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Lexicons of Homonyms

1. **Anekārthasamuccaya** is also popularly known as Śāśvatakośa, named after the compiler Śāśvata (6th C.A.D.). This is an incomplete lexicon. Though the words are arranged in full, half and quarter verses, they are neither in alphabetical order nor according to the number of syllables as is generally found in many lexicons. Hence the reference value of this lexicon is comparatively less. The work is divided into six sections, the last two dealing with the indeclinables. However he has been quoted by Ksirasvamin and others of the 12th C.A.D.

2. **Anekārthadhvanimañjari** is a homonymous dictionary having three chapters. There are full, half and quarter verses devoted to the meanings of words in the lexicon. The lexicon is authored by Māhakṣapañaka (earlier than 925 A.D.). Originally, the work appears in three parts. The lexicon also bears different names in different manuscripts like Anekārthadhavanimanjari, Anekārthamanjari, Anekārthapadamanjari and Kavisanjivaninighantu.

3. **Ekākṣarakośa** contains words having single syllable, with different meanings attached to it. Th. Aufrecht informs that this is the fifth lexicon written by Puruśottamadeva who flourished between the 11th and the 13th C.A.D.

4. **Viśvaprakāśa** is a dictionary of homonyms arranged according to the final consonants. Based on the number of syllables the words are further classified into sub-groups. However there is no alphabetical order of arrangement. Hence ready reference to words is difficult. Maheśvara of the 12th C.A.D. is the author of this lexicon which has been quoted by Sarvānanda, Hemacandra, Rāyamukuta and others, which testifies to the popularity of the lexicon. However Medinlkara, a later lexicographer, has criticized the lexicon as 'faulty'.

5. **Anekārthakośa** is a small lexicon also known generally as Nānārthaśaṅggraha. The author of this lexicon is Ajayapāla who lived earlier than the 12th C.A.D. There are about
1730 words in this lexicon, arranged according to the initial letters irrespective of the number of syllables.

The lexicon gives various meanings of single words. Most of the words treated in this lexicon can be found in the Śāśvatakośa. The division of sections is based on the extent of meanings in full-verses, half-verses and so on. The indeclinables appear at the end of each section.

6. Mañkhakośa is also known as Anekārthakośa written by Mañkha or Maiikhaka of the 12th C.A.D. This dictionary consists of about 1007 verses. The words are arranged in alphabetical order of the final consonants. They are further arranged on the basis of the number of syllables. The indeclinables, are given at the end. The lexicon does not have half or quarter verses, nor division into sections or vargās as may be seen in some other kośās. According to the author, earlier lexicographers like Bhaguri, Halāyudha, Kātya, Durga, Śāśvata and Amara have been consulted in preparing the lexicon. He quotes from literary works like Raghuvarṇaśa for illustrating the use of words treated in the lexicon.

7. Anekārthasaṁgraha - this dictionary has about 1829 verses authored by Hemacandra. There are six kaṇṇās or sections. A supplementary section on indeclinables is added to these kaṇṇās. The arrangement is in alphabetical order according to the initial letters. The genders have not been mentioned.

8. Dharaṇikośa of Dharaṇidhara (earlier than the 12th C.A.D.), is arranged after the final letters of the words and also the number of syllables in a word, as found in Medinikośa. The title of this lexicon is Anekārthasāra as recorded by the author. The work is based on the works of earlier writers.

9. Nānārthārṇavasaṁkṣepa is one of the major lexicons of homonyms written by Keśava who lived somewhere in the 12th or 13th C.A.D. The lexicon contains about 5800 verses arranged in six kaṇṇās. The arrangement is according to the number of syllables in a word. The kaṇṇās are further divided into sections depending on the genders of the words, viz., strilingādhyāya, pumilingādhyāya, napumsakalingādhyāya, vacyalingādhyāya and nānālingādhyāya. The arrangement is according to alphabetical order. The lexicon also deals with Vedic words, not generally dealt in most of the non-Vedic lexicons. Authorities like Vaijayanti, Medini, Sakatayana and others have been quoted in the text itself.
10. **Nānārthaśabdakośa** is also known as Medinikosa written by Medinikara (13th C.A.D.). In this lexicon the arrangement of the words is according to the final letter and also the number of syllables in each word. As in some other lexicons, the indeclinables are given at the end of the lexicon. Later lexicographers and commentators have quoted this lexicon in their works, which may testify to the merit of the lexicon. The author quotes several authorities. However there are divergent opinions as to its merit. While Aufrecht condemns the lexicon as faulty and records that this lexicon is nothing but a reproduction of Viśvaprakāśa, Śeṣagiri Śāstri, observes that of all the works of the kind Nānārthaśabdakośa is the best.

11. **Anekārthatilaka** is also called Nānārthatilaka compiled by Mahipa (before 1434 A.D.). The lexicon has four kāṇṇās, each kāṇḍa having 45,362,290 and 213 verses respectively. The division of the kāṇṇās is based on the number of syllables of words. The first kāṇḍa has words having single syllable and therefore termed ekākṣarakāṇḍa. The second is dvyakṣarakāṇḍa, the third is tryakṣarakāṇḍa. The sankirṇakāṇḍa deals with miscellaneous words having four and rarely five syllables. The arrangement of the words is generally in alphabetical order.

12. **Nānārtharatnamāla** is a lexicon ascribed to Irugappa Dandādhinātha who belonged to latter half of the 14th C.A.D. There are six kāṇṇās in this lexicon. The lexicon has words of multiple meanings arranged according to the number of syllables in each word and also the final letters such as ending in ka, kha, ga, etc.

13. **Anekārthadhvanimanjari** is a lexicon giving different meanings of words. The lexicon is written by Gadasimha (around 1431 A.D.). The author states that his lexicon is based on Amara, Rudra, Gangādhara, Dharaṇikośa, and Ratnakośa. He also names his lexicon as Nānārthadhvanimanjari.

14. **Śrāutaśabdāsamuccaya** is a lexicon relating to Vedic literature, written by Someśvara who lived before 1550 A.D. The work is also called Śrāutabodhasamuccaya and Śrāutaśabdardharthanihaṇṭu. The lexicon is divided into sixteen sections called vargās. According to the author the work is a result of his consultation of various lexicons.

15. **Rupamanjarināmamālā** is a lexicon written by Rupacandra or Rupanārāyaṇa (16th C.A.D.). The lexicon has only 120 verses divided into nine vargas. One more section called anekarthavarga on homonymous words is given at the end.
16. Śabdaratnasamanvaya is a lexicon arranged almost like the Medinikosa, where the arrangement is according to alphabetical order of the final syllables, like ending in ka, kha, ga, etc. These words are further grouped according to the number of syllables in each word. The lexicon is authored by Sahaji of Tanjore (1684-1712 A.D.).

17. Kavidarpaṇanighaṇṭu is a dictionary of homonyms authored by Rama or Rāmabhadradiksita (about the 18th C.A.D.). The arrangement of words is in alphabetical order of the final letter of a word and also according to the number of syllables in each word. The genders are generally not mentioned. The author states that his dictionary is based on his consultation with other lexicons works.

18. Deśināmamālā is a lexicon of local (deśi) words. It is authored by Hemacandra, who also gives another name to the lexicon as Rayapāvali. The lexicon deals with Prakrit words giving the equivalents in Prakrit. There are eight sections in this lexicon called vargas. They are: words beginning with gutterals, words beginning with palatals, words beginning with linguals, words beginning with dentals, words beginning with labials, words beginning with liquids (ra and Ia) and words beginning with sa and ha. There are about 4000 Prakrit words with their Prakrit equivalents. Each section has a supplementary section giving words having more than one meaning. The arrangement of the lexicon is according to the meanings and also the number of syllables in each word. Hemacandra has consulted many lexicographers like Devaraja, Dhanapala and others and also works like abhimanacihna and avantisundari, in compiling the lexicon. The lexicon is an important work towards systematic study on not only Prakrit languages but also a valuable guide to the vocabulary of new Indo-Aryan languages.

**Synonymous Lexicons**

1. Nāmamālā : This is said to have been written by Dhananjaya (about 1123 A.D.). It contains 205 verses pertaining to synonyms and about 50 verses of homonyms. There are a number of reconsions of this work, of which Pramāṇānāmamālā is one, which has three chapters, viz., sabdasankirtiarupana, sabdasankirnaruparan and sabdavistinarupana.

2. Śabdaratnākara : Vāmanabhattabāṇa (about 1400 A.D.) is the compiler of this lexicon of synonyms. The work has three sections, called kandas. The kandas have been further
divided into different adhyāyas, containing around 1050 stanzas. The first kanda has nine adhyāyās. The second kāṇḍa has eight adhyāyās. The third kanda has seven adhyāyās. The last kanda treats with homonyms and indeclinables as well.

3. Śabdacandrikā is a small lexicon ascribed to Vāmanabhaṭṭāṇa. It has around 100 verses, divided into five sections called adhikārās, viz. svargadilokapaladhikara, antariksadhikara, bhumyadhikara, samudradhikara and manusyadhikara.

4. Śāradiyakhyānanāmamālā is a lexicon of synonyms divided into three sections called kāṇḍas. Each kāṇḍa is further divided into vargās. The first kāṇḍa has the lexicon is also entitled Śāradiyabhidhānamālā, having 465 verses.

5. Śabdaratnāvali, a synonymous lexicon, almost follows the Bhuriprayoga in arrangement. The work is ascribed to Mathureśa (between 1600 and 1650 A.D.). The lexicon has fourteen sections called vargās.

6. Kalpadrukośa is one of the major lexicons in Sanskrit containing about 4000 verses divided into three main divisions called skandhās. The skandhās are further divided into twenty seven sub-divisions. The skandhās are: bhumiskandha, bhuvahskandha and svargaskandha. The bhumiskandha has seventeen sub-divisions called prakandas. The bhuvahskandha has five prakandas. The svargaskandha has four divisions. Though the exhaustive divisions provide ample synonyms, the arrangement does not seem to be systematic as it requires little effort to find a particular word from among the large stock of synonyms. An index of words arranged alphabetically would ensure quick reference to required word. The genders are indicated by abbreviations. The synonyms for compound words are not given in original forms. The work is authored by Keśava who lived in the 17th C.A.D. According to him the work is based on the works of his predecessors like Kātya, Vācaspati, Vyādi, Bhaguri, Amara and others.

Etymological Lexicons

1. Nirukta is a commentary on the Nighaṇṭu. It provides meanings for the words occurring in the Nighaṇṭu and conveys the references to the terms as they are used in the Vedic literature. Yāska who lived between 800 and 700 B.C., is the author of the Nirukta. He quotes Vedic passages and gives derivation of the words found in the Nighaṇṭu. The
Nirukta is not merely a commentary but also a good repository of some original information in the form of discussion on etymology of words. He derives all the words from original roots.

2. Niruktabhāṣya is a commentary on Yāskas Nirukta by Durga (earlier than 14th C.A.D.), who is supposed to be the last commentator on the Nirukta. The commentary is considered to be an important one. Durga comments on each and every word dealt by Yaska, as if the work is a total reproduction of Nirukta.

3. Niruktabhāṣya is another commentary on the Nirukta by Skandasvamin and Mahesvara (between A.D. 1060-1350). It has several names like niruktabhasyatika, niruktavrtti, niruktatika, vivaranasamuccaya, niruktavivaranasamuccaya, niruktavivarananabhasya and niruktabhasyavivarana.

Subject Lexicons

1. Dhanvantarinighaṇṭu, a lexicon dealing with medical terms, may be said to be the first dictionary of technical terms. Attributed to Dhanvantari who lived before 500 A.D., the dictionary deals with the terminology in respect of medical herbs and plants with their properties as may be useful for curing various diseases. The work is also called Dravyavalinighaṇṭu.

2. Paryāyaratnamālā, a synonymous dictionary dealing with botanical terms, mentions plants and herbs used by ancient physicians for medicinal purposes. Authored by Mahdavakara of the 8th C.A.D., the dictionary is not a pure medical dictionary, for the reason that non-medical terms like parvata, jayanta, bhṛtya, brahma, etc., are treated in the dictionary. There is no systematic arrangement of words nor any particular division into sections. The printed edition of Tarapad Chowdhary (Patna, 1946) gives 1754 lines, arranged on the basis of classification into synonyms, homonyms and pramāṇa or measures. They are also further divided into full, half, quarter and half-quarter stanzas. Homonyms are listed on the basis of the number of meanings ascribed to each word, like the words having single additional meaning, words having two meanings and words having more than two meanings. Paryāyaratnamālā is frequently quoted in the works of
later writers like Sarvananda, Rayamukuta, Bhanujidiksita and others, which testifies to the popularity of the dictionary in those days.

3. **Paryāyamuktāvali** is ascribed to Haricaranasena. This also gives medical terminology compiled on the model of Paryāyaratnamālā of Mādhavakāra, from which Haricaranasena has frequently borrowed. There are twenty three (23) sections called vargās in this dictionary.

4. **Śabdacandrikā** gives a list of vegetable and mineral substances. Authored by Cakrapanidatta (1060 C.A.D.), the dictionary also contains a section on compounds both in medicine and dietetics. The dictionary is classified into nine divisions called vargās.

5. **Śabdaprādipa** is a dictionary of botanical terms ascribed to Sureśvara of the 11th C.A.D. This gives names of different plants and herbs, and their medicinal properties. The work has two divisions, viz., svarakanda and vyanjanakanda which deal with the names of plants beginning with consonants. The work contributes towards knowledge of the history of plants in India.

6. **Hṛdayadīpikā** is a collection of recipes for treatment of acute and chronic diseases. Authored by Vopadeva or Bopadeva of about the 13th C.A.D., the dictionary also contains a glossary of technical terms related to the area of medicine. The 176 verses in the dictionary are distributed into eight vargās.

7. **Dravyaguṇaṭatāśloki** is a dictionary dealing with the medicinal properties of articles of diet. Trimallabhatta (between 1383 and 1499 A.D.) is the author of this work. The articles of diet have been classified into various categories with their names. The work has 14 sections. The author has also included the names of different fruits and vegetables in the work. The lexicon is also called Pathyapathyanighantu.

8. **Madanavinodanīghāṇṭu** or **Madanavinoda** is a dictionary dealing with drugs. King Madanapāla (1375 A.D.) is the author of this dictionary. This is one of the major vocabularies of medicine having 2250 verses divided into 14 sections or vargās. The dictionary gives synonyms of drugs and their properties.

9. **Rājanīghāṇṭu** is a medical lexicon ascribed to Narahari (later than the 14th C.A.D.). The work is also called Abhidhānacuṇāmaṇi or Nighaṇṭurāja. Names of different varieties of herbs are given in the lexicon along with their medicinal properties. The work is divided into 24 sections. The last two sections deal with words with one meaning and
words with two meanings respectively. The author quotes several authorities like Halāyudha, Amara, Viśvaprakāśa, in addition to Caraka, Śuśruta and Dhanvantari.

10. **Pathyāpathyavibodhanighanṭu** of Kaiyadeva (earlier than 17th C.A.D.) is a dictionary of terms relating to medicine and hygiene. A list of herbs, plants, vegetables, articles of food, etc., is given in the dictionary along with their medicinal properties, with a mention of substances suitable to health. The lexicon is classified into eight sections. There is also an additional section called misrakavarga.

11. **Śivakośa** also deals with medical terms giving their homonyms. The arrangement is according to the final syllable of the word and also on the basis of the number of syllables in a word. Śivadatta (17th C.A.D.) the author of the work, quotes a number of authorities like Śāśvata, Amara, Halāyudha, and others.

**Other Lexicons**

1. **Varṇadeśaṇa** is a treatise on the spelling of nouns with cognate consonants like kha and ksa, ha and gha, ja etc. It indicates the phonological development in the course of the history of the Indo-Aryan. The lexicon is in prose emphasizing the correctness of spelling. The author states that "in experience people who take the word by the ear confuse kha with ksa in words like khura and ksurapa, ha with gha in words like simha and singhanaka, etc., owing to the similarity of the letters in characters like Gauda. So to discuss them in the light of clean readings and explicit statements in works like the dhatuparayana and commentaries on the dhatus, etymological explanations, authoritative statements and slesas, the varnadesana is being composed"

2. **Dvīrupakośa** is a small lexicon having about 75 verses dealing with words which are spelt in two different ways but are similar in sound. For example, asadha and asadha, sasvara and sasvara, kusalā and kusala, etc. The lexicon is ascribed to Purusottamadeva.

3. **Śabdabhedaprakāśa** is a dictionary of nouns ascribed to Maheśvara of the 12th C.A.D contains nouns having identical meanings differ to some extent in their orthography. The dictionary has four parts, viz., nirdesa, bakarabheda, usmabheda and lingabheda. The present work is a supplement to the author's another work called Visvaprakāśa.
4. *Dvirupakośa* is a small lexicon dealing with words having two forms slightly different from one another, in the syllables or gender. Different forms of words like amarsa and amarsa, ankura and- ankura, etc., have been treated in the lexicon. It would be quite interesting to find if these differences point to any regional variations. The lexicon is ascribed to Sriharsa who flourished in the second half of the 12th C.A.D.

5. *Avyayasamgrahanigahaṇṭu* is a lexicon dealing with indeclinables (avyayās). It has some 50 verses divided into four sections based on the number of syllables in each word. The four sections are ekaksaradhyaya, dvyaksaradhyaya, tryaksaradhyaya and caturaksaradhyaya. The lexicon is authored by Sakalyamallabhaṭṭa of the 14th C.A.D.

6. *Ekākṣararatnamālā* deals with the individual letters of the alphabet and the meaning attached to each letter. The work is divided into three sections, viz., svarakanda, dealing with vowels, vyanjanakanda, dealing with consonants, such as ka, kha, ga, gha, etc., and the samyuktakanda, dealing with conjunct consonants like ksma_, kva, etc. The lexicon is authored by Madhava of the 14th C.A.D.

7. *Ekākṣararatnāmālā* is a small lexicon dealing with monosyllabic words in Sanskrit. The author of the lexicon is Irugappa Dandadhinatha.

8. *Ekākṣaranāmamālikā* is a lexicon having about 50 verses ascribed to Sduhakalasa of the 14th C.A.D. The lexicon gives various meanings attached to monosyllables in Sanskrit, according to the letters of the alphabet.

9. *Varṇaprakāśa* deals with the spelling of words. It gives words of different spellings to ensure correct writing. The author of the lexicon is Karnapura of the 16th C.A.D. He states that he has consulted the puranas, yamakas, slesas, nineteen lexicons, dhatuvṛttis and unadis.

10. *Pancavargaśaṁgrahanāmamālā* is a small lexicon being almost an imitation of Abhidhanacintamani of Hemacandra in so far as the division, style and general form are concerned. The lexicon is ascribed to Subhasila (between 1450 and 1500 A.D.). The work has six sections.

11. *Unadināmamālā* is a collection of words having unadi suffixes presented in metrical form. It has six sections or kandas. The author is Subhasila (1450 - 1500 A.D.).

12. *Pārasiprakāśa* is a bilingual dictionary dealing with Sanskrit and Persian words. It gives Persian equivalents to Sanskrit words. The author of this dictionary,
Viharikrsnadasa (between the 16th and the 17th C.A.D.) states that he compiled the work under orders from Akbar, to facilitate the knowledge of Persian language.

13. **Dvirupadhvanisangraha** is a small lexicon with words having different spellings. The lexicon is ascribed to Bharatasena, who is also one of the commentators on the Amarakosa.

14. **Śabdārṇava** is a lexicon divided into sections called adhikaras. The work gives genders for all the terms dealt with. The nouns are divided into seven categories, viz., masculine, non-masculine, feminine, non-feminine, neuter, non-neuter, and nouns having three genders. Again the nouns are further classified into three categories, viz., rudha, yaugika and misra. Sastradhikara is one of the classifications dealing with weapons, giving the names of different arms and weapons used in those days. The lexicon is authored by Sahajakirti of the 17th C.A.D.

15. **Uktiratnākara** contains Prakrit words with their Sanskrit equivalents. The work is ascribed to Sadhusundaragani who lived somewhere between 1614 and 1618 A.D.

16. **Śabdaratnākara** has six sections called kandas, with special emphasis on Jaina pantheon. The work is ascribed to Sadhusundaragani. It is also known as Sabdaprabhodanamamala

17. **Pārasiprakāśa** is a bilingual dictionary giving Persian and Arabic terms used in Indian astronomy and astrology. The names of sauramasa, candramasa and names of days according to them, the names of zodiacs and quarters, etc., are given in this work. The dictionary also gives equivalents of Mohammedan dates to Hindu dates. The dictionary is ascribed to Vedangaraya of the 17th C.A.D.

18. **Pancatattvaprakāśa** is a lexicon having 335 verses ascribed to Veṇidatta of the 17th C.A.D. It contains the terms connected with pśithvi (earth), jala (water), tejas (fire), vayu (air) and akasa (ether). The work has six sections and the terms are arranged according to respective categories.

19. **Rājavyavahārakośa** is a lexicon of Persian and Arabic terms with their Sanskrit equivalents. The lexicon is divided into vargas. The introductory part of other manuscripts gives an account of destruction of yavanas and hails Sivaji as an incarnation of Siva. The purpose of this lexicon, according to the author Raghunatha (17th C.A.D.),
was to prevent foreign words from being detrimental to the development of Sanskrit words.

20. **Uṇādinighaṇṭu** is a small lexicon having about 700 verses ascribed to Vehkatesvara of the 17th/18th C.A.D. It has five sections dealing with all the terms coming under the uṇādisutras. The author says in the introduction that king Shahaji appointed him to compile the lexicon.

21. **Yavanaparipatianukrama** is also called Patraprasasti, being a small lexicon dealing with the forms of royal letters and orders. It has seven sections. This lexicon also contains a number of Persian words with Sanskrit equivalents. The concluding section gives Sanskrit equivalents to Mohammedan expressions relating to politics.

22. **Śabdamuktamahārṇava** is a voluminous dictionary arranged in alphabetical order according to the number of syllables and also according to the final letters of the words. There are five parts in the dictionary. The dictionary is authored by Tārāmaṇi of 18th C.A.D.

23. **Paiyalacchinamālā** is a Prakrit lexicon ascribed to Dhanapāla of around 10th C.A.D. This lexicon gives (deśi) local words derived from Sanskrit in addition to other words. The lexicon has 229 verses without any division or classification like kāṇḍa or varga. The verses are serially numbered without any break.

**Lexicons of Synonyms and Homonyms**

1. **Nighaṇṭu** is the earliest lexicon generally ascribed to Sakalya, containing a collection of Vedic words arranged in several groups. Yāska gives the derivation of the word nighaṇṭu as given by Upamanyu. The lexicon has five chapters. The first three comprise the nighaṇṭukakāṇḍa dealing synonyms, the fourth is naigamakāṇḍa dealing with homonyms and the fifth one is the daivatakāṇḍa, dealing with the names of deities. The first chapter deals with physical objects like earth, air, water and natural objects, like clouds, day, dawn, night, etc. The second chapter treats of human beings, the parts of human body, such as arms, fingers, etc., as also objects and properties associated with human beings, like wealth, prosperity, battle, etc. The third chapter deals with abstract qualities, such as heaviness, lightness, etc.
2. **Vyādi** was a famous lexicographer quoted by Hemacandra and others in their works. He flourished prior to the 5th C.A.D. No work of Vyādi is traceable, and all information on his work is available only from the quotations cited in the works of later lexicographers, like Hemacandra, or in the commentaries of Rayamukuta and Mahesvara on the Amarakosa. His lexicon was perhaps arranged in groups of synonyms and homonyms, the major part devoted to the synonyms. The voluminous nature of Vyadi’s lexicon can be guessed from the lengthy quotations found in Abhidhanacintamani of Hemacandra.

3. **Amarakośa** or Nāmaliṅgānuśāsana is on majority a synonymous dictionary authored by Amarasimha of the 6th C.A.D. (or earlier). The dictionary is divided into three sections called kāṇṇās and hence popularly known as Trikāṇḍa. A major part of the lexicon deals with the synonyms and a small section, viz., nānārthavarga is devoted to homonyms; where the arrangement is according to the final consonants. The indeclinables are treated in one section while the last section is devoted to general rules for determining the genders. It is however difficult to trace a particular word in the kośa as there is no index of words treated. It may also be noticed that the genders of words are expressed by the inflexional endings. At times the gender is indicated by labels like stri, pum, etc. Though there have been many lexicons prior to it, the Amarakośa has been most frequently referred to as an authority, in support of descriptions of words used by them while commenting on any Sanskrit text. The Catalogus Catalogorum of Aufrecht mentions about forty commentaries on Amarakośa. The author has consulted his predecessors in compiling the lexicon as acknowledged by him in the introductory stanzas.

4. **Abhidhānaratnamālā** is a lexicon of 900 verses authored by Halāyudha of the 10th C.A.D. The lexicon is divided into sections called kāṇṇās. The first four kāṇṇās deal with synonyms and the fifth one with homonyms and indeclinables. Regarding the treatment of genders, the lexicon has followed Amarakosa. The genders are indicated by giving the declensional forms. The lexicon is composed in different metres. Halayudha mentions various authorities like Bhaguri, Vararuci and others.

5. **Vaijayantikośa** is a voluminous lexicon by Yādavaprakāśa (earlier to 1100 A.D.). The lexicon has two broad divisions, viz. synonyms, and homonyms. The division on
synonyms has five sections or kāṇṇās. The division on homonyms has three sections. All these kandas are further sub-divided into several sub-sections. The genders are arranged in order of masculine, feminine, neuter and mixed in the homonymms portion. The third section of homonymms division has four additional sections treating with synonyms, either single or in compound of specific words applied to different objects, homonymous indeclinables, synonymous indeclinables and general rules relating to the genders, respectively. A special feature of the lexicon, which makes it voluminous in nature, is the inclusion of Vedic terms. Thus, the lexicon often referred to as an authority on ancient lexicography.

6. **Trikaāṇḍaśeṣa** by Purusottamadeva (between 1050 and 1200 A.D.), compiled as a supplement to Amarakosa, gives those words which are left out in the Amarakosa. The lexicon is divided into the equal number of vargās as found in the Amarakosa, corresponding to the three kandas.

According to the compiler, the purpose of the lexicon was merely to include such terms as were left out by Amara but were found in common usage. This lexicon adds 37 more names of the Buddha to the 17 given by Amara, 3 more on Gautama Buddha to the 17 of Amara. The lexicon is also known by the title Amarasesa or Amaraviveka. Purusottamadeva is also the commentator on the Astadhyayi of Panini.

7. **Hārāvali** by Purusottamadeva, has around 270 verses treating exclusively common words. The lexicon is divided into synonyms and homonyms. The homonyms portion is further classified into three sections, each having full-verses, half-verses and quarter-verses. It also gives different meanings ascribed to the words. The author has consulted several lexicons in compiling his lexicon.

8. **Abhidhānacintāmaṇi** is a major lexicon compiled by Hemacandra (1088 - 1175 A.D.), having 1542 verses in different metres. The first part of the lexicon deals with the synonyms and the second with the homonyms. The synonyms section is divided into six sub-sections called kandas. The lexicon gives a description of rudha, yauqika and misra terms at the outset and a note on the component parts of compound words also the commutable components of such words. The homonyms part is arranged according to the number of syllables in each word, and also according to the final syllables.
9. **Nighaṭṭuśeṣa** is a supplement to Abhidhanacintamani by Hemacandr himself giving synonyms in six additional kāṇṇās. Thus the work may also be called a subject lexicon as it deals with plants and herbs. The lexicon has around 400 verses.

10. **Bhuriprayoga** is a lexicon of both synonyms and homonyms compiled by Padmanabhadatta who flourished in the last quarter of the 14th C.A.D. On the lines of the Amarakosa, the lexicon is divided into three sections. The sections are further sub-divided into 14 vargas. This can thus be called a supplement of Amarakosa.

11. **Abhidhānatantra** is a lexicon of synonyms and homonyms authored by Jatadhara who lived before the 15th C.A.D. He has made certain additions to Amarakosa. This lexicon is largely based on the Amarakosa and has been divided into 18 vargas. All these vargas are put into three kandas as in the Amarakosa. The lexicon appears to have not mentioned any authority. Abhidhanaratna and Linqanusasana are two other names given to this lexicon.

12. **Sighrabodhinināmālā** is a voluminous lexicon having around 472 verses, the author of which is not known. Aufrecht has reported the availability of a single manuscript of this lexicon at the Royal Asiatic Society of Bengal (Catalogus Catalogorum, i, 656.6). The lexicon has four parts. The first part deals with the names of different parts of human body and things related to women, the second part deals with inanimate objects, the third part with the enumeration of celestial objects and the fourth one with words having several meanings, synonyms, prepositions, names of arts and sciences, etc.

13. **Vallabhagani** (16th C.A.D.) gives the meanings of words occurring in the text along with their derivations at several places. The work is supported with various quotations and authorities like Durga, Ksirasvamin, Bhaguri and others.

14. **Kośakalpataru** is an important lexicon having more than 5000 verses ascribed to Viśvanātha of the 17th C.A.D. The lexicon has divisions on synonyms and homonyms, the former imitates the Amarakosa and is divided into sections and sub-sections like kāṇṇās and vargās. The homonyms are arranged according to the number of syllables under kavarqa, cavarga, tavarga and so on. Apart from these two main divisions, the lexicon has two parts, the first dealing with svayakanda having six vargas, The work contains prose portions also.
15. *Vaidikakośa* of Bhāskarāraya (about the 19th C.A.D.) is a very small lexicon on some vedic words. The lexicon is divided into seven sections.

16. *Kośāvatāṁsa* by Raghava Appa Khandekara (19th C.A.D.) is a small work having two parts called gucchas. The lexicon appears to have been written for beginners, with selection of words from different lexicons. The author admits that he has left out many difficult words that are not in common usage. The second guccha deals with the homonyms.