

“METHODS OF READING & WRITING OF MANUSCRIPTS”

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MANUSCRIPT is a work or a document written by hand. In India we have thousands of manuscripts all over the country. Manuscripts are the witness and record of our academic excellency from the very ancient ages. Many great sages, scholars, poets have been contributed in a large scale to the vedic and classical Literature, since thousands of years. All these contributions are developed time to time by the learned society and passed over to their successors, with great care and devotion. This unbroken tradition of our ancestors' study produced a large number of manuscripts to us. This is our duty to utilize this treasure of Knowledge and preserve for the next generations.

Now a days Indian Government is concentrating more on the collection, preservation and protection of the manuscripts. National Manuscripts Mission (NMM), & Indira Gandhi National Center for Arts, New Delhi (IGNCA) has taken up this responsibility of the protection of the manuscripts. Huge funds are allotted to that Center by the Central Government in order to protect the existing collections of manuscripts in the Public and private Libraries, all over the country. A team of this Center visits every Library, where the manuscripts are deposited, and make a copy in micro-film, and preserved in their center at Delhi. This Center also sanctions necessary grants to the particular libraries to meet the expenses of collection, preservation, catalogue and publication of manuscripts. Individual projects also will be sanctioned to the learned scholars and research-students to edit the unpublished manuscripts. Such encouragement is to be utilized by the every scholar, to enrich the Indian academic venture, by adding individual contribution.

There is a reference in Bana's Harshacarita that the King Bhoja maintained a library at his capital Dhara. This is the record of 11th Century. The famous institutions Nalanda and Takshasila etc. are the witness of our olden libraries. Yamunacharya (10th C. A.D.) native of Srirangam happened to know that a single copy of Bodhayanavrtti (- a commentary on Vyasa's Brahmasutra, written by Bodhayana) is preserved in the Saradapeetham, the King's Library of Kashmir, at Srinagar. According his wish Bhagvad Ramanuja (11th C A.D.) has traveled along with his associate Kuresha, from Srirangam to Kashmir to verify the Bodhayanavritti, before writing his commentary on Sribhasya.

There are more than 300 libraries are existing all over the India, where the manuscripts are deposited. Like wise many regional libraries of manuscripts were maintained by several kings, muths and temples etc. For the last four centuries, foreigners have ruled -over the country, and collected thousands of manuscripts and preserved in the Libraries at London, and Paris etc. In London there is a Library established with the collection of Indian Manuscripts called India office Library. Still several unpublished and early dated manuscripts are preserved there. The next one is Bibliotheca National at Paris. Nearly 30,000 Indian manuscripts are taken away by the foriegners.

1. MATERIALS OF MANUSCRIPTS:

The early writings of India, are found in different types of materials such as :

- a) Bhurjapatra b) Cotton-cloth and silk-cloth, c) Wooden-bonds d) Gold/Silver /Copper plates
- e) Stones-slabs f) Palm-leaf and g) Paper [skin/leather].

Besides the classical writing, some other records of private and Government documents inscriptions, donations of land etc. alms, gifts also have been recorded on different type of these materials from the very ancient ages. The manuscripts in Bhurjapatra are found many in the Northern parts of the country, as the Bhurja (Brick tree) is produced in Himalayas in great quantity. Many Northern Buddhist writings and Brahmanical Sanskrit Works are found on Bhurjapatras. The palm leaf manuscripts are written in the Southern part of the country fifth century B.C. onwards.

In the Satavahana Period several inscriptions and metrical smriti-s, private and official documents were written on the cotton and silk cloth. This type of material is called karpasikapata. Peterson has discovered a manuscript written on cloth dated vikrama samvat. 1418 - 1351-52 A.D.

Wooden-boards are referred to in the Buddhist works, Vinayapitaka and jatakas. An inscript of the western Ksatrapa Nahapana, speaks of boards (phalaka-s) in the guild hall on which agreements regarding loans were recorded. Manuscripts on varnished wooden boards are common in Burma and Eastern part of India. An Indian manuscript of this type hailing form Assam is preserved in the Bodleian Library at Oxford.

Metal plates are also taken place in the type of manuscript-materials. Many important grants are found inscribed on metal plates. Gold and silver plates have been utilized for writing inscriptions that are discovered in the stupas at Gangu near Taxila and at Bhattiprolu.

The copper plates are more numerous than other, which are called tamrapata, tamrapatra or tamrasasana, used for various kinds of documents intended to the land grants etc. The Taxila copper plate grant belonged to a period not later than the first century A.D. shows that the palm leaves must have been in use even at this early period. Deccan is the natural home of palm trees. The palm leaf is measured in its length between one to three feet and its breadth between one to four inches. Palm leaf manuscript goes back to the Bhurjapatra; on paleographic evidences to the fourth century. The palm leaf manuscripts are pierced either one hole, usually in middle, more rarely on left or (both sides) two holes on the left and right, through which a thread/string pass through to bind the leaves together.

A reference in Subandhu's Vasavadatta, shows that skins were used for writing, but in view of its impurity, it is not developed/continued. In European collection, pieces of leather inscribed with Indian characters are said existed. Stones and bricks of Various kinds, have been used for making documents since the most ancient times. Bricks on which the Buddhist sutras are inscribed have been in the North-Western provinces. The oldest specimen of writing with ink so far known is found on the stupa of Andhrer, and is certainly not later than the 2nd Century B.C. Painted inscriptions are still found in the caves of Ajanta. The paper manuscripts are generally produced from the 13th century A.D. Most of them are written in central Asia.

2. REFERENCES OF THE MATERIALS OF MANUSCRIPTS FROM LITERARY WORKS:

Several poets have mentioned different types of materials of writing. Kalidasa in his Sakuntala mentions vatapatra, bhurja patra (birch-bark) and nalinipatra (lotus-leaf) as the materials of writing.¹ Rajasekhara explains palm-leaf and bhurja-leaf as writing materials.²

¹ 'एतस्मिन् शुकोदरसुकुमारे नलिनीपत्रे पत्रच्छेदभक्त्या नखैर्निक्षिप्तवर्णं कुरु

(अभिज्ञानशाकुन्तलम्, ६-१३)

भुजङ्गनिर्मोक इव भूर्जपत्रगतोऽयम् अक्षरविन्यासः (विक्रमोर्वशीयम्, १. ११)

दळोदरि काञ्चनकेतकस्य क्षणान्मशीभावुकवणरेखाम्।

भूर्जे वा ताम्रपत्रे वा तथा वा ताळपत्रके।

Naishadha speaks of golden ketaki leaves are used for writing.³ Method of examination of leaves, also mentioned here and there that are fit for writing or not.⁴

3. PROCEDURE OF READING MANUSCRIPT:

Reading of manuscripts is a difficult task. It requires a special attention, skill and experience. More ever handling the manuscripts also requires a grate care. Generally manuscripts are very much old and aged. They will be in different conditions and materials. Due to the different whether conditions, manuscripts become mutilated, damaged and warm -eaten. So one should go through the manuscripts with heavy care and attention while reading. There will be several types of materials and scripts, which are not available in the present days. Packing the bundle of manuscripts also needs patience. Some times, the leaves/folios become separated, as the thread used to tie up the manuscripts may cut off, by that the sequence of the text will be changed. If there is any misplacement of the folios, the text become confused and disordered. Each one folio of the manuscripts contains nearly 3 pages matter in printing. By missing of leaves there will be a great gap in the running matter of the text. Hence the reader of manuscript should pay attention, special care and devotion. Another important item in reading the manuscripts is the observation of the number of the folios. The scribe will give a continuous or separate number to the leaves in one bundle. At first the reader should check up the folios whether they are given number or not. If not so, he has to give a numbering for the future care. If the folios are numbered, then he should check up whether the numbering is continuous or not. If the folios are seen shuffled, then the reader has to arrange according to the serial in order to get

विना गुरुं च देवेशि पुस्तके कारयेत् प्रिये ॥ (यामिनीतन्त्रम्, द्र-१८४)

‘ अपचित वटपत्रजालगर्भे नखशिखरेण दृढं लिलेख तावत् (पतञ्जलिचरितम्, ५-३३)

² ‘ सलेखनानि मषीभाजनानी ताळपत्राणी, भूर्जत्वचो वा,

स लोहकण्टकानि तालपत्राणि
³ तस्यैव यत्र स्वमनङ्गलेखं लिलेख भैमी नखलेखनीभिः ॥ (नैषधचरितम्, ६.६३)

⁴ तालपत्रं दृढं सौम्यं ऋजु साग्रं द्विधा कृतम् मृदुलं यत् प्रशस्तं तत् मतं लेखाविलेखने ॥
कर्कशं कल्मषं वक्रं हीनाग्रं स्फटिलं युगम् । ताळपत्रं न तत् श्रेष्ठं मतं लेखाविलेखने ॥

the text, continuous. Generally the number will be given one side only, though the folio is written in both sides. Some time scribe gives separate page number to show the different texts that are contained in the same bundle.

The next point in reading manuscripts is script. One can't make use of manuscripts without knowing its script, that is used to write. Script maintains an important role in grouping of manuscripts. This denotes the original place of the manuscripts. There are several scripts in different regions. In the northern provinces apart from Kashmiri and Panjabi. There are some special scripts, like Sarada, Maithili, Kaithe, and Nandinagari, used frequently in writing manuscripts. In the southern part of the country apart from Telugu, Kannada, and Malayalam, the scripts called Grantha, and Tigalari are also used. The knowledge of these scripts is essential in dealing with the manuscripts. Though the script is known the style of hand-writing also makes confusion. Several letters in different scripts, appear as similar. Difference of each letter makes difference in the meaning of words. So that experience is most wanted in reading the manuscripts generally the hand-writing will be very good in manuscripts. The next point of problems of reading manuscripts is lack of punctuations. In the manuscripts normally there will be no punctuation marks. The sentences will be continuous, without having commas or full stops. It is very different in case of poetry. Without knowing the meter, copying the different types of slokas, is not possible. The missing portion of the text sometimes will be recorded later at the margins with or without marking the proper place. The wrong words or letters will be marked by the scribes, with a dot on its top, because the mistaken or wrong word is not possible to strike off or erase. If one will read with such great attention then only the reading or copying of manuscript will be perfect.

4. PRESERVATION OF MANUSCRIPTS:

Normally the manuscripts are being damaged due to the weather conditions fungus, insects, silverfish, cockroach, book-worm, termites warps, book-lice and rats. This type of damages can be avoided by cleaning the manuscripts properly, and by applying chemical oils that is lemon-grace oil, mixed with citric acid, to the folios in both sides, and placing the manuscripts in cold climate providing air-conditions etc.

5. INSTRUMENT OF WRITING MANUSCRIPTS:

Sharp needle made of steel or wood is used to write on the palm-leaf. The general name of a 'instrument of writing is lekhini. There are some professional writers, called lipikara. In the 7th and 8th centuries A.D. the writer of documents is called as divirapati. In the 11th Century document the professional writer is also called as Kayastha. Other designation for the writers of inscripts and documents are karana, karanin, sasanika, and dharmalekhin.

6. PROBLEMS OF SCRIBES IN WRITING MANUSCRIPTS:

The writers of manuscripts are called scribes. Copying of the manuscripts is a type of self-employment in early times. Many people engage the scribes to copy the particular texts, like Ramayana, mahabharata etc. in order to donate in the auspicious occasions like Ramanavami, Krishnajayanti, Vaikuntha ekadasi and all in such circumstance several copies of manuscripts have been produced all over the country. Some times the scribes mention the purpose of writing/copying of the manuscript for whom and for what purpose they are copying. The scribe will be paid by the owner of the manuscripts for writing. This seemed a livelihood for several people in those days. Many of the scribes are not educated. They need not have mastery over the language or subject. People, who can write constantly with good and legible handwriting and who will have patience in writing, are settled as scribes. Writing/copying the manuscripts is their way of earning money.

Many scribal mistakes show that the copier of the manuscripts do not know the language or subject. Simply they copy as it is. We can also understand that some one will dictate the text while the scribe was writing the manuscripts. Several phonetics differences are the witness for many scribal errors. We can observe this type of mistakes while going through manuscripts.

The missing passages will be written in the margins of the folios, with some marks. We can find such omissions in other copies of the text. Normally the mistaken or wrong words/letters will not be arisen in the manuscripts. Because it is not possible to strike off with the pointed needle on the palm-leaf. So scribe will put a dot mark on the top of letter /word to show that the letter is to be omitted at the time of reading . If we read adding the letter such word will not make any sense.

We can find many interesting statements at the end of the manuscripts, added by the scribes showing the care pain and their experience in writing these manuscripts like as -

१. यादृशं पुस्तकं दृष्टं तादृशं लिखितं मया । अबद्धं वा सुबद्धं वा मम दोषो न विद्यते ॥
२. करकृतमपराधं क्षन्तुमर्हन्ति सन्तः ।
३. कष्टेन लिखितं ग्रन्थं यत्नेन परिरक्षयेत् ॥
४. तैलाद्रक्षेत् जलाद्रक्षेत् रक्षेत् कीटकदंशनात् । मूर्खहस्ते न दातव्यमेवं वदति पुस्तकम् ॥
५. पुस्तकं वनिता वित्तं परहस्तगतं गतम् । अथवा पुनरायातं जीर्णं भ्रष्टा च खण्डशाः ॥
६. तैलाद्रक्ष जलाद्रक्ष रक्ष मां श्लथबन्धनात् । परहस्तगताद्रक्ष इति रोदिति पुस्तकम् ॥
शमीगर्भस्य यो गर्भः तस्य गर्भस्य यो रिपुः । शिशुगर्भस्य यो गर्भः स मे विष्णुः प्रसिदतु ॥
मौद्गल्यसूनुगुरुणा लिखितं पशुबन्धकम् । हर्तुमिच्छन्ति यो मूढस्तस्य वंशक्षयो भवेत् ॥
अदृष्टदोषोन्नतिविभ्रमाद्वा यदर्थहीनं लिखितं मयात्र ।
तत्सर्वमार्यैः परिशोधनीयं प्रायेण मुह्यन्ति च ये लिखन्ति ॥
भग्न पृष्ठ काटिग्रावा ००० कष्टेन लिखितं ग्रन्थं यत्नेन परिपालयेत् ॥

7. IDENTIFICATION OF THE AGE / DATE OF THE MANUSCRIPT:

Several scribes use to mention the date of copying and name of the writer of the particular manuscripts at the end of the text. Some of such statements are observed in verse type or in code language as follows :

सौम्ये नभसि सौम्यै षष्ट्यां हस्ते सिते प्रशेः ॥ लिखितं विश्वनायेन सम्पूर्णं याजमानिकम् ॥

Wedneseday - sixty day after new moon in Nabas in Saumya year which corresponds to saka 1771 or 25th July, 1849, A.D.

स्वस्ति श्री नृपशालिवाहनशके १७२४ रक्ताक्षीनामसंवस्तरे दक्षिणायणशरदृतै कर्तिकमासे शुक्लपक्षे दशम्यां सौम्यवासरे रेवतीनक्षत्रे दिवा अष्टादश घटिकासमसे कुम्भलग्ने इदं पुस्तकं आचार्यात्मजेन लिखितम् ।

saka 1724 = AD 1802

=> नारायणनगे क्षेत्रे यतिराजमठे मया । लिखितं ग्रन्थतस्तत्र सावधानेन वर्त्मना ।

खाष्टसप्तधरावर्षे यातिराजाज्ञया त्वथ । प्रसन्नाः वैष्णवाः संन्तु पञ्चरात्रपरयणाः ॥

(अङ्कानां वामतो गतिः) खम् - गगनम् (१), अष्ट - ८, शून्यम् - बिन्दुः (०), धरा - एका (१)

= 1781 A.D.

Many manuscripts are missed in our tradition. For example several branches of Vedas are missing. Mahabhasyakara – Patanjali states several branches of Veda-s are now not available. तत्र एकशातं अध्वर्युशाखः सहस्रवर्त्मा सामवेदः etc. The Mahabhasya of Patanjali itself is an incomplete text due to missing of manuscripts. Still we can find the saying of Grammarians that ' अजभक्षित भाष्यम्' partial folios containing bhasya are eaten by goat. And Bhartrahari's com. on Mahabhasya is available incomplete. Annambhatta's com. on Mahabhasya ia also incomplete. Like wise many texts are missing. Several commentaries on Nyaya sutras are also missing. Manikantha the author of Nyayasara, refers his another text called Nyayacintamani, which was refered to by Gangesha in his Tattvacintamani, still not abvailable.

In Visistadvaita Yamunacharya's contribution is unique. Agama pramanya has received great attention of the scholars. There he mentions his another work called महापुरुषानिर्णय and काश्मीरागमप्रमाण्य. Both texts are now not extent. Bodhayana's vritti on Brahmasutra-s was available at the time of Yamunacarya and Ramanuja, which was not available at present. All these missings, are happen due to the lack of care of Mss. It is our duty to save and protect such great contributions.

8. PECULIAR MANUSCRIPTS:

We can find two longest Manscripts are preserved in the Oriental Research Institution of Mysore.

1. बोधायनश्रैतसूत्र - 120 inches in length
2. प्रमेयकमलमार्ताण्ड - 95 inches.

Entire text Mahabharata Ms. Contains 18 parvas in single bundle. A copy of Amarakosaka is dated 1130 A.D. Nayaprakasika commemntary on Sribhasya is preserved in Oriental Institute of Tirupati, in 1000 huge folios.

9. IMPORTANT MANUSCRIPT LIBRARIES:

Presently we have more than 300 Libraries in India, where the manuscripts are preserved. The earliest library of this type is Sarasvatibhavan Library of Benaras. It was established in 1791, 230 years ago. A huge collection of manuscripts is available here. Now it turned as Sampurnananda Sanskrit University Library. The next important Library is sarasvati Mahal Library. Established by the kind of Tanjore sarafoji (1798-1832 A.D.)

Tamil Nadu Govt. has established a library in 1870, called Government Oriental Manuscripts Library at Madras. More than 60000 mss. are collected and preserved here. A perfect catalogue of this Library is prepared in 26 volumes. The Adyar Library and Research center was found in Madras in the year 1886. Maharaja Chamaraja Odayar of Mysore has established Govt. Oriental Research Institute in Mysore in 1891. In 1893 the contral Library Baroda started a section ;for Sanskrit Mss. It was developed as sayaji Rao Gackwad Oriental Institute on 1927. Many rare texts have been published by this institution. The famous critical Edition of Ramayana is published from the Institution.

The next famous Institution is BORI. The manuscripts collected by Government of Bombay are deposited an this institute In 1917. It was named after the great scholar R.G. Bhandarkar. It has international fame for its credit, by its publications where the critical edition of Mahabharata is brought out with great of serious study of Mss. many old dated Mss. are consulted for this work.

Maharaja Svati Tirumal Rama Varma has developed the Maharaja's palace Library in Tiruvanantapur between 1812-1827. The curator's office also established a library of Mss. these two libraries are murged into one as the Oriental Research Institute by the Kerala University in 1937.

The next important Library is Oriental Research Institute S.V. Universtity established T.T.D. in 1939.

The K.SR.I, is established the collection of Mss. of Sanskrit, college Madras. It was namedafter the renowned scholar M.M. Kuppaswami Sastri, in 1944.

Like wise there are more than 300 libraries big and small all over the India. A list is given by Prof. R.S. Sivaganesha Murthy, the Director of Oriental Research Institute, in his work, Introduction to manuscriptology, published by the Sarada Publishing house, Delhi in 1996.

IMPORTANT LIBRARIES IN INDIA:

Ahmeda	:	L.D. Institute of Indology
Allahabad	:	G.J. Research Institute
Baroda	:	Oriental Research Institute (Ms. University)
Bikaner	:	Library of H.H. Maharaja of Bikaner
Bombay	:	Royal Asiatic Society princess of wales Sarasvati bhavan
Calcutta	:	Asiatic society, Sanskrit College Library.
Cochin	:	Sukritindra ORI.
Darbhangga	:	Kameswara sing Sanskrit University, Mithila Institute of post-Graduate studies and Research in Sanskrit learning.
Delhi	:	National Museum
Hoshiarpur	:	Vishveshvarananda Vedic Research Institute Vishvabandhu Institute of Sanskrit and Indological studies.
Jaipur	:	Maharaja Public Library
Jammu	:	Raghunatha Temple Library Ranbir Sanskrit Research Institute.
Jodhapur	:	Rajasthan Research Institute.
Kumbhakonam	:	Sadhu Sesayya Oriental Library.
Madras	:	GOML , Adyar Library & Research Center :Connemara public Library, : Kuppaswami Sastri, ORI.
Mysore	:	: ORI & Sarasvati bhavan Library of Chamaraja.
Panna	:	Private Library of Maharaja.
Patna	:	: Bihar & Orissa Research society.
Pondicherry	:	: French Institute of Indology , Ecole Francaise D'Extreme Orient
Pudukkottai	:	: Vamivilas veda sastra pathasala
Poone	:	: Bhandarkar Oriental Research Institute : Deccan college PG & Research Institute vaidika Samsodhana Mandal.
Srinagar	:	: Sanskrit Mss. Library, Kashim University

Sringeri	: Saradapeeth, Sankara Mutt
Sripembudur:	Ubhayavedanta samskrita kalasala.
Srirangam	: Ranganatha swami Devasthanam Museum & Library.
Tanjore	: Sarasvati Mahal Library
Tirupati	: Oriental Reasearch Institute
Trivandrum	: Maharaja's palace Library , ORI & Mss.Library, Kerara University.
Tonk	: Arabic & Persian Research Institute, Rajasthan
Trippunithura :	Governemnt Sanskrit College.
Udaipur	: Sarasvati bhavan of Maharaja of Udaipur, Mewar.
Ujjain :	Oriental Manuscripts. Library.
Varanasi	: Bharat kala bhavan, Sampurnananda University, Library.
Vijayanagaram	: Maharaja's Sanskrit College, Library.

10. CATALOGUES OF MANUSCRIPTS:

Catalogue is a list of Mss. where those are collected/deposited and preserved. catalogues are of several types.

- a). Catalogue of total collection,
- b). Periodical collection, Annual, Trenial etc.
- c). Catalogue of Alphabetical
- d). Annotated Alphabetical catalogue
- e). Descriptive catalogue etc.

A perfect Descriptice catalogue covers the entire information about the Manuscript these are the aspects of Descriptive catalogue.

1. Acc No.	2. Substrance	3. Size of Ms.
4. No. of folios	5. Lines in a folio	6. Letters in line
7. No. of Granthas	8. Extant	9. Condition
10. Script	11. Date of the Ms.	12. Place of Ms.
13. Owener of Ms.	14. Scribe	15. Subject

- | | | |
|---|---|------------------------|
| 16. Title | 17. Sub-Title | 18. Uniform Title |
| 19. Running Title | 20. Spine Title | 21. Commentary |
| 22. Author/Commentator | 23. Beginning of the text | 24. Ending of the text |
| 25. Colophon | 26. Remarks (a. other works available in the same bundles, b. other copies available, c. details of publication, d. studies and articles published in Journals, e. Reviews of the book etc.,) | |
| 27. Indices) Alphabetical, Title, Author, Subject, etc.) | | |

More than 300 catalogues, are available inside and outside India. Theodor Auffrecht has prepared a catalogue compiling nearly 76 lists of private & public collections, in the catalogus-catalogorum. This is published from Heidelberg, Germany, in 3 parts in 1991. Later it was reprinted from Bonn, and Wiesbaden in 1962. It is more an alphabetical list of Mss. in Author and Title. As it has many faulty entries Dr. A.C. Woolner, Vice-Chancellor of Panjab University at Lahore, suggested the Madras University to revise CC. Then a committee was formed by the University of Madras, with the renowned scholars Prof. M.M.S. Kuppaswami sastry, Sri P.S.S. Sastri, and Dr. S.Kunhun Raja. They started the revision in 1935 and the first Vol. is published in 1949 under the name New catalogus catalogarum. So far it is released in 14 Vols. upto "Pra" in alphabets. Here many Buddhist, Jaina and Prakrit works are added to the Sanskrit works. More than 400 lists of Mss. in private and public Libraries are added. The additional information about date and life of the author, and the bibliographical details of the works in case of print, and the sources of the Mss. where the copies are deposited in different libraries, enriched the NCC.

CLASSIFICATION OF MANUSCRIPTS.

I. Vedic Literature.

1. Samhita-s and works relating to them.

- a). Rigveda. b) Black Yajurveda c) Samaveda

2. Brahmasara-s and Aranyaka-s

3. Upanisads

4. Vedic Rituals (Sutra, Proyas-etc)

II. Ancient Epic Poetry.

III. Classical Sanskrit Literature.

1. Epic and Lyric Poetry (Kavya-s) Prose Poetry
2. Drama 3. Campu 4. Subhashiva Niti and Katta
- a). Grammar b). Lexicography c). Prosody
- d). Poeticse). Music, Actiony etc. f). Medicine
- g). Astronomy and Astrology.
5. Law, Religious and civil, (Smrti/Nibandha)
6. Philosophy :
 - a). Purvamimamsa b). Vedanta c). Sankhya
 - d) Yoga e). Nyaya and Vaisesika, canvaka, Jaina, Banddha etc.,

IV. Sectarian and Devotional Texts:

(Puranas, Mahatmyas and Tanta-s etc.,

1. Puranas, Mahatmyas and Related Texts.
2. Stotras and Symilar Tracts,
3. Tantras (Practical)

V. Technical, Scientific Literature.

1. Silpasastra 2. Ratna Sastra 3. Arthasastra
4. Kamasastra (Rhetoric)
5. Miletary/Archery (धनुर्वेद) समराङ्गणसूत्रधार Architecture.
6. Vastu (Nayamata etc) regarding constuctions)
7. Tantras. (Theory) Mysticism
8. Mathematics.