

Chapter 3

Growth and Development of Sanskrit Dictionary

“The language of Samskrit is of a wonderful structure, more perfect than Greek, more copious than Latin and more exquisitely refined than either. Human life would not be sufficient to make oneself acquainted with any considerable part of Hindu literature.”

.....Sir William Jones

3.1 Introduction:

Sanskrit was one of the most important keys to the Indo-European language. Sanskrit is classified as a Satem ('100') language, as opposed to the Centum ('100') languages, like Latin. It is part of the Indo-Aryan sub-branch of the Indo-Iranian branch of the Indo-European language family. Sanskrit, Latin, and ancient Greek form a trio of classical literary languages. Sanskrit is the ancient language of India and the Indian subcontinent. Its literature, the Vedas, was written in Vedic Sanskrit, as in the *Rig Veda*, from about 1500 B.C. chronologically next came Classical Sanskrit (c. 4th century B.C.). Sanskrit was a complete success and became the language of all cultured people in India and in countries under Indian influence. All scientific, philosophical, historical works were henceforth written in Sanskrit, and important texts existing in other languages were translated and adapted into Sanskrit. For this reason, very few ancient literary, religious, or philosophical documents exist in India in other languages. The sheer volume of Sanskrit literature is immense, and it remains largely unexplored. India is an ancient country having very rich history and culture. It is also very difficult to indicate when the Sanskrit literature started. Sanskrit Literature is classified into two groups (1) Vedic Sanskrit (2) Classical Sanskrit.

3.2 Importance of Sanskrit Language:

The importance to the Sanskrit language is global and without refereeing to a standard vocabulary guide it is difficult to digest the meaning of traditional complex words used in the scripts. Sanskrit language is the mother of major languages and was considered as "Dev Bhasha, Devavani" or the language of the Gods by ancient Indians. The word Sanskrit, relates to "refined" or "purified," which is the antonym of "Prakrut or Prakrit",

meaning "natural". It is made up of the primordial sounds, and is developed systematically to include the natural progressions of sounds as created in the human mouth. Jawaharlal Nehru (www.hinduwisdom.info/Sanskrit.htm) in "Tribute to Hinduism" had said that "Sanskrit is a language amazingly rich, efflorescent, full of luxuriant growth of all kinds, and yet precise and strictly keeping within the framework of grammar which Panini laid down two thousand years ago. It has spread out in knowledge development, added to its richness, became fuller and more ornate, but always it stuck to its original roots". The ancient Indians attached a great deal of importance to sound, and hence their writing, poetry or prose, had a rhythmic and musical quality. Modern languages of India are children of Sanskrit, and to it owe most of their vocabulary and their forms of expressions are being used in different languages. (<http://www.hinduwisdom.info/Sanskrit.htm>)

Thus, Sanskrit is the classical language of Hinduism and world, and also is the oldest and the most systematic language in the world. This language has gigantic literary treasure related to all branches of science and all works of life. The vastness and the versatility, and power of expression can be appreciated by the fact that this language has 65 words to describe various forms of earth, 67 words for water, and over 250 words to describe rainfall. The Sanskrit grammarians wished to construct a perfect language, which would belong to no one and thus belong to all, which would not develop but remain an ideal instrument of communication and culture for all people and for all the time. Varakhedi et al (2007) rightly indicated in his publication "An effort to develop tagged lexical resources for Sanskrit" that Sanskrit is the first language to have a very precise grammar formalizing authored by Paa.nini, two thousand years ago. No other language has such a great tradition of grammar, formalism, which is sound, perfect and very formal in nature.

The Sanskrit scholars have deeply studied Sanskrit language and have developed various reference and information sources using Sanskrit literature to make the proper use of language and connote the meaning of the words to the followers. The original sources are available in the form of manuscripts and then in printed forms. Different information sources available in Sanskrit language like dictionaries, encyclopedia, bibliographies etc. are scattered and are also not well organized. There is a need to conduct a study and find

out various reference tools especially dictionaries stating different terms and relates to types developed using Sanskrit language and literature for better usage in different areas. Sanskrit is still one of India's official languages, although its use is limited only in the vernacular. Early Sanskrit was written using Brahmi or Kharosthi scripts. It is now usually written with the Devanāgarī alphabets and script.

Librarians working in the institutes or organizations, where more Sanskrit literature is available are busy in preserving the Sanskrit literature and also building new information resources for different usage like dictionaries, reference collections, bibliographies, compilations, encyclopedia, encyclopedic dictionaries, multilingual dictionaries etc. To maintain and use the resources there is a need to develop reference sources and make them available to users. The difficulty in using the resources is that there is no proper record of the collection of the resources at one place. As knowledge disseminators (libraries) have responsibility to develop and preserve the information products from the original literature with the help of Sanskrit scholars and library professionals for developing terms and finding appropriate meaning and its proper indexing and systematic presentation in useable form respectively.

In India Sanskrit and Indological Research Institutes are established at various parts. The function of these institutes is to develop information resources from the available collection or to record the resources properly. University departments, research institutes, Indological institutes, are the backbones in the development of Sanskrit information products based on literature. In Maharashtra State alone there are more than ten organizations managing and maintaining Sanskrit literature and these are :

Anandashram Sanstha Pune,

Ananthacharya Indological Research Institute Mumbai,

Asiatic Society of Mumbai,

Bhandarkar Oriental Research Institute (BORI),

Bharat Itihas Samshodhan Mandal Pune,

Pune University (Center for Advanced Studies in Sanskrit),

Deccan College PG and Research Institute,

Institute for studies in Vedic Sciences Akkalkot , Solapur

Institutue for the study of religion Pune

Kavi Kulguru Kalidas Sanskrit Viswa vidhyalaya Ramtek

Tilak Maharashtra Vidyapeeth Pune

Vaidika Samshodhan Mandal, Pune

Apart from these prominent institutes there are few institutes also maintaining the sanskrit literature and brings out sanskrit publications viz.; Vedshastrotejak Sabha, Pune. Few institutes like Kaivalyadham SMYM Smriti, Lonanwal; Kaivaly Yog Institute Pune, KJ Sommayya Center for studies in Jainism Mumbai, Yoga Institute, Lonanwala, National Institute of Naturopathy Pune are having Sanskrit literature but not having enough dictionaries with them and also available in the major Sanskrit institutes.

3.3 Growth of Sanskrit Language:

Sanskrit language belongs to the Indic group of the Indo-Iranian subfamily of the Indo-European family of languages. Sanskrit was the classical standard language of ancient India, and some of the oldest surviving Indo-European documents are written in Sanskrit; however, Hittite is probably the earliest recorded Indo-European tongue with at least one text dated c.17th cent. B. C. The oldest known stage of Sanskrit is Vedic or Vedic Sanskrit, so-called because it was the language of the Veda, the most ancient extant scriptures of Hinduism. The Veda probably date back to about 1500 B.C. or earlier, many centuries before writing was introduced into India. Vedic Sanskrit was current c.1500 B.C. to c.200 B.C. However, Sanskrit in its classical form, a development of Vedic, was spoken c.400 B.C. as a standard court language. It became the literary vehicle of Hindu culture and as such was employed until c.A.D. 1100. Even today Sanskrit survives in liturgical usage. Although it is a dead language, it is recognized in the Indian constitution of 1950 because of its association with the religion and literature of India.

Study of grammar by Indian scholars began early. The oldest existing Sanskrit grammatical work was written by the Indian grammarian Panini (c.4th cent. B.C.), who perceptively analyzed and commented on the Sanskrit language. Grammatically, Sanskrit has eight cases for the noun (nominative, accusative, genitive, dative, ablative, instrumental, vocative, and locative), three genders (masculine, feminine, and neuter), three numbers for verbs, nouns, pronouns, and adjectives (singular, dual, and plural), and three voices for the verb (active, middle, and passive). The language is very highly inflected. The ancient Indian scripts known as the Brahmi and Kharosthi alphabets have been employed to record Sanskrit. Both Brahmi and Kharosthi are thought to be of Semitic origin. The Devanagari characters, which are descended from Brahmi, also were used for writing Sanskrit. The comparison of Sanskrit with the languages of Europe, especially by Sir William Jones, opened the way to the scientific study of language in Europe in the 18th cent. (<http://encyclopedia2.thefreedictionary.com/Sanskrit.....> Sanskrit Language)

Sanskrit is an ancient and classical language of India in which ever first book of the world Rigveda was compiled. The Vedas are dated by different scholars from 6500 B.C. to 1500 B.C. Sanskrit language must have evolved to its expressive capability prior to that. It is presumed that the language used in Vedas was prevalent in the form of different dialects. It was to some extent different from the present Sanskrit. It is termed as Vedic Sanskrit. Each Veda had its book of grammar known as Pratishakhya. The Pratishakhya explained the forms of the words and other grammatical points. Later, so many schools of grammar developed. During this period a vast literature -Vedas, Brahmana-Granthas, Aranyakas, Upanishads and Vedangas had come to existence which could be termed as Vedic Literature being written in Vedic Sanskrit.

Panini (500 B.C.) was a great landmark in the development of Sanskrit language. He, concising about ten grammar schools prevalent during his time, wrote the master book of grammar named Ashtadhyayi which served as beacon for the later period. Literary Sanskrit and spoken Sanskrit both followed Panini's system of language. Today the correctness of Sanskrit language is tested upon the touchstone of Panini's Ashtadhyayee.

Sanskrit is said to belong to Indo – Aryan or Indo Germanic family of languages which includes Greek, Latin and other alike languages. William Jones, who was already familiar with Greek and Latin, when came in contact with Sanskrit, remarked that Sanskrit is more perfect than Greek, more copious than Latin and more refined than either. He said – “Sanskrit is a wonderful language”. It is noteworthy that though ancient and classical, Sanskrit is still used as medium of expression by scholars throughout India and somewhere in other parts of the world e.g. America, and Germany. Sanskrit is included in the list of modern Indian Languages in the eighth schedule of the constitution of India. As per the Indian tradition Sanskrit Language has no beginning and no ending. It is eternal. Self-born God has created it. It is divine. It is everlasting. It was first used in Vedas and thereafter it has been the means of expression in other fields.

Sanskrit has been the source of later languages and literature in India. Pali and Prakrit were first to develop from Sanskrit. Pali was taken as means for exposition of Buddhistic ideas and Prakrit was used for the spread of Jain doctrines. Most of the Buddhistic literature is written in Pali and that of Jain cult in Prakrit. A vast amount of Buddhistic and Jain literature was also written in Sanskrit simultaneously. Prakrit language had different shades in different parts of India. So they were named as Paishachi, Shourseni, Magadhi, Ardha – magadhi and Maharashtri. These Prakrits were used for writing ornate poetry like Gaha Saptashati and Karpur Manjari and also in Sanskrit drama as dialogues of ladies and illiterate characters. From each type of Prakrit various Apabhramsha languages developed bearing the same name as Paishachi Apabhramsha, Shaurseni Apabhramsha and so on. Modern Indian Languages are developed from these Apabhramsha languages.

Hindi, the official language of India, is developed from Shauraseni Apabhramsha. It is said that all the modern Indian languages used in north part of India are evolved from Sanskrit and the other Modern Indian Languages of South India- Tamil, Malayalam, Kannada and Telugu are evolved from the Dravidian family of languages. The South Indian MILs are well enriched and nourished by Sanskrit language. Rashtriya Sanskrit Santhan (<http://www.sanskrit.nic.in/evol.htm>)

3.4 Classification of Sanskrit Language:

Sanskrit Literature is classified into two groups (1) Vedic Sanskrit (2) Classical Sanskrit.

3.4.1. Vedic Sanskrit (Oral Sanskrit):

Vedas are considered as the most ancient works of not only India but the world. According to Ganga Ram Garg (1992) "The Vedas are the oldest works in Sanskrit, perhaps the oldest books available in any library of the world. The Vedas are "apaurusheya", which means that they were revealed to certain sages by Brahma himself and are not the creations of man. The Vedas are four in number: Ṛgvēda, yajurveda, Sāmaveda and Atharvaveda, revealed respectively to the sages Agni, vāyu, Āditya, and Aṅgiras. The Vedas are collections or compilations of hymns, Prayers, benedictions, sacrificial formulae, litanies, etc. The total number of Mantras in all the four Vedas or Vedic saṁhitās is taken to be 20,389, though this number varies slightly according to diverging recensions of the Vedas. Of the four Vedas or the saṁhitās, the Ṛgvēda is the oldest and is the most important. Of the 21 recensions of the Ṛgvēda that were known at one time, only one namely, the śākala recension, consisting of 1,017 hymns (sūktas) of 10,552 Mantras, has come down to us apparently complete. The second Veda is yajurveda, which is a ritual Veda, and consists of 1975 Mantras. Of the 101 schools of the Adhvaryu-Veda or yajurveda mentioned in the Mahābhāshya of patañjali, the saṁhitās of only four (kāṭhaka, kapiṣṭhala, Maitrāyaṇī and Taittirīya) of the Kṛishna (Black or Unarranged) and one (Vājasaneyi) of the śukla (white, or well arranged yajurveda are known. The third Veda, sāmaveda is the song book of the priests and comprises 1875 Mantras, most of them taken from the Ṛgvēda. Of the traditional 1,000 recensions of this Veda, only three have come down to us, the best known of the three being that of the kauthumas. The fourth and the last Veda, which is practically unknown in southern India, is Atharvaveda. Of the nine recensions supposed to have existed, only two - the paippalada (or Kashmirian) and the śauna-kīya have come down to us, and it is the latter that is usually meant when the Atharvaveda is mentioned. The Atharvaveda consists of 20 books, containing in all 731 hymns comprising 5,987 Mantras. This Veda

consists principally of prayers, formulae and charms for protection against evil spirits, diseases, snakes and other noxious creatures.

The pre-Classical form of Sanskrit is known as Vedic Sanskrit, with the language of the Rigveda being the oldest and most archaic stage preserved, its oldest core dating back to as early as 1500 BCE. This qualifies Rigvedic Sanskrit as one of the oldest attestations of any Indo-Iranian language, and one of the earliest attested members of the Indo-European language family, the family which includes English and most European languages. The corpus of Sanskrit literature encompasses a rich tradition of poetry and drama as well as scientific, technical, philosophical and Hindu religious texts. Sanskrit continues to be widely used as a ceremonial language in Hindu religious rituals in the forms of hymns and mantras. Spoken Sanskrit is still in use in a few traditional institutions in India and there are many attempts at revival. The language referred to as *saṃskṛta* "the cultured language" has by definition always been a "sacred" and "sophisticated" language, used for religious and learned discourse in ancient India, and contrasted with the languages spoken by the people. (<http://en.wikipedia.org/wiki/Sanskrit>)

Sanskrit, as defined by Pāṇini, had evolved out of the earlier "Vedic" form. The beginning of Vedic Sanskrit can be traced as early as 1500-1200 BCE. Scholars often distinguish Vedic Sanskrit and Classical or "Pāṇinian" Sanskrit as separate 'dialects'. Though they are quite similar, they differ in a number of essential points of phonology, vocabulary, grammar and syntax. Vedic Sanskrit is the language of the Vedas, a large collection of hymns, incantations (Samhitas), theological and religio-philosophical discussions in the Brahmanas and Upanishads. Modern linguists consider the metrical hymns of the Rig-Veda Samhita to be the earliest, composed by many authors over several centuries of oral tradition. The end of the Vedic period is marked by the composition of the Upanishads, which form the concluding part of the Vedic corpus in the traditional view; however the early Sutras are Vedic, too, both in language and content. Around the mid 1st millennium BCE, Vedic Sanskrit began the transition from a first language to a second language of religion and learning (<http://en.wikipedia.org/wiki/Sanskrit>).

3.4.2 Classical Sanskrit (Written Sanskrit):

Classical Sanskrit literature comprises of works of different poets. These works are called epics. Ganga Ram Garg says on classical Sanskrit literature as follows: "What is known as classical Sanskrit literature, originated around 4th century B.C. The most outstanding figure in classical Sanskrit literature is kālidāsa. In the pre-Kalidasa period, prose, poetry and drama were cultivated, but early works of these classes appear to have been lost. Of the pre-kālidasa works, we have the Dramās of Ashwaghosha and Bhāsa and two poetical works: Buddha-Charita (On the life of the Buddha, which was translated into Chinese in A.D. 420) and Saundarānanda of the former, who is placed by tradition as early as the time of Kanishka, whose reign began in A.D. 78." As quoted from Ganga Ram Garg, Classical Sanskrit literature can be classified into 3 parts: (1) Pre-kālidasa (2) Kalidāsa (3) Post Kālidasa.

3.5 History of Sanskrit Literature:

Sanskrit literature is as vast as the human life. There are four aims of human life which are called Purusharthas. They are Dharma, Artha, Kama and Moksha. Dharma stands for the duties and responsibilities of man. Artha communicates the monetary necessities, Karma stands for the human desires of all types and Moksha is freedom from birth and re-birth and worldly involvement. Any and every literature surrounds these four aims of human life. Sanskrit literature first of all presents Vedas which are the basis for Dharma. Vedas are the root of Dharma. There are four Vedas Rigveda, Yajurveda, Samveda, and Atharvaveda. Brahman granthas explain the Vedic literature and give the detailed process to perform the Yajnas. Aranyakas and Upanishads discuss the internal meaning of the Vedas and the path of renunciation – Moksha Purushartha. Pratishakhyas explain the grammatical issues of the Vedas. Six Vedangas i.e. Shiksha, Vyakarana, Kalpa, Chhandas, Nirukta, and Jyotish help to understand the Vedas. As per the Indian tradition the Veda is not written by any author but in fact it is the respiration of God. Veda has been seen by the seers, the Rishis. Later it was diversified into four Samhitas by the great seer Vyasa. Some Scholars hold that the Vedas were written by different seers and they

estimated the time of these writings from 6500 BC to 1500 BC. The rest of the Vedic literature might have been completed before 600 BC.

Valmiki was first to write the worldly poetry; Loka – Kavya. He wrote the Ramayana the great-epic which had the great impact on the later literature. Even today the latest poetry is written on the line of Valmiki. The Ramayana was written in 500BC. The second epic Mahabharata was written by Krishanadwaipayana Vyasa which is known as encyclopedia of knowledge. Later the Poets like Kalidasa, Ashvaghosa contributed considerably during the Gupta period. Bharavi, Bhatti, Kumardasa and Magha – all wrote Mahakaavyas. Harishena and Vatsabhattacharya were also prominent writers. Some other divisions of the classical literature and some names of the classical writers are: Kalhan and Bilhan in the field of historical Kavyas : Bhartrihari, Amaruka, Bilhana, Jayadeva, Somadeva etc. are famous as lyric poets. The Brihatkatha, Romantic and Didactic Fables, erotic poetry, champu kavyas, works on poetics and anthologies, gnomic and didactic poetry etc. form an unparalleled part of Sanskrit literature.

The contribution of Maharshi Valmiki (AdiKavi) , Veda Vyasa, Kalidasa, Harshawardhan, Panini, Patanjali, Adi Shankaracharya, Kalhana, Jaidev, etc is valuable in developing sanskrit language and literature and this forms the basis for the further development of language and lexicans. The vedas, dramas, granthas, puranas, aranyakas, upnishidas, sutras, niruktas (comentaries), Ramayana, Mahabharta, Bhagawat Geeta, also played vital role in developing Sanskrit literature and language.

3.6 Sanskrit Dictionaries:

3.6.1 Historical Background and Growth:

The history of Sanskrit dictionary is, perhaps, older than that of the Sanskrit Grammar. It started with Vedic Concordance named ‘Nighantu’. In reality, instead of being a dictionary, Nighantu is more or less a word. During later period, various dictionaries were compiled but, unfortunately, we have lost their original scripts. (<http://sanskritebooks.wordpress.com/tag/sanskrit-dictionary/>). ‘Amarakosa’ (Amara

Simha's) has been considered to be the oldest and most popular compilation. It is also known as Namalinganusasana. In later period, Halayudha-kosa, Vaijayanti-kosa, Mankha-kosa, Nama-mala and Anekartha-samgraha etc. names are worth mentioning while tracking the development. Two voluminous dictionaries compiled in the 19th century are – Vacaspatyam and Sabdakalpadruma, which stand apart their modern style and technique, both the volumes, are replete with the quotes from the contemporary literature to explain the words convincingly. These efforts may be called as a link or bridge between the dictionary and the encyclopedia.

In the modern times, Sanskrit English Dictionary of H.H. Wilson, W. Monier and Sanskrit Worterbuch of Otto Bohtlingk's and Sanskrit English Dictionary by Vamana Sivarama Apte are the excellent works in this tradition.

Sir Monier Monier-Williams published "A Sanskrit-English Dictionary" (etymologically and philologically arranged with special reference to cognate Indo-European languages) with its First Edition. Published by Oxford University Press, 1899 and later Reprint: Delhi, 1963, 1964, 1970, 1974, 1976, 1979, 1981, 1984, 1986, 1990, 1993, 1995, 1997 through Motilal Banarsidass Publishers Private Limited for India. ISBN: 81-208-0069-9 (Deluxe Ed.) ISBN: 81-208-0065-6 (Ordinary Ed.). The first edition appeared in the summer of 1872. The extent of its indebtedness to the great seven-volumed Sanskrit-German Thesaurus compiled by the two eminent German Sanskritists, Otto Böhtlingk and Rudolf Roth, with the assistance of many distinguished scholars, such as Professor A. Weber of Berlin

3.6.2 Growth in Sanskrit Dictionaries (Classical):

From the survey of the literature it is found that few prominent Sanskrit classical dictionaries developed since AD 500 to AD 1800 are compiled and listed in the Table 4.1 (See also Appendix 1 for detailed description of each dictionary)

Table 3.1 Chronological Sanskrit Dictionaries: Growth and Development

Sr. No.	Title of the Book	Chronology
1.	Dvirupakośa (Paṇini)	4 TH CBC
2.	Vyādi	5 th CAD
3.	Dhanvantarinighaṇṭu (Dhanavantari)	500 AD
4.	Amarkośa/ Nāmaṅgānuśāsana	560
5.	Anekārthasamuccaya or Śāśvatakośa	600 AD
6.	Anekārthanāmamālā(Dhananjaya)	End of 9 TH C
7.	Anekārthanighaṇṭu	End of 9 th C
8.	Vaidikakośa (Bhāskarārya)	9 th CAD
9.	Nāmamālā	900
10.	Paryāyaratnamālā	900
11.	Anekārthadhvanimañjari	925
12.	Abhidhānratnamālā	925-75
13.	Vaijayantī	C 1050
14.	Tikāṇḍaśeṣa	1050-1159 AD
15.	Hārāvali	1050-1159 AD
16.	Śabdabhedaparakāśa(Puruśottama)	1050-1159 AD
17.	Śabdacandrikā (Cakrapāṇidatta)	1060 AD
18.	Śeṣanāmamālā	1089-1172
19.	Anekārthasamgraha	1089-1172
20.	Abhidhāncintāmaṇi	1089-1172
21.	Śabdapradipa (Sureśvara)	11 th CAD
22.	Nāmamālikā	11 C

23.	Ekākṣarakośa	11-13 CAD
24.	Agastyanighaṇṭu	1110 A D
25.	Viśvaprakāśa	1110 A D
26.	Śabdabhedaprakāśa(Maheśvara)	1120
27.	Dharaṇikośa	1130
28.	Anekārthakośa(Maṅkha)	1140 CAD
29.	Nānārthasaṁgraha	1140 CAD
30.	Dvirūpakośa(Harṣa)	1150-1170
31.	Nānārthārṇavasamkṣeka	C 1160
32.	Paryāyaśabdaratna	12 C
33.	Anekārthakośa (Ajayapāla)	12 CAD
34.	Medinikośa	1200-50
35.	Hṛdayadipikā (Vopadeva or Bopadeva)	13 th CAD
36.	Ekākṣarnāmamālā(Sudhākalaśa)	1350
37.	Anekārthatilaka	1365
38.	Madanavinodanighaṇṭu (Madanpāla)	1375 AD
39.	Nāmamālāśiloṅcha	1377
40.	Nānārthamañjarī	1377
41.	Dravyaguṇaśatakaśloki (Trimallabhaṭṭa)	1383-1499 AD
42.	Avyayasamgranighaṇṭu (Sakalamallabhaṭṭa)	14 th CAD
43.	Bhuriprayoga (Padmanābhabhaṭṭa)	14 th CAD
44.	Ekākṣararatnamālā (Mādhava)	14 th CAD
45.	Rājanighaṇṭu (Narahari)	14 th CAD
46.	Nānārtharatnamālā	1400

47.	Avyayasamgranihanṭu (Gadasimha)	1431 AD
48.	Śabdaratnākara(Vāmanbānabhaṭṭa)	1400-60
49.	Pañcavargasamgrahanāmālā (Subhāśila)	1450-1500 AD
50.	Uṇādināmamālā (Subhāśila)	1450-1500 AD
51.	Ekākṣarnāmamālā(Amar)	1500
52.	Abhidhānatantra(Jatādhara)	15 th CAD
53.	Anekārthasamgraha(Paramānanda)	1525
54.	Parmānandīyanāmamālā	1525
55.	Śrautaśabdasaṃuccaya (Someśvara)	1550 AD
56.	Śāradīyākhyānanāmamālā	1575-1625
57.	Ekārthanāmamālā	1580
58.	Dvyakṣarnāmamālā	1580
59.	Ekākṣaranāmamālilkā(Viśvambhu)	C 1590
60.	Rupamañjarināmamālā (Rupacandra)	16 th CAD
61.	Uktiratnākara(Sādhusundaragaṇi)	1614-1618 AD
62.	Vallabhagaṇi	16 th CAD
63.	Vaṇṇaprakāśa (Kaṇṇapura)	16 th CAD
64.	Pārasiprakāśa (Vihārik ^a iśnadāsa)	16 th -17 th CAD
65.	Viśvalocanaakośa	1600
66.	Śabdaratnākara(Sādhusundargaṇi)	1624
67.	Pañcatattvaparakāśikā	1634
68.	Kośakalpataru	1644
69.	Kalpadrakośa	1660
70.	Śabdaratnāvali (Mathureśvara)	1600-1650 AD

71.	Śabdaratnasamanvayakośa	1684
72.	Jyotiṣaśāstranighaṇṭu	17 C
73.	Pathyāpathyavibodhanighaṇṭu (Kaiyadeva)	17 th CAD
74.	Pārasiprakāśa (Vedāṅgārya)	17 th CAD
75.	Rājyavyavahārakośa (Raghunātha)	17 th CAD
76.	Śabdārṇava (Sahajakirti)	17 th CAD
77.	Śivakośa	17 th CAD
78.	Uṇādinighaṇṭu (Venkteśvara)	17 th -18 th AD
79.	Kavidarpaṇanighaṇṭu ((Rāmabhadra Dikṣita)	18 th cAD
80.	Kośāvatamsa	1810-30
81.	Śabdamuktamhārṇava (Tārāmaṇi)	18 th CAD

(Source: Patkar M M (1981), Bharati, H L N 1991)

The same dictionaries are arranged in alphabetical order and listed in Table 3.2

Table 3.2: Alphabetical Arrangemnet

Sr. No.	Title of the Book	Chronology
1.	Abhidhānatantra(Jatādharma)	15 th CAD
2.	Abhidhāncintāmaṇi	1089-1172
3.	Abhidhānratnamāla	925-75
4.	Agastyanighaṇṭu	1110 A D
5.	Amarkośa/ Nāmaliṅgānuśāsana	560
6.	Anekārthadhvanimañjari	925
7.	Anekārthakośa (Ajayapāla)	12 CAD
8.	Anekārthakośa(Mañkha)	1140 CAD

9.	Anekārthanāmamālā(Dhananjaya)	End of 9 TH C
10.	Anekārthanighaṇṭu	End of 9 th C
11.	Anekārthasaṁgraha	1089-1172
12.	Anekārthasaṁgraha(Paramānanda)	1525
13.	Anekārthasamuccaya or Śāsvatakośa	600 AD
14.	Anekārthatilaka	1365
15.	Avyayasamgranighaṇṭu (Gadasimha)	1431 AD
16.	Avyayasamgranighaṇṭu (Sakalamallabhatta)	14 th CAD
17.	Bhuriprayoga (Padmanābhabhaṭṭa)	14 th CAD
18.	Dhanvantarinighaṇṭu (Dhanavantari)	500 AD
19.	Dharaṇikośa	1130
20.	Dravyagūṇasatakaśloki (Trimallabhaṭṭa)	1383-1499 AD
21.	Dvirupakośa (Paṇini)	4 TH CBC
22.	Dvirūpakośa(Harṣa)	1150-1170
23.	Dvyakṣarnāmamālā	1580
24.	Ekākṣarakośa	11-13 CAD
25.	Ekākṣaranāmamālilkā(Viśvambhu)	C 1590
26.	Ekākṣararatnamālā (Mādhava)	14 th CAD
27.	Ekākṣarnāmamālā(Amar)	1500
28.	Ekākṣarnāmamālā(Sudhākalaśa)	1350
29.	Ekārthanāmamālā	1580
30.	H ^a dayadipikā (Vopadeva or Bopadeva)	13 th CAD

31.	Hārāvali	1050-1159 AD
32.	Jyotiṣaśāstranighaṇṭu	17 C
33.	Kalpadrukośa	1660
34.	Kavidarpaṇanighaṇṭu ((Rāmabhadra Dikṣita)	18 th cAD
35.	Kośakalpataru	1644
36.	Kośāvatamsa	1810-30
37.	Madanavinodanighaṇṭu (Madanpāla)	1375 AD
38.	Medinikośa	1200-50
39.	Nāmamālā	900
40.	Nāmamālāśiloṅcha	1377
41.	Nāmamālikā	11 C
42.	Nānārthamañjarī	1377
43.	Nānārtharatnamālā	1400
44.	Nānārthārṇavasamkṣeka	C 1160
45.	Nānārthasamgraha	1140 CAD
46.	Pañcatattvaprakāśikā	1634
47.	Pañcavargasamgrahanāmālā (Subhāśila)	1450-1500 AD
48.	Pārasiprakāśa (Vedāṅgārya)	17 th CAD
49.	Pārasiprakāśa (Vihārik ^a iśṇadāsa)	16 th -17 th CAD
50.	Parmānandīyanāmamālā	1525
51.	Paryāyaratnamālā	900
52.	Paryāyaśabdaratna	12 C

53.	Pathyāpathyavibodhanighaṇṭu (Kaiyadeva)	17 th CAD
54.	Rājanighaṇṭu (Narahari)	14 th CAD
55.	Rājyavyavahāraśāstra (Raghunātha)	17 th CAD
56.	Rupamañjarināmamālā (Rupacandra)	16 th CAD
57.	Śabdabhedaprakāśa(Maheśvara)	1120
58.	Śabdabhedaprakāśa(Puruiśottama)	1050-1159 AD
59.	Śabdacandrikā (Cakrapāṇidaṭṭa)	1060 AD
60.	Śabdāmuktamhārṇava (Tārāmaṇi)	18 th CAD
61.	Śabdapradīpa (Sureśvara)	11 th CAD
62.	Śabdaratnākara(Sādhusundaragaṇi)	1624
63.	Śabdaratnākara(Vāmanbāṇabhaṭṭa)	1400-60
64.	Śabdaratnasamanvayaśāstra	1684
65.	Śabdaratnāvali (Mathureśvara)	1600-1650 AD
66.	Śabdārṇava (Sahajakirti)	17 th CAD
67.	Śāradīyākhyānanāmamālā	1575-1625
68.	Śeṣanāmamālā	1089-1172
69.	Śivakośa	17 th CAD
70.	Śrautaśabdasaṃuccaya (Someśvara)	1550 AD
71.	Tikāṇḍaśāstra	1050-1159 AD
72.	Uktiratnākara(Sādhusundaragaṇi)	1614-1618 AD
73.	Uṇādināmamālā (Subhāśila)	1450-1500 AD
74.	Uṇādinighaṇṭu (Venkteśvara)	17 th -18 th AD

75.	Vaidikakośa (Bhāskarārya)	9 th CAD
76.	Vaijayantī	C 1050
77.	Vallabhagaṇi	16 th CAD
78.	Vaṇṇaprakāśa (Kaṇṇapura)	16 th CAD
79.	Viśvalocanakośa	1600
80.	Viśvaprakāśa	1110 A D
81.	Vyādi	5 th CAD

(Source : Patkar M M 1981 and Bharati H L N 1991)

All the above dictionaries are monolingual and cover Sanskrit to Sanskrit. But there are many other resources which are bilingual like Sanskrit to English or any other languages. The multilingual dictionaries are also available to connote meaning in other group of languages.

The classical and modern developments in dictionaries in Sanskrit reported are:

Sabda Kalpadruma: A Comprehensive Sanskrit Dictionary in 5 volumes. Sabda Kalpadruma is a well known Sanskrit lexicon compiled by a few Bengali scholars at the instance of Raja Radhakanta Deb of Bengal. In this book, the words have been analyzed into their base-forms and suffixes, their genders determined and their Sanskrit synonyms noted. **Vacaspatyam** is a Sanskrit Lexicon, of 5442 pages, by Pandit Taranatha Tarkavacaspati, Calcutta. A good dictionary is an indispensable companion of a Sanskrit student and of scholars.

There are many popular Sanskrit-English dictionaries like Monier Williams, VS Apte, AA Mac Donell etc. But these are generally useful to only those who know English well along with Sanskrit. The great work known as Vachaspatya is a standard work and is very useful for scholars. But until a well edited edition of this work comes out, it could not be of much help to even an average Sanskrit student. When the author Chaturvedi compiled a dictionary called Samskrita Sabdartha Kaustubha , there were only three Sanskrit Hindi

dictionaries available for the Hindi speaking students. They were all too small for much practical use, so the author Dwarikaprasad Chaturvedi compiled Samskrita Sabdartha Kaustubha with the hope of answering the needs of Hindi speaking Sanskrit students who are studying Sandkrit in a college or school. Samskrita Sabdartha Kaustubha is designed to be an adequate guide to knowledge of Sanskrit words (<http://sanskritebooks.wordpress.com/category/sanskrit/dictionary-sanskrit/>). This dictionary is perhaps the most comprehensive and largest Sanskrit-Hindi Dictionary ever to be published.

Amarakosa, Amarasinha's Sanskrit thesaurus well-known to every Sanskrit student, is the oldest work of the kind now extant. According to tradition Amarasimha was one of the nine distinguished men (nava ratna) of the court of King Vikramaditya (4th Century CE). The Amarakosha consists of verses that can be easily memorized. It is divided into three khandas or chapters. The first, svargadi-khanda ("heaven and others") has words pertaining to gods and heavens. The second, bhuvargadi-khanda ("earth and others") deals with words about earth, towns, animals and humans. The third, samanyadi-khanda ("common") has words related to grammar and other miscellaneous words.

3.7 Synonyms Used for Sanskrit Dictionary:

The richness of the language is gauged on the basis of the abundance of the words in use. Words are the treasure of any language and are conveniently stored in dictionaries in different forms and types. Language dictionaries are monolingual, bilingual and intralingua or multilingual dictionaries. Though the word dictionary is very popularly used everywhere but in different languages many words connote the meaning related to dictionary. In English, Sanskrit and Marathi while consulting the literature following synonyms were noticed for dictionaries or lexicon.

- Nighantu
- Kosha
- Sangraha
- Samucchaya
- Chintamani

- Kaustubha
- Manjari
- Manjusha

This clearly indicates importance attached to the dictionary in Sanskrit like other languages.

3.8 Types of Sanskrit Dictionaries:

Sanskrit dictionaries are not elaborately grouped and recorded as per the classification of reference material and they are only treated as kosas or group of words or concepts in Sanskrit under the different nomenclature used for Sanskrit dictionaries(as listed under 3.7). Sanskrit scholars do not treat kosas as dictionaries but they call them only "Samuchaya or group of words" of words like Nyaya Kosas, Loukiknyayanjali. The similar concept is also expressed by Patyal (2000-01) in his article "Sanskrit Lexicography: Retrospect and Prospect" and opined that Sanskrit lexicography's are slightly different from modern languages. The lexicographical material was available from Nighantus (Nirukta) to medieval and late Kosas etc. The traditional Kosas primarily of two types i.e. homonymic (Anekarth or nanarth i.e more than one meaning) and Synonymic (Ekarth or samanartha). The concept of synonymy and polysemy are not properly maintained in these kosas. The Nighantus and kosas do not follow alphabetical system of modern lexicography. However the strings of words, denoting a particular meaningful concepts are grouped together. The lexical work was primarily developed for the scholars, poets, writers etc and later the efforts made to develop dictionaries for lay persons for studying, learning and teaching languages. From the literature review dictionary grouping in Sanskrit is traced as kosas, glossaries, anekartha, samanartha etc. But it is also possible to group the dictionaries published as in case of other languages like English i.e. general, special, subject, translating, abridged, unabridged etc after evaluating the contents as per the reference material covered in them .

1) **General Sanskrit Dictionaries** : These are specifically developed to get the meaning from Sanskrit to Sanskrit (monolingual, samanartha and anekartha), Sanskrit to Sanskrit

and Marathi (Bilingual) Sanskrit to English, Tamil, Pahlavi (trilingual or multilingual dictionaries).

The General dictionaries deal with common words of a language pertaining to all fields of knowledge to set authoritative standards for spelling, meaning and usage.

2) **Subject Sanskrit Dictionaries:** These dictionaries are related to a particular subject and connote the meaning from Sanskrit to Sanskrit and other languages. e.g. Ganitnamamala, Sankhyayog kosa, Jyotishshastra Nighantu etc. Thus, the dictionaries which deals with terms of a particular subject field are known as subject dictionaries e.g medical, ayurveda, engineering etc. Subject dictionaries contain highly specialized technical terms of a particular subject.

3) **Translating Sanskrit Dictionaries:** These are generally multilingual dictionaries or polyglots. e.g. Sanskrit- Tamil-Pahalvi, Sanskrit-Hindi-Tamil-English and useful for translators. The Translating Dictionaries are not confined to one language like monolingual general dictionaries. They deal with words of two or more languages. Therefore they are also known as inter-lingual dictionaries.

4) **Special Purpose Sanskrit Dictionaries:**

The dictionaries compiled to deal with special purpose and aspects of Sanskrit language are called Special Dictionaries. Some of them cater to special class of users and also deal with special aspects of the words much more comprehensively collected than the general dictionaries. The special dictionaries are also of different types like synonyms, acronyms and antonyms, homonyms, usage, etymological, historical, names, terminologies, rhymic words, idioms and phrases, quotations, characters / personnel, glossaries etc.

Examples :

1. Nagwekar, Lakshman Pandurang, Sanskrit New Dhāturupkośa, Bombay, Indu Praksh Steam Press, 1906
2. Alekar, Vasudev Ramkrishna, Laghukriyapadarupakośa, Kolhapur, Lakshmibai Vasudevrao Alekar, 4th ed.,1929
3. Narvane Vishvanath Dinkar , Bharatiya Vyavahar Kosha (sixteen language kosha), Bombay, Narvane Vishvanath Dinkar, 1961

Based on size the dictionaries in Sanskrit are also grouped under comprehensive, midsized, and concise. Vacaspatyam, Shabdakalpadrum, Shabdachintamani are the examples of comprehensive i.e. an-abridged Sanskrit dictionaries, the half or midsized dictionaries like Girwanlaghukosa (Sanskrit-Marathi), the small or abridged Sanskrit dictionary is Sanskrit -English dictionary by Benfey. These dictionaries may be either mono or bi or multilingual in nature.

Other types of dictionaries are:

3.8.1 Other Forms of Sanskrit Dictionaries:

Sanskrit dictionaries are also available in a number of formats for easy applications, and often include grammar, references to the words, context of usage and usage examples etc.

Printed dictionaries – Printed dictionaries range from small sized editions to large, comprehensive multi-volume works.

a) Small (Concise) size dictionary

1) Khandekar, S. A., Kośāvataṃsa (Rāghavakavi), Poona, 1945, 234 pp.

b) Voluminous or comprehensive dictionary (Unabridged)

1. Patkar, Madhukar Mangesh and K.V. Krishnamurti Sarma Ed., Koshakalpataru of Vishvanath, Sources of Indo-Aryan, Lexicography 14.1, Poona, Deccan College Post Graduate, Research Institute, 1957, Fasc.1:315 pp. Fasc.2-1966:400 pg.

2. Shastri, Hargovind, Vijayantikośa of Yādavaprakāśacārya, Jaikrishnadas – Krishnadas Prachyavidya Granthamala,, Varanasi, Chaukhamba Sanskrit Series Office, 1971, 424 pp.

c) Multi volume monolingual dictionary:

1) Bhattacharya Taranath Tarkavachaspati, Vācaspatyam: Comprehensive Sanskrit Dictionary, Calcutta, Kavya Prakash Press, 1873, Vol. 1:1873, 586 pp. Vol. 2:1873, 587 -1292 pp. Vol. 3:1873, 1296- 2412 pp. Vol. 4:1873, 2413 – 3002 pp. Vol. 5:1873, 3003 - 3834 pp. Vol. 6:1873, 3835 - 4616 pp. Vol. 7:1873, 4617-5442 pp.

- 2) Radhakantadeva, Śabdakalpadruma. 5 Vols.1886 (A.D.) edition in Devanagari by Vasu, Varadaprasad, Calcutta., Baptist Mission Press, 1886, Vol. 1:1886, xiv, 8, 315 pp.Vol. 2:1886, 4, 937 pp. Vol. 3:1886, 792 pp. Vol. 4:1886, 565 pp.Vol.5:1886, 555 pp.
- 3) Natha, Sukhananda, Śabdārthacintāmaṇi. 4 Vols. Agara, Udaipur, 1885, Vol. 1 (1884), 7,1-876 pp. Vol. 2 (1884), 877-1469 pp.Vol. 3(1885), 684, 53 pp.Vol. 4 (1885), 1040, 42 pp.

d) Synonymous Dictionary

- 1) Hargovinddas and Bechardas, Śabdaratnākara (Sādhusundaragaṇi), Benaras, Art Printing Press, 1912, 207 pp.
- 2) Tripathi., Shambhu Natha Amarkīrti, Nāmamālā, (Dhanañjaya), Bombay, Jñānapīṭha Mūrtidevī Jain Granthamāla No. 6, Ayodhya Prasad Goyaliya, 1889,
- 3) Dhananjaya, Nāmamālā, Bharatiya Jnyanapith, Kashi, 1950,
- 4) Patkar, Madhukar Mangesh, Śāradīykhyanamamālā, (Harškīrti), Sources of Indo-Aryan Lexicography 6, Pune , Deccan College, 1951, 102 pp.
- 5) Sharma, B. R., Śabdaratnākara (Vāmana Bāṇa Bhaṭṭa), Darbhanga, Mithila Institute, 1965, 813 pp
- 6) Sharma, Shrikanta, Kalpadrukośa (Keśava) Pune, Bhanadarkar Oriental Research Institute, Vol.1928: 567 pp; Vol2:19323: 293 pp

e) Homonymous Dictionary

1. Borooah, Anundoram, Nānārthasaṅgraha, Gauhati, Publication Board, 1969, 554 pp 1 frsp.
2. Chintamani, T. R., Nānārthasaṅgraham by Ajayapāla, Madras University Sanskrit Series 10, Madras, 1937, 145 pp.
3. Hoshing, Jaggannath Shastri ed., Medinikośa (Medinikara), or Nānārthasabdakośa, Jai Krishna Das Hari Das Gupta, Kashi Sanskrit Series 41, Varanasi,1940, 234 pp.
4. Jivananda Vidyāsagar, Nānārthasabdakośa Medinikara, Calcutta, 1897, 195 pp.

5. Kashi Sanskrit Series, Benaras, Medinīkośa or Nānārthaśabdakośa, (Medinīkara) Kashi Sanskrit Series, 41, Benaras, 1916, 203 pp.
6. Kulkarni, E D, Dharanīkośa (Dharanīdāsa), Building Centenary and Silver Jubilee Series, 9, Pune, Deccan College Post Graduate and Research Institute, 1968, 245 pp.
7. Oka, Krishnaji Govind ed., Anekārthasamuccaya or Śāśvatakośa of Śāśvata, 1918, Poona, Oriental Book Supplying Agency, 90 pp.
8. Sharma, B. R., Nānārtharatnamālā, Irugapa Daṇḍādhinātha, Pune, Deccan College, 1954, 315 pp.
9. Śilaskandha Sthavira and Ratna Gopal Bhatta, Viśvaprakāśa (Maheśvara), Benaras, Chowkhamba Sanskrit Series, 160, 168, 1911, 193 pp.
10. Theodor Zachariae, Anekārthakośa (Mañkha), Bombay, Education Society's Press, 1897, 233 pp.
11. Theodor Zachariae, Anekārthasamuccaya or Śāśvatakośa Śāśvata, Berlin, Weidrannsche Buchhandlung, 1882, 108 pp.

f) Subject Dictionary

1. Chowdhari, Tarapada, Paryāyaratnamālā (Madhavkara), Reprint from Patna University Journal Vol.2, Patna, 1946, 142 pp.
2. Chowdhari, Tarapada, Paryāyamuktavali, Reprint from Journal of the Bihar Research Society, Vols. XXXI and XXXII, Patna, 1947
3. Devchand Lalbhai Jain Pustak Fund, Abhidhānacintāmaṇi kośa by, Hemachandracharya, Devchand Lalbhai Jain Pustak Series no. 92, Surat, 1946, 788 pp
4. Lokesh Chandra, Jyotiśaśāstranighaṇṭu Lakshmi Venkateshvara Press, 1920, Kalyan, 16 pp.
5. Mishra Shivadatta, Śivakośa, Poona, Deccan College Post Graduate and Research Institute, 1952, 210 pp.
6. Purandare, Narayan Vitthal, Dhanavantarinighaṇṭu and Rājanighaṇṭu, Pune, Anandashram Sanskrit Sr.no.33, Anandashram, 1925, 605 pp.
7. Tripathi, Kedarnath, Sāṅkhyayogakośa, Varanasi, 1974.

8. Venkata Ranganathacharya Aryavaraguru. Laghu Shabdarthasarvasva: A Sanskrit Encyclopaedic Lexicon, Vizagapatnam, S P V Ranganathaswami Ayyavaralugaru, 1898,
9. Virkar, Krishnaji Bhaskar, Sulabha Dhaturupkosha, Bombay, Keshav Bhikaji Dhavale,1943,

g) Other dictionaries (Electronic or online)

- **Electronic dictionaries** - Generally available in CD or DVD form i.e. in electronic form. The best example of this form is Monier Williams Sanskrit English Dictionary on CD-Rom
- **Dictionary softwares** –Software that allows words or phrases to be input and translated on computers and smart phones.
- **Online dictionaries** – Online dictionaries are easy to search using Internet, but not always free to use. The exemplars are covered in 3.10
- **Visual dictionaries** – A visual dictionary is a printed dictionary that relies primarily on illustrations to provide the user with a reliable way of identifying the correct translation. Visual dictionaries are often multi-lingual rather than bilingual—instead of containing translations between two languages they often cover four or more languages. Ex. Ranade, H G : Illustrated Dictionary of Vedic Rituals. Delhi, Manohar Publication, 2006

The Sanskrit dictionaries available in above formats are detailed in this chapter and especially in

3.9 Emerging Online Sanskrit Dictionaries:

The use of technology in all fields is essential and the development of online dictionaries are more helpful to users in getting quick referencing as compared to manual searching. The multiple accesses, multi dictionaries searching is possible due to online dictionaries to get the meaning covered by different lexicographers. Sanskrit dictionaries are now available on line and found more useful to users as they can be accessed over the net and

smart phones also. The prominent dictionaries in Sanskrit available on the net are noted below.

3.9.1 Cologne Digital Sanskrit Lexicon is online Sanskrit dictionary and provides searchable access to the Monier Williams Sanskrit Dictionary, with selected items for Capellars Sanskrit dictionary, Tamil and Pahlavi dictionaries. Both searches with Sanskrit/Tamil/Pahlavi and English words are allowed. An improved version of the search for just Sanskrit words for English meaning is available at Monier Williams Online Sanskrit English Dictionary which allows Sanskrit word input in Kyoto, SLP1, and Itrans transliterations, and output in Devanagari Unicode, Harvard-Kyoto, ITRANS, Roman Unicode, Roman CSX, Roman Manjushree CSX formats. An advanced search covers Sanskrit and English word searches with maximum of "All" word displays in different formats. This dictionary is accessible at <http://members.ams.chello.nl/l.bontes/>.

Ajit Krishnan's Mudgala kosha, a searchable compilation of various dictionaries including Monier William's and Apte's dictionaries with additional grammar utilities are excellent addition to Sanskrit learning. These explore the site of various scanned books and software including mobile applications for Sanskrit dictionaries. The Applications are available at <http://www.aupasana.com/stardict>, along with installation instructions.

SanDic - **Sanskrit-English Dictionary** prepared by Artem Novikov. novikovag which is an electronic version and based on combination of three dictionaries viz.:

- The practical Sanskrit-English dictionary of Apte Vaman Shivaram (Revised and enlarged edition)
- A practical Sanskrit dictionary with transliteration, accentuation, and etymological analysis throughout of Macdonell
- Sanskrit-English Dictionary by Monier Williams

All files of these dictionaries are made available over <http://sourceforge.net/projects/sandic/files>

Dhatu-Patha - Sanskrit-English Dictionary, which is a collection of verbal roots with final forms and Compiled by Mandala Pati dasa (Petrovsky Vladislav). The dictionary is searchable using Devanagari and English terms through whole database.

The dictionary is based on combination of :

- Dhatu-sangraha of Srila Jiva Gosvami.
- Sri Hari-namamrita-vyakarana of Srila Jiva Gosvami with Samshodhini-Tika of Matsya-avatara dasa.
- Brihaddhatukusumakarah Pt. Harekanta Mishra
- Dhatu-ratnakara of Muni Sri Lavanya Vijaya Suri.
- Rupa-chandrika. Edited by Dr. Brahmananda Tripathi. Published by Chaukhamba Surabharati Prakashan, Varanasi.

It is available over <http://sourceforge.net/projects/dhatu-patha/files>. Ajit Krishnan has also developed a mobile application using these dictionaries. The Applications are available at <http://www.aupasana.com/stardict>.

Halayudha Kosha is a Sanskrit to Sanskrit dictionary and can be downloaded in three Zip files of dictionaries Apte's, Monier Williams and Dhatupatha

- apte-bi.dictionary.zip (8Mb)
- mw-bi-itrans-dev.dictionary.zip (16 Mb)
- dhatupatha.dictionary.zip (106 Kb)

This online resource can be accessed at the online site made available to users at <http://www.scribd.com/collections/3567269/Halayudha-Kosha>

Sanskrit Kosha Samucchaya which is a searchable online Sanskrit dictionary portal available at <http://www.andhrabharati.com/dictionary/sanskrit/index.php> and includes word meanings covered in the following group of dictionaries :

- **Sanskrit to English Dictionaries**
- A Dictionary in Sanskrit and English : H. H. Wilson (2nd Ed., 1832)
- A Dictionary in Sanskrit and English : Rev. W. Yates (1846)
- A Sanskrit - English Dictionary : Theodore Benfey (1866)
- The Standard Sanskrit-English Dictionary : Lakshman Ramchandra Vaidya (1889)
- A Sanskrit - English Dictionary : Carl Cappeller (1891)
- Sanskrit-English Dictionary : Sir M. Monier Williams (2nd Ed., 1899)
- The Practical Sanskrit-English Dictionary : Vaman Shivram Apte (2nd Ed., 1912)
- A Practical Sanskrit Dictionary : Arthur Anthony MacDonell (1924)
- **Sanskrit to Sanskrit Dictionaries**
- Sabdakalpadrum : Sri Raja Radha Kanta Deva (3rd Ed., 1967)
- Vachaspatyam : Sri Taranatha Tarkavachaspati (1962)
- **English to Sanskrit Dictionaries**
- Dictionary, English and Sanskrit : Sir M. Monier Williams (1851)

- English - Sanskrit Dictionary : Anundoram Borooh (1877)
- The Student's English-Sanskrit Dictionary : Vaman Shivram Apte (3rd Ed. 1920)

3.9.2 Sanskrit Heritage Dictionary: a small hypertext encyclopedia of Indian Culture, arranged according to Sanskrit entries. This site also gives access to automated lexical and grammatical resources for Sanskrit. This is accessible at <http://sanskrit.inria.fr/portal.html>, a Sanskrit portal which provides link to Sanskrit Literature.

3.9.3 Reversed Sanskrit Dictionary:

The purpose of this file is to search for Sanskrit words ending with a certain word or ending e.g. if some one wants to know all compound words ending with ...yoga, then search for the term yoga# . If need to find all nouns declined like rÀjan, i.e. the nouns ending in ...an, then search for an#. The meaning of the words also found in the ordinary dictionaries, e.g. in "Böhtlingk, Sanskrit-Wörterbuch", or in "Monier-Williams, Sanskrit Dictionary", etc.

Apart from these online Sanskrit dictionary resources, following few dictionaries and Sanskrit literature is also made available to users at net.

- Sanskrit utilities tools of Chetan Pandey (sanskrit.inria.fr/portal.en.html). (It is a portal which provides detailed information on different aspects like Sanskrit dictionaries, Sanskrit digital libraries, Sanskrit educational institutes in India and South East Asia, Sanskrit Scholars, Sanskrit publications, Sanskrit on web etc.)
- Apte's dictionary search (Chicago) <http://dsal.uchicago.edu/dictionaries/apte/>
- Sanskrit Wordnet at IIT Bombay
(http://www.cfilt.iitb.ac.in/wordnet/webswn/english_version.php)
- On-line dictionaries for Sanskrit. <http://sanskritdocuments.org/dict/>
- Small portal to Sanskrit dictionaries. <http://sanskrit.inria.fr/portal.html>
- Monier-Williams scanned in Djvu format. <http://www.djvu.org/>
- Glossarium Sanscritum by Francisco Bopp. <http://www.abebooks.com/book-search/title/glossarium-sanscritum/page-1/>
- Macdonell's dictionarysearch (Chicago)
<http://dsal.uchicago.edu/dictionaries/macdonell/>
- Dictionnaire sanskrit-français de N. Stchoupak, L. Nitti et L. Renou.
<http://livre.fnac.com/a1465632/N-Stchoupak-Dictionnaire-sanskrit-francais>
- Dictionnaire sanskrit-français d'Emile Burnouf (1866)
http://www.lexilogos.com/sanskrit_dictionnaire.htm

- Taanrikaabhidhaanakoza (Somadeva Vasudeva)
<http://krutiapoemoflife.blogspot.in/p/sanskrit-literature.html>

The list of dictionaries are also compiled for the different languages and made available at www.lib.uchicago.edu/e/su/southasia/sa-dics-list.pdf, in which compilation of prominent Sanskrit dictionaries are covered from 1808 onwards and Amarsinha, Apte, Bothligk, Cappeller and Mahipa are included. But these are few on the records.

Huet (2004) has presented architectural design for developing Sanskrit computational platform, where lexical data base has a central role to play while developing Sanskrit dictionary databases. Electronic dictionaries are generally available in two group viz. digital sources for dictionaries and another is encyclopedia for different usage. In his communication the procedure for developing online dictionaries and lexical databases are highlighted covering structure of entries, coverage of terms like homonyms, grammatical engines, index generation, syntactic analysis, its tagging is reported which helps others to develop online dictionaries.

It is noticed that Sanskrit Dictionaries and important resources are made available to the users for quick referencing.

Conclusion:

The perspective presents vivid and varied saga of dictionary compilation activities. True to its wealthy literature and rich treasure of vocabulary Sanskrit lexicography has set a strong foundation and branded as a Royal Language with all types of majestic compilations of varieties of dictionaries. This chapter deals with branches of numerous compilations which have stamped their own everlasting impressions in the Sanskrit literature.

Major landmark is the unpredicted efforts made by the outstanding technicians, some linguists having great flair for Sanskrit language, which has come out successfully in evolving the lexicographic art with the varying and cutting edge technologies. Sanskrit online dictionaries have made a mark and set a new trend in achieving the success in this direction. Though the description given in this chapter is tiny attempt, but it is indicative of the number of explorative studies in the line. In nutshell, Sanskrit dictionaries have

maintained the royal status among the best of best rich languages and literature of the world. This chapter thus fulfills the objective listed at two.

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