

A DICTIONARY OF Urdū Classical Hindī and English

by

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PREFACE.

A NEW Dictionary of Urdú and Hindí will not, I believe, be deemed an unnecessary work by those who have studied or taught those languages with the aid of the existing Dictionaries. The Dictionary of Forbes is—to say nothing more unfavourable of it—considerably behind the age. The growth and expansion of Urdú and Hindí have gone on with unabated rapidity since the publication of that work; and words and phrases and meanings of words by thousands will be sought in it in vain. The Hindí Dictionary of Bate is a useful work for students of Hindí; but it is of no use to students of Urdú, although it contains a great part of Forbes's work. It is compiled, moreover, on the plan of, and reproduces nearly all that is faulty in, the Dictionary of Forbes. Sanskrit, Hindí, Persian, and Arabic words, that have not the slightest connection either in meaning or etymology are, not unfrequently, placed together in the same paragraph, without any attempt to discriminate between them, simply because they happen to be spelt with the same letters and to have the same pronunciation. On the derivation of words and grammatical forms, Bate's Dictionary furnishes little or no information. The Hindústání Dictionary of Fallon aims at a special object, distinct from that pursued in the pages of this work: it aims, rather, at the collection of a particular class of words and phrases. Hundreds of words that occur in Hindí and Urdú literature Dr. Fallon thought proper to give no place to in his Dictionary, because, from his point of view, they were pedantic. This must, necessarily, considerably diminish the usefulness of his book so far as students are concerned. The work is, notwithstanding, one of considerable merit, and will, no doubt, be valued by scholars on account of the numerous proverbs and quotations from the poets which it contains.

In the preparation of the work now offered to the public I have availed myself of the labours of my predecessors. I can affirm, however, with confidence, that I have not followed them blindly. I believe the work will be found to be something more than a "mere compilation": that, in fact, as regards both

matter and form, it will be allowed to have some claim to originality ; and that the changes introduced, and the additions made to the vocabulary, are so numerous and extensive that it may justly claim to be considered as substantially a new work. The fact is, I have for many years been engaged in the study of Urdú and Hindí books (in prose and verse) and newspapers with the view of collecting words and phrases for this work. I have thus been enabled, not only to verify most of the words given in the Dictionaries of Shakespear and others, but to supplement them with thousands of new words and phrases and additional meanings of words. Moreover, a long residence in India made me acquainted with much of the living colloquial language not found in Dictionaries, which I was careful to note.

The plan of the work resembles in many of its features that of Shakespear's Dictionary. Where, however, a number of words come by accident to be spelt in the same way, but have very different meanings, and are derived from very different sources, I have, when able to do so, placed them in separate paragraphs, according to their etymology, and not jumbled them together under one head, as is done by Shakespear and other lexicographers. In the case of compound words and phrases I have followed Forbes in using the Roman character alone.

The distinguishing features of the work are : 1° The space assigned to the etymology of words ; 2° The arrangement of words which are similarly spelt but differently derived into separate paragraphs according to their etymology (as mentioned in the preceding paragraph) ; 3° The indicating the postposition by means of which an indirectly transitive, or an intransitive verb governs its object, and the change of meaning which frequently takes place by the employment of different postpositions after a verb. (Many verbs, in existing Dictionaries, are given as transitive, thus leading one to suppose that they govern the accusative case, whereas they govern, it may be, the genitive, or the ablative, or the locative ; e.g. *qabza karná* is called a transitive verb, although it governs the *locative*.) 4° The admission of numerous words which do not find place in the literary language.

In the etymology of Hindí words I have derived much help from Professor Cowell's edition of the *Prákrita-Prakás'a* of Vararuc'i ; Professor Pischel's edition of the *Prákrit Grammar* of Hema-c'andra ; Beames's *Comparative Grammar of the Modern A'ryan Languages of India* ; and Professor Hœrnle's

Essays on the Gaudian Languages, as well as his valuable Hindí Grammar, and Collection of Hindí Roots—which, however, I regret to say, reached me too late to be of any help to me in the preparation of the first part of my Dictionary. In the etymology of Persian words my chief guides have been the *Handbuch der Zendsprache*, and the *Bundehesh of Justi*, and the *Institutiones Linguae Persicae* of Vullers. In the Arabic portion of the work I received valuable assistance from Dr. Wright, Professor of Arabic in the University of Cambridge, to whom I take this opportunity of offering my grateful thanks. I have also derived very great assistance from the Sanskrit Dictionary of Professor Monier Williams, of which work I trust I shall be pardoned for having made free use.

The task of working out the derivations of words, in the present elementary state of our knowledge, has been one of extreme—in many cases, indeed, of insuperable—difficulty. Of the imperfections and shortcomings of this part of my work I am but too painfully conscious ; but I trust that scholars, acquainted with the inherent difficulties of the subject, will regard my shortcomings with indulgence. In the vast majority of instances, not being able to discover the Prákrit source of a Hindí word, I have contented myself by giving (what I considered to be) the Sanskrit equivalent alone. There are, however, innumerable instances of Hindí words (of comparatively recent date) being simply corruptions of Sanskrit words ; so that in the case of these the Sanskrit original is all that is required. In many cases, again, the simple Sanskrit elements which appear to enter into the formation of a Hindí word have been noted, but no attempt has been made to combine those elements according to the laws of Sanskrit Grammar, for the reason that no such word as the combination would produce exists, or, perhaps, could exist, in Sanskrit. Those of my readers who are disposed to condemn this course, I would refer to the pages of Beames, who shows conclusively that, in their word-structure the Prákrit-speaking peoples of India were not fettered by the laws of Pāṇini.

Following the plan of Shakespear, the initial Roman letter of the name of the language to which a word belongs is placed before the word ; the source from which it is derived (when known) being placed in brackets, after the Romanized spelling of the word. Thus H stands for Hindústání or Hindí ; s for Sanskrit ; p for Persian ; a for Arabic ; t for Turkish. But whereas Shakespear assigns a word to Sanskrit, or Arabic, etc., simply because he believes (or perceives)

that it comes originally from one or other of those languages, I claim it for the language in which it is used (it may be Hindústání, or Hindí, or Persian), and which has more or less modified the original word according to laws of its own. Hence it will be found that many words which are commonly regarded as Arabic (and which are undoubtedly Arabic as to their origin) are assigned by me to Persian.

In the Romanized equivalents of the Hindústání letters a few changes have been deemed advisable : e.g. the *hamza* of the Arabic is indicated by an apostrophe (as *فائدة fá'ida*); the consonant ع by an inverted comma (as *بعد ba'd*); the letter ج or च by *c'*, and, as a necessary consequence, *چ* or *छ* by *c'h*; غ by *g*; ق by *q*; the Devanágari *च* by *ri*; श by *s'*, and ष by *sh*. In other respects the system of transliteration followed by Shakespear and Forbes has been left unaltered, as the following tables will show.

I.—A TABLE showing the correspondence of the vowels in the Persian, Roman, and Devanágari characters.

VOWELS.			INITIAL.			NON-INITIAL.		
Persian.	Roman.	Devanágari.	Persian.	Roman.	Devanágari.	Persian.	Roman.	Devanágari.
ا	<i>a</i>	अ	اب	<i>ab</i>	अब	بد	<i>bad</i>	बद
اِ	<i>i</i>	इ	اِس	<i>is</i>	इस	دین	<i>din</i>	दिन
اُ	<i>u</i>	उ	اُس	<i>us</i>	उस	بُت	<i>but</i>	बुत
آ	<i>á</i>	आ	آس	<i>ás</i>	आस	بَات	<i>bát</i>	बात
اَو	<i>ú</i>	ऊ	اود	<i>úd</i>	ऊद	تُو	<i>tú</i>	तू
او	<i>o</i>	ओ	اوك	<i>ok</i>	ओक	سو	<i>so</i>	सो
او	<i>au</i>	औ	اور	<i>aur</i>	और	نو	<i>nur</i>	नौ
ای	<i>í</i>	ई	ایکھ	<i>ikh</i>	ईख	سی	<i>sí</i>	सी
ای	<i>e</i>	ए	ایک	<i>ek</i>	एक	بے	<i>be</i>	बे
آی	<i>ai</i>	ऐ	ایسا	<i>aisá</i>	ऐसा	ہی	<i>hai</i>	है

N.B.—The short vowel *a* has the sound of the English *u* in “bun”, or the *a* in “cedar”;—*i*, short, is sounded as in “pin”. “tin”;—*u*, short, as in “bull”;—*á*, long, as in “far” “father”;—*ú*, long, as in “rule”;—*o*, long as in “pole”;—*au* is sounded like the German *au* in “Haus”, or the English *ou* in “house”;—*í*, long, as in the words “police”, “caprice”;—*e*, like our own *a* in “hay”;—*ai*, like our *i* in “wise”, or the German *ai* in “Kaiser”. The Devanágari vowel *च* is expressed by *ri*, sounded as *ri* in “rill”. The Arabic termination *سی*, or *ی* is represented in the Roman character by *á* or *a*, according as it is long or short.

II.—A TABLE showing the agreement of the consonants, Persian, Roman, and Devanágari.

CONSONANTS.

Persian.	Roman.	Devanágari.	Persian.	Roman.	Devanágari.	Persian.	Roman.	Devanágari.
ب	b	ब	د	d	द	ظ	z	ज़
به	bh	भ	ده	dh	ध	ع	'	अ &c.
پ	p	प	دّه	d̄	ड	غ	g	ग
په	ph	फ	دّم	dh	ढ	ف	f	फ
ت	t	त	ذ	z	ज़	ق	q	क
ته	th	थ	ر	r	र	ك	k	क
تّه	t̄	ट	رّه	r̄	ड़	كه	kh	ख
تّه	th	ठ	ژ	zh	ड़	گه	g	ग
ث	s	स	ز	z	ज़	گه	gh	घ
ج	j	ज	ژ	zh	ज़	ل	l	ल
جه	jh	झ	س	s	स	م	m	म
جّه	c'	च	ش	s or sh	श or ष	ن	n	न
چ	c'h	छ	ص	s	स	و	w or v	व
ح	h	ह	ض	z	ज	ه	h	ह
خ	kh	ख	ط	t	त	ي	y	य

The Arabic consonant ع is represented in the Roman character by an inverted comma, thus علم 'ilm, بعد ba'd; and the symbol hamza by an apostrophe, e.g. فائده fá'ida, قرآن qōr'án. The imperceptible ّ at the end of Persian words is represented by the short vowel a, e.g. خانه khána (see also fá'ida). The nasal sound of the letter n is indicated in the Roman character by ñ and in the Devanágari by the mark — above the letter with which it is connected, thus وہان wahán वहां “there”; هانسا hansná हंसना “to laugh”. The n of tanwín or “nunation” is indicated by n, e.g. اتفاقاً ittifáqan “by chance”; and the silent و w which follows خ kh in some Persian words is represented by w, as خواه khwáh; خود khwud; and the Persian izáfat is generally denoted by ّ, as درد سر dard-ʿ-sar.

The few contractions used in the work are the following :—subst. or s. for substantive; n. for noun; adj. for adjective; v. for verb; v.n. for verbal noun, and verb neuter; inf. n. for infinitive noun; part. for participle and particle; imperf. for imperfect; imperat. for imperative; adv. for adverb; conj. for conjunction; conj. part. for conjunctive participle; pron. for pronoun; pers. for personal or person; indef. for indefinite; interrog. for interrogative; prep. for preposition; postpn. or postp. for postposition; intj. for interjection; m. for

masculine ; fem. or f. for feminine ; n. for neuter ; t. for transitive ; poss. for possessive ; sing. for singular ; pl. or plur. for plural ; nom. for nominative ; gen. for genitive ; dat. for dative ; acc. for accusative ; abl. for ablative ; loc. for locative ; voc. for vocative ; caus. for causal ; causat. for causative ; compar. for comparative ; super. for superlative ; comp. for compound or composition ; corr. for corruption or corrupted ; incorr. for incorrect ; contrac. for contraction ; dim. for diminutive ; inflec. for inflected or inflection ; fig. for figuratively ; met. for metonymically ; rt. for root ; Prk. for Prákrit ; Ar. or A for Arabic ; Pers. or P. for Persian ; Pehl. for Pehlevi ; Dakh. for Dakhiní ; q.v. for *quod vide*, “ which see ” ; and i.q. for *idem quod*, “ the same as.”

With the object of keeping down the bulk of the work as much as possible, a small type similar to that used in the longer paragraphs of Forbes's Hindústání Dictionary, has been employed throughout. This, while enabling much more matter to be condensed in a given space, in no wise diminishes the legibility, as care has been taken to select a type of a clear and open character, which has been, furthermore, especially cast for this work, and therefore possesses the sharpness of the original mould. The Oriental types employed have also been chosen with the view of economising space. They fit together with compactness, and obviate, as far as possible, the unsightly and wasteful gaps between the lines usually found in books containing an admixture of Oriental and Roman types. These contrivances have materially increased the contents of each page ; which it will be further seen is both wider and longer than those in Forbes's book.

Although no pains have been spared to make the work as accurate as possible, errors will doubtless be found to have crept in. It is hoped, however, that, considering the impracticability of passing a work of this size and description through the press without any mistake or failure, the reader will regard with indulgence such errors or defects in the impression as may occur.

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