

**ROLE OF ORIENTAL LIBRARIES IN INDIA
WITH SPECIAL REFERENCE TO DECCAN**

**A thesis submitted to
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December 2015

DECLARATION

I hereby declare that the thesis entitled “**ROLE OF ORIENTAL LIBRARIES IN INDIA WITH SPECIAL REFERENCE TO DECCAN**” is completed and written by me has not previously formed the basis for the award of any Degree or other similar title upon me of this or any other University or examining body.

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CERTIFICATE

This is to certify that the thesis entitled “**ROLE OF ORIENTAL LIBRARIES IN INDIA WITH SPECIAL REFERENCE TO DECCAN**” which is being submitted herewith for the award of the **Degree of Vidyavachaspati (Ph.D.)** in Department of Library and Information Science of Tilak Maharashtra Vidyapeeth, Pune is the result of original research work completed by **TRUPTI DATTATRAYA MORE**, under my supervision and guidance. To the best of my knowledge and belief the work incorporated in this has not formed the basis for the award of any Degree or similar title of this or any other University or examining body upon her.

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ABSTRACT

‘Oriental Library’ is the library which contains collection of precious information and knowledge about the oriental languages, literature and/or culture or it belongs to eastern world either in manuscript or print form. Any kind of library having vast collections of oriental documents is known as an Oriental Library. The major activities of oriental libraries are to preserve handwritten/inscribed/printed documents and manuscripts of the earlier periods for future use and to provide access to researchers or readers. Many popular oriental libraries in India have been developed for taking care of rare literature works like Khuda Baksha Oriental Library, Patna.

Oriental libraries are in limelight for their collections viz. Collection of ancient manuscripts from different sources in the areas of oriental languages, literature and culture; Preservation using technologies for oriental collections to preserve the history, culture and civilization particularly of ancient and medieval period of India in the form of primary and secondary sources of information. There is strong demand for primary literature for fundamental research in history, language and culture and there comes the importance of oriental libraries. Treasures of rare manuscripts and old printed documents having valuable knowledge are diminishing day by day; hence oriental libraries play an important role in protecting this invaluable wealth.

Oriental libraries are spread all over the world as every country and nation has its own culture and rare manuscripts, these are to be preserved for the future generation and hence oriental collections have their own identity in special libraries. This collection is different than other libraries and generally contains: manuscripts, rare printed books, letters, archival materials, photographs, drawings and maps, rubbings and estampages from the orient. This heritage collection is very important for historians, demographers, geologists, archivists, geographers etc.

The present researcher had planned to undertake the study of oriental manuscript libraries spread over the Deccan region to assess the status as well as management of collections. Having 20 years of experience in managing a rich manuscript collection in Deccan College the researcher objectives for conducting this study have been: to study in detail oriental libraries for analyzing the status and their organization; to understand historical perspectives and development of the oriental libraries with

special reference to Deccan and Manuscripts; to study the contents of the oriental libraries and its organization; to conduct a survey of the oriental libraries and analyze present status in Deccan (collection, processing and library services to users, use of ICT); to study the problems of users while consulting libraries; and to formulate an appropriate model and suggest measures to improve oriental libraries in Deccan to meet the present-day-challenges.

For this study the researcher has studied in detail all the aspects of oriental libraries in Deccan region covering states of Andhra Pradesh, Telangana, Karnataka and Maharashtra from ancient to contemporary period holding mainly manuscripts. The research methods used for conducting this study are based on: library historiography which is a branch of historiography. The same research methodology that history utilizes is also appropriate to library historiography i.e. historical method of research. Prior to the 18th century library history existed only as reference to libraries within literary texts. Therefore, in addition to this, historical research method is also used to find out the views regarding oriental libraries based on historical development. In combination with this, survey is undertaken of the oriental libraries using questionnaire and data is collected from librarians to assess the status of the oriental libraries. The researcher gathered various published literature related to the topic and analyzed it to find the gaps.

The research study is completed in six chapters covering different aspects of oriental manuscript libraries. Chapter I is Introduction. It gives introductory information about oriental libraries as special kind of libraries, Deccan region, library history and historiography, reason for selection of topic, statement of the problem, need of the present study, aims, objectives, scope and limitations of the study etc. This chapter also explains the research methodology adopted for the present study and finally gives the conspectus about organization of the present research study.

In Chapter II gives a review of literature and presents the synopsis of various related research studies which are available in the form of research reports, articles, books, online databases and in other resources.

Role of Oriental Libraries in the Organization of Manuscripts forms the subject of Chapter III. It presents a detailed study of oriental libraries covering definition and

concept of oriental library, manuscripts and its important features like types of manuscripts; languages and scripts in the manuscripts; subject areas of manuscripts, importance of manuscripts like historical; literary; as well as importance as a national and cultural heritage, problems with manuscripts, manuscript libraries, functions and objectives of the oriental manuscript library like identification; collection or acquisition; organization of manuscripts including cataloguing and descriptive catalogue of manuscripts; publication of rare manuscripts; services rendered to the researchers by the library; conservation, preservation and restoration along with digitization of manuscripts as a preservation technique, and important initiatives towards the documentation and preservation of manuscripts heritage in India by National Archives of India (NAI); Indian National Trust for Art and Cultural Heritage (INTACH); Indira Gandhi National Centre for the Arts (IGNCA); and National Mission for Manuscripts (NMM).

Chapter IV (Review of Oriental Libraries in Deccan) takes a review of the growth of libraries at various centres of learning in India in ancient period (up to 12th century); in medieval period (up to 19th century); and in modern period (up to 20th century), organization and administration of those libraries in India, cultural history and geography of the Deccan Region, history and development of libraries in Deccan including details about early monastic and other institutional libraries in Deccan; libraries in Western Deccan (Jnan Bhandars); libraries in Southern Deccan (Saraswati Bhandars); royal and important private libraries of Sultanate period and Muslim kingdoms in Deccan; libraries of the Marathas and the Hindu centers of learning at Maharashtra in Deccan; library of Kadmi Zoroastrian Parsis in Deccan; and contributions of the European settlers towards the development of libraries in Deccan. Moreover it gives a profile of present-day libraries in Deccan with oriental literature.

Chapter V (Data Analysis and Presentation) presents analysis of data collected through questionnaire from oriental libraries in Deccan and interprets it with the help of tables, graphs, charts and maps etc.

The last chapter (VI) deals with conclusions and suggestions derived from the findings of present research work, after fulfilling the objectives of the study.

The major findings and suggestions arising from this research are as follows:

Major Findings of Study: A very rich religious and cultural heritage is depicted through the manuscripts treasure available in Deccan. Every religious sect and the then various dynasties in Deccan have contributed immensely in collecting and preserving the manuscripts. Total 75 oriental libraries in Deccan region have contributed their data of manuscripts collection. Out of these, 12 libraries are from Telangana, 7 are from Andhra Pradesh, 23 are from Karnataka, and 33 are from Maharashtra. It is observed that all these libraries in Deccan have rich collection of manuscripts in variety of forms, languages, scripts, and covering various areas of knowledge. The majority oriental libraries in Deccan do not have separate budgetary provision for purchasing and maintenance of manuscripts. Many oriental libraries have published descriptive catalogues of their manuscripts. This way the bibliographic control over the manuscript collection is growing strong. It is traced that some libraries are using authentic methods of preservation in routine like fumigation, de-acidification, and lamination etc. It is found that still majority of libraries are using organic methods of preservation and using natural products in this process. Digitization of manuscripts is a must for saving this treasure and few libraries have already scanned their manuscripts.

Major Suggestions of the Study: There should be separate provision in budget for maintenance of manuscripts and for modernization and digitization of libraries. Separate skilled staff should be appointed in manuscripts section, who are well versed with the techniques of conservation as well as classification and cataloguing. The institutions should depute their working personnel for training the short term course of conservation of manuscripts. There is a need to publish the descriptive catalogue of manuscripts covering the whole collection. That catalogue should also be in computerized form and should be made available on web for public. Digitization of manuscripts should be done and it should be made available on web, for increasing its accessibility. Computerized cataloguing of manuscripts should be done and its OPAC should be made available on Internet. Air Conditioners should be installed in the stack areas of manuscripts to control temperature and humidity.

Finally, the thesis concludes with indicating scope for future researchers and a model with best practices to manage oriental manuscript libraries.

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LIST OF ABBREVIATIONS

AACR	Anglo American Cataloguing Rule
AD	Anno Domini
AKAORI	Abul Kalam Azad Oriental Research Institute
BBRAS	Bombay Branch of the Royal Asiatic Society
BC	Before Christ
BCE	Before Common Era
BORI	Bhandarkar Oriental Research Institute
CAS	Current Awareness Service
CCC	Classified Catalogue Code
CCRAS	Central Council for Research in Ayurvedic Sciences
CD	Compact Disc
CE	Common Era
CIIL	Central Institute of Indian Languages
DCPGRI	Deccan College Post-Graduate and Research Institute
GOML	Government Oriental Manuscript Library
GOMLRI	Government Oriental Manuscripts Library and Research Institute
HVAC	Heating, Ventilation, and Air Conditioning
ICI	INTACH Conservation Institute
ICKPAC	INTACH Chitrakala Parishath Art Conservation Centre
ICT	Information and Communication Technology
IFLA	International Federation of Library Associations
IGNCA	Indira Gandhi National Centre for the Arts
IIHM	Indian Institute of History of Medicine

ILA	Indian Library Association
ILSA	Indian Library Science Abstract
INTACH	Indian National Trust for Art and Cultural Heritage
JPEG	Joint Photographic Experts Group
KRI	Kannada Research Institute
KRO	Kannada Research Office
LISA	Library and Information Science Abstracts
MCC	Manuscript Conservation Centre
MCPC	Manuscript Conservation Partner Centre
MPC	Manuscript Partner Centre
MRC	Manuscript Resource Centre
MOU	Memorandum of Understanding
MRC	Manuscript Resource Centre
NAI	National Archives of India
NAMAMI	National Mission for Manuscripts
NIC	National Informatics Centre
NGO	Non Governmental Organization
NIIMH	National Institute of Indian Medical Heritage
NMM	National Mission for Manuscripts
NRLC	National Research Laboratory for Conservation of Cultural Property
NSPSL	National Council for Promotion of Sindhi Language
NSPUL	National Council for Promotion of Urdu Language
OCR	Optical Character Recognition
OPAC	Online Public Access Catalogue
ORI	Oriental Research Institute
PDF	Portable Document Format

RAS	Royal Asiatic Society of Great Britain and Ireland
RCL	Regional Conservation Laboratory
SDI	Selective Dissemination of Information
RAMP	Records and Archives Management Programme
RH	Relative Humidity
RSS	Rashtriya Sanskrit Sansthan
SMSP	Shriman Madhwa Siddhanta Prabodhini
SOAS	School of Oriental and African Studies
UK	United Kingdom
UNESCO	United Nations Educational, Scientific and Cultural Organization
USA	United States of America

CHAPTER 1

INTRODUCTION

1.1 Background

Libraries have always had a fundamental role in the storage, processing and dissemination of information. Library is a place with collection of information resources, which are made accessible to a defined community of users for teaching, research or general education purposes. Libraries are categorized according to their nature as public libraries, academic libraries, and special libraries. All these libraries may have the same functions but types of users are different. Public libraries may serve the general needs of users from society and academic libraries serve the educational needs of academic society. A special library is a place which provides special services in a specialized subject area or in a special formal way for specialized clientele. It refers to a collection of books and other printed, graphic or record material dealing with a limited field of knowledge. It is maintained by an individual, a corporation, an association, a learned society, a research organization, an industrial or a commercial undertaking, government departments, some educational institutions or any other group for the collection, organization and dissemination of information. It may also be a special branch of a public library serving certain interests or a subject library, meeting the needs of all enquirers in a given subject or field, such as an oriental library or a manuscript library. Among special libraries, oriental libraries hold an important place because they preserve the cultural heritage of a nation or a civilization.

With the establishment of larger kingdoms by powerful kings in ancient India, the Kings and their nobles, and rich persons who wanted to provide for an advanced state of life in their society, took keen interest in promoting education. They started donating large amounts of money and lands to learned scholars who in due course of time developed seats of higher learning. Their libraries possessed a wealth of manuscripts. India is a vast repository of different cultures both because it was invaded by a number of foreign peoples from the West, and also because of its contact with people from the East. The languages from these outside countries

became part of Indian literature. The literature in these Eastern languages created India's oriental libraries.

1.2 Oriental Library

The literal meaning of the term 'Orient' is 'the East'. The related terms oriental means eastern. It includes everything which is part and parcel of eastern cultures, countries, peoples, language, literature, folklore, and goods. This term has been applied as an adjective to objects, places and the people from the east. Here east means anything belonging to and from Asia.

According to Simpson and Weiner (1989), Oriental is a term which reflects something belonging to, found in, or characteristics of, the countries or region lying to the east of Mediterranean up to Japan and North Eastern part of Africa, and also Asia and Oceania. The languages spoken in these regions are Arabic, Persian, Urdu, Turkish, Hindi, Sanskrit, modern Indian languages, Indonesian, Malaysian, Chinese, Korean, Japanese etc.



Map 1.1: Map of the Oriental/Asian Countries

(Source: <http://www.mapsofworld.com/asia/>)

'Oriental Library' is the library which contains precious information and knowledge about oriental languages, literature or cultures that belongs to the east or eastern countries including China, India, Kazakhstan, Pakistan, Myanmar, Cambodia, Japan, North Korea, South Korea, Thailand, Philippines, Vietnam, Taiwan, Malaysia, Singapore, Indonesia, Bangladesh, Nepal, Bhutan, Sri Lanka, Afghanistan, Mongolia, Turkmenistan, Tajikistan, Kyrgyzstan, Uzbekistan, Turkey and the Russian federation and the Middle Eastern nations including Oman, Yemen, Saudi Arabia, Jordan, Israel, Lebanon, and Iran. Within this framework, any kind of library having vast collections of oriental documents is known as an Oriental Library. There are public libraries in India having a specialization in oriental collections. Manuscript libraries and research centres having an emphasis on oriental languages, literature, and culture also come under the category of oriental libraries. Apart from these, a number of academic and special libraries of India hold a vast number of books and manuscripts in oriental languages and literature and these, too, are considered as oriental libraries.

The collections in the oriental libraries are different from other libraries. They hold manuscripts, rare printed books, letters, archival materials, photographs, drawings, maps, rubbings and estampages from the orient.

There are plenty of libraries that contain a very good collection in one or another oriental language such as Hindi, Urdu, Bengali, Tamil, Telugu, Persian, Arabic, Sanskrit, and Kannada etc. The activities of the oriental library are to preserve printed documents and manuscripts of the earlier period for future use and to provide access to researchers. Many popular oriental libraries in India were mainly developed for collecting and taking care of rare literature in the form of manuscripts. There is a strong demand for primary literature for fundamental research in history, language and culture and hence need the support of oriental libraries. Treasures of rare manuscripts and old printed documents having invaluable knowledge are diminishing day by day; hence oriental libraries try to protect it.

Prominent organizations in India, having a good collection of manuscripts in oriental as well as Indic languages and literature, includes Khuda Bakhsh Oriental Public Library, Patna, Rampur Raza Library, Rampur, National Library of India , Kolkata,

Andhra Pradesh State Central Library, Hyderabad, The Asiatic Society Libraries of Kolkata and Mumbai, Maulana Abul Kalam Azad Arabic and Persian Research Institute, Salar Jung Museum and Library, Hyderabad, Maharaja Serfoji's Saraswati Mahal Library, Thanjavur, The Connemara Public Library, Chennai, Bhandarkar Oriental Research Institute, Pune, Central Institute of Buddhist Studies, Leh, Adyar Library and Research Centre, Chennai, Government Manuscript Library, Allahabad etc.

1.3 Deccan Region

The area south of the Narmada river and to the north of the Krishna–Tungabhadra basin, bounded by the bay of Bengal in the east and the Arabian sea on the west is referred to as Deccan. This region consists of Maharashtra, Karnataka and parts of Telangana and Andhra Pradesh. It played host to a number of dynasties – Rashtrakutas, Yadavas, Hoyasalas, Kakatiyas, Vijaynagar, succeeded by the Bahamanis, Barid Shahis of Bidar, Nizam Shahis of Ahmednagar, Qutb Shahis of Golkonda and Adil Shahis of Bijapur. All these dynasties patronized different languages current in their kingdoms like Marathi, Kannada, Telugu, Persian, Arabic, and Hindustani – Deccani Urdu. Each one encouraged literature produced in these languages reflecting the cultural amalgamation in the region. Very few regions in the country could claim to have such a rich heritage, which marks its distinctness.

1.4 Library History and Historiography

History is the story of the past, people, societies and cultures. American historian Carl Becker defined history as the knowledge of things said and done. The British historian R.G. Collingwood defined history as 'science, or an answering of questions, concerned with human actions in the past, pursued by interpretation of evidence for the sake of human self-knowledge' (Krzys, 2003).

The library is a social institution and therefore its history specifies the level of library contribution in social development and *vice-versa*. According to Richard Krzys (2003) library history is that branch of history that investigates the actions of people, the activities of agencies, or the effects of social movements within or contributing to the development of librarianship for the sake of professional awareness.

The study of the history of libraries and library movements are relevant contributions that help us to know the part played by the libraries in the various phases of human history and also enable us:

1. To construct the intellectual history of the country
2. To understand the progress made by the libraries
3. To know the changing character of the libraries in reviewing the following aspects:
 - a) Foundation
 - b) Aims and objectives
 - c) Members and their privileges
 - d) Library finance
 - e) Reading materials and use of the library
 - f) Organization and management
 - g) Persons who led the library movement
 - h) Library buildings
 - i) Factors responsible for the continuity and stability of libraries
 - j) Contributions made by these libraries and their achievements
 - k) Deficiencies and problems faced by these libraries

The history of libraries concerned with the purpose and content of libraries and with the social background which produced them. It therefore involves the investigation of the history of scholarship, human civilization, culture and literacy. As stated by Nair (1994), library history should enable those in the field to respect the antiquity of our profession, to appreciate the gradual progress and sometimes decline of various movements and systems and to base our future on sound foundations. We can take advantage of past experience and learn from the mistakes of others instead of repeating them.

Indian library history is a subject that excites the imagination because of its long duration, rich primary resources, and vast potential for insightful study (Davis, 1989-90). The present study fills the gap in our knowledge of the history of the developments of library movement in Deccan.

Following are some of the benefits of writing library history i.e.

1. study of library history helps us to avoid mistakes that have been made in the past, and
2. Library history helps to understand properly the library world as it is today with knowledge and how it has reached to its present state
3. Library history is significant in understanding the movement involved in collecting, storing, and making the records of the past accessible to the posterity.

Library historiography is a branch of historiography. Historiography is the writing of history. The word historiography derived from Greek terms 'historia' (i.e. inquiry) and 'grapheim' (i.e. to write). According to Conal Furay and Michael Salevouris (2000) historiography is "The study of the way history has been and is written — the history of historical writing... When you study 'historiography' you do not study the events of the past directly, but the changing interpretations of those events in the works of individual historians." Historiography involves writing state-of-the-art and tracing the evolution of particular field. It is a form of narrative chronology in presenting the evolution of the field. It follows the normal historical approach of periodization such as ancient, medieval, and modern.

Joanne E. Passet (1994) defines Library Historiography as the writing of the history of agencies, people, and movements within or contributing to the development of librarianship; written history of those agencies, people, or movements. Richard Krzys (2003) states the library historiography is (a) the process and a product of the pattern of recording the changes those libraries have undergone in the ages of human history; (b) it is the way in which the historians isolate the main currents of librarianship to identify the forces that drew them along; and (c) it assists in formulating a theory explaining all the phenomena observed and stated. In short it is the writing of the history of people, institutions and movements that have contributed to the development of the profession.

Library historiography is the art of writing history of libraries and librarianship. Re-writing the library history means assessing the available facts and representing these

clearly without bias. Library historiography can be classified according to three types, i.e.

1. Purpose with which it is written
2. The subject area examined, and
3. The method employed.

For writing historiography the historian deals with collections and already existing series of resources. That is, he does not work with isolated documents but rather uses the cause and effect of each chain and link. Historiographical studies by their very nature are interdisciplinary. Library history writing is the process of collecting sources from social, cultural, literary, and other areas of library field. The same fields that are supplementary to history are supportive to write library historiography. It draws support from many disciplines, such as,

- a) Archaeology: Study of human past through material remains
- b) Anthropology: Study of all human cultures
- c) Epigraphy: Study of inscriptions or epigraphs as writing
- d) Paleography: Study of ancient writing, which involves analysis of the ancient manuscripts
- e) Sphragistics/Sigillography: Study/science of seals and signets
- f) Numismatics: Study of coins
- g) Philately: Study of stamps and postal history
- h) Genealogy: Study of family history and tracing their lineages
- i) Heraldry: Study of armorial bearing
- j) Chronology: Science of arranging events in their order of occurrence in time
- k) Diplomatic: Study of official documents of governments. It investigates the date, place, and authorship of written documents. Documents related to libraries, or even private letters are included within the diplomatic.

1.5 Reasons for Selection of this Topic

Ancient India has been known for various kinds of study, institutes and libraries. The region of Deccan is a prototype of the orient, not only in its diverse people and culture but also in the history of development of oriental libraries and spread of

knowledge which played vital role in socio-economic-educational development of the society. The region presently encompasses the political states of Maharashtra, Karnataka, Telangana, Andhra Pradesh, and some parts of Gujarat, Madhya Pradesh, Chhattisgarh and Tamil Nadu.

Oriental libraries have their own place and importance in library profession. Since these libraries hold valuable collections of history, culture, languages etc. in manuscript and print forms, the value attached to it is immense. There are many prominent oriental libraries spread all over the world as every country and nation has its own culture and literature in rare manuscripts, these are to be preserved for the future generation and hence oriental libraries has its own identity in special libraries. This heritage collection is very important for historians, demographers, geologists, archivists, geographers etc. These documents are the supporting literature for the researchers and innovators.

From the literature scan it is noticed that studies on oriental libraries are very few and not conducted by the librarians of oriental institutes. There have been a number of surveys undertaken about collection and organization of oriental libraries in India in general but not anything specific with holistic approach about history and development of oriental libraries in Deccan. Similarly the Deccan area is not adequately covered in the studies. This area is a hub for Oriental Studies and Orientology. In Pune alone few prominent oriental institutes are established like Bhandarkar Oriental Research Institutes (BORI), Deccan College Post-Graduate and Research Institute (DCPGRI), and Vaidik Samshodhan Mandal (VSM) etc. These institutes have rare collections and well maintained libraries. The researcher has served as the Librarian of the Deccan College, from 2004 onwards and has managed manuscript collections and has visited different oriental institutes and their libraries. Hence, the researcher decided to undertake a study of the oriental libraries, especially of the Deccan zone. This study focuses on different aspects of the oriental libraries and the findings from the survey helped in presenting the best practices for managing oriental libraries. This may be helpful to library professionals working in this field.

1.6 Statement of the Problem

It's a puzzle that the Deccan was not reported to be centre of great importance in education. At the same time it cannot become such an educational hub for both Oriental Study and Orientology without any foundation (library). One possible reason could be that the literature regarding the history of library movement in Deccan has not been explored thoroughly. Therefore the researcher has decided to undertake this study which will suggest means to improve oriental libraries. The scope of the present survey is restricted only to the oriental libraries in Deccan where the oriental literature in the form of manuscripts is available. Its title is, '*Role of Oriental Libraries in India with Special Reference to Deccan*'.

1.7 Need of the Present Study

Research in library history in India has largely remained as a neglected area, resulting in very limited and scanty literature. A historical study of the growth and development of academic libraries in India is essential, the fulfillment of which should go a long way in removing the imbalances and gaps. Such a study becomes significant not only in view of the tremendous activity concerning the growth in the first phase by the phenomena that have shaped the historical course of this period and, secondly, the rise of library as an important instrument in the advancement of knowledge and socio-economic transformation.

The few studies that have so far been made in relation to the problem mentioned above reveal that, oriental libraries in India have played important role in the growth of oriental studies. But there has been no comprehensive study undertaken covering history and development of oriental libraries in Deccan and their importance in oriental education and research. As said above, library historiography is the study about peoples, agencies/institutions, and movements, which contributed towards the development of librarianship; the present research aims to present the detailed history and development of libraries in Deccan and their contribution in the organization of manuscripts. It's nothing but a study about oriental library movement in Deccan.

In order to ascertain the existing situation of oriental library system of the Deccan, there is need to go to history and find out what the scenario altogether was like in

this region specifically. It is pertinent to identify the origin, history, problems and constraints that are involved in oriental library system especially in Deccan and identify their real contribution so as to formulate appropriate policies and suggest measures which can contribute to the improvement of the oriental libraries in Deccan to meet the present-day-challenges. This study may also useful for other parts of the country to develop oriental library system.

In present era of Information Technology and cosmopolitan lifestyle it is important to realize the importance of oriental libraries and find ways for not only to ensure their survival but update the library collection and facilities for adaptability with the present techniques. It needs to investigate since when and by whom the collection and preservation of books for future generation started in the Deccan; who influenced this and how the library development in this region took place and how it has today become one of the important areas for oriental libraries with the very valuable collections in the form of manuscripts. Also need to investigate all library techniques that were followed and how the administration of those libraries was run.

1.8 Aims and Objectives

The aim of investigation is to present an ideal model of oriental libraries in Deccan with reference to their documentary sources and information services offered to research community in oriental studies. It includes identification of strengths and weaknesses of the oriental library system.

The oriental library development in Deccan did not start all of a sudden in colonial period but it has some historical background and that has to be investigated. Although in a broad sense the libraries in Deccan have played an important role in the spread of higher education, it is still not clear what manuscript/oriental libraries in the ancient Deccan were like, what were their aims and objectives and how they were organized and administered, so as to enable to get a clearer perspective of the library situation and their role in the spread of education. It is necessary to compare oriental libraries of the Deccan with other libraries in India and the world. There is a need to work out the ways to move towards modernization by adopting various new techniques while maintaining the interests of oriental readers and preserve the treasure for future generations. Also there is a need to visualize how these modern

changes are going to affect the oriental research. This study is therefore based on following objectives:

1. To study the history and development of oriental libraries in ancient and medieval Deccan
2. To find the evidences of libraries of Marathas and Hindu centers of learning at Maharashtra in Deccan
3. To trace the contribution of European settlers towards the development of oriental libraries in Deccan
4. To evaluate the role of oriental libraries in the organization of manuscripts
5. To ascertain the existing situation of oriental library system of the Deccan
6. To identify the origin, history, problems and constraints those are involved in oriental library system of Deccan
7. To formulate appropriate policies and suggest measures which can contribute towards the improvement of the oriental libraries in Deccan to meet the present-day-challenges

1.9 Scope and Limitations

India is quite rich in terms of oriental resources in the form of manuscripts, rare books, coins, edicts, and other materials. Oriental manuscript libraries possess literature in the form of books and manuscripts pertaining to oriental studies and languages from East means from Asia. For present study only literature in the form of manuscripts in libraries has been taken into consideration and therefore the scope of the survey is restricted only to manuscripts and its organization in the oriental libraries in Deccan.

For an objective and result oriented work the researcher has carried out the survey of almost all the oriental manuscript libraries, from the reference of first library in ancient period to the contemporary libraries of the 21st century in the Deccan region.

A holistic approach has been applied to cover as many institutions as possible without any bias. It covers oriental libraries, manuscript libraries, public libraries, academic libraries, research libraries, archives, museums and also temple, *mutt*,

monasteries and religious institutions in Deccan, which houses invaluable oriental heritage in the form of manuscripts.

The states of Maharashtra, Karnataka, Telangana and Andhra Pradesh have been selected for study and some parts of Gujarat, Madhya Pradesh, Chhattisgarh and Tamil Nadu coming under Deccan region have been excluded from its scope.



Map 1.2: Map of the States in Deccan Region

1.10 Research Methodology and Techniques Used in Present Study

Since library historiography is a branch of historiography, the same research methodology that history utilizes is also appropriate to library historiography i.e. historical method of research. Prior to the 18th century library history existed only as reference to libraries within literary texts. Thus present study is mainly based on the collection of data from literature survey. It also has used the survey method of research to study present scenario of oriental libraries in Deccan.

1.10.1 Historical Method of Research

The process of historical research involves investigating, recording, analyzing and

interpreting the events of the past for the purpose of discovering generalizations that are helpful in understanding the past and the present, and to limited extent in anticipating the future.

Historical research is “concerned with a critical description and analysis of past events mainly for the purpose of gaining a better understanding of the present” (Verma and Beard, 1981).

Historical research is different from other types of research. History means a record of human achievements. It is not just a list of chronological events. It is a relationship between persons, events, times, and places.

Historical method of research is a systematic body of principles and rules designed to aid effectively in gathering the source material of history, appraising them critically and presenting a synthesis of the results obtained. Such type of research is carried out with a purpose to explain, discover and record accurately the past events.

It uses primary and secondary sources of information. Collection of data may involve anything from digging up ancient ruins, remains or relics to searching for old documents, old manuscripts, reports, inscriptions, biographies, memories, diaries, books etc. Primary sources are the ones where the author was a direct observer of the recorded events. These are original sources and carry the authority of first hand evidence. Secondary sources are the ones where the author reports the observations of others (Kumar, 1999). Here for the present research the investigator has mostly used the secondary sources of information to write the historical growth and development of oriental libraries in Deccan.

1.10.2 Survey Methods Used in this Research

Another methodology applied for the present study is survey method. A survey method consists of making general or comprehensive examination of a situation in order to ascertain certain conditions or facts.

M.B. Line (1969) states that, “the library survey is interpreted as a systematic collection of data concerning libraries, their activities, operations, staff, use and users at a given time or over a given period”. As per Baker (1988) survey is a method of

collecting data in which a specifically defined group of individuals are asked to answer a number of identical questions. Whereas according to Whitney (1950) survey is an organized attempt to analyze, interpret and report the present status of a social institution, group or area. It deals with the present time, not the present moment. Its purpose is to get groups of classified, generalized and interpreted data for the guidance and practice in the immediate future.

Survey research helps in gathering information, which is useful for making policy decisions or implementing long range plans. It is characterized by the selection of random samples from large and small population to obtain empirical knowledge of a contemporary nature. This knowledge allows generalizations to be made about characteristics, opinions, beliefs, attitudes and so on, of the entire population to be studied. Survey techniques can save time and money without sacrificing efficiency, accuracy, and information adequacy in the research process (Busha, 1980).

So far as the present study is concerned, the techniques of the survey method have been used to collect the information from various oriental libraries in Maharashtra, Karnataka, Telangana, and Andhra Pradesh states, which have sizable collections of manuscripts in their possession.

1.10.2.1 Sources of Data

The researcher has collected necessary data from primary sources like journals; theses and dissertations; and conference proceedings etc., from secondary sources of information like books; encyclopaedias; and handbooks etc., and also from tertiary sources of information likes bibliographies and guides etc. available in different library and information centres and available through online web resources.

Further, survey method is used applying questionnaire technique for collecting primary data from oriental and manuscript libraries in Deccan, which would form a fundamental base to lead to the conclusions.

1.10.2.2 Method of Data Collection

Survey of the libraries in Deccan (public, private, personal and royal) is conducted to obtain general and comprehensive examination of data to ascertain certain conditions or facts. Major oriental libraries in Deccan are selected and surveyed with a pre-

tested questionnaire to gather information regarding attitudes, opinions or the factual situation in a given field. Sometimes, interviews of some academicians and scholars in the field of Deccan history are taken.

1.10.2.3 Population, Sampling and Response to Survey

Here, in the present study stratified sampling method is applied and the Deccan region is divided into 4 strata or classes (i.e. states in it) and a simple random sample of oriental libraries is selected from each one of those states. Initially, a total of 105 oriental manuscripts libraries from Deccan were recognized and the libraries covered are selected randomly for carrying survey about their manuscript collection. The selection of those oriental manuscript libraries was done from the databases like National Mission for Manuscripts (NMM), Indira Gandhi National Centre for the Arts (IGNCA), Archives Southasia Database, and Libraries and Archives in South Asia (*For List of Oriental Manuscript Libraries in Deccan please refer to Appendix II*). The questionnaires were sent to all those 105 oriental manuscript libraries in Deccan – 44 libraries in Maharashtra, 36 libraries in Karnataka, 13 libraries in Telangana, and 12 libraries in Andhra Pradesh which have rich manuscript collections. Finally, out of 105 questionnaires sent, 75 questionnaires were received with information duly filled in. The percentage of the returned questionnaire was 71.42%.

1.10.2.4 Tools Used for Data Collection (Questionnaire)

Questionnaire technique is used for collecting the required data and information while conducting the survey. It is a primary and principal instrument of collecting information and data required for the research.

According to T.S. Wilkinson and P.L. Bhandarkar (1984), “a questionnaire consists of number of questions printed (typed) in definite order on a form (or set of form). The forms are usually mailed to the respondents who are expected to read and understand the questions and reply to them in the writing in relevant space provided for the purpose on the said form”. As per M.H. Gopal (1970), the questionnaire is a detailed, classified and planned list of items on which information is required. Its main aim is to obtain concrete, quantitative and objective data from direct sources. It comprises a series of questions to be put to the persons who can provide the authentic information required for the purpose. The most typical use of questionnaire

is an attempt to gather, rapidly and inexpensively, information regarding attitudes, opinions or the factual situation in a given field.

The purpose of questionnaire used for present research was to elicit information and data from the individual libraries, which are located at far off places from investigator. Questionnaires were sent to the oriental libraries with a request to answer the questions in it and return the document back to the investigator. The questions in it were simple, clear, self explanatory, and easy to answer. The questionnaire was constructed in logical order and scientific manner. Both the structured and unstructured types of questions were asked in it. Structured questionnaire are those which pose definite, concrete and predetermined questions that is they are prepared in advance (Young, 1984). Additionally, it covers entire range of possible answers. Whereas unstructured questions are also called open-ended questions and respondents are free to write on questionnaire where some blank space is provided.

Looking at the positive side of questionnaire technique, the present investigator decided to employ this technique to collect information and data for ascertaining the situation about manuscript collection in oriental libraries in Deccan, their history of repository, their total collection of manuscripts, their acquisition; organization (accessioning, classification, cataloguing, and arrangement etc.); and preservation criteria applied for manuscripts, their services and facilities extended, their management, their skilled staff and finally digitization of manuscripts.

The 48 questions in the questionnaire were divided into the following six main groups and 10 sub-groups as briefed below: (*For Questionnaire please refer to Appendix I*)

A] General Information

In this group name and address, year of establishment, and detailed history about the institute/repository/library was asked to know about age and eventful past of the institutions and their libraries.

B] Collection

In this group five questions were asked to know about the total collection, various types, languages, scripts, and the subject area covered in the manuscripts

which a particular library possesses.

1. Acquisition

In this sub-group two questions were asked to know about the acquisition mode adopted and what special efforts are taken to develop the manuscripts collection in the library.

2. Budgetary Provision

In this sub-group two questions were asked to get information about the financial grant provided to the library for purchasing, maintenance, and scanning/digitization of manuscripts and their comment on the budgetary provision.

C] Organization

Under this group again the following three sub-groups were made:

1. Accessioning

In this two questions were asked to know whether the manuscript collection in particular library is accessioned and the different columns are made in the accession register to record the physical details of the manuscripts.

2. Classification

In this section four questions were asked to know about whether the manuscript collection in the library is classified, and any standard scheme of classification used.

3. Cataloguing

In this five questions were asked to know about whether the manuscript collection in the library is catalogued, what form of the catalogue they possess, whether specific cataloguing code is used for cataloguing, which aspects of manuscript are covered in the entry and finally what is the title of the descriptive catalogue of manuscripts in their collection, if published.

D] Dissemination

1. Arrangement

In this sub-group only one question was asked to know how the manuscripts are arranged in the library.

2. Accessibility

In this sub-group three questions were asked to know about whether there is

an open access system in the manuscript section of the library, and the special efforts, if taken for making people aware of their manuscript collection.

3. Reference Service and Users

In this sub-group four questions were asked to know about the users category who refer to the manuscripts, total number of users, whether manuscripts are issued out of the library and who all are the well known personalities have referred to it.

4. Facilities

In this sub-group only one question was asked to know about what facilities available in respect of manuscripts.

E] Preservation/Maintenance

Under this group thirteen questions were asked to know about the special efforts taken for preservation and methods applied to preserve the manuscript collection, availability of proper ventilation and sufficient light in manuscripts area, availability of manuscript conservation section with trained staff, written preventive conservation guidelines, plan of library to preserve the manuscripts with the help of modern technology, availability of policy on scanning/digitization, whether the manuscript collection is scanned/digitized, accessibility of scanned/digitized collection, application of OCR technique while digitizing the manuscripts, hardware and software used for scanning/digitization, and the software used to manage manuscripts in digital repository.

F] Management

Under this group only one sub-group was made, i.e.

1. Skilled Staff

Under this section two questions were asked to know about whether there is trained personnel working in the library who are well versed with techniques of conservation as well as classification and cataloguing of manuscripts.

G] General Suggestions about Manuscript Collection

At the end of the questionnaire, respondents were asked to make suggestions about the manuscript collection, to enable researcher to know the views of the concerned librarians.

The questionnaires were sent to oriental manuscript libraries in Deccan which are having rich and sizable manuscript collections. It was expected from the respondent libraries to fill it duly and return them back to the investigator. Reasonable time was given to the respondents to gather the necessary information. But the investigator had to establish personal contact with many of the libraries, for collecting the required information. Sometimes old records of some institutes have been scanned for obtaining the required data. The interviews were conducted whenever required to gather the same information, which were structured in the questionnaire.

1.10.3 Techniques Used in Data Analysis, Interpretation and Presentation

The data obtained from the survey is analyzed, interpreted and presented with the help of maps, tables, and graphs and the findings are presented in both statistical and descriptive textual forms.

1.11 Organization of the Study

The organization of present thesis has been planned into six chapters as follows:

Chapter I: Introduction

This chapter highlights the introductory information about oriental libraries as special kind of libraries, Deccan region, library history and historiography, reason for selection of topic, statement of the problem, need of the present study, aims, objectives, scope and limitations of the study etc. are included in this chapter. This chapter also explains the research methodology selected for the present study in brief and finally gives the conspectus about organization of the present research study.

Chapter II: Review of Literature

This chapter takes the review of literature and presents the abstracts of various related research studies conducted in the field and available in the form of research reports, articles, books, online databases and in other resources.

Chapter III: Role of Oriental Libraries in the Organization of Manuscripts

This chapter explains about the meaning of Oriental Studies, definition and concept of oriental library, manuscripts and its important features like types of manuscripts; languages and scripts in the manuscripts; subject areas of manuscripts, importance of

manuscripts like historical; literary; as well as importance as a national and cultural heritage, problems with manuscripts, manuscript libraries, functions and objectives of the oriental manuscript library like identification; collection or acquisition; organization of manuscripts including cataloguing and descriptive catalogue of manuscripts; publication of rare manuscripts; services rendered to the researchers by the library; conservation, preservation and restoration along with digitization of manuscripts as a preservation technique, and important initiatives towards the documentation and preservation of manuscripts heritage in India by National Archives of India (NAI); Indian National Trust for Art and Cultural Heritage (INTACH); Indira Gandhi National Centre for the Arts (IGNCA); and National Mission for Manuscripts (NMM).

Chapter IV: Review of Oriental Libraries in Deccan: A Historical Perspective

This chapter takes a review of the growth of libraries at the centres of learning in India in ancient period (up to 12th century); in medieval period (up to 19th century); and in modern period (up to 20th century), organization and administration of those libraries India, cultural history and geography of the Deccan Region, history and development of libraries in Deccan including details about early monastic and other institutional libraries in Deccan; libraries in Western Deccan (Jnan Bhandars); libraries in Southern Deccan (Saraswati Bhandars); royal and important private libraries of sultanate period and Muslim kingdoms in Deccan; libraries of the Marathas and the Hindu centers of learning at Maharashtra in Deccan; library of Kadmi Zoroastrian Parsis in Deccan; and contributions of the European settlers towards the development of libraries in Deccan. Moreover it gives a profile of present-day libraries (21st century) in Deccan with oriental literature.

Chapter V: Data analysis and interpretation

This chapter presents analysis of data collected through questionnaire from oriental libraries in Deccan and interprets it with the help of tables, graphs, charts and maps etc.

Chapter VI: Findings, suggestions and conclusion

This chapter presents findings, suggestions and conclusions derived from the research work after fulfilling the objectives of the study.

Summary

Libraries have always played a pivotal role in the storage, processing, and dissemination of information; in a way, also in civilizing and making people culture-conscious. Present developments always stand on the foundation of the past. Development of society has no meaning without cultural ethos that is enriched with our knowledge of past human behavior and thought processes. Record of all the events related to this process and evolution is mandatory for any civilized society to grow with harmony and peace and oriental libraries play the most vital role in maintaining this.

This study thus will fill in the gap in our knowledge of the history of the developments of oriental library movement in Deccan in particular and India in general. If studies of history of library movement on same such lines are undertaken, it would certainly enable us in constructing the intellectual history of the country, on a sound and more comprehensive basis.

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Maps

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CHAPTER 2

REVIEW OF LITERATURE

2.1 Introduction

A review of literature is an attempt to identify research reports, articles, books and other material, related to the topic of research and making a synopsis of the same. It is necessary to review the literature available in the field to build up or design research process and to find out new approaches in respect of the work on hand. According to Busha and Harter (1980), a literature search (or literature review) is an attempt to identify, locate, and synthesize completed research reports, articles, books, and other materials about the specific problems of a research topic. The literature search and subsequent review can be of value to researchers by helping them to regard their studies as contributions to a larger topic of which the inquiry at hand is only a part – rather than as isolated or esoteric collections of facts.

Review of literature involves process of critical assessment of the relevant literature that has been reported earlier, process of study of literature available on the research problem selected, process of reviewing comprehensively the existing literature, and process of writing an annotated bibliography. It suggests the new planning approach for the investigations by showing gaps of the study involved into it. It reveals the new concepts and ideas for carrying a fresh research. Also it helps in avoiding duplication or repetition of work.

2.2 Review of Literature

For the present study, the Indian Library Science Abstract (ILSA), Library and Information Science Abstracts (LISA), Google Scholar and following bibliographies have been referred after going through and screening a number of additional publications related to the research area.

- Wujastyk, D. (1998). *A Preliminary Subject Bibliography on Indian Manuscripts*.
- Khalidi, Omar (2002-03). A Guide to Arabic, Persian, Turkish, and Urdu Manuscript Libraries in India. *MELA Notes* 75–76.

- Davis, Donald G. (1989-90). Indian Library History: A Bibliographic Essay on Major English Language Printed Works. *South Asia Library Notes and Queries* 26 (fall-winter 1989-1990), 17-23.
- Davis, D. G. (1990). The Status of Library History in India: A Report of an Informal Survey and a Selective Bibliographic Essay. *Libraries and Culture*, 575-589.
- Taher, M. (1992). Mosque Libraries: A Bibliographical Essay. *Libraries and Culture*, 43-48.

The primary and secondary resources were consulted both from physical libraries and web resources. They are journals, theses, conference proceedings, books and reference resources like encyclopaedias; electronic resources available on the web which are consulted are through Google Scholar, J-Stor, Taylor and Francis, Wiley, and Springer, and theses database like Shodhganga.

The Library and Information Science journals like *Indian Librarian*, *Library Herald*, *Herald of Library Science*, *Journal of Library History*, *Library History Review*, *Libraries and Culture*, *Hindustan Review*, *Modern Librarian*, *Library Philosophy and Practice*, *International Library Review*, *Library Quarterly*, *College Librarian*, *ILA Bulletin and Library Review*, etc. and the History and Orientology journals like *Journal of Indian History*, *Journal of American Oriental Society*, *Islamic Culture*, *Annals of Bhandarkar Oriental Research Institute*, *Journal of Andhra Historical Research Society*, and *Orissa Historical Research Journal*, etc. have been consulted.

A core set of literature on oriental manuscript collections in India was retrieved after doing a thorough literature search in different databases. Literature on various aspects of this topic was reviewed. The review is organized based on various themes to make the study fruitful for various sections of society. The information collected from above resources have been reviewed and organized in following different groups.

- History and Historiography of Libraries in India
- Libraries in Ancient and Medieval India
 - Buddhist Monastic Libraries in India
 - Jaina Libraries in India

- Islamic Libraries in India
- Growth and Development of Libraries and Librarianship in India
- Library Movement in India in General and in the Deccan Region in Particular
 - Library Movement in Telangana and Andhra Pradesh
 - Library Movement in Karnataka
 - Library Movement in Maharashtra
- Oriental Libraries in India
- Manuscript Libraries in India

This review does not claim to be exhaustive but comprehensive with a limitation that a few resources could not be traced and accessed during the study period. The works referred for the review are as mentioned below.

2.2.1 History and Historiography of Libraries in India

N.M. Dutta (1932) in his address at the Third All Bengal Library Conference held in Calcutta had selected a topic of his discourse on the history of ancient and modern Indian libraries with a brief survey of the subject.

B.C. Law (1949) in his article has tried to find out the antiquity of libraries in India going through its history.

P.S.G. Kumar (1977) in his book titled *Indian Library Chronology*, comprehended about 4600 events from 3000 BC to 1975 AD. Later, he brought out the revised and updated edition of the same (2000) covering events till 1998 comprehending around 9000 important events with a short essay which can be treated as annotations. This omnibus work is truly a compendium of a variety of reference works as it provides the account of survey of the history of learning and librarianship in India, directory of libraries, biographical dictionary of librarians, and bibliography of library literature. Minoti Munshi (1998) in her book titled *History of Libraries in India* has written detailed history of libraries in India from earliest period to 1707 AD.

Moreover, Arun Kumar Ghatak (1990) in his article traces origin of writing in India. Also mentions important monasteries where libraries were set up such as Nalanda, Vikramshila, Odantapuri, and Vallabhi where reading and writing of manuscripts was done. R. Raman Nair (1994) in his seminar paper discussed about the nature and uses

of library history. He opines that library movement of a specific region or the system can be fully understood only through an analysis of the influences that reached it through time and space. The book entitled *Library Developments in India* edited by B.M. Gupta (1996), presents a collection of essays by eminent historians of library science in India that provided a base for historians to assess the developments in India before and after independence.

R.K. Bhatt (1995) in his book *History and Development of Libraries in India* critically examines and traces the growth and development of libraries in modern India during 1901-1985 with special reference to development of libraries in Delhi. Also, he has taken a comprehensive literature review on history of libraries in India. He has attempted in his another research paper (2009) to fill the gap and traced the genesis and growth of academic libraries in ancient, medieval and modern India.

Mohamed Taher's (2001) book titled *Libraries in India's National Developmental Perspectives* is the culmination of his post-doctoral study. His work primarily seeks to determine what role the history of libraries plays in the society and proceeds from the assumption that there are very user friendly libraries within post-independent Indian society. Overall, the book is a historically well analyzed evolutionary record of the major developments and a good critical evaluation of where Indian library users stand today. In order to understand the focus of the book, it is worth listing here the topics covered: library history and historiography in India; the library movement during the pre-independence era; the library movement from 1947 to 1996; libraries and national development from 1947 to 1996; a state-wide analysis of the growth of the library movement; techniques of maintenance and the preservation of libraries; and libraries for a better tomorrow. There was an attempt by Mohamed Taher & Donald Davis (1994) in their book titled *Librarianship and Library Science in India: an Outline of Historical Perspectives* to cover the historical development in the field of librarianship comprehensively. Including this the other articles by Donald Davis (1989-90), Donald Davis (1990), and Donald Davis & Mohamed Taher (1992) are synthesis and bibliographic essays that lays together the long historical story of libraries in India. Donald G. Davis of the University of Texas, in his every work commented on the status of library historiography in India. As per his opinion,

although a core literature and Indian library historiography exists, it has many imbalances and gaps.

Summary:

In almost all the above mentioned works, the authors have expressed a great concern about the availability of very limited and scanty literature on Indian library history and historiography. Further to that wherever such material are available, the history of libraries is represented in scattered form, perhaps due to the lack of interest towards writing on the subject, describing and evaluating growth and development of libraries in India with historical perspective, which can bridge the gap in human civilization and culture. Also these resources give details about the libraries attached to ancient universities like Nalanda, Takshashila, Vallabhi, Odantapuri and libraries that flourished under Mughal patronage. In majority of sources they have focused on the historical development of libraries in ancient and medieval period from Northern part of India.

2.2.2 Libraries in Ancient and Medieval India

M. Rama Rao (1934) in his article has given detailed account of writing and writing material, origin and evolution of the library in the country, its primary locations and organization in the history. It also gives brief description of Hindu, Buddhist, and Jaina libraries in ancient India.

A published doctoral dissertation titled *Libraries and Librarianship of Ancient and Medieval India* by B.K. Datta (1970) gives systematic and comprehensive record of history of the growth and development of libraries and librarianship of ancient and medieval India, including small description on the libraries and archives of the Maratha rulers (Peshwas). It is the first systematic study where the author related a continuous and comprehensive story of the growth and development of Indian libraries from the earliest times to 1850.

D.N. Marshall, in his article (1972) and in his book titled *History of Libraries: Ancient and Medieval* (1983) attempted a critical evaluation of the position of libraries and their functions in ancient and medieval India. An article by J.N. Agrawal (1953) and a book titled *Learning and Libraries in Ancient India - a Study* by G.L.

Trehan (1975) discusses about the system of imparting education, learning and libraries in ancient India.

Anirudh Prasad (1994) in his book titled *Libraries in Medieval India*, which was basically his doctoral dissertation (1977), gives historical description about libraries during the Turko-Afghan period, development of libraries under the great Mughals, provincial libraries during the Sultanate and Mughal periods, libraries of Hindu kings, library management (organization) and administration in medieval India. Also, his article (1982) gives a brief account of the same topics covered in his dissertation.

2.2.2.1 Buddhist Monastic Libraries in India

In the three different articles by A.K. Biswas (1962), S.P. Barua (1972) and Bimal Kumar Datta (1974) there is a brief record given about the monastic libraries attached to Buddhist monasteries or viharas. These also record how those Buddhist monasteries in early India began to preserve religious Buddhist texts and how their libraries were developed, as these libraries served as important repositories of knowledge.

2.2.2.2 Jaina Libraries in India

Donald Clay Johnson's (1993) article mentioned about the efforts of European scholars towards the discovery of Jain temple libraries and about the materials assembled from those libraries as well as bringing out listing/catalogues of those collections.

John E. Cort (1995) in his research paper investigates the pattern of ownership, management, and use of the libraries and the manuscripts in the small town of Patan in North Gujarat to study the sociology of Jaina knowledge.

2.2.2.3 Islamic Libraries in India

The Mughal rulers of India made great contributions towards Indian learning and culture. The great love of books and libraries of Mughal Emperors had affected the social and cultural life of the public. It had given birth to considerable literature during this period. This is what exactly reflected in the papers by S.A. Zafar Nadvi (1945, 1946) Dharma Bhanu (1953) and (1972), K.K. Saxena (1967), and Kalpana Dasgupta (1975). Everywhere they have given small account of imperial and royal

libraries of Babur, Humayun, Akbar, Jahangir, Shah Jahan, Aurangzeb, Salima Sultana, Nur jahan, and Mumtaz Mahal etc. and their library management practices. In most of the papers there is mention about the libraries of provincial kingdoms like Gujarat, Bidar, Jaunpur, Khandesh, Bijapur, Bengal and Maharashtra. Along with this S.A. Zafar Nadvi has given special mention about the library of Tipu Sultan and variety of collection in it. In another article by Hidayat Hosain (1940), he also has given detailed description about the library of Tipu Sultan and its collection. From this paper one can get an idea about how Tipu Sultan was a great patron of learning and under his patronage large numbers of books were written by scholars, by which his court library had become rich with nearly 2000 Arabic, Persian, and Hindi manuscripts in all the branches of Mohammadan Theology, and Sufism literature.

Apart from above, everywhere in the articles by Imtiyaz Ali Arshi (?), S. Khuda Bakhsh (1903), Radhagovinda Das (1964), Salman Shamsi Nadvi (1973), Fritz Lehmann (1977), Gulab Khan (1984), I.M. Siddiqui (1985), and books by Muhammad Zubair (1966) titled *Islami Kutub Khaneh* and Allauddin Shaikh with R.K. Rout (1996) titled *Libraries and Librarianship during Muslim Rule in India*, the authors have given more or less same story focusing their idea of study on libraries and librarianship in Islamic India.

Mohamed Makki Sibai's book (1987) *Mosque Libraries, an Historical Study* is an excellent source for study and research in the area of Islamic librarianship. It is not just providing a history of libraries attached to mosques, it presents the historical overview of how the first library (housed in mosque) evolved and turned into public library. Such libraries attached to mosques have existed all through the years of Islamic civilization. It also mentions about naming of the Mosque library, intellectual contents, shelf arrangement and organizational details. Whereas, Mohamed Taher (1992) has traced the role of mosque libraries in Islamic civilization through his bibliographic essay taking support of several works which were devoted to mosque/Islamic libraries.

The article by Mohamed Taher *et al.* (1986) contains descriptive analysis of seven *madrasas* in six cities of India. Their other article (1989) contains descriptive analysis of five *dargahs* in four cities of India.

Summary:

All of the above resources tell collective story about libraries and librarianship in ancient and medieval India along with its connected aspects like history of writing and writing material, origin and evolution of library, learning and libraries, locations and position of library in the society. Majority of them have described about the functions, organization, administration and management system of those libraries. Some of the sources have just told stories either about Buddhist monastic libraries, or Jain temple libraries in ancient India, or Islamic libraries such as Mughal libraries, Mosque libraries, Madrasa libraries, and Dargah libraries in medieval India

2.2.3 Growth and Development of Libraries and Librarianship in India

A.K. Ohdedar's (1966) *The Growth of the Library in Modern India* traces the growth of the library in modern India from 1498, the year of India's first coming into contact with the West, to 1836, the year of the establishment and opening of the Calcutta Public Library. In tracing educational and cultural history of modern India the author uncovers the earliest phase of the development of the modern library in India. It also has given description about oriental learning.

Ramakrishna Rao (1961) in his article on library development in India, attempts to place the topic in the context of historical and social factors. It also gives brief description about the literary traditions and literary heritage of India. Another major survey article by Anis Khurshid (1972) concentrates on the history of libraries for the last two centuries and treats the earlier history in a cursory fashion. A.K. Mukherjee (1966) in his book titled *Librarianship: Its Philosophy and History* and S.K. Mookerjee (1969) in his book titled *Development of Libraries and Library Science in India*, attempted evaluating critically the position of libraries and their functions in ancient India. They also have attempted to give historical assessments of the libraries in medieval India, a period which was particularly dominated and patronized by personal involvement of the kings and other upper class gentry.

A work on *Libraries and Librarianship in India* by Jashu Patel and Krishan Kumar (2004) helps in understanding libraries and librarianship in India under a reference

frame of comparative and international librarianship studies. It also provides with the records of history of librarianship in India.

The collected essays in a book *Library Developments in India* edited by B.M. Gupta (1996) cover case studies and survey of Indian library history and its related developments.

Girja Kumar (1986) has written a book titled *Library Development in India* which can show the various facets and phases of library development in India in an elaborate form. Whereas, P.N. Kaula (1965, 1977) in his two articles gives same account of library development but that is in brief form.

Donald Clay Johnson (1986) through his article puts focus on the efforts made by three German scholars i.e. Martin Haug, Georg Buhler, and Franz Kielhorn, towards the search and collection of Sanskrit manuscripts, and how these efforts led to establishment of premier Bhandarkar Oriental Research Institute Library of Sanskrit manuscripts in pre-independent India at Pune, under Bombay Presidency.

Summary:

All the above resources tell about the various facets and phases of growth and development of modern libraries in India. These have also marked the period of Indian contact with the West and their contribution towards the development of libraries in modern India.

2.2.4 Library Movement in India

P. Adhikari (1986) has focused his doctoral dissertation on history of library movement in India from the beginning of 20th century to independence. P.N. Kaula (1958) edited proceedings of conference on the theme *Library Movement in India* presents four general papers and six regional papers that survey various aspects of Indian library history, though it reflects the widely held idea that the library movement means the free public library movement. N.M. Dutt (1930) in his article and M.L. Nagar (1983) in his study of doctoral dissertation, have critically evaluated the aspects of library movement in India. N.C. Chakravarty (1962) in his small booklet of 37 pages wrote an introductory essay about Library Movement in India.

Since the focus of present research is to look into the works devoted towards the library movement in the different states of Deccan region in particular, it is vital to review herewith the works which have concentrated their study on the library movement in the states of Telangana, Andhra Pradesh, Karnataka, and Maharashtra.

2.2.4.1 Library Movement in Telangana and Andhra Pradesh

Mohammed Burhanuddin (1991) in his chapter from a handbook traces the growth from Government of Asif Jahi's to present state government of Andhra Pradesh, passing through respective policy decisions to own all under a single roof or to split the collection, into books and manuscripts. Further the changing collection patterns from Arabic and Persian dominated to multilingual and multipurpose, this library today is the State Central Library.

Mohamed Taher (1997) in his article on Salar Jung Museum Library traces the history and collection development patterns and trends which are located in this unique resource centre with valuable manuscript source, which is also a wonder of the world in terms of being one man's collection. In another article Mohamed Taher (1997) takes review of libraries in Hyderabad.

A.A.N. Raju's (1988) *History of Library Movement in Andhra Pradesh* and article (1991) have traced the historical development of library movement in Andhra Pradesh since 1900 up to 1956 and library movement in Telangana since 1901 up to 1948 respectively.

The book by P.S.G. Kumar (2008) titled *Library Movement and Library Development in Andhra Pradesh* covers story of library movement in different regions of Andhra, library legislation, other professional associations, important libraries, land-marks in library and in library movement, history of libraries and literature in Andhra Pradesh, history of library movement in Andhra region, in Rayalseema and in Telangana.

The paper by S.R. Saranya Kumar (2014) is focused on public library movement in Andhra Pradesh in modern times and its significant role in socio-economic, cultural and spiritual development of communities in all parts of the world. It concludes that the library movements in Rayalaseema, Andhra and Telangana regions resulted in the

establishment of libraries which also contributed for the growth of awareness and freedom movement in those regions. The small 23-page monograph by C. Gopinatha Rao (1981) gives a brief account of various aspects related to library movement in Andhra Pradesh.

2.2.4.2 Library Movement in Karnataka

A chapter in a handbook by A.Y. Asundi (1996) describes the development of the public library system in the state of Karnataka, several exercises in its evaluation during the mid-1990s, and the current direction of its planning. Quantitative and qualitative survey data in it portray the demographics of library clientele, their information needs, their rating of library materials, facilities and personnel, and the relationship between their evaluations and the preliminary stages of automation. Analysis in it focuses on issues of age, gender, trajectories of career development, and the rural–urban divide in determining the future planning of the system.

A book titled *Library Movement and Library Development in Karnataka* by P.S.G. Kumar (2008) gives an account of historical background of the Karnataka State; the library movement; library legislation and public library system; description of important public, research and academic libraries; library education and research; library literature; etc. This book also gives a list of some of the important library professionals; library associations; Adult Education Council; endowments; institutions; lectures series; important conferences of national and international level, etc. An article by K.S. Deshpande (1962) keeping its scope limited with the district of Mysore gives brief account of public library movement happened there.

2.2.4.3 Library Movement in Maharashtra

A book titled *History of the Public Library Movement in Maharashtra* by S.G. Mahajan (1984), arising from his doctoral dissertation, is a sound contribution to the history of the libraries in India in general and Western Maharashtra in particular. It gives a brief history of manuscript libraries established up to 1805 in Maharashtra, and again includes a small description of Libraries of the Peshwas.

In the book titled *Library Movement and Library Development in Maharashtra and Goa* by P.S.G. Kumar (2008) has not only given an account of history of libraries in

Maharashtra, but also a detailed description of the public library system; committee on public libraries; and some of the important public libraries, special libraries and academic libraries. It also discusses about the library education, library personnel and a chronology of library events. Subjects like Maharashtra archives; Bibliographic Control; Marathi Viswakosh; Maharashtra State Gazetteers are added into it. Thus the book gives a comprehensive account of libraries in the State of Maharashtra.

Summary:

All the above resources have traced the aspects which were directly responsible for starting and strengthening the library movement, especially the public library movement in India and in particular states of India. The public library movement started in India from the beginning of 20th century. Starting from that period all have tried to survey and evaluate the various aspects involved in library movement. They all shed light on public library system, literature, libraries, library legislation, public research and academic libraries, library associations and give comprehensive account of libraries and library movement in India in general and in the states coming under Deccan region like Telangana, Andhra Pradesh, Karnataka, and Maharashtra individually in particular.

2.2.5 Oriental Libraries in India

Muhammad Hamidullah (1937) through his article has taken librariological survey of the east and west and introduced some of the less known collections of manuscripts. He also has mentioned some of the facilities and hardships experienced in the administration of different kind of oriental libraries.

Amjad Ali (2004) through his book *Oriental Libraries of India and their Collections* presents information about the premier oriental libraries of India and brings together details about their collections irrespective of their locations or languages.

A small article by Sumeer Gul and Samina Khan (2008) explains the history of the growth and development of oriental libraries in India from Vedic to contemporary period. It also explains briefly about the contributions of ancient monastic universities, Mughals, Muslim sultanates, and the European towards the establishment of libraries.

H.S. Chopra (1995) through his book titled *Oriental Manuscript Library: Origin, Development, Management, and Conservation* has taken a lead by writing on an entirely new subject in the field of Library and Information Science. This is a maiden attempt in India and other Asian Countries. Brief history of manuscript writing in India and oriental countries has been traced. Art of collecting rare manuscripts, their acquisition, classification and cataloguing have been discussed.

Muzaffar Ali (1965), S.A. Usmani and Z.R. Khan (1982), and Abid Riza Bidar (1989), in their individual chapters of different edited books write about development of oriental manuscript libraries, propagating knowledge gathered into it in the form of manuscripts, and various aspects of oriental librarianship. S. Narasimhan (1986) in her case study analysed the classification problems faced with respect of oriental libraries in four regions like China, Japan, Korea, and India.

Summary:

The above studies collectively traced the manuscript writing in India and oriental countries, history of growth and development of oriental libraries in India, premier oriental libraries in India, less known collections of manuscripts, contribution of monasteries, Mughals, Muslim sultanates and the Europeans towards the establishment of oriental libraries in India, organization and administrative practices related to collection, acquisition, classification, and cataloguing of manuscripts in oriental libraries. Overall they analyze the growth and development of oriental manuscript libraries and various aspects of oriental librarianship in India in general.

2.2.6 Manuscript Libraries in India

An article by Muhammad Hamidullah (1942) gives report about his personal visits to the two important treasures of manuscripts seen in Aurangabad city i.e. Panchakki library and library of Bande Nawaz Gesudaraz.

Annemarie Schimmel (1980) in his small article gives personal impressions about his visits to the important places from Deccan like Poona, Madras, Hyderabad, Bidar, Gulbarga, Bijapur as well as Patna. Through his experience he has showed that the Muslims in southern India, very carefully have preserved their cultural heritage in their libraries.

R.G. Harshe (1942) in his article expressed about his contribution towards the search and collection of manuscripts in the Deccan and his efforts in securing donation of 127 manuscripts from V.M. Gorhe from Puntambe, District Ahmednagar for the Deccan College Post-Graduate and Research Institute, Poona.

Omar Khalidi's (2002-03) *A Guide to Arabic, Persian, Turkish, and Urdu Manuscript Libraries in India* has listed specific types of manuscript libraries from various parts of the country by geographically dividing them- first by state and then by city, which are having sizable collection of Arabic, Persian, Turkish, and Urdu manuscripts.

M.P. Pethe (1967) from University of Pune had undertaken a project for collecting information on manuscript collections, their preservation and utilization in India.

The book *Administration of Manuscript Libraries with Special Reference to Sanskrit* by Bijayanath Mukhopadhyay (1993) deals with all the aspects of administering a manuscript library in general with special emphasis on Sanskrit manuscript collection.

C.P. Pharande (1997) in his doctoral dissertation has studied salient features of organization and management of Marathi manuscripts especially in Maharashtra. He also identified preservation criteria's of Marathi manuscript collection.

K.T. Pandurangi (1978) in his book *The Wealth of Sanskrit Manuscripts in India and Abroad* gives all essential information regarding the history of manuscripts, scholars who worked for manuscripts, the libraries and institutions that possess manuscripts, catalogues and lists of manuscripts and other connected information of the rare Sanskrit manuscripts.

Ramesh C. Gaur and Mrinmoy Chakraborty (2009) in their paper discussed about the National Manuscript Mission that seeks to unearth and preserve the vast manuscript wealth of India. They have mentioned that the life of a palm leaf manuscript is far longer than a modern day device like CD or microfilm. They mentioned that, with increasing popularity of printed books the interest for collecting and preserving of manuscripts gained ground in India. Some famous bibliophiles and institutions built up their collections and as a result large repositories of manuscripts emerged and have

played a significant role in preservation and access to manuscripts in India by the Institutional and individual efforts in these fields.

The paper by S.M. Shafi and Mohammad Ishaq Lone (2012) have reviewed the literature about oriental manuscript collections in India and provided an overview of that area.

The aim of the monograph *Introduction to Manuscriptology* by R.S. Shivaganesha Murthy (1996) was to show with reference to Indian conditions the principal features of the science of Manuscriptology to enable the future editors master the modern methods of critical editing of manuscripts. Almost all aspects of Manuscriptology have been covered by him in this monograph, which would cater to the academic needs of professionals as well as beginners in the field.

The edited work *Manuscript and Manuscriptology in India* of Subodh Gopal Nandi and Projit Kumar Palit (2010) contains twenty-eight papers on various aspects of manuscript and Manuscriptology like manuscript writers, manuscript research, manuscript typology, manuscript and use of colophons, style of writing manuscript, manuscript editing, manuscript collection and centres, manuscript storage and preservation, manuscript conservation, manuscript catalogue and cataloguing etc.

Narender Kumar (1986) and P. Perumal (1999) in their chapters published in different edited books also express their views about the aspects of Manuscriptology and manuscript libraries in India.

Summary:

All the above research works provides a concise overview of manuscripts present in different Indian libraries and research institution/universities and also supplies a valuable entry point to the field of Indian manuscripts for research scholars, information scientists and other interested parties. It gives brief and scattered account of important manuscript treasures of manuscripts in India, types of manuscript libraries from various parts of the country having Arabic, Persian, Turkish, Urdu, Sanskrit, and Marathi manuscripts. It analyzes aspects of organization and management of such collections in the library and gives survey record of contemporary libraries and institutions that possess manuscripts and catalogues of

manuscripts in India. It tells the role of National Mission for Manuscripts (NMM) in unearthing and preserving the vast manuscript wealth in India. It also put focus on the principal features of the science of manuscriptology and manuscript libraries in India.

Conclusion

Oriental manuscripts are present in different research libraries, university libraries and public libraries in India but university libraries are leading others in preserving these manuscripts, with few exceptions. Manuscripts are available in different oriental languages and in different forms. Every religious sect in India has contributed immensely in collecting and preserving these manuscripts. The contribution of famous kings from various kingdoms of Indian history was also enormous in this regard.

This survey of literature reveals that oriental libraries in India have played important role in the growth of oriental studies. But there has been no comprehensive study undertaken covering history and development of oriental libraries in Deccan (from ancient to contemporary period) and their importance in oriental education and research. A survey of literature on the topic reveals that oriental libraries have played a big role in the spread of higher education. It also reveals that the focus of higher education has shifted from southern and eastern Deccan to western Deccan in late medieval period and its development reached its peak during the British period. Since then western Deccan in particular has become the main centre of higher education and learning. This work will evaluate the role of library in spread of education in Deccan, understand the existing situation of oriental library system of the Deccan, identify the origin, history, problems and limitations that are involved in oriental library system of Deccan and identify their real contribution so as to fill the gap and formulate appropriate policies and suggest measures which can contribute to the improvement of the libraries in Deccan to meet the present-day-challenges.

The problem of investigation therefore is to present ideal model of *Oriental Libraries in 21st Century with special reference to Deccan* with reference to their documentary sources and information services offered to research community in oriental studies. It includes identification of strengths and weaknesses of the system; its effectiveness in oriental research and education is selected as a case study in the present thesis.

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CHAPTER 3

ROLE OF ORIENTAL LIBRARIES IN THE ORGANIZATION OF MANUSCRIPTS

3.1 Introduction

Knowledge Systems have passed down from generation to generation through oral and written traditions. India has got one of the richest oriental collections in the form of manuscripts in both time and space. The beauty of this collection is in its variability in forms, writing materials, languages, scripts, and local regional concepts throughout the history of manuscripts. Content and knowledge-wise it is perhaps the best in the world. They have been the flag-bearers of our diverse culture. Thus this becomes a vital subject of library science. A variety of writing materials such as stones, copper plates, birch bark, palm leaves, parchments and paper had been in use to preserve our intellectual heritage. This valuable treasure containing the ancient knowledge has come down to us through manuscripts available in oriental libraries. These oriental libraries possess the richest collection of manuscripts written in both classical and Indian languages namely Sanskrit, Pali, Prakrit, Arabic, Persian, Hindi, Tamil, and Urdu etc. These resources represent the history of Indian cultural heritage and provide information on the existence of different civilizations presentable in subjects of Theology, Languages, Literature, Philosophy, Religion, Mysticism, Architecture, Archaeology, Epigraphy etc.

3.2 Meaning of Oriental

The literal meaning of the term 'Orient' is 'the East'. The related terms oriental, orientalist and orientalism have come from the word orient. All these terms derive from the Latin word *oriens* meaning rising and, equally likely, from the Greek word 'he'oros' means the direction of the rising sun (http://en.wikipedia.org/wiki/Oriental_studies). The term oriental means eastern. It includes everything which is part and parcel of eastern cultures, countries, peoples, language, literature, folklore, and goods. It is used as an adjective to objects, places and the people from the east. Here east means anything belonging to and from Asia.

As per Simpson and Weiner (1989), Oriental is a term which reflects something belonging to, found in, or characteristics of, the countries or region lying in the east of Mediterranean up to Japan and North Eastern part of Africa, and also Asia and Oceania. The languages spoken in these regions are Arabic, Persian, Urdu, Turkish, Hindi, Sanskrit, modern Indian languages, Indonesian, Malaysian, Chinese, Korean, Japanese etc.

The term oriental means eastern in contrast to the word “occidental” of similar nature which means western. Those, who being an occidental i.e. western, study the language, literature or culture associated with eastern societies, are technically known as orientologists.

3.3 Aspects of Oriental Studies

Oriental studies represent the academic field of study and research that embraces Near Eastern and Far Eastern societies and cultures, languages, people, history and archaeology.

Oriental studies form historically established in Europe, are an integrated branch of knowledge to promote study of the history, economics, languages, literatures, ethnology, arts, religions, philosophies, and monuments of the material and spiritual cultures of the Orient i.e. the Near and Far East as they relate to the countries of Asia and parts of North Africa. In recent years the subject has often been turned into the newer terms like Asian studies and Middle Eastern studies. Traditional Oriental studies in Europe are today generally focused on the discipline of Islamic Studies, while the study of China, especially traditional China, is often called Sinology and the study of East Asia, especially in the United States, is often called East Asian studies (http://en.wikipedia.org/wiki/Oriental_studies).

Within Oriental studies the regional branches of study involved are Egyptology, Assyriology, Semitics, Arabic studies, Iranian studies, Turkology, Sinology, Mongolian studies, Indology, and Japanese studies. New regional branches are appearing all the time in combination with scientific progress, for example, Sumerology, Urartology, Qumran studies, Korean studies, and Malayan studies. There is a specialization in the basic branches of Oriental studies like History,

Economics, Literature, and Linguistics etc. and a tendency to differentiate and separate the study of Art, Philosophy, and Religion of Oriental countries from one another. African studies have been separated completely from Oriental studies and are an independent scientific discipline. Nevertheless, Oriental studies continue to develop as an integrated science (<http://encyclopedia2.thefreedictionary.com>).

In most universities, Oriental Studies has now been replaced by Asian Studies localized to specific regions, such as Middle Eastern or Near Eastern Studies, South Asian Studies, and East Asian Studies. This reflects the fact that the Orient is a broad area encompassing multiple civilizations.

3.4 Definition and Concept of Oriental Library

‘Oriental libraries’ are those libraries that have literature pertaining to oriental studies and languages. ‘Oriental’ in this context refers to the ancient Near East, including India, Persia (Iran), and ancient Arabia, among other places, and the languages and literatures of those places and peoples (Gul and Khan, 2008).

Oriental Library possesses valuable information and knowledge about the oriental language, literature or culture that belongs to eastern world. Most of the public, academic and special libraries in India holding a large number of books and manuscripts in oriental languages and literature are generally treated as oriental libraries. Even libraries of research centre are having emphasis on oriental languages, literature, and culture have been categorised under oriental libraries.

Most of the oriental libraries possess literature in the form of books and manuscripts pertaining to oriental studies in languages such as Hindi, Urdu, Bengali, Tamil, Telugu, Persian, Arabic, Sanskrit, Kannada, etc. These oriental collections appear to be of great importance as these are the scientific records of the art, history, literature, culture and civilization mainly of the period of ancient and medieval India.

India is a vast repository of different cultures both because it was invaded by a number of foreign countries and people, and because of its contacts with people from the East. The languages from those Eastern countries are part of Indian literature. The literature in those Eastern languages created India’s oriental libraries. Their

history can be traced back to the Vedic period (Gul and Khan, 2008). With development of big kingdoms and emergence of powerful kings in ancient India, the kings and their nobles, and rich persons of the ancient society who wanted to develop an advanced course of life in their society, took keen interest in promoting the education by giving rich donations of money and lands to the learned scholars who developed the seats of higher learning in ancient India. With the introduction of writing their libraries started collecting and preserving the oriental literature for the society and the future. Accordingly, their libraries possessed a wealth of oriental literature. This practice paved the way for the formation and development of manuscript libraries.

3.5 Collection of Oriental Library

Oriental libraries possess following types of information resources in their collections.

- Books- included printed literature from the East and in the Eastern languages like Arabic, Persian, Urdu, Turkish, etc.
- Manuscripts- included variety of forms like papyrus, paper, palm leaf, birch bark, parchment/vellum (animal skin or leather), cloth (Cotton and silk), paper scrolls, wooden boards, and glass, etc. with hand-written contents. Also included illustrated and illuminated (decorative) calligraphic hand written works.
- Codex/Codices- is a folded hand-written book constructed of a number of sheets of paper, parchment/vellum, or papyrus.
- Clay Tablets- included inscriptions on a backed bricks.
- Inscriptions on Copper Plates and Metal Plates
- Inscriptions on stones
- Sculptures
- Coins
- Seals, estampages (an impression of an inscription made on paper)
- Relics- included the physical remains of a saint or a holy person.
- Edicts- included a decree, order, command or proclamation issued by an authority in history.
- Paintings (Mughal, miniature)

- Maps, etc.

Although oriental libraries possess variety of resources but for present study focus is restricted up to the organization manuscripts only.

3.6 Manuscripts and Its Important Features

Encyclopaedia Britannica (19th Ed.) states, manuscripts are the form of recorded information, which are the vehicle for preservation and dissemination of knowledge to the endless generations to come. The word 'Manuscript' (Man you script) came from the Latin word '*Manuscriptum*' which means something written by hand (Perumal, 1999).

Manuscript refers to any hand written document from ancient times until the introduction of printing in the 1400s (*World Book Encyclopaedia*, 1992).

Harrod's Librarian's Glossary (1984) gives meaning of a manuscript as, a document of any kind which is written by hand, or the text of a music or literary composition in hand written or transcript form, and which, in that form has not been reproduced in multiple copies. An illuminated manuscript is one, which has been decorated.

The Antiquities and Art Treasures Act (1972), India, lays down the legal framework for custody of manuscripts. Antiquities, defined under the Act include "any manuscript, record or other document which is of scientific, historical, literary, artistic or aesthetic value and which has been in existence for not less than seventy-five years."

The manuscripts have a long history of its existence. They include all types of early writing, which are not printed and published. In other words hand writings of any kind whether on paper or any other material in opposition to printed materials are called manuscripts.

Manuscripts in India have got a long tradition that was produced in all parts of the country in a variety of languages and scripts. These manuscripts were considered as rare commodities, produced with hard labour and great care. A sense of religious sanctity and reverence were associated with them and they were worshipped with

sacredness like they are holy relics, which are at presently stored in different temples, madrasas, museums, libraries as well as in private collections.

3.6.1 Types of Manuscripts

The types of manuscripts can be classified on the basis of the material used for writing purposes. The manuscripts had been prepared on clay tablets, stones, metals like gold, silver, copper, iron, bronze and lead, bricks, earthenware and terracotta, wooden boards, palm leaf, birch bark, papyrus roll, ivory, bone, parchment, leather, and paper etc. In India the manuscripts are found mostly in following types, each one is generally piled up together within two wooden boards and wrapped in a red cotton or silk cloth.

a) Palm Leaf Manuscripts

Palm leaf is a natural material used for writing after the leaves are shaped neatly in even size. It is known as *Tala Patra*, *Tada Patra* or *Panna*. These were usually found abundantly in coastal states of India and dispersed all over India. One was to inscribe letters on the leaves using stylus and other was to write on the surface of leaves with reed pens or bamboo pens.

b) Birch Bark Manuscripts

It is also known as *Bhurja-patra*. It is the inner bark of a tree. The Bhurja tree is the silver birch, which is very commonly grown in the Himalayan slopes. The inner bark consists of several thin layers. Those layers are carefully separated. Each layer is used as thin as manifold paper. These are usually available in the form of a sheaf of thin 'folios' of birch bark cut to an even size.

c) Eagle Wood Manuscripts

It is also known as *Hansi-pata*. These are made from bark of the eagle tree (Agaru tree), are also usually seen in the form of a sheaf of 'folios' cut to an even size.

d) Handmade Paper Manuscripts

Manuscripts made of handmade paper are found as bundles and sheaf of folios. Most of the earlier Indian manuscripts are on this material after the invention of preparing handmade paper. The ink was used for writing on paper.

e) *Sanchipat, Tula Pat and Bamboo Leaf*

The Assamese manuscripts are made out of *Sanchipat, Tula Pat* and bamboo leaf. In Assam the Aguru or Aloe tree is called *Sanchi* and its bark is called *Sanchipat*. It is popular mostly in North Eastern part (Sircar, 1965). *Tula Pat*, is a paper made from wood pulp, and bamboo leaf were also been used for writing in Assam.

f) Manuscripts in Other Materials

The other materials of manuscripts can be divided into two categories:

- a) Metals – Inscriptions on Copper-plate (*Tamra-Pata*), Gold (*Suvarna-Patra*), Silver, Brass, Bronze (Bell-Metal), Iron and Tin.
- b) Non-Metals – Inscriptions on Stone/Pillars, Clay Tablets, Bricks, Parchment/Leather, Ivory, Tortoise Shell, Wooden Boards (*Phalaka*), and Cloth (*Pata*)

g) Illustrated Manuscripts

The manuscripts in illustrated nature are called illustrated manuscripts, which are generally reflected some ideas or themes with the help of colourful pictures along with the texts. Most of these manuscripts have been decorated by ornamental, floral and geometrical designs. Mughals were the patrons of this art. In some manuscripts the letters are bright in nature, which are called illuminated manuscripts. Illumination is the art of embellishment and beautification, which was done to create the work more interesting and attractive to the readers with gold, silver and bright colour.

3.6.2 Languages and Scripts in the Manuscripts

Indian manuscripts are composed in different Indian languages such as Sanskrit, Pali, Prakrit, Ardhamagadhi, Urdu, Persian and the different regional languages such as Marathi, Hindi, Tamil, and Kannada etc.

The scripts that were current in different regions are found in manuscripts written in the respective parts. Indian manuscripts are mostly written in various scripts like Brahmi, Devanagari, Modi, Grantha, Maithili, Sharada, Tigalari, and Nandinagari etc.

No evidence for the existence of writing before the time of Ashoka is available. It is generally believed that Brahmi script came into general use by the 3rd century B.C.,

which the king Ashoka used as the national script. Devanagari was developed fully by the 10th – 11th centuries A.D. It is not confined to any particular region. This script is called as Balabodha in Maharashtra and Karnataka. Grantha script was prevalent in the Tamil Nadu area from about 7th century A.D. It was used in writing Sanskrit only. Kannada is one of the early scripts of south India evidenced from about 450 A.D. in Karnataka. Maithili script is originally from Eastern Bihar and Western West Bengal. Malayalam script is confined to Kerala. This script is evidenced late in 15th century A.D. Modi script is a running hand script of Balabodha, the Devanagari of Maharashtra used since 13th century in non-literary private correspondence and official records. Nandinagari script in South India evidenced since the Yadava-Hoysala period (13th century) and frequency of its use grew during the Vijayanagara period. Nepali or Newari script was used in Nepal from 11th -12th century A.D. Oriya script is from Orissa. Sharada script is evidenced in 8th century A.D. in Jammu-Kashmir and North-Eastern Punjab. Srilankan manuscripts about Buddhist works were written in Sinhalese script. Telugu is the script employed in Andhra Pradesh. Tibetan script from Tibet appears since 7th century A.D. Tigalari script evidenced from 12th century was employed mostly in the coastal Karnataka. It contains the elements of Malayalam, Grantha and Kannada. Vanga or Bengali script was fully developed by 15th century A.D. and used in west and east Bengal (Murthy, 1996). Kaithi script was used widely in the North-Western Provinces, Awadh and Bihar for writing legal, administrative, and private records. The Kharosthi Script was appeared around the 3rd century BCE in Northern Pakistan and Eastern Afghanistan, although some manuscripts written in Kharoshti are also available in India. Kharosthi was been developed for Prakrit dialects. The Pahlavi script was used to record the Pahlavi, the Middle Persian language that was spoken in Pre-Islamic Iran between 3rd century BCE and 9th century CE. The Avestan script was used from the 5th to the 13th century AD for writing the Avestan language from Eastern Iran which is now only known from its use as the language of Zoroastrian religious texts called Avesta.

3.6.3 Subject Areas of Manuscripts

Generally manuscripts were rare commodities written on a wide range of subjects like Religion, Philosophy, History, Literature, Medicine, Science, Culture,

Linguistics, Mantras, Upanishad, Veda, Ayurveda, Architecture, Music, Dance, Drama, Astrology, Astronomy, Arithmetic, and Geography etc. Indian manuscripts mostly deal with the above-mentioned subjects.

3.7 Importance of Manuscripts

The heritage, history and culture of a country are appropriately reflected by the manuscripts that the particular nation possesses. Thus manuscripts form an invaluable part of India's documentary as well as literary heritage, as they capture our thoughts, achievements, experiences and lessons learnt from history.

3.7.1 Historical Importance

Manuscripts are the valuable sources for the reconstruction of the history and culture of a country. They are valuable sources of history and knowledge and mirror the contemporary society. When the manuscript disappears we lose not only fundamental evidence for the textual transmission but also an irreplaceable cultural history.

3.7.2 Literary Importance

Manuscripts play a fundamental role in throwing light on the literary development. It holds a key place in preserving the culture and tradition of a nation or a civilization through the literary values involved into it. For understanding the history and culture of the country, the literary treasures enshrined in the manuscripts cannot be ignored.

3.7.3 Importance as a National and Cultural Heritage

The manuscripts are one of the most important records of the past wisdom and intellectual attainments of a nation, which help later generations to learn the cultural heritage of humankind. It should be the cherished possession of an awakened nation. The effective utilization of knowledge hidden in manuscripts has recently been recognized as an essential tool to fill in the gaps of our socio-cultural understanding of the tradition.

It is necessary to preserve the manuscripts for present and future use of society. Cultural heritage in manuscripts integrates the history, traditions and culture of a

country, and while it is an irreplaceable source of pride for the country and people, it also possesses a universal value that can touch all people around the world.

3.8 Challenges with Manuscripts

Indian manuscripts face the problem of corrosion like intentional and/or unintentional inaccuracy, misrepresentation of facts, or defaced, replaced, and deleted words in the process of copying and making additional copies by the scribes. Perhaps adding scribal mistakes to those that might had been there already. In manuscripts, a letter omitted by the scribe through oversight was generally written above or below the line near the spot of omission or engraved in the margin with or without indication sign. The spot of omission was generally indicated by a small upright or inclined cross, called *kaka-pada* or *hansa-pada*. Instead of the cross the *swastika* symbol was also used. Even wrong words or passages were often covered with turmeric paste and the erasure was either kept blank or the correction was rewritten on it. In such cases reading and deciphering of manuscript is most difficult job (Sircar, 1965).

There is no specific pattern in Indian manuscripts. The name of the author can appear in the beginning, end or middle. In copied manuscripts the scribe's presentation as author is very problematic. Some of the manuscripts do not give the name of the authors. Accordingly, every manuscript has its personality and reveals the personality of the scribe and the characteristics of his surroundings.

In addition the writing on the palm leaves is very small. There are other difficulties in deciphering the manuscripts as those are written in not so good handwriting or using some unknown scripts.

The identification of particular manuscript is a major problem as the manuscripts on same work are often ascribed to different authors or the same work is given different titles in different manuscripts.

3.9 Manuscript Libraries

According to P. Perumal (1999), manuscript libraries are the medium of communication of the ancient art, culture, literature and history, which are as old as

the written word. Evolution of libraries is based on the intellectual development of civilization. There is always an intimate relation between the development of libraries and spread of literature. The literary treasures of ancient India were preserved in the house of learned scholars, Gurukulas of pundits, *Mutts*, Temples and Palaces of kings, who were patrons of art and literature. Generally, these libraries were called as '*Sarasvati Bhandar*' or '*Saraswati Mahal*', which means treasure house of knowledge or the abode of the Goddess of learning. The libraries were also called as *Grantha Kuthi*, *Jnana Bhandar*, *Pustaka Bhandar*, *Bharati Bhandagara* etc.

Manuscript libraries mean the libraries that have handwritten old books as their stock, including those which started as repositories of manuscripts with a solitary function of preservation of manuscripts (Corea, 1993).

The civilization and cultural developments are the basis for spread of formal education. Books were written and libraries were formed to satisfy men's curiosity about achievements of the past. In ancient and medieval India, libraries were considered as centers of learning and which were the most significant medium of education and wisdom. Emperors, kings, nobles, various religious organizations and monasteries reared and maintained libraries of their own. Some of the Manuscript libraries that exist fall under this category.

The manuscripts libraries are either individual collections or Government sponsored, or are controlled by private trusts. This is so, because these libraries originated mostly as philanthropic gestures, or as patronizing attempts of the heirs of erstwhile princely states. Therefore, initially most of them were parts of charitable trusts founded by the rulers of princely states. Most of these were nationalized. But, a few, which were parts of the religious foundations started by *Rajas* or *Maharajas*, are still under private control or with new trusts.

Considering the importance of the manuscripts, these are not only collected and preserved in the oriental manuscript libraries but also in various religious and educational institutions as well as public libraries, archives, museums, universities,

academies, oriental research institutes, temples, *Mutts*, mosques, churches, Jaina bhandars etc.

With time new information on different aspects of ancient civilizations is pouring in manuscript libraries which always have remained a source of research and scholarly interest of posterity.

3.10 Functions and Objectives of the Oriental Manuscript Library

All the manuscript libraries function more or less with common objectives. Only some libraries undertake special work applicable to them. The common functions and objectives of manuscript library are to locate and identify the availability of manuscripts through exhaustive survey, acquire and document them through catalogues, facilitate preservation and conservation, and promote the ready access to these manuscripts through publications and digitization.

3.10.1 Identification of Manuscripts

To add to the existing collection of manuscripts, the oriental libraries adopt the peculiar way of identifying the availability of manuscripts elsewhere in India. The most important and common way of identification of manuscripts is to get information regarding the manuscripts from the oral statements of experts, users of the manuscripts, friends and individuals who possess the manuscripts.

3.10.2 Collection or Acquisition of Manuscripts

In order to preserve, the oriental libraries are collecting manuscripts. Mostly, mode of acquisition of manuscripts is by way of donation or gift from the philanthropists, individual donors, Government and Public institutions etc., but some libraries have the provision for purchasing the manuscripts.

The acquired manuscripts are then accessioned in the library register with its details like accession number, author, title, subject, age, material, size, extent, number of lines and letters, date of receipt, and from whom it was acquired etc.

3.10.3 Organization of Manuscripts

The organization of the collection of manuscripts is a major function of the oriental library. After collecting the manuscripts, these should be organized properly and systematically in the library, for easy and increased accessibility.

The organization consists of various activities like classification, cataloguing, and systematic arrangement of manuscripts. Organization of manuscripts is thus a skillful and a job of trained person.

The New Oxford Dictionary of English (1998) defines an organization as: (a) The action of organizing something, (b) The structure or arrangement of related or connected items, (c) An efficient and orderly approach to tasks, and (d) An organized body of people with a particular purpose, especially a business, government department or charity.

The manuscripts collection is categorised by their types or material like paper manuscripts; palm leaf manuscripts and so on, then further categorised by language and then the accession number is used as location number of the manuscript to organise it in order. If the manuscript collection is classified according to subject, then these are been organised by subject and then by accession number. In some cases paper manuscripts are assigned with a codex number which is nothing but the reference number of the printed descriptive catalogue. Manuscripts are arranged by accession number or the reference number of the descriptive catalogue. This arrangement enables one to identify the manuscript in the stack room.

In leaf form of manuscripts the leaves are arranged in a particular way and the two extremities are secured by means of two symmetrical wooden rectangular planks. Both the leaves and planks have holes separated by distance and through the holes passes a strong thread which is then wound on the two planks to keep the bundle intact. All leaves of manuscripts are arranged according to the folio numbers and the sequence of the leaves is restored in a bundle. On the front plank a cloth flap is pasted. This flap is treated as contents of the bundle as the flap gives the details of the works. This is how a manuscript bundle is processed for easy location.

The information retrieval technique adopted in the library is a unique one. To begin with, searching is made with the help of general surrogates like catalogue card, stock register and printed descriptive catalogues etc. By making use of the approach terms it is possible to identify the reference number of the document. Once the reference number of the manuscript is identified and with its help the concerned manuscript is retrieved from the stock.

3.10.3.1 Cataloguing of Manuscripts

Cataloguing is one of the most important activities of any library. It facilitates the readers to make use of the library collections. A catalogue is a key to locate the resources in the library. It helps to know about which documents the library has, where they are located and how to access them. For paper and palm leaf manuscripts, catalogue entries are also maintained in card form. Normally title entries are made in the concerned language and script below it a transliteration of it in Roman script is also provided. Every catalogue entry gives details about accession number, author, title, language, script, age, folios, number of lines and letters along with remark about whether the work is complete or incomplete, descriptive catalogue reference number, collection, and section etc. of that particular manuscript. Reference number indicates the location of description of the work in the printed descriptive catalogue.

Apart from the card catalogue, printed catalogue registers are also maintained in the library, in order to facilitate an elaborate study of the contents of the available manuscripts. Such printed catalogues are called Descriptive catalogue.

3.10.3.2 Descriptive Catalogue of Manuscripts

A descriptive catalogue is a catalogue which gives a description of the manuscripts so that a scholar referring to it may get hint about contents without opening the original. The ordinary catalogue informs the existence of a copy whereas a descriptive catalogue furnishes details (Murthy, 1996).

This catalogue gives physical details of a manuscript like title, author, material, language, script, size, number of folios, number of lines per page, number of letters per line, extent along with the status of whether the work is complete or incomplete, and condition of the manuscript etc. It also gives the extract of the manuscript by

mentioning a few lines from the beginning and a few lines at the end of the manuscript and the colophon. The colophon involves the title of the work, its nature, the name of the author with his title, his parentage, and his patron's name etc.

Generally, these descriptive catalogues are published either according to subject, collection, language, type or in the name of an institution.

3.10.4 Publication of Rare Manuscripts

Publication of rare manuscripts is one of the main functions of the manuscript libraries through which they disseminate the unearthed knowledge to public. This way researcher can understand the past, culture, art, philosophy etc. and have tremendous knowledge of all subjects. This can keep the cultural chain unbroken for centuries.

3.10.5 Rendering Services to the Researchers

The Manuscripts are generally not issued to be taken outside but only to refer in the library. Permission is accorded, occasionally, to the scholarly public for studying, copying, comparing and also for preparing xerox copies of the manuscripts within the Library premises.

The manuscript libraries normally render the following services. These services are useful to bring the ancient literature for the benefit of contemporary and future generations.

a) Reference Service

The libraries offer general reference services to their users. Under this service the manuscripts are issued for general consultation. The short range and long range reference queries, such as availability of manuscripts in the library and specific enquiry on a particular topic of the manuscript, are fulfilled under this service. The tools such as descriptive catalogues; indexes are helpful to find out the relevant information about the manuscript in the library.

b) Reprographic Service

Reprography is the reproduction of manuscripts through mechanical or electrical means, such as photography or Xeroxing. This service is usually given on demand.

c) Translation Service

The libraries also provide translation service to the users with the help of the language and script experts when the available manuscripts are in different languages and scripts. The experts translate the manuscript in required language and disseminate it to the users for their research work.

d) Transcription or Copying Service

A transcription of a manuscript is as exact a copy as possible, reproducing its precise text letter by letter. A transcription may also reproduce the layout of the manuscript and show any corrections that were subsequently made to it.

An electronic transcription is essentially the same. It consists of a file or series of files containing in plain text a letter by letter reproduction of the text of the manuscript. Corrections, layout features and anything else considered noteworthy are tagged so that they may subsequently be displayed, searched and analyzed as required.

e) Transliteration Service

Transliteration is the conversion of a text from one script to another. Transliteration enables one to convert the original text phonetically in chosen script. Transliteration of manuscripts in the favoured script of the researcher is done on demand.

f) Bibliographic Service

Library prepares bibliographies of manuscripts under different languages and subjects. The prepared bibliographies are issued as a reference tool.

g) Reading the Manuscript for Users

Reading of the manuscript is a specialized job. It requires ability to decipher the various hand writings as well as the meaning of the scripts. A language expert of the concerned language helps to read the manuscript and tell the concept of the topic if the user does not acquire the required skills.

i) Organising Training Courses

Training courses on various aspects of written heritage and Manuscriptology, such as script learning, cataloguing, editing and preservation of manuscripts are organised by oriental libraries.

j) Developing an Online Platform / Database

An online platform/ database of catalogues and other bibliographical works is developed to enable the scholars and researchers from all parts of the world to get easier access to the hidden treasures of the manuscripts and heritage.

Apart from above-mentioned services some extension services are also planned by way of organising exhibitions of the manuscripts to spread the awareness about the literary wealth involved into the written heritage.

3.10.6 Conservation, Preservation and Restoration of Manuscripts

‘Conservation’ is all-encompassing term, which includes *examination* (assessment of the item), *preservation* (action taken to retard...deterioration...by control of their environment and/or treatment of their structure) and *restoration* (action taken to return a deteriorated...artifact as nearly as is feasible to its original form...with minimal further sacrifice of aesthetic and historic integrity).

According to IFLA (1979), "Preservation includes all the managerial and financial considerations including storage and accommodation provisions, staffing levels, policies, techniques and methods involved in preserving library and archive materials and the information contained in them. Conservation denotes specific policies and practices involved in protecting library and archive materials from deterioration, damage and decay, including the methods and techniques devised by technical staff. Restoration denotes those techniques and judgements used by technical staff engaged in the making good of library and archive materials damaged by time, use and other factors."

Manuscripts need to be protected from physical, chemical and biological agents of deterioration. In general manuscripts are affected by dust, atmospheric pollution, acidic impurities, temperature, humidity, termite, fungus, insects, moths, rodents, light, heat, fire and rough handling etc. Preservation of manuscripts in India is a

difficult task. Since India is in tropical region, the hot and humid climatic conditions have an adverse effect on the palm leaf and paper manuscripts. Hence it is very difficult to preserve the manuscripts in an ordinary condition. Only special permanent arrangement for maintaining constant temperature, humidity and controlling air pollution can preserve the manuscripts for long years.

In ancient times manuscripts were covered with red colour silk or cotton cloths to control it from deterioration, as the red colour acts as a repellent to insects. Turmeric paste was also used to keep away the fungal infection on paper. Margosa leaves, tobacco, sweet flag, camphor were used as repellent to insects in fumigation process. Sometimes oil extracts of some natural products, sandal wood powder, black pepper, clove oil, citronella (lemongrass) oil etc. are used for preserving palm leaf manuscripts. Along with these natural treatments the chemical treatments are also applied on manuscripts and solutions like, Thymol and Chloromate are usually used inside the fumigation chambers to protect the manuscripts which are deteriorated.

In libraries the rare and valuable manuscripts are carefully preserved in a very spacious and fully equipped air conditioned stack rooms or in climate controlled rooms. The paper manuscripts which have gone yellowish, tattered, fragile, and are in brittle condition are firstly cleaned and treated with de-acidification process and then mended with acid free polyester paper lamination process.

Earlier for preservation of rare and brittle manuscripts, making duplication by hand was common in India. But with the emergence of mechanical preservation techniques such as the photographic methods, like microfiche, microfilming, photocopying are some important techniques adopted for the same. These methods therefore make copies faster but damage the originals further.

Presently, the scientific advancement paved the way for modern reprographic equipments such as digital camera and scanners are regularly used to preserve the texts from the manuscripts in digital format.

3.10.6.1 Digitization of Manuscripts as a Preservation Technique

Digitization is prime need these days in order to document and protect the knowledge contained in the manuscripts. It helps enormously in preserving the text

from documents in their original format and consulting without handling it physically, which is prone to damage. The digital media has taken advantage on all the previous media for preservation of manuscripts. It is not only more durable but offers a number of additional advantages.

The technological advancements have led to better ways for preservation of manuscripts without losing their originality. There is an added advantage of the modern methods of preservation over the traditional ones. By the new methods, the manuscripts in their original form are not needed for consultation but the access to its images is made available to the users. Thus not only the life of the manuscript is prolonged but also it has become easier to offer it to the researchers as and when needed. Even the readers can enhance the quality of the image using various softwares for clear reading. Internet is the best medium for this purpose and through the provision of web; manuscripts are made available to the outside world without compromising on their safety.

A document imaging is the most appropriate method for converting manuscripts in digital form. Digital cameras and high density scanners are used for digitization purpose. It facilitates speed in the work and shows them in their original form as it looks like.

Using the World Wide Web as medium for research in case of manuscripts is much more advantageous, as manuscripts can be referred to as and when needed by any one from any corner of the world. They can be made available to countless users simultaneously and can be archived and kept online for indefinite period.

Web provides innumerable references to the oriental collections that present a wide choice of selection to the researchers. The web works like a reference librarian automatically. With the help of information technology the transfer of manuscripts from one place to another has also become economic, easier and faster.

3.11 Important Initiatives towards the Documentation and Preservation of Manuscripts Heritage in India

India possesses an estimate of five million manuscripts, probably the largest collection in the world. These cover a variety of themes, textures and aesthetics, scripts, languages, calligraphies, illuminations and illustrations. Together, they constitute the 'memory' of India's history, heritage and thought. Recognizing the need to encompass and preserve the ancient and rare knowledge resources and to make these accessible to scholars and researchers, there were major initiatives taken by National Archives of India (NAI), Indian National Trust for Art and Cultural Heritage (INTACH), Indira Gandhi National Centre for the Arts (IGNCA), and National Mission for Manuscripts (NMM).

3.11.1 National Archives of India (NAI)

NAI has taken initiatives for preservation and cataloguing of manuscripts. NAI has been implementing a project called National Register of Private Records since 1957. Under this project it undertakes surveys and listing of private papers, manuscripts and historical documents in the custody of individuals, NGO's, churches, temples and mutts in collaboration with State Archives Departments. The information so collected is published on a regular basis. NAI has published 23 volumes of the National Register of Private Records till 2004. Apart from this it implements financial assistance schemes like 'Scheme of Financial Assistance to State/Union Territories Archival Repositories, Government Libraries and Museum' and 'Scheme of Financial Assistance for Preservation of Manuscripts/Rare Books.

3.11.2 Indian National Trust for Art and Cultural Heritage (INTACH)

In 2001 INTACH has launched project for the conservation of manuscripts. The aim of the survey is to enhance awareness amongst owners about the deteriorating condition of manuscripts and the need for preventive conservation (Gaur, 2009).

3.11.3 Indira Gandhi National Centre for the Arts (IGNCA)

IGNCA initiated the most important manuscript microfilming programme in 1989. It approached many of private and public institutions and individuals who are in possession of manuscripts preferably in Sanskrit Language and has signed Memorandum of understanding with each of them for microfilming and later for

digitizing of their manuscripts. Copies of these manuscripts are made available to the scholars and researchers in digital/microfilm/print formats on request. They are charged formally for this service.

3.11.4 National Mission for Manuscripts (NMM)

NMM is an autonomous organization and was launched on February 7, 2003, by the Department of Culture, Ministry of Tourism and Culture, Government of India. IGNCA is the nodal agency for the implementation of the project. It is established mainly to survey, locate, document and conserve Indian manuscripts, with an aim to create national resource database for manuscripts for enhancing their access, awareness and use for educational purposes and also to connect India's past with present and future.

The NMM works with the help of 57 Manuscript Resource Centres (MRC) and 50 Manuscript Conservation Centres (MCC) established across the country. The MRCs include well-established Indological institutes, museums, libraries, universities and non-government organizations. These officials function as the Mission's coordinating agencies in their respective regions (www.ignca.nic.in). With the help of MRCs the Mission has documented a numerous amounts of Indian manuscripts and made accessible on internet through their national database of Indian manuscripts called *Kritisampada*. It can be accessed from <http://www.namami.org/pdatabase.aspx>.

The MCCs undertakes preventive conservation work on the rare manuscripts. The folios are treated for preventive measures like dry brushing, repairing, wrapping with acid free board and in Red cloth cover. The manuscripts that are in a highly deteriorated condition are brought to the well equipped laboratory, where they are passed through the process of curative conservation treatment i.e. documentation, examination, fumigation, cleaning, de-acidification, resizing as per the condition of the manuscripts, mending; filling or lining as per needed.

Conclusion

The literary treasures depicting our culture, customs, early life and much more need to be preserved and organized scientifically. Updating of oriental library system is highly desirable in order to preserve the heritage for future use and disseminate the

indigenous knowledge to the society. Since ancient period there has hardly been a gap in oriental libraries. However, in present scenario when Information Technology and cosmopolitan lifestyle are literally ruling the roost, it is important for us to realize the importance of oriental libraries and find ways for not only to ensure their survival but update the library collection and facilities for adaptability with the present. An oriental library system should try to reorient the library in such a way that it keeps the interest of both traditional and the e-users to get attracted to refer the manuscripts with same enthusiasm.

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CHAPTER 4

REVIEW OF ORIENTAL LIBRARIES IN DECCAN: A HISTORICAL PERSPECTIVE

4.1 Introduction

From the time of the invention of scripts and writing to the days of the invention of printing and development of vernacular languages education was closely related to religion and educational institutions remained integral parts of religious institutions. Books were in the form of manuscripts and were preserved in libraries attached to different seats of learning centres, monasteries, temples, *upasaryas*, *mutts*, churches and mosques. Later *tols* (Sanskrit educational institutes) and *madrasas* (Muslim educational institutes) were also established for the dissemination of oriental learning.

Earlier, libraries were not agencies for the dissemination of knowledge for all sections of the society. No doubt that rulers were patrons of learning, but knowledge were made to be meant for the chosen few (Kaula, 1958). Originally the manuscripts were in private possessions but later on those were acquired by the libraries. Usually, the handwritten materials of the ancient and medieval periods are acquired and preserved in the libraries for the purpose of research. Some libraries have developed substantial stock of manuscripts over the years and have thus come to be regarded as manuscript libraries. Since the subject matters of manuscripts are generally literature, philosophy, religion, history, and culture of the oriental world, these libraries got the reputations of and are known to public as oriental libraries.

India has been a great seat of learning from the ancient period. Historical record reveals three types of libraries in ancient period – libraries attached to palace/court, centres of learning, and centres of religion. Kings who patronized learning and literature built royal or court libraries. Buddhist *viharas*/monasteries and Hindu centres of learning founded at Takshashila, Nalanda, Vikramshila, Mithila, Odantapuri, Sompura, Jagaddala, Vallabhi, Nagarjuna, and Jetawana had libraries attached to it. These seats of learning had a good oriental collection in classical languages. Centres of religion had different names in different communities. These

have been generally called temples. The Jaina temples or monasteries were called as *upasarya* in the west and *basti/basadi* in the South, also had good libraries with reading materials. *Agrahara* and *Brahmapuri*, the Vedic schools in post-Gupta period, had lot of Holy Scriptures collected, stored and preserved for use by the Sanskrit scholars. The *ghatikasala* or college devoted itself to general education, and *sangam* encouraged literary activity in South India had libraries attached to them.

Muslim rulers got leading position in medieval period. This position enabled them to import many cultural and literary activities like writing history, maintaining records/libraries, employing professional scribes, binders, calligraphers, proof readers, and others. The libraries of Buddhist centres gradually declined. Centres of traditional Hindu learning became popular in and around 10th century A.D. The libraries attached to Hindu and Jaina worship continued their tradition and flourished in their respective lands. This period also witnessed the entry of Europeans as traders. Under Muslim rule royal libraries, libraries attached to *maktab* (Muslim culture school), *madrasa* (Muslim Culture College), mosque, and *khanqah* (hermit) received some and other kind of royal patronage and support. In the medieval period, particularly during the Mughal rule, a large number of madrasas were established which had a rich collection of manuscripts in Persian, Arabic and Urdu languages. In *khanqah* collection refers to a library of Sufi Saint, or a collection of reading material at the meeting place of these Sufis called *khanqah*. Many mosque libraries are reported to have existed in India since Muslim rule began. Private libraries in the form of personal collections of Saints, nobles, elites and landlords formed another type of library. Under provincial Muslim rule Bahamanis from Karnataka were patrons of education, libraries, and culture. Provincial dynasties like Faruki sultanate from Khandesh and Adil Shahi sultanate from Bijapur have themselves made a history in development and patronage of libraries and librarianship.

In the modern period a large number of institutions, schools, colleges, and universities were set up which possesses a collection of oriental literature in addition to resources in modern Indian languages. Thus it is important to investigate since when and by whom the collection and preservation of books for future generation started in the Deccan; who influenced this and how the library movement in this region picked up. Though started late in comparison to rest of the country, the

Deccan region has today become one of the important areas for oriental libraries with very valuable collections. Also there is a need to investigate all library techniques that were followed and how the administration of those libraries was run.

4.2 Review of Oriental Libraries in World

There are several libraries in the world, which have South Asian collection like manuscripts, rare printed books, letters, other archival materials and photographs, drawings, maps, etc. The South Asian collections cover material relating to India, Pakistan, Bangladesh, Sri Lanka, Afghanistan, Tibet, Nepal and Bhutan.

The India Office Collections of the British Library, UK, constitute the world's largest collection of western manuscripts relating to India and South Asia. They have rich resources for the study of South Asia, past and present. They have more than 80,000 South Asian manuscripts in both Asian and European language.

The Bodleian Oriental Institute Library, Oxford, UK, has one of the most important collections of Mughal paintings in the world and is the repository of some 8,700 Sanskrit manuscripts, the largest known collection outside the Indian sub-continent.

The Centre for South Asian Studies, Edinburgh University Library has 650 manuscripts in oriental languages originating from the countries of the Middle East and South Asia. 429 of these are in Arabic or Persian. Edinburgh University Library houses Sanskrit and Pali Manuscripts, palm leaf, silk cloth roll, metal plates, copper plates with Sanskrit inscriptions, miniature paintings. There are many other libraries which have major South Asia Collections, namely

- Cambridge University Centre of South Asian Studies
- Cleveland Public Library
- Columbia University
- Cornell University
- Harvard
- Leiden University (Netherlands)
- Library of Congress, Southern Asia Section
- National Library of Australia
- National Library of Bhutan

- National Library of Scotland
- New York Public Library
- Oxford University
- School of Oriental and African Studies - SOAS (University of London)
- University of British Columbia
- University of California - Berkeley
- University of Chicago
- University of Groningen (Netherlands)
- University of Hawai at Manoa
- University of Heidelberg - South Asia Institute Library
- University of Michigan Libraries
- University of Minnesota, Ames Library of South Asia
- University of Pennsylvania
- University of Texas, Austin
- University of Toronto
- University of Virginia
- University of Washington
- University of Wisconsin - Madison
- The Wellcome Library, London
- The Royal Library (National Library of Denmark and Copenhagen University Library)
- Bibliothèque nationale de France, Paris
- Saxon State and University Library, Germany
- Oriental Manuscripts, Tübingen University Library, Germany
- Oriental Collection, Hungarian Academy of Sciences, Budapest, Hungary
- Institute of Oriental Manuscripts, Russian Academy of Sciences, St. Petersburg, Russia
- Cambridge University Library, UK
- John Rylands University Library, Manchester, UK
- Gazi Husrev-beg Library, Sarajevo, Bosnia
- Special Collections Library, University of Michigan, Ann Arbor, USA
- Islamic Studies Library, McGill University, Montreal, Quebec, Canada

- Institute of Manuscripts named for Mohammad Fuzuli, Baku, Republic of Azerbaijan
- Ganj Bakhsh Library, Iran-Pakistan Institute of Persian Studies, Islamabad, Pakistan
- Egyptian National Library and Archives, Cairo, Egypt
- Matenadaran Institute Library, Yerevan, Armenia
- Persian manuscript archives in the UK
- Süleymaniye Library, Istanbul, Turkey
- Al-Beruni Institute for Oriental Studies, Tashkent, Uzbekistan
- Ottoman Archives of the Office of the Prime Minister, Istanbul, Turkey
- National Archives and Library, Tehran, Iran
- Golestan Palace Library and Archive in Tehran, Iran
- Archif-e Milli (National Archives), Kabul, Afghanistan
- Chester Beatty Library, Dublin, Ireland
- Bosniak Institute, Sarajevo
- Gazi Husrev-Begova Biblioteka, Sarajevo
- Oriental Institute in Sarajevo
- Malek National Library and Museum
- St. Cyril and Methodius National Library of Bulgaria

4.3 Growth of Libraries at the Centres of Learning in India

In the Vedic age knowledge was imparted orally without the medium of books. Whereas, the Buddhist system of education and learning was involved the essential requirement of libraries. It centered round monasteries called viharas or mahaviharas, where groups of monks lived under the guardianship of a common teacher. In true sense these were residential universities. The Buddhist viharas at Nalanda, Odantapuri and other similar centres were universities in those days and each one of them possessed adequate library facilities. In the ancient period, owing to the absence of printing, all the written documents had to be produced and reproduced by hand. The result is that in this period only hand-written manuscripts comprised the library.

The availability of written material from the 4th century A.D. points out to the definite existence of places for storing and making manuscripts accessible to the class of users. In ancient India there were many good academic libraries. The accounts of these and many other libraries can be found in the writings of the famous Chinese travelers Fa-Hien, Hiuen-Tsang, and I-Tsing who visited India in 399 A.D., 699 A.D., and 672 A.D. respectively (Datta, 1970). They lived in Buddhist monasteries and studied as well as copied manuscripts there, have left useful descriptions of the history of the early Indian universities and their libraries. Their accounts being the first-hand evidences are considered as authentic and original in this regard. In the words of Hiuen-Tsang, “The libraries were richly furnished not only with orthodox literature but also with Vedic and other non-Buddhist works and with treatises on the Arts and Sciences taught in India at that time” (in Watters, 1904-05).

After the later Vedic period, there developed big kingdoms of powerful kings also in ancient India. Those kings and their nobles, and rich persons of the ancient society who wanted to develop an advanced course of life in their society, took keen interest in promoting the education by giving rich donations of money and lands to the learned scholars who developed the seats of higher learning in ancient India.

4.3.1 Libraries in Ancient Period (up to 12th century)

Buddhist and Jaina monasteries acted as repositories of knowledge, for religious literature as well as other types. Monastic institutions were also called as viharas. Over a period of time, these viharas developed into institutions of higher learning. A federation of viharas constituted a Mahavihara, which was a larger Buddhist educational institution or a university. University of Takshashila, University of Nalanda, University of Vallabhi, Odantapuri University, Jagaddala University and Kanheri University are some of the best known of ancient Indian Buddhist universities. Their libraries possessed a wealth of oriental literature (Gul and Khan, 2008: 2).

Takshashila University (700 B.C. - 300 A.D.) was an ancient centre of learning in northwestern India (now situated about 50 km west of Rawalpindi in Pakistan). Panini, Kautilya, Jivaka, Charaka, and Chandragupta Maurya were the products of

this University. Literature related to medicine and archery enriched the library at Takshashila. According to Rahul Sankrityayana, Angiras set up a seminary with a Granthakuti (Library) attached to it at Takshashila (Minto, 1998).

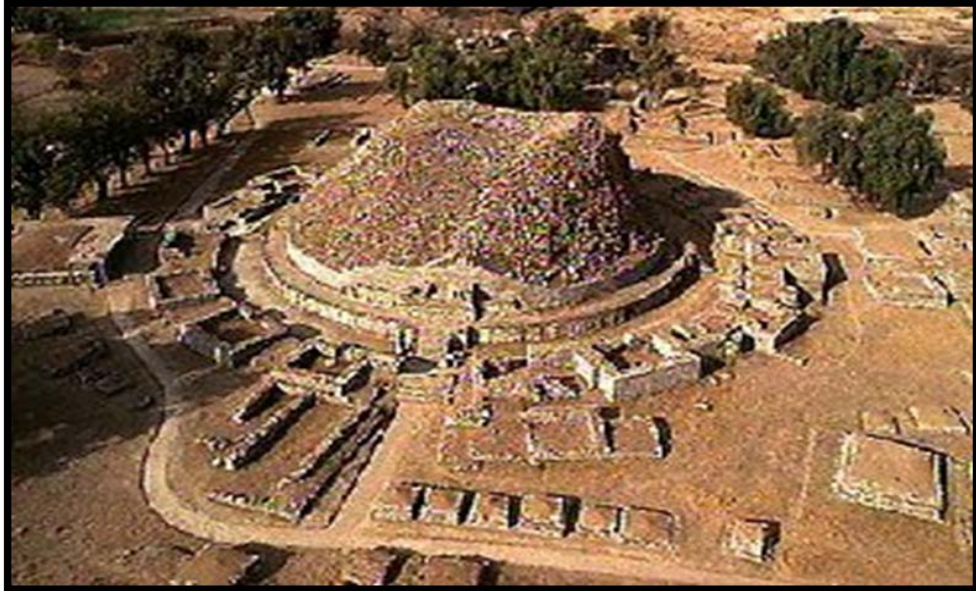


Image 4.1: Ruins of Takshashila University

(Source: <https://2ndlook.wordpress.com/2009/08/04/destruction-of-takshashila-a-defining-moment/>)

Nalanda University was situated near Rajgriha in Bihar, during the reign of Kumara Gupta I (414-445 A.D.). This specialized in Mahayana studies. Panini, Jivaka and Chanakya have studied there. It has been called the treasure-house of information by Chinese, European and Indian archaeologists. The library was known as *Dharmaganja*. There were three large library buildings called the *Ratnasagara*, the *Ratnadadhi*, and the *Ratnaranjaka* of which the *Ratnasagara* was a nine storied building housed the collection of manuscripts on Philosophy, Religion, Grammar, Logic, Literature, Vedas, Vedanta, Samkhya Philosophy, Dharmasastras, Puranas, Science, Fine Arts, Astronomy, Astrology and Medicine. This centre of learning was destroyed towards the end of the 12th century by Bakhtiyar Khilji.



Image 4.2: Ruins of Nalanda University

(Source: <http://www.hitxp.com/articles/history/ancient-universities-india-takshashila-nalanda/>)

University of Vallabhi was situated in modern Gujarat and built by the Maitraka Kings during the years 475-775 A.D. This University was famous for its Hinayana studies. Its library had a variety of Eastern literature. This library is supported by a reference in a grant of Guhasena, dated 559 A.D., wherein a provision was made out of the royal grant for the purchase of books for this library. This University and its library were completely destroyed by Arab invaders in 12th century.

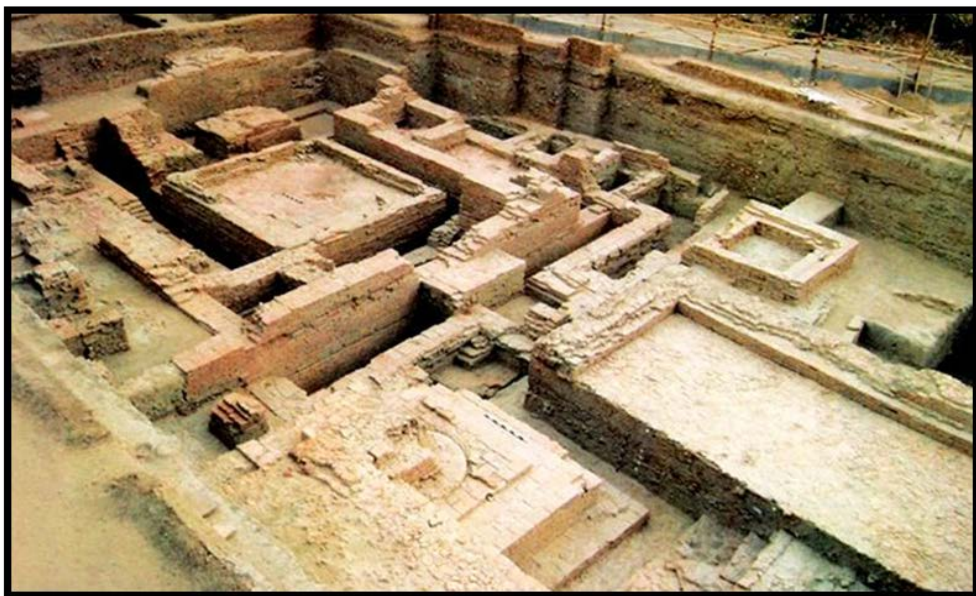


Image 4.3: University of Vallabhi Remains

(Source: <http://www.ibtl.in/news/states/2046/a-virtual-tour-gujarat-govt-preserving-rich-buddhist-heritage/>)

Odantapuri University was situated in Magadha, Bihar, about 6 miles away from Nalanda. It was founded by King Gopala (660-705 A.D.). It had a library that was rich in Brahmanical and Buddhist works. Mohammad Bakhtiyar Khilji destroyed this monastic University along with its library.



Image 4.4: Ruins of Odantapuri University

(Source: <http://itibetan.org/webpage.php?mkt=pilgrimage.txt>)

Puspagiri University in Odisha in 7th century also had a library with oriental literature. The oldest Buddhist University campus was spread across three adjoining hills called Lalitgiri, Ratnagiri and Udayagiri. It was situated in the Mahanga Tahsil in Cuttak District.



Image 4.5: Lalitgiri, Part of Puspagiri

(Source: <http://www.nivalink.com/destination-exp/buddhist-pilgrim-circuit-in-orissa>)



Image 4.6: Ratnagiri, Part of Puspagiri

(Source: <http://www.nivalink.com/destination-exp/buddhist-pilgrim-circuit-in-orissa>)



Image 4.7: Udayagiri, Part of Puspagiri

(Source: https://en.wikipedia.org/wiki/Udayagiri,_Odisha)

Somapura University was situated in present day Bangladesh (769-867 A.D.). King Dharmapala erected the mahavihara at Somapura. This University had its own library. Atisha Dipankar, a noted scholar, lived there. He with the help of other scholars translated the *Madhyamkaratnapradipa* of Bhavaviveka in Tibetan. It possessed a wealth of Oriental literature, but it was destroyed by fire in the middle of the 11th century A.D.



Image 4.8: Ruins of Somapura University

(Source: <https://www.pinterest.com/pin/492933121691226106/>)

Vikramashila University was situated at Antichak village, Kahalagon, Bagalpur District, Bihar, was founded by the Pala King Dharampala (780-815 A.D.). It had a variety of literature on Metaphysics, Tantras, Grammar, Ritualism, and Logic. The library fulfilled the demands of outsiders, especially those from Tibet, by providing them the copies of manuscripts in a most liberal way. It was attacked by Bakhtiyar Khilji towards the end of the 12th century.



Image 4.9: Ruins of Vikramashila University

(Source: <http://www.hitxp.com/articles/history/ancient-universities-india-takshashila-nalanda/>)

Navadwipa University in Bengal reached its height of glory from 1083 to 1106 A.D. as a centre of intellectual excellence as well as its rich library facilities, when Lakshman Sen, a king of Gauda, made it his capital. This library was also destroyed along with the centre by Bakhtiyar Khilji.

Jagaddala University was founded by King Ramapala (1084-1130 A.D.) in Varendrabhumi, Bengal (now in modern Bangladesh). It had significant oriental collection, especially in Tantric Buddhism. According to Tibetan works many books were translated to the Tibetan language at Jagaddala. Muslim invaders sack and destroyed Jagaddala.



Image: 4.10: Jagaddala University Remains

(Source: <http://www.archeolog-home.com/pages/content/bangladesh-ancient-artifacts-found.html>)

Mithila had been famous for its scholars since the days of Rajrishi Janaka and had a rich collection of various commentaries on the different branches of the Hindu Shastras in the library, which played an important role in teaching and learning (Bhatt, 1995).

There were **Sharada Peeth** in Kashmir, **Varanasi** in Uttar Pradesh, and **Kanchipuram** in Tamil Nadu, with rich libraries.

By the 10th century, the corpus of Jaina literature had increased many times, and Jaina monks had contributed substantially to nearly all branches of knowledge known at that time. The Jayendra monastery of Kashmir had a good library where the Chinese traveler Hiuen-Tsang spent two years copying manuscripts. Similarly he spent fourteen months at the Chinapati monastery. Several Hindu kings and their ministers, who lived between 10th to 12th centuries A.D., are credited with establishing libraries and supporting the library movement. Among them was King Bhoja of Dhara, who lived in the 11th century, and was a distinguished scholar with a rich library. In the middle of 12th century this kingdom was conquered by Siddharaja Jayasimha, the royal library was amalgamated with the Imperial library of the Chalukya at Anhilvad Pattan (Rama Rao, 1987). King Kumarapaladeva the

Chalukyas is said to have established 21 Jaina libraries. He kept a copy of Kalpasutra written in golden ink in each one of them (Gul and Khan, 2008).

4.3.2 Libraries in Medieval Period (up to early 18th century)

From initial times the kings and nobles of India patronized education and encouraged writing of manuscripts and their preservation. The Mughal emperors were famous for their great love for books and they had maintained their personal libraries. The Mughal period is considered as significant period of Indian history for its educational, literary, and library activities.

Muslims established their rule in India at the beginning of the 13th century. Muslim emperors paid special attention to libraries. They deposited and preserved the books in Mosques and Khanqahs. Many Muslim rulers were from the East; therefore their libraries were enriched with the oriental literature. These Muslim rulers and nobles encouraged Islamic learning and established Maktabas (Primary Schools), Madrasas (Schools of higher learning), libraries, and mosques. They encouraged Arabic and Persian literatures in all branches of learning for their libraries (Gul and Khan, 2008). During the reign of the Khilji dynasty the number of oriental libraries increased. Jalaluddin Khilji established the Imperial Library in 1290 at Delhi and appointed Amir Khusro as its librarian. The Tughluq Dynasty opened a new chapter in the history of oriental libraries in India. Mohammad Tughluq built many madrasas, each with a library with collections in Arabic and Persian.

Ghazi Khan, the most distinguished courtier of Ibrahim Lodi also had a private library in the Delhi Fort, which Babur took into his possession (Nadvi, 1945). Babur established the first Mughal Imperial Library in 1526. His library consisted of rare manuscripts, which he selected from his forefathers private collections. He also acquired books during his rule as the emperor of India. Humayun, his son succeeded Babur in 1530, built the magnificent *Khana-i-Tilism* at Agra. Its central portion of the three buildings which was known as '*Khana-i-Sadat*' had the library. There were books, gilded pen cases, portfolios, picture books and beautiful works of calligraphy in the library. Apart from this, Humayun had converted a pleasure house of Sher Shah in the Purana Quila in Delhi into a personal library (Bhanu, 1953).



Image 4.11: Sher Mahal / Sher Mandal in the Old Fort (Purana Quila)

(Source: <https://delhistory.wordpress.com/2014/10/25/humayuns-sher-mandal-and-akbars-takht-i-akbari/>)

Akbar, his son, the great Mughal, succeeded Humayun in 1556. Akbar maintained an imperial library in the fort of Agra. He added a sizable number of books, obtained from his conquest, from libraries in Gujarat, Jaunpur, Kashmir, Bihar, Bengal, and the Deccan. His library was unique in its collection of rare books. He administered the Imperial library by introducing and implementing reforms into the management, classification and storage of books. He created a separate department for systemizing its management. It was revealed that the Imperial Library had twenty-four thousand books at the time of his death (in 1605). Akbar founded colleges in Agra, Delhi, and Fatehpur Sikri. He also established a library only for women at Fatehpur Sikri (Patel and Kumar, 2001).

The first princess who maintained her personal library was Gulbadan Begum, daughter of Babur. She wrote her *Humayun Nama* during the reign of Akbar (Bhanu, 1953). Salima Sultana, the daughter of Gulrukh Begam who was a sister of Humayun, was fond of reading books and maintained a library of her own (Bhanu, 1953).

Abdur Rahim Khan-i-Khanan, son of Bairam Khan the protector of Akbar's young days, was a patron of learning and was himself a man of letters. He maintained a first

class library with perfect care and a great cost. He employed highly trained scribes, calligraphers, painters, book binders, gilders, cutters, translators and moderators and whole staff totaled about 95 persons (Bhanu, 1953).

Jahangir (1605-1637), son of Akbar, increased the Imperial library collection to 60,000 books. He also established a picture gallery and acquired miniature paintings. He had maintained his own personal library in addition to the Imperial Library, which moved with him wherever he went.

Nur Jahan, the queen of Jahangir, had maintained a personal library which she enriched from time to time by new purchases. She was well versed in Arabic and Persian literatures and was especially fond of Persian poetry (Bhanu, 1953).

By the time of Akbar's grandson and son of Jahangir, Shah Jahan, the library was a complex organization with a large staff, and headed by Nazim, a noble of the court. Shah Jahan (1628-1658), like his predecessors, patronized learning and education and built a library with a rich collection of Arabic and Persian manuscripts. Shah Jahan, who built the Taj Mahal, also founded the Imperial College at Delhi. He also encouraged education and learning at Lahore, Ahmedabad, and Kashmir. The Imperial Library and Museum were moved to the new capital at Delhi under his rule.

Under the patronage of Dara Shikoh, the eldest son of Shah Jahan, number of books were written and translated. He himself translated several Upanishads from Sanskrit to Persian. The library had separate enclosures for book binders, painters and translators. Dara brought thousands of books from Europe for this library. His library still exists on the grounds of Guru Gobind Singh Indraprastha University, Kashmiri Gate, Delhi. It is now museum under Archaeological Survey of India.

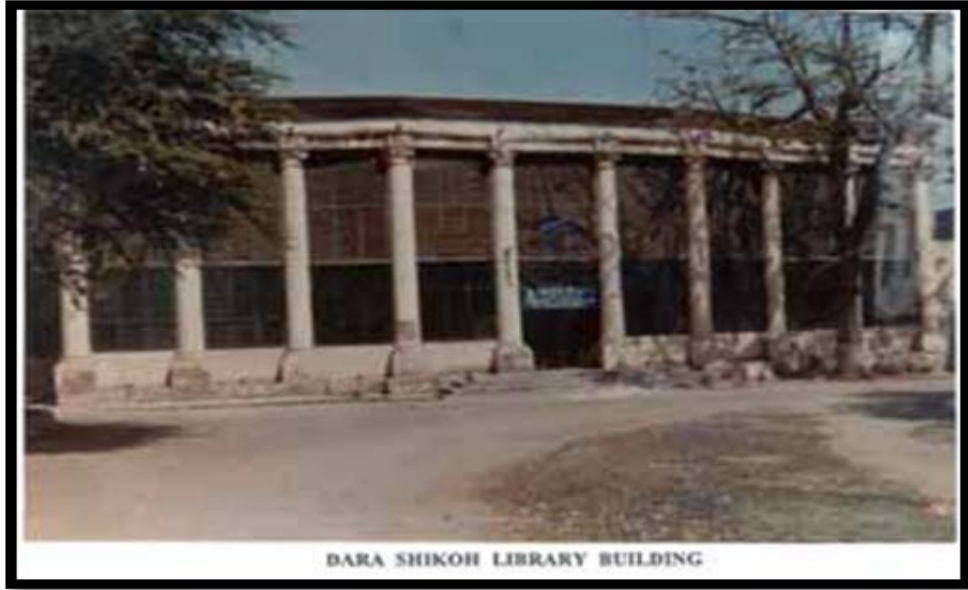


Image 4.12: Dara Shikoh Library

(Source: <http://artandculture.delhigovt.nic.in/archology/index.html>)

Aurangzeb, the youngest son of Shah Jahan and younger brother of Dara Shikoh, had maintained a personal library and also added many books to the imperial library, mostly on theology and religion. He transferred the library of Mahmud Gawan from Bidar and amalgamated it with the imperial library. Bahadur Shah Zafar also contributed to the development of oriental libraries (Gul and Khan, 2008).

Sanskrit scholars who were patronized by Dara Shikoh included his guru Pandit Kavindracharya Saraswati (17th century). Kavindracharya built up a good library of manuscripts at Banaras (at present Varanasi). He had compiled a subject wise classified catalogue of 2192 manuscripts between 1628 and 1688 entitled *Kavindracharya Suchi Patram*. Recognizing his work emperor Shah Jahan conferred him the title of 'Sarvavidyanidhana' (Jain, 2013). According to few of his manuscripts, which found scattered all over India bear the seal as 'Sarvavidyanidhana Kavindracharya Saraswatinam Pustakam' (Taher, 1994).

There were also libraries and archives of the Maratha rulers. The Maratha kings established the Saraswati Mahal Library at Thanjavur in 1523. During the reign of Nayaks of Thanjavur (1535-1675 A.D.), "Saraswati Bhandar" (Collection place of Manuscripts) was formed and developed. The Maratha rulers who captured Thanjavur in 1675 A.D. patronized the culture of Thanjavur and developed the Royal

Palace Library till 1855 A.D. The *Sarasvati Bhandar* was situated within the Palace campus and the Manuscripts used for the purpose of reading by the Royal personages.



Image 4.13: Saraswati Mahal Library at Thanjavur

(Source: <http://venkatarangan.com/blog/2012/04/my-trip-to-tanjore-part-3/>)

Among the Maratha Kings, King Serfoji II (1798-1832), was an eminent scholar in many branches of learning. In his early age, he studied under the influence of Rev. Schwartz, and learned English, French, Italian, Latin etc., and also took interest in Arts, Science, and Literature. With great enthusiasm he took special steps for the enrichment of the Library. During his pilgrimage to Banaras, he employed many Pundits to collect, buy and copy a vast number of works from all renowned Centres of Sanskrit learning in the North and other far-off areas. It is a appropriate tribute to the great collector Serfoji that the Library is named after him as "The Thanjavur Maharaja Serfoji's Saraswati Mahal Library". This library has more than 46,695 manuscripts in the form of palm leaf and paper. This collection includes Sanskrit, Tamil, Telugu, Marathi and Modi manuscripts

Maharaja Sawai Jai Singh of Jaipur established a library in 1724, which had a special collection of manuscripts on astronomy, now kept at the Sawai Man Singh II Museum, Jaipur.

4.3.3 Libraries in Modern Period (up to 20th century)

In the seventeenth and eighteenth centuries, the development of libraries received momentum due to rise of European settlement in India. A number of academic institutions were established during the British period by the East India Company and by the Christian missionaries.

The Asiatic Society Library, Kolkata, a premier and leading oriental institutions of the country was established in 1784 by Sir William Jones (Ali, 2004). This library has a rich collection of about 47,000 manuscripts in 26 scripts.

Jonathan Duncan, the then British agent, founded the Banaras Sanskrit College in 1792. The Fort William College was founded in Calcutta in 1800 by Lord Wellesley, the Governor-General of British India during 1798-1805. It was an academy and learning centre of Oriental Studies. Reverend David Brown, Head of the College took initiative in setting up the library which had a well maintained collection of Eastern manuscripts. In the absence of adequate financial support, the library could not survive for long and in 1835 it was decided to close the library and its valuable collection was transferred to the Asiatic Society Library in Calcutta between 1835 to 1839 (Kopf, 1969).

Colonel Mackenzie, an Englishman and an engineer by profession established an Oriental Library in 1869 by the name of Government Oriental Manuscript Library (GOML) in Chennai. Charles Philip Brown's name stands at prominent position among European scholars who contributed to Telugu studies. He rendered an unbelievable service to Telugu with great passion and interest. He was the first Indologist to publish Telugu classics with commentaries. He collected a large number of palm leaf manuscripts. He had on his payroll about 20 Pundits for transcribing native authors, in preparing correct editions, in framing indexes and commentaries. He was paying salaries from his private sources to them. Later, he gave 5751 manuscripts to Government Oriental Manuscript Library (GOML) in Chennai (http://kadapa.ap.nic.in/cp_brown.htm).

Between late 18th and 20th centuries apart from Europeans the Muslim influence also marked the dawn of another era of oriental library development in India. The

Rampur Raza Library, very rich in Indo-Islamic studies and arts, was created by Nawab Faizullah Khan in 1794, and has tremendous manuscript wealth in Arabic, Persian, Urdu, Sanskrit, Sinhali, Tamil, Kannada, and other oriental languages.

Khuda Baksh Oriental Library of Patna was founded in 1842 by Maulvi Khuda Baksh Khan, who donated his entire personal collection of Persian and Arabic manuscripts. The library has been recognized as a research center by seven Indian universities.

Maulana Azad Library at Aligarh Muslim University was initially founded as 'Anglo Oriental College' in 1875. This library is enriched with the personal collection of Maulana Azad. This library has 14,571 manuscripts.

Hakim Mohammad Syed Library at Jamia Hamdard, New Delhi, is a well known oriental library, which was founded in 1906. It has 4,500 rare manuscripts.

4.4 Organization and Administration of Libraries in Ancient India

Libraries were established in ancient India mainly by the patronage extended by emperors, major capitalists, and scholars. Indian emperors and kings were supported scholars and scholarship. Admission to library was restricted to scholars. Libraries established by the kings and capitalists functioned like private institutions. Even then they had to follow certain administrative activities like collection development and management, provision for finance and library building, shelf arrangement and organization, appointing library personnel, classification, cataloguing, and preservation of manuscripts, to enable to build balanced collections and provide other library facilities to its scholars.

4.4.1 Collection Development

Collection development was probably either by gifts, booty of war or copying from the available texts. Contents in the collections of libraries probably included sacred texts.

In view of copying manuscripts Samarth Ramdasa had specified in his *Dasbodha* about the writing techniques and activities that scribes should go through, which he called it as *lekhankriyasamas* (Ranade, 1979).

According to the Puranas, it was a sacred duty of rich men to make donations of books to temples and other institutions. Such donations were mandatory on the followers of the Buddhist and Jaina creeds (Buhler, 1904).

4.4.2 Financial and Physical Support

Financial support for libraries, both educational and religious, came from rulers and wealthy men. It was a common practice of the ruler to give land grants to the priests, the scholarly class of Aryans, who devoted their whole lives to the cause of learning and education. Ancient India had so many philanthropists to give huge gifts of property in charity for the cause of education and libraries in India (Trehan, 1975).

4.4.3 Library Building and Arrangement

Chanakya or Kautilya, the minister of Chandragupta Maurya (who ruled between 269 and 322 B.C.) is credited as the author of *Arthashastra*, refers the library as *Nibandha Pustakasthana* (Kumar, 1977). The library at Nalanda University was known as *Dharmaganja* means mart of religion, which consisted of three large buildings called the *Ratnasagara*, the *Ratnadadhi*, and the *Ratnaranjaka*. *Trikanda* uses the term *Granth Kuti*. In Jaina vernacular, there were Jaina libraries in the western India called *Jnana Bhandar* and libraries in south India are called *Saraswati Bhandar* or *Saraswati Mahal*, both means a storehouse of knowledge. Chalukya King Deva had a library which he called as *Bharati Bhandagara* or *Bharati Bhandar*. In Bengal the term *Gata Ghar* came to be used for book house. *Pustaka Bhandar* and *Granthalaya* were other terms commonly used for libraries. In Jaipur the library established by Maharaja Sawai Jai Singh II (1699-1743) was called *Pothi Khana*. Some used the term *Punti Khana* for manuscript department (Taher, 2001). In the historical sources one finds *Vidyasala*, a term probably used for the royal library though it signifies a school (Taher, 1994). *Mughals* brought the Arabic origin term *Kitab* to India and used the term '*Kitab Khana*' meaning book department, for referring to their library (Taher, 2001). Sometimes they called *Karkhana* to their libraries. *Darul Mutalia* was another term used for reading room, in Muslim libraries (Taher, 1994).

In South India most of the important temples maintained well-equipped libraries with them. The inscription discovered at Nagai corroborates the truth and furnishes us

with some detailed information regarding administration and arrangement of temple libraries. It is interesting to note that among the ancient remains of the place there is a big building with an outer courtyard with rooms on either side with a big doorway which leads into a spacious hall with a number of stone benches serving as pials (a hole made to pen fowls in) and seven niches (a cavity or recess) within the wall. The spacious hall was used as the library room and the manuscripts were shelved within the niches (Rama Rao, 1934).

The administrative and organizational aspects of libraries have been dealt with in the only existing work, Bhaskara Samhita, which tells that a library should be located in a finely built stone building. In shelving, the method was to cover each manuscript in a piece of cloth, tie it up and place it alongside others on iron stacks. The librarian in charge of the materials had not only to look after the materials and see its preservation, but also to guide readers in their studies and inquiries (Marshall, 1983).

Indian monastic libraries had similar interior arrangements and they also used wooden shelves with pigeon-holes or wooden boxes to preserve rare and valuable manuscripts. Many Jaina temples in Western India are provided with basement repositories, where whole manuscript libraries were preserved for centuries. The Muslim rulers had no separate library building but their *kitabkhanas* were housed in the palaces, forts, educational institutions (e.g. , the mosques and the khanquahs (Datta, 1970).

4.4.4 Classification and Cataloguing

The administrators of ancient university libraries knew the system of classification of books, which was developed by the great Sanskrit scholar, Panini. The books were classified by subjects or by form.

The collection of manuscripts was arranged according to various classification schemes. There in Buddhist and Brahminical and Jaina libraries and Muslim libraries had altogether different schemes. For instance Buddhist literature had three main divisions for Tripitakas viz. Vinaya, Sutra and Abhidhamma. Jaina made six groups of their canonical literature and these were twelve Angas, twelve Upangas, ten Painnas, six Cheya-Sutras, four Mula-Sutras, and two individual texts. The

Brahminical classification formed four categories namely Dharma, Artha, Kama and Moksha. Four are also the divisions which Kautilya thought befitting: Avikshaki, Trayi, Varta, and Dandaniti (Taher, 1994).

During the Mughal period, books were classified broadly by subjects. The library of Akbar was classified according to the subject divisions like Astrology, Poetry, Medicine, Music, Philology, Philosophy, Sufism, Geometry, Theology, Commentaries, Law, and Traditions. The fixed location system for classification was used by the Jaina Jnana Bhandars. Accession numbers were given to the manuscripts and the manuscript boxes (Datta, 1970). Cataloguing was done through indication of the manuscript number, the manuscript title, number of pages, and sometimes the name of the author.

4.4.5 Library Personnel

Chanyaka, in his *Arthasastra* mentions about an officer *Adhyaksh*, who is in-charge of manuscripts and the office of *Nibandha Pustakasthana*. Two inscriptions from the Saraswati Bhandara in the Subramanya Shrine in the vicinity of the Nataraja Temple at Chidambaram illustrate the details of the copying, examination, and conservation of manuscripts, provides further details that the overall supervision on manuscripts in Bhandara was vested in an official called '*Jnnasamudradevar*' (Krishnan, 1988). In early India there was a separate class of writers, whose main profession was to write. Those came to be known as *Kayastha* in the Eastern part of the country; elsewhere they were called as *Divira* or *Divirapati* (Kumar, 1977). Mughals had variety of staffs working with their libraries and called with different names like senior most staff member of library was called as *Nazim/Mutamid*. *Darogha/Muhtamim* was supervisory post in the library, *Sahhaf/Warraq* were assistants for checking each book page by page and for taking physical care of books, *Jildsaz* were binders, *Naqqash* were painters, *Kushnavis* were calligraphers, *Katib* were scribes, *Muqabila Navis* were comparing scribes, *Musahhi/Mushaf/Mushafbardar* were proof readers, and *Jadwalsaz* were marginal drawers in papers. In Bengal's library tradition they have given different title for librarian i.e. *Tahwildar* means custodian.

In terms of the organization and management of libraries in medieval India, the library personnel had important status through their positions. During the Sultanate period they were known as 'Kitabdar' or 'Mushaf Burdar'. They were scholar librarians. During the Mughal period, the head librarian was known as 'Nazim' and the assistant librarian as 'Muhtamim' or 'Darogha'. They were the Nazims of Akbar's Imperial Library. Jahangir had a Nazim, Muktab Khan. Other types of staff during the Mughal period included scribes, book illustrators, painters, calligraphers, copyists, translators, book binders, gilders and cutters (Marshall, 1983).

4.4.6 Preservation of Manuscripts

The writing materials used for preparation of manuscripts were the palm leaf, silk, silver and copper plates, wood, leather, metal and stone etc. Copper plates were strung together. Palm leaf, bark, and paper manuscripts had wooden covers on the top and bottom and the whole was tied up with a string. Palm leaf manuscripts were either stitched together or the string was passed through the holes made in leaves and covers and then it was wound around the cover and knotted, and they were stored on wooden shelves or in leather or wooden boxes. In Jaina libraries palm leaf manuscripts were often kept in small sacks of cloth, the sacks being preserved in small boxes of white metal (Sircar, 1965). In the late medieval period, the manuscript collections in Jaina Bhandars were preserved in cardboard boxes, each containing ten to fifteen manuscripts (Marshall, 1983).

The keepers of the Jaina Jnana Bhandars took special care against the atmospheric effects on manuscripts like heat and dampness. Being aware of the fact that the direct heat of the sun is harmful to them, they very rarely exposed them under the sun. Even because of dampness the pages were stuck with each other, they were aired and sunned but never exposed directly to the sun. The ink, used for writing contained gum as one of its ingredients. On account of the dampness the gum used to become wet and pages used to stick with each other. To protect them from such effect, they used to spread *Gulal* on the pages.

For protecting manuscripts from book worms bundles of Sweet Flag (Acorus Calamus) or *Ugra Gandha / Vekhandha*, Camphor, Clove, Black Cumin, Carom seeds and Pepper etc. were kept within the boxes or on shelves. The cup-boards, boxes or

trunks were used to protect the manuscripts from the direct attack of mice and rats. Also Peacock feather and Snakeskins were used to keep away pests and rodents. Besides these, cleaning and dusting were routine activity of the libraries (Datta, 1970).

Accordingly, every activity of library organization and management was performed so systematically by the libraries that these manuscripts preserved with precaution still held in high esteem in those libraries of India.

4.5 Cultural History and Geography of the Deccan Region

The region of Deccan represents the prototype of the whole India in its diversity and variety of education and literature. The Deccan region also referred to in ancient and medieval literature as the *Dakshinapatha*, *Dakshinatya* or as simply the *Dakkhan*, forms a part of peninsular India. Ancient *Dakshinapatha* of Mahabharata gave its name to modern Deccan or Dekkan. The name Deccan is an anglicized form of the Prakrit word *dakkhin*, itself derived from the Sanskrit word *daksina*, meaning "south". It constitutes one of the world's oldest landmasses lying to the south of the Vindhyas. Geographically it is bounded in the west by the Western Ghats and in the east by the Eastern Ghats. These formations form the two vertices of a triangle which encompasses the region with the Vindhya Range forming the third side. Presently it encompasses large areas of the political states of Maharashtra, Karnataka, Telangana and Andhra Pradesh and some areas from Gujarat, Tamil Nadu, Madhya Pradesh and Chhattisgarh.



Map 4.1: Map of Deccan Plateau

(Source: <http://www.deccanplateau.net/Deccan-Plateau-Map.html>)

This region has not attracted enough attention from historians in general and works on education sector in particular. We still find rather descriptive and compartmentalized versions of the historical formations vis-à-vis education system.

4.5.1 Deccan in Ancient Period

The region has a long prehistoric record and was under the authority of various political powers since ancient times. The history of Deccan in the ancient times covers the nine centuries extending from 261 B.C. to about 610 A.D., that is to say, from Asoka to Pulakesin II. During this period the Mauryas, the Satavahanas, the Pallavas, the Vakatakas, the Kalchuris, the Ikshvakus and the Chalukyas are some of the famous dynasties who ruled either partially or the whole area of the Deccan. We

have a large number of historical documents of the Deccan, but very little efforts have been done to find out their contribution in education system.

4.5.2 Deccan in Early Medieval Period

The early medieval period (7th – 13th Century A.D.) is identified as an important phase of socio-economic transition. Fundamental changes occurred in the social, economic, political and ideological fields. This period in Indian history has generated a prospective for research and in recent times there has been a large growth of historical writing focusing on the nature of the socio-economic structure of this period but unfortunately nothing important on education system or on libraries/collections. Dynasties who ruled the region were the Yadavas of Devgiri, the Kakatiya, the Hoysala, the Chalukyas of Badami, the Rashtrakutas of Malkhed, the Chalukyas of Kalyani, the Kadambas, the Gangas and their subordinate rulers.

4.5.3 Deccan in Late Medieval Period

The detailed and authentic history of the Deccan only begins with the 13th century A.D. From 1300-1761 A.D. the region was ruled by the Sultanates, the Bahmanis, the Nizams, the Maraths and the Mughals. Regional rulers like Pratapa Rudra to Tarabai (a Brahmin leader) have left their mark. This is the period which witnessed movement like that of Sant Dnyaneshwar and Sant Tukaram.

1. In 1294 Ala-ud-Din Khilji, emperor of Delhi, invaded the Deccan. With this event the continuous history of the Deccan begins.
2. In 1307 a fresh series of Muslim invasions began, under Malik Kafur, in the final ruin of the Yadava power.
3. In 1338 the reduction of the Deccan was completed by Sultan Muhammad bin Tughluq.
4. In 1347 establishment of the independent Muslim dynasty of Bahmani took place.
5. Bahmani dynasty, advanced their frontier to Golkonda in 1373, to Warangal in 1421, and to the Bay of Bengal in 1472. On the decomposition of the Bahmani Empire in 1482, its dominions were distributed into the five Muslim states of Golkonda, Bijapur, Ahmednagar, Bidar and Berar. To the south of these the Hindu state of Carnatic or Vijayanagar still survived; but this, too,

was destroyed, at the Battle of Talikota (1565) by an alliance of the Muslim powers. Berar had already been taken over by Ahmednagar in 1572, and Bidar was absorbed by Bijapur in 1609. Ahmednagar was partially incorporated in the Mughal Empire in 1598 and again in 1616, Bijapur in 1686, and Golkonda in 1688.



Map 4.2: Map of Deccan Sultanates

(Source: <http://chintrumma.blogspot.in/>)

6. In 1674, Shivaji laid the foundation of the Maratha Empire which within 75 years of his death covered the western coast and most part of central India. Marathas under Shivaji challenged the foreign rule of the Bijapur Sultanate and ultimately the Mughal Empire. They resisted invasions into their region by the Mughal rulers of most of India. Under their leader Shivaji Maharaj, the

Marathas won against the Muslim sultans of Bijapur to the southeast, and became much more forceful and began to frequently raid the Mughal territory. The Marathas had conquered some part of central and western India by Shivaji's death in 1680. After Shivaji, Sambhaji defended the Maratha Empire from the Mughal attack headed by Aurangzeb. Sambhaji didn't let Aurangzeb achieve a single major victory before he was cunningly captured and executed. After Rajaram and Tarabai, Peshwas began commanding Maratha armies. After the death of Chhatrapati Shahu, the Peshwas became the *de facto* leaders of the Empire from 1749 to 1761, while Shivaji's successors continued as nominal rulers from their base in Satara. They oversaw the greatest expansion of the Maratha Empire around 1760 with the help of Sardars (Generals) like Holkar, Scindia (Shinde), Bhosale, Pantpratnidi, Gaikwad, Panse, Vinchurkar, Pethe, Raste, Phadke, Patwardhan, Pawar, Pandit and Purandare. However, conflict between the Peshwa and their Sardars (army commanders) saw a gradual downfall of the empire leading to its ultimate occupation by the British East India Company in 1818 after the three Anglo-Maratha wars.

7. A few years later the Aurangzeb's viceroy in Ahmednagar, Nizam-ul-Mulk, established the seat of an independent government at Hyderabad in 1724. Mysore was under the rule of Hyder Ali and his son Tipu Sultan.

4.5.3.1 Education and Libraries under Various Kingdoms in Medieval Deccan

The capitals of prosperous kingdoms used to attract many men of learning and became centers of education. Kings and rulers were often patrons of learning and education. They not only founded / built colleges along with libraries but maintained their personal libraries. Following are some of the kingdoms and the kings/ personalities who were pioneers in this period.

1. Bahmani Kingdom-
 - a) Mujahid Shah Bahmani
 - b) Ahmad Shah (near Gulbarga, Karnataka)
 - c) Muhammad Shah Bahmani II (at Gulbarga and Bidar, Karnataka)
 - d) Mahmud Gawan (who originally was a Iranian Merchant but served the Bahmani Kingdom as grand vazir or Prime Minister, at Bidar, Karnataka)

- e) Firoz Shah Bahmani (at Daulatabad and Ahmednagar, Maharashtra)
 - f) Gesu Daraz (at Daulatabad, Maharashtra)
 - g) Prince Muhammad (the eldest son of Sultan Ghiyas-ud-Din Balban)
2. Vijayanagar Kingdom-
 - a) Keladi Kingdom
 3. Adil Shahi Rulers-
 - a) Adil Shah
 - b) Ali Adil Shah I (at Bijapur)
 - c) Royal Library (at Asar Mahal, Bijapur)
 4. Qutub Shahi Sultanate (at Golkonda, Andhra Pradesh)
 5. Tipu Sultan (at Srirangapattam, Karnataka)
 6. Khandesh Sultans-
 - a) Faruki Sultanate
 7. Maratha Rulers / Peshwa Rule-
 - a) Peshwa Baji Rao II
 - b) Balaji Baji Rao
 - c) Madhav Rao Peshwa

Some respectable amount of work on the contributions of above-mentioned kingdoms / kings has been done by various scholars but it remains at the level of disparate accounts. It needs to be seen holistically with a broad based approach covering the whole of the Deccan. Present work will fill up this gap and will also explore the contribution of other kingdoms / kings in education / libraries.

4.5.4 Deccan in Modern Period

During the struggle for power which emerged about the middle of the 18th century between the native chiefs, the French and the British took opposite sides. After a brief course of victory, the interests of France declined, and a new empire in India was established by the British. Mysore formed one of their earliest conquests in the Deccan. Tanjore and the Carnatic were shortly annexed to their dominions.

In 1818 the forfeited possessions of the Peshwa added to their extent; and these acquisitions, with others which have more recently fallen to the paramount power by cession, conquest, or failure of heirs, form a continuous territory stretching from the

Narmada to Cape Comorin (Kanyakumari). This vast tract was divided by the British between the presidencies of Madras and Bombay, together with the native states of Hyderabad and Mysore, and those of Kolhapur, Sawantwari, Travancore, Cochin, and the petty possessions of France and Portugal.

This is the most important period in the history of education system in the Deccan in general and western Deccan in particular. It saw the rise of local leaders to national level and also the full-fledged contact with foreign empires, relation of the French with Golconda, reforms in 18th century Deccan, influence of Portuguese, education movement in Medieval Karnataka, besides in 19th and 20th century the rise of academicians and revolutionaries like Mahatma Phule, Savitiribai Phule, Vishnushastri Chiplunkar, Mahadev Govind Ranade, Bal Gangadhar Tilak, Gopal Ganesh Agarkar, R.G. Bhandarkar, Maharshi Dhondo Keshav Karve, and Pandita Ramabai taking the center stage. There were also many British officials like Sir Mountstuart Elphinston, who strove hard to take the education system to higher level. They gave new meaning to the role of libraries and saw them as the pillar of higher education.

It's vital for us see when and how the collections or libraries started in this region and trace their growth including their contributions of rulers, powers and reformers from ancient times till today.

4.6 History and Development of Libraries in Deccan

Whatever might have been the case in prehistoric times, the library was not a necessity in the Vedic Age. Learning in those days was mainly religious and oral, and strictly restricted up to the priestly class. Technical and professional education was transmitted through the hereditary medium. The priestly class which constituted the intelligential of the time spread learning by word of mouth and restricted it to its own members when in course of time the caste system became rigid; all learning became the monopoly of the Brahmins. Only privileged people such as Brahmins and a few Kshatriyas were able to take advantage of formal education in schools and colleges in ancient and medieval India. Generally women were also excluded. Therefore academic libraries were used by only a few people. Most of the collections consisted of Manuscripts only.

In Aryan Civilization (3000-2500 B.C.) no records are available of any academic libraries but it is presumed that public and federal libraries did exist during this period (Sharma, 1965).

From earliest times the kings and nobles of India patronized education and encouraged writing manuscripts and their preservation. The tradition continued uninterrupted till the 19th century, when the princes of native states maintained their respective manuscript libraries. Besides the college libraries, the kings and nobles used to maintain their personal libraries.

4.6.1 Early Monastic Libraries in Deccan

The libraries attached to a Buddhist monasteries or viharas are called monastic libraries. Innumerable monastic libraries flourished all over India during the Buddhist age. Buddhist monasteries began to preserve religious Buddhist texts and in this way monastic libraries were developed. These libraries served as important repositories of knowledge.

Nagarjuna Vidyapeeth was situated in South India at Amaravati and Nagarjunakonda, and flourished in 7th century A.D. Its library housed in the top floor of the five storied building of the University and had collection on the Buddhist philosophy and works on several branches of scientific knowledge. It was great attraction for scholars from the different parts of India, China, Burma and Ceylon (Bhatt, 2009).



Image 4.14: Nagarjuna University Remains

(Source: <https://en.wikipedia.org/wiki/Nagarjunakonda>)

Kanheri University was a monastery by the time the area was under the rule of the Mauryan and Kushan Empires on the west coast of Maharashtra. Kanheri comes from the Sanskrit *Krishnagiri*, which means Black Mountain. This important centre of learning on the west coast flourished in the ninth century A.D. during the reign of Amoghavarsha. In the late 10th Century the Buddhist teacher Atisha (980-1054 A.D.) came to the Krishnagiri Vihara to study.

An inscription records the erection of some buildings at the Kanheri and the grant of certain sums of money to be expended for the benefit of the resident monks of the monastery. This monastery had a rich wealth on different aspects of Oriental literature. This library occupied a significant position within the establishment, and the donors provided money to buy books for the library (Datta, 1970).



Image 4.15: Kanheri University Remains

(Source: http://i1.trekearth.com/photos/129583/caneri_caves.jpg)

Dhanyakataka is identical with Dharanikota in the modern Guntur District, Andhra Pradesh, of the once extensive university with hundreds of stupas and colleges there now remain a number of mounds extending over a few furlongs. Many monasteries flourished here and Nagarjuna the founder of Mahayana is said to have improved this place considerably. A part of this great saint's educational programme here as at Srisailam then was the creation of a good library. It is likely that this ancient Andhra University contained a good collection of books.

Vihara of Vengi situated near Kolleru Lake in Andhra Pradesh. A beautiful monastery of five stories existed at this place probably along with a library. This was at one time under the care of Dinnaga.

Srisailam in Andhra Pradesh, a famous centre of Saivite pilgrimage in modern times, was once a great Buddhist centre with an extensive monastery. This place is associated with Nagarjuna who is said to have built here a famous library and gathered monks from all places and taught them a sacred lore (Rama Rao, 1934).

4.6.2 Libraries in Western Deccan (*Jnana Bhandars*)

Generally, ancient Jaina texts are lying in different *jnana bhandaras* attached to Jaina temples or upasaryas are also called Jaina libraries. These libraries preserve the knowledge on various disciplines of Jainism or Jaina Religion.

Manyakheta University at Malkhed, Gulbarga, Karnataka housed two old Institutions called Madhavacharya's Dwaitapanthiya Uttaradi *Mutt* and Jaina Bhattaraka *Mutt* and a Library having Jaina Literature.

Sravanabelgola the famous seat of Gomatesvara where each of the Jaina temples was attached a spacious monastery known as *Mutt* or Upasraya. In these dwellings the ascetic monks lived, undertook the works of reading and copying their sacred books or translating them for the benefit of the public. The Jaina Bastis of Sravanabelgola in Mysore and Mudabidre in Kanara are some of the grand achievements of South Indian art. In Mudabidre there is an ancient Jaina *Mutt* which contains a very large manuscript library. In the monastery at Sravanbelgola there is a large valuable well preserved collection of Manuscripts mostly on palm-leaves, in the Pali, Sanskrit, Kannada and Tamil languages (Rama Rao, 1934).

Historical records reveal that, valuable manuscripts were available in Jaina bhandaras of Daulatabad also.

There are four major Digambar Jaina temples in Karanja (or Karanja Lad is a city in Washim district, Akola, Maharashtra). The town is named after Saint Karanj. The Saingan temple has a "pat" (scroll) painting depicting the Panchkalyanak ceremonies of Jaina Tirthankars. This scroll is painted in the Rajasthani style and is around 800 years old. Balatkar Gana temple has a Jaina and Brahmanical collection of 8185 rare paper and 43 palm leaf manuscripts in Sanskrit and Prakrit. Karanja is known as the "Kashi" of Jainism. Also famous is the "Mahaveer Brahmacharyashram" or Gurukul. The gurukul has a beautiful Jaina temple and hostel and education facilities (http://en.wikipedia.org/wiki/Karanja_Lad).

The collection of manuscripts by Muni Ratnakirti (1524 A.D.) preserved in the grantha bhandara of the Digambar Jaina temples at Nagpur.

4.6.3 Libraries in Southern Deccan (Saraswati Bhandars)

The literary treasures of ancient India were preserved in the houses of *Gurukulas* of *pandits*, learned scholars and public institutions like *mutts*, temples and palaces of kings who were patrons of art and literature. Generally, these libraries were called '*Saraswathi Bhandar*' or '*Saraswathi Mahal*', which mean store house of knowledge or the abode of the Goddess of learning.

In South India most of the important temples maintained well-equipped libraries with them. Both epigraphical and literary evidences amply furnish us with detailed information about the library arrangements of the temple colleges as well as of other educational institutions like *Ghatika*, *Agrahar* and *Bramhapuri*. The existence of libraries known as *Saraswati Bhandars*, *Saraswati Mahals* or *Pustaka-Bhandars* is an established fact, and they became indispensable parts of educational centers of South India.

In South India Chalukya Dynasty was very active in promoting higher education. The copper plate grant of Trailokyamalla, a Western Chalukyan Ruler (1058 A.D.) furnishes us with detailed information regarding the educational institution founded and maintained at Nagai with the help of royal patronage (Datta, 1970). It corroborates the truth and furnishes us with some detailed information regarding administration and arrangement of temple libraries. In the 11th century, Raj Narayan, one of Chalukyan kings, founded a residential college named '*Ghatikasala*' in Nagai near Wadi, Karnataka. It is interesting to note that among the ancient remains of the place there is a big building with an outer courtyard with rooms on either side with a big doorway which leads into a spacious hall with a number of stone benches serving as pials and seven niches in the wall. The spacious hall was used as the library room and the Manuscripts were shelved within the niches. It was a residential institution with provision for boarding and lodging of teachers and the students and was equipped with a library incharge of six librarians (*Saraswati Bhandarikas*) to help its 200 students. It is said that these librarians were considered faculty members and were paid salaries equal to teaching faculty (Khan, 1996).

All college libraries in South India were subsidized by the rulers of the Chalukya Dynasty during the 11th and 12th centuries. Therefore librarians were able to build

balanced collections and provide other library facilities to students and faculty members.

Maharaja Chikka Devaraja Wodeyar (1672-1704 A.D.), the king of Mysore had a library of rarest Sanskrit, philosophical and historical works, which lasted, destroyed and looted by Tipu Sultan (Datta, 1970).

Bijapur and Golconda had the credit of producing some learned kings who patronized men of letters and established educational institutions and libraries.

During the pre-Mehommedan days Bijapur was known as Vidyapura, and it was a famous seat of learning. From epigraphical evidences it is clear that the Western Chalukyan kings of Kalyan for the purpose of a library erected a building which is in a ruined state now (Rama Rao, 1934).

4.6.4 Royal and Important Private Libraries of Sultanate Period and Muslim Kingdoms in Deccan

Bijapur in its pre-Muslim days had the reputation as a seat of learning and the magnificent three storied college made of granite stands as a living example of the past. It was converted into a mosque.

The Bahmani kings were great patrons of education and learning founded many colleges and libraries. In A.D. 1378 Muhammad Shah II founded schools at Gulbarga and college at Bidar and Mujahid Shah founded another madrasa for education of orphan's. Ahmad Shah built a magnificent college near Gulbarga. All these colleges had their respective libraries along with them.

Firozshah Bahmani (1398-1422) was an accomplished scholar and fond of learning. He had got many scholars from Islamic Institutions of Persia, Turkistan, and Egypt in order to pursue their studies further. He spent his leisure time in the company of darveshis, poets and reciters of classics. In his court he had many experts in Astronomy, Mathematics and Engineering who inspired him and he had planned to build an observatory at Daulatabad, under the guidance of the famous Astrophysicist Guilani. But with his sudden death the plan could not materialized. He had built a big

library at Ahmadnagar, which was in good condition even in the 17th century, when Quasim Ferishta, the historian from the Adilshahi court visited it (Law, 1985).

Shaikh Alauddin Ali Bin Ahmad Mahim lived in Bombay, and was buried there when he died in 1431 and his tomb has become a place of pilgrimage for the public. He was a great scholar and Sufi of his time, he was the writer of many useful books. He had a library which lasted long, which was later shifted and amalgamated in Dargah Sharif which containing books and manuscripts in Arabic, Persian, and Urdu (Nadvi, 1945).

In 1442 Abdur Razzaq, a Persian traveller visited Vijayanagar Kingdom and from the records left by him it is evidently clear that the record rooms, which was thirty yards long and six yards broad where records are kept and scribes are seated, was situated in front of the minister's office. Kingdom of Kaladi, a state under Vijayanagar maintained a similar office containing copper plates, palm leaf manuscripts, kaditas and paper books.

Iranian merchant, Mahmood Gawan stepped on to Deccan, who served the Bahmani kingdom as Minister in three successive reigns. The famous madrasa of the age was the one built by him in 1472. It was planned on lines of famous Persian educational institutions of Khorasan and Isfahan. The college of Mahmud Gawan at Bidar was a three storied building with 36 suits. It could accommodate 108 students at the rate of three students in each room. There were six separate suits for teaching staff, which could have accommodated twelve of them. There were lecture rooms and prayer halls besides and it also had a library of 3000 manuscripts (Nayeem, 2002). Besides this he retained his personal library which contained about 35000 manuscripts till his death (i.e. Apr. 1481) and kept it open for the use of the students and learned men.



Image 4.16: Ruins of Madrasa/College at Bidar

(Source: <http://www.hoparoundindia.com/karnataka/attractions-gallery/12100/the-madrassa-of-mahamud-gawan.aspx#6>)

The Adil Shahi rulers were great patrons of learning and lovers of books. Rafi-ud-Din, a close associate and a high officer Ali Adil Shah I (1558-1580) described in his *Tazkirat-ul-muluk* the love of reading and books of Ali Adil Shah I.

Adilshahi kingdom of Bijapur, which grew after the downfall of the Bahmani kingdom, was a famous seat of learning. The Adil Shahi Sultans had keen interest in arts and literature. They patronized innumerable private libraries and maintained a very grand Royal library which was established at Bijapore. The royal patronage attracted men of extraordinary knowledge and ability from Persia, Iraq, Azarbaijan and Arabia. Original works as well as works of compilation and translation were carried out in such a scale that was hardly known to any contemporary kingdom. Mosques, Madrasas, inns, bridges and Monasteries were built in large numbers. These sultans were second to none in their taste and love for books.



Image 4.17: Ruins of Asar Mahal

(Source: <http://im.hunt.in/cg/bijapur/City-Guide/asar-mahal-bijapur.jpg>)

In the Asar Mahal at Bijapur, a part of the Royal Adil Shahi Library is still to be found. After Aurangzeb conquered Bijapur, Asar Mahal until then served as a great archive of Arabian and Persian literature, was looted and destroyed. Adil Shah himself was very fond of books and was a constant reader. Besides the Royal Library, he had a personal library, which remained with him whether on a journey or at home. Four trunks full of books always accompanied the king even on a journey. He had great taste and liking for books. He collected different kinds of books and entered them in his library. There were 60 employees such as scribes, penmen, guilders, margin drawers, book binders, painters who were always busy with their work.

Shah Zayn Muqbil, a noted scholar in the Adil Shahi capital and a great lover of learning and books, had eight hundred manuscripts in his library, out of these over three hundred were written by him.

The ancestors of Dr. Sayd Qasim were librarians to the court of the Adil Shahi rulers of Bijapur and it is to the credit of the librarian that he saved the greater portion of the collection from destruction at the downfall of the dynasty and his family transferred the same to Hyderabad. Since then it was the private property of Dr. Qasim, a Medical Officer in the service of H.E.H. the Nizam's Government. In his

house there existed many thousand books on palm leaves in Sanskrit and other scripts. Dr. Qasim had refused an American offer of sixteen lakhs of rupees for his library (Hamidullah, 1937).

The Nizam acquired the entire manuscript collection of Hakeem Muhammad Qasim when he died in 1939 as there was a danger of his sons disposing off the books cheaply. As compensation a sum of Rs. 80/- per month was fixed for the deprived family by a three member committee. But the Nizam enhanced it to Rs. 100/- (Ashraf, 2011).

From the above two references about Dr. Qasim in the paper of Hamidullah (1937) and about Hakeem Qasim in the book of Ashraf (2011) it seems that the Dr. Qasim and the Hakeem Qasim might be the same person whose ancestors had saved manuscript collection of Adil Shahi Rulers of Bijapur and got that to Hyderabad, which Nizams acquired when Qasim died in 1939 and kept in their library.

The books belonging to the Asaf Jahi Nizams, who loved literature and were poets themselves, neglected for over four decades, were recently shifted from the Nazri Bagh, Chiran Palace, and the Bellavista Palace to Mahtab Mahal of Chowmahalla Palace and created a heritage library, which is opened for a public. The huge collection belongs to the VI Nizam Mir Mahboob Ali Khan, VII Nizam Mir Osman Ali Khan and the titular Nizam Mukarram Jah. The collection includes manuscripts in Urdu, Arabic, and Persian.



Image 4.18: Chowmahalla Palace Library

(Source: <http://www.thehindu.com/features/metroplus/royal-treat-for-ibliophiles/article5947906.ece>)

While there was a large collection of books at Falaknuma Palace as well, it has been converted into the Palace Library, a replica of the one at Windsor Castle, on the same premises. The palace was built by Nawab Vicar-ul-Umra, the Prime Minister of Nizam VI, Nawab Mir Mahboob Ali Khan Bahadur in 1893 later acquired by the Nizams. Even this library at Falaknuma Palace is home to the rarest of manuscripts, books and one of the most acclaimed collections of the Quran in the country, all of which were selected by the Nizam himself. This palace is now converted into a heritage hotel by Taj Hotels Group.



Image 4.19: Falaknuma Palace Library

(Source: https://en.wikipedia.org/wiki/Falaknuma_Palace)

The magnificent collection of Salar Jung who has added much to the important collection he had inherited from his art and science loving ancestors. This big collection contains among others a valuable library the number of which Manuscripts exceeds many thousands. It was given the shape of well-knit and full fledged library (between 16th century to middle of the 19th century) by Nawab Mir Turab Ali Khan-Salar Jung I, which was further augmented and developed by his son Nawab Mir Laiq Ali Khan- Salar Jung II and finally by Nawab Mir Yousuf Ali Khan, the Salar Jung III. All served as Prime Ministers to the Nizams who were the erstwhile rulers of Hyderabad.



Image: 4.20: Salar Jung Museum and Library

(Source: <http://goldenleaf.in/toursandtravelsgallery/>)

The Deccani Sultans failed to protect themselves against the onrush of the powerful Mughals. Akbar conquered Khandesh and the kingdom was finally annexed to the Empire in 1601. The Sultans of Khandesh respected scholars, poets and Sufis, and they also had a fine library. Hindu Beg Farishta visited this library and used some of its books from one of the books he copied the history of the Faruqi rulers. The library had a precious and rare copy of the *Tughluq Nama*.

The Tipu Sultan was great patron of learning and founded a University with various faculties and a good library. Tipu was a great lover and collector of books. The Sultan had his own personal library within the Castle. Sultan's library consisted of nearly 2000 volumes of Arabic, Persian and Hindi Manuscripts in all the various branches of Mohammadan literature. Theology or Sufism was his favourite study. He patronized writing and translating Manuscripts for his library.

The Sultan loved nicely leather bound volumes for his castle library and Seringapatnam thus became a centre of good leather binding. All the volumes that had been rebound in Seringpatanam have the names of God, Mohammad, his daughter Fatima and her sons; Hassan and Hussain, stamped in the medallion on the middle of the cover, and the names of the first four khalifs on the four corners. At top

is Sirokare Khodabad (Government given by God); and at the bottom Allah Kafy (God is sufficient). A few were impressed with the private signet of the Tipu Sultan.

With the death of Sultan in 1799, Seringapatnam fell into the hands of the British. They captured its valuable library. Some of the Manuscripts were transferred to Universities of Oxford and Cambridge and others to Fort Williams College Library and to the library of Asiatic Society of Bengal, Calcutta.

The *Panchakki*, or water-mill, is a Muslim monastery of the time of Aurangzeb in the Aurangabad city. It is stated that once it possessed a library consisting of 1,00,000 manuscripts, but now only a few hundred have survived and most of them are incomplete (Hamidullah, 1942). Hazrat Babashah Musafir founded the library as well as *Panchakki* in 18th century.



Image 4.21: Panchakki Library

(Source: <http://www.anthemculture.com/2014/08/19/300-year-old-library-india-undergo-renovations/>)

Khwaja Syed Mohammad Gesu Daraz (Hazrat Khwaja Banda Nawaz) had a library at Nawabpura Street, Aurangabad city. He had not only inherited a collection of manuscripts of considerable value, but he himself had enriched it with many costly and valuable new acquisitions. The library contained about one thousand Arabic, Persian and Urdu manuscripts, which were kept in very good state of preservation (Hamidullah, 1942). Another *khanqah* library of him at Gulbarga had books in

Sufism, Religion and many Persian poetries and texts written by him (Gul and Khan, 2008).

4.6.5 Libraries of the Marathas and the Hindu Centers of Learning in Maharashtra in Deccan

A library of Sanskrit manuscripts can be traced to 12th century at Patan, about ten miles South of Chalisgaon, Jalgaon District, Maharashtra. The inscriptions on the stone tablet at Patan – The Patan Inscription of the King Yadav Simghana of Devagiri (c.1200-1247) mentions that there existed a Research Institute and a Library established by the learned Indian Mathematician and Astronomer Bhaskaracharya (1114-1192/93). He had established this library of palm leaf manuscripts with a small collection of books on birch-bark. This library was preserved and maintained by Bhaskara's son Lakshmidhara and Bhaskara's grandson Changadeva. Students of Bhaskaracharya coming from distant parts of the country in order to study Mathematics, Astronomy, Astrology and other branches of knowledge used this library.

The library possessed most of the texts of the *Shruti-Smriti Puranas*. All the works written by Bhaskaracharya, the reference texts that were necessary for instruction in Mathematics, Astronomy, Jyotisha, and also works by Buddhist and Jaina scholars were available in this library. Besides these works, works on mechanics, epics like the Mahabharata, Treatises on Poetics and Poetic Meters, Grammar, Medicine, and texts of Kumarila and his pupil in the Patan inscription were available in this library.

Encouragement and support to scholarship was considered a praiseworthy object and almost a religious duty by the rulers of ancient and medieval India. The Nikumbhas (Feudatories of Yadava, owing allegiance to Simghana) extended generous patronage to Changadeva and his research institute (Patan Inscription, Verses 23, 24, 54).

Bhaskara had a workshop for practices and a scriptorium where extensive writing work was done and where his works were copied by visiting scholars. This scriptorium was well-stocked with slats of palm leaf and writing materials (Mahajan, 1984).

There was a rise of Mahanubhav sect (1267 A.D.) at Ridhpur, which was started by Govindaprabhu and later propagated by Chakradhara at the time of the rule of the Yadavas of Devgiri (now Daulatabad). The disciples of this sect produced a vast amount of sacred and devotional literature in the form of prose and verse in Marathi and continued the inherited tradition of maintaining large libraries for their monasteries. For this purpose they cultivated the art of copying manuscripts (Ranade, 1979). Their literature involved sociological value and possessed a mass appeal. This has remained almost unknown because the sect went underground and preserved its literature in a secret code in the monasteries of that sect to save it from the persecution of last Yadava kings and antagonism of other Hindus (Karve, 1968). These texts were been sealed behind cryptic script called '*Sanket Lipi*'. There are as many as 25 cryptic scripts of which seven are important those were used by the writers in it. Though cryptic those obviously had been written in the Devanagari characters. It is the profuse interchange of letters that made the whole thing quiet unintelligible. There are keys for deciphering them but they were known only to a few of the *mahants* (Maharashtra State Gazetteer, 1971). In recent past the code was deciphered by the scholars and this literature was made available to Marathi readers.

Dasopant Digambar (1551-1615), the Marathi Poet-Saint and contemporary of great Poet-Saint Eknath, lived during the reign of that tolerant Mohammedan Emperor Akbar, but under the immediate rule of the Mohammedan king at Bidar, Ali Barid Shah. He himself wrote many important literary works in Marathi, Sanskrit, and Prakrit. He wrote commentaries on Gita entitled *Gitarava* (of 1, 25,000 *Ovis*) and *Citarthabodhachandrika* (of 8,889 *Ovis*), *Grantharaj* (of 1200 *Ovis*), and 30,000 *Padas* are an expression of *Bhakti* (Pawar, 1997). When he died (1615) Tukaram at Dehu and Ramdas at Jamb were boys of seven years of age. At Ambajogai, Beed, there is the Samadhi or tomb of Dasopant Digambar. There are also two branches of his family called *Thorale Devghar* and *Dhakate Devghar* existed at Ambajogai, one branch at Bavagi near Bidar, and another branch at Chandrapur near Nagpur. All these branches are said to possess manuscripts of Dasopant's works. Copies of his works have been found far only with his descendents and in the *Mutt* of Atmaram at Yekhehal (Abbott, 1922)

Saint Ramdas (1608-1682) has been treated as an outstanding promoter in the field of production and preservation of manuscripts. He established more than 1100 *Mutts* all over India. In these *Mutts*, manuscripts of various works were collected. Copying of manuscripts was a daily routine work in these *Mutts* thus increased considerably.

These manuscripts were preserved in the chief *Mutts* at Chaphal and the *Mutt* at Pangari, Beed (Marathwada region) of Giridhara, *Mutt* of Bhimaswami at Thanjavur, *Mutt* of Dinakara at Tisgaon, *Mutt* of Kalyanaswami at Domgaon, and *Mutts* at various other places.

Most of the manuscripts in these *Mutts* have been collected by Shri Shankar Shrikrishna Deo and preserved now at the Sri Samartha Vagdevata Mandir at Dhule (Mahajan, 1984).

Development of libraries seemed to have received a momentum during the regime of the Peshwas. Chhatrapati Shahu (1682-1749) had various departments (Karkhana or Shala's) under his administration. One of the departments was a *Pustakashala*. Govindpant Apte was at one time in charge of that department (Mahajan, 1984).

In keeping with the traditions of the time Marathas encouraged learning and patronized the scholars by *Dakshina* grants. They used to spend a considerable amount under this head. As a result important cities of Maratha kingdom and the capital city Poona became centre of Sanskrit learning and home for scholars from different parts of India. The last Peshwa Baji Rao II spent every year about four lakhs of rupees in *Dakshina* grant. As a result of all these cultural activities there grew up libraries and archives all over Maratha Country. The Peshwas also had maintained their own libraries. In 1747-48 Balaji Bajirao for his own library collected about 36 Manuscripts from Udaipur and in 1755-56 he also purchased 15 Manuscripts. The Peshwas not only procured Manuscripts but got other rare and old Manuscripts copied. In 1765-66 the first Madhava Rao used to spend every month a sum of Rs. 31.00 for copying Manuscripts of his library (Bhave, 1935).

Raghunathrao Bajirao had two libraries of his own, one at Anandavalli and the other at Trimbakeshwar (Dist. Nasik) in 1767. Anandibai, the wife of Raghunathrao was also a great lover of books and had collected a library, chiefly of religious books. A

list was made in 1784 of the books in the possession of Sagunabai, wife of Janardanpant Bajirao. Sagunabai, who became widow at the age of ten, seems to have devoted her later life in reading and studying epics and philosophy, as may be inferred from the list of manuscripts in her possession at the time of her death. Even Nana Phadnavis was keen to collect all novelties, scientific curios and artistic objects to help in the training of his ward, Sawai Madhavrao. Numerous records and lists about the manuscripts collections with Peshwa are available in *Peshwa Daphtar* (Ranade, 1979).

Peshwas maintained a library at the Shanivarwada, Pune. Edward Scott Waring visited the Peshwas and stated that he saw the book '*Vrataraja*' written by Pandit Vishwanath Bhat of Kashi, Banaras, in the private library of the Peshwas. He also saw a '*Rajakosha*' in that library (Mahajan, 1984).

Raja Pratapsinha Bhosale, Raja of Satara, had a good library. He was of the opinion that it should contain books relating to all subjects. Elphinston had sent the Raja '*Panchopakhyan*' and '*Vidurniti*' in 1823. This library included many important books in Marathi and English. Although, the Raja had a good library at his disposal, there is no evidence about the readership of this library. It may be perhaps the personal collection of the Raja which made him realize the magnitude of the development of knowledge and the need for spreading educational activities. This is reflected in his approach and the work he did for the promotion of education in the Satara state (Kulkarni, 1995).

The tradition of book production patronage and collection survived until the 19th century, when modern printing replaced manuscript production.

4.6.6 Library of Kadmi Zoroastrian Parsis in Deccan

Firuz Mulla Bin Kawoos (1758-1830), a Parsi priest of the Kadmi sect from 1794 and great student of oriental language, was induced by Jonathan Duncan to write the Persian poem *George Nama*, a history of India from its discovery by the Portuguese and of the English in India to 1819: this was an epic poem, called after George III and dedicated to Queen Victoria. He was a great collector of Persian and Arabic manuscripts. On his death on Oct. 8, 1830, his collection was left as a gift in the

charge of the elders of the Kadmi Zoroastrians. It was then formed the Library in Mumbai called Mulla Firuz Ketabkhana. The madrasa bearing his name was founded in 1854, for instruction of Zoroastrians in their sacred lore (Buckland, 1968). Later in 1916 the whole collection from this library was amalgamated with the K.R. Cama Oriental Institute, Bombay.

4.6.7 Contributions of the European Settlers towards the Development of Libraries in Deccan

The Deccan College Post-Graduate and Research Institute, Pune is the third oldest educational institute in India. Earlier known as Hindoo College, which was started on 6th October, 1821 by the Bombay Presidency Government at the initiative of its Governor, Mountstuart Elphinstone by using the *Dakshina* Grant. Its library has a huge collection 12,000 Sanskrit, Marathi, Tamil, Persian and Arabic manuscripts.

The Vishrambaghwada collection of manuscripts from Pune is believed to have collected by and belonged to the Peshwas. A bulk of the library collected by the Peshwas was handed over to the then Poona Sanskrit College, Vishrambaghwada (estd. 1821, now Deccan College, Pune). This collection was thereafter transferred to the Bhandarkar Oriental Research Institute (http://www.bori.ac.in/manuscript_department.html).

Between 1859 and 1881 three Germans, Martin Haug, George Buhler, and Franz Keilhorn, served as Sanskrit Professors in colleges affiliated with Bombay University and played a key role in Bombay Sanskrit scholarship, as they were hired by the Government of India. In order to teach then-modern linguistic methodologies they required access to Sanskrit manuscripts. The Government of Bombay, and later the Government of India, funded survey and acquisition trips in western India. Resulting from this enlightened support to scholarship there developed Bhandarkar Oriental Research Institute Library, a prominent Sanskrit manuscript research library in Bombay Presidency.

Martin Haug came to India in 1859 as Superintendent of Sanskrit Studies at Poona College (presently, Deccan College). During his first four years at Poona College, he successfully introduced his students to European research methodologies for Sanskrit

and other classical languages. This work impressed officials in the Bombay Education Department so much that in 1862, when E.I. Howard, Director of the department, made an inspection trip through the presidency and learned of various places that had reputed rich holdings of Sanskrit manuscripts, made a report with a note indicating an appeal of sending Haug on a trip through Gujarat. The Government of Bombay approved the project, and Haug made the trip. In 1863-1864 M. Haug acquired many manuscripts from Gujarat for the British government. After he resigned and returned to Europe, the Government of Bombay asked Franz Keilhorn, Haug's replacement as Professor of Sanskrit at Deccan College, to prepare a catalogue of the Sanskrit manuscripts held by Government.

The Bombay authorities for above mentioned reason asked Georg Buhler to make the trip. Buhler, the first Professor of Sanskrit at Elphinston College, Bombay, came to India in 1862 after serving as an assistant to the librarian of the Royal Library at Windsor Castle and the library of the University of Gottingen (Johnson, 1986). The Government of Bombay, in 1866, started a second search trip under Pan Indian Manuscript Collection Project. Along with Prof. George Buhler eminent scholars like Prof. F. Kielhorn, Prof. Peter Peterson, Prof. R. G. Bhandarkar, Prof. D. R. Bhandarkar, Prof. Kathavate, Prof. Ghate collected more than 17,000 important Manuscripts under this project. This collection was first deposited at Elphinston College, Bombay. Then it was transferred to Deccan College, Pune in 1878 for better climatic and preservative conditions. After the Bhandarkar Oriental Research Institute (BORI) was founded in 1917, the BORI founders proposed to offer even better preservation and research. Hence Lord Willingdon, the then Governor of the Bombay Presidency, transferred the valuable Government Collection of Manuscripts to the BORI in 1918 for the benefit of scholars.

4.7 Profile of Present-day Libraries in Deccan with Oriental Literature

4.7.1 Libraries in Telangana and Andhra Pradesh



Map 4.3: Map of Telangana and Andhra Pradesh

(Source: http://www.telegraphindia.com/1130731/jsp/frontpage/story_17177676.jsp#.VZtor1LrT3s)

In the Telangana state, Hyderabad district is the hub for the oriental collection and other cities do not really have such libraries. In Andhra Pradesh there are such libraries in Kadapa, Chittoor, Guntur, Visakhapatnam, Vizianagaram, and East Godavari districts. The oriental collection in both these states is mostly lying with the private, research, museum, mosque, oriental institute, college, university (including Sanskrit and Islamic), archive, and regional libraries etc.

1. Kutub Khana-I-Saidiya, Saidiya Library, Hyderabad

The library was founded by Mufti Muhammad Said Khan, (1831-95), a judge of Hyderabad High Court. It was opened in 1935 by members of his family. It used to be located in the Jam Bagh/Troop Bazaar in the heart of the city. However, on 9th September 1984, a mob of crazy fanatics burned down a portion of the library, destroying a number of precious manuscripts. Since then it is located in the private home of Mr. Ahmad Ataullah. This library has total 3,141 manuscripts (Khalidi, 2003).

2. National Institute of Indian Medical Heritage (NIIMH), Hyderabad

National Institute of Indian Medical Heritage (NIIMH) formerly known as Indian Institute of History of Medicine (IIHM) provides resource materials for historians, scientists and other workers who are interested in studying, documenting historical aspects of Ayurveda, Yoga, Unani, Siddha, Homoeopathy (AYUSH) and Modern Medicine. It came into existence as the upgraded Department of History of Medicine from 26th September 1956 under the Government of Andhra Pradesh and was handed over to Government of India on 14th February 1969 due to its national and international importance. The Institute is functioning under the administrative control of Central Council for Research in Ayurvedic Sciences (CCRAS), Department of AYUSH, Ministry of Health and Family Welfare, Government of India. It has global access to its huge collection of research materials on History of Medicine. The Institute has a Medico-Historical Library, Museum and Documentation section has collection of 196 medical manuscripts on Ayurveda and Unani.

3. The Salar Jung Museum Library, Hyderabad

The Salar Jung Museum is a repository of the artistic objects acquired by three generations of Salar Jungs. The major portion of this collection was acquired by Nawab Mir Yousuf Ali Khan, the Salar Jung III. In 1914, Salar Jung III, after having abandoned the post of Prime Minister to H.E.H., the Nizam VII, he devoted rest of his entire life in collecting and enriching the treasures of art and literature. The vast collection of precious art objects and his Library which were housed in "*Dewan-Deodi*" the ancestral palace of the Salar Jungs, were then organized together in the Salar Jung Museum, which was brought in to existence on 16th December 1951.

Thereafter, the heirs of Salar Jung Bahadur donated the entire collection to the Government of India through a decree on 26th December 1958. The Museum continued to be administered directly by the Government of India till 1961. Through an Act of Parliament (Act of 26 of 1961) the Salar Jung Museum with its Library was opened to the public and declared to be an Institution of National Importance. The administration was entrusted to an Autonomous Board of Trustees.

The Library has a rare collection of more than 8,000 manuscripts comprising 2,500 Arabic, 4,700 Persian, 1,200 Urdu, and 25 Turkish manuscripts. It also has some codices and Hindi manuscripts in Persian script. It contains many gems of calligraphic art and ornate embellishment. The collection of manuscripts includes various media like parchment, textile, palm leaf, paper, glass, wood, and stone, in different languages such as Arabic, Persian, Urdu, a few of Turkish, Dakhni, Pushtu, Hindi, Sanskrit, Telugu and Oriya and addresses more than eighty four subjects. The range of subjects is very wide and includes Medicine, Science, Logic, Agriculture, Calligraphy, Lexicography, Mathematics, Physics, Astronomy, Games, Art, Syntax, Music, History, Poetry, Biography, Rhetoric, Philosophy, Etymology, Ethics, Politics, Travels, Divinations, Quranic Sciences, Theology, Sufism, Law, Dictionaries, Magic, and Archery etc. The manuscripts are related to an array of Indian religions including Islam, Hinduism, Christianity, Zoroastrianism etc. These manuscripts are in various shapes, sizes and forms. Some calligraphic panels are incised on glass, and the Museum has manuscripts with excellent nail work. The other calligraphic works are in many scripts, like *Kufti*, *Thulth*, *Naskh*, *Ta'liq*, *Nasta'aliq*, *Gubar*, *Raihan*, *Shikasta*, *Diwani*, *Riqa'*, *Bahar*, *Tughra*, *Ma'akus* and in styles differing from the bold and archaic to the minute.

The Museum has published 19 descriptive catalogues of manuscripts and also published a rare copy of the Holy Quran which consists of only 30 pages. Research on parchment is also being conducted by the Manuscripts section.

4. Makkah (Mecca) Masjid, Hyderabad

Makkah Masjid is one of the oldest mosques in Hyderabad and one of the largest masajids in India, opened in 1694. Makkah Masjid was built during the reign of Muhammad Quli Qutb Shah, the 5th Qutb Shahi Sultan of Golkonda (now

Hyderabad). He got specially made bricks from the soil brought from Mecca, the holiest site of Islam, and used them in the construction of the central arch of the mosque, thus giving the mosque its name. The construction was later completed by Mughal Emperor Aurangzeb after conquering Hyderabad. The present library in the mosque was built in 1980 and possesses 65 Persian and Arabic manuscripts in its collection.

5. Abul Kalam Azad Oriental Research Institute (AKAORI), Hyderabad

A premier Oriental Research Institute named after Moulana Abul Kalam Azad, offers research opportunities to the scholars particularly on Oriental and Islamic Studies. AKAORI started in July 1959, has helped academics and intellectuals and people in general, equally in their quest for higher learning. It houses a sizable collection of rare manuscripts. The Institute intends to offer Xerox facility, Micro filming of manuscripts and provide soft copies of the research material to scholars. The Quran House Wing in the library, opened to the public on 17th June 1985, contains valuable calligraphic and printed copies of the Holy Quran. It also has a xerox copy of *Mashafe-Osmani* (copy of the Quran dating back to the time of the third Caliph, Hazrath Osman). The library also houses three English, thirty five Urdu, eleven Arabic and eighty four Persian manuscripts.

6. Government Oriental Manuscripts Library and Research Institute (GOMLRI), Hyderabad

The origin of the oriental library goes back to the 1891 during the period of Nizams VI when Asafiah Library was established with thousands of manuscripts collected in the forms of donations and some of them were purchased. After the formation of the Andhra Pradesh, the Asafiah Library was re-designated as the State Central Library. In the year 1967 the Government of Andhra Pradesh established an exclusive manuscripts library for the better management of the collection of manuscripts and their preservation and also to provide special facilities and services to the Indian and western scholars. In 1975 the oriental library was raised to the status of a research institute and elevated to an independent directorate. The Government Oriental Manuscripts Library and Research Institute (GOMLRI) located in Osmania University Campus which has an academic atmosphere. At present it has a rich and magnificent collection of twenty three thousand one hundred and sixty one

manuscripts. The major collection of manuscripts comprises of palm leaf and handmade paper in Sanskrit, Arabic, Persian, Pushtu, Telugu, Kannada, Marathi, Urdu, Hindi, Oriya, and Sindhi languages. They also have manuscript in the forms of deer skin and paper scroll. These manuscripts are related to subjects such as Vedas, Upanishads, Puranas, Agama, Dharmashashtra, Grammar, Prosody, Music, Alankarasastra, Tantrasastras, Ayurveda, Kavya, Quran and Quranic Exegesis, Hadis, Fiqah, History, Unani, Medicine, Astrology and Dictionaries. There are many illustrated manuscripts with rare artistic excellence and some of them are specimens of exceptionally brilliant calligraphy. The Institute has published its Descriptive Catalogues in 3 volumes.

The Institute has rare gilded Quran written by the famous Abasid calligrapher Yaqut al Musta' Simi who was the calligrapher in the court of last Abbasid Caliph. Colophon shows that this holy quran was written in 1247 A.D. It is more than seven hundred year old and in a best condition of preservation. This quran has official seals of two kings, Muhammad Qutub Shah of Qutab Shahi dynasty and Mughal Emperor Muhmmmed Shah.

The Institute has signed an MOU with Noor Micro Film Center, New Delhi and Islamic Republic of Iran to complete its project of digitization of its entire collections. This project also includes the repair, binding, fumigation and preparation of a comprehensive catalogues of the entire collection.

7. The Osmania University Library, Hyderabad

The main library was established in 1918 along with the University. The Library was shifted to the present building, which was inaugurated by Dr. S. Radhakrishnan, the then President of India on 3rd August 1963. The Library has 6428 manuscripts including some palm leaf manuscripts in Arabic, Hebrew, Hindi, Kannada, Marathi, Persian, Sanskrit, Tamil, Telugu, Turkish, and Urdu languages and covers a variety of subjects. This collection is rare and valuable for study and research. A notable feature is that the Library has two Manuscripts of Mahabharata and one Manuscript of Bhagavata.

Most of the Manuscripts of the Library collection have been microfilmed. Descriptive catalogues of manuscripts in Sanskrit, Kannada, and Marathi have been published. Juma-Al-Masjid Centre for Culture and Heritage, Dubai had undertaken digitization of Manuscripts project at Osmania University Library, which is in progress. The library gives printouts of the manuscripts to the researchers.

8. Library of Sanskrit Academy, Osmania University, Hyderabad

The Sanskrit Academy is a well-known research institute in the field of Sanskrit, functioning as an inter-university research centre of the Osmania University, Hyderabad. It was established in 1954 as part of the Indology Department within the premises of the University's College of Arts. In 2002, the Academy was elevated to the status of a Central Autonomous Research Institute with the recognition and financial support of the Rashtriya Sanskrit Sansthan, Ministry of Human Resource Development, and Government of India. The Academy is now recognized as an *Adarsha Shodha Sansthan*.

The Sanskrit Academy has published one manuscript catalogue of nearly 4000 Sanskrit manuscripts preserved in Osmania University Library. Sanskrit Academy has a good reference library having 121 paper and palm leaf manuscripts.

9. Andhra Pradesh State Archives and Research Institute, Hyderabad

The records series in the Andhra Pradesh State Archives started from Mughal Records, which were formerly in the Mughal Central Governor's Archives in *Qila-E-Ark* (Aurangabad Fort) in Aurangabad. Aurangzeb (1658-1707) spent the last 30 years of his reign in the Deccan and Aurangabad was almost a *de facto* capital of Mughal India. The Mughal daftars which were established by Aurangzeb in Aurangabad suburbs, one of which was set up in the *Qila-E-Ark* in 1695 A.D. was the precursors of *Daftar-i-Diwani*.

The Andhra Pradesh State Archives and Research Institute was established in 1893-94 A.D., when the entire records of *Daftar-i-Diwani* in one of the fourteen old Daftars (administrative offices) were created about the year 1721 and was held on hereditary basis. Among the Daftars, the most important was *Daftar-i-Diwani* which was looked after Rai Rayan in 1894. The entire records of *Daftar-i-Diwani* and

other daftars were taken over by the Nizam Government and named it as *Daftar-i-Diwani*. The *Daftar-i-Diwani* in 1924 was raised to the Status of Directorate functioning from the Hyderabad Secretariat Building. *Daftar-i-Diwani*, the Directorate, was renamed as Central Record Office on 14th December 1950 functioning in Errammanzil, a Private residence of Nawab Fakhr-ul-Mulk. The Department of Central Record Office was renamed as State Archives in 1962 functioning of its own; building was constructed suitable to archival set up and administration in the Osmania University Campus in October, 1965. The Department has been recognized as research institute by Osmania University in 1992 and renamed as Andhra Pradesh State Archives and Research Institute.

The library of the Andhra Pradesh State Archives and Research Institute possesses in its custody 668 manuscripts which are original compositions in Persian, Urdu, Marathi, Sanskrit, Telugu, Kannada, etc. They contain historical and literary material.

The records received here are at first fumigated in the fumigation chamber and the fragile and brittle records are restored by laminating them with chiffon or tissue paper. De-pesticization and de-acidification techniques are also used in regular practice. The mending and binding section has staff experienced in repairs of delicate and worn-out documents, manuscripts and printed books. The worm-eaten documents are repaired by removing the infested margins and by in-laying them in suitable mounts.

10. The B.M. Birla Science Museum, Birla Archaeological and Cultural Research Institute, Hyderabad

The B.M. Birla Science Museum was the second phase of the Science Centre opened on March 15, 1990. It is a unique facility which includes an Interactive Science Museum, Archaeology and Dolls Museum, Nobel Gallery, Antarctica Diorama, Dvaraka Diorama, NRSA, IEEE and Dinosaurium.

The Archaeological Galleries in Archaeology and Dolls Museum comprise a variety of unique archaeological exhibits both excavated and collected; the galleries are arranged in the chronological order. The illustrated manuscripts on display include

late medieval collection of Hindu and Mughal dealing with religious and social themes. Some of them are *Ain-e-Akbari*, *Ramayana*, *Bhagavata* and a manuscript on different varieties of Horses and their qualities. These are in Persian, Sanskrit, Urdu, and Gurumukhi languages. A good collection of palm leaf manuscripts are on display. They include both illustrated and unillustrated. They are in different languages like Sanskrit, Telugu, Kanada, Tamil etc. The subject matter varies from Astrology, Puranas, Bhagavata, Household Accounts, Astronomy, Mathematics, Medicine etc.

11. Jamia Nizamia, Hyderabad

Jamia Nizamia is an old Islamic residential university of South India. This institution has been established in 1872 A.D. Hazrat Shaik-ul-islam Moulana Hafiz Mohammad Anwarullah Farooqi, (Fazeelath Jung) nurtured this institution and run it on the basis of holiness and faith upon almighty "*Allah*". At present also this institution is being administered in the same belief. Jamia Nizamia is a sacred heritage and an asset in its existence. The founder of this Jamia was an exemplary personality of his time and a reverend scholar. Having worked as a Minister in the Nizam's dominion his hobbies included teaching, editing, publishing and writing of poetry, etc. He spent his entire life for teaching work and publishing the Islamic literature.

There is a big library containing books in Arabic, Persian, Urdu and English pertaining to religious studies. This library is a national heritage for religious studies. This library has two different cells, one containing printed books and the other containing manuscripts. Its esteemed possessions include about 3,000 rare Islamic manuscripts, a Persian translation of the Mahabharata by Abu'l-Fazl, one of the navratnas (nine jewels) of Mughal emperor Akbar's royal court, which runs into 5,012 pages, a 400-year-old copy of the Holy Quran, whose first two pages are gold-plated, and the oldest manuscript copy of '*Kitab-ul-Tabsira Fil Qiraatil 'Ashara*' authored by renowned Islamic scholar Abu Mohammed Makki Ibn Talib. This 750-year-old book is about reciting the Holy Quran with the art of '*tajweed*'. Jamia has digitised several manuscripts and scholars can avail CD versions of it. The library also has a recent piece of Islamic calligraphy by a city-based artist, Anil Kumar Chauhan. He has written '*Yaseen*', one of the chapters of the Holy Quran, and this work adorns a hall in the library.

12. Idara-e-Adabiyat-e-Urdu, Hyderabad

Idara-e-Adabiyat-e-Urdu was established in 1931. There are 3360 paper and birch bark manuscripts available in its library mainly in Sanskrit, Marathi, Urdu, Persian, Arabic and Gurumukhi languages. The collection covers subject areas like History, Medicine, Literature, Poetry, Epic, Astrology, Philosophy, Grammar, Religion, and Unani. They have digitized their manuscripts collection and also brought out the descriptive catalogue of manuscripts.

13. Dr. Y.S. Rajasekhara Reddy Andhra Pradesh State Museum, Hyderabad

Dr. Y.S. Rajasekhara Reddy Andhra Pradesh State Museum has 200 palm leaf manuscripts in Arabic, Persian, and Urdu. The descriptive catalogue of these manuscripts is brought out by Museum.

14. Brown Memorial Library, C.P. Brown Research Centre for Languages, Cuddapah (Kadapa)

Charles Philip Brown popularly known as C.P. Brown, who was the 'Father of Telugu Renaissance' of Telugu language and literature, started his official career as an Assistant to the District Collector of Cuddapah by East India Company in 1820. He purchased a garden of 15 Acres including a bungalow for a price of twelve thousand rupees to serve the Telugu literature. Present day C.P. Brown Research Centre for Languages emerged from the ruins of the erstwhile famous bungalow which buzzed with Telugu literary activity. Dr. Janamaddi Hanumath Sastri who was a grateful admirer of C.P. Brown established the Brown Memorial Library in 1990 at Kadapa, of which he was the Founder Secretary. This library has total 180 palm leaf manuscripts. The C.P. Brown Research Centre for Languages is at present under the administrative control of the Yogi Vemana University, Kadapa.

15. Oriental Research Institute, Sri Venkateswara University, Tirupati, Dist. Chittoor

Sri Venkateswara Oriental Research Institute was started in July, 1939 by the Management of Tirumala Tirupati Devasthanams with a view to support research and training in the study of Sanskrit and other languages of the Hindu religion, philosophy and culture generally. When the Sri Venkateswara University was established, for the encouragement of higher education and research in all branches

of learning particularly on Oriental Learning, Sanskrit, Ancient Indian Arts and Culture, Architecture and Fine Arts, Tirumala Tirupati Devasthanams handed over the Institute on the 1st November 1956. The Library of the Institute contains rich collection of 14,960 palm leaf and paper manuscripts. The Institute has published a tabular alphabetical catalogue covering all subjects. The manuscripts in the collection cover variety of subject areas like Philosophy, Religion, Epic, Language, Grammar, Poetics, and Horoscopy etc.

16. Rashtriya Sanskrit Vidyapeetha, Tirupati, Dist. Chittoor

Rashtriya Sanskrit Vidyapeetha is a premier institution in the field of higher learning in Sanskrit Studies, Traditional Sastras and Pedagogy. It was established at Tirupati (A.P.) in 1961 by the Government of India on the recommendations of the Sanskrit Commission (1957) as an autonomous body under the name of Kendriya Sanskrit Vidyapeetha Tirupati Society. Later, Kendriya Sanskrit Vidyapeetha, Tirupati came under the administrative control of Rashtriya Sanskrit Sansthan as an autonomous body under the Ministry of Education in April 1971. In the year 1987 the Vidyapeetha was declared as a Deemed University by the Government of India. The Central Library of vidyapeetha is equipped with 5,500 titles of paper and palm leaf manuscripts.

17. Saraswata Niketanam, Vetapalem, Dist. Guntur

Interesting thing about this library is that since it's founding in the pre-independence era in 1918 by Late V.V.Shreshti, it has remained a private, family-maintained library. It is one of the foremost research oriented libraries of Andhra Pradesh. The library has a huge collection of around 76,000 books of which 48,000 are in Telugu, 3000 in Hindi, 1000 in other languages, 100 in Urdu and the rest in English - most of them are rare Telugu palm leaf manuscripts.

18. V.S.Krishna Memorial Library, Andhra University, Visakhapatnam

The Andhra University library was started in the year 1927, renamed as V.S. Krishna Memorial Library in 1968 as a mark of respect to the former Vice-Chancellor Dr. V.S. Krishna. The Library has huge collection of paper and palm leaf manuscripts. There are nearly 2,500 manuscripts with the library, the oldest being a 17th century manuscript.

19. Maharajah's Government Sanskrit College, Vizianagaram

Government MR Sanskrit College, Vizianagaram came into existence in the year 1960. A hand list of 150 manuscripts in the Library has been prepared by the College.

20. Sri Gowthami Regional Library, Rajahmundry, East Godavari District

Sri Gowthami Regional Library or Gowthami Grandhalayam was started by poet and social reformer Nalam Krishna Rao in 1898. Initially named Sri Veeresalingam Library, since it was backed by the nationalist Kandukuri Veeresalingam Pantulu, it was housed in Nalam Choultry in Innispeta with a very small collection.

Around the same time Addanki Satyanarayana established the Vasuraya Library. As per Andhra Desa Grandhalaya Sangham's advice the two libraries were merged and named as Gowthami Grandhalayam and registered under the Societies Registration Act, 1920, which could get regional status afterwards. In 1979, the government took over the library. With the increase in collections the library moved to the Town Hall in Rajahmundry.

The library enjoyed the patronage of persons like Kanchumarti Seetaramachandra Rao, the Raja of Jaipur Sri Raja Vikrama Deva Varma (1869-1951), Chilakamarti Lakshmi Narasimham, Bhamidipati Kameswara Rao, Kasinathuni Nageswara Rao, Cattamanchi Ramalinga Reddy and Pathuri Nagabhushanam. It had the reputation of quenching the literary thirst of people of foreign origin as well. Silver coated stylus for writing on palm leaves, 417 palm leaf Telugu manuscripts of 'Colonel McKenzie', six copper plates and 40 paper manuscripts are available in the library.

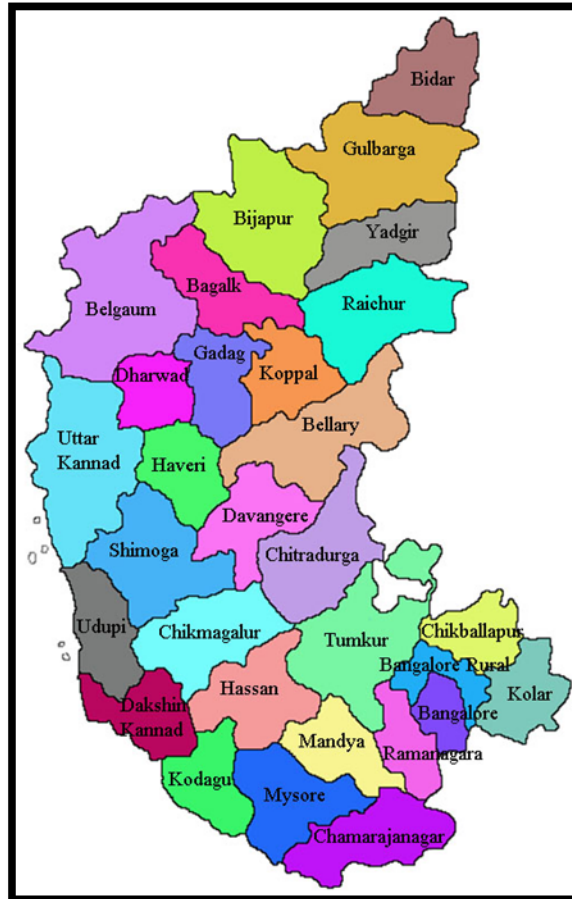
21. Sri Rallabandi Subbarao Government Archaeological Museum, East Godavari District

Rallabandi Subbarao Government Museum at Rajahmundry was established in 1967. Earlier it was known as Andhra Historical Research Society (1956). It displays the cultural heritage of Andhra Pradesh. The museum houses a rich and varied selection of artifacts including sculptures, inscriptions, over 450 palm leaf manuscripts, coins etc.

22. Andhra Sahitya Parishat Government Museum and Research Institute, Kakinada

Andhra Sahitya Parishat Government Museum and Research Institute was established in 1911. It has 5000 palm leaf and 500 paper manuscripts on Ayurveda, Mathematics, Literature, and Drama.

4.7.2 Libraries in Karnataka



Map 4.4: Map of Karnataka

(Source: <http://www.onefivenine.com/india/villag/state/Karnataka>)

In Karnataka the oriental collections in the form of manuscripts are mostly lying with the state archive, research society, research centre, research institute, college, university, oriental institute, museum, *mutt*, and temple libraries etc. These libraries are in Bangalore, Udupi, Mysore, Dharwad, Dakshina Kannada, Chikmangalur, Mandya, Tumkur, Hassan, Shimoga, Chitradurga, Bellary, and Gulbarga districts.

1. Karnataka State Archives, Bangalore

The Karnataka State Archives came into existence on 3rd November 1972. It is a repository of non-current records of the Government and treasure of historically important documents. It contains source material relating to the History of Mysore, i.e., establishment of the British Rule in Mysore, French records relating to the correspondence between Hyder Ali - Tippu sultan and the French, and attempts made by the Indian National Congress to exile the British from Princely State of Mysore, and Unification Movement, etc. In addition to the above Kannada -Marathi Modi records, and Gazettes from 1866 are available. Most of the records are in English, few are in French, Marathi, Modi and Kannada. They have over 10000 palm leaf manuscripts in Modi, Marathi and Persian languages.

2. The Mythic Society, Bangalore

The Mythic Society was founded in 1909, primarily at the initiative of F.J. Richards, the then Collector of Civil and Military Station (Cantonment) of Bangalore. It is devoted to the study and research of Religion, Philosophy, History, Ethnology, and Culture. The Library of the society has collection of some old Sanskrit and Kannada Manuscripts.

3. The Kalpatharu Research Academy, Bangalore

The Kalpatharu Research Academy is running with the kind blessings of his Holiness Jagadguru Shankaracharya, Sri Sri Bharathi Theertha Mahaswamiji under the auspicious of Dakshinamnaya Sri Sringeri Sharada Peetham. It was established in 1981 to undertake Indological research and publications.

The academy is dedicated to the cause of preservation of the ancient heritage of India; it has encouraged research in the fields of Agama, Veda, Tantra, Jyotisha, Mantra-Sastra, Vastu, Yoga, Silpa, and Ayurveda etc.

An extensive, comprehensive and specialist reference library has been built up to assist the research workers in the Indological disciplines. A valuable collection of hundreds of palm leaf manuscripts relating to Veda, Vedanta, Vedanga and allied subject areas is existed in the academy.

4. United Theological College, Bangalore

United Theological College is a theological seminary was founded by Bernard Lucas in 1910. The College has a massive library, which possess 5000 palm leaf manuscripts. The library microfiche collection includes ancient palm leaf writings dating back to 600 years. The United States Embassy awarded a grant for preservation of these rare palm leaf manuscripts in 2006. In 2007 the library digitized a part of its archival collections and they are available in PDF and JPEG format.

5. Centre for Kannada Studies, Bangalore University, Bangalore

Centre for Kannada Studies was established in 1918 at Central College as part of Mysore University. When Bangalore University was established, the department moved to Jnanabharathi Campus in 1973. The centre houses over 3,000 manuscripts collected over the years, covering variety of subjects. The first set of manuscripts was donated to the centre in 1972 by scholar B. Shivamurthy. Since then, the centre has managed to acquire rare manuscripts in Sanskrit, Kannada, Tegalari and other languages, besides 70 copper plates. The oldest manuscript dates back to 403 A.D. and is titled *Vritta Villasana Dharma Pariksha*, and the centre owns the only handwritten script of *Sri Ramashwamedha*, a highly praised work by 19th century Kannada poet Muddana.

6. Department of Studies in Sanskrit, Bangalore University, Bangalore

The Department of Studies in Sanskrit in Bangalore University was started in the year 1968. This department too has a collection of manuscripts in its library.

7. Karnataka Samskrit University, Bangalore

Karnataka Samskrit University has been formed exclusively for the development of Sanskrit language. The University was established in 2010 with great efforts by the Kanataka Government. It has objective to collect, preserve, critically edit and publish rare manuscripts and ancient works by establishing an oriental research institute in Sanskrit, and to digitize the entire corpus of manuscripts and Sanskrit texts. At present they have 25 manuscripts in their collection.

8. The Bramhatantra Swatantra Parakala Muttam, Mysore

The Bramhatantra Swatantra Parakala Muttam is a first ancient monastery of the Sri Vaishnava sect of Hindu society. It was established by Sri Brahmatantra Swatantra Swami a direct disciple of Sri Vedanta Desika. The *Mutt* got the name "Parakala" after Sri Thirumangai Alwar who is also known as Sri Parakalan. The headquarters of Sri Muttam is in Mysore and the Jeeyar Swamis are the Raja Gurus of the Mysore Royal Family. The *Mutt* has had a close relationship with the royal family of Mysore Kingdom since 1399, which is why the Mysore Palace is housed just next to the *Mutt*. The kings of Mysore hold the *Mutt* as their official gurukul. Even now, the royal lineage has a close relationship with the *Mutt*. All royal ceremonies are even today monitored by the *Mutt*. Parakala *Mutt* is among the organizations that follow Sri Vedanta Desika as the torch bearer of Sri Ramanuja's teachings. There have been 36 jeers (heads) so far. The head of this *Mutt* is the hereditary Acharya of the Mysore Royal Family.

9. Oriental Research Institute (ORI), University of Mysore, Mysore

The Oriental Research Institute (ORI) was established in 1891 by Chamaraja Wodeyar, the Maharaja of Mysore with the object of collecting, editing, printing and preserving old Sanskrit and Kannada manuscripts. It was started in the form of a library at the Maharaja's College, one of the prestigious colleges in the then Mysore State, and later, when the present building was built to mark the golden jubilee of Queen Victoria in 1897, it was shifted to the present building. The building is located behind the Maharaja's College, near the University administrative headquarters, the Crawford Hall. It was a part of the Department of Education until 1916, and then became part of the newly established University of Mysore. By 1918, the library was well arranged with an office and four sections - manuscript collection, publication, printed books and research. In 1943, the name of the library was changed to Oriental Research Institute (ORI). This library has over 30,000 paper and palm leaf Sanskrit manuscripts. To preserve and safeguard the palm leaf and paper manuscripts, microfilm facility was installed in 1954. The Ford Foundation and the Government of India have offered financial assistance to the Institute in its efforts to collect and preserve the old manuscripts.

ORI has published nearly 200 titles of manuscripts. There are important texts like Kautilya's *Arthashastra* (written in the fourth century B.C.), *Navaratnamani-mahatmya* (a work on gemology), *Tantrasara - sangraha* (a work on sculpture and architecture), *Vaidyashastra-dipika* (an ayurvedic text), *Rasa-kaumudi* (on mercurial medicine) and *Paryayapadamanjari* (ayurvedic *materia medica*) which are part of the manuscripts collection in ORI. The Institute has published a classified descriptive catalogue of Sanskrit and paper manuscripts in 18 Volumes of different subjects including nine volumes of the *Sritattvasudhanidhi*, the illustrated manuscripts.

10. Kuvempu Institute of Kannada Studies, University of Mysore, Mysore

When the Institute of Kannada Studies was established in the Mysore University, the collection of Kannada manuscripts was shifted from the ORI to the Institute, located in Manasa Gangotri campus, in 1966.

11. Sri Suttur Mutt Museum, Suttur Sri Kshetra, Mysore

Sri Suttur Veerasmhasana Mahasamsthana *Mutt*, one of the prominent Veerashaiva *Mutts* in Karnataka, has a glorious heritage spanning over a millennium. The Museum established by Sri Suttur *Mutt* and located at Suttur Sri Kshetra is one of the major museums in Karnataka. It has been recently renovated with financial help under 'Strengthening of Local and Provincial Museums' project of the Department of Culture, Government of India.

The Museum was established in the year 2000. The artifacts and materials displayed at the museum have been collected since 1997 through field work. Materials related to the Sri *Mutt's* Lineage, Folklore, Anthropology etc. are displayed at the renovated museum in different galleries. The museum has a library containing 200 palm leaf manuscripts.

12. The Academy of Sanskrit Research, Melkote, Dist. Mandya

The Academy of Sanskrit Research is an autonomous body working in the field of Sanskrit since 1978. Being recognized as a Scientific Research Organization by the Ministry of Science and Technology, it has taken up certain research projects with regard to ancient sciences which are available in Sanskrit.

The academy has collected more than 10,000 rare palm leaf and paper manuscripts covering subject areas like Epics, Literature, Science, and History. These are scientifically preserved for the posterity. This collection has come from royal families of Mysore. Recently, the Academy has started an Advanced Digitization Station for digitizing all the manuscripts and books which are out of print.

Moreover, the academy have a deer skin with written texts, pens used for writing on palm leaves, palm leaf manuscripts and other art works reflecting our ancient cultural heritage.

13. Sri Veda Vedanta Bodhini Sanskrit Mahapatashala (Government Sanskrit College), Melkote

Sri Veda Vedanta Bodhini Sanskrit Mahapatashala was established in 1854. Its library has 1000 palm leaf manuscripts in Sanskrit, Tamil, and Telugu. They have digitized their manuscripts collection and also brought out the descriptive catalogue of their manuscripts.

14. Sree Siddalingeshwara Veda-Sanskrita Graduate and Post-Graduate Study Centre, Tumkur

The *Muttadhipati* Srimad Uddaana Shivayogi established Sri Siddhalingeswara Samskrita Pathashala in June 1917. A Veda-Sanskrita Pathashala was started in the latter half of 19th century by Sri. Ataviswami. Initially, the pathashala had a single teacher and 16 students. By the efforts of the *Muttadhipati*, Sri Sri Shivakumara Mahaswami, the pathashala was converted to a college in 1938. The college has a well-equipped library, which contains 150 palm leaf manuscripts.

15. National Institute of Prakrit Studies and Research, Shravanabelagola, Dist. Hassan

The National Institute of Prakrit Studies and Research was established in 1993 to promote research in Prakrit language, literature, Jainology and Jaina literature in Kannada and other Dravidian languages. It is affiliated to Mysore University. It accommodates a scientifically maintained manuscripts library of more than 5000 bundles and the title are about 15,000 invaluable ancient works inscribed on palm leaf and paper. The Institute has some very important manuscripts like *Gommatasara*

on Jaina doctrine in Prakrit, *Chattisa Ganitha* on Mathematics, *Adipurana* depicting the story of Adithirthankara and is a unique work in Kannada literature, *Vishavaidya* on Ayurveda in Kannada, *Khagendramanidarpana* and *Thiloyapannathi* on Jaina theory.

16. Department of Kannada, Mangalore University, Mangalagangothri, Dist. Dakshina Kannada

Department of Kannada at Mangalore University has rare palm leaf manuscripts in their collection.

17. Shri Manjunatheshwara Cultural Research Foundation, Manjusha Museum, Shri Kshetra Dharmasthala, Dist. Dakshina Kannada

Sri Veerendra Heggade has established the Shri Manjunatheshwara Cultural Research Foundation that locates, collects, preserves and in some cases restores these precious treasures of ancient manuscripts. While most are in the form of strips of parchment, some are copper plates. Research scholars of the foundation are trying to decode the manuscripts and translate them into modern language. It has a unique collection of heritage objects and artifacts. There are over 5000 invaluable paper and palm leaf manuscripts in the collection in Sanskrit, Kannada and Tulu and some are in Prakrit and Tamil. They cover subject areas like Valmiki's *Ramayana*, Bhaskarachary's *Jyotisa Siddantha Shiromane*, Bana's *Nataka* and most of them on Upanishads and the Sastras. Tulu manuscripts include some on Yakshgana Prasangas.

The Foundation not just collects and preserves the manuscripts, but has brought together scholars and experts to decipher these manuscripts and translate them into modern languages so that these gems of ancient literature will once again find a place in Indian literature. The manuscripts here are preserved with extreme care and scientific methods of preservation are used to protect these ancient heritage. Very soon the entire collection will be microfilmed for posterity.

18. Moodabidri (Mudabidri) Jaina Temples (Basadis), Mangalore, Dist. Dakshina Kannada

Moodabidri (also called Mudabidri), an ancient center of Jaina learning. It was a center of Jaina religion, culture, art and architecture during 14th - 16th centuries and more than 18 Jaina temples, known as Basadis, were constructed during this period that are dedicated to the memory of the Tirthankaras. The most famous among them are Guru Basadi, Tribhuvana Tilaka Chudamani Basadi and Ammanavara Basadi. It is famous as the "Jaina Kashi" of the South. The Guru Basadi is believed to be the earliest of the Jaina monuments of this place (714 A.D.). It is also called the Siddhantha Basadi and Hale (old) Basadi. Lord Parshwanatha the 23rd Thirthankar of Jainism is the presiding deity of this temple. It is in this basadi that rare Jaina palm leaf manuscripts of 12th century A.D. known as 'Dhavala texts' were discovered. Also a number of palm leaf manuscripts of immense literary value are in its possession. Moodabidri was a centre of Jaina literature too. Ratnakara Varni, the doyen of medieval Kannada literature and the author of *Bharatesha Vaibhava* belonged to this place. During Mughal assaults, the old Jaina texts were shifted from Shravanabelagola to the safer Moodbidri. Rediscovered in the 1800s, these Moodbidri Manuscripts in Prakrit texts were transcribed in old Hale-Kannada script, with pinpricks on palm leaves are respected as the oldest (scribed circa 1060 A.D.) written materials of the tradition going back to Arihant. The collection of 3 ancient manuscripts: Dhavala, Jayadhavala and Mahadhavala, collectively called the "Siddhanta" in Digambara tradition. For many centuries, the only copy of the Siddhanta was in this collection.

19. Shriman Madhwa Siddhanta Prabodhini (S.M.S.P.) Samskrita Mahapathashala, Udupi

Shriman Madhwa Siddhanta Prabodhini (S.M.S.P.) was established in 1904 by the seers of the eight *Mutts* of Udupi, with a vision of making Sanskrit education accessible to the public. Initially, this was a Sanskrit Pathashala. It was converted into a college (Mahapathashala) in 1919, and obtained recognition of Madras University. During its earlier days, classes were being held in the Ananteshwara and Chandramouleeshwara temples of Udupi. It was then shifted to Kadekoppala *Mutt*. In 1951, it acquired its own building. Today, this college is the only Sanskrit college

in the districts of Kasargodu, Dakshina Kannada and Udupi. The college has a library called 'Sri Vaadiraaja Pustaka Bhandara', has facilities for storage and study of Manuscripts and palm leaves. This is open not only to the students of college, but also to the public.

20. Rashtrakavi Govinda Pai Samshodhan Kendra (Post Graduate Research Centre of the M.G.M. College), Udupi

Rashtrakavi Govind Pai Samshodhana Kendra, an Oriental Research centre, established in 1965 around the nucleus of a unique collection belonging to the library of late Poet-Laureate Shri Manjeshwar Govind Pai. The objective is to organize research work in ancient history and literature - classical and modern. Total 300 manuscripts are preserved here and the descriptive catalogue of the same has been published.

21. Sri Vadiraja Research Foundation, Puthige Mutt, Udupi

Sri Vadiraja Research Foundation is started in January 2008 with the aim of preserving the ancient invaluable palm leaf manuscripts. The foundation has collected over 1000 Sanskrit manuscripts and is in the process of cataloguing them. Foundation is also working on digitising these old manuscripts.

22. Balehonnar Rambhapuri Peetha, Chickmagalur

Balehonnar Rambhapuri Peetha was founded by Jagadguru Renukacharya during ancient period in Kruthayuga. This *Mutt* is situated on the banks of Bhadra river in Narasimharajapura taluk of Chickmagalur district in Karnataka is a pilgrimage centre for Veerashaivas/Lingayats. Ancient material like silver throne, diamond studded kirita, silver footwear, shank, diamond neckless, palm leaf manuscripts etc. have been preserved in the *Mutt*. The Sanskrit palm leaf manuscripts cover subject areas like Rigveda Samhita, Skanda Mahapurana and Shri Shiva Rahasya etc.

23. Sri Shankara Advaita Research Centre, Sringeri Mutt, Sringeri, Dist. Chickmagalur

In 2001, the Mahaswamiji inaugurated Sri Shankara Advaita Research Centre at Narasimha Vanam in Sringeri with the primary objective of bringing out rare and unpublished works on the Shastras. The Research Centre has brought to date 10

publications (9 in Sanskrit and 1 in English). The Research Centre houses ancient palm leaf manuscripts or kaditas in its library and undertakes preventive conservation and digitization of manuscripts. Manuscripts are also accepted from the public for conservation and digitization. The Centre welcomes people who may have manuscripts to donate them.

The library of Sringeri *Mutt*, called the Saraswathi Bhandara, is the oldest library in Chickmagalur district. It was enriched by additions of scholarly works on Religion, Philosophy, and Literature etc. from time to time. Sri Narasimha Bharathi Swamigalu I (1389 - 1408 A.D.) appointed Puranika Kavi Krishna Bhatta of Sringeri, a learned man, to attend to manuscripts and to preserve them in a proper way. Later his son Shankara Bhatta seems to have held this office. This well known library has been regarded as a very valuable one. As in 1980, this library contained about 500 palm leaf manuscript (thale-patra granthas), and 2500 paper scripts (hasta likhitha granthas). The library is now housed in newly built spacious hall on the second floor of the premises of Shri Sharada Temple.

24. Keladi Museum and Historical Research Bureau, Shimoga

The founder of Keladi Museum is Keladi Gunda Jois, who whole life strived for preserving the rich history of Keladi. He personally collected the manuscripts, artefacts and information related to different aspects of Keladi's history and then formed a museum to preserve this vast knowledge.

In recognition to his dedicated work and contribution towards preserving the culture of Keladi, Vijayanagar Sri Krishnadevaraya University honoured him with a Doctorate. Jois set up the museum in 1962 as Keladi Museum and Historical Research Bureau. A trust was formed to look after the daily administration and a group of scholars formed the board of trustees. In 2006, the museum was handed over to Kuvempu University in Shimoga.

A unique collection that can be found at the Keladi Museum is of 2500 palm leaf and 1000 paper manuscripts written in Kannada, Sanskrit and Telugu, and in Tigalari script. They are dealing with different subjects from literature to Astrology, Medicine, Mathematics and even Veterinary Science.

25. Murugha Mutt, Chitradurga

Sri Jagadguru Murugarajendra Brihan *Mutt* is popularly known as Murugi *Mutt*. The *Mutt* was established in the 17th century A.D. It is traditionally known to be the Shoonya Peetha which is believed to have been established by Basaveshwara. It is one of the ancient *Mutts* of Chitradurga district, has a big collection of manuscripts and copper plate inscriptions. It has been collecting manuscripts and inscriptions for the past over 200 years. It has now over 4,000 manuscripts written on paper and palm leaf, along with a few copper plate inscriptions.

26. Kannada Research Institute (KRI), Karnataka University, Dharwad

Kannada Research Institute (KRI) is one of the oldest research institutes established at Dharwad in October 1939 by the then Government of Bombay to study and conduct research on regional history and culture. Since its establishment the KRI has carried out research on Kannada Language, Literature, History, Archaeology, Epigraphy, Art and Architecture, Numismatics and other allied subjects in the erstwhile Bombay and Karnataka area which was practically neglected and left to itself. KRI started functioning with the name Kannada Research Office (KRO). Its Museum was in Karnatak College in the beginning. In 1940 it was shifted to Ubhayankar Bunglow, Saraswatpur and in 1947 again it was shifted to Dharamahal, U.B. Hill. But these buildings were not in a position to fulfil the needs of KRI and its Museum. Hence a plan was prepared to have an independent building and it was sent to the Government of Bombay. At the same time, in the year 1949 Karnatak University was established at Dharwad and the merger of KRI also took place when the Bombay Government handed over the KRI to Karnatak University on 1st November 1956.

KRI was established to explore and collect the original source material such as manuscripts, inscriptions, sculptures, and coins etc. and to conduct fundamental research on art, architecture, archaeology, language, literature, history, culture and heritage of Karnataka. During the long period of seventy - five years (1939 - 2014) KRI has widely surveyed, collected and documented quite a large number of above mentioned materials and systematically exhibited them in its museum. They have brought out a descriptive catalogue of manuscripts in thirteen volumes. Staff of the

KRI provides consultancy service voluntarily by sharing their expertise in deciphering the old manuscripts.

27. Karnataka Historical Research Society, Dharwad

Karnataka Historical Society was established in 1904. They have 37 Kannada and 47 Sanskrit manuscripts. They have published a descriptive catalogue of their manuscripts.

28. Sri Vidyadhisha Sanskrit Manuscript Library, Dharwad

Sri Vidyadhisha Sanskrit Manuscript Library was established in 1946. It has total 1100 paper manuscripts in Sanskrit and Kannada. They have brought out descriptive catalogue of these manuscripts.

29. Department of Manuscriptology, Kannada University, Hampi, Dist. Bellary

Since its foundation in 1996, the department is making efforts to collect all kinds of manuscripts and protect them to know our past. The activity involves collecting, editing, studying and publishing the manuscripts. Now the department has plans to digitalize the present and also the future collection. It has so far collected more than 4,000 valuable manuscripts in Tamil, Telugu, Malayalam, Marathi and Sanskrit languages besides Kannada. Among the collection Kannada manuscripts are more than 3,000 in number. The collection includes valuable works like Nammi's *Bharata*, *Halayudha Stotra*, *Kumara Sambhava*, *Shivadhikya Ratnavali*, commentary on *Magha Kavya*, etc. Rare manuscripts like Sanskrit language but Kannada script; Kannada language but Telugu script; Telugu language Kannada scripts are also in the collection and some of them are colourful and illustrative.

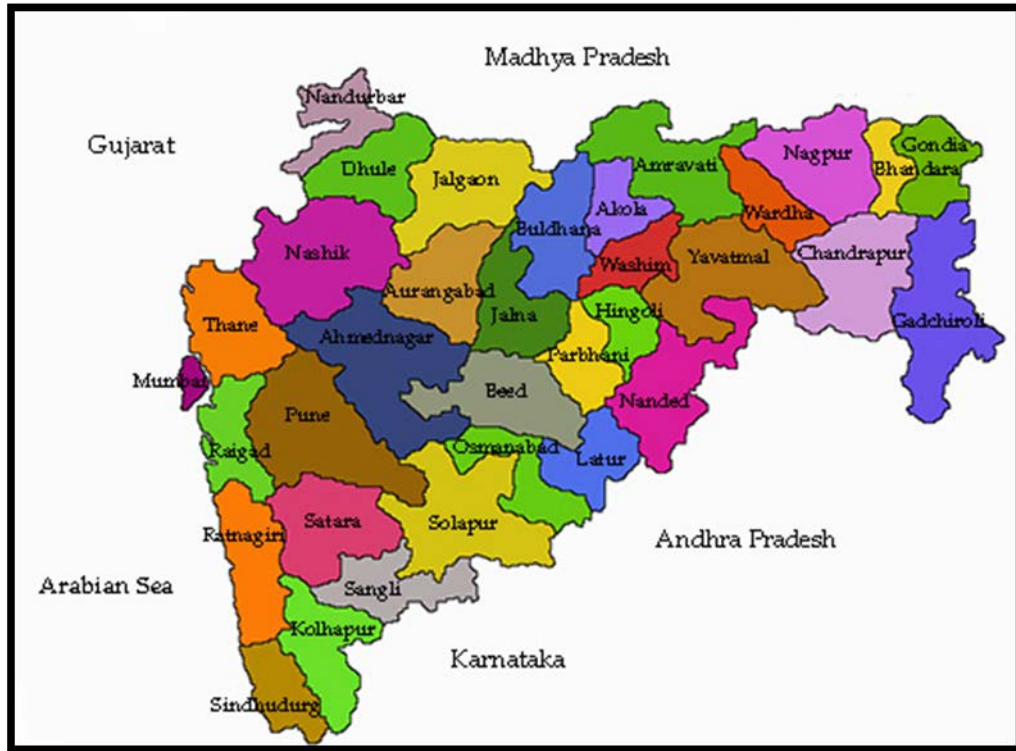
These manuscripts are important in reconstructing the history of not only Karnataka but of South India. The descriptive catalogue has been brought out in two volumes, in which 800 manuscripts have been catalogued. The catalogue contains details about the scribe, script, writer, the patron etc. The process of digitization of all the manuscripts is in progress and by this one can get the copy of manuscript in form of CD's and in hard format. Field work, seminar, training courses, workshops are part of the extension programmes of this department.

30. Institute of Kannada Studies (Kannada Adhyayana Sansthe), Gulbarga University, Gulbarga

The '*Hastapatti Bhandar*' at the Institute of Kannada Studies of Gulbarga University is a treasure trove of manuscripts for historians and research scholars. It houses over 6,000 manuscripts including the rarest ones, called '*Uddharani*', each one of them tells its own story. It is a pictorial manuscript explaining different philosophies. It is four to five meters long and can be conveniently rolled, like a scroll. It is very difficult to decipher the language in which the works are scripted. Colourful hand-drawn pictures are pasted on a cloth. The laborious drawings in original colours are spectacular.

The 180 palm leaf manuscripts are the other important component of this collection. The earliest palm leaf manuscript is the work '*Shivayoganga Bhushana*' and '*Sadguru Rahasya*' by unknown authors (dated 22.02.1799). The collection also contains some of the works of poet Nagavarma of the ninth-tenth century. Another important possession of the Institute is '*Namalinganushasana*', popularly known as '*Amarakosha*', written by Amara Simha of the 13th century. The Institute also has over 4,000 paper manuscripts usually pertaining to Veerashaiva Philosophy, Sharana Sahitya and Vachana Sahitya. They are found in different literary forms including Prose, Poetry, Drama, Folk Songs, Folk Tales, Astrology, Futurology, Philosophy, Bayalata (a form of performing theatre unique to North Karnataka), and Medical literature. Though Kannada manuscripts outnumber the others, there are also scripts in Sanskrit and Telugu. The University has so far published two books from among the manuscripts. Also they have published a descriptive catalogue of Kannada palm leaf manuscripts preserved in the Institute. All the manuscripts are being scanned and expected to be stored electronically.

4.7.3 Libraries in Maharashtra



Map 4.5: Map of Maharashtra

(Source: <http://www.onefivenine.com/india/villag/state/maharashtra>)

In Maharashtra the oriental collection in the form of manuscripts is mostly laying with the oriental research institute, college, Urdu and Indological research institute, museum, and temple libraries etc. These libraries are in Pune, Mumbai, Thane, Nagpur, Dhule, Yavatmal, Kolhapur, Satara, Nashik, Aurangabad, and Beed districts.

1. Anandashram Sanstha, Pune

Anandashram Sanstha was founded by late lawyer Mahadev Chitanmani Apte in 1888 to propagate Sanskrit and preserve and publish Sanskrit texts. There are more than 10,000 Sanskrit manuscripts and majority of them dates back to the 16th and 17th century. The manuscripts are based on the Ramayana, Mahabharata, Vastushastra, Kamashastra, Algebra, the Upanishad, Puranas, Stotras, Astrology, Ayurveda, Creative Arts, Music, Poetry, Literature and numerous other topics. Besides Sanskrit it has 505 manuscripts in Marathi and 150 palm leaf and 181 paper manuscripts in Tamil.

The collection is being well preserved by keeping it free of insects menace. Spraying of insecticide, exposure to sunlights and clean air is what protecting these ancient texts from deteriorating. Every page has been cleaned with a brush and then put in between two piece of acid-free cardboard. Later, they are covered with acid-free paper, wrapped in red cotton cloth and bound with cotton thread. They are usually held horizontally. Vekhand (Acorus calamus), Kadujeera (bitter black cumin), Cloves and powdered Peppercorns are used here to preserve the manuscripts and keep them free of pest infection.

In 1960, special cupboards were bought to house the wrapped bundles. In 2012, with proper guidance from the National Mission for Manuscripts (NMM), New Delhi, the bundles are securely wrapped. As per the new system, 1100 texts have been wrapped. Further work of wrapping is being carried out at Library. All the manuscripts available here have been digitized with the financial help from the NMM.

2. Bhandarkar Oriental Research Institute (BORI), Pune

Bhandarkar Oriental Research Institute was founded in 1917, in memory of Ramakrishna Gopal Bhandarkar. The largest part of the collection (17,877 manuscripts) is known by the name 'The Government Manuscript Library'. There are some more Collections (11,633 Manuscripts) too. The total number of Manuscripts amounts to 29,510 which includes 350 palm leaf and around 150 birch bark manuscripts in Sanskrit, Marathi, Arabic, Persian, and Urdu languages in different scripts like Devanagari, Sharada, Grantha, *Nast-aliaq*, *Naskh*, Oriya, Bengali, Kannada, Telugu, and Tamil. More than 1500 Manuscripts contain miniature paintings in different styles. It covers a wide variety of subjects like Vedic Samhitas, Brahmanas, Aranyakas, Upanishadas, Grammar, Vedangas, Sutra literature, Dharmashastra, Vedanta, Alamkara, Samgita, Natya, Kavya, Nataka, Vaidyaka, Tantra, Jaina Literature and Philosophy, Nyaya-Vaisheshika, Mimamsa, Purana, Ramayana, Mahabharata, Sankhya, Yoga, Shilpa, and Kosha. The Archives contains copies of Persian translations of the Gita and Yogavasishtha, made by Dara Shikoh 340 years ago, a copy of *Vishnu Purana* translated into Persian by a Kashmiri Pundit, a manuscript relating to horse-breeding written by Qazi Hasan Iftakhan 390

years ago, and an original manuscript bearing the seal of the royal library of Emperor Jahangir.

Thirty five volumes of Descriptive Catalogue (covering over 12,000 manuscripts from the Government Manuscripts Library) have been published so far. Microfilming of about over a million folios was carried out, under the auspices of the Indira Gandhi National Centre for Arts, New Delhi, and completed recently. Digitization of manuscripts is also in progress under NMM project.

3. Mandlik Collection (Section), the Bai Jerbai Wadia Library, Fergusson College, Pune

The Fergusson College was founded in the year 1885 by the Deccan Education Society. The College is named after Scottish born Sir James Fergusson, the Governor of Bombay, who donated a then princely sum of Rs. 1,200/-. Since 1948, the College is affiliated to the University of Pune. The building of the Bai Jerbai Wadia Library was created in May 1929 with a munificent donation from the Wadia brothers. In the library they have Mandlik Collection of 1,376 paper manuscripts in Sanskrit.

4. Jayakar Library, Savitribai Phule Pune University, Pune

Jayakar library of Savitribai Phule University was established in January 1950, named in honour of the first Vice-Chancellor Dr. M.R. Jayakar. The library has total collection of 4439 manuscripts, out of which 666 are Marathi, 2376 are Sanskrit, and 704 are Hindi manuscripts.

5. Centre for Advanced Study in Sanskrit, Savitribai Phule Pune University, Pune

Centre for Advanced Study in Sanskrit at Savitribai Phule Pune University was opened in 1964. The library of Centre has total 900 paper and some palm leaf manuscripts in Sanskrit. These manuscripts cover subject areas like Veda, Vyakarana, Sruta – Smarta Prayogas, Kalpavedanga, Dharmasastra, Purana, Ayurveds, Jyotisha, Tantra, Nyaya, Stotra, Ritual Worship, Literature, and commentaries on various texts. The Centre has brought out a descriptive catalogue of their whole collection.

6. Bharat Itihas Sanshodhak Mandal, Pune

Bharat Itihas Sanshodhak Mandal is an institute providing resources and training for historical researchers. It was founded in 1910 by the veteran historian Vishwanath Kashinath Rajwade and Sardar K.C. Mehendale. Presently, the *Mandal* maintains more than 1,50,000 historical papers and 30,000 scripts mainly in Marathi, Modi, Persian, Portuguese and English languages.

7. Vaidik Samshodhan Mandal, Pune

Vaidik Samshodhan Mandal was established on 1st August 1928 at Tilak Maharashtra Vidyapeeth campus. Its library has 15,700 paper and palm leaf manuscripts in Sanskrit and Marathi with Devanagari and Granth script. This collection covers subject areas like Veda, Vedic, Ramayana, Mahabharata, Purana, Jyotisha, and Ayurveda. They have brought out total nine descriptive catalogues of their manuscripts and they have preserved their collection digitally.

8. Tilak Maharashtra Vidyapeeth, Pune

Tilak Maharashtra Vidyapeeth was established in 1921 and named after the famous freedom fighter and nationalist Lokmanya Tilak. The Library is considered as an integral part in the academic activities of the Tilak Maharashtra Vidyapeeth. It has a rich collection of 2000 manuscripts.

9. Deccan College Post-Graduate and Research Institute (DCPGRI), Pune

Deccan College Post-Graduate and Research Institute is popularly known as the 'Deccan College'. It is the third oldest college in India, it has long and eventful past. The roots of the old Deccan College lie in a Sanskrit Pathashala set up in 1821 by Mountstuart Elphinston, Governor of Bombay, as a constitution of the Peshwa custom of '*Dakshina*' fund. Then known as 'Poona Sanskrit College', it was set up in the heart of the city of the Poona at Vishrambaugwada. During the period 1851 some important significant changes took place and the Poona Sanskrit College and the English School were amalgamated and new college founded and named as 'Poona College'. In 1857 University of Bombay came into existence and in 1860 Poona College was formally affiliated to it. In 1863 College shifted temporarily to a bungalow in Wanorie. Then in 1864 the philanthropist Sir Jamsetjee Jeejeebhoy donated a generous grant of Rs. 1 lakh to Government of Bombay to build a college.

The College was shifted to newly acquired campus with the new designation Deccan College in 1868. In 1934, with the advent of other colleges in the city the Deccan College was found to be a financial liability, thus government decided to close this Institute. However, with the effort of Deccan College Past Students Association, five years later i.e. on 17th August 1939 the College revived as the 'Deccan College Post-Graduate and Research Institute' at the same campus. Within a fortnight of its re-opening the Second World War broke out and the military authorities occupied the campus of the College and the College was then shifted to the Bairamjee Jeejeebhoy Castle near Cantonment Post Office, which is presently occupied by the St. Mira's High School. After the end of war the College re-shifted to its own campus on the 20th March 1950. Initially affiliated to University of Bombay, came under affiliation of Poona University in 1948. In recognition of the excellent work in research and teaching, University Grants Commission recommended and Government of Maharashtra approved the status of a Deemed University to DCPGRI in July 1994. It has a huge library having rich and rare collection.

The original government collection of about 20,000 Sanskrit manuscripts deposited in the Deccan College during the 19th century was transferred to the Bhandarkar Oriental Research Institute, when it was founded in 1917. When the College was revived in 1939 the acquisition of a new collection started, primarily through gifts received from the individual collections and to certain extent by search initiated by Dr. S.M. Katre, former Director and Dr. R.G. Harshe, the first Registrar of DCPGRI. This collection now contains over 11,140 paper and palm leaf manuscripts in Sanskrit, Marathi, Tamil, and Telugu languages. Apart from this around 675 Hindi, Dakhini Urdu, Persian, and Arabic paper manuscripts are also available in its collection, which are not accessioned yet. In between this there are some illustrated or special types of manuscripts also available. These manuscripts covers subject areas like Veda, Vedanta, Upanishad, Kavya, Dharmashastra, Itihasa, Purana, Jyotisha, Nyaya, Vyakarana, Yoga, Ganita, Kosha, Nataka, Ayurveda, Mallashastra, Mimamsa, Subhashita, and Guhyasutra etc. The College has brought out a descriptive catalogue of manuscripts in three volumes on Veda, Kavya, and Dharmashastra separately. Besides this a descriptive catalogue of Sanskrit

manuscripts from Vinayak Mahadev Gorhe collection is also been brought out by the College.

The total 469 microfilms of manuscripts are available in the collection. The whole collection is digitized and put on intranet for access by the library.

10. The Maratha History Museum-cum-Archives, Deccan College Post-Graduate and Research Institute (Deemed University), Pune

The Maratha History Museum in Deccan College contains important historical records of the late 18th and early 19th centuries, useful for students of Maratha history. The Museum is the legacy of the late Rao Bahadur Parasnis of Satara, deeply interested in Maratha history; he collected diverse historical materials from different parts of Maharashtra and other regions of India and some foreign countries. His personal museum at Satara was one of the early efforts towards the collection and systematic arrangement of original historical sources of Maratha history. The museum was opened at Satara in 1925. It was later purchased by the Government of Bombay and was named as Satara Historical Museum. The Deccan College was converted into a Post-Graduate and Research Institute in August 1939. With a view to facilitating original research in Maratha history, all the old historical documents and antiquities from the Satara Historical Museum were transferred to the College. This was the foundation of the Maratha History Museum of Deccan College. In 1958, ruler of Maratha princely state at Jamkhindi in modern Karnataka state donated his private historical collection at Jamkhindi to the Maratha History Museum.

The historical material in Archival Section consists of 102 Rumals or cloth-bundles of old Marathi documents in Modi script, Macartney papers, manuscripts and palm leaf works in various languages, and copper-plates.

The Modi Marathi documents from the old Satara Museum Collection are mainly from the Menavali Daftar of Nana Phadnavis, the Dhawadshi Record, the Gwalior State Daftar and Chhatrapatis record at Satara. They are about 40,000 and cover a period from 1750 A.D. to 1850 A.D. of the total number of documents, 400 are about the chhatrapatis of Satara, 1800 about the Peshwas, 12000 about the Peshwas

courtiers, 4000 about the Nizam of Hyderabad, 120 about Tipu Sultan, 450 about Janjira affairs, 750 about the first Anglo-Maratha War and the remaining documents about miscellaneous subjects like Brahmendra Swami of Dhavadshi, Ghashiram Kotwal, the Kotwali system of Pune, Shravan Mas Dakshina, Private accounts of Nana Phadnavis, affairs of the British, the French and the Portuguese, affairs of Chhatrapati Pratapsinha and other rajas of Satara and so on.

More than 30,000 family papers and documents of the 17th, 18th and 19th centuries were newly acquired and added to the Archival Section, they are: 1) Sardar Bivalkar Daftar; 2) Nandurbar Desai Papers; 3) Nipani Desai Papers; 4) Newalkar-Rairikar Papers; 5) Sardar Patankar Daftar; 6) Shivapur Deshpande Daftar; 7) Nilanga Papers; 8) Jagtap Papers; and 9) Kanhere Manuscripts collection.

There are more than 200 original manuscripts in Marathi, Sanskrit, Arabic, Persian and English in the museum collection. These manuscripts include Marathi bakhars, Pothis, chronologies, Persian and Arabic translations of old Sanskrit works, astrological writings, diaries and poetic works. Seven palm leaf manuscripts and three copper plates are also available in the collection. Out of the seven palm leaf manuscripts, two are in Nandinagari script, three are in Malayalam and two are in Nagari. The copper-plate grants belong to Chalukya Vijayaditya (710 A.D.), Kadamb Ravivarman (6th century) and Rashtrakuta Dantidurga (1057 A.D.). A descriptive hand list of the Arabic, Persian and Hindustani manuscripts belonging to the Satara-Historical Museum at present lodged at Deccan College is been published by the College.

11. Marathi Manuscript Center, Deccan College, Pune

The Marathi Manuscript Center was established in 5th August 2005 and its library has been set up at the American Institute of Indian Studies in Deccan College campus. Total 1,010 paper manuscripts are available in their collection and majority of them are in Marathi and some are in Sanskrit with Devanagari and Modi scripts. This collection is microfilmed as well as digitized and kept on intranet for access. They have published Union Catalogue of Marathi Manuscripts in five volumes.

12. Raja Dinkar Kelkar Museum, Pune

The Raja Dinkar Kelkar Museum contains the collection of Dr. Dinkar G. Kelkar (1896–1990), dedicated to the memory of his only son, Raja. The museum has 306 Paper and palm leaf manuscripts in Persian, Sanskrit and Marathi. It has clay tablets and copper plates also in possession.

13. Jama Masjid Library, Mumbai

Jama Masjid Library was opened in 1903. It has 1200 Arabic, Persian, and Urdu manuscripts, which have digitized and a descriptive catalogue of these manuscripts is also been published.

14. Anjuman-I- Islam Urdu Research Institute, Mumbai

Anjuman-I- Islam Urdu Research Institute was established in 1948. It has 130 paper manuscripts in Arabic, Persian and Urdu languages. It covers subject areas like History, Poetry, Science and Islamic studies etc.

15. Ananthacharya Indological Research Institute, Mumbai

Ananthacharya Indological Research Institute was founded in 1974, is a post-graduate center recognized by the University of Mumbai. Library of the institute possess an exotic collection of 800 palm leaf manuscripts on different subjects in Tamil, Devanagari and Telugu scripts.

16. Bhavan's Munshi Saraswati Mandir Granthagar (Bharatiya Vidya Bhavan), Mumbai

The Bhavan's Library (Munshi Saraswati Mandir Granthagar) was established in 1947, out of the funds collected by the Munshi Diamond Jubilee Celebrations Committee. The Bhavan's Library is a research as well as a public library. The Library contains 1,404 manuscripts.

17. Mumbai Marathi Granthasangrahalaya, Marathi Samshodhan Mandal, Mumbai

Mumbai Marathi Granthasangrahalaya founded Marathi Samshodhan Mandal on 1st February 1948 for undertaking research related to Marathi language and literature. The Mandal has 475 papers manuscripts in Marathi in its collection, which Prof.

A.K. Priyolkar, former Director of a Mandal, has collected personally. The Mandal has published a descriptive catalogue of manuscripts.

18. The Asiatic Society of Mumbai, Mumbai

The Asiatic Society of Mumbai forms part of the network of institutions created by the British to create, standardize and distribute knowledge of India and Orient. It was founded by Sir James Mackintosh, a distinguished lawyer, jurist and public figure in England who became the Recorder or the King's Judge for Bombay. Known then as the Literary Society of Bombay, it met for the first time on 26th November 1804 and aimed at "promoting useful knowledge, particularly such as its now immediately connected with India." Its formally stated objective was the investigation and encouragement of Oriental Arts, Sciences and Literature. In this endeavor, Mackintosh was influenced by Sir William Jones who, two decades earlier, had established the Asiatic Society of Bengal. The Literary Society purchased the collections of the Medical and Literary Library, a private library founded in 1789, and this formed the nucleus of the Library. In 1826, the Literary Society merged with the then established Royal Asiatic Society of Great Britain and Ireland (RAS) as its Bombay Branch of the Royal Asiatic Society (BBRAS). In 1830, it moved into the Town Hall Building, towards the construction of which it made a contribution of Rs. 10,000/-. In 1873, the Geographical Society of Bombay and in 1896 the Anthropological Society of Bombay merged with the BBRAS, bringing in their collections. In 1954, it became separate from RAS and renamed itself as The Asiatic Society of Bombay and in 2002 it acquired the present name as 'The Asiatic Society of Mumbai.'

The Society's holdings include over 3,000 manuscripts in Sanskrit, Arabic, Persian, Urdu and Prakrit from all over India and Nepal. They are mostly on paper, but some are on palm leaf. They include technical literature on Linguistics, Medicine, Astronomy, Jaina and other Brahmanical literature in Sanskrit, an appendix on Buddhist manuscripts, Jaina literature and manuscripts in Gujarati, Hindi and Marathi. Apart from the variety of topics covered, some of the manuscripts are distinguished for their fine calligraphy and paintings.

19. The K.R. Cama Oriental Institute, Mumbai

The K.R. Cama Oriental Institute was established in 1916 through funds collected from the citizens of Bombay to perpetuate the memory of Mr. Kharshedji Rustomji Cama, the renowned oriental scholar, linguist, social reformer and educationist who passed away in 1909. This library has also one of the most important collections of Avestan manuscripts in the world. It was founded in 1916, sponsored by Mr. Damodardas Gordhandas Sukhadwalla. The collection of the Institute is amalgamation of several private collections, namely those of Mulla Firuz, Maneckji Limji Hataria, Sir Jivanji J. Modi, Sir Dorab Tata, Dastur Dr. Darab Sanjana, Jamshedji Unvala and Tehmurasp Anklesaria. The catalogue by B.N. Dhabhar (1923), entitled *Descriptive Catalogue of Some Manuscripts bearing on Zoroastrianism and pertaining to the Different Collections in the Mulla Feroze Library*, Bombay, was incorporated to that of the K.R. Cama Oriental Institute. These are the Avestan manuscripts of the Mulla Firuz Library now in the K.R. Cama Oriental Institute.

The library of the Institute is considered to be one of the most comprehensive sources of information on Zoroastrianism and Iranian Studies. This treasure house of ancient Avesta, Pahlavi and Persian literature along with books on Oriental Studies, consists of about 2000 unique manuscripts on a variety of subjects.

20. Chhatrapati Shivaji Maharaj Vastu Sangrahalaya, Mumbai

The Foundation Stone of Chhatrapati Shivaji Maharaj Vastu Sangrahalaya was laid by the Prince of Wales on 11th November 1905 and the Museum was named Prince of Wales Museum of Western India. This museum was established by the public contribution aided by the then Government of the Bombay Presidency. The building was completed in 1914 but it opened to the public much later on 10th January, 1922.

Its collection features palm leaf manuscripts dating to the 11th -12th century. Notable manuscripts housed in the museum include the *Anwar-i-Suhaili* painted in Mughal emperor Akbar's studio and a 17th Century manuscript of the Hindu epic *Ramayana* from Mewar.

21. The University of Mumbai, Mumbai

The University of Mumbai was established in 1857. In August, 1864, Premchand Roychand, a merchant prince of Bombay, offered a donation of Rs. 2,00,000/- towards the erection of a university building. Two months later this gift was followed by another gift of Rs. 2,00,000/- from the same donor for a clock-tower in connection with the library to perpetuate the memory of his mother Mrs. Rajabai. The foundation-stone of the library and the Rajabai Clock Tower was laid on 1st March 1869, and the work was completed in November 1878. It was formally opened to readers on 27th February 1880. The building then housed not only the library but also the administrative office and was also the venue of the post-graduate lectures. The library possesses 15,000 manuscripts including 1,190 manuscripts in Arabic, Persian and Urdu and about 7,418 in Sanskrit and allied languages.

A descriptive catalogue of the Arabic, Persian and Urdu manuscripts in the library compiled by Khan Bahadur Abdul Kadir-e-Sarfaraz was published in 1935. This collection contains manuscripts on the Islamic Theology, Logic Metaphysics, Sufism, History, Biography, Literature, Lexicography, Astrology and Astronomy, Medicine, Archery, Falconry, Dakhni Language and Zoroastrianism. There are also translations of Sanskrit works.

The second collection of the Arabic, Persian and Urdu manuscripts, which contains some valuable manuscripts in Dakhini Urdu, belonged to the late Maulvi Muhammad Yusuf Khatkhatay of Bombay. This collection was brought to the notice of the University by Professor A.A.A. Fayzee and it was purchased for the library from the heirs of the late Maulvi Saheb. A catalogue of this collection is under preparation.

A valuable collection of 160 Arabic manuscripts was donated by Professor Fayzee in 1962. These deal with Law, History, Theology and Philosophy of Mustalian Ismailis, popularly known as Daudi and Sulaymani Bohras. This collection has a special significance because it makes available to scholars the material which was deemed to be highly secret and not allowed to be in the hands of non-sectarians.

Some of the unique items in this collection are *Kitabul Islam* and *Alamun-nubuwa*, two important works of the first Ismaili author, Abu Hatik ar-Razi; most of the works of Fatimid period; some of the works of Mu'ayyad fid-din ash-Shirazi, another famous writer of the Fatimid period. A descriptive catalogue of this collection compiled by Professor Muizz Goriawala was published in 1965.

22. Shree Forbes Gujarathi Sabha, Mumbai

Shree Forbes Gujarathi Sabha was established in 1865. Its library has total 1700 paper, palm leaf, and birch bark manuscripts in Sanskrit and Gujarathi, which is digitized also.

23. Institute for Oriental Study, Thane

Institute for Oriental Study (Shiva Shakti), was established in 1983 for the promotion of Indian culture, history, civilization, study of manuscripts and Sanskrit language through organizing seminars, workshops, exhibitions and discussions. It is registered both under Societies Registration Act and Bombay (Maharashtra) Public Trusts Act. The Institute's library possesses about 3,300 Sanskrit manuscripts in Devanagari script. It covers subject areas like Veda, Samhita, Drama, Poetry, Vaidyak, Kosh, Gita, Astrology, and Tantras. This library undertakes fumigation process for preservation of these manuscripts. They have digitized their collection and their repository is managed through the software called *Manus Granthavali*.

24. Rashtrasant Tukadoji Maharaj Nagpur University, Nagpur

Rashtrasant Tukadoji Maharaj Nagpur University library was started along with the establishment of the University in 1923. The University main library is on North Amabazari Road, Nagpur and there is a Campus Library on the Amravati Road. The Campus Library is a branch of the University library. This building was inaugurated on 5th December 1978. The new name given to the building of Campus Library is P.V. Narasimharao Granthalaya Bhavan on 6th July 2010. A manuscript section of University Library was transferred to this Campus Library. Presently 14,313 manuscripts are available in its collection.

25. Kavikulaguru Kalidas Sanskrit University, Ramtek, Dist. Nagpur

The Kavikulaguru Kalidas Sanskrit University is unique in academic nature from all the other Sanskrit universities in India. Other Sanskrit universities traditionally cater to the learning of Veda, Vedanta, Vyakarana, Nyaya, Mimamsa, Dharmashastra and Sahitya in Sanskrit. Kavikulaguru Kalidas Sanskrit University has an innovative academic program and a syllabus incorporating modern subjects and traditional Sanskrit. On the one hand the courses emphasize a modern approach, and on the other hand they strive to preserve traditional principles. All of the courses are oriented in this way with special emphasis being placed on the science and technology of ancient India as preserved in the Sanskrit texts. A rich library in the University's campus has more than 2,388 manuscripts. Most of them have digitized and put into repository.

26. Shri Samarth Vagdevata Mandir, Dhule

Shri Samarth Vagdevata Mandir is a branch of the parent institute Satkaryottejak Sabha. It was established in 1935. It is a temple where literature of Samarth School is worshipped in the form of an icon. The only way to worship this Goddess of literature (Vagdevata) is to study that literature and do some researches in literature. The disciple of Samarth Ramdas, Late Shri Nanasahab Deo did monumental work of collection, research and publication of literature of Shri Samarth School and other contemporary saints. The catalogues of bunch of manuscripts – popularly known as Badas – are published in four volumes with more than 1400 pages. Maintenance and preservation of all these historical documents is done in this institute. Shri Samarth Vagdevata Mandir is an invaluable and priceless treasure house of manuscripts, Badas, letters and chronicles of historical importance. Late Nanasahab Deo and his colleagues felt it a need to have a different store house for the collection of precious treasure and his dream came true in the form of Shri Samarth Vagdevata Mandir.

The treasure contains 292 manuscripts, papers, letters and badas. The copy of the *Valmiki Ramayan* rewritten by Samarth Ramdas in 1622 A.D., a letter by Swami Ramdas to the Raghunath Bhatt in Modi script, 30 copies of the holy *Dasbodh*. The manuscripts by Kalyan Swami, Uddhav Swami, *Giridhar Anubhavamrit* written by Diwakar, the ninth chapter of Dasopant's *Geetarnav*, the pre Samarth period *Eknathi Bhagwat*, and Samarth's poems. Moreover historic letters by Shivaji Maharaj,

Sambhaji, Rajaram, Moropant, the handwriting of Ramchandra Nilkanth, the smaller and beautiful copies of the *Dasbodh*, the manuscripts with refreshing colorful pictures of the Geeta and the *Geet Govind*, the two smallest copies of *Gita* that can be held in pinch, 205 *Manache Shlok* in ligible and slim writing on a single paper, two copper plates and palm leaf manuscripts. Apart from the Samarth literature there is a literature by 300 saints. There are historical original letters and papers of judgments given by the then Kazis. These manuscripts are written in different languages like Marathi, Persian, Hindi, Arabic, Hindusthani, Tamil, Telugu, Gujarathi and Sanskrit. These cover various subject areas like Literature, Science, Fine Arts, Ayurveda, Pharmacy, Chemistry, Social Sciences, Psychology, Drawings, Paintings, Music, Astrology, History, Charms and Spells etc. All this is an asset preserved safely and carefully in showcases. The papers of these manuscripts are old and worn out and hence dangerous to handle. So, the photocopies are given to the researchers. Some of the papers are preserved with lamination and not a single sheet of paper is allowed to be taken out.

27. I.V.K. Rajwade Sanshodhan Mandal Granthalaya, Dhule

The library has been established in 1927 in the memory of National Historian Itihasacharya Vishanath Kashinath Rajwade. It is the first fireproof building in this region inaugurated by her Highness Indirabai Maasaheb Holkar. The Premises of Library shows the rich cultural heritage of our nation i.e. building of museum, archives, archaeology and various others. This library has 3052 manuscripts in their collection.

28. Sharadashram (Shardashram History Research Society and Public Library), Yavatmal

Renowned history research fellow late Dr. Y.K. Deshpande and Loknayak Bapuji Anne have established Shardashram in 1926. There are total 2,460 manuscripts available in this library. For collecting this material Dr. Y.K. Deshpande visited Peshawar and Afghanistan. He had collected many old historical volumes, coins, agreements, and panchangs.

29. Barr. Balasaheb Khardekar Library, Shivaji University, Kolhapur

The Shivaji University Library was named after Late Barr. Balasaheb Khardekar on 24th October 1981. Barr. Balasaheb Khardekar, the prince from Kagal. All his life he served the cause of education in and around Kolhapur and in Maharashtra as well. Hence it is in his memory the Library was named as Barr. Balasaheb Khardekar Library, which has total 6,500 manuscripts in its possession.

The University created an independent Archival Cell in the year 1988. The Cell consists of 5675 rare manuscripts. The oldest manuscript of '*Dnaneshwari*' (Shak 1460) is available in the Archival Cell, which also has source material on Vedanta, Ayurveda, Dharmashastra, Nyayashastra, Jotishya, Vaidak, History, Puran, Literature, Kavya, Natak (Drama), Yoga, and Astrology etc. The catalogue of Manuscripts is prepared by the well known Sanskrit Scholar Late Shri Balacharya Khuperkar Shastri, which is published with financial assistance from Government of India in 1996. This Cell follows certain activities for preservation of special materials. Special fumigation chamber to preserve rare documents by approved chemical methods is used; hand lamination with imported Japanese tissue paper for very rare and important documents is done, also special stacking, shelving and display facility they have availed for all rare documents.

The manuscripts were acquired mainly from the individuals and institutions. Some of the important collections of manuscripts are Ingale-Kulkarni Collection, Rajvaidya Jagtap Collection, Nirnaya Sagar Press, Mumbai Collection, Principal B.A. Babar, Tasgaon, Pandit Balacharya Khuperkar Shastri, Kolhapur, and Shri. B.S. Pradhan, Kolhapur, Shrimant Ganapatrao Rajopadhye, Kolhapur.

30. Prajna Pathashala Mandal, Wai

Shri. Kevalananda saraswati established Prajna Pathashala Mandal in September 1916. Its library has total 10712 paper manuscripts in Sanskrit. This collection covers subject areas like Veda, Vedanga, History, Epics, Smriti, Vedic Literature, Vyakarana, Tantra, Kosha, Bhakti, Kavya, and Philosophy etc. A descriptive catalogue of these manuscripts is also brought out by Mandal.

31. Shri Bhavani Museum, Aundh, Satara

Late Shrimant Bhavanrao alias Balasaheb Maharaj Pantpratinidhi (Raja of Aundh State) was a good artist and lover of art. He had a good collection of many paintings, statuary, sculptured pots, weapons and holy books and many more; he established Shri Bhavani Museum and Library in 1938. It has rich collection of 3761 paper manuscripts.

32. Sanskrit Pathshalottejak Nidhi, Rajapur, Ratnagiri

Shri Sanskrit Pathshalottejak Nidhi, Rajapur, was established in 1889 to impart teaching in *Vedas*, and *Shastras* and to conduct and associate schools for the purpose. At present a Sanskrit Pathshala is conducted under its support at Rajapur. It also has a collection of rare books and manuscripts.

33. Bhausahab Vartak Granthalaya, Gokhale Education Society's H.P.T. Arts and R.Y.K. Science College, Nashik

H.P.T. Arts College was established in 1924 under the aegis of Gokhale Education Society. The Bhausahab Vartak Granthalaya College has collections of 3,628 Sanskrit manuscripts. It is duly classified and, catalogued and microfilmed, also available for reference in the Library.

34. Dr. Babasaheb Ambedkar Marathwada University, Aurangabad

Marathwada University inaugurated on 23rd August 1958 and the functioning of the University library started in December 1959. In May 1966 Library shifted to its new building on University campus. The library has more than four thousand manuscripts. Majority of the manuscripts are on Mahanubhav Panthas and available in Sakal script, also more than 200 manuscripts of “*Devi Strotas*” are written by Raje Shamraj Rai Rajwant Bahadur, Hyderabad. It is under process of digitization.

35. Dasopant Sanshodhan Mandal, Ambajogai, Dist. Beed

Dasopant Sanshodhan Mandal was established in 1986 with an aim to spread awareness and give publicity to the literary works of Marathi Poet-Saint Dasopant Digambar. It works towards the research, publication and preservation of manuscripts. The Mandal has more than 100 Sanskrit, Marathi and Prakrit manuscripts written by Dasopant Digambar in its possession.

4.8 Conclusion

Information, knowledge, and wisdom in the form of manuscripts carry the legacy of traditions from one generation to another. The oriental library initiative took place in ancient India, which flourished in the medieval era of Mughals, who contributed to a great deal to the development of oriental libraries. Though the invaders destroyed the major portion of our knowledge heritage but inspired people to collect and learn the fundamentals of knowledge in manuscripts and that reached to its peak in the period when the British and other Europeans came to India. A very rich religious and cultural heritage is depicted through the manuscripts treasure available in India in general. Simultaneously, a lot of ancient knowledge has been buried in the millions of manuscripts lying with temples, masjids, *mutts*, private libraries, museums, archives, colleges, universities and various oriental research institutes in the Deccan in particular. Most of these have been successfully collected and cared the manuscripts for future use. They are bringing out those manuscripts in the form of printed editions. Even techniques from modern science and technology have put to good use in the noble work of preservation and digitization of these manuscripts.

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Maps

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CHAPTER 5

DATA ANALYSIS AND INTERPRETATION

5.1 Introduction

The questionnaires were sent to total 105 oriental manuscript libraries in Deccan having rich manuscript collection. Out of which 44 libraries are in Maharashtra, 36 libraries in Karnataka, 13 libraries in Telangana, and 12 libraries in Andhra Pradesh. Finally, 75 questionnaires were received duly filled in. The percentage of the returned questionnaire was 71.42%.

The present survey was undertaken to collect information and data for ascertaining the situation about manuscript collection in oriental libraries in Deccan, their history of repository, their total collection of manuscripts, their acquisition; organization (accessioning, classification, cataloguing, and arrangement etc.); and preservation criteria applied for manuscripts, their services and facilities extended, their management, their skilled staff and finally digitization of manuscripts. The 48 questions in the questionnaire were divided into the six main groups and 10 sub-groups.

5.2 Data Analysis

The data collected from survey is compiled and presented systematically in tabular and graphical form with observations.

5.3 General information

In this group name and address, year of establishment, and detailed history about the institute/repository/library was asked to know about age and eventful past of the institutions and their libraries. The description about the history of every library is given in Chapter- 4 under profile of present day libraries.

The data collected from total 75 oriental libraries in Deccan and the details about the general information like name of the institute and its year of establishments are properly recorded and presented herewith in Table (5.1).

5.3.1 Chronological Development

Deccan region is enriched in oriental libraries since ancient period and the chronological development is recorded in table (5.1).

Table 5.1: Chronological Development of Oriental Libraries in Deccan

Sr. No.	Name of the Library	Year of Establishment
1	Sri Murugha Matha, Chitradurga	17th Century
2	The Asiatic Society, Mumbai	1804
3	Deccan College Post-graduate and Research Institute, Pune	1821
4	Sri Veda Vedanta Bodhini Sanskrit Mahapatashala (Govt. Sanskrit College), Melkote	1854
5	Mumbai University Library, Mumbai	1857
6	Shree Forbes Gujarati Sabha, Mumbai	1865
7	Jamia Nizamia (Arabic University), Hyderabad	1875
8	The Mandalik Library, Fergusson College, Pune	1885
9	Anandashram Sanstha, Pune	1888
10	Sri Gowtami Regional Library, Rajahmundry	1898
11	Jama Masjid Library, Mumbai	1903
12	Karnataka Historical Research Society, Dharwad	1904
13	United Theological College, Bangalore	1910
14	Bharat Itihasa Samshodhaka Mandala, Pune	1910
15	K. R. Cama Oriental Institute, Mumbai	1916
16	Prajna Pathashala Mandal, Wai	1916
17	Shree Siddalingeswara Veda Samskrita College, Tumkur	1917
18	Bhandarkar Oriental Research Institute, Pune	1917
19	University Library, Osmania University Campus, Hyderabad	1918
20	The Centre for Kannada Studies, Bangalore University, Bangalore	1918
21	Tilak Maharashtra University, Pune	1921
22	Chhatrapati Shivaji Maharaj Vastu Sangrahalaya, Mumbai	1922
23	P.V. Narasimharao Granthalaya Bhavan, Rashtrasant Tukadoji Maharaj Nagpur University, Nagpur	1923
24	Bhausahab Vartak Granthalaya, Gokhale Education Society's H.P.T Arts and R.Y.K Science College, Nashik	1924
25	Shardashram History Research Society and Public Library, Yavatmal	1926
26	Dr. V.S.Krishna Library, Andhra University, Visakhapatnam	1927

27	I.V.K. Rajwade Sanshodhan Mandal Granthalaya, Dhule	1927
28	Vaidik Samsodhan Mandal, Tilak Maharashtra University Campus, Pune	1928
29	Shri Bhavani Museum, Aundh, Satara	1930
30	Idara-e-Adabiyat-e-Urdu, Hyderabad	1931
31	Kutub Khana-I-Saidiya, Saidiya Library, Hyderabad	1935
32	Shri Samartha Vagdevta Mandir, Dhule	1935
33	Munshi Saraswati Granthagar, Bharatiya Vidya Bhavan, Mumbai	1938
34	Oriental Research Institute, Sri Venkateswara University, Tirupati	1939
35	Oriental Research Institute, University of Mysore, Mysore	1939
36	Department of Kannada / Kannada Research Institute (R.C. Hiremath Institute of Kannada) Karnatak University, Dharwad	1939
37	Maratha History Museum, Deccan College Post-graduate and Research Institute Campus, Pune	1939
38	Sri Vidyadhisha Sanskrit Manuscript Library, Dharwad	1946
39	Jayakar Library, Savitribai Phule Pune University, Pune	1948
40	Anjuman-i Islam Urdu Research Institute, Mumbai	1948
41	Marathi Sanshodhan Mandal, Mumbai Marathi Granthasangrahalaya, Mumbai	1948
42	Sanskrit Academy, Osmania University Campus, Hyderabad	1954
43	National Institute of Indian Medical Heritage, Hyderabad	1956
44	Dr. Babasaheb Ambedkar Marathwada University, Aurangabad	1958
45	Abul Kalam Azad Oriental Research Institute, Hyderabad	1959
46	Maharaja's Government Sanskrit College, Vizianagaram	1960
47	Rashtriya Sanskrit Vidyapeetha, Tirupati	1961
48	Salar Jung Museum and Library, Hyderabad	1962
49	Andhra Pradesh State Archives and Research Institute, Hyderabad	1962
50	Centre for Advanced Study in Sanskrit, Savitribai Phule Pune University, Pune	1964
51	Barr. Balasaheb Khardekar Library, Shivaji University, Kolhapur	1964
52	Rashtrakavi Govina Pai, Samshodhana Kendra, Udupi	1965
53	Kuvempu Institute of Kannada Studies, University of Mysore, Mysore	1966
54	Sri Rallabandi Subbarao Government Archaeological Museum, Rajahmundry	1967

55	Birla Archaeological and Cultural Research Institute, Birla Science Centre, Hyderabad	1969
56	Karnataka State Archives, Bangalore	1972
57	Ananthacharya Indological Research Institute, Mumbai	1974
58	Government Oriental Manuscripts Library and Research Institute, Osmania University Campus, Hyderabad	1975
59	Academy of Sanskrit Research, Melkote	1978
60	Mecca Masjid Library, Mecca Masjid, Hyderabad	1980
61	Kalpatharu Research Academy, Bangalore	1981
62	Institute for Oriental Study, Thane	1983
63	Institute of Kannada Studies (Kannada Adhyayana Sansthe), Gulbarga University, Gulbarga	1984
64	Dasopant Sanshodhan Mandal, Ambajogai, Beed	1986
65	Shri Manjunatheshwara Cultural Research Foundation, Manujusha Museum, Shri Kshetra Dharmashala	1988
66	Brown Memorial Library, C.P. Brown Research Centre for Languages, Kadapa	1990
67	National Institute of Prakrit Studies and Research, Shravanbelagola	1993
68	Department of Manuscriptology, Kannada University, Hampi	1996
69	Kavikulaguru Kalidasa Sanskrit University, Ramtek	1997
70	The JSS Museum, Sri Kshetra Suttur, Mysore	2001
71	Sri Shankara Advaita Research Centre, Sringeri	2001
72	Marathi Manuscript Centre, c/o American Institute of Indian Studies, Deccan College Campus, Pune	2005
73	Keladi Museum and Historical Research Bureau, Keladi	2006
74	Sri Vadiraja Research Foundation, Sri Puthige Matha, Udupi	2008
75	Karnataka Sanskrit University, Bangalore	2010

Observation: It is observed from table (5.1) that out of 75 oriental libraries in Deccan 12 (16%) libraries are located in Telangana state, seven (9.33%) libraries in Andhra Pradesh, 23 (33.66%) libraries Karnataka state and 33 (44%) libraries in Maharashtra State. It is also observed that the Sri Murugha Matha, Chitradurga, Karnataka is the oldest establishment from 17th century and next to this Asiatic Society, Mumbai, is establishment of 1804, whereas Karnataka Sanskrit University, Bangalore is fairly recently originated institution in 2010 where oriental manuscripts are available in its library.

5.3.2 Semi-centennial Progress of Oriental Libraries in Deccan (from 17th Century to 2010)

Table 5.2: Semi-centennial Progress of Oriental Libraries in Deccan

Sr. No.	Year	Total No. of Libraries	%
1	17 th Century	1	1.33
2	1801-1850	2	2.67
3	1851-1900	7	9.33
4	1901-1950	31	41.33
5	1951-2000	28	37.33
6	2001-2050	6	8.00
	Total	75	100.00

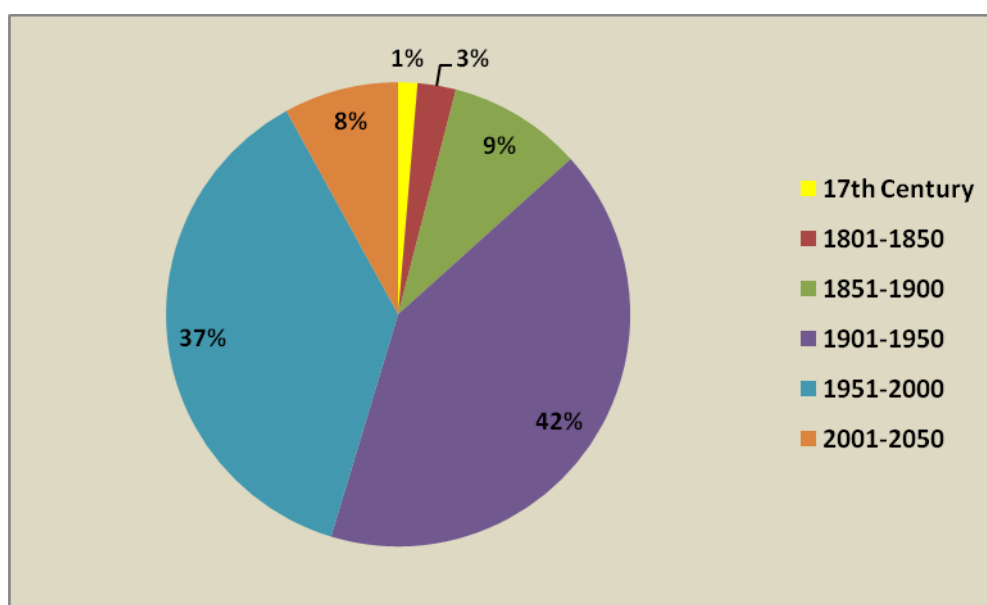


Figure 5.1: Semi-centennial Progress of Oriental Libraries in Deccan

Observation: It is observed from table (5.2) and figure (5.1) that majority of oriental libraries were established in between 1901-1950 i.e. 31 (42%) and 28 (37%) libraries were established in between 1951-2000. In these 100 years there was remarkable growth in the establishment of Oriental libraries in Deccan. There was only one (1%) library which was established in 17th century, two (3%) libraries were established in between 1801-1850, seven (9%) libraries were established in between 1851-1900, and six (8%) libraries were established in between 2001-2010.

5.4 Manuscripts Collection

Table 5.3: Collection of Manuscripts in Oriental Libraries in Deccan

Sr. No.	Name of the Library	Collection of Manuscripts
1	Kutub Khana-I-Saidiya, Saidiya Library, Hyderabad	3141
2	Salar Jung Museum and Library, Hyderabad	8500
3	Mecca Masjid Library, Mecca Masjid, Hyderabad	65
4	Abul Kalam Azad Oriental Research Institute, Hyderabad	133
5	Government Oriental Manuscripts Library & Research Institute, Jama-I-Osmania, Osmania University Campus, Hyderabad	23161
6	University Library, Osmania University Campus, Hyderabad	6428
7	Sanskrit Academy, Osmania University Campus, Hyderabad	721
8	Andhra Pradesh State Archives and Research Institute, Hyderabad	669
9	National Institute of Indian Medical Heritage, Hyderabad	284
10	Birla Archaeological & Cultural Research Institute, Birla Science Centre, Hyderabad	1075
11	Jamia Nizamia (Arabic University), Hyderabad	2000
12	Idara-e-Adabiyat-e-Urdu, Hyderabad	3360
13	Brown Memorial Library, C.P. Brown Research Centre for Languages, Kadapa	4000
14	Oriental Research Institute, Sri Venkateswara University, Tirupati	14960
15	Rashtriya Sanskrit Vidyapeetha, Tirupati	3903
16	Dr. V.S.Krishna Library, Andhra University, Visakhapatnam	2631
17	Maharaja's Government Sanskrit College, Vizianagaram	150
18	Sri Gowtami Regional Library, Rajahmundry	40
19	Sri Rallabandi Subbarao Government Archaeological Museum, Rajahmundry	450
20	Karnataka State Archives, Bangalore	10000
21	Kalpatharu Research Academy, Bangalore	100
22	United Theological College, Bangalore	5000
23	The Centre for Kannada Studies, Bangalore University, Bangalore	3000
24	Karnataka Sanskrit University, Bangalore	25
25	Oriental Research Institute, University of Mysore, Mysore	33000
26	Kuvempu Institute of Kannada Studies, University of Mysore, Mysore	11691
27	The JSS Museum, Sri Kshetra Suttur, Mysore	194

28	Academy of Sanskrit Research, Melkote	10000
29	Sri Veda Vedanta Bodhini Sanskrit Mahapatashala (Govt. Sanskrit College), Melkote	1000
30	Sree Siddalingeswara Veda Samskrita College, Tumkur	150
31	National Institute of Prakrit Studies and Research, Shravanbelagola	6000
32	Shri Manjunatheshwara Cultural Research Foundation, Manujusha Museum, Shri Kshetra Dharmasthala	5853
33	Rashtrakavi Govina Pai, Samshodhana Kendra, Udupi	300
34	Sri Vadiraja Research Foundation, Sri Puthige Matha, Udupi	1000
35	Sri Shankara Advaita Research Centre, Sringeri	3000
36	Keladi Museum and Historical Research Bureau, Keladi	2500
37	Sri Murugha Matha, Chitradurga	4000
38	Department of Kannada / Kannada Research Institute (R.C. Hiremath Institute of Kannada) Karnatak University, Dharwad	4300
39	Karnataka Historical Research Society, Dharwad	37
40	Sri Vidyadhisha Sanskrit Manuscript Library, Dharwad	1100
41	Department of Manuscriptology, Kannada University, Hampi	3000
42	Institute of Kannada Studies (Kannada Adhyayana Sansthe), Gulbarga University, Gulbarga	6000
43	Anandashram Sanstha, Pune	14000
44	Bhandarkar Oriental Research Institute, Pune	28000
45	The Mandalik Library, Fergusson College, Pune	1376
46	Jayakar Library, Savitribai Phule Pune University, Pune	4439
47	Centre for Advanced Study in Sanskrit, Savitribai Phule Pune University, Pune	900
48	Bharat Itihasa Samshodhaka Mandala, Pune	30000
49	Vaidik Samsodhan Mandal, Tilak Maharashtra University Campus, Pune	15700
50	Tilak Maharashtra University, Pune	2270
51	Deccan College Post-graduate & Research Institute, Pune	11140
52	Maratha History Museum, Deccan College Post-graduate & Research Institute Campus, Pune	170
53	Marathi Manuscript Centre, c/o American Institute of Indian Studies, Deccan College Post-graduate & Research Institute Campus, Pune	1010
54	Jama Masjid Library, Mumbai	1200
55	Anjuman-i Islam Urdu Research Institute, Mumbai	130
56	Ananthacharya Indological Research Institute, Mumbai	801
57	Munshi Saraswati Granthagar, Bharatiya Vidya Bhavan, Mumbai	1407
58	Marathi Sanshodhan Mandal, Mumbai Marathi Granthasangrahalaya, Mumbai	475

59	The Asiatic Society, Mumbai	2797
60	K. R. Cama Oriental Institute, Mumbai	2000
61	Chhatrapati Shivaji Maharaj Vastu Sangrahalaya, Mumbai	200
62	Mumbai University Library, Mumbai	15000
63	Shree Forbes Gujarati Sabha, Mumbai	1700
64	Institute for Oriental Study, Thane	3000
65	P.V. Narasimharao Granthalaya Bhavan, Rashtrasant Tukadoji Maharaj Nagpur University, Nagpur	14313
66	Kavikulaguru Kalidasa Sanskrit University, Ramtek	2388
67	Shri Samarth Vagdevta Mandir, Dhule	292
68	I.V.K. Rajwade Sanshodhan Mandal Granthalaya, Dhule	3052
69	Shardashram History Research Society and Public Library, Yavatmal	2460
70	Barr. Balasaheb Khardekar Library, Shivaji University, Kolhapur	6923
71	Prajna Pathashala Mandal, Wai	10712
72	Shri Bhavani Museum, Aundh, Satara	1930
73	Bhausahab Vartak Granthalaya, Gokhale Education Society's H.P.T Arts and R.Y.K Science College, Nashik	1903
74	Dr. Babasaheb Ambedkar Marathwada University, Aurangabad	2000
75	Dasopant Sanshodhan Mandal, Ambajogai, Beed	227

Table 5.4: Manuscripts Collection in Oriental Libraries in Deccan

Sr. No.	Range of Collection	Total No. of Libraries	Total Manuscripts	%
1	0001-5000	55	89455	73.33
2	5001-10000	8	59704	10.67
3	10001-15000	7	91816	9.33
4	15001-20000	1	15700	1.33
5	20001-25000	1	23161	1.33
6	25001-30000	2	58000	2.67
7	300001-35000	1	33000	1.33
	Total	75	370836	100.00

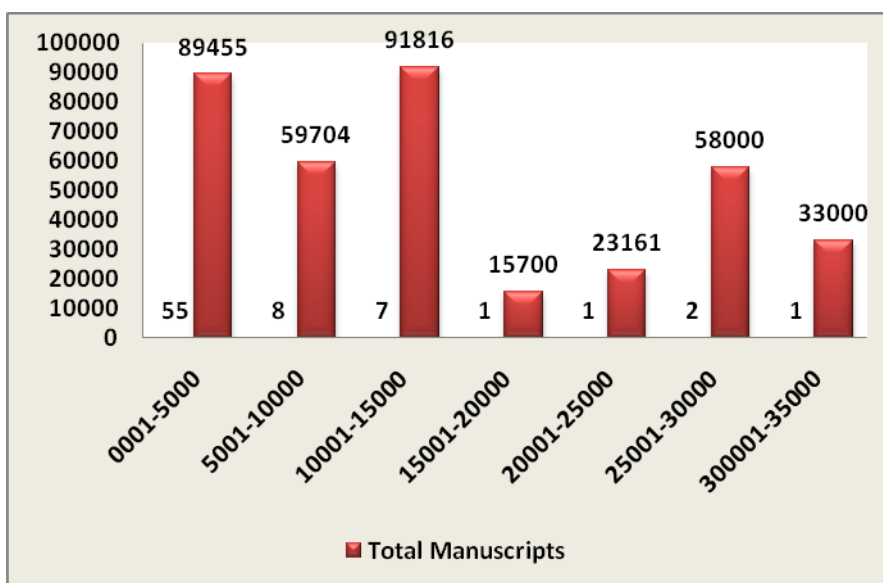


Figure 5.2: Manuscripts Collection in Oriental Libraries in Deccan

Observation: It is observed from table (5.4) and figure (5.2) that the 75 libraries in Deccan collectively have 370836 manuscripts. There are 55 (73.33%) libraries, which individually have their manuscripts collection lesser than 5000. Karnataka Sanskrit University, Bangalore, has the smallest collection of 25 manuscripts only and Oriental Research Institute, Mysore, has largest collection of 33000 manuscripts (Table 5.3). There are eight (10.67%) libraries, whose manuscripts collection falls in between 5001-10000, and seven (9.33%) libraries manuscripts collection falls in between 10001-15000. Otherwise all remaining libraries have more than 15000 manuscripts in their collection.

5.4.1 Outer Forms of Manuscripts Collection

Table 5.5: Outer Forms of Manuscripts Collection

Sr. No.	Forms	Total No. of Libraries	%
1	Book Forms	38	50.67
2	Manuscript Forms	66	88.00
3	Scrolls	12	16.00
4	Codex	5	5.33
5	Illuminated/Illustrated	18	24.00

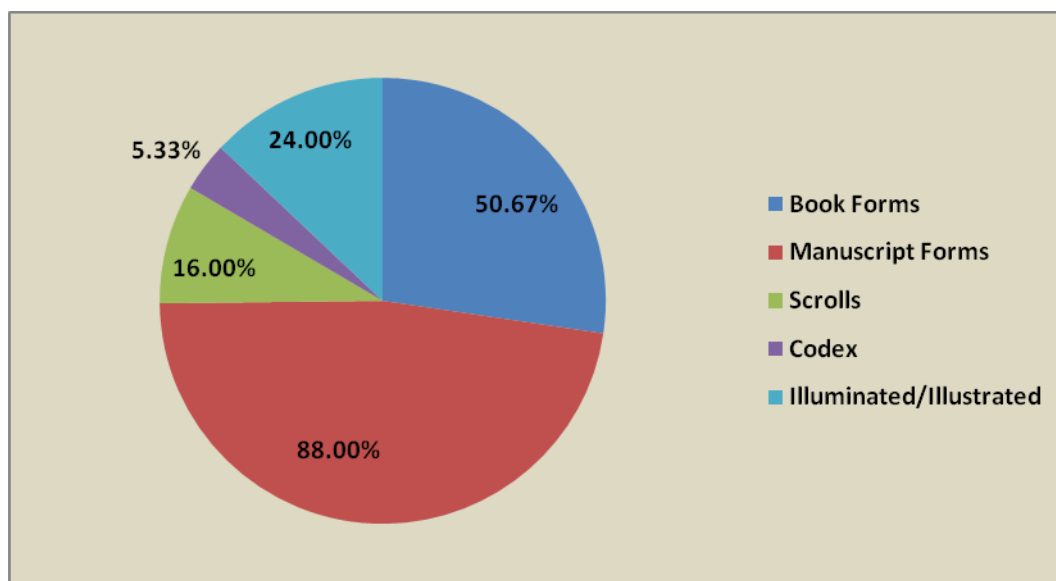


Figure 5.3: Outer Forms of Manuscripts Collection

Observation: It is observed from table (5.5) and figure (5.3) that 66 (88%) libraries in Deccan have collections in manuscript form, 38 (51%) libraries have in book form, 18 (24%) libraries have illuminated/illustrated form, 12 (16%) libraries have scrolls, and five (6%) libraries have codices.

5.4.2 Inner Forms of Manuscripts Collection

Table 5.6: Inner Forms of Manuscripts Collection

Sr. No.	Forms	Total No. of Libraries	%
1	Sacred/Religious	63	84.00
2	Academic	27	36.00
3	Ritual Worship	28	37.33
4	Classical Learning on Logic	21	28.00
5	Others	18	24.00

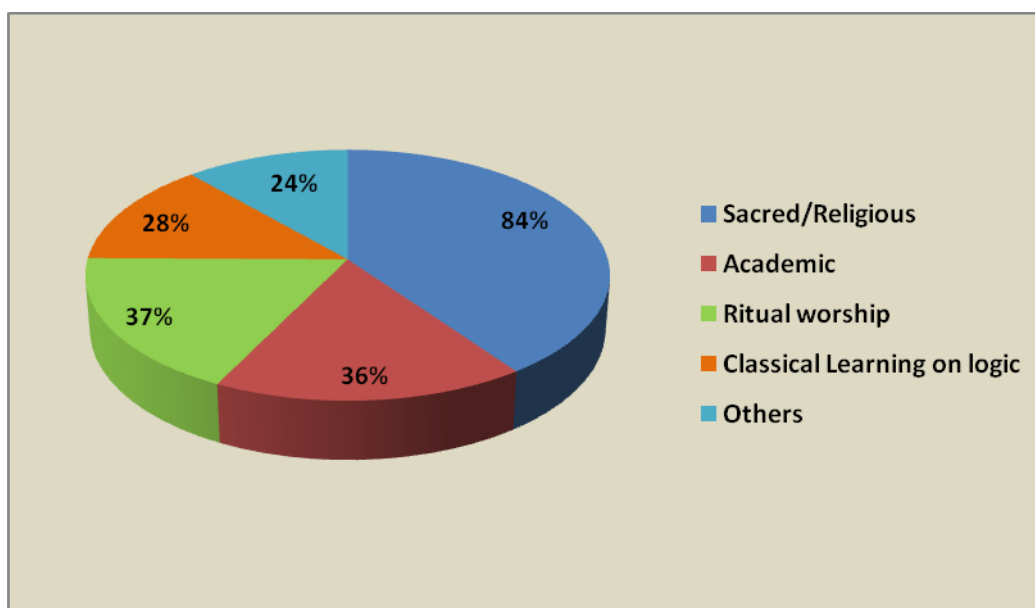


Figure 5.4: Inner Forms of Manuscripts Collection

Observation: It is observed from table (5.6) and figure (5.4) that the manuscripts collection in 63 (84%) libraries is on sacred/religious theme, collection in 28 (37%) libraries is on ritual worship, collection in other 27 (36%) libraries is on academic theme, collection in 21 (28%) libraries is on classical learning on logic, and collection in 18 (24%) libraries is focused on other theme also, those have been mentioned in next section of subject area.

5.4.3 Types of Manuscripts

Table 5.7: Types of Manuscripts

Sr. No.	Types	Total No. of Libraries	%
1	Birch Bark	4	5.33
2	Clay Tablets	1	1.33
3	Cloth (Cotton and Silk)	5	6.67
4	Parchment/Leather	9	12.00
5	Palm Leaf (Tala-Patra)	48	64.00
6	Paper	60	80.00
7	Copper Plate (Tamra-Patra)	10	13.33
8	Wooden Boards (Phalaka)	3	4.00
9	Hansi Pata	2	2.67
10	Others	10	13.33

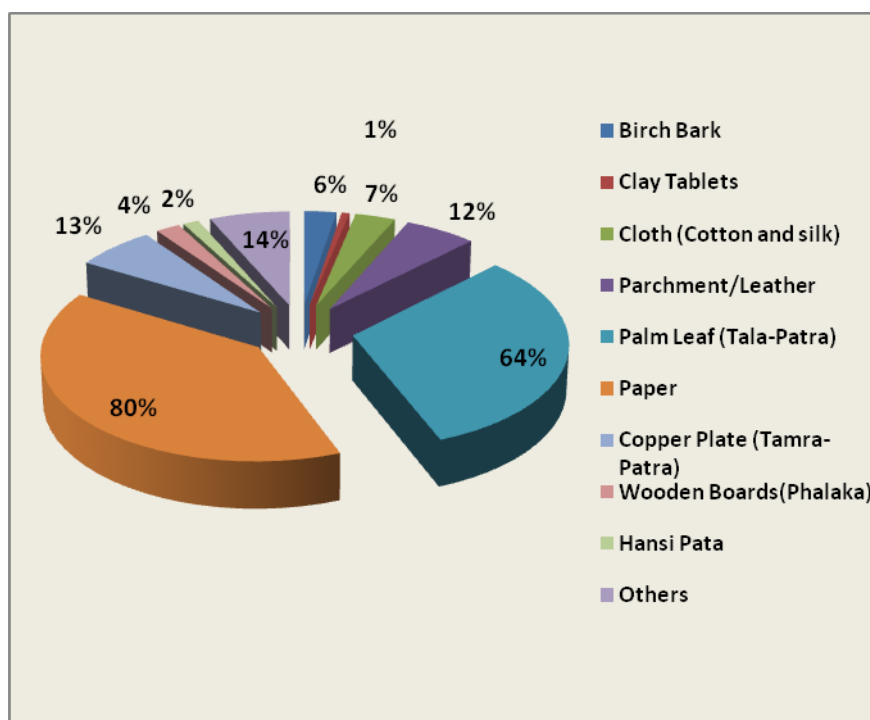


Figure 5.5: Types of Manuscripts

Observation: It is observed from table (5.7) and figure (5.5) that a variety of manuscripts are available in this region. Paper and after that palm leaf manuscripts are available in more quantity in this region. 60 (80%) libraries are having paper manuscripts, 48 (64%) are having palm leaf manuscripts, 10 (13.33%) are having copper plates, nine (12%) are having parchment/leather manuscripts, five (6.67%) are having cloth manuscripts, four (5.33%) are having birch bark manuscripts, three (4%) are having wooden boards, two (2.67%) are having hanshi pata manuscripts, one (1.33%) is having clay tablet, and 10 (13.33%) are having other resources like stone inscriptions, bronze plates, metal plates, calligraphic work on glass panels, sculptures, paintings, maps, coins etc.

5.4.4 Languages of Manuscripts

Table 5.8: Languages of Manuscripts

Sr. No.	Languages	Total No. of Libraries	%
1	Sanskrit	61	81.33
2	Marathi	26	34.67
3	Kannada	24	32.00
4	Telugu	24	32.00
5	Urdu	14	18.67

6	Arabic	13	17.33
7	Hindi	12	16.00
8	Tamil	12	16.00
9	Persian	12	16.00
10	Malayalam	9	12.00
11	Gujarathi	5	6.67
12	Turkish	4	5.33
13	Avestan	3	4.00
14	Pushtu	3	4.00
15	Tibetan	2	2.67
16	English	2	2.67
17	Punjabi	1	1.33
18	Oriya	1	1.33
19	Sindhi	1	1.33
20	Hebrew	1	1.33

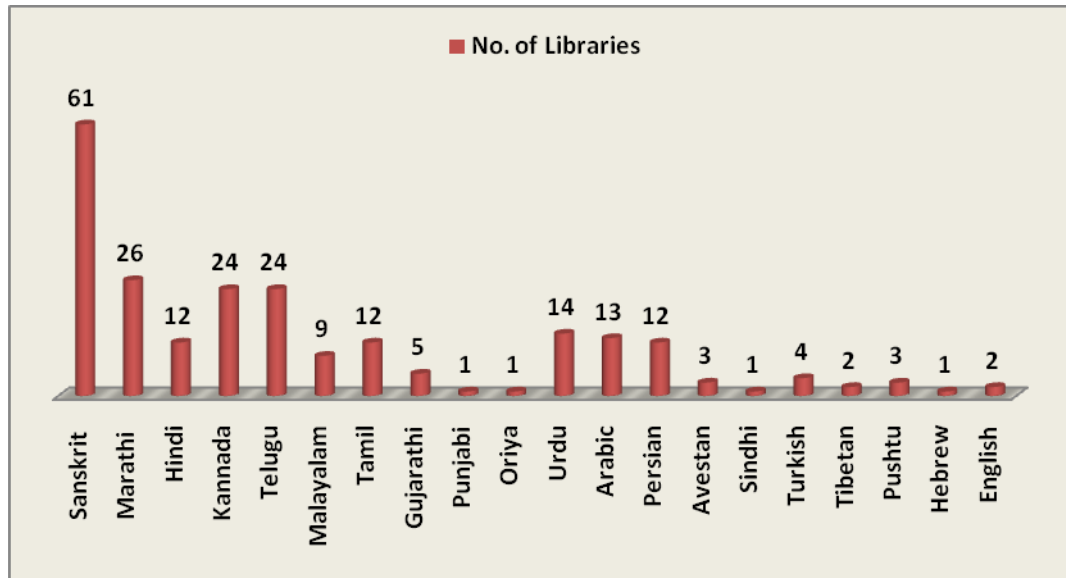


Figure 5.6: Languages of Manuscripts

Observation: It is observed from table (5.8) and figure (5.6) that 61 libraries are having Sanskrit manuscripts in their collection, 26 having Marathi, 24 having Kannada, 24 are having Telugu, 14 having Urdu/Dakkhani Urdu, 13 having Arabic, and 12 having Persian manuscripts. Apart from these the libraries in this region are having manuscripts in other oriental languages also, like Hindi, Tamil, Malayalam, Gujarathi, Turkish, Avestan, Pushtu, Tibetan, English, Sindhi, Punjabi, Oriya, and Hebrew.

5.4.4.1 State-wise Distribution of Different Languages of Manuscripts

Table 5.9: State-wise Distribution of Different Languages of Manuscripts

Sr. No.	Languages	Telangana	%	Andra Pradesh	%	Karnataka	%	Maharashtra	%
1	Sanskrit	8	10.67	7	9.33	19	25.33	23	30.67
2	Marathi	3	4	0	0	3	4	20	26.67
3	Hindi	3	4	0	0	1	1.33	8	10.67
4	Kannada	1	1.33	1	1.33	16	21.33	6	8
5	Telugu	4	5.33	6	8	8	10.67	6	8
6	Malayalam	1	1.33	2	2.67	4	5.33	2	2.67
7	Tamil	0	0	3	4	5	6.67	5	6.67
8	Guajarati	1	1.33	0	0	0	0	4	5.33
9	Punjabi	1	1.33	0	0	0	0	0	0
10	Oriya	1	1.33	0	0	0	0	0	0
11	Urdu	8	10.67	0	0	0	0	6	8
12	Arabic	8	10.67	0	0	0	0	5	6.67
13	Persian	11	14.67	0	0	1	1.33	10	13.33
14	Avestan	0	0	0	0	0	0	3	4
15	Sindhi	1	1.33	0	0	0	0	0	0
16	Turkish	3	4	0	0	0	0	0	0
17	Tibetan	0	0	0	0	0	0	2	2.67
18	Pushtu	3	4	0	0	0	0	0	0
19	Hebrew	1	1.33	0	0	0	0	0	0
20	English	1	1.33	1	1.33	0	0	0	0

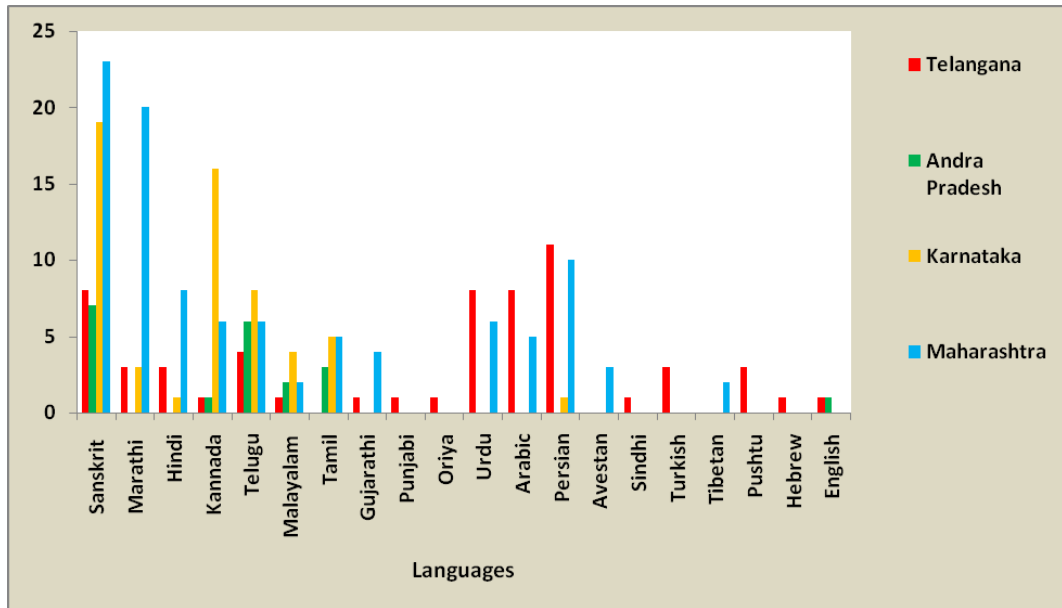


Figure 5.7: State-wise Distribution of Different Languages of Manuscripts

Observation: It is observed from table (5.9) and figure (5.7) that the collection of Sanskrit manuscripts is more in numbers in the oriental libraries of Andhra Pradesh, Karnataka, and Maharashtra. In Telangana state Persian manuscripts are available in majority as compared to Sanskrit. Urdu, Arabic, and Persian manuscripts are more in Telangana state than Maharashtra state. Otherwise libraries in Maharashtra has monopoly in possessing Marathi manuscripts, same as libraries in Karnataka has monopoly in possessing Kannada manuscripts, and libraries in Andhra Pradesh and Telangana state together have monopoly in possessing Telugu manuscripts, as these are regional languages spoken in those respective states. Tibetan manuscripts are available only in the libraries of Maharashtra, whereas except Tibetan all remaining language manuscripts can be found in Telangana state. Accordingly, Deccan region has richest collection of manuscripts almost in all oriental languages.

5.4.5 Scripts of Manuscripts

Table 5.10: Scripts of Manuscripts

Sr. No.	Scripts	Total No. of Libraries	%
1	Devanagari	58	77.33
2	Modi	7	9.33
3	Grantha	11	14.67
4	Nandinagari	6	8
5	Tigalari	2	2.67
6	Urdu	14	18.67
7	Arabic	13	17.33
8	Persian	12	16
9	Kannada	21	28
10	Telugu	21	28
11	Tamil	10	13.33
12	Malayalam	10	13.33
13	Gurumukhi	1	1.33
14	Maithili	1	1.33
15	Oriya	1	1.33
16	Brahmi	1	1.33
17	Pahlavi	3	4
18	Tibetan	2	2.67
19	Sharada	1	1.33

20	Turkish	4	5.33
21	Pushtu	3	4
22	Hebrew	1	1.33
23	Roman	2	2.67
24	Sindhi	1	1.33

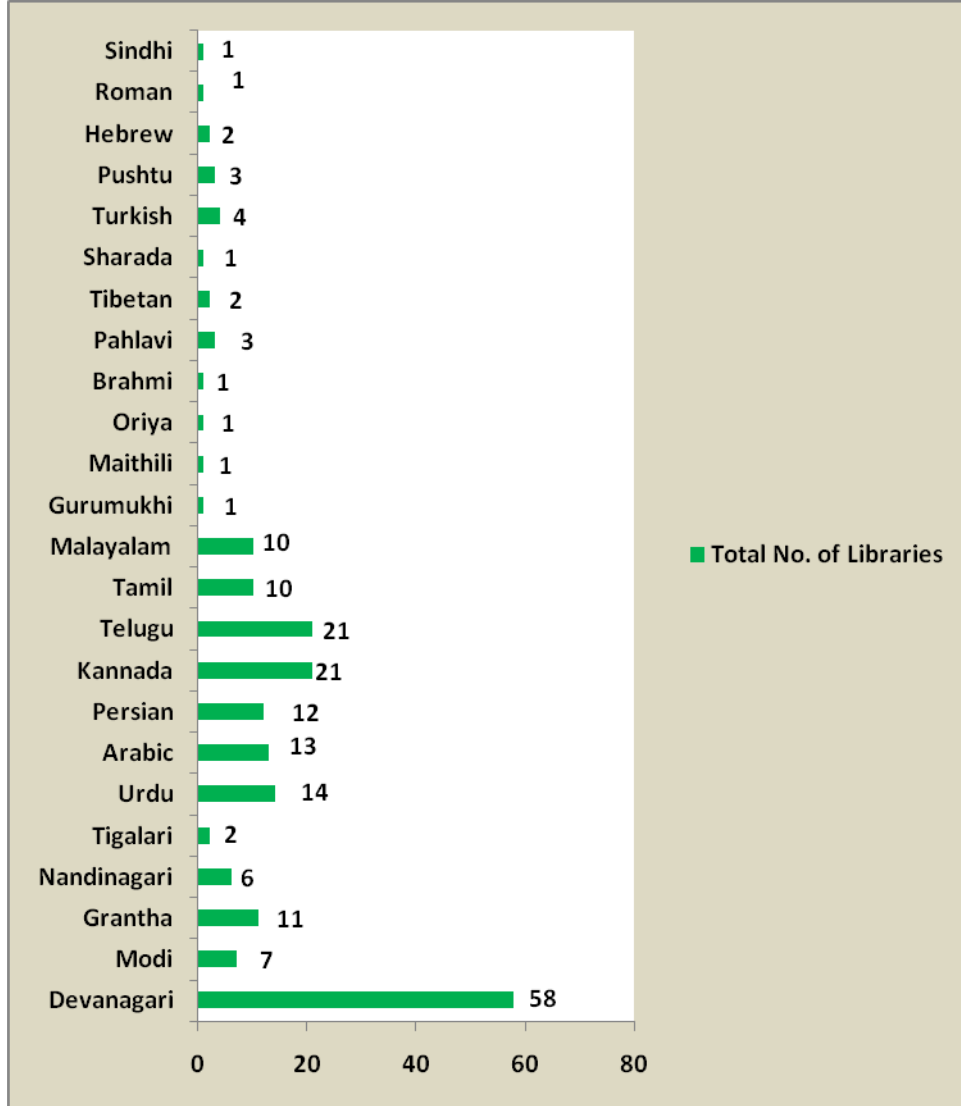


Figure 5.8: Scripts of Manuscripts

Observation: It is observed from table (5.10) and figure (5.8) that since Sanskrit and Marathi manuscripts are available in majority in the libraries of Deccan; the manuscripts in Devanagari script are in majority in 58 libraries. Also, this region possesses manuscripts in the following mentioned scripts.

- Modi script used in writing in Marathi,

- Grantha and Tigalari scripts used in writing in Malayalam and Tamil,
- Devanagari script used in writing in Prakrit,
- Nandinagari/Nagari script used in writing in Telugu and Kannada,
- Pahlavi script used in writing in Avestan,
- Gurumukhi script used in writing in Punjabi,
- Brahmi, Maithili, Sharada, and Nandinagari scripts used in writing in Sanskrit,
- Urdu, Arabic, Persian, Turkish, Sindhi, Hebrew, Tibetan, Pushtu scripts are used in writing in same language of that script, and
- Roman script used in writing English.

It is also observed that Urdu, Arabic and Persian manuscripts found in couple of libraries in Deccan are in different calligraphic scripts like *Kufic, Naskh, Thuluth, Riqā, Tanqī, Rihan, Muhaqqaq, Nastaliq, Taliq, Shakisteh, Shafta, Tughra, Makus, Bahar, and Gulzar* etc.

5.4.6 Subject Areas Covered in Manuscripts

Table 5.11: Subject Areas Covered in Manuscripts

Sr. No.	Subject Area	Total Libraries
1	Science	28
2	Religion	42
3	Epics	20
4	Mathematics	15
5	Grammar	19
6	Literature	41
7	Medicine	35
8	Veterinary Science	15
9	Art	12
10	Architecture	11
11	History	23
12	Law	10
13	Sociology	11
14	Philosophy	22
15	Theology	8
16	Astrology	28
17	Astronomy	16

18	Veda	18
19	Jainism	10
20	Islamic studies	11
21	Rituals	19
22	Folklore	5
23	Sufism	3
24	Mysticism	2
25	Purana and Puranic Studies	24
26	Dictionary (Kosha)	9
27	Performing Arts (Music Dance, Drama)	24
28	Agriculture science	2
29	Others	13

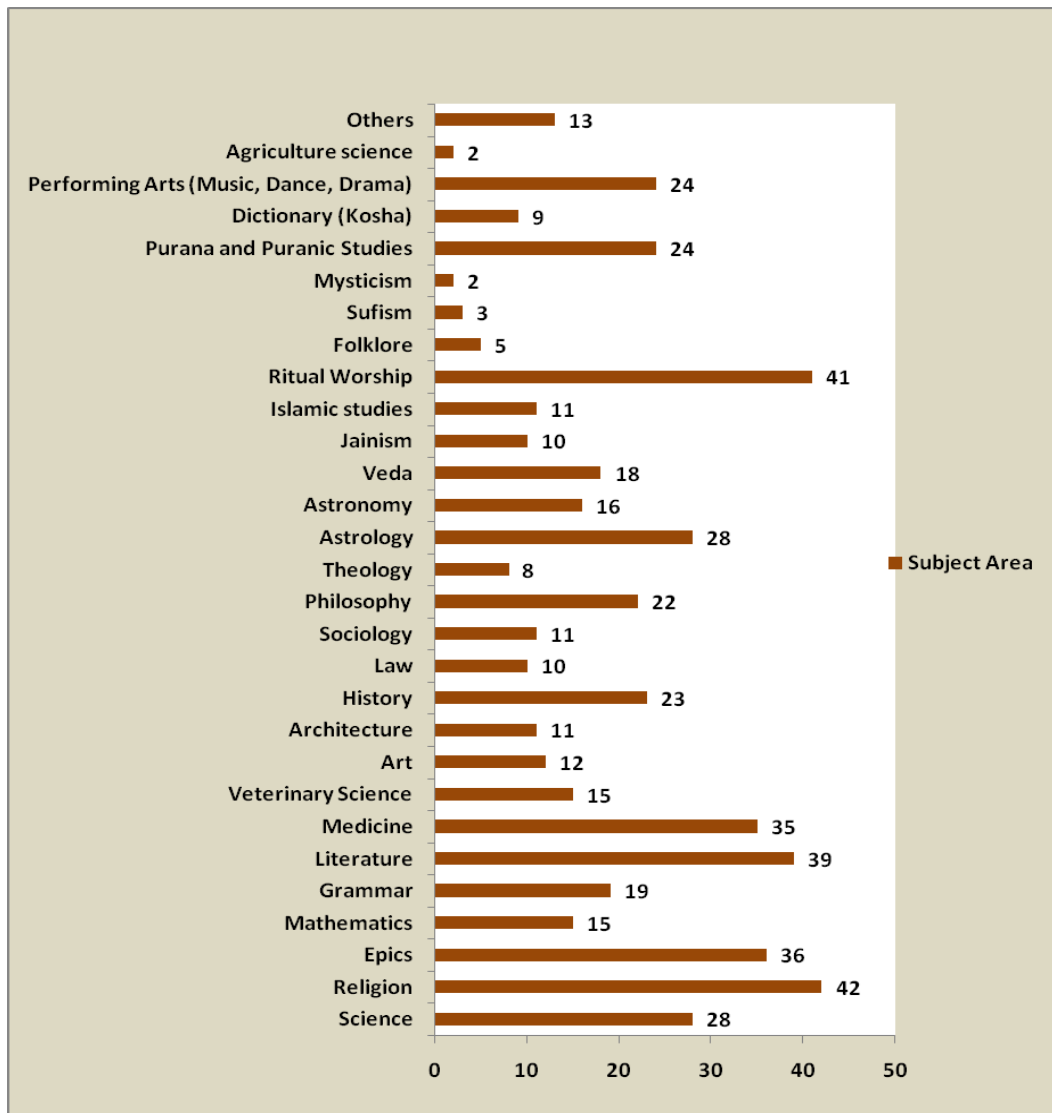


Figure 5.9: Subject Areas Covered in Manuscripts

Observation: It is observed from table (5.11) and figure (5.9) that manuscripts on Religion and Religious Studies are found in majority in 42 libraries of Deccan. Then manuscripts on Ritual Worship, Literature, Epics, Medicine, Astrology, Science, Purana and Puranic Studies, Performing Arts; Music; Dance and Drama, History, Philosophy, Grammar, Veda; Vedanta and Vedic Studies, Astronomy, Mathematics, Veterinary Science, Art, Architecture, Sociology, Islamic Studies, Jainism, Law, Dictionary (Kosha), Theology, Folklore, Sufism, Mysticism, and Agriculture come next in hierarchy. Under others Dvaita, Advaita, Tantra, Mantra, Nyaya, Yoga, Stotra, Mimamsa, Chanda, Subhashita, Mallashastra, Archery, and Mythology etc. subjects are occurred in the libraries of Deccan.

5.5 Acquisition of Manuscripts

Table 5.12: Acquisition of Manuscripts

Sr. No.	Acquisition	Manuscripts Acquired in Library	%
1	By Purchase	26	34.67
2	By Donation	62	82.67
3	By any other mode	17	22.67

Observation: It is observed from table (5.12) that 26 libraries in Deccan have acquired their collection of manuscripts by purchase, 62 libraries have acquired it by donation, and 17 libraries have either personally collected or have transcriptions (got copied from original ones) of manuscripts in their collection.

5.5.1 Special Efforts Taken for Developing Manuscripts Collection

It is observed from present survey that libraries in the Deccan have taken certain efforts towards developing their manuscripts collection, which have been summarized as below.

- Through systematic survey and enquiry efforts have been made to trace and collect the manuscripts.
- Personally have searched for and collected the manuscripts.
- An appeal has been made to manuscripts holder and convinced him to donate his collection to the library for proper care.
- Visiting libraries for collection.
- Giving advertisements in newspaper to ask for donation of manuscripts.

5.6 Budgetary Provision

Table 5.13: Budgetary Provision

Sr. No.	Budgetary Provision	No. of Libraries	%
1	Purchase	7	9.33
2	Maintenance	17	22.67
3	Scanning/Digitization	4	5.33
4	Others	4	5.33
5	No Separate Provision	52	69.33

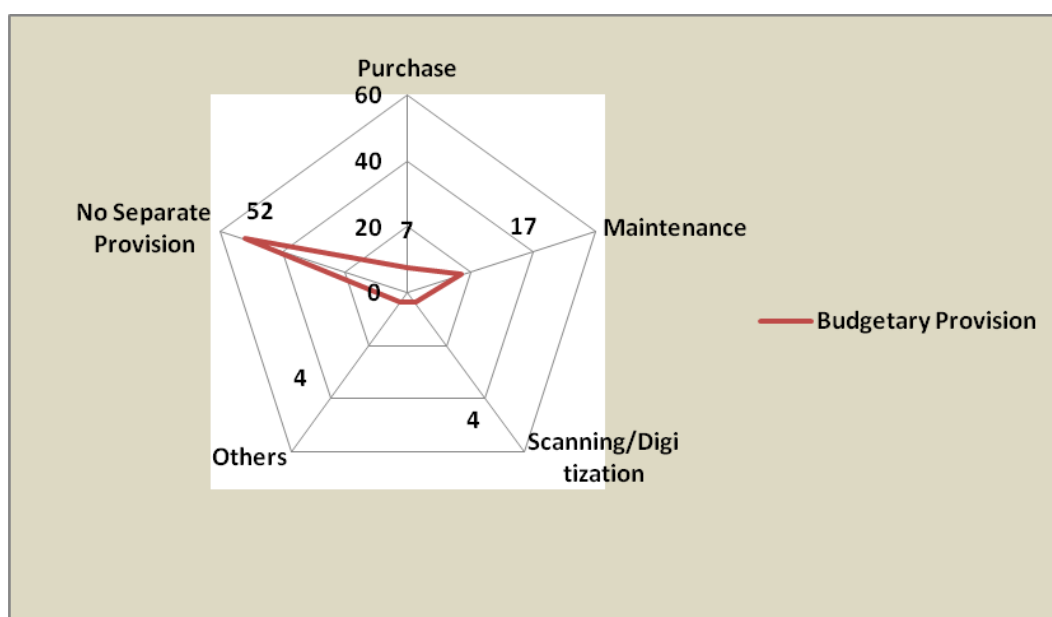


Figure 5.10: Budgetary Provision

Observation: It is observed from table (5.13) and figure (5.10) that 17 libraries in Deccan gets grants for maintenance of manuscripts, seven libraries gets grants for purchasing of manuscripts, four libraries have got grants for scanning/digitization of manuscripts, four libraries have got grants for other purposes like salary grants, furniture and equipment grants, and grants for construction of a new building etc. There is no specific or separate provision of grants in 52 libraries.

5.6.1 Comments on the Budgetary Provision

As part of the present survey, some comments have been made by the libraries on their budgetary provisions, and these are summarized as below.

- No separate grant is provided.

- They do not get any fixed or regular grants.
- They sometime get minimal funding on demand or at the time of requirement.
- There is no specific budget or lack of budget allocation.
- General library budgets are sometime diverted towards organization and maintenance of manuscripts.
- Very little budget is provided for purchase and maintenance of manuscripts.
- More budgets are required for improvement.
- Funds are received from National Archives of India, New Delhi, for the preservation and purchase of manuscripts in the ratio of 75:25 (provided when 25% budget is raised from own sources).
- Funds are received from National Mission for Manuscripts for digitization of manuscripts.

5.7 Organization of Manuscripts

Table 5.14: Organization of Manuscripts

Sr. No.	Organization	Accessioning	Classification	Cataloguing	
1	Libraries Carrying All Activities	35	35	35	
2	Libraries Carrying Only One Activity	23	8	16	
3	Libraries Not Carrying Any Activity	17	32	24	
4	Forms	Card Forms	0	0	10
		Printed Book Forms	0	0	48
		Computerised Form	0	0	9
		Other Forms	0	0	9
5	Scheme/ Code	Classification Scheme	0	37	0
		Classified Catalogue Code	0	0	5
		AACR	0	0	1
		Other	0	0	4
6	Publication of Descriptive Catalogue	0	0	47	

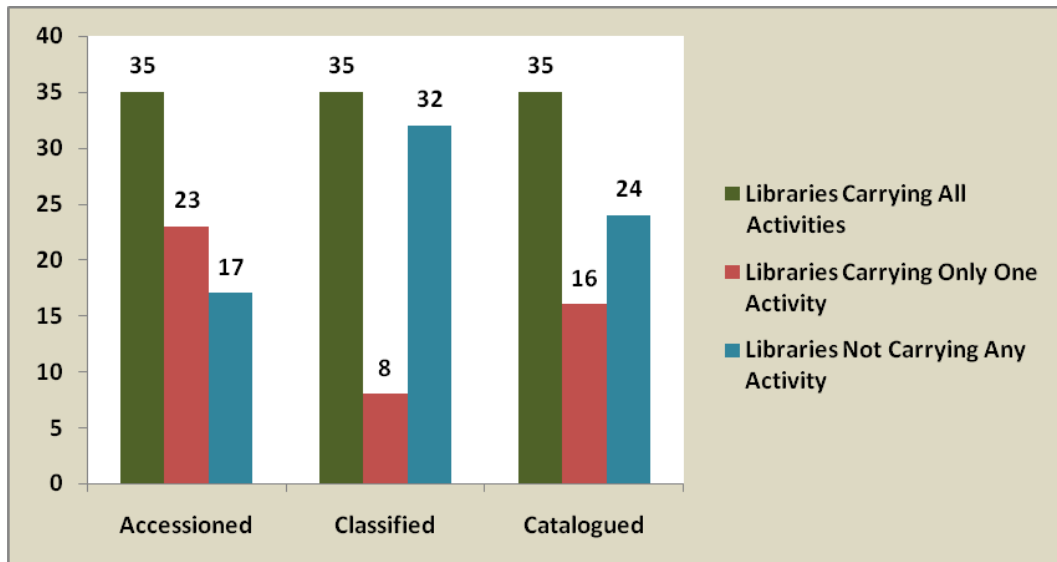


Figure 5.11: Organization of Manuscripts

Observation: It is observed from table (5.14) and figure (5.11) that out of 75 libraries 35 libraries in Deccan have accessioned, classified, and also catalogued their manuscripts collection. There are 23 libraries that have only accessioned their manuscripts collection, eight libraries have classified its collection, and 16 libraries who have catalogued their collection.

5.7.1 Columns in the Accession Register

It is observed from present survey that following columns have generally been included in an accession register to record detailed physical information about the manuscript.

- Serial number or accession number,
- Title of the manuscript,
- Author/Commentator/Scribe of the manuscript,
- Period/Age/Year of the manuscript,
- Material,
- Script,
- Language,
- Size: Length/Width,
- Number of Folios/Extent,
- Lines per page,

- Letters per line,
- Subject,
- Acquisition details,
- Accession Date,
- Physical Status/Condition: Complete/Incomplete
- Special Features,
- Remarks, etc.

5.7.2 Forms of Catalogues

Table 5.15: Forms of Catalogues of Manuscripts

Sr. No.	Forms of Catalogues	No.of Libraries
1	Card Forms	10
2	Printed Book Forms	48
3	Computerised Form	9
4	Other Forms	9
5	Published Descriptive Catalogue	47

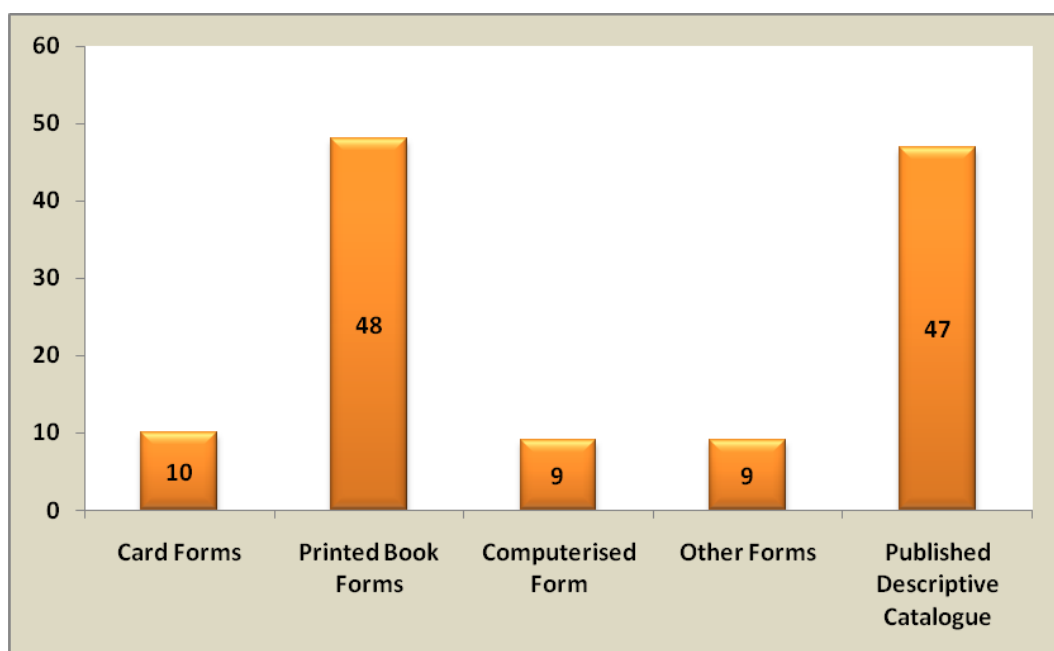


Figure 5.12: Forms of Catalogues of Manuscripts

Observation: It is observed from table (5.15) and figure (5.12) that 10 libraries in Deccan have their catalogue of manuscripts in card form, 48 libraries have it in printed book form, nine libraries have it in computerized form, and nine libraries

have it either in register or file form. It is also observed that out of 75 libraries only 47 libraries have published Descriptive Catalogue of their manuscripts (*For List of Published Descriptive Catalogues please refer to Appendix III*).

5.7.2.1 Aspects of Manuscript Covered in Catalogue Entry

It is observed from present survey that following aspects have generally been covered in a catalogue entry.

- Serial number or accession number,
- Reference number as mentioned in descriptive catalogue,
- Title of the manuscript,
- Author/Commentator/Scribe of the manuscript,
- Period/Age/Year of the manuscript,
- Material,
- Script,
- Language,
- Size: Length/Width,
- Number of Folios/Extent,
- Lines per page,
- Letters per line,
- Subject,
- Acquisition details,
- Physical Status/Condition: Complete/Incomplete,
- Special Features,
- Beginning lines,
- Colophon / Ending lines, etc.

5.7.3 Scheme of Cataloguing and Classification Used

Table 5.16: Scheme of Cataloguing and Classification Used

Sr. No.	Scheme/Code	No. of Libraries
1	Classified Catalogue Code	5
2	AACR	1
3	Other	4
4	Classification Scheme	37

Observation: It is observed from table (5.16) that five libraries in Deccan use classified catalogue code for cataloguing its manuscripts, one library uses Anglo American Cataloguing Rule for cataloguing, and four libraries using other methods of cataloguing like chronologically and author name wise, one line indexing, serial number wise or their own cataloguing scheme. In case of applying classification scheme for manuscripts 37 libraries are using some scheme for classification. Out of 37 majority libraries are using subject-wise classification scheme and some are using government of India prescribed classification scheme.

5.8 Arrangement Criteria for Manuscripts

Table 5.17: Arrangement Criteria for Manuscripts

Sr. No.	Arrangement Criteria	No. of Libraries	%
1	By Accession Number	48	64
2	By Language and then by Accession Number	6	8
3	By Subject and then by Accession Number	7	9
4	By Classified Order	3	4
5	Any Other	7	9

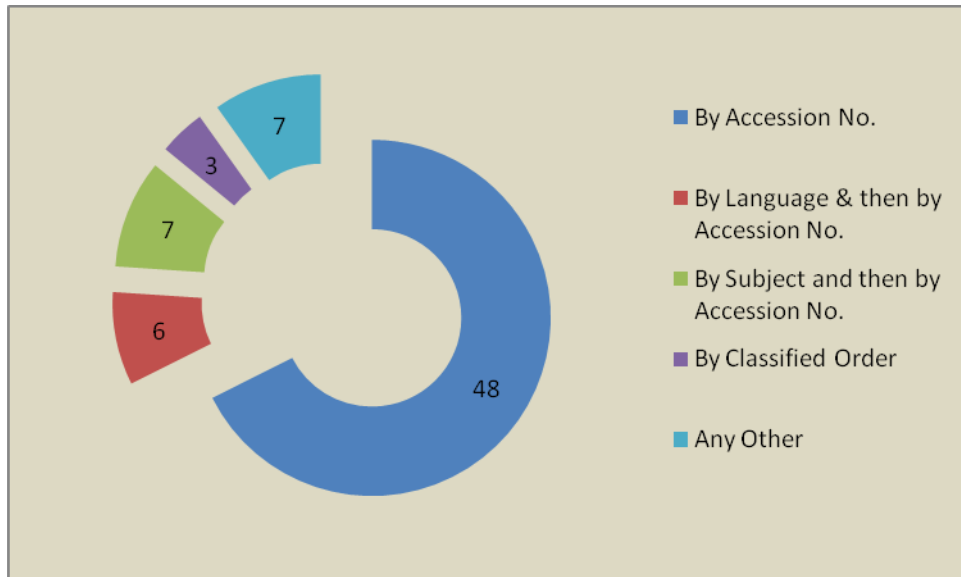


Figure 5.13: Arrangement Criteria for Manuscripts

Observation: It is observed from table (5.17) and figure (5.13) that 48 libraries in Deccan have arranged their manuscripts collection by accession number, six libraries have arranged it by language and then by accession number, seven libraries have

arranged it by subject and then by accession number, three libraries have arranged it by classified order, and seven libraries have arranged it either by chronological alphabetic order or by collection along with its donors name.

5.9 Accessibility

It is observed from present survey that since manuscripts are rare valuable treasure and fragile in nature, therefore in order to prevent the damage and for safety libraries restricted the open access facility inside the manuscripts storage area.

It is also observed that some libraries are taking special efforts for making people aware of their manuscripts collection, such as, conducting awareness camps in schools, college, and universities, providing orientation to the library visitors, organizing exhibitions of manuscripts, arranging display of rare collections, publishing news articles, giving information about the collection through website, and through brochures, and conducting workshops and short term courses, etc.

5.10 Reference Service and Users

It is observed from present survey that in every library mainly the scholars and researchers in the field of Orientology, Sanskrit, Indology, Ancient Indian History and Culture as well as any scholars or person interested in studying manuscripts are allowed to refer the manuscripts. It is also observed that on an average 40 to 50 scholars visit the library in a year to refer the manuscripts and various well known personalities including orientologists, sanskritists, indologists, and historians from India and abroad have referred to it (*For List of Well Known Personalities who have referred the Manuscripts in Oriental Libraries in Deccan please refer to Appendix IV*). Manuscript libraries strictly act as a reference libraries and do not issue the manuscripts out of the library for safety point of view and for avoiding the damage.

5.11 Facilities

Table 5.18: Facilities

Sr. No.	Facilities	No. of Libraries
1	Microfilming	15
2	Xeroxing	51
3	Scanning	36
4	Inter-Library Loan	2
5	Translation	7
6	Other	7

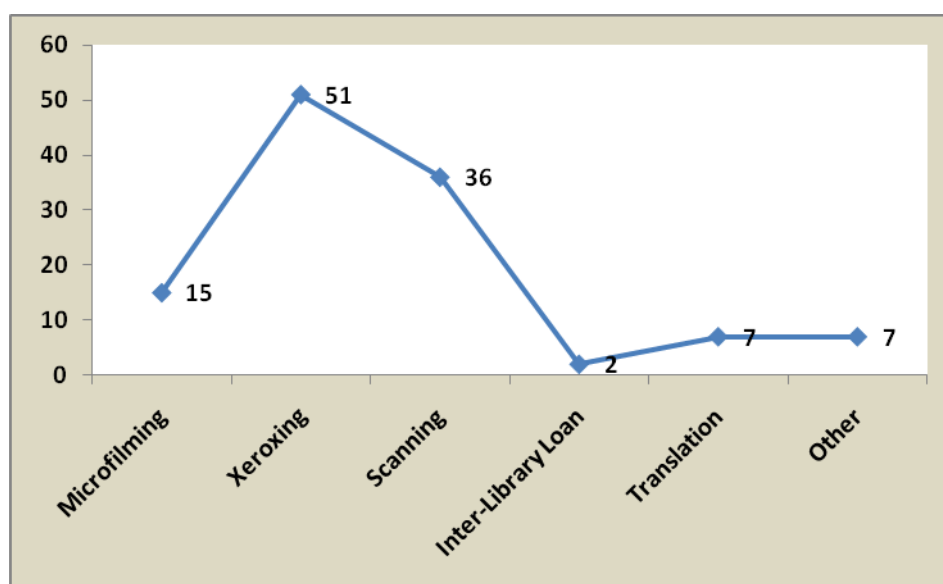


Figure 5.14: Facilities

Observation: It is observed from table (5.18) and figure (5.14) that 15 libraries in Deccan have microfilming facility, 51 have Xeroxing facility, 36 have scanning facility, two have inter-library loan facility, seven have translation facility, and seven have other facilities like giving printouts of microfilmed/scanned manuscripts, allowing digital photography, and providing CD's of required manuscripts. But the photocopying and photography facilities can be undertaken only after obtaining the prior permission of higher authority.

5.12 Methods of Preservation Applied

Table 5.19: Methods of Preservation Applied

Sr. No.	Preservation Method	No. of Libraries
1	Cleaning and Dusting	75
2	Use of Vacuum Cleaner	5
3	Use of Organic Insecticides	31
4	Use Chemical Insecticides	34
5	Air Conditioning	2
6	Binding	5
7	Fumigation	23
8	De-acidification	13
9	Lamination	11

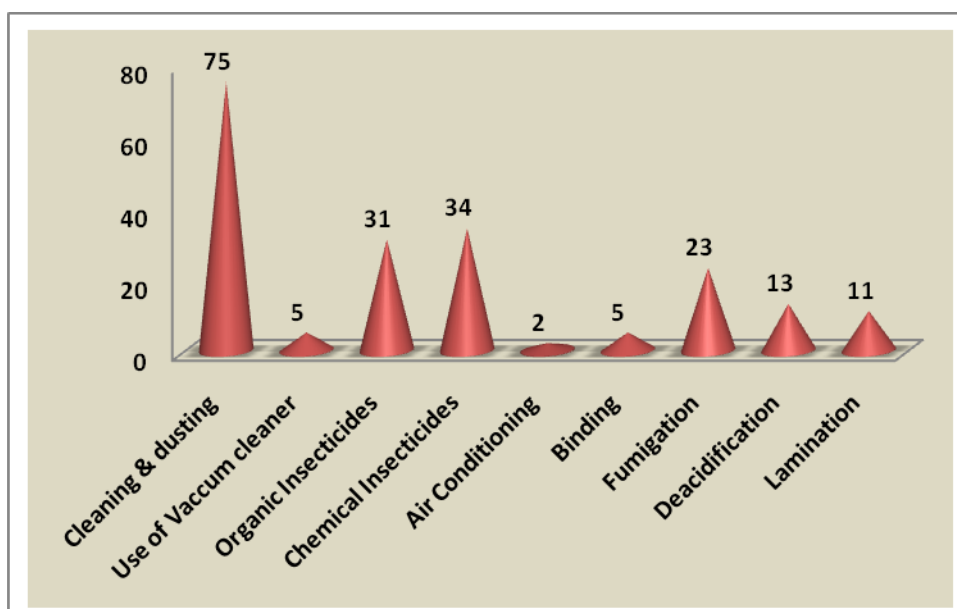


Figure 5.15: Methods of Preservation Applied

Observation: It is observed from table (5.19) and figure (5.15) that all 75 libraries are carrying regular cleaning and dusting activity along with wrapping their manuscripts in between wooden boards/non-acidic card boards and covering those inside red cloth/non-acidic paper, five libraries use vacuum cleaner in support of cleaning, 31 libraries make use organic/natural insecticides like they use herbs in this process. They use citronella (lemongrass) oil, clove oil, margosa (neem) oil to clean palm leaf manuscripts. Also they use sweet flag powder, camphor, black pepper, cloves, and black cumin as fumigation agents to keep inside the manuscripts

cupboards. 34 libraries make use of chemical insecticides for pest controlling, two libraries have air conditioned room for storing manuscripts, five libraries undertakes binding work for manuscripts which are in book form, 23 libraries uses fumigation chambers for preservation, 13 libraries apply de-acidification process to clean the paper manuscripts which have gone yellowish, and 11 libraries apply lamination process to fragile and brittle manuscripts using acid free tissue/butter paper.

5.12.1 Other Aspects of Preservation Followed by the Libraries

Table 5.20: Other Aspects of Preservation Followed by the Libraries

Sr. No.	Other Aspects of Preservation	No. of Libraries
1	Good Ventilation at Library	64
2	Well Lighted Area of Library	64
3	Separate Conservation section with trained Staff	33
4	Preventive Conservation Guidelines	27
5	Disaster Management Retrieval Plan	30
6	Plan of Preservation with the help of modern technologies	46
7	Policy on Scanning/Digitization	32
8	Collection already Scanned/Digitized	36
9	Access to digitized collection on Intranet	36
10	Access to digitized collection on Internet	5

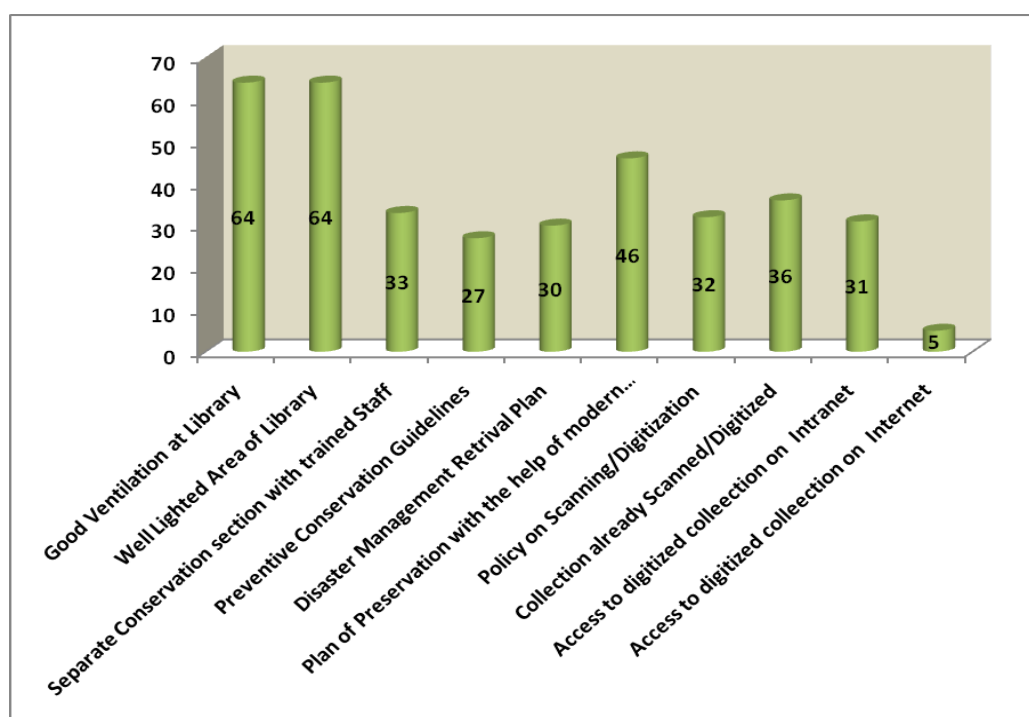


Figure 5.16: Other Aspects of Preservation Followed by the Libraries

Observation: It is observed from table (5.20) and figure (5.16) that 64 libraries have proper ventilation and sufficient light at the room where manuscripts are kept, only 33 libraries have separate conservation section with trained staff, 27 libraries have drafted preventive guidelines for manuscripts, 30 libraries have disaster management retrieval plan as well as fire fighting instruments ready with them, 46 libraries have planning of preserving their manuscripts collection with the help of modern technology, 32 libraries have written policy ready on scanning/digitization of manuscripts, 36 libraries have already scanned/digitized their manuscripts collection, 31 libraries have decided to extend access to it through intranet or on CD's, and only five libraries wish to extend access to it through internet. Whereas nobody has applied OCR technique while digitizing the manuscripts as this technology cannot be applied on regional language handwritten manuscripts.

5.12.2 Hardware's and Software's Used for Scanning/Digitization of Manuscripts

It is observed from present survey that following hardware's and software's were used by the libraries which have scanned/digitized their manuscripts collection.

- Epson/HP A3 size image scanners,
- Digital camera,
- High storage capacity server,
- Compact discs/ external hard discs,
- Adobe fine reader,
- Photoshop software,
- Picture project software,
- Digital library management software, etc.

It is also observed that there are few libraries, which have used Manus Granthavali, D-Space, and Slim-21 software individually to manage their digital repository of manuscripts. Many of the libraries have stored their digitized collection of manuscripts in CD's.

5.13 Skilled Staff

Table 5.21: Skilled Staff

Sr. No.	Skilled Staff	Libraries	%
1	In Conservation	28	37.3
2	In Classification and Cataloguing	43	57.3

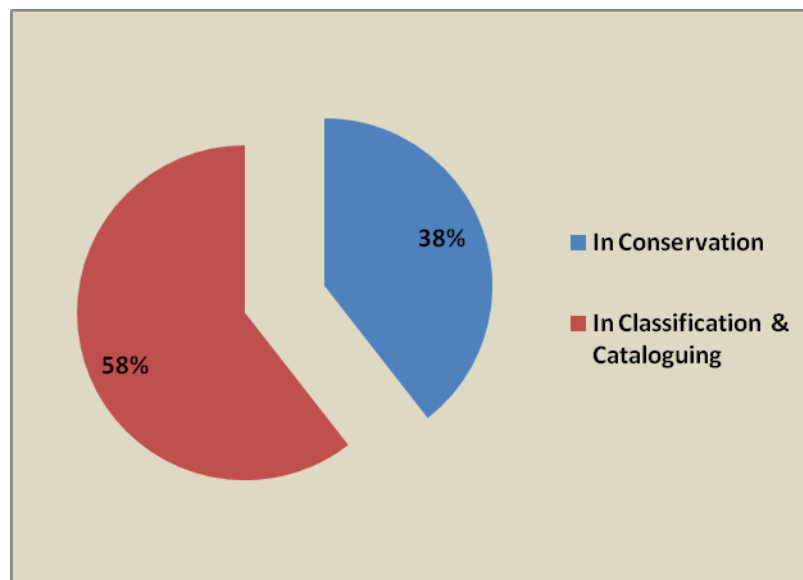


Figure 5.17: Skilled Staff

Observation: It is observed from table (5.21) and figure (5.17) that only 28 (38%) libraries have skilled staff in conservation and 43 (58%) libraries have skilled staff in classification and cataloguing of manuscripts.

5.14 General Suggestions about Manuscript Collection

The libraries in Deccan have given certain suggestions about their manuscript collection, which have been summarized as below.

- Since manuscripts are a valuable source of ancient knowledge, these have to be preserved with utmost priority and care.
- There is either need to give training to the staffs in the library in the area of conservation, preservation, classification and cataloguing or need to employ trained staffs who are well versed with modern techniques of organizations and preservations of manuscripts.

- Round the clock air-conditioning system needs to be installed in the storage area of manuscripts to maintain temperature, relative humidity and light intensity. Also spacious storage area with proper ventilation and sufficient light needs to be provided to the libraries.
- Fire fighting system need to be installed as a measure of disaster management system.
- Entire collection of manuscripts needs to be digitized to save this rare treasure for posterity. For this purpose all required funding, scanners, software's, hardware's, and training need to be provided to the libraries.
- There is an urgent need to publish these manuscripts and bring the knowledge contained in it for the use of society.
- Sufficient funding needs to be provided to the libraries for the better organization and management of manuscripts.

Summary

A very rich religious and cultural heritage is depicted through the manuscripts treasure available in Deccan. Every religious sect and the ancient and medieval dynasties in Deccan have contributed in collecting and preserving the manuscripts. It is observed that the oriental libraries in Deccan have rich collection of manuscripts collectively in variety of forms, languages, scripts, and covering various areas of knowledge. Majority of these libraries do not have separate budgetary provision for purchasing and maintenance of manuscripts. Many oriental libraries have published descriptive catalogue of their manuscripts. This way the bibliographic control over the manuscript collection is growing strong. It is traced that some libraries are using authentic methods of preservation in routine like fumigation, de-acidification, and lamination etc. It is found that still majority of libraries are using organic methods of preservation and using natural products in this process. Digitization of manuscripts is must for saving this treasure and few libraries have already scanned their manuscripts.

CHAPTER 6

FINDINGS, SUGGESTIONS AND CONCLUSION

6.1 Introduction

The present survey of oriental libraries having manuscripts throws light on overall functioning of oriental libraries in Deccan in the organization of manuscripts and various related aspects. The data collected from 75 oriental libraries was analyzed critically and reported in the form of observations in previous chapter. Analyzing the data gathered the present investigator draws the following findings and based on them some suggestions.

6.2 Findings

- A very rich religious and cultural heritage is reflected through the manuscripts treasure available in India. Simultaneously, a lot of ancient knowledge lies buried in the thousands of manuscripts which are in the custody of temples, masjids, *mutts*, private libraries, museums, archives, colleges, universities and various oriental research institutes in the Deccan in particular.

- Every religious sect in India has contributed immensely in collecting and preserving the manuscripts. The contribution of famous dynasties / kings including from Muslim kingdoms of Deccan history was enormous in this regard.

- The oriental library initiative took place in ancient India, which flourished in the medieval era of Mughals, who contributed to a great deal to the development of oriental libraries. Though the invaders destroyed the major portion of our knowledge heritage but inspired people to collect and learn the basics of knowledge in manuscripts and that reached to its peak in the period when the British and other Europeans came to India.

- Deccan region is divided into four zones Maharashtra, Karnataka, Telangana and Andhra Pradesh.

- The present research identified 105 oriental libraries from different information sources and noticed that there are 44 oriental libraries in Maharashtra, 36 in Karnataka, 13 in Telangana and 12 in Andhra Pradesh. It is noticed that state of Maharashtra has the highest number of such libraries i.e. 44, whereas the state of Andhra Pradesh has the lowest with 12 libraries.
- Out of 105, 75 oriental libraries in Deccan region have contributed their data on manuscripts collection for the present study. Out of these, 12 libraries are from Telangana, 7 are from Andhra Pradesh, 23 are from Karnataka, and 33 are from Maharashtra.
- It is also found that the Sri Murugha Matha, Chitradurga, Karnataka is the oldest establishment from 17th century and next to this Asiatic Society, Mumbai, is establishment of 1804, whereas Karnataka Sanskrit University, Bangalore is a fairly recently established institution in 2010 where oriental manuscripts are available in its library.
- Majority of oriental libraries were established in between 1901-1950 i.e. (42%) and 28 (37%) libraries were established in between 1951-2000. In these 100 years there was a remarkable growth in the establishment of Oriental libraries in Deccan. There was only one (1%) library which was established in 17th century, two (3%) libraries were established in between 1801-1850, seven (9%) libraries were established in between 1851-1900, and six (8%) libraries were established in between 2001-2010. Thus it is noticed that trends in developing oriental libraries is continuous. This indicates that the importance of oriental libraries still exists even today.
- It is found that all 75 libraries in Deccan have rich collection of manuscripts collectively have 370836 manuscripts. There are 55 (73.33%) libraries, which individually have their manuscripts collection below 5000. Oriental Research Institute, Mysore, has the largest collection of 33000 manuscripts.
- Manuscripts in various forms like book, manuscript, illuminated/illustrated, scrolls, and codices are existed in this region. But out of all, manuscripts form is the dominant one.

- Various areas of knowledge are embedded in the manuscripts like sacred/religious, ritual worship, academic, and classical learning on logic etc. Religious manuscripts are available in majority with the libraries.
- Paper manuscripts are available in majority and palm leaf manuscripts are also available with many libraries. Apart from this there are copper plates, parchment manuscripts, cloth manuscripts, birch bark manuscripts, wooden boards, hansipata (eagle wood/bark) manuscripts, and clay tablets. Other resources like stone inscriptions, bronze plates, metal plates, calligraphic works on glass panels, sculptures, paintings, maps, and coins are also available.
- Sanskrit manuscripts are found in majority in Deccan. Marathi manuscripts are available in majority in Maharashtra, Telugu manuscripts are available in majority in Telangana and Andhra Pradesh together, and Kannada manuscripts are available in majority in Karnataka, as those are the local / regional language mediums used in those particular states. After this Urdu, Arabic, Persian, and Hindi manuscripts are available in numbers in most of the libraries.
- Sanskrit and Marathi manuscripts are available in majority. The manuscripts in Devanagari scripts are found in larger numbers. The manuscripts like Kannada, Telugu, Urdu, Arabic, and Persian scripts come next in this hierarchy.
- Manuscript covering the subject areas like Religion, Ritual Worship, Literature, and Epics dominates the collection.
- It is found that majority of the oriental libraries (62) in Deccan have developed the collection of manuscripts by the way of donations received through the various sources.
- The majority of oriental libraries (52) in Deccan do not have separate budgetary provision for purchasing and maintenance of manuscripts.
- Less than 50% of oriental libraries (35) have accessioned, classified, and also catalogued the manuscripts collection.

- Almost 50% of oriental libraries (37) have followed subject-wise classification scheme to classify their manuscripts.
- More than 50% of oriental libraries (47) have published descriptive catalogue of their manuscripts. This way the bibliographic control over the manuscript collection is growing strong.
- Only nine oriental libraries in Deccan have computerized their catalogue of manuscripts.
- Most of the oriental libraries (48) have preferred to arrange their manuscripts collection by accession number, which is a very easy method to organize and to retrieve the manuscripts from the stacks.
- Majority of oriental libraries have closed access system in their manuscripts section.
- Few oriental libraries are taking special efforts to make people aware of their manuscripts collection by arranging awareness camps, providing orientation to visitors, organizing exhibitions, publishing news articles, giving information about valuable collection on websites and through brochures, conducting workshops and short term courses, publishing critical editions of manuscripts etc.
- Users of the manuscripts collection are mostly scholars and researchers in the area of Orientology, Sanskrit, Indology and Ancient Indian History etc.
- The oriental libraries act as reference libraries and do not issue their manuscripts out of the library, as manuscripts collection is very rare, valuable, and impossible to replace if damaged or misplaced.
- Almost all oriental libraries offer Xeroxing facility in respect of manuscripts. Some libraries extend scanning and microfilming facilities too. But very few libraries give translation facility in their library and most of the libraries do not give this facility due to lack of trained staff.

- A few oriental libraries allow digital photography and provide CD's of required manuscripts on prior permission.
- In the area of preservation almost all libraries are taking care to preserve the manuscripts as these are rare and needs special care to preserve. Most of the libraries give more emphasis on dusting and cleaning but many a times other methods are also required like fumigation, de-acidification, and lamination etc. It is traced that some libraries are using these authentic methods of preservation in routine. It is found that still majority of libraries (31) are using organic methods of preservation and using natural products in this process. It is also found that many libraries (34) make use of chemical insecticides for pest controlling, some libraries (23) libraries uses fumigation chambers for preservation, some libraries (13) apply de-acidification process to clean the paper manuscripts which have gone yellowish, some libraries (11) apply lamination process to fragile and brittle manuscripts using acid free tissue/butter paper, and a limited number of libraries (5) undertakes binding work for manuscripts which are in book form.
- Very few libraries are using Air Conditioners in the storage area of manuscripts to maintain the temperature and relative humidity required.
- Many of libraries have microfilmed their manuscripts for preservation purpose.
- Some libraries are using fire fighting instruments as a safety measure in disaster management activity.
- Digitization of manuscripts is a must for saving this treasure and few libraries have already scanned their manuscripts. But many libraries have not yet adopted this technique. Some libraries have started the process of digitization of manuscripts and some libraries have initiated planning for digitization.
- Majority of libraries (36) have digitized their manuscripts collection and almost all of them wish to give access to it on intranet rather than internet.

- Some libraries are using digital library management software's like *Manus Granthavali*, D-Space, and Slim-21 etc. to manage their digital library of manuscripts.
- In majority libraries they do not have skilled personnel who are well versed with the techniques of conservation as well as classification and cataloguing of manuscripts.

6.3 Suggestions

The present survey research represents an in-depth exploration of the organization of manuscripts available with various oriental libraries in Deccan. In the light of the findings, certain suggestions and recommendations can be made, which may be helpful in bringing about positive changes in the oriental libraries in Deccan region.

1. Budgetary Provision

There should be separate provision in budget for maintenance of manuscripts. The institutes can try to obtain financial aid for the conservation of manuscripts under the Financial Assistance scheme of the Department of Culture, Government of India, National Archives of India, New Delhi or from the State Governments. A separate budget needs to be provided for modernization and digitization of libraries.

2. Skilled Staff/Trained Personnel

Separate skilled staff should be appointed in manuscripts section, who are well versed with the techniques of conservation as well as classification and cataloguing. It is noticed that staff is preserving documents but they are not professionally trained. It is strongly suggested that staff of oriental libraries should be trained from the institutes like national libraries as well as library associations need to take a role in organizing training in traditional preservation as well as digitization of documents. So that staff can acquire necessary skills in managing, organizing and preserving documents.

3. Training

The Institute should depute their working personnel for training to short-term courses in the conservation of manuscripts.

- a) The School of Archival studies under the National Archives of India, New Delhi conducts a short term training course on Care and Conservation of Manuscripts, Books and Archival Material. The course is designed for those candidates who are working in educational institutions, manuscripts libraries and archival institutions.
- b) The INTACH, Lucknow, organizes a training programme in conservation of documents, manuscripts and paintings on paper.
- c) The NRLC, Lucknow, also provide training in the field of conservation.

4. Descriptive Catalogue of Manuscripts

There is a need to publish the descriptive catalogue of manuscripts covering the whole collection. That catalogue should also be in computerized form and should be made available on web, and then only it will be known to the public.

5. Exhibitions

Exhibitions should be arranged from time to time of special manuscripts, for making people aware of the rich collections.

6. Digitization

Digitization of manuscripts should be done and it should be made available on web, for increasing its accessibility.

7. Microfilming

Most of the manuscripts are in deteriorating condition, so wherever digitization facility is not available these should be micro-filmed quickly and preserved scientifically.

8. Online Public Access Catalogue (OPAC)

Computerised cataloguing of manuscripts should be done and its OPAC should be made available on Internet, for making people aware of the Institute's manuscripts collection.

9. Use of Air Conditioners

Air Conditioners should be installed in the stack areas of manuscripts to control temperature and humidity. It should be operated round the clock.

10. Networking of Oriental Libraries

It is also strongly suggested that using Information and Communication Technology (ICT) oriental libraries should be digitized and developed a network of these libraries for the effective resource sharing.

11. Use of Information and Communication Technology (ICT)

ICT applications are also fruitful in oriental libraries and can add:

- Digitization of the collection and scanning for auto indexing.
- Searching becomes more powerful with multiple access points.
- Records of manuscripts can be made available in different forms to users for consultation.
- ICT based services can be provided to users especially CAS, SDI, Bibliographies, Alert and Digest etc.
- Descriptive and union catalogue development is easy.
- Web Pages of oriental libraries can be developed and linked to access the data.
- Networking of libraries is possible.
- Resource sharing may be enhanced.
- Preservation of data in a searchable mode.

ICT use needs to be enhanced due to these multifold benefits.

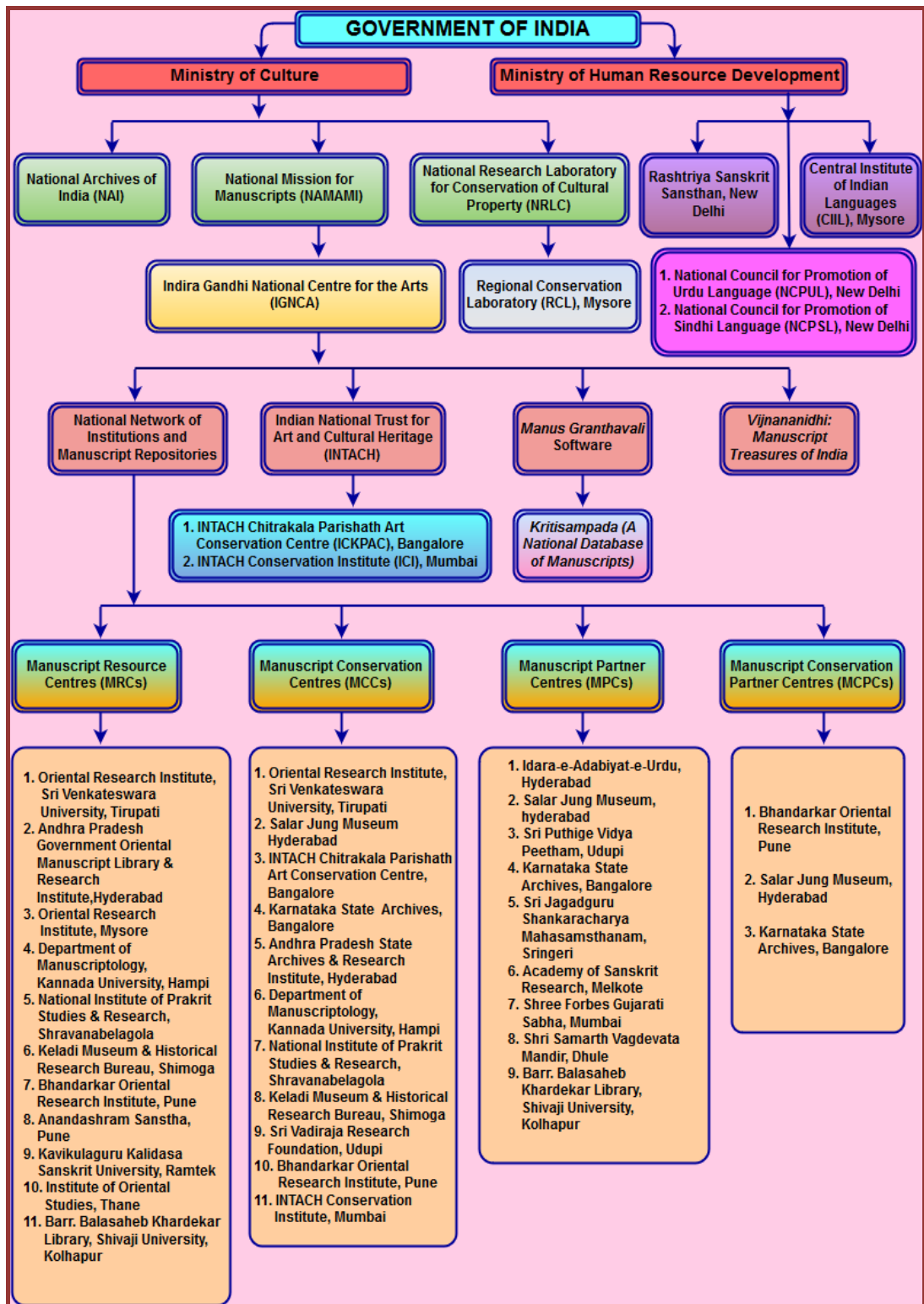
6.4 Prominent Recommendations

- ❖ A well qualified and properly trained staff with specialization in manuscript handling – preserving (Manuscriptology) should be appointed as special officer in-charge to look after the rare collection of manuscripts consisting of variety of languages.
- ❖ It is also recommended that this staff should have the knowledge of at least three languages such as Sanskrit, Urdu, and Marathi/Kannada/Telugu/Tamil etc. for manuscript reading and translating. He should also know the peoples who are well versed with other languages of which manuscripts are in the collection.

- ❖ Digitization, preservation and cataloguing of this rich collection should be given utmost importance. For these professional organizations like NMM, IGNCA and INTACH should be involved.
- ❖ Manuscripts collection needs to be organized systematically and scientifically and its access needs to be increased as the material is very informative.
- ❖ All libraries have to adopt the scientific ways of physical preservation of manuscripts. Special technology should be adopted for content preservation. ICT use is to be enhanced to modernize libraries.

6.5 National Information, Assistance and Management System for Archives and Manuscript Collections: Focusing on Deccan Region in Particular

Different organizations are collectively working towards the archiving of manuscripts collection at national level. Researcher has grouped those organizations under the banner of National Information, Assistance and Management System for Archives and Manuscript Collections works in India in general and in Deccan Region in Particular. The researcher has tried to depict this cluster of efforts towards archiving of manuscripts are highlighted through flowchart 6.1.



Flowchart 6.1: National Information, Assistance and Management System for Archives and Manuscript Collections: Focusing on Deccan Region in Particular

National Mission for Manuscripts (NAMAMI) is an independent organization under Ministry of Culture, Government of India, established to survey, locate and conserve Indian manuscripts, with an aim to create national resource foundation for manuscripts for enhancing their access, awareness and use for educational purposes. This mission was initiated in February 2003. Indira Gandhi National Centre for the Arts (IGNCA) is the nodal agency for the implementation of this project. It has created bibliographic databases of Indian Manuscripts and involved in the conservation, preservation, and digitization of the manuscripts to promote access and scholarship through research and publication. It has also established a national network of institutions and manuscript repositories for documentation, preservation and digitization of the wealth of manuscripts. Through different Manuscript Resource Centres (MRCs), NMM has documented and digitized the manuscripts. There are total 11 MRCs, managed with the help of grants from NMM working in Deccan region. Manuscript Conservation Centres (MCCs) are identified across the country which conserves manuscripts with the help of grants from NMM. There are total 10 MCCs working for this purpose in Deccan region. The Mission has identified prominent institutions with large holdings of manuscripts for partnership with the Mission as Manuscript Partner Centres (MPCs). These are required to document own collections and catalogue them to *Manus Granthavali*. At present, there are nine MPCs from Deccan region are associated with the Mission. The Mission nominates institutions with large holdings of manuscripts as Manuscript Conservation Partner Centres (MCPCs). Under this programme, each MCC nominates 10 institutions as MCPCs. These institutions are provided conservation assistance through the MCCs. The MCPCs are provided with an advice on storage and maintenance of their collections in a scientific manner. The Mission also provides conservation and storage material (acid-free board, acid-free paper, etc.) for storage of important manuscripts in these collections. Preventive and curative conservation work on the manuscripts where required is also undertaken by MCCs. At present, there are three institutions from Deccan region are associated with the Mission as MCPCs.

The National Informatics Centre (NIC) has developed a new software (based on IGNCA's electronic format) called *Manus Granthavali*. It is based on Dublin Core

Metadata Standards that are accepted globally. By using this software the Mission has developed a national database of 2 million manuscripts called *Kritisampada*, which can be accessed through <http://www.namami.org/pdatabase.aspx>.

The proclamation of 45 pioneering manuscripts titled as the *Vijnananidhi: Manuscript Treasures of India* is also launched by the Mission. These nominated manuscripts are landmarks in Indian intellectual history and have unique heritage value that contains insights and discoveries and that have, at different points of time, broken new ground in India's knowledge systems.

Indian National Trust for Art and Cultural Heritage (INTACH), a non-profit NGO and INTACH Conservation Institutes (ICI) works in the area of heritage conservation with objective to preserve manuscripts heritage for future generations. The ICI regularly organizes training courses, workshops and capacity building programmes for raising awareness in all aspects of heritage conservation and management. At present INTACH Chitrakala Parishath Art Conservation Centre (ICKPAC), Bangalore and INTACH Conservation Institute (ICI), Mumbai are nominated as MCC under the NMM.

Even the National Archives of India (NAI), an office attached to the Ministry of Culture, Government of India, provides financial assistance for preservation and conservation of documentary heritage including manuscripts. The financial assistance scheme is intended for National/State level voluntary organizations, educational institutions, including private colleges, libraries and museums, universities, deemed universities, autonomous bodies of the Government (Central as well as States/Union Territories) archives and museums, families of erstwhile princely houses, old aristocratic families, individuals, temples, churches, *khanqahs*, and *mutts* etc. having inherited collections of manuscript/records of historical importance. The assistance is provided for scientific preservation/conservation/repair/restoration, microfilming, listing, cataloguing, evaluation, translation, publication/ reprint of manuscripts/historical documents, charts, maps etc. in their custody as also for purchase of manuscript. The assistance is also provided for purchase of items required for preservation of manuscript i.e. Air conditioners, vacuum cleaners, fumigation chambers and chemicals for

treatment. The Scheme also provides financial assistance for digitization of manuscripts (including support for digitization job work as well as purchase of equipments viz. camera, scanner, computer, reprography equipments like printer, copier), for construction/addition, alteration/renovation of the building. Also, it offers one year diploma course in archives and records management and short term certificate courses in archives management, records management, reprography, care and conservation of manuscripts and archives, servicing and repair of records, etc.

Besides this, the National Laboratory for Conservation of Cultural Property (NRLC), Lucknow, is a subordinate office of the Ministry of Culture, Government of India established in 1976 to provide support in the conservation of cultural property in cultural institutions throughout the country. It provides training in the field of conservation, helps in setting up conservation laboratories, and provides advice on preventive conservation. The Regional Conservation Laboratory (RCL), Mysore, is a unit of NRLC, extends technical assistance in conservation of heritage objects of the country.

Under the Government of India Rules, the work pertaining to the libraries of national importance, the, Delivery of Books Act and publication of rare manuscripts is assigned to the Department of Culture. They have introduced their schemes of financial assistance to voluntary organizations, educational institutions, libraries, museums and universities, for preservation, listing, cataloguing, evaluation, and publication etc. of manuscripts. The Central and State Governments also provides financial assistance to libraries in various parts of the country for certain approved purposes like purchase of books, furniture and equipment and construction of buildings.

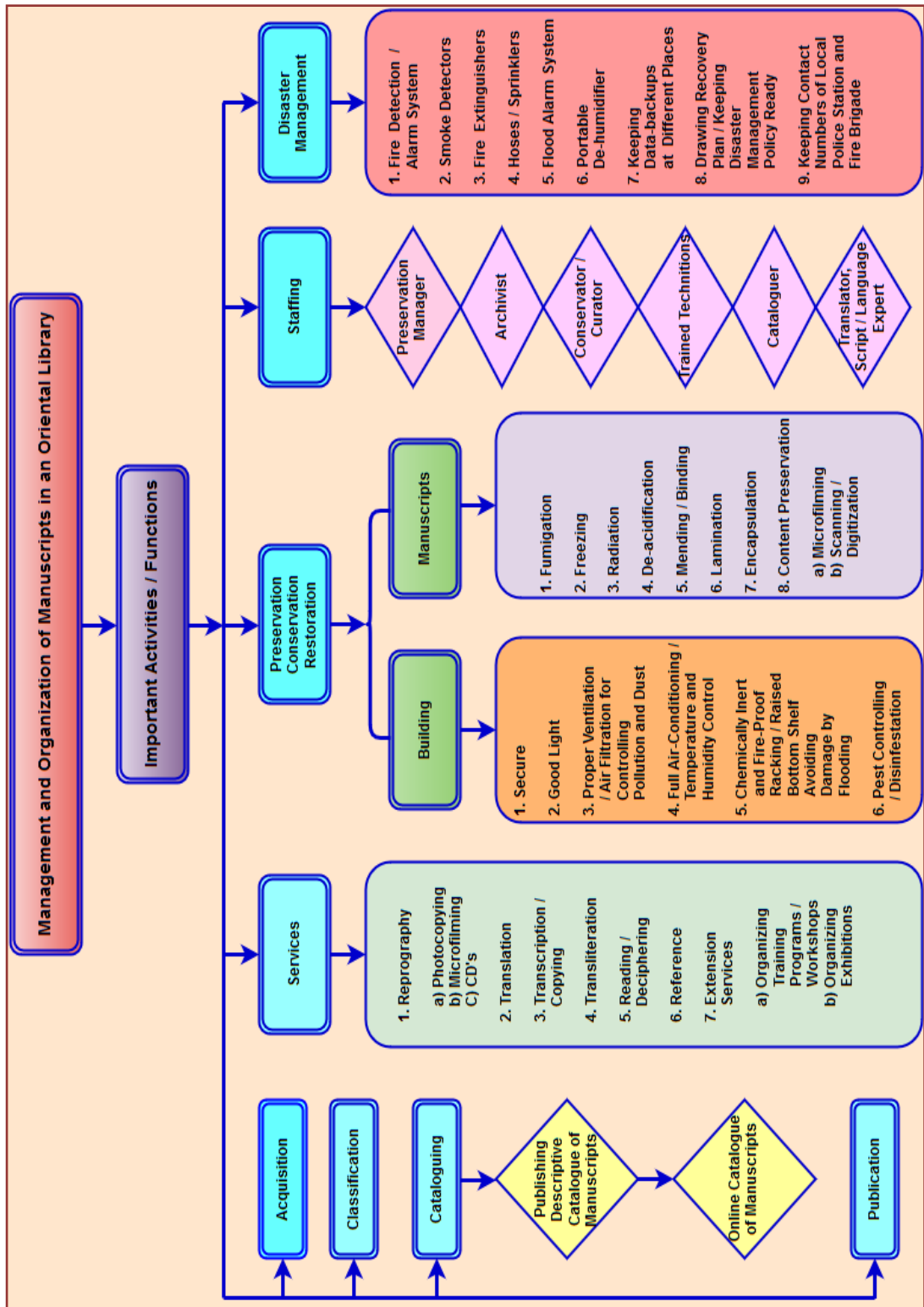
The organizations working under the Department of Higher Education, Ministry of Human Resource Development, Government of India, like Central Institute of Indian Languages (CIIL), Mysore, Rashtriya Sanskrit Sansthan (RSS), New Delhi, National Council for Promotion of Urdu Language (NCPUL), New Delhi, and National Council for Promotion of Sindhi Language (NCPSL), New Delhi, through their schemes for financial assistance for publication of books give grants for the

publication of descriptive catalogue of rare manuscripts, classics, old manuscripts and also their translation and transliteration.

The manuscripts repositories in Deccan region can easily approach to the above organizations and get benefited in the direction of finance, preservation/conservation, digitization, documentation, training, publication activity, and other physical facilities required to organize their manuscripts collection in more scientific and systematic way for future generations.

6.6 Model on Management and Organization of Manuscripts in an Oriental Library: Best Practices in Managing Collection

The researcher after evaluating the oriental libraries in Deccan has prepared a plan on managing oriental libraries and presented it in the form of a model with best practices as under. The same is depicted through flowchart 6.2 for easy understanding and ready reference. All these activities may be implemented by every oriental library for proper, systematic, and scientific management and organization of manuscripts they possess.



Flowchart 6.2: Model on Management and Organization of Manuscripts in an Oriental Library

a) Acquisition, Classification, Cataloguing, and Publication

Initially, oriental libraries have to identify the availability of manuscripts with individuals and then these have to be acquired by way of donation or purchase. The acquired collection needs to be classified according to subject and language for easy arrangement and accessibility of manuscripts. Further, these are to be catalogued either manually or mechanically considering all physical and bibliographical aspects of manuscripts. A descriptive catalogue of manuscripts is needed to publish; it's a job of oriental institutes to publish rare texts in manuscripts also to make people aware of ancient knowledge hidden inside these manuscripts.

b) Services

The oriental libraries have to offer certain services with regards to manuscripts like reprographic service involving photocopying; microfilming; providing soft copies of scanned manuscripts in the form CD's, translation, transcription/copying, transliteration, reading/deciphering, reference services.

The activities of classification, cataloguing, translation, copying, transliteration, and deciphering need expertise in respective languages and scripts and certainly there is need to appoint skilled personnel for library.

c) Preservation, Conservation and Restoration

Since manuscripts are very old and rare resources of the oriental library, the following preservation measures need to be applied for the building where manuscripts are kept and for the manuscripts physically to enhance its durability.

- The building has facility for secure storage area for manuscripts.
- The environmental conditions have to be stabilized at standard level using artificial heat controlling units, air conditioning, and dehumidifying equipments.
- There is a need to have proper ventilation with good air circulation to prevent the growth of fungus. Air-filtration plants required to control pollution and dust.
- Light level / natural light is to be controlled using screens/curtains.

- Humidity and air pollution are serious factors of deterioration. These cannot be controlled unless HVAC (Heating, Ventilation, and Air Conditioning) is installed.
- The temperature is required to be maintained in range of 15-20 C and relative humidity (RH) to be maintained between 35% and 65%.
- Silica Gel, an effective humidity absorbent material, can be used to stabilize the required level of humidity by keeping it inside the manuscript showcases.
- Stacks need to be chemically inert (non-corrodible) and fire-proof. It's always better to use metal racks than wooden.
- Basement storage has to be avoided or sufficient space should be left at the bottom of shelf to avoid damage from water flooding, also space should be at the top of shelf for easy air circulation.
- Manuscripts need to be wrapped by acid-free paper, folders or boxes.
- Chemical cleaning or bleaching can be done inside the building with regular intervals.
- Pest-controlling treatments and methods of disinfestations need to be applied with regular intervals for the library premises.
- Fumigation chamber and vacuum chamber can be used to treat the termite affected manuscripts. Generally a chemical like Thymol is used in fumigation chamber and Ethylene Oxide is used in vacuum chamber.
- Freezing technique also can be applied to kill insects, their larvae, and their eggs inside the manuscripts. This treatment can be given in a modified domestic freezer by setting it on 18°C. Radiation treatments also can be used for same purposes.
- The effective disinfestations, fumigation, and radiation treatments can be applied by properly trained personnel with proper equipments.
- De-acidification method can be used to clean the papers of manuscripts after the writing inks and pigments have been tested for fastness in the material to be used for cleaning. In aqueous de-acidification method the affected paper is immersed in or brushed with an alkaline solution. Magnesium Bicarbonate is the effective alkaline solution used to neutralize the acidity of an old paper. In spirit de-acidification alkali is dissolved in an organic solvent and that can

be applied in spray form on paper of a manuscript. In Vapor phase de-acidification chemicals in gaseous forms are used to neutralize the acid on a paper.

- The fragile paper of manuscript is mended with infilling, framing, and backing methods.
- After de-acidification and mending, lamination process can be undertaken to increase the strength of a paper. In this process transparent Japanese tissue is pasted on both sides of a paper.
- Encapsulation method also can be used instead of lamination. In this process document is encased in an envelope of inert transparent polyester film e.g. 'Mylar', and then it is sealed either using ultrasonic welding system or putting zigzag stitches using machine sewing method.
- For content preservation microfilming as well as scanning / digitization methods are preferred in ICT environment.

d) Staffing

In the staffing pattern, there is a need for developing a position of Preservation Manager for survey, draft, manage, and execute the preservation and conservation program. The position of Archivist is also essential to undertake the work of deciding appropriate conservation treatment. Executing those treatments is actual responsibility of Conservator / Curator. In this activity he is supported by the Trained Technicians, who undertake treatments of lamination, encapsulation, etc.

e) Disaster Management

Disaster management is also a must as precautionary step for managing any manuscripts repository. This system works anticipatorily against disaster and in emergency, which occur due to fire, flood, tempest, light, vermin, pollution, cycling of environmental conditions, earthquakes and human-made attacks, etc. In disaster management activity following mentioned provisions can be made well in advance.

- Fire / smoke detectors and alarm system, fire extinguishers (both chemical and water), and hoses / sprinklers can be placed within the storage room.
- Flood alarm system can also be installed.
- An arrangement for portable de-humidifier can be made.
- Digitized manuscripts data-backups can be kept at different places for fast and easy recovery of data.
- Disaster management policy / recovery plan should be drawn well in advance.
- Contact numbers of local police station and fire brigade should be listed in contacts list for emergency.

All the above said activities/best practices can be implemented only when sufficient funding, proper guidance, appropriate procedures, and required trainings are made available to the oriental libraries. All such assistances can be availed from the organizations as shown in flowchart 6.1, namely, National Archives of India (NAI), National Mission for Manuscripts (NMM), National Research Laboratory for Conservation of Cultural Property (NRLC), Indian National Trust for Art and Cultural Heritage (INTACH), Central Institute of Indian Languages (CIIL), and Rashtriya Sanskrit Sansthan (RSS). If libraries are well aware of the various existing assistance schemes and are capable enough to convenience their requirements through proposals they can bring ultimate changes in the functioning, organization and management of the manuscripts.

6.7 Scope for Further Research

This study encompasses the oriental libraries in Deccan region only. In future such study can be carried out in other zones of India having oriental libraries.

6.8 Conclusion

Libraries have always had a pivotal role in the storage, processing, and dissemination of information; in a way, in civilizing and making people culture conscious. Present development always stands on the foundation of the past. Development of society has no meaning without cultural ethos that is enriched with our knowledge of past

human behavior and thought processes. Record of all the events related to this process and evolution is mandatory for any civilized society to grow with harmony and peace and oriental libraries play the most vital role in maintaining this.

Information, knowledge, and wisdom in the form of manuscripts carry the legacy of traditions from one generation to generation. A very rich religious and cultural heritage is depicted through the manuscripts treasure available in India. Simultaneously, a lot of ancient knowledge lies buried in the millions of manuscripts in the possession of temples, masjids, *mutts*, private libraries, public libraries, museums, archives, colleges, universities and various oriental research institutes in the Deccan in particular. Oriental manuscripts are present in different libraries in Deccan but university libraries lead others in preserving these manuscripts, with a few exceptions. Manuscripts are available in different oriental languages and in different forms. Every religious sect in India has contributed immensely in collecting and preserving these manuscripts. The contribution of famous kings as well as Muslim sultanates of Indian history was also enormous in this regard. The oriental library initiative took place in ancient India, which flourished in the medieval era and Mughals contributed to a respectable amount to the development of oriental libraries. Though the invaders destroyed the major portion of our knowledge heritage but inspired people to collect and learn the fundamentals of knowledge in manuscripts and that reached to its peak in the period when the British and other Europeans came to India.

Most of the libraries have been successfully collected and cared the manuscripts for future use. They are bringing out those manuscripts in the form of printed editions. Techniques from modern science and technology have been put to good use in the noble work of preservation and digitization of these manuscripts.

This study reveals that oriental libraries in Deccan have played important role in the growth of oriental studies and that have played a big role in the spread of higher education. It also reveals that the focus of higher education has shifted from southern and eastern Deccan to western Deccan in late medieval period and its development reached its peak during the British period. Since then western Deccan in particular has become the main centre of higher education and learning.

In order to ascertain the existing situation of oriental library system of the Deccan, the history and origin of libraries found out to what the scenario altogether was like in the Deccan specifically. It was therefore pertinent to identify the origin, history, problems and constraints that were involved in oriental library system of Deccan and identify their real contribution so as to formulate appropriate policies and suggest measures which can contribute to the improvement of the libraries in Deccan to meet the present-day-challenges.

This study thus has filled up the gap in our knowledge of the history of the developments of oriental library movement in Deccan in particular and India in general. If studies of history of library movement on same such lines are undertaken, it would certainly enable in constructing the intellectual history of the country.

The problem of investigation was to present ideal model of *Oriental Libraries in 21st Century with special reference to Deccan* with reference to their documentary sources and information services offered to research community in oriental studies. It includes identification of strengths, weaknesses of the system, and its effectiveness in oriental research and education.

The literary treasures depicting our culture, customs, early life and much more need to be preserved and organized scientifically. Updating of oriental library system is highly desirable in order to preserve the heritage for future use and disseminate the indigenous knowledge to the society. Since ancient period there has hardly been a gap in oriental libraries. However, in present scenario when Information Technology and cosmopolitan lifestyle are literally ruling the roost, it is important for us to realize the importance of oriental libraries and find ways for not only to ensure their survival but update the library collection and facilities for adaptability with the present. An oriental library system should try to reorient the library in such a way that it keeps the interests of both traditional and the e-users to get attracted to refer the manuscripts with same enthusiasm.

At national level, the organizations like National Archives of India (NAI), National Mission for Manuscripts (NMM), Indira Gandhi National Centre for the Arts (IGNCA), National Research Laboratory for Conservation of Cultural Property

(NRLC), Indian National Trust for Art and Cultural Heritage (INTACH), Central Institute of Indian Languages (CIIL), and Rashtriya Sanskrit Sansthan (RSS) etc. are working successfully towards documentation and preservation of this literary treasure in the oriental libraries in India. Only needed is that the libraries should get aware of the different facilities available and should get benefited out of the assistance schemes extended and training programs organized at national level for better organization and management of their manuscript libraries.

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3. Map of Karnataka. (Retrieved on April, 7, 2015, from <http://www.onefivenine.com/india/villag/state/Karnataka>).
4. Map of Maharashtra. (Retrieved on April, 7, 2015, from <http://www.onefivenine.com/india/villag/state/maharashtra>).
5. Map of the Oriental/Asian Countries. (Retrieved on October, 12, 2015, from <http://www.mapsofworld.com/asia/>).
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APPENDIX - 1

QUESTIONNAIRE FOR ORIENTAL / MANUSCRIPT LIBRARIES

Please answer the questions by tick marking (√) or striking out the unwanted options and give the reasons / statistics wherever required.

A) General Information

1. Name and Address of the Institute-
2. Year of Establishment-
3. Detailed History (with origin) of the Repository (to be given in separate sheet or provided with manual; profile or newsletter, where it has appeared in detail form)-

B) Collection

1. Total number of Manuscripts in the collection- _____
 - a) Outer Form of Collection
 - i) Book Form _____
 - ii) Manuscript Form _____
 - iii) Scrolls _____
 - iv) Codex _____
 - v) Illuminated/Illustrated _____
 - b) Inner Form of collection
 - i) Sacred / Religious _____
 - ii) Academic _____
 - iii) Ritual Worship _____
 - v) Classical Learning on Logic _____
 - vi) Any other: Please Specify- _____
2. Types of Manuscripts which you possess: Please Specify-
 - i) Birch Bark (Bhoja-Patra)- Nos. _____

ii) Clay Tablets-	Nos.	_____
iii) Cloth – Cotton and Silk (Pata) -	Nos.	_____
iv) Leather-	Nos.	_____
v) Palm Leaf (Tala-Patra) -	Nos.	_____
vi) Paper-	Nos.	_____
vii) Parchment-	Nos.	_____
viii) Papyrus-	Nos.	_____
ix) Tamra Patra (Copper Plate) -	Nos.	_____
x) Wooden Boards (Phalaka) -	Nos.	_____
xi) Hansi-Pata	Nos.	_____
xii) Any Other?-	Please Specify	_____

3. Languages of Manuscripts in your collection: Please Specify-

4. Scripts of Manuscripts in your collection: Please Specify-

5. Subject areas covered in Manuscripts which you possess: Please Specify-

6. Acquisition

1. How the Manuscripts are / were acquired in the Library?

a) By Purchase - _____

b) By Donation - _____

c) By any other mode? - _____

2. Please mention if any special efforts are being taken for developing your Manuscript collection-

7. Budgetary Provision

1. How much grant is provided for-

a) Purchase - Rs. _____

b) Maintenance - Rs. _____

c) Scanning / Digitization - Rs. _____

d) Others - Rs. _____

2. Please comment on the budgetary provision

C) **Organization**

1. Accessioning-

a) Whether the Manuscript collection is accessioned?

Yes / No

b) If accessioned, then please state the columns in the accession register-

a) _____ b) _____ c) _____ d) _____

e) _____ f) _____ g) _____ h) _____

i) _____ j) _____ k) _____ l) _____

2. Classification-

a) Whether the Manuscript collection is classified?

Yes / No

b) Do you use any standard scheme for classification of Manuscripts?

Yes / No

c) If yes, then please state the scheme of classification used-

d) Please state if any special classification scheme is developed by your Institute-

3. Cataloguing-

a) Whether the Manuscript collection is catalogued?

Yes / No

b) In which form do you have the catalogue of Manuscripts?

1. Card Form - _____

2. Printed Book Form - _____

3. Computerised Form - _____

4. Any other? - _____ Please Specify- _____

c) Which code or scheme do you apply while cataloguing?

1. Classified Catalogue Code- _____

2. AACR - _____

3. Any other? - _____ Please Specify- _____

d) If catalogued, then please state which aspects of Manuscripts are covered in it?

e) State the title of your printed published catalogue of Manuscripts, if any.

D) Dissemination

1. Arrangement

1. Which of the following criteria do you follow while arranging the Manuscripts?

- a) By Accession No. - _____
- b) By Language and then by Accession No. - _____
- c) By Subject and then by Accession No. - _____
- d) By Classified Order - _____
- e) Any Other? - _____ Please Specify- _____

2. Accessibility

1. Do you have open access facility in your Manuscript section?

Yes/ No (with explanation)

2. Whether you have taken any special efforts for making people aware of your Manuscript collection?

Yes / No

3. If yes, then please state the special efforts which you have taken towards this direction.

3. Reference Service and Users

1. Who all are allowed to refer your Manuscript collection?

2. How many users refer these Manuscripts? Do you keep any record of it?

3. Do you issue the Manuscripts out of the Library?

Yes / No (with explanation)

4. Please note the well-known personalities, who have referred these Manuscripts-

4. Facilities

1. Are there facilities like –

- a) Microfilming - _____
- b) Xeroxing - _____
- c) Scanning - _____
- d) Inter-Library Loan - _____
- e) Translation - _____
- f) Any Other? - _____ Please Specify- _____

E) Preservation / Maintenance

1. Do you take any special efforts to preserve your Manuscript collection?

Yes / No

2. If yes, then which methods do you follow to preserve your Manuscript collection? –Please specify-

3. Does your library have proper ventilation and sufficient light where Manuscripts are kept?

Ventilation: Good / Bad

Light: Well Lighted / Dark Room

4. Do you have separate Manuscript Conservation Section with trained staff?

Yes / No

5. Do you have any written preventive conservation guidelines for Manuscripts?

Yes / No

6. Does your library have disaster management or retrieval plan/policy ready?

Yes /No

7. Do you have any planning to preserve your Manuscripts collection with the help of any modern technology?

Yes / No

8. Do you have any written policy on scanning/digitization of your Manuscripts?

Yes / No

9. Have you already scanned/digitized your Manuscripts collection?

Yes / No

10. If yes, then please answer the following questions?

i) How you are going to give access to the scanned / digitized collection?

a. On Intranet - _____

b. On Internet - _____

ii) Have you applied OCR technique while digitizing your Manuscripts collection?

Yes / No

iii) Enlist the hardware and software used for scanning/digitization of your Manuscripts?

iv) Which software you are using to manage your Manuscripts digital repository of Manuscripts?

F) Management

1. Skilled Staff

1. Do you have trained personnel who are well versed with techniques of conservation?

Yes / No

2. Do you have trained personnel to classify and catalogue the Manuscript collection?

Yes / No

G) General suggestions about manuscript collection

Date: _____

Signature _____

APPENDIX – 2

LIST OF ORIENTAL LIBRARIES IN DECCAN

Telangana

1. Kutub Khana-I-Saidiya
Saidiya Library
5-6-175 Aghapura
Hyderabad - 500 001 / Telangana
2. Salar Jung Museum and Library
Hyderabad - 500 002 / Telangana
Phone: 91 040 24576443, 91 040 24523211, 24523213 Ext: 301
Fax: 040-24572558
Email: salarjungmuseum@gmail.com
3. Mecca Masjid Library
Mecca Masjid
Hyderabad - 500 002 / Telangana
4. Abul Kalam Azad Oriental Research Institute
Public Gardens
Hyderabad - 500 004 / Telangana
Phone: +91-040-23230805
Email: akaori@gmail.com
5. Government Oriental Manuscripts Library & Research Institute
Jama-I-Osmania, Osmania University Campus
Behind Police Station
Hyderabad - 500 007 / Telangana
Phone: 040-27097709,
Tele fax: 040-27097709, 040-23220236, Fax: 040-23220236
Mobile: 09848794939, 09440534852
Email: director_apoml@rediffmail.com; apgoml_director@rediffmail.com
6. University Library
Osmania University Campus
Hyderabad - 500 007 / Telangana
Phone: 040-27682256, 27090920, Fax: 040-27090920
Email: librarian@osmania.ac.in; sygiril@yahoo.co.in
7. Sanskrit Academy
Osmania University Campus
Amberpet
Hyderabad - 500 007 / Telangana
Phone: 040 2707 0281,
Email: sanskritacademyhyd@gmail.com

8. Andhra Pradesh State Archives and Research Institute
Tarnaka
Hyderabad - 500 007 / Telangana
Phone: 040-27003372, Fax: 9140-27002373
Email: statearchives1965@gmail.com
9. National Institute of Indian Medical Heritage (NIIMH)
Survey No.314, Revenue Board Colony
Gaddiannaram, Dilsuknagar
Hyderabad - 500 036 / Telangana
Phone: 040-24067388
Email: niimh.hyderabad@gmail.com; niimh.library.publication@gmail.com
10. Archival Cell, Department of History
University of Hyderabad
Central University P.O., Prof. C.R. Rao Road, Gachibowli
Hyderabad - 500 046 / Telangana
Phone: (040) 23133157
Email: rpss@uohyd.ernet.in
11. Birla Archaeological & Cultural Research Institute
Birla Science Centre, Adarsh Nagar, Near Birla Temple
Hyderabad - 500 063 / Telangana
Phone: + 91-40-23234336
Email: birlasc@gmail.com
12. Jamia Nizamia (Arabic University)
20-3-160, Hussaini Alam, Shibli Gunj
Hyderabad - 500 064 / Telangana
Phone: 0091-40-24576772 / 24416847, Fax: 0091-40-24503267.
Email: fatwa@jamianizamia.org; fatwajamianizamiya@yahoo.com
13. Idara-e-Adabiyat-e-Urdu
Aiwan-e-Urdu
6-3-662/A, Panjagutta Road
Somajiguda
Hyderabad - 500 082 / Telangana
Phone: 040-23310469, 30626055
Email: idasabras@yahoo.in

Andhra Pradesh

1. Samskrita Bhasha Pracharini Sabha
Chitoor - 510 700 / Andhra Pradesh

2. C.P. Brown Research Centre for Languages
1- 1254 C.P. Brown Rd.,
Yerramukkapalli
Cudappah (Kakapa) – 516 004 / Andhra Pradesh
Phone: 08562 – 255517
Email: cpbrown19@gmail.com
3. Oriental Research Institute
Sri Venkateswara University
Tirupati - 517 502 / Andhra Pradesh
Phone: 91-8574-24166 Extn. 291, Mobile: 09849121316
Fax: 91-8574-2411, 0877 2226614
4. Rashtriya Sanskrit Vidyapeetha
(Deemed University)
Tirupathi - 517 507 / Andhra Pradesh
5. Sri Sarada Niketanam Oriental College
2/14 Brodipet
Guntur - 522 002 / Andhra Pradesh
Phone: 0863-2231127, 08632231127, 08632242083
6. Saraswata Niketanam Library
Vetapalem
Dist.: Prakasam – 523 187 / Andhra Pradesh
7. Veda Sanskrit School & College
Mulapet, R L Nagar
Nellore - 524 003 / Andhra Pradesh
Phone: (0861) 2322139
8. Dr. V.S.Krishna Library
Andhra University
Visakhapatnam - 530 003 / Andhra Pradesh
Phone: 91-891-2844255
Email: headlibrary@andhrauniversity.edu.in; aulib.vskl@gmail.com
9. Maharaja's Government Sanskrit College
Vizianagaram – 531 202 / Andhra Pradesh
10. Sri Gowtami Regional Library
Lakshmivarapu Pet
Rajahmundry
Dist. East Godavari - 533 104 / Andhra Pradesh
11. Sri Rallabandi Subbarao Govt. Archaeological Museum
Rajahmundry
East Godavari District – 533 105 / Andhra Pradesh

12. Vizianagaram Fort
Head Post Office Road
Jonnaguddi Area
Vizianagaram – 535 003 / Andhra Pradesh

Karnataka

1. Karnataka State Archives,
Room No. 126, First Floor,
Vikasa Soudha,
Bangalore – 560 001 / Karnataka
Phone: 080 - 22254465, 080 – 22034413; Fax: 080 -22352579
Email: dir-archives@karnataka.gov.in
2. Sri Mahantar Mutt
Chikpet Circle
Bangalore - 560 001/ Karnataka
Phone: 080-22872326
3. The Mythic Society
14/1, Nrupatunga Road
Bangalore - 560 001 / Karnataka
Phone: 080-22114272 / 22215034
Email: themythicsociety@gmail.com
4. Kalpatharu Research Academy
1, S Mutt Premises, Shankar Mutt Road
Shankarapuram
Bangalore – 560 004 / Karnataka
Phone: 080-2650 7464
5. Kannada Sahitya Parishat
3rd Floor, Pampa Mahakavi Road, Chamarajpet
Bangalore – 560 018 / Karnataka
Phone: +(91)-80-26623584, 26612991
6. United Theological College
P.O. Box 4613,
63, Millers Road,
Benson Town
Bangalore – 560 046 / Karnataka
Phone: 0091-80-23333438/23330502
Fax: 0091-80-23330015
Email: librarian@utcbangalore.org

7. The Centre for Kannada Studies
Bangalore University
Jnana Bharathi Campus, Mysore Road
Bangalore – 560 056 / Karnataka
Phone: 080 22961618
8. The Department of Sanskrit
Bangalore University
Jnana Bharathi Campus, Mysore Road
Bangalore – 560 056 / Karnataka
Phone: 080 22961751
9. Karnataka Sanskrit University
Sri Chamarajendra Samskrit College Campus
Pampa Mahakavi Road, Chamarajpet
Bangalore – 580 018 / Karnataka
Phone: 080-2670 1303
Email: karnatakasanskrituniversity@gmail.com
10. Oriental Research Institute
University of Mysore
Kautilya Circle
Mysore – 570 005 / Karnataka
Phone: 0821 2423136/ 2420331, (821) 2419361
Email: orimys5@yahoo.co.in; registrar@uni-mysore.ac.in
11. Kuvempu Institute of Kannada Studies
University of Mysore
Manasagangotri Campus
Mysore – 570 006 / Karnataka
Phone: 0821 2419872, (821) 2419876, (821) 2419349
Email: orimys5@yahoo.co.in; registrar@uni-mysore.ac.in
12. Sri Brahmatantra Swatantra Parakala Mutt,
Krishnavilasa Road, Devaraja Mohalla,
Mysore - 570 024 / Karnataka
Phone: +91- 0821 -2422536
Email: contactus@parakalamatham.org; admin@parakalamatham.org
13. The JSS Museum
Sri Kshetra
Suttur
Mysore – 571 129 / Karnataka
Phone: 05221-232223, 08221-232224

14. Academy of Sanskrit Research
Melkote- 571 431, Mandya Dist, Karnataka
Phone: (08236) - 209178, 299981
Email: asrbng@vsnl.com
15. Sri Veda Vedanta Bodhini Sanskrit Mahapatashala (Govt. Sanskrit College)
Tal. Pandavapura, Dist. Mandya
Melkote - 571 431 / Karnataka
16. Sree Siddalingeswara Veda Samskrita College
Graduate & Post-Graduate Study Centre
Sree Siddaganga Math
Tumkur – 572 104 / Karnataka
17. National Institute of Prakrit Studies and Research
Shri Dhavateertham
Shravanabelagola – 573 135, Hassan District / Karnataka
Phone: 08176 257228
Fax: 08176 257927
Email: mynipsar@yahoo.co.in; mynpsar@rediffmail.com
18. Department of Kannada
Mangalore University
Mangalagangothri - 574 199 / Karnataka
Phone: +91-824-2287360
Email: kannada@mangaloreuniversity.ac.in
19. Shri Manjunatheshwara Cultural Research Foundation
Manujusha Museum
Shri Kshetra Dharmasthala
Dakshina Kannada - 574 216 / Karnataka
Phone: 08256 - 277121, 277141
Email: info@shridharmasthala.org
20. Jain Basadi Moodabidri
Dharmshala, Dakshina Kannada District
Mangalore – 574 227 / Karnataka
21. Shri Jain Matt
Jain Kashi
P.O. Moodabidri
Dakshina Kannada District – 574 227 / Karnataka
Phone: 08258-236318, 08258-236418
22. The Danasala Matha Sastra Bhandara Collection
Moodabidri, Dakshina Kannada District
Karnataka – 574 227
23. Pejawar Mutt

Udupi- 576 101 / Karnataka

24. S.M.S.P. Samskritha Snathaka-Sanathakottara Adhyayana Kendram, (Sanskrit College)
(Shriman Madhwa Siddhanta Prabodhini Samskrita Mahapathashala)
Sanskrit Road-(SH-37), Thenkpete, Maruthi Veethika,
Udupi – 576 101 / Karnataka
Phone: 0820-2521441
Email: smspsanskritcollege.udupi@gmail.com
25. Rashtrakavi Govinda Pai
Samshodhan Kendra (Post Graduate Research Centre of the College)
M. G. M. College Campus,
Udupi – 576 102 / Karnataka
Phone: 91 820 2521159 (O), 91 820 2521119 (R)
Fax: 91 820 2523559
Email: rrcmgm-vip@zetainfotech.com
26. Sri Vadiraja Research Foundation
Sri Puthige Matha,
Car Street
Udupi – 576 101 / Karnataka
Phone: +91 820 2522222, +91 820 2521272
Email: info@sreeputhige.com
27. Shree Jagadguru Rambhupuri Veerasimhasana Mahasamasthna Peetha
Chickmagalur District
Ballehonnur – 577 112 / Karnataka
Phone: 08266-250424
28. Sri Sri Jagadguru Shankaracharya Mahasamstanam
(Sri Shankara Advaita Research Centre)
Dakshinamnaya
Sri Sharada Peetam
Sringeri – 577 139, Dist. Chickmagalur / Karnataka
29. Keladi Museum and Historical Research Bureau
(Affiliated to Kuvempu University)
Sagar Taluk
Keladi – 5774 01, Shimoga District / Karnataka
Phone: 91-8183-2077, (08183) 260140
Email: kgvjois@yahoo.co.in
30. Mr. V. Ramesh Karanth
Punarvasu, Main Road, Ulavi
Sorab Taluk
District Shimoga-577434, Karnataka
31. Sri Murugha Matha, NH-4

Chitradurga - 577502 / Karnataka
Phone: 08194-222250/224673 Fax: 08194-225164
Email: basavakendracts@yahoo.com

32. Department of Kannada / Kannada Research Institute
(R.C. Hiremath Institute of Kannada)
Karnatak University, Pavate Nagar
Dharwad – 580 003 / Karnataka
Phone: 0836 221 5279
33. Karnataka Historical Research Society
Jublee Circle, Hubli Dharwad Highway, Hosayellapur
Dharwad – 580 008 / Karnataka
Phone: 0836 244 1131
34. Sri Vidyadhisha Sanskrit Manuscript Library
Dharwad, Karnataka
35. Sri RajaRajeshwari Samskrita Pattashale
Shri Sonda Swarnavalli Mahasamsthanam
Mathadevala, Sonda, Uttara Kannada District
Sirsi - 581 336/ Karnataka
Phone: 08384-279359/279311/ 279477
Fax: 08384279359
Email: info.swarnavalli@gmail.com
36. Department of Manuscriptology
Kannada University, Hampi
Vidyaranya – 583 276, Hospet Tq., District Bellary / Karnataka
Phone: 08394 241337 Extn. 310
Fax: 08394 241334
Email: kannadauniversity@gmail.com , vc@kannadauniversity.org
37. Institute of Kannada Studies (Kannada Adhyayana Sansthe)
Gulbarga University
Jnana Ganga
Gulbarga, Karnataka- 585106
Phone:08472 263202, 08472 263270

Maharashtra

1. Anandashram Sanstha
22, Budhwar Peth, Bajirao Road
Appa Balwant Chowk
Pune - 411 002 / Maharashtra
Phone: 020-24457119
Email: anandashramsan@gmail.com
2. Bhandarkar Oriental Research Institute

812, Shivaji Nagar, Deccan Gymkhana
Pune - 411 004 / Maharashtra
Phone: +91-20 - 25656932
Fax: +91-20 - 25656932
Email: bhandarkarinstitute@gmail.com

3. The Mandalik Library
Fergusson College, F.C. Road
Pune – 411 004 / Maharashtra
Phone: 0091 (20) 66866000
Email: principal@fergusson.edu
4. Jayakar Library
Savitribai Phule Pune University
Pune – 411 007 / Maharashtra
5. Bharat Itihasa Samshodhaka Mandala
1321 Sadashivpeth
Pune – 411 030 / Maharashtra
6. Vedashastrottejaka Sabha
2046, Sadashiv Peth
In front of Kalpana Vishva Hotel
Opp. Sanas Maidan
Pune – 411 030 / Maharashtra
Phone: 020 24321622
Email: vedasabha@gmail.com
7. Vaidik Samsodhan Mandal
Tilak Maharashtra University Campus
Gultekdi, Mukund Nagar
Pune – 411 037 / Maharashtra
Phone: 020 2426 1856 / 24261856 / 24264699 / 24267888
Fax : 91-020-24266068, 24271695
8. Tilak Maharashtra University
Gultekdi, Mukund Nagar
Pune- 411037 / Maharashtra
9. Maratha History Museum
Deccan College Campus
Yerawada
Pune – 411 006 / Maharashtra
10. Deccan College Post-graduate & Research Institute
Yerawada
Pune – 411 006 / Maharashtra
11. Marathi Manuscript Centre

c/o American Institute of Indian Studies
Deccan College Post-graduate & Research Institute Campus
Yerawada
Pune – 411 006 / Maharashtra

12. Anjuman-i Islam Urdu Research Institute
Karimi Library
92 DN Road
Mumbai – 400 001 / Maharashtra
Email: info@anjumaniislam.org
13. Jama Masjid Library
Shaykh Memon Street
Mumbai – 400 002 / Maharashtra
14. Ananthacharya Indological Research Institute
G. D. Somani Building, 4th Floor
Near Taj President Hotel, Cuffe Parade
Mumbai – 400 005 / Maharashtra
Phone:(022) 22184174
15. Munshi Saraswati Granthagar
Bharatiya Vidya Bhavan
Central Office
Munshi Sadan, K.M. Munshi Marg
Mumbai – 400 007 / Maharashtra
Phone: 022 2363 1261 / 2363 4462 / 2495 0916 / 2496 8466 Extn. 250
16. Marathi Sanshodhan Mandal
Mumbai Marathi Granthasangrahalaya
Naigaum Cross Road, Dadar
Mumbai – 400 014 / Maharashtra
17. SNDT Women's University Library
1, N. Thackersey Road
Mumbai - 400 020 / Maharashtra
Phone: 022 22072792 / 22085439
Email : librarymumbai@sndt.ac.in
18. The Asiatic Society
Shahid Bhagat Sing Road
Fort, Town Hall
Mumbai – 400 023 / Maharashtra
Phone: 0091 (22) 22660956 / 22665560
Email: info@asiaticsociety.org.in; asiaticsociety1804@gmail.com;
asbl@bom2.vsnl.net.in; asml@mtnl.net.in
19. K. R. Cama Oriental Institute

136, Bombay Samachar Road
Fort
Mumbai – 400 023 / Maharashtra
Phone: 0091 (22) 2284 3893, 22876593
Email: krcamaoi123@gmail.com

20. Chhatrapati Shivaji Maharaj Vastu Sangrahalaya
159-161 Mahatma Gandhi Road, Fort
Mumbai – 400 023 / Maharashtra
Phone: +91 022 22844484 / 22844519
Fax: +91 022 22045430
Email: csmvsmumbai@gmail.com
21. Mumbai University Library
University Road, Fort
Mumbai – 400 032 / Maharashtra
Phone: 0091 (22) 2265 2819 / 2265 2825 or 0091 (22) 2652 6091 / 2652 6388.
Email: head.dlisc@library.mu.ac.in, librarian@library.mu.ac.in
22. Maharashtra State Archives
156 Elphinstone College Building
M.G. Road, Fort (Kala Ghoda District)
Mumbai – 400 032 / Maharashtra
Phone: 91 (022) 22843971
23. Shree Forbes Gujarati Sabha
3 rd Floor, Opposite Utpal Sanghavi School
Sant Gyaneshwar Marg, Juhu Vile Parle (West)
Mumbai - 400 049 / Maharashtra
Phone: 91 (022) 2625-0910
24. Institute for Oriental Study
Kala Kendra
Hajuri
Thane (West) – 400 604 / Maharashtra
Phone: 0091 (22) 5388358
25. P.V. Narasimharao Granthalaya Bhavan
Rashtrasant Tukadoji Maharaj Nagpur University
Chhatrapati Shivaji Maharaj Administrative Premises
Ravindranath Tagore Marg
Civil Lines
Nagpur – 440 001 / Maharashtra
Phone: (0712) 2524903, (0712) 2525939, (0712) 2500430 (0712) 2500323
Fax: (0712) 2520420
Email : librarianrtmnul@gmail.com
26. The Bhonsala Veda Shastra Mahavidyalaya

Ayachit Mandir Road, Mahal
Nagpur – 440 001 / Maharashtra
Phone: 0712 2767267

27. Anthropological Survey of India
Central Regional Centre
C. G. O. Complex, 1st Floor
Seminary Hills
Nagpur – 440 006 / Maharashtra
Phone: 0712 251 0129
Email: ansicrc_ngp@yahoo.co.in
28. Vidarbha Sahitya Sangh
Sanskritik Sankul, Zansi Rani Sq, Sitabuldi
Nagpur – 440 012 / Maharashtra
29. Jamia Arabia Islamia
Rasheedia St, Hansapuri
Nagpur – 440 018 / Maharashtra
30. Kavikulaguru Kalidasa Sanskrit University
Baghla Bhawan, Sitalwadi, Mauda Road
Ramtek – 441 106 / Maharashtra
Phone: 0711 455549/ 0712 531298/0712 560992
Email: unikalidas@yahoo.com
31. Shri Samarth Vagdevta Mandir
Ramwadi, Malegaon Road
Dhule - 424 001 / Maharashtra
Email: info@ramdasivagdevata.org; info@dasbodha.org
32. I.V.K. Rajwade Sanshodhan Mandal Granthalaya
Lane No-1, Rajwade Path, Near Main Post Office
Dhule – 424 001 / Maharashtra
Phone: (02562) 233848
Email: rajwademandal@gmail.com; rajwadeshanshodhanmandaldhule@gmail.com
33. Shardashram
Shardashram History Research Society and Public Library
Arni Road
Yavatmal - 445 001 / Maharashtra
34. Barr. Balasaheb Khardekar Library
Shivaji University
Kolhapur – 416 004 / Maharashtra
Email: sukbbkl@unishivaji.ac.in
35. Khanqah-i Naqshbandiyah

Balapur
Akola - 444 302 / Maharashtra

36. CT Bora College
Shirur – 412 210 / Maharashtra
Phone: 02138 222 301

37. Prajna Pathashala Mandal
315, Gangapuri
Wai – 412 803, Dist. Satara / Maharashtra
Phone: 02167-220006
Email: ppmwai@gmail.com

38. Shri Bhavani Museum
Aundh
Dist. Satara - 415510
Phone: (02161)2 62225

39. Darul-Uloom
Ahmednagar – 414 001 / Maharashtra

40. Rajapur Sanskrit Pathshalottak Nidhi
Rajapur, Ratnagiri – 416 702 / Maharashtra

41. Sarvajanic Vachanalaya
Tilak Path, Nashik - 422 001 / Maharashtra
Phone: +91 253 2580788, 2573129
Email: info@savana.org.in

42. Bhausahab Vartak Granthalaya
Gokhale Education Society's H.P.T Arts and R.Y.K Science College
Prin. T.A. Kulkarni, Vidya Nagar,
Near G.E Society Office, Post Vidya Nagar, Canada Corner
St Gorakhe Rd, Krishi Nagar
Nashik – 422 005 / Maharashtra
Phone: 0253 257 2153
Email: prinhptryknsk@rediffmail.com

43. Central Library
Dr. Babasaheb Ambedkar Marathwada University
Aurangabad – 431 001 / Maharashtra
Contact No. : 0240-2403190, 0240-2403191, 0240-2403192- 95
Fax: 0240-2403190

44. Dasopant Sanshodhan Mandal
Deashpande Galli
Ambajogai, Beed – 431 517 / Maharashtra
Email: dasopant@gmail.com

APPENDIX - 3

LIST OF PUBLISHED DESCRIPTIVE CATALOGUES OF MANUSCRIPTS

I. Bhandarkar Oriental Research Institute, Pune

- 1) Descriptive Catalogue of the Government Collections of Manuscripts Deposited at Deccan College Poona - Poona, Bhandarkar Oriental Research Institute; by Belvalkar, Sripad Krishna; 1916. V 01/P 1: 1. Veda 2. Brahmana
- 2) Descriptive Catalogue of the Government Collections of Manuscripts Deposited at Deccan College Poona - Poona, Bhandarkar Oriental Research Institute; by Gode, P.K.; 1978. V 01/P 2: 1. Veda 2. Upanisad
- 3) Descriptive Catalogue of the Government Collections of Manuscripts Deposited at Bhandarkar Oriental Research Institute - Poona, Bhandarkar Oriental Research Institute; by Belvalkar, Sripad Krishna; 1938. V 02/P 1: 1.Veda 2.Vyakarana
- 4) Descriptive Catalogue of the Government Collections of Manuscripts Deposited at Bhandarkar Oriental Research Institute - Poona, Bhandarkar Oriental Research Institute; by Sharma, Haridatta; 1975. V 08/P 1: 1.Dharmasastra (Smrti)
- 5) Descriptive Catalogue of the Government Collections of Manuscripts Deposited at Bhandarkar Oriental Research Institute - Poona, Bhandarkar Oriental Research Institute; by Katre, Sumitra Mangesa; 1949. V 09/P 1: 1.Saivagama
- 6) Descriptive Catalogue of the Government Collections of Manuscripts Deposited at Bhandarkar Oriental Research Institute - Poona, Bhandarkar Oriental Research Institute; by Katre, Sumitra Mangesa; 1955. V 09/P 2: 1.Saivagama
- 7) Descriptive Catalogue of the Government Collections of Manuscripts Deposited at Bhandarkar Oriental Research Institute - Poona, Bhandarkar

Oriental Research Institute; by Katre, Sumitra Mangesa; 1963. V 09/P 3:
1.Saivagama

- 8) Descriptive Catalogue of the Government Collections of Manuscripts Deposited at Bhandarkar Oriental Research Institute - Poona, Bhandarkar Oriental Research Institute; by Gode, P.K. V 12: 1. Alamkarasastra 2. Sangita 3. Natya
- 9) Descriptive Catalogue of the Government Collections of Manuscripts Deposited at Bhandarkar Oriental Research Institute - Poona, Bhandarkar Oriental Research Institute; by Gode, P.K.; 1940. V 13/P 1: 1. Kavya
- 10) Descriptive Catalogue of the Government Collections of Manuscripts Deposited at Bhandarkar Oriental Research Institute - Poona, Bhandarkar Oriental Research Institute; by Gode, P.K.; 1950. V 13/P 3: 1. Katha 2. Stotra 3. Miscellaneous
- 11) Descriptive Catalogue of the Government Collections of Manuscripts Deposited at Bhandarkar Oriental Research Institute - Poona, Bhandarkar Oriental Research Institute; by Gode, P.K.; 1937. V 14: 1. Nataka
- 12) Descriptive Catalogue of the Government Collections of Manuscripts Deposited at Bhandarkar Oriental Research Institute - Poona, Bhandarkar Oriental Research Institute; by Sharma, Haridatta; 1939. V 16/P 1: 1. Ayurveda
- 13) Descriptive Catalogue of the Government Collections of Manuscripts Deposited at Bhandarkar Oriental Research Institute - Poona, Bhandarkar Oriental Research Institute; by Sharma, Haridatta; 1976. V 16/P 2: 1. Tantra
- 14) Descriptive Catalogue of the Government Collections of Manuscripts Deposited at Bhandarkar Oriental Research Institute - Poona, Bhandarkar Oriental Research Institute; by Kapadia, Hiralal Rasikdas; 1935. V 17/P 1: 1.Anga

- 15) Descriptive Catalogue of the Government Collections of Manuscripts Deposited at Bhandarkar Oriental Research Institute - Poona, Bhandarkar Oriental Research Institute; by Kapadia, Hiralal Rasikdas; 1936. V 17/P 2: 1.Anga
- 16) Descriptive Catalogue of the Government Collections of Manuscripts Deposited at Bhandarkar Oriental Research Institute - Poona, Bhandarkar Oriental Research Institute; by Kapadia, Hiralal Rasikdas; 1940. V 17/P 3: 1.Anga
- 17) Descriptive Catalogue of the Government Collections of Manuscripts Deposited at Bhandarkar Oriental Research Institute - Poona, Bhandarkar Oriental Research Institute; by Kapadia, Hiralal Rasikdas; 1948. V 17/P 4: 1.Anga
- 18) Descriptive Catalogue of the Government Collections of Manuscripts Deposited at Bhandarkar Oriental Research Institute - Poona, Bhandarkar Oriental Research Institute; by Kapadia, Hiralal Rasikdas; 1954. V 17/P 5: 1.Anga
- 19) Descriptive Catalogue of the Government Collections of Manuscripts Deposited at Bhandarkar Oriental Research Institute: Darsanika Literature - Poona, Bhandarkar Oriental Research Institute; by Kapadia, Hiralal Rasikdas; 1952. V 18/P 1: 1. Anga
- 20) Descriptive Catalogue of the Government Collections of Manuscripts Deposited at Bhandarkar Oriental Research Institute - Poona, Bhandarkar Oriental Research Institute; by Kapadia, Hiralal Rasikdas; 1957. V 19/S 1/P 1: 1. Anga
- 21) Descriptive Catalogue of the Government Collections of Manuscripts Deposited at Bhandarkar Oriental Research Institute - Poona, Bhandarkar Oriental Research Institute; by Kapadia, Hiralal Rasikdas; 1962. V 19/S 1/P 2: 1. Anga

- 22) Descriptive Catalogue of the Government Collections of Manuscripts Deposited at Bhandarkar Oriental Research Institute - Poona, Bhandarkar Oriental Research Institute; by Kapadia, Hiralal Rasikdas; 1967. V 19/S 2/P 1: 1. Anga
- 23) Descriptive Catalogue of the Government Collections of Manuscripts Deposited at Bhandarkar Oriental Research Institute - Poona, Bhandarkar Oriental Research Institute; by Kapadia, Hiralal Rasikdas; 1977. V 19/S 2/P 2: 1. Anga
- 24) Lists of Manuscripts Collected for the Government Manuscripts Library by the Professors of Sanskrit at the Deccan and Elphinston Colleges Since 1895 And 1899 - Poona, Bhandarkar Oriental Research Institute; by Department Staff of BORI; 1925. V 19/S 2/P 2: 1. Miscellaneous
- 25) Two lists of Sanskrit Manuscripts together with some remarks on my connection with the search for Sanskrit Manuscripts - Poona, Bhandarkar Oriental Research Institute; by Buhler, George; 1888. V 19/S 2/P 2: Miscellaneous - (In *Zeitschrift Der Deutschen Morgenlandischen Gesellschaft* (ZDMG) Vol. 40)
- 26) Sanskrit Music Manuscripts in the Bhandarkar Oriental Research Institute, Poona, Bhandarkar Oriental Research Institute; By Raghavan, V.; 1934. V 01-02: 1. Sangita - (In *Journal of Music Academy*, Madras, 1934)
- 27) Manuscripts in the Bhandarkar Oriental Research Institute, Deccan Gymkhana, Poona. A copy of the complete Card Index of the BORI Manuscripts, prepared for NCC work in 1940 - Poona, Bhandarkar Oriental Research Institute; by Narahari, H.G. V 04: 1. Miscellaneous
- 28) Descriptive Catalogue of Manuscript - Poona, Bhandarkar Oriental Research Institute; 1987. V 01 / P 03 / 26: 1. Upanisad

- 29) Descriptive Catalogue of Manuscript - Poona, Bhandarkar Oriental Research Institute; Compiled by Haridatta Sharma; 1975. V 08 / P 01: 1. Dharmasastra (Smrti)
- 30) Descriptive Catalogue of Manuscript - Poona, Bhandarkar Oriental Research Institute; Compiled by Shripad Krishna Belvelkar; 1983. V 02 / P 02: 1. Vyakarana. Appendix I: Index of Authors, Appendix II: Index of Title.
- 31) Descriptive Catalogue of Manuscript - Poona, Bhandarkar Oriental Research Institute; by Gode, P.K.; 1942. V 08 / P 02: 1. Kavya
- 32) Descriptive Catalogue of Manuscripts - Poona, Bhandarkar Oriental Research Institute; by Gode, P.K.; 1978. V 01 / P 02: 1. Upanisad
- 33) Descriptive Catalogue of Manuscripts - Poona, Bhandarkar Oriental Research Institute; Compiled by Shripad Krishna Belvalkar; 1938. V 02 / P 01: 1. Vyakarana(Vedic and Paniniya)
- 34) Descriptive Catalogue of Manuscripts - Poona, Bhandarkar Oriental Research Institute; Compiled by Sumitra Mangesh Katre; 1950. V 09 / P 01: 1. Vedanta
- 35) Descriptive Catalogue of Manuscripts - Poona, Bhandarkar Oriental Research Institute; Compiled by Sumitra Mangesh Katre; 1955. V 11 / P 02: 1. Vedanta
- 36) Descriptive Catalogue of Manuscripts - Poona, Bhandarkar Oriental Research Institute; Compiled by Sumitra Mangesh Katre; 1963. V 09 / P 03: 1. Vedanta
- 37) Descriptive Catalogue of Manuscripts - Poona, Bhandarkar Oriental Research Institute; Compiled by Parasuram Krishna Gode; 1936. V 12: 1. Alamkarasastra
2. Sangita 3. Natya
- 38) Descriptive Catalogue of Manuscripts - Poona, Bhandarkar Oriental Research Institute; Compiled by Parasuram Krishna Gode; 1940. V 13 / P 01: 1. Kavya

- 39) Descriptive Catalogue of Manuscripts - Poona, Bhandarkar Oriental Research Institute; Compiled by Parashuram Krishna Gode; 1950. V 12 / P 03: 1. Stotra (Hindu Hymns)
- 40) Descriptive Catalogue of Manuscripts - Poona, Bhandarkar Oriental Research Institute; Compiled by Parashuram Krishna Gode; 1937. V 14: 1. Nataka
- 41) Descriptive Catalogue of Manuscripts - Poona, Bhandarkar Oriental Research Institute; Compiled by Haridatta Sharma; 1939. V 15 / P 01: 1. Vaidyaka
- 42) Descriptive Catalogue of Manuscripts: Darshanik Literature - Poona, Bhandarkar Oriental Research Institute; Compiled by Harilal Rasikdas Kapadia; 1952. V18 / P 01: 1. Jainadarsana
- 43) Descriptive Catalogue of Manuscripts: Jaina Literature and Philosophy - Poona, Bhandarkar Oriental Research Institute; Compiled by Hiralal Rasikdas Kapadia; 1957. V 19 / P 01 / Sec.01: 1. Svetambara 2. Digambara 3. Jainism
- 44) Descriptive Catalogue of Manuscripts: Jaina Literature and Philosophy - Poona, Bhandarkar Oriental Research Institute; Compiled by Hiralal Rasikdas Kapadia; 1962. V 19 / P 02 / Sec.1: 1. Svetambara 2. Digambara 3. Jainism
- 45) Descriptive Catalogue of Manuscripts: Jaina Literature and Philosophy - Poona, Bhandarkar Oriental Research Institute; Compiled By Hiralal Rasikdas Kapadia; 1967. V 19 / P 01 / Sec.Ii: 1. Svetambara
- 46) Descriptive Catalogue of Manuscripts: Jaina Literature and Philosophy - Poona, Bhandarkar Oriental Research Institute; Compiled by Hiralal Rasiklal Kapadia; 1977. V 19 / P 02 / Sec.Ii: 1. Svetambara
- 47) List of Manuscripts Collected for the Government Manuscripts Library - Poona, Bhandarkar Oriental Research Institute; 1925. Manuscripts acquired by A.B. Kathavate, S.R. Bhandarkar, K.B. Pathak, V.S. Ghate, S.K. Belvalkar, and Dept. of BORI and Buhler's Coll. of 1866-68. 1. Veda 2. Upanisad 3. Vedanga

- 48) Descriptive Catalogue of Manuscripts - Poona, Bhandarkar Oriental Research Institute; Compiled by Haridatta Sharma; 1976. V 16 / P 02: 1. Tantra
- 49) Descriptive Catalogue of Manuscripts: Jaina Literature and Philosophy - Poona, Bhandarkar Oriental Research Institute; Compiled by Hiralal Rasikdas Kapadia; 1935. V 18 / P 01: 1. Jainadarsana
- 50) Descriptive Catalogue of Manuscripts: Jaina Literature and Philosophy - Poona, Bhandarkar Oriental Research Institute; Compiled by Hiralal Rasikdas Kapadia; 1936. V 18 / P 02: 1. Jainadarsana
- 51) Descriptive Catalogue of Manuscripts: Jaina Literature and Philosophy - Poona, Bhandarkar Oriental Research Institute; Compiled by Hiralal Rasikdas Kapadia; 1940. V 18 / P 03: 1. Jainadarsana
- 52) Descriptive Catalogue of Manuscripts: Jaina Literature and Philosophy - Poona, Bhandarkar Oriental Research Institute; Compiled by Hiralal Rasikdas Kapadia; 1948. V 18 / P 04: 1. Jainadarsana
- 53) Descriptive Catalogue of Manuscripts: Jaina Literature and Philosophy - Poona, Bhandarkar Oriental Research Institute; Compiled by Hiralal Rasikdas Kapadia; 1954. V 18 / P 05: 1. Jainadarsana
- 54) Descriptive Catalogue of Manuscripts in the Government Manuscript Library - Poona, Bhandarkar Oriental Research Institute; Ed. by Navathe P.D.; 1990. V 03 / P 02: 1. Jyotihsastra
- 55) Descriptive Catalogue of Manuscripts in the Government Manuscript Library - Poona, Bhandarkar Oriental Research Institute; Ed. by Navathe P.D.; 1991. V 03 / P 04: 1. Jyotihsastra
- 56) Descriptive Catalogue of Manuscripts in the Government Manuscript Library - Poona, Bhandarkar Oriental Research Institute; Ed. by Navathe P.D.; 1991. V 03 / P 03: 1. Jyotihsastra

- 57) Descriptive Catalogue of Manuscript - Poona, Bhandarkar Oriental Research Institute; Compiled by Kapadia, H.R.; 1988. V19 / P 04: 1. Jaina Literature
- 58) Descriptive Catalogue of Manuscript - Poona, Bhandarkar Oriental Research Institute; Compiled by Kapadia, H.R.; 1987. V19 / Piii / Sec.Iii: 1. Svetambara

II. Catalogues of Manuscripts in the Library of the Deccan College, Pune

(Manuscripts in below catalogues are at present available in Bhandarkar Oriental Research Institute, Pune)

- 1) A Catalogue of Sanskrit Manuscripts in the Library of the Deccan College: Being a List of the 2 Visramabag Collections with an Index - Poona, Deccan College; by Kielhorn, F.; 1884. P 01: 1. Miscellaneous
- 2) A Catalogue of Sanskrit Manuscripts in the Library of the Deccan College: Being a List of the 2 Visramabag Collections with an Index - Poona, Deccan College; by Bhandarkar, Ramkrishna Gopal; 1884. P 02: 1. Miscellaneous
- 3) A Catalogue of the Collections of Manuscripts deposited in the Deccan College with an Index - Bombay, Deccan College ; by Bhandarkar, Sridhara Ramkrishna ; 1888. P 02: 1. Miscellaneous
- 4) Description of about 7880 Sanskrit, Prakrit and few Gujarati Manuscripts in tabular form. The catalogue contains 19 lists of collections chiefly made by Buhler, Kielhorn, Peterson, Bhandarkar etc. during 1868-1884. Index.
- 5) Lists of Sanskrit Manuscripts Collected for the Government of Bombay in 1879-80 and 1881-82: originally published in the Nagari character and in the Sanskrit language - Poona, Deccan College; by Kielhorn, F.; 1881-82. P 02: 1. Miscellaneous. 429 Manuscripts collected in 1879-80 (P.1-8) 2. 189 Palm leaf Manuscripts collected in 1881-82 (P.8-13). Description of 718 Sanskrit Manuscripts in tabular form.
- 6) Lists of Sanskrit Manuscripts Purchased for Government during the years 1877-78 and 1879-80 and a list of the Manuscripts purchased from May to

Nov. 1881 - Poona, Deccan College; by Kielhorn, F.; 1881.P 02: 1.
Miscellaneous

III. Deccan College Post-Graduate and Research Institute (Deemed University), Pune

- 1) A Hand-List of 3391 Manuscripts in the Deccan College Research Institute. Poona, Deccan College; by Raghavan, V. V 04: 1. Miscellaneous. Sanskrit - No. Mss. 3391- A Hand Written List.
- 2) Catalogue of Sanskrit Manuscripts in the Deccan College Postgraduate and Research Institute - Poona, Deccan College Post-Graduate and Research Institute; by Mehendale, Madhukar Anant; 1964. V 01: 1. Veda
- 3) Catalogue of Sanskrit Manuscripts in the Deccan College Postgraduate and Research Institute - Poona, Deccan College Post-Graduate and Research Institute; by Kalelkar, Narayan Govind; 1965. V 02: 1. Kavya
- 4) Catalogue of Sanskrit Manuscripts in the Deccan College Postgraduate and Research Institute - Poona, Deccan College Post-Graduate and Research Institute; by Patkar, Madhukar Mangesh; 1966. V 03: 1. Dharmasastra (Smrti)
- 5) A Descriptive Catalogue of Sanskrit Manuscripts of the Vinayak Mahadev Gorhe Collection - Poona, Deccan College Post-Graduate and Research Institute; by Harshe, R.G.; *Bulletin of the Deccan College Research Institute*, Vol. 4, No. 1, 1942, pp. 1-49.
- 6) List of Medical Manuscripts in two colleges in Pune (Fergusson College, Deccan College); by Pandit, D.V.; *Bulletin of Indian Institute of History of Medicine*, 14, 1984. Pp. 32-36.

IV. Maratha History Museum, Deccan College, Pune

- 1) A Descriptive hand list of Arabic, Persian and Hindustani Manuscripts belonging to the Satara Historical Museum at present lodged at the Deccan College Research Institute - Poona, Deccan College; by Shaikh, C.S.; in *Bulletin of the Deccan College Research Institute*, 4, 1942-43, pp.246-262.

V. Marathi Manuscript Center, Deccan College Campus, Pune

- 1) Union Catalogue of Marathi Manuscripts - Pune, Marathi Manuscript Center; Ed. by Feldhous, Anne and Manjul, V.L.; Vol.1; 2014.

VI. Jayakar Library, Savitribai Phule Pune University, Pune

- 1) Descriptive Catalogue of Manuscripts available in the Jayakar Library, University of Poona; Ed. by Mahajan, S.G.; 1986.
- 2) Hindi Ke Hastalikhit Granthom Ka Sankshipta Vivarana: Jayakar Granthalaya, Poona Vishvavidyalaya me sangrahit; Comp. by Dixit, A.P. and Kande, M.G.

VI. Centre for Advanced Study in Sanskrit (CASS), Savitribai Phule Pune University, Pune

- 1) Descriptive Catalogue of Manuscripts at Centre for Advanced Study in Sanskrit (CASS) – Pune, CASS, University of Pune; Ed. by Dalai, B.K., Muley, R.A. and Bhagwat, Bhagyashree; 2015.

VII. Fergusson College, Pune

- 1) Catalogue of Books and Manuscripts in the Mandalik Section of the Fergusson College Library, Poona - Poona, Fergusson College; by Narahari, H.G.; 1914.
- 2) Supplementary List of the Manuscripts in the Mandlik Library collected subsequent to the Publication of the printed catalogue - Poona, Fergusson College; by Narahari, H.G.
- 3) List of Medical Manuscripts in two colleges in Pune (Fergusson College, Deccan College); by Pandit, D.V.; *Bulletin of Indian Institute of History of Medicine*, 14, 1984. Pp. 32-36.

VIII. Vaidik Samsodhan Mandal, Pune

- 1) Descriptive Catalogue of Sanskrit Manuscripts: Tilak Maharashtra Vidyapitha Sakhabhuta Vaidika Samsodhan Mandalena Prakasita Likhita Grantha Suchi - Mysore, Oriental Research Institute, Mysore University; by Dharmadhikari, T.N. and Bhagwat, Bhagyashree; 1974. V 01: 1. Veda 2. Rigveda

- 2) Descriptive Catalogue of Sanskrit Manuscripts - Mysore, Oriental Research Institute, Mysore University; by Dharmadhikari, T.N.; 1978. V 02: 1. Srutasutra 2. Dharmasastra (Smṛti). No. Mss. 1660. – in **Vaidik Samsodhan Mandala**
- 3) Descriptive Catalogue of Sanskrit Manuscripts - Mysore, Oriental Research Institute, Mysore University; by Narahari, H.G.; 1985. V 03: 1. Vedic Literature. No. Mss. 1000.- Sp. Coll. Upadhyaya Collection - **Vaidik Samsodhana Mandala**

IX. Tilak Maharashtra Vidyapeeth, Pune

- 1) Descriptive Catalogue of Manuscripts in the collection of Tilak Maharashtra Vidyapeeth Library, Volume 1- Sanskrit Manuscripts; 1998.

X. Bharat Itihasa Samshodhak Mandal, Pune

- 1) Bharata Itihasa Samsodhakamandalastha Hastalikhita Granthanukramanika - Poona, Bharat Itihasa Sambodhaka Mandala ; By Khare, Hari Ganesa; 1960. V 19/S 2/P 2: 1. Miscellaneous. Sanskrit, Marathi, Persian / No. Mss. 18000

XI. Vedashastrottejaka Sabha, Pune

- 1) Printed List of Printed Books and Manuscripts in the Veda Shstra Uttejaka Sabha – Pune, Vedashastrottejaka Sabha; by Kavade, Krishna Sastri; 1925.

XII. Anandashram Sanstha, Pune

- 1) Anandashram Hastalikhitsuchi, Pune, Anandashram Sanstha.

XIII. The Asiatic Society of Mumbai, Mumbai

- 1) A Descriptive Catalogue of Sanskrit and Prakrit Manuscripts in the Library of the Bombay Branch of the Royal Asiatic Society - Bombay, Bombay Research Asiatic Society; by Velankar, Hari Damodar; 1925. V 01: 1. Ayurveda 2. Jyotihasastra 3. Alamkarsastra 4. Vastuvidya 5. Bhasavijnana
- 2) A Descriptive Catalogue of Sanskrit and Prakrit Manuscripts in the Library of the Bombay Branch of the Royal Asiatic Society - Bombay, Bombay Research

Asiatic Society; by Velankar, Hari Damodar; 1928. V 02: 1. Veda 2. Dharmasastra (Smṛti) 3. Purana 4. Darsana 5. Tantra 6. Stotra

- 3) A Descriptive Catalogue of Sanskrit and Prakrit Manuscripts in the Library of the Bombay Branch of the Royal Asiatic Society - Bombay, Bombay Research Asiatic Society; by Velankar, Hari Damodar; 1930. V 03-04: 1. Anga
- 4) Descriptive List of the Arabic, Persian and Urdu Manuscripts in the Bombay Branch of the Royal Asiatic Society, Bombay - Bombay, Bombay Research Asiatic Society; by Fyzee, A.A.A.; 1927. V 03 - (Published in *Journal of the Bombay Branch of the Royal Asiatic Society* Vol. V)
- 5) A Classified List of Sanskrit Manuscripts in the Library with an Index of Works - Bombay, Bombay Research Asiatic Society; by Narahari, H.G.; 1903. V 01: (Sp. Coll. Bhagvanlal Indraji Collection)
- 6) Descriptive Catalogue of Sanskrit and Prakrit Manuscripts in Library of Bombay Branch Royal Asiatic Society, Bombay; Comp. by H. D. Velankar. Vol.1: 1926: Technical Literature; Vol.2: 1928: Hindu Literature; Vol.3-4: 1930: Jaina and Vernacular Literature
- 7) A catalogue of manuscripts and printed pothis at The Asiatic Society of Mumbai; by Vaishampayan Meena; 2012.

XV. University of Mumbai, Mumbai

- 1) A Descriptive Catalogue of the Arabic, Persian and Urdu Manuscripts in the University of Bombay Library; by Shaikh, Abdul-Kadir-e-Sarfaraz; 1935.
- 2) A Descriptive Catalogue of Samskrta and Prakrta Manuscripts: Bhagavatsinghji Collection and H.M. Bhadkamkar Collection in the Library of University of Bombay, by Devasthali, G. V.; 1944; Vols. 2.
- 3) A Descriptive Catalogue of Sanskrit Manuscripts in the Iccharam Suryaram Desai Collection in the University of Bombay Library; Comp. by Velankar, H. D.; 1953.

- 4) Descriptive Catalogue of Fyzee Collection of Ismaili Manuscripts – Bombay, University of Bombay; Comp. by Goriawala, Muizz; 1965.
- 5) A Descriptive Catalogue of Moropant Collection in the University of Bombay Library; Comp. by Bhise, Usha R. Vol.1: 1981; Vol.2: 1986

XVI. Sri Forbes Gujarati Sabha, Mumbai

- 1) Sri Forbes Gujarati Sabhana Hastalikhita Granthoni Namavali - Bombay, Forbes Gujarati Sabha; by Jani, Ambalal Bulakhiram; 1956. V 02: 1. Miscellaneous (Sanskrit, Hindi, Gujarati / No. Mss. 1200)
- 2) Sri Forbes Gujarati Sabhanom Hastalikhita Pustakoni Savistar Namavali - Bombay, Forbes Gujarati Sabha; by Jani, Ambalal Bulakhiram; 1923. V 01: 1. Miscellaneous (Sanskrit, Hindi, Gujarati / Detailed Description of 650 Manuscripts)
- 3) Sri Forbes Gujarati Sabhanom Hastalikhita Pustakoni Savistar Namavali - Bombay, Forbes Gujarati Sabha; by Jani, Ambalal Bulakhiram; 1929. V 02: 1. Miscellaneous (Sanskrit, Hindi, Gujarati Manuscripts)
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- 1) Marathi Samshodhan Mandalateel Hastalikhitanchi Varnanatmak Namavali – Mumbai, Mumbai Marathi Granthasangrahalaya; Comp. by Gavaskar, Surendra Atmaram; Pts.1-2; 1972.

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- 2) Descriptive Catalogue of Some Manuscripts Bearing on Zoroastrianism and Pertaining to the Different Collections in the Mulla Feroze Library - Bombay, Mulla Feroze Library; by Dhabhar, Ervad Bamanji Nassarvanji; 1923. V 01-02: 1. Zoroastrian (Sp. Coll. Mulla Feroze Collection)
- 3) Catalogue Rajsonne of the Arabic, Hindi, Persian and Turkish Manuscripts in the Mulla Firuz Library - Bombay, Mulla Feroze Library; by Rehatsek, Edward; 1873. V 01 (Hindi, Gujarati, Persian, Arabic, Turkey, Pahlavi, Avesta / No. Mss. 551)
- 4) Supplementary Catalogue of Arabic, Hindustani, Persian and Turkish Manuscripts and Descriptive Catalogue of the Avesta, Pahlavi, Zend and Persian Manuscripts (With Commentaries and Written in Persian and Gujarati Characters) in the Mulla Firoz Library, Bombay - Bombay, Mulla Feroze Library; by Brelvi, S. A. and Dhabhar, Ervad B. N.; 1917. V 01 (Hindi, Persian, Arabic, Turkey, Pahlavi, Avesta, Zend / No. Mss. 250)
- 5) A Catalogue of Manuscripts belonging to the K.R. Cama Oriental Institute, Bombay; by Dhabhar, E.B.N.; 1917.
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- 1) Descriptive Catalogue of All Manuscripts in the First Dastur Meherji Rana Library, Bombay; 1923.

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- 1) Nashikmadheel Hastalikhit Sangrahateel Panchmahakavyavareel Hastalikhitanchi Suchi.

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- 1) Catalogue of old Manuscripts in Sanskrit in Collection of Sanatan Dharma Sabha, Ahmednagar; 1962.

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- 1) Catalogue of Sanskrit Manuscripts in the Nagpur University Library, Nagpur; by Karambelkar, V.W.; 1958. P 01: 1. Miscellaneous

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- 1) Nivadak Hastalikhita Grantha Va Aitihāsika Patre Vaigaire Pradarshitanchi Parichayatmak Suchi; by Deshpande, Y.K. and Deshpande, P.G.; 1933.

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- 1) Maisura Rajakiya Pracyakosagarastha Likhita Sanskrita Pustaka Pradarsini: Catalogue of Sanskrit Manuscripts in to Govt. Oriental Library, Mysore - Mysore, Oriental Research Institute, Mysore University; by Narahari, H.G.; 1922. V 02: 1. Miscellaneous (Sanskrit, English / No. Mss. 10006.- Classified List Including 6 English Manuscripts)
- 2) Descriptive Catalogue of Sanskrit Manuscripts - Mysore, Oriental Research Institute, Mysore University; Ed. by Marulasiddaiah, G.; Vols.1-6; 1978-1981.
- 3) Descriptive Catalogue of Sanskrit Manuscripts - Mysore, Oriental Research Institute, Mysore University; Ed. by Rajagopalachar, K.; Vols.7-15; 1984-1989.
- 4) Descriptive Catalogue of Sanskrit Manuscripts - Mysore, Oriental Research Institute, Mysore University; Ed. by Malladevaru, H.P.; Vols.16-17; 1984-1989. 1. Veda
- 5) Descriptive Catalogue of Sanskrit Manuscripts - Mysore, Oriental Research Institute, Mysore University; by Marulasiddaiah, G.; 1978. V 02: 1. Vedanga 2. Srautasutra 3. Grhyasutra 4. Dharmasastra (Smrti)
- 6) Descriptive Catalogue of Sanskrit Manuscripts - Mysore, Oriental Research Institute, Mysore University; by Marulasiddaiah, G.; 1979. V 03: 1. Grhyasutra 2. Dharmasastra (Smrti)
- 7) Descriptive Catalogue of Sanskrit Manuscripts - Mysore, Oriental Research Institute, Mysore University; by Marulasiddaiah, G.; 1980. V 4a: 1. Dharmasastra (Smrti)
- 8) Descriptive Catalogue of Sanskrit Manuscripts - Mysore, Oriental Research Institute, Mysore University; by Malladevaru, V.; 1984. V 04b: 1. Dharmasastra (Smrti)

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- 10) Descriptive Catalogue of Sanskrit Manuscripts - Mysore, Oriental Research Institute, Mysore University; by Marulasiddaiah, G.; 1981. V 06: 1. Itihasa
- 11) Descriptive Catalogue of Sanskrit Manuscripts - Mysore, Oriental Research Institute, Mysore University; by Malladevaru, H.P.; 1984. V 7a: 1. Stotra; V 7b; 1987
- 12) Descriptive Catalogue of Sanskrit Manuscripts - Mysore, Oriental Research Institute, Mysore University; by Malladevaru, H.P.; 1982. V 08: 1. Chandas
2. Alamkarasastra 3. Kavya 4. Campu 5. Nataka 6. Subhasita 7. Katha 8. Natya
- 13) Descriptive Catalogue of Sanskrit Manuscripts - Mysore, Oriental Research Institute, Mysore University; By Malladevaru, H.P.; 1983. V 09: 1. Jyotihsastra
- 14) Descriptive Catalogue of Sanskrit Manuscripts - Mysore, Oriental Research Institute, Mysore University; by Malladevaru, H.P.; 1984. V 10: 1. Vyakarana
2. Nyaya 3. Samkhya 4. Yoga 5. Mimamsa 6. Ratna 7. Arthasastra (Nitisastra)
8. Silpasastra 9. Kamasastra
- 15) Descriptive Catalogue of Sanskrit Manuscripts - Mysore, Oriental Research Institute, Mysore University; by Malladevaru, H.P.; 1985. V 11: Saivagama
- 16) A Descriptive Catalogue of the Sanskrit Manuscripts in the Government Oriental Library - Mysore, Oriental Research Institute, Mysore University; by Basavalingayya, M.S. and Srinivasagopalacarya, T.T.; 1937. V 01: Veda
- 17) A Descriptive Catalogue of the Sanskrit Manuscripts in the Government Oriental Library - Mysore, Oriental Research Institute, Mysore University; by Rangaswami Iyengar, H.R.; 1944. V 02: Dharmasastra (Smrti)

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- 20) Descriptive Catalogue of Sanskrit Manuscripts - Mysore, Oriental Research Institute, Mysore University; by Ghosal Sastri, S.N.; 1975. V 01: 1. Vyakarana
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- 1) Kannada Hastapratigala Varnanatmaka Suci: Descriptive Catalogue of Kannada Manuscripts - Mysore, Institute of Kannada Studies, Mysore University; by Devirappa, H.; 1962. V 01-04 (1962-63)
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- 1) List of Unprinted Sanskrit and Kannada Manuscripts in the Palace of Sarasvati Bhandar, Mysore - Mysore, Sarasvati Bhandaram Library of H.H. the Maharaja of Mysore; by Narahari, H.G.; 1943. V 01/P 3: 1. Miscellaneous
- 2) Supplementary Catalogue of Sanskrit Works in the Sarasvati Bhandaram Library of his Highness the Maharaja of Mysore - Mysore, Sarasvati Bhandaram Library of H.H. the Maharaja of Mysore; by Kielhorn, F.; 1874. V 01/P 3: 1. Miscellaneous
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- 4) Classified Catalogue of Sanskrit Works in the Sarasvati Bhandaram Library of his Highness the Maharaja of Mysore - Mysore, Sarasvati Bhandaram Library of H.H. the Maharaja of Mysore; Pub. in: *Papers Relating to the Collection and Preservation of the Records of the Records of Ancient Sanskrit Literature in India* Edited by Archibald Edward Gough. List sent by L. Bowring to Secretary Government of India in 1869.

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- 2) A Descriptive Catalogue of Manuscripts in the Kannada Research Institute, Dharwar - Dharwar, Kannada Research Institute; by Malvad, S.S.; 1955. V 02: 1. Kavya 2. Miscellaneous

- 3) A Descriptive Catalogue of Manuscripts in the Kannada Research Institute, Dharwar - Dharwar, Kannada Research Institute; by Kulkarni, B.S.; 1957.
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- 4) A Descriptive Catalogue of Manuscripts in the Kannada Research Institute, Dharwar - Dharwar, Kannada Research Institute; by Annigeri, A.M.; 1961.
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7. Miscellaneous
- 5) A Descriptive Catalogue of Manuscripts in the Kannada Research Institute, Dharwar - Dharwar, Kannada Research Institute; by Annigeri, A.M.; 1964.
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- 6) A Descriptive Catalogue of Manuscripts in the Kannada Research Institute, Dharwar - Dharwar, Kannada Research Institute; by Kulkarni, B.S.; 1965.
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5. Anga 6. Miscellaneous
- 7) A Descriptive Catalogue of Manuscripts in the Kannada Research Institute, Dharwar - Dharwar, Kannada Research Institute; by Kulkarni, B.S.; 1967.
V 07: 1. Dharmasastra (Smrti) 2. Darsana 3. Virasaiva 4. Anga
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- 8) A Descriptive Catalogue of Manuscripts in the Kannada Research Institute, Dharwar - Dharwar, Kannada Research Institute; by Kulkarni, B.S.; 1968.
V 08: 1. Vyakarana 2. Dharmasastra (Smrti) 3. Darsana 4. Virasaiva
5. Vaisnavagama 6. Anga 7. Ayurveda 8. Miscellaneous
- 9) A Descriptive Catalogue of Manuscripts in the Kannada Research Institute, Dharwar - Dharwar, Kannada Research Institute; by Kulkarni, B.S.; 1970.
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- 10) A Descriptive Catalogue of Manuscripts in the Kannada Research Institute, Dharwar - Dharwar, Kannada Research Institute; by Kulkarni, B.S.; 1976.

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6. Miscellaneous

11) A Descriptive Catalogue of Manuscripts in the Kannada Research Institute,
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6. Jyotihsastra 7. Kavya 8. Miscellaneous

12) A Descriptive Catalogue of Manuscripts in the Kannada Research Institute,
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5. Jyotihsastra 6. Kavya 7. Miscellaneous

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1) A Descriptive Catalogue of Sanskrit Manuscripts at Shri Vidyadhisa Sanskrit
Manuscripts Library, Dharwad; Comp. by Pandurangi, K.T.; 1963.

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1) Descriptive Catalogue of Sanskrit Manuscripts – Melkote, Academy of
Sanskrit Research; Ed. By Lakshmithathacharya; Comp. by Narasaraja Bhattar
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1) Tadvale Granthasuchi: Annotated Catalogue of Palm Leaf Manuscripts –
Udupi, Rashtra Kavi Govind Pai Samshodhak Kendra (M.G.M. College); Ed.
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- 1) Descriptive Catalogue of Sanskrit Manuscripts Preserved in Sri Manjunathesvara Samskrit Samshodhana Pratisthana, Dharmasthala, Karnataka; by Vighnaraja, S.R.; 2012; Vols.1-2.
- 2) Catalogue of Kannada Manuscripts Preserved in the Sri Manjunathesvara Samskrit Samshodhana Pratisthana, Dharmasthala, Karnataka; by Umapati Sastri; 2000.
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- 1) Descriptive Catalogue of Sanskrit Manuscripts, Sannaiah B.S., Seshagiri K.R. (eds). 1st ed. Sravanabelagola: Shruthakevali Education Trust, National Institute of Prakrit Studies and Research; 2004.

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- 2) Descriptive Catalogue of Palm-leaf Manuscripts, Shimoga, Keladi Museum and Historical Research Bureau; by Rao, S.R., Keladi Gunda Jois and Visweswara, M.V.; 1985, Vol.2.

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- 1) Descriptive Catalogue of Manuscripts in Department of Manuscriptology, Kannada University, Hampi; Vols. 2.
- 2) Kannada Vishwavidhyalayada Hastapatti Sookhi Samputa Ondu: (A Descriptive Catalogue of Kannada University Manuscripts Vol. I); by Hallikeri, F.T.

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- 1) Gulabarga Viavavidyalayada Kannada Adhyayana Samstheya hastapratibhandarada vivaraṇṭmaka hastapratiscuci ole pratigaḷu; Volume 1 of Hastapratigala Sangraha, Saṃrakṣaṇe hagu Prakāṭana Yojane Kannada Mattu Samskr̥ti Ilakhe, Kannada Bhaṣabhivṛddhi Yojane – Gulbarga, Gulbarga University. Kannada Adhyayana Samsthe; Ed. by K.G. Narayaṇa Prasad; 2012.

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- 1) Karnatakatila Marāṭhi hastalikhite: Karnāṭakatila Marāṭhi hastalikhitanchi varṇanatmaka suchi; by Deshpande, Bhimashankara; Mumbai: Rajya Marathi Vikasa Sanstha, 1999.

XLVIII. Idara-e-Adabiyat-e-Urdu, Hyderabad

- 1) Tazkirah-E-Makhtutat – Hyderabad, Idara-E-Adabiyate-Urdu; by Zore, S. Mohiuddin Qadri; 1984. V 01-05 (Hindi, Persian, Urdu, Arabic)
- 2) Urdu Manuscripts and Printed Books of English Men of Letters Scholars and Scientists Preserved in the Library of Idara-E-Adabiyat-E-Urdu, Hyderabad; Comp. by Mohiuddin Qadri Zore, S.; 1984. V 01-05

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- 1) Some Illuminated Persian Manuscripts in the Saidiyah Library, Hyderabad; by Fischer, Klaus; *Islamic Culture*, 30, 1956, pp.36-39.
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- 3) A Descriptive Catalogue of Arabic Manuscripts: The Holy Quran, Quranic Sciences, Hadith, Sirat and Islamic Law - Hyderabad, Saidiya Library; by Ghose, M.; 1968.

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- 1) Catalogue of the Arabic Manuscripts in the Salar Jung Collection, Hyderabad; by Nizamuddin, M.; 1957. Vols.1-8: 1. Nyaya 2. Philosophy 3. Theology
- 2) Descriptive Catalogue of Urdu Manuscripts in the Library of Nawab Salar Jung: Kutubkhana Nawab Salar Jung Mar Hum Ki Urdu Qalami Kitabon Ki Vidhahti Fihrist - Hyderabad, Newab Salar Jung Library; by Hashmi, Nasiruddin; 1957. Vols.1-2
- 3) Catalogue of the Persian Manuscripts in the Salar Jung Museum and Library; 1965. Vols.1-12

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- 1) A Catalogue of Sanskrit Manuscripts preserved in the library of Osmania University – Hyderabad, Sanskrit Academy; by Sharma, Aryendra; 1964.
- 2) A Catalogue of the Sanskrit Manuscripts in the Osmania University Library - Hyderabad, Osmania University Library; Ed. by Sharma, Aryendra; 1964. V 10
- 3) A Descriptive Catalogue of the Kannada Manuscripts in the Osmania University Library - Hyderabad, Osmania University Library; Ed. by Ramacandra Rao, B.; 1966. V 12
- 4) Descriptive Catalogue of Marathi Manuscripts Osmania University Library - Hyderabad, Osmania University Library; Ed. by Kulkarni, S.R. and Kulkarni, V.D.; 1979. V 01-02
- 5) Descriptive Catalogue of Palm-Leaf Manuscripts in Telugu of Osmania University Library - Hyderabad, Osmania University Library; Ed. by Rama Raju, B. and Kulasekhara Rao, M.; 1984. V 01-02
- 6) A Catalogue of the Urdu Manuscripts in the Library of the Osmania University, Hyderabad – Hyderabad, Osmania University; by Al-Qadir, Abd; 1929.

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- 8) Haidarabadchi Marathi hastalikhite: Usmaniya Vidyapitha, aṇi Marathi Sahitya Parishada, (Andhrapradesha) Haidarabada yethila Marathi hastalikhitanchi varṇanatmaka suchi; by Sridhar Ranganath Kuḷkarni; V.D. Kuḷakarni; D.P. Joshi; Rajya Marāṭhi Vikasa Sanstha, 1999.

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- 1) Haidarabadchi Marathi hastalikhite: Usmaniya Vidyapitha, aṇi Marathi Sahitya Parishada, (Andhrapradesha) Haidarabada yethila Marathi hastalikhitanchi varṇanatmaka suchi; by Sridhar Ranganath Kuḷkarni; V.D. Kuḷakarni; D.P. Joshi; Rajya Marāṭhi Vikasa Sanstha, 1999.

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- 1) A Descriptive Catalogue of State Central Library, Andhra Pradesh, Hyderabad - Hyderabad, State Central Library; by Hashmi, Nasiruddin; 1961. Vols.1-2: (Formerly in Asafia Library): 1. Islam

LIV. Andhra Pradesh Government Oriental Manuscripts Library and Research Institute (now Government Oriental Manuscripts Library and Research Institute), Hyderabad

- 1) An Alphabetical Subject-Wise Index of Telugu Manuscripts in the Andhra Pradesh Government Oriental Manuscripts Library and Research Institute, Hyderabad: Aksarakrama Visayvivhagapurvakamagu Telugu Vratapratula Pattika – Hyderabad, Andhra Pradesh Government Oriental Manuscripts Library and Research; by Narahari, H.G.; 1983. V 02
- 2) An Alphabetical Subject-Wise Index of Sanskrit Manuscripts in the Andhra Pradesh Government Oriental Manuscripts Library and Research Institute, Hyderabad: Aksarakrama Visayvivhagapurvakamagu Telugu Vratapratula

Pattika – Hyderabad, Andhra Pradesh Government Oriental Manuscripts Library and Research; 1985

- 3) A Descriptive Catalogue of Telugu Manuscripts in the Andhra Pradesh Government Oriental Manuscripts Library and Research Institute, Hyderabad; Comp. by Narasimha Rao, V.V.L.; 1988. Vols. 3.
- 4) Alphabetical Subject-wise Index of Urdu Manuscripts available in the Andhra Pradesh Government Oriental Manuscripts Library and Research Institute, Hyderabad; Prepared by Ali, M.K. and Narasimha Rao, V.V.L.; 1985.
- 5) A Descriptive Catalogue of Urdu Manuscripts - Hyderabad, Andhra Pradesh Government Oriental Manuscripts Library and Research; Ed. By Narasimha Rao, V.V.L; Comp. by Rizavanah, Rafat; 1988.

LV. State Archaeological Museum, Hyderabad

- 1) Catalogue of Arabic, Persian, Urdu Manuscripts in the Hyderabad Museum – Hyderabad, State Archaeological Museum; by Ghouse, M.; 1953.

LVI. Andhra Pradesh State Archives and Research Institute, Hyderabad

- 1) Manuscripts Catalogue of Andhra Pradesh State Archives and Research Institute

LVII. Andhra Historical Research Society (now Sri Rallabandi Subba Rao Archaeological Museum), Rajahmundry

- 1) Gift by C. Narayana Rao: Telugu and Sanskrit: Catalogues and Reports – Rajahmundry, Andhra Historical Research Society (now Sri Rallabandi Subba Rao Archaeological Museum), Kalaprapurna C. Narayana Rao's Oriental Manuscripts Library; In *Journal of the Andhra Historical Research Society*, 19 (1-4), 1948, pp.1-4.
- 2) Descriptive Catalogue of the Telugu Manuscripts in the Andhra Historical Research Society (now Sri Rallabandi Subba Rao Archaeological Museum), Edited by Rallabandi Subbarao, Rajahmundry: Andhretihasa Parisodhaka Mandali. 1964.

- 3) Sharavanabelagola Shri Jaina Mathada Tadapatriya Granthasuchi; Ed. by Sastri, Devakumar; 1980.

LVIII. Sri Venkatesvara Oriental Research Institute, Tirupati

- 1) List of Rare Manuscripts in Sri Venkatesvara Oriental Research Institute, Tirupati; by Narahari, H.G.; *Journal of the Sri Venkatesvara Oriental Research Institute*, 2, 1941, pp.157-170.
- 2) An Alphabetical Index Of Sanskrit, Telugu and Tamil Manuscripts, Palm Leaf and Paper in the Sri Venkateswara Oriental Research Institute Library, Tirupati: Sri Venkatesvara Pracyaparisodhanalaya Bhandagararyalikhitagrantha Suci, Tirupati; by Ramanuja Svami, P.V. ; 1956. V 03
- 3) Descriptive Catalogue of Telugu Paper Manuscripts – Tirupati, Sri Venkateshvara Oriental Research Institute; Ed. by Krishna Moorthy, K.J. and Prabhakara Rao, M.; 1988.
- 4) Descriptive Catalogue of Sanskrit Manuscripts: Kavya and Alamkara - Tirupati, Sri Venkateswara Oriental Research Institute; Ed. by Matha, S.R Ramamurti, K.S.; 1993. (S.U.V.Oriental Series, 23). 1. Alamkarasastra 2. Kavya 3. Nataka

LIX. Dr. V.S. Krishna Memorial Library, Andhra University, Vishakhapatnam

- 1) List of Medical Manuscripts in Vishakhapatnam (Dr. V.S. Krishna Memorial Library, Andhra University) and Kakinada (Andhra Sahitya Parishat Government Museum and Research Institute); by Rama Rao, B.; In *Bulletin of the Indian Institute of History of Medicine*, 13, 1983, pp.45-51.
- 2) Simplified Catalogue of Palm Leaf and Paper Manuscripts – Visakhapatnam, Dr. V.S. Krishna Memorial Library, Andhra University; Ed. by Surat Babu, R.; 1983.

**LX. Andhra Sahitya Parishat Government Museum and Research Institute,
Kakinada**

- 1) List of Medical Manuscripts in Vishakhapatnam (Dr. V.S. Krishna Memorial Library, Andhra University) and Kakinada (Andhra Sahitya Parishat Government Museum and Research Institute); by Rama Rao, B.; In *Bulletin of the Indian Institute of History of Medicine*, 13, 1983, pp.45-51.

LXI. Reports on Search for Manuscripts

- 1) Report on Sanskrit Manuscripts 1872-1873 - Bombay, Deccan College; by Buhler, George; 1874. V 10; Sanskrit, Prakrit, Gujarati / No. Mss. 198. - 73 Brahminical 123 Jain 2 Gujarati Manuscripts purchased by Government of Bombay during search for Manuscripts in Gujarat are covered in this. 1. Anga 2. Hinduism 3. Miscellaneous
- 2) Report on Sanskrit Manuscripts 1874-1875 - Bombay, Deccan College; by Buhler, George; 1875. V 10: 1. Miscellaneous; Short notices in tabular form of 54 Manuscripts purchased for Government of Bombay during search for Manuscripts in Rajaputana.
- 3) Detailed report of a tour in search of Sanskrit Manuscripts made in Kashmir Rajaputana and Central India 1875-76 - Bombay, Deccan College; by Buhler, George; 1877. V 10: 1. Miscellaneous - (*Journal of the Bombay Branch of the Royal Asiatic Society*. Extra No.12 (34a); Covers Classified List of 788 Sanskrit 24 Kashmiri 3 Hindi 8 Persian Manuscripts Purchased by the Society with Extracts from Select Manuscripts
- 4) Detailed Report of Operations in Search of Sanskrit Manuscripts in the Bombay Circle April 1882 to March 1883 - Bombay, Deccan College; by Peterson, Peter; 1883. V 10: 1. Miscellaneous - (*Journal of the Bombay Branch of the Royal Asiatic Society*. Extra No.16 (41); Sp. Coll. Santinatha Jain Bhandar Cambay - Covering Report, Extracts from Manuscripts Acquired for the Government. Extracts from Manuscripts belonging to H.H. the Maharana of Udaipur Appendix: 1. C

- 5) Second Report of Operations in Search of Sanskrit Manuscripts in the Bombay Circle, April 1883 to March 1884 - Bombay, Deccan College; by Peterson, Peter; 1884. V 10: 1. Miscellaneous - (*Journal of the Bombay Branch of the Royal Asiatic Society*. Extra No.17 (44); Sp. Coll. Maharaja of Alwar's Collection
- 6) Third Report of Operations in Search of Sanskrit Manuscripts in the Bombay Circle, April 1884 to March 1886 - Bombay, Deccan College; by Peterson, Peter; 1887. V 10: 1. Miscellaneous - (*Journal of the Bombay Branch of the Royal Asiatic Society*. Extra No. 17(45); Sp. Coll. Manuscripts in Santinatha Jain Bhandar, Cambay
- 7) A Fourth Report of Operations in Search of Sanskrit Manuscripts in the Bombay Circle, April 1886 to 1892 - Bombay, Deccan College; by Peterson, Peter; 1894. V 10: 1. Miscellaneous - (*Journal of the Bombay Branch of the Royal Asiatic Society*. Extra No.18(49a)
- 8) A Fifth Report of Operations in Search of Sanskrit Manuscripts in the Bombay Circle, April 1892 to March 1895 - Bombay, Deccan College; by Peterson, Peter; 1896. V 10: 1. Miscellaneous; Sp. Coll. Dhandharwada Bhandar, Patan .- Covers 93 Paml-Leaf Manuscripts at Anhilwad Patan 12 Paper Manuscripts of Dhandharwada Bhandar at Anhilwad Patan and List of 1987 Manuscripts Purchased for Government.
- 9) A Sixth Report of Operations in Search of Sanskrit Manuscripts in the Bombay Circle, April 1895 to March 1898 - Bombay, Deccan College; by Peterson, Peter; 1899. V 10: 1. Miscellaneous
- 10) A Report on the Search for Sanskrit Manuscripts in the Bombay Presidency during the years 1891-92, 1892-93, 1893-94 and 1894-95 - Poona, Deccan College; by Kathavate, A.V.; 1901. V 01-03: 1. Miscellaneous
- 11) Report on the Search for Sanskrit Manuscripts in the Bombay Presidency during 1880-1881 - Poona, Deccan College; by Kielhorn, F.; 1881. P 02: 1. Miscellaneous

- 12) Report on the Results of the Search for Sanskrit Manuscripts in Gujarat during the year 1871-72 - Poona, Deccan College; by Buhler, George; 1872. P 02: 1. Miscellaneous
- 13) A Report on 122 Manuscripts - Poona, Deccan College; by Bhandarkar, Ramkrishna Gopal; 1880. P 02: 1. Miscellaneous
- 14) A Report on the Search of Sanskrit Manuscripts during the year 1881-82 - Bombay, Deccan College; by Bhandarkar, Ramkrishna Gopal; 1882. P 02: 1. Miscellaneous
- 15) A Report on the Search for Sanskrit Manuscripts in the Bombay Presidency during the year 1882-83 - Bombay, Deccan College; by Bhandarkar, Ramkrishna Gopal; 1884. P 02: 1. Miscellaneous
- 16) A Report on the Search for Sanskrit Manuscripts in the Bombay Presidency during 1883-84 - Bombay, Deccan College; by Bhandarkar, Ramkrishna Gopal; 1887. V 01-04: 1. Miscellaneous
- 17) A Report on the Search for Sanskrit Manuscripts in the Bombay Presidency during the year 1884-85, 1885-86, 1886-87 - Bombay, Deccan College; By Bhandarkar, Ramkrishna Gopal; 1894. V 01-04: 1. Miscellaneous
- 18) A Report on the Search for Sanskrit Manuscripts in the Bombay Presidency during the year 1887-88, 1888-89, 1889-90 And 1890-91 - Bombay, Deccan College; by Bhandarkar, Ramkrishna Gopal; 1897. V 01-04: 1. Miscellaneous
- 19) Report of the Preliminary Tour Through Central India, the Central Provinces and Rajaputana in Connection with the Search of Sanskrit Manuscripts - Bombay, Deccan College; by Bhandarkar, Sridhara Ramkrishna; 1904. V 01-04: 1. Miscellaneous

APPENDIX - 4

LIST OF WELL KNOWN PERSONALITIES WHO HAVE REFERRED THE MANUSCRIPTS IN ORIENTAL LIBRARIES IN DECCAN

1. Asma Mahumud Husan, Kuwait
2. Dr. A. Feredman
3. Dr. Abdur Shakoor Qadri
4. Dr. Anne Feldhous
5. Dr. Azzeddine ben Zeghiba, Dubai
6. Dr. B.J. Bhattacharya, Shillong
7. Dr. Bhagyashree Bhagwat
8. Dr. C.S. Shaikh
9. Dr. Dawood Ashraf, Andhra Pradesh
10. Dr. Hamidullah Nadwi
11. Dr. Klaus Fischer
12. Dr. L. Basavaraju
13. Dr. M. Ghouse
14. Dr. M.A. Mehendale, Pune
15. Dr. Nobuko Movishita, Tokyo
16. Dr. Saroja Bhate, Pune
17. Dr. Sheldon Pollock
18. Dr. Shrinand Bapat, Pune
19. Dr. Subrahmanyam Iyer, Lucknow
20. Dr. T.N. Dharmadhikari
21. Dr. V.B. Inamdar, Sangli
22. Dr. Vasant Kumar Bava
23. Dr. Zarina Parveen
24. Dr. Ziauddin Desai, Nagpur
25. Dr. Ziauddin Shakil, UK
26. Maulana Abul Kalam Azad
27. Mr. D.K. Soman
28. Mr. D.V. Panditrao, Gujarat

29. Mr. Jayant Salgaonkar
30. Mr. K. Venugopalan, Pune
31. Mr. Narayan Shastri, New Delhi
32. Mr. Nazeer Ahmed
33. Mr. P.D. Navathe
34. Mr. Richard Verma
35. Mr. Robert Gussner, USA
36. Mr. Sanjiv Bhide
37. Mr. Shamin Ibrahim
38. Mr. Shivanna
39. Pandit Balacharya Khuperkar Shastri, Kolhapur
40. Prof. Ameer H. Abedi, Delhi
41. Prof. Dhanraj Sharma, Punjab
42. Prof. H.M. Naik
43. Prof. H.P. Schmidt, California
44. Prof. Keneith Zysk
45. Prof. M.M. Kalburgi
46. Prof. M.R. Joshi, Nagpur
47. Prof. Shrinivas Narayan Banhatti, Pune
48. Prof. Siddharth Y. Wakankar, Baroda
49. Prof. V.V. Kulkarni, Akola
50. Prof. Veeramma Rajur
51. Shri. A.B. Karvirkar, Kolhapur
52. Shri. Akshaya Joshi
53. Shri. Baba Ramdev, Patanjali Yoga-Peeth
54. Shri. Bhalachandra Gokhale
55. Shri. Durgadas Ambulagekar
56. Shri. H.G. Khare
57. Shri. K.S. Arjunwadkar
58. Shri. K.T. Pandurangi
59. Shri. Kashinathshastri Abhyankar
60. Shri. Kijawadekarshastri
61. Shri. Marulkarshastri

62. Shri. Narayan Ghanpathi
63. Shri. P.K. Gode
64. Shri. P.V. Kane
65. Shri. Siddhant Gadgil
66. Shri. V. Raghavan
67. Shri. V.L. Manjul, Pune
68. Shri. V.S. Sukhatankar
69. Shri. Vamanshastri Islampurkar
70. Shri. Vijayapal Shastri
71. Smt. Pranita Ranade
72. Tarkatirtha Lakshmanshastri Joshi