

Although the words have been compiled at one place, the aesthetic vision is missing even in vigilant commentators including the grammarians like Kṣīravāmin on the Amarakośa. A number of repetitions may be due to alliterations or with an intention to introduce beauty in the language.⁴ The epithets of Rudr in the Ṛgveda changed to those of the Viṣṇu or kṛṣṇa cult and vice-verse. It is evident and clear in later lexicons particularly the monosyllabic where the same letter is applicable to a number of deities e.g. the letter a. It applies to a number of deities in the monosyllabic lexicons and highlights its own deity in sectarian lexicons or by the compilers of dictionaries of a particular sect.⁵ This tendency can be seen in the etymologies of the Brāhmaṇas and the Upaniṣads as well.⁶ The etymologies suiting the folk may be seen frequently in the Epics and Purāṇas. The principle of substitution of simple word for the difficult also continued in the Brāhmans and the ritual literature.⁷

Nighaṇṭu is first attempt to enlist these synonyms. It is not necessary that these synonyms might be the same like the other synonyms of the language. Their meaning may be obsolete as the modern linguistics shows. The meaning enlisted in the Nighaṇṭu may or may not suit to the commentators both traditional and modern. Luders shows that the meaning of Ṛta in (Ṛtsya Yonih) should be "Water" and not the cosmic law.⁸ Duronāh has a relation to "house" in various contexts. The tradition of Yāska has quoted the opinion as to their etymology from the roots (sarvāni nāmāni ākhyātajāni) but according to another opinion all the words are not derived from the roots. Another principle is to derive the meaning according to the need by the application of any mode (vṛtti) which does not appear to be a sound principle for the true etymology. It is not necessary that it may have its relation to the languages in the background viz. The Indo-european languages.⁹

This need of the investigation of meaning gave birth to the compilation of the dictionaries. It is quite possible that the dictionaries of various ingredients e.g. nāma, ākhyāta, upasarga and nipāta in various recensions might have been compiled which were compiled in a compendium viz. Nighaṇṭu whose etymology itself shows that to by Yāska in Nirukta where he accepts it a samāmnāya. The use of Nighaṇṭavah in plural also indicates to this fact the compilation of a number of indices both general and special pertaining to various recensions indicate to the fact that the compilation of various types of Nighaṇṭus cannot be ruled out.

recension which needs investigation in details. A comparative chart is given by Modak.

Caranavyūha

The Caranavyūha in the Atharva Veda Pariśiṣṭas does not give in detail information. It states that Āyurveda as also Abhicāra (magic), is its upa-veda.¹⁸

Indices

Ārsānukramanī: It is written by Śaunaka. it is quoted by Sadguruśiṣya in Vedārthadīpikā 16 times. it is quite possible that it has relation to the Śaunaka recension of the Ṛgveda because it is attributed to Ārṣa Śaunaka.¹⁹

Padagādha : It is also an index of the padas of the Ṛgveda which is compiled according to the end and number.²⁰

Padagādha : it is also an index of the padas of the Ṛgveda in accordance with the ending and the number of syllables in the word.²¹

The authorship of Taittirīya Sarvānukarmanī is attributed to Yāska also.

Tvantyādyanukramanikā : it is also related to the Taittirīya Samhitā in accordance with the suffix tu etc. Coming in the end.

Āpastamba : It has an anukramanī related to the Gṛhya-Āpastambagrhyānukramanī;²² Śrauta-Āpastambaśrautasūtrānukramanī;²³ Apastambapūrvaprayogānukramanī.²⁴ and Āpastambādhānayājamānaman-trānukramanī.²⁵

Āśvalayana : Two indices related to this school are available viz. Āśvalāyanapūrvaprayogarganukramanikā²⁶ and Āśvalāyanasūtrānukra-manīvrtti.²⁷

Other indices related to the Gṛhya and rituals are: Āvasathyapadārthā-nukrama;²⁸ Ādhānādimantrānām chandasi devatā(chandogānām); Ādhānādimantrānāmanukramanikā (Rāmabhaktakṛta); Ādhānādiman-trānuka, Ādhānānukramanikā.²⁹ Another index related to Prāyaścitta is : Āpodevapṛāyaścittānukramanikā.³⁰

The contents of the ingredients can be inferred because the roots were also compiled in the Nighaṇṭu which were later given

Padārthakaumudikośa, Padārthakaumudisārakośa and Padasangraha or Padanighantu are also in the same category. On the indeclinables (avyaya) which was not a separate category of the analysis in the Nirukta, a number of dictionaries are available viz. Avyayakośaanonymous; Avyayakośa by Mahadeva in 75 verses and Avayārṇava by Jayabhattachavi.

Most of the Unādikośas deal with the Vedic suffixes also although they are related to the Classical Sanskrit in general. These are : Unādikośa by Śubhasītagani (unpublished); Aunādikapadārṇava by Perusūri; Unādikośa by Mahādeva Vedānti; Unādikośa with svopaj-atīkā by Rāmaśarma Tarkavāgīśa; Unādinighaṇṭu by Venkaṭeśvara or Śābdikavidvatavipramodaka of Kaundinya family; Unādipratyayāntaśabdakośa or Lakṣminivāsa by Śivarāma Tripāṭhī and Pa-cavargasangrahanā-mamālā by Munishundarsūri.

Kārakokośa or Vibhaktyarthavivarana is a dictionary of Sanskrit cases or syntax. Due to the unpublished manuscript, it cannot be said whether it includes the Vedic material or not.

Paribhāsakośa is written by Lakṣmīnārāyaṇa Vyāsa.

Of the metrics, two anonymous dictionaries on Metrics may include the Vedic material. Jain dictionaries on Metrics, of course, do not include Vedic material.

Padānukramanika³⁹

The dictionaries of the roots particularly Ākhyātānukramanī indicates that they are related to the index tradition of the Veda like the Sarvānukramanī. Kriyānighaṇṭu or Dhātuprayogakārikā by the king Vīrapāṇḍya in relation to the other dictionaries like Dhātukośa by Ghanaśyāma also corroborate the same fact. The Dhātupāthas became an inseparable part of the grammatical system particularly in Northern India. Ākhyātakośa-anonymous, Ākhyātaratnakośa by Sāranga and Kriyākośaaso fall in the same category.

The group of the indeclinables (avyayas) is available in the classical dictionaries only. Grammatical works collected the Karmapravacanīyas besides the prefixes (upasargas). A number of dictionaries related the grammatical categories are also available for classical Sanskrit. These dictionaries where the material of the Vedic language cannot be ruled out are: Astādhyāyīsūtrakośa,

- Modak, B.R. The Ancillary Literature of the Atharvaveda : A study with reference to the Pariśistas for the Kautsavya Nirukta, New Delhi, 1993, p. 388
17. Modak, op. cit. The chart is on pp. 389-391
 18. ibid. p. 392
 19. Ed. By Mitra, Rajendra Lal Ed. Bṛhaddevatā Bib. Ind. Calcutta.
 20. Ed. Sāmāśramī, Satyavrat, Calcutta.
 21. New Catalogus Catalogorum, Vol. VIII. P. 256.
 22. New Catalogus Catalogorum, Vol. II. p. 127
 23. New Catalogus Catalogorum, Vol. II. p. 139
 24. New Catalogus Catalogorum, Vol. II. p. 129
 25. New Catalogus Catalogorum, Vol. II. p. 141
 26. New Catalogus Catalogorum, Vol. II. p. 221
 27. New Catalogus Catalogorum, Vol. II. p. 227
 28. New Catalogus Catalogorum, Vol. II. II. p. 191
 29. New Catalogus Catalogorum, Vol. II. p. 95
 30. New Catalogus Catalogorum, Vol. II. p. 143
 31. New Catalogus Catalogorum, Vol. IX. p. 208
 32. New Catalogus Catalogorum, Vol. X. p. 50
 33. New Catalogus Catalogorum, Vol. XI. p. 233
 34. Aufrecht, T. ZDMG, 28 (1874), p. 114
 35. New Catalogus Catalogorum, Vol. XI. p. 236
 36. For the details of the lexicons of Purusottamadeva and his life : See Narang, S.P. Sanskrit Kośaśāstra ke vividha āyāma pp. and the authors quoted along with bibliographical references and details.
 37. See No. 36 (next)
 38. New Catalogus Catalogorum, Vol. X. P. 50
 39. New Catalogus Catalogorum, Vol. XI. P. 104