

Ivor Lewis: *Sahibs, Nabobs and Boxtwallahs: a Dictionary of the Words of Anglo-India*. pp. x, 266. Bombay: Oxford University Press, 1991.

The jacket design of this book reproduces an early nineteenth-century Delhi painting of the Durbar Procession of Akbar II. The self-same illustration, from an original in the India Office Library, was used on the jacket of the most recent edition of *Hobson-Jobson* (London 1985); and to a large extent Lewis's book is a continuation of Yule and Burnell's work. The Anglo-Indian sources from which both books derive much of their material now seem very remote indeed, and Lewis appears much intrigued by the quaintness of the usages he discusses. Many *Hobson-Jobson* headwords are retained here, though others have been taken from more recent writing; and although the blurb states firmly that the dictionary is 'compiled on historical principles up to 1947', it in fact contains many words from post-Independence contexts and authors including many citations from the 1980s. The selection includes, on a rather random basis, some modern usages such as 'raga rock' (from 'Journal Mus. Acad. Madras'), but excludes items such as 'Janata' which have become widely familiar from the Indian press; Indo-Anglian authors are also largely excluded.

Ironically for a book which makes much of 'the ... wildly inaccurate spellings of Anglo-Indian words' (p.21), this dictionary is wholly unreliable in its representations of Indian orthographies. Italicized spellings, particularly in respect of the macron (the only diacritic in regular use here) are themselves wildly inaccurate ('*kerūna*' for *karuṇā* is an extreme but not untypical example), and aspirations come and go with reckless abandon. Derivations and etymologies are evidently based on scholarship as antiquated as the primary sources from which the words are drawn, and show little familiarity with modern lexicography or philology. Lexical items deriving from vernacular expressions are bizarrely misconstrued, as in 'Johukum' ('A yes-man'), explained as '*jo* affirmative + *hukm*, 'the correct thing'; 'Hitherao...Come here!' (cited from Partridge) is traced through '*idharao*' to an alleged infinitive '*idharana* "to come"'. Many of the glosses have a comic value, as when 'Sahaja Yoga' (s.v. 'Kabir-Panthi') is explained as a "'Simple Union" of Hinduism and Islam'; but Yule and Burnell would not be amused.

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