

REPORT ON PARIJA LIBRARY

INTRODUCTION

The central library of Utkal University, named after its first Vice Chancellor, Professor Pranakrushna Parija, is one of the finest libraries in the state of Odisha. Set up in 1946 in Cuttack, it was shifted to the campus of Utkal University in Bhubaneswar in 1962. The building of the library, an impressive edifice, is spread over 28,000 square foot and comprises a large reading room, periodical, reference, manuscript, documentation and text-book and administrative sections. The holdings of the library consist of more than two hundred thousand books and 5800 rare manuscripts. To serve the information needs of its large number of users in a globalised world the library, as part of UGC INFONET Digital Library Consortium INFLIBNET, provides them access to e-resources. The faculty, students, research scholars and employees of the University find Parija Library a vibrant and welcoming learning space.

History: Parija library was first located at Bhrdhaman Kothi, Cuttack in 1946. Then it was shifted to Utkal University Library Building in 1962. Parija Library in Utkal University was set up in 1946 at Vani Vihar in Bhubaneswar and was named so in the memory of the first Vice-Chancellor and a great scientist Late Dr. Pranakrishna Parija.

Location: Parija Library in Utkal University at Vani Vihar has its own building within the campus. The library is situated in the heart of the campus. It occupies 28,000 sq. ft. The reading room occupies 7500 sq. ft. for 200 users, Periodical Section comprises 1800 sq. ft. for 60 users, Reference section comprises 1500 sq. ft., Administrative room occupies 2800 sq. ft., and Manuscript Section occupies 2500 sq. ft.

Library Sections: The library has eight sections. Sections are i.-Acquisition section, ii.-Technical Section, iii.-Periodical Section, iv.-Circulation Section, v.-Reference Section, vi.-Documentation Section, vii.-Administrative Section, viii.-Text book Section, ix.-Manuscripts Section, each section is headed by three Asst. Librarian.

Working Hours: Parija Library in Utkal University open on all working days from 10 a.m. to 10 p.m. except on Saturdays, Sundays and national holidays. Saturday and Sunday from 10.00 a.m. to 4.30 p.m. only. Books are issued on all working days from 10.30 a.m. to 4:00 p.m.

Library Committee: A library committee has been formed for the maintenance of the Parija Library in Utkal University. The committee frames the rules and regulations of the library after approval from University authorities.

Staffs of Parija Library: Parija Library has 46 sanctioned posts and Library Office has 19 sanctioned posts. The posts are as follows:-

1. Chief librarian - One post
2. Asst. Librarian - Six
3. Tech. Asst.- Eight
4. Jr. Tech Asst. - Ten
5. Pandit Asst. - One
6. Library Attendant - Eighteen
7. Binder - Two

Administrative Section

1. Section Officer – One
2. Sr. Asst. – Four
3. Jr. Asst – Two
4. Jr. Typist - One
5. Peon – Four
6. Watch man- Three
7. Sweeper –Four









Above all there is a provision of Prof.-in-charge of library to look after the library management.






Library Users: Parija Library in Utkal University is used not only for the students but also by the teachers, employees and research scholars. It also caters the needs of all over the nations as per their requirement.

Library Resources: The library has printed books, journal & thesis.

- (i) Total Books : 2, 51,663.
- (ii) Books received in Donation : 2,500
- (iii) National and International Journals : 236
- (iv) Total Manuscripts : 5,800

E-Resources: Parija Library is being a part of UGC INFONET Digital Library Consortium INFLIBNET programme the reader get the facilities to access in to the following e resources.

<u>E-resources</u>	<u>Subscription Period</u>	<u>Users/Journals</u>	<u>Access Begins From*</u>	<u>Downloads</u>
<input type="checkbox"/> AIP Archive			Nov 2011	
<input type="checkbox"/> American Chemical Society	January 2015 to December 2015	Multiple	Continue	
<input type="checkbox"/> American Institute of Physics	January 2015 to December 2015	Multiple	Continue	
<input type="checkbox"/> American Physical Society	January 2015 to December 2015	Multiple	Continue	
<input type="checkbox"/> Annual Reviews	April 2015 to March 2016	Multiple	Continue	
<input type="checkbox"/> Cambridge University Press	January 2015 to December 2015	Multiple	Continue	
<input type="checkbox"/> Economic & Political Weekly	April 2015 to March 2016	Multiple	Continue	
<input type="checkbox"/> Emerald	April 2015 to March 2016	Multiple	Continue	
<input type="checkbox"/> Institute of Physics	January 2015 to December 2015	Multiple	Continue	
<input type="checkbox"/> ISID	April 2015 to March 2016	Multiple	Continue	Database
<input type="checkbox"/> JCCC	January 2015 to December 2015	Multiple	Continue	Database
<input type="checkbox"/> JSTOR	January 2015 to	Multiple	Jan 2010	

	December 2015			
<input type="checkbox"/> Oxford University Press	April 2015 to March 2016	Multiple	Continue	
<input type="checkbox"/> Project Muse	January 2015 to December 2015	Multiple	Continue	
<input type="checkbox"/> Royal Society of Chemistry	January 2015 to December 2015	Multiple	Continue	
<input type="checkbox"/> Springer Link	April 2015 to March 2016	Multiple	Continue	
<input type="checkbox"/> Taylor & Francis	January 2015 to December 2015	Multiple	Continue	
<input type="checkbox"/> Web of Science	January 2015 to December 2015	Multiple	Continue	Database
<input type="checkbox"/> Wiley-Blackwell	January 2015 to December 2015	Multiple	Continue	

Print Journal: The Parija subscribe 41 current journals and magazines. It also subscribes 19 daily news papers.

MAGAZINE: Banking service chronicle / Business & management chronicle / Banking & you / Competition success review / Competition references / Competition wizard / Competition in focus / Civil service chronicle / Civil service times / Chanakya / Economic & political weekly / Employment news (Eng) / Economy at a glance / Economy titbits / Front who / G. K. Today / India today / Kurukhetra / Master in current affairs / Main stream / National geography / News & events / New panoramo / Outlook / Pratiyogita kiran / Pratiyogita darpan / Reader's digest / Renu G. K. & World vision / Science Reporter / Sport Star / Success mirror / Yojona (Eng) / Woman's Era / Wisdom.

ODIA MAGAZINE: Bigyan Diganta / Jhankar / Yojona (oriya) / Nijukti khabar / Niyati / Prajatantra saptahika / Odia kohinur press panji.DAILY NEWS PAPER: The Samaj / The Prajatantra / The sambada / The Dharitri / The Pragatibadi / The Samaya / The Prameya / The states man / The New Indian express / The Times of India / The pioneer / The Economic times / The Business Standard / The Teligraph / The Orissa post / The Financial Express / The Hindu / The Business line / The Asian Age.

THESES: The library has also in house repository of 10,567 thesis of different branches. Viz. Arts, Science, Commerce, Medical, Law.FACILITIES: The Library has the facilities of General Reading Rooms with the capacity of 120 seats special furniture for research scholar with the capacity of 14 research cubicles. Besides the reading facility it often lending of books for a period of 4 weeks to each member of Parija Library. It has also a xerox unit to supply xerox copy of the needed reference books and journals at the time of need.

Parija Library of Utkal University is one of the finest campus in Bhubaneswar. With each passing day its membership is growing as more teachers, research scholars and students are joining it for reference.

MANUSCRIPTS SECTION OF PARIJA LIBRARY

India was exceedingly advanced in intellectual activity during the ancient and medieval times. This country has the distinction of multiplicity of thoughts, languages, scientific, artistic, cultural, philosophical perceptions and knowledge system. These composite knowledge is perceived as the as the key resource for developmental activities. For centuries, the Indian knowledge Systems have passed down from generation to generation through oral and written traditions. A variety of writing materials such as stones, copperplates, birch bark, palm leaves, parchments and paper had been in use to preserve the intellectual heritage. This treasure of wisdom containing the ancient knowledge systems has come down to us in the form of manuscripts. Indian manuscripts are the richest collection of written documents that provide information on the existence of different civilizations and the cultural affluence of the nation. Written in different Indian languages; these manuscripts are spread all over the country in different monasteries, temples, libraries, museums, with individuals and in several private institutions. In fact, India has possibly the oldest and the largest collection of manuscripts in the world.

A manuscript is a written document that has been manually created as opposed to being printed or reproduced in some other way. The word 'manuscript' is derived from the Medieval Latin term 'manuscriptum' that means hand written documents (www.wikipedia.in). Manuscript is a hand written composition on bark, cloth, metal, palm leaf, paper or any other material that has significant scientific, historical or aesthetic value. Manuscripts are found in hundreds of different languages and scripts (www.indianetzone.com). Manuscripts of modern period also refer to autographs, correspondences and type written materials. The manuscripts have a long history of its existence. According to the Chambers Dictionary, "Manuscript is a book or document written by hand before the invention of printing" (Allied Chambers (India) Limited, 2000). So manuscripts include all types of early writing, which are not printed and published. In other words hand writings of any kind whether on paper or any other material in contradiction to printed materials are called manuscripts.

ORIGIN OF PALM LEAVES IN ODISHA

The word "Tradition" comes from the Latin word "Traditio" which means "to hand down" or "to hand over". In Archaeology a tradition is a set of cultures which appear to developed from one another over a period of time. Traditional knowledge is an authority system. It set out the rules governing the use of resources, respect, and an obligation to share. It is dynamic, cumulative and stable. It is truth. Some time tradition is preserved in artifacts handed over by father to son and mother to daughter. In indigenous knowledge systems, there is usually no real separation between secular and sacred knowledge and practice. They are one and the same. In virtually all of these systems, knowledge is transmitted directly from generation to generation. The history of writing in Orissa is very old, may be it is older than the script. The process of writing was started when figures, decoration and different types of letters were inscribed on the stone, soil, sand or imperishable material. As time passed, they were written on the materials which were easily available and durable at the same time. In this process, sometimes the leaves of certain trees were also used. In Eastern Orissa palm leaves and bamboo leaves were used as a writing materials where as in Western Orissa were used only palm leaves as a writing material. In North India, Birch bark or Bhuja patra was used as a writing element. Like many other eco-friendly inventions of ancient and medieval India, the discovery of palm

leaf as a medium had far reaching consequences. Above all this tradition ensures continuity of the habits of mind, which is called the mental culture of a community.

SOURCES OF PALM LEAF MANUSCRIPT:

Before the advent of paper, palm leaf was one of the most important source of writing element. This was used for writing and painting in South and South East Asian countries. Orissa is not an exception to it. Absolutely large collations of palm leaf manuscripts are preserved in the custody of many of the old libraries, temples, monasteries, learned institutions and in a few cases private individuals.³ They depict various aspects of ancient Orissan history and culture. Therefore, the preservation of palm leaf manuscript is an obligation and a responsible duty.

PALM LEAF AS A WRITING ELEMENT

Palm leaf is an extent element for record. When compared with good quality handmade paper, it is found three times stronger than the handmade paper. ⁴ Palm leaf having very good tensile strength, is even better than that of good quality ledger paper. Its folding endurance is almost nil in the case of very old and dry leaves.⁵ It has poor resistance to wear and tear and hence it is not suitable element for histological study. The palm leaf consists of epidermis consisting of thick walled cells.

IMPORTANCE OF PALM LEAF MANUSCRIPTS

The palm leaf manuscripts are most important sources of the historical events. Many scholars refer the manuscripts for their research works. In the palm leaf manuscript we find most important knowledge of our traditional life style. In Ayur Vedic and medicinal manuscripts we can find the names of medicinal trees, which are available in our environment. Till now, we use these types of trees for medicinal purposes in our life. In "Bhagabata", "Ramayana", "Mahabharata""Vayupurana", "Matsya purana" etc. we also do find evidences of certain historical events, which are very much helpful in our research work.⁸ It may be said that without reference of the palm leaf manuscripts a research work is said to be incomplete. So, the palm leaf manuscripts are very important sources of our research works.

CHOICE OF LEAF IN ORISSA

People have chosen the palm leaves to prepare the manuscript which are just about to open. Tender green leaves of different varieties of palm trees are selected and cut. These cut leaves are then dried in a controlled manner and seasoned.

PROCESSING OF PALM LEAVES

For the preparation of palm leaf as writing material, it is processed in order to make the leaves suitable for writing. It is known as seasoning. Several methods of seasoning are applied to the palm leaves in various regions. In Western Orissa people hang their palm leaves in their kitchen, take them out and apply turmeric paste to them. In some parts, leaves are dried completely under the sun and are then kept under the mud or silt of a pond for 10-15 days. After this, they are removed cleaned and dried again under the sun for some time and finally a paste of turmeric is applied on the surface of the leaves. In some parts of Western Orissa, the palm leaves are allowed to boil with paddy husk and then they are cleaned with soft cloth and kept alternately under dew and sun for a few days. They are polished and cut into the required size.

SKILL OF WRITING ON PALM LEAVES OF ODISHA PEOPLE

The art of writing on these leaves was unique for which no ink or pen was required. The stylus (thick metal needle with a sharp point) was used to inscribe or engrave letters

on the palm leaf. To write on the palm leaf, the leaf is to be supported by the fingers of the left hand. The stretched forefinger and the thumb pressed the palm leaf so that the leaf will not shake or move during the time of the writing. The thumb and the forefinger are kept on the leaf in a "V" shaped angle. 6 The middle finger of the right hand moves the stylus, using the cut thumbnail as a lever, in smooth, light pressured, rounded movements to incise evenly sized writing in the leaf. It was expected that the stylus was to be held in proper position by its user and the right pressure to be applied so that the leaf would not be torn. Then lamp black is applied on the surface of the palm leaves. In doing so the letters became more conspicuous and they could be read more easily.

PRESERVSTION OF MANUSCRIPTS IN STATE OF ODISHA:

In Odisha palm leaf manuscripts were in use at large till the reign of Rama Chandra Deva, Mukunda Deva, Divyasimha Deva, etc. Foreigners (whether travelers or ambassadors) were very much impressed with the tradition of writing and copying on palm leaf manuscripts in India. Quite often they wrote about this in their travelogues. In 1442 C.E. the Persian ambassador Abdur Razzak wrote about and after khana (wing or annex of documents) where a number of writers were engaged to write down accounts on palm leaf.¹⁰ Similarly the Portuguese traveler Duarte Barbosa has expressed surprise over the scribe's briskness of writing with the stylus on long and rough palm leaves.¹¹ From the above discussion it is clear that the palm leaf writing tradition was very old in India as well as Orissa. In Orissa also palm leaves were being used as writing materials since very early period. A large number of palm leaf manuscripts are also available in these parts. It is time now to preserve and save valuable treasures of our nation.

PRESERVSTION OF MANUSCRIPTS IN UTKAL UNIVERSITY:

In 1943 with the establishment of University the then Vice Chancellor had appointed a person to collect valuable manuscripts from the different villages of Odisha. Many eminent persons like Artaballava Mohanty & Prof. Karuna Kar have donated all their personal collections to the university. Since then the manuscripts sections was built at Bardhaman Kothi, Cuttack and subsequently transferred to Manuscript Section of Utkal University.

DETAILS ABOUT MANUSCRIPTS SECTION OF PARIJA LIBRARY

Parija Library is the proud owner of a rich collection of rare manuscripts which illuminates different aspects of the glorious intellectual collection of Odisha. This collection has been built up over the years by the dedicated scholars. After Utkal University was set up in 1943 a concentrated effort was made to collect manuscript from different villages of Odisha. Eminent scholars like Prof. Atraballav Mohanty and Prof. Karnukar Kar generously donated manuscripts in their possession to the library of the university and thus laid the foundation of its manuscripts Section which now contains 5800 manuscripts. A catalogue of the manuscripts was prepared with financial assistance received from Nahmal Archive. The manuscripts included learned commentaries on the Vedas and Upanishads, Writings on aura of knowledge such as Tantra, Ayurveda, Darshan, Jhotish, Ganita, Vyakarana and Alankara. With the help of some of these rare manuscripts, some scholars have been able to trace the profound information on Jayadev's Gita Govinda exercised on the Odia tradition. Every effort is being made by Parija Library to preserve as the show case of the precious manuscripts heritage of Odisha.

Parija Library provides Manuscripts services on the following subjects.

- a. Vedas
- b. Tantras
- c. Sanskrit Puran
- d. Dharma sastra
- e. Ytisha
- f. Ganita
- g. Ayurveda
- h. Avidan
- i. Vyakarana
- j. Darsan

Parija Library has different types of manuscripts collections .Out of which the important collections are Vedas, Tantra, Sanskrit Puran, Dharma Sastra, Darshana, Jyotisha, Ganita, Ayurveda, Avidan, Vyakaran, Sankrit Kavya,Gita Govinda, Alankar, Sangita, Silpa, Oriya Puran,

VEDA:

Veda is a large body of texts originating in ancient India. Composed in Vedic Sanskrit, the texts constitute the oldest layer of Sanskrit literature and the oldest scriptures of Hinduism.[1][2] The Vedas are apauruṣeya ("not of human agency"). They are supposed to have been directly revealed, and thus are called śruti ("what is heard"), distinguishing them from other religious texts, which are called smṛti ("what is remembered"). In Hindu tradition, the creation of Vedas is credited to Brahma. The Vedic texts or śruti are organized around four canonical collections of metrical material known as Saṃhitās. The individual verses contained in these compilations are known as mantras. Some selected Vedic mantras are still recited at prayers, religious functions and other auspicious occasions in contemporary Hinduism. The various Indian philosophies and sects have taken differing positions on the Vedas. Schools of Indian philosophy which cite the Vedas as their scriptural authority are classified as "orthodox" (āstika). Other traditions, notably Buddhism and Jainism, which did not regard the Vedas as authorities are referred to by traditional Hindu texts as "heterodox" or "non-orthodox" (nāstika) schools.

TANTRA:

Tantra has been one of the most neglected branches of Indian spiritual studies despite the considerable number of texts devoted to this practice, which dates back to the 5th-9th century AD. The word "tantra" is derived from the combination of two words "tattva" and "mantra". "Tattva" means the science of cosmic principles, while "mantra" refers to the science of mystic sound and vibrations. Tantra therefore is the application of cosmic sciences with a view to attain spiritual ascendancy. In another sense, tantra also means the scripture by which the light of knowledge is spread: Tanyate vistaryate jnanam anemna iti tantram. There are essentially two schools of Indian scriptures - "Agama" and "Nigama". Agamas are those which are revelations while Nigama are the traditions. Tantra is an Agama and hence it is called "srutishakhavisesah", which means it is a branch of the Vedas.

SANSKRIT PURAN:

The Puranas are ancient Hindu texts eulogizing various deities, primarily the divine Trimurti God in Hinduism through divine stories. Puranas may also be described as a genre of important Hindu religious texts alongside some Jain and Buddhist religious texts, notably consisting of narratives of the history of the universe from creation to destruction, genealogies of kings, heroes, sages, and demigods, and descriptions of Hindu cosmology, philosophy, and geography. The Puranas are frequently classified according to the Trimurti (Trinity or the three aspects of the divine). The Padma Purana classifies them in accordance with the three gunas or qualities as Sattva (Truth and Purity), Rajas (Dimness and Passion) and Tamas (Darkness and Ignorance). Puranas usually give prominence to a particular deity, employing an abundance of religious and philosophical concepts. They are usually written in the form of stories related by one person to another. The Puranas are available in vernacular translations and are disseminated by Brahmin scholars, who read from them and tell their stories, usually in Katha sessions (in which a traveling Brahmin settles for a few weeks in a temple and narrates parts of a Purana, usually with a Bhakti perspective).

DHARMAŚĀSTRA:

It is a genre of Sanskrit texts and refers to the śāstra, or Indic branch of learning, pertaining to Hindu dharma, religious and legal duty. The voluminous textual corpus of Dharmaśāstra is primarily a product of the Brahmanical tradition in India and represents the elaborate scholastic system of an expert tradition. Because of its sophisticated jurisprudence, Dharmaśāstra was taken by early British colonial administrators to be the law of the land for Hindus in India. Ever since, Dharmaśāstra has been linked with Hindu law, despite the fact that its contents deal as much or more with religious life as with law. In fact, a separation of religion and law within Dharmaśāstra is artificial and has been repeatedly questioned. Dharmaśāstra is important within the Hindu tradition—first, as a source of religious law describing the life of an ideal householder and, second, as symbol of the summation of Hindu knowledge about religion, law, ethics, etc.

DARŚANA:

It is a term meaning "sight" (in the sense of an instance of seeing or beholding; from a root drś "to see"), vision, apparition, or glimpse. It is most commonly used for theophany, "manifestation / visions of the divine" in Hindu worship, e.g. of a deity (especially in image form), or a very holy person or artifact. One could also "receive" darshana or a glimpse of the deity in the temple, or from a great saintly person, such as a great guru. In the sense "to see with reverence and devotion," the term translates to hierophany, and could refer either to a vision of the divine or to being in the presence of a highly revered person. In this sense it may assume a meaning closer to audience. "By doing darshan properly a devotee develops affection for God, and God develops affection for that devotee. Darshan is ultimately difficult to define, since it is an event in consciousness—an interaction in presence between devotee and God/guru; or between devotee and image or sculpture, which focuses and calls out the consciousness of the devotee. In either event, a heightening of consciousness or spirituality is the intended effect.

GANITA:

Mathematics in India has been cultivated in connection with Astronomy. Like the other streams of knowledge, the early references of mathematics, are also found in the vedic literature. The word 'Rashividya' is used for mathematics in Chhandogya

Upanishad (7.1.2). Some hymns of Shuklayajureda reveal the knowledge of odd numbers and tables (18/24,25). The Brahmana texts like; ‘ekaya svaha, dvabhyam svaha, tribhyah svaha’ reflect the vedic concept of arithmetical progressions. In Pingal Sutra there is a discourse on the calculation of squares and square roots. The Indians; earlier than other nations; became familiar with the system of place value of numerals. Undoubtedly the European system of enumeration is of Indian origin. India is the birth place of several mathematical concepts including zero, the decimal system, algebra, algorithm, square root and cube root etc. The origin of calculus was in India, even more than three centuries before Leibnitz and Newton introduced their own theorems. The concept of zero, i.e. shunya, which means ‘void’, a figure to indicate the absence of a position of number is virtually void. A round figure, symbol for zero, i.e. ‘0’ had emerged to represent the philosophical concept of void. Mathematics in India might have started more than five thousand years ago. Since 1000 B.C. almost for a period of two thousand years, many a number of mathematical works were produced in India. Since the 5th century A.D., the method of graduated calculation had been introduced in India. By that time, the geometric theories were known to the Indians. We may see some displays of motifs on the walls of ancient temples. Those motifs ideally reflect the patterns available in Indian architecture, as we see the admixture of floral and wall pattern of geometric method. These concepts, were collected and developed further by the mathematicians like Aryabhata who flourished in the 5th Century A.D. His work Aryabhatiyam is equally important for Mathematics and Astronomy. The first part of the book explains the special system of writing numerals that was introduced by Aryabhata alone. The Second part gives a small anthology of mathematical teachings of Aryabhata. He deals in his work with evolution and revolution, area and volumes, progressions and algebraic identities.

AYURVEDIC MEDICINE:

It is a system of traditional medicine native to the Indian subcontinent and a form of alternative medicine. The oldest known ayurvedic texts are the Suśrutha Saṃhitā and the Charaka Saṃhitā. These Classical Sanskrit texts are among the foundational and formally compiled works of ayurveda. By the medieval period, ayurvedic practitioners developed a number of medicinal preparations and surgical procedures for the treatment of various ailments. Practices that are derived from Ayurvedic medicine are regarded as part of complementary and alternative medicine,[4] along with Siddha and Traditional Chinese medicine, form the basis for systems medicine.

VYAKARANA:

The oldest attested full case and tense system grammar of a language from the Indo-European language family. Comparing with Classical Sanskrit, Vedic Sanskrit had a subjunctive absent in Panini's grammar and generally believed to have disappeared by then at least in common sentence constructions. All tenses could be conjugated in the subjunctive and optative moods, in contrast to Classical Sanskrit, with no subjunctive and only a present optative. However, the old first-person subjunctive forms were used to complete the Classical Sanskrit imperative. The three synthetic past tenses (imperfect, perfect and aorist) were still clearly distinguished semantically in (at least the earliest) Vedic. A fifth mood, the injunctive, also existed.

Long-i stems differentiate the Devī inflection and the Vrkis inflection, a difference lost in Classical Sanskrit.

- The subjunctive mood of Vedic Sanskrit was also lost in Classical Sanskrit. Also, there was no fixed rule about the use of various tenses (luṅ, laṅ and liṭ).

- There were more than 12 ways of forming infinitives in Vedic Sanskrit, of which Classical Sanskrit retained only one form.
- Nominal declinations and verbal conjugation also changed pronunciation, although the spelling was mostly retained in Classical Sanskrit. E.g., along with the Classical Sanskrit's declension of deva- as devas—devau—devās, Vedic Sanskrit additionally allowed the forms daivas—daivā—daivāsas. Similarly Vedic Sanskrit has declined forms such as asmai, tvai, yuṣmai, tvā, etc. for the 1st and 2nd person pronouns, not found in Classical Sanskrit. The obvious reason is the attempt of Classical Sanskrit to regularize and standardize its grammar, which simultaneously led to a purge of Old Proto-Indo-European forms.
- To emphasize that Proto-Indo-European and its immediate daughters were essentially end-inflected languages, both Proto-Indo-European and Vedic Sanskrit had independent prefix-morphemes. Such prefixes (especially for verbs) could come anywhere in the sentence, but in Classical Sanskrit, it became mandatory to attach them immediately before the verb.

KAVYA (OR KĀVYA);

SANSKRIT: *KĀVYĀ*) refers to the Sanskrit literary style used by Indian court poets flourishing from the first half of the seventh century AD. This literary style is characterised by abundant usage of figures of speech, metaphors, similes, and hyperbole to create its emotional effects. The result is a short lyrical work, court epic, narrative or dramatic work. "Kavya" can refer to the style or the completed body of literature. Asvaghosa (c. 80-150 AD), a philosopher and poet considered the father of Sanskrit drama, is attributed with first using the word. Jatasimhanandi, a Jain monk from Karnataka, was the author of several *kāvya* poetic works, including the adventure narrative of Varangacharita.