

CONTENTS

INTRODUCTION	ix
ACKNOWLEDGEMENTS	xix
ABBREVIATIONS	xxi
SYMBOLS	xxii
PRINCIPAL BOOKS STUDIED	xxiii
TELUGU-ENGLISH DICTIONARY	1 to 574

INTRODUCTION

సుప్రసిద్ధ భాషావేత్త గిడుగు వెంకట సీతాపతిగారు చెప్పినట్లు మారుతున్న భాషకు తగినట్లు నిఘంటువులు కనీసం ప్రతి యిరవై సంవత్సరాల కొకసారి సంస్కరణ జరగాలి. అలా జరిగినప్పుడే నిఘంటువులు నజీవ భాషకు యోగ్యమైన ప్రాతినిధ్యం వహిస్తాయి.

*suprasiddha bhaaSaaweetta giDugu wenkaTa siitaapatigaaru ceppinaTLu maarutunna bhaaSaku taginaTLu nighaNTuwulu kaniisam prati yiraway samwatsaraala kokasaari samskaraNa jaragaali. alaa jariginappuDee nighaNTuwulu sajiiva bhaaSaku yoogyamayna praatinidhyam wahistaayi.*¹

As the renowned linguist Gidugu Venkata Sitapatigaru has said, dictionaries should be revised at least once in every twenty years so as to conform with the changes in a language. Only if this is done will they present a true image of the living language.

COMPILATION OF THE DICTIONARY.

1. I consider the words quoted above to be my justification for undertaking the task of compiling a new Telugu-English dictionary. At Hyderabad in the middle 1960s while collaborating with Professor Bh. Krishnamurti on *A Grammar of Modern Telugu*² I began to read Telugu literature and found I was unable to understand many passages without the help of a Telugu speaker because the existing Telugu-English dictionaries were thoroughly out of date. C. P. Brown's *Telugu-English Dictionary* (Madras 1852) was re-edited by M. Venkata Ratnam, W. H. Campbell and K. Veeresalingam (Madras 1903), but has not been revised since then. P. Sankaranarayana's *Telugu-English Dictionary* (first edition Madras 1900) has not been effectively modernised although later editions have appeared. Galletti's *Telugu Dictionary* (Oxford 1935) is more up to date, but owing to its restricted purpose it contains only a small selection of words from the enormous vocabulary range of Telugu. Those were the dictionaries that I found most useful at the time, but as they gave no help regarding many modern words and idiomatic expressions I began to prepare a list for my own use. By the time I left India in 1968 it had filled four manuscript volumes.

2. In the London suburb of Bromley when I took up preparation of the dictionary in earnest I spent four and a half years compiling an inventory of rough entries with draft meanings. This involved making a thorough study of certain literary works by various authors and also a selection of other writings dealing with administrative, journalistic, scientific and technical subjects. At the same time I perused all the Telugu-English dictionaries, vocabularies, glossaries and word lists that I could obtain and also certain English-Telugu dictionaries and glossaries, including the *Glossary of Administrative and Legal Terms* (Telugu Akademi, Hyderabad 1980). I found the compendious *Glossary of Journalistic Terms* by Dr Budaraju Radhakrishna to be very valuable (a copy was kindly supplied by the author in advance of its publication by Eenaadu). I also made use of certain monolingual glossaries and dictionaries including (after the arrival of Dr J. V. Sastry) the first five volumes of *telugu*

¹ V. Venkatappayya, *telugu nighaNTu wikaasam*, Andhra Pradesh Sahitya Akademi, Hyderabad 1975, page 4.

² Bh. Krishnamurti and J. P. L. Gwynn, *A Grammar of Modern Telugu*, Oxford University Press, Delhi 1985.

wyutpatti kooṣam (Telugu Etymological Dictionary) published by the Andhra University, Waltair. The authors of that dictionary deserve praise for their industry in having collected a large number of words and phrases which occur in everyday speech but which had not been cited in any dictionary previously. My only regret is that by the time my work was finished the final part of the *Etymological Dictionary* had not yet appeared. A list of the books that I made most use of for the purposes of the dictionary will be found on page xxiii below. I have given the list with much hesitation, lest it create the impression that those were the only publications consulted, apart from dictionaries and glossaries. In fact many useful words, phrases and examples of usage were drawn here and there from other sources too many to mention. Of the books in the list I studied selected passages from items 10, 13 to 16 and 20, and the others from cover to cover.

3. Here I would like to acknowledge my special debt of gratitude to Dr Gutala Krishnamurti, a resident of London whose scholarly interests extend to both Telugu and English literature. Contact with him from the early 1970s helped to keep alive my interest in Telugu, and later on he helped me with the dictionary in various ways. He supplied me with several books which I studied intensively, such as Rachakonda Viswanadha Sastry's '*rattaalu raambaabu*' and Narla Venkateswara Rao's '*muudu daṣaabdaalu*'. During a visit to Visakhapatnam he obtained for me a pre-publication copy of Volume 5 of the Telugu Etymological Dictionary from Andhra University. I put many questions to him at his flat in London concerning passages in books whose meanings I found obscure. He introduced me to visiting literary figures whom I was also able to consult about difficult words and passages, and I had many meetings and discussions with Sri Sri (Srirangam Srinivasa Rao) and Dr Puripanda Appalaswami at Dr Gutala Krishnamurti's flat when they were staying there in 1980.

4. Work on the dictionary was furthered by my visits to India in 1982, 1984, 1985, 1988 and 1990 and to Madison, U.S.A., the home of the University of Wisconsin, in May 1983.

5. In September 1984 Dr (then Shri) Jonnalagedda Venkateswara Sastry, Reader in Linguistics, Osmania University, Hyderabad, whose mother tongue is Telugu, came to London at my behest with a grant from the Charles Wallace India Trust and spent the academic years 1984-5 to 1986-7 assisting me in the compilation of the dictionary, and in the same period acquiring a Ph.D. degree in Phonetics at the School of Oriental and African Studies, London University. During those years all the material that I had collected was gone through by Dr Sastry and myself, additions were made and the work of compiling the dictionary was completed.

6. The method adopted was as follows. From the material that I had prepared previously Dr Sastry wrote out the headwords and draft meanings in a series of exercise books. We then met and discussed each entry and agreed on matters like grammatical classification and on the meanings and the examples of usage requiring to be cited, if any. Dr Sastry suggested additional entries such as words or expressions found in monolingual Telugu dictionaries, scientific terms taken from relevant glossaries and a variety of classical, literary and other words found in existing Telugu-English dictionaries. He supplemented my stock of illustrative examples with other useful examples of usage where necessary, and marked the status of entries as classical, obsolescent, dialect or colloquial where appropriate. When all this had been settled, I composed the entries in manuscript in the exercise books, which became a back up copy of the dictionary after Dr Sastry had copied them on to manuscript slips. Those slips were despatched in batches to Hyderabad for typing. By keeping a close watch on progress and adhering to a strict timetable it was possible to get through the whole

operation in just three years. All this involved hard thinking, attention to detail and a great deal of scriptory work. I am deeply grateful to Dr Sastry both for his valuable intellectual contribution and for the willing way in which he shouldered an ample share of the writing work. Taking part in the compilation of the dictionary was clearly as much a labour of love for him as it has been for me.

PURPOSE AND SCOPE OF THE DICTIONARY; SELECTION OF ENTRIES.

7. The dictionary is intended to serve the practical needs of English speakers who want to learn to read, write and converse in Telugu on subjects of general interest and to read and appreciate modern Telugu prose literature; it is also intended to be useful to Telugu speakers who refer to it for English equivalents of the Telugu words and expressions that are cited. Entries have been selected with the object of including words which occur with at least a fair degree of frequency in Modern Telugu and are likely to be encountered in conversation or general reading. I have taken care not to overload the dictionary with rare literary words belonging to the classical language or with scientific or technical terms that are only used by specialists. As a result the total number of entries is estimated to be over 28,000 and I hope that the selection will meet the needs of most users. To make the dictionary fully comprehensive would mean multiplying its size many times.

8. In the dictionary the word 'Telugu', where it refers to language, should be taken to mean the modern and not the classical style of the language. An account of the evolution of Modern Telugu and its relationship with Classical Telugu will be found in the Introduction to *A Grammar of Modern Telugu*, together with some observations on Classical Telugu which include the following: "The classical style, known as *graanthika*, has kept a strong hold on Telugu and is occasionally used in literary works, public notices and some school text books even today, although it is purely a written medium and diverged from speech centuries ago."

9. The question of how far to go in including in a dictionary of this type classical words which do not belong properly to the modern language is a difficult one to answer. It may arise in any language which possesses an ancient literature. In Arabic, where the situation is quite similar to that of Telugu, the question has been posed thus:

Classicisms are a further special problem. Arab authors, steeped in classical tradition, can and do frequently draw upon words which were archaic in the Middle Ages. The use of classical patterns is by no means limited to belles-lettres. Archaisms may crop up in the middle of a spirited newspaper article. Wherever an aesthetic or rhetorical effect is intended, wherever the language aims more at expressiveness than at imparting information, authors tend to weave in ancient Arabic and classical idioms. They are artistic and stylistic devices of the first order. They awaken in the reader images from memorised passages of ancient literature and contribute to his enjoyment....It is clear from the foregoing that it is not possible to make a sharp distinction between living and obsolete usage.³

In Telugu, obsolete terms are perpetuated in contexts such as proverbs and quotations, and authors draw on the classical language freely to suit their individual tastes and styles. That makes it obligatory for this dictionary to contain a range of classical terms which occur not too infrequently in present-day literature and journalism. Based partly on my experience and

³Hans Wehr, *A Dictionary of Modern Written Arabic* edited by J. Milton Cowan, Wiesbaden, Otto Harrassowitz; London, George Allen and Unwin 1966.

helped by Dr Sastry's guidance I have included a selection of classical terms in the dictionary, which are marked *class.* to indicate their status.

10. In the Introduction to *A Grammar of Modern Telugu* an outline of the four main dialects is given. They are (i) the Central Dialect, current in the central coastal districts of Andhra Pradesh (East and West Godavari, Krishna, Guntur and Prakasam), which has become the standard language employed in the media and the main body of modern literature and which can be referred to as Modern Standard Telugu or *siSTawyaawahaarika*; (ii) the Northern Dialect, current in Visakhapatnam, Vizianagaram and Srikakulam Districts; (iii) the Southern Dialect, current in Nellore District and Rayalasila; and (iv) the Telangana Dialect current in the Telugu-speaking districts of the former Hyderabad State. The present work is primarily a dictionary of Modern Standard Telugu but certain dialect words have been included based on the frequency of their use and they are marked *dial.*

11. The main thrust of the dictionary has been towards making it "present a true image of the living language" by citing a wide range of Telugu words and phrases that occur commonly in modern communication, and presenting their English equivalents in translation. Special attention has been paid to certain features of the Telugu vocabulary which are important but which had either not manifested themselves when previous lexicographers were at work or were overlooked by them. These are:

- (i) citing of a very large number of words which have come into existence in recent times or have acquired new meanings in order to express modern concepts;
- (ii) citing of modern colloquialisms, including for example verbs like *eeDcu*, *aghoorincu*, *maNDu*, *tagulu* and *tagalabeTTu* which can be substituted idiomatically for other verbs in colloquial speech;
- (iii) detailed treatment of basic words in common use whose translation presents problems and of many particles, clitics and connecting words with illustrations of their usage; for examples see under the headwords *maaTa*, *lekka*, *cellu*, *anaka*, *anagaa*, *alaa ani*, *aTTu*, *aTTee*, *intakuu*, *kanuka*, *pootee*, *poonii*, *poonu* and *pooyi*;
- (iv) citing and treatment of interrogative and indefinite pronouns and adverbs with prefixation of *ad-* or *all-* or *ill-* together with instances of their usage; see entries under *adeemiTi*, *adeedoo*, *adeppuDoo*, *adoo*, *adoka*, *adoolaa*, *adaynaa*, *allakkaDa*, *allappuD*, *alleppuDoo*, *illikkaDa* and *illidigoo*;
- (v) citing of a selection of idiomatic phrases, proverbs, quotations and other homely expressions which are part of everyday intercourse between Telugu speakers but whose meaning is obscure to outsiders; it is essential for a Telugu-English dictionary to cite such phrases with their meanings and I have included many of these collected from various sources.

PRESENTATION.

12. *Arrangement and labelling of entries.* Each entry begins with a headword (single word or phrase) in Telugu and Roman script followed by a grammatical category label in abbreviated form in italics (*n.*, *adj.*, *vb.*, *adv.*, etc.). When a headword can function in more than one grammatical category, e.g., as a noun and also as a transitive or intransitive verb, each category is marked with a large Roman figure (I, II, III, etc.); for examples see *aakharu*, *uDuku*, *heccu*.

This is followed when appropriate by a status label in italics, denoting level of usage (e.g., *class.*, *colloq.*, *dial.*) or field of knowledge or activity (*phys.*, *chem.*, *maths.*, *econ.*, *polit.*) together with any other special information about the headword that may be relevant.

Thereafter the meanings are given with examples of usage, if any. Meanings which are synonyms or near synonyms are separated by commas; see *arikaTTu*, *santrpti*, *parihaasam*. When major differences of meaning occur, they are distinguished by Arabic numerals in bold type (**1**, **2**, **3**, etc.); see *mandu*, *uubincu*, *sangrahincu*.

Words which are identical in spelling but differ in basic meaning and origin (homonyms) are indicated by separate headword entries with superscript numbers; see *aDugu*, *aadi*, *uuru*.

13. *Headwords with alternative forms.* Attention is particularly invited to the fact that in order to save space *alternative forms of headwords are cross-referenced only if they are separated from each other by more than six intervening entries*—see further in paragraph 23 below. In cases where an alternative form cannot be used for all the meanings of a headword but only for some, this is indicated in the entry concerned; see for example *santa*, where the alternative form *santagoola* can only be used for the group of meanings bearing the number 2. So also with *sandhya* and its alternative form *sandhyaawandanam*.

14. The status labels mentioned in paragraph 12 above may apply to all the meanings in an entry or only to some; this is indicated by the place allotted to them in the entry. For example, in the entry *seewanam* the label *class.* applies to all the meanings; in the entry *suucii* the label *class.* applies only to meanings bearing number 2; in the entry *suDi* the label *colloq.* applies only to meanings bearing number 3; in the entry *daršini* the label *class.* applies to the meaning bearing number 1 and the label *journ.* to the meaning bearing number 3.

15. *Examples of usage.* These are cited to fulfil one or more of the following purposes:

- (i) to bring out a meaning clearly with the help of an illustration;
- (ii) to explain an idiomatic expression;
- (iii) to illustrate a grammatical construction;
- (iv) to suggest a translation into natural-sounding English;
- (v) to substantiate the range of meanings that a word or phrase can convey;
- (vi) some sentences are quoted because they convey the flavour of the language.

As far as possible these have been taken from literary and other writings, but where ready-to-hand examples were not available, they have been composed. Examples quoted from printed sources have been reproduced unaltered or with the minimum alteration required to make them self-contained.

16. In some cases the context in which a term can be used is indicated by a word or words in brackets; see *eerparacu*. The purpose of this is to provide an illustration. It does not imply that the use of the term is restricted to that particular context; see for instance

aNTottu.... 2 to press or crush together (thorn branches).

17. Correspondence between postpositions in Telugu and prepositions in English is indicated within brackets in certain cases where such guidance is likely to be helpful; see *tapincu*, *pratigaa*, *bhayapaDu*.

18. *Child language.* The marking 'child language' against certain headwords generally means that the words are used by grown-ups when speaking to children; examples are *aampeTTu*, *cicci*, *bajjuNDu*. In a few cases it indicates a game or custom or some other activity special to children, e.g., *kaakaNTu ceeyu*, *paNTalu weeyu*.

19. *Square brackets* are used in many places (though not uniformly throughout the dictionary) for the purpose of avoiding repetition. They indicate that the entry can be read with or without the portion enclosed in square brackets. Thus 'to be[come] cold' is equivalent to 'to be cold or to become cold'; '*santooSam[ayna]*' is equivalent to '*santooSam or santooSamayna*'; '*sama[taa]sthiti*' is equivalent to '*samasthiti or samataasthiti*'; '[praise]worthy' is equivalent to 'praiseworthy or worthy'. A headword in which square brackets occur is placed in alphabetical order in the position it would occupy if the portion in square brackets was omitted.

omitted.

20. *Tilde or swung dash* (~). When a headword has to be repeated in the text of an entry, the symbol ~ is used in its place unless the headword is a monosyllable, in which case it is repeated in full.

21. *Roman script*. Roman symbols used to transcribe the Telugu alphabet are the same as in *A Grammar of Modern Telugu*. The Telugu symbols with their Roman counterparts arranged in the traditional order of the Telugu alphabet are shown below:

<i>Vowels</i>	అ	ఆ	ఇ	ఈ	ఉ	ఊ	ఋ	ఎ	ఏ	ఐ	ఒ	ఓ	ఔ
	a	aa	i	ii	u	uu	r̄	e	ee	ay	o	oo	aw
<i>Consonants</i>	క	ఖ	గ	ఘ	ఙ	చ	ఛ	జ	ఝ	ఞ	ట	ఠ	
	k	kh	g	gh	ŋ	c	ch	j	jh	ñ	T	Th	
	డ	ఢ	ణ	త	థ	ద	ధ	న	ప	ఫ	బ	భ	
	D	Dh	N	t	th	d	dh	n	p	ph	b	bh	
	మ	య	ర	ల	వ	శ	ష	స	హ	ళ	క్ష		
	m	y	r	l	w	ś	S	s	h	L	kS		

The following points from the 'Note on Transcription' prefaced to *A Grammar of Modern Telugu* should be borne in mind:

- Telugu diphthongs are represented as *ay* and *aw*⁴;
- Phonemic EE is represented, where Telugu uses only *aa* or *ee* for want of a symbol;
- The anuswaara (o) is represented by the appropriate nasal phoneme, i.e. 'n' before velars (k,g), palatals (c,j) and dentals (t,d) 'N' before retroflexes (T,D) 'm' before labials (p,b), before y, r, l, w, s, ś, h and also in the word-final position;
- 'ś' is represented as s before front vowels (i, ii, e, ee, EE) in native Telugu words.

22. *Orthography*. In Telugu dialectal differences of pronunciation account for many spelling variations. An example is the occurrence of -LL- (as in *peLLi*, *baLLu*) in the central and northern coastal districts, whereas -NDL- (as in *peNDLi*, *baNDLu*) prevails elsewhere in Andhra Pradesh. Stylistic and literary variations also occur, as in the alternation between

⁴ When the combination *aww* occurs, it almost always stands for *a* followed by consonantal *w* reduplicated, as in *awwa*. In a very few headwords it stands for the diphthong *aw* followed by consonantal *w*, as in *yawwaraajyam*, *sawwarNakaraNi*. In order to tell which those rare cases are, the version of the headword in Telugu script should be referred to.

initial *o-* and initial *wa-* in certain words. In this dictionary some common variations in spelling are noted but many have had to be omitted in the interest of saving space. When a headword is cited with alternative spellings, e.g., *peLLi* or *peNDLi*, it should be assumed that similar alternative spellings apply to closely-connected words, e.g., *peLLikuuturu* and *peLLikoDuku* have alternatives *peNDLikuuturu* and *peNDLikoDuku*.

23. *Cross-referencing*. It is important to note that in order to save space *cross-referencing has been dispensed with for entries which come close to each other in alphabetical order*. Thus, if a headword is cited in two alternative forms, e.g., *śani, śani*, which are far apart in alphabetical order, the entry for *śani* will show the meaning and other details, and *śani* will be cited again at the appropriate place with a cross-reference reading 'same as śani'. But if the two alternative forms come close to each other in alphabetical order and are separated by not more than six intervening entries, then no cross-reference is made. For this reason it is advisable to scan the immediately preceding and following seven entries if a headword is not found in its expected place, in view of the possibility of its being cited as an alternative to one of those entries.

24. *Grammar*. The grammatical terminology used in the dictionary is the same as in *A Grammar of Modern Telugu*. Certain points regarding the classification of headwords as parts of speech should be borne in mind when consulting the dictionary. They are: (i) most Telugu nouns, which are cited as such in the dictionary, can be used as adjectives if they occupy the adjectival position (*grammar*, 12.11); (ii) adverbs of time and place can function as nouns and may also be described as adverbial nouns (*grammar*, 10 and 23.2); (iii) echo words, which are a special feature of Telugu, are cited in the dictionary as 'onomatopoeic nouns or adverbs' (*grammar*, 23.8).

25. *Translation from Telugu into English*. The principle I have followed is to translate examples as literally as possible, but if a literal translation sounds unnatural in English I have had no hesitation in preferring a free translation which still preserves the essence of the original. Many instances of this will be found in the dictionary. It means that for some Telugu headwords English meanings are cited which at first sight appear far removed from the basic or literal meaning of the word. In such cases the free rendering is generally justified by furnishing one or more examples; see for instance *tayaaru awu*, which in some contexts has to be translated 'to appear', and *maaTa*, which is used in a wide range of senses.

SOME THOUGHTS ON LEARNING TELUGU.

26. The mellifluous sound of spoken Telugu has justly earned it the title of 'the Italian of the East', but, sad to say, this phrase can generally be taken to represent the limit of what foreigners know about the language. They have little idea even of the region of India where it is spoken and none at all of its literature or the names of its great writers. This ignorance concerning the language which stands next to Hindi in the number of its mother-tongue speakers in India, besides being widely spoken in a number of countries overseas, is a product of the lack of interest in learning Telugu that is displayed in the world at large. It is a great pity, because the cultural wealth of Andhra Pradesh, which contains so much to be admired, can only become fully accessible to outsiders through a knowledge of the Telugu language. To remedy this situation would be to the benefit of all and in order to bring that about a far greater effort needs to be made to encourage and promote the learning of Telugu as a second or third language by increasing the facilities for its study both within the State and outside.

27. Looking at the matter of learning Telugu from an English-speaking student's point of

view, there are two basic practical difficulties which may discourage him initially. The first is the problem of mastering the grammatical structure, which may appear strange and baffling at first sight to someone whose mother tongue is not a Dravidian language. For one thing, Telugu has no relative pronouns, their part being played by verbal adjectives. For another, English and Telugu differ widely in their systems of sentence construction: whereas the main clause of an English sentence containing the main verb tends to come first, followed by subordinate clauses, in Telugu it is the other way round, with the subordinate clauses preceding the main clause and the main verb occurring at the very end of the sentence. But for a student with motivation challenges like these can be overcome.

The second practical difficulty is the need to acquire a large vocabulary, and on this I must comment in some detail. A noteworthy feature of Telugu, which it shares with English, is the great size of its vocabulary. This can partly be ascribed to the ease with which Telugu accepts and assimilates words derived from Sanskrit. Just as English, a Germanic language, has a high proportion of words that are of Latin or Greek origin, so Telugu, a Dravidian language, abounds in words derived from Sanskrit roots. Most of the concepts which occur in everyday speech can be expressed equally well by a word derived from a Telugu root or by one or more Sanskrit-based synonyms. Telugu contains many compound words and draws freely on Sanskrit for their formation. Furthermore, the Sanskrit-based corpus is constantly being added to by new coinages whenever they are required to express scientific, technical, journalistic or other newly-arising concepts which proliferate in the modern world and to which names have to be attached. This is one cause for the richness of the Telugu vocabulary. The well-known facility of Telugu to borrow from modern languages like Hindi, Urdu and English is another.

29. The copiousness of the vocabulary may act as a disincentive to persons embarking on the study of Telugu. To illustrate what I mean, let us consider the Telugu rendering of the word 'dog'. Five synonyms come readily to mind — *kukka*, *śunakam*, *śwaanam*, *graama-simham* and *beepi*. None of them is in any sense a rare word. No less than four of them are cited in the short but otherwise excellent *Emesco Pocket Telugu-English Dictionary*,³ which testifies to their being in common use. When an English-speaking student comes across such a wide variety of names for a common animal, he may well exclaim in despair, "What kind of a language is this?" But he should nevertheless persist with his studies, and may reflect that his own mother tongue has several synonyms for 'dog'—remember Oliver Goldsmith's

mongrel, puppy, whelp and hound
and curs of low degree

— not to mention a score of names for different breeds of dogs, such as spaniel, terrier, alsatian, etc., which are household words among English speakers.

30. A third difficulty that students encounter, and one that is not so much a real obstacle as a psychological block, must also be mentioned. It has its roots far in the past. Right from the early years of the British raj would-be learners of Telugu have been cautioned by their teachers and also in textbooks and the like to concern themselves with the colloquial language and steer clear of 'literary Telugu', which was held to be over-Sanskritised and too highflown to be worth studying for practical purposes. This advice to learners was and still is sound upto a point, as indicating the proper approach when starting on the study of Telugu, but it has been misconstrued into meaning that they should not seriously try to get beyond the stage of

³ Bommakanti Srinivasacharyulu, *Emesco Pocket Telugu-English Dictionary*, M. Sesachalam and Company, Machilipatnam, 1977.

being able to engage in straightforward conversation on simple topics. Nowadays this attitude needs to be reversed, because even to be able to read newspapers and books of general interest and to follow public speeches and programmes on television and radio requires a much wider knowledge than was formerly aimed at. Unfortunately the view that foreigners are not expected to know more than a smattering of Telugu has remained very much alive to the present day, and is often apparent when educated Telugu speakers express surprise at a learner's trying to extend his vocabulary, instead of realising that they ought to be on their guard against discouraging him, however unintentionally, from making progress.

31. Telugu is in fact an extremely versatile and flexible language; in that respect it has qualities and features akin to those of Ancient Greek, as for instance in its reflexive verbs in *-konu* meaning 'to do something *for oneself*', reminiscent of the Greek middle voice. Both languages have the facility of expressing shades of meaning very neatly by the use of particles, and both can impart subtle degrees of emphasis by varying the order of words in a sentence. In its oral range Telugu abounds in vivid, lively and elliptical turns of phrase, while in its literature, both poetry (which I mention only in passing because it is outside the scope of this dictionary) and prose, it achieves a truly high standard. In all the qualities that make for good creative writing — descriptive and narrative composition, character drawing and portrayal of the range of human emotions — Telugu writers have produced works of quality which not only have a high intrinsic value as literature but also mirror the daily life of the people in a way that is arresting, attractive, and often very entertaining. The Telugu public have a deep affection for their own literature and it deserves to have a wider readership.

32. Having paid to the Telugu language the tribute to which I feel it is entitled I cannot forbear from adding that having spent a great deal of time reading printed Telugu on and off for over fifty years I still do not feel at home with the Telugu script. Fully realising its intimate association with both the classical and modern styles of the language and also appreciating the beauty of Telugu type at its best, I still am unable to read it comfortably because many of the symbols resemble each other so closely and the syllabic nature of the script causes problems in the separation of words. Besides this, some new kinds of type distort both the form and arrangement of the symbols, and much of the present-day outpouring of popular literature and journalism is a real strain to read because the print is so small and the ink and paper are so poor in quality. I have therefore come to regard the Telugu script as to some extent standing in the way of acquiring a knowledge of the language. Whether or not there is any value in advocating a change at this time, I would still like to remind the Telugu public that two possible ways of tackling the problem are either to undertake script reform, perhaps on the lines discussed in chapter 5 of *A Grammar of Modern Telugu*, or to move towards making more use of the Roman script. It was at my publishers' request that the Telugu script has been used in the dictionary only for the headword of each entry, and accordingly all the rest of the text appears in Roman. I believe that users of the dictionary, if the method of transcription is new to them, will nevertheless have little difficulty in accustoming themselves to it after a small amount of practice.

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Now finally I have an opportunity to say thank you to my wife Peggy for the part she has played in seeing the dictionary into print. During all these years she has never complained of the time I have given up to the dictionary or the extent to which it has diverted me from playing a full part in our home life. Having seen the need for the task to be fulfilled she

provided the atmosphere and background in our home which made it not only possible but also easy for me to carry the work through to the end. When a husband on reaching retirement devotes himself to studies which are even more distracting than the job he had been doing before, and yet is about the house all day, it is far more taxing for his wife than when his working hours followed a fixed schedule and he was free to share in family life for the rest of the time. It is late now to try to make up for it, but I can at least acknowledge the debt that I owe my wife by expressing how fully I appreciate that she supported me with so much unselfishness and at so great a personal sacrifice while the dictionary was being composed. Now that it is over I want to leave on record these thoughts which have been with me for a long time. It is fitting that the book should be dedicated to her.

ERRATA

In the list of Abbreviations insert the following items in their appropriate places in alphabetical order:

On page xxi	<i>cf.</i>	confer (Latin : compare)
	<i>interj.</i>	interjection
On page xxii	<i>o.'s</i>	one's
	<i>o.s.</i>	oneself
	<i>pl.</i>	plural
	<i>s.g.</i>	something
	<i>s.o.</i>	someone
	<i>v.i.</i>	verb intransitive
	<i>v.t.</i>	verb transitive

ABBREVIATIONS

A.	answer
abl.	ablative
adj.	adjective
admin.	administrative term
adv.	adverb
advbl.	adverbial
alt.	alternative
astrol.	astrological term
astron.	astronomical term
biol.	biological term
bot.	botanical term
chem.	chemistry term
class.	classical term
<i>colloq.</i>	the Telugu word or expression <i>following</i> the abbreviation is colloquial
(colloq.)	the English word or expression <i>preceding</i> the abbreviation is colloquial
conj.	conjunction
constr.	construction
demon.	demonstrative
det.	determinative
econ.	economics term
e.g.	<i>exempli gratia</i> (Latin: for example)
Eng.	English
entom.	entomological term
esp.	especially
fem.	feminine
fig.	figurative[ly]
fut.	future
gen.	generally
geom.	geometrical term
gram.	grammatical term
hab.	habitual
hon.	honorific
i.e.	<i>id est</i> (Latin: that is)
indef.	indefinite
interrog.	interrogative
intr.	intransitive
journ.	journalistic term
ling.	linguistic term
lit.	literally
literary	literary usage
masc.	masculine

maths.	mathematical term
med.	medical term
met.	meteorological term
mil.	military term
mod.	in modern usage
n.	noun
neg.	negative
obs.	obsolescent (<i>note</i> : when 'obsolete' is intended, the word is written in full)
o.-i	okari of someone (genitive case)
o.-ki	okariki to someone (dative case)
o.-ni	okarini someone (accusative case)
orom.	onomatopoeic
per.	person
phys.	physics term
poet.	poetical
polit.	political term
p.p.	postposition
pron.	pronoun
pronom.	pronominal
Q.	question
ref.	reference
sci.	scientific term
sing.	singular
sp.	species
sug.	suggesting
theat.	theatrical term
tr.	transitive
v., vb.	verb
vbl.	verbal
vet.	veterinary term
viz.	<i>videlicet</i> (Latin: namely)
zool.	zoological term

SYMBOLS

> or >	becomes
< or <	derived from
*	asterisk: this denotes an obsolete form, an ungrammatical form or an intermediate form in the application of grammatical rules
[]	square brackets: see Introduction, paragraph 19
~	tilde or swung dash: see Introduction, paragraph 20
/	oblique stroke or slash: this is used to link together two alternative words or phrases

Principal Books Studied

(See Introduction, paragraph 2)

FICTION

- 1 Kodavatiganti Kutumba Rao, *caduwu* (novel).
- 2 K. Kutumba Rao, *ayśwaryam* (novel).
- 3 Rachakonda Viswanadha Sastri (Ravi Sastri) *alpajiiwi*, (novel).
- 4 Ravi Sastri, *rattaalu raambaabu* (novel).
- 5 Ravi Sastri, *raaju mahiSi* (novel).
- 6 Potukuchi Sambasiva Rao, *eeDu roojula majilii* (novel).
- 7 K. Kausalya Devi, *cakerabhramaNam* (novel).
- 8 Sripada Subramania Sastri, *waDLaginjalulu* (novel).
- 9 Srirangam Srinivasa Rao (Sri Sri), *carama raatri* (stories and sketches).

NON- FICTION

- 10 *śri śri saahityam*, collected works of Sri Sri, volumes 2 and 3, edited by K. V. Ramana Reddi.
- 11 C. Narayana Reddi, *maa uuru maaTLaaDindi* (essays).
- 12 V. R. Narla, *muuDu daśaabdaalu* (editorials).
- 13 A. B. K. Prasad, *A. B. K. sampaadakiyaalu* (editorials).
- 14 *brawn leekhalu—aadhunikaandhra saahitya śakhalaalu*, C. P. Brown's letters selected by Bangoorey.
- 15 *brawn jaabulloo sthaanika caritra śakhalaalu*, C. P. Brown's Cuddapah letters selected by Bangoorey.
- 16 Prakasachandra Sathapati, *telugu palukubaDula tiirutennulu* (essays).
- 17 *śriikakulam prajala bhaaSa*, survey compiled by V. C. Balakrishna Sarma for the district level committee, First World Telugu Conference.
- 18 *paatikeeLLa aandhra pradeeS 1956—1980*, survey edited by T. Nageswara Rao for the Telugu Akademi, Hyderabad.
- 19 *maaNDalika wrttipadakoośam — Telugu Dialect Dictionary*, volume I, *Agriculture*, by Bhadriraju Krishnamurti.
- 20 G. V. Ramamurti Pantulu, *śrii suuryaraayaandhra nighaNTuwu wimarśanam* (pamphlet).
- 21 Budaraju Radhakrishna, *ii naaDu bhaaSaaswaruupam*, treatise on Telugu usage for journalists.
- 22 *Graded Readings in Modern Literary Telugu*, selected by G. N. Reddi and B. Matson.
- 23 *Graded Readings in Newspaper Telugu*, selected by G. N. Reddi and B. Matson.
- 24 Bhadriraju Krishnamurti, *Telugu Verbal Bases*.
- 25 Leigh Lisker, *Introduction to Spoken Telugu*.