

GLOSSARY
OF THE
MULTANI LANGUAGE
COMPARED WITH
PUNJÁBI AND SINDHI.

89
E. O'Brien



Lahore :

PRINTED AT THE PUNJAB GOVERNMENT CIVIL SECRETARIAT PRESS.

1881.

GLOSSARY
OF THE
MULTANI LANGUAGE
COMPARED WITH
PUNJÁBI AND SINDHI.

89
E. O'Brien



Lahore:
PRINTED AT THE PUNJAB GOVERNMENT CIVIL SECRETARIAT PRESS.

1881.



PRINTED BY J. A. MONNIER,

PUNJAB GOVERNMENT CIVIL SECRETARIAT PRESS, LAHORE.

Map
OF THE COUNTRY
IN WHICH THE
Multani language
IS SPOKEN.



INTRODUCTION.

1. The Multani language is spoken in the Districts of Multan, Muzaffargarh, Dera Ghazi Khan and in the southern parts of Dera Ismail Khan and Jhang, and in the State of Bahawalpur. Except on the west, where it is abruptly stopped by Biluchi at the foot of the Suleman Range, it is impossible to say where it begins. On the north it imperceptibly changes into Panjábi. On the south, Sindhi gradually takes its place. On the east it fades into the Rajputana dialects of Hindi. Multani is, at the lowest computation, spoken by a population of 1,650,000 spread over an area of 26,000 square miles. An attempt to show the country in which it is spoken has been made in the accompanying map. Multani is nowhere known among the people by this name. It is usually called Hindi or Jatki, and in the Biluchi-speaking parts of Dera Ghazi Khan it is known as Jagdalli, or the language of the Jagdals or Jats.

2. Multani is a purely Sanskritical language. It contains many Panjábi and Sindhi words, and has a large vocabulary of words purely its own. It differs from Panjábi and Sindhi in having most of its inflections different from both. At the same time, it has a few in common with Panjábi, and others in common with Sindhi. Thus the case endings of the genitive *-dá -dí -dé* are the same as in Panjábi. The ablative takes the Sindhi affix *on* or the Sindhi postposition *kanún*. The dative, on the other hand, uses the case affix *kún*, which is distinct from the Sindhi *khe* and from the Panjábi *nú*. The instrumental is not distinguished by any case ending, thus following Sindhi rather than Panjábi, which uses *ne*

The pronouns are, on the whole, like Panjábi, except that “assán” (we) and “tussán” (you) are used instead of the Panjábi “assín” and “tussín.”

Instead of the cases of the personal and possessive pronouns, Multani largely uses pronominal suffixes. This use of suffixes is the most difficult thing in learning the language. Suffixes are attached to nouns, verbs and adverbs.

The pronominal suffix of the first person singular is *m*.

“Jutam jorá pání láyam kamánd kún” = “*By me* was yoked the pair. *By me* water was applied to the sugarcane.”—*Song*. Here “jutam” is composed of “jutá,” third person singular preterite passive, from “jowan” (to yoke), plus the suffix *m* in the instrumental case, meaning “by me.” “Láyam” is composed of “láyá,” third person singular preterite passive, from “láwan” (to apply), and the suffix *m*.

“Visar na vaisim, Gámaná yár, tédí bánh sirándí” = “*By me* will not be forgotten, Gáman love, how your arm was my pillow.”—*Song*. Here “vaisim” is composed of “vaisí,” third person singular future, from “vanjan” (to go), here meaning “will be,” and *m*, pronominal suffix meaning “by me” or “to me.”

“Pánjá nimhín mangdá, Gámaná yár, téde dekhán dí bukhíán” = “I don’t want a handful (of dates), Gáman love. I am hungry for a sight of you.”—*Song*. In “nimhín” the pronominal suffix *m* (I) has got embedded in the negative “nahín” in a way that is hard to explain.

The suffix of the second person singular is *í*.

“Kain sikhlaí, Gámaná yár, khasan dilín paráyán?” = “Who taught thee, Gáman love, to steal the hearts of others?”—*Song*. Here “sikhlaí” is composed of the third person singular preterite, from “sikhlaíwan” (to teach) and

“Khar ví jání hik gálh ákháín” = “Stand, friend, let me say one word to thee.”—*Song*. Here “ákháín” is composed of the first person singular potential “ákhán” (let me say), from “ákhan” (to say), plus *í*, meaning “thee” in the dative case.

The suffix of the third person singular is *s*. A common answer when a witness is unable from sickness to answer to his name when called in kutcherry is—

“Bukhár his” (which a Multani pronounces *hiss*) = “He has fever.” *Literally* “fever is to him.”

“His” becomes intelligible when translated into Hindustani “hai usko” = “is to him.”

“Márius yár te nán pai dá” = “Her lover beat her and she says it was her husband.”—*Proverb*. “Márius” is composed of “máriá,” third person singular preterite, from “máran” (to beat), and *s*, meaning “her.”

The suffix of the first person plural is *se*.

“Mendhiánwálí dá khiál piose” = “A fancy for the girl with the braids occurred to us.”—*Song*. “Piose” is composed of piá, meaning “happened,” “occurred,” third person singular preterite of “pavan” (to fall, to happen), and *se*, meaning “to us.”

The suffix of the first person plural coalesces with the negative and becomes *nise*, “not we.”

“Tédí adálat nise cháhnde” = “We desire not your justice.”

The suffix of the second person plural is *o* or *ve*.

“Tars na áyo, Gámaná yár, kerhe vele dí kharíán” = “Did pity not come to you, Gáman love? What a time I have been waiting!”—*Song*. “Áyo” is composed of “áyá” (came), third person singular preterite, from “áwan” (to come), plus *o* (you), the suffix of the second person plural.

“Kiá nán heve”= “What is your name?” *Literally* “What name is to you?” “Heve” is composed of *he* = “is,” the third person singular of the substantive verb, and *ve* = “to you,” the pronominal suffix of the second person plural. *Ve* coalesces with the negative and forms *nivhe* = “not you.”

“Kam nivhe karende?—Nise karende.”= “You are not doing the work?—Not we.”

The suffix of the third person plural is *nhen*.

“Main kúánrí, meḍá yár parnionhen,

“Vanj kukesáni hakimáni ḍáḍhá zulm kítonhen.”=

“I am a maid. My lover *was married by them*.

“I will go and complain to the hakims. Great tyranny *was done by them*.”

“Parnionhen” is composed of “parniá” (was married), third person singular preterite of “parníjan” (to be married) and “nhen” (by them), the suffix of the third person plural. “Kítonhen” is composed of “kítá” (was done), third person singular preterite, from “karan” (to do), plus *nhen* (by them).

A full account of the pronominal suffixes, and of the way nouns, verbs and adverbs are prepared to receive them, would require greater space than can be given. It was necessary to refer to them because the use of suffixes is unknown in the other Indian languages except Sindhi, and forms a link between them and Persian and Pashtu.

The verb differs from Panjábi and Sindhi in the form of the infinitive, which in Panjábi ends in *ná*, in Sindhi in *nũ*, and in Multani in *n* :—

Panjábi : karná, to do.

Sindhi : karanũ, to do.

Multani : karan, to do.

The *present participle* in Panjábi is formed by adding *dá* to the root of the verb, as “kardá” = doing. With verbs whose roots end in vowels it inserts the nasal between the root and *dá*, as “jánda” = going. Multani forms the present participle of neuter verbs and of verbs whose roots end in a vowel, like Panjábi, as “mardá” = dying; “khándá” = eating. Transitive verbs insert *en* between the root and *dá*, and shorten the vowel of the root if long, as

Máran, to beat.	Mărendá, beating.
Sáran, to burn.	Sărendá, burning.
Golan, to seek.	Gŭlenda, seeking.
Bálan, to kindle.	Bălenda, kindling.

The *present participle* of the passive voice is formed by adding *índa* to the root, the vowel of the root being shortened if long.

<i>Active.</i>	<i>Passive.</i>	<i>Present participle passive.</i>
Máran, to beat.	Măríjan, to be beaten.	Mărínda, being beaten
Badhan, to bind.	Badhíjan, to be bound.	Badhínda, being bound

The future in Multani is peculiar to itself, and resembles neither Panjábi nor Sindhi. Intransitive verbs form the future by adding the following terminations to the root :—

<i>Singular,</i> 1st Person, sán.	Marsán, I	will die.
2nd Person, seń.	Marsen, Thou	wilt die.
3rd Person, sí.	Marsí, He	will die.
<i>Plural,</i> 1st Person, sún.	Marsún, We	will die.
2nd Person, so.	Marso, You	will die.
3rd Person, sin.	Marsin, They	will die.

Transitive verbs form the future by adding *esán*, &c., to the root and shortening the vowel of the root if long :

Măresán, I will beat.

Măresen, Thou wilt beat.

Măresí, He will beat.

Măresún, We will beat.

Măreso, You will beat.

Măresin, They will beat.

The future passive is formed by adding *ísán*, &c., to the root, the vowel of which, if long, is shortened :

Mărísán, I shall be beaten.

Mărisen, Thou wilt be beaten.

Mărísí, He will be beaten.

Mărísún, We shall be beaten.

Măríso, You will be beaten.

Mărísin, They will be beaten.

The *past participle*, whether active or passive, is formed by adding *ía* or *yá* (the latter if the root end in a vowel) to the root, as “máriá,” beaten, “paṭhiá,” sent.

A large number of verbs have retained the old Sanskrit-Prakrit form of the past participle, modified only according to the rules of transliteration. This formation is called in most grammars irregular, as in Panjábi, “kítá,” done, past participle, from “karna,” to do. The following are instances :

Kamáwan,	to work,	Past participle	Kamattá.
Nikalan,	to come out,	„ „	Nikathá.
Pujan,	to arrive,	„ „	Puná.
Limban,	to plaster,	„ „	Litá.
Labhan,	to be obtained,	„ „	Ladhá.
Lahan,	to descend,	„ „	Lathá.

Trumpp (p. 272 of his *Sindhi Grammar*) gives a list of such verbs in Sindhi, but they are more numerous in Multani. The form of the *past conditional* is, I believe, peculiar to Multani. It is composed of the aorist and the third person singular of the substantive verb. The aorist is inflected according to the person; the substantive verb remains unchanged:

Márán há, Had I beaten.
 Máren há, Hadst thou beaten.
 Máre há, Had he beaten.
 Márún há, Had we beaten.
 Máro há, Had you beaten.
 Márin há, Had they beaten.

“Je gábe hal vaháin há dánden dí gálh koí puchhe há?” = “If calves could have ploughed, would any one have asked for oxen?”—*Proverb*.

“Je sáin howe há medá bhirá na mare há” = “If my lord had been here, my brother had not died.”

Multani differs from Panjábi and resembles Sindhi in having a passive voice, instead of being, like other Indian languages, obliged to compound a passive voice of the past participle with the verb “jáná,” to go, as “maini mára játa hún” = “I am beaten.” In Multani, from almost every neuter, active or causal verb a passive may be formed by adding *ijan* to the root, as

Kapan, to cut. Kapíjan, to be cut.
 Ráhan, to sow. Rahíjan, to be sown.
 Luṭan, to rob. Luṭíjan, to be robbed.

3. Multani rejoices in cerebral and nasal letters. The Panjábi “dand” (a tooth), “din” (a day), “dená” (to give), “dekhná” (to see), become “ḍand,” “ḍenh,” “ḍevan” and “ḍekhan” in Multani. Many words which in the other Indian

languages would end in an open *ā* or *ī* add a nasal *ṇ*. This peculiarity gives a rough sound to the language, which is quite in keeping with the character of the rude Jats who speak it. The language has an abundance of grammatical forms which show that it is in an inferior stage of development. Still its very vigour makes it a most interesting language to study. One is tempted to appropriate to Multani Beames' description of Sindhi: "It is a rough language, loving thorny paths of its own, but there hangs about it, to my mind, somewhat of the charm of wild flowers in a hedge, whose untamed luxuriance pleases more than the regular splendour of the parterre. Even as early as Prakrit times the dialect of the Indus Valley shook itself free from trammels, and earned for itself from the pedantic followers of rule and line the contemptuous epithet of 'apabhransa,' or vitiated. There is a flavour of wheaten flour and a reek of cottage smoke about *Multani* which is infinitely more natural and captivating than anything which the hidebound languages of the eastern parts of India can show us."

Like all languages spoken by a rude people, Multani is extremely rich in concrete words and similarly poor in abstract words. Every agricultural operation has a vocabulary of its own. I have given twenty-six words connected with the date-palm, and since they were written I have learnt as many more. The most numerous words belonging to any one subject are connected with cattle. The generic name cow or buffalo is rejected, and there are special names for an animal in every stage of fecundity, barrenness, age, colour and temper. Most of these words convey no idea of their meaning. "Four-year-old," "three-year-old," require no explanation; and we can guess at the meaning of "rodī" (hornless) or "pahilāyat" (a cow with its first calf), because we know that "rodā" means "bald" and "pahila" means "first"; but "phandar," meaning a cow that has ceased to give milk,

or "ges" (a female goat from the time it leaves off sucking till it is fit to bear young) require, so to say, a personal acquaintance to enable one to understand their meaning. There are separate names for coddung in each stage of freshness. One would think that a single name would suffice for things so alike as the stalks of bájhra and jawár. Multani, however, requires "tándá" for a jawár stalk and "kángri" for a bájhra stalk. "Paráli" is the stalk of rice and china, while wheat monopolises "nár."

4. There are no written books in Multani. The books that profess to be lithographed in Multani by the Lahore presses are misspelt Panjábi. The New Testament in Multani issued by the Serampore Mission is in a character which no Multani could decipher. There is, however, a large body of unwritten poetry, stories, proverbs, aphorisms and riddles which really repay their study. To be able to quote an apposite proverb or saying increases one's power, and makes intercourse with the natives of the country much more cheerful than it usually is. The Multani peasant seems to remember nothing but droughts, failures of canals, blights, locusts, murrains, and every possible misfortune that can befall a farmer. He forgets good harvests, high prices, timely rains, and canal-water. While he is making the usual complaints he perhaps admits that rain fell in Mágh and Phagan, and then you have him at once. "But you have a proverb that 'if rain falls in Mágh the grain will be so abundant that the straw will not contain it,' and we also know from the wisdom of your ancestors that if rain falls in Phagan the very fields won't hold the grain." When he is brought to book in this way, the lugubrious Jat collapses and becomes a pleasant companion. In kutcherry if you refuse a Jat's request and tell him the proverb "a miser is better than a liberal man because he refuses at once," he goes away with a laugh instead of appealing to all the divine powers and eventually being hustled out by the orderlies.

The stories best known are "Sassi and Punnún," "Sahiba and Mirza," and "Saifal," which are in verse. The local editions differ greatly from the originals, and are rich in local idioms. The story of "The Three Fools" is an account of a traveller who salutes three men who are sitting by the roadside. They quarrel as to which of them the salute is intended for. The traveller says he saluted the biggest fool among them. The men thereupon go to the Kazi and each relates his adventures to prove that he is the greatest fool. In the story of "The Four Fools" four men similarly contend for a wife. "The Three Fools" and "The Four Fools" are in prose.

The most popular form of literature is the *Dorha*, which is a verse containing two lines. Wherever a collection of Jats takes place for pleasure or for work they begin to sing *Dorhas*. One man sings a *Dorha* and another answers him with another *Dorha*. The subjects of these are most commonplace. The joys and pains of love, separation from home, immutability of fate, and matters connected with an agricultural life, form the topics of ninety-nine out of a hundred *Dorhas*. To a stranger many seem utter nonsense. What could appear more idiotic than this :—

Gore gáún jaindá puchhar	The red cow has a yellow
he pílá.	tail.
Medá pai piá ándá khar thí	My husband is coming, stand
pasíla.	aside.

But a Jat from among the audience, who can hardly speak for laughter, explains that the story is of a young woman who was in company with her lover. She sees her husband coming and begins to sing the well-known and harmless

"Oh! my red red cow has a yellow yellow tail," the second line of which contains a further account of that remarkable phenomenon; but she adroitly changes the second line into "my husband is coming, stand aside," which warns her lover, while the husband is supposed to believe

that she is singing the authorised version, and that she is all innocence. Having heard the interpretation, one begins to understand why the audience is so intensely amused. Still it must be confessed that in the matter of *Dorhas* the Jats are easily pleased. Examples of each kind of *Dorha* will be found *sub voce* *Dorha*.

The great wealth of Multani is in its proverbs. Every virtue is praised, every vice branded, in its peculiar proverb; and they afford an idea of the code of morality prevailing among this simple people. The code is neither long nor elaborate. If a man be hospitable, liberal and unostentatious, he has fulfilled all the commandments. The proverbs are very hard on certain classes, especially the religious orders, women and weavers. It is remarkable, however, that the use of proverbs is most prevalent among women. It would be interesting, if there was space, to compare the well-known proverbs of other languages with the form in which they appear in Multani. A few old friends may be mentioned. "The fox and the grapes" appears as

"Gidar drákh na apare thu khattie" = "The jackal could not reach the grapes." "Pooh!" says he, "they're sour."

"Phutá pahár te nikathá chúhá" = "The mountain burst and out came a mouse" is the Multani form of the Mountain in Labour, and Horace's

"Parturiunt montes, nascetur ridiculus mus."

The Multani edition of "a chain is no stronger than its weakest link" is—

"Rassá hamesh hínín já te trutde" = "A rope always breaks in its weakest place."

A Multani wishing to express his incredulity at an impossible story uses the proverb:

"Suí de duk vichon katár uthán di langhí vaindie" = "A string of camels is passing through the needle's eye," which

reminds one of Matthew, xix, 24: "It is eàsier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven."

5. The circumstances under which this glossary was compiled were as follows. In 1873, Mr. Lyall, when Settlement Commissioner, directed the Settlement Officers of Multan and Muzaffargarh to compile a vocabulary of agricultural terms. Mr. Roe and I accordingly began collecting local words. On comparing notes in 1875 we found that we were both going over the same ground, the idiom of Multan and Muzaffargarh being identical. Mr. Roe made over his lists of words, which were very full, to me. The compilation went on simultaneously with settlement-work, and, as I had collected several hundred songs and proverbs, it suggested itself to illustrate the glossary by the folklore of the country. The natives fell in with my taste, and took to giving me lists of songs and proverbs instead of the customary dalli—a very welcome change. In selecting words it was necessary to include many Panjābi and Sindhi words in their Multani form, because a mere list of the purely local words would have given a false idea of the language. I have not hesitated to insert a common Hindustani word as a peg on which to hang a good local proverb when there was no other way of introducing it. Muzaffargarh was not a bad place to study the language in. It is in the centre of the Multani-speaking country. Zamindárs from Multan, Dera Ghazi Khan, Bahawalpur, the south of Dera Ismail Khan and Jhang, and even from distant Mailsi, came to Muzaffargarh for settlement business. The glossary therefore represents the language of the rural better than that of the urban population. As the words under each letter were finished the interpretations were literally translated and written down word for word by Moulvi Abdul Rahman, a resident of Muzaffargarh, and the translations were sent for correction

to Kazi Ghulam Murtaza, Extra Assistant Settlement Officer, who was born at Ahmadpur in the south of the Jhang District and married into a Muzaffargarh family which owned land in Bahawalpur, and who has served thirty years in the Multan and Muzaffargarh Districts. He was not at all a lenient critic. In spite of these precautions, I am afraid many errors will be found in the glossary. The only excuse is that it was a new field in which no one had set up landmarks.

I have obtained great help from Dr. Trumpp's Sindhi Grammar and from Beames' Comparative Grammar of the Modern Aryan Languages of India. Mr. Steedman, Settlement Officer of Jhang, sent me a capital list of songs and proverbs.

E. O'BRIEN.

G L O S S A R Y

OF THE

MULTANI LANGUAGE

COMPARED WITH

P A N J Á B I A N D S I N D H I.



| (Alif)

اُبَی UBÁ, s. m.—Alluvial silt. Also called “aṭ” and “maṭ.” Land on which silt has been deposited by the river is called “aṭálí,” “laṭár” and “niván.” The effect of a good supply of silt on land is said to last for five years.

اُبَاهِل UBÁHAL, s. f.—Haste, hurry.

اُبَالِهَ UBÁLHÁ, ADJ.—Quick, hasty.

“Ghar kafan nahín maran kún ubálhé!” = “No grave-clothes in the house and he in such a hurry to die!”—*Proverb*.

اُبِهَ UBHÁ, s. m.—The north. From UBHÁ are formed the following adjectives: “ubhóchar” and “ubhechar,” of or belonging to the north. Cf. “lammochar,” of the south, and “sindhochar,” of the Indus.

اُبِهَرَن UBHARAN, v. n.—To rise; to swell. *Present participle*: UBHARDÁ; *Future*: UBHARSÁN; *Past participle*: UBHARIÁ. *Verbal noun*: UBHÁR, rising.

سِيَه UBHÁR,—1, sunrise; 2, the east.

“Ubhariá chandr, nál ubharin táré;

“Thísín rábí fajar dóst piaré.” =

“The moon has risen; with it the stars are rising;

“My dear friends will start in the morning on their journey.”—*Song*.

آپت وچ APAT VICH.—Among our-, your- or them- selves. Hindustani “ápas mén;” Panjábi “ápas vich.”

اپرن APARAN, v. a.—To seize, to catch. *Present participle*: APARÉNDÁ; *Future*: APARÉSÁN; *Past participle*: APARÍA. Hindustani “pakarná;” Panjábi “pharná.”

“Uddé tittar aparé” = “He can catch flying partridges!”—*Proverb* used ironically of persons who consider themselves very sharp.

آپھل APHAL, ADJ.—(*Literally* without fruit.) A state of wheat and barley in which the plants run to weak, thin straw, and little grain is produced. It is said to be caused by westerly winds in Phagan and Chetr, *i.e.*, from the middle of February to the middle of April.

آٹلا ITLA, ADJ.—So much; this much; as many as. Hindustani and Panjábi “itná”; Sindhi “etiro.”

آٹلا UTLA, ADJ.—1. That much. Hindustani and Panjábi “utná”; Sindhi “otiró.” 2. Upper, from “uté,” upon.

آتن ÁTAN, s. m.—A party of women collected to spin thread together; a spinning-bee.

“Átan dí khiṭ bhaj gáí” = “The spinning-party broke up.”

“Átan dí ran na kár na kam” = “A woman at a spinning-party is of no good nor use.”—*Proverb* on the way women waste their time at spinning-parties.

“Átan vich saholián nit khédin té hasén ;

“Maikún bájh taun dóst dé rátín dīhán nahín chain.”=

“In the spinning-party the girls are always playing and laughing ;

“Without you, friend, I have no rest by night or day.”—*Song.*

انوارى ITWÁRÍ, } ADV.—This time. From the near
ایندوارى INWÁRÍ, } demonstrative pronoun “i,” this,
and “wára,” a time, a turn. ITRÓKÁ, ADJ., of this
time, of this year—*opposed to* “paroká,” of last
time, of last year.

آتھر ÁTHAR, s. m.—A donkey's saddle.

“Ubhé dí gadīnh na áníjé jó áthar ví ghin vaisí” = “Do not bring a she-ass from the north ; for she will take away even your saddle.”—*Proverb* used of men who marry wives from the north, Multanís considering themselves the salt of the earth.

اٹ AT, s. f.—Alluvial deposit (see UBÁ).

آٹا گھٹا ÁTÁ GHATÁ, s. m.—(*Literally* flour and sheep.)
A common vow. A person vows that if his wish is granted he will give a feast of chapatis and a sheep at one of the numerous shrines. When the sheep is killed, its head and shoulder go to the incumbent of the shrine.

“Pír Jihánián sáinyán, maikún dārhí divá main tédā átá ghaṭá desán” = “O Lord St. Jihánián ! procure me a beard and I will give you an átá ghaṭá.”—*Vow.*

“Jihánián” is a shrine in Muzaffargarh.

اٹھوگ ATHÓG, } s. m.—An eighth share, especially of
اٹھانگا ATHÁNGÁ, } land.

اٹھیا ÁTHIÁ } s. m.—A plot or strip of land with known
اٹھیاہا ÁETHÁ, } boundaries. Corrupted from the Ara-

bie **الحاطة**, an inclosure. A part of the land attached to a well which is set apart from the rest for some definite purpose, *e.g.*, to be left fallow, or to be cultivated. An **ATHIA** is always a plot of land fit for cultivation.

اجايا **AJÁYÁ**, **ADJ.**—Vain, useless, unnecessary. Corrupted from the Arabic **ضائع** (*zái*), lost, perished, useless.

“Na kam dá na kár dá, ajáyá chughá jál dá” = “Of no use and of no good—a worthless log of jál wood.”—*Proverb*.

“Na dévé na khaváé ajáyá sháh sadáé” = “He won’t lend money, and he won’t advance grain for food. It is absurd his calling himself a sháh.”—*Proverb*. “Sháh” is the title of the village money-lender and shopkeeper.

اجڑ **AJJAR**, **s. m.**—A flock of sheep or goats, or of both. Panjábi “ayyar,” “ayyál” and “ajjar.” Hindustani “révar.”

ÁJARÍ.—A shepherd or goatherd.

“Bákré ajjar dá ájarí ghóré charhiá.

“Bhéde ajjar dá ájarí tundá mandá.” =

“A goatherd should be mounted on horseback.

“Any maimed wretch will do for a shepherd.”—*Proverb*.

اجن **AJAN**, **ADV.**—Till to-day ; yet.

اچاپت **UCHÁPAT**, } **s. f.**—Drawing money from a banker ;
چاپت **CHÁPAT**, } getting goods from a shop-
 keeper ; the debit side of an account—*opposed to*
 “ágat,” paying in, the credit side of an account.

“Ágat thólí té uchápat bahún” = “Little incomings and great outgoings.”

اچاچیت ACHÁCHÉT, } ADV.—Suddenly, unawares.
 اچالچیت ACHALCHÉT, } Sindhi “achácheté”;
 Panjábi and Hindi “achának.”

“Acháchét hik dádhí sóhnín trímat á nikathí” = “Suddenly a very beautiful woman came out,”—*Story of the Four Fools*.

اچھار ACHHÁR, s. m.—The cloth spread over the corpse of a Muhammadan when carried to the grave. It is usually given to the grave-digger as his wages.

“Kabar kutté dí achhár mashrú dá!” = “A dog’s grave and a biercloth of silk and cotton!”—*Proverb* used of anything out of place.

اڈر UDR, s. m.—An otter. Hindi “úd”; Panjábi “út” and “udh”; Sanskrit उड्र (udr).

“Ahmak udrán dé gharún parúthá mangé” = “Only a fool would ask for the remains of yesterday’s dinner from the otter’s house” (because he would not get it, otters being noted for their greediness).—*Proverb*.

اده ADH, } s. f.—Half.
 ادهل ADHIL, }

“Hissa chouthá té khalén vich adh” = “A fourth share (of the good things) and a full half of the shoe-beating.”—*Proverb*.

“Khú vich chálíhwán hissa té khalén vich adh” = “Only a fortieth share of the well and a full half of the labour and expense.”—*Proverb*.

ADH SÉRÁMAN.—*Literally* half a sér in the maund, this being the rate at which the superior proprietor’s fee (zamindárí or mukaddamí) is paid. ADH SÉRÁMAN, the rate, is used for the generic word, just as

which is the rate at which the inferior proprietor's rent—"lichh" or "kasúr"—is paid) is used instead of "lichh" or "kasúr."

ادھلاپی ADHLÁPÍ, } s. f.—A contract by which a person
ادھلوپی ADHLÓPÍ, } becomes owner of half a well
and half of an estate; *e. g.*: *A* sinks a well
in *B*'s land, clears the jungle, and brings the land
under cultivation. *A* becomes proprietor of half
the land and *B* of half the well. The estate,
consisting of the well and the land attached,
becomes the property of *A* and *B* in equal shares.
A is said to take and *B* to give ADHLÁPÍ.
Sometimes (especially in lands near rivers, where
wells are not necessary) clearing the jungle and
bringing the land under cultivation confer
proprietorship of half or less, though a well is not
sunk.

31 AD, s. f.—A watercourse from a well or canal-cut to
a field. The distributaries from an AD to the
different parts of a field are called "noká."

AD AKHÁLAN.—To clear a watercourse.

اڈارن UDÁRAN, } v. a.—To cause to fly, to blow away,
• اڈاون UDÁWAN, } to throw up into the air. Hindi
"uráná"; Sindhi "udainu"; Panjābi "udáuná."

"Charkhá wá udáriá, ran guléndí púnián" = "The wind
blew away the spinning-wheel. The woman is look-
ing for her ball of cotton only."—*Proverb* used of
persons who bother themselves about trifles in the
face of a great calamity.

"Kukir udáwé sir apné páwé" = "The dust that a hen
throws up she throws on her own head."—*Proverb*
used of persons whose schemes turn against
themselves.

اڏلون ADLÚŃ, s. m.—The reservoir or hole into which water from a well falls out of the “nisár” before passing into the “ad,” or watercourse. Also called “khádá.”

اڏيل UDÍL, s. m.—The similitude, the likeness, the appearance.

“Jhar dá udíl hé” = “It has the appearance of a cloud.”

ارا URÁ, s. m.—A term in ploughing. A field is ploughed in circles of concentric furrows, each furrow being inside the last. When the unploughed piece in the centre becomes so small that the plough cannot turn in it, the ploughman begins a new set of concentric furrows in a fresh piece of land, bringing back his plough when he has taken a wider sweep to finish the unploughed centre. Each set of concentric furrows is called a “chaki,” and the leaving one set to take up another is URÁ.

ارڪ IRK, s. f.—The elbow. Persian “áranj.”

ارلا URLÁ, s. m.—A yoke for a single bullock when working a well. The double yoke is “panjálí.”

اروڙي ARÚRÍ, s. f.—A dunghill.

ارهي ÁRHÍ, s. f.—1, a mirror; 2, a woman's thumb-ring with a small mirror fixed on it. Hindustani and Panjábí “ársí.”

ارهيون ARHIÚŃ, s. f.—Mustard. Also called “ahúr” (brassica juncea). To be distinguished from ússún (brassica eruca) (Panjábí “tárá mírá”), and from “sarhiún” (brassica compestris) (Panjábí “sarsón” and “sarrón”).

اریزی ARÉRÍ, s. f.—*Plural*: ARERÍÁN. The small piece of wood fixed like the rungs of a ladder between the two ropes of a Persian-wheel, and to which the pots are tied. The two ropes and the ARÉRÍs, or rungs, are called the “málh.”

MÁLH ARÉRAN, to fix the rungs in a “málh.” “Málhan” is also used in this sense.

آڑا ĀRÁ, s. m. }
آڑی ĀRÍ, s. f. } A sandhill.

اڑاون ARÁWAN, v. A.—To stop, to arrest, to entangle. Sindhi “áráinu.”

“Gharíb dé bál kún aráwan lagé háiñ” = “They began to entangle the poor man’s son.”

اڑن ARAN, v. N.—To be stopped, to be arrested.

“Mangía tá tangiá.

“Parniá tá galiá,

“Také ví lagé té jawán ví ariá.” =

“Betrothed, a man is hung up (is done for) ;

“Married, he is ruined ;

“Money is spent and a young man is caught.”—*Proverb*.

“Ar giá hé” = “He has been arrested.”

اُمرن USARAN, v. N.—To be built up, to be finished building.

‘Kothá usará drakhán visará’ = “When the house was finished the builder was forgotten.”—*Proverb*.

امو ASSÚ, s. m.—The month from the middle of September to the middle of October. Hindustani “Asauj.”

“Chetr Visákh ghumé,

“Jéth Harh sumhé,

“Sáwan Badrá dhánwé,

“Assú Katén thólá kháwé,

“Tabíban pás na jáé.” =

- “ Travel in Chetr and Baisakh (15th March to 15th May),
 “ Sleep in Jéth and Harh (15th May to 15th July),
 “ Bathe in Sáwan and Bhádón (15th July to 15th September),
 “ Eat little in Asauj and Katik (15th September to 15th November)—
 “ And you will not have to visit a doctor.”—*Proverb*.

اُسون USSÚN, s. m.—A plant (brassica eruca) cultivated for the bitter oil its seeds give. Panjábi “tára mirá.” In the Sauáwán Tahsíl, on the bank of the Indus, there is a common belief that méthrá (fenugreek) seed if sown before noon will come up méthrá, and if sown after noon it will come up USSÚN.

اشٹانت ISHTANT, s. m.—Deceit, treachery.

- “ Dádhé ishtant badhdé ” = “ He devises great deceit.”
 “ Vadá ishtantí hé ” = “ He is a great traitor.”—
Kutcherry amenities.

اشکیل ASHKÉL, s. m.—Plot, treachery, a false suit.

- “ Ashkélén dá bábú hé: ashkél kitháón sikhān vanjan is? ” =
 “ He is the father of plotters: where need he go to learn treachery ? ”—*Kutcherry compliments.*

اُشناک USHNÁK, ADJ.—Clever, sharp. Generally used ironically. Persian “hóshnák.”

- “ Ushnák páulí dí tab vich nalián ” = “ He a clever weaver! why, he keeps his shuttle tied up in his waistband ” (instead of in his hand ready for use).—*Proverb* used of unready persons.

اکھ AKHÁ, s. m.—One side of a pair of camel-panniers (kajáwá); one end of a sack thrown across an animal. From “akh,” an eye.

اکھاڑھا AKHÁRHA, } s. m.—*Literally* an arena, a court.
 کھاڑھا KHÁRHA, } *Special meaning*, an indigo
 ground consisting of one or more sets of indigo-
 vats; the hole into which the water from the
 vats is run off; and the place where the indigo is
 dried. In Multan AKHÁRHA is used; in Dera
 Ghazi Khan and Muzaffargarh KHÁRHA. KHÁRHA
 is also used for a cattle-road. The arena where
 cattle jostle one another.

اکھالڻ AKHALAN, v. A.—To clean out a watercourse.

آکھڻ ÁKHAN, v. N.—To say, to tell, to inform.
Present participle: ÁKHA and ÁHA; *Future*:
 ÁKHÉSÁN and AKHSÁN; *Past participle*: ÁKHIÁ.

“Wakt ákhan dé na ákhan, té na ákhan dé wakt ákhan,
 almak dá kam hé” = “Not to speak when one
 should, and to speak when one should not, is
 the act of a fool.”—*Proverb*.

آڱلی ÁGLÍ, s. F.—A piece cut from an arundinaceous
 plant, like sugarcane or jawár, from one knot to
 another, for eating.

اُڱمڻ UGAMAN, v. N.—To sprout, to come up.

“Hik múé hik ugamé kaḍén na bhajé ránd” = “One
 dies, another springs up; the game is never inter-
 rupted.”—*Proverb*.

اگھ AGH, s. m.—The price current, the market price.
 Persian “nirakh”; Hindustani “bhao.”

AGH BHANNAN.—To fix (*literally* to break) the price
 current.

“Kanak kiá agh bhanní hé?” = “What was the price
 fixed for wheat?”

اگهاون AGHÁWAN, v. n.—To fetch a good price. From “agh,” the price current.

“Jaíndí kharí aghávė ún kún bár karan nál kiá hé?” =
“Why should he whose standing crop sells well trouble himself to prepare heaps of cleaned corn?”—*Proverb*.

اگھن UGHAN, v. a.—To wipe; especially to wipe off or collect with a shell the opium that exudes from the capsule of a poppy that has been sliced. So UGHÁ, a wiper, especially a collector of opium; UGHÍ, the act of wiping, especially opium collecting.

الاون ALÁWAN, v. n.—To speak; to make a noise, as an animal. *Present participle*: ALÉNDÁ; *Future*: ALÉSÁN; *Past participle*: ALÁYÁ.

ALÁ.—A voice, a cry.

“Chith kháwan té samıj aláwan síanéní admí dá kam hé” =
“To chew small and talk circumspectly is the duty of a wise man.”—*Proverb*.

• • “Mai kanún alá nahín nakalí” = “No voice came from me.”—*Story of the Three Fools*.

ألرن ULARAN, v. n.—To grow up; to grow tall, used of a crop; to spring up in order to hit a person.

“Kanak ular gai hé” = “The wheat has grown up.”

آلهنا ÁLHNÁ, s. m.—A bird's nest.

“Ushnák chirí té duánk vich álhna” = “A clever sparrow! why, it built its nest in the chimney!”—*Proverb*.

“Duánk” is not a chimney, but that part of a chimneyless native house in which the smoke collects and soot forms.

امڑی AMRÍ, s. f.—A mother. Affectionate diminutive from “amán,” a mother.

“Mási má jihin bhal hán ná amri jihán” = “An aunt is like a mother, but her heart is not like a mother’s heart.”—*Proverb*.

انان **ÁNÁN**, s. m.—1, an egg; 2, the eyeball. Panjābi and Hindustani “andá,” an egg, and “anna,” an eyeball. Sindhi “ánó.”

“Suká dhíngar ánén laháwé” = “What! a dry thornbush bear eggs!”—*Proverb*. “Men do not gather grapes of thorns or figs of thistles.”

“Changé káran gichí ghuténdié, agu paténdé ánén” = “It is for your good you are throttled; yet you protrude your eyeballs.”—*Proverb*.

انائي **ANÁÍ**, } s. f.—Failure of rain, or of the rising of
انراي **ANRÁÍ**, } a river or canal; a drought.

انج **ANJ**, **ADJ.**—Separate, distinct. Sanskrit अन्य.

“Anj ó anj thiá tá galiá, hik thiá tá bachá” = “If separated, you are lost; united, you are saved.”—*Proverb*.

“Chandri ran dé panj sabhé anj ó anj” = “The unlucky woman had five sons. All remained separate from one another.”—*Proverb*.

آندر **ÁNDR**, s. f.—An intestine, an entrail. *Metaphorically* a child.

“Ándrán bukhíán té muchh té chawál” = “An empty stomach, and grains of rice on his moustache.”—*Proverb* used of a person who makes a swagger to conceal some hidden want.

اندر **INDAR**, } s. f.—1, a woman so malformed as to
اندری **INDRÍ**, } be incapable of sexual intercourse or of bearing children; 2, a she-goat that gives milk without bearing young. A black kind of barley, with thin grain, is called **INDARJAU** because

its grains are considered malformed. This is different from the INDARJAU of Stewart (Panjáb Plants, p. 142).

اندها ANDHÁR, s. m.—Darkness ; *hence* tyranny, misrule. Panjábí “andhkár” ; Hindustani “andhér.”

“Andhár piá sarkár kún jó chór badhé kuṭwál kún” = “Darkness has fallen on the sarkár when it is the thief that arrests the policeman.”—*Proverb*.

اندهارا ANDHÁRÁ, ADJ.—Dark.

“Dívé dé chut talé andháré” = “It is dark at the bottom of the lamp.”—*Proverb*.

اندهارى ANDHÁRÍ, s. f.—A dust-storm ; tyranny, misrule.

آندا ÁNDÁ, s. m.—The load on one side of a camel.

ORHLÁ ÁNDÁ, the near load ; PARLÁ ÁNDÁ, the off load.

انگامى ÁNGÁSÍ, s. f.—That arrangement of the gear of a Persian-wheel by which water is raised to a considerable height above the mouth of the well. It is effected merely by lengthening that part of the “bhurjal,” or axle of the horizontal lantern-wheel, which is below the wheel, to the desired height ; the “lath,” with the perpendicular wheel at one end and the “bair” and “málh” at the other, being raised on to a scaffolding. The gear worked at railway-stations to raise water into the tank is an ÁNGÁSÍ. An ÁNGÁSÍ is used when the masonry cylinder is built so high that the ordinary gear cannot work at the mouth of the well.

انگني ANGANI, s. f.—The grains that remain on the threshing-floor after the heaps of corn have been

removed. Generally the ANGANI is the perquisite of the mochi ; in some parts it goes to the tenant. In some places the landlord takes a small quantity of grain from the tenant's share of the crop in return for leaving him the ANGANI. When the ANGANI has been removed, there still remain the grains embedded in the clay of the threshing-floor. These are called the " kudhi," which is generally the perquisite of the mochi.

انگوری ANGÚRÍ, s. f.—The first shoot of a plant above ground ; a blade of corn when it first comes up.

انوهندا ANWAHNDÁ, s. m.—*Literally* without working, from "an," negative particle, and "wahndá," present participle of "wahan," to move, to work. *Hence* (I) an extra share of the produce, or extra rent, taken by a landlord when he has cleared the jungle and brought the land under cultivation himself before giving it to a tenant. Here the share is called ANWAHNDÁ because the tenant did not work at the clearing of the jungle ; (II) a share of the crop taken by one who contributes nothing to the labor or expense : *e.g.*, *A* lends *B* money, and instead of getting his interest in cash receives a share in the produce of the land. That share is called ANWAHNDÁ because *A* gets it without working the land. Again, *B* mortgages his land to *A* for a sum of money, but continues to cultivate the land, paying *A* a share of the crop as interest, *A* contributing nothing to the working. The share paid to *A* is called ANWAHNDÁ.

انوف ANVAT, s. m. } A toe-ring. On the upper part is
انوتی ANVATÍ, s. f. } fastened a covered shield of
silver or enamel.

آنهر **ÁNHR**, s. m.—1. A bridegroom's best man. Also called "sabálá." Persian "shahbálá." The two nights before a marriage among Muhammadans are called "jágá" and "mél." On the day after the "mél" the bridegroom's party start for the bride's house, where the wedding takes place. The **ÁNHR** remains in attendance on the bridegroom from the "jágá" till the bridegroom returns home after the wedding. The **ÁNHR**, while on duty, carries some weapon of iron. Before the people were disarmed it used to be a sword; now it is only a knife. His presence is supposed to be efficacious in keeping off *jins*, to which bridegrooms are especially exposed.

"Tédé ánhar dí kerhí nénván nishanín?—

"Gúrhiání akhén, khair hówí turda tór nimánín."=

"What are the signs and marks of your best man?—

"Amorous eyes, bless you! and he moves with a humble gait."—*Song*.

2. An entire, uncastrated animal—*opposed to* "khasi."

اوالدها **AWÁNDHÁ**, s. m.—The head of a watercourse; the opening from a watercourse into a field.

AWÁNDHÁ LÁWAN, to open (*literally* to apply)—**AWÁNDHÁ BADHAN**, to close—the mouth of a watercourse or the opening into a field.

AWÁNDHÁ VALÉNDÁ.—An expression used of a great bribe-taker. "What! he take bribes! why, he turns watercourses of them on himself!"

اوبهان } **ÚBHÁN**, s. m.—A tree (*populus Euphratica*).
 بهن } **BAHAN**, It grows spontaneously on the
 banks of the Indus, the lower Chenáb,

and the Sutlej after its junction with the Chenáb. The wood is light, and consequently used for making beds, door-frames, "bair" wheels of wells, and for the timber of thatched roofs.

اوترڪ AUTARAK, s. m.—A childless man.

اوتری AUTARÍ, s. f.—A childless woman.

Panjábi "aut" and "aunt"; Hindi "út"; Sanskrit अ (not) and पुत्र (a son).

"Khá autarak dá mál, jó aglé kún ví gál" = "May you eat the property of a childless man and so be ruined in future!"—*Proverb* alluding to the bad luck supposed to attend one who plunders a childless man.

اٿا ÓTHÁ, ADJ.—Of or belonging to camels, from "uṭh," a camel.

Two men were disputing as to which of two sets of circumstances was preferable. One said :

"Putr jéṭhá, mál oṭhá, ghar kóṭhá" = "A firstborn son, cattle consisting of camels, and a house to live in (for *my* choice)." The other said :

"Ghar jhuprí, mál bakri, putr uho jérhá pakrí" = "A hut to live in, cattle consisting of goats, any son who is useful to you (for *my* money)."

اوتھی ÓTHÍ, s. m.—A camel-driver, from "uṭh," a camel. Sindhi "óṭhí."

اڄڻ UJIHÁN, ADJ.—Of that kind, like that, such as that; derived from the remote demonstrative pronoun "ú," that, and "jihán," like, from Sanskrit यथ (yathá), as, like; Hindustani "waisá."

اوجھا ÓJHÁ, s. m.—A Hindu schoolmaster. Sindhi "vájho"; Sanskrit नृपाध्याय.

اودھار ŪDHĀR, s. m.—Loan, debt.

“Ūdhār di mā margāí hé?” = “Has the mother of loan died?”—*Proverb* used to stimulate an unwilling lender. “If you won’t lend me money some one else will. What! is the mother of loan dead?”

اودی ŪDĪ, s. f.—A hole dug in the ground from which to shoot deer and pigs at night.

اوڈھر ŌDHAR, } s. m.—A screen, a shelter. Also used
اوڈھر ŌDHĪR, } *adverbially*: out of sight, behind one’s back.

“Zāl té bāl dohén rúbarú changé,

“Ōdhir thivin tán dushman bandé,

“Nán iláj nán tónán mandé.” =

“Both a wife and children are only good when in sight;

“If they are behind one’s back they become one’s enemies:

“They are affected by neither remedy nor charm.”—*Proverb*.

اورھتی ŌRHTÉ, ADV.—On this side of—*opposed to* “pórté,” on that side of.

اورھو ŌRHÓ, ADV.—From on this side of, *i.e.*, nearer than.

اوری ŪRĪ, s. f.—A windlass for raising earth from a well while the masonry cylinder is being sunk or the well cleaned, or for letting down or raising the well-sinkers.

اور OR, s. f.—A furrow made by a plough.

OR BHANNAN.—To break up furrows.

OR GHIDHÍ Á!—Keep to the furrow! (*ploughmen to one another*).

اورڪ ORAK, ADV.—At last. Sindhi “órake,” which Trumpp (Sindhi Grammar, p. 388) says is the locative of “óraku,” the end.

اوڪها AUKHÁ, ADJ.—Difficult. Sindhi “aukhó.”

“Páran saukhá sívan aukhá”=“To tear is easy; to sew difficult.”—*Proverb*. It is easy to quarrel, but hard to make it up again.

اوڪهان ÚKHÁNH, s. m.—The tamarisk tree (*tamarix orientalis*); also called “túlhá.” Hindustani “farás”; Panjábi “farwánh.”

اوڪ OG, s. f.—A wedge fixed into the share (kúr) of a plough in order to keep the upright driving-stick (chaurí) firm in its place. (See HAL.)

اوگاڙن UGÁRAN, v. a.—To collect (revenue, debt, &c.). *Present participle*: ŪGARÉNDÁ; *Future*: ŪGARÉSÁN; *Past participle*: ÚGARÍA. Hindi “ugháná”; Panjábi “ugrahuná.” Sanskrit उत (up) and ग्रह (to seize).

اوگاڙي UGÁRÍ, s. f.—Collection (of revenue, debt, &c.). Hindi “ughái”; Panjábi “ugráhí.”

اوگهرا OGHARÁ, s. m.—A niche in the bank of a canal or side of a well in which a workman stands to pass clay up while the canal or well is being dug.

اول OL, s. f.—Custom, practice. Some one asked an old man :

“Sir kiún kambéndén ?—

“Méḍián vaḍián dí ólé.=

“Why do you shake your head ?—

“I got the habit from my ancestors.”

اوپا ÓYÁ, s. m.—A cotton-picking turn. When cotton is ripe it is picked every eighth day. Each turn of picking is called ÓYA.

آھا ÁHÁ } ÁHÁ, "he was"; ÁHÍ, "she was"; ÁHÉ and ÁHIN,
 آھی ÁHI } "they were," are the third person singular
 آھی ÁHE } and plural masculine and feminine of an
 آھن ÁHIN } aorist of a substantive verb the rest of
 which is lost.

"Saad áhá mukhtár tinhánvich pesh Ali Gohar dé" =
 "Saad was agent for them in Ali Gohar's presence."—
Story of Saifal.

"Luhchí áhí lak kún nikal yá gámb" = "She was wishing
 for a slim waist, but a potbelly came."—*Proverb.*

آھر ÁHUR, s. f.—Mustard *i. q.* ARHIÚN, *q. v.*

آھل ÁHAL, s. m.—Manure.

ÁHALÍ.—The price paid to a shepherd for tethering his
 sheep or goats in a field during the night in
 order to manure it. The usual rate per night
 is one pán (= $\frac{1}{4}$ sér) of wheat per score of sheep
 or goats.

ÁHALÍ.—A village scavenger. The bullock which carries
 the scavenger's muck is also called ÁHÁLÍ.

ايجھان EIJHÁN, ADJ.—Of this kind, like this, such as this.
 From the near demonstrative pronoun "í," this,
 and "jihán," as, like, from Sanskrit यथा (as, like).

"Eijhán kam kahén kité?" = "Has any one done such
 a deed as this?"

ایرا AIRÁ, s. m.—A foundation.

"Jihín má tíhín másí,

"Kandh airé te ásí." =

"As is the mother so is the aunt—

"The wall will return to its foundation."—*Proverb.*

ب (Bé)

بابو BĀBŪ, s. m.—A father. Hindustani and Panjābi
“bábá”; Sindhi “bábó.”

“Bábú ákhé jau viháj?” = “Did your father tell you to
buy barley?”—*Proverb* = “Does your mother know
you’re out?”

“Amán bábú dá miṭhā nán,

“Oparé chhik dhup saṭin, te apné saṭin chhán.” =

“Mother and father are sweet names.

“Strangers drag one into the sun; relations bring one
into the shade.”—*Proverb*.

باجہ BĀJH, POSTPOSITION.—Without.

“Aḳal bájhóni khú khálí” = “Without wits (in the owner)
the well is empty.”—*Proverb*.

بار BĀR, s. f.—A heap of corn on a threshing-floor.
Corrupted from the Persian “ambár” = a heap, a
store; or perhaps it is the Persian “bár” = fruit,
produce.

BĀR CHÁWAN.—To divide and remove the heaps of corn
at a threshing-floor.

“Bár cháwan te kíamat áwan” = “To divide the heaps
of corn is as bad as the Resurrection” (*Proverb*),
because the creditors, relations, servants, religious
mendicants, everybody with any claim, come to see
what they can get when a crop is being divided.

بازا BĀRÁ, ADJ.—Bitter (used of water and land). Good
specimens of BĀRÁ water are to be found in the
Sindh Sagar Thal.

“Khú bárá zamíní dá ujára” = “A bitter well makes the
land waste.”—*Proverb*.

باکي BĀKAN, v. n.—1, to baa (of sheep); 2, to bleat (of goats); 3, to talk sillily.

A boy who was being taken to school and met a goat on the way which was being taken to be killed and was bleating, addressed it thus—

“Bákdí kiún hén? Ghidhí kuhan vaindin.

“Koi paṛhan tán nahín ghidhí vainde.”=

“Why do you bleat? They are only taking you to kill you.

“They are not taking you to school.”

The saying has now become a proverb.

باگھون BĀGHIÚN, } s. m.—The snub-nosed crocodile (croco-
باگون BĀGÚN, } dilus palustris). Sindhi “vāghú.”

The long-nosed crocodile (gavialis Gangeticus) is called “sinsár.” The snub-nosed kind is found in the lakes and ponds, and not in the rivers, of which the long-nosed seem to have a monopoly.

بالڙي BĀLRÍ, s. f.—A girl, a daughter.

بالن BĀLAN, 1, v. a.—To set fire to, to burn; 2, s. m.—Fuel.

“Lok baléndá lakṛián, Shatíkén bálé ṭandē” = “Ordinary people burn sticks, but Shatíkén burns jawár-stalks.”—*Proverb* used of a person who does a foolish act in order to appear peculiar.

بالہ BĀNH, s. f.—1, *literally* an arm; 2, a relation, especially a wife. Plural BĀHÁN.

“Jumérát mullañ dé ghar shádián.

“Dil tang te báhán kushádián.” =

“On Thursday there is joy in the mullañ’s house.

“His heart is niggardly, but his arms are open” (to receive offerings).—

Proverb on the avarice of mullañs.

“Ún dí báh nas gaí” = “His wife eloped.”

بانهان BÁNHÁN, s. m.—A male slave.

بانهين BÁNHÍN, s. f.—A female slave.

“Ap ummati, te Syad bánhán” = “Himself one of the common herd and he has a Syad as his slave.”—*Proverb*.

“Malikánín di bánhín ðiðh malikánín” = “The lady’s slave-girl gives herself the airs of a lady and a haif.”—*Proverb* on the insolence of servants.

ببا BUBÁ, s. m.—A breast.

“Bíbí kanún bubé bárí thie pién” = “The lady’s breasts have become heavier than herself.”—*Proverb*.

بتهها BUTHA, ADJ.—Rotten.

بجا BUJJÁ, s. m.—The act of spreading out the hand in a person’s face, the palm being towards him. This is a very grave insult.

“Yár áyá háví?—Há.

“Kahín mizmání ðití háví?—Chhaj bhún dá, bujjá munh dá.”=

“Did your lover come?—He did.

“Did you show him any hospitality?—Yes: a basket of chaff, and bujja in his face.”—*Boy’s Play*.

“Bujja ðitó tá hath bhan ghatsáin” = “If you do bujja to me, I’ll break your hand off.”

بجارا BIJARÁ, s. m.—A seedling.

BIJARÁ LAWAN.—To plant out seedlings.

بجراهي BIJRÁHÍ, s. f.—1. A present of grain made by a cultivator at sowing-time to his menials, viz.; the carpenter, potter, barber, smith, mochi and farm-servants. The rate varies, but usually the first four get six seers of grain, the mochi three seers, and the farm-servants eight seers, for each pair of bullocks working on the estate.

2. A cess levied by the Sikh Government at harvest, nominally as repayment for advances of seed which may or may not have been made.

بچکا BUCHKÁ, s. m.—A bundle of clothes (Panjábi).

بچکی BUCHKÍ, s. f.—Bugchá. “Bugchá” and “bujká” corruption of the Arabic بَغْضَاء.

“Chor dé nigáh buchké vich” = “The thief has his eye on the bundle.”—*Proverb*.

“Má margai nangí dhí dá nán buchki” = “The mother died naked; the daughter’s name is ‘bundle of clothes.’ ”—*Proverb*.

بدرا BADRÁ, s. m.—The name of a month from the middle of August to the middle of September. Hindustani “Bhádón”; Panjábi “Bhadron”; Sindhi “Badro.”

“Badrá dí pind té Katinh dá chhá bare dá cháh” = “To eat dates in Badra or drink buttermilk in Katik is to court fever.”—*Proverb*. “Bara” means fever of a severe type.

بدھن BADHAN, v. a.—To tie, to fasten, to imprison, to stop, to finish off. Panjábi “banáhná”; Hindustani “bándhná”; Sindhi “badhanu”; Sanskrit बन्धन.

“Jat té phat badhá changé” = “A Jat, like a wound, is better when tied.”—*Proverb* current among money-lenders and landlords on the necessity of keeping the agriculturist in debt.

بدھیلاو BADHÉLÚ, adj.—Tied up, from “badhan,” to tie. When used of cattle, BADHÉLÚ means stalled, i.e., cattle that do not go to graze.

بدی BADÍ, s. f.—Persian for “badness.” In Multan it is used for—1, theft; 2, stolen property.

“Chór badí nál, jár jangh nál” = “The thief with the stolen property and the adulterer with the woman” (are the best evidence).—*Proverb*.

بڈن BUDAN, v. n.—To sink, to dive, to be drowned. Panjábi “dubná”; Hindustani “dúbná”; Sindhi “budanu.”

“Bhéd bud múí té phengarí tar áí” = “The sheep was drowned, but the sheep-dung swam across.”—*Proverb*.

“Mullañ budan manzúr kítá hath dévan manzúr na kítá” = “The Mullañ preferred to be drowned rather than give his hand” (by which he would have been saved).—*Proverb* on the avarice of Mullañs. He would not even give his hand to save himself.

بر BUR, s. f.—1, a woodshaving; 2, a rag torn off his clothes and given by a fakir to his disciple and kept by the latter as an amulet.

“Fakír dí bur té amír dá dur barábár hé” = “The fakir’s rag is as good as the nobleman’s pearl.”—*Proverb*.

بركت BARKAT, s. f.—A blessing, prosperity. BARKAT is used as a good omen for the number one by Kirárs in counting. Thus:

Barkat	=	one,
Sharkat	=	two,
Anár	=	three,

after which “chár” and the regular numerals are used.

“Barkhu” is similarly used for “one” in Sindhi.

بھوسری BHUSARÍ, } s. f.—A cake made of two unbaked
بوسری BUSARÍ, } chapatis with gur between them.

The edges of the chapatis are joined and the whole is baked. This is a favorite food in cold weather.

“Khá bhusarí té pá dhusarí” = “When you eat bhusarí it is time to put on blankets.”—*Proverb*.

بکل BUKIL, s. f.—A way in which women wear their sheets. The end is carried across the breast and thrown over the shoulder.

“Na burka na bukil, té bíbí mastúré ”= “She a modest woman ! why, she wears neither veil nor bukil.”—*Proverb.*

بَلَانِین BILÁNÍN, s. f.—A female friend, a lady-love, a mistress. Feminine of “bélí,” a friend, a servant.

“Wáh tédí bilánín jo khalá bujjá tédí karé mizmáunín ”= “A nice mistress you’ve got, who regales you with shoe-beating and insult.”—*Proverb.* (See BUJJÁ.)

بُلْهِن BULHIN, s. f.—A porpoise (platanista Gangetica).

بَنان BANNÁN, s. m.—A boundary.

“Multan dá yár bannán Idgáh”= “The limit of a Multan friend’s affection is the Idgáh.”—*Proverb.*
The Idgáh is close to Multan. A Multan friend will not accompany you beyond the Idgáh, or think of you after you have passed it.

BANNÉN THAPAN.—To make or repair the boundaries of a field.

BANNÁN SAWÁNDRÍ.—A person owning adjoining land, a neighbour ; from “bannán,” a boundary, and “siwáná,” also meaning a boundary.

“Bannén sawándrí dá jhera, itibar kare kérhá ”= “A quarrel between neighbours ; who can have any confidence that it will last.”—*Proverb.*

بندو BANDA, s. m. } A person, an individual ; a man, a
بندی BANDÍ, s. f. } woman.

“Trai bandé ráh vich baithe háin ”= “Three persons were sitting on the road.”—*Story of the Three Fools.*

بندا BINDÁ, s. m. } 1, a sack made of grass-mats ; 2, a bag
 بندي BINDÍ, s. f. } of network made of date-leaves or
 of the leaves (sar) of the saccharum sara, and
 hung round each cluster of dates to protect them
 from birds. In the latter sense BINDÁ is also
 called “torá.”

بندر BANDAR, s. f.—The trough or manger at which
 cattle are fed. Panjábi “khurli.”

بندي BANDÍ, s. f.—A shopkeeper's or banker's ledger,
 which contains each customer's account separately
 kept. Hindustani “bahí khátá.” The day-book is
 called “khararā” or “súrh.” Hindustani “róz
 námcha.”

“Také dí bandí hazárén kún badhe” = “An account-book
 worth two pice has power over thousands.”—
Proverb.

بوٹا BÚTÁ, s. m.—1.—A plant in general ; a tree.

“Adhái búté té Fattú bághbán” = “Two trees and a half
 and Fattú (the victorious) for gardener.”—*Proverb.*

“Na bútá na bachá te nán sanwani bágh” = “Nor plant
 nor seedling and its name is ‘beautiful garden.’”—
Proverb.

2. The grass saccharum sara, often incorrectly called “sar
 káná” and “munj káná,” which are names for parts
 of the plant only. The wavy leaves at the base
 of it are called “sar,” and are used to make
 mats (trúá) and for thatch. They are also good
 fodder for cattle. The tall stem is called “kánán,”
 and the upper part of the stem “tílí.” “Kánán” is
 used for making baskets, chairs, walls of huts,
 screens, roofs, rafts and fences ; the “tílí”
 for making baskets and besoms. The sheath of
 the “tílí” is “munj,” and is used for making ropes.
 The flower is called “bambal,” and is given to cows

and buffaloes to increase their milk. The entire plant is laid on sandy roads to prevent carriage-wheels from sinking in the sand.

“Búté dí chhán na nindr na arám”=“In the shade of the búta is neither sleep nor rest.”—*Proverb.*

ہوٹی ماری BÚTÉMÁR, s. m.—(*Literally* one who clears jungle.) A person who acquires a tenure in land by clearing the jungle and bringing the land under cultivation. (See BÚTÉMÁRÍ.)

ہوٹی ماری BÚTÉMÁRÍ, s. f.—(*Literally* the act of clearing jungle.) The tenure acquired by clearing jungle and bringing land under cultivation. The nature of the tenure so acquired has varied at different times, and now varies according to locality. Under former Governments, clearing the jungle and bringing the land under cultivation usually constituted the BÚTÉMÁR proprietor of the whole or half of the land cleared. At present he is generally entitled to become only a tenant with occupancy rights in the land cleared. On the banks of the Indus he becomes only an occupancy-tenant. On the Chenáb he may become owner of half or a third, or occupancy-tenant of the whole, of the land cleared, according to the agreement made with the original proprietor.

BÚTÉMÁRÍ is synonymous with “munḍhimárí.”

ہوڈ BÓD, } s. f.—A flood, the annual rising of a river.
ہوڑ BÓR, }

“Jé bód ávé, tá bakht vadhávé.

“Jé ná ávé, tá kurá khávé.”=

“If the flood come, it increases good luck.

“If it does not come, drought consumes us.”—*Proverb.*

بوڏا BÓDÁ, s. m.—A cluster of flowers or fruit, especially of tobacco, the flowers of which are plucked off in order to give strength to the leaves.

BÓDÉ BHANNAN.—To pluck tobacco flowers.

ٻورا BÓRÁ, s. m.—1, *literally* a sack ; 2, a measure of grain varying in weight from 6 maunds 16 sérs to 10 maunds. The following table shows the measures in use and the approximate Indian weights :

Indian weights.

			Srs.	Ch.	Srs.	Ch.
4 pás or páns or thúlás,	}	= one parópí =	1	0	to 1	9
4 parópís	= one tó pá	=	4	0	to 6	4
4 tó pás	= one pái	=	16	0	to 25	0
			Mds.	Srs.	Mds.	Srs.
4 páis	= one chouth	=	1	24	to 2	20
4 chouths	= one bórá	=	6	16	to 10	0
4 bórás	= one path	=	25	24	to 40	0

Miscellaneous—

2 bórás = one chhati.

40 páis = one khalwar = 8 maunds.

The relative weights of the measures differ in almost every town.

ٻورڻ BÓRAN, v. a.—To drown, to sink. *Present participle*: BURÉNDÁ ; *Future*: BURÉSAN ; *Past participle*: BÓRIÁ. Panjábi “dóbná” ; Sindhi “boranu.”

“Apní bérí bor ditei” = “You have sunk your own boat.”
—*Proverb.*

ٻوغ BÓGH, s. m.—A kind of worthless date the fruit of which is hollow. Derived from “bogh,” Arabic for a cover, a sheath. Dates are divided into “nar,” male ; “máda,” female ; “khasí,” castrated or neuter, which are stoneless ; and BÓGH.

ٻولا BÚLÁ, s. m.—A pendant ornament of gold worn in the cartilage of the nose. The small pendant at the bottom of the BÚLÁ is called “bhainsar.”

ٻوهارا BÚHÁRÁ, s. m. } 1, a besom; 2, the fruit-stalk of the
ٻوهاري BÚHÁRÍ, s. f. } date-palm after the dates are
plucked.

“Uchí khají jaindé lambe búháré.

“Sahí ná ahám jání tédé kure láré.” =

“A tall date-tree which has long fruit-stalks.

“I did not know, love, that your promises were false.”

—*Song*.

ٻوهڙ BOHĪR, s. f.—A tree (ficus Indica). Hindustani “bar” and “bargat”; Panjābi “boṛh.” The fig of the ficus Indica is called “nápá,” and of the pipal (ficus religiosa) “pippún.”

“Téde pipal kún pippún, assádí bohīr kún nápe.

“Téda vichhora maikún kálí ráté.” =

“Thy pipal has pippúns; our bohīr has nápas.

“Separated from thee, the night to me is dark.”—

Song.

ٻها BHÁ, s. m.—A share. Hindustani and Panjābi “bhág.” Sanskrit भग्य (from) and भज (to divide).

BHAIWÁL.—A sharer.

BHÁ ڍڍڻ BHÁ (*literally* a share and a share and a half).—A mode of dividing the produce between landlord and tenant by which the former gets two-fifths and the latter three-fifths. This mode of division is also called “panjdú,” i.e., two-fifths to the landlord. It is in force on both banks of the Chenáb in the northern parts of the Multan and Muzaffargarh districts.

ٻها BHÁ, s. m.—Fire. Sindhi “bahī.” Sanskrit वह्नि (Trumpp’s Sindhi Grammar, Introduction, XLVI).

“ Bhá dá saria tindańé kanún dardé ” = “ One who has been burnt by fire fears even a glow-worm.”

بہا جڑ BHÁJAR, s. m.—A threshing-floor.

بہا گ BHÁGÁ, ADJ.—Bad. Hindi and Panjábi “ abhágá,” unlucky, bad, from “ a,” without, and “ bhag,” fortune, luck. The omission of the negative in Multani is curious; for in the cognate dialects the adjectives of the same form as “ bhaga ” mean fortunate, good. “ Bhágwán” and “ bhágsúr” in Hindustani and Panjábi mean fortunate, and “ bhágan,” a fortunate woman. Sindhi “ bhágyó,” fortunate.

“ Bhágá kuttá sáin punwáé ” = “ It is an evil dog that causes its master to be abused.”—*Proverb*.

“ Bhágá chhóhar ” = “ A bad boy.”

“ Kahé Chandarbhan : Main kínven jánán i changí he ki bhágí ? ” = “ Says Chandarbhan : How can I tell whether this be good or bad ? ”—*Story of Sassi and Punnún*.

بہا ن BIHÁN, s. m., s. f.—A colt, a filly.

بہا نا BHÁNÁ, s. m.—A cattle-pen.

بہا نج BHÁNJ, s. m.—Small change, from Sanskrit भज (to divide).

“ Mél ” is also used, from “ mélan,” to unite. He who gets change for a rupee divides his rupee into small pieces; hence “ bhánj.” He who gives change for a rupee unites his small pieces into one-rupee piece; hence “ mél.”

بہا نجین BHÁNJÍN, s. f.—*Literally* a share, from Sanskrit जभ. Hindustani “ bhájí.” *Special meaning* : that

share of cotton which is given as wages to the women who pick it. It varies from one-fourth to one-sixteenth of the quantity picked. When the crop is abundant and the picking season at its prime, the share of the pickers is small; when the crop is scanty and picking laborious, the share is large.

“Sér chún té adh sér bhánjín!” = “What! pick one sér and expect half as wages!”—*Proverb*.

بھانڈا BHÁNDÁ, s. m.—1. A household vessel. Sanskrit भण्ड

“Halká bhándá bahún kharaké” = “A light (*i.e.*, empty) vessel makes a great rattle.”—*Proverb* used of noisy fools.

2. A Government granary. Under the Sikh Government, large domed buildings called BHÁNDÁS were erected at the head-quarters of the Kardárs in which the grain paid in as revenue was stored. Part of the work of the local officers was to sell this grain by retail at the BHÁNDÁS. BHÁNDÁS still exist in a few places.

بھاڱا BHÁNGÁ, s. m.—A share.

بھاولی BHÁWALÍ, s. f.—1. Division of the crop, from “bhá,” a share. Panjábi and Hindustani “batáí.”
2. The share of the crop which under native rule was taken as the Government share, and still is taken by the person who pays the land-revenue in cash to Government. The following are the usual rates at which the BHÁWALÍ is taken: one-half, two-fifths (known as “bhá dīḥ bha”), one-third, one-fourth, one-fifth, and one-sixth. In the second meaning “mahsúl” is often used for BHÁWALÍ.

بهاون BHÁWAN, v. n.—To please. *Present participle* : BHÁNDÁ ; *Future* : BHÁNSÁN ; *Past participle* : BHÁNÁ. The second person singular of the potential “bháwén,” thou mayest please, is used as a conjunction meaning “either” or “whether.”

“Maikún nahín bhándé” = “They do not please me.”—*Story of the Three Fools.*

“Sáín dé man bhání tá kání ví rání” = “When she please her husband’s heart, even the one-eyed woman is a queen.”—*Proverb.*

“Jo kujh bhánús só kujh kítus nán rakhiá main hór” = “Whatever pleased him that he did. I said nothing more.”—*Song.*

“Múyá piá jindé dé vas.

“Bháwén rakhé bháwén púré.”=

“The dead lies in the power of the living :

“You may either keep him or bury him.”—*Proverb.*

بهشبی BHATHÍ, s. f.—1, a brick-kiln ; 2, the place where indigo is dried. On a piece of cloth spread over a sandy spot of ground is placed the sediment of indigo from the vats. No precautions are taken to prevent the sand blowing into the indigo ; indeed, it is thought rather an advantage than otherwise, for the sand increases the weight of the indigo.

BHATHÍ BHARAN.—To spread indigo out to dry.

بهڏورا BHADÚRÁ, s. m.—A lamb, diminutive from “bhed,” a sheep.

“Bhed dá bhadúra, taká púre dá púra” = “(Buy) a lamb and you will get your money back in full.”—*Proverb.*

بهرجل BHURJAL, s. m.—The axle of the horizontal lantern-wheel of a Persian-well.

ہکڑیان BHUGRĪĀN, s. f.—Plural. Dried fruit of the bér tree (*zizyphus jujuba*) and of the date-palm. The bér fruit is simply dried in the sun. Dates for drying are picked unripe, and are first boiled in water, then the water is thrown away, a little oil added, and they are fried till quite dry. In this state they will keep good for a year.

ہل BUHAL, s. m.—A yearly gift made to a murshid, or spiritual teacher. The murshids go round to their disciples' houses and demand their BUHAL in the most shameless manner, and even carry off articles by force. If the disciples are slow in giving, the murshids curse them and pour most filthy abuse on them. Refusals are rarely made. The murshids known as “phulsagéwálás,” *i.e.*, who give amulets to their disciples, are notorious for this kind of extortion.

“Buhál dé na tán jhuge kún bhá lendáin” = “Give the buhal. If you don't, I set fire to your house.” This is a mild specimen of the way in which murshids stimulate their disciples.

ہل BAHAN, v. n.—To sit. *Present participle* : BAHNDÁ; *Future* : BAHSÁN; *Past participle* : BAITHÁ.

“Hattí té bahan na dévé te médá urdá tolín” = “The shopkeeper won't even let him sit down in the shop, and he says ‘Favour me in weighing my purchases.’”—*Proverb* used of persons who ask favours of those who have already shown hostile intentions towards them.

“Bhá cháwan áí té chauké dí sain thí baiṭhi” = “She came only to get a light, and she has now taken her seat as mistress of the hearth.”—*Proverb*.

ہمیرا BHAMBÍRÁ, s. m.—An insect which attacks indigo and móth. It eats the leaves and young shoots. It accompanies drought and is driven away by rain.

بہنگا BHUNGÁ, s. m.—A ransom; a gift made to recover stolen property. Panjábi “markhai.” BHUNGA is in use in Pashtu for the ransom of a captured man as well as of stolen property.

بہنن BHANAN, v. a.—1, to break, to break into (a house); 2, to fix a price. *Present participle* : BHANÉNDÁ; *Future* : BHANESÁN; *Past participle* : BHANIÁ.

“Ún dí haṭṭi bhaní” = “His shop was broken into.”

AGH BHANAN.—To fix the market-price.

DÁNÉ BHANAN.—To borrow money, promising to repay it in grain at a fixed price. (See BHANAUTÍ.)

بہدوتی BHANAUTÍ, s. f.—1, the act of fixing a price; 2, borrowing money, promising to repay it in grain at a fixed price. The lender's profits on this kind of loan are enormous. The following is an attested instance. A cultivator borrowed money in December-January to pay the kharif instalment of land-revenue, promising to repay the loan in June-July in grain at the rate of one path of wheat for every 32 rupees borrowed. The usual price of a path of wheat in June-July is Rs. 55; in the year in question the market-rice was Rs. 85. In an ordinary year the profit on this transaction would have been 172 per cent. made in seven months; in the instance given it was 266 per cent. in seven months.

بہنویا BHANWÍYÁ, s. m.—A sister's husband. Hindustani “bahnói”; Panjábi “bhanóyá.”

بہوتار BHÚTÁR, s. m.—A landowner, from Sanskrit भूम (bhúm).

بہوتاری BHÚTÁRÍ, s. f.—1, ownership in land; 2, rent, the same as “lichh.” BHÚTÁR and BHÚTÁRÍ are in use in the south of Jhang, the Sangarh tahsíl of Dera Ghazi Khan, and the north of the Muzaffargarh district.

بهوترا BHÚTRÁ, s. m.—A pinna of a leaf of the date-palm. The pinnæ are made into baskets, matting and ropes.

بهوچهن BHOCHHAN, s. m.—A woman's sheet or wrapper.

بهوکل BHÚKAL, s. m. } (*literally* buds of the earth, from

بهوکلی BHÚKALÍ, s. f. } “bhuén,” earth, and “kali,” a bud).—A plant the leaves of which are exactly like an onion, but without its bulb and smell. It grows spontaneously among the rabi crops, and bears a small black seed, which ripens shortly before the rabi harvest. The seeds are ground and made into chapatis of a very repulsive appearance, which are eaten by the poor in times of scarcity. BHÚKAL, as a weed, is very injurious to the crop among which it grows. The people appeal to its presence as a sign of their land being bad, but it is really a sign of bad farming. A watering before ploughing, and plenty of ploughings, will always destroy the BHÚKAL.

بهون BAHÚN, ADV., ADJ.—Much, very. Hindustani “bahut.”

“Thorá khatíá té bahún súd” = Little labour and great profits.”—*Proverb*.

بهون BHÚN, s. m.—Chaff and straw of grain. Hindustani and Panjábí “bhus,” “bhusá.”

BAGGA BHÚN.—The chaff and straw of wheat and barley.

MISSÁ BHÚN.—The chaff and straw of peas, gram, móth, mung, mánh (másh), and mohrí (masúr).

بهونڊن BHÚNDIN, s. f.—A wild sow. A wild boar is “súr,” and the general name for wild pigs is “mirhún” and “jitámá.”

بهوین BHÚÉN, s. f.—Land. Panjábí and Sindhi “bhú” and “bhuin.” In Panjábí BHÚÉN is the locative case, on the ground. Hindi “bhúm”; Sanskrit भूमि.

بھین پھور BHUÉNPHÓR, s. m.—(*Literally* the earth-splitter.) A plant called by Stewart (p. 163) *Phelipæa calotropidis*. Its stem, about an inch and a half thick, bursts through the ground in February and March, sending fissures all round, and grows from six inches to a foot high, covered with handsome waxlike flowers, and terminates in a bulbous root. The whole plant is very juicy. It is given to goats, being supposed to increase their milk; and, when bruised, is applied to boils.

“Bhuénphór nirá khír hé” = “Bhuénphór is nothing but milk.”

“Ret rahái,

“Tibbí jáí,

“Paida thiá bhuénphór.” =

“I sowed sand,

“Sandhills came up,

“Bhuénphór was all the crop.”—*Song*.

بھی BHÉ, s. f.—The root of the water-lily (*nelumbium speciosum*); local name “pabban.” It is cooked and eaten as a vegetable. BHÉ is corrupted from the Persian “bekh,” a root.

بھیرا BHAIṚÁ, ADJ.—Bad.

“Bhaiṛen kamén dá bhaiṛá phal” = “The fruit of evil deeds is evil.”—*Proverb*.

بھيولہ BHAIWALAPÁ, s. m.—Partnership, from “bhaiwál,” a partner; especially partnership in land.

“Bhaiwalapá chúné paṭá” = “Partnership is hair-pulling.”—*Proverb* alluding to the frequent quarrels among partners.

بیا BIÁ, ADJ., ADV.—Other, another; second, again. The Sindhi ordinal number “bió,” second, is used in

Multani for “other,” “another.” The Sindhi termination “ó” is equivalent to the Multani “á.”
 “Kháwé biá, maríjé biá” = “One ate it and another was beaten.”—*Proverb*.

بيجا BÍJÁ, s. m.—A sugarcane cutting. The sugarcane is cut from November to January. The canes intended for cuttings for the following year’s crop are stacked in heaps and covered with earth. In February and March the heaps are opened, the canes cut into pieces, and the cuttings planted. To plant sugarcane cuttings is “bijá raláwan.” A stack of sugarcane cuttings is called “tig.”

بيڑ BAIR, s. m.—The wheel of a well on which the rope-ladder to which the pots are tied is hung.

بيزار BEZÁR, ADJ.—Relinquishing, surrendering. BEZÁR in Persian and Hindustani means angry.

بي سبھان BIÍ SABHÁÑ, s. f.—The day after to-morrow. From “biá,” second, and “sabhán,” to-morrow. *Literally* the second to-morrow. SABHÁÑ is corrupted from the Arabic صباح. The day before yesterday is “kalathún.”

بيڪھار BAIKHAR, s. m.—A broker, from the Arabic “bai,” sale, and “khar,” the root of the Persian “kharídan,” to buy. *Special meaning* a person who buys a crop of unripe dates, watches it while ripening, picks the fruit, and sells it by retail. Under the government of Diwan Sawan Mal the BAIKHARS were an important body. The Government took the whole of the date-crop, no right of the owners of the land to the dates being admitted. Each year in Harh (June-July) the date-crop was appraised and sold at a fixed price to the BAIKHARS, who were usually the persons who had bought the fruit of the same trees in former years. From the time of sale they had to bear all expenses of watching, picking, drying

and selling by retail. The price fixed was rigorously exacted. Rain or a fall in price were most dreaded by them, but no remissions were allowed. After annexation the British Government admitted the right of the owners of the soil to the date-trees, upon which a cash assessment was made. **BAIKHARS** are now those who buy the unripe crop from the landowners, and watch, harvest and sell the fruit. The trade is very profitable. They have absorbed most of the profit that has arisen from the grant by Government of the proprietary right.

“Baikharán di ajab chálé.

“Hik máh khatdé, khándé sárá sálé.”=

“The profession of baikhars is wonderful.

“They work for one month, and live a whole year on the profits.”—*Song*.

بيگهر BÉGHAR, } s. m.—A set of two jhalárs. Two Per-
بيهر BÉHAR, } sian-wheels are placed on the bank
of a river or lake one above the other. The lowest wheel raises the water to the level at which pots of the upper wheel work; the upper wheel raises it to the level of the land to be irrigated.

بيل BÉL, } s. f.—A second ploughing. From “ba,”
بيهل BIHAL, } Sindhi for two, and “hal,” a plough. A first ploughing is “pár” and “ghér” in Dera Ghazi Khan; a second “bél” and “duhar”; a third “trel” and “tréhar.”

بيلي BÉLÍ, s. m.—1, a protector, a friend; 2, a servant. Feminine is BILÁNÍN.

“Ihó hál mivhál dá, tá Allah béli mál dá” = “If this is the state of the herdsman, God alone can protect the cattle.”—*Proverb*.

“Dom na béli, king na hathiár” = “A mirási does not make a good servant, nor a fiddle-bow a good weapon.”—*Proverb*.

پ (Pé)

پابی PÁBÍ, s. f.—A kind of gourd (*cucumis utilissimus*).
Also called “tar.” Hindustani “kakrī.”

پاپڑ PÁPIR, s. f.—Confidence, courage.

“Sahib kún dékh kar médí pápir khatá thí gaí” = “On seeing the sahib my courage failed me.”

پاپڑی PÁPŘÍ, s. f.—The lobe of the ear.

پارت PÁRAT, s. f.—Entrusting, recommendation.

پاڑچھا PÁRCHHÁ, s. m.—The wooden trough into which the water from the pots of a Persian-wheel falls. It is fixed under the “bair” and parallel to it. From the PÁRCHHÁ the water passes into a second trough, called the “nisár,” fixed at right-angles to it.

پاڑ PÁR, s. f.—A root.

“Má maríří, piú tandúlá, dhí késú dí pař” = “The mother a weed and the father a weed : do you expect the daughter to be a root of saffron ?”—*Proverb*.

پاڑ PÁR, s. m.—(*Literally* tearing, from “pařan,” to tear.) The first ploughing of land. In Dera Ghazi Khan “gher” is used for a first ploughing.

PAR PÁŘAN.—To make a first ploughing.

پاکھر PÁKHAR, s. f.—Help, especially spiritual help of a saint.

“Tai kún píř dí pákhar howim” = “May the help of the saint be with you !”—*Benediction*.

پالہا PÁLHÁ, ADJ.—Disengaged, at leisure.

“Ghar vich kái bandá pálhá nahín”=“No one in the house is at leisure.”—*Story of the Three Fools*.

پان PÁN, s. f.—A kind of itch which attacks sheep, goats and camels, and causes the hair to fall off.

پان PÁN, s. f.—A measure equal in weight to from four to six chittaks. Also called “ṭhúlhá.” (For a table of local weights and measures see BÓRÁ.)

پاند PÁND, s. m.—The end, the extremity; the tail of a canal—*opposed to* “mundh” or “múhán,” the head.

“Pánd dá pích na pít na parít, zar zári dí jít”=“Irrigation at the tail of a canal cannot be got for love. He wins who spends money and supplicates.”—*Proverb*.

پاولی PÁÚLÍ, s. m.—A weaver. PULÁNÍ and PULIÁNÍ, a weaveress.

“Páulí charhé shikár, Maulá khair gurzaré!”=“Lord preserve us! the weaver is going out hunting.”—*Proverb*.

“Áp páulí té Syad naukár”=“Himself a weaver and he has a Syad for his servant!”—*Proverb*.

“Páulián dé Paṭhán vígáré!”=“What! Paṭháns the forced labourers of weavers!”—*Proverb*.

“Main puliání, méḍá yár paṭólí,

“Samajh na jánán téḍí miṭhí bolí.”=

“I am a weaveress. My lover is a silk-weaver.

“I cannot understand your sweet words.”—*Song*.

پاون PÁWAN, v. A.—To throw; to pour; to put on, as clothes; to wear. *Present participle*: PÉNDÁ;

Future: PÉSAÑ; *Past participle*: PÁYÁ. PÁWAN is the causal of “pavvan,” to fall.

“Pahilé kúlhí átá páwán pichhé kándhé phiráwan”=“First put flour in the safe; afterwards send out the invitations.”—*Proverb*. Don’t invite your guests till you have the means of entertaining them.

“Páwé har kaí, thamkáwé kaí”=“Every woman wears (anklets), but only some can make them tinkle.”—*Proverb*.

“Chhapar péndí ghaghrá”=“She wears a petticoat like the roof of a house.”—*Song*.

پاہ PÁH, s. f.—Dry pulverised cow or buffalo dung—*opposed to* “phósí,” fresh dung.

PÁH JHÁLO (the PÁH holder) is the board which prevents the manure and dust moved by the bullocks’ feet from falling into the well.

پائی PÁÍ, s. f.—A measure of capacity equal in weight to from sixteen to twenty-five sérs. Four “topás” make a PÁÍ, and four PÁÍs one “chouth.” (For a complete table of local weights and measures see BÓRÁ.)

پین PABBAN, s. f.—A water-lily (nelumbium speciosum). Hindustani “kañwal”; Persian “nilofar.” The seeds and roots (bhé), the monopoly of gathering which belongs to Government, are eaten.

پتروٹا PATRÓṬÁ, s. m.—An earthenware kneading-dish.

“Aó vanjó sajanó,

“Ghar bár tussáda,

“Kháo píó apná,

“Tavvá patrótá assádá.”=

“Come and go, my friends ;

“My house and all in it is yours ;

“But eat and drink your own things :

“Baking-plate and kneading-dish is all I will give.”—
Song of the inhospitable Zamindár.

پتری PATRÍ, s. f.—Leaves of móth or of sugarcane. Móth PATRÍ is first-rate fodder ; sugarcane PATRÍ is only used as fuel for boiling the cane-juice.

پتريآ PATRÍYÁ, s. m.—A father's brother, an uncle. In use in Multan only.

پتريو PATRÉR, s. m.—A father's brother's son, a cousin. In use in Multan. The common word for cousin is “sotr.”

پتل PATAL, s. f.—A screen made of the reeds of the saccharum sara. PATALS are used for many purposes. They form the walls of huts and enclosures. In roofing, a PATAL is placed over the beams and below the mud of the roof. PATALS are used for screens and shades of all kinds.

پتندر PITANDAR, s. m.—A stepfather.

“Piu chhór pitandarén lagé”=“What ! leave a father and cleave to a stepfather !”—*Proverb.*

پتہ PATH, s. m.—A measure of grain varying in weight from 25 maunds 24 sérs to 40 maunds. The weight of the PATH varies in almost every town. Four “bórás” make one PATH. (For a table of local measures see BÓRÁ.)

پتري PATRI, s. m.—A flat square locket of gold or silver hung round the neck attached by rings to a thick silk

chain; also worn hanging on the forehead by women. PATRÍS are generally worn in sets of three,—a large one between two smaller ones. A PATRÍ is intended to contain an amulet; hence it is often called “táwíz” or “phuḷ,” which is really the name of the amulet inside.

پٹن PATAN, v. A.—To tear; to bite, as a dog; to root up.
Present participle : PATÉNDÁ; *Future* : PATÉSÁN; *Past participle* : PÁṬIÁ; *Passive* : PAṬÍJAN, to be rooted up.

“Jai kún kutté paṭiá sat khalé ví únkún máro” = “Give the man whom the dog has bitten seven blows of a shoe as well.”—*Proverb* of double meaning: he not only got bitten, but beaten as well. Seven blows of a shoe are supposed to prevent any bad effects of a dog’s bite.

“Bhirín sánh paṭíjin búṭé” = “When buffalo-bulls fight small plants are torn up.”—*Proverb*. Small people suffer when great people fall out.

پٹہ	PATH, s. F.—A female kid.	} When a PATH comes near to bearing young it is called “ges.”
پٹھورا	PAṬHÓRÁ, s. M.—A male kid.	

“Vaṭh dí paṭh na puchh na guchh” = “It is no use disputing about the price of a kid that has been taken by force.”—*Proverb*.

پٹھا PATHÁ, s. M.—A very fatal disease which attacks cattle after they have eaten jawár which has been insufficiently watered, or immature turnips.

“Jaikún lagá pathá na phul turé na sagá” = “That animal that is attacked by pathá neither amulet nor charm will avail.”—*Proverb*. The disease is common in the Panjáb, and there has been much correspondence on the subject (see selections from the records of the Financial Commissioner’s office, No. 22 of 1869 and No. 23 of 1878, published in the *Panjáb Record*). There are three theories as to the cause,—that it is due to the presence of an insect; that insufficient irrigation develops a poison in the jawár; and that the animals die from gaseous expansion of the stomach caused by eating large quantities of green fodder to which they are not accustomed.

پٹھارا PATHÁRÁ, s. m.—The cross-stick of the three sorts of rakes, “ken,” “jandra” and “dandák,” in which the teeth are fixed.

پٹھان PATHAN, v. a.—To send. *Present participle* : PATHÉNDÁ; *Future* : PATHÉSÁN; *Past participle* : PATHIÁ.

“Sáin pathé Multan, béli vanjé Khurásán” = “The master sent him to Multan, but the servant goes to Khurásán.”—*Proverb*.

پٹی PATṬI, s. f.—In Panjābi and Hindustani PATṬI means a strip or division of land, a strip of cloth or of metal; and is used in Multan also in these senses. In the canal-irrigated parts of the Multan country it has a special meaning. The whole of the cultivated land is divided into separate estates called “khús” (wells) and PATṬIS;—“khú” is an estate with a well in it; PATṬI an estate with no well and dependent on canal-water for its irrigation.

پتیلہ PATÍLÁ, s. m.—A flat board fastened upright at the end of the “gádhí,” or driving-seat, of a well, and which serves the driver as a backboard.

پھن PUJAN, v. n.—To arrive. *Present participle* : PUJDÁ; *Future* : PUJSÁN; *Past participle* : PUNÁ and PUJÍA. Hindustani “pahunchná”; Panjábi “pujgná.” Sindhi, like Multani, “pujanu,” with a past participle “puno.” *Verbal noun* : PUJÁLÁ, *literally* arriving; *hence* ability.

“Druk druk múí té pékén na puní” = “She ran till she died, but still did not reach her father’s house.”—*Proverb*. He did all he could, but failed.

“Tai kún pujále apné di áp kún khabar” = “You alone know what you are able to do.”

پچادہ PACHÁDH, s. m., s. f.—The west. In Dera Ghazi Khan PACHÁDH denotes a distinct tract running along the foot of the Suleman range of mountains.

پچار PACHÁR, s. f.—Betrothal (only used by Hindus).

پچارکی PACHÁ RAKKÍ, s. f.—A silver ornament consisting of two chains worn like cross-belts. Where the chains cross one another on the breast and back there is a round embossed shield.

پچھان PACHHÁN, s. f.—The early part of the coming night.

پچھڑ PACHHAR, s. f.—A cow neither yielding milk nor in calf.

پچھان PACHHAN, v. a.—To make a slight gash; to scarify; to slice the capsules of the poppy in order to extract opium.

PACHHÁ, s. m.—A scarifier; the person who slices poppy-heads.

PACHHÍ, s. f.—The act of scarifying or slicing poppy-heads.

پوٲی PACHHÍ, s. f.—1, a small basket, made of wheat-straw, date-leaves or the tops of “kánán,” in which women keep their balls of cotton (“púní”) or reels of thread (“náorí”); 2, sugarcane that has been passed through the sugar-press.

پدھر PADHR, s. m.—An open plain, land without trees.

پراکا PARÁKÁ, s. m.—Buttermilk.

پرالی PARÁLÍ, s. f.—The straw of rice and china. PALÁLÍ is also in use.

پرچھاون PARCHHÁWAN, v. a.—To console, especially used of a man paying a visit to a family in which a death has occurred. A similar visit by a woman is called “mukán,” *q. v.*

پرٲان PARNÁN, }
پرٲیوا PERNEVÁ, } s. m.—Marriage.

“Parnán khushí nál hé, na tán hé marnán” = “Marriage depends on consent; if not, it is death.”—*Proverb.*

پرٲاون PARNÁWAN, v. a.—To marry. *Present participle*: PARNÉNDÁ; *Future*: PARNÉSÁN; *Past participle*: PARNÁYÁ.

“Hik dhukdí nahín, main dú parnésán” = “Even one (wife) is not procurable; (yet he says) I will marry two.”—*Proverb.*

“Bál dá chhóta parnáwan gálan hé” = “To marry a child young is to ruin him.”—*Proverb*.

پرنهون PARNÍJAN, v. n.—Passive voice of PARNÁWAN. To be married. *Present participle*: PARNÍNDÁ; *Future*: PARNÍSÁN; *Past participle*: PARNIÁ. PARNIÁ also means a married man, and PARNÍ a married woman.

“Pallé nahín paisá Jumérát parnísán” = “Not a penny in his purse; (yet he says) I shall be married on Thursday.”—*Proverb*.

“Na parniá ná janj giá” = “He is not married, nor has he been to a wedding.”—*Proverb*, meaning he is an ignorant person.

پروکا PARÓKÁ, adj.—Of or belonging to last year, from “par,” last year, and “óká,” an affix added to nouns expressing time. Sindhi “parókó.” Cf. “kalhoká,” of yester day or night, from “kalh,” yesterday, and “itroká,” of this year.

پروتھا PARÚTHÁ, adj.—Cooked last night. To eat food cooked overnight is supposed to injuriously affect the intellect and memory.

“Parúthá tukar kháwan visára paidá karéndé” = “To eat last night’s scraps produces forgetfulness.”—*Proverb*.

پرون PARÚN, s. m.—A sieve. Hindustani “chhanní.”

پیر PIR, s. m.—1, the ground of a threshing-floor; 2, the circular platform at a well on which the bullocks walk round.

پڑوپی PARÓPÍ, s. f.—A measure of capacity equal in weight to from one sér to one sér nine chittaks. Four “páns” make a PARÓPÍ. (For a complete table of local measures see BÓRÁ.)

“Ghiné parópi té dévé panj pánán” = “What ! receive a parópi in exchange for five páns!”—*Proverb*.

پوسن PUSSAN, v. n.—To be wetted. *Present participle*: PUSDÁ; *Future*: PUSSÁN; *Past participle*: PUSIÁ. PUSSÍ.—Moisture.

پاسیلا PASÍLÁ, adj.—On one side, apart, aside.

“Méda pai piá ánda, khar thí pasíla” = “My husband is coming ; stand aside.”—*Song*.

پکرن PAKARAN, v. n.—To be serviceable in difficulty. *Present participle*: PAKARDÁ; *Future*: PAKARSÁN; *Past participle*: PAKARIÁ.

“Dóst aukhé vélé pakardin” = “Friends are serviceable in bad times.”—*Proverb*.

پکھی PAKHÍ, s. m.—1. A bird. Plural PAKHÉN.

“Uddén pakhén kún lún léndé” = “He is putting salt on flying birds.”—*Proverb*.

s. f.—2. The reed-sheds in which gypsies and other wandering tribes live. Hence persons living in such sheds are called “pakhíwál.”

“Pakhíválián dí kahín já ?” = “Have the pakhíwáls any home ? ”—*Proverb*.

پگ PAG, s. f.—1. *Literally* a turban.

“Pag badhéndén badhéndén bhájar bor dítus” = “He was so long tying on his turban that the flood carried away his threshing-floor.”—*Proverb*.

2. The payment made to an owner of land for permission to sink a well in his land; also called “jhúrí,” “sarpá” and “lungí,” *q. v.*

پگھر PAGHAR, s. f.—Sweat. In Hindustani and Panjábí “pighalná” and “pagharná” mean to melt, to be fused.

پالو PALLO, s. m.—The border of a shawl, the end of a shawl used as a purse. *Formative* PALLÉ.

“Hik damrī bíbí dé pallé, bíbí hár ghiné ki chhalé” = “The lady has the eighth of a pice in her purse and she is debating whether to buy a necklace or a ring.”—*Proverb*.

PALLO PÁWAN (*literally* to spread out the end of one's shawl).—To invoke a blessing, because Hindus, when invoking a blessing, spread out the end of their sheets on the ground before them.

پاللا PALLÁ, } s. m.—1. The casing of wattled brushwood
پال PAL, } or of reeds which encloses a stack of straw or grain. *Hence* used for the stack itself with its casing.

“Pallé vich dáné ran pei pakendí máné” = “The grain is still in the stack, but the woman is cooking her cake.”—*Proverb*. “She is counting her chickens before they are hatched.”

2. The two concentric walls of grass-ropes which are placed on the top of the masonry cylinder of a well and between which the earth from the well is placed in order to sink the cylinder. The PALLÁ or PAL rests on beams placed across the masonry, and, as earth is brought from the bottom of the well by divers, it is placed between the walls of the PALLÁ and the cylinder sinks from the weight.

PALLÁ or PAL BADHAN.—To erect an apparatus of this description.

پالوتا PALÚTÁ, s. m.—An evil wish, a curse. It is the fear of the PALÚTÁ of religious mendicants that makes the people so subservient to them.

“Róti kún palútá túkar kún duá” = “What! a curse for giving a whole loaf and a blessing for giving a scrap!”—*Proverb*.

پلی PALÍ, s. f.—The green leaves of gram which are cooked as a vegetable.

پلیت PALÍT, ADJ.—Unclean; corrupted from the Persian “palíd,” unclean.

“Kuttián dé lakián daryá palít nahín hóndá” = “A river is not unclean because dogs lap it.”—*Proverb*.

پلیتا PALÍTA, s. m.—A piece of paper on which a murshid writes some words or marks, and which he gives to a person attacked by *jins* to drive them away. The possessed person sits with a sheet round him, and the PALITA is lighted, bran and harmal are added, and allowed to smoulder under him.

پلیا PALIYÁ, s. m.—A gray hair when it first appears, Plural PALIYÉ.

“Paliyé pié té jawání gaí” = “Grayness came and youth went,”

پنان PANÁN, s. m.—1, sand taken from the sandhills of the Thal, or clay from the spoil banks of a canal, to be used as manure; 2, a sheet of paper, a leaf of an account-book.

پنجالی PANJÁLÍ, s. f.—A yoke for a pair of oxen. A yoke for a single bullock is “úrlá” or PANJÁL.

“Jé zálím hówé wálí sató zamín té sáró hal panjálí” = “If the governor be tyrannical, throw up your land and burn the plough and yoke.”—*Proverb*.

پنجدو PANJDÚ, s. m.—(*Literally* five from two.) A mode of division of the crop by which the proprietor gets two-fifths and the tenant three-fifths; also called BHÁ DĪDH BHÁ, *q. v.*

پنجوٽه PANJÓTH, s. m.—A rate of one-fifth. A person borrows grain from a kirar and promises to repay it at PANJÓTH, *i.e.*, $1\frac{1}{5}$ for every 1 that he borrowed.

پنده PANDH, s. m., ADV.—1, a journey, a distance; 2, far.

SAD PANDH.—As far as a shout can reach.

TUFAK PANDH.—As far as a gun can be heard.

PANDHÉRÚ.—A traveller.

پند PIND, s. f.—Ripe dates. These are of two sorts—PIND VANDÍ, dates off the tree, *i.e.*, naturally ripened; and PIND LÚNÍ, salted dates, *i.e.*, ripened by being rubbed with salt and tightly closed for a night in an earthen vessel.

“Lúní pind dá kihán sawád hé ?

“Ándarén dí vairi, Gámaná yár, iho dangarén dá kháj hé.”=

“What flavour have salted dates ?

“Gaman love, they are an enemy to the stomach—fit food for cattle only.”—*Song*.

There are separate names for dates at every stage of ripening,—(1) “gandórá,” quite hard and unripe; (2) “dóká,” when they become yellow or purple; (3) “dang,” when one side turns brown and soft; (4) PIND, completely ripe.

پنن PUNNAN, v. a.—To abuse. *Present participle* : PUNDÁ ; *Future* : PUNSÁN ; *Past participle* : PUNIÁ.

پوادھ POWÁDH, s. m.—The east.

POWÁDHI, ADJ.—Eastern.

POWÁDHI PÁSÉ.—In an eastern direction.

پوٽھا POTHÁ, s. m.—Land made into ridge and furrow for planting tobacco, onions and eggplants (bangan). A single furrow is called “khéla.”

POTHÁ BANÁWAN.—To make land into ridge and furrow.

پوٿي PÓTHÍ, s. m.—A riding-bullock.

KADHAN PÓTHÍ.—To train a bullock for riding.

پورن PÚRAN, v. a.—To bury; to stick anything in the ground, used even of sticking an arrow in the ground when chaining a distance. Sindhi “puranu.”

پورٽي PÓRTÉ, ADV.—On that side, beyond—*opposed to* “órhté,” on this side.

پورهيا PÓRHÍÁ, s. m.—Labour for wages; PŮRHÁYAT, a labourer for wages. Sindhi “porhió,” labour, and “porhiatu,” a labourer.

“Má pŮrháyat, putr Mír Álam Khan” = “The mother a labourer, and the son Mír Álam Khan” (lord of the world).—*Proverb*.

پوکھون PÓKHÚN, s. m.—An omen. Instances of good omens are: to meet a man; to meet a woman with a full pitcher of water; to see a “malhálá” (butcher-bird) fly; to hear a stallion neigh; to hear the name of God without seeing the speaker; to meet a sweeper. Instances of bad omens are: to meet a woman; to meet a woman with an empty pitcher; to hear or see a blue jay; to hear or see an owlet (chibrí) or kite (hil); to meet a mullañ, brahman, fakir or beggar.

پوکھي PÓKHÍ, ADJ.—A self-sown crop that springs up in the land in which the same crop was sown the year before.

“Pókhí matar khá janghén dá tamá lahá” = “Eat self-sown peas, but give up hopes of using your legs.”—*Proverb*. To eat PÓKHÍ matar, *i.e.*, self-sown

peas, or to sit down among the plants, is supposed to give the disease called “bád” or “wá,” whereby the use of the limbs is lost.

پون PAUN, s. f.—Saffron (*carthamus tinctorius*). Panj-
ábi and Hindustani “kusumbá.” The seed is
“polián.”

PAUNGAR.—A dyer.

پون PAVAN, } v. n.—To fall. Sindhi “pavanu”;
پوان PAUNVAN, } Panjábí “painá.” *Present partici-*
ciple : PAUNDÁ ; *Future* : PAUSÁN ; *Past participle* :
PIA. Its most common use is with parts of other
verbs, and has the effect of intensifying their mean-
ings, as

“Medá pai piá ándá, khar thí pasíla” = “My husband is
coming ; stand aside.”—*Song*.

DHAI PAUSÍ.—It will fall.

CHATÚRÁ BHANIJ PIÁ.—The pitcher was broken.

پوان PAUNÁN, adj.—1. A quarter less. PAUNÁN differs
from “munnán,” which also means “a quarter less,”
in that “munnán” is used with units and PAUNÁN with
the other numbers, two, three, &c. Thus “munnán
sér,” $\frac{3}{4}$ sér ; “paunén dú sér,” $1\frac{3}{4}$ sér ; but
“munnén dú sér” is never allowable. In Sindhi the
same difference exists—“munó” and “paunó” (see
Trumpp’s Grammar, p. 186). 2. Inferior, bad.

پهات PHÁT, s. f.—A branch of a river.

“Jérhá add nahín trapdá phát kiá tarsí?” = “How will
he who cannot jump a well watercourse swim
across an arm of the river?”—*Proverb*.

پهاج PAHÁJ, s. f.—A rival wife.

پهارو PAHÁRÚ, s. m.—A single sheep or goat ; one head
out of a flock.

پهڻي PHATAN, v. a.—To wound. *Present participle* : PHATÉNDÁ ; *Future* : PHATÉSÁN ; *Past participle* : PHÁTIÁ. *Verbal noun* : PHAT, a wound.

“ Bhalá dilbar tussádé ishḁ phatíáñ,

“ Siwá tédé badhesim kaun paṭṭiáñ ? ” =

“ Indeed, sweetheart, your love has wounded me.

“ Except you, who will bind bandages on me ? ”—*Song*.

“ Máwán dá hán phat, té bálán dá hán vat ” = “ The heart of mothers is a wound ; the heart of children is as hard as a twisted rope. ”—*Proverb*.

پهڻي PHUTÍ, s. f.—Uncleaned cotton, *i.e.*, with the seed in it.

“ Pá phutí dá bhánjín, ḁiḁ pahar chúñín ” = “ What ! pick cotton for four hours and a half and get only a quarter of a sér as wages ! ”—*Proverb*.

پهڻي PHARAN, v. n.—To be well-to-do, to be powerful. *Present participle* : PHARDA ; *Future* : PHARSÁN ; *Past participle* : PHARÍÁ. PHARDÁ also means a rich well-to-do man.

پهڻي PHUL, s. m.—1. *Literally* a flower.

PHUL CHUNNAN (*literally* to pluck flowers) is part of the ceremonies at Muhammadan marriages which are distinct from the religious service. A mirásin places on the bride's head a flock of cotton which the bridegroom blows away. This is done seven times.

2. The bones which remain after the corpse of a Hindu has been burnt, and which are collected and taken to the Ganges.

3. An amulet, a charm. The belief in the power of amulets is universal. Those who give, or rather sell, amulets are, firstly, Syads and Kureshis, who are

considered more pleasing to God than others; secondly, the incumbents of shrines and their sons; thirdly, impostors who can persuade people of the efficacy of their amulets. It is not essential that a person should be either learned or moral to establish his character as a giver of efficacious amulets. Amulets are asked and given for almost every human want or to avert every possible ill, and to cure every kind of sickness. The following are the most common:

Bilánín dá phul.—A charm to win the heart of a woman.

Dushmaní dá phul.—To make two persons quarrel, especially a married couple and the husband to divorce his wife.

Halákat dá phul.—To make an enemy die.

Nazar dá phul.—To avert the evil eye.

Matí dá phul.—To produce much butter in the churn.

Sinhárá dá phul.—The charm of the churn-dasher—to attract all the butter in his neighbours' churns into his own.

Múlá dá phul.—To avert "múlá," a blight.

Amulets are written on pieces of paper and on leaves, and sometimes consist of legible words as "yá Allah," but more often of unintelligible signs. The price paid is called "mokh," and whenever the desired result is attained a present is made in addition.

پھنڈر PHANDAR, s. f.—A cow or buffalo which has ceased, from age, to yield milk or to calve.

پھوسی PHÓSÍ, s. f.—Fresh cow or buffalo dung.

PHÓSÍ MELAN.—To make cakes of PHÓSÍ for fuel.

پھوک PHOG, s. m.—A shrub (*calligonum polygonoides*) that grows extensively in the Thal of the Sindh Sagar Doab. The fruit, called “phoglí,” is made into bread or cooked as a vegetable.

پای PAI, s. m.—A husband. From Sanskrit पति (pati), master, lord.

پیتا PÉTÁ, s. m.—The woof, or cross-threads in weaving. The warp, or longitudinal threads, are called “tánán.”

“Tánán pétá résham hé”=“His warp and woof are of silk.”—*Proverb* referring to a person’s ancestors on both sides being well born, but more often used ironically of persons of low descent on both sides.

پهجو PEJÓ, ADV.—At all, entirely; always used with negative sentences. In use in the Sangarh and Sanáwán tahsils.

“Rét péjó nindr nahín aí”=“Last night sleep did not come at all.”

پهرواڏهي PÉRÓÁDHÍ, s. m.—A tracker. Gladstone (Biluchi Handbook, p. 25) gives PÉRÓÁDHÍ as a Biluchi word.

پهڪا PÉKÁ, ADJ.—Of or belonging to a father.

“Gungí pekén gáí ná gáí hikko jihín”=“It is all one whether the dumb woman go to her father’s house or not.”—*Proverb* used of persons who sulk.

پيله PÍLH, s. f.—The fruit of the jál tree (*salvadora oleoides*). Plural PÍLBÚN. The dried fruit is “kokir,” and a decoction of “kokir” and water is “dushá.”

پین PEIN, s. f.—A pelican. The oil made from a pelican is supposed to cause broken bones to join, and to be so powerful that if rubbed on the palm of the hand it will come out at the back.

پین PÉN, s. f.—The hole in the iron of a mattock (“vahólá,” “kahí”) in which the “gan,” or wooden handle, is fixed.

پینگہ PÍNGH, s. f.—A swing.

BÍBÍ BÁÍ DÍ PÍNGH.—A rainbow (*literally* the swing of Lady Báí).

پینگہ PÍNGHÁ,
پنگھوڑا PINGHÚRÁ, } s. m.—A child's cradle.

“Bál kubál pinghúrion sunjápde”=“A good or a bad child can be recognised from its cradle.”—*Proverb*.

پہوا PÉWÁ, s. m.—Cotton-seed. Plural PÉWÉ. Panjābi and Hindustani “binólá.”

پہن PÍHAN, v. A.—To grind. *Present participle*: PÍHNDÁ; *Future*: PÍHSÁN; *Past participle*: PÍṬHA. The act of grinding and wages for it is PÍHÁÓNÍ. Sindhi “píhanu”; past participle, “píṭhó.”

ت (Té)

ت TÁ, s. m.—Heat, warmth. Hindustani “táp”; Sanskrit तप.

تار TÁR, ADJ.—So deep (water) as to require one to swim, water out of one's depth. From “taran,” to swim.

تارا TÁRÁ, s. m.—A swimmer. From “taran,” to swim. Sindhi “tárú.”

“Tará hamésh daryá dí maut mardá hé” = “The swimmer always dies of drowning.”—*Proverb*.

تاکہ TÁKH, ADJ.—Sharp, clever.

تاکھون TÁKHÚN, s. m.—A glutton.

تال TÁLAN, v. A.—To remove one thing from the top of another; to skim.

“Gálh dá makhan tál” = “Remove the butter from your words,” i.e., speak plainly.

تالگن TÁNGHAN, v. A.—To expect, to long for, to desire. *Present participle*: TANGHÉNDÁ; *Future*: TANGHÉSÁN; *Past participle*: TANGHIÁ. *Verbal noun*: TÁNGH, s. f., desire.

“Vatan kanún bé vatan thiosé, mit gaí tánggh vatan dí” = “We have become strangers to our country; the desire for our country has disappeared.”—*Song*.

تالی TÁNÍ, s. f.—The warp, or threads fitted lengthways in a loom.

“Hattí vich kapáh té médí tání chá lá” = “The cotton is still in the shop and (he says) ‘Set up my warp.’” —*Proverb*.

“Jaindí tání vunán vunán, na vunán ná vunán” = “Let me weave his warp whose I please, and refuse to weave his whose I please.”—*Proverb*. A weaver who,

had rendered services to the Nawab of Baháwalpur, on told to ask a boon made the above request.

ٽپلا TAPLÁ, ADJ.—1, angry, hasty (of individuals); 2, sandy, requiring much irrigation (of soils):

ٽپن TAPAN, V. N.—To be hot. *Present participle*: TAPDA; *Future*: TAPSÁN; *Past participle*: TATÁ and TAPIÁ. Sindhi “tapanu”; past participle “tató.” TATÁ is used as an adjective in a moral sense—heated, annoyed, bothered.

“Tatí kún tárá samhnén” = “The heated woman has always got a star before her.”—*Proverb*. The bothered person has always some additional annoyance.

“Ghar dá tatá jhar giá jhar kún lagí bhá” = “When the man annoyed at home went to the jungle, even the jungle caught fire.”—*Proverb*.

ٽاجر TAJÁR, S. F.—The second growth of a crop after it has once been cut down.

“Ghá tajár dá dhér té ann tholá” = “A second growth has much fodder and little grain.”—*Proverb*.

ٽاجر TAJAR, S. F.—1, the mound of unburnt bricks over a grave; 2, a domed roof.

ٽار TAR, S. F.—A kind of gourd. (*cucumis utilissimus*) Also called “pábí.” Hindustani “kakri.”

ٽورا TURÁ, S. M.—One end of a turban allowed to hang down the back.

“Buré té burá kurá, na dánd dí gombaṭ ná jat dá turá” = “A drought is evil upon evil; then the bullocks have no humps and the farmer has no tail to his turban.”—*Proverb*.

“Du val pagrí té dīdh hath turá”=“What! a turban of two turns round the head and a tail a cubit and a half long!”—*Proverb*.

تراپ TRÁP, s.—Sailaba land.

تراڈ TRÁD, s. f.—The bellowing of a bullock or bull.

“Tradán vadián té vich khair”=“Great bellowing and no harm done.”—*Proverb*: “Great cry and little wool.”

ترانگل TRĀNGAL, s. m.—A wooden fork with four or five long prongs for collecting straw-sheaves, &c.

تربی TRUBAN, v. n.—To cast its young prematurely (of cattle). *Present participle*: TRUBDÁ; *Future*: TRUBSÁN; *Past participle*: TRUBIÁ.

TROBAL.—An animal in the habit of casting its young prematurely.

تروپہ TRAPAR, s. m.—Coarse matting of goat-hair generally used as padding for the backs of donkeys.

“Trapar galié pié hánis”=“His very padding has rotted.”—*Proverb* used of an utterly ruined man.

تروپن TRAPAN, v. n.—To leap over. Hindi and Panjābi “ṭapná.”

ترکا TARKÁ, s. m.—Wealth, worldly possessions. From the Arabic “tarkah,” a bequest.

“Tarká hik ghorí té págah Lahore torí”=“One mare is all his wealth, and he says his stable is as big as from here to Lahore.”—*Proverb*.

ترکڑی TRAKRÍ, s. f.—A pair of scales. One scale is “pullá.”

“Main pán parópi muṭhí;

“Main trakrī vaṭṭé muṭhi.” =

“I was undone by the pán and parópi (names of measures);
“I was undone by the scales and weights.”—

These words, accompanied by flames, are said to issue on Thursdays from two tombs near Kinjar in the Muzaffargarh district.

ترکلا TRAKLÁ, s. m.—1. The spindle of a spinning-wheel. Also called “váhú.” Hindustani “taklá”; Panjábi “takkulá.” 2. The green pintailed fly-catcher, so called from a fancied resemblance to a spindle.

ترکی TARKI, s. f.—A triangular raft of reeds supported on inverted gharás from which fishermen throw their casting-nets.

ترلی TARLI, s. f.—A kind of gourd (*lagenaria vulgaris*). Hindustani “kaddú.”

ترنگی
تیرن TARANDÍ, } s. f.—A large herd of bullocks taken
TIREN, } about for sale. Large trains of bullocks are imported yearly from Sindh and Baháwalpur through the Multan country into the Panjáb.

ترلڈن TRUNDAN, v. A.—To take a little from a larger quantity; to pilfer.

“Changí kar bilháí pére ghiné trund”=“Thinking her honest I engaged her, and she pilfers the dough.”—*Proverb.*

ترنڈھی TRUNDHÍ, s. f.—Indigo in its third year. The first year's crop is “róp”; that which springs up in the second year from the stumps of the first is “mundhí”; and that which springs up in the third year from the stalks of the second TRUNDHÍ.

ترنگڑ TRANGAR, s. m.—1, a net of large meshes in which straw, grass, leaves, &c., are packed, to be loaded on camels, horses or donkeys; 2, the Great Bear constellation.

تروا TRÚÁ, s. m.—A coarse matting made of “sar,” *i.e.*, the leaves of the grass-plant called búta (saccharum sara).

“In kún likh trúé di vat té ”=“ Write it on a fold of the matting.”—*Proverb* (*i.e.*, you can't write it on the mat. It is no use writing it down at all, for you won't get your money back).

تروپ TRÓP, s. f.—The act of turning the sheaves from the bottom of a threshing-floor to the top, in order that they should come under the feet of the bullocks.

تروکڑ TROKAR, s. f.—A cow which is an uncertain milker and gives milk with difficulty. For six months after calving a cow is called “súá,” and TROKAR when her milk begins to lessen.

تره‌ایا TRIHÁYÁ, ADJ.—Thirsty. From “treh,” thirst.

“Daryá dá hamsáyá ná bukhá ná triháýá ”=“ The neighbour of the river is neither hungry nor thirsty.”—*Proverb* on the advantages of cultivating land on the river-bank.

تریڑھی TRÉRHI, s. f.—A wrinkle on the brow from frowning.

“Rus na sajan, mathé pá ná trérhi.

“Tún ruthún kerhi galhón ?”=

“Be not angry, friend; make not wrinkles on your brow:

“At what matter are you annoyed ?”—*Song*.

تریز TARÍZ, s. f.—A strip or rag of paper or cloth:

“Taríz kapré dí sir te, té nán Sarafráz Khan ” = “ Only a scrap of cloth on his head and he calls himself Sarafráz Khan ” (lord of exalted head).—*Proverb.*

تریگری TRÉKRÉ, ADV.—Near.

یوئل TRÉL, } S. F.—A third ploughing. From “traí,”
تریہڑ TRÉHAR, } three, and “hal,” a plough. A first
ploughing is “pár”; a second “bel.”

تریما TRÍMAT, S. F.—A woman, a wife. Sanskrit स्त्री (strí); Hindustani “triya”; Panjábi “tímí”; Sindhi “istirí.”

تریور TREVAR, } S. F.—A complete suit of women's clothes
تریوار TRIYAR, } consisting of three pieces,—(1)
“bhochhan,” a sheet; (2) “cholá,” a chemise; (3)
“ghaghrá” or “suthan,” petticoat or trousers.
Panjábi “téúr.” A suit of two pieces, *i.e.*, sheet and
chemise, is called “bevar” or “ber,” derived
from the Sindhi “ba,” two.

تری TIR, S. F.—A ford, a crossing-place of a river or canal.

تفك TUFÁK, S. F.—A gun. Diminutive of “tóf,” a canon. Hindustani “tupak,” diminutive of “tóp.”

“Ghar dāng nahín, médí tufak chá ghin áó” = “There isn't even a stick in the house, and he says ‘Take up and bring my gun.’”—*Proverb.*

تکمان TUKMÁN, S. M.—A pendant ornament for the ear, consisting of a thick cord of silk hung from the lobe with a small ball of gold or silver attached at the end.

“Nán malúkHzadí té tukmén múnj dé” = “She calls herself a lady! why, she wears pendants of grass!”—*Proverb.*

- تَل TAL, s. m.—1. The neighbourhood, the country round. Corrupted from “taaluka,” a division of the country. 2. The bottom, lowest part. Sanskrit तल (tal).

TALBÁR (*literally* the bottom of a heap of corn on the threshing-floor).—In dividing this corn the following shares are set aside :—(1) the “mahsúl,” or the share that is supposed to represent the Government demand; (2) “rahkám,” the cultivator’s share; (3) “lichh,” the share of the inferior proprietor. The remainder, called TALBÁR, is devoted to paying the village servants, superior proprietors, and other small claimants. Sometimes only the mahsúl and rahkám are separated, and the lichh is taken from the TALBÁR.

- تَلَا TALA, s. m.—A kind of grass (*cynodon dactylon*), the most highly valued for fodder. Hindustani “dúb.”

“Andhí gadinh talé badhí!” = “What! tie a blind she-ass in tala grass!”—*Proverb*.

- تَلَاثِي TILÁTHÍ, s. f.—Stalks of sesamum (til) left standing after the pods have been gathered. In the same way, “vanáthi,” cotton-stalks, is formed from “vanwár,” cotton.

- تِل وِھترے TIL VIHTRÉ, s. m., PLUR.—A ceremony (sagan) at Muhammadan marriages unconnected with the religious service (nikáh). Flour and til (sesamum) are placed by a mirásin seven times in the hands of the bride, who places it as often in the bridegroom’s hands.

- تِل ونگ TILWANG, s. m.—A circular ring of wood on which the masonry cylinder of a well is built. Panjábi “chak.”

توبرا TOBRÁ, s. m.—(*Literally* a horse's nose-bag.) A share of grain taken by the proprietor of land on the pretence of feeding his horse, in addition to his rent. Cf. JHOLÍ.

توڊا TODA, s. m. }
توڊي TODÍ, s. f. } A young camel.

تور TOR, s. f.—The end. TÓRÍ, the locative case, is used as a postposition meaning “up to,” “till,” and requires the formative of the noun governed by it. So also in Sindhi (see Trumpp's *Sindhi Grammar*, p. 399).

BÚBÉ TÓRÍ PANÍ HÉ.—The water is up to the breast.

توڙي TÓRÉ, conj.—1, although ; 2, either.

“Toré pavin kishalé sikdá talab ná chhóré” = “Although misfortunes happen, the lover does not abandon his object.”—*Story of Sassi and Punnún*.

تون TAVVIN, s. f.—The stock of flour intended for one meal or for the day's use of a household, and ground by the women in the early morning.

تول TÚL, s. f.—The under-bedding of a nuptial couch. The father of the bride gives the bedding, consisting of—(1) “vihánán,” a bolster ; (2) TÚL, under-bedding ; (3) “savvar,” upper-bedding.

“Bhaṭh Khairián dí túl vihanén !

“Mainkún bhándí Ránjhó dí lói.” =

“Cursed be the nuptial bolsters and bedding of the Khairás !

“It is Ránjhá's blanket that pleases me.”

—*Story of Hír and Ránjhá*. The relations of Hír wished her to marry Ilawal, of the Khairá tribe, but she fell in love with Ránjhá, a Ját.

تھڊا THADÁ, s. m.—A cluster of date-trees growing from one stool. From THADÁ is formed a verb, THADAN, to transplant date-trees.

تھڱري THIGRI, s. f.—A rag.

“Chiti thigrí Khudá labháí.

“Tauñ kiun chátí? Téde má dí áhí?”=

“God caused me to find a white rag.

“Why did you pick it up? Did it belong to *your* mother?”—*Riddle*.

Answer : A mushroom.

تھنج THANJ, s. f.—Woman's milk. Sindhi “thanju”; Sanskrit स्तन (stan), the female breast. “Than,” meaning the teat of an animal, derived from the Sanskrit “stan,” is also in use.

تھنڊھا THINDHÁ, ADJ.—Greasy, buttered, accompanied with ghi—*opposite of* “rúkhá,” dry, unbuttered.

تھوبی THÓBÍ, s. f.—A griddle or baking-pan of stone or baked clay. An iron griddle is called “tavá.”

“Thóbí charhí tó dushman vína vanjé”= “When the baking-plate is on, even an enemy should not go away without eating.”—*Proverb*.

تھوڊ THOD, s. m.—The lip. Hindustani and Panjābi “hoñh”; Sanskrit ओष्ठ (osht).

“Dáchí vāngún thod larkái vadé”= “He goes about with his lips hanging down like a she-camel.”

تھورن TAHORAN, v. a.—To circumcise,

تھوم THOM, s. m.—Garlic (allium sativum). Hindustani and Panjābi “lasan.”

تھوھا THÚHÁ, s. m.—A thorn of a date-tree.

ٲٲٲٲ THÉLÁ, s. m.—A fish of the carp family (catla Buchananian—Day) common in the rivers and dhands. It is very good eating.

ٲٲٲٲ THÍVAN, v. n.—To become. THÍVAN is partly used as an auxiliary verb. *Present participle* : THÍNDÁ ; *Future* : THÍSÁN ; *Past participle* : THÍA. Sindhi “thianu.”

ٲٲٲٲ TÍLÍ, s. f.—The top part of the reed of the búṭá grass (saccharum sara). The sheath of the TÍLÍ is called “munj,” and the lower part of the reed “kánán.” TÍLÍs are used for making baskets, besoms, and winnowing-trays.

ت (Té)

٧٤ TÁKÁ, s. m.—A vaccinator, an inoculator. From “takkan,” to cut.

“Táké dá dékhan ví Hindúán kún páp hé” = “Even to see a vaccinator is a sin for Hindus.”

٧٥ TÁL, s. m.—*Literally* evasion, putting off. From “tálan,” to put off. *Special meaning* a drain to carry off surplus water, a canal-escape.

٧٦ TÁLHÍ, s. f.—A tree (*dalbergia sissu*). Hindustani “shisham.”

“Chhatí bhambhí tálhí talé sukhan kítoí.

“Havén sukhanán dá kúrá chhalá mor ghidhóí.”=

She.—“Under a wide-spreading tálhí tree you gave your word.

“You have been false to your words and have taken back your ring.”—*Song*.

٧٧ TÁNDÁ, s. m.—Jawár-stalk. Bájhrí-stalk is called “kangri.”

٧٨ TABBAR, s. m.—A family, a household.

“Jharí jharí dinh giá,

“Kuchají dá tabbar bukh múyá.”=

“The day passed in clouds (*i.e.*, she could not tell when day broke).

“The foolish woman’s family died of hunger.”

“Tabbar bukh maré té banrá sailán karé” = “His family died of hunger while the bridegroom was loafing about.”—*Proverb*.

٧٩ TUBBAN, v. n.—To dive. *Present participle* : TUBDÁ ; *Future* : TUBSÁN ; *Past participle* : TUBIÁ. TUBAN also means to raise clay from the bottom

of a well by diving. Sindhi “tubanu.” From TUBAN comes TÓBÁ, a diver (Sindhi “tóbó”); TUBÍ, a dive; TUBÁÍ, wages for diving and cleaning a well.

ٽپا TAPPÁ, s. m.—A spadeful of earth, as much earth as can be taken up by one stroke of a mattock (“kahi”).

“Tappá zamíní dá hik té nán zamíndár” = “A single spadeful of earth and he calls himself a zamíndár.”—*Proverb*.

ٽپن TAPPAN, v. n.—To jump, to leap across. *Present participle* : TAPDÁ; *Future* : TAPSÁN; *Past participle* : TAPIÁ. *Verbal noun* : TAP, a jump.

“Chhóṭá pání dékh ké vadá ṭap ná már” = “When you see the water is narrow do not make a great jump.”—*Proverb*.

“Til ghátá, móth chhidhrá, dedar ṭap jawár,
“Kói kói búṭá vār dá, kadín na hówé hár.” =

“Sow til thick, móth thin, jawár a frog’s jump apart,
“Here and there a plant of cotton—and you will never lose.”—*Proverb*.

ٽپن TIPPAN, v. a.—To obliterate, to mark off an item or a name in an account-book, to cross out, to dot off.

“Bandí utó ṭip saṭ” = “Strike it out of the account-book.”

ٽٽر TATTAR, s. m.—A large iron cauldron for cooking sírā (rice cooked in gur) at weddings.

ٽٽن TUTTIN, s. f.—A female dove. The male is called “gérá.”

ٽرڪاؤن TARKÁWAN, v. a.—To swallow. *Verbal noun* : TARKÁÚ.

“Ḍisan dá baglá té machhián dá ṭarkáú” = “Only a paddy-bird in appearance, but in reality a guzzler of fishes.”—*Proverb*.

ٲٲ TURAN, v. n.—To go, to start, to set off; to die.

“Tur na sage áp té lanat gođián kún” = “He cannot move about himself and he blames his knees.”—*Proverb*.

“Koh na turé té dam Sháh Jivnán” = “He hasn’t gone a kos and gives himself the airs of Sháh Jivnán” (a great traveller).—*Proverb*.

“Tur gaé dá gilá kói nahín karéndá” = “No one complains of the dead.”—*Proverb*: *De mortuis nil nisi bonum*.

ٲٲ TIK, s. f.—1, a jewel set in a ring; 2, a cess, levied by the Nawabs of Baháwalpur, of two rupees on each path of grain in the crop after the Government share had been deducted. It is said to have originated by a concubine of a former Nawab losing a valuable jewel from a ring, to reimburse the loss of which he imposed the cess. Once imposed, it was collected regularly until abolished by Sáwan Mal’s Government.

ٲٲ TAKKÁ, s. m.—A copper coin two pice in value.

“Kasíré dí kuttí take dá tukar kháwé” = “A bitch worth half a pice and she eats two pice worth of food.”—*Proverb*.

ٲٲ TUKKÁ, s. m.—1, a cut, from “tukkan,” to cut; 2, flow-irrigation from a canal, so called because the canal-bank is cut to let the water flow. “Paggú” is also used for flow-irrigation.

ٲٲ TUKRAK, s. m.—*Literally* a little piece.

ٲٲ TUKAR-PARÁKÁ, s. m.—*Literally* a morsel and buttermilk. TUKRAK and TUKAR PARÁKÁ—called also “nirán” and “nihári”—are used on both

banks of the Chenáb and in the Multan district to express a light meal eaten before the midday meal, especially by ploughmen.

تکن TAKKAN, v. A.—To scarify, to mark wood by notching it; to vaccinate, to inoculate. *Present participle*: TAKÉNDÁ; *Future*: TAKÉSÁN; *Past participle*: TAKIÁ.

تکن TUKKAN, v. A.—To cut. *Present participle*: TUKENDÁ; *Future*: TUKÉSÁN; *Past participle*: TUKIÁ.

تک TIG, s. m.—1, a heap; 2, a pile of sugarcane intended as cuttings for the following year's crop, covered with earth. The TIGS are made in November-January, when the sugarcane is cut, and remain covered till February-March, when they are opened, made into cuttings, and planted.

تل TIL, s. m.—1, a large bell of brass; 2, a loud-voiced person.

تلی TILÍ, s. f.—(Diminutive of TIL.) A small bell of brass such as are hung round the necks of oxen, goats, &c.

تندا TINDÁ, s. m.—A small round gourd. Also called “lavindá” (*citrullus vulgaris*).

تندا TUNDÁ, s. m.—One who is without hand or arm, or has either broken.

“Má túndí, píú kánán, putr mótí dá dáná”=“The mother maimed, the father blind of an eye: do you expect the son to be a pearl?”—*Proverb*.

تندا TINDÁNÁ, s. m.—A firefly.

“Chúén dí sarí tındáné kanún dardié”=“She that has been burnt by sparks fears even a firefly.”—*Proverb*.

ٲٲٲٲ TINDAN, s. m. } A general name for insects of
 ٲٲٲٲ TINDANI, s. f. } the beetle tribe. The red
 beetle that eats the flowers and leaves of cucumbers
 and melons is called TINDANÍ.

ٲٲٲ TOÁ, s. m.—A hole in the ground, a pit dug to receive
 the masonry of a well, a pond.

“Murakh khaté ٲóé ná kóí khilé ná kóí rowé”=“The
 fool digs holes; no one laughs and no one
 weeps.”—*Proverb* (i.e., no one cares what the
 fool does).

ٲٲٲ TÓÍ, s. f.—(Diminutive of ٲOÁ.) 1, a little hole
 in the ground; 2, a hole made in the centre of
 a stack of bhúsa and in which grain is stored.

ٲٲٲ TÓBÍ, s. f.—Diving. From “ٲuban,” to dive. *Hence*
 sinking a well or cleaning it by diving.

ٲٲٲ TÓPÁ, s. m.—1. A measure of capacity equal in
 weight to from four sérs to six sérs four chittaks.
 Four parópís make a ٲÓPÁ and four ٲÓPÁS one páí.
 (For a complete list of local measures and their cor-
 responding weights see BÓRÁ.) 2. The funnel-shaped
 mouth of the nálí, or tube for drill-sowing (see
 NÁLÍ).

ٲٲٲ TORÁ, s. m.—A bag made of date-leaves or of the
 leaves (sar) of the saccharum sara, and hung round
 clusters of dates to protect them from birds,
 &c. Also called “bindá.”

ٲٲٲ TOR, s. f.—Gait, movement.

“Kán gaé háin kabakán dí ٲor sikhán apní ví vanjá áé
 háin”=“The crows had gone to learn the gait of
 the partridges, and they returned having forgotten
 their own.”—*Proverb*

ٲولہا TÚLHÁ.—The tamarisk tree (*tamarix orientalis*). Also called “ukáñh.” Panjábi “farwáñh”; Hindustani “farás.”

ٲهاكن THÁKAN, s. m.—The wooden catch which prevents the vertical wheel (“chaklí”) of a well from running backwards. Also called “vasáwá.” Where wells are deep it is attached to the “bair” instead of to the “chaklí.”

ٲها THAPÁ, s. m.—A wooden seal used for marking heaps of corn in the threshing-floor. It is a flat slip of wood with marks cut on it. The person responsible for the security of the heaps places a number of lumps of mud on each heap and marks them with the THAPÁ.

ٲها THADHÁ, ADJ.—Cold. Hindustani and Panjábi “thandhá.”

“Thadhé khír kún phuké déndé” = “He blows on cold milk before giving it.”—*Proverb*.

ٲها THULH, s. m.—A tower, a walled village (Dera Ghazi Khan Settlement Report). The towers of the Trigonometrical Survey are also so called.

ٲهوله THÓLH, s. f.—Fatness. THŪLHÁ, fat.

“Thŭlhá hak ná hak dá bhalámánas” = “The fat man is a respectable person whether he do good or bad.”—*Proverb*.

ٲهوله THÚLHÁ, s. m.—A measure of capacity equal in weight to from 4 to $6\frac{1}{2}$ chittaks. It is the lowest unit in the scale of local measures (four THÚLÁS make a “parópi”), and is also called “pán.” (For a complete list of local measures and their corresponding weights see BÓRÁ.)

ج (Jím)

جای JÁPAN, v. n.—To become known, to become manifest. *Present participle* : JÁPDA; *Future* : JÁPŠAÑ; *Past participle* : JÁTÁ.

“Ishk té átish doheñ barábar, bhal ishk ziádah jápó :

“Bhá sareñdí he kakh káñeñ, ishk dilín dá khápe.”=

“Love and fire are both alike, but love becomes more manifest :

“Fire burns grass and reeds; love is the consumer of hearts.”—*Song*.

جاول JÁRÁ, s. m.—A twin. Used both of animals and human beings.

“Jará bál má dá janjál”=“Twin children are the plague of a mother.”—*Proverb*.

جال JÁL, s. f.—A tree (*salvadora oleoides*), of which the fresh fruit is called “pilhún,” and the dried “kokir.”

“Ná kam dá ná kár dá, ajáyá chughá jál dá”=“Of no good and of no use, like a worthless log of jál wood.”—*Proverb*.

جالی JÁLAN, v. n.—To endure, to be patient. *Present participle* : JALENDÁ; *Future* : JALESAN; *Past participle* : JALIÁ.

“Sáhib dítá jálan

“Ran kuchajjí nál :

“Khará khándí rotián,

“Kunnán píwe dál,

"Háthí vágún patli,
 "Tavve vágún lál,
 "Chhapar pendí ghaghrá,
 "Trúá kare rumál,
 "Gadēñh vágún híngdi;
 "Sare verhe dá singár."=

"The Lord has condemned me to endure
 "The society of a slovenly woman:
 "She eats a basketful of bread,
 "She drinks a tubful of dāl,
 "She is as slim as an elephant,
 "She is as red as an iron griddle,
 "She wears a petticoat like the roof of a house,
 "She uses a mat for a pocket-handkerchief,
 "She brays like a she-ass:
 "She is the ornament of the whole courtyard."—*Song*.

جام JÁM, s. m.—A title of respect addressed to individuals
 of those Jat tribes that came originally from
 Sindh, as the Lár, the Unár, the Drigh and the
 Sarkí Jats. Jhabels are also called JÁM. In
 Sindhi "jámũ" means a prince.

"Jám dí ran té billí dé kan!"="What! the wife of a
 jám and ears like a cat!" (*i.e.*, without earrings).—
Proverb.

جالچ JÁNJ, } s. f.—A wedding procession. Hindustani
 جدم JANJ, } "barát." JÁNJÍÑ, a member of a mar-
 riage procession; Hindustani "barátí."

"Deñh dí dhup té rát dí bukh jánj dá gahnán hé"="Heat
 by day and hunger by night is the ornament of a
 wedding procession."—*Proverb* (*i.e.*, heat and
 hunger is all that the guests obtain).

“Jánj parái té ahmak naché;

“Janghán trore té kapre atté.”=

“Only a fool dances at a stranger’s wedding;

“He wearies his legs and dirties his clothes” (to no purpose).—*Proverb*.

“Churhián dí shádí te jánjín kutte”=“At a sweeper’s wedding dogs are wedding guests.”—*Proverb*.

جٲ JAT, s. m.—A camel-driver, a camel-owner, one who makes a living by keeping camels; a camel-herd. A JAT’s wife is JATNÍ.

“Uṭh bár na chae, jat puchhar kún chak páe” = “The camel cannot lift its load; the camelman bites its tail.”—*Proverb* used of those who blame others for not accomplishing impossibilities.

چٲاٲ JATÁMÁN, s. m.—A wild animal, especially noxious animals, as snakes and wild-pigs.

چٲرٲ JITARAN, v. n.—To wait, to be patient. *Present participle* : JITARDÁ; *Future* : JITARSÁN; *Past participle* : JITRIÁ.

“Pauli chi lage jitaran?”= “How could a weaver be patient?”—*Proverb*.

چٲلٲ JITLÁ, } ADJ.—As much. Hindustani and Panjábi
چٲٲ JITI, } “jitna”; Sindhi “jetiro.”

“Rajjá mullán bukhí menh jití khánde” = “A mullán who has dined can still eat as much as a starving buffalo.”—*Proverb* on the greediness of mulláns.

چٲٲ JAT, s. m.—A Jat.

چٲٲ JATÍ, s. f.—A Jat woman.

} The word “Jat” has two distinct meanings,

which are often confused,—(1) an agriculturist, irrespective of his tribe or caste; (2) a member of the congeries of Muhammadan tribes who

form the majority of the population in south-western Panjáb, and who are not Syads, Biloches, Kúreshís or Patháns on the one hand, nor Jhabels, Kihals, or belonging to the artizan tribes, on the other. The different tribes are very numerous and do not trace their descent to any common stock. Their nomenclature, language, customs and traditions indicate them to be a branch of the great Kshatriya or Rájput caste of Hindus. Thus the Panwár, Parihár, Chhajra, Dahá, Guráhá, Bhattí, Massan, Bhuttá, Sahu, Siál, Joiyá, Jánglá, Khokhar and other Jats have traditions connecting them with Hindustan, and some still retain the title of "rai." The Sumrá Jats were also Rájputs who expelled the first Arab invaders from Sindh and Multan, and supplied a dynasty which ruled in Multan from A.D. 1445 to 1526. The Jats from Sindh who settled in the Multan province, as the Sarkí, Láṛ, Unáṛ, Dammar and Drigh Jats, still retain the title of "jám," denoting their Sindhi origin. Syads, Biloches, Kúreshís and Patháns generally receive the daughters of Jats in marriage, but will not give their own daughters to Jats. Many of their marriage ceremonies performed in addition to the religious rite of the Muhammadan nikáh are taken from the Hindu ritual, *e.g.*, seating the bride and bridegroom on a basket and tying their clothes together. Among some tribes, especially the Saigals and Khairás, both a brahman and mullán are present at marriages. In the Bilochi parts of Dera Ghazi Khan a Jat is called Jagdál and his language Jagdáli. The Jat is severely criticised in the local proverbs. He is not a refined person.—

“Jat malúk vasalén dá újárá” = “Though the Jat becomes refined, there will still be a great consumption of onions.”—*Proverb*.

“Jat malúk trúá rumál” = “Though the Jat becomes refined, he will still use a mat for a pocket-handkerchief.”—*Proverb*.

“Jat dá hása té gharíb dá bhane pásá” = “An ordinary man’s ribs would break at the laugh of a Jat.”—*Proverb*.

The Jat is inclined to avoid paying his debts.—

“Jat deve dilásá jain vele hal vaháe :

“Akhín kadhe khurián jain vele manhán páe :

“Sári pat vanjáe jain vele bár chée.”=

“The Jat encourages (his banker to lend him money) when he begins to plough :

“He closes his eyes with pride when he sets up his platform (from which to watch the ripening crops) :

“He destroys all his credit when he carries home his crop” (without repaying his banker).—*Proverb*.

But the banker takes it out of the Jat when he gets the chance.—

“Jat vadhe tá ráh badhé ;

“Kirár vadhe tá Jat kún badhé.”=

“When the Jat is prosperous he shuts up the road (*i.e.*, ploughs up the roads and won’t allow paths across his fields) ;

“When the kirár is prosperous he shuts up the Jat.”—*Proverb*.

And keeps him entangled in debt.—

“Jat té phat badhá changé” = “A Jat, like a wound, is better when bound.”—*Proverb*.

For the Jat is fundamentally bad.—

“Jat tore sonen dá howe tá ví píchhá pittal dá hondis” =
“Though a Jat be made of gold, still his hinder
part is of brass.”—*Proverb*.

Still he has his good point, for he is industrious
from his childhood.—

“Jat dá putr patíle jedá pakre hal dí chaurí” = “The Jat’s
son, when as big as the backboard of a well, begins
to lay hold of the plough-handle.”—*Proverb*.

Though he is inclined to get unduly elated at
harvest-time.—

“Jat bár té charhiá khará há; Badshah de maháwatí
kún ahdá há: I khotrá vechendón ?” = “The Jat was
standing mounted on his corn-heap, and said to the
king’s elephant-driver ‘Will you sell that little
donkey ?’ ”—*Proverb*.

So that really there is not much after all to be
made out of the Jat.—

“Jat bhután te Allah nigahbán” = “The Jat is such a
fool that only God can take care of him.”—*Proverb*.

جٹا کا JATÁKÁ, }
جاٹ کا JÁTKÁ, } ADJ.—Of a Jat.

جھ JAKH, }
جھڑ JAKHAR, } S. F.—Nonsense.

JAKH NA MÁR.—Do not talk nonsense.

جڈا JADÁ, S. M.—A man with a broken leg, a lame per-
son. Also used of a person who has lost any limb.

“Jade te káneñ dí hik rag vádhú hondí hé” = “The lame
and the one-eyed have one vein more than other
people.”—*Proverb*. This is like the general belief
that the loss of one sense quickens the perception of
the others.

جڻن JADAN, ADV.—When. Sindhi “jadēhīn”; Panjābi “jad”; Hindustani “jab.” JADAN can be used in the ablative JADÚN, from which time.

“Jadún thísí paidá sunsin log sabhoi”=“From the time she will be born all people will hear of it.”—*Story of Sassi and Punnún.*

جساکھ JUSÁG, s. m.—A common weed the leaves of which are boiled as greens. It is also added to other vegetables, being supposed to make them soften quickly while boiling.

جڪڙ JUKAR, s. m.—The rope or thong by which the yoke (“panjálí”) is fastened to the beam (“haleh”) of a plough.

جڪهاون JAKHÁWAN, v. a.—To deceive, to make an April fool of. *Present participle* : JAKHENDÁ; *Future* : JAKHESÁN; *Past participle* : JAKHÁYÁ.

جلم JALAM, s. f.—A leech. Hindustani “joñk”; Panjābi “jok”; Sanskrit जलेका.

“Paisé dí ran te take díán jalamán lawáé”=“A woman worth a pice and she has leeches worth half an anna put on her.”—*Proverb.*

جڻن JULAN, v. n.—To go, to set off, to depart. *Present participle* : JULDÁ; *Future* : JULSÁN; *Past participle* : JULIÁ.

“Baṭh ve jobhan tédí yárí, vida na kitó juldí várí”=“O youth! a fig for your love! You bid no farewell at the time of departure.”—*Song.*

“Sát sau chúhe khá billí Haj kún julí”=“The cat goes to Mecca after having eaten seven hundred mice.”—*Proverb* used of the conversion of old reprobates.

جلاهوتا JALHOTÁ, s. m.—A small jál tree. Diminutive of JÁL, q. v.

جبالدرو JAMÁNDRÚ, ADJ.—Congenital. From “jaman,” to be born.

جٲٲ JAMAN, v. n.—1, to be born ; 2, to germinate, to sprout, to come up ; 3, to become fixed, to become coagulated, to become congealed. *Present participle* : JAMDÁ ; *Future* : JAMSÁN ; *Past participle* : JAMIÁ and JÁYÁ.

“Devan denh ná jáe chár kaum,

“Mullán, Bhat, Brahman, Dom.”=

“These four tribes were not born on giving-day :

“Mullán, Bhat, Brahman and Mirási.”—

Proverb on the avarice of these castes.

“Jamden til rowan lage yád áyonhen ghánín ”=“Directly the til (an oil-seed) came up it began to weep ; for the recollection of the oil-press came to it.”—*Proverb*.

جن JAN, s. m.—*Literally* man, an individual. *Special meaning* the clientèle of a village menial. The village menials, such as the mirási, mochi and kumbhar, call those to whom they render services their JAN.

“Jan vadá te deh sunj ”=“What ! you got a large clientèle ! The village is deserted.”—*Proverb*.

جن JIN, ADV.—Wherever. JIN is used in the ablative JINO and JINÓN, from wherever, whencesoever.

“Jin vanjen tédí marzí ”=“You can go wherever you please.”

جٲٲ Jino dí wá tinháo dá odhir ”=“From wherever the wind comes, thence also comes the shelter.”—*Proverb*.

جنبن JAMBAN, v. n.—To wait.

“Ajan chhohir chhotrí he kae diháre jamb”=“The girl is still young ; wait a few days.”

جنبن JAMBÍL, s. f.—A beggar's wallet. Persian “zan-bíl.”

جَنج JANJ, s. F.—(See JÁNJ.)

جَنج JUNJ, s. M.—Any meal at a wedding. A wedding breakfast or dinner.

جندرا JANDRÁ, s. M.—1, a large wooden rake; 2, the gable wall of a house; 3, an iron padlock.

جند JAND, s. M. } A tree (*prosopis spicigera*), the pods
جندى JANDÍ, s. F. } of which are called “shangar.”
Amongst Hindus generally, and a few Muham-
madan sects, bridegrooms before marriage perform
the ceremony, called JANDÍ KAPAN, of cutting off
and burying a small branch of this tree. Offer-
ings are also made to the JAND tree by the relations
of Hindu small-pox patients.

جند کھنڈ JAND KHAND, s. M.—Ivory.

“Kakhán dí jhuprí te jand khand dá parnála” = “A hut
of grass with an ivory gutter!”—*Proverb*.

جندون JANNÚN, ADV.—So to say, suppose, grant. Sindhi
“janũ”; Hindustani “jane jáne.”

جو JO, } s. F.—A wife.
جوى JOÉ, }

“Charko ghorí te manchar jo,
“Kahén bakhtáwar de ghar ho.”=

“A mare that grazes well and a wife that eats little
(is thrifty)

“Are only found in the house of the fortunate.”—*Proverb*.

“Dú join dá mánán, darhí khodí té akhon kánán” =
“The husband of two wives is thin-bearded and one-
eyed.”—*Proverb* in allusion to the story of the man
one of whose wives pulled out the black and the
other the white hairs of his beard; and of the man
who allowed the wick of the candle to burn his
eye out rather than awake his wives.

جوانترا JAWÁNTRÁ, s. m.—A son-in-law. Sindhi “jatro”; Panjābi “jawái”; Hindustani “janwái”; Sanskrit जामातृक.

“Saurhe ghar jawántrá kutte dí mánind” = “In his father-in-law’s house a son-in-law is like a dog.”—*Proverb.*

جوانہ JAWÁNH, s. m.—Camel-thorn (alhagi maurorum). *Plural*: JAWÁHĀN. Hindustani “jawánsá”; Sanskrit यवास.

“Úth kanakáni chhorie vanj jawaháni khá” = “If you turn a camel into wheat he will leave it and eat thorns.”—*Proverb.*

جوتل JAUDAL, s. f.—Wild oats (avena fatua). Also called “chhinaknín.” It grows as a weed among the rabi crops, is pulled green, and used as fodder.

جوڑی JORÍ, s. f.—*Literally* a pair. *Special meaning* a set of indigo-vats consisting of one small and two large vats.

جوکھا JOKHÁ, s. m.—A fireman. The man who feeds the fire while sugarcane juice is being boiled into gur.

“Jokhe dí jukháí hik sháhí gur te char buk chháí” = “The wages of a fireman are a quarter of a chittak of gur and four handfuls of ashes.”—*Proverb.*

جولا JÚLÁ, s. m.—1, the upper horizontal bar of a bullock-yoke (“panjálí”) which presses against the bullocks’ necks; 2, responsibility, liability, charge.

“Méḍá júlá téḍe gal hé” = “My responsibility is on your shoulder” (*literally* neck).

جۊون JOWAN, v. A.—To yoke. *Present participle* : JOWENDÁ; *Future* : JOWESÁN; *Past participle* : JUTÁ.

“Jutam jora pání láyam vár kún.

“Dukhen dá gogra vanj desún kirár kún.”=

“I yoked my pair and gave water to the cotton.

“We will go and give our hard-earned cotton-pods to the kirár.”—*Song*.

جهاگ JHÁG, s. F.—A ford.

جهاگن JHÁGAN, v. N.—1, to cross water on foot, to ford; 2, to pass through a village (used of small-pox).

“Mái Rání jhágí khare”=“The small-pox (Mái Rání) has passed through” (the village).

جھالو JHÁLÚ, s. M.—A division in a field made for irrigation purposes. Each field is divided by ridges (JHÁLÚS) into rectangular compartments of a size that will admit of their being successively filled with water.

جهان JIHÁN, ADJ.—As, like. Also used as an affix, like the Hindustani “sá” :—

IJIHÁN, like this; Hindustani “aisá.”

UJIHÁN, like that; Hindustani “waisá.”

JEJIHÁN, like whom; Hindustani “jaísá.”

KEJIHÁN, like what; Hindustani “kaisá.”

JIHÁN, when added to an adjective, modifies its meaning, as “sá” in Hindustani : KÁLÁ JIHÁN, blackish.

“Jihán rúh tiheñ firishte”=“As the soul is, so will the (recording) angels be.”—*Proverb*.

“Bhájí jihín bhájí te kahín muhtájí”=“My present (bhaji) is as good as yours; so neither of us is under an obligation to the other.”—*Proverb*.

“Médí darhi tholí jihín hái”=“My beard was somewhat thin.”—*Story of the Three Fools.*

جہانور JHÁNWAR, s. f.—A slight shower.

جہیل JHABEL, s. m.—A tribe of fishermen who came originally from Sindh and still speak pure Sindhi among themselves, and are addressed by the title of “jám,” Sindhi for “prince.” They are Muham-madans, and are considered orthodox because they do not, like the Kihals and other fishing-tribes, eat turtles and crocodiles.

جہبارون JHABÁRÚN, adj.—Wet.

“Rondenñ rondenñ bhochhan thiam jhabárún”=“From constantly weeping my sheet has become wet.”—*Song.*

جہب JHAT, s. f.—A grove of date-palms. A clump of date-palms growing from a single stool is “thadá.”

“Sir jhat vich puchhar hath vich”=“Its head in the date-grove and its tail in your hand.”—*Riddle.*
Answer : “Kuhári” (a hatchet).

جہر JHAR, s. m.—A wood, a jungle. Hindustani “jhár”; Sanskrit ऋत (jháth).

جہڑ JHAR, s. m. }
جہڑی JHARI, s. f. } A cloud. Sindhi “jhurú.”

“Hunále dí jhari té kihán pattá.

“Menh da hik sing sinnán te hik sing sukka.”=

“On a summer shower what trust can be placed.

“A buffalo has one horn wet and the other dry.”—*Proverb.*

جہڑالو JHIRÁLÚ, adj.—Quarrelsome. From “jhera,” a quarrel.

“Jhirálú dá sir jhere vich vainde”=“The very life of the quarrelsome is lost in the quarrel.”—*Proverb* (i.e., the quarrelsome gains nothing by quarrelling and loses his very life).

جھلار JHALÁR, s. f.—A Persian-wheel fixed on the bank of a river, canal or pond for irrigation purposes. A set of two JHALÁRS, one above the other, is called “beghar” or “behar,” *q. v.*

جھل جھل JHALLÁ, s. m.—A blast of wind, especially a hot westerly wind that scorches the rabi crops. “In the months of May and June a scorching wind called jhallá blows in the Pachád, and is dangerous to human life.”—*Dera Ghazi Khan Settlement Report*, para. 245.

جھلان JHALLAN : 1. v. a.—To stop, to support, to endure. *Present participle* : JHALENDÁ ; *Future* : JHALESÁN ; *Past participle* : JHALLIÁ. *Passive* : JHALIJAN, which has a special meaning—“to be arrested.” Sindhi “jhalanu.”

“Misri kún ándá dekh ke Katak na jhalle per”=“Seeing Misri coming, the Katak could not keep their feet firm.”—*Story of Misri Báí*.

“Máran te jhallan jawánán dá kam hé”=“To fight and to endure is the work of brave men.”

2. s. m.—*Literally* a supporter. *Special meaning* the beam, fixed across the centre of the mouth of the well, which supports the “lath” and all the apparatus of the Persian-wheel.

جھمر JHUMAR, } s. f.—A circular dance of the Jats
 جھمر JHUMIR, } who dance it at weddings and
 wherever they happen to collect in large numbers.

There are three kinds of JHUMAR:—

(1) LAMMOCHAR JHUMAR.—Southern jhumar.

(2) TRAI TARI JHUMAR.—Jhumar with three claps of the hands.

(3) TIRKHI JHUMAR.—Quick-time jhumar.

“JHUMAR” is used on the banks of the Indus, and
 “JHUMIR” on the banks of the Chenáb.

“Ná jhumar na tári, te ajái muñh te dárhí”=“Can’t dance jhumar or clap your hand! what is the use of the beard on your face?”—*Proverb*.

جھنڈ JHAND, s. f.—The first hair that grows on a child’s head. It is customary to take both Hindu and Muhammadan boys to the shrines of Muhammadan saints and cut off the JHAND, at the same time making an offering to the incumbent. This ceremony, called JHAND LAHWÁWAN, is in the case of boys performed several times till puberty, and only once in the case of girls, but at home, not at the shrines. There are four stages in which females do their hair—(1) JHAND, the first hair, which is cut off; (2) “chhate,” *i.e.*, loose, scattered (the next stage); (3) “mendhí,” *i.e.*, plait (the hair is plaited on each side of the forehead and the plaits retained till marriage); (4) “dharí,” the plaits are loosened at marriage, and the back hair is plaited into a tail.

“Méde sir te chhate, yár, téde sir te jhande;

“I níñh bhalerá, yár, biá sabho gande.”=

“On my head was unbraided hair, love; on your head was first hair.

“This love (*i.e.*, children’s) is somewhat good, love; all other loves are evil.”—*Song*.

جھنکن JHINKAN, v. A.—To scold. *Present participle*: JHINKENDÁ; *Future*: JHINKESÁÑ; *Past participle*: JHINKIÁ. Hindustani and Panjábi “jhirakna”; Sindhī “jhinikanu.”

“Assáñ pardesí, tussáñ vatanáñ dé sáíñ.

“De na jhinka, ture vaisúñ sabháíñ.”=

“We are strangers; you are lords of your native country.

“Scold us not; we shall move on to-morrow.”—*Song*.

جھنگا JHUNGÁ, s. M.—Something given by a seller in addition to the thing sold, something thrown into the bargain. Women who pick cotton always harass the owner for JHUNGÁ in addition to their proper share (“bhánjí”) as wages for picking.

“Mul bakri úth jhungá ”=“What! buy a goat and expect a camel to be thrown into the bargain!”—*Proverb*.

جھنگارن JHINGÁRAN, v. N.—To creak, used of the noise made by a Persian-wheel.

JHINGAR.—The noise made by a Persian-wheel.

جھوڑا JHÚRÁ, s. M. } *Literally* the clenched fist.
 جھوڑی JHÚRÍ, s. F. } JHÚRÁ is the knot into which Sikhs and Labanas tie their back hair. JHÚRÍ is the payment made to a landowner for permission to sink a well, or, on the banks of rivers, to bring his land under cultivation. Also called “pag,” “saropa” and “lungí.” JHÚRÍBAND is a tenant who cultivates after paying a fine to the landowner, who marks out the plot given by tying down the bushes and grass in knots—hence the name JHÚRÍBAND.

جھوک JHOK, s. f.—A hamlet in the lowlands near the rivers where cattle are stabled at night.

“Jain pítí jhokán dí chhá, unkún visar giá piu má”=“Whoever has drunk buttermilk in a jhok forgets his father and mother.”—*Saying* in praise of pastoral life.

جھولی JHOLÍ, s. f.—The skirt of the waist-cloth used as a bag. *Special meaning*, as much grain as can be carried in the skirt of the waist-cloth. A small quantity of grain taken by the landlord in addition to the rent.

“Chouth bár té pái jholí;

“Ejiheñ mujere da Allah belí.”=

“The whole crop was a chouth. The landlord took a pai as jholí.

“Allah alone can protect such a tenant.”—*Proverb*.

A chouth is about 70 sérs in weight, and a pai one-fourth of a chouth.

جھومری JHOMRÍ, s. m.—A member of a JHUMAR, *q. v.*

جھونجھا JHÚNJHÁ, s. m.—The last picking of a cotton-field, when little cotton is left. The earlier pickings are called “oyá.”

“Jhúnjhe dí chún, tel té lún”=“A jhúnjhá picking is worth only oil and salt.”—*Proverb* (*i.e.*, is only worth being exchanged for trifling things).

جھڑا JHERÁ, s. m.—A quarrel. Sindhi “jhero”; Hindustani and Panjábí “jhagra.”

جھڑن JHERAN, v. a.—To quarrel with, to argue with.
Present participle: JHIRENDÁ; *Future*: JHIRESÁN;
Past participle: JHERIÁ. Hindustani “jhagarná.”

جی توڑی JE TORI, conj.—Until, although. Sindhi “jetore.”

جیٲھا JETHÁ, ADJ.—Best; first-born; early, of crops—
opposed to “kanjhán,” late.

“Jéth jethí; Hárh kanjhín;

“Sáwan múl na rahaín.”=

“Jéth (May-June) is early; Hárh (June-July) is late;

“In Sáwan (July-August) sow not at all.”—*Proverbial saying* on the time for sowing kharif crops.

جیٲھان JEJIHÁN, CORRELATIVE ADJECTIVE.—Of which kind, as. Hindustani “jaisá.”

“Jejihán téđá lún pání tejihán međá kam, jání”=

“Friend! as is your salt and water, so will be my work.”—*Proverb*. (“I will work as you pay me.”)

جیٲا JEDÁ, ADJ.—As large as. JEDÁ is formed from the relative pronoun “jo” and “vadá,” great, the first syllable being dropped in composition. Sindhi “jedo.”

“Jedá kad howe ujedí savvar baníjé” = “Make the blanket according to the height of the person requiring it.”—*Proverb*.

“Bujh međá bujhakká:

“Tedá áp jedá sakká.”=

“Guess my riddle:

“Your relation is as big as yourself.”—*Riddle*.

Answer: Pachháwán (shadow).

جیٲو JEDO, ADV.—From which direction.

جیٲین JEDÉN, ADV.—In which direction.

جیٲھا JERHÁ, } RELATIVE PRONOUN.—Who, what. *Formative singular* JAIN; *Formative plural*: JINHÁN and JINHEN.
جو JO,

“Un kanún đaríje jerhá munh té kúr mare,

“Un kanún đaríje jerhá kandh de páro vate máre,

“Un kanún ví đaríje jerhá daryá de páro bujje deve.”=

“Fear him who tells lies to your face,
 “Fear him who pelts clods from the other side of a wall,
 “Fear him also who insults you from the other bank of a
 river.”—*Proverb.*

(See BUJJA.)

“Jain de rah na vanje un dá pandh na puchhé”= “Don’t
 ask the distance of a place to which you are not
 going.”—*Proverb.* (“Don’t ask advice if you are
 not going to follow it.”)

جینوین JÍNVEN, ADJ.—As.

“Domén ghar viwánh jínven bhánwí tínwen gán”=
 “When the wedding is in the musician’s home you
 can have whatever song pleases you.”—*Proverb.*

چ (Ché)

چاپر CHÁPAR, s. f.—The lid of the clay vessel called “kalhoṭhí” and “kúlhí.”

“Chápar jedá man bhaṭhí dá khan kainde ?—Tédi dhí dá.

“Billí dá kan, pipal dá pátr; bhairí múi ki jívi.”=

Mother-in-law : “For whom is that cake as big as a chápar or a slice of a brick-kiln ?

Daughter-in-law : “For your daughter.

Mother-in-law : “It is no bigger than a cat’s ear and as thin as a pipal leaf. It is a chance if the poor thing dies or lives” (on such a diet).

—*Proverb* on the injustice of mothers-in-law and their partiality for their own daughters.

چارا CHÁRÁ, s. m.—A cattle-road through fields with wattled fences on both sides. “Kharḥa” (see AKHÁRHÁ) is an unfenced road through waste land.

چارو CHÁRŪ, s. m.—A spy ; one who watches while thieves are stealing, to give warning of intruders. Also called “herá.” Gladstone (Bilochi Grammar, p. 22) gives “chhárí” as a spy.

چارها CHÁRHÁ, s. m.—1, *literally* one who ascends, from “charhan,” to ascend ; 2, a date-picker. A CHÁRHÁ gets from six to eight rupees wages per month.

“Yár assadá koi khajeñ dá chárhá.

“Chhál marendá khair howí, jínven haran úbálhá.” =

“My lover is a date-picker :

“Bless you ! he bounds as swift as a deer.”—*Song*.

چاکی CHĀKĪ, s. m. } An oilman, one whose profession
 چکالی CHAKĀNĪ, s. f. } it is to extract oil. Hindu-
 stani "téli."

Once a CHĀKĪ's bullock fought and killed a kází's bullock. Before the kází heard of it, the CHĀKĪ went and asked him if, in the case of two animals fighting, the owner was responsible. The kází said he was not, because animals had no sense. Then the CHĀKĪ said "My bullock fought with yours and killed it." "That is quite a different thing," said the kází, and got out his book of the law ("lál kitáb") and gave sentence as follows:—

"Lál kitáb farmendí yún,
 "Chákí dánd bhiráyá kiún?
 "Khal khawá té kítus moṭá,
 "Dánd dá dánd té dáh rupiá choṭa."=
 "The book of the law speaks thus:
 "Why did the chákí make the bullocks fight?
 "Having fed it on oil-cake and made it fat,
 "He must give a bullock for the bullock and ten rupees as a fine."

These lines have become a proverb for persons who decide cases in their own favour.

چامکلی CHÁMKALĪ, s. f.—A necklace of long pointed beads made in the shape of jessamine buds ("champá kalí") and strung on twisted silk.

چالہ CHÁNH, s. m.—A bird, the blue jay, Jerdon's Indian roller (*coracias Indica*).

چاون CHÁWAN, v. a.—To lift, to raise. *Present participle*: CHENDÁ; *Future*: CHÉSĀN; *Past participle*: CHÁYA and CHÁTÁ. Panjābi "chakná" and "chukná."

“Shahr téde dí saurí khái,

“De chá talabán ghar vanjin sipáhlí.”=

“The moat of your city is narrow.

“Take up and pay the wages. Let the soldiers go home.”

—*Song*.

This is a threat to some Nawab the pay of whose army is in arrears. He is reminded that his city is defenceless, and can be easily looted by the soldiers.

چبا CHIBÁ, ADJ.—1, crooked; 2, paralysed.

“Buthí chibí yá marde vele thindie yá sawál karan vele” =

“The mouth becomes paralysed only at the time of death or of making a petition.”—*Proverb*.

چبری CHIBRÍ, s. f.—The spotted owlet (button owl of Europeans)—athene brama (Jerdon). Besides being a bird of ill omen, it is considered extremely ugly.

“Chibrí dá chhihrá té nán Núr Bíbí ”=“ She has the face of an owlet and her name is Núr Bíbí ” (Lady of Light).—*Proverb*.

چبھار CHIBHAR, s. m.—A creeper that grows wild among kharif crops.

“Chibhareñ de bár té desí ” = “He will pay at the chibhar harvest.”—*Proverb* (i.e., he will never pay it).

چاپا CHAPPA, s. m.—1, the width of the four fingers; 2, an oar.

“Chappe kanún tale ret hai ” = “A handbreadth deep there is sand.”—*Proverb*.

چاپار CHAPAR, s. f.—A wedge. Hindustani “pachchar.”

“Músá kand valái te chapar ukhar áí ”=“ Directly Músá turned his back, out came the wedge.”—*Proverb*.

چہڑی CHAPRÍ, s. f.—A small flat piece of wood about a span long and of the width of a finger. Spiritual guides (“murshids”) sell to their disciples CHAPRÍS of ak wood with the following words written on them :

“ Ghark shud lashkar-i-Farún dar daryá-i-Níl ” = “ Drowned was the army of Pharoah in the river Nile.” The disciples wear these CHAPRÍS round their necks as prophylactics against remittent fever.

چترا CHITRÁ, s. m.—1, *literally* the spotted one, from Sanskrit चित्र, spotted; 2, a fish, the murrel (*ophiocophalus marulius*)—also called “sahol.” It grows to three or four feet in length, and has an eye-like spot on the caudal fin, and five large spots along the side, whence its name. It has few bones, but is insipid eating.

چٹ CHIT, s. f.—A flat plain.

CHIT KAR DITÍ HIS.—He made a plain of it, he made a clean sweep of it.

چٹا CHATA, s. m.—An armful.

چٹا CHUTA, s. m.—A gall on the back of a horse or ass. Also used metaphorically.

“ Téda ví chuṭa sarkár karende ” = “ The Government is galling even you too.”

چٹاپار CHITÁPAR, s. m.—Whiteness. From “chitá,” white.

چٹھی CHITHI, s. f.—A letter, note, account.

CHITHIÂN GHATÁWAN (*literally* to cause letters to be thrown).—To select a spiritual guide by lot. When women get dissatisfied with their pír, they cause the names of neighbouring pírs to be written on pieces of paper and thrown into water. The saint whose scrap of paper sinks first is chosen as the spiritual guide.

چدهار CHIDHÁR, ADV.—On all sides. CHIDHÁR can be used in the ablative CHIDHÁRON, from all sides.

چراند CHARÁND, s. f.—Grazing-land, a place for grazing. From “charan,” to graze.

“Charánd chare na chare tirní bhare”=“Whether he graze in the grazing-land or not, the grazing-tax must be paid.”—*Proverb*.

چرکا CHARKÁ, } ADJ.—Grazing; a good feeder, used
چرگو CHARKÚ, } of animals.

چرکھا CHARKHÁ, s. m.—A spinning-wheel. Corrupted from the Perzian چرخه (charkhah).

“Katan té rúh nahín charkhe kún kihán doh?”=“If your mind is not for spinning, why blame the spinning-wheel?”—*Proverb*.

چروی CHARWI, s. f.—A brass lota. In use in Multan; “gadwí” in Dera Ghazi Khan and Muzaffargarh.

چری CHARÍ, s. f.—A trench.

CHARÍ BÚRJÍ.—The boundary trench and pillars of a village.

چریا CHARYÁ, ADJ.—Mad. Sindhi “charyatu.”

چڑاوا CHARÁWÁ, s. m.—A circular casing of matting in which grain is stored.

چرھایٹ CHARHÁYAT, s. m.—1 (*literally* one who mounts), a rider, from “charhan,” to mount; 2, a tenant-at-will, a tenant put in by the landlord to cultivate land for a time—*opposed to* a “mundhímár” or “butímár” tenant, who clears the land and thereby acquires rights of occupancy in it. The CHARHÁYAT ordinarily pays an extra rent (“anwahndá”) because he has not cleared the land.

چڑھن CHURHAN, v. n.—To be ill of a lingering and painful disease. *Present participle*: CHURHDÁ; *Future*: CHURHSÁN; *Past participle*: CHURHIÁ. *Verbal noun*: CHORHÁ, a long painful disease—commonly used of a failing well.

“Shállá churh churh mareñ!” = “God grant you may die a lingering death!”—*Imprecation*.

چڑھوا
چڑھویا CHARHOÁ, } s. m.—A washerman and dyer. The
CHARHOYÁ, } CHARHOÁ is a recognised village servant, and gets a fixed share of the crop at harvest. His pay is either from 20 sérs to 2 maunds per well, or one pai in each path (*i.e.*, one-sixty-fourth) of the “rahkám,” or cultivator’s share; in return for which he washes clothes, which he does in the mornings. His afternoons are spent in dyeing, which he does by the piece, from Rs. 1-6 to Rs. 1-12 per petticoat, 5 or 6 annas for a sheet (“chunín”), Rs. 1-8 for a rezai (“savvar”). He also cooks rice at weddings, getting 2 annas per cauldron and cloth worth 10 annas.

چك CHAK, s. m.—1, a division of land with known boundaries; 2, the mouth; 3, the circular wooden frame on which the masonry cylinder of a well is built. “Tilwang” is more commonly used in this sense, but CHAK is important in Multani as giving the derivation of CHAKDÁR. Sanskrit चक्र, a circle. Its meanings are various, but the sense of roundness runs through all.

CHAK ZER SADMÁ.—The division of a village that is subject to river-action.

KUTTA CHAK MARESÍ.—The dog will bite.

چكدار CHAKDÁR, s. m.—1. The owner of the “chak” or circular wooden frame on which the masonry

cylinder of a well is built. *Hence* CHAKDÁR means owner of the well, as opposed to owner of the land attached to the well. In this sense he is also called “silhdar,” *i.e.*, owner of the bricks of the well. 2. The proprietor of a tenure common in the south-western Panjáb. Sáwan Mal, finding the owners unable to cultivate their land, encouraged outsiders to sink wells and cultivate it. Those who sunk wells were called CHAKDÁRS, and the old proprietors zamindárs or mukaddams. Where the proprietors were powerful they made the CHAKDÁR pay an investiture-fee called “pag”=“lungí,” “saropá” or “jhúrí”—on sinking his well. Sáwan Mal secured to the proprietors the payment of a quit-rent called “hak zamindárí,” “hak mukaddamí” and “málikáná,” varying from about $\frac{1}{4}$ to $2\frac{1}{2}$ sérs in the maund, from the CHAKDÁR, whom he maintained in possession, or in the management of the cultivation where he did not cultivate himself. This description of tenure had existed before, but Sáwan Mal was the first to regulate it and give the name CHAKDÁR (CHAKDÁRS were known as “riáyá” before his time). The CHAKDÁR’s tenure is heritable and transferable; he can locate tenants, and is not liable to ejection even if he fail to pay his rent to the zamindár. The rent paid by a tenant to the CHAKDÁR is called “lichh” on the banks of the Indus, and “kasúr” on the Chenáb and in Multan. Since the introduction of British rule the CHAKDÁRS have been called inferior proprietors (“málikán ádná”), and the old proprietors superior proprietors (“málikán álá”).

چکداری CHAKDÁRI, s. f.—The tenure of a CHAKDÁR,
q. v.

چکڑ CHIKAR, s. m.—Mud. Hindustani “kíchar.” Cf. Multani “chhikan,” to pull; Hindustani “khainchna.”

CHIKAR CHHER (*literally* the mud gang).—The gang of statute labourers summoned for emergent work while the canals are running. The annual clearance and repairs of the inundation-canals are done by “chheras,” or statute labourers, while the canals are dry; but if any emergent work is required to be executed while the canals are running, additional “chheras” (called CHIKAR CHHER, or the mud gang, because they have to work while the clay has been turned into mud by the canal-water) are summoned.

چکل CHAKAL, s. m.—The horizontal wheel of a Persian-wheel. The horizontal wheel of a sugar-press is called “sargasht.”

چکلی CHAKLI, s. f.—The perpendicular wheel of Persian-wheel.

چکھا CHAKHÁ, s. m.—The daily share of gur given to the labourers working a sugar-press.

چکی CHAKÍ, s. f.—A handmill. Sanskrit चक्र. Also called “ghurat.”

“Trai rah ku-rah—

“Mard kún chakí,

“Sandhe kún gáh,

“Zanání kún rah.”=

“Three roads are bad roads,—

“The handmill for a man,

“The threshing-floor for a buffalo-bull,

“Any road at all for a woman.”—*Proverb.*

چلکانا CHILKÁNÁ, s. m.—1 (*literally* polishing), wages for polishing, from “chilkáwan,” to polish; 2, a deduction of from half to one anna per rupee, in addition to interest, made from a loan by the lender. Thus a kirár lending one hundred rupees deducts six rupees four annas as CHILKÁNÁ, giving the borrower ninety-three rupees twelve annas only; but he enters one hundred rupees in his books and charges interest on the full hundred.

چلھارا CHILHÁRÁ, s. m.—The sum of forty, about forty. The use of numerals expressing an aggregate sum is peculiar to Sindhi and Multani; they are as follows:

		<i>Sindhi.</i>	<i>Multani.</i>
The sum of ten, about ten	...	Daháko.	Daháká.
„ twenty, „ twenty	...	Viháro.	Vihará.
„ thirty, „ thirty	...	Triháro.	Trihára.
„ forty, „ forty	...	Chálhyáro.	Chilhára.
„ fifty, „ fifty	...	{ Panjáhi.	Panjáhi.
		{ Panjaho.	Panjhára.
„ sixty, „ sixty	...	Sathíko.	Sáthára.

چمپتی CHAMETÍ, s. m.—A bat. Hindustani and Panjábi “chamgidar,” from “cham,” leather.

چنان CHANÁN, s. m.—The piece of wood which prevents dirt from falling into the hole in which the “chaklí,” or perpendicular wheel of a Persian-wheel, works. Also called “dumbá.”

چنبا CHANBÁ, s. m.—Chamba, the hand. Corrupted from the Persian “panjah.”

“Chambé dá zor gisní dé zor nál hé” = “The strength of the hand depends on the strength of the wrist.”—*Proverb*.

چنج CHUNJ, s. f.—The beak of a bird. Hindustani “chónch”; Sanskrit चंच, (chanchu).

“Chunj dití his tá chog ví desí” = “He (God) has given him a beak, and will also give food.”—*Proverb*.

چندوس CHANJÚS, s. m.—A miser. Hindustani “kanjús.” “Shom” is more commonly used.

“Chanjús khaṭe te zamín kháwe” = “Only the ground benefits from the miser’s earnings.”—*Proverb*.

چنڈہ CHUNDH, s. f.—An angle; a corner of a house, field, &c.

چنگ CHUNG, s. f.—1, a handful; 2, that share of the crop which under former Governments was paid to the kotwál or incumbents of shrines either by Government or landowners. It is still given in some parts to incumbents of shrines.

“Pheran dé árí te chung ghatan di hushiár!” = “What! unable to turn (the handmill) and clever at putting in handfuls of grain!”—*Proverb*.

چنڀن CHUNÍN, s. f.—A colored sheet worn by women.

“Paun Deré dí, ghaghrá Kot Adú dá, chunín Kinjar dí” = “Saffron of Dera Ghazi Khan, a petticoat of Kot Adú, and chunín of Kinjar” (are famous).

چوان CHUÁN, s. m.—A coruscation, a meteor, a falling star; a coruscation made by lighting one end of a stick and twirling it round. Panjábí “cho” and “chuátí.” A canal in Muzaffargarh is fancifully named “CHUÁN,”

“Chúen dí sarí tindáne kanún dardi” = “She that has been burnt by a coruscation dreads even a fire-fly.”—*Proverb* = “A burnt child dreads the fire.”

چوٹہ CHAUTH, s. f.—A measure of capacity equal in weight to from one maund twenty-four sérs to two maunds twenty sérs. Its weight varies in almost every town. (For a complete list of local weights and measures see BÓRÁ.)

چوری CHÚRÍ, s. f.—A mixture of thick wheaten cakes broken up, with ghí and sugar.

“Kur na akhsán toré koi churí kut khaváe” = “I will not tell a lie even if some one kneaded and gave me churí.”—*Proverb*.

چوڑھا CHORHÁ, ADJ., s. m.—1, protracted painful illness; 2, failing, used of a well which gives little water.

“Disan dá changá te pání dá chorhá” = “Good to look at, but failing in water.”—*Proverb*.

چوڑی CHAURÍ, s. f.—1. The sloping stick fixed in the share (“kur”) of a plough, and at the top of which the handle (“muthírá”) is fixed. Panjábí “jhangi.” 2. The leg of a slaughtered and dismembered animal.

چوسا CHAUSÁ, s. m.—Fondness for sweetmeats. It sometimes becomes a passion, persons having been known to sell their furniture and all they possess to gratify it. Derived from Sanskrit चूष, to suck; Hindustani “chúsná.”

CHUSÁKALÁ, a man—CHUSÁKIL, a woman—passionately fond of sweetmeats.

چوکن CHOKAN, v. A.—To hoe. *Verbal noun* : CHOKI, hoeing.

CHOKI DEVAN, as also GODÍ DEVAN.—To hoe.

چولین CHÚNEN, s. M., PLUR.—The hair of the head.

“Navin masit kún rang lagá milmil bahnde roḍe,

“Chúnen té inkár karin jiún dáchí de toḍe.”=

“The new mosque has been painted. The bald collect and take their seats;

“Like the young of a camel, they refuse to wear hair.”—*Song*.

چہا CHHÁ, s. F.—Buttermilk. Sanskrit कृच्छि (chhachchi); Hindustani “chhách.”

“Sadke kítí tédí chhá, assákún kutte kanún chhurá” =

“I have given you the buttermilk : deliver me from the dog.” A fakir who was begging for buttermilk and was attacked by the house-dog addressed the owner as above—“I let you off the buttermilk you were to have given me if you will only deliver me from the dog.”

“Apní chhá káun khaṭṭa ḍasende?” = “Who says his buttermilk is sour?”—*Proverb*—“Don’t cry stinking fish.”

چہا CHHÁB, } s. F.—A dam in a canal that raises the
چہا CHHÁP, } water-level but does not completely stop the flow. An impervious dam which completely stops the water is called “suk bandh” or “gandhá.” “CHHÁP” is used in Multan; “CHHÁB” in Muzaffargarh.

چھاٹ CHHÁT, s. f.—A rope, thick at one end and narrowing down to a lash at the other, which is whirled round the head and cracked in order to drive birds away from crops.

CHHÁT VAJÁWAN.—To crack a CHHÁT.

چھاچی CHHÁJÍ, s. m.—A winnower. From “chhaj,” a winnowing-basket. He is paid in grain—five tópás in each path winnowed, or from two to four sérs in the maund.

چھارک CHHÁRAK, s. f.—The sixteenth part of a sér, two ounces. “Sháarak” is also used. Hindustani “chhatánk.”

چھالا CHHÁLÁ, ADJ.—Of or belonging to a goat. From “chhelá,” a he-goat.

CHHÁLA MÁL.—Cattle consisting of goats.

چھانا CHHÁNÁ, s. m.—Fine pulverised manure used for top-dressing. From “chhánan,” to sift.

CHHÁNÁ DEVAN.—To topdress.

چھانڈن CHHÁNDAN, v. a.—To prune, to lop. Hindustani and Panjābi “chhāntna.” *Present participle*: CHHAN-DENDÁ; *Future*: CHHANDÉSÁÑ; *Past participle*: CHHÁNDIÁ. *Verbal noun*: CHHÁNDÁ, the trunk of a tree with the branches lopped off.

چھابا CHHABÁ, s. m.—1, a flat basket made of búṭá (saccharum sara) or date leaves; 2, a kind of shoe or sandal, consisting of a flat sole without sides, and secured to the foot by straps passing diagonally across the toes and one passing round the heel.

Gladstone (*Biluchi Manual*) gives CHHABÁ as a Biluchi word. In the sense of sandal it is also called "chapli."

چھاتا CHHATÁ, ADJ.—Wide-spreading, full, loose (used of a tree) ; a beard or the hair of the head.

CHATE.—A mode in which girls wear their hair—the front hair cut square across the forehead, and the back hair loose and unplaited.

"Chhatí bhambhí tálhí ute kukarín dá táwán.

"Thiván main pakhí, médá yár, mil Máhí kún áwán."=

"On the wide-spreading shisham is a perch for fowls.

"Friend, I would be a bird and meet Máhí."—*Song*.

"Iho paliá tédí chhatí bhambhí dárhí vich changá nahín piá lagdá " = "This white hair does not become your fine full beard."—*Story of the Four Fools*.

"Tédé sir chhate, yár, assákún mas pií lahndi " = "Love ! your hair is unbraided. My beard is just appearing."—*Song*.

چھیتا CHHITA, ADJ.—Mad. A branch of the Indus is named "CHHITA" on account of its vagaries.

"Chhití kuttí jalebíán dí rakhí " = "What ! a mad bitch to guard sweetmeats !" — *Proverb*.

چھاتان CHHATAN, v. A.—To scatter. *Present participle* : CHHATENDÁ ; *Future* : CHHATESÁN ; *Past participle* : CHHATÍA.

BÍJ CHHATAN.—To sow broadcast—*opposed to* NÁLÍ DEVAN to sow in drills.

چھاتی CHHATÍ, s. F.—A measure of capacity equal in weight to from twelve maunds thirty-two sérs to

twenty maunds. Two bórás make a CHHAṬÍ, and two CHHAṬÍs one path. (For a complete list of local measures and weights see BÓRÁ.)

چھچھرا CHHICHHRA, s. m.—1, a shred of meat on the outskirt of a joint, an outer trimming; 2, a tree (butea frondosa) the red flowers of which, called “kesú phul,” are used for dyeing, and for making red powder to throw about at the Holi.

“Yár áwin tá chhichhre vikáwin” = “When our friends come the trimmings will be sold.”—*Proverb*.

“Billí kún khwáb chhichhren dá” = “The cat is dreaming of the trimmings.”—*Proverb*.

چھچھرا CHHAJ, s. m.—A winnowing-basket. Sanskrit चद, a leaf; Hindustani “chháj.”

چھچھرا CHHAJRA, s. m.—A tribe of Jats who claim descent from the royal race of the Bhattis of Jesalmer. They came to Multan under Rao Kehar, a chieftain of their own, and settled here. Kehar is a name of note in Bhatti annals. One Kehar was contemporary of the Khalifa-ul-Walid, A.D. 731. He and his sons advanced the Bhatti kingdom of Jesalmer. Another Kehar ruled Jesalmer in the sixteenth century, and his son conquered all the Multan country up to the Indus. (Tod's *Rajasthan*, 1st edition, pp. 229-33 and 254-7). The CHHAJRAS marry their daughters to their own tribesmen only, but receive the daughters of other Jat tribes in marriage.

چھچھرا CHHIDHRA, ADJ.—Thin; at a distance from one another, as plants, hair, teeth—*opposed to* “ghátá,” thick.

چھدرار CHHIDHRÁR, s. f.—Thinness.

چھڑی CHHARÍ, s. f.—A rod, a switch, a branch (more correctly the leaf-stalk of the date-palm).

“Uchí uchí khají jaindián lambián chharián,

“Taras na áyo, Gámaná yár, kerhe vele dí kharián.”=

“A tall tall date-palm that has long branches.

“Gaman love ! you have no pity. How long I have been waiting !”—*Song*.

چھک CHHIK, s. f.—*Literally* pulling, from “chhikan,” to pull ; hence the rope by which anything is pulled.

JANDRA DÍ CHHIK.—The rope by which the large rake (“jandra”) is pulled.

MADHÁNÍ DÍ CHHIK.—The strap by which the dasher (“madhání”) of a churn is turned.

GADAH DÍ CHHIK.—The girth of a donkey’s saddle.

چھک CHHIKÁ, s. m.—1, a net of strings in which vessels are hung up ; 2, a muzzle. Hindustani “chhínká” ; Sanskrit शिख.

“Billí de bakhten chhiká trute”=“The cat is in luck : the chhiká has broken.”—*Proverb*.

چھکن CHHIKAN, v. A.—1, to pull, to drag, to draw ; 2, to challenge (of wrestlers). *Present participle* : CHHIKENDÁ ; *Future* : CHHIKESÁN ; *Past participle* : CHHIKIÁ. Hindustani “khainchna.”

چھل CHHAL, s. f.—The overflowing of water, a flood. From “uchhalan,” to overflow.

چھل CHHALÁ, s. m.—A plain ring (without a stone)—opposed to “mundri” and “nimru,” rings with stones.

“Hath de main chhale desán”=“I will give you rings for your fingers.”—*Marriage song.*

“Chíchíwálá chhalá piá sathún mangíndá.

“Truṭ gaí yárí, dostá, khat piá likhíndá.”=

“The ring of my little finger is being asked back from me.

“Friend! our engagement is broken off; a letter is being written.”—*Song.*

چھامک CHHAMAK, s. f.—1, a rod, a switch for driving an animal; 2, an advance of cash by a land-owner to a farm-servant (“ráhak”) when he enters service. The CHHAMAK remains with the servant during service, and is refunded when he leaves his master. Hindustani “kamchí,” said by Fallon to be Turkish.

“Uchí gorí patlí, chhamak jaíndi chel”=“Tall, fair and slight, with a waist like a rod.”—*Story of Sahiba and Mirza.*

چھامبالی CHHAMBALI, s. f.—A hand-barrow for removing earth and manure.

چھانچھان CHHANCHHAN, s. m.—1, the planet Saturn, Saturday; 2, a small mound at the cross-streets of towns on which Hindus offer oil and lamps on Saturdays in order to avert the evil influence of Saturn. Sindhi “Chhancharu”; Hindi “Saníchar”; Sanskrit शनैश्चर.

“Chhanchhan bale kul balá ṭale”=“When chhanchhan burns, all calamities are averted.” Hindus repeat these words as they place the lamps as offerings.

چھوچی CHHÚCHÍ, s. f.—A fish of the herring family (clupea chapra) common in the rivers and dhands.

چھوگ CHHIOG, s. m.—A sixth share.

چھولین CHHUNÍN, s. f.—The lid of a ghará.

CHHUNÍN BHANNAN, to break the lid of a ghará at the bride's chamber-door, is a general custom at marriages. The CHHUNÍN is placed, with a small piece of money under it, before the threshold of the chamber, and the bridegroom, as he goes in, stamps on and breaks it. The company congratulate him. The money is the perquisite of the potter.

چھوھر CHHÚHAR, s. m.—A boy. *Plural* : CHHÚHARÁN and CHHÚHAREN. Hindustani “chhokrá”; Sanskrit शवक, meaning the young of an animal.

“Chhúhareñ dí ran ví koi na thíve” = “Let no one be the wife of boys.”—*Proverb*.

چھوھر CHHÚHIR, s. f.—A girl. Hindustani “chhokrí.”

“Chhúhirín kanún shaitán ví panah mange” = “Even Satan prays for protection from girls.”—*Proverb*.

چھبھر CHHEBAR, s. f.—News. A traveller is always asked by those he meets about the CHHEBAR, and in return gives his latest news. Gladstone gives “CHHEBAR” as a Biluchi word, and Fryer (Settlement Report of Dera Ghazi Khan, para. 177) says that CHHEBAR is a strictly Biluchi custom. The word and the custom are, however, in use among the Jats on the left bank of the Indus.

چھبھل CHHEBAL, s. m.—A green slimy water-weed.

چھیج **CHHEJ**, s. f.—A sort of single-stick played at marriages by Hindus. The combatants stand in a circle holding short sticks and strike at one another. The sticks are struck at, and not the bodies of the combatants. Hindustani “dandē khelna.”

چھیڑ **CHHER**, s. f.—1, a herd of cattle, a drove, from “chhe-
ran,” to drive cattle to pasture; 2, a gang of work-
men supplied by the irrigators of a canal to make
the annual clearance and repairs. The labourers
are distributed over the irrigators of each canal,
each of whom is bound to supply his quota of labour,
and in default pays a fine of eight annas a day
for each man absent. See “CHHERÁ,” “chikar,”
“súhr,” “dak,” “nághá.”

چھیڑا **CHHERA**, s. m.—An individual of a CHHER, or gang
of workmen on a canal. For canal administrative
purposes, and for distributing the required number
of labourers over the irrigators, ninety days' labour
is considered one CHHERÁ in the Multan district. In
Muzaffargarh one CHHERÁ is a single day's labour.

چھیڑن **CHHERAN**, v. a.—1, to drive cattle to pasture; 2,
to provoke. From CHHERAN comes CHHER,
meaning a herd of cattle and a gang of workmen;
CHHERA, a member of a gang of workmen; CHHERÚ, a
provoker and a herdsman, not to be confounded with
“charwál,” a herdsman, from “charan,” to graze.

“Jangal jat na chherie, hattí té kirár,

“Berí té muháná, jo bhan ghatsin bhutár.”=

“Vex not the jat in his jungle or the kirár in his shop,

“Or the boatman at his ferry; for they will break your
head (*literally* mouth) if you do.”—*Proverb*.

چھیڑو **CHHERÚ**, s. m.—(See CHHERAN.)

چھیکڑ CHHEKAR, ADJ., ADV.—1, the last; 2, at last.

چھیکوان CHHEKWÁN, ADJ.—That which is drawn, used of water drawn from a well—*opposed to* “vahndá páni,” running-water. CHHEKWÁN is derived from “chhikan,” to draw.

چھیل CHHELA, s. m.—A he-goat. Sindhi “chhelo”; Sanskrit *कृगल*. (See CHHÁLÁ.)

چھینبھڑ CHHEMBHAR, s. m.—A kind of grass with a creeping stem that sends up tufts of leaves at short distances. It is very common in the Sindh Sagar Thal, and very good fodder.

چھروں CHÍRVIN, s. f.—The fruit of the date-palm which has been cut open, the stone extracted, and dried. From “chíran,” to cut open.

چھیکون CHIKÚN, s. m.—A mixture of barley-flour, turmeric and sweet-oil, rubbed over the bodies of the bride and bridegroom before marriage by the mirásin and mirási. Persons of rank rub a little on the arm or other parts. Among Jats the whole body is rubbed. Its supposed effects are to increase personal beauty and stimulate the passions. Hindustani “ubtan.”

چھیل CHEL, s. f.—The loins, the waist.

CHELKI.—An ornament for the waist consisting of a broad belt of silver chains worn round the loins mostly by Hindu and by a few Muhammadan women.

“Chel dá main patka desán”=“I will give you a girdle for your loins.”—*Marriage song*.

چیلری CHELRÍ, s. f.—A woman possessed by a *jin*, or evil spirit. Women so afflicted repair to certain religious shrines,—Jalalpur in Multan, Shahr Sultan in Muzaffargarh, Uch in Bahawalpur, Pír Katál in Dera Ghazi Khan,—to have the evil spirits cast out. The patients sit together, bare-headed, on the ground, and sway about their arms and bodies to the beating of a drum. An attendant of the shrine goes round beating them with a whip, while another gives them scented oil (“phulel”) on their heads, and to drink. The performance ends by the exhausted women being dragged away by their relations. CHELRÍ is the feminine diminutive of “chelé,” a disciple.

چینا CHÍNA, s. m.—A sort of millet (*paniacum milia-
ceum*).

“Sunjen kanún sunj bhalí te chine kanún anrádhá”=
“A desert is better than this worthless wretch, as
land uncultivated is better than china.”—*Proverb*.

خ (Khé)

خومی KHASÍ, ADJ.—*Literally* without testicles (Arabic).
Special meaning stoneless (used of dates). KHASÍ
 dates are entirely useless.

خطی KHUTÍ, s. f.—The rent of the inferior proprietor.
 The more common words are “kasúr” in Multan
 and on the banks of the Chenáb, and “lichh” in
 Dera Ghazi Khan and on the banks of the Indus.

د (Dál)

دا DÁ, s. m.—Opportunity, time. Panjábi “dáv” ; Hindi “dāno,” “dáo.”

“Je táin jisán, Máhiyá, tédā naukar rahsán.

“Lagá dá áwan dá, yár médā, tá main múl na rahsán.”—

“O Máhí! while I live I will remain thy slave.

“My love! if an opportunity of coming occurs, I will not tarry at all.”—*Song*.

داب DÁB, s. f.—1, the upper cross-stick of a door-frame; 2, *metaphorically* a snub, a threat. From Sanskrit दब, to collect, to press together, from which so many words come which have the general sense of press, depress, compress, as Hindi “dábna,” “dabána,” to press, to constrain.

داڑا DÁBRÁ, s. m. } A flat stand of clay on which pots
داڑی DÁBRI, s. f. } are placed when taken off the fire. There is a belief that if the soot from the bottom of a pot blacken the floor of a house, it will cause headache to the person passing over the blackened place. “DÁBRÁ” is derived from Sanskrit दब, to press together.

داڑھی DÁRHÍ, s. f.—An earthen pot for cooking. “DÁRHÍ” is in use on the banks of the Indus and in Dera Ghazi Khan; “kunní” on the banks of the Chenáb.

داکھو DÁKHAR, ADJ.—Old.

“Paí dá khar te kurrí húr!”=“An old husband, and an houri for his bride!”—*Proverb*.

دال DÁL, s. f.—The split pea of the following pulses: mohrí (ervum lens), matar or peas (pisum sativum), gram (cicer arietinum), mung (phaseolus

mungo), mánh (phaseolus radiatus), and móth (phaseolus aconitifolius). From Sanskrit दल, split. "Dál" is used in the north of the Muzaffargarh district, and "DÁL" in the south.

"Ghar dí murghí te parái dál" = "He has a fowl at home and yet he eats other people's dál."—*Proverb* used of a man who neglects his wife and seeks company abroad.

دالگ DÁNG, s. m.—A spot, stain, mark. Corrupted from the Persian "dagh."

"Thilí thilí berí kítí vaindí pásá.

"Makke vanj dhánwín, médá yár, lagá dág na lahsíá." =

"The boat is being shoved off and moving further from the shore.

"My love! you should go and bathe at Mēcca; this stain will be removed" (in no other way).—*Song*.

دالگی DÁNGÍ, s. f.—A circular iron vessel in which grain is roasted.

"Dángí da talá munh, te nán Roshan Khátún!" = "A face like the bottom of a dágí and her name is Lady of Light!"—*Proverb*.

"Chanán jo dágí vich tapde, sir apná bhandé" = "The gram that jumps in the frying-pan breaks its own head."—*Proverb*.

دب DABBÁ, s. m.—A bird-trap of kánán reeds. One side rests on the ground; the other is raised and supported by a stick to which a string is attached. The other end of the string is held by a concealed person who, on seeing birds come under the trap, pulls the string, and the trap falls on them. "DABBÁ" is derived from Sanskrit दब, to collect, to press together.

دبا DUBBÁ, s. m.—A depression in the ground filled with water, a pond.

دبارن DUBÁRAN, v. a.—To water the land a second time. From “do báráh,” twice.

دبلا DABLÁ, s. m.—A small round box for jewels. DABLI, a snuff-box. From Sanskrit द्रु, to collect, to press together.

درا DARÁ, s. m.—A fish common in the rivers and dhands (rohtee cotio—Day). It attains three or four inches in length, and is good eating.

دراکه DRÁKH, s. f.—A grape. Sindhi “drákhă”; Sanskrit द्राक्षा; Panjābi “dākh.”

“Gidaṛ drákh ná apare thú khattie”=“The jackal could not reach the grapes. ‘Pooh!’ says he, ‘they’re sour.’”—*Proverb*. Our old friend “The fox and the grapes” turns up in Multani.

دراہ DRABH, s. m.—A strong coarse grass with long roots (eragrostis cynosuroides). Panjābi “dabh”; Sindhi “dabhu.” It remains green all the year round, is poor fodder, and very difficult to eradicate.

“Zamindár drabh dí páṛ hín”=“Zamindárs are roots of drabh.”—*Proverb* (Rulers change, but zamindárs last for ever).

دروڑا DRURÁ, s. m.—A fish belonging to the carp family common in the rivers and dhands. I think it is the barbus chrysopterus of Day and Beavan. It attains four or five inches in length, and is good eating.

درمال DARSÁL, s. f.—The side-post of a doorframe. The upper cross-stick of a doorframe is called “dáb,” and the lower or door-sill is called “laṭ khorá.”

درکن DRUKAN, v. n.—To run. *Present participle* : DRUKDÁ; *Future* : DRUKSÁN; *Past participle* : DRUKIÁ. *Verbal noun* : DRÓK, running, a rush. *Diminutive* : DROKRI.

Chár chor = There were four thieves;
 Chúrásí assán = And eighty-four of us;
 Hamla kítá chorán = The thieves attacked us;
 Drukiose assán = We ran away.
 Lánat chorán = Damn the thieves!
 Shábās assán = Well done our side!

A story told in mockery of the cowardice of kirárs.

“Paulí dí drok pandíle táin” = “The run of a weaver is only as far as his pandílá.”—*Proverb*. The “pandílá” is the beam on which the cloth is wound as fast as it is woven.

“Main sharam kanún drokrí mar bahar gius” = “From shame I made a rush and went out.”—*Story of the Four Fools*.

درکھان DRAKHÁN, s. m.—A carpenter. Panjábi “tar-khán.”

DRAKHÁN PAKHÍ.—A wood-pecker (*literally* the carpenter-bird).

“Tama lathá te drakhán visariá” = “When the wish was satisfied the carpenter was forgotten.”

درگڑی DRAGARÍ, s. f.—A chapati baked on one side only. With the unbaked side covered with ghi and placed next the hair it is bound on the head as a cure for headache.

درگھا DRIGHÁ, adj.—Long. Sindhi “drigho”; Sanskrit दीर्घ (dírga).

DRIGHERÁ.—Somewhat long.

درگھرن DRAGHERAN, v. a.—To lengthen, to protract. From “drigha,” long.

درم DRUMLA, s. m.—A collection, a horde. Corrupted from the Persian “jumlah.”

درم DRAMAN, } s. m.—A kind of soil, consisting of a
درم DRAMAR, } thin layer of clay, with sand immediately below. With abundant irrigation it produces the finest crops of indigo.

دروهل DROHAL, s. m.—Rubbing the palm of the hand against the face of a person, which is a very grave insult. It is an aggravated form of BUJJÁ, q. v.

دروھ DRÚHAN, v. a.—1, to drag along the ground; 2, to drag into court. *Verbal noun* : DRÚHAL, dragging.

“Pāuli de putr haran sámbhiá drúh drúh már ghatius” = “The weaver’s son had a pet deer, and he dragged it about till he killed it.”—*Proverb*.

“Ín kún drúh drúh ke mukaddama jitesán” = “I will drag him about till I win the case.”—*Kutcherry amenities*.

“Kerhi nibháí mukaddama kare ?

“Drúhal ví bhoge te take ví bhare.” =

“Who is the luckless woman that will go to law ?

“She will suffer dragging and lose her money too.”—*Proverb*.

دروھي DROHI, s. f.—An oath.

“Taikún Hazrat Sulemán dí drohí,

“Jo agen mard medá chá nitohí.” =

“I swear to you by the Prophet Solomon,

“It was you who formerly carried off my husband.”

دُرْبَارَان DURBARÁN, s. m.—A mound of earth, whether natural or artificial.

دسا DUSSÁ, s. m.—A woollen blanket. Hindi “dhussá”; Sanskrit दिव्यट.

دستی DASTÍ, s. f.—A kind of bracelet consisting of beads of various shapes strung on silk. Also called “ponchí.” DASTÍs are distinguished by several names according to the shape of their beads, e.g., “DASTÍ bájhrí dání,” beads like grains of bájhrá; “chúha dandí,” beads like rats’ teeth.

دمن DASSAN, v. a.—In wrestling to throw an adversary on his back. Anything short of this is not considered a fall. *Verbal noun*: DASOKAR, one who gets a fall. *Passive* is DASÍJAN, to be thrown at wrestling.

دك DAK, s. m.—A division, a piece. From “dakan” or “dakíjan,” to be divided. In the annual clearance of the inundation-canals, the work is said to be done by DAK when each village on a canal clears a fixed length, and by “surh” or “suhṛ” when the labourers of all the villages work together throughout.

دك DUK, s. m.—The eye of a needle.

“Sui dé duk vichon katár uthán dí langhí vaíndíe!” = “A string of camels is passing through the needle’s eye!”—*Proverb* used of an impossibility. Cf. Matthew, xix, 24:—“It is easier for a camel to go through the eye of a needle,” &c.

دكن DAKAN, }
دکیجن DAKÍJAN, } v. n.—To be divided.

دکھاون DUKHÁWAN, v. a.—To fumigate.

- دکھن DUKHAN, v. n.—To smoulder.
- دکی DUKÍ, s. f.—A flat pendant of gold worn hanging to a necklace of silk.
- دگہ DAG, s. m.—A road. “DAG” is used in the north of the Muzaffargarh district; “vát” in the south.
- دگا DIGGÁ, s. m.—A walking-stick.
- دلا DILLA, s. m.—An earthen waterpot, a “ghara.” “DILLA” is in use on the banks of the Indus and in Dera Ghazi Khan; “ghara” in the rest of the Multan country.
- دلوچا DALÚCHÁ, s. m.—A small carpet, a rag. Corrupted from the Persian “kálíchah.”
- “Zál dá muríd te dalúchá kharáb” = “A henpecked husband (*literally* a wife’s disciple) has his carpet in bad order.”—*Proverb*.
- دن DAN, s. f.—A pile of jawár, bájhrá, or any fodder.
- دن DUN, s. m.—A wild-pig’s snout.
- دنب DUMB, s. m.—(*Literally* a tail) An ear of jawár.
- دنبیر DUMBÍR, s. m.—The person who divides the grain at the threshing-floor. He is paid usually from one to four tópás per path of grain weighed or measured. Under the Sikh Government the revenue was taken in kind. A portion was set apart for the DUMBÍR’s pay. The Government appropriated one-half and the DUMBÍR the other half. After annexation “patwáris” were appointed, but the word “DUMBÍR” is often used for a patwári. “DUMBÍR” is a corruption of “dabír,” Persian for a writer, a secretary.

دنین DUNÍN, s. f.—The navel.

دو DO, } POSTPOSITION.—Towards, in the direction
دون DON, } of. “Do” and “DON” require the for-
mative of the noun governed.

“Bút Ráví do charh julyam te ji chhoryam téde kolh!”=“My body has mounted and gone to the Ráví, but I have left my soul with you!”—*Story of Sahiba and Mirza.*

دوانكه DÚÁNKH, s. f.—Soot.

دوكهلا DOKHLÁ, s. m.—An earthen mortar for husking grain. A wooden mortar is “ukhli.”

دوهر DOHAR, s. f.—1. A second ploughing at right-angles to the first. Also called “bel.” 2. A kind of cloth.

دهاروان DHÁRWÁN, ADJ.—1, that which is kept, that which is selected; 2, that (sheaf) which is selected by the reaper as his wages. The reaper’s wage is one sheaf of corn out of every forty. Great scheming is used to make the sheaf as big as possible. (See LÁVÍ and LÁÍ.) “DHÁRWÁN” is derived from “dharan,” to place, to keep.

دهانج DHÁNJ, s. m.—Rice. Hindustani “dhán”; Sanskrit धान्य (dhanj). “Cháwal” and “sarián” are used for rice irrespective of the stage of its growth, and are also used at particular stages. Thus “DHÁNJ” means seedling rice still in the nursery, “sarián” unhusked, and “cháwal” husked rice.

دهانوان DHÁÑWAN, v. n.—To bathe. *Present participle*: DHÁNDÁ; *Future*: DHÁÑSÁN; *Past participle*: DHÁNTÁ. Hindustani and Panjábi “naháñ.”

“Tobhe tu dhándín, Sáhibá, té pání án pilá.—

“Tho pání kutten lakiá, hó dhánwan dí já.” =

Mirza.—“You are bathing in the lake, Sáhibá; come give me water to drink.

Sahiba.—“Dogs have lapped this water. It is a bathing-place.”—*Story of Sahiba and Mirza*.

دهانه DHÁÑH, s. f.—A complaint. *Plural*: DHÁÑHÍN. Gladstone (*Biluchi Handbook*, p. 26) gives “dáhính” as Biluchi for a complaint.

“Ashik mang duaín dhanhín kar ghindá matlube” = “It is by making prayers and complaints that a lover gains his object.”—*Proverb*.

دهانهان DHÁNHÁÑ, s. m.—Coriander (*coriandrum sativum*). Hindustani “dhania”; Sanskrit धान्य.

دهاين DHÁÍN, s. f.—A wisp of fire added from time to time to a rope that is being twisted.

دهر DHUR, s. f.—Beginning, origin. Sindhi “dhure”; Sanskrit ध्रु.

“Jo áhá diwáná dhur dá” = “For he was mad from the beginning.”—*Story of Saifal*.

دهڑ DHAR, s. f. } A heap of mixed grain and straw
دهڑا DHARÁ, s. m. } after threshing and before winnowing.

دهڑي DHARÍ, s. f.—The mode in which women wear their hair after marriage and for the rest of their lifetime—the braids on the forehead unplaited, and the back hair plaited into a long tail. (For the various ways of doing the hair see JHAND.)

دھریان DHARIÁN, s. f., PLUR.—Waves.

“Daryá dharián piá marende” = “The river is rolling in waves.”

دھمن DHAMMAN, v. n.—To dawn, to break forth (a dawn). Persian “damidan,” to appear (as dawn).

DHAMMENVELÁ.—Earliest dawn.

“Dhamman lagí rát” = “Night began to turn into dawn.”

“Dhammenvele mullán karin phukár

“‘Yá Rab Sáín ! koi chokha már

“‘Jedo áwán dánd ladái.’” =

“At earliest dawn the mulláns breathe a prayer,

“‘O Lord God ! kill a rich man to-day,

“‘That I may return from his house with a bullock-load’” (of offerings).—*Song* on the avarice of mulláns.

دھناپ DHANÁP, s. f.—A cow when in young with her first calf, or just of age to become in calf (see DHANÁWAN and DHANÍJAN). The names for a cow at different ages are as follows :—“gábí” and “vachhi,” while suckling; “vahír” and “vahiríki,” from suckling until fit to bear young; “DHANÁP,” when fit to bear young; “gán” and “gáún,” while bearing calves and yielding milk; “phan-dar,” when past bearing.

دھناون DHANÁWAN, v. a.—To give the bull to the cow. *Passive* : DHANÍJAN, to be given the bull (of a cow), and hence to become in calf (used of cows and buffaloes).

دھناك DHANAK, s. m.—A disease of wheat. In March and April the grain shrivels up and becomes black, bitter and curved. Perhaps derived from “dhanak,” a bow. Sanskrit धनुष.

“Kanak dá dhanak thi giá” = “The wheat has become diseased.”

دهنوال DHANWÁL, s. m.—A herdsman. From “dhan,” cattle, wealth in cattle.

دهنوائی DHANWÁÍ, }
دهروائی DHARWÁÍ, } s. m.—A professional weigher.

دهوپن DHOPAN, v. n.—To be washed; passive of DHOWAN, v. a., to wash. Sindhi “dhopanū.”

دهوڑ DHÚR, s. f.—Dust. Sindhi “dhúri”; Hindustani “dhúl”; Sanskrit धूलि.

“Kur de munh dhúr!” = “May dust be in my mouth if I lie!”—*Imprecation*.

دهورا DHORÁ, s. m.—The man who feeds a sugarcane press with fresh canes (“ḍathá”). The man who takes out the crushed canes (“pachhi”) is “aggú.”

دهون DUHÚN, POSTPOSITION.—Towards, in the direction of. Sindhi “ḍahún.” “DUHÚN” in Multani and “ḍahún” in Sindhi are really ablative forms, but are used in the sense of the locative.

دهی DHÍ, s. f.—1, a daughter; 2, the pupil of the eye. Sindhi “dhia”; Sanskrit दृष्टि. The plural DHÍRÍN is peculiar. Cf. “má,” a mother; “mairín,” mothers; “núnh,” a daughter-in-law; “nohrín,” daughters-in-law.

“Maí kún akhín dí dhí kanún piáre” = “It is dearer to me than the pupil of my eyes.”

دهیتا DIETA, ADJ.—Having a daughter, belonging to a daughter. From “dhí,” a daughter, and an affix “eta” coming from the Sanskrit affix ऋत, meaning “to be provided with,” “to possess as one’s own.”

دیہ DEH, s. f.—A village, corrupted from the Persian “dih,” a village.

“Nan vadá deh sunj!” = “A great name and a ruined village!”—*Proverb*.

5 (Dál)

ڊا DÁ, s. m.—Way, manner, mode.

MAIKÚN DÁ NAHÍN ÁNDÁ.—The mode does not come to me; I don't know how to do it.

ڊاب DÁB, s. f.—The powdery dust on land produced by “kalar” (saline efflorescence) or much traffic. “DÁB” differs from “dhúr” in that the former is dust on the ground while the latter is dust in the air.

ڊاتري DÁTRÍ, s. f.—A sickle.

“Chá ké dátří kapan khareñ káneñ,

“Ruṭhe manijún, jani, mange maut baháneñ.”=

“Taking a sickle, you are standing ready to cut reeds.

“We quarrelled; let us be reconciled. Death is seeking an excuse.”—*Song*.

ڊاج DÁJ, s. m.—A dowry, a bride's portion, the property that a bride takes to her husband's house. Arabic “dahez”; Hindi “dahej”; Sanskrit दाय.

“Chundhí kurí te panj úṭh dáj!”=“A blear-eyed bride, and five camels for a dowry!”—*Proverb*.

ڊاچي DÁCHÍ, s. f.—A female camel. The male is “úṭh.” In Sindhi the female is “dáchí” and the male “dággho.” Camels have separate names at every stage of life :—

	<i>Female.</i>	<i>Male.</i>
Up to one year old	... Todí.	Todá.
From one to two years old	... { Kuṭhelí. Paráf. }	Kuṭhela.
„ two to three „	... Mazát.	Mazát.
„ three to four „	... Chhatr.	Chhatr.

At four years camels lose their milk-teeth and the permanent ones come. Hence forward camels are named according to the number of teeth :—

	<i>Female.</i>	<i>Male.</i>
With two teeth	... Doăk.	Doăk.
„ four „	... Chaugí.	Chaugá.
„ six „	... Chhigi.	Chhiga.
„ eight „	... Nesh.	Nesh.

From “doăk” to “nesh” a camel is in its prime. Then begins a new mode of computation :—“Hik sálá nesh,” a nesh of one year’s standing; “dú sálá nesh,” of two years’ standing; “traí sálá nesh,” of three years’ standing; “chau sálá nesh,” of four years’ standing; “panj sálá nesh,” of five years’ standing : after which a camel is considered worn out.

دَادْهَ DÁDĤÁ, ADJ.—Strong, violent, powerful, very great.

“Sunjá Khudáon dádĥá” = “The destitute is more powerful than God.”—*Proverb.*

“Dádĥe nál rádĥí tá kihín man vich shádí?” = “Is there any pleasure to the mind in cultivating in partnership with a powerful man?”—*Proverb.*

“Main kuánrí, méđá yár parñionhen.

“Vanj kúkesán hákimán dádĥá zulm kítonhen.” =

“I am a maid; they have married my lover.

“I will go and complain to the hákims; they have done me great wrong.”—*Song.*

دَاكْهَرَا DÁKĤRÁ, ADJ.—Painful—*opposed to* “sákhṛá,” pleasurable.

“Kháwan sákhṛá, pacháwan dákĥrá” = “Eating is pleasurable; digesting painful.”

دَانْد DÁND, s. m.—1, an ox, a bull; 2, a fool.

“Je gábe hal vaháin há dānden dí gálh kóí puchhe há ?” =
 “If calves could plough would any one ask after
 oxen ?”—*Proverb*.

There are separate names for a bullock at every stage of
 life and every stage of teething :—

Stages of life.

While suckling

... { Gabá.
 ... { Vachha.

From suckling to puberty

... { Várhá.
 ... { Vahar.

When full-grown

... Dand.

Stages of teething.

While the ox has milk-teeth

... Khirá.

When it has two teeth

... Dundá.

„ four „

... Chaugá.

„ six „

... Chhigá.

ڈانور DÁNVAR, s. m.—A spider. Colic in animals is
 supposed to be caused by their eating a spider with
 the grass.

“Dánvar vángen sabho kam fareb dá his ” = “Like a
 spider, all his deeds are treacherous.”

ڈالون DÁNWAN, s. m. } A rope by which the forelegs
 ڈالولی DÁNWANÍ, s. f. } of an animal are tied toge-
 ther when grazing, a hobble (see DÁNVARÁWAN, to
 hobble). DÁNWANÍ is a triple cord of silk, either
 plain or strung with beads, which women wear
 on the head, with each end tucked behind an ear.

ڈاه DÁH, s. f.—1, news, information; 2, ten.

“Dáh dítá chor nahín mardá ” = “A thief that has been
 given information is not caught” (*literally* does
 not die).—*Proverb*.

ڈاهرا DÁHRÁ, s. m.—A division of the Kirár tribe (see
 KIRÁR).

ڊاٻا DABBA, ADJ.—Crooked, curved.

“Dabbe kadhín ná jándá; sidhe ráh chaldá hán ”=“ I never know a crooked road; I go a straight path.”—*Kutcherry remarks.*

DABBI MANJH.—A buffalo with a concave spine.

“Trai van kuan—

“Bhed púchhlí,

“Dabbi manjh,

“Dárhíwálí ran.”=

“Three forms are bad—

“A sheep with a long tail,

“A buffalo with a curved back,

“A woman with a beard.”

ڊبھڻ DUBHAN, V. N.—To be milked. *Present participle* : DUBHDA; *Future* : DUBHSÁN; *Past participle* : DUDHA. Sindhi “dubhanu,” with a past participle, “dudho.” “DUBHAN” is passive of “dohan,” to milk.

ڊاڦا DAPHÁ, S. M. } A wooden trowel with a round
ڊاڦي DAPHÍ, S. F. } handle used for stirring sugar-
cane-juice, rice and meat while cooking.

ڊاٿا DATHÁ, S. M.—A bundle of sugarcanes prepared and tied together for passing through the sugar-press. When the DATHÁ comes out of the press after the juice has been squeezed out, it is called “pachhi.”

ڊاٽ DAT, S. M.—A feint in wrestling, a feint generally.

ڊاڊھر DADHR, S. M.—A cutaneous disease, ringworm. Sindhi “dadhru”; Panjābi “dad”; Sanskrit दद.

ڊاڊھري DADIIRÍ, S. F.—Green ears of wheat or pods of gram roasted for eating.

ڏڏ DID, s. f.—A female frog. } In Panjābi a frog
 ڏيڏر DEDAR, s. m.—A male frog. } is “dad” ; Hindi
 “dadur”; Sindhi “dedaru”; Sanskrit ददर.

ڏاڏ DADÁ, s. m.—A pod of gram, peas, morhí, mung,
 mánh and radish.

ڏڏھ DIDH, s. m.—One and a half. Sindhi “dedhi”; Hindi
 “derh”; Panjābi “deurh” and “derh.” The
 adjective of “DIDH” is “DEDHÁ.”

“Didh pá átá chaubáre rasoí!” = “A quarter and a half
 of a quarter of a sér of flour, and he is going
 to feast the neighbourhood!”—*Proverb* used of a
 miser.

ڏڏ ھيرھا DAD HERHÁ, s. m.—A bird of the babbling
 thrush family, the Bengal babbler (*malaco-*
circus terricolor—Jerdon, 432). Hindi “sát bhái”
 and “dhaḍḍo” (“seven sisters” of Europeans).
 The HERHÁ is the striated bush babbler (*catarrhoea*
caudata—Jerdon, 438).

ڏراوا DARÁWÁ, s. m.—A scarecrow. From “daráwan,”
 to terrify.

ڏسن DASSAN, v. A.—To tell, to show, to explain.
 Panjābi “dasná” with the dental D.

“Baḥ ranán dí dostí ! Khurí jinhán di mat.

“Ápeñ lendián dostí te ápeñ dendián das.”=

“Cursed be the love of woman ! Their wit is in their
 heels.

“They of themselves make love, and of themselves go
 and tell.”—*Story of Sahiba and Mirza.*

ڏسن DISSAN, v. N.—To appear, to be seen. *Present par-*
ticiple : DISDÁ ; *Future* : DÍSSAN ; *Past participle* :
 DÍTHÁ. In Sindhi “disanu,” with a past participle,
 “diṭho,” means to see.

“Dissan dá changá amalán dá k̄haráb” = “Good to look at, but evil in deeds.”—*Proverb*.

ڈاك DAK, s. m.—A turnip intended to go to seed. The leaves are cut off about four inches above the root, and the root is scarified with a cutting instrument. This is supposed to make it send up a strong seed-stalk.

ڈاكرا DAKRÁ, s. m.—A slice of a turnip, either for immediate consumption or to be dried and stored.

ڈاكرا DUKRÁ, s. m.—Two cowries, from “dú,” two, and “kaurí,” a cowrie. Two cowries make a dukrā, six dukrás one damrī, two damrīs one kasírá, four kasírá one pice.

ڈاكڻ DAKAN, v. a.—To stop, to prevent, to check. *Present participle*: ĐAKENDÁ; *Future*: ĐAKESÁN; *Past participle*: ĐAKÍÁ. Not to be confounded with “đhakan,” to arrest, to imprison.

“Músá đakiá hue sarkár vich” = “Músá is detained by the sarkár.”

“Médí kói đak thal hé?” = “Is there anything to check or stop me?”

ڈاكھانا ĐAKHANÁ, s. m.—A division of the Kirár tribe (see KIRÁR).

ڈالا ĐALÁ, } s. m.—A narrow cloth worn by Hindus
ڈالي ĐALÍ, } round the waist and between the legs, especially when bathing. Hindustani and Panjábí “angochhá.”

“Na gadwí na đalá té ashnán karan juliá!” = “No lota and no loin-cloth, yet he has gone to bathe!”—*Proverb*.

ڈالھ ĐALH, s. f.—1, the hole of an old well, an old disused well; 2, the fat of cows, sheep or goats extracted and boiled down to tallow.

ڏله DILH, s. m.—A clod. Panjābi and Hindi “dalā”; Sanskrit दल्लि.

“Khamíse shode di dilheñ kání áí” = “Poor Khamíse has to put up with clods.”—*Proverb*.

ڏمر DAMMAR, s. m.—A tribe of Jats who were originally called Lár. They migrated from Sindh and still bear the Sindhi honorific title of “jám.” They claim to be superior to other Jats in not giving their daughters in marriage outside their own tribe, but they often break this rule.

ڏمن DIMMAN, s. m.—A fish of the siluridæ family (callichrous cheekra—Day) very common in the rivers and dhands. It attains five inches in length, and is good eating.

ڏن DAN, s. m.—Force, violence.

ڏنبهرا DARBHARÁ, s. m.—A fish of the carp family (labeo rohita). Hindustani “rohu.” It is the best fish in this part of the country for eating.

ڏند DAND, } s. m.—“DAND” is a tooth of men or
ڏندا DANDÁ, } animals; “DANDÁ” a tooth of rakes
or combs.

“Dand hin tá chaneñ nahín;

“Chanin tá dand nahín.”=

“When one has teeth, one has no gram;

“When one has gram, one has no teeth” (to eat it with).—*Proverb*.

ڏند DUNDÁ, s. m. } A cow, bullock or buffalo having
ڏندي DUNDÍ, s. f. } two teeth.

ڏندالي DANDÁLÍ, s. f.—A wooden rake. The handle is called “gan,” the cross-stick in which the teeth are fixed “paṭhárá,” and the teeth “dande.”

ڏنگ DANG, s. m.—1. A sting. Sindhi “ḍangu”; Sanskrit दंश.

“Kamíne dí yárí vathúhen dá dang” = The friendship of the base is like a scorpion’s sting.”—*Proverb*.

2. A date in that stage of ripeness when one side turns brown and soft, as if it had been stung (see PIND).

ڈنگا DINGÁ, ADJ.—Crooked.

“Kutte dá púchhar kaheñ vanjhlí vich pá rakhiá há únwen dingá rahiá há ”=“ Some one had put a dog’s tail inside a flute, but it remained as crooked as before.”—*Proverb* used of an incurably bad habit.

ڈنواروان DĀNVARÁWAN, v. A.—To hobble, to tie two legs of an animal together to prevent its straying. *Present participle* : DĀNVARENDÁ ; *Future* : DĀNVARESÁN ; *Past participle* : DĀNVARNÁYÁ.

ڈانی DĀNNÍ, s. F.—A thin wooden handle. The handles of a wooden spoon (“doi”), razor and fan, and the beam of a pair of hand-scales, are called “DĀNNÍ.” “Gan” is the generic name for a handle. There are specific names for the handles of different utensils; as “dho,” the handle of the large rake “jandra,” and “DĀNNÍ” as above.

ڈوتا DOTÁ, s. M.—A young profligate (used by women of men).

ڈوڈاركان DODARKÁN, s. M.—A raven. Also called “rohelákán,” a mountain-crow.

ڈوڈہ DODH, s. M.—The ravelled ends of a piece of cloth, badly-woven cloth which is all warp and no woof.

“Buchká há paṭ dá vicho nikthá doḍh ! ”=“ The bundle was of silk; it turned out to be ragged ends inside ! ”—*Proverb*: A whited sepulchre.

“Andhá dozakhí te dorá bihishti”=“The blind go to hell, and the deaf to heaven.”—*Proverb*. (The blind are supposed to be suspicious and treacherous ; the deaf simple and innocent.)

دور DOR, s. m.—Twofold. *Adjective* : DORÁ, doubled. Hindustani “dohrá.”

دورھا DORHÁ, s. m.—A kind of verse consisting of two lines. DORHÁS form the chief unwritten poetry of the country, and are universally sung wherever Jats collect for pleasure or work. During the annual clearance of the inundation-canals Jats dig all day and sit up nearly all night singing DORHÁS.

“Jaggú de dorhe apuṭhe—

“Mínhán ute chhapar vuṭhe,

“Mil bakrián kasáí kún kuṭhe,

“Kanjrí ayyál muṭhe,

“Bhonkin chor té nasin kutte.”=

“Jaggu’s verses are topsy-turvy—

“The roofs fall on the rain,

“The goats join and kill the butcher,

“The kanjri robs the goatherd,

“The thieves bark and the dogs run away.”

DORHÁS are of three kinds :

(1) those containing sense in both lines and the sense is connected ; as—

“Main Kiráří, médá yár Kureshí ;

“Hikí gálhon dardí Musalmán karesí.”=

“I am a Kirar woman ; my lover is a Kureshí ;

“I fear only one thing, viz., that he will make me a Muhammadan.”

(2) those containing sense in each line but unconnected, the result being nonsense ; as—

“Gáún gorí dá gábá álúhán.

“Tédí béwafáí dá, Gámaná yár, ná ham súhán.”=

“ The red cow has a newborn calf.

“ Of your infidelity, Gáman love, I was not aware.”

Gáman, Máhí and Ranjhá are the Corydons and Strephons of Multani poetry.

(3) those having the first line shorter than the second and containing only a few unmeaning words to rhyme with the second line, which generally has some sense ; as—

“ Kai vahin Jhalárin.

“ Rondi mar vaisán, Gámaná yár, dehdí tédíán ráhín.”=

“ Some Jhalárs are working.

“ Gáman love! I shall die of weeping at the sight of your courses.”

“ Kai dhúr pattan té.

“ Téḍá vichhorá, yár, nimhín rúh kattán té.”=

“ Some dust at the ferry.

“ Separated from thee, love, I have no heart for spinning.”

DORHÁS are generally mildly erotic but rarely indecent.

It must be admitted that they seem great nonsense. They afford, however, the greatest amusement both to singers and audience, and compare favorably with songs of the “ Fol di rol di ri do ” type to which they exactly correspond. Some throw great light on rustic native thought and manners.

ڈواک DÓAK, s. m., s. f.—A camel with two teeth (see DÁCHÍ).

ڈوکا DOKÁ, s. m.—A date in the second stage of ripeness, when it has become yellow or purple, but is still quite hard (see PINḍ).

ڈولا DAULÁ, s. m.—The foreleg of an animal from the knee to the shoulder, or the arm of a human being from the elbow to the shoulder.

ڈوه DOH, s. m.—A fault, a sin, blame. Hindustani “dosh”; Panjābi “dos”; Sanskrit दष.

“Nach na jāne te verhe té doh!”=“Not know how to dance, and blame the courtyard!”—*Proverb*.

“Sabho doh níngir té na deo.

“Ai Yahúdin! kandh aire te áí.”=

“Give not all the blame to the girl.

“You Jewess! the wall returns to its foundation” (*i.e.*, nature will out).—*Song*.

ڈوهاوا DOHÁWÁ, s. m.—A milking-vessel, from “dohan,” to milk.

ڈوهن DOHAN, v. A.—To milk. *Present participle*: DUHENDÁ; *Future*: DUHESÁN; *Past participle*: DUDHÁ. Hindustani and Panjābi “dohná”; Sindhi “dahanu”; Sanskrit दुह.

“Na doh begání gán,

“Mári lat te bhaní bánh.”=

“Do not milk a strange cow

“Lest she kick and break your arm.”—*Proverb*.

ڈولي DOÍ, s. f.—A small wooden spoon. Hindustani and Panjābi idem; Sanskrit दूर्ष.

Doí BAG (*literally* the spoon heron).—The spoonbill (*platalea leucorodia*—Jerdon). Hindustani “chamach búza.”

“Jain de hath doí bukh mare soí”=“He who holds the spoon dies of hunger.”—*Proverb*.

ڈاھا DAHÁ, s. m.—A tribe of Jats who were originally Rajputs and still retain the Rajput title of “rai”

ڈھاڏھي DHĀḌHĪ, s. m.—A panegyrist, a beggar who pronounces exaggerated praises of those from whom he receives charity. If he obtains no alms, his praises rapidly change to curses.

ڈھارا DHĀRĀ, s. m.—A line of cattle tied together with one long rope and fastened on land in order that they may manure it.

ڈھاڙا DIHĀRĀ, s. m.—A day. DIHĀRĪ, ADV.—Daily.

“Billí de ghar káj.

“Chúhe, rang na raso.

“Kóí dihárá bacho

“Tá paren paren nacho.”=

“There is a wedding in the cat's house.

“O mice! don't be fascinated.

“If you would escape for a single day

“Then dance at a distance.”—*Proverb*.

ڈھاڪ DHĀK, s. f.—The hip.

“Tedé sir te gharā, meḍí dhák te gharīe.

“Pakar na gisní sajanāñ, meḍí sengí kharīe.”=

“There's a gharā on your head and a gharā on my hip.

“My love! don't lay hold of my wrist. My companion is waiting.”—*Song*.

ڈھاڪا DAHĀKĀ, s. m.—The sum of ten, about ten. Sindhi “daháko.”

ڈھاڙون DAHĀWAN, v. a.—To throw down. *Present participle*: DAHENDĀ; *Future*: DAHESĀÑ; *Past participle*: DAHĀYĀ. *Verbal noun*: DHĀ, falling (used especially of the place where a riverbank is falling from erosion).

ڈھٽ DHUṬA, ADJ.—Morally bad.

“De na jáne dhuṭi te sharikán kanún ruṭhí ” = “The wretch knows not how to give, and quarrels with her partners ” (for not contributing their share).—*Proverb.*

ڈھڈھ DHIDH, s. m.—The belly.

“Rakhe ví dhiḍh te ujáre ví dhiḍh ” = “The belly keeps a man, and the belly ruins a man.”—*Proverb.*

ڈھڪن DHAKAN, v. a.—To imprison. *Present participle* : DHAKENDÁ ; *Future* : DHAKESÁN ; *Past participle* : DHAKIÁ. *Passive* : DHAKÍJAN, to be imprisoned. *Verbal noun* : DHAKORÁ, a prisoner. In Hindustani and Panjábi “dhakná ” means to cover, to conceal—derived from Sanskrit द्यम.

“Ún vele dhake háse ” = “At that time we were in jail.”

ڈھڪن DHIKAN, v. n.—To low softly (as a cow wanting her calf or her food).

“Gán dhikdí kharí hé ” = “The cow is standing and lowing ” (for her calf, food, &c.)

ڈھڪن DHUKAN, v. n.—1, to arrive ; 2, to be procurable.

“Mál dhuká hé ” = “The cattle have come home.”

“Búhe dhukí janj te sío kuṛi de kan ! ” = “The bridegroom’s party has arrived at the door, and (the bride’s party are saying) bore the bride’s ear ! ” (*i.e.*, they are not ready).—*Proverb.*

“Hik dhukdí nahín te main dú parnísán ! ” = “One (wife) can’t be got and (he says) ‘I will marry two ’ ! ”—*Proverb.*

ڈھگا DHAGÁ, s. m.—A bull, an ox. Sindhi “dhago.”

ڈھگي DHAGÍ, s. f.—A cow.

ڈھن DAHAN, v. n.—To fall. *Present participle* : DAHNDÁ ; *Future* : DAHSÁN ; *Past participle* : DATHÁ.

“Saurí sámí dīlh pie dahnde.

“Huñ na rowo, mue val nahín ánde.”=

“In a narrow grave the bricks are falling.

“Weep no more ! The dead do not return.”—*Song*.

“Dathí gadah to, te ruṭhí mukaddam kanún !”=“She fell off the donkey and blamed the lambardár for it !”—*Proverb*.

ڏهندھ DĤANDĤ, s. f.—A lake, a depression in the ground that fills with water in the rainy season ; a branch of a river.

ڏهنڪ DĤANG, s. m.—A rope by which the hind-legs of a cow or buffalo are tied while being milked to prevent her kicking. Also called “niánán.”

ڏهنڪا DĤUNGANÁ, s. m.—A fish of the siluridæ family (pseudotropius garua). It is insipid eating. Sindhi “dhunganu.”

ڏهو DĤO, s. f.—The handle of the large wooden rake “jandra.” One man holds the handle (DĤO) ; another drags the rope (“chhik”) attached to the cross-staff. “DĤO” is derived from “dhohan,” to carry, to remove, because the “jandra” removes earth ; and “chhik” is from “chhikan,” to drag, because the rope drags earth.

ڏهوڏها DĤODĤHÁ, s. m.—Bread made of jawár or bájhrá.

ڏهور DĤOR, s. m. } A depression in the ground that
ڏهورا DĤORA, s. m. } fills with water in the rainy
ڏهوري DĤORI, s. f. } season.

ڏهوھن DĤOHAN, v. a.—To carry, to remove. *Present participle* : DĤUHENDÁ ; *Future* : DĤUHESÁÑ ; *Past participle* : DĤOTHA and DĤOYA. Hindustani

ڈہیجان DAHIJAN, v. n.—To be obtained. *Present participle* : DHÍNDÁ ; *Future* : DHISÁN ; *Past participle* : DHIA.

ڈھیٹھی DHEDHI, s. f.—An ear-ornament consisting of a gold or silver pipe worn in the lobe ; at the outer end is a stud, jewelled or plain.

ڈھر DHER, adj.—Much, many, more.

“Man harámí hujjatán dher” = “When the heart is evil, excuses are many.”—*Proverb*.

ڈھیری DHERÍ, s. f.—A heap (especially a heap of corn in a threshing-floor).

“Javván dí dherí te gadah rakhwala!” = “A heap of barley, and an ass to guard it!”—*Proverb*.

ڈھیلر DHELAR, s. m.—The reed (“kánán”) of the saccharum sara. When hollow it is called “DHELAR” and “kura kánán,” i.e., false kánán ; when solid, “sachá kánán,” true kánán.

ڈھینڈھا DHENDHÁ, s. m.—The wheel of a well on which the rope-ladder with the earthen pots is hung. Also called “bair.”

ڈھینگر DHÍNGAR, s. m.—A bramble, a thornbush.

“Ráh ute dhíngarí, ándá vaindá chimbarí” = “There is a bramble on the road that catches the comer and goer.”—*Riddle*. *Answer* : A hukka.

ڈیر DER, s. m.—A husband's brother. Persian “haivar” ; Sindhi “deru” ; Sanskrit देवर. Hindustani and Panjábí use “devar” for husband's younger, and “jeth” for husband's elder, brother. In Multani “der” has to do duty for both, with the addition of “nikka,” small, for husband's younger, and “vaḍa,” great, for husband's elder, brother.

DERÁNÍ.—Husband's sister.

دیکھن DEKHAN, v. A.—To see. *Present participle* : DEKHDÁ ; *Future* : DEKHSÁN ; *Past participle* : DITHÁ.

“Rondí mar vaisán, Gámaná yár, dehdí tedíán ráhín” =
“I shall die of weeping, Gáman love, seeing
your courses.”—*Song*.

“Akhín nál phul na dithá te nán Gul Bībí !” = “She
never saw a flower with her eyes, and her name is
Lady of Flowers !”—*Proverb*.

دیلہ DÍLĀ, s. m.—A rush that grows in marshy ground. It
is inferior fodder.

دیلہ DELHĀ, s. m.—The fruit of the karita tree. Panjābi
“karíl” (capparis aphylla). It ripens in July
and August, and is made into pickles.

دین بہون DENBHÚN, s. m.—A wasp, a hornet.

دینہ DENH, s. m.—The sun, a day. *Plural* : DENHÁN.
Hindustani “din” ; Sanskrit दिन ; Sindhi “dinũ.”

“Uṭhi, pardesí, denh vadá áe.

“Jithán tauñ vanjnán úho des paráe.” =

“Rise, stranger, the day is far advanced.

“Whither you have to go is a strange country.”—*Song*.

“Denh bhale tá mitr bhale” = “When the day is good,
then a friend too is good.”—*Proverb*.

دینہ بہار DENIBHÁR, s. m.—The east. From “denh,” the
sun, and “ubharan,” to rise. DENHBHÁRÁ, ADJ.—
Easterly.

دینہ لاه DENHLÁH, s. m.—The west. From “denh,” the
sun, and “lahan,” to descend. DENHLÁHÁ,
ADJ.—Westerly.

دینون DEVAN, v. A.—To give. *Present participle* : DENDÁ ;
Future : DESÁN ; *Past participle* : DITÁ.

“Jind dítí his tá rozí ví desí” = “He (God) has given him
life, He will also give him subsistence.”—*Proverb*.

) (Ré)

راهن RÁBHAN, v. n.—To be sown, to be cultivated.
Present participle : RÁBHĀDĀ; *Future* : RÁBHSAÑ;
Past participle : RÁDHĀ.

“Ishk na rádhā jamiā” = “Love grew up unsown.”—*Story of Sahiba and Mirza.*

راکھا RÁKHĀ, } s. m.—A protector, a watchman. From
 رکھا RAKHĀ, } “rakhan,” to keep.

“Loṛhā jo chare rakhā chi kare?” = “If the hedge eat the crop, what can the watchman do?”—*Proverb.*

راکھی RÁKHĪ, s. f.—1, watching, guarding; 2, wages for watching and guarding.

راھک RĀHAK, s. m.—*Literally* a cultivator, from “ráhan,” to cultivate. RĀHAK in Jhang and Multan means a tenant, in Dera Ghazi Khan and Muzaffargarh a farm-servant. There are well-known names for each part of a RĀHAK's pay :—

(1) “kirhiún,” a cash allowance, usually eight annas per mensem.

(2) “khádh,” diet in grain, usually about a maund per mensem ;

(3) “varsá,” a present of grain, about two maunds, at sowing and harvest.

Occasionally clothes are also given.

راهن RĀHAN, } v. a.—To sow, to cultivate. *Present*
 رهاون RAHĀWAN, } *participle* : RAHENDĀ; *Future* :
 RAHESĀÑ; *Past participle* : RÁDHĀ or RAHĀYĀ.

JETHÍ RAṬH RĀHAN.—To sow an early crop.

KANJHÍN RAṬH RĀHAN.—To sow a late crop.

“Barhán vicho dú gae kujh na rahá” = “When two (months) of the twelve have gone, don’t sow at all.”—*Proverb*. The two months are Jéth (May-June) and Katinh (October-November), which are the best for sowing the kharif and rabi crops respectively.

“Dar te ber na raháín, sipáhi kún yár na banáín” = “Don’t plant a ber tree at your door or have a soldier for a lover.”—*Proverb*.

رب RIB, s. F.—Muddy water in a well. The appearance of RIB shows that the water is running short.

رب RAP, } s. M.—A kind of soil—a stiff black clay
 رپ RAPAR, } which dries slowly and splits up into large clods as it dries. Seed germinates slowly in it, and it requires copious irrigation to bring a crop to perfection. It is the least esteemed of soils.

“Rapar raháwan maghaz khapáwan” = “To cultivate rapar is to expend the brain.”—*Proverb*.

رپا RATBÁ, s. M.—A red-headed wild-duck, from “rattá,” red. “RATBÁ” is used for the pink-headed duck, the red-crested pochard, and the red-headed pochard, without distinction.

رتي RATTI, s. F.—1, *literally* redness, from Sanskrit रक्त (rakt), blood; 2, a disease in wheat, said to be caused by extreme cold: the plant becomes yellow and shrivelled.

رھ RAT, s. M.—The wheel of a well on which the rope-ladder and pots are hung. Also called “bair” and “dhendha.” Hindustani and Panjábi “harat.”

DURATTÁ KHÚ.—A well with two wheels (“bair”).

رھ RUJHAN, v. N.—1, to be engaged, to be occupied; 2, to be filled up (of earring holes in the ear)

participle : RUDHA and RUJHA. Sindhi "rujhanu"; with past participle "rudho"; Panjābi "ruddhnā" and "runnhnā."

"Ghar vich trīmatin rudhiān hoiān hāin" = "The women were occupied in the house."—*Story of the Three Fools.*

"Tēḍe ved rujh gae hin" = "The bores in your ear are filled up."

رِدھن RIDHAN, v. A.—To boil, to stew. *Present participle* : RIDHDA; *Future* : RIDHSĀN; *Past participle* : RIDHĀ. Sindhi "randhanu," with past participle "radho"; Panjābi "rinnhna," with past participle "ridha."

"Ridhā būr te pakkī roṭi jerhā saṭ vanje úndī kismat khoṭī" = "Whoever rejects boiled greens and baked bread, his fortune is bad."—*Proverb* (A man is fool to refuse a dinner).

"Ammān kanūn dhī siānīn :

"Ridhé pakké pāe pānī." =

"The daughter is wiser (a greater fool) than her mother :
"She poured water into the stew when it was cooked."—*Proverb.*

رِرھن RIRHAN, v. N.—To roll.

"Rirhdā khū vich vanj piā" = "Rolling, it fell into the well."

رَرھ RARH, s. F.—A cultivated field, a sown crop, a standing crop.

RARHWAH.—An agriculturist.

RARHWAHĪ.—Agriculture.

RARHWAHAN.—To cultivate.

RARH ULARAN.—To grow up (of a crop).

RARH KAPAN.—To reap a crop.

RARH PHOHAN.—To carry home a crop.

“Bhed máshúk, te kutta áshik, vich gaḍah vakíl samáná.

“Bhed píí vich rarh de ; gaḍah bhar ditá jurmáná !” =

“The sheep was bride ; the dog was bridegroom ; an ass the officious go-between.

“The sheep went into the crop. The ass had to pay the fine !”—*Proverb* on officiousness.

رسول ارواحی RASÚL ARWÁHÍ, s. f.—*Literally* that given to or in the name of the souls of the Prophet. From “rasúl,” a prophet, and “arwáh,” plural of “rúh,” the soul. Hence RASÚL ARWÁHÍ means the pay of the village mullán. It is given in grain at harvest, and paid before any deduction is made from the corn on account of other claimants.

رمن RUSSAN, v. n.—To be annoyed, to be vexed, to lose one’s temper. *Present participle* : RUSDA ; *Future* : RUSSÁN ; *Past participle* : RUṬHÁ.

“Ruṭhe dá bhángá guṛ kanún miṭhá” = “The share of the man who has lost his temper is sweeter than sugar ” (to the other sharers).—*Proverb*.

“Ruṭhé na maníjin te páré na súpín, mulk kínwen vase ?” = “If after quarrelling people are not reconciled, and if after having torn they do not mend, how can the country be inhabited ?”—*Proverb*.

رسي جہل RASSEJHAL, s. m.—1, *literally* a rope-holder, from “rassá,” a rope, and “jhalan,” to hold ; 2, in the language of thieves a person who passes on stolen cattle to a distance. On the Indus is a regular organization among cattle-thieves for passing on stolen cattle, and the RASSEJHALS have fixed stations for receiving them.

رک RIK, } s. f.—Purging (used of cattle).
رکی RIKKÍ, }

رکھا RUKHÁ, ADJ.—1, dry, hard, without butter or milk ;

2, harsh, unsympathetic.

“Sáín na lahin rukhí te kutta ghíú kháve!” = “The master can’t get dry bread and his dog eats ghi!”—*Proverb.*

رکھا RUKHÁNÁ, ADJ.—Living on dry bread, having no butter. Panjábi “rukhasná.”

“Má maré rukhání dhí dá nán Dahí” = “The mother died eating dry bread. The daughter’s name is Dahí” (Curds).—*Proverb.*

رکھڑی RAKHRÍ, s. f.—(*Literally* a little protectrice, from “rakhan,” to keep or guard.) A protecting amulet. The incumbents of Muhammadan shrines sell to pilgrims scraps of paper, with the name of God or a text written on them, which are inserted in wooden lockets and tied round the necks of cattle to protect them from harm. Skeins of cotton or woollen threads are similarly sold at shrines and worn by pilgrims round the neck. Hindus also buy skeins of thread from brahmans and wear them round the wrists. All such amulets are called “RAKHRÍ.”

رک RUG, s. f.—Sandy uncultivated land.

“Zát di Kanerí te nán Ghulám Fatima, rugwále sahibán dí miláyat!” = “A mat-weaveress by caste and her name is Ghulám Fatima, and she is an associate of the gentlemen of the desert” (wild-pigs)!—*Proverb.*

رلاون RALÁWAN, v. A.—*Literally* to join, to unite. When used with “bíjá,” sugarcane cuttings, it means to plant.

رہا RAMBA, s. m.—A small hoe for cutting grass and weeds. Hindustani “khurpá.”

راندڙ RANDAR, s. m.—A widower.

راندڙ RANDIR, s. f.—A widow.

“Randir dá putr saudágar dá ghorá

“Kháwan kún dher kamáwan kún thorá.”=

“A widow’s son and a shopkeeper’s horse

“Are great eaters and bad workers.”—*Proverb*.

رنگن RANGIN, s. f.—1, the vessel in which cloth is dyed;
2, a bath of heated sand. At the shrine of Pír Jaháníán in the Muzaffargarh district people suffering from leprosy or boils get the incumbent to prepare baths of heated sand in which the diseased part or the whole body is placed. The efficacy of the remedy is ascribed to the saint.

رنگن RINGAN, v. n.—To roar, to bellow, to cry (used of camels and buffaloes).

روانہ RAWÁNH, s. m.—A bean cultivated as a hot-weather crop (*dolichos sinensis*). Hindustani “lobiá.”

روپ ROP, s. m.—A crop of indigo in its first year. Indigo in its second year is “mundhí,” and in its third year “trundhí.”

رولي RAUNI, s. f.—Watering a field before ploughing. A corruption of the Persian “rawánagí,” running, flowing.

رها RAHÁ, s. m.—Soup.

“Rahá halál te botián murdár!”=“Soup lawful food, and the soup-meat carrion!”—*Proverb*.

رهاڙا RUHÁRÁ, s. m. } 1, a kind of wild-duck, the
رهاڙي RUHÁRÍ, s. f. } white-eyed duck (*aythya nyroca*—Jerdon); 2, a tribe of Jats.

- رهكام RAHKÁM, s. m.—The cultivator's share of the crop. From "rahak," a cultivator; "rahan," to cultivate. Not reckoning the smaller demands of artizans, menials and religious persons, the crop is divided into three main shares—(1) the "mahsúl," or Government share; (2) the "lichh," or proprietor's share, also called "kasúr"; (3) the "RAHKÁM," or cultivator's share. These shares are found in every form of combination according as the proprietor or the cultivator pays the Government revenue, and as the cultivator is proprietor or only tenant. The three shares are, however, universal.
- رهل RAHAL, s. m.—A wooden lectern or book-rest for supporting a Kuran.
- ريتا RETA, s. m.—A red sheet. At betrothals it is customary for the bride's father to give a RETA to the bridegroom.
- ريج RÉJ, s. m.—A disease of cattle caused by drinking stagnant water.
- ريړهڼ RERHAN, v. a.—To cause to roll, to cause to flow. Whence comes "rerh," a slope, the place where water runs quickly, and "rerhu," roller rolling.

ز (Zé)

زال ZÁL, s. f.—A wife, a woman. In Persian “zál” means an old woman. *Plural*: ZÁLÁN and ZÁLÍN.

“Dú zálín dá vanrá jínven dú kutten vich súr”=“The husband of two wives is like a boar between two dogs.”—*Proverb*.

زحمت ZAHMAT, s. f.—A misfortune, a blight, a sickness.

زمیندار ZAMINDÁR, s. m.—(See MUKADDAM.) In Multani “ZAMINDÁR” does not mean an owner of land or an agriculturist as in Hindustani, but a member of the class described under “Mukaddam.” An agriculturist is “raḥwáh.”

زوم ZOM, s. m.—Violence, attack.

“Zor thorá te zom dádhá!”=“Little strength and great violence!”—*Proverb*.

زیرا ZERÁ, s. m.—The liver.

س (Sín)

ما SÁ, PRO.—Abbreviated oblique form of “assán,” we. It is used only with monosyllabic postpositions sá—dá—di—de, of us (our); “sákún,” to us (us). When the postposition forming the case is a dissyllable, the full form “assán” is always used, as “assán kanún,” from us.

ماٹو SÁTÚ, s. m.—1, a casting-net; 2, a disease of cattle, apparently a kind of paralysis. From “saṭan,” to throw.

“Sátú powí!” = “May paralysis catch you!”—*Imprecation.*

مار SÁR, s. f.—1, a procession of Hindu women who promenade the streets before a wedding and sing songs known variously as “pulhánín,” “doha” and “sákhí” of great indecency; 2, vulva animalium.

مارھا SÁRHÁ, s. m.—The season of autumnal malarious fever very common in the parts inundated by the annual rising of the rivers.

“Sárhá dí rut na chhán bháñwe na dhup” = “In the sárhá season neither shade nor sunshine pleases.”—*Proverb.*

ماڑن SÁRAN, v. A.—To burn. *Present participle:* SARENDÁ; *Future:* SARESÁN; *Past participle:* SÁRIÁ.

SAR, s. m.—A burn.

ماگي SÁGÍ, } ADJ.—Identical, the very same—
 مگوان SAGWÁN, } *opposed to “vágí” and “vagwán,”*
 similar (see VÁGÍ).

ماله SÁLH, s. f.—A house with a thatched roof. Sanskrit गृह. There are three kinds of houses in use, each with its peculiar name :—

- (1) “Kothá,” a house with mud or brick walls and a thatched roof ;
- (2) “SÁLH,” a house with mud or grass walls, and a thatched roof ;
- (3) “Garírá,” an arched hut of grass.

مامي SÁMÍ, s. f.—The niche or shelf in the western side of a Muhammadan’s grave. The corpse lies in the sÁMÍ with its head towards the north and its face to the west. Hindustanis and Panjábis use the Arabic “lahad” for a grave-niche.

“Saurí sámí saṭ ghatíseñ.

“Hoseñ uth hik kalhá.”=

“Thou shalt be cast into a narrow grave-niche.

“There, thou shalt lie alone.”—*Song*.

مان SÁN, s. m.—A heron.

ماندهي SÁNDHÍ, s. m.—A house-breaker, from “sandh,” a hole made by burglars. Sindhi “sandhiru.”

مانڻهو SÁNDHÚ, s. m.—A wife’s sister’s husband.

“Sándhú gáonđhí tá trúá sirándí”=“A wife’s sister’s husband for a neighbour is as bad as a grass-mat for a pillow.”—*Proverb*.

مانگا SÁNGÁ, s. m., ADJ.—Neighbourhood, connection.

“Sáuge dí bakrí té kusangé dí menh”=“A goat handy at a distance.”—*Proverb* :

سانگلی SÁNGLÍ, s. f.—The husk of the cotton pod.
Plural : SÁNGLIÁÑ.

سانوڪ SÁÑWAK, s. m.—A cereal grown in low ground where water is abundant (*oplismenus frumentaceus*). The grain is considered indigestible and astringent.

ساولين SÁÑWANÍN, s. f.—The summer or kharif crop.

ساولين چها SÁÑWANÍN CHHALÁ, s. m.—A scarlet insect with a velvet covering that appears during the rains. Hindustani and Panjábi “bír bahuti.”

سانه SÁÑH, s. m.—A large buffalo-bull. A small one is “sandhá.”

سانهان SÁNHÁN, s. m.—A kind of lizard. Its flesh is used in medicine and is credited with strengthening and restorative qualities. Hindustani “sandá.”

سانهين SÁNHÍN, s. m.—A stallion. Hindustani “sánd” ; Panjábi “sándh.”

ساوا SÁVÁ, ADJ.—Green, grey (when used of cattle and horses).

“Jau sáve tá kóí na áwe ;

“Jau pakke tá mílin sakke !”=

“When the barley is green no one comes ;

“When the barley is ripe then relations call !”—*Proverb.*

The feminine form “sáví” is euphemistically used by Muhammadans for “bhang.” Hindus, also avoiding the name “bhang,” call it “sukhá,” the pleasurable.

ماول SÁVIL, s. f.—1, greenness, verdure; 2, a man's first beard.

ماهي SÁHÍ, s. f.—1, earnest-money; 2, rest; 3, the rim of a sieve.

مائين SÁÍN, s. m.—Master, lord, husband. } Sanskrit
مسين SAIN, s. f.—Mistress. } खामिन;
Sindhi “sámí” and “sáín.”

SÁÍN JIVEN!—May my lord live!

“Sáín mún̄h na l̄ae te bíbí gur vand̄ae!” = “The husband didn't look at her: the wife distributed sugar!”—*Proverb* used of persons who show excessive pleasure at slight or imaginary favours.

“Bhá cháwan ai te chauké di sain thí baiṭhí!” = “She came to get a light and has become mistress of the hearth!”—*Proverb*.

سب SUB, s. m.—The band on a sheaf of corn, a withe. Hence metaphorically peace, concord.

“Unhán vich sub hé” = “There is peace between them.”

مبالا SABÁLÁ, s. m.—A bridegroom's best-man, corrupted from the Persian “shahbálá.” (See ÁNHAR.)

مبھان SABHÁN, } s. f., ADV.—To-morrow, from the
مبھائين SABHÁÍN, } Arabic صباح. Sindhi “sabahan̄.”

مبين SABAIN, s. f.—A small quantity of buttermilk put into fresh milk to start the process of curdling. Also called “khaṭa,” i.e., sour. Panjābi “samáín.”

سپ SAP, s. m.—A snake. Hindustani “sámp”; Sindhi “sapu.”

“Sap dá khádhá bachdé te nazar dá khádhá nahín bachde” = “He that is bitten by a snake

but he on whom the evil eye falls escapes

سپ SIP, s. m. } (*literally* a shell) The spathe of the date-
 سپ SIPI, s. f. } palm from which the flowers issue.

ستھل SATHAL, s. f.—The thigh. Hindi “sánthal.”

“Apní sathal nangi karni thindi hé”=“This is to lay bare one’s own thigh.”—*Proverb*. (This is to dishonor oneself.)

ستھن SUTHAN, s. f.—Trousers cut tight—*opposed to* “shalwár,” which are baggy and full of folds.

“Suthan te nálá, bíbí de kapre áé!”=“The bride’s trousseau has come—only trousers and waiststring!”—*Proverb* used of brides with scanty wardrobes.

سٹ SAT, s. f.—A blow, from “saṭan,” to throw.

“Dádhí saṭ lagí his”=“He received a severe blow.”

“Khaṭiá kháwe Mamní, saṭán sahe Dalel!”=“Mamni eats the earnings; Dalel bears the blows!”—*Proverb*.

سٹن SATAN, v. a.—To throw, to cast. *Present participle* : SATENDÁ; *Future* : SAṬESÁN; *Past participle* : SAṬIÁ.

“Uchí khají jainde lambe buháre.

“Thíván main tota ṭuk saṭán chhuháre.”=

“A tall date-palm with long branches.

“May I become a parrot, and cut and throw down the dates?”—*Song*.

“Zamín sunj saṭan”=“To throw land out of cultivation.”

ستھڑا SATHRÁ, s. m.—An inferior kind of rice that ripens in sixty (“sath”) days.

ستھڑی SATHRI, s. f.—A plant of the brassica order grown as a cold-weather crop for its seeds of which oil is made. So named because it ripens in sixty (“sath”) days.

سُجَاگَ SUJÁG, }
 سُجَاگَا SUJÁGÁ, } ADJ.—Awake.

“Medí sas sujág thí ke uṭhi baiṭhí” = “My mother-in-law, becoming awake, sat up.”—*Story of the Four Fools*.

“Dil meḍá undá sujágá thívan na sah sagiá” = “My heart could not bear their being awakened.”—*Story of the Four Fools*.

سَجَانِ SAJAN, s. m.—A friend, a lover.

“Sajan úho jerhá mún̄h te sach ákhe” = “He is a friend who speaks truth to your face.”—*Proverb*.

سِيْجِ SIJH, s. m.—The sun. Hindustani “súraj”; Sanskrit सूर्य; Prakrit “sujjo.”

SIJH UBHÁR.—Sunrise, the east.

SIJH LAH.—Sunset, the west.

“Sijh charhiá te giá andhára” = “The sun rose and darkness went.”—*Proverb*.

سِيْجَاوَنِ SIJHÁWAN, v. A.—To bring to an end, to settle, to pay a debt.

“Aj den̄h torí unhán lokán dá karz sijhendá piá hán” = “To this day I am paying the debts due to those people.”—*Story of the Three Fools*.

سِيْجَانِ SIJHAN, v. N.—To come to an end, to be settled, to be paid (of a debt), to sink into its place (the masonry of a well). Hindi “sijná.”

سُكْهَانِ SUKHAN, s. m.—A vow, a promise.

“Haven̄ su Khan dá, kúrā chhálá mor ghidhóí” = “You were false to your vow. You took back your ring.”—*Song*.

LÁIHÁR SADAN.—To call the reapers.

CHHÁJÍ SADAN.—To call the winnower.

SAD PANDH.—As far as a shout can reach.

“Jai kún sadiá mián unde nál lekhá kihán?” = “How can you take accounts from one whom you have called ‘sir’?”—*Proverb*.

سار SAR, s. m.—The leaves of the saccharum sara (“bútá”) grass. SAR is used for thatching and to make mats, and also as fodder. The reed of the bútá is “kánán,” and the sheath of the reed “munj.”

“Jainda sar chhikíjé

“Unkanún apne chhapar dá dar rakhije!” =

“If you pilfer a man’s grass,

“Fear him for your own thatch!”—*Proverb*.

سراندی SIRÁNDÍ, s. f.—The head of a bed.

“Manjho nangá te manjhlá sirándí!” = “Naked as to his loins, and his loin-cloth for a pillow!”—*Proverb* of a shameless fellow.

سرپا SARPÁ, s. m.—A fee paid to a landowner for leave to sink a well. Also called “pag,” “jhúrí” and “lungí” (see JHÚRÍ). “SARPÁ” is a corruption from the Persian “sarápá,” a dress of honor.

سرپانچ SARPAINCH, s. m.—The manager of a canal. On each canal two or more SARPAINCHES are appointed by the irrigating proprietors to look after their interests. They are remunerated by being absolved from furnishing a portion of their quota of labour (see CHHER). “SARPAINCH” is a corruption of “sarpanch,” an arbitrator. “SARPAINCH” is peculiar to the Muzaffargarh district; in Multan a canal-manager is called “munsif.”

سرماد SURSÁD, s. f.—Supplies for an army or a camp. Pashtu “súrsát.” “SURSÁD” is probably derived from “rasad,” supplies; or perhaps from “prasád,” an offering.

سرماهی } SIRSÁHÍ, s. f.—1. A square measure
شرمشاهی } SHIRSHÁHÍ, } of land each side of which
is a “karam,” which equals $5\frac{1}{2}$ feet in length. The SIRSÁHÍ is the unit in the local square measure.

Square measure.

9 sirsáhís make one marla.

20 marlas „ one kanál.

4 kanáls „ one bigha.

2. The eighth part of a chhitánk.

سرمگت SARGAT, s. f.—The upper and horizontal wheel of a sugar-press, corrupted from “sargasht.”

سرل } SARAL, s. m.—A horse under two years old.
سرلو } SARLÚ, }

سرن SARRIN, s. m.—A whetstone. Panjábi and Hindustani “sán.”

سروف SAROF, ADJ.—Solid—*opposed to* “polá,” hollow.

سرهيون SARHIÚN, s. f.—A plant (brassica campestris) grown as a cold-weather crop for its seeds of which oil is made. Hindustani “sarson.”

سري SIRÍ, s. f.—A bird, the Indian snakebird (plotus melanogaster).

سربان SARIÁN, s. f.—Rice (see DHÁNJ).

سرپند SARÍNH, s. f.—The siris tree (acacia speciosa).

سريهن SIRÍHAN, s. m.—A fish of the carp family (labeo curchius). Sindhi “sirihún.”

سڙڻ SARAN, v. A.—To burn. *Present participle* : SARDA;
Future : SARŚĀN; *Past participle* : SARIĀ.

“Nit de saraṇ kanūn maran change” = “Even death is better than to burn always.”—*Proverb*.

سڙه SARH, ADJ.—Obstinate (used of animals).

سڙه SIRH, s. M.—A sail of a boat.

مسري SUSARI, s. F.—A worm that eats dates while on the tree.

سڪوتر SUKUTR, s. M.—The son by a former husband is SUKUTR to his mother's second husband. Panjābi “pichhlag.”

سڪن SIKAN, v. N.—To be desirous. Sindhi “sikanu.”
 “Tore pavin kishale sikdā talab na chhore” = “Though troubles befall, one who desires abandons not his object.”—*Sassi and Pūnnūn*.

SIK, s. F.—Wish, desire.

“Maikūn dādhī sik rahndī hé” = “Great desire remains to me.”

سڪها SUKHĀ, ADJ.—*Literally* pleasurable. Hindus use “SUKHĀ,” the pleasurable, to mean bhang, as Muhammadans use “sāvī” for the same purpose.

سگا SAGA, s. M.—A thread or rag given by spiritual advisers to disciples as a charm against evil. They exact a price for each.

سگن SAGAN, v. N.—To be able. Hindustani and Panjābi “sakna”; Sindhi “saghanu.”

“Uṭhī na sage te lānat godiān kūn!” = “He cannot stand up and he blames his knees!”—*Proverb*.

سگن SAGAN, s. m.—1. *Literally* an omen. Persian “shagún”; Sanskrit शकुन. 2. The general name for all the ceremonies customary at births, circumcisions and weddings which are not prescribed by religion and do not form part of the religious service or ritual. The SAGANS performed at weddings are the most numerous, and can be traced to three sources—(1) ceremonies which are relics of marriage by capture, as the bridegroom wearing a weapon of iron and being guarded by a best-man called “sabálá” or “ánhar”; breaking a saucer (“chhúní”) on the threshold of the bride’s house: (2) ceremonies adopted from the Hindu ritual, as seating the bride and bridegroom on a basket (“khárá”); knotting their clothes together, and placing the knot seven times on the head of each (“láván”): (3) ceremonies connected with personal adornment, as rubbing the bodies of the bride and bridegroom with a mixture of flour, turmeric and oil; opening the plaits of the bride’s hair; mutual presents of clothes. (See ĀNHAR, CHHÚNÍ, KHÁRÁ, LÁVÁN, TIL VIHTRÉ, PHUL CHUNNAN, CHHÍKÚN, MENDHÍ.)

سگهرا SAGHRÁ, ADJ.—Accompanied by one’s family.

“Chhor, Músá, ghaghrí, main ladí vaindí sagharí”=“Let go my petticoat, Músá, I am going away, family and all.”—*Proverb*.

سلبا SALABBÁ, ADJ.—Fine, handsome, well-looking—*opposed to* “kulabbá,” bad, inferior.

سله SILH, s. f.—1. A brick. Sanskrit शिला, a stone.

“Dillídá banrá té khíse vich silhán!”=“A bridegroom of

2. "SILH" also means proprietary right because a man owns the bricks of the well—*hence* "silhdár" is another name for "chakdár."

SILHBAND.—A brickmaker.

سَلِهَارَن SALHÁRAN, v. A.—To tie two animals together when grazing.

سُلِهَارَا SULHARÁ, ADJ.—Easy-going, soft, good-tempered. From the Arabic "sahl," easy.

سَم SAM, s. F.—1, a share, corrupted from the Arabic "saham," a share; 2, the horizontal stick of an ox-yoke ("panjálí") that passes under the bullocks' necks.

سَمَل SAMAL, s. M.—Provision for a journey.

"Hun tún samal agú dá kar.

"Ján jíven tún tauba kar."=

"Now make some provision for the future;

"As long as you live perform repentance."—*Tauba námá*.

سَمُوكَا SAMÚKÁ, s. M.—An inferior grain cultivated on the banks of the rivers. It is sown in September, without ploughing, in the mud left by the retiring inundations. The straw is good fodder. SAMÚKÁ appears to be different from that described under this name by Stewart (Panjáb Plants, p. 257).

سَمُولَا SAMOLA, ADJ.—Collected, together.

سَمِهَالَن SAMHÁLAN, } v. A.—To put to sleep. Hindu-
سَمِهَالَن SUMHÁLAN, } stani "suláná."

سَمِهَان SAMHAN, } v. N.—To sleep. *Present participle* :
سَمِهَان SUMHAN, } SAMHDÁ; *Future* : SAMHSÁN; *Past*
participle : SUTÁ and SAMHIÁ. Sindhi "sumhanu."

"Unhán vich samhan lagius"= "I began to sleep between them."—*Story of the Four Fools*.

“Main palang té suṭá piá háus.”=“I was sleeping on the bed.”—*Story of the Four Fools.*

سنڀ SINNÁN, ADJ.—Wet.

سنڀ SINAP, s. m.—Wisdom. Hindustani “siánápan.”

سنڀ SUNJ, } ADJ.—Empty, desert, waste. “SUNJÁN”
سنڀان SUNJÁN, } used of men means poverty-stricken,
worthless. Hindi “súná”; Sindhi “sunjo”; Sanskrit ऋण्य.

“Tún ithán sunj vich kiún tikden?”=“Why do you stop here in the desert?”—*Story of the Three Fools.*

“Sunján áyá ádhí rát

“Dilh sírándí vaṭe vat!”=

“The wretch came at midnight,

“Like a lump of clay for a pillow, and a clod in one’s mouth!”—*Proverb* on inopportune arrivals.

سنڀان SUNJÁPAN, v. n.—To be recognised.

“Bál sunjápde vich pinghúre luḍḍá”= (The character of) “a child is recognised when rocking in its cradle.”—*Proverb.*

سنڀان SUNJÁNAN, v. a.—To recognise. *Present participle* : SUNJÁNDÁ; *Future* : SUNJESÁN; *Past participle* : SUNJÁTÁ. Sindhi “sunjánanu.”

سنڀي SINJHÍ, s. f.—A plant like clover. It is cultivated as a winter crop for fodder and also grows wild.

سنڀاري SANDÁRI, s. f.—An inflated skin on which rivers are forded. Panjābi “sarná” and “sarnáhlí.”

سنڀر SANDR, s. m.—A tool, an instrument.

“Sandrán bájhon kóí kasbié ?” = “Is any workman without his tools ?”—*Proverb*.

سندھ SANDH, s. f.—A hole in a wall made by burglars. Hindi “sendh”; Panjábi “sannh”; Sindhi “sandhí”; Sanskrit संधि. From “SANDH” is formed “sándhí,” a burglar.

سندھ SINDH, s. f.—1, the river Indus; 2, the tract lying on both banks of the Indus; 3, the province of Sindh.

“Daryá Chanhání kalai leve te soná deve;

“Daryá Sindh soná leve te kalai deve.” =

“The river Chenáb takes away tin and gives gold;

“The river Indus takes away gold and gives tin.”—*Proverb*.

“Daryá Sindh kanjri vágúní hé” = “The river Indus is like a prostitute.” (*i.e.*, so fickle).—*Proverb*.

سندھ SANDHLÁ, s. m.—1, an aqueduct; 2, a mode of wearing clothes when mourning. The women bare the head and breast, and wrap the clothes round the waist. The clothes when so bound are called “SANDHLÁ.”

“Mái sandhlá badh ke piṭendí kharí hé” = “The mother having tied her clothes sandhlá fashion is mourning.”

سندھ SANDHAN, s. f.—A cow that has not been milked.

“Dú dihárení dí sandhan hé” = “She hasn’t been milked for two days.”

سندھ SANDH, ADJ.—Barren (used of women or animals).

سندھ SANDHÁ, s. m.—A buffalo-bull (see SÁNH).

سنڌو SUNDHĀ, s. m.—A stump of jawār left in the ground after the stalk has been cut.

سڙسار SINSĀR, s. m.—The long-snouted crocodile (*Gavialis Gangeticus*). The snub-nosed is “baghūn.”

سڱ SANG, s. m.—A party of pilgrims or travellers.

سنگارا SINGĀRĀ, s. m.—1. A cat fish common in the rivers and dhands (macrones aor). It is good eating.
2. Water calthrops, *trapa bispinosa* or *bicornis*.

سنگڀڻ SINGBHĀN, s. f.—A final division of land.

“Singbhan vanden ta jhera bhanen”=“Make a final division that you may break off the quarrel.”—*Proverb*.

سنگولا SANGOLA, s. m.—A spear.

سنگر SANGAN, v. n.—1, to be willing (of a cow in being milked); 2, to be considerate (of a man).

“Kadāhīn angārā na pusāyus te sangdī changi hé”=“She a good milker! She never put a spark of fire out.”—*Proverb*.

سنگھڻ SINGHAN, v. a.—To smell. Hindustani “sūnghnā”; Sanskrit *घ्रात*.

سنوار SUNWĀR, s. m.—Monday. Hindustani “Somwār”; Sindhi “Sumaru” and “Súmāru.”

سڻيڻ SINGHĪN, s. f.—A plant grown as a summer crop for its fibre which is used for making ropes (*hibiscus cannabinus*). Hindustani “san.”

سو SO, s. f.—Sorrow, mourning. Hindi and Persian “sog.”

“Akhín kajlá te saurhe dí so!” = “Painted eyes, and mourning for a father-in-law!”—*Proverb*.

سوال SIVÁL, s. m.—Mould, rust.

سواندري SAWÁNDRI, s. m.—A neighbour. Hindi
“siváná,” a boundary; Sanskrit सीमा.

سوتر SOTR, s. m., s. f.—A cousin.

سوتلر SÚTARLĀR, } s. m.—A stick which slants from
سوتلر SÚTLĀR, } the side of a well and keeps
the “málh,” or rope-work, in its place.

سوجها SOJHÁ, s. m.—Care, caution.

“Luk luk dihdí jání téde pere.

“Sojhá rakhín, Máhiá, dushman vasdin nere.” =

“Secretly I watch your tracks, love.

“Use caution, Máhi, enemies live near.”—*Song*.

سوجھلا SOJHLÁ, s. m., ADJ.—1, light, brightness; 2, bright.

“Andhe de aggú andhára sojhlá hiko” = “Before a blind man darkness and light are one.”—*Proverb*.

سوجھی SOJHÍ, s. f.—The act and profession of an informer or spy.

سوزن SORAN, v. a.—1, to ask aid of a saint or spiritual adviser; 2, to add fuel to a fire.

“Lolí lamme te toráni.

“Sára dihárá baiṭhí piráni kún során.” =

“Let me send my mistress to the south.

“Let me all day sit and entreat the saints.”—*Song*.

“Káthí sor de” = “Put wood on the fire.”

سور SAVVAR, s. f.—A wadded quilt, a razai. Hindi
“saur”; Panjábí “saurh.”

“Thuli trīmat siále di savvar hé” = “A fat woman is a quilt for the winter.”—*Proverb*.

سورَا SAURÁ, ADJ.—Tight, narrow.

“Ái jo kabar vich jál chi saurī te chi moklī?” = “When existence has come into the tomb, what matter whether it be narrow or wide?”—*Proverb*.

سورَه SURH, s. m.—1. Excavation of a canal from end to end when all the workmen work together throughout. When each village or individual excavates a fixed length of the canal, the work is said to be done by “dak.” 2. A shopkeeper’s day-book (“roznámchah”).

سورَه SŪRHÁ, s. m.—A hole in the ground dug for water when no well is near or when the well-water is undrinkable.

سوف SŪF, s. m.—An apple. Hindustani “seb”; Panjābi “se” and “seu.”

سوكھا SAUKHÁ, ADJ.—1, easy, not difficult; 2, well-off, in good circumstances—*opposed to* “aukhá,” difficult, badly off.

“Ishk dá ráh na saukhá hé.

“Láwan saukhá te pálan aukhá hé.”=

“The path of love is not easy.

“To make love is easy, to keep it is hard.”—*Proverb*.

“Samhneñ shahr hé, uthán vanj tik.

“Jo har gálh kanún saukhá thiseñ.”=

“The city is before you; go there and stay.

“You will be comfortable in everything.”—*Story of the Three Fools*.

SAUKHÁ MAUZA.—A well-off village

سولا SAVALLÁ, ADJ.—Straight, near—*opposed to* “kiwallá,” crooked, far.

سولي SAVALLAN, v. N.—To confess. *Causal*: SAVALLÁWAN.

“Tai kanún nahín savaldá, main unkún savallesán” = “He won’t confess for you ; I will make him confess.”

سولھان ستاران SOLHÁN SATÁRÁN, s. m. } (*Literally* six-
سولھ ستاري SOLH SATÁRI, s. f. } teen-seventeen.)

A compound used to express the usual rate of rent, which is one to every sixteen sérs of the crop.

سومان SOMÁN, s. m.—Percolation of water to the surface of the ground caused by a flood. SOMÁN is very hurtful to crops.

سومرا SUMRÁ, s. m.—A tribe of Muhammadan Jats who were originally Rajputs. In A.D. 750 they expelled the first Arab invaders from Sindh and Multan, and furnished the country with a dynasty which reigned till the end of the twelfth century, when it was expelled by the Sammás, another Rajput tribe.

سوندا SÚNDÁ, s. m.—The white scavenger vulture (*neophron percnopterus*).

سونڈھ گاہ SÚNDHGÁH, s. m.—A second treading out of corn after winnowing.

سولھان SONHÁN, ADJ.—Beautiful, handsome.

“Disan dá sonhán amalán dá kharáb !” = “Beautiful in appearance, but evil in deeds !”—*Proverb*.

“Sabh Siálín sonhián kaí na téde maṭ” = “All Sial women are handsome, but none is equal to you.”—*Story of Sahiba and Mirza*.

- سونھين SONHĪN, s. f.—A fish of the carp family (cirrhina reba) common in the rivers and dhands. It is good eating.
- سوهان SÚHĀN, s. m.—1, an acquaintance; 2, a reed or stick fixed in the bottom of water to mark a ford.
- سوي SIVÍ, s. f.—A white ant. Panjábi “seunk.”
 “Suk ke káthí thi giá to giús sivi khá = “He dried up and turned into wood, and the white-ants ate him.”—*Story of Sahiba and Mirza.*
- سونهيپ SUHNAP, s. m.—Beauty, from “sonhán,” beautiful, and the affix “pan” contracted to “p,” meaning state or condition.
- سرو SAHÚ, s. m., ADJ.—1, a tribe of Jats said to be an offshoot of the Sials; 2, patient, from “sahan,” to bear.
- سھول SAHOL, s. m.—A fish (see CHITRÁ).
- سے SÍ, s. m.—Cold, chill. From Sanskrit शीत, cold.
- سيا SIÁ, { s. m.—A stranger, foreigner.
 ADJ.—Strange, foreign.
- سياپا SIÁPÁ, s. m.—Mourning, weeping for the dead. Hindi “sánpá,” “sápá”; Sanskrit शय.
- “Ran gaí siápe dukh rowe ápo ápne” = “When women go to a mourning, each weeps for her own trouble.”
 —*Proverb.*
- سيال SIÁLÁ, s. m.—1. The cold season. Sanskrit शीतकाल; Sindhi “siáro.” 2. The kharif instalment of land-revenue, so called because it is paid in the cold season.

سیانان SIĀNĀN, ADJ.—Clever, sharp. Sanskrit सञ्ज्ञान.

“Ghar vich dāne tá kamle siāneñ” = “When there is grain in the house even fools are wise.”—*Proverb*.

“Siānāñ káñ hamesha vith te bahnde” = “The sharp crow always sits on its dung.”—*Proverb*. (It is so clever that it overreaches itself.)

سیبا SEBĀ, }
سیک SEK, } s. m.—Irrigation by percolation.

سیتی SETÍ, POSTPOSITION.—With, simultaneously with.

“Kheti sir setí” = “Agriculture should be done with the head.”—*Proverb*.

“Áwan setí ráhí kún akhionheñ” = “On arriving they said to the traveller.”—*Story of the Four Fools*.

سیتون SITÚN, s. f.—A plant (*boucerosia edulis*) which after summer rains springs up at the roots of the jál and jand trees. The shoots are like asparagus, but of an acid taste.

سیر SER, s. f.—A plot of ground without a well, irrigated by the rising of the Indus, and cultivated either by the owner or by a separate tenant or set of tenants. A similar plot irrigated by canal is “paṭṭi.”

سیرا SIRĀ, s. m.—Coarsely-ground wheat boiled and mixed with “gur.”

سیره SIRĤ, s. f.—That part of a river where the stream is rapid.

سہلی SELHÍ, s. f.—A hair-rope.

سین SEN, s. m., s. f.—The fathers and mothers of a husband and wife are SENS to one another. Hindi and Panjābi, “samdhi” for the fathers and “samdhans” for the mothers.

سین SÍN, } s. F.—A ploughing.
 سینوین SÍVÍN, }

سینده SÍNDH, s. F.—The parting of a woman's hair.

“Yár ví télí te síndh vi mailí” = “If you have an oilman for a lover your parting will be dirty.”—
Proverb.

سینگ SENGÁ, s. F. } A companion, a contemporary.
 سینگى SENGÍ, s. M. }

“Bujh medá bujhakká tedá áp jedá sengá” = “Guess my riddle : Your companion is as big as yourself.”—
Riddle. Answer : Shadow.

سینهون SÍNHÚN, s. M.—A pad for the head to support a water-jar or for a bullock's neck.

سیو SIÚ, s. M.—Inundation from a river either by inundation or canal—*opposed to* “khu,” well-irrigation.

سہڑ SAYHAR, s. M.—A hare. Panjábi “sassá.”

سینی SENÍ, s. F.—The relationship between two persons whose children are married to each other. Hindi “samdhíáná.”

ش (Shín)

شارك SHÁRAK, s. f.—The sixteenth part of a sér.
Also called “chhárak.” Hindustani “chhítáńk.”

شالا SHÁLÁ, INTERJECTION OF DESIRE.—Would to God!
Please God! Corrupted from the Arabic “In sha
Allah,” if it please God. Sindhi “Chhālā” and
“Shālā” (Trumpp, p. 421). “SHÁLÁ” is used
either at the beginning or end of a sentence.

“Shálá! khair nál awín, main mangan duáín!” = “Please
God! may you return safely, I pray!”

“Allah de aman howín, Shálá!” = “May you be in the
protection of God, please God!”

شايه SHÁIT, ADV.—Perhaps. Persian “sháyad.”

شبر SHABAR, ADJ.—Badly cooked.

“Shabar bhájí te sukkí mánín!

“Wah shádí di khánín!” =

“A fine wedding breakfast!

“Ill-cooked greens and dry bread!”—*Proverb*.

مثل SHATAL, s. m.—Falsehood, a lie. Panjābi “jaṭal.”

شخصائي SHAKHSÁNÍ, s. f.—A female person, a female
individual. Formed from the Arabic “shakhs,” a
person, an individual.

شكارن SHUKÁRAN, v. a.—To blow, to breathe (prayers,
spells in vocations).

“Mián khale máre,

“Te bíbí paṛh darúd shukáre!” =

“The husband shoebeats her:

“The wife breathes blessings on him!”—*Proverb*.

- شكرانا SHUKRÁNÁ, s. m.—*Literally* a thanksgiving. This word had a special meaning under the revenue administration of Sáwan Mal. The “mahsul,” or Government share of the produce, was returned to the cultivators, who were compelled to pay for it in cash, at the average market price during the months of Visakh, Jéth and Harh for the spring crop, and during Katik, Manghir and Poh for the autumn crop. If after the average price had been fixed prices rose much, Sáwan Mal levied a cess called “SHUKRÁNÁ,” supposed to be a thanksgiving to the Government for adhering to the price fixed when prices were lower, at the rate of one rupee per path of the cultivator’s share.
- شکلو SHAKLO, s. f.—1, the manna of the lei (*tamarix dioica*) and *ukhánh* (*tamarix orientalis*); 2, the honey of wasps. Gladstone (*Biluchi Manual*, p. 19) gives “shakhal” as Biluchi for the manna of the lei.
- شلوار SHALWÁR, s. f.—Trousers made very full and baggy. “Suthan” are trousers cut straight and tight.
- شنگر SHANGAR, s. f.—The pod of the “jand” tree (*prosopis spicigera*). Sindhi “sanganu.”
- شودا SHODA, s. m.—A poor fellow, a humble man. Hindi “shuhdá,” which, however, means a profligate. “SHODA” in Multani has no bad sense.
- شوکن SHÚKAN, v. n.—To hiss, to snort.
- شوم SHÚM, s. m.—A miser.

“ Sakhi kanún shúm bhala turt deve jawab ”=“ A miser is better than a liberal man, for he gives an answer quickly.”—*Proverb*.

شاه SHAHU, s. m.—A bridegroom, a husband.

“ Shahũ rází te Khudá rází ”=“ When the husband is pleased, God is pleased.”—*Proverb*.

شاهور SHAHÚR, s. m.—Good manners. Arabic “ sha’úr.”

“ Sharam shahúr nál vanjín ate apni mangíndí kanún sharam kar ”=“ Go with modesty and good manners, and behave modestly to your betrothed.”—*Story of the Four Fools*.

شاهنگر SHAHÍNGAR, s. f.—A fish. Its back is yellow with black stripes—*hence* its name, derived from “ shính,” a tiger.

شاهی SHAI, s. f.—1, a thing ; 2, sweetmeats.

شیمک SHÍMAK, s. m.—A disease of camels and horses. The whole body becomes dry and shrivelled, and lameness ensues. The remedies used are doses of garlic and honey, and branding a cross with a needle on the limbs.

شینه SHÍNĪ, s. m.—A tiger. Sindhi “ shínhu”; Sanskrit सिंह.

ک (Kaf)

کاپی KÁPI, s. f.—1, cutting, from “kapan,” to cut; 2, reaping, wages for reaping. Sindhi “kápo.”

کاتر KÁTR, s. f.—A pair of shears.

کاٹھ KÁTH, s. m.—1, wood, timber; 2, a pair of stocks.

“Andhí nivaní te káth dá ustará!” = “A blind barberess and a razor of wood!”—*Proverb*.

کاٹھی KÁTHÍ, s. f.—Wood, timber.

“Káthí te jo káthi marije akhir bhaj paundíe” = “If you strike wood on wood it breaks at last.”—*Proverb*.

کاج KÁJ, s. m.—1. Act, deed. Sanskrit काय्ये. 2. A wedding, i.e., the most important act.

“Káj vihaná te jánjián dá muñh kumáná!” = “The wedding is over, and the faces of the guests are drooping!”—*Proverb*.

“Changá áyá Nebráj.

“Palle nahín thíkrián

“Kháwan áyá káj.”=

“Nebráj has well come.

“Not even potsherds in his pocket,

“He has come to eat at the wedding.”—

Proverb used of persons who sponge on others.

کال کڑچھی KÁL KARCHHÍ, s. f.—A bird, the kingcrow. It is revered by Muhammadans because it brought water to Imam Husain when he was martyred. Sindhi “kálkanchhí.”

کان KÁN, s. m.—A crow. *Plural* : KÁNWÁN. Sanskrit कक; Hindi “kág” and “kavvá”; Panjābi “kag” and “kaún.”

“Kán Kirár kutte dá visáh na kíje sute dá” = “Trust not crow, Kirár or dog even when asleep.”—*Proverb*.

کان KÁNÁN, s. m.—1, the tall reed of the búṭá grass (saccharum sara—see BÚṬA); 2, a linear measure in use among agriculturists—

2 kadams (paces) = one karam.

3 karams = one kánán.

3. ADJ.—One-eyed.

“Máṭundí, piú kánán, putr motí dá dáná!” = “The mother maimed, the father one-eyed; the son a pearl!”—*Proverb*.

کالچن KÁNĴAN, s. f.—The beam which rests on the two pillars of a Persian-wheel and to which the axle of the horizontal wheel is fastened by a crooked stick called “makṛa.”

کانڊا KÁNDÁ, ADJ.—Greater, larger. Sindhi “kándō.”

کانڊھا KÁNDHÁ, s. m.—An invitation to a wedding.

“Átá píṭhá nahín te kándhe age vade phirdin!” = “The flour is not ground yet, the invitations are already going about!”—*Proverb*.

کانڊھن KÁNDHAN, v. A.—To invite to a wedding.

کانگرې KÁNGRÍ, s. f.—Bájhra-stalk. “Ṭanda” is jawár-stalk.

كانه KÁNH, s. f.—1, a reed that grows on the banks of rivers (saccharum spontaneum): it provides good

grazing for buffalos, and pens are made of the stem ;
2, the stick that supports the “párchhá” of a well.

“Je khawáin nihári tá trapsán mahal mári ;

“Je khawáin dánán tá trapsán káñh te lánán ;

“Je khawáin bhún tá ú sanjh te í tún.”=

“If you feed me on nihári, I will leap palace and house ;

“If you feed me on grain, I will leap káñh and lánán ;

“If you feed me on straw, there is the saddle and here are you” (you had better saddle yourself) !—*The horse to his master.*

كانهلا KANILA, ADJ.—Weak, cowardly.

كانين KÁNIN, s. F.—1. The effect of a curse.

“Ishk Máhi de maikún kánián márián ”= “The love of Máhi has struck me with a curse.”—*Song.*

2. Smut in grain-crops.

كالين پڑي KÁNIN PARÍ, } s. F.—A fish of the notopteridæ
كالين بٹی KÁNIN BATÍ, } family (notopterus kapirat).
It is insipid eating, and very bony.

كاو KÁŪ, s. F.—A noise.

كاوڑ KÁVAR, s. F.—Anger.

“Kávar dádhe te ándí nahín híneñ te trai pherí ándí hé”= “Anger comes not to the strong once for three times it comes to the weak.”—*Proverb.*

“Yár assáde kún salám diwáhe.

“Kávar na thivín assán vas paráe.”=

“Give my salam to my lover.

“Let him not be angry : I am in the power of another.”—*Song.*

كاولين KAONIN, s. F.—A bird, the warty-headed ibis.

کباڑا KABĀṚĀ, s. m.—Apparatus.

KATH KABĀṚĀ.—The wood-work.

VELNE DĀ KABĀṚĀ.—The apparatus and appendages of a sugar-press.

KHU DĀ KABĀṚĀ.—The machinery of a well.

کبال KABĀL, s. m.—The rete or net-work fibre that is formed round each “petiole,” or leaf-stem of the date-palm. It is used for making ropes.

کبرا KUBRĀ, s. m.—A tribe of Biluchis.

کپاہ KAPĀH, s. f.—Cleaned cotton. Uncleaned is “phuṭī.” (For the names of the different parts of the cotton plant see VĀṚ.)

کپر KAPAR, s. m.—1, a shoal in a river; 2, in Dera Ghazi Khan a kind of soil which is hard and saline.

کهن KAPAN, v. A.—1, to cut; 2, to reap. *Passive*: KAPĪJAN. Sindhi “kapanu.”

“Ahmak kape apnā per” = “A fool cuts his own foot.” — *Proverb*.

“Raṛh kaḍan kapísí?” = “When will the crop be cut?”

کتلا KITLĀ, } ADJ.—How many? how much? Hindi and
کتی KITĪ, } Panjābi “kitnā”; Sindhi “ketiro”;
Gujrāti “ketlo.”

کتن KATAN, v. A.—To spin. Panjābi “katnā”; Sindhi “katanu.”

“Kat na jāne te wakt kún phīṭe!” = “Doesn’t know how to spin, and says she has no time!” — *Proverb*.

کتہ KATĪNH, s. m.—The eighth Hindu solar month corresponding with the last half of October and the first half of November. Panjābi “Kattak”; Hindi “Kātak”; Sindhi “Kate.”

کٲه KITH, } ADV.—Where. “KITH” and “KITHÁN”
 کٲهٲان KITHÁN, } can be used in the ablative “kithon”
 and “kithaon,” from what place, whence.

كٲ KAT, s. F.—Straw of gram, peas, moth, mung, másh
 and mohrí. Also called “missa bhún”—*opposed*
to “baggá bhún,” which is the straw of wheat and
 barley.

كٲا KATÁ, s. M. } A buffalo-calf while suckling. From
 كٲي KATÍ, s. F. } the time it has left off suckling
 till it has grown up, a buffalo-calf is “jhotá”;
 female “jhotí” and “jhot.” The full-grown male
 buffalo is “sánh” and “sandhá.” The female
 after giving her first calf is “manjh” and “menh.”

كٲانان KUTÁNÁN, } s. M.—A sweeper. “KUTÁNÁN”
 كٲانان KURTÁNÁN, } or “KURTÁNÁ” is a sweeper
 who has become Muhammadan.

“Loṭe vich dánen tá kuḍin kuṭáne” = “When grain is
 in the lota the kuṭánáns leap for joy.”

كٲن KUTAN, v. A.—To beat, to pound.

“Machhí rahí daryá te ran mirchán kuṭe” = “The fish
 is still in the river, and the woman is pounding
 chillies” (to eat with it).—*Proverb*: “She is count-
 ing her chickens before they are hatched.”

كٲوال KUTWÁL, s. M.—A village-servant whose duties
 are to render general services to the community;
 he executes summonses, looks after strangers, and
 generally carries out the lambardar’s orders. He
 is paid by a share of the crop at harvest.

كٲن KAJAN, v. A.—To cover, to hide.

“Ghoṛe dá púchhar apní chut kajesí” = “A horse’s tail
 will cover only his own rump.”—*Proverb*.

کچا KUCHAJJÁ, ADJ.—Slovenly, dirty.

“Áp kuchajjí te verhe te doh!” = “Herself slovenly and she blames the courtyard!”—*Proverb*.

کڌان KADÁN,
کڌن KADAN,
کڌين KADEN, } ADV.—When.

کڌاهان KADÁHÁN,
کڌاهين KADÁHÍN,
کڌين KADÍN, } ADV.—Sometimes, at any time.

“Hochí ran dí nath kaḍín nak te kaḍín hath” = “A frivolous woman’s nose-ring is sometimes in her nose and sometimes in her hand.”—*Proverb*.

“Kutte de púchhar vāngen kaḍáhán sidhá na thísí” = “Like a dog’s tail he will never be straight.”—*Proverb*.

کڌوڪڌان KADOKNÁN, ADV.—Long ago, for a long time.

کڌهن KADHAN, v. A.—To extract, to draw out, to give out. Hindi “kārhná”; Panjābi “kaḍhná”; Sindhi “kaḍhanu.”

VALH KADHAN.—To take refuse indigo out of the vats.

GAKAR KADHAN.—To extract stones of dates.

KIÁRE KADHAN.—To lay out beds in a garden or field.

MANDA KADHAN.—To give abuse.

“Uchí khají jaindá buthá kamand hé.

“Mangdí hán pánjá, bharwá kaḍhdá dande.”=

“A tall date-tree with a rotten climbing-rope.

“I ask a handful of dates : the wretch shows his teeth.”—

Song.

کڌهي KUDHÍ, s. f.—The act of collecting the grains of corn that remain embedded in the threshing-floor

after threshing. The KUPHÍ is usually the perquisite of the mochi (see ANGANI).

ڪر KUR, s. F. } A drought, a failure of a canal or of
ڪرا KURA, s. M. } the annual rising of the rivers.

ڪراڙ KIRÁR, s. M. } A tribe of Hindus. Also called
ڪراڙي KIRÁRÍ, s. F. } "Aroṛa." They claim to have been Khshatris who became outcasts during Pars Ram's persecution of the race. KIRÁRS are divided into three main tribes—Uttarádhí (northern), Dakhaná (southern), and Dáhrá.

The first two say they were so named because they fled to the north and south respectively. The origin of "Dáhrá" is not known. Each main tribe contains numerous sub-divisions the nomenclature of which defies classification. A few names, as the Maṭe and Guruwára, are found in all three main tribes; a large number are found in two, and the majority in only one. The main tribes do not intermarry, but the sub-divisions of a main tribe do. They worship either the Krishna incarnation, or the river, or both. Almost the whole of trade, moneylending and banking is in their hands. They have no prejudice against any kind of work, and will sell vegetables or shoes, load donkeys, and do other work which an orthodox Hindu would not. In correspondence and accounts KIRÁRS use a peculiar character of their own called "Kiráki," *q. v.*

ڪراوا KARÁWÁ, s. M.—The same as "muhasil," *q. v.*

ڪرڙا KARARÁ, s. M. }
ڪرڙي KARARÍ, s. F. } The common teal.

کرڑی KIRARÍ, s. f.—The small house-lizard.

“Zát dí kirarí te shahtírán nál alhná!” = “By caste a lizard, and its nest in the beams!”—*Proverb* used of low people with lofty aspirations.

کرل KURAL, s. m.—A large fish-hawk. The popular story is that KURALS hunt in couples, one before the other. The first flies along the surface of the water croaking “Allah! Allah!” and the fish which come to the top to see who the pious person is are seized by the other bird.

کرلاون KURLÁWAN, v. n.—To lament, to cry out (especially used of the cry of the “kúnj”).

کرھیون KARHIÚN, s. m.—A linear measure equal to two paces or $5\frac{1}{2}$ feet. Corrupted from “karam” (see KÁNÁN).

کرھیون KIRHIÚN, s. f.—That part of the wages of a farm-labourer (“ráhak”) which is paid in cash. It is generally eight annas per month. (See RÁHAK.)

کرپنہ KARÍNH, } s. m.—A bush, wild caper (capparis
کریتا KARÍTA, } aphylla). Hindi “karil.” The
fruit is “delhá,” *q. v.*

کڑ KUR, s. m.—1. The sole of a plough. It consists of a log of wood, thick at one end and narrowing to a point at the other which is shod with an iron-share called “phála.” 2. A kind of net fastened inside a dome-shaped frame of wood. It is used in shallow water. The fisherman jams the frame to the bottom and then lets the net fall, and so secures whatever fish are within the frame.

ڪڙا KARÁ, s. m.—1, a ring, a ring of water sprinkled or drawn with a stick round a person or a corn-heap to keep off *jins* and noxious reptiles ; 2, a circular handle ; 3, a noise.

“ Lagí kará karendí hé ” = “ That which is struck makes a noise.”—*Proverb*.

ڪڙا KIRÁ, s. m.—A matting made of reeds.

ڪڙاه KARÁH, } s. m.—A shallow iron pan used for
ڪڙاها KARÁHÁ, } boiling sugarcane-juice when making gur.

ڪڙاهي KARÁHÍ, s. f.—A bird, a tern.

ڪڙتومان KURTUMÁN, s. m.—The colocynth gourd (*cucumis colocynthis*)—a favorite medicine for horses.

“ Kurtumení dí kár đisan dá sohnán amalán dá kharáb ” = “ Like a colocynth, beautiful to look at, but evil in deeds.”—*Proverb*.

ڪڙڪي KIRAKÍ, s. f.—The character used by Kirárs in writing. It is derived from the Sanskrit alphabet, but the letters are so mutilated that it is difficult in some cases to trace their origin. It is very deficient in consonants, having no *ng*, *jh*, *th*, *d*, *y* or *sh*. *h* is generally omitted in writing. The vowels *a*, *i*, *u* appear in the alphabet, but except as initial letters they are omitted in practice. The forms of the letters differ in different towns.

“ Kirakí dí likhat đilh đolá hik ” = “ In Kirakí writing đilh and đola are the same ” (*i.e.*, only *đ* and *l*, without any vowels, would be used to express both words).

ڪڙو پلون KARVÍLÚN, s. f.—A plant (*capparis horrida*).
The fruit is made into pickle.

ڪڙي KARÍ, s. f.—1, a ring (diminutive of “kará”); 2, a kind of anklet, 3; a rafter.

ڪڙي KIRÍ, s. f.—A hut of reeds.

“Khabar nahín uṭh kerhí kirí vanj bahsí” = “One can’t tell at which hut the camel will sit down.”—*Proverb*.

ڪڙي KURÍ, s. f.—A virgin.

“Chún dá baggá te bíbí ajan kurí hé” = “White-haired, and the lady is still a virgin!”—*Proverb*.

ڪڙيا KARIÁ, s. m.—A large distributary channel from a canal. A small distributary is “kassí.”

ڪسانگا KUSÁNGÁ, ADJ.—Not near, not accessible—*opposed to* “sángá,” *q. v.*

ڪسن KUSAN, v. n.—To be killed. *Present participle* : KUSDÁ; *Future* : KUSSÁN; *Past participle* : KUṬHÁ. Sindhi “kusanu,” with past participle “kuṭho.”

ڪسور KASÚR, s. f.—*Literally* deductions, from Arabic كسور, plural ڪسور. “KASÚR” now means a kind of rent for land, and the reason for the name is to be found in the history of its origin. It is of two kinds. Under former Governments the agricultural produce was divided into “mahsul” or the Government’s share, and “rahkám,” the cultivator’s share. The Government used to make grants out of the “mahsúl” to individuals as payment for services, for maintenance, and as rewards. These deductions were called “KASÚR.” In some parts the grantees are still in possession of their KASÚR. This kind of KASÚR is found in the Rajanpur tahsil of Dera Ghazi Khan, and in some villages of Multan and Muzaffargarh, where the

Multani Patháns have partly recovered their old grants of a deduction from the Government share of the produce.

The other kind had its origin in a deduction from the "rahkám," or cultivator's share. When the early settlers began to locate tenants in their land, they stipulated for a payment to themselves out of the cultivator's share of the produce in recognition of their proprietary right. This payment was called "KASÚR" because it was deducted from the cultivator's share, and is really rent. The rate is almost invariably one-seventeenth of the cultivator's share. This kind of KASÚR obtains in the Multan district and on the right bank of the Chenáb in Muzaffargarh. On the banks of the Indus and in Dera Ghazi Khan it is known as "lichh."

كسى KASSÍ, s. f.—A small distributary channel from a canal.

كفن KAFAN, s. m.—Grave-clothes, the clothes in which a corpse is buried if a Muhammadan, or burnt if a Hindu.

The grave-clothes of Muhammadans are: for a man—(1) "kafaní," a long cloth with a hole for the head, worn like a Mexican poncho, and the ends are wrapped about the body; (2) "chádar," a sheet either in two pieces, one below and the other above the corpse, or in one piece large enough to be spread below as well as above: for a woman—(1) "kafaní"; (2) "chádar"; (3) "sínaband," a boddice.

The grave-clothes of Hindus are: for a man—(1) "kafaní"; (2) "langoti"; (3) turban; (4) "kamar-

band": for a woman—(1) petticoat; (2) "cholí," boddice; (3) "bhochhan," sheet. The petticoat and sheet are always red.

"Ghar vich kafan nahín maran kún tiyár!" = "Ready to die, and no grave-clothes in the house!"—*Proverb*.

ڪڪ KUK, s. f.—A date which has shrivelled up while still on the tree. *Plural*: KUKÁŃ. Such dates are used to feed goats.

"Bakrián de wáste koi kukán ghiná de;

"Bhedén de kítí, sohnán yár! garirá ghatá de." =

"For the goats bring some shrivelled dates;

"For the sheep, beautiful lover! build a hut."—*Song*.

ڪڪا KAKKA, ADJ.—Pure, mere, unmixed.

"Medí zamín kakkí ret hé" = "My land is mere sand."

ڪڪو KAKKO, s. f.—Heated sugarcane-juice.

ڪڪوھا KAKÚHÁ, s. m.—A sandpiper.

ڪڪھ KAKH, s. m.—A piece of straw or grass, rubbish.

"Kakhán bhá ghulámán dostí" = "The love of slaves is like fire in straw."—*Proverb*.

"Ghar lakh dá, báhar kakh dá!" = "At home worth a lakh, abroad worth a straw!"—*Proverb*.

ڪلاش KALÁSH, ADJ.—Poor, distressed. Arabic "kalash," short, little.

ڪلبا KULABBÁ, ADJ.—Useless, worthless, bad—*opposed to* "sulabbá."

"Kulabbí shai dá kulabbá mul" = "A worthless thing fetches a bad price."—*Proverb*.

ڪلثون KALATHÚŃ, s. m.—The day before yesterday.

ڪلر KALAR, s. m.—1. The saline efflorescence on clay, land impregnated with salt.

“Kalar vairí kandh dá, beliá ;

“Machhí dá vairí jál.”=

“Kalar is the enemy of the wall, friend ;

“The net is the enemy of fish.”—*Story of Sahiba and Mirza.*

2. Manure.

ڪلراچھي KALARÁCHHÍ, } s. f.—Good land impregnated
ڪلراشي KALARÁSHÍ, } with salt.

“Kalaráshí bhuen raháén tá hásil mitti cháén !” = “If you cultivate kalaráshí land, the only crop will be clay !”—*Proverb.*

ڪلوٽر KALVATR, s. m. }
ڪلوٽري KALVATRI, s. f. } A handsaw.

ڪلھا KALHÁ, ADJ.—Alone. Panjábi “kallá” ; Hindi “akelá.”

“Kháwe gallá, maríje kalhá” = “A man eats (*i.e.*, enjoys himself) in company, but he dies alone.”—*Proverb.*

ڪلھا KULHA, s. m.—That part of a bullock’s hump on which the yoke presses.

ڪلھر KULAHAR, s. m.—The time of day shortly before noon.

ڪلھوٽي KALHOTÍ, s. f.—An earthen cylinder from five to six feet high used for storing grain.

ڪلھوڪا KALHOKÁ, ADJ.—Of yesterday, from “kalh,” yesterday. Sindhi “kalhoko.”

ڪمان KUMMÁN, s. m. }
ڪمين KUMMÍN, s. f. } A turtle, a tortoise.

“Zát dí kummin te Khwájá Khizar de potri!” = “By caste a turtle, and she pretends to be grand-daughter of Khwájá Khizar!”—*Proverb*.

ڪمانڊ KAMÁND, s. m.—Sugarcane.

ڪماون KAMÁWAN, v. a.—To work. *Present participle* : KAMÁNDÁ ; *Future* : KAMÁSÁN ; *Past participle* : KAMATTÁ.

“Kachí ran kach kamáwe,

“Yár kún kharí hath nál badháwe.”=

“A silly woman works sillily ;

“Standing with her own hands she causes her lover to be caught.”—*Story of Sahiba and Mirza*.

ڪماون KUMÁWAN, v. n.—To wither. *Present participle* : KUMÁNDÁ ; *Future* : KUMÁSÁN ; *Past participle* : KUMÁNA. Sindhi “kumáijanú,” with past participle “kumáno” ; Hindi “kumláná.”

“Bájhoñ sáinán kaun dévé pání valhián kumánián ?” = “Except their husbands, who can give water to these faded creepers ?”—*Song*.

ڪمند KAMAND, s. m.—A rope by which date-pickers climb the palm-trees. It passes round the tree, and under the seat of the picker.

ڪن KAN, POSTPOSITION.—To, up to. Sindhi “kane,” which Trumpp derives from Sanskrit कण, edge (of a vessel). Sindhi “kano,” rim, border ; Panj-ábi “kanní,” border, margin. “KAN” is used with the formative of the word it governs.

“Mai kan áwín, nán manín Khudá dá !” = “In God’s name come to me !”—*Song*.

کال KANÁL, s. f.—A square measure of land equal to half a rood. (For a table of local square measures see SARSHÁHÍ.)

کال KUNÁL, }
کالی KUNÁLÍ, } s. f.—A large shallow earthen vessel.

کنجھار KINJHÁR, s. m.—The spike or beard of wheat and barley.

KINJHÁRI KANAK.—Bearded wheat.

RODÍ KANAK.—Bald or beardless wheat.

کنجھان KANJHÁN, ADJ.—Late, out of time—*opposed to* “jethá,” early, in good time, *q. v.*

کنجی KANJÍ, s. f.—A ceremony of congratulation performed by Hindus in the sixth or seventh month of pregnancy. The husband and wife distribute sweetmeats and food to their friends, and the parents of the wife send her clothes.

کند KAND, s. f.—The back. Sindhi “kandũ.”

“Kand pichhon padsháhán de gile thíndin”= It is behind their backs that complaints of kings are made.”—*Proverb.*

کند KIND, s. m.—A young wild-pig.

کندا KANDÁ, s. m.—1, *literally* a thorn ; 2, a tree (*prosopis spicigera*) ; also called “jand.”

کندھ KANDH, s. f.—A wall.

کندی KUNDI, s. f.—A wooden pitchfork.

کدک KING, s. f.—The bow of a musical instrument. Arabic “nákhnah.”

“King vaji tá rág bujhá ” = “ When the bow strikes, the tune is recognised.”—*Proverb*.

ڪنگهي KANGHI, s. f.—1, *literally* a comb; 2, a fish of the perch family (ambassis baculis).

ڪنوار KUNWÁR, s. f.—A bride.

“ Ghoṭ kunwár rází

“ Chi karesí mullán kází ?”=

“ If the bridegroom and bride be willing,

“ What can mullán or kází do ?”—*Proverb*.

ڪنورا KANORA, s. m.—The rope that runs from the axle (“ bhurjal ”) of the horizontal wheel (“ chakal ”) of a Persian-wheel to the bullock-yoke (“ panjálí ”) and which prevents the bullocks from breaking out of the circle in which they move.

ڪنڊون KANÚN, POSTPOSITION.—From. Sindhi “ kanon ” and “ kanán.”

“ Dhírín jshín putr kanún dhí changí hé ” = “ A daughter is better than a daughterlike son.”—*Proverb*.

ڪنيرا KANERÁ, s. m.—*Literally* a mat-weaver, but KANERÁS now do weaving of every kind, and also cultivate land.

ڪوٽها KOTHÁ, s. m.—A building with walls of mud or bricks and a flat roof. It is one of the three forms of dwelling-houses in use; the others are “ sálh ” and “ garírá,” *q. v.*

“ Koṭhewále man karendin garírewalen dá ví Allah ” = “ Those who live in houses are proud; but there is a God even of those who live in huts.”—*Proverb*.

ڪوڄها KOJHÁ, ADJ.—Ugly. Sindhi “kojho.”

“Kojhí kamlí hán bándi tedí . kam áwán khwáh ná áwán ” = “ Though ugly and mad, I am thy slave, whether I be useful or not.”—*Song*.

ڪوڙ KÚR, s. m.—A lie.

KÚR MÁRAN and KÚR ALÁWAN.—To lie.

ڪوڙا KÚRÁ, 1, s. m.—A liar.

“Sarkár vich andhár : sádñ kúrā, chor sachiár ” = “ There is blindness on the Government: the virtuous is (considered) a liar, and the thief a true man.”—*Proverb*.

2, ADJ.—False, untrue.

ڪوڙها ڪوڙا KORHÁ KIRARÁ, s. m.—A chameleon (*literally* the leprous lizard).

ڪوس KOS, s. f.—An animal fit only for killing, from “kusan,” to be killed (used especially of goats). Sindhi “kosū,” slaughter.

ڪوسا KOSÁ, s. m.—1, hot; 2, fever. Sindhi “koso,” hot.

VARE DÁ KOSÁ.—Intermittent fever.

ڪوڪڙ KOKIR, s. f.—Dried “pílú” berries (the “pílú” is the fruit of the jál tree—*salvadora oleoides*).

ڪوڪڻ KÚKAN, v. n.—To cry out, to complain. Kúk, a cry, a complaint.

ڪولا KÚLÁ, ADJ.—Soft, gentle, easy.

ڪولهر KAULHAR, s. f.—The spoil bank of a canal.

ڪون KÚN,—The sign of the dative case. Hindi “ko”; Sindhi “khe”; Panjábi “núñ.”

“Syad te mullán kún Khudá pādsháhí ná dévé !” = “May God not give kingship to Syads and mulláns !”—*Proverb.*

ڪوندر KÚNDR, s. f.—A water-plant, the bulrush (*typha augustifolia*). The leaves are used to make mats, baskets and string. The down on the head is cooked and eaten, and the head is steeped in oil and fired by boys as a plaything.

ڪوهاٽ KOHÁT, s. f.—A camel's hump. Sindhi “kúha-
thu.”

ڪوڙي KAVÍLÍ, s. f.—A small ant.

ڪهاڻ KHÁBAN, v. A.—To tie a cloth or rope over the mouth and across the top of the head, especially to gag stolen cattle ; to tie up the jaws of a corpse.

ڪهاڻي KHÁTÍ, s. f.—Digging, especially excavating or clearing a canal. From “khaṭan,” to dig.

ڪهاڙا KHÁDÁ, s. m.—The reservoir of a well into which the water falls from the “nisár.”

ڪهاڙي KHÁDÍ, s. f.—The chin. Sindhi “kháḍo.”

ڪهارا KHÁRÁ, s. m.—1, a large basket made of reeds ; 2, part of the ceremonies (“sagan”) at a wedding which are not part of the religious service. After the “nikáh,” or ritualistic part of the marriage, is over, the bridegroom with his best-man (“ánhar”) enters the bride's house. The bridal pair are then seated on a “KHÁRÁ,” or basket, when the ceremonies described under LAWAN, PHUL CHUNNAN and TIL VIHTRE are performed.

ڪهاڙها KHÁRHÁ, s. m.—1, an indigo manufacturing ground ; 2, a cattle-road (see ÁKHÁRHÁ).

ڪهاڱو KHÁGAR, s. f.—A fish of the siluroid family (macrones cavasius).

ڪهاڻ ڪهاڻ KHÁLAN, v. a.—The same as “Akhálan,” *q. v.*

ڪهاڻج KHÁNJ, s. f.—The rope by which the ox-yoke (“panjálí”) is secured to the driving-seat (“gádhí”) of a Persian-wheel.

ڪهاڻين KIHÁNÍN, s. f.—The abdomen.

ڪهاون KHÁWÂN, v. a.—To eat. *Present participle* : KHÁNDÁ ; *Future* : KHÁSÁN ; *Past participle* : KHÁDHÁ. .

“Uṭh changá mál : khaṭe sonán te kháve jál ” = “A camel is good cattle : he earns gold and eats jál.”—*Proverb.*

ڪهيپ KHIP, s. f.—A shrub (orthanthera viminea). It is so inflammable that two pieces, if rubbed together, will ignite.

ڪهيون KHAPAN, v. n.—To be spent, to be exhausted.

ڪهيٺ KHAT, s. f.—An ornamented bed. The diminutive “khaṭrá” is used for a plain bed, a common charpái.

“Kasam hé maikún Rab dí je mánán Tahir dí khaṭ !” = “God’s curse be on me if I enter Tahir’s bed!”—*Story of Sahiba and Mirza.*

ڪهيٺير KHATATIR, s. f.—The common dock plant.

ڪهيٺر KHATAR, adj.—An animal that will not allow itself to be milked easily. Sindhi “khaṭhara.”

ڪهيٺن KHATAN, v. a.—1, to dig, to excavate ; 2, to earn.

“Khaḍ khaṭandá te páni pawandá” = “The digger of a hole, and his feet fall into it.”—*Proverb*: “The biter bit.”

“Shomán dá khaṭiá gáé kutte khá, na fatihah na duá” = “Dogs ate up the miser’s earnings. No one gave them a prayer or a blessing.”—*Proverb*.

کھجی KHAJI, s. f.—A date-palm (*phoenix dactylifera*). Hindi “khajúr”; Sanskrit खजूर. Every part of a date-tree is of use and has a separate name (see BINDÁ, BUHÁRÁ, BHÚTRÁ, BHUGRIÁN, PÁNJA, PIND, THADÁ, THÚHÁ, TORÁ, JHAT, CHÁRHÁ, CHHARÍ, KHASÍ, DANG, DOKÁ, SIP, KABÁL, KUK, KAMAND, KHORÍ, GÁCHÁ, GAKAT, GANDORÁ, GOSHA, GARÍ and BAIKHAR).

کھڈ KHAD, s. f.—A hole in the ground.

کھر KHAR, s. m.—A tribe of Jats who trace their origin to the Kharals of Montgomery and Lahore. They account for the loss of L at the termination of their name as follows. Once a party of Kharals who came from the Lahore Bar and encamped near Multan close to a sugarcane-field, cut the sugarcane and fed their cattle and made huts with it. On the owners complaining to the Governor, the Kharals explained that they thought they were cutting reeds and did not know what sugarcane was. The Governor thereupon called them asses (“khar” in Persian), which name their descendants bear ever since.

کھر KAHAR, ADJ.—Giving milk (used of animals), from “khír,” milk.

کھرڑا KHARARÁ, s. m.—A shopkeeper’s daybook. Also called “surh.” Sindhi “khararo”; Hindustani “roznamcha.”

- ڪهرلين KHARNÍN, s. f.—A fish of the carp family (*barbus sarana*). Also called “poprí.” Sindhi “khanhaní.”
- ڪهروڙا KHARORÁ, s. m.—A well lined with wattles instead of masonry.
- ڪهسپيل KHASÍL, s. f.—Wheat and barley cut green for fodder. Persian “khavíd.”
- ڪهڪهاڙ KHAKHÁR, s. f.—The jawbone.
- ڪهل KIHAL, s. m.—A tribe of fishermen. They profess Muhammadanism, but eat alligators, turtles and tortoises, which they justify by a text of Imam Sháfi. Orthodox Muhammadans consider them unclean. They derive their name from “kehara,” Sindhi for lion; Sanskrit केहर. Perhaps Sanskrit केवट or कवर्त, a fisherman, is a more probable derivation.
- ڪهه KHALÁ, s. m.—A shoe, but only used when beating with shoes is intended.
- “Panj khale, pag jhale. Sáin pat rakhí!” = “I received five blows of a shoe, but I kept on my turban. The Lord preserved my honour!”—*Proverb*.
- ڪهلوار KHALWÁR, s. f.—A measure of grain equal in weight to eight maunds, said to be derived from the Persian “kharbár,” an ass-load.
- ڪهلواڙا KHALVÁRÁ, }
ڪهلويڙا KHALVERÁ, } s. m.—A threshing-floor.
- ڪهمن KHIMAN, v. n.—To flash. *Present participle*: KHIMDA; *Future*: KHIMSÁN; *Past participle*: KHIMIÁ. *Verbal noun*: KHIMIN, lightning.

ڪهن KUHAN, v. A.—To kill. *Present participle* : KUHENDÁ ;
Future : KUHESÁN ; *Past participle* : KUṬHA. Sindhi
 “kuhanu,” with past participle “kuṭho.”

ڪهنجه KHAMBH, s. m.—A bird's feather.

ڪهنجه KHUNBH, s. m.—The fireplace over which washer-
 men steam clothes to prepare them for the wash.
 Sindhi “khunbhũ.”

“Pathar khunbh karáe ant kúre dá kuṛ” = “You may
 steam stones, but the result will be vain.”—*Proverb*.

ڪهنجهائي KHANBHÁNÍ, s. f.—A sling. Panjábi “kam-
 ání.”

ڪهنجهڙا KHANBHĀÁ, s. m.—The fin of a fish. Sindhi
 “khanbhṛo.”

ڪهنجهي KHUNBHÍ, s. f.—A mushroom.

ڪهنهي KHANÍ, s. f.—A piece, a scrap.

“Ghar dí khaní bahar dí sári” = “A scrap at home is
 better than a whole loaf abroad.”—*Proverb*.

ڪهو KHÚ, s. m.—1, a well; 2, the land attached to a well;
 3, well irrigation—*opposed to* “siú,” which means
 irrigation from a river either by flood or canal.

ڪهوڻا KHOPÁ, s. m.—The blinkers worn by bullocks when
 working a well.

ڪهوڙي KHORÍ, s. f.—An enclosure the walls of which are
 made of date branches, and within which dates are
 dried.

ڪهي KAHÍ, s. f.—A mattock. The handle is “gan,” the
 blade “kahi,” and the hole in which the handle is
 fixed “pen.”

گھيجا KHEJA, s. m.—Error, mistake.

KHEJA KHÁWAN.—To be mistaken.

كهير KHER, s. f.—A herd of cows. “Mihág” is a herd of buffalos. KHERIWÁN, a cowherd.

كهر KUHÍR, s. m.—A fog, a mist.

ڪيٽي KÍTE, POSTPOSITION.—For the sake of, on account of.

ڪيجهان KEJIHÁN, ADJ.—Of what kind? What like? Derived from the interrogative pronominal base “ke” and “jíhán,” like, as. Hindi “kaisá”; Sindhi “kihaṛo.”

ڪيڏا KEDÁ, ADJ.—How large? Derived from the interrogative pronominal base “ke” and “vaḍá,” large, great. Sindhi “keḍo.”

ڪيڏين KEDĒN, ADV.—Whither? In which direction? Sindhi “keḍe.”

“Kedēn giún’ ghiú piláunán?” = “Where hast thou gone who caused me to drink ghi?”—*Proverb*.

A fool who had put his finger in a hole and was bitten by a snake was made to drink ghi as a cure. When he recovered he again put his finger in the hole, but the snake was not there. He made his lament in the above proverb.

ڪيرها KERHÁ, INTERROGATIVE PRONOUN.—Who? What? Sindhi “kerũ.”

“Kerhí jáhon tún ándá? Kithán teḍá girán?”

“Kain raje dá tún beṭra, te ḍas assákún nan?” =

“From what place do you come? Where is your village?”

“Of what raja are you the son? and tell us your name.”

—*Story of Sahiba and Mirza.*

“Jutam joṛá dand.—Kerhá? kerhá?

“Andaron suhárá, baharon phuláni dá serhá.”=

“I yoked a pair of oxen.—Which pair? which?

“On the near side ‘Beauty,’ on the off side ‘Garland.’”—

Song.

کھس KES, s. m.—Triturated leaves of indigo used as a hair-dye.

“Nílí te kapre mángwen; dārhí kún lenden kes.

“Taun jiheñ ghabrú ghanin assáde des.”=

“Your grey mare and clothes are borrowed; you dye your beard.

“There are many young men as good as you in my country.”—*Story of Sahiba and Mirza.*

کین KEN, s. f.—An instrument for removing earth and levelling ground. It consists either of a board or a screen of wattles with a rake at the bottom and a handle. It is worked by a man holding the handle, and is dragged by a pair of bullocks. Panjábi “karáh.”

گ (Gáf)

گابا GÁBÁ, s. m. } The calf of a cow while suckling.
گابی GÁBÍ, s. f. } Sindhi "gábo."

گاتا GÁTÁ, s. m.—1, the nape of the neck ; 2, a staff for playing "chhej," *q. v.*

گاجا GÁCHÁ, s. m.—The cluster of leaves at the top of a date-palm. Inside the GÁCHÁ is the terminal cabbage-like cluster of edible leaves called "gari."

گادھا GÁDHÁ, s. m.—The driving-beam of a sugar-press to which the bullocks are yoked.

گادھی GÁDHÍ, s. f.—The long board on which the driver of a Persian-wheel sits, and to which the oxen are yoked.

"Khú téde dí koí gádhí ukáñh' dí.

"Visar na vaisim, Gámaná yár, tédí bánh sirándí!"=

"Your well has a driving-board of tamarisk wood.

"Gáman love, I will not forget how your arm was my pillow."—*Song.*

گاری GÁRÍ, s. f.—A snare of horse-hair for catching birds.

"Ishk téde dí gal píyum gárí" = "The snare of your love has fallen on my neck."—*Song.*

گاجر GÁGHIR, s. f.—A metal water-ewer in use among Hindus.

"Sir te gághir, méde dhák te ghará.

"Raham na áyo, Gámaná yár, kerhe vele dá khará."=

“A gághir on my head and a ghará on my hip.

“Gáman love, have you no pity? What a time I have been waiting!”—*Song*.

گالہ GÁLH, s. f.—1. A word, a matter, talk.

“Khar ví, jání, hik gálh akháín.

“Maríní samjhende, Ránjho yár, sádián dilín taení.”=

“Stand, my friend, let me say a word to you.

“May your advisers die, Ránjho love, you have burnt my heart.”—*Song*.

2. Abuse.

“Gálhín denden, ihá nahín changáí.

“Tedí yáí dí, Gámaná yár, changí rádhí main chái!”=

“You give abuse. This is not right.

“Of your love, friend Gáman, I have reaped a good (ironically) crop!”—*Song*.

گالہا GÁLHÁ, ADJ.—Mad, foolish.

“Gálhá gálh kare, siánán kiás kare” = “The fool talks, and the wise thinks.”—*Proverb*.

گالہر GÁLHAR, s. m.—A squirrel. Hindi “gilahrí.”

گالان GÁNÁN, s. m.—A string of three cords—red, green and yellow—which is bound by the mirási on the right wrist of the bridegroom at Muhammadan weddings to keep off *jins*.

گالب GÁNB, } s. f.—A potbelly.
گب GUB,

“Áp na mánde te gánb tari ánde” = “There is no room for himself, yet he shoves his potbelly in.”—*Proverb*.

گانہان GÁNHÁN, s. m.—1, a jewel, an ornament; 2, a pledge, pawn, mortgage.

“Gánhen rakh te gánhen páwe.

“Vade malik dí ran sadáwe.”=

“She pawns her property to wear jewels

“That she may be called the wife of a great malik.”—
Proverb.

“Sir gánhán,” or pledging of the person to a creditor, is common. A debtor engages to work as a “ráhak,” or farm-servant, for a creditor till the debt is liquidated. He receives only his diet; the other customary wages of farm-servants are credited to the debt.

گالین GÁNÍN, s. f.—A string of colored cords or of goats' hair, with large cowries attached, tied round the necks of horses, bullocks and donkeys as an ornament.

“Gore dand gal ghatán gánián.

“Kadhán pothí, Gámaná yár, charhiá vanján Jihánián.”=

“I will bind gáníns on the red bullock's neck.

“I will train him for riding, Gáman love, and ride to Jihánián.”—*Song.*

گا GÁVÁ, ADJ.—Relating to cows, from “gán” or “gáún,” a cow.

GÁVÁ MÁL.—Property consisting of cows.

گا GÁH, s. m.—Treading out corn, from “gáhan,” to tread out corn.

“Gáh gáhenden tatte vele tún, jání.

“Áp khush vasden, Gámaná yár, árí jind nimání.”=

“You are treading out corn in the heat, my friend.

“You yourself live happy, Gáman love, having entangled my poor life.”—*Song.*

گپ GAP, } s. f.—A quagmire, a quicksand. Panjábi
گپن GAPIN, } “khubhan”; Sindhi “gapă,” “gapini.”

گپل GAPAL, s. m.—A piece.

GAPLE JHÁP (*literally* a piece-snatcher).—A greedy person.

گپن GAPAN, v. n.—To be bogged, to sink in a quicksand.
Sindhi “gapanu.”

گٹ GAT, s. m.—A log of wood, especially (1) a log tied round an animal's neck to prevent it from straying, (2) a log used for lining the interior of a well.

GAT DÁ KHÚ.—A well lined with logs.

گٹا GITÁ, s. m.—The ankle.

“Gular ashná te giṭe ṭuke” = “Make a friend of a pup and it will bite your ankle.”—*Proverb*.

“Muí ran giṭí dí saṭ ;

“Mard mare tá sir dí saṭ.” =

“If a wife die it is like a blow on the ankle ;

“If a husband die it is like a blow on the head.”—*Proverb*.

گٹاک GATAK, }
گٹاک GAKAT, } s. f.—A fruit-stone.
گٹاک GAKAR, }

گٹھ GITH, s. f.—A span from the thumb to the little finger.

گجرا GAJRÁ, s. m.—A kind of bracelet.

گجن GAJAN, v. n.—To roar, to thunder. Sindhi “gaiann” ; Hindi “gáinā” ; Sanskrit गजैन.

گیجہ GIJH, s. f.—A vulture. Panjābi and Hindi “gidh”; Sindhi “gijhā”; Sanskrit गिज.

گجی GUJÍ, s. f.—1. A fowl's crop. Sindhi idem. 2. Matter from a boil.

گجیرا GUJÍRÁ, s. m.—An eel-shaped fish which is very good eating (*mastacemblus pancalus*).

گڈا GADÁ, } s. m.—A he-ass. GADINH, s. f., a she-ass.
گڈھون GADHÚN, }

“Gadā chhor tanbele badhe, ghāh dhoendí ghorí!” = “The ass is tied in the stable; the mare fetches fodder for it!”—*Proverb*.

“Irakí kún ishārat, gadā kún soṭa” = “A hint is enough for an Irakí horse, but a stick for a donkey.”—*Proverb*.

گڈا GADÁ, s. m.—An armful of grass, straw, wood, &c. Sindhi idem.

گڈروار GIDARWÁR, s. m.—Wild cotton (*literally* jackal cotton).

گڈن GADAN, v. a.—1, to mix, as curds with water; 2, to plant, to sow. In the sense of to sow “GADAN” is used in the north of the Multān province, and “raháwan” and “ráhan” in the south.

گڈو GUDDU, s. m.—A fish of the snake-headed family (*ophiocephalus punctatus*). It is very common, but insipid eating. Hindustani and Panjābi “garai.”

گڈوی GADWÍ, s. f.—A brass pot which in other parts of India would be called a “loṭá.” In Multāni “loṭá” is used only for an earthen pot on a Persian-wheel.

گراپ GARÁP, s. f.—Of an age to bear young (used of cattle).

گراھا GURÁHÁ, s. m.—A tribe of Jats who were originally Rajputs. They claim to have acquired their lands from Nawab Ghazi Khan to whom they presented a valuable horse. He gave them as much land as the horse could compass in a day and a night (eight pahars).

گردنالی GARDNALÍ, s. f.—The amaltas tree (*cathartocarpus fistula*). The seeds are used as a purgative.

گریڑا GARÍRÁ, s. m.—An arched hut made of grass or branches. See SÁLH and KOTHA for an account of the dwelling-houses in use.

گڑاھل GURÁHAL, s. f.—The house in which sugarcane-juice is boiled down into “gur.”

گڑھالا GURHÁLÁ, s. m.—The person who boils sugarcane-juice down into “gur.”

گس GAS, } s. f.—A soil. It consists of loam with a
گسار GASÁR, } considerable admixture of sand, and is
of a soft brown colour.

گسنی GISNI, s. f.—The wrist.

“Pakar ná meḍi gisní, yár, meḍá vír jo dekhda ánda hé ”
=“Don’t seize my wrist, love, for my brother is looking.”—*Song*.

گھی GUGHÍ, s. f.—A long-necked earthen vessel, a “suráhí.”

“Gughí pání dá chá ṭurián main sir te.

“Sára dihárá, Gámaná yár, baithí rahián main tīr te.”=

“Taking a gughí of water on my head, I went.

“All day, Gáman love, I remained sitting at the ford.”—*Song*.

گلتنی GALTANÍ, s. f.—1. The wood placed round the “chúhí,” or hole in which the vertical wheel of a well revolves, to prevent clay and dirt getting into the wheel. Also called “tiláthí.” 2. The throat latch of a bridle.

گلر GULAR, s. m.—A puppy.

“Chor kuttí dá gular chor”=“The pup of a thievish bitch is a thief.”—*Proverb*.

گلی GULÍ, s. f.—A small thick cake. Also called “gogí.”

“Nán kuram dá, gulián tabar dá!”=“He said the cakes were for his daughter-in-law’s father, but they were really for his own family!”—*Proverb*.

گلے GALEÍ, s. f.—A kind of lizard. If it touch the hand before a person makes butter, the yield will be abundant.

گنی GAN, s. m.—A handle (used of rakes, mattocks, &c.). Sindhi “ganũ.”

گنڈر GUNDR, s. m.—1, a fold, a crease in cloth; 2, malice, spite.

“Téđí dil vich gundr hé”=“There is malice in your heart.”

گنڈرالا GUNDRÁLÁ, ADJ.—1, twisted, entangled; 2, malicious, spiteful.

گنڈل GANDAL, s. f.—The stalk of a plant which has run to seed. Sindhi “ganarũ.”

گنڈورا GANDORA, s. m.—Dates that are green and hard. (For dates in each stage of ripeness see PINP.)

گنڈہ GANDH, s. f.—(*Literally* a knot). A knot tied in the corner of a garment in which money, &c., is secured, and which serves as a pocket.

“Gandhon khálí, Rab de sawálí!” = “Empty pockets, and you come to petition God!”—*Proverb* used of the avarice of shrine-keepers.

گنڈھا GANDHÁ, s. m.—An impervious dam—*opposed to* “chháb,” a dam which raises the water-level but does not stop the flow completely. Sindhi “gandho.”

گنگاچا GANGÁCHÁ, s. m.—A noise.

گنیش GANESH, s. m.—The share of a commercial enterprise, or of the harvest, which is given to the brahmans. It is given from the harvest by both Muhammadans and Hindus. Like the “rasúl arwáhí,” or mullán’s share, it is separated off first from the heap of grain before the division begins. The amount depends on the liberality of the cultivator. Under Diwán Sáwan Mal GANESH was a State institution. In the case of indigo, after deducting the Government share, two and a half sérs were levied on every twenty-five maunds of the cultivator’s share. This cess was called “GANESH,” and was credited to Government, who paid the brahmans. If from an increase in the quantity of indigo the GANESH exceeded the amount of the stipends, the surplus was carried to the profit of Government, by whom likewise any deficiency was made good.

گوالدھو } GAWÁNDHÚ,
گواندھی } GAWÁNDHÍ, } s. m.—A neighbour.

“Ghulí wá ghul peí tá dhándhú.

“Menhen téde, Gámaná yár, assakún dendá gawándhú.”=

“The wind is blowing. It is blowing strong.

“Gáman love! my neighbour is making insinuations about you.”—*Song*.

گوت GOT, s. m.—Food for cattle consisting of straw and oilcake mixed.

گوته GOTH, s. m.—The shoulder-piece of a woman’s “choli,” or boddice.

گوچ GOJ, s. m.—An eel-shaped fish which is very good eating (*mastacemblus armatus*).

گوڙي GODÍ, s. f.—Hoeing. Also called “chokí.”
GODÍ DEVAN.—To hoe.

گوشا GOSHÁ, s. m.—A cluster of flowers or fruit, especially of dates.

گوکھون GOKHÚN, s. m.—1, a span from the thumb to the forefinger; 2, a small kind of snake.

گوگڑا GOGRÁ, s. m.—A cotton pod. The husk is “sánglí,” the cotton with the seed “phuṭí,” and the seed “pewá.”

گوگی GOGÍ, s. f.—A small thick cake. Also called “gulí.”

“Gogí áp jogí”=“A gogí is only enough for oneself.”—*Proverb*.

گولن GOLAN, v. A.—To search, to look for. Sindhi “golanu.”

“Chákí dánd vanjáyá val val gole kilá!” = “The oilman lost his bullock, and he steadily searches for the peg to which it was tied!”—*Proverb*.

گونان GŪNĀN, s. m.—Straw of mung and másh.

گونبٹ GUNBAT, s. m.—A bullock's hump, probably corrupted from the Persian "gumbaz," a dome.

گونگلون GONGLŪN, s. m.—A turnip. *Plural*: GONGLEN and GONGLIĀN.

گوہا GOHÁ, s. m.—Dry cow or buffalo dung. Fresh dung is "phosí."

"Gohe chundá margiá meḍá Dillí dá rájá!" = "He died picking cowdung. (His descendants say) 'My (ancestor) was Raja of Delhi'!"—*Proverb*.

گویرن GAVERAN, v. a.—To search for stolen property. *Verbal nouns*: GAVER, searching for stolen property, and GAVERÚ, a searcher for stolen property.

گوئین GOIN, s. f.—The swamp stag (*rucervus duvancellii*), corrupted from the Persian گوزن. It is almost extinct in the Multan country, but used to be numerous on the banks of the Indus.

گھاٹا GHÁTÁ, l. s. m.—Injury, loss, deficiency.

"Bahún chaturái te akl dá ghátá" = "Extreme sharpness shows a want of sense."—*Proverb*.

2. ADJ.—Thick, close together, dense (used of trees, plants)—*opposed to* "chhidra," thin, sparse, *q. v.*

گھال GHÁL, s. f.—The land-revenue.

"Bár cháwan vele changá bhalá ghál bharan vele ḍorá!" = "At harvest-time quite well; at revenue-paying time deaf!"—*Proverb*.

گھٹن GHATAN, v. a.—1, to throw, to place, to put; 2, in composition "GHATAN" is used with the roots of other words as an intensitive, as "már ghatan,"

to kill; "hath ghatan," to lay hands on, to ravish.

"Apná mál saṭke, paráe mál kún hath ghate" = "Having squandered his own goods he lays hands on the goods of others."—*Proverb*.

گھٹا GHATÁ, s. m.—A ram (see ATA GHATA).

گھورت GHURAT, s. m.—A handmill. Also called "chakí." The noise of a handmill is "ghurkár."

گھڑاواج GHARÁVANJ, s. f.—A stand for holding water-pots.

گھڑن GHARAN, v. a.—To fashion, to make. GHARÚ, a carpenter.

"Loṭe ghar na jáne te manghián dá ustád" = "He teach how to make manghis! why, he can't even mould a well pot!"—*Proverb*. A "manghi" is a pot of superior close-grained earthenware.

گھسی GHUSAN, v. n.—To err, to mistake. *Present participle*: GHUSDA; *Future*: GHUSSÁN; *Past participle*: GHUTÍA.

"Akloñ ghutí Domni surma pai nak!" = "The Domni erred in her wits and put the surma on the nose!"—*Proverb*.

گھگھ GHUGH, s. m.—An owl.

GHUGH ANDHÁRÁ.—Very dark (*literally* owl dark).

گھلن GHULAN, v. n.—To blow (as the wind).

"Ghuldí wá ghul peí reṛhú.

"Ghuldí rahe, meḍá yár pandherú." =

"The wind is blowing. It is blowing strong.

"May it continue blowing! My lover is on a journey."—

Song.

“ Ghuldí har kahn kún lagdí hé ” = “ The blowing (wind) touches every one.”—*Proverb*.

گھمان GHUMÁN, s. m.—A wooden mallet used for stirring sugarcane-juice while boiling.

گھنڈ GHAND, s. m.—An iron bell which is hung round the necks of buffalos and cows.

گھن GHINAN, v. a.—To take, to receive. *Present participle* : GHINDÁ ; *Future* : GHINSÁN ; *Past participle* : GHIDHA.

گھوٹ GHOT, s. m.—A bridegroom.

“ Zor nál ghot dí búá thívan thía ? ” = “ Must you make yourself out by force to be the bridegroom’s aunt ? ”—*Proverb*.

“ Ná sad vich ná puchh vich, main ghot di búá ! ” = “ Neither invited nor consulted, and I aunt to the bridegroom ! ”—*Proverb*.

گھوگھو GHOGHÚ, s. m.—A small fish of the siluridæ family (callichrous bimaculatus). It is very common in the rivers and dhands, and is good eating.

گھیرا GAHERÁ, s. m.—The driver of bullocks treading out corn in the threshing-floor, from “ gahan,” to tread out corn.

گھیلان GHÍLAN, v. a.—To drag along the ground.

گیتھی GÍTÍ, s. f.—A cake of indigo.

GÍTÍ BADHAN.—To make indigo into cakes.

گیدی GÍDÍ, adj.—Subservient, cowardly.

- گيرا GERÁ, s. m. } A dove. The female is more com-
 گيري GERÍ, s. f. } monly called "tuṭtin."
- گیس GES, s. f.—A female kid from the time she leaves
 off suckling till fit to bear young.
- گیہل GÍHAL, s. f.—1, dragging, the mark of dragging;
 2, a broad flat log dragged over ploughed land
 to break the clods. It is used in light soils where
 the clods are soft. In stiff soils the roller called
 'málhá' or "merhá" is used.

ج (Lám)

لاپن LÁPAN, v. A.—To cut the ears of jawár, bájhrá, and those tall crops the straw of which is not taken to the threshing-floor. *Present participle* : LAPÉNDÁ ; *Future* : LAPÉSÁN ; *Past participle* : LÁPIÁ.

“Fajar dé, vele giyán lápan jawár kún.

“Áp ná áyón, path ditó kuñwár kún.”=

“In the morning I went to cut the jawár.

“You did not come yourself. You sent the girl.”—*Song*.

لاٿا LÁTHÁ, ADJ.—Kept, preserved, guarded.

لاڙ LÁR, s. M.—A tribe of Jats who originally came from Sindh. They are addressed by the title of “jam,” which marks their Sindhi origin.

لاڙا LÁRÁ, s. M.—The tongue of a bell, a drumstick—*hence* by metaphor a noisy talkative person, a notorious person.

لاڪڙ LÁKAR, s. F.—Firewood. “LÁKAR” is the plural of “lakar,” a stick.

لاڱدار LÁGDÁR, s. M.—One in pursuit of a thing, a seeker, a purchaser ; a general name for the Kam-mis, or artisans who supply the wants of the agricultural classes.

“Bárhán kharbuzé, térhán lágdár!” = “Twelve melons, and thirteen purchasers!”—*Proverb*.

لانان LÁNÁN, s. M.—A salsolaceous plant (caroxylon foetidum). It is good fodder for camels, and in some places “sajji” is made from it.

“Lánán lánán munđh sává té munh kumána” = “The root of the lánán is always green, but in appearance it is withered.”—*Proverb.*

لانگی LÁNGÍ, s. f.—Green branches of “kikar,” “ber” or “jand” trees cut as fodder for goats. Also called “lung.”

لانه LÁNH, s. f.—A rope (especially belonging to a boat).
Plural : LÁHÁN.

“Thél, muhánán, bérí kún té kap ghin láhán” = “Boatman, shove off the boat and cut the ropes.”—*Song.*

لوان LÁWÁN, s. f.—That part of the Hindu ritual of marriage which consists of tying together the upper garments of the bride and bridegroom. It also forms part of Muhammadan marriages, but unconnected with the religious ceremony. The bride and bridegroom are seated on a basket, their clothes knotted together, and the knot is placed by a mirásin seven times on the bridegroom’s and as often on the bride’s head, each time singing—

“Aj taikún phailrí láwán ;

“Ghot piaré dé man bháwén.” =

“Now is your first láwán :

“May you please the heart of your dear bridegroom.”

“Aj taikún dújhrí láwán ” = “Now is your second láwán ” ; and so on seven times.

This and the many other customs practised at Muhammadan marriages are evidently relics of the time before the people were converted from Hinduism.

لوان LÁWAN, l. v. a.—To apply, to join, to attach. Hindustani “lagána.” *Present participle* : LENDÁ ; *Future* : LESÁN ; *Past participle* : LAYÁ.

BIJARÁ LÁWAN.—To plant out seedlings.

DÚHAR LÁWAN.—To give a second ploughing.

PANI LÁWAN.—To apply water to a field.

2. S. F.—A row of forty sheaves in the reaping-field.
From these the reaper takes one, called “lái” or
“láví,” as his wages.

لاون LÁWIN, S. F.—The border of a petticoat.

لاوي لÁVÍ, } S. F.—1. The wages of a reaper, by custom
لاي LÁÍ, } fixed at one in every forty sheaves
reaped. Much ingenuity is exercised by the reaper
to appropriate a big sheaf for himself, so that his
share is in reality more than one-fortieth, and is
now estimated to be one-twentieth. The sheaf so
kept is called the “dhárwán,” *i.e.*, the kept, the
preserved, from “dharan,” to place, to set. 2. The
act of reaping corn.

لاهن LÁHAN, } V. A.—To bring down, to let down,
لهاون LAHÁWAN, } to take off (clothes, &c.). *Pre-*
sent participle : LAHÉNDÁ ; *Future* : LAHÉSÁN ;
Past participle : LAHÁYÁ.

“Láh ná chhalé, angil kar ná véhlí.

“Tédá assádá hówé Allah béli !”=

“Do not take off your rings. Make not your finger bare.

“May God protect both you and me !”—*Song*.

“Paṭ dí chólí láhá ghatdí hal té

“Taras nahín ándá bhalá inhán lokán dé dil té !”=

“Taking off her silk boddice she threw it on the plough,

“Saying ‘Indeed, no pity comes to the hearts of these
people !’”—*Song*.

لَبَانَا LABÁNÁ, s. m.—A tribe professing the Sikh religion who appear to have been settled in the south-western Panjáb by Diwán Sáwan Mal. Those owning land hold deeds of grant from the Diwán. Their principal occupation is rope-making. Some have become rich, and lend money and trade; a few cultivate land. Hindus do not associate with them for fear of the Muhammadans, who object to the LABÁNÁS' eating wild-pig. The original home of this tribe is in the Amritsar, Lahore and Jullundur divisions. A few only have settled in the south-western Panjáb. There are more of them in the Muzaffargarh district than in all the other districts of the Multan and Derajat divisions.

لَبَر LABAR, ADJ.—Lazy.

لَبَكَن LABKAN, v. a.—To lick. *Present participle* : LABKÉNDÁ; *Future* : LABKÉSÁN; *Past participle* : LABKIÁ.

لَبَهَن LABHAN, v. n.—To be obtained, to be found. *Present participle* : LABHDÁ; *Future* : LABHSÁN; *Past participle* : LABHIÁ and LADHÁ. Sindhi “labhanu”; past participle “ladhó.”

لَبُورَن LAPÓRAN, v. a.—To cut the ears of jawár, bájhrá, and the tall crops the straw of which is not taken to the threshing-floor, i. q. “lápan,” q. v. *Present participle* : LAPURENDÁ; *Future* : LAPURÉSÁN; *Past participle* : LAPORIA.

“Bájhrí lapóran main gaí, té agú miliá chór;

“Jo kujh bhánus, só kujh kítus; nán akhiá main hór.”=

“I went to reap barley. On the way a rogue met me.

“Whatever pleased him that he did. I said nothing more to him.”—*Song*.

- لٽ ڪهڙا LAT KHÓRÁ, s. m.—A door-sill. The side-posts are “darsál.” “LAT KHÓRÁ” is derived from “lat,” a kick, and “khuṛdan,” to eat, to suffer.
- لٽار LATÁR, s. f.—Land on which a fertilising alluvial deposit has been laid by a river. Also called “níván” and “aṭáli.” The alluvial deposit is “úbá,” “maṭ” and “aṭ.” From the latter “aṭáli” is derived.
- لٽه LATH, s. f.—An axle, the axle of a Persian-wheel; at one end it carries the “chaklí,” or vertical wheel, and on the other the “bair” or “ḍhindhá,” i.e., the wheel which carries the earthen-pots: the axles or rollers of a sugar-press or of a cotton-cleaning machine. The upper axle is also called “lórhó,” *q. v.*
- لٽهن LUJHAN, v. a.—To provoke, to quarrel. *Present participle* : LUJHDÁ; *Future* : LUJHSÁN; *Past participle* : LUJHIA. *Verbal noun* : LUJH, a quarrel.
- لٽه LICHH, s. f.—Rent paid by a cultivator to the owner of land. There are two kinds of rent in use—(1) that paid to the superior proprietor or zamindár and called “mukaddamí,” “hak zamindárí” or “málikáná”; (2) that paid to the inferior proprietor or chakdár, and called “lichh” or “kasúr” (see KASÚR). “LICHH” is used on the Indus, and “kasúr” on the Chenáb and in the Multan district. The amount of LICHH is almost invariably fixed by custom at one-seventeenth or one-sixteenth of the “rahkám,” or tenant’s share, and hence is often known by the names of the rate

paid, *viz.*, “solhán satarhán” and “sólh satárhí,” *i.e.*, sixteen shares for the tenant and the seventeenth for the landlord, and “adhái-sérá-man,” *i.e.*, $2\frac{1}{2}$ sérs in the maund, which equals one-sixteenth of a maund. Another kind of LICHH is “valwín lichh,” returned LICHH. When land is mortgaged to a Muhammadan under the understanding that the mortgagee shall cultivate the land, in order to clear himself from the religious offence of taking interest for his money, he agrees to pay some small share of the produce, called “valwín,” or returned lichh, and “khutí,” to the mortgagor. When land is mortgaged to a Hindu, and the mortgagor remains in cultivating possession, the share of the crop paid to the mortgagee as interest on the mortgage-money is usually fixed at the rate of LICHH prevailing in the neighbourhood. Hence this share, really paid as interest, is called “LICHH.”

لڙھائڻ LICHHÁIN, s. m.—In Multan, in the Sangarh tahsil of Dera Ghazi Khan, and in the north of Muzaffargarh, a cultivator who ploughs his land with borrowed bullocks and pays their owner half the “rahkám,” or cultivator’s share. In the south of the Muzaffargarh district, the person who receives the lichh, *i.e.*, the proprietor.

لڏڻ LADAN, v. A., v. N.—To pack up, to load, and hence to depart, to go away. When used in the sense of to load, “LADAN” is conjugated as an active verb. *Present participle*: LADÉNDÁ; *Future*: LADÉSÁN; *Past participle*: LADÍÁ. When in the sense of to depart, it is conjugated as a neuter verb. *Present participle*: LADDÁ; *Future*: LADSÁN; *Past participle*: LADÍÁ.

لڏڻ LUDAN, v. n.—To be moved. *Present participle* :
LUDDÁ; *Future* : LUDSÁN; *Past participle* : LUDIÁ.

لڏائون LUDÁWAN, v. a.—To move. *Present participle* :
LUDÉNDÁ; *Future* : LUDÉSÁN; *Past participle* :
LUDÁYÁ.

لري LURI, s. f.—A strong winter wind.

“ Ghuldí lurí kaí ubhé dé varón

“ Téde káran, jánián, main phir áyán bazárón.”=

“ The winter wind is blowing from the north.

“ For your sake, my life, I have returned from the
bazar.”—*Song*.

لڙ LAR, s. m. } *Literally* anything hanging—hence a
لڙي LARI, s. f. } branch, the end of a rope or cloth.

لوڙهن LORHAN, v. a.—To cause to move, to cause to
flow, to sweep away (used of a flood). Panjábí
“ ruḥáuná.” *Present participle* : LURHÉNDÁ;
Future : LURHÉSÁN; *Past participle* : LURHÁYÁ.

لوڙهن LURHAN, v. n.—To be swept away (by a flood), to
go to destruction. Panjábí “ ruḥná.” *Present
participle* : LURHDÁ; *Future* : LURHSÁN; *Past par-
ticiple* : LURHIÁ.

“ Áp luḥdí vaindí té binhán kún matín déndí ! ”=“ She
herself is being swept away (*i.e.*, is going to the
bad), yet she gives advice to others !”—*Proverb*.

لسا LISSÁ, adj.—Thin, weak, lazy.

لسوڙا LASÚRÁ, s. m.—A tree (*cordia myxa*).

لسي LASSI, s. f.—Buttermilk. Also called “ chhá.”
North-west of Muzaffargarh and in Jhang “ kassá.”

لڪاڻن LUKÁWAN, s. f.—To hide. *Present participle* : LUKÉNDÁ; *Future* : LUKÉSÁN; *Past participle* : LUKÁYÁ.

لڪن LAKAN, v. a.—To lick. *Present participle* : LAKÉNDÁ; *Future* : LAKÉSÁN; *Past participle* : LAKIÁ.

“Andhí pihndí gaí té kutté lakéndé gaé!” = “The blind woman went on grinding flour, and the dogs went on licking it up!”—*Proverb*.

لڪن LUKAN, v. n.—To lie hidden. *Present participle* : LUKDÁ; *Future* : LUKSÁN; *Past participle* : LUKIÁ.

لڙان LAMMÁN, s. m.—The south.

“Ránjhó lammén dá kází,

“Likhsí chithián, dil thísí rází.”=

“Ránjhó is kází of the south.

“He will write me letters; my heart will be content.”—*Song*.

“Lólí lammén té gaí hé.

“Dardán dá dárún, jání, assákún dasí ná gaí hé.”=

“My lady-love has gone to the south.

“Friend! she did not tell a cure for my pains before she went.”—*Song*.

لميريو LAMMÉRÉÓ, } ADJ.—Of or belonging to the south,
لميرو LAMMERU, } of a southern direction.

لموچڙ LAMMOCHAR, s. m.—Belonging to the south, a resident of the south.

لمبن LIMBAN, v. a.—To plaster. Hindustani “lípna.”
Present participle : LIMBÉNDÁ; *Future* : LIMBÉSÁN;
Past participle : LIMBIÁ and LITÁ.

لڏا LUNDÁ, 1. s. m.—The money paid to a husband to divorce his wife. 2. ADJ.—Tailless (of an animal or bird).

لنگ LUNG, s. f.—Green branches of kikaṛ, bér or jaṇḍ trees cut as fodder for goats. Also called “lángí.”

لنگاه LANGÁH, s. m.—A tribe of agriculturists in the Multan and Muzaffargarh districts. They were originally an Afghan tribe who came to Multan from Siví and Dhadhar for purposes of trade, and eventually settled at Raprí and the neighbourhood. In the confusion that followed the invasion of Tamerlane, Multan became independent of the throne of Delhi, and the inhabitants chose Sheikh Yusaf, Kuréshí, head of the shrine of Sheikh Baháuddín, as governor. In 1445 A.D., Rai Sahrá, chief of the LANGÁHS, whose daughter had been married to Sheikh Yusaf, introduced an armed band of his tribesmen into the city by night, seized Sheikh Yusaf and sent him to Delhi, and proclaimed himself king with the title Sultán Kutabuddín. The kings of Multan belonging to the LANGÁH tribe are as follows :—

Sultán Kutabuddín	... 1445 to 1460.
Sultán Husain	... 1460 (Extent of reign not known.)
Sultán Firóz Sháh	... } (Dates not known.)
Sultán Mahmud	
Sultán Husain	... 1518 to 1526.

The dynasty terminated with the capture of Multan, after a siege of more than a year, by Sháh Hasan Arghún, governor of Sindh in 1526. For ten days the city was given up to plunder and massacre, and most of the LANGÁHS were slain. Sultán Husain was made prisoner and died shortly after. The LANGÁH dynasty ruled Multan for eighty years, during which time the Biluchis succeeded in establishing themselves along the

Indus from Sitpúr to Kot Karor. The LANGHHS of Multan and Muzaffargarh are now very insignificant cultivators.

لنگري LINGRÍ, s. f.—A rag.

LINGRÍ PIR.—The Rag Saint, *i.e.*, the tree on which passers-by or pilgrims hang rags torn off their clothes. A similar practice may be observed in Ireland at holy wells.

لنگھن LANGHAN, v. n.—To cross over. *Present participle* : LANGHDÁ; *Future* : LANGHSÁÑ; *Past participle* : LANGHIA. *Verbal noun* : LÁNGHÁ, a crossing-place, a ford.

“Pár dí kandhí phúkí kharén sandárí

“Langh nahín andá, janí, kitó jind piárí!” =

“On the further bank you stand, having inflated your leather-buoy.

“Thou dost not cross, my friend. How precious you have made your life!”—*Song*.

لنگي LINGÍ, s. f.—Time, turn, occasion.

“Dú lingi ziárat kitéí” = “On two occasions you made a pilgrimage.”

لنگي LUNGI, s. f.—1. A long scarf worn either as a turban, a scarf or a girdle.

“Ránjhó yár giá pardés,

“Manjh lungi, uté khés.” =

“My lover Ránjhó has gone to a strange country,

“With a lungi for a girdle and a khés over him.”—*Song*.

2. The fee paid to a superior proprietor for sinking a well in his land. Also called “jhúrí,” “sarópá” and “pag.” In lands along river-banks where wells are not required, the fee for clearing the jungle

and bringing under cultivation the land of a superior proprietor is also called "LUNGI," "jhúrí," &c. The person so engaging becomes proprietor of half the land attached to the well or half the land brought under cultivation. Such a contract is called "adhlápí" (see ZAMINDAR).

لوا LAVÁ, s. m., ADJ.—1, kind, description, sort; 2, young.

لوت LÚT, s. f.—A light-green parasitical creeper that grows on the upper branches of trees. It is apparently without roots, and kills the tree to which it attaches itself.

"Lút vangún vaindá chambarde" = "He clings like lút."

لوتا LOTÁ, s. m.—An earthen waterpot. Panjábi "tind." In south-western Panjáb "LOTÁ," which in eastern Panjáb and Hindustan means the well-known spherical brass pot used for cooking, drawing holding and drinking water, and bathing, has been appropriated to mean the earthen pots of a Persian-wheel. The LOTÁ of Hindustan is called "gaḍwí" in south-western Panjáb.

لوجھوان LÓJHWÁN, ADJ.—Crooked, to one side, away from the direct road, circuitous.

لور LÓR, s. f.—Necessity, want.

لورھ LORH, s. m.—A flood, derived from the root of "luṛhan," to be swept away by a flood. Panjábi "rorh."

لورھا LORHÁ, s. m.—A fence, a hedge.

"Andhí manjh ṭrapé lórhá" = "The blind buffalo leaps over a hedge."—*Riddle. Answer*: A shoe.

"Parmat dá lórhá" = "The inland customs hedge."

لوڑھو LORHÚ, s. m.—The iron roller of a “velna,” or cotton-cleaning machine. The cotton is passed between two rollers, the upper of which, called “LÓRHÚ,” is of iron, and the lower (“lath”) of wood.

لوڑیجی LORIJAṆ, v. n.—To be wanted. *Present participle* : LURÍṆḌA; *Future* : LURÍSAN; *Past participle* : LÓRIA.

لوڻڊا LIVANḌA, s. m.—A small round gourd (*citrullus vulgaris*—Stewart). Also called “ṭindá.”

لویر LAVÍR, } s. f.—A rag, old and torn clothes. *Plural* :
لیر LÍR, } LAVÍRAN and LÍRAN.

“Paṭ dá bhóchan méḍá thíam lavírán.

“A nahín diḥḍa, vo Gáman yár, méḍá hál fakírán.” =

“My silk scarf has become rags.

“O friend Gáman! you do not come and see my poor state.”—*Song*.

لویرن LAVERAN, v. a.—To dirty. *Present participle* : LAVARÉṆḌA; *Future* : LAVARÉSAN; *Past participle* : LAVÉRIA.

لہاک LIHÁK, s. m.—A young camel under two years of age.

لہن LAHAN, v. n.—To come down, to descend, to set (as the sun), to arrive, to be obtained. *Present participle* : LAHNDA; *Future* : LAHSAN; *Past participle* : LATHÁ.

“Ubhardén ná tatté lahndén kiá tapsí?” = “How shall that which is not warm as the sun rises get hot as it sets?”—*Proverb*.

“Rukhí ná lahndí té churí kuṭ kuṭ khándí!” = “Dry bread cannot be obtained, yet she breaks and eats churí” (*i.e.*, bread with ghi and sugar) !—*Proverb*.

لہنیوالا LAHNEWALA, s. m.—*Literally* a taker—*hence* a creditor. Derived from “lahná,” an old form of “léná.” (See Beames’ Comparative Grammar, I, 268.)

لہو LIHÚ, s. f.—A thistle. Young thistles are given to cattle for fodder.

لہچن LAHUCHAN, } v. n.—To wish, to favor. *Present*
لوچن LOCHAN, } *participle* : LAHUCHDA and
LOCHDA; *Future* : LAHUCHSÁN and LOCHSÁN; *Past*
participle : LAHUCHIA and LOCHIA.

لشی LAI, s. f.—Tamarisk (*tamarix dioica*). Panjábi “pilchí”; Hindustani “jhau.”

لیاری LIÁRÍ, s. f.—A newly-born calf.

لیکھا LÉKHÁ, s. m.—Account, reckoning, valuation (*literally* a writing).

“Karam dá lékhá kaun mitáwé?” = “Who can obliterate the writing of fate?”—*Proverb*.

“Lékhá ná kar, nál sháhándé matán dévná áwígá” = “Do not reckon accounts with bankers for fear you find yourself on the debit side.”—*Proverb*.

“Andhá kuttá wá té bhonké sáin dé lékhé shikárí!” = If his blind dog barks at the wind, in his master’s valuation he is a sporting dog !—*Proverb*.

لیکھا مکی LEKHÁ MUKHÍ, s. f.—A kind of usufructuary mortgage in use in Multan and the neighbouring districts. A debtor makes over his land to a creditor till the debt is paid, or, if the debtor retains

the cultivation, he agrees to pay the proprietor's share to the creditor. In both cases the creditor charges the interest of the debt and expenses, such as payment of land-revenue, against the debtor, and credits him with the produce of the land or of the proprietor's share. When no deed of mortgage has been executed nor mutation of names in the revenue record effected, or where the creditor has not obtained a judicial decree giving him the position of LEKHA MUKHI mortgagee, these transactions have been treated by the courts as merely arrangements for the liquidation of simple debts revocable at will by the debtor. But where the contract is supported by a mortgage-deed, mutation of names or a judicial decree, it has been treated as a complete mortgage terminable only by discharge of the debt or by the consent of the parties concerned. In the settlements of the Multan division this mode of treating LEKHA MUKHI contracts has been approved by the Financial Commissioner (Settlement Commissioner's Circulars Nos. 2, dated 4th April, and 28, dated 13th July 1876, and letter No. 125, dated 31st May 1876, to Settlement Officer, Multan). In *Ranja Mussamat Piari v. Chela Ram* (Panjáb Record, vol. IV of 1869, p. 261) the Chief Court of the Panjáb ruled that, where the LEKHA MUKHI mortgagee had been put into possession, and charged the interest of his debt against the mortgagor and credited him with the proceeds of the land, the mortgagee was trustee for the mortgagor and was bound to account for his management of the property, and, on his failing to do so, the court was bound to place the income at the highest possible figure and to presume everything against him.

م (Mím)

ماتر MÁTAR, s. f.—The ridge round a handmill which prevents the flour from being scattered.

ماترا MÁTRÁ, s. m.—The large thick earthen vessel (“kunál”) in which boiled sugarcane-juice is cooled and made into lumps of “gur.”

ماٹھن MÁTHAN, v. a.—To plane wood. *Present participle*: MATHENDA; *Future*: MATHÉSĀN; *Past participle*: MATHIA.

ماچھی MÁCHHĪ, s. m.—A fisherman. *Feminine*: MACHHANÍ. A tribe whose occupation is fishing and weaving. In some parts they act as wood-cutters and render general services at weddings, &c. The women act as midwives and bakeresses.

مارم MÁRUM, s. m.—An intimate, a familiar friend. Corrupted from the Arabic مَحْرَم (mahram), an intimate, one who is admitted into the women's apartments.

“Mil giá mārūm yār”=“My intimate friend met me.”—*Song.*

ماڑی MÁRĪ, s. f.—A lofty house of masonry.

“Mārī té charḥ dēndī hóká;

“Nazar áwim matán yār paróká.”=

“Mounting the mārī she gives a shout,

“ (Thinking) ‘Perhaps my lover of last year may appear.’ ”

—*Song.*

ماکھی MÁKHĪ, s. f.—Honey.

مال MÁL, s. m.—1, wealth, property; 2, land-revenue exclusive of cesses; 3, cattle.

CHHĀLĀ MĀL.—Goats, from “chhélá,” a he-goat.

MALLĀ MĀL.—Sheep, from “mal,” impurity of the blood, supposed to be caused by eating mutton.

MANJHĀ MĀL.—Buffalos, from “manjh,” a she-buffalo.

GĀVĀ MĀL.—Cows, from “gāñ,” a cow.

OṬHĀ MĀL.—Camels, from “uṭh,” a camel.

In police and thief phraseology “ságí” or “sagwán” mál means the identical property stolen, and “vágí” or “vagwán” mál property given in compensation for the thing stolen.

ماله MĀLH, s. f.—(*Literally* a necklace) The rope-frame which hangs over the “báir” (*q. v.*) of a Persian-wheel. It consists of two ropes between which cross-bars (“arérián”) of wood like the rungs of a ladder are fixed. To the cross-bars the earthen pots are tied.

مالها MĀLHĀ, s. m.—A large wooden roller drawn by bullocks used for breaking the clods after ploughing. Also called “mérhá.” It is to be distinguished from the “gíhal,” which is a heavy beam dragged over ploughed and recently-sown land to smoothen it.

مالهن MĀLHAN, v. a.—1. To fix cross-bars (“arérián”) in the “málh” (*q. v.*) of a Persian-wheel. *Present participle* : MALHÉNDĀ ; *Future* : MALHÉSĀÑ ; *Past participle* : MALHIĀ. 2. To work a “málhá,” or roller. “Aréran” is also used for fixing cross-bars in a “málh.”

مان MĀN, s. m.—Pride.

“Barkat dé mán kanún maikún dú zálán parniónhén !” =
“In the pride of their wealth they married two wives to me !”—*Story of the Four Fools.*

مانجھا MÁNJHÁ, ADJ.—Of or belonging to a buffalo, from “manjh,” a buffalo.

MÁNJHÁ KHÍR.—Buffalo’s milk.

MÁNJHÁ MÁL.—Property consisting of buffalos.

مانگر MÁNGAR, s. m.—A tall and large-bodied dog.

مانگھ MÁNGH, s. f.—A red dye (“sindúr”) with which women colour the parting in their hair. In Hindustani and Panjábi “máng” means the parting of the hair; in Multani “sín dh.”

مانھ MÁNĤ, s. f.—1. The eleventh month of the Hindus from the middle of January to the middle of February. Also called “Mahmah.”

“Jé vasé Phagan Mánhén tán ann ná mávé gháhén ;

“Jé vasé Phagan Chetr tán ann ná mávé khétr.”=

“If it rains in Phagan and Mañh (*i.e.*, from the middle of January to the middle of March) the grain will not find room in the straw ;

“If it rains in Phagan and Chetr (*i.e.*, from the middle of February to the middle of April) the grain will not find room in the field.”—*Proverb*.

2. A pulse (*phaseolus radiatus*). Hindustani “urad” ; Persian “másh.”

“Máñh nál mirchán ; sas kanún chórí !”=“Give me chillies in exchange for my pulse. I have stolen it from my mother-in-law.”—*Proverb*.

مان MÁWAN, v. n.—To be contained in. Hindustani “samáná.” *Present participle* : MĀNDÁ ; *Future* : MĀSĀN ; *Past participle* : MĀNĀ.

“Chúhá ná máwé khad té kuchhar badhé chhaj !”= “There wasn’t room for the mouse in his hole, and he has tied a winnowing-basket under his foreleg !”

Proverb used of persons who make difficult things more difficult unnecessarily. (See examples under MĀNH, the month.)

مات MAT, s. f.—Advice, counsel, opinion.

“Sau siánén dí hiká mat, gahlén dí apo apní” = “A hundred wise men have the same opinion, but fools have every one his own.”—*Proverb*.

ماتان MATÁN, } conj.—Be it not that, lest, perhaps.
ماتن MATAN, } Constructed with the potential.

“Matán khalén dí mar ví diváín” = “Lest I even cause to be given to you a shoebeating.”

“Sávi talhí uté tótá chóé.

“Nán udárín; matán kásid hówé.” =

“On the green talhi tree a parrot is talking.

“Do not make it fly away: perhaps it is a messenger.”—

Song.

ماتراپا MATRAPÁ, s. m.—Step-motherhood, the condition of a step-mother. From “matréí,” step-mother, and “pá,” condition, status.

“Matrapá sat jhugé saréndé” = “Step-motherhood destroys (*literally* burns) seven (*i.e.*, innumerable) homes.”—*Proverb*.

ماترئی MATRÉÍ, s. f.—A step-mother. She is the “Injusta Noverca” in Multani as in all other languages.

“Matréí Allah ná anéí hán sarakí.

“Jadán kahen kún ándá dékhé tadán dévé tiki!” =

“May God not bring you a step-mother a heartburner,

“Who only gives you food when she sees some one coming!”

ماتو MUTO, } POSTPOSITION.—Without.
ماتون MUTÓN, }

“Zál mutón kói jhugé ?” = “Is it a home at all without a wife ?”

مٹ MAT, s. f.—1. The sediment in suspension in the water of rivers. Also called “at” and “ubá.” It is very fertilizing, and, when deposited on land, its effect is said to last five years. The sediment of the Chenáb is considered much more fertilizing than that of the Indus, hence the popular lines—

“Daryá Chinánh kalái lévé té sóná dévé ;

“Daryá Sindh sóná lévé té kalái dévé.” =

“The river Chenáb takes away tin and gives gold ;

“The river Indus takes away gold and gives tin.”

Land on which the fertilizing sediment is deposited is “niván,” “laṭar” and “aṭálí.”

2. A large earthen vessel with a narrow mouth. From “MAT” is formed a number of diminutives—MATI, MATÚRÀ, MATÚRÍ, MATKA and MATKÍ, each of which is an earthen vessel of a shape well known to the natives of the country but for which English has no equivalent.

3. s. m.—An equal. Gladstone (Biluchi Manual, p. 23) gives “MAT” as a Biluchi word.

“Apné maṭ ná jáné kahiñ kuñ !” = “She considered no one equal to herself !”—*Story of Sassi and Punnún.*

MATÓ MAT.—Equally matched. A phrase much used in wrestling.

مٹر MATAR, s. m.—Peas (*pisum sativum*). Peas are grown both for grain and fodder in land irrigated by the annual rising of the rivers. The grain is used for “dál,” and is also ground into flour for bread.

مٹاک MUTAK, s. m.—A bridegroom's crown at a Hindu wedding ; it is of tinsel or paper.

“Gaḍah sawárí té khaléní dá muṭak !” = “An ass to ride on, and a bridal crown of shoes !”—*Proverb*.

مٹھ MUTH, s. f.—A handful—*hence* an instalment of a debt or of land-revenue.

مٹھا MATHÁ, ADJ.—Slow, lazy ; also blunt (as a knife).

مٹھیرا MUTHÍRÁ, } s. m.—The handle of a plough. It is
مٹھا MUTHÁ, } a small piece of wood fastened at
right-angles to the “chauri,” or upright stick which
stands in the ploughshare. Derived from “muṭh,”
a handful.

میج MIJ, s. f.—Brain, marrow. Sindhi “mijä” and
“mijü” ; Sanskrit मज्जा.

میج MUJ, s. m.—Agreement, concord, peace.

“Apat vich muj badhó” = “Make peace among yourselves.”

میجرا MUJRÁ, s. m.—Obeisance, salutation.

“Kukir náí dí mujrá mukaddam dá !” = “The hen belonged to the barber, but the headman got saluted for it !”—*Proverb* used about the camp of officials.

میجرا MUJÉRÁ, s. m.—A tenant, corrupted from the
Arabic مزارع (muzária).

محصل MUHASSIL, s. m.—Under former Governments, when the revenue was paid in kind, field-watchmen, called “MUHASSIL” or “karáwá,” were appointed during the ripening and harvesting of the crop until it was divided. A share, called “MUHASSILÍ,” at

the rate of about half a sér in the maund, was deducted from the total crop to remunerate the MUHASSILS. Diwán Sáwan Mal used to take the whole amount, credit half to himself and pay the other half to MUHASSILS. MUHASSILS are still appointed by proprietors of land to look after the crops grown by tenants and to prevent pilfering. They attach earthen seals ("thapá") to the heap of grain after it is threshed until divided, and to the heaps of each shareholder until removed.

مصلى MUHASSILÍ, s. f.—The office, duty, pay of a "muhassil," *q. v.*

"Chiné dí muhassilí té nisrí dá sharbat !" = "What! sharbat of sugar for watching china" (a crop of little value) !—*Proverb.*

محصول MAHSÚL, s. m.—The Government share of agricultural produce. Under former Governments it was well-defined and was known by this name. The share varied from one-eighth to half of the crop, and was either taken before or after deducting the pay of the village servants; but in this respect the practice varied according to local circumstances and considerations of policy. The MAHSÚL is still invariably separated off where a tenant cultivates, and is always taken by the person—landlord or tenant—who pays the land-revenue to Government. From the indolence of the owners or tenants, and the fear of a cash assessment, a class of persons have sprung up not connected with the land who receive the MAHSÚL and pay the land-revenue, keeping the profit or bearing the loss. A proprietor often authorizes a money-lender

to receive the MAHSÚL and pay the land-revenue ; or the lambardár often takes the MAHSÚL from a proprietor who is a bad manager, pays the land-revenue from it, and keeps the balance. The person who receives the MAHSÚL—landlord, tenant, or outsider—is called “mahsúl khór,” but the term is specially used of the class above described, who, not being landlord or tenant, speculate in the MAHSÚL. In the Dera Ghazi Khan district the Biluch tumandárs were, as a matter of policy, allowed to receive the MAHSÚL and pay the land-revenue, keeping the profit for themselves.

مد MUD, s. F.—Season, time.

“Á ví sajan mud ral vasan di aíf te bambal chhoréí kanbán” = “Come, friend, the season of meeting has come. The reeds have put forth blossoms.”
—*Song*.

مدھالی MADHÁNÍ, s. F.—A churning-staff for making butter or churning indigo.

مرله MARLAH, s. M.—A measure of land containing $30\frac{1}{4}$ square yards and equal to a square pole. The local scale of measurement is—

1 linear karam	=	$5\frac{1}{2}$ linear feet	
1 karam square	=	1 sarshai	= $5\frac{1}{2}$ sq. yds.
9 sarshais	=	1 marlah	= $30\frac{1}{4}$ „ = 1 sq. pole
20 marlahs	=	1 kanal	= 605 „ = $\frac{1}{2}$ rood
4 kanals	=	1 bígha	= 2,420 „ = $\frac{1}{2}$ acre

“Manla” is used by the uneducated for “MARLAH.”

مروڑ MAROR, s. F.—A slight fever (*literally* writhing). In Hindustani “maror” means a pain in the stomach.

مرهاك MARHÁK, s. f.—The hip.

“Morhákén té hath rakhkar uṭhdé” = “Putting his hands on his hips he rises.”

مرهون MIRHÚN, s. m.—A wild-pig. In Sindhi “mir-hún” means a wild beast in general.

مرؤس MURAS }
or
منس MUNAS, } s. m.—A man, a husband.

“Nání muras kítá dohtrén kún chaṭṭi peí!” = “The grandmother has married a husband; the grandsons pay the penalty” (*i.e.*, they have to support them both) !—*Proverb*.

مس MAS, s. f.—1, ink; 2, the first beard of a young man. Sanskrit मसि; Sindhi “masū”; Hindi “masī” and “masí.” MASWÁNÍ, an inkstand.

“Sengí kanún puchhé sengí tedá kéjihán yár hé?”

“Vingré chúné mas lahdí nál hé.” =

“One companion asks another—What is your lover like?”

Answer.—“He has curly hair, and his first beard is just coming.”—*Song*.

مس MIS, s. m.—A general name which includes the following crops:—peas, gram, moth, mung, másh, and mohri or masūr.

مس MISSÁ, ADJ. of foregoing.—Of or belonging to the crops specified; as, “missá bhún,” straw of those crops—*opposed to* “baggá bhún,” straw of wheat or barley; “missá ann,” grain of the crops above.

مسی MISSÍ, s. f.—The female of the black partridge. The male is simply called “mushki títar,” the dark partridge.

مسات MASÁT, s. m.—A child of a mother's sister. “MASÁT” is used both for masculine and feminine.

مساك MUSÁĠ, s. m.—A small stick used for cleaning the lips, teeth and gums. Corrupted from the Arabic مسواك (miswák).

مسن MUSAN, v. n.—To be unlucky, to be injured, to be hurt, ruined, &c. *Present participle*: MUSDÁ; *Future*: MUSSÁN; *Past participle*: MUṬHÁ. Sindhi “musanu”; past participle “muṭhó.”

“Dhóbí dé ghar piá chór,

“Úh na muṭhá, té muṭhé hór.”=

“A thief got into the washerman's house;

“The washerman was not injured, but others were” (*i.e.*, those whose clothes were with him) !—*Proverb*.

“Visákh Jéth vuṭhá Sáwan Badrá muṭhá” = “If it rain in Visákh and Jéth (*i.e.*, from the middle of April to the middle of June) it will be unlucky in Sáwan Badrá” (*i.e.*, from the middle of July to the middle of September).—*Proverb*. (A wet spring makes a dry autumn.)

مسیتر MASITAR, s. m.—One who attends the mosque regularly. From “masít,” Panjábi for mosque—hence a religious hypocrite.

مسین MASÉN, }
مساین MASÁÉN, } ADV.—With difficulty.

مارکا MÁRKÁ, s. m.—An assembly, a crowd, a party. Corrupted from the Arabic معركة (márah), a field of battle. Sindhi “mérakó.”

مقدم MUKADDAM, s. m.—1, *literally* a leader, from قدم (kadam); 2, a superior proprietor; 3, a village headman. The class of persons who, in recognition of old proprietary right or of former connection with a village or tract of land as officials, farmers of revenue, or jagirdárs, are entitled to a small share of the produce. This tenure existed before Sikh times, but its position was first defined by Sáwan Mal. When he farmed the revenues of the Multan province from Ranjit Singh, and saw that cultivation could not be restored or increased by the representatives of former governors, holy men, broken-down jagirdárs and loosely-connected tribes whom he found in possession of the lands, he encouraged strangers and Hindu capitalists to sink wells, dig canals and cultivate the lands of the nominal owners, to whom he secured a share of the produce, usually half a sér in each maund by weight or a pái per path by measure. In some cases the old proprietors were strong enough to secure an institution-fee from strangers thus located in their lands. In this way two distinct classes of proprietors were formed—(1), the old possessors, known as mukaddams and zamindárs and in modern official language “málikán álá” (superior proprietors) or talukdárs; (2) the locatees, called “chakdárs” and now styled “málikán adná,” inferior proprietors—the former claiming to be owners of all unappropriated land, and

entitled to a small share of the crop produced in appropriated land; the latter being full proprietors of the land in their possession, subject to payment of the share of the old possessors and not liable to eviction even on failure to pay, and entitled to introduce tenants without reference to the former. Since annexation the fortunes of the mukaddams have varied: in some cases they have disappeared; in others, especially where little unappropriated land was left, they have allowed their tenure to be absorbed into the lambardárship; but in a considerable number of villages they still exist in full possession of their rights. The status is now called "mukaddamí," "zamindárí," and "álá málkiyat"; the institution-fee "jhúrí," "sarópá" or "sirpá," "pag," and "lungi"; the share of the produce "hak mukaddamí," "hak zamindárí" and "málikáná," but more often the specific rate at which the share prevails is used instead of the generic word, as, "adh-sérá-man," half a sér in the maund; "pái path," one pái in every path (*i.e.*, $\frac{1}{64}$); "satán páwán," seven quarters (*i.e.*, Rs. 1-12-0 on every Rs. 100 of land-revenue).

مرهائی MARHÁÍ, s. f.—A gum. *Plural*: MARHÁIYÁN and MARHÁÉN.

مکان MUKÁN, s. f.—When a woman pays a visit of condolence to the female relations of a deceased person, she embraces them, and, with their arms round one another, they make a lamentation. This action is called "MUKÁN," which, therefore,

is used generally for the visit itself. A visit of condolence paid by men is "parcháwan," which means to entertain, to divert.

مکاوون MUKÁWAN, } v. A.—To finish, to bring to an
مکهاون MUKHÁWAN, } end, to pay what is due.
Causative of "mukan," v. N., to come to an end.
Present participle : MUKÉNDÁ and MUKHÉNDÁ;
Future : MUKÉSÁN and MUKHÉSÁN; *Past participle* : MUKÁYÁ and MUKHÁYÁ.

مکڑا MAKRÁ, s. m.—A stick with a crook in it which passes through the "kánjan," or beam of a Persian-wheel, and holds the axle of the "chakal," or horizontal lantern-wheel, in an upright position.

مکڑی MAKRI, s. f.—A locust.

مکن MUKAN, v. N.—To be done, to be finished.

"Jam na mukí té nání dé muhándré!" = "She has not finished being born, (yet they say) she is the image of her maternal grandmother!"—*Proverb*.

مکبان MUKNÁN, s. m.—A silk veil placed over the bridegroom's forehead at Muhammadan marriages. It corresponds to the "mutak" of Hindus. Corrupted from the Arabic "makná," a veil.

مکورا MAKORÁ, s. m.—A black ant.

مکھ MUKH, 1. s. m.—The face.

"Assán pardésí bad kismat ándé.

"Tédé mukh dé bukhé; kujh khas nahín vaindé." =

"We are strangers, and are come in evil plight.

"We are hungry for (a sight of) your face. We are not going to steal anything."—*Song*.

2. s. f.—(1) the fist; (2) a blow with the fist.

" Shádí dí bukh,
 " Berí dí dhup,
 " Zamindár dí chup,
 " Matréí dí mukh." =
 " Hunger at a wedding,
 " The heat of the sun in a boat,
 " The silence of zamindárs,
 " And a stepmother's blows" (are all equal, *i.e.*, are all
 bad).—*Proverb*.

مڪھالڻ MAKHÁLNĀN, s. m.—A fringe for horses' heads
 to keep away flies. Derived from "makhi," a fly.

مڪھي MUKHÍ, s. m.—*Literally* chief, principal. From
 Sanskrit मुख (mukhya). Now restricted to mean
 the leading members of the Hindu trading popu-
 lation in towns.

مل MAL, s. f.—Dirt. Hence "malá," a boil, and
 "malái," the state of impurity of the blood which
 produces boils, and the cream (*i.e.*, the scum) of
 milk. Sheep are called "mallá mál" because
 mutton is supposed to cause impurity of blood.

ملك MILK, s. m.—1, property in land; 2, a soil with a
 deep layer of good rich friable clay on the surface
 and sand underlying it at a considerable depth.
 It is the most esteemed: crops of every kind
 grow well in it, and it requires less irrigation than
 other soils.

ملا MULLÁN, s. m.—The person appointed to read
 prayers in the mosque, to perform marriages, to
 read prayers at funerals, and to recite the "Báng"

in the ear of newly-born infants. The MULLÁN is appointed by the zamindár, and receives a share ("rasúl arwáhi") of the crop at harvest, the amount of which is not fixed; also presents and food on domestic occurrences. He is not necessarily educated. Where he is, he generally teaches the boys of the village. MULLÁNS are represented as the incarnation of avarice.

"Mullán, jí kuch khásó?—Ya, Bismillah!

"Mullán, jí kuch désó?—Nauz, Billah!"=

"Mullán, will you eat something?—In the name of God, I will!

"Mullán, will you give away something?—God preserve me! I will not!"—*Proverb*.

جـ MUL, s. m.—Price, value. Sanskrit मूल्य.

"Pár dí kandhí kóf hukké dá phul hé.

"Tédí bilání sádí jutí dá mul hé."=

"On the farther bank is the top of a hukká.

"Your lady-love is the value of my shoe."—*Song*.

"Jaiñ rájé dí main vanrí úndé tún panré dá mul"=

"You are worth only the shoe-leather of the king whose bride I am."—*Sahiba and Mirza*.

ملها لا MALHÁLÁ, s. m.—A bird, a shrike. Gladstone gives "gihanchh" as Biluchi for it. It is considered a good omen to meet this bird when one is going on a journey or starting to accomplish any object.

ملوك MALÚK, ADJ.—Delicate, refined, tender.

"Jaṭ malúk vasaléní dá ujára" = "Though a jat become refined, there will be a great consumption of onions" (*i.e.*, he won't give up eating onions).—*Proverb*.

“Ját malúk truá rumál” = “Though a jat become refined, he will always use a grass mat for a pocket-handkerchief.”—*Proverb*.

ملہن MALHAN, s. f.—An assembly for wrestling.

ملي MALLI, s. f.—A scaleless fish (wallags attu). Panjabi and Hindustani “boalli.” It is considered good eating. It is very voracious and not a cleanly feeder.

مليو MULÉR, s. m., s. f.—Mother’s brother’s child.

مہار MIMHÁR, s. m.—The water bailiff on an inundation-canal. His duty is to look after the distribution of the water while the canals are running. The word is said to be a corruption from “miráb,” Persian, meaning superintendent of waters, but educated people spell it like the Arabic معمار (mimár), a builder, an architect.

من MAN, 1. s. m.—The mind, the heart.

“Man harámí hujjatén dhér” = “When the heart is wicked, excuses are abundant.”—*Proverb*.

2. s. f.—The spoil-bank of a canal. Also called “kaulhar.”

من MUN, s. m.—A pillar, a post, the pillars of a well on which the kánjan rests, the four posts which keep a sugarcane-press firm, the two uprights of a cotton-gin in which the rollers are fastened, and the uprights of a spinning-wheel. Diminutive is “munní,” the post in the middle of a threshing-floor to which the oxen treading the corn are tied and round which they move.

منج MUNJ, s. f.—The sheath of the reed of the plant *bútá* (saccharum sara). The reed is “kánán,” and the wavy leaves at the base “sar,” hence the plant itself is often called by Europeans “munj-káná” and “sarkáná.” MUNJ is used for making ropes of every kind.

منجا MANJÁ, s. m. } A *chárpái*, or bed for sleeping and
منجي MANJI, s. f. } sitting on.

“Budhá na maré na manjá dévé” = “The old man will neither die nor give up his bed.”—*Proverb*.

منجن MUNJAN, v. a.—To send. *Present participle* : MUNJDÁ ; *Future* : MUNJSÁN ; *Past participle* : MUTÁ. Sindhi “munjanú.”

“Aj taikún sas sauhri sadwa muté” = “To-day your mother-in-law and father-in-law have sent for you.”—*Story of the Three Fools*.

منجه MANJH, 1. s. f.—A female buffalo. The male is “sánh.” A male calf is “kaṭa” ; a female calf “kaṭi” and “vachhí.”

2. s. m.—The middle of the body, a waistcloth.

“Ranjhó yár giá pardés.

“Manjh lungí, uté khés.” =

“My lover Ranjho has gone to a strange country.

“With a lungi on his middle and a khés over him.”—

Song.

منجل MANJHLÁ, adj. of foregoing.—Of or belonging to the middle. Also used as a substantive meaning, a waistcloth.

منجهن **MUNJHÍJAN**, v. n.—To be sad, to be perplexed. From “múnjh,” sadness. *Present participle*: MUNJHINDÁ; *Future*: MUNJHISÁN; *Past participle*: MUNJHIÁ. Sindhi “munjhanu.”

منچري **MANCHHARÍ**, s. m.—A fisherman.

مندري **MANDR**, s. m.—A charm, an incantation. Sindhi “manṭru” and “mandru”; Sanskrit मन्त्र (mantra).

مندھرا **MANDHRÁ**, adj.—Of small stature.

مندھ **MUNDH**, s. m.—The root, origin, beginning; the head of a canal; the root and lower part of a tree.

“Mundh dá fakír, pándh dá amír” = “A beggar at the head of a canal (is as good as) a nobleman at the tail.”—*Proverb*.

MUNDHÓN is the ablative case used as an adverb, *literally* from the root, altogether, wholly; almost always used in negative propositions.

مندھي **MUNDHÍ**, s. f.—(Diminutive of foregoing.) The root and lower part of plants, the stump of a plant when the top has been cut off. In the plural “mundhián” means the stalks of indigo or cotton left after the upper part has been cut off—hence a crop of indigo or cotton in the second year, because it has sprung from the stalks of the first year’s crop. A first year’s crop of indigo is “róp,” a second year’s “mundhiná,” and a third year’s “trundhí.” “Mundhímárá”

(literally clearing the jungle) is the tenure of land which is acquired by clearing jungle and bringing the land under cultivation. Under former Governments this generally conferred on the clearer the proprietary right in half the land cleared; but latterly it has been held to entitle him to a right of occupancy only.

MUNPHIMÁR.—One who clears jungle and acquires the tenure of “munḍhimárí.”

منگ MANG, } s. f.—A betrothed woman. Ver-
منگیندی MANGÉNDÍ, } bal noun formed from “man-
gan,” to ask.

“Paṭ dí chólí ghat gódí síván.

“Mangan dúaeñ mang tédí thíván.” =

“Placing a silk boddice on my knee I stitch it.

“I offer prayers that I may become thy betrothed.”—
Song.

“Apní mangéndí kanún ví sharam karín ” = “Also behave modestly before your betrothed.”—*Story of the Four Fools.*

منگ MUNG, s. m.—A pulse (*phaseolus mungo*). It is grown as a hot-weather crop.

منگ MANGAN, v. n.—To ask, to beg. *Present participle* : MANGDÁ; *Future* : MANGSÁN; *Past participle* : MANGIÁ. *Verbal noun*, MANGÁLÚ, a beggar.

“Áp vadá mangdá té buhé te darvésh !” = “He wanders begging, and the beggar is at his gate !”—*Proverb.*

“Má mangé piháwaní, té dhí pathar dále !” = “The mother asks for her wages for grinding, while the daughter throws stones” (*i.e.*, gives herself airs) !—
Proverb.

مڱيان MANGNÁN, }
 مڱيوا MANGÉVĀ, } s. m.—Betrothal.

“Ūndé nál mangnán chá kítonhén” = “They effected my betrothal with her.”—*Story of the Four Fools*.

مڱهر MANGHIR, s. m.—The tenth Hindu month (from the middle of November to the middle of December). The sowing of the rabi should be finished before this month—hence the proverb—

“Manghir Poh rádhí kahín man vich shádí?” = “Can there be any pleasure to the heart at sowings in Manghir and Poh (*i.e.*, between 15th November and 15th January)?

مڱيندا MANGÉNDĀ, s. m.—A betrothed man.

منن MANAN, v. A.—To admit, to receive, to believe, to vow. *Present participle* : MANDĀ; *Future* : MANSÁN; *Past participle* : MANIĀ.

“Koi rassá kabál dá.

“Ghaṭá manium Syad Jalál dá.”=

“A rope of date-fibre.

“I vowed a sheep to Syad Jalál.”—*Song*.

مڱوا MANDUWWĀ, }
 مڱوا MANDUĀ, } s. m.—A plant cultivated for fodder for horses. It produces a small black grain (eleusive corocana—Stewart).

مڱان MUNNÁN, FRACTIONAL NUMBER.—One-quarter less. “MUNNÁN” differs from “paunán,” which also means one-quarter less, by being used only with units, while “paunán” is used with the other numbers; as, “munnán ser,” a quarter less than one sér; but “paunén dú ser,” a quarter less than two sérs. Sindhi “munó.”

مندوتی MANAUTI, s. f.—Acceptance ; security for a debt ; a vow, from “manan.”

منہان MANHÁN, s. m.—A raised platform for watching crops from. Hindustani “machán.” In the parts of the country which are submerged by the annual rising of the river, one or more MANHÁNS are erected outside every house, into which the people retire when washed out of their houses by the rising flood and on which they live night and day till it subsides.

“Manhán té charhá paṛián kap ghindé” = “Having mounted his manhán he cuts the ladder.”—*Proverb*.

منہین MANHÍN, s. f.—(Diminutive of foregoing.) A bench found in most houses.

منہساری MUNHSARÍ, s. f.—A blight that attacks the young leaves of the indigo plant. The leaves fall off as if burnt, and the growth of the plant is checked. No remedy is known for it. “MUNHSARÍ” is derived from “munh,” the face, and “sarí,” burning.

منیچن MANÍJAN, v. a.—To be appeased, to be reconciled—passive voice of “manan,” to accept. *Present participle* : MANINDA ; *Future* : MANÍSÁN ; *Past participle* : MANIÁ.

“Ruṭhí manijún val lesún na jherá” = “Having been offended, let us be reconciled. We will not quarrel again.”—*Song*.

موٹہ MOTH, s. m.—A pulse (*phaseolus aconitifolius*) grown chiefly for fodder. The grain is little valued. It thrives in a light soil, and is largely grown in those prts of the Thal which get canal-water.

“Galhín dián galhín té také dá moṭh !” = “Words upon words, and only half an anna worth of moṭh after all !”—*Proverb*.

موسی MÓCHÍ, s. m.—A worker in leather. The móchí who works for agriculturists is bound to supply shoes, bullock blinkers (“khópá”), the thong (“jukar”) by which the yoke is fastened to the plough, and domestic articles of leather, in return for a fixed share of grain at harvest. The share varies but is generally one-sixteenth of the “rahkám,” or cultivator’s share. He is also in parts entitled to the “anganí” and “kudhí,” i.e., the first and second scrapings of the threshing-floor after the heaps of corn have been removed. In some places he gets one-third of the “achhár,” or cloth that is spread over a corpse on its way to burial. Móchís are proverbially unpunctual in rendering services.

“Móchíán dí sabháín kadáhín nahín khatdí” = “The móchís’ ‘to-morrow’ never comes.”—*Proverb*.

موری MÓRÍ, s. f.—A fish (cirrhina mrigala) common in the dhands. It is a beautiful fish with golden scales, and very good eating. Dr. Day gives its Panjābi name as “mirrgah” and “mri-gah.”

موکل MOKLÁ, ADJ.—Wide, loose, distant—*opposed to* “saurá,” narrow, tight, near.

موکه MOKH, s. f.—The price paid for an amulet (“táwíz” or “phul”). Syads, incumbents of shrines, fakí rs, kutánás, sell scraps of paper with some words written on them, generally the name of God, which the buyers hang round their own necks or the necks of

their children or cattle to protect them from evil spirits and the evil eye. The price is always exacted before the amulet is given. A very efficient amulet can be bought for five pice, but sometimes as much as one rupee is given.

موغلا MOGHLÁ, s. m.—An old tax on indigo. Its name would make it appear that it came down from the time of the Mughals, but probably the word was used originally on account of the arbitrary nature of the tax. Under Diwán Sáwan Mal it was a tax in cash on indigo in addition to the Government share in kind. The amount varied with the market-price of indigo: *e.g.*, in the Muzaffargarh district forty rupees per maund was the turning-point; if indigo sold for less than forty rupees, the MOGHLÁ was levied at three rupees per maund; if above, at six rupees. MOGHLÁ lasted during the Sikh rule and was abolished on annexation,

مول MÚL, s. m.—Root, principal of a debt, capital sum of money. “MÚL,” used adverbially, means at all, completely; almost always with negative propositions.

“Jé jánán sad Máhíwálá main pání múl na vanján.

“Sinhún sat ghatán vich bélé, nadí luháván chhanán.”=

“If I had known that it was the voice of Máhí, I would not have gone at all for water;

“I would have thrown my head-pad into the marsh, and let the river carry away my water-vessel.”—*Song*.

Compare Sindhi “múré,” at all, completely, from “múrū,” capital.

مولا MÚLÁ, s. m.—A worm or blight which attacks young barley, wheat and cotton, gram, peas,

mohri, moth, mung, máñh, jawár, bájhra. It has been so named because it destroys down to the roots. It is said to be caused by excessive dryness and excessive floods. Wheat and barley attacked by it are supposed to be cured by irrigation, but no cure has been thought of for the other crops.

“Multan dá Sáwan ; Leia dá Karam ; Jhang dá Múlá” =
 “Multan got Sáwan (the rainy month) ; Leia got Karam (kindness) ; Jhang got Múlá” (the blight above described).—*Proverb*.

The allusion is to Diwán Sáwan Mal, Governor of Multan, his son Karam Naráyán, kardar of Leia, and Mulráj, kardar of Jhang. Sáwan Mal was famed for his justice ; Karam Naráyán for his liberality and impartiality ; Mulráj was notorious for his avarice.

مولي MAULI, s. f.—A triple cord of red, yellow and green tied round the bridegroom's right wrist at Muhammadan marriages. It is tied by the mirasi, or barber, when the party is assembled before the reading of the marriage service (“nikáh”). It is considered efficacious for keeping away evil spirits. This ceremony is one of the sagans of a wedding. (*i.e.*, those customs which are in addition to, and unconnected with, the religious ceremony).

مولده MÚNJH, s. f.—Sadness, regret, longing.

“Uddián kúnjín vich sáví kúnjé.

“Hik vichhórá yár dá dújhá watan dí múnjhé.” =

“The cranes have flown away. Among them is a grey crane.

“Firstly I am separated from my lover, secondly I have a regret for my home.”—*Song*.

مولجھا MÚNJHÁ, ADJ. of foregoing.—Sad, regretting.

“Pár dí kandhí kóthá ghatá dé.

“Múnjhí thísán, dú-haran ghiná dé.”=

“Build me a house on the farther bank.

“I shall be sad—bring me two deer” (as pets).—*Song*.

موهال MIVHÁL, } s. m.—A buffalo herdsman. Derived
 مہیوال MHÍWÁL, } from “ménh,” a buffalo, and
 “wálá,” of or relating to.

“Ihó hál mivhál dá, Alláh béli mál dá” = “If this is the state of the herdsman, God alone can befriend the herd.”—*Proverb*.

موھاڑا MUHÁRÁ, } s. m.—The foot-and-mouth
 منہ کھر MUNH-KHUR, } disease of cattle. De-
 rived from “munh,” mouth, and “khur,” hoof.
 It attacks cows, bullocks, buffalos, sheep and goats.
 It is a fever, and its external symptoms are an eruption of small bladders on the inside of the mouth and on the tongue. The feet are also attacked sometimes, when the hoofs come off, and death follows. But it is not usually a destructive disease. Death rarely results, but the cattle get into low condition, and bullocks remain unfit for work for a long time after the attack. There is a common belief, however, that cattle which get it will be free from any other illness for a year, so it is considered rather a good sign than otherwise. The remedies practised are incantations, keeping affected cattle standing in water which prevents the sores from becoming flyblown and maggoty, and washing and applying ghi to the sores.

موهان MÚHÁN, s. m.—A sheaf of corn.

موهان MÚHÁN, s. m.—The head of a canal. Also called “mundh.” “MÚHÁN” is corrupted from “munhán,” plural of “munh,” the mouth, the face.

موهري MOHRI, s. f.—A pulse (*ervum lens*). Sanskrit मसूर (masur); Hindi “masúr.” It is grown as a cold-weather crop in lands which have been moistened by the annual rising of the rivers.

“Dál móhrí dí dam pulá dá!”=“Only móhrí porridge, and gives himself the airs of a puláo!”—*Proverb*.

مورهی MÓRHÍ, adj.—Foremost, leading. Derived from “munh,” the face. It is used of the leading camel of a string, the animal leading the cattle to graze or to their home. The foremost man of a party of travellers.

“Ladeí galá mórhí vaindei bahndá.

“Kar ghin galhín, Gámaná yár, dīnh vāindá lahndá.”=

“You have laden your string of camels. The leading one staggers as it goes.

“Gáman love, converse a little, the day is coming to a close.”—*Song*.

مهاڑی MUHÁRÍ, s. f.—The wall on each side of a door.

مهاگ MIHAG, s. f.—A herd of buffalos. From “menh,” a buffalo.

مہالا MUHÁLÁ, } s. m.—A person of note, a lead-
مہاندرا MUHÁNDRÁ, } ing man, a chief. Derived
from “munh,” face. “MUHÁNDRÁ” is also used
for face, features, as in the proverb—

“Jam na mukí, tí nání dé muhándré!”=“She has not done being born, (yet they say) she has the features of her grandmother!”

ماہتم **MAHTAM**, s. m.—A tribe addicted to hunting and eating wild-pigs, and therefore avoided by Muhammadans. Their birth, marriage and death customs partly resemble those of Hindus, but they bury their dead. They live in grass-huts near river-banks and in jungles where they can follow their favorite pursuit of hunting.

“Dú jhugé Mahtamán dé, té nán Khairpur!” = “Only two huts of Mahtams, and calls itself Khairpur!”
—*Proverb.*

ماہار **MAHAR**, s. m.—A headman, a chief. “MAHAR” is used as a title of respect to Jats generally, out of respect especially to members of certain tribes as the Siáls and Drakháns.

“Chattí peí mahar té, te mahar ghatí shahar té!” = “The chief was fined, and he made the village pay it!”
—*Proverb.*

ماہرا **MAHRÁ**, s. m. }
ماہری **MAHRÍ**, s. f. } A swift camel, a riding-camel.

می **MÊ**, s. m.—A fisherman. Sindhi “meo”; Panjábi “méún.”

میٹھرا **MÉTHRÁ**, s. m. }
میٹھری **MÉTHRÍ**, s. f. } Trigonella foenum græcum,
cultivated in land which has been moistened by the annual rising of the rivers. It is a cold-weather crop, and is grown for fodder, but the young leaves are eaten as greens. There is a popular belief on the banks of the Indus that if MÉTHRÁ seed is sown before noon, MÉTHRÁ will come up; if after noon, “ussún” (brassica eruca).

ميڑہ MERH, s. f.—The rope by which the line of oxen treading out corn are tied to one another and to the post in the centre of the threshing-floor (“pir”). Panjábi “jotar” (Powel’s Panjáb Manufactures, p. 316).

ميڑھا MERHÁ, s. m.—The same as “málhá,” *q. v.*

میل MÉL, s. m.—Small change. Also called “bhánj.”

ميلا MÉLA, s. m.—A collection of people at a shrine or a fair. From “melan,” to bring together. “MÉLA” has a special meaning, *viz.*, a deputation to persuade a Government official or an obstinate creditor.

ميلن MÉLAN, v. a.—To unite, bring together, cause to meet. *Present participle*: MILÉNDÁ; *Future*: MILÉSÁN; *Past participle*: MÉLIÁ and MÉLÁ.

“Vahin váh, rang láyá khúhán;

“Allah milésí inhán sikdián ruhán.”=

“The canals are flowing; the wells have shown their beauty.

“God will unite these longing souls.”—*Song.*

“Hárh méla té Hárh vichhórá” = “Hárh united and Hárh parted us.”—*Proverbial saying* referring to the custom of engaging farm-servants and locating tenants from the beginning of the month Hárh (June-July).

ميڙهي MÉNDHÍ, s. f.—A braid in a woman’s hair. The hair of unmarried girls is braided in three plaits, from the parting in the centre of the head down

each side of the forehead to the ear. Seven days before marriage a party of the bridegroom's relations go to the house of the bride, when her plaits are solemnly undone by the oldest woman present. *Hence* "méndhián khólan" means to marry a virgin.

"Zulikhá mang Yúsaf dí áhí, Aziz kiún méndhí khólí?" =
"Zulikhá was the betrothed of Yúsaf; why did Aziz loosen the braids of her hair" (*i.e.*, marry her)?—*Song*.

"AND MÉNDHIÁNWÁLÍ" means a virgin.

"Méndhiánwálí kún méndhián dá máné."

"Assán pardésí, sádá Allah dá náné." =

"The virgin has the glory of her braids.

"We are strangers. We have only the name of Allah."—
Song.

Unbraided hair is "dharí."

"Méndhiánwálí kanak" is a beardless wheat the grain of which is tightly packed in the ear in a way not unlike the braids of a woman's hair—hence the name "braided wheat"

مېندھ مېنھ, s. f.—A female buffalo. Sindhi "ménhě."

مېندھ مینھ, s. m.—Rain. Sindhi "minhũ"; Sanskrit मयूर (megh).

"Pár dí kandhí kái ẓing sarinh dí.

"Vehlá valín jiwén jhánwar mính dí." =

"On the farther bank is a branch of siris wood.

"Return quickly like a shower of rain."—*Song*.

مېنھان مینھان, s. m.—Accusation, reproach.

“ Ghíú vítiá thál, na mínhán na gálh ” = “ The ghi dropped into the tray of itself. There is no need for reproaches or words.”—*Proverb*.

“ Hathén meñhdí, pairén meñhdí.

“ Apué mínhén binhén kún dendi.” =

“ She has henna on her hands and henna on her feet ;

“ She gives the reproaches due to herself to others.”—*Proverb* meaning she has all the signs of being a bad character herself, and yet she accuses others of being no better than they should be.

ن (Nún)

- نارَ NÁRÁ, s. m.—1. The first milk given by a cow or buffalo after calving, beetings. Hindus do not drink it until three days after the animal has calved, but Muhammadans do from the first.
2. A shout, a cheer. Corrupted from the Arabic نعره (narah). Specially used of the cheers with which a party of workmen encourage each other when digging a canal, manning an embankment during a flood, &c. They shout the name of some favourite saint, as “Dam Baháwal Hak !”
- نارَ NÁR, s. m.—The stalk or straw while still unthrashed of wheat and barley. There is a separate name for the stalk of almost every crop; thus the stalk of rice and china is “páralí”; of jawár, “tándá”; of bájhrá, “kángri.” “NÁR” is probably a corruption of “nál,” which in Multani and all cognate dialects means a tube.
- ناعه NÁGHAH, s. m.—Properly an Arabic word meaning the state of not being employed. In Multan, Muzaffargarh and Baháwalpur “NÁGHAH,” commonly pronounced “nángá” or “zar-i-nághah,” is the fine paid by persons who do not supply their quota of labour for repairing the canals, and also the fund formed from those fines.
- نال NÁL, s. f.—Any tube. Special meanings—(1) the mason cylinder of a well, “nál badhan”; “nál usárn,” to build up the cylinder of a well; (2) a weaver’s shuttle.

“Paulí dí nál vǎngún, kaḍáhín éḍén kaḍáhín óḍén” =
 “Like a weaver’s shuttle, sometimes on this side,
 sometimes on that.”—*Proverb* on vacillating
 natures.

نالى NÁLAN, v. A.—To sow seed in drills. From “nǎlí,”
 a tube for drill-sowing. *Present participle* : NAL-
 ÉNDA ; *Future* : NALÉSǎN ; *Past participle* : NÁLIÁ.

نالى NÁLÍ, s. F.—A tube for drill-sowing made of bamboo,
 with a wide funnel-shaped mouth. It is fastened
 to the “maṭhírǎ,” or handle of a plough, and as the
 plough moves seed is dropped down the mouth of
 the “NÁLÍ.” “Nǎlí ḍévǎn” or “nǎlí phérǎn” is to
 sow in drills ; “bíj chhaṭan” to sow broadcast.
 The former is chiefly practised in sailaba land, and
 the latter in well or canal irrigated land.

نان NÁN, s. M.—Name. Corrupted from “nám.”
 “Mariús yár té nǎn paí dá !” = “Her lover beat her and
 she said it was her husband” (*literally* took her
 husband’s name) !—*Proverb*.

نانگ NÁNG, s. M.—1, a snake ; 2, an eel.

“Náng. langh vǎindé té líká piá rahndé” = “The snake
 passes by, but its trail remains behind.”—*Proverb*.

ناوڑی NAVRÍ, s. F.—A reel of thread.

ناباوا NABÁWÁ, s. M.—A rarity, a curiosity.

نثہ NATH, s. F.—1, a hole in the cartilage of the nose,
 whether of man or animal ; 2, a nose-ring.
 “NATHAN,” to run a rope through the hole in an
 animal’s nose.

“Úh phíré nath gharáwan kún,

“Úh nak kapan kún tiyáré!” =

“She is going about to get a nose-ring made,

“And he is prepared to cut off her nose!”—*Proverb.*

نرا NIRÁN, s. m.—A slight meal eaten before the morning meal, especially by ploughmen.

“Tún áp vanj unháni kún nirán dé á” = “You go yourself, give them their early meals and return.”—*Story of the Three Fools.*

نرمان NARMÁN, s. m.—A kind of cotton, the seed-vessel of which is red.

نروار NIRWÁR, s. m.—Justice. There is a Panjábí verb “nirwárná,” to perceive, to distinguish, not in use in Multani, from which this word is probably derived.

نري NARI, s. f.—A deep narrow watercourse leading from a canal to a “jhalár.” Derived from “nál,” “nálí,” a tube.

نرا NARÁ, s. m.—A kind of net. It is set upright in the water, one end being supported by floats made of the tops of the saccharum sara.

نري NARÍ, s. f.—1, a reed (*arundo donax*); 2, a hukká tube.

“Hukká pindén, tédí nárí kún chhék hé.

“Hukká nimánán dardvandán dí ték hé.”=

“You smoke a hukká. Your hukká-stem has a hole in it.

“The hukká is the support of poor people in pain.”—

Song.

نِسَار NISÁR, s. f.—The aqueduct which leads the water from a well to the field or reservoir. The water falls from the pots of the Persian-wheel into a trough (“párchhá”) fixed under the “bair” and parallel to it. A second trough is fixed at right-angles to the first, and sometimes a third at the end of the second. The second and third are called “nisár.”

نِسْرِي NISARAN, v. n.—To spring up, as a plant. In Hindustani “nisarná” means to come out, to issue. *Present participle* : NISARDÁ ; *Future* : NISARSÁN ; *Past participle* : NISARIÁ.

“Budhí thí nisarí domán dí jawár !” = “The Dom’s jawár was old when it came up !”—*Proverb*.

نِسْرِي NISRÍ, s. f.—Refined sugar. Corrupted from the Arabic “misrí.”

“Khá Multan dí nisarí vatan déh visarí!” = “If you eat Multan sugar you will forget your native country and your village!”—*Proverb*. The sugar made in Multan is of two kinds—“shangarí,” sugarcandy; and “talá,” flat opaque cakes of a white or whitey-brown colour.

نَسَك NASAK, s. f.—Punishment.

“Hun nasak milí his agú té sidhá rahsí” = “Now he has received punishment, for the future he will remain straight.”

نَسَوَكَز NASOKAR, s. f.—One who is in the habit of absconding. Verbal noun from “nasan,” to abscond.

نَسِي NISÍ, NEGATIVE ADVERB “not,” with the pronominal suffix of the first person plural attached to it, “not we” (see NAHÍN).

“Tédí adálat nisé chahndé” = “We do not desire your justice.”

“Kam karéndiyó?—Nisé karendé.” = “Are you doing the work?—We are not doing it.”

نسی NISÍ, NEGATIVE ADVERB “not,” with the pronominal suffix of the first person singular attached to it, “not I” (see NAHÍN).

“Kam karéndén?—Nisí karéndá.” = “Art thou doing the work?—I am not.”

نكار NUKÁR, s. m.—The noise of weeping. From “núkan,” to cry loudly.

نكلن NIKALAN, v. n.—To come out. *Present participle*: NIKALDÁ; *Future*: NIKALSÁN; *Past participle*: NIKATHÁ.

“Phutá pahár té nikathá chúhá!” = “The mountain burst open, and out came a mouse!”—*Proverb* like ours of the Mountain in Labour.

نكال NIGÁL, s. m.—Water running from a well, the right to irrigate from a well. Probably a corruption from “nikál,” an outlet.

نماتان NIMÁNÁN, ADJ.—Poor, miserable.

“Inhán pardésián dí kahín nishání?—

“Mailé kapré tor lurdé nimání.”=

“What is the sign of their being strangers?—

“Dirty clothes, and they go with a miserable gait.”—

Song.

نمرو NIMRÚ, s. m.—A finger-ring with a stone in it. “Challá,” when used of a finger-ring, means a plain ring without a stone.

“ Yár assáḍá kóí patlá patang hé ;

“ Hath vich nimrú, munh soné dá rang hé.”=

“ My lover is as slim as a paper kite.

“ A ring on his finger. His face is the colour of gold.”—

Song.

نہیں NIMHÍN, NEGATIVE ADVERB “not,” with the pronominal suffix of the first person singular attached to it, “not I,” “not to me,” “not my” (see NAHÍN).

“ A nimhín sagdá, Gámaná yár, maikún sarkár dá sadá ”
= “ I cannot come, Gáman love, I am summoned by the sarkár.”—*Song.*

“ Téḍé pichhon marsán ; jívén yár, nimhín khatrah jind dá ”= “ When you are gone I shall die. May you live, love ! I am not afraid of dying.”—*Song.*

“ Téḍá vichhórá yár, nimhín ruh katan te ? ”= “ Separated from thee, love, my heart is not for spinning.”—*Song.*

نانون NINÁN WÁN, s. m.—Hail. Also “gará.”

ننڊھا NANDHÁ, ADJ.—Small, young. Sindhi “nandho.”

NANDHÁ SÁHIB.—The Assistant Commissioner.

“ Mai kanún nandhá hé ”= “ He is younger than I am.”

نواڑا NAWÁRÁ, s. m.—The place where cattle collect.

نوان NIVÁN, s. m.—The land on which a river has deposited silt. Also called “aṭálí” and “latár.” The silt is “aṭ,” “ubá,” and “maṭ.”

نوٹن NÓṬAN, v. a.—To close the eyes. *Present participle* : NÓṬÉNDÁ ; *Future* : NUTÉSÁN ; *Past participle* : NÓṬIÁ.

نورا NÚRÁ, s. m.—A silver anklet consisting of a hollow ring. Sindhi “núró”; Sanskrit नूपुर (nupúr.)

نورّا NÓRÁ, s. m.—A thick rope made of date-leaves, munj, or old pieces of cloth. A NÓRÁ made of rags is hung on a bush and fired at night to scare away pigs and deer from the crops. Sindhi “nóri.”

نوكا NÓKÁ, s. m.—A small distributory of canal or well water in a field. The watercourse which brings the water to a field is “add,” and the watercourses which, leading from the “add,” intersect a field are “nóká.”

نوكن NÚKAN, v. n.—To lament loudly. *Present participle* : NÚKDA; *Future* : NÚKSÁN; *Past participle* : NÚKÍA.

نوكه NOKH, s. f.—Newly-cleared land.

نولون NAULÓN, s. m.—A mongoose. Hindustani “new-alá”; Panjābi “néulá”; Sanskrit नकुल

نوهه NÚNH, s. f.—A daughter-in-law. Sindhi “nũhũ”; Sanskrit ननुवा. The plural of “NÚNH” is irregular “núrhín.” Sindhi also inserts an irregular , in the plural “nuharũñ.”

“Núrhín ví sabhé apné apné kam dhandhé vich rudhián hoyán hin” = “The daughters-in-law are also all engaged in their respective duty and work.”—*Story of the Three Fools.*

نويكلا NAVÉKLÁ, ADJ.—Separate, alone, especially alone in being without co-sharers in owning or cultivating land.

نوهي NIVHÉ, NEGATIVE ADVERB “not,” with the pronominal suffix of the second person plural combined with it, “not you” (see NAHÍN).

“Kam nivhé karéndé?—Nisé karéndé.” = “You are not doing the work?—Not we.”

لَا NIHA', NEGATIVE ADVERB “not,” with the pronominal suffix of the third person singular combined with it (see NAHÍN).

“Músá kam karéndé?—Nihá karéndá.” = “Is Músá doing the work?—Not he.”

لَا NAHAR, s. m.—1. A wolf.

“Nahar kháwé na kháwé rat bhariá vát” = “Whether the wolf eat or not, his mouth is full of blood.”—*Proverb*.—Give a dog a bad name and hang him.

2. A tribe of Lodi Patháns who formerly ruled in the southern part of the Dera Ghazi Khan and Muzaffargarh districts. In 1450 A.D. Bahlol Lodi became king of Delhi and granted the triangular piece of country lying between Harand, Kasmor and Sitpur to Islam Khan, Lodi or Nahar, for which during the seventy-six years (1450 to 1526) of the Lodi dynasty the NAHARS paid no revenue. But Islam Khan's three grandsons quarrelled and divided the NAHAR country, Kasim Khan receiving Kasmor and Kin, Islam Khan Bhágsar and Rojhan, and Táhir Khan Sitpur and Harand. During the reigns of Bábar and Humayún this country remained in the possession of the NAHARS, but in the beginning of Akbar's reign (1556) the Biluchis began to descend from the Suleman Range, when Ghazi Khan, Mirhani, founded Dera Ghazi Khan and took Harand from the NAHARS. The rule of the NAHARS in the rest of their possessions remained firm until 1730-40, when the Mazari Biluchis expelled Ibrahim Khan, Nahar, and his government from Kasmor, Kin, Rojhan

and Umarnkot. Subsequently Makhdum Sheikh Mahmud, a servant of the NAHARS of Sitpur, ejected them partly from Sitpur and the country now forming the southern part of the Muzaffargarh district. But about 1787 the Nawáb of Baháwalpur wrested it from him. NAHARS are still to be found in Sitpur, Bhágsar, Harand and in Sind. Some have been absorbed into the Khetran tribe of Patháns who live west of Dera Ghazi Khan beyond the Suleman Range. The tombs of Táhir Khan, Nahar, and of his sister are still standing at Sitpur. Táhir Khan's tomb, which is in good preservation, is a very good specimen of the style of architecture peculiar to this part of India. The Lodis who settled in Dera Ghazi Khan and Muzaffargarh are said to have received the name of "NAHAR" on account of their rapacity.

لهوڪهڙا NAHOKHRÁ, s. m.—A rarity.

ناهيل NAHÍLÁ, s. m.—A branch of a tree with the thick end buried in the ground and the smaller branches cut down to stumps. To the thick part is tied the churning apparatus while churning is going on, and on the stumps are hung the milk vessels, after being cleaned, to dry and air. A NAHÍLÁ may be seen outside of almost every house.

لهين	NAHÍN,	} ADV.—Not, no. In Multani, the negative, when used in a proposition with any personal pronoun except the second person singular and third person plural, coalesces with it and forms a single word.
نان	NÁN,	
نه	NAH,	

Negative and pronoun of the first person singular, nimhín, nisí.	}	“Not I.”
Negative and pronoun of the third person singular, nihá.		
Negative and pronoun of the first person plural, nisé.	}	“Not we.”
Negative and pronoun of the second person plural, nivhé.		

The م (m) in “nimhín” corresponds with the nominal suffix of the first person singular; in Sindhi and Pashtu “mē”; Persian “ām”; and the Prakrit genitive singular ऋ, my. The “sé” in “nisé” is the regular suffix of the first person plural in Multani, as “thiósé,” was to us. “Nisí” and “nihá” I cannot trace. These inflected negatives are hardly ever used except with the present tense. In a marriage-song, however, occurs—

“Jívén! Hik nimhín dítá ghat” = “May you live! I gave not one deficient.”

The و (v) in “nivhé” corresponds with the suffix of the second person plural in Sindhi which is “vā.”

نيانان NIÁNÁN, s. m.—A kicking-rope with which the hindlegs of cows and buffalos are tied while being milked. Also called “dhang.”

“Niánén kanún siwá khír kíwén dubhé?” = “How can milk be milked without a kicking-rope?”—*Proverb* used of unwilling debtors or revenue defaulters: “He won’t pay without a little pressure.”

نیر NIR, l. s. m.—A tear. In Sanskrit “NÍR” means water.

“Baithí nír vaháyán téde hájhón, dhólá ;

“Téde káran, jání, sar hoyán kólá.”=

“Sitting down I shed tears in your absence, darling ;

“For thy sake, my life, I am burnt to charcoal.”—*Song*.

2. ADJ.—Separate, apart.

نیرن NÍRAN, v. A.—To scatter. *Present participle* :
NIRÉNDÁ ; *Future* : NIRÉSÁN ; *Past participle* :
NÍRIÁ.

نیل NÍL, s. m.—Indigo. Indigo is largely cultivated in Multan, Baháwalpur, Dera Ghazi Khan, and Muzaffargarh, wherever flow-irrigation from a canal is abundant. It is generally sown after a wheat crop without ploughing, the land being saturated with canal-water. The seed is sown broadcast among the wheat-stubbles, and covered by being bush-harrowed. It needs constant irrigation. The best time for sowing is in the month of Baisákh, *i.e.*, from the middle of April to the middle of May. It is cut in Sáwan, *i.e.*, from the middle of July to the middle of August. The night after it is cut the leaves and stalks are steeped in masonry vats, which are in sets consisting of one small and two large vats. The indigo is placed in the large vats which are filled with water, and allowed to remain there for twelve hours. It is then taken out, and the water, which is now of a green colour, is churned or stirred with a dasher (“madhání”), and allowed to stand until the dye sinks as a sediment to the bottom. The water is then run off and the watery sediment moved into the small vat, when the sediment sinks and the water is again run off. The indigo is then taken out and

made into cakes called “gítí,” in which shape it is sold.

Indigo is prepared in a very rude and careless way. Canal-water full of silt is used to steep it in, and the sediment is exposed to dust and actually mixed with sand to dry it. It is calculated that a bígha of land will fill six pairs of vats, each pair producing $1\frac{1}{2}$ sér of indigo; an acre (two bíghas) will therefore produce 18 sérs. The price varies from Rs. 30 to Rs. 80 per maund. A crop of indigo in its first year is “róp,” a crop grown in the following year from the stalks of the year before “munḍhí,” and a third year’s crop “trunḍhí;” the leaves and branches after having been soaked are called “valh,” and make good manure; to churn indigo is “vilóṛan,” a churner “vilóṛá,” a set of vats “jóri” or “jóri hauz.” Indigo is liable to be attacked by a worm called “bhambirá” which destroys the leaves; a good shower of rain will drive it away. A blight called “munhsarí” also affects it, when the leaves fall off and the growth of the plant is checked.

لینگر NÍNGAR, s. m.—A boy. Female “níngir,” a girl.

نینه NINH, s. m.—Love. Sindhi “nínhũ”; Hindi “néh”; Sanskrit नैव.

نیون NEWAN, v. a.—To take away, to carry off. *Present participle* : NENDĀ; *Future* : NÉSĀN; *Past participle* : NÍTĀ.

“Ūñ kún nāl na névín te main savvarwálí ḍand te charhsán!” = “They won’t take her with them, and (she says) I will ride on the bullock with the razai on it!”—*Proverb*.

و (Váo)

۱, WÁ, s. f.—Wind. Sanskrit वायु ; Sindhi and Panjábi “váu”; Hindustani “báo.”

VÁ JHALÓṬNÁ.—A whirlwind.

“Jinó dí vá tinháoní dá ódhar” = “It is in the direction from which the wind comes that one should look for a shelter.”—*Proverb*.

واپيا VÁPIÁ, ADJ.—Mad.

واٲ VÁT, s. m.—The mouth.

“Jadún húi Íd Barát

“Mullán dé balén paṭiá vát.

“Róndén rónén húi parbhát—

“‘Hé Kiámat áí hé!’”=

“When Íd and Shab-i-barát came

“The mullán’s children opened their mouth for offerings.

“As they wept and wept morning came—

“‘Alas! the Resurrection has come!’”—*Song* on the avarice of mulláns.

واٲ VÁT, s. f.—A road. Sanskrit वाट ; Hindustani “baṭia;” Panjábi “bát.”

“Mirzá Mirzá kardián rahián váṭín tak ;

“Nán Mirzá, nán níṛí, áí jindrí nak.”=

“I remained calling Mirzá, Mirzá as far as the roads.

“No Mirzá came, no grey mare came. My life came into my nose.”—*Song*.

وارا VÁRÁ, s. m.—A time, turn, round; especially a turn for working a well or getting water from a canal. Sanskrit वार.

VÁRÉ DÍ MAROR.—Remittent fever.

واز VĀR, } s. m.—Standing cotton. The pod is
 وناز VANVĀR, } “gógrá”; uncleaned cotton
 “phuṭí”; cleaned “kapáh”; the seed “pévá”;
 the husk of the pod “sánglí”; the plant after
 the cotton has been picked “vanáṭhí.”

“Jutimín jórá pání láémín vár kún;

“Dukhén dá gógrá vanj désún Kirár kún.”=

“I have yoked my pair (of bullocks) and watered the
 cotton-field.

“I will go and give my hard-earned cotton-pods to
 the Kirár.”—*Song*.

واژها VĀRHĀ, s. m. } A calf of a cow from the time it
 واژهی VĀRHĪ, s. f. } leaves off suckling till fit
 for work if a male or fit to calve if a female.

واژی VĀRĪ, s. f.—1, a sheep-fold; 2, a field in which
 cucurbitaceous vegetables, as melons, pumpkins,
 &c., are grown. From Sanskrit वार, a fence.

واگی VĀGĪ, ADJ.—Similar—*opposed* to “ságí,” iden-
 tical. When a thief is caught and has to make
 restitution, the question arises whether he is to
 restore “ságí mál,” the identical thing stolen, or
 “vágí mál,” property like or of equal value to
 the thing stolen. “Vagwán” is also used for
 “vágí” and “sagwán” for “ságí.”

وان VĀÑ, s. m.—Twine made of munj or of date-leaves
 for stringing beds. Hindustani “bán.”

TALÍVĀṬWĀÑ vāñ.—Rope spun with the palm of the
 hand.

LABANKÁ VĀÑ.—Rope made on spindles by Labánás, who
 are professional rope-makers.

وانگون VĀNGŪN, ADVERBIAL POSTPOSITION.—Like to. Sindhi “vanguru,” “vangé” and “vangián.”

وانور VĀNWAR, s. f.—A net made of “ván” for catching pigs and deer. It is set up in the jungle, and beaters drive the game towards it.

والورا VĀNWARA, s. m.—A dwarf. Sanskrit वामन ; Panjábi and Hindi “bauná.”

واه VAH, } s. m.—A canal. From “vahan,” to flow.
وها VAHÁ, }

“Vahé vurhé nahín sinsár agé aí baithín!” = “The canals have not begun to flow, yet the alligators have come and are waiting!”—*Proverb* used of greedy persons.

واهو VÁHŪ, s. m.—*Literally* a worker, from “vahan,” to move, to work; *special meanings*—1, a working-bullock; 2, the spindle of a spinning-wheel. Also called “traklá.”

واهي VÁHÍ, s. f.—*Literally* the act of working or moving, and *hence* agriculture, as the work in which the majority of the population is employed, the one work compared with which all others are of small account.

“Váhí pádsháhí na thivé tán gal vich pháhí” = “Agriculture is an empire, but if there are no crops it is a halter to hang one.”—*Proverb*.

وبلى VIBLAN, v. n.—To go out of one's mind. *Present participle* : VIBALDÁ ; *Future* : VIBALSĀN ; *Past participle* : VIBLIÁ.

وب VAT, ADV.—Again, afterwards.

وتاون VATAÚN, s. m.—The eggplant (*solanum melongena*). Hindustani “béngan.”

وتر VATAR, s. f.—The state of land which is sufficiently moist and not too dry to plough.

وتن VATAN, v. n.—To wander. *Present participle* : VATDÁ; *Future* : VATSÁN; *Past participle* : VADÁ.

“Phirdén arbélá vadén maut visári” = You roam demented; you wander as if you had forgotten death.”—*Song*.

ا، VITH, s. f.—Distance. VITHOLA, ADJ.—Far.

“Hik til Máhí tún visdé na hásé.

“Hun ghanián vithán pián.”=

“We used not to be neglectful of Máhí for a moment.

“Now great distances are between us.”—*Song*.

وت VAT, s. f.—*Literally* anything twisted, from “vaṭan,” to twist—*hence* a roll of grass, such as are used for constructing a “pallá” (the covering of a stack of straw or grain) or for thatching, the wick of a lamp, a writhe from pain.

وتا VATÁ, s. m.—A clod. VATÉ BHANNAN.—To break clods.

وترو VATRAU, s. m.—The first watering after sowing seed.

وتن VATAN, v. a.—1, to twist; 2, to mould (as clay into balls); 3, to change. Hindustani “baṭná.” *Present participle* : VATÉNDÁ; *Future* : VATÉSÁN; *Past participle* : VATIÁ.

RASSÉ VATAN.—To twist ropes.

RORÉ VATAN.—To make clay into pellets for a pellet-bow.

RORIÁN VAṬAN.—To make gur into balls.

وٿون VATÚN, POSTPOSITION.—In exchange for. Sindhi “vaṭe,” derived from “vaṭan,” to change.

وٿوڙ VATOHAR, s. m.—1, a wooden mallet shaped like a croquet-mallet for breaking clods, derived from “vaṭá,” a clod; 2, a mallet for driving tent-pegs.

وٿين VATHAN, v. a.—To seize, to take. Sindhi “vathanu,” the verbal noun of which is “vaṭhu,” taking. Sanskrit वृत्ति. *Present participle* : VATHDÁ; *Future* : VATHSÁN; *Past participle* : VATHIA.

VATRÚTÁ.—That which has been seized.

وٿوهان VATHÚHÁN, s. m.—A scorpion.

“Vaṭhúhén vangún dang maréndé” = “He stings like a scorpion.”—*Proverb*.

وج VIJ, } s. f.—Lightning. “Khiman” is also used.
وچلي VIJLI, } Sindhi “viju”; Hindustani “bijlí.”

وجين VAJHAN, v. a.—To seize. *Present participle* : VAJHDÁ; *Future* : VAJHSÁN; *Past participle* : VAJHIÁ.

وچا VACHHA, s. m. }
وچي VACHHI, s. f. } The calf of a cow while suckling

وچي VACHH, s. f.—A female buffalo-calf while suckling. Sindhi “vachhí”; Sanskrit वत्स.

وچوڙا VICHHÓRA, s. m.—Separation.

“Hik vichhórá yár dá, dújhá rát kálí” = “Firstly separation from my love, secondly a dark night.”—*Proverb* meaning calamity upon calamity.

دھانوی VADHÁNWE, NUMERAL.—Ninety-nine. Hindustani “ninanwé”; Panjábi “nirínwé”; Sindhi the same as Multani. Trumpp (Sindhi Grammar, pp. 164-5) says he cannot give a satisfactory explanation of this curious form. Beames (Comparative Grammar, II, 140) suggests नव ञाधि नवे *i.e.*, nine upon ninety.

دھر VADHR, s. m.—Wrinkles.

“Munh té vadhr té khédan dí sadhr!” = “Wrinkles on her face, and she wishes to play!”—*Proverb*.

دھن VADHAN, v. n.—To increase, to grow. Hindustani “barhná”; Panjábi “vadhna”; Sanskrit वर्द्धन. *Present participle*: VADHDÁ; *Future*: VADHSÁN; *Past participle*: VADHIA. *Verbal noun*: VADH and VÁDHÁ, increase.

GHAT VADH.—Less or more-ness. Persian “kam-o-béshí.”

GHATA VÁDHÁ.—Loss and profit.

“Mál dá vadhan kismat té” = “Increase to wealth depends on fate.”—*Proverb*.

دیفہ VADÍFÁ, s. m.—A stipend, a fixed allowance. *Special meaning* the small cake which is daily given to the mullán by pious Muhammadans. “Handa” is a similar cake given to the brahman by Hindus. “VADÍFÁ” is corrupted from the Arabic وظيفه (wazífáh).

“Vélhak án vadífá máf.

“Chá thúthá nit karin gadái!” =

“Saying ‘Women! quickly bring your daily alms,’

“They take up the cup and always beg!”—*Song* sung in deprecation of the avarice of mulláns.

۱۳, VADĀ, ADJ., s. m.—Large, great, long; elder, an ancestor. Hindustani “barā”; Panjābi “vaḍḍā”; Sindhi “vaḍó”; Sanskrit वडू. From “VADĀ,” in the sense of an ancestor, is formed the affectionate diminutive “vaḍká,” an ancestor.

“Gharíbānī dí róṭī rukhī té dīnh ví vadé thié” = “The bread of the poor is dry, and their days too are long.”—*Proverb*.

VADĀ VÉLĀ.—The time just before sunrise; like Hindustani “barī fajr.”

۱۴, VADH, s. m.—The ears of corn remaining in a field after the sheaves have been removed. “VADH CHUNAN,” to glean VADH, is derived from “vaḍhan,” to cut, *i.e.*, that which is cut and left behind.

۱۵, VADHĪ, s. f.—A bribe. “VADHĪ” has innumerable euphemistic synonyms, as “shirínī,” sweetmeats; “kaprén dhuái,” the price of washing clothes; “patásé,” a kind of sweetmeat; “téḍá hak,” your right.

۱۶, VAR, s. m.—A bridegroom, a husband. Sanskrit वर from वृ to choose, *i.e.*, he who chooses the bride. Hindustani “bar.”

“Var dékh divíjé ghar dékh na divíjé” = “Consider the bridegroom’s personal qualities, and not his family and station, when you are giving a daughter in marriage.”—*Proverb*.

۱۷, VARŚĀ, s. m.—A yearly allowance of grain made to farm-servants at rabi harvest-time. It varies from a chouth, *i.e.*, about $1\frac{3}{4}$ maunds, to $2\frac{1}{2}$ maunds (see RĀHAK).

ورينه VARINH, s. m.—A year. *Plural*: VARHÉN and VARHIAN. Sindhi “varihu”; Hindustani “baras”; Sanskrit वर्ष.

“Yár assádé dá kói sává tut hé.

“Hik várí milan assádá varinh dá kút hé.” =

“My lover has a green mulberry-tree.

“To meet him once would be food for a year.”—*Song*.

“Barhán varhían dí chhohir té pótrían dí dádí!” = “A girl of twelve years grandmother of grandchildren!”—*Proverb*.

ورها VARHÁ, s. m.—A rope made of munj or date-leaves.

ورهي VARIÍ, s. f.—Specially the short string by which an earthen-pot is tied to the ladder-rope (“málh”) of a Persian-wheel.

وريله VARÉLÁ, ADJ.—Of or belonging to “várá,” a time, a turn.

“Méde dú varélé hin” = “I have two persons who take turns with me” (especially in irrigating from a well or canal).

VARÉLÍ KHAJÍ.—A date-tree which bears fruit in alternate years.

وساكه VISÁKH, s. m.—1. The Hindu month from the middle of April to the middle of May. The cutting of the rabi harvest begins on the 1st of VISÁKH, which is kept as a festival by the agriculturists, who collect at the well and make their oxen compete in working it.

2. A courtyard with sheds which answers the purpose both of a guest-house and a place of meeting to transact business. A VISÁKH is usually found attached to the houses of well-to-do agriculturists. The word is corrupted from the Arabic وِثَاق (vishák), a house.

وساوا VASÁWÁ, s. m.—A wooden catch which prevents the vertical wheel of a Persian-wheel from turning backwards. Also called “thákan.”

ویرن VISARAN, v. a.—To be forgotten. Sindhi “visiranu.”
Present participle : VISARDÁ; *Future* : VISARSAN; *Past participle* : VISARIÁ.

“Salámat rahén na visarén na yád rahén!” = “May you remain in safety and neither be forgotten nor remembered!”—*Proverb*.

وِسڪَن, VISKAN, v. n.—To be beguiled. *Present participle* : VISKDÁ; *Future* : VISKSÁN; *Past participle* : VISKPÁ.

“Inhán viskinián na visk jó múyá tarakhé akh.

“Tún piṭéns sir kanún té main piṭésán vakh.” =

“Do not be enticed by those beguilers, for the eye of the dead is rolling.

“Do you lament at his head and I will lament apart.”

A great friendship once existed between a tigress and a deer; but one day, the male tiger, having failed to obtain food while hunting, told the tigress to bring the deer and that he would feign to be dead and when the deer came near, he would kill it. Accordingly the tigress told the deer that her husband was dead, and invited it to come and bewail his loss. When they approached the tiger, the

deer saw his eyes rolling and pronounced the lines above, the first addressed to itself and the second to the tigress. They have now passed into a proverb meaning "I am not to be caught with your chaff," or "Do it yourself, I am not going to be made a cat's-paw."

جـ, VASAL, s. m.—An onion. Corrupted from the Arabic "basal."

"Andbá rájá bédád nagarí :

"Také sér vasal, paisé ser nisé ! " =

"When the king is blind there is injustice in the city :

"Onions sell for two pice a sér ; sugar for one pice a sér !" — *Proverb*.

و, VISMAN, v. n.—To be extinguished. *Present participle* : VISAMDÁ ; *Future* : VISAMSÁN ; *Past participle* : VISÁNTA and VISMIA. Sindhi "visámanu" ; past participle "visánó."

و, VASAN, v. n.—1, to dwell ; 2, to be cultivated. Hindustani "basná" ; Sanskrit वसन.

"Bíbi vásé Kasimbélé, dil Farídábád " = "The lady lives at Kasimbela, but her heart is at Farídábád." — *Proverb*.

From "VASAN" come a number of derivatives in common use : "vaséba," s. m., dwelling ; "vasti," a village ; "vasandar," s. m., an inhabitant.

"Vasandar bét na tan kapré na rótí pét " = "He who dwells on the bank of a river has neither clothes for his body, nor bread for his belly." — *Proverb* referring to the destructive floods in the southern Panjáb.

VASÚÑ, ADJ.—Inhabited, of a house ; cultivated, of land.
Opposed to “súnj.”

3, to rain. Sindhi “vasanu” ; Hindustani “barasná” ;
Sanskrit वरुण. *Present participle* : VASDA ; *Future* :
VASSÁN ; *Past participle* : VUṬHÁ ; Sindhi “vuṭhó.”
Verbal noun : VASOYÁ, rain.

“Sir puchésán tórí vasin talwárín !” = “I will perform
it to the end though it rain swords !”—*Song*.

وسن VISAN, v. n.—To be neglectful of. *Present parti-*
ciple : VISDA ; *Future* : VISSÁN ; *Past participle* : VISIÁ.

وڪر VAKHAR, s. m.—A general name for oilseeds in-
cluding “til,” “sarsón,” “ussún,” &c.

“Vakhar án dé ghani kaḍh ḍwáín” = “Bring your oilseeds
and I will let you have the oilpress.”

وگار VIGÁR, s. f.—Forced labour, impressment of labour.
Persian “begár.”

“Bekár kanún vigár changí” = “Even forced labour is
better than idleness.”—*Proverb*.

وگوان VAGWÁN, ADJ.—(See VÁGÍ.)

وگھی VAGHÍ, s. f.—Flow irrigation. VAGHÍ is in use in
the northern part of the Multan country.

ول VALAN, v. n.—To return, to be turned. Hindu-
stani “balna,” v. a., to twist. *Present participle* :
VALDÁ ; *Future* : VALSÁN ; *Past participle* : VALIÁ.

VAL.—A twist, a round, again.

VALWÁN, ADJ.—A thing returned. (See LICHH for “val-
wín lichh.”)

VALDAR.—In returning.

“Tún valdir ihin vaṭ asén ?” = “Will you come this way
as you return ?”

وَلَوَزَن VALÓṚAN, v. A.—To churn. Hindi “bilóná”; Sanskrit विलोडन. *Present participle* : VALURÉNDÁ; *Future* : VALURÉSÁN; *Past participle* : VALORÍA. *Verbal noun* : VALÓṚÁ, a churner.

“Kai chhá valuréndi hé” = “One (daughter-in-law) is churning buttermilk.”—*Story of the Three Fools*.

NÍL VALÓṚAN.—To churn indigo. (See NÍL.)

وَالِه VALH, s. F.—1. A creeper, a tendril. Hindustani “bél”; Sindhi “valí”; Sanskrit वली. 2. The stalk and ear of wheat, barley, &c. VALH KAPHAN, to spread out the sheaves in the threshing-floor for the bullocks to tread out. 3. The stalks of indigo after being cut. VALH GHATAN, to throw the indigo into the vats. Indigo VALH, after the dye has been soaked out of it in the vats, makes a good manure.

وَنَاتِي VANÁṬHÍ, s. F.—The cotton-plant after the cotton has been gathered.

وَنَان VANÁN, s. M.—A husband, a bridegroom. Hindustani “banná.” The diminutive is “vanṛá.”

وَنَجَاوَن VANJÁWAN, v. A.—To cause to go, to lose, to spend. Causal of “vanjan,” to go. *Present participle* : VANJÉNDÁ; *Future* : VANJÉSÁN; *Past participle* : VANJÁYÁ. *Passive* : VANJÍJAN, to be lost.

“Ghar vanjávé té galiáni gólé!” = “She lost it in the house, and searches for it in the streets!”—*Proverb*.

وَنَجَن VANJAN, v. N.—To go. *Present participle* : VAIN-DÁ; *Future* : VAISÁN; *Past participle* : GIÁ. Sindhi “vanjanu.” Multani, like Sindhi, has preserved a regular passive voice, but occasionally, like Hindustani and the cognate dialects, it forms a passive by compounding the past participle with “vanjan.”

وانجه VANJH, s. m.—A punting-pole.

ونڈ Vand, s. m. } The act of division, a share. Hin-
 وندارا VANDÁRÁ, s. f. } dustani “bánt,” “batwára”;
 Sanskrit वद to divide.

ونڈن VANDAN, v. a.—To divide. Hindustani “bāntná”;
 Sanskrit वद. *Present participle* : VANDDA; *Future* :
 VANDESÁN; *Past participle* : VANDIÁ. *Passive* :
 VANDÍJÁN, to be divided.

ونكي VANKÍ, s. f.—A specimen, a sample. Hindi “bángí.”

ونگا VANGÁ, s. m.—A small round pumpkin much cul-
 tivated in sandy land.

ون VUNAN, v. a.—To weave. Hindustani “bunná.”
Present participle : VUNDÁ; *Future* : VUNSÁN; *Past*
participle : VUNIÁ.

“Vunán na vunán maikún pañ tél chá dé” = “Whether
 I weave it or not, you must still give me the flour
 for sizing and the oil.”—*Proverb* used of a person
 who wants pay without doing work.

ونين VANNÍN, s. f.—A bride, a wife. Hindustani
 “banni.”

VANNÍN BANNÍ.—A wife or land, *i.e.*, the custom of
 settling a feud by giving either a girl in marriage
 or land to the aggrieved party.

وهاجن VIHÁJAN, v. a.—To buy, especially grain. *Present*
participlé : VIJHÉNDÁ; *Future* : VIJHÉSÁN; *Past*
participle : VIHAJIA.

وهارا VIHÁRÁ, s. m.—The sum of twenty, a score, about
 twenty.

وہاون VAHÁWAN, v. A.—To cause to move. *Present participle* : VAHÉNDÁ; *Future* : VAHÉSÁÑ; *Past participle* : VAHÁYÁ and VÁTHA. Causative of “vahan.”

KHÚ VAHÁWAN.—To work a well.

HAL VAHÁWAN.—To drive a plough.

And as agriculture is to a rural population the most important of all works, “VAHÁWAN” alone is used for “to plough,” just as “váhí” is used for agriculture though its general meaning is work of all kinds.

“Sáwan vaháé te Katén rahái té Póh piláé ghátá múl na cháé” = “He who ploughs in Sáwan, and sows in Katén, and waters in Póh, will suffer absolutely no loss.”—*Proverb*. Hindustani “bahána,” to cause to flow.

وہتر VAHITR, s. M.—An animal for riding, a beast of burden. From “vahan,” to move, to work. Sindhi “vahitru.”

وہترن VIHTRAN, v. A.—To cut out clothes. *Present participle* : VIHTRÉNDÁ; *Future* : VIHTRÉSÁÑ; *Past participle* : VIHTRIÁ.

“Trópé dá dá na áwé té vihtran dá kábil hé!” = “He fit to cut out clothes! why, he does not even know how to sew!”—*Proverb*.

وہر VAHAR, s. F.—Help.

“Pírá vahar kar!” = “O saint! help!”

وہڑ VAHAR, s. M. } The calf of a cow from birth till fit to
وہڑ VAHIR, s. F. } work when a male, and till fit to
bear young when a female. Diminutive “vahaṛka”
and “vahirṇí.”

وہن VAHAN, v. n.—To flow, to move, used of animals and water. Hindustani “bahná”; Sanskrit वह. *Present participle*: VAHNDĀ; *Future*: VAHSĀN; *Past participle*: VURHĀ.

وہندر VAHNDAR, s. m.—Ploughed land. From “vahan.”

وہولا VAHÓLĀ, s. m.—A mattock for stubbing up roots.

وہی VAHÍ, s. f.—An account-book. Hindustani “bahí.” The books universally kept by shop-keepers and bankers are—a day-book called “khararā” or “súrḥ,” in which the transactions of each day are entered; and a ledger, “bandí,” containing the accounts of each customer.

“Bukhá Kirār vahiyán phólé” = “A bankrupt Kirār searches his account-books” (to see if he can find some one owing him money).—*Proverb*.

وی VÍ, CONJUNCTION.—Also, even. Hindustani and Panjábi “bhi”; Sindhi “bī.”

“Zál dé muríd dá muñh vi sharmindé” = “Even the face of the disciple of a woman is ashamed.”—*Proverb*.

ویٹی VÉTÍ, s. f.—A female doctor of children. From “baid,” Hindi for physician. Sanskrit वैद्य.

ویر VAIR, s. m.—Enmity. Sindhi “véru”; Hindustani “bair”; Sanskrit वैर.

“Láik nál kījé vair, vihá, parít” = “Carry on enmity, trade, or love only with one who is worthy of you.”—*Proverb*.

ویرن VIRAN, s. m.—The title by which women address a son, a brother, or a brother's son.

وېژھا VÉRĤÁ, s. m.—A courtyard in front of a house.

“Nach ná jáné té vérhá dīngé” = “She does not know how to dance and she says the courtyard is uneven.”—*Proverb* (“A bad workman complains of his tools”).

وېړي VAIRI, s. m.—An enemy.

“Khaji tédī dé pīlé gandóré.

“Sambhal kí awín vairi vasdénī sauré.” =

“Your date-tree has yellow clusters.

“Come cautiously, for your enemies live near.”—*Song*.

وېسی VÍSÍ, s. f.—A share.

“Méđí vísí mai kanún ghin” = “Take my share from me.”

وېکھا VÍKHÁ, s. m.—*Literally* a hole, *hence* leisure, an opportunity.

“Kóí víkhá lagá tá main áśán” = “If I get an opportunity I will come.”

وېلا VÉLÁ, s. m.—Time, moment. Hindi “bélá”; Sanskrit वेला.

CHIRÍ CHÓG DÁ VÉLÁ.—Sparrow feeding-time, *i.e.*, when the sparrows first begin to feed in the morning.

DHAMMÍ VÉLÁ.—Morning twilight. VADÁ VÉLÁ.—Just before sunrise.

“Vádé vélé mullán karin phukár

“‘Yá Rab Sáín! chókhá már!’” =

“In the early morning the mulláns cry out

“‘O Lord God! kill a rich man to-day!’”

Song on the avarice of mulláns, who are represented as praying that a rich man may die in order that they may get large presents.

“Jat dilásá dévé jain véle hál vaháé.

“Akhén kaḥé khurián jain véle manhán páé.

“Sári pat vanjáé jaḍan ḍherí cháé.”=

“The farmer encourages (his banker to lend him money) when he begins to plough.

“He closes his eyes with pride when he sets up his platform (whence to watch the ripening crops).

“When he removes his heaps of corn he destroys all his credit (*i.e.*, by not repaying the banker his advances).”—*Proverb*.

ويلن VÉLAN, 1. s. m.—The two outer and moveable pins of a bullock-yoke (“panjálí”). VÉLAN is called “arlí” in Panjābi and “sail” in Hindustani.

2. v. a.—To roll, to pass between rollers, to press (as sugarcane), to clean cotton by passing it between rollers. *Present participle* : VILÉNDÁ ; *Future* : VILÉSÁN ; *Past participle* : VELIA. *Passive* : VÉLIJAN.

ويلنا VÉLNÁ, s. m.—1, a sugarcane-press ; 2, a cotton-cleaning apparatus. Sanskrit वेणन a rolling-pin.

ويلها VELHÁ, }
ويلهاك VELHAK, } ADV.—Quickly.

ويوه VÉÚH, s. m.—Poison. Panjābi “vih” and “véh” ; Hindustani “bis” ; Sanskrit विष.

“Jékar kói gūr khiwáén maré véúh déwan dí kiá zarúrat hé ?” = “If a man die when you feed him on gūr, what need is there to give him poison ?”—*Proverb* (“If you can gain your end by fair means, why use foul ? ”)

The corresponding proverb in Hindustani is more concise—"Gúr sé maré to bis kyún dyé?"

۲۰, VÍH, NUMERAL.—Twenty.

"Dáchí kítá víh kóh té tódí kita trih kóh!" = "The full-grown camel travelled twenty kos, while the young camel travelled thirty!"—*Proverb*.

४ (Hé)

هاتھ HÁṬH, s. F.—A horse-race.

“Damṛí dá ṭaṭṭún té háṭhán bhané!” = “A pony worth a damṛí and he run races!”—*Proverb*.

هاتھ HÁṬH, s. M.—The Hindi month extending from the middle of June to the middle of July. Sindhi “Akharú”; Hindi “Asáṛh.” Tenants and farm-labourers are engaged from the 1st of Háṛh—*hence* the proverb “Háṛh mélá té Háṛh vichhórá” = “In Háṛh we met and in Háṛh we parted.” The sowings for the kharif crop end in Háṛh.

“Jéth (May-June) is most seasonable; Háṛh is late; in Sáwan (July-August) sow not at all.”—*Proverb*.

هاتھي HÁṬHÍ, s. F.—1, the rabi harvest; 2, the rabi instalment of land revenue, so called because the rabi crops are harvested and divided, and the revenue instalment paid, in the month of Háṛh (June-July).

هامچين HÁMJÉN, } ADV.—Intentionally, on purpose.
هامچو HÁMJÓ, } Corrupted from the Arabic صدام (amdan).

هان HÁN, 1.—Present tense first person singular of the substantive verb “I am.” The Sindhi form is “anhíyán” or “áhiyán,” which Trumpp (Sindhi Grammar, p. 300) derives from the Sanstkri verb

“as,” to be. The derivation of “HÁN” is the same.
 “HÁN” is declined as follows :—

	<i>Singular.</i>	<i>Plural.</i>
First Person ...	Hán, I am.	Hain, We are.
Second Person ...	Hén, Thou art.	Ho, You are.
Third Person ...	Hé, He is.	Hin, They are.

2. s. m.—The heart. Panjábi “hiyán”; Sindhi “hinó”; Sanskrit हृदयम्; Prakrit “hiaan,” from which the Multani, Panjábi and Sindhi forms come direct.

“Hán kún kand nahín mildí” = “The back is not to be compared to the heart.”—*Proverb* (The affection of a father is not comparable to that of a mother).

“Cháchá bábé jihán bhal hán na bábé jihán” = “An uncle is like a father, but his heart is not like a father’s.”—*Proverb*.

ھایم HÁÉM, } The aorist first person singular of the
 ھائس HÁÚS, } substantive verb “hówan,” to be, I
 was. Sindhi “hósé.” It is thus declined :

	<i>Singular.</i>	<i>Plural.</i>
First Person ...	Háém or Hású, I was.	Hásé, We were.
Second Person...	Hávén, Thou wert.	Hávé, You were.
Third Person ...	Há, He was.	Háin, They were.

“HÁUS” is also the third person singular “há,” with “as,” the pronominal suffix of the third person singular, attached to it. “Háus,” was to him, just as “his,” is to him, is formed of the third person singular of the present “hé” = as,” the pronominal suffix.

ھب HAB, s. f.—Enmity, hostility.

“Zór thólá té hab vadí” = “Little strength and great enmity.”—*Proverb.*

هَب HUB, s. f.—A pain in the chest and sides.

“Médí hub nikal péi” = “I have got a hub.”

هَبِه HABH, PRONOMINAL ADJECTIVE.—All. *Plural:* HABHÉ. For “sabh,” “sabhé.”

“Habhé kur maréndé” = “They (your opponent’s witnesses) are all lying.”

هَپَا HAPPA, s. m. }
هَپِي HAPPI, s. f. } A kiss.

هَتَا HATHÁ, s. m.—The handle of a handmill or of a spinning-wheel, *hence metaphorically* a deed, an authorization, a sanad.

هَتَهالا HATHÁLÁ, ADJ.—Level, shallow (of water)—*opposed to* “ḍunghá,” deep.

هَتِهَرَادَه HATHRÁDH, ADJ.—Land cultivated by the owner. From “hath,” hand, and “rádhá,” cultivated. Persian “khúd kásht.”

هَچَا HACHCHÁ, s. m.—A fault, a quarrel.

هَچُون HICHAN, v. n.—To be sharer in a thing, to go shares in, especially in an animal to be killed for food. Probably the word might be suitably used of the members of a mutton club.

هَد HAD, s. m.—A bone.

“Aṭh had, chaṭa ándarén dá.

“Jérhá íhá bujhárat na bujhsí

“Putr bándarén dá.” =

“Eight bones and an armful of guts.

“Whoever will not guess this riddle

“Is a monkey’s son.”—

Answer : A charpoy.

هڏا HADÁ, s. m.—A red beetle that preys on melons, cucumbers, and other cucurbitaceous plants. It eats the flowers, and the fruit does not form. It is driven away by sprinkling ashes over the plants, and smoking them with burning camels’ bones.

هڏڪي HIDKAN, v. n.—To hanker after, to covet. *Present participle* : HIDAKDÁ; *Future* : HIDAKSÁN; *Past participle* : HIDKIÁ.

“Paráé tárké té hidakdá hé” = “He hankers after the property of others.”

هڏڪا HIDKÁ, s. m.—The daily allowance of food given to an animal. Hindustani “rátib.”

هرمل HARMAL, s. m.—A plant (peganum harnala—Stewart). It grows abundantly in the Sindh Sagar Thal. The seeds, mixed with bran and salt, are burnt to drive away *jins*, to avert the evil eye, and the machinations of enemies.

هرو بهرو HARÚBHARÚ, ADV.—Certainly, *nolens volens*. Persian “khwáh-ma-khwáh,” whether you like it or not. “HARÚBHARÚ” is a Sindhi word.

هس HUSS, s. r.—Sultry heat without wind—*opposed to* “lo,” heat with wind, a hot wind.

هس HIS, { Is by him } “Hé,” the third person singular present tense of the substantive verb, with
 { Is to him }
 { Is of him }

“as,” the pronominal suffix of the third person singular, added to it { “Hé” = “as” = “his.”
 هس امس هے

“Vadhi ghidhí his” (his = hai usné) = “By him a bribe has been received.”

“Bilání his” (his = hai uskí) = “She is his lady-love.”

“Sat lagí his” (his = hai uskó) = “A blow reached him.”

هسوار HASWÁR, s. m.—A rider, a horseman, for “sowár.”

هش HUSH, INTERJECTION.—The word used to make a camel kneel.

“Hush hush karé bhal uth na bahé” = “You may say ‘hush ! hush !’ but the camel will not kneel down.”—*Proverb* like “You may take a horse to water but you can’t make him drink.”

“HUSH” is probably corrupted from the Arabic “nukh” or “ikh,” the word used for the same purpose.

هك HIK, }
 هكرا HIKRÁ, } ADJ.—One. Sindhi “hikú” and “hikiró.”

“Wáh Khudá ! tédí ajab khudái :

“Hikrián dóst miléndén, hikrián ghatdén judai.” =

“O God ! yours is wondrous divinity :

“You cause one to meet his lover, on another you cast separation.”—*Song*.

هك HUK, s. m.—An owl.

هكرا HAKRÁ, s. m.—A stammerer. Hindustani and Panjabi “haklá.”

“Ukí zábán ná rakhé, té ákhin hakrá hé !” = “He hasn’t got a tongue at all, and they say that he is a stammerer !”—*Proverb*.

هكلى HAKLAN, v. a.—To drive. Hindustani “hánkná”; Panjábi “hakkná.” *Present participle*: HAKLÉNDÁ; *Future*: HAKLÉSÁN; *Past participle*: HAKLIÁ. *Verbal noun*: HAKAL, a shout to drive away. HAKAL MÁRAN.—To shout in order to drive.

هل HAL, s. m.—A plough. The names of the parts of a plough differ slightly from those in use in the Panjáb. The plough beam is “haléh”; Panjábi “halas” and “sanná”; Hindustani “haras.” The ploughshare is “kur,” shod at the end with an iron spike called “phálá.” “Kúr” and “phálá” in Panjábi also. The sloping stake fixed in the “kur” and the handle in the top are “chaurí” and “muṭhírā”; in Panjábi “jhangí” and “muṭhí.” “Aug” in both Multani and Panjábi is a wedge which, fixed in the ploughshare, keeps the “chaurí” in its place.

“Jat dá putr paṭílá jédá pakrē hal dí chaurí” = “A Jat’s son, as soon as he is as big as the backboard of a well, lays hold of the chauri of the plough (*i.e.*, begins to plough).”—*Proverb*.

A first ploughing is “paṛ páran” (in Dera Ghazi Khan “gher”); a second “bél” and “duhar”; a third “trél” and “tréhar.” “Sin” and “sivín” is a ploughing without respect of the number. Ploughed land is “halóhar” and “halwáthí”; twice ploughed “dúsivín”; thrice ploughed “trésivín”; four times “chausivín.”

هل HIL, s. f.—A kite. Hindustani “chíl.” The kite is represented in songs and proverbs as the personification of greediness.

“Hil, hil, ap khándí roṭián pai kún déndí dīh” = “The

kite eats up the bread herself, and gives the clods to her husband."—*Proverb* in use among boys.

"Jithán kói bakrí kuhndé

"Mullán váng hilín dé bhóndé ;

"Sirí páwé thuk banácé." =

"Wherever people are killing a goat,

"There the mulláns collect like kites,

"And claim the head and feet as their due."—*Song* on the avarice of mulláns

هلاوي HILAVI, s. f.—1, the act of making familiar ; 2, the fee (one pice) paid to a herdsman when a new animal joins the herd.

هالت HALAT, s. m.—Rage, violence.

"Nandhrí jawání charhiá vadén halat té" = "In your insignificant little youth you roam mounted on violence."—*Proverb*.

"Nandhrá" is the diminutive of "nándhá," small.

هالدر HALADR, s. f.—Turmeric (*curcuma longa*). Hindustani "haldí" ; Panjābi "haldhí" ; Sindhi "haidra."

"Chúhá haladr dá gandhá labhkar pansarí ban baiṭhá !" = "The mouse found a piece of turmeric and set up as a grocer !"—*Proverb*.

هالن HILAN, v. n.—To become accustomed. *Present participle* : HILDA ; *Future* : HILSÁN ; *Past participle* : HILIÁ.

"Hiliá lahnéwálé kanún vi buré" = "A person who has become accustomed (*i.e.*, the regular beggar) is even worse than a creditor."—*Proverb*.

هالوهر HALÓHAR, }
هالواتھی HALWATHI, } s. f.—Ploughed land.

هنا لا HUNÁLÁ, s. m.—1, the hot season; 2, the rabi instalment of land-revenue, so called because it is paid in the hot weather. Similarly, the “siálá,” the cold season, is used for the kharif instalment which is paid in December and January.

هنا HANNÁN, s. m.—A saddle. A saddle and bridle with all its belongings is “sanj.”

هنا HANJH, s. f.—A tear. *Plural* HANJHÚN. Hindustani “ánsú”; Panjābi “anjhú”; Sindhi “hanjā” and “hanjhā”; Sanskrit अश्रु.

“Dekh Siálén dí dóstí! Sáhibán muteí khat.

Álam, róná hanjhún, Sáhibán róní vat.”=

“See the love of the Siáls! Sahibá has sent a letter to you.

“The world weeps tears but Sahibá weeps blood.”=
Story of Sahiba and Mirza.

هنا HANJÍR, s. m.—A fig-tree, a fig. Panjābi ibid; Hindustani “anjír.”

هنا HANDHAN, v. n.—1, to wear (as clothes); 2, to hunt pig.

“Thulha kaprá handhdá changé” = “Thick clothes wear well.”

هنا HAWÁNKAN, v. n.—To bark or howl, used of jackals only. Also called “ruṇan.”

هنا HOD, s. f.—Violent opposition. “Hod” in Pashtu means “the contrary”; and “HÓḌA,” perversity, obstinacy.

“Hod vadí té vich khair!” = “Violent opposition and no harm meant!”—*Proverb.*

هوژن HORAN, v. A.—1, to repel, to push back; 2, to roughen the face of a millstone with an iron pick. In the former sense “hórna” in Panjábi; in the latter, “ráhna.” *Present participle*: HURÉNDÁ; *Future*: HURÉSÁÑ; *Past participle*: HORIA. *Verbal noun*: HÓRÁ, which means both the man who roughens millstones, and the iron pick. Panjábi “chakí ráh,” a millstone roughener.

هوسان HÓSAÑ.—First person singular future tense of the substantive verb “hówañ,” I will be. “HÓSAÑ” is thus inflected:—

*Singular.**Plural.*

First Person...	Hósáñ, I will be.	Hósúñ, We will be.
Second Person...	Hósén, Thou wilt be.	Hósó, You will be
Third Person...	Hósí, He will be.	Hósín, They will be

هوك HÚK, s. F.—Fame, renown, news.

“Múyá tá gidar ubhé lammé péi húké” = “The jackal died and the news of it spread north and south.”—*Nursery Rhyme.*

هوكا HÓKÁ, s. M.—A proclamation.

“Andar shai té báhar hóká!” = “The thing is in the house but a proclamation (giving notice of its loss) is outside!”—*Proverb* used of a person who makes a fuss in looking for a thing that is close to him. The corresponding proverb in Hindustani is “Larká baghal mén, dhandhora shahr mén!” = “The child is in the lap, but the crier is giving notice of its loss in the city!”

“Har kóí apni haṭṭí dá hóká déndé” = “Everybody proclaims his own shop.”—*Proverb*.

هوكن HOKAN, v. A.—To proclaim. *Present participle* : HÓKÉNDÁ; *Future* : HÓKÉSÁN; *Past participle* : HÓKIÁ.

هولا HÓLÁ, s. m., adj. } A bullock or cow with a
هولي HÓLÍ, s. f., adj. } loose horn that lies flat
along the cheek.

“Dand hólá biá sabhó kúr hé” = “A bullock with a loose horn is the one for my money; all others are false.”—*Proverb*.

هيو HÍBÓ, s. f.—A circular dance danced by Jats at weddings and wherever they happen to collect in large numbers. They form a ring and dance round; their arms, stretched out on a level with the head, are moved round with a wavy motion. The other circular dance in vogue is “jhumir,” which differs from HÍBÓ only in that the dancers keep the hands low and clap them together as they move.

“Uṭhi na sagé te híbó páé khédé!” = “He says he cannot rise, and still he plays híbó!”—*Proverb*.

هيل HÍL, s. f.—A soft wind. *Plural* : HILÁN.

“Ghulí wá ghul pié hilán.

“Rahón val áwín, Ránjhwá, kaí powiní dalílán.” =

“The wind is blowing; soft breezes are blowing.

“ORánjho! turn back on your way: may some excuse (for doing so) occur to you!”—*Song*.

هينان HÍNÁN, ADJ.—Weak.

“Híní dhár Kiráran vagé” = “It takes only a weak band of robbers to conquer Kirárs.”
