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](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 12\textsuperscript{th} century by Bakhtiyar Khilji.
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.
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](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

Image 4.6: Ratnagiri, Part of Puspagiri
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 11\textsuperscript{th} century A.D.
**Vikramashila University** was situated at Antichak village, Kahalagon, Bagalpur District, Bihar, was founded by the Pala King Dharmapala (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](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.
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 Maktabs (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 Khalji dynasty the number of oriental libraries increased. Jalaluddin Khalji established the Imperial Library in 1290 at Delhi and appointed Amir Khusr o 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).
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.
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 Pandits 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 lekhnkriyasamas (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
Chanyaka or Kautilya, the minister of Chandragupta Maurya (who ruled between 269 and 322 B.C.) is credited as the author of *Arthasastra*, 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 ‘Jnasamudradevar’ (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 cooper 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 / Vekhanda, 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.
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](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, Pantpratinidhi, 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 an Iranian Merchant but served the Bahmani Kingdom as grand vazir or Prime Minister, at Bidar, Karnataka)
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, Savitribai 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 intellectual 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).
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).
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.
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.
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.
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.
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.
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.

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
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 Changdeva 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 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 Gitarnava (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 momemtum 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 maintaioned 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, Ctittoor, Guntur, Visakhapatanam, 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, Pashto, 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 Kufi, 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 Golconda (now
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, Microfilming 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, Pashtu, Telugu, Kannada, Marathi, Urdu, Hindi, Oriya, and Sindhi languages. They also have manuscripts in the forms of deer skin and paper scroll. These manuscripts are related to subjects such as Vedas, Upanishads, Puranas, Agama, Dharmashastra, Grammar, Prosody, Music, Alankarasstra, 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 Yaqt al Mus'ta 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 years 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 Muhammad 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-Tabirst 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.


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 bunglow 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 bunglow 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 administartive 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 Varsuraya 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 afterwords. 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.


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

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, Tigalari 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 Karnataka 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 Brahmhatantra 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.), *Navaratnamanimahatmya* (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 filed 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-Samskrita Graduate and Post-Graduate Study Centre, Tumkur
The Muttadhipati Srimad Uddaana Shivayogi established Sri Siddhalingeshwara Samskrita Pathashala in June 1917. A Veda-Samskrita 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

16. **Department of Kannada, Mangalore University, Mangalagangotri, 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 Upanishadhs 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 (Mudabdri) 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, dimond studded kirita, silver footwear, shank, dimond necklace, 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 Murugharajendra 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 Muts 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 Karnataka University was established at Dharwad and the merger of KRI also took place when the Bombay Government handed over the KRI to Karnataka 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 ‘Hastaprati 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-aliq, 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, Srauta – 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 reopening 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, Mallaashastra, Mimamsa, Subhashita, and Guhyasutra etc. The College has brought out a descriptive catalogue of manuscripts in three volumes on Veda, Kavya, and Dhramashastra 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. To 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 Kalidasa 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 Nanasaheb 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 Nanasaheb 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, Darmashastra, 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, Ratnapur
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.

H.P.T. Arts College was established in 1924 under the aegis of Gokhale Education Society. The Bhausaheb 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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**Images**


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Maps


