

PRESERVATION OF CULTURAL HERITAGE AT UNIVERSITY LIBRARIES: A CASE STUDY OF STORAGE, CONSERVATION & PRESENTATION OF MANUSCRIPTS AT BHARAT RATNA DR B R AMBEDKAR MEMORIAL LIBRARY OF OSMANIA UNIVERSITY, HYDERABAD, TELANGANA STATE

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Abstract Manuscripts are literary cultural documentary evidence that preserves the memories of the world's heritage. Many Indian universities house and preserve some rare ancient manuscripts, including Bharat Ratna Dr B R Ambedkar Memorial Library, Osmania University (OU) also known as Osmania University Library (OUL). This paper is a case study that details the manuscript collection at OUL, including accessibility issues, concerns, conservation and preservation strategies adopted, and so on. It highlights the difficulties and challenges library staff confront when it comes to preserving these fragile ancient cultural heritage treasures. It is imperative that such literary cultural heritage should be safeguarded and details documented for future generations.

Keywords: Manuscript, Library, Osmania University, Hyderabad, Telangana State, India

INTRODUCTION

Since ancient times, India has captivated the world with its artistic and cultural achievements, advanced intellectual and scientific activities, as well as philosophical knowledge systems recorded and preserved in manuscripts. Even its educational system was ahead of its time, capturing the world's imagination. Previously, knowledge was passed down orally by a rishi/guru or teacher, and was learned by rote, repetition, and discussion. As knowledge developed, it became more difficult to memorise or remember everything, necessitating a need to record on manuscripts. Manuscripts were kept at temples that served as learning centres or at royal palaces, houses of nobles, archives of rishis as well as university libraries like Taxila, Nalanda etc.

Many foreigners came to study in universities in India like Taxila, Nalanda, etc. Taxila which is said to be the world's first university was founded in 1000 BC with a magnificent library that had its own classification scheme given by Panini that was destroyed during the Huna invasion. Nalanda, founded in the 5th century was well known for its multi-

storey library building called Dharma-Gunj; which consisted of Ratna Sagara or Ocean of Jewels, Ratna Ranjala or Jewel adorned and Ratnodadhi or Sea of Jewel which was destroyed by Muslim invader Bakhtiyar Khilji of Afghanistan in 1200 CE, when approximately 9 million manuscripts housed in its library were reportedly said to have burned for few months. During the reign of Chandragupta II, Faxian, a Buddhist from China, travelled to India between years 299-412 to locate, transcribe and collect sacred Buddhist manuscripts. There are records of many monks and historians who travelled to India with the intention of obtaining copies of manuscripts on a variety of topics of interest.

Manuscripts are literary cultural documentary proof that preserves a country's heritage and memory. Much has been lost as a result of political or social upheavals, as well as man-made and natural disasters. To maintain, safeguard and preserve this documentary history, there is a need for preparedness, risk minimization, and a management plan. Much of it is still endangered under jeopardy, and requires immediate attention. There have been some exciting manuscript finds, such as discovery of Kauṭilya's Arthaśāstra

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palm leaf manuscript by Dr Rudrapatna Shama Sastry, a librarian's from the Oriental Research Institute, Mysore in 1909. The majority of the manuscripts are still unsorted and awaiting discovery in dusty back rooms or decaying in cupboards of individuals' houses, institutions, and universities.

Manuscripts have been exposed to a wide range of fates, including being forgotten, looting, dispersal, stealing, illegal trading, mutilation, destruction, inadequate housing and lack of funding, as well as a lack of cultural sensitivity and consciousness, not only in India but throughout the world. To counteract this, UNESCO developed Memory of the World Programme⁵ in 1992 to provide universal access to documentary heritage, with selection criteria based on global significance and outstanding universal value. Even India is not far behind. In 2003, Government of India established the National Mission for Manuscripts (NAMAMI) under the Ministry of Tourism and Culture and in 2007, created Bharati Kriti Sampada a National Database of Manuscripts whose mission is to survey, identify, unearth, assimilate, and help locate manuscripts preserved in repositories, document, systematize collection by digitising and documenting details, and to help conserve, make accessible and preserve manuscript wealth, culture and heritage of India. NAMAMI lists manuscript resources centers in various universities including Kurukshetra University in Kurukshetra; H.N.B. Garhwal University in Pauri Garhwal Uttaranchal; and Krishna Kanta Handiqui Library of Guwahati University in Guwahati in North India; Oriental Research Institute of Sri Venkateswara University in Tirupati; Department of Manuscriptology of Kannada University in Hampi; Oriental Research Institute and Manuscripts Library of University of Kerala in Thiruvananthapuram; GOML & Research Centre University of Madras Library Campus in Chennai; Dravidian University; Yogi Vemana University; Amrita Vishwa Vidyapeetham University in South India; Kameshwar Singh Darbhanga Sanskrit University in Darbhanga; Calcutta University Manuscripts Library in Kolkata; Krishna Kanta Handiqui Library of Gauhati University in Guwahati; Tripura University in Tripura; Lalit Narayan Mithila University in Darbhanga; and Sambalpur University in East India; Kavikulaguru Kalidasa Sanskrit University in Ramtek; Balasaheb Khardekar Library of Shivaji University in Kolhapur; and University of Mumbai in West India and Scindia Oriental Research Institute of Vikram University in Ujjain; Dr. H.S. Gaur University in Sagar and School for Sanskrit Studies of Jawaharlal Nehru University in New Delhi in Central India. NAMAMI does not have a mention of manuscripts housed in Bharat Ratna Dr B R Ambedkar Memorial Library in Osmania University or Osmania University Library (OUL) as it's popularly called.

REVIEW OF LITERATURE

There isn't a lot of information out there on OUL manuscripts. Even after a thorough and exhaustive search, only the

following four articles were discovered to be relevant and listed here chronologically:

Shenoy (1979) describes OUL manuscripts but does not go into much detail about preservation processes, and his paper is not easily accessible because it is in print and dated, making it inaccessible to all historians, scholars researching manuscripts, and the general public with an interest in manuscripts.

Kumar and Chakravarthy (2008) was a generalised work on conservation and preservation of manuscripts that didn't go into detail about OUL manuscripts.

Fazluddin (2009) discusses digitization as a means of preserving OUL manuscripts in his article, presenting a detailed workflow of digitalization from selection through storage and web access.

Khalidi (2011) in his study discusses Arabic, Persian, Turkish, and Urdu manuscripts in important Indian institutions in India, including OUL, as well as their digitisation and availability on the internet. He points out that OUL manuscripts in other languages are not mentioned, and that digitised OUL manuscripts are not available on the internet.

MANUSCRIPT COLLECTION OF OUL

Osmania University was founded in 1918 along with Osmania University Library (OUL) which was established in the same year. OUL shifted to the present location on 3rd August 1963 after being inaugurated by Dr. S. Radhakrishna, President of India. OUL is a massive two storey building with a height of 18.70 meters (Mr Nagaraju & Ms Anjali Building Division, OU, personal communication on 2 March 2021) and a floor area of approximately 67,000 sq. ft. having majestic and magnificent Indo-Saracenic arch with dominating and imposing pillars at its entrance. OUL consists of various sections like Textbook, Periodical, Reference, Acquisition, Cataloguing, Manuscript, Theses, CERL & U.N. and Vision of Osmania. As of March 31, 2017, total collection includes 547397 books, 86 e-books, 378 Journals, 75,387 Bound volumes of journals, 12060 Thesis & Dissertations, 12381 UN documents, 6825 Manuscripts, 273 Films, 12 CDROM, and 45000 digitised documents. Senate Hall Hillock, the highest point on campus, was selected to build OUL to protect it from natural disasters such as floods and to command a panoramic view of the stunning and beautiful Deccan landscape; with lush flora surrounding the terrain. According to a press release dated 6 May 2019, Prof Sukhdeo Thorat was supposed to rename OUL as Bharat Ratna Dr B R Ambedkar Memorial Library on 14 May 2019 but arrived to OUL on 17th May 2019 as per Eenadu Newspaper.

The number and languages of manuscripts listed on the OUL website about manuscripts are 6428, including Arabic, Hebrew, Hindi, Kannada, Marathi, Persian, Sanskrit, Tamil, Telugu, Turkish, and Urdu. Website does not mention

the subjects nor discloses any other important details of manuscripts. Only two manuscripts Mahabharata and Bhagavata are detailed on webpage. On the recommendation of Dr. Gulam Yazdani, the then Director of Archaeology, the erstwhile Hyderabad Government purchased manuscripts from one Hakim Mohammad Kasim for Rs 30,000 in 1940 and split them between the State Central Library, Archaeological Department, Medical Department, and OUL. OUL purchased 2998 manuscripts for an amount of Rs 16800 (Rupees Sixteen Thousand Eight Hundred only). Since then the number of manuscripts has increased to 6428 by purchase or gifts at OUL in 11 languages including as listed below on various subjects ranging from Philosophy, Puranas, Dharma, Shastras, Music, Astronomy, Lexicography, Medicine, Poetry, History, Biography between 11th to 18th century. These manuscripts are said to have been transcribed by well-known calligraphers of their time like Ustad Abdul Karim, Fateh Muhamad, Abdur Rahman al Quraishi, Abdu Baqa Musavi, Kanahiya Lala Shahjahanbadi, Rupchand, Pandit Shankernath, etc. These manuscripts originally belonged to Royal families, as evidenced by attested seals and endorsements on title pages of manuscripts referred Kitab-as-Sahih was royal library of Akhbar; Qamus al-Muheet was royal Library of Adil Shahi Kings and Kulyat-i-Urfi was Tipu Sultan's Royal Library.

Table 1: Number and Language of Manuscripts at OUL

| Sr. No. | Language | Number of Manuscripts |
|---------|--------------|-----------------------|
| 1. | Sanskrit | 2059 |
| 2. | Arabic | 1673 |
| 3. | Persian | 1371 |
| 4. | Telugu | 337 |
| 5. | Urdu | 369 |
| 6. | Kannada | 295 |
| 7. | Tamil | 140 |
| 8. | Marathi | 131 |
| 9. | Hindi | 47 |
| 10. | Turkish | 5 |
| 11. | Hebrew | 1 |
| | Total | 6428 |

The manuscripts have been housed in OUL building since its building inauguration in 1963. Manuscripts were shuttled from room to room before finding a place in the technical section of OUL. The manuscript section's semi-permanent state is risky and hazardous to the life and health of manuscripts housed there. Shenoy states that under a UNESCO project, these rare and valuable manuscripts were microfilmed and deposited in OUL and the National Library (NL), Kolkatta. The OUL website states that manuscripts were microfilmed however there is no other detailed information or specifics regarding microfilmed OUL manuscripts being deposited with the National Library on neither OU website

nor any mention of OU on National Library website. Microfilming had been completed, according to Dr R K Pavan Kumar, Librarian I/c, who was seconded by Mr Fazaluddin Ahmed (personal communication on July, 11 2016), but neither of them could recall the year. Mr Ahmed was concerned that because the 143 microfilms were preserved in their boxes since a long time and as nobody accessed them or examined them, the data 'might' in all probability have been corrupted or erased. In the remote case, if the data still exists, the microfilm reader is not in a working condition to read it as it is gathering dust and in poor condition due to rusting and poor storage conditions. Purchasing a new microfilm reader is not possible as this technology is now obsolete. This antiquated and obsolete form of data storage is only housed with no efforts made to convert microform into newer storage formats for easy retrieval.

The second effort to digitise manuscripts in OUL was carried out in the year 2005 by Juma Al Majid after signing MoU with OU. OUL webpage on manuscripts provides basic information on manuscripts with a reference to Juma-Al-Majid Centre for Culture and Heritage (JAMCCH), Dubai. The manuscripts were digitally photographed using a Sony DSC-H5 camera with ZEISS lens. Digitising manuscript is not just taking out a digital photo of a manuscript for storage but creating a digitally surrogate with metadata and index for retrieval purposes. Manuscripts were listed with accession number, CD number, and number of pages provided by Juma Al Majid. However neither the digitized manuscripts nor the detailed information about them is available on OUL or on Juma-Al-Masjid website. This defeats the whole purpose and efforts put into digitisation of invaluable cultural heritage.

Manuscripts housed in OUL are in palm leaf stacked and bound by thread together or parchment paper in the form of scrolls or in books made of parchment paper bound together. A few manuscripts include artistic calligraphy combined with beautifully illustrated miniature art in vibrant colours in attractive floral patterns, richly decorated with gold to highlight and fine detailing in margins, patterns are the striking features of a couple of manuscripts; while the rest are featureless in plain black writing on dulled yellowish brown background as it has faded and tinged with dust due to passing of time and brittle to touch; represent different schools of art like Hindu, Iranian, Adil Shahi, Mughal etc.

SIGNIFICANT MANUSCRIPTS IN OUL COLLECTION

Shenoy in his article made a mention of few significant manuscripts. Since exhaustive descriptions of manuscripts cannot be provided; a few important notable ones by language as per Mr Ahmed and information gleaned from manuscripts are given below.

Sanskrit

There are a total of 2059 manuscripts in the Sanskrit collection. It is interesting to note that Sanskrit manuscripts are written in Telugu and Kannada scripts and deal with various topics including Puranas, Sastras etc.

The Mahabharata manuscripts include two valuable and remarkable manuscripts of two different sizes on Mahabharata with text and commentaries. The Mahabharata manuscript measuring 18x6 inch contains the whole Mahabharata text with Nilakanta's commentary. Nilakantha Cathurdhara was a scholar who lived in Varanasi in the latter half of the 17th century and was famous for his Miniature art. The dates mentioned on it are Saka 1722 or 1800 AD to Saka 1751 or 1829 AD for the manuscript to be copied and illustrated. The Mahabharata manuscript 20x10.¼ inch does not cover the whole text but has Bhishma Parva and Bhagavad Gita with commentaries and illustrations occupying middle, upper and lower portions with floral borders and text occupying middle and illustrated with miniature paintings of Krishna and Arjuna on each page interspersed with battle scenes. Landscapes and pictures of celestial beings adorn the cover pages. A note states that the manuscript was copied at Bhagyanagar (now Hyderabad) on the banks of the Muchunda or Musi River.

There are notable Bhagavata manuscripts of two different sizes. Bhagavata Manuscript is a unique manuscript which depicts Krishna Leela and Rasakrida from Dasama Skanda of Bhagavata and is illustrated according to narrative with commentary of Sridhara Swami. The Bhagavata Scroll is a unique illustrated scroll that measures 4 inches wide and 64 ft. long with gold borders and has 12 Skandhas of Srimad Bhagavata. The first 64 inches of the manuscript contains miniature paintings of Ganesa, Saraswathi, Lakshmi, Narayana, Siva, Parvati, and the 10 Avatars of Vishnu, with Suka and Pariskshit at the end. The manuscript is handwritten calligraphic art in black dye with miniatures depicting characters mentioned in context to a particular text in various colored vivid dyes so that the manuscript is pleasing and attractive to the eye, adorned with floral patterns running on the edges for the full length of the manuscript; embellished and decorated with gold.

Hindi

There are 47 manuscripts including Mathnaviyat is a selection of Hindi poems composed by Malik Mohammed Jaisi (d. 1539 AD) and transcribed in Persian Shikastah Amez Nastiliq script by Kaishu Rai, a Hindu calligraphist from Rajmundri in 1741. It is said to be a very rare complete copy found only in OUL manuscript section.

Urdu

There are 369 manuscripts including titles like Faraid Dar Fawaid, which deals with 26 aspects of Holy Quran by Mohammad Baqar Aagah 1220 AH or 1805 AD was transcribed in Madras by Mohammad Yusuf Hussain in 1277

AH or 1795 AD. Suka Saptai narrates parrot tales in Sanskrit composed in 1049 AH or 1639 AD and translated as Tuti Nama in Urdu by Ghawwasi, a poet of Golconda Kingdom in 1060 AH or 1650 AD. In preface to A Descriptive Catalogue of Urdu Manuscripts it's recorded that Dr Muhammad Ghouse Superintendent and In-charge of manuscripts section in OU Library till 1963 initiated and compiled the Urdu Catalogue with assistance of Ms A W Shakira, Asst. Librarian.

Arabic

The Arabic Manuscripts were also compiled by Dr Ghouse. There are 1673 manuscripts including Al Jamius Sahih by Abul Hasan Muslim and Al-Hajjaj written in Naskh was gifted by Mughal Emperor to Bairam Khan the Commander in chief of Mughal army. Kitab-Ul-Asrar include principles of Muslim law by Abu Zaid ad-Dabbusi 430 AH or 1038 AD.

Persian

Dr Ghouse also compiled the Persian Manuscripts. There are 1371 manuscripts including Ikhtiyarat-Badii deals with Materia Medica by Zairul Attar Ali and Hussain Ansari in 806 AH or 1403 AD was transcribed in Nastaliq Calligraphy by Jalaluddin Mohammad Kashani in 1072 AH or 1661 AD. Asar Nama is a work on Sufism by famous Sufi mystic poet Fariduddin Attar in 627 AH or 1229 AD and transcribed in Persian by Abu Ishaq & Abu Said around 834 AH or 1430 AD. The manuscript has historical significance as it bears seal of Qadi Shaikh Ali of Ahmadnagar 981 AH or 1573 AD.

Turkish

There are 5 Turkish manuscripts including Mantiq-Ul-Tair, a notable work on Sufism by Fariduddin Attar and translated by Mir Ali Shir Nawai in 1501 AD which has a lot of historical value due to the seals of Emperor Jahangir. The Diwan-I-Fuzuli collection of Turkish poems composed by Mohammad B Sulaiman Fuzuli in 17th century AD and dotted with five miniature paintings.

Hebrew

Only one manuscript in Hebrew exists and it is a portion of the Bible-Genesis Chapter 37. No other details are provided like date of transcription, etc.

Telugu

There are 337 manuscripts in Telugu, including Adhyatma Ramayanamu, a palm leaf manuscript where a poetic dialogue between Paravati and Siva is written by Suddala Venkatadri transcribed by Shahapurapu Sivaramadu in Saka 1573 or AD 1651. Amuktamalyadatika by Ranga Charya, a Deccan native, is an unpublished commentary on Amuktamalyadatika by Emperor Krishna Deva Raya.

Tamil

There are 140 Tamil manuscripts including Harishchandra Natakam is the story of Harishchandra told in dramatic

manner with a poetic and elegant language by an unknown author interspersed with Tamil folk songs at appropriate places. Ramayana Kirtanas by an unknown author is story of Ramayana in form of songs or Kirtanas.

Kannada

There are 295 Kannada manuscripts including Bhaktadhikya Ratnavali by Mahanta Sivayogi is a rare palm leaf manuscript written in Sanskrit with Kannada commentary. Sabdamani Darpana by Kesiraja is a unique rare palm leaf commentary on Kannada Grammar.

Marathi

There are 131 Marathi manuscripts in OUL which are listed from page 1 to 54 in the Chapter 'Descriptive Catalogue of Marathi Manuscripts'. Prof. C N Joshi, who was the Head of Department of Marathi in OU initiated and R M Bhusari made valuable significant contributions. Any researcher interested in development of Devanagari script will find the material useful as it depicts the script's evolution over time. Manuscripts of 'Jnaneshwari', prose work of Teeka-Bhasya tradition, narrative poetic works like 'Krishnamritnata' and works on Ayurveda are included.

Findings as per discussion held with Librarian, In-charge (personal communication on July, 11 2016, & February, 26 2020), Mr Ahmed (personal communication on July, 11 2016) & Dr Mohammad Hassan (personal communication on March, 2 2021)

- There are 6428 manuscripts out of which 2998 manuscripts were purchased in 1940 which increased to 6428 by purchase or gifts at OUL whose details are buried in archives of the library and unknown to new staff.
- OUL manuscripts incorporate both modern and traditionally indigenous methods of conservation like digitising all manuscripts so users can access them via computers and preserving them by applying Citronella oil on palm leaves etc. The 6428 manuscripts are housed in 30 steel almirah of two sizes (8ft and 5ft). There are no glass cases to display or present these rare manuscripts.
- All the manuscripts have been digitised so that more people can access them without handling original manuscripts so as to preserve them. The preservation process that is followed for original manuscripts that are housed in OUL is just occasional dusting and on rare occasions the fumigation process. On occasion ½ tsp of Chloro-Benzene crystals are knotted in small muslin bags and placed in the almirah. As the chemical emanates a strong odour, a separate fumigation cabinet made of wood and glass with perforated shelves is used. Inhaling the powerful strong odours accompanied with fumes is hazardous, and it can have

long-term affect on the health of library staff who works there in the long run. As a result, this process is actually not followed on a regular basis due to the fact that there is no separate room for the preservation or fumigation process. There is also a risk of damaging the manuscript while doing the preservation in a room where other work is done simultaneously. Palm leaves are powdered, dusted and Citronella oil is applied to the leaves as per ancient recommended process to preserve them.

- Metadata or digital copy is not deposited in Bharati Kirti Sampada, a national database of manuscripts from NAMAMI. National Library, Kolkata is the depository library, so a copy should be made available there. If not full text, efforts should be made towards archiving metadata at least.
- OUL does not have a separate specific funding for maintaining manuscripts or a budget for glass display cases for upkeep, storing, preservation, conservation or presentation of manuscripts. It is not possible to store, preserve & conserve within a limited budget. Mr Nasarulla Khan was the first in-charge for manuscript section later it was transferred to Dr Muhammad Ghouse till 1963 and then to Mr Surya Prakash then to Mr Pavan, later to Ms Rukmini Reddy, followed by Mr Ahmed, Library Assistant since 1999 and now Dr Hassan is managing the manuscript collection since year 2020. The library staffs handling manuscripts does not have any formal qualification in handling them, nor did they take any courses after taking the responsibility of manuscript section. Dr Hassan is only aware of Arabic, Persian and Urdu languages only. There are no library staffs who can understand Sanskrit, Kannada, Marathi, Tamil, Turkish, and Hebrew. Almost all the library staff has knowledge of Telugu, which is the local language in Telangana State. In case a query regarding manuscripts in other languages arises, then library staffs are unable to handle or respond and must rely either on faculty of Osmania University or experts from other institutions. But Hebrew and Turkish can prove to be a challenge as experts may not be available at moment's notice to assist.
- Promote access to manuscripts through publication of catalogues in Sanskrit, Kannada, Marathi, Arabic, Persian, Urdu and Telugu. The Sanskrit catalogue of manuscripts was first to be edited by Dr Aryendra Sharma and others in 1964. Kannada descriptive catalogue was second to be edited by Dr B Ramachandra Rao and Shri T V Venkatachala Sastry in 1966. Marathi was a classified catalogue edited by Shri S R Kulkarni and V D Kulkarni in 1979. Arabic, Persian and Urdu catalogue edited by Dr Muhammad

Ghouse in 1984. Descriptive catalogue 140 Palm Leaf Manuscripts in Telugu was edited by M Kulashekhara Rao in 1984. Manuscripts catalogues in languages such as Tamil, Hindi, Turkish, and Hebrew are yet to be prepared. Manuscripts are not actively promoted or aggressively advertised and access to digital copy is extended on demand only. So, when a researcher requests access to the manuscripts, the list is given to the researcher, who examines the titles and gives the accession number for reference, after which the staff checks the digital file on CD and grants the researcher access. A charge of Rs.10/- is levied for each printout from digitised manuscript for researchers of other organisations on producing Identity proof from respective Research Supervisor or Head of the Department and Rs.5/- for researchers of Osmania University as the original manuscripts are not given to researchers or general public for handling or accessing so as to preserve them. There should be proactive public engagement via lectures, seminars and other outreach programs.

SUGGESTIONS

- Library on advice of Library Committee should approach Administration of Osmania University who in turn should approach the Government of Telangana State or Indian National Trust for Art and Cultural Heritage (INTACH) that was spearheaded for heritage conservation and preservation or Ministry of Tourism and Culture, Government of India for funding to protect the Nizam era legacy.
- A new legal act can be enacted requiring a copy of digitised manuscripts has to be deposited with the National Library and inclusion of metadata in Bharati Kriti Sampada database of National Mission for Manuscripts (NAMAMI).
- Having descriptive catalogues prepared; along with catalogue in English transliteration.
- Use of standardised digital creation devices to create digital surrogates with metadata; and utilise tools and software for easy storage and retrieval; nevertheless they need to be converted into a newer digital formats.
- Allocating and designating one dedicated special room for archiving manuscripts as well as a separate room away from the archive to cure and repair manuscripts in OUL.
- Require mandatory certification or formal training for the personnel in-charge of manuscripts.
- Procuring glass cases for manuscripts and scrolls to be displayed similar to display in Vision of Osmania room in OUL.

- Correct the total number of manuscripts on website from 5500 and 6825 to 6428 is mentioned in various places.

CONCLUSION

Manuscripts are literary evidence that documents history, heritage and culture. Libraries are repositories of knowledge; a custodian of archival material for posterity and cultural repositories for future generation; and OUL is no different. OUL from the Telangana State has made commendable efforts to procure, acquire, gather and house the manuscript collection with the minimal funding and support it could garner. More efforts are required to conserve and preserve this cultural heritage.

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