [dravya se jarne *w.*, chitravichitra *k. w.*, jarīyā.

IN-LAY'ER, *n.* one who inlays—*Qalam-kārī k. w., murabbat-kār, koft-gar—Nānāvarna-*

IN'LET, *n.* (S. *in, letan*) an opening, a passage, an entrance, an arm of the sea—*Guzar, rāh, madkhal yā guzar-ḡāh, khārī^h—Dwār, mīng wā path, praveśdwār, khāt.*

IN'LY, *a.* (S. *in*) internal, secret; *ad* internally, within, secretly—*Andarūni, poshidā; ad. andarūni, andar, poshidagi se—Antarasth wā āntarik, gupt; ad. antar,*

bhitār, guptarup se.

IN'MOST, IN'NER MOST, *a.* deepest within—*Andarūni, bhitārī^h—Antaratam.*

IN'NER, *a.* interior, not outward—*Andarūn, bātini—Bhitārī, antaraṅg wā antariya.*

INN, *v.* to put under cover, to house, to lodge—*Ḡhar meṇ ya chhappar ke tale rakhnā^h, basānā yā basnā^h, tiknā yā tiknā^h.*

IN'NING, *n.* ingathering of grain a term in the game of cricket—*Galla jam' k., yah lafz chahān ke khel meṇ musā'at mal hotā hai—Anaj batōnā wā sāsyasaṅgrah, is šabd kā vyavahār gend aur dānde ke khel meṇ hotā hai.*

IN'MATE, *n.* (S. *in, mātā*) one who dwells in the same house with another, a lodger; *a.* admitted as a dweller—*Ham-khāna yā ham-makān, muqīm yā mihmān; a. ham-khāna—Ekagrihāvāsī wā sahavāsī, nivāsī wā sabasthāyī; a. sabasthāyī wā sahavāsī.*

INN, *n.* (S.) a chamber, a house of entertainment for travellers; *v.* to lodge—*Makān, sarāe bhatthiyār-khāna yā musāfir-khāna; v. tiknā yā tiknā^h, basnā yā basnā^h.* [mi.

Kocharī wā ghar, bhatthiyāre kā ghar uttarapāsālā wā uttarapagrih.

INN'HOLD-ER, IN'KEEP-ER, *n.* one who keeps an inn—*Bhatthiyārī^h—Uttarapāsālāsawī-*

IN'NATE, *a.* (L. *in, natum*) inborn, native—*Tub'ī khilqī yā zātī, jibilti jauharī jigori yā aslī—Antarjāt antarutpanna wā prākritik, swābhāvik wā swābhāvī.*

IN-NAV'I-GA-BLE, *a.* (L. *in navis, ago*) that cannot be navigated—*Jahāz yā kishti chalne ke nā-lāiq yā nā-ḡābil—Anautīryya, anāvya, anaugamya.*

IN'NO-CENT, *a.* (L. *in, nocere*) free from guilt, pure, harmless, lawful; *n.* one free from guilt or harm, an idiot—*Be-gunāh, pāk, ḡarīb be-sharr yā nek, shar'ī ānī yā rawā; n. be-jurm yā be-sharr shakhs, sādu-dīl yā be-amuḡif shakhs—Anaparādhī wā nirdoshi, sūchi wā sūddha, nishpāp wā anapakārī, dhammānusārī wā nyāvya; n.*

nirdoshi wā anupakārī vyakti, bhakwā bhakuwā wā murh.

IN'NO-CENCE, IN'NO-CEN-CY, *n.* freedom from guilt, purity, harmlessness, simplicity—*Be-jurmī be-gunāhī yā ma'sūmiyat, pākī yā safāi, ḡarīb gurbat yā be-bādī, sādagī rāstī yā sāda-dīlī—Nirdoshatwa wā niraparādhata, sūddhatā wā sūchitā, nishpāpatwa wā adushatā, sidhāī bholāpan wā māyāhiṇatā.*

IN'NO-CENT-LY, *ad.* without guilt or harm—*Ma'sūmiyat se, be-jurmī se, gurbat se, neki se—Niraparādhī, nishpāp, nishkapāt, bholepan se, adushatāse.* [anapakarak, akshatīkar.

IN-NOC'U-ous, *a.* harmless, safe—*Be-sharr yā gair-muzīr, be-khatār—Anapakārī wā*

IN-NOC'U-ous-LY, *ad.* without harm—*Be-zarar—Binā kshatī, binā apakār.*

- IN-NŌC'U-ŌUS-NESS, *n.* harmlessness — *Ma'sumiyat, be-badī, be-zararī* — Anapakāratā, akshatikaratwa.
- IN-NŌX'IOUS, *a.* harmless, pure, innocent — *Be-sharr yā be-zarar, pāk, be-gunāh yā gair-muṭṭar* — Anapakārak wā akshatikar, niraparādh wā śuddha, nirdoshī wā ahimsak.
- IN-NŌX'IOUS-LY, *ad.* harmlessly — *Be-zarar* — Binā kshatī, binā apakār, anapakār se.
- IN-NŌM'I-NA-BLE, *a.* (*L. in, nomen*) not to be named — *Gair-mausūm, nām-zad hone ke nā-qābil* — Anākhyeya.
- IN-NŌM'I-NATE, *a.* without a name — *Be-nām, gum-nām* — Nāmahin.
- IN'NO-VATE, *v.* (*L. in, nomus*) to change by introducing something new — *Ihdās k., koi nai bāt jāri kar-ke bādīl k., nayā k^h.* — Koi nai bāt nikālkar palāṭnā, nūtanariti saṁsthāpan k., navin k.
- IN-NO-VĀ'TION, *n.* introduction of novelties — *Ihdās, ijāl, nau-tarz, ikhtirā'* — Nūtanarītisaṁsthāpan, navināchārasaṁsthāpan, nūtanakarmnupravarttan, nūtanasampṛalāyakaḥpan.
- IN'NO-VĀ-TOR, *n.* an introducer of novelties — *Muhlis, mījīd, muḥṭṭarī'* — Navarītisthāpak, nūtanavyavahārasthāpak, navavyavahārāpravarttak, nūtanakarmnupravarttak.
- IN-NU-EN'DO, *n.* (*L. in, nuo*) a hint — *Ishāra, kināya, ramz* — Sāṅket, vyaṅgya.
- IN'NU-ENT, *a.* significant — *Ma'navī, bā-na'nī* — Sāṅketik, lākshapik, sūchak, bodhak.
- IN-NŪ'MER-A-BLE, *a.* (*L. in, numerus*) that cannot be numbered for multitude — *Be-shumār, be-hisāb, an-gināt^h* — Aganya, asaṅkhyā, agant, agananiya.
- IN-NŪ-MER-A-BIL'I-TY, IN-NŪ'MER-A-BLE-NESS, *n.* state or quality of being innumerable — *Be-shumārī, be-hisābī* — Aganyatā, asaṅkhyatā, agananiyatī.
- IN-NŪ-MER-A-BLY, *ad.* without number — *Be-shumār, be-hisāb* — Aganyatāpūrvvak, asaṅkhyatāpūrvvak, bingintī wā angintī.
- IN-NŪ'MER-US, *a.* too many to be counted — *Be-shumār, be-hisāb* — Aganya, asaṅkhyā.
- IN-O-BE'DI-ENT, *a.* (*L. in, obediō*) not yielding obedience, neglecting to obey — *Nā-farmān, gair-muṭṭ'* — Avās, ājnālaṅghī. [laughan, ājnābhaṅg.
- IN-O-BE'DI-ENCE, *n.* neglect of obedience — *Nā-farmānī, tamarrud* — Avāsātwa, ājnā-
- IN-OB-SERV'ANT, *a.* (*L. in, ob, servo*) not taking notice — *Nā-mutawajjih, gair-muṭṭat* — Anirikshak, apreksak, ananusthāyī.
- IN-OB-SERV'ANCE, *n.* want of observance — *'Adam-i-'amal, 'adam-i-mulāhaza* — Ana-nushtān, anīshevan, anīchāran, anīdār. [anirikshā, nirālōkan, nīlaksh.
- IN-ŌB-SER-VĀ'TION, *n.* want of observation — *'Adam-i-līhaz, 'adam-i-gaur* — Anirikshan,
- IN-ŌC'U-LATE, *v.* (*L. in, oculus*) to insert the bud of one tree or plant into another, to communicate disease by inserting infectious matter — *Paiwand k. yā qulam-lagānā, tikā d^h.* — Kalam lagānā arthāt ek per ki dāl kātkar dūse per meṁ lagā d., chhāpnā. [per ki dāl kātkar dūse per meṁ lagā d., chhāpnā.
- IN-ŌC'U-LĀ'TION, *n.* the act of inoculating — *Paiwand k. yā qulam-lagānā, tikā^h* — Ek
- IN-ŌC'U-LĀ-TOR, *n.* one who inoculates — *Paiwand k. w., qulam-lagāne w., tikā d. w^h.* — Kalam lagāne w., ek per ki dāl kātkar dūse per meṁ lagāne w., chhāpne w., sitālā w. mātā chhāpne w. [be-bās — Gandhāhū, nīrghandh.
- IN-ŌDOR-ATE, IN-ŌDOR-US, *a.* (*L. in, odor*) having no smell or scent — *Be-bū, be-bo,*
- IN-OF-FEN'SIVE, *a.* (*L. in, offendo*) giving no offence, harmless — *Nā-zabūn nā-karīh yā be-sharr, be-gunāh be-zarar be-khutar yā qarīb* — Aparakleśad wā nirupadravī, nirdoshī anapakārī sātṭik wā sidhā.
- IN-OF-FEN'SIVE-LY, *ad.* without offence — *Nā-zabūnī yā gair-badī se, bilā qusūr, be-gunāhī se, gair-mazarrat se* — Binā aparādh, binā kshatī, anapakār wā adroh se.
- IN-OF-FEN'SIVE-NESS, *n.* harmlessness — *Nā-zabūnī, ma'sumiyat, gair-mazarrat, be-gunāhī, gurbat, qarībī, be-zararī* — Satwāsīlatā, anapakārasīlatā, niraparādhātā.
- IN-OF-FI'CI-ŌUS, *a.* (*L. in, ob, facio*) unkind — *Nā-mīkr-bān, be-murawwat* — Nirday, kṛpāhin, anupakārasīl.
- IN-ŌPER-A-TIVE, *a.* (*L. in, opus*) inactive — *Nā-kār-gar, be-tāsir, gair-muassir* —
- IN-ŌP-POR-TUNE', *a.* (*L. in, ob, porto*) unseasonable, inconvenient — *Be-waqt, be-mau-qa' nā-muwaṭṭiq yā muwāṭṭiq* — Akālīk wā asāmāyik, aprastāvayogya wā ayogya.
- IN-ŌP-POR-TUNE'LY, *ad.* unseasonably — *Be-waqt, be-mauqa', nā-tāiq, nā-muwaṭṭiq* — Thīk samay par nālīn, anavasār wā asāmāy se, kusāmāy meṁ.
- IN-ŌRD-I-NATE, *a.* (*L. in, ordo*) irregular, disorderly, excessive, immoderate — *Be-qā-'ida, be-zabt yā abtar, be-hadd yā bu-īfrāt, nā-mu'tadīl 'īdādīl-se-ziyāda yā be-andāza* — Aniyamī, avyavasthit, atyant, amīt aparimīt wā aparimān.
- IN-ŌR'DI-NA-ŌY, *n.* irregularity, disorder — *Khilāf-dastūrī yā nā-hamwārī, abtarī* — Niyamāvirodh wā vyatikram, avyavasthā.
- IN-ŌR'DI-NATE-LY, *ad.* irregularly, excessively — *Khilāf-dastūrī yā nā-hamwārī se, be-hadd yā hadd-se-ziyāda* — Vyatikram wā avyavasthā se, atyant wā atīśay karke.
- IN-ŌR'DI-NATE-NESS, *n.* irregularity, excess — *Khilāf-dastūrī yā nā-hamwārī, īfrāt yā ziyādatī* — Niyamātikram vyatikram wā avyavasthā, aparimītātā adhikātā wā adhikāī.
- IN-ŌR-DI-NĀ'TION, *n.* irregularity — *Khilāf-dastūrī, nā-hamwārī, abtarī* — Niyamātikram avyavasthā wā vyatikram.

- IN-OR-GAN'IC, IN-OR-GAN'I-CAL, *a.* (L. *in*, Gr. *organon*) void of organs — *Be-rag-resha*, *gair-'uzni* — Prānitwasāddhanahin, jīvitwasāddhanahin, niravayav, angarahit.
- IN-OS'CU-LATE, *v.* (L. *in*, *osculum*) to unite by contact, to join in, to insert — *Mil-kar junā yā milā-kar jorā^h*, *junā yā jorā^h*, *dālnā yā tānkā^h*.
- IN-OS-CU-LĀ'TION, *n.* the act of uniting by joining the extremities — *Kanāroṇ yā kināroṇ kī paivestagi*, *sirōṇ yā toṇkoṇ kā bāham jor* — *Toṇkoṇ wā chhoroṇ ko milākār jorā*, *IN'QUEST*. See under INQUIRE. [agnadwayasandhi.
- IN-QUIE-TUDE, *n.* (L. *in*, *quies*) disturbed state, restlessness — *Izīrāb yū be-qarārī*, *be-ārāmī* — *Vyagrātā wā vyastātā*, *asthirātā udveg wā aswasthātā*.
- IN'QUI-NATE, *v.* (L. *inquino*) to pollute — *Nā-pāk k.*, *ālūda k.* — *Bigārnā*, *bhrasht k.*
- IN-QUI-NĀ'TION, *n.* pollution, corruption — *Nā-pākī yā najāsāt*, *ābūdgī yā kudūrat* — *Bhrashtātā*, *dūshap dushātā wā khotāī*.
- IN-QUIRE', *v.* (L. *in*, *quero*) to ask a question, to seek for information, to make search, to examine — *Pursish k.*, *khabar lenā yā tahqīq k.*, *talāsh k.*, *āzmānā imāihān k.* *yā taftish k.* — *Pūchhanā*, *jijñāsā k.*, *khojanā wā dhūnrhanā*, *kasnā jāuchnā wā parikshā k.* [— *Samikshaniya*, *anusandhāniya*, *vichāranīya*.
- IN-QUIR'A-BLE, *a.* that may be inquired into — *Mumkinu-l tahqīqāt*, *mumkinu-l-āzmāish*
- IN-QUIR'ENT, *a.* making inquiry — *Tahqīqāt k. w.*, *istifsār-k. w.*, *āzmāish k. w.*, *talāshī* — *Pūchhne w.*, *parikshak*, *vichārak*, *anusandhātā*.
- IN-QUIR'ER, *n.* one who inquires — *Pursāh*, *muhagqīq*, *mujawviz*, *mutalāshī*, *mutajassīs* — *Pūchhne w.*, *praśnakārī*, *parikshak*, *vichārak*, *anweshak*, *khojī*.
- IN-QUIR'RY, *n.* interrogation, examination — *Pursish taftish istifsār yā bāz-purs*, *tahqīqāt talāsh tajassīs yā āzmāish* — *Pūchhpāchh prāsna wā sampraśna*, *parikshā samikshan anusandhān wā vichār*. [parikshā, khoj dhūnrh wā anweshān.
- IN'QUEST, *n.* judicial examination, search — *Tahqīqāt*, *talāsh* — *Vichār wā vyavahāra*.
- IN-QUI-S'TION, *n.* judicial inquiry, examination, an ecclesiastical tribunal for the detection and punishment of heresy — *Tahqīqāt*, *bāz-purs tajwiz yā āzmāish*, *mulhidoṇ yā kāfroṇ ko pakarne aur saṛā dene kī 'adālat* — *Vichār wā vyavahāraparikshā*, *parikshā samikshan wā anusandhān*, *dharmmaparikshanāsabhi wā nāstikoṇ ko pakarne aur daṇḍ dene kī kachahri*.
- IN-QUI-S'TION-AL, *a.* busy in inquiry — *Tahqīqāt yā talāsh k. w.*, *tahqīqāt yā talāsh meṇ mashgūl* — *Khojī*, *dhūnrhū*, *anweshak*, *anusandhātā*, *khoj pūchhpāchh wā parikshā meṇ lagā hua*.
- IN-QUI-S'TIVE, *a.* apt to ask questions, curious — *Muhagqīq yā mustafsīr*, *mutalāshī mutajassīs yā jāsiis-tabi'at* — *Pūchhū wā praśnasīl*, *anusandhānasīl* *anweshānasakt* *khojīyā wā khojī*. [latwa se, pūchhpāchh se, anweshānāsakti se, khojī bhāw se.
- IN-QUI-S'TIVE-LY, *ad.* with curiosity — *Tajassus se*, *jāsūsī se*, *just-jūi se* — *Anweshānāsī*
- IN-QUI-S'TIVE-NESS, *n.* busy curiosity — *Just-jūi*, *jāsūsī*, *tajassus* — *Anweshānāsīlātā*, *anweshānāsaktī*, *pūchhpāchh*, *jijñāsā*, *anusandhānasīlatwa*.
- IN-QUI-S'TOR, *n.* one who examines officially, a member of the court of inquisition — *Muhagqīq yā tahqīqāt-k. w.*, *mulhidoṇ yā be-dinoṇ ko pakarne aur saṛā dene kī 'adālat kā ek rukn yā shakhs* — *Parikshak vichārak wā anusandhātā*, *dharmmaparikshāsabhāsād* *dharmmavichārasabhāsād wā nāstikoṇ ko pakarne aur daṇḍ dene kī kachahri kā jan*.
- IN-QUI-S'TORIAL, *a.* relating to inquisition — *Tahqīqāt tajwiz yā āzmāish ke muta'alliq*, *mulhidoṇ yā kāfroṇ ko pakarne aur saṛā dene kī 'adālat se nigāt-dār* — *Parikshāsambandhī*, *anusandhāyī*, *dharmmaparikshanāsabhāsambandhī*, *dharmmavichāranāsabhāsambandhī*, *nāstikoṇ ko pakarne aur daṇḍ dene kī kachahri kā sambandhī*.
- IN-QUI-S'TORIOUS, *a.* making strict inquiry — *Sakht yā ba-khūbī tahqīqāt k. w.*, *sakht muhagqīq* — *Kāthinaparikshak*, *kāthinavichārak*, *kāthinānusandhāyī*. [lagānā^h.
- IN-RĀIL, *v.* (Ger. *in*, *riegel*) to inclose within rails — *Kāthahrā lagānā^h*, *kāth-gheṛā*
- IN'ROAD, *n.* (S. *in*, *rad*) an incursion — *Yurish*, *tākt*, *achānak kā hamlā* — *Daur*, *dhāwā*, *chāhāī*, *abhikraman*, *ākraman*.
- IN-SA-LU'BRI-OUS, *a.* (L. *in*, *salus*) unhealthy, unwholesome — *Bimār-gar yā gair-sikhat-āwar*, *nā-muwāfiq nā-guṛār yā nā-gawār* — *Rogakar wā rogajanak*, *aswasthyakarak wā akshemya*. [gawārī, nā-muwāfiqat.
- IN-SA-LU'BRI-TY, *n.* unhealthiness — *Gair-sikhat-āwarī*, *bimār-garī*, *nā-guṛārī yā nā-*
- IN-SĀNE', *a.* (L. *in*, *sanus*) mad — *Divāna*, *saudāī*, *majnūn*, *mukhabbat* — *Ummatta*, *bāwalā*, *vātul*, *baurahā*, *kshipt*.
- IN-SĀN'I-TY, *n.* madness, mental derangement — *Divānagī yā khaḍt*, *junūn yā saudā* — *Ummattatā wā vātulatā*, *buddhivikshiptatā wā ummād*.
- IN-SĀ'TI-A-BLE, *a.* (L. *in*, *satīs*) that cannot be satisfied, greedy beyond measure — *Nā-ser*, *nihāyat hars* — *Atripi atarpanīya wā atarpya*, *atilobhī wā marbhukhā*.
- IN-SĀ'TI-A-BLE-NESS, *n.* excessive greediness — *Nā-serī*, *nihāyat hirs* — *Marbhukhāī*, *atilubdhātā*, *atilobh*, *atripti*. [se, atilubdhātā se, atilobh se.
- IN-SĀ'TI-A-BLY, *ad.* with excessive greediness — *Nihāyat hirs se*, *nā-serī se* — *Marbhukhāī*

- IN-SĀ'TI-ATE, *a.* not to be satisfied — *Nā-ser* — Atarpaniya, atript. [atarpaniyatā se.
IN-SĀ'TI-ATE-LY, *ad.* so as not to be satisfied — *Nā-seri se, nihāyat hirs se* — Atripti-se,
IN-SA-TI-E-TY, *n* excessive greediness — *Nihāyat hirs, be-hadd lālach* — Atilobh, atyant
lālach, atripti. [tosh, atripti.
IN-SĀT-IS-FĀCT'ION, *n.* want of satisfaction — *Be-āsūdagi, nihāyat hirs* — Atushti, asan-
IN-SĀT'U-RA-BLE, *a.* not to be saturated — *Nā-ser hone kā, nā-ser, gair-āsūda* — Abharani-
IN-SCŌNCE'. SEE ENSCONCE. [yā, jo pur̄ṇ na ho sake, atarpaniya, atript, dushpur̄.
IN-SCRIBE', *v.* (L. *in, scribo*) to write on, to imprint, to engrave, to mark, to address
— *Ūpar tahrir k. yā qalam-band k., naqsh k., kanda k., nishām k., falāne ke nām se*
banānā — Ūpar likhnā, chhāpnā, khodnā, chihn k., nām likhkar samarpan. k.
IN-SCRIB'ER, *n.* one who inscribes — *Ūpar tahrir k. w., naqsh k. w., kanda-gar, nishām*
k. w., nām likh-kar niyāz k. w. — Ūpar likhne w., chhāpne w., khodne w., chihn k.
w., nām likhkar samarpan k. w.
IN-SCRIPT'ION, *n.* something written or engraved, title, address — *Kitāba, khittāb yā*
laḡab, falāne ke nām se banānā — Abhilekhan aṅkitalekh wā mudritalekh, upādhi
wā dām, nām likhkar samarpan. [ritalekhayukt.
IN-SCRIPTIVE, *a.* bearing inscription — *Kitāba-dār, tahrir-dār* — Aṅkitalekhayukt, in-
IN-SCRŪ'TA-BLE, *a.* (L. *in, scrutor*) unsearchable, not to be searched out — *Mumtana'*
u-t-taftish, gair-mumkinu-t-tafahhus yā tulāsh-nā-shudani — Anupalabhya wā alaksh-
ya, durjñeya wā durlakshya. [shyatā, durjñeyatwa, durlakshyatā.
IN-SCRŪ'TA-BLY, *ad.* so as not to be traced out — *Mumtana' u-t-taftishi se* — Anupalabhyatā, alak-
IN-SCRŪ'TA-BLY, *ad.* so as not to be traced out — *Mumtana' u-t-taftishi se* — Anupalabhyatā, alak-
IN-SCŪLP', *v.* (L. *in, sculpto*) to engrave — *Kanda k., naqsh k.* — Takshan k., khodnā.
IN-SEAM, *v.* (S. *in, seam*) to mark with a seam or scar — *Dāg se nishām k., dāg d.* —
Ghāw kā chihn k.
IN'SECT, *n.* (L. *in, sectum*) a small creeping or flying animal, any thing small — *Kīra-*
makoṛā yā kīra-patanga^h, koī chhoṭī chiz — Kṛimī wā kit, koī chhoṭī vastu.
IN'SECT'ED, *a.* having the nature of an insect — *Kīre-makoṛe sā^h, kīre-patange sā^h, kirm-*
khāsiyat — Kitavat, kṛimijātiya, kitajātiya. [khāsiyat — Kitajātiya.
IN'SECTILE, *a.* having the nature of an insect — *Kīre-makoṛe sā^h, kīre-patange sā^h, kirm-*
IN-SE-CŪRE', *a.* (L. *in, se, cura*) not secure, not safe, exposed to danger or loss — *Be-*
amm, be-salāmāt yā gair-mahfūz, mahktūr — Sabhaya wā bhayayukt, śaṅkān-wit,
saśayasth. [zat ke — Akshem s., bhayaśaśaya se, saśaṅkatā se.
IN-SE-CŪRE'LY, *ad.* without security — *Be-amm, be-ammī se, be-salāmātī se, ba-gair hifā-*
IN-SE-CŪ'RI-TY, *n.* want of safety, danger — *Be-ammī yā be-salāmātī, khatra yā andesha*
— Akshem, ātaṅk wā bhayaśaṅkā
IN-SEN'SATE, *a.* (L. *in, sensum*) stupid — *Be-muqāf, ahmaq* — Nirbuddhi, jar, mūr̄h.
IN-SEN'SI-BLE, *a.* that cannot be felt or perceived, void of feeling, void of affection — *'Adam-*
qir-muhsūs yā gair-namūd, be-hiss be-hosh gum-hosh yā be-khabar, be-dard yā be-
riqqaṭ — Indriyāgochar agochar wā atindhiya, achetan jar wā pramūr̄h, nirday wā
anārdra chitta.
IN-SEN-SI-BIL'I-TY, *n.* inability to feel or perceive, want of emotion or affection — *'Adam-*
i-ḥās be-khabarī gum-hoshī yā majhūli, be-parvā yā be-dardi — Achetanā achaitanya
jaratā chetanāhāni wā pramoh, rūḡahinatā wā dayāhinatā.
IN-SEN'SI-BLE-NESS, *n.* inability to perceive — *'Adam-i-ḥās, gum-hoshī, majhūli* — Achai-
tanya, jaratā, pramoh^h, chetanāhāni.
IN-SEN'SI-BLY, *ad.* imperceptibly, gradually — *Bilā-ijbār yā bilā-nigāh, rafta-rafta yā*
tadrījan — Alakshyaprakar se, kram se wā kramasah. [tan, chaitanyarahit, gatachetan.
IN-SĒN'TI-ENT, *a.* not having perception — *Be-khabar, be-hosh, be-hiss, gum-hosh* — Ache-
IN-SĒP'A-RA-BLE, *a.* (L. *in, se, par*) not to be separated or disjoined — *Nā-mumkinu-*
t-tafriq, lāzim-malzūm, nā-munfakk, kaljuz, lāzimu-t-tafzūf, an-bilgāb^h — Aprithak-
karāniya, adwaidhikarāniya, avibhajāniya, abhedya.
IN-SĒP'A-RA-BIL'I-TY, IN-SĒP'A-RA-BLE-NESS, *n.* the quality of being inseparable — *Nā-*
mumkinu-t-tafriqī, lāzim-malzūmī, be-infikākī — Aprithakkarāniyatā, abhedyatā, nitya-
sambandh.
IN-SĒP'A-RA-BLY, *ad.* with indissoluble union — *Be-infikākī se, nā-tafriq-pazīr se* —
Samavāyasambandh se, nityasambandh se, driḡhasambandh se, abhedyarup se.
IN-SĒRT', *v.* (L. *in, sertum*) to thrust in, to place in or among other things — *Dākhil*
k. darj k. yā shāmīl k. — Dāl d., antargat wā antarasth k.
IN-SĒRT'ION, *n.* act of inserting, thing inserted — *Idkhāl indirāj tadākhul yā dākhila,*
dākhil kī hui shai — Nivesan pravesan wā antasthāpan, nivesit wā antarasth vastu.
IN-SĒR'VI-ENT, *a.* (L. *in, servio*) conducive — *Mumidd, mu'awīn* — Pratipādak, janak,
IN-SĒT', *v.* (S. *in, settan*) to infix — *Gārnā^h, baithālnā^h, jamānā^h*. [pravarttak.
IN-SHAD'ED, *a.* (S. *in, scead*) marked with different shades — *Sāya-dūr, mukhtalif-sā-*
ya-dūr — Chhāyāvisiṣṭ, nānāchhāyāvisiṣṭ.

IN-SHELL', *v.* (S. *in, scyl*) to hide in a shell—*Sīp yā kauṛe meñ chhipānā^h.*

IN-SHELTER, *v.* (L. *in, cyld* ?) to place under shelter—*Panāh yā sāya meñ rakhnā*
—*Ar bachāw wā chhānw meñ rakhnā.*

IN-SHIP', *v.* (S. *in, scip*) to embark—*Jahāz yā kishtī meñ bharnā*—*Naukā meñ bharnā.*

IN-SHRINE'. See ENSHRINE. [yantarabhāg, bhitarī bhāg.]

IN-SIDE, *n.* (S. *in, side*) the inner part—*Andarūn, darīn, bhitarī hisa*—*Bhitar, abh-*

IN-SIDIOUS, *a.* (L. *in, sedeo*) watching to ensnare, crafty, sly, treacherous—*Shappa-bāz yā phāhane ke liye gābū dekhne w.*, *makkār hila-bāz fīratī yā mutafannī, 'aiyār, dogā-bāz*—*Ghātī wā phāhsāne ke nimitta avasār dekhne w.*, *kuṭl kapatī wā mayāpatu, dhūrtta, chhālī.*

IN-SID'ATE, *v.* to lie in ambush for—*Kamīn-gāh meñ bāithnā, ghāt lagā-kar bāithnā^h.*

IN-SID'ATOR, *n.* one who lies in wait—*Kamīn meñ bāithne w.*, *ghāt lagā-kar bāithne w^h.*

IN-SID'OUS-LY, *ad.* in an insidious manner—*Shappa-bāzī se, fīrat se, 'aiyārī se, hila-bāzī se, dogā se*—*Dhūrttatā se, chhāl se, kapāt se, mayā se.*

IN-SID'OUS-NESS, *n.* quality of being insidious—*Shappa-bāzī, fīrat, dogā, 'aiyārī, makkār, fareb*—*Dhūrttatā, kūtātā, kutīlatī, chhāl, kāpatīkatwa.*

IN-SIGHT, IN'SIT, *n.* (S. *in, gesiht*) sight or view of the interior, thorough knowledge—*Andarūn kī nigāh yā nazār-andāzī, kāmil 'ilm waqīfiyat waqīf basīrat ma'rīfat mahārat yā shīnākht*—*Antarbhāg kī nīkshan, pariññān wā abhiññān.*

IN-SIG'NI-A, *n. pl.* (L. distinguishing marks of office or honour—*Darja yā hurmat ke nishān*—*Padachihān, maryādāchihān.*

IN-SIG-NIFI-CANT, *a.* (L. *in, signum, facio*) wanting meaning, without weight, unimportant, contemptible—*Be-mā'nī, be-wāzn yā be-qudr, adnā lā-shai yā nā-chiz, khafīf yā hūqir*—*Nīrarthak wā nīrarth, halkā wā aguru, laghu prabhāvahīn wā gauravahīn, kshudra kutsit wā tuchchhā.*

IN-SIG-NIFI-CANCE, IN-SIG-NIFI-CAN-CY, *n.* want of meaning, unimportance, want of effect—*Be-mā'niyat, nā-chizī yā subhī, 'ulam-i-tūsir yā be-hūlugī*—*Nīrarthakatwa wā arthahīnatī, laghutā wā halkāī, prabhāvahīnatā.*

IN-SIG-NIFI-CANT-LY, *ad.* without meaning, without importance or effect—*Be-mā'nī, subhī yā 'ulam-i-tūsir se*—*Nīrarthak wā bīrī arth, laghutā wā prabhāvahīnatā se.*

IN-SIG-NIFI-CATIVE, *a.* not expressing by external signs—*Zāhiri nishān yā ishkāre se nakūn zāhir k. w.*—*Pratyaksh lakshan wā saiket se nahīn pragat k. w.*

IN-SIN-CERE', *a.* (L. *in, sine, cera*) not sincere, deceitful, hypocritical, false—*Nā-rāst, dogā-bāz, dū-rūngā zāhir-dār yā riqā-kār, be-wafā*—*Asarī wā asatwik, chhālī, kapatī wā dambhī, ayathārth wā jhūthā.*

IN-SIN-CERE'LY, *ad.* without sincerity—*Nā-rāstī se, dogā-bāzī se, riqā-kārī se, dū-rāngī se, be-wafāī se*—*Asarātātī se, kapāt se, mayā se, dambh se, mitthyā.*

IN-SIN-CER'ITY, *n.* dissimulation, hypocrisy—*Riqā-kārī yā zāhir-dārī, dū-rūī dū-rāngī yā makkār*—*Chhadnavē chhadma wā mayā, dambh wā dambh.* [drih k.]

IN-SIN'E-W, *v.* (S. *in, sinu*) to strengthen—*Mazbūt k, qurī k.*—*Porhā k., pushk k,*

IN-SIN'U-ATE, *v.* (L. *in, sinus*) to introduce gently, to creep in, to instil, to hint—*Ahista ahista dar lānā, dhīre dhīre ghusnā^h, dhīre dhīre man meñ bāithnā^h, ishkāra yā ramā k.*—*Dhīre dhīre pāthnā wā kīam se praveś k., dhīre dhīre pāithnā, jī meñ dālānā, saiket k. wā vyaūgyokti se sūchanā k.*

IN-SIN'U-ATION, *n.* act of insinuating, a hint—*Dam-bāzī dīl-barī yā dīl-kashī, ishkāra kināya imā yā āwāz*—*Phuslīwat lālan wā manoharān, vyaūgyokti vakravākya wā vakrasūchanā.* [lālanaśil, parānūgrahasampādak.]

IN-SIN'U-A-TIVE, *a.* stealing on the affections—*Dīl-rubā, dīl fareb, dīl-kash*—*Manohar,*

IN-SIN'U-ATOR, *n.* one who insinuates—*Dam-bāz, dīl-kash, dīl-rubā, ishkāra k. w.*—*Manohar, parānūragotpādak, vakrokti se sūchanā k. w.*

IN-SIP'ID, *a.* (L. *in, sapio*) tasteless, wanting spirit, vapid, flat, dull, heavy—*Be-lazzat, be-namak, be-zāiqā, be-maza, be-lutf, be-ras*—*Swādahīn, nistej wā nīhsattwa, niras wā niras, alavan wā alonā, aras wā viswād, phikā wā rasahīn.*

IN-SIP'ID-ITY, IN-SIP'ID-NESS, *n.* want of taste, want of spirit or life—*Be-lazzatī yā be-mazaqī, be-namakī yā be-lutfī*—*Virasatī wā nirasatī, nistejatā wā phikāhat.*

IN-SIP'ID-LY, *ad.* without taste or spirit—*Be-mazaqī yā be-lazzatī se, be-namakī yā be-lutfī se*—*Binā swād, binā ras, rasahīnatā se, nistejatā se, phikāhat se.*

IN-SIST', *v.* (L. *in, sisto*) to stand or rest upon, to dwell upon, to press, to urge—*Qāim rahnā, bayān k., isārār k. yā musīrr h., tūkid k.*—*Khare h., atiprasaṅg k. wā bakhānnā, āgrah k., haṭ k. arnā wā nirbandh k.*

IN-SIST'ENT, *a.* resting upon any thing—*Qāim*—*Kharā.* [apīpāsā, atrishnā.]

IN-SIST'EN-CY, *n.* (L. *in, sistē*) exemption from thirst—*'Adam-i-tishnagi*—*Atrishā,*

IN-SITION, *n.* (L. *in, satum*) insertion—*Dāl-dēnā^h.*

IN-SNARE'. See ENSNARE.

IN-SOB'R'IE-TY, *n.* (L. *in, sobrius*) want of sobriety, intemperance—*Mai-khorī yā nashā-khorī, be-i-tidālī baul-parhezi yā mastī*—*Madyapānāsakti, asāhyam wā mattatā.*

IN-SÓ'CIA-BLE, *a.* (L. *in, socius*) averse to social converse—*Qair-majlis-dost, be-milansár, an-milápi*^h—Sañlápavimukh, asañlápí, análapí.

IN-SO-LÁTION, *n.* (L. *in, sol*) exposure to the sun, a stroke of the sun—*Dhúp meñ rakhná*^h, *dhúp kí laqná*^h.

IN-SO-LENT, *a.* (L. *in, soleo*) contemptuous, overbearing, haughty, impudent—*Mutakabbir, tunuk-mizáj yá zálím, magrúr, be-ímtiyáz gustákñ yá shokh*—Avamáni, ud-dhat, ghamandí wá garví, nirlajja avinay wá dhíth.

IN-SO-LENCE, IN-SO-LENCEY, *n.* haughtiness or pride mixed with contempt, impudence—*Takabbur, gustákñ shokhí yá be-ímtiyázi*—Ghamand wá garv, nirlajjatá uddhati avinay wá dhíthái.

IN-SO-LENT-LY, *ad.* haughtily, rudely, saucily—*Gurúr se yá mutakabbírána, be-adabána yá gustákhná, shokhí se*—Ghamand wá darp se, uddhati avinay wá dhíthái se, dhrish-tatá wá nirlajjatá se.

IN-SO-LID-I-TY, *n.* (L. *in, solidus*) want of solidity, weakness—*Qair-injimád yá ná-sungini, ná-tuvání yá zu'f*—Aghanatá wá adirhata, nirbalatá wa asakti.

IN SOL-U-BLE, *a.* (L. *in, solvo*) that cannot be dissolved, that cannot be explained—*Ná-gudákhtuní yá mustádhá-l-hall, lá-bayán yá lá-hall*—Agalaníya, avyákhyya.

IN-SOL-U-BLE-NESS, *n.* the state or quality of being insoluble—*Mustádhá-l-hallí, lá-hallí, ná-gudákhtaní khássiya*—Agalaníyatá, adrívyatá.

IN-SOL-U-BLE, *a.* that cannot be solved—*Lá bayán, lá-hall, mushkíl*—Avyákhyya, aparísodhaníya.

IN-SOL-VENT, *a.* unable to pay debts—*Ná-dúr, qarz adá karne ke ná-láiq, dewáliya*^h—IN-SOL-VENT-CEY, *n.* inability to pay debts—*Qarz adá karne kí ná-láqatí, ná-dári, dewáli*^h—Rināśodhanākshamatá, rinānochanāsakti, rinānokshapāsamarthya. [*yahán takh*]

IN-SO-MUCH, *ad.* (in so much) so that, to such a degree that—*To yá jismen kí*

IN-SPECT, *v.* (L. *in, spectare*) to look into for examination, to superintend—*Mulá-haza k. yá tahqíq k., ihtimám yá niguh-báni k.*—Parakhná dekhná wá jánchná, kiryádhisatá wa kiryádarsan k.

IN-SPEC-TION, *n.* examination, superintendence—*Muláhaza nazar-andázi yá nigáh, ihtimám nazar yá niguh-báni*—Alochan álochan nirikshá wá parikshá, káryyádhísatá wá káryyádarsan. [*parikshak, dekhne w., káryyádhíyaksh, káryyádhís.*]

IN-SPEC-TOR, *n.* one who inspects—*Muhtamim, názir, niguh-bán, amín*—Nirikshak,

IN-SPEC-TOR-SHIP, *n.* the office of an inspector—*Názarat, niguh-báni, ihtimám, muhta-mim-garí*—Adhyakshatí, káryyádhíyakshatwa, káryyádhísatá.

IN-SPER-SION, *n.* (L. *in, sperare*) a sprinkling upon—*Chhirkáo*^h, *chhirkát*^h, *chhítaw*^h.

IN-SPHERE, *v.* (Gr. *en, sphaira*) to place in a sphere—*Muhít meñ rakhná, chamber yá kura meñ rakhná*—Mañdal meñ rakhná.

IN-SPIRE, *v.* (L. *in, spiro*) to draw in the breath, to breathe into, to infuse into the mind, to animate by the supernatural influence of the Holy Spirit—*Dam-lená, phúnk-ná*^h, *díl meñ dálná, ílhám k. yá mulham k.*—Śwás wá sāns lená, śwás se bharná, chitta meñ dálná, Íswaraprerit k. yá Íswaropadisht k.

IN-SPIR-A-BLE, *a.* that may be inspired—*Dam-kushí ke qábil, dam-se khíche yá bhare jáne ke láiq, díl meñ dále jáne ke qábil, ílhám yá mulham kíye jáne ke láiq*—Śwás-sagrāhanyogya, śwás se khíche wá bhare jáne ke yogya, chitta meñ dále jáne ke yogya, Íswaropadisht kíye jáne ke yogya.

IN-SPIR-ATION, *n.* the act of inspiring, the supernatural influence of the Holy Spirit—*Dam-kashí dam-se bharná yá díl-meñ dálná, vahí ílhám yá ilqá*—Śwásagrāhan śwásādan śwásapūran śwásaprakshapan wá chitta meñ dálná, Íswarapreranā Íswaropades Íswarasūchanā wá Íswarītmāves.

IN-SPIR-IT, *n.* one who inspires—*Dam-lene w., dam-se bharne w., díl meñ dálné w., mul-hám*—Śwásagrāhak, śwás lene w., śwás se bharne w., chitta meñ dálné w., Íswarapreranā wá Íswaropades k. w. [*wá samāśwās d., jilāná.*]

IN-SPIR-IT, *v.* to animate, to enliven—*Himmat jún yá tahrík d., zinda k.*—Dhārhas

IN-SPI-SATE, *v.* (L. *in, spissus*) to thicken, to make thick; *a.* thick—*Thakká k.*

IN-SPI-SATION, *n.* the act of making thick—*Gārú k.* [*gārú k.*; *a. gārú*^h.

IN-STABLE, *a.* (L. *in, sto*) inconstant—*Ná-pác-dúr, be-qiyám, be-qarár, be-istiqlál*—Astháyi, asthír, chanchal, adríph.

IN-STA-BIL-I-TY, *n.* inconstancy, fickleness—*'Adam-i-sabát be-sabátí yá ná-pác-dári, be-istiqláli yá talawwun-mizáji*—Astháytwa anavasthiti wá asthiratá, adhairyya wá chāñchalatá.

IN-STABLE-NESS, *n.* fickleness, mutability—*Be-istiqláli yá talawwun-mizáji, 'adam-i-sabát be-qarári yá ná-pác-dári*—Chāñchalatá wá chāñchalaya, vstháytwa asthiratá wá adhiratá.

IN-STÁLL, *v.* (S. *in, steal*) to place in any rank or office, to invest with office—*Khíl at d. yá kisi durje yá 'uhde par muqarrar k., 'uhdu-nishín k.*—Kisi adhikár wá pad par niyukt k., abhishékádisānskár se padasth wá adhikárārūph k.

IN-STAL-LA'TION, *n.* the act of installing—*Kisī 'uhde ke liye khil'at-poshī, 'uhda-dihī, darja-dihī, kisī 'uhde par muqarrari*—Abhishekādīsaṅskar se navādīkārapraveśan, padasthāpan, adhikārasthāpan

IN-STAL-MENT, *n.* the act of installing, part of a sum of money paid at a particular time—*Kisī 'uhde ke liye khil'at-poshī darja-dihī yā 'uhda-dihī, qist*—Padasthāpan navādīkārapraveśan wā adhikārasthāpan, rinabhiḡ jo nirpīt wā nīschit kāl meñ diyā jātā hai.

IN-STANT, *a.* (L. *in. sto*) urgent, immediate, quick, current; *n.* a moment—*Mutaqāzī, yā mustad'ī, hāzīr yā maujūd, jalīl, ravān yā hāl*; *n. lamha, lahza, dam*—Atiprār-thak āgrahāṣīl wā nirbandhāṣīl, tātkālīk wā anantarakālīn, śighra, varttamān; *n. kshan, pal, vipal, nimesh.*

IN-STANCE, *n.* urgency, example, occasion, motive, suit; *v.* to mention as an example—*Taqāzā istid'āyī dar'herast, misāl yā nazīr, mu'āmala mānqā yā majarā, bā'is yā miḡib, istigāsa yā muqaddima*; *v. misāl lānā, nazīr d., nazīr-lānā*—Āgrah preroan wā atiprārthana, dīrīstānt wā udāharan, prastāv wā sunay, hetu wā kāraṇ, arthavād; *v. dīrīstānt d., udāharan d.*

IN-STANCED, *a.* given as a proof or example—*Dalīl yā misāl ke taur par kahā yā diyā gayā*—Pramāṇ wā dīrīstānt ke sadris diyā gaya [thana.]

IN-STAN-CEY, *n.* urgency, importunity—*Taqāzā, taqayyud*—Āgrah, atiyāchanā wā atiprār-

IN-STAN-TA-NE-ITY, *n.* production in an instant—*Ek lahze kī kartab yī kām*—Ek kshan kā kām wā phal. [qayī—Kshanablūt, ek kshan meñ kiya gayā.]

IN-STAN-TA-NE-IOUS, *a.* done in an instant—*Ek dam meñ kiya gayā, ek lamhe meñ kiya*

IN-STAN-TA-NE-IOUS-LY, *ad.* in an instant—*Fauran, jīl-faur, bilā-tawaqquf, ust-dam, ek lamhe meñ*—Kshanamātra meñ, jhat wā jhatpūt, ek kshan meñ.

IN-STATE, *v.* (L. *in, statum*) to place in a certain state or rank—*Kisī hālat yā darje meñ qaim k., darja yā 'uhda d.*—*Kisī avasthā wā pad meñ sthīt k., adhikārārūp k., padasth k.*

IN-STAU-RATE, *v.* (L. *instaurō*) to repair—*Marammat k., sābiq hālat par ba-hāl k.*—Pūrvvasthiti wā pūrvvadaśā meñ k., pūrvvavat k., jirgoddhār k., phir jaise kā taisā kar dena.

IN-STAU-RATION, *n.* restoration, renewal—*Istirdād yī sābiq-hālat-par ba-hālī, tajaddud yā tajdīd*—Pūrvvasthitisathāpanā wā pūrvvadasīsthan, pūrvvavakarṇ pratisamīdhan wā jirgoddhār.

IN-STÉAD, *ad.* (S. *in. stede*) in place of—*'Iwaz ba nanzila badal, ba-jā*—Jagah meñ,

IN-STÉEP, *v.* (Ger. *in. stuppen*) to soak—*Bhijnā^b, dūbo rakhnā^b bhijnā^b.* [sthan meñ, sthal meñ.]

IN-STEP, *n.* (L. *in, step*) the upper part of the foot near its junction with the leg—*Pusht-īpā*—Pādāgra, pādoparibhāḡ, pād ke upar kā bhāḡ

IN-STE-GATE, *v.* (L. *in, stigo*) to incite to evil, to set on, to provoke, to urge—*Wargalānā, bar-angekhā k. yā bar-pā k., chīrhānā^b, tūhrīk yā tahrīs d. yā k.*—Burāī kī or bahkānā, ubhārnā, khijhānā, uksānā wā uskīnā.

IN-STI-GATION, *n.* incitement to evil—*Bar angekhāḡī, badī kī tawaf tahrīs tahrīk yā targīb*—Burāī kī or pravarttan, uttejan, prōtsahan, burāī kī or bahkānā.

IN-STI-GATOR, *n.* one who incites to evil—*Wargulanne w., badī kī or tahrīk yā tahrīs d. w., musīd, fusādī*—Burāī kī or bahkāne w., burāī kī or pravarttak.

IN-STILL, *v.* (L. *in, stillo*) to infuse by drops, to infuse slowly, to insinuate—*Chulā-nā^b, āhista-āhista dālne, ishīra ima yā kināya k.*—Tapkānā, dhīre dhīre dālne, saṅket vakrokti wā vyāngya k. [Tapkāw., dhīre dhīre dālne.]

IN-STIL-LA'TION, *n.* the act of instilling—*Chulānā^b, āhista āhista dālne, chulānā^b*

IN-STIL-LEER, *n.* one who instills—*Chulāne w.^b, āhista-āhista dālne w., ishīra yā kināya k. w.*—Tapkāne w., dhīre dhīre dālne w., saṅket vakrokti wā vyāngya k.

IN-STIL-MENT, *n.* any thing instilled—*Jo che: chulāī jāti hai, jo shai āhista-āhista dālī jāti hai*—Jo vastu tapkāt wā chulāī jāti hai, jo bāt dhīre dhīre dālī jāti hai.

IN-STINCT, *n.* (L. *in, stinguo*) the natural faculty or disposition by which animals are led to do whatever is necessary for their preservation—*Zūti 'aql, 'aql-i-haiwānī*—Swābhāvikabuddhi, swābhāvikajñān, paśubuddhi

IN-STINCTIVE, *a.* prompted by instinct, involuntary—*Tabī'ī yā zātī, itirārī*—Swābhāvikabuddhisūcīt, swābhāvaprerīt, sahajajñānaprayukt, sahajajñānasiddh.

IN-STINCTIVE-LY, *ad.* by force of instinct—*'Aql-i-haiwānī se, zātī 'aql se, be-ikhtiyār, ba-zāt*—Prākṛitikajñān se, swābhāvikabuddhi se, swābhāvikajñān se

IN-STI-TUTE, *v.* (L. *in, statuo*) to establish, to appoint, to found, to instruct, to commence; *n.* an established law—*Muqarrar k., qaim k., bar-pā paidā yā iḡād k., ta'lim k., shurū' k.*; *n. dastūr, zābita, qā'ida, rasm, qānūn*—Bāndhnā, thahrānā, sāsthāpan k., sikhānā wā upadeś d., ārambh k.; *n. vyavasthā, vidhī, vidhān, niyam, sūtra, nidarān.*

IN-STI-TUTION, *n.* the act of establishing, establishment, a law, education, induction—*Taqarrur, ta'ayun yā tashakkukhus, āin qānūn qā'ida yā zābita, ta'lim, Nazr-*

i-amma ya'ni dēni ma'ash yā 'uhde par taqarruri—*Sthāpan* vyavasthāpan vidhān wā niyojan, *saṁsthiti wā saṁsthān*, asidhi vyavasthā niyam wā sūtra, śikṣhā wā vidyādān, *vṛttivivīṣiṣṭadharminapad* par niyukti wā niyog.

IN-STI-TUTION-AL, *a.* instituted by authority—*Rawā, jāiz, mubāh, qānūnī, āmī, shar'ī*—*Vihit, vaidhik, naiyamik.*

IN-STI-TUTION-ARY, *a.* containing first principles or doctrines, elemental—*Qaul-i-awwal-āmez yā maslak-i-awwal-āmez, aslī yā bunyādī*—*Mūlatattwayukt wā mūlasūtra-vivīṣṭ, bhautik mūlik wā ārambhak.* [—*Vyavasthālekhak, vyavasthākār.*

IN-STI-TUTOR, *n.* a writer of institutes—*Qā'idā-navis, āin-navis, qānūn-navis, āin-sāz*

IN-STI-TUTIVE, *a.* able to establish—*Muqarrar yā qāim karne ki taqat rakhne w., muqarrar k. w.*—*Sthāpak, sthāpanakārī, vidhāyī, vidhāyak, sthāpan karne ko samarth.*

IN-STI-TUTOR, *n.* one who institutes—*Bānī, mūjid, āin-sāz, dustūr-gar*—*Saṁsthāpak, sthāpak, prayojak, vidhāyak, vidhāyī, vyavasthakārī.*

IN-STRUCT, *v.* (L. *in, struo*) to teach, to educate, to direct, to command, to inform—*Sikhlānā^h, tālim yā tarbiyat k., hidāyat rah-numāi yā nasihat k., farmānā, khabar yā itilā^h d.*—*Sikhlānā wā upadeś k., śikṣhā k., ādeś k., ājūz k., samāchār d. batlānā chetānā wā jātinā.* [desak, upadeśī, adhyāpak, vidyādātā, jñāpak.

IN-STRUCTER, *IN-STRUCT'OR*, *n.* a teacher—*Mu'allim, muaddib, adīb*—*Sikshak, upa-*

IN-STRUCT'IBLE, *a.* capable of being instructed—*Tālim-pazīr, tarbiyat-pazīr*—*Sikshaniya, śikshya.*

IN-STRUCT'ION, *n.* the act of teaching, information, a precept, direction, mandate—*Tālim talqīn yā tarbiyat, khabar yā itilā^h, sulāh nasihat yā pand, hidāyat rah-numāi yā tādr, hukm yā farmāish*—*Śikṣhā wā upadeś, vijñāpan wā samāchār, vidhi niyam sūtra wā nidarsan, ādeś wā nirdes, ājūz.*

IN-STRUCT'IVE, *a.* conveying instruction—*Tālim-bakhsḥ, nasihat-bakhsḥ, muhuzib, budh-dei^h*—*Upadesāvalī, śikṣhākar, upadeśī, jñānotpādak.*

IN-STRUCT'IVE LY, *ad.* so as to instruct—*Tālim yā nasihat ke taur se, sikhlāne ke tariq pur*—*Sikhlāne ki riti se, upadeśī prakār se.*

IN-STRUCT'IVE-NESS, *n.* power of instructing—*Tālim-bakhsḥi, tarbiyat-dīhi, tarbiyat karne ki tāqat*—*Sikhlāne ki śakti, śikṣhākarutva.* [upadeśīni, śikṣhikā.

IN-STRUCTRESS, *n.* a female teacher—*Ustānī, ātū yā ātūn^h, gurwān^h*—*Adhyāpikā,*

IN-STRU-MENT, *n.* (L. *in, struo*) a tool, a machine, a writing, an agent—*Anzār āla mūjid yā wasila, kal^h, qābīlī sanad yā navishta, gumāshṭā yā kārandā*—*Hathiyār kārān kārān wā hetu, yāntia, lekḥapatra lekḥ wā sadhanapatra, pratipurush pratindhi wā kartā.*

IN-STRU-MENT'AL, *a.* pertaining to an instrument, conducive to some end—*Muta'al-līq-i-anzār yā āla se mansub, mumild madad-gār yā mu'īn*—*Kārapasambandhi wā baituk, upakārī karyasādhak wā prayojak.* [twa, karakatwa, sādhanatwa, kartritwa.

IN-STRU-MEN-TAL-ITY, *n.* subordinate agency—*Pā'ilīyat, kār-paralāzī, tāsir*—*Kārapa-*

IN-STRU-MENT'AL-LY, *ad.* as an instrument—*Anzār ke taur se, āla ke taur se, wasila ke taur se, mūjid ke rū se*—*Kārapavat, kāran ki riti se, sādhan wā hetu ke bhāv se.*

IN-STRU-MENT'AL-NESS, *n.* usefulness to an end—*Fāidu-mandī, sud-mandī*—*Upakārakatā, upakāritwa, upayogitā.* [tutfi—*Apriyatā, amridutā.*

IN-SU-AV-I-TY, *n.* (L. *in, suavis*) unpleasantness—*'Adam-i-latāfat, nā-pasandīdagī, be-*

IN-SUB-OR-DI-NATION, *n.* (L. *in, sub, ordo*) state of disorder, disobedience—*Be-*

band-o-bastī abtārī yā 'ulam-i-siyāsāt, 'udāl-i-hukmī nā-farmān-burdārī yā 'adam-i-itā'at—*Sāsanabhaṅg wā ayyavasthā, ājñābhaṅg avasātwa wā magrāi.*

IN-SUB-STANTIAL, *a.* (L. *in, sub, sto*) not substantial, not real—*Qair-māddī be-jasād yā be-wujūd, jhūthā^h*—*Avastav wā nihsār, asatya.*

IN-SUFFER-ABLE, *a.* (L. *in, sub, fero*) that cannot be suffered, intolerable—*Qair-bar-dāshṭ yā be-bardāshṭ, an-sahīd yā nā-sahne-joy^h*—*Asahaya, asahaniya wā sahanāsakya.*

IN-SUF-FER-ABLE, *ad.* beyond endurance—*Bardāshṭ ke bāhar, ba-shiddat*—*Sahan ke bāhar, asahyarūp se, asahyatā se.*

IN-SUF-FICIENT, *a.* (L. *in, sub, facio*) not sufficient, inadequate, incapable, unfit—*Qair-kāfi, nāqis qāsir yā kum, nā-qābil, nā-lāiq*—*Ayatheshṭ, nyūn hīn wā apūrṇ, asamarth wā aksham, ayogya wā anupayukt.*

IN-SUF-FICIENT, **IN-SUF-FICIENT-CT**, *n.* inadequateness, want of value or power—*Kamī yā kumtī, 'adam-i-līyāqat, 'adam-i-qābīlyat nā-lāiqi yā nā-qābīlyat*—*Nyūnatā hīnatā ayatheshṭatā wā totā, ayogyatā anupayuktatwa akshamatā wā asamarthya.*

IN-SUF-FICIENT-LY, *ad.* inadequately—*Kamī se, nā-qābīlyat se, 'adam-i-qābīlyat se, nā-līyāqat se*—*Nyūnatā se, ayatheshṭarūp se, ayogyatā se, asamarthya se.*

IN-SU-F-LATION, *n.* (L. *in, sub, flo*) the act of breathing upon—*Phāṭhnā^h.*

IN-SU-LAR, *a.* (L. *insula*) belonging to an island; *n.* one who dwells in an island—*Tāpū kā^h, jazire ke muta'alliq; n. tāpū kā rahne w^h, jazire kā bāshāmdā yā bāshāmdā*—*Dwīpasambandhi, dwipi; n. dwipenivāsi.* [dwipi, dwīpasambandhi.

IN-SU-LARY, *a.* belonging to an island—*Tāpū kā^h, jazire ke muta'alliq*—*Dwīpiya,*

- IN-SU-LATE, *v.* to make an island, to detach—*Jazira banānā, judā k.*—*Tāpū banānā, bilgānā wā prithak k.* [uyasanyukt, prithak alag wā nyārā.]
- IN-SU-LAT-ED, *a.* not contiguous, separate—*Be-lagāw, judā*—*Ananyasallagna wā ana-*
- IN-SULT, *n.* (L. *in, saltum*) act or speech of insolence or contempt, gross abuse—*Be-izzatī haik yā subki, malāmat tanz yā ta'n*—*Apamānakriyā apamānavākya wā avajñā, tiraskār anādar bhartsanā durvachan wā gālī.*
- IN-SULT', *v.* to treat with insolence or abuse—*Be-izzatī k., malāmat k., haik k., tanz k., lā-sakhun kahñā*—*Apamān k., avajñā k., tiraskār k., bhartsanā k., durvachan kahñā, gālī d., tōkāra d.* [mān, tiraskār, bhartsanā, gālī.]
- IN-SUL-TATION, *n.* insulting treatment—*Bad-sulūki, malāmat, haik*—*Avajñā, apa-*
- IN-SULT'ER, *n.* one who insults—*Be-izzatī k. w., malāmat k. w., haik k. w., tannās, lā-sakhun kahñe w.*—*Apamānakārī, apamānakartā, avamantā, avajñā k. w., gālī d. w.*
- IN-SULT'ING, *a.* containing or conveying gross abuse; *n.* act or speech of insolence—*Bad-zabānī-amez, bad-zabān yā lā-sakhun*; *n.* *be-izzatī, malāmat, bad-zabānī*—*Apamānakārī, kutsāvādī, nindak*; *n.* *nindā, bhartsanā, gālī, apamān, avajñā.*
- IN-SULT'ING-LY, *ad.* with insolent contempt—*Tanz se, shokhī se, be-imtīyāz se*—*Avaj-nāpūrvak, apamān se, tiraskār se.*
- IN-SUPER-ABLE, *a.* (L. *in, super*) that cannot be overcome, insurmountable—*Gair-maghlūb, tai na hone kā*—*Ajeya, dustar wā alaighaniya.*
- IN-SUPER-BLY, *ad.* insurmountably—*Gair-maghlūbī se, tai na hone ke taur se*—*Dur-jay se, ajeyatā se, alaighaniyatā se.*
- IN-SUP-PORT'ABLE, *a.* (L. *in, sub, porto*) not to be endured, insufferable, intolerable—*Gair-numkinu-t-tahammul, be-bardāsh, gair-bardāsh sakht yā shadā*—*Asahya, asahaniya, durvah wā akshantavya.*
- IN-SUP-PORT'ABLE-NESS, *n.* the state or quality of being insupportable—*'Adam-i-tahammul, be-bardāshī, shiddat*—*Asahyatā, asahaniyatā, dulsahyatā.*
- IN-SUP-PORT'ABLE, *ad.* beyond endurance—*Be-tahanmuli se, shiddat se*—*Asahyatā se, asahaniyatā se, sahan ke bāhar.* [Jisko dubā yā chhipā na saken^b.]
- IN-SUP-PRESS'IBLE, *a.* (L. *in, sub, pressum*) not to be suppressed or concealed—
- IN-SURE', *v.* (L. *in, securus*) to make sure, to secure against loss or contingency by the payment of a certain sum—*Be-khatra yā mahfūz k., bimā k.*—*Sthir dirh yā satya k., yogakshem wā anāsytwa k.* [yogya.]
- IN-SUR-ABLE, *a.* that may be insured—*Qābil-i-bimā, bimā ke laūq*—*Bimājog, bimā ke*
- IN-SUR'ANCE, *n.* the act of insuring, security against loss by the payment of a certain sum—*Bimā^b, āwak^b*—*Kshemakaraṇ, kshemavidhān, kshemapratividhān wā anās-*
- IN-SUR'ER, *n.* one who insures—*Bimā w^b, bimē w^b.* [yatwa.]
- IN-SUR'GENT, *n.* (L. *in, surgo*) one who rises in rebellion against the established government; *a.* rising in rebellion—*Bāgi, sar-kash*; *a.* *baqi, gardan-kash*—*Rājavi-rodhī wā rājadrohi*; *a.* *rājaviruddh, rājaviparit.*
- IN-SUR-REO'TION, *n.* a sedition, a rebellion—*Pasād jīna yā hangāma, bagāwat yā sar-kashī*—*Kalah balwā wā rājadroh, rājyakhshobh prajākhshobh rājyasāsanatyag wā swāmīdroh.*
- IN-SUR-REO'TION-ARY, *a.* relating or suitable to insurrection—*Muta'alliq-i-fasād, fit-na ke muta'alliq, bagāwatī, balwe se nisbat-dār, fasād yā bagāwat ke laūq*—*Rāja-drohasambandhī, rājāsāsanatyag-avishayak, rājadroh ke yogya, rājaviruddh.*
- IN-SUR-MOUNT'ABLE, *a.* (L. *in, super, mons*) that cannot be surmounted or overcome, insuperable, unconquerable—*Gair-maghlūb, tai na hone kā, sar-nu-hone-w. yā sar-hone ke laūq-nahtū*—*Alaighaniya wā anatikramya, dustar, ajeya.*
- IN-SUS-CEPT'IBLE, *a.* (L. *in, sub, capio*) not susceptible, not capable—*Nā-mutaakh-khiz yā nā-ākhiz, nā-qābil*—*Agrahāṣaṣil wā grahanaksham, asamarth wā ayogya.*
- IN-TAGLIO, *in-tālyo, n.* (It.) a precious stone with a figure engraved on it—*Nag jis par koi mūrāt khudī rahtī hai^b.*
- IN-TAG'LAT-ED, *a.* engraved, stamped on—*Khudā huā^b, chhāpā huā^b.*
- IN-TAN'GLI-BLE, *a.* (L. *in, tango*) not to be touched, not perceptible by touch—*Jisko chhū na saken^b, jo chhulāt na pare yā jo chhulāt na deve^b.*
- IN-TE-GER, *n.* (L.) the whole of any thing, a whole number—*Majmū'a yā majma', 'adad-i-sahīh*—*Samudāy, pūrṇānūk wā abhinna.*
- IN-TE-GRAL, *a.* whole, complete, not fractional; *n.* a whole—*Musallam, tamām, sahtī yā gair-māksūr*; *n.* *jumla, kulliyat, majmū'a*—*Sārā wā samūchā, pūrṇ wā sampūrṇ, abhinna akhaṇḍ wā atruṭit*; *n.* *samudāy, samast.*
- IN-TE-GRAL-Y, *ad.* wholly, completely—*Bi-t-kull, mutlaq*—*Sampūrṇarūp se, sab.*
- IN-TE-GRANT, *a.* making part of a whole—*Juzwi, pūrā k. w^b*—*Sādhak, pūrak.* [pūrṇ k.]
- IN-TE-GRATE, *v.* to form one whole, to make up—*Majmū' k., pūrā k.*—*Samudāy k.,*
- IN-TE-GRI-TY, *n.* entireness, uprightness—*Tamāmī yā kulliyat, rastī rast-bāzi rast-mū'a-malagī yā sūd*—*Akhaṇḍatā samastatī samudāy wā sampūrṇatā, satyaśīlatā sūddhatā wā mayāshīnatā.* [jhilī^b, champt^b, bethan^b, okār^b—*Puṭ, āvaran, vashan, kōs, chhāl.*]
- IN-TEG'U-MENT, *n.* (L. *in, tego*) any thing that covers or envelops another—*Parāda*

IN-TEL-LECT, *n.* (L. *inter, lego*) the understanding, the faculty of thinking—*Fahm, mudrika idrāk yā quwwat-i-khayāl*—Buddhi wā bodhasakti, medhā wā chetana.

IN-TEL-LECTIOS, *n.* the act of understanding—*Samajh^h, samajhnā^h, bājhnā^h*—Bodh, [mand—Buddhimān, dhīman, medhavi.

IN-TEL-LECTIVE, *a* having power to understand—*Ahl-i-fahm, fahīm, 'aql, dānish*.

IN-TEL-LECTUAL, *a.* relating to the understanding, mental, ideal; *n.* the understanding, the mental powers or faculties—*Idrāk-mansūb yā muta'alliq-i-mudrika, bātini qalbī yā zihni, khayālī*; *n.* *idrāk yā fahm, quwwat-i-mudrika yā 'aql quwwat*—Buddhisambandhi wā buddhivishay, mānāsik, manasij wā manobhav; *n.* buddhi, dhī-sakti.

IN-TEL-LECTUAL-IST, *n.* one who overrates the human understanding—*Quwwat-i-mudrika ko bahut ziyāda ginne w.*—Dhī-sakti ko bahut baḥlikar mānne w.

IN-TEL-LECTUAL-ITY, *n.* intellectual power—*Quwwat-i-mudrika, 'aql quwwat*—Dhī-sakti, bodhasakti.

IN-TÉL-LI-GEN-CE, *n.* information, notice, skill—*Khabar, ittillā' yā āqūl, hunar yā wuqūf*—Samāchār, saḥvād, kuśalatā chāturyā vijñatā wā vidagdhatā.

IN-TÉL-LI-GEN-GER, *n.* a conveyer of intelligence—*Mukhbīr, ittillā' d. w., samāchār d. w.^h*—Vārtāvali, sandesahar.

IN-TÉL-LI-GEN-GING, *a.* conveying information—*Khabar pahunchāne w., khabar-rusān*—Samāchār pahunchāne w., samāchār d. w., saḥvādavali.

IN-TÉL-LI-GEN-T, *a.* knowing, instructed, skilful—*'Aql dānā khīrad-mand zirak fahīm yā dānish-mand, wāqif fahīmā yā āqul-dil, hosh-gār hunar-mand yā māhir*—Jnāni wā jñānawān, vijñā wā vijñapt, chāturi kuśal pravīn wā gunī.

IN-TÉL-LI-GEN-TIAL, *a.* consisting only of mind, exercising understanding, intellectual—*Sūf zihni kā hunā hui, sāhib-i-idrāk, zihni yā idrāk-mansūb*—Kewal mānāsik arthāt kewal man kā banī huā, dhīman, buddhisambandhi wā manasij.

IN-TÉL-LI-GEN-TIBLE, *a.* that may be understood—*Mumkin-i-fahm, fahm-pazīr, mumkin-i-idrāk, qābil-i-fahm*—Buddhigamya, buddhigrāhya, bodhaniya, spashat.

IN-TÉL-LI-GEN-TI-VE, IN-TÉL-LI-GEN-TI-VE-NESS, *n.* the state or quality of being intelligible—*Mumkin-i-fahm, fahm-pazīr, mukin-i-fahm*—Buddhigamyatā, buddhigrāhyatā, bodhaniyatā, spashatī. [rūp se, samajh paṇne ke yogya.

IN-TÉL-LI-GEN-TLY, *ad.* so as to be understood—*Sūf sūf, samajh paṇne ke lāy*—Spashat.

IN-TÉMPER-ANCE, *n.* (L. *in, tempero*) want of temperance, excess, drunkenness—*Be-tidālī, bad-parhezī yā ziyādātī, mai-khori yā sharab-khori*—Asāḥyam, atyachār wā amittatwa, pāndsaktata wā madyapan prasaktatwa.

IN-TÉMPER-A-MENT, *n.* bad constitution—*Bad-hālat*—Kudastī, burī awasthā.

IN-TÉMPER-ATE, *a.* immoderate in appetite, drunken, gluttonous, passionate, excessive—*Be-tidālī yā bad-parhez, mukhūr yā sarshār, bixār-khor, tund-nizāj yā gussa-war, qair-mu'tadil*—Asāḥyam, madomatta matawālī wā madyapāndsakt, peṭū wā atibhojī, prachand wā krodhī, apamit wā atisay.

IN-TÉMPER-ATE-LY, *ad.* immoderately—*Be-tidālī se, bad-parhezī se, ziyādātī se*—Asāḥyam se, atisay karke, atyachār se. [atyachār.

IN-TÉMPER-ATE-NESS, *n.* want of moderation—*Be-tidālī, qair-mu'tadil*—Asāḥyam,

IN-TÉMPER-A-TURE, *n.* excess of some quality—*Kisī sifat ke ziyādātī, be-tidālī*—Gūṇā-dhīya.

IN-TÉN'-A-BLE, *a.* (L. *in, teneo*) that cannot be held or maintained, indefensible—*Jisko qāim nā mahfūz nā rakkh sakān, maintānā-i-'azr qair-mahfūz nā-mumkin-i-istbāt be-bachāw yā nā-hifāzat-pāz*—Jisko bachā nā sakān, arakshanīya wā apratī-pādāniy.

IN-TÉND', *v.* (L. *in, tendo*) to mean, to design, to purpose, to strain, to regard—*Irāda k., qasd k., 'azm manshā yā mansūba k., phailānā^h, khayāl yā guur k.*—Mano-jath rakhnā wā āsay k., abhiprāy k., kalpanā vivakshā ākāṅkshā wā man k., pa-sārnā, dhyān k. wā mānā. [adhyaksh, adhikārī

IN-TÉND-ANT, *n.* an officer who superintends—*Nāzir, amīn, dāroga*—Upadrashtā,

IN-TÉND-ER, *n.* one who intends—*Irāda k. w., 'azm k. w., phailāne w.^h, khayāl k. w.*—Abhiprāy wā vivakshā k. w., man k. w., pasārne w., dhyān k. w., manne w.

IN-TÉND-MENT, *n.* design, purpose—*Qarar yā irāda, mutlab yā 'azm*—Āsay wā vivakshā, abhiprāy.

IN-TÉNSE, *a.* strained, vehement, extreme—*Phailūyā huā^h, tund shadid yā sukt, be-hadd ziyāda yā nihāyat*—Khinchā huā, prachand ugra kathin wā tikshn, atisay wā atyant.

IN-TÉNSE-LY, *ad.* to a great degree, earnestly—*Nihāyat be-hadd yā bā-shiddat, shaṅq chāh sar-garmi yā tapāk se*—Atisaya karke wā atyant, chop wā kīlāsā se.

IN-TÉNSE-NESS, *n.* vehemence, great attention—*Tundī suktī ziyādātī yā shiddat, barī sa'ī yā tarajjuh*—Ugratā kathoratī nitāntatā wā prachandatī, barā manoyog wā

IN-TÉN-SION, *n.* the act of straining—*Phailūw^h, tanāw^h, phailāwat^h*. [manlagaw.

IN-TÉN'SI-TY, *n.* state of being intense, excess—*Phailáwat tundi shiddat yá sakhti, ziyádutí*—*Khúchaw tanaw ugratí káthinatí wá tshshatí, atyantatá nitantatí wá ádhikya.*

IN-TÉN'SIVE, *a.* stretched, assiduous, emphatic—*Phailáyá huá^h, mustagill yá ba-sá'i, táktit yá zor-dár*—*Taná wá pasará huá, dirih wá prasakt, prakarshakár wá utkar-shajñapak.* [karne ki riti se, utkarshajñapak karne ki riti se, utkarshatáipúrvak.

IN-TÉN'SIVE-LY, *ad.* in a manner to give force—*Taktidan, táktit se, zor se*—*Prakarshakár*

IN-TÉN'T, *a.* anxiously diligent, eager, earnest; *n.* a design, a purpose, meaning—*Ni-háyat mihnati mashgúl yá sú'i, mushtáy yá árzú-mand, sar-garm; n. iráda yá man-shá, matlab garaz yá qasd, murád mu'ni yá muddá'a*—*Átyantaparísrami ekagri-chitta tatpar nirat wá prasakt, laulin, vyagra; n. manorath, abhipray, ásay arthi wá tátparyya.* [murád, maqsad—*Abhipray, ásay, manorath, ákaniksha wá abhipret.*

IN-TÉN'TION, *n.* design, purpose, end, aim—*Iráda yá qasd, manshá yá 'azm, garaz yá*
IN-TÉN'TION-AL, *a.* done by design, designed—*'Amidan qasdan yá bi-l-qasd, maqsidi murádi qasdi yá dida-o-dánata*—*Jánabujhakár matipuv sábhipray wá jñánakrit, abhipret aichebhik wá sáukalpik.* [bujhakár, ichelhapuvak wá yathákkán.

IN-TÉN'TION-AL-LY, *ad.* by design, with choice—*Qasdan yá 'amidan, bi-l-qasd*—*Jána-INTÉNTIVE, a.* diligently applied—*Mutawajjuh, masraf, mashgúl*—*Manoyogi, samá-lit, kirtivadhán, abhiyukt.*

IN-TÉN'TIVE-LY, *ad.* with application, closely—*Sa'i yá koshish se, dil-dihí yá mihnát se*
—*Udyog abhiyuktatí wá sahsakti se, manlagaw manoyog wá áramse.* [manoyog

IN-TÉN'TIVE-NESS, *n.* state of being intentive—*Tawajjuh, dil-dihí*—*Abhiyuktata, sahsakti,*

IN-TÉN'TLY, *ad.* with close attention, eagerly—*Qaur yá dil-dihí se, shuuq yá sar-gar-mi se*—*Manoyog manlagaw wá ekágaman se, chop lalasi wá átsiphiá se.*

IN-TÉN'TNESS, *n.* the state of being intent—*Dil-dihí, qaur, tawajjuh*—*Manoyog, man-lagaw, ekachittatí, ekágatí.* [Komal k., mridu k.

IN-TÉN'TER-ATE, *v.* (*L. in, tener*) to make tender, to soften—*Mulim k., narm k.*—

IN-TÉN'TER-ATION, *n.* the act of making tender—*Mulim yá narm k.*—*Komalakuran, mridu k.* [Madfan k., dafn k., gupna^h—*Samadhi d, mirti d, bhūmisamapān k.*

IN-TÉR, *v.* (*L. in, terra*) to put under the earth, to bury, to cover with earth—

IN-TÉR-MENT, *n.* burial, sepulture—*Dafn, tadfan*—*Bhūmisamapān wá gupat, samá-dhi.* [migan wagt, darmigan sawang—*Bich ká samay wá sawang.*

IN-TÉR-ACT, *n.* (*L. inter, actum*) time or performance between parts or acts—*Dar-*

IN-TÉR-ÁM'NI-AN, *a.* (*L. inter, amnis*) situated between rivers—*Daryawn ke dar-migán wáq?*—*Nadiyon ke bich men sthit.*

IN-TÉR'CA-LAR, IN-TÉR'CA-LARY, *a.* (*L. inter, calo*) inserted out of the common order to preserve the equation of time—*Kubisá, wagt barábar rukhne ke liye zigáda jor diyá gayá*—*Sau ábdapuvak, kál ki tuliyati ke nimitta ádhik jorá gayá.*

IN-TÉR'CA-LATE, *v.* to insert days—*Bich men din jorna^h.*

IN-TÉR-CA-LÁTION, *n.* insertion of days—*Darmigan men zigáda dinon ká jorna*—*Bich men ádhik dinon ká jorna, ádhikádivas-anvesan.*

IN-TÉR-CEDE', *v.* (*L. inter, cedo*) to pass between, to mediate, to act between two parties in order to reconcile them—*Darmigan gazarná yá mutawassit h., darmigan jurná yá shaf'at k., do shakhson ki darmigan pay kar raf'-t-shurr k.*—*Antargat h., madhyasth h. wá bich men pāna, bich-bich w k.*

IN-TÉR-CÉS'SION, *n.* the act of interceding, mediation, agency between two parties in order to reconcile them—*Mutawassit, nasálat, shaf'at*—*Antargaman wá madhya-varttan, madhyasthatí wá madhyasthya, bich bicháw.*

IN-TÉR-CÉS'SOR, *n.* one who intercedes—*Shafi', sháfi', darmigáná*—*Madhyasth, ma-dhyastháy, bichwayá, paráthapráthak.*

IN-TÉR-CÉS'SO-RY, *a.* containing intercession—*Shaf'at-ámec*—*Paráthapráthana-ivísisht.*

IN-TÉR-CÉPT', *v.* (*L. inter, captum*) to stop or seize by the way, to obstruct, to cut off—*Ráh men rokna yá pakarna, báz-rakhná, band k.*—*Batnári k. wá bát men at-káná wá pakarna, gatirodh k., rokna.*

IN-TÉR-CÉPT'ER, *n.* one who intercepts—*Batnári k. w^h, bát men rokne w. yá pakar-ne w^h, rokne w^h, muzáhim, muzahumat k. w.*

IN-TÉR-CÉPT'ING, *n.* the act of intercepting—*Batnári^h, ráh men gir-ftagi, rukáw^h*—*Bát men dhar wá pakar, atkáv, gatirodh, avarodh.*

IN-TÉR-CÍP'I-ENT, *n.* one that intercepts—*Batnári k. w^h, bát men rokne w. yá pakar-ne w^h, atkáne w^h, muzáhim.*

IN-TÉR-CHÁIN', *v.* (*L. inter, catena*) to chain or link together—*Zanjir men band k., báham bándhná*—*Sikari men bándhná, ekattha bándhná.*

IN-TÉR-CHÁNGE', *v.* (*L. inter, Fr. changer*) to give and take mutually, to ex-change, to reciprocate, to succeed alternately—*Ápas men adlá-badli k^h, 'iwaz-mu-'awaza k., mubádalat k., bári-bári se mutawátir h.*—*Paraspar ádnánapradán k., palá k., parasparaparivarttan k. wá parasparavinimay k., bári bári so pichhe h.*

IN-TER-CHĀNGE, *n.* mutual change, barter—*Tabdil-i-jāmbāin*, 'iwaz-mu'āwaza yā mu-bādala—Parasparavinimay.

IN-TER-CHĀNGE-A-BLE, *a.* that may be given and taken mutually, following each other in alternate succession—*Mubādala-pazīr* yā mumkin-u-'iwaz, bāri-bāri yā tarātur se ek dūre ke piche hone-uāle—Parasparaparivarttanīya wā parasparavinimayārha, parasparānugāmi wā anyonyaprishthanugāmi.

IN-TER-CHĀNGE-A-BLE-NESS, *n.* the state of being interchangeable, alternate succession—*Mubādala-pazīrī*, bāri-bāri se tarātur—Parasparaparivarttanīyatā, parasparānugāmitwā.

IN-TER-CHĀNGE-A-BLY, *adv.* by interchange—*Mubādala-pazīrī se*, *tabdil-i-jāmbāin se*, 'iwaz-mu'āwaza se—Parasparaparivarttan se, palte se, parasparavinimay se.

IN-TER-CHĀNGE'MENT, *n.* mutual transference—'Iwaz-mu'āwaza, mubādala—Parasparaparivarttan, paltā.

IN-TER-CISSION, *n.* (*L. inter, cissum*) interruption—*Rukūwat*^h, rok^h, atkāw^h.

IN-TER-CLŪDE, *v.* (*L. inter, claudere*) to shut from, to intercept, to cut off—*Band k.*, bāt-rakhnā, rok d^h.—*Avatuddh k.*, rokñā, atkāmi āpnā wā stambhit k.

IN-TER-CO-LŪM-NĀ-TION, *n.* (*L. inter, columna*) space between pillars—*Kham-bhoñ ke bich kī jayāh*^h.

IN-TER-COM'MON, *v.* (*L. inter, com, munus*) to feed at the same table, to graze in the same pasture—*Ek hi me, gā dastar-khān par khānā*, ek hi charāgāh meñ charānā—*Ek hi chauke meñ bathkar khānā*, ek hi charāī meñ charānā.

IN-TER-COM-MUN'ION, *n.* mutual communion—*Āpas meñ āmad-raft yā rāh-rabt*—Parasparasāṁsarg, āpas meñ āwāgachchh.

IN-TER-COM-MUN'ITY, *n.* mutual community—*Āpas meñ sar-o-kār yā rāz-o-niyāz*—Parasparagamanāgaman, āpas meñ sāṁgām.

IN-TER-COST'AL, *a.* (*L. inter, costae*) placed between the ribs—*Pashiyōñ ke darmi-yāñ rāpī*—*Pashiyōñ ke bich meñ shūt*.

IN-TER-CŪR, *v.* (*L. inter, currere*) to intervene, to come in the mean time, to happen—*Darmiyāñ ānā*, *isi gā usī āsē meñ ānā*, *sar-zut h. gā guzar-nā*—*Bich meñ ānā*, *isi wā usī antar meñ ānā*, āpanī hō jana wā bītnā.

IN-TER-CŪRSE, *n.* communication, commerce—*Āmad-raft sar-o-kār rabt rāh-rabt āmad-shud yā rāz-o-niyāz*, 'alāqā mu'āwala yā dād-sitād—*Sānāgām gamanāgaman wā parasparālip*, sāṁsarg para-parasāṁsarg wā lokasāṁsarg [man wā āwājāh].

IN-TER-CŪR'ERENCE, *n.* passage between—*Ortaqā meñ guzar*—*Bich meñ gamanāgā-*

IN-TER-CŪR'RENT, *a.* running between—*Darmiyāñ meñ rādāñ*, *bich meñ jāri*—*Madh-yavartī*, *antardhāyī k.*, *madhyachhī*.

IN-TER-CŪT'ANE'OUS, *a.* (*L. inter, cutis*) within the skin—*Khāl ke bhitar*^h, *chām ke talē*^h—*Twagantasthī*, *twagantomūt*.

IN-TER-DE'AL, *n.* (*L. inter, de*) mutual dealing, traffic—*Āpas meñ kār-o-bār yā dād-sitād*, *sandā-garī*—*Āpas meñ tonhīn wā k-wādī*, *bānyā*.

IN-TER-DŪT, *v.* (*L. inter, dūcere*) to prohibit, to forbid, to forbid communion—*Bāt rakhnā*, *man k.*, *āmad-raft nā rāh-rabt banā k.*—*Nivāṁyā k.*, *nishedh k.*, *parasparasāṁsarg wā parasparālip rok d*.

IN-TER-DIC'T, *n.* a prohibiting decree—*Mumānā'at-nāma*, *manhū kē hukm*, *mumānā'at*, *manhū*—*Nishedh k.*, *nāpnā*, *nishedh*. [wā mīrān, kāp wā bhāṁsan.]

IN-TER-DIC'TION, *n.* a prohibition, a censure—*Mumānā'at yā manhū*, *lā nāt*—*Nishedh*.

IN-TER-DIC'TIVE, *a.* having power to prohibit—*Man* karne kī tāqat rakhnē w.—*Nishedh* karne kō samāth.

IN-TER-DIC'TO-RY, *a.* serving to prohibit—*Mumānā'atī*, *mānī*—*Nishedhak*, *nishedhakār*.

IN-TER-EST, *v.* (*L. inter, esse*) to concern, to affect, to have or give a share in, to engage; *n.* concern, advantage, influence, share, regard to private profit, a premium paid for the use of money—*Ālāqā yā garaz rakhnā*, *āsar k.*, *sharik h.*, *yā k.*, *chas-pidā k.*; *n.* 'alāqā yā parwā, naf' yā fāidā, *āsar qudrat yā ikhtiyār*, *hissayā bakhrā*, *garaz yā nī khass apne fāidē kī khaṁṁ, sūd*—*Sambandh rakhnā wā sambaddh h.*, *vyāpanā man-dulīnā lagū wā anurakt k.*, *bhāgi h.*, *wā k.*, *apnānī wā lagānā*; *n.* sambandh sūch wā anurakt, *līb phal hit wā antī*, *gaurav prabhāv prābalya wā kahā-sūd*, *bhag wā aś*, *swārth wā ātūahit*, *byāj*.

IN-TER-EST'ED, *a.* having an interest—*Garaz-mand*, *garazī*, *garaz-ūshnā*—*Sambaddh*, *arthasambaddh*, *anurakt*, *āsakt*.

IN-TER-FER'E, *v.* (*L. inter, ferro*) to interpose, to intermeddle, to clash, to come in collision, to be in opposition—*Darmiyāñ parnā*, *mudākhalat k.*, *mukhālafat k.*, *mukhīl h.*, *mukhālīf h.*—*Bich meñ parnā*, *hath dīnā wā d.* *parasparavirodh k.*, *parasparaviparyās k.*, *viruddh h.*

IN-TER-FER'ENCE, *n.* interposition, a clashing—*Mulākhalat dakhīl yā tadākhal*, *talātum yā zidd*—*Antarāgaman* *paravyāparapraves* wā *parādhikāracharchā*, *parasparavirodh* wā *parasparasamāghāt*.

IN-TER-FLU-ENT, *a.* (L. *inter, fluo*) flowing between — *Darmiyān meñ jārt, bich meñ bahlā huā^b* — Madhyasraavan. [*yā chhitrāyā huā^b*]

IN-TER-FUSEID', *a.* (L. *inter, fusum*) poured or scattered between — *Bēch meñ dhālā*

IN-TER-IM, *n.* (L.) intervening time — *Bich kā zamāna, darmiyān kā 'arsa yā waqt, dar-in amā, itne meñ^b* — Madhyakāl, antargatakil.

IN-TER-I-OR, *a.* (L. *intra*) inner, not outward, inland; *n.* the inner part, the inside — *Andarīni, darāni, mufassal kā* : *n.* *andarāni hissa, andar* — *Antarasth wā antaravartti, antarik wā antarañg, madhyadesi wā samudralarasth*; *n.* *antarbhāg wā garbh, abhyantar*.

IN-TER-I-OR-LY, *ad.* inwardly, internally — *Andar meñ, bātin meñ* — *Abhyantar meñ,*

IN-TER-JACENT, *a.* (L. *inter, jaceo*) lying between, intervening — *Mutarassit, darmiyāni* — *Madhyasthiti, madhyavartti wā antaravartti*.

IN-TER-JACENT-CY, *n.* a lying between — *Tarassut* — *Madhyasthiti, madhyavarttan wā antaravarttan* [— *Bich meñ dālānā^b, bich meñ ānā^b, dālānā^b*].

IN-TER-JECT', *v.* (L. *inter, jectum*) to throw between, to come between, to insert

IN-TER-JECTION, *n.* the act of throwing between, a word used to express sudden emotion — *Bich meñ rakhnā yā dālānā^b, bāgi-mulā* — *Madhyaprakshēp wā antahkshēpan, vismayābhodhakāvya* [— *Mitānā^b, ek ke bich meñ dāse ko rakhnā yā dālānā^b*].

IN-TER-LACE', *v.* (L. *inter, laqueo*) to intermix, to put one thing within another —

IN-TER-LAPSE, *n.* (L. *inter, lapsus*) the time between any two events — *Do mājaron ke bich kā zamāna* — *Do ghatacon wā vrittibān ke bich kā kāl*.

IN-TER-LARD', *v.* (L. *inter, lardare*) to mix, to diversify by mixture, to insert between — *Khalt k., amezish rang-barang wā ghā-gān k., dākhil yā mundaraj k.* — *Milānā, mūlāw se chittavichitra k., dālānā ghusān wā bich meñ dālānā*

IN-TER-LEAVE', *v.* (L. *inter, S. leaf*) to interleave leaves between the other leaves of a book — *Kisi kitab ke har paṭṭi ke beṭhāy lagānā yā dākhil k.* — *Kisi pustak ke pratyak likhe wā chāp ke hōe patā ko chhōkar ek ek korā wā sūnya patā lagānā, pustak ke likhe wā chāp ke hōe patān ke bich meñ kore wā bīn-likhe patā lagānā wā sūnā*. [— *Alphabapunktiyon ke bich meñ likhnā*].

IN-TER-LINE', *v.* (L. *inter, lineo*) to write between lines — *Satron ke bich meñ likhnā*

IN-TER-LINE-AR, *a.* inserted between lines — *Satron ke darmeyān mandaraj yā likhā huā* — *Akshapanktiyon ke madhyā meñ likhā huā*

IN-TER-LINE-ARY, *a.* inserted between lines, *a.* a book having insertions between the lines — *Satron ke darmeyān mandaraj yā likhā huā, n. ek kitāb jiski satron ke darmiyān kuchh aur harj rakhtā ho* — *Akshapanktiyon ke bich meñ likhā huā*; *n.* *ek pustak jiski akshapanktiyon ke bich bich ke hī likhā chitā hai*.

IN-TER-LINE-ATION, *n.* the act of interlining, connection by writing between the lines — *Satron ke darmiyān likhnā, satron ke darmiyān likh-kar islah* — *Aksharapanktiyon ke bich bich likhnā, aksharapanktiyon ke bich bich likhkar sōdhan*.

IN-TER-LINK', *v.* (L. *inter, Ger. verknüpfen*) to connect by uniting links — *Kariyon ko jō-kar milānā^b, ek korā yā sakri ko dānā wā milānā^b*. [— *rakhnā^b, bich meñ dālānā^b*].

IN-TER-LOCUTION, *n.* (L. *inter, locutio*) a placing between, interposition — *Bich meñ*

IN-TER-LOCUTION, *n.* (L. *inter, locutio*) an interchange of speech, dialogue — *Guft-gā, bāt-chāl* — *Sambhashan wā prapanchāp, uttarapratyutta wā kathopakathan*.

IN-TER-LOCUTOR, *n.* one who talks with another, a dialogist, an interlocutory judgment or sentence — *Guft-gā k. w., suval parāb k. w. yā suval-parāb āmer bātin likhne w., mā-bāin kā yā darmiyāni tūz yā jātā* — *Sambhashak, kathopakathak wā prapanchōttarakram se kathopakathanachak, bich karnayā*.

IN-TER-LOCUTOR-Y, *a.* consisting of dialogue, preparatory to decision, intermediate — *Guft-gā-āmer yā suval parāb-āmer, jō-āle ke tūpe pash-parāb, darmiyāni* — *Uttarapratyuttaravisist, nirayopakraimas-utthak, bichā wā madhyavartti*.

IN-TER-LOPE', *v.* (L. *inter, D. looper*) to run between and intercept advantage — *Dast-andāz k., be-jā dākhil k., nā haqq kuth dālānā* — *Par ke adhikār meñ hāth dālānā*.

IN-TER-LORPER, *n.* an unauthorized intruder — *Dast-andāz, be-jā dākhil k. w., nā haqq hāth dālne w.* — *Parādhikārāntargāmi, parādhikārāpavosak, par ke adhikār meñ hāth dālne w.*

IN-TER-LUDE, *n.* (L. *inter, ludo*) a piece performed during the intervals of a play — *Kisi sawāng ke bich bich meñ jo tilā hoti hai^b*.

IN-TER-LUD-ER, *n.* a performer in an interlude — *Bhāñr jo kisi sawāng ke bich bich meñ tilā kartā hai^b*.

IN-TER-LUEN-CY, *n.* (L. *inter, luo*) a flowing between, interposition of water — *Bich meñ bahnā yā bahāw^b, bich meñ pāni kā ā-jānā^b*.

IN-TER-LUNAR, IN-TER-LUNARY, *a.* (L. *inter, luna*) belonging to the time when the moon about to change is invisible — *Shub-ī-daijūr ke muta'alli, taht-sh-shuā^b se nisbat-dār* — *Amāvāsya-kālik, amāsambandhi*.

IN-TER-MARRY, *v.* (L. *inter, mas*) to marry or be married reciprocally as one

family one tribe or one nation with another — *Āpas meñ byāh k^h*. — *parasparavivāh k.*, *parasparavivāhavyavahār k.*

IN-TER-MĀR'RIAGE, *n.* marriage between families where each takes one and gives another — *Āpas meñ byāh^h* — *Parasparavivāhavyavahār*, *parasparavivāh*.

IN-TER-MĒD'DLE, *v.* (*L. inter, D. middle*) to interpose officiously, to mingle — *Be-jā mudākhlat k. yā nā-haqq hāth dālnā, khalt yā makhlūt k.* — *Paravyāpārapraves k.*, *parādīkāracharchē k wā parakārya meñ hāth dālnā, milānā.*

IN-TER-MĒD'DLER, *n.* one who intermeddles — *Nā-haqq mudākhlat k. w., dast-andūz, har-degi-chamecha, mukhill, be-jā hāth dālnē w.* — *Parakārya meñ hāth dālnē w.*, *paravyāpārapravesak.*, *parakāryāntargāmī*, *parādīkāracharchak.*

IN-TER-MĒD'I-ATE, *a.* (*L. inter, medius*) lying between two extremes, intervening, interposed; *v.* to intervene, to interpose — *Mutawassit, darmiyānī, mā-bain* : *v. bīch meñ ānā^h, bīch meñ pāpnā^h* — *Madhyavartti, madhyagāmī wā antarit, madhyasthit wā madhyasth.*

IN-TER-MĒD'I-CY, *n.* intervention — *Tawassut, wasitat, tadākhul, wasila* — *Antarāgaman, antargaman, madhyasthatā, madhyavarttin.* [yasthi, madhyavartti.

IN-TER-MĒD'I-AL, *a.* lying between — *Mutawassit, mā-bain, darmiyānī* — *Madhya, madh-INTER-MI-GRĀTION*, *n.* (*L. inter, migro*) removal by parties each of which takes the place of the other — *Mubādala-i-maqām, ek dūstre ke maqām kī adlā-baillī* — *Āpas meñ sthān kī paltā, nivāsthan kī parasparapūrvarttan.*

IN-TER-MI-NA-BLE, *a.* (*L. in, terminus*) admitting no limit, boundless, endless — *Be-hadd, be-intihā, be-mutanāhī yā be-pāpnā* — *Anant, amit wā aparyant, niravadhī wā ānim.* [anantatī, simādhinatā,

IN-TER-MI-NA-BLE-NESS, *n.* endlessness — *Be-intihā, be-nihāyātī, be-haddī* — *Niravadhītā.*

IN-TER-MI-NATE, *a.* unbounded, unlimited — *Be-bādd, be-intihā yā be-pāpnā* — *Anant wā aparyant, niravadhī wā ānim* [*k. yā makhlūt k., makhlūt h* — *Ekathā milānā, milnā.*

IN-TER-MIN'GLE, *v.* (*L. inter, S. mingle*) to mingle together, to be mixed — *Khalt*

IN-TER-MIT', *v.* (*L. inter, mitto*) to cease for a time, to interrupt, to suspend — *Thorī der tak band k. yā h., manqūf yā multanī rakhnā, kināre yā m'attal rakhnā* — *Kuchh kāl tak nivrītī k. wā h., vichehinnā k., roknā wā thābhānā.*

IN-TER-MISSION, *n.* cessation for a time — *Waqfa, mahlat, manqūfī, ta'til, nāga* — *Nivrit-ti, virām, vichehleh, vishām, chhutti, ānjhā.*

IN-TER-MI-SIVE, *a.* coming by fits — *Waqfa ya nāga de-kar ānē w., āntarālī^h* — *Āntariyā, virām wā antar dekar ānē w., vṛatavīśit, savirām, savichehleh.*

IN-TER-MIT'TENT, *a.* ceasing at intervals — *Waqfa-dār, bā-nāga, āntarālī^h* — *Savirām, vṛatavīśit, rah rah kar h. w., āntariyā, kuchh kāl tak thāhar jānē w.*

IN-TER-MIT'TING-ING, *ad.* at intervals — *Waqfa-ba-waqfa, ārsu de-kar* — *Virām se, viratī se, rah rah kar.* [milnā^h.

IN-TER-MIX', *v.* (*L. inter, misceo*) to mix together, to be mixed together — *Milānā^h.*

IN-TER-MIX'TURE, *n.* a mass formed by mixture — *Milān^h, milāw se jo dher bantā hai^h.*

IN-TER-MUN'DANE, *a.* (*L. inter, mundus*) being between worlds — *Do jahān yā dūn-yā ke darmiyān kī* — *Do jagat ke bīch kī, do prithwī ke madhya kā.*

IN-TER'NAL, *a.* (*L. intra*) inward, real — *Darīnī andarānī yā bātinī, jānharī haqīqī yā aślī* — *Bhūtānī antārsth wā āntarik, vāstavyik wā yathārth*

IN-TER'NAL-LY, *ad.* inwardly; mentally — *Andarānī yā andar, bātin yā dīl meñ* — *Bhī-tar, man wā antahkaran meñ.*

IN-TER-NĀTION-AL, *a.* (*L. inter, natio*) relating to the intercourse between different nations — *Mukhtalif qaumon ke darmiyān āmad raft yā rāh-raht ke muta'alliq* — *Deṣon kī parasparasamsargasambandhī, deṣon ke bīch meñ parasparavyavahār kī sambandhī.* [darmiyān-go — *Bichwānī, ubhayapakshadūt.*

IN-TER-NUN'CIO, *n.* (*L. inter, nuncio*) a messenger between two parties — *Dallāl,*

IN-TER-PEL-LĀTION, *n.* (*L. inter, pello*) an interruption, an earnest address, a summons — *Rok yā ruknārat^h, bahut kahnā-sunnā^h, bulāwā pukār yā bulahat^h.*

IN-TER-PLEDGE', *v.* (*L. inter, Fr. pleige*) to give and take as a mutual pledge — *Kuchh apnā dūstre ke pas bandhak rakhnā aur uskā apne pas rakhnā^h*

IN-TER-POINT', *v.* (*L. inter, punctum*) to distinguish by stops or marks — *Waqfa ke nishān d.* — *Virāmchihnnūkan k., virāmchihnn d.*

IN-TER-PO-LATE, *v.* (*L. inter, polio*) to renew, to foist in, to insert a spurious word or passage — *Sar-i-naw yā tāza k., jā'ī-sā'ī se ilhāq k. yā milā d., tagallubī yā sūkhta lafz yā jum'a mundarāj k.* — *Nayā k. wā naye sir se k., chhal wā kapāt se ghuser d., kritrimalekhya milā d.*

IN-TER-PO-LĀTION, *n.* something foisted in — *Jo kuchh ūpar se ghuser diyā jāy^h, tagallubī lafz yā 'ibarat* — *Antahkshapan, upartappū lekh, kritrimalekhya jo milā diyā jā'ī hai.*

IN-TER-PO-LĀ-TOR, *n.* one who interpolates — *Dūstre kī 'ibarat meñ tagallubī yā sūkhta lafz yā jum'a mundarāj k. w.* — *Upartappū lekh milā d. w., kritrimalekhya milā d. w., dūstre ke lekh meñ kritrimalekh milā d. w.*

IN-TER-PŌL'ISH, *v.* to polish between—*Bich meñ chiknáná^b.*

IN-TER-POSE', *v.* (L. *inter, possum*) to place between, to mediate, to interfere—*Bich meñ ruknú^b, bich meñ parná áná yá jáná^b, bich meñ háth dálná^b.* •

IN-TER-PŌS'AL, *n.* interference, intervention—*Mudákhlat dakhil yá talákhul, wasásat wasilá yá tavassut*—Antarágaman antargaman wá bich meñ háth dálná, madhyasthatat autará antargatakritya wá vyavadhán.

IN-TER-PŌS'ER, *n.* one who interposes—*Wasíla-sáz, bich meñ parne w^b, bich meñ háth dálné w^b, bichwái^b, bichwání^b*—Antargamí, madhyavarttí, madhyasth.

IN-TER-PO-S'ITION, *n.* mediation, agency between parties, intervention—*Tavassut, shafá at, talákhul wasátat yá wasíla*—Antargaman wá antarágaman, madhyasthya wá madhyasthatwa, madhyasthatá wá madhyavarttan.

IN-TER'PRET, *v.* (L. *interpre*) to explain, to translate, to expound, to decipher—*Samjhána^b, tarjuma k., tashríh tafsír yá bayán k., zahir k. yá ta'bir k.*—Bujháná, ulthí k. wá bháshántar k., vyákhyá k., vívarāñ k. spashít k. wá kholná.

IN-TER'PRET-A-BLE, *a.* that may be interpreted—*Mumkinu-t-tafsír, mumkinu-l-bayán*—Vyákhyeya, vívarāñya, vyákhyáyogya.

IN-TER-PRE-T'ATION, *n.* explanation, exposition—*Tafsíl yá tashríh, bayán yá inkisháf*—Spashítikarāñ wá vyákhyā, vívarāñ wá prakāśāñ.

IN-TER-PRE-TA-TIVE, *a.* explanatory, expositive—*Musharríh yá sharh-wár, ma'ní-par-díz yá tafsíli*—Vyákhyákúrí wá vívarāñakúrí, arthabodhak wá prakāśak.

IN-TER-PRE-TA-TIVE-LY, *adv.* by interpretation—*Tafsílan, tashríh se, bayán se*—Vyákhyā se, vívarāñ se, tiki se.

IN-TER'PRET-ER, *n.* one who interprets—*Mutarjim, tarjuman, shárríh, do-bháshiyá^b*—Ulthá k. w., dwibhásháwádí wá bháshántaravaktá, vyákhyítá, vívarāñakartá, arth-aprakāśak, dwibháshí.

IN-TER-PUNCT'ION, *n.* (L. *inter, punctum*) the act of making points between words or sentences—*Waqfa ke nishāñ d., nishāñ-i-waqfa-dihí*—Vivāñachihñāñkāñ.

IN-TER-REG'NUM, *n.* (L.) the time during which a throne is vacant between the death of one prince and the accession of another—*Ek badsháh ke marne aur dúsré ke julús furmāne ke darmiyāñ ká waqt, pādsháh-gardí*—Rájadwayamadhyagatá aríjakakál, do rájāñ ke bich ká bina rájá ká kál.

IN-TER-RÉION, *n.* vacancy of a throne—*Do badsháhñ ke darmiyāñ kí pādsháh-gardí, ek badsháh ke marne aur dúsré ke julús furmāne ke darmiyāñ ká waqt jab kí koi badsháh nahín rukhtá*—Do rájāñ ke bich ká bina rájá ká kál, rájadwayamadhyagata arí-jakakál.

IN-TER-RO-GATE, *v.* (L. *inter, rogo*) to question, to examine, to ask; *n.* question—*Pursish k., intihāñ lená, istifsár k.; n. suwál, istifsár, pursish*—Púchhná, parikshá k. wá parikshá lená, prasn wá jijnásá k.; *n.* prasn, jijnásá.

IN-TER-RO-GÁ'TION, *n.* the act of questioning, a question, a point [?] denoting a question—*Pursish yá istifsár, suwál, suwál ká nishāñ jaise kí yah [?]*—Jijnásá wá puchh-páchh, prasn, prasnásichhakachihñ jaise kí yah [?]

IN-TER-RŌG'A-TIVE, *a.* denoting a question; *n.* a pronoun used in asking questions—*Istifhāñí, n. harf-i-istifhām*—Prasnásuchak, prasnakarak, prasnarup; *n.* prasnār-thakāsāñ vyanām. [se, prasnakram se, prasn se.]

IN-TER-RŌG'A-TIVE-LY, *adv.* in form of a question—*Istifhāman, púchh ke^b*—Prasnarup

IN-TER-RO-GÁ-TOR, *n.* an asker of questions—*Mustafsír, sáil, pursáiñ, pursinda, púchhne w^b*—Prashítā, prasnakartá, prachchhak wá prichchhak.

IN-TER-RŌG'A-TO-RY, *a.* containing a question; *n.* a question, an inquiry—*Suwál-ámez, istifhāmí; n. suwál, istifsár tafsh pursish yá tahqíqát*—Prasnāvisisht, prasnarup; *n.* prasn, jijnásá wá púchh-páchh.

IN-TER-RŪPT', *v.* (L. *inter, ruptum*) to hinder, to divide, to separate; *a.* broken—*Rokná^b, torná^b, alag k. yá khandít k^b; a. tūtá^b.*

IN-TER-RŪPT'ED-LY, *adv.* not in continuity—*Lagá-tár nahín^b, barábar nahín, ilhāq se nahín, khalál se*—Rok se, vichchhed se.

IN-TER-RŪPT'ER, *n.* one who interrupts—*Mukhill, harj-marj k. w., ta'arruz k. w., ta-khalúl k. w., torne w^b, rokne w^b*—Vichchhedakúrí, bádhak, vighnakartá.

IN-TER-RŪP'TION, *n.* the act of interrupting, interruption, intervention, hinderance—*Rok yá rukávat^b, wasátat yá wasíla, talákhul yá tavassut, khalál takhalúl yá harj-marj*—Vichchhed, antarágaman wá antargaman, madhyavarttan wá vyavadhán, vyá-gñit pratibandh vighna wá bádhá.

IN-TER-SÉCT', *v.* (L. *inter, sectum*) to divide mutually, to cross each other—*Taqátu' k., mutaqáttí' h.*—Paraspar kátná, ek dúsré ko kátná.

IN-TER-SÉO'TION, *n.* a point where lines cross—*Nuqta-i-taqátu', wah jayah jahāñ lakirēñ ek dúsré ko káttí haiñ^b*—Rekhāñ ke parasparavichchhed ká vindu, rekháparichchhed-davindu. [darmiyāñ dálná yá rakhná—Aur vastuñ ke bich meñ dálná wá rakhná.

IN-TER-SÉRT', *v.* (L. *inter, positum*) to put in between other things—*Aur chizēñ ke*

IN-TER-SER'TION, *n.* a thing interserted—*Jo shai aur chizon ke darmiyān dāli jāti hai*—Jo vastu aur padārthon mein rakhti wā dāli jāti hai.

IN-TER-SPACE, *n.* (L. *inter, spatium*) an intervening space—*Darmiyāni fāsila*—Antar, abhyantarasthān.

IN-TER-SPERSE', *v.* (L. *inter, sparsum*) to scatter here and there among other things—*Chhitrānā^h, chhitrānā^h, idhar udhar dālānā^h.*

IN-TER-SPER'SION, *n.* the act of interspersing—*Chhitrāw^h, chhitrānā^h.*

IN-TER-STELLAR, *a.* (L. *inter, stella*) intervening between the stars—*Sitārōn ke darmiyān*—Tārāganāntaravartti, tārāmaṇḍalamadhyavartti, nakshatroṇ ke madhya mein sthit.

IN-TER-STICE, *n.* (L. *inter, sto*) a space between things, time between acts—*Darār yā chizon ke darmiyān kā fāsila, kāmōn ke bich kā 'ursa yā waqt*—Chhidra phānk wā vastuon ke bich-kā antar, madhyakāl wā antarāvasar. [tar, phānk w.

IN-TER-STY'GIAL, *a.* containing interstices—*Darār-dar, phānk-dār*—Chhidraavisishṭ, sān-
IN-TER-TANGLE, *v.* (L. *inter, S. tangē*) to knit together, to intertwist—*Binnā bunnā yā guhnā^h, hatnā^h* [interwoven—*Binnā yā bunnā^h, bināwat yā bunāwat^h.*

IN-TER-TEXTURE, *n.* (L. *inter, textum*) the act of weaving together, state of being
IN-TER-TWINE', *v.* (L. *inter, S. twīnan*) to unite by twining one with another—*Binnā^h, bunnā^h, batnā^h, lupetnā^h, baunriyānā^h.*

IN-TER-TWIST', *v.* (L. *inter, D. twisten*) to twist one with another—*Batnā^h, maro-kar yā aint-kar milānā yā jorānā^h.*

IN-TER-VAL, *n.* (L. *inter, vallum*) space between places, time between acts or events—*Fāsila yā mufāsila, 'ursa yā asma*—Abhyantarasthān antar wā madhyasthān, abhyantarakāl madhyakāl wā antarāvasar

IN-TER-VENE', *v.* (L. *intr, venio*) to come between, to interpose, to interrupt—*Darmiyān ānā yā darmiyān h., mutawassit h. yā darmiyān parnā, mānā^h harā^h yā mukhill h.*—Bich mein ānā wā h., bich mein parnā wā madhyasth h., vichehded badhā viglā wā vyāghāt k [vyalahit, madhyachārī, antargat

IN-TER-VEN'IENT, *a.* coming between—*Mutawassit, darmiyāni, hāil, tāri*—Madhyavartti,

IN-TER-VEN'TION, *n.* interposition, mediation—*Tawassut, wasatat yā shaf'at*—Antargaman wā antargaman, madhyasthātī. [denā yā dūre kām mein lagā denā^h.

IN-TER-VERT', *v.* (L. *inter, verto*) to turn to another course or use—*Dūsrī or pher*

IN-TER-VIEW, *n.* (Fr. *entre, vue*) sight of each other, an appointed meeting or conference—*Char-chashm milāqat dochār yā duchār, didār*—Parasparadarśan wā dekh-idekhi, bhent wā para-parālāp. [lapetnā^h.

IN-TER-VOLVE' *v.* (L. *inter, volvo*) to involve one with another—*Ek ko dūre mein*

IN-TER-WEAVE', *v.* (L. *inter, S. wējan*) to weave together, to intermix—*Ekaṭhā binnā yā bunnā^h, milānā^h.*

IN-TER-WEAVING, *n.* intertexture—*Bināwat yā bunāwat^h, bināw yā bunāw^h.*

IN-TER-WREATHED', *in-ter rēthd', a.* (L. *inter, S. wrēth*) woven in a wreath—*Bin-kar yā bun-kar malā banā huā^h.*

IN-TEST'A-BLE, *a.* (L. *in, testis*) disqualified to make a will—*Nā-jāzu-l-wasiyat, wasiyat karne kā ikhtiyār na rakhne w.*—Mritapatrakarānaksham, mritalekhakarānakshat, uttarādhikrāpatra karne ko vyavasthā ki nīti se asamarth.

IN-TEST'A-CY, *n.* state of dying without a will—*Be-mariyat marne ki hālat, be-wasiyat marnā*—Akritamritapatritā, mrityulekh ke binā hikhē maran.

IN-TEST'ATE, *a.* dying without a will—*Be-wasiyat, ba-qair wasiyat kiye marne w.*—Akritamritalekh, akritamrityupatra, mrityulekh ke binā hikhē marne w.

IN-TESTINE, *a.* (L. *intus*) inward, internal, domestic; *n.* a gut, a bowel—*Andarūni, dhitarī^h, khānagī khāngī yā mulkī; n. ānt^h, antari^h*—Antarik, abhyantar wā avāhya, swadesī deśi wā gharailā.

IN-TESTI-NAL, *a.* belonging to the intestines—*Āntōn kā^h, antariyōn kā^h.*

IN-THRAL', *v.* (S. *in, threl*) to enslave—*Gulām k., giriftār k., halqa-ba-gosh k.*—Dās k., baīdhua k., vās k.

IN-THRAL'MENT, *n.* slavery, servitude—*Gulāmī, halqa-ba-goshi*—Dāsya, dāsawā.

IN-THRONE', *v.* (L. *in, thronus*) to place on a throne, to raise to royalty—*Shāhi takht par baithālū, takht-nishīn k. yā badshāhi-darja d.*—Sinhāsān par baithālū, rājāpad d.

IN-TI-MATE, *a.* (L. *intus*) inmost, near, familiar; *n.* a familiar friend; *v.* to hint, to suggest, to give notice—*Darūni, qarib, nālūf ham-dam yā yak-dil; n. mahram, yār-i-gār yār-jānā ham-suhbat khalāmālā yā dost-i-ek-dil; v. ishāra k., imā k., khabar d. yā ittīlā^h k.*—Bhitarī antarasath wā antaratam, nikat wā sannibhit, suparichit wā su-sārsargī, *n.* durhamitra, susānsargī mitra; *v.* sain k., saūket wāj ingit k., samāchār d.

IN-TI-MA-QY, *n.* close familiarity or fellowship—*Ham-dili, ham-rāzi, ham-dami, ikhtilāt, muwāsat yā muwāsat, āshnāt, irtibāt, yāri, dostī*—Ātimitatā, atiprapay, suparichay, driḥāsānsarg, atisakhya.

- IN-TI-MATE-LY, *ad.* closely, nearly, familiarly—*Sat-kar^h, ikhtilāt yā nazdikī se, ham-dili muwānasat muānasat ham-rāzi ham-damī dostī yā irtibat se*—Gārhepan wā driḥatā se, driḥasambandh wā samipatā se, atimitratā atipranay wā superichay se.
- IN-TI-MĀ'TION, *n.* hint, suggestion, notice—*Iskara, imā yā kināya, khabar dgāhī yā itilā'*—*Sānket wā sain, vyangyokti saichanā wā ingit, uddeś vijñāpan wā samātehar.*
- IN-TĪM'I-DATE, *v.* (L. *in, timeo*) to make fearful, to overawe, to dishearten—*Darā-nā yā darwānā^h, dāhtnā yā dhumkānā^h, ji-tornā yā man-tornā^h.*
- IN-TĪM-I-DĀ'TION, *n.* the act of intimidating—*Dhamki^h, dāit^h, darānā^h.*
- IN-TĪRE'. See ENTIRE.
- IN-TĪTLE. See ENTITLED. [—*Madhya meū.*]
- IN'TO, *prep.* (S.) noting entrance—*Meñ^h, darmiyān meū, andar, bich meñ^h, bhitār^h*
- IN-TŌL'ER-A-BLE, *a.* (L. *in, tolero*) not to be borne, not to be endured, insufferable—*Nā-qābil-i-bardāsh, gair-bardāsh yā nā-bardāsh, gair-mumkinu-t-tahammul yā gair-mutahammal*—*Asahiya. asahaniya, sahanāsakya.*
- IN-TŌL'ER-A-BLY, *ad.* beyond endurance—*Bardāsh ke bākar, ba-shiddat, nihāyat saḥtī se*—*Sahan ke bāhar, asahiyarūp se, asahaniyatā se.*
- IN-TŌL'ER-ANCE, *n.* want of toleration—*'Adam-i-tahammul, nā-chashm-poshi, 'adam-i-sulh-kullī*—*Asahan, asahanaśilatā, kshamābhāv*
- IN-TŌL'ER-ANT, *a.* not enduring, not tolerant—*Be-tahammul, nā-sulh-kullī yā nā-shikebā*—*Asahamān, asahanaśil wā asahishnu.* [Nivārit, nishiddh.]
- IN-TŌL'ER-Ā-ED, *a.* denied toleration—*Bardāsh na-kiyā-gayā, nā-rawā, nā-jāiz*—*IN-TŌL'ER-Ā'TION, n.* want of toleration—*'Adam-i-tahammul, nā-chashm-poshi, 'adam-i-sulh-kullī*—*Asahan, asahanaśilatā, kshamābhāv*
- IN-TOMB', *in-tōm'*. See ENTOMB.
- IN'TO-NATE, *v.* (L. *in, tono*) to sound, to sound the notes of the musical scale—
- IN-TO-NĀ'TION, *n.* the act or manner of sounding, the modulation of the voice in speaking—*Āwāz d. yā āwāz kū tarīq. bol-chāl kū taur*—*Šabd k. wā šabd ka bhav, swarabhed wā lay.* [swar se bolnā, dhīmā aur dhīrī swar nikālānā.]
- IN-TŌNE', *v.* to make a slow protracted noise—*Dhīmī aur dhīrī āwāz k.*—*Gambhir*
- IN-TŌRT', *v.* (L. *in, tortum*) to twist—*Marornā^h, batnā^h, nichornā^h, machornā^h.*
- IN-TŌX-I-CATE, *v.* (L. *in, toxicum*) to make drunk, to mebriate; *a.* mebriated—*Makhmūr k., mast sar-shūr yā sar-mast k. : a. makhmūr, sar-mast, sar-shūr*—*Madonmatta k., matawālā wā madānwit k. : a. madonmatta, matawala, madānwit, piakkar.* [yā sar-shūr—*Madonmattatwa, matwalāpan unmad wā unmattatā*
- IN-TŌX-I-CĀ'TION, *n.* drunkenness, mebriation—*Mukhmūri, mad-hoshī sar-masti nashā*
- IN TRĀC'TA-BLE, *a.* (L. *in, tractum*) stubborn, unmanageable, ungovernable—*Zuddī, bad-lagām be-lagām yā sar-kash, nā-farmān yā be-zabt*—*Haṭṭhī dubsāya duhsādhiya wā durādharsh, adamīya wā āsaniya* [nacy—*Haṭṭh, māgrā-pan māgrā yā ar^h.*]
- IN-TRĀC'TA-BIL'I-TY, IN-TRĀC'TA-BLE-NESS, *n.* the quality of being intractable, obsti-
- IN-TRAN-QUIL'I-TY, *n.* (L. *in, tranquillus*) unquietness, want of rest—*Be-chāni, be-kālī*—*Asthirāt wā vyastatā, vyākulitā wā aswasthatā.*
- IN-TRAN'SIENT, *a.* (L. *in, trans, eo*) not transient, not passing away—*Nā-ārizī, nā-raftanī nā-fānī yā pāc-dār*—*Aksharīk, chirasthāyī.* [Lāzīmī—*Akarimmak.*]
- IN-TRAN'SI-TIVE, *a.* denoting an action or state which is limited to the agent—*Fī l-i-*
- IN-TRAN'SI-TIVE-LY, *ad.* without an object following, in the manner of an intransitive verb—*Be-gair maf'ūl ke, fī l-i-lāzīmī ke taur se*—*Binā karminā ke, akarimmakadhātu kī riti se.*
- IN-TRANS-MŪTA-BLE, *a.* (L. *in, trans, muto*) unchangeable in substance—*Be-tab-dil, gair-tabaddul, dūsrī shai na hone ke qābil*—*Avasthantarāksham, avikāryya.*
- IN-TRĒAS'URE, *v.* (Gr. *en, thesaurus*) to lay up as in a treasury—*Jam' k., khāzāne meñ rakhnā*—*Sānchit k., bhandār wā kosh men rakhna.*
- IN-TRENCH', *v.* (Fr. *en, tranche*) to dig a trench, to fortify with a trench, to invade, to encroach—*Gird khandaq khodnā, gird khandaq khod kar mazbūt k., chahāi k^h, bārḥ-chalnā^h*—*Charon or khāi khodnā, charon or khāi se pusht k., ākraman k. charb-jānā wā chah-ānā, dabā lenā.* [khāi aur dhus ho^h.]
- IN-TREN'CHMENT, *n.* fortification with a trench—*Khāi^h, dhus^h, garhī jāsī charon or*
- IN-TREPID, *a.* (L. *in, trepido*) fearless—*Be-bāk, diler, jān-bāz, himmat*—*Nidar, nirbhay. sāhasī, śūr.* [—*Nirbhayatwa wā abhītatā, śūratā wā sāhas.*]
- IN-TRE-PID'I-TY, *n.* fearlessness, courage—*Be-bākī, dilerī jān-bāzī sar-bāzī yā himmat*
- IN-TREPID-LY, *ad.* fearlessly, daringly—*Be-bākī yā dilerī se, dilerana yā be-tahāsha*—*Nidar, śūratā wā sāhas se.*
- IN-TRI-CATE, *a.* (L. *in, trico*) perplexed, complicated. Obscure; *v.* to perplex—*Pechāda, pech-dar-pech yā pur-pech, muglaq yā nā-sāf; v. ghabrā-d^h, harbarā-d^h, uljhānā^h*—*Vakra wā kuṭil, kunchit ghurchilā wā uljhā, gurḥ durjheya wā kathin.*
- IN-TRI-CAT-IY, *n.* perplexity, complication—*Pech, uljheṛā^h*—*Ghurchi, uljhāw kathinatā wā gurhatā.*

- IN-TRI-CATE-LY**, *ad.* with intricacy — *Pech se, uljhāw se^h, iškāl se, iqlāq se* — Uljhare se, kathinatī se, ghurchiyāhaṭ se, gūhātī se. [škunchitaw, gūhātī wā kathinya.]
- IN-TRI-CATE-NESS**, *n.* perplexity, obscurity — *Pech, iqlāq yā diqqat* — Uljhārā uljhāw wā
- IN-TRIGUE**, *n.* (L. *in, trice*) a plot, a stratagem, an amour; *v.* to form plots — *Sazish ya bandish, fitrat yā fann-fareb, 'ishq-bāzī 'āshiqi yā ūshnāi; v. saziish k., bandish k.* — Guṭṭ goshṭ wā kapatāprabandh, upāy kalbā wā chhalabal, kānacharitra; *v.* goshṭ k., guṭṭ k., kapatāprabandh k.
- IN-TRIGUER**, *n.* one who intrigues — *Bandishi, fitratī, kār-sāz, 'āshiq-tan, 'ishq-bāz* — Vidadghanayak, kapatāprabandh k. w., guṭṭ wā goshṭ k. w., kānacharitra k. w., rasiyāi.
- IN-TRIN'SIC**, **IN-TRIN'SI-CAL**, *a.* (L. *intra, secus*) internal, solid, natural, real — *Andarūnī, jūhārī yā aslī, zātī, haqiqi* — Antarik antarasth wā bhūtārī, vāstavik, swābhāvik wā prākritik, akritrim wā yathārth.
- IN-TRIN'SI-CAL-LY**, *ad.* internally, really — *Andar bātin-mai yā bi-z-zātihi, haqiqatan yā haqiqat-mai* — Bhitar wā swābhāvatah, sach sach wā vastutah.
- IN-TRO-DUCE**, *v.* (L. *intro, ducere*) to lead or bring in, to make known, to begin — *Dākhil k. andar-lanā jāri k. ya rawij d., mulāyat yā shinasāi karānā, shurū' k.* — Praveś k. lānā wā prachalit k., bhent parichay wā jān-pahelaun karānā, ārambh k.
- IN-TRO-DUCE**, *n.* one who introduces — *Dākhil k. w., andar-lāne w., jāri k. w., mu rawij, rawij d. w., mulāyat karāne w., shinasāi karāne w., shurū' k. w.* — Pravesak, lāne w., pravartak, prathamasthāpak, bhent karāne w., parichay karāne w., jān-pahelaun karāne w., ārambhak.
- IN-TRO-DUCTION**, *n.* the act of introducing, the preliminary part of a discourse, a preface — *Idkhāl andar-lanā jāri k. rawij d. ya shinasāi karānā, tamhūd 'urwan mu-qaddama yā zikr, dibuchā yā dibāju* — Praveśan lānī parichay-karānā wā piachār, paribhāsha wā vākyārambh, prastāvanā wā bhumika.
- IN-TRO-DUCTIVE**, **IN-TRO-DUCTO-RY**, *a.* serving to introduce — *Pesh-raw, tamhūdī, jāri k. w., dākhil k. w.* — Prathamik, prārambhak, bhumikarup, prastāvanārūp, pravesak, pravartak.
- IN-TRO-MIT**, *v.* (L. *intro, mittere*) to send in, to let in, to admit, to intermeddle with the effects of another — *Andar bhagnā, andar jāne d., dākhil k., dūsrē ke mal meñ hāth lagānā* — Paithānā, bhitar jāne d., praveś k., dūsrē ke dhan meñ hāth lagānā.
- IN-TRO-MISSION**, *n.* the act of intermitting — *Paithānā, andar jāne d., idkhāl, gair ke mal meñ hāth lagānā* — Pravesakarān bhitar jāne d., pravesan, parāyē dhan meñ hāth lagānā. [— *Idkhāl, dākhil k.* — Praveśan, bhitar praveś k.]
- IN-TRO-RE-CEPTION**, *n.* (L. *intro, re, captum*) the act of admitting into or within
- IN-TRO-SPECTION**, *n.* (L. *intro, spectrum*) a view of the inside — *Andarūnī nigāh, andarān-bīn* — Antardrishti, antardokan, antardarśan.
- IN-TRO-SOME**, *v.* (L. *intro, sumo*) to suck in — *Chusnā^h, pi-jānā^h.* [lenā^h.]
- IN-TRO-SUS-CEPTION**, *n.* (L. *intro, sub, captum*) the act of taking in — *Bhitar le-*
- IN-TRO-VENIENT**, *a.* (L. *intro, venio*) entering, coming in — *Paithāne w^h, bhitar jāne w^h.* [phernā^h.]
- IN-TRO-VERT**, *v.* (L. *intro, verto*) to turn inwards — *Bhitarī or phernā^h, bhitar kō*
- IN-TRO-VERSION**, *n.* the act of overturning — *Bhitar ki or phernā^h, bhitar kō or phirāw^h.*
- IN-TRUDE**, *v.* (L. *in, trudo*) to thrust in, to come in unwelcome, to force in rudely — *Ghus jānā yā ghusnā^h, binā bulāyē ghusnā yā ānā^h, āp se āp gairwār sā paith jānā^h.* [paith jāne w^h.]
- IN-TRUDER**, *n.* one who intrudes — *Ghus-jāne w^h, binā bulāyē ghusne w. ya āne w^h.*
- IN-TRU'SION**, *n.* the act of intruding — *Dākhil-i-be-jā, ba-gair istihqāq ke mudākhlat, binā bulāyē ghus-paith^h* — Anadhikārapūrvvakapraveś, binā bulāyē agaman.
- IN-TRU'SIVE**, *a.* apt to intrude — *Ghus jāne w^h, binā bulāyē paith jāne w^h.*
- IN-TRUST**, *v.* (S. *in, tryesian*) to deliver in trust, to commit to the care of — *Sipur d. sipur d. yā zimma k., amānat rukhnā* — Sampanā, vīswās karke kisi bāt ka bhār kisi ko d.
- IN-TU-ITION**, *n.* (L. *in, intuitum*) the act of the mind in perceiving truth without argument or testimony — *Bilā bahs yā sabūt ke haqiqat ki daryāftī, zūd-daryāftī, bātinī danish, ilqā* — Binā vichār wā pramāṇ ke jūān, tātkālikajñān, sahajjñān, antarjñān.
- IN-TU-ITIVE**, *a.* seen by the mind immediately — *Ladunnī, jawān daryāft kiyā gayā, bilā-bahs yā sabūt ke jānā gayā, bātinī danish se daryāft kiyā gayā* — Sahajjñānopalabdhi, antarjñānopalabdhi, binā vichār wā pramāṇ ke jānā gayā, sahajajñeya.
- IN-TU-ITIVE-LY**, *ad.* by immediate perception — *Bātinī danish se, zūd-daryāftī se, ilqā se* — Sahajjñān se, antarjñān se, tātkālikajñān se.
- IN-TU-MES'CENCE**, **IN-TU-MES'CEN-CY**, *n.* (L. *in, tumeo*) a swelling — *Phūlan^h, sījan^h.*
- IN-TU-MU-LATE**, *v.* (L. *in, tumulus*) to place in a tomb, to bury, to inter — *Dajn k., madfūn k.* — Mitti d., garna. [lan^h, sījan^h.]
- IN-TUR-GESCENCE**, *n.* (L. *in, turgeo*) the act or state of swelling — *Phūlan^h, phū-*
- IN-TWINE**. See ENTWINE. [nā^h, ubtan ki malāi.]
- IN-UNCTION**, *n.* (L. *in, unctum*) the act of anointing — *Uḃān lagānā^h, buknā lagā-*

- IN-ŪN'DATE, *v.* (L. *in, unda*) to overflow—*Chhalaknā^h, umarṇā^h, chapṇā^h, bhar-ānā^h, bhar-pūr k.^h, umṛā d.^h, bornā^h, dubanā^h, bahānā^h.* [*boṛne w.^h*]
- IN-ŪN'DANT, *a.* overflowing—*Lab-rez, gury k. w., umṛāne w.^h, dubāne w.^h, bahāne w.^h.*
- IN-UN-DĀ'TION, *n.* a flood, a deluge—*Sūlāb, tugṇāni yā tūfan*—Bāih wā burā, jalapralay wā jalāplāvan. [*dagī, kuraikṭugi*—*Asabhyatā, aśiṣṭatā, avinay.*]
- IN-UR-BĀN'I-TY, *n.* (L. *in, urbs*) rudeness—*Be-murawwatī, bad-akhlāṭī, nā-tarāsh-*
- IN-ŪRE', *v.* (L. *in, utor*?) to habituate, to accustom, to take or have effect—*Adat dāl-nā, 'ādī yā kho-gur k. yā h., murawwaj yā kār-gur k.*—*Abhyās k., bān-dālnā tēw-dālnā wā abhyast k., prachalit wā samarth h.*
- IN-ŪRE'MENT, *n.* practice, habit, use—*Mashq yā musāwalut, 'adat yā kho, 'amal rabi, dastūr yā rawwaj*—*Abhyās, bān wā tēw, vyavahār.*
- IN-ŪRN', *v.* (L. *in, urna*) to bury—*Mitti d.^h, garṇā^h.*
- IN-U-TĪL'I-TY, *n.* (L. *in, utor*) uselessness—*Lu-hūsili, nā-bakārī, be-fāidagi, be-hūdagi*—*Vyarthatā, nishphalatā, nirathakatwa.*
- IN-ŪTTER-A-BLE, *a.* (L. *in, S. utor*) not to be uttered, inexpressible—*Nā-guflantī, lā-bayān be-bayān yā gair-qābilu-l-bayān*—*Avichya wā anuchcharaṇīya, akathya.*
- IN-VĀDE', *v.* (L. *in, vado*) to enter as an enemy, to attack, to assail—*Chap'hāi k.^h, hamla k., gūrish k.*—*Chap'ānī wā chap'hānī, dhāwā k., akramap k.*
- IN-VĀD'ER, *n.* one who invades—*Ganim, mulk-gur, hamla-āwar, chap'hāi k. w.^h*—*Ākrā-mak, desākrīmak.*
- IN-VĀ'SION, *n.* a hostile entrance—*Hamla, gūrish, chap'hāi^h*—*Ākraman, digvijayakram.*
- IN-VĀ'SIVE, *a.* entering as an enemy—*Yūreshī, hamla āwar, chap'hāi k. w.^h*
- IN-VĀL'ID, *a.* (L. *in, valeo*) weak, of no weight or force, void, null—*Zu'if, sabuk yā nā-kāra, bātīl, radd*—*Balahin, halkā wā prabhāvahin, vyarth, nishphal.*
- IN-VA-LID, *n.* one who is weak or infirm—*Ma'tar shakhs, dāimu-l-marz shakhs*—*Rogi, aswasṭhasārī, jaumarogi.* [*yā mansūkh k.*—*Nirbal k., vithā vyarth wā nishphal k.*]
- IN-VĀL'I-DATE, *v.* to weaken, to make void—*Zu'if yā nā-tawān k., mu'attal radd bātīl*
- IN-VĀL'I-DĀ'TION, *n.* the act of weakening—*Zu'if k., bātīl k.*—*Nirbal k., nishphal k.*
- IN-VA-LID'I-TY, *n.* weakness, want of force—*Zu'if yā kam-zorī, fashk yā butlān*—*Nir-balatā wā balahinātā, vyarthatā prabhāvahinātā wā nishphalatā.*
- IN-VĀL'U-A-BLE, *a.* (L. *in, valeo*) precious above valuation, inestimable—*Be-bahā yā be-qimat, 'azīz-tarīn*—*Anmol amūlya wā atimūlya, atyuttam wā atyutkriṣṭ.*
- IN-VĀL'U-A-BLY, *ad.* inestimably—*'Azīz-tarīn, be-bahā*—*Amūlyatā se, anmol.*
- IN-VĀ'RI-A-BLE, *a.* (L. *in, varius*) unchangeable, immutable, constant—*Gair-muta-lawwin, be-taqayyur, be-tabaddul*—*Aparivarttaniya, nirvikār nirvikalp wā avikāryya, nitya niyat susthīr aḥal wā āṭal.* [*Aparivarttaniyatā, avikāryyatā, sthīratā, nityatī.*]
- IN-VĀ'RI-A-BLE-NESS, *n.* unchangeableness—*'Adam-i-taqayyur, aḥalātā^h, aṭalātā^h*—*IN-VĀ'RI-A-BLY, ad.* unchangeably, constantly—*'Adam-i-taqayyur yā be-tabaddulī se, bar-qarār yā 'ala-d-dawām*—*Nirvikāramup se wā aparivarttaniyatā se, nitya wā sarvādā.* [*Aḥal, aparivarttaniya.*]
- IN-VĀ'RIED, *a.* not changing or altering—*Gair-mutalawwin, be-taqayyur, be-tabaddul*—
- IN-VEIGH', *in-vā', v.* (L. *in, reho*) to rail against, to utter censure, to reproach—*Izām dān, ma'tūn k., tā'n k. yā tā'nuzanī k.*—*Dokhnā wā apavād lagān, nindā k. wā kalaūk lagānā, jhīraknā wā durvākya kalnā.* [*sāvādī, nindak, apavādak.*]
- IN-VEIGH'ER, *n.* a vehement railer—*Sakht tā'in, karakht tā'na-zan*—*Jhīrakne w., kut-*
- IN-VĒC'TIVE, *n.* railing speech, angry abuse, harsh censure; *a.* satirical, abusive—*Zabān-darāzi, tā'na-zanī yā dush-nām, mazammāt shikayāt yā tā'nat-malamāt; a. tā'na-zan tanz-go yā hajo āmez, bad-zubān yā dush-nām-āmez*—*Durvākya, bhartsana-vakya wā gūli, nindivākya kutsāvākya wā jhīrkī; a.* upahāsak wā kutsāvādī, nindak apavādī wā galī d. w.
- IN-VĒC'TIVE-LY, *ad.* satirically, abusively—*Tā'na-zanī se, zabān-darāzi malāmat yā bad-zabānī se*—*Avakshap upahās wā nindā se, durvākya wā gūlī se.*
- IN-VĒIG'LE, *v.* (Fr. *avengler*) to persuade to something bad, to entice, to allure—*Burūi ki or ubhāṛnā yā uskānā^h, buhkīnā yā phuslānā^h, lūch-mā yā lūbhānā^h.*
- IN-VĒIG'LE-MENT, *n.* allurements, seduction—*Lūbhāw yā phuslāhāt^h, kutnāpā uphār yā bahkūw^h.* [*lene w.^h, thag yā chhāl^h.*]
- IN-VĒIG'LER, *n.* a seducer, a deceiver—*Bahkāne w. phor-lene w. uphārne w. yā phuslā-*
- IN-VĒILED', *a.* (L. *in, velum*) covered as with a veil—*Manoñ gūnighat pakine hue^h.*
- IN-VĒINT', *v.* (L. *in, ventum*) to find out something new, to forge, to fabricate—*Ijād k., ikhtirā' k. gānthnā^h*—*Nikālnī rachana wā nū upanī, jōrnā, bāndhna garṇnā wā jhūthā banānā.* [*—Nikālanhār, nirmatā, purīkalpak, nūrupak, virachak, vidhātā.*]
- IN-VĒNT'ER, IN-VĒNT'OR, *n.* one who invents—*Mūjīd, mukhtārī, bānī, wāzī, mutajāwiz*
- IN-VĒNT'ION, *n.* the act or faculty of inventing, a thing invented, forgery, fiction—*Ijād yā quwwat-i-mutakhaiyilā, nau-paidā-shai, ikhtirā' yā taqlūd, sāktī yā bundish*—*Nirman parikalpanā rachana nirmāyasakti wā kalpanāsakti, parikalpit wā kalpanā, bandawāt, mithyākalpana wā mauhasrishṭī.*

- IN-VĒNT'IVE, *a.* apt to invent, ingenious—*Mukhtari' yá mújid, zahin zirak tes-fahm ya kuner-manul*—Kálpak, upayí suprayogawán wá yuktímán. [yitri, nirúpanewálí.]
- IN-VĒNT'RESS, *n.* a female who invents—*Mújida, níkalán-hári^h*—Parikálpiká, nirúpa-
- IN-VENT-TO-RY, *n.* a catalogue of goods; *v.* to place in a catalogue, to register—*Táliqa, táliqa, niyaha, fard*; *v. táliqa men mundaraj k., qalam-band k.*—Kharra, asthávара-
dravyasaikhyápatra; *v.* kharre men charhána, tákná wá líkhná.
- IN-VENT-TO-RI-AL-LY, *ad.* as an inventory—*Táliqa yá táliqa ke manind, fard ke taur par*
—Kharre kí náin, asthávараdravyasaikhyápatra ke sadris.
- IN-VĒRT', *v.* (L. *in, verto*) to turn upside down, to place in a contrary order—*Aun-
dhána^h, ulatna yá ultná^h*. [*n'akis yá mungalah*—*Aundhá, ulta wí ultá pultá.*]
- IN-VĒRSE', *a.* inverted, opposed to direct—*Zer-zabar yá tah-o-bálá, maqlúb ma'kus mu-*
IN-VĒRSE'LY, *ad.* in an inverted order—*Zer-zaburi se, bar-khiláf, bar-aks*—*Ultá pultá,*
ulat pulat se, viparyyay se. [kram, viparitatá, vyatyay.]
- IN-VĒR'SION, *n.* change of order—*Inqiláb, in'ikás, nigún-sári, ultá^h*—Viparyyay, vyati-
- IN-VĒRT'ED-LY, *ad.* in reversed order—*Bi-l-inqiláb, bar-aks*—*Ultá, viparyyay se, vyati-*
kram se.
- IN-VĒST', *v.* (L. *in, vestis*) to clothe, to array, to place in possession, to inclose, to
lay out money in some permanent form so as to produce an income—*Pahinána^h,
arasta k., bahshna yá muqarrar k., muhasura k., amaduní ya naf' k. garaz se kisi
mal yá jáe-dád men zar lagana*—*Qiháni, sanwáraná sajana wá susobhit k., dená
sainpana k. visisht k. wa yukt k., gherná rúndhaná wa chhenkná, lábháarth kisi
sthayi vastu men dhan lagáni.*
- IN-VĒST'IENT, *a.* covering, clothing—*Dhúmpne w^h, pahináne yá orháne w^h.*
- IN-VĒST'ITURE, *n.* the act of giving possession—*Khal'at-poshi yá khi'at-poshi, khi'at-
diki yá khal'at-dhi, ta'fía, tulak^h, tika^h*—Abhshak, padasthapan, pratisthapan,
- IN-VĒST'IVE, *a.* encircling, inclosing—*Gherne w^h, gher lene w^h*. [pratistháb.]
- IN-VĒST'IMENT, *n.* act of investing, dress, habit, the laying out of money in some per-
manent form so as to produce an income, the money laid out in some permanent
form with a view to produce an income—*Khal'at-bahshi khal'at-poshi yá muhá-
sura, poshak, libas, amulaná ya gáft k. garaz se kisi mal yá jáe-dád men zar lagana,
zar jo gáft k. garaz se kisi mal yá jáe dád men lagayá játa hai*—Padasthapan abh-
shak pariveshan wa gherá, vastua, achchhúdan wa paridhan, lábháarth kisi sthayi
vastu men dhan lagáni, dhan jo lábháarth kisi sthayi vastu men lagiyá játa hai.
- IN-VĒST'IGATE, *v.* (L. *in, vestigo*) to search out, to inquire into, to examine—
Tulash yá taftish k., tahqiq k., hálk ya dargáft k.—Khojaní dhúmrhaná anusandhan
k. wá anweshan k., sahejani sawáchaná puchh páchh k. dekhana chhanna wá ji-
jnásá k., janchana parakhná wá pariksha k.
- IN-VĒS-TI-GA-BLE, *a.* that may be searched out—*Qábílut taftish, tahqíqát-pazir*—Anwe-
shaníya, anusandheya, vichiraníya.
- IN-VĒS-TI-GÁ'TION, *n.* a searching, examination—*Tulash taftish tajassus yá just-o-jú, tah-
qiq tahqiq tahqíqát yá tajwiz*—Khoj dhúmr anusandhan wa anweshan, parikshá
janchaw vichar wá vivechaná [nechchu wa bhediyá, khoj wá jijnasu.]
- IN-VĒS-TI-GÁ-TIVE, *a.* curious, searching—*Ráz-m, mutajassus yá mutaláshi*—Anusandhá-
- IN-VĒS-TI-GÁ-TOR, *n.* one who investigates—*Muhayyq, tajwiz k. w., tahqíqát k. w., já-
chan-kár^h, mutaláshi, mutajassus*—Parikshak, vicharak, khoj, anweshi.
- IN-VĒT'ER-ATE, *a.* (L. *in, vetus*) old, long established, deep rooted, obstinate—
Purána^h, diu^h, jariyáya^h, kari^h.
- IN-VĒT'ER-A-CY, IN-VĒT'ER-ATE-NESS, *n.* long continuance, obstinacy confirmed by time
—*Daráz-muddat-báshi yá kuhnaq, shiddat ya sakht ba-sabab daráz-báshi*—Bahukali-
katwa wa chhrakalikatwa, baddhamulata abhinivishatá wá shirata
- IN-VĒT'ER-ATE-LY, *ad.* with obstinacy, violently—*Sakhtí se, ba-shiddat*—Hañh wá bad-
dhamulata se, kari wá prachandata se.
- IN-VĒT'IOUS, *a.* (L. *in, video*) envious, malignant, likely to excite envy—*Hásid, kina-
kash yá kina-war, 'adawat-angez hasud angez ya kina-angez*—Dáhi wá matsari, irshyi
wa dwesh, dweshajanak wá irshyíjanak. [se, dwesh dioh wá duashabhav se.]
- IN-VĒT'IOUS-LY, *ad.* enviously, malignantly—*Hasad se, kinz yá hugt se*—Dáh wá irshyá
- IN-VĒT'IOUS-NESS, *n.* quality of exciting envy—*Kina-angezi, hasad-angezi, 'adawat-
angazi*—Dweshajanakta, irshyajanakata.
- IN-VĒG'O-RATE, *v.* (L. *in, rigor*) to give vigour to, to strengthen, to animate—*Quw-
wat d., qari wá mazbút k., pushi d.*—Bal barhána wá d., sabal wá pushk k., sattwa wá
tej barhána. [rhána, sattwawarddhan, balavridhí.]
- IN-VĒG'O-RÁ'TION, *n.* the act of invigorating—*Taqwiya, tamíná, quwwat-diki*—Bal ba-
- IN-VĒN'CI-BLE, *a.* (L. *in, vinco*) not to be conquered, not to be overcome—*Gair-
maglúb, be-sar yá be-zabí*—Ajey wá ajayya, aparajey aparajit wá aparabhavya.
- IN-VĒN'CI-BLE-ITY, IN-VĒN'CI-BLE-NESS, *n.* the state or quality of being invincible—
Gair-maglúbí, sar na hone kí qábiliyat—Ajeyatá, durjeyata, aparajeyatwa, adamyatá.

- IN-VÍN'CI-BLY, *ad.* unconquerably, insuperably — *Gair-maghlúib se, sar na hone ke taur se* — Ajeiyatá se, durjeyatá wá aparájeiyatwa se.
- IN-VÍ'O-LA-BLE, *a.* (L. *in, violó*) not to be profaned, not to be injured or broken — *Be-futúr yá be-zawál, gair-mumkinu-l-fashk* — Anapakáryya abúdhya wá alaughaniya, abhedya anatikramya anatikramaniya wá abhaúg.
- IN-VÍ'O-LA-BÍL'I-TY, IN-VÍ'O-LA-BLE-NESS, *n.* the state or quality of being inviolable — *Be-zawál, gair-mumkinu-l-fashk, be-futúri* — Alaughaniyatá, abhediyatá, anatikramaniyatá. [*na-bigarne ke taur se* — Alaughaniyatá se, abhediyatá se, anatikramaniyatá se.
- IN-VÍ'O-LA-BLY, *ad.* without breach or failure — *Gair-mumkinu-l-fashk yá be-zawál se*, IN-VÍ'O-LATE, *a.* unprofaned, unbroken — *Pák sáf yá ná-álúda, ná-shiwasta ná-mansúkh yá be-futúr* — Adúshit wá abhrasht, akshat abhaúg wá akhaud.
- IN-VÍ'O-LAT-ED, *a.* unprofaned, unpolluted — *Pák, ná-álúda yá sáf* — Adúshit wá akritivajña, abhrashtikrit
- IN-VÍ'OUS, *a.* (L. *in, via*) impassable — *Be-guzárá, masdúd* — Durgam, agamya
- IN-VÍ'OUS-NESS, *n.* state of being inviolable — *Ma-diúti, ná-mumkinu-l-guzár* — Duigamyatá, agamyatá. [*Ná mardí, ná mard-anagí* — Apurushatwa, pauushahinatá.
- IN-VÍ'RIL'I-TY, *n.* (L. *in, vir*) want of manhood, departure from manly character —
- IN-VÍS'CATE, *v.* (L. *in, viscus*) to lime, to entangle in glutinous matter — *Lásá lugá-ná^h, lase se phansáná yá phánsná^h*.
- IN-VÍS'I-BLE, *a.* (L. *in, visum*) that cannot be seen, not perceptible by the sight — *Gáib gáib ná-padid yá ná-dida, gair-mahús yá gair-mubsirát* — Adríya paroksha wá alakshiya, apratyaksh darsanatit wá drishtyagochar.
- IN-VÍS-I-BÍL'I-TY, *n.* state of being invisible — *Gáibat, gáibúbat, ná-didagí* — Adríyatá, parokshatá, apratyakshatá, drishtyagocharatá.
- IN-VÍS'I-BLY, *ad.* so as to escape the sight — *Gáibána, andikhái^{sc}, gáib meí* — Apratyaksh se, adrishitarup se, asakshát, drishtyagochar se.
- IN-VÍTE', *v.* (L. *invito*) to ask to a place, to bid, to request, to allure, to persuade — *Da'wat k., tavázu' k., íltimás ya'arz k., lálach d^h, wargalánná* — Nimantran k., nyotaná wá buláná, mánganá, lubhána wá ákarshan k., pluslána bhulúná wá bahkáná.
- IN-VÍ-TÁ'TION, *n.* the act of inviting, solicitation — *Tavázu' yá dá wat, istid'á* — Áváhan nimantran nyotá wá buláhat, páthaná wá máng
- IN-VÍ'TA-TO-RY, *a.* using or containing invitation, *n.* a hymn of invitation to prayer — *Da'wat-ámez, tavázu'-ámez; n. bhajan^h* — Áváhanarthak, nimantranavisisht; *n.* stutigan, Iswarastutigit.
- IN-VÍTER, *n.* one who invites — *Da'watí, istid'á k. w., buláne w^h, lálach d. w^h, wargalánné w.* — Nimantran k. w., nyotano w., mángne w., áváhan k. w., lubháne w., plusláne w. wá bahkíne w. [*bulavá^h*.
- IN-VÍTING, *p. a.* alluring; *n.* invitation — *Lubháne w^h, plusláne w^h; n. nyotá^h, buláhat^h*.
- IN-VÍTING-LY, *ad.* in a manner to invite or allure — *Dil-pazíri se, dil-rubáí se, shakwat-angezi se* — Buláne wá lubháne k. íti se. [*pralobhakatá*.
- IN-VÍTING-NESS, *n.* power or quality of inviting — *Dil-rubáí, dil-pazíri* — Ákarshakatá,
- IN-VO-CATE, *v.* (L. *in, voco*) to call upon — *Bulána^h, mángná^h, mándná^h*.
- IN-VO-CÁ'TION, *n.* act of calling upon in prayer — *Mundáti, dú'á, istid'á* — Jap k., devatánámochcháran, námasmaran, námagrahan, áváhan.
- IN-VÓKE, *v.* to call upon, to implore — *Bulána^h, dú'á-mángná mundáti-k. yá istid'á k.* — Ábhimantran áváhan sambodhan wá námagrahan k., práthaná k. wá mángná.
- IN-VOÍCE, *n.* (Fr. *envoyer*) an account of goods sold or consigned with their prices — *Bijak^h, chalan-chitthí^h*.
- IN-VÓL'UN-TA-RY, *a.* (L. *in, volo*) not having will or choice, not done willingly — *Be-iráda yá be-khwáshish, be-ikhtiyár yá ítirári* — Nishkám akám wá anichchihu, aswechchháját avás wá anichchhádhiin.
- IN-VÓL'UN-TA-RÍ-LY, *ad.* not by will or choice — *Be-khwáshish, be-iráda, be-ikhtiyár, be-qasá* — Nishkám, anichchhápúrvvak, abodhapúrvvak, amatipúrvvak
- IN-VÓL'UN-TA-RÍ-NESS, *n.* want of will or choice — *Be-ikhtiyári, adam-i-iráda, be-qasá* — Nishkámata, aswechchhájátatwa, anichchhádhiinatá, ichchháváthyatá.
- IN-VÓLVE', *v.* (L. *in, volvo*) to roll in, to involve, to comprise, to entwine, to take in, to entangle, to blend — *Dhánpná yá laptána^h, lapetná^h, rakhná yá dhurná^h, batná yá bhátjáná^h, pakarná yá lená^h, uljhána yá phansána^h, milána yá sánná^h*.
- IN-VÓLV'ED-NESS, *n.* state of being involved — *Chhipáw^h, lapet^h, dharáw^h, baláw^h, pakráw^h, uljháw^h, phansáw^h, miláw^h*. [*tan, uljbáw ghurchí wá pherphár*.
- IN-VO-LÚ'TION, *n.* act of involving, complication — *Lapel^h, pech* — Áveshtan wá parivesh-
- IN-VÓL'NER-A-BLE, *a.* (L. *in, vulnus*) that cannot be wounded, secure from injury — *Ná-zakhm-pazíri, mumtana'u-l-zakhm mumtana'u-l-jarh ná-mumkinu-l-majráh yá roín-tan* — Anághátaniya abhedya wá achhedya, kshatáksham wá vajrasarir.
- IN-VÓL'NER-A-BLE-NESS, *n.* the quality or state of being invulnerable — *Ná-zakhm-pazíri, mumtana'u-l-majráh, ná-mumkinu-l-majráh* — Anághataniyatá, abhediyatá, achhediyatá.

- IN-WÁLL', *v.* (L. *in. vallum*) to inclose or fortify with a wall—*Divár dauri-kar mazbút k.*—Blit se gher kar pushť k. [andar—Abhyantar meñ, bhitor.
- IN'WARD, IN'WARD, *ad.* (S. *in. ward*) towards the internal parts, within—*Andariñ, In'ward, a. internal, interior, placed within—Andariñ bātini, darani—Bhitari, ably-antar antaratam wā antarañ, antarnath antargat antarbhit wā antahath.*
- IN'WARD-LY, *ad.* internally, in the heart—*Andar, bātini meñ yā dil meñ—Bhitar, antah-karñ wā man meñ.*
- IN'WARDS, *n. pl.* the inner parts, the bowels—*Antariyāñ^h, āntēñ^h.*
- IN-WEAVE', *v.* (S. *in. wēfan*) to mix in weaving, to interwine—*Binne meñ milānā^h, lapetnā yā batnā^h.*
- IN-WRAP', in-rāp', *v.* (in, wrap) to involve, to perplex, to ravish or transport—*Lapet-nā^h, pureshāñ yā hairāñ k., be-khud yā be-kawās k.*—Laptāñ, ghabrā-d. wā vyākñi-k., nehet wā vimohit k. [gherñā^h, mālā dātñā yā pahrāñā^h.
- IN-WREATH', in-rēth', *v.* (S. *in. wrath*) to surround as with a wreath—*Mālā se*
- IN-WROUGHT', in rat', *a.* (in, work) adorned with work—*Kām-dār, murassā', jarāñā^h, khod-kāri-dār—Khachit. jāit.*
- I-ŌN'IC, *a.* belonging to *Ionia*, denoting one of the orders of architecture—*Āionia ke mutā'alliq, mī-māri kī ek taur āhir k. w.*—Āioniasambandhī, nirmāṇāñlip kī ek riti.
- I-Ō'TA, *n.* (Gr.) a tittle, a jot—*Rezu, zarra—Lavaleñ wā vindu, tilanātra wā tinkā.*
- IRE, *n.* (L. *ira*) anger, rage, wrath—*Khafagī yā khashm, gussa. qazab—Krodh, rosh, kop.* [chīñā, śighrakopī, śighrakrodhī, chandās-wabhāv.
- I-RĀS-CI-BLE, *a.* prone to anger—*Ātash-mizāj, zūd-ranj, tunuk-mizāj, tund, tez—Chīñ-*
- I-RĀS-CI-BIL-ITY, *n.* proneness to anger—*Ātash-mizāj, zūd-ranj, tunuk-mizāj, nafs-i-lauwāna, nafs-i-sub'i—Chīñchīñāñ, swabhāvachandātā, krodhāśīlatā, śighrakopī-twa.* [Krudhā, krodhī, kopī wā sākop.
- IRĒ'FUL, *a.* angry, raging, furious—*Khafa, khashm-nāk, qazab-nāk yā qazab-ālīda—*
- IRĒ'FUL-LY, *ad.* with ire, in an angry manner—*Qazab se, khashm-nākī yā qazab-nākī se—Kop se, krodh se.*
- IRIS, *n.* (Gr.) the rainbow, the circle round the pupil of the eye, a flower—*Qans-i-qazab, maridum-i-chashm yā maridamak, ek gism kī phul—Indriyuth indradhanu wā rūmadhanu, nebratūrakāmandal wā putī, pushpavi-esh wā padmaviśesh.*
- IR'ISH, *a.* belonging to *Ireland*; *n.* the natives of *Ireland*, the *Irish* language—*Āyarland ke mutā'alliq; n. mulk-i-Āyarland ke mutawattin, mulk-i-Āyarland kī zabāñ Āyarlanddesasambandhī; n. Āyarlanddesiyan, Āyarlanddes kī bhāshā.*
- IR'ISH-ISM, *n.* an *Irish* idiom—*Āyarland kī zabāñ kī mahāwara—Āyarlanddes kī vāg-*
- IRK, *v.* (S. *weore*) to weary—*Satāñā^h, dukh d^h.* [uti, Āyarlanddes kī vāgdharā.
- IRK'SOME, *a.* wearisome, tedious—*Ranj-dwar yā dushwār, sakht nā-guār nā-gawār yā zabāñ—Klesākar dukhdhāt wā klesād, kashtakar śrañjanak wā dukhakar.*
- IRK'SOME-LY, *ad.* wearisomely, tediously—*Ranj-āwārī yā sakht se, dushwārī yā kāhili se—Thakāñ wā klesājanakatwa se, kashtatwa wā dirghasūtratā se.*
- IRK'SOME-NESS, *n.* wearisomeness, tediousness—*Sakhtī yā malāl-angezī, ranj-āwārī—Klesājanakatwa, kashtatwa wā dirghasūtratā.*
- IR'ON, i'urn, *n.* (S. *īren*) a metal, an instrument made of iron: *pl.* chains, fetters—*Āhan, āhani auzār yā āla . pl. zanjir, pai-karē^h—Lohā, lohe kī hathiyār; pl. berī lauhabandhan wā lauhapāddabandhan.*
- IRON, *a.* made of iron, like iron, harsh, stern, hard; *v.* to smooth with an iron—*Āhanī, āhan-numā, sakht, karakht, mazbūt; v. istri k^h.*—Lohamay wā ayomay, lohasadriñ wā lohe kī nāñ, rukhā rukh wā karkas, mshthur wā kathor, karā wā kathin.
- IRON-y, *a.* made of iron, like iron—*Āhanī, āhan-numā yā āhan ke nāñind—Lohamay wā ayomay, lohasadriñ wā lohe kī nāñ.* [lohakār.
- IRON-MŌN-GEI, *n.* a dealer in hardware—*Lohār^h, āhan-farosh—Lohadravyavikrayī,*
- IRON-MŌULD, *n.* a spot or mark on cloth occasioned by the rust of iron—*Lohe kī dāg—Lohachibna, lohāñk.*
- IRON-Y, *n.* (Gr. *iron*) a mode of speech in which the meaning is contrary to the words, sarcasm—*Tanz, ramz tu'n hajo-malih yā lāba—Vyajokti wā vyañgya, mihñā avakshep wā vyañgyokti.*
- I-RŌN'IC, I-RŌN'I-CAL, *a.* expressing one thing and meaning another, containing irony—*Tanz-āmez, tā'n-āmez, ramz-āmez—Avakshepak, savyaṇgya wā vyañgyamay.*
- I-RŌN'I-CAL-LY, *ad.* by the use of irony—*Tanzan, tanzāna—Viparitalakshañpūrv, avakshep se, vyañgya se, vyañgyokti se.*
- IRON-IST, *n.* one who uses irony—*Tanz-go, ramz go—Avakshepak, vyañgyavādī.*
- IR-RĀDI-ATE, *v.* (L. *in. radius*) to dart rays into, to emit rays, to adorn with light, to illuminate, to shine; *a.* adorned with shining ornaments—*Ruśhan yā roshan k., munawwar h., raunaq d., munowwar k. yā darakhshāñ k., chamuknā^h; a. nūr-dār, zewar se ārasla, raunaq-dār—Ujjwal k., prakāśit h., prakāś se susobhit k., vikāśit wā dīpt k., jagmagāñū jhalaknāñ rajit-h. wa dyotit h.; a. ujjwal, alaukīr se susobhit.*

- IR-RĀ-DI-ANĀṢE, IR-RĀ-DI-AN-ĀṢY, *n.* emission of rays of light on any object, lustre—*Shu'ā'at* ya *partau-andāzi*, *jahou jilā raunaq ya shu'ā'*—Dīpti wā dyuti, prabhā wā tej.
- IR-RĀ-DI-Ā-TION, *n.* the act of emitting beams of light, illumination, light—*Partau-andāzi ya shu'ā'-andāzi*, *tanwir ya darakhshāni*, *roshni ya nūr*—Prakāśan uddipau wā pradīpan, nijwalan wā dyotan; dīpti wā dyuti.
- IR-RĀ-TION-AL, *a.* (*L. in, ratio*) void of reason, contrary to reason, absurd—*Gair-nātiq*, *lā-aql ya be-aql*, *nā-mā'qul ya be-fāida*—Paśusamabhāv buddhihīn nīrbuddhi wā abuddhimān, anyāyā wā anyāyi, anarthak nyāyaviruddha asaṅgat wā yuktiviruddha. [dhihinatā, jūmahinatā, anyāyātā, nīrbuddhitwā.
- IR-RĀ-TION-ĀL-TY, *n.* want of reason—*Nā-mā'qul*, *lā-aql*, *be-aql*, *gair-nātiq*—Bud-IR-RĀ-TION-AL-ITY, *ad.* without reason, absurdly—*Nā-mā'qulī se*, *be-aqlī ya be-wājibi se*—Buddhihinatā wā nyāyavirodhī se, asaṅgat riti se wā anyāyā se.
- IR-RE-CLAIM-A-BLE, *a.* (*L. in, re, clamo*) not to be reclaimed, not to be reformed—*Gair-mumkinu-t-tahzib*, *mumtana'u-l-islah ya gayā-guzrā*—Anuddhāryya wā dush-karmmanivarttayitavya, asodhaniya.
- IR-RE-CLAIM-A-BLY, *ad.* so as not to be reclaimed—*Mumtana'u-l-islahān*, *gair-mumkinu-t-tahzibi se*, *vair-mumkinu-t-tahziban*—Anuddhāryya riti se, asodhaniyabhāv se.
- IR-REC'ON-CILE, *v.* (*L. in, re, concilio*) to prevent from being reconciled—*Phir se muwāfaq na hone d.*, *phir se muwāfaqat karne se mau' k.*—Phir se mel na karne d., saṅgat wā aviruddh na hone d.
- IR-REC'ON-ČIL-A-BLE, *a.* not to be reconciled—*Nā-mumkinu-l-ittifāq*, *mumtana'u-l-islah*, *gair-mumkinu-t-tatbiq*, *mumtana'u-l-ittifāq*, *an-mel*^h—Asandheya wā asandhātavya, asaṅgat viśaṅgat asamañjas wā anyonyaviparīt.
- IR-REC'ON-ČIL-A-BLE-NESS, *n.* the quality of being irreconcilable, incongruity, incompatibility—*Nā-mumkinu-l-ittifāqī ya mumtana'u-l-islahī*, *nā-mutābaqat*, *nā-muwāfaqat*, *nā-munāsabat ya ikhtilāf*—Asandheyatā wā anyonyaviparitatā, asaṅgati, parasparavirodh.
- IR-REC'ON-ČIL-A-BLY, *ad.* in a manner not admitting reconciliation—*Nā-ittifāq-pazirī se*, *'adam-i-muwāfaqat se*—Asandheyatā se, asaṅgati se, parasparavirodhī se, anyonyaviparitatāpūrvvak.
- IR-REC'ON-ČILED, *a.* not atoned for—*Jiskā kafāra ya kaffāra na huā ho*—Jiskā prāyaś-čitta na huā ho. [rodh, asaṅgati.
- IR-REC'ON-ČILEMENT, *n.* disagreement—*Nā-muwāfaqat*, *nā-munāsabat*, *ikhtilāf*—Vi-IR-REC'ON-ČIL-I-Ā-TION, *n.* want of reconciliation—*Nā-muwāfaqat*, *nā-munāsabat*, *mu-khālafat*—Asandhān, punahsnehābhāv, viparitatā, virodh.
- IR-RE-COV'ER-A-BLE, *a.* (*L. in, re, capio*) not to be regained, not to be repaired—*Gayā-guzrā*, *gair-mumkinu-t-husul*, *mumtana'u-t-tahsil ya mumtana'u-t-husul*, *lā-ilāj*, *gair-mumkinu-l-ilājī ya*, *gair-murammāt-pazir*—Apunarāprāya punaralabhiya wā apunarābhya, achikitsāniya anuddhāryyā wā anuddharāniya.
- IR-RE-COV'ER-A-BLE-NESS, *n.* state of being beyond recovery or repair—*Mumtana'u-t-tahsilī*, *nā-mumkinu-t-husulī*, *lā-ilājī*, *gair-mumkinu-l-ilājī*, *gair-murammāt-pazirī*—Punaralabhyatā, apunarābhya, achikitsāniyatā, anuddharāniyatā, asidhyatā.
- IR-RE-COV'ER-A-BLY, *ad.* beyond recovery—*Be-čhāragī se*, *'adam-i-husul se*, *gair-mumkinu-t-husulī se*, *mumtana'u-t-tahsilī se*, *gair-murammāt-pazirī se*—Apunarālbhī se, apunarābh se, asidhyarūp se, achikitsāniyabhāv se.
- IR-RE-DEEM-A-BLE, *a.* (*L. in, re, emo*) that cannot be redeemed—*Chhurāye jāne ke nā-qābil*, *istikhlās ke nā-qābil*, *āzādagi ke nā-qābil*—Aparikreya, anuvahāryya, chhu-rāye jāne ke ayogyā, anuddharāniya. [Aparikray se, anuddhār se, anukti se.
- IR-RE-DEEM-A-BLY, *ad.* beyond redemption—*'Adam-i-istikhlās se*, *'adam-i-āzādagi se*—
- IR-RE-DUC'İ-BLE, *a.* (*L. in, re, duco*) that cannot be reduced—*Ghatne ke nā-qābil*, *lautāye jāne ke nā-qābil*, *pher-lāye jāne ke nā-qābil*, *gair-maqlūb*, *tore jāne ke nā-qābil*—Ghatne ke ayogyā, lautāye jāne ke ayogyā, pher lāye jāne ke ayogyā, anāneya, ajey, tore jāne ke ayogyā.
- IR-REF'RA-GA-BLE, *a.* (*L. in, re, frango*) that cannot be refuted or overthrown—*Mumtana'u-l-butlān*, *gair-mumkinu-r-radd*, *lā-kalām*, *qa'ī lā-jawāb*—Avivādāniya, apratyākhyeya, akhāṇḍāniya, akhāṇḍya, suniśchit, vajrapramāṇ.
- IR-REF'RA-GA-BLE-NESS, *n.* the state or quality of being irrefragable, force of argument above refutation—*Mumtana'u-l-butlānī*, *gair-mumkinu-r-raddī lā-kalāmī ya lā-jawābī*—Avivādāniyatā, akhāṇḍāniyatā wā akhāṇḍyatā,
- IR-REF'RA-GA-BLY, *ad.* above confutation—*Mumtana'u-l-butlānī se*, *gair-mumkinu-r-raddī se*, *lā-kalāmī se*, *lā-jawābī se*, *'adam-i-butlān se*, *'adam-i-ibtāl se*—Avivādāniyarūp se, akhāṇḍyatā se, vajrapramāṇ se.
- IR-RE-FUT'Ā-BLE, *a.* (*L. in, re, futo*) not to be overthrown by argument—*Gair-mumkinu-r-radd*, *nā-radd-pazir*, *mumtana'u-l-butlān*, *qa'ī*, *lā-jawāb*, *lā-kalām*—Avivādāniya, akhāṇḍya, akhāṇḍāniya, akhāṇḍitavya.
- IR-REG'U-LAR, *a.* (*L. in, rego*) not regular, not according to common rule or order,

not uniform, immethodical; *n.* one not following a settled rule—*Khilāf-i-ma'mul yā be-taur, khilāf-i-dastūr be-qā'ida yā khilāf-i-qānūn, nā-hamwār, be-salīqa be-tartīb be-rabṭ yā be-dhāb*; *n.* *jo shakhs rawāj yā dastūr ke mutābiq na chale*—*Aniyam wā vidhiviruddha, vidhighna avidhi vidhibin wā avaidhik, visham wā asam, kramaviruddha kramahin avyavasthit wā virup*; *n.* *vidhighna vyakti, niyamaviruddhavyakti, vidhibhāñjak vyakti*.

IR-REG-U-LAR-ITY, *n.* deviation from rule or order, neglect of form or method, vice—*Be-dastūri yī khilāf-i-dastūri, be-tartībī had-ustūbī be-dauli yā abtari, bad-chālī sharārat yā gunāh*—*Avidhi aniyam wā vidhivirodh, akram vyatikram aparipāti wā avyavasthā, anāchār vyabbhichār wā pāp*.

IR-REG-U-LAR-LY, *ad.* without rule or order—*Be-dastūri se, be-qā'idagi se, be-āini se, be-tartībī se, nā-hamwārī se, bilā-qā'ida, bilā-dastūr*—*Avidhivat, vidhivirodh se, kramavirodh se, aparipāti se, avyavasthā se, vishamatā se*.

IR-REL'A-TIVE, *a.* (*L. in, re, lutum*) not relative, unconnected—*Be-'alāqa, be-nisbat*—*Asambandhī wā sambandhahin, nhsambandh wā anānushaṅgik*.

IR-REL'A-TIVE-LY, *ad.* unconnectedly—*Be-'alāqagi se, be-lagāw se*—*Binā sambandh, asam-bandh se*.

IR-REL'E-VANT, *a.* (*L. in, re, levis*) not applicable, not to the purpose—*Be-lagāw be-'alāqa yā be-manqa', nā-ma'qāl nā-bakār yā be-hūda*—*Asamparkī aprāsaṅgik wā aprākaraṇik, nirvishay nishphal wā vyarth*.

IR-REL'E-VAN-QY, *n.* state of being irrelevant—*Be-'alāqagi, nā-ma'qūli, be-hūdagi*—*Aprāsaṅgikatwa, aprasaṅg, nirvishayatā, asampark, asaṅgatatwa*.

IR-REL'E-VANT-LY, *ad.* not to the purpose—*Be-hūdagi se, nā-bakārī se, be-manqa', bilā-'alāqa, nā-ma'qūli se, be-'alāqagi se*—*Vyarth, nishphal, asambandh se, asampark se, aprasaṅg se*.

IR-RE-LIEV'ABLE, *a.* (*L. in, re, levis*) not admitting relief—*Mumtana' u-t-taṣkīn, mumtana' u-t-takḥfif, mumtana' u-l-ārām, nā-madud pazir*—*Asamaniya, asāmya, anuddharaniya*.

IR-RELIG'ION, *n.* (*L. in, re, ligo*) want of religion, contempt of religion, impiety—*Be-dīni, ilhād yī kufr, bad-mazhabī yī nā-Khudā tarsi*—*Adharmma vaidharmmya wā dharmmahinatā, abhakti wā devanindā, bhaktihinatā apunyatwa wā dushatātī*.

IR-RE-LIG'IOUS, *a.* impious, ungodly—*Be-dīn lā-mazhab bad-mazhab bar-gashta mulhid yā mukhālīf-i-dīn, nā-Khudī-tars yā Khudā-dushman*—*Adharmmī dharmmahin nirdharmma wā bhaktihin, apunya devanindak wā anīswar*.

IR-RE-LIG'IOUS-LY, *ad.* with irreligion—*Be-dīni se, lā-mazhabī se, nā-Khudā-tarsi se, ilhād se*—*Adharmma se, vaidharmya se, bhaktihinatā se, abhakti se, devanindā se, dushatātī se*.

IR-RE-LIG'IOUS-NESS, *n.* want of religion—*Be-dīni, lā-mazhabī, nā-Khudā-tarsi, ilhād*—*IR-RE-ME'ABLE, a.* (*L. in, re, meo*) admitting no return—*Jismēn se phir na sake^h, jismēn se laut na sake^h*—*Apunarāgama, apratyāgama*.

IR-RE-ME'DI-ABLE, *a.* (*L. in, re, melior*) not to be remedied, admitting no cure—*Be-'ilājī yā lā-'ilājī, nā-'ilājī-pazir gair-mumkinu-l-'ilāj be-upāy yā lā-dawā*—*Achikitsya, achikitsaniya asādhya nirupāy wā upāyātī*.

IR-RE-ME'DI-ABLE-NESS, *n.* the state of being irremediable—*Be-'ilājī, lā-'ilājī, nā-'ilājī-pazir, be-chāra-pazirī*—*Achikitsyatā, asādhyatā, asamādheyatā, nirupāyatwa*.

IR-RE-ME'DI-ABLE, *ad.* without cure—*Bilā-'ilājī, lā-dawā, bilā-chāra*—*Asādhyatā se, binā upāy, nirupāy*.

IR-RE-MIS'SI-BLE, *a.* (*L. in, re, missum*) not to be remitted or pardoned—*Nā-qābilu-l-'afū, nā-mumkinu-l-'afū, nā-'uzr-pazir*—*Akshantavya, akshamaniya, amochaniya*.

IR-RE-MIS'SI-BLE-NESS, *n.* the quality of being unpardonable—*Nā-qābilu-l-'afū, mumtana' u-l-'afū, nā-'uzr-pazirī*—*Akshantavyatā, akshamaniyatwa, kshamanarhatā*.

IR-RE-MOV'ABLE, *a.* (*L. in, re, moveo*) that cannot be moved or changed—*Achal^h, atal^h, gair-mumkinu-d-daf^h*—*Anihsāraṇiya, sthir*. [*jismēn dūr na ho sake^h*].

IR-RE-MOV'ABLE, *ad.* so as not to be moved—*Jismēn hatāyā yā sarkāyā na jā sake^h*.

IR-RĒP'A-RABLE, *a.* (*L. in, re, paro*) not to be repaired, not to be recovered—*Gair-marammat-pazir, gayā-guarā nā-'ilājī-pazir yā gair-mumkinu-l-husūl*—*Asakyapratikār apratikārya wā asamādheya, achikitsya wā anuddhārya*.

IR-RĒP'A-RABLE-ITY, *n.* the state or quality of being irreparable—*Gair-marammat-pazirī, nā-'ilājī-pazirī, nā-chāra-pazirī*—*Anuddhāryatwa, apratikāryatwa, asādhyatā, asamādheyatā*.

IR-RĒP'A-RABLE, *ad.* without recovery—*Be-marammat-pazirī se, nā-chāra-pazirī se, lā-'ilājī se*—*Anuddhāryatwa se, apratikāryatwa se, asādhyatā se, achikitsaniyarup se*.

IR-RE-PEAL'ABLE, *a.* (*L. in, re, pello*) not to be repealed or revoked—*Radd yā mansūkh hone ke nā-qābil, mumtana' u-l-radd*—*Anivarttya, alopaniy, aprachārakhandaṇiya*.

IR-RE-PEAL'ABLE, *ad.* so as not to be repealed—*Tū-ki radd yā mansūkh na ho sake*—*Jismēn nivritta wā prachāralupt na ho sakai, anivarttya wā akhandaṇiya riti se*.

- IR-RE-PĒNT'ANCE**, *n.* (L. *in, re, poena*) want of repentance, impenitence — *Be-nadāmati yā 'adām-i-tauba, be-taasufi* — Paścāttāpābhāv, apāścāttāp ananūtāp wā ananuṣok.
- IR-RĒP-RE-HĒN'SI-BLE**, *a.* (L. *in, re, prehensum*) exempt from blame — *Be-ilzām, nā-qābil-i-ilzām* — Nirdosh, doshaśūnya.
- IR-RE-RĒNT'A-BLE**, *a.* (L. *in, re, prae, ens*) not to be represented by any image — *Mūrat ke vasile se zāhir hone ke nā-qābil* — Mūrti ke dwārti prakāśit hone ke ayogya.
- IR-RE-PRESS'I-BLE**, *a.* (L. *in, re, pressum*) not to be repressed — *Dabne yā rukne ke nā-qābil, mumtana'u-l-shikast* — Dabne wā rukne ke ayogya, durnigrah, aniyantavya, anivāryya, asaṅgharapiya.
- IR-RE-PRŌACH'A-BLE**, *a.* (L. *in, re, proximus*) free from reproach, free from blame — *Be-malāmat yā nā-qābil-i-malāmat, be-ilzām yā nā-qābil-i-ilzām* — Anindyā anindanīya wā anapavādyā, nirdosh nirdoshi niraparādh niraparādhi wā nishkalāṅk.
- IR-RE-PRŌACH'A-BLY**, *ad.* without reproach — *Be-malāmati se, be-ilzāmi se* — Aparivādyatā se, anindatā se, binā nindā wā apavād.
- IR-RE-PRŌVA-BLE**, *a.* (L. *in, re, probō*) not liable to reproof, blameless — *Nā-qābil-i-malāmat, be-ilzām yā be-taqīr* — Anindyā wā anindanīya, nirdosh nirdoshi niraparādh niraparādhi wā nishkalāṅk. [bhartsanā wā bhartsanavāskyā ke.]
- IR-RE-PRŌV'A-BLY**, *ad.* beyond reproof — *Be-gosh-māli ke, be-malāmat ke* — Binā nindā.
- IR-REP-TY'TIOUS**, *a.* (L. *in, repo*) crept in, privately introduced — *Bhitar sarkā diyā gayi^h, chupke se bhitar dāl diyā gayā^h*.
- IR-RE-SIST'I-BLE**, *a.* (L. *in, re, sistō*) not to be resisted, superior to opposition — *A-rok^h, gair-muqāwamat yā be-muzāhamat* — Anivāryya wā anivārāniya, abādhyā abādhanīya.
- IR-RE-SIST'ANCE**, *n.* passive submission — *Itā'at* — Adhīnatā. [wā apratibhat.]
- IR-RE-SIST-I-BLI-TY**, **IR-RE-SIST'I-BLE-NESS**, *n.* the quality of being irresistible — *Gair-muzāhamat-pazīri, gair-muqāwamat-pazīri* — Anivārāniyatā, avārāniyatwā, abādhyatwā.
- IR-RE-SIST'I-BLY**, *ad.* so as not to be resisted — *Gair-muqāwamat-pazīri se, be-rok-tok, be-rok* — Jismēn rukai na, binā rok, binā ruke, binā atke, anivārāniyarūp se.
- IR-RĒS'O-LU-BLE**, *a.* (L. *in, re, solutum*) not to be broken or dissolved — *Mumtana'u-l-infikāk yā nā-shikastanā, nā-gulākhtanā, lā-hull, gair-tahlil-pazīr* — Avibhājya, akhaṇḍāniya wā abhedya, agalanīya wā adravya.
- IR-RĒS'O-LU-BLE-NESS**, *n.* resistance to separation — *'Adam-i-infikāk, 'adam-i-tahlil, gair-qābilu-t-tafrīgi* — Abhedyatā, akhaṇḍāniyatā, agalanīyatā.
- IR-RĒS'O-LŪTE**, *a.* not firm in purpose — *Be-istiqlāl, be-qarār, be-himmat, mutaraddid* — Asthiramati, asthirabuddhi, chañchalabuddhi, chalachitta, adhir, anavasthit.
- IR-RĒS'O-LŪTE-LY**, *ad.* without firmness of mind — *Be-istiqlālī se, be-qarārī se, nā-mardī se, dil ki be-sabātī se* — Chañchalabuddhi se, chittāsthairīya se, adhiratā se, chañchalatwā se.
- IR-RĒS-O-LŪ'TION**, *n.* want of firmness of mind — *Be-istiqlālī, be-qarārī, nā-mardī, taraddid* — Asthirabuddhi, chittāsthairīya, buddhielāñchalīya, asthiratā, adhiratā, chañchalatwā. [Binā vichār dīrghanīśchay wā nirdhāran ke.]
- IR-RE-SŌLV'ED-LY**, *ad.* without determination — *Bilā-qasd-i-musammam, bilā-istiqlāl* —
- IR-RE-SPECT'IVE**, *a.* (L. *in, re, spectrum*) not regarding circumstances — *Ba-gair lihāz, be-lihāz* — Nirapeksha, anapeksha, apekshāhīn. [apratīkshya.]
- IR-RE-SPECT'IVE-LY**, *ad.* without regard to circumstances — *Ba-gair lihāz* — Binā apekshā,
- IR-RE-SPŌN'SI-BLE**, *a.* (L. *in, re, sponsum*) not responsible or answerable — *Nā-jawāb-dih* — Ananuyogādhiṇ, anuyogānadhīn, ananuyojya, ananuyoktavya.
- IR-RE-TĒN'TIVE**, *a.* (L. *in, re, tentum*) not retentive — *Nā-hāfiz, nā-qābiz, nā-hifz-dār, nā-mumsik, nā-wasī* — Adhārak, adhāranaksham, adhāranāśakti viśiṣṭ, dhāranāśaktibīn.
- IR-RE-TRIEV'A-BLE**, *a.* (L. *in, re, Fr. trouver*) not to be recovered or repaired — *Gair-mumkinu-l-husūl, nā-mumkinu-t-tahsil, gayā-guzrā, gair-mumkinu-t-marammat, gair-marammat-pazīr* — Apunahprāpya, apunarlabhya, anuddharāniya, anuddhāryya, apratisamādhēya.
- IR-RE-TRIEV'A-BLY**, *ad.* irrecoverably — *Gair-mumkinu-l-husūlī se, mumtana'u-l-husūlī se, nā-mumkinu-t-tahsilī se, gair-marammat-pazīrī se* — Apunahprāpyatā se, apunarlabhyatāpūrvvak, anuddharāniyatā se.
- IR-RĒV'ER-ENT**, *a.* (L. *in, re, vereor*) wanting in reverence, disrespectful — *Be-adab, be-imtiyāz yā nā-muaddab* — Anādarakārī bhaktihīn wā apūjak, apamānti avamānti apamānakārī wā avajñākārī.
- IR-RĒV'ER-ENCE**, *n.* want of reverence — *Be-adabī, be-imtiyāzī, tark-i-adab* — Anādar, apamān, avamān, avajñā, amaryādā. [mān se, avajñā se, amaryādā se.]
- IR-RĒV'ER-ENT-LY**, *ad.* without due respect — *Be-adabī se, be-adabāna* — Anādar se, apār-
- IR-RE-VĒRS'I-BLE**, *a.* (L. *in, re, versum*) not to be changed, not to be recalled — *Gair-mutabaddil nā-raad-pazīr be-zawāl yā lā-radd, gair-bāz-gashtī yā gair-mansūkh* — Anivarttya wā anivarttāniya, alopanīya akhaṇḍya wā aparāvartya.
- IR-RE-VĒRS'I-BLE-NESS**, *n.* the state of being irreversible — *Gair-mutabaddilī, gair-mansūkhī, gair-bāz-gashtī, nā-radd-pazīrī* — Aparāvarttāniyatā, alopyatā, akhaṇḍyatwā.

IR-RE-VĒRS'I-BLY, *ad.* without change—*Bagair tabdīl ke, bilā-taqaiyur*—Binā ulatpulat ke, aparivarttaniya riti se.

IR-RĒV'O-CA-3LE, *a.* (L. *in re, voce*) not to be recalled, not to be repealed—*Gair-bāz-gashl gair-mansūkh gair-mutabaddil yā nā-radd-pasir*—Aparāvarttaniya wā aparāvartya, ananyathākāraṇiya alopya, wā akhaṇḍaniya.

IR-RĒV'O-CA-BLY, *ad.* without recall—*Bilā-bāz-gashl ke, bilā-radd, bilā-taqaiyur, gair-mansūkh ke*—Aparivarttaniyatāpūrvvak, alopayatāpūrvvak, akhaṇḍya bhāv se.

IR-RI-GATE, *v.* (L. *in, rigo*) to water—*Tar k., ser-āb k., sīchnā^h yā sīchnā^h, bhigomā^h, pānt d^h.*

IR-RI-GĀTION, *n.* the act of watering—*Āb-dīhī, sīchnā^h, sīchā^h*—Sechan, sīnchan.

IR-RIG'U-ous, *a.* watery, watered, moist—*Abi yā martūb, sīchnā huā^h, tar yā nam*—Panīhā sajal wā jalādīhya, jalasikt, ādra wā odā.

IR-RĪ'SION, *n.* (L. *in, risum*) the act of laughing at another—*Haṣi^h, thathā^h.*

IR-RI-TATE, *v.* (L. *irrito*) to provoke, to tease, to fret, to heighten; *a.* heightened—*Chhernā yā chīhānā^h, khīhānā^h, kuyhānā satānā yā kalpanā^h, bāhānā^h; a bā-phāyā gayā^h.* [—Sīgrakopi, sīgrakrodhī.

IR-RI-TA-BLE, *a.* easily provoked or fretted—*Mal'ir, zūd-ran, tunuk-mizā, ābush-mizā*—*IR-RI-TA-BIL'I-TY*, *n.* the state of being irritable—*Zūd-ranjī, tunuk-mizā, ātash-mizā*—Sīgrakopitwa, sīghrakrodhitwa, sukrōdhanīyatā.

IR-RI-TĀTION, *n.* provocation, exasperation—*Chher^h, khīhāvat^h.*

IR-RI-TA-TO-RY, *a.* stimulating—*Muharrīk, ukṣā^h*—Uddipak, uttejak. [met dālnā.

IR-RI-TATE, *v.* (L. *irritus*) to render void—*Mansūkh k., radd k.*—Uthā d., rahit k.,

IR-RI-TANT, *a.* rendering void—*Mansūkh k. w., radd k. w.*—Anyathākārī.

IR-RŪPTION, *n.* (L. *in, ruptum*) a bursting in, entrance by force, a sudden invasion—*Yak-ā-yak dar-āmad, dukhīl-lā-zor yā tākht, hamla yā yūrish*—*Ek-ā-ek* bhitar ā-jūnā wā tūt-paṇnā, chāhī, ākramaṇ wā avaskanda. [jānc w^h.

IR-RŪPTIVE, *a.* bursting forth, rushing in—*Tūt parne w^h, bhitar daur-jānc w yā ghush-*

IS, (S.) the third person singular present tense of *be*—*Haī^h.* [paribhāshik, prathamik.

IS-A-GŌG'I-CAL, *a.* (Gr. *eis, ago*) introductory—*Pesh-rau, tamhīlī*—Prastāvanārūp,

ISIN-GLASS, īsing-glāss, *n.* (*ice, glass*) a glutinous substance prepared from the intestines of certain fish—*Srish-i-mūhi*—Vīśesh machhīyoṅ kī antariyoṅ kī banī hui jaslasī vastū. [pū^h, char^h—Dwip, upadwip.

ISLE, *il.* *n.* (L. *insula*) a portion of land altogether surrounded by water—*Jazīra, tā-*

LAND, *n.* land surrounded by water—*Jazīra, tāpū^h, char^h*—Dwip, upadwip.

ISLAND-ER, *n.* an inhabitant of an island—*Jazīra-bāsh, ahl-i-jazīra, tāpū-bāsi^h*—Dwi-

avāsi, dwipānivāsi, dwipi, dwipavāsi.

ISLET, *n.* a little island—*Chhotā tāpū^h, chhotā jāzira*—Kshudradwip. [wā prithaksthīt.

IS-O-LĀT-ED, *a.* detached, separate—*Jubī, 'alāhida yā mutafarriq*—Vibhinna, algā nyārā

ISLE, *il.* See AISLE. [—Samakālik.

IS-OCH'RO-NAL, *a.* (Gr. *isos, chronos*) having equal times—*Ham-waqt, ham-pāc-dār*

IS-SŌS'CE-LES, *a.* (Gr. *isos, skelos*) having two sides equal—*Mutsāriū-s-sāqain, musā-*

riū-l-sāqain—Samadwibhuj, samadwibhū

IS'SUE, *v.* (L. *ex, eo*) to come out, to proceed, to send forth; *n.* the act of coming out,

egress, event, conclusion, a vent, evacuation, progeny; offspring—*Jārī h., paidā h.,*

jārī k.; n. khurīj, bur-āmad, samra samara yā natīya, ākhirat yā 'āqibat, rāh yā

malhraj, ikhrij, ulād, nasl yā banī—Nikālnā phūṭnā bahnā bāhar-ānā nirgat h. wā

uthād, jānū udbhav h. wā utpanna h, nisānā nikālnā wā prakāsit k.; *n.* bāhar ānā

wā nirgati, nihsaraṇ nissaraṇ wā nirgam, parimān wā phal, śesh wā ant, mārg wā

nikās, pravāh udgār wā utsarg, santān, santati wā apatya.

IS'SUED, *a.* descended—*Paidā, jārī, niklā huā^h*—Utpanna, nirgat. [asantān.

IS'SUE-LESS, *a.* having no offspring—*Be-aulād, lā-nalad*—Nirvanā, nihsantān, anapatya,

IS'SU-ING, *n.* the act of passing out—*Khurīj, ikhraj*—Nigam, nirgati, nihsaraṇ.

ISTH'MUS Ist'mus, *n.* (Gr. *isthmos*) a neck of land joining two continents or a penin-

sula and a continent—*Khāk-nāc*—Bhūdamarumadhya, saṇyogyabhūmi, sambandha-

IT, *pr.* (S. *hit*) the thing spoken of—*Yā^h, wā^h.* [bhūmi.

IT-SELF, *pr.* the emphatic and reciprocal form of *it*—*Āp^h, āphi^h, yāh-āp^h, wāh-āp^h.*

I-TĀL'IAN, *a.* relating to Italy; *n.* a native of Italy, the language of Italy—*Itālī ke*

mutā'alliq, mulk-i-Itālī ke mutā'alliq; n. mulk-i-Itālī kā mutawattin, mulk-i-Itālī kī

zabān—Itālidesāsambandhī; *n.* Itālī kā deśījan, Itālides kī bhāshā.

I-TĀL'IC, *a.* relating to Italy or italics—*Mulk-i-Itālī ke mutā'alliq, tīrchhe hurīf jo pahle*

Itālī meṅ mutā'mal hue the unke mutā'alliq—Itālidesāsambandhī, tīrchhe akshar jo

pahle Itālī deś meṅ prachalit hue the unke sambandhī.

I-TĀL'ICS, *n. pl.* inclining letters or characters first used in Italy—*Tīrchhe hurīf jo*

pahle mulk-i-Itālī meṅ mutā'mal hue the—Tīrchhe akshar jo pahle pahal Itālī deś

meṅ prachalit hue the. [ohhāpnā.

I-TĀL'I-ÇIZE, *v.* to print in italics—*Tīrchhe hurīf meṅ ohhāpnā*—Tīrchhe aksharōṅ meṅ

ITCH, *n.* (S. *gictha*) a cutaneous disease, a constant teasing desire; *v.* to feel irritation in the skin, to have a constant teasing desire, to long—*Khárishtí^h, ragbat; v. khujlání kalkalání chulchulání yá kushulání^h, tarasán^h, cháhán^h*—*Kháj khujlí kalkali wá chulchuli, chát wá chaská.*

ITCHY, *a.* infected with the itch—*Khárishtí*—*Kandurogi, kháj-bhará.*

ITEM, *ad.* (L.) also; *n.* an article; *v.* to make a note or memorandum of—*Aizan; n. chíz, raqam, babat, daf'a; v. yád-dáshí k.*—*Tathá, apicha, aparáncha; n. vishay, prakaran, adhikaran; v. smarapáarth likh lená wá táuk lená.*

ITER-ATE, *v.* (L. *iterum*) to repeat—*Muqarrar karná, duhráná^h, tihráná^h*—*Váran-vár k., punahpunah k., punahpunah kahuá.* (punahkkári.)

ITER-ANT, *a.* repeating—*Duhráne w^h, tihráne w^h, muqarrar karne v.*—*Punavádi,*

ITER-ATION, *n.* repetition—*Taqarrur, duhráw^h*—*Punarukti, punarvachan, punahkaran, punaravrittá.*

ITINER-ANT, *a.* (L. *iter*) travelling, wandering, not settled—*Khána-ba-dosh, saiyár, ná-pác-dár harza-gard yá dúwára*—*Bhramanakári wá paribhraní, ramtá wá phirántá, dáwándol wá astlur.*

ITINER-ARY, *n.* a book of travels, a guide for travelling; *a.* travelling, done on a journey—*Safar-náma, safar ke liye hidáyat-náma; n. saiyár yá khána-ba-dosh, safar men kiya gayá*—*Márgavrittántapustak wá pravásavrittántalekh, bhramanapir-desák; a. bhramanakári wá ramtá, bhraman men kiya gayá.*

ITINER-ATE, *v.* to travel from place to place—*Safar k., harza-gardí k., dáwán-dol ghú-máná^h*—*Bhraman k., desábhraman k., phirná.*

IVO-RY, *n.* (L. *ebur*) the tusk of the elephant; *a.* made of ivory—*Fil-dandán, háthi-dánt^h, áj; a. fil-dandáni, áji, háthi-dánt ká^h*—*Hastidant, gajadant; a. hastidanta-nirnumit, hastidanti.*

IVY, *n.* (S. *ivyá*) a creeping plant—*Ishq-pecha, bel^h, bauir^h, gurch^h*—*Tarurohíni.*

IVYED, *a.* overgrown with ivy—*Pur-ishq-pecha, ishq-peche se bhará huá, bel bauir yá gurch se bhára huá^h*—*Tarurohínimay*

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JABBER, *v.* (S. *gabhan*) to talk idly—*Bahná^h, barbañáná^h, bar-mírná^h, bak-bak k^h.*

JABBER-ER, *n.* one who jabbbers—*Be-huála-go, bakki^h, báw-zhak^h, bar-bayiyá^h, bak-dáki-yá^h, galbal-galbal k w^h* (huá^h.)

JACENT, *a.* (L. *jaceo*) lying at length—*Paqá^h, phailá^h, pasará^h, lambá-lambá pará*

JACK, *n.* an instrument to pull off boots, an engine to turn a spit, a young pike, a cup of waxed leather, a small bowl thrown out for a mark to bowlers, a part of a virginal or harpsicord, the male of certain animals, the ensign of a ship—*Moze utár-lene ká ek dla, síkh phe-ne ká ek kal, machhli ká bachhíca^h, kuppá^h, geñd^h, ek qiam ká bája jismen bahut se tár lage rahte haiñ uská hissa, báze jánwaron ká nar, jáhaz ká nishán yá 'alam*—*Charmanapáliká níks lene ká yantar, kí wá kántá glu-máne kí kal, jalasíchi, kuppí, geñdí, ek pákár ke báje kí ek avayav, kísi kísi jantu ká nar, nauka ká dhvajapat wá pat-íká.*

JACK-A-LANTERN, *n.* an ignis-fatuus—*Gul-i-bayábní, ág-shaitání, shuíla-i-shaitání, lá-ká^h*—*Pisáchadípiká, bhútadípiká, mithyádípti.*

JACK'-LENT, *n.* a puppet, a foolish fellow—*Putlí yá kath-putlí^h, gáwedi yá bhuchek^h.*

JACK'-NAPES, *n.* a monkey, an ape, a coxcomb—*Bandar^h, bánar^h, bihári chhailá yá* (bánká^h.)

JACK'-ASS, *n.* the male of the ass—*Gadhá^h.*

JACK'-BÁW, *n.* a species of crow—*Kagelá^h, zág*—*Kákavíshesh, kák, wíyas.*

JACK'-PÚD-DING, *n.* a zany, a merry-andrew—*Maskhara, muzhik ya'ni mizhák shakhs—*

Bháng, thatholiya. (pragalbh dhírúht wá sir-charhá jan.)

JACK'-SÁUCE, *n.* an impudent fellow—*Gusták shakhs, shokh-chashm shakhs—* Dhithá

JACK'-SMITH, *n.* a maker of jacks for chimneys—*Ek qism ká lohár—* Ek prakár ká lohár.

JACK, *n.* (Fr. *jaque*) a coat of mail—*Baktar, zirah, siláh—* Jhilani, kavach

JACK'-BOOTS, *n. pl.* boots which serve as armour—*Moze jo baktar ke taur kám áte haiñ*

— Charmananirmit jañghátrán, bare jute jin se páñw aur tángaiñ bach sakaiñ.

JACK'-ET, *n.* a short coat a close waistcoat—*Kurtí, mizráí—* Kañchuk, aigarkhí.

JACK'-ÁL, *n.* (Sp. *chacal*) an animal—*Shagál, siyál^h*—*Srigál, jambuk, kroshítá.*

JAC'O-BIN, *n.* (L. *Jacobus*) a friar of the order of Dominicans, a member of one of the revolutionary factions in France—*Dominikan nám fuqíroñ ke firge ká ek faqír, Fráns ke mulk ká inqiláb-i-saltanat-dost ya'ni mulk-i-Fráns men us jam'at ká ek ahl jo bádsakh ká mukhálafat par ho—* Dominikan nám vairágiyoñ ke jathe ká ek jan, Fráns deś ká rájadrohi. (ká mat mánne w^h, Jácobin-pantí^h.)

JAC'O-BIN, *JAC'O-BÍ*, *JAC'-I-CAL*, *a.* holding the principles of the Jacobins—*Jácobin logón*

Jác'o-BIN-ISM, *n.* the principles of the Jacobins—*Jákobin logón ká mat^h.* (ná^h.)

JAC'O-BIN-IZE, *v.* to infect with Jacobinism—*Jákobin logón ke mat se bigárná yá bhar-*

JAC'O-BITE, *n.* one of a sect of heretics, a partisan or adherent of James the Second

after his abdication; a holding the principles of the Jacobites—*Ek qism ká mu'hid yá káfir, jab Inglistán ke bádsháh Jems-sání ne saltanat ko tark-kiyá tab jis-ne uská sáth aiyá wah shakhs*; a. *Jákobáit logoñ ká mat mánne w^h*, *Jákobáit-panthí^h*—*Ek prakár ká vidharmamaseví upadharmamaseví wá paradh armamávalambí, jab Inglandiya dwitiya Jems rájá ne sínhasán ko chhoṛ diyá tab jo uská pakshapáti huá wah jan*; a. *Jákobáitmatávalambí*.

JÁC'O-BIT-ISM, *n.* the principles of the Jacobites—*Jacobáit logoñ ká mat^h*. [kanakamudrá.

JÁ-CÓ'RUS, *n.* a gold coin—*Ek qism ká ashrafí*—Swarnamudrávisesh, *ek prakár ká JÁC-TÁ'TION, JÁc TI-TÁ'TION, n.* (L. *jaclum*) a tossing of the body, restlessness—*Badan ká nínthná, be-garaví yá be-kálí*—Háth-páñw ká phenkná wá deh ká tñtná, chhatpáti vyagratá wá aswasthatá.

JÁC-U-LÁ'TION, *n.* the act of throwing—*Phenkná^h, phenk^h, phenkáu^h*.

JÁC-U-LÁ-TO-RY, *a.* throwing out, uttered in short sentences—*Nágáh phenkne w., chhote chhote fígron kí súrát meñ kahá gayá*—Phenkne w., chhote chhote vákyon ke ákár kahá gayá.

JÁDE, *n.* a worthless horse, a mean woman; *v.* to tire, to weary, to harass—*Ná-kára ghorá, páji 'aurat*; *v. thakáná^h, máinda k. yá h., 'ájiz yá diqq k.*—Nikammá ghorá adham-aswa wá aswak, puñschali asatí wá vyabhicháriní; *v. thausána, pariárant wá sramárta h. wá k., khinna wá khedit k.*

JÁD'ER-Y, *n.* jadish tricks—*(Hhínál-pan^h, kutná-pan^h, buri chál^h*.

JÁD'ISH, *a.* vicious, bad, unchaste—*Bad-í'l, bad sharí yá kharáb, ná-pák-dáman—Pápi wá kutsit, dushí wá burá, puñschali wá vyabhicháriní*.

JÁG, *v.* (S. *saga*?) to cut into notches or teeth; *n.* a notch, a denticulation—*Dandá-nár k., n. dandána khañdáná^h*—Khandáni k., áre ke dáñton kí náñ káñná, krakachadhárikár k.; *n. áre ke dáñton kí náñ káñái, krakachadhárikárabhañg wá krakachadantarúpachhed.* [dantarúpabhanguratwa.

JÁG'GED-NESS, *n.* state of being notched—*Dandána-dári*—Danturatwa, krakacha-JÁ'GY, *a.* notched, uneven—*Dandánu-dár, ná-hamwár*—Krakachadhárikár dantur wá áre ke dáñton-kí náñ-káñí-huá, arbaṛ kharkharí úñcháních wá asaman. [phítak.

JÁIL, *n.* (Fr. *geole*) a prison—*Zindán, qaid khána*—Karágar, bandhanálay, vandísálá.

JÁIL'ER, *n.* a keeper of a prison—*Qaid-kháñe k'í dároga, dároga-i-zindán*—Karágarádhi-jati, vandipál, bandhanálayarakshak, karágríhádhyaksh.

JÁKES, *n.* (L. *jaciot*) a privy—*Jác-zárúr, pác-khána*—Saṇṇás, sauchakúp, chharchhobí.

JÁL'AP, *n.* (Sp. *ralapa*) a purgative drug—*Gul-i-'abbás kí jar*—Rechak aushadh visesh.

JÁM, *n.* a conserve of fruit boiled with sugar, a sort of frock for children—*Murabba ya'ni mevon kí mithái, larñon ká kurta*—Mithá achár wá sandhitaphal, bálakon ká angá wá angarkhá.

JÁM, *v.* to squeeze closely, to press—*Dábná yá tipná^h, dabána yá chhúpná^h*.

JAMB, jám, *n.* (Fr. *jambé*) a supporter, a door-post, the side of a fire-place—*Pushí-bán, darwáze ká bázi, átash-dán yá átash-kade ká pahlú yá bázi*—Ádhár, dwár ká stambh, chúlhe wá agnikund kí alañg [Fáñgon ke nimtta kavach wá jhilam, jañghátráp.

JAM'BEUX, jám'bu, *n.* (Fr. *jambé*) armour for the legs—*Táñgon ke liye baktar yá zirah*—

JAM'BÉE', *n.* a sort of cane—*Ek qism ká bet*—*Ek jati ká bet*.

JÁNE, *n.* a kind of fustian, a coin—*Ek qism ká kaprá, ek qism ká sikká*—*Ek bháñti ká vastra, ek prakár ká mudrá*.

JÁN'GLE, *v.* (Ger. *zankeln*) to quarrel in words, to talk idly, to sound discordantly; *n.* dispute, prate, discordant sound—*Báñon ká jhagrá k^h, bakwád k^h, be-sur bajná yá h.: n. jhagrá^h, bak^h, be-sur áwáz*—Vágyuddh wá vákkalah k., barbaráná wá bakbakáná, biná sur wá biná lay bajná; *n. vivád vágyuddh wá vákkalah, bar wá bakwád, karkasúsvan jhanjhanáhat khankhanáhat wá biná-sur-ká-bol.* [priya.

JÁN'GLER, *n.* a wrangling noisy fellow—*Hujjatí, jhagrálú^h*—Vákkalahakári, vágyuddha-

JÁN'GLING, *n.* dispute, babble, altercation—*Jhagrá^h, bakwád^h, tañtá kahákahi yá múnh-á-múnh^h*. [raksbak.

JÁN'I-TOR, *n.* (L.) a door-keeper, a porter—*Dar-bán, dewrí-wán^h*—Dwárapál, dwára-

JÁN'I-ZA-RY, *n.* (Turk. *yeni, askari*) formerly a soldier of the Turkish foot-guards—*Agle zamáñon meñ Turkistán ká jáñ-nisár sipáhi*—Práchinakál meñ Turkdes ká sastrajví.

JÁN-I-ZÁ'RÍ-AN, *a.* pertaining to the janizaries—*Agle zamáñon meñ Turkistán ke jáñ-nisár sipáhiñon ke muta'alliq*—Turkdesasthapúrvvakálínasastrajvísambandhi.

JÁNTY, *a.* (Fr. *gentil*) showy, airy—*Rangilá yá bharkilá^h, chulbulá chuhltí yá chhabilá^h*. [pan chhabilá-pan yá chuhltí-pan^h, pharak yá pharkáhai^h.

JÁN'TI-NESS, *n.* showiness, airiness, flutter—*Bharkilá-pan yá tarak-bhark^h, chulbulá-*

JÁN'U-A-RY, *n.* (L. *Janus*) the first month of the year—*Ángrezi sál ká pahlú mahíná*—Íngland-desiyon ká prathamamás.

JÁ-PÁN', *n.* a varnish or work varnished originally from Japan; *v.* to varnish—*Raungan, raungan-dár yá raunganí kám*; *v. raungan k.*—Tejodáyakatail, sóbhádáyakatailavisishí kám; *v. sóbhádáyakatail lagáná, váhyasóbhádáyakatail lagáná*.

JĀ-PĀN'NER, *n.* one who japs — *Rangan-gar* — Śobhādāyakatail lagāne w.

JĀR, *v.* (S. *yrre*) to clash, to quarrel, to sound harshly; *n.* discord, harsh sound — *Jhankārnā yā jhanaknā^b, jhagārnā^b, kharaknā yā kharkharānā^b*; *n.* *jhagrā yā bakherā^b, jhanjhanāhat jhankār jhanak yā kharkharāhat^b*.

JĀR'RING, *n.* quarrel, dispute — *Jhagrā^b, bakherā yā tantā^b*. [matkā^b, nānd^b.

JĀR, *n.* (Fr. *jarre*) an earthen vessel — *Gharā^b, gagrā^b, kundā^b, kamorā^b, jhilyā^b*.

JĀR'GON, *n.* (Fr.) unintelligible talk — *Ghalbalāhat^b, gichpich bol^b, gilbil-gilbil^b, gilbilāhat^b, bhākhā yā bolī jo samjhi na jāy^b*.

JĀS'MINE, *JĒS'SA-MINE*, *n.* (Fr. *jasmin*) a plant, a flower — *Yāsmīn yāsmīn yā yāsaman* — Kund, mālatī, jātikusum, makarand. [manivīśesh.

JĀS'PER, *n.* (Gr. *iaspis*) a mineral — *Zabarjad, zabarjūd, saing-i-yashm* — *Sūryakānt*, *JĀUN'DICE*, *n.* (Fr. *jaune*) a disease — *Yarqān, argān, kañwal^b* — Pāndu, pāndurog.

JĀUN'DICED, *a.* having jaundice, prejudiced — *Yarqān-dār, mut'a'assib* — Pāndurogi wā pāndurogagrast, vakrikritabuddhi wā vakradrishti.

JĀUNT, *v.* to ramble, to make an excursion; *n.* a ramble, an excursion — *Phirā k^b, sair k. : n.* *āvāragī yā matar gasht, sair* — Phirmā paribhraman-k. wā idhar udhar ghūmnā, vibhārath pariyatan k.; *n.* bhraman, vibhārathpariyatan. [Śakti, śālākā.

JĀVE'LIN, *n.* (Fr. *javeline*) a spear or half-pike — *Neza, nim-neza, barchhi^b, sāng^b* —

JĀW, *n.* (Fr. *joue*) the bone of the mouth in which the teeth are fixed, the mouth — *Jabrā yā chauhar^b, munh^b* — Hanu wā hanū, mukh.

JĀWED, *a.* denoting the appearance of the jaws — *Jabrā-numā, chauhar-numā, jabre-dār, chauhar-dār* — Chauhar kī nāin, hanuvīśht.

JĀWY, *a.* relating to the jaws — *Jabre yā chauhar ke mut'a'alliq* — Hanusambandhi, jabre wā chauhar kī vishayak.

JĀY, *n.* (Fr. *geai*) a bird — *Nilkanth^b* — Manikanth.

JĒAL'OUS, *a.* (Fr. *jaloux*) suspicious, apprehensive of rivalry, solicitous — *Shakkī bud-zann yā bad gumān, rashkī, waswāsi yā mushawwash* — Sandehī wā sañsayī, anyasubhāsañī parotkarshadweshī wā matsarī, chintit wā udvigna.

JĒAL'OUS-LY, *ad.* with jealousy, suspiciously — *Rashk se, shakk yā bad-zanī se* — Māt-saryā irshyā wā sparddhā se, śaīkū wā sañsay se.

JĒAL'OUS-Y, *n.* suspicion, suspicious fear — *Shakk yā waswās, rashk* — Śaīkū sandehī wā sañsay, sparddhā irshyā aśnyā māt-saryā wā dāh.

JĒER, *v.* (Ger. *scheren*) to scoff, to flout, to mock; *n.* a scoff, a jibe — *Ta'na-tashnī k., ta'na-mārnā āwāza-pheknā yā shamātāt k., chirhānā^b*; *n.* *ta'na-tashnī yā la'n-tā'n, āwāza-kashī yā ta'na-zanī* — Upahās wā thatthā k, āre-bāthoñ-lenā wā bolī-tholī bolnī, bichkūnā wā birānā; *n.* upahās wā vyañgya, parihās hañsī wā thatthā.

JĒER'ER, *n.* a scoffer, a mocker — *Ta'na-zan āwāza-kash yā tā'in, hazzāl yā zūhik* — Upahāsak, parihāsakartā. [maskharogī — Thatholī wā thatthā, upahās wā parihās.

JĒER'ING, *n.* mockery, derision — *Mushkharī ta'na-zanī yā ta'na-tashnī, tamashkur yā*

JĒER'ING LY, *ad.* scornfully, contemptuously — *Hiqārat yā haqārat se, mutakabblirāna yā mudammigāna* — Avajñā wā upahās se, avamān wā parihās se.

JĒ-HŌ'VAH, *n.* (H.) the Scripture name of the Supreme Being — *'Ibrānī zabān meñ Khudā kī nām, Yāhū* — Ibrānī bhāsh meñ Parmeswar kī nām, Parmeswar.

JĒ-JŪNE, *a.* (L. *jejunus*) empty, hungry, dry, barren — *Khālī, gursina gursana yā tihī, khushk yā sāda, be-namak bad-maza yā be-lazzat* — Śūnya wā sunā, chhuñchhā chhūchhā wā bhūkhā, śushk ruksh wā rūkhā, niras niras rasahīn wā nirsattwa.

JĒ-JŪNE'LY, *ad.* in a jejune manner — *Be-lazzat se, khushkī se, rukhāt yā rūkhe-pan se^b, phikāī yā phike-pan se^b, gair-dil-barī se* — Nirasatā se, virasatā se, śushkatā se, śūnyatā se, sārāhinatā wā sattwahinatā se.

JĒ-JŪNE'NESS, *n.* penury, barrenness, dryness — *Tihī-dastī, be-namakī be-lazzatī yā gair-dil-chāspi, khushkī rūkhā-pan yā phikā-pan* — Śūnyatā wā sattwahinatā, virasatā rasābhāv rasāhinatā wā sārāhinatā, śushkatā wā rukshatā.

JĒL'LY, *n.* (L. *gelo*) any thing brought to a glutinous state, a conserve made by boiling the juice of fruit with sugar — *Lu'āb, rub* — Sāndradravya arthāt koi vastu jo laslasi kī gai ho., gārhā ras jo phal ke ras aur chinī ke aṭṭne se bantā hai.

JĒL'LIED, *a.* glutinous, viscous — *Lastasā^b, chipchipā^b*.

JĒL'LY-BĀG, *a.* a bag for straining jelly — *Thailī yā borā jismēñ se rub yā lw'āb chhānā jātā hai* — Thailī jismēñ se sāndradravya wā phalapāk chhānā jātā hai.

JĒN'NET. See GENET.

JĒOP'ARD, *v.* (Fr. *jeu, perdu*?) to hazard — *Khatre meñ dālnā* — Jokhim meñ dālnā,

JĒOP'ARD-OUS, *a.* hazardous, dangerous — *Khatar-nāk, pur-khatar yā makhtūr* — Sañsayasth wā śaīkākānt, bhayākānt wā bhayahetuk. [śaīkā, bhayahetu.

JĒOP'ARD-Y, *n.* hazard, danger, peril — *Khatra yā khatar, mukhātara, andesha* — Jokhim,

JĒRK, *v.* to strike with a quick smart blow, to throw with a quick smart motion; *n.* a quick smart blow or motion — *Jhatāknā jhīraknā yā jharjharānā^b, hachkolā d^b*; *n.* *jhatkā^b, hachkolā yā hichkā^b*.

JERK'ER, *n.* one who jerks, a whipper—*Jhatakne w. yá jharjharáne w.^h, korá márne w.^h.*

JER'KIN, *n.* (D. *jurk*) a jacket, a short coat—*Kurti, mirzá*—*Ángarkhi, ángiká.*

JESS, *n.* a short strap of leather—*Chamfē.ki patī badlī yá dhañjī^h.*

JES'SA-MINE. See JASMINE.

JEST, *v.* (L. *gestum*) to divert, to make sport; *n.* any thing ludicrous, a joke, a laughing-stock—*Bahláná yá man-plerná^h, thathá marná yá hañsi k.^h; n. mazáh, mazakh hazl yá zatul, maskhara mazhuka yá qábil-i-tasakhkhur shakhs*—*n. Parihas upahás wá háya, khullī thattlū wá thatholi, upahásavishay upahásasthán wá parihásapátra.* [parihásakátri, upahásak.

JEST'ER, *n.* one who jests—*Maskhara, zatallī, khush-tab', thathhe-báz, bháñrⁿ*—*Thathol,*

JEST'ING, *n.* a joking, sarcasm—*Thuthhe-bázi yá maskhará-pun, ta'na-zdri áwáza ramz yá kináyá*—*Parihasakaran vinod thatholi wá hañsi, vyañgya vyañjaná wá vyañgyokti.*

JEST'ING-LY, *ad.* in jest, with merriment—*Hañsi se yá hañsi men^h, thatholi yá khullī se^h.*

JEST'ING-STOCK, *n.* an object of derision—*Maskhara, maskhara, qábil-i-tasakhkhur shakhs*—*Upahásavishay, upahásasthán, parihásapátra.*

JESUIT, *n.* one of a religious order called the Society of Jesus, a crafty person—*Isáiyon ke ek kháñs jirge ká ek shakhs, jitrati yá mukkar shakhs*—*Isáiyon ke ek vishesh panthi wá sákha ká jan, kapañi wá dhúrta jan.*

JESUIT-ED, *a.* conforming to the principles of the Jesuits—*Jezuit logon ke mat ke muráñg, Jezuit-panthi^h*—*Jezuit-matávalambí.*

JESUIT-NESS, *n.* a female adopting the principles of the Jesuits—*'Aurat jo Jezuit logon ká mat máñti ho, Jezuit-panthi 'aurat*—*Jezuit-matávalambini, Jezuit-panthi stri.*

JESUIT-IC, JESUIT-ICAL, *a.* belonging to a Jesuit, crafty, artful, deceitful—*Jezuit ke muta'alliq, jitrati, áñyar yá robáh-báz, dagá-áz*—*Jezuitmatávalambisambandhi, dhúrta, chhaldánwit vidagdhá wá mayí, kapañi wá chhali.* [wá mayá se.

JESUIT-ICAL-LY, *ad.* craftily, artfully—*Pitrat se, robáh-bázi se*—*Dhúrtañ se, chhal*

JESUIT-ISM, *n.* the principles of the Jesuits—*Jezuit logon ká mat^h.*

JET, *n.* (Gr. *gygates*) a black fossil—*Sang-i-misá, siyáh-táb*—*Krishnaprastar, ek prakár ká kálá patthar.*

JETTY, *a.* made of jet, black as jet—*Sang-i-misá ká, mushk-fám yá sang-i-misá-sá kálá*—*Krishnaprastaranirmit wá ek bhánti ke kále patthar ká baná huá, krishnaprastaravarn wá bhañtre sí kálí.*

JET, *n.* (L. *jectum*) a spout or shoot of water—*v.* to shoot forward, to project—*Fawwára; n. ukal-parudá^h, bukná yá ubhar áñá^h*—*Jalotsek, jalotkshep, phuhára, bambá.*

JETTEAU, *n.* a spout or shoot of water—*Fawwára*—*Phuhára, jalotkshep, bambá.*

JETTEE, JETTY, *n.* a projection, a kind of pier—*Ubhár jhukaw yá chhuñj^h, ek qism ká báñd*—*Vahirlanbabbhág, ek prakár ká báñdh.*

JEW, *jñ,* *n.* one of the kingdom of Judah, a Hebrew, an Israelite—*Yahúdi mulk ká báhanda yá báhinda, 'Ibráni, Yahúdi yá Yahúdi*—*Yihudiyañesi, Yihudiyañesaj, Ibráni.* [stri.

JEW'ESS, *n.* a Hebrew woman—*'Ibráni 'aurat, Yahúdi 'aurat*—*Yihudiya, Yihudiya*

JEW'ISH, *a.* relating to the Jews—*Yahúdi, muta'alliq-i-Yahúdi, 'Ibráni*—*Yihudiya, Yihudiyañesambandhi.* [pur—*Yihudiyañesi se, Yihudiyañi ki riti se.*

JEW'ISH-LY, *ad.* in the manner of the Jews—*Yahúdiyañi, 'Ibráni taur se, Yahúdi tariq*

JEW'ISH-NESS, *n.* the rites of the Jews—*Yahúdiyañi ki riti^h, Yahúdi-pan^h.*

JEW'RY, *n.* Judea, a district inhabited by Jews—*Yahúdiya, Yahúdiyañi ke rahne ká paryana yá zil*—*Yihudiyañesi, Yihudiyañadesi.*

JEW'EAR, *n.* a tough thin tungus—*Kán-chaprá^h.*

JEW'SHARP, *n.* a kind of musical instrument—*Murchang^h.*

JEW'EL, *n.* (Fr. *joyau*) any ornament of great value, a precious stone, a gem, a name of fondness; *v.* to adorn with jewels—*Zewar, jauhar, gauhar, lál jaise muhabbat meñ kahñe haññ; v. zewaron se árásta k.*—*Gahná, maní wá maní, chárusilá, ratn jaise lár-pyár meñ bolte haññ; v. gahne wá maní se sunobhit k.*

JEW'EL-IER, *n.* one who makes or deals in jewels—*Jauharí, jawáhir-farosh, zewar-farosh*—*Manikar, ratnajivi, manivikretá, gahná banáne w. arthát sonár.*

JEW'EL-RY, *n.* jewels collectively—*Zewarát, jawáhir*—*Gahnápátri, gahnaguriyá,*

JEW'EL-HOUSE, JEW'EL-OF-FICE, *n.* the place where the royal ornaments are repositied—*Bádsáhí zewarát yá jawáhir rakhne ká maqám*—*Rájakiya ratn alañkár wá gahná-pátri dharne ká sthán, rájakiyarátnakoś.* [ratn ke sadris chaukilá.

JEW'EL-LIKE, *a.* brilliant as a jewel—*Jauhar yá gauhar ke mánind áb-dár*—*Maní wá*

JIB, *n.* the foremost sail of a ship—*Jaház meñ sab se áge ká pál*—*Naukágrasthavasán, nauká ká sab se áge ká pál.* [v. thirak-nách náchná^h.

JIG, *n.* (Fr. *gigue*) a sort of dance or tune; *v.* to dance a jig—*Thirak-nách^h, ek sur^h;*

JIG'GISH, *a.* disposed or suitable to a jig—*Thirak-nách ki taraf náñl, thirak-nách ke muwáñg yá láñg*—*Thirak-nách ki or pravritta, thirak-nách ke yogya.*

JILLFLIRT, *n.* a giddy wanton woman—*Áwára 'aurat*—Chañchalá, chañchal strí.
JILT, *n.* a woman who deceives her lover : *r* to trick or deceive in love—*Áiyár makkár yí be-wafá 'aurat, nahre-bíz 'aurat* ; *v* *'ishq meñ be-wafá k.*—Jo strí ek purush ko prem kí *śśá* dekar *dustre* ke pás chali *játi* hai, premavishayak *thagní* wá *thagin* ; *r* premavishay meñ *thagná*, premavishay meñ ek purush ko *śśá* dekar *dustre* ke pás chali *jáná*.

JINGLE, *v.* (Ger. *klingen*) to make or cause a sharp clinking sound ; *n.* a sharp clinking sound—*Jhanjhaná^h, thanthaná^h, jhankárná^h, khankárná^h, khañkhará^h, khañkhará^h, jhankárná^h, tankárná^h, n. jhanlár^h, jhanjhanáhat^h, thanthanáhat^h, khañkharáhat^h, khañkharáhat^h, jhanak^h.*

JOB, *n.* a piece of chance work, any petty work : *v.* to work at chance work, to buy and sell as a broker—*Kám jo kabhi kabhi á-jutá hai^h, koi chhotá kám^h* ; *v* *jo kám kabhi kabhi áti hai usko k^h, thike ká kám k^h, dustre ke liye bikri battá yá ten den k^h.*

JOBBER, *n.* one who does chance work, one who deals in the public funds—*Thike ká kám k. w^b, sarraf yá sarkári not waqaira ká dallal*—Kshudrakarmmakári wá tuch-chhalakarmnavyavassáyi, krayavikrayik wá ríjakiya not bundi ádi ke lenden ká bhután k. *w.*

JOBBER-NOWL, *n.* a blockhead—*Ahmaq, be-wuqúf, gawd^h*—Múrkh, jar, múrkh.

JOCKEY, *n.* one who rides a horse in a race, a dealer in horses, a cheat ; *v* to cheat—*Ghur-daur meñ jo ghore par chaphtá hai^h, ghoron ká ten-den k. n^h, thag^h* ; *v.* *thag^h*.

JO-COSE, *a.* (L. *jocus*) given to jest—*Thaththe-báz, khilli-báz, khush-tab^h, sarraf*—Thathol. hānsor [hānsi wá khilli meñ.

JO-COSELY, *ad.* in jest, waggishly—*Thaththe kí ráh se, zarífina taur se*—Thaththe meñ,

JO-COSENESS, **JO-COST-ITY**, *n.* merriment—*Zarífat, khush-tab^h, khushi, khush-háti*—Rasikatwa, chuhāl, chahālpahāl, ulla-áti.

JOCU-LAR, *a.* used in jest, merry, waggish—*Zarífat-ámer yá zarífina, zarif yá khush-tab^h, sarraf harraf thaththe báz yá khilli báz*—Kautuki wá saras, rasik chuhāl wá vinodi, parihāsak thathol wá hānsor [—Parihāsakatwa, rasikatwa

JOCU-LAR-ITY, *n.* disposition to jest—*Zarífat, khush-tab^h, mushayá pan, hānsor-paná^h*

JOCU-LAR-LY, *ad.* in jest, for sport—*Hānsi meñ^h, áthe khol yá khilli meñ^h*. [áñwat^h.

JOCU-LAR-FOR, *n.* a jester, a droll, a minstrel—*Thathol^h, hānsor yá bhār^h, bhāt yá ka-*

JOCUND, *a.* merry, gay, airy, lively—*Khush tab^h, khush yá bash-kāsh, dil-shád yá zarif,*

zinda-dil yá bāg bāg—Ānandī, pramodī, vilāsi, praphullachitta wá ullāsavrittī.

JO-CUND-ITY, **JO-CUND-NESS**, *n.* gaiety, mirth—*Khush tab^h yá khush-háti, khurrami yá masarrat*—Prahārsh ānand wá vilās, chuhāl chahālpahāl hūlās wá rañgras.

JOCUND-LY, *ad.* gaily, merrily—*Khush-tab^h yá khurrami se, khushi yá masarrat se*—Harsh wá pramod se, ānand ullās wá hūlā se.

JOI, *v.* (Ger. *schrecken*) to push, to travel leisurely ; *n.* a push, a slight shake—*Dhak-kā-d, khor d, kulhūyāná yá dā-d^h, girte parte jáná dhukkti-jāná yá jhūmtā-jāná^h* ; *n* *dhukkā khonchā yá jhonk^h, halak hachkā yá hachkolā^h*

JOCKER, *n.* one who jogs—*Girte-parte chalne w^h, dhire chalne w^h.*

JOICING, *n.* a slight push or shake—*Hallā dhaklā hachkā yá hachkolā^h.*

JOGGLE, *v.* to push, to shake—*Dhukkā-d^h, hūlāna yá hachkolā-d^h.*

JOIN, *v.* (L. *jungo*) to couple, to connect, to combine, to unite, to close—*Milāná^h, sātnā^h, gāñthná^h, jornā yá jutā^h, hirkāná lagāná hirkāná yá lagāná^h*.

JOINDER, *n.* a conjunction, a joining—*Milāw me^h miláp yá lagāw^h, jor^h.*

JOINER, *n.* one who joins, a carpenter—*Joini w^h, barhai^h.*

JOINER-Y, *n.* a joiner's art or work—*Najjārī, darūd kārī, darūd-garī, darūd-garī*—Barhai ká kām, sūtradhānakarmma. [chūl wá chūr, gāñth wá jor, yog wá sañyog.

JOINING, *n.* a hinge, a joint, juncture—*Qabza, girih yá girah, paimand yá wast*—Sandhi

JOINT, *n.* a joining, articulation of limbs, a hinge, a knot, one of the limbs of an animal cut up by a butcher ; a shared by two or more, united, combined, *v* to form with joints, to unite, to divide a joint—*Paimand yá wast, band, qabza, girih yá girah, kisi jūncar ká 'uzr jo ek qassāb kāt letā hai* ; *a. mushtarak, milā-julā^h, mustafiq makhūt yá magmūt^h* ; *v. girih-dār bānāná, milāná^h, band-band jūdā k. yá girih girih se kātāná*—Sañyog wá yog, jor, chūl chūr wá sandhi, gāñth wá gāñthi, kisi jantu ká koi aṅg jo mānsavikrayi kāt letā hai *a. sañvibhakt sūdhāraṇ wá aneksaṇmīk, milā-hud wá saba, sañghātawān wá sambhūyakārī* ; *v. sandhivishit wá granthiyukt k, jornā, sandhibhed wá sandhibhāṅg k.* [lī^h—Granthil, sandhivishit.

JOINTED, *a.* full of joints or knots—*Girih-dār yá girah-dār, jor-dār, gāñthilā yá gāñthi*

JOINTLY, *ad.* together, with union of interest—*Bā-ham, sharākatan bi-l-istīrāk yá bi-l-mushārakat*—Sāth wá milkar, sājhe meñ. [stridhanayuktastrī.

JOINTRESS, *n.* a wo. an who has a jointure—*'Aurat-i-mahr-dār*—Yautukavisishit strī,

JOINTURE, *n.* an estate settled on a wife to be enjoyed after her husband's decease : *v.* to endow with a jointure—*Mahr, mahrána* ; *v. mahr-dār k.*—Vidhāvādhān, strī-dhan, yautuk : *v. vidhāvādhānavishishit k, yautukavisishit k strīdhanayukt k.*

JÖIN'STÖÖL, *n.* a stool consisting of parts inserted into each other—*Ek qism kī chaukī jo tukre tukre jor kar banī hai*—*Ek prakār kī chaukī jisko tukre tukre jor kar banāte hai.*

JÖIST, *n.* one of the beams which supports a roof or floor; *v.* to fit or lay joists—*Karī^h, dhannī thūnī yā thūnī^h; v. karī lagānā^h, dhannī khayī k^h, thūnī yā thūnī lagānā^h.* [*yā khillī^h; v. thathā k. yā thathā mārānā^h, hañsī yā khillī k^h.*]

JÖKE, *n.* (*L. jocus*) a jest, something not serious; *v.* to jest, to rally—*Thathā^h, hañsī*

JÖK'ER, *n.* a jester, a merry fellow—*Thathē-bāz yā khālī-bāz, maskhara*—*Thathol wā*

JÖK'ING, *n.* utterance of a joke—*Hañsī^h, thathā mārānā^h.* [*parihāsak, hañsor wā vilāsi.*]

JÖLE See JOWI.

JÖL'LY, *a.* (*Fr. joli*) gay, merry, plump—*Bashshāsh, khush-o-khurram, tar-o-tāza yā motā-tāza*—*Ānandī wā ullasī, praphullachitta mudit wā vilāsi, push, sthul wā motā.*

JÖL'LI-LLY, *ad.* gaily, with merriment—*Khurramī se, khushī yā shād-mānī se*—*Āmod bulās wā ullas se, harsh wā pramod se.*

JÖL'LI-NESS, JÖL'LI-TY, *n.* gaiety, merriment—*Khurramī, khushī yā 'aish-i-shrat*—*Utsav wā ānand, harsh ullās bulās chuhāl chahālpahal wā raṅgras.*

JÖLT, *v.* to shake as a carriage on rough ground; *n.* a sudden shake—*Hilānā yā hīlā^h, hachkolā d. yā hachkolā khānū^h; n. hachkā^h, hachkolā^h, dhukkā^h, jhoñk^h, jholā^h.*

JÖLT'HEAD, *n.* a dunce, a blockhead—*Ahmaq, be-wuqūf*—*Mūrkh, mūrkh wā jar.*

JÖN'QUILLE, *n.* (*Fr. a flower*)—*Gul-i-narys, gul-i-shabbo, nargis-i-shahlā*—*Utpalajā-tiyānānavarṇa pushpabhed.* [*mūtrādhār, pātravīśesh.*]

JÖR'DEN, *n.* (*S. gor, denū*) a chamber-pot—*Peshāb-dān, ek qism kā bartan*—*Mala-*

JÖS'TLE, JÖS'LE, *v.* (*Fr. jouter*) to knock against, to push; *n.* a push—*Thelna yā*

JÖS'TLING, *n.* the act of knocking against—*Thelna yā dhakelnā^h.*

JÖT, *n.* (*Gr. iota*) a point, a tittle, the least quantity, *v.* to set down, to make a memorandum of—*Nuqta, zarra, til yā tinkā^h; v. likh lenā^h, yād-dāshṭ k.*—*Vindu wā vinduudtra, kanikā wā kaṇamātra, lavaleś paramānu wā ulamātra; v. taṅk lenā, smaraṇārth likh lenā.* [*lekḥ.*]

JÖT'TING, *n.* a memorandum—*Yād-dāshṭ*—*Smaranārthalikkhit, smaraṇārth kuchh*

JÖU'R'NAL, *n.* (*Fr. jour*) a diary, a daily register, a newspaper—*Roz-nāma, roz-nāncha, akhbār yā akhbār-nāma*—*Dinavrittāpatra wā dinavayavahāralekhya, dainikavrittāntapustak wā dainikapatriak, samāchārapatra.*

JÖU'R'NAL-IST, *n.* a writer of a journal—*Roz-namū-navīs, roz-nāmcha-navīs, akhbār-navīs*—*Dinavrittāpatralekhak, dainikapatrakalekhak, samāchārapatrakalekhak wā samāchārapatrakaprakāśak.*

JÖU'R'NAL-IZE, *v.* to enter in a journal—*Roz-nāme yā roz-nāmche meṁ mundaraj k., akhbār meṁ mundaraj k.*—*Dinavrittāpatra dainikapatrak wā samāchārapatra meṁ likhnā.*

JÖU'R'NEY, *n.* the travel of a day, travel by land, passage from place to place; *v.* to travel from place to place—*Manzil yā marhala, safar-i-khushkī, safar musāfirī siyāhat yā musāfirat; v. safar k., naql-i-makān k.*—*Ekāhagaman wā dūn bhar kī yātrā, bhūmī-yātrā, bhraman prayāṇ wā paryāṭan; v. adhwagaman k., yātrā k., paryāṭan k., pari-bhraman k., desabhrāman k.*

JÖU'R'NEY-MAN, *n.* a hired workman—*Thike par kām karne w^h.*—*Kamerā.*

JÖU'R'NEY-WÖRK, *n.* work done for hire—*Thike kā kām^h, jo kam thike se hotā hai^h.*

JÖUST, *n.* (*Fr. joute*) tilt, tournament, mock fight; *v.* to run in the tilt—*Khel meṁ larā^h, hañsī meṁ larā^h, jhūthī larā^h; v. jhūthī larā^h larā^h, hañsī yā khel meṁ larā^h larā^h.*

JÖVI-AL, *a.* (*L. Jovis*) relating to Jupiter, gay, merry, cheerful, jolly—*Muta'alliq-i-musharāf, khush-tab' yā khurram, khush yā bashshāsh, mas'rūr yā shād-mān, mahzūz yā zinda-dil*—*Vrīhispatisambandhī, ānandī wā vinodī, sadāpramodī, ullāsi wā hrishtā-chitta, praphullachitta nityotsavī mudit wā vilāsi.*

JÖVI-AL-IST, *n.* one who lives jovially—*Yār-bāsh, raṅgilā^h.*—*Ānandī purush, sadā-pramodī, utsavapriya, nityānand, sadānand.*

JÖVI-AL-LY, *ad.* merrily, gaily—*Khurramī se, masarrat yā khushī se*—*Praharsh wā pramod se, ānand vinod ullas wā bulās se.*

JÖVI-AL-NESS, JÖVI-AL-TY, *n.* merriment—*Khurramī, shād-mānī, khushī, zinda-dilī*—*Nityānand, sadānand, praharsh, ullasatā, nityollās, chahālpahal, raṅgras.* [*kā sir^h.*]

JÖWL, *n.* (*S. ceole*) the face or cheek, the head of a fish—*Mūkh yā gāl^h, ek machhī*

JÖLE, JÖLL, *v.* to beat the head against—*Sir takrānā^h, mūr yā sir patakā^h.*

JÖW'ER, *n.* the name of a hunting dog—*Ek qism kā shikārī kutṭā*—*Ek prakār kā akhetī kutṭā, mrigavyakukkur, mrigavyāśwā.*

JÖY, *n.* (*Fr. joie*) gladness, exultation, delight, gaiety, merriment, happiness; *v.* to be glad, to exult, to congratulate—*Khurramī, bashāshat, khushī, shād-mānī, masarrat*

- yá nashát, farhat áram'aish yá khush-háti; v. mahzúz yá masrúr h., bág-bág yá khush-o-khurram h., mubárah-báti d.*—Áhlád wá chittaprasannatá, paramánod, harsh, ánand wá ullás, vilás hulás utsáh raṅgras wá chahalpahal, sukḥ; *v. ánandit h., paramánand k. hulasaná wá bilasaná, dhanyavád k. wá jayjaykár mananá.*
- JÖY'FUL, *a.* full of joy, glad, exulting—*Khush yá khurram, bashshák yá mahzúz, bág-bág yá masrúr*—Ánandamay wá praharshit, pramudit wá áhládit, paramabrisht wá atyanandi. [harsh wá áhlád se.]
- JÖY'FUL-LY, *ad.* with joy, gladly—*Khurrami se, shád-máni yá khushi se*—Ánand se, JÖY'FUL-NESS, *n.* gladness, exultation—*Masarrat yá khurram, niháyat khushí*—Harsh wá pramod, paramánand wá atyantáhlád.
- JÖY'LESS, *a.* wanting joy, giving no pleasure—*Ná-khush, be-haláwat yá ná-farhat-bakhsh*—Niránand áhládahin wá asukhí, asukhad wá aharshad.
- JÖY'LESS-LY, *ad.* without pleasure—*Ná-khushi se, be-haláwati se, ná-farhat-bakhshi se*—Ánandahinatá wá harshasúnyatá se, asukhadatwa se.
- JÖY'LESS-NESS, *n.* state of being joyless—*Udási, ná-khushi, be-haláwati, ná-farhat-bakhshi*—Ánandahinatá, harshasúnyatá, asukhadatwa.
- JÖY'OUS, *a.* glad, merry, giving joy—*Bashshák, khush yá mahzúz, farhat-bakhsh yá áram-dih*—Ánandi wá anandit, pramodi áhládit wá praharshit, sukhad.
- JÖY'OUS-LY, *ad.* with joy, with gladness—*Khushi se, khurrami yá shád-máni se*—Ánand wá vinod se, harsh wá prasannaman se.
- JÖY'OUS-NESS, *n.* state of being joyous—*Mahzúzi, khurrami, shád-máni, khushi*—Chittaprasannatá, praphullatí, harsh, ánand.
- JŮ'BI-LĒĒ, *n.* (*L. jubilatio*) a season of joy, every fiftieth year among the Jews—*Mausim-i-khushi, Yahúdiyon men pachásván sál*—Mahotsavakal, Yihudiya-desavásiyon men pachásván varsh.
- JŮ'BI-LANT, *a.* rejoicing, shouting for joy—*Khurram yá shád-mán, khushi-khuván yá masarrat-sarí*—Atyanandi wá paramahládi, jayaśabdakári jayaśabdochehári jaya-dharrakári jayaprasánsakári wá jay-git-gú. [karán, jayaprasánsakarán.]
- JŮ'BI-LĀTION, *n.* act of declaring triumph—*Masarrat-sarát*—Jay git gáni, jayaśabda.
- JU-CUNDITY, *n.* (*L. jucundus*) pleasantness—*Lutáfat yá khúbi, dil-pasandi*—Munorinatá, ramayati, ramayiyatwá, uandakatwa.
- JŮ'DA-IZE, *v.* to conform to the doctrines rites and manners of the Jews—*Yahúdiyon ke mazhab yá rasim ke muwáfíq chalná*—Yihudiya-desavásiyon ke mat riti aur vyavahár ke anusár chalná. [desavásisambandhi, Yihudiya.]
- JU-DĀ'I-CAL, *a.* belonging to the Jews—*Yahúdiyon ke muta'alliq, Yahúdi*—Yihudiya.
- JU-DĀ'I-CAL-LY, *ad.* after the Jewish manner—*Yahúdiyon ke tariq par*—Yihudiya-desavásiyon ki riti ke anusár. [diydaharinná.]
- JŮ'DA-ISM, *n.* the religion of the Jews—*Yahúdimazhab, Yahúdiyon ká mazhab*—Yihú.
- JŮ'DA-IZ-ER, *n.* one who conforms to the Jews—*Yahúdiyon ke mutábíq chalne w.*—Yihudiya-desavásiyon ke anusár chalne w., Yihudiya-vyavahárávalambí.
- JŮDGE, *n.* (*L. judex*) one invested with authority to determine causes in a court of law or justice, one who has authority or skill to decide on the merit of any thing; *v.* to pass sentence, to determine, to decide, to form an opinion, to discern—*Qazi yá munsif, qatr-dán, haqq-shinas jauhar-shinás yá ma'qúl-bín; v. fatwá d. hukm d. yá insáf k., tajwíz k., faisal k., guwr k. yá ráe qáim k., daryáft k. tamíz k. yá ma'lum k.*—Nyáyádhis nyáyádhipati dandáníyak wá vichárikartá, gunájna gunagráhi wá viveki; *v.* vyavaháradarsán k. wá vichár k., urnay k., nishpatti k. wá nishpanna k., anumán k., dekhdá jinná samajhuá vivek k. wá parichehhd k.
- JŮDGE'R, *n.* one who judges—*Munsif, muslí, qazi, qatr-dán, jauhar-shinás*—Vichárikartá, nyáyádhipati, gunájna. [mádhikár.]
- JŮDGE'SHIP, *n.* the office or dignity of a judge—*Munsifi*—Nyáyádhísatwa, dharm.
- JŮDGE'MENT, *n.* the act or power of judging, a decision, a sentence, criticism, opinion, condemnation, punishment, doom—*Tajwíz tamíz frásat yá quwat-i-tajwíz, faisala yá insáf, fatwá yá hukm, daqíqa-sanji yá nukta-dání, rae qiyás yá dáuist, sazá-ká hukm yá tajwíz-wár thahríná, sazá tu'ár yá 'uqubat, aqibat yá qazá*—Vichár dhíśakti vivechanáśakti wá gunágunavishayakabuddhi, nirnay nirdhāran wá nishpatti, nirpayapad wá ádharshan, gunadoshanirūpan, mati mat bodh wá jún, dandájdúh wá aparádhānirpay, dand wá sísti, antinavichár wá vihítadasá.
- JŮ'DI-CAT-IVE, *a.* having power to judge—*Sahib-i-ikhtiyár-i-tajwíz, tajwíz-karne ki táqat rukhne w.*—Nirpay wá vichár karne ko samarth, vicháridhikári.
- JŮ'DI-CAT-ORY, *a.* distributing justice; *n.* distribution of justice, a court of justice—*Adl-gustar; n. 'adl-gustari, adálat*—Nyáyadarsák nyáyádhikári wá dandáníyak; *n.* nyáyapranayan wá nyáyadarsán, dharinnasabhi nyáyágar wá vichárasthán.
- JŮ'DI-CAT-URE, *n.* power of distributing justice—*Ikhtiyár-i-adl-gustari, qazá*—Nyáyakarnádhikár, vyavaháradarsánadhikár.
- JU-DI'CIAL, *a.* pertaining to courts of law, practised in the distribution of justice,

inflicted as a penalty — *Muta'alliq-i-'adālat yā 'adālati, shar'ī, qāziyina yā bu taur-i-gosh-māli* — Dharmmasabhiśvishayak wā vyavahārasambandhi, nyāyakarāṇasambandhī wā nyāyadarśanaprayukt, daṇḍarūp wā śikṣāhetuk.

JU-MĪ'ČIAL-LY, *ad* in the forms of legal justice — *Shar'an, 'adālat ki rūh se* — Dharm-mānusar se, vicārānukram se, yathāvyavahār. [ājñakāri.]

JU-DĪ'ČI A-RY, *a.* passing judgment upon — *Fatwā d. w., hukm d. w.* — Nirṇāyik, daṇḍ-

JU-DĪ'ČIOUS, *a.* acting with judgment, wise — *Sāhib-i-tamiz mā'qūl-hīn yā sāhib-i-shu'ūr, 'āqil 'aql mand danā dānish-mand dānish-nar yā mā'qūl* — Viveki hitābitadarī wā buddhimān, savīvek vivekānusarī wā nyāyya.

JU-DĪ'ČIOUS LY, *ad.* with judgment, wisely — *Tamiz yā tamiz se, 'āqilina 'aql-mandi-se yā dānī-se* — Vicār wā vivek se, savivekatwa wā buddhimattwa se.

JU-DĪ'ČIOUS-NESS, *n.* quality of being judicious — *'Aql-mandi, dānī, dānish-mandi, dā-nish nārī* — Savivekatwa, buddhimattwa, prajñatī [jhar, jhār, chukari.]

JUG, *n.* (Dan, *yugge*) a vessel for holding liquors — *Kōza, surāhi, pyālī* — Garuā, jhaj-

JUG'GLE, *v.* (Ger. *gucken*) to play tricks by sleight of hand, to practise artifice; *n.* a trick, a deception, an imposture — *Nazar-bandi dith-bandi batte-bāzi yā bāzi gurī k, batte-bāzi yā daga-bāzi k; n. dith-bandi bāzi gurī batte-bāzi yā nazar-bandi, daga-bāzi, fureb* — Indrajāl Indryajāl drishṭimoh hastalāghva wā drishṭibandhan k., thagnī wā chhalbal k.; *n.* Indryajāl hastalāghav wā drishṭibandhan, chhal wā kūt, kapaṭ wā vañchan.

JUG'GLER, *n.* one who practises sleight of hand — *Nazar-band, dith-band, bāzi-gur, batte-bāz, batte-bāz* — Amrajālik, indrajālik, indryānōhi, māyākār, māyājivī.

JUG'GLING, *n.* deception, imposture, artifice — *Dagā-bāzi, fureb, dith-bandi nazar-bandi yā bāzi-gurī* — Chhal wā dhokhā, kapaṭ, indryajāl nāvā indrajāl drishṭibandhi wā drishṭimoh. [bandhī, kanthī, grivāsambandhī]

JUG'GU LAR, *a.* (L. *jugulum*) belonging to the throat — *Halqī, gale ka* — Kanṭhāsam-

JU'ICE, *n.* (Fr. *jus*) the sap of vegetables, the fluid part of animal substances; *v.* to moisten — *Rus yā pātī^h, jānaton men jo 'arag hotā hai, v. nam k, tar k.* — Sār jūś dūdhī wā nū, jānaton men jo dravadravya hotī hai; *v. silī k, bhūṣmā, ādra k.*

JU'ICINESS, *a.* without juice, without moisture — *Be-ris yā be-'arag, khushk* — Nirās nūās rasahīn wā māsī, sukh k wā sukhlā

JU'ICY, *a.* abounding with juice, moist — *Rasīlā^h, oīl gilā yā silā^h.* [pan, tarāwat.

JU'ICINESS, *n.* abundance of juice — *Ras-dārī ser-ābī, shādāb* — Bahurasatwa, rasilā-

JU'JUBE, *n.* (L. *zyzphus*) a plant and its fruit — *Ek per aur uskā phal^h, ber^h, bair^h.*

JU'LEP, *n.* (Fr.) a liquid medicine — *Ek patti danā* — Ek dravadravya aushadhī

JU-LY, *n.* (L. *Julius*) the seventh month of the year — *Angrezī kā sāt-vān māhinā^h.*

JULIAN, *a.* denoting the year as regulated by Julius Caesar — *Sāl ko jis taur se Jū-liās Qaisar ne darrast kiya usko 'ahai k. w.* — Varsh ko jis rīti se Jūliās Sizar ne sōdhā usko prakās k. w.

JUM'BLE, *v.* (Fr. *combler*?) to mix confusedly together; *n.* a confused mixture — *Ghanghulā^h, ghalme^h, ghulme^h, agur-bagar milānā^h, gar-bar kar-ke milānā^h; n. ghalme^h, ghanghol^h, khichrī^h, agur-bagar kar-ke milānā^h* [khichrī^h.]

JUM'BLE-MENT, *n.* a confused mixture — *(ghā)me^h, ghanghol^h, agur-bagar kar-ke milānā^h.*

JUMP, *v.* (T. *gumpen*) to leap, to skip, to bound, *n.* a leap, a skip, a bound — *Kūdnā yā kudaknā^h, uchhalnā yā uchaknā^h, phāndnā chhukari-bharnā yā kulāñch-mārnā^h; n. kād yā kulanā^h, kulāñch^h, phand yā chhukari^h.*

JUMPER, *n.* one who jumps — *Kūdnē w^h, uchhalnē w^h, phāndnē w^h.*

JUNC'ATE. See JUNKET.

JUNCTION, *n.* (L. *junctum*) the act of joining, union, coalition, combination — *Milānā^h, itisāl, pāvanā yā pūrvastagi, nās ānērish yā ikhtilāt* — Yog wā saiyog, samāyog wā mel, sañghāt wā sandhī, samāgam melan wā sāt.

JUNCTURE, *n.* the line or point at which two bodies join, articulation, union, a critical point of time — *Jor^h, grih girah yā hand, itisāl, 'ain nart* — Siwan wā sandhī, gāñth wā mel, yog, kālasandhī prasang wā thik kāl.

JUNE, *n.* (L. *Junius*) the sixth month of the year — *Angrezī baras kā chhathvān māhinā^h, Angrezī kā chhathā māhinā^h.*

JUN'GLE, *n.* a thicket of trees or shrubs — *Jangal^h.*

JU'NI-OR, *a.* (L.) younger; *n.* one younger than another — *'Umr meñ chhotā, sagir, kichak, khtar; n. chhotā^h, lahurā^h* — Avaravayak, kanishṭh, vay meñ chhotā.

JU'NI-PER, *n.* (L. *juniperus*) a shrub — *Ek jhar^h, ek per^h.* [Chimī bāī naukā.]

JUNK, *n.* a Chinese boat or ship — *Chīn ke mulk ki kishṭī yā jahāz* — Chīn des ki naukā,

JUNKET, *n.* (It. *guccata*) a sweetmeat, a stolen entertainment; *n.* to feast secretly, to feast — *Ek mithāī^h, poshidagi ki zigāfat; v. poshidagi men zigāfat k., 'aish-jāish yā zigāfat k.* — Uttamānabhojan, gupt jewnār; *v. gupt jewnār k., utsav wā sahabhojan k.*

JUNTA, JÜN'to, *n.* (Sp.) a cabal, a council — *Bandish kā yā kī guroh, majlis* — Gopani-yakarūmasādhānārthakā-amāj gupt-ekād wā kuchakra, sulhā samāj wā pañchāyat

JŪ'PI-TER, *n.* (L.) an ancient heathen deity, one of the planets—*Indra^b, mushtari*—*Śakra wā suapati, vrihaspati.*

JŪ'RAT, *n.* (L. *juratum*) a person sworn, a magistrate in some corporations—*Kōi shakhs jo half le-kar kisi kam par mujarrar hotā hai, hākīm*—*Kōi vyakti jo sapath kar ke kisi pad par niyukt hotā hai, nītiśāstā wā dandanāyak.* [sapathavishayak.]

JŪ'RA-TO-RY, *a.* pertaining to an oath—*Halfi, muta'alliq-i-half*—*Śapathasambandhi,*

JŪ'RĪYI-(JAL, a. (L. *ius, dīo*) pertaining to the administration of justice—*'Addūti, muta'alliq-i-'adl gustar*—*Nyāyapiṇṇay, navishayak, vyavahāradarsanāsambandhi*

JŪ'RĪD'-CAL-LY, *adv.* with legal authority—*Hākīmāna, shūr'an, shar'*—*Ke rū se*—*Yathā-nyāya, vyavahār ke anusār.*

JŪ-RIS-DĪCTION, *n.* legal authority, extent of power, district to which authority extends—*Hukūmat yā ikhtiyār, 'amal yā 'amal-dārī, 'alāqā*—*Nyāyakaravādhiakār kshamatā wā adhikār adhikāratayamūḍā, adhikāravāṣṭyapadās wā vyāpī 'adhikār*

JŪ-RIS-DĪCTION-AR, *a.* pertaining to jurisdiction, according to legal authority—*Hukūmat-i-ikhtiyār yā 'alāqā kā, hākīmāna yā shūr'an*—*Nyāyakaravādhiakāsambandhi, yathānyāyādhikār wā vyavahāradarsan ādhikār ke anusār.* [visiśit, adhikārayukt.]

JŪ-RIS-DĪCTIVE, *a.* having jurisdiction—*Sāhib-i-ikhtiyār, tā-i-'ikhtiyār*—*Nyāyādhikāra-*

JŪ-RIS-COUN-SULT, *n.* (L. *ius, consulto*) a counsellor at law—*Mujīf*—*Vyavasthādāyī, vyavasthānūpāk* [Smritiśāstra, vyavahārasāstra, vyavahāravidyā.]

JŪ-RIS-PRŪ'DENCE, *n.* (L. *ius, prudens*) the science of law—*Fiqh, 'ilm-i-fiqh*—

JŪ-RIS-PRŪ'DENT, *a.* understanding law—*Fiqh-dān, faqīh*—*Smritiśāstrajña, vyavahāra-*
pandit [Śāstrī wā smritijña, vyavahāravettī]

JŪ'RIST, *n.* (L. *ius*) one versed in civil law, a civilian—*Ahl-i-fiqh, faqīh*—*Dharmma-*

JŪ'ROR, *n.* (L. *iuro*) one who serves on a jury—*Panch^b, panchāyatī^b.*

JŪ'RY, *n.* a number of men sworn to inquire into a case and deliver the truth according to evidence—*Panch^b, panchāyatī^b.*

JŪ'RY-MAN, *n.* one implicated on a jury—*Panch^a, panchāyatī^b*

JŪ'RY-MAST, *n.* a temporary mast erected to simplify the place of one which has been lost—*Jahāz ke mastul ke tūnc se chand roz ke tūnc jo mastul khajā kar diyā jātā hai*—*Naukā ke kūpak wā gunavrikshak ke tūnc se kuchh kal ke muḍta jo kūpak wā gunavrikshak khajā kar diyā jātā hai*

JŪST, *a.* (L. *justus*) upright, reputable, honest, exact, proper, accurate, virtuous, true; *adv.* exactly, metely, almost—*Karīf yā sadīq, 'adl, dād gar munisif yā insāfī, diyānat-dār yā imān-dār, munāsib, na'qī lāq yā sa'ā-vār, durust yā sahīh, sālih yā nekā-kār, haqq yā kānūnī, 'adl, sihhat yā durustī se, joqat ya surf, qarīb*—*Nyāyavaiṭṭī wā nishkapat, nyāyāchar nyāyī wā nyāyanusūti, dharmmik wā dharmmī, thik, yathāyogya ucht wā yukt, suddha, sāttwik sachcheṭit wā sūdhuvritti, sachchā satya wā purā; 'adl, thik yathārth wā yathavat, mām, prayah wā highbag.*

JŪS-TICE, *n.* equity, right, a judge—*Insāf dād yā 'adl, haqq haqq-rasī yā dīnd-rasī, qāzī yā munisif*—*Nyāya nyayātā wā dharmmanyāya, dānyayog wā nyāyvatā, dharmnādhikārī wā dandanāyak* [twa, dharmnādhikārī, dandanāyākapad.]

JŪS-TICE-SHIP, *n.* rank or office of a justice—*Munisif kā darjā yā 'nhā*—*Nyayadhī-a-*

JUS-TĪCI-A-RY, *n.* an administrator of justice—*Dād-gustar, 'adl-gustar, hākīm-i-'adl-*
lat—*Dandanāyak, nyāyadarsī, nyāyādhis.*

JŪS-TI-FY, *v.* to clear from imputed guilt, to free from sin by pardon, to vindicate—*Be-gunāh thahrānā, mu'af kar-ke gunāh se khalās k., haqq-munā k., sahīh sābit k. jāiz rakhnā wā wājib-o-lāzim-thahrānā*—*Nishkalānī k. wā āropitadosh se mukt k., aparādhakshamā karke pāp se mukt k., sthāpan k. pratipālan k. wā pratipādan k.*

JŪS-TI-FI-A-BLE, *a.* that may be justified—*Insāf-numā, 'uzr-pazīr, kuṇyat-pazīr, wājibī*—*Āropitadoshamochniāya, doshamochniāya, parisuddhikshan, rakshanīyā, sōdhyā.*

JŪS-TI-FI-A-BLE-NESS, *n.* the state or quality of being justifiable—*Insāf-numā, 'uzr-pazīr, kuṇyat-pazīr*—*Parisuddhikshamatā, doshamochniayātā, rakshanīyātā, sōdhyātā.*

JŪS-TI-FI-A-BLY, *adv.* so as to be justified—*Insāf-pazīrī se, 'uzr-pazīrī se, ba-wājibī*—*Na-*
men dosh mit jdy, parisuddhikshanātā se, sōdhyātā se, rakshanīyātā se.

JŪS-TI-FI-CĀ-TION, *n.* the act of justifying, absolution, vindication, remission of sin—*Be-gunāh thahrānā, najāt yā khalāsī, be-gunāh-sāzī 'uzr ya pozish gunāh se rihāt*—*Nirdoshī-karān, doshamnuktī sōdhan wā parisuddhi, āropitadoshaśōdhan pratipādan, wā pratipālan, doshamochnā.*

JŪS-TI-FI-ER, *n.* one who justifies—*Shāfī, hāmī, 'uzr lāne w., be-gunāh thahrāne w., gunāh wā'āf k. w., be-gunāh-sāz, haqq-numā k. w., sahīh sābit k. w., wājib thahrāne w., jāiz rakhne w.*—*Nirdoshukāttī, doshamochak, parisodhak. pāp se mukt k. w., pratipādak.* [durustī se—*Yathādharmma, yathānyāya, yathāyogya wā yathāvat.*

JŪS-TI-V, *adv.* uprightly, fairly, exactly—*Rishti se, wājibī se yā munisifāna, munāsabat yā*
JŪSTNESS, *n.* equity, accuracy, exactness—*Wājibī rishti yā insāf, durustī, sihhat*—*Nyā-*
yātā wā yathārthatā, suddhatā, yathātathya wā yuktatā.

JŪSTLE, *jūs'sl.* See **JOSTLE**.

JUT, *v.* (jet ?) to push or shoot out—*Nikal-áná^b*, *ubhar-ná^b*, *báhar ko jhuk jáná^b*, *JÚT^b*, *n.* a projection—*Udhá^b*, *chhajjá^b*. [*phát-parná^b*]
JUVENILE, *a.* (L. *juvenis*) youthful—*Jawán*, *khurd-sál*, *kam-sin*, *nau-khez*, *nau-khásta*, *muta'alliq-i-yuwani*, *nuwáfq-i-shabáb*—*Tarun*, *yuvá*, *alpavayask*, *yauvanasam-bandhi*, *yauvanayukt*. [*bálatwa*]
JU-VE-NIL-I-TY, *n.* youthfulness—*Jawáni*, *shabáb*, *tufúliyat*—*Yauvan*, *yauvanavasthá*,
JUX-TA-PO-SITION, *n.* (L. *juxta, positum*) a placing or being placed near, apposition or proximity—*Nasdik-rakhná yá qurbat*, *qurb yá nazdiki*—*Sañsthán* *sañsthi* *wá sampatá*, *upanyás wá sañnidhya*.

K.

KAIL, *n.* (S. *cawl*) a kind of cabbage—*Ek qism ki kabi*—*Ek bhánti ki kabi*.
KALENDAR. See **CALENDAR**.
KÁLI, *n.* (Ar.) sea-weed—*Ek samundarí per jiski rákh shisha banáne ke kám áti hai*—*Ek samudri láti jiski rákh kach wá káñch banane ke kám áti hai*.
KECK, *v.* (D. *kecken*) to heave the stomach—*Chhant k^h*, *ubáknú^b*.
KECK'SY, *n.* (L. *cicuta* ?) hemlock—*Shákrán*, *shukrán*, *shikrán*—*Tikshna aushadhi*—*bhed jis se purvakál men vish baníte the*.
KEDGE, *n.* (D. *kaghe*) a small anchor; *v.* to warp or move by means of a kedge—*Chhotá langar^b*; *v. langar se phur-janá yá híná^b*.
KEECH, *n.* a mass or lump—*Dher^b*, *fulá^b*, *dhela^b*.
KEEL, *n.* (S. *cele*) the bottom of a ship—*Náw ká peindá^b*, *jaház ká peindá*.
KEEN, *a.* (S. *cen*) sharp, piercing, eager—*Ab-dár burrán hadd yá tez*, *sakht yá tund*, *gurm sur-gurm shauq shái yá mustú'idl*—*Tikshna tikshadhár wá chokha*, *tíva wá káñá*, *vyagra kutuhál atyabhláshi uchchapt wá utsáhi*.
KEENLY, *ad.* sharply, eagerly, bitterly—*Ab-dári burráni hiddat yá tezi se*, *ishtiyág shauq garmi yá mustú'idat se*, *sakhti yá shiddat se*—*Tikshapatá wá chokhepan se*, *utsáh uchchaptat anurág wa vyagratá se*, *katutá wá kapú se*.
KEENNESS, *n.* sharpness, asperity, eagerness—*Burráni burrish hiddat ab-dári yá tezi*, *sakhti yá shiddat*, *ishtiyág sur-garmu shauq yá mustú'idli*—*Tikshapatá tívratá tikshapan wá chokháí*, *katutá ugratá nishthuratá wá káñá*, *uchchaptatá vyagratá anurág wá utsáh*.
KEEP, *v.* (S. *cepan*) to hold, to retain, to preserve, to protect, to tend, to detain, to stay, to last; *p. t.* and *p. p.* **KEPT**—*Rakhná^b*, *rakh-chhornu^b*, *sukh-sálim yá mah-fúz rakhná*, *amn-men-rakhná yá panah d.*, *pás-báni muhafazat yá khabar-dári k.*, *atkáñá^b*, *rahná^b*, *pae-dár qám yá bur-qarúr rahná*—*Dharná*, *lagáye-rahná wá rahne d.*, *bacháná*, *raksha k.*, *rakhlwáli k.* *wá pálná*, *ápná*, *basná wá rahná*, *jáná chalná wá baná rahná*.
KEEP, *n.* the strongest part of a castle, custody—*Qal'a ká niháyat mazbút hissa*, *muhá-fazat nigah-báni yá hirasat*—*Dung ká atyant pushít bhág*, *rakshan wá rakhlwáli*.
KEEPER, *n.* one who keeps—*Pás-bani*, *ni-ah-bani*, *nazir*, *muh-fúz*—*Rakshak*, *rakhlwál*.
KEEPING, *n.* charge, custody, preservation—*Nigah-báni*, *muhá-fazat yá hirasat*, *panah yá hijázat*—*Rakshan*, *páñai wá rakhlwáli*, *rakshá*.
KEEP'SAKE, *n.* a gift in token of regard—*Yad-gári*, *yád-dád*, *yád-búl*—*Smaranár-thakadán*, *smritijanakadán*, *prtidán*.
KEG, *n.* (G. *kagge*) a small barrel—*Chhotá pípá^b*.
KELL, *n.* (caul) the omentum, a child's caul—*Pet kú parda*, *jhilli jis-men nau-paidá*—*larká lapetá rahtu hai*—*Antrávaran wá antayyon ká bethan*, *garbhaveshthan*.
KELP, *n.* a sea-plant, the calcined ashes of sea-weed—*Ek samundarí per^b*, *shisha banáne ke wáste bú'ze samundarí darukhton ki rákh*—*Samudriya vrikshaviśesh*, *samudriyavrikshaviśesh ki rákh jo káñch ke banáne men kám áti hai*.
KEN, *v.* (S. *cunman*) to see at a distance, to know; *n.* view, reach of sight—*Dúr se dekhná^b*, *jáñná^b*, *n. nazar*, *nigáh yá nigáh-ki-daur*—*n. Drishtí wá avalokan*,
KENNING, *n.* view—*Nigáh*, *nazar*—*Drishtí*. [*drishtipát*]
KENNEL, *n.* (L. *canis*) a cot or house for dogs, a pack of hounds, the hole of a fox; *v.* to keep in a kennel, to lie, to dwell—*Sag-khána yá tázi-khána*, *shikári-kutte*, *lomrí ká bil^b*; *v. sag-kháne men rakhná*, *pará-rahná^b*, *rahná^b*—*Kukkurdálay wá shwasáá*, *mrigayakukkurgap artháth ákhe.í kukuron ká jhuñl*, *lohrí ká bil*; *v. kukurdálay men rakhná*, *lejá rahná*, *basná*.
KENNEL, *n.* (L. *canalis*) the water-course of a street—*Muhá yá mori*, *náli^b*, *badar-rav*, *áb-rez*—*Pranáli*, *panála*, *panári*, *jalamárg*.
KERCHIEF, *n.* (Fr. *couvrir, chef*) the head dress of a woman, any loose cloth used in dress—*Sar-band*, *rumál*—*Mastakábharan*, *mukhamárijani wá aghauchhá*.
KERCHIEFED, *a.* dressed, hooded, covered—*Mulubbas yá malbús*, *top-dár*, *chhatrí-dár yá gildáí*—*Achchhádit wá vastránwit*, *mastakávaranavisht*, *veshtit wá ávrit*.
KERMEŠ, *n.* (Ar.) granules produced by an insect in the scarlet oak used in dyeing

- *Qirmiz*—Keshudragutkā jinko ek kīrā sindūravriksh meñ banātā hai aur jo rak-tavarpa ke banāne meñ kām āti hai. [padātī wā padāntikayoddhā.]
- KĒRN, *n.* an Irish foot soldier—*Ayar'and ke mulk ká piyāda*—*Ayarlapd deś ká*
- KĒR'NEL, *n.* (S. *cyrnel*) the edible substance in the shell of a nut, any thing inclosed in a husk; *v.* to harden or ripen into kernels—*Magz, gūdā^b*; *v. pak-kar karī chirauñjī yā gaññ ho jānāⁿ*—Phalagarnbh wā chirauñjī, gari. [h., vijākr h.
- KĒRN, *v.* to harden, to granulate—*Sakht h., dāne-dār yā dāna-dāna ho-jānā*—*Karā*
- KĒR'ŠEY, *n.* (D. *kerzai*) a kind of coarse woollen stuff—*Ek gism ká motā pashmina yā nī pashmī kaprā*—*Ek bhāntī ká motā ūñī kaprā*. [shibhed, kapotāri.
- KĒS'TREL, *n.* a kind of bastard hawk—*Turmati, ek gism ká jurrā*—*Šyenajātiya pak-*
- KĒTCH, *n.* (Fr. *quaiçhe*) a kind of ship—*Ek gism ká jahāz*—*Ek prakār kī bari naukā*.
- KĒT'TLE, *n.* (S. *cytel*) a vessel for boiling water or other liquor—*Deg, degcha, tatarā^b, keñi*—*Batlohi, batua, hañdā, karāñ*. [dundubhi, dhaunsā.
- KĒT'TLE-DRUM, *n.* a drum made of metal—*Pilizi nagqāra*—*Dhāt ká banā huā dāñk,*
- KEY, *n.* (S. *cæg*) an instrument for fastening and opening a lock, an instrument by which something is screwed or turned, the part of a musical instrument which is struck with the fingers, the fundamental note in a piece of music, an index, an explanation—*Kilid yā miftāh, uah āla jis se koi chiz pherī jāti hai, bāje ká wah hissa jo aṅguliyoñ se bajāyā jāta hai, sur^b, kisi mushkil chiz kī sharh, kisi muglañ chiz ká hal/ yā tafsil-wār bayān*—*Kunji tālī wā chābi, ek yantra jis se koi vastu pherī jāti hai, bāje ká wah bhāg jo aṅguliyoñ se bajāyā jāta hai, vādi wā mukhya tāl, tīkā, vyākhyā*.
- KĒY'HOLE, *n.* an opening for admitting a key—*Tūle meñ kunjī jāne yā lagāne ke liye muñh yā chhed^b, guñloñ meñ kunjī jāne ká sirākh*—*Kunchikāchhidra*.
- KĒY'SONE, *n.* the middle stone of an arch—*Mīhrāb ke bēch-o-bēch ká patthar*—*Torānamadhyasthaprastar, torāñ ke bēchobēch ká patthar*.
- KĒY. See QUAY. [Mukhiyā, adhipati wā śāsak, chaṭṭī wā uttarapaśālā.
- KHĀN, *n.* (T.) a chief, a governor, an inn—*K'hāñ, nāzim, savāye yā musāfir-khāna*—
- KIBE, *n.* a chilblain, a chap in the heel—*Biwāi^b, erī meñ biwāi^b*.
- KI'BY, *a.* having kibes, sore with kibes—*Biwāi w^b, biwāi se dukhī^b*.
- KICK, *v.* (W. *cic*) to strike with the foot; *n.* a blow with the foot—*Lāt-mārnā^b, lāt-chalānā^b, latiyānā^b, lāt se thokar mārñā^b*; *n. lat^b, lāt se thokar^b, lqkad^b, latṭi^b*.
- KICK'ER, *n.* one who kicks—*Lakad-zan, lakad-kob, latahā^b*—*Lāt mārñe w^b, lāt chalāne w^b, pīdaprahārakartā*.
- KICK'SHAW, *n.* (Fr. *quelque, chose*) something made up by cookery—*Ek khānā jo pakā-kar aisā banāyā jāta hai kī wah jāñ nahīñ partā kī kyā hai^b*.
- KID, *n.* (Dan.) the young of a goat—*Halwīñ, memnā^b*—*Chhāgāsāvak, ajsāvak*.
- KID'LING, *n.* a little kid—*Chhotā memnā^b*.
- KID'NAP, *v.* (D. *kind, knappen*?) to steal a human being—*Ādam-duzdī k., ādmī chorā-le-jānā*—*Larkā chorā lejānā, manushya bar lejānā, manushyapaharañ k.*
- KID'NAP-PER, *n.* one who kidnaps—*Mardum-duzd, bachcha-duzd, ādmī-chor*—*Manushyāpahārak, bālāpahārak, larkoñ ká chor, manushyoñ ko chorā lejāne w.*
- KID'NEY, *n.* one of the glands which secrete the urine, sort, kind—*Gurda, gism, jins yā tarāh*—*Brikka brukka wā mutrapinda, prakār, jāti wā bhāñtī*.
- KIL'DER KIN, *n.* (D. *kinderkin*) a small barrel, a liquid measure—*Ek chhotā pīpā^b, ek nāp yā māp^b*.
- KILL, *v.* (S. *cwellan*) to deprive of life, to put to death, to slaughter, to destroy—*Jāñ se mārñā, khāñ k., qatl k., halāk k.*—*Prāñ se mārñā, mār-dālnā, kāt dālnā, badh k.* [Badhak, hantā, ghātak, mārak, nāsak.
- KILL'ER, *n.* one who kills—*Qātil yā qattāl, khūñt, kushanda yā kushinda, halākā^b*
- KILN, kil, *n.* (S. *cykene*) a large stove or oven, a place for drying or burning—*Chūlhā yā bhātthī^b, āwā āñwāñ yā bhār^b*.
- KILN'DRY, *v.* to dry in a kiln—*Chūlhe bhātthī yā bhār meñ seiknā yā sukhānā^b*.
- KIM'BO, *a.* (C. *cam*?) crooked, bent—*Kaj, kham yā kham-dār*—*Tejhā, vakra wā vibhugna*.
- KIN, *n.* (S. *cyn*) relation, relatives, the same species; *a.* of the same nature—*Rishita qarābat nisbat yā rishita-dār, rishita-dārāñ aqarīb yā aqribā, ekhī jins; a. ham-jins*—*Nātā gotrasambandh wā bāñdhawatwa, sagotra wā natait, sajāti; a. sajātiya*.
- KIND, *n.* race, genus, sort, nature—*Nasl, jirga yā nav', jins gism wañ' tarāh tarāw yā qarīna, zāt jibillat yā sirat*—*Jāti, gaṇ varg wā parajāti, prakār bhed wā vidhi, prakriti wā prakritidharma*.
- KINDLY, *a.* natural, congenial; *ad.* naturally—*Tāl'ī, ham-jins yā ek jins; ad. bi-e-zāti-hī, bi-l-asālat, khud-ba-khud*—*Swābhāvik wā prākritik, sajāti wā sadharmā; ad. swābhāy wā prakriti se, śp-se*.
- KIN'DRED, *n.* relation by birth, affinity, relatives; *a.* related, cognate, congenial—*Yagānagī yā khveshī, qarābat yā nisbat jo byāñ se hotī hai, aqarīb aqribā yagāne yā*

khvesh-qarābāt; *a. rishta-dār, ham-zāt yā ham nasl, ham-jins yā muwāfiq*—Sagotrati ekapindatā wā sajātitwa, sampark wā vivāhasambandh, sagotra swajan jñātivarg wā gotrasamudāy, *a sambandhī wā sagotra, sajātiya wā savānsīya, sadharmmā samagun wā samānābhāv.* [jñātivarg, sagotra wā bāndhavaṭvarg.

KING'S FOLK, *n.* relatives, kindred—*Aqārib yā aqrībā, khvesh yā yagāne*—Swajan wā **KING'S MAN**, *n.* a man of the same family—*Yagāna, rishta-dār, qarābātī, nisbātī, rishta-mand*—Swajan, swakutumbī, kutumbī.

KING'S WOMAN, *n.* a female relative—*Yagānī*—Kutumbinī, gotrastrī.

KIND, *a.* (S. *cyn*) benevolent, beneficent—*Sawāb-andesh karīm yā shāfiq, neko-kār rahm-dil mushfiq mihr-bān yā multafīt*—Hitaishī wā kripālū, upakāri paropakāri wā dayālū.

KIND'LESS, *a.* destitute of kindness—*Nā mihr-bān, be-dard*—Kripāhīn, dayāhīn, nirday.

KIND'LY, *a.* mild; *ad.* benevolently, favourably, with good will—*Mul'ām, narm-dil, mihr-bān*; *ad. faiz yā nek-andeshī se, mihr-bānī se, sawāb-andeshī yā khair-khwāhī se*—Komal, dayālū, saumya; *ad.* parahitechchhā wā paropakārasilātā se, dayāpūrvak, hitechchhā wā anakulātī se.

KIND'LI-NESS, *n.* favour, affection, good-will—*Mihr-bānī, ulfat yā muhabbat, nek-andeshī yā shāfiqat*—Dayā, priti snēh wā chhoh, hitechchhā kripā wā anakulātā.

KIND'NESS, *n.* benevolence, beneficence, favour, good will, an act of good will—*Faiz yā sawāb-andeshī, karam yā fariyāzī, mihr-bānī, nek-andeshī yā shāfiqat, tawajjuh iltifāt nawāzish rī'āyat yā achchhā sulāk*—Hitechchhā wā paropakārasilātā, kripā, dayī wā anugrah, anakulātā wā priti, paropakār upakār wā hit.

KIND'HEART-ED, *a.* benevolent—*Shāfiq, mihr-bān, nek-andesh*—Suhrīdaya, hridayālū, parahitaishī, paropakārasīl.

KIND'LI-NESS, *n.* natural disposition or course—*Aslī kho, zātī khaslat yā sirat*—Swakulātā [bhāv, prakriti].
KIND'LE, *v.* (L. *cundeo*), to set on fire, to catch fire, to light, to inflame—*Jalānā^h, jalnā^h, sulgānā ānch k yā ānch lagānā^h, bīlnā bārnā phūnkā dahkānā, bhārkānā sulgānā dahkānā yā bhāyāknā^h.*

KIND'LER, *n.* one who kindles—*Jalāne w^h, sulgāne w^h, bālne w^h.*

KINE, *pl.* of *cow*—*Gāē^h* [cow kr jam']—[Cow kī bahuvachan.]

KING, *n.* (S. *cynīng*) a monarch, a sovereign; *v.* to supply with a king, to raise to royalty—*Pādshāh yā bādshāh, malik taj dār sultān yā shāh*; *v. pādshāh d., shāh banānā*—Rājā wā narapati, bhūpati bhūpāl wā mahīpati; *v. rājā k., rājā banānā.*

KING'DOM, *n.* the dominion of a king, reign, government, a region, a tract, a class—*Pādshāhat yā pādshāhī, saltanat, amal, mamlukat, mulk, darja nau yā jins*—Rājya, rājatwa, rājyādhikār rājādhikār wā ādhipatyā, deś, pradeś, jāti wā varg.

KING'LY, *a.* belonging to a king, suitable to a king, royal, august, noble; *ad.* with an air of royalty, with superior dignity—*Shāhī, pādshāhāna yā khusravāna, ma'ikī khusravī yā pādshāhī, 'ālī-shān yā jalīlū-l-qadr, 'umla yā 'azīmū-sh-shān*; *ad. shāhāna yā pādshāhāna, buzurgī yā 'azīmū-sh-shānī se*—Rājakiya, rājayogya wā rājārha, rājasambandhī wā rājochit, mahāmahimā wā nripochit, atyutkrishṭ; *ad. rājasadris, utkrishṭatāpūrvak.* [rājya.

KING'SHIP, *n.* the office of a king, royalty—*Pādshāhī, saltanat*—Rājapad, rājatwa wā **KING'CRAFT**, *n.* the art of governing—*Hunar-i-saltanat, hukm-rānī kū hunar*—Rājya-nayanavidyā, rājanīti, rājyachāturyya.

KING'SŪP, *n.* a flower—*Ek phūl^h*—Pushpavīśesh.

KING'FISH-ER, *n.* a species of bird—*Rām-chiriyā^h, kawriyālā^h, machhrangā^h*—Mat-syaraṅg, chhatrak, kuttak. [rājū sarīkhā.

KING'LIKE, *a.* like a king—*Shāhāna, pādshāhāna, bādshāh ke mānind*—Rājasadris, **KING'S-E'VIL**, *n.* scrofula—*Gand-mālā^h, kunth-mālā^h.*

KIPPER, *n.* salmon unfit to be taken, salmon salted and dried—*Sāman nām machhlī jab pakarne yā mārne ke gābil nahīn hotī, namak-ālūda aur khushk sāman machhlī*—Sāman nām machhlī jab pakarne wā mārne ke yogya nahīn hotī, lavanūkt aur kushk sāman machhlī.

KIRK, *n.* (S. *kyrk*) a church, the Church of Scotland—*Girja, mulk-i-Skātland ke 'isāī mazhab aur 'ibādat kī tarīq*—Bhajanālay wā bhajanamaṇḍir, Skātlandiyakrishṭiyamat. **KIRK'MAN**, *n.* one of the Church of Scotland—*Skātland ke mulk ke girje aur 'ibādat ke tarīq kī pai-rau*—Skātlandiya Isāidharmmāvalambī, Skātland kī Isāī.

KIRT'LE, *n.* (S. *cyrtel*) an upper garment, a gown, a jacket; a mantle—*Lalāda, pesh-pāz yā jīma, ghāghrā^h, kurtī, bālā-posh*—Ūpar kī jhūld, sātak wā chapkan, lahngā, aṅgarkhī, uttariya wā dupattā.

KIRT'LED, *a.* wearing a kirtle—*Labāda-posh, ghāghrā pahne hue^h*—Chapkan aṅgarkhī wā lahngā pahne hue, dupattā orhe hue.

KISS, *v.* (S. *cysan*) to salute with the lips, to touch gently; *n.* a salute with the lips—*Rosa lenā yā d., muliyamat se chhūnā*; *n. posa*—Chūmnā chummnā-lenā wā muñh-lagānā, komalatāpūrvak wā dhīre se chhūnā; *n. chūmā, chummnā, chūmbanī.*

- KISS'ER**, *n.* one who kisses — *Bosa-gér, bosa-báz* — Chumne w.; chumbak, chumá lene w.
KISS'ING-CÓM-FIT, *n.* perfumed sugar-plum — *Gamaká yá mahaká laddá^h*.
KISS'ING-CRUST, *n.* crust formed where one loaf touches another in the oven — *Bape chũhe meñ do rotiyon ke milne se bich meñ jo chhilká bantá hai^h*.
KIT, *n.* (D.) a small wooden vessel, a milking pail, a large bottle, a small fiddle, a kitten — *Katkauti^h, dúdh duhne ki meti^h, bañ kuppi^h, chikará yá sárangí^h, billi ká bachcha^h*.
KIT'CAT, *n.* a term applied to a club in London about the beginning of last century and also to a portrait less than a half length — *Guzashta sadi ke shurú^h meñ yah lafz shahr-i-Landan meñ ek majlis ká nám pará thá, nisf-gadd ki taswir* — Upántik satak ke árambh meñ yah ábad ek sabhá ká nám pará thá, ádhe dil ká chitra wá chhavi.
KIT'CH'EN, *n.* (S. *cycene*) the room in a house where provisions are cooked — *Báwar-chi-khána, matbakh* — Pákasálá, pákágár, rasavatí, rasonínglar.
KIT'CH'EN-GÁR-DEN, *n.* a garden for raising vegetables for the table — *Tarkári ság wa-gairu, ká bágcha* — Sákvatiká, sákvatí, tarkari kí bári.
KIT'CH'EN-MÁID, *n.* a female servant employed in the kitchen — *'Aurat jo báwarchi-kháne meñ kám karti hai, báwarchi-kháne ká kám karne-wálí^h aurat* — Pákasálá ká kám karne wálí, pákasálákkarmmakári, pákacheñi. [Med jo máns ke pakúne se nikaltá hai.
KIT'CH'EN-STUFF, *n.* fat collected in cooking — *Charbí jo gosht ke pakúne se nikaltí hai* —
KIT'CH'EN-WÉÑCH, *n.* a female servant who cleans the kitchen — *'Aurat jo báwarchi-kháne ko aur uske sab bartanon ko sáf karti hai* — Stri jo pákasálá ká aur uske sab básanon ká parishakár karti hai. [chang — Chil wá chíhl, guddi wá patang.
KITE, *n.* (S. *cyta*) a bird of prey, a paper toy for flying in the air — *Khád yá zagan*.
KITH, *n.* (S. *cyth*) acquaintance — *Chinhár^h, ján-pachán^h, áshná*. [páthá^h, bilautá^h.
KIT'LING, *n.* (L. *catulus*) a whelp, the young of a beast, a young cat — *Pillá^h*.
KIT'TEN, *kit'ten*, *n.* a young cat; *v.* to bring forth young cats — *Billi ká bachcha^h, bilauti^h*; *v. bilauti byáná^h*. [tarná^h.
KNAB, *náb, v.* (D. *knappen*) to bite — *Dánt se kátná^h, chabáná^h, khutharnu yá ku*.
KNACK, *nák, n.* (Ger. *knacken*) a little machine, a trick, readiness; *v.* to make a sharp quick noise — *Ek chhoñi kal^h, fann yá hikmat, matika saltiyan san'at yá chálákí*; *v. karakná^h, chajakná^h, tarakná^h* — Ek kshudrayantra, kalá jugat wá yukti, hathautí dakshatá wá phurti.
KNACK'ER, *n.* a maker of small work, a man who buys old horses for slaughter — *Khi-lau-ne banáne w. yá halká kám banáne w^h. kátne ke liye birhe ghoron ko mol lene w^h*.
KNAG, *nág, n.* (Dan.) a knot in wood, a peg, the shoot of a deer's horn — *Lakri kí gánth^h, khúntá yá khúnti^h, hiran ke chhole sing^h*.
KNAG'GY, *a.* full of knags, knotty — *Gánthon se bhará huá^h, gathilá yá gánthilá^h*.
KNAP, *náp, n.* (S. *cnep*) a protuberance — *Phulan^h, ubhá^h, dhibká^h, gumr^h*.
KNAP, *náp, v.* (D. *knappen*) to bite, to break short, to strike with a sharp noise — *Dánt se kátná yá kát-lená^h, toyná yá tor-dátná^h, chat-chat-kar márná^h*.
KNAP'SACK, *náp'sák, n.* (D. *knappen, zak*) a soldier's bag — *Sipahi ká jholá, piyáde ká thailá* — Sainik ká jholá. [granthi.
KNAR, *nár, n.* (Ger. *norren*) a hard knot — *Sakht girah yá girih, kari gánth^h* — Kathin
KNAR'RY, *a.* knotty — *Gánthilá^h, gathilá^h*.
KNAVE, *náv, n.* (S. *cnapa*) a dishonest fellow, a rascal, a scoundrel, a card — *Dagá-báz, mardak, bad-zát, tás meñ gulám yá piyáda* — Thag vañchak wá kapañi, dush-tajan, durjan wá durátmá, tás jispar sainik ká chitra rahtá hai.
KNÁV'ER-Y, *n.* dishonesty, villany — *Dagá-bázi, bad-zátí 'aigári sharárat yá bad-kári* — Chhal kapat wá vañchakatwa, dush-tatá khalatá wá thagáí. [durátmá.
KNÁV'ISH, *a.* dishonest, waggish — *Dagá-báz sharir* — Chhali wá kapañi, dush-t dhurt wá
KNÁV'ISH-LY, *ad.* dishonestly, waggishly — *Dagá-bázi yá be-imáni se, sharárat yá bad-zátí se* — Chhal wá kapat se, dush-tatá wá dhurttatá se.
KNEAD, *néd, v.* (S. *medan*) to work and press ingredients into a mass — *Sánná^h, mánná^h, raundná^h, saundná^h, chahalná^h, gúndhná^h*.
KNEAD'ING-TROUGH, *n.* a trough for kneading — *Kuthauti^h, kathrá^h, parát^h, thál^h*.
KNEE, *né, n.* (S. *cnaw*) the joint of the leg and the thigh — *Zánú, ghutná^h, theuná^h* — Jánusandhi, jánú. [sísh, jánuyukt.
KNEED, *a.* having knees, having joints — *Zánú-dár, ghutne w^h, theune w^h* — Jánuvi.
KNEEL, *v.* to bend or rest on the knee; *p. t.* and *p. p.* **KNEELED** or **KNELT** — *Do-zá-nú-baithná* — Ghutnon ke bal baithná, theunon ke bal baithná, ghutnon ko bhúmi meñ lagákar baithná. [ne w.
KNEEL'ER, *n.* one who kneels — *Do-zánú-baithne w.* — Ghutnon wá theunon ke bal baith-
KNEE'DEER, *a.* rising to the knees — *Tá-ba-zánú, ghutnon tak únchá^h, ghutne tak^h* — Ghutnon tak, theunon bhar, theune bhar, theun bhar, theun tak únchá, jánumátra.
KNEE'CRÖCK-ING, *a.* obsequious — *Hukm-banda, kháe-bardár, fannán-bardár* — At-yanurodhí, jigjigiyá, vasavartí, ábhákári. [ki^h, theune ki khori^h — Jánuphalak.
KNEE'PAN, *n.* the round bone on the knee — *Kása-i-zánú, sar-i-zánú, ghutne ki chak-*

KNÉE *trās-ūte*, *n.* genuflection—*Rak'at, ghutnoñkājhubānā^h*—*Jānu kā nawānā, jānunatī.*

KNELL, *nēl*, *n.* (S. *cnyll*) the sound of a funeral bell—*Ghante kī mātāmī āwāz, murde ke dafn karne ke waqt ghante kī jo āwāz hoī hai*—*Samādhisambandhī ghañtisāb, sāv arthāt mritāsārīr ko mittī dene ke samay meñ ghante kī jo ābād hotā hai.*

KNOW, *nū*, *p. t.* of know—*Jānā^h, [know kā māzī-mulag]*—*Know kā sāmānyabhūt.*

KNIFE, *nif*, *n.* (S. *cnif*) a cutting instrument: *pl.* **KNIVES**—*Chkur^h, dāw^h, chakkū*—*Chhurikā.*

KNIGHT, *nit*, *n.* (S. *cnikt*) one advanced to a certain degree of military rank, a champion, a title of honour; *v.* to create one a knight—*Bahādūr, pahālwān, 'izāt kā khitāb jaise mirzā wagaira*; *v. kist ko knight ya nē bahādūr kā khitāb d., kisi ko knight ya nē bahādūr banānā*—*Kulīnasādī wā Kulīnayoddhā, sūr wā vīr, maryyādā-sūchak upanām jaise rāy ityādi*; *v. kisi ko knight arthāt kulīnayoddhā banānā, kisi ko vīśeshamaryyādāsūchak-upanām d., sādīpaddhati d.*

KNIGHTHOOD, *n.* the dignity of a knight—*Bahādurī, knight kā darja ya 'uhda*—*Kulīnasādīpād, knight kā mān wā pad.* [sādīyogya, knight ke yogya.]

KNIGHTLY, *a.* becoming a knight—*Bahādurāna, knight ke muwajj ya lāiq*—*Kulīna-*

KNIGHTLI-NESS, *n.* duties of a knight—*Bahādūr ke kām, knight ke farz*—*Kulīnasādī kī kartavya kriyā wā kām.*

KNIGHT-ERRANT, *n.* a wandering knight—*Bahādūr sawār jo lartā phire*—*Ramatā wā bhramanākārī kulīnasādī, jo āśwasādī deś vides meñ kathīn kām kartā phirai.*

KNIGHT-ERRANT-RY, *n.* the character manners or feats of a knight-errant—*Bahādūr sawār jo lartā phire uskī kha-bo watīre ya muhimm*—*Jo āśwasādī deś vides meñ kathīn kāmōñ ko kartā phirai uske charitra āchār wā āścharyyakarmma.*

KNIT, *nīt*, *v.* (S. *cnytan*) to weave without a loom, to tie, to unite, to join, *p. t.* and *p. p.* **KNIT** or **KNITTED**—*Binā rāchh ke binnā ya bunnā ya jāī-kāhnā ya jāī-nikālnā^h, gāñhnā ya bāñhnā^h, milānā ya milnā^h, jorñā sātnā juñnā ya sātnā^h.*

KNIT, *n.* texture—*Bināwat^h, bunāwat^h, bāst.*

KNITTER, *n.* one who weaves or knits—*Binā rāchh ke binne w^h, tunne w^h.*

KNITTING-NÉE-DLE, *n.* a wire used in knitting—*Salātī^h, binne kī sūtī^h.*

KNITTING, *n.* junction—*Jor^h, milāw^h.*

KNOB, *nōb*, *n.* (S. *cnæp*) a protuberance—*Gāñth^h, lattū^h, gulmā^h.*

KNOBLED, *a.* having protuberances—*Gāñthilā^h, gāñhilā^h, lattū-dār, gulme-dār*—*Granthil, sagand, lattū se yukt, gulmavisisht.*

KNOBEX, *a.* full of knobs, hard—*Guthilā ya gāñthilā^h, karā^h.*

KNOCK, *nōk*, *v.* (S. *cnucian*) to strike, to beat, to clash; *n.* a blow, a stroke—*Mārnā ya takkar-mārnā^h, pīñnā ya thoñknā^h, dhabdhabānā patakānā lagnā takkar-khānā ya khatkhatānā^h*; *n. zarb, mār thokur chapet ya thes^h*—*n. Aghāt, prahār.*

KNOCKER, *n.* one that knocks, a door-hammer—*Mārne w. thoñkne w. takkar-mārne w. ya khatkhatāne w^h, muñgarī ya hathaurī jo duwār meñ bandhī rakhī hai aur jab koi bhātar jāgā chaktā hai tab usī muñgarī ya hathaurī se duwār ko khatkhatātā hai^h.*

KNOLL, *nōl*, *v.* (S. *cnyll*) to ring a bell, to sound as a bell—*Ghañtā bejānā^h, ghañtā*

KNOLL, *n.* (S. *cnoll*) a little round hill—*Gol pahārī^h, gol chhotā pahār^h.* [bajnā^h.]

KNÖP, *n.* (S. *cnæp*) a bunch, a bud—*Guchchhā gaudh ya mūthā^h, kalī^h.*

KNOT, *nēt*, *n.* (S. *cnotta*) a complication made by knitting or tying, the part of a tree where a branch shoots, the joint of a plant, a bond of union, a confederacy, a cluster, a difficulty; *v.* to form knots, to complicate, to unite—*Girih ya girah, darakht kā wah hissā jahāñ se koi shūkh nikaltī hai, nabātī girih ya girah, 'agdi-itihād, itihād ya ban-dish, jamā'ut, iglāq ya pech*; *v. gāñth-d. gāñthnā gāñth-parnā ya gāñthilā^h, uljhānā^h, jorñā sātnā ya milānā^h*—*Gāñth, per kā wah bhāg jahāñ se dalen phūñtī knīñ, paudhe arthāt ausbadhī kī gāñth wā granthī, sambandh, ekarā wā sandhī, mañdalī wā samūh, kathīnya wā kathīnatā.*

KNOTLESS, *a.* without knots—*Be-girih*—*Bin gāñth kā, granthīsūnya.* [granthī.

KNOTTED, *a.* full of knots—*Girih-dār, gāñthilā^h, gāñhilā^h*—*Granthīl, granthimay,*

KNOTTY, *a.* full of knots, difficult—*Girih-dār, muñlaq pech-dār ya mushkil*—*Granthīmay granthīl granthīl wā gāñthilā, kathīn girhārth wā durjūeya.*

KNOTTI-NESS, *n.* fullness of knots, difficulty—*Girih-dārī, iglāq pech-dārī ya ishkāl*—*Granthīlatwa wā granthīpūrnatā, kathīnya.*

KNÖTGRASS, *n.* a plant—*Ek paudhā^h, ek chhotā per^h.*

KNOW, *nō*, *v.* (S. *cnawan*) to perceive with certainty, to understand clearly, to be familiar with, to recognise, to distinguish; *p. t.* **KNOW**; *p. p.* **KNOWN**—*Daryāft k. ya mā'lūm k., samajhnā^h, wāqif-h. ya āshnāī-rakhnā, pahchānnā^h, tamiz-k. ya farq k.*—*Jānnā, būjhnā, parichay-rakhnā wā parichit-h., chīñhnā, vīvek wā bhed k.* **KNOW-SLE**, *a.* that may be known—*Mumkinū-īdrāk, darjāftāñ, samjhe jāne ke lāiq, daryāft hone ke qābil*—*Jāñniya, jāneya, vedāñiya, jāñāvya, samjhe jāne ke yogya, samajh parne w.*

KNOWER, *n.* one who knows—*Jāñne w^h, jāñkar^h, wāqif, māñtr*—*Jāñtā, vettā.*

KNŌW'ING, *a.* skilful, intelligent—*Hunar-mand yā 'aql-mand, wāqif mākīr ai-hosh hosh-yār yā fahīm*—Nipun wā pravin, buddhimān vijñā wā chatur.

KNŌW'ING-LY, *ad.* with knowledge—*Didā-o-dānistā, 'ilm se, 'aql se*—Jān brijhkar, jñān se, bodhapūrvvak.

KNŌW'EDGE, *n.* certain perception, learning, skill, acquaintance, information—*Dānist shu'ar 'irfān dānist hosh yā darī, 'ilm, hunar salīqa hikmat yā mahārat, shindāsī yā shindākhī, wāqifiyat yā āgāhī*—Jñān; vidyā wā pāṇḍītya, nipuṇatā dakṣhatā wā pravinatā, parichay wā jān-pāhchān, bodh.

KNŪCKLE, *n.* (*S. enuch*) a joint of the finger; *v.* to submit—*Āngulī āngurī ānglī yā uṅglī kā jor^h; n. tābī^h k., 'ājizi k.*—*v.* Adhīn h., vās meñ-h., dabād.

KNŪCKLED, *a.* jointed—*Girih-dār, jor-dār, gathilā yā ganthilā^h*—Granthil. [tak.

KŌ'RAṆ, *n.* (Ar.) the book of the Muhammadan faith—*Qur'ān*—Yavanadharmmāpus-

L.

LĀ, *int.* (S.) look! see! behold!—*Dekho^h, [yāh lafz ta'ajjub ke maqām meñ atā hai]* Dekho-dekho. dekho-to, [yāh śabd vismay ke sthal meñ atā hai.]

LĀBEL, *n.* (*W. Ulab*) a narrow slip of paper or other material containing a name or title; *v.* to affix a label—*Kāgaz kā band yā kisi aur shai kā lambā tukrā jis par koi nām likhā rahtā hai; v. nām-nishān ke liye kāgaz yā kisi aur chiz kā lambā tukrā lagānā sātnā yā chipkānā*—Sūchakapatra, likhanapatra wā kisi aur vastu kē lambā tukrā jis par koi nām likhā rahtā hai; *v.* sūchakapatra lagānā wā sātnā.

LĀBI-ĀL, *a.* (*L. labium*) pertaining to the lips, formed by the lips; *n.* a letter pronounced by the lips—*Shafī yā muta'alliq-i-lab, labōñ se banā-huā; n. harf jiskā talāfuz labōñ se hotā hai*—Oshthasambandhī, oshthya.

LĀ-BI-O-DĒNT'AL, *a.* formed by the lips and teeth—*Hōthhōñ aur dāntōñ se banā huā^h*—Dantoshthya, dantaushthya, dantyoshthya.

LĀ'BOUR, *n.* (*L. labor*) toil, work, travail, childbirth; *v.* to toil, to work, to be in travail—*Mihnat mashagqat kadd sa'ī kadd-o-kāwīsh koshīsh tag-o-dau yā jidd-o-jahd, kām^h, dard-i-zih, larīkā janne ki hālat; v. mihnat-k. mashagqat-k. sa'ī-k. jidd-o-jahd-k. yā mazdūrī k., kām k^h, dard-i-zih meñ h.*—Klēś śram kashṭ duhkḥ wā prayatn, karmaṁ tahal kāryya kriyā udyam wā kīj, prasūtivedanā wā prasavayātana, prasavakī wā prasūtikī; *v.* klēś śram pariśram wā prayatn k., udyam kāryya karmaṁ wā kīj k., prasavavedanā wā prasūtīyātana meñ h.

LĀB'OR-TO-RY, *n.* a chemist's work-room—*Kīniyā-gar kā kūr-khāna*—Rasāyanī kī karmaśālā, rasāyanakarmaśālā, rasasañskāraśālā.

LĀ-BŌ'RI-OUS, *a.* employing labour, diligent, assiduous, requiring labour, toilsome—*Mihnatī, dhunī^h, sa'ī mustaqill yā mashgūl, mihnat-talab, saht yā dushwār*—Āyāsi wā śramī, pariśramī, udyogī udyamī wā karmmodiyukt, śramasādhyā, kashṭasādhyā.

LĀ-BŌ'RI-OUS-LY, *ad.* with labour—*Mihnat se, mashagqat se*—Śram se, prayās se.

LĀ-BŌ'RI-OUS-NESS, *n.* toilsomeness, diligence—*Dushwārī mihnat-talabī sahtī yā ish-kāl, mashagqat yā mihnat*—Śramasādhyatā kashṭasādhyatā wā duhkhasādhyatwa, śramasālatā āyāsasālatā wā karmaśālatā. [āyāsi, vyavasāyī, tahalud, tahal k. w.

LĀ'BOUR-ER, *n.* one who labours—*Mazdūr, quī, mihnātī shakhs*—Kamerā, karmmakārī, LĀ'BOUR-LESS, *a.* not laborious—*Sust, be-mashagqat, be-kār, ārām-talab*—Dhīlā, nirud-yam, karmmamivukh, ālasi, akarmma.

LĀ-BŪR'NUM, *n.* (*L.*) a shrub—*Ek jhār^h, ek jhārī^h*.

LĀB'Y-RINTH, *n.* (*Gr. laburinthos*) a place full of windings, a maze—*Pech-pāch ki jagah, pech pech-o-tāb yā pech-pāch*—Bahuvakramārgī bhūmibhāg arthāt bare ghūm-pher ki jagah, bhañwarjāl.

LĀB-Y-RINTH-AN, *a.* winding, intricate—*Pech-dār yā pur-pech, pechīdā yā pechīlā*—Visarpi vakragamī wā ghumāw-kā, ghurchilā janjālī wā atpātīngī.

LĀC, *n.* (*Ger. lack*) a resinous substance—*Lāh^h, lākh^h*.

LĀCE, *n.* (*L. laqueus*) plaited cord, a texture of thread; *v.* to fasten with a lace, to adorn with lace—*Kalābattīn tirāz yā muqqaish, jāli yā dorī^h; v. jālī yā dorī se bāndhnā^h, kalābattīn-yā tirāz se āratā k.*—Gotā banat wā kinārī, sutlī jāli jālikā wā jālabharap; *v.* sutlī se bāndhnā, gotē banat wā kinārī se susobhit k.

LĀCE'MAN, LĀCE'WOM-AN, *n.* a dealer in lace—*Gote yā banat kā len-den k. w^h, kinārī kā byohār-k. w^h, gote yā banat kā len-den k. wālī^h, kinārī kā byohār k. wālī^h*.

LĀCER-ATE; *v.* (*L. lacere*) to tear, to rend—*Chithāpnā, chonthnā yā tukre-tukre-k^h, phārnā chārnā yā tornā^h*.

LĀCER-A-BLE, *a.* that may be torn—*Chithāre jāne ke lāiq, phāre jāne ke qābil*—Vidāra-mīya, vidāryya; chithāre jāne ke yogya, tore jāne ke yogya. [kharāshī, chāki.

LĀCER-A-TION; *n.* the act of tearing—*Chithār^h, phār^h, chār^h, kāsh^h, chonth^h, tor-tār^h,*

LĀCER-A-TIVE, *a.* having power to tear—*Chithārne ke qābil, phārne ke qābil, tor-chonth-sake yā phār-sake^h, kāsh^h*—Chithārne ke samarth, phārne ke samarth.

- LACHE**, *Lāchē*, *n.* (L. *lache*) negligence—*Qasir, be-phadari, tasāhul*—Anavadhānatā, amanoyog, asādhāni. [asrūtpādak.]
- LACHRY-MAL**, *a.* (L. *lachryma*) generating tears—*Ashk-awar, ashk-sā*—Asrujanak.
- LACHRY-MA-BLE**, *a.* lamentable—*Mātam-anger, gam-bhez*—Vilāpaniya, śokavishay.
- LACHRY-MA-RY**, *a.* containing tears—*Pur-ashk, ashk-āmūd*—Asruviśisht.
- LACHRY-MA-TO-RY**, *n.* a vessel to preserve tears—*Asu rakk-choorne be lipe ek darian* ^h.
- LACK**, *v.* (G. *lacka*) to want, to need, to be without; *n.* want, need, failure—*Khālā yā qasir h.*, *mukhtāj-h. yā ihtiyāj rakhnā, ba-qasir yā bidūn h.*; *n.* kamī gillat ihtiyāj yā hajāt, gillat yā zarūrat, nugs yā kotāhi—*Vihn wā hin h.*, *rahit-h. wā ākākshā-k.*, *sūnya h.*; *n.* binatā wā abhāv, sūnyatā wā prayojan, totā wā nyūnatā. [shā k. w.]
- LACK'ER**, *n.* one who lacks—*Mukhtāj shakhs, zarūrat rakhne w.*—Rahitavyakti, ākāksh.
- LACK'A-DAY**, *int.* expressing sorrow or regret—*Hāy-hāy^h, hā^h, āh^h*. [mūrb. jar.]
- LACK'BRÄIN**, *n.* one who wants wit—*Kund-zihn yā be-aql shakhs, ahmaq*—Mūrkh.
- LACK'LUS-TRE**, *a.* wanting brightness—*Be-āb-dāri, be-jahwa, be-jilā*—Prabhāhin, kāntihin.
- LACK'ER**, *LACQU'ER*, *n.* (Fr. *laque*) a kind of varnish; *v.* to varnish—*Ek gism kā rogan rangān yā luk*; *v.* *rangan k.*—*Ek prakār kā sōbhādāyakatāil wā kukkubh*; *v.* sōbhādāyakatāil wā kukkubh phernā wā lagānā.
- LACK'EY**, *n.* (Fr. *laquais*) a footman; *v.* to act as a footman, to attend servilely—*Rikāb-dār, khidmat-gār, chākar*; *v.* *piyāda-garī k.*, *khidmat meñ hāzār rahnā*—*Tahlūā, gurgā, dās*; *v.* gurge wā parichar kā kām k., dās ke sadriś pās banā rahnā.
- LACON'IC**, *LACON'IC-AL*, *a.* (Gr. *Lakon*) short, brief, concise, pithy, sententious—*Qasir, mukhtasar, kotāh, pur-maq, qalīl-l-lafz yā matīn*—*Avistīrn, sañkshipt, sañkshēpik, sārāpūrñ wā sasattwa, sūtrabhāshī wā alpasabdak*. [meñ wā sañkshiptokti se.]
- LACON'IC-LY**, *ad.* briefly, concisely—*Ba-ikhtisār, ikhtisār se*—*Sañkshēp se, thore*.
- LAC'O-NISM**, **LACON'ICISM**, *n.* a concise style, a brief pithy phrase or saying—*Mukhtasar 'bharat, matīn-kalām*—*Avistīrnasabdarachanā, alpasabdakavākya wā sañkshipt*.
- LAC'TAGE**, *n.* (L. *lac*) the produce of animals yielding milk—*Goras* ^h. [tokti.]
- LAC'TA-RY**, *a.* milky; *n.* a dairy house—*Shīr-dār*; *n.* *shīr-khāna*—*Kshīravīśisht^h, kshīramay, dūdh se bhārā*; *n.* gorasgrih, dūdh kā ghar, dūdh rakhne aur dahi mathane kā ghar.
- LAC'TE-AL**, *a.* pertaining to milk, conveying chyle; *n.* a vessel which conveys chyle—*Mutā allig-i-shīr, kailūs pahunchāne.w.*; *n.* *ray jis-meñ ho-kar kailūs jātā hai, kailūs pahunchāne-wālī rag*—*Kshīrasambandhī wā dugdhavishayak, annarasavādhak*; *n.* annarasavādhīni nārī, annarasavādhini.
- LAC'TE-AN**, **LAC'TE-OUS**, *a.* milky—*Shīr-dār, shīr sā*—*Kshīramay, dugdhavat*.
- LAC'TES'CENTE**, *n.* milkiness or milky colour—*Dudhiyāi^h, dūdh kā rang^h*—*Dugdhatā, dugdhavarñ*. [dugdhotpādak.]
- LAC'TES'CENT**, *a.* producing milk or white juice—*Dudhail^h, dudhār^h*—*Dugdhajanak*.
- LAC'TIF'ER-OUS**, *a.* conveying milk or white juice—*Dūdh pahunchāne w^h*—*Dugdha-pravādhak, kshīravāhī*. [wā pāthā.]
- LAD**, *n.* (S. *leḍ*) a youth, a young man—*Amrad, jawān*—*Chhokrā wā laṛkā, gabrū*.
- LAD'DER**, *n.* (S. *hladder*) a frame with steps for climbing, any thing by which one climbs, gradual rise—*Kūth kī sirhī^h, sirhī pairī yā pairhī^h, dhīre-dhīre kā chārḥāw^h*.
- LAD'E**, *v.* (S. *hladan*) to load, to freight, to heave out; *p. p.* **LAD'ED** or **LAD'EN**—*idnā^h, bojhnā^h, bāhar pheknā yā ulachnā^h*.
- LAD'E**, *n.* weight, burden, freight—*Bhār^h, bojh yā bojhā^h, ladāw bhartī yā bojhāi^h*.
- LADLE**, *n.* (S. *hladle*) a large spoon, a vessel with a long handle—*Karchhulā yā 'chhulā^h, dōi^h*. [meñ amāy^h, kalekhule-bhar^h, dōi-bhar^h.]
- LAD-FUL**, *n.* as much as a ladle contains—*Jitnā kalchhule meñ aṭe^h, jitnā ek dōi*.
- LADY**, *n.* (S. *hladye*) a woman of a high rank, a well-bred woman, mistress—*Begam, hrāf-zādī yā sāhibā, khānam nālīkā tībī yā khāwīndēni*—*Nāyikā rautānī wā babwānī, sabhyastrī kulānganā wā satkulīnā, grihīnī wā swāmīnī*.
- LADY-LIKE**, *a.* becoming a lady, elegant—*Ashraf-zādī ke lāi, nāzūk latf yā khūb*—*Sabhyastrīyogya wā kulānganāyogya, savinit sundar wā śīlāt*.
- LADY-SHIP**, *n.* the title of a lady—*Begam-sāhibā, khātīn kā khātāb*—*Bhavatī*. [kīt.]
- LADY-BIRD**, **LADY-FLY**, *n.* an insect—*Ek gism kā lāl itār*—*Ek prakār kā raktavarṇa*.
- LADY-DAY**, *n.* the 25th of March, the annunciation of the Virgin Mary—*Ek tyohār jo Mārḥ mahīnē kī pachīswin tārīkh ko hotā hai, usī roz firishte ne hāzrat 'Isā ke paidā hone kī khabar hāzrat Māriam ko dī thī*—*Ek parv jo Mārḥ mahīnē ke pachīsweñ dīn hotā hai, usī dīn Iswaradūt ne Isā ke janamne kā samāchār Māriam ko diyā thā*.
- LAG**, *a.* (Sw. *lagg*) coming behind, sluggish, tardy, last; *n.* the lowest class, the fag-end; *v.* to loiter, to stay behind—*Pichhe āne w^h, suat, kōhī yā āhīnā, āhīrī yā āhīr*; *n.* *sab se nīchā darjā, tōnkā yā chhōr^h*; *v.* *atāknā yā dīmā-chāknā^h, pichhe pārnā yā pichhe-rahnā^h*—*Paschādgamī wā pachhlagū, dhīlā wā dhīmā, maand, antīm wā antya*; *n.* hīnavarg wā sab se nīchā varg, ant wā agrabhdg.

- LĀO'GRK**, *n.* a loiterer, an idler—*Der k. w. yā āhista-chalne w., sust shakhs*—Vilambī vilambakārī wā mandagatī, ālasi jan.
- LĀ'IC**, **LĀ'I-CAL**, *a.* (Gr. *laos*) belonging to the people as distinct from the clergy—*Muta'alliq-i-dunyā-dār, padriyōn ko chhōr-kar 'ālamiyān se nisbat-dār*—Grihashtha-vargasambandhī, grihashtasambandhī, purohitavargabhinnā.
- LĀ'I-ET**, *n.* the people distinct from the clergy—*Dunyā-dār, padriyōn ko chhōr-kar 'ālamiyān*—Grihashtavarg, purohitabhinnavarga, dharmmapadasthabhinnavarg.
- LĀID**, *p. t. and p. p. of lay*—*Lay ká māst-mutlaq aur māzi-mat'if-alai-hi yā f'l-i-ma'tuf*—Lay ká sāmānyabhūt aur pūrnakriyā wā pūrvakālikakriyā.
- LĀIN**, *p. p. of lie*—*Lie ká māzi-mat'if-alai-hi yā f'l-i-ma'tuf*—Lie kī pūrnakriyā wā pūrvakālikakriyā [Śwāpadasthān, śwāpadaśayanasthān, banaile paśu kī vāsasthān.
- LĀIR**, *n.* (Ger. *lager*) the couch of a wild beast—*Banaile jānvar ke rahne ki jagah*—
- LĀIRD**, *n.* (S. *hlaford*) the lord of a manor—*Ta'alluqa-dār, zamīn-dār*—Grāmeswar.
- LAKE**, *n.* (S. *lac*) a body of water altogether surrounded by land—*Jhil*—Sarovar.
- LAKE**, *n.* a colour made of cochineal—*Qirmizi rang*—Lākshavarna.
- LAMB**, **lām**, *n.* (S.) the young of a sheep; *v.* to bring forth lambs, to yeau—*Bara, lelā^h, memnā^h, bher ká bachcha^h; v. memne byānā^h, byānā yā lelā byānā^h*—Mesha-
- LĀMB'KIN**, *n.* a little lamb—*Chhotā memnā^h*. [śāvak, meshavatsa.
- LĀMB'LIKE**, *a.* like a lamb, mild, innocent—*Memne ke mánind garīb, narm yā mulāim, be-sharr nek pāk yā be-gunāh*—Memne sū wā meshasāvakavat, komalaswabdhāv wā mridusīl, nirdoshi nishpāp wā sidhā.
- LĀM'BENT**, *a.* (L. *lambō*) playing about—*Lalkilā^h, idhar-udhar chanchal^h*.
- LĀM'BA-TIVE**, *a.* taken by licking; *n.* a medicine taken by licking—*Chatā-gayā^h, chat-kar khayā gayā^h; n. ek dāwā jisko chat jātē haiñ*—Lehya, avalehya; *n.* leh, avaleh. [nāni lām ki surat ká—Grikabhāshā ke lakār ke ākār ká.
- LAM'DOY'DAL**, *a.* (Gr. *lamda, eidos*) having the form of the Greek letter Δ—*Yū-LĀME*, *a.* (S. *lam*) crippled, disabled, imperfect; *v.* to make lame, to cripple—*Lang, ma'zūr yā shikusta, nāqis khām yā nā-ma'qūl; v. laṅgrā k^h, lūlā lunj yā pangul k^h*.—*Laṅgrā langar paṅgu lūlā wā lunj, upahatasakti, hin vikāl nyūn wā sachhidra.*
- LĀME'LY**, *ad.* like a cripple, imperfectly—*Lūle yā pangul ke mánind, nāqis*—*Laṅg-rātā lunj sā wā laṅgrā sā, asamyak wā adhūrā.*
- LĀME'NESS**, *n.* state of a cripple, weakness—*Laṅgrā^h, zu'f*—*Paṅgutā laṅgrāhat lūlāpan wā aṅgavāikalya, durbalatā wā sachhidratwa.*
- LĀM'ISH**, *a.* somewhat lame, hobbling—*Kuchh-kuchh laṅgrā^h, laṅgrātā^h*.
- LĀM'EL-LAR**, *a.* (L. *lamella*) composed of thin scales or flakes—*Paile paille paratōn ká*
- LĀM'EL-LĀT-ED**, *a.* covered with thin scales—*Paprilā^h, papri-dār*. [banā huā^h.
- LĀ-MENT'**, *v.* (L. *lamentor*) to mourn, to bewail; *n.* expression of sorrow—*Nāla yā zārī k., gam nauha yā afsos k.; n. āh-zārī, nāla zārī yā nauha, rohārāhat^h*—*Ronā jhikhnā bilbilānā wā šok k., vilāp k. wā bilaknā; n. roāi, roāt, hāhākār, vilāp.*
- LĀM'ENT-A-BLE**, *a.* to be lamented, mournful—*Wajibu-l-gam yā afsos ke qābil, mātam-angez yā gam-khez*—*Vilapaniya wā šokārtha, šokajanak.*
- LĀM'ENT-A-BLY**, *ad.* mournfully, pitifully—*Gam nāla yā āh-zārī se, ibtizāl haqārāt hiqārāt yā kharābi se*—*Vilāpapūrvvak, tuchchha wā kutsit riti se.*
- LĀM'EN-TĀTION**, *n.* expression of sorrow—*Nāla, zārī, āh-zārī, wā-wailā, mātām, nauha*—*Vilāp, roāi, rodan, rohārāhat*. [hāybhāy k. w., tone w. šok k. w.
- LA-MĒNTER**, *n.* one who laments—*Nālān, nāla-kash, nauha-gar, giriyān*—*Vilāpakārī, LA-MĒNTER*, *n.* sorrow audibly expressed—*Āh-zārī, nāla*—*Vilāp, hāhākār, rohārāhat.*
- LĀMI-A**, *n.* (L.) a hag, a witch, a demon—*Dāyan^h, churail^h, bhūtnī^h*. [sūkshmaphalak.
- LĀM'I-NA**, *n.* (L.) a thin plate or scale—*Parat^h, patlā chhilkā^h, tabaq, waraq*—*Patra, LĀM'I-NĀT-ED*, *a.* consisting of plates or scales—*Partilā^h, tabaqī, parat-dār*—*Sapatra, phalākī.*
- LĀM'MAS**, *n.* (S. *hlaf, mæsse*) the first day of August—*Āgast mahine ká pahilā din^h*.
- LĀMP**, *n.* (Gr. *lampas*) a light made with oil and a wick, any kind of light, a vessel for containing a light—*Chirāg, raushnī yā roshnī, chirāg-dān gandīl yā fānūs*—*Dīp dipak pradīp wā diyā, dyuti prakās wā ujālā, dipādhar*. [—*Dipakajjal, dipakitta.*
- LĀMP'BLACK**, *n.* a fine soot from burning pitch—*Kājāl^h, kājar^h kajjal^h, kajlā^h, dāda*
- LĀMP'PASS**, *n.* (Fr. *lampas*) a lump of flesh in the roof of a horse's mouth—*Ghore ke tūlū meñ māns kē ek tūlū jā ho jātā hai^h*.
- LAM'POON**, *n.* (Fr. *lamper*?) a personal satire; *v.* to abuse with personal satire—*Hajo yā hajw; v. hajo k.*—*Bhāṇṇaud, ākshep; v. bhāṇṇaud k., ākshep k.*
- LAM'POON'ER**, *n.* a writer of lampoons—*Hajo-go, hajo-gar, hajo-nawīs, hājī*—*Bhāṇṇaud k. w., bhāṇṇaud likhne w.*
- LĀMPREY**, *n.* (Fr. *lampreda*) a fish like the eel—*Bām sarīkht machhlī^h*.
- LANCE**, *n.* (L. *lancea*) a long spear; *v.* to pierce with a lance, to open with a lancet—*Nera, bhālā^h, barchhā^h, ballām^h, sāṅg^h; v. nera bhoṅknā yā hūlān, nashkar-mārnā*—*Sakti, dirghasūl; v. bhālā wā barchhā hūlān, sālākā se chirmā*.

- LĀN'QER, *n.* one who carries a lance—*Nezu-bardār, neza-bāz, bhāle-bardār, bhalai^b, barchhai^b*—Saktidhār.
- LĀN'QET, *n.* a surgical instrument—*Nashkar*—Śalākā, astrachikiteṣk ká chirne ká astrā.
- LĀNQE-PA-SĀDE', *n.* an officer under a corporal—*Ek nihāyat nīche darje ká lashkarī*
- LĀNQH. See LAUNCH. [*uhda-dār*—Senā ká ek chhotā padasth.
- LĀND, *n.* (S.) earth, ground, soil, a region, a country, an estate; *v.* to set or come on shore—*Zamīn, are yā khushkī, mittī^b, mulk, igitim, zamīn-dārī*; *v. utārnā yā utarnā^b*—Bhūmī, bhū wā sthal, mritikā wā māṭī, deś, pradeś wā rāshṭra, kshetra wā sthāwar; *v. tir wā tat par utārnā, tat par utarnā.*
- LĀND'ED, *a.* consisting of land, having land—*Zamīnī yā gair-manqūla, sāhib-i-zamīn*—Bhūmivishayak wā sthāwar, kshetravān wā bhūmisampanna.
- LĀND'ING, *n.* a place to land at, the stair-top—*Utarne kī jayāh yā farod-gūh, zine ká upari hissa*—Uttaranasthān wā utāre ká ghāt, sirhī ká uparī bhāg. [bhūmihīn.
- LĀND'LESS, *a.* having no property in land—*Be-zamīn, be-zamīn-dārī*—Nirbhūmī,
- LĀND'WARD, *ad.* towards the land—*Zamīn kī taraf*—Bhūmī kī or.
- LĀND'FLOOD, *n.* an inundation—*Sailāb, tugyānī*—Bārāh, burā, jalapralay.
- LĀND'FORCE, *n.* a military force, an army—*Lashkar yā khushkī-lashkar, fauj*—Sthala-sainya wā sthalabal, senā. [swāmi, bhūmīswar, kshetrapati.
- LĀND'HOLDER, *n.* a holder or proprietor of land—*Zamīn-dār, ta'alluqa-dār*—Bhū-
- LĀND'JOB-BER, *n.* one who buys and sells land—*Zamīn ká tājir, zamīn ká kār-o-bār k. w.*—Bhūmikrayavikrayik, bhūvyāpārī.
- LĀND'LADY, *n.* a female who has tenants holding from her, the mistress of an inn—*Zamīn-dārni yā makān-dārni, bhatiyārīn yā bhatiyārīn^b*—Bhūswāminī kshetraswāminī wā grihaswāminī, uttarapasālāsawāminī wā uttaranagrihaswāminī. [parigat.
- LĀND'LOCKED, *a.* inclosed by land—*Zamīn se ghīrā huā*—Bhūmī se ghīrā huā, bhū-
- LĀND'LOPER, *n.* a landman—*Khushkī meñ rahne w. yā naukarī k. w.*—Sthalavāsī, sthalasevak.
- LĀND'LORD, *n.* one who has tenants holding from him, the master of an inn—*Zamīn-dār yā makān-dār, bhatiyārā yā bhatiyārā^b*—Bhūswāmi kshetraswāmi wā grihapati, uttaranagrihapati wā uttarapasālāsawāmi. [w.—Sthalavāsī, sthalasevak.
- LĀND'MAN, *n.* one who lives or serves on land—*Khushkī meñ rahne w. yā naukarī k.*
- LĀND'MARK, *n.* a mark to designate the boundaries of land, an object which serves to guide ships at sea—*Sar-hādū, zamīn par koī buland shai jis se jahāzōn kī rah-numāī hotī hai*—Sthalasīmā dānī wā meñ, nāvikoñ ke pathadarśanārth koī ūchā sthalachihñ.
- LĀND'SCAPE, *n.* a portion of country which the eye can comprehend in a single view, a picture of a portion of country—*Madd-i-nazar ya'nī kisi mulk kō jīnā hissa ek nazar meñ dekh pāye, kisi mulk ke ek hisse kī taswīr*—Drishtipātāntargatadeś drishtigatadeś wā drishtiṣocharadeś, kisi bhūmipradeś ká chitra. [wā bhūkar, grihakar.
- LĀND'TAX, *n.* a tax on land and houses—*Khirāj-i-zamīn, khirāj-i-makān*—Bhūmīkar
- LĀND'WAIT-ER, *n.* an officer of the customs—*Ghātval^b, ghāt par mahsūl lene w.*—Ghāt par karagrāhī. [Bhūmī kī or se bahtā huā pawan.
- LĀND'WIND, *n.* wind blowing from the land—*Zamīn kī taraf se bahne-wālī hawā*
- LĀND'WORK-ER, *n.* one who tills the ground—*Muzārī, kisan^b, jotahā^b, halwāhā^b, haljotā^b*—Krishak, krishān.
- LĀN'DĀU', *n.* a carriage which opens at the top originally from Landau in Germany—*Ek bhañt kī gāri jo upar se khul saktī hai^b, ek gāri jisko upar se khol sakte haiñ^b*.
- LĀND'GRAVE, *n.* (Ger. land, graf) a German title of dominion—*Mulk-i-Jarmanī ká ek qism ká nauvāb*—Jermanī des ká ek prakār ká bhūpati.
- LĀNE, *n.* (D. laan) a narrow way or street—*Gali^b*.
- LĀN'GUAGE, *n.* (L. lingua) human speech, style, manner of expression—*Zabān yā liān, ibārat, istilāh yā laqlaqa*—Bhāshā, vākyarachanā wā vāgritī, vāgyvāpār wā vāgvrittī. [bhāshāvisishṭ.
- LĀN'GUAGED, *a.* having language—*Zabān-dār, zabān jānne w., zabān w.*—Sabhāshā,
- LĀN'GUAGE-MĀS-TER, *n.* a teacher of languages—*Zabān sikhilāne w., ustād jo zabān sikhātā hai*—Bhāshāñ ká śikshak wā adhyāpak.
- LĀN'GUID, *a.* (L. languo) faint, weak—*Sust mānda majhūl yā naqīk, nā-tawāñ yā za'if*—Dhimā dhilā mand sithil mlān wā klānt, nirbal.
- LĀN'GUID-LY, *ad.* weakly, feebly—*Nā-tawāñ se, su'f sustī yā māndagi se*—Nirbalatāpūrvak, sithilātā mlānatā mandatā wā aṅgāsāithilya se.
- LĀN'GUID-NESS, *n.* weakness, feebleness—*Nā-tawāñ, su'f māndagi yā sustī*—Nirbalatā, sithilātā mlānatā mandatā wā aṅgāsāithilya.
- LĀN'GUISE, *v.* to grow feeble, to pine away, to wither, to fade, to grow dull; *n.* act of pining, a soft and tender look or appearance—*Za'if yā nā-tawāñ h., gal-jānā^b, murjānā^b, musmahīl yā naqīk h., sust h.; n. galnā yā hupaknā^b, nazākat yā chashm-i-bimār kī nazar yā sūrat*—Nirbal h., jhurānā wā tūt jānā, kumhlānā wā kum-

lání, súkhná, mand h.; a. avasád wá vishád, kámálassadriśhítwa wá kámáradradriśhítwa.

[—Nirbal h. w., tūt jāne w., súkh jāne w., mand h. w., LĀN'GUISH-ER, n. one who languishes—Za'f h. w., gal-jāne w^h, naqā' h. w., sust h. w. LĀN'GUISH-ING, n. feebleness, loss of strength; a. having a languid appearance—Nā-tavānī yā zu'f, naqāhat; a. ūmār, nāznā—Nirbalatā, sīthilatā; a. kámálassadriśhīti, kámálassakshañā, avasādit, mlāyamān. [tā se, sukumārātā wá sīthilatā se.

LĀN'GUISH-ING-LY, ad. weakly, softly—Nā-tavānī se, nazākat se—Sīthilatī wá nirbala-LĀN'GUISH-MENT, n. state of pining softness—Naqāhat, narmī, nazākat—Sīthilatā, sukumārātā, vishapātā.

LĀN'GUOR, n. faintness, feebleness, softness—Naqāhat sust māndagī yā kāhili, nā-tavānī yā zu'f, nazākat malālat yā narmī—Kshīnatā mandatā mlānatā wá klāntatā, nirbalatā, sīthilatā aṅgāsāithilya wá sukumārātā.

LĀN'I-PICE, n. (L. lana, facio) woollep manufacture—Ūnī kaprā^b.

LĀNK, a. (S. ślanca) loose, thin, slender—Dhīlā^b, patlā^b, dublā yā dāngar^b.

LĀN'LY, ad. loosely, thinly—Dhīle-pān se^b, dublāpe se^b.

LĀN'NESS, n. want of plumpness—Dublāpā^b, lāgarī—Kri. [śyenajātipakshī.

LĀN'NER, n. (L. lanius) a species of hawk—Ek nau' ká bāz—Ek jāti ká śyenapakshī, LĀN'NER-ET, n. a little hawk—Ek nau' ká chhotā bāz—Ek jāti ká chhotā śyenapakshī.

LĀN'TERN, n. (L. laterna) a transparent case for a candle, a lighthouse, a little dome—Qandīl, rāt ke vaqt jahāziyōn kī rah-numāi ke liye fānūs-dār mīnār, ek chhotā gumbāz yā qubba—Pāradarsakadīpādhār, rāt ke samay meñ nāvīkōn ko path dikhāne ke nimitta ākāśadīpayukt ūnchā kothā, kshudra arddhagolākraprāsādaśrīṅg.

LĀN'TERN-JAWS, n. a thin visage—Dublā patlā muñh^b.

LĀN'YARDS, n. pl. small ropes or cords—Chhole chhole rasse^b, chhotī chhotī doriyān^b.

LĀP, n. (S. læppa) the loose part of a garment, that part of a person sitting which reaches from the waist to the knees; v. to wrap or twist round, to unfold, to be spread or laid over—Dāman, god^b; v. lapetnā^b, uhnānā^b, ūpar phailā-rahnā rak-khā-rahnā yā barhā-rahnā^b—Ānchal wá vastrānchal, aṅk urudeś wá godī.

LĀP'FUL, n. as much as the lap can contain—God-bhar^b, pallā-bhar^b.

LĀP'LING, n. one wrapped up in pleasure—Jo shakhs 'aiśh meñ garq ho, 'aiyāsh—Jo jan

LĀP'PER, n. one who wraps up—Lapetne w^b. [ānad meñ dubā ho.

LĀP'PET, n. a part of a dress which hangs loose—Dāman—Vastrānchal, ānchal.

LĀP'DOG, n. a small dog fondled in the lap—Chhotā sū kuttā jise god meñ rakhte yā pālte hāt^b.

LĀP'WORK, n. work in which one part laps over another—Chataiyā bunāvat^b, aiśā kām banā huā kī jiske ek hisse ke ūpar dīsrā hisse rahe—Aiśā kām kī jiske ek avayav ke ūpar dīsrā avayav rahe. [nā yā chabar chabar pinā^b, chātānā^b.

LĀP, v. (S. lapain) to take up liquor or food with the tongue, to lick up—Lap-lap khā-LĀP'FER, n. one who laps or licks—Lap-lap khāne w. yā chabar-chabar pine w^b, chātne w^b.

LĀP'I-DA-RY, n. (L. lapis) one who cuts precious stones, a dealer in stones or gems; a. inscribed on a stone, monumental—Hakkāk yā hajjār, jauhari; a. patthar par marqūm, yād-gūr yād-gārī maqbarī yā dargāhī—Manikār ratnakār maniparishkarak wá ratnaparishkarak, ratnavikrayī wá manivikretā; a. patthar par likhā wá khudā huā, smarānūthak wá chaityasambandhi. [se mār-dālnā^b.

LĀP-I-DĀ'TION, n. the act of stoning—Pattharon se mārānā^b, patthar mārānā^b, pattharon

LA-PID'E-OUS, a. stony, of the nature of stone—Pathrilā pathrahā yā pathriyā^b, patthar sarikhā yā patthar sū^b. [patthar h^b—Pāshānabhūya, prastarabhūya.

LĀP-I-DĒS'GENCE, n. stony concretion—Patthar sū karā h^b, pathrāv^b, pathrānā^b.

LĀP-I-DĒS'GENT, a. growing or turning to stone—Patthar ho jāne w^b, pathrāne w^b, patthar kar-dālnē w^b.

LĀP-I-DĒ'IC, a. forming stones—Patthar banānē w^b, patthar kar-dālnē w^b, patthar kon-jār^b. [dālnā^b—Prastarasātakaran, pāshānikaran.

LA-PID-I-FI-CĀ'TION, n. the act of forming stones—Patthar banānā^b, patthar kar-

LĀP'I-DIST, n. a dealer in stones or gems—Saṅg-farosh, jauhari—Prastaropajivī, ratnavikrayī, manivikretā.

LĀPSE, n. (L. lapsus) flow, fall, smooth course, an error, a mistake; v. to glide, to slip, to fall from right—Bahāw yā chāt^b, gīrnā girāv utār yā chhūt^b, dhārā^b, dhūl^b, chūk^b; v. bahnā dhīre-dhīre jānā yā bītnā^b, bhūlnā yā bīchhālnā^b, khatā k. yā rāstī se gīrnā—Gatī, patan wā bhrānś, pravāh, bhram, dosh wā aparādh; v. kram se jānā, dosh k. wā phisālnā, bhrasht wā patit h.

LĀPSED, a. fallen, let slip, lost—Gīrā-huā yā rāstī se guzrā-huā, chhorā-huā^b, gayā-guzrā—Patit wā chhut, tyakt, vigat lupt wā pranasht.

LĀP'WING, n. a bird—Ek dhāt kī chiriyā^b—Tītibhak, tittibb, śikhari.

LĀR, n. (L.) a household god—Ghar ká devtā^b, jo devtā ghar kī rakshwālī kartā hai^b—Kuladevatī, grīhadevatī.

- LARBOARD**, *n.* the left hand side of a ship when a person stands with his face to the head—*Jahāz ki bāṭh taraf jab koi shakhs jahāz ke sir ki taraf munh kar-ke kharā hotā hai*—*Naukā kā vāmapārāwa jab koi jan naukā ke matthe ki āhāṅ munh kar-ke kharā hotā hai*—*N. (L. latrocintum)* theft—*Dusdī, chorī*—*Chauryyakarm*. [rā hotā hai.]
- LARCH**, *n.* (*L. larix*) a tree—*Ek qism kā dewdārā kā per*—*Devadārujātīyavrikshabhed*.
- LARD**, *n.* (*L. lardum*) the fat of swine, bacon; *v.* to stuff with bacon, to fatten—*Sūar ki charbī, sūar kā māns^h*; *v.* *sūar ki charbī se bharnā, motā k^h*—*Sūkaramed wā sūkaramānsasār, sūkaramāns*; *v.* *sūkaramed se thāsnā wā bharnā, pusht k*.
- LARDER**, *n.* a place where meat is kept—*Nī'mat-khāna, gosht-khāna*—*Mānsarakshā-nagriha, khādyamānsāgar*.
- LARGE**, *a.* (*L. largus*) big, bulky, great, wide, liberal, copious, abundant—*Kalān, jasīm yā qadd-āwar, 'agīm, wasī farākh yā kushāda, 'umda, mufassal yā tawīl, ziyāda yā kasīr*—*Viśāl, vrihatkāy wī sthūl, barā wā mahān, chaurā wā vistirp, paripūrṇ wā bhāri, lambā-chaurā vipul wā pushkai, prachur bahul wā bahut*.
- LARGE'LY**, *ad.* widely, amply, liberally—*Kushādagi se, ziyādātī se ba-īfrāt yā ba-kasrat, fāyāzi se*—*Vistir se, vipulatā wā bāhūlya se, udārātā se*.
- LARGE'NESS**, *n.* bigness, liberality, greatness—*Jasāmat yā qadd-āwarī, fāyāzi yā ku-shāda-dīlī, kalunī*—*Vrihattwa wā śariravrihattwa, udarātā, barāi wā mahattwa*.
- LAR'GESS**, *n.* a present, a gift, a bounty—*Nazr, in'ām, baḥshish*—*Bhēnt, dān wā pradān, paritoshik*. [Bharadwāj, bharatapakahī.]
- LARK**, *n.* (*S. lusere*) a singing bird—*Lavā^h, chandol^h, agin^h, qumbur, chakāwak*—*LARK'LIKE*, *a.* resembling a lark—*Lavā sā^h, chandol-sarikhā^h*—*Bharatapakshisadriś*.
- LARK'S'HEEL**, *n.* a flower—*Ek qism kā phūl*—*Ek prakār kā pushp*.
- LARK'S'PUR**, *n.* a plant—*Ek qism kā chhotā durakht*—*Ek prakār kā chhotā per, ek bhānt kā paudhā*. [bhayadhvani.]
- LAR'UM**, *n.* (*alarm*) noise noting danger—*Āfat ki khabar*—*Āsannahhayaghoshāpanā*.
- LAR'VA**, *n.* (*L.*) an insect in the caterpillar state: *pl.* *LAR'VÆ*—*K'ṛpā^h jhānjhā^h*—*Kit*. [kharī^h, gh'ntī^h, natū^h—*Kanthānāl, kanthanāri*.]
- LAR'YNX**, *n.* (*Gr.*) the windpipe—*Halg, hulqūm, tentūā^h, narkas^h, narkharā^h, nar-*
- LAS-CIV'I-IOUS**, *a.* (*L. lascivus*) loose, lewd, lustful, wanton, luxurious—*Pāhish, mas-tāna, mast, nufs-parast shahwat-parast yā be-zabt, 'aiyāsh*—*Vyasanī wā bhrashtā-chāri, ratārthī wā kāmī, kāmāsakt wā kāmuk, vyabhihārī wā swechhāhchārī, vilāsi bhogāsakt wā sukhasevī*.
- LAS-CIV'I-OUS-LY**, *ad.* loosely, lewdly, wantonly—*Fuhsh yā mastī se, shahwat-parastī yā nafs-parastī se, shahwat se*—*Vyasan wā bhrashtāchār se, kāmāsaktī se, taralavat wā lampatavat*.
- LAS CIV'I-OUS-NESS**, *n.* looseness, wantonness—*Fuhsh yā mastī, shahwat yā nafs-parastī*—*Bhrashtāchār wā vyabhihār, lampatāt taralāt wā kāmāsaktī*.
- LASH**, *n.* (*Ger. lasche*) the thong of a whip, a stroke with a thong, a stroke of satire; *v.* to strike with a whip, to scourge, to censure with severity—*Chābuk kā tasma yā narm hīsa, zarb-i-chābuk, ta'na-zunī yā āwāza-kushī*; *v.* *chābuk mārṇā, tāziyāna jaynā yā tāziyāna-lagūnā, malāmat yā hajo k*—*Korā wā kore-kā-phuṇḍnā, kore ki mār, vāgasi wā miluā*; *v.* *korā mārṇā, koriyānā wā kashāghāt k*, *tikshpavākya se nindā k*.
- LASS**, *n.* (*laddess*?) a girl, a young woman—*Chhokri^h, kam-sinn 'aurat*—*Bālā kumārī wā kanyā, tarupī*. [mandatā.]
- LASS'I-TUDE**, *n.* (*L. lassus*) weariness—*Mānlagī, sustī, be-tābī*—*Āngāsithilatā, thakāī*.
- LAST**, *a.* *sup. of late*, latest, hindmost, lowest, next before the present, utmost; *ad.* the last time, in conclusion; *v.* to endure, to continue—*Akhir yā ākhiri, sab se pichhlā^h, kamtarīn, guzashta yā zamāna-i-hāl-ke-'ain-peshṭar, nihāyat yā gāyat*; *ad.* *ākhar martabā, ākhirash yā ākhiru-l-amr*; *v.* *tiknā thalarnā nibhnā khatnā yā khatānā^h, rahnā yā chalnā^h*—*Antim wā antya, pāschātya wā pāschātiya, adham wā apakrishṭ, atit wā gat, param wā atyant*; *ad.* *pichhle samay meñ wā pichhlī ber, ant meñ*.
- LAST'ING**, *p. a.* continuing, durable, perpetual—*Qiyāmī. pāe-dār yā der-pā, mudām dāmī mudāmī yā dām*—*Tikāū chālū khatū wā sthāyī, dirghakālāsthāyī, nitya-sthāyī wā nitya*. [wā tikaw se, nityatā se wā nitya.]
- LAST'ING-LY**, *ad.* durably, perpetually—*Pāe-dārī se, dawām se yā hamesha*—*Sthāyitwa*
- LAST'ING-NESS**, *n.* durability, continuance—*Pāe-dārī, qiyām istimrār mudāwamat sabūt*
- LASTING yā dawām**—*Sthāyitwa wā sthāvaratwa, chiraasthāyitwa wā sthīratā*.
- LAST'LY**, *ad.* in the last place, finally—*Ākhiru-l-amr, ākhirash*—*Ant meñ, śesh meñ wā nidān*.
- LAST**, *n.* (*S.*) a mould to form shoes on—*Qalīb, jūtā banāne kā kālūd jo lakri kā bantā hai, qalīb-i-kafsh*—*Kāshṭhāṭmayapādūkār, kāth kā banā huā manushya ke pānw kā āṭr jis se jūte banāye jāte hain*.
- LAST**, *n.* (*S. hlast*) a load, a measure—*Ek bajh yā dhār^h, ek māl yā nāp^h*.

- LĀST** *agm*, *n.* custom paid for freight—*Jahās ki bharti yā bojhāi kā mahsūl*—*Naukā ki bharti wā bojhāi kā kar.*
- LĀTCH**, *n.* (S. *lactum*) a fastening for a door; *v.* to catch, to fasten with a latch—*Billī^h, chhītkamī^h, agarī^h, kīl^h*; *v.* *pakarnā^h, agarī kīl billī yā chhītkant lagānā^h.*
- LĀTCH** *et*, *n.* a string that fastens a shoe—*Kafsh-band, jūtā kasne kā tasma*—*Pādūka-bandhan, jūte kā bandhan.*
- LĀTE**, *a.* (S. *late*) not early, slow, tardy, recent, last or recently in an office, far in the day or night, deceased; *comp.* **LĀTER**, or **LĀT'ER**; *sup.* **LĀT'ER** or **LĀST**—*Be-waqt, be-mau-sim yā nī waqt ke pichhe, ba-der yā sust, nayā yā āj-kal kā^h, ākhīr, der-kar, marhūm yā mutawaffī*—*Kālātīt wā kālātīkrānt, velātīt wā vilambenāgat, vilambīt wā mand, nūtan wā ādhunik, antīm wā upāntik, parīnat avasanna wā bahutber tak, mrit.*
- LĀTE**, *ad.* after delay, after the proper season, not long ago, far in the day or night—*Der-kar, be-waqt, chand muddat se, der tak*—*Vilamb karkke, atikāl karkke, avyavahita-pūrvakāl meñ wā thore dinon se, ber tak.*
- LĀTE** *LY*, *ad.* not long ago, recently—*Thore din hue^h, thore din itte^h.*
- LĀTE** *NESS*, *n.* time far advanced, recent time—*Der dert dirangi yā dirang, jadīd zamā-na*—*Atikālātā wā kālātīkrām, ādhunik kāl.* [kuchh vilambīt wā mand.
- LĀT'ISH**, *a.* somewhat late—*Kuchh be-waqt, kuchh ba-der yā sust*—*Kīnchit kālātīt,*
- LĀT'ENT**, *a.* (L. *lateo*) hidden, concealed—*Poshida yā maḥḥfī, chhipā^h*—*Gupt wā adrisīya, apratyaksh wā aprakāṭ.* [tā, apratyakshatwa.
- LĀTEN** *GY*, *n.* state of being hidden—*Poshidagi, maḥḥfī hālat*—*Guptabhāva, nigūḥa-*
- LĀT'ER** *AL*, *a.* (L. *latus*) belonging to the side, proceeding from the side—*Pahlū yā jambī, jānīb se nikalne w.*—*Pārswasambandhi wā pārsēwik, pārsawotthit wā pārs-wodbbhav.*
- LĀT'ER** *AL* *LY*, *ad.* by the side, sidewise—*Pahlū se, kināre se*—*Pārswa se, ek alaṅg se.*
- LĀT'ER** *I* *TIOUS*, *a.* (L. *later*) resembling brick—*It ke mānind, tēt sarīkhā^h*—*It ke sādīs.* [chit pharchat yā dhajjī^h; *v.* *kāth kī patli chit yā dhajjī lagānā^h.*
- LĀTH**, *n.* (Ger. *latte*) a thin slip of wood; *v.* to cover or line with laths—*Kāth kī patli*
- LĀTH** *Y*, *a.* thin or long as a lath—*Chit pharchat yā dhajjī sarīkhā patlā yā lambā^h.*
- LĀTHE**, *n.* the machine of a turner—*Khārād, kharrāt*—*Kund, chakrayantra, bhrami.*
- LĀTH** *ER*, *v.* (S. *lathrian*) to form foam with water and soap, to cover with foam of soap; *n.* foam of soap and water—*Pānī aur sābun kā phen banā, sābun ke phen se dhānpnā yā bharnā; n. sābun aur pānī kā phen*—*Jal aur mārjanalep kā phen banā, mārjanalep ke phen se dhānpnā wā bharnā; n. mārjanalep aur jal kā phen, mārjanatailphen.*
- LĀT'IN**, *a.* pertaining to the *Latins*, Roman; *n.* the Latin or Roman language—*Lāṭīnī, Romī; n. Lāṭīnī zabān, Romī zabān*—*Lāṭīnsambandhi, Romsambandhi; n. Lāṭīn bhāshā, Romdesīya bhāshā.*
- LĀT'IN** *ISM*, *n.* a Latin idiom—*Lāṭīnī zabān kā muhāwara*—*Lāṭīn bhāshāsampradāy.*
- LĀT'IN** *IST*, *n.* one skilled in Latin—*Lāṭīnī zubān meñ 'ālim yā māhīr shākhs, aḥl-i-Lāṭīn-zabān*—*Lāṭīn bhāshāvēttā, Lāṭīn bhāshā meñ supāndit.*
- LĀ** *T'IN* *TY*, *n.* purity of Latin style—*Lāṭīnī zabān yā 'ibarat kī durustī*—*Lāṭīnībhāshā kī sūddhatā wā visuddhi.*
- LĀT'IN** *IZE*, *v.* to use Latin words or phrases, to give names a Latin termination—*Lāṭīnī alfāz yā 'ibarat kā isti'māl k., nāmōn ke hurūf-i-ākhirī Lāṭīn yā Lāṭīnī kar dālnā*—*Lāṭīnībhāshā ke sābdōn wā vākōn kā vyavahār k., nāmōn ke antyavarp Lāṭīn kar dālnā.*
- LĀT** *I *RÖS* *TROUS*, *a.* (L. *latus, rostrum*) having a broad beak—*Chaurī choṅk w^h.**
- LĀT** *I *TANT*, *a.* (L. *lateo*) lying hid—*Poshida, nihūftā*—*Gupt, chhipā, aprakās.**
- LĀT** *I *TAN* *GY*, *n.* the state of lying hid—*Poshidagi*—*Guptatā, guptabhāva, aprakāsātā.**
- LĀT** *I *TAT*, *n.* (L.) a writ of summons—*Talabī-nāma, talabī kā parwāna, talabī kī chīṭī*—*Āvāhanapatra, bulāhat kā ājndapatra.**
- LĀT** *I *TUDE*, *n.* (L. *latus*) breadth, width, extent, space, distance north or south from the equator—*Pahn yā pahānī, 'arz, wus'at, kushadagi yā maidān, darjā-i-'arz*—*Chaurāī, chaklāī wā parīsār, phailāw, prasar wā prasastatā, aksha vishuvavrittāntar wā vishuvarekhāntar.**
- LĀT** *I *TÜ* *DI* *NĀ* *RI* *AN*, *a.* not restrained, free in religious opinions; *n.* one who is free in religious opinions—*Bilā-qaid yā be-shab, bad-mazhab yā mazhab meñ āsād-tāb*—*n. bad-mazhab shākhs, mazhab meñ āsād-tāb shākhs*—*Nirbandhān*—*wā nīyamātīkrāmī, mata-saithilyāvalambī wā mata-saithilyānuayāī; n. mata-saithilyāvalambī, mata-saithilyānuayāī.* [āsād-tāb-i-Mata-saithilya.*
- LĀT** *I* *TÜ* *DI* *NĀ* *RI* *AN* *ISM*, *n.* freedom in religious opinions—*Bad-mazhabī, mazhab meñ*
- LĀ** *TRANT*, *a.* (L. *latro*) barking—*Bhawāktā huā^h, dhūnktā huā^h.*
- LĀ** *TRĪ* *A*, *n.* (Gr. *latreia*) the highest kind of worship, worship paid only to God—*Parastish-i-bar-tar, sirf Khudā kī 'ibadat*—*Paramothkrishṭ ārādhanā wā paramārtha-pūjā, kewaḷ Paramēswar kī ārādhanā wā pūjā.*

- LĀT'RO-ČIN-Y**, n. (L. *latrocinium*) robbery, theft — *Dudā, chor^h* — *Stega, chaurya-kārm*. [*kā patar^h* — *Trapupatra*.]
- LĀT'TEN**, n. (Fr. *laiton*) iron plate covered with tin — *Vilāyati lohe se mayhā huā lohe*
- LĀT'TER**, a. comp. of late, lately done or past, mentioned the last of two — *Jadrā yā hālī, mutaak^hkhīrīn yā muwak^hkhīr* — Ādhunik, uttar apar paśchātiya antya wā pichhlā.
- LĀT'TER-LY**, ad. of late, at a more recent time — *Thore dīn hue^h, pic^hhe yā pic^hke-se^h*.
- LĀT'TICE**, n. (Ger. *latte*) a window made by crossing laths or bars; v. to form with cross bars, to furnish with a lattice — *Jhañhri-dār yā jāli-dār khirkī*; v. *jhañhri-dār yā jāli-dār banānā, jhañhri-dār yā jāli-dār khirkī lagānā* — Jālikā, gavakshajāl; v. *jhañharivisiāht wā jālavisiāht banānā, jhañhari wālī khirkī lagānā*.
- LĀUD**, n. (L. *laus*) praise; v. to praise — *Ta'rif, tahsin, sanā, sitāish, hamd*; v. *ta'rif k., sitāish k.* — *Prasānsā, stuti, bardī*; v. *prasānsā k., eārāhnā, stutik., bardī k.*
- LĀUD'A-BLE**, a. praise-worthy, commendable — *Mustahsan yā qābil-i-ta'rif, laiq-i-tahsin mahmūd hamida sitūda yā mamdūh* — *Prasānsaniya, stutya stotavya wā stavāniya*.
- LĀUD'A-BLE-NESS, LĀUD-A-BL'ITY**, n. the quality of deserving praise, praise-worthiness — *Qābiliyat-i-ta'rif, liyāqat-i-tahsin* — *Prasānsaniyatā wā ślaghyatā, stavāniyatwā wā stutiogyatā*.
- LĀUD'A-BLY**, ad. in a manner deserving praise — *Ta'rif ki qābiliyat se, tahsin ki liyāqat se* — *Prasānsaniyatāpūrvvak, stutiogyatā se, prasānsaniyatā se*. [stuti.]
- LĀUD'A-TIVE**, n. a panegyric, a eulogy — *Ta'rif, sitāish yā sanā* — *Prasānsā, stav wā*
- LĀUD'A-TO-RY**, a. containing or bestowing praise; n. that which contains praise — *Ta'rif-āmez, mādih yā sanā-khwān*; n. *ta'rif-āmez shai* — *Stutimay, stāvāk*; n. *stutimay wā stāvāk vastu*.
- LĀUD'A-NUM**, n. (L. *laudo*) tincture of opium — *'Araq-i-afyūn* — *Aphenaras*.
- LAUGH**, lāf, v. (S. *hlihan*) to make that noise which sudden merriment excites, to appear gay, to deride, to scorn; n. the convulsion caused by merriment — *Khandān h., khush yā khurram mā'lūm h., haqārat yā hīqārat se hañsnā, nā-chiz jānnā yā hīqārat k.; n. khandā, hañs^h, khandagī* — *Hañsnā, praphullachitta wā ullasit jān parnā, upahās wā hañsi k., tuchch jānnā wā avajānā k.; n. hās, hāsya, hasan*.
- LAUGH'A-BLE**, a. exciting laughter — *Khanda-ūwar, khanda-angez, khanda-pazir, hañsāu^h* — *Hāsajanak, hāsotpādak*.
- LAUGH'ER**, n. one who laughs — *Huñne w^h, hañsor^h, hañsi k. w^h* — *Hāsak, parihāsak*.
- LAUGH'ING-LY**, ad. in a merry way — *Hañsi se^h, khushī se, khurrami se* — *Harsh se, praphullatāpūrvvak*. [Hās, hāsya, parihās.]
- LAUGH'TER**, n. convulsive merriment — *Qahqahā, qahāqā, khilkhil^h, hañsi^h, khandā* — *LAUGH'WORTHY*, a. deserving to be laughed at — *Huñse jāne ke laiq, qābil-i-tasakhkhur* — *Upahāsavyogya, hañse jāne ke yogya*.
- LAUGH'ING-STOCK**, n. an object of ridicule — *Maskhara, mazhaka* — *Upahāsabhūmi, upahāsavishay, upahāsāspad, hāsyaabhūmi*.
- LAUNCH**, v. (*lance*) to throw, to dart, to move or cause to slide into the water, to plunge, to expatiate; n. the act of causing a ship to slide into the water, a kind of boat — *Phenknā^h, chalanā mārnā dālūā chalnā parnā yā chhītaknā^h, pānī meñ dha-kelnā yā sarkānā^h, jhonk-d. yā kūd-parnā^h, khol-kur bolnā^h*; n. *jahāz ko jal meñ sarkā-d., ek gism ki kishī* — n. *Sthalasthanaukāmukti arthāt sthal par jo naukā ho usko jal meñ khiskākar dāl d., ek bhānt ki nāw*. [bhigonā^h.]
- LAUN'DER**, n. (L. *lavo*) a washer-woman; v. to wash, to wet — *Dhobin^h*; v. *dhonā^h*, *LAUN'DER-ER*, n. a washer-man — *Dhobī^h*.
- LAUN'DRESS**, n. a washer-woman — *Dhobin^h*. [ki kothrī yā jagah^h.]
- LAUN'DRY**, n. washing, a room or place for washing — *Dhulāi yā dhoāi^h, kapre dhone*
- LAUREL**, n. (L. *laurus*) a tree — *Lārel nām ek per^h*.
- LAURE-ATE**, v. to crown with laurel; a. decked or invested with laurel; n. one crowned with laurel, the king's poet — *Lārel ke per ke patton ki mālā pahānā^h*; a. *Lārel ke per ke patton ki mālā pahāne hue*; n. *jo shakhs lārel ke per ke patton ki mālā pahāne hue ho, bādshāhī shā'ir* — a. *Lārelākhyaavrikshapatrabhūshit, mānasūchakamālābhūshit*; n. *lārelākhyaavrikshapatrabhūshit jan, rājākavi*.
- LAURE-ATION**, n. the act of conferring degrees — *Madrason meñ mumtāz tālibū-l-'ilmoñ ko 'ilm khitāb d.* — *Pāthasālāon meñ utkrishṭ chhātron ko mānasūchak upādhi wā upanām d.* [hine hue^h — *Lārelākhyaavrikshapatrabhūshit*.]
- LAURELLED**, a. crowned or decorated with laurel — *Lārel ke per ke patton ki mālā pa-*
- LAURE-TINE, LAURE-TINUS**, n. a shrub — *Ek bhānt ki jhārī^h*.
- LĀ'VA**, n. (It.) liquid and vitrified matter discharged by volcanoes — *Ātashī pahārōñ se jo garm garm pig^hli shai nikalṭī hai* — *Jwālāmukhinirgatadravya, āgneyaparvatanirgatadravya*.
- LĀVE**, v. (L. *lave*) to wash, to bathe, to lade — *Dhonā yā nahlanā^h, nahānā^h, ulachnā^h*.
- LA-VĀ'TION**, n. the act of washing — *Dhōlāṭ^h, dhoāṭ^h, safāt^h* — *Dhāwan, mārjan, malāpa-karshap*.

- LAV'A-TO-RY, *n.* a wash or lotion, a place for washing—*Ghāv wāgaira dhōne ki dāwā, dhōne ki jagah^h*—Dhāwanaushadh wā prakshālanauśadh, dhāwanasthān wā mārjanasālā.
- LAV'ER, *n.* a washing vessel—*Dhōne ke liye bartan^h*—Dhāwanapātra, prakshālanapātra.
- LA-VEER', *v.* (D. *laveeren*) to tack—*Gāñthnā^h*.
- LAV'EN-DEER, *n.* (L. *lavandula*) a plant—*Ek qism ki khush-bū-dār nabāt*—Ek sugandhī aushadhi. [Bharadwāj, bharatapakshi.]
- LAV'ER-OCK, *n.* (S. *laferc*) a lark—*Lavā^h, chandol^h, agin^h, qumbur, chakwāk*—
- LAV'ISH, *a.* prodigal, wasteful, profuse, wild; *v.* to waste, to squander—*Musrif, fuzūl-kharch* yā *fazūl-kharch*, *urāū^h, be-zabt*; *v. dar-bād k. yā isrāf k., urānā^h*—Ativayī, arthaghna wā vyayaśil, aparimitavyayī atyutsargi wā aparimit, ayat wā anargal; *v. ativyay k., aparimitavyay k.* [Aparimitavyayī, ativyayī.]
- LAV'ISH-ER, *n.* a prodigal, a profuse man—*Fuzūl-kharch* yā *fazūl-kharch, musrif*—
- LAV'ISH-LY, *ad.* profusely, prodigally—*Fuzūl-kharchī yā fuzūl-kharchī se, isrāf se yā musrifānā*—Ativay se, aparimitavyay atyutsarg wā muktaḥast se.
- LAV'ISH-MENT, LAV'ISH-NESS, *n.* prodigality—*Fuzūl-kharchī yā fazūl-kharchī, isrāf*—Aparimitavyay, ativyay, atyutsarg, apavyay.
- LA-VOL'TA, *n.* (It.) a dance—*Ek bhāñt kā nāch^h*.
- LAW, *n.* (S. *lagu*) a rule of action, a rule of justice, a decree, a statute—*Qā'ida yā rasm, zabita fiqh yā āin, farmān, qānūn*—Niyam wā vidhi, vyavahāravidhi wā dharmavidhi, rājāñā, vyavasthā rājavyavasthī wā vidhān.
- LAW'FUL, *a.* agreeable to law, legal, right—*Shar'ī, āinī jāiz mubāh majāz mujawwaz yā rawā, halāl yā durust*—Vyavahāranusārī wā rājavyavasthānuyāyī, dharmānusārī wā rājānyamāvihit, dharmya nyāyī wā yathānyāy.
- LAW'FUL-LY, *ad.* agreeably to law, legally—*Az-rūc-shar', shor'an yā mashrū'an*—Rājānyamānurūp se wā vyavahāravidhyanusār se, vyavasthānurūp se nyāyānusār wā yathānyāy.
- LAW'FUL-NESS, *n.* accordance with law, legality—*Mutābaqat-i-shar' yā mubāhiyat, jāwāz durustī yā wujūb*—Rājāvyavasthānuyāyitā wā vyavahāranusārītā, rājavyavasthānurūpatā wā nyāyyatwā.
- LAW'LESS, *a.* not restrained by law, illegal—*Be-zabt be-qā'ida yā be-lagām, nā-jāiz be-shar' yā gair-shar'ī*—Vyavasthātikramī swechchhāchārī wā anāchārī, dharmaviruddha adharmya wā vyavasthāviruddh. [niyamavirodh se, dharmavirodh se, durāchār se.]
- LAW'LESS-LY, *ad.* in a manner contrary to law—*Shar' ke khilāf, nā-jāiz taur se*—Rājā-
- LAW'LESS-NESS, *n.* disobedience to law—*Mukhālafat-i-shar', āin-shikarī, be-lagāmī, be-'adlī*—Niyamātikram, rājānyamātivartan, durāchāratwā.
- LAW'YER, *n.* a practitioner or professor of law—*Adālat kā wakīl, faqīh āin-dān yā shar'-dān*—Parārthaprativādī, rājavyavahārapaṇḍit, dharmasāstrājña.
- LAW'YER-LY, *a.* like a lawyer, judicial—*'Adālat ke wakīl ke mánind yā faqīh ke mánind, 'adālatī hākimī yā shar'ī*—Parārthaprativādī wā rājavyavahārapaṇḍit ke sadris, rājavyavahārasambandhī dāndarūp wā nyāyadārsanaprayukt.
- LAW'BREAK-ER, *n.* one who violates the law—*Āin-shikan, āin yā shar' nā mānne w., qā'ida tor dālne w.*—Vyavasthātikramī, vyavasthālanghi, niyam tor dālne w.
- LAW'DAY, *n.* a day of open court—*'Adālat kā roz, 'adālat ke khule rahne kā roz*—Kachahrī kā dīn, kachahrī ke khule rahne kā dīn.
- LAW'GIV-ER, *n.* one who makes laws—*Shar'ī, shar'-dān, āin-sāz*—Vidhisthāpak, vidhi-kartā, vyavasthāpak, smritikār, dharmasāstrarachak.
- LAW'GIV-ING, *a.* making laws, legislative—*Āin banāne w., qānūn-band*—Vyavasthākār wā dharmasāstrarachak, vyavasthāvidhāyī vidhisthāpak wā smritikār.
- LAW'MAK-ER, *n.* one who makes laws—*Shar'ī, shar'-dān, qānūn-sāz*—Vidhikartā, vidhisthāpak, vyavasthāvidhāyī, vyavasthākartā.
- LAW'MON-GER, *n.* a smatterer in law—*Faqīh-i-faro-māya, adnā faqīh, fiqh-farosh*—Kshudradharmasāstrājña, kiñchitsmritisāstrājña. [vāc.]
- LAW'SUIT, *n.* a process in law, litigation—*Da'wā yā nālīsh, muqaddama*—Arthavivād.
- LAWN, *n.* (W. *llan*) an open space between woods, a plain in a park—*Jangul meñ jo maidān ho, marg-zār yā sabza-zār*—Jaṅgal meñ jo samasthal ho, haritasthal wā tripāvritasthal.
- LAWN'Y, *a.* having lawns—*Pur-maidān, pur-marg-zār*—Samasthalaviśīṣit, haritasthala-
- LAWN, *n.* (L. *linum*) a sort of fine linen; *a.* made of lawn—*Ek qism kā mikhīn kaprā, selā^h*; *a. ek qism ke mikhīn kapre kā banā huā, sele kā banā huā^h*—Ek prakār kā pat-lā kaprā, aśuk, dukūl; *a. ek prakār ke patle kapre kā banā huā, aśuk kā banā huā.*
- LAWN'Y, *a.* made of lawn, like lawn—*Ek qism ke mikhīn kapre kā banā huā, sele sari-khā^h*—Ek prakār ke patle kapre kā banā huā, aśukavat.
- LAX, *a.* (L. *laxus*) loose; slack, not exact, not strict; *n.* a looseness, diarrhoea—*Narm, dhilā^h, nā-darust, majhūl rust yā nā-sakht-gīr*; *n. dhilā-pan^h, is-hāl yā jaryān-i-shī-kam*—Sithl, vīgālit wā abuddha, ayathātath; anavasth sīthilādaṇḍ wā mand; *n. sāi, thilya, atisār wā sāngrahaṇī.*

- LAX-K'ION**, *n.* the act of loosening, the state of being loose—*Dhlá k^h, dhlá-pan^h.*
- LAX-A-TIVE**, *a.* having the quality of loosening; *n.* a medicine that relaxes the bowels—*Mulaiyin, mus-hil*; *n.* *mulaiyin dawá, mus-hil dawá*—*Sarak, rechak, malávarodhanásak*; *n.* *rechak, malásarak aushadhiyadravya.*
- LAX-ITY**, *n.* looseness, slackness, openness—*Is-hál, dhlá-pan^h, kushádagi*—*Visraṭs abaddhatá wá koshtamridutá, śaithilya, phailáw wá vistirnatá.*
- LAX-LY**, *ad.* loosely, without exactness—*Dhlá-pan se, ná-dursti se yá be-thík*—*Sithila-tápúvak, ayátháthayapúvak.* [abaddhatá wá visraṭs.
- LAX-NESS**, *n.* state of being lax, looseness—*Dhlá^h, dhlá-pan^h*—*Sithilatá wá śaithilya.*
- LĀY**, *p. t. of lie*—*Lie ká máti mulag*—*Lie ká sámányabhūt.*
- LĀY**, *v. (S. leagan)* to place, to put, to settle, to calm, to spread, to wager, to bring forth eggs; *p. t. and p. p.* *LĀID*—*Rakhná^h, dharná yá utárná^h, baithálná^h, rokná^h, chunná bichháná yá lagáná^h, badná^h, andá d.*
- LĀY**, *n.* a stratum, a row, a wager—*Tah yá tabag, qatár yá qitár, shart*—*Star ástar put wá parat, paúkti wá šreui, hor wá pan.*
- LĀY-ER**, *n.* one that lays, a stratum, a bed, a young twig—*Rakhne w. baithálna w. lagá-ne w. yá andá dene-wáli^h, tah, tabag, pallo^h*—*Dharne w. baithá d. w. thambhá d. w. bichháne w. chapháne w. badne w. wá dene-wáli, parat, star put wá ástar, pallav*
- LĀY-STĀLL**, *n.* a heap of dung—*Gobar ká dher^h.* [wá kíśalay.
- LĀY**, *n. (S. ley)* a song, a poem—*Qazal, shí'r*—*Gít wá gán, kavya wá kavita.*
- LĀY**, *a. (Gr. laos)* regarding or belonging to the people as distinct from the clergy—*Dunyá-dár logon se nisbat-dár, pádríyon ko chhoṭ-kar 'álamiyán se nisbat-dár*—*Gri-hasthavargasambandhi, purohitavargabhinna.*
- LĀY-MAN**, *n.* one who is not a clergyman—*Dunyá-dár shakhs, jo shakhs pádrí na ho*—*Purohitabhinnaajan, dharmmapadasthabhinnaajan.*
- LĀ'ZAR**, *n. (Gr. Lazaros)* a person infected with loathsome disease—*Korhí^h*—*Kushti.*
- LĀ'ZAR-HŪSE**, **LĀ'ZAR-RET**, **LĀ'ZAR-RET-TO**, *n.* a house for the diseased, an hospital—*Bimār-khāna, shafá-khāna yá shifá-khāna*—*Rogisālā, chikitsāsālā.*
- LĀ'ZAR-LIKE**, **LĀ'ZAR-LY**, *a.* full of sores—*Ghāwon se bhārā huá^h, korhí^h.*
- LĀZE**, *v. (Ger. lass)* to live idly—*Susti meñ din kitná*—*Alasya meñ kálakshay k.*
- LĀ'ZY**, *a.* sluggish, indolent, slow, idle—*Kam-qadam yá kam-rau, árám-talab, susti, káhl*—*Mandagati wá mand, káryyadweshi wá káryyavimukh, dhlá wá manthar, áskati áśai alasyaśil wá udyogadweshi.*
- LĀ'ZI-LY**, *ad.* sluggishly, indolently, idly—*Káhili se, árám-talab se, susti se yá sustána*—*Mandagati se, káryyadwesh wá káryyavimukhatá se, álasya se.*
- LĀ'ZI-NESS**, *n.* sluggishness, idleness—*Káhili yá majhúli, susti*—*Mandagati wá mandatá, álasya dílas wá áskat.*
- LEA**, **LĒY**, *n. (S. leag)* a plain, a meadow—*Maidán, marg-zár chará-gáh yá sabza-zár*—*Samabhubhág wá samasthal, yávasabhūmi wá yavasávrít bhūmibhág.*
- LEAD**, *n. (S.)* a metal; a plummet; *pl.* a flat roof covered with lead—*Sisá^h, sáhlul yá sahl^h*; *pl.* *chipti chhat jis par sisá bichhá ho^h.*
- LEAD**, *v.* to fit or cover with lead—*Sisá jayná^h, sisá lagáná^h, sise se manrhná^h.*
- LEAD-EN**, *a.* made of lead, heavy, dull—*Sise ká baná huá^h, bhári^h, gáwoti dhímá yá*
- LEAD-Y**, *a.* of the colour of lead—*Sise ke rang ká^h.* [dhítrá^h.
- LEAD-EN-HEART-ED**, *a.* unfeeling, stupid—*Sang-dil, be-wuqúf*—*Páshápahriday wá ka-thor, mūrḥ wá mandabuddhi.*
- LEAD-EN-HEEL-ED**, *a.* slow in progress—*Áhista-rau*—*Mandagámí.*
- LEAD-EN-STEP-PING**, *a.* slowly moving—*Dhíre chalne w^h, áhista-rau*—*Mandagámí.*
- LEAD**, *v. (S. ladan)* to guide, to conduct, to draw, to allure, to induce, to pass, to spend; *p. t. and p. p.* **LĒD**—*Rah-numái yá rah-numát k., le-jáná^h, khinchná^h, phus-láná^h, tahrík d., gusárná, gusrán k. yá sarf k.,*—*Path dikháná, le chalná liye-phirná liye-jáná wá doriyáná, ákarshap k., lubhána, pravritta wá protáhit k., kátna, bitáná.*
- LEAD**, *n.* guidance, the first place—*Rah-numái ráh-numái yá pesh-ravi, sadárat toqaddum yá awal jagah*—*Pathadarśan wá agragaman, agrapad.*
- LEAD-ER**, *n.* one who leads, a commander—*Pesh-rau peshwá mahdí ráh-numá yá rah-numá, sálar sar-dár yá sar-guroh*—*Agá wá pathadarśak, mukhiyá náyak senágrag wá senápati.* [numát—*Pradhán, mukhya*; *n.* *pathadarśan, prapayan.*
- LEAD-ING**, *a.* principal, chief; *n.* guidance—*Awal, muqaddam*; *n.* *rah-numát yá ráh-*
- LEAD-ING-STRINGS**, *n. pl.* strings by which children are supported when beginning to walk—*Doriyán jímko pakar-kar chhoṭe chhoṭe lapke chalne lagte hai^h*—*Bálakálam-banasutra.*
- LEAF**, *n. (S.)* the thin extended part of a tree plant or flower, any thing foliated or thinly beated, a part of a book containing two pages, one side of a double door; *v.* to produce leaves—*Bang yá ward, warag, panná^h, pallá^h*; *v.* *patte-láná^h*—*Pattá*—*páti páti páti pákhrí pákhrí wá dái, petra, pustakapetra, kowár ká ek pat;* *v.* *sphu-ṭhapates h.*

- LEAFAGE**, *n.* abundance of leaves — *Patton ki bahutāyat^h, bahut patte^h.*
- LEAFLESS**, *a.* destitute of leaves — *Be-barg* — *Parnāhin, apatra, nishpatra, nishparp.*
- LEAFLET**, *n.* a little leaf — *Chhoti patti^h.*
- LEAFY**, *a.* full of leaves — *Pur-barg, barg-dār* — *Parnamay, parpawān, bahupatra.*
- LEAGUE**, *n.* (*L. ligo*) a confederacy, an alliance, a combination; *v.* to unite — *Ittihād, misāq yā ittifāq, bandish*; *v. ittifāq k., ittihad k.* — *Saṅghatṭan, sandhi, mel*; *v. milnā, gaṇṭhā, sandhi k.* [*jan, paraspapokārī.*]
- LEAGUER**, *n.* one united in a confederacy — *Muttahid shakhs, rafti, sharik* — *Sandhita-*
- LEAGUE**, *n.* (*W. llec*) a distance of three miles — *Farsang, tin mil* — *Derh kos.*
- LEAGUER**, *n.* (*D. belegeren*) a siege — *Muhāsara* — *Gherā, berh, pariveahṭan.*
- LEAK**, *n.* (*D. lek*) a breach or hole which lets water in or out; *v.* to let water in or out, to drop through a breach or hole — *Ohhed yā darār jismē se pāni rase chus yā tapke^h, sirākḥ, darz*; *v. rasnā pāni-lenā yā pāni-chorānā, tapaknā yā chinā^h.*
- LEAKAGE**, *n.* state of a vessel which leaks, allowance made for waste by leaking — *Tapkan yā chuan^h, khād^h.*
- LEAKY**, *a.* letting water in or out — *Ohhedahā^h, chhidahā^h, chinā^h.*
- LEAN**, *v.* (*S. hlyman*) to incline, to bend towards, to rest against — *Phalnā yā chāh-nā^h, jhuknā yā nihurnā^h, uhaṅgnā teknā lagānā yā uhaṅgnā^h.*
- LEAN**, *a.* (*S. læne*) not fat, wanting flesh, thin; *n.* flesh without fat — *Dublā^h, dāṅgar^h, patlā^h*; *n. gosht jismē surf patthe hote haish aur charbi nahin hoti* — *n. Medabhinna-mānā.* [*patlā-pan^h.*]
- LEANNESS**, *n.* want of flesh, thinness — *Dublāi dublāpā dāṅgar-pan yā dublā-pan^h.*
- LEAP**, *v.* (*S. hleapan*) to jump, to bound, to spring; *n.* a jump, a bound — *Kudnā yā ularnā^h, phādhnā uchhalnā yā uchaknā^h, phalāṅg-mārnā kulānch-mārnā chaukari-bharnā yā jhapatnā^h*; *n. kūd yā kudān^h, phānd phalāṅg kulānch yā chaukari^h.*
- LEAPER**, *n.* one who leaps — *Kudakkar^h, kūdne w^h, uchhalne w^h, phāndne w^h, chau-kari-bharnē w^h.* [*meṇdak-kūd^h.*]
- LEAPFROG**, *n.* a play of children — *Ek khel jismē larke meṇdak sarikhe kūde haish^h.*
- LEAPYEAR**, *n.* every fourth year — *Chauthā sāl, chauthā sāl jismē ek roz zād hotā hai, sāl-i-kabiya* — *Chauthā baras, chauthā baras jismē ek din adhik hotā hai, adhikadi-navasar.* [*sunnā^h, sikhnā^h, sikhānā^h.*]
- LEARN**, *v.* (*S. loarnian*) to gain knowledge of, to acquire skill in, to teach — *Jānnā yā*
- LEARNED**, *a.* having learning, skilful — *‘Alim fāzil khwānda ahl-i-‘ilm yā ‘allāma, hunar-mand mahir yā kāmīl* — *Vidwān vidyāwān wā paṇḍit, pravīṇ nipuṇ wā kṣāl.*
- LEARNEDLY**, *ad.* with knowledge, with skill — *‘Alimāna fāzilāna yā ‘ilm-se, hunar-mandī se* — *Vidwajanavat wā sajñān, nipunatā wā pravīnatā se.*
- LEARNEDNESS**, *n.* state of being learned — *Fazilat* — *Pāṇḍitya.*
- LEARNER**, *n.* one who learns — *Tūlib-i-‘ilm, shāgird, talmiz, muta‘allim, nau-āmos* — *Vidyārthi, adhyetā, adhyāyī, sikhānharā.* [*vidwatā.*]
- LEARNING**, *n.* skill in languages or science — *‘Ilm, ‘ilmiyat, fazilat* — *Vidyā, pāṇḍitya.*
- LEASE**, *n.* (*Fr. laisser*) a contract for a temporary possession of houses or lands; *v.* to let by lease — *Ijāra, sarḥḥat*; *v. ijāre d., kirāya-d.* — *Patṭā, ṭhika*; *v. ṭhika-d., bhāre par d.* [*rakhne w., patṭadhāri.*]
- LESSEE**, *n.* one to whom a lease is given — *Ijāra-dār, mustājir, kirāya-dār* — *Patṭā*
- LEASEHOLD**, *a.* held by lease — *Patte ke rū se qabza meṇ, ijāre kā* — *Ṭhike wā patte ke dwārā hāth wā adhikār meṇ.*
- LEASE**, *v.* (*S. leas*) to glean, to gather — *Bin lenā^h, chunnā^h.*
- LEASER**, *n.* a gleaner, a gatherer after reapers — *Bin lene w^h, chun lene w^h.*
- LEASH**, *n.* (*Fr. laisse*) a leather thong, threes, a band; *v.* to bind, to hold in a string — *Chamotā yā chamotī^h, tiyā yā tīn^h, bandhan yā patṭī^h*; *v. bāndhnā^h, dori meṇ bāndhkar pakarnā^h.*
- LEASING**, *n.* (*S. leas*) lies, falsehood — *Jhūth^h, darog* — *Asatyabāt, mrishāvād.*
- LEASER**, *n.* a liar — *Jhūthā^h, darog-go* — *Asatyavādī.*
- LEAST**, *a. sup.* of little, smallest; *ad.* in the smallest or lowest degree — *Sab se chhō-tā^h, chhote se chhōtā^h*; *ad. bahut thōrā kar-ke^h, bahut chhōtā kar-ke^h.*
- LEATHER**, *n.* (*S. leather*) dressed hides of animals; *a.* made of leather — *Pakkā cham-rā^h, sijhāyā chām^h, chamrā^h*; *a. pakke chamre kā banā huā^h, chamre kā^h.*
- LEATHEREN**, *a.* made of leather — *Pakke chamre kā banā huā^h, chamre kā^h.*
- LEATHERY**, *a.* resembling leather — *Champe sarikhā^h, chām sā^h.*
- LEATHERCOAT**, *n.* an apple with a tough rind — *Chimre chhīlke kā sew^h.*
- LEATHERDRESSER**, *n.* one who dresses leather — *Chamrā pakāne-w. sijhāne-w. yā bā-nāne w^h, chamār^h.*
- LEAVE**, *n.* (*S. leaf*) permission, licence, farewell; *v.* to quit, to forsake, to abandon, to give up, to desist, to bequeath; *p. i.* and *p. p.* **LEFT** — *Parvānagi, ijāsat hukm yā rukhsat, wida^h*; *v. chhōrnā^h, tajnā^h, tyāgnā^h, chhōr d^h, ruknā yā shaharnā^h, de-marnā yā de-jānā^h* — *Anumati wā apujnā, kahamatā wā ajñā, amantraj wā biddā.*

LEAVER, *n.* one who leaves—*Chhorne w^h, tajne w^h.*

LEAVING, *n. pl.* remnant, relics, refuse—*Bāgi, baqtiya, fuzla ākhor pas-māinda yā pas-khurdā—Seshabhāg wā avasesh, parisesh avasishṭ wā seshakhaṇḍ, jūthā wā uchchhishtāṇna.*

LEAVEN, *n.* (*L. levis*) a fermenting substance mixed with any body to make it light; *v.* to ferment, to taint, to imbue—*Khamir, khamira; v. khamir uṭhānā, kharāb yā ālūda k., sardob k.—Kipwa; v. ubālkar uṭhānā wā kipwa milākar uṭhānā, bigārnā wā sarānā, bornā wā raṅgnā.*

LEAVENING, *n.* that which leavens—*Uṭhāne w^h, halkā k. w^h.* [sisht.

LEAVENOUS, *a.* containing leaven—*Khamir-āmez, pur-khamir—Kipwamay, kipwavi.*

LEAVES, *pl. of leaf—Leaf kā jam—Leaf kā bahuvaṇ.*

LEAVED, *a.* having leaves—*Barg-dār, pur-barg—Sapatra, saparn, parnamay, parnawān.*

LECHER, *n.* (*Ger. lecker*) a lewd person; *v.* to practise lewdness—*Raṅgi-bāz, kasbi-bāz; v. raṅgi-bāzi k.—Lampat, kāmuk, ratārthi; v. ratārthi h., lampatpanā k., lampatavat ācharan k.*

LECHEROUS, *a.* addicted to lewdness, lustful—*Shahwat tamāsh-bīn yā 'aiyāsh, mast—Strisambhogāsakt wā kāmāsakt, kāmuk kīmi wā ratārthi.* [wā kāmāsakti se.

LECHEROUSLY, *ad.* lewdly, lustfully—*Shahwat se, masti se—Lampatavat, ratāsaktavat*

LECHEROUSNESS, *n.* lewdness—*Shahwat, masti, 'aiyāsh—Lampatwa, ratāsakti.*

LECHERY, *n.* lewdness, lust—*Shahwat yā 'aiyāshi, masti—Lampatya wā strisambho-*

gāsakti, kāmāsakti wā kāmukatwa.

LECTION, *n.* (*L. lectum*) a reading—*Mutāla'a, parhāi^h, dars—Pāth, adhyayan.*

LECTIONARY, *n.* a book containing parts of Scripture to be read in churches—*Ek kitāb jameh Injil aur Tawrat ki 'ibarat rahti hai aur usko girjōn meh parhte haiñ—Ek granth jismeñ Kriṣṭiyadharmmapustak ke vachan rahte haiñ aur usko isāibhajana-mandirōn meñ parhte haiñ.*

LECTURE, *n.* a discourse, a reading, a reproof; *v.* to deliver lectures, to instruct by discourses, to reprove—*Bayān, dars, malāmat gosh-māli yā sar-zanish; v. dars kah-nā, sabaq d., sar-zanish malāmat yā gosh-māli k.—Vyākhyān, paṭhan wā adhyāpan, yāgdand wā vākśāsan; v. vyākhyān k., adhyāpan k., yāgdand k. jhīraknā wā nindā-vākya k.*

LECTURER, *n.* one who lectures—*Dars go, mudarris—Pravaktā, vyākhyātā, adhyāpak.*

LECTURESHIP, *n.* the office of a lecturer—*Mudarrisi—Adhyāpakatwa, vyākhyātpad.*

LEAD, *p. t. and p. p. of lead—Lead kā māzi-mutlaq aur māzi-ma'tūf-alai-hi yā j'i-l-i-ma'tūf—Lead kā sāmānyabhūt aur pūrnakriyā wā pūrvakālikakriyā.*

LEDCAPTAIN, *n.* an humble attendant—*Ek adnā naukār yā hāzir-bāsh—Ek adham se-yak wā anuchar.*

LEDGE, *n.* (*S. leccan*) a layer, a stratum, a row, a ridge, a prominent part—*Tah, tabaq, qatir, pushta yā ūchā silsila, ubhā huā hissa—Parat, star wā āstar, śrenī wā āli, katak kūt wā prishṭhadhārā, dant uchehrāya wā ubharābhāg.*

LEDGER, *n.* (*S. leccan*) an account-book—*Khātā-baḥi^h, pakṭi baḥi^h.*

LEE, *n.* (*S. hleo*) the side opposite to that from which the wind blows—*Jis ruh se ha-wā bahe uske sāmnē ki taraf, jis taraf se ha-wā bahe uske muqābil ki taraf—Jis diśā se pawan bahtā ho uske sāmnē ki diśā, vātābhīmukha diśā, vāyupratimukhadeś.*

LEEWARD, *a.* relating to the part on the lee; *ad.* towards the lee, from the wind—*Jis ruh se ha-wā bahtā ho uske muqābil ki taraf ke mutā'alliq; ad. ha-wā ke muqābil, ha-wā se dūr yā kināre—Vātābhīmukh, prativāt.*

LEECH, *n.* (*S. lece*) a species of aquatic worm which sucks the blood, a physician—*Jōik^h, tabīb yā hakīm—Jalaukā raktapā wā raktapāyini, vaidya. wā chikitsak.*

LEEF. See LIEF.

LEEK, *n.* (*S. leac*) a plant—*Gandanā^h—Tikshanakand, mahākand, sukandak.*

LEER, *n.* (*S. hleo*) complexion, an oblique look, an affected cast of countenance; *v.* to look obliquely, to look archly—*Raṅg^h, tircchī nazar yā kaj-nigāhī, banāwat yā nakhre-bāzi ki sūrat; v. tircchī nazar k. yā tircchī nazar se dekhnā, kanhhiyōn dekhnā^h—Varn, kataksh netrakatāksheh katakshāvalokan wā kankhī, banāwat kā vadan wā ākār; v. katakshāvalokan k., terhī chitawan se dekhnā.*

LEERINGLY, *ad.* with an oblique look—*Kanhhiyōn se^h, terhī nazar se, kaj-nigāhī se—Netrakatāksheh se, katakshāvalokan se, terhī chitawan se.*

LEES, *n. pl.* (*Fr. lie*) dregs, sediment—*Durd yā rim, tarchhat yā talchhat^h—Mal wā sithi, kāṭ kiṭṭa wā khojhrā.*

LEET, *n.* (*S. leth*) a court of jurisdiction, a law-day, a list, a roll—*Ikhtiyār ki 'adālat, 'adālat kā roz, fihrist, daftar yā fard—Adhikārasampanna dharmaśābhā wā kacchahri, kacchahri kā din, parisankhyāpātra āvali wā āvali, nānāvali wā nāmāvali.*

LEFT, *p. t. and p. p. of leave—Leave kā māzi-mutlaq aur māzi-ma'tūf-alai-hi yā j'i-l-i-ma'tūf—Leave kā sāmānyabhūt aur pūrnakriyā wā pūrvakālikakriyā.* [Varn, savya.

LEFT, *a.* (*L. laevus*) opposed to the right—*Chap, bāyān^h, dīdarā yā dēbarā^h, ulā^h—*

- LEFT-HAND'ED**, *a.* using the left hand, unlucky — *Bāyān-hatthā yā dībariyā^h, a-sagun yā burā^h* — Vāmahastasevī, sāubh wā durbhāgya.
- LEFT-HAND'ED-NESS**, *n.* use of the left hand — *Bayēn hāth se kām kāj^h*.
- LEFT-HAND'Y**, *n.* awkward manner — *Bhaddā-pan^h, ku-daul^h*.
- LEG**, *n.* (Dan. *læg*) the limb by which an animal walks, that by which any thing is supported — *Sāq, pāya yā pāyā* — Gor taṅg taṅgrī wā philli, pāwā wā gorā.
- LEGGED**, *a.* having legs — *Pīnrlī philli yā gorā rakhne w^h, pīnrlī-dār, pāya-dār, sāq-dār* — Pādaviśiṣṭ, sapād, tāṅg w., philli w., gorā w.
- LEG'A-CY**, *n.* (L. *lego*) a bequest, any thing given by last will and testament — *Hiba, wasiyat tarka yā māl-i-matrūka* — Mritapatrārpitadān, mumūrshudān.
- LEG'A-TA-RY**, **LEG'A-TĒE**, *n.* one to whom a legacy has been left — *Tarka-pāne w., wāris, mauhūb-i-ilāi-hi, wasiyat-dār, wasiyat-gīr* — Mritarikthabhāgi, mritalekhaḍānādhikārī, mritapatradānādhikārī.
- LEG-GATOR**, *n.* one who leaves a legacy — *Mūsī, wāhīb, mūris, tarka chhor jāne w.* — Rikthapradātā. mrityulekhaḍānakārī, mrityupatradaṇakārī.
- LEG'A-CY-HUNT-ER**, *n.* one who courts and flatters in order to get legacies — *Hilā yā wasiyat hāsīl karne ke liye khush-āmad aur chāplūsī k. w.* — Saṅkalp wā mumūrshudān pāne ke nimitta jigigī aur lallopatto k. w.
- LE'GAL**, *a.* (L. *lex*) pertaining to law, according to law, permitted by law — *Muta'alliq-i-āin, shar' ke mutābiq, halāl shar'i yā mashrū'* — Vyavahārasambandhī smārtta wā vyavahāravishayak, dharmasāstrānusārī smritiśāstrānumat wā rājyavyavasthānusārī, smritiśāstraprokt smrityukt wā rājyanyamavibhūt.
- LE-GAL'I-TY**, *n.* lawfulness, conformity to law — *Shar'iyat, jawāz, mashrū'iyat* — Smritiśāstrānuyāyita wā nyāyānusāritā, rājyavyavasthānūropatā dharmānusār wā vyavahāravidhyānūropatā. [bāh k. — Smritiśāstrasammat wā vidhivibhūt k., pramāṇi k.]
- LE'GAL-IZE**, *v.* to make lawful, to authorize — *Shar'i yā mashrū' k., jāiz rawā yā mu-*
- LE'GAL-LY**, *ad.* according to law, lawfully — *Mutābiq-i-shar' yā az-rūe shar', shar'an yā mashrū'an* — Smritiśāstrānusār wā dharmasāstrānusār se, yathānyāya wā yathā-dhamma. [jñā, vyavahārapandit, dharmasāstravettā.]
- LE'GIST**, *n.* one skilled in law — *Faqīh, shar'-dān, ahl-i-fiqh, ahl-i-qānūn* — Smritiśāstra-
- LE'GATE**, *n.* (L. *lego*) a deputy, an ambassador, an ambassador from the pope — *Wakīl, elchī, Pop-ya'nī Rom ke sab se barye pādri kā wakīl yā elchī* — Dūt wā pratinidhi, rājādūt wā rājapratinidhi, Romiyadharmādhipati kā dūt wā pratinidhi.
- LE'GATE-SHIP**, *n.* office of a legate — *Elchī garī, Rom ke sab se barye pādri ke wakīl yā elchī kā 'uhda* — Pratinidhipad, rājādūtāpad, Romiyadharmādhipati ke dūt wā pratinidhi kā pad.
- LE'G-A-TINE**, *a.* belonging to a legate — *Muta'alliq-i-elchī, Rom ke sab se barye pādri ke wakīl yā elchī ke muta'alliq* — Dūtasambandhī, rājādūtasambandhī, rājapratinidhi-vishayak, Romiyadharmādhyaksh ke dūt wā pratinidhi kā sambandhī.
- LE-GA'TION**, *n.* a deputation, an embassy — *Wakīl yā elchī bhejnā yā wakīl yā elchī jo bheje jāyē, elchī-garī* — Dūt bhejānā wā dūt jo bheje jāyē, dūtakriyā dūtakarm wā dūtātwa.
- LE'GEND**, *n.* (L. *lego*) a chronicle, an incredible narrative, an inscription — *Tawārikh yā tazkiratu-l-auliyā, afsāna yā gair-mu'tabar bayān, kitāba yā sikke waqaira' par kā marqūm* — Akhyān purānakathā janakathā itihās wā mahātmya, avīśwasaniya akhyān, mudritalekh wā ankitalekh.
- LE'G-EN-DA-RY**, *a.* consisting of a legend, fabulous; *n.* a book or relater of legends — *Afsāna-wār yā tavārikh-wār, sākhā; n. afsāna yā tazkiratu-l-auliyā ki kitāb, afsānā-go yā tazkira-go* — Aitihāsik wā purāṇik, kritrim wā manahkalpit; *n.* itihās-saṅgranth, itihāsavaktā, purāṇakathak.
- LE'G'ER**, *n.* (S. *legan*) any thing that lies in a place, a resident — *Koī shai jo kisi jagah meṅ parī rāhī hai, ke bāshanda yā bāshinda* — Koi vastu jo kisi sthān par parī rāhī hai, nivāsi.
- LE'G-ER-BOOK**, *n.* a book of accounts — *Bakī^h, khātā^h, pakki bakī^h, khātā bakī^h*.
- LE'G-ER-DE-MAIN**, *n.* (Fr. *léger, de, main*) sleight of hand, juggle, trick — *Dast-bur-dī, dūth-bandī nazar-bandī shu' bada-bāzī shā' bada-bāzī yā huqqa-bāzī, bāzī-garī* — Hath-pherī wā hastalāghav, indrajāl, hastachāpalya wā kuhakavrittī.
- LE'GIBLE**, *a.* (L. *lego*) that may be read — *Khwāndant, parhe jāne ke qābil, sāf likhā huā, sāf* — Pathanayogyā, paṭhaniyā, suvāchya, suspasht.
- LE'G-IBLY**, *ad.* in such manner as may be read — *Sāf-sāf, sāf navīsī se, is taur se ki jismēn parhā jāy* — Aisī rīti se ki jismēn parhā jāy, suspasht.
- LE'GION**, *n.* (L. *legio*) a body of soldiers, a military force, a great number — *Tuman dasta yā sipāhiyōn-kā-garoh, fauj, dangal* — Sainyasamūh sainyadal wā sainyavyūh, chamū wā senā, Aind chakra jhūnd wā dal.
- LE'GION-A-RY**, *a.* relating to a legion; *n.* one of a legion — *Faujī yā muta'alliq-i-fauj, tuman ke muta'alliq, dangal se nisbat-dār; n. ahl-i-tuman, fauj kā ek shakhā, dangal kā shakhā* — Senāsambandhī, chākrik; *n.* senā kā ek jan, vrind wā chakra kā ek jan.

- LEĞIS-LATE**, *v.* (L. *lex, latum*) to make or enact laws—*Átn banána, qánún banána*—Vyavasthá k., niyam k., rájyamiyam k.
- LEĞIS-LÁ'TION**, *n.* the act of making laws—*Átn-bandí, qánún-bandí, qánún-sázi, ijtihád, tasharrú, tashrí*—Vidhisthápaná, niyamasthápaná, vyavasthávidhán, vyavasthákarap.
- LEĞIS-LÁ-TIVE**, *a.* giving or enacting laws—*Qánún-band, qánún-sáz, ijtihádí, áin-sáz*—Vyavasthávidháyi, niyamasthápak, vyavasthákári, niyamarachak.
- LEĞIS-LÁ-TOR**, *n.* one who makes laws—*Shári', mujtahid, muqannín, wdzi'u-l-qánún*—Vyavasthárachak, niyamasthápak, vyavasthákár, vyavasthávidháyi.
- LEĞIS-LÁ-TRESS**, *n.* a female lawgiver—*Qánún-sáz 'aurat, áin-banáne-wálk 'aurat*—Vyavasthírachak stri, vyavasthápak stri, vidhisthápak stri.
- LEĞIS-LÁ-TURE**, *n.* the power that makes laws—*Áin banáne-wálon ká yá kí guroh, qánún-sázon kí majlis*—Vidhisthápanádhikáriní sabhá, vidhisthápakasabhá, vyavasthárachakasabhá.
- LE-GÍT'I-MATE**, *a.* (L. *lex*) born in marriage, lawful; *v.* to make lawful—*Halál-záda yá asl, shari't yá jáiz*; *v. halál-záda banána, asl k., jáiz k., rawá rakhná*—Dharmmaj sujanmá wá viváhaját, yathánýaya wá nyáyya; *v. aurasí k., aurasasam k., viváhaját k., yathánýaya k., pramáni k.*
- LE-GÍT'I-MA-QY**, *n.* lawful birth, genuineness—*Halál-zádagi, jawáz sihhat rásti yá asá-lot*—Sujanma aurasatá aurasajanma wá dharmmapatnijanma, vástavikatá yathár-thatá wá akritrimatá.
- LE-GÍT'I-MATE-LY**, *ad.* lawfully, genuinely—*Shar'an yá az-rúe-shar', asálat se*—Yathá-nyáya nyáyáusar wá dharmmánúsar se, vástavikatá satyatá wá akritrimatá se.
- LE-GÍT'I-MATE-NESS**, *n.* lawfulness, legality—*Jawáz durusti-yá mubáhiyat, mashrú'iyat*—Dharmmánúsáritwa wá smritisástránuyáitá, nyáyyatwa wá rájyavyavasthánurúpatá.
- LE-GÍT'I-MÁ'TION**, *n.* the act of legitimating—*Halál-záda banána, asl thahráná*—Aurasákarap, aurasádhikáradán, aurasí k.
- LEĞUME**, **LE-GŪ'MEN**, *n.* (L. *legumen*) pulse, peas beans &c.—*Matar^h, latrí^h, lobiyá^h, boará^h, sem^h, urd^h, mothí^h, khesári^h, masúr^h, mung^h*. [ká^h]
- LE-GŪ'M-NOUS**, *a.* belonging to pulse—*Matar latrí lobiyá boará urd khesári yá masúr*
- LEİSURE**, *n.* (Fr. *loisir*) freedom from occupation, vacant time; *a.* unemployed—*Fursat yá faráqat, muhlat*; *a. be-kár be-shugt yá be-shagl*—Káryanivritti, avakás wá avasar; *a. anirvyápar, niruddyam*.
- LEİSU-RA-BLE**, *a.* done at leisure, not hurried—*Fursat meñ kiya huá, áhista fursati yá farágati*—Avasar wá avakás meñ kiya huá, atwarit wá sávakás.
- LEİSU-RA-BLY**, *ad.* at leisure, without hurry—*Fursat yá faráqat meñ, áhiste yá áhista*—Avasar wá avakás meñ, dhíme dhíme wá dhíre dhíre.
- LEİSURE-LY**, *a.* not hasty, deliberate, done without hurry; *ad.* slowly, deliberately—*Áhista, sanjída yá bá-taammul, áhista kiya huá*; *ad. áhiste, taammul se*—Aśighra dhírá wá dhímá, parínámadarśi dhír wá atwarit, dhíme-dhíme sávakás wá akshípra; *ad. dhíre-dhíre dhíme-dhíme wá mand-mand, dhíratá se wá sochvichár se*.
- LE'MAN**, *n.* (S. *leof, man*) a sweetheart, a gallant, a mistress—*Ma'ahúga yá mahbúba, yár yá áshná, dhemni^h*—Pyári priyá wá vallabhá, jár wá upapati, upastri wá upapatni.
- LEM'MA**, *n.* (Gr.) a proposition previously assumed—*Masla jo ba-gair takrár bahs yá dahl ke maqbúl ho, mauqúf-alai-hi*—Upapatijná.
- LEM'ON**, *n.* (Fr. *limon*) a tree and its fruit—*Ninbu yá nību ká per^h, nithbu yá nību ká phal^h*—Jambír jambir wá jambhír, jambíraphal wá jambhíraphal.
- LEM-ON-ÁDE**, *n.* lemon-juice water and sugar—*Sharbat-i-nību*—Chíní aur páni se milá huá ninbu wá nību ká ras, šarkarádímisritajambírarasamayapíníya.
- LEM'U-RES**, *n. pl.* (L.) hobgoblins—*Bhút^h, pret^h*—Piśech, vetíl, rákshas.
- LEND**, *v.* (S. *lānan*) to afford or supply on condition of return or repayment, to grant, to furnish; *p.t. and p.p.* **LENT**—*Qarz yá 'ariyatan d., bahkshná, sar-ba-ráh k.*—Udhár d. mañgni-d. wá riñ d., dená, pahunchána wá karná.
- LEND'ER**, *n.* one who lends—*Qarz yá 'ariyatan d. w., byáj-khor, wám-dihanda*—Udhár d. w., mañgni d. w., rinadátá, rinad.
- LEND'ING**, *n.* the act of making a loan—*Wám-dihí, qarz-dihí*—Rinadán.
- LENGTH**, *n.* (S. *leng*) extent from end to end, extension, duration, distance—*Túl túláni yá darázi, kushádagi yá tavíl, muddat yá imtidád, masáfat yá mufásala*—Lambái, vistár wá phailáw, káladírghatwa, dúri antar wá bích.
- LENGTHER**, *v.* to make longer, to protract, to grow longer—*Daráz k., túl d. yá tavíl k., lambá k^h*—Lambá k. wá lambána, barháná wá dūr khínehná, barhná.
- LENGTHER-ING**, *n.* continuation, protraction—*Tawátur yá tasalsál, imtidád*—Lagáw wá uttarabhág, barháv.
- LENGTHFUL**, *a.* of great measure in length—*Bahut lambá^h*. [bát meñ^h]
- LENGTHWISE**, *ad.* in the direction of the length—*Lambán meñ^h, lambá-lambá^h, lam-*
- LENGT'Y**, *a.* long, not short, not brief—*Tavíl, túl, túl-tavíl*—Lambá, dírh, vistír.

LEN'I-ENT, *a.* (*L. lenis*) softening, mitigating, laxative; *n.* that which softens—*Mulāim musakkin yā tasallī-bakhs̄h*, *narm yā mukhaffaf k. w.*, *mulaiyin*; *n.* *mulaiyin shai*—Komal, samak śāntid wā śāntikar, rechak wā śarak; *n.* śhāntikar vastu, mridukar padārth. [wā śānt k., upaśam k. komal k. wā śānti d.]

LEN'I FF, *v.* to mitigate, to assuage—*Kam yā narm k.*, *tasallī d. yā mulāim k.*—Nyūn

LEN'I-TIVE, *a.* mitigating, emollient; *n.* an emollient medicine, a palliative—*Kam narm yā mukhaffaf k. w.*, *musakkin mulaiyin yā tasallī-bakhs̄h*; *n.* *mulaiyin dawā*, *musakkin yā taskin-bakhs̄h shai*—Nyūn wā śānt k. w., śamak śāntik wā śāntid; *n.* vedanāsamak aushadh, vedanāśāntik wā upaśaman.

LEN'I-TY, *n.* mildness, mercy, tenderness—*Narmi*, *rahm yā tarakhhum*, *dard-mandi mulāyamat yā mulāimat*—Mridutā, anugrah wā saunyatā, kshamāśilātī komalatā wā dayā.

LENŠ, *n.* (*L.*) a piece of glass or other transparent substance so formed as to magnify or diminish objects—*Ek qism kā shisha jis se chhoṭī chiz bari aur bari chiz chhoṭī ma'lūm hoti hai*—Ek prakār kā kāch wā kānch jis se chhoṭī vastu bari aur bari vastu chhoṭī dekh partī hai.

LEN-TIC-U-LAR, *a.* having the form of a lens—*Aise shishe kī sūrāt kā jis se chhoṭī ch'z bari aur bari chiz chhoṭī ma'lūm hoti hai*—Aise kāch wā kānch ke akār kā jis se chhoṭī vastu bari aur bari vastu chhoṭī dekh partī hai.

LEN'T, *n.* (*S. lencten*) a fast of forty days before Easter, a time of abstinence—*Chil-lā yā chālīs-roz-kā-roza*, *parhez-yīrī kā zamāna*—Chālīs din kā mahopavās, sānyamā-kāl. [Chālīs din ke mahopavās kā sambandhi, parimitavyayī.]

LEN'T-EN, *a.* relating to Lent, sparing—*Chille ke muta'alliy, kifayati yā kam-kharach*—**LEN'TIL**, *n.* (*L. lens*) a plant—*Masur^h*, *mothi^h*, *mot^h* [Masta'ī kā per.]

LEN'TISK, **LEN-TIS-CUS**, *n.* (*L. lentiscus*) the mastich-tree—*Mastakī kā darakhtī*—

LEN'T'NER, *n.* a kind of hawk—*Ek qism kā bīz*—Ek prakār kī ēyen.

LEN'TOR, *n.* (*L. lentus*) slowness, delay, tenacity, viscosity—*Sustī, dirangī, chaspi-dagi, las-dārī*—Mandatī, dhil wā vilamb, laslāshat, chipchipāhat.

LEN'TOUS, *a.* tenacious, viscous—*Chipchipā^h*, *lastasā^h*. [ārapyarāśī.]

LE'O, *n.* (*L.*) the lion, a sign of the zodiac—*Sher*, *bury-i-asad*—Sinh, sinharāśī wā

LE'O-NINE, *a.* belonging to a lion—*Sherī, bubrī, asadī, sher-śīrat*—Sinhāsambandhi, sainhik, sinharāśil. [chitavyāghra.]

LEOP'ARD, *n.* (*L. leo, pardus*) a beast of prey—*Chūā^h*, *teñduā^h*, *palang*—Chitrak,

LÉP'ER, *n.* (*Gr leprosy*) one who is infected with leprosy—*Kophī^h*, *pes*, *majzūm*—Kushthī, kushtharogī.

LÉP'RO SY, *n.* a loathsome disease—*Koph^h*, *pes*, *juzām*—Kushth, kushtharog. [kushthī.]

LÉP'ROUS, *a.* infected with leprosy—*Kophī^h*, *majzām*, *pesī*, *juzāmī*—Kushtharogī,

LÉP'ROE-LY, *ad.* in an infectious degree—*Koph se^h*.

LÉP'ID, *a.* (*L. lepidus*) pleasant, lively—*Khush yā khursand*, *khush-tab^h* yā *zinda-dil*—Chuhlī wā rasik, rasiyā wā ranglā.

LESS, *a.* (*S. less*) comp. of little, smaller, not so large; *ad.* in a smaller degree, not so much—*Kih-tar*, *anduk*; *ad.* *kam-tar*, *qalīlan*—Kshudītar, nyūn; *ad.* *thorā sā*, *alpatar*.

LESS'EN, *v.* to make or grow less—*Kam k. yī h.*, *ghatānā yī ghatnā^h*—Nyūn k. wā h.

LESS'ER, *a.* less, smaller—*Kam-tar*, *kih-tar*—Alpatar, kshudratar.

LES-SÉE'. See under LEASE.

LES'SON, *lē's'n*, (*L. lectum*) any thing read or repeated to a teacher, a precept, a doctrine or notion inculcated; *v.* to teach, to instruct—*Sabaq*, *ta'līm yī pand*, *naṣṣhat*; *v.* *sikhānā^h*, *ta'līm d. yā k.*—Pāth, sikhshī, upades; *v.* sikhshī k. wī sikhshīnā, upades k. [ho ki, kyā jānān.]

LEST, *con.* (*S. lesan*) that not, for fear that—*Mabūdā*, *Khudā na khwāstā*—Aisā na

LÉT, *v.* (*S. letan*) to allow, to suffer, to permit, to lease, to put out to hire—*Denā^h*, *ijāzat d.*, *jāiz yā rawā rokhnā*, *ijara d.*, *kirāye per d.*—Anujnā d. wā k., sahnā, anumati d., thike par d., bhāje par d.

LÉT, *v.* (*S. lettan*) to hinder, to obstruct, to oppose; *n.* a hinderance, an obstacle—*Roknā^h*, *atknā^h*, *āpnā^h*—*n. rok rukāv yā rukāwat^h*, *atkāw yā āp^h*.

LÉTHAL, *a.* (*L. lethum*) deadly, mortal—*Muhlik*, *qātīl yā halākū*—Mārātmak wā mṛityujanak, prānaghātak.

LE-THAL'I-TY, *n.* mortality—*Mari^h*. [naghātak.]

LE-THIF'ER-OUS, *a.* bringing death, deadly—*Muhlik*, *qātīl yā kārī*—Mṛityujanak, prā-

LÉTH'AR-GY, *n.* (*Gr. lethē, argos*) a morbid drowsiness, dullness; *v.* to make dull—*Khwāb-ālūdagi*, *kāhīl sustī yā majhūl*; *v.* *sust yā majhūl k.*—Atinidrāslutwā wā swapnasilātī, ālasyā; *v.* *mand wā jarabuddhi k.*

LE-THAR'GIC, **LE-THAR'GI-CAL**, *a.* drowsy, dull—*Khwāb-ālūda*, *kāhīl yā majhūl*—Niū-dāsā unghāsā unghā aunghāyā atinidrāslu wā nidrāśil, mand jarabuddhi wā sūptā-buddhi.

- LE-THÂN**'(GI-CAL-LY, *ad.* in a morbid sleepiness—*Khwáb-álúdagí se, káhlí se*—Nidrálutvat, atinidrálutwa meñ, nidrásatá meñ.
- LE-THÂN**'(GI-NESS, **LE-THÂN**'(GI-CAL-NESS, *n.* a morbid sleepiness, drowsiness—*Khwáb-álúdagí, nidás uñhás yá dhál^h*—Nidrásilatá, atinidrálutá nidrálutá wá alasatá.
- LE'THE**, *n.* (Gr.) oblivion, death—*Farámoshi yá guñat, munt*—Vismríti asmríti wá bisráwat, mrityu wá mích. [vismrítikarak.
- LE-THE'AN**, *a.* causing oblivion—*Farámoshi-ámar, nisyán paidá k. w.*—Vismrítijanak,
- LE'TTER**, *n.* (L. *litera*) a character in the alphabet, a written message, an epistle, a printing type; *v.* to stamp with letters—*Harf, khatt, rug'a, chmípe ká harf*; *v. hurúf se naqsh k, hurúf se nishán k, úpar hurúf banáná*—Akshar varn wá achchar, chitthi wá sandéssaptra, patra patri wá patriká, mudrákshar; *v. aksharáñkit k, aksharachihnit k, aksharamudrit k.* [tya wá kávyádlidya.
- LE'TTERS**, *n. pl.* learning, literature—*'Ilm, 'ilmiyat yá fazilat*—Vidyá wá sástra, sáhi-
- LE'TTERED**, *a.* educated, learned—*Ta'lim-yifta yá sáhib-i-'ilm, 'alim*—Likhá-parhá ákshítákshar wá sákshar, vidwán wá pandit. [mirakshar anakshar wá vidyábhín.
- LE'TTER-LESS**, *a.* ignorant, illiterate—*Jáhlil yá ná-dín, ná-khránda*—Jñánahín wá ajña,
- LE'TTER-FOUND-ER**, *n.* one who casts types—*Chhápe ke hurúf dháñe w, harf-sáz*—Mudrákshar dháñkar banáñe w. [ká chhápá.
- LE'TTER-PRESS**, *n.* print from type—*Chhápe ke hurúf ká miqsh yá chhápi*—Mudrákshar
- LET'UCE**, **lét'tis**, *n.* (L. *lactuca*) a plant—*Káhú, khass*—Haritak, sigrá
- LEÜ-CO-PHLEGMA-ÇY**, *n.* (Gr. *leukos, phlegma*) paleness with cold sweats—*Jal-andar yá jalandhar se pít-pan^h*—Kaphodar, kaphasoth.
- LEÜ-CO-PHLEG-MÁT'IC**, *a.* having a dropsical habit—*Mustasqí, jalundharí^h, jalandarí^h*—Kaphodarí, kaphasotharogí, jalodari.
- LEV'ANT**, **LE-VÁNT**, *a.* (Fr.) eastern—*Sharqí, mashriqí*—Púrbi, púrvadesíya.
- LEV-VÁNT**, *n.* the eastern parts and coasts of the Mediterranean sea—*Bahr-i-Rúm ke sharqí hisse aur sáhlil*—Rúm námak mahásagar ke púrbi bhág aur tat. [desíya váyu.
- LEV-VÁNTER**, *n.* a strong easterly wind—*Tund sharqí bád*—Karí purwáiyá, vegañu purva-
- LEV-VÁNT'INE**, *a.* pertaining to the Levant—*Bahr-i-Rúm ke sharqí hisson aur sáhlil ke muta'alliq*—Rúm námak mahásagar ke púrbi bhágon aur tatón ká sambandhi.
- LE-VÁTOR**, *n.* (L.) a surgical instrument—*Jurrah ká au-arí*—Astrachikitsak ká as-tra. [bár, hujám yá majlis, majma'—Prátalsabhá, samúh, bhír.
- LEV'EE**, *n.* (Fr.) a morning assembly of visitors, a concourse, a crowd—*Fajr ká dar-*
- LEV'EL**, *a.* (S. *level*) even, flat, p'ain, equal; *v.* to make even, to lay flat, to aim; *n.* a plane, a standard, equality—*Yak-sán, musattah yá kaf-i-dast, ham-war yá síf, barábar*; *v. barábar yá hamwár k, musattah yá kaf-i-dast k, churháná yá chuláñá^h*; *v. mailán sath yá jar-hamwár, darja hadá yá andáza, barabari yá hamwári*—Sam, chauras, batádhár, samán; *v. sam k, samasthali wá samaprishtí k, laksh k. abhisandhán k. khinchná wá phenkná; n. samasthal samaprishtí wá samabhúmi, niyam, samatá samánatá wá tulyatá*
- LEV'EL-LEK**, *n.* one who levels—*Ham-wár k. w, yak-sán k. w, barábar k. w, musat-tah k. w*—Samakári, samánakári, chauras k. w, tulya k. w.
- LEV'EL-NESS**, *n.* evenness, equality of surface—*Barabari yá hamwári, chaurasí yá chaurasái^h*—Samatá wá samánatá, samabhúmisthlabháv wá samasthalasthabháv.
- LEV'ER**, *n.* (L. *levís*) the second mechanical power, an instrument to raise weights—*Dandí dándri thekí yá chárú^h, dheiklí yá bojh utháñe kí kal^h*—Dand, uttolanadand wá uttolanayanti. [Sásasívak, bháśasák, kharhe ká bachchá.
- LEV'ER-ET**, *n.* (Fr. *levre*) a young hare—*Khargosh-bacha, khargosh ká bachcha*—
- LE-VÍ-A-THAN**, *n.* (H.) a water animal mentioned in the book of Job—*Ek daryáí jánwar jiská zikr 'Isáiyón kí kitáb-i-muqaddas meñ hai*—Ek jalajantu jiská varnan 'Isáiyón kí dharmanipustak meñ hai, tūni, timiñgil.
- LEV'I-GATE**, *v.* (L. *levís*) to polish, to smooth, to pulverize; *a.* made smooth—*Ghotná^h, chiknáná yá chikná-k^h, búkná pśná bukná-k. yá pisán-k^h*; *a. chiknāyá huá^h chikná kiya huá^h*. [chiknákhat^h, chikná k^h.
- LEV'I-GÁ'TION**, *n.* the act of levigating—*Buknā k^h, pisán k^h, buknā^h, pisā^h, ghotā^h*,
- LEV'ITE**, *n.* one of the tribe of Levi—*Livai nám Yahúdiyón kí qawm ká ek shakhs, Yahúdiyón ke mulláon kí qawm ká ek shaqhs*—Livai námak Yihudiyoñ kí ek jati kí ek jan, Livait námak Yihudiyoñ kí purohit wá yájak.
- LEV'IT'-CAL**, *a.* relating to the Levites—*Livai nám Yahúdi mull'áon ke muta'alliq*—Livait námak Yihúdiya purohiton wá yájakon ká sambandhi.
- LEV'IT'-CAL-LY**, *ad.* in the manner of the Levites—*Livai nám Yahúdi mulláon ke taur se*—Livait námak Yihúdiya purohiton wá Yájakon kí riti se.
- LEV'IT-Y**, *n.* (L. *levís*) lightness, inconstancy, vanity, want of seriousness—*Halká-pan^h, be-sabáti be-istiqlálí yá talawwun-tabí^h, be-húdagí, subkí yá khiffat*—Halkái laghimá wá agurutá, chanchalatwa lolatá wá maolaulya, mirarthakatá wá garv, gauravahinatá wá ochhápán.

LEV-TĀ'ION, *n.* the act of making light — *Halká k^h*.

LEV-Y, *v.* (L. *levis*) to raise, to collect; *n.* the act of raising men or money — *Jam' k., ekatīha k^h*: *n.* *fauj-bandī fauj-kashī yā sipāk-bandī k., lagānā yā rīpiyā uṭhānā^h* — *Bāṭornā, jōrnā uṭhānī wā bāndī lenā; n. sāinyasamāhar sāinyasamāhārap wā sāinyasamūh, karagmān wā dhanottolan.*

LEV-TA BLE, *a.* that may be levied — *Jam' kiye jāne ke gābīl, gābīl-i-maksūl, gābīl-i-tash-khīs-o-rusīl* — *Batore jīne ke yogya, lagāye aur līye jāne ke yogya.*

LEWD, *a.* (S. *lewd*) wicked, lustful — *Kharāb yā sharīr, bad-mastī shahwatī shahwat-nāk yā nafs-parast* — *Dusht durātmā wā pāpī kāmī kāmuk kāmāsakt wā strīlampat.*
LEWD'LY, *ad.* wickedly, lustfully, wantonly — *Sharārat se, shahwat yā mastī se, mastāna* — *Dushtatā wā durācharātī se, lampatātā wā ratāsaktī se, chānchalatā se.*

LEWD'NESS, *n.* wickedness, licentiousness — *Sharārat, nafs-parastī shahwat zinā-kārī randī-bīzī harā-hīrs harā-o-hawas yā bad-mastī* — *Dushtatā wā durācharātā, kāmāsaktī ratāsaktī strīvyasan wā lampatātā.* [kosh, koś.

LEX-I-CON, *n.* (Gr.) a dictionary — *Farhang, lugat* — *Śabdakosh. śabdakoś, abhidhān,*

LEX-I-COG'RA-PHER, *n.* a writer of a dictionary — *Muallif-i-lugat, farhang-nawīs, lugat-nawīs* — *Kośakār, kośarachak, kausik, śabdakośakār.*

LEX-I-COG'RA-PHY, *n.* the art or practice of writing a dictionary — *Lugat-nawīsī, farhang-nawīsī* — *Śabdakośarachana, kosharachana*

LI'A-BLE, *a.* (L. *ligo*) bound, answerable, subject, obnoxious, exposed — *Zimma-dār, jawāb-dih, lāq mustajīb yā zer-dust, mumkin-paṣr yā majbūr, nā-gzīr yā giriftār* — *Aḥwānūdhīn, abhiyokṭavya wā abhiyojya, adhin, yogya, vā.*

LI'A-BIL-ITY, **LI'A-BLE-NESS**, *n.* the state of being liable, responsibility, obnoxiousness, tendency — *Zimma-dārī, jawāb-dihī, giriftārī zer-dastī yā inkār, ragbat maylān yā mailān* — *Annyogādhinatā wā abhiyojyatā, aḥwānūdhinatā, adhinatā, śīlatā.*

LI'AR. See under **LIE**.

LI-BĀ'TION, *n.* (L. *libo*) the act of pouring out wine in honour of some deity, the wine or other liquor poured out in honour of a deity — *Kisī dewtā ko sharāb chārḥānā, sharāb waqūra yo kisī dewtā ko chārḥāte hain* — *Madyanishek devatoddēśak pā-mīyanishek wā dhār chhornā, tarpanaras tarpanadravya wā madya ādī dravya jiski dhār chhorī jātī hai.*

LI'BEL, *n.* (L. *libellus*) a defamatory writing; *v.* to spread defamation — *Gila-nāma, bad-nāmī-nāma, malāmāt-nāma, buhtān, takrīr-i-bū-is-i-hak-i-izāt; v. buhtān k., tukmat k., gila-nawīsī k., bad-nāmī k.* — *Nindālekhyā, apavādapatra, kalaṇīkasūchakapatra; v. nindāpatra se apavād k., apavād k., apavādapatra ke dwārā kalaṇīk lagānā wā nindī k.*

LI'BEL-LER, *n.* one who libels or defames — *Buhtān-nawīs, gila-nawīs, buhtān-sāz, malāmāt tukmat yā bad-nāmī k. w.* — *Apavādapatralēkhak patrapavādī, kalaṇīkakar.*

LI'BEL-LOUS, *a.* defamatory, abusive — *Buhtān-sāz yā buhtānī, bad-nām-gar* — *Apayāsakar wā kalaṇīkakar, apavādak wā nindak.*

LI'BER-AL, *a.* (L. *liber*) generous, bountiful, enlarged, free, candid — *Sakhī karīm jarwāl atā-bakhsh yā sahīb-i-tawfiq, faiyāz yā faiz-bakhsh, 'ālī 'umda najīb yā buland, āzād yā khalāsa, sūdiq sāf yā dil-kushā* — *Uḍar wā dānaśīl, bahud bahuprad wā bahudāyāk, prachur bahul wā paripurn, sarvvasamānya abaddha wā ayantrit, saral sīlḥā wā kharā.*

LI'ER-ĀL-I-TY, *n.* bounty, generosity, catholicism, candour — *Faiyāz fazl yā karam, sakḥāwat jūd 'ālī-himmatī kushādu-dilī yā bakhshish, āzād-tubī yā be-taraf-dārī, sāf-dilī sufāī yā rūstī* — *Dāritwa wā dīn, udārātā udārāśīlatwa wā udarāchittatwa, apakshapat wā sūmānyatī, sachī yā kharāī.*

LI'ER-AL-IZE, *v.* to make liberal — *Āzād-tubī k., kushāda-dil k., be-taraf-dār k., 'ālī-himmat k.* — *Apakshapatī k., aḥyanatāvalambiyon par komal k., udārāchitta k., udārāśīl k.*

LI'ER-AL-ITY, *ad.* bountifully, largely, freely — *Faiz faiyāzī fazl yā sakḥāwat se, ziyādatī se yā bū-ifrāt, bū-faragat dil-khol ke yā kushādu-dil se* — *Dāritwa dānaśīlatā wā udārātā se, bahut se wā bāhulya karke.*

LI'ER-ATE, *v.* to set free, to release — *Āzād k., rihā yā khalīs k.* — *Mukt k., chhor d.*

LI'ER-Ā'TION, *n.* the act of setting free — *Makhlāsī, rihā, istikhlās, chhūt-karū^h* — *Mukti, nistār, uddhār.* [w^h. — *Muktidātā uddhārātā wā nistārak, rakshak.*

LI'ER-Ā-TOR, *n.* one who sets free, a deliverer — *Najāt d. w. yā rihāt-bukhsh, bachāne*

LI'ER-TINE, *n.* one who lives dissolutely; *a.* licentious, dissolute, irreligious — *Awārā, lūchchā^h bud-kār, fajīr, fāsiq; a. nafs-parast nafs-parwar be-lagām yā harām-kār, āwārā fajīr fāsiq anbāsh yā bad-wa'z', be-dīn* — *Lampat, strīlampat, strīvyasani; a. anāchārī kāmāchārī sweekhchāchārī wā durāchārī, kāmuk bhogāsakt lampat wā vishayī, nirdharmma dharmmahīn wā tyaktadharmma.*

LI'ER-TIN-ISM, *n.* licentiousness, dissoluteness — *Be-zabtī be-quidī yā harām-kārī, an-bāshī āwārāgī yā bad-wa'z'* — *Vyabhiḥar anavasthiti lampatātā wā kāmāsaktī, dur-vrittātā durācharātwa vishayāsaktī wā bhogāsaktī.*

- LIB'ER-TY**, *n.* freedom, privilege, permission; *pl.* precincts of a city—*Ázadi khalást makhlati yá rikáh, haqq yá ikhtiyár, ijázat rukhsat rizá yá parwánagi*; *pl.* *kisi shahr ki gird-hawáh*—Swatantratí swádhínatá aparádhínatá swechchhácharatá wá aparáyattatá, adhikár swatwa wá sakti, anujná wá anumati; *pl.* nagaropánt, upapur.
- LI-BID'I-NOUS**, *a.* (*L. libido*) lewd, lustful—*Mast yá nafs-parast, shahwatí yá shahwat-parast*—Kámásakt wá kámi, ratárhí maithunábhiláshí wá strisambhogábhiláshí. [sambhogábhiláshí.
- LI-BID'I-NIST**, *n.* one given to lewdness—*Nafs-parast, shahwatí shakhs*—Kámi, stri.
- LI-BID'I-NOUS-LY**, *ad.* lewdly, lustfully—*Masti se, shahwat se*—Kámásakti se, ratásakti ratárhitwa wá strisambhogádrhitwa se.
- LI-BID'I-NOUS-NESS**, *n.* lewdness, lustfulness—*Masti, shahwat-parastí*—Kámásakti wá kámukatá, ratásakti ratárhitwa wá maithunárhitwa. [Tulá, tularási
- LI'BRA**, *n.* (*L.*) the balance, one of the signs of the zodiac—*Mizán, burj-i-mizán*—
- LI-BRÁ'TION**, *n.* the act of balancing—*Tolná yá taulná^h, barábar k., ham-wazni*—Tolan, samatolikan, tulyabalatá, bháratulyatá.
- LI'BRA-RY**, *n.* (*L. liber*) a collection of books, an apartment for books—*Jam'at-i-kutub yá majma'-i-kutub, kutub-khána yá kitáb-khána*—Pustakasāṅgrah granthasāṅgrah wá pustakasamūh, pustakālay pustakāgar wá pustakāśālā.
- LI-BRÁ'RI-AN**, *n.* one who keeps a library—*Dárogi-i-kutub khána, kutub-kháne ká dá-roga*—Pustakāśāldhyaksh, pustakādhyaksh, pustakāgárarakshak, pustakāśāldhikári.
- LICE**, *pl.* of louse—*Louse ki jam', jien^h*—Louse ká bahuvachan.
- LI'CENCE**, **LI'CNSE**, *n.* (*L. liceo*) permission, liberty, excess of liberty; *v.* to permit by legal grant, to authorize—*Ijázat parwánagi farmán yá hukm-náma, ikhtiyár rukhsat yá sanad, ikhtiyár ki ziyadati*; *v. sanad farmán parwánagi yá hukm d., ikhtiyár d. mubáh-rakhná jáiz-rakhná yá rawá-rakhná*—Anujná wá anumati, kshamatá wá samanujján, maryádátikram vyatikram wá vidhivyatikram; *v. ájná-patra anujnápatra wá anumati d., anujná d. adhikár d. wá pādāpi k.*
- LI'CN-SA-BLE**, *a.* that may be licensed—*Mumkinu l-parwánagi, jiski ijázat yá sanad ho sake*—Anujneya.
- LI'CN-SER**, *n.* one who grants permission—*Parwánagi d. w., ijázat d. w., farmán yá hukm-náma d. w., ikhtiyár yá sanad d. w., rawá yá jáiz rakhne w.*—Anujná d. w., anumati d. w., anujnádatá, anujnápatraprakāśak.
- LI'CN'TI-ATE**, *n.* one who has a licence to practise any art or faculty; *v.* to permit—*Kisi fann ki pesha karne ke liye sanad hukm-náma yá parwána rakhne w., shahib-i-sanad, hukm-náma-dár, parwána-dár, ijázat-dár*; *v. mubáh jáiz yá rawá rakhná, sanad parwána hukm-náma yá ijázat d.*—Kisi vyavasáy ke karne ke nimitta anujná rakhne w., sánujná, grihitánujná; *v. ájnápatra anujnápatra anumati anujná wá adhikár d.*
- LI'CN'TIOUS**, *a.* unrestrained, dissolute—*Be-zabt be-qaid yá be-lagám, harám-kár bad-kár áwára yá áwásh*—Maryádítikramí durichári abaddhi wá swechchháchári, vishayí vishayásakt durvritá wá lampat.
- LI'CN'TIOUS-LY**, *ad.* with excess of liberty—*Be-zabti se, be-qaidi se, áwáshi se, áwáragi se*—Maryádítikram se, vyabhihárl se, lampatatá s., atváchárapúrvak.
- LI'CN'TIOUS-NESS**, *n.* boundless liberty, contempt or disregard of just restraint—*Be-zabti yá be-qaidi, sar-kush harám-kári áwáragi yá áwáshi*—Swechchháchár wá atváchár, durvritatá vyatikram niyamátikram wá lampatatá.
- LICH'EN**, *n.* (*Gr. leichen*) a plant—*Nabát, ek chhotá per^h, ek bhánt ká paudhá^h*—Súkari, súkari, súkarakrántá, sílavalká. [nydyya.
- LIC'IT**, *a.* (*L. licitum*) lawful—*Wájib, jáiz, rawá, shar'^h*—Yathávidhi, yathochit.
- LIC'IT-LY**, *ad.* lawfully—*Shar'an, az-rue-shar', áin ke ri se*—Vyavasthānurūp se, yathānyāya, smritiśāstrānusār se. [lap-lap yá chabar-chabar kháná^h.
- LICK**, *v.* (*S. lican*) to pass over with the tongue, to take in by the tongue—*Chálná^h*.
- LICK'ER-ISH**, **LICK'ER-OUS**, *a.* nice, nice in the choice of food, greedy to swallow—*'Umda, khush-khwar khush-khor yá khush-khwar, chātorá yá mar-bhukhá^h*—Rasik wá swádu, uttamabhoktá wá sukhádak, lehanotsuk. [se—Mishtatápúrvak, swádatápúrvak.
- LICK'ER-OUS-LY**, *ad.* daintily, deliciously—*Latáfat yá nafásat se, maza-dári yá lazzat*
- LICK'ER-OUS-NESS**, *n.* daintiness of taste—*Maza-dári, khush-lazzati*—Mishtatá, swádatá.
- LICK**, *n.* (*G. laegga*) a blow; *v.* to beat—*Ghúnsá^h, ghúnsi^h, mukká^h, mukká^h, mār^h, thappar^h*; *v. marná^h, thónkná^h, pítma^h.*
- LIC'O-RICE**, **LIC'U-O-RICE**, *n.* (*Gr. glukus, riza*) a root of sweet taste—*Aslu-s-sús, je-thi-madh^h, mal-hatti yá mul-hatti^h*—Yashtimadhu, madhuyast jiká, madhulí.
- LIC'TOR**, *n.* (*L.*) a Roman officer who attended the chief magistrates—*Kore-bar-dár jo zamána-i-sulaf meñ shahr-i-Rom ke hukám ke ham-ráh rahtá thá*—Púrvakál meñ Rom nagar ke dharmádhaksh ká parichar wá sewak jo kai ek líthi aur unke bích meñ ek kulbári bāndhi hui apne swāmí ke áge áge liye chaltá thá.

LID, *n.* (S. *hlid*) a cover—*Dhañkná^h, dhakná^h, dhapná^h, sar-posh.*

LIE. See **LYE**.

LIE, *n.* (S. *lig*) a criminal falsehood, a fiction; *v.* to utter a criminal falsehood—*Darog yá kizib, jhúh^h; v. jhúth bolná^h, jhúth kahná^h—Asatya wá mrisháwákyá, mithyávacchan wá mithyokti; v. mrishá bolná. mithyá kahná wá bolná.*

LĪ'AN, *n.* one who tells lies—*Darog go, kizib. jhúthá^h, kazzáb, labár^h—Mrisháwádi, mithyáwádi, mithyábhāshī, asatyaavakti, asatyaavādi.*

LĪ'E, *v.* (S. *liegan*) to rest horizontally, to rest, to press upon, to remain, to consist; *p. t. LĪ'AV, p. p. LĪ'AIN—Letná^h, pauphne yá parná^h, dabná yá garná^h, pará-rahná yá rahná^h, honá^h. [rahne w^h, lagá-rahne w^h.*

LĪ'ER, *n.* one who lies—*Letne w^h, pauphne w^h, letan-hār^h, letwaiyá^h, rahne w^h, pará-LĪ'EF, a. (S. *leof*) beloved; ad. willingly—*Muhbáb, 'aziz; ad. khushī se, ba-dil-o-ján, ba-sar-o-chashm—Pyárá; ad. ichchhá se, man se, sir-ánkhon se.**

LĪ'EVE, *ad.* willingly—*Khushī se—Ichchhá se, man se.*

LĪ'EGE, *a.* (L. *ligo*) bound by feudal tenure; *n.* a sovereign, a superior lord—*Ek qism ki zamín-dári ki kháss shart ke rá se t-bí-dár yá hukúmí-banda; n. jahán-pa-náh, khulá-wand-i-ní-mat—Bhūmī rakhne ke hetu se bhaktibuddha sewábaddha swámibhakt wá prabhuvas; n. adhirāj wá rájá, prabhu wá swámī. [prabhusevi.*

LĪ'EGEMAN, *n.* a subject, a vassal—*Raiyāt, asimí yá tábí-dár—Prájá, sewábaddha wá*

LĪ'EN-TER-Y, *n.* (Gr. *leios, enteron*) a flux of the bowels—*Is-hál yá jarayán-i-shikam jismen kháná kachchá gir-partá hai—Atisár jismen anna khayá wá kachchá jhar partá hai.*

LĪ'EN-TER'IC, *a.* pertaining to lientery—*Us qism ke is-hál yá jarayán-i-shikam ke mutá'al-liq jismen kháná kachchá gir-partá hai jarayán-i-shikam—Aise atisár ká sambandhī jismen anāj pet se khará wá kachchá jhar partá hai, amátisár, amátisára-sambandhī.*

LĪ'EO, *n.* (Fr. *place, room, stead—Jagah^h, já, 'maz yá bad'at—Sthán, thaur, sthal.*

LĪ'EU-TEN'ANT, *lĕv-tén'ant, n.* (Fr. *lieu, tenant*) a deputy, an officer who supplies the place of a superior in his absence—*Náib, qáim-maqám yá já-nishín—Pratinidhi, pratipurusht wá niyogi.*

LĪ'EU-TEN'AN CY, *n.* the office or commission of a lieutenant, the body of lieutenants—*Niyabat qáim-maqám yá já-nishín, jam' náib já-nishín yá qáim-maqám—Pratinidhi ká pad avasthá wá adhikár, pratinidhisamūh wá pratipurshamandhī.*

LĪ'EU-TEN'ANSHIP, *n.* the office of lieutenant—*Niyabat qáim-maqám yá já-nishín—Pratinidhitwa, pratipursh ká pad wá adhikár.*

LĪ'FE, *n.* (S. *lif*) vitality, existence, animation, spirit, conduct, biographical narration; *pl. LĪ'VEs—Ján, hayát zindagi zindagán yá zist, zinda-ai'í yá chálaki, tezi chushti yá chábuki, ma'ásh atwár rawish yá waz', tazkira—Prán jiv átmá wá jivátmá, jivan, tej tikshnatá wá sphurti, sattwa aachpalí wá phurti, vritti vyavahár áchar wá ácharan, charitra charit ákhyán wá charit-ikhyán.*

LĪ'FE'LESS, *a.* void of life, dead, dull—*Be-rúh be-ján yá be-dam, murda, sust yá majhúl—Nirjiv ajiv wá pranahín, chaprín nashaprín wá achetan, tejohin nistej nissattwa wá sattwahín. [liye zarúr hai—Pránopayogi rudhū, jivanádu-yakarakt.*

LĪ'FE'BLÓD, *n.* the blood necessary to life—*Khún-i-jigar, khún jo ján yá zindagi ke LĪ'FE'GIV'ING, a.* imparting life, invigorating—*Ján d. w. ján-bakhsh yá ruh-bakhsh, quwat-bakhsh—Jivád jivadiyak wá j vaditá, viryad teja kar wá tejovarddhak.*

LĪ'FE'GUÁRD, *n.* the guard of a king's person—*Bádsháh ke kuzári sipáhi, bádsháh ke kháiss muháfiz, bádsháh ki kháiss chauki—Rájasarírarakshak, rájadeharakshí.*

LĪ'FE'LIKE, *a.* like a living person—*Zindu shakhs ke mánind—Prápiyat, jite manu-shya ke sadriá, sajivajan ke sadri.*

LĪ'FE'STRÍNG, *a.* a nerve essential to life—*Nas jo ján yá zindagi ke liye zarúr hai—Pránasír, jivásír. síri jo prán wá jiv ke nimitta avásya hai, pránopayogi síri.*

LĪ'FE'TÍME, *n.* continuance or duration of life—*Hin-i-hayát, tamam-'umr, 'umr-bhar—Jívitakál, áyushya, janma bhar. [—Jivanatrast, ati dukhí.*

LĪ'FE'WEA-RY, *a.* tired of living, wretched—*Zindagi se bezár tang yá dúgg, kam-bukht*

LĪ'FT, *v.* (S. *liftan*) to raise, to elevate, to exalt, to elate; *n.* the act of lifting—*U'tháná^h, charhána^h, úrchá-k. úrchána yá barhána^h, phulá d^h; n. u'han^h, u'hán^h, u'thái^h, u'tháb^h, charháw^h. [charhwaigá^h.*

LĪ'FT'ER, *n.* one who lifts or raises—*U'tháne w^h, charháne w^h, úrchá-k. w^h, u'thwaigá^h,*

LĪ'FT'ING, *n.* the act of raising, assistance—*U'tháb^h, madad—Charháw wá u'thái, sá-hayya wá upakár.*

LĪ'G'A-MENT, *n.* (L. *ligo*) any thing which ties or unites, a substance which unites the bones—*Band, aash pai yá nas—Pattí wá bandhan, asthibandhan wá sandhibandhan.*

LĪ'G'A-MÉNT'AL, LĪ'G'A-MÉNT'OUS, *a.* relating to a ligament, of the nature of a ligament—*Mutá'allig-i-band yá 'asab-mansúb, band yá nas ki khássiyat ká—Pattí wá bandhan ká, asthibandhanavat wá sandhibandhanas-driá.*

LĪ'G'A'TION, *n.* the act of binding—*Bándhná^h.*

LIG'A-TURE, *n.* that which binds, a bandage — *Band, dorā rassi yā pattī^b* — Bandh wā bandhan, patta patta kasnā wā bandhnā.

LIGHT, *lit. n.* (*S. lecht*) the agent or substance by which bodies are made perceptible to the sight, any thing which gives light, day, instruction, knowledge, open view, point of view; *a.* clear, not dark; *v.* to kindle, to give light to, to fill with light; *p. t.* and *p. p.* LIGHTED or LIT — *Nūr roshanī roshan partau tāb jāwa yā shu'ā, sham' chirāg yā charāg, roz, tā'ilm, 'ilm, nigāh yā nazar, tariq-i-nigāh tariq yā tarāh; a. nūrāni roshan yā raushan, ujāla yā ujālā^b; v. jalānā^b, roshni yā raushni d., roshan yā raushan k.* — Jyoti dyuti dipti prabhā prakāś tej ābhā wā nibhā, diyā dip dipak wā pradip, din wā divas, śikshā. jñān wā bodh, lokaprasiddhi wā prīkatva, drishṭipātamārg drishṭisūtra wā lakshyasūtra; *a.* saprakāś tejomay wā diptimān, dyutimān prakāśyukt wā prabhāwān; *v.* bārnā sulgānā wā lagānā, prakāś wā tej d., prakāśit wā saprakāś k.

LIGHT'EN, *v.* to illuminate, to flash, to shine — *Roshan yā raushan k., bhābhaknā yā la-paknā^b, darakhshān tābān yā raushan k.* — Saprakāś wā diptimān k., lauknā kauṇḍhnā wā chamchamānā, chamaknā.

LIGHT'ER, *n.* one who lights or illuminates — *Jālāne w^b, 'raushan yā roshan k. w. roshni yā raushni d. w.* — Bārne wā bālne w., suprakāśak wā prakāśak, prakāśād wā dyutikar. [aprakāś, āndherā.]

LIGHT'LESS, *a.* wanting light, dark — *Be-roshni yā be-chirāg, tīrīk* — Nishprabhā wā

LIGHT'NING, *n.* the flash which attends thunder — *Barq, bijli^b* — Vidyut, saudāmini, saudimāni, saudānni.

LIGHT'SOME, *a.* luminous, gay, airy — *Raushan roshan yā mumawwar, khurram yā dil-shād, bashah'ish yā khush-tāb^b* — Prakāśamay wā ujāla, ullas sánand wā harshit, mudit pramodī wā ānandī.

LIGHT'SOME-NESS, *n.* luminousness, cheerfulness — *Raushni yā roshni, khurrami yā bashāshat* — Dīptatā ujālā añjor wā saprakāśatā, ullās hūlās wā prabharsh. [ulkādhāri.]

LIGHT'BEARER, *n.* a torch-bearer — *Mash'al-chi, fūlā-bar-dār* — Ulkābhāak, ulkābāhi,

LIGHT'HOUSE, *n.* a building with light to guide ships at sea — *Rāt ke waqt jahāz-rānōn kī rah-numā^b ke liye fānis-dār minār* — Rāt ke samay meñ nāvīkon ko path dikhāne ke liye ākāśadīpavukt tūchā kothā, dipastambh, ākāśadīpagrih.

LIGHT, *lit. a.* (*S. lecht*) not heavy, active, nimble, easy, slight, trifling, small, gay, wanton; *ad.* cheaply — *Sabuk, chālāk, tez, ās in sahl yā mulāim, tunuk yā adnā, khufif, andak, albelā chhichhorā rañgīlā yā chanchal^b, be-sabāt be-hayā nā-pāk yā fāsida; ad. sastā^b* — Halkā alpabhār wā aguri, chapal, laghuśārīr wā laghugati. nīriyās sugam susādhya susāhya wā supachaniya, laghu wā kshudra, tuchchha wā triṇapray, alp wā thorā, vilāsī asthir wā gauravahn. lol anavasth līlīni wā puñśchalī.

LIGHT'EN, *v.* to make less heavy — *Halkā k^b.*

LIGHT'ER, *n.* a large open boat — *Patailā^b, ek barī khulī nāw^b, bhar^b.*

LIGHT'LY, *ad.* in a light manner — *Subkī se, chālākī se, tezi se, āsāni se, thorā^b, mulāimat yā mulāiqamat se, be-istiqlālī se, be-hayāi se, nā-pākī se, be-lhāzī se, chhichhorpan se^b* — Halkāi wā laghutā se, chapalatā se, anīyās, tanuk tanak wā tanik, ayatn se, tuchchhatā se, binā hetu, phurtī se, laghugatī se, asthīratā se, chañchalatā se, binā soche vichāre.

LIGHT'NESS, *n.* want of weight, levity, inconstancy, nimbleness, wantonness — *Halkāi^b, subkī, be-istiqlālī yā be-sabātī, chālākī yā tezi, be-hayāi nā-pākī yā nā-pāk-dāmāni* — Alpabhāratwa laghutā wī laghimā, agurutā agurav wā chañchalatwa, asthīratā wā anavasthīti, śarīralaghutā drutatwa wā phurtī, lolatā laulya wā swairītā.

LIGHTS, *n. pl.* the lungs of an animal — *Phephyre^b.*

LIGHT'ARMED, *a.* not heavily armed — *Jarida, halke auzārōn se musallah, halke hathyār bāndhe hue^b* — Laghuśāstri, laghuwastradhāri, laghuwāyudh.

LIGHT'BRAIN, *n.* an empty headed person — *Tihī-dimāg shakhs, be-dimāg shakhs, be-mugif, be'aql* — Nirboddh, alpabuddhi. [bhar yā pataile kā māñjh^b.]

LIGHT'ER-MAN, *n.* one who manages a lighter — *Bhar yā pataile kā khevak yā khevat^b,*

LIGHT'FIN-GERED, *a.* addicted to petty thefts — *Hath-lapak^b, hath-chal^b.*

LIGHT'FOOT, LIGHT'FOOT-ED, *a.* nimble in running or dancing, active — *Sabuk-pā sabuk-ran yā sabuk-raflār, chālāk* — Laghupād drutagāmī wā drutagati, kshīpra phurtīlā wā chapal.

LIGHT'HEAD-ED, *a.* thoughtless, giddy — *Tihī-dimāg be-magz be-qarār yā be-khabar, gāfil yā be-khud* — Chapalchitta laghuchitta asthir wā chintārahīt, achet bhrāntabuddhi bhrāntachitta kshīptachitta wī kshīptabuddhi.

LIGHT'HEART-ED, *a.* gay, merry, cheerful — *Khush-dil yā dil-shād, khush-o-khurram yā khurram, shād-mān yā khush* — Hrishṭahriday wā hrishtachitta, ānandī, harshit pulkit wā praphullachitta.

LIGHT'LEGGED, *a.* nimble, swift — *Tez-rau yā chālāk, tez-qadam yā tez-raflār* — Phurtīlā wā drutagati, drutagāmī.

- LIGHT**'MIND-ED, *a.* unsettled, unsteady—*Be-qarār, be-sabāt*—*Asthir, anavasthit wā chāñchal, [yā lagnā^h, utarnā^h, basnā yā tiknā^h, baithnā^h.*
- LIGHT**, *lit, v.* (S. *hlihtan*) to fall on, to descend, to settle, to rest—*Burnā ānā girnā*
- LIG**'NE-**OUS**, **LIG**'N**OUS**, *a.* (L. *lignum*) wooden, made of wood, resembling wood—*Chobin yā chobī, lakri kā banā huā^h, kāth yā lakri ke mānind*—*Kāsthī, kāshtā-nirmit wā dārunirmit, kāshtārūp wā dārurūp.*
- LIG**-N**AL**'O**ES**, *n.* aloes wood—*ʿUd, agar^h.* [kā barā karā kāth.
- LIG**-N**UM**-V**IT**Ē, *n.* (L.) a very hard wood—*Ek qism kī nihīyat sakhtī lakri*—*Ek prakār*
- LIG**'**URE**, *n.* a precious stone—*Ek qism kā jauhar*—*Ek prakār kā ratna, ratnavīśesh.*
- LIKE**, *a.* (S. *lic*) resembling, similar, equal, probable; *n.* a person or thing resembling another; *ad.* in the same manner, in a manner becoming, probably—*Mushābih ham-shakl yā mist, shabih muwāfiq mānand yā mānind, hamwār barābar yā yak-sān, muhtamil; n. koi shakhs yā shai jo dūre shakhs yā shai ke muwāfiq ho, ham-shakl shakhs yā chiz; ad. usī taur se, khush-numā yā zeb-āwar tariq se, shayad gāliban yā ihtimulan*—*Sadriā, sarikāh, tulya sam wā samān, honhār sambhāvya wā sambhāvaniya; n. tulya yuginak, tulyagun, tulyarūp, tulyavyakti, tulyavastu; ad. yathā wā tathā, yathochit rīti se, chāhiye howe adhik-karke prāyah wā ho-saktā-hai.*
- LIKE**'**LY**, *a.* probable; *ad.* probably—*Muhtamil; ad. shāyad, gāliban, ihtimālān*—*Sambhāvya, sambhāvaniya, honhār; ad. chāhiye, howe, adhik-karke, prāyah, ho saktā hai.*
- LIKE**'**LI**-H**OOD**, **LIKE**'**LI**-N**ESS**, *n.* probability—*Ihtimāl, gumān, āsar, surāt*—*Sambhāvyatā, sambhāvaniyatā, sambhav, daul, sambhāvana, honhār.*
- LIK**'**EN**, *v.* to represent as like, to compare—*Barābar k. yā tushbih-d., muqābala k.*—*Sādriya wā tulanā k., upamā-d. wā milānā.*
- LIKE**'**NESS**, *n.* resemblance, form, a picture—*Tashbih hamtāi mutābaqat tamsil misāl yā shabāhat, surāt yā shakl, taswīr shabāh yā shabih*—*Sidriyā, a sadrisatā wā samarūpatā, ākriti ākār wā rūp, pratimā pratirūp, pratimūrti wā chitra.*
- LIKE**'**WISE**, *ad.* in like manner, also, too—*Usī taur se, mā-sivā ʿalīya yā niz, ūpar-iske yā iske-ūpar^h*—*Tathā tadvat tadanurūp wā tadrūp se, bhī, apicā aparāñcha wā aur-bhi.*
- LIKE**, *v.* (S. *lician*) to be pleased with, to approve, to choose—*Rāzi yā māl h., pasand k., qābil k.*—*Santushṭ h. wā rījhnī, prasanna h. wā achebhā samajhkar āngī-kār k., chāhnā.* [rañjak, ramya manbhāwanā wā tushṭīkar
- LIKE**'**LY**, *a.* that may be liked, pleasing—*Dil-pasand, khush-āyand yā maqbūl*—*Mano-*
- LIK**'**ING**, *n.* inclination, desire, pleasure—*Mail yā raghat, khwāhish yā shauq, khushi*—*Pravritti, chhī abhilāsh wā abhilāshā, prīti wā īj.*
- LIL**'**LACH**, *n.* (Fr. *lilas*) a shrub—*Bakāyan yā bakāin^h, bān^h.* [padma.
- LIL**'**Y**, *n.* (L. *lilium*) a flower—*Gul-i-sosan, saman, sausan*—*Bhūmikamal, bhūmi-*
- LIL**'**LIED**, *a.* embellished with lilies—*Gul-i-sosan se ārasta*—*Bhūmikamal se su-sobhit.*
- LIL**'**Y**-H**AND**-ED, *a.* having white hands—*Sufaid dast*—*Śwetakar, śuklakar.* [kīdar.
- LIL**'**Y**-L**IV**-ERED, *a.* white-livered, cowardly—*Buz-dil, nā-mard, K-ayār, darpoknā wā*
- LIMB**, *lim, n.* (S. *lim*) a member, a branch; *v.* to supply with limbs, to dismember, to tear off the limbs—*ʿUz wā ʿazū ʿazū yā ʿazo, shākh; v. ʿazā yā shākhēn lagānā, band-band juḍā k., aʿzā yā shākhēn kāt-dālnā*—*Āng awayav wā gitra, dīl wā śākhā; v. āng wā śākhā jorñā, āng āng alag k., āng āng kāt-dālnā.* [—Āngī, āngavīśisht.
- LYMB**ED, *a.* formed with regard to limbs, having limbs—*ʿUz-dār, ʿizw-dār yā ʿazo-dār*
- LIMB**'**LESS**, *a.* wanting limbs, deprived of limbs—*Be-ʿazo, be-ʿuzw*—*Nirañg, āngahin.*
- LIMB**'**REAL**, *ad.* piecemeal, in pieces—*Purza-purza, reza-reza*—*Ṭukre ṭukre, khaṇḍ-khaṇḍ.* [awañth.
- LIMB**, *lim, n.* (L. *limbus*) a border—*Kināra yā kanāra, zih*—*Chhor, kagar, aūñth wā*
- LIM**'**BO**, **LIM**'**BUS**, *n.* a region bordering on hell, hell, a place of restraint or misery—*Jahannam ke hudūd par ek jagah, jahannam yā dozakh, qaid-khāna yā taklif kī jagah*—*Narak kī simā par ek sthān, narak, karāgar wā kleśadasthān.*
- LIM**'**BECK**, *n.* (Alembic) a still; *v.* to strain as through a still—*Bhabhā^h; v. māno bhabke se khūchnā^h.* [dār, nurm—*Namaniya, namanaśīl.*
- LIM**'**BER**, *a.* (Dan. *lemper*) flexible—*Chimrā^h, pilpilā^h, lījijā^h, dhūlu^h, lūchilā^h, dam-*
- LIM**'**BER**-N**ESS**, *n.* flexibility, pliancy—*Chimrāī chimrāhat chimrā-pan yā lachilā-pan^h, mulāyamat yā dam-dārī*—*Namaniyatwa, komalatā wā namanaśilatā.*
- LIME**, *n.* (S.) a calcareous earth, a viscous substance, a cement; *v.* to smear with lime, to entangle, to manure with lime, to cement—*Chūnā^h, lūsi^h, ahār goñd yā lēṭ^h; v. lāsā lagānā^h, phāñdnā phāñsnā yā phāñsānā^h, chūne kī khād-dālnā yā chūne se phāñsnā^h, sātnā jorñā gāñthnā yā lēsnā^h.* [vīśisht wā chuñahā, chikṭāṭ, laslāsā.
- LIM**'**T**, *a.* containing lime, viscous, glutinous—*Ahak-āmez, chipchipā^h, las-dār*—*Chūnā-*
- LIME**'**BURN**-ER, *n.* one who burns stones to lime—*Chūnā-paz, chūnā-banāne wā^h, chūnā-*
- LIME**'**KILN**, **LIM**'**KIL**, *n.* a furnace for lime—*Chūne kī bhañthī^h.* [phūñkne wā—*Chūrnakār.*
- LIME**'**STONE**, *n.* the stone of which lime is made—*Kankar kankar kankar yā pathur jiskā chūnā bantā hai^h.*

- LIME**²**TWIG**, *n.* a twig smeared with lime—*Dil yā dālī jismēn lāsā potā yā lagāyā*
LIME²**TWIGGED**, *a.* smeared with lime—*Lāse se potā huā^h*. [rahtā hai^h]
- LIME**²**WATER**, *n.* water impregnated with lime—*Chūne kā jal^h, chūne se milā huā jal^h, ālak-āmes-āb*—Chūrnasānsrīshṭajal, chūrnajal.
- LIME**, *n.* (S. *lind*) the linden tree—*Ek gism kā darakht*—**Ek prakār kā per**.
- LIME**, *n.* (Fr.) a species of lemon—*Nībū yā nībū^h, līmū yā lībū^h*.
- LIM**²**IT**, *n.* (L. *limes*) a bound, a border, utmost reach; *v.* to bound, to confine—*Hadd, ear-hadd, nihāyat intihā kināra yā kanāra*; *v. mahdūd k. yā hadd-bāndhnā, muqaiyad k. band k. yā ihāta k.*—Avadhī maryyādā wā simā, siwānī, elhor ant or tōnk wā fesh; *v. avadhī k. wā sasīm k., saparimīp k. rokna ghermī wā bāndhnā.*
- LIM**²**IT**²**A-RY**, *a.* placed at the boundaries—*Sar-haddī, ear-hadd yā kanāre .par kā—Sīmāsthit, sīmāvartī, antasthī.*
- LIM**²**I**²**TATION**, *n.* restriction, confinement—*Inhisār takhsīs yā hadd-bandī, qaid yā tahād-dud*—Parimitatā sasimatwa avadhītā wā avadhī, nibandhan bandhan wā bandhan.
- LIM**²**IT**²**ED**, *p. a.* narrow, circumscribed—*Tang, kotāh mahdūd mahsūs yā munhasir*—Sānkuchit wā ebhōtā, parimit saparimīp wā nibaddh.
- LIM**²**IT**²**ED**²**LY**, *ad.* with limitation—*Hadd-bandī se, qaid se, tahaddud se*—Sasimatwa-pūrvak, parimitatē se, avadhī se, nibandhan se, bandhan se.
- LIM**²**IT**²**ER**, *n.* one that limits—*Mahdūd k. w., hadd bāndhne w., muqaiyad k. w., band k. w.*—Sasimākārī, saparimīnakārī, rokne w., bāndhne w.
- LIM**²**IT**²**LESS**, *a.* unbounded, unlimited—*Gair-mahdūd. be-hadd*—Niravadhī, anant.
- LIMN**, *lin*, *v.* (L. *lumen*) to paint—*Tiswīr khīchnā, rang lagānā^h, khīchnā^h*—Chitra khīchnā wā banānā.
- LIM**²**NER**, *n.* a painter, a portrait painter—*Naqqāsh, musawwir*—Chitrakar, chitrakār.
- LIM**²**NING**, *n.* the art of painting—*Ilm-i naqqāshī, taswīr-kāshī*—Chitrakarīn, chitra-vidyā. [lasilā^h]
- LIM**²**MOUS**, *a.* (L. *limus*) muddy, slimy—*Chahlāhā chihlāhā yā kīchar-sā^h, lastusā yā*
LIMP, *v.* (S. *lim*) to walk lamely, to halt; *n.* a halt—*Langrānā^h, lang k^h, n. kachak^h, lang^h*. [wā pharehā.]
- LIM**²**PID**, *a.* (L. *limpidus*) clear, pure—*Sūf, shaffāf*—Swachchha, nirmal vimal amal
- LIN**²**CH**²**PIN**, *n.* (S. *lynis*) an iron pin which keeps the wheel on the axle-tree—*Kilī^h, kīl jis se pahiyā dhurī meñ lagā rakhtā hai^h*—Akshāgrakīlak, akshāgrasāṅku.
- LIN**²**CTURE**, *n.* (L. *lingo*) medicine licked up by the tongue—*Dawā jo chāt-kar khāt jāti hai*—Avalēh, avalehyaushadh.
- LIND**, **LIN**²**DEN**, *n.* (S. *lind*) a tree—*Ek gism kā darakht*—**Ek prakār kā vriksha**.
- LINE**, *n.* (L. *linea*) any thing extended in length, a string, a row, a rank, a trench, a verse, method, limit, the equator, progeny, occupation, course, the tenth or twelfth part of an inch, delineation, outline; *v.* to place along, to cover or defend as by military lines—*Khatt jadval yā satar. rassi^h, qatār, saff, khandaq, misrā^h, taur yā waz^h, hadd, khatt-i-istiwā, nas^h, pesha, tarah yā tarīq, tassū kā daswān yā bārahwān hissa, naqsha bāhri khatt^h; v. barābur rakhnā, bāchānā^h*—Rekhā lakīr dāhīr dhīrī pāntī wā paṅkti, dor dori wā rajju, āvalī milā wā kram, ārenī, khāī wā parikhā, pad, dhab paripātī wā anukram, simā wā ayadhī, bhūmadhyarekhā bhūparidhī vishuvavrittā wā vishuvarekhā, pīrhī wā vaṇsāvalī, vyāpār wā udyam, māng wā path, tassū kā daswān wā bārahwān ānīs, ākār wā ākritī, vāhyarekhā wā bāhri rekhā; *v. paṅktikram se rakhnā, rakshā k.*
- LIN**²**E**²**AGE**, *n.* race, progeny, family—*Nusab, nasl, hasab-o-nasab yā khāndān*—Kul, pīrhī vaṇsāvalī wā santatī, vaṇs.
- LIN**²**E**²**AL**, *a.* composed of lines, in the direction of a line, descending in a line, hereditary—*Mukhattat, rāst, khāndānī yā nasl, ābū yā maurūs*—Rekhīmāy wā rekhārūp, sidhā, kramīyāt wā paramparik, paramparāgat paitrīy wā kaulik. [pīrhī-pīrhī.
- LIN**²**E**²**AL**²**LY**, *ad.* in a direct line—*Sidhā^h, nasl dar-nasl*—Kramāgam se, vaṇsākram se,
- LIN**²**E**²**A**²**MENT**, *n.* feature, form, outline—*Khatt-o-khāl yā sūrat, shakl, bāhri khatt*—Vadanarekhā wā vadanākār, rūp, vāhyarekhā wā bāhri rel.hā.
- LIN**²**E**²**AB**, *a.* consisting of lines, like a line—*Mukhattat yā khattī, lakīr yā dor kā sā^h*—Rekhāmāy wā rekhārūp, rekhāsadrīś. [nā, pāṇḍulekhya.
- LIN**²**E**²**A**²**TION**, *n.* draught of a line or lines—*Khatt-kashī, naqsha-kashī*—Rekhī khīnch-
- LINE**, *v.* (L. *linere*) to cover on the inside, to put in the inside, to strengthen—*Astar-lagānā yā astar d., andar rakhnā, mashūt k.*—Bhitallī-lagānā bhitallā d. wā bhitār se majhnā, bhitār rakhnā wā bharnā, pushūt wā porhā k.
- LIN**²**EN**, *n.* cloth made of flax or hemp; *a.* made of linen, resembling linen—*Katān yā kattān, bazz*; *a. katānī kattānī katān-kā-banā-huā yā bazz-kā-banā-huā, katān yā bazz kī mānīnd*—San wā paṭue kā banā huā kaprā, kshaumavāstra, kshaumapaṭ, kshaumāmbar, aumapaṭ; *a. san wā paṭue ke kapre kā banā huā, san wā paṭue ke kapre sarikhā.* [antahput, antarāchchhādan, antavveshṭan.
- LIN**²**ING**, *n.* the inner covering of any thing—*Astar, marhan^h*—Bhitallī, antahpatāl.

- LİN'EN-DRA-PER**, *n.* one who deals in linen—*Bazzās, katān-farosh*—*San wā paṭue ke kapre ká vyápar k. w. kshaumavastravikretá.*
- LİNG**, *n.* (Io.) heath—*Jhār^h, jhārī^h.* [samudrī machhlī.
- LİNG**, *n.* (D. *leng*) a kind of sea-fish—*Ek gism ki samundarī machhlī*—*Ek bhānt ki*
- LİNG'ER**, *v.* (S. *leng*) to remain long, to delay, to loiter, to hesitate, to protract—*Der tak rahná, deri k., muddat-lagáná, pas-o-pesh yá hais-bais k., tavil-k. yá tál khtichná*—*Dirghakál tak rahná, vilamb k., ber lagáná, ágá pichhá k., barhána lambána wá khtichná.*
- LİNG'ER-ER**, *n.* one who lingers—*Der tak rahne w., deri k. w., muddat lagáne w., pas-o-pesh k. w., tavil k. w. yá tál khtichne w.*—*Dirghasútrī, vilambakārī, ber k. w., ágá-pichhá k. w., barháne w.*
- LİNG'ER-ING**, *a.* slow, protracted; *n.* tardiness—*Sust, der tak rahne w. muzmin tavil yá daráz; n. dirangī, sustī, der*—*Vilambī wá mandáyamán, chirasth wá dirghakālīn; n. mandatī, vilamb, ber.*
- LİNG'ER-ING-LY**, *ad.* with delay, tediously—*Der kar-ke yá áhiste, tawaqquf yá tál se*—*Vilamb-karke wá vilamb se, dirghasútratá se wá dirghasútravat.*
- LİNG'ET**, *n.* (Fr. *lingot*) a small mass of metal—*Dhāt ki dālī^h.*
- LİNGUIST**, *n.* (L. *lingua*) a person skilled in languages—*Zabān-dān, bahut zabānehi jānne w.*—*Bhāshājña, anekabhāshājña, bahubhāshāvēttā.* [dhārī wá ukti.
- LİNG'GO**, *n.* language, tongue, speech—*Zabān, bhākhā^h, guftār*—*Bhāshā, bolī, vākya-*
- LİNG-GUA-DENT'AL**, *a.* uttered by the joint action of the tongue and teeth—*Jiská talaf-fuz zabān aur dāntōn se ho*—*Jihwádantya, jihwádánta.*
- LİNI-MENT**, *n.* (L. *lino*) ointment—*Marham, tilā*—*Lep, pralep.*
- LİNK**, *n.* (Ger. *gelenk*) a single ring or division of a chain, anything doubled and closed like a link, a chain; *v.* to complicate, to unite, to connect—*Qulāba, koi chiz jo qulābe ki mánand banī ho, zanjīr; v. pech dar-pech k., musalsal k., wasl k.*—*Kārī, koi vastu jo kārī sarīkhi banī ho, sikarī sikarī sākhar wá sīnkhāl; v. lapetnā, bāndhnā wá milánā, jōrnā wá gānthnā.*
- LİNK**, *n.* (Gr. *lynchos*) a torch—*Mash'al, dastī*—*Ulkā.* [dhārī, ulkāváhi.
- LİNK'ÖY**, **LİNK'MAN**, *n.* one who carries a torch—*Mash'al-chī, dastī-bardār*—*Ulkā-*
- LİNN'ET**, *n.* (S. *linetwige*) a bird—*Ek gism ki chiriyā*—*Ek bhānt ki chiriyā.*
- LİN-SEY-WOOL'SEY**, *n.* (linen, wool) stuff made of linen and wool mixed; *a.* made of linen and wool, vile, mean—*Katān aur ún ká banā huā kaprá, kaprá jo katān aur ún ko milā-kar bantā hai; a. katān aur ún ká banā huā, haqīr, be-gadr*—*Kshaumornavastra, aumornavastra, vastra jo san paṭuā aur ún ko milā-kar bantā hai; a. kshaumorn wá aumorn, kutsit, adham wá tuchchha.*
- LİN'STOCK**, *n.* (linē, stock) a staff with a match at the end used in firing cannon—*Palitā, sokhtā, battī^h*—*Torā, agnisalākā.*
- LİNT**, *n.* (L. *linum*) flax, linen scraped into a soft substance to lay on sores—*San^h, zakhm par rakhne ke liye katān ká saf-o-narm tukrá*—*San, ghāw sukhāne ke nimitta kshaumavastra ká mridu phabā.*
- LİN'SEED**, *n.* the seed of flax—*Tukhm-i-katān, alsī^h, san ká biyā^h*—*Atasivij, atasi.*
- LİN'TEL**, *n.* (Fr. *l'inteau*) the upper part of a door or window frame—*Kargahnā^h.*
- Lİ'ON**, *n.* (L. *leo*) an animal—*Sher, babar, asad*—*Sīnha, kesarī, keśarī, vana-rāj.*
- Lİ'O-NESS**, *n.* the female of the lion—*Shernī, sinhanī^h*—*Sīnhī, kesarīnī, kesarīnī, vana-rājīnī.* [sainhik, sīnha ke sadris.
- Lİ'ON-LIKE**, **Lİ'ON-LY**, *a.* like a lion—*Sher-sirat, sher ki mánand*—*Sīnhaswabhāv,*
- LİP**, *n.* (S. *lippa*) the border of the mouth, the edge of any thing; *v.* to kiss—*Shafat, lab kīnāra yá kapāṭh; v. losa lenā*—*Adhar oshih hoñh hoñh hoñh oñh wá oñh, auñh kor chhor wá kagar; v. chūmnā.*
- LİPPED**, *a.* having lips—*Lab-dār, shafat-dār*—*Oshthawán, oshthī.*
- LİP'DE-VIO-TION**, *n.* devotion of the lips only—*Lab-namāz, lab-ibādat, namāz yá ibā-dat jo faqat lab yá muñh se hotī hai magur dil se nahīn*—*Oshthabhakti, adharapūjā, bhakti wá pūjā jo kewal oshth wá mukh se hotī hai parañtu hriday se nahīn.*
- LİP'OODN**, *a.* good in profession only—*Faqat qaul meñ khūb*—*Kewal pratijñā meñ aachhā.* [hriday se na bole jāyñ.
- LİP'LĀ-BOUR**, *n.* words without sentiments—*Alfuz jo dil se na hoñ*—*Sabd jo man wá*
- LİP'WĀS-DOM**, *n.* wisdom in words only—*Sīrf bātōn meñ agl-mandī, zabānī dānāi*—*Kewal bātōn meñ buddhī wá vijnātā, kewal bātohit meñ jñān ká chhāñnā.*
- Lİ-PÖTH-Y-MY**, *n.* (Gr. *lepto, thumos*) a swoon, a fainting fit—*Gash, murchhā yá murchhā^h*—*Murchchhā, murchchhan.* [wā nashitchetan.
- Lİ-PÖTH-Y-MOUS**, *a.* swooning, fainting—*Gashī, murchhī^h*—*Murchchhit, murchchhāl*
- LİPPI-TUDE**, *n.* (L. *lippus*) blearedness of the eyes—*Chāprākat^h, kichrā-pan^h.*
- Lİ'QUATE**, *v.* (L. *liquo*) to melt—*Galnā^h, pighlānā^h.*
- Lİ-QUATION**, *n.* the act of melting—*Galāw^h, pighlāw^h, taghālnā^h.*
- LİQ'UE-FY**, *v.* to melt, to dissolve—*Galānā yá galnā^h, pighlānā yá pighlānā^h.*

- LIQ-UE-FI-ON**, *n.* the act of melting — *Gudāhṭ, gudāz, pṛkhlāw^h, galan^h* — Dravaṇ, dravikaran, taghlāw, ghlūw. [galaniya, dravaniya, dravapiya.]
- LIQ-UE-FI-A-BLE**, *a.* that may be melted — *Gudāhṭ-pasir, mamkin-i-gudāz* — Galan jog.
- LI-QUEUR**, *n.* (Fr.) a spirituous cordial — *Ek qism ki sharāb* — *Ek prakār ki madirā*.
- LIQUID**, *a.* not solid, fluid, flowing, soft; *n.* a liquid substance, liquor — *Muzāb, saiyāl, rawāh, mulāim yā narm*; *n.* *saigāl yā muzāb chiz, 'araq yā shurb* — Drav, pravāha-dharmmak, pravāhi wā bahne w., mridu; *n.* dravadravya, ras wā dravapadārth.
- LIQUIDATE**, *v.* to clear away, to pay — *Be-dāq yā sāf k., adā k.* — Parisodhan wā parisuddhi k., paṭanā uṭṭanā wā de-dānā.
- LIQUIDATION**, *n.* the act of liquidating — *Be-dāq k., adā k., sāf k.* — Parisodhan, parisuddhi, nistār, paṭāw.
- LIQUIDITY**, *n.* the state of being liquid — *Hālat-i-saiyāl* — Dravabhāv.
- LIQUIDNESS**, *n.* the quality of being liquid — *Muzāb-straṭ, saigāl-khāsaigāl* — Dravata, drāvayatwa, pravāhadharmma.
- LIQUOR**, *n.* a liquid substance, strong drink; *v.* to moisten, to drench — *Shurb 'araq yā koṭ 'saigāl shai, sharāb yā khamr*; *v.* *nam k., tar-ba-tar k.* — Dravadravya dravapadārth wā dravavastu, madirā madya wā dārū; *v.* gilā ādrā wā odā k., bhigānā wā bhijānā.
- LIQUORICE**. See LICKORICE.
- LIQUORISH**. See LICKERISH.
- LIRI-POOP**, *n.* a graduate's hood — *Dastūr yā qānūn ke mutābiq madrase se darja yā laqāb pāye hue shakhs ke sar kī kaprā* — Rājavidyālay wā mahāvidyālay meṇ pada-prāptajan kā śirovastra wā mastakāchchhādan.
- LISP**, *n.* (S. *olisp*) a defect in the speech arising from striking the tongue against the inside of the teeth; *v.* to utter with a lisp, to articulate imperfectly — *Luknat, zabān-giriftagi*; *v.* *luknat k., nā-sāf bolnā* — Totlāi wā tutlāi, hāklāhat; *v.* tutlānā totlānā wā hāklānā, aspāshṭ bolnā.
- LISPING-LY**, *ad.* with a lisp, imperfectly — *Luknat se, 'adam-i-safāt yā nuqs se* — Totlāi tutlāi wā hāklāhat se, aspāshṭarūp wā adhurepan se.
- LIST**, *n.* (Fr. *liste*) a roll, a catalogue; *v.* to enrol, to register, to enlist — *Fihrist yā ism-wāri, ism-nawīs fard yā fardī*; *v.* *fihrist meṇ dākhil k., daftar meṇ nām likhnā, chikra likhnā yā likhnā* — Nāmāvali wā nāmāvali, nāmaparisaukhyāpatra wā parisaukhyāpatra; *v.* nāmāvali meṇ nām likhnā, nāmaparisaukhyāpatra meṇ nām chārhānā, nām likhnā nām-likhnānā bhartī k. wā bhartī h.
- LIST**, *n.* (S.) a bound, a limit, a strip of cloth, the inclosed ground in which tilts were run and combats fought; *v.* to inclose for combats, to sew strips together — *Hadd, sar-hadd intihā yā kānāra, patti^h, akhārā^h*; *v.* *larāt-ke-liye-ghernā gā akhāre-sarikhā-ghernā^h, pattiyoṇ yā dhajjiyoṇ kō ekalṭha sinā* — Simā, avadhī siwānā wā dānā, kapre kī dhajjī, raṅgabhumī mallayuddhasṭhān wā mallabhūmī.
- LISTED**, *a.* striped, particoloured in streaks — *Dhārī-dār, gūn-ā-gūn aur dhārī-dār* — Lahriyā, chitravichitra aur lahriyā.
- LIST**, *v.* (S. *lystan*) to choose, to desire; *n.* choice, desire, pleasure — *Pasand k., arzu k.*; *n.* *pasand, arzu yā khwāhish, khushi* — Chāhnā, ichchhā k.; *n.* chāh, ichchhā wā abhiruchi, ruchi sprihā wā anurakti.
- LISTLESS**, *a.* indifferent, heedless, careless — *Be-parwā kam-shauq murdo-dil yā be-garaz, gūf, be-khabar* — Anichchhuk anutsuk mihspriha wā udāsī, amanoyogi wā anavadhān, asāvadhān. [Anavadhān wā amanoyog se, asāvadhānī se.]
- LISTLESS-LY**, *ad.* without attention, heedlessly — *Tagāful yā gāfat se, be-khabarī se* —
- LISTLESSNESS**, *n.* inattention, heedlessness — *Tagāful yā gāfat, be-khabarī* — Anavadhān wā amanoyog, asāvadhānatā wā asāvadhānī.
- LISTEN**, *lis'en, v.* (S. *lystan*) to hearken, to give ear, to attend, to obey — *Sunnā^h, kān-lagānā^h, mutawajjih h., khātir-meṇ lānā yā farman-bardārī k.* — Śraṇap k., kān d., man lagānā wā dhyan d., mānā.
- LIST**, *v.* to hearken, to give ear, to attend — *Sunnā^h, kān-lagānā^h, mutawajjih h.* — Śraṇap k., kān d., man lagānā wā dhyan d.
- LISTENER**, *n.* one who listens — *Mustamī, sunne w^h, kān-lagā^h* — Śrotā, śraṇapakarttā.
- LIT**, *a.* attentive — *Mutawajjih, suchet^h* — Manoyogi, surtā.
- LIT**, *p. t. and p. p. of light* — *Light kā māzi-mullaq aur māzi-ma'tif 'alai-hi yā fī-lī-ma'tif* — Light kā sāmānyabhūt aur pūrpakriyā wā pūrvakālikakriyā.
- LITANY**, *n.* (Gr. *litaneia*) a form of prayer used in public worship — *'Isāiyōn meṇ 'āman 'ādat kā ek tariqa* — Kriṣṭiyasamāj meṇ ek prārthanāmārg.
- LITTERAL**, *a.* (L. *littera*) according to the letter, consisting of letters — *Taht-lafzi, harfī lugatī yā lafzi* — Mūlasabdānusāri mūlapadānusāri wā yathāśabd, aksharī wā aksharamāy. [śār, śabdānurūp^h, aksharānurūpātā.]
- LITTERALISM**, *n.* accordance with the letter — *Harf yā lafz se mutābaqat* — Sābdānu-
- LITTERALIST**, *n.* one who adheres to the letter — *Wah shakhs jo lafz yā harf ke pā-band rahṭā hai* — Sābdānuyāyī, mūlapadānuyāyī. [wā mukhyārth, śābdārth.]
- LITERALITY**, *n.* original or literal meaning — *Aṣṭ yā baḥat-lafzi ma'nī* — Mūlārth

- LIT'ER-AL-LY**, *ad.* according to the letter—*Harfan-harfan, harf-ba-harf, lafsan-lafsan, lafe-ba-lafe*—Akabar akabar, yathāsabd, mūlasābd, mūlasābdānūsar se.
- LIT'ER-A-RY**, *a.* pertaining to literature, versed in letters—*'Ulm, 'ālim*—Vidyāsambandhi wā aṣṭiyāsambandhi, vidwān wā vidyāsampanna. [sampanna.
- LIT'ER-ARY**, *a.* learned, skilled in letters—*'Ālim yā fāzil, sāhib-i-'ilm*—Vidwān, vidyā.
- LIT'ER-Ā'RI**, *n. pl. (L.)* men of learning—*'Ulama, fuzalā, sāhibān-i-'ilm*—Vidwatsamāj, vidwadvrind, paṇḍitagan, paṇḍitavarg, paṇḍitamandāl.
- LIT'ER-ĀTOR**, *n.* a petty schoolmaster—*Ek chhoṭā mudarris*—Ek kshudra adhyāpak.
- LIT'ER-A-TURE**, *n.* learning, skill in letters—*'Ilm yā 'ilmigat, fazilat*—Vidyā wā aṣṭitya, paṇḍitya. [yā mardā-sang, sūe kā mail yā phen^b.
- LIT'HARQE**, *n. (Gr. lithos, arguros)* lead vitrified, the scum of lead—*Murdār-sang*.
- LITHE**, *a. (S. lith)* limber, flexible—*Dam-dār yā narm, chīmrā yā lachilā^b*—Anamya wā komal, sukhanamaniya.
- LIT'HEE**, *a.* soft, pliant—*Mulāim, dam-dār*—Komal, lachilā wā sukhanamaniya.
- LIT'HER-LY**, *a.* lazy; *ad.* lazily, slowly—*Sust, kāhil*; *ad. kāhil se, susti se*—Ālasi, āskatī; *ad. āskat se, dhillarpan se wā dhīre dhīre.*
- LIT'HER-NESS**, *n.* idleness, laziness—*Susti, kāhili*—Āskat, ālasya wā dhillarpan.
- LIT'H-O-GRAPH**, *v. (Gr. lithos, grapho)* to trace letters or figures on stone and transfer them to paper &c.; *n.* a print from a drawing on stone—*Patthar kā chhāpā k^b, patthar se chhāpā k^b*; *n. patthar kā chhāpā^b, jo chhāpā patthar se utārā jātā hai^b.*
- LI-THO'GRA-PHY**, *n.* the art of taking impressions from stone—*Patthar par se chhāpā utārne kā 'ilm, patthar kā chhāpā kūrīe kā 'ilm*—Śilālikhanavidyā, prastaramudrāṅkanavidyā, śilāmudrāṅkan, pashānalikhan.
- LI-THO'GRA-PHER**, *n.* one who practises lithography—*Patthar par se chhāpā k. w^b, patthar se chhāpā k. w^b, patthar kā chhāpā k. w^b*—Śilālekhaḥ, prastarālekhyakrit, prastaramudrākrit.
- LITH-O-GRAPH'IC**, *a.* relating to lithography—*Patthar se chhāpā karne ke 'ilm ke mutā'alliq, patthar ke chhāpē k^b*—Śilālekhanavidyāvishayak, prastaramudrāṅkanavidyāsambandhi, śilāmudrāṅkanavishayak.
- LITH'O-MĀN-QY**, *n. (Gr. lithos, manteia)* divination or prediction by stones—*Pattharōṣ se fāl-goi*—Pattharōṣ se bhavishyatkathan wā bhāvīkathan.
- LI-THOTO-MY**, *n. (Gr. lithos, tenno)* the art or practice of cutting for stone—*Sang-i-masāna tarāshne kā 'ilm, sang-i-masāne kā tarāshnā*—Pathari kāṭne wā chīrne kī vidyā wā abhyās, pathari kā kāṭnā wā chīrnā.
- LI-THO'TO-MIST**, *n.* one who performs lithotomy—*Sang-i-masāna tarāshne w., sang-i-masāna kāṭne w.*—Pathari kāṭne wā chīrne kā vaidya, pathari kāṭne wā chīrne w.
- LIT'I-GATE**, *v. (L. lis)* to contest in law—*Nizā' k., munāzā'at k., da'wā k., muqaddama khayā' k., muqaddama larnā*—Vivād k., vivādagrast k.
- LIT'I-GANT**, *n.* one engaged in a law-suit; *a.* contending in law—*Ahl-i-muqaddama, mudda't yā mudda'ā-alai-hi, mutakāsimain*; *a. muqaddama larnē w.*—Vivādārthi, vivādi, vādī, prativādi; *a. vivādi, vivādārthi.* [Vād, Arthavivād.
- LIT-I-GĀ'TION**, *n.* judicial contest, a law-suit—*Nizā' yā munāzā'at, muqaddama—Li-ṭig'ious*, *a.* given to litigation, quarrelsome—*Muqaddama-bāz yā muqaddama-dost, gaziya-jō, gaziya-dost yā tante-bāz*—Vivādaśil wā vivādāpriya, jhagrālū bakheriyā larānkā wā larākā. [Nizā'joi, nizā'-dostī—Arthavivādasilātā, vivādasakti.
- LI-ṬIG'IOUS-NESS**, *n.* inclination to go to law—*Muqaddama-dostī, muqaddama-bāzī*.
- LIT'TER**, *n. (L. lectus)* a carriage with a bed, straw laid under animals, a brood of young, rubbish; *v.* to bring forth, to cover with straw, to scatter over with fragments—*Palkī yā nālki^b, ākhor, jhol^b, kūṛā^b*; *v. jannā yā byānā^b, ghās bichhānā, kūrē se dharnā^b*—Dolī dolā wā kharḥariyā, ghās wā tripaṣayyā, sāvakagan wā sāvakasamūh, karkat wā buhāran.
- LIT'TLE**, *a. (S. lytel)* small, not great, not much; *ad.* in a small degree, not much; *comp. LESS, sup. LEAST*—*Kichak yā khurd, sagir yā past, andak zurra yā galil*; *ad. thorā^b, taruk tanak tanik yā bahut-nahit^b*—Chhoṭā, nannā laghu wā halkā, thorā kuchh wā kinchit. [padre—Thorā ṭhaur wā phailāw, alpabhāg alpāṇā wā kinchidbhāg.
- LIT'TLE**, *n.* a small space, a small part—*Thorā sī jagah^b, zurra andake chandē yā*
- LIT'TLE-NESS**, *n.* smallness, meanness—*Qillat kamī kihtari andakī subhī yā pastī, kamīnagi yā khiffat*—Chhoṭāi laghutā kshudratā halkāi wā halkāpan, chhochhatwa nichatwa adhamatā wā apakriṣhtatā.
- LIT'UR-GY**, *n. (Gr. leitao, ergon)* form of prayers, formulary of public devotions—*'Isaiyōn meṁ 'ibādat kā qā'idā, 'Isaiyōn meṁ munājāt yā namāz kā qānūn-nāma*—Kriṣṭi-yāprarthanāvidhi, Kriṣṭi-yāprarthanāpaddhati.
- LI-TUR'GIC**, **LI-TUR'GICAL**, *a.* pertaining to a formulary of public devotions—*'Isaiyōn meṁ 'ibādat ke qā'idē ke mutā'alliq, 'Isaiyōn meṁ munājāt yā namāz ke qānūn-nāme se nisbat-dār*—Kriṣṭi-yāsamājāprarthanāvidhisambandhi, Kriṣṭi-yāsamājāprarthanāpaddhatīsambandhi.

- LIVE**, *v.* (S. *liftan*) to be in life, to exist, to dwell, to continue, to feed — *Jinā^h*, *ho-nā^h*, *rahnā^h basnā^h tīknā^h yā thaharnā^h*, *banā-rahnā^h yā lagā-rahnā^h*, *khānā^h yā chur-nā^h*. [tīlā, chatkilā.]
- LIVE**, *a.* quick, not dead, active, vivid — *Jitā^h*, *zinda*, *chālāk*, *shokh* — *Jivit*, *sajiv*, *phur-Live* — *LI-HOOD*, *n.* means of living, support — *Rozī yā rizq*, *ma'āsh yā ma'ishat* — *Vritti wā jivikā*, *upajivikā wā upajivanopay*.
- LIVE**LY, *a.* brisk, vigorous, gay, strong — *Zinda-dil yā chālāk*, *qavī yā zor-āwar*, *khush-tab' yā khush-dil*, *mazbūt* — *Phurtilā tīvra wā kshipra*, *prabal*, *praphulla* *rasik wā ānandī*, *porhā wā balawān*.
- LIVE**LY-LIVE, *ad.* briskly, vigorously — *Zinda-dilī yā chālākī se*, *zor yā mazbūtī se* — *Phurtī* *tivratī wā kshipratā se*, *porhūī bal wā prabalatā se*.
- LIVE**LI-NESS, *n.* appearance of life, vivacity — *Jān-dārī*, *zinda-dilī khush-dilī khush-tab'ī dil-shādī yā shokhī* — *Sajivatwa wā sattwa*, *chapalatā tivratā tejovattwa tej wā ullās*.
- LIVE**LONG, *a.* long in passing, tedious — *Durāz yā tawil*, *bhāri kathin yā barā^h* — *Dirghakālik*, *ati dirgh wā khedajanak*.
- LIVER**, *n.* one who lives — *Zir-rah*, *jine w^h* — *Jivī*, *jivak*, *prānī*.
- LIVING**, *n.* support, maintenance, a benefice — *Ma'ishat*, *zist yā guzrān*, *nazr-i-aimma nazr-i-imān yā pādri ki ma'āsh* — *Jivikā wā upajivikā*, *upajivanopāy wā jivanirvāh*, *dharma-lāy dharmādhyāpākavritti wā dharmasikshakavritti*.
- LIVING**-LY, *ad.* in a living state — *Zinda hūlat meñ*, *jān-dār meñ* — *Sajiv*, *jitā*.
- LIVER**, *n.* (L. *lifer*) the gland or organ which secretes the bile — *Jigar*, *kabid* — *Kalejā*, *yakrit*. [nilarakt.]
- LIVER**-COL-OUR, *a.* dark red — *Jigari rañg*, *gerū ká rañg^h* — *Yakritvarp*, *kalejē ká rañg*.
- LIVER**-GROWN, *a.* having a large liver — *Jiskā jigar barā ho*, *barē jigar ká* — *Barē kalejē ká*, *barē kalejē w*.
- LIVER**-Y, *n.* (Fr. *livrée*) delivery of possession, release from wardship, state of being kept at a certain rate, a form of dress worn by servants, a particular dress; *v.* to clothe in livery — *Dukhl-dihānt*, *dūroga-garī yā nigāh-bānī se rihāt*, *kist mu'ayyan dar yā hisāb se rakhe-jāne yā pālē-jāne ki lālat*, *naukaroh ká bānā*, *khāss poshāk*; *v. bāne se malbās yā mulabbas k.* — *Sattwa wā adhikār ká denā*, *rakhwālī se chhutkārā*, *nirūptamūlyā par pālān wā poshān*, *sevakavesh wā paricharavesh*, *veshavishesh wā kōī viśesh pahirāw*; *v. viśeshavesh pahirānā*, *bānā pahinānā*.
- LIVER**-Y-MAN, *n.* one who wears a livery — *Bānā-dār*, *bānū-dār naukār* — *Kulaveshadhārī wā bhritya jo viśesh bānā pahine ho*.
- LIVID**, *a.* (L. *lividus*) black and blue, of a lead colour, discoloured — *Nilā-kulā^h*, *sise ke rañg ká^h*, *nil-fām zard yā bad-rañg* — *Nilakrishna*, *sisakavarn*, *pilā vivarn wā nirakt*. [zurdī, nil-jāmī — *Vivarnatī*, *vaivarnya*, *krishnimā*, *nilatā*.]
- LIVID**-TY, **LIVID**-NESS, *n.* discoloration — *Bad-rañgi*, *nilā-pilū-pan^h*, *nilā-kulā-pan*.
- LIX**-IV-UM, *n.* (L.) lye — *Khārā jal^h*, *lonā-pānī^h* — *Kshārajal*. [vanakt.]
- LIX**-IV-AL, *a.* impregnated with salts — *Namak-āmez* — *Kshāravisisht*, *kshāravyāpt*, *la-LIX*-IV-ATE, **LIX**-IV-AT-ED, *a.* pertaining to lixivium, making lixivium, impregnated with salts — *Khārc jal ke mutā'allig*, *lonā pānī banāne w^h*, *namak-āmez* — *Kshārajalavishayak*, *kshārāmbukar*, *kshāravisisht wā kshāravyāpt*.
- LIZ**ARD, *n.* (L. *lacerta*) a reptile — *Chhipkūlī^h*, *chhipkī^h*, *tikītikī^h*, *pallī^h*, *bistuiyā^h*.
- LO**, *int.* (S. *la*) look! see! behold! — *Lo^h*, *dekh^h*, *dekho^h*.
- LOACH**, *n.* (Fr. *loche*) a fish — *Ek bhānt ki chhotī machhī^h*.
- LOAD**, *n.* (S. *hlāt*) a burden, a freight, pressure; *v.* to burden, to freight, to charge; *p. p.* **LOAD**'ED or **LA**'DEN — *Bojh bojhū yā mo^h*, *bhartī yā ludāw^h*, *bhān^h*; *v. bojhna yā bojh-d^h*, *lādnā^h*, *bharnā^h*.
- LOAD**'ER, *n.* one who loads — *Bojhne w^h*, *lāдне w^h*, *bharne w^h*.
- LOAD**, *n.* (S. *ladan*) the leading vein in a mine — *Kān meñ khāss siliẓzī shākh* — *Khān meñ mukhya dhātūrekā*, *ākār meñ dhātū ká mukhya mārg*.
- LOAD**'YMAN, *n.* one who leads the way — *Rāh-numā yā rah-numā* — *Pathadarśak*.
- LOAD**'STAR, *n.* the leading star, the pole-star — *Jadī*, *qutb* — *Dhruv*.
- LOAD**'STONE, *n.* the magnet — *Sung-i-miqnātīs*, *chummak patthar yā chumak patthar^h* — *Chumbakaprastar*, *ākarshakaprastar*. [pāw-roṭī yā ṭikkar^h, *dher pind yā londā^h*.]
- LOAF**, *n.* (S. *hūf*) a mass of bread as baked, a mass or lump: *pl.* **LOAVES** — *Rot rotī*.
- LOAM**, *n.* (S. *lam*) rich unctuous earth, marl; *v.* to smear with loam or marl — *Pīndol*, *pinṛor yā chiknī mittī^h*; *v. pīndol yā chiknī mittī se potnā lesnā yā bharnā^h*.
- LOAM**'Y, *a.* marly, smeared with loam — *Pīndol pinṛor yā chiknī mittī ká^h*, *pīndol pinṛor yā chiknī mittī se potā-huā yā bhārā-huā^h*.
- LOAN**, *n.* (S. *len*) the act of lending, any thing lent — '*Āriyat*, *dihī*, '*āriyat qarṣ yā wām* — *Udhār d.*, *rip wā jo vastu udhār dī jāy*.
- LOATH**, *a.* (S. *lath*) unwilling, reluctant — *Be-dī^h yā nā-rāz*, *rū-gardān kashida yā munharīf* — *Anmanā wā anichehhuk*, *vimukh*. [wā ghinānā, *ghrinā wā ghin k.*]
- LOATHE**, *v.* to feel disgust at, to hate — *Jī na chāhnā^h*, *ikrūh yā nafrat k.* — *Unthānī*

- LĀTH'FŪL**, *a.* abhorring or hating, hated — *Mutanāfir*, *makrūh* — Ghināne w. wā ghri-nākārī, ghriṇit wā garbit.
- LĀTH'ING**, *n.* disgust, aversion — *Nafrat yā karāhigat*, *i'rāz yā guṭez* — Ghriṇā wā ghin, virakti pratikūlatā wā apriyatā. [anichehchāpūrvak.
- LĀTH'LY**, *ad.* unwillingly — *Kashidagī se*, *nā-khōūh*, *karāhatan*, *karhan* — Anman, LĀTH'NESS, *n.* unwillingness, reluctance — *Be dilī yā nā-rāzi*, *istikrāh yā kashidagī* — Anichehchā, vimukhatā wā khīnch. [wā garhit, ghriṇārha wā garhāṇiya.
- LĀTH'SOME**, *a.* disgusting, detestable — *Makrūh*, *karīh yā nafrat-angez* — Ghriṇājanak LĀTH'SOME-LY, *ad.* so as to excite disgust — *Nafrat-angezī se* — Garhyaprakār se, ghri-nājanakatwapūrvak. [bhatsajanakatā.
- LĀTH'SOME-NESS**, *n.* quality of raising disgust — *Nafrat-angezī* — Ghriṇājanakatwa, bī-LĀB, *n.* (W. *lob*) a clumsy person, a large worm; *v.* to let fall lazily — *Anārī yā gah-wār^h*, *barā keṇchūā yā kirā^h*; *v. ālus yā āskat se girā-d^h*.
- LĀB'S'PŪND**, *n.* a prison — *Qaid-khāna*, *zindān* — Kūrāgar, vandiśālā.
- LĀB'BY**, *n.* (Ger. *laube*) an opening before a room, a small hall — *Dar-dālān yā pesh-dālān*, *ek chhotā dālān* — Dewrhi, osārā.
- LĀBE**, *n.* (Gr. *lobos*) a division, a distinct part, a part of the lungs — *Ek hissa*, *judā hissa*, *phephre kā ek hissa* — Ek aṇṣ, ek prithak bhāg, pluupphusabhāg arthāt pheph-re kī ek bhāg.
- LĀB'STER**, *n.* (S. *loppestre*) a crustaceous fish — *Jhīngā^h*, *chīngarī machhlī^h*.
- LŌ'CAL**, *u.* (L. *locus*) relating to a place — *Mukānī*, *mutā'alliq-i-maqām*, *mutā'alliq-i-jāe* — Sthāniya, sthānik. [qām — Sthānatī wā sthiti, sthān wā sthal.
- LŌ-CĀL'I-TY**, *n.* existence in place, position — *Makāniyat yā kisi jagah meṇ wujūd*, *ma-LŌ'CAL-LY*, *ad.* with respect to place — *Bil-makān*, *ba-nisbat-i-makān*, *ba-nisbat-i-maqām* — Sthānavishay meṇ, sthān ke vishay meṇ.
- LŌ'CA'TE**, *v.* to place, to settle in a place — *Rakhnā^h*, *baithānā^h*.
- LŌ-CĀ'TION**, *n.* the act of placing, situation — *Rakhnā yā baithānā^h*, *mauqa^h* yā *maqām* — Sthāpan, sthān wā avasthiti.
- LŌCH**, *n.* (Gael) an arm of the sea, a lake — *Khārī^h*, *jhil^h*.
- LŌCK**, *n.* (S. *loc*) an instrument to fasten a door &c., part of a gun, an inclosure to confine water; *v.* to shut or fasten with a lock, to close fast, to embrace closely, to unite — *Tālā^h*, *chānp^h*, *bānd^h*; *v. muqāṭṭ k. yā quṭṭ lagānā*, *band k.*, *baqal-giri k.*, *gahṇā^h* — *v. Tālā d. wā tālā lagānā*, *muṇdnā*, *god-meṇ-lenā* *gale-lagānā wā chhātī* *se lagānā*, *jutnā wā satnā*.
- LŌCK'ER**, *n.* any thing closed with a lock — *Khāna*, *sandūq*, *sandūqcha*, *koī chiz jo mu-qāṭṭ ho sake* — Peṭī, pitārī, samput jismen tili lag sakai.
- LŌCK'ET**, *n.* a small lock, a catch or spring — *Chhotā quṭṭ*, *tukma* — Chhotā tili, āṇkarī.
- LŌCK'SMITH**, *n.* one who makes locks — *Lohār^h*, *tālā-banāne w^h*.
- LŌCK**, *n.* (S. *loc*) a tuft of hair — *Zulf*, *ja'd* — Alak, jatā.
- LŌCK'RAM**, *n.* a sort of coarse cloth — *Ek bhānt kā molā kaprā^h*.
- LŌ-ČO-MŌ'TION**, *n.* (L. *locus*, *motum*) the act or power of changing place — *Harakat-az-jā-ba jū naql-i-makān yā naql-i-maqām*, *quwwat-i-naql-i-makān yā quwwat-i-naql-i-maqām* — Sthānāntaragaman wā gamanāgaman, sthānāntaragamanasakti wā gamanāgamanasakti. [gatimān.
- LŌ'co-mō-TIVE**, *a.* changing place — *Mutaharrik* — Jaūgam, chalanaśil, chalanaśaktik, LŌ-co-mō-TIV'I-TY, *n.* power of changing place — *Quwwat-i-naql-i-makān*, *quwwat-i-naql-i-maqām* — Sthānāntaragamanasakti, gamanāgamanasakti.
- LŌ'CUST**, *n.* (L. *locusta*) an insect, a tree — *Tiddī tiri yā tiddī^h*, *ek bhānt kā per^h*.
- LŌ-CŪ'TION**, *n.* (L. *locutum*) speech — *Guft-yū*, *bol chāl^h*, *bolī^h* — Ukti, vākya, vāgvyā-LŌDE. See LŌAD.
- LŌDGE**, *v.* (S. *logian*) to place, to fix, to lay flat, to afford a temporary habitation, to reside, to dwell for a time; *n.* a small house in a park or at a gate, an apartment or hall occupied by a secret society or the society itself — *Dharmā yā rakhnā^h*, *gār-nā baithālnā yā lagānā^h*, *girā-d^h*, *tikānā utārā yā basānā^h*, *tiknā basnā raknā yā thaharnā^h*, *utarnā yā parnā^h*; *n.* ramne meṇ yā phāṭak par *ek chhotā ghar yā baṅglā^h*, *jādū-ghar yā jādū-ghar ke log*.
- LŌDGE'MENT**, *n.* the act of lodging, accumulation, a position secured by assailants — *Tikāw^h*, *jamāw yā dher^h*, *ek jagah jo hamla-āvar apne hāth kar-lete-haiṇ* — Utārā wī basnā, rāsi wā puñj, *ek jagah jo chārṇāī karne wāle apne hāth kar lete haiṇ*.
- LŌDGE'ER**, *n.* one who lodges — *Shab-bāsh*, *muqīm*, *bāshanda yā bāshinda*, *kirāya-dār* — Paragrihavasī, tikne w., bharait. [rozu — Thore dinon ke nimitta vāsasthān.
- LŌDGE'ING**, *n.* a temporary habitation — *Tikāw^h*, *thikānā^h*, *būd-bāsh*, *mokān-i-chand*-LŌFT, *n.* (S. *lyft*) a floor, the highest floor — *Gach yā pakki-chhat^h*, *ā'ārī anṭārī yā sab se ūchī pakki-chhat^h*.
- LŌF'TY**, *a.* high, elevated, sublime, proud — *Buland*, *murtafa' rafi' yā āli*, *buland-parwāz yā mu'allā*, *maqrūr* — Ūchā, ucheha, atyutkrishṭ, ghamaṇḍī ahaṇkārī wā garvit.

- LÖF'TI-LY**, *ad.* on high, proudly, haughtily — *Bulandi-se yā buland, gurūr se, ghamand se^h* — Uñchāi par wā uñchā, ahañkār se, garv se.
- LÖF'TI-NESS**, *n.* elevation, sublimity, pride — *Bulandi yā irtifā, buland-parwāzi yā 'ul-wiyat, gurūr yā takabbur* — Uñchāi, atyutkrishatā, ghamand wā ahañkār.
- LÖG**, *n.* a bulky piece of wood, an instrument for measuring the velocity of a ship through the water, a Hebrew measure — *Kunda, jaház ki tez-ravt ke andáz ká ala, ek qism ká 'Ibrānī map* — Lakkar, naukāgatimāpakayantra. Yihudiyaparimānavisesāh.
- LÖG'BÖÖK**, *n.* register of a ship's way — *Jaház ká roz-nāma* — Naukāgativishayakadainikavivaranapustak, ek pustak jismen naukā ki prati din ki chāl ká varpan rahtā hai.
- LÖG'GER-HEAD**, *n.* a dolt, a blockhead — *Ahamaq, gāwā^h* — Jaz wā mūrkh, mūrkh ghāmar wā ullā [jaz wā mūrkh, mūrkh.
- LÖG'GER-HEAD-ED**, *a.* dull, stupid, doltish — *Kumā-zihn, ahamaq, be-wuqūf* — Mandamati,
- LÖG'MAN**, *n.* one who carries logs — *Kunda dhōne w., kunda lāne w.* — Lakkar dhōne w., lakkar lāne w. [Patañg.
- LÖG'WOOD**, *n.* a wood used in dyeing — *Balkam yā bagam, sandal-i-surkh, patang^h* —
- LÖG'A-RITHMS**, *n. pl.* (Gr. *logos, arithmos*) a series of numbers in arithmetical progression corresponding to another series in geometrical progression — *Logārsam* — Ghātāpramāp, ghātāpramāpak, ghātāpramāpakasañkhyā, parikarmna, lāgrathamā-
- LÖG'GATS**, *n. pl.* a play or game — *Ek bhānt ká khel^h*. [khyasañkhyā.
- LÖG'IC**, *n.* (Gr. *logos*) the art of reasoning — *'Ilm-i-mantiq, 'ilm-i-munācara, mantiq* — Tarkavidyā, tarkasāstra, nyāya, nyāyavidyā, nyāyasāstra.
- LÖG'ICAL**, *a.* pertaining to logic, according to the rules of logic, skilled in logic — *Mantiqī yā mutā'alliq-i-mantiq, mantiq kerū se, mantiq-dān* — Tarkik tarkavidyāvishayak naiyāyik wā nyāyasāstrasambandhī, tarkasāstrānusārī nyāyasāstrānusārī tarkasāstrasammat wā nyāyasāstrasammat, nyāyasāstrājña wā ūhī.
- LÖG'ICAL-LY**, *ad.* according to the rules of logic — *Az-rūe-mantiq, mantiq kerū se* — Nyāyasāstravāt, tarkasāstrānusār se.
- LO-G'ICIAN**, *n.* one skilled in logic — *Sāhib-i-mantiq* — Tarkik, naiyāyik, nyāyasāstrājña, nyāyasāstrapandit, nyāyasāstravettā, tarkasāstri, nyāyasāstri.
- LO-GOM'A-CHY**, *n.* (Gr. *logos, machē*) a contention about words, a war of words — *Nizā-i-lafzi, lafzi nizā* — Vāgyuddha wā vikkalah, śabdavād wā śabdayuddha.
- LÖHOCK**, *n.* (Ar.) a kind of medicine — *Ek qism kī dawā* — Ek prakār kī aushadh.
- LÖIN**, *n.* (S. *lendeni*) the back of an animal, the lower part of the human back — *Pushi, kamar yā subh* — Pith, kati kati kat wā karihānw.
- LÖITER**, *v.* (D. *leuteren*) to linger, to be dilatory, to delay, to idle, to waste — *Muddat lagānā, kāhil k., dirangī k., susti k. yā susti men kātnā, kharāb yā zāi k.* — Tāltol wā tālmatol k., vilamb k., dhil k., makkhiyān mārnā, kshay k.
- LÖITER-ER**, *n.* one who lingers — *Tāltol k. w^h, tālmatol k. w^h, tālmatoli^h, gūfil, sust* — Dhīllar, vilambī. [ārām k.; zābān nikāl d — Parā rahnā, lotnā wā lot pot k., jibh nikālā.
- LÖLL**, *v.* (Ic. *lollu*) to lean idly, to lie at ease, to hang out the tongue — *Letā rahnā^h*, **LÖL'LARD**, *n.* a follower of Wickliffe — *Wiklif kā pai-rav* — Wiklif kā anuyāyī.
- LÖNE**, *a.* (*alone*) solitary, single — *Tanhā mujarrad yā wāhid, akelā^h* — Ekāki ekānt wā nirālā, ekalā. [dost — Ekāki akelā wā ekānt, ekāntapriya wā ekāntasevī.
- LÖNE'LY**, *a.* solitary, addicted to solitude — *Tanhā yā nirālā, tanhāi-dost yā khalwat* —
- LÖNE'LI-NESS**, *n.* solitude, want of company — *Khalwat, tanhāi* — Ekāntatwa ekāntatā wā nirjanatā, iklāi wā asaigatī. [tatā wā nirjanatā, ekāntapriti.
- LÖNE'NESS**, *n.* solitude, dislike of company — *Khalwat yā tanhāi, khalwat-dosti* — Ekān-
- LÖNE'SOME**, *a.* solitary, dismal — *Tanhā yā nirālā, sunsān yā udās^h* — Akelā ekāki wā ekānt, nirjan wā nirānand. [Ekāntatā, nirjanatā, nirānandatā, dārunatā.
- LÖNE'SOME-NESS**, *n.* state of being lonesome — *Tanhāi, nirālā-pan^h, iklāi^h, udāsī^h* —
- LÖNG**, *a.* (L. *longus*) extended, having length, not short, dilatory, tedious; *ad.* to a great extent, not soon, throughout; *v.* to wish or desire earnestly — *Darāz, tavil, tūl-tavil, dirang, āhista yā sust*; *ad. bare fāsile yā wus'at tak, der yā muddat tak, tamām yā sar-tā-pā*; *v. turasnā^h, nihāyat mushkāq h.* — Vistrī wā vistrīn, lambā, dirgh, dhīlā, vilambakārī vilambī wā dirghasūtrī; *ad. barī dūr tak, vilamb wā ber tak, wārpār wā bhar*; *v. barī lālasā k., atyabhilāsh k.*
- LÖNG'ING**, *n.* earnest desire, continual wish — *Kamāl arzū, shaug ragbat armān yā ish-tiyāq* — Atyabhilāsh utkanthā wā atikāñkshā, lālasā. [se, atikāñkshā wā atikāmanā se.
- LÖNG'ING-LY**, *ad.* with eager wishes or appetite — *Kamāl arzū yā hawus se* — Barī lālasā
- LÖNG'NESS**, *n.* length, extension — *Lambāi^h, phailāw^h*.
- LÖNG'WISE**, *ad.* in the direction of length — *Tūl men, lambāt men^h* — Lambā lambā, lambān men. [dāshī — Sahanaśīlatā, kshangh dhairyya wā dhīraj.
- LÖN-GA-NIM'I-TY**, *n.* forbearance, patience — *Tahammul yā darāz-sabrī, sabr yā bar-*
- LÖNG'BOAT**, *n.* the largest boat of a ship — *Jaház kī barī dōngī* — Barī naukā ke sāth kī barī dōngī. [Dirghāyū wā dirghāyū, dirghajivī.
- LÖN-QE'VAL**, **LÖN-QE'VOUS**, *a.* long-lived — *Darāz-'umr, zāidu-l-'umr, darāz-bāsh, der-pā-*

- LON-ĠĠVĠ-TY, *n.* length of life—'Umr ká darázi, 'umr-darázi—Dirghajívítwa, dirghá-yushya. [hast.]
- LON-ĠIM'A-NOUS, *a.* having long hands—Daráz-dast, bar-hatthá^b—Lambahast, dirgha-
- LON-ĠIM'E-TRY, *n.* art of measuring distances—Paimáish-i-tafáwut, masáhat-i-mufásala—Dúratwamítí, dúratwamápan, dúrí wá antar kí náp. [dúratwa.]
- LON-ĠIN'QUI-TY, *n.* remoteness, distance—Mufásala, tafáwut—Dúrí, pallí tappá wá
- LON'QI-TUDE, *n.* length, the distance of a place east or west from a meridian—Darázi, túl—Lambái wá lambán, rekhántar wá rekhánsa.
- LON-ĠI-TÚ'DI-NAL, *a.* pertaining to length—Daráz-mansúb, muta'alliq-i-túl, lambá-lam-bá^b—Khará, lambá lambí, áyat, áyatanámusdri, anwáyatan.
- LONG'LIVED, *a.* having long life—Daráz-umr, záidu-l-'umr, daráz-básh, der-pá—Dir-gháyu wá dirgháyu, dirghajívi.
- LONG'SANKED, *a.* having long legs—Lambí tángon ká^b, lambí táng w^b, lamb tángú^b, daráz-pá—Úrdhwa-jánu, dirghapád, dirghajáñgh.
- LONG'SPUN, *a.* extended to a great length—Bari dúr tak phailá yá khinchá huá^b.
- LONG-SUFFER-ANCE, *n.* clemency, patience—Tahammul yá shafaqat, sabr yá bar-dáshí—Sahanásilatá wá kshamá, kshamásilatá dhairyya wá dhírají.
- LONG-SUFFER-ING, *a.* patient, not easily provoked; *n.* patience, clemency, forbearance—Sábir yá shikebá, mutahammil; *n.* sabr yá shikeb, hilm yá shafaqat, tahammul—Kshamáwán wá dhairyyawán, sahanásil wá bahuksam; *n.* kshamásilatá wá kshamá, sahanásilatá, dhairyya dhíraj wá bahuksamnatá.
- LONG-TONGUED, *a.* babbling, rating—Barbariyá yá babbakiyá^b, jhírakne w. yá jibhárá^b.
- LONG-WIND'ED, *a.* long-breathed or not easily exhausted of breath, tedious—Daráz-dam,
- LÓO, *n.* a game at cards—Tás ká ek khel^b. [túl-kalámí—Dirghasáwá, dirghasútri.]
- LOOB'Y, *n.* (W. llob) a clumsy fellow—Anári^b, guñwán^b, bhadésal^b. [se, kudaúl.]
- LÓOB'T-LY, *ad.* awkwardly, clumsily—Anári pan se^b, be-ḍaul yá be-saliqa—Bhadesalpan
- LÓOF. See LUFF.
- LÓOK, *v.* (S. locian) to direct the eye, to see, to seem or appear, to expect, to seek, to influence by looks; *n.* air of the face, mien, aspect, gaze—Nazar yá nigáh k., dekh-ná^b, nazar parná yá ma'lúm-h., intizár k., talásh k., nigáh se asar-k. yá tukrík-d.; *n.* zúhír-hál yá súrat, chíhra, shakl, nigáh yá nazar—Drishtí k. tákná níháná wá chí-tauná, vilokaná wá nirakhná, dekh parná wá ján parná, pratikshá wá apekshá k., kho-janá wá dhúrháná, drishtí se prabháv k. wá pravritti janmána; *n.* vadanákár, vadan, rūp wá ákár, drishti.
- LÓOK'ER, *n.* one who looks—Dekhne-w^b, dekhan-hár^b, dekhraiya^b.
- LÓOK'ING-GLASS, *n.* a mirror—Áina, mirát, ábqina—Dápan, mukur.
- LÓOM, *n.* (S. loma) a weaver's machine, furniture—Juláhe ká ráchh, asáb—Vemá sú-trayantra wá tantrayantra, sūmagrí. [dhumlá dekh-parná^b.]
- LÓOM, *v.* (S. leoman) to appear large and indistinct at a distance—Dúr se bará aur
- LÓON, *n.* (S. lun ?) a scoundrel, a rascal—Mardak, bad-zát yá páji—Khal wá durjan, dushtajan. [Phali, phasáñ wá phasáñi.]
- LÓOP, *n.* (Ir. lup) a double in a string or rope, a noose—Tukma yá halqa, phandú^b—
- LÓOP'ED, *a.* full of loops or holes—Pur-súrákh—Chhidrapurn, chhidramay.
- LÓOP'HOLE, *n.* an aperture, means of escape—Súrákh yá tír-kash, bhágne kí ráh yá tadbír—Randhra wá randá, bhágne ká murg wá upáy. [dámáy, randhramay, chhidramay.]
- LÓOP'HOLED, *a.* full of holes or openings—Súrákh-dar, tír-kash-dír, randa-dár—Ran-
- LÓOSE, *v.* (S. lysan) to unbind, to relax, to set sail; *a.* unbound, untied, not fast, not close, wanton, lax, vague—Kholná^b, dhilá k^b, chhor-d^b, náv kholná^b; *a.* khulá^b, chhutá chhutá yá chhutá^b, dhilá^b, jhírjhirá tavil yá fazúl-go, fáhish be-zabí yá mastána, be-qaid ná-durust ná-ma'qúl yá narm, gair-mu'aiyun yá ná-ma'lím.—*a.* Abaddha, algá wá bandhanarahit, sithil, viral asankshipt wá vistirna, vyabhi-chári avas wá vyasani, avyavasthit wá abaddhakoshth, aniyat wá anirpit.
- LÓOSE'LY, *ad.* not fast, not firmly, carelessly—Dhile-pan se yá dhilá^b, mazbútí se nahín, gafilat se—Sithilatápurvak, porhe nahín, amanoyog wá asávdhaní se.
- LÓOS'EN, *v.* to relax, to separate, to free—Dhilá k. yá h^b, judá k. yá h^b, ázád k.—Sithil k. wá h., alag k. kholná algá-h. khulná wá chhutná, chhor d. wá mukt k.
- LÓOSE'NESS, *n.* state of being loose, a flux—Dhilá-pan kushádáqí be-qaulí be-zabí yá mastí, is-hál yá jarayán-i-shikam—Dhiláí sithilatá anavasthiti wá lampatátá, koshtpha-mridutá atisar wá grahaní.
- LÓP, *v.* to cut off, to cut the branches of trees; *n.* that which is cut from trees—Kápná yá kát-dálná^b, chhántná^b; *n.* chhánt^b, chhántan^b, kataran^b.
- LÓP'PER, *n.* one who cuts trees—Chhántne w^b, per chhántne w^b, per káptne w^b.
- LÓP'PING, *n.* that which is cut off—Kataran^b, chhánt^b, chhántan^b.
- LO-QUA'CIOUS, *a.* (L. loquor) talkative—Ziyáda-go, fazúl-go, bakkí^b, gappí^b, bak-wádí^b, bátúni^b—Váchál, jalpak. [Váchálatá, jalp.]
- LO-QUÍ'F-TY, *n.* talkativeness—Ziyáda-got, fazúl-got, babbak^b, bakwádí^b, bátúni-pan^b—

- LORD**, *n.* (S. *hlaforð*) a monarch, a ruler, a master, a husband, a nobleman, a baron, a title of honour, the Supreme Being; *v.* to domineer, to rule despotically—*Sullán yá melik, hákim yá 'amil, málik sáhib yá áqá, shaahar kháwánd yá kháwínd, amír, baran-amír, 'izzat ká laqab, Khudá*; *v. takabbur se takakkum yá sáhibi k., zulm ke sith hukúmat k.*—Rájá, adhipati, prabhu wá náth, pati wá swámi, kulínajan, báran kulínajan, mínasúchak upapad nám wá upádhi, Paramésvar; *v. darp se prabhutwa k., garv wá duráchar se ádhipatya k.* [prablu wá náth, kshudra kulínajan.
- LORD'ING**, *n.* sir, master, a little lord—*Sáhib, málik yá áqá, ek chhotá amír*—Mahásay, **LORD'LIKE**, *a.* besitting a lord, proud, haughty, proud—*Amirána yá kháwíndána, magriar, mutakabbir*—Rájakiya wá prabhuyogya, garvit, ahañkári. [uajan, chhotá prabhu.
- LORD-LING**, *n.* a little or diminutive lord—*Chhotá malik hákim yá sáhib*—Kshudrakulí.
- LORD'LY**, *a.* besitting a lord, proud, haughty, imperious; *ad.* proudly, imperiously—*Amirána yá kháwíndána, magriar, mutakabbir, garhír yá ammára*; *ad. gurúr se, takabbur se*—Rájakiya wá prabhuyogya, garvit, ahañkári, uddhat; *ad. ahañkárápúrvak, uddhati wá aiswaryyadar se.* [swaryya wá prabhutá, darp, garv.
- LORD'LI-NESS**, *n.* dignity, pride, haughtiness—*Amiri yá sáhibi, takabbur, gurúr*—Ai.
- LORD'SHIP**, *n.* dominion, a form of address to a lord—*Sáhibi sar-dár yá khudá-wandí, hazrat yá khudá-wand-i-ni-mat*—Aiswarya adhipatya wá isatwa, swámi wá mahásay.
- LORE**, *n.* (S. *lar*) learning, instruction—*Ilm yá 'ilmiyat, fazi yá ta'lim*—Vidyá páñditya wá vyutpatti, jñán wá adhyápan.
- LOR'I-CATE**, *v.* (L. *lorica*) to plate over—*Marhná^h, pattar chayháná^h, lewá lagáná^h.*
- LOR-I-CÁ'TION**, *n.* the act of plating over—*Marhná^h, pattar chayháná^h, lewá lagáná^h.*
- LORN**, *a.* (S. *leoran*) forsaken, lost, lonely—*Matruk yá lá-char, gayá-guzrá yá halák, tanhá*—Tyakt wá nishran, vigat wá dhwast, akelá.
- LOSE**, *v.* (L. *losian*) to forfeit, not to win, to be deprived of, to ruin, to waste, to bewilder, to mislay, to miss; *p. t* and *p. p.* **LÖST**—*Khoná kho-d. yá kho-dálná^h, hár-ná^h, gahwáná^h, satyánús k^h, uráná phúnkná yá lupáná^h, bhaktáná yá bahkáná^h, hirá-d hirudáná yá hiraná^h, bhúdná yá na-páná^h.*
- LÖS-A-BLE**, *a.* that may be lost—*Kho-jane ke láig, jise haren, bar-bád dene ke qábil, hirá-jane ke láig, na-milne ke qábil*—Kho jane ke yogya, jisko hár jáyn, nashit hone ke yogya, hirá jane ke yogya, na milne ke yogya.
- LÖS'ER**, *n.* one who loses—*Khone w^h, hárú^h, khoan-hár^h, harelá^h.*
- LÖS'ING**, *a.* that incurs or brings loss—*Harelá yá hárú^h, nuqsán-áwar*—Hárne w. wá khone w. kshatijanak.
- LÖSS**, *n.* damage, waste, forfeiture—*Nuqsán zarar khisarat yá ziyán, talaf yá tabáhi, zabti*—Háni ghañtí wá kshati, kshay dhwañs apachay nās wá vindā, apahār wá apavartan.
- LÖT**, *n.* (S. *lot*) fortune, state assigned, chance, portion; *v.* to assign, to portion—*Tagdir, nasib, qismat yá qur'a-i-qismat, hissa ya bahhrá*; *v. taqsim kar-ke d., taqsim k.*—Bhāgya, daivasthiti, daivayog golf wá chitthi, aīs wá bhāg; *v. bāntna, vibhag k.*
- LÖT'TER-Y**, *n.* a game of chance, a distribution of prizes by chance—*Qur'a-bāzi, qur'a-dāl-kar taqsim k.*—Chitthi ká khel, chitthi dīkar bāntnā. [utpal, kumud.
- LÖTE**, **LÖTUS**, *n.* (Gr. *lotos*) a tree—*Handuqúqá, kanwal^h, nilofar*—Kamal, pádma,
- LÖTH**, **LÖTH**. See **LOATH**.
- LÖTION**, *n.* (L. *lotum*) a medicinal wash—*Gháv wagaira dhone ki dawá se milá huá pání*—Gháv ityádi dhone ká aushadhiyajal, dhāwanaushadh.
- LÖUD**, *a.* (S. *hlud*) noisy, clamorous; *ad.* noisily, so as to be heard far—*Buland yá pur-shor, shorí yá kalla daráz*; *ad. zor-shor se, buland-áwázi se*—Bhāri únchā maháswan wá mahánādi, dhūmdhāmī koláhalakāri wá hullar-machāne w.; *ad. chillákar, chichiyákar wá únche swar se.*
- LÖUD'LY**, *ad.* noisily, clamorously—*Zor shor yá buland-áwázi se, gavgái taur se yá kalá-darázi se*—Chillákar wá únche swar se, koláhal wá dhūmdhām se.
- LÖUD'NESS**, *n.* noise, force of sound, clamour—*Shor, buland áwázi, gavgá, gul yá josh-kharosh*—Haurá, mahásabd wá únchā swar, koláhal hullar wá dhūmdhām.
- LÖUGH**, **lök**, *n.* (Ir.) a lake—*Jhil^h*. [rakná^h, nithallá rakná yá makkhi márná^h.
- LÖUNGE**, *v.* (Fr. *longie*) to live in idleness, to spend time lazily—*Tāng-phailāye pará*.
- LÖUNGE'ER**, *n.* one who lounges—*Nithallá^h, pará rahne w^h, makkhi mārne w^h.*
- LÖUSE**, *n.* (S. *lus*) a small insect; *pl.* **LİÇE**—*Jún^h, jūnín^h, dūl^h, ekilar^h, chihhar^h, Löyge*, *v.* to clean from lice—*Jún yá jūnín jhārná^h, jūnín jhār-dálná^h*. [chillar^h.
- LÖU'Y**, *a.* infested with lice, mean, low—*Juanahá yá jūnín-se-bhūrā-huá^h, kamīna, páji*—Yūkapiṛṇ yūkopadrut wá jūnīnmay, adham, nich.
- LÖU'Y-NESS**, *n.* the state of being lousy—*Jūnín-dári, danāat, gandagi, dūnti*—Yūkapiṛnāt, bahuyūkatā, nichatwa, adhamatā.
- LÖUT**, *n.* (Ger. *leute*) a bumpkin, a clown—*Dabang yá gahwār^h, anári yá gahwariyá^h.*
- LÖUT'ISH**, *a.* clownish, awkward—*Nā-tarāshkida, be-saltāqā*—Gahwār asabhyā wá asisht, angār anári wá gāwdi. [—Asabhyatā, asishtatā, gāwdipān, grāmīyatā, mūrkhata.
- LÖUT'ISH-NESS**, *n.* clownishness—*Nā-tarāshkidagī, be-saltqugī, anári-pan^h, gahwārū-pan^h*

LOU'VER, *n.* (Fr. *L'ouvert*) an opening for smoke—*Dhūwārā^h, dhūwārā^h.*

LÖVE, *v.* (S. *luṣṭan*) to regard with affection; *n.* affection, benevolence, the passion between the sexes, the object beloved, courtship—*Chāhnā^h, piyār yā piyār k.*; *n.* *muhabbat, mihr yā nek-andesh, 'ishq, mahbūb yā ma'shūq, 'ishq-hāzī—n.* Priti sneh wā anurāg, kripā wā paropakārasilāt, kām rati wā stripurushaprem, pyārā wā priyā, stryupāsān. [ya]

LÖV'A-BLE, *a.* worthy of love, amiable—*Mahbūbu-l-qulūb, har-dil-'azīz—Snehārha, pri-*

LÖV'ELESS, *a.* void of love—*Sang-dil, muhabbat yā mihr se khālī—Nirmohi, pritiśūnya,*

dayāsūnya.

LÖV'E-LY, *a.* exciting love, amiable—*'Ishq-angez dīl-bar yā dīl-kash, mahbūb yā mahbū-*

bu-l-qulūb—P'romottejak wā ramya, kāmāniya rāmāniya manohar wā priya.

LÖV'E-LLY, *ad.* in a manner to excite love—*'Ishq-angezī se, dīl bari se—P'romottejak*

bhāv se, premotpādak riti se, manoharatāpūrvak.

LÖV'E-LESS, *n.* amiableness, beauty—*Har-dil-'azīz yā mahbūbī, husn yā khūb-sūratī*

—Rāmātā wā priyātā, sundaratī lāvanya wā līlitya.

LÖV'ER, *n.* one who is in love, a friend—*'Ashiq yā mahbūb, dost yār yā āshnā—Prapa-*

yī wā vallabh, bandhu wā mitra. [pālū wā dayālū, chhoḥi snehi wā mayāwant.

LÖV'ING, *p.* a kind. affectionate—*Mushfiq yā shafiq, muhibb ulfat yā mihr-bān—Kri-*

LÖV'ING-LY, *ad.* affectionately, with kindness—*Muhabbat yā ulfat se, shafaqat yā*

mihr-bānī se—Chāh wā pyār se, dayā se. [Pyār wā sneh, dayā.

LÖV'ING-NESS, *n.* affection, kindness—*Muhabbat yā ulfat, shafaqat yā mihr-bānī—*

LÖV'E-ABLE, *n.* a plant—*Wilāyatī baingun^h. [ke liye dīn^h.*

LÖV'E-DAY, *n.* a day for settling differences—*Jhagā niptāne kā dīn^h, jhagā niptāne*

LÖV'EFA-YOUR, *n.* a token of love—*Muhabbat ki nishān yā yād-gārī—Priti ki chinhā-*

nī, premasūmrāk. [Pritipatra, anāgapatra, premapatra.

LÖV'E-LET-TER, *n.* a letter of courtship—*Tu'ashshiq-nāma, 'ishq-nāma, shuq-nāma—*

LÖV'ELOCK, *n.* a curl or lock of hair—*Zulf, kīkul—Alak, kākapaksha.*

LÖV'ELORN, *a.* forsaken by one's love—*Mahbūb ki chhoṛī hū, ma'shūq ki chhoṛā huā—*

Virahin virahī wā virahinī, pyāre kī chhoṛī hū, pyārī wā priyā kī chhoṛā huā.

LÖV'E-MON-GER, *n.* one who deals in love affairs—*'Ishq kā dallāl, 'ishq ki dallālī k. w.,*

'Ishq ki dallālī karne-wālī—Premaghatak, madanadūt, dūtikā.

LÖV'EQUICK, *a.* having the eagerness of love—*'Ishq ke bā'is sar-garm—Kāmātur.*

LÖV'ESE-CRET, *n.* a secret between lovers—*Rāz-o-niyāz, rāz niyāz—Premarahasya,*

madanarahasya.

LÖV'E-SHAFT, *n.* the arrow of Cupid—*'Ishq kā tir—Madanaśar, kāmaśar, kandarpavān.*

LÖV'E-SICK, *a.* languishing with love—*'Ishq kā bimar, jarefta—Kamarogī, kāmārtta,*

kāmāpīrit, madanāpīrit. [madanagīt, sringāragin.

LÖV'E-SONG, *n.* a song expressing love—*Ras-gīt^h, gazal, 'ishq kā yā ki gīt—Premagīt,*

LÖV'E-SUIT, *n.* eo- 'ip—*'Ishq-bāzī, 'ashiqī—Stryupāsān, vivāhān thastry upāsān.*

LÖV'E-TALE, *n.* a tale of love—*'Ishq-amez dastan—Madanakathā, premakathā, kā-*

makathā, prema yākhyān. [kāmatarāng.

LÖV'E-THOUGHT, *n.* an amorous fancy—*'Ishq kā khayāl—Premabhāvanā, kāmāchīntī,*

LÖV'E-TO-KEN, *n.* a p- 'Ishq ki yād-gārī—Premalakshya, prema-

- LŌW** *LI*-NESS, *n.* humility, meanness—*Farotani gurbat 'ijz hilm yā khāk-sāri, kaminagi yā khiffat*—Vinay nirabhimān darpahinatā wā namraśilatā, adhamatā.
- LŌW** *NESS*, *n.* state of being low—*Pastī, arzāni, nātā-pan^h, nichās yā nichā^h, dhīmā-pan^h, mulāimat yā mulayamat, aṣṣurdaḡi, susti, kaminagi, khiffat*—Nichatā, niunnatā, thiinganā-pan, balkāi, kaṣḍratā, udāsī, viśhād, adhamatā. [chabhūmi, nichapradeś.
- LŌW** *LAND*, *n.* country that is low—*Zamin-i-nasheh, tarāt^h, nichān^h*—Nimnabhūmi, ni-
- LŌW** *SP'IT*-ED, *a.* dejected, depressed, dull—*Aṣṣurda-dil, past-himmat yā shikastu-dil, sust*—Viśhādī, durmanask wā udās, dhilā. [kalpanā, nichabuddhi.
- LŌW** *THOUGH*-ED, *a.* mean of sentiment—*Kamīne khayāl kā, past-khayāl*—Adhamā-
- LŌW**, *v.* (S. *lowan*) to bellow as a cow—*Baṁbānā^h, rāmbhānā^h, binbiyānā^h, dakārā^h.*
- LŌW** *ING*, *n.* the bellowing or cry of cattle—*Biṁbiyāhat^h, baṁbānā yā baṁbāb^h, dakār^h, rāmbhānā^h.*
- LŌW** *BELL*, *n.* (S. *lōg*, bell) a fawling-net with a flame and bell attached; *v.* to scare—*Chīḡiḡi pakarne kā jāl jismiṇ ek bartaḡ huā diyā aur ek ghanḡā bandhā raktā hai^h;*
- LŌWN**, *n.* See Loon. [v. *ḡaranā^h, bharkānā^h.*
- LŌY** *'AL*, *a.* (L. *lex*) faithful to a prince, true to plighted faith duty or love—*Namak-halāl dāulat-khrah yā sarkār kā khair-khwāh, waḡā-dār*—Rājabhakt rājājīnvartī rājasevi wā prajādharimatpar, bhaktimān dhārmik satī pativrātā wā swadāranirat.
- LŌY** *'AL*-IST, *n.* one faithful to his sovereign—*Pādshāhi-banda, bādshāh-dost, pādshāh kā khair-khwāh*—Rājabhakt, rājasevi, rājānuraktajan.
- LŌY** *'AL*-LY, *ad.* with loyalty or fidelity—*Namak-halālī se, waḡā-dārī se, pādshāh yā sarkār kā khair-khwāhī se*—Rājabhakti wā rājanishṡhā se, drīḡhabhakti se, satitwa se, swadāranirati se.
- LŌY** *'AL*-TY, *n.* fidelity to a prince lady or lover—*Namak-halālī, farmān-bardārī, pādshāh-dostī, pādshāh yā sarkār kā khair-khwāhī, waḡā-dārī*—Rājabhakti, prabhūbhakti, swarājjanishṡhā, bhakti, satitwa, pativrāt, swadāranirati.
- LŌZ** *ENGE*, *n.* (Fr. *losange*) a rhomb, a four-cornered figure, a form of medicine in small pieces, a small confection—*Mā'in yā m'ā'ayan, shakl-i-chau-gosha, lawz, qurs*—Viśhamakopasannachaturbh j, chatushkonakshetra, aushadhīya modak, laḡḡū.
- LŪB** *'BER*, *n.* (W. *llob*) a heavy idle clown—*Sust, kaudan*—Ālāsī, gāwdī.
- LŪB** *'ARD*, *n.* a lazy sturdy fellow—*Kām-chor^h.*
- LŪB** *'BER*-LY, *a.* lazy and bulky, awkward; *ad.* awkwardly—*Sust aur jasim, bad-waz bad-sulḡa yā be-daul*; *ad. be-daul yā bad-waz, taur se, bad-sulḡaḡi se yā bure taur se*—Ālāsī aur barā, kudaul; *ad. kudaul, bhadesalpan wā anāripan se.*
- LŪB** *'RIC*, *a.* (L. *lubricus*) slippery, smooth, unsteady, wanton, lewd—*Phislahā^h, chiknā^h, be-qārār, be-zabt, mast*—Snigdh, chikkan, asthir, lampat wā chanchal, kāmātur.
- LŪB** *'RI*-CATE, *v.* to make smooth or slippery—*Chiknā k^h, chiknānā^h.*
- LŪB** *'RI*-CĀT-OR, *n.* that which lubricates—*So chiknā karē^h, jo chiknā^h.*
- LŪB** *'RI*-CĀT-IV, *n.* slipperiness, smoothness—*Phislahāt^h, chiknāt^h, kīnahāt^h.*
- LŪB** *'RI*-CŌUS, *a.* slippery, smooth, uncertain—*Phislahā^h, Snigdh, chikkan, anisṡhit.* [C. *ḡaranā^h, chiknā k^h.*
- LŪB** *'RI*-CĀT-ION, **LŪB** *'RI*-CĀT-ION, *n.* the lubricating or making smooth—
- LŪC** *'E*, *a.* (L. *lucius*) a pike full grown—*L*
- LŪC** *'E*-CENT, *a.* (L. *lux*) shining, bright—*Ra barrāq*—Prakāśaman wā dīptimān, chamk.
- LŪC** *'E*-CIB, *a.* shining, bright, clear—*Raushan roṇ*. [an, darakhshanda yā barrāq, sāḡ yā shaffīf—Prakāśaman wā dīptimān, chamkilā wā kāntimān, swachchha nirmal vimal ujḡwal wā spashṡt. [chamāhat wā dīpti, mahāteḡ ujḡwalatā wā prabhā.
- LŪC** *'E*-CĪ-IV, *n.* brightness, splendour—*Roshnī yā tābandaḡi, tābānī yā raunaḡ*—Chām-
- LŪC** *'E*-CID-NESS, *n.* clearness, transparency—*Safāi yā tābandaḡi, shaffāḡi*—Swachchhatā wā spashṡtatā, nirmalatā prakāśabhedyatā wā pāradarākata. [sāch.
- LŪC** *'E*-FLER, *n.* the morning-star, the devil—*Zuhra yā loti-i-falak, shaitān*—Śukṡa, pi-
- LŪC** *'E*-FĒR-ŌUS, *a.* giving light—*Roshnī-bakhsh, tābān*—Prakāśad, dīptikar.
- LŪC** *'E*-FĒR-ŌUS-LY, *ad.* so as to discover—*Zāhir karne ke taur se*—Prakāt wā pragat karne ki riti se. [janak wā prakāśotpādak.
- LŪC** *'E*-FĒC, *a.* making light, producing light—*Roshnī-sāz, roshnī-khez*—Dīptikar, prakāśa-
- LŪC** *'E*-FĒRM, *a.* having the nature of light—*Roshnī-khāṣiyat, roshnī-sifat*—Prakāśagu-nak, tejagunak. [wā nirmal, pāradarsak wā prabhābhedyā, spashṡt.
- LŪC** *'U*-LENT, *a.* clear, transparent, evident—*Sāḡ, shaffāḡ, zāhir yā āshkāra*—Swachchha
- LŪCK**, *n.* (D. *luk*) chance, fortune, hap—*Qismat yā bahra, bakhṡt maḡsūm yā nasib, ittifaḡ*—Adrisht, bhāḡyā, daivayog wā daivagati.
- LŪCK** *'Y*, *a.* fortunate, successful by chance, favourable or auspicious—*Khush-nasīb bakhṡ-āvar yā nasib-waz, iḡbāl-mand yā bahra-mand, mubārak yā humāyut*—Bhāḡyawān, kṡitārṡh wā śrīmān, subh wā bhadra.
- LŪCK** *'I*-LY, *ad.* fortunately, by good hap—*Khush-nasībī se, qismat yā nek-ittifaḡi se*—Saubhāḡyā se, subhadaiv wā subhadaivagati se.

