CHAPTER - I
CHAPTER - I

INTRODUCTION

1. SELECTION OF TOPIC :

The present author is working in the Jayakar Library of the University of Pune for the last 20 years. During this period, the University library received financial assistance from the Government of India for cataloging, listing and preservation of MSS. One of the major work completed during this period was that of compiling a Descriptive catalogue of MSS available in the Pune University Jayakar Library, under the guidance of Dr. S. G. Mahajan, the then Librarian and Professor of Library and Information Science. Present author had an opportunity to participate in this project and could benefit from his involvement. This lead to an inquiry into the collection and preservation of Marathi MSS available in Maharashtra and outside Maharashtra.

During this period, present author also observed that scholars from different parts of India as well as from abroad are coming to Pune and enquiring about availability of Marathi MSS in India. This prompted him to undertake this study.

2. HUMAN COMMUNICATION :

The roots of the present fast and efficient communication system lies in ancient past. After evolution, the man, being superior above all the species, started developing his life in
all fronts, i.e., food, shelter, clothing and communication.

Communication at the primitive stage took place by means of gestures. Man being social animal started living in groups. These groups, in course of time, started coming together and settled down in communities. This gave impetus to communicate with each other and they could communicate by signaling and gestures.

This lead one step further to oral communication. Oral communication in course of time turned into written communication. The letters were given some symbolic value. Thus emerged the script. The letters in the script were having parenthetical value. They, to some extent, used to indicate the shape of the thing to be described. Thus they acquired the typical curve and shapes. In various languages, it is observed that the shapes of the letters correspond to the type of the thing to be described.

The eminent scholar of orientology Gourishankar Ojha in his famous treatise "Prachin Bhāratiya Lipimāla" says,

"Mānavāne āpalyā budhichā upayog karun done kāme karun thevali āhet. ... Bhāratiya lipiche vaishisthya itar konatyāhi lipimadhye nāhi." (1).

From this quotation it is noted that letters correspond to the object to be described.

After emergence of script, people invented writing materials. Paper and other sophisticated writing materials of the present day are the achievements of modern inventions.
Early means of Communications.
In ancient Indian learning tradition, there was 'Gurukul' system. According to which the pupil was supposed to stay with his teacher during the course of his study. He was expected to follow the discipline of 'Ashrama'. Many times turn by turn he was supposed to do, all types of works prescribed by the teacher and the wife of the teacher. In return he used to get the quality education and parental affection from the teacher and his wife. Guru and Shishya was a family.

Since the communication was primarily oral type, they used to give stress on recitation. The knowledge was thus passed to the pupil by way of recitals. Gradually the scripts started taking shape, out of the need to store the knowledge for a longer time. Since the medium for writing was not thought over seriously, the fine grains of soil were used for writing down the lessons. In those days they were popularly known as 'Dhulakshare' (2).

The 'Dhulakshare' being an assembly of soil grains did not last longer on the surface at the place of study. This gave impetus to search for longer lasting medium for writing.

Early Writing Materials:

In the later stage, the 'Bhurja-patra', 'Tāla-patra' and 'Birch bark' were used for writing. The stone inscriptions or the 'Shilālekha' were predominant in the fifth century.
Oral Communication.
B. C. (3). These remained as a medium for inscriptions of orders, religious laws etc. The holy Mantras were written on 'Bhurja-patra'. In order to find it convenient for recitation and memorisation, they were written in the form of 'Slokas'.

There are evidences in the history stating that the art of preparing paper was known to Indians. One of the chief-tains of 'Shikanders' army 'Niarchos' writes - 'The people in India know the art of preparing paper by using the cotton and rags of clothes, on which, Forecast, Almanacs and 'Janmakundali' were written down'.

Though the art of making paper was known to them, it is observed that the use of paper was not in vogue during that time (326 B.C.). It may be because of long lasting need of message to be retained. The stone was the popular medium used for government orders (Farman), list of donors etc. to be engraved on the stone.

Alongwith stone, metals like copper (Tamrapata), Iron and other alloys also in the use for various purposes. Tala-patra, Bhurja-patra etc. were in use for a longer period. With spread of learning, the need for cheaper writing material increased that gave birth to paper making.

Simultaneously, the script also was taking shape towards its clarity and smoothness. The happy blending of writing material with improved versions of scripts, gave rise to revival of learning. The education later on did not remain privilege of selected few.
Early Marathi Language and Literature:

Marathi language and literature also experienced many more things from this revival. Since the Sanskrit was language of learning and of scholarly nature, it was not in colloquial use to a larger extent. The Prakrit language Marathi was in use for day to day dealings in life. Its early use is indicated as early as 700 A.D. in 'Kuvalayamālā' of 'Udhyo tansuri'. It describes the Marathi language and Marāthā's as:

'Dadhmda sāmilange sāhire Ahimān kalashsile ya /
Dinnale Gahille ullavire tattha marahtte // (5)

The Marathi inscriptions on stone are available at 'Shraveunabelgol', in S'ake 905. Below the voluminous statue of 'Gomteshwarā' it is inscribed "Shri. Chāmundrye Karaviyale"! Gangā Rāje Sutāle Karaviyale!! (6).

This inscription gives ample evidence of use of Marathi as a language of governmental use. It can be stated that Marathi literature and language was in vogue during the period of 1000 A.D. Along with stone inscriptions Tamra-pata and other material excavated during the excavations at various places, gives testimony of use of Marathi for governmental orders, religious scriptures etc.

3. BRIEF HISTORY OF MARATHI WRITINGS:

Marathi in a form of MSS is available from the days of famous Marathi poet 'Mukundarāja' (1128-1196 A.D.). His 'Vivekasidhu' a treatise on 'Vedānta' is treated to be the
Inscription on Stone at Shravanbelgol, S'aka 905 (1083 A.D.)

श्री नाबुम्बराजीं करवियले

5.a
earliest Marathi work. Though the scholars state that it was MS, but regarding the writing material of it, information is not available. They were very much concerned to the content of it. The poet Mukundarāj states his learning hierarchy (Guruparampara) to Nath cult, which was predominant in Sake 1100 in Maharashtra.

After Mukundaraja, Hemādapant, (12th Century) made epoch making variations in writing style. 'Modi' script which was predominant in use in old Marathi literature has been derived by Hemādapant or Hemādripandit (1088-1172 A.D.). He was the Chief Secretary in the kingdom of Deogiri of Rājā Rāmdeorāo. The script Bālbodha and Devanāgrī, which has derived from 'Brāhmī, are having single syllables. As and when the writing material changed after the invention of paper, the speed in writing was a necessity. The Modi script is such, in which it is not necessary to lift the pen after writing one syllable. Entire word and sometimes entire line can be written down in Modi. Hemādri's 'Lekhankalpataru' can be said a remarkable treatise on instructions on writing.

Then there is Mahānubhāv' cult which was predominant in neighbouring state of Maharashtra, in Gujrath. The founder of this cult is 'Shrichakradhara', (1194-1273 A.D.). The religious writings in this cult are kept secret. In order to follow secrecy they derived the 'Sanketa Lipi'. This deprived the common man to have knowledge of this cult. But on the other hand it could retain its originality, since others could not malice the text for want of knowledge of the script.
His biographical account has been given in 'Leela Charitra' which is sacred book to the disciples of this cult. They had good reputation of disciples, who contributed a lot to Marathi literature.

After Mahānubhava's, Marathi Saints and poets made significant contribution in the field of Marathi language and literature.

The foremost was Saint Jnaneshwara [1275-1296 A.D.] who wrote a commentary on the 'Bhagawad Gitā' by the name 'Jnaneshwari'. All his brothers and contemporaries used to come together under the banner of saffron flag, were devotees of God 'Vittal'.

Their work was a major contribution to keep the society united during the invasion of Mughals. The eternal qualities of equality, fraternity and deep love, were fundamentals of this cult. Naturally, it became a thread of sentimental bondage among the people in society, indifferent of their caste and creed. The writings of these saint poets, are mainly in the field of religion with emphasis on 'Bhakti'. Number of original and transcribed MSS are available all over Maharashtra and some of them in other states and a few are available abroad also.

The stream of this 'Bhakti cult' of 'Varakari Sampradāya' progressed without interruption upto 17th century. This cult originated with Saint Jnaneshwar in 13th century and reached its peak with Saint Tukaram (1608-1650 A.D.) in 17th century. This is
reflected in the verse, Jñanadeva rachila pāyā / Tukā Zālāse Kalasa II.

The contemporary of Saint Tukārama, ‘Saint Rāmadāsa’ (1608–1681 A.D.) tried to inculcate a spirit of bravery coupled to Bhakti. It came out with ‘Rāmadāsi sampradāya’. His treatise on vedānta ‘Dāsabodha’, has many dimensions. It gives important information on politics, sociology and other aspects of life. In Dāsabodha, he has devoted a separate samsāsa on writing under the title – ‘Lekhan kriyā samsā’ (Dashak 19, Samsā 1).

The art of copying MSS was highly valued. Rāmadāsa has prescribed the materials required, such as paper, ink, colours, the covers used for the books etc. In addition, he has specified what a good scribe should aspire to do. These were instructions given to his disciples but incidentally helps us in realising, how particular he was in giving details of writing materials—paper (preferably tough), a pair of scissors, knives, paste, burnisher, pens of various thickness and from various regions (qualities), lead balls, colours like—Alita, Hingul, Masa, Sindur, Process—The scribe should set aside a broad margin and within space thus available to him, he should write in such manner that the lines do not get mixed up in each other and the letters do not get confused. Both should be evenly spaced. Handwriting should be such that there should be no difference in it from the beginning to the end. After the writing is over, a thin layer of gum or paste should be applied and then the page should be burnished. In order to introduce an element of grace the last page should be decorated with various designs in red ink.
Pictures also may be drawn. Finally, the wooden book-covers (planks) should be painted over with various pictures and then used.

The above paragraph gives evidence from the text that Rāmdāsa Swāmi was insistent on precision, accuracy and good handwriting.

Then, it is observed, once again, the revival of scholarly tradition in 16th and 17th century. The poets from, Vāman pandit, Nāgash, Vittal to Krishnadayārnava and Shridhar, were the pioneers in this tradition. Marathi grammar, literary style and poetics took its final shape during this period.

The ballads, (heroic songs) and historic accounts under the title 'Bakhar' emerged in nineteenth century. By the time, when the Maratha empire was ransacked in 1818 by the British rulers, the chivalrous writing came to an end. Finally the advent of printing overtook the art of handwriting and automatically to MSS, in a traditional sense.

Thus the historical account of the Marathi literature indicates that the Marathi as a language emerged in 7th century, took literary form in the days of Adya Kavi Mukundaraj and grew into multiple dimensions upto present date. The writing in the form of MSS was in practice until the advent of printing technology. So, it is observed that Marathi MSS are available approximately from 12th century to 18th century i.e. six hundred years.
4. DEFINITIONS OF TERMS:

Archives

1. a) Public records or historical documents kept in a recognised repository.
   b) Documents which formed part of an official transaction and were preserved for official reference. These include documents especially made for and those included in an official transaction.
   c) The repository itself.
   d) Colloquially a collection of old books or documents.
   e) Written documents, or annexures to them, compiled for the purpose of, or used during a public or private business transaction of which they themselves form a part; and which are preserved by the persons concerned with the transaction; or their successors in their own custody for their own use.

   Similarly, any records of the activities of societies or groups.

   f) A collection of original records assembled in the course of normal activities of a person or persons, or of a public or private organisation or such records from a number of different sources, and kept together to ensure their preservation (7).

2. Archives are defined as the records of any institution, public or private, preserved because of their value. The term is collective noun derived from the Greek word 'archeon' (that which
belongs to an office) and originally was applied to government records (public archives) (8).

Management

1. Effective use and coordination of resources, such as, capital, plant, materials, labour to achieve defined objectives with maximum efficiency.
2. People responsible for directing and running an organisation (9).

Manuscript

1. Manuscripts: "Manuscript is a term used for any document written by hand or by a machine such as a typewriter or a personal computer. The word is often used to distinguish an author's original version of a work from the printed copy. In addition, manuscript refers to any handwritten document from ancient times until the introduction of printing in the 1400s. (10)

2. The Oxford English Dictionary (A New English dictionary on historical principles (1978) gives following meaning of the word Manuscript -
Manuscript- maeniu sckript-manuscriplus. Manu-Manus-hand
Scriplus-scribere-to Write
Meaning:
A: Written by hand and not printed; Abbreviated as MS-singular; MSS-plural.
A book, document or the like written by hand, writing of any kind as distinguished from printed matter.

2. Written character or written document in general, writing as opposed to print (11).

3. Harrod's Librarians Glossary defines 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 typescript form, and which, in that form, has not been reproduced in multiple copies. An illuminated manuscript is one which has been decorated.

Illuminated Book - A book or manuscript, usually on vellum decorated by hand, with designs and pictures in gold, silver and bright colour, not primarily to illustrate the text, but to make with is a unified whole. (12).

4. The Maharashtra Dhad Koksha gives the meaning of 'Hasta' and 'Likhit' separately. It, however, gives the meaning of the Marathi word 'Pothi' and equivalent words to (Pothi) 'Pothi' in other language. (13).

5. The term 'manuscript' has been used in past to cover different reading materials.

Even today, the terms 'archives' and 'manuscripts' mean different things to different people. Some apply the term 'archives' only to records of government departments, although they are produced just like manuscripts, thus limiting the
coverage of manuscripts to isolated handwritten works of a private nature.

In the 16th and 17th centuries the term 'Manuscript' was used to indicate a bound volume of hand-written material comprising a book or collection of books and treatises. Today the term 'Historical manuscripts' refers to a loose collection of document, character deeds, letters and other non-literary records collected by or related to some personality, organisation or institution. (14).

Organisation:

Term used by T. Burns and G. M. Stalker to describe an organization with the following characteristics:

(a) Jobs are loosely defined and are constantly redefined.
(b) Tasks are likely to be performed in the light of a knowledge of the firm's overall objectives.
(c) People communicate each other across the organization as much as within the formal chain of command.
(d) Where people from different levels communicate with each other, the process is more likely consultation than command. (15).

Here, in the context of present study organisation and management terms are used, in order to study the establishment, history, development, present status etc. of the institutes under study.
5. REVIEW OF LITERATURE

There are number of projects undertaken in study of Sanskrit MSS. Similarly, a number of studies have been made in the field of Hindi MSS. MSS in other regional languages like Bengali, Tamil, Telugu etc. also have been studied. Remarkable Urdu and Persian MSS have been treated very well by the scholars and historians. Here, some notable efforts have been considered as part of review of literature.

1) Descriptive catalogue of the Marathi manuscripts in the Charles D'ochoa collection in Bibliotheque Nationale Paris (France) (1986).

The catalogue Sommaire des Manuscrits Indiens' by A Cabaton (Paris 1912) registers about 70 manuscripts as 'Mahratte', or Marathi. These manuscripts, which are preserved in the Bibliotheque Nationale, Paris belong to the collection made by Charles D'ochoa, who was in India during 1843-44.

Dr. S. G. Tulpule was invited to prepare a catalogue of these Manuscripts. He prepared it in 1986, under the title, 'A descriptive catalogue of the Marathi Manuscripts in the Charles D'ochoa collection of the Bibliotheque Nationale, Paris (16).


This is a printed catalogue of Marathi manuscripts available in Itihāsachārya Vi.Kā. Rājwāde Sanshodhan Mandal Dhule, edited by D.R. Bhat.
The secretary of the Sanshodhan Mandal, S.B. Bhat and the curator D. R. Bhat state, in the introduction to this catalogue "The Painstaking efforts made by Itihasacharya Vi. Kā. Rājwāde (1864-1926 A.D.) in Collecting the Manuscripts". They further state that, "he travelled extensively by every means and number of times on foot also. During travel he ate whatever was available and on number of occasions he remained without food. Through his lifetime mission of manuscripts collection, he collected more than 4,000 manuscripts in Marathi and Sanskrit from every corner of the country".

The catalogue has been divided into:

a) Marathi poetry, which covers - Fatkā, Katāv, Powadā, Lāvani, Sloka and Aārya etc.
b) Marathi vedānta- MSS in Marathi on vedānta.
c) Stories in purāṇa- MSS in Marathi narrating the stories from purāṇa.
d) Stotre, Aārti etc.- songs or prayers sung in the praise of deity.
e) Manuscripts on Astrology- MSS related to astrology, palmistry, omens and astronomy.
f) Manuscripts on medicine- MSS pertaining to Aurvedic medicine and alchemy.
g) Biographies- Biographies of saints, mythological figures etc.
h) Marathi prose- MSS of marathi 'Bakhar' literature, which are historical accounts of some renowned personalities.
i) Marathi- kosha- MSS of Marathi dictionary and some related to ethical values in political behaviour.

j) Marathi- yādṇiki- original Sanskrit translated literature on 'yadnya', i.e. offerings to lord Agni by way of 'Āhuti' on a holy-pyre.

k) Manuscripts on Algebra-Geometry and Accounting and some few related to Geography.

The entries in catalogue follows sequence as below:

a) Serial number of manuscript.

b) Form of literature i.e. P(प) = poetry(padya), V(व) = vedanta (वेदांत), P(प) = purana(पुराण) etc.

c) Manuscript number in the catalogue.

d) Author or, if the title is prominent title of the manuscript and then commentator.

e) Brief description of content of manuscript wherever necessary, number of cantos and other details.

f) Size of the manuscript.

g) Number of pages or folios (here 'patre' means leaf).

h) Abbreviation of collection to which the manuscript belongs.

i) Date of manuscript writing.

In this catalogue abbreviations to collection names have been provided. Other sequence, user has to find by referring the text, as editor has not provided, any key in the beginning. Date of publication of this catalogue also is not provided. However, Date suchi indicates that it has been published, when Bombay government was in existence [1937] (17).
The gigantic work of bringing out catalogue of 18000 manuscripts available in 'Bharata Itihasa Sanshodhan Mandala' was undertaken by well known historian Ganesh Hari Khare. It was published in 1960, with the one line alphabetical list, as its special feature, in Sanskrit, Marathi and Persian etc.

The editor, in the introduction states, how manuscripts were gathered from various sources, in what condition they were and how meticulously he tried to arrange the loose leafs of the manuscripts.

The one line alphabetical list is designed to give relevant information in eight sections, each divided by a vertical line from another, in the following order -

a) Accession number - Consists of two parts separated by a comma. The former part indicates the number of donor or collector, while the latter gives serial number of the manuscript, in that particular collection. This latter part sometimes has a letter added at the end.

b) The title of the manuscript - The titles have been transcribed exactly as they were in the original.

c) The name of the author - The names of the authors have been given as they occurred in the manuscript.

d) The date of the composition - Details of the date of composition of work are given in clear terms, if available. If not, transcription dates have been given in the section no. (f).
e) The name of the scribe – surname first, then father’s name and lastly the personal name, is the order followed, in the case of scribes names.

f) The date of the copy – Dates of transcription are noted in Sanskrit manuscripts but often Marathi manuscripts are original and are not copied.

g) The subject – Subject can be inferred from the title.

h) Miscellaneous information has been covered here. It indicates (a) if it is incomplete, (b) if it is in any other language other than Sanskrit and (c) whether illustrated or otherwise.

Though one line is the special feature of the catalogue, it seems, it has become very intricate to refer. The user all the time has to keep in mind the order and sequence of vertical sections. If the information pertaining to particular column is not available, the dash (-) has been used to indicate the absence of information. Most of the entries after title carries number of dashes (--) till the end.

Putting information of the manuscript in one line have made it possible to accommodate information of 18000 manuscripts in 348 pages. Last three pages have been assigned for errata and for Persian manuscripts, since they are in different script. In Persian section, the vertical lines and dashes appears on the left side, as the way of writing in Persian is from right to left (18).
iv) Maharāšṭrātil Daftarkhāne : Varnan and Tantra (1968)

Another notable attempt has been made by Vithal Gopal Khob rekar by writing a book ‘Mahārāśṭrātil Daftarkhāne’ in 1968. He entered in the service of Bombay Government in 1954 and worked in various capacities in Bombay Archives and retired as Director of Archives.

The work, Maharashtratil Daftarkhane is comprehensive one. The author has covered important Archival Documents and their availability, in various parts of Maharashtra. Some prominent dafters are stated below.

(A) Sarkāri Daftarkhānā : Peshwā Dafter, Sachivalayin Abhilekhāgarāmādhip Engrāji Sādhane, Nāgpur Record Office, Shri. Bhavani Museum Va Granthālaya, Aundh, Dist. Satara. Author has covered the holdings of private collections also, e.g.

(B) Khājagi Daftarkhāne : Bharat Itihas Sanshadhak Mandal, Pune, Deccan College Padvyutar Va Sanshadhan Sanstha, Pune, Prādnya - Pathshāla, Wai; Rajwade Sanshadhan Mandal, Dhule; Bhandarkar Oriental Research Institute, Pune; Mumbai Vidyapeeth Library; Bharatiya Vidyabhavan, Mumbai; Pandharpar Sanshadhan Mandal, Pandharpar etc. It not only covers, information on Archival and manuscript documents only, but also gives historical account of writing materials from ancient times to Mughal period. The author goes some steps further and comments upon the preservation and conservation of documents. He suggests use of devices like-microfilming, photostat and copying etc. He gives the duties and
responsibilities of the staff working in archives. Finally, in appendices he gives information about Portuguese Archives at Goa, Archives in Western countries and the list of references.

This work provides number of photographs, throwing light on actual working in the Archival and manuscript centres in Maharashtra (19).

v) Marathi Sanshodhana Mandalātil Hastalikhitānchi Varnanatmak Māmāvali, Mumbai (1972)

A project of covering all the Marathi manuscripts in India had been proposed by the learned institution 'Marathi Sanshodhan Mandal' Mumbai. As a part of this project, the work of preparing catalogue of Marathi manuscripts available in Marathi Sanshodhan Mandal was assigned to Surendra Atmaram Gawaskar, who published it in 1972.

The special features of this catalogue are:

a) It gives beginning and ending stanza of the manuscript. This helps to identify the date of writing of the manuscript, the authority of the scribe and identify the repeatability of the title.

b) It helps to know the subject of the manuscript.

c) The size of the manuscript, its condition, its pagination, number of lines per page and letters in the line, have been given.

d) The condition of the paper, its colour and watermark, if there is any, and information of scribe or author also, has been provided.
e) 475 manuscripts have been covered in the catalogue, with the oldest MSS being written in Sake 1337 –(i.e. Year 1413).

f) Manuscripts have been arranged in alphabetical sequence for description.

The credit of collecting these manuscripts from various parts of Maharashtra goes to, tireless efforts of Anant Kakabā Priyolkar, who was the then Director and founder member of the Marathi Sanshodhana Mandala.

The information regarding the manuscripts have been given under the following heads:

a) Number, b) Author's name, c) Title, d) Manuscript number, e) Size, f) Number of pages, lines in a page and letters in line, g) Type of paper, h) Condition of paper, i) Ink used, j) If illustrated, illustrations, k) Name of the scribe, l) Date of copying the manuscript.

a) Number - It indicates the serial number of manuscript in Marathi Sanshodhan Mandal collection.

b) and c) Name of the author have been given basically, if it is not available then the title have been considered as per alphabetical order.

d) Number of manuscript have number of chapters (Adhyaya) then the number of Ovis followed by number of Slokas. If it is incomplete, then the remark (inc.) means incomplete has been given.
e) Size of the manuscript has been given in Length by Width in centimeters.

f) Pages i.e. folios (with two pages) have been followed by number of lines and number of letters in a line.

g) Type of paper has been indicated by giving its colour and condition and watermark, if there is any.

h) Condition of the paper has been indicated, if brittle, torned, white and yellowish etc.

i) Illustrations in the manuscript have been indicated by the term, 'ills'.

j) The name of the scribe has been provided.

k) and l) The place of writing or copying with date has been given at the end with special note, wherever necessary. If the manuscript is in possession of particular person then the owner's name have been provided.

The Marathi Sanshodhan Mandal, Dadar which has been recognized by Bombay University for postgraduate research in Marathi, had an ambitious scheme of preparing union catalogue of holdings of Marathi manuscripts in India as well as outside India also (20).

vi) Late medieval manuscript illustrations of the Deccan (1979)

Marathi language being a prominent language in Deccan plateau, an attempt has been made by Usha Ranade, to undertake study of 'Late medieval manuscript illustrations of the Deccan', for doctoral study in Archaeology in 1979, in the University of Poona. The same doctoral thesis has been later on published in the form of book in 1982.
Usha Ranade has studied in depth the illustrations in the manuscripts. She has used both Sanskrit and Marathi MSS.

The thesis has been divided into three parts. Part one covers introduction, political and cultural history of Deccan.

Part two covers, date of record of every illustrated manuscript used for discussion by the author.

Part three analyses the data provided in part two and finally draws conclusions regarding the style and local characteristics of the art in illustrations.

Though the study has been undertaken from the point of view of archaeological aspects, it provides profound information on availability of manuscript collections with Public libraries and individual collections at various places in Maharashtra and outside.

In fact, decoration of manuscript used to be a vital part of art of writing. The author has given proper exposure to such manuscripts, which are rare and whose condition has been deteriorated in course of time. Naturally, she stresses the need for preservation and conservation of MSS (21).


A noteworthy attempt has been made abroad at London, of preparing a comprehensive catalogue of Marathi manuscripts in the India Office Library. The work was entrusted to James Fuller Blumhardt and S.G. Kanhere. The work was initially carried out by
Prof. Blumhardt, but he could not complete. This was completed by Prof. Kanhere and was published in 1950 after a long period of 25 years. Mr. Sutton, then the librarian of Commonwealth Relations Office, gave an enchanting account of its development.

The Marathi manuscripts have been acquired by means of purchase from St. Augustine's College, Canterbury. The catalogue covers 251 manuscripts titles, which mainly forms part of-a) Religion, b) Philosophy, c) Science, d) Grammar and dictionaries, e) poetry, f) Tales, Legends and Fables in Prose and Verse, g) History and Geneology, h) Geography and Topography, i) Letters and official documents, j) Manuscripts with miscellaneous contents.

While cataloguing, the cataloguer gives information on type of paper, its condition, the script of the document, way of writing i.e. written on both sides of paper, or one, number of folios, size in inches, and finally the concordance number is given.

The titles of the manuscripts have been given in Devanāgri script followed by Roman transliteration of the title. The beginning and ending lines of the text have been provided.

An abstract of the contents of the text of manuscript has been given. It throws light on the subject content. The cataloguers are careful enough to give information on the colour of ink, the name of scribe, the owner of the manuscript and other relevant information.

The other prominent feature of the catalogue is its Devanāgri script. Though the catalogue have been published at
London and printed at Clarendon Press, Oxford, it has beautiful Devanāgri letters. The skill of composing Roman and Devnāgri letters alternately, is noteworthy (specimen pages attached).

To authenticate the catalogue entry, the cataloguers name, has been provided at the end of the entry. The name of collection also has been provided to identify the collection.

The catalogue provides indices for persons names, work i.e. name of manuscript etc.

The catalogue has been printed in vertical two columns. The italic letters and bold letters of title both in Roman and Devanāgri with diacritical marks, can be mentioned as special feature of the catalogue. This catalogue is a notable example of descriptive catalogue of MSS (22).

viii) Catalogue of manuscripts in South Asian Languages (1978)

Another attempt, has been made at University of London, in 1978, of bringing out a catalogue of manuscripts in South Asian Languages, by R. C. Dogra. The collection was initially with the London institute. King's College collection, which was mainly enriched by the donations of famous orientalist William Marsden, came down to University of London.

The catalogue contains 250 manuscripts, pertaining to Indian languages in the following order-Assamese-5, Bengali-3, Bihāri-3, Gujrāti-1, Hindi-5, Marathi-7, Oriyā-2, Pāli-35, Panjābī-4, Prākrit-2, Rājasthani-1, Sindhi-1, Urdu-19, Sanskrit-162.
Specimen of Devanagari Letters

CATALOGUE OF MARATHI MANUSCRIPTS.

The fifth chapter ends:

The thirtieth chapter ends:

39.

MSS. Mar. C. 12.—Foil. 359; 7 × 11¾ in.; ll. 14 per page, early eighteenth century.

[J. F. B.]

Jñāneshvari

A commentary on the Bhagavadgītā, in oev verse. By Jñānadeva.

Begins:

Jñānadeva, also called Jñāneshvara, or Jñānobā, was the son of Viṭṭhala Panta—commonly called Viṭṭhobā—and grandson of Govinda Panta, a Yajurvedi Brahman of Ape, a village near Khandesh. His father took up his abode at Alankapur, now called Alandi, a village six kos north of Poona, and married Rukmabai, the daughter of Sidhopanta, the kulakarni of that place, by whom he had three sons and one daughter, viz. Nivrittinatha, Jñānadeva, Sopanadeva, and Muktabāli. According to Balavanta Khandoji Pārakh, Nivrittinātha was born in Śaka 1190, Jñānadeva in 1193 (A.D. 1271-2), Sopanadeva in 1196, and Muktabāli in 1199. He quotes, as his authority, an abhaṣya written by Janālāi, or Jāni, the maidservant of Nāmādeva, who was a contemporary and personal friend and companion of Jñānadeva. The same dates are given by Annā Boreśvāra Kunṭe in his life of the poet, which is prefixed to his edition of

1 By some authors written Rakhmāli, Rakhumāli, or Rakhumāli.

2 Jñāneshvara-charitra, Bombay, 1886, pp. 36, 37.
Pāṇḍurāṅga-māhātmya.

A poem in praise of the god Pāṇḍurāṅga. By Śrīdhara.

Begins: 

The poem is also called Paṇḍhārt-māhātmya, and is said to be taken from the Paṇḍma-purāṇa. It is divided into ten adhyāyas, in the ovi metre, and has no date of composition. It is written in glorification of Pāṇḍurāṅga—commonly known as Viṭṭhala, or Viṭṭholā—a form of the Krishṇa-incarnation of Viṣṇu, and of the temple dedicated to him in the sacred city of Paṇḍhārī, or Pandharipurna.

This work was published at Ratnagiri in Saka 1789 (A.D. 1867) and again at Poona in A.D. 1870. The present manuscript agrees in number of ovis rather with the Ratnagiri edition.

[St. Augustine's College, no. 81.]

Pāṇḍurāṅga-māhātmya.

Another copy of the preceding work.


Begins after formal invocation:

The poem is in the adhyāyas, on the same subject, and bearing the same title, are in the Library of the British Museum. It is anonymous, and does not appear to have been published.

This copy was made by Mahipati Bhāṭa Laṅgākṣi at Thana, on Thursday, the thirteenth Bhādṛa-śuddha, of the Kṣaya samvatsara, Saṃvat 1863, Śaka 1728.

Colophon: 

57.

MSS. Mar. B. 27.—Foll. 93; 5 x 9 in.; ll. 7 and 8 per page; dated Saṃvat 1863, Śaka 1728 (A.D. 1806).

[John Taylor.]

Panduranga-maliatmya.

A poem in praise of the god Panduranga. By Sridhara.

Begins: 

The poem is also called Pāṇḍhārt-māhātmya, and is said to be taken from the Paṇḍma-purāṇa. It is divided into ten adhyāyas, in the ovi metre, and has no date of composition. It is written in glorification of Pāṇḍurāṅga—commonly known as Viṭṭhala, or Viṭṭholā—a form of the Krishṇa-incarnation of Viṣṇu, and of the temple dedicated to him in the sacred city of Paṇḍhārī, or Pandharipurna.

This work was published at Ratnagiri in Saka 1789 (A.D. 1867) and again at Poona in A.D. 1870. The present manuscript agrees in number of ovis rather with the Ratnagiri edition.

[St. Augustine's College, no. 81.]

Panduranga-mahatmya.

Another copy of the preceding work.


Begins after formal invocation:

The poem is in the adhyāyas, on the same subject, and bearing the same title, are in the Library of the British Museum. It is anonymous, and does not appear to have been published.

This copy was made by Mahipati Bhāṭa Laṅgākṣi at Thana, on Thursday, the thirteenth Bhādṛa-śuddha, of the Kṣaya samvatsara, Saṃvat 1863, Śaka 1728.

Colophon: 

58.

MSS. Mar. G. 19.—Indian paper, oblong slips pasted end to end to form a roll; foll. 91; 24 x 5½ in.; ll. c. 22; excellent Moṭi writing on one side only; slightly worm-eaten.

[St. Augustine’s College, no. 81.]
The manuscripts are written on palm-leaves, birch-bark, thin wooden sheets, Nepāli yellow paper, Kashmiri paper, ordinary paper etc. Some of the manuscripts on palm-leaves are painted or covered in decorative ornamental designs, and some in gold.

There are notable Marathi manuscripts, from Williams Marsden's collection. These are two poems by Thomas Stephens (18th century) on old and new Testament entitled-Adi-purāṇa and Deva-purāṇa.

The manuscripts are described and arranged in alphabetical order of language by author and title, if anonymous. The entry consists of- Author, Title, Subject in brief, Important features, Type of paper or material, number of folios or pages, Date and size in inches, and manuscript number (23).


A novel attempt has been made by the Marathi Sanshodhan Mandal at Bombay, of bringing out a catalogue of microfilms of manuscripts in the Marathi Sanshodhan Mandal, in 1978. The work of editing these microfilm catalogue was entrusted to Prof. V.B. Prabhudesai, the then Head of the Dept. of Marathi at Nagpur University.

The founder of the Marathi Sanshodhan Mandal Prof. Anant Kakabā Priyolkar was the live force behind collection of these microfilms of Marathi manuscripts. These have been collected from
the British Museum, London; India Office Library, London; and from Libraries at Lisbon and Prague.

It was proposed to acquire rare books microfilms and prepare a 'Catalogus Catalogorum' of Marathi manuscripts at Marathi Sanshodhan Mandal. When Prof. Priyolkar took over the charge of Directorship in 1950, the steps were taken to enrich the collection. In his presidential address at the 'Marathi Sahitya Sammelan' at Karwar in 1951, he states - "Deśāche vāgmaya he rāshtriya ... punhā milane shakya nāhi" (24).

Justice K. T. Telang advocated the need of Marathi literature to be incorporated in the 'Indian Antiquity' magazine, which is dedicated for the Antiquities. In his article written in 1880 in the same magazine he states- 'A few years delay and we fear there will be no harvest to reap at all' (25). He further adds, that the Sanskrit literature gets enough exposure through various magazines. But 'Kavyetihās sangraha' (26), which is mainly meant for publication of Marathi and Sanskrit poetry and Bakhars, should give weightage to Marathi.

There are total 58 microfilms, covering manuscripts from various libraries. The microfilms have been described in the following order -

a) India Office Library, London.
c) National Library, Calcutta.
d) Bibliotheca Nationale, Lisbon.
e) The Central Library, Panjim (Goa).
f) School of Oriental and African studies, London.
g) Miscellaneous microfilms.

The description of manuscript in microfilm have been given in the following order: a) Title, b) Place from where acquired, c) Author, d) Period, e) Printed or manuscript, f) Language, g) Script, h) Pages or folios, i) Number of lines on a page, j) Size, k) beginning of the document and end of the document, l) Colophon.

The microfilms contains literature of prominent writers like Bhartrhari (650 A.D.), Dnyanadeo (1275-1296 A.D.), Vishnudasanāmā, Nāmadeo (1270-1350 A.D.), Janābāī (— 1350 A.D.), Tukāram (1608-1650 A.D.) etc. Some literature is related to Shivāji Mahārāj (1630-1680 A.D.), Afzal Khān, Nārāyanrāo Peshwe (1755-1773 A.D.) etc. The microfilms also covers literature of various Shāhirs, Father Stephens, Pādri Kāwā, Pādri Almaid, Jagannāth Shāstri, Bālshāstri Ghāgve, Gangādhar Shāstri Phadke, Dr. William Caire, Mahātma Jyotirao Phule etc.

The editor of the text of microfilms catalogue states that, it was not possible to give exact size of the manuscripts, the ink used and the type of paper etc. as he referred microfilms.

The attempt seems to be unique, because, in normal course, the text of the manuscript is referred and then it is catalogued. Here, instead of copy of MSS, microfilm as surrogate has been considered (27).

It is noteworthy example of an institutional museum, possessing numerous manuscripts in different languages. B.J. Institute museum at Ahmadabad has such collection of MSS in Gujrati, Hindi and Marathi. They have already published a catalogue of Sanskrit (3000) and Arabic-Persian (300) manuscripts. The present- 'Descriptive catalogue of Gujrati, Hindi and Marathi manuscripts of B.J. Institute Museum', published in 1987, covers- Gujrati (2119), Hindi (642), Marathi (117), and Bengali (2) manuscripts.

Gujrati manuscripts have been classified in broader division but in case of Hindi, Marathi and Bengali, the editor followed the alphabetical order.

There are 14 columns in the catalogue under which they have been described. Serial Number, Manuscript Number, Title of the work, Name of the author, Name of the commentator, Material, Script, Size in cms., Number of folios, Lines per page, Letters per line, Extent i.e. complete-incomplete, condition and age and finally additional particulars. The final column throws more light on the manuscript, by way of describing its condition, completeness and some other details. (Full name of B.J. Institute is not traced) (28).


Dr. Bhimashankar Deshpande of Gulburga, in this article written for 'Marathi Sanshodhan Patrika', Vol. 25, No. 3-4, 1978, gives his
experience and difficulties he faced in the study of Marathi manuscripts.

For textual criticism or for any other purpose of study of manuscripts, become very much difficult, because procurement of old manuscript is equally difficult.

He further narrates his experience, how troublesome it is, to refer the old brittle manuscript number of times and how a small piece of paper of manuscript becomes very useful from research point of view.

While in research acquiring confidence of the owner of the manuscripts, is very much essential. To substantiate this, author has given his own experience. Once, he was on his tour of research, went to one family, with the letter of introduction. The family was not convinced of his sincerity. But when the lights went off and in the candle light, when the author wrote down more than 1000 lines throughout the night. Then the family chieftain realised his sincerity and told the reason, why he was non-cooperative in the beginning.

Likewise, number of incidences have been cited in the article. He has given the accounts of deteriorating conditions of manuscripts. The layer of 'Gandh-Akshata' on the pages and places of storage of manuscripts, causes deterioration and other details, he has given exhaustively.

The author admires, commendable work done by Shankar Shrikrishna Deo, Vinayak Laxman Bhave, Laxman Ramchandra Pangarkar, Maha Mahopadhyaya Datto Vaman Potdar, Dr. Shankar Gopal
Tulpule, Shankarrao Joshi, Ganesh Hari Khare, etc. from the earlier generation.

Finally, he comments that though the stupendous manuscripts literature is available in Marathi, most of it is beyond the reach of the researcher for one thing or the other. In comparison, he gives the experience he had, from the foreign University Pennsylvania. The point he stresses is that, our literature, scattered in maths, temples and heirs of the poets, disciples, etc., is not properly looked after. Due to this unorganised nature it is not accessible to the researcher.

While concluding his article, he quotes the remarks of famous historian - Vi. Kā. Rajwade - 'The expenditure done by royal families in one year, will be enough for the betterment of the manuscript wealth' (29).


Prof. Anant Kakaba Priyolkar, put some of his observations of the old Marathi poetical works in 1938.

He put the view, that the manuscripts are not only a privilege of the higher castes but they may as well, be found with the mahars and chamars.

His insight in this field gave birth to the idea of the 'Catalogus Catalogorum' of Marathi manuscripts, in 1938.

He insisted in his report, that the institutes like 'Sahitya Parishad', should undertake the job of collecting, preserving and bringing out critical edition of old and rare manuscripts.
He wanted to use annual \textit{\textquotesingle Sahitya Sammelan\textquotesingle} (1938) as platform for discussion of the issue of \textquoteleft Marathi manuscript preservation, he published an article to that effect in various newspapers like \textit{Dyanprakāśh}, Kesari, Vividhvritta, Maharashtra, Lokshakti etc. A copy of same article, he send to the President of Sammelan, \textquoteleft Rāje Shrimant Bhavanrao Pandit Pantpratinidhi\textquoteleft. Inspite all his efforts, the issue was not discussed in the annual gathering, since he was not present at that time. He felt very sorry for that.

Whatever urge he was having for the collection and preservation of Marathi manuscripts, was not realished by anybody. All of the assembly at the annual gathering, was having a notion that the \textquoteleft Subject manuscripts\textquoteleft, is only personal domain of Priyolkar, nobody else has interest in that subject.

On the other hand, he had a quite good experience when he visited Samartha Vagdeva Mandir at Dhule. He discussed the condition of MSS collection with Samarthbhakta Shrikrishna Shankar Deo, who devoted his entire life to the collection and preservation of manuscripts. Shri. Deo told that - \textquoteleft The work done at Dhule is not that commendable. In case, even if, he simply goes around the bank of Krishna river, he will establish 100 such vāgdevtā mandirs\textquoteleft (30).

The spirit embedded in Shrikrishna Shankar Deo, gave him courage and during his searches he come to know that the manuscripts are not only with higher castes only, but they are with downtrodden also.
So, he chalked out plan for 'Catalogus Catalogorum', under which, it was proposed to gather the manuscripts by the local branches of Sahitya Parishad. The information of the manuscripts was supposed to be noted under following heads:

1. Name of the manuscript -
2. Author
3. Date/year of writing
4. Name of copyist
5. Date/year of copying
   (If not given, then tentative on the basis of its condition)
6. Size and folios
7. Complete/incomplete
8. Place from where acquired
9. Owners name
10. Present availability
11. Whether the owner will make available for consultation
    Are there any conditions for that?
12. Published/unpublished, if published details
13. Whether ready to sale? If yes, then price.
14. Name of the researcher, who gathered this information.
15. Remarks (31).

xiii) Manuscripts collections, preservation and utilisation with special reference to India (1967).

Dr. M. P. Pethe, the then Assistant Librarian, Jayakar Library, University of Poona, Poona-7, undertook a project of
collecting information on manuscripts on the above subject in 1967. The project was undertaken for preparing an article for the Encyclopedia "Marathi vishwakosha", compiled at Wai.

He identified libraries with manuscripts holdings by referring Directory of special and Research Libraries in India, 1962. He attempted to contact 37 institutes all over India. The information asked for, was collected under following points:

1. Name of the Library/Institution -
   Address:
2. Year of Foundation -
3. Number of MSS in the Library (By language) and by scripts
   A) Sanskrit
   B) Marathi
   C) Hindi
   D) Persian, Urdu, Arabic
   E) Others...

   Total ...........
   ...........

4. The dates and names of the oldest MSS (By language)

   Name and Date

   a) Sanskrit...
   b) Marathi ...
   c) Hindi ...
   d) Persian, Urdu, Arabic ...
   e) Others ...

34
1) Number of MSS in the Library (By Material):

   Number, the dates and Names of oldest MSS

   a) Paper
   b) Bhurjapatra
   c) Tadapatra
   d) Cloth
   e) Others

6. Particulars of Illustrated MSS if any:

7. Utilisation:

   a) Whether Catalogue of MSS is published?
      if so—Names and dates of such publications.
   b) Microfilming and photocopying of MSS

8. Note regarding preservations of MSS

9. Any other useful information regarding the above:

   a) Names of publications if any, dealing with the subject
   b) Names and addresses of persons from whom the additional
      information can be collected.

Date Librarian/Curator

(If the space in the form is insufficient, separate sheets may
please be used).

Cyclosyed questionnaire was prepared and sent to 37
institutions all over India.

The information which he could procure by way of responses to
the questionnaire came from 6 institutions (32).

A.L. Kapoor, Librarian of the Delhi University Library system, University of Delhi, Delhi-110007, took a survey of library materials especially, rare books and manuscripts, (1988), with the following objectives.

1) To ascertain the steps taken by the official and unofficial agencies and the government to ensure location, identification and preservation of rare/old books and manuscripts, available in various institutions and in private collections.

2) To ascertain, the facilities available in the leading libraries of the institutes of national importance, academic libraries, special libraries, government departmental libraries and public libraries, conducive for preservation.

3) To ascertain the plans and proposals of the Government of India in this direction.

A. L. Kapoor, designed a questionnaire with the following elements.

i) Staff trained in preservation

ii) Fumigation

iii) Deacidification

iv) Air-conditioning

v) Cleaning and Dusting/Vacuum cleaner.
vi) Use of insecticides.
vii) Availability of bindery.
viii) Photocopying machines.
ix) Microfilming equipment.
x) Grants/Aid/Assistance.
xi) Plans and proposals of Institutions.

The questionnaires was circulated to the libraries from various fields. The number of questionnaires circulated and the responses received have been shown below in the tabular form.

TABLE-1.1
Survey conducted by A. L. Kapoor

<table>
<thead>
<tr>
<th>Type of Library</th>
<th>No.of Questionnaires Circulated</th>
<th>No.of Responses Received</th>
</tr>
</thead>
<tbody>
<tr>
<td>Institutes of National importance</td>
<td>10</td>
<td>7</td>
</tr>
<tr>
<td>Universities</td>
<td>30</td>
<td>19</td>
</tr>
<tr>
<td>Colleges</td>
<td>9</td>
<td>7</td>
</tr>
<tr>
<td>Special Research Libraries</td>
<td>24</td>
<td>15</td>
</tr>
<tr>
<td>Govt. Departments</td>
<td>25</td>
<td>11</td>
</tr>
<tr>
<td>Public Libraries</td>
<td>20</td>
<td>13</td>
</tr>
</tbody>
</table>

The responses of these institutes have been analysed against the 11 elements noted in the questionnaire.

Then, the author has given various plans and proposals of the government for the strategy of preservation, conservation of such deteriorated documents.
Finally, author has come to following conclusions.

1) The old/rare books and manuscripts available in various institutes are in poor condition of maintenance.

2) A lot of spadework has to be done about the private collections, to make it accessible.

3) The financial assistance given by the official and non-official agencies is insufficient.

4) Government of India is in the process of creating an organisational structure of various levels in the country.

5) Massive technical assistance from international level needs to come for proper maintenance (33).

xv) Administration of Manuscript Libraries, with special reference to Sanskrit by Bijayanath Mukhopadhyaya - Calcutta: Sanskrit College, 1985 (Released 1993) (25). 202p.; 24 cm. - Calcutta, Sanskrit College research series; no. 128; studies no. 84, Includes bibliographical references and index - Rs. 50.00 (pbk).

This book deals with all the aspects of administering a manuscript library in general with special emphasis on Sanskrit manuscripts collection.

The book deals with the definition and historical development of manuscripts in general, but emphasises Sanskrit manuscript in particular. Importance of manuscript in pre and post printing era has been well defined. The need and importance of Sanskrit manuscripts have also been highlighted. The author has given the rough details about the physical aspect of
manuscripts by describing how manuscripts are made, how and by which method these should be collected for the library. Writing a manuscript is different from preparing for printing. Deciphering manuscripts is a specialised act in itself.

The author has given in detail all aspects of processing of manuscripts for better retrieval of information. Identification and accessioning, indexing and descriptive cataloguing have been dealt with in good detail, giving due emphasis on the special nature of Sanskrit manuscripts.

The administration of a manuscript library also has special thrusts. Care and preservation of manuscript is a vital area of concern because manuscripts are usually old and are not in the best physical condition. Specialised preservative methods have to be applied for different types of manuscripts.

A manuscript library also needs different shelf arrangement facilities, special type of reading rooms and other such infrastructure. Lending and document reproduction facilities have to be specially prepared to fit into a system geared mainly for manuscript collections and services.

This book is a comprehensive approach to setting up and administering a manuscript library and its collection.

Such a publication can be used as a text book in the librarianship curricula. The bibliographic references after each chapter will be useful for research purposes. (ISALIC Bulletin Vol. 39, No. 3., Sept. 1994, reviewed by Kalpana Dasgupta, National Library, Calcutta) (34).
6. NATURE AND SCOPE OF THE STUDY

1. To conduct a survey of the Marathi MSS in various parts of the country and specially in Maharashtra.
2. To study the physical condition of the MSS available with various institutions and private collections.
3. To study the cataloguing system and classification schemes adopted.
4. To study the measures taken for preservation/Conservation of MSS.
5. To study the ways and means adopted for the bibliographic control of the MSS collections.
6. To study the physical facilities provided to the scholars i.e. photocopying, copying, microfilming etc.
7. To examine the difficulties of the scholars in acquiring the MSS.
8. To exchange the information about MSS.
9. To study the salient features of the Marathi MSS.
10. To study the feasibility of compiling 'catalogus catalogorum' of Marathi MSS.
11. To promote the use of Government of India schemes for the preservation of MSS.
12. To appeal to the Government of Maharashtra for assistance to conduct a study of Marathi MSS spread abroad, on the line with 'Computerised International catalogue of Tamil palm-leaf manuscripts'. prepared by Tamil University.

[Note: The preliminary study made by the present author has been presented in Appendix No.9].

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7. AIMS AND OBJECTIVES OF THE STUDY

1. To identify the Marathi MSS collections possessed by the institutes and individuals in India.
2. To describe collections, their contents.
3. To survey the condition of these MSS collections.
4. To study their organisation, management, preservation and conservation status.
5. To study the mode of acquisition of Marathi MSS.
6. To propose curriculum for training for preservation and conservation of the MSS.
7. To suggest measures for their upkeep, conservation and use of them by scholars.
8. To draft a framework for compilation of union catalogue of Marathi MSS in India.
9. To prepare institutional profiles, in order to study the development of particular institute or individual collection.
10. MSS literature is cultural heritage. To arouse awareness among the library professionals to preserve this cultural heritage.
8. OUTLINE OF THE STUDY

The study has been presented in six chapters. Chapter number one gives introductory details. It deals with the definitions of terms, review of literature, the objective of the study, nature and scope of the study, outline of the study, research methodology and data collection.

In Chapter number two profiles of 40 institutes possessing MSS have been presented in order to get the clear idea of the functioning of these institutes. These have been categorised A) Academic, B) Archives/Government, C) Museums, D) private, E) public, F) Religious and G) Research institutes. It is followed by reports of interviews and discussions with scholars.

The chapter number three deals with analysis of the data acquired by asking certain questions. Graphic presentations are explicit. They are used in the beginning of the chapter. Same pattern of category has been considered while analysing the data. Secondly on the basis of questions asked and the answers received, the data has been further analysed, in this chapter.

The results of the analysis, which revealed situation of the Marathi manuscripts, tends to provide, government policies and programmes adopted for organisation, maintenance and preservation / conservation of the manuscripts. These efforts on state, National and International level, have been given in chapter number four.
Chapter number five discusses the need for training in preservation / conservation. The information of institutes providing such training has been given in the same chapter, followed by the need of incorporation of preservation/conservation paper, in LIS education.

In the last Chapter number six, findings have been given and concrete suggestions to improve the position of MSS. Compilation of University catalogues of MSS, detailed bibliography, appendices, have been given at the end.
9. RESEARCH METHODOLOGY

The topic of research is "Organisation and management of Marathi manuscripts in India with special reference to Maharashtra". It intends to identify the institutes holding Marathi MSS, and their condition at present.

The best suited method, to identify such collections, is survey research. Which according to Busha and Harter, can be classed in "Status surveys". They assign the following characteristics to status survey- "The status survey merely assay conditions in library, such as collection, size, kinds of facilities and services available, amount of financial support, use and nonuse of the library and the composition of library staff. They are conducted to record the status quo rather than to determine relationships between variables or to test the hypotheses' (35).

In the context of present study, same purpose has kept in mind, to ascertain the Marathi MS holdings and the relevant details, from the point of view of their organisation and management.

In order to elicit information, the open ended questionnaire with thirteen questions, along with the letter of appeal to fill up the questionnaire and return it to the author (enclosed) was sent to the respondents. Institutes were provided with self-addressed stamped envelopes along with the questionnaire.

The prominent institutes noted in World of Learning, (1992), Universities Handbook (1992), the list of libraries with
Marathi manuscripts provided by the Director of Libraries, Government of Maharashtra, (1993) and the book 'Maharashtri Granthālayānchi suchi' by S. G. Mahajan, (1965), were the basic tools for identifying the institutes and libraries.

Accordingly, the questionnaire were mailed to fifteen national level institutes, outside Maharashtra and fifty-five institutes and individuals within Maharashtra. In all seventy questionnaires were distributed both by way of post and by personal visits. Total response comes to 57% and the proportion of responses comes as follows.

**TABLE-1.2**

<table>
<thead>
<tr>
<th>Area of Distribution</th>
<th>No.of Q'nnairs distributed</th>
<th>Responses received</th>
<th>Total %</th>
<th>Individual %</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Within Maharashtra</td>
<td>55</td>
<td>31</td>
<td>44%</td>
<td>56%</td>
</tr>
<tr>
<td>2. Outside Maharashtra</td>
<td>15</td>
<td>9</td>
<td>13%</td>
<td>60%</td>
</tr>
<tr>
<td>3. Total</td>
<td>70</td>
<td>40</td>
<td>57%</td>
<td></td>
</tr>
</tbody>
</table>

The response of outside Maharashtra institutes, though appears less, is spurious, if counted on the basis of individual category, it will be more. Individually, the responses from the institutes within Maharashtra will come to 56% and from the institutes out of Maharashtra will come to 60%.

The responding institutes have been divided on the basis of their category. The category has been decided by taking into...
account, the type of the institute the holdings of the institute and aims and objectives. The divisions are as follows:

A. Academic Institutes
B. Archives and Government Institutes
C. Museums
D. Private collections
E. Public Institutes/Libraries
F. Religious Institutes
G. Research Institutes

This division will help in analysing the data.

The thirteen questions, almost all of them are open ended (questionnaire given in Appendix). While giving importance of unstructured questions, Busha and Harter states ‘open ended questions, allows respondent to reply forcibly, without having to select one of several provided responses. Thus these questions could be designed as’ Open ended’. They can be useful in exploratory studies in which various dimensions and facets of a problem are examined, but in which hypotheses are not posed and tested’ (36).

The purpose of the study as stated in objective has been fulfilled by these open ended, unstructured questions. The findings given in chapter number six, amply substantiate that, the exploration of Marathi MS has taken place on large scale in this study. Besides that the study has thrown light on the appalling condition of the MSS and inadequacy of measures and means for their preservation and conservation.
10. DATA COLLECTION

Background Preparation: Initially, during Dec. 1989 to Jan. 1990, the present author had an opportunity to attend a certificate course in Manuscriptology, conducted by the Centre for Advanced Studies in Sanskrit, University of Poona. That helped in preparing background.

The concrete outline of study went on shaping, when the present author had an opportunity to attend ILA conferences held at various places in India, as per schedule indicated below.


The cities, where the conferences were held, have a noteworthy institutes having MSS collections. Visits to those MSS libraries gave concrete shape to the present study.

Besides this, present author had privilege to accompany study tour of B.Lib.I.Sc. students, to Trivendrum in 1993, which enriched knowledge about MSS keeping.

In successive year i.e. 1994, in the month of February, due to sanction of Travel Grant within India, author could visit famous library - 'Maharaja Serfoji's Saraswati Mahal Library, Thanjaur'.

In the same year during 21st Sept. to 28th Oct. 1994, one more opportunity occurred to attend the rigorous training programme at Indian conservation Institute, Lucknow.
The programme was funded by the 'Ford Foundation' and only 8 participants from the Asian Countries were to be taken. The theme of the programme was - "Preventive maintenance in libraries and Paper conservation". The training proved to be boon for giving final shape to chapter four and five of the present study.

Other Efforts:

a) It was decided to seek assistance of professional news letter to acquire information on availability of Marathi MSS. An appeal was made to fellow librarians, in the ILA newsletter, Vol.9, No.12, December 1993, asking for information on Marathi MSS.

But response was not received. Nobody replied nor communicated any information on the availability of Marathi MSS.

b) One more appeal was send to Daily News paper 'Sakal', Tuesday, dtd. 8th March 1994, against which one scholar from Ambejogai, showed some interest in the matter.

Likewise 'Pradnya Pathshala, Wai', took notice of appeal and send a list of their Marathi MSS.

This experience encouraged the author.

c) After completing the training at Lucknow, in the month of Sept. and Oct.1994. The working of Indian Conservation Institute, which is noteworthy, in order to propogate the work of the Indian conservation Institute, in Maharashtra, the present author wrote an article in daily
One more opportunity came in the way of this research. Head of the department of religious studies 'Nāmdeo Adhayeśan', Dr. Ashok Kamat, invited present author to speak on 'Marathi manuscripts available at holy city Pandharapur. The resume of the talk appeared later on, in the daily newspaper Sakal, Monday, dtd. 19th December, 1994. This report gave overwhelming response from the various strata of the society. To the extent that 'Rajya Marathi Vikās Sanstha', working under the auspices of General administration of the Government of Maharashtra, took notice of that and this is how the efforts, which gave poor response in the beginning ultimately turned into great success.

Finally, one more opportunity came in the course of time to test the progress. Abasaheb Garware college of Arts and Science conducted two days seminar on 'Marathi Sahityāche Granthā Suchiya Niyantran', on 17th and 18th June 1995. The paper presented there by the present author on 'Marathi Hastalikhitanchi Uplabhta Va Suchikaran', proved to be useful for seeking feedback from the participants. Consequently, individual scholars holding Marathi MSS are contacted. Details of discussions with them, are given in Chapter two.
REFERENCES


6. Ibid. p. 9.


25. Ibid.1.

26. Kavvyetihāsa Sangraha : A monthly run by Vishnushastri Chiplunkar, Janardan Balaji Modak and Kashinath Narayan Sane. It was in three parts, dedicated to Sanskrit Poetry, Marathi Poetry and Maratha History. It functioned between 1878 to 1889.


31. Ibid. pp. 72-79.


36. Ibid. p.70.