

(1980), *Ancient Indian Magic and Folklore. An Introduction*, in which numerous parallels were established between magical cults of diverse peoples from the verses of the Atharvaveda.

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The Oxford English-Urdu Dictionary. Edited and translated by SHANUL HAQ HAQQEE. Oxford: OXFORD UNIVERSITY PRESS, 2003. Pp. xxiv + 2099.

A reliable dictionary is one of the foremost tools necessary to understand the language and culture of another civilization. Sadly, the production of bilingual lexicons for Oriental languages lags far behind that of their European counterparts. Users of English-French or English-German dictionaries, for example, for whom the appearance of new, updated, and revised volumes is a regular occurrence, would be amused to discover that their colleagues who need to look up the English equivalent of an Urdu word still reach to their bookshelves for reprints of John T. Platts' venerable *Dictionary of Urdu, Classical Hindi and English*, first published in 1884 (with its fourth, and last, impression in 1911) or, in the reverse direction, for Maulvi Abdul Haq's *The Standard English-Urdu Dictionary*, published in 1937. Jamil Jalibi's 1992 *Qaumi Angrezi-Urdū Lughat* was a major step forward in this direction, and it is now joined by the work under review. The laudable efforts of Shanul Haq Haqqee and Oxford University Press in producing *The Oxford English-Urdu Dictionary* must therefore be greeted with great enthusiasm.

The compiler of the work, Shanul Haq Haqqee, is a well-respected Urdu literary figure. Born in 1918 and educated at Aligarh and Delhi, he was the recipient in 1968 of Pakistan's *Tamghā-yi Qā'id-i A'zam* and in 1986 of the *Sitāra-yi Imtiyāz*. Haqqee's contribution is noteworthy not only for the fact that he has almost single-handedly done the work usually expected of a committee of lexicographers, but that he accomplished much of this mammoth feat, taking over a decade, while a septuagenarian. The bilingual dictionary was planned as a translation of the eighth edition of the *Concise Oxford Dictionary*, which appeared in 1990. In 1995, however, when Haqqee had completed entries A–M, the ninth edition of the *Concise Oxford* was released. The remaining entries were therefore based on the newer publication. The last few letters, from U–Z, were translated by Haqqee's colleague, Muhammad Salim al-Rahman, and then reviewed by Haqqee himself. The final product is a handsome, accessible, and erudite volume.

The headwords are, for the most part, well glossed with useful definitions. However, the work is clearly meant primarily for the Urdu speaker who wishes to

understand an English text, rather than for the English speaker who wishes to look up an Urdu word. Hence the foreword and all beginning matter are in Urdu alone. Likewise, many of the entries do not give the Urdu equivalents of English words, but rather definitions. For example, the English word *ask*, which most would immediately translate as *pūchhnā*, is first glossed by the somewhat clumsy *jawāb māngnā* 'to request an answer' (p. 70), a translation of the entry in the *Concise Oxford*.

One of the strengths of the dictionary is its furnishing of many phrases and sentences as examples of usage. Occasionally, however, in such translations, the verbal tense is transformed, though there seems to be no particular reason for doing so. For example, the phrase *attend the meeting* under the headword *attend* is rendered as *jalse mem shirkat ki* '[he] attended the meeting', i.e., in the past tense, though the original English uses the truncated infinitive (p. 77). A few proofreading errors have also snuck in. One of the definitions given under the headword *ahimsa* is *jiv rakhshā* (p. 30), which should be spelled with an unaspirated *k*. Similarly, the headword *needle's eye* is mistakenly rendered *needle's eye* (p. 1074).

However, the existence of minor mistakes in a first edition of this nature is unavoidable, and it is a credit to the compiler and the publisher that these have been kept to a minimum. One of the main difficulties in such a venture is to render Urdu in the preferred *nasta'liq* font. Oxford University Press has succeeded not only in this, but in using a variety of both Urdu and English typefaces and type sizes, and seamlessly making the transition from Urdu (a right-to-left script) and English (a left-to-right script) within the same entry.

It can only be hoped that Oxford will continue its efforts and produce new and authoritative bilingual dictionaries of other Oriental languages to fill the dire and pressing need for such reference works.

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Burushaski-Texte aus Hispar: Materialien zum Verständnis einer archaischen Bergkultur in Nordpakistan. By HUGH VAN SKYHAWK. Beiträge zur Indologie, vol. 38. Wiesbaden: HARRASSOWITZ VERLAG, 2003. Pp. xxiv + 506, plates. €148.

This book is an invaluable addition to the textual materials available on Burushaski, a language spoken in Hunza and Yasin (Pakistan, Northern Areas), which is still regarded as a linguistic isolate. There are two main dialects of Burushaski: Hunza, with a sub-variety spoken in Nager, and Yasin. Textual materials on the Hunza dialect were collected and published by D. L. R. Lorimer in the first half of the twentieth century (1938), and