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## Contribution Of Odisha To Sanskrit Lexicon

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### Abstract

This article explores the significant contributions of Odisha to the Sanskrit lexicon. Odisha, historically known as Kalinga, has a rich cultural and literary heritage. The region has produced notable scholars and poets who have enriched Sanskrit literature with unique terms, phrases, and lexicons. This study delves into the historical context, literary contributions, lexicographical works, and the preservation efforts that highlight Odisha's impact on Sanskrit.

### Keywords:

Odisha, Sanskrit lexicon, linguistic heritage, historical linguistics, etymology, lexical contributions

### Introduction:

The state of Odisha, situated on the eastern coast of India, boasts a rich cultural and linguistic heritage deeply intertwined with the ancient language of Sanskrit. Sanskrit, known as the language of gods in classical Indian tradition, has profoundly influenced the development of various languages and cultures across the Indian subcontinent. Odisha, historically renowned for its scholarly tradition and cultural vibrancy, has made significant contributions to the Sanskrit lexicon. This research paper explores the enduring legacy of Odisha in shaping Sanskrit lexical resources, examining the historical evolution, unique contributions, and enduring relevance of Odia scholars and their works in enriching the Sanskrit linguistic tradition. Through an analysis of key texts, manuscripts, and linguistic developments, this paper aims to highlight Odisha's pivotal role in preserving and advancing Sanskrit lexicography, thereby illuminating its broader impact on Indian classical studies and historical linguistics.

### Lexicon:

The term "lexicon" originates from the Greek "Lexikon," combining "Lexis" (word) and "Legein" (to speak). It denotes a compilation of words or terminology specific to a profession, field, or language. Originally referring to ancient language words, it now encompasses the vocabulary of various subjects or languages. In essence, a lexicon serves as a wordbook or dictionary, providing comprehensive word inventories and meanings within a given context. The ancient *Kośas* are available from the time of Yāska.

## Nighaṇṭus, Nirukta, and Commentaries

Sanskrit stands out as an exceptional language, possessing a vast array of dictionaries known as *Nighaṇṭu*. In Sanskrit, there exists a wealth of dictionaries that elucidate various branches of the language, a feature unmatched by any other language. This abundance of lexicons signifies the high level of sophistication that Sanskrit has achieved through these linguistic resources. Dictionaries have consistently proven invaluable for those who work with the language, as translators, interpreters, and poets frequently rely on them.

### *Nighaṇṭus and Kośas*

The tradition of Sanskrit lexicography began with *Nighaṇṭus*, which likely date back to ancient times, originating during the Vedic period. This early effort eventually evolved into the creation of *Kośas*, which were first composed in the form of verses (*śloka*). Essentially, *Kośas* are collections of words, and what distinguishes Sanskrit dictionaries is their verse format, unlike the prose style typical in other languages. There are two main types of Sanskrit *Kośas*: one that provides synonyms, known as *Samānāarthakośa*, and another that describes homonyms, referred to as *Nānāarthakośa*.

*Kośas* played a crucial role in the ancient education system, where they were part of the curriculum. The educational progression followed a sequence, starting with *Siddharūpa*, *Bālaprabodhana*, *Samāsacakra*, *Kośa*, and *Śrīrāmōdanta*, indicating that *Kośas* were introduced in the primary stages of learning, before the study of Pāṇini's grammar.

Commentators on *Purāṇas*, epics, and poetry often cited *Kośas* to substantiate their interpretations, treating them as authoritative sources. Viśvanāthapañcānana, in his work *Nyāyasiddhāntamuktāvali*, emphasizes that *Kośas* serve as essential guides for understanding the accurate meaning of words, noting seven methods for discerning a word's meaning: *Vyākaraṇa*, *Upamāna*, *Kośa*, *Aptavākya*, *Vyavahāra*, *Vākyaśeṣa*, and *Vivṛti*.

*śaktigrahaṃ vyākaraṇopamānakośāptavākyaṭvyavahārataśca /  
vākyaśeṣāddivṛtervadanti sānniddhyataḥ siddhapadasyavṛddhāḥ ||<sup>1</sup>*

Viśvanāthapañcānana further illustrates the importance of *Kośas* by noting that they clarify specific meanings, such as identifying “kokila” as “pika.” Prominent commentators like Rāmatilaka, Govindarāja, Nīlakaṇṭha, Mallīnātha, Śrīdhara, and Nārāyaṇa frequently relied on *Kośas*, greatly advancing the field of Sanskrit commentary. In ancient times, it was well-understood that a strong grasp of both phonology and *Kośas* would lead to a clearer and more robust understanding of etymology, enhancing the value and popularity of these lexicons.

### The Literary Meaning of *Kośa*

As noted earlier, *Kośa* texts evolved from *Nighaṇṭu* texts, and while these terms are used synonymously, *Kośa* has become more common in contemporary literature, likely due to the influence of Amara Siṃha's famous *Amarakośa*. Although there were many *Kośa* texts both before and after *Amarakośa*, it remains the most renowned example.

The term *Kośa* first appeared in the *R̥gveda*, where it is used five times with varying meanings. For instance, in the first *maṇḍala*, Sāyaṇa interprets it as “cloud,”<sup>2</sup> while in other instances; it signifies a central place,<sup>3</sup> an armoury, or even the earth. In the sixth *maṇḍala*, it denotes the hub of a wheel.<sup>4</sup> The word also appears in the *Purāṇas* with different meanings.

In *Amarakośa*, *Kośa* carries diverse connotations, such as gold or silver in one context, a blossom in another, or even the sharpness of a knife or a collection.<sup>5</sup> The *Mārkaṇḍeyapurāṇa* uses it to mean “treasure” in the phrase, “*koṣo balaṃ cāpahṛtaṃ, tatrāpi svapure*.”<sup>6</sup> In *Rājatarāṅgiṇī*, it refers to a cache:

*tato nikṣipya caraṇaṃ raktāvṛte meṣacarmaṇi /  
koṣaṃ cakraturanyonyaṃ sakhaḍgau nṛpaḍāmarau //*

In Kālidāsa's *Raghuvamśa*, it means treasury, while in the epic *Śivarāmaṇijayam*, it represents a petal. The *Nānārtharatnamāla* lists multiple meanings:

*koṣo 'strī kuḍmale 'rthoghe guhyeṇḍe śāstradivyaḥ /  
grhe dehe pustakaughe peśyāmasipidhānake //*<sup>7</sup>

As per the *Vācaspatyam*, *Kośa* can denote a flower bud, treasure, house, body, bundle of books, sword sheath, and more.

## Etymology and Purposes of *Kośa*

Various etymologies for *Kośa* exist. For example, *Śabdakalpadruma* states:

*"pu kuśyate sliṣyate kuśa saṃśleṣaṇe ghañ kartari ceti adhikaraṇavādaḥ ghañ"*<sup>8</sup>

indicating synthesis or integration. In the *Rāmāśrami* commentary on *Amarakośa*, derivations such as *kuśa* in the senses of "extraction" or "attachment" appear. Scholars recognize both cerebral and palatal pronunciations of *kuśa*, and while the word is usually masculine, some sources treat it as having all three genders.<sup>9</sup>

The primary aim of *Kośas* is to expand one's knowledge of vocabulary and meanings, revealing the multiple meanings of single words and the shared meanings across different words. They also provide information on gender and grammatical cases. Analyzing *Kośas* allows one to trace cultural and social changes over time in specific regions where Sanskrit was spoken. *Kośas* have proven especially beneficial for poets, writers, and commentators, and were a crucial part of ancient education, where lexicography held a prominent place in the curriculum.

### Lexicology:

Lexicology, within linguistics, delves into the forms, meanings, and behaviours of words. It extends beyond simple words to encompass complex and compound terms, analysing both form and meaning. Drawing from morphology and semantics, lexicology explores word origins and structures, contributing to a deeper understanding of language components.

### Lexicography:

Lexicography encompasses the creation and editing of dictionaries. Practical lexicography involves compiling and refining dictionary entries, while theoretical lexicography focuses on analyzing relationships within a language's vocabulary. This scholarly discipline, also known as met lexicography, explores dictionary structures, user needs, and access methods. Overall, lexicography is the art and science of producing dictionaries tailored to various linguistic needs.

### Differences between a Dictionary, a Lexicon, and a Glossary:

While all are reference materials, they differ in scope and content. A glossary offers specialized vocabulary with definitions but lacks additional word information. A lexicon presents alphabetically-arranged words with definitions, potentially including other details. A dictionary, the most comprehensive, provides definitions, etymologies, pronunciations, and syntactical uses for listed words. Lexicon and dictionary can sometimes be used interchangeably, with lexicon typically considered more formal. Each serves as a valuable resource for language understanding and interpretation.



## Historical Background and Growth of Sanskrit Dictionaries:

The history of Sanskrit dictionaries predates that of Sanskrit grammar, with early works like the Vedic Concordance ‘*Nighaṇṭu*’ laying the foundation. Although many early dictionaries have been lost, notable compilations like ‘*Amarakośa*’ by Amara Simha endure as seminal works. Subsequent dictionaries like *Halāyudhakośa*, *Vaijayantikośa*, and *Maṅkhakośa* contributed to the lexicon’s expansion. In the 19<sup>th</sup> century, voluminous dictionaries like ‘*Vācaspatyam*’ and ‘*Śabdakalpadruma*’ bridged the gap between dictionaries and encyclopaedias, featuring extensive citations from contemporary literature. Modern endeavours such as H.H. Wilson’s ‘*Sanskrit English Dictionary*’ and Monier-Williams’ ‘*Sanskrit-English Dictionary*’ further enriched the lexicon, incorporating etymological and philological insights. Then we get the Encyclopaedic Dictionary of Sanskrit on Historical Principle, published by the Deccan College, Pune, Maharashtra. In this the words have been provided with different meaning from the historical point of view.

## Growth in Sanskrit Dictionaries (Classical):

A survey of literature reveals notable classical Sanskrit dictionaries developed between AD 500 and AD 1800, with prominent works compiled during this period.

### Chronological Sanskrit Dictionaries: Growth and Development

| Sl. No. | Title of the Book                               | Chronology                     |
|---------|---|--------------------------------|
| 1.      | <i>Dvirupakośa</i> (Paṇini)                     | 4 <sup>TH</sup> C. B.C.        |
| 2.      | Vyāḍi   | 5 <sup>th</sup> C. A.D.        |
| 3.      | <i>Dhanvantarīnighaṇṭu</i> (Dhanvantarī)        | 500 A.D.                       |
| 4.      | <i>Amarkośa/ Nāmaṅgānuśāsanam</i>               | 560 A.D.                       |
| 5.      | <i>Anekārthasamuccaya</i> or <i>Śāśvatakośa</i> | 600 A.D.                       |
| 6.      | <i>Anekārthanāmamālā</i> (Dhanañjaya)           | End of 9 <sup>TH</sup> C. A.D. |
| 7.      | <i>Anekārthanighaṇṭu</i>                        | End of 9 <sup>th</sup> C. A.D. |
| 8.      | <i>Vaidikakośa</i> (Bhāskarācārya)              | 9 <sup>th</sup> C. A.D.        |
| 9.      | <i>Nāmamālā</i>                                 | 900 A.D.                       |
| 10.     | <i>Paryāyaratnamālā</i>                         | 900 A.D.                       |
| 11.     | <i>Anekārthadhvanimañjarī</i>                   | 925 A.D.                       |
| 12.     | <i>Abhidhānaratnamālā</i>                       | 925-75 A.D.                    |
| 13.     | <i>Vaijayantī</i>                               | 1050 A.D.                      |
| 14.     | <i>Trikāṇḍaśeṣa</i>                             | 1050-1159 A.D.                 |
| 15.     | <i>Hārāvalī</i>                                 | 1050-1159 A.D.                 |
| 16.     | <i>Śabdabhedaprakāśa</i> (Puruṣottama)          | 1050-1159 A.D.                 |
| 17.     | <i>Śabdacandrikā</i> (Cakrapāṇidatta)           | 1060 A.D.                      |
| 18.     | <i>Śeṣanāmamālā</i>                             | 1089-1172 A.D.                 |
| 19.     | <i>Anekārthasaṁgraha</i>                        | 1089-1172 A.D.                 |
| 20.     | <i>Abhidhāncintāmaṇi</i>                        | 1089-1172 A.D.                 |
| 21.     | <i>Śabdapradīpa</i> (Sureśvara)                 | 11 <sup>th</sup> C. A.D.       |
| 22.     | <i>Nāmamālikā</i>                               | 11 C. A.D.                     |
| 23.     | <i>Ekākṣarakośa</i>                             | 11-13 A.D.                     |

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| 24. | <i>Agastyanighaṇṭu</i>                            | 1110 A.D.                                  |
| 25. | <i>Viśvaparakāśa</i>                              | 1110 A.D.                                  |
| 26. | <i>Śabdabhedaparakāśa</i> (Maheśvara)             | 1120 A.D.                                  |
| 27. | <i>Dharaṇikośa</i>                                | 1130 A.D.                                  |
| 28. | <i>Anekārthakośa</i> (Maṅkha)                     | 1140 A.D.                                  |
| 29. | <i>Nānārthasaṃgraha</i>                           | 1140 A.D.                                  |
| 30. | <i>Dvirūpakośa</i> (Harṣa)                        | 1150-1170 A.D.                             |
| 31. | <i>Nānārthārṇavasamkṣepa</i>                      | 1160 A.D.                                  |
| 32. | <i>Paryāyaśabdaratna</i>                          | 12 C.                                      |
| 33. | <i>Anekārthakośa</i> (Ajayapāla)                  | 12 C. A.D.                                 |
| 34. | <i>Medinīkośa</i>                                 | 1200-50 A.D.                               |
| 35. | <i>Hṛdayadīpikā</i> (Vopadeva or Bopadeva)        | 13 <sup>th</sup> C. A.D.                   |
| 36. | <i>Ekākṣaranāmamālā</i> (Sudhākalaśa)             | 1350 A.D.                                  |
| 37. | <i>Anekārthatilaka</i>                            | 1365 A.D.                                  |
| 38. | <i>Madanavinodanighaṇṭu</i> (Madanapāla)          | 1375 A.D.                                  |
| 39. | <i>Nāmamālāśiloṇcha</i>                           | 1377 A.D.                                  |
| 40. | <i>Nānārthamañjarī</i>                            | 1377 A.D.                                  |
| 41. | <i>Dravyaguṇaśatakaślokī</i> (Trimallabhaṭṭa)     | 1383-1499 A.D.                             |
| 42. | <i>Avyayasamgrahanighaṇṭu</i> (Śakalamallabhaṭṭa) | 14 <sup>th</sup> C. A.D.                   |
| 43. | <i>Bhuriprayoga</i> (Padmanābhabhaṭṭa)            | 14 <sup>th</sup> C. A.D.                   |
| 44. | <i>Ekākṣararatnamālā</i> (Mādhava)                | 14 <sup>th</sup> C. A.D.                   |
| 45. | <i>Rājanighaṇṭu</i> (Narahari)                    | 14 <sup>th</sup> C. A.D.                   |
| 46. | <i>Nānārtharatnamālā</i>                          | 1400 A.D.                                  |
| 47. | <i>Avyayasamgranighaṇṭu</i> (Gadasimha)           | 1431 A.D.                                  |
| 48. | <i>Śabdaratnākara</i> (Vāmanabāṇabhaṭṭa)          | 1400-60 A.D.                               |
| 49. | <i>Pañcavargasamgrahanāmamālā</i> (Subhāśila)     | 1450-1500 A.D.                             |
| 50. | <i>Uṇādināmamālā</i> (Subhāśila)                  | 1450-1500 A.D.                             |
| 51. | <i>Ekākṣarnāmamālā</i> (Amara)                    | 1500 A.D.                                  |
| 52. | <i>Abhidhānatātra</i> (Jaṭādhara)                 | 15 <sup>th</sup> C. A.D.                   |
| 53. | <i>Anekārthasaṃgraha</i> (Paramānanda)            | 1525 A.D.                                  |
| 54. | <i>Paramānandīyanāmamālā</i>                      | 1525 A.D.                                  |
| 55. | <i>Śrautaśabdasamuccaya</i> (Someśvara)           | 1550 AD                                    |
| 56. | <i>Śāradīyākhyānanāmamālā</i>                     | 1575-1625 A.D.                             |
| 57. | <i>Ekārthanāmamālā</i>                            | 1580 A.D.                                  |
| 58. | <i>Dravyākṣarnāmamālā</i>                         | 1580 A.D.                                  |
| 59. | <i>Ekākṣaranāmamālilkā</i> (Viśvambhu)            | 1590 C.                                    |
| 60. | <i>Rūpamañjarīnāmamālā</i> (Rupacandra)           | 16 <sup>th</sup> C. A.D.                   |
| 61. | <i>Uktirṇaratnākara</i> (Sādhusundaragaṇi)        | 1614-1618 A.D.                             |
| 62. | <i>Vallabhagaṇi</i>                               | 16 <sup>th</sup> C. A.D.                   |
| 63. | <i>Varṇaparakāśa</i> (Kaṇṇapūra)                  | 16 <sup>th</sup> C. A.D.                   |
| 64. | <i>Pārasiparakāśa</i> (Vihārikṛṣṇadāsa)           | 16 <sup>th</sup> -17 <sup>th</sup> C. A.D. |
| 65. | <i>Viśvalocanakośa</i>                            | 1600 A.D.                                  |
| 66. | <i>Śabdaratnākara</i> (Sādhusundaragaṇi)          | 1624 A.D.                                  |

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| 67. | <i>Pañcatattvaparakāśikā</i>                     | 1634 A.D.                               |
| 68. | <i>Kośakalpataru</i>                             | 1644 A.D.                               |
| 69. | <i>Kalpद्रुकोषा</i>                              | 1660 A.D.                               |
| 70. | <i>Śabdaratnāvalī</i> (Mathureśvara)             | 1600-1650 A.D.                          |
| 71. | <i>Śabdaratnasamanvayakośa</i>                   | 1684 A.D.                               |
| 72. | <i>Jyotiṣaśāstranighaṇṭu</i>                     | 17 C.                                   |
| 73. | <i>Pathyāpathyavibodhanighaṇṭu</i> (Kaiyadeva)   | 17 <sup>th</sup> C. A.D.                |
| 74. | <i>Pārasiprakāśa</i> (Vedāṅgārya)                | 17 <sup>th</sup> C. A.D.                |
| 75. | <i>Rājyavyavahārakośa</i> (Raghunātha)           | 17 <sup>th</sup> C. A.D.                |
| 76. | <i>Śabdārṇava</i> (Sahajakīrti)                  | 17 <sup>th</sup> C. A.D.                |
| 77. | <i>Śivakośa</i>                                  | 17 <sup>th</sup> C. A.D.                |
| 78. | <i>Uṇādinighaṇṭu</i> (Venkteśvara)               | 17 <sup>th</sup> -18 <sup>th</sup> A.D. |
| 79. | <i>Kavidarpaṇanighaṇṭu</i> ((Rāmabhadra Dikṣita) | 18 <sup>th</sup> C. A.D.                |
| 80. | <i>Kośāvataṃsa</i>                               | 1810-30 A.D.                            |
| 81. | <i>Śabdamuktamahārṇava</i> (Tārāmaṇi)            | 18 <sup>th</sup> C. A.D.                |

All the aforementioned dictionaries are monolingual and provide Sanskrit-to-Sanskrit translations. However, there are numerous bilingual dictionaries, such as Sanskrit-to-English or Sanskrit-to-other-languages, along with multilingual dictionaries that offer translations into various language groups.

Odisha, an eastern state of India, has a profound historical and cultural legacy. Known for its ancient civilization, it has been a hub of intellectual and artistic activities for centuries. Sanskrit, the classical language of India, has been significantly influenced by contributions from various regions, including Odisha. This research article aims to document and analyze Odisha's contributions to the Sanskrit lexicon, shedding light on its unique linguistic and literary heritage.

Odisha's historical timeline is marked by several important dynasties, such as the Kalinga, Eastern Ganga, and Gajapati dynasties, which played a crucial role in promoting Sanskrit. The region's cultural and intellectual milieu fostered the growth of Sanskrit literature and lexicography. The patronage of these dynasties to scholars and poets contributed to the flourishing of Sanskrit in Odisha.

### Literary Contributions

Prominent Sanskrit scholars and poets from Odisha have left an indelible mark on Sanskrit literature. Jayadeva, the author of the Gita Govinda, is one of the most celebrated figures. His work, characterized by its lyrical beauty and devotional fervor, has enriched the Sanskrit lexicon with unique expressions and vocabulary.

Other notable figures include Sārālā Dāsa, often referred to as the Vyāsa of Odisha, who translated the Mahabharata into Odia while incorporating numerous Sanskrit terms and concepts. Upendra Bhañja, another eminent poet, is known for his intricate use of Sanskrit in his works, blending it seamlessly with Odia.

### Lexicographical Contributions

Odisha has contributed significantly to Sanskrit lexicography. Scholars from the region have compiled various lexicons and dictionaries that have enriched the Sanskrit vocabulary. These works often reflect the unique cultural and linguistic influences of Odisha.

One notable example is the “*Amarakośa Ṭīkā*” by Maheśvara, a commentary on the famous Sanskrit lexicon “*Amarakośa*”. This commentary not only explains the meanings of words but also provides insights into their usage in the context of Odishan culture.



## The Enduring Legacy: Contribution of Odisha to the Sanskrit Lexicon

Sanskrit, the ancient Indo-Aryan language of India, boasts a rich literary heritage preserved and enriched by a vast corpus of lexicons. Among the regions that significantly contributed to this lexicon is Odisha, a land steeped in cultural and scholarly traditions. This article explores the remarkable contributions of Odia scholars to the development and diversification of the Sanskrit lexicon.

### Odisha: A Cradle of Sanskrit Scholarship

Odisha has a long-standing association with Sanskrit learning. From the famed Jagannātha Puri, a center of pilgrimage and erudition, to historic centers like Bhubaneswar and Cuttack, the state has nurtured generations of scholars dedicated to the preservation and advancement of Sanskrit. This scholarly tradition finds its roots in figures like Yāska, the revered author of the *Nirukta*, considered the foundation of Indian etymology.

Odisha's contribution to the Sanskrit lexicon is evident in the numerous lexicographical works produced by its scholars. Some prominent examples include:

1. ***Abhidhānachintāmaṇi* (11th century) by Hemachandra:** This comprehensive lexicon provides definitions, synonyms, and etymological explanations for a vast array of Sanskrit words.
2. ***Amarakośaṭṭha* (12th century) by Bhaṭṭadikṣita:** This commentary on the renowned *Amarakośa* clarifies obscure terms and offers alternative readings.
3. ***Laghuśabdaratnākara* (14th century) by Sala Sarvabhauma:** This concise yet informative lexicon is known for its clear definitions and emphasis on practical usage.
4. ***Vaijayanṭī* (17th century) by Jagannātha Miśra:** This specialized lexicon focuses on synonyms, making it a valuable resource for poets and writers.
5. ***Trikāṇḍaśeṣa* : *Trikāṇḍaśeṣa* by Puruṣottamadeva (between 1050 and 1200 A.D.),** compiled as a supplement to *Amarakośa*, gives those words which are left out in the *Amarakośa*. The lexicon is divided into the equal number of *vargas* as found in the *Amarakośa*, corresponding to the three *kāṇḍas*. 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 *Amaraśeṣa* or *Amaraviveka*. Puruṣottamadeva is also the commentator on the *Aṣṭādhyāyī* of Panini.

### Linguistic Features

Odisha's contributions to the Sanskrit lexicon are characterized by unique terms and usages that reflect the region's cultural and linguistic heritage. The influence of Odia language and regional dialects can be seen in the Sanskrit works of Odishan scholars. Comparative analysis reveals that certain terms and phrases used in Odishan Sanskrit literature are distinct from those found in other regions, highlighting the unique contributions of Odisha.

### Preservation and Modern Studies

Efforts to preserve ancient Sanskrit manuscripts in Odisha have been on-going for centuries. Libraries, universities, and cultural organizations in Odisha have played a crucial role in this preservation. Institutions like the Odisha State Museum and the Utkal University have extensive collections of ancient manuscripts and texts.

Modern scholarly research continues to explore Odisha's contributions to the Sanskrit lexicon. Conferences, research papers, and academic studies have brought to light many previously unknown aspects of Odishan Sanskrit literature.

### Sanskrit Lexicography: Past and Future

Throughout history, Sanskrit lexicography has seen significant development, beginning with ancient works like the *Nighaṇṭu* of Yāska in the 7th century B.C., aimed at preserving the Vedic texts. Pāṇini's grammar, composed in the 5th century B.C., provided a foundational framework for Sanskrit linguistics, establishing standards for correct speech.

Pāṇini's system, detailed in the *Aṣṭādhyāyī*, outlined grammatical rules that generated linguistic

forms, shaping Sanskrit as a language of precise expression. This grammatical tradition, finalized by Patañjali around 150 B.C., remained the basis of classical Sanskrit, distinct from the vernacular Prākṛta languages.

Sanskrit, being a learned language, was preserved through rote learning and rigorous adherence to grammatical rules, fostering a tradition of intellectual debate and sophisticated argumentation. Despite its fixed structure, Sanskrit accommodated syntactic innovations, allowing for the creation of complex nominal compounds.

Traditionally, specialized dictionaries like the *Amarakośa* of Amara Siṃha served as resources, organizing word types and expressing ontological structures of notions. Even today, these dictionaries continue to be utilized by scholars, reflecting the enduring legacy of Sanskrit lexicography.

## Conclusion

Odisha's contributions to the Sanskrit lexicon are significant and multifaceted. The region's rich cultural and historical heritage, coupled with the works of its scholars and poets, has left an enduring impact on Sanskrit literature. The unique terms, phrases, and lexicographical works from Odisha highlight its vital role in enriching the Sanskrit language. Continued research and preservation efforts are essential to further uncover and appreciate Odisha's contributions to the Sanskrit lexicon.

Odisha's contribution to the Sanskrit lexicon is a testament to its vibrant intellectual heritage. The works of Odia scholars continue to be studied and revered, serving as a reminder of the on-going dialogue between regional languages and the pan-Indian language of Sanskrit. Their dedication to preserving and enriching the language ensures its continued relevance for scholars and enthusiasts alike.

| SL. No | Name of the Authors           | Works   |
|--------|-------------------------------|---|
| 1.     | Jayadeva Vāhinīpati           | <i>Mugdhavodha</i> Commentary, <i>Abhidhāna</i> , <i>Amarakośa</i>  |
| 2.     | Puruṣottama Deva              | <i>Trikāṇḍaśeṣa</i> , <i>Ekākṣarakośa</i> , <i>Dvirūpakōśa</i> , <i>Śabdamālā</i>   |
| 3.     | Puruṣottama Pāṇḍi             | <i>Amarakośa</i> Commentary   |
| 4.     | Vanamālī Deva                 | <i>Ekākṣarakośa</i>   |
| 5.     | Mayura Bhanja                 | <i>Mugdhavodha Abhidhāna</i><br>In this text, various meanings are described for each letter starting from the letter 'a' to 'ha' |
| 6.     | Mahāmahopādhyāya Daitārī Dāsa | Harapriyā commentary on <i>Amarakośa</i>  |
| 7.     | Mahāmahopādhyāya Mukunda      | <i>Ekākṣarakośa</i>   |
| 8.     | Mahādhara Miśra               | <i>Śiśubodhinī</i> Commentary on <i>Amarakośa</i>   |
| 9.     | Mrutyuñjaya Ratha             | <i>Mūlaśabdabodhinī</i><br>It is called as the knowledge house of linguistics ( <i>jñānakośa</i> of <i>Bhāṣāvijñāna</i> )         |
| 10.    | Medinī Kara                   | <i>Medinī Kośa</i>  |
| 11.    | Raghunātha Dāsa               | Commentary on <i>Amarakośa</i>  |
| 12.    | Kumudā Kara                   | Kumudākara Kośa   |



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