

## PREFACE.

**T**HIS is a NEW EDITION of the late C. P. BROWN'S well-known Telugu-English Dictionary, thoroughly revised and brought up to date. The chief features of the work are as follows :—

(1) All the latest and best sources of information have been utilised in its preparation, especially as regards the Scientific Terms. Various Government publications such as the Fauna of British India edited by DR. BLANFORD, DR. WATTS'S Dictionary of the Economic Products of India, and the Madras Manual of Administration, have been duly laid under contribution.

(2) All words used in Telugu, both literary and colloquial, from whatever language they may have come, are given in the body of the work, so as to render the use of any other book of reference superfluous.

(3) All the words are given in Romanized spelling, so that the work may be utilised by scholars outside India for indological studies.

(4) Cognate and compound words are grouped together under a new word so as to afford a greater facility for the study of the Telugu language, and are printed in bold type.

(5) Wherever possible, the derivations of words are given, and similar forms in other languages are indicated. Many words given as native in Telugu Dictionaries are traced to a foreign origin.

(6) Many quotations from the Telugu classics which seemed unnecessary have been left out and several new ones have been added.

In addition to the works named above, the Editors have freely made use of Mr. Brown's own MS. notes kindly lent to the S. P. C. K. by the authorities of the India Office Library. Sītārāmachārlu's Telugu Dictionary published by the Madras School Book and Vernacular Literature Society has also been very largely made use of in preparing this edition. Quotations made from it are indicated by the references given in Telugu characters. The Editors are also indebted to several friends for valuable assistance readily rendered.

26th August, 1903,  
MADRAS.

THE EDITORS

## INTRODUCTION.

TELUGU, which is one of the South Indian Vernaculars, belongs to the Dravidian group of languages. A semi-circle drawn with Rajahmundry as centre and the distance between it and Madras as radius, covers, roughly speaking, the greater portion of the country in which it is spoken by about 25 millions of people. It is spoken and written in its purity along the coast strip between Nellore and Vizagapatam and in the four districts of the Madras Presidency included within those limits. Beyond this area it contains an admixture of Tamil in the south, of Kanarese in the west, of Mahrati in the west and north-west, and of Uriya in the north.

Telugu is closely allied to Tamil, Kanarese and Malayalam, words of Dravidian origin occurring in all these languages without any great difference of form. The original Dravidian speech seems to have split up into these languages about the time when the modern Teutonic languages such as English, Dutch and German were formed out of their parent tongue. Tamil is probably nearer to the original tongue than any other member of the group, and as it has preserved the older forms of the Dravidian roots a knowledge of it is essential to the proper study of the South Indian languages.

It is doubtful if any of the Dravidian races had a knowledge of the art of writing prior to the Aryan invasion, and certainly none of them can boast of a literature older than the 8th or 9th century A. D. In Telugu there is no work extant older than the translation of the Sanskrit Mahā Bhārata, which is supposed to have been made in the 11th century A. D., but bears traces of having been expanded in subsequent times. The style of this translation, which is quite modern, is accepted as a standard of classical Telugu. As the perfect style of the book could not have been developed all at once, it is hardly possible to avoid the conclusion that there must have been not a few earlier and less polished works which have since perished. There is indeed a tradition that when Vaishnavism supplanted Saivism in the country, all the older literature was destroyed.

In the formation of modern Telugu, four strata are distinctly visible. The lowest of these consists of the pure Telugu element. This is of the deepest interest to the student of language at present, as it has as yet been but little worked by scholars. A careful study of the Telugu words reveals to us much of the life and thought of the ancient Dravidians before the Aryan invasion. It shows that the people who spoke the Telugu tongue lived a very simple life, and that, although not ignorant of agriculture and some of the simple industrial arts, they were still only semi-civilized and probably spent much of their time roaming in the forests with which a great part of South India was covered. They lived in communities and had a fairly complicated social system with degrees of relationship carefully recognized and distinguished by significant names. Their religion seems to have been one of a very primitive type. It consisted of a worship of the powers of nature, most of which were regarded



as malignant in character. Among these deities the powers that presided at boundaries had special prominence assigned to them, as is seen by the names Anku (అంకు), Ankamma (అంకమ్మ), Ellamma (ఎల్లమ్మ), Pōlērāmma (పోలరమ్మ), &c. The word for 'temple' (కొయ్య or కొడు, Tamil kō-yil) probably points to a worship of the monkey (కొ or కొడు). All the higher religious ideas of the people seem to have been derived from Aryan sources, and it is hardly possible to describe any religious ideas or ceremonies without employing Sanskrit terms. Even the ordinary word for God (మోక్ష) is of Sanskrit origin.

The etymology of Telugu words is full of suggestive meaning. The words for father (పితా) and mother (మతా) are undoubtedly connected with the root *Ta* (త) to bring (cf. తెచ్చు), and literally mean 'He who brings' or 'She who brings' respectively. There is thus a very close resemblance, in meaning at least, to the Aryan term *Pitri*, father, which comes from the root *Pā* to support or nourish. The Telugu word for son-in-law (అల్లుడు) signifies 'one who weaves' (i. e., relationships between two families). The word for the hand (చేయ్య) comes from చేయు to do and means 'that which does' (i. e., works), and the word for the right hand (కుడిచేయ్య) means 'the food (మోక్ష)-eating hand,' while the left hand (ఎడమచేయ్య) is the 'distant hand.' The word for house (గృహ) probably shows a connection between the Babylonians and the Dravidians at a very early date. Indeed the Dravidians who were probably allied to the Babylonians and had trade connections with them, seem to have spread at one time all over Southern Asia, and the Aryan immigrants appear but to have followed them along their ancient trade-routes into India.

The second element in Telugu is that which has come from Sanskrit. The Aryans have been the great civilisers of the world, and the Indo-Aryans have done for the races that inhabit India what the Greeks and Romans did for the peoples of Europe. It was they who taught the higher arts of life to the South Indian peoples and laid the foundation of the Dravidian literatures. In Telugu the whole of the literature has been their creation, while their Sanskrit speech has influenced the Telugu language as much as, if not more than, Latin has influenced English. All general and abstract terms, and, as has been stated above, even the word for God, are of Sanskrit origin, and now, although some writers have, by employing obscure and obsolete terms, succeeded in writing poems in pure unmixed Telugu, it is in reality hardly possible to write a sentence of ordinary Telugu, without using a Sanskrit word in it. While Sanskrit has thus influenced the Telugu language, it is certain that many Dravidian words have found their way into it and have been naturalised by it. A complete list of such words is given in Kittel's Kannada English Dictionary. In the present work all Telugu words that appear to have been borrowed by Sanskrit have been duly noticed. The attention of scholars has also to be invited to the historical connection between Indo-Aryans and the Semitic races which words like Ambarisha ('Ambarice'), Asura (lit: 'Assyrian'), Brahma (Heb: 'Abraham') to suggest.

The third element in Telugu is that which has come from, or at least through, Hindustani. Under the term Hindustani we have included all Persian and Arabic words which have come into use in Telugu. Hindustani words must have begun to find their way into the language in the days of Alla-ud-din, and they can be traced in the literature ever since the times of Krishna Raya of Vijayanagar fame, the Macenas of the Telugu country. In the first edition of this work, a great many Hindustani words were given [*Vide* Brown's Dictionary of mixed Dialects, which was given as an Appendix], but most of these have either gone or are gradually going out of use, their place being taken by English words, especially in the language of the Law courts and of public business.

The fourth element is the English one. With the introduction of new ideas consequent upon the British occupation of the country, ready made English words which express these ideas have naturally come into use. At present the influx of such words is very great. In the towns in particular, many people have begun to talk a kind of mongrel Telugu, using English words in their Telugu sentences, even where this is altogether unnecessary. It is impossible to say at present what words will be a permanent gain to the language, but it seems certain that a large number of words, such as Road (రోడ్డు), Hospital (ఆసుపత్రి), Mile (మైలు), Ruler (రూలర్), Quinine (క్విన్), Rubber (రబ్బరు), Pencil (పెన్సిల్), Station (స్టేషన్), Fiddle (ఫిడల్), &c., for which there are no equivalents in the vernacular, will retain their place in the common speech of the people.

## REFERENCES TO ENGLISH WORKS.

Ainslie's *Materia Medica*.

Blanford's *Fauna of British India* (quoted as F.B.I.)

Burnell's *South Indian Palaeography*.

Caldwell's *Comparative Grammar of the Dravidian Languages* (2nd Edition.)

Cunningham's *Inscriptions of Asoka*.

Gundert's *Malayalam Dictionary*.

Jerdon's *Natural History*.

Kittel's *Kannada English Dictionary*.

Roxburgh's *Flora Indica*.

Russell's *Indian Snakes*.

Jevlor's *Alphabet*.

*Dictionary of Economic Products of India* (quoted as E.P.)

*Sanskrit and English Dictionary* (quoted as W.)



## ABBREVIATIONS.

A or Amuk—Amukta māl̥yada.  
 ABA.—Andhra Bhāshārnnavamu.  
 Anir or Anirudh—Aniruddha Charitra.  
 Anuk—an onomatopoeic word.  
 Appa Kavi—Appa Kāvīyamu.  
 B. or Bhāg.—Bhāgavatamu.  
 Balarām—Balarāma Charitra.  
 BD.—Bhāgavatam Dasama Skandha-  
 mu.  
 Bhar.—Mahā Bhārata.  
 Bhasc.—Bhāskara Śatakamu.  
 Bmj.—Bhānumad Vijayamu.  
 Bobbili—Bobbili Charitramu.  
 BP.—Basava Purānamu (Padya Kāvya.)  
 Charitra—Panditārādhyā Charitra.  
 Deb—Abhinanyu Dvipada.  
 DB.—Dvipada Basava Purānamu.  
 DR.—Dvipada Rāmāyanamu.  
 Drav.—Dravidian.  
 Eng.—English.  
 G.—Vikramārka Charitra by Gōpu  
 Rāzu.  
 Gk.—Greek.  
 [H.]—Hindustani.  
 H.—Hamsa Vimsati.  
 Hari.—Harivamsamu.  
 HD.—The Dvipada version of the Tale  
 of Harischandra.  
 Heb.—Hebrew.  
 Ilā—Ilā Dēviyamu.  
 J or Jain.—Jaimini Bhārataamu.  
 Kan.—Kanarese.

KP.—Kalā Purnōdayamu.  
 KUR.—Uttara Rāmāyanamu, by Kan-  
 kanti Pāparāzu.  
 L.—Prabhu Linga Līla Charitra.  
 Lat.—Latin.  
 M.—Mahā Bhārataamu.  
 Mand. or Mandhat.—Mandhata Chari-  
 tra.  
 N.—Dasāvatāra Charitra by Nāgayya.  
 Naish.—Naishadhamu.  
 ND.—Nāla Dvipada.  
 P—Pancha Tantramu, by Vengala  
 Rzu.  
 Paidim.—Chandrangada Charitra.  
 Parij.—Pārijātāpaharanamu.  
 R.—Rāmābhyudayamu.  
 Sar. D.—Sārangadhara Charitra (Dvi-  
 pada).  
 Skt.—Sanskrit.  
 Suca.—Suca Saptati.  
 Swa.—Swārōchisha Manu Charitramu.  
 T.—Tārāsasāhikamu.  
 Tam.—Tamil.  
 Tel.—Telugu.  
 UH.—Uttara Harischandra.  
 UR.—Uttara Rāmāyanamu.  
 Vaij. or Vaija.—Vaijayanti Vilāsamu.  
 Vasu.—Vasud Charitramu.  
 Ved. Ras.—Vēdānta Rasāyanamu.  
 Vēma.—Vēmana Śatakamu.  
 Vijaya.—Vijaya Vilāsamu.  
 VP.—Vishnu Purānamu.  
 Yayati—Yayati Charitramu.

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 The Telugu abbreviations used are sufficient to suggest the name of the  
 Telugu books and the Grammatical abbreviations being the usual ones are  
 self-explanatory.