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**A DICTIONARY
OF THE
MAHRATTA LANGUAGE.**

By W. Carey, D. D.

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**Professor of the Sungskrita, Mahratta, and Bengalee
Languages**

in the College of Fort William.

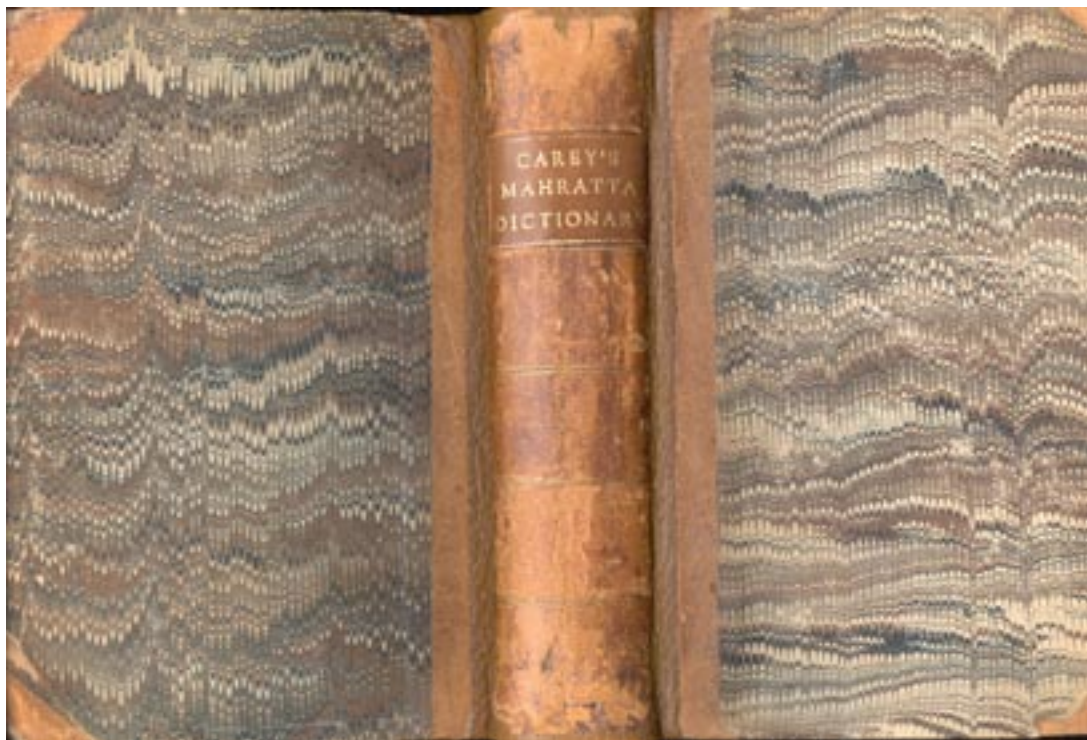
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SERAMPORE.

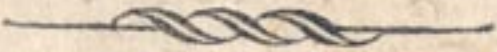
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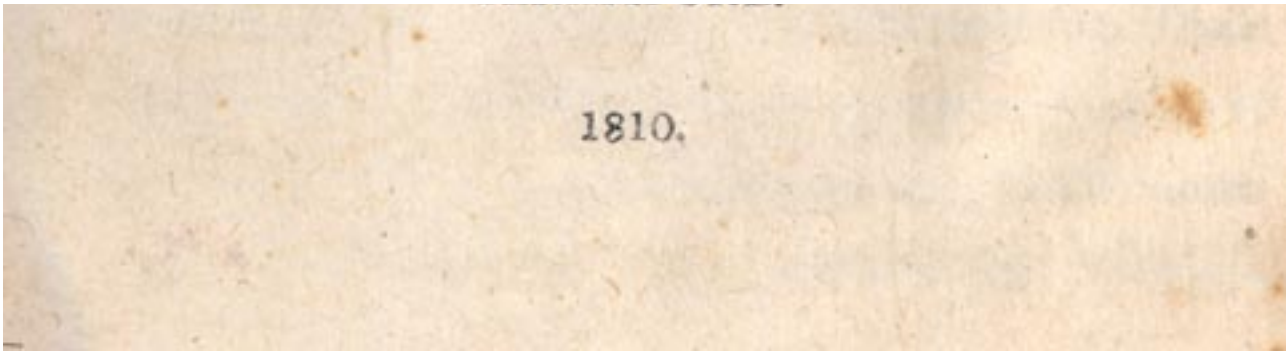
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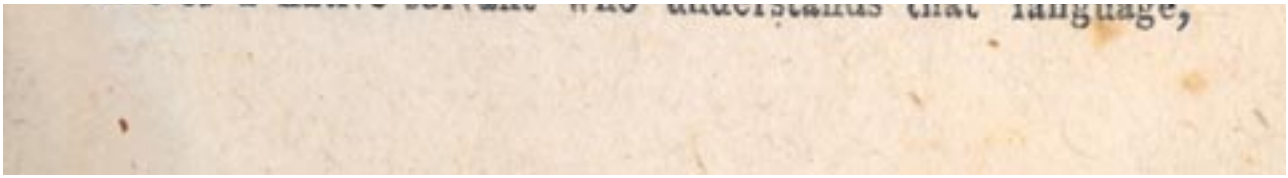

SERAMPORE.



PREFACE.

TO those Europeans who reside in India, the study of its different Languages is confessedly of great importance, as tending to facilitate the interests of commerce, and to promote that free intercourse so necessary to the existence of mutual confidence between themselves and the natives. It is also highly important as a medium through which alone Europeans can become acquainted with the manners and customs of the different Indian nations, and with a variety of circumstances known to the great body of the people, and in which they are immediately interested.

It must be confessed that the number of Languages spoken in India, (almost every one of which is written in a different Character,) is a circumstance which deters the greater number of Europeans from the study of Indian literature. Those therefore who think it absolutely necessary to acquire one of them, usually choose the Hindoostanee, and, with the assistance of a native servant who understands that language,



transact business through this medium in almost every part of India.

But not to mention that the Hindoostanee varies from itself beyond most other languages spoken in India; the higher Musulmans introducing such a number of Arabic and Persian terms, as to render their dialect almost unintelligible to the great body of Hindoos, and the learned Hindoos using such a number of words derived from the *Sanskritā* as to make theirs almost equally unintelligible to the greater part of the Musulmans, it must be observed, that in Bengal, Orissa, the Mahratta states, Gujerat, and the whole of the peninsula, the Hindoostanee is a foreign language, spoken only by a few, and of which the great body of the people are entirely ignorant; and that the different dialects spoken in the Punjab, in Cashmere, in Multan, and other parts, differ so much from that which is termed current Hindoostanee, that they rather deserve to be called distinct languages than dialects of the same. Every person therefore, acquainted with Hindoostanee alone,* must commit himself wholly to a native servant, and will in all probability be often misrepresented—and often deceived.

* The valuable labours of Mr. Gilchrist, and Dr. Hunter, have however given a form and consistency to this language which before was a chaos, and have rendered the acquisition of it comparatively easy.

If any language could be adopted as the universal medium of communication with all the different Indian nations, it would be the *Sanskritā*, which is indeed not only the key to all Indian literature, but also the parent of every language spoken throughout India, in most of which three fourths of the words are either pure *Sanskritā*, or so obviously derived from it as to be instantly recognized by one who has studied that language. No language therefore can be so useful to an Oriental student as *Sanskritā*. That language, however, is confessedly difficult of acquisition, and notwithstanding the helps which have, of late, been furnished for this purpose, very few are found who persevere in studying it a sufficient length of time to become masters of it.

But were the study of the *Sanskritā* far more general, Grammars and Dictionaries of the popular languages would still be necessary. An acquaintance with Latin would undoubtedly assist the philologist in acquiring the Italian, the Spanish, and some others of the modern languages of Europe; it is evident, however, that a Latin Grammar and Dictionary could not supply the place of elementary works in either of these languages.

The following Dictionary has been written for the sake of

assisting those who may be desirous of studying the Language spoken in the Mahratta states. The author, though he has laboured to make it as complete as possible, is sensible that he has left much for future writers in this department to add, and perhaps, to correct; and should he see some one more able, improving on what he has begun, it will afford him genuine satisfaction.

It would be ungrateful, not to mention the assistance which the Author has received from Vidyā-nātha, the chief Mahratta Pundit in the College of Fort William. As no printed work of this kind existed till Dr. Drummond of Bombay, very lately, published his Grammar and Glossary of Mahratta and Gujerattee, which however was not published till this work was nearly printed off, there was no possibility of the writer's availing himself of any collateral helps therein; had such existed he should have thought it a duty he owed to the public, to have derived all the assistance it was possible from them.

For the sake of conciseness, the author has endeavoured to condense the meaning of each word as much as possible, as well as to avoid the use of synonymous words in explain-

ing the Mahratta term. The part of speech to which each word belongs has also been marked, and every care has been taken to render the work as useful and perfect as possible.

Why Compile a Mahratta Dictionary?

William Carey's *Mahratta Dictionary* comprises a word-list occupying nearly seven hundred generously-spaced pages. It emerged from the teaching demands made of Carey at Fort William College, Calcutta, where as professor he taught East India Company officials several of the languages of India.

It was primarily, however, part of the process by which Carey and his colleagues, Joshua Marshman, William Ward and a cadre of Indian pundits, translated the Bible into Indian languages.

Created: January 11, 2002 Updated: February 1, 2002

Who are the Mahrattas?

The people who spoke Mahratta (nowadays usually called [Marathi](#)) were a Hindu tribal confederation. The identity of this confederation emerged first in opposition to Mughal rule in India, but later posed a threat to British ambitions.

The Mahratta capital was Poona, located 75 miles southeast of Bombay. The fierce devotion of the Mahrattas to Hinduism resulted in a warlike response to British presence in India.

The appearance of Carey's work in Mahratta was opportune. It coincided with the British triumph over the Mahrattas in a series of [three wars](#) that lasted from 1776 to 1782, from 1803 to 1806, and from 1817 to 1819.

Created: January 11, 2002 Updated: February 5, 2002

Dictionaries on Fire

Eight copies of the Mahratta dictionary burned in the fire at Serampore that occurred on [March 11, 1812](#).

Like many Serampore imprints, the Mahratta dictionary is a rare book. Of institutions reporting their library holdings, only the School of Oriental and African Studies at the University of London, the British Library, and the Carey Center appear to own a copy.

Created: January 11, 2002 Updated: February 5, 2002

Carey: Missionary as Linguist

Carey's study of Indian languages began on board the *Kron Princess Maria* in 1793 as he travelled from Dover, England to Calcutta, India. By 1801, he had produced a Bengali grammar "with the help of native assistants." He subsequently recognized, along with other students of the subject, that Sanskrit provided the key to understanding other Indian languages, all of them being more or less derived from it. His Sanskrit grammar appeared in 1806, to be followed by a Mahratta grammar and then, four years later in 1810, by the Mahratta dictionary.

The Mahratta ([Marathi](#)) language derives most of its words from Sanskrit.

Two issues remain uncertain with regard to Carey's Mahratta dictionary. As always in translation work at Serampore, the question of the extent of involvement by pundits is a difficult one. Carey's work acknowledged two concerns that contrast sharply with those faced by modern scholars of the languages in which he worked. First, Carey assimilated information in order to publish Indian translation of the scriptures as rapidly as resources and prudence would permit. Second, Carey clearly tailored his grammars and dictionaries to needs of British students who wished to acquire a ready working knowledge of the Indian languages. Those who assess Carey's work must keep these aims in mind.

Created: January 11, 2002 Updated: January 14, 2002

Definitions:

Evangelical

One of Carey's concerns in compiling the Mahratta dictionary was to include words of significance for Bible translation and evangelism. His greatest challenge was to promote understanding of Christian beliefs within an appropriate cultural context. As with all languages, many Mahratta words carried more than one meaning.

One Mahratta word employed for "The Lord" or "God," also meant "the staff or beam of a plough." But "giving whatever anyone thinks on" was also an "epithet applied to" God.

Words for "grace" and "repentance" assumed multiple meanings that might or might not be worthy of Christian acceptance. "Amen," however, seems to have been relatively straightforward. Notions of "heaven" and "providence," meanwhile, likely required explanation.

Despite the challenges involved, Carey's Mahratta dictionary included an essential vocabulary of the Christian faith. Hearers of a "preacher" at a mission station might ponder the path from "wickedness" to "holiness" through "repentance." Words of vital importance to Carey's evangelical aims, finally, included "saviour" and "resurrection."

Created: January 11, 2002 Updated: February 5, 2002

Definitions:

Cultural

The Mahratta dictionary reveals the extent of the cultural challenge that faced missionaries like Carey. It also reveals nuances of Mahratta culture as tentatively read by a Western observer.

Some definitions reflect the nuances of culture and defy Western assumptions about avoidance of logical contradiction. For example, according to Carey, in Mahratta the same word referred to a plant called "(Leea Macrophylla?)," "a man with large ears," and "a ringworm."

Several words in the Mahratta dictionary display cultural or points of reference, such as "the name of the seventeenth lunar mansion." One can also detect Mahratta notions regarding disease, information on Brahmin purification rites, and the Hindu practice of rubbing ore of lead around their eyes. The Mahratta dictionary also contains a figurative use of the term "head-ache," a slur on funeral attendants, and mention of a term for a "sour belch like rotten eggs." Certain terms, such as Venetian blinds, seem to have universal application.

Sometimes it was necessary to use many English words to define with precision an evocative Mahratta word. One example is "a piece of cloth held by proper assistants between two persons who are going to be married, till the moment deemed auspicious is announced by the astronomer."

Some of Carey's concerns were technical and yet formed essential ingredients of human experience. Carey's longstanding concern with plants and botanical terminology emerges often in his provision of precise definitions for plant names. He defined one plant as the "leaves of hibiscus Surrattensis, which are used as an esculent vegetable."

Created: January 11, 2002 Updated: February 5, 2002

Sample Pages

Click on the links below to sample pages of William Carey's Mahratta Dictionary:

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Created: January 11, 2002 Updated: January 31, 2002

[69]

ઈષ.

ઈંદ્રીયદોષ, s. incontinence.

ઈંદ્રિય, s. fewel.

ઈમં, pron. this.

ઈયં, pron. this.

ઈછુતં, a, foetid, nasty, dirty.

ઈમયન્તો, s. cardamoms.

ઈષ્ટ, a. desired, approved, offered in sacrifice.

ઈસ્પાત, s. steel.

ઈ.

ઈંદ્રુ, a. such, like.

ઈંશ, s. The Lord, God; the staff or beam of a plough.

ઈંશ્વર, s. The Lord, God.

ઈષ્ટ, a. slight, little, small.

ઈષ્ટાદક્ષા, s. a small appearance, a slight tendency, a tinge.

ઈષ્ટામોશ્રોત, a. slightly mixed, slightly tinged.

ઈષ્ટુજ, adj. slightly warm, lukewarm.

[213]

चोन्ता.

चोन्न, s. a picture, a painting.

चोन्नमन, s. a painter, a limner.

चोन्नमन, s. a painter, a limner.

चोन्नमनी, s. painting, drawing.

चोन्नपीचोन्न, s. chequered, variegated, taudy, gaudy.

चोन्ना, s. the fourteenth of the lunar mansions.

चोन्नीरा, a. painted, ornamented.

चोन्पाड, s. a rough copy, a rough sketch.

चोन्तण, v. to think, to reflect on, to care.

चोन्तणुम, s. anxiety, care, thought.

चोन्तन्, s. the exercising of care or thought.

चोन्ता, s. anxiety, care, thought.

चोन्ताण्ड, a. oppressed with thought.

चोन्ताक्रान्त, a. seized by thought.

चोन्ताग्रस्त, a. involved in thought.

चोन्तान्सीरा, a. thoughtful, anxious, careful.

चोन्तामणी, a. giving whatever any one thinks on, an epithet applied to God.



गघ्.

गणीसुता, *a.* attached to a party.

गंठम्रडा, *s.* pickpocket, a secret thief.

गंड, *s.* the cheek.

गंडासा, *s.* a sort of weapon.

गंडूष, *s.* that quantity of any liquid which may be held in the
palm of the hand.

गंठलण, *v.* to perish.

गटाण, *v.* to be gone.

गटौ, *s.* motion, a march, an asylum, a state.

गटौक्रीया, *s.* delay, procrastination.

गटौछाटा, *s.* God, viz. he who fixes the situation of all.

गटौयोग्य, *a.* passable, (as a road).

गटौपीधी, *s.* intercourse.

गटौछीन, *s.* without an asylum, friendless, forlorn, unable to
walk.

गघ्मन, *s.* a rap.

गघ्मल, *s.* a small rod or staff fastened to the arm with a thong,
used by Mussulmans in their mock fights on public
occasions.



अनु.

अनुगमन, *s.* a following. The ceremony of a woman's burning herself some time after her husband's death.

अनुगामी, *s.* a follower. *a.* following, imitating.

अनुग्रह, *s.* favour, grace, indulgence, kindness.

अनुयाय, *a.* shewing favour, exercising grace.

अनुचर, *s.* a servant, an attendant, a follower.

अनुचारी, *a.* attending, serving, ministering to.

अनुचित, *a.* improper, unfit.

अनुन, *a.* born afterwards, *s.* a younger brother.

अनुज्ञा, *s.* a command, an order.

अनुत्तर, *a.* unanswerable.

अनुताप, *s.* repentance, distress in consequence of something done, remorse.

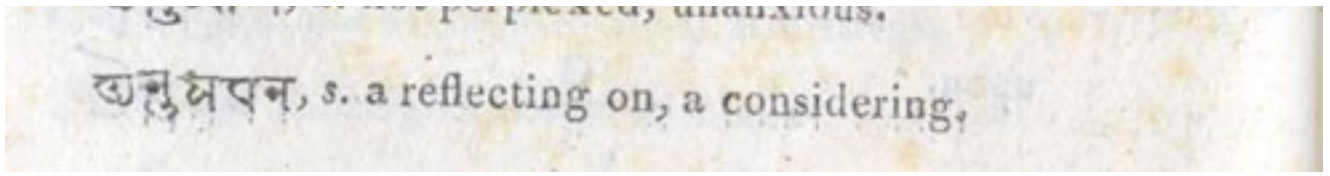
अनुतापी, *a.* penitent.

अनुत्थीत, *a.* not risen.

अनुद्यीन, *ad.* daily.

अनुव्यीन, *a.* not perplexed, unanxious.

अनुध्यान, *s.* a reflecting on, a consideration.



वस्त्रा.

वरुणलळ, *s.* sun-set.

वरुणमान, *a.* descending, setting.

वरुणन, *s.* a lining.

वरुण, *ad.* be it so, amen.

वरुणोपरुण, *ad.* confusedly, helter skelter.

वरुण, *s.* a weapon, an implement, a tool.

वरुणमान, *s.* an armourer.

वरुणलनी, *a.* weapon-making.

वरुणचीम्रीटसम, *s.* a surgeon.

वरुणचीम्रीटसा, *s.* surgery.

वरुणधनण, *s.* the taking of arms.

वरुणधानी, *a.* taking arms.

वरुणमान्म, *s.* a polisher of arms, a furbisher.

वरुणपैघ, *s.* a surgeon.

वरुणत्राल, *s.* weapons, tools.

दस्त्र शस्त्र, s. weapons, tools.

दस्त्रागार, s. an armory, a magazine.

दस्थायी, a. transient, transitory, perishing.

G

छेह.

छेपघन, *s.* a temple.

छेपशा, *s.* a god.

छेपशाचन, *s.* the worship of a god.

छेपघन, *a.* given to the gods, given by the gods. *s.* such an one.

छेपपाठ, *s.* the pedestal on which an idol is placed.

छेपमेन, *s.* heaven.

छेपस्थळ, *s.* a temple.

छेपस्थळी, *s.* a temple.

छेपस, *a.* sacred, devoted.

छेपळ, *s.* one who lives upon the offerings made at any temple.

छेठना, *s.* a sort of throne for an idol.

छेदंगना, *s.* a celestial dancing girl.

छेदष्टय, *s.* a temple.

छेपी, *s.* a goddess, the small pox.

छेपुळ, *s.* a temple.

छेदेचन, *s.* land consecrated to any god.

छेश, *s.* a country.

छोष.

छेपयोग, *ad.* accidentally, providentially.

छेपपक्षात्, *ad.* by the power of fate.

छेपदणी, *s.* a revelation, an impulse, a voice from heaven.

छेदत्, *ad.* providentially, accidentally.

छेदधीन, *a.* under the direction of providence, subject to fate.

छेपी, *s.* a providential occurrence, *a.* providential, accidental.

छोद्य, *a.* two.

छोन, *a.* two.

छोनछा, *a.* twice.

छोनप्रछन, *s.* mid-day, or midnight.

छांछ, *s.* a collop.

छाभाषीया, *a.* speaking two languages.

छांप्रछन, *s.* mid-day, or midnight.

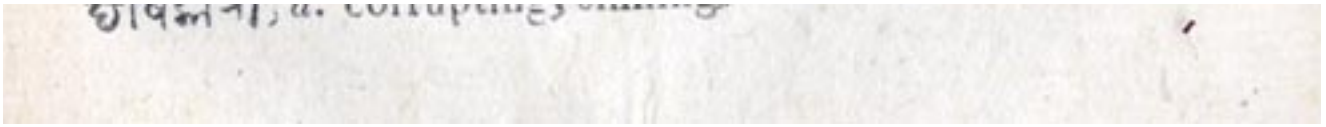
छोन, *s.* a rope.

छोना, *s.* thread, packthread.

छोनी, *s.* a rope, a cord, a string.

छोष, *s.* a fault, a crime.

छोषन्नी, *a.* corrupting, sinning.



[333]

धम्.

धर्मेशीष्ट, *a.* inclined to the performance of duties, religious.

धर्मात्मा, *a.* virtuous, inclined to do what is right; *s.* the Holy Spirit.

धर्माधर्मचरित्र, *s.* a preacher.

धर्मापत्तान, *s.* virtue incarnate.

धर्मीष्ट, *a.* virtuous, inclined to the performance of duty.

धर्मी, *a.* religious, virtuous, just, honest.

धर्मोडा, *s.* the giving of a jug full of water every day to a brahman's house during the months of Vishakhya and Jisthya, as a religious act.

ध्वष्ट, *s.* a sort of leprosy in which the parts affected become white,

ध्वस्त, *v.* to sink.

ध्वस्तं, *a.* sunk.

धम्, *s.* fear.

धम्, *a.* small, young, poor.

धम्, *v.* to fear.

धम्, *v.* to cause fear, to affright.

[319]

दुःख

दुष्ट, *a.* wicked, faulty.

दुष्टता, *s.* wickedness.

दुष्टस, *s.* wickedness.

दुष्टपण, *s.* wickedness.

दुष्टगुह्यी, *s.* craft, cunning, an evil thought.

दुष्टस्वभाव, *a.* wicked, *s.* a wicked inclination, an evil nature.

दुष्टात्मा, *a.* vile, wicked.

दुष्पच, *a.* hard of digestion.

दुष्प्राप्य, *a.* obtainable with difficulty.

दुःसमय, *s.* a time of adversity.

दुस्मन, *a.* another, other, second.

दुस्मनार्थात्, *a.* the second, another.

दुस्मनान, *ad.* secondly.

दुस्मनेष्टा, *ad.* twice.

दुःख, *a.* scarcely tolerable, hardly to be borne.

दुःसाधसी, *a.* rash, headstrong.

दुःस्वप्न, *s.* an inauspicious dream, the night-mare.

दुःस्वभाव, *a.* wicked, evil-hearted.

सांस.

साढू, *s.* the name by which two or more men who have married sisters address each other.

सात्, *a.* seven.

सात्गुणीत्, *ad.* seven times (multiplied).

सात्छा, *ad.* seven times (repeated).

सात्पं, *a.* the seventh.

सात्सीम, *a.* good, excellent.

सात्छन, *a.* respectfully.

साछा, *ad.* six times (repeated).

सात्छृष्य, *s.* similarity.

सात्छिम, *a.* accomplishing ; *s.* one who accomplishes any thing.

सात्छिन्, *s.* a means, an instrumental cause.

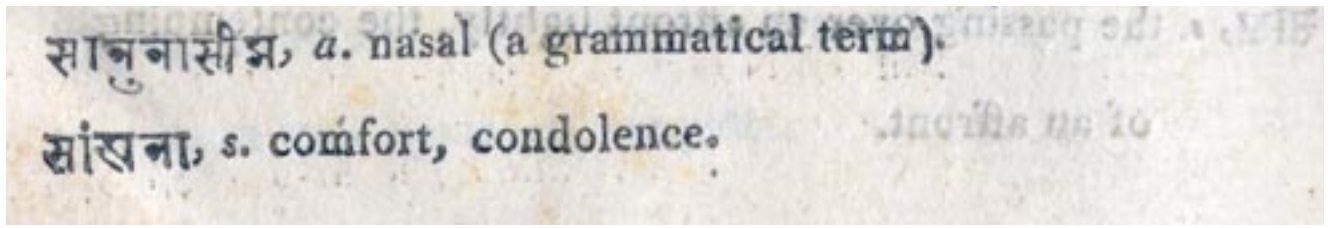
सात्छिनण, *a.* common, general, (as property).

सात्छी, *a.* holy, righteous, virtuous.

सात्छीस, *s.* holiness, righteousness.

सात्छ्य, *s.* ability, power.

सानुनासीम, *a.* nasal (a grammatical term).



परली.

पश्चाद्यर्ची, *a.* following, attending upon.

पश्चीम, *s.* the west.

पश्चोमेमडोह, *a.* westward.

पश्चीमेमडीह, *a.* westward.

पश्चीमेमडे, *ad.* westwards.

पसंघ, *s.* choice.

पसनह, *a.* spread, spread out wider at the top (like the top of a vessel).

पसनडा, *a.* scattered about.

पसण्ण, *v.* to spread out, to expand.

पसा, *s.* the palm of the hand contracted to hold water or any thing.

पसानो, *s.* a corn-chandler; a grocer.

परुपाण्, *v.* to repent, to grieve in consequence of something done.

परुपाय, *s.* repentance.

परुलीस्, *a.* thirty-five.

परुलीस्गुणीह्, *ad.* thirty, five times (multiplied).

[293]

त्रासो-

त्रामनोशां, *ad.* therefore,

त्रामनशां *ad.* therefore,

त्याग, *s.* a relinquishing, an abandoning,

त्यागी, *a.* relinquishing,

त्याग्य, *a.* relinquishable, deserving to be abandoned.

त्रामध्ये, *ad.* in that, in the mean time, during that.

त्यपन, *ad.* afterwards, upon that.

त्रास्त, *ad.* for that reason, on that account, for the sake of.

त्रासागी, *ad.* on that account, for that reason.

त्रास्तप, *ad.* on that account, for that cause.

त्रयाष्टशे, *a.* the thirteenth (lunar day.)

त्रस्त, *u.* affrighted, alarmed.

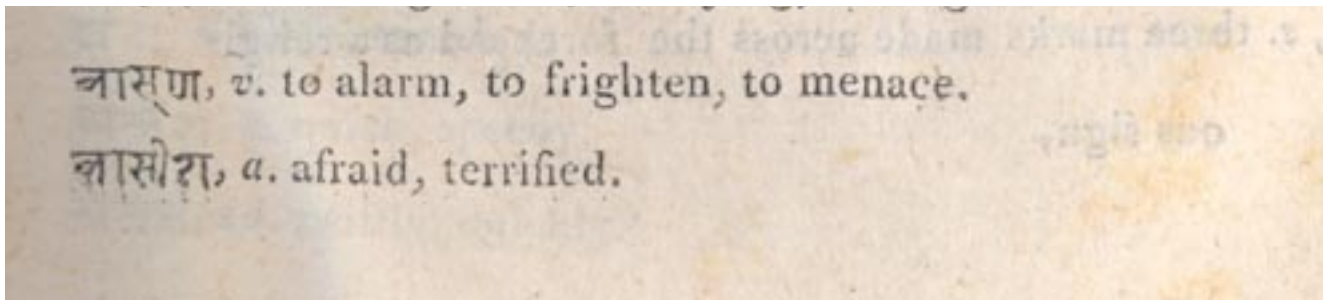
त्राण, *s.* salvation, safety, deliverance.

त्राणमन्त्रा, *s.* a saviour, a deliverer.

त्रास, *s.* alarm, fear.

त्रासम्, *a.* causing alarm, terrifying, *s.* danger.

त्रासण, *v.* to alarm, to frighten, to menace.



[411]

पुन्.

पुनर्पीचानप्रार्थना, *v* to appeal.

पुनर्नागमन्, *s.* a returning.

पुनर्नाय, *ad.* again.

पुनर्नानंभ, *s.* a beginning again, a recommencement.

पुणर्नापृच्छो, *s.* a retracing, a returning again.

पुनर्नाशा, *s.* a revival of hope.

पुनरुक्त, *a.* repeated, spoken again.

पुनरुक्ती, *s.* repetition, tautology.

पुणरुत्थान, *s.* a resurrection.

पुनरुत्थीत, *a.* risen again.

पुनश्च, *ad.* again.

पुनोपं, *s.* the full moon.

पुनीत, *a.* purified.

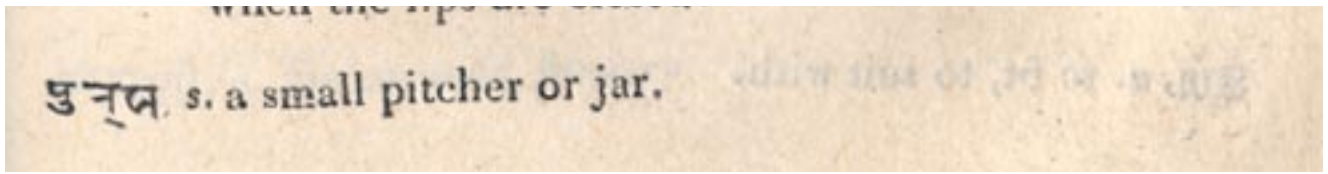
पुनर्भो, *s.* the forcing out of the breath when the lips are shut.

पुनर्ण, *a.* filled.

पुन्रुणं, *v.* to make a noise by forcing wind from the mouth

when the lips are closed.

पुनर्य, *s.* a small ditcher or jar.



[169]

गह.

गन्ध. s. a plaster floor, a pukwa floor.

गन्धगीनी, s. a plaster floor, plaster work.

गन्ध, s. a measuring wand, an elephant.

गन्धमण, s. a plant (Leea macrophylla ?) a man with large ears,
a ring-worm.

गन्धन, s. ivory, the two front teeth of any person when they
stand prominent.

गन्धपुत्र, s. a particular method of boiling some medicinal pre-
parations.

गन्धन, s. the jingling of bells, without any regard to the rules
of a peal.

गन्धी, s. a sort of narrow cloth.

गन्धीना, s. a sort of cloth.

गन्ध, s. a mart, a dressing case, a bird-cage of a peculiar con-
struction.

गन्धन, s. a reproach.

गन्धीष्ठा, s. a pack of cards.

गन्धेष्ट, u. (addicted to) smoking the tops of hemp.

गह, s. a gulp.

U

अनु.

अनुनक्त, *a.* attached to, pleased with.

अनुनंन, *s.* attachment to, approbation.

अनुनाग, *s.* attachment, pleasure.

अनुनागी, *a.* taking pleasure in any person or thing.

अनुनेत्र, *s.* a recommendation, a testimonial.

अनुनाथ, *s.* the name of the seventeenth lunar mansion.

अनुदत्त, *s.* an expostulation, an apology.

अनुमेम, *a.* right, with the grain, with the hair,

अनुमेमपीमेम, *ad.* backwards and forwards, with and against the grain.

अनुशीष्टन, *s.* devotedness to any thing, endeavour, study.

अनुशोचन, *a.* penitent, anxious, solicitous, sad, *s.* a penitent.

अनुशोचन, *s.* repentance, contrition, remorse.

अनुशोचना, *s.* after distress, repentance, remorse.

अनुशोचीत, *a.* penitent, distressed on account of something past.

अनुशोची, *a.* penitent, contrite.

अनुस्थान, *s.* constant employment.

अनुसंधन, *s.* investigation, search, guess.

वतुसंघन, s. investigation, search, guess.

[103]

खेडा.

खेंग, *s.* a raised floor.

खेंठ, *s.* a lip.

खेरा, *s.* the act of crouching (as a beast of prey).

खेराण, *v.* to pour, to pour out.

खेराँप, *a.* molten, cast (as metallic substances).

खेपण, *v.* to polish.

खेपणी, *s.* a stone or other instrument used to polish any thing, a polishing tool.

खेपोप, *a.* polished.

खेष्ट, *a.* moist, wetted.

खेष्टन, *a.* damp.

खेभंडण, *s.* any disease, or casualty which is supposed to be transferred from one person to another by the diseased person's placing a number of articles prepared by magic in an appointed place; another person stepping over these articles is supposed to catch the disease.

खेभंडण, *v.* to step over a magical preparation.

खेभंडा, *s.* a casualty occasioned by stepping over any magical preparation.

येष्ठ.

येष्ठ, *s.* dampness, moisture.

येष्टण, *v.* to plait, to knit.

येष्टळ, *a.* in a common state, (applied to brahmans who after having on any occasion performed their ablutions and other purificatory ceremonies by which it becomes unlawful for them to have intercourse with common persons or things, return again to their common state of intercourse).

येष्टळण, *v.* to move the hands in a circular manner at an offering of lamps, to give something in remembrance of a benefit.

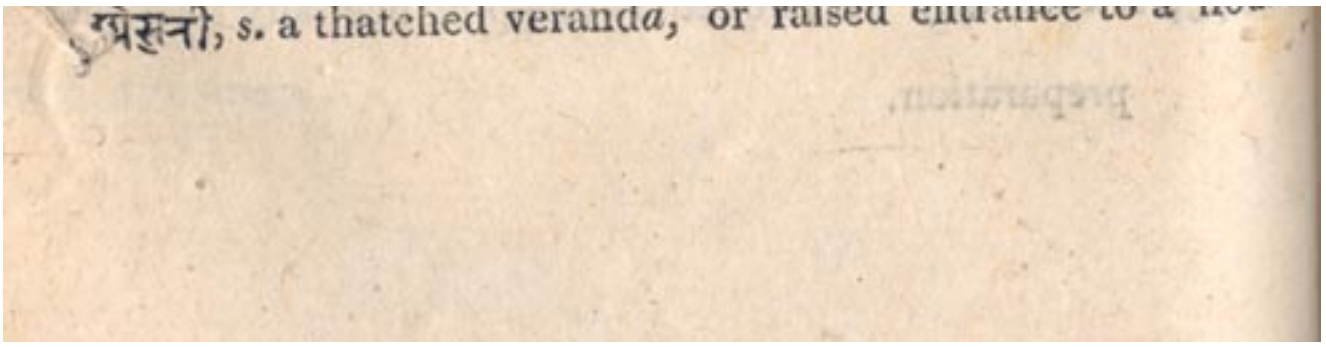
येष्टळणी, *s.* a gift to one who makes an offering of lamps.

येष्ठ, *s.* the upper lip.

येष्ठधिन, *s.* the lips.

येस, *s.* a ruined town, dew; also, an expletive, meaning, may you come to nought.

येसुनी, *s.* a thatched veranda, or raised entrance to a house.



[107]

मह.

मन्, s. the root of *arum esculentum*.

मन्नुन, s. the dried root of *amomum zanthoxyla*.

मन्वेनी, s. an office, a court, any place where the business of any department of government is transacted.

मव, a, raw, unripe, imperfect.

मच्छ, s. the flap of that garment which the Hindoos wear instead of breeches, which passes between the legs and is tucked in behind.

मण्ड, s. a black powder which the Hindoos rub round the eyes. It was formerly supposed to be antimony, but is now proved to be the ore of lead.

मन्वान, s. the name of a flowering tree (*Bauhinia* of various species).

मन्नुनी, s. a bodice, the calyx of a flower.

महमह, s. a standish, a stand made of wood to hold phials or any other articles, a cruet stand.

महम, s. an army, troops.

महमह, s. dispute, contention.

नसू.

नंछा, s. plane (joiners' tool).

नंछ, s. a perforation, the eye of a needle, a hole.

नफु, s. a darning, the repairing of an old garment.

नफुगन, s. a mender of clothes, a darning.

नप, s. a voice, a noise, a report.

नपनगी, s. the dispatching of goods, ascending.

नपना, s. a pass for goods.

नपने, s. a going.

नपी, s. the sun, a churning stick.

नपीन, s. Sunday.

नप्पी, s. a ray, splendor.

नस्, s. flavour, taste, enjoyment, jocularly.

नसुण, v. to have a flavour.

नसुनन, s. a black powder used to colour the eyelids, ore of lead.

नसाप्तास, s. a smart disputation, a spouting of wit.

नसीम, a. amorous, jocose, waggish.

नसूम, s. a fee, a perquisite, toll.



अम.

अपघपेक्षी, *a.* wearing an assumed habit, applied to actors, or players.

अपही, *a.* deceitful, tricking.

अपर्चम, *s.* a cowry, i. e. a shell which passes in India as current money.

अपाल, *s.* the forehead, fortune, luck, destiny.

अपालमुगी, *s.* the head-ache, a figurative speech to express disappointment at having laboured to no purpose.

अपी, *s.* a monkey, a cabbage.

अपोष्ठ, *s.* the outer part of the cheek.

अफ, *s.* a cold, phlegm.

अमनंगा, *s.* a fruit, (Averhoa carimbola).

अमन्त्री, *s.* a twig of bamboo.

अमल, *s.* a water-lily (nymphæ of various species).

अमलगु, *s.* the seed vessel of the water-lily.

अमलाक्ष, *a.* lotos-eyed.

अमान, *s.* a canon.

अमापीशान, *s.* a collector of revenue.

अभापीहायान, s. a collector of revenue.

अने.

अनणम, *ad.* by means of, by the instrumentality of, by.

अनणान, *a.* doing, active, performing.

अनंठ, *s.* a person who is constantly employed about funeral rites ; one whose presence occasions the evil of others.

This word is only used in abusive language, and in quarrels.

अनशठ, *a.* under the hand, subject to another.

अनशाळ, *s.* a cymbal.

अनंटा, *s.* small box, usually round like a snuff-box.

अनपछुप, *s.* the art of conversing by the fingers, or by signs made with the hand.

अनमाम, *s.* a rosary.

अनपंच, *s.* the name of a fruit (carissa carandas).

अनपा, *s.* an earthen vessel of a particular make.

अनशी, *s.* a cake of cow-dung for fuel.

अनाश, *s.* a saw.

अने, *s.* a crab, the sign cancer.



[117]

अर्मः

अर्ण, *s.* an ear.

अर्तम, *ad.* by the agency of, by.

अर्तस, *s.* goverment, dominion.

अर्तदच्य, *a.* (in grammar) active, applied to a verb.

अर्त्तप, *a.* to be done, proper to be done, practicable.

अर्त्तपता, *s.* fitness, propriety, obligation.

अर्त्ता, *s.* an agent.

अर्पण, *s.* a sour belch like rotten eggs.

अर्पण, *v.* to burn to the sides of a vessel, as milk, &c.

अर्पन, *s.* the sour belching like rotten eggs.

अर्पू, *s.* camphor.

अर्म, *s.* work, an act, an employment, an office.

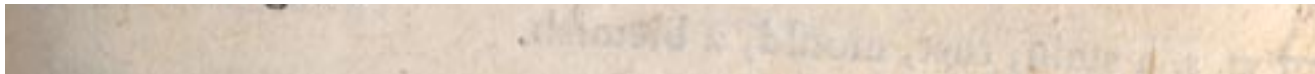
अर्मच्युत, *a.* dismissed from employment, fallen from an office.

अर्मण, *v.* to employ, to spend time in any particular way.

अर्मणीपाच्य, *a.* (in grammar) passive, applied to a verb.

अर्मणुम, *s.* the spending of time in any particular way.

अर्मठ, *a.* diligent.



[162]

छोह.

खिन्नम, *s.* dried dates.

खिन्नह, *s.* salt.

खिड़ते, *ad.* down, downward, beneath.

खिडछ, *s.* undermost, belonging to that which is beneath.

खिडड, *a.* undermost, lowest, nethermost.

खिटे, *a.* beneath, below, down.

खिम्, *a.* own.

खिम्गहा, *ad.* highly esteemed, treated with partiality.

खिसवानछान, *a.* a matchlock man.

छोन्डो, *a.* mixed ; *s.* a sort of food composed of several ingredients.

छोमण, *v.* to be pettish, to retort.

छोनपीणी, *s.* any thing or word at which another takes offence.

छोडमी, *s.* venetian blind.

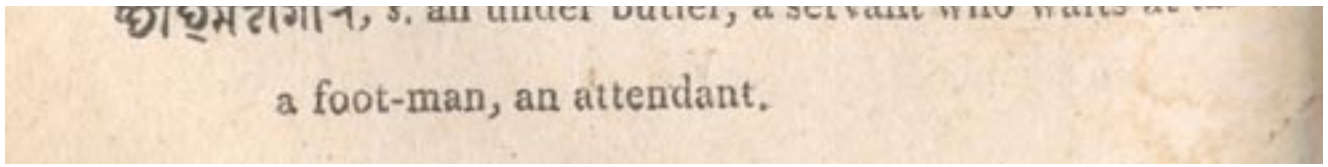
छोडमोछान, *s.* a private door.

छोणछोन्न, *s.* to complain, to express discontent.

छोछमहा, *s.* service.

छोछमहागान, *s.* an under butler, a servant who waits at table,

a foot-man, an attendant



[२२]

अंध.

अन्तर्ज्ञान, *s.* experiment, trial, knowledge of the heart.

अन्तर्जली, *s.* the half immersing of a dying person in the
Ganges.

अन्तर्भूत, *a.* included.

अन्तर्धान, *a.* out of sight, vanished.

अन्तर्यामी, *s.* pervading the inward parts.

अन्तर्धाय, *ad.* within and without.

अन्तःमनः, *s.* the heart, the mind, judgment.

अन्तःपट, *s.* a piece of cloth held by proper assistants between
two persons who are going to be married, till
the moment deemed auspicious is announced by
the astronomer.

अन्तःपुर, *s.* an inner apartment for the women.

अन्तर्पश्चा, *s.* the time of death.

अन्तर्दृष्ट, *a.* funeral.

अन्तर्जन, *a.* plebian, vulgar.

अन्तर्दोत्रीया, *s.* funeral rites, obsequies.

अंध, *a.* blind.



[63]

खयुः

खंघा, s. a mango.

खंघाडा, s. the leaves of hibiscus Surattensis, which are used
as an esculent vegetable.

खंघर, a. sour, acid.

खंघस, a. sourish.

खंघोछ, s. mango bread, a pickle of small mangos.

खच्छी, pron. 1 (honorific), we.

खंघोछ, s. mango bread, a sort of food made of the inspissated
juice of mangos and oil.

खय, s. income.

खयम्ण, v. to hear.

खयप्पय, s. income and expenditure, receipts and disburse-
ments.

खयप्पयस्थोरो, s. a person's circumstances, stock, capital.

खयास, s. labour, trouble, exertion.

खयु, s. the time allotted for any one's life, age, life time.

खयुध, s. arms.

वृषी.

वृषीघान, *s.* the putting of clarified butter upon rice or other food.

वृषीज्ञान, *s.* a ceremony religious or magical, to procure the death of an enemy.

वृषीज्ञ, *a.* wise, prudent.

वृषीनीरा, *s.* the space of time occupied by the last quarter of the twenty-second lunar mansion and the fifteenth part of the twenty-third, amounting to nineteen dundas, or Hindoo hours. Also the space of forty-eight minutes English, viz. the twenty four immediately preceding mid-day and the twenty-four immediately following it.

वृषीधन, *s.* a dictionary, a vocabulary.

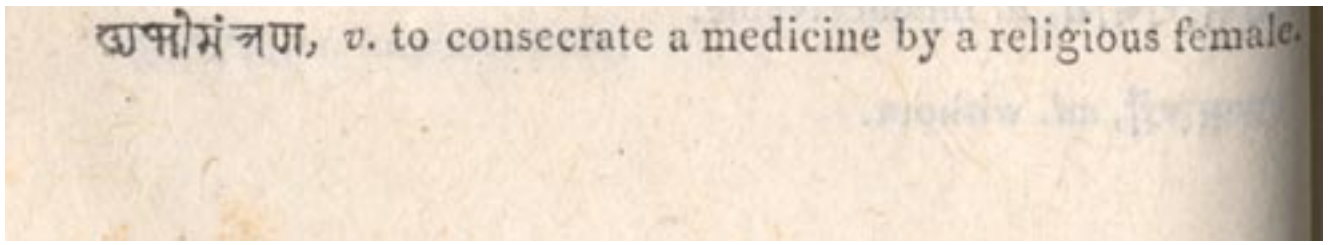
वृषीनीवेश, *s.* devotedness to.

वृषीप्राय, *s.* design, intention, scope, end of any action.

वृषीप्रण, *s.* a bow, reverence, a salutation.

वृषीमरा, *a.* chosen, approved.

वृषीमंत्रण, *v.* to consecrate a medicine by a religious female.



पुण्य

धोरांचन, *a.* clothed in yellow.

धीन, *a.* thick, plump.

धीनो, *a. (fem)* foolish, insane.

धीसपण्, *s.* folly, insanity.

धीसा, *a. (masc.)* foolish, insane.

पुंलिंग, *s.* the masculine gender (in grammar).

पुच्छ, *s.* a tail.

पुंन, *s.* a heap.

पुंजी, *s.* a heap, a hoard, stock, the capital of a merchant.

पुह, *s.* any ingredient used to perfect a chymical process, or

to produce any desired effect.

● पुठा, *s.* the shoulder of a quadruped.

पुढे, *ad.* before, in the first place.

पुण्यशीष्ट, *a.* virtuous, inclined to virtue.

पुण्य, *s.* virtue, holiness.

पुण्यपन्न, *a.* holy, virtuous, religious.

पुण्यपन्न, *a.* holy, virtuous, religious.