CHAPTER-2
Lexicography in Telugu: an Outline

2.0 Introduction:

This chapter presents an overview of history of dictionary making in India. Beginning with the earliest possible work *Amarakosha* an attempt is made to trace the history of lexicography in India till the present period.

India is a multilingual country. As per the census there are nearly 1652 mother tongues in India. The Republic of India has twenty two official languages; Telugu is one among them and is the official language of Andhra Pradesh. It is also the second most widely spoken language in India. Indian languages have had a rich tradition of lexicography. At different periods of time different types of dictionaries were made for different purposes. In the following sections we provide an introduction to lexicography in India in general, with special reference to Telugu in particular.

2.1. History of Lexicography in Indian sub-continent:

It is a well known fact that Sanskrit has dominated all the other Indian languages in the early period. The first lexicography work in India is in Sanskrit and can be traced to the Vedic period. Hence, India is known to be the land of origin of lexicography. UsharaniGovindarajulu (2004:5) identifies the various works representing the various stages in the history of lexicography in India as:

1. *vExikaniGaMtuvu*
2. *nirukwamulu*
3. Pre-*amarakoSaniGaMtuvulu*
4. *amarakoSaniGaMtuvu*
5. Post- *amarakoSaniGaMtuvulu*
6. *akArAxiniGaMtuvulu*.

*Amarakosha* is a monumental work on the basis of which lexicography in India can be divided as belonging to either of the two periods: pre-*Amarakosha* and post-*Amarakosha*. *vExikaniGantuvu* ‘The dictionary of Vedas’ is the most ancient dictionary whose authorship is not known. It formed the base for Yaska’s*nirukwa*. ChakradhraRao (1978: v) says, “Yaskacharya had written nirukwa with great skill.
We cannot say that Indians were lacking the knowledge of nirukwa before Yaska. The knowledge of a word or the emergence of composition of words has started long back in our country. The seeds of nirukwa were sown in vedas itself that means long before Yaska.” So we have some kosAs or niGaMtus even before Yaska’s nirukwa. The vExikaniGantu had become popular only by Yaska’s nirukwa. Some of the experts opined that it was compiled between 7th - 5th century B.C. There were niruktas (etymologies) before Yaska, based on which he wrote ‘nirukwa’. (UsharaniGovindarajulu, 2004:8).

In the ancient Sanskrit niGaMtus or koSAs, the most popular and famous lexicographical work is ‘amarakoSa’ written by Amarasimha (4-5th century A.D.). There are different opinions about his period, but most of the opinions supported 4-5th century A.D. It has been compiled not only for the students but also for scholars and others. There is a tradition followed till date in India to learn amarakoSa since childhood in a particular system. This work deals with synonymous words and polysemous words.

2.1.1. Post-Amarakosha Dictionaries:

Evidences show that after amarakoSa, a number of Sanskrit dictionaries were compiled. Some of them are not available and some are not published. The following is the list of dictionaries attested:

a. After amarakoSa, SASvawakoSamu (anekArXasamuccayamu) was a famous dictionary written by Shashvatha (6-7th century A. D.). It is a dictionary of polysemous words. It is the only dictionary in Sanskrit to treat polysemy. There are no evidences to ascertain the time of its compilation but the appreciation of Varaahamihira in the work confirmed that Shashvatha lived in that period. amarakoSa is the first dictionary for synonyms. Similarly, SASvawakoSa is first polysemous dictionary.

The other Sanskrit dictionaries arranged chronologically are as follows:

b. ‘ABixAnarawnAmAlA’ has been written by BhattaHalayudh in 10th century
A.D. In this dictionary, he has concentrated only on synonyms.

c. In the year 1100 A.D. Purushotthamadev has compiled ‘wrikAMdaSeRam’. The words which are not mentioned in *amarakoSa* are present in this work. ‘hAravali’ (1100th AD), ‘ekAkRarakoSam’ (1100th A. D.) and ‘xvirUpakoSam’ (1100th A.D.) - these three dictionaries are also compiled by him.

d. *vEjayaMwikoSam* has been compiled by Yadavaprakash (1100 A. D.). First letter alphabetization occurred as early as the eleventh century in Sanskrit in Yadavaprasaka’s *svEjayaMwikoSa*, a koSa which uncharacteristically included Vedic vocabulary. (R.E. Asher, 1994:2183).

e. ‘viRvaprkARamu’ is a very famous dictionary in Sanskrit written by ‘Maheshvarudu’ (1111 A.D.).

f. In the 12th century A.D. Dhanunjayudu has compiled a small dictionary that is ‘nAmamAla’.

g. Hemachandra’s (12th century A.D.) ‘aBixAnaciMwAmaNi’ is the most popular dictionary of that period. ‘anekArXasaMgrahamu’ was also compiled by Hemachandhra in 12th century A.D.

h. After Hemachandra, Keshavaswami’s (12th-13th century A.D.) ‘nAnArXArnavasaMkRepamu’ was compiled.

i. ‘mexinIkoSamu’ has been compiled by Medhinikarudu (12th-13th century A.D.). Though he has given it a name ‘nAnArXaSabxasarvasva’, it is better known as ‘mexinIkoSamu’ like *amarakoSa*. This same version had been published in Telugu in 1932 by ‘vAviYYarAmaswAmiSAswruluaMd sans’.

j. Irugapadandanadhudu (1379-1406 A.D.) compiled ‘nAnArXarawnamAlaniGaMtuvu’. Sasthri, J.V. (1995:26), mentions that ‘nAnArXarawnamAla’ is a renowned Sanskrit dictionary which deals with
polysemy.

k. ‘avayavakoSamu’ has been written by Mahadevudu (16th century A.D.).


2.2. Telugu Dictionaries:

The tradition of compiling dictionaries has proliferated from Sanskrit to other languages. Sanskrit had a profound influence on the other Indian languages. Telugu also had been under the impact of Sanskrit; this is evident from the fact that in ancient Telugu most of the words were borrowed from Sanskrit. Dictionary making in Telugu also had been influenced by Sanskrit.

It is worth noticing that in spite of Telugu language having a rich vocabulary the art of compiling dictionaries with a scientific fervor did not begin until 16th century. Literary works like epics, works of grammar and mathematics have been available since 11th century but compilation of dictionaries has begun only since 17th century. Reddy Shyamala, (2007:11) comments, ‘The first verse dictionary in Telugu ‘veVMkateSAMxramu’ written by GaNapavarapuVenkatakavi in 1684 A.D. was compiled under the influence of Sanskrit.’

But according to Usha Rani Govindharajulu (2004:124), KavicOdappa was the first person who compiled verse dictionary ‘cOdappasIsamulu’ (1616 - 37 A.D.) in Telugu. And also in ‘The Encyclopedia of language and linguistics’ G. James (1994:2185) has mentioned cOdappasIsamulu as the first verse dictionary in Telugu, after that gaNapavarapuVenkatakavi’s ‘AMXraniGaMtuvu and ‘xvirUpakoSamu’ were mentioned. Sasthri, J.V. (1995:30) also mentioned, kavicOdappa (1580-1640 A. D.) was first verse dictionary compiler and pEdipAtilakRmaNakavi (1600 A.D.) who compiled ‘AMxranAmasaMgrahamu’ in verse form is the second and GanapavarapuVenkatakavi (1650-1700 A.D.) who compiled ‘veVMkateSAMXramu’ also a verse dictionary as the third one in order.
The following is a list of dictionaries compiled in Telugu:

a. KaviChoudappa was the first to compile ‘ChoudappasIsamulu’ in Telugu between 1619 - 1637 A.D. It is a verse dictionary and has 600 words in the verse form named sIsa. The significant point one can find in this work is the arrangement of words based on word ending. This system can be seen in Sanskrit niGaMtus: ‘amarakoSa’, ‘vEjayaMwi’. The meaning of a word is determined by providing its synonym. In some places he also provided two synonyms for a single word and gave importance to colloquial and native words. UsharaniGovindarajulu (2004: 133).

b. ‘SrIveVMkateSAMXramu’ also called as ‘sarvalakRaNasiromani’ was written by GanapavarapuVenkatakavi (17th century A.D.). It is a dictionary of Synonyms based on the organization of amarakoSa.

c. PaidipaaatiLakshmanakavi’s ‘AMxranAmasaMgrahamu’ is another dictionary written in verse form. No exact evidence could be found regarding his period, but different authors have recorded different time periods. According to Reddy Shyamala (2007:20), he belongs to 17th century AD. UsharaniGovindarajulu (151,189) mentioned the period of PaidipaaatiLakshmanakavi as approximately around 17th -18th century A.D. In the ‘pITika’ of Prof. G.N. Reddy’s ‘Telugu paryaayapadhanighantuvu’, Narasimha Reddy and Vijayalakshmi mentioned that PaidipaaatiLakshmanakavi belonged to 17th -18th century A.D. Sastry, J.V. (1995:30) considers him to be belonging to 1600 A.D. So, there are differences among scholars about his period. In spite of the controversy as to the time of this scholar his dictionary has acquired as much fame in Telugu as that of amarakoSa. The organization of this work is similar to that of Amarakosha.

d. Yet another dictionary ‘AMXranAmaSeRamu is written by ‘AdixamuSurakavi’ (18th century A.D.). It has total 78 poems and 555 words.
e. KasthuriRangakavi compiled sAMbaniGaMtuvuin 18th century A. D. but he has given another name to it as ‘AMXranAmaniGaMtuvu’. ‘AMXranAmasaMgrahamu’, ‘AMXranAmaSeRamu’ and ‘sAMbaniGaMtuvu’ together are called as ‘AMXraniGaMtuwrayamu’.

f. AMxraBARArnavamu has been compiled by NudurupatiVenkanna (18th century A.D.). It followed ‘amarakoSa’ in writing part (in various subjects), like chapters (kAMdAs) etc.

g. AMXrapaxanixAnamu (satIkASuxXaniGaMtuvu) was written by TumuRamadasakavi (1856-1904 A.D.). He followed ‘amarakoSa’ in the organization of his work. He has taken some words from other dictionaries like ‘SabxarawnAkaramu’, ’nAmaliMgAnuSAsanaamarakoSamu’ and ‘AMXranAmasamgrhamu’. It has three chapters (kAMdAs). This has been published by ‘Sri SheshadhriRamana’ in 1930.

2.3. Alphabetically ordered Dictionaries:

After the arrival of European missionaries, alphabetization of dictionaries had started in India. Before that, learning of Indian languages was felt uncomfortable by the Europeans. Some of the Europeans started to write Sanskrit-English bilingual dictionaries in alphabetical order. Indians soon recognized the ease in the identification of words when arranged in an alphabetical order and they also started compiling alphabetical dictionaries.

The first alphabetical dictionary was compiled by MamidiVenkataryudu (1764-1834 A.D.) in Sanskrit- saMskqwAnXraniGaMtuvu ‘SabXArWakalpawaruuvu’. He is also credited with compiling the first alphabetical Telugu dictionary ‘AMXraxIpika’. Both these dictionaries were published by Sri ShuddhaChaithanyaSwamy: SabXArWakalpawaruuvu in 1961 and AMXraxIpika in 1965. (cf. UsharaniGovindharajulu, 2004: 38-39).
According to VelagaVenkatappaiah (1975:8), ‘AMXraxIpika’ (1816) was the first alphabetical dictionary in India, written by MamidiVenkataryulu. In the foreword to ‘vAvilYaniGaMtuvu’s (1951:3) the year of ‘AMXraxIpika’ is mentioned as 1848 A.D.C.P. Brown also said in the preface to his Telugu-English dictionary (1852) ‘…thirty years ago, in reading Telugu poetry I often met with a word beginning with G (as goru) and was directed by my learned tutor to seek it in the ‘AMXraxIpika’ under ‘koru’ (Brownya Telugu-English NiGaMtuvu + miSrama BARA niGaMtuvu 1995:XXVI).

This confirms that it was compiled before Brownya Telugu-English niGaMtuvu (1852). Printed by ‘Sri SuddhaChithanya Swami’ in 1965 ‘MamidiVenkatarya’s ‘AMXraxIpika’ has nearly 40,000 words and runs to nearly 8811 pages.

SabxarawnAkaraM was compiled by Bahujanapalli Sitharamacharyulu in 1885. It is the second one in Telugu, which is available in Telugu alphabetical order. According to UsharaniGovindarajulu (2004:312), it was published six times (1912, 1922, 1929, 1937, 1958 and 1969). Reddy Shyamala’ (2007:48) reports that it was published for the seventh time as well by NidadavoluVenkatarao in 1951. The author has followed some rules in writing the dictionary. BahujanapalliSitaramacharyulu has first prepared dictionaries like alaGakOmuxi, bAlacaMxroxayaM, vEkqwaxIpika, vibakwicaMxrika before compiling SabxarawnAkaraM in 1885. VelagaVenkatappaiah (1975:9) comments that SabxarawnAkaraM was the first Telugu dictionary to include English words in Telugu dictionaries. In the first published version in 1885 English words were not included. It was in 1912 in the second publication, 123 English words were added. Compared to the other dictionaries, he has used only XAwurupaM ‘the root form of the word’ which was followed by the other later dictionaries.


lakRminArAyanIyaM-suxxaMXra prawipaxArXa paryAyapaxa niGaMtuvu has been written by Lakshminarayana in 1907. ‘paxabaMXa pArijAwamu nudikArAla bruhanGiGaMtuvu is compiled by NarlaVenkateswaraRao in 1959.
srisUyarAyAMXraniGaMtvu was compiled by JayantiRamaiahPantulu in 1936. Compilation of this niGaMtvu has started in 1911 A.D. and finished in 1972. They were published in order from first to last as: First volume in 1936, Second volume in 1939, Third volume in 1942, Fourth volume in 1944, Fifth volume in 1958, Sixth volume in 1958, Seventh volume - 1958, Eighth volume - 1972.

After the initial phase of compiling dictionaries in the Sanskrit tradition, focus has shifted to the structure of Telugu language; consequently dictionaries which are required for the study of Telugu Language have emerged. In 1962, VishvanathaSatyanarayana wrote “AMXrakriyAsvarUpamaNixIpika”. It is mentioned in the foreword that the title of this work is suggested by Abburi Rama Krishna Rao. This work was published by Andhra Pradesh Sahitya Academy with BejawadaGopala Reddy’s encouragement. The author says that his work is novel in two ways: Firstly it is a dictionary of verbs and secondly it has also included adverbs from colloquial usage.

vAvilYIYaniGaMtvu compiled in four volumes consists of 3,583 pages and nearly 80,000 words.

Some of the principles followed in dictionary making:
1. The dictionary is ordered alphabetically.
2. saMskqwa, vEkqwa, xesyAxi word order.
3. It includes Hindustani and English words as well.
4. Spoken words are provided as head words.
5. Tamil and Kannada words were indicated by special symbols.
6. Antonyms for each entry also had been provided.

Andhra VishwakalaParishath had initiated the compilation of weVluguvyuwpawwikoSaM under the supervision of Sri GantijogiSomayaaji in 1957. After undergoing a number of changes and facing lot of hurdles, it could be printed only in 1977. This work consists of eight volumes with a total number of 1,08,330 entries. The detailed categorization of the work is as follows:

Volume 1.a-O (aO) 1978 12,219 entries.
Along with the compilation of regular dictionaries, one can also see that during 50’s dictionaries serving specific requirements like catering to a specific profession have also been compiled. One such work is mAMdalikavqwipaxakoSAlu ‘occupational vocabularies in various dialects’.

Telugu dialect dictionary of occupational vocabularies was started as a part of the samagraAMXrapaxakoSaM initiated by Andhra Pradesh Sahitya Academy in the year 1958. Krishnamurti(1962) has formulated a scientific system to arrange and compile a dictionary of the colloquial Telugu especially that of the occupational vocabulary. Dictionaries were compiled for the terms used in agriculture, handlooms, fisheries, vaastu and pottery.

A dictionary on mexarasaMbaMXiwavqwuwulapariSrama ‘Basket making and other related professions’ was compiled by PorankiDakshinamurthy and published by Telugu University in 1992. vadraMgivqwwipaxakoSaM ‘Vocabulary of carpentry profession’ is another dictionary compiled by G. N. Reddy and published by Telugu University in 1997. A dictionary of ‘kalYalu’ Fine Arts was compiled by BuudarajuRadha Krishna and published by Telugu University in 1997. vANixyapaxakoSaM ‘a dictionary of business terms’ was compiled by ChennaKeshava Reddy and published by Telugu Academy in 1985. This dictionary gives various terms used by the businessmen in various areas in different contexts.

(Reddy Shyamala, 2007: 72-77)

AMXraSabxarawnAkaramu was compiled by ChalamacharlaRangacharyulu between1966-70. It is one of the largest dictionaries in Telugu. It has been published
in three volumes by Venkatrama& Co. The first volume was published in 1966 and it has 1317 pages, the second volume was published in 1968 and it consists of 1232+49 pages while the third volume was published in 1970 and has 1134 pages. So all the volumes put together the dictionary has total number of 3500 pages and above and is quite voluminous like SuryarAyAMXaniGaMtuvu.

This niGaMtuvuSabxarawnAkaraM followed the alphabetical order. In this dictionary ‘wawsamamulu, ‘Sanskrit loan words’ vEkqwamulu, xesyamulu, anyaxesyamulu foreign words (Arabic, Parsi, Urdu, Hindi, English Portuguese and Dutch words) words from Oriya, Kannada, Tamil and Marathi were also included.

(Reddy Shyamala, 2007: 63)

‘Telugu niGaMtuvu’was compiled in 1967 by Telugu Academy for P. U. C. students. This dictionary includes words from History, Geography, Economics, Politics, Mathematics, Chemistry, Botany and Agriculture and has nearly 777 pages. This dictionary compiled by G.N.Reddy was reprinted in 1973.

Telugu Sahithyakosamu (prAcinasahiwyamu) This dictionary was published with a categorization of the literature from Pre-Nannayya to 1850 A.D. is treated as classical Literature and the literature from 1850 A. D. to 1950 A. D. as Modern Literature. This Telugu Sahithyakosamu (praacinasahithyamu) was published in 1980 by Telugu Academy. There were no glossaries especially (kosamulu) pertaining to a particular genre, period or an author of Telugu literature before this kosamu.

Telugu SAhiwyakosamuAXunikasAhiwyamu ‘Modern literature’ 1851-1950 was published in 1986 by the Telugu Academy.

**2.4. Bilingual Dictionaries in Telugu:**

So far we have focused on monolingual dictionaries of Telugu. In this section we will be concentrating on bilingual dictionaries compiled in Telugu. The Europeans who entered India found it very difficult to communicate with locals in their languages. They were forced to learn native languages which eventually led to
the compiling of Bilingual dictionaries of English and native Indian languages. This is true of Telugu as well.

Reddy Shyamala (2007:12) observes that for learning Telugu Europeans started compiling French-Telugu dictionaries. P. de Lalani in 1720 compiled French-Telugu dictionary. It was the first Telugu bilingual dictionary. After that Telugu-English, English-Telugu dictionaries have been compiled. VelagaVenkatappayya (1975:17) traces the history as, “After the French government has appointed Dupleaux as Indian Governor in the year 1741, and they entered India liberally and started studying Indian languages. For their communication they have compiled irregularly ordered Telugu-French and French-Telugu dictionaries. There are 12, 500 entries in the Telugu-French dictionary and 14,800 entries in the French-Telugu dictionary.” As far as English and Telugu are concerned ‘A Vocabulary of Gentoo and English’ was the first Telugu-English dictionary, compiled by William Brown in 1818. He used the term ‘Gentoo’ to refer to Telugu Language. He came to India in 1783 (in Kumpini era) as Govt. officer. He learnt Telugu and also taught others. Since he did not want his fellow country men to undergo any difficulty while learning Telugu he wrote ‘Grammar and Vocabulary of the Gentoo Language’ in 1807. But, later Vocabulary and Grammar were treated separately and published in 1818 as a dictionary.


‘A Dictionary of the Teloogoo Language’ was compiled by Alexander Duncan Campbell (1760-1857 A.D.) in 1821. It is the second Telugu-English bilingual dictionary. He also wrote a grammar book for Telugu. In that Telugu was referred to as Gentoo. This work consists of 14, 862 entries.

‘A Dictionary of English and Teloogoo’ was compiled by John Carnac Morris during 1798-1858. Though it is the third one among the bilingual dictionaries, it is the first English-Telugu Dictionary. Morris had mentioned in his preface that his work is helpful for the English who are interested in learning Telugu and for the Telugu people who are interested in learning English. The first volume of this work has come out in the year 1835 with 584 pages and the second volume has come out with 532 pages in the year 1839. (CF. USHA RANI GOVINDARAJULU, 2004: 234).
According to Venkataswami (1978) the first comprehensive English-Telugu Dictionary was compiled by C. P. Brown in 1853 in order to help foreign missionaries and scholars to identify the richness of the Telugu vocabulary. (G. N. Reddy, 1978: in Introduction)

Sankaranarayana (1891) published a much improved version of an English-Telugu dictionary. After acquiring a lot of fame for his English –Telugu dictionary, he also published a Telugu-English dictionary in 1900. Sanakaranarayana mentioned that he followed the trend set by Sabdarawnakaramu (BahujanapalliSitaramacaryulu), AndhrapadaParijawamu(OgiralaJagannadakavi), Andhradipika(MamidiVenkaiah) and the dictionaries of Brown.

It was revised and published as an enlarged edition in 2005 as Sankaranarayana English- Telugu dictionary. It has been published in 2009 as a ninth edition with some modifications and additions.

After the death of Sankaranaryana many abridged versions of his dictionary have been published. Sankaranarayana’s gem dictionary was published by Venkatarama & Co. in 1936. It has 1250 pages. This dictionary is intended both for students in particular and for people in general. This includes words related to arts and literature and science.

Sankaranarayana’s Medium sized dictionary was published by Venkatarama & Co. in 1963. Any recount of dictionary making in Telugu would be incomplete without the mention of C.P. Brown and his contributions to Telugu language. C. P. Brown was a great scholar who did a remarkable contribution to Telugu language. Though many English scholars came to India, nobody had tried or contributed to Telugu. While doing the government job, he has shown interest in studying Telugu. In 1846 he was appointed as Telugu translator for Britishers.

Brown first started compiling Telugu-English BrownyaniGaMtuvu ‘Brown’s Telugu-English Dictionary’. While doing the same, he compiled another two (English-Telugu, miSrama BARA niGaMtuvu) dictionaries. All the three dictionaries were
published in 1852, 1853, 1854 respectively. Besides these, he compiled Zilla Dictionary ‘The District dictionary’ and A Little Lexicon in 1852. Apart from compiling dictionaries, he also wrote short stories (laGuracanalu) and essays (vyAsAlu) in Telugu and Sanskrit (Usha Rani Govindarajulu, 2004: 238).

C.P.Brown’s Telugu-English Dictionary compiled in 1852 has become so popular that Telugu Sahitya Academy reprinted the same book in 1966. This dictionary has XVI + 1331 pages including pITika and an appendix. Though he followed Campbell’s niGaMtuvu as the main source, he had also included new words from poetry and prose. (Usha Rani Govindarajulu, 2004: 238-239)

Brownya English-Telugu dictionary was published in 1853. But it had been reprinted with revision of Telugu component in 2004 and is also subsequently revised and corrected as fourth edition in 2006.

2.5. Bilingual Thesauri of English and Telugu:

The facts presented above indicate that in the twentieth century a number of dictionaries to cater to the different needs have been compiled, however not so many thesauri were produced.

A dictionary gives us a compilation of individual words along with the meaning of each word. Besides that, pronunciation, parts of speech, idioms, phrases with explanation and sometimes examples are also provided. But if we consider thesaurus, it contains the words which can be used in place of another word. So it provides synonyms where the replacement is needed. Unlike a dictionary, the words in thesaurus are arranged either in alphabetical order or thematically. It does not give meanings and explanations like a dictionary.

G. N. Reddystarted writing teVluguparyAyapaxaniGaMtuvu ‘Dictionary of synonyms’ after retiring from his position in 1987 as the Vice Chancellor of Sri Venkateshwara University. But due to his unfortunate demise, while the work was in progress and some scholars came forward to complete the task. The kqwajFawalu
‘Acknowledgements’ page in the book gives information about the contribution of the persons / scholars responsible for its success.

parayapaxaniGaMtuvulu or the dictionaries of synonyms which were published in Telugu like AMXranAmasaMgrahamu, AMXranAmaSeRamu and AMXraBARArNavamu- followed the tradition of saMsKrqwaparyAyapaxaniGaMtulu: They were all compiled in the verse form.

Scholars started compiling the dictionaries in alphabetical order from 19th century onwards in Sanskrit and other Indian languages. Before G. N. Reddy’s Telugu parayapaxaniGaMtuvu, in no other dictionary concept wise grouping of words was taken up. In English, Roget’s Thesaurus is available on concept wise grouping. G. N. Reddy’s Telugu parayapaxaniGaMtuvu running into 541 pages was first published in 1990 and reprinted in 1991, 1998, 2002 and 2004 by different publishers. This niGaMtuvu has nearly 54,500 entry words in 40 groups of different sections like KagolYamu, BUmi, vqkRAlu, jalacarAlu, krimikIvakAlu etc.

(G. N. Reddy, 2004: pITika)

Roget’s Thesaurus, the first of its kind in English, is one of the famous and well known books. It was compiled in 1852 on the basis of theme or conceptual arrangement of words being grouped together. In Roget’s Thesaurus of English Words and Phrases, the importance of thesaurus, its use, the originality, differences between dictionary and thesaurus and the advantages of thesaurus are provided. (Susan M. Lloyd 1982: Preface)

Since Longman (then known as Longman, Brown, Green and Longmans) first published Roget’s Thesaurus of English words and Phrases in 1852, it has been revised many times. The most recent revision was undertaken in 1962 by Robert A. Dutch OBE, who gave the Thesaurus its present form, reducing the number of Heads to 990, and printing them consecutively rather than in contrasting pairs. He also introduced the idea of keywords. (Susan M. Lloyd 1982: Preface ix)

1. The first of these classes comprehends ideas derived from the more general and ABSTRACT RELATIONS among things, such as Existence, Resemblance, Quality, Order, Number, Time, Power.

2. The second class refers to SPACE and its various relations, including Motion, or change of place.

3. The third class includes all ideas that relate to the MATERIAL WORLD; namely, the Properties of Matter, such as Solidity, Fluidity, Heat, Light, and the Phenomena they present, as well as the simple perceptions to which they give rise.

4. The fourth class embraces all ideas of phenomena relations to the INTELLECT and its operations; comprising the Acquisition, the Retention, and the Communication of the Ideas.

5. The fifth class includes the ideas derived from the exercise of VOLITION; embracing the phenomena and results of our Voluntary and Active Powers; such as Choice, Intention, Utility, Action, Antagonism, Authority, Compact, Property, &c.

6. The sixth and last class comprehends all ideas derived from the operation of our SENTIENT AND MORAL POWERS; including our Feelings, Emotions, Passions, and Moral and Religious Sentiments. (Susan M. Lloyd: Preface xxiii).

It could be argued that the success of the Thesaurus is due to its combination of the philosophical and the practical. There had been practical wordlists arranged according to topics before, but these were mainly chosen, simple vocabularies intended for
students of a foreign language, and consequently the topics were listed in no logical order and often seemed arbitrarily chosen. Roget arranged his far more extensive material into a comprehensive framework with a clearly visible structure, in which each topic, or concept, had its own logical place. In this, he was followed in the steps of the seventeenth century philosophers such as Leibniz, who had attempted the classification of concepts as a preliminary to inventing a Universal Language (this was a language of symbols rather than words which could be universally understood, as each symbol would represent a particular concept).

His primary intention in compiling the Thesaurus was more practical: to offer the reader a choice of expressions from which he or she could choose the most suitable of the most effective in a given context. (Susan M. Lloyd: Preface vii).

The foregone description makes evident the fact that although thesauri are available individually in English and Telugu, those of bilingual nature involving these two languages have so far not been compiled. In view of the increasing needs of communication, building lexical resources of this kind is an important and urgent requirement.