

IN QUEST OF EARLY MANUSCRIPTS/COLLECTIONS DEALING WITH SCIENCE & TECHNOLOGY IN INDIA

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This article forms a section of the introductory matter to a Project entitled 'An Inventory to the Oriental Institutes of Kerala and Tamilnadu', intended to be a documented survey of the scientific texts in Sanskrit produced or preserved in the two States. This article is to be succeeded by a similar account relating to Tamilnadu. This will be followed by an account of the trends of scientific learning in Kerala and Tamilnadu during early days and of the manuscripts preserved in the repositories in the two States. The documented inventors of manuscripts, now available, will come later.

Kerala in South India had exhibited from early times a flair for literary activity which had been facilitated by several circumstances. In this wake had been written a profusion of manuscripts of texts composed in Kerala and those studied in Kerala containing a large number of science texts as well. While all scholarly families had their own manuscripts collections, big and small, in later days there came into being also several government and university sponsored manuscripts libraries, a general account of which forms the purport of the article. It is estimated that the manuscripts still existing in the land, both surveyed and not surveyed, would be to the tune of a lakh and a half.

Key words : *Calicut University Mss. collection, Desamangalam Varyyam Mss. collection, Kanippayoor collection of Mss., Kerala University Mss. Library, Kutalloor Mana Mss. collection, Manuscripts in palmleaf, Paliyam collection of Mss., Palmleaf Manuscripts, Sastri, T. Ganapati, Trivandrum Palace Library, Trivandrum Sanskrit Series.*

1. LITERARY ACTIVITY IN MEDIEVAL KERALA

It is a matter of history that Kerala had had the benefit of universal education from early times. Perhaps, this is one of the reasons for the State of Kerala remaining, even today, in the forefront of all the other States of India in the matter of literacy. Several factors have conduced to the steady stabilisation of a high level of education in this part of the land, not only among the elite classes but among the middle and lower strata of the society, too. Among these factors might be mentioned:

The extensively imposed tradition of village school education; the categorisation of different classes of society to specific avocations, which required both textual

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and practical training therein; strong religious faith; adherence to ritualistic practices; and observance of a simple and serious life style. Even the royalty and the aristocratic strata were not exempt from the strict educational discipline. The study of elementary Sanskrit had been prescribed for all. Communities following different professions like Jyotisha, Vaidya, Tantra, Architecture, Carpentry, Dramatic performances, Poetic discourses, Temple worship, Ritualistic practices and Vedic studies all strictly followed the educational discipline specified for each by tradition and convention. The matrilineal system of joint-family, which the majority of the communities followed, provided the required leisure to the interested ones amongst them to devote themselves exclusively to academic studies, leaving the earning for the family's livelihood to the other members. The joint-family system of a different type followed by the Nampūritis, where only the eldest brother married in the community and shouldered the responsibilities of the family, gave the other brothers ample time and freedom to engage themselves in Vedic and philosophic studies and literary pursuits.

Then, there had been established 18 Community Educational Centres, called *Sabhā-matham-s*, for the free education in Veda and philosophy, in different places like Tirunāvāy, Trkkanāmatilakam, Chovvannūr and Trichur. Six of these *Sabhā-matham-s* specialised, besides the teaching of Veda, in studies in Bhāṭṭa-Mimāṃsā, six in Prābhākara-Mimāṃsā, three in Vyākaraṇa and three in Vedānta.

Then, again, some of the ruling princes and chiefs promoted higher studies in Sanskrit by establishing educational centres in their own households. Among these, a special mention might be made of the royal families of Kaṭunnallūr, Kozhikoḍe, Kolattunāḍu, Kaṭattanāḍu, Tripūnithura, Pantaḷam and Chempakaṣṣeri. This practice was followed also by some of the affluent Nampūtiri families like those Kūṭallūr, Deśamangalam, Payyūr and Melputtūr. Some of these families specialised in fields like Mīmāṃsā, Vedānta and Vyākaraṇa.

2. PRODUCTION OF LITERATURE

The sustained efflorescence of education and serious learning, for ages, as indicated above, naturally, resulted in a profusion of writings, both in Sanskrit and the local language, Malayalam, original and commentarial, in the several disciplines. Perhaps, the five volumes of *Kerala Sāhitya Caritram* by Ulloor S. Paramesvara Iyer (Trivandrum, 1953-1957), the two Supplementations to that work, entitled *Carchayum Pūranavum*, by Vaṭakkunkūr Rākarāka Varma (Trichur, 1967, 1968), the six volumes of *Keralīya Samskrita Sāhitya Caritram* by Vaṭakkunkūr Rājarāja Varma (Trivandrum- Trichur, 1938-1965), the eight volumes of *Keralabhāṣā Sāhitya Caritram* by R. Narayana Panikkar (Trivandrum, 1951 ff.), *Sanskrit*

Literature of Kerala by E. Easwaran Nampuri (Trivandrum, 1973) and *Kerala Sanskrit Literature -- A Bibliography* by S. Venkitasubramonia Iyer (Trivandrum, 1976), hardly exhaust the voluminous literature produced by Keralite authors of ancient and mediaeval times. An index to the profusion of literature that was produced and circulated among the populace would be a pointer also to the profusion of manuscripts produced in the land. It is no wonder, therefore, that every other family in Kerala had, in the early days, collections of manuscripts, small or big, on such subjects it had use or was interested in. Naturally enough, educational institutions royal households and patrons of literature amassed large collections which can be equated to modern manuscripts libraries.

MANUSCRIPTS LIBRARIES OF MEDIEVAL KERALA

In this context, it would be instructive to take note of some of the larger manuscripts collections of medieval times. These collections were multi-disciplinary, and what is more, often have regular Lists. Such Lists forming independent manuscripts arranged according to subjects, and, in rare cases, with some kind of secondary sequential arrangement also. These Lists, obviously, indicate that the relevant collections were not amorphous or ad hoc but formed well-ordered, classified libraries. Some of these collections exist even now, in more or less their original state, while others have disintegrated. A few of these old collections might be noticed here.

i. *Deśamaṅgalam Collection*. One of the most important of the medieval collections was the one in the Deśamaṅgalam Vāriyam², whose members were the hereditary teachers of the Zamorins of Calicut. An old palmleaf manuscript, bearing No.1272 of the Kerala University Mss. Library, with the caption: *Deśamaṅgalatta Vāriyatte Granthāññajūte Kamokku*, 'Account of the manuscripts of the Deśamaṅgalam Vāriyam', forms a 'List' of the manuscripts of the Library.

Containing 1044 entries, written in columns, in 50 palmleaves, there are three lists in this manuscript. The first list, with 639 entries, has been arranged according to the subjects: *Vyākaraṇa* (104), *Kośa* (15), *Tarka* (12), *Vedānta* (31), *Mantra* (10), *Vaidya* (25), *Jyotiṣa* (27), *Vṛtta-Kāmasāstra-Arthaśāstra* (20), *Nātyasāstra-Alaṅkāra* (51), *Purāṇa-Itihāsa* (54), *Kāvya* (193), *Nāṭaka* (79), *Gadya-Campū* (16). The second list, with 145 entries, is not arranged according to subjects. The third list, with the caption 'Manuscripts deposited in the Kunnattūr Kizhakke Kovilakam', again, is not arranged according to subjects; this list contains 250 entries. Obviously, the first list refers to the manuscripts which formed the nucleus of this manuscripts library and had been arranged according to the subjects, and the other two are later additions, kept separately, but not

so arranged. This collection does not exist in its original form. The bulk of the collection is said to have been destroyed in devastating floods which occurred in but a good number of the manuscripts of the collection, bearing the inscription *Deśamaṅgalattu Vāriyatte vaks*, generally in the last folio, are safe, most of them preserved in the Kerala University Mss. Library.

ii. *Pāliyam Collection*. Another huge collection of manuscripts is that belonged to the family of Pāliyattu Acchan, hereditary ministers of the royal family of Cochin. Being patrons of literature and holding a high position in the administrative set-up of the region, it is no wonder that the family maintained a respectable library of manuscripts, and that in a very orderly fashion. This collection has recently been donated by the family to the Kerala University Mss. Library and is secure there. The List of the Library contains 1088 entries.

iii. *The Kūṭallūr Mans Collection*. It has been indicated earlier that the scholarly and opulent Nampūtiri family of Kuṭallūr was an educational centre of Sanskrit studies. The specialisation there was *Vyākaraṇa*. Scholars not only from Kerala but from the neighbouring Tamilnadu also visited the centre and held discussions and disputations there. The family had built up a large multi-disciplined manuscripts library, a substantial portion of which, consisting of 1200 manuscripts, were donated by the family to the Kerala University Mss. Library, and forms Nos. 1 to 1300 of the Accession Register of the Library. The manuscripts of this collection carries, generally, on the last leaf of each manuscript, the inscription *Kūṭallūr Meleṭatte vaka*, 'The property of the Kūṭallūr Meleṭattu family'

Among other large manuscripts libraries of Medieval Kerala might be mentioned those of the Zamorin of Calicut and the royal families of Koṭuññallūr, Trivandrum and Tripunithura.

METHODS ADOPTED FOR ACQUIRING NEW MANUSCRIPTS

It should be interesting to identify the methods as to how fresh acquisitions were made in medieval manuscripts libraries. Now, scholars were acquainted with writing on palmleaves and so, for personal use, they used to copy the manuscripts required by them from other scholars and institutions. Several manuscripts contain post-colophonic statements to the effect that they had been copied by the owners themselves for personal use. Royal families and educational institutions maintained scribes for copying manuscripts for their libraries. It was also the custom to visit other libraries and identify manuscripts, which were not available in one's own collection and arrange for the copying of those

manuscripts to be deposited in one's collection.

Some of the methodologies adopted can be conjectured from certain statements found in a medieval manuscripts, No. 1028, belonging to the Kerala University Mss. Library. The manuscript procured from the Kūṭallūr Nampūtiri and carrying, on the flyleaf, the inscription *Kūṭallūre Meletattu Syamantaka- prabandham*, contains, in its latter half, several Lists. The fist list commences with the statement:

Vañṅanāṭṭil Alampalli grāmattil Kavikuñjara-śāstrīte grhattil ivite illāṭṭa granthaññalute kaṇakku

'List of manuscripts which are not available here (i.e., in the Kūṭallūr collection) but which are available in the house of Kavikuñjara - Śāstri of Alampalli village in Venṅanāṭu'. In continuation, are listed, subject by subject, the titles of certain manuscripts; *Vedānta* (7 mss.) , *Vyākaraṇa* (8 mss), *Tarka* (9mss), *Vṛtta* (1ms). Obviously, these nonavailable manuscripts had been listed for their eventual copying and addition to the Kūṭallūr corpus.

Another list in the manuscript has the heading : *Pelakkāṭṭu Vāryyare nokki yazhutiya granthaññalute kaṇakku*, 'List of manuscripts copied from the collection of Pelakāṭṭu Vāryyar'. This list contains 71 titles. Still another List has the heading: *Maṅṅaṅhi manakkale nokki yaghutiya granthaññalute kaṇakku*, 'List of manuscripts copied from the collection of Maṅṅaṅhi Mana'. This list carries 49 titles. These Lists show that the said 71 plus 49 manuscripts were copied from the respective collections and added to the Kūṭallūr collection.

The next List carries the heading: *Pāṅṅamparamatte Bhāgavatavyākhyāññalute kaṇakku*, 'List of commentaries of the Bhāgavata in the Pāṅṅamparamattu (family)' (12 mss.) The List continues with two small lists, both with the heading *Pāṅṅamparampattu*, 'At the Pāṅṅamparampattu family, these lists together contain 6 titles on *Vedānta*. These lists have, obviously, been made to check the availability of these works in the Kūṭallūr collection and for the arrangement of the copying of those which are not available.

Then follows another interesting entry: *Pāṅṅamparampattu Vāsiṣṭha-Rāmāyaṇam 43 sarggame ullū. Uḷapponṅa 168 sarggam muzhuvan uṅṅu tānum. Ivite vyākhyāṇam 43 sarggattine ullū*. 'In the Pāṅṅamparampattu collection the Vāsiṣṭha-Rāmāyaṇa (commentary) is available only for 43 cantos. In the Uḷapponṅa (modern Oḷappamaṅṅa) collection it is available for all the 168 cantos. Here (i.e. in Kūṭallūr), the commentary is available only for 43 cantos.' The obvious intention behind this note is to arrange for the copying of the nonavailable portion from the manuscript

thereof available in the Oḷappamaṅṅa collection.

Certain other lists in this manuscript indicate as to how information of a literary type was collected so that manuscripts of works so understood could be kept in view and eventually copied or secured from some source. Such information was naturally collected from scholars who visited the Kūṭallūr family for disputations and other purposes. One such List has the heading : *Appayya Dikṣitarute granthaṅṅal Appā Dikṣitar paraṅṅu keṭṭava*, 'The works of Appayya Dikṣitar as stated by Appā Dikṣitar'. 51 works are listed here. The next list is captioned: *Appayya Dikṣitarute granthaṅṅal Nelloppa Śāstri Parāṅṅu Keṭṭava*, 'Works of Appayya Dikṣitar as stated by Nelloppa (i.e., Nelliappa) Dikṣitar'. 10 works are listed here.

Still another list has the heading: *Akhaṅṅadevan enna Kanyākubja-brāhmaṅṅante Pūrva-Mīmāṅṅsā-granthaṅṅal*, Pūrva-mīmāṅṅsā works of Akhaṅṅadeva (? Khaṅṅadeva), a brāhmaṅṅa from Kanyākubja'. Then occurs: *Tatputrasya Āpadevasya grantham*, 'The work of his son Āpadeva' Then follows: *Tatputrakṛtā*, 'Writings of his (i.e., Āpadeva's son', and two works are mentioned.

A further List is captioned: *Vedāntācāryaru untākkiya granthaṅṅal Śrīraṅṅanātha Śāstri paraṅṅu keṭṭava*, 'Works of Vedāntācārya as stated Śrīraṅṅanātha Śāstri'. Titles of 86 works are mentioned here. Two more works of Vedāntācārya are mentioned next. Next a work of Tātācārya is mentioned. Following this is given a genealogy of the informant Śrīraṅṅanātha Śāstri, obviously, as told to the inquiring Kūṭallūr Nampūtiri by Śāstri himself, who seems to have been guest of the Nampūtiri. This would establish the credentials of Śāstri. The statement reads, after Tātācārya : *tatputran Kumāratātācāryaru. tatputran Venkātavaradatātācāryaru. tatputraḥ Tirumalatātācāryyaḥ. tatputraḥ Śrīraṅṅanāthātātācāryaḥ, dvātrimśad-upaniṣad-bhāṣya-karttā. tatputraḥ Virarāghavatātācāryaḥ. tatputraḥ Śrīraṅṅanātha śāstrī*. 'His (i.e., Tātācārya's) son was Kurmāra Tātācārya. His son was Venkātavarada Tātācārya. His son was Titumala Tātācārya. His son was Śrīraṅṅanātha Tātācārya, author of commentaries on thirty two upaniṣads. His son was Virarāghava Tātācārya. His son is Śrīraṅṅanātha Śāstrī.'

The interest shown by custodians of manuscripts libraries to gather information from different sources and the methods adopted by them using the information to enrich their libraries seem to match modern methodologies viz., scanning books' catalogues, noting the useful titles, checking their availability in their stacks, collecting information about books from readers and arranging to procure them for the library from available sources.

Statements found at the close of certain manuscripts as also elsewhere indicate that manuscripts used to be purchased by payment, sometimes they were procured in lieu of outstanding loans. They were also held as sureties.

MODERN MANUSCRIPTS REPOSITORIES

It is a matter of history that the movement towards the establishment of manuscripts libraries and research institutions in Indology followed in the wake of the steps taken towards the latter half of the 19th century by the then British Government. These steps included the survey, purchase and preservation of manuscripts lying scattered in the different parts of the country, often utterly uncared for. The movement took off from a letter, dated 10th May 1868, from Pandit Radhakrishna of Lahore, to the Governor-General of India, deploring the state of the manuscripts in the land and suggesting methods to remedy the situation. The correspondence stirred by that letter has been reproduced by A.E. Rough in his book, *Papers relating to Collection and Preservation of the Records of Ancient Sanskrit Literature* (Calcutta, 1878), which provides highly interesting and instructive reading. Pt. Radhakrishna's letter was favourably received and promptly acted upon with such speed and interest that, after its travel down and up the administrative ladder, in less than six months, on 3rd November, 1868, it happened that "His Excellency (the Governor-General) in Council, therefore accords his general approval to the scheme, and requests that the Secretary in the Home Department will....draw up such further instructions as may be necessary for carrying it out and ordered that a copy of this Resolution and the papers referred to be forwarded to the Governments of Madras, Bombay, Bengal, North-Western provinces and Punjab, the Chief Commissioners of Oudh and Central Provinces, and the Commissioner of Mysore and Coorg."

It is also instructive to note that the said order of the Governor-General was despatched the very same day (see *op. cit.* p. 10) to the several Provincial Governments with the sanction for incurring the necessary expenses for the purchase of manuscripts and for printing their catalogues. Apart from calling for periodical reports on the implementation of the policy, the elaborate stock-taking of the results achieved by the Governments of each of the Provinces, ten years later, in 1878, by the then Governor-General, records: "The general results which have been obtained are, in the opinion of the Government of India such as to warrant the (further) prosecution of the search." (*op.cit.*, p.234).

In pursuance of these orders, survey parties were organised by the various Provincial Governments and, officers, both British and Indian, toured the country, surveying and cataloguing manuscripts in private possession, including those in

Mutts, Temples and Palaces of native princes. A vast number of manuscripts were identified and listed. Among the prominent scholars involved in this scheme including those who had been in the field earlier and those who followed later, might be mentioned:

Tamilnadu (formerly Madras): Col. Colin Mackenzie, C.P. Brown, William Taylor, A.C. Burnell, E. Hultsch, Gustav Oppert, Seshagiri Sastri.

Bombay (now Maharashtra): F. Kielhorn, Peter Peterson, R.G. Bhandarkar, D.K. Bhandarkar.

Mysore (now Karnataka): Lewis Rice, F. Kielhorn

Andhra Pradesh : C.P. Brown, Col. Colin Mackenzie.

Uttar Pradesh : (formerly United Provinces and Oudh): J.C. Nesfield, Pt. Devi Prasada.

Bengal : Rajendralal Mitra, Hara Prasad Sastri

Kashmir : M.A. Stein

Rajasthan : Peter Peterson, G. Buhler, Rajendra Lal Mitra.

Madhya Pradesh (formerly Central Provinces) : G. Buhler, Rai Bahadur Hiralal

Northwest Frontier Provinces: Pt. Radhakrishna, Pt. Kashinath Kunte.

Gujarat : G. Buhler

Nepal : R. Lawrence, G. Hodgson, Rajendralal Mitra, Hara prasad Sastri

Kerala : (formerly Malabar, Cochin and Travancore) : Col. Colin Mackenzie, T. Ganapati Sastri, K. Sambasiva Sastri, K.S. Mahadeva Sastri, R. Mahadeva Sastri, E.V. Raman Nampūtiri

MODERN MANUSCRIPTS LIBRARIES IN KERALA

i. *Maharaja's Palace Library, Trivandrum* : True to tradition, the Maharajas of the erstwhile State of Travancore were beneficent patrons of learning, besides several of them being authors themselves, both in Sanskrit and in Malayalam.

But, what is more, they engaged themselves also in maintaining collections of manuscripts. It was, however, Maharaja Svāti Tirunāl Rāma Varma (1829-47), of versatile scholarship and spoken of as one of the four pillars of Karnatic music, that took definitive steps to preserve the collection in an orderly manner. During his time, the manuscripts were kept above the ceiling of the royal kitchen, known as *Kocchu-maṭappalli*, towards warding of insects and white ants affecting them. His successor, Maharaja Utram Tirunāl Mātāṇḍa Varma (1847-60), had the manuscripts removed to a building set apart for them. The Maharaja who ruled next, Āyilyam Tirunāl Rāma Varma (1860-80) had them arranged in shelves made for the purpose. The collection was added to and organised as a regular manuscripts library by his erudite successor Viśākhā Tirunāl Rāma Varma (1880-84). Fresh impetus for the study and publication of the collection was due to Maharaja Śrī-Mūlam Tirunāl Rāma Varma (1885-1924), who, at the instance of Prince Kerala Varma Valiya Koil Tampurān, had a Catalogue of the collection prepared and got it printed through the Nirnaya Sagar Press, Bombay, in 1895, since printing in Devanagari type was not available in the State then. This Catalogue was revised and enlarged by K. Sambasiva Sastri and issued under the titled *Revised Catalogue of the Palace Granthappura* (Trivandrum, 1929) during the reign of Maharani Regent Setu Lakshmi Bāyi (1924-1932). This *Catalogue* deals, in several sections, with (i) Sanskrit manuscripts on palm leaves (nos. 1-2065 codices), (ii) Printed books and transcripts in Sanskrit (nos. 2066-3996), (iii) Malayalam and Tamil manuscripts on palm leaves (nos. 3997-4385), (iv) Malayalam printed books (nos. 4386-4599), (v) Printed books in Maharashtri, Hindi and Vanga (nos. 4600-4695) and (vi) Printed books in English (nos. 4696-4775). *Descriptive Catalogues* of the manuscripts in the Palace Library were issued by K. Sambasiva Sastri (1937-38), and K. Mahadeva Sastri, 8 volumes for Sanskrit manuscripts and 2 volumes of Malayalam manuscripts (1939). The Palace collection has now been shifted and deposited in the Kerala University Oriental Res. Inst. and Mss. Library, Trivandrum, but retained as a separate section, with their original duly retained.

ii. *Department for the Publication of Oriental Mss., Trivandrum*: The visionary that he was, Mahārājā Śrī-Mūlam Tirunāl Rāma Varma (1885-1924), who started a Sanskrit College (1890) and a College of Āyurveda (1890) in Trivandrum, was responsible also for the starting of the Department for the Publication of Oriental Manuscripts, popularly known as the Curator's Office, in Trivandrum, in 1908. MM T. Ganapati Sastri, who held the post of the Principal of the Sanskrit College and was also engaged in the publication of rare manuscripts in the Palace Library, was made the full-time Curator of the newly started Department. By 1925, when MM Sastri retired, he had issued 87 publications through the *Trivan-Sanskrit Series*, some of these like Bhāsa's dramas,

Āryamañuśrīmūlakalpa and the *Arthaśāstra* of *Kauṭalya* with his own commentary being epoch-making publications in the history of Sanskrit literature.

It was one of the functions of the Curator and his staff to visit potential private collections and collect manuscripts and also issue catalogues thereof for the use of scholars. Under this arrangement, a number of personal and family collections of manuscripts had been examined and large numbers of manuscripts collected and catalogued. Lists of these manuscripts, with details given in tabular columns were included as Appendices to the Annual Reports of the Department for the years M.E. 1100-1114 and in 7 Parts of the *Catalogue of Sanskrit Mss. collected by the Curator of the Department for the Publication of Sanskrit Manuscripts* (Trivandrum, 1912-23). All these manuscripts and later additions have been described in 10 volumes of *Descriptive Catalogues of Sanskrit Manuscripts* (Trivandrum, 1937-1941 and 3 volumes of *Descriptive Catalogue of Malayalam Manuscripts* (Trivandrum, 1939-1941).

The collections of the Curator's Office are now deposited in the Kerala University Mss. Library, Trivandrum, but retained as a separate section with the original manuscripts numbers.

iii. *Department for the Publication of Malayalam Mss., Trivandrum*: In response to a popular demand, a small Department for the collection and publication of Malayalam manuscripts was set up in 1924, to work under the same roof as the Curator's Office for Sanskrit Manuscripts, but under a different Curator. This Department engaged itself primarily in the publication work and issued 43 titles by 1930, when it was formally merged in the Department for the Publication of Oriental Manuscripts.

iv. *Kerala University Oriental Research Deptt. and Mss. Library, Trivandrum*: This is currently the largest repository manuscripts in Kerala. In 1938, when the Travancore University (now Kerala University) was inaugurated, a department for the collection, preservation and publication of manuscripts was also started. A pretty large number of manuscripts were collected in this wake. Later, in 1940, the Curator's Office (Department of for the Publication of Oriental Manuscripts) was merged with the University Department. During the last fifty years from 1938, there has been very substantial additions to the Library. Not only have very large number of manuscripts been purchased or had been donated, by individuals, big family collections, like that of the Paliyam family, Cochin, had been added to the Library. There has been, from its inception, an exemplary arrangement in the Library, under which manuscripts taken by the Library on Loan, made use of for copying etc., and returned to the owner when they are

asked for.

The Library has issued several catalogues of its holdings : (a) *Alphabetical Index of Sanskrit Manuscripts* 4 vols. (1957-1986), with 21,531 titles. A Supplementary volume is under print. The details are given in tabular columns.

(b) *Index of Malayalam Manuscripts* (in tabular columns) 1951. The volume carries 4374 titles.

(c) *Descriptive Catalogues of the Malayalam Mss.* called *Vivaraṇātmaka-Granthasūci*. Two volumes have been issued (1986, 1987), describing 400 works.

(d) *Index of Tamil Manuscripts in the Kerala University*, (Madras, 1983), listing just over 1000 titles.

(e) *Index of Tamil Manuscripts : Tamil Cuvatippevarkal*, (Trivandrum 1984). being a list of 3341 titles with the names of authors where available and the manuscripts numbers.

v. *Calicut University, Sanskrit Department*. Ever since the Calicut University came into being, its Sanskrit Department has attached to it a Manuscripts Section. This Section has collected, from several ancient families in the locality, by way of donation and purchase, about 1500 palmleaf manuscripts. The Department has issued a volume of *Catalogue of Manuscripts* (Calicut, 1985), in which 630 manuscripts have been described.

vi. *Calicut University, Malayalam Department* : From its inception in 1971, the Malayalam Department of the Calicut University has been engaging itself actively in making extensive surveys of ancient scholarly families, especially in the Malabar area and striving to build up a rich library of palmleaf manuscripts. Expensive tours and recording of the contents of the collections were done even if they could not be acquired by purchase, loan or donation. The Department has been able to collect, thus far, over 10,000 codices and has stacked them in an exemplary manner. Of this, the Department has published two volumes of *Descriptive Catalogues* (1985, 1986), dealing with 1634 works.

vii. *Calicut University, History Department* : The Department of History of the Calicut University too possesses some palmleaf manuscripts, but the number is rather small, being below 30. But they are significant in that they are *grantha-vari-s*, a genre of manuscripts containing details about local history,

functions in royal families, temple festivals, financial accounts and the like. These are particularly important for the social and political history of the times.

viii. *Kanippayyoor Sankaran Namputirippad Memorial Library*: This Library situated at Kunnankulam, about 35 kms. north of Trichur in Central Kerala, founded to perpetuate the memory of the late renowned astrologer and traditional architect (b. 1885). The Library has in its holds about 100- palmleaf manuscripts, all well preserved, but which are yet to be properly catalogued.

ix. *Private Collections*: In medieval Kerala all scholarly and religious-minded families used to have their own private collections, big or small but very many families have disintegrated and the manuscripts collections divided or even discarded. Many should have been lost due to natural calamities and deterioration. Among the collections which are still preserved by their owners about 240 have been surveyed by some agency or other. But many still remain. On the still existing manuscripts in public institutions or in private possession might be estimated to number a lakh and a half.

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