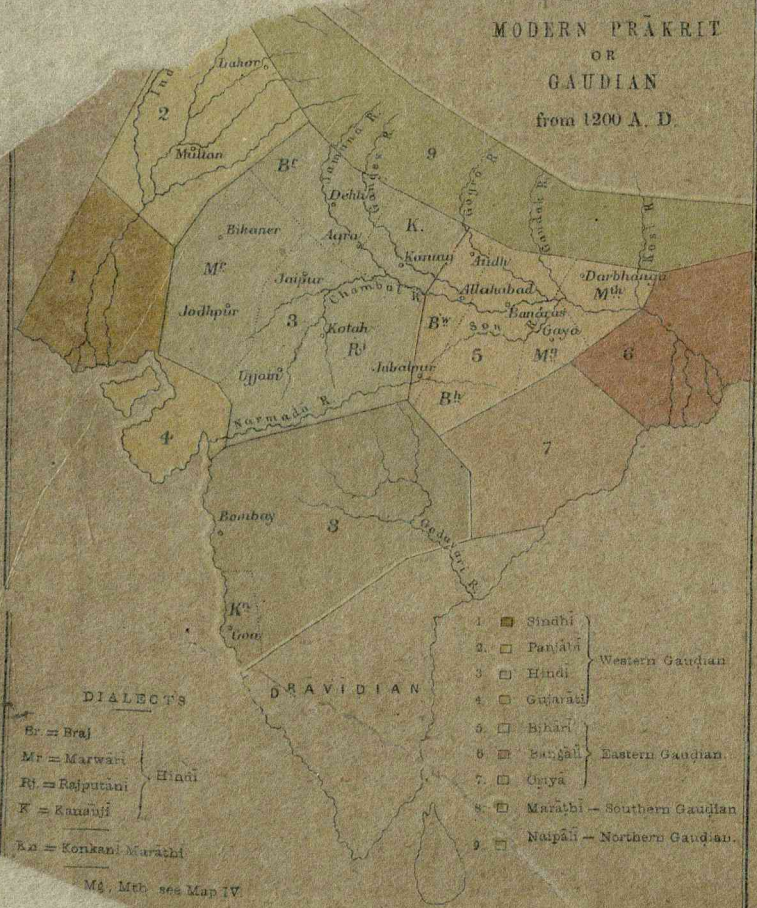
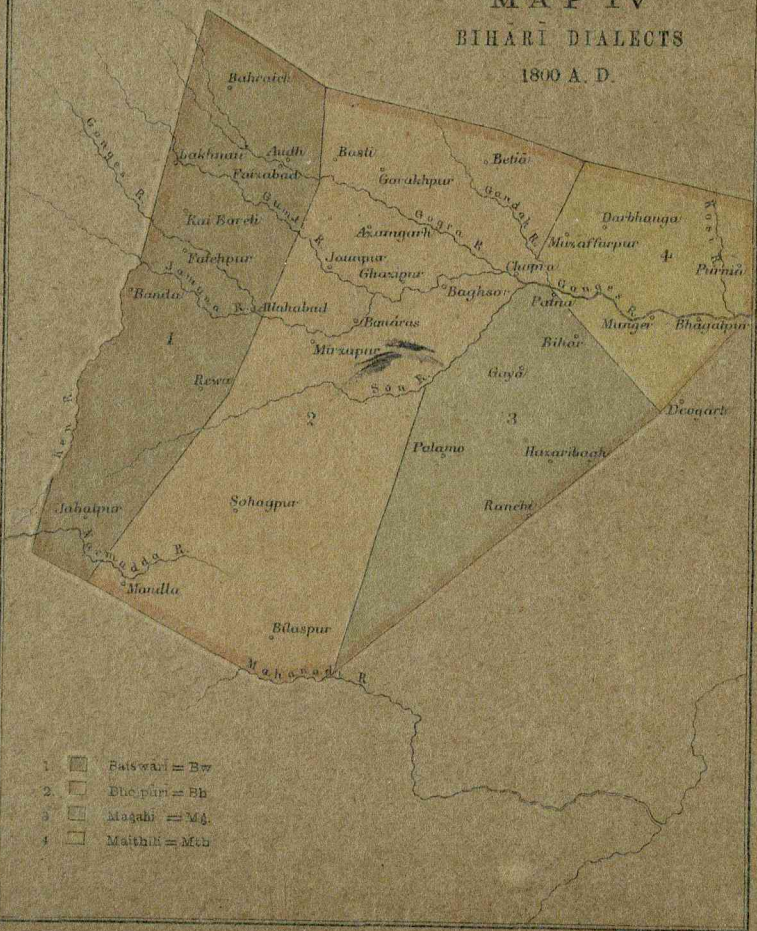


- 2. Shauraseni
- 3. Mahabharati
- 4. Araka-Magadhi
- 5. Magadhi
- 6. Daksinaty

MAP III
MODERN PRĀKRIT
OR
GAUDIAN
from 1200 A. D.



MAP IV
BIHĀRĪ DIALECTS
1800 A. D.





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A

COMPARATIVE DICTIONARY

OF THE



BIHĀRĪ LANGUAGE.

COMPILED BY

A. F. RUDOLF HOERNLE,

OF THE BENGAL EDUCATIONAL SERVICE,

AND

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OF HER MAJESTY'S BENGAL CIVIL SERVICE.

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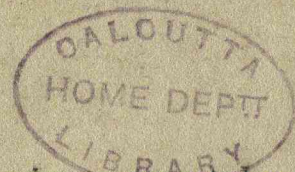


CSL

To

THE HONORABLE SIR ASHLEY EDEN, K.C.S.I., C.I.E.

Sir,



WHEN you, being then Lieutenant-Governor of these provinces, consented more than three years ago to allow us to dedicate this work to you, we little thought that so great a delay would have occurred before this, the first part of it, was published. Nevertheless, we cannot altogether regret that delay, which has resulted, we venture to hope, in making our Dictionary more worthy of your acceptance.

There is a peculiar fitness in dedicating the first Dictionary of the Bihārī language to you; for it was you who, when ruling over these provinces, succeeded in making the national character of the country current in the law-courts, and who first officially recognised the existence of a national language in Bihār.

To you, Sir, therefore, in grateful remembrance of the beneficent reform which you introduced, this work is dedicated by

THE AUTHORS.

CALCUTTA,

BANKIPORE,

1885.



INTRODUCTION.

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INTRODUCTION.

(*Ad interim.*)

IN issuing the first part of our Dictionary, it will be convenient briefly to explain the method observed by us in its compilation.

I.—SYSTEM OF transliteration.

We shall make use of transliteration in the following two cases only:—

- (1) The first word or words of every article (*i.e.*, up to the term *Tbh.* or *Ts.*, see Chap. 11) in the Dictionary will be transliterated, immediately after its Nāgarī form: thus अजत *ajāt*, जन *jan*, औत्तिya *autiyā*, *Tbh.* These transliterations will always be printed in *italics*.
- (2) Generally in the Introduction, and occasionally in the Dictionary, transliteration will be employed where it may serve to elucidate our meaning more clearly. In this case italic or roman type will be used according to circumstances.

The systems of transliteration at present in use unfortunately still differ in several important points. It becomes necessary, therefore, to explain clearly the system adopted by ourselves.

- (1) Long vowels are usually indicated in three different ways—thus *ā* or *á* or *ã*. We have adopted the last sign, the horizontal stroke, because it combines most easily with the sign (˘) of nasalisation, which so commonly occurs with long vowels: thus अँ *ā̃*, ई *ī̃*, ऊ *ū̃*, etc. The circumflex we shall only employ in the exceptional case of ई *ī̂*, mentioned in Chapter 4, *e.* The acute accent we shall reserve to indicate, when necessary, the tonic accent or stressed syllable of a word: thus छोटा *chhoṭā* ‘small.’
- (2) As regards the vowels *e*, *o*, *ai*, *au*, we shall, in order to preserve uniformity, indicate them when they are long, instead of, as it has been usual hitherto, when they are short: thus we spell *e*, *ē*; *o*, *ō*; *ai*, *āi*; *au*, *āu*; (not *ē*, *e*; *ō*, *o*; *āi*; *āu*, *au*); the short vowels being the ones without diacritical marks.
- (3) The imperfect vowel (see Chap. 2) we indicate by the *apostrophe*: thus देखलई *dekh'lāhū* ‘I saw,’ चारि *chārī* ‘four,’ किछु *kichhū* ‘something.’
- (4) The *anunāsika* (ṁ) or nasalisation of a vowel we indicate by the *circumflex* (˘): thus अँ *ā̃*, ई *ī̃*. In combination with the sign (—) of length, it is placed above the latter: thus अँ *ā̃̄*, ई *ī̃̄*, etc. The *anuswāra* (ṁ) we transcribe by *m̄*.
- (5) For the guttural nasal ञ, we have adopted the ‘phonetic’ type *ɲ*, which is coming into fashion and has the advantage of getting rid of the inconvenient dots or strokes.
- (6) For the hard palatals we have retained the old-fashioned, though somewhat unscientific, signs *ch* (च) and *chh* (छ). They are so well known and so generally used, at least in English, that the inconvenience of discarding them would have greatly overbalanced any advantage that might accrue from the use of a little more scientifically accurate signs, even supposing there were any general agreement as to what the latter should be. The palatal nasal ञ is indicated by *ñ*, the sign now almost universally adopted.

(7) The whole of the cerebral series is indicated by a subscribed dot, according to a well-known and nearly universal practice. We extend it, however, as some have done before us, to the cerebral sibilant ष (ṣ), transcribing the palatal sibilant श by *sh*. This for two reasons—(1) because it preserves theoretical uniformity, and (2) because it conforms to the universal usage of using *sh* to signify the modern sibilant, which is not a cerebral but a palatal sound, as in *Krish'n* कृष्णम् (कृष्ण), *Shām Lāl* शाम लाल, etc.

For convenient reference we append a table exhibiting our system of transliteration. The letters are arranged in the order explained below in Chapter 5.

Vowels.*

Dēvanāgarī.		Transliteration.	Dēvanāgarī.		Transliteration.
Initial.	Medial.		Initial.	Medial.	
1 {	—	'	८†	ॠ	e
	अ	a	८†	ॡ	ē
	आ	ā	८	ॠ	e
	इ	ī	८	ॡ	ē
	उ	u	८	ॠ	e
	८†	ā	८	ॡ	ē
	८†	ā	८	ॠ	e
2 {	८	ā	८	ॡ	ē
	८	ā	८	ॠ	e
	८	ā	८	ॡ	ē
	८	ā	८	ॠ	e
	८	ā	८	ॡ	ē
	८	ā	८	ॠ	e
	८	ā	८	ॡ	ē
3 {	८	ā	८	ॠ	e
	८	ā	८	ॡ	ē
	८	ā	८	ॠ	e
	८	ā	८	ॡ	ē
	८	ā	८	ॠ	e
	८	ā	८	ॡ	ē
	८	ā	८	ॠ	e

* The vowel ॠ and anuswāra (ं), when they occur in Sanskrit words, will be transliterated by *ri* and *m* respectively.

† These are new signs. See Chap. 4, e and f.

Consonants.

Dēvanāgarī.	Trans- literation.	Dēvanāgarī.	Trans- literation.	Dēvanāgarī.	Trans- literation.	Dēvanāgarī.	Trans- literation.
क	k	ट	t	प	p	श	sh
ख	kh	ठ	th	फ	ph	ष	s
ग	g	ड	d	ब	b	स	s
घ	gh	ढ	ḍh	म	bh	ह	h
ङ	ṅ	ण	ṇh	न	m		
च	ch	त	t	य	y		
छ	chh	थ	th	र	r		
ज	j	द	d	ल	l		
झ	jh	ध	dh	व	w*		
ञ	ñ	न	n				

As we shall have occasionally to translate Arabic and Persian words, when quoted as such (*e.g.*, in the comparative portions of our Dictionary), it may be well to state that we follow the system adopted in the dictionaries of Shakespear and Forbes; with one exception, viz. that of using *q* instead of *k* to indicate ق. For the sake of convenience we give here a list of the signs appropriated for those consonantal sounds which are peculiar to Arabic and Persian:—

Ar. Prs.	Roman.	Ar. Prs.	Roman.	Ar. Prs.	Roman.
ا	a	ز	z	ظ	ẓ
ث	s	ژ	zh	ع	'
ح	h	ص	s	غ	gh
خ	kh	ض	ẓ	ق	q
ذ	ẓ	ط	t	س	s

2.—THE IMPERFECT VOWEL.

The imperfect vowel being a sound frequently met with in the Bihārī (and more or less in the Gaudians generally), and its occurrence not having been sufficiently recognised or noticed, hitherto, it becomes necessary to explain the subject as fully as possible.

By the 'imperfect vowel' we mean what is called the 'voice-glide' by the English phonetists,† that is the shortest possible vocal utterance, like *o* in the word *Brighton* (*Bright'n*) or the obscure vowel sound in the final syllable of *amiable*, *centre* (*amiab'l*, *cent'r*). It occurs in a threefold variety,

* Or *e* in Sanskrit and Prakrit words.

† See Mr. Sweet's Handbook of Phonetics, § 200.



according as it partakes of the nature of *a* (guttural), *i* (palatal), or *u* (labial). Practically it may be said to be a very slightly pronounced sound of *a*, or *i*, or *u*.

In this Dictionary we shall indicate the transliterated imperfect vowel by the apostrophe, under which we shall place the vowels *i* and *u*, whenever it is intended to signify the palatal (*i*) and labial (*u*) variety respectively. In Nāgarī it is only convenient to indicate the medial imperfect vowel, which we do by means of a dot (◌̣), as explained below. In the comparative portion of an article we shall not indicate an imperfect vowel in order to avoid any misleading conclusions regarding cognate Gaudian forms of a word.

An imperfect vowel may occur in the middle of a word, or at the end of a word. In the former case it can only occur between two consonants, in the latter case only after a consonant. It can therefore never occur after or before any vowel; nor does it ever commence a word.

The *guttural* imperfect vowel (◌̣) is very often found in the middle of a word, as in घरवा *ghar'wā* 'house,' मिठकावा *mīṭh'kawā* 'sweet.' The cases when it occurs in this position must be learned by practice; no general workable rules on the subject can be given. At the end of a word it only occurs in poetry, where the final sound of every word which according to Sanskrit usage would end in *a* is pronounced as the imperfect vowel (◌̣). In prose and conversation, with a few exceptions, this final sound becomes altogether silent, that is, all words containing it are pronounced as if they ended in a consonant; thus घर 'house' is pronounced *ghar* in prose and *ghar'* in poetry, but never, as in Sanskrit, *ghara*. There are, however, a few cases in which the final *a*-sound is not silent, but is pronounced either as the full vowel *a* or as the imperfect vowel (◌̣); thus देखवै * 'you will see' is pronounced *dekh'bḍ*, terminating with the full vowel, and दत्त 'given' is pronounced *datt'*, terminating with the imperfect vowel (not *dekh'bḍ* and *datt* respectively). These exceptional cases will be found enumerated in the Dictionary article अ *a*. Hitherto it has not been customary to distinguish between the final *a* when it is silent and when it is pronounced. This practice, however, is rendered all the more inconvenient and misleading by the fact that according to the well-known rule of Sanskrit phonetics the final *a* of every word thus spelt should be pronounced (thus, घर and देखवै would be pronounced alike *ghara* and *dekh'ba*). The Sanskrit method of indicating the absence of *a* from any consonant is to append the so-called *virāma* (◌̣) to the consonant. This would at first sight have seemed the best plan to adopt in writing Bihārī, and to spell *ghar* घर, but *dekh'bḍ* देखवै.† But there are two great objections to it. In the first place, the *virāma* would express too much; for the final *a*, though silent in all ordinary speech, is not really *absent*. In poetry it must be always read, and must be counted in scanning, if the metre is to be preserved. In the second place, the *virāma* is apt to create difficulties in printing. Hence we have thought it better to invent a new sign to indicate the final *a* when it is pronounced, instead of using the *virāma* to indicate *a* when it is not pronounced. We have adopted for this purpose a small circle (◌̣), placed after the consonant, below the top line, to indicate the full sound of *a*, and a dot (◌̣), placed in the same position, to indicate its imperfect sound. In this Dictionary, therefore, a final *a* is never to be pronounced except when indicated by ◌̣ or ◌̣: thus घर *ghar*, but देखवै◌̣ *dekh'bḍ* and दत्त◌̣ *datt'*.

The occurrence of the *palatal* and *labial* imperfect vowels (*i* and *u*) is, in prose, almost entirely limited to the Maithilī dialect of Bihārī. In this dialect, with a few exceptions, the final sound of every word ending in *i* or *u* is pronounced (in prose and poetry alike) as the imperfect vowel *i* or *u* respectively.‡ Thus अहि 'he is,' देखु 'let him see,' are pronounced *achhi*, *dekhathu* respectively, not *achhi*, *dekhathu*. There are to this rule only three exceptions, in which a final *i* is always

* For an explanation of the sign (◌̣), see Chap. 4, e.

† This system of spelling is followed in Dr. Hoernle's Gaudian Grammar.

‡ See Mth. Gr., p. 6, § 7; also B. Gr., I (Introd.), p. 26, § 43.

pronounced as a full vowel. These are—(1) the final *i* of the plural termination अनि *ani*, as in लोकनि *lokani* (not *lōkani*), plural of लोक *lōk* 'people';* (2) the final *i* of masc. nouns, as in पानि *pāni* 'water,' मानि *māni* 'proud' (not *pāni*, *māni*); † (3) a final *i* preceded by a vowel, as in हलुकाइ *halukāi* 'lightness' (not *halukāi*). In this respect the other Bihār dialects differ from Maithili. In them, with a few exceptions, every final *i* and *u* become silent, that is, all words containing them are pronounced as if they ended in a consonant. Hence in these dialects, in respect to their Nāgarī spelling no difference is made between such words and those which end in a silent *a*; that is, both classes of words are spelt alike as ending in silent *a*. Thus, while Maithili has सुन्दरि (fem.) 'beautiful,' मारि 'beating,' pronounced *sundari*, *māri*, the other dialects have सुन्दर *sundar*, मार *mār*, etc. There are, however, a few isolated cases of the occurrence of these imperfect vowels in Bhoj'pūrī and Magahī, especially in the former, though even in these cases the use of the imperfect vowel is always optional and is, in fact, less usual. The more prominent cases are the following:—(1) the plural termination of substantives, which in Mth. is अनि *ani*, in Bh. अनि *ani*, अनि *ani* or अन *an*, in Mg. अन *an*; e.g., Mth. लोकनि *lokani*, Bh. लोकनि *lokani* or लोकनि *lōkani* or लोकन *lōkan*, Mg. लोकन *lōkan*; (2) feminine terminations like that of the 3rd pers. sg. pret. ind., which in Mth. is अलि *ali*, in Bh. अलि *ali* or अल *al*,‡ e.g., Mth. गिरलि *girali*, Bh. गिरलि *girali* or गिरल *giral*; (3) the poetical termination of the conjunctive participle, which in all Bihār dialects, including Bais'wārī, is इ *i*; e.g., Mth., Bh., Mg., Bw., देखि *dēkhi* 'having seen';§ (4) in pronominal forms like Bh. एहि *ehi* or एह *eh* 'this,' but Mg. एह *eh* only; (5) the numeral 'four,' which is Mth. चारि *chāri*, Bh. चारि *chāri* or चार *chār*,|| but Mg. चार *chār*; (6) the 2nd pers. sg. imp., which in Bh. may end in उ *u*; ¶ e.g., देखु *dēkhū* or देख *dēkh* 'see thou,' but Mg. only देख *dēkh*; (7) the indefinite pronoun, which in Mth. is किछु *kichhū*, in Bh. किछु *kichhū* or किछ *kichh*, in Mg. कुछु *kuchhū*.** It may be added that in the old Bais'wārī poetry of the Rāmāyan, etc., every final इ and उ, if preceded by a consonant, is pronounced with the imperfect sound.

It should be particularly noted, with regard to these imperfect vowels (*i*, *u*) that, on the one hand, for the purpose of scanning they are counted as full vowels (*a*, *i*, *u*.) while, on the other hand, for the purpose of shortening the antepenultimate (on which see Chap. 6) a medial one (*i*) counts, but a final one (*i* and *u*) does not count.

3.—ANUSWĀRA AND ANUNĀSIKA.

There is no sign in the treatment of which there prevails greater uncertainty and confusion in the existing dictionaries than the symbol (*^*) of the so-called *anuswāra*. It is necessary therefore to explain briefly the subject and justify our treatment of it.

In Sanskrit the sign (*^*) of the *anuswāra* is used for two entirely distinct purposes:—

- (1) It is employed—and this is its proper use—to signify a peculiar nasal sound, intermediate between a vowel and a consonant, which is not a mere nasalisation of a vowel, but an independent sound following a vowel, just as any other sound (vowel or consonant) might follow a vowel: thus, हंस *haṁsa*, वनं *vanam*.
- (2) It is employed—in an improper fashion—to signify the nasalised consonants ङ *ṅ*, ञ *ṇ*, ण *ṇ*, न *n*, म *m*, when conjunct with a non-nasalised consonant of their own classes: thus, अंगं *aṅgam*, अञ्जनं *añjanam* (for अङ्गं, अञ्जनं).

* See Mth. Gr., p. 10, § 25.

† See Mth. Gr., pp. 17, 20, §§ 40, 47.

‡ See Gd. Gr., p. 350, § 504; B. Gr. II (Bh.), p. 71, § 83.

§ See B. Gr., II (Bh.), pp. 68, 69, §§ 78, 79.

|| See Gd. Gr., p. 251, §§ 391, 392.

¶ See Gd. Gr., p. 331, § 495.

** See B. Gr., II (Bh.), pp. 26, 27, § 29.

In addition to these two, the *anuswāra* is used in Hindī dictionaries for a third purpose, viz., to indicate the *anunāsika* or the nasalisation of a vowel. This *anunāsika* is the same as the nasal sound in the Swābian and other South German dialects, as in *ümöglich* (for *unmöglich* 'impossible'); *wohā* (for *wohin* 'whereto'); it is something like, though not quite the same as, the nasal sound of the French, as in *bon*.* What makes the practice of the Hindī dictionaries still more confusing is that the second mode of employing the *anuswāra* is resorted to very capriciously, some nasal consonants being represented by the *anuswāra*, others by their proper symbols. All this confusion is avoided by adhering to the simple and obvious principle of rigorously limiting each symbol to its own proper use. Accordingly, the system followed in our Dictionary is the following :—

- (1) As in the Bihārī (and Gaudian generally) the proper *anuswāra* sound does not exist, its sign (◌ं) has been discarded altogether, except in the case of a few words, such as हंस *hans* 'goose,' सिंह *siṃh* 'lion,' the *tatsama* spelling of which it was thought convenient to give in addition to their Bihārī spellings (हन्स *hans*, सिङ्ग *siṅgh*).†
- (2) The nasal consonants, when in conjunction with their class consonants, are always indicated by their proper symbols, viz., ङ *ṅ*, ञ *ṇ*, ण *ṇ*, न *n*, म *m*, never by the *anuswāra*: thus we always spell गङ्गा *gaṅgā*, चन्दन *chandana*, not गंग्गा *gaṅgā*, चंदन *chamdan*, etc.
- (3) The nasalisation of a vowel is indicated by its proper sign, the *anunāsika* (◌ं): thus we spell आँखि *ākhī* 'eye,' नींद *nīd* 'sleep' (not आंखि *āmkhi*, नींद *nīmd*).

In order to determine whether a word which according to the prevalent practice is spelt with the *anuswāra* should in our Dictionary be looked for under a class-nasal or the *anunāsika*, the following rule should be observed :—

If the nasal occurs in a syllable containing a long vowel, it is the *anunāsika*; but in a syllable with a short vowel, it is the nasal consonant of the class to which the following (mute) consonant belongs: e.g., आँकुर *ākur* 'sprout,' आँगन *āgan* 'courtyard,' हाँस *hās* 'goose,' नींद *nīd* 'sleep,' उँच *ūch* 'high,' बँत *bēt* 'rattan,' भँस *bhās* 'buffalo,' मोँह *mōchh* 'moustache,' मौँसी *māūsī* 'maternal aunt;' but अंकुर *aṅkur* 'sprout,' निन्दा *nindā* 'abuse,' उँच *ūch* 'high,' etc.

There is only one important exception to this rule. If the nasal occurs in the antepenultimate syllable of a *tadbhava* word, especially in long and strong forms of nouns, and in causal verbs where an original long vowel is made short,‡ the nasal always is the *anunāsika*: thus, अँकनि *ākani*, 'having heard,' अँथये *āthayē*, 'they set,' and अँधियार *ādhiyār*, 'darkness;' strong form अँकुरा *ākurā* (or अँकुरा *ākurā*), आँगना *āg'nā* 'courtyard' and long forms अँकुरवा *ākur'wā* (or अँकुरना *ākur'wā*) 'sprout,' हाँसवा *hās'wā* (from *tadbh.* हाँस *hās*) 'goose,' निंदवा *nīd'wā* (from *tadbh.* नींद *nīd*) 'sleep,' बँतवा *bēt'wā* 'rattan,' भँसवा *bhās'wā* 'buffalo,' मोँहवा *mōchh'wā* 'moustache,' मौँसिया *māūsīyā* 'maternal aunt;' causal verbs भँजाए *bhājāeb*, 'to cause to be wet' (from भँज *bhāj*), फँकाए *phēkāeb*, 'to cause to throw' (from फँक *phēk*). But in the antepenultimate of a *tatsama* word it is the class-nasal; e.g., अंकुरे *aṅkurē*, 'they spring up,' अङ्गना *aṅg'nā* 'woman,' and अन्धकार *andhakār*, 'darkness,' long forms हंसवा *hans'wā* 'goose' (from *tats.* हंस *hans*), निन्दवा *nind'wā* 'abuse' (from *tats.* निन्दा *nindā*).

* See Mr. Sweet's Handbook of Phonetics, § 22.

† It should be noted that such *tatsama* forms are a mere matter of spelling, not of pronunciation; हंस is never pronounced *hans*, but *hans*.

‡ By the peculiar rule of shortening the antepenultimate. See below, Chap. 6.



There are some other isolated exceptions, such as *मुँह mūh* 'face' and *काह kàh* 'Krishna,' etc., but they are so rare as to render the above given rule a practically safe one.

4.—SYSTEM OF SPELLING.

- (a) The main principle followed in our Dictionary is to spell every word as nearly as possible as it is pronounced. This principle is so obvious, both in regard to its scientific correctness and its practical utility, that it needs no defence. Since, however, it has been carried out in our Dictionary more rigorously and uniformly than is usually the practice, it may be well to observe that customary unphonetic spellings have been discarded in all cases except where practical considerations seemed to render that course inexpedient. But even in these exceptional cases the words have always been given both in their phonetic and in their customary unphonetic shapes, arranged in their respective alphabetical order, and accompanied by cross-references; the main article being reserved for the word in its phonetic spelling. Thus the term for 'flower' is commonly spelt, in Sanskrit fashion, *पुष्प pusp*. It is, however, pronounced *पुष्प pusp* or *पुष्प pushp* or *पुष्प puh'ph*. All four spellings have been given, the main article being under *पुष्प pusp*, to which the reader is referred under *पुष्प puh'ph*, *पुष्प pushp*, and *पुष्प pusp*. Again, the usual spelling of Krishna's name is *कृष्ण Kṛṣṇa*, pronounced *क्रिष्ण Krish'n*. The latter forms the main article, to which a cross-reference is given under *कृष्ण Kṛṣṇa*. So again *ग्राह्य grāhy*, which represents the pronunciation of what is usually written *ग्राह्य grāhy*, is the main article, with a cross-reference to the latter. In the great majority of cases, however, where the phonetic spelling adopted by us can cause no practical inconvenience, because it is not altogether unknown to already existing practice, the words are only given in their phonetic shapes. In order to minimise the risk of inconvenience as far as possible, a table of the phonetic spellings adopted by us in this Dictionary is here inserted.

Unphonetic.	Phonetic.	Examples.	
रि ri	रि ri	रितु ritu spelt	रितु ritu
रण n	न n	रण ran	रण ran
श sh	स s	शरण sharan	सरन saran
ष ṣ	ख kh	भाषा bhāṣā	भाखा bhākhā, आकुरण ākurṣan spelt आकुरेन ākarkhan
क्ष kṣ	छ chh or ख kh*	क्षमा kṣamā	क्षमा chhamā, or राक्ष rakṣas, राख rakhas
ज्ञ jñ	ग्य gy	ज्ञान jñān	ग्यान gyān
हंस m̐s	न्स ns	हंस haṁs	हन्स hans
मुँह m̐h	ग्ह ggh	सिंह simh	सिग्ह siygh

It seems hardly necessary to mention, as a practical rule, that if a word is not found under one spelling, it should be looked up under the other.

- (b) Sometimes a word is pronounced, at pleasure, in two different ways. Of the two phonetic spellings possible in these cases, as a rule only that which expresses the more usual pronunciation has been adopted. In order, however, to facilitate the finding of such a word by those who may be more accustomed to the rejected spelling, a list of alternative spellings

* The more usual pronunciation is *छ chh*. If *ख kh* or *छ chh* are medial, they may, after a short vowel, be spelt *क्ख kkh* or *क्छ chch*, e.g., *दक्खिन dakkhin* or *दक्खिन dakkhin* for *दक्षिण dakṣiṇ*, *रक्ख रक्ख* or *रक्ख रक्ख* for *राक्ष rakṣ*.



is herewith given. Those in the first column have been usually adopted; but if any word is not given in that spelling, it will be found in the other.

Adopted.	Rejected.	Examples.	Adopted.	Rejected.	Examples.
प्राय āy	प्राय or प्राइ āe „ āi	प्राय and प्राय or प्राइ parāy „ parāe „ parāi	र	इ	✓पर or ✓पइ par „ par
चार्वा āw	चार्वो or चार्व āo „ āū	चार्वा „ चार्वो „ चार्व charhāw „ charhāo „ charhāū	र	ल	फर „ फल phar „ phal
बेटिया iyā	बेट्या iā	बेटिया „ बेटिया betiyā „ betiā	र	ल	फर „ फल phar „ phal
बुवा uā	बुवा uwā	बुवा „ बुवा bahuā „ bahuwā	ग्य	गे	ग्यान „ गैयान gyān „ geān
ऐ or आइ ai „ āe	आइ āi	अघैल or अघाँल and अघाँल aghāilā „ aghāelā „ aghāilā	पर	प्र	परभु „ प्रभु par'bhū „ prabhu
औ, आओ au „ āo	आओ āū	पौल „ पाँल „ पाँल pāulā „ pāolā „ pāūlā	par'	pra	par'bhū „ prabhu

- (c) There is one case in which there are two graphic ways of expressing the same sound; viz., the nasal consonants ङ, ज्ञ, ण, न, म, when conjunct with a following consonant of their own class, may be either written in full (ङ, ज्ञ, ण, न, म), or simply indicated by the *anuswāra* (ं). In the latter case, accordingly, the *anuswāra* must be understood to have, not its proper sound (of the Sanskrit *anuswāra*), but to be a sort of stenographic representation of the nasal sound of the class of consonant which it precedes. As this use of the *anuswāra*, however, is not only unscientific, but also (as explained in Chap. 3) productive of much confusion, it has been altogether discarded by us, and the nasal consonants are always represented by their own proper symbols. A list of these is herewith given:—

Rejected.	Adopted.	Examples.
ङ्क, ङ्ख, ङ्ग, ङ्घ, m̐k, m̐kh, m̐g, m̐gh,	ङ्क, ङ्ख, ङ्ग, ङ्घ, y̐k, y̐kh, y̐g, y̐gh,	अङ्क, सिङ्घ spelt अङ्क सिङ्घ (for सिङ्घ) am̐k, siṁgh „ aṅk, siygh („ siṁh)
चङ्क, चङ्ख, चङ्ग, चङ्घ, m̐ch, m̐chh, m̐j, m̐jh,	चङ्क, चङ्ख, चङ्ग, चङ्घ, ñch, ñchh, ñj, ñjh,	कुञ्जी, संजम „ कुञ्जी, संजम (for संजम) kuñjī, saṁjam „ kuñjī, sañjam („ saṁyam)
टङ्क, टङ्ख, टङ्ग, टङ्घ, m̐ṭ, m̐ṭh, m̐ṭ, m̐ṭh,	टङ्क, टङ्ख, टङ्ग, टङ्घ, ṇṭ, ṇṭh, ṇṭ, ṇṭh,	पण्डित „ पण्डित paṇḍit „ paṇḍit.
तङ्क, तङ्ख, तङ्ग, तङ्घ, m̐t, m̐th, m̐d, m̐dh,	तङ्क, तङ्ख, तङ्ग, तङ्घ, ṇt, ṇth, ṇd, ṇdh,	चण्ड „ चण्ड chaṇḍ „ chaṇḍ.
पङ्क, पङ्ख, पङ्ग, पङ्घ, m̐p, m̐ph, m̐b, m̐bh,	पङ्क, पङ्ख, पङ्ग, पङ्घ, mp, mph, mb, mbh,	बिम्ब, दम्भ „ बिम्ब, दम्भ biṁb, daṁbh „ biṁb, daṁbh.

- (d) There is one case in which there is one graphic way of expressing two distinct sounds, viz., the so-called semi-vowels य and व. The former of these may express the sound of *y* or of *j*, the latter of *w* or of *b*. This practice is both unscientific and confusing, and as there are, in the alphabet, already the separate symbols ज and ब for the sounds of *j* and *b* respectively, we shall employ the latter signs, ज and ब, in every case in which the sounds of *j* and *b* are to be pronounced, and reserve the signs of य and व for those cases only in which they really signify the sounds of *y* and *w* respectively. At the same time, it should be carefully noted, with regard to the hard sound of य, that it is not exactly a mute sound like our common

b, nor quite so liquid as our common *v*. It is a very peculiar sound, neither distinctly *b* nor *v*. Of the two it is nearer to *b*; but in many cases it is very difficult, for European ears, to say which it is. Bihārīs, however, when questioned, in most cases declare it to be *b*, that is, the sound of ब. This being so, we have thought it best to abide by the judgment of the native ear; and accordingly we invariably spell ब *b*, whenever the hard sound of ब is to be pronounced. It is difficult to give exact rules to distinguish the cases in which the two sets of sounds (*y*, *w* and *j*, *b* respectively) occur; but the following directions, founded on the practice of the standard Maithilī, will be found to be approximately correct.

(1) य is pronounced as ज *j* whenever it is the initial sound of a simple word, as जात्री (unphon. यानी)* *jātrī* 'traveller,' or of the parts of a compound word, as मनोजोग (unphon. मनोयोग) *manōjōg*, 'desire,' अजोग (unphon. अयोग) *ajōg*, 'unsuitable.' There is only one exception to this practice; viz., when the initial य is inorganic or euphonic,† as in यह *yaḥ* 'he' (not *jah*), for एह *eh*. It is also pronounced ज when it occurs in the conjuncts य्य, ये 'य', as सय्या (unphon. सया) *sayyā* 'bed,' आचार्य (unphon. आचार्य) *āchāry* 'preceptor,' सज्जन (unphon. संजम) *sañjam* 'continence.' In all other cases it is pronounced as *y*; e.g., समय *samay* 'season,' रामायन *rāmāyan* 'the Rāmāyan,' पयोधर *payodhar* 'bosom,' अद्य *ādya* 'to-day,' व्यतीत *byatit* 'passed,' etc. In the case of words compounded with prefixes, there is some uncertainty. After सं *saṁ*, initial य is always *j*, as in संजोग (unphon. संयोग) *sañjōg* 'junction,' संजुक्त *sañjuk't* 'joined;' after परं (त्र) *par* it is always *y*, as in परन्वोग *par'yōg* 'application,' परन्वुक्त *par'yuk't* 'applied;' after नि *ni* it may be *y* or *j*, as in नियोग *niyōg* 'appointment,' but निजुक्त *nijuk't* or नियुक्त *niyuk't* 'appointed.'

(2) व is pronounced as *b* as a general rule, of which there are only a few exceptions. Thus व is *b* in वेद (unphon. वेद) *bēd* 'Veda,' निवृत्त (unphon. निवृत्त) *nibrīt* 'ceased,' अवगाह (unphon. अवगाह) *abagāh* 'ablution,' पवन (unphon. पवन) *paban* 'wind,' भाविनी (unphon. भाविनी) *bhābinī* 'wife,' पावथि (unphon. पावथि) *pābathī* 'if they obtain,' आवि कं (unphon. आवि कं) *ābi-kā* 'having come,' द्रव (unphon. द्रव or द्रव) *darab* 'substance,' सिव (unphon. सिव) *sib* 'Shiva,' देव (unphon. देव) *dēb* 'god,' पुरव (unphon. पूर्व) *pūr'b* 'former,' सम्बत (unphon. संबत) *sambat* 'year.' In आव, being the final element of a word, व may be pronounced *b* or *w*; e.g., भाव *bhāb* or भाव *bhāw* 'condition.' The exceptions are: in the termination of the long and redundant forms of nouns, as घरवा *ghar'wā* 'house,' मालियवा *māliyawā* 'gardener,' in the ✓ हव *hāw* and its derivatives, and in words like गाँव *gāw* 'village,' भँवर *bhāwar* 'humblebee,' वह *wah* 'he' (for ओह *oh*). Generally speaking व is pronounced *w* when it is an inorganic or euphonic element. But even in that case, it may sometimes be pronounced *b*; thus in the termination of the long and redundant forms (e.g., घोरेवा *ghor'bā* for घोरेवा *ghor'wā* 'horse') and in certain inflections of such roots as पी *pī* 'drink,' चू *chū* 'drip,' धो *dhō* 'wash' (e.g., चुबि *chūbi* for चुबि *chūwi* 'dripping,' B. Gr. I, p. 36, fable 13;—पिबह *pibāh* for पिबह *piwāh* 'drink ye,' B. Gr. I, p. 38, fable 16;—धोवू *dhōbū* for धोवू *dhōwū* 'wash thou,' Mth. Gr., p. 92). It should be noted that this rule in its entirety only holds good in Maithilī. In Bhoj'pūrī and Magahī there is a distinct tendency towards pronouncing व as *w* (not *b*).

(e) There remains one case to which we must invite special attention, as it is one which has hitherto been nearly altogether overlooked. In Bihārī (and, more or less, in all Eastern Gaudians) there are two different *a*-sounds,—one close, the other open. Each of these may be long or short; so that there are two pairs: (1) the close *a* (short) and the close *ā* (long);

* The examples are spelt phonetically, their unphonetic forms being added in brackets.

† Regarding this term see footnote * on page 13.

(2) the open \check{a} (short) and the open \bar{a} (long). The former pair are pronounced something like $\check{a}w$ (short) in the English 'hot' and $\bar{a}w$ (long) in the English 'law.' The long sound of the latter pair is pronounced like the long \bar{a} in the English or, nearer still, the Scotch 'father;' the short sound does not exist in English, but it may be noticed in the Italian *ballo*. The present method among natives of expressing the two different sounds is to write \check{a} for the close a -sound, and \check{a}^\dagger for the open a -sound; and when they wish to be accurate and to distinguish the quantity of the two sounds, they indicate the long close sound of a by \check{a}^\ddagger (i.e., \check{a} plus the prosodic mark of length), reserving the simple \check{a} for its short close sound; on the other hand, they indicate the short open sound of a by \check{a}^\dagger (i.e., \check{a} plus the prosodic mark of shortness), reserving the simple \check{a} for its long open sound. This is a point of much importance, for it practically amounts to the fact that the two ancient graphic signs \check{a} and \check{a}^\dagger have changed their signification. While originally they indicated different quantities (\check{a} and \bar{a}) of the same sound, they now primarily signify two different sounds ($\check{a}w$ and \bar{a}), and secondarily (with the help of prosodic marks) the quantities of those two sounds. In our Dictionary we have adopted the native system of spelling in its more accurate form, that is, we uniformly spell the close pair of the a -sound by \check{a} (short) and \check{a}^\ddagger (long) respectively, and the open pair of it by \check{a}^\dagger (short) and \check{a} (long) respectively. In transliteration we distinguish the former pair by \check{a} (short) and \check{a}^\ddagger (long), the latter by \check{a}^\dagger (short) and \bar{a} (long). Accordingly the graphic representation, in our Dictionary, of the a -sounds, both in Nāgarī and Roman, will stand thus:—

Close a ...	Short \check{a}^\ddagger \check{a}^\ddagger (= $\check{a}w$.)	Open a ...	Short \check{a}^\dagger \check{a}^\dagger .
	Long \check{a} \check{a} (= $\bar{a}w$.)		Long \check{a} \check{a} .

The following examples will illustrate this system: नन *na* 'not,' मरल्लो *mar'lo*, 'I died' (pronounced something like *nāw*, *māwr'lo*), and देखल्लो *dekh'ba*, 'you will see,' देखल्लो *dēkhālā*, 'you see.' Again बातिया *bātiyā*, 'word,' मारल्लो *mār'lo*, 'I beat,' and बात *bāt*, 'word,' मारल्ल *māral*, 'beating.' For an enumeration, as far as it is in our power, of the various cases in which the two a -sounds (short or long) occur, we must refer the student to the Dictionary articles \check{a} and \check{a}^\dagger .

(f) For the medial imperfect vowel (?), the final audible a and the short vowels e , ai , o , au , we have been obliged to invent special Nāgarī symbols. These are fully explained in Chapters 2 and 5.

(g) In spelling Arabic or Persian words incorporated into Bihārī, we have discarded the usual practice of employing diacritical marks (dots) to indicate those sounds which are foreign to the Bihārī alphabet. Thus we spell जरूर *jarūr*, 'necessary,' अरजी *ar'jī*, 'petition,' खुश *khush*, 'happy,' गरीब *garīb*, 'poor,' not जरूर (Ar. ضرور), अरजी (Ar.-Prs. عرّجی), खुश (Prs. خوش), गरीब (Ar. غریب). The reason is that these foreign sounds are never pronounced in Bihārī (except by educated Musalmāns), the nearest indigenous sound being always substituted. And since we give the words in a Bihārī Dictionary as integral parts of the Bihārī vocabulary, we prefer spelling them in their adopted Bihārī garb. To this may be added that the usual system is both inaccurate and useless. All the dots in the world will never make a Bihārī pronounce the foreign sounds, and in some cases the same dotted letter is made to do duty for several different sounds, e.g., \check{a} for \check{a} , \check{a}^\dagger , \check{a}^\ddagger , $\check{a}^\dagger^\ddagger$, so that it is impossible to know which sound it indicates, as well as to which language the word originally belonged.† We supply the latter information, useful for many purposes, by adding 'Arabic, Persian,'

* It is more convenient to retain \check{a} for the short close a -sound, because this sound is the most common one, and its transliteration by \check{a} , therefore, least interferes with the already existing practice of using \check{a} , as may be seen from the above given examples.

† See Dr. Hoenle's Gaudian Grammar, p. 25, and Mr. Beames' Comparative Grammar, vol. I, p. 71.



etc., as the case may be, together with the original spelling in Arabic characters in the comparative portion of the article. As a matter of convenience we here append a list of the foreign sounds, including English, and their Bihārī equivalents.

Ar., Pers.	Bihārī.	Examples.	Ar., Pers.	Bihārī.	Examples.
ا or ع	अ a	اصل असल عرضी अरजी asal ar'jī	ش	श or स sh or s	خوشی खुशी khushī or खुसी khusi
ث or ص	स s	ثابت साबित صاحب साहिब sābit sāhib	غ	ग g	غریب गरीब garīb
ح or ه	ह h	حكم ऊकुम هزار हजार hukum hajār	ف	फ ph	فایده फ़ैदा phaidā
خ*	ख kh	خالی खाली khālī	ق	क k	اقرار एक़रार ek'rār
ذ or ز or	ज j	کاف کاगज زمین जमीन kāgaj jamīn			
ض or ظ		حاضر हाज़िर ظاهر ज़ाहिर hājir jāhir			

Initial ا, § final ا or s, and medial ع and ا, are represented by आ ā; e.g., آخر आखिर ākhīr, بنده or بندا बन्दा bandā, معلوم मालूम mālūm, مرافق माफ़िक māphik.

English.	Bihārī.	Examples.	English.	Bihārī.	Examples.
d, t	ड d, ट t	(lord लाड lād (Mth. Ch. 28, 56), London लण्डन lanḍan, ticket टिकट tīkat,	f	फ ph	office आफिस āphis.
th	थ th, द d	thin थिन thin, the दी dī.	qu	क kw	queen क्वीन kwīn.
			du	जु ju	education अज़ुकेशन [ajukēshan.]

Sometimes, in the process of incorporation into Bihārī, foreign words suffer curious and apparently arbitrary alterations, especially with regard to vowels; thus ज़िम्दार jimidār for زميندار zamīndār, अन्तकाल antakāl for انتقال intiqāl, कुमैती kumātī for committee (Mth. Ch. p. 27, verse 49), इस्तीसन istīsan for station (Mth. Ch., p. 27, verse 55), &c.

5.—ALPHABETICAL ORDER.

It has been usual hitherto, in dictionaries of the modern Indian languages, to follow the order of the Sanskrit alphabet.|| This practice has the advantage of observing a well-known system of alphabetic arrangement; we have, therefore, adopted it. But we have been obliged to introduce some modifications, necessitated by two most important differences between the phonetic systems of the Gauḍian and the Sanskrit.¶ These differences are the following:—

- (1) Sanskrit possesses no short sounds of *e*, *ai*, *o*, *au*, nor any imperfect vowel, while Gauḍian has these sounds.

* ख is sometimes turned into क k; e.g., बकःसीस bak'sīs for بخشش 'gift,' see Mag. 63.

† फ़ is also sometimes turned into द d or even त t; e.g., कागद kāgad or कगता kagatā for कागद 'paper.' See Mars., ii, 4.

‡ फ़ is sometimes turned into प p; e.g., सुपेती supētī for سفیدی 'whiteness' (in the Rāmāyan).

§ When ا ā is in the antepenultimate, it is, as usual, shortened and represented by आ ā; e.g., आयना āyana or ऐना ānā for آینه, 'mirror.'

|| Unless when printed in the Persian or Arabic characters.

¶ This, of course, refers only to the established Pāṇinian phonetic system.

(2) Gaudian makes a very extensive use of the *anunāsika*, or the nasalisation of vowels, but none at all of the proper *anuswāra*, or pure nasal sound; while in Sanskrit the opposite practice prevails.

In the existing dictionaries there is nothing to show these differences, the long and the short sounds of *e*, *ai*, *o*, *au*, and the *anunāsika* and *anuswāra*, being respectively represented by the same symbols. In this Dictionary an attempt has been made, while interfering as little as possible with the accustomed Sanskrit order of letters, to indicate the peculiar Gaudian sounds by distinctive signs.

For the *anunāsika* and *anuswāra* (as stated in Chap. 3) we have adopted the symbols * and + respectively, both being already used for this purpose in Sanskrit. For the short *e*, *ai*, *o*, *au*, as well as for the imperfect vowel, it was necessary to invent new symbols; and in so doing we have endeavoured to adhere as closely as possible to the already current forms of the letters that are nearest in sound. For the short *ai*, *o*, *au*, we have adopted the signs ऐ, औ, औ, i.e., the established signs for the long *āi*, *ō*, *āu*, merely giving the slanting top-strokes a serpentine instead of a straight form. For short *e* we have invented the sign ए, i.e., the sign for long *ē* (ए) reversed. For the imperfect vowel we have adopted a point (ः) placed in the position of the accustomed stroke (ऌ) of the long *ā*. In transliterating it is indicated by the *apostrophe*: thus कः *k'*, क *ka*, का *kā*.

With regard to the alignment of these new symbols into the usual Sanskrit alphabetic order, we have, following out the principle indicated by that order, placed the new short vowels *e*, *ai*, *o*, *au*, severally, immediately before their corresponding long sounds, while, with regard to the imperfect vowel and the nasalisation of vowels, we have, after careful consideration, decided to set them aside altogether as principles of arrangement. Accordingly, neither the *anunāsika* nor the imperfect vowel is allowed to affect the order of the words in our Dictionary. In other words: each of the sets ः, अ, ई, — आ, आँ, — इ, ई, — ए, ऐ, — उ, ऊ, — ऋ, ॠ, — ए, ऐ, — ओ, औ, — औ, औ, — औ, औ, — औ, औ, so far as dictionary order is concerned, constitutes one letter only. Accordingly, we shall first give all words containing the sound *a*, irrespective of that sound being imperfect, or short, or nasalised, and simply arrange them according to their consonants; next will come all words containing the sound *ā*, similarly arranged; next, in similar order, those containing the sounds *i* or *ī*, or *u* or *ū*, and so forth.

This method, no doubt, is a considerable innovation on an existing general practice; but it would have been impossible to do justice to the peculiar Gaudian sounds, on a practical and at the same time scientific plan, without resorting to some kind of innovation: and after a full consideration of the difficulties surrounding the subject, we have come to the conclusion that the innovation adopted in this work is the most advantageous and least inconvenient that could have been selected. With any other arrangement any one ignorant of, or unfamiliar with, the peculiar Gaudian sounds and their symbols would have experienced no little difficulty in identifying the place where any particular word containing those sounds might be found. With the plan adopted by us, it is hoped no difficulty will be felt in this respect, if only the obvious rule is kept in mind,—that if a word is not found under long *ē*, *āi*, *ō*, *āu*, it should be looked up under short *e*, *ai*, *o*, *au*, and that words containing a nasalised vowel (e.g., चाँद *chāṇd*) must be looked up under that vowel (viz., चाँ *ā*), while words containing a nasal consonant (e.g., चन्द *chand*) must be found under that consonant (viz., न *nd*). The observation of the latter distinction is facilitated by our system of discarding the equivocal *anuswāra* (*), and using the *anunāsika* (') and the nasal letters (ङ ण, ञ ण, ण ण, न न, न म) to indicate a nasalised vowel and a nasal consonant respectively (e.g., चाँद *chāṇd* and चन्द *chand*, not चाँद *chāṇd* and चंद *chāṇd*).

As regards the alignment of the peculiar* Gaudian semivowels ङ *r* and ङ *r*h, we have thought it best to adhere to the customary practice of placing them after ङ *q* and ङ *q*h respectively—a practice

* See, however, Dr. Hœrle's Gd. Gr., §§ 15, 16. ङ *r* is a cerebral semivowel, while ङ *r* is dental.



which is recommended by considerations of convenience, though perhaps not absolutely defensible scientifically.

6.—SHORTENING OF THE ANTEPENULTIMATE VOWEL.

The genius of the Bihārī language is adverse to the existence of a long vowel or diphthong in a *tadbhava* word (see Chap. 11), when it would occupy a position removed more than two syllables from the end of the word. In counting syllables, it must be clearly understood that neither a final silent अ *a* nor a final imperfect इ *i* or उ *u* counts as a syllable, while the medial imperfect अ (ः) does. (See Chap. 2.) Thus घर *ghar*, 'a house,' is a word of one syllable; देख *dekh*, 'I shall see,' आओरि *āori* 'and,' सुतहु *sūtathū* 'let him sleep,' are words of two syllables: while देखै *dekh'āi*, 'you will see,' and देखलै *dekh'lāi*, 'I saw,' are words of three syllables.

This practice of shortening a vowel or diphthong is subject to the following rules, to which careful attention is invited:—

- (a) Whenever the vowel आ *ā* finds itself in the antepenultimate syllable, *i.e.*, in the third from the end of the word, it is shortened to अ *ă*; *e.g.*, नाउवा *nāuwā* (or, contracted नौआ *nāuā*), long form* of नाज *nāj*, 'barber'; आगिया *āgiyā*, long form of आगि *āgi*, 'fire'; पाउल *pāulā* (or, contracted, पौल *pāulā*), 2nd plur. pret. ind. of पाब *pāb*, 'to obtain' (✓ पाब *pāb*).
- (b) Similarly any other vowel or diphthong, finding itself in the antepenultimate, is shortened, provided a consonant which is not euphonic† य *y* or व *w* follows it; thus सिखलै *sikh'lāi*, 'I learned,' from ✓ सीख *sikh*, देखत *dekhāt*, 'if he saw,' from ✓ देख *dekh*. On the other hand, चुअलै *chūalāi* or चुअलै *chūw'lāi*, 'I dripped,' पीअलै *pīy'lāi*, 'I drank,' from ✓ चु *chū* and ✓ पी *pī*.
- (c) Any vowel or diphthong whatever, finding itself removed more than three syllables from the end of the word, is shortened, whether it is followed by a consonant or not; thus चुइतहु *chūt'hū*, '(if) you dripped,' from ✓ चु *chū*, होइअर *hoiāi*, '(if) he become,' from ✓ हो *hō*, देखैतौ *dekhaitāi* or देखैतौ *dekhaitāi*, '(if) I had seen,' from ✓ देख *dekh*.

There is an isolated exception in the Bhoj'pūrī present indicative where the final syllable (लौ *lō*, etc.) may not be counted for the purposes of these rules. Thus 'I see' is in Bhoj'pūrī देखलौ *dekhālō* or देखैलौ *dekhailō*; 'we see' is देखैला *dekhilā*. This, however, is merely an apparent exception, as the final syllable (लौ *lō*, ला *lā*) is really a separate, enclitic word. It may be added that the antepenultimate vowel is never shortened in verbs in the Rāmāyan; *e.g.*, Ut., do. 42, देखैअहि *dekhiahi* with long *ē*, as shown by the metre.

It should be remarked (though the remark does not apply to the Maithilī dialect) that when, according to the rules of optional spelling (see Chap. 4, b), the number of syllables is lessened by the contraction of two adjunct vowels, the long vowel retains its length. Thus Magahī होइअर *hoiāi*, '(if) we become,' and देखत *dekhāt*, '(if) he saw,' may also be spelt होइरे *hoiāi* and देखैत *dekhāt*; but Maithilī होइरे *hoiāi*, देखैत *dekhāt*.

With regard to the pronunciation of the (long open) आ *ā* when shortened in the antepenultimate, it should be observed that it naturally becomes the corresponding (short open) अ *ă*. (See Chap. 4, e). But there is a tendency, (optional in Maithilī, Magahī, and Eastern Bhoj'pūrī, but imperative in

* For an explanation of this term, see below, Chap. 7.

† When इ *i* or उ *u* is followed by अ *a* or आ *ā*, the letters य *y* and व *w* may be inserted respectively. These inserted letters are called euphonic य and व: thus, मालिया *māliā* or मालिया *māliyā*, 'gardener'; आँसुआ *āsuā*, or आँसुवा *āsuwā*, 'tear.' See B. Gr., I, p. 22; Gd. Gr., p. 16. They may also be inserted after अ *a*, as in मालियावा *māliawā*, आँसुआवा *āsuawā*.



Western Bhoj'pūrī and Bais'wārī), though in the case of long forms only, to substitute the short close *a* for the short open *ā*. Thus, while the Bihārī throughout has मार'लैं *mār'lē*, 'I beat,' (never मार'लैं *mar'lē*), on the other hand, the Maithilī, Magahī, and Eastern Bhoj'pūrī have बातिया *bātiyā* or बतिया *batiyā* 'word,' but the Western Bhoj'pūrī and Bais'wārī have only बतिया *batiyā*.*

Among the Bihārīs no fixed usage has as yet established itself regarding the graphic representation of the shortened antepenultimate. Though it is always *pronounced* short, it is frequently *written* long. Following our principle of phonetic spelling, we shall uniformly write it short; and any word, found elsewhere spelt wrongly after the uncertain Bihārī fashion, should be looked up as containing a short vowel. Thus, बातिया *bātiyā* or बतिया *batiyā* 'word,' पिढ़िया *piṛhiyā* 'stool,' बुढ़वा *būṛh'wā* 'old man' (long forms of बात *bāt*, पीढ़ी *piṛhī*, बुढ़ा *būṛhā*) are frequently, though incorrectly, written बातिया *bātiyā*, पीढ़िया *piṛhiyā*, बुढ़वा *būṛh'wā*.

It will be seen from the examples given in illustration of these rules how intimately the latter are connected with many processes of derivation and inflexion. Careful attention to them alone will enable the student to determine the dictionary form of many words which in literature or conversation may be met with in some derived (see Chap. 7) or inflected form.

7.—EQUIVALENT FORMS OF NOUNS.

All nouns, whether substantives or adjectives, admit of various equivalent forms, *i.e.*, of various forms which do not differ appreciably in meaning. These forms are the *short*, *long*, and *redundant*.

The short form is the primary form, by which the word is generally known. It is also in most cases the only one admissible in good and literary language. Accordingly, as a rule, the short forms only will be given in this Dictionary. We shall occasionally add to them, in brackets, their corresponding long and redundant forms; but we shall not devote separate articles to the latter, except in those special cases where they are of equal or even greater currency than the short forms, or have acquired any distinct meaning. Hence, whenever they are not found specially mentioned, they should be looked up under their corresponding short forms. The following rough directions will enable the student to do this without any difficulty.

(a) The long forms of substantives are made by adding one of the suffixes आ *ā*, या *yā*, or वा *wā* (vulg. sometimes ए *ē*, ऐ *yē*, ई *wē*) to the short form, the vowels of which, if long, are shortened. The short form, therefore, is found by detaching these suffixes, and, if necessary, lengthening the vowels. Thus the short forms of मालिया *māliyā* 'gardener,' घोरेवा *ghor'wā* 'horse,' घरवा *ghar'wā* 'house,' पोथिया *pothiyā* or पोथिआ *pothiā* 'book,' आँसुवा *āsuwā* or आँसुआ *āsuā* 'tear,' are respectively माली *mālī*, घोरा *ghōrā*, घर *ghar*, पोथी *pōthī*, आँसू *āsu*.

(b) The long forms of adjectives are made similarly by adding the suffixes का *kā* or क्का *kkā* (*fem.* की *kī* or क्की *kkī*) to their short forms. Thus the short forms of बड़का *baṛ'kā*, मिठका *mīṭhākkā*, भारिका *bhārikā*, छोड़की *chhoṛ'kī* or छोड़की *chhoṛākkī*, are respectively बड़ *baṛ* or बड़ा *baṛā*, मीठ *mīṭh* or मीठा *mīṭhā*, भारि *bhāri* or भारी *bhārī*, छोड़ *chhōṛ* or छोड़ी *chhōṛī*.

* It is easy to see that the reason why the pronunciation *a* is not extended to other cases is the avoidance of ambiguity. If causal verbs were pronounced with *a*, they could not be distinguished from the corresponding primary verbs, which are rightly pronounced with *a*; e.g., the causal मार'लैं *mār'lē* 'I beat,' if pronounced मार'लैं *mar'lē*, would be indistinguishable from the primary verb मार'लैं *mār'lē*, 'I died.' Similarly, if गिर'लैं *gir'lē* 'they fell' (see Chap. 9, A, 2) were pronounced गिर'लैं *gir'lah*, it might be confounded with गिर'लैं *gir'lah* (or rather गिर'लैं *gir'lāh*), 'you fell.'



(e) The redundant forms of substantives and adjectives are formed from their long forms precisely as long forms of substantives are formed from their short forms, viz., by adding आ *ā*, या *yā* or वा *wā* to the long form. Thus the long forms of मालियवा *māliyawā* or (contracted) मालीवा *mālīwā*, घोरौवा *ghorāuwā* (contracted for घोरन्वा *ghor'wawā*), घरौवा *gharāuwā*, पोथियवा *pothiyawā* or (contracted) पोथीवा *pothīwā*, आँसुयवा *āsuawā*, are मालिया *māliyā*, घोरन्वा *ghor'wā*, घरन्वा *ghar'wā*, पोथिया *pothiyā*, आँसुवा *āsuwā*, and the long forms of बड़न्कावा *baṛ'kawā* 'large,' मिठक्कावा *miṭhākk'wā* 'sweet,' भारिकवा *bhārikawā* 'heavy,' छोटक्किया *chhoṭ'kiyā* or छोटक्किया *chhoṭākkiyā* 'small,' are respectively बड़न्का *baṛ'kā*, मिठक्का *miṭhākkā*, भारिका *bhārikā*, छोटन्की *chhoṭ'kī* or छोटक्की *chhoṭākkī*.

Of the short form of nouns ending in a silent अ *a* there are again two equivalent kinds, viz., a weak and a strong form. In Bihārī most nouns occur usually in the weak form only; a few, however, occur in the strong form only, and some in both the weak and strong forms. This Dictionary, of course, will follow herein the Bihārī usages; but as theoretically all nouns may take both forms, and as it can only be learnt by practice which of the two forms is used in the case of any particular noun, the following easy direction may be given:—

The strong form is made by substituting आ *ā* (fem. ई *ī*) in the place of the final silent अ *a* of the weak form. The latter form, therefore, is found by detaching the final आ *ā* or ई *ī* of the strong form. Thus—

	Weak.		Meaning.		Strong.
MASC.	... { घोर <i>ghōr</i> ...	...	... 'horse' ...	...	... घोरा <i>ghōrā</i> .
	... { बड़ <i>baṛ</i> ...	...	... 'large' ...	...	... बड़ा <i>baṛā</i> .
FEM.	... { घोर <i>ghōr</i> ...	...	... 'mare' ...	...	... घोरी <i>ghōrī</i> .
	... { छोट <i>chhōṭ</i> ...	...	... 'small' ...	...	... छोटौ <i>chhōṭī</i> .

A similar remark may be made regarding certain nouns ending in an imperfect इ *i* or short इ *i*, which in the Maithilī dialect admit of a weak and a strong form. These are: (1) verbal nouns in इ *i*; (2) abstract nouns in आइ *āi*, and (3) nouns of agency in इ *i*. The strong form is made by substituting ई *ī* in the place of the final इ *i* or इ *i* of the weak form. Both forms may be used indifferently, but the weak form is the more usual one. In this Dictionary we shall, as a rule, give both forms. Thus—

	Weak.		Meaning.		Strong.
VERBAL NOUN	... ... मारि <i>mārī</i>	...	'beating'	...	मारौ <i>mārī</i> .
ABSTRACT ,,	... ... हलुकाइ <i>halukāi</i>	...	'lightness'	...	हलुकाई <i>halukār</i> .
NOUN OF AGENCY	... ... मानि <i>māni</i>	...	'proud'	...	मानौ <i>māni</i> .

It should be noted here that many speakers nasalise the final syllable of long and redundant forms, so that we can have घोरन्वाँ *ghor'wā* as well as घोरन्वा *ghor'wā*, घोरौवाँ *ghorāuwā* as well as घोरौवा *ghorāuwā*, and so on.

In order to make the above perfectly plain, the following tables, which explain themselves, are here printed. A reference to them will enable the learner, when any one of the three forms (short, 'long, or redundant) are given, to find the other two.

Table showing the corresponding Long and Redundant Forms of all possible Short Forms of Nouns and Adjectives in Bihārī.

Classification of Short Form.	Short Form.	Long Form.	Redundant Form.
Strong masculine noun in आ ā	घोरा <i>ghōrā</i> , 'a horse'	घोरन्वा <i>ghor'wā</i>	घोरौवा <i>ghorāuwā</i> . घोरौआ <i>ghorāuā</i> .
Tatsama masc. or fem. noun in आ ā	राजा <i>rājā</i> , 'a king'	राजन्वा <i>rāj'wā</i>	राजौवा <i>rājāuwā</i> . राजौआ <i>rājāuā</i> .
	सभा <i>sabhā</i> , 'an assembly'	सभन्वा <i>sabh'wā</i>	सभौवा <i>sabhāuwā</i> . सभौआ <i>sabhāuā</i> .
Weak masculine noun in अ a silent	घर <i>ghar</i> , 'a house'	घरन्वा <i>ghar'wā</i>	घरौवा <i>gharāuwā</i> . घरौआ <i>gharāuā</i> .
Weak feminine noun in अ a silent	बात <i>bāt</i> , 'a word'	बातिया <i>bātiyā</i> or बातिया <i>bātiā</i>	बातियवा <i>bātiyawā</i> or बातौवा <i>bātiwā</i> .
Any masc. or fem. noun in ई i or ऐ ē	मांछी <i>māñhī</i> , 'a gardener'	मांछिया <i>māñhiyā</i> or मांछिया <i>māñhiā</i>	मांछियवा <i>māñhiyawā</i> or मांछौवा <i>māñhiwā</i> .
	पोथी <i>pōthī</i> , 'a book'	पोथिया <i>pothiyā</i> or पोथिया <i>pothiā</i>	पोथियवा <i>pothiyawā</i> or पोथौवा <i>pothiwā</i> .
Any masc. or fem. noun in उ u or औ ō	नाज <i>nāū</i> , 'a barber'	नाजवा <i>nāūwā</i> , नाजआ <i>nāūā</i> , or नौआ <i>nāūā</i>	नाजयवा <i>nāūawā</i> or नौयवा <i>nāūawā</i> .
Any masculine adjective	मीठ <i>mīṭh</i> or मीठा <i>mīṭhā</i> , 'sweet'	मिठन्का <i>mīṭh'kā</i> मिठक्का <i>mīṭhākkā</i>	मिठन्कावा <i>mīṭh'kawā</i> . मिठक्कावा <i>mīṭhākk'wā</i> .
Any feminine adjective	मीठ <i>mīṭh</i> or मीठी <i>mīṭhī</i> , 'sweet'	मिठन्की <i>mīṭh'kī</i> मिठक्की <i>mīṭhākkī</i>	मिठन्किया <i>mīṭh'kiyā</i> . मिठन्किया <i>mīṭh'kiā</i> . मिठक्किया <i>mīṭhākkīyā</i> . मिठक्किया <i>mīṭhākkīā</i> .

Table showing the corresponding Short Forms of all possible Long Forms of Nouns and Adjectives in Bihārī.

Termination of Long Form.	Long Form.			Short Form.			Classification of Short Form.		
इवा 'wā	{	घोरन्वा ghor'wā	घोरा ghōrā, 'a horse'	Strong masculine noun in अ a.		
		राजन्वा rāj'wā	राजा rājā, 'a king'	{ Tatsama noun, masculine or feminine, in अ a.		
		सभन्वा sabh'wā ... ..	...	सभा sabhā, 'an assembly' ... ..	...	...	
		घरन्वा ghar'wā	घर ghar, 'a house'	Weak masculine noun in अ a silent.		
इया iya or इया id	{	बातिन्वा bātiyā	{ बात bāt, 'a word'	Weak feminine noun in अ a silent.		
		बातिन्वा bātiā ... ..	...		...	...
		मांलिन्वा māliyā	{ मांली māli, 'a gardener'	{ Any noun, masculine or feminine, in इ i or ई i.		
		मांलिन्वा māliā ... ..	...		...	...
		पोथिन्वा pothiyā ... ..	...	{ पोथी pōthi, 'a book' ... ..	...	...	
		पोथिन्वा pothiā ... ..	...		...	...
		उवा uwa, उवा uā, or अ a.	{	नाउन्वा nāūwā	{ नाउ nāū, 'a barber'	Any noun, masculine or feminine, in उ u or अ ā.
				नाउन्वा nāūā	
नौन्वा nāūā				
इका 'ka	मिठन्का mīṭh'kā	{ मीठ mīṭh or मीठा mīṭhā, 'sweet'	Any masculine adjective.	
की kka	मिठक्का mīṭhākkā ... ..	...	...	
इकी 'ki	मिठन्की mīṭh'ki	{ मीठ mīṭh or मीठी mīṭhī, 'sweet' ..	Any feminine adjective.	
की kki	मिठक्की mīṭhākki ... ..	...	...	

Table showing the corresponding Short Forms of all possible Redundant Forms of Nouns and Adjectives in Bihārī.

Termination of Redundant Form.	Redundant Form.	Short Form.	Classification of Short Form.
घोरोवा <i>ghorāwā</i> or घोरोवा <i>ghorāwā</i> ...	घोरोवा <i>ghorāwā</i> ...	घोरा <i>ghōrā</i> , 'a horse' ...	Strong masculine noun in चा <i>ā</i> .
	घोरोवा <i>ghorāwā</i> ...		
	राजोवा <i>rājāwā</i> ...	राजा <i>rājā</i> , 'a king' ...	Tatsama noun, masculine or feminine, in चा <i>ā</i> .
	राजोवा <i>rājāwā</i> ...		
	सभोवा <i>sabhāwā</i> ...	सभा <i>sabhā</i> , 'an assembly' ...	Tatsama noun, masculine or feminine, in चा <i>ā</i> .
	सभोवा <i>sabhāwā</i> ...		
	घरोवा <i>gharāwā</i> ...	घर <i>ghar</i> , 'a house' ...	Weak masculine noun in चा <i>a</i> silent.
	घरोवा <i>gharāwā</i> ...		
इयवा <i>iyawā</i> or ईया <i>iwā</i> ...	बातियवा <i>bātiyawā</i> ...	बात <i>bāt</i> , 'a word' ...	Weak feminine noun in चा <i>a</i> silent.
	बातिया <i>bātiwā</i> ...		
	मालियवा <i>māliyawā</i> ...	माली <i>mālī</i> , 'a gardener' ...	Any noun, masculine or feminine, in इ <i>i</i> or ई <i>ī</i> .
	मालिया <i>māliwā</i> ...		
	पोथियवा <i>pothiyawā</i> ...	पोथी <i>pōthī</i> , 'a book' ...	Any noun, masculine or feminine, in इ <i>i</i> or ई <i>ī</i> .
	पोथिया <i>pothiwā</i> ...		
नाउवा <i>nāwā</i> or नावा <i>nāwā</i> ...	नाउवा <i>nāwā</i> ...	नाज <i>nāj</i> , 'a barber' ...	Any noun, masculine or feminine, in उ <i>u</i> or अ <i>ū</i> .
	नावा <i>nāwā</i> ...		
मिठकावा <i>mīth'kawā</i> or मिठकावा <i>mīth'kawā</i> ...	मिठकावा <i>mīth'kawā</i> ...	मीठ <i>mīth</i> or मीठा <i>mīthā</i> , 'sweet' ...	Any masculine adjective.
	मिठकावा <i>mīth'kawā</i> ...		
मिठकिया <i>mīth'kiyā</i> , मिठकिया <i>mīth'kiā</i> or मिठकिया <i>mīth'kiyā</i> , मिठकिया <i>mīth'kiā</i> .	मिठकिया <i>mīth'kiyā</i> ...	मीठ <i>mīth</i> or मिठी <i>mīthī</i> , 'sweet' ...	Any feminine adjective.
	मिठकिया <i>mīth'kiā</i> ...		
	मिठकिया <i>mīth'kiyā</i> ...		
	मिठकिया <i>mīth'kiā</i> ...		



8.—FEMININE GENDER OF ADJECTIVES.

Our treatment of the feminine gender of adjectives (including participles used as adjectives) requires a word of explanation. The matter is not entirely free from difficulties, and the methods of treatment hitherto adopted are in some respects calculated to mislead the student.

Adjectives may be used in three different ways: either *attributively*, as in सुन्दर नारी *sundar nārī* 'a fair woman;' or *predicatively*, as in ई नारी सुन्दर बा *ī nārī sundar bā* 'this woman is fair;' or *substantively*, as in है सुन्दरी *hāi sundarī* 'oh fair one'! In the two first cases the adjective is used in its proper adjectival sense; in the third case it has become, to all intents and purposes, a substantive, and it should be added that in this substantival sense an adjective is only used when it expresses a person.

Besides this three-fold usage, there is another circumstance which affects the question of the gender of adjectives; namely its origin, whether it is a tatsama (*i.e.* Sanskritic) or a tadbhava (*i.e.* Prākritic) word (see Chap. 11).

For all practical purposes the following five rules will accurately represent the whole state of the matter:—

- (1) All adjectives, whether tatsama or tadbhava, when used as substantives, must be inflected in the feminine form whenever they refer to a female person or personification.

Thus, tadbh., है पियारी *hāi piyārī* or पियारि *piyārī* 'O beloved one,' अकली *akalī* or अकलि *akalī* 'a foolish one' (*e.g.*, Chan. अकलिक विपति *akalik vipati* 'the distress of the foolish woman;' see s.v.), परोसिनी *parosinī* or परोसिनि *parōsinī* 'a female neighbour'; tats., सुन्दरी *sundarī* or सुन्दरि *sundarī* 'a fair one' (Bid. 12, 1), सुमुखी *sumukhī* or सुमुखि *sumukhī* 'a friendly one' (Bid. 7, 1), मानिनी *māninī* or मानिनि *māninī* 'a proud one' (Bid. 50, 1), बुधिमती *budhimatī* or बुधिमति *budhimatī* 'a wise one.' These correspond, respectively, to the masculine tadbh. पियारा *piyārā* or पियार *piyār*, अकल *akal*, परोसी *parōsī*; tats. सुन्दर *sundar*, मानी *mānī* or मानि *mānī*, बुधिमान *budhimān*. It will be noticed that the feminines are most variously formed. We shall therefore add the substantive feminine form (printed *subst. f.*) in every case in which the nature of the adjective admits of its being used as a substantive. At the same time the following broad rules may be given:— tatsama adjectives form their feminine as in Sanskrit; tadbhava adjectives in आ *ā* and in silent अ *a* have a feminine in ई *ī*; tadbhava adjectives in ई *ī* form as a rule their feminine in इनी *inī*; tadbhava adjectives in ऊ *ū*, as a rule, remain the same in the feminine; finally in Maithili, and in poetry generally, any feminine may end in ई *ī* instead of ई *ī*.

- (2) All tatsama adjectives, when used as proper adjectives (whether attributively or predicatively), are not inflected in the feminine; but their masculine form is used, whether the noun to which they refer be masculine or feminine.

Thus, attributively, सुन्दर चुनरी *sundar chun'rī* 'a beautiful veil' (Hb., 5, 44, masc. सुन्दर *sundar*), रसमय बानी *ras'may bānī* 'a sweet word' (Bid. 33, 6, masc. रसमय *ras'may*), हरखित रानी *har'khit rānī* 'the happy queen' (Hb. 3, 3, masc. हरखित *har'khit*, Skr. हर्षित *harṣita*), कोमल कामिनी *kōmal kāmīnī* 'a pretty woman' (Bid. 22, 8, masc. कोमल *kōmal*); predicatively, रङ्ग-भूमि भेल अति परचण्ड *rang-bhūmī bhel ati par'chaṇḍ* 'the arena was very vast' (Hb. 9, 5, masc. परचण्ड *par'chaṇḍ*), अधिक भेल लाज *adhik bhel lāj* 'great was the shame' (Bid. 27, 1, masc. अधिक *adhik*). Exceptionally (especially in Maithili) instances of the use of the feminine form of tatsama adjectives do occur; *e.g.*, attributively, गुनमति नारि *gun'matī nārī* 'a virtuous woman' (Bid. 64, 7), and predicatively, धरनी बेआकुलि भेलि *dhar'nī beākuli bhelī* 'the earth was distressed' (Hb. 1, 6). But they are so rare that they may safely be disregarded for

the purposes of the above given practical rule.* In this Dictionary, therefore, we shall mark all tatsama adjectives as being of common gender (printed *com. gen.*), at the same time noting in brackets the occurrence of any exceptional feminine form.

- (3) All tadbhava adjectives ending in चा *ā*, when used as proper adjectives, (whether attributively or predicatively), must form their feminine in ई *ī*.

Thus attributively छोटी नारी *chhōṭī nārī* 'a little woman' (masc. छोटा *chhōṭā*), जनक-सुता अकेली *janak-sutā akēlī* 'the daughter of Janak alone' (Rām., Ar., ch. 26, 2; masc. अकेला *akēlā*); predicatively, ई बात बड़ मीठी बा *ī bāt bar mīṭhī bā* 'this thing is very pleasant' (masc. मीठा *mīṭhā*). The following passage of the Gītābalī (A. 82, 1) contains an example of both the second and third rules:—राम-भगति करत सुगम, सुनत मीठी लगति *Rām-bhagatī karat sugam* (tats.), *sunat mīṭhī* (tadbh.) *lagatī* 'devotion to Rām is easy to exercise and pleasant to be told.' It should be added, however, that owing to the fact that in the dialects of Bihārī (especially in Maithilī) these adjectives are more commonly used in their weak form terminating in silent अ *a*, their feminine (as will be noticed below) usually ends in ई *ī*. Thus in the place of the strong form masculine छोटा *chhōṭā*, अकेला *akēlā*, the Bihārī commonly has छोड़ *chhōṭ*, अकेल *akēl*, with the feminines छोड़ि *chhōṭī*, अकेलि *akēlī* (e.g., Bid. 30, 3, बिलासिनि छोड़ि *bilāsini chhōṭī* 'the little bride,' Rām., Ut., chh. 5, 19, बेलि अकेलि *bēlī akēlī* 'a single creeper').

- (4) All tadbhava adjectives ending in ई *ī* or ई *ī*, and in उ *u* or ऊ *ū*, are of common gender.

Thus, masc. भारी पथल *bhārī pathal* 'a heavy stone,' or fem. भारी बात *bhārī bāt* 'an important matter'; again masc. झगड़ाखू जन *jhaḡ'ṛālū jan* 'a quarrelsome person,' or fem. झगड़ाखू नारी *jhaḡ'ṛālū nārī* 'a quarrelsome woman.'

- (5) The tadbhava adjectives terminating with a silent अ *a* are now commonly treated as being of common gender.

Originally they always possessed a feminine form in ई *ī*, whether they were used attributively or predicatively; and this usage prevails almost uniformly in the older literature of all the Bihārī dialects; e.g., in the Bais'wārī Rāmāyan of Tul'sī Dās, in the Maithilī songs of Bidyāpatī, and Haribans of Man'bōdh, etc. Indeed in the Maithilī dialect the use is exceptionally extended even to tatsama adjectives in silent अ *a* (see footnote*). Thus, tadbhava, attributively, बड़ अगलखि नारि *bar ag'lahī nārī* 'a very vicious woman' (Hb. 2, 30, masc. बड़ अगलख *bar ag'lah*), बड़ अनुमनि सखि *bar anumani sakhi* 'a very melancholy (female) friend' (Bid. 34, 1, masc. बड़ अनुमन *bar anuman*); बिलासिनि छोड़ि *bilāsini chhōṭī* 'little bride' (Bid. 30, 3, masc. छोड़ *chhōṭ*), बेलि अकेलि *bēlī akēlī* 'a single creeper' (Rām., Ut., chh. 5, 19, masc. अकेल *akēl*), ऐसन झपट *āsan jhapat* 'such a swoop' (Sal. 7, masc. ऐसन *āsan*), डेहि चालि *ṭēṛhī chālī* 'false step' (B. Gr., I, Introd., fable 11, masc. डेह *ṭēṛh*); again tatsama, दुष्ट जाति *dusṭ jāti* 'a vile caste' (Hb. 9, 33, masc. दुष्ट *dusṭ*); and predicatively, सुमुखि न होइ *sumukhi na hōi* 'she was not friendly' (Bid. 30, 2, masc. सुमुख *sumukh*), परापन्ति अलि नारि *parāp'ti asti nārī* 'the woman had arrived' (Hb. 10, 1, masc. परापन्त *parāp't*).† The practice, however, is not uniform; exceptions of the use of the masculine instead of the feminine occasionally occur; e.g., ग्रहन रमनि *ghan ramanī* 'such a woman' (Bid. 17, 5), केहन सुरखी *kehan sur'khī* 'what a beauty!' (Sal. 7). The latter fashion of dropping the use of the feminine form extended more and more in later times, till in the present day the feminine form is almost entirely abandoned, the masculine form

* A rough calculation of the occurrence of tatsama adjectives in the songs of Bidyāpatī and the Haribans of Man'bōdh shows that among a total of 45 cases of such adjectives in construction with feminine nouns, the feminine form is only used nine times, while the masculine occurs 36 times.

† It should be noted that some of the feminines of tatsama adjectives are not tatsama feminines, as they should be; thus, Maithilī has दुष्ट *dusṭī* for Skr. दुष्टा *dusṭā*. This hybridism of such Maithilī forms shows that the latter are anomalous forms made by a false analogy.



being used equally with reference to masculine and feminine nouns.* It is only in the Maithilī dialect that the feminine is still occasionally used both in prose and poetry, but in the other Bihārī dialects it may now be said to be practically unknown except in poetry. In any case, it should be noted that whenever the feminine form is used, its final *इ* has the sound of the imperfect *ई* (see Chap. 2, and Mth. Gr. §§ 7, 43, 44). Under these circumstances, we shall, in this Dictionary, describe the tadbhava adjectives which terminate with silent *अ* as being of common gender. At the same time we shall note in brackets any feminine in *इ* which we may have met with in literature.

For convenient reference we here add a list of typical examples illustrating our system of treating the feminine gender of adjectives :—

(1) *Tats. adj.*, (rules 1 and 5); *e.g.*—

अक्रित *akrit*, *adj. com. gen.*, not done.

अकलङ्क *akalaṅk*, *adj. com. gen.*, (*subst. f.* अकलङ्का *akalaṅkā*), blameless.

बिमुख *bimukh*, *adj. com. gen.*, (*old Mth. and poet. f.* बिमुखि *bimukhi*, *subst. f.* बिमुखी *bimukhi* or *Mth. and poet. बिमुखि bimukhi*), unfriendly.

(2) *Tadbh. adj. in आ* (rules 1 and 3); *e.g.*—

अकरा *ak'rā*, (*f.* अकरौ *ak'rī*), *adj.*, dear.

(3) *Tadbh. adj. in ई or ज* (rules 1 and 4); *e.g.*—

भारी *bhārī*, (*Mth. and poet. भारि bhārī*), *adj. com. gen.*, heavy.

परोसी *parōsī*, *adj. com. gen.*, (*subst. f.* परोसिनी *parosinī* or *Mth. and poet. परोसिनि parōsinī*), neighbouring.

(4) *Tadbh. adj. in अ* (rules 1 and 5); *e.g.*—

अकेल *akēl*, *adj. com. gen.*, (*old poet. f.* अकेलि *akēli*), alone.

अकल *akal*, *adj. com. gen.*, (*subst. f.* अकली *akalī* or *Mth. and poet. अकलि akalī*), foolish.



9.—CONJUGATIONAL TERMS AND TABLES.

As there are considerable differences between the names given to the tenses of verbs by the various grammarians, it has been necessary to adopt one system for ourselves. We therefore give below the verb of *देख देख* 'see,' conjugated throughout all its various forms with the name which we have adopted for each tense prefixed to each.

The radical tenses are conjugated in full, and after them is given a list of the principal parts of all the various auxiliary verbs used in Bihārī. Then follow the various periphrastic tenses, the first person singular of each being given as sufficient for all practical purposes.

It will be observed that there are six columns for each tense. The first gives the forms current in Maithilī, then follow in order Magahī, Eastern Bhoj'pūrī, Western Bhoj'pūrī, the old Western Bihārī or Bais'wārī of the Rāmāyan, and finally the corresponding forms in Hindī for the sake of comparison and ready reference.

There are in all these dialects (especially in Maithilī and Magahī) many optional forms, which for want of space are not here given. These can all be learned, so far as Western Bhoj'pūrī is concerned, from Dr. Hcerule's Gaudian Grammar, and for the other dialects from Mr. Grierson's Maithilī Grammar published by the Asiatic Society of Bengal, and from the same author's Seven Grammars of the Bihār Dialects published by the Government of Bengal.

* Strictly speaking, the process was this: the final *इ* of the fem. form became at first the imperfect sound of *ई*, and lastly it was indistinguishable from a silent *अ*, and thus the feminine of an adjective became practically identical with its masculine form (see Chap. 2). It will thus be seen that though an adjective ending in silent *अ*, when it qualifies a feminine noun, is in outward appearance masculine, yet originally it was, and in intention it still is, feminine.

A.—RADICAL AND PARTICIPIAL TENSES.

INDICATIVE MOOD.

1. Present: 'I see,' &c.

Number.	Person.	Maithili.	Magahi.	East Bhoj'puri.	West Bhoj'puri.	Rāmāyan.	High Hindi.
Singular ...	1st	Wanting.	Wanting.	देखँलौं <i>dēkhālō.</i>	देखँलौं <i>dēkhālō.</i>	Wanting.	Wanting.
	2nd			देखँले <i>dēkhālē.</i>	देखँले <i>dēkhālē.</i>		
	3rd			देखँला <i>dēkhālā.</i>	देखँला <i>dēkhālā.</i>		
Plural ...	1st			देखीला <i>dēkhilā.</i>	देखीला <i>dēkhilā.</i>		
	2nd			देखँलैं <i>dēkhālā.</i>	देखँलैं <i>dēkhālā.</i>		
	3rd			देखँलन <i>dēkhālan.</i>	देखँलन <i>dēkhālen.</i>		

2. Preterite: 'I saw,' &c.

Singular ...	1st	Wanting.	देखँलूँ <i>dēkh'lū.</i>	देखँलौं <i>dēkh'lō,</i> देखँऊँ [<i>dēkheū.</i>	देखँलौं <i>dēkh'lō,</i> देखौं [<i>dēkhyō.</i>	देखँऊँ <i>dēkheū.</i>	देखा <i>dēkhā.</i>
	2nd	देखँलें <i>dēkh'lē.</i>	देखँलें <i>dēkh'lē.</i>	देखँले <i>dēkh'lē,</i> देखुए [<i>dēkhuē.</i>	देखँले <i>dēkh'lē,</i> देखिस [<i>dēkhis.</i>	देखँउ <i>dēkheū,</i> देखिस [<i>dēkhesi.</i>	देखा <i>dēkhā.</i>
	3rd	देखँलक <i>dēkh'lak.</i>	देखँलक <i>dēkh'lak,</i> देखिस [<i>dēkhis.</i>	देखँलस <i>dēkh'las,</i> देखुए [<i>dēkhuē.</i>	देखँलस <i>dēkh'les,</i> देखिस [<i>dēkhis.</i>	देखँउ <i>dēkheū,</i> देखिस <i>dēkhesi,</i> [देखल <i>dēkhal.</i>	देखा <i>dēkhā.</i>
Intr. 'he fell'	3rd sing.	गिरल <i>giral</i> ; 3rd pl. गिरल- [ललह <i>gir'lāh.</i>	3rd sing. गिरल <i>giral.</i>	3rd sing. गिरल <i>giral.</i>	3rd sing. गिरल <i>giral.</i>	गिरँउ <i>gireu.</i>	sing. गिरा <i>girā,</i> pl. गिरे <i>gire.</i>
Plural ...	1st	देखल <i>dēkhal,</i> देखलऊँ [<i>dēkh'lāhū.</i>	देखँलौं <i>dēkh'lō.</i>	देखँलौं <i>dēkh'lō,</i> देखुई [<i>dēkhuī.</i>	देखँली <i>dēkh'lī,</i> देखा [<i>dēkhā.</i>	देखँहि <i>dēkhenhī.</i>	देखा <i>dēkhā.</i>
	2nd	देखँलह <i>dēkh'lāh.</i>	देखँलैं <i>dēkh'lā.</i>	देखँलैं <i>dēkh'lā,</i> देखुई [<i>dēkhuā.</i>	देखँलैं <i>dēkh'lā,</i> देखौ [<i>dēkhyāu.</i>	देखँऊ <i>dēkhehū.</i>	देखा <i>dēkhā.</i>
	3rd	देखँलन्हि <i>dēkh'lanhi.</i>	देखँलन <i>dēkh'lan.</i>	देखँलन <i>dēkh'lan,</i> देखुन [<i>dēkhuan.</i>	देखँलन <i>dēkh'len,</i> देखिन [<i>dēkhin.</i>	देखँन्हि <i>dēkhenhi.</i>	देखा <i>dēkhā.</i>

3. Future: 'I shall see,' &c.

Singular ...	1st	Wanting.	देखनीं dekh'bañ.	देखनीं dekh'bñ.	देखनीं dekh'bñ.	देखनीं* dekhabañ, देखिचौं [dekhichau.]	देखूंगा dekhūgā.
	2nd	देखनीं dekhabañ.	देखनीं dekh'bñ.	देखनीं dekh'bñ.	देखनीं dekh'bñ.	देखनीं dekhabañ, देखिचौं [dekhichau.]	देखोगा dekhogā.
	3rd	देखत dekhat.	देखत dekhat, देखी dekhī.	देखी dekhī.	देखी dekhī.	देखनीं dekhabañ, देखिचौं [dekhichau.]	देखेगा dekhēgā.
Plural ...	1st	देखव dekhav, देखिचहु [dekhichahu.]	देखव dekhav.	देखव dekhav, देखनी [dekh'bañ.]	देखव dekhav.	देखनीं dekhabañ, देखनीं dekhabañ, देखिचौं [dekhichau.]	देखेंगे dekhēgē.
	2nd	देखनीं dekh'bañ, देखिचहु [dekhichahu.]	देखनीं dekh'bñ.	देखनीं dekh'bñ.	देखनीं dekh'bñ.	देखनीं dekhabañ, देखिचहु [dekhichahu.]	देखेंगे dekhēgē.
	3rd	देखनीं dekh'tāh.	देखनीं dekh'tāh, देखिचहु [dekhichahu.]	देखनीं dekh'tāh.	देखनीं dekh'tāh.	देखनीं dekhabañ, देखिचौं [dekhichau.]	देखेंगे dekhēgē.

* Or देखव dekhav throughout.

CONJUNCTIVE MOOD.

4. Present: '(If) I see,' rarely 'I see,' 'I shall see,' &c.

Also Present Imperative and Simple Present Indicative.

Singular ...	1st	देख dekhū, देखी dekhī.	देखू dekhū.	देखीं dekhī.	देखीं dekhī.	देखें dekhē.	देखू dekhū.
	2nd	देख dekh.	देखें dekhē.	देखें dekhē, देखस dekhas.	देख dekhū, देख dekh.	देखस dekhas, देखें dekhē.	देखें dekhē, (imperat.) देख dekh.
	3rd	देखें dekhā, देखी dekhī.	देखें dekhā, देखस dekhas.	देखें dekhē, देखस dekhas.	देखें dekhā.	देखस dekhas, देखें dekhē.	देखें dekhē.
Plural ...	1st	देखी dekhī, देख dekhū.	देखीं dekhī.	देखीं dekhī.	देखीं dekhī.	देखिचौं dekhichau.	देखें dekhē.
	2nd	देखें dekhā.	देखें dekhā.	देखें dekhā.	देखें dekhā.	देखिचौं dekhichau.	देखें dekhē.
	3rd	देखस dekhāthū, देखिचौं [dekhichau.]	देखनीं dekh'thū, देखनीं [dekh'thū, देखथ dekhath.	देखन dekhan.	देखें dekhā.	देखिचौं dekhichau.	देखें dekhē.

5. Preterite: '(If) I had seen, &c.'

Number.	Person.	Maithili.	Magahi.	East Bhoj'puri.	West Bhoj'puri.	Rāmāyan.	High Hindī.
Singular ...	1st	Wanting.	देखितूँ <i>dekhitū.</i>	देखितोँ <i>dekhitō.</i>	देखन्तोँ <i>dekh'tō.</i>	देखतेऊँ <i>dēkhateū.</i>	देखना <i>dēkh'tā.</i>
	2nd	देखितैँ <i>dēkhité.</i>	देखितैँ <i>dēkhité.</i>	देखिते <i>dēkhité</i> , देखितस [<i>dēkhitas.</i>	देखन्ते <i>dēkh'te</i> , देखन्तस [<i>dēkh'tes.</i>	(?) देखतेऊ <i>dēkhateu.</i>	देखना <i>dēkh'tā.</i>
	3rd	देखैत <i>dēkhāit.</i>	देखैत <i>dēkhāit.</i>	देखिते <i>dēkhité</i> , देखितस [<i>dēkhitas</i> , देखैत <i>dēkhāit.</i>	देखत <i>dēkhat.</i>	(?) देखतेऊ <i>dēkhateu.</i>	देखना <i>dēkh'tā.</i>
Plural ...	1st	देखितऊँ <i>dēkhitāhū.</i>	देखितोँ <i>dēkhitī.</i>	देखितोँ <i>dēkhitī.</i>	देखन्ती <i>dēkh'tī.</i>	(?) देखतेन्हि <i>dēkhatenhī.</i>	देखने <i>dēkh'tē.</i>
	2nd	देखितह <i>dēkhitāh.</i>	देखितैत <i>dēkhitā.</i>	देखितैत <i>dēkhitā.</i>	देखन्तैत <i>dēkh'tā.</i>	देखतेऊ <i>dēkhatehū.</i>	देखने <i>dēkh'tē.</i>
	3rd	देखितथि <i>dēkhitāthī.</i>	देखितगथी <i>dēkhit' thī</i> , [देखितन <i>dēkhitan.</i>	देखितन <i>dēkhitan.</i>	देखन्तेन <i>dēkh'ten.</i>	(?) देखतेन्हि <i>dēkhatenhī.</i>	देखने <i>dēkh'tē.</i>

IMPERATIVE MOOD.

6. Precative Forms: 'be good enough to let me see.'

Singular ...	2nd	Wanting.	Wanting.	देखिहे <i>dēkhihē.</i>	देखिहे <i>dēkhihē.</i>	Wanting.	Wanting.
Plural ...	2nd	देखिहैत <i>dēkhihā.</i>	देखी <i>dēkhī</i> , देखिहैत <i>dēkhihā.</i>	देखी <i>dēkhī</i> , देखिहैत <i>dēkhi-</i> [<i>hā.</i>	देखिहैत <i>dēkhihā.</i>	देखीज <i>dēkhīj</i> , देखिहैत <i>dēkhiā</i> , [देखी <i>dēkhī.</i>	देखिये <i>dēkhiyē.</i>

B.—AUXILIARY VERBS.

✓ अह *ahw* or हव *haw.*

PRESENT INDICATIVE.

Singular ...	1st	हौँ <i>hāū.</i>	(pl.) हो <i>hī.</i>	हौँ <i>hāū.</i>	हौँ <i>hāū.</i>	अहैँ <i>ahēū.</i>	हूँ <i>hū.</i>
	3rd	अहि <i>ahī</i> , हौ <i>hāū.</i>	है <i>hāi</i> , हौ <i>hāū</i> , हँ <i>hā</i> , हके [<i>hakāi</i> , हस <i>has.</i>	है <i>hāi</i> , हँ <i>hā</i> , हँवे <i>hāwē</i> , [हँवस <i>hāwas.</i>	हौ <i>hāū.</i>	अहै <i>ahāi</i> , अहहि <i>ahahī</i> , [अहसि <i>ahasi.</i>	है <i>hāi.</i>

PRETERITE INDICATIVE.

Singular ...	1st 3rd	Wanting.	{ हलू <i>halū.</i> हल <i>hal.</i>	} Wanting.	Wanting.	Wanting.	Wanting.
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FUTURE INDICATIVE.

Singular ...	1st 3rd	हैब <i>hāib.</i> हैत <i>hwāt.</i> , हैत <i>hāt.</i>	} Wanting.	Wanting.	Wanting.	{ हैब <i>hāib.</i> हैब <i>hwaihai.</i>	} Wanting.
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✓ हो *ho.*

FUTURE INDICATIVE.

Singular ...	1st 3rd	होब <i>hōeb.</i> होत <i>hōt.</i>	होब <i>hōb.</i> होत <i>hōt.</i> , होई <i>hōi.</i>	होईबो <i>hōibō.</i> होई <i>hōi.</i>	होईबो <i>hōibō.</i> होई <i>hōi.</i>	(?) होब <i>hōib.</i> , होबो <i>hōibō.</i> [होबो, होईबो <i>hōibō.</i> (?) होब <i>hōib.</i> , होईबो <i>hōibō.</i> [होईबो <i>hōibō.</i>	होईगा <i>hōigā.</i> होईगा <i>hōigā.</i>
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PRESENT CONJUNCTIVE.

Singular ...	1st 3rd	होब <i>hōb.</i> , होई <i>hōi.</i> होई <i>hōi.</i> , होब <i>hōb.</i>	होई <i>hōi.</i> होई <i>hōi.</i> , होब <i>hōb.</i>	होबो <i>hōbō.</i> होई <i>hōi.</i> , होब <i>hōb.</i>	होई <i>hōi.</i> होई <i>hōi.</i>	होई <i>hōi.</i> होई <i>hōi.</i> , होई <i>hōi.</i> [होई <i>hōi.</i>	होई <i>hōi.</i> होई <i>hōi.</i>
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PRETERITE CONJUNCTIVE.

Singular ...	1st 3rd	होईत <i>hōitāhū.</i> होईत <i>hōit.</i>	होईत <i>hōitū.</i> होईत <i>hōit.</i>	होईतो <i>hōitō.</i> होईत <i>hōit.</i> , होईत <i>hōi-</i> [<i>tas.</i>	होतो <i>hōtō.</i> होत <i>hōt.</i> , होते <i>hōtā.</i>	होते <i>hōte.</i> ? होते <i>hōteu.</i>	होता <i>hōtā.</i> होता <i>hōtā.</i>
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PAST PARTICIPLE.

		भेल <i>bhēl.</i>	होईल <i>hōil.</i> , भेल <i>bhēl.</i>	भेल <i>bhāl.</i>	भेल <i>bhāl.</i>	भयल <i>bhayaū.</i>	हुआ <i>huā.</i>
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अच्छ अच्छ.

PRESENT INDICATIVE.

Number.	Person.	Maithili.	Magahi.	East Bhoj'puri.	West Bhoj'puri.	Rāmāyan.	High Hindi.
Singular ...	1st 3rd	हो chhī. अच्छ अच्छि, है chhāi.	} Wanting.	Wanting.	Wanting.	Wanting.	Wanting.

PRES. PART. in Mth. & Bh. अछैत achhāit; in Rām. अछत achhat.

PRETERITE INDICATIVE.

Singular ...	1st 3rd	हलछ chhalāhū. हल chhal.	} Wanting.	Wanting.	Wanting.	Wanting.	Wanting.
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✓ थि thi.

PRESENT INDICATIVE.

Singular ...	1st 3rd	थिकछ thikāhū. थिका thikāh.	} Wanting.	Wanting.	Wanting.	Wanting.	Wanting.
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PRETERITE INDICATIVE.

Singular ...	1st 3rd	} Wanting.	Wanting.	Wanting.	Wanting.	Wanting.	{ था thā. था thā.
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✓ रह rah.

PRETERITE INDICATIVE.

Singular ...	1st 3rd	रही rahī. रही rahāi.	} Wanting.	{ रहलौ rah'lō, रहौ rahō. रहल rahal, रहे rahē.	रहलौ rah'lō. रहल rahal.	रहे रहै. रह rah.	} Wanting as an auxiliary.
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✓ बाट *bāt*.

PRESENT INDICATIVE.

Singular ...	1st	} Wanting.	Wanting.	{ बाटों <i>bāṭō</i> . बाटे, बा <i>bāṭe</i> , <i>bā</i> .	{ बाटों <i>bāṭō</i> . बाटे <i>bāṭā</i> .	} Wanting.	Wanting.
	3rd						

C.—PERIPHRASTIC TENSES.

INDICATIVE MOOD.

7. Indefinite Present: 'I see,' &c.

Singular ...	1st	Wanting.	देखत ही <i>dēkha hī</i> , [देखे ही <i>dēkhe hī</i> .	Wanting.	Wanting.	Wanting.	Wanting.
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8. Indefinite Past: 'I saw,' &c.

Singular ...	1st	Wanting.	देखत हलूँ <i>dēkha halū</i> , [देखे हलूँ <i>dēkhe halū</i> .	Wanting.	Wanting.	Wanting.	Wanting.
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9. Definite Present: 'I am seeing,' &c.

Singular ...	1st	Open ...	देखत ही <i>dēkhāt chhī</i> (3rd sing. देखत अहि) (<i>dēkhāt achhī</i>).	देखत ही <i>dēkhāt hī</i> .	देखत बाटों <i>dēkhat bāṭō</i> .	देखत बाटों <i>dēkhat bāṭō</i> .	देखत अहेऊँ <i>dēkhat aheū</i> .	देखता हूँ <i>dēkh'tā hū</i> .
		Contracted ...	देखेही <i>dēkhāchhī</i> (3rd sing. देखहि <i>dēkhāi-</i> <i>chhī</i>).	Wanting.	देखतारों <i>dēkh'tārō</i> .	Wanting.	Wanting.	Wanting.

10. Imperfect : 'I was seeing,' &c.

Number.	Person.	Maithili.	Magahi.	East Bhoj'puri.	West Bhoj'puri.	Rāmāyan.	High Hindi.
Singular ...	1st	Open ... देखैत बलऊँ dekhāit [chhalāhū.	देखैत हलूँ dekhāit halū.	देखत रहलौँ (रहौँ) dekhāt rah'lō (rahō).	देखत रहलौँ dekhāt [rah'lō.	देखत रहेऊँ dekhāt [raheū.	देखता था dekh'tā thā.
		Contracted ... देखैतलऊँ dekhāitchhalāhū.	Wanting.	Wanting.	Wanting.	Wanting.	Wanting.

11. Durative Future : 'I shall be seeing,' &c.

Singular ...	1st	... देखैत होएब dekhāit [hōeb.	देखैत होब dekhāit hōb.	देखत होइबौँ dekhāt [hōibō.	देखत होबौँ dekhāt [hōbō.	? देखत होएब dekhāt [hōüb.	देखता होइग dekh'tā hōīgā.
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12. Perfect : 'I have seen,' &c.

Singular ...	1st	Trans. direct देखलौँ की dekh'lē chhī.	Wanting.	देखले बाटौँ dekh'le [bāṭō.	देखले बाटौँ dekh'le [bāṭō.	?	देखा है dekhā hā.
		Intrans. direct गिरल की giral chhī.	Wanting.	गिरल बाटौँ giral bāṭō.	गिरल बाटौँ giral bāṭō.		गिरा हूँ girā hū.
		Trans. and in-trans. indirect. देखलऊँ बिदि dekh'lāhū [achhī.	देखलूँ है dekh'lū hā.	देखलौँ हौँ dekh'lō hā.	Wanting.		Wanting.

13. Pluperfect : 'I had seen,' &c.

Singular ...	1st	Direct ... देखलौँ बलऊँ dekh'lē [chhalāhū.	Wanting.	देखले रहलौँ dekh'le [rah'lō.	देखले रहलौँ dekh'le [rah'lō.	?	देखा था dekhā thā.
		Indirect ... Wanting.	देखलूँ हल dekh'lū hal.	Wanting.	Wanting.		Wanting.

14. Future Exact : 'I shall have seen' or 'I may have seen,' &c.

Singular ...	1st	(Direct) ... देखलौँ होएब dekh'lē [hōeb.	देखले होब dekh'le hōb.	देखले होइबौँ dekh'le [hōibō.	देखले होबौँ dekh'le [hōbō.	?	देखा होगा dekhā hōgā.
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CONJUNCTIVE MOOD.

15. Future Conditional : (If) 'I be seeing,' &c.

Singular ...	1st	...	देखैत होज <i>dekhāit hōū.</i>	देखैत होज <i>dēkhāit hōū.</i>	देखत होखो <i>dēkhat hōō.</i>	देखत होज <i>dēkhat hōhū.</i>	?	देखना होज <i>dēkh'tā hōū.</i>
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16. Durative Present Conditional : '(If) I were seeing,' &c.

Singular ...	1st	...	देखैत होइत <i>dekhāit</i> [hōitāhū.]	देखैत होतू <i>dēkhāit hōtū.</i>	देखत होइतो <i>dēkhat</i> [hōitō.]	देखत होतो <i>dēkhat hōtō.</i>	?	देखना होना <i>dēkh'tā hōtā.</i>
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17. Future Exact Conditional : '(If) I have seen,' &c.

Singular ...	1st	...	देखल होज <i>dekh'lē hōū.</i>	देखल होज <i>dēkh'le hōū.</i>	देखल होखो <i>dēkh'le hōō.</i>	देखले होज <i>dēkh'le hōhū.</i>	?	देखा हो <i>dēkhā hō.</i>
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18. Second Preterite Conditional : '(If) I had seen,' &c.

Singular ...	1st	...	देखल होइत <i>dekh'lē</i> [hōitāhū.]	देखल होतू <i>dēkh'le hōtū.</i>	देखल होइतो <i>dēkh'le</i> [hōitō.]	देखले होतो <i>dēkh'lē</i> [hōtō.]	?	देखा होना <i>dēkhā hōtā.</i>
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D.—PARTICIPLES.

1. Present : 'seeing.'

Singular ...	Masculine	...	देखैत <i>dēkhāit.</i>	देखैत <i>dēkhāit</i> , देखित [dēkhīt.]	देखत <i>dēkhat.</i>	देत <i>dēkhat.</i>	देखत <i>dēkhat.</i>	देखना <i>dēkh'itā.</i>
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2. Past : 'seen.'

Singular ...	Masculine	...	देखल <i>dēkhal.</i>	देखल <i>dēkhal.</i>	देखल <i>dēkhal.</i>	देखल <i>dēkhal</i> , देखिल [dēkhil.]	देखल <i>dēkhal</i> , देख <i>dēkh.</i>	देखा <i>dēkhā.</i>
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E.—VERBAL NOUNS AND THEIR DERIVATIVES.

1. First Verbal Noun : 'the act of seeing.'

Number.	Person.	Maithili.	Magahi.	East Bhoj'puri.	West Bhoj'puri.	Rāmāyan.	High Hindī.
Singular ...	Direct	... देखि देखि, देख देख.	देख देख.	देख देख.	देखे देखे, देख देख.	देखि देखि, देख देख.	देखी देखि, देखि देखि, [देख देख.
	Oblique	... देखे देखै, देख देखै.	देखे देखे.	देखे देखे.	देखे देखै.	देखे देखे, देख देखै.	देखा देखै.

2. Second Verbal Noun : 'the act of seeing.'

Singular ...	Direct	... देखल देखल.	देखल देखल.	देखल देखल.	देखल देखल.	Wanting.	Wanting.
	Oblique	... देखल देखल.	देखल देखल.	देखल देखल.	देखल देखल.	Wanting.	Wanting.

3. Third Verbal Noun : 'the act of seeing.'

Singular ...	Direct	... देखब देखब.	देखब देखब.	देखब देखब.	देखब देखब.	देखब देखब.	Wanting.
	Oblique	... देखब देखब.	Wanting.	Wanting.	देखब देखब, देखब देखब. [dekh'bai.	देखि देखि.	Wanting.

4. Conjunctive Participle : 'having done the act of seeing,' 'having seen.'

	देखि देखि or देख देख	कह कह, कह कह, [kē, kē, कह कह, ke).	देख के देख के, (कर) [(kar).	देख के देख के.	देखे देखे के के. देख देख	देखि देखि देखि (कह). [kar kē.	देख कर के देख
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5. Noun of Agency : 'a doer of the act of seeing,' 'one who sees.'

	देखिनहार देखिन'har.	देखिनहार देखिन'har.	देखनिहार देख'nihar.	देखनिहार देख'nihar.	देखनिहार देखनिहार.	देखनेहारा देख'nehārā.
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10.—TREATMENT OF THE SO-CALLED ROOTS IN आ.

There is a large number of roots* which it has been customary to treat as ending in आ *a*. By far the largest number of these roots belong to causal verbs; e.g., करा *karā* 'cause to do,' बना *banā* 'make.' But a few of them are primitive roots; such as पा *pā* 'get,' गा *gā* 'sing,' खा *khā* 'eat,' etc.

These roots are divided into two classes by a very characteristic difference, namely that, when inflected, some roots insert ब *b* (in Maithilī, or व *v* in the other dialects, see Chap. 4, *d*, 2), while others interpose य *y*, between the root and its inflectional termination. The reason of this difference is a simple one. The element ब *b* of one class of roots is organic, representing an ancient प *p*, which in the Sanskrit or Pāli formed part of the root; on the other hand the element य *y* of the other class of roots is inorganic, being a modern—merely euphonic—insertion. The influence of this difference on the inflection of the two classes of roots is very important, causing as it does nearly the whole of the inflections of one class to differ considerably from those of the other class. It becomes, therefore, very desirable to distinguish the two classes by some outward mark. Accordingly we have, in this Dictionary, adopted the following system: all roots which take the organic ब *b* we shall spell with a final ब *b*, while all roots which insert the euphonic य *y* will be spelt with final आ *ā*. To the former class belong all causal roots and the three primitive roots आब *āb* 'come,'† गाब *gāb* 'sing,' and पाब *pāb* 'get.' To the latter class belong all other primitive roots, such as अघा *aghā* 'be satiated,' खा *khā* 'eat,' घबरा *ghab'rā* 'be confused,' etc. Thus the final ब *b* of the √ पाब *pāb* 'get' corresponds to the final radical प *p* of the Sanskrit √ प्राप् *prāp*, and the final ब *b* of the causal √ कराब *karāb* 'cause to do,' to the suffixal प *p* of the Pāli causal √ कारापि *kārāpi*. On the other hand the √ खा *khā* 'eat' is not spelt with ब *b*; for it corresponds to the Sanskrit √ खाद् *khād*, Prākṛit √ खा *khā*, where the final organic द *d* is elided by a Prākṛit phonetic law and, for the sake of euphony, replaced by the semivowel य *y* before certain inflexional terminations.

It may be here explained that the element ब (which, it should be remembered, is a semiconsonant, its sound being intermediate between *b* and *v*, see Chap. 4, *d*), has a tendency to be vocalised into ओ *o* or उ *u*. Similarly the element य *y* has a tendency to be vocalised into ए *e* or इ *i*, or even to be elided altogether. It is this circumstance which mainly gives rise to the wide divergence between the inflections of the two classes of roots. It may also be added that owing to the action of false analogy there is a tendency in certain tenses (notably in the future indicative) to assimilate the inflection of the *b*-class of roots to that of the *y*-class. This is, however, not the place to enter into grammatical details, for a statement of which we must refer the reader to Mr. Grierson's Bihārī Grammars, especially to Chapters VIII, X, and XI of Part II, Bhoj'pūrī dialect.

* We have adopted the now not uncommon practice of indicating a language root by the mathematical radical symbol √. We use the term 'root' in the sense of the constant element in any series of sense-related words. Thus in the Bihārī words *bōl-i*, 'speech,' *bōl-āhat*, 'calling,' *bōl-ab*, 'speaking,' *bōl-at*, 'speaking,' *bōl-al*, 'spoken,' *bōl-āh*, 'he speaks,' etc., the constant element *bōl* is the root; the remainder are suffixes, and vary according to the meaning which is to be expressed by the root. (See Dr. Hærnle's H. R., p. 33, Reprint, p. 1.)

† The root आब *āb* is peculiar, inasmuch as its ब *b* is not organic. It probably comes from the Skr. √ आ + बा (see Dr. Hærnle's H. R., p. 41, Reprint, p. 9). It is evidently formed by false analogy with the √ पाब *pāb*, the inflection of which it generally follows, except in the past participle and in the tenses derived therefrom, in which it has आब *āb*, thus reverting to its original character of a √ आ *ā*. The case of the √ गाब *gāb* is similar. It may correspond to a Skr. denominative (or causal) √ गापि *gāpi*, but it is more probably another instance of false analogy, √ गाब *gāb* being formed after √ पाब *pāb*, the inflection of which it follows throughout.

The following examples will illustrate both the radical difference of the two classes and the importance of its bearing on their inflection:—

ROOT FORM.		REGULAR INFLECTION.			IRREGULAR.
Modern.	Ancient.	3rd Pers. Pres. Sing.	Pres. Part.	Past. Part.	1st Pers. Fut.
पाब <i>pāb</i>	Skr. प्राप् <i>prāp</i>	पाबथि <i>pābathī</i>	पाबैत <i>pābāit</i>	पाबोल <i>pāol</i>	पापब <i>pāēb</i>
कराब <i>karāb</i>	Pā. कारापि <i>kārāpi</i>	कराबथि <i>karābathī</i>	कराबैत <i>karābāit</i>	कराबोल <i>karāol</i>	करापब <i>karāēb</i>
खा <i>khā</i>	Pr. खा <i>khā</i>	खाथि <i>khāthī</i>	खारत <i>khāit</i> (for खायत <i>khayat</i>)	खापल <i>khāel</i>	खापब or खाय <i>khāēb or khāb</i>

II.—THE TERMS TATSAMA AND TADBHAVA.

Omitting words of entirely foreign origin which have been adopted into the Gaudian languages, such as the English words टिकट *ṭikaṭ* 'ticket,' रेल *rēl* 'railway,' or the Arabic जुलम *julam*, i.e. ظلم, 'oppression,' the Persian जलन्दी *jal'dī*, i.e. جلدی, 'quickly,' the vocabularies of those languages are of Aryan origin.* All foreign words will, in this Dictionary, be indicated by the collective term *Anyadēshaja*.

The Aryan portion of the vocabulary may be divided into two, on the whole, very clearly distinguishable classes, which are now commonly known by the names of *tatsama* and *tadbhava*, given to them by the native grammarians. Tadbhava words are those which have descended into the modern vernaculars from Prākṛit sources, while tatsama words are those which have been borrowed direct from the Sanskrit to supply real or fancied deficiencies in the vocabulary.

Tatsama means 'having the same form as in Sanskrit,' *tadbhava* means 'being essentially, though not in form, the same as in Sanskrit.' These meanings of the two terms afford a rough and ready test for distinguishing the two classes of words. Thus राय *rāy* 'king,' भाइ *bhāi* 'brother,' खेत *khēt* 'field,' दहिन् *dahin* 'right,' आन *ān* 'command,' are *tadbhavas*; while राजा *rājā* 'king,' भ्राता *bhrātā* 'brother,' खेत्तर *khēt'r* 'field,' दक्षिन् *dakhin* 'right,' आग्या *āgyā* or अग्या *agyā* 'command,' are *tatsamas*, the latter set being in Sanskrit राजा *rājā*, भ्राता *bhrātā*, क्षेत्रम् *kshētram*, दक्षिणः *dakṣiṇah*, आज्ञा *ājñā*.

A similar division of words of Latin origin may be made in the English language; for example, *honour*, *ransom*, are *tadbhavas* derived from Latin through French, while *honor*, *redemption*, are *tatsamas* borrowed direct from the Latin.†

It should not be thought that a *tatsama* must be absolutely the same as in Sanskrit. On the contrary, *tatsamas* exhibit the most various grades of divergence from their Sanskrit equivalents, and only a small number of them are really absolutely the same as in Sanskrit. To the latter class, e.g.,

* We leave aside the question whether any and what portion of the Aryan element is Aboriginal or Drāviḍian.

† See Mr. Grierson's B. Gr., Part I, page 8. The existence of such a division of words is even more conspicuous in the Romance languages. For examples from the French, the student may consult M. Auguste Brachet's *Historical Grammar of the French Tongue* (Mr. Kitchin's Translation, p. 32), e.g., 'popular' (tadbhava) words are—*ange*, *blâme*, *porche*, etc., while the corresponding 'learned' (tatsama) words are—*angelus*, *blasphème*, *portique*, etc.

belong the above-mentioned राजा *rājā* and भ्राता *bhrātā*; while क्षेत्र *khēt'r*, दक्षिण *dakṣiṇ*, and आग्या *āgyā* or अग्या *agya*, as will be noticed, differ, in an increasing scale, from their Sanskrit prototypes. It will readily be understood that there may occur cases in which, owing to this circumstance, it may be doubtful in which class a particular word should properly be placed. Thus there is the word जग *jag* 'sacrifice,' for the Sanskrit यज्ञ *yajña*. The real *tadbhava* form of the latter is जन *jan* (Prakrit जण *jaṇṇa* or जन्न *jañña*), which, however, now only occurs in the compound word जनेशो *janeco* (Sanskrit यज्ञोपवीतः *yajñopavītaḥ*), 'sacrificial thread.' But the word जग *jag* is so different from its Sanskrit original, that it might be thought to be a *tadbhava* also; yet there cannot be much doubt that it is more properly classed with the *tatsamas*, because it is a (technical) term adopted direct into the Gaudian from the Sanskrit in early times. The fact is, the real test of classification is a historico-philological one. *Tadbhavas* are those words which have come to the Gaudian through the Prākrit, while *tatsamas* are those which have been adopted into it from the Sanskrit. And according as that adoption occurred at an earlier or later point in the history of the Gaudian, the Sanskrit words exhibit greater or smaller changes in their form.* It may be well, therefore, in order to elucidate still further the meaning and object of the two terms *tatsama* and *tadbhava*, to add a brief historical sketch of the course of descent of the Gaudians or modern vernaculars of North India.

The earliest glimpse of the Aryan vernacular we obtain in the older hymns of the Rig Veda, composed perhaps as early as 2000 B.C. Like every other language, this Vedic language changed, or developed, in the course of time; and another glimpse of it, in a somewhat less antique form, we obtain in the hymns of the Atharva Veda, referable perhaps to about 1000 B.C.† As the Aryan immigration gradually extended over the north of India, their vernacular, in the course of its development, naturally differentiated into several more or less distinct branches. From about 500 B.C. we receive, partly from extant literature, partly from inscriptions on rocks, pillars, etc., information of the existence of three different languages—one current in the north-western, another in the south-western, and the third in the eastern portion of the northern half of the Indian peninsula. Their areas may be roughly indicated by two lines—one touching Khāl'sī, Bairāt, Mathurā, Nāsik, the other joining Mathurā, Allāhābād, Rām'garh, Jaugaḍa; the southern boundary of the whole Aryan area being a west-easterly line commencing near Goa.‡ This is shown on the accompanying Map I.

At this time Buddhism had arisen and spread over the whole of the northern portion of India. Everywhere it adopted the vernaculars of India, in order to propagate its doctrines, in speech and in writing. Thus these vernaculars rose to the dignity of literary languages, with its attendant characteristics of grammatical fixedness and artificialness. Henceforth, therefore, these languages co-existed in a twofold form—the vernacular and the literary. Contemporaneously with, and perhaps in opposition to, the adoption of the vernaculars by the Buddhists for their heterodox compositions, the Brahmanical schools, in which the use and the study of the Vedas and their ancient language had been handed down, elaborated and established,§ for the purpose of their own orthodox compositions, another literary language, drawn on the lines of the ancient Vedic

* For this reason Mr. Beames (Cp. Gr., vol. I, p. 13 ff) divides *tadbhavas* into 'early and late *tadbhavas*,' and Dr. Hærnle (Gd. Gr., Intro., p. xxxviii ff) divides *tatsamas* into '*tatsamas* and *semi-tatsamas*,' the two terms 'late *tadbhavas*' and '*semi-tatsamas*' being intended to distinguish those *tatsamas* which, having been early adopted into Gaudian, have more or less widely diverged from their Sanskrit prototypes. In this Dictionary we have thought it better to limit ourselves to the simpler classification into *tatsamas* and *tadbhavas* only.

† See Professor Whitney's Sanskrit Grammar, pp. xiii, xiv.

‡ For the grounds of this determination, see the Introduction to Dr. Hærnle's editions of the *Prākṛita Lakṣaṇa* and of the *Bakṣhālī Manuscript*.

§ The process culminated in the grammarian Pāṇini, probably in the third or fourth century B.C.

language, and thus possessing a character at once archaic and artificial. This language they designated the *Sanskrit* (संस्कृत *samskrīta*, i.e., elaborated, perfected),* in opposition to which the vernaculars were called by them *Prākṛit* (प्राकृत *prākṛita*, i.e., natural, unelaborated).† It will be understood from this that while the *Prākṛits* existed, as already stated, both in a vernacular (or spoken) and a literary form, the *Sanskrit* was only a literary language, but never a spoken one in the sense of a vernacular.

It has already been mentioned that at this period there existed three *Prākṛits*—a north-western, a south-western, and an eastern. The first of these was called the *Apabhraṃśa*, (i.e., corrupt); the second, the *Prākṛit* simply; and the third was named the *Māgadhi*.‡ The literary form of the first may be seen in the Buddhist works written in the so-called ‘*Gāthā* dialect’ (a sort of *Apabhraṃśa* *Sanskrit*, to speak from the *Sanskrit* point of view); that of the second is preserved in the Buddhist works written in the so-called ‘*Pāli*’;§ of the third there is no literature extant, though some evidence of its literary form is afforded by certain ancient inscriptions; and this last remark applies to the two other *Prākṛits* also.||

Some centuries later, perhaps from the fifth century of our era, a new state of things is disclosed to us in *Prākṛit* literature.¶ The three great *Prākṛits* are now seen to have differentiated into a still

* Indian grammarians, when speaking of the Vedic language *technically*, do not call it *Sanskrit*, but *Chhandas* (छन्दस्). The former is their technical term for the scholastic language elaborated on the lines of the Vedic. The two terms *Sanskrit* and *Prākṛit*, however, are of comparatively late origin, the date of which it would be desirable to determine accurately. Lassen (*Ind. Ant.*, Vol. II, p. 1151) places it vaguely some time within the first three centuries A.D. At the time of Pāṇini the Vedic language was called *Chhandas*, while the vernacular language of his time, which formed the groundwork of what we now call *Sanskrit*, was simply designated by the general term *bhāṣā* (भाषा). The latter term, therefore, does not show, as some appear to think, that *Sanskrit* itself was a *vernacular* language. It may be well perhaps, to prevent any misconception of the theory set forth in this Chapter, to state distinctly that we use the term *Sanskrit* exclusively in its strict and accurate sense, as denoting the scholastic language, elaborated (to follow a convenient tradition) by Pāṇini. We, therefore, never understand by that term, or include under it, either the Vedic language or the so-called *Gāthā* dialect, but only (what is sometimes called the ‘classical’) *Sanskrit*. The Vedic is not uncommonly said to be ‘ancient’ *Sanskrit*, and the *Gāthā* dialect, a ‘corrupt’ *Sanskrit*. They may be so designated in a loose way, and by way of speaking from the point of view of *Sanskrit* proper (or ‘classical’ *Sanskrit*). But for the purpose of the present Chapter it appeared desirable to avoid an inaccurate and misleading terminology. To call the so-called *Gāthā* dialect a corrupt *Sanskrit* is as little appropriate as it would be to call the Vedic language a corrupt *Sanskrit*. Both do not conform to Pāṇini’s rules, and may be ‘corrupt’ as judged by that standard; but intrinsically neither of them is corrupt, as little as any other vernacular language is so. It should be added, however, that the so-called *Gāthā* dialect is, strictly speaking, that literary form of the North-Western vernacular (the *Apabhraṃśa* *Prākṛit* of Chanḍa) which the latter received at the hands of Buddhist writers. A purer vernacular form of it is preserved in the Indo-Scythic and other inscriptions of North-Western India and Afghanistan. It is not improbable that it was this same vernacular that was the *bhāṣā* of (or spoken by) Pāṇini, and that, in his hands and with his brahmanic knowledge of the Vedic language (*Chhandas*), led to the creation of that far more thoroughly methodic and antique literary form of it which we now call the *Sanskrit*. In Pāṇini’s age there were three great vernaculars in India,—the north-western, the south-western, and the eastern. Pāṇini himself is said to have been a native of the extreme north-west of India. This would tend to show that the north-western vernacular was probably his *bhāṣā*. On the other hand, other traditions connect the elaboration of his grammar with Bad’rī Nāth, where Shiva is said to have inspired him. This would point to that vernacular as his *bhāṣā*, which was spoken in the overlapping portion of the eastern and south-western vernaculars (see Map I). It should be also remembered that probably Pāṇini is only the most prominent representative of what was really a line of grammarians that gradually accomplished the elaboration of *Sanskrit*, by eliminating from the vernacular all more decayed forms in favour of less decayed ones preserved in the Vedic, by preferring, of two optional forms, that which happened to be favoured by the Vedic, and by other such or similar processes.

† Best expressed by the German ‘*naturwüchsig*.’

‡ Under these names they are treated of by the ancient native grammarian Chanḍa (चण्ड) in his *Prākṛita Lakṣaṇa*. See Introduction to Dr. Hœrle’s edition of that work in the *Bibliotheca Indica*.

§ Strictly the *Pāli* represents only the *Prākṛit* of the southern portion of the south-western area.

|| The *Ashōka* inscriptions, the *Nāsik* inscriptions, etc. See Dr. Hœrle’s Introduction to his edition of the *Bakhshālī Manuscript*.

¶ At the commencement of the fifth century Fa Hian, the Chinese traveller (399—413 A.D.), tells us:—“Crossing the river we arrive at the country of *Ouchang* (or *Udyāna*). This is the most northern part of India. The language of middle India is everywhere used. Middle India is that which is called the middle country (*madhya dēśha*). The clothes and food of the ordinary people are likewise just the same as in the middle country.” (See Beales’ Translation, ch. VIII, p. 26.) This seems to show that at that time the ancient distribution of the *Prākṛits* was still prominent, though possibly the passage means no more than that Fa Hian was struck with the wide western extent of the language and manner of life of India proper.



larger group. Beginning at the farthest north-west, we have first the *Apabhramsha*, and next to it a Prākṛit, called *Shāūrasēnī*; these two forming the new subdivisions of what was hitherto called the *Apabhramsha* or the north-western Prākṛit. Going still westwards, comes now a Prākṛit called *Māhārāṣṭrī*, corresponding to the major portion of the old south-western or standard Prākṛit; and in the east we find the *Māgadhī*, having preserved the ancient name of the old eastern or *Māgadhī* Prākṛit. But between the *Māhārāṣṭrī* and the *Māgadhī* there appears a new Prākṛit, called the *Ardha-Māgadhī* (i.e., half-Māgadhī), which consists of the eastern and western portions respectively of the old south-western or standard Prākṛit and the old eastern or *Māgadhī* Prākṛit.* This distribution of the mediæval Prākṛits is shown in the accompanying Map II.

None of these five mediæval Prākṛits received any literary cultivation except the *Māhārāṣṭrī*.† The latter, indeed, as a literary language, soon came to acquire a character fully as inflexible and artificial as Sanskrit, if not even more so. There were two varieties of it, however, which may be called respectively the Jain and the Brahmanic *Māhārāṣṭrī*.‡ Of these, the former was rather less artificial, and more nearly approached the vernacular, or spoken, form of that Prākṛit. The other four mediæval Prākṛits, so far as known, never rose above the state of a mere vernacular.§

Again a few centuries later, about 1200 A.D., the process of disintegration is shown a step further advanced. The mediæval Prākṛits now already appear in the incipient stage of that division into the modern Prākṛits or (as we briefly call them) Gauḍians, which we see fully developed in the present day. In the accompanying Map III this modern distribution is shown. Thus the mediæval *Shāūrasēnī* becomes divided into a *Gurjarī* and *Shāūrasēnī proper*, the modern Gujarātī and Mār'wārī. To the south of the mediæval *Māhārāṣṭrī* and *Ardha-Māgadhī*, corresponding respectively to the modern Hindī and Bihārī, comes into view the *Dākṣiṇātyā* (i.e., southern) or *Vāṇdarbhī*, the modern Marāṭhī.|| The mediæval *Māgadhī* divides into the *Gāuḍī*¶ (or *Prāchyā*) and *Utkalī* (or *Ōḍrī*), which are the modern Bangālī and Ōrīyā.

There is yet a fourth step—the modern division of the Gauḍian languages into their dialects. For the present purpose, however, it will suffice to refer only to the distribution of the dialects of the Bihārī (or the mediæval *Ardha-Māgadhī*), which are the special subject of this Dictionary. In the accompanying Map IV this distribution is shown. Proceeding from west to east, the Bihārī possesses four principal dialects, the Bais'wārī, Bhoj'pūrī, Magahī (or *Māgadhī*), and Maithilī, the last named of which, being the most highly developed, and possessing a literature dating from the 14th century, may be considered as the standard.**

* These are the Prākṛit divisions named by the native Prākṛit grammarians Hēma Chandra and (though less fully) Vararuchi.

† The occasional employment, in a few mediæval Sanskrit dramas, of the other Prākṛits does not affect this statement.

‡ They differ mainly in two points: (1) the use of the euphonic *y* and *w*, and (2) the preservation of the dental *n*, in the Jain *Māhārāṣṭrī*, while the Brahmanic variety carefully avoids both. See Dr. Hærnle's edition of the *Prākṛita Lakṣaṇa*, Introd., pp. lx ff; also his *Sketch of the History of Prākṛit Philology* in the *Calcutta Review* of October 1880.

§ This difference between the *Māhārāṣṭrī* and the other Prākṛits is strikingly shown by the fact that in Sanskrit literature the term 'Prākṛita' is commonly used as a synonym of *Māhārāṣṭrī* when the latter is contrasted with Sanskrit. The literary cultivation of the *Māhārāṣṭrī* was most probably due to its happening to be the vernacular of the Jain community, who continued to use the vernacular for their literary compositions when everywhere else it had become customary to use the Sanskrit for this purpose.

|| The leading dialect of Marāṭhī is still called *Dakṣiṇī* or Southern. The far extent of the ancient *Māhārāṣṭrī*, towards the south, is still shown by the existence of the *Kōṇkaṇī* dialect of the Marāṭhī in the country round Goa. The *Kōṇkaṇī* has strong affinities with the Hindī, the direct representative of the ancient *Māhārāṣṭrī*. (See Rev. F. Maffei's and Mr. Da Cunha's *Kōṇkaṇī Grammars*.) This, the proper *Kōṇkaṇī*, should not be confounded with the Marāṭhī, spoken in the northern part of the coast-line, which is also, though improperly, called *Kōṇkaṇī*.

¶ The terms *Gāuḍī* and *Prāchyā* appear to be also sometimes used to denote what we now call the Bais'wārī, the westernmost dialect of Bihārī.

** For further information on these dialects, their areas, etc., see the Introduction to Mr. Grierson's *Bihārī Grammars*, Part I, pp. 14-17; also J. A. S. B., vol. LII, pt. I, p. 119.



It will be seen at once from this historical sketch of the origin of the Gaudians or modern vernaculars of North India that they are not descended from the Sanskrit in any true sense whatever. Their line of descent, starting from the Vedic, runs through the Prākritis, and, of course, not through the literary, but through the vernacular Prākritis. Hence it will be understood that the origin of the whole of their grammatical structure, and the main portion of their vocabulary, must be looked for in the successive stages of Prākrit development. At the same time, it is easy to conceive that the Indian vernaculars must at all times have drawn some portion of their vocabulary from the literary Sanskrit, especially whenever they happened to be made use of for literary purposes; for it would have been impossible to find in the vernaculars adequate means of expressing many thoughts and things of a higher order. These Sanskritic portions constitute now, as they did always, the *tatsamas* of the vernacular vocabulary, while their *tadbhavas*, which are much the most numerous, are made up by their Prākritic portions.

There is, however, notwithstanding, a sense in which Sanskrit may be said to be the source of the modern vernaculars, to which their words may be ultimately traced up through the Prākritis. For Sanskrit, though not older than the oldest known Prākrit, and though not in the direct line of descent of the Gaudians, yet, in the main, conserves a form of the Indian Aryan language which is older than the oldest Prākrit and the direct source of the latter, namely the Vedic; and for the present purpose Sanskrit thus affords a convenient means of carrying up the historical investigation of the origin of modern words to its legitimate conclusion.

With regard to the maps which accompany the foregoing remarks, it is perhaps hardly necessary to add that they “pretend to be no more than rough exemplifications, by means of definite lines, of our present knowledge regarding a state of affairs essentially indefinite; for languages are not separated by straight lines, but insensibly merge into each other.”*

It should also be noted that the distribution of the aboriginal, or the so-called Kolarian, languages in Central India has not been indicated in these maps. For the purpose now in hand, it was scarcely necessary to do so. Their area is extensively encroached upon by settlers from the surrounding tracts occupied by the Gaudian languages, Bangālī, Bihārī, Marāṭhī, and Uṛiyā, the boundaries of which thus become, in a rough way, coterminous.

12.—DERIVATIONS, AFFINITIES, &c.

We have attempted, as far as possible, to trace the derivation of every Bihārī word to its Prākrit and Sanskrit sources. It must be understood, however, that in some cases the derivation suggested is merely a tentative one. In order to enable students to judge for themselves the accuracy or probability of our derivations, we shall quote, wherever possible, the work in which any given Pāli or Prākrit form can be verified; it being understood in the case of Pāli that, unless otherwise specified, the word is taken from Childers' Dictionary. Any form which we are unable to support by a quotation, and which we simply give as a more or less probable conjecture, we shall indicate by an asterisk (*). All forms, however—and they are the majority—which, though not at present quotable, have been made by us in strict accordance with the rules of derivation from Sanskrit laid down by Pāli and Prākrit grammarians, will be given without any special indication. Thus the Prākrit equivalents अकवाली *amkawālī*, प्रकसरिअ *ekkasariam*, एकल्लो *ekallō* or प्रकल्लो *ekhallō*, of the Bihārī words अकवार *āk'wār* ‘embrace,’ अकसर *ak'sar* or प्रकसर *ek'sar* ‘alone,’ and अकेल *akēl* or प्रकल *ekal* ‘alone,’ respectively, are all supported by quotations. On the other hand, the Prākrit equivalent of the Bihārī अखारा *akhārā* ‘palæstra’

* See Mr. Grierson's Bihārī Grammars, Introduction, page 6.



being simply conjectural, is marked with an asterisk. And again the Pāli and Prākṛit equivalents अकम्मिको *akammikō*, अकम्मिओ *akammīō*, of the Bihārī अकामौ *akāmī* 'useless,' are given without any special mark or note, because they are perfectly regular and undoubtedly correct forms, though at present we are not able to verify them by actual quotations. Of some words we have found ourselves quite unable to offer even a tentative derivation, and we shall in such cases simply write 'Der. ?' (*i.e.*, derivation unknown).

With regard to the equivalent forms of Bihārī words, which we adduce from the other Gaudian languages, it should be understood that, unless otherwise mentioned, they are quoted from the dictionaries of those languages; and in all these cases, therefore, it was not thought necessary to add any special reference to the respective dictionary. We have always had recourse to the best dictionaries available, a list of which will be found in the table of abbreviations. In those few cases, however, where the cognate Gaudian word was not taken from a dictionary but from some other work, a reference to the latter, to allow of verification, is always added.

If a word which is inserted in any of the Hindī dictionaries is not found in our Dictionary, it must be understood that the word in question, so far as we have been able to ascertain from literature or personal intercourse, does not exist in Bihārī. With this view, every word occurring in any of the existing Hindī dictionaries has been carefully scrutinised by us.

We may add that we shall always be glad to receive communications on these and other points, which will be duly acknowledged. Such communications will receive our fullest consideration, and, if adopted, will be inserted in their proper places, or, if necessary, in a supplement which will be published at the conclusion of the work.

13.—STRUCTURE OF THE ARTICLES.

First a word, spelt both in Nāgarī and Roman, is given, with its cognate forms (if any) in the various Bihārī dialects. If the word is an adjective, its feminine (printed *f.*) form (if different from the masculine), or, if it is a verb, its principal parts* (printed *pr. pts.*) are also noted; and it is further distinguished as *tadbhava* or *tatsama* or *anyadēshaja* (printed Tbh., Ts., Any.): thus अकेल *akēl*, (*f.* अकेल *akēl* or *Mth.* अकेलि *akēli*), Tbh.

This is followed by an enumeration of the different meanings of the word, which are distinguished from one another by means of raised numbers and semicolons, while synonyms are merely separated by commas: thus under अकास *akās* we have ¹sky; ²air; ³ether; ⁴cypher; ⁵nose.

Immediately after the meanings are given any compounds (printed Comp.) or peculiar phrases (printed Phr.) in which the word may occur.

The compounds or phrases are next followed by examples (printed Exam.) to illustrate the various meanings, the object of the compilers being as far as possible to cite one, or several, examples in support of each meaning given (especially of *tadbhavas*);† and to facilitate reference, raised numbers have been added to the examples, corresponding to the raised numbers of the meanings which they are intended to illustrate. Thus under अकास *akās* several examples are cited in illustration of the five meanings of the word. In every case an example has been accompanied by a translation. Whenever possible, an example has been quoted by us from the Bihārī literature known to us (see Chap. 14), and in every such case an exact reference has been given to the place where the passage may be found and the meaning, in support of which the example is

* The 'principal parts' of a verb are—present participle, past participle, verbal noun in *ō*, and oblique verbal noun in *ai*.

† In the case of examples quoted by Fallon in his Hindūstānī Dictionary, as being ostensibly in some dialect of Bihār, we have, in reproducing them in our Dictionary, sometimes been obliged to alter their spelling or grammar, in order to render them in their real Bihārī shape. Such cases we specify by adding 'after Fallon.'

cited, verified. In a few cases, however, (e.g., अकरा *ak'rā* 'costly') in which the word also occurs in Hindī with the same meaning, we have quoted examples from Hindī literature. When literature failed to supply us with an example, we have given one (distinguished by *Coll.*, i.e., colloquial) from our personal intercourse with the people. This was thought by us better than omitting all illustration by example, because examples serve not only to throw further light on a given meaning, but also to show the idiomatic way of applying it. In cases in which a meaning given by us is not borne out by either existing literature or our personal experience, we always quote the source from which it is obtained.

Sometimes a word is used in two different 'parts of speech:' thus अकत *akat* occurs both as an adjective (*adj.*) and as an adverb (printed *adv.*). In such cases the various parts of speech are treated separately and consecutively; each part of speech, with its meanings, examples, and phrases, forming a distinct set, and being distinguished in separate paragraphs and by large Roman numbers. Thus in the article अकत *akat* we have it, first, as an adjective (I. *adj.*), with its meaning, example, and phrases; then we have it, secondly, as an adverb (II. *adv.*), with its meaning and corresponding example.

If there is anything peculiar to be remarked regarding a word, it is now given, enclosed within round brackets and forming a separate paragraph: thus under अकास *akās* there is a long note after the examples.

This concludes the first portion of an article, which treats of the word as used in Bihārī. The second portion, which immediately follows, forming a fresh paragraph, always contains the comparative matter of the Dictionary, and not only gives all the cognate forms of the word that occur in the various Gaudīan languages, but also traces its derivation from its antecedent forms in Prākṛit, Pāli, and Sanskrit. This second, or comparative, portion is distinguished from the first by being enclosed in angular brackets.

It should further be noted as a general rule that with the exception of the meanings and translations, which are printed in Roman, the whole of the (English) matter of an article is printed in *Italics*. This shows at a glance what is translation and what is commentary.

14.—BIHĀRĪ LITERATURE.

The following is a list of all the Bihārī literature with which we are acquainted. A large portion of it does not yet exist in print, but is only to be met with in manuscript. The two portions are indicated in the subjoined list by the addition of *PR.* and *MS.* respectively. As some of the printed works have been issued from various presses, we have always added in brackets the needful notices to identify the particular edition which has been consulted by us in the preparation of this Dictionary. Similar notices, where necessary, have been added to the manuscripts, nearly all of which are in our own possession.

Though the list contains all the existing literature known to us at present, it must not be supposed that we have been able to read the whole, or even that we have seen every portion of it. Most portions, especially of the larger and more important kind, like the Rāmāyan and Bidyāpati's poems, we have worked through carefully; others we have only been able to go over cursorily; others, again, especially of the smaller compositions, we have had no opportunity of seeing. The three classes will be indicated in the following list by *Read*, *Seen*, and *Unknown* respectively.

As far as possible within the limited time at our command, we have carefully indexed all those works which we have *read* or *seen*. This was done, in the first place, for our own convenience in preparing the Dictionary, but also with a hope that the indexes when printed may prove acceptable to other students of Bihārī literature. They will be found very useful for the purpose



of verifying the numerous statements and quotations in our Dictionary, as well as, generally, for any comparative study in the field of North-Indian literature and languages. The word 'Index' has been added to every work to which one has been made; and when it exists in print, the needful reference is given.

In Maithilī.

- (1) Bidyāpati Thākur's Poems, in old Maithilī. Text and English translation by G. A. Grierson. *PR.* (J. A. S. B., Extra Number for 1880, Part II, Maithil Chrestomathy.) *Read.* Index (issued in parts with the Bihārī Dictionary).
- (2) Two plays in old Maithilī, said to be by the same author, viz. Pārijāt Haran and Rukminī Swayambar. They are said still to exist in MS., though we have not succeeded in tracing them. *Unknown.*
- (3) Kabi Lāl's Gāūrī Parinay, a small play in Sanskrit, Prākṛit, and old Maithilī. *MS. Seen.* Index (in *MS.*).
- (4) Man'bodh's Haribans, in old Maithilī verse. Text and English translation by G. A. Grierson. *PR.* (J. A. S. B., vol. LI, Part I, for 1882, and vol. LIII, Part I, for 1884.) *Read.* Index. (J. A. S. B., vol. LIII, Part I, Special Number for 1884.)
- (5) Song of King Salhēs, in modern Maithilī prose. Text and English translation by G. A. Grierson. *PR.* (J. A. S. B., Extra Number for 1880, Part II, Maithil Chrestomathy.) *Read.* Index (in *MS.*)
- (6) Song of the Famine, by Phatūrī Lāl (a living poet), in modern Maithilī verse. Text and English translation by G. A. Grierson. *PR.* (J. A. S. B., Extra Number for 1880, Part II, Maithil Chrestomathy.) *Read.* Index (in *MS.*)
- (7) Ukhāharan, a play in modern Maithilī, by Harkh Nāth (a living poet). *MS.* (not in our possession.) *Unknown.*
- (8) Some poems by the same, in modern Maithilī verse. Text and English translation by G. A. Grierson. *PR.* (J. A. S. B., Extra Number for 1880, Part II, Maithil Chrestomathy.) *Read.* Index (in *MS.*)
- (9) Prabhābatī Haran, a Sanskrit and Prākṛit drama interspersed with eighteen Maithilī songs, by Bhānu Nāth Jhā (a living poet). Date: beginning of the present century. *MS.* (A copy, corrected by the author himself, in Mr. G. A. Grierson's possession.) *Read.* Index (in *MS.*)
- (10) Bātā-hbān, a metrical incantation for wind, one verse being devoted to each letter of the alphabet; by the same. (See article *ब्रह्म* in the vocabulary to Maithil Chrestomathy, Part II of Extra Number for 1880, J. A. S. B.) *MS. Read.* Index (in *MS.*)
- (11) Gīt Nebārak, a song in modern Maithilī. Author and date unknown. *MS. Seen.* Index (in *MS.*)
- (12) Gīt Dīnā Bhadrīk, a song in the modern Maithilī of the Nēpāl Tarāi. *MS. Read.* Index (in *MS.*)
- (13) Gīt Dīnā Bhadrī Kawand, a song in the modern Maithilī of the Nēpāl Tarāi. *MS. Read.* Index (in *MS.*)
- (14) Numerous songs by the following poets:—

a. Umāpatī.	e. Mahīpatī.	i. Jayadēb.	n. Chakrapānī.
b. Nandīpatī.	f. Jayānand.	k. Kēshab.	o. Lakshmīpatī.
c. Mod Nārāyan.	g. Chaturbhuj.	l. Shēkhar.	p. Chandra Kabī.
d. Ramāpatī.	h. Saras Rām.	m. Bhanjan.	

All in *MS.* Mostly *unknown*; but specimens of the songs of most of these poets, with English translations, by G. A. Grierson, have been published in J. A. S. B., vol. LIII, Part I, Special Number for 1884. Index (in *MS.*) Lakshmīpati died about ten years ago; he was a very prolific writer, but wrote mostly in the Bais'wārī dialect. Chandra Kabī is a living poet, and has supplied us with many examples. Regarding the other poets no information was obtainable.

(15) Miscellaneous writings in modern Maithilī; *e.g.*—

- (a) Chāṅkīdārī Niyamābalī, by G. A. Grierson and Srī Nārāyan Singh. *PR.* *Read.*
- (b) Translation of portions of the Bible and some Tracts, by Baptist Missionaries. *PR.* *Seen.* Index. (English concordance may be used for the purpose.)
- (c) Fables and Dialogues, by Srī Nārāyan Singh, in modern Northern Maithilī. Text and English translation by G. A. Grierson. *PR.* (J. A. S. B., Extra Number for 1880, Part I, Maithil Grammar, Appendix II; and Bihārī Grammars, Part I, Introduction, Appendix). *Read.* Index (in *MS.*)

In Bhoj'pūrī.

- (1) Song of Ālhā, in a mixture of Bhoj'pūrī and Magahī. *MS.* The relation of this version to another in Hindī, usually, though probably erroneously, ascribed to Chand Bar'dāī, is still uncertain. *PR.* (ed. G. A. Grierson in Ind. Ant. for 1885). *Read.* Index (in *MS.*)
- (2) Gīt Bijāī Mal, a song in old Bhoj'pūrī. *PR.* (J. A. S. B., vol. LIII, Part I, Special Number for 1884). *Read.* Index (in *MS.*)
- (3) Gīt Rājā Gōpī Chand, a ballad in old Bhoj'pūrī (apparently a fragment). *PR.* (ed. G. A. Grierson in J. A. S. B., vol. LIV, Part I, for 1885). *Read.* Index (in *MS.*)
- (4) Folklore from Eastern Gorakh'pur, in modern Bhoj'pūrī verse. Text and English translation by Hugh Fraser. *PR.* (J. A. S. B., vol. LII, Part I, for 1883.) *Read.* Index (in *MS.*)
- (5) Folksongs, in modern Bhoj'pūrī. Text and English translation by G. A. Grierson. *PR.* (J. R. A. S., vol. XVI (N.S.), Part II, 1884.) *Read.* Index (in *MS.*)
- (6) Bhoj'pūrī Songs, from the Shāhābād district. Text and English translation by G. A. Grierson. *PR.* (Bihārī Grammars, Part II, Bhoj'pūrī, Appendix II.) *Read.* Index (in *MS.*)
- (7) Agricultural Songs, in Western Bhoj'pūrī. *PR.* (In detached portions; in Carnegie's Kachahrī Technicalities *s.v.* NAKHAT, and in Fallon's Hindūstānī Dictionary; also all in Grierson's Bihār Peasant Life.) *Read.* Index (in *MS.*)
- (8) Fables and Dialogues, in the Sāran Bhoj'pūrī, by Bisēsar Parshād. Text and English translation by G. A. Grierson. *PR.* (Bihārī Grammars, Part II, Bhoj'pūrī, Appendix I.) *Read.* Index (in *MS.*)
- (9) A number of miscellaneous songs. *MS.* (to be ed. by A. F. Rudolf Hoernle in J. A. S. B.) *Read.* Index (in *MS.*)
- (10) Sudhābund, a collection of sixty Kajalīs by Maharājādhirāj Kumār Lāl Kharg Bahādur Mall. *PR.* (1884, by S. P. Sinha, Khadgbilas Press, Bankipore). *Seen.* Index (in *MS.*)
- (11) Dēvākṣara Charitra, a serio-comic drama in the vernacular, by Paṇḍit Ravidatta Shukla. *PR.* (Benares, Light Press, 1884). *Read.* Index (in *MS.*) The third and fourth scenes are in the Bhoj'pūrī dialect.

*In Magahī.*

- (1) A few songs, in *MS.* *Read.*
- (2) A large collection of songs, in impure Magahī, *i.e.*, in the dialect of the borderland between Magahī and Bhōj'pūrī. *MS.* (Procured from a man who had been one of Fallon's assistants.) *Read.* Index (in *MS.*)
- (3) Fables and Dialogues, in the dialects of Gayā and South Patna. Text and English translation by G. A. Grierson. *PR.* (Bihārī Grammars, Part III, Māgadhī, Appendix I.) *Read.* Index (in *MS.*)
- (4) Gīt Rājā Gōpī Chand, a ballad in Magahī. *PR.* (ed. G. A. Grierson in J. A. S. B., vol. LIV, Part I, for 1885). *Read.* Index (in *MS.*)

In Bais'wārī.

- (1) Rāmāyan (also called the Chāupāī Rāmāyan), in old Bais'wārī, by Tul'sī Dās. *PR.* (Medical Hall Press, Benares, 1869; ed. Rām Jasan). *Read.* Index (issued in parts with the Bihārī Dictionary).
- (2) Various smaller works by the same author, the most important of which are the following :—
 - (a) Kabit Rāmāyan or Kabittābalī. *PR.* (Benares, Light Press, 1879 (S. 1936); ed. Gōpī Nāth Pāṭhak. *Read.* Index (in *MS.*)
 - (b) Sat Sai. *PR.* (Benares, Light Press; complete without commentary; ed. Gōpī Nāth Pāṭhak; also selected portions with commentary, ed. the same). *Seen.* Index (in *MS.*)
 - (c) Gītābalī. *PR.* (Benares, Light Press, 1869.) *Read.* Index (in *MS.*)
 - (d) Jānakī Maṅgal, Pārbatī Maṅgal, Bāirāgya Sandīpinī, Rām Lalākar Nah'chhū, Bar'wē Rāmāyan. *PR.* (All in one volume, ed. by Prayāg Datt' Singh, at the Braj Chandra Press, Benares.) *Read.* Index (in *MS.*)
 - (e) Rām Salākā. *MS.* *Unknown.*
 - (f) Śrī Rām Agyā, also called Rām Sagunābalī; *PR.* (ed. Prayāg Datt' Singh at the Braj Chandra Press). *Seen.* Index (in *MS.*)
 - (g) Dohābalī. *PR.* (1882, Lucknow, Nawal Kishor Press). *Seen.* Index (in *MS.*)
 - (h) Chhandābalī or Chhand Rāmāyan. *Unknown.*
 - (i) Kuṇḍaliyā Rāmāyan. *Unknown.*
 - (k) Saṅkaṭ Mōchan. *PR.* (1879 or S. 1936 at Lucknow, by Munshī Bēnī Prasād). *Seen.* Index (in *MS.*)
 - (l) Hanumān Bāhuk. *PR.* (in the same volume with the Kabit Rāmāyan). *Seen.* Index (in *MS.*)
 - (m) Krishṇābalī. *PR.* (1882 or S. 1939, by Braj Chandra, at the Braj Chandra Press, Benares). In Braj, not Bais'wārī. *Seen.* Index (in *MS.*)
 - (n) Kar'kā Chhand. *Unknown.*
 - (o) Rōlā Chhand. *Unknown.*
 - (p) Jhūl'na Chhand. *Unknown.*
 - (q) Binay Patrikā. *PR.* (ed., with a commentary, by Bābū Shiv Prakāsh of Dum'rāō, at Lucknow, Nawal Kishor Press, 1878.) *Seen.* Index (in *MS.*)
 - (r) Chhappāī Rāmāyan. *PR.* (ed. Kāshī Nāth Singh, Dinapore, Central Press, 1884). *Seen.* Index (in *MS.*)

N.B.—Extracts from most of the above-named smaller works are contained in Professor Bihārī Lāl Chāubē's Anthology, called the Bihārī Tul'sī Bhūshan Bōdh; also in Shiv Singh's Anthology, called Shiva Simha Sarōja (2nd ed., Lucknow, Nawal Kishor Press, 1881).



- (3) Sundarī Tilak. *P.R.* (Benares, Light Press.) *Seen.*
- (4) Lāl Jhā's Battle of Kanarpī Ghāt, by a Maithil Brāhman at the end of the last century. *P.R.* (J. A. S. B., vol. LIV, Part I, for 1885.) *Read.* Index (in *MS.*)
- (5) Padmāwat, by Malik Mohammad Jāy'sī. *P.R.* (Chandra Prabhā Press, Benares, 1884; ed. Rām Jasan). *Read.* Index (in *MS.*)

15.—RESUMÉ OF INSTRUCTIONS FOR FINDING WORDS IN THIS DICTIONARY.

In order to reduce the labour of finding words in this Dictionary to a minimum, the following *resumé* of the instructions as to the principles to be followed is appended. The want of such instructions in other dictionaries has been much felt.

- (1) Neither *anunāsika* nor the imperfect vowel is allowed to influence the alphabetical order. (See Chap. 5, p. 12.)

- (2) If a word containing an *anuswāra* has to be looked up in the Dictionary, note that—

(a) If the nasal occurs in a syllable containing a long vowel, it must be considered as *anunāsika*. Example: for आँकुर *āṁkur*, look up आँकुर *āṅkur*.

(b) If it occurs in a syllable with a short vowel, and is followed by a mute consonant, it must be considered as the nasal of the class to which the following consonant belongs. Example: for अँकुर *aṁkur* look up अँकुर *aṅkur*. For isolated exceptions, see Chapter 3, page 7.

(c) When (occurring in a syllable with a short vowel) *anuswāra* comes before च *y*, the two together must be considered as ञ *ñj*. Example: for संयम *saṁyam*, look up संयम *sañjam*.

(d) When (occurring in a syllable with a short vowel) it comes before व *v*, the two together must be considered as म्ब *mb*. Example: for संवत् *saṁvat*, look up संवत् *sambat*.

(e) When (occurring in a syllable with a short vowel) it comes before स *s*, it must be considered as न् *n*. Example: for हंस *haṁs*, look up हंस *hans*.

(f) When (occurring in a syllable with a short vowel) it comes before ह *h*, the two together must be considered as ङ्घ *gh*. Example: for सिंह *siṁgh*, look up सिंह *siṅgh*. (See Chap. 4, pp. 7, 8.)

- (3) Words containing the following letters must be looked up under the spelling shown in the following table as the adopted one. (See Chap. 4, pp. 7—9.)

Rejected.	Adopted.	Examples.
रि <i>ri</i>	रि <i>ri</i>	For रितु <i>ritu</i> , look up रितु <i>ritu</i> .
फल } When non-	रर	” फल <i>phal</i> , ” फल <i>phar</i> .
इर } initial.	रर	” √पर <i>par</i> , ” √पर <i>par</i> .
यम	न न	” रामायण <i>rāmāyaṇ</i> , ” रामायण <i>rāmāyaṇ</i> .
यय } When organic	ज <i>j</i>	” यात्री <i>yātrī</i> , ” यात्री <i>yātrī</i> .
and initial of a		” मनोयोग <i>manōyōg</i> , ” मनोयोग <i>manōyōg</i> .
simple or com-		
compound word.		
वव } When organic.	ब <i>b</i>	” वेद <i>vēd</i> , ” वेद <i>bēd</i> .
		” निब्रित्त <i>nibrītt</i> , ” निब्रित्त <i>nibrītt</i> .

Rejected.	Adopted.	Examples.		
श <i>śh</i>	स <i>s</i>	For शरण <i>sharan</i> ,	look up.	सरन <i>saran</i> .
ष <i>ṣ</i>	ख <i>kḥ</i>	„ भाषा <i>bhāṣā</i> ,	„	भाखा <i>bhākhā</i> .
	छ <i>chḥ</i> or	„ क्षमा <i>kṣamā</i> ,	„	क्षमा <i>chhamā</i> .
	ख <i>kḥ</i> or (when medial and preceded by a short vowel)	„ राक्षस <i>rākṣas</i> ,	„	राखस <i>rākhas</i> .
च <i>ḥṣ</i>	च <i>chchḥ</i> or	„ रक्षा <i>rakṣā</i> ,	„	रक्षा <i>rachchhā</i> .
	क्ख <i>kkḥ</i>	„ दक्षिण <i>dakṣiṇ</i> ,	„	दक्खिन <i>dakkhin</i> .
ज्ञ <i>jñ</i> or	} ग्य <i>gy</i>	„ ज्ञान <i>jñān</i> or	}	ग्यान <i>gyān</i> .
गे <i>ge</i>		„ गेयान <i>geān</i> ,		
प्र <i>pr</i>	पर <i>par</i>	„ प्रभु <i>prabhu</i> ,	„	परभु <i>par'bhu</i> .
य्य <i>yy</i>	य्य <i>jy</i>	„ सय्या <i>sayyā</i> ,	„	सय्या <i>sqiyā</i> .
र्य <i>ry</i>	र्य <i>rj</i> or रज <i>r'j</i>	„ आचार्य <i>āchārya</i> ,	„	{ आचार्य <i>āchārj</i> or आचारज <i>āchār'i</i>
र्व <i>rv</i>	र्व <i>rb</i> or रव <i>r'b</i>	„ पूर्वे <i>pūrve</i> ,	„	{ पूर्वे <i>pūrb</i> or पूरव <i>pūr'b</i> .
रक्ष <i>rṣ</i>	रख <i>rkḥ</i>	„ आकर्षण <i>ākarsan</i> ,	„	आकखेन <i>ākarkhan</i> .
श्र <i>ṣṇ</i>	श्र <i>shn</i> or श्रन <i>sh'n</i>	„ कृष्ण <i>kṛṣṇ</i> ,	„	क्रिष्ण <i>krish'n</i> .
		„ कृष्णौतार <i>kṛṣṇāutār</i>	„	क्रिष्णौतार <i>krishnāutār</i> .
स्प <i>ṣp</i>	सप <i>sp</i>	„ पुष्प <i>pusp</i> ,	„	पुष्प <i>pusp</i> .
ह्य <i>hy</i>	{ ह्य <i>jhy</i> with shortening of preceding long vowel.	„ ग्राह्य <i>grāhya</i> ,	„	ग्राह्य <i>grāihy</i> .
अघ <i>ai</i>	ऐ <i>āi</i> or अघ <i>āē</i>	„ अघर्ल <i>aghāilā</i> ,	„	अघर्ल <i>aghāilā</i> or अघर्ल <i>aghaēlā</i> .
अउ <i>au</i>	औ <i>āu</i> or अउ <i>āō</i>	„ पघर्ल <i>paūlā</i>	„	पौर्ल <i>pāūlā</i> or पघौर्ल <i>paōlā</i> .
आघ <i>āē</i> or	} आय <i>āy</i>	„ पराघ <i>parāē</i> ,	}	पराय <i>parāy</i> .
आर <i>āi</i>		„ परार <i>parāi</i> ,		
आघौ <i>āō</i> or	} आव <i>āw</i>	„ चढ़ाघौ <i>charhāō</i> or	}	चढ़ाव <i>charhāv</i> .
आउ <i>āū</i>		„ चढ़ाउ <i>charhāū</i> ,		
इआ <i>iā</i>	इया <i>iyā</i>	„ बेटिया <i>betiā</i> ,	„	बेटिया <i>betiyā</i> .
उवा <i>uwā</i>	उवा <i>uā</i>	„ बहवा <i>bahuwā</i> ,	„	बहवा <i>bahuā</i> .

- (4) Long and redundant forms of nouns are not usually given. Their short forms can be found on consulting the tables in Chapter 7. As a rule, only these short forms will be found in the Dictionary. In looking them up, it must be remembered that short forms containing long vowels shorten these vowels in certain cases in long and redundant forms. (See Chap. 6, pp. 13, 14.) Hence, if a long or redundant form contains a short antepenultimate vowel, its short form may possibly contain a long one.
- (5) Many verbs the roots of which contain long vowels shorten these vowels when they fall in the antepenultimate. (See Chap. 6, pp. 13, 14.) Hence verbal forms containing short radical vowels may have to be looked up under the head of a root containing a long vowel.
- (6) Attention is called to the treatment of verbal roots in आ *ā*, as explained in Chapter 10.
- (7) Verbs are given under their root forms, the radical sign ✓ being prefixed in each case, and not in the form of the infinitive, as is usual in Hindī dictionaries.



16.—LIST OF ABBREVIATIONS EMPLOYED IN THE DICTIONARY.

I.—Names of Languages and Titles of Works.

<i>A.</i>	Assamese.	<i>Bg.</i>	Bangālī.
<i>A. Dy.</i>	Dictionary in Assamese and English. By M. Bronson. (Sibsagor, 1867.)	<i>Bg. Dy.</i>	Dictionary of the Bangālī and Sanskrit. By Sir G.C. Haughton. (London 1833.)
<i>Ā. G.</i>	Trumpp's Translation of the Ādi Granth.	<i>Bg. Gr.</i>	Shama Churn Sircar's Bangālī Grammar. (Calcutta, 1861.)
<i>Ag.</i>	Rām Agyā, by Tul'sī Dās, (ed. Prayāg Datt' Singh, Braj Chandra Press).	<i>Bh.</i>	Bhoj'pūrī.
<i>Any.</i>	Anyadēshaja, <i>i.e.</i> , foreign (Arabic, Per- sian, English, etc.).	<i>Bh. Mā.</i>	The Bhakti Mālā, (printed by Gan'pat Krishnaji in Bombay).
<i>Ap. Pr.</i>	Apabhraṁsha Prakrit.	<i>Bhag.</i>	Bhagavati (ed. Weber).
<i>Ar.</i>	Arabic.	<i>Bid.</i>	Bidyāpatī.
<i>Ār. Pr.</i>	Arṣa Prākṛit.	<i>Bin.</i>	Binay Patrikā, by Tul'sī Dās; (ed. with comm. by Shiv Prashād, Lucknow, Nawal Kishor Press, 1878.)
<i>Ardh. Mg. Pr.</i>	Ardha Māgadhi Prākṛit.	<i>Bih.</i>	Bihārī Songs (ed. G. A. Grierson, in J. R. A. S., vol. XVI, 1884.)
<i>Ath.</i>	Index Verborum to the published Text of the Atharva Veda. By W. D. Whitney. In the Journal of the American Oriental Society (Vol XII.)	<i>Bij.</i>	Git Bijāi Mal, a Bhoj'pūrī Song, (ed. G. A. Grierson, in J. A. S. B., vol. LIII, Part I, Special Number for 1884).
<i>Ath.</i>	The Ālha Kaṇḍ, a Bhoj'pūrī ballad (in Ind. Ant. for 1885).	<i>Br.</i>	Braj.
<i>As. Res.</i>	The Asiatic Researches.	<i>Bw.</i>	Bais'wārī (and Bundēl'khaṇḍī).
<i>Aup.</i>	Das Aupapātika Sūtra (ed. E. Lenmann, in Collection of G. O. S., vol. VIII, No. 2).		
<i>Av.</i>	Avery's Contributions to the History of Verb Inflection in Sanskrit (in Journal of the American Oriental Society, vol. X).	<i>Chan.</i>	Chandra Kabi's poems, in MS.
<i>Āz. Gy.</i>	Glossaries in Āzam'garh Settlement Report, Appendix III.	<i>Chh. Rām.</i>	The Chhappāi Rāmāyan of Tul'sī Dās; (ed. Kāshi Nath Singh, Dinapore, 1884.)
		<i>Cp. Gr.</i>	Beames' Comparative Grammar of the Modern Aryan Languages of India.
<i>B.</i>	Bihārī.	<i>Cr.</i>	Materials for a Rural and Agricultural Glossary of the N.-W. P. and Oudh. By William Crooke, B.C.S. (<i>N.B.</i> , on p. 4 in the vernacular index the word 'glossary' means the work itself. The page numbers after 39, however, are all incorrect; they should be read as follows:—
<i>B. Gr.</i>	Grierson's Seven Grammars of the Dialects and Subdialects of the Bihārī Language. (Calcutta, Bengal Secre- tariat Press, 1883.)		Pp. 40 or 41 for pp. 41
<i>B. Rām.</i>	The Bar'wē Rāmāyan of Tul'sī Dās (ed. Prayāg Datt' Singh: Braj Chandra Press, Benares.)		„ 42, 43 „ 41, 42
<i>Bais.</i>	Bais'wārī folksongs collected by Bābū J. N. Rae (in J. A. S. B., vol. LIII).		„ 45—89 „ 43—87
			„ 91—111 „ 88—108
			„ 113—115 „ 109—111
			„ 117—to end „ 112 to end.)



<i>Dac.</i>	Kōnkanī Language and Literature. By J. Gerson Da Cunha. (Bombay, 1881.)	<i>Git.</i>	The Gitabālī of Tul'sī Dās (Benares, Light Press, 1869). (N.B.—The Git. is quoted by the numbers of the verses and stanzas of each Kāṇḍ; thus, Git., Bā. 6, 2, means the second verse of the sixth stanza of the Bāla Kāṇḍ. The pages on which the several Kāṇḍs begin are the following : Ba. on p. 1, A. on p. 170, Ki. on p. 181, Su. on p. 182, Ln. on p. 218, Ut. on p. 234. It should be noted that the numbering of the <i>mūl</i> or text is wrong, being carried from the Aranya Kāṇḍ, straight through the Ki., Su., Ln., and Ut. Kāṇḍs, to the end. The numbering of the Tīkā or commentary, however, is correct, and has been followed in all quotations in this Dictionary. Accordingly to find a reference to the Mūl of the Sundar, Laṅkhā and Uttar Khāṇḍ, the numbers 19, 269 (or in the earlier verses 70) and 292 respectively must be added to those given in this Dictionary.)
<i>Del.</i>	Delius' Radices Pracriticæ.		
<i>Dēv.</i>	Dēvākṣara Charitra, a drama by Paṇḍit Ravi Datta Shukla, (Light Press, Benares).		
<i>Dim.</i>	Git Dīnā Bhadrīk, a Maithilī song of the Nēpāl Tarāi (in MS.)		
<i>Dim. K.</i>	Git Dīnā Bhadrī Kawand, a Maithilī song of the Nēpāl Tarāi (in MS.)		
<i>Dk. Pr.</i>	Dākṣiṇātya Prākṛit.		
<i>Dōh.</i>	Dōhābālī, by Tul'sī Dās, (Lucknow Nawal Kishor Press, 1882).		
<i>E.</i>	English : or, in conjunction with language initials = Eastern : <i>e.g.</i> , E. Gd. = Eastern Gaudīan.		
<i>Ell.</i>	Sir H. Elliot's Races of the N. W. Provinces (ed. J. Beames, London, 1869.)	<i>Gōp.</i>	Git Rājā Gōpī Chand, a ballad in Bhoj'pūrī and Magahī (in J. A. S. B., vol. LIV, 1885).
		<i>Gor.</i>	Folklore from Eastern Gorakh'pūr. By Hugh Fraser, C.S., in J. A. S. B., vol. LII.
<i>Fam.</i>	Famine Song (ed. Grierson, in J. A. S. B., Extra Number for 1882.)	<i>Grs.</i>	Grierson's Bihār Peasant Life. (Calcutta, Bengal Secretariat Press, 1885.)
<i>G.</i>	Gujarātī.	<i>H.</i>	Hindī; or, in conjunction with other language initials = High: <i>e.g.</i> , H. H. = High Hindī; H. Bg. = High Bangālī.
<i>G. Dy.</i>	Shahpurjī Edalji's Gujarātī Dictionary.		
<i>G. Gr.</i>	Shahpurjī Edalji's Gujarātī Grammar (Bombay, 1867.)	<i>H. Dy.</i>	Bate's Hindī Dictionary.
		<i>H. Gr.</i>	Kellogg's Hindī Grammar.
<i>G. Gr. C.</i>	Grammar of the Gujarātī Language. By William Clarkson. (Bombay, 1847.)	<i>H. R.</i>	Hörnle's Collection of Hindī Roots (in J. A. S. B., vol. XLIX). (Those who have the separate reprint, in order to find a reference, must deduct 32 from the figures given in this Dictionary.)
<i>Gā.</i>	Gāthā.		
<i>Gā. Gr.</i>	Der Dialect der Gāthās des Lalita Vistara. By Eduard Müller.	<i>Ham.</i>	Popular Songs of the Hamīr'pur district, in Bundēl'khāṇḍ, N.-W.P. (ed. V. A. Smith, in J. A. S. B., vols. XLIV and XLV.)
<i>Garh.</i>	Garhwālī.		
<i>Gd.</i>	Gaudīan.	<i>Han.</i>	Hanumān Bahuk, by Tul'sī Dās (ed. Gōpī Nāth Paṭhāk, Benares, Light Press, 1879).
<i>Gd. Gr.</i>	Hörnle's Comparative Grammar of the Gaudīan Languages. (London, 1880.)		
<i>Gip.</i>	Gipsy.		



<i>Hās.</i>	Hāsyā Pañch Ratna, an Anthology in various languages, by Mahārāj ji Kṛṣṇa Lālā, (Benares Anjuman Press, Benares).	<i>Kalp.</i>	Kalpasūtra (ed. Jacobi; in Collection of German Oriental Society, vol. VII, No. 1).
<i>Hb.</i>	Man'bōdh's Haribans (ed. Grierson, in J. A. S. B., Vol. LI, transl. in vol. LIII).	<i>Kan.</i>	Lāl Jhā's battle of Kanarpi Ghaṭ (ed. Shri Nārāyan Singh, in J. A. S. B., vol. LIV, Part I, for 1885).
<i>Hd.</i>	Hindūstānī.	<i>Kās.</i>	Kāsi ke Chhayāchitrā, a drama by Harishchandra, (Hari Prakāsh Press, Benares).
<i>Hd. Dy.</i>	Fallon's Hindūstānī Dictionary.	<i>Kch.</i>	Kachchayana's Pāli Grammar (ed. Senart; the references are to the separate edition, Paris, 1881).
<i>Hd. Prov.</i>	A dictionary of Hindūstānī Proverbs, by the late S. W. Fallon; (ed. Capt. R. C. Temple. Benares, 1884.)	<i>Kf.</i>	Kafirī.
<i>Hēm.</i>	Hēma Chandra's Prākṛit Grammar (ed. Pischel).	<i>Km.</i>	Kumaonī.
<i>Hēm. Dy.</i>	Hēma Chandra's Dēshishabdamālā (ed. Pischel).	<i>Kn.</i>	Kōnkaṇī.
<i>Hn.</i>	Harkh Nāth's Poems (ed. Grierson, in J. A. S. B., Extra Number for 1882).	<i>Kn. Dy.</i>	English-Kōnkaṇī and Kōnkaṇī-English Dictionary, by A. F. X. Maffei. (Mangalore, Basel Mission Press, 1883.)
<i>Ind. Ant.</i>	The Indian Antiquary, a Journal of Oriental Research, ed. Jas. Burgess.	<i>Kn. Gr.</i>	Maffei's Kōnkaṇī Grammar. (Mangalore, 1882.)
<i>J.</i>	Jāpūrī.	<i>Kram.</i>	Kramadishvara's Prākṛit Grammar.
<i>J. A. S. B.</i>	Journal, Asiatic Society of Bengal.	<i>Krish.</i>	Shri Krishnagitāvalī, (ed. Munshi Mahāvīr Prasād, Lakhnau, Nawal Kishōr Press, 1884.)
<i>J. G. O. S.</i>	Journal, German Oriental Society.	<i>Krishnab.</i>	Krishnābali of Tul'sī Dās (Braj Chandra Press, Benares, 1882).
<i>J. R. A. S.</i>	Journal, Royal Asiatic Society.	<i>Ksh.</i>	Kāshmirī.
<i>Jan.</i>	The Jānaki Mangal of Tul'sī Dās, (ed. Prayāg Datt' Singh: Braj Chandra Press, Benares).	<i>Ksh. Vy.</i>	Elmslie's Kāshmirī Vocabulary.
<i>Jt.</i>	Jātaka (ed. Fausböll).	<i>L. L.</i>	Borrow's Romano Lavo Lil (ed. 1874.)
<i>K.</i>	Kanāujī.	<i>L. V.</i>	Lalita Vistara (ed. R. Mitra, in Bibliotheca Indica).
<i>K. Rām.</i>	The Kabit Rāmāyan of Tul'sī Dās (ed. Gōpi Nāth Pāthak, Light Press, Benares, 1879). (It should be noted that the numbering in the Uttar Khaṇḍ is incorrect. The numbers up to 100 are correct, after which they recommence with 1. Accordingly, to find a reference to the latter portion of the Uttar Khaṇḍ, 100 must be deducted from the numbers given in this Dictionary.)	<i>Ln.</i>	Lanman's Statistical Account of Noun Inflection in the Veda. (In Journal of American Oriental Society, vol. X.)
		<i>Ls.</i>	Lassen's Institutiones Linguae Pracriticæ.
		<i>Lt.</i>	Latin.
		<i>M.</i>	Marāṭhī; or, in conjunction with other language initials = Modern: e.g., <i>M. Gd.</i> = Modern Gaudian; <i>M. M.</i> = Modern Marāṭhī.
		<i>M. Dy.</i>	Molesworth's Marāṭhī Dictionary.
		<i>M. Gr.</i>	Student's Manual of Marāṭhī Grammar (2nd ed., 1880).



<i>Mā. V.</i>	Mahāvastu (ed. Senart, in Oriental Collection of Société Asiatique).	<i>Neb.</i>	Git Nebarak, a modern Maithili song (in MS.)
<i>Mag.</i>	A collection of songs in impure Magahi (in MS.)	<i>Nir.</i>	Nirayāvaliyā Suttam (ed. Warren).
<i>Mars.</i>	Marsīa (ed. Grierson, in J. A. S. B., Extra Number for 1882).		
<i>Mcch.</i>	Mṛichehkhakatikā (ed. Stenzler).	<i>O.</i>	Oṛiyā: or, in conjunction with language initials = Old: <i>e.g.</i> , <i>O. H.</i> = Old Hindī; <i>O. Bg.</i> = Old Bangālī.
<i>Mḍ.</i>	Mārkaṇḍēya's Prākṛit Grammar.	<i>O. Dy.</i>	Sutton's English and Oṛiyā Dictionary.
<i>Mg.</i>	Magahī (dialect of Bihārī).	<i>O. Gr.</i>	Sutton's Oṛiyā Grammar. (Cuttack, 1872.)
<i>Mg. Pr.</i>	Māgadhī Prākṛit.	<i>O. Vy.</i>	Mohunpersaud Takoor's Vocabulary, Oṛiyā and English. (Serampore 1811.)
<i>Mh. Pr.</i>	Māhārāṣṭrī Prākṛit.		
<i>Misc.</i>	A collection of miscellaneous folksongs in Bhoj'pūrī, Bais'wārī, and Hindī (in MS.)		
<i>Mik.</i>	Ueber die Mundarten und die Wanderungen der Zigeuner Europa's. By Dr. Franz Miklosich (Vienna, 1872-1880.)	<i>P.</i>	Panjābī.
<i>Ml.</i>	Multānī (dialect of Panjābī).	<i>P. Dy.</i>	Panjābī Dictionary, printed in Lodiāna.
<i>Ml. Gy.</i>	O'Brien's Glossary of the Multānī Language, compared with the Panjābī and Sindhī. (Lahore 1881.)	<i>P. Dy. St.</i>	Dictionary of English and Panjābī. By Captain Starkey. (Calcutta, 1849.)
<i>Mr.</i>	Mār'wārī (and Mewārī).	<i>P. Gr.</i>	Panjābī Grammar, printed in Lodiāna.
<i>Mth.</i>	Maithili.	<i>Pā.</i>	Pāli.
<i>Mth. Ch.</i>	Grierson's Maithil Chrestomathy (in J. A. S. B., Extra Number for 1882).	<i>Pā. Dy.</i>	Childers' Pāli Dictionary.
<i>Mth. Gr.</i>	Grierson's Maithil Grammar (in J. A. S. B., Extra Number for 1880).	<i>Pā. Gr.</i>	Minayef's Pāli Grammar (tr. Guyard).
<i>Muh.</i>	Muhammadan.	<i>Pā. Gr. K.</i>	Beiträge zur Pāli Grammatik. By E. Kuhn. (Berlin, 1875.)
		<i>Padm.</i>	Padmāwat, by Malik Mohammad Jāy'sī (ed. Rām Jasan; Chandra Prabhā Press, Benares, 1884.)
<i>N.</i>	Nāipālī: or, in conjunction with language initials = Northern: <i>e.g.</i> , <i>N. Gd.</i> = Northern Gaudian.	<i>Pārb.</i>	The Pārbatī Mangal of Tul'sī Dās (ed. Prayāg Datt' Singh; Braj Chandra Press, Benares.)
<i>N. Acts.</i>	The Acts of the Apostles in Nāipālī.	<i>Port.</i>	Portuguese.
<i>N. Gr.</i>	Grammar of the Nepalese Language. By Lieut. J. A. Ayton. (Calcutta, 1820.)	<i>Pr.</i>	Prākṛit.
<i>N. L.</i>	S. Luke's Gospel in Nāipālī.	<i>Pr. L.</i>	Prākṛita Lakṣaṇa (ed. Hœrnle, in Bibliotheca Indica.)
<i>Nāg.</i>	Nāg Songs (ed. Grierson, in J. A. S. B., Extra Number for 1882).	<i>Prabh.</i>	Prabhabatī Haran, a drama by Bhaṇu Nath Jhā, in MS.
<i>Nah.</i>	The Rām Lalākar Nah'chhū of Tul'sī Dās (ed. Prayāg Datt' Singh; Braj Chandra Press, Benares).	<i>Prop.</i>	A dissertation on the proper names of Panjābīs, by Captain R. C. Temple. (Bombay, 1883.)
<i>Nām.</i>	The Pāiyalachchhi Nāmamāla, a Prākṛit Kosha by Dhanapāla (ed. G. Bühler, Göttingen, 1879).	<i>Prs.</i>	Persian.
<i>Nāy.</i>	Specimen of the Nāyā Dhamma Kahā (ed. Steinthal, Leipzig, 1881).	<i>Psh. Pr.</i>	Pāshāchī Prākṛit.
		<i>Psh.</i>	Pashtu.
		<i>Psp.</i>	Paspati's Études sur les Tehingianés.

<i>Psp. M.</i>	Paspati's Memoir on the Language of the Gypsies (in Journal of the American Oriental Society, vol. VII, pp. 143—270). (Those who have the separate reprint, in order to find a reference, must deduct 142 from the figures given in this Dictionary.)	<i>Siv.</i>	Siva Singha Sarōja, or Notices of Vernacular Poets, by Siv Singh, Inspector of Police. (Lucknow, Nawal Kishōr Press, 1883.)
		<i>Skr.</i>	Sanskrit.
		<i>Skr. Dy.</i>	Bœhtlingk's Sanskrit Dictionary (being the smaller edition of the Petersburg Dictionary).
		<i>Skr. Dy. P.</i>	Petersburg Sanskrit Dictionary.
		<i>Skr. Dy. W.</i>	Monier Williams' Sanskrit Dictionary.
<i>Rām.</i>	The Rāmāyan of Tul'sī Dās (ed. Rām Jasan: Benares, 1869; transl. F. S. Growse, C.S., 2nd ed., with illustrations: Allahabad, 1883).	<i>Sudh.</i>	Sudhābund, a collection of sixty Kajalis, by Kumār Lāl Kharg Bahādur. (Ban- kipore, Khadgbilas Press, 1884.)
<i>Rāv.</i>	Rāvanavaho or Setubandha (ed. S. Goldschmidt).	<i>Sun.</i>	Sundarī Tilak (Benares, Light Press edition).
<i>Rg.</i>	Rang'pūrī.		
<i>Rg. Gr.</i>	Notes on the Rangpūrī Dialect, by G. A. Grierson (in J. A. S. B., vol. XLVI).	<i>T.</i>	Türkī.
<i>Rig.</i>	Wörterbuch zum Rig-Veda, by H. Grassmann (Leipzig).	<i>Tv.</i>	Trivikrama's Prākrit Grammar.
<i>Rj.</i>	Rāj'pūtānī.		
		<i>Vaish.</i>	Twenty one Vaishṇava Hymns; ed. and transl. by G. A. Grierson (in J. A. S. B., vol. LIII, Part I, Special Number for 1884).
<i>S.</i>	Sindhī: or, in conjunction with language initials = Southern: <i>e.g.</i> , <i>S. Gd.</i> = Southern Gaudian, &c.	<i>Ved.</i>	Vedic.
<i>S. Dy.</i>	Shirt, Thavurdas, and Mirza's Dictionary; (Kurrachee, Commissioner's Printing Press, 1879.)	<i>Vr.</i>	Vararuchi's Prākrit Grammar (ed. Cowell).
<i>S. Gr.</i>	Trumpp's Sindhī Grammar (London and Leipzig, 1872).		
<i>S. Vy.</i>	Eastwick's Sindhī Vocabulary.	<i>W.</i>	In conjunction with other language initials = Western: <i>e.g.</i> , <i>W. Gd.</i> = Western Gaudian.
<i>Sal.</i>	Song of Salhēs (ed. Grierson, in J. A. S. B., Extra Number for 1882).	<i>Wat.</i>	Watson's Index to Names of Eastern Plants and Products (London, 1868).
<i>San.</i>	The Bairāgya Sandipinī of Tul'sī Dās (ed. Prayāg Datt' Singh: Braj Chandra Press, Benares.)	<i>Wil.</i>	Glossary of Judicial and Revenue Terms and of useful words occurring in Official Documents of British India. By H. H. Wilson. (London, 1855.)
<i>San̄k.</i>	San̄kat Mōchan, by Tul'sī Dās (Lucknow, 1879).		
<i>Sapt.</i>	Sapta Shataka (ed. Weber, in Collection of German Oriental Society, vol. VII, No. 4.)	<i>Z.</i>	Zend.
<i>Sat.</i>	The Sat'sai of Tul'sī Dās (ed. Gōpi Nath Pathak, Benares, Light Press).	<i>Zach.</i>	Beiträge zur Indischen Lexicographie von Theodor Zachariæ (Berlin, 1883).
<i>Sgh.</i>	Singhalese.		
<i>Shr. Pr.</i>	Shāūrasēnī Prākrit.		



II.—Grammatical and other Terms.

<i>abbr.</i>	abbreviated.	<i>gen.</i>	genitive or general.
<i>abl.</i>	ablative.	<i>geog.</i>	geographical.
<i>abs.</i>	abstract.	<i>gram.</i>	grammatical.
<i>acc.</i>	accusative.	<i>imp.</i>	imperfect tense.
<i>act.</i>	active (case or voice or verb).	<i>imper.</i>	imperative mood.
<i>adj.</i>	adjective.	<i>incorr.</i>	incorrect.
<i>adv.</i>	adverb.	<i>ind.</i>	indicative mood.
<i>aff.</i>	affix.	<i>indef.</i>	indefinite or indefinite.
<i>agric.</i>	agricultural.	<i>inf.</i>	infinitive.
<i>anon.</i>	anonymous.	<i>instr.</i>	instrumental.
<i>art.</i>	article.	<i>intens.</i>	intensitive.
<i>auxil.</i>	auxiliary.	<i>inter.</i>	interrogative pronoun or interrogative.
		<i>intr.</i>	intransitive.
<i>caus.</i>	causal.	<i>introd.</i>	introduction.
<i>cf.</i>	confer, compare.	<i>l.</i>	line.
<i>ch.</i>	chāūpai.	<i>lg. f.</i>	long form.
<i>chap.</i>	chapter.	<i>lit.</i>	literally.
<i>cl.</i>	class.	<i>loc.</i>	locative.
<i>coll.</i>	colloquial.		
<i>com.</i>	commonly.	<i>m. or masc.</i>	masculine.
<i>com. gen.</i>	common gender.	<i>m.c.</i>	metri causa, or 'for the sake of metre.'
<i>comm.</i>	commentary.	<i>med.</i>	medical.
<i>comp.</i>	compound.	<i>met.</i>	metaphorical.
<i>con.</i>	concrete.	<i>myth.</i>	mythological.
<i>cond.</i>	conditional.	<i>n. or neut.</i>	neuter.
<i>conj.</i>	conjunct or conjugation or conjunctive.	<i>neg.</i>	negative.
<i>cons.</i>	consonant.	<i>nom.</i>	nominative.
<i>constr.</i>	construction.	<i>num.</i>	numeral.
<i>cont.</i>	contemptuous.	<i>obl.</i>	oblique.
<i>contr.</i>	contracted or contraction.	<i>obs.</i>	obsolete.
<i>cor.</i>	corrupt.	<i>obsc.</i>	sensu obsceno.
<i>corr.</i>	correct.	<i>opp.</i>	opposite.
<i>correl.</i>	correlative or correlative pronoun.	<i>orig.</i>	original.
		<i>p.</i>	page.
<i>dat.</i>	dative.	<i>p.p.</i>	past participle.
<i>dem.</i>	demonstrative pronoun.	<i>part.</i>	participle.
<i>den.</i>	denominative.	<i>pt.</i>	particle.
<i>der.</i>	derivation or derivative.	<i>pass.</i>	passive.
<i>dim.</i>	diminutive.	<i>pers.</i>	person or personal.
<i>dir.</i>	direct.	<i>phon.</i>	phonetic.
<i>do.</i>	dōhā, a Hindū metre.	<i>phr.</i>	phrase.
<i>du.</i>	dual.	<i>pl. or plur.</i>	plural.
		<i>pleon.</i>	pleonastic.
<i>emph.</i>	emphatic.	<i>poet.</i>	poetical.
<i>esp.</i>	especial.	<i>postpos.</i>	postposition.
<i>euph.</i>	euphonic.	<i>pphr.</i>	periphrastic.
<i>exam.</i>	example.	<i>pr. pts.</i>	principal parts of a verb, i.e. the present participle, the past participle, the verbal noun in <i>b</i> , and the oblique verbal noun in <i>ai</i> .
<i>exc.</i>	except or exception.		
<i>f. or fem.</i>	feminine.		
<i>fac.</i>	facetious.		
<i>fig.</i>	figurative.		
<i>fut.</i>	future.		



<i>prec.</i>	precativē.	<i>st.</i>	stem.
<i>pref.</i>	prefix.	<i>str. f.</i>	strong form.
<i>prep.</i>	preposition.	<i>subst.</i>	substantive.
<i>pres.</i>	present.	<i>suff.</i>	suffix.
<i>pret.</i>	preterite.		
<i>prim.</i>	primary.	<i>tbh. or tadbh.</i>	tadbhava.
<i>pron.</i>	pronoun or pronominal.	<i>tech.</i>	technical.
<i>prop.</i>	properly.	<i>term.</i>	termination.
<i>prov.</i>	proverb.	<i>tr.</i>	transitive.
		<i>transl.</i>	translated or translation.
<i>q.v.</i>	quod vide, or 'which see.'	<i>ts. or tats.</i>	tatsama.
<i>qual.</i>	quality or qualitative.		
<i>quant.</i>	quantity or quantitative.	<i>unphon.</i>	unphonetic.
<i>red.</i>	redundant.	<i>v.</i>	verb.
<i>red. f.</i>	redundant form.	<i>v. intr.</i>	verb intransitive.
<i>redupl.</i>	reduplication or reduplicated.	<i>v. tr.</i>	verb transitive.
<i>refl.</i>	reflexive.	<i>voc.</i>	vocative.
<i>rel.</i>	relative.	<i>vr. l.</i>	varia lectio.
<i>resp.</i>	respective.	<i>vs.</i>	verse.
		<i>vulg.</i>	vulgar.
<i>s.v.</i>	sub voce.		
<i>sc.</i>	scene (in a drama).	<i>wom.</i>	used by women.
<i>scil.</i>	scilicet or to be understood.	<i>wk. f.</i>	weak form.
<i>sec.</i>	secondary.		
<i>sg. or sing.</i>	singular.	✓	root.
<i>sh. f.</i>	short form.		

N.B.—Abbreviations of adjectives may also be used as abbreviations of the corresponding adverbs.

III.—In Quotations from the Rāmāyan.

<i>A.</i>	<i>Ajōdhyā Kāṇḍ.</i>	<i>Ln.</i>	<i>Laṅkā Kāṇḍ.</i>	<i>ch.</i>	chāṇpāi.
<i>Ar.</i>	<i>Aranya Kāṇḍ.</i>	<i>Su.</i>	<i>Sundar Kāṇḍ.</i>	<i>chh.</i>	chhand.
<i>Bā.</i>	<i>Bāl Kāṇḍ.</i>	<i>Ut.</i>	<i>Uttar Kāṇḍ.</i>	<i>do.</i>	dōhā.
<i>Ki.</i>	<i>Kis'kindā Kāṇḍ.</i>			<i>so.</i>	sor'thā.
				<i>toṭ.</i>	tōṭak.



A

COMPARATIVE DICTIONARY

OF THE

BIHĀRĪ LANGUAGE.

अ a

अ a (1), the first letter of the Bihārī alphabet, represents three distinct vowels. First, it indicates 'a short vowel, which we, for the sake of convenience (see Introd.), transliterate with a, but which really has, as a rule, the sound of short āw (or short broad ō), as in the English 'hot,' 'not,' though not quite so deep as the corresponding Bangālī āw. Secondly, it sometimes indicates 'a long vowel, the sound of which is a long āw (or long broad ō, see Introd.), as in the English 'awe,' 'law.' In this case it is distinguished in this Dictionary by placing the prosodic mark of length (ः) over it and transliterating it by â, thus हः hâ. Thirdly, it sometimes indicates 'a mere imperfect vowel (see Introd.), the sound of which is a very short e, as in the English 'bigger' (see Sweet's Handbook of Phonetics, § 200). In this case it is distinguished, in this Dictionary, by a dot (·) placed in line after the consonant, and transliterated by the apostrophe; thus क· k', ग· g'.

With regard to the use of the sign अ and its new substitutes, it should be noted that the former (अ) is never used except at the beginning of a word or after another vowel, as अगा agā before, नौआवा nāuawā barber. In the middle of a word, after a cons., it is always omitted, its absence indicating the presence of the vowel it represents, according to the native grammarians' theory that the sound of a inheres in every consonant unless otherwise specified; thus कली kalī bud, हौँ hāwī I am, घरवा gharwā house. The last two examples illustrate the use of the new signs, which practically serve as substitutes for the omitted अ when it is either a long or an imperfect vowel. At the end of a word, also, it has been the common practice hitherto to omit the sign अ. This practice has a very serious inconvenience. There are but very few cases in which any

of the three sounds of अ is pronounced at the end of a word after a consonant, whereas the omission of the sign अ, according to the already-mentioned grammatical theory, would indicate the necessity of pronouncing an inherent a after every final consonant. For this reason the sign ः or ं (see Introd.) is adopted in this Dictionary to replace the sign अ whenever any of its sounds are pronounced at the end of a word; the sign ः signifying the full (short or long) sound of अ, and the sign ं its imperfect sound. Hence when any word is spelt without ः or ं, it must be read as ending in a consonant. The principal cases when there is a final audible sound are given below; and it will be noticed that the short sound a occurs in the first case, the long sound â in the second, and the imperfect sound in the two remaining cases. With the exception of these cases, no word is ever pronounced with a final a; thus अङ्ग aṅg limb, घर ghar house, कमल kamal lotus, etc. It should be noted, however, that this rule is only applicable to prose. In poetry every final a is pronounced as the imperfect vowel; and hence in verse quotations the substitutes ः or ं will not be used, the absence of the vowel sign being understood to be, as usual, an indication of the vowel pronunciation.

With regard to the occurrence of the various sounds of अ, the following rules may be given. ¹ The short āw-sound is the regular and most common one. It is not the Sanskrit open a, nor the common Hindi a (which sounds less hollow), nor is it like the English u in 'nut,' 'but.' It is something between the u in 'nut' and the (Bangālī) ō or āw in 'not,' but exactly agrees with neither. It may occur in any syllable, whether open or closed, stressed or unstressed, whether initial or medial or final; thus घर ghāwr house, अमर āwmāwr immortal, कमल kāmāwl lotus,

करलक kār'lāk he did, नर nār not. ²The long āw-sound has been observed by us in the following cases:—(1) the auxiliary verb ✓ हँव hāw be (e.g., हँवौ hāwī I am); (2) the Bhoj'pūrī pres. ind. (e.g., देखँहो dekhāhō I see); (3) the termination of the 2nd pers. plur. of any tense (e.g., देखँत dekhā may ye see, Bh. देखँलें dekhālē you see, Bh. देखँवँत dekh'vāt or Mth. देखँवँह dekh'bāh you will see); (4) in the Maithilī abl. postpos. सँ sã (e.g., मुख सँ mukh sã from the mouth, Bid. 6, 2); (5) in the Magahī termination of the obl. form of nouns in silent a (e.g., घरें कै gharā kã to a house, देखँत कै dekhā kã to see, J. A. S. B., vol. LII, pp. 151, 154). The Bihārīs have no special graphic sign for this peculiar long sound, but, when necessary, they sometimes indicate it by placing the prosodic mark of length (◌̄) over अ (thus हँवौ); or, though incorrectly, write it as ओ (e.g., हौवौ, or, as in the Azamgarh Settlement Report, p. 20A, हौवँ); or, still less correctly, they express it by adding the visarga (e.g., देखँहो I see, देखँहो you see, see Gd. Gr., p. 26, footnote). It is, however, clearly nothing else but the long sound corresponding to the common short sound āw, these two forming an exact pair of short and long vowels. ³The imperfect a-sound never occurs in the beginning of a word. In the middle of a word it is not uncommon, though no exact rules as to its occurrence can be given, except that (1) it is usually met with between two syllables, the second of which contains a long vowel, as in घरवा ghar'wā house, सुतलै sut'lāi he slept; and (2) it always occurs between or after two consonants which originally formed a conjunct consonant, as in सबद sab'd word, जनन jan'n purpose, किरपा kir'pā grace, पर्योजन par'yōjan need (from Skr. शब्द, जन, कृपा, प्रयोजन). At the end of a word it never occurs in prose, except in the two last cases, mentioned below, of the final audible अ. In poetry, as already mentioned, every final अ is pronounced as the imperfect vowel.

At the end of a word the vowel अ is audible in the following cases:—(1) in monosyllables, as नर na not; (2) in the 2nd pers. plur., as देखँत dekhā may ye see; (3) after a double consonant, as रिच्छँ richch' bear, दत्त datt' given; (4) after अ, or a conjunct consonant the latter part of which is अ, as अकथनीय akath'nīy' unspeakable, अजोग्य ajogy' unworthy, ग्राम्य grāmy' acceptable. In the case of most other conjunct consonants their component parts are pronounced separately with the interposition of the imperfect vowel, so that the word practically ends in a single consonant, without any inherent a; thus जुक्त juk't joined (Skr. युक्त), सबद sab'd word (Skr. शब्द), जनन jan'n birth (Skr. जन), पुतर put'r son

(Skr. पुत्र), सुकल suk'l white (Skr. शुक्ल), कृष्ण Krish'n Krishna (Skr. कृष्ण), etc.; but if the conj. cons. consists of a nasal or a sibilant followed by a mute, it is treated like a single cons., that is, it is pronounced without any inherent a; thus अङ्ग agg limb, अन्त ant end, दण्ड daṇḍ staff, and समस्त samast whole, ग्रिहस्त grihast (Mth.) or गिरहस्त gir'hast (Bh.) householder (Skr. गृहस्थ), पुष्प pusp or पुष्प pushp flower (Skr. पुष्प).

It may be added that in Bais'wārī the letter अ, inherent in a preceding य y or व v, is sometimes written to express the short vowels ए e and ओ o respectively; thus in the pron. forms जहि, जन, and महि, लह, pronounced jehi, jen, and mohi, soi, for जेहि, जेन, and मोहि, सोह, etc. On the same principle the Skr. व्यक्ति vyakti person becomes बेकत bekat in Bihārī (cf. Bid. 8, 2).

[The ancient Indo-aryan language possessed a pair of short and long sounds of a, pronounced clear and open, like a in the German 'männ' and 'mähl,' Italian 'bällo' and 'bāco.' The short sound of ā does not occur in English, but the long ā is met with in words like 'far', 'star.' In Sanskrit these were graphically represented by अā and आā. The sound of अ, however, began to undergo changes from very early times. These changes took two different directions. On the one hand, the sound a tended to be obscured into a short ऎ, on the other, into a short ऒ (compare the analogous change of a in Greek to ε and ο), by which two sounds are not to be understood a clear ऎ and ऒ, but obscure sounds like German ऎ (or æ) short and English āw short, pronounced something like ऎ in 'error' and ऒ in 'hot.' (Cf. Sweet's Phonetics, §§ 31, 66, 71-74.) The former sound is best represented by the common अ of the Hindi, the latter by the common अ of the Bangālī; thus घर ghar, pronounced H. ghēr, Bg. ghōr. The tendency of a to change to short ऎ is already noticed by the most ancient native grammarians (Prātishākyas and Pāṇini in the 3rd cent. B.C.; see Whitney's Skr. Gr., § 21, p. 9), who call the vowel so changed संवृत saṁvṛita or 'dimmed.' The tendency of a to change to short ऒ probably also declared itself very early, though no similar testimony on this point seems to be available. The evidence of the modern Gaudians, however, shows that the former tendency affected more the centre and west of India, while the latter was active in the east and extreme south. Thus अ is pronounced as short ऎ in all Western Gaudians (Hindī, Panjābī, Sindhī, Gujārātī) and in the Southern Gaudian (or Marāṭhī) with the exception of the Kōnkanī dialect of the Marāṭhī, in the extreme south, near Goa. On the



other hand, अ is pronounced as short ă (or ăw) in all Eastern Gaudians (Bihārī, Bangālī, Oriyā) and in the Kōnkanī. In Bangālī the ă-sound is most clearly developed (see Bg. Gr., pp. 7, 8), less so in Oriyā (O. Gr., p. 1., Cp. Gr., p. 67) and Kōnkanī (Kn. Gr., p. 5), and also less so in Bihārī, in the westernmost dialects of which (Bais'wārī, Western Bhoj'pūrī) the ă-sound already predominates. In the Gipsy both changes, ă and ă, are found in different words; thus desh, 'ten,' but shov, 'six,' see Psp. M., pp. 230, 231 (Skr. दश and षट्). The result of the process thus far explained was to give to the Gaudian two a-sounds. One was short (ă or ă), and was the obscure close representative of the ancient short open a, while the other was long and identical with the ancient long open ā. But by the side of this process there gradually developed in the Eastern Gaudians another, which consisted in creating on the one hand a long counterpart of the short close a, and on the other hand a short counterpart of the long open ā. Thus the final result of the two processes was to produce two pairs of a-sounds, one being open, the other close, and each pair consisting of a short and long sound. Moreover, the second process led to a further important result in the Eastern Gaudians. The fact that the two initial sounds were the short close a and the long open ā, and were graphically represented by अ and आ respectively, had practically the effect of causing these two graphic signs to be looked upon as serving to distinguish not so much the quantity as the tone of those two a-sounds. In other words, अ became the sign, not of the short a-sound, but of the close a-sound, while similarly आ became the sign, not of the long, but of the open a-sound. When this result had been attained, it obviously became necessary to devise some new marks to distinguish the quantities of the new pair of a-sounds, whenever such distinction appeared to be desirable. In the ordinary converse of life, indeed, this necessity was not much felt; it is a common observation that people will continue, without much practical inconvenience, a system of spelling which no longer conforms to the realities of pronunciation; and thus at the present day natives as a rule use the signs अ and आ for the close and open sounds without distinction of quantity. Still occasionally there is need of defining quantity, and then, as already explained, various means are resorted to. One of these, the system of using prosodic marks, has been adopted in this Dictionary, as being the simplest and most consistent. According to this system the long close a-sound (i.e., āw) is represented by अँ (i.e., अ plus the prosodic mark of length), and the short open a-sound (i.e., ă) is indicated by अ॑

(i.e., अ plus the prosodic mark of shortness). The system of E. Gd. a-sounds and their graphic representations may then be thus tabularly shown:—

Close a-sound ...	{	Short, अ a (= ăw).
		Long, अँ ā (= āw).
Open a-sound ...	{	Short, अ॑ ă.
		Long, आ ā.

The creation of a short counterpart to the long open ā in the E. Gd. appears in every case to be due to the shortening of an original long open ā, and is most frequently the result of the law of shortening the antepenultimate (see Introd.). Thus, B. खाँटिया khāṭiyā bed (lg. f. of खाट khāṭ); B. खाँड़लौ khāṇḍlō, Bg. खाँड़लाम khāṇḍlām, O. खाँड़लौ khāṇḍlō I ate (from √ खा khā); B. मारँगलौ mār'lō, Bg. मारिलाम mārīlām, O. मारिलौ mārīlō I beat; Bg. मारिया mārīyā having beaten, खाँइया khāṇḍiyā having eaten, खाँसिया āsīyā having come, etc. (The short pronunciation of आ in all these cases is strikingly shown by the contraction of आ + इ āi to ă in Bangālī (colloquially, see Bg. Gr., p. 330) and to ā in Bihārī; thus Bg. खेलाम khelām, B. खेलौ khāṇḍlō I ate; Bg. मेरे mēre having beaten, etc.) It should be observed, however, that in the case of the shortening the antepenultimate of long forms (but of no others) there is a tendency (imperative in Western Bhoj'pūrī and Bais'wārī, but optional in the other dialects of Bihārī) to substitute the short close a for the short open ă; thus in Bw. and W. Bh. only खटिया khatiyā, but खटिया khatiyā or खाँटिया khāṭiyā in Mth., Mg., and E. Bh. But besides the case of the antepenultimate, the short open ă occurs also in other cases; e.g., in tatsamas which originally contained a long open ā before a conj. cons.; thus, B., Bg., and O. न्याँय nyā'y' just (Skr. न्याय), बाँक्य bā'ky' sentence (Skr. वाक्य), बाँज्य grājhy' acceptable (Skr. ग्राह्य), बाँज्य bājhy' external (Skr. बाह्य), etc. For some other cases, see the Art. आ ā. The existence of the long counterpart (āw) of the short close a in Bangālī and Oriyā has not as yet been specially noticed by grammarians; but in Bangālī it occurs, for example, in the vocative term. of such nouns as पिता father, माता mother (e.g., हे पिताँ he pitā ! oh father !). It is now usual in Bangālī to spell these forms with the visarga (पिताः, माताः), a practice which has led to the mistaken notion that they are identical with the Sanskrit vocatives thus spelt (see Bg. Gr., p. 65), but which is none else than the erroneous practice already noticed as being also found in Bihārī writers. The creation of this long āw appears in most, if not all, cases to be due to the curtailment of a syllable which in the preceding stage of the Ap. Pr. contained an उ u. Thus 2nd pers. plur. B. देखँ dekhā = Ap. Pr.

देखल; Bh. देखलैत dēkhālā = Ap. Pr. देखल + ल (see Gd. Gr., §§ 497, 501); voc., Bg. पितर pitā = Ap. Pr. पितर or पितरौ (see Gd. Gr., § 369); pres. ind., Bh. देखलौ dēkhālō = Ap. Pr. देखल + ल (see Gd. Gr., §§ 497, 501); auxil. verb हँ hāw is contracted from Ap. Pr. हविच or डविच (Gd. Gr., § 514); abl. postpos. सँ sã is a contraction of the alternative form सौँ sãũ; obl. sing. वरँ = Ap. Pr. gen. sg. वरल (see Gd. Gr., p. 195, J. A. S. B., vol. LII, p. 163). Respecting the Western and Southern Gaudians, it remains to be added that in them the ancient short open ā has often survived, in words like गन gān multitude (Skr. गण), etc., especially in onomatopœic words like झन झन jhān jhān jingling, and frequently in stressed syllables, like कमल kāmāl, but E. Gd. kāmāl.

With regard to the Bais'wārī practice of expressing प्रे by च, it may be noted that the same use is also sometimes observed in Bangālī; e.g., दखाजाद he is seen, pronounced dekhājāi, व्यक्ति individual, pronounced bekti.]

अ a (2), (f. अ a or इ i; str. f., m. आ ā, f. ऐ ē), Ts., a prim. der. suff. used to form nouns of action. Exam., खेल m., and खेल or खेलि f. play, from √ खेल play; sh. f. हँस m., हँस or हँसि f., str. f. हँसा m., हँसी f. laughter, from √ हँस laugh; मार or मारि f. beating, from √ मार beat; wk. f. बोल f., and str. f. बोली f. language, from √ बोल speak. See art. आ ā (2) and art. इ i (2).

(It should be remembered that this suff. becomes silent in prose, though not in poetry, according to the ordinary rule regarding a final अ, as explained in art. अ a (1). The fem. gender is the more usual one in words formed with this suff. The fem. form in इ i is common in the poetry of all dialects, but in prose it is almost entirely limited to the Mth. dialect, the corresponding fem. form in the other dialects ending in silent अ a. The complete set, consisting of masc. and fem., short and long forms, does not exist in every instance. Practice alone can supply the needful information on this point).

[The original of this suff. is the Skr. suff. अ, which (in the nom. sg.) forms m. अ, f. आ. In Pr. the fem. suff. ऐ may be substituted for आ (see Hēm. iii, 32, Vr. v, 24), the Pr. set of the suff. thus becoming m. ओ, f. आ or ऐ. In Gd., according to its usual phon. laws, this set changes to m. अ, f. अ or इ; see Gd. Gr., p. 155, § 329; also §§ 41-51. The lg. f. of this suff. is made by the addition of the pleon. suff. क; see the art. आ ā (2) and क ka.]

अ a (3), Tbh., pref. euph., added to words beginning with a conj. cons. the first part of which is अ; thus अज्ञान

bathing (Rām., Ut., ch. 30, 2; Skr. ज्ञान), अस्तुति praise (Rām., Bā., ch. 93, 8; Skr. स्तुति), अस्थान place (San., vs. 39; Skr. स्थान). Sometimes the conj. cons. is dissolved; e.g., असनान Gōp. 13; असतुति Bih. iii, 9. Optionally, and perhaps preferably, इ is prefixed to such words, e.g., इखोल school (B. Gr. II (Bh.), conversation 20), इखिर firm (Padm., ch. 618, 7; Skr. खिर); see art. इ i (4).

[That the euph. use of the pref. अ was not entirely unknown in mediæval and ancient India may be conjectured from such instances as Skr. कुय or अकुय, base metal, Skr. अनेडमूक or एडमूक, dumb (see Goldstücker's Skr. Dy., s.v. अ); and the existence of the Gā. इखी, इखिका (L. V., p. 269, l. 10; Gā. Gr., p. 14), Pā. इखी, इखिका (Pā. Dy.), Pr. इखी, इखिका (Hēm. ii, 130; according to Vr. xii, 22 only Shr. Pr.), for Skr. खी, seems to point in the same direction. On the other hand, instances like the Skr. astronomical terms कौष scorpion (Greek σκορπίος), क्रोण 'kronos' (Greek κρόνος)—see Weber's History of Indian Literature, p. 254, footnote—indicate an alternative treatment of initial conj. cons. In all Gds. the euph. use of the pref. अ prevails.]

अ a (4), Ts., pref. neg., added to words (subst., adj., part., num., or adv.) 'to negative their meaning, like the E. in-, un-, dis-, or 'to depreciate it; thus 'अज्ञान ignorance (Rām., B., ch. 64, 1; from ग्यान knowledge), अवल immoveable (Rām., Bā., ch. 2, 11; from चल moveable); अविसेले without distinction (Bid. 29, 3; from विसेले specially); again 'अदिन an unlucky day (Padm., ch. 419, 3; from दिन day). It becomes अन an, if the word begins with a vowel; thus अनारदर disrespect (Vaish. iv, 2, from आदर respect), अरुचित improper (Bid. 51, 4, from उचित proper), अनेक many, lit. not one (Bid. 45, 1, from एक one). Not unfrequently it is pleonastically reduplicated अन an + अ a, in which form it occurs both before words beginning with a consonant and words beginning with a vowel; thus, before cons., अनविन्द unnoticed (Sal. 18; from विन्द mark), अनमयउ not having become (Rām., Bā., ch. 176, 2, अनमयउ बिहाना when it had not yet become morning, from मयउ having become, past part. = Skr. मृत); again before vowels, अनअधिकारी an'adhikārī uninitiated (Rām., Bā., ch. 118, 1, from अधिकारी initiated), अनअरुचित an'ichchhit undesired (Rām., Ut., ch. 116, 4, from रुचित desired). If thus used pleonastically, अन is practically treated as a separate word.

[अ, before vowels अन, is well known in Skr. as a neg. pref. There are even a few, though doubtful and mostly vedic cases of its reduplication;



e.g., अनाकाल famine (अन not + अकाल inauspicious time, famine, there is no real word अकाल), ved. अनामयिन् fearless (अन not + अमयिन् fearless, there is no real word अमयिन्); see Goldstücker's *Skr. Dy.*, s. vo. In *Pr.* also it is well known, both in its simple and reduplicated forms; examples of the latter are अणचिन्तिष्यं unconsidered (from चिन्तिष्यं considered, *Hēm.* ii, 190), अणदेह freedom from calamity (from देहि calamity, *Aup.* § 4). The same remark applies to all *Gds.*]

अ a (5), *Tbh.*, *pref. intens.*, very, excessively, sometimes added to words to emphasise their meaning; thus अलोप great destruction (*Hb.* v, 35, for लोप), अचम्पल very unsteady (for चम्पल), अगूढ़ very difficult (*Āz. Gy.* for गूढ़); occasionally in compounds, as अकाय or अकाप्र very great, huge (*Hb.* iii, 10, *lit.* having a large body, from काय body).

[*Skr.* अति, *Pr.* अद्; hence *Gd.* ऐ and shortened अ; see the remarks on derivation under the art. अकाय. The origin of this *pref.* अ, however, is now lost sight of, and it is added, at pleasure, to tats. as well as *tadbh.* words.]

अ a (6), *Tbh.*, *pref. pleon.*, added to many words without modifying their meaning, as in अखण्डलु destroyer (*Pārv.* do. 13), अनन्द happiness (*Jan.*, ch. 12), असीस blessing (*Jan.*, ch. 5, *Nah.*, vs. 17), अहार support, food (*San.*, vs. 53), अकाश sky (*Hb.* i, 36), etc.

[*Skr.* आ; in *Pā.* and *Pr.* generally आ, but occasionally shortened to अ with doubling of the succeeding cons.; thus *Pr.* अखण्डलो (*Nām.*, vs. 23) destroyer (= *Skr.* आखण्डलः), *Pr.* अखलायं (*Nām.*, vs. 203) pond (= *Skr.* आखानं), *Pā.* अहिरो removed (= *Skr.* आहिः), *Pā.* अहीनो or *Pr.* अहीणो (*Hēm.* iv, 54, *Nāy.* 117) attached (= *Skr.* आहीनः), *Pr.* अचायणं (*Kalp.* § 95) clothes (= *Skr.* आचादनं). In *Gd.* the latter process became much more general, hence *B.* अकास or अकाश = *Pr.** अकासो, *Skr.* आकाशः; *B.* अखण्डलु, *Pr.* अखण्डलो, *Skr.* आखण्डलः, etc.]

अ a (7), *Ts.*, interjection of pity, ah!

[*Skr.* अ; so possibly in all *Gds.*]

अ a (8), *Tbh.*, *voc. pt.*, only occurring in the compounds अरे, अरी, etc.; a shortened form of ऐ āi, q.v.

अ a (9), *Ts.*, 'a name of Vishnu (see जोम्); 'a name of Brahma. Only occurring in fanciful usages, e.g., in riddles, etc. Exam., *Sat.*, (with comm.) p. 1, l. 3, जनक-सुता, दसजान-सुत, उरग, ईस, अ, न जार, मुसिदास दस पद परसि मव-सागर गय पार, Having put together Sitā, Rām, Lachhman, Bharat, and

Satrugh'n, Tul'sī Das touching (their) ten feet crossed over the sea of existence, (Here जनक-सुता daughter of Janak is Sitā; दसजान or दसजान stands for दसरथ, जान and रथ both meaning vehicle: दसजान-सुत son of Das'jān is Rām; उरग snake signifies the Nāg king Shes, who became incarnate as Lachhman; अ signifies Vishnu, who became incarnate as Bharat; and न signifies Sib, who became incarnate as Satrugh'n.)

[*Skr.* 'अ: 'अं; so in all *Gds.*]

अइ ai (1), for words commencing thus and not mentioned below, see under ऐ āi. It should also be noted that certain words, beginning with अइ° ai°, अइत° aīt°, अइल° ail°, अइब° aib°, ऐ° āi° or ऐत° aīt°, ऐल° ail°, ऐब° aib°, etc., (e.g., अइहै aihāi he will come, *Padm.*, ch. 175, 3; अइतौ aītō I should have come, *Misc.* 79; अइलै ailē they came, *Bais.* 7, etc.) are inflections of the ✓आव ab come, and must be looked up under that root.

अइ ai (2), a verbal termination, = ऐ āi, q.v.

अइसन āisan = ऐसन āisan, q.v. Exam., *Bais.* 7, अइसन देवरवा के फंसिया रे दिखौलूँ, राना, I would have got such a brother-in-law hanged, O Rām!

अइसा āisā, (f. अइसी āisī) = ऐसा āisā, q.v. Exam., *Bais.* 27, अइसी मोहनो डाल सनस को जाने ना देनौ, Working such an (efficacious) magic, I should not let my lover depart.

अई ai = आइ āi (1), आई āi (1), a *sec. der. suff.* used to form abstract nouns from adjectives, as अलुखई lightness, from अलुख light; भलाइ goodness, from भला good.

[*Skr.* ना, *Skr. Pr.* दा, or *Mh. Pr.* आ (*Hēm.* ii, 154), with pleon. क superadded, it is *Skr.* तिका, *Pr.* दिआ or इआ, or, including the final अ of the base, अइआ, and *Gd.* अई; with pleon. अ (= क) added again to the base, we have *Pr.* अअइआ contracted to *Gd.* आई. See *Gd. Gr.*, § 220.]

अउ ai (1); for words commencing thus, and not mentioned below, see under औ āu.

अउ ai (2), a verbal termination, = औ āu, q.v.

अउर aūr = आबोर āor, q.v.

अजत aūt, जत āt, औतिया, autiyā, *Tbh.*, *subst. m.*; 'a man who dies without leaving issue; 'a bachelor, 'a blockhead, fool.



(Properly Hindi, but occasionally used by educated Bihāris.)

[Skr. ¹अप्रुः or ²अप्रुक्; Pā. ¹अप्रुत्तो, ²अप्रुत्तको; Pr. ¹अप्रुत्तो, ²अप्रुत्तयो; Ap. Pr. ¹अप्रुत्तु, ²अप्रुत्तज्, or ³अप्रुत्तकु; —H. ¹अजत, जत, ²जतिया; Garh. ²अौता; P. ¹अौत, अौत (Ml. Gy.), जत, (f.) जतणी; Ml. ³अौतरक (m.), ²अौतरी (f.); M. has अजत in the sense of plough, plough-boy.]

अप्र aē; for words commencing thus, see under ऐ āi.

अओ aō; for words commencing thus, see under औ āu.

अंश aṁsh, अंस aṁs; for words commencing thus, see under अन्स ans.

अक ak (1), Tbh., a der. suff. occurring in a certain number of sec. roots. Sometimes the original root (generally with a slightly different meaning) occurs side by side with the sec. root thus formed; but in most cases the former is no longer in use. Exam., √फटक be separated and √फट be split; √कसक be painful and √कस tighten; again √दरक split, √कड़क rumble, from the disused √द or दर and √कद respectively; similarly √चसक glitter, √भलक shine, and many others, see H. R., 63.

(It may be noted that these sec. roots, just like prim. roots, may be used as nouns of action, which are generally feminine in their weak form; while their strong forms end in अका masc. and अकी fem.; e.g., कसक f. pain, भलक f. glitter, भलकी f. glance. See the art. अ a (2) and इ i (2), both prim. der. suff.)

[The original of this suffix most probably is the Skr. √कृ kri, which in construction with any noun (generally in the acc. sing.) may form a sort of periphrastic root. Thus Skr. कृन् + √कृ blow (lit. make puff), रन् + √कृ hinder (lit. make hindrance, from रघ), कद + √कृ rumble (lit. make a rumbling noise), कष + √कृ pain (lit. make torment). In Pr. the √कृ coalesces with the noun, so as to form an indivisible compound root ending in क, which last element is in Gd. further reduced to a single क. Thus the abovementioned Skr. periphrastic roots become in Pr. the compound roots √कृक (pres. part. act. कृकंतो, Sapt., vs. 176; pres. part. pass. कृकिजंत Hēm. iv, 422), √रक, √कड़क, √कसक, and in Gd., √फूक, √रोक, √कड़क, √कसक. It will thus be seen that the initial अ of the suffix अक is really the termination of what was originally a noun, while the element क represents what was originally the root कृ. For further information on the nature and origin of such comp. roots, see Gd. Gr., § 353, p. 173.]

अक ak (2), (f. दका), Ts., a prim. der. suff., used only in tats. words to form adjectives and nouns of agency. Exam., कारक, (f. कारिका), a doer, from √कृ.

[Skr. अकः, f. दका; met with in all Gds. In all probability this suff. is a compound of the prim. der. suff. अ a (2), q.v., and the pleon. suff. क, q.v.; thus, m. अकः = अ + कः, f. दका = द + का. The tadbh. form of the suff. is m. आ ā (2), f. ई ī, q.v.]

अक ak (3), Tbh., a shortened form of एक ek or एक ek one, occurring only in compounds, such as अकला ak'lā, अकसर ak'sar, अकहत्तरि ak'hattari, अकोतर-सो akōtar'sō, etc. (q.v.).

[Skr. एक, Ap. Pr. एक (Hēm. iv., 371), B. एक or अक.]

अकण्टक ak'tay, अकण्ट ak'tay, इकण्ट ik'tay, इकण्ट ik'tay, Any., adj. com. gen., acting, being temporarily in charge of an office in the place of another officer.

[E. acting, a tech. term of the Indian Administration.]

अकट-बकट akat'bakat, Tbh., subst. m., 'trifles, things worth nothing (= चाली-बाली); hence 'the minor portions of a composite whole. Exam., 'Chan., अकट-बकट कह जे मन आव, दुर्जन काँ थिक सइज खभाव, To speak trifles as they come into the mind, is the natural disposition of evil men. 'Hb. 2, 59, सकटक अकट-बकट सम फुटल, All the pegs and pins of the cart came loose. See अगड़-बगड़ agar'bagar.

[Perhaps connected with अकड़ or अगड़ (1), q.v., बकट being a reduplication of अकट; or the latter might itself be a reduplication of बकट, q.v. Cf. M. अकट-चिकट rigorously minute, and अकट-विकट hideously large.]

अकण्टा āk'tā (1), the same as अकण्टा āk'rā (1), q.v.

अकण्टा āk'tā (2), the same as अकण्डा āk'rā, q.v.

अकण्टी āk'tī, fem. of अकण्टा āk'tā (2), q.v.

अकण्टोवर ak'tōbar, अकण्टोवर ak'tōbar, the same as अकण्टुवर ak'tūbar, q.v.

अकठी akathī, Tbh., adj. com. gen., mischievous, noxious, injurious. Exam., Chan., अन्यायी अनर्थ (= अनर्थ + यी) खभ, अकठी जन अलगइ हि वृक, To an unreasonable man defects alone are visible: a mischievous person sees them very deftly.

[Probably from Skr. अतिकट, Pā. अतिकट; with the intens. अ a (5), q.v.]



✓ अकड़ akar, (pr. pts. अकड़ैत ak'rāt, Bh. अकड़त ak'rat, अकड़ित ak'rit; अकड़ल ak'ral; अकड़ब ak'rab; अकड़ै ak'rai), Tbh., v. intr., 'to become hard, stiff; 'to writhe, become distorted, cramped; 'to strut affectedly, swagger, give oneself airs; 'to challenge to fight. Phr., अकड़ जाए (lit. to become stiff, hence) to come to the end of one's resources (as in a lawsuit or struggle.) Exam., 'Coll. सुरन्दवा अकड़ि गेल, The corpse has got stiff; Coll. (Bh.), प्रतनही में अकड़ गैल ? अब कुछ न करवै, Have you come to the end of your resources already ? Now you are powerless. 'Coll. (Bh.), घोड़ा के गोड़ अकड़ल है, The horse's legs are distorted or crooked; Coll. (Bh.), हमार हाथ गोड़ अकड़ के लकरी सन होइ गैल बा, My arms and legs, being stiff and distorted, have become like sticks. 'B. Gr., I (Introd.), Fable 11, खूब अकड़ि अपन गहना कपड़ाक सुनरताई आओर मुँहक चमक चिमक देखाएव, Swaggering along, I shall show off the finery of my ornaments and clothes and the beauty of my countenance. 'Coll. (Bh.), ज अकड़ के खड़ा भैल बाइन, He stands up swaggeringly, challenging to fight.

[Der. uncertain; but cf. Skr. √कड्, be hard, also Skr. कठिन and कठोर hard, stiff, which are probably prākritisising derivations from Skr. कट् or कट, both derivatives of Skr. √कृष्. The most common representative of the latter root in Pā. and Pr. is कड्, properly a der. root, for Pā. or Pr. कड् = Skr. कृष्यति (see Hēm. iv, 187; ड् standing for ट् as in Pr. √वेड् for Skr. वेष्ट, Hēm. iv, 51, 221). Thence comes Pā. and Pr. √आकड्, representing Skr. √आकृष् (lit. आकृष्ट) draw up, cramp. This might change in Gd. to √अकड़ or √आकड़ or √अकड़ or अखड़ (for अकड़). The process of loss or transfer of aspiration is not uncommon in Gd. (see remarks on derivation of अकारय), or even in Pr., see Gd. Gr., p. 82, and possibly the prākritisising Skr. √कड् is due to it. Or perhaps the √अकड़ may be related to the adj. खड़ा standing, which is a modification of Pr. खड्, Skr. खम्, p.p.p. of √खम् (see Cp. Gr. iii, 60). In this case the initial अ of the √अकड़ would be the intens. pref. (see art. अ a (5)). H. √अकड़ or अखड़ाव (Hd. Dy.) with adj. अकड़ or अखड़, P. √अकड़ or √आकड़, G. अकड़ with numerous derivatives, S. अकिडज (properly a pass. form अकिड + ज, see S. Gr., p. 258); wanting, apparently, in the other Gds., in which only derivatives of it occur (see art. अकड़ि akarī), adopted from the Hindī.]

अकड़ akar, also (Mth.) अगड़ agar (1), the same as अकड़ि akarī, q.v.

अकड़वाइ akar'bāi, अकड़वाई akar'bāi, Tbh., subst. f., (Bh.) the cramps, rheumatism. Exam., Coll.

(Bh.), ओकरा अकड़वाइ भैल बा, He has got rheumatism.

[Properly 1st verb. noun of the double-causal √अकड़वाव, made with the prim. suff. इ (2), q.v. This double causal root does not otherwise occur in B., the simple causal √अकड़ाव (q.v.) being ordinarily used. From this latter root the corresponding words P. अकड़ाव or अकड़ाव, G. अकड़ाई, are derived. H., like B., has अकड़वाई. It should be noted that in such derivatives the causal or double causal root has the same meaning as the prim. root, i.e., it is properly a pleon. root, formed with the pleon. suff. अपि, see Gd. Gr., p. 170, § 349. See art. आइ ai (2), आबाइ abāi, बाइ bāi. See also art. अकड़ि akarī. Or the word may be explained as a compound of अकड़ (q.v.) and बाइ wind, the latter word being an usual term for rheumatism.]

अकड़ा ak'rā, अकरा ak'rā (2), Tbh., subst. m., (Bh.) 'a calcareous nodular limestone, found in the soil in many parts of India, used in making roads, lime, etc.; 'S. Bh.) coarse gravel (Grs., § 794), pebbles. See अकड़ा ak'rā (2), अकड़ी ak'rī (2), अकड़ट ak'ṭ.

(When it appears in large blocks, it is अकड़ा; the small pieces for road-metal are अकड़, or अकड़ी, or अकड़टी; when used for lime-burning, it is अकड़ट.)

[This word does not appear to occur in any of the other dialects of B., nor in any of the other Gds.; it is in all probability merely a mutilated form of अकड़ा, कड़ड, q.v. The latter are the forms occurring in all other Gd. languages and B. dialects, and also occur in Bh. by the side of अकड़ा. Compare, however, the first part of अकड़वकड़, q.v.]

✓ अकड़ाव ak'rāb, (pr. pts. अकड़वैत akar'bāt, Bh. & Mg., अकड़ावत ak'rāvat, अकड़ावित ak'rāvit, अकड़ावत ak'rāt; अकड़ाओल ak'rāol; अकड़ाएव ak'rāeb; अकड़ावै ak'rābai, अकड़ाए ak'rāe), Tbh., v. tr., to distress, impede. Exam., Coll. (Bh.), तू ओकरा अकड़ाव दिहल ? नाँ ? You have impeded him, haven't you ?

[Causal of √अकड़, q.v.]

अकड़ि akarī, अकड़ akar, Tbh., subst. f., (Bh.) 'cramps, crookedness, contortedness, stiffness; 'pride, swagger, strut, airs, conceit; 'parade, pomp, show. Comp., अकड़-तकड़, अकड़-पकड़, अकड़म-तकड़म, m., pomp, stateliness, affected airs; अकड़-बाज, com. gen., an affected person, a fop; अकड़-बाजी, f., swaggering, strutting, foppishness, airs. Phr., अकड़ देखाएव, to swagger. Exam., 'Coll. (Bh.), ओकरा डाँड़ में अकड़ि लागि गैल बा, He has got cramps or stiffness in the loins. 'Coll. (Bh.), हमरा सोनाँ का अकड़

देखावताई, What airs are you giving yourself before me! ³Coll. (Bh.), ई बड़ अकण्ठकड़ के बरिधात बा, This is a wedding procession of great pomp. See अगड़ agar.

[Properly 1st verb. noun of ✓ अकड़ (q.v.), formed with prim. suff. ई (2), q.v. H. same as B.; P. आकड़ or अकड़ (subst.), अकड़बाज (adj.), अकड़बाजी (subst.); S. आकिड़जी (subst., as in आकिड़जी हलणु to walk affectedly, to strut); G. अकड़ (subst.), अकड़ा-अकड़ी (subst., rivalry, contest, cf. 4th meaning of ✓ अकड़), अकड़बाज (adj.), अकड़बाज (subst.), probably also आँकरी (subst., cramps). In the other Gds. it is adopted from H. or B.; thus Bg. आँकड़ि (subst., a spasm); M. अकड़ or अकड़ (subst.), अकड़बाज or अकड़बाज (adj.), अकड़बाजी or अकड़बाजी (subst.)]

अकण्डी āk'ṛi (1), अँकरी āk'ri (1), Tbh., subst. f., a rarely used Mth. form for अँकुरी ākuri, q.v.

[The simplest derivation (suggested already in Molesworth's M. Dy.) is from Skr. अङ्क hook, with the Ap. Pr. pleon. suff. ड (Hēm. iv, 429); thus Ap. Pr. अंकड m., अंकडिया f., contracted into अँकडा, अँकडी. It may, however, be simply a corruption of अँकुरी, which would explain the appearance of ड u in the O. अँकुड़ा and of ओ in the G. अँकुरो (G. अँकुर = अङ्कुर), and on the other hand the disappearance of ड u in B. अँकरी (q.v.), M. आँकरी shoot. H. अँकड़ी, G. आँकडो and अँकुरो, M. अकडा and अँकडा m., अँकडी f. (the fem. meaning, as in B., a forked stick for pulling down fruit), O. आँकुड़ा m., आँकुड़ी f., Bg. आँकड़ा; but S. कुण्डो m., कुण्डी f.]

अकण्डी āk'ṛi (2), अँकरी āk'ri (2), अँकटी āk'ti, (also in Mth. and N. Bh. ईकण्डी ik'ṛi or इकण्डी ik'ri), Tbh., subst. f., ¹(Bh.) small pieces of limestone, used as road-metal (Grs. § 1266); ²(S. Bh.) fine gravel (Grs. § 794). See अँकड़ा āk'rā and अँकरोरी, āk'rōri.

[Properly fem. of अँकड़ा āk'rā, q.v.]

अकण्ठैत ak'rāit, Tbh., adj. com. gen., (Mth. f. अकण्ठति ak'rāti), swaggering, foppish. Exam., Chan., दुखद दुख सज्जन काँ देत, अनका डेर न, चल अकण्ठैत, It causes insufferable pain to good people not to think of others and to walk swaggeringly; Coll. (Bh.), साँढ़ अकण्ठैत बा, The bull is wallowing and roaring.

(The word is principally used of bulls and the like, and thence also applied to men.)

[Properly (Mth.) pres. part. of ✓ अकड़ (q.v.); H. अकड़ैत, P. अकड़ैत (or corrupt अकड़ेत, from P. pres. part. in ँ न्) subst. f., swagger.]

अकण्ठैल āk'rāl, Tbh., adj. com. gen., (Bh.) gravelly, said espec. of certain soils, (Grs. § 794). See अँकण्ठौर āk'rāur.

[Der. from अँकडा by means of the sec. der. suff. ऐल; see Gd. Gr. § 245.]

अकण्ठौर āk'rāur, a synonym of अँकण्ठैल āk'rāl, q.v. (Grs. § 794).

[Der. from अँकडा by means of the sec. der. suff. और; see Gd. Gr. § 245.]

अकरटक akantak, Ts., adj. com. gen., lit. free from thorns; hence met. ¹free from annoyance, trouble; ²free from enemies. Exam., ¹Rām., Bā., ch. 96, 8, भये अकटक साधक जोगी, Saints and hermits felt relieved of an annoyance. ²Ib., A., ch. 182, 5, करौँ अकटक राज सुखारी, I will reign at ease and free from enemies.

(The word is never used in its literal sense.)

[Skr. अकटक, Bg. अकटक, and so in all Gds.]

अकत akat, Ts., (I) adj. com. gen., thorough, utter, perfect (in a bad sense). Exam., Mg. ballad, पहिल कवर जब सरवन खाए, अकत मज्जरवा जैसे दुभाए, When Sar'wan ate the first mouthful, it seemed as it were utter poison (after Fallon); Coll. (Mth.), ओह कूँआक पानी अकत माज्जर हो, The water of that well is thorough poison; Coll. (Mth.), ई जहर के अकत गाँठ अहि, lit. he is a perfect knot of poison, i.e., he is a thoroughly wicked person; similarly अकत नीम a perfect nim, i.e., as bitter as the juice of the nim-tree.

(II) adv., thoroughly, intensely (in a bad sense), (practically serving as a superlative particle). Exam., Coll. (Bh.), ई फल अकत तीता बा, This fruit is intensely bitter; so also अकत कहुआ, thoroughly bitter.

[Skr. अकृत: lit. not made, not artificial; hence eternal, natural; hence thorough; Pā. अकत the eternal (an epithet of the Nirvāna); not met with in the other Gds. The tadbh. equivalent is Pr. अकअ or अकिअ (cf. अकएण Sapt., vs. 920, and अकिआ Hēm. iv, 396, meaning, in both instances, thoroughly); cf. M. अक्रिय the uncreate (an epithet of God). An analogous case is that of सहज, which also properly means natural, and hence thorough, e.g., Jan., ch. 12, सहज मनोहर, thoroughly charming. The word might, however, also be derived from Skr. अकृत, Pr. अकत, uncut, unimpaired; hence, entire, whole, thorough; analogously to अखिल, अखण्ड, q.v.]

अकतूबर ak'tūbar, अकण्ठोबर ak'tobar, Any., subst. m., the month of October.

[E. October.]

अकथ्य akatth (old Bw.) = अकथ akath, q.v.

अकथ akath, old Bw. अकथ akatth, Ts., adj. com. gen., what cannot be spoken or described, unspeakable, unutterable, inexpressible, indescribable. Exam., Rām., Bā., ch. 2, 13, अकथ अलौकिक तीर्थ-राज, An unspeakable, spiritual chief Tirtha; *ibid.*, ch. 25, 7, नाम रूप-गति अकथ (fem.) कहानी. The mystery of name and form cannot be told; K. Rām., Ut. 145, सब विधि समस्त, महिमा अकथ (fem.), तुलसी दास सन्सय समन, (Sib) powerful in every way, of unutterable greatness, the appeaser of Tul'si Dās' doubts; Dōh. 199, बाम-सरूप तुम्हार बचन, अगोचर, बुद्धि-पर, अविगत, अकथ, अपार; नेति नेति नित निगम कह, (Wise) like Saraswati is thy speech, incomprehensible, past understanding, indeterminable, unutterable, impenetrable; the sacred scriptures can speak of it only in negatives, (बाम or बामा is Saraswati, the goddess of speech and learning; नेति is Skr. न + इति; lit., the scriptures always say 'no, no'); Padm., do. 229, 1, मसि नयना लिखनी बरन रोय रोय लिखा अकथ, (The tears of her) eyes were her ink, and her eyelashes the pen, and bitterly weeping she wrote unutterable (words). See अकथ्य akathy' and अकथनीय akath'niy'.

[Properly a fut. part. pass., Skr. अकथ्यः, Pā. अकथो (cf. pass. कथ्यते Pā. Dy.), Pr. अकथो (cf. pass. कथर, Hēm. iv, 249), Ap. Pr. अकथु; S. अकथ or अकड (S. Dy.; on the change of थ to ड, cf. Gd. Gr., §§ 116-120, 145), H. अकथ; apparently wanting in the other Gds. The form of the word is noteworthy on account of its irregularity. As a rule the Skr. conj. cons. थ changes to ड in Pā. and Pr. (Hēm. ii, 21; e.g. पच्छा = Skr. पथ्या road, fem. fut. part. pass. of √पथ); in order to avoid this inconvenient change in pass. inflexion, it was usual to employ the alternative phon. change of dissolving the conj. cons. थ into हिज्ज or हीय (Pā. थोय, cf. Hēm. iii, 160; thus Skr. कथ्यते, = कहिज्जइ (Hēm. iv, 249) or कहीयइ, Pā. कथोयति (Pā. Dy.) The change of थ to ल or य, therefore, is quite irregular. The irregularity is clearly an old one, as it is already noticed by Pā. and Pr. grammarians (Hēm. ii, 174). In all probability the word is really an ancient tatsama, being preserved from the Skr. as a sort of technical term, applicable to 'things transcending the human mind.' Other similar instances are पथ or पथ dietetic food (a medical techn. term, also in Pr., see Sapt., vs. 814, for पथ = Skr. पथ्य), मड or मय poet. within (for मवक, = Skr. मय).]

अकथनीय akath'niy', Ts., adj. com. gen., (subst. f. अकथनीया akath'niyā), 'unspeakable, unutterable, inexpressible, indescribable; *unsuitable to be spoken or described. Exam., Rām., Bā., ch. 70, 1, अकथनीय

दावन दुख भारी, A heavy, grievous, and unutterable pain. *Coll. (Bh.), उनकर भाइ अबकी ऐसन काम कैलन है के ज अकथनीय बा, His brother has this time done such a thing as is unsuitable to be described.

[From अ + कथनीय, fut. pass. part. of √कथ, Skr. अकथनीयः, a pure tats., which may be used in all Gds.]

अकथ्य akathy', Ts., adj. com. gen., the same as अकथनीय akath'niy', q.v.

[From अ + कथ, fut. pass. part. of √कथ, Skr. अकथ्यः, a pure tats., which may be used in all Gds.]

अकद akad, Any., subst. m., the marriage contract amongst Musalmāns (Grs. §§ 1273, 1279).

[Ar. عقد 'aqd.]

✓अकन akan = ✓अकन akan, q.v.

✓अकन akan, अकन akan, (pr. pts. अकनैत ak'nait, अकनल ak'nal, अकनब ak'nab, अकनै ak'nai), (Bw.), Tbh., v. tr., 'to give ear, hear, hearken, listen, attend; hence *to attend to information, to learn, to come to know; and *to attend to music, to keep time to music, to march in accordance with musical time; also *to attend to the sound of money, test money (Grs. § 1489). Exam., Rām., Bā., ch. 349, 3, पुरजन आवत अकनि बराता, When the citizens heard the marriage procession coming; Rām., A., ch. 44, 1, जब विप अकनि राम पशु घारे, When the king heard the fall of the footsteps of Rām; Git., Bā., 37, 5. प्रेम समिलित बर बचन रचना अकनि राम राजीव लोचन उघारे, Hearing the arrangement of excellent words filled with affection (the allusion is to a number of songs), Rām opened his lotuslike eyes; K. Rām., Bā. 19, रोख माखे लखन अकनि अनखोही बातें, Lakhan, hearing these unpleasant words (of Parasurām), felt enraged. *Bin. 220, अकनि या के कपट करतव अमित अनय अपाय, सुखी हरि-पुर बसत होत परिहितहि पकिनाय, Learning that the object of its (i.e., Kalikā's) deceptions was (to do) countless (deeds of) injustice and destruction, Parichhit, when residing happily in Haripur (i.e. Baikunth or Bishnu's heaven), repented (of having spared it). *Rām., Bā., do., 309, 1, तुरग नचावहिं कुंवर बर, अकनि सिद्ध निधान, Noble princes cause horses to prance, keeping time to drums and kettle-drums. *Coll., ई रुपैया अकनैठ, Sound this rupee. See ✓अकन akan.

(The conj. part. अकनि is the only form in which this verb has been met with by us in B. literature.)

[Skr. √आकर्ण, 10th cl. आकर्णयति; Pr. आकर्णइ or अकणइ or आकणइ (Rāv. xi, 7, Sapt., vs. 365);

B. अकने or अकने or अकने; H. same as B.; S. अकने (inf.; perhaps a pleon. ✓अकने, contr. from अकने (with euph. व) = Pr. ✓अकने, Skr. ✓अकने; apparently wanting in the other Gds. All Gds. also use the equivalent tats. ✓अकने.]

अकनून ak'nūn, Any., adv., now, at present.
[Prs. اکنوں aknūn.]

अकफक ak'phak, सकफक sak'phak, (Bh.), the same as अकसक ak'sak, q.v.

अकवक ak'bak, Tbh., subst. m., nonsensical talk.
[Redupl. of वक, q.v.]

अकबर ak'bar, अकबर akbar, (poet. अकबर akabbar), Any., subst. m., a man's name, the emperor Akbar. He was the second emperor of Hindūstān of the Mughul house of Timūr. His full name and title, as given on his coins, was Jalālu-d-dīn Muhammad Akbar Pādshāh Ghāzī, i.e., Jalālu-d-dīn Muhammad, the Great, the Victorious Emperor. He reigned at Agra (see art. अकबराबाद) from A.D. 1542—1605. See Beale's Oriental Biographical Dictionary, s.v. Some detached Hindi verses are commonly ascribed to him, among which is the following dōhā. Exam., Siv., p. 375, जा को जस है जगत में, जगत सराहै जाहि । ना को जीवन सफल है, कहत अकबर साहि । Whose fame is (spread) in the world, whom the world praises, his life is successful, (so) says Akbar Shāh.
[Ar. اکبر akbar, lit. the Great.]

अकबराबाद ak'barābād, अकबराबाद akbarābād, Any., subst. m., the name of the capital of the emperor Akbar, Āgrā.

[Ar. اکبرآباد akbarābād, lit. the ābād or settlement of Akbar. He built a fort at Āgrā, made it his principal residence, and named it Akbarābād after himself.]

अकबरी ak'barī, अकबरी akbarī, Any., (I) adj. com. gen., relating to Akbar. Phr., अकबरी मोहर subst. m., fac., a one-eyed man (Hd. Dy.). Exam., चाँदेनि अकबरी the Āin-i-Akbarī or the Institutes of Akbar, the name of the third volume of Abū'l Fazl's celebrated history of the reign of the emperor Akbar, called the Akbar-nāmah; अकबरी असरगढ़ी or अकरगढ़ी a gold coin of Akbar, worth variously, 9, 10, 12, 27, or 30 (but not 16) rupees (see Prinsep's Useful Tables, p. 5).

(II) subst. f., a sweetmeat of rice-flour and sugar formed into balls, and, after being fried in ghī or clarified butter, encrusted with clarified sugar.

[From Ar. اکبر akbar, with Prs. suff. ی.]

अकमा ak'mā, Any., adj. com. gen., born blind. (Properly Urdu; used only by educated Muhammadans of Bihār.)
[Ar. أكمى akmah.]

अकमाल āk'māl, Tbh., subst. f., embrace, hug. Phr., अकमाल देव, to embrace. Exam., K. Rām., Su. 29, बूझत जहाज बाया पथिक-समाज मानौ आबु जाए जानि, सब अकमाल देत है, Like a company of travellers, escaped from a sinking ship and considering themselves as being born (anew) that day, they all embraced (one another). See अकवार āk'wār.

[Skr. अकमालि, Pr. अकमालि (Sapt., vs. 996), hence B. अकमाल, with the not uncommon change of व to म through an intermediate Ap. Pr. व. See Gd. Gr., § 134, p. 74.]

अकमित akamit, Tbh., adv., suddenly, unexpectedly. Exam., Vaish. x, 3, अकमित, ओ रे, कोकिल पछन कल धुनि, Suddenly, alas! (she hears) the song of the cuckoo in the fifth scale.

[Perhaps a corruption of Skr. अकमत्, q.v. Compare also अकामिक.]

अकम्पन akampan, Ts., subst. m., (lit. free from trembling), name of a rākshasa or demon in the suite of Rāban, king of Ceylon. Exam., Rām., Ln., ch. 45, 10, अनिप अकम्पन अथ अतिकाया विचलन सेन कौन्स दह माया, When the line began to break, Akampan and Atikāya had recourse to jugglery; Han. 19, बारिदनाद अकम्पन कुम्भकरन से कुम्भर केहरि-बारो, He (Hanumān) is the lion's cub (that killed) those elephants Barid'nād, (i.e. Megh'nād), Akampan, and Kumbhakaran.

[Skr. अकम्पनः, a 'bahuvrīhi' compound of अ not and कम्पन trembling; Pr. अकम्पणो (Rāv. xiv, 70).]

अकर akar, Ts., adj., com. gen., exempt from taxes, duty-free, (tech.) one who does not pay Government revenue. Exam., Chan., अकर सकल कर लितऊँ कदाव, सकर भाहु पर कर नहिँ पाव, While paying himself no revenue, he exacts it from every one; the sun, though possessed of rays, does not take any payment.

[Skr. अकरः; hence अकर in all Gds.]

अकरणी akar'ni, Tbh., adj. com. gen., not to be done, wrong, unsuitable. Exam., Chan., समुचित कर्म सबहिँ काँ थीक, मरने भल, न अकरणी नीक, (The performance of) good acts is (a duty) for every one; it is well to die; it is not good to do wrong (i.e. death is preferable to wrong-doing); Coll. (Bh.), मोहरे करणी अकरणी भैल, What was right in your eyes has turned out to be the reverse.



[From अ + करणीय, fut. pass. part. of √कृ do; hence Skr. अकरणीयः m., अकरणीया f., Pr. अकरणीयो m., अकरणीया f. (cf. Hēm. i, 248), Ap. Pr. अकरणीय m., अकरणीय f., or अकरणीय com. gen. (cf. Hēm. iv, 329 330); hence, contracted, Gd. अकरणी or अकरनी. The form with ण n belongs to W. Gd. In M. it occurs shortened to अकरन in the comp. अकरनकर lit. doing what is not to be done, perverse.]

अकरमल akar'mal, Tbh., adj. com. gen., (Mth.) unfortunate. Exam., Chan. बेलक बाह जाय खलवाट, बैसलाह जलाह रौद हैं चाँट। अकस्मात सिर खसलन्हि बेल, फटलन्हि माथ, अनर्थ कि भेल। विव सिब, जतहि अकरमल जाय, रहय अकर्मक फल अगुआय ॥ A bald man went and sat down under the shade of a bēl-tree, being made uncomfortable by the sun shining on him. Suddenly a bēl fruit dropped on his head and his skull was broken. What an unlucky thing it was! O Sib, Sib, wherever an unfortunate man may go, the fruit of his sins will be preceding him.

[Formed from अकरम or अकर्म (q.v.) with the Mth. suff. ल, which is only the past part. term., and is added in Mth. to make participial adj. of real or supposititious verbs.]

अकरमार akar'mār, Tbh., subst. f., ground not properly cleaned for receiving seed.

[A comp. of अँकरा (1) and मार (q.v.), lit. infested with vetch. Cf. H. अकराया.]

अकरा ak'rā (1), (f. अकरी ak'rī), Tbh., adj., dear, costly, high-priced (in a bad sense). Exam., (Rj.) मैं तो गोबिन्द लीन्हो मोल, को कहे अकरा, को कहे सला, लीन्हो तराजू मोल, I bought Gobind, some said dearly, others said cheaply, so I weighed him in the balances (said by Mirā Bāt, a celebrated poetess, wife of Rānā Kūmbhū of Chitōr, in the 15th cent. A.D., see Calcutta Review, vol. XLVIII, p. 7, and As. Res., vol. XVI, p. 99). See अकरौ ak'rī (3) and अकाल akāl.

[Probably derived from Skr. अकालः (= अ + काल) or आकालः (= आकाल-य), lit. unseasonable, hence dear (as in times of scarcity), and (with pleon. suff. क) अकाल्यकः or आकाल्यकः, Pr. 'अकल्यो or 'आकल्यो or 'अकल्यो, Ap. Pr. 'आकल्य or 'आकल्य; S. 'आकलिर, (इ being due to the influence of the lost य), P. 'अकरो, B. and H. 'अकरा. Apparently wanting in the other Gds. This is an instance of the common B. change of ल to र extended to the W. Gds; in S., like B., it is usual; cf. S. दुकाव famine = Skr. दुष्कालः.]

अकरा ak'rā (2) = अँकरा āk'rā (3), q.v.

अँकरा āk'rā (1) or अँकटा āk'tā, Tbh., subst. f., a kind of grass or vetch (vicia sativa, Wat.); it is a parasitic weed which grows in the wheat-fields under the spring crop and twines amongst the plants (Grs. § 1075). It is sometimes used as a fodder (Ell., vol. II, p. 213); also termed अँकरौ āk'rī (1), अँकुरी ākurī, q.v.

[It may be a corruption of अँकरा (cf. the fem.), derived from Skr. अङ्कुरा, which lit. means having a hook, hence (with pleon. suff. क) Pr. अँकुरयो m., अँकुरिया f., Gd. अँकरा m., अँकुरी f. Or it may be derived from Skr. अङ्क hook, with the Pr. suff. ड, which in Gd. may change to र; thus Pr. अँकडो or (with pleon. क) अँकडयो, Gd. अँकरा. In the latter case, however, there should be in B. an alternative form अँकडा āk'rā; and in the absence of it (though there is Mg. अँकटा), the former derivation is the more probable one. In any case, the B. word is undoubtedly connected in one way or the other with the Skr. अङ्क hook. Generally speaking, it may be noted that the derivatives of the Skr. अङ्क and अङ्कुर have been greatly confused in the modern languages, owing to interchanges of उ u and अ a and of ड r and र r. See also the remarks on the derivation of अँकडौ (1), अँकुरा, and the note on अँकरौ (1). H. the same as B. In the other Gds., apparently, it occurs only in the fem. form, q.v.]

अँकरा āk'rā (2) = अँकडा āk'rā, q.v.

अँकरा āk'rā (3), अकरा ak'rā (2), (f. अँकरौ āk'rī, अकरौ ak'rī), Tbh., adj., true, genuine, good. Exam., K. Rām., Ut. 121, नाम-प्रताप सदा-सहिमा अँकरे किये खोटे-उ, खोटे-उ बाढ़े, Through the power of his name and his great renown, he (Rām) turned even the bad (e.g., Ajāmīl, &c.) into good, and raised even the lowly (e.g., Nikhāds and Bhāls; the encl. उ is a particle of emphasis).

(The word is said to be a synonym of खरा, q.v., and the opp. of खौट or खोटा, q.v.)

[Perhaps connected with Skr. आकर, a mine; hence best, excellent.]

अकरार ak'rār, प्रकरार ek'rār, इकरार ik'rār, Any., subst. m., 'an admission, confession (in this sense also करार karār); 'a written bond or agreement. Comp. अकरार-नामा, subst. m., a written agreement. Exam., 'Coll. (Bh.), ई पाप हस अकरार करतारौ, हसरा से भेल हस, I confess this sin: it has been committed by me. 'Sal., 16, से दुनु तरफ अकरार भेल गेल, Thus on both sides an agreement was made; B. Gr., II (Bh.), p. 32, ओकर अकरार लिखैत, Write a bond to that effect.

[Ar. اقرار iqrār.]

अकऱाव ak'rāw, **अकऱाव** ak'rāw, Tbh., subst. m., foot and mouth disease in cattle, in which the feet and face swell and the stomach distends (Indian Cattle-Plague Report, Vocab. s.v. Ukrao).

[Derived by means of the prim. der. suff. अ a (2), (q.v.), from the causal √अकड़ाव, itself derived from the simple √अकड़, q.v. Literally the word means stiffness, cramps.]

अकरिया ākariyā, Tbh., subst. f., (South Bhagalpur) a heifer ready for the bull (Gr. § 1118).

[Prop. lg. f. of अँकरी (or अँकुरी) a possessive adj. derived from अँकुर, q.v., by means of the Gd. suff. ई, see Gd. Gr. § 252.]

अकरी ak'rī (1) (Mg.), also (S. Mth.-Mg.) उखरी uk'rī, Tbh., subst. f., the funnel or cup at the top of the hollow bamboo tube of a seed-drill (Gr. § 24). Exam., Coll. (Mg.), अकरी डरवा में लगा दीही रे, ले जाही खेतवा पर रे, Fasten the funnel to the drill-plough (डर) and take it off to the field.

[A corruption of ओखरी (with ओ reduced to अ, see Gd. Gr. § 26; the long form ओखरियँ occurs in the example of the following article), a fem. diminutive of ओखर or ओखल (or जखर, जखल), a mortar or pot for husking rice, Pr. उखल (Hēm. ii, 90) or ओखल (Hēm. i, 171), Skr. उखल.]

अकरी ak'rī (2), प्रकरी ek'rī, प्रँकरी ek'rī, Tbh., subst. f., uncleaned rice (Gr. § 1272). Exam., Coll. (Bh.), हम तीन दिन से अकरी चावर खात बाटौं, ओखरियँ न मिलल, I have been three days eating unhusked rice, for I could not get a crushing-mortar.

[Der. ? S. has अहिड़ी.]

अकरी ak'rī (3), Tbh., subst. f., high prices, scarcity.

(Properly Urdū; only used by the educated in Bihār.)

[This word is properly the fem. of अकऱा (1), q.v., used as a subst. In Skr., कालिका, the fem. of कालिक, is used as a subst. in the sense of price of a commodity payable at a fixed time, credit price. Similarly the Skr. कालिका, fem. of कालिक, might be used. Hence अकालिका or अकालिका would mean want of credit prices, a time when no credit is given; hence scarcity.]

अकरी ak'rī (4), fem. of अकऱा ak'rā (1) and (2), q.v.

अँकरी āk'rī (1), Tbh., the same as अँकड़ी āk'rī (1) and अँकुरी āk'urī, q.v.

(It may be noted that with the sense of vetch it admits a masc. form अँकऱा, q.v., while apparently it does

not admit the forms अँकड़ा and अँकड़ी, spelt with ड r. But though not hitherto noticed, it is probable, from all the circumstances of the case, that they do exist.)

[For der. see art. अँकड़ी (1), अँकऱा (1), and अँकुरा.—H. and M. अँकरी, Bg. अँकरी.]

अँकरी āk'rī (2) = अँकड़ी āk'rī (2), q.v.

अकरन akarun, Tbh., adj. com. gen., (subst. f. अकरना ākarunā), pitiless, merciless, relentless. Exam., Rām., Bā., ch. 283, 6, कर कुठार में अकरन कोही, Having axe in hand, I am pitiless in my wrath.

(Rām Jasan's reading अकरन is an error. It has been adopted into Bate's Hindi Dictionary, where it is explained as equal to अकारन.)

[Skr. अकरणः, Pr. अकरणो (see Nām., vs. 73), all Gds. अकरण or अकरन.]

अकरूर ak'rūr, अकरूड़ ak'rūr, अकरुड़ ak'rur = अक्रूर akrūr, q.v.

अकरोट ak'rot, अक्रोट akrot = अखोट akhrot, q.v. (Wat. akrot.)

अँकरोरी āk'rōrī, Tbh., subst. f., small pebbles. Exam., Padm., ch. 137, 3, पायन पहिर लेहु सब पँवरी, काँट न चुभे, न गड़े अँकरोरी, Put slippers on your feet so that thorns may not pierce, nor pebbles wound them. See अँकरी āk'rī (2) and अँकड़ी āk'rī (2).

[Derived from अँकऱा (2) by means of the pleon. suff. ओरा, fem. ओरी (Gd. Gr. § 209). The fem. gender indicates diminutiveness.]

अकर्कस akarkas, Ts., adj. com. gen., very hard, very difficult, very unpleasant. Exam., Coll. (Bh.), ई बहुत अकर्कस बा, This is extremely unpleasant.

[From Skr. कर्कश, with the intens. pref. अ; see art. अ a (5). The word is not uncommonly used in Bihār, but not in the negative sense, 'not hard' or 'soft,' given to it in the H. Dy.]

अकर्म akarm, Ts., subst. m., 'a bad or low action, sin, wickedness; (its result) evil, misfortune, ill fate. Exam., Coll. (Bh.), ई कौन अकर्म करत ईवँ, ऐसन न करे के चाही, What wickedness are you committing? You should not act thus. See another example under अकरमल akar'mal. For an example see under अकोल akōl (3).

[Skr. अकर्म, and so in all Gds.]

अकर्मक akarmak, Ts., adj. com. gen., (gram.) intransitive.

[Skr. अकर्मकः; hence अकर्मक in all Gds.]



अकर्मन्यः akarmany', Ts., *adj. com. gen.*, (*subst. f.* अकर्मन्या akarmanyā), useless, good for nothing, unprofitable. Exam., Coll. (Bh.), ई मनई बड़ अकर्मन्यः हूँवे, प्रकरा से किहु काम नाहिँ निकसो, This is a most good-for-nothing fellow; no work can be got from him.

[Skr. अकर्मण्यः; hence अकर्मण्य or अकर्मन्य in all Gds.]

अकर्मि akarmi, (*f.* अकर्मिणि akarmiṇi) = अकर्मो akarmi, q.v.

[This form is peculiar to the Mth. dialect and to poetry. See Mth. Gr., § 47, p. 20.]

अकर्मो akarmi, Ts., *adj. com. gen.*, (*subst. f.* अकर्मिणी akarmiṇi), wicked, rascally, an evil-doer. Exam., Coll. (Bh.), तोहःरे भाई बड़ अकर्मो हूँवे, ओकरा तूँ समझावैठ, नाँ? Your brother is a great rascal, you should remonstrate with him, won't you?

[Skr. m. अकर्मो, f. अकर्मिणी, and so in all Gds.]

अकल akal (1), Ts., *adj. com. gen.*, 'lit. not in parts, not divisible, not subject to increase or decrease, used tech. as an epithet of Brahma; hence 'immeasurable, inconceivable, mysterious. Exam., 'Rām., Bā., do. 61, 1, ब्रह्म जो व्यापक विरज अज अकल अनौह अभेद, Brahma, who is omnipresent, passionless, unbegotten, indivisible, desireless, undifferentiated; Bin. 49, ब्रह्म, व्यापक, अकल, सकल-पर, परम-हित-ग्यान, मोतीन, गुनब्रिन्ति-हर्ता, (Hari is) like Brahma, omnipresent, indivisible, transcending all, (the source of) the knowledge of the highest good, imperceptible to the senses, excluding the existence of any quality. 'Sat. iv, 38, विनहि बीज तर एक भो साखा दल फल फूल; को वरनै अतिसे अमित सब विधि अकल अतूल, Without seed a tree has been produced (i.e. the kalpa-tree), with branches, twigs, fruit, and flowers. Who can describe it? It is thoroughly immeasurable, altogether mysterious and incomparable.

[Skr. अकलः, Pr. अकलो, in all Gds अकल.]

अकल akal (2), Tbh., (I) *adj. com. gen.*, (*subst. f.* अकली akālī or Mth. अकलि akālī), lit. 'unskilled in conversation; hence 'simple, foolish, silly; 'befooled. Exam., 'Chan., राज द्वार में अकलक सहायता की, What assistance can one who is unskilled in conversation render in (introducing another into) a king's court? 'Chan., अकलक करधि सकल निरबाह, सबहिक पालक धरनी-नाह; राजा अकल सकल दुरि जाय; सब काँ राजा देव उपाय, The lord of the earth, the protector of all (i.e. the king), supplies all the necessities of a fool; (but) with a foolish king all goes wrong: kings and gods are the refuge of all; Chan., ननद

पटाओलि सरस सधोरि। खीरि मखानक मिसरी बोरि॥
अकलिक (fem.) बिपति सकल दुरि गेलि। भाग्यमान सुत
माता मेलि॥ The sister-in-law sent (to her brother's
wife) a delicious dish made of rice-milk with water-
nuts mixed with sugar; all the distress of the
foolish woman was removed; she became the mother
of a fortunate son. 'Chan., तेल मथ कारिख मिसराय।
टाही टाड़ा देल पढाय॥ थाकल सब जन अङ्ग लगाव।
बहिकिरीनो कपट नहिँ पाव॥ घात देखि पड़ जेहन भौल।
महि आग्रल जनु सुचहड़ लौल॥ अकल सकल बरियातक
ठाठ। लाजक लेल मेल जनु काठ॥ (The bride's people)
mixed soot with the oil and sent it in large and
small pots; all the (bridegroom's) people being
weary rubbed it on their bodies without discovering
the maid-servant's trick. In the morning they looked
black like Bhils or Musahars coming away from
the preparation of indigo. The whole company of
the befooled wedding party became like blocks of
wood through shame. (Compare the story in the Kathā
Sarit Sāgar, transl. vol. I, p. 19).

[Skr. अकल, Pā. अकलो (Pā. Dy.), Pr. अकलो,
P. अकल, O. अकल, M. अकल, G. अकल or अकल, B., Bg.,
and H. अकल.]

अकल akal (3), Tbh., *prop. wk. f. of अकला ak'lā, q.v.,* occurring in comp. only, e.g., in अकलखुरा akal'khurā, (*f.* 'री rī), *adj.*, lit. eating alone; hence unsociable, greedy, selfish, jealous.

अकल ak'l = अकिल akil, q.v.

अकलङ्गा akalayk, (poet. अकलङ्गा akalaykā), Ts., *adj. com. gen.*, a religious and moral tech. term, without spot, stain, or defect. Exam., Rām., Bā., ch. 82, 4, अस बिचारि तुम तजि सब सङ्गा, सबहि भाँति सङ्गर अकलङ्गा, Thus do thou think and put away all doubt, that Saṅkar (i.e., Mahādeb) is in every way without stain; Git., A., 43, 3, चितवन सुनि-गन चकोर बैटे निज दौर दौर अश्य अकलङ्ग सरद चन्द चन्दिनी, The Munis sit like chakōrs (a kind of partridge said to be enamoured of the moon), each in his own place, beholding the imperishable spotless autumnal moon (i.e., Rām) and its moonlight (i.e., Sītā).

[Skr. अकलङ्गः; in all Gds. अकलङ्ग.]

अकलङ्गता ak'layk'tā, Ts., *subst. f.*, absence of spot or defect, fair fame. Exam., Rām., Bā., ch. 275, 3, अकलङ्गता कि कामी लहई, As a gallant who would have no scandal.

[Skr. अकलङ्गता, and so possibly in all Gds.]

अकलङ्गा akalaykā, poet. = अकलङ्क akalayk, q.v.

अकलन्वा akal'wā, अकलुआ akaluā, Tbh., subst. m., lit. famine, hence often used as a personal name for the child of a person whose elder children have all died, the superstition being that calling a child by an unpleasant or disgusting object would cause it to live long. See Ind. Ant., vol. VIII, p. 321; Prop., p. 22.

[Properly the long form of अकाल akāl, famine, q.v.]

अकन्ला ak'lā, the same as एकन्ला ek'lā, q.v.

अकलियान akaliyān, अकल्यान akalyān, Ts., (I) adj. com. gen., (subst. f. अकलियानी akaliyānī or Mth. अकलियानि akaliyānī), ¹unpropitious, ill-omened, unlucky; ²uncomfortable, disconsolate, unblest. Exam., ¹ Coll. (Bh.), ए गोसाईं, ऐसन अकलियान बात मत बोलीं, O Gosāi! do not say such unpropitious words. ² Chan., जनि काँ द्रोह दुधमैक नाम, अकलियान तनि काँ सभ ठान, To whom the (very) name of virtue is an aversion, for him every place is unblest.

(II) subst. m., bad luck, misfortune. Exam., Coll. (Bh.), तोहरा घर में ज आगि लगौलक हा, ओकर अकलियान बैरों होई, He has set fire to your house, he will certainly have bad luck.

[Ved. अकल्याणी f. (Ath. 20, 128, 8), Skr. अकल्याणः m.; in all Gds. अकल्याण or अकल्यान.]

अकलुआ akaluā = अकलन्वा akal'wā, q.v.

अकलेश akalēś, अकलेश akalēśh, Tbh., adv. com. gen., lit. without trouble; hence ¹(physically) without difficulty, easily; ²(mentally) without discomfort, comfortably, happily. Exam., ¹ Hb. viii, 32, अति अकलेश देख गुन जोरि, विस किसलप जक दे हलु तोरि, Most easily he strung the bow and snapped it like the thread of the inner stalk of a lotus. ² Prabh., p. 12, l. 20, रति-पति सम्पति लेल परवेश, जनि सकल जग बस अकलेश, The attendants of Cupid entered, through whom the whole world lives happily.

[Skr. अ + लेश; for the cognate forms of लेश in Pā., Pr., and Gd., see that article. On the origin of the adv. use, see the remarks under अकारन. The word appears to be never used as a subst. or adj.]

अकल्यान akalyān, = अकलियान akaliyān, q.v.

अकन्वन ak'wan, Tbh., subst. m., curled, flowered, gigantic swallowwort, celebrated among native practitioners for its many medicinal qualities, calotropis gigantea, also called Mandār (मन्दार). See आक āk (2), of which it is the more usual Mth. form.

[Skr. अकंपर्णः, another name of the arka plant (Skr. Dy. P.), Pr. अकवणो, B. अकवन. Another name is Skr. अकैपयः, whence probably comes the H. अकौड़ा (Hd. Dy.), contr. from Pr. अकवडुओ.]

अकन्वरिया āk'wariyā (1), Tbh., subst. f., lg. f. of अकन्वारि āk'wārī, q.v. Exam., Mag. 18, भरी अकन्वरिया पीया ले के सुतबै, जिया मोर चलत घुरमाए, Tightly embracing (lit. taking a full hug of) my beloved I shall sleep, and my heart goes beating.

अकन्वरिया āk'wariyā (2), Tbh., subst. f., the rope by which the rudder of a country-boat is held up (Gr. § 236).

[Skr. अकृपारी, Pr. अकवारी or (with pleon. suff. क) अकवारिया; hence (with short antepenultimate) B. अकन्वरिया.]

अकन्वार ak'wār (Gr. § 886) = अकन्वार āk'wār, q.v.

अकन्वार āk'wār, अकन्वारि āk'wārī, अकन्वार ak'wār, अकन्वारि ak'wārī, Tbh., subst. f., ¹grasp, hug, embrace; ²an armful, as much as can be taken between the two arms (= आगा, q.v., and भर पाँजा, Gr. § 886), or as much as can be taken under one arm (Cr., p. 51). Comp., अकन्वार भेंट, subst. f., (wom.), salutation by message (Āz. Gy., where it is erroneously said to be masc.). Phr., अकन्वार भरव or ओं लेव to embrace, to hug to one's self (= अङ्ग भरव); hence fig., to take greedily, to take with all one's heart (with the genitive of the thing desired). Exam., Mg. song, 'जो मैं जानितोँ फगुनि बहार, कन के धरितोँ भरि भरि अकन्वार, If I had known the festival of Phāgun (the Hōh), I would have held my beloved fast with many embraces (after Fallon); Coll. (Bh.), हमार अकन्वार-भेंट कह दिहलसि, She sent an affectionate salutation to me, (lit. she sent 'a meeting with embraces' or 'her embraces' to me, as in French letters, 'je vous envoie mille embrassements,' or 'je vous embrasse mille fois'); Coll. (Bh.), ई बात के हम अकन्वार खेलाँ, I took that object with all my heart (lit., I took a grasp of that object). See अकन्माल āk'māl, अङ्कम ankam, कौल kaul, कौली kaulī.

[Skr. अकृपालिः fem., Pr. अकवाली (Sapt., vs. 996): hence B. अकन्वारि, turning ल into र, as usual; see Gd. Gr., § 30, p. 34. In the other Gds. this word occurs only in a mutilated state, with loss of the initial अ and contraction of medial अवा to औ; thus M. कवळ f., कवळी or कौळी f., कवळा or कौळा m., P. कौळी f. (also कौळा m. in the sense corner of a room), H. कौली or lg. f. कौलिया f., कौला m., also कोल m., B. कोल, O. कोळ. Most of these mutilated forms occur also in the sense of lap, bosom; hence corner of a room, a lane



or long passage. *With these may be compared the B. कोर, O. कोड़, H. कोड़ or कोड़ा, lap, bosom, M. कोड inlet, branch of a creek, and in all Gds. कोण or कोणा corner; the cons. ड, र, ल, ण being easily interchangeable in the Gds. On the other hand, Skr. has क्रोड m., lap, bosom, कोल m., lap, embrace, कोण corner; and there can be little doubt but that in the Gds. the derivatives of the Skr. अङ्गपालि and क्रोड have been to a great extent confused. It is, however, not impossible that some of the Skr. forms, such as कोल, कोण, and perhaps also कवल mouthful (M. कवल or कवळ), may themselves be due to mutilations of अङ्गपालि; cf. the mutilated Skr. form अङ्गोलिका.]*

अकवारि āk'wārī, अकवारि ak'wārī, Tbh., subst. f., the same as अकवार āk'wār, q.v. Exam., Krish. 238, यह लालच अकवारि भरत है, चार तोरि, चोली भटकाई, From this desire you are embracing me, tearing my necklace and disordering my bodice.

अकस akas, इकस ikkas, Any., subst. f., 'spite, enmity (Āz. Gy.); 'envy, jealousy. Phr., अकस राखव or अ० करव, to bear enmity, to be jealous. Exam., 'K. Rām., Ut. 94, एते मान अकस कोवे (= करिवे) को चापु आदि (= है) को, Who are you that you should act towards me with such pride and enmity? Coll. (Bh.), तू ओकरा बेटवा के मारले रहलै, ओही से ज तोहरा से अकस राखेला, He bears you ill-will because you killed his son long ago (with pluperf. in the sense of a very long time ago); see also under अकसक. °Gīt., Bā., 84, 7, हानि लाऊ अनख उडाऊ बाऊ-बल कहि बन्दी बोले बिरद अकस उपजाइ कै, The heralds proclaimed the fame (of Sitā's swayambar), describing the loss, the gain, the rage (at failing), the joy (at succeeding), the power of arm (in breaking the bow), (and thus) rousing the envy (of Rām's co-suitors).

[Ar., عكس aks, lit. inversion; hence, opposition.]

अकसक ak'sak, (Bh.) अकफक ak'phak or सकफक sak'phak, Tbh., adj. com. gen., gorged so that one cannot rise from one's seat. Exam., Chan., काल अकस के अकसक टार, अघटित काल दण्ड सँसार, What! can the gorged one turn aside Time's enmity? Time's punishment is certain in the world; *ibid.*, महा-भोज्य में खैलान्द जाय, अलसैलाइ सुतलाइ असुआय । लोलकन्दि सम किछु चोर चोराय, अकसक जन काँ की बघुआय ॥ Going to a great feast he ate, felt drowsy, and slept, well satiated: a thief stole away all his things: what (remains) for the gorged one but to rave like a tiger.

(The form अकसक appears to be pure Maithilī. See Vocabulary in Mth. Ch.)

[The word is evidently an alliterative compound connected with the. ✓फौक (cf. ✓फौक, फँक, Skr. प्रेक्ष

in H. R., p. 80, or प्रक्षिप्), to gobble, to toss food into the mouth, and फका or फका or फाका or फँका, a quantity of food taken to be chucked into the mouth, or the act of chucking such a quantity of food into the mouth. The alliteration imparts an intensive force, implying one who gobbles up many handfuls. M. has फकफक or फकाफक, one who repeatedly throws handfuls into the mouth. Possibly the form of the B. word may be due to some confusion with भसक, a glutton, a bye-form of भसक (with स for ख, see Gd. Gr., § 11, p. 8), Skr. भक्षक.]

अकसर ak'sar (1), (lg. f. अकसरवा ak'sar'wā or अकसरवा ak'saruā), Tbh., adj. com. gen., alone, solitary, single. Exam., Rām., Ar., do. 20, 2, कवन हेतु मन अथ अति अकसर आयेंज तान, For what reason have you come, (my) son, troubled in mind (and) quite alone? Bij., l. 943, बाप! अब ले मैं रहलौ अकसर जियरवा, O father, up to now I have been but a single life (i.e., I have been alone, see Bij., l. 961). See प्रकसर ek'sar.

[Skr. एकस्रतः, Pr. प्रकसरिचो (adv. प्रकसरिचं in Hēm. ii, 213, synonymous with भगिति, सम्पत्ति) or इकसरियं (Nām., vs. 17 = भक्ति सहसा); the Pr. सरिचं becomes in Gd. shortened into सरि, सर, just as Pr. करिच becomes Gd. करि, कर; see Gd. Gr., § 271, p. 128. Hence B. प्रकसर or अकसर, H. इकसर or अकसर, O. यकसर, M. एकसर. M. has also a str. f. adj. एकसरा (fem. रौ), adv. एकसरै. Similar formations, common to all Gds., are—with the numeral द्वि two, B. (wk. f.) दोसर, (str. f.) दोसरा second; with the num. त्रि three, B. (wk. f.) तेसर or (str. f.) तेसरा third; with the num. चतुर four, B. चौसरौ a land four times ploughed. Similarly प्रकसरौ is a land once ploughed; see s. vv. The second and third members of this set are now used as ordinal numbers, replacing the proper forms दूजा, तीजा. The first and fourth members have no such specialised meaning. But the original equivalence of the whole set is strikingly shown in such sentences as the M. तुका नखे देह दिह्या एकसर, तथासौ दुसरै नाहीं जन्म, Tukā Rām says a body he gave me once, hence I shall not be born twice. M. has also a similar verb चौसरणै, to perform for a fourth time.]

अकसर ak'sar (2), Any., (I) adj. com. gen., many, most, nearly all. Exam., Coll. (Bh.), अकसर अदिनी लोग कहलन, Many people say it.

(II) adv., ¹often; ²for the most part, usually, generally. Exam., Coll. (Bh.), अदनी लोग अकसर कहलन, People often say.

[Ar. اكثر ak'sar, comparative of كثير kasir.]

अकसरवा ak'sar'wā, lg. f. of अकसर ak'sar (1), q.v.

अकंसरुआ ak'saruā = अकसरुवा ak'sar'wā, q.v.

Exam., Coll. (Bh.), दीहल अपने घर के अकंसरुवा बा,
Dihal is the only man in his house (Az. Gy.); i.e.
he has no relations.

अकसवा akas'wā, Tbh., subst. m., lg. f. of अकास, q.v.

Exam., Bij., l. 818, हिचल उड़ि लागे अब अकसवा,
Hichohhal (name of horse) now flew up into the
air (see also *ibid.*, ll. 551, 973).

अकसात ak'sāt, अक्षान aksāt, Any., subst. m., instal-
ments of the annual revenue.

(A term only used in the kachah'ries or magisterial
courts of India.)

[Ar. أقساط aqsāt, properly plur. of قسط qist, an
instalment.]

अकसाम ak'sām, अक्षाम aksām, Any., adv., of various
kinds, of every sort.

(A term only used in the kachah'ries or magisterial
courts of India.)

[Ar. أقسام aqsām, properly plur. of قسم qism,
subst. fem., kind, sort.]

अकसीर ak'sīr, अक्षीर aksīr, Any., subst. f., 'powder,

dust, flings; especially 'powder or mixture pretended
to be capable of converting other metals to gold or
silver, the philosopher's stone, elixir; hence 'the
science concerning such powders, alchemy, chemistry;
hence also colloquially used in the sense of an 'effica-
cious or beneficial remedy. Exam., 'Coll. (Bh.),
जहकीम ओकरा हाथमें अकसीर लागि गेल, That doctor
became like a philosopher's stone in his hand (said
of a Baniyā in Patna who prospered through the
favour shown him by a certain native doctor). 'Coll.
(Bh.), ई दवाई बड़ अकसीर होई, This medicine will
do you a great deal of good.

[Ar. اكسير iksīr or اكثير iksīr, also pronounced aksīr
or aksīr. Connected with كسر kasar breaking, a fraction.]

अकसात akasmāt, (poet. आकसमात ākas'māt), Ts., adv.,

lit., 'without a wherefore, (i.e., without the operation
of any known cause), perchance; hence 'suddenly,
abruptly, unexpectedly, unawares, instantaneously,
immediately. Exam., 'Sat., v, 62, जीं पै आकसमात ते
उपजे बुद्धि बिसाल, ना तौ अति-बल-हीन के गुर सेवन कहु काल,
Although perchance an eminent intellect may be born,
still the very guileless spend some time in serving
their spiritual preceptor. 'Dev., sc. 3, अहि गाँव में ई
लोगन के डेरा डण्डा पड़चल, उहाँ के लोगन के पराने (=
ग्राम + हि) सूख जाला; जान पड़ैला, मानो जम-राज के
सेना अकसात माछुख-रूप धर के आदल हो, Into whatever
village the tents and measuring rods of these people

come, the souls of the people of that place dry up;
it seems as if the army of Jam'raj in human form
had suddenly arrived. For another example, see under
अकरमल akar'mal.

[This word is rarely used. A more usual one is
अकानिक, q.v., or अचानक, q.v.]

[Skr. अकस्मात्; अकस्मात् in all Gds.]

अकहतरि ak'hattari, (Mth.) = एकहतरि ek'hattari,
q.v.

अकहरा akah'rā = एकहरा ekah'rā, q.v.

अका akā, (fem. अकौ akī), str. f. of अक ak (1), q.v.

अकाए akāē = अकाय akāy, q.v.

अकाज akāj, (poet. अकाजा akājā or अकाजू akājū), Tbh.,

subst. m., lit. what is not to be done; hence 'wrong,
sin, crime; 'harm, injury, loss (done to others or
suffered by one's self); 'evil. Exam., 'Rām., A., ch.

203, 1, सुनि-समाज अब तीरथ-राजू सँचे ऊ सपथ अघाड़ अकाजू,
In an assembly of saints and in such a holy place,
an oath, even in (speaking the) truth, is a sin and
a crime. 'Rām., A., ch. 290, 9, पर अकाज प्रिय आपन

काजू, Another's loss is dear (to him and) his own
gain; *ibid.*, ch. 285, 1, भरत-हाथ सब काज अकाजू, In
Bharat's hand is all gain and loss; *ibid.*, ch. 72, 7,

इन सनेह-बस करव अकाजू, Under the influence of her
very love she will do me harm; *ibid.*, ch. 23, 8, होइ

अकाज, आजु निस बीते, It will be our loss (if) this night
pass away (unutilised); *ibid.*, Bā., ch. 56, 8, जो न

कहौं, बड़ होइ अकाजा, If I do not tell it, it will be a
great loss (to me); *ibid.*, ch. 170, 1, कहे कथा, तब परम

अकाजा, If you tell your story, then (you will do
yourself) exceeding harm; Bin. 76, तुलसी अकाज

काज राम ही के रोके खीके; प्रीति की प्रतीति मन मुदित
रहत हैं, Tul'si Dās (says), (the test of) loss and gain
is solely the pleasure and displeasure of Rām;

through the experience of His love I remain happy
in my heart; K. Rām., Ut. 49, क्रिपा जेहि की कहु

काज नहौं, न अकाज कहु जेहि के सुख मोरे, करै तिन
की परवाहि को, From whose favour no gain results,
nor any loss from whose displeasure (lit. turning

away of the face), for him who has any respect?
'Ag. iii, 4, अनरथ, असुगुन, अघ, असुम, अनभल, अखिल
अकाज, Disappointments, inauspicious omens, mishaps,
misfortunes, bad luck, (and in short) every evil;

Dōh. 67, तुलसी हरि अपमान ते होइ अकाज समाज,
Tul'si Dās (says), from disrespect to Hari comes
every evil.
(The forms in आ ā, ऊ ū, are merely due to the
exigencies of metre and rhyme.)



[Skr. अकार्य, Pā. अकयं (Keh. 318), Pr. अकजं; all Gds. अकाज.]

✓ अकाज akāj, (pr. pts. अकजैत akajāit, Bh. अकाजत akājāt, अकाजित akājī; अकाजल akājal; अकाजब akājab; अकाजै akājai), Tbh., (I) v. tr., to render useless, inflict injury upon, spoil. Exam., Coll. (Bh.), तोहर ई काज हम अकाजवै, I will spoil this business of yours.

(II) v. intr., lit. to be wasted; hence to die. Exam., Rām., A., ch. 238, 6, मानई राज अकाजैव आजू, As if the king had died that very day.

[Der. root made from अकाज, q.v.]

अकाजा akājā, poet. = अकाज akāj, q.v.

अकाजि akāji, (f. अकाजिनि akājini), Mth. and poet. = अकाजी akājī, q.v.

अकाजी akājī, Tbh., adj. com. gen., (subst. f. अकाजिनी akājini), bad, injurious. Exam., Coll. (Bh.), ज बड़ अकाजी अहिमी हैवे, He is a very bad man.

[Der. from अकाज by the Gd. suff. ई; see Gd. Gr., § 252. Though not noted, it probably occurs in all Gds.]

अकाजू akājū, poet. = अकाज akāj, q.v.

अकाथ akāth, Tbh., adv., unsuccessfully, vainly, profitlessly, uselessly. Exam., Bin. 84, मयो है सुगम तो को अमर अगम तहु वसुधि, यौं कत खोवत अकाथ, Knowing that there has been vouchsafed to you a body unattainable to the gods (lit. immortals), why (कत) then (यौं) do you lose it profitlessly?

[Skr. अकृतार्थ, Pr. अकअथ (Sapt., vs. 516), B. contr. अकाथ; apparently wanting in the other Gds.]

✓ अकान akān, (pr. pts. अकनैत akanāit, Bh. अकानत akanāt, अकानित akanīt; अकानल akanāl; अकानब akanāb; अकानै akanai) = Bw. ✓ अकन akan or ✓ अकन ākan, q.v.

✓ अकाब ākāb, (pr. pts. अकबैत ākabāit, Bh. and Mg. also अकाबत ākābat, अकाबित ākabīt, अकाइत ākai; अकाबोल ākāol; अकाप्रब ākāeb; अकाबै ākābai, अकाप्र ākāe), Tbh., caus. v., (Bh.) to cause to be valued or prized. Exam., Coll. (Bh.), तू प्रकरा के कैसे अकावतारै, How do you get this valued?

[Skr. ✓ अक, caus. अकयति, Pr. अकावेर; hence Gd. अकावै; see Gd. Gr. § 349.]

अकाब ākāb = अकाव ākāw, q.v.

अकावीर akābir, Any., subst. m., people of rank, nobles, grandees, the upper ten.

[Ar. اکابر akābir, plur. of اکبر akbar great.]

अकाम akām (1), (poet. अकामा akāmā), Ts., (I) adj. com. gen., (subst. f. अकामा akāmā), without desire, without lust; used technically as one of the epithets of the Supreme Being. Comp. (Rām., Ar., chh. 9, 8) अकाम-प्रिय, The friend of the unsensual, (i.e., Rām). Exam., Rām., Bā., do. 77, 1, जोगी जटिञ्ज अकाम-मन नगन असङ्गल-भेख, A mendicant recluse with matted hair, his soul free from lust, naked, with hideous accoutrements; *ibid.*, ch. 86, 2, जदपि अकाम, तदपि भगवाना भक्त-विरह-दुख दुखित दुजाना, Though himself passionless, yet God sympathises (lit. is pained) with a pious man's pain of bereavement, knowing it well; K. Rām., Ut. 144, सिव अकाम, अभिराम-धाम, नित राम नाम रुचि, Sib (is) devoid of desire, the abode of (moral) beauty, always rejoicing in Rām's name.

(II) subst. m., continence. Exam., Rām., Ut., ch. 114, 13, परम घरमय पथ दुदि, भाई, अवटे अनल अकाम बनाई, After drawing off the milk of sound religion, O brother, it is set to boil on (lit. having made) the fire of continence.

[Ved. अकामः (Ath. 10, 8, 44), Skr. अकामः, Pā. अकामो, Pr. अकामो (cf. Bhag., p. 200); all Gds. अकाम.]

अकाम akām (2), Ts., adj. com. gen., not done with any intention of a reward. Exam., Coll. (Bh.), ई काज अकाम बा, This act is done without wish for any reward.

(The word is probably a tats. from Skr. अकाम्यः, M. अकाम्य, though theoretically it might be derived as a tadbh. through Pr. *अकामो.)

अकामा akāmā, poet. = अकाम akām (1), q.v.

अकामिक akāmik, Ts., (I) adj. com. gen., without cause or reason.

(II) adv., causelessly.

[Apparently a corruption of Sk. आकामिक.]

अकामी akāmī, Tbh., adj. com. gen., bad, wrong, useless, profitless. Exam., Coll. (Bh.), अकामी धन्या से किहु फल नाहिं होई, From profitless employment there will be no fruit.

[Skr. अ + कर्मिकः, Pr. अकमियो, B., H., and M. अकामी; wanting apparently in the other Gds. The subst. अकाम uselessness does not exist.]

अकाय akāy, अकाप्र akāṣ, Tbh., adj. com. gen., huge, vast, dense. Exam., Hb., Transl., p. 9, अकायबन, a vast

forest, a dense forest; *Hb.* iii, 10, जनप्र रघु दृष्टि
अकार, (It went on to) where two huge trees were
standing.

[*Skr.* अनिकायः *lit.* having an excessive body,
Pr. अदकायो (*Rāv.* xii, 59); the initial अ contracts to
ऐ or ऐ and afterwards shortens into अ (see *Gd. Gr.*
§ 26); hence *Gd.* अकाय (with euph. य, for अकाय).
All the steps of this phon. process are still exhibited
in the *Ap. Pr.* अदो such (*Hēm.* iv, 403), *H.* ऐ
or अय. Wanting in the other *Gds.*]

अकार akār (1), *Ts.*, subst. m., 'the letter अ a; 'a symbolic
name of the Sun and of Brahmā. Exam., *Sat.*, ii, 36,
37, अनल रकार अकार रवि जानु मकार मयङ्ग । हरि रकार
अकार विधि म महेस निचङ्ग ॥ बन अग्यानहि दहन कर अनल
प्रचण्ड रकार । रवि अकार हर मोह-तम तुलसी कहि
विचार ॥ The letter r you should understand (to
represent) fire; the letter a, the sun; and the letter
m, the moon. Without doubt, the letter r is Hari
(or Bishnu), the letter a is Bidhi (i.e. Brahmā), and
m is Mahēs (or Sib); the letter r is the fierce fire
which burns the forest of (man's) ignorance; the
letter a is the sun, which disperses the darkness of
(man's) infatuation, so Tul'si Dās says advisedly.

[*Skr.* अकारः; all *Gds.* अकार.]

अकार akār (2), (*poet.* अकारा akārā), *Ts.*, subst. m.,
'form, shape, figure; 'likeness, portrait (sculptured or
painted, etc.); hence derivatively 'appearance, sign,
token. Exam., *Padm.*, ch. 322, 5, भौंह धनुक जो बिपा
अकारा, बैनी बासुक बिपा पतारा, (At the sight of) her
eyebrows the bow (of the Zodiac) felt ashamed of (*lit.*
concealed) its (curved) form, and (at the sight of)
her braided hair Basuki felt ashamed in the nether
world; *Prabh.*, p. 19, l. 2, सिन्दूर रेच चिबुर मच रे,
अनुरूप अकारे, A line of vermilion is in her hair, and
her figure is matchless. *Sat.*, ii, 42, रामानुज सङ्गन
बिमल स्था म राम अनुहार, भरता भरत सो जगत को तुलसी
लसत अकार, Bharat, Rām's younger brother, virtuous,
pure, and dark-hued like Rām, he—so Tul'si Dās
says—was the pleasing likeness of the supporter of
the world; *Coll. (Bh.)*, मीयाँ-जी साहब के अकार कबहू
उतारनलन, The Miyā-ji has taken the gentleman's
portrait exactly. *Coll. (Bh.)*, जाप्र के इनकरा अकार
नैखे, He has not the appearance of going, i.e., it does
not look as if he would go; *Coll. (Bh.)*, त्रिष्टि के किङ्क
अकार नैखे, There is no sign of rain.

[*Skr.* आकारः, *Pā.* आकारो, *Pr.* आकारो or* अकारो,
hence *B.* अकार, and so probably in all *Gds.* The form
अकार akār, usually given in the dictionaries as the
'proper' one, does not exist, and arose in the manner
explained under the art. अकास (q.v.). The fact that
the true *Gd.* form is अकार akār is clearly proved by

the existence of the word निरङ्कार nirāṅkār, formless (for
Skr. निराकार nirākār) with the initial vowel a shortened,
and the compensatory conjunct ङ्ग yk (for क्क kk). The
tadbh. Pr. form आकारो (*Nām.*, vs. 249, *Ap.* § 1) has
not survived in the *Gds.*]

अकार akār (3) = अकाल akāl, q.v.

अँकार ākār, *Tbh.*, subst. m., (*Bh.*) assent (*Āz. Gy.*).

Exam., *Coll. (Bh.)*, इनकरा अँकार नैखे, He objects.

[*S.* अँकार; perhaps also in other *Gds.* It may
be a contraction of *Skr.* अङ्गीकार (through अङ्गिकार,
अङ्गकार, अङ्कार, अङ्गार, अँकार; the change of ङ्ग to ङ
is not uncommon); or it may be derived from the phrase
हाँ करब, to say yes, assent, with loss of the initial
aspirate. *Sindhā* has both हाँ and अँद for yes.]

अकारथ akārath, *Tbh.*, adj. com. gen., *lit.*, not worth

doing; hence useless, fruitless, aimless. *Phr.*, अकारथ
जाप्रब, अकारथ होप्रब, to be lost, wasted, destroyed;
अकारथ करब, to render useless, squander. Exam.,
Prov., चोरक माल सम कैथो खाए, चोरक जान अकारथ
जाए, A thief's wealth every one enjoys, (but) a
thief's life is wasted; *Gōp.*, *Introd.*, जनम अकारथ
जाय, कहौ तुम मानो मेरी, Your life will be wasted:
O listen to my advice!

[*Skr.* अ + कार्थाथः, *Pā.* अकारिथो; hence *Gd.*,
with transposition of य y, 'अकारथ; or with loss of य y,
'अकारथ; or with transfer of aspiration, 'अकारत; or
with loss of aspiration, 'अकारत. All these forms
actually occur: *S.* (*str. f.*) अकारन्थो or अकारन्थो,
M. (*wk. f.*) अकारथ (*Hd. Dy.* wrongly अकारथ), *B.* and
P. अकारथ, *H.* अकारथ or अकारत, *Br.* अकारत (*Hd.*
Dy.), *G.* अकारत. Regarding the transposition of
letters and the transfer or loss of aspiration, see
Gd. Gr., §§ 130 ff, 145, and *H. R.*, p. 40.]

अकारन akāran, (*old obl.* अकारनहिँ akāranahī), *Tbh.*,

(I) subst. m., 'absence of cause or reason; 'freedom
from necessity or constraint or bias, disinterested-
ness. Exam., *Bin.* 230, अकारन को हित और को है,
Who else (beside Rām) is a disinterested friend (*lit.*
friend of disinterestedness; *comm.* वैप्रयोजन हितकारी)?
ib. 243, नाहिँ न नाथ अकारन को हित तुह समान पुरान सुति
गाथौ, Both the Purāns and Bēds proclaim that there
is no lord and disinterested friend like unto Thee
(i.e. Rām; *ib.*, *opp.* स्वारथ-हित egotistic friend).
K. Rām., *Ut.* 9, प्रह्लाद-बिखाद निवारन, बारन-तारन,
मीत अकारन को, (Rām) the reliever of Prah'lād's
sorrow, the salvation-giver of the elephant, a disin-
terested friend.

(II) adj. com. gen., 'causeless, groundless; 'free,
voluntary, disinterested. Exam., *Rām.*, *Ut.*, ch. 40,



6, बहर अकारन सब काहू सौं, (Entertaining) groundless enmity towards every one. °Bin. 206, का को सहज सुभाव सेवक बस, काहि प्रनत पर प्रीति अकारन, Who else (beside Rām) shows (such) genial disposition towards his servants or (such) disinterested love towards his devotees ?

(III) adv., 'without cause or reason, groundlessly, causelessly; °without necessity or constraint, gratuitously, freely, disinterestedly. Exam., Rām., Bā., ch. 275, 2, जिमि चह कुसल अकारन कोही, Just as if one who is passionate without cause desires peace of mind; *ibid.*, Ut., ch. 99, 3, अभिमान विरोध अकारनहीं, Self-conceit and wrangling without cause.

[Skr. अकारणः, Pr. अकारणो; hence all Gds. अकारण or अकारन. In the instr. case it is used adverbially; Skr. अकारणेन, Pā. अकारणेन, Ap. Pr. अकारणहिं (see Hēm., iv, 347, 342, Gd. Gr. § 376); hence old Bv. अकारनहिं (the final हीं is lengthened in the example quoted above for the sake of metre and rhyme; see Hēm., iv, 330), or, with loss of inflexion, अकारन, in which latter form it may occur in all Gds.]

अकाल akāl, अकार akār (3), Ts., (I) subst. m., 'unseasonableness; °a famine, scarcity. Comp., अकाल-फल, fruit produced out of season; अकाल-बीर a kind of rice, sown broadcast (Mth.); अकाल-त्रिष्टि, untimely rain; अकाल-मौत or अकाल-मृत f., premature death, sudden or unnatural death. Exam., 'Rām., Ar., ch. 20, 8, भय-दायक खल कै प्रिय बानी, जिमि अकाल के कुसुम, The friendly speech of the wicked is portentous, like flowers that blossom out of season. °Fam., vs. 1, साल प्रकासिक बरनन सुनो, चौदिस परल अकाल, Hear the tale of '81 (i.e. Faṣṭi year 1281 = 1873-74 A.D.), on all sides fell a famine. See काल kāl.

(II) adj. com. gen., unseasonable, untimely. Exam., Ag. vi, 30, बालक नीच अकाल (fem.) भइ राम राज केहि पाप, Whose is the guilt, O King Rām, of the untimely death of the child ?

[Skr. अकालः, Pā. अकालो, Pr. अकालो (अकाल-मेघ untimely cloud, Nāy. § 59), G. and O. अकाळ, M. अकाल or अकाळ, H. and B. अकाळ, P. अकाल or काळ, S. काल; in the two last forms the loss of the initial अ is probably due to a confusion with काल death, destiny. S. has also डकारु and डकार (Skr. दुष्कालः). The tadbh. Pr. form अवालो (Spt., vs. 55) has not survived in the Gds.]

अकाल-बीर akāl'bir (Grs. § 965), see under अकाल akāl.

अकाली akālā, Any., subst. m., cancelling or revocation of a sale (Wil.).

[Ar. *al-ʿaḳālāh*.]

अकाली akālī (1), (lg. f. अकालिया akaliyā), Tbh., adj. com. gen., relating to a famine. Sometimes used as a personal name, to indicate the time of birth, in the sense of famine-born, born in a famine year (Prop., p. 31), like अकालुआ akaluā, g.v. Exam., कवित्त अकाली, The famine song, the name of Futūrī Lal's poem in Mth. Ch.

[Skr. अकालिकः, Pr. अकालिओ, Gd. अकाली. See Gd. Gr., §§ 252-55.]

अकाली akālī (2), (fem. अकालिनी akālīnī), Tbh., subst., a believer in the Akāl or the Immortal (God), the name of a kind of devotees in the Panjāb.

[A Gd. derivation from अकाल akāl, either by the Prs. suff. ई or by the Gd. suff. ई, corresponding to the Skr. suff. ईक. See Gd. Gr., § 252.]

अँकाव ākāw, अँकाव ākāb, Tbh., subst. m., (Bh.) valuation, appraisement. Exam., Coll. (Bh.), हाथी कां दाम के अँकाव पैसन नाहिं होत, The valuation of an elephant is not a matter of pice (lit. is not done by pice; पैसन is the W. Bh. instr. of पैसा).

[First verb. noun, der. from the caus. √अँकाव (g.v.), by means of the prim. der. suff. अ a (2), (g.v.).]

अकास akās, अकाश akāsh, (poet. अकासा akāsā, lg. f. अकसन्वा akas'wā, old. dir. अकासु akāsū or poet. अकासू akāsū, old. obl. अकासहिं akāsahī or poet. अकासही akāsahī, mod. loc. अकासे akāsē or अकासे akāsē), Ts., subst. m., 'sky, heaven, visible firmament; °air, atmosphere; °ether or the fifth element of Hindū physics (supposed to be one of the five component parts of the human body and the vehicle of sound; in this sense सकीर is used as a synonym in Rām., Kī., ch. 11, 4); °(poet.) a symbolical name for the cypher; °(poet.) a symbolical name for the nose (owing to the fact that its synonym नाक has both meanings, sky and nose; cf. Rām., Bā., ch. 273, 13). Comp., अकास-कुसुम m., flowers in the sky (used as a synonym for an impossibility); अकासग bird (lit., going in the air); अकास-गङ्गा f., the milky way (lit., the Ganges of heaven); अकास-जान or अकास-वहन m., a vehicle that proceeds through the air, balloon; अकास-दीपक or अकास-दीया or अकास-दीवा m., any elevated lantern, a beacon (esp. applied to a kind of lamp which the Hindūs hang aloft on a bamboo in the month of Kārtik (October-November) in honour of Lachhmī or Krish'n); अकास-नगर m., a visionary town in the sky, fata morgana; अकास-नीम m., a certain plant (a kind of epidendron) which grows on the nim-tree (Bignonia suberosa); अकास-पवन m., v. अकास-वेह; अकास-पुङ्गव m., v. अकास-कुसुम; अकास-फल m., darling child (lit. fruit of heaven);

अकास-वर्ण or अकास-वरण, sky-coloured, caerulean, azure; अकास-वानी *f.*, heavenly voice, a divine voice from heaven; अकास-पौ *f.*, *lit.* an air-plant, the name of various parasitic plants (*Cuscuta reflexa*, *Cassyta filiformis*, *Pistia stratiotes*, see *Ell.*, vol. II, p. 213); अकास-त्रिनि or अकास-बिनि *f.*, casual subsistence, living from hand to mouth (*lit.* living on air); अकास-त्रिनी, *adj.* (*f.* अकास-त्रिनिनी), a casual, cadger, one who lives from hand to mouth; अकास-मण्डल or अकास-मंडल *m.*, the atmosphere, the celestial sphere, firmament; अकास-सुखी *m.*, a certain kind of devotee of the Shāmb sect (so called from turning up the face towards the sky in the direction of the sun, till they become unable to hold it in its proper position); अकास-सूली *m.*, *v.* अकास-बेल. Exam., 'Rām., Su., do. 25, 2, अट्टहास करि गरजा कपि बड़ि लाग अकास, The monkey shouted with roars of laughter and swelled (so big) that he touched the sky; *Hb.*, i, 36, अलगहि उड़ि तोहि लागव अकास, Thou shalt fly away from him to the skies; *Padm.*, do. 255, 2, नखत चहुँ दिशि रोखहि, अँधेर घरत अकास, The stars all around weep, and darkness covers the sky; *Kan.* 19, पड़ै कमान बान सँ मची अकास अन्तरा, Through the arrows (shot) from the bows a separation was made between heaven and earth (*i.e.*, the arrows discharged from the bows were so exceedingly numerous that they hid the sky from the sight of men); *Padm.*, ch., 562, 1, परी रैन ससि उझा अकासा, At nightfall the moon rose in the sky; *ib.*, ch., 601, 5, जब लग सूर को द्रिशि अकास, तब लग ससि नहिँ करै प्रकास, So long as the sun looks upon (*i.e.* governs) the sky, the moon does not shed any light; *ib.*, ch. 562, 3, नखत अकासहिँ चढ़े दिपाई, The stars rise in the sky to give light; *ib.*, ch. 135, 6, बाँयँ अकासँ धरै आये, लौंका दम आय देखरये, On the left, in the sky, white quails came, and a fox showed himself in front (both are good omens at the commencement of a journey); *Rām.*, Bā., ch. 177, 5, मइ अकास-वानी तेहि काला, A voice came from heaven at that very time. **Rām.*, Ln., ch. 63, 6, गरजि अकास चलेउ, With a shout he ascended into the air; *ibid.*, ch. 70, 5, गहि गिरि तर अकास कपि घावहिँ, (Snatching up) rocks and trees the monkeys sprang into the air; *Bid.* 1, 5, बाँधि धरिअ उड़ि लागत अकासे, Hold them fast, (else) they will fly up into the air; *Bih.*, v, 6, दुख सुख राम साथे मँवैतौ, दीपक बरितौ अकासहाँ, I would endure pain and pleasure with Rām, and would have lit a beacon in the air (*alluding to the अकास-दीपक*, *q.v.*); *Alh.*, l. 380, घोड़ा खोल देल बघ हृदल के, घोड़ा उड़ु के लागल अकास, She unloosened the horse of the tiger-like Rūdal, and the horse flew up into the air. **Bv.* do., anon., सबत विक्रम-रूप के जुग अकास नव चन्द, कासी-तारक ईस दिग तजी देह त्रिप चन्द, In the year

1902 of King Vikramāditya's era King Chand, the saviour of Kashi, left his body to go to God, (here जुग = 2, अकास = 0, नव = 9, चन्द = 1). **B. Rām.* 28, बेद नाम कहि, अँगुरिन खण्डि अकास, पठयो रूपनखाहि लखन के पास, Mentioning the name of the 'ear,' and with his fingers (*making the sign of*) cutting off his nose, he (*Rām*) sent Sūp'nakhā to Lakhan (बेद being a synonym of अंति signifies the ear; the sentence means that Rām, in sending Sūp'nakhā to Lakhan, warned her that her ears and nose would be cut off).

(Both forms अकास akās and अकाश akāsh are met with, varying with the circumstances and the speaker. On the whole, throughout Bihār अकास is the common, everyday pronunciation, while अकाश is considered affected and stylish. The forms अकास akās or अकाश akāsh, generally given in the dictionaries as the so-called 'correct' or 'proper' ones, have never been met with by us in B. literature except in one place, though the word itself is of very frequent occurrence. That single exception is in *Rām.*, Bā., ch. 206, 2, सुमन-त्रिशि आकास तँ दोई ब्रह्मानन्द सगन सब कोई. Here all copies that we have consulted agree in reading आकास, except one which reads अँवर. But the metre shows that here too the correct reading is probably अकास. The fact is that the form अकाश (or आकास), so much affected now-a-days, is a falsely restituted unphonetic spelling. The word certainly is never pronounced akās or akāsh, but always akās or akāsh. There are two other forms अकास akkās and अगास agās (see the respective articles). We have never met with them in B. literature, but they are true Gaudian forms, and may be met with colloquially.)

[*Ved.* आकाश (*Skr. Dy. P.*), *Skr.* आकाश; *Pā.* आकाशो, *Pr.* आकाशो or *अकाशो, *Mg. Pr.* आकाशे or *अकाशे (see art. अ a (6)); hence B. अकास or अकास or अकाश, *H.* as in B., *P.* अकास, आकास, *M.* आकाश, *G.* आकाश, *O.* अकाश (*O. Vy.*), आकाश, *B.* आकाश, *S.* आकास, *Ksh.* आकाश. The usual *tadbh. Pr.* form is आगासो (*cf. Bhag.*, p. 207, *Aup.* § 22, *Nāy.* § 65), which has survived in B., *H.*, *P.*, and *M.* in the form अगास. The other *tadbh. Pr.* form आवासो or आवासो (*Sapt.*, vs. 571, *Rāv.* xv, 85), however, has not survived in the *Gds.*]

अकासी akāśī, अकाशी akāshī, *Tbh.*, (I) *adj. com. gen.*, 'appertaining to space, celestial, aerial, atmospheric; *suspended in the air. *Phr.*, 'अकासी वरन sky blue (*v.* अकास-वरन); *अकासी दीवा a raised lantern, a beacon (*v.* अकास-दीवा).

(II) *subst. m.*, 'anything suspended in the air, or over one's head; hence * (*Mth.*) the upper beam of a loom to which the levers are attached, and



which is above the head of the weaver (Grs., § 363);
 °(S.-E. Tirhut) a scarecrow pulled by a string and
 hung on a tree (Grs., § 68); °f. (in Chāīs' slang)
 a head-dress (*Āz. Gy.*). Exam., Coll. (Bh., in
Kahārs' slang), 'अकासी हपै के (sci. चलीत), Go
 stooping (to avoid) something over-head. See also
 अगासी *agāsī*.

अकिञ्चन *akiñchan* (1), Ts., adj. com. gen., (subst. f.
 अकिञ्चना *akiñchanā*), without anything, utterly desti-
 tute, poor, wretched, miserable. (A tech. term of
 Indian asceticism; see Bhag., pp. 175, 187.) Exam.,
Rām., Bā., ch. 166, 3, परम अकिञ्चन प्रिय हरि केरे,
 The destitute is the most beloved of Hari; ib.,
Ar., ch. 40, 7, अवल अकिञ्चन रुचि रुखवामा, (Saints
 are) imperturbable, have no worldly goods, and live
 a life of chastity and contentedness.

[Skr. अकिञ्चन, Pr. अकिञ्चणो (*Nām.*, vs. 35) or
 अकिञ्चनो (cf. *Aup.* § 27); in all Gds. अकिञ्चन.]

अकिञ्चन *akiñchan* (2), Ts., subst. m., want of any
 possession, poverty. (Tech. term for one of the vows
 of Indian asceticism; see Bhag., pp. 175, 187.) Exam.,
 Coll. (W. Bh.), ओकरा घरे ऐसन अकिञ्चन बा कि दूख
 छोटत बाड़ै, There is such poverty in his house that
 the very mice are dying.

[Skr. अकिञ्चन, Pr. अकिञ्चण, H. अकिञ्चन or अकिञ्चन;
 all other Gds. अकिञ्चन.]

अकिल *akil*, अकल *ak'l*, अकल *akkal*, Any., subst. f.,
 sense, common sense, understanding, wisdom. Phr.,
 अकिल खरचव, to exercise one's common sense, to
 act wisely; अकिल थोजव, (lit. to have one's senses
 congealed), to be astonished; अकिल दमाप्रव, to have
 one's mind bent, to consider, to think; (Bh.) अकिल के
 पट पट, perfect fool. Exam., Misc. 6, तेरो अकिल सुलानी
 राम-दसिय, Thy senses are astray, O Rāmdasi; *Dev.*,
 sc. 3, जब से प्रह जिलन्वा में बनोवल जारी भदल है, तब
 से हमन पाँव ऐसन जड़आइल बाटौ कि कौनो अकिल काम
 नाहीं करत, Since the settlement has been begun in
 this district, we have become so entangled that our
 intellect even can do nothing (i.e. we don't know what
 on earth to do); B. Gr., iii (Mg.), Fable 15, जौन बात
 अकिल में नइ अटे, ओकरा माने के नइ चाही, That which
 does not agree (lit. fit into) one's understanding,
 should not be regarded; *Mth. Ch.*, p. 2, प्रह बेकूफ
 के कहाँ तक नौक अकिल हैतैक, When will there be
 good common sense to this fool? Coll. (Bh.), नूँ त
 अकिल के पट पट हैँ, You are a perfect fool!

[Ar. عقل 'aql.]

अकिलमन्द *aki'mand*, Any., adj. com. gen., sensible,
 wise.

[Ar. Prs. عقلمند 'aqlmand; derived from Ar. عقل
 'aql with the Prs. suff. مند mand.]

अकीक *akik*, Any., subst. m., cornelian.
 [Ar. عقيق 'aqiq.]

अकीदा *akidā*, Any., subst. m., °religious belief, profes-
 sion of faith; °confidence. Exam., °Coll. (Bh.),
 रखलन के अकीदा बोलैँ, Say the Apostles' Creed;
 °Coll. (Bh.), हमार प्रह पर अकीदा नैखे, I have no
 confidence in him.

(Used among Musalmāns and native Christians.)

[Ar. عقيدة 'aqidah.]

अकीरत *akirat*, अकिरति *akir'ti*, अकीर्ति *akir'ti*, Ts.,
 subst. f., disgrace, infamy, ill repute. Exam., Bv.
 do. anon. अपनी कीरत जो चहै पर कीरत को खोय, तास
 अकीरत होत है, जग भल कहइ न कोय, One who wishes
 to gain reputation by destroying the repute of others
 gains only ill repute, and no one in the world calls
 him a good man.

[Skr. अकीर्ति; H. the same as in B.; other Gds.
 अकीर्ति. The tadbh. Pr. form is अकिर्ति (*Aup.* § 117),
 which, however, has not survived in the Gds.]

अकीर्ति *akir'ti*, the same as अकीरत *akirat*, q.v.

अँकुआ *ākuā*, (Mg.), Tbh., subst. m., cor. for अँखुआ
ākhua, q.v.

अँकुड़ा *ākura*, = अँकुरा *ākura* in one of its fourth series
 of meanings, q.v. (Grs. § 500.)

अँकुड़ा *ākura*, Tbh., subst. m., °(N. Bh.) the end of
 the pipe of a blacksmith's bellows which goes into
 the fire (Grs. § 414); °(N. Bh. and N. Mth.) = अँकुरा
ākura, in two of its fourth series of meanings, q.v.
 (Grs. §§ 376, 412.)

[This is merely a corruption of अँकुड़ा, q.v.
 Regarding the aspiration, see Gd. Gr., § 131,
 p. 72.]

अकुण्ड *akunth*, (poet. अकुण्ठा *akunthā*), Ts., adj. com. gen.,
 lit. not blunted or worn out; hence met. keen, sharp,
 intense. Exam., *Rām.*, Ln., ch. 26, 8, रुठ मति-मन्द,
 लोक वैकुण्ठा लाभ कि रघुपति-भगति अकुण्ठा, Hearken,
 O dull of understanding! is Baikunth (merely)
 a world (like other worlds) or intense faith in
 Rām (merely) a gain (like other gains)? ib., *Ut.*,
 ch. 64, 1, मति अकुण्ड (fem.) हरि-भक्ति अखण्ड, A man
 of keen understanding and indestructible faith
 in Hari.

[Skr. अकुण्ड; as above possibly in all Gds.]

✓ **अकुता** akutā, (pr. pts. अकुताम् akutām; अकुताद् akutād; अकुताय akutāy), Tbh., (Bh. and Mg.), v. intr., to be weary, tired, distressed, worried. Exam., B. Gr., II (Bh.), Fable 9, सुनन्वी जी अकुता के कहन्ते, The scribe being worried said; Gōp., (Mg.), 11, उठि गोपी चन्द अकुताइ, Gōpī Chand having arisen in distress of mind. See ✓ अकुता akutā, ✓ अगुता agutā, and ✓ औकन्ता auk'tā.

[Der. root from अति + क्षम + अल or + आर्त्त, lit. pulled down or afflicted with great weariness, Skr. * अतिक्षमासयति or अतिक्षमार्त्तयति, Pr. * अइक्षमचावेइ, hence contracted, Gd. * ऐकौताये or shortened अकुताये. Regarding the shortening see Gd. Gr., §§ 25, 26, also art. अ (5). Skr. क्षम becomes Pr. कम or किलम (Hēm. ii, 106). Skr. अल becomes Pā. अल (Pā. Gr. K., p. 53); Skr. आर्त्त becomes Pr. अत्त (Aup. § 30, p. 41) or (more usually) अइ (Aup. § 30, p. 42, p. 56, p. 63; Nāy. § 73, Kalp. § 92). of Pr. अल or अइ = Skr. अय (Hēm. ii, 33). The Pr. p.p.p. अइय (= Skr. आर्त्तित) of the den. ✓ आर्त्त occurs in Aup. § 56, p. 63. The W. Bh. form of the root is अकुता, Mth., अगुता, S. Mth. औकन्ता, H. उकता or उकताव, P. उकताव.]

अकुरा ākurā, Tbh., subst. m., a hooked instrument used by the glassmakers for turning the glass in, or for taking it out of, the crucible (Grs. § 564). See अँकुरा ākurā. [This is merely a bye-form of अँकुरा, q.v.]

अँकुरा ākurā, Tbh., subst. m., 'sprout, shoot; plantlet; hence particularly the 'name of certain sprouting plants, such as the large millet (holcus sorghum, Grs. § 986), the pea (pisum sativum, Grs. § 1001); 'in the various other meanings of अँकुर ākur, q.v.; 'the name of various implements which have the form of a hook or are furnished with a hook; thus (S. Mth.) the iron bands or hooks in a pony-carriage, by which the strengthening spokes (तुलावा) outside the wheel are fastened to the cross-pieces (चाक and डेकानी) which run from side to side at the back (Grs. § 222; also अँकुरी, q.v.); the hook by which the pitcher is fastened to a toddy-seller's waist as he climbs the palm-tree (Grs. § 376; also (N.Bh.) अँकुड़ा, (Bh.) अँकुसी, and (S. Mth.-Bg.) अँकोरा, q.v.); (N. Bh.) the hooked iron poker by which a blacksmith stirs his fire (Grs. § 412; also अँकुरी or अँकुड़ा, q.v., or (S. Mth.-Bg.) अँकोरा or अँकड़ा, q.v.); (N. Bh., S. Mth.) the hooked pivot on which a blacksmith's bellows work (Grs. § 414); the iron hook with a ring which goes round the toe of a fancy-silk or fringe-maker (Grs. § 500; also अँकुड़ा, q.v., or अँकुसा or अँकुसी, q.v.); (N. Bh.) the iron hook for taking out the glass from the crucible of a glassmaker (Grs. § 564; also अकुरा or अँकुरी, q.v., or (S. Mth.) अकुरी or उकरी, q.v.)

[Properly the str. f. of अँकुर, (q.v.) = Skr. अङ्कुर. The latter word properly means a sprout or shoot, but is clearly a derivative of अङ्क a hook. The above given meanings, however, are probably due to a confusion of the three closely allied words अँकड़ा (see f. अँकड़ी (1) or अँकरी), अँकुरा, and अँकुसा, which are all derivatives of अङ्क hook. See the remarks on derivation under art. अँकड़ी (1) and अँकरी (1).]

✓ **अँकुरा** ākurā, (pr. pts. अँकुरात् ākurāt, अँकुरान् ākurān; अँकुरात् ākurāt; अँकुरात् ākurāt; अँकुरात् ākurāt or अँकुरात् ākurāt; अँकुरात् ākurāt), Tbh., v. intr., to throw out a shoot, to sprout (used esp. of sugar-cane, Grs. § 1009). See ✓ अँकुसा ākhuā.

[A der. root derived from अँकुर or अँकुरा, q.v. See Gd. Gr. § 352.]

अकुरी ākurī, Tbh., subst. f., 'the name of various implements which have the form of a hook or are furnished with a hook; thus a wooden goad for young elephants (Grs. § 102); (S. Mth.) the iron hook of a glassmaker (Grs. § 564; also अँकुरा or उकरी uk'rī, q.v.); 'gram given to each of the female members of a household on the seventh day after a death in the house (Grs. § 1424).

[This word is merely a bye-form of अँकुरी, q.v.]

अँकुरी ākurī, Tbh., subst. f., 'a sprout; hence 'unripe crop cut for food, or the cutting of such crop (Grs. § 877); also 'a hook, tenter, catch; hence 'the name of various implements which have the form of a hook or are furnished with a hook; thus the barb of an arrow; a fish-hook; a forked stick for pulling down fruit from trees (Cr., also (Mg.) अँकुसी, q.v.), also in some of the fourth series of meanings of अँकुरा ākurā, q.v. (Grs. §§ 222, 412, 564); hence also 'a kind of grass or vetch (Wat.), = अँकुरा āk'rā (1), q.v. Exam., Coll. (Bh.), एकर तब अँकुरी तूर देलौं, जासी कैसे, You have broken its sprout, how will it grow? 'Coll. (Bh.), उनका मन के अँकुरी टूट गेल, The hook of his mind has broken (i.e., he has failed to succeed). See अँकड़ी āk'rī (1) and अँकरी āk'rī (1).

[This word is merely the fem. of अँकुरा, q.v. The fem. form in such cases often indicates a diminutive sense, or a vulgar use.]

अकुल akul, Ts., (I) adj. com. gen., (subst. f. अकुला akulā), lit. of no family; hence 'not born of parents, beginningless, eternal (a synonym of अनदि anādī, q.v.); 'of bad family, of low pedigree (the same as अकुली akulī and अकुलीन akulīn, q.v.); 'outside of the Hindū social system, out of caste,



etc. (a synonym of *Skr.* वर्णाश्रमवाच्चः). Exam., ^{1,2} B. *Rām.*, vs. 35, कुजन-पाल, गुन-वरजित, अकुल, अनाथ, कहँ, क्षिपा-निधि, राउर कस गुन-गाथ (Thou who art) the protector of (even) the wicked, devoid of all qualities (= निर्गुन), without a beginning (or of no good family) and without a superior, O thou treasury of grace (i.e. *Rām*), how shall I say the praises of thy excellencies! (There is a play here on the word अकुल; the meaning is that one always praises those who protect good people, who are of good family, etc., but how can I praise him who is a protector of bad people, who is of no good family, etc.). ³ *Rām.*, Bā., ch. 89, 6, अकुल, अगेह, दिगम्बर, आली, Casteless, houseless, naked, and necklaced with serpents (epithets of *Sib*).

(II) *subst. f.*, a prostitute, (*lit.* not belonging to a family). Exam., *Chan.*, अकुला नारि सकल धन खाय, दिन तजि अकुल कज कत जाय, The woman (who is) a prostitute eats up all wealth: where can (one who wants to be) an unlucky fellow go but to her?

[*Skr.* अकुलः; as above in all *Gds.*]

अकुलता *akulatā*, (*unphon.* आकुलता *ākulatā*), *subst. f.*, *Ts.*, *subst. m.*, agitation, distress of mind.

[*Skr.* आकुलता; as above in all other *Gds.*]

✓ अकुला *akulā*, उकला *uk'lā*, (*pr. pts.* अकुलान *akulāt*; अकुलाप्रल *akulāḥ*, *Rām.* अकुलान *akulān*; अकुलाप्रब *akulāḥ*; अकुलाप्र *akulāḥ*), *Tbh.*, *v. intr.*, 'to be agitated (mentally), confounded, perplexed, distressed, alarmed, hurried, anxious, worn out, wearied; ² to be agitated (physically), confused, put out of order, tossed, disturbed, worn out, fatigued. Exam., *Hb.*, iv, 40, हलधर काँ नति अति अकुलाप्रल, Hal'dhar's soul became agitated with anguish; *Gīt.*, Bā., 61, 1, जानि बड़े भाग, अहुराग अकुलाने है (Janak) learning his good fortune, became agitated with affection; *Rām.*, A., ch. 57, 1, अति सुकुमारि देखि अकुलानी, Seeing her (i.e. *Sitā*) to be very tender, she (*Sitā's* mother) was distressed; *ib.*, do. 56, 1, समाचार नेहि समय सुनि सीय उठि अकुलाइ, At that moment *Sitā*, hearing the news, rose in agitation; *ib.*, Ar., ch. 7, 19, सुनि अकुलाइ उठा पुनि, The saint thereupon rose in alarm; *ib.*, Bā., ch. 260, 6, परिकर बाँधि उठे अकुलाइ, Girding up their loins they arose in haste; *ib.*, A., ch. 117, 7, सुनि सूरुप पूबहिँ अकुलाइ, When they heard of their beauty, they asked anxiously; *ib.*, Su., ch. 13, 2, हरख बिखाइ हिंदय अकुलानी, She was confused in her heart by joy and sorrow; *K. Rām.*, Su. 16, घूम अकुलाने, पहिचाने कौन काहि रे, Confounded by smoke, who indeed can recognise whom? *ib.*, Su. 10, पानी, पानी, पानी, सब रानी अकुलानी कहैं, The queens all cry in dismay, 'water, water, water'! *ib.*, Su. 8, भागै बीर धीर, अकुलाइ उथौ

रावनो, The great heroes run away, and in dismay *Raban* arose; *ib.*, Su. 15, नाम ले चिलात बिललात अकुलान अति, Calling (*Raban*) by name, they are screaming, lamenting, and greatly distressed; *Coll.* (W. Bh.), काम करत करत जित अकुलाय गेल, He got weary as he went on doing the work. ² *Rām.*, A., ch. 266, 6, सनई उठे अकुलाइ, As though the ocean had risen and become tossed; *ib.*, Ar., ch. 18, 1, सुनत समासद उठ अकुलाइ, When the assembly heard her word, they rose in confusion; *Padm.*, ch. 534, 2, दुन्द धाव भा इन्द्र सकाना, डोला मेर, सेस अकुलाना, At the din (*lit.* running) of the battle *Ind'r* cowers, *Meru* shakes, and *Sēs* is agitated; *Bih.* i, 11, बैसाख में मोहि घाम लागत, मैं मरौ अकुलाइ के, In *Baisakh* heat oppresses me: I die worn out by it.

[*Skr.* ✓आकुल (*der. root from adj.* आकुल), 10th cl. आकुलयति; *Pr.* आकुलावेद (*cf.* *Sapt.*, vs. 388) or अकुलावेद, hence *Gd.* अकुलाइ; it only occurs in *B.* and *H.* The *tadbh. Pr. form* आडल (cf. *Sapt.*, vs. 25, *Ap.* § 48, *Bhag.*, p. 181) does not survive in *Gd.* An analogon of the transposition of the vowels उ u and अ a in the form उकला is the ✓उकनाव *uk'tāv* for ✓अकुना *akutā* (*q.v.*).

अकुलाइ *akulāi*, अकुलाइ *akulāi*, *Tbh.*, *subst. f.*, confusion, perplexity, distress, alarm, anxiety, weariness.

[Either verbal noun derived from ✓अकुला, or abstr. noun derived from *adj.* आकुल by means of the *Gd.* sec. der. suff. आइ or आइ; see *Gd.* Gr., § 220.]

अकुलि *akulī*, (*f.* अकुलिनि *akulīni*), *Mth.* or poet. form of अकुली *akulī*, *q.v.*

अकुली *akulī*, *Ts.*, *adj. com. gen.*, (*subst. f.* अकुलिनी *akulīni*), of low origin, mean pedigree, low, mean, base. Exam., *Prov. Mth.*, अकुलिनि बिवाही कुलक उपचास, A marriage with a woman of low extraction brings ridicule on your own. See अकुल *akul* and अकुलीन *akulīn*.

[*Skr.* अकुली; as above in all *Gds.*]

अकुलीन *akulīn*, (*old obl.* अकुलीनहिँ *akulīnahi*), *Ts.*, *adj. com. gen.*, (*subst. f.* अकुलीना *akulīnā*), the same as अकुली *akulī*, *q.v.* Exam., *Bin.* 69, कुल अकुलीन कौ; सुनौ है, नेद साखि है; पाँचुर कौ हाथ-पाँच, आँधरे कौ आँखि है, (*Rām* is) family to those who are of no family (i.e. of low family; *comm.* सपच); this is well-known by tradition, and the *Bēds* are witness; he is hand and foot to the paralytic, and eye to the blind; *Pārḥ.*, ch. 7, कहड काच सुनि रीभिड बर अकुली-नहीं, Say, what did you hear to make you so pleased

with a bridegroom of (such) low pedigree; *Bw. do. anon. (song on Sib's marriage)* अति अकुलीन सलीन सिब, तू क्यों चाहै ताहि, Sib is of mean pedigree and foul, why do you desire him?

[*Skr. अकुलीनः, Pr. अकुलीणो (cf. Sapt., vs. 253, footnote); all Gds. अकुलीन. The tadbh. Pr. form अकुलीणो (Sapt., vs. 253) has not survived in Gd.*]

अकुलैया akulāyā, Tbh., adj., lg. f. of अकुलाइ akulāi, q.v. Exam., Bij., l. 851, बबुआ! एतने में गैलैं अकुलैया, Prince! are you distressed at so little as this?

अकुसल akusal, Ts., adj. com. gen., (subst. f. अकुसला akus'lā), unlucky, inauspicious. Exam., Coll. (Bh.), उनकर खेम-कुसल नौमन सुनावैं, अकुसल मत सुनेहैं, Tell me good, and not bad, news about his health and well-being. For another example see under अकुल akul and अकोल akōl.

[*Skr. अकुशलः; as above in other Gds.*]

अकुसा ākusā, Tbh., subst. m., the name of various implements which have the form of a hook or are furnished with a hook; thus 'in the several meanings of अकुस ākus, q.v.; ²(Mg.) in one of the fourth series of meanings of अकुरा ākurā, q.v. (Grs. § 500.)

[*Properly str. f. of अकुस, q.v.*]

अकुसी ākusī, Tbh., subst. f., the name of various implements which have the form of a hook or are furnished with a hook; thus (Mg.) 'a hooked stick for pulling down fruit from a tree (Grs. § 41); ²(Mg.) in one of the fourth series of meanings of अकुरा ākurā, q.v. (Grs. § 500.)

[*This is merely the fem. of अकुसा, q.v.*]

अकुर ākūr, (old dir. अकूर ākūr or poet. अकूरु ākūrū), Tbh., subst. m., the same as अकुर aykur, q.v. Exam., Padm., ch. 95, 5, किरन कस न भा प्रेस अकूर, जो ससि सगे चहैं होय खरु, Why should not the germ of my love become like sunbeams, on which I, like the sun, may ascend to the heaven of my moon (i.e. to Padmavati)? (it is believed that the sun climbs the sky by the aid of its rays.)

[*Skr. अकूरः, Pr. अकुरो. The Multānī has अकूरी (Ml. Gy.).*]

अकेलवा akēl'wā, (f. अकेलिया akeliyā), lg. f. of अकेल akēl, q.v. Exam., Bij., l. 735, बने बने फिरैलु अकेलवा, You wander about alone from forest to forest.

अकेलापन akelāpan, Tbh., subst. m., 'loneliness, solitude; 'celibacy. Exam., Coll. (Bh.), अकेलापन में

काम बहुत निकम्मेला, When a man is alone, he does a great deal of work, (lit. in solitude much work is produced). ²Coll. (Bh.), अकेलापन में रहल नौक ना चर, काहे कि बेटा ना होखे से पिण्डा के दी, It is not good to remain a bachelor (lit. in celibacy), for who will offer a pinḍa if there is no son? See अकेलेपन akelēpan and प्रकलापन ek'lāpan.

[*Der. from अकेला with Gd. suff. पन forming abstract nouns. See Gd. Gr., § 228.*]

अकेलेपन akelēpan, Tbh., subst. m., the same as अकेलापन akelāpan, q.v. Exam., Coll. (Bh.), 'का करीं, इहाँ केऊ जान पचचान के अदिमौ नैले, अकेलेपन में जिनगी काट रहल बाड़ी, What can I do? here I have no acquaintance; I pass my life in loneliness. ²Coll. (Bh.), ओकर का बिवाह ना होई, उमर भर अकेलेपन में रहौ, He will never be married: he will remain a bachelor all his life.

अकेल akēl, Tbh., adj. com. gen., (old Mth. and poet. f. अकेलि akēli), alone, solitary (used of individual beings or things, while अकोल is used of places). Phr., अकेल रहब, to live apart; अकेल खतब, to sleep apart from one's husband or wife, be deserted or abandoned by one's husband; अकेलि कहानी, the explanation of one party to a case; अकेले (loc., used adverbially), alone; अकेले दुकेले (an alliterative repetition) entirely alone. Exam., Rām., Bā., ch. 161, 6, अति अकेल बन बिपुल कलेसू, तदपि न षग-मग तजै नरेख, Though quite alone in the forest and greatly distressed, yet the king would not give up the chase of the deer; Padm., ch. 371, 3, रहौं अकेल (fem.) गहे इक पाटी, नयन पसार सरीं हिय पाटी, I remain alone and (from fear of falling out) catch hold of one of the side-planks of the bed, straining my eyes I die with a broken heart; ib., ch. 63, 8, बिपिन अकेलि फिरइ केहि हेतू, Why are you (Sati) wandering alone in the forest? Prov., अकेलि कहानी शुड़ सँ मीठी, One's own story is sweeter than treacle; Rām., Bā., ch. 163, 3, को तुम, कस बन फिरइ अकेले, Who are you, and why do you roam alone in the forest? B. Gr., II (Bh.), Fable 7, बाघ अकेले हरौन के खा गइल, The tiger by himself ate up the deer.

(The word is seldom heard east of Bw.; in the other B. dialects the usual word is प्रकसर, q.v.; अकेल may be considered as borrowed from H.)

[*Der. from Skr. एक by means of the Pr. pleon. suff. ल; hence Pr. एकलो or एकलो (Hem. ii, 165), Gd. एकल, q.v.; whence, by transposition of अ a and ए e, arises the form अकेल. Or the latter form might be derived from a Pr. form प्रकइलो, made with the pleon. suff. इल, like Pr. पवनइलो (Bhag., pp. 437, 198 = Skr. प्रथम first); but the former derivation is more probable,*



because the corresponding forms in all other Gds. are derivatives of Pr. एकल.]

अकेला *akēlā*, (f. अकेली *akēlī*), Tbh., adj., str. f. of अकेल *akēl*, q.v. Exam., *Padm.*, ch. 139, 4, ठाँवहिँ ठाँव सब सोअहिँ चेला, राजा जागे आयु अकेला, All the pupils sleep in every place, the king himself alone wakes; *ib.*, ch. 134, 5, सुमिरहिँ राजा सोई अकेला, जहिँ रे पथ खेल होय चेला, The king—he alone remembers the path on which the pupil is accustomed to play; *Rām.*, *Ar.*, ch. 26, 2, जनक-सुता परिहरैउ अकेली, आयेऊ तान बचन मम पेसी, O brother, have you left Janak's daughter (i.e. *Sitā*) alone and come here against my order? *Bih.*, i, 6, अगहन में एक सेज सूनी, मैं अकेली नाकती, In Ag'han there is an empty bed, and alone I watch; *Sudh.* 42, एक तो अकेली, दूजे सङ्ग ना सहेली, रामा, In the first place I am alone (without my husband), secondly there is no confidante with me, O *Rām*.

[Der. from Pr. एकलओ (with pleon. suff. क). See remarks on der. of अकेल.]

अकैन *akāin* (used in *Gorakh'pūr*, *Cr.*, p. 6), the same as अखैन *akhāin*, q.v.

अकोट *akōṭ*, Ts., subst. m., a kind of war-drum, beaten with an iron drum-stick. Exam., *Padm.*, ch. 551, 3, बाजे तदल अकोट जुभाज, वहा कोप सब राजा राज, *Tabal* and *akōṭ* (two kinds of drums) sounded the attack, fierce passion arose in all the kings and princes.

[Skr. अकोट?]

अँकोड़ा *ākōṛā*, Tbh., subst. m., (Bh.) a large hook, a kind of grapnel. Exam., *Coll. (W. Bh.)*, दरवाजा के अँकोड़ा लगा है, The hook of the door is fastened.

[Apparently a bye-form of अँकुरा or अँकुड़ा, q.v.; the medial ओ is apparently a modification of उ u. Compare the G. अँकोर and अँकोश, bye-forms of अँकुर and अँकुश. G. has अँकोड़ो.]

अकोतर-सो *akōtar'sō*, Tbh., num., one hundred and one. Exam., *Padm.*, ch. 299, 4, खंडरा खाँड जो खडे खडे, बरी अकोतर-सो कहँ दखे, Lumps of sugar which were (broken) in pieces (were given) with one hundred and one dishes of *barī* (a kind of dish made of pulse).

[Skr. एकोतरशतं, Pr. एकोतरसञ्च, Ap. Pr. एकोतरसञ्च.]

अकोबिद *akōbīd*, Ts., adj. com. gen., (subst. f. अकोबिदा *akōbīdā*), ignorant, unlearned, unskilled. Exam.,

Rām., *Bā.*, ch. 123, 1, अग्र अकोबिद अग्र अभागी, Ignorant, unlearned, and blind reprobates.

[Skr. अकोविद; as above possibly in all Gds.]

अकोर *akōr*, (poet अकोरा *ākōrā*), Tbh., subst. m., ¹bribe; hence 'the coaxing of a cow or buffalo, which has lost its calf, to eat grain (*Ell. vol. II*, p. 213); ²the refreshment which a labourer eats in the intervals of work in the open field, (*Ell. II*, 213). Phr., अकोर खाव, to take a bribe. Exam., ¹*Git.*, *Ut.* 3, 2 जनु समीत है अकोर राखे जुग बचिर मोर-कुण्डल, बबि निरखि चोर सकुचन अधिकाई, The thief (i.e. the spreading curls on *Rām's* head which approach his face, and which are likened to snakes bent on stealing the nectar of his moon-like face) is exceedingly afraid on seeing the beauty of the pair of bright, peacock-like earrings (alluding to the traditional enmity of the peafowl towards a snake) which (the face of *Rām*) being as it were afraid, has put on (by way of) giving a bribe; *Sudh.*, 37, अँगिया तोरी रे अदालत, जोवन हाकिम जालिम जोर। जाय फँसे नाइक लालच बस ये दोड़ नैना चोर॥ छूटे प्यारी मन सुनसी कौं है के प्रान अकोर, Thy bodice is like a court, thy full bosom like a tyrannous magistrate; mine eyes, overcome by covetousness, were unjustly kept in bonds (before them), like a thief; but, O beloved, they got free by offering the bribe of my life to thy soul (which was) the magistrate's clerk; *Padm.*, ch. 671, 2, जहँ अकोर तहँ नेक न राजू, ढाकुर केर बिनासहि काजू, Where bribes (occur) there is no good government; they ruin the actions of the king: *ib.*, ch. 670, 2, टका लाख दस दीन्ह अकोरा, बिनती कौन्ह पाय गहि गोरा, The *Gōrā* gave ten lakhs of rupees as a bribe, and, falling at his (i.e. *Pat'nā's*) feet, made supplication.

[Perhaps from Skr. अकोचः, Pā. उकोचो, Ap. Pr. (with pleon. suff. ड, *Hēm.* iv, 429) *उकोचडो, whence (contr. and with change of ड to र and of उ to अ) Gd. अकोर. H. as B. Apparently wanting in the other Gds.]

अँकोरा *ākōrā*, Tbh., subst. m., the name of various implements which have the form of a hook or are furnished with a hook; thus ¹(*S. Mth.-Bg.*) the hooks of a harrow by which it is attached to the traces (*Grs.* § 32); ²(*ib.*) the piece of bamboo tied on behind the main beam (आक) in the rear of a country-cart and forming its tail (*Grs.* § 172); ³(*ib.*) = अँकुरा *ākūrā*, in some of its fourth series of meanings (*Grs.* §§ 376, 412).

[A bye-form of अँकुरा, q.v., with the provincialism of changing उ u to ओ (cf. अँकोड़ा for अँकुड़ा); G. अँकोर.]



अकोल akol (1), (str. f. अकोला akolā), Tbh., subst. m., a plant (*Alangium hexapetalum* or *decapetalum*, Wat.) the oil of the fruit of which is supposed to be useful in enchantments. (The nut, however, is said to be very hard, so hard that oil cannot be expressed from it; hence magical properties might safely be ascribed to it!).

[Skr. अक्कोटः or अक्कोटः or (prākritisising) अक्कोलः or अक्कोलः, Pā. अंकोलो, Pr. अंकोलो (Hēm. i, 200, Sapt., vs. 779, et passim); G. and M. अक्कोल, H. अकोल, Bg. अकोल (akalo, Wat.). The oil made of the fruit is called in Pr. अंकोलनेल, Hēm. ii, 155.]

अकोल akol (2), (str. f. अकोला akolā), Tbh., subst. m., the top shoot of the sugar-cane plant (Hd. Dy.). See synonyms under अग्नौ agnī.

[Probably = अकोर = अँकोर, for अकुर, cf. अँकोरा ākōrā.]

अकोल akol (3), Tbh., adj. com. gen., lonely, solitary, (used of places, syn. एकान्त, while अकेल is used of individuals). Exam., Chan., अङ्गिचा बड़दक भूलइ आँड़, सँग सँग फिरइ नड़ेहा भाँड़। इल अकोल बैसल गेवार, अकुसल भटइहिं तनि सङ्गार। उदय अकर्मक की बुधियार, सियु अहार हि कह सन्चार। The testicles of a bullock were swinging, and a jackal went along with him (hoping that they would fall, so that he might eat them); a cowherd sat in a lonely place and killed the unlucky (jackal) with a stick. In the presence of ill-fate, what (advantage is there) in being wise? The world says his very (search of) food was (the cause of) his death.

[Perhaps from Skr. एक, Pr. एक with the pleon. suff. ल; analogous to the derivation of अकेल, q.v.]

अकोला akolā (1), Tbh., subst. m., a tree, *Aleuritis triloba* (Wat.).

[Skr. अचोटकः or आचोटकः or आखोटकः or अचोटकः or आचोटकः.]

अकोला akolā (2), str. f. of अकोल akol (1) and (2), q.v.

अकौता akautā, Tbh., subst. m., an eruption in the leg. (It is popularly supposed to be caused by stepping over a place where a dog has been eating and left some refuse, and to be cured by rubbing the place with curds and making a dog lick it.)

[Der. ? Connected with अक or आक्रम ? H. इकौता.]

अकन्द akand = आकन्द ākand, q.v.

अकल akal = अकिल akil, q.v.

अकास akās (Coll.) = अकास akās, q.v.

अकखन akkhan, Tbh., adj. com. gen., (Coll., Allāhabād), blind. Exam., Coll. तुम बड़े अकखन हो, You are very blind.

(The meanings 'half-blind,' 'one-eyed,' given by Fallon do not appear to be correct.)

[Perhaps connected with Skr. अक्ष, one of the meanings of which is said to be 'born blind.']

अकखर akkhar = अखर akhar, q.v. See अखर achchhar.

अकखा akkhā = आँखा ākhā, q.v.

अकखी akkhī, Tbh., subst. f., the act of making water (used by path'shālā or school boys) = इक्की ikki. Cf. दुक्की dukkhi.

[Deriv. doubtful. Probably a secondary formation from एक one; दुक्की, the act of easing, being similarly formed from दुइ two. The idea is that the two acts consist of a single and a double operation respectively. A similar expression is in use amongst English children.]

अकखे akkhē (Coll.) = आँखा ākhā, q.v.

अकड़ akṭay, इकड़ ikṭay = अकण्ड ak'tay, q.v.

अकतूबर aktūbar = अकतूबर ak'tūbar, q.v.

अकबर akbar = अकबर ak'bar, q.v.

अकबरी akbarī = अकबरी ak'barī, q.v.

अकबराबाद akbarābād = अकबराबाद ak'barābād, q.v.

अक्रमातिशयोक्ति akramātishayōkti, Ts., subst. f., the name of a figure of rhetoric in which cause and effect are not shown in their natural order of sequence, but as occurring simultaneously. Exam., Git., Bā., 90, 5, 6, रहि कर-तल सुनि पुलक सहित, कौतुकहि उवाइ लियो; विप-गन सुखनि समेत नमिन करि सजि, सुख सबहि दियो। आकरखेउ सिय मन समेत, हरि हरखौ जनक दियो; मझो धिग-पति गर्ब सहित, तिज-लोक विमोह कियो॥ Seizing (the bow) in his hand together with the thrilling of the sages (i.e. while the sages thrilled with joy on seeing him seize it), he (i.e. Rām) sportively raised it; stringing it, together with making low the faces of the (competing) princes, he gave happiness to all. Hari (i.e. Rām) pulled it, together with Sita's soul (i.e. winning her affection), and rejoiced the heart of Janak; he broke it together with Bhṛig'pati's (i.e. Parasurām's) pride, and caused delight in the



three worlds. Here the seizing, stringing, pulling, and breaking of the bow are the causes, of which the thrilling of the sages, the defeating of the princes, the winning of Sitā, and the humiliating of Bhṛig'pati respectively, are the effects. The two sets are mentioned as occurring simultaneously. This figure should not be confounded with another called saḥōkti (सहोक्ति), which consists in mentioning together a similitude and its real counterpart. (See Bihārī Tul'sī Bhūkhan Bōdh, a treatise on Hindī Rhetoric and Poetry, by Pandit Bihārī Lāl Chāubē, Nos. 77 and 84.)

अक्रित akrit, Ts., adj. com. gen., lit. not done or wrought; hence 'unmanufactured, natural; 'unfinished. Exam., ¹ Coll. (Bh.), महादेव के ई पिण्डी अक्रित (fem.) हौ, This image (lit. cone) of Mahādeb is not made with hands (referring to a natural conical lingam of stone). ² Coll. (Bh.), ज मर गेल, और काम अक्रिते (अक्रित + हौ) रह गेल, He died and his work remained unfinished.

[Skr. अकृतः; as above in all Gds.]

अक्रित्रिम akritrim, Ts., adj. com. gen., inartificial, unfeigned, natural. Exam., Coll. (Bh.), ई प्रियवती के अक्रित्रिम विभाग है, This is a natural division (or continent) of the earth.

[Skr. अकृत्रिमः; as above possibly in all Gds.]

अक्रिपाल akripāl, Ts., adj. com. gen., pitiless, merciless, unkind. Exam., Bin. 232, प्रस अक्रिपाल, क्रिपाल डलायक, जई जई चितहि डलायौ, Wherever (else, beside Rām) I turn my thoughts, (I see but) a lord (who is) pitiless, (or, if he be) pitiful, (he is) powerless.

[Skr. अकृपालः; as above possibly in all Gds.]

अक्रिबा akribā, Any., subst. com. gen., kinsman, relations within degrees recognised by law.

(A word only used in kachah'rīs or magisterial courts.)

[Ar. اقربا aqribā, pl. of قريب qarīb near; also used in M. (Wil).]

अक्रूर akrūr, अकूर ak'rūr, अकूरुड़ ak'rūr, अकूरुड़ ak'rūr, Ts., subst. m., name of a Jādab, the paternal uncle and friend of Krish'n. He was the son of Shwaphāl'k and Gāndinī. It was he who took Krish'n and Bāl'rām to Mathurā when the former broke the great bow and slew Kans. He is chiefly known as being the holder of the Syamantak gem, which yielded to its owner daily eight loads of gold. Man'bōdh calls him Dān'patī or 'master of liberality' on that account, e.g., Hb. vi, 41, ओदिन दान-पति ओतहि रहल, अंगिरि लेखि सभ कसक कहल, For that day Dān'patī (Akrūr)

remained there and agreed to all that Kans said. The various forms of the name occur in the following passages of Man'bōdh's Haribans, viz. अकूर, vi, 43, x, 24, 25; अकूरुड़, vi, 26, 49; vii, 17, 18, 27, 37, viii, 7, 35, 36; अकूरुड़, viii, 38, ix, 21.

[Skr. अक्रूरः; अक्रूर in all Gds.]

अक्रोट akrōṭ, अकरोट ak'rōṭ = अखोट akhroṭ, q.v.

अक्सर aksar = अकसर ak'sar, q.v.

अक्सात aksāt = अकसात ak'sāt, q.v.

अक्साम aksām = अकसाम ak'sām, q.v.

अक्सीर aksīr = अकसीर ak'sīr, q.v.

अख akh; for words beginning thus and not found below, see under the more proper form commencing with अह achh or अह achchh.

अखउत akhāūt, अखाउत akhāūt = अखौत akāūt, q.v.

अखंगर ākh'gar = अखिगर ākhigar. See under अखि ākhi.

अखज akhaj (1), Tbh., adj. com. gen., 'what is not to be eaten, indigestible, in excess of one's need of food; hence generally 'what is not required, superfluous, a nuisance; also substantively 'one who will eat even what is unwholesome or what is in excess of his requirements, a glutton. Exam., ¹ Coll. (Bh.), हमार आज के खान अखज हो गेल, My dinner has not agreed with me. ² Coll. (Bh.), प्रहि तरह देव, अखज बा, I'll give it anyhow, 'tis of no use to me. ³ Coll. (Bh.), ज बड़ अखज हँ, He is a terrible glutton.

(The first is the usual use of the word. The idea is that with the dinner something has been taken which ought not to have been eaten, and which caused indigestion. The meaning of 'excess in eating,' 'indigestion,' given in the Āz. Gy., is therefore only true in the above sense. The second use may be due to some confusion with अकाज, q.v.)

[Skr. अखाद्यं, Pr. अखज्जं, Gd. अखज.]

अखज akhaj (2), Any., subst. f., ' (lit.) taking, seizing, intercepting; 'objection, cavil; ' (usually in this sense) aversion (Āz. Gy.), hostility, a grudge. Exam., ³ Coll. (Bh.), हम से ज बड़ अखज राखेला, He has a great grudge against me; Coll. (Bh.), मन में अखज पर गेल, Hostility came into his mind.

[Ar. اخبز akhiz;—Bg. अखज ākhaj or अखेज ākhej.]



अखड़ा akharā, a corruption of the obl. f. अखाड़ा akhārā, see अखाड़ akhār. Exam., *Alh.*, l. 130, पल हथ रोपाल अखड़ा में रुदल दण्ड कैल नौ लाख, Rūdal planted the palms of his hands (on the ground) in the arena and made nine times ten-thousand dand (a kind of athletic exercise).

अखढ़वा akharh'wā, Ts., subst. m., lg. f. of अखाड़ akhār (2), q.v. Exam., *Prov.*, जेकर बनल अखढ़वा रे, तेकर बारहो मास, Whose (fields) are prepared in (the month of) Akhār, his (fields) are so for all the twelve months (*Grs.* § 1086).

अखण्ड akhaṇḍ, (poet. अखण्डा akhaṇḍā), Ts., (I) adj. com. gen., 'unbroken, irrefragable, indivisible, indestructible (used as an epithet of the Supreme Being); hence, 'whole, entire, complete, absolute. Phr., अखण्ड आँक, an integer, a whole number. Exam., *Rām., Bā.*, ch. 68, 8, लागि समाधि अखण्ड अपारा, commencing an unbroken unsurpassed trance; *ib.*, ch. 149, 4, अगुन अखण्ड अनन्त अनादि, (God) without qualities or parts, without end or beginning. *Rām., Su.*, do. 49, 2, जगत विभीषन राजा दीन्है राज अखण्ड (fem.), To the burning Vibhishan the king afforded complete protection; *ib.*, *Ut.*, ch. 64, 1, मति अकुण्ड हरि-भक्ति अखण्डा (final आ ā, m.c.), (A man of) keen understanding and absolute faith in Hari; *ib.*, ch. 115, 1, सो उहमसि इति त्रिति अखण्डा (final आ ā, m.c.), The absolute persuasion that I am he.

(II) adv., wholly, entirely, completely, thoroughly. Exam., *Rām., Bā.*, do. 213, 1, दिखरावत माताहि निज अदभुत रूप अखण्ड, He showed to his mother his wondrous body completely.

(This word also occurs in *Rām., Ln.*, chh. 36, 15, अनवय, अखण्ड, नगोचरगो; सब रूप सदा, सब होइ नगो, (God is) irreproachable, indivisible, not coming within the range of sense (= अगोचर); all forms (are in him) always, yet no (form) is abiding in him (i.e., he is both immanent and transcendent in regard to the world). In *Rām Jasan's* edition the words are wrongly divided into अखण्डन गोचरगो. Another edition reads the passage thus—अनवय अखण्ड अगोचरगो समरूप सदा सब होइ न सो, the meaning being the same.)

[Skr. अखण्डः, Pā. अखण्डो, Pr. अखण्डो (*Aup.* § 16, अखण्डदने, p. 29); as above in all Gds.]

अखण्डल akhaṇḍal, (old nom. sg. अखण्डलु akhaṇḍalu), Tbh., subst. m., lit. breaker, destroyer, used as an epithet of Sib. Exam., *Pārv.*, ch. 13, पुर खरभर डर हरखेउ अखण्डलु, The Destroyer (Sib), the Mountain King, rejoiced in his heart at the tumult in the city.

[Skr. अखण्डलः, orig. an epithet of Ind'r (*Rig.* viii, 17, 12), in later times also of Sib (see *Skr. Dy.*),

Pr. अखण्डलो (*Nām.*, vs. 23), Ap. Pr. अखण्डलु (cf., *Hēm.* iv, 331); the Ap. Pr. form is nearly preserved in the old Bw. of Tul'sī Dās.]

अखण्डा akhaṇḍā, adj., poet. for अखण्ड akhaṇḍ, q.v.

अखण्डित akhaṇḍit, Ts., adj. com. gen., a synonym of अखण्ड akhaṇḍ, q.v. Exam., *Padm.*, ch. 80, 1, सुवै असीस दीह बड़ साजू, बड़ परताप अखण्डित राजू, The parrot gave a blessing with great ceremony, (promising) great power and an unbroken rule. *Rām., Ut.*, ch. 50, 7, सोइ गुन-विह विग्यान अखण्डित, He is thoroughly accomplished, (and possessed) of absolute knowledge.

[Skr. अखण्डितः; as above possibly in all Gds. The tadbh. form अखण्डिय occurs in *Sapt.*, vs. 689.]

अखत akhat, आखत ākhat, Ts., subst. m., lit. uncrushed, unbroken, whole; hence variously employed as a tech. term for whole grain; thus 'a portion of the crop per plough paid to village artizans, as the smith, carpenter, etc. (*Hd. Dy.*); 'grain placed on a sieve and given to servants, etc., at marriages and other ceremonies (*Āz. Gy.*); 'consecrated rice used in religious ceremonies (such as the sandhyā and dasha-karmāṇi); 'also used figuratively of pearls, etc. Exam., *Popular song*, sung by women at the Nak'chhū ceremony at a marriage, सोनवा के टका में बन्ना के देखूँ, मोतिअन अखत नौनियाँ के रे, भटवा के घोरवा, सोनरवा के कड़वा, दरजिया के बगवा पहरेयूँ रे, To the Brahman I will give coins of gold, to the barber's wife whole (grains of) pearls, to the bard a horse, to the goldsmith an armlet, and the tailor I will dress in a suit of honour.

(In the third meaning the more usual form of the word is अहत achhat or अहत achchhat, q.v.)

[*Ved.* अहतः (*Rig.* v, 78, 9; x, 166, 2; *Ath.* xii, 1, 11), *Skr.* अहतं; Pā. अखतं; Pr. (tech. ts.) अखतं; hence B. and H. अखत or आखत, M. अखत, Bg. अखत (written अहत), possibly in all Gds. (The Pr. form अखतं which occurs in *Kalp.* § 16, *Nāy.* § 8, *Aup.* § 20, *Nām.* vs. 237, *Bhag.* p. 262, is not a tadbh. of *Skr.* अहतं, as explained by the editors of *Kalp.* and *Nām.*, but a tadbh. of *Skr.* अचय, indestructible, as shown by the context.)]

अखन्तर akh'tar, Any., subst. m., 'a star; 'a kind of jewel made in the form of a star. Exam., *Bais.* 23, जब तू अखन्तर बैदिया ना देहो, ना पर मारौं कटरिया, If you do not give me the starry bēdiyā (or tikulī), I will thereupon kill you with a dagger.

[Prs. اختر akhtar.]



अखन्ता akh'tā, अक्ता akhtā, Any., subst. m., a gelding.
[Prs. اخته akhtah.]

अखन्तियार akh'tiyār, इखन्तियार ikh'tiyār, Any.,
subst. m., 'choice, option, election; 'will, discretion,
pleasure; 'control, power, authority. Exam., 'Coll.
(Bh.), आगे राखर अखन्तियार, For the rest, you
may do as you please. 'Coll. (Bh.), बिराना माल पर का
अखन्तियार, What power has any one over strange
property? B. Gr., II (Bh.), Fable 15, जे दुससन
अपना अखन्तियार में आ जाए, If your enemy fall into
your power.

[Ar. اختيار ikhtiyār, lit. what is chosen, good.]

अखन्तीज akh'tij, the same as अखेतीज akh'tij, q.v.

अखनी akhanī, अखनी akh'nī, Tbh., adv., (Mg. & Bh.)
'now, just now; 'now-a-days. Exam., 'Coll. (Bh.),
अखनी एकर चलन नैखे, Now-a-days it is not the
custom.

[Skr. एतन्क्षण at this moment, Pr. एयक्खणे (or
एयक्खणे, cf. Nām. vs. 175 एयम्मिद् = Skr. एतन्मयति).
Ap. Pr. प्रक्खणहि (cf. Hēm. iv, 399, transl.), hence B.
अखनी, the term. ई being a contraction of the Ap.
Pr. loc. sg. term. अहि (see Gd. Gr., § 378 and
§ 367, p. 208) and प्र being shortened to अ (see Gd.
Gr. § 26).]

अखन्दा akhandā, अखदा akh'dā, Tbh., subst. m., (Bh.) a
hole dug in the bottom of a pond or elsewhere for
catching fish (Āz. Gy., where it is spelt अखदा
akhandā).

[Probably from Skr. आखान, an artificial or a dug
pond, through an intermediate form *आखन or आखन
(with doubling or nasalising the cons. to compensate for
the shortened vowel; see also Gd. Gr. § 158), the
softening of the consonant being analogous to that of the
Shr. Pr. and P. pres. part. suff. न् for Skr. न्त (see Hēm.
iv, 261, Gd. Gr., § 301). In the Skr. Dy. P. the word
आखान is said to be a mislection for अखान, a natural
pond; but in Pr. the word really occurs and has its
proper sense of an artificial pond; for the Nām., vs.
203 gives its tadbh. form अक्खाय in the sense of a pit
dug for catching elephants, while the tadbh. of Skr.
अखान is given by Nām., vs. 130 as अखाय.]

अखन्वार akh'bār, अखार akhbār, Any., a newspaper.
Exam., Fam., vs. 58, खबर गए अखबार मीं, मैथिल के
प्रह हाल, सुनऊ फिरङ्गि, खबर दे के मेटऊ दुख के जाल,
The news went into the newspapers that this
was the condition of Mithilā, saying, 'Hear, O
English! give your ears and remove this net of
sorrow.'

[Ar. اخبار akhbār, properly plur. of خبر khabar
news.]

अख-मुंदनी ākh'mūd'nī, Tbh., subst. f., the cloth tied
over the blinkers for cattle (Gr. § 97).

[A compound of Skr. अक्षि and मुदनी closing or
covering of the eyes; Pā. and Pr. अक्खि-मुदणी.]

अख-मुंदवा ākh'mūd'vā, Tbh., subst. m., blind man's
buff (Āz. Gy.). Exam., Coll. (Bh.), ज लरिकन में
अख-मुंदवा खेलत, रचल, मुंदवा हूरे दौरल, He was
playing blindman's buff with the boys, and ran to
touch the goal; (one of the boys, called the चोर chōr,
has to touch one of the others, before they reach
the goal.)

[Comp. of अँखि (or अँख) eye and मुंदवा (lg. f. of
मुंद) closed, covered; = Skr. अक्षि-मुदनी.]

अखय akhay = अखै akhāi, q.v.

अखर akhar, आखर ākhar, Tbh., subst. m., 'the same as
अचर, q.v.; 'that which is imperishable (in this sense
only known to occur in compounds). Comp., अखर-
तिजिया or अखर-तीज (Mg.) and अखर-तीत (S. Bh.),
subst. f., the same as अखेतीज, q.v. (Gr. § 1444).
Exam., Han. 39, सुमिरे सहाय राम लखन अखर दोज, जिन्ह
के समूह साने जागत जहान हैं, As in the case of Rām
and Lakhan (the latter of whom in his difficulty called
on Rām for help), so there is help in remembering
those two letters (i.e. रा rā and म ma), the joint
powers of which are active throughout the world.
See अखै akhāi and आखिर ākhir (1).

[Skr. अक्षर: m. or अक्षरम् n., Pā. अक्खरो or
अक्खरं, Pr. अक्खरं (cf. Hēm. iii, 134, nom. pl. n.
अक्खराई), old Gd. अक्खर. The forms अक्खर or आखर
belong to the older usage; they are now less frequent
than अचर. But in the works of Tul'sī Dās, they are
used almost exclusively, while in Bidyāpati the pro-
portion is equal. (In Bid. 60, ll. 2, 5, both occur side
by side). In Pā. and Pr. the form अक्षर only occurs
in the sense of a moment (अक्षरा fem., lit. the time
occupied in pronouncing a letter, see Aup. § 136 and Pā.
Dy., s.v.). The truth is that the modern अचर is a tats.,
representing the modern pronunciation of Skr. अक्षर.]

अखर akhar, (pr. pts. अखरैत akh'rāt, Bh. अखरत
akh'rat, अखरित akh'rit; अखरल akh'ral; अखरब
akh'rab; अखरै akh'rai), Tbh., v. intr., 'to be dis-
pleasing, irksome, burdensome, difficult, insupport-
able; 'used also impersonally. Exam., 'Coll. (Bh.), बाम
अखरत बा, The heat is insupportable (Āz. Gy.). 'Ib.
मार खेले हँवै, अब अखरत बा, You have been beaten, are
you sorry now (lit. is it now displeasing)?

[Probably the same as H. ✓अखड़, and another form of ✓अकड़ akar, q.v.]

अखर-तिजिया akhar'tijiyā, (Mg.), see under अखर akhar, (Grs. § 1444).

अखर-तीज akhar'tij, (Mg.), see under अखर akhar (Grs. § 1444).

अखर-तीत akhar'tit, (S. Bh.), see under अखर akhar (Grs. § 1444).

अखरन्वार akhar'wār, Tbh., subst. m., a subdivision of Kurmis or land cultivators in the districts of Gōrakh-pūr and Banāras (Ell., vol. I, p. 156).

अखरहा akh'rahā, Tbh., subst. m., (S. Mth.), the hut of a religious mendicant (Grs. § 1234).

[Probably a bye-form of अखाड़ा or अखार्हा, the str. f. of अखाड़ (1), q.v. Compare अखड़वा as to the shortening of the vowel a.]

अखर्रा akh'rā (1), Tbh., subst. m., an ear of corn or rice which is empty and yields no grain (Hd. Dy.).

[Probably a negative formed from खरा genuine; whence अखर्रा a spurious ear, an ear but without grain. It should not be confused with उखर्रा, which is a blighted, dried-up ear, while अखर्रा is an empty one.]

अखर्रा akh'rā (2), Tbh., subst. m., (Mg., Bh.) unhusked barley, barley ground without being first cleaned, coarse flour (Grs. § 1272 and Āz. Gy.). Exam., Prov., खाय अखर्रा, रहै निखर्रा (with two meanings) either one should eat coarse flour and remain clean, or one who eats coarse flour remains robust.

[Skr. अ-चलितः: uncleaned; the opp. निखर्रा represents either Skr. निचलितः: cleaned, or Skr. निःचलितः or निःचरितः: not waned, robust.]

अखर्री akh'rī (1), (Mg.), fem. of अखर्रा akh'rā (2), q.v. (Grs. § 1272).

अखर्री akh'rī (2), Tbh., subst. f., noise, yell, howl, scream. (It has only been observed in the following) Phr., अखर्री उठाग्र, to make a great noise. Exam., Coll. (Mg.), बौंरा, के अखर्री उठाग्र राखिस है, Boys, who is making such a terrible noise? (after Fallon.)

[Perhaps 1st verb. noun of ✓अखर or ✓अकड़, q.v., meaning properly the noise of wrangling or swaggering, but possibly connected with Skr. ✓आचर.]

अखर्री akh'rī, Tbh., subst. m., (Mth.-Mg.), the same as अखर्रा akh'rā (2), q.v. (Grs. § 1272).

अखर्रीट akh'rōt, the same as अखोट ākhōt, q.v.

अखर्रीटी akh'rāṭī, Tbh., subst. f., ¹ orthography; ² a mode of playing on a stringed instrument so as to express the words of a song. Exam., ¹ Coll. (Bh.), ज तो अबही अखर्रीटी सिखेला, He is only now learning his orthography.

[Probably Skr. अक्षराट्टि, Pr. (with pleon. क) अक्षरावट्टि; hence Gd. (contracted) अखर्रीटी.]

अखर्व akharb, Ts., adj. com. gen., not short, tall, long, large, big. Exam., Hindī Mahābhārat, Ban Parbā, p. 214, l. 6 (Rājā of Banāras edition, sambat 1887), मत्स्य मत्स्य कौं खान ल्यौं, जीव जीव कौं सनें, मच्छन प्राणी जीव कौं, खर्वहि सदा अखर्व, Thus fish eat fish, everything alive eats everything alive, that which has breath eats that which is alive, the big always devours the little.

[Skr. अखर्वः; as above possibly in all Gds.]

अखल्लक akh'lāk, अखलक akhlāk, Any., subst. m., ¹ disposition; ² the good properties of mankind; ³ morals, ethics.

[Ar. اخلاق akhlāq, properly plur. of خلق khulq.]

अखलगी ākh'lagī, —see under आँखि ākhī.

अखुवा ākh'wā, the same as अँखुआ ākhuā, q.v. (Grs. § 1009).

(It is properly the lg. f. of आँख or आँखि, q.v. It is now considered incorrect and vulgar as compared with the form अँखुआ, though in reality the latter is the less correct form of the lg. f. of आँख.)

✓अँखा ākhā, (pr. pts. अँखाइत ākhāit, अँखान ākhāt; अँखाएल ākhāēl; अँखाएब ākhāēb, अँखाव ākhāv; अँखाए ākhāē), Tbh., v. intr., to eye, look keenly, be sharp, clever, intelligent. Exam., Coll. (Bh.), ओ के केहू नठ सग सकोँ, ज बड़ अँखावौं, No one can swindle him; he is far too sharp.

(The word has, in Bihār, not the meaning of 'to be angry,' given in the H. Dy.)

[A den. root derived from आँखि, q.v.]

अखाउत ākhāūt = अखौत ākhāūt, q.v.

अखाड़ akhār, (obl. sg. अखाड़ा ākhārā or poet. अखड़ा ākharā), the same as अखार ākhār, q.v. Exam., ¹ Din., गुलामी जठ एक सै एकैस डण्ड खेलाइत अहि अखाड़ा (obl.) पर, Gulāmi Jāṭ is performing one hundred and twenty-one dand exercises in the palæstra. ² Padm., ch. 115, 6, छुट्ट घण्ट मोहहिँ नर राजा, इन्द्र अखाड़ थाय जड़ बाजा, Their small bells bewitch kings of men,



like the music (*of the Apsaras*) on entering Ind'r's court; *ib.*, *ch.* 597, 4, नट नाटक पतुरनि औ बाजा, आथ अखाड़ सबै महुँ साजा, Jugglers, actors, dancing-women, and musicians came into the arena with all their paraphernalia.

अखाड़ा *akhārā*, अखारा *akhārā*, *str. f. of अखाड़ akhār* or अखार *akhār*, *q.v.* Exam., *Alh.*, l. 126, देखल अखाड़ा इन्दरमन के रुदल बड़ मझन होय जाय, (*When*) Rūdal saw the palæstra of Indar'man, great was his joy.

अखाढ़ *akhāṛh* (1), (*str. f. अखाड़ा akhārā*), the same as अखार *akhār*, *q.v.* Exam., *Hb.* ix, 1, भरि जोजन लउ, बनल अखाढ़, For a whole league the palæstra extended (*lit.* was made).

[*This form of the word, though less correct than अखाड़ or अखार, is the more usual one in Bihār. Regarding the inorganic aspiration, see Gd. Gr., § 131, p. 72. It also occurs in Multānī (Ml. Gy., p. 10), अखाड़ा or खाड़ा, with the following additional special meanings: 'an indigo-ground, consisting of one or more sets of indigo-vats; 'the hole into which the water from the vats is run off; 'the place where the indigo is dried; and khārḥā is also used for a cattle-road.*]

अखाढ़ *akhāṛh* (2), (*lg. f. अखड़वा akhāṛh'wā*, *q.v.*), Ts., *subst. m.*, the name of the tenth month of the Hindū system of the faṣl or agric. year, which commences with the month Āsin. It corresponds to part of our June and July, in which the full moon is near the constellation *Ākhārḥā*, whence the name of the month (*Grs.* § 1082). *It is the first month of the rainy season, and consequently of cultivation (Grs. §§ 1083, 1084, also 1009, 1039).* Exam., *Krish.* 314, लागल मास अखाढ़, सखी री; जल से भरि गइँ ताल नदी री, The month of Akhārḥ has arrived, O friend; with water have been filled (*all*) tanks and rivers. See असाढ़ *asāṛh* or असाढ़ *asārḥ*.

[*Skr. आषाढः. The tats. occurs in all Gds. and is in Mth. more usual than the tbb. form असाढ़ or असाढ़, q.v. The latter is more used in Bhoj'pūr. The form अखाढ़ ākhārḥ is merely a modern unphon. spelling; see the remarks under अकास.*]

अखादी *akhārḥi*, Ts., *adj. com. gen.*, relating to the month Akhārḥ, hence used substantively (*fem.*) as the name of various agricultural 'products and 'operations; thus 'grass which grows in Akhārḥ (*see Bih. ii, 9*); 'the chief hoeing (*kor or koran*) of sugar-cane done in Akhārḥ (*Grs. §§ 866 and 1009*), the second sowing of indigo (*called so in North Bihār, Grs. § 1039*). See असादी *asārḥi* or असादी *asārḥi*.

[*Skr. आषाढी āṣāḍhī. The tats. occurs in all Gds. A modern unphon. spelling is आकादी ākārḥi.*]

अखाद्य *akhādy*, Ts., (I) *adj. com. gen.*, not to be eaten. Exam., *Coll. (Bh.)*, दे अखाद्य फल ना, This is a fruit not to be eaten.

(II) *subst. m.*, forbidden food. Exam., ज तो अघोरौ हो, खाद्य अखाद्य किछु विचार ओ के नैखे, He is an Aghor'panthi and takes no thought of forbidden or unforbidden food.

[*Skr. अखाद्यः; as above in all Gds.*]

अखार *akhār*, अखाड़ *akhār*, अखाढ़ *akhārḥ*, (*poet. अखारा akhārā*, *mod. obl. f. अखारा akhārā*, *mod. loc. sg. अखारें akhārē*, *old obl. plur. अखारेन्ह akharenh*, *str. f. अखारा akhārā*), Tbh., *subst. m.*, properly 'a place for wrestling, palæstra; hence 'any court or open space for the exhibition of sports or shows or for the holding of assemblies, an arena, circus (*used as an epithet of Ind'r's court*). Phr., अखारा खेलव to perform athletic exercises (*lit. to play in the arena*). Exam., *Rām., Su., chh.* 1, 8, नाना अखारेन्ह भिरहिँ बड़-बिधि एक एकन्ह नजँहौं, In different palæstras (*wrestlers*) grapple with one another shouting mutual defiance; *Din.*, कनौली में सात सै पड़ा अखारा (*obl.*) खेलनेन अहि, In Kanāuli he is causing seven hundred wrestlers to perform athletic exercises. **Padm., ch.* 480, 3, दोउ नवल भर जोवन गाजे, असर जानु अखारें (*loc.*) बाजे, The two young women with full bosoms scream and fight like Apsaras in Ind'r's court; *Rām., Ln., ch.* 14, 4, लङ्का सिखर उपर आगारा, नईँ दसकन्धर देखु अखारा (*m.c.*), On the top of Laṅkā hill there is a palace where Das'kandhar (*i.e. Rāban*) witnesses the sports of the arena; *ib.*, *ch.* 11, 7, लङ्का-सिखर उपर आगारा, अति बिचित्र नईँ होइ अखारा (*m.c.*); बैठ जाइ तँहि मन्दिर रावन, लागे किन्नर गन्नप गायन, बाजहिँ ताल पखाउज बीना, द्रिय करहिँ अपहरा प्रबीना, On the top of Laṅkā hill, in his palace, there was a most handsome courtyard; in its hall Raban sat himself down, and kinnars and gandharbs began to sing and play on cymbal, drum, and lute, while accomplished apsaras danced (*before him*).

[*Skr. अक्षपाटः, Pr. *अक्षयाडो; G. अखाडो, M. अखाडा, P. अखाड़ा, H. अखाड़ा or अखारा, B. अखाड़ (q.v.) or अखार or अखाड़ (q.v.), but Bg. and O. आखड़ा, A. आखरा (apparently only in the second meaning).*]

अखिया *ākhiyā*, अखिया *ākhiā*, (*old obl. pl. अखियहु ākhiyanu*), Tbh., *subst. f.*, *lg. f. of अखि ākhi*, *q.v.*, 'with all the meanings of अखि, *q.v.*, e.g. *Grs. § 1009, (North Tirhut)* a sprout or the sprouting eyes of the sugar-cane; 'a kind of cake made of wheat-flour and rice-flour and boiled in water, used at Musalmān marriages; it is shaped like an eye, hence

its name (Grs. § 1376). Exam., ¹Krish. 314, फागुन में फरके बाँचेँ अँखियाँ, अब कछु आगम जानि परी री, In (the month of) Phāgun the left eye throbs, hence I conclude that something is going to happen; *Gop.*, 19, जरी रे करमवाँ, खोरिया के दूकड़ा मोहि अँखिया देखौलू, उतरल नगरिया के रे भार, My luck was burnt (i.e., I had bad luck): you showed to my eye pieces of burnt food, (thereby) the burden (i.e., the beggar) of your city has been removed; *B. Rām.*, vs. 30, चितवनि बसति कनखियनु अँखियनु बीच, Warning may be seen (*lit.* lives) in the glances of (*lit.* within) his eyes; *Bais.* 13, 1, सदाँ अँखियाँ नहिँ लागी (sing.) रे, समझि उन की बतियाँ, I have not yet set eye on my husband, (though) I am constantly remembering his promise (of an early return); *Alh.*, l. 15, पुनली फिर गैल आँखन के, अँखिया भैल (sing.) रक्त के धार, The pupils of his eyes were turned up, and his eye became (red) like a stream of blood.

(From this long form should be carefully distinguished the plural form अँखियाँ or अँखिया, which not unfrequently occurs in poetic literature (e.g., *B. Rām.* 36, अँखियाँ दोउ two eyes, *Mag.* 26, दूनों अँखिया both eyes). The latter is an older uncontracted form of the modern आँख, plur. of आँखि, q.v.)

अखियाय ākhiyāy, Tbh., subst. f., the sprouting eyes of the sugar-cane (*South Bhagalpur*, Grs. § 1009).

[Apparently a fem. अँखियाँ formed from अँखिया.]

अखिल ākhiḷ, Ts., (1) adj. com. gen., (*lit.* without a gap; hence) ¹ whole, entire (used as an epithet of God, Rām, etc.); ² all, every (synonymous with सकल). Comp., अखिल-सुवन or अखिल-लोक or अखिल-जग or अखिल-विश्व, the whole world, the universe; अखिलेश्वर (अखिल + ईश्वर) lord of all, God (used as an epithet of Rām, Sib, etc.). Exam., ¹Rām., Ut., ch. 87, 7, अखिल विश्व यह सम उपजाया, This whole world is my creation; *San.*, vs. 7, यह विराग सन्दीपिनी अखिल ग्यान को सार, This 'Encouragement to Asceticism' (name of one of Tul'sī Dās's smaller works) (contains) the whole essence of saving knowledge; *Rām.*, Ut., ch. 72, 4, व्यापक, व्याप, अखण्ड, अनन्ता, अखिल, अमोघ, सन्ति, भगवन्ता, (Rām is) the Permeator and the Permeated, the Indivisible, the Eternal, the Insoluble (*lit.* the Entire), the Unerring, the Primeval Energy, the Godhead. ²Ag. iii, 4, अनरथ, असुगुन, अध, असुभ, अनमल, अखिल अकाज, Disappointments, inauspicious omens, mishaps, misfortunes, bad luck, (and in short) every evil; *Dōh.* 35, हरन अमङ्गल अब अखिल, करन सकल कल्याण, Removing all ill and evil, and effecting every thing good; *Bin.* 46, प्रहि आरति निरत सनकादि सुति सेस सिध देव रिखि अखिल-मुनि तत्त्व-दरशी, On this Ārati ceremony deeply intent are Sanak and the rest (i.e.

Brahma's four sons, Sanak, Sanatkumār, Sanandan, Sanātana) the Bēds, Sēs-nāg, Sib, the Gods, the Rishis, and all the Munis who philosophise on the 'substance'; *Rām.*, A., do., 253, 1, मिटहिँ पाप परिपक्ष सब, अखिल अमङ्गल भार, All sin and delusion, and the burden of every ill, are wiped out (by the invocation of Bharat's name); *ib.*, Bā., ch. 59, 2, पूजे रिखि अखिलेश्वर जानी, The Rikhi, recognising them (Sib and Bhawānī) as the Deity, worshipped them.

(II) adv., wholly, entirely, completely, (sometimes used as a mere superlative particle) most. Exam., *Rām.*, Su., ch. 42, 2, साधु खवग्या तुरत, भवानी, कर कल्याण अखिल कै हानी, Disrespect to a saint, O Bhawānī, speedily causes the destruction of the most (*lit.* entirely) prosperous (person); *Sat.*, iii, 10, मरन विपति हर धुर-धरम धरा-धरन बल घांस, मरन लाहु तुलसी चहत, बरन अखिल अभिराम, The remover of the calamity of death (i.e. the letter र ra or Bishnu), the bearer of a mountain-load of virtue (i.e. the letter अ a or Brahmā), and the abode of power (i.e. the letter म ma or Sib); Tul'sī Dās desires (to seek) his protection (i.e. Rām's), the letters (of whose name; i.e. राम rāma) are most delightful.

[Skr. अखिलः, Pā. अखिलो, Pr. *अखिलो; all Gds. अखिल.]

अखिलेश्वर ākhiḷēśvar, —see under अखिल ākhiḷ.

अखुआ ākhuā, अँखुआ ākh'wā, Tbh., subst. m., ¹ sprout, shoot, blade, scion, plantlet, esp. of the sugar-cane (Grs. § 1009), also (in South Bihār) of the small bullrush millet (*holcus spicatus*, Grs. § 987), and (in Pat'nā) of the pea (*pisum sativum*, Grs. § 1001); ² (South Bhagalpur) a finger-ring. Exam., ¹Prov., अँखुआ (अँखुआ + हि) बकरौ चर गैल, तो पेड़ कहाँ से बोर, A goat has grazed on the shoot, so how can the tree come?

[Properly long form of आँखि eye, bud, q.v. In its second meaning the word may have a different (unknown) derivation.]

✓ अखुआ ākhuā, (pr. pts. अँखुआइत, ākhuāit, अँखुआत ākhuāt; अँखुआएल ākhuāēl; अँखुआएब ākhuāēb or अँखुआब ākhuāb; अँखुआए ākhuāē), Tbh., v. intr., to throw out shoots (used in South Bihār, esp. of the small bullrush millet, *holcus spicatus*, sugar-cane, etc.). Exam., Coll., जख अँखुआइत है, The sugar-cane is beginning to sprout; जख अँखुआएल भेल, The sugar-cane has sprouted (Grs. §§ 987, 1009).

[A den. root, derived from अँखुआ or अँखुआ q.v. In form it resembles a double caus. root (= अँखुआब), the simple caus. root being ✓ अँखा, q.v.]

अखुता akhutā

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अखौत akhāut

✓अखुता akhutā, the W. Bh. form of ✓अकुता akutā, q.v. (Ās. Gy.)

[Perhaps der. from Skr. अतिह्रस्व, the aspiration being transferred from य to क. See also the remarks on the der. of ✓अकुता.]

अखेता akhētā, Tbh., subst. m., (optionally in Gayā and Pat'nā), the cross-axle of the lever used in raising water (Grs. § 933).

[This is merely a bye-form of अखौता, q.v.]

अखेतीज akhētīj = अखैतीज akhāitīj, q.v.

अखेद akhēd, (optionally in Gayā and Pat'nā), the same as अखौता akhāutā, in its fourth meaning, q.v. (Grs. § 933.)

अखेना akhēnā, (in Pat'nā, Gayā, and South Mungēr) = अखैना akhānā, q.v. (Grs. § 76.)

अखै akhāi, अखय akhay, Tbh., the same as अखै akhāi, q.v. (The forms with ख kh occur only in compounds). Comp., अखैतीज or अखेतीज or अखन्तीज, subst. f., a Hindū festival, the third of the second or bright half (i.e., the 18th day) of the month Baisakh (i.e., April-May), which is the first day of the sat-jug (or golden age) and secures (akhāi or) permanent rewards of actions then performed (Skr. Dy. P.). On this day the cultivators settle their accounts for the expenses of the (rabi or) spring-crop and the repayment of advances (Ell. vol. I, pp. 193, 194.)

(This expression is properly Hindī, the more usual Bihārī expressions will be found under अखर and आखिर (1).)

[Skr. अक्षयम् imperishable, Pā. and Pr. अक्षय; all Gds. अखय or अखै. The comp. अखैतीज consists of Skr. अक्षय + तृतीया, sch. तिथि, the third (day) of Akṣaya; see der. of तीज tij under that article.]

अखैतीज akhāitīj,—see under अखै akhāi.

अखैन akhāin, (S. Bh.), wk. f. of अखैना akhānā, q.v. (Grs. § 76.)

अखैना akhānā (S. Bh., Mg., S. Mth.), अखैन akhāin, अखैना akhānā, अखेना akhēnā, खेना khēnā, उखेनो ukhēnō, Tbh., subst. m., a kind of hooked stick used for turning up and pushing the corn under the bullock's feet while it is being trodden out (Grs. § 76).

[Properly str. f. of अखैन; perhaps from Skr. अक्षय; not met with in other Gds.]

अखैला akhāilā (Mg.), Tbh., the same as अखौता akhāutā, q.v. (Grs., § 431).

[Skr. अक्षवेष्टः or (prākṛitising) अक्षवेष्टः, Pr. (with pleon. suff. क) अक्षवेष्टो or अक्षप्रक्षयो (cf. Hēm. iv, 168, 222), hence Gd. (contracted) अखैला.]

अखौतो akhōtō, Tbh., subst. m., (South Bhagalpūr), the cross-axle of the lever used in raising water (Grs. § 933).

[This is merely a bye-form of अखौता, q.v.]

अखोर akhōr, Any., subst. f., leavings, sweepings, rubbish, refuse; (agric.) fodder which cattle leave uneaten (Cr., p. 58). Comp., अखोर-बखोर, rubbish and refuse. Exam., Coll. (Muh. Wom.), तोबा, का अखोर उदा लाया, Good gracious! what rubbish is this you have brought! (Hd. Dy.) Coll. (Bh.), घर में तब सर के अखोर-बखोर लागल है इन, His house is full of sweepings and rubbish.

[Prs. آخور ākhōr, neg. of خور khūr, food.]

अखोह akhōh, Tbh., (I) adj. com. gen., inaccessible. Exam., Coll. (Bh.), एक अखोह पहाड़ में जा परल, He found himself on an inaccessible mountain.

(II) subst. f. 'uneven ground (Ās. Gy.); 'an inaccessible place; 'difficulty, trouble. Exam., 'Coll. (Bh.), एने अखोह में कहाँ जा लें, Why do you go on uneven ground? 'Coll. (Bh.), ई गड़वा अखोह बा, This cavity is an inaccessible place. 'Coll. (Bh.), हम अखोह में परल बानी, I have fallen into difficulties.

[A compound of खोह pit, chasm, and the pleon. pref. अ (6), q.v. The word खोह represents the Skr. खान-भू a dug out place (see Skr. Dy.) The Skr. ✓खा dig has a tendency in Pr. to change to ✓खु (as shown by Prof. S. Goldschmidt, see Sapt., p. 101, footnote). Hence Skr. खान-भू or *खुन-भू, Pr. *खोचहू or *खुचहू, B. (contr.) खोह. Similarly Skr. आखान-भू would form Pr. अखोचहू or अखुचहू, B. अखोह. The meaning of deep easily passes into that of steep (cf. M. खोल); hence अखोह comes to mean inaccessible in a general way, both as regards depths and heights. Compare S. खुचोड़ो a pit for a water-wheel, खुड़खो or खाही a hole or ditch, M., H., खोल deep or steep, a cavity; and M. ✓खोव, H. ✓खुब or खुम penetrate, etc.]

अखौत akhāut, (Mg. also) अखाउत akhāut, Tbh., subst. m., the name of various instruments having the form of an axle; thus 'the axle of the apparatus for husking grain (Grs. § 611, also अखौता, q.v.); 'the axis on which the pulley of a well-rope turns (Grs. § 940, also अखौता, q.v.); 'the cross-axle on which a well-lever works (Grs. § 933, also अखौता, q.v.)

(The *Hd. Dy.* spells this word अकौटा, which is perhaps merely a misspelling for अखौता, *q.v.*)

[*Skr.* अखावत्तः, *Pr.* अखावत्तो; hence *Gd.* अखावत and (*contr.*) अखौत; apparently wanting in the other *Gds.*]

अखौता *akhāutā*, *Tbh.*, *subst. m.*, the name of various instruments having the form of an axle; thus ¹(*Mg. and N. Bh.*) the axle on which the pestle for grinding bricks into powder works (*Grs.* § 431, also (*Mg.*) अखौला *akhāulā* or उखौता *ukhāutā*, *q.v.*); ²the axis-pin on which the lever for crushing tobacco works (*Grs.* § 464); ³the axle of the apparatus for husking grain (*Grs.* § 611; also अखौत *akhāut*, *q.v.*); ⁴the cross-axle on which a well-lever works (*Grs.* § 933; also अखौता, अखौत, अखौतो, अखेता, अखेद, *q.v.*); ⁵the axis on which the pulley of a well-rope turns (*Grs.* § 940, also अखौत, *q.v.*)

[*Properly str. f. of अखौत, q.v.*]

अखौता *akhāutā*, *Tbh.*, *subst. m.*, (*South Mungēr*), the cross-axle of the lever used in raising water (*Grs.* § 933).

[*This is merely a bye-form of अखौता, q.v.*]

अक्षा *akhtā* = अखन्ता *akh'tā*, *q.v.*

अखार *akhbār* = अखन्वार *akh'bār*, *q.v.*

अख्यात *akhyāt*, *Ts.*, *adj. com. gen.*, (*subst. f.* अख्याता *akhyātā*), famous. *Exam.*, *Coll. (Bh.)*, जइतन्ने अखान नहिंखे, He is not so famous.

[*Skr.* आख्यातः; the spelling आख्यात is a modern unphonetic one. Though a theoretically possible tatsama, the word is not used in the sense of 'not famous,' 'obscure' (*Skr.* अख्यातः) as stated in the *H. Dy.*]

अख्यान *akhyān*, *Ts.*, *subst. masc.*, knowledge, understanding. *Exam.*, *Coll. (Bh.)*, एतन्ना नउ अख्यान कर सकैं, Cannot you understand this much? *ib.*, ई बात नोहन्ना अख्यान में आइल, Have you understood this?

[*Skr.* आख्यानम्, a saying, or story. In *B.* the meaning has been changed as above. In this sense not met in other *Gds.* Possibly there has been a confusion with the *Ar.* خیال *khayāl* understanding.]

अखोट *akhrōt*, आखोट *ākhōt*, the same as आखोट *ākhōt*, *q.v.*

[*The Gp. has akhor (Mik. vii, p. 6).*]

अख्लाक *akhlak* = अखन्लाक *akh'lak*, *q.v.*

अग *ag*, *Ts.*, *subst. m.* (*lit.* that which does not or cannot go; hence) the immoveable or inanimate creation

(*incl. the vegetable and mineral world*). *Comp.*, अग-जग (*synonymous with जड़-चैतन्य*) the inanimate and animate creation, the universe; अगजग-नाथ, lord of the universe, god; अगजग-मय, present in all creation (*an epithet of god*) or containing all creation (*i.e., the universe*). *Exam.*, *Rām.*, *Ar.*, *chh.* 9, 11, सो प्रगट कबना-कन्द सोभा-त्रिन्द अग-जग मोहदे He, manifesting himself as the all-merciful and all-radiant, gives delight to the inanimate and animate (*i.e., the whole*) creation; *ib.*, *Ln.*, *ch.* 54, 2, सेबहिं सुर नर अग-जग जाही, (*Rām*) whom gods and men and the inanimate and animate creation adore (*here जग includes the animals only*); *Gīt.*, *A.*, 27, 2, पावन पनछौ न बिदु पङ्कज ते पग हैं। रूप की मोहनौ सेलि मोहे अग-जग हैं, On (*Rām's*) feet are no sandals; his feet are sweeter than lotuses; the beauty of form in them (*lit. being added to them*) enchants the whole creation; *Han.*, *vs.* 24, करम, काल, लोक-पाल, अग-जग, जीव-जाल, नाथ, हाथ सब; निज महिमा विचारियै, Causation, time, the gods, the animate (*i.e., animals and men*) and inanimate creation, (*in short*) the whole mass of living beings, O Lord! are in thy hands; consider thine own glory! *Rām.*, *Ln.*, *ch.* 101, 13, अगजग-नाथ मनुज करि जाना, You took the Lord of the universe to be a (mere) man; *ib.*, *Bā.*, *ch.* 197, 7, अगजग-मय सब-रहित विरागौ, (*Hari is*) present in all creation (*inanimate and animate*), passionless, and unbiassed; *ib.*, *Ut.*, *ch.* 61, 5, अगजग-मय सब मम उपराजा, The whole universe is my creation.

(*This word is also said to mean tree and mountain, but it has never been met with by us except in composition with जग jag, which latter word means that which can go, i.e., the moveable or animate creation, incl. either animals and men, or animals only. With regard to the probable fictitiousness of those two meanings in *Sks.*, see *Zach.*, p. 24.*)

[*Compound of *Skr.* अग + जगत, *Pr.* *अगजगो (cf. *Hēm.* iv, 404, जगि in the world). The word is alliterative and belongs to poetic usage, and may probably be thus found in all *Gds.*]*

अगं ऊँ *āgāū*, अगौँ *agāū*, (*lg. f.* अगौँआँ *āgāūā*), *Tbh.*, *subst. m.*, the first fruits given to Brāhmans (*Grs.* § 1203). *Synonyms* are अगन्वर *ag'bar*, अगौरा *agāūrā*.

[*Derivation, see under अगौँ.*]

अग-कढ़ना *ag'karh'nā*, *Tbh.*, *subst. m.*, (*Mg.*) the name of the shovel for stoking the fire in a sugar-refinery (*Grs.* § 319, *k*).

[*Properly a compound of आगि fire and काढ़न instrument for pulling, poking, q.v.*]



अगट, agat, Tbh., subst. m., a butcher's stall (*Hd. Dy.*).
[Der. ?]

अगण्टी ag'ti, Tbh., subst. f., (agric.), an advance of money to buy seeds. (*Cr.*, p. 87.) For synonyms, see under अगण्डौर ag'rāūr.

[A corruption of the Skr. compound अग्र + वृत्ति, advance-wages, Pr. अग्रवट्टि, S. अग्रवाट or अग्रवार. This belongs to a very numerous class of words of nearly or quite the same meaning. They all imply something which is 'before' either with regard to time or place; such as first, former; front of a house; top of sugar-cane, ears of a crop; first fruits; advance of money, etc. They may, for practical purposes, be considered as derived from अग्र former, front, by means of various pleonastic suffixes. But there is much reason to believe that ultimately they all are more or less disguised representatives of a Sanskrit compound consisting of अग्र former and वृत्ति being. The Skr. वृत्ति (and its congeners, such as वर्त्त, वृत्ति, etc.) admit in Prākṛit of the alternative forms वट्ट and वत्त (cf. *Hēm.* ii, 29, 30, i, 128, 132). The former is the more usual form and gives rise to the numerous B. words containing a final ट or ड or ल or र or न, all these consonants being interchangeable in the order here given, (see *Gd. Gr.* §§ 29-31, 103-106). The Pr. form वत्त is the less usual one and has but few descendants in B., such as अग्रोत्त, अग्रुत्ती, अग्रता, q.v. The full Pr. form अग्रवट्टि is best preserved in the S. अग्रवाट, less so in the S. अग्रवार, B. अग्रवार, अग्रवट्ट, अग्रवन. The medial dissyllable अव ava is apt to be vocalised to अउ (see *Gd. Gr.* § 122), as in B. अगाउर, and to be further contracted into औ or ओ or उ (see *Gd. Gr.* § 122), as in B. अगौर, अगोर (cf. *Gip. agor*, *Mik.* vii, 5), अगौड़ी, अगूत, etc. Or by eliding व, the dissyllable may be changed to अउ, and contracted to आ, as in B. अगाड, अगार, etc.; or an euphonic य may be inserted between अउ (see *Gd. Gr.* §§ 68, 69), thus making the dissyllable अय aya, and this may further be contracted to ऐ or ए or ई (see *Gd. Gr.* § 121), as in B. अगेरा, अगीन. Finally the contracted vowel (औ or ओ or ऐ or ए) may be shortened and reduced to उ or इ or अ see *Gd. Gr.* §§ 26, 66), as in B. अगुत्ती, अगिला, अगला, अगरा, अगता, etc. Other examples of similar shortenings are M. अंगठा and अंगोठा toe-ring, etc. These observations show that the so called pleon. suffixes occurring in all these words are properly nouns (वृत्ति, etc.) in a more or less advanced state of decay. The process of decay, however, must, in the case of some of them (such as अउ, इउ, औड, और, etc.) be of a very old date, because in the form of अउ, इउ, उउ, अड, etc., they are already observed to occur in mediæval and perhaps even older Prākṛit (see *Hēm.* ii, 164-166, iv. 429, 430, cf. *Pr.* iv, 25, 26).]

अगड agar, (Mth.), the same as अकड akar, q.v. Comp., अगड धत्ता, adj. com. gen., or str. f. अगड धत्ता m. (अ० धत्ती f.), high, tall, gigantic; अगड धौधौ or अगड दौदौ, adj. com. gen., 'strong, powerful; 'fleshy, plump, corpulent (*Hd. Dy.*). Exam., *Riddle, Bh.*, एक पेड़ अगड धत्ता, जेकरा जड़ न पत्ता? अमर बेल, There is a tree very tall, which has neither roots nor leaves (what is it)? the air-creeper. Coll. (Bh.), ई अदिमी बड़ अगड धत्ता बा, This is an exceedingly stout and tall man.

अगड-बगड agar'bagar, अगर-बगर agar'bagar, Tbh., (I) subst. m., 'lit. odds and ends, promiscuous things; hence 'trifling talk, babble; 'trifles, trumpery, trash. Exam., see अगर-बगर agar'bagar and अगडम-बगडम agaram'bagaram.

(II) adj. com. gen., worthless, useless, good-for-nothing.

[This is merely another form of अकट-बकट, q.v.; H. has अगड-बगड, अगड-तगड, P. अगड-वगड, M. अगड-वगड, अगड-तगड अगड-धगड. Note, however, M. वगड f. refuse or dregs, worthless, which appears to be connected with Skr. अवगल or अवगर्ह.]

अगडम-बगडम agaram'bagaram, the same as अगड-बगड agar'bagar, q.v. Exam., 'Prov., अगडम-बगडम काट काट अमर, odds and ends, splinters, and rags (*Hd. Prov.*); Coll. (Bh.), उनकरा कुलवारी में कौनो नीमन चीज नहिंछे; धम अगडम-बगडम भैल बा, There is nothing good in his garden; it is all filled with worthless trifles.

अगंडा ag'rā (in South Bhagalpūr), अगला ag'lā (1) (Mg. and Bh.), Tbh., subst. m., (agric.) 'the ears of a crop; hence 'the act of cutting the ears without the stalks (*Grs.* § 875). See अगण्टा ag'rā (1).

[Der. from Skr. अग्र front part, tip, Pr. अग्र (Nām., vs. 235), with the Pr. pleon. suff. डय (= ड + क) or लय superadded, अगडय or अगलय (cf. *Hēm.* iv, 341), contr. *Gd.* अगडा or अगला. See also the remarks under अगण्टी.]

✓ अगंडा āg'rā, (pr. pts. अगंडाईत āg'rāit, अगंडात āg'rāt; अगंडाप्रल āg'rāēl; अगंडाप्रव āg'rāēb; अगंडाप्र āg'rāē), Tbh., v. intr., (W. Bh. and Bw.) 'to yawn, stretch the limbs; 'to roll about in bed. Exam., Coll. (Bh.), का, नूँ बड़ अदिमी कीहाँ बैठ के हाथ उठा के अगंडाईत; ई न चहो, What, do you sit in the presence of a gentleman, and stretch your arms and yawn? This is not proper.

[There is a synonymous noun अंगेरी, a yawn (*B. Gr.*, iii (Mg.), p. 87, where it is explained as अङ्ग का रैठना, the latter being the Skr. √आनेष्ट, which points to a derivation from a Skr. comp. अङ्ग + नेष्ट, twisting or rolling about of the body. The Skr. नेष्ट becomes

Pr. वेढ (Hēm. iv, 221), but Gd. वेढ or वेड (see Gd. Gr. § 145, exc. 2). Hence we should have a der. ✓अङ्गवेष्ट, xth. cl. Skr. *अङ्गवेष्टयति, Pr. *अङ्गवेष्टावेड or अङ्गवेष्टावेड, Gd. *अङ्गौडावे (with the usual contraction of अवे to औ, see Gd. Gr. § 122) or shortened अङ्गन्दाय. There is, however, also another synonymous noun अङ्गन्मडी (q.v.), which might suggest a derivation from the Skr. comp. अङ्ग + मर्द shampooing of the body; whence might come a der. ✓अङ्गमर्द, xth. cl. Skr. *अङ्गमर्दयति, Pr. *अङ्गमर्दुवेड, Gd. *अङ्गौडावे (with the contraction of अम to औ, see Gd. Gr. §§ 122, 127), or shortened अङ्गन्दाय. On the other hand, the consonants म and व are liable to be interchanged (see Gd. Gr. §§ 134, 122, note); and hence अङ्गन्मडी may stand for अङ्गवडी (cf. P. अगवाडी) and be also referable to the first-mentioned derivation.]

अंगड़ाई āg'rāi, Tbh., subst. f., (W. Bh. and Bw.) a stretching of the limbs, yawning = अङ्गेठी āgēthī or अङ्गमडी āg'marī, q.v., which are the usual words. Exam., Coll. (Bh.), बैठल बैठल अंगड़ाई आवे लागल, ऊ न रहे, While we sat waiting we began to yawn, but he did not come.

[Properly 1st verb. noun of ✓अङ्गडा, q.v.]

अंगड़ाही āg'rāhī, Tbh., subst. f., an extensive conflagration (especially of a forest; see Mth. Ch. Vocabulary). Exam., Chan., आधा राति जखन बिति गेल। भारी कारी आन्ही मेल॥ अंगड़ाही लागल चड-ओर। जरै लहास गाढ बन मोर॥ When half the night has passed, a heavy black darkness fell; conflagration began all around, and trees and peacocks in the forest burnt excessively.

[Comp. of Skr. अग्नि fire plus दाहिका conflagration, Pr. अग्निदाहिआ or अग्निडाहिआ; B. अंगड़ाही for अग्निडाही; the change of an initial ड d to ड़ r is rather unusual. The initial Skr. द d may optionally change in Pr. to ड (Hēm. i, 217, Sept., vs. 163, 229, 536, 730). The H. has अगवाही.]

अंगडिया āgadīyā, अंगडिया āgadīyā, Tbh., subst. m., a man who carries money or jewels in his quilted cloth.

[Properly a long form of अङ्गडी or अङ्गडी, formed with the Gd. suff. ई, implying possession (see Gd. Gr. § 252), from a stem *अङ्गड or अङ्गडु. The latter is probably a corruption of the Skr. compound अङ्ग-वेष्ट, a body-wrapper or something wrapped or secreted about the body, (cf. M. अङ्गडें or अङ्गडी a body-garment, and B. आगरि or H. अङ्गरी armour). Skr. वेष्ट becomes Pr. वेढ, and Gd. वेड or वेड. The junction syllables of a comp. word are liable to extreme wear and tear. See also the remarks on the derivation of ✓अङ्गडा and अगन्टी.]

अगन्डौर āg'rāūr, Tbh., subst. f., the advance of pay to labourers (Grs. § 1186). See अगन्वड ag'war, अगाउर agāūr, अगार agār, अगाड agār, अगौरी agāūrī, अगौडी agāūrī, अगन्वन ag'wan, अगन्टी ag'tī, अगौर agāūr, अगोर agor, अगेरा agērā.

[Derived from अगन्डा or अगन्रा by means of the pleon. suff. और, see Gd. Gr. § 209. See also the remarks under अगन्टी.]

अगत agat, the same as अगति agatī, q.v.

अगन्ता ag'tā, (f. अगन्ती ag'tī (2)), Tbh., adj., the same as अगिला agilā, q.v. Phr., loc. अगन्तें ag'tē, before (of time), (Ās. Gy.). Exam., Prov. (Mg.), अगन्ता खेती आगे आगे, पिछ्ता खेती भागे जोगे A field first (i.e. early prepared) yields a future return, the field last (i.e. too late prepared) is (as regards a return) a matter of chance; (Mg. does not observe gender; for a more correct form of the proverb, see आगिल).

[Contracted from Skr. अग्रत, Pr. अग्रवत्; see the remarks under अगन्टी; or possibly a corruption of Skr. अग्रत, Pr. अग्रतो, B. अगत (with loss of aspiration, as in अगती (2), q.v.), P. (adj.) अगेता, (subst. f.) अगेत, S. (adv.) अगती or अगिती or अगुती in future, (subst. f.) अगति credit.]

अगति agatī (1), अगत agat, Ts., subst. f. 'evil condition, misfortune, distress; 'disgrace; 'damnation; 'want of resource, necessity. Exam., 'Git., Bā., 82, 2, रिधि, सिधि, बिधि चारि सुगति, जा बिडु गति अगति, Success, prosperity, and the four kinds of good conditions, without which (one's) condition is an evil condition. Bin., vs. 112, काल कर्म गति अगति जीव की सब, हरि, दाय तुम्हारे, Time, fate, salvation, and damnation of (all) living beings, all is in thine hand, O Hari! (the comm. explains गति and अगति by वैकुण्ठादि की प्राप्ति and नरकादि प्राप्ति). Coll. (Bh.), उच्छंकरा सम तरह अगति भेल बा, बै कस घरे पड़ल रहलै, He is altogether without resource, and stays helplessly at home.

[Skr. अगति; all Gds. अगति or अगत, but in M. and G. in the sense of importance, necessity.]

अगति agatī (2), Mth. and poet. = अगती agatī (1), q.v.

अगती agatī (1), Ts., subst. m. (lit. unfortunate, hence), one whose funeral ceremonies have not been performed. Exam., Coll. (Mg.), ऐसन पापौ हज, के अगती हो गेल, He was such a sinner that he got no funeral.

[Skr. अगतिक; apparently Pr. tech. tats. *अगतिओ, Gd. अगती.]

अगती agatī (2), Tbh., subst. f., the agatī-tree (Æschynomene or Sesbana grandiflora or Agatī



grandiflorum), the leaves and pods of which are eaten as vegetables.

[Skr. अगन्ति, Pr. अगन्ती or (with pleon. क) अगन्तिओ, G. अगन्तिओ, H. and B. अगन्ती (with loss of the aspiration).]

अगन्ती ag'ti (1), Tbh., subst. f., the ceremony of fumigating with incense a bridal pair by the officiating Brāhman, after the circumambulation of the sacrificial fire (Grs. § 1332).

[Perhaps derived from a Skr. comp. अग्नि-वृत्ति or वृत्ति lit. encircling with fire. See also the remarks under अगन्ता and अगन्ती.]

अगन्ती ag'ti (2), Tbh., adj. fem. of अगन्ता ag'tā, q.v.

अगद-बगद agad' bagad, Tbh., subst. m., (Bh.) falsehood, fraud (Āz. Gy.)

[Der. ? Perhaps connected with Skr. अगद्य, what is not to be uttered. Mg. pandits identify it with अगद-बगद, q.v.]

अगन्दाइँ ag'dāi, (Mg.) = अगन्दाइन ag'dāin, q.v. (See Grs. § 889.)

अगन्दाइन ag'dāin, (Mg.) अगन्दाइँ ag'dāi, अगन्दाइँ ag'dāi, अगन्दाइँ ag'dāi, Tbh., subst. m., (agric.), the outer or fore ox of a team of oxen engaged in treading out corn (Grs. § 889).

[A compound of अग and दाइन; the former is the Pr. अग, Skr. अग्र, anterior, foremost; the latter is a noun of agency, meaning one who treads down, from the √ दा (also दाव or दाप), corresponding to Skr. √ दम्. The latter probably had a Pr. equivalent √ दम् (see H. R., p. 48), which accounts for the long आ ā in the modern derivatives as compared with the corresponding Skr. derivatives. Thus B. दाइन, etc., also दाउनि (Mth. Ch. Vocabulary), or दौनी (Grs. § 887), H. दाइन, दावन, (Cr., p. 51), corresponds to Skr. दम्न, treading out. See the remarks on the derivation of दाउनि.]

अगन्दाइँ ag'dāi, (Mth.), the same as अगन्दाइन ag'dāin, q.v. (See Grs. § 889.)

अगन्दाइँ ag'dāi, (Mg.), the same as अगन्दाइन ag'dāin, q.v. (See Grs. § 889.)

अगधा agadhā, Tbh., adj. com. gen., meek, unresisting, inoffensive. Exam., Padm., ch. 619, 1, दबशी बन्दबाना जिय-बधा, तेरीँ सौपा राजा अगधा, To a cruel negro jailor he delivered the unresisting king.

[From अ not and गधा ass (q.v.) The ass being an animal noted for its obstinacy and troublesomeness,

the word अगधा, lit. not having the nature of an ass, comes to mean inobstinate, meek, etc. The Skr. equivalent would be अगदम्, Pr. (with pleon. क) अगदहओ, Gd. अगदहा or (contr.) अगधा.]

अगन agan, आगन āgan = अगनि agani, the same as अगिनि agini, q.v. See अगिन agin, आगि āgi.

[Derivation see under अगिनि. M., H., G., Ksh. and P., also have this form अगन.]

अगनमाँ āgan'mā, Tbh., a bye-form of अगनवा āgan'wā (q.v.), used by Musalmān women. Exam., Mars., 1, 2, नहाप्र सोनाप्र बीबी बैठलि अगनमाँ, The lady bathed and sat in her courtyard, (the printed edition wrongly divides अगन माँ.)

[Regarding the change of व to म, see Gd. Gr. § 134.]

अगनवा āgan'wā, अगनवाँ āgan'wā, Tbh., lg. f. of आगन āgan, q.v. Exam., B. Gr., II (Bh.), xii, 1, ननदि अगनवा चनन गाइ बिरवा, In my sister-in-law's courtyard there is a sandal-tree; ib., 18, 1, गरमि का कसमस सुतलोँ अगनवा, On account of the excess of heat I slept in the courtyard; Bais. 7, डेरा डाले सुन्दर के अगनवा, He took up his lodging in Sundar's courtyard; Mag. 7, चोलिया कसिया, गोरी, सुतलूँ अगनवाँ, रसिक के फाट है करेज, Tightening my bodice, O fair (lady), I slept in the courtyard, and the heart of my lover is torn.

अगनवेँ āgan'wē, Tbh., (Bh.), a bye-form of अगनवा āgan'wā, q.v. Exam., Prov. (Bh.), नाचेन जाने अगनवेँ डेह, Not knowing how to dance, (she declares) the courtyard (to be) crooked (i.e., she blames others for her own fault); Coll. (Bh.), ऐ होइ तोर अगनवेँ कतहल, O girl! how large is thy courtyard?

अगन्ना āg'nā, अगन्ना ag'nā, Tbh., subst. m., str. f. of आगन āgan, q.v. In addition to the 'meanings of आगन, (see Grs. § 1237), it is used in the following senses: ²(in N.-E. Tirhut) the women's quarters, which are always situated within the inner court of a native house, (see Grs. § 1254); ³(derivatively) a visit of condolence made by women on the death of friends, so called from the fact of the visitors going to the women's quarters (see Āz. Gy.). Phr., अगन्ना करव to make a visit of condolence (the more usual B. phr. is पुहारि करव). Exam., Coll. (Mg.), तोहर अगन्ना डेहा हौ, Your courtyard is uneven.

(This word is almost entirely limited to the Mg. dialect. It should be carefully distinguished from another अगन्ना, which is an obl. form of आगन (q.v.), and which, so far as our knowledge of Bihārī literature (esp. Bw. and Mth.) extends, never occurs as a direct

form; whence it would appear that, in literature at least, it is looked upon as an obl. form of आग्न.)

[Derivation see under आग्न. M. आग्नै n.]

अगन्नाई āg'nāi, अग्नै āg'nāi, (lg. f. अगन्नैया āg'nāyā, q.v.), Tbh., subst. f., a sort of str. f. of आग्न āgan, q.v. Exam., Rām., Ut., ch. 76, 3, बरनि न जाइ रहि आगनाई, जहाँ खेलहिं नित चारि उ भाई, The charming courtyard cannot be described where the four brothers are always playing; Git., Bā., 30, 4, जननि सकल चउ-ओर आलबाल मनि-अगनाई, दूसरथ सुकित विबुध-विरवा बिलसत बिलोकि, जनु विधि बर बारि बनाई, It was as if the Creator (विधि), on seeing the kalpa-tree (lit. tree, विरवा, of the gods, विबुध, i.e. Rām and his three brothers) of the good actions of Das'rath sporting, had planted a goodly hedge (बारि), (consisting of) all their mothers, around its watering-basin (आलबाल), (represented by) the jewelled courtyard.

[This form of the word also occurs in P. and H. It is a curious formation, being a fem. abstract noun made by means of the sec. der. suff. अई or आई (see Gd. Gr., § 220) from आगना or आग्न, but used as a concrete.]

अगनि agani, Tbh., subst. f., the Mth. and poet. form of अगनी ag'nī, the same as अगिनी aginī, q.v. Exam., 'B. Rām., vs. 33, सीतलता ससि की रहि सब जग बाइ, अगनि ताप के दन कहँ स चरत आइ, The coolness of the moon has overspread the whole earth, but it comes to me like the heat of fire; Bin. 187, बिख पिबूख सम करइ, अगनि हिम तारि सकइ बिन बेरे, Thou canst make poison equal to nectar, and deliver from heat and cold (lit. fire and snow) without delay; Chh. Rām., vs. 3, उहे ततचन मेघ-त्रिष्टि जल अगनि बुतायौ, Clouds rose up at that moment, and the water of the rain extinguished the fire. °Git., Su., 10, 3 (p. 190), बिच अगनि जरि रहौ लता औं क्रिपा त्रिष्टि जल पलुहावहिं ने, Just as the creeper, being consumed in the fire (i.e. pain) of separation (from the beloved tree to which it used to cling), eagerly longs after the water of a gracious sight (of the beloved). See अगिनि aginī and आगि āgi.

(The word is not unfrequently spelt unphon. अग्नि, as in Rām., Bā., ch. 195, 10.)

[This is prop. the wk. f. of अगनी, q.v. See the remarks under अगिनि and आगि.]

अगनित aganit, अगनित aginit, Ts., adj. com. gen., not reckoned or counted, innumerable, countless. Exam., Rām., Bā., ch. 49, 7, ते जलचर अगनित वड भाँती, They were innumerable, in varied modes, as fishes (in the sea); ib., A., ch. 7, 3, रोम-पाद-पट अगनित (fem.) जाति, Garments of wool and silk (and) other innumerable

kinds; Git., A., 5, 2, दुसह बात, बरखा, हिम, आतप; कैसे सहिहँ अगनित दिन जाभिनि? Painful things, rain, snow, heat; how shall I be able to bear them for countless days and nights? Bin. 166, कहँ लगि कहँ दीन अगनित, जिन्ह की तुम विपति निबारी, How can I tell the countless wretches whose miseries thou hast relieved? Padm., ch. 462, 2, अगनित दान निहावर कीन्हा, सँगतन दान बडत कै दीन्हा, Of innumerable gifts he made offerings, and to beggars he gave manifold gifts.

[Skr. अगणित:; as above in all Gds. The tadbh. Pr. अगनिओ (cf. Sapt., vs. 102) has only survived in the pleon. neg. form अनगनी, Git., Bā. 5.]

अगनी ag'nī, Tbh., subst. f., the same as अगिनी aginī, q.v. Exam., °Coll. (Mg.), ओकर अगनी मन्द हो गेलइ इ, His pangs of hunger (lit. fire) have become relaxed.

[Properly str. f. of अगनि, q.v.]

अगनू ag'nū, Tbh., subst. m., a contraction of अगनूँ ag'neū, q.v. Exam., Padm., ch. 410, 2, तीज प्रकादस अगनू मारी, चौथ दुआदस नैरित बारी, On the third and eleventh (of any month) the south-east is disastrous (for making a journey towards it), and on the fourth and twelfth the south-west is prohibited.

[Derivation see under अगनूँ.]

अगनूँ ag'neū, Tbh., subst. m., the south-east. Exam., Padm., ch. 412, 3, छठ्यँ नैरत, दखिन सँ, बसे जाय अगनूँ सो अई, On the sixth (day of the lunar month, when) she (i.e. the moon) is gone to dwell in the south-west, on the seventh (when she is) to the south, and on the eighth (when she is) to the south-east. A synonym of अगिनि aginī (q.v.) in its thirteenth sense.

[Skr. आग्नेयः sel. कोणः the south-east quarter, Pr. * अगनेओ.]

अगनेता ag'nētā, poet. for अगनूँ ag'neū, q.v. Exam., Padm., ch. 411, 6, बुम (= बुमिज) काल पच्छिम, बुद्धि नरेता, गुर दखिन, सुकर अगनेता, Tuesday is fatal (for a journey) to the west, Wednesday (for one) to the south-west, Thursday (for one) to the south, and Friday (for one) to the south-east.

[This is an imaginary form of the word, being simply made to rhyme with नरेता. The latter is a corruption of the Skr. नैर्हत.]

अगनै āg'nāi (Grs. § 1237) = अगन्नाई āg'nāi, q.v.

अगन्नैया āg'nāyā, अगन्नैया āg'nāyā, Tbh., subst. f., lg. f. of अगन्नाई āg'nāi, q.v. Exam., Git., Bā. 9, 3, मनि-सुभनि प्रतिविम्ब भलक इनि इलकिहि मरि अगन्नैया, The



courtyard is full to overflowing with the brilliant beauty of the figures (of Rām and his brothers) reflected in its jewelled pillars.

[Uncontracted अगन्नाया āg'naiyā. The fem. gender is shown by भरि, wk. f. of भरी.]

अगन्वर ag'bar, Tbh., subst. m., ¹(Mg.) the gleanings and refuse grain on the threshing-floor (Grs. § 901); ²(Bh.) first fruits given for religious purposes (Grs. § 1203). Synonyms see under अगन्वार ag'wār and अगँऊ āg'āū.

अगम agam (1), Tbh., (I) adj. com. gen., lit. what cannot be walked over (opp. सुगम), hence (physically) 'inaccessible, unapproachable, impassable, difficult to pass or approach'; ²(generally) inaccomplishable, unattainable, difficult to attain, difficult; ³(mentally) unbearable, unpleasant, miserable, unlucky; ⁴incomprehensible, inconceivable. Comp., अगम-पथ, (lit. inaccessible path,) the next world. Exam., ¹Rām., A., ch. 61, 6, 7, चरन-कमल बिंदु सुझ तुम्हारे, मारग अगम सुनिधर भारे, कन्दर खोह नदी नद नारे अगम अगाध, न जाहिँ निहारे, Your lotus feet are soft and pretty, (while) the road is difficult to pass, and there are huge mountains and chasms, precipices, rivers, streams, and torrents impassable and unfathomable, such as one dare not behold; Ag. v., 9, मारग अगम सहाब सुम होइहि राम प्रसादु, The impassable road will become pleasant by the favour of Rām; Rām., Bā., do. 47, 2, निन कहँ मानस अगम अति, जिनिहँ न प्रिय रघुनाथ, For those the lake is very difficult to approach who have no love for Raghunāth; ib., A., ch. 102, 5, क्षेत्र अगम गढ़ गाढ़ सुहावा, An inaccessible domain and magnificent forts; Git., Bā., 81, 1, रामहि नीकै कै निरखि, सुनयनौ, मनसुअ अगम सुसुक्ति, यह अवसर कत सकुचत, पिकवयनौ, (Wishing) to look well at Rām, O fair-eyed one, why are you at this time afraid (to do so), thinking him unapproachable in your mind, O cuckoo-voiced one; Padm., ch. 435, 4, कहाँ सौँ सुख पाजँ उपदेसी, अगम-पथ कर होय सँदेसी, Where shall I find so instructive a guru who will give me information about the next world. ²Rām., Bā., ch. 168, 3, तप तँ अगम न कहु सन्सारा, Nothing in the world is unattainable to penance; Git., Ut. 318, 3, राम सीय सनेह बरनत अगम सुकवि सकाहिँ, To describe the love of Rām and Sītā is beyond (lit. inaccomplishable to) the power of any poet; Pārv., vs. 6, अगम न जग कहु तुम कहँ, सुदि अस सुकद, Nothing in the world is inaccomplishable by you, so it appears to me; ib., vs. 4, लागी करन मुनि अगम तपु, तुलसी कहै किमि गाढ़ कै, She began to perform penances (such as are) difficult to do for a Muni, how can Tul'si Das describe them in song? Git., A., 82, 1, जानिहँ सङ्कर, हनुमान, लखन, भरत राम-भगति; कहत अगम (fem.), करत

सुगम, सुनत मौठी लगति, Saṅkar, Hanumān, Lakhan and Bharat know (what is) devotion to Rām; it is difficult to describe, (but it is) easy to exercise, and it is sweet to hear; Han., vs. 15, मन को अगम, तन सुगम किये, कपीस, It (the conquest of Lankā) seemed difficult to the mind, but in reality it was easy to accomplish, O lord of monkeys. ³Rām., A., ch. 76, 5, घर न सुगम, बन न अगम लागा, Neither home seemed happy (to Sītā), nor the woods miserable; Pārv., vs. 3, कहु न अगम, सब सुगम भयेउ विधि दाहिन, Nothing (fell out) unlucky, but all chanced to be lucky according to the rule (of omens) of the right side; Git., A., 80, 3, आयु अवध विपिनि बन्धु सोच-जरनि जरत, तुलसी सम बिखस सुगम अगम लखि न परत, (Bharat) himself, being in Awadh (while) his brother is in the wood, is consumed with the fire of anxiety, but Tul'si Das (says) it cannot be determined whose is the comfort and whose the discomfort, or whose the happiness and whose the misery (i.e., Bharat, being comfortable at Awadh, is miserable through anxiety for his brother Rām, while the latter, though in the discomforts of the woods, has no anxieties and is happy). ⁴Rām., A., ch. 47, 7, नारि सुभाज सब विधि अगम अगाध दुराज, A woman's nature is altogether incomprehensible, unfathomable, and deceptive; ib., Bā., 27, 5, उभय अगम, जुग सुगम नाम तँ, Both (the twofold knowledge of God, as immanent and transcendent) are incomprehensible, but both become intelligible by means of the name (of Rām); Jan., ch. 32, मुनि-मन अगम अनन्द सुखोचनि पावहिँ, Her eyes enjoy a pleasure inconceivable to a Muni's mind; Git., Ar., 17, 1, सेवरी सोइ उठी फरकत बाम बिलोचन बाहु, सगुन सुहावने सुचत मुनि-मन अगम उकाहु, Sēwarī, she stood up, and her left eye and arm began to throb, which appeared to her a lucky omen of joy inconceivable to a Muni's mind; Misc. 28, अगम अगोचर लीला-धारी सो राधा बस कुञ्ज-बिहारी, (Hari), the inconceivable and imperceptible, he (as Kṛish'n) indulges in sports and takes his pleasure in groves under the influence of Rādhā.

(II) adv., extremely, excessively, exceedingly, (often practically serving as a superlative particle). Exam., Hb. i. 3, कौन परि कैत तकर निरवाह, प्रखन लगेअहि अगम अयाह, How can it be accomplished (by me)? it seemeth now extremely difficult; अगम अयाह in this sense is a common phrase; so also अगम अपार, exceedingly difficult (Āz. Gy.), and अगम अलख, exceedingly difficult to distinguish (Git., Ut., 317, 4); Misc. 49, भव-जल नदिया अगम बहे, सुभे आरौ न पार, The river of mundane cares (lit. water of existence) flows violently (lit. so as to be impassable), the further side of the river is not to be seen; Din., आयु देखैत ही अगम अयाह, To-day I see (the river) to be exceedingly deep.



[Skr. अगम्यः, Pr. अगमो, B., H., and G. अगम; in the other Gds. apparently only tats. अगम्य, q.v.]

अगम agam (2), आगम āgam, (obl. pl. अगमन agaman), Ts., subst. m., 'arrival, commencement; 'approach, futurity; 'any shāst'r or holy scripture (Smṛiti) as distinguished from the Bēds (Shruti, निगम) and the Purāns; esp. 'later works, Tāntrik, Bāishnab, etc., such as the Nārada Pañcharātra (comm. नारद-पञ्चरात्रादिक). Comp., अगम-ग्यानी, (subst. f. -ग्यानिनी) or अगम-जानी, (subst. f. -जानिनी), adj., knowing the future, hence subst., a prophet; अगम-वक्ता, (subst. f. -वक्त्री), adj., telling the future or expounding the shāst'r, hence subst., a prophet or a religious teacher; अगम-वात (f.) or अगम-वान्नी (f.), prophecy, prediction; अगम-विद्या, the art or science of prophecy; अगम-निगम or निगम-अगम the Hindū sacred books, the Bēds and other shāst'rs. Exam., 'Bih., vii, 3, भादो अगम पय नहिँ सुझे, or B. Gr., II (Bh.), v, 5, भादौ अगम डगरिया ना सुझे, On the arrival, or with the commencement of Bhādō the paths can no more be seen (on account of the floods); Krish. 139, दादुर मोर कोकिला बोलेँ पावस अगम जनावे, The frog, peacock, and cuckoo by their cry announce the arrival of the rainy season. 'Coll. (Bh.), ज जन अगम भाखे में बड़ होशियार बाटे, That man is very clever at telling the future. 'K. Rām., Ut., 54, तुलसी महेस को प्रभाव-भाव ही सुगम, अगम-निगम हू को जानियो गहसु है, Tul'si Das (says) the understanding of the power of Mahēs is easy, (but) it is difficult to know the shāst'rs and the Bēds; Pārv., chh. 13, ईसान महिमा अगम-निगम न जानई, He does not know the glory of Sib, nor the shāst'rs and Bēds; Git., Bā., 2, 24, सारद-सेस-गनेस-गिरीसहिँ अगम-निगम अवगाह, The shāst'rs and Bēds are the (subjects of) deep study to Sārād (i.e., Sarasvatī) Sēs, Ganēs, and Giris (i.e., Sib); Dōh. 80, निगम-अगम साहेव सुगम राम साचिलो चाह, आँवु असन अवलोकि यत (= प्रत) सुलम समै जग माह, According to the Bēds and shāst'rs the Master is easy to approach for those who truly wish for Rām, just as easy as the drinking of water may be considered to be for every one in the world; Misc. 27, युन-गहि, अगम-निगम जो भाखे, तीन-लोक उदर में राखे, The virtuous woman, whom the Bēds and shāst'rs declare, conceived (the lord of) the three worlds in her womb; Padm., ch. 148, 7, तहाँ न सूरज, चाँद न सुभा, चहे सोइ जो अगमन बूझा, There neither sun nor moon is visible, (there) let him ascend who understands it through the shāst'rs.

(The word is of rather rare occurrence in this form, the usual and proper spelling being आगम. In the third and fourth meanings the word, in this form, has (with the exception of the example from Padm., ch. 148, 7) never been met with except in combination with निगम, and it

should be noted that, according to the commentators, this compound निगम-अगम always admits both meanings, viz. 'the Bēds and other shāst'rs,' or 'the Bēds which are difficult to understand.' That exceptional case, too, admits of an alternative interpretation, by reading अगम and न as two words, and translating: there let him ascend who does not consider (the feat) inaccomplishable. It is probable that the form अगम was purposely used by the poets with a view to the double meaning, this being a favorite conceit with Hindū poets. It may be added that in the Rām. it never occurs.)

[Skr. आगमः, Pā. आगमो, Pr. आगमो (cf. Sapt., vs. 581, arrival; Bhāg. p. 282, shāst'r), Mg. Pr. आगमे (Hēm. iv, 302); H. like B.; M. and B. आगम, P. अगम, S. अगुम (prophecy), G. अगम (futurity). The tadbh. Pr. आगमो apparently occurs in Sapt., vs. 476, but it has not survived in the Gds.]

अँगमड़ी āg'marī, आँगमड़ी āg'marī, Tbh., subst. f., 'a stretching of the limbs; 'yawning. See अँगड़ाई āg'rāi; also under आँग āg. Exam., Coll. (Bh.), रात के जगन्ना से बड़त आँगमड़ी होत बा, From lying awake at night, one gets to yawn a great deal.

[Skr. अङ्गमर्दिका, (Pā. अंगमर्दिका?), Pr. अंगमर्दिया (cf. Hēm. iv, 126), B. अँगमड़ी, H. आँगमड़ी, A. आँगसुरि, or गसुरि, M. अँगमोड f. or आँगमोड m., also अँगबळा m., P. अगवाड़ी. See, however, also the remarks on the derivation of ✓ अँगड़ा.]

अगमन ag'man, (poet. अगमना ag'manā), (Bw.) a shortened form of अगमान ag'mān or अगवान ag'wān, q.v. Exam., 'Padm., ch. 280, 6, हखि पाँच जो अगमन घाये, ते अङ्गद धर सूँड़ फिराये, Angad seized the trunks of the five elephants which ran in front, and slung them round; ib., ch. 445, 2, रतन-सेन आवे जेहि बाटा, अगमन जाय वैठ तेहि घाटा, On the road by which Ratan'sen was to come, in that pass she (i.e. Padmāvatī), going before, sat down (to await his arrival); Git., Su., 51, 3, राबन कर परिवार अगमनो (= अगमन + उ) जम-पुर जान बड़न सकुचे है, Rāban, placing his retinue in front, is greatly ashamed on going towards Jam'pur; Padm., ch. 670, 1, राजा बन्द जेहि के सो पतना, गा गोर ना पई अगमना, He whose prisoner the Rājā is, is Pat'nā; to him the Gorā went first.

(This word also occurs as a v.l. in Rām., A., ch. 26, 1, for अगडँड़, in the edition printed in सतवध इलाही. P. अगमन guide.)

अगमना ag'manā, poet. for अगमन ag'man q.v.

अगमान ag'mān, the same as अगवान ag'wān, q.v.

अगमानी ag'mānī, the same as अगवानी ag'wānī, q.v.



INDEX TO THE RĀMĀYAN.

Preliminary Note.

THIS Index is founded on the text of Rām Jasan's Banāras edition (1869),* as corrected by the emendations given at its close. We believe that it gives a reference to every occurrence of every word in the text thus emended. Every appearance of even such words as अति or अस् has been noted and registered. We hope that the number of mistakes is few; and in order to render them as few as possible, we have tested the majority of entries after they have been set up in type. Any mistakes which do occur will not, we believe, cause serious inconvenience, as there is a double reference to each word—one to the page on which it is found, and the other to its situation according to chapter and verse of the poem.

Any purely Sanskrit passages in the Rāmāyan, such as the invocation at the commencement of Book I, are omitted from the Index; but passages partly Sanskrit and partly Hindī, several instances of which occur in the *Aranya Kāṇḍ* and elsewhere, have been included.

In Rām Jasan's edition all *dōhās*, *sor'thās*, and *chhands* are numbered, each class consecutively in its own series. The *chaupāis* have not been numbered. In referring, therefore, to *chaupāis* in this Index, we have considered each as bearing the number of the set of *dōhās* immediately following it. Sometimes a set of *dōhās* is preceded by two or more sets of *chaupāis* separated by a set of *sor'thās* or by a set of *chhands*. In this case, the same system is adhered to, both sets of *chaupāis* bearing the same number—that of the set of following *dōhās*, and the numbering of the lines of the two sets of *chaupāis* running on as if it was only one set. Thus on page 8 of Rām Jasan's edition there is a set of 8 *chaupāis* followed by a set of *sor'thās* No. 3, consisting of two lines, and again by a set of 10 *chaupāis*; then follows a set of *sor'thās* No. 4, consisting of two lines; then again another set of 10 *chaupāis*, and finally a set of *dōhās* No. 22. All these three sets of *chaupāis* are considered for the purposes of this Index to consist of one set of *chaupāis* No. 22, consisting of $8 + 10 + 10 = 28$ lines. The first set commences with line 1, the second with line 9, and the third with line 19.

In the Index is given, after the word itself, first the book or *kāṇḍ* in which it occurs. The Rāmāyan consists of seven books, for which the following contractions are used:—

Book I	...	...	Bāl Kāṇḍ	...	contraction	BA.
Book II	...	...	Ajōdhyā Kāṇḍ	...	„	A.
Book III	...	...	Aranyā Kāṇḍ	...	„	AR.
Book IV	...	...	Kis'kindā Kāṇḍ	...	„	KI.
Book V	...	...	Sundar Kāṇḍ	...	„	SU.
Book VI	...	...	Laykā Kāṇḍ	...	„	LN.
Book VII	...	...	Uttar Kāṇḍ	...	„	UT.

* Since the above was written, Paṇḍit Rām Jasan has brought out a new edition (Chandra Prabhā Press, Banāras, 1883), which is much better printed than the first. The text is practically the same in both cases, except that in the second some misprints have been corrected and a return has been made to the old Sanskrit system of spelling. The paging differs slightly in the two editions, but the numbering of the verses is the same except in the *Ajōdhyā Kāṇḍ*. In the *Ajōdhyā Kāṇḍ*, after *chaupāi* No. 107, an extra set of *dōhās* and *chaupāis* has been inserted. Hence when referring to the second edition, from and after *dōhā* No. 107, the numbers of the *dōhās* and *chaupāis* given in the index must be increased by one. In this way no difficulty will be experienced in using this index with it also.



The references are given in order, book by book. Thus taking the word चार, first are given in order all the instances in which it occurs in the *Bāl Kāṇḍ*; then all in which it occurs in the *Ajōdhyā Kāṇḍ*, and so on.

Each reference consists of four parts. First a number (in sanserif type), showing the page in Rām Jasan's edition in which the word occurs : thus, 16.

Then is recorded the fact whether the word occurs in a set of *chaupāis*, *dōhās*, *sor' thās*, *chhands*, or *tōṭaks*, explained by the contractions ch., do., so., chh., or tōṭ., respectively.

Then follows the number of the *chaupāi* or *dōhā*, &c., in ordinary Arabic numerals : thus, ch., 47.

Then follows the number of the line in the set in which it occurs : thus, 6. The entry concludes with a colon.

Taking, therefore, the first entry under चकचक, after noticing that it is one of those which belong to the *Bāl Kāṇḍ*, we find it to be 31, ch. 96, 8 : which means that it occurs on page 31, in *chaupāi* No. 96, line 8. If the word occurs more than once on the same page, the page number is not repeated ; if it occurs not only in the same page, but also in the same set of *chaupāis* or *dōhās*, &c., the *chaupāi* (or *dōhā*, &c., as the case may be) number is not repeated. Thus among the *Sundar Kāṇḍ* entries for चार we have 265, ch. 29, 2, 3, which means that the word occurs on page 265, in *chaupāi* No. 29, in lines 2 and 3. If the word occurs in two different sets of *chaupāis* in the same page, the word ch. is omitted the second time, and the entries are separated by a semicolon. Thus under चकच we have the entries 10, ch. 25, 7 ; 26, 2 ; 27, 1 :— which mean that the word occurs on page 10, in *chaupāi* No. 25, line 7, and in *chaupāi* No. 26, line 2, and in *chaupāi* No. 27, line 1.

It is hoped that with the aid of the above instructions no difficulty will be felt in using the index.



INDEX

TO THE

RÁMÁYAN OF TULSÍ DAS.

॥ अ ॥

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^६ब्रह्मददि, LN., 290, ch. 37, 3.

^७अङ्गन, LN., 309, chh. 13, 4 : 317, chh. 31, 4 : UT., 333, chh. 4, 7.

^८अङ्गीकार, BA., 63, do. 193, 1.

^९अङ्गीकार, BA., 32, ch. 98, 4 : AR., 240, ch. 36, 6.

^{१०}अङ्गुल, UT., 356, do. 79, 2.

^{११}अङ्गुलि, BA., 41, ch. 124, 3.

^{१२}✓अंच, —अंचे, BA., 120, ch. 361, 2.

^{१३}अचच्चल, BA., 79, ch. 242, 4.

^{१४}अचमव, LN., 301, ch. 68, 8.

^{१५}अचर, BA., 30, do. 94, 1 : 38, ch. 115, 8 : 66, do. 202, 2 : A., 164, ch. 134, 2 : 194, ch. 229, 8 : 219, ch. 309, 6.

^{१६}अचरज, BA., 39, do. 118, 1 : 43, ch. 131, 8 : 44, ch. 134, 4 : 58, ch. 176, 2 : A., 134, ch. 38, 1 : 181, ch. 188, 1 : 185, ch. 200, 2 : 189, ch. 215, 8.

^{१७}अचल, BA., 2, ch. 2, 11 : 11, ch. 30, 5 : 13, ch. 39, 10 : 25, ch. 77, 4 : 31, do. 95, 2 : 52, ch. 157, 6 : A., 132, ch. 29, 9 : 144, ch. 68, 8 : 162, ch. 128, 4 : 207, ch. 271, 6 : 208, ch. 274, 6 : 220, ch. 313, 6 : AR., 225, ch. 7, 15 : 242, ch. 40, 7 : KI., 247, ch. 10, 2 : 248, ch. 14, 8 : SU., 263, ch. 23, 1 : LN., 279, do. 8, 2 : 306, ch. 77, 9; ch. 79, 4 : UT., 330, ch. 8, 2 : 354, ch. 73, 5 : 359, do. 85, 4 : 361, ch. 90, 3.

^{१८}✓अंचव, —अंचव A., 157, ch. 111, 1.

^{१९}अंचवत, A., 192, ch. 222, 7.

^{२०}✓अंचवाव, —अंचवाद, BA., 35, chh. 13, 4.

^{२१}अचारा, BA., 64, chh. 18, 3 : UT., 359, ch. 87, 1 : 364, ch. 97, 10 : 373, ch. 114, 10. Cf. ^{२२}आचार.

^{२३}अचार्ह, BA., 108, ch. 329, 8.

^{२४}अचेत, BA., 13, do. 37, 2 : 53, do. 161, 2 : 61, do. 187, 1 : A., 147, do. 77, 2 : LN., 316, chh. 26, 10. ^{२५}अचेना, A., 218, ch. 308, 7.

^{२६}अच्छ, LN., 289, ch. 35, 5. ^{२७}अक्षारा, SU., 262, ch. 18, 7.

^{२८}अच्छत, BA., 99, ch. 303, 16 : 117, ch. 351, 5. Cf. ^{२९}अक्षत.

^{३०}अच्छर, BA., 49, do. 148, 1.

^{३१}अक्षत, BA., 2, do. 2, 2 : 10, ch. 27, 7 : 92, ch. 282, 5 : 94, do. 287, 2 : A., 123, do. 2, 2 : 124, ch. 5, 3 : 204, do. 263, 2 : UT., 360, ch. 88, 17. Cf. ^{३२}अक्षत.

^{३३}अक्षय, BA., 18, ch. 55, 5. ^{३४}अक्षट, A., 154, ch. 102, 7 :

^{३५}अक्षोभा, BA., 93, ch. 282, 8.

^{३६}अज, BA., 6, ch. 18, 3 : 20 do. 61, 1 : 32, ch. 99, 3; 100, 7 : 39, ch. 116, 8 : 41, ch. 123, 10 : 48, ch. 147, 10 : 65, do. 197, 2 : 69, do. 210, 2 : 71, do. 217, 1 : 73, chh. 31, 2 : AR., 224, ch. 3, 24 : 236, ch. 62, 17 : 237, chh. 9, 9 : KI., 252, do. 25, 2; ch. 26, 12 : SU., 263, ch. 23, 8 : 268, ch. 36, 10; 39, 2 : LN., 281, do. 16, 1 : 318, ch. 102, 2 : 320, ch. 107, 6 : 321, chh. 36, 7 : UT., 329, ch. 6, 6 : 333, chh. 5, 13 : 335, ch. 16, 9 : 338, do. 26, 1 : 340, ch. 31, 9 : 341, ch. 35, 4 : 342, ch. 36, 7 : 354, ch. 72, 3 : 359, do. 85, 2 : 366, ch. 103, 4 : 367, ch. 104, 7 : 370, ch. 108, 3 : 377 ch. 119, 12. ^{३७}अजामा, LN., 281, ch. 16, 1. ^{३८}अजादि, BA., 21, do. 64, 2. ^{३९}अजादिदेवदेवितं AR., 222, chh. 1, 9.

^{४०}अजं, AR., 237, chh. 9, 5 : LN., 321, chh. 36, 9 : UT., 368, chh. 11, 9. ^{४१}अजमद्वेतमनुभवगम्य, UT., 334, chh. 5, 21.

^{४२}अजदि, UT., 377, do. 119, 3.

^{४३}अजा, BA., 35, ch. 106, 3.

^{४४}अजगव, BA., 93, do. 283, 2.

^{४५}अजगर, UT., 367, ch. 104, 7.

^{४६}अजय, BA., 57, ch. 174, 5 : 62, ch. 191, 2 : 76, ch. 233, 4 : SU., 260, ch. 13, 3 : LN., 303, ch. 72, 2 : 304, ch. 73, 14 : 306, do. 77, 1 : 321, ch. 109, 3. ^{४७}अजे, UT., 334, tot. 1, 17.

^{४८}अजर, BA., 29, ch. 92, 7 : SU., 261, ch. 17, 3 : LN., 310, ch. 86, 4.

^{४९}अजस, BA., 84, ch. 257, 3 : A., 133, ch. 33, 6; do. 33, 2 : 136, ch. 43, 5; 45, 1 : 188, do. 210, 2 : 175, ch. 168, 8 : UT., 370, ch. 109, 7. ^{५०}अजभाजन, A., 166, ch. 139, 5. ^{५१}अजिदारी, A., 127, do. 13, 2.



अजसौ, LN., 287, ch. 31, 2.

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✓ अटक,—अटक, A., 165, ch. 138, 6.

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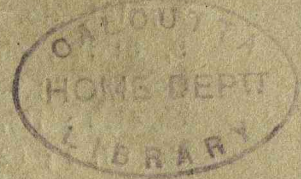
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