

SELECTIONS

FROM THE

Records of the Government of India,

HOME DEPARTMENT.

No. CCLXIII.

HOME DEPARTMENT SERIAL No. 7.

REPORTS

ON

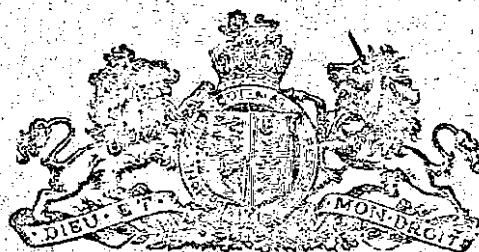
PUBLICATIONS ISSUED AND REGISTERED

IN THE

SEVERAL PROVINCES OF BRITISH INDIA

DURING THE YEAR

1888.



Published by Authority.

CALCUTTA:

PRINTED BY THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.

1889.

Price One Rupee Four Annas.

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PAPERS

REGARDING

THE PUBLICATIONS REGISTERED IN THE DIFFERENT PROVINCES

DURING THE YEAR

1888.

MADRAS.

*Extract from the Proceedings of the Government of Madras, Educational Department,—
Nos. 347, 348 (Educational), dated 15th June 1889.*

READ the following paper:—

From H. B. GIBBO, Esq., M.A., Director of Public Instruction, Madras, to the Chief Secretary to the Government of Madras,—No. 554-D.B., dated the 8th June 1889.

I have the honour to submit, in original, the analysis of publications registered during 1888 under Act XXV of 1867, prepared in conformity with the instructions contained in the resolution of the Government of India, dated 12th September 1882, No. 1—455, together with my proceedings reviewing the Registrar's report.

Proceedings of the Director of Public Instruction.

Read the following letter:—

From M. R. Ry. V. KRISHNAMA CHARIB, Registrar of Books, to the Director of Public Instruction, Madras,—
No. 38, dated the 3rd May 1889.

I have the honour to submit the usual review and tabular statements prepared in the form prescribed by the Government of India, analysing the publications registered in the Madras Presidency under Act XXV of 1867, during the calendar year 1888.

2. The number of works registered was 1,169, which is the highest for any year on record, and this contrasts favourably with 409 of 1868, the first complete year of operations under the Book Registration Act, and with 824 of 1878, which is midway between that year and the present, indicating the amount of expansion or development which the literary and publishing activity of this Presidency has undergone within a period of twenty years. It is worthy of remark that there was a steady increase in the number for the last three years, as shown by the subjoined table:—

	1886.	1887.	1888.
Books and pamphlets	703	823	942
Periodicals	137	220	227
TOTAL	930	1,043	1,169

3. The appearance of periodical publications in the vernacular languages, some of them with good illustrations and in simple and sober prose, and the increasing desire shown by native writers to translate the poetical and puranic literature from Sanscrit into vernacular prose rather than into verse, are facts that go to prove that new literary influences have begun to work which will gradually reform and strengthen the popular taste. The number of

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distinct periodicals which the 227 issues represent is 26, distributed according to languages as below:—

Languages.	Weekly.	Fortnightly.	Monthly.	One in two months.	Quarterly.	Annually.	Total.
English	1	...	6	...	1	1	9
Tamil . . . . .	...	...	8	1	...	...	9
Telugu . . . . .	...	...	3	...	...	...	3
Malayalam . . . . .	...	...	1	...	...	...	1
Canarese . . . . .	...	1	2	...	...	...	3
Sanscrit . . . . .	...	...	1	...	...	...	1
TOTAL	1	1	21	1	1	1	26

The apparent slight decrease in the number of periodicals is only temporary, and may be accounted for by the non-delivery of some of the issues of "Janavinodini" and the like before the close of the year.

4. Of the total of registered works, 579 were original publications, 37 were translations, and 553 republications, as shown by the subjoined classification by languages:—

Description of Works.	Books published in English and other (European) languages.	Books published in the vernacular languages spoken in the Province.	Books published in the Indian classical languages.	Books published in more than one language.	Total.
Original works, including new editions	187	309	5	78	579
Translations	3	30	...	4	37
Republications	68	396	69	20	553
TOTAL	258	735	74	102	1,169

Though in point of quantity there may be no material variation from year to year in the great mass of native publications, yet it may not be amiss to call attention to the advance in the number of publications, classed as *original* as well as the data allow, and the decreasing activity in the way of merely *reprinting* old books *verbatim*, in the vernacular languages. These may be regarded as encouraging facts showing that the counter forces of the old-fashioned social system of the country are no longer in the ascendant, but somewhat on the decline. Another point worthy of remark in the figures above is that the ground lost by Sanscrit and other Indian classical languages last year has been more than regained, as anticipated in my last report, and the publications in more than one language also seem to have taken an upward turn. As regards the variation in the number of republications of the year, this information and the number of copies forming the edition of the more noteworthy reprints showing the growing preference to certain fields of literature, are embodied in the subjoined table:—

Class.	Size.						Total.
	500 copies and under.	Between 500 and 1,000 copies.	Between 1,000 and 2,000 copies.	Between 2,000 and 5,000 copies.	Between 5,000 and 10,000 copies.	Between 10,000 and 25,000 copies.	
Religious works { English	1	...	9	3	1	4	18
{ Vernacular	90	15	147	23	23	...	298
Educational works { English	6	...	8	1	2	...	17
{ Vernacular	7	6	25	7	4	4	53
General literature { English	18	2	8	3	2	...	33
{ Vernacular	47	6	79	1	3	1	137
TOTAL	169	29	276	37	34	9	554

Again, out of the total number of publications registered in the year of report, 226 were of an educational and 943 of a non-educational character, the former class showing a decrease of 6 works, and the latter an increase of 132, as compared with the figures of the previous year.

The following remarks observe the order of the subjects named in the tabular statements appended:—

Art.—In this part of India, where indigenous arts are learnt practically without any manuals or hand-books, and where arts and industries have suffered from foreign competition and are therefore thrown in the background in the market, few care to cultivate this department with a practical object; but practical books on art will be created as soon as industrial or technical education, suited to the condition and the skill and talents of the country, shows the way. The non-educational publications in English under this head are “Tank Angling in India,” by Mr. H. S. Thomas, C.S., an entertaining book on cheap fishing and pisciculture in the tropical country, and the reprint of the “Madras Cookery Book for the People,” with a number of additional recipes and dishes not previously noticed. A Telugu translation of a Mahratta work on the manufacture of fire-works or the pyrotechnic art of the country, published under the direction of the Zemindar of Punganur and at his expense, is the first vernacular book of the kind ever published in this Presidency.

“Abhinayasara Samputam,” by a native expert in music, contains an explanation in Tamil and Telugu prose, with lithographic illustrations, of the symbolic language of India, or of the rules about the various motions of the hands and fingers in native dancing and operas, to express the changing variety of sentiments and passions intended to be represented. “Pachaka Vidhi,” a new Malayalam booklet in plain verse, and a Hindustani translation of a Muhamadan work, treat of native cookery and are likely to prove useful. A Tamil translation of Mrs. Penny’s text-book on plain needlework is intended for the girls’ schools and native homes of the Tamil country. A Sanscrit leaflet under the title of “Ratnatraya Pariksha” also appears in this group as a guide to those whose occupation is to examine precious stones, &c., and to judge of their worth. Excepting a reprint of an old set of rules as to laying the foundation of a native house, no work on architecture was registered during the year.

Biography.—This is another subject attracting very few writers in this country, whose people have yet to learn the importance of recording the incidents in the lives of its notable men. A Tamil version of an abundantly illustrated book of the C. V. E. Society dwells on the life and personal qualities of the Queen and the Royal Family, the English original of which appeared in 1887, as a contribution to the Jubilee literature of that year and as suited that auspicious occasion; and an autobiographical sketch in English of the Zemindar of Sangamvalsa is another new book published during the year. The only important reprint received this year is an English work originally published at Calcutta sixty years ago containing short biographies of 149 Deccan poets.

Drama.—The native works receiving any attention seem to be the serial publication of a dramatic version in Tamil of the story of the tenth book of the “Bhagavata,” written by a lady, and treating of the birth and boyhood of Krishna; a Canarese version of the Sanscrit play “Nagananda,” to say nothing of the reprints of Kalidasa’s Sanscrit works and a small Sanscrit piece on the triumph of the moon over the sun and how they enjoyed the night; “Indra Sabba Nataka,” a Telegu opera based on a popular Muhamadan piece, and a dramatised account of the last Emperor of Delhi under the poetical name of Babadur Sha, who was transported from India for his connection with the great Sepoy Mutiny. Another new feature of this group is the publication at Cochin of a Mahratta version of Shakespeare’s “Midsummer Night’s Dream” printed in the Nagari character. The rest of the dramatic works are the usual reprints of native plays based on mythological and legendary lore of old, intended chiefly for the native stage.

History.—As usual, the historical literature of the year is very poor, as anything like historical research still counts for very little in this country, even under the influence of Western education. The eight works grouped under this head are all reprints, hand-books, and epitomes of Indian History designed for schools, and only one of them contains the portion of Greek history prescribed for the local University Examination.

Fiction.—The number of works of light literature, requiring, in the opinion of some, less research on the part of the writers than an imaginative mind, shows a tendency to increase. A cheap series of stories written chiefly in Tamil to serve as wholesome reading for native homes on the practice of chastity and other virtues, and the consequences of radical reforms sought by the present generation, have been issued in monthly numbers by the Ripon Press. A complete edition in three volumes of the “Arabian Night’s Entertainments” and translations of Lamb’s tale of “As You Like It” in Tamil, and of “A Winter’s Tale” in Tamil and Telugu, are among the few adaptations of well-known tales in English intended for young readers.

Language.—An enlarged and romanised edition of the English-Tamil Dictionary originally compiled by some missionaries in Ceylon has been published with nearly 37,000 words more, to help Europeans learning Tamil. A cheap pocket pronouncing dictionary of English words with their Tamil meaning is intended for schools. The publishers of the “Andhra Parijatam,”

who brought out Part I in 1887, have pushed on the work to completion by publishing Part II, but they seem to have borrowed largely from the Telugu Lexicon of the Madras School-Book Society. Mr. Sitarama Charlu's "Supplement to the Telugu Grammar" bearing on points not taken up in any previous work, is a distinct gain to teachers and students of Telugu grammar in colleges and schools; and "Balamanoramai," a standard work in Sanscrit issued by a press at Tanjore in monthly parts, is making fair progress, and will be very useful when completed to those who study Sanscrit grammar from Panini's system. Excepting a book of Hints to Candidates for examination in Hindustani, by Colonel A. Curtois, intended for European students, the other keys, helps, and guides do not deserve notice. The system of key-making is growing more and more pernicious as students depend on these keys and do not take the trouble of consulting dictionaries and other books of reference; and there are several keys and glossaries many times larger than the text-books themselves and more difficult than the expressions they are intended to explain.

Law.—The only new law books of the year worthy of mention are Mr. Griffith's Commentary on the Indian Trusts Act in English; Mr. Weir's Law of Offences, bringing together in certain order and system, with notes, the rulings of the High Court during the past twenty years on points of criminal law; and a popular Epitome of Law in Telugu by Mr. Venkatasubba Rao, B.A., B.L., containing a readable summary of the main provisions of such laws of the land as affect the every-day life of the people. There are parts of Mr. Mayne's revised edition of his treatise on Hindu law and usage dealing with points connected with the liability of sons for the debts of their father, which will prove useful to the public. The "Village Munsif's Guide" in Telugu contains the regulations on the duties of the village munsif and village panchayat, and their decisions, with orders of the Government, the Revenue Board, and the High Court.

Medicine.—Of the useful medical works on the Hindu system received during the year, the standard Sanscrit work entitled "Ashtanga Hridayam or Bapatam with Commentary" and Telugu explanation, of which only a part has been published, deserves mention, as also perhaps a collection of 1,000 stanzas or rules in Tamil verse ascribed to the sage Agashya and treating partly of Yoga philosophy. The Quarterly Journal of Veterinary Science in India and some original papers on the feed of horses with reference to their health, and a few of the diseases of horses in India, afford useful information on veterinary science and art, and are intended for English readers, as is the Manual of Stretcher Bearer Drill for the use of soldiers and volunteers seeking a course of ambulance instruction and others in the medical service. Vernacular works on the European system adapted from or inspired by English works, and containing much that experience has taught the writers, are a cheap tract on the "Sources of disease" and remedies for the same; "A brief sketch of the treatment of cholera" in Tamil, "Bálagraha chikitsa" or treatment of infants and women before childbirth, in Telugu, and a Malayalam version of the valuable tract in simple prose published by the Christian Vernacular Education Society and noticed last year. The Muhammadans, with whom medicine used to be a favourite branch of study, do not generally distinguish themselves at present by producing any work on the Unáni system; but a Labbai has brought out this year a tract in Tamil prose pointing out the Muhammadan method of improving one's blood and invigorating the system debilitated perhaps by excesses.

Miscellaneous.—All magazines, journals of general literature and science and miscellanies, as well as such other publications as do not come under one or other of the prescribed heads, are grouped as *miscellaneous*; and the following will serve as specimens of the literature produced in the year under this head:—

The Madras Journal of Literature and Science for 1886-87 and 1887-88 contains some articles of interest, such as the Original Inhabitants of India, Pandian coins and hints to coin collectors; the Madras Journal of Education devoted to teaching and other educational subjects; the coins of Tinnevely, by a missionary; the Shevaroy's, a story of the past and present and prospective future of these as a mountain range and Yercaud as a sanitarium, by a lady; the Christian Vernacular Education Society's Pice Papers on Indian reform, with special reference to the causes of Indian poverty, such as love of hoarding and jewelry, marriage and shraddha expenses, supposed and real causes of disease, and patriotism, *false* and *true*; two lectures by a graduate on the Natives of India and their duties to their rulers and countrymen, and some compendia of Geography,—all of which are in English. A Book of Object Lessons, Part III, suited to result schools of Standard III, and small tracts on the duties of women and of family life and rules of conduct, as well as the Maharani Magazine, which continues its useful career as a cheap illustrated magazine for girls' schools and native homes, besides books on calligraphy in Tamil; and a Hindustani Manual on Firing Exercises for the Martini-Henry rifle and the care of arms and aiming drill, published in the Tamil character for the use of the Tamil-speaking sepoy and instructors in Native regiments, is also included in this group.

Poetry.—The number of poetical works, though larger than usual, contains very few original poems of real merit. It is worthy of notice, however, that some publishers, adopting the serial form of publication, continue to issue reprints of the standard epics and other classical poems in parts, on good paper and with commentaries and vernacular explanations, as well as leaflets of the minor poetry and devotional verses which are the common property of the people and may be printed by anybody. Among the new poetical works and new editions may be mentioned an expurgated edition of the fourth book of *Kambans Ramayana* with the argument of each canto, and also *Nullattuvar Kalittokai*, a classical poem illustrative of the rules of *Tolkappiam*, and standard Tamil Grammar of the Sangam period of literature with descriptions of varying soils and scenery published for the first time with comment; *Puleyur Venba*, a poem known for its apt similes and prescribed for the University Examination; *Jivakarunya Vilokkam*, or two advaita poems in one, on the trials and troubles which the human soul undergoes in the mortal coil of man and on the pleasures of meditation and the like topics; the story of the *Mahabharata* told briefly in twenty stanzas; *Ramakrishna Viloma Karyam* in Sanscrit couplets, the first half of which is reversed in the second half, the former relating to Rama and the latter to Krishna; *Vichitra Ramayana*, a new poem in Telugu, by a living writer; *Trivarga Pradipika*, a metrical translation in Telugu of the Kural, the best ethical work in Tamil; *Nacheketu Upakhyanam*, or poetical description of a visit to hell, and the punishments inflicted on the wicked; and *Tani Padat Tirathi*, a book of extracts and quotations from Tamil poets and other authors. It is not possible to leave the subject of poetry for the year without saying something of the collection of songs, satire and lyrics, some of them remarkable for their melody and sweetness and simplicity and homeliness of their tune and language, their purity of sentiment and aptness of their similes, or their devotional spirit or amatory turn and other peculiarities of the subjects treated of; and the following are some specimens of this growing class of composition: *Kaliyuga Vrittantam*, a song on the degeneracy of the present Kaliyuga or the Iron age regretting the decline of purity and virtue among the women of the period in India; *Sarva Samaya Samarasa Kirtanaikal*, or lyrics on religious truths and duties composed on a non-sectarian basis; a book of riddles in verse alphabetically arranged and containing a single answer to two questions and ending with ten others of three questions met by one answer; *Kuratti Tarukkal*, or songs of a gipsy woman that appear in the play of *Marandeya*; *Nitineri Vilakka Kirtanai*, or a book of sacred and instructive lyrics dedicated to Vishnu; *Kannatti Sindu*, a song in praise of the war-god Subramania; *Vinoda Sindu*, or rhymes on a quarter-anna lottery or raffle in which one's luck is tried; leaflets of javali or melodies describing the pains and flatteries of an enthusiastic lover; songs about a dancing-girl and of a disappointed damsel to her lover; dirges, ballads, and verses describing the calamitous fire at the People's Park side by side with another describing a visit to the annual fair in the Park; an amusing song on the uses of the palmyra tree, another on the railway trip to Tiruvellur, and a Kourmi song warning men against association with enticing courtezans and women of ill-repute.

Politics.—The discussions in connection with the aims and objects of the Indian National Congress which is considered by the Congress party as marking the era of a new and important departure in Indian history, and the proceedings of the assembly held in Madras last year, led to the publication of no less than five political tracts and catechisms, besides the reprint of a lecture by Dr. W. W. Hunter on "England's Work in India." But for these exceptional publications, the Presidency had no political literature of its own.

Philosophy and Religion.—No works of pure Philosophy (including Mental and Moral Science or Metaphysics) without being intermixed with religious matter seem to have been published during the year, not excepting even *Bhashya Hridayam* and *Kurem Trattu*, two Tamil tracts on the advaita Philosophy, and Dr. Murdoch's criticisms of the Philosophic Hinduism and Theistic movement to frame creeds in accordance with Western notions, published in the Christian Vernacular Education Society's series of papers on religious reform. The Christian Missionaries are as active as ever, while the great rivalry in publishing works of Hindu traditions, ritual and legends, hymns and prayers to gods, as well as of Hindu philosophy and sacerdotal law and mysticism, and the controversial tracts declaring Siva or Vishnu to be the supreme being or challenging the statement, show that the Hindu mind is also displaying its usual activity. The Muhammadan books and tracts in favour of Islam and on the Mussulman forms of worship, and the several offerings and prayers and lives of Muhammad and his saints, are also on the increase. The religious publications, all taken together, are 490, or about 42 per cent. of the total works registered during the year, and may be classified thus: Hindu 265, Christian 132, Muhammadan 60, Anti-Christian 9, Theosophic 22, Brahmo 2.

Science (Mathematical and Mechanical).—All the books under this head are elementary school-books on Arithmetic, Algebra, Geometry, and keys and exercises to help the study of the same. A leaflet explaining the mode of calculating the weight of pearls, &c., in which the *Labbai* class of Muhammadans deal largely, is a curious feature of this group.

Science (Natural and other).—In this collection there are six works intended for educational purposes, of which three are on Hygiene or the way to health, two on Natural History with illustrations, and one on Chemistry,—all of an elementary character.

The others are Hindu astronomical and astrological works on the indigenous system, with two pamphlets by Rajah Sir T. Madava Rao and the Christian Vernacular Education Society against the folly of believing in astrology; a tract on magic and mesmerism and two others on palmistry and devotion; and the last tract is one on dreams and the good and evil resulting therefrom.

Travels and Voyages.—Both the works under this head are in English, one being "A Pictorial Tour round India," by the Christian Vernacular Education Society, and the other "My Trip to Matheran," a hill station near Bombay, being the production of a lady. Entertaining books of travel are very rare in the vernacular languages, as the educated youths rarely take to travelling or undertake to write themselves describing their journeys by land or sea.

Though the total number of publications in the Madras Presidency for 1888 shows an improvement on all the preceding years, yet it does not give an adequate idea of the number of copies of the works issued during the year. No less than 100,000 copies of the Tamil First Reader are printed annually, and there are 21 other works whose number varies from 10,000 copies to 25,000 copies. The bulk of these editions of large size were printed by the presses of the Christian Knowledge Society in Madras and the Basel Mission at Mangalore.

The number of works registered for copyright during the year under report was 206, of which 202 were private and 4 Government publications. The most notable event of the year in connection with copyright registration is the step taken by the Government to check effectually the increasing infringement of copyright complained of in previous reports as a wrong without a remedy. The unlawful printing for sale and exportation by a Labbai of the French settlement at Karikal of several works of which the copyright belongs to Government or to private parties entailing a considerable loss on the publishers of those works, simply demoralised the printers and book vendors in British territory; but under the international convention of 1886, the French authorities, on the representation of the Madras Government, took prompt steps in October last for the confiscation and destruction of the entire stock of pirated works found at the Karikal Press, and the owner of that press has been compelled to give up the pirated trade, of which the Madras Government "has justly complained," as a penal offence. The correspondence relating to this subject as contained in G. O. of the 20th November 1888, No. 680, has been published in the *Fort St. George Gazette* for the information of the public generally and circulated to all Magistrates and parties aggrieved in British territory; and I am glad to be able to state that the successful result of this correspondence between the two Governments, recently watched with considerable interest, is appreciated by those who can judge of the strange consequences of what has been attempted; and I hope it has proved very instructive to all dishonest tradesmen like the Karikal Labbai, and reassuring to those authors, publishers, and printers in this Presidency who seriously doubted for some time whether any publications were legally protected at all by the registration of copyright in the existing state of the law on the subject.

English Languages.

Subjects.	ORIGINAL WORKS.		Republi- cations.	Trans- lations.	Total.	Educa- tional.	Non- Educa- tional.	Total.
	First edition.	New edition.						
1. Art	1	..	1	...	2	...	2	2
2. Biography	1	...	1	...	2	...	2	2
3. Drama	...	...	..	...	...	...	...	...
4. Fiction	...	...	1	1	2	...	2	2
5. History	2	2	3	..	7	7	...	7
6. Language	6	6	6	1	18	17	1	18
7. Law	2	1	19	...	23	...	23	23
8. Medicine	5	...	...	...	5	...	5	5
9. Miscellaneous	105	2	10	...	117	33	84	117
10. Poetry	1	...	7	...	8	7	1	8
11. Politics	1	...	...	...	1	...	1	1
12. Philosophy (including Mental and Moral Science)	2	...	...	...	2	...	2	2
13. Religion	25	...	17	1	43	...	43	43
14. Science (Mathematical and Mechanical)	11	7	2	...	20	19	1	20
15. Science (Natural and others)	3	1	1	...	5	4	1	5
16. Travels and Voyages	2	...	...	...	2	...	2	2
TOTAL	168	19	67	3	257	87	170	257

Latin Language.

Subjects.	ORIGINAL WORKS.		Re-publications.	Translations.	Total.	Educa-tional.	Non-Educa-tional.	Total.
	First edition.	New edition.						
1. Art
2. Biography
3. Drama
4. Fiction
5. History
6. Language
7. Law
8. Medicine
9. Miscellaneous
10. Poetry
11. Politics
12. Philosophy (including Mental and Moral Science)
13. Religion	1	...	1	...	1	1
14. Science (Mathematical and Mechanical)
15. Science (Natural and others)
16. Travels and Voyages
TOTAL	1	...	1	...	1	1

Tamil Language.

1. Art	1	...	...	...	1	1	...	1
2. Biography	1	...	...	...	1	...	1	1
3. Drama	9	1	4	...	14	...	14	14
4. Fiction	11	...	11	...	22	1	21	23
5. History	1	...	...	...	1	1	...	2
6. Language	14	8	17	...	31	31	3	34
7. Law	...	...	1	1	2	...	2	3
8. Medicine	4	1	2	...	7	...	7	7
9. Miscellaneous	33	8	12	...	49	19	29	48
10. Poetry	9	4	37	...	50	8	47	58
11. Politics	2	...	1	...	3	...	3	3
12. Philosophy (including Mental and Moral Science)	2	...	...	...	2	...	2	2
13. Religion	62	5	150	8	225	...	225	225
14. Science (Mathematical and Mechanical)	2	...	1	...	3	2	1	3
15. Science (Natural and others)	6	1	8	1	16	6	11	16
16. Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	157	18	244	10	429	63	300	429

Telugu Language.

1. Art	...	2	...	1	3	...	3	3
2. Biography	...	...	...	...	...	...	...	...
3. Drama	4	...	4	...	8	...	8	8
4. Fiction	8	...	2	...	10	1	9	10
5. History	...	...	...	...	...	...	...	...
6. Language	6	2	4	...	12	11	1	12
7. Law	...	...	2	3	5	...	5	5
8. Medicine	1	...	...	...	1	...	1	1
9. Miscellaneous	3	2	3	...	8	7	1	8
10. Poetry	6	4	5	...	15	2	13	15
11. Politics	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion	15	2	34	3	54	...	54	54
14. Science (Mathematical and Mechanical)	...	...	1	...	1	1	...	1
15. Science (Natural and others)	1	2	3	...	6	...	6	6
16. Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	44	14	58	7	123	22	101	123

Malayalam Language.

1. Art	1	...	...	...	1	...	1	1
2. Biography	...	...	...	...	...	...	...	...
3. Drama	...	...	2	...	2	...	2	2
4. Fiction	...	...	...	...	...	...	...	...
5. History	...	...	...	...	...	...	...	...
6. Language	2	2	5	...	9	8	1	9
7. Law	...	...	1	...	1	...	1	1
8. Medicine	...	...	...	1	1	...	1	1
9. Miscellaneous	12	1	...	...	13	1	12	13
10. Poetry	...	2	5	...	7	1	6	7
11. Politics	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion	1	5	30	1	37	...	37	37
14. Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
15. Science (Natural and others)	...	...	...	...	...	...	...	...
16. Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	16	10	46	2	72	10	62	72

Kanarese Language.

Subjects.	ORIGINAL WORKS.		Re-publications.	Translations.	Total.	Educa-tional.	Non-Educa-tional.	Total.
	First edition.	New edition.						
1. Art	...	...	...	...	...	...	...	...
2. Biography	...	...	...	...	...	...	...	...
3. Drama	...	...	2	...	2	...	2	2
4. Fiction	...	...	1	...	1	...	1	1
5. History	...	...	...	...	...	...	...	...
6. Language	...	1	4	1	6	5	1	6
7. Law	...	...	...	...	...	...	...	...
8. Medicine	...	...	...	...	...	...	...	...
9. Miscellaneous	25	2	4	...	31	6	25	31
10. Poetry	...	...	2	1	3	2	1	3
11. Politics	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion	13	1	13	5	32	...	32	32
14. Science (Mathematical and Mechanical)	...	1	...	...	1	1	...	1
15. Science (Natural and others)	1	...	...	1	2	1	1	2
16. Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	39	5	26	8	78	15	63	78

Tulu Language.

1. Art	...	...	...	...	...	...	...	...
2. Biography	...	...	...	...	...	...	...	...
3. Drama	...	...	...	...	...	...	...	...
4. Fiction	...	...	...	...	...	...	...	...
5. History	...	...	...	...	...	...	...	...
6. Language	...	...	...	...	...	...	...	...
7. Law	...	...	...	...	...	...	...	...
8. Medicine	...	...	...	...	...	...	...	...
9. Miscellaneous	...	...	...	...	...	...	...	...
10. Poetry	...	...	...	...	...	...	...	...
11. Politics	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion	...	...	2	...	2	...	2	2
14. Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
15. Science (Natural and others)	...	...	...	...	...	...	...	...
16. Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	...	2	...	2	...	2	2

Konkani Language.

1. Art	...	...	...	...	...	...	...	...
2. Biography	...	...	...	...	...	...	...	...
3. Drama	...	...	...	...	...	...	...	...
4. Fiction	...	...	...	...	...	...	...	...
5. History	...	...	...	...	...	...	...	...
6. Language	...	...	...	...	...	...	...	...
7. Law	...	...	...	...	...	...	...	...
8. Medicine	...	...	...	...	...	...	...	...
9. Miscellaneous	...	...	...	...	...	...	...	...
10. Poetry	...	...	...	...	...	...	...	...
11. Politics	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion	...	...	1	...	1	...	1	1
14. Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
15. Science (Natural and others)	...	...	...	...	...	...	...	...
16. Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	...	1	...	1	...	1	1

Mahratti Language.

1. Art	...	...	...	...	...	...	...	...
2. Biography	...	...	...	...	...	...	...	...
3. Drama	...	...	...	1	1	...	1	1
4. Fiction	...	...	...	...	...	...	...	...
5. History	...	...	...	...	...	...	...	...
6. Language	...	...	...	...	...	...	...	...
7. Law	...	...	...	...	...	...	...	...
8. Medicine	...	...	...	...	...	...	...	...
9. Miscellaneous	...	...	...	...	...	...	...	...
10. Poetry	...	...	...	...	...	...	...	...
11. Politics	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion	...	...	...	...	...	...	...	...
14. Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
15. Science (Natural and others)	...	...	...	...	...	...	...	...
16. Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	...	...	1	1	...	1	1

Hindustani Language.

Subjects.	ORIGINAL WORDS.		Repub- lica- tions.	Trans- lations.	Total.	Educa- tional.	Non- Educa- tional.	Total.
	First edition.	New edition.						
1. Art	...	...	...	1	1	...	1	1
2. Biography	...	...	1	...	1	...	1	1
3. Drama	1	1	2	...	4	...	4	4
4. Fiction	...	...	2	...	2	...	2	2
5. History	...	...	...	...	...	...	...	...
6. Language	...	2	3	...	5	4	1	5
7. Law	...	...	...	...	...	...	...	...
8. Medicine	...	...	1	...	1	...	1	1
9. Miscellaneous	1	...	...	...	1	...	1	1
10. Poetry	...	...	4	...	4	...	4	4
11. Politics	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion	1	...	9	...	10	...	10	10
14. Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
15. Science (Natural and others)	...	...	...	...	...	...	...	...
16. Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	3	3	22	1	29	4	25	29

Persian Language.

1. Art	...	...	...	...	...	...	...	...
2. Biography	...	...	...	...	...	...	...	...
3. Drama	...	...	...	...	...	...	...	...
4. Fiction	...	...	...	...	...	...	...	...
5. History	...	...	...	...	...	...	...	...
6. Language	...	1	...	...	1	1	...	1
7. Law	...	...	...	...	...	...	...	...
8. Medicine	...	...	...	...	...	...	...	...
9. Miscellaneous	...	...	...	...	...	...	...	...
10. Poetry	...	...	1	...	1	...	1	1
11. Politics	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion	...	...	...	...	...	...	...	...
14. Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
15. Science (Natural and others)	...	...	...	...	...	...	...	...
16. Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	1	1	...	2	1	1	2

Sanskrit Language.

1. Art	...	...	1	...	1	...	1	1
2. Biography	...	...	...	...	...	...	...	...
3. Drama	1	...	3	...	4	...	4	4
4. Fiction	...	...	...	...	...	...	...	...
5. History	...	...	...	...	...	...	...	...
6. Language	...	...	4	...	4	2	2	4
7. Law	...	...	...	...	...	...	...	...
8. Medicine	...	...	...	...	...	...	...	...
9. Miscellaneous	...	...	...	...	...	...	...	...
10. Poetry	...	...	3	...	3	...	3	3
11. Politics	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion	...	...	33	...	33	...	33	33
14. Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
15. Science (Natural and others)	...	...	...	...	...	...	...	...
16. Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	34	...	35	2	33	35

Arabic Language.

1. Art	...	...	...	...	...	...	...	...
2. Biography	1	...	...	...	1	...	1	1
3. Drama	...	...	...	...	...	...	...	...
4. Fiction	...	...	...	...	...	...	...	...
5. History	...	...	...	...	...	...	...	...
6. Language	...	...	...	...	...	...	...	...
7. Law	...	...	...	...	...	...	...	...
8. Medicine	...	...	...	...	...	...	...	...
9. Miscellaneous	...	...	...	...	...	...	...	...
10. Poetry	...	...	...	...	...	...	...	...
11. Politics	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion	1	1	14	...	16	...	16	16
14. Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
15. Science (Natural and others)	...	...	...	...	...	...	...	...
16. Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	2	1	14	...	17	...	17	17

Bi-Lingual—English and Latin Publications.

Subjects.	ORIGINAL WORKS.		Re-publications.	Translations.	Total.	Educa-tional.	Non-Educa-tional.	Total.
	First edition.	New edition.						
1. Art
2. Biography
3. Drama
4. Fiction
5. History
6. Language	1	...	1	1	...	1
7. Law
8. Medicine
9. Miscellaneous
10. Poetry
11. Politics
12. Philosophy (including Mental and Moral Science)
13. Religion
14. Science (Mathematical and Mechanical)
15. Science (Natural and others)
16. Travels and Voyages
TOTAL	1	...	1	1	...	1

Bi-Lingual—English and Tamil Publications.

1. Art	...	1	...	...	1	...	1	1
2. Biography	...	...	...	...	...	...	...	...
3. Drama	...	...	...	...	...	...	...	...
4. Fiction	...	...	...	...	...	...	...	...
5. History	...	...	...	...	...	...	...	...
6. Language	3	1	2	...	6	6	...	6
7. Law	...	...	...	...	...	...	...	...
8. Medicine	...	...	...	...	...	...	...	...
9. Miscellaneous	...	...	...	...	...	...	...	...
10. Poetry	...	...	...	...	...	...	...	...
11. Politics	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion	...	...	...	...	...	...	...	...
14. Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
15. Science (Natural and others)	...	...	...	...	...	...	...	...
16. Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	3	2	2	...	7	6	1	7

Bi-Lingual—English and Telugu Publications.

1. Art	...	...	...	...	...	...	...	...
2. Biography	...	...	...	...	...	...	...	...
3. Drama	...	...	...	...	...	...	...	...
4. Fiction	...	...	...	...	...	...	...	...
5. History	...	...	...	...	...	...	...	...
6. Language	1	...	...	1	2	2	...	2
7. Law	...	...	...	...	...	...	...	...
8. Medicine	...	...	...	...	...	...	...	...
9. Miscellaneous	...	...	...	...	...	...	...	...
10. Poetry	...	...	...	...	...	...	...	...
11. Politics	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion	...	...	...	...	...	...	...	...
14. Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
15. Science (Natural and others)	...	...	...	...	...	...	...	...
16. Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	1	2	2	...	2

Bi-Lingual—English and Kanarese Publications.

1. Art	...	...	...	...	...	...	...	...
2. Biography	...	...	...	...	...	...	...	...
3. Drama	...	...	...	...	...	...	...	...
4. Fiction	...	...	...	...	...	...	...	...
5. History	...	...	...	...	...	...	...	...
6. Language	...	...	...	...	...	...	...	...
7. Law	...	...	...	...	...	...	...	...
8. Medicine	...	...	...	...	...	...	...	...
9. Miscellaneous	...	...	...	...	...	...	...	...
10. Poetry	...	...	...	...	...	...	...	...
11. Politics	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion	...	...	...	...	...	...	...	...
14. Science (Mathematical and Mechanical)	...	...	1	...	1	1	...	1
15. Science (Natural and others)	...	...	...	...	...	...	...	...
16. Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	...	1	...	1	1	...	1

Bi-Lingual—English and Hindustani Publications.

Subjects.	ORIGINAL WORKS.		Re-publications.	Translations.	Total.	Educa-tional.	Non-Educa-tional.	Total.
	First edition.	New edition.						
1. Art
2. Biography
3. Drama
4. Fiction
5. History
6. Language	1	...	...	...	1	...	1	1
7. Law
8. Medicine
9. Miscellaneous
10. Poetry
11. Politics
12. Philosophy (including Mental and Moral Science)
13. Religion
14. Science (Mathematical and Mechanical)
15. Science (Natural and others)
16. Travels and Voyages
TOTAL	1	...	...	...	1	...	1	1

Bi-Lingual—Tamil and English Publications.

1. Art	...	...	...	...	...	...	...	...
2. Biography	...	...	...	...	...	...	...	...
3. Drama	...	...	...	...	...	...	...	...
4. Fiction	...	...	...	...	...	...	...	...
5. History	...	...	...	...	...	...	...	...
6. Language	1	...	...	2	3	3	...	3
7. Law	...	...	...	...	...	...	...	...
8. Medicine	...	...	...	...	...	...	...	...
9. Miscellaneous	...	...	...	...	...	...	...	...
10. Poetry	1	...	...	...	1	...	1	1
11. Politics	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion	...	...	1	...	1	...	1	1
14. Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
15. Science (Natural and others)	...	...	...	...	...	...	...	...
16. Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	2	...	1	2	5	3	2	5

Bi-Lingual—Tamil and Telugu Publications.

1. Art	1	...	...	...	1	...	1	1
2. Biography	...	...	...	...	...	...	...	...
3. Drama	...	...	...	...	...	...	...	...
4. Fiction	...	...	...	...	...	...	...	...
5. History	...	...	...	...	...	...	...	...
6. Language	...	...	...	...	...	...	...	...
7. Law	...	...	...	...	...	...	...	...
8. Medicine	...	...	...	...	...	...	...	...
9. Miscellaneous	...	...	...	...	...	...	...	...
10. Poetry	...	...	...	...	...	...	...	...
11. Politics	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion	...	...	1	...	1	...	1	1
14. Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
15. Science (Natural and others)	...	...	...	...	...	...	...	...
16. Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	1	...	2	...	2	3

Bi-Lingual—Tamil and Sanscrit Publications.

1. Art	...	...	...	...	...	...	...	...
2. Biography	...	...	...	...	...	...	...	...
3. Drama	...	...	...	...	...	...	...	...
4. Fiction	...	...	...	...	...	...	...	...
5. History	...	...	...	...	...	...	...	...
6. Language	...	...	...	...	...	...	...	...
7. Law	...	...	...	...	...	...	...	...
8. Medicine	...	...	...	...	...	...	...	...
9. Miscellaneous	...	...	...	...	...	...	...	...
10. Poetry	...	...	...	...	...	...	...	...
11. Politics	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion	...	...	2	...	2	...	2	2
14. Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
15. Science (Natural and others)	...	...	...	...	...	...	...	...
16. Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	...	2	...	2	...	2	2

Bi-Lingual—Telugu and English Publications.

Subjects.	ORIGINAL WORKS.		Re-publications.	Translations.	Total.	Educa-tional.	Non-Educa-tional.	Total.
	First edition.	New edition.						
1. Art
2. Biography
3. Drama
4. Fiction
5. History
6. Language	2	...	...	...	2	2	...	2
7. Law
8. Medicine
9. Miscellaneous
10. Poetry
11. Politics
12. Philosophy (including Mental and Moral Science)
13. Religion
14. Science (Mathematical and Mechanical)
15. Science (Natural and others)
16. Travels and Voyages
TOTAL	2	...	...	...	2	2	...	2

Bi-Lingual Telugu and Sanscrit Publications.

1. Art . . . . .	...	...	...	...	...	...	...	...
2. Biography . . . . .	...	...	...	...	...	...	...	...
3. Drama . . . . .	...	...	...	...	...	...	...	...
4. Fiction . . . . .	...	...	...	...	...	...	...	...
5. History . . . . .	...	...	...	...	...	...	...	...
6. Language . . . . .	...	...	...	...	...	...	...	...
7. Law . . . . .	...	...	...	...	...	...	...	...
8. Medicine . . . . .	...	...	...	...	...	...	...	...
9. Miscellaneous . . . . .	...	...	...	...	...	...	...	...
10. Poetry . . . . .	...	...	...	...	...	...	...	...
11. Politics . . . . .	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion . . . . .	...	...	1	...	1	...	1	1
14. Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
15. Science (Natural and others)	...	1	...	...	1	...	1	1
16. Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL . . . . .	...	1	1	...	2	...	2	2

Bi-Lingual—Hindustani and English Publications.

1. Art . . . . .	...	...	...	...	...	...	...	...
2. Biography . . . . .	...	...	...	...	...	...	...	...
3. Drama . . . . .	...	...	...	...	...	...	...	...
4. Fiction . . . . .	...	...	...	...	...	...	...	...
5. History . . . . .	...	...	...	...	...	...	...	...
6. Language	1	...	...	...	1	...	1	1
7. Law . . . . .	...	...	...	...	...	...	...	...
8. Medicine . . . . .	...	...	...	...	...	...	...	...
9. Miscellaneous . . . . .	...	...	...	...	...	...	...	...
10. Poetry . . . . .	...	...	...	...	...	...	...	...
11. Politics . . . . .	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion . . . . .	...	...	...	...	...	...	...	...
14. Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
15. Science (Natural and others)	...	...	...	...	...	...	...	...
16. Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

Bi-Lingual—Hindustani and Malayalam Publications.

1. Art . . . . .	...	...	...	...	...	...	...	...
2. Biography . . . . .	...	...	...	...	...	...	...	...
3. Drama . . . . .	...	...	...	...	...	...	...	...
4. Fiction . . . . .	...	...	...	...	...	...	...	...
5. History . . . . .	...	...	...	...	...	...	...	...
6. Language . . . . .	...	...	1	...	1	1	...	1
7. Law . . . . .	...	...	...	...	...	...	...	...
8. Medicine . . . . .	...	...	...	...	...	...	...	...
9. Miscellaneous . . . . .	...	...	...	...	...	...	...	...
10. Poetry . . . . .	...	...	...	...	...	...	...	...
11. Politics . . . . .	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion . . . . .	...	...	...	...	...	...	...	...
14. Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
15. Science (Natural and others)	...	...	...	...	...	...	...	...
16. Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL . . . . .	...	...	1	...	1	1	...	1

Bi-Lingual—Hindustani and Arabic Publications.

Subjects.	ORIGINAL WORDS.		Republ-ications.	Trans-lations.	Total.	Educa-tional.	Non-Educa-tional.	Total.
	First edition.	New edition.						
1. Art
2. Biography
3. Drama
4. Fiction
5. History
6. Language
7. Law
8. Medicine
9. Miscellaneous
10. Poetry
11. Politics
12. Philosophy (including Mental and Moral Science)
13. Religion	2	...	2	...	2	2
14. Science (Mathematical and Mechanical)
15. Science (Natural and others)
16. Travels and Voyages
TOTAL	2	...	2	...	2	2

Bi-Lingual—Sanskrit and Tamil Publications.

1. Art	...	...	...	...	...	...	...	...
2. Biography	...	...	...	...	...	...	...	...
3. Drama	...	...	...	...	...	...	...	...
4. Fiction	...	...	...	...	...	...	...	...
5. History	...	...	...	...	...	...	...	...
6. Language	...	...	...	...	...	...	...	...
7. Law	...	...	...	...	...	...	...	...
8. Medicine	...	...	...	...	...	...	...	...
9. Miscellaneous	...	...	...	...	...	...	...	...
10. Poetry	...	...	...	...	...	...	...	...
11. Politics	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion	...	...	7	...	7	...	7	7
14. Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
15. Science (Natural and others)	...	...	...	...	...	...	...	...
16. Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	7	...	...	7	...	7	7

Bi-Lingual—Sanskrit and Telugu Publications.

1. Art	...	...	...	...	...	...	...	...
2. Biography	...	...	...	...	...	...	...	...
3. Drama	...	...	...	...	...	...	...	...
4. Fiction	...	...	...	...	...	...	...	...
5. History	...	...	...	...	...	...	...	...
6. Language	...	...	...	...	...	...	...	...
7. Law	...	...	1	...	1	...	1	1
8. Medicine	...	...	...	1	1	...	1	1
9. Miscellaneous	...	...	...	...	...	...	...	...
10. Poetry	36	...	...	...	36	...	36	36
11. Politics	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion	...	...	5	...	5	...	5	5
14. Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
15. Science (Natural and others)	1	2	1	...	4	...	4	4
16. Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	37	2	7	1	47	...	47	47

Bi-Lingual—Sanskrit and Kanarese Publications.

1. Art	...	...	...	...	...	...	...	...
2. Biography	...	...	...	...	...	...	...	...
3. Drama	...	...	...	...	...	...	...	...
4. Fiction	...	...	...	...	...	...	...	...
5. History	...	...	...	...	...	...	...	...
6. Language	...	...	1	...	1	1	...	1
7. Law	...	...	...	...	...	...	...	...
8. Medicine	...	...	...	...	...	...	...	...
9. Miscellaneous	...	...	...	...	...	...	...	...
10. Poetry	...	...	...	...	...	...	...	...
11. Politics	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion	...	...	...	...	...	...	...	...
14. Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
15. Science (Natural and others)	...	...	...	...	...	...	...	...
16. Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	...	1	...	1	1	...	1

Bi-Lingual—Sanskrit and Grandha Publications.

Subjects.	ORIGINAL WORKS.		Republi- cations.	Trans- lations.	Total.	Educa- tional.	Non- Educa- tional.	Total.
	First edition.	New edition.						
1. Art
2. Biography
3. Drama
4. Fiction
5. History
6. Language
7. Law
8. Medicine
9. Miscellaneous
10. Poetry
11. Politics
12. Philosophy (including Mental and Moral Science)
13. Religion	12	...	...	...	12	...	12	12
14. Science (Mathematical and Mechanical)
15. Science (Natural and others)
16. Travels and Voyages
TOTAL	12	..	...	...	12	...	12	12

Tri-Lingual—English, Tamil, and Telugu Publications.

1. Art	...	...	...	...	...	...	...	...
2. Biography	...	...	...	...	...	...	...	...
3. Drama	...	...	...	...	...	...	...	...
4. Fiction	...	...	...	...	...	...	...	...
5. History	...	...	...	...	...	...	...	...
6. Language	...	4	...	...	4	4	...	4
7. Law	...	...	...	...	...	...	...	...
8. Medicine	...	...	...	...	...	...	...	...
9. Miscellaneous	...	...	...	...	...	...	...	...
10. Poetry	...	...	...	...	...	...	...	...
11. Politics	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion	...	...	...	...	...	...	...	...
14. Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
15. Science (Natural and others)	...	...	...	...	...	...	...	...
16. Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	4	...	...	5	5	...	5

Polyglot Publications.

1. Art	...	...	...	...	...	...	...	...
2. Biography	...	...	...	...	...	...	...	...
3. Drama	...	...	...	...	...	...	...	...
4. Fiction	...	...	...	...	...	...	...	...
5. History	...	...	...	...	...	...	...	...
6. Language	1	...	...	...	1	...	1	1
7. Law	...	...	...	...	...	...	...	...
8. Medicine	...	...	...	...	...	...	...	...
9. Miscellaneous	...	...	...	...	...	...	...	...
10. Poetry	...	...	...	...	...	...	...	...
11. Politics	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion	...	...	...	...	...	...	...	...
14. Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
15. Science (Natural and others)	...	...	...	...	...	...	...	...
16. Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

It appears from the following statement that the number of original works and of republications has steadily increased during the past three years, while the number of translations, though larger than that of the preceding year, is much smaller than that brought out during 1886:—

Years.	Original works.	Translations.	Republications.
1888	455	92	383
1887	490	22	531
1886	579	37	553

Assuming that the number of copies sold in each year was the same, it is curious to note that the demand of the reading and school-going public increased by 121 per cent. in 1887 on the figures of the preceding year and by 120 per cent. in 1888. The editions, however, are

probably gradually increasing in size, so that the growth of the demand is probably more rapid than these percentages indicate. This shows that spread of knowledge is much more rapid than school statistics taken alone imply. It would be well to ascertain whether the increase in the demand for newspapers corresponds with that for books, pamphlets, and periodicals.

2. It is interesting to observe from the figures given below that during the past six years there has been an increasing activity in the publication of books under (a), (b), and (d). It may be remarked that books under (c) consist of 55 Sanscrit, 17 Arabic, and 2 Persian works. The large number of publications in English, Sanscrit, and Arabic will, no doubt, tend to increase the number of translations into the vernaculars of the Presidency during future years.

The extension of English education as well as the fact that the educated classes prefer English to indigenous literature is evidenced by the fact that whilst in six years the number of publications under (a) has more than doubled, the number under the vernaculars has increased by 25.8 per cent. only in the same period and by 27 per cent. in the case of Indian classical languages,—in fact there were more books published under the last head in 1884 than in any subsequent year. These figures show also emphatically, if the proportion of persons knowing English is compared with those knowing the Vernaculars, that the study of English is by far the stronger stimulus to reading.

Years.	English and other European languages. (a)	Vernaculars. (b).	Indian classical languages. (c).	Books published in more languages than one, (d).
1883.	126	584	58	50
1884.	142	530	76	61
1885.	154	596	60	62
1886.	184	618	65	63
1887.	238	671	46	88
1888.	258	735	74	102

3. The following table shows what proportion of the total number of publications has been contributed by English, Sanscrit, Arabic, Persian, and six of the vernaculars during the past six years :—

Years.	English.	Sanscrit.	Arabic.	Persian.	Tamil.	Telugu.	Malayalam.	Kanaree.	Hindustani.	Uriya.
1883	126	51	5	2	297	130	83	58	14	...
1884	142	55	20	1	262	135	73	49	14	2
1885	154	52	4	4	245	177	100	37	20	1
1886	183	55	8	2	276	183	74	48	29	2
1887	237	30	10	6	332	143	95	67	33	...
1888	257	55	17	2	429	123	72	78	29	...

The figures illustrate the stagnation which exists as regards Sanscrit, Telugu, and Malayalam literature, and to how narrow limits such progress as is undoubtedly taking place, especially in Telugu composition, is confined. The total number of books published in Uriya during the past six years is only five. Steps have already been taken to bring out in Uriya editions of Dravidian school-books.

4. The following table shows how little use is made of the vernaculars in teaching English as compared with the use made of the vernaculars in teaching Sanscrit. The system prevailing in regard to English is essentially mistaken, but it shows the tendency of the educated classes to make English their ordinary language except for domestic purposes.

Years.	Number of books in English and Vernaculars and vice versa.	Number of books in Sanscrit and Vernaculars and vice versa.	Other Bi-linguals.	Total.
1883	24	16	6	46
1884	35	17	6	58
1885	34	13	6	53
1886	21	31	4	56
1887	23	48	12	63
1888	19	59	18	96

5. Taking a general survey of all the publications of the year under report, it may be observed (1) that the evil of publishing compendiums, keys, analyses, paraphrases, and notes seems to gain ground year after year; (2) that a genuine taste for vernacular prose literature seems gradually to be arising among some classes, though probably not among the English-speaking classes; (3) that there is an eager desire on the part of educated people for social and religious reforms; (4) that Muhammadan authors are increasing in number; and (5) that the people appreciate more and more the education of their women. "Sri Mahabharata Churukam" in Tamil, an Autobiographical sketch in English, "Kamba Ramayana Arunkavi Vilakkam" in Tamil, and "Agnikrida" in Telugu, seem interesting as works either compiled or published by zemindars. As works of general literature may be mentioned "Kalitokai," a Tamil classical poem illustrative of Tolkappiam; An Ancient Grammar; A Sanscrit Lexicon; A Standard Sanscrit Grammar; An English-Tamil Dictionary; and a Telugu Dictionary, Part II. A considerable addition to the Hindustani school-books has been made by the Rev. E. Sell and some Muhammadan authors.

(Sd.) H. B. GRIGG,
Director of Public Instruction.

No. 347 (Educational), dated 15th June 1889.

Order thereon by the Government of Madras.

The review and analysis of publications registered in this Presidency under Act XXV of 1867 during the year 1888 will be forwarded to the Government of India.

(Sd.) A. G. CARDEW,
Under-Secretary to the Government of Madras.

No. 348, dated 15th June 1889.

Endorsed by the Government of Madras.

Copy to the Government of India, Home Department, with reference to Resolution No. 10-707, dated 26th April 1875, and to Home Department Circular No. 19-1150, dated 18th June 1877.

W. L. C. BADDELEY, *Capt., R.E.*

BOMBAY.

From J. DE C. ATKINS, Esq., Acting Under-Secretary to the Government of Bombay, General Department, to the Secretary to the Government of India, Home Department, Simla, —No. 4385, dated 21st October 1889.

With reference to Mr. Under-Secretary Hewett's letter No. 607, dated 17th July 1889, I am directed to forward herewith, for submission to the Government of India, copy of a report by the Reporter on the Native Press and Registrar of Native Publications, Bombay, containing a brief review and analysis of publications registered in the quarterly Official Catalogues for the year 1888, together with its accompaniment, prepared in accordance with the orders contained in the Resolutions of the Government of India, No. 10-707, dated 26th April 1875, and No. 1-456, dated 12th September 1882.

From G. M. SATHÉ, Esq., Registrar of Native Publications, Bombay, to J. DE C. ATKINS, Esq., C.S., Under Secretary to Government, General Department, Bombay, —No. 233, dated 20th September 1889.

I have the honour to submit the following report on the progress of Vernacular and English literature in the Bombay Presidency during the year 1888.

2. In all, 1,398 books and 526 issues of periodicals were registered in 1888 under Act XXV of 1867, against 1,252 books and 541 issues of periodicals of the previous year, showing an increase of 146 in books and a decrease of 15 in periodical issues. The decrease is slight and purely accidental. The increase in books, though not very great, is encouraging, and is shared principally by the English, Maráthi, Gujaráti, Hindi, and Sanscrit languages.

3. The division of the total number of publications according to languages, as compared with that of the previous year, is as shown below:—

	1882.	1883.
English	205	192
Maráthi	413	402
Gujaráti	693	618
Kánarese	13	9
Hindi	62	32
Brij	4	4
Márvádi	17	3
Kashmiri	1	—
Urdu	33	80
Hindu-Sindi	2	7
Arabic-Sindi	17	11
Arvi . . . . .	...	1
Sanscrit	174	112
Mághadhi	1	...
Hebrew	2	2
Persian	6	14
Arabic	12	14
Zend . . . . .	...	9
Bi-lingual	225	239
Tri-lingual	13	13
Quadri-lingal	1	1
TOTAL	1,924	1,793

Of these various languages Gujaráti, as has been the case at times for several years past, presents the largest number of publications, and shows decided superiority over the other vernacular languages also in quality. Next comes Maráthi, another leading language of the Presidency, which may be said to have been beaten down by Gujaráti, its rival for many years past. Urdu shows much deterioration; and Kánarese, though there is a slight improvement over the last year, does not evince the activity it ought to. Hindi and Arabic-Sindi together are at a standstill, and betray much backwardness. Hindi, Brij, and Márvádi show some vigour, and point to an increased taste for reading among the Márvádis and traders from Upper India. The peculiar feature of the year under review is the appearance of a book in the language of Kashmir containing short services of prayer and prepared for the Kashmir Christian Medical Mission. Of the classical languages, Sanscrit shows the greatest literary activity. The bi-lingual publications are mostly combinations of English-Maráthi and Gujaráti-Sanscrit.

4. In English there were in all 113 publications, of which 92 were original works, 12 English books. republications, and 9 translations. According to the nationality of their authors, the total may again be divided into 49 by European authors and 64 by natives of India. A detailed description of these books is given below under the various headings.

(a) *arts*.—There were 5 publications,—*viz.*, 1 on agriculture, a school-book intended for use in the Central Provinces, 1 on photography intended as a guide to amateur photographers and published by Phillips & Co. of Bombay, 1 on music, 1 on drill and the working of the three arms by Colonel H. J. Hallowes, and 1 on Indian cookery by an Anglo-Indian lady. All of these are, though small, useful pamphlets.

(b) *Biography*.—Under this head there were 5 publications, among which the *Life and Life-work of Behránji M. Malabári* by Dayáram Gidumal, LL.B., C.S.; *The Life of Rev. George Bowen*, written by the Rev. J. E. Robinson; and *A Short Sketch of the Life of the late lamented Sir Maxwell Melvill, K.C.I.E., C.S.I.*, by Phirozsha Dhanjibháí, were the most important. In Mr. Dayáram, Mr. Malabári has found a very appreciative biographer, who has depicted his career as a poet, as a journalist, and as a social reformer with considerable minuteness of detail. The biography is written in good English and exhibits much literary merit. The preface to the *Life of Rev. George Bowen* is written by the Rev. D. Mackichan, D.D., Principal of the Free Church College, Bombay, who says: "This sketch exhibits the development of a mind singularly free from the enthusiasm of mere emotion, broad enough to be able to assimilate the best elements of the culture of other times and of other lands, and strong enough to retain its own originality in the midst of all the influences which crowded in upon it. George Bowen's conversion from unbelief to faith was a spiritual movement to which every part of his nature gave consent, and the life which followed was the harmonious expression of his whole being thus raised to higher plane by the revelation of God in Christ. That reality, which is referred to in this sketch as the leading characteristic of all his religious life, was the result of this transformation. All he did in the service of the Saviour, who had a revealed Himself to him, was done with the calmness, the resolution, the rationalness of one who

found in the atmosphere of a consecrated Christian life his soul's true element. This was the secret of the joy and beauty of his self-sacrifice. There is a kind of self-denial which is ever conscious of itself. But his was true and beautiful in proportion as it was free from this selfish taint. It was attractive, because it was so unconscious. To thoughtful minds the life of George Bowen presents much that cannot fail to attract and guide, and it is our earnest prayer that many who still stand outside the pale of earnest living faith may be brought within it through the message that comes to them from these pages." In *The Life of Sir Maxwell Melvill* the author has described, in brief, the Indian career of the deceased as a Government servant, and has collected together the remarks made by the Press about his private and public character. A distinguished lady is said to have written to the author about Sir Maxwell Melvill as follows: "He had the good of his country and people at heart, and never spared himself in any way to fulfil his many and arduous duties. If there was one trait more characteristic of him than another in his noble character it was, I think, a sense of *justice*, and he would carefully and conscientiously go through the most laborious details of every case that came before him and satisfy himself that justice was meted out to all. Nothing would ever turn him aside from the path of duty, and I may say he sacrificed his life to it, for he got up from his bed to attend that last Council on the 22nd July; and although persuasions were used to induce him not to go, he would not be dissuaded. I don't know one man of whom it might be said more truly —

'A man, more pure and bold,
Was never born into the Earth.'

(c) *Fiction*.—The two books received under this head call for no remark, except that they give a taste of Eastern folklore and popular tales.

(d) *History*.—All the books under this head, except one, are abridgements or epitomes of larger works intended for school-children. The *Bible History* is, however, a book which affords much interesting reading.

(e) *Language*.—All the books registered under this head, with four exceptions, are small tracts giving paraphrases, annotations, &c., on parts of standard English works read in Anglo-Vernacular and High Schools. They are intended for native school-boys and teachers, and, being pretty widely used, serve as a fair source of income to their authors. Of the four works above excepted, two are by Professors MacMillan and Barret, of the Elphinstone College, entitled *Indian English corrected*, and *English Idioms, Phrases, Proverbs, &c.* These books have been written from personal experience of the kind of mistakes native students often make in English composition, and will afford them much help. *Short Essays on Literary and Social Subjects* by Nasarvájji Jamsetji Ratnágár has gone through a third edition, and this fact is a fair index of its popularity. The remaining publication of note is *The Critical, Comparative and Historical Method of Inquiry as applied to Sanscrit Scholarship, Philology and Indian Archaeology*, by Dr. Bhándárkar, Professor of Sanskrit in the Deccan College, Poona. This is a small address extending over 25 pages read at a meeting in connection with the Free Church College Literary Society at Bombay. Dr. Bhándárkar concludes the address in the following words:—

"Thus, then, the great lesson we have to learn is that if we wish to know and understand the truth about a point, whether in science or practical life, we should seek analogies, find out, if we can, the history, and criticise, not foolishly and ignorantly as we often do, but according to well-defined and rational principles. And now, gentlemen, and my Hindu friends in particular, a word as to my object in taking up this subject for to-night's discourse. It is no use ignoring the fact that Europe is far ahead of us in all that constitutes civilization, and knowledge is one of the elements of civilization. Experimental sciences and the sciences that depend on the critical, comparative and historical method have made very great progress in Europe, and what deserves our earnest attention is that they are every day making further and further progress. The Europeans have derived much greater advantage from our connection with them than we have from their connection with us. They have turned to account their acquaintance with the sacred language of our country, and have added the sciences of comparative philology and comparative mythology to their existing store of knowledge. The old principle of the classification of races has been given up, and a new one based on the affinity of languages adopted. So that, it may be remarked by the way, the many wars that have been fought in Europe since 1855 and are likely to be fought during the next twenty years have or will have for one of their causes the discovery of Sanscrit. Though in itself this is by no means a very gratifying result, still I allude to it simply to show how deeply the Europeans have been influenced by the new ideas. Similarly, I think the liberality that is now observable in the religious thought of Europe is due to the study of Sanscrit and Páli literature. All this will show the activity of the European intellect, and convince us that the principle of progress is very strong in their civilization. But what advantages have we derived from them? A great deal of what they have got from us has but very indirectly been

given to them by us; while they have placed before us a whole civilization which undoubtedly is far superior to ours in a great many points. The impulse to be communicated to us by it ought to be a hundredfold stronger than that which we have communicated to them. Just as they have used the critical and comparative faculty with energy and produced the results I have just noted, we should use it and direct it not only to find what is true in science, but what is good and rational in social and religious institutions. And here I feel myself in duty bound, even at the risk of displeasing some of you, to make a passing allusion to the most uncritical spirit that has come over us of praising ourselves and our ancestors indiscriminately, seeing nothing but good in our institutions and in our ancient literature, asserting that the ancient Hindus had made very great progress in all the sciences, physical, moral and social, and the arts—greater even by far than Europe has made hitherto—and denying even the most obvious deficiencies in our literature, such as the absence of satisfactory historical records and our most obvious defects. As long as this spirit exists in us, we can never hope to be able to throw light on our ancient history, and on the excellences and defects of our race, and never hope to rise. While, if we shake ourselves free of such a bias, and critically and impartially examine our old records and institutions, we shall do very great service to our country; we shall be able to check the conclusions of some European scholars who are swayed by an opposite bias; and at the same time that by a clear perception of our great national defects we prepare the ground for healthy progress in the future, we shall, I promise you, find a great deal in the past of which we may honestly be proud."

(f) *Law*.—There are only two books on law that deserve special mention: one is the *Rāj Kumār Law Lectures* by George Clifford Whitworth, and the other is the *Bombay Local Boards Act, 1884, with the Local Fund Acts*. In the first Mr. Whitworth has made the subject of law, which is ordinarily found to be dry and tedious, very interesting by treating it popularly and freeing it from technical terms. In the second book, Mr. A. E. Cumming has given, in brief, a history of the Local Funds from the commencement when Major Wingate in 1852 submitted to Government a scheme for providing the means of education and internal communication in the rural districts of the Bombay Presidency down to the present time.

(g) *Medicine*.—There is only one book, and it is the *Transactions of the Medical and Physical Society of Bombay, No. XI, New Series*.

(h) *Miscellaneous*.—Under this class come books on various subjects, 39 in number. *Maclean's Guide to Bombay* has reached its thirteenth edition and is evidently in brisk demand. *Gardening in India* by Mr. Woodrow, fourth edition, is a volume of 618 pages, demy 8vo size, and gives much useful information. *S. DeMonte's Exchange Calculator, The Home and Age of the Avesta translated from the German of Dr. Emil, J. Von Dillon* by Mr. T. A. Walsh, Mr. Váman Abáji Modak's *Essay on the Position of the Vernaculars in the Bombay Educational System, The Origin of Persian Poetry translated from the French of Professor J. Darmesteter* by Nasarvánji Frámji Tamboli, *The Jubilee Fun Book, The Journal of the Bombay Branch of the Royal Asiatic Society, 1889*, and the *Journal of the Anthropological Society of Bombay, Vol. I, Nos. 3-4*, are the most important publications coming under this head.

(i) *Poetry*.—There were five books registered under this head, two of them being school-books. *The Poems and Songs of J. R. Denning* is a collection of small poetical compositions on various Indian and English subjects, and furnishes a couple of hours' interesting reading. The author, who is a soldier in the Rifle Brigade, has dedicated the work to H.R.H. the Duke of Connaught, Commander-in-Chief of the Bombay Presidency.

(j) *Philosophy*.—The six philosophical publications were valuable contributions to the literature of the past year. Five of them are Theosophical Society's publications published by Mr. Tukárám Tátyá. They are (1) the *Bhagavatgita*, a sacred Hindu book translated from Sanscrit by Charles Wilkins, Esq.; (2) *The Discourses on the Bhagavatgita* by Mr. T. Subha Row, B.A., B.L., T.T.S.; (3) *A Treatise on the Yoga Philosophy of the Hindus* by N. C. Paul, G.B.M.C., Assistant Surgeon; (4) *The Purpose of Theosophy* by Mrs. A. P. Sinnet; and (5) *A Guide to Theosophy*. They are all able productions, and the publisher, Tukárám Tátyá, has rendered valuable service to the literary public by publishing them. The sixth work in this class is a brief dissertation on the philosophy of the Kabalah, or the philosophical side of Judaism, by Mr. A. D. Ezekiel, F.T.S.

(k) *Religion*.—Five of the religious publications are Christian tracts, and the sixth contains the *Desátir*, or the sacred writings of the Ancient Persian Prophets.

(l) *Science*.—Six of the nine scientific publications are school-books and three are intended for general readers. *The Arifauna of British India and its Dependencies, Vol. I, Part III, and Vol. II, Parts I and II*, by Mr. James A. Murray, and *Key to Geometrical Exercise* by Mr. E. R. Kiráne, L.C.E., are the most valuable.

5. In Maráthi there were in all 340 books published. Of these, 213 were original works, Maráthi books. 65 republications, and 32 translations.

(a) *Arts*.—Only three pamphlets were produced under this head, two of which were on

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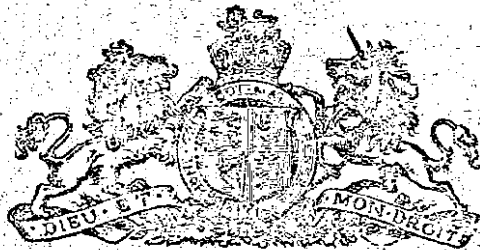
PUBLICATIONS ISSUED AND REGISTERED

IN THE

SEVERAL PROVINCES OF BRITISH INDIA

DURING THE YEAR

1888.



Published by Authority.

CALCUTTA:

PRINTED BY THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.

1889.

Price One Rupee Four Annas.

body of Mandodari, the wife of Rávan, is still being burnt; and that Hanumán, the monkey-god, adds fuel to the burning pile; that the bow of Ráma always goes round Lanká, and such others. This history is based on English works on the subject.

(f) *Language*.—There were 30 publications under this head, of which 5 were published by the Government Educational Department and the rest by private agencies. All of them were books useful for school-children. Some of the primers, such as that of the Nirnaya Ságar Press, published by private persons, were decidedly superior to the Departmental 1st Book, and might well replace it in Municipal and Local Board schools. The *Gadyaratnamálá*, or Maráthi prose readings, by Mr. Govind Shankar Shástri Bápat, underwent a second edition, and is such as may well be read under the 4th or 5th Maráthi School Standard. Professor Agarkar's *Vákya Mimánsá*, or analysis of sentences, supplies a great desideratum in Maráthi literature, and may profitably be taught as a text-book in the higher forms of the Maráthi school course and in training colleges.

(g) *Law*.—The 13 publications under "Law" were translations of enactments in force. Eight of them were edited by Messrs. Trimbakráv Náráyan Rájmachikar and Shivrám Hari Sáthé, who issue a monthly journal, called the *Nyáyáshraya*, in which they give translations of decisions of High Courts, Bombay, Calcutta, Madras and Allahabad, and legal enactments for the benefit of pleaders and parties ignorant of English.

(h) *Medicine*.—Of the 10 works registered under this head, only one is by a recognised medical practitioner, *vis.*, the late Dr. Sakháram Arjún, the rest being works of obscure physicians or laymen. Dr. Sakháram Arjún's *Grihíni Kantha Bushaná* treats of women in their several conditions of puberty, pregnancy, and child-birth, gives useful instructions from Indian and European medical works for their guidance, and exposes many popular prejudices in connection with the subject. Of the medical works by non-professional men, those by Mr. Vásudev Chintáman Bápat, Vakil of Naringrá in Ratnágiri, are the leading. Of his work, entitled *Sushena Chikitsá*, Dr. W. Dymock is reported to have said as follows: "This work is the latest of numerous publications by him which have given to the public much valuable information concerning the medicinal plants of India and their uses and properties as ascertained by the experience of natives of India. I can strongly recommend a study of his various publications to any one who is desirous of knowing how many valuable remedies are in use in this country whose properties are unknown in Western countries."

(i) *Miscellaneous*.—This class comprises books on various subjects of more or less importance and literary merit. The most important of them are noticed below. The addresses delivered under the auspices of the Hindu Union Club, Bombay, during the cold weather, being written by educated men, are good additions to Maráthi literature. The publications of Moorkar and Company is another set of books useful in their own way. Last year, the Company published epitomes, in prose, of the mythological works called the *Pándarpratáp* and the *Rámvijay*. They are well written, and supply interesting reading. They are useful, inasmuch as they narrate in simple language and in a small compass the stories which are the subject-matter of the voluminous works called the *Bhárat* and the *Rámáyana*. The Company's prose translation of the *Bhakta Vijaya* of Mahipati is also a useful and interesting book, and contains lives of the great ancient Maráthi poets and saints. Along with these books may be mentioned Antun Dhonduji's similar work, entitled the *Bháratáshásár*, which is the substance of the *Mahábhárat*. Mr. Rájáram Rámkrishna Bhágvat's book, entitled *Marátháhyúchya Sambandháne Chár Udgár*, or a few sentiments about the Maráthás, is an original work highly suggestive, and possessing a fair amount of literary merit. It is intended to glorify or to show the importance of the Maráthás, their language, their religion, and their achievements. The author considers the present Maráthi language to be an offshoot, not of Sanscrit, but of ancient Maráthi, and is of opinion that at one time the Maráthás may have been spread all over India, and that their religion, their language, and their manners and customs may be the origin of the present Hindu religion, and of the languages and the manners and customs of the Deccan; and in support of this conclusion he cites several philological and other proofs, the strength of which is, however, contestable. The author is an admirer of the Maráthás, and his work is valuable, as it suggests various questions of linguistic and historic importance. The *Nibandh Málá*, or a series of essays on diverse subjects, by the late Mr. Vishnu Krishna Shástri Chiplunkar, is another valuable Maráthi book of much literary merit. The proverbs in the Maráthi language are collected in a small compilation published by the proprietor of the Arunodaya Press, and this publication is valuable, inasmuch as it supplies much information about the manners, customs, habits, and notions of the Maráthi-speaking people. There are several other publications useful in their way, but they cannot be noticed in a short annual review. A reference to the quarterly catalogues will furnish necessary information about them.

(j) *Poetry*.—A major part of the 61 poetical publications consists of reprints of entire old Prakrit works, such as *Eknáthi Bhávrátha Rámáyana*, Shridhar's *Hari Vijaya* and *Ráma-*

vijaya, *Kathásárámrit*, *Káshi Khanda*, &c., and of extracts from them. Some of these are beautiful specimens of native printing and show how much useful literary service is being rendered to the public by enterprising printers. Among the modern poems may be mentioned Mr. Wásudeo Wáman Shástri's *Yashvantráya Mahákárya*, which sings the glories of the late Máhbáráo Holkar and Sadáshivráo Bháu during the Peshwá's rule; Mr. Moro Ganesh Londho's *Bodhasuahá* and *Pushpa Guchchha*, being collections of short detached poems intended for school-children; and a *Porúdd*, or ballad, on the trial of Hanmantráo Rághavendraráo Jáhagírdár in connection with the Crawford case, in which the bard describes the skill with which Government traced the offence of corruption to Hanmantráo, the havoc which Hanmantráo had made in the revenue service by procuring promotions and transfers for pecuniary consideration, and the satisfaction which his conviction by the Magistrate gave to the public.

(k) *Politics*.—Of the three pamphlets on politics, two describe the aims and objects of the Indian National Congress, and one contains dialogues between a teacher and his pupil, in which the former impresses upon the latter the necessity under which the people of India are for improving the tone of their morality and physique with a view to attain to the position of Englishmen.

(l) *Philosophy*.—Books under this head are all reprints of old works on the Vedánt doctrines of the unity of the human soul and the Supreme Spirit and of predestination.

(m) *Religion*.—Of the nine religious publications, seven are Christian Missionary tracts, being translations of portions of the Bible, and two Hindu religious tracts.

(n) *Science (Mathematical)*.—The mathematical books are all school-books. Of these, *Appendix to Euclid's Elements of Geometry* by Mr. Ráoji Moreshwar Devakule, new edition, is the most important. It is a departmental publication, and contains an able introduction to logic in its relations to mathematics.

(o) *Science (Natural)*.—Publications under this head are all small geographical tracts treating of parts of the Bombay Presidency.

6. In Gujaráti, 408 works, or 29 more than the number for the last year, were registered during the year, being made up of 299 original works, 31 re-publications, and 78 translations. Of the total 408, 84 per cent. were either written or edited by Hindus, 12 per cent. by Pársis, and 4 per cent. by Muhammadans and Europeans.

(a) *Arts*.—Of the eight works on arts, one is on cotton-ginning and screw-cutting, five on music and musical instruments, and two on cookery and preparation of medical drugs.

(b) *Biography*.—Under this head may be noticed the lives of two distinguished individuals of this Presidency. One is that of Gavrishankar Udayashankar, C.S.I., *ex* Minister of Bhávnagar, who is renowned for his able statesmanship and long and distinguished services to the State he served. He has now retired from active life, and lives as a *sannyási*, or ascetic. The other short sketch is that of the late Pandit Bhagvánlál Indrají, whose antiquarian researches have been highly valued both here and in Europe. Two are short biographies of virtuous, pious, chaste, dutiful and benevolent ladies, and are valuable presents to young women. There is a brief account of the life and doings of Fakirsing or Major Tucker of the Salvation Army (two editions).

(c) *Drama and Fiction*.—Many of the works under this heading are on social matters, some on historical and some on legendary subjects. The evils of infant marriages and of marriages between persons of disproportionate ages, the desirability of widow marriages and of marriages in which the bridegroom and the bride are chosen by each other, the tyranny of step-mothers to step-children and of mothers-in-law towards their daughters-in-law, the bad consequences of vice and dissipation and the happiness derived from virtue, are some of the social subjects treated of in the first sort of novels. The historical works sing the praises of Rajput heroes and heroines for staunchly defending their religious susceptibilities and their land against the invasions of the Emperor of Delhi. The works on Hindu legends are commonplace. Two of the political novels are translations of Bengáli works, and a third describes the corrupt practices of the much-abused *chitnis* or shirustedár of revenue officers. Among translations of English works are versions of *Don Quixote*, *Háji Bába Ispháni*, Shakespeare's *Cymbeline*, *Valentine Vox the Ventriloquist*, Reynolds's *Beauties of the Harem*, *History of a Physician*, and an English work that is in its turn a version of a production in the Dutch language. The following books alone deserve particular notice: *Shuravira Jayamal*, *Amar-sing Ráthod ná'ak*, and *Irávati* are novels based on historical incidents, and show that, under the Mogul rulers of Delhi, marriages between Hindu Rajput princesses and the reigning Musulmán princes were in vogue, though some of the proud Rajputs felt offended at the demand of their daughters in marriage by Muhammadan emperors, and resisted the gratification of the desires of the latter even at the cost of their lives. The warrior Jayamal is represented to have put to death the female members of his family rather than allow them to fall into the hands of Emperor Akbar and his race pride to be wounded by an undesirable marriage.

Irđvatī is the best Gujarāti novel of the past year and is dedicated to His Highness Sayājīrāv Gāikawār. *Mote Ghernān Meherbhāi*, or Meherbhāi of a wealthy family, is a story of an extravagant Pārsi girl of wealthy parents who in the name of fashionable life ruined her husband and sent him to jail for indebtedness. The husband was a medical graduate and earned for some years a respectable income, but the prodigality of his wife made him an insolvent. The extravagant wife had to rue her indiscretion when she was faced by stern and unrelenting poverty, and had to enter service as a maid. In her distress Meherbhāi appealed to her wealthy brother with whom she had once fought a lawsuit for her share of the family property. The magnanimous brother forgot the old grudge and presented her a large sum, with a portion of which she repaid the debts of her husband and got him out of jail. Since then she reformed her conduct and became an obedient spouse and a frugal housewife. The story is well written and condemns prodigality said to be prevalent among Pārsi ladies in general, and in particular among young ladies known under the nomenclature of "the Pārsi girl of the period." *Lavji Lakshāpati*, or Lavji the Millionaire, gave a good lesson to Pārsi young men who marry more for money than for any other consideration. Lavji, a rich Pārsi gentleman, was well aware of the evil practice of educated young men demanding a large dowry, but being a miser resorted to the trick of spreading a false report that he was about to leave a large amount of money in trust for his daughter, who was not good-looking. A poor young man, a clerk to a solicitor, who wanted to marry for money, fell into the snare, and repented of his having done so when he discovered that no trust was forthcoming. Of the two political tales, *Gangā Govind Sinha athavā Vāran Hastingsano Jamano Hāth*, or the tale of Ganga Govind Sinha, the right-hand man of Warren Hastings, describes the oppressions, immoralities and corruptions practised by Warren Hastings and his European and Native subordinates in connection with the recovery of land revenue in Bengal. The description of the tyrannical practices is shocking. The other tale, *Sannyāsi*, or the religious ascetic who has cast off all worldly passions and carnal affections, relates the story of a great prodigal and a rake who was saved from further ruin and reformed by his religious preceptor. The repentant prodigal became a *sannyāsi* and acquired a sound knowledge of the sacred and profane sciences. Some of the scenes of the story are laid in Sikkim, and the conquest of that State by the British is alleged to have been achieved by questionable means, and is condemned. The character of some of the prominent figures of the tale is well drawn. The original story, of which the present work is a translation, is in Bengālī by Shridevi Prasanna Rāy Chaudari, and is both in conception and sentiments far superior to the general run of tales in the vernaculars.

(d) *History*.—With the exception of the three works noted below, the works on history are school manuals deserving no further notice. *Puralana Jamānānd Pārsio*, or the Pārsis of the ancient times, compares the writings of Herodotus with the information to be found in the Zend Avastā. The comparison has led to a confirmation in some places and to a contradiction in others of the statements made by Herodotus. The work is valuable, particularly to the Zoroastrian community. *A History of the Ancient Pārsis* is a translation of an original Persian work by Prince Jalāl-ood-Deen Mirza-i-Kagar, in its second edition. The first edition was issued in 1871. It is a history or rather a legendary account of the ancient kings of Irān or Persia before it was conquered by the Arabs. *The Queen's Jubilee* contains a short account of the celebration of the royal jubilee in different parts of the Indian Empire and a brief history of the reign of the Queen-Empress.

(e) *Language*.—All the books under this heading are school manuals.

(f) *Law*.—The books on law are annotated compilations of one branch or another of the laws of the country.

(g) *Medicine*.—The books on medicine are small manuals on European or Native medical science, and are allopathic works. Of late, homeopathy is being introduced into the country, and the single work registered on this subject describes a few ordinary diseases, and prescribes homeopathic medicines for them.

(A) The following works under the head *Miscellaneous*, which includes copy-slips, translations of Hindu Purāns, mathematical calculators, books giving moral advice, &c., alone deserve notice. The importance of *Self-Help* by Samuel Smiles, LL.D., translated and adapted into Gujarāti, cannot be over-rated, and ought to be studied by every vernacular student in his leisure hours; and the same may be said of *Paisā kem Kamāvd*, or how to earn money, which is an adaptation of an English work entitled *How to make money*. Both these works ought to be placed in the hands of every young man. *Anahit ano Farohar* gives a description of Ardavisur the river and Ardavisur the angel, and of Asho Farohar, another angel as given in the Zoroastrian scriptures. The Ardavisur river is said to be the same as the modern Oxus, and is held sacred by the Zoroastrians, just as the Ganges and the Nile are held by the Hindus and Egyptians respectively. *Prđnavinimaya*, or mesmerism, is an exposition of mesmerism and other occult influences treated of by the Hindu Tantras, or treatises on magical and mystical formularies and

theosophy. *Dharma e shun chhe*, or What is religion I preaches the "fatherhood of God and the brotherhood of man," condemning idolatry and recommending a strictly moral life. There are five small works pointing out the sacred character of the cow according to Hinduism, and her great usefulness to man in the supply of his food, and exhorting the public, particularly Hindus, to move Government to discourage the slaughter of this sacred animal for beef. In reply to this agitation has appeared *Hiddayate Hindu ane jivábe Gaupukár*, or a guide to Hindus and a reply to the complaint about the cow-slaughter, refuting Hinduism, Jainism and Zoroastrianism, and supporting Islámism, and recommending cow-slaughter for the food of man.

(i) *Poetry*.—The works on Poetry are on diverse subjects, such as Puránic legends, Jain legendary stories, praises of individual gods and goddesses, condemnation of child-marriage, glorification of sacred places, prayers to God, Jain hymns, lamentation on the alleged mental, moral, social, and political degeneration of India, praises of the administration of the Ídar State, dramatic songs, &c. Almost all these works are small poems, calling for no particular notice.

(j) *Politics*.—Of the four works on politics, two are translations of small tracts on the principles of Political Economy, one conveys advice as to what kind of representatives should be elected to serve on Táluka and District Boards, and the fourth work recommends Native Chiefs and Princes to rule over their respective subjects justly and benignly.

(k) The works on *Philosophy* are mainly issues of a periodical giving translation of the well-known philosophical book the *Yogasáishtha Rámáyana* in parts, and small tracts on Vedántic theory. The following publications alone deserve particular notice: *Subodha Patriká Rájayoga*, or a simple and easy mode of abstract meditation, is an original work teaching how to obtain union with Brahma, or the Divine Essence, through abstract contemplation. *Bhávártha Prákásh*, or the light of inherent meaning, is also an original work, being a controversial tract pointing out the indispensableness of knowledge that is acquired by meditation and study of philosophy, for emancipation from individual existence and reunion with the Universal Spirit.

(l) The works on *Religion* are small unimportant tracts containing Jain hymns, portions of Zoroastrian scriptures, and Vaishnava tracts of the Vallabhi or the Swámi Náráyan sect.

(m) All the publications, with the exception of the one mentioned below, on *Mathematics* and *Natural Science* are school-books. *Páti Lilávatí Sára Sangraha*, or a collection of arithmetical problems with their solutions, is a well-known treatise on arithmetic, algebra, and geometry by Bháskaráchárya, one of the celebrated Indian astronomers and mathematicians. Bháskara is supposed to have lived in the twelfth century.

(n) Of the two publications on *Travels*, one is *Mumbai thi Káshmir*, or from Bombay to Kashmir, containing racy and entertaining notes of a journey from Bombay to Kashmir and back performed by the writer in 1887; and *Hindustánaná Cháre Dhámná Yátrá*, or a pilgrimage to the four principal holy places in India, is the other, containing an account of a pilgrimage to Rámeshvara in the south, Jagannáth in the east, Badrikedár in the north, and Dvarká in the west. The account is written with some intelligence.

7. This year the number of Urdu books published is 33 against 80 of the previous year; of these, 13 were original productions, 18 republications and new editions, and 2 translations, none of which require particular notice, except the 3 following. There were no works at all in arts, biography, law, medicine, politics, philosophy, mechanical and natural sciences, and voyages and travels. *Siráje Khilvat*, or the lamp of the private apartment, tenders religious advice about finding a wife and performing certain ceremonies before and after marriage. *Majmúá Húkánámah*, *Bidi-námah*, *Afyuni-námah*, or a collection of books on the smoking apparatus, cheroot and opium, is a small production in verse condemning tobacco-smoking and the use of opium. *Aksari Ajham*, or the Great Alchemy, dramatises the story of Diláram, a beautiful, virtuous, and chaste daughter of a merchant, who, happening through some misfortune to be separated from her parents, had to resist the attempts of persons of high rank, who successively became her guardians, to deprive her of her chastity.

8. There were 62 books in Hindi against 32 last year. Of the nine books in arts seven are translations of different works on military tactics, intended for the benefit of the Hindi-knowing portion of the Native Army, one is a reprint of a small treatise on the art of Indian music by Tánsena, a celebrated singer and a great authority on Indian music. *Ratna Parikshá*, or an examination of gems or precious stones, is also a small work describing different gems and the varieties of each, and attributing superstitious qualities to them. The book appears to be based upon some old work in Sanskrit. Of the two works under the head of *Fiction*, one is a reprint of old popular tales and the other is an original production. The latter work, *Shyámá Svapana*, or dreams about a girl named Shyámá, states that Shyámá, an educated unmarried girl of Bráhman parentage, was heartily loved by her neighbour Shyámá Sundar, a rich young man of the Kshatri caste, also well educated, and reciprocated the feeling, but the institution of caste stood in the way of their open marriage. The pair spent some time in great

happiness in company of each other. The interesting condition in which Shyámá found herself placed, made her leave her home in order to escape scandal, obloquy, and degradation from caste and social position, and Shyámá Sundar also left in search of her. The distinctive feature of this tale is that it denounces in wrathful terms the institution of caste as an insuperable barrier to those who, though unprepared to give up social and religious rights, are desirous of intermarriages between the different castes. This barrier is considered to be inhuman, inasmuch as it hinders the course of true love running smooth wherever the lover and his beloved happen to belong to different castes, and subjects legitimate love between these parties to excruciating pains, blank disappointment, and life-long misery. Few Hindu writers have ever ventured to condemn the institution of caste from the point of view taken by the author of Shyámá Svapana, and almost all Hindu authors of love and other tales avoid the fatal rock of difference of caste between the hero and heroine of the story by either distinctly mentioning or leaving the reader to infer that they belonged to the same caste. Among the miscellaneous works are the *Ajyana timira Bháskara*, or the sun for dispelling ignorance, which is a controversial tract, apparently by a Jain author, in refutation of Hinduism and supporting Jainism; and *Arya desha Darpana*, or a mirror of the Áryan country, which is a controversy among Jain priests about the limits of the Aryakshetra, or the country of the Áryas according to Jain version. Among the poetical works, *Khyál Shivrájko*, or the song about Shivaráj, describes the imprisonment of King Shíváji, the founder of the Marátha Empire, by Sháh Jehán, the Emperor of Delhi, and the great courage and prowess shown by the former on the occasion. There are no works at all on biography, history, law, religion, sciences, and voyages and travels. The works under the remaining heads are mostly reprints and deserve no particular notice.

9. With the exception of fifteen works under *Poetry* and two under *Religion*, there are no productions in Márvádi under any other heads. Almost all these works appertain to Jain religion or religious legend. Of the fifteen works on poetry, thirteen of which are reproductions of old editions, two are small love-poems; two are Jain legends inculcating unfeigned exclusive devotion to Jainism as a means of worldly prosperity and salvation of the soul; one preaches that worldly happiness and heavenly beatitude are awarded to those who are virtuous and religious; one asserts that asceticism and abstract contemplation achieve the salvation of the soul; one extols the great value of the virtues of chastity and mercy; one points out the great religious merit of abstaining from suppers; one is a Jain version of the story of the Hindu god Krishna; one relates the story of the devout Jain young lady Silávati who delivered her immoral husband from the meshes of a prostitute; one describes the conversion of a non-Jain wicked king to Jainism; one relates that a certain king, his queen, and their two sons were persecuted by the planetary god Saturn for the sins committed by them in a former life, and on their passing this test successfully they regained their kingdom and happiness; one relates the story of a man who gained material prosperity on account of his strict observance of the virtue of chastity, and mentions the different punishments awarded in after-life for various physical and moral sins committed in previous birth; and two contain religious and moral instruction. The two works on religion cover religious and other precepts.

10. In these two languages together there was the same number of books as was published last year,—namely, 18,—and most of them were either school-books or books deserving of no special mention, with the exception of one small tract conveying information about the Indian National Congress in the form of questions and answers.

11. There were in all thirteen publications in the Kánarese language. Of these, five were school-books on history, arithmetic, and geography, four were poetical works, mostly reprints of old works; two were on religion and two on Hindu mythology. One of the religious books is meant to be a description of the duties of an ascetic, but contains diverse matters. According to a story therein, one who does not give a Bráhman what he has promised to give him, becomes after death a jackal, and has to unearth dead bodies for his maintenance! It is literature of this type which is current among the masses of the people, and is much to be deprecated.

12. Three of the four publications in this language are different editions of the same poetical work published by different persons and printed at different presses, the work being the epic poem of *Rámáyana* by Tulsi-dás, a saint. They are all printed in large type and are therefore voluminous. The fourth publication is also in verse, describing the dances of Krishna, a god of the Hindu Pantheon, with the *Gopis* or milkmaids of Gokul in Northern India.

13. The works in Mágadhi, Hebrew, Persian, and Arabic are mostly republications of religious books or small indifferent tracts on various subjects deserving no special notice. In Sanscrit 150 works were registered, a large number of which were reprints of old works. The six dramatical works of ancient authors edited, under the name of *Kárya Mála*, by

Classical languages—Sanskrit, Mágadhi, Hebrew, Persian, and Arabic.

Pandit Durga Prasád and Mr. Kásbináth Pándurang Parab for Mr. Jávji Dádáji, the proprietor of the Nirnaya Ságar Press; the legal publications entitled the Institutes of Manu, printed in Ganpat Krishnáji and Nirnaya Ságar presses; the medical work of Vriddha Vágbbat, entitled the *Ashtánga Sangraha*, edited by Mr. Ganesh Shástri Tarte of Násik; the *Anandáshrama* Series, Nos. 1, 2 and 3, published by Mr. Mahádev Chimnáji Apte; and the *Taitirya Sanhitá of Yajurveda*, published by Mr. Tukárám Tátyá;—are all well printed and deserve to be placed in every library. The poetical work, entitled *Padmíni Champu*, by Mr. Rámdás Chabildás, B.A., B.L., Barrister-at-Law, is a well-written original work.

Books in more than one language. 14. Of the books in more than one language the following only deserve special mention:—

(1) The good work of publishing Maráthi translations of the commentaries on the *Upanishads*, or appendices attached to the different Vedas giving the philosophic side of Hinduism with their original Sanscrit text and commentaries for the benefit of persons not knowing Sanscrit, continued to be ably performed by Mr. Vyankatráo Rámchandra, and the following three works were produced:—

(a) *Taittiriopanisad Brahmdvalli*, teaching that the knowledge of Brahma, or the Supreme Spirit, secures union with Him after death.

(b) *Chhándogyopanisad* explains the nature of God and the means of attaining salvation.

(c) *Aitareyopanisad* describes the creation of the world. To this work is prefixed a small essay explaining the theory of the creation and formation of the Universe, and the Earth in particular, according to European astronomy and geology.

(2) *Sevya Sevaka dharma bodhako nibandha*, or the reciprocal duties of masters and servants, is a Gujaráti translation of an original essay in Sanscrit on the reciprocal duties of parents and child, teacher and student, master and servant, and husband and wife according to Hindu notions, illustrated with appropriate legends from the Bhárata, Bhágavata, and some other *puráns* or legends.

(3) *Shankaradigvijaya*, or Shankar's victory over the world (original Sanscrit with Gujaráti translation), is a short account of the controversial exploits of Shankaráchárya, a great reformer and a celebrated teacher of Hindu Vedánta philosophy, who, according to tradition, flourished 200 years B.C.

(4) *Vallabh digvijaya*, or the universal conquest by Vallabha (Sanskrit and Gujaráti), describes the literary and religious conquests of Vallabháchárya, the founder of the Vallabhí sect of the Vaishnavas, who was born in A.D. 1479, and had great success in controversies with the Shaivas or worshippers of Shiva. Vallabha inculcates the worship of the god Krishna, drawing his doctrines from the Bhágavata Purán.

(5) *Bhojasubodha Ratnamáld*, or an instructive account of King Bhoja (Sanskrit and Gujaráti), gives the legendary account of the birth, childhood, administration, and morality of King Bhoja, a wise ruler and a great patron of learning.

(6) *Hymns from the Rigveda* edited, with Sayána's commentary, English notes and translation, by Dr. Peterson, M.A., of the Elphinstone College, is a good text-book. The hymns are those appointed to be read by the candidates for the degree of B.A. in the University of Bombay.

(7) *Bhrántavdra darpana* (Sanskrit and Hindi), or a mirror for the removal of doubts and perplexities, is a defence of modern Hinduism founded upon the Vedas and the Puráns particularly from the stand-point of a follower of the Vallabhí sect.

(8) *Bhágavata shankánivárana manjari* (Sanskrit and Hindi), or a work for removing the doubts raised in regard to the Bhágavata Purán, contains replies to the questions raised by Jain, Muhammadan, and other Mlechchha priests about the authenticity of the Bhágavata Purán.

(9) *Bráhmanotpatti mártanddhyáya* (Sanskrit and Hindi), or the origin of the Bráhmans, gives a legendary account of the origin of the Bráhmans of different denominations, the information being collected from the different Puráns and other works over which it is spread.

(10) The old and somewhat mutilated work entitled the *Dinkard* (Gujaráti, English, and Pahlavi), which is edited and translated for the first time, has reached its fifth volume. The editing and translating of the work are evidently done with much labour and research.

15. *Periodical Literature*.—This is an important section of the annual literature. The periodicals are published from month to month and contain valuable contributions on literature, science, arts, history, &c. There were in all 526 issues of periodicals registered in the year under review. Of these, 92 were English, 103 Maráthi, 285 Gujaráti, 24 Sanscrit, and 22 bi-lingual. Of the English periodicals the *Indian Antiquary*, the *Journal of the Bombay Natural History Society*, and the *Toprobanian*, contain much useful scientific information, and are contributed to by able and learned men; the *Bombay Educational Record*, being a departmental publication, mainly contains departmental orders and notifications, extracts from papers on educational subjects published in England, and small editorial paragraphs on current educational matter; the *Quarterly Journal of the Poona Sárvajanik*

Sabhá publishes proceedings of the *Sabhá* and essays on current public questions, such as education, forests laws, &c.; the *English Opinion on India* publishes extracts from English papers on Indian matters. Of the Maráthí periodicals, the *Bálbodh* is a very interesting and instructive periodical for children, and is largely patronised; the *Bálbodh Meeá* is an illustrated magazine intended for Christian children and is highly interesting; the *Nátya Kathárnava* contains novels of a superior kind, being sometimes original and sometimes adaptations of English novels; the *Shilpa Kálá Vidnyán* gives much useful information on mechanical and other arts and industries; the *Vividh Dyan Vistár* is an old periodical and contains ably-written reviews of books and essays on literary subjects. The Gujaráti periodicals were more in number than those in any other languages. Of them the *Bálsobodh* and the *Bálmitra* are on the pattern of the Maráthí *Bálbodh*, and are intended for Gujaráti children. The *Dnyán Vardhak* is a literary periodical intended more for Pársi readers than for any others. The *Nure Elam* is in its character a literary and scientific periodical, and is well conducted. The *Priyamvadá* is written in pure and correct Gujaráti, and contains comments on Gujaráti publications and explanations of Sanscrit works. The *Stribodh* contains tales and bits of general information. Its peculiar feature is that it is contributed to by Pársi ladies. There are two Sanscrit periodicals,—namely, the *Kávyá Málá* and the *Gruntá Ratna Málá*,—both of which publish unpublished poems by old Sanscrit poets. The former is edited by Pandit Durgá-prasád Vrijlál and Mr. Káshináth Pándurang Parab, and the latter by Mr. Uddhav Shástri Ainápure. Of the bi-lingual periodicals the *Káryetihása Sangraha* and the *Dhanvantari* are the most important; the former contains old historical and biographical chronicles and unpublished poems, both Maráthi and Sanscrit, and the latter publishes extracts from standard Indian and European medical books.

16. *General Remarks.*—Looking at the general analysis of the total number of books for the past year, as given in Statement No. 57, one is struck with the paucity of books under the headings of Arts, Biography, History, Politics, Science, whether mathematical and mechanical or natural, and Voyages and Travels, and with the comparatively larger numbers of them under the other prescribed headings, and is naturally anxious to know the cause of the very wide numerical difference existing between books on these two sets of subjects. The reason of this difference is not, however, far to seek. It is simply the law of demand and supply. To begin with *Arts*, the Indian artists and artisans are, as a class, illiterate men, and neither teach nor learn by means of books. All artistic education they impart or receive is conveyed orally. Being unable to read and write, they cannot record their experiences in writing nor can they read books written for them by others. The caste system is an important factor in the solution of this question. The people are divided into distinct and exclusive classes or guilds, with distinct hereditary industries or trades. There are no public industrial or technical schools where students or apprentices receive regular training and instruction in different handicrafts by means of books. Every artisan's workshop is itself a practising school for his children, where they, as it were, instinctively learn their hereditary business. None aspires to give up his father's calling and to adopt that belonging to other communities. Each trade or industry is exclusive. No tanners wish to become potters or priests, and *vice versa*. The literary classes, like the Bráhmans, Parbhús and others, can write, but they have no knowledge of the arts and industries. While the industrial classes—as, for instance, the goldsmiths, blacksmiths, potters, carpenters, sculptors, painters, &c., who practise the different arts and have a knowledge of them—are deficient in the art of writing. So the result is that no books are written. Now that there is an awakening to the importance of technical schools and technical education, and primary schools are being opened in every direction, the condition of things at present existing is likely to be changed to the benefit of all classes. To turn next to the kindred subject of science. Almost all the books on mathematical subjects that have been registered are books on elementary arithmetic, only one or two being on the principles of geometry. No works are forthcoming on algebra, logarithms, trigonometry, conic sections, analytical geometry, mechanics, optics, or such other higher mathematical and mechanical sciences. In natural science, too, there are no books on such subjects as chemistry, physiology, botany, anatomy, &c., the only books received being small pamphlets on elementary geography describing very meagrely the natural divisions of the globe, and more particularly of India, its presidencies and districts. The reason of this state of things is this: No science, except a little of arithmetic and geography, is taught in primary schools. It is only the high schools and colleges which impart any knowledge of higher sciences. But that is through the medium of the English language, and the vernaculars have no scope there. There is no necessity for scientific vernacular books while there is an abundance of English books written by profound scientists. The natural consequence, therefore, is that native graduates write on natural science neither in English nor in vernacular, even if they be able to do so. For the same reason there are few, if any, books in vernacular on mental sciences such as logic, psychology, moral philosophy, &c. Want of readers, which is the same thing as want of

demand, is the chief cause of the present dearth of vernacular scientific books. Men of the present generation who generally know English read English books. There are, indeed, men of a generation or two old who read Sanscrit and Maráthi books, but they do not care much to read books on secular science. They are men of the old stamp, and according to their notions no science deserves to be so called which does not treat of the nature of God, the duties of man to Him and of Salvation. Theology and transcendental philosophy is all in all with them, and they get much food for reflection in this direction in erudite works like those of Tukárám, Duyáneshvar, Rámódás, Eknáth, Mahipati, and others in Prákrit, and the Bhagavat Gitá, the Bhágavat, the Mahábhárat, the Rámáyan and numerous others in Sanscrit which enterprising printers like Jávji Dádáji, Ganpat Krishnáji, Ganga Vishnu, Náráyan Rámchandra and others supply in any number. All such books are poetical works and partake of a religious and philosophic character, and this is the reason why the largest number of books is under poetry and religion together. Ninety per cent. of them are written by old authors, and what the men of the present generation do is simply to reprint them in their entirety or in parts. These books are very widely read and are in great demand. Even those who do not understand them, read them themselves or have them read out to them by others for the merit which is supposed to attach even to their simple reading. They often contain marvellous stories, and are listened to with great interest and devotion. To turn now to politics. This subject is almost monopolised by newspaper writers who ventilate their views on the duties of Government, the incidence of taxation, and other political subjects almost every week,—so much so, that there is a squeamishness created in the minds of the readers. Newspapers being thus full of politics, there is perhaps no want felt of separate books on that subject. As regards books on *voyages and travels*, they are very rare, probably because there is neither inclination nor means to undertake voyages to distant lands. In India a large number of people do go every year from one end of the country to another, but that is on religious pilgrimages. Busy as pilgrims are in performing the thousand and one religious rites and ceremonies which are enjoined by their religion, they hardly find time to visit places of interest and to take down notes of what they see for being utilised in the preparation of an account of their travels. All travels are either for pleasure or for the performance of religious ceremonies. None are undertaken in the interest of serious scientific research. As for *history and biography*, vernacular literature has always been poor on these subjects. All the books which have appeared on history have touched only upon military history. Constitutional or civil history has hardly been thought of. Of original historical writing which requires much research and labour there has been very little. Translations or abridgements of English works, chiefly intended for cramming school-children with, are the order of the day. Short biographical sketches of some eminent men have been written, but the importance of biography, as a distinct subject, has not yet been adequately appreciated. Moreover, India has during the present time produced very few discoverers, inventors, artists, poets or warriors, and consequently there is, comparatively speaking, very little scope for biographical writing. As regards *light literature*, it has been rather plentiful. Being unable to write on reality, vernacular writers have, as it were, drawn upon imagination and written upon imaginary persons and things. They have written a pretty large number of novels, but it is to be regretted that very few of them possess much literary merit. The novels are mainly devoted to the intrigues of illicit love, and very seldom treat of the nobler parts of human nature. On account of the system of early marriages prevailing in India, there is very little scope left for the exhibition of that spirit of chivalry which is so often met with in English novels. Sensuality rather than noble love is generally the subject of the novels that have of late been written in vernaculars generally and in Maráthi particularly. They are written by men of limited education and are read by inferior men. Their circulation does not extend beyond 1,000 copies or so, and their price is very trifling. It is not, however, meant that there are no exceptions and that no novels, worthy of being read by educated men, are ever written. Novels like those written by Mr. Shankar Moro Ránade are occasionally published, but they are rare. From the remarks above made it will be seen that, though a large number of publications are registered every year, vernacular literature cannot be supposed to be making satisfactory progress. In justice to Gujaráti literature it must, however, be remarked that, though it is not absolutely in a satisfactory condition, yet it is better in tone and exhibits greater vitality than Maráthi literature on the whole. The total number of publications under review has been classified into 1,279 original productions, 363 republications, and 277 translations. Of this total, 1,182 works were printed at Bombay in 72 presses, 428 printed in Gujarát at 25 presses, 293 in the Central and Southern Divisions at 38 presses, and 21 in Sind at 3 presses.

17. The number of works registered for copyright during the year under report was 374, of which 326 were private and 48 Government publications.

ANALYSIS OF PUBLICATIONS REGISTERED IN THE BOMBAY PRESIDENCY UNDER ACT XXV OF 1867 DURING THE YEAR 1888.

(1) English.

Subject,	ORIGINAL WORKS,		Re-publications.	Translations.	Total.	Educa-tional.	Non-Educa-tional.	Total.
	First editions	New editions.						
Arts	4	1	...	...	5	1	4	5
Biography	4	1	...	...	5	...	5	5
Fiction . . . . .	...	...	1	1	2	1	1	2
History	8	2	...	...	5	4	1	5
Language	15	8	...	3	21	16	5	21
Law	5	1	4	...	10	...	10	10
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	80	4	1	4	89	1	39	30
Poetry	2	...	3	...	5	2	3	5
Philosophy (including Mental and Moral Science)	2	2	2	...	6	...	0	6
Religion	4	...	...	1	5	...	5	5
Science (Mathematical and Mechanical)	4	...	...	...	4	4	...	4
Science (Natural and other)	4	...	1	...	5	2	3	5
TOTAL	78	14	12	9	113	31	82	113

(2) Maráthi.

Arts	3	...	...	...	3	...	3	3
Biography	4	...	...	1	5	...	5	5
Drama	30	3	...	3	36	...	30	36
Fiction	21	12	4	7	44	...	44	44
History	1	8	...	3	7	5	2	7
Language	4	23	...	3	30	29	1	30
Law	8	2	8	...	13	...	13	13
Medicine	8	2	...	...	10	...	10	10
Miscellaneous	55	21	3	3	82	5	37	32
Poetry	21	4	36	...	61	...	61	61
Politics	2	...	...	1	3	...	3	3
Philosophy (including Mental and Moral Science)	2	...	5	1	8	...	8	8
Religion	1	...	4	4	9	...	9	9
Science (Mathematical and Mechanical)	1	3	...	1	5	4	1	5
Science (Natural and other)	2	12	...	...	14	14	...	14
TOTAL	153	85	65	32	340	57	283	340

(3) Gujaráti.

Arts	7	...	...	1	8	...	8	8
Biography	4	1	...	1	6	...	6	6
Drama	23	5	...	1	29	...	29	29
Fiction	35	8	1	17	56	...	56	56
History	9	10	...	1	20	17	3	20
Language	8	10	...	...	18	17	1	18
Law	2	1	7	1	11	...	11	11
Medicine	5	2	...	2	9	...	9	9
Miscellaneous	58	16	2	33	109	7	102	109
Poetry	58	11	14	...	81	1	80	81
Politics	2	...	...	2	4	...	4	4
Philosophy (including Mental and Moral Science)	7	1	3	13	23	...	23	23
Religion	4	1	5	2	12	...	12	12
Science (Mathematical and Mechanical)	2	5	...	2	9	8	1	9
Science (Natural and other)	5	4	...	2	11	9	2	11
Voyages and Travels	2	...	...	...	2	...	2	2
TOTAL	229	70	31	73	408	59	349	408

(4) Kánarese.

Drama	1	...	...	...	1	...	1	1
History	1	...	...	...	1	1	...	1
Language	1	...	...	...	1	1	...	1
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	1	...	3	...	4	...	4	4
Religion	1	...	...	1	2	...	2	2
Science (Mathematical and Mechanical)	2	...	...	...	2	2	...	2
Science (Natural and other)	...	1	...	...	1	1	...	1
TOTAL	8	1	3	1	13	5	8	13

(5) Hindi.

Subject.	ORIGINAL WORKS.		Re-publications.	Translations.	Total.	Educa-tional.	Non-Educa-tional.	Total.
	First editions.	New editions.						
Arts	1	...	1	7	9	...	9	9
Drama	1	...	...	1	2	...	2	2
Fiction	1	...	1	...	2	...	2	2
Language . . . . .	...	2	...	...	2	2	...	2
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	4	1	3	...	8	...	8	8
Poetry	10	1	15	1	27	...	27	27
Politics . . . . .	...	...	...	1	1	...	1	1
Philosophy (including Mental and Moral Science)	8	2	6	...	10	...	10	10
TOTAL	21	6	25	10	62	2	60	62

(6) Brij.

Poetry	4	...	4	...	4	4
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(7) Marvāḍī.

Poetry	1	1	13	...	15	...	15	15
Religion	1	...	1	...	2	...	2	2
TOTAL	2	1	14	...	17	...	17	17

(8) Kāshmiri.

Religion	1	1	...	1	1
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(9) Urdu.

Drama	4	3	7	...	7	7
Fiction	2	...	3	...	5	...	5	5
Language	3	3	3	...	3
Miscellaneous	1	...	1	...	2	...	2	2
Poetry	6	2	3	...	11	...	11	11
Religion	1	2	2	5	...	5	5
TOTAL	13	9	9	2	33	3	30	33

(10) Hindu-Sindi.

Poetry	2	2	...	2	2
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(11) Arabic-Sindi.

Fiction	1	1	...	1	1
History	1	1	1	...	1
Language	3	3	3	...	3
Miscellaneous	1	...	1	...	2	...	2	2
Poetry . . . . .	...	1	1	...	2	...	2	2
Politics	1	...	...	...	1	...	1	1
Religion	1	...	1	1	3	...	3	3
Science (Mathematical and Mechanical) . . . . .	...	1	...	3	4	4	...	4
TOTAL	3	7	3	4	17	8	9	17

(12) Sanscrit.

Drama	1	...	5	...	6	...	6	6
Fiction . . . . .	...	...	2	...	2	...	2	2
Language	3	...	10	...	13	5	8	13
Law . . . . .	...	1	2	...	3	...	3	3
Medicine . . . . .	...	...	2	...	2	...	2	2
Miscellaneous	3	...	9	...	12	1	11	12
Poetry	8	1	45	...	54	...	54	54
Philosophy (including Mental and Moral Science)	1	...	10	...	11	...	11	11
Religion	1	1	45	...	47	...	47	47
TOTAL	17	3	130	...	150	6	144	150

(13) *Mágháhi.*

Subject.	ORIGINAL WORKS.		Re-publications.	Translations.	Total.	Educa-tional.	Non-educational.	Total.
	First editions.	New editions.						
Religion	1	...	1	...	1	1

(14) *Hebrew.*

Language	1	...	...	...	1	1	...	1
Religion . . . . .	...	...	1	...	1	...	1	1
TOTAL	1	...	1	...	2	1	1	2

(15) *Persian.*

Fiction . . . . .	...	1	2	...	3	1	2	3
Miscellaneous	1	...	...	...	1	...	1	1
Poetry . . . . .	...	...	2	...	2	...	2	2
TOTAL	1	1	4	...	6	1	5	6

(16) *Arabic.*

Fiction . . . . .	...	...	1	...	1	...	1	1
Language . . . . .	...	...	1	...	1	1	...	1
Religion	1	...	6	2	9	...	9	9
Science (Natural and other)	1	1	1	...	1
TOTAL	2	...	8	2	12	2	10	12

(17) *English and Latin.*

Language	1	1	1	...	1
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(18) *English and Maráthi.*

Language	8	2	1	14	20	20	...	20
Poetry	1	1	...	1	1
TOTAL	8	2	1	15	21	20	1	21

(19) *Sanscrit and Maráthi.*

Law . . . . .	...	1	...	...	1	...	1	1
Medicine . . . . .	...	...	...	5	5	...	5	5
Miscellaneous . . . . .	...	...	2	1	3	...	3	3
Poetry . . . . .	...	...	2	1	3	...	3	3
Philosophy (including Mental and Moral Science) . . . . .	...	...	3	16	19	...	19	19
Religion . . . . .	...	...	1	3	4	...	4	4
TOTAL . . . . .	...	1	7	26	34	...	34	34

(20) *English and Gujaráti.*

Language	2	4	...	6	14	11	3	14
Miscellaneous	1	...	...	1	2	1	1	2
TOTAL	3	4	...	9	16	12	4	16

(21) *Sanscrit and Gujaráti.*

Law . . . . .	...	...	...	1	1	...	1	1
Medicine . . . . .	...	...	...	25	25	...	25	25
Miscellaneous	2	...	...	2	4	...	4	4
Poetry	2	...	1	3	11	...	11	11
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	3	3	...	3	3
Religion . . . . .	...	...	...	5	5	...	5	5
TOTAL	4	...	1	44	49	...	49	49

(22) Sanscrit and English.

Subject.	ORIGINAL WORKS.		Re-publications.	Translations.	Total.	Educa-tional.	Non-educational.	Total.
	First editions.	Now editions.						
Drama . . . . .	...	...	...	1	1	...	1	1
Fiction . . . . .	...	...	1	1	2	...	2	2
Language	1	2	2	4	9	3	6	9
Law	1	...	...	...	1	...	1	1
Poetry	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	2	...	2	...	2	2
TOTAL	3	2	5	6	16	3	13	16

(23) Marāṭhī and Hindi.

Poetry	1	...	1	...	1	1
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(24) Hindi and Gujarātī.

Arts	1	1	...	1	1
Miscellaneous	1	1	2	...	2	2
Poetry	1	...	2	...	3	...	3	3
TOTAL	3	...	2	1	6	...	6	6

(25) Kānārese and English.

Poetry	1	1	...	1	1
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(26) Sanscrit and Kānārese.

Law	1	1	...	1	1
Medicine	1	1	...	1	1
Poetry	1	1	...	1	1
TOTAL	1	2	3	...	3	3

(27) Sanscrit and Hindi.

Law . . . . .	...	...	...	1	1	...	1	1
Miscellaneous	3	...	1	1	5	...	5	5
Poetry . . . . .	...	...	1	...	1	...	1	1
Philosophy (including Mental and Moral Science)	4	...	2	2	8	...	8	8
Religion	1	1	2	...	2	2
TOTAL	7	...	5	5	17	...	17	17

(28) Zend and Gujarātī.

Religion	1	1	2	4	...	4	4
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(29) Māgadhī and Gujarātī.

Miscellaneous	1	1	...	1	1
Philosophy (including Mental and Moral Science)	1	...	1	...	1	1
Religion	1	...	4	...	5	...	5	5
TOTAL	1	...	5	1	7	...	7	7

(30) Hindi and Mārvādī.

Poetry	1	1	...	1	1
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(31) Brij and Sanscrit.

Poetry	1	1	...	1	1
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(32) Sanskrit and Magadhi.

Subject.	ORIGINAL WORKS.		Re-publications.	Translations.	Total.	Educa-tional.	Non-educational.	Total.
	First editions.	New editions.						
Poetry	1	1	...	1	1

(33) Urdu and Gujarati.

Poetry	1	1	1	...	3	...	3	3
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(34) Hindi and Urdu.

Poetry	1	...	1	...	2	...	2	2
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(35) English and Persian.

Language	3	1	...	1	5	4	1	5
Miscellaneous	3	3	3	...	3
Poetry	3	3	...	3	3
TOTAL	6	4	...	1	11	7	4	11

(36) Persian and Urdu.

Poetry	1	1	...	1	1
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(37) Hebrew and Arabic.

Miscellaneous	2	2	...	2	2
Religion	3	3	...	3	3
TOTAL	5	5	...	5	5

(38) Arabic and Arvi.

Religion	1	1	...	1	1
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(39) Arabic and Persian.

Religion	1	...	1	...	1	1
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(40) Makrani-Baluchi and English.

Language	1	1	...	1	1
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(41) English, Ma'athi, and Gujarati.

Language	1	1	...	1	1
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(42) Hindi, Urdu, and Gujarati.

Poetry	1	...	1	...	1	1
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(43) Sanskrit, English, and Marathi.

Language	1	1	...	1	1
Miscellaneous	1	1	...	1	1
TOTAL	1	1	2	...	2	2

(44) Gujarati, English, and Pahlavi.

Subject.	ORIGINAL WORKS.		Re-publication.	Translations.	Total.	Educa-tional.	Non-educational.	Total.
	First editions.	New editions.						
Religion	1	1	...	1	1

(45) Sanscrit, Gujarati, and Hindi.

Poetry	1	1	...	1	1
Religion	1	1	...	1	1
TOTAL	2	2	...	2	2

(46) Arabic, Persian, and Urdu.

Language	1	...	1	...	1	1
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(47) Persian, Arabic, and Arabic-Sindi.

Language	1	1	...	1	1
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(48) Persian, Gujarati, and English.

Language	1	...	1	2	1	1	2
Poetry	1	1	...	1	1
TOTAL	1	1	...	1	3	1	2	3

(49) Hindi, Urdu, Gujarati, and English.

Poetry	1	...	1	...	1	1
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(50) English Periodicals.

Miscellaneous	75	...	17	...	92	...	92	92
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(51) Marathi Periodicals.

Arts	18	18	...	18	18
Drama	14	14	...	14	14
Fiction	2	8	5	...	5	5
Miscellaneous	65	65	...	65	65
Poetry	1	...	...	...	1	...	1	1
TOTAL	100	...	...	8	103	...	103	103

(52) Gujarati Periodicals.

Arts	10	...	...	...	10	...	10	10
Fiction	8	...	...	...	16	...	15	15
Medicine	3	...	...	7	3	...	3	3
Miscellaneous	235	...	...	...	235	...	235	235
Poetry	11	...	...	...	11	...	11	11
Philosophy (including Mental and Moral Science)	11	...	...	...	11	...	11	11
TOTAL	278	...	...	7	285	...	285	285

(53) Sanscrit Periodicals.

Miscellaneous	11	...	...	...	11	...	11	11
Poetry	9	...	4	...	18	...	13	13
TOTAL	20	...	4	...	24	...	24	24

(54) Sanscrit and English Periodicals.

Subject.	ORIGINAL WORKS.		Re-publications.	Translations.	Total.	Educa-tional.	Non-Educa-tional.	Total.
	First editions.	New editions.						
Arts	1	...	...	...	1	...	1	1
Language	2	...	...	...	2	...	2	2
TOTAL	3	...	...	...	3	...	3	3

(55) Sanscrit and Maráthi Periodicals.

History	5	...	3	...	8	...	8	8
Medicine	4	...	2	...	6	...	6	6
Miscellaneous	1	2	3	...	3	3
TOTAL	10	...	5	2	17	...	17	17

(56) Sanscrit and Gujaráti Periodicals.

Medicine	2	2	...	2	2
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(57) Total Books for the year.

Arts	16	1	1	8	26	1	25	26
Biography	12	2	...	2	16	...	16	16
Drama	60	11	5	6	82	...	82	82
Fiction	59	17	16	26	118	2	116	119
History	14	19	...	4	37	31	6	37
Language	43	52	15	36	146	115	31	146
Law	11	6	21	4	42	...	42	42
Medicine	16	4	2	32	54	...	54	54
Miscellaneous	162	45	28	54	290	18	271	290
Poetry	120	22	150	15	307	3	304	307
Politics	5	...	...	4	9	...	9	9
Philosophy (including Mental and Moral Science)	19	5	31	35	90	...	90	90
Religion	17	4	74	29	124	...	124	124
Science (Mathematical and Mechanical)	9	9	...	6	24	22	2	24
Science (Natural and other)	12	17	1	2	32	27	5	32
Voyages and Travels	2	...	...	...	2	...	2	2
TOTAL	577	214	344	203	1,398	219	1,179	1,398

(58) Total Periodicals for the year.

Arts	29	...	...	...	29	...	29	29
Drama	14	...	...	...	14	...	14	14
Fiction	10	...	...	10	20	...	20	20
History	5	...	3	...	8	...	8	8
Language	2	...	...	...	2	...	2	2
Medicine	9	...	...	2	11	...	11	11
Miscellaneous	387	...	17	2	406	...	406	406
Poetry	21	...	4	...	25	...	25	25
Philosophy (including Mental and Moral Science)	11	...	...	...	11	...	11	11
TOTAL	488	...	24	14	526	...	526	526

(59) Total Books and Periodicals for the year.

Arts	45	1	1	8	55	1	54	55
Biography	12	2	...	2	16	...	16	16
Drama	74	11	5	6	96	...	96	96
Fiction	69	17	16	30	132	2	130	133
History	19	19	3	4	45	31	14	45
Language	45	52	15	30	142	115	27	142
Law	11	6	21	4	42	...	42	42
Medicine	25	4	2	34	65	...	65	65
Miscellaneous	549	45	45	56	695	18	677	695
Poetry	141	22	154	15	332	3	329	332
Politics	5	...	...	4	9	...	9	9
Philosophy (including Mental and Moral Science)	30	5	31	35	101	...	101	101
Religion	17	4	74	29	124	...	124	124
Science (Mathematical and Mechanical)	9	9	...	6	24	22	2	24
Science (Natural and other)	12	17	1	2	32	27	5	32
Voyages and Travels	2	...	...	...	2	...	2	2
TOTAL	1,065	214	363	277	1,924	219	1,705	1,924

G. M. SÁTHIÉ,
Registrar of Native Publications.

BENGAL.

From H. W. CABRUFF, Esq., Under-Secretary to the Government of Bengal, General Department, to the Secretary to the Government of India, Home Department,—No. 1191, dated Calcutta, the 19th July 1889.

In continuation of my letter No. 1363, dated the 8th August 1888, I am directed to submit, for the information of the Government of India, the accompanying copy of a letter from the Director of Public Instruction, No. 3568, dated the 11th instant, giving cover to the annual report on the Bengal Library for the year 1888 and an analysis of books received in the Library, together with the usual statistical forms Nos. I to IV and the Table of Books.

From C. H. TAWNEY, Esq., Officiating Director of Public Instruction, Bengal, to the Secretary to the Government of Bengal, General Department,—No. 3568, dated Calcutta, the 11th July 1889.

I have the honour to submit the report on the Bengal Library for the year 1888 which has been written by the Librarian, Babu Hara Prasad Sastri, M.A., and seems to me to be characterised by his well-known painstaking and intelligent scholarship.

2. I am not in a position to offer many remarks on the report, as the only work that I can pretend to have read myself is the edition of the *Uvāsaga Dasdo* brought out by Dr. Hærnle. It consists of a Jaina Prakrit text, Sanscrit commentary, and English translation. It gives ideal pictures of the life of a religious Jaina layman, and may be interesting outside the circle of Indologues, inasmuch as it throws considerable light upon a religion that has been perhaps rather unfairly eclipsed in Europe by its more successful rival Buddhism. Dr. Hærnle's notes are valuable from a historical and philosophical as well as a philological point of view. The index to the work is now being printed. It may safely be predicted that this work will not diminish the already high reputation of the editor as a pioneer of research in fields hitherto almost untrodden. I most heartily endorse the remarks made on this subject by the Librarian, himself a scholar that has dared occasionally to leave the narrow well-trodden paths of Sanscrit lore.

3. To turn to the report itself, one cannot help being struck by the remarkable paucity of the historical works produced. The most important historical work of the year, says Babu Hara Prasad Sastri, is a translation of Sir Donald Mackenzie Wallace's "Russia." It may safely be asserted that in no other country in the world would a translation of a book of travels, however valuable, be called an important historical work.

4. The Librarian appears to be struck with the richness of the religious works published in Bengal. He might also apparently have been struck by the utterly uncritical character, except where the inevitable German editor steps into the gap. Under these circumstances it is refreshing to find that the ancient philosophical systems of India are not altogether neglected. The Librarian gives high praise to Mahamahāpadhyaya Rakhal Dasa's revolutionary treatise on the Nyaya philosophy, and to Mahamahāpadhyaya Chandra Kanta Tarkalankara's somewhat audacious commentary on the Vaisheshika aphorisms.

5. Fiction and poetry seem to flourish. But so they did before the English set foot in Bengal. It is doubtful if either the form or the substance of Indian fiction has been improved by our occupation of the country. The Librarian mentions one or two novels written with an object, but, to judge from the remarks in the report, not a very meritorious one. He pronounces the *Prem Rahasya* a work of great merit. It is presumably altogether different in spirit from the works that he condenses on the first page of his report. It is interesting to observe that the progressive members of the Hindu community have contrived for the time to turn the tables on their opponents. Since the days of Aristophanes the conservatives have usually had the best of it in the war of wit, and one may safely predict that this will be eventually the case in Bengal.

6. On the whole, it is difficult to see that English education has deeply influenced the Bengali mind. It has, apparently, by means of its numerous and numerous-attended examinations, largely stimulated the production of "keys, annotations, note-books, helps to students, model questions, catechisms, &c." The Librarian characterises the influence of keys as "pernicious" and I shall not presume to disagree with him. The influence of European science is difficult to trace in the report. Philology keeps in the old groove, and medicine seems to be trying to return to it. One looks in vain for the Bengali Newton or the Bengali Faraday.

REPORT ON THE BENGAL LIBRARY FOR THE YEAR 1888.

The number of publications received in the Bengal Library in 1888 is 2,693, or 438 more than the number received in 1887, and 38 less than that in 1885, the year in which the largest number of books were received. The years 1886 and 1887 appear to have been years of depression, from the effects of which the vernacular literature of these provinces is fast recovering.

Art.—Books received under this head in 1888 are but few. The majority of them are educational works on Mensuration. Of non-educational publications, two are designed for learning the harmoni-flute and harold-flute without a master; one teaches the preparation of sweetmeats, and one the manufacture of rubber stamps. The only two works on Fine Art that deserve notice are (1) *Hindu Music*, part I, by Nanda Kumar Mukherji, dealing with the *mārgadesī* or harmonic music of the Hindus; and (2) *Hindu Dharma Sambandhiya Chitrāvalī*, containing six mythological pictures. The former is a learned work, in which the writer attempts to prove that several Sanscrit works on music have been lost, and that consequently the science of music of the Hindus is but imperfectly understood, even by the writers of standard works on the subject. The scenes of the latter have been taken from the standard poetical works in Sanscrit. Two of the pictures represent scenes from the third canto of the *Kumara Sambhava*, one just preceding and one following the act of striking Mahadeva with the flowery arrow. The artist has endeavoured to make his scenes correspond with Kālidāsa's description in every detail. The exile of Sita, taken from the 14th canto of Raghuvansa, and the curse on Sakuntala, from the fourth act of the Abhijnān Sakuntalam, are good specimens of native painting under European influence.

Biography.—The biographies received in 1888 are not numerous, but they fully sustain the reputation of the biographical literature of Bengal. The life of President Garfield, written in a simple and vigorous style, will help to keep up the spirits of many young Bengalis in moments of depression by placing before them an example of self-help and perseverance overcoming every difficulty. The life of Martin Luther is written in the appreciative style which characterises the writers belonging to the Brahma Samaj. But the most important biographical work is Babu Ramgopal Sanyal's *Harish Chandra Mukhopādhyāyer Jīvanī*. Babu Harish Chandra was the first editor of the *Hindu Patriot*. His services during the Mutiny and the Indigo Riots were greatly appreciated by the people. His untimely death was regarded by the tenantry in indigo districts as a great calamity. Babu Ramgopal Sanyal, well known for his biography of Kristodas Pal, has given much valuable information regarding the private and public life of Kristodas's great predecessor in the *Hindu Patriot*. The short biographical accounts of Sankarāchāryya and Pramadā Charan Sen are also interesting.

A section of the Native Christian community of Bengal consider the rites and ceremonies, even the doctrines and tenets, of Hinduism to be derived from Judaism and Christianity. Several works have been received embodying the views of this section of the community. One of these works is a biography of Chaitanya, in which the writer thinks that the *Krunjī* displayed by his followers in their *Sankīrtan* is nothing but the cross, and that his sayings and doings betray an intimate acquaintance with the Bible.

Drama.—A very large number of dramas was received during the year. Most of them are worthless publications, designed for the use of low-class people. Some of them are positively immoral, concerned as they are with public women and houses of ill-fame. One of these immoral works, entitled *Student's Rahasya*, by an anonymous writer, is likely to produce incalculable mischief if read largely by the class for which it is evidently intended.

The greatest literary undertaking of the year is an attempt by Babu Praphulla Chandra Mukherji to dramatise the whole of the *Mahābhārata*. Several parts of his work have been received during the year, covering nearly a third of the *Adīparva*. He follows the Sanscrit reduction of the *Mahābhārata* very closely, and his style is suited to the subject of his undertaking. It is too early to pronounce an opinion on this work.

The mythological dramas and melodramas continue to be written and appreciated as usual. A devotional feeling for Hari or Vishnu seems to have taken entire possession of the native stage of Calcutta, and the theatres often resound with the sound of *Haribōle, Haribole*, the favourite devotional exclamation with the worshippers of *Hari*. The whole range of Hindu Shastras and Vaishnav literature is being ransacked for new scenes and new characters bearing on the subject. *Rup-Sanatan, Vilwa Mangal*, and *Chandrahās* are the outcome of this activity among the playwrights. The story of *Rup-Sanatan* is to be found in the *Bhaktiratnākara*, that of *Vilwa Mangal* in the *Bhakta Māla*, and that of *Chandrahās* in the *Jaimini Bharat*.

The *Subal Sambad*, again, is a drama on a Vaishnav subject, and is conceived in a style and manner greatly differing from that in which the others have been written. It is based on a Sanscrit work by Rup, and in manner, matter, and style it resembles the work of an immediate follower of Chaitanya rather than a modern work designed for the Calcutta stage.

The comic side of drama is very feebly represented this year by such works as the *Dijānā Bābu, Bārāri Bibhrāt*, &c.

A respectable number of Hindi dramas have been received. One of them, *Karpura Manjarī*, by Harish Chandra, based on a Prakrit work of the same name by Rāj Shekhara, deserves mention.

Fiction.—The works of fiction are both numerous and interesting. Though the great writers are almost all silent, the works of imagination received during the year show that the

generation of writers who are to succeed will not be inferior to the generation preceding them. The younger generation will be distinguished by their intimate knowledge of the country and their affectionate appreciation of everything Indian. The melancholy idea that the happy state of things which is passing away under the influence of Western civilization will not come back again, forms the background of every picture they draw. *Jalanjali*, which appears to be the best work of the year, is full of this idea. It paints a Hindu family in the mofussil in affluent circumstances, with a widowed sister, an orphan nephew, numerous dependents and extensive family connexions. It shows how under the old regulations everything tended to increase the happiness of the people and the wealth and influence of the family; how in the good old days, whether in happiness or in misery, people used to get hearty sympathy from their relatives and neighbours. But a change has come over the spirit of Hindu society. The first thing that the educated young men of the family do is to question the motives of Lakshman Ráya, the head of the joint family, and while he is anxious to secure the prosperity and happiness of the younger members, they do everything to give a rude shock to the good old man's honest prejudices. With a melancholy heart he leaves the family to lay his bones in the holy city of Benares. With his departure the good name of the family comes to an end. The youngsters offend every one, and are cheated in turn. Gradually they get hardened in the world, and become great oppressors of the tenants, thus setting up in the place of Lakshman Ráya's mild despotism, tempered by time-honoured prejudices and honest religious convictions, a despotism soured by selfishness and want of sympathy.

Kulikahini, or the story of a coolie's life, shows an intimate knowledge of the arts and deceptions practised by *árkatis* or recruiters to induce simple villagers to accept service in Assam, of the hardships and sufferings of the coolies on their way, and of their hard lot at gardens in a remote and neglected corner of the world. The work is intended to serve the same purpose in these days of agitation against the Inland Emigration Act, as *Nildarpan* did on the occasion of the Indigo Riots in Bengal.

Dui-kháni Chhábí, by Babu Chandí Charan Banerji, also shows thorough acquaintance with the thoughts and feelings, hopes and aspirations, of the educated young men and women of the present day. The "two pictures" are those illustrative of the evils of early marriage and enforced widowhood.

Two years ago *Chinibás Charitámrítá* and *Madel Bhaginí* achieved great popularity by exposing the evils of Anglicism, and by showing up pseudo-patriots and pseudo-reformers. But the tables seem now to have been turned. The class of men from among whom these works proceeded have in turn come in for their share of public abuse. *Gobardhanúdd*, by Gadádhara, an anonymous writer, is intended to expose the leaders of the extreme conservative section of the Hindu revival movement, and to show its hollowness and insincerity. The author represents the leaders to be a mercenary lot, who have raised a cry for Hinduism simply to get a large circulation for their books and papers among the masses, whose religious convictions have not yet been shaken by English education. The last scene of the work, representing a hawker of Hinduism with his belly full of live fowls and the heads of oxen, is drawn with great satirical power, and is intended to raise a laugh against the hypocrites who want to make Hinduism a trade.

These exhaust the list of the realistic works of fiction of the year under review.

Of the idealistic works, the best is *Amrítá Pulín* by Nanilál Banerji. It paints in strong relief the Rajput character of the sixteenth century, with all its fire and fury, impetuosity and rashness, combined with a strong sense of honour, self-respect, and independence peculiar to a military caste under the circumstances in which they were then placed. It also paints the character of Akbar, his excellent temper, his strong sympathy with the honest prejudices of other people, and his sense of justice, which often induced him to run great personal risks to punish wrong-doers in high positions—qualities which enabled him to secure the affection even of his enemies. The scenes have been laid principally at Chitor, and at a hill fort in a remote corner of the Ahmednagar State, governed by one who afterwards proved to be the daughter of Chand Sultáná Akbar's great rival in the Deccan. Both these places were in the enemy's country, and yet he did not hesitate to proceed there in person and alone, to thwart the machinations of his own son against the honour of Rajput ladies.

Prem Rakáshya is a work of merit. The object of the work is to illustrate some theories of love laid down by the author in a series of works entitled *Premahári* or the "wave of love." It illustrates the various phases of love, from the headstrong feeling of youth, the impetuosity of which it is impossible to restrain, to the calm and happy consciousness in old age that one is loved, by anecdotes from the life of *Gítá*, who, like Sakuntalá, is brought up by a Rishi in the forest, the woodland scenes of which form a charming background for the delineation of the picture.

Premér Sannyásí is a story of an educated young man, who, unable to marry the girl of his choice, owing to the prejudices of his family, takes himself to the forest and becomes the

head of a select band of Sannyásis, resembling the Knights Templars of old, and vowed to the protection of female honour. His lady-love, too, becomes a Sannyásini, and after a long series of adventures meets the man she loves, and they marry.

Babu Chandi Charan Sen appears this year as a novelist again. His work, the *Jhásúr Rání*, does not contain such violent abuse of the English Government as one may be led to apprehend from the nature of his previous works and the choice of his present subject. He seems to have changed his *venue*. His present work is directed against the Hindu revival movement, which he has placed before the Mutiny. But even the opponents of the movement will not perhaps relish the coarse and vulgar way in which he exposes its leaders. His principal object in writing the work, as he tells us in the course of his narrative, is to show that the Mutiny was the outcome of the narrow-minded desire of the East India Company to keep the people of India steeped in ignorance and superstition; and he thinks that if the policy of giving liberal education to the people had commenced a little earlier, the Mutiny would have taken the form of a constitutional agitation, and much bloodshed might have been avoided.

There is a small village, inhabited by a number of learned Bráhmans, about five miles to the east of the Pandua station on the East Indian Railway. It has an uncouth name, *Ilchhoba*, the etymology of which it is very difficult to find, and so Pandit Rangati Nyáyaratna sets himself to illustrate the etymology of his native place by the invention of a highly idealistic story. He says that *Ilchhoba* is nothing else than the corruption of *Ilá-sabhá*, which means the assembly in honour of *Ila's* marriage. *Ila* was the daughter of the Prime Minister of Ganesh, the only Hindu Raja who ascended the throne of Bengal after its conquest by Bakhtiyar Khilji, and she was stolen away from the marriage assembly by the Raja's son, Chetmal, with whom she was in love.

Gol Andám, in Musalmani-Bengali, by Ayezuddin of Salpur in Hugli, is a fairy tale, in which Indra and his dancing-girls play an important part. The work resembles a Persian fairy tale more than anything written in the standard Bengali up to the present day.

Gorá Chander Punthi is a semi-historical novel, and resembles the stories of holy men and saints during the Middle Ages of Europe. It contains much that is marvellous and miraculous. Gorá Chand was a holy man sent from Delhi to bring the pargana of Bálándá, a few miles to the north-east of Calcutta, under the authority of Islam. He fought with Chandraketu, a Hindu Raja, and conquered his Raj. Ákánanda and Bákánanda, two brothers, the joint owners of Hatiagarh, killed him. His tomb is still to be found at Harwa, where a fair is held every year in his honour.

Two works of more than average merit have been received this year from the pen of two Hindu ladies. One of these, *Hugli Imambarí* by the distinguished Swarna Kumári Devi, is based on the well-known story of Muhammad Moshin and Munná Ján Khánúm, who left their princely fortune for the good of the people of Bengal. The character of Munná is a noble example of self-abnegation and self-effacement, in the first instance in the service of her unworthy husband, who forsakes her when her fortune has run low, and then in the service of her religion and of the human race in general. It reflects great credit on the authoress, whose delicate appreciation of female nature has given a new charm to Munná's character.

The other work is *Laland Mukur*. The authoress modestly declines to give her name to the public. The principal character in this work is a lady speaking in the first person. It is a realistic work, full of minute details of things. It describes with great skill the tortuous and crooked ways of the younger members of a great Hindu zemindar family in the mofussil, some of the details of which, as described by the authoress, hardly besit the writing of a modest Bengali lady.

History, including Geography.—The historical literature of Bengal is not so meagre in 1888 as in previous years. Babu Trailokya Nath Bhattácháryya, M.A., B.L., has undertaken to write a history of Sanscrit literature from the Vedic period up to the present day. The first instalment of his work, dealing with the Vedic literature, has been received this year. It shows a thorough acquaintance with English, Sanscrit, and Bengali works on the subject, and the author acknowledges with thanks his obligation to European orientalists, though he is often obliged to differ from them. When completed, his work will be a valuable contribution to Bengali literature. Though Babu Trailokya Nath is well known to the public through his articles on Sanscrit learning in Bengal in the *Nabyabhárata* magazine, this is his first attempt at authorship, and, like his articles, it is a very creditable performance.

During the course of the year has been received the first instalment of a valuable series of historical works, namely, *Medinipurer Itihás*, or a series of works on the annals of Midnapore. Midnapore was the border land between the Hindus and the aborigines, the Pathans and the Uriyas, the English and the Mahrattas, and as such its history cannot fail to be interesting. Fortunately for the history of Bengal, the numerous petty zemindars of the district, who were semi-independent Rajas before the English rule and derived their titles from grants of various

Governments, have taken some care to preserve the annals of their families. The annals of one of these families forms the subject of the first part of the present work. It deals with the history of the Narayangar Raj family. About six hundred years ago the founder of the family obtained the grant, from the Gangábansi Raja of Orissa, of a portion of the jungle which now forms the district of Midnapore. His son and successor constructed a fort and brought the wild tribes of *Majhi* and *Khayra* under subjection. The family continued to prosper for twenty-six generations, when the last Raja sold his estate to Raja Durga Charan Laha.

Afghan Bibaran, by Keshab Chandra Acharjya, gives an account of the rise of the Barkazai dynasty into power in Afghanistan, and throws some light on the obscure history of Western India and Afghanistan at the beginning of this century.

Bhārat Prasanga, by Rajani Kānta Gupta, contains an elaborate account of the occupation of Bengal by the English. The writer has made the best use of the sources of information at his command, and has drawn largely for his materials upon *Siyār-ul-Mutakherin*, a history of his own times by Golam Hossain Khan, a nobleman belonging to the Court of Murshidabad during the middle of the last century.

Besides several parts of the *Kāyastha Kārika o Bansābali*, giving the history and genealogy of that section of the *Kāyastha* caste which originally settled in the southern portion of ancient Rārha, and are hence called *Dakshinarārhi Kāyasthas*, a work has been received entitled *Kāyastha Bansābali*, by Chandrakānta Guha, a genealogy of the *Kāyastha* community, which originally settled in Banga or East Bengal. It is a very valuable work, giving much interesting information as to the offices held by the members of this community under the Muhammadan rulers of Bengal.

The most important historical work of the year is, however, a translation, of Sir Donald Mackenzie Wallace's *Russia* by Babu Gopal Chandra Mukherji, a well-known writer of Bengal.

Language.—A very large number of school-books, keys, annotations, note-books, helps to students, model questions, catechisms, &c., designed for educational purposes, have been received this year. The pernicious influence of key-making is ever on the increase, and candidates for the University Examinations depend for their success more on keys than on the teaching of the class-room.

The progress of large serial publications, such as the revised and enlarged edition of the *Sabdakalpadruma* and *Barst's Pronouncing and Etymological Dictionary of the English and of the Bengali Language*, is satisfactory, several parts of both works having been received during the year.

The most noticeable work of the year under this head is a Bengali-Garo dictionary in the Bengali character by the Rev. M. Ramkhe, designed for the use of Garo boys in missionary *path-shalas*. There are several distinct dialects of the Garo language, and the author aims at giving equivalents of Bengali words in the different leading dialects.

Two grammatical works in Sanscrit have been completed during the year, namely, *Samkshiptasara Vyākaraṇa*, by Kramadīswara, and *Supadma Vyākaraṇa*, by Padmanābha Datta, with their standard commentaries. The former is popular with the pundits of Western and the latter with those of Central Bengal. Both these works belong to Pānini's school and follow him very closely. Kramadīswara's arrangement of the Sutras, however, appears to be peculiar, because he gives the rules for conjugation before those for declension. He is perhaps the only grammarian who includes in Sanscrit grammar a chapter on Prakrit.

Law.—The legal publications in English and in Bengali are few and unimportant. But there is a publication in Sanscrit which deserves more than a passing remark. This is *Madana-parījata*, edited by Pandit Madhusudana Smritiratna. It is a curious fact in Sanscrit literature that all the great law digests should have been compiled during the Muhammadan rule. Hemadri's *Chaturvarga Chintamani* was compiled about the middle of the thirteenth century; Raghunandan's *Ashtabhinshatitattvas* in the fifteenth. The author of *Madana-parijat*, who precedes Raghunandan and is preceded by Hemadri, falls most likely in the fourteenth century. The writer speaks highly of the prosperity of the great city of Delhi, and professes to have compiled his work under the patronage of a petty chief whose residence was a few miles from Delhi.

Medicine.—The number of works on medicine, Homœopathic, Allopathic, and Ayurvedic, is large, but there is nothing in them which deserves notice, except the fact that Ayurvedic treatment is becoming more and more appreciated, as being more suited to the constitution of the natives of India. Babu Abināsh Chandra Kabiratna, the enterprising publisher of *Charaka* and *Sanskṛuta Samitā*, has undertaken a Hindi translation of the latter work, and several parts of the translation have been received.

Miscellaneous.—Collections of songs form the most important publications under this head, and a very large number of such collections has been received during the year under review. They embrace songs, both modern and ancient, love songs and devotional songs,

songs which belong to the theatres, as well as songs that are popular with the various religious sects.

Several works have been published with the object of instructing middle-class men of small means to manage their domestic affairs with economy. They suggest simple remedies for various diseases, and contain instructions for house-building, cookery, cattle-rearing, and even astrology and palmistry. *Sansrakṣh* and *Jnanā Bhāndār* are typical publications of this class.

Premkalil, *Premtatwa*, *Premranga*, treat of the nature of the sentiment of love and its utility in the economy of nature. They give a complete idea of what would be regarded as beauty by an educated young Bengali. They treat of how beauty acts upon the mind; how love is generated; how it develops; how it overpowers; and how it brings its object completely under its sway. They describe in a philosophical spirit and in elevated language the physical, moral, and intellectual aspect of love, the pleasures that are derived from it, and the enjoyments that proceed from it at the various stages of its development.

Krishna Jibant, by Prasanna Kumār Bidyāratna, is a systematic review of Krishna's life as given in various Puranas. The writer thinks that the *rāsa līlā* enjoyed by Krishna at Brindaban was nothing else than a "ball" so popular in English society. *Sekāter Dūrogar Khinh*, by Babu Girish Chandra Basu, gives an interesting history of police administration and of violent crimes in Central Bengal, before the organization of the Bengal Police.

Baboo Jnānendra Nath Basak's *Surāpan bā Bishopān* appears to be the first systematic work in Bengali written in the interest of temperance. The writer has carefully read the records of the temperance societies of Europe, and has given a succinct account of the temperance movement.

The year is rich in works by female authors, one of which, *Ushāchintā* by Swarnamayī Guptā, deserves special mention. It is suggested by Babu Kālī Prasanna Ghosh's *Prabhāta Chintā*, and contains several essays on such weighty subjects as society, education, &c.

Philosophy.—The year has been a remarkable one for Sanscrit philosophical literature. Two original works on the Nyāya and the Vaisheshika philosophy have been published by two great pundits of Bengal. Mahāmahopādhyāya Rākhāl Dāsa Nyāyaratna's *Tattvasāra* attempt, to revolutionise the received notions of the Naiyāyikas of this country by identifying *Manas* with *Ātmā*. *Manas*, or mind, is always regarded in this country as an internal organ of sense, the medium of communication between the *Ātmā* and the senses. Pundit Nyāyaratna argues with great force that the supposition of *Manas* as an organ of sense makes the process of perception a long and cumbersome one, and is therefore opposed to the principle of simplicity which underlies all the suppositions and inferences of the Nyāya philosophy.

The Vaisheshika aphorisms, though very ancient, had no *bhāṣhya* commentary on them, and so Mahāmahopādhyāya Chandra Kanta Tarkālankār resolved to give a *bhāṣhya* to it. A *bhāṣhyakār* has liberty to import new ideas into, and put new interpretations on, the Sutras, and Pundit Tarkālankār has fully utilized the advantages of his position by discarding many of the received philosophical ideas. The appearance of these two works at one and the same time indicates a revival of literary activity among the pundits of this country.

Kumar Indra Chandra Sinha's *Kalyānā Manjushā bā Nyāyaprakāśha* is a creditable performance. It gives in simple and lucid Bengali the abstruse theories and transcendental doctrines of the Nyāya philosophy.

Poetry.—The record of poetical literature of the year is very meagre. It contains the usual number of indifferent collections of short pieces by various young writers, and poems on the loves of Rādhā and Krishna. The Dacca tornado of 7th April 1889 has given occasion for a number of poems, which, however, deserve no notice. The assumption of the holy thread by *Jogis*, who are always considered as outside the caste system of the Hindus, has produced a few insipid satires from the orthodox classes.

Nāk Phulai Rādhā, a poem in Uriya, aims at ridiculing the oddities of educated Uriya women. *Kaumudī Sudhākar*, a Sanscrit poem by Mahāmahopādhyāya Chandra Kanta Tarkālankār, has the ring of Bhababhūti's *Mālati Mādhava*. Two large poems on the fall of *Rāvāna*, entitled *Dashāsyā Badha* and *Lankā Vijaya*, have been received during the year. The former is written on the model of Meghanāda Badha, the style, manner, sentiment, and ideas of which the writer very closely follows. The style of the latter is easy and flowing, but it is a work of moderate pretensions. *Nabīn Sannyāsī*, by an anonymous writer, is a love poem of some merit. The language of the work is forcible, the versification flowing, and the sentiments strong and real. The writer appears to be an advocate of the system of women choosing their own husbands, and paints with some power the picture of a girl who, unable to marry the man of her choice, pines away and dies. Her lover renounces the world and becomes a Sannyāsī.

Politics.—With the exception of the work entitled "India" by Khalil Sadik, who supports the policy of Mr. Hume, the record under this head is a blank.

Religion.—Next to the publications designed for educational purposes, those on religion

are the most numerous. The religious works of Bengal have a variety and richness which are fairly well sustained from year to year. Every year valuable works are received from one or other of the numerous religious sects inhabiting the country. Hindus, Mussalmans, Christians, and Buddhists, all contribute to make the religious literature rich and interesting.

A novel feature in the Christian publications of the year is the appearance of a number of works designed to prove that the Hindus are a section of the great Israelite race, and that many of their rites and ceremonies are mere counterparts of Jewish festivals. *Mahámuktiparba* advances arguments to show that the *Dol* represents the anniversary of the deliverance of Israel from their bondage in Egypt, and *Charak* represents crucifixion. The *Lupta Arya Purán* compares the manners and customs of the Bráhmans with those of the Levites, and says that the Bráhmans and Levites are allied races, the caste system prevailing in equal force in India and in Palestine.

A vigorous attempt has been made by Riyazuddin Ahmad and Abdur Rahim to prove the superiority of their religion in their joint work entitled *Islam Tattwa*, written in standard Bengali and directed against the spread of Bráhmoism and Atheism among the younger generation of Mussalmans. The authors have consulted various standard works in Arabic and Persian in defence of the cardinal doctrines of their faith, and of their political, social, and religious institutions.

The number of Hindu publications is on the increase, and the preponderance among these of ritualistic works giving directions for the performance of daily worship, of the ten *samkáras*, of *bratas* or vows by Hindu females, indicates the fact that Hinduism is fast recovering from the shock it received from the first spread of Western ideas, and that its interesting rituals and ceremonies are gaining in popularity. A new Bengali translation of the Rig Veda has been undertaken by Pandit Prasanna Chandra Vidyaratna, an enterprising man who has published several Sanscrit works with translations. The Shástra Prakásh series, issued from the *Bangabád* Press, is making satisfactory progress. The Asiatic Society's publications are numerous and valuable. One of these, the *Sámkháyana Sranta Sutra*, edited by Professor Hillebrandt of Breslau in Germany, is all but completed. The carefully-prepared indices, appended at the end of the edition, are exceedingly valuable to Vedic scholars. From one of these indices it appears that the readings of the quotations from the Rig Veda, given in the *Sámkháyan*, do not always agree with the published text—a fact from which the inference as to the existence of various *Sákhás* or recensions of that Veda becomes irresistible. The researches of the learned professor have led to the discovery of the fact that Northern Guzrat was the home of the Bráhmans belonging to the Sámkháyana school. The edition of *Devbhágabata*, a work which contests with *Srimadbhágabata* the claim to the title of Mahápurán, speaks well of the ability and enterprise of Babu Baradá Prasád Basu, who has undertaken it.

Though no Buddhist work has appeared during the year, a good Jaina work has been received. Dr. Hærnle's edition of the *Uvásaga Gaddo*, a Jaina religious work in Prakrit, is nearly completed. The work is written in one obscure language, namely, the Jaina Prakrit; its commentary in another, namely, ancient Guzrati. The Sanscrit gloss, again, is not in standard Sanscrit. Under such circumstances, the present beautiful edition, complete with an English translation, notes, appendices and indices, speaks very highly of the scholarship, taste, and erudition of the editor. Dr. Hærnle has done a great service by fixing the chronology of several important events in Jaina religious history; for instance, the date of Mahávira's birth, of the first recension of Jaina religious literature, of the schism which separated the Swetámbaras and Digambaras, and so on. His greatest achievement, however, is the discovery of an ancient religion, a rival of Jainism, which has long been buried in obscure Jaina works. The religion was preached by one Goshálá Mankháliputte, who was a disciple of Mahávira, but who left him and became a Jaina before his master. Goshálá's followers were named *Ajivakas*, who are often mentioned in Buddhist works. The sect had a large following, and lasted for at least 300 years.

The Brahmo publications are numerous, but there is nothing new in them. The Brahmos believe Brahma or God to be active, but the formulæ of their service are taken generally from the Upanishads, which consider Brahma to be inactive. Babu Kunjavihari Sen, in his work entitled *Kriyáshíl Brahma*, thinks that this anomaly should be removed, and the Brahmo formulæ should be made to represent the Brahmo faith.

There are two Vaishnaba publications which deserve special mention. The first is *Nabadwípadhama Mádhatmyam* by Babu Kedarnath Datta, a Deputy Magistrate, on whom the *Goswamis* of Bengal have been pleased to confer the title of *Bhaktibinod* in recognition of his services to Bengali Vaishnabism. The work aims at making Nabadwípa, the birthplace of Chaitanya, the first place of Vaishnab pilgrimage in Bengal. It has all the characteristics of a *Mádhatmya* work, so numerous all over India. It enters with great ability into the details of the topography of Nabadwípa about four hundred years ago, and is therefore likely to help the archæological survey of the last Hindu capital of Bengal, if such a survey is ever undertaken.

The writer speaks of Ballal Sen's tank, Lakshman Sen's palace, and Jayadeva's hermitage at Nabadwípa. The changes in the course of the river have swept away many an ancient monument from the place.

The other work of importance is a Sanscrit grammar, so framed as to serve the double purpose of teaching grammar and at the same time of infusing into the mind of the pupil a devotional feeling towards Hari. This is done by using the various names of Hari in the place of accepted technical terms, thus using the term *Fáman*, the dwarf, one of the ten incarnations, in place of the term *hraswa*, to indicate a short vowel. All its examples are taken from the numerous synonyms of Hari.

The progress of Pundit Ramnáráyan Bídýaratna's serial Vaishnab publications is satisfactory.

The most important religious publications of the year come, however, from the leaders of the revival movement, conservative and liberal. Pundit Sasadhur Tarkachuramani's *Bhāvan-shadh* explains, in a form very attractive to the masses of Bengal, some of the doctrines inculcated in the Bhagavadgíta. Babu Bhudhar Chatterji in his *Sádhya Darshan* gives accounts of his interviews with several Sannyásís in Benares, and in his *Sástrápalldánirákaraná* attempts to refute some of the well-known arguments against the infallibility of the Shastras. He considers spiritual education to be superior to intellectual, and justifies the law-givers of old in excluding Sudras from spiritual education because they were unfit for it.

Babu Bankim Chandra Chatterji's *Dharmatattwa* is a superior work. The author considers *Dharma* to mean culture, and defines its object to be the full and harmonious development of all the human faculties—physical, intellectual, moral, and æsthetic. *Bhakti* he defines to be the devotion of these fully developed faculties to the service of God. The service of God again is defined as complete self-effacement in the service of others. The writer believes in the existence of God, in the existence of the next world, as well as in the transmiration of the soul. He explains the different stages of the development of *Bhakti* by the conceptions of Dhruva and Prahláda as given in the Vishnupurana, and thinks Prahláda to be the superior conception. He has drawn freely upon the Bhagavadgíta for his ideas about *Niskháma Dharma*. Great service has been done to the revival movement and to educated Bengalis by this book. It has in fact brought together the floating ideas on religious and transcendental subjects into a simple, attractive, and easily conceivable system. It has rejected much that was trashy and much that was mystical in Hinduism, and has adopted much that is valuable in modern European ideas of education, culture, and religion; and thus it represents the first grand effort to bring about a union between Eastern and Western ideas. It has given the younger generation a system on which to base their moral conduct, and a faith that suits their intellectual training. It thus attempts to put an end to the moral and intellectual chaos which followed the subversion of the old orthodox faith by the influx of Western ideas among the educated classes of Bengal.

Science.—This year, too, the scientific publications are confined to school-books.

Travels and Voyages.—The only two works in the vernacular under this head are *Dhárat-bhraman*, Part II, in Bengali, and *Meri Janmabhúmi Játtra*, in Hindi. The first gives interesting descriptions of the important cities and the courts of petty Rajahs in Rajputana and Western India, and the latter is written in the flowing Hindi of Damodar Shastri, who gives an account of his travels in the Bombay Presidency. He describes in detail the changes wrought in his native place on the Krishna during his long absence from it.

But the more important works on Travels and Voyages are written in English. *A Missionary Tour in the Hooghly and Howrah Districts*, by the Rev. W. Carey, abounds in shrewd observations about men and things, and gives much valuable information about the history, antiquity, and religion of various localities in these districts. *Hints to Travellers in Cashmere*, by Charles F. Gilbert, and *A Journey through Upper India*, by Purna Chandra Bose, are noticeable productions. *The Foreign Peep-Show*, by B. Aitken, gives a rapid sketch of a tour by an Anglo-Indian gentleman through America,—Japan, and China. He gives a description of all that is grand, beautiful, or new, which fell within the range of his observation in these interesting countries. The accounts of the huge granaries in Chicago,—the vast prairies, the monster trees, the Yosemite Valley in America, of the law courts and other institutions of Japan,—of Pekin, with its large Buddhist monasteries and huge bells with Nagari inscriptions,—have made it an exceedingly attractive work.

Dr. Shambhu Chandra Mukherji's *Travels and Voyages between Calcutta and Independent Tipperah* deserves high praise both for its attractive English and for its shrewd observations. These voyages were undertaken at the request of the Maharajah of Tipperah, who appointed the Doctor as his adviser. "To a Bengali travelling on business it may be said there can hardly be very much of interest in a passage through the rivers of his own country. But in point of fact the observing eye will always find something worth seeing or even dwelling upon, something perchance to treasure up and remember. It is specially interesting for the native to mark the varieties of man and society as he glances past the villages of his country

along the waterways, hundred after hundred, riding after riding, and shire after shire." Every page of the Doctor's work is enlivened with observations on the manners, customs, and mode of life of the various sections of his own countrymen, which might escape the notice of a less observant eye. His account of the Portuguese settlement at Agartala, and his description of the ruins of Rampal, are very interesting. One of the objects of his writing the work is to point out to young Bengal, with its love for European travel, that there are wonderful things nearer home to engage their attention before they think of undertaking a journey beyond the seas.

The activity of the periodical press in Bengal appears to run in a cycle of seven or eight years' duration. One set of young men begin to write with zeal, and the activity of the press commences. They grow older, get settled in life, their interest in literature flags, and the press becomes dull, till another generation replaces its predecessor. The last two years were years of dullness and depression. The present is one of unwonted activity. The number of periodicals received is very large and their contents are varied, though much cannot be said in favour of the majority of the articles. Some, however, deserve praise. The articles in the *Nabajiban* are well written in point of style and language, and though wanting in depth and research, they contain valuable observations on many subjects. Babu Bankim Chandra Chatterji's articles in the *Prachār* are scholarly and thoughtful. But the same thing cannot be said of other articles in the same magazine, which differ very little in point of merit from those in the *Nabajiban*. The *Nabyabhārata* contains articles on a much greater variety of subjects, and are written by young men who seem to bring their heart into the work and who seem to be honest seekers after truth. *Bhārati*, under the editorship of a learned Bengali lady, maintains its position as a first-class periodical. *Bibhd*, with its small number of really able articles, appears to be in a moribund condition. The *Agricultural Gazette*, with its Bengali counterpart, the *Krishī Gazette*, under the editorship of Mr. G. C. Bose, is doing excellent service by its attempt to popularise European methods of agriculture in this country. The influence of such periodicals in improving the economic condition of a country cannot fail to be beneficial.

HARAPRASĀD SHĀSTRĪ,

Librarian, Bengal Library.

The 4th July 1889.

TABULAR ANALYSIS OF BOOKS RECEIVED IN THE BENGAL LIBRARY DURING THE YEAR 1883.

Arabic.

Subject.	ORIGINAL WORKS.		Repub- lica- tions.	Transla- tions.	Total.	Educa- tional.	Non- educa- tional.	Total.
	First editions.	New editions.						
Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction	1	...	...	...	1	...	1	1
History . . . . .	...	...	...	...	...	...	...	...
Language . . . . .	...	...	...	...	...	...	...	...
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous . . . . .	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Poetry . . . . .	...	...	...	...	...	...	...	...
Politics . . . . .	...	...	...	...	...	...	...	...
Religion	1	1	2	...	4	...	4	4
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	3	1	2	...	6	...	6	6

Assamese.

Arts . . . . .	...	1	...	...	1	1	...	1
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History . . . . .	...	...	...	...	...	...	...	...
Language	3	10	...	...	13	13	...	13
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous	1	1	...	...	2	1	1	2
Philosophy (including Mental and Moral Science)	1	1	1	...	3	2	1	3
Poetry . . . . .	...	...	...	...	...	...	...	...
Politics	1	...	...	...	1	...	1	1
Religion	5	4	...	...	9	9	...	9
Science (Mathematical and Mechanical)	...	1	...	...	1	1	...	1
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	11	18	1	...	30	27	3	30

Bengali.

Subjects.	ORIGINAL WORKS.		Re-publications.	Translations.	Total.	Educa-tional.	Non-educational.	Total.
	First editions.	New editions.						
Arts	15	12	...	...	27	14	13	27
Biography	6	...	...	...	6	...	6	6
Drama	50	27	...	...	77	...	77	77
Fiction	70	11	...	10	91	...	91	91
History	21	23	...	2	46	40	14	54
Language	106	167	1	...	274	260	8	274
Law	13	3	...	...	15	1	14	15
Medicine	49	17	...	17	83	...	83	83
Miscellaneous	218	41	...	1	260	13	247	260
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Poetry	69	49	...	...	139	54	84	133
Politics . . . . .	...	...	...	...	...	...	...	...
Religion	124	57	23	55	259	...	258	259
Science (Mathematical and Mechanical)	19	33	...	...	52	52	...	52
Science (Natural and other)	11	16	...	1	28	23	...	29
Travels and Voyages	2	...	...	...	2	...	2	2
TOTAL	798	461	23	80	1,360	468	898	1,360

English.

Arts	20	2	...	...	81	...	81	81
Biography	4	...	...	...	4	...	4	4
Drama	1	5	...	...	6	1	5	6
Fiction	2	2	...	1	5	...	5	5
History	20	13	1	...	34	33	1	34
Language	63	16	7	...	86	80	...	86
Law	13	7	...	...	20	...	20	20
Medicine	2	1	...	...	3	...	3	3
Miscellaneous	66	15	...	1	82	1	81	82
Philosophy (including Mental and Moral Science)	1	1	...	1	3	2	1	3
Poetry	4	1	21	...	26	21	5	26
Politics	1	...	...	...	1	...	1	1
Religion	12	8	...	11	26	...	20	26
Science (Mathematical and Mechanical)	18	10	...	...	28	25	...	29
Science (Natural and other)	3	...	...	...	3	1	2	3
Travels and Voyages	7	...	...	...	7	...	7	7
TOTAL	246	76	29	14	365	173	193	365

Garo.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History . . . . .	...	...	...	...	...	...	...	...
Language . . . . .	...	...	...	...	...	...	...	...
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous . . . . .	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	...	...	...	...	...
Poetry . . . . .	...	...	...	...	...	...	...	...
Politics . . . . .	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical) . . . . .	...	...	...	...	...	...	...	...
Science (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

Hindi.

Subjects.	ORIGINAL WORKS.		Re-publications.	Translations.	Total.	Educa-tional.	Non-educa-tional.	Total.
	First editions.	New editions.						
Arts . . . . .	...	1	...	1	2	1	1	2
Biography . . . . .	...	...	...	...	...	...	...	...
Drama	15	1	...	3	19	...	19	19
Fiction	2	1	...	2	5	...	5	5
History	2	3	...	...	5	4	1	5
Language	5	11	...	...	16	14	2	16
Law . . . . .	...	...	...	...	...	...	...	...
Medicine	1	...	...	8	9	...	9	9
Miscellaneous	24	1	...	...	25	...	25	25
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	...	...	...	...	...
Poetry	11	5	...	...	16	1	15	16
Politics . . . . .	...	...	...	...	...	...	...	...
Religion	14	6	5	...	25	...	25	25
Science (Mathematical and Mechanical)	4	3	...	...	7	7	...	7
Science (Natural and other)	1	...	...	...	1	1	...	1
Travels and Voyages	1	...	...	...	1	...	1	1
TOTAL	80	32	5	14	131	28	103	131

Mondari.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History . . . . .	...	...	...	...	...	...	...	...
Language . . . . .	...	...	...	...	...	...	...	...
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous . . . . .	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	...	...	...	...	...
Poetry . . . . .	...	...	...	...	...	...	...	...
Politics . . . . .	...	...	...	...	...	...	...	...
Religion . . . . .	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical) . . . . .	...	...	...	1	1	...	1	1
Science (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL . . . . .	...	...	...	1	1	...	1	1

Musalmani-Bengali.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History	5	19	...	...	24	...	24	24
Language	4	1	...	...	5	...	5	5
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous . . . . .	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	2	2	...	...	4	...	4	4
Poetry . . . . .	...	...	...	...	...	...	...	...
Politics . . . . .	...	...	...	...	...	...	...	...
Religion . . . . .	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	4	12	...	1	17	...	17	17
Science (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	15	34	...	1	50	...	50	50

Persian.

Subjects,	ORIGINAL WORKS.		Re-publications.	Trans-lations.	Total.	Educa-tional.	Non-Educa-tional.	Total.
	First editions.	New editions.						
Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History	3	...	7	...	10	...	10	10
Language	1	...	...	...	1	1	...	1
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous . . . . .	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	...	...	...	...	...
Poetry	1	...	...	...	1	1	...	1
Politics . . . . .	...	...	...	...	...	...	...	...
Religion . . . . .	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical) . . . . .	...	...	...	...	...	...	...	...
Science (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	5	...	7	...	12	2	10	12

Sanscrit.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama	2	...	3	...	5	...	5	5
Fiction . . . . .	...	...	...	...	...	...	...	...
History	1	...	...	...	1	...	1	1
Language	6	13	11	...	32	17	15	32
Law . . . . .	...	...	6	...	6	...	6	6
Medicine . . . . .	...	...	28	...	28	...	28	28
Miscellaneous	14	...	5	...	19	...	19	19
Philosophy (including Mental and Moral Science)	3	...	11	...	14	...	14	14
Poetry	1	...	8	...	9	...	9	9
Politics . . . . .	...	...	...	...	...	...	...	...
Religion	3	...	79	...	82	...	82	82
Science (Mathematical and Mechanical) . . . . .	...	...	...	...	...	...	...	...
Science (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	32	13	151	...	100	17	179	100

Santali.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History . . . . .	...	...	...	...	...	...	...	...
Language	3	1	...	...	4	4	...	4
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous . . . . .	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	...	...	...	...	...
Poetry . . . . .	...	...	...	...	...	...	...	...
Politics . . . . .	...	...	...	...	...	...	...	...
Religion . . . . .	...	1	...	...	1	...	1	1
Science (Mathematical and Mechanical) . . . . .	...	...	...	...	...	...	...	...
Science (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	3	2	...	...	5	4	1	5

Thibetan.

Subjects.	ORIGINAL WORKS.		Re-publications.	Translations.	Total.	Educa-tional.	Non-educational.	Total.
	First editions.	New editions.						
Arts
Biography
Drama
Fiction
History
Language
Law
Medicine
Miscellaneous
Philosophy (including Mental and Moral Science)
Poetry
Politics	1	...	1	...	1	1
Religion
Science (Mathematical and Mechanical)
Science (Natural and other)
Travels and Voyages
TOTAL	1	...	1	...	1	1

Urdu.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History	1	...	...	...	1	...	1	1
Language	4	1	...	...	5	5	...	5
Law	2	...	...	...	2	...	2	2
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous	2	...	...	...	2	...	2	2
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	...	...	...	...	...
Poetry	6	...	...	...	6	1	5	6
Politics . . . . .	...	...	...	...	...	...	...	...
Religion	9	4	...	3	16	...	16	16
Science (Mathematical and Mechanical) . . . . .	...	...	...	...	...	...	...	...
Science (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	24	5	...	3	32	6	26	32

Uriya.

Arts	3	3	...	...	6	6	...	6
Biography . . . . .	...	...	...	...	...	...	...	...
Drama	1	...	...	...	1	...	1	1
Fiction . . . . .	...	...	...	...	...	...	...	...
History	2	3	...	...	5	5	...	5
Language	4	3	...	1	8	8	...	8
Law . . . . .	...	...	...	...	...	...	...	...
Medicine	1	1	...	...	2	...	2	2
Miscellaneous	7	6	...	...	13	3	10	13
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	...	...	...	...	...
Poetry	17	7	5	...	29	2	27	29
Politics . . . . .	...	...	...	...	...	...	...	...
Religion	13	4	...	2	19	...	19	19
Science (Mathematical and Mechanical)	3	6	...	...	8	8	...	8
Science (Natural and other)	3	2	...	...	5	3	2	5
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	53	35	5	3	96	35	61	96

Arabic and Musalmani-Bengali.

Subjects.	ORIGINAL WORKS.		Re-publi-cations.	Trans-lations.	Total.	Educa-tional.	Non-Educa-tional.	Total.
	First editions.	New editions.						
Arts
Biography
Drama
Fiction
History
Language
Law
Medicine
Miscellaneous
Philosophy (including Mental and Moral Science)	1	1	...	...	2	...	2	2
Poetry
Politics
Religion	1	3	...	...	4	...	4	4
Science (Mathematical and Mechanical)
Science (Natural and other)
Travels and Voyages
TOTAL	2	4	...	...	6	...	6	6

Arabic and Persian.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History . . . . .	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous . . . . .	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry . . . . .	...	...	...	...	...	...	...	...
Politics . . . . .	...	...	...	...	...	...	...	...
Religion . . . . .	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical) . . . . .	...	...	...	...	...	...	...	...
Science (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	1	...	1

Arabic and Urdu.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History . . . . .	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous . . . . .	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry . . . . .	...	...	...	...	...	...	...	...
Politics	1	...	...	...	1	...	1	1
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical) . . . . .	...	...	...	...	...	...	...	...
Science (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	2	...	...	...	2	1	1	2

Bengali and English.

Subjects.	ORIGINAL WORKS.		Re-publications.	Translations.	Total.	Educa-tional.	Non-educational.	Total.
	First editions.	New editions.						
Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History . . . . .	...	...	...	...	...	...	...	...
Language	52	32	...	...	84	76	8	84
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous	1	...	...	...	1	1	...	1
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	...	...	...	...	...
Poetry . . . . .	...	...	...	...	...	...	...	...
Politics . . . . .	...	...	...	...	...	...	...	...
Religion	3	...	...	...	3	...	3	3
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
Science (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	57	32	...	...	89	78	11	89

Bengali and Garo.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History . . . . .	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	...	1	1
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous . . . . .	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	...	...	...	...	...
Poetry . . . . .	...	...	...	...	...	...	...	...
Politics . . . . .	...	...	...	...	...	...	...	...
Religion . . . . .	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical) . . . . .	...	...	...	...	...	...	...	...
Science (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

Bengali and Sanscrit.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	1	1	...	1	1
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History . . . . .	...	...	...	...	...	...	...	...
Language	6	5	1	1	13	11	2	13
Law	1	...	...	1	2	...	2	2
Medicine	10	...	...	13	23	...	23	23
Miscellaneous	7	2	4	11	24	...	24	24
Philosophy (including Mental and Moral Science) . . . . .	...	1	...	29	29	...	29	29
Poetry . . . . .	...	...	...	3	3	...	3	3
Politics . . . . .	...	...	...	...	...	...	...	...
Religion	44	...	1	93	138	...	138	138
Science (Mathematical and Mechanical) . . . . .	...	...	...	...	...	...	...	...
Science (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	68	8	6	151	233	11	222	233

Bengali and Uriya.

Subjects.	ORIGINAL WORKS.		Re-publi-cations.	Transla-tions.	Total.	Educa-tional.	Non-educational.	Total.
	First editions.	New editions.						
Arts
Biography
Drama
Fiction
History
Language	1	...	...	1	1	...	1
Law
Medicine
Miscellaneous
Philosophy (including Mental and Moral Science)
Poetry
Politics
Religion
Science (Mathematical and Mechanical)
Science (Natural and other)
Travels and Voyages
TOTAL	1	...	...	1	1	...	1

Burmese and Hindi.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History . . . . .	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous . . . . .	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	...	...	...	...	...
Poetry . . . . .	...	...	...	...	...	...	...	...
Politics . . . . .	...	...	...	...	...	...	...	...
Religion . . . . .	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical) . . . . .	...	...	...	...	...	...	...	...
Science (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	1	...	1

English and Hindi.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History . . . . .	...	...	...	...	...	...	...	...
Language	2	1	...	...	3	3	...	3
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous . . . . .	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	...	...	...	...	...
Poetry . . . . .	...	...	...	...	...	...	...	...
Politics . . . . .	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical) . . . . .	...	...	...	...	...	...	...	...
Science (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	3	1	...	...	4	3	1	4

English and Sanscrit.

Subjects.	ORIGINAL WORKS.		Re-publications.	Translations.	Total.	Educa-tional.	Non-educational.	Total.
	First editions.	New editions.						
Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History . . . . .	...	...	...	...	...	...	...	...
Language	5	2	...	...	7	5	2	7
Law . . . . .	...	...	...	...	...	...	...	...
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	8	...	...	1	4	1	8	4
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	...	...	...	...	...
Poetry . . . . .	...	...	...	...	...	...	...	...
Politics . . . . .	...	...	...	...	...	...	...	...
Religion . . . . .	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical) . . . . .	...	...	...	...	...	...	...	...
Science (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	9	2	...	1	12	6	6	12

English and Urdu.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History . . . . .	...	...	...	...	...	...	...	...
Language	1	1	...	...	2	1	1	2
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous . . . . .	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	...	...	...	...	...
Poetry . . . . .	...	...	...	...	...	...	...	...
Politics . . . . .	...	...	...	...	...	...	...	...
Religion . . . . .	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical) . . . . .	...	...	...	...	...	...	...	...
Science (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	1	1	...	...	2	1	1	2

English and Uriya.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History . . . . .	...	...	...	...	...	...	...	...
Language	5	1	...	...	6	6	...	6
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous . . . . .	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	...	...	...	...	...
Poetry . . . . .	...	...	...	...	...	...	...	...
Politics . . . . .	...	...	...	...	...	...	...	...
Religion . . . . .	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical) . . . . .	...	...	...	...	...	...	...	...
Science (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	5	1	...	...	6	6	...	6

Hindi and Sanscrit.

Subjects,	ORIGINAL WORKS,		Re-publications.	Translations.	Total.	Educa-tional.	Non-educational.	Total.
	First editions	New editions						
Arts
Biography
Drama
Fiction
History
Language	1	...	...	1	1	...	1
Law
Medicine
Miscellaneous
Philosophy (including Mental and Moral Science)
Poetry
Politics
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)
Science (Natural and other)
Travels and Voyages
TOTAL	1	1	...	...	2	1	1	2

Persian and English.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History . . . . .	...	...	...	...	...	...	...	...
Language	2	1	...	...	3	3	...	3
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous . . . . .	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	...	...	...	...	...
Poetry . . . . .	...	...	...	...	...	...	...	...
Politics . . . . .	...	...	...	...	...	...	...	...
Religion . . . . .	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical) . . . . .	...	...	...	...	...	...	...	...
Science (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	2	1	...	...	3	3	...	3

Sanscrit and Uriya.

Arts . . . . .	...	1	...	...	1	...	1	1
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History . . . . .	...	...	...	...	...	...	...	...
Language . . . . .	...	...	...	...	...	...	...	...
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous	1	1	1	...	3	...	3	3
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	...	...	...	...	...
Poetry	1	...	1	...	2	...	2	2
Politics . . . . .	...	...	...	...	...	...	...	...
Religion . . . . .	...	2	...	...	2	...	2	2
Science (Mathematical and Mechanical) . . . . .	...	...	...	...	...	...	...	...
Science (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	2	4	2	...	8	...	8	8

Arabic, Persian, and Urdu.

Subjects.	ORIGINAL WORKS.		Re-publications.	Translations.	Total.	Educa-tional.	Non-Educa-tional.	Total.
	First editions	New editions						
Arts
Biography
Drama
Fiction
History
Language	1	...	...	1	...	1	1
Law
Medicine
Miscellaneous
Philosophy (including Mental and Moral Science)
Poetry
Politics
Religion
Science (Mathematical and Mechanical)
Science (Natural and other)
Travels and Voyages
TOTAL	...	1	...	...	1	..	1	1

Bengali, English, and Hindi.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History . . . . .	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous . . . . .	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry . . . . .	...	...	...	...	...	...	...	...
Politics . . . . .	...	...	...	...	...	...	...	...
Religion . . . . .	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	1	...	1

Bengali, English, and Sanscrit.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	1	...	1	...	1	1
Fiction . . . . .	...	...	...	...	...	...	...	...
History . . . . .	...	...	...	...	...	...	...	...
Language . . . . .	...	...	...	...	...	...	...	...
Law	7	6	...	...	13	13	...	13
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous	1	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	2	3	1	2	3
Poetry . . . . .	...	...	...	...	...	...	...	...
Politics	2	...	2	...	4	4	...	4
Religion . . . . .	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	10	6	3	2	21	18	3	21

Bengali, English, and Urdu.

Subjects.	ORIGINAL WORKS.		Re-publications.	Translations.	Total.	Educa-tional.	Non-Educa-tional.	Total.
	First editions.	New editions.						
Arts
Biography
Drama
Fiction
History
Language	1	...	...	...	1	1	...	1
Law
Medicine
Miscellaneous
Philosophy (including Mental and Moral Science)
Poetry
Politics
Religion
Science (Mathematical and Mechanical)
Science (Natural and other)
Travels and Voyages
TOTAL	1	...	...	...	1	1	...	1

English, Hindi, and Sanscrit.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	1	...	1

English, Hindi, and Urdu.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	2	...	...	...	2	2	...	2
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	2	...	...	...	2	2	...	2

English, Prakrit, and Sanscrit.

Subjects.	ORIGINAL WORKS.		Repub- lica- tions.	Transla- tions.	Total.	Educa- tional.	Non- educa- tional.	Total.
	First editions.	New editions.						
Arts
Biography
Drama
Fiction
History
Language
Law
Medicine
Miscellaneous
Philosophy (including Mental and Moral Science)
Poetry
Politics
Religion	1	..	1	..	1	1
Science (Mathematical and Mechanical)
Science (Natural and other)
Travels and Voyages
TOTAL	1	...	1	...	1	1

Bengali, English, Hindi, and Sanscrit.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History . . . . .	...	...	...	...	...	...	...	...
Language . . . . .	...	...	...	...	...	...	...	...
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous . . . . .	...	1	...	...	1	1	...	1
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	...	...	...	...	...
Poetry . . . . .	...	...	...	...	...	...	...	...
Politics . . . . .	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical) . . . . .	...	...	...	...	...	...	...	...
Science (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	1	1	...	...	2	1	1	2

FORM I.—Total books of all kinds received from the different divisions in Bengal—2,693.

Number.	Divisions.	ENGLISH.		OTHER LANGUAGES.	
		Number of books.	Number of copies.	Number of books.	Number of copies.
1	Bhagulpore . . . . .	...	...	...	...
2	Burdwan	16	14,250	31	33,279
3	Chittagong . . . . .	...	...	25	29,100
4	Dacca	5	3,100	178	216,975
5	Orissa . . . . .	...	...	115	140,335
6	Patna	4	2,100	144	117,658
7	Presidency	20	39,300	160	211,904
8	Rajshahye	2	700	24	32,250
9	Town of Calcutta	318	378,640	1,651	3,364,383
	TOTAL	365	438,090	2,328	4,145,884

FORM II.—Total number of books and copies in English and other languages.

ENGLISH.		OTHER LANGUAGES.	
Number of books.	Number of copies.	Number of books.	Number of copies.
365	438,090	2,328	4,145,884

FORM III.—Comprising Uni-linguals only for 1888, being 2,035 in number.

Number.	Language.	Originals.	Republications and translations.	Number.	Subjects.	Originals.	Republications and translations.
1	Arabic	4	2	1	Arts	41	1
2	Assamese	29	1	2	Biography	10	...
3	Bengali	1,082	108	3	Drama	102	6
4	English	264	43	4	Fiction	109	12
5	Garo	1	...	5	History (including Geography)	103	10
6	Hindi	106	19	6	Language	419	20
7	Mondari	...	1	7	Law	36	6
8	Musalmani-Bengali	49	1	8	Medicine	51	53
9	Persian	5	7	9	Miscellaneous	217	7
10	Sanscrit	31	151	10	Philosophy	7	12
11	Santali	5	...	11	Poetry	193	35
12	Thibetan	...	1	12	Politics	1	...
13	Urdu	28	3	13	Religion	249	182
14	Uriya	82	8	14	Science (Mathematical)	104	...
				15	Ditto (Natural)	36	1
				16	Travels and Voyages	10	...
	TOTAL	1,690	845		TOTAL	1,690	345

FORM IV.—Exhibiting the number of periodicals published during 1888, amounting in all to 54 magazines and periodicals for 1888.

English	MONTHLY.		BI-MONTHLY.		ANNUAL.		HALF-YEARLY.		QUARTERLY.		FORTNIGHTLY.		WEEKLY.		BI-WEEKLY.		UNCERTAIN.	
	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	
2	87	...	...	...	...	...	...	...	2	1	...	3	...	...	...	...	4	5

Table of Books received in the Bengal Library during the year 1888—total 2,693.

1	2	3	4	5	6	7
Number.	Subjects.	Books published in English and other (European) languages.	Books published in the vernacular languages spoken in the province.	Books published in the Indian classical languages.	Books published in more than one language.	Remarks.
1	Arts	31	36	...	1	
2	Biography	4	6	...	1	
3	Drama	6	97	5	1	
4	Fiction	5	120	1	...	
5	History (including Geography)	34	70	11	...	
6	Language	88	320	33	143	
7	Law	20	17	6	3	
8	Medicine	3	94	28	24	
9	Miscellaneous	32	306	19	39	
10	Philosophy	3	1	15	29	
11	Poetry	26	192	10	9	
12	Politics	1	...	...	...
13	Religion	26	340	86	162	
14	Science (Mathematical)	28	76	...	1	
15	Ditto (Natural and other)	3	85	...	...
16	Travels and Voyages	7	3	...	...
		365	1,713	214	401	
1	Originals	323	1,570	54	235	
2	Republications	29	26	157	7	
3	Translations	1	9	3	5	
		14	108	...	154	
		365	1,713	214	401	
1	Educational	173	568	19	137	
2	Non-educational	192	1,145	195	264	
	TOTAL	365	1,713	214	401	

Uni-linguals 2,035
 Bi-linguals 391
 Periodicals (in number) 267
 TOTAL 2,693

NORTH-WESTERN PROVINCES AND OUDH.

From W. C. BENNETT, Esq., Secretary to the Government, N.-W. Provinces and Oudh, General Department, to the Secretary to the Government of India, Home Department,—No. $\frac{1117}{III-268-43}$, dated Naini Tal, the 4th June 1889.

I am directed to submit, for the information of the Government of India, copy of a report by the Director of Public Instruction, North-Western Provinces and Oudh, on the publications registered under Act XXV of 1867 during the year 1888, and of the remarks of this Government thereon.

From the Hon. E. WHITE, Director of Public Instruction, N.-W. Provinces and Oudh, to the Secretary to the Government, N.-W. Provinces and Oudh,—No. $\frac{6}{232}$, dated Allahabad, the 16th April 1889.

I have the honour to submit my annual report on publications registered under Act XXV of 1867 during the year 1888.

2. As directed in paragraph 5 of your No. $\frac{514}{III-358}$, dated 21st May 1887, in addition to the statements required by G. O. No. 3480, General Department, dated 3rd October 1882, I have also prepared an abstract showing the total number of works under each subject irrespective of language.

3. The first statement relates to works in the English language. It shows 80 publications against 35 last year and 49 of the year before last. The noticeable work published during the year is "How I won the Indian Mutiny Medal, and how things went afterwards." History (No. 1-931, third quarter).

"The Good Templar" and the "Gleaner" are two new periodicals started, of which the latter is devoted to the educational purposes. The change in the number of publications this year is due to the small number of the new editions issued—10 against 2 of the current year.

4. The second statement refers to works in the Urdu language. There were 558 publications against 452 of the last year and 552 of the year before. There has thus been a small increase in the number of publications. The noticeable works are—

Biography.—"Yádgáryán Taintális Sál ki Hindustán men az Lieutenant-General Sir George Lawrence, K.C.S.I., C.B.," is a translation of 43 years' events of his life compiled by W. Edwards, B.S.C., from the writings and diary of Sir G. Lawrence made over to the compiler for the purpose (No. 1-391, second quarter).

"Sawanih-i-Sháh-i-Awadh" is a life of Wajid Ali Sháh, late *ex* King of Oudh (No. 1-682, third quarter).

Drama.—"Anjam-i-Sitam, *ur*f Zulm-i-Azlam," on the end of tyranny, or the oppression of Azlam (No. 1-41, first quarter).

"Jahangir," being a translation of Shakespeare's "Hamlet" (No. 3-913, third quarter).

"Dam-i-Mohabbat," being a translation of Shakespeare's "Much ado about nothing" (No. 3-1282, fourth quarter).

"Bhul Bhulaiyan," being an Urdu version of Shakespeare's "Comedy of Errors" (No. 4-1260, fourth quarter).

Fiction.—"Tumhin par pahle marte the, tumhin par abhi marte hain," being an Urdu translation of the English novel of "My First and Last" (No. 12-231, first quarter).

"Sam-nama," being a translation from the original Persian (No. 13-351, second quarter).

History.—"Nairang-i-zamani," the history of the Bhutias, being a translation from the Gujrati (No. 14-16, first quarter).

"Kadim Tawarikh ka Ikhtisar," being a translation of "Landmarks of Ancient History" (No. 33-326, second quarter).

"Tarikh Aina-i-Awadh" is a history of Oudh from the earliest era (No. 34-557, second quarter).

"Tuhfat-ul-Muluk," being an Urdu translation of "Tarikh Farishta" (No. 35-494 second quarter).

"Tarikh-i-misar jadid Mulakkabba Tuhfa-i-misariyya," being an Urdu translation of "Egypt, and the Egyptian Question" (No. 36-486, second quarter).

"Aina-i-Chini—Tarjume-i-Tarikh-i-Yamini," being a history of the reign of Mahmud of Ghazni translated from the original Arabic (No. 15-638, third quarter).

"Gul-i-maksud-i-Kázi," by Rai Bahadur Diwan Jani Bihari Lal, being a translation of the history of Chittaur (No. 18-1217, fourth quarter).

"Royal Heroes of Islám," compiled by Muhammad Shibli Numani, is the first of the series of its kind in which the author intends to give the lives and history of the reigns of the principal sovereigns of the Muhammadan kingdoms. This part contains a life of and the history of the reign of Mamun Rashid, King of Persia (No. 19-1341, fourth quarter).

"Tarikh-i-Jadwalayya" is an outline of the history of the Muhammadan religion (No. 20-1066, fourth quarter).

Language.—"Jawáb-i-Mazmún ba Guldasta-i-Mazamin," on composition (No. 23-15, first quarter).

"Zarúr-ul-'Ain," versified by Mirza Asad Ali Beg, on morals (No. 29-1227, fourth quarter).

"Odál-ul-Walodán" on etiquette for children (No. 31-1135, fourth quarter).

Law.—"Digest, Indian Law Reports from 1876 to 1884," supplies a long-felt want of lawyers who read only Urdu (No. 45-9, first quarter).

"Sharh-i-Majmu'a-i-zabitan-Faujdári" is a commentary on the Criminal Procedure Code (No. 72-534, second quarter).

"Sharh-i-Kánún-i-Shahadat Majriya-IIind yáni Act awwal San 1872, Iswi má Kanún-i-half Májiya-IIind yáni Act 10, San 1871 Iswi," commentated by the Hon. Sayyid Mahmud, Judge, High Court, Allahabad, is a commentary on the Law of Evidence in India, Act I of 1872, as amended by Act XVIII of 1872, together with Indian Oaths Act, X of 1871 (No. 46-1140, fourth quarter).

"Sankar's Manual of Oudh Land Revenue, Act XVII of 1876, with Illustrations from the Civil and Rent Act Rulings, Revenue and Judicial Circulars, up to 31st March 1888" (No. 47-1091, fourth quarter).

"Tambih-ul-Ilam wa Hidayat-ul-Awámm," publishing the (religious) proclamation and guidance to people (No. 48-1097, fourth quarter).

Medicine.—"Amrit Ságar" (No. 53-68, first quarter).

"Ganjina-i-Tib-i-Mumtaziya" is a treatise on medicine (No. 56-214, first quarter).

"Bahr-i-Muhit," on human anatomy and medicine (No. 49-693, third quarter).

"Kimiya-i-Anásiri" is the chemistry of the elements, being a translation of the Urdu Kuráfádin-i-Kadiri (No. 50-899, third quarter).

"Makhzan-ul-Mufradat" is a collection of prescriptions (No. 51-897, third quarter).

"Khulasa-i-Makhzan-ul-Adwiya" is an abstract of prescriptions (No. 52-650, third quarter).

"Masih-i-Álam" (No. 54-692, third quarter).

"Katil-i-Haizi" is a treatise on cholera (No. 57-889, third quarter).

"Manushya Rakshá, Part II," by Lala Maiku Lal Kurmi, on the causes and origin of cholera (No. 50-1122, fourth quarter).

"Tafáruk-ul-Biuráz wa Tafáruk-ul-Adwiya," on diagnosis of the diseases and the medicines (No. 52-1053, fourth quarter).

"Iláj-ul-Bahaim-i-Mulk-i-Hindustán," on the cure of cattle diseases in India (No. 56-1036, fourth quarter).

Miscellaneous.—"Kawaid-i-Pension wa Rukhsat wa Tankhwáh-i-Kaim mukám-i-Mut'allak-i-Mulázmán-á-Ghair mutá ahid" contains the Pension, Leave, and Acting Allowance Rules relating to Uncovenanted Servants (No. 80-578, second quarter).

"Tarakki Tahzib-i-'Ainne," being an Urdu translation of Sir Walter Scott's "Progress of Civilization" (No. 71-979, third quarter).

"Adáb-i-Farang," on English etiquette for Indian gentlemen (No. 72-896, third quarter).

"Farus-Náma-i-Rangin" is a treatise on veterinary art (No. 70-1308, fourth quarter).

Poetry.—"Arús-i-Mazmun Ma'rúfba Diwan-i-Sham," being noticeable as the production of a Muhammadan lady (No. 85-1093, fourth quarter).

Politics.—"Rús wa Englistán," on the Russian and the English Governments and their foreign politics and relations towards Persia, Turkey, Afghanistan, &c. (No. 93-1306, fourth quarter).

Travels.—"Wakái-i-Sair wa Siyahat-i-Doctor Bernier ba ahd-i-Sháh Jahán wa Aurangzeb" contains the travels of Bernier in India during the time of Sháh Jahán and Aurangzeb (No. 138-1253, fourth quarter).

The following periodicals have been started in Urdu :—

Arts.—"Mualliam-ul-Tijarat."

Poetry.—"Gulshan-i-Dagh-i-Rattan."

5. The third statement relates to works in the Hindi language. It shows 295 publications against 262 of the last year and 463 of the year before. The following works are worth noticing :—

Biography.—"Sankara-Digvijay" is a life of Sankara Charya (No. 1-484, second quarter).

Medicine.—"Bála-roga-Násák," on the diseases of children (No. 20-532, second quarter).

"Vaidya-Ratna" is a medical work in verse (No. 22-567, second quarter).

"Practical Pharmacy," by Dr. Mukand Lal of Agra (No. 24-195, first quarter).

"Kavi-Farang," a medical work in verse (No. 27-694, third quarter).

Poetry.—"Pritlv-ráj Rasan," edited in the original old Hindi, with critical notes (No. 63-882, third quarter).

Politics.—"Sukra Niti," being a translation from the Sanscrit of a book of the same name on politics (No. 64 900, third quarter).

Religion.—"Mahábhárat" is a translation of the celebrated poem in Sanscrit.

Science (Natural and others).—"Chemistry," translated by Dr. Mukand Lal, Honorary Assistant Surgeon (No. 64-211, first quarter).

"Sabha-Pattra" is the only new periodical in Hindi published during the year. This is mainly devoted to the Jain religion.

6. The fourth is a statement of Sanscrit publications. It shows 36 publications against 42 of the last year and 44 of the year before last. The following are noticeable :—

Language.—"Chandra Kaláyáh Sábdendu Sekhasthra Vyakhyayah, Parts I, II, III, and IV," is a commentary to the Sabdendu Sekhasthra on Grammar (No. 2-126, first quarter).

"Probodha-Chandrika" is a Sanscrit Grammar in verse (No. 7-1166, fourth quarter).

"Tattva-Bodhini" is a commentary on Siddhánta Kaumudi (No. 1-8155; fourth quarter)

Miscellaneous.—"Vrihajjatak Satik" is an astrological calculation of nativity, with a commentary (No. 3-140, first quarter).

Poetry.—"Rasa Gangádhara" is a treatise on the art of poetical composition, with a commentary called "Gurumarma Prakasá" (No. 7-886, third quarter).

Philosophy.—"Khandhadyám" is a work on logic (No. 8-842, third quarter).

"Sankshépa-Sáriraka, Chapters I, II, III, and IV." On the Vedánta or Brahma Sútra (No. 9-850, third quarter).

"Siddhanta-tattva-vinduh" is a commentary on Sankara Chárya's Dasá-sloki (No. 10-865, third quarter).

Religion.—"Nirnaya Sindhu" is a celebrated work on religious speculations (No. 10-1804, fourth quarter).

7. The fifth statement deals with the publications in the Arabic language, which numbered 41 during the year under review against 25 of the last year and 50 of the year before last. The noticeable works are—

Law.—"Aljildain-ul-Akhirain Minal Hidayah" (No. 5-127, first quarter).

"Sirájmá Ziyá-is-Siráj wa Háshiya Ziya-is-Siráj" is the Law of Inheritance (No. 6-302, first quarter).

"Abwáb-ul-Jami, us-Sághir" contains selections on the Muhammadan law of marriage, divorce, and wills (No. 3-420, second quarter).

8. The sixth statement shows that there were 126 publications in the Persian language against 65 of the last year and 119 of the year before last. The increase in the number is owing to a large number of new editions. The following are noticeable :—

Language.—"Mustalhat-ush-Shuru-al-Marúfba Mustalbát-i-Warista" is a dictionary of poetical idioms and poetic license (No. 9-458, second quarter).

"Burbán-i-Kati" is a dictionary (No. 10-455, third quarter).

"Muntakhabát-i-Lugkát" is a dictionary (No. 9-747, third quarter).

Law.—"Tarjuma-i-Farsi Abwab-i-Jami, Saghir" contains selections from the Muhammadan law of marriage, divorce, and wills (No. 13-568, second quarter).

"Kauz-i-Farsi" is a Persian translation of "Kauz-ud-Dakáik" in Arabic (No. 14-792, third quarter).

9. The last statement refers to polyglot works, and a separate table is given for the different combinations of languages. They show 276 publications against 197 last year and 248 of the year before last. The number of publications is greater this year owing to a marked increase in the number of works on religion, philosophy, and miscellaneous subjects. The following works are noticeable :—

Biography.—"Khiyarat-ul-Khiyarat" is a biographical sketch of 24 companions of the Prophet, his 95 subordinates, 17 famous women, and 200 Shaikhs and 86 saints of Egypt (No. 1-54, first quarter).

Medicine.—"Makhzan-ul-Adwiyát Maunke Fawaid wa Isti'mál wa Khurák" contains the medicines, their effects, uses, and the measures of doses (No. 21-1056, fourth quarter).

"Ark-Prakás Satik" is on the extraction of liquid medicines annotated in Sanscrit and Hindi (No. 19-181, fourth quarter).

Language.—"A Romanized English-Hindustani Law and Commercial Dictionary of Words and Phrases" used in civil, criminal, revenue, and mercantile affairs (No. 2-1181, fourth quarter).

"Tasrif-i-Zaban-i-Farsi wa Angrezi," versified by Rai Bahádur Diwán Jani Bihari Lal, in Persian, English, and Urdu, contains declensions of the Persian and English languages (No. 12-1215, fourth quarter).

Law.—"Mitakshará Satik" is the Mitakshará with commentary in Sanscrit and Hindi (No. 19-493, second quarter).

"Majmu'a-i-Fatawi" is a collection of decisions (No. 19-993, fourth quarter).

Miscellaneous.—"Kānya Kubja-kula-Kaumudi" contains origin of the Banauja Brāhman (No. 16-963, third quarter).

Philosophy.—"Srimad-Bhagvad-Gitā Nawala-Bhāshya," Parts, I and II in 806 pages, containing the commentaries of Ananda Giri, Sankara Charya, Sridhar Swāmi, and Newal Kishore on Bhagvad-Gitā, in Sanscrit and Hindi (No. 29-489, second quarter).

Religion.—"Sharasā Sanskāra Vidhih" contains the performance of the sixteen rites in Vaidic, Sanscrit, and Hindi (No. 62-499, second quarter).

"Risāla-i-Poshi" is a tract on the *parda* system (No. 66-106, fourth quarter).

"Nasihāt-ul-Awāmm aur Munābbah-ul-Kawāss" is on the duties of a *parda nastin* woman (No. 83-1088, fourth quarter).

The noticeable periodical is—

Religion.—"Arya Siddhanta," containing the established principles of the Aryans, in Sanskrit and Hindi.

The last statement shows the number of publications on each subject irrespective of language as required by Government No. ⁸¹⁴ 111-358, dated 21st May, 1887. From this it appears the number of publications in Language, Miscellaneous, and Religion has increased this year. This is due to an increase in the number of publications on those subjects in Urdu; a decrease has occurred in those in Hindi.

During the current year the greatest number of publications has been issued from Lucknow, there being 456 as against 284 of the last year. More than half has been published by Munshi Newal Kishore, C.I.E.

During the year under report the number of noticeable works has been greater in the Urdu language than in any other, and comprises almost all the important subjects. There are few good original works, and the tendency of the writers is to translate either from the English or an Oriental language.

(1) English Language.

Subjects.	ORIGINAL WORKS.		Re-publications.	Translations.	Total.	Educa-tional.	Non-educational.	Total.
	First editions.	New editions.						
Biography	1	...	...	...	1	...	1	1
History	8	1	...	...	4	3	1	4
Language	10	1	...	...	11	2	0	11
Law . . . . .	...	...	1	...	1	...	1	1
Miscellaneous	12	...	...	1	12	...	13	13
TOTAL	26	2	1	1	30	5	25	30

(2) Urdu Language.

Arts	4	...	...	...	4	...	4	4
Biography	3	...	...	...	3	...	3	3
Drama	9	...	...	4	13	...	13	13
Fiction	31	4	11	10	56	...	56	56
History	10	17	1	8	36	19	17	30
Language	27	67	...	7	91	60	31	91
Law	4	3	...	3	15	2	13	15
Medicine	16	17	...	15	48	5	43	43
Miscellaneous	41	20	1	5	76	...	76	76
Poetry	31	11	15	2	69	...	69	69
Politics	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	2	1	...	1	4	...	4	4
Religion	73	15	7	16	110	...	110	110
Science (Mathematical and Mechanical)	9	17	1	10	37	29	9	37
Science (Natural and others)	2	1	...	1	4	1	3	4
Travels and Voyages . . . . .	...	...	...	1	1	...	1	1
TOTAL	262	172	36	83	558	115	413	559

(3) Hindi Language.

Biography . . . . .	...	...	...	1	1	...	1	1
Drama	3	9	3	...	20	...	20	20
Fiction	2	1	1	4	8	...	8	8
History	2	12	...	2	16	14	2	16
Language	7	20	...	10	47	29	14	43
Law . . . . .	...	3	...	...	3	3	...	3
Medicine	7	3	...	1	11	...	11	11
Miscellaneous	23	14	6	5	48	...	44	49
Poetry	20	7	10	3	40	...	40	40
Politics . . . . .	...	...	...	1	1	...	1	1
Philosophy (including Mental and Moral Science)	...	1	...	2	3	...	3	3
Religion	30	20	3	8	67	...	67	67
Science (Mathematical and Mechanical)	4	16	1	11	32	23	4	32
Science (Natural and others)	...	1	...	1	2	1	1	2
TOTAL	109	113	24	49	295	75	220	295

(4) Sanscrit Language.

Subjects.	ORIGINAL WORKS.		Re-publications.	Translations.	Total.	Educa-tional.	Non-educational.	Total.
	First editions.	New editions.						
Language	11	...	8	...	14	...	14	14
Miscellaneous	3	1	1	...	5	...	5	5
Poetry	2	...	...	...	2	...	2	2
Philosophy (including Mental and Moral Science)	3	...	...	...	3	...	3	3
Religion	5	3	4	...	12	...	12	12
TOTAL	24	4	8	...	36	...	36	36

(5) Arabic Language.

Biography	1	...	...	...	1	...	1	1
Language . . . . .	...	...	11	...	11	...	11	11
Law	4	1	...	...	5	...	5	5
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Religion	8	1	14	...	23	...	23	23
TOTAL	14	2	25	...	41	...	41	41

(6) Persian Language.

Biography	2	...	...	...	2	...	2	2
Fiction . . . . .	...	...	7	...	7	...	7	7
Language	7	8	28	...	43	6	37	43
Law . . . . .	...	...	...	2	2	...	2	2
Medicine	3	6	1	...	10	...	10	10
Miscellaneous . . . . .	...	1	1	...	2	...	2	2
Poetry	2	...	8	...	10	...	10	10
Philosophy (including Mental and Moral Science)	2	2	28	1	33	1	32	33
Religion	5	5	3	4	17	...	17	17
TOTAL	21	22	76	7	126	7	119	126

(1) English and Urdu Languages.

Language	18	1	1	3	18	2	16	18
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(2) English and Hindi Languages.

Language	2	2	...	2	2
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(3) English and Sanscrit Languages.

Language	1	1	...	1	1
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(4) Urdu and Hindi Languages.

Language	1	1	...	2	...	2	2
Medicine	1	1	...	1	1
Miscellaneous	1	1	...	1	1
Philosophy (including Mental and Moral Science)	1	1	...	1	1
TOTAL	3	1	1	...	5	...	5	5

(5) Gurmukhi and Hindi Languages.

Religion	1	1	...	1	1
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(6) Urdu and Sanscrit Languages.

Miscellaneous	1	1	...	1	1
Religion	1	1	...	1	1
TOTAL	1	1	2	...	2	2

(7) Sanscrit and Nipali Languages.

Subjects.	ORIGINAL WORKS.		Re-publications.	Trans-lations.	Total.	Educa-tional.	Non-educational.	Total.
	First editions.	New editions.						
Religion	2	2	...	2	2

(8) Vaidic and Hindi Languages.

Religion	1	1	...	1	1
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(9) Vaidic and Sanscrit Languages.

Language	1	...	1	...	1	1
Religion	2	...	2	...	2	2
TOTAL	3	...	3	...	3	3

(10) Urdu and Arabic Languages.

Biography . . . . .	...	...	...	1	1	...	1	1
History . . . . .	...	...	...	1	1	...	1	1
Medicine . . . . .	...	1	...	...	1	...	1	1
Miscellaneous	1	7	...	...	8	...	8	8
Poetry . . . . .	...	1	...	...	1	...	1	1
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	1	1	...	1	1
Religion	51	20	2	22	95	...	95	95
TOTAL	52	29	2	25	108	...	108	108

(11) Urdu and Persian Languages.

Language	9	8	...	1	18	8	10	18
Law	1	...	...	...	1	...	1	1
Miscellaneous . . . . .	...	1	...	...	1	...	1	1
Poetry	1	...	3	3	5	...	5	5
Philosophy (including Mental and Moral Science) . . . . .	...	1	...	6	7	...	7	7
Religion	1	1	2	...	2	2
TOTAL	12	11	2	9	34	8	26	34

(12) Persian and Turki Languages.

Language	1	...	1	...	1	1
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(13) Hindi and Sanscrit Languages.

Law	1	...	1	2	...	2	2
Medicine	1	1	2	...	2	2
Miscellaneous	4	1	...	2	7	...	7	7
Poetry	1	1	...	...	2	...	2	2
Philosophy (including Mental and Moral Science)	2	2	...	1	5	...	5	5
Religion	14	4	...	4	22	...	23	23
TOTAL	22	9	...	9	40	...	40	40

(14).—Arabic and Persian Languages.

Language . . . . .	...	...	5	...	5	...	5	5
Law	1	...	...	...	1	...	1	1
Medicine	1	...	...	...	1	...	1	1
Poetry . . . . .	...	...	1	...	1	...	1	1
Philosophy (including Mental and Moral Science)	1	1	1	...	3	...	3	3
Religion	1	...	4	...	5	...	5	5
TOTAL	4	1	11	...	16	...	16	16

(15) English, Urdu, and Hindi Languages.

History . . . . .	...	...	2	...	2	2	...	2
Language	2	...	...	...	2	1	1	2
TOTAL	2	...	2	...	4	3	1	4

(16) *English, Hindi, and Sanscrit Languages.*

Subjects.	ORIGINAL WORKS.		Re-publications.	Translations.	Total.	Educa-tional.	Non-Educa-tional.	Total.
	First editions.	New editions.						
Language	1	1	...	1	1

(17) *English, Urdu, and Persian Languages.*

Language	1	1	...	1	1
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(18) *Urdu, Sanscrit, and Vaidic Languages.*

Religion	1	1	...	1	1
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(19) *Hindi, Sanscrit, and Vaidic Languages.*

Religion	8	1	...	3	12	...	12	12
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(20) *Urdu, Arabic, and Persian Languages.*

Language	2	1	4	...	7	1	6	7
Medicine	1	1	...	1	1
Miscellaneous	1	1	...	1	1
Religion	3	1	...	2	6	...	6	6
TOTAL	6	3	4	2	15	1	14	15

(21) *Hindi, Sanscrit, and Arabic Languages.*

Miscellaneous	1	1	...	1	1
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(22) *Hindi, Arabic, and Persian Languages.*

Language	1	...	3	...	4	...	4	4
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(23) *English, Hindi, Sanscrit, and Arabic Languages.*

Miscellaneous	1	1	...	1	1
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(24) *Urdu, Hindi, Sanscrit, and Vaidic Languages.*

Religion	1	1	...	1	1
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(25) *Urdu, Sanscrit, Vaidic, and Arabic Languages.*

Religion	1	1	...	1	1
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Statement showing the number of publications during the year 1888 on each subject, irrespective of language.

Subjects.	Total of year under report.	Last year.
Arts	4	4
Biography	9	11
Drama	33	30
Fiction	71	68
History	59	58
Language	273	232
Law	30	26
Medicine	77	61
Miscellaneous	163	100
Poetry	120	110
Politics	2	...
Philosophy (including Mental and Moral Science)	62	51
Religion	332	236
Science (Mathematical and Mechanical)	70	81
Science (Natural and others)	6	9
Travels and Voyages	1	1
TOTAL	1,362	1,078

Statement showing the number of publications issued from each Press and the place.

Place of publication.	Name of the Press.	Number of publications issued from the Press.	Total number of publications issued by the place.
LUCKNOW	Munshi Newal Kishore	265	453
	Náwi	51	
	Anwár-i-Muhammadi	44	
	Jafari	23	
	Sukh Sambad	19	
	Kaumi	17	
	Ganga Prasad Varmá and Brothers	12	
	Anwari	7	
	Lyell	3	
	Tamannai	3	
	Kanya Kubj	3	
	Oudh	2	
	Oudh Commercial	1	
	Dayál	1	
	Urdu	1	
	Dabdaba-i-Ahmadi	1	
Mustafái	1		
CAWNPORE	Munshi Newal Kishore	128	210
	Ahmadi	66	
	Nizami	30	
	Shula-i-Tur	9	
	Law	5	
	Matli-i-Mir	3	
	Vidýádbur	3	
	Raunak-i-Hind	1	
AGRA	Mufid-i-Am	47	177
	Viddyá-Vilás	29	
	Anwari	12	
	Amir-ul-Matabi	10	
	Illahi	7	
	Ijaz-i-Muhammadi	7	
	Agra	6	
	Medical	5	
	Ijad-i-Kishan	5	
	Ahmadi	5	
	Kasiprati	4	
	Tijarati	4	
	Kuraishi	4	
	Mumtazia	3	
	Satya-Prakás	3	
	Husaini	3	
	Vidya Vinod	3	
	Murtazái	3	
	Shams-ul-Ulum	2	
	Khurehaid-i-Alam	2	
	Mauzir-i-Tilism	2	
	Gulshan-i-Ilm	2	
	Sikandra Orphan	2	
Surma-i-Rozgar	1		
Ab-ul-Ulai	1		
Gulshan-i-Riyaz	1		
Muhammadi	1		
Mathematical	1		
Ornamental Job	1		
Bahar-i-Hind	1		
MERRUT	Vidya Darpan	65	162
	Gulzar-i-Muhammadi	20	
	Chaman-i-Hind	12	
	Juana Prakás	11	
	Rám	10	
	Háshimi	10	
	Muhammadi	8	
	Shagufa-i-Faiz	5	
	Juana Sagar	4	
	Hadikat-ul-Ulum	4	
	Fakhr-ul-Matabi	3	
	Ananda-Prakás	3	
	Gulzar-i-Ibrahim	2	
Juana Prakás	2		
Dár-ul-Ulum	2		
Tuti-i-Hind	1		

Statement showing the number of publications issued from each Press and the place—concl'd.

Place of publication.	Name of the Press.	Number of publications issued from the Press.	Total number of publications issued by the place.	
BENARES	Chandra Prabhá	28	109	
	Bhárat Jivan	23		
	Medical Hall	17		
	Amar	11		
	Kásika	8		
	Ráj Rájeevare	7		
	Said-ul-Matabi	4		
	Sayyid-ul-Matabi	3		
	Siddha Vinayak	3		
	Benares Printing	2		
Ganeca Prabhákar	2	93		
Prabhákar	1			
ALLAHABAD	Námwar		22	41
	Vaidic		11	
	Prayág		10	
	Mission Congregational		8	
	Mission		8	
	Indian		6	
	Anwár-i-Ahmadi		6	
	Agnihotri		4	
	Railway Service	4		
	Alahyar	3		
	Desopokarak	3		
	Exchange	2		
	Zubdad-ul-Nazár	2		
	Hindú	1		
	Liverpool	1		
	Najm-us-Sakil	1		
Nazair-i-Kanun-i-Hind	1			
Nur-ul-Absar	1			
Nami	1	30		
MORADABAD	Atma Prakas		8	9
	Sambhal		8	
	Najir-i-Azam		5	
	Gulzár-i-Ahmadi		4	
	Matla-ul-Ulum		4	
	Gulzar-i-Ulum		4	
	Gulzar-i-Muhammadi		2	
	Gulzar-i-Ibrahim		2	
	Hashmi		2	
	Hadi-ul-Matabi	1		
Najm-ul-Akhabár	1	8		
BAREILLY	Rohilkhand Literary Society		17	7
	Anwar-i-Ahmadi		6	
	Matla-i-Darakhsan		3	
	Subh-i-Sádk		2	
	Ahmadi	1		
Nadiri	1	9		
JAUNPUR	Akbar		5	6
	Azam-ul-Matabi		3	
	Ishák	1		
ALIGABH	Bharat Bandhu	5	8	
	Káyaatha Prakás	2		
	Mihr-i-Nimroz	1		
MIRZAPUR	Ananda-Kádambini	5	7	
	Legal Remembrancer	2		
SAHARANPUR	Khair-i-Khwah-i-Sarkár	3	6	
	Matli-ul-Anwar	2		
	Srimai	1		
ROORKEE	Civil Engineering College	6	6	
MUZAFFARNAGAR	Chashma-i-Kaisar	5	5	
SHAHJAHANPUR	Arya Darpan	2	2	
BIJNOR	Markham	1	1	
FATEHPUR	Nasim-i-Hind	1	1	
	Presses unknown	3	3	
GRAND TOTAL		...	1,362	

PUNJAB.

From C. L. TUPPER, Esq., Secretary to Government, Punjab, to the Secretary to the Government of India, Home Department,—No. 842, dated Lahore, 13th May 1889.

I am desired to forward herewith, for the information of the Government of India, copy of a letter, No. 810, dated the 6th April 1889, from the Director of Public Instruction, Punjab, enclosing a report by the Registrar of the Education Department on the publications registered in the Punjab under Act XXV of 1867 during the year 1888.

From COLONEL W. R. M. HOLROYD, Director of Public Instruction, Punjab, to C. L. TUPPER, Esq., Secretary to Government, Punjab,—No. 810, dated 6th April 1889.

I have the honour to forward the Annual Report upon the books registered during the year 1888, under Act XXV of 1867, which has been submitted by the Registrar of the Education Department.

From LALA RAM KISHAN, Offg. Registrar, Education Department, Lahore, to COLONEL W. R. M. HOLROYD, Director of Public Instruction, Punjab,—No. 77, dated 6th April 1889.

I have the honour to submit a report, together with the prescribed statements, on the publications registered in the Punjab, under Act XXV of 1867, during the calendar year 1888.

2. The total number of books registered during the year was 2,301 against 1,700 during the previous year. There has been a marked increase in the number of productions in almost all the languages in which books are written in this province, and in most of the subjects under which the publications are classified.

The year under report has been conspicuous for literary activity.

3. The copyright of 214 books was registered during the year against 108 in the preceding year, showing an increase of almost cent. per cent.—a sure sign of appreciation of the advantages secured to the public by the law of copyright.

4. The number of publications in different languages registered during 1887, as compared with those registered in 1888, is shown below:—

	1887.	1888.
English	38	61
Arabic	02	117
Hindi	142	169
Kashmiri . . . . .	...	1
Punjabi	473	645
Pashto	10	15
Persian	90	60
Sanskrit	19	48
Sindhi	10	30
Takri . . . . .	...	1
Urdú	804	961
Bi-lingual	91	140
Tri-lingual	14	21
Polyglot	4	3
TOTAL	1,700	2,301

The largest number of publications, which is 961, or nearly 40 per cent. of the total number for the year, is, as usual, in Urdú; Punjabi, the language of the Sikhs, contains 645 publications against 473 in the preceding year, or an increase of over 25 per cent., which indicates the steady intellectual advance of the community. The number of books in the Sindhi dialect has risen from 10 to 30.

5. The distribution of the publications according to the prescribed subjects is as follows:—

Arts	2
Biography	11
Drama	69
Fiction	39
History	23
Language	278
Law	74
Medicine	110
Miscellaneous	308
Poetry	680
Politics	9
Philosophy (including Mental and Moral Science)	6
Religion	594
Science (Mathematical and Mechanical)	74
Science (Natural and other)	13
Voyages and Travels	8
TOTAL	2,301

Poetry and religion are the subjects in which, as usual, the largest number of publications appear.

Selections from religious books used for family instruction and prayers, controversial pamphlets, religious tracts of the Christian Missionaries, Aryá Samájists and Bráhmós, and a swarm of love-tales, love-songs, dirges, praises of divinities and satirical productions, help to add to the number of publications under these kindred heads.

It is painful to observe in some few instances the immoral and indecent language used in the uncouth literature of some of the so-called religious and social reformers.

The smallest number of publications come under the more important heads of Arts, Biography, Politics, Philosophy, and Voyages and Travels.

The popular intellect of the province has not as yet so far advanced as to enter into important subjects like these. The indigenous arts of the country are learnt at the shop; biography is not much cared for; politics are not systematically discussed; and the people either do not travel for the sake of travelling, or, if they ever leave their home, they do not think of writing accounts for instruction or amusement.

6. Of the total number of publications received during the year, 2,058 are books and 243 periodicals. Of the latter, 62 are legal, 72 medical, 47 religious, 4 linguistic, 52 miscellaneous, and 6 scientific.

There seems to be a great demand for the medical periodicals owing evidently to the extended appreciation of the European system of treatment.

7. The following original works and reprints will be noticed in the order of the subjects:—

Arts.—As in the previous year, only 2 publications have been received on this subject, and even these are mere reprints of treatise on the arts of gilding and electroplating.

Biography.—There were 6 original works, 3 translations, and 2 republications, among which the following deserve mention:—

(a) *Ab-i-Hayát.*—By the learned Maulvi Muhammad Hussain, Shams-ul-Ulamá. It contains short sketches of the lives of remarkable Urdú poets, together with a short and concise history of the Urdú language.

(b) *Janam Sákhí.*—This is an Urdú translation of the original Gurmukhí work on the life of the great Sikh Gurú Bábá Nának. The book is most popular among the Sikh community, and with few exceptions, all the presses of the province produce it in one or other language.

(c) *Zikri Mamdúh.*—Under this title has appeared a short but interesting sketch in Urdú of the life and dominions of the Queen-Empress.

Drama.—Only 12 original works were registered under this head, the rest being republications, with the exception of one translation. Fictitious tales and love-stories written in the style of a dialogue between two or more persons are generally brought out under the name of drama.

The following among others may be mentioned:—

(a) *Barú bhawasthá Nátak.*—Shows, from quotations from Hindú religious books, that a Bráhmín is one who performs the duties assigned to that caste, and not one who is descended from Bráhmín parents. The work possesses no dramatic value.

(b) *Samudrá Yútra Nátak.*—Illustrates the various opinions held from a religious point of view about sea voyages, and concludes by showing that the Hindú religious and social authorities are not against making such voyages.

- (c) *Prabodh Chandrá Nūlak*—Is a Hindī translation of the Sanscrit work of long standing and is much appreciated by the people. It contains moral and religious instructions allegorically arranged in a drama in which different kinds of virtue and vice are personified and made to act their respective parts.

Fiction.—Most of the works under this head consist of stereotyped stories reproduced in new garbs and marvellous and incredible tales. Of the 14 original works and 3 new additions, a few notable ones are given below:—

- (a) *Fasānā-i-Mubtaldā, &c.*—This is a valuable production in Urdū from the pen of the celebrated author of the *Taubat-un-Nasūh* and *Banāt-un-Nā'ih*. The present story depicts in vivid colours the distressful results of polygamy which prevails among Muhammadans; but which, as the author seems to prove successfully, is not lawful according to the traditions of Islām. The style is choice and forcible.
- (b) *Faithful, or a story of love and adventure*.—By Mr. J. H. Carter Digby, a European gentleman. The story is very interesting as a tale of love and adventure, but is incomplete. The book bristles with misprints.
- (c) *Hidāyat Nāma-i-Atfāl Hissa-i-awwal*—Is a small Urdū book written in the form of a dialogue. It contains brief and appropriate accounts of certain social evils such as the giving and accepting of bribes; details the advantages of female education; and advocates moral and intellectual reformation.
- (d) *Mysteries of the Punjab, ya'nī Srī Matī Bidyāwātī, kā Urdū Noveḷ*.—Contains a distressing account of a widow who suffered much from poverty and was subjected to numerous temptations and trials from which she escaped with much difficulty. The re-marriage of widows is strongly inculcated.
- (e) *Aīna-i-Rozgār*.—By Ahmad Hasan Khān, son of Dr. Muhammad Husain Khān, of Lahore, is a very good work in Urdū, exposing, in the shape of a novel, some social evils,—such as marriage in old age, putting jewels on children, extravagant expenses on marriage, and other kindred subjects. It includes a chapter on the "Taming of the Shrew," which is apparently an adaptation of one of the plays of Shakespeare. The style is ornamental, though at places it is obscure and pedantic, and a few indecent expressions have thoughtlessly been allowed to creep into the otherwise readable book, which, on the whole, is creditable to the young author.

History.—This subject is represented mostly by books designed for educational purposes. Of the original works and translations, the following will serve as specimens of the spontaneous productions of the genius of the country:—

- (a) *Aīna-i-Am-i-Jahān Numā*—Is a translation of a Persian work called *Miratt-ul-'Alam* containing accounts of the Muhammadan Kings of India and other countries. The book is badly printed on an inferior sort of paper.
- (b) *Tawārīkh-i-Siā'kot*—Is a history of the place containing highly-coloured notices of the invasions of the Muhammadans on Siā'kot and the state of the city under different Muhammadan rulers.
- (c) *Sindh jī Sahajī Mukhtasar Tārīkh*—Is a short history of Sindh in the Sindhī language, and seems to have been written for schools of that province.
- (d) *Translation of Sikhhā de Rojī Vīkhyā (sic)*.—By Major H. Court. The book includes selections from the *Janam Sākhī*, and other Gurmukhī works on the ten Sikh Gurús; History of the Sikhs from the rise of Mahārāja Itanjit Singh to the annexation of the Punjab by the British Government, and a short *résumé* of the manners, customs, songs and proverbs of that community. A short Grammar of Gurmukhī and a vocabulary of technical terms are appended.
- (e) *'Umdat ut Twā'ikh*—By Lāla Soban Lal of Lahore, is a voluminous Persian work of great historical importance, written during the reign of Mahārāja Ranjit Singh and his successors. Parts I, II, and III of the third volume have issued during the year. They contain a history of Sardārs Charat Singh and Mahān Singh, and a diary of the reign of Mahārāja Ranjit Singh. The events recorded are highly interesting. Great credit is due to Lāla Harbbagwān Dās, grandson of the author, for the labour and expense of editing this book.
- (f) *Tārīkh-i-Punjab mā'i-hā'lat-i-shahr-i-Lahore*—In Urdū, compiled by Munshī Muhammad Latif, Extra Assistant Commissioner. From an historical point of view the work seems to be reliable, as the author has copiously borrowed materials from trustworthy sources. His local knowledge seems to have been not less helpful in the preparation of this useful book.

Language.—Under this head are grouped all the Primers, Readers, and Grammars, &c., used as text-books in schools and maktabas. Among the original works and reprints the following works may be noticed:—

- (a) *Band̄t-un-Na'sh*—By Maulvī Nazīr Ahmad, is a valuable book for the education of Muhammadan girls, containing notes on social, moral, geographical and scientific subjects. The style is polished Urdū, which is much esteemed by the public. The book has passed through a number of editions.
- (b) *Angrezi Bol Chāl*—Is a bi-lingual work, containing short sentences in English used in every-day business, with their equivalents in Urdū.
- (c) *Qawā'id-i-Angrezi hissa-i awal wa duwum*.—This little book treats of English Grammar through the medium of Urdū, and includes simple rules likely to be useful to beginners.
- (d) *Najm-ul-Amsal* (Volume V)—Is a useful dictionary of Oriental phrases and proverbs, showing their proper application, and at places illustrated with explanatory anecdotes.

Law.—All periodicals relating to law and annotated editions of Indian Acts are included under this class.

The following original works deserve mention:—

- (a) *The Science of Jurisprudence*—By Mr. W. H. Rattigan, is a valuable compilation calculated to supply a long felt want in the form of a work which fully meets the requirements of the Indian student.
- (b) *A Digest of Cases reported in the Punjab Record, Vol. XXII, with an Index of the Names of the Cases*—Compiled by Mr. H. T. Rivaz, is a useful book of reference for legal practitioners.

Medicine.—The number of original works and translations has been 100 against 80 during the previous year, showing an increase of 25 per cent. The total number of publications received was 110, of which 85 are on the European system, 20 on the Yúnání (Græco-Arabic) and 5 on the Hindī system of medicine. It is apparent from these statistics that the European system of treatment is greatly esteemed by the general public, and it has well-nigh driven the rival system out of the field.

The following works are noteworthy:—

- (a) *Iksir-i-Germany Dāfi-ul-Amrāz jild-i-awwal-wa-Qāti'ul Amrāzjild-i-duwum*—Which means German Medicines—the curer of diseases, Volume I; and the remover of diseases, Volume II. The compiler, Dr. Amānat Khān, of Delhi, has taken his materials for this book from German and other European works on the homœopathic system of treatment. The book contains separate parts on the treatment of men, women, and children.
- (b) *Tibb-i-Rāhīm-t-Ya'ni 'Ilmo 'Amali Tibb*—Is a new edition of the popular work in Urdū by Dr. Rāhīm Khān, Khān Bahādur. It is a comprehensive book on the principles and practice of medicine and has passed through several editions.
- (c) *Asp Nāmā*—Is a small pamphlet in Punjābī containing receipts for the treatment of horses by the native method.
- (d) *Lazzat-ul-Hayāt hissa-i-awwal*—By Hakīm Fakhr-ud-din, is a small Urdū book containing hygienic instructions for preserving health, which is the chief factor in making human life a source of ease and comfort.
- (e) *Kisht Zār*.—A Persian work by Muhammad Wāris Alī Khān, treating of diseases and their cure according to the Græco-Arabic system of medicine.
- (f) *Ramūz-i-A'zam*—By Muhammad A'zam Khān, is a voluminous Persian work on the Græco-Arabic system of treatment. It contains detailed descriptions of diseases of all kinds to which the human body is subject and their cure.
- (g) *Bhāv Prakāsh Satik*—Is a comprehensive standard work in Sanscrit with a Hindī translation. The entire publication extends over three large volumes neatly lithographed. The descriptions of diseases and of medicines, diet, and other requisites are thorough, and speak highly of the advance made in this department by the ancient Hindūs.

Miscellaneous.—Under this head are grouped all publications which cannot come under any of the other prescribed classes.

There were 226 original works and 17 translations embracing love-tales, pamphlets on astrology, bibliomancy, palmistry, and prognostications; rules and regulations of the army and police; periodicals and pamphlets of the various societies in the country; and a host of insignificant sheets.

The following books will help to give an idea of the nature of some of the productions received under this head:—

- (a) *Sarodhā Sūr Charan Dās*—Is a small pamphlet in Hindī treating of prognostications interpreted from the passage of breath through the right or the left nostril.
- (b) *Jat Vidyā Prakāsh-di-tijl Sainch*—Is one of a series on agriculture and other subjects likely to be useful to zamīndārs.
- (c) *Makhzan-un-Nikāh*.—Edited by Lāla Maiyā Das, of Lahore. Is a dialogue in Persian between Bāba Lāl, a celebrated Hindū saint of the Bairāgī sect, and Prince Dāra Shikoh, son of the Emperor Shāhjahān, on pantheistic moral and esoteric subjects.
- (d) *Kāshif-ur-rumūs*—Is a small work treating of astrological forecasts and fortune-telling.
- (e) *Rifāh-i-'Am*—Shows in simple yet forcible language the evils of early marriage.
- (f) *Anmol ratan*—Is a well-written little book in which the author has attempted to show how the Hindūs can elevate their nation morally, intellectually, and physically, by cultivating the social and moral principles inculcated by the Aryān philosophy and the Vedas.
- (g) *Vulgar pretense*—Is a criticism in rather strong terms of a pamphlet entitled "A Manual of Commercial Education and Book-keeping for the use of schools in the Punjab."
- (h) *London Jubilee*—Is an amusing description in Hindī of the Jubilee of the Queen-Empress as observed in London. The authoress, Sṛī Matī Har Devī, daughter of the late Rāi Bahādur Kanhaiyā Lāl, of Lahore, was an eye-witness of the festivities and processions described in the book.
- (i) *Addle-i-Majlis-i-Farang*.—This work, as its name imports, contains directions for Native gentlemen who may wish to have free intercourse with English gentlemen, as to the observance of certain points of etiquette in English Society, and is calculated to promote cordial relations between the rulers and the ruled.
- (j) *Ta'lim-i-Tiflān Ya'ni Zakhira-i-Ta'lim*.—This Urdū pamphlet is another contribution by the Sṛī Matī Har Devī to the literature of the province. The authoress has depicted in vivid colours the defects in the system of training and indigenous education of children, and the brutal conduct of the generality of teachers who resort to corporal punishment. The book contains also an account of the modes of training children pursued in England.

Poetry.—The largest number of publications were received under this head. Love-tales, prayers, criticisms, praises of divinities, Purānic legends, promiscuous songs, and innumerable religious and social controversies turned into verse, mostly stereotyped compositions, combined to swell the number of books grouped in this class.

Of 680 publications registered, 145 only are original works, and the following will serve to show their nature:—

- (a) *Dropadī Līlā*—In Hindī, is a scene from the Mahābhāratha describing the sufferings of Dropadī, the wife of the Pandūs, whom Duryodhan, the Kaurav King, ordered to be undressed in his Court.
- (b) *Qissā Brahmā kā*—Is a metrical account of the products of Burma and the manners and customs of its inhabitants by a Sikh soldier who lived there for some time.
- (c) *Hīr-i-Wāris Shāh*—In Gurmukhī, is a love-tale containing the adventures of Rānjhā and Hīr. It is extremely popular in this province and has passed through numerous editions and presses. The present edition has, perhaps for the first time, appeared in type.
- (d) *Sī karāfī-al-ma'rūf Fareb Nāl-wa-Brahmandān*—Contains thirty quatrains exposing the evils of contracting marriages through the barbers and Brāhmanā, and the heavy expenses incurred on those occasions.
- (e) *Panjābī Chhāud Rātānawālī*.—A treatise on Panjābī prosody.
- (f) *Rabā'iyat-i-Sarnadī*.—Persian poems on pantheistic doctrines by a Muhammadan saint who lived in the time of Aurangzīb.
- (g) *Granth khill kulās*—In Hindī, contains four hundred couplets, of which a hundred verses are devoted to each of the following subjects: *viz.*, the efficacy of repeating the name of God; the virtue of visiting and conversing with the pious; the attributes of the spiritual guide; and a description of the soul.

Politics.—Political agitation engendered by the National Congresses has this year partially

influenced the literature of this province and given birth to 5 original works and 3 translations. Of these the following publications may be noticed:—

- (a) *National Congress se Musalmánon k' bachná cháhíye*—Is a small pamphlet exhorting the Muhammadans to keep aloof from the National Congress.
- (b) *Sihri-i-Sáhir*—Contains a discussion, in the form of a dialogue, of the advantages and disadvantages of the agitations set on foot by the National Congress. Different opinions on the subject have been collected in a convenient form.
- (c) *Taqrír Mu'alliq Indian Congress*—Is an Urdú translation of a speech delivered by Mr. A. O. Hume at a meeting held at Allahabad on 30th April 1888 on the organisation and the objects of the Indian National Congress.

Philosophy.—This branch of provincial literature has not made much progress. Only 3 original works were received, besides 1 translation and 2 republications.

The following deserve mention:—

- (a) *Hil Opadesh*—Is a well-known Sanscrit work conveying intellectual and moral lessons through popular anecdotes.
- (b) *Jadíd Húshtya Mír Isá Ghogí*—Is a commentary on the standard Arabic work on logic called Isá Ghogí.
- (c) *Jog Wáshist*—Is a translation of the old Sanscrit work on the Yoga Philosophy of the Hindús. The book is very popular among particular sects of Hindú mendicants and their followers.

Religion.—Next to poetry, religion absorbs the largest number of publications produced in the province. These may be thus classified:—

Muhammadan	299
Christian	91
Hindú	77
Sikh	70
Aryá	34
Brahmo	21
Jain	2
	694

Single chapters from the Qurán and pieces from the Sikh Grunth are printed and published in pamphlet form for family instruction by the Muhammadans and Sikhs; respectively; and these, in a great measure, help to increase the number of publications grouped under this head.

The missionaries who have left their homes and hearths are ever active in producing tracts calculated to propagate the Gospel.

The Aryá Samájists, who have undertaken to reform the Hindú religion, have by their persistent and sometimes violent criticism of the rituals and traditions followed by the orthodox Hindús, vexed the latter to such a degree that a reaction has begun which has caused the establishment of the Bhárat Dharm, Mahá Mandal, and given rise to endless controversial literature.

The following publications are notable:—

- (a) *Afsul-ul-Fawáid*—A Persian work by the celebrated statesman and poet Amír Khusro, contains account of the visits paid by the author to Nizám-ud-dín, Auliá (sage), who was his spiritual guide, and of discourses respecting religious observances.
- (b) *Akhir gat.*—An Urdú pamphlet on the state of man after death according to the Muhammadan religion. It contains also a description of heaven and hell.
- (c) *Dayá Nand Ashták* (Sanskrit verses with Hindí rendering).—This little pamphlet contains satirical verses showing how stingy and idle people prefer to follow Pandit Dayá Nand, Saraswatí, not so much for the sake of his teaching as to escape religious obligations involving the sacrifice of ease and wealth.
- (d) *The Terminology of the Vedas, Part I*—By Lálá Gúrú Datta, M.A., of the Lahore Aryá Samáj contains a thoughtful examination of the Vedic terminology by three methods,—*vis.*, mythological, antiquarian, and contemporary.
- (e) *The Principles and Teaching of the Aryá Samáj*—A religious tract by the Reverend M. H. Marten Clark, in which the reverend gentleman shows that sacrifice and the doctrine concerning it are coeval with and contained in the Aryan literature. The tract is a refutation of the assertion of the followers of the late Pandit Dayá Nand, Saraswatí, that sacrifices are nowhere ordained in their sacred books.
- (f) *Jaishtá Shántá Paddhatá.*—A Sanscrit book containing rituals for avoiding the supposed baneful influence of the Jaishta asterism on the birth of a child.

- (g) *Ishopanishad, with Sanscrit text and English translation*—By Lálá Gúrá Datta, M.A. The learned translator has appended a skilful exposition of the hymns contained in the Upanishad, which are shown to inculcate the principles of true religion.

Science (Mathematical and Mechanical).—Of 74 publications received under this head, all but 13 are intended for educational purposes.

Of these a few may be named :—

- (a) *The Practical Guide*—In two volumes, by Mr D. P. J. Reirson, treats of the most approved systems of excavating, cuttings, embanking, draining, and laying out curves in connection with the construction of railways. The second volume contains rules regarding the laying out of diversions and turn-tables and the use of the cross staff, and is fairly illustrated.
- (b) *Mahájant Parchár hissa-i-Suwám*—A treatise on book-keeping as practised by native bankers, deserves mention.
- (c) *Pocket Book of Engineering*—By Rái Babádur Gangá Rám, Executive Engineer. The book contains useful information respecting buildings, railways, bridges, and the materials used in their construction, together with rules and formula bearing on the subject. The book is intended to help the subdivisional officers of the department, and mistries and contractors.

Science (Natural and other).—With the exception of two small pamphlets, all the publications registered under this head are educational works, and these two contain an exposition of certain Vedic texts which are said to show the composition of the atmosphere and of water.

Voyages and Travels.—Contributions to this head have risen during the year under report from 2 in the previous year to 8 original works, of which the following are notable :—

- (a) *A tour in Bulgaria*—By Lieutenant G. T. Carre, R.A.
- (b) *Jain Yátrá Darpan*—In Hindí. Strictly speaking, this pamphlet is not a work on travels; but so little is known of the Jainís, that even this small book containing the names of routes to the places held sacred by that sect is not without interest.
- (c) *Rambles and Recollections of an Indian Official*—By Lieutenant-Colonel W. H. Sleeman, is a well-known work containing faithful and literal descriptions of the manners, customs, and traditions of the natives; and historical sketches of some of the Indian kings and nobles whom the author met or about whom he learnt during his tours. A cheap edition of this valuable work has been brought out by Bábu A. C. Majumdar.
- (d) *London Yátrá pratham bhág*—This very interesting and genuine work, containing a graphic account of the voyage to England and of the important places visited on the route, has been written by Srí Matí Har Deví. The description of a storm encountered at sea and of the unfortunate City of Pompeii speak highly of the descriptive powers of the young authoress.

GENERAL STATEMENT OF PUBLICATIONS REGISTERED IN THE PUNJAB UNDER ACT XXV OF 1867 DURING THE YEAR 1889.

Subjects.	ORIGINAL WORKS.		Re-publications.	Translations.	Total.	Educa-tional.	Non-educational.	Total.
	First editions.	New editions.						
Arts	6	...	2	...	2	...	2	2
Biography	12	...	56	1	69	...	69	69
Drama	14	3	16	6	39	...	39	39
Fiction	18	8	8	2	26	14	12	26
History	102	54	109	13	278	278	...	278
Language	13	...	...	61	74	...	74	74
Law	91	3	10	6	110	3	107	110
Medicine	174	52	65	17	308	123	183	308
Miscellaneous	141	4	534	1	680	13	667	680
Poetry	5	...	1	3	9	...	9	9
Politics	2	1	2	1	6	3	3	6
Philosophy (including Mental and Moral Science)	276	7	304	7	594	...	594	594
Religion	34	18	12	10	74	61	13	74
Science (Mathematical and Mechanical)	6	6	1	2	13	11	2	13
Science (Mental and other)	8	...	...	...	8	...	8	8
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	696	155	1,117	133	2,301	608	1,793	2,391

English Language.

Subjects.	ORIGINAL WORKS.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First editions.	New editions.						
Fiction	1	...	...	...	1	...	1	1
History	2	...	...	1	3	...	3	3
Language	1	...	...	...	1	1	...	1
Law	7	...	...	...	7	...	7	7
Medicine	15	...	...	...	15	1	14	15
Miscellaneous	14	1	...	...	15	...	15	15
Poetry	2	...	...	...	2	1	1	2
Religion	7	...	1	...	8	...	8	8
Science (Mathematical and Mechanical)	8	...	...	...	8	...	8	8
Science (Natural and other)	2	...	...	...	2	...	2	2
Voyages and Travels	4	...	...	...	4	...	4	4
TOTAL	68	1	1	1	61	3	58	61

Arabic Language.

Language	9	4	28	...	41	41	...	41
Philosophy (including Mental and Moral Science)	1	1	...	...	2	...	2	2
Religion	5	...	69	...	74	...	74	74
TOTAL	15	5	97	...	117	41	76	117

Hindi Language.

Drama	4	...	13	...	17	...	17	17
Fiction . . . . .	...	1	4	...	5	...	5	5
Language	10	2	12	3	27	27	...	27
Medicine	1	...	1	...	2	...	2	2
Miscellaneous	6	...	8	1	9	1	8	9
Poetry	16	1	50	...	67	...	67	67
Politics . . . . .	...	...	...	1	1	...	1	1
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	1	1	...	1	1
Religion	10	...	23	...	33	...	33	33
Science (Mathematical and Mechanical)	1	1	2	...	4	4	...	4
Voyages and Travels	2	2	...	2	2
TOTAL	50	5	108	6	169	32	137	169

Kashmiri Language.

Poetry	1	1	...	1	1
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Punjabi Language.

Biography	1	...	1	...	1	1
Fiction	1	...	1	...	1	1
Language	1	...	17	...	18	18	...	18
Medicine	2	...	6	...	8	...	8	8
Miscellaneous	11	...	7	...	18	4	14	18
Poetry	60	...	400	...	460	1	459	460
Politics . . . . .	...	...	...	1	1	...	1	1
Religion	62	...	82	...	134	...	134	134
Science (Mathematical and Mechanical)	2	...	2	...	4	4	...	4
TOTAL	128	...	516	1	645	27	618	645

Pashto Language.

Poetry	7	...	4	...	11	...	11	11
Religion	2	...	1	1	4	...	4	4
TOTAL	9	...	5	1	15	...	15	15

Persian Language.

Subjects,	ORIGINAL WORKS.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Biography	1	...	...	...	4	...	1	1
History	4	...	...	...	1	...	4	4
Language	4	4	15	2	25	25	...	25
Medicine	2	...	1	...	3	...	3	3
Miscellaneous	8	...	8	...	11	8	3	11
Poetry	8	2	15	...	25	9	16	25
Religion	9	...	11	...	20	...	20	20
TOTAL	31	6	50	2	89	42	47	89

Sanskrit Language.

Language	1	1	...	...	2	2	...	2
Miscellaneous	1	...	5	...	6	...	6	6
Poetry	1	...	...	...	1	...	1	1
Politics . . . . .	...	...	1	...	1	...	1	1
Philosophy (including Mental and Moral Science)	1	...	2	...	3	3	...	3
Religion	10	...	25	...	35	...	35	35
TOTAL	14	1	33	...	49	6	43	49

Sinhali Language.

Biography	1	...	...	...	1	...	1	1
Drama . . . . .	...	...	...	1	1	...	1	1
Fiction . . . . .	...	...	...	1	1	...	1	1
History	2	...	1	...	3	3	...	3
Language	8	...	8	...	6	6	...	6
Medicine . . . . .	...	...	...	1	1	...	1	1
Miscellaneous	1	...	1	1	3	2	1	3
Poetry	8	...	1	1	6	...	6	6
Religion	2	...	3	3	6	...	6	6
Science (Mathematical and Mechanical)	1	1	1	...	1
TOTAL	18	...	9	6	30	12	18	30

Takri Language.

Religion	1	...	1	...	1	1
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Urdu Language.

Arts	2	...	2	...	2	2
Biography	4	...	1	8	8	...	8	8
Drama	8	...	43	...	51	...	51	51
Fiction	13	2	11	5	31	...	31	31
History	4	8	2	1	15	11	4	15
Language	52	40	23	8	123	123	...	123
Law	6	...	...	61	67	...	67	67
Medicine	68	3	1	4	76	2	74	76
Miscellaneous	132	60	37	16	245	110	125	245
Poetry	29	1	53	...	83	...	83	83
Politics	5	...	...	1	6	...	6	6
Religion	138	5	45	3	191	...	191	191
Science (Mathematical and Mechanical)	26	17	7	10	60	52	8	60
Science (Natural and other)	8	5	1	2	11	11	...	11
Voyages and Travels	2	...	...	...	2	...	2	2
TOTAL	490	131	220	114	961	309	652	961

English and Urdu Language.

History	1	...	...	...	1	...	1	1
Language	12	1	1	...	14	14	...	14
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical) . . . . .	...	...	1	...	1	...	1	1
TOTAL	14	1	2	...	17	14	3	17

Arabic and Punjabi Language.

Poetry . . . . .	...	...	2	...	2	...	2	2
Religion	4	...	5	...	9	...	9	9
TOTAL	4	...	7	...	11	...	11	11

Arabic and Pashto Language.

Subject.	ORIGINAL WORKS.		Re-publications.	Translations.	Total.	Educa-tions.	Non-Educa-tional.	Total.
	First editions.	New editions.						
Religion	3	1	1	...	5	...	5	5

Arabic and Persian Language.

Language	2	1	...	...	3	3	...	3
Religion	3	...	11	...	14	...	14	14
TOTAL	5	1	11	...	17	3	14	17

Arabic and Urdu Language.

Language	1	...	...	...	1	1	...	1
Miscellaneous . . . . .	...	...	1	...	1	...	1	1
Religion	20	1	19	...	40	...	40	40
TOTAL	21	1	20	...	42	1	41	42

Hindi and Urdu Language.

Miscellaneous . . . . .	...	...	2	...	2	...	2	2
Poetry	4	...	2	...	6	...	6	6
Science (Mathematical and Mechanical)	1	...	...	...	1	...	1	1
TOTAL	5	...	4	...	9	...	9	9

Punjabi and Urdu Language.

Medicine . . . . .	...	...	1	...	1	...	1	1
Poetry	3	...	4	...	7	...	7	7
Religion	1	...	2	...	3	...	3	3
TOTAL	4	...	7	...	11	...	11	11

Pashto and Persian Language.

Miscellaneous	1	1	...	1	1
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Persian and Punjabi Language.

Poetry	2	2	...	2	2
Religion	1	1	...	1	1
TOTAL	3	3	...	3	3

Persian and Urdu Language.

Language	4	2	2	...	8	8	...	8
Miscellaneous	1	...	1	...	2	...	2	2
Poetry	1	...	1	...	2	...	2	2
Religion	2	2	...	2	2
TOTAL	8	2	4	...	14	8	6	14

Sanskrit and English Language.

Religion	1	1	...	1	1
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Sanskrit and Hindi Language.

Language	1	1	1	...	1
Medicine	3	3	...	3	3
Miscellaneous	2	2	...	2	2
Religion	2	...	1	...	3	...	3	3
TOTAL	8	...	1	...	9	1	8	9

Arabic-Persian and Hindi Language.

Subject.	ORIGINAL WORKS.		Re-publications.	Translations.	Total.	Educa-tional.	Non-educational.	Total.
	First editions.	New editions.						
Language	2	...	2	2	...	2

Arabic-Persian and Punjabi Language.

Poetry	2	...	2	2	...	2
------------------	-----	-----	---	-----	---	---	-----	---

Arabic Persian and Urdu Language.

Language . . . . .	...	...	6	...	6	6	...	6
Religion	2	...	2	...	2	2
TOTAL	8	...	8	6	2	8

Arabic-Urdu and Punjabi Language.

Religion	2	...	1	...	3	...	3	3
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Hindi-Urdu and Persian Language.

Miscellaneous	1	1	...	1	1
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Pashto-Persian and Arabic Language.

Poetry	1	1	...	1	1
------------------	---	-----	-----	-----	---	-----	---	---

Sanscrit-English and Hindi Language.

Religion	1	1	...	1	1
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Urdu-Persian and Punjabi Language.

Poetry	1	1	...	1	1
------------------	---	-----	-----	-----	---	-----	---	---

Urdu-Sanscrit and English Language.

Miscellaneous	1	1	...	1	1
-------------------------	---	-----	-----	-----	---	-----	---	---

Urdu-Punjabi and Hindi Language.

Miscellaneous	1	1	...	1	1
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English-Persian-Urdu and Hindi Language.

Poetry	1	1	...	1	1
------------------	---	-----	-----	-----	---	-----	---	---

Arabic-Persian-Urdu and Punjabi Language.

Religion	1	...	1	...	1	1
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Urdu-Hindi-Sanscrit-Punjabi-Dakkhani-Arabic and Persian, &c., Language.

Poetry	1	1	...	1	1
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CENTRAL PROVINCES.

From A. L. SAUNDERS, Esq., C.S., Under-Secretary to the Chief Commissioner, Central Provinces, to the Secretary to the Government of India, Home Department,—No. 435-10, dated Nagpur, the 22nd January 1889.

With reference to Mr. Hewett's letter No. 276, dated the 9th February 1888, and in accordance with the instructions contained in Home Department Resolution No. 1—460, dated the 12th September 1882, I am directed to submit two statements showing the analysis of publications issued in the Central Provinces and registered under Act XXV of 1867 (together with a summary of contents) during the year 1888.

ANNUAL ANALYSIS OF BOOKS, &C., REGISTERED IN THE CENTRAL PROVINCES UNDER ACT XXV OF 1867 DURING THE YEAR 1888.

Marathi Language.

Subjects.	ORIGINAL WORKS.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First editions.	New editions.						
Arts
Biography
Drama
Fiction
History
Language
Law
Medicine
Miscellaneous
Poetry	1	..	..	..	1	..	1	1
Politics
Philosophy (including Mental and Moral Science)
Science (Mathematical and Mechanical)
Science (Natural and other)
Voyages and Travels
TOTAL	1	..	..	..	1	..	1	1

Hindi Language.

Arts . . . . .	..	..	..	..	..	..	..	..
Biography . . . . .	..	..	..	..	..	..	..	..
Drama . . . . .	..	..	..	..	..	..	..	..
Fiction . . . . .	..	..	..	..	..	..	..	..
History . . . . .	..	..	..	..	..	..	..	..
Language . . . . .	..	..	..	1	1	1	..	1
Law . . . . .	..	..	..	..	..	..	..	..
Medicine . . . . .	..	..	..	..	..	..	..	..
Miscellaneous . . . . .	..	..	..	1	1	..	1	1
Poetry	2	..	..	..	2	..	2	2
Politics . . . . .	..	..	..	..	..	..	..	..
Philosophy (including Mental and Moral Science) . . . . .	..	..	..	..	..	..	..	..
Religion . . . . .	..	..	..	..	..	..	..	..
Science (Mathematical and Mechanical) . . . . .	..	..	..	..	..	..	..	..
Science (Natural and other) . . . . .	..	..	..	..	..	..	..	..
Voyages and Travels . . . . .	..	..	..	..	..	..	..	..
TOTAL	2	..	..	2	4	1	3	4

Summary of contents of statement showing analysis of publications registered in the Central Provinces during the year 1888.

Subjects.	Language.	Contents.
1. Poetry	Hindi Marathi	Namdeo Malatwa and Namdeo Banawali. Padyatmek Gowadh Nirasan Prabandha. Shabdawali.
2. Language	Hindi	Hindi translation of notes on Criminal Tribes residing in or frequenting the Bombay Presidency, Berar, and the Central Provinces.
3. Miscellaneous	Hindi	

A. L. SAUNDERS,

Under-Secretary to the Chief Commissioner,
Central Provinces.

BURMA.

From C. G. BAYNE, Esq., C.S., Officiating Secretary to the Chief Commissioner, Burma, to the Secretary to the Government of India, Home Department,—No. 411-26 B, dated Rangoon, the 16th April 1889.

I am directed to submit the quarterly catalogues and tabular analyses of publications registered in this province under Act XXV of 1867 during the year 1888, in accordance with the instructions contained in Home Department Resolution No. 1-461, dated the 12th September 1882.

2. Eighty-one publications were registered during the year as against 142 in 1887 and 141 in 1886. No cause can be assigned for the falling off in the number of publications registered. Classified according to languages there were 12 publications in English, 51 in Burmese, 5 in Karen, and 2 in Shan; the remaining publications being bi-lingual,—namely, 5 Pali-Burmese 5 English-Burmese, and 1 English-Shan. Classified according to their subject-matter there were 34 works under "Religion," 11 under "Language," 12 under "Miscellaneous," 9 under "Poetry," 4 each under "History" and "Drama," 2 each under "Law," "Medicine," and "Science" (Mathematical), and 1 under "Biography," or, according to another mode of classification, there were 31 of an educational and 50 of a non-educational character.

3. Of these publications the only works deserving of notice were those issued by the Burma branch of the Countess of Dufferin's Fund,—namely, "First Aid to the Injured" and "Midwifery," and the "History of the Catholic Burmese Mission" by the Roman Catholic Bishop of Rangoon. The two medical publications are of interest as being the first works published in Burmese which treat of European methods of surgery and medicine. The "History of the Roman Catholic Burmese Mission" gives an account of the labours of early Portuguese missionaries in the Peguan kingdom.

ANALYSIS OF PUBLICATIONS REGISTERED IN LOWER BURMA DURING THE YEAR 1889.

English.

Subjects.	ORIGINAL WORKS.		Re-publications.	Translations.	Total.	Educa-tional.	Non-educational.	Total.
	First editions.	New editions.						
Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History	1	...	1	...	2	1	1	2
Language . . . . .	...	...	1	...	1	1	...	1
Law	1	...	1	...	2	...	2	2
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous	4	...	2	...	6	...	6	6
Poetry . . . . .	...	...	...	...	...	...	...	...
Politics . . . . .	...	...	...	...	...	...	...	...
Philosophy . . . . .	...	...	...	...	...	...	...	...
Religion . . . . .	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
Science (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Voyages and Travels . . . . .	...	...	...	...	...	...	...	...
TOTAL	7	...	5	...	12	3	9	12

Burmese.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography	1	...	...	...	1	...	1	1
Drama	4	...	...	...	4	...	4	4
Fiction . . . . .	...	...	...	...	...	...	...	...
History . . . . .	...	...	2	...	2	2	...	2
Language	2	...	3	...	5	5	...	5
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	2	2	...	2	2
Miscellaneous	1	...	1	...	2	2	...	2
Poetry	8	...	1	...	9	...	9	9
Politics . . . . .	...	...	...	...	...	...	...	...
Philosophy . . . . .	...	...	...	...	...	...	...	...
Religion	10	...	6	10	25	9	16	25
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
Science (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Voyages and Travels . . . . .	...	...	...	...	...	...	...	...
TOTAL	27	...	12	12	51	19	32	51

Pali and Burmese.

Subjects.	ORIGINAL WORKS.		Re-publications.	Trans-lations.	Total.	Educa-tional.	Non-educational.	Total.
	First editions.	New editions.						
Arts
Biography
Drama
Fiction
History
Language	1	...	1	1	...	1
Law
Medicine
Miscellaneous
Poetry
Politics
Philosophy
Religion	4	...	4	3	1	4
Science (Mathematical and Mechanical)
Science (Natural and other)
Voyages and Travels
TOTAL	5	...	5	4	1	5

English and Burmese.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History . . . . .	...	...	...	...	...	...	...	...
Language	2	...	1	...	3	2	1	3
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous	2	...	...	...	2	2	...	2
Poetry . . . . .	...	...	...	...	...	...	...	...
Politics . . . . .	...	...	...	...	...	...	...	...
Philosophy . . . . .	...	...	...	...	...	...	...	...
Religion . . . . .	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical) . . . . .	...	...	...	...	...	...	...	...
Science (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Voyages and Travels . . . . .	...	...	...	...	...	...	...	...
TOTAL	4	...	1	...	5	4	1	5

English and Shan.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History . . . . .	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous . . . . .	...	...	...	...	...	...	...	...
Poetry . . . . .	...	...	...	...	...	...	...	...
Politics . . . . .	...	...	...	...	...	...	...	...
Philosophy . . . . .	...	...	...	...	...	...	...	...
Religion . . . . .	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical) . . . . .	...	...	...	...	...	...	...	...
Science (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Voyages and Travels . . . . .	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	1	...	1

Karen.

Subjects	ORIGINAL WORKS.		Re-publications.	Translations.	Total.	Educa-tional.	Non-educational.	Total.
	First editions.	New editions.						
Arts
Biography
Drama
Fiction
History
Language
Law
Medicine
Miscellaneous	2	...	...	...	2	...	2	2
Poetry
Politics
Philosophy
Religion	1	2	3	...	3	3
Science (Mathematical and Mechanical)
Science (Natural and other)
Voyages and Travels
TOTAL	2	...	1	2	5	...	5	5

Shan.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History . . . . .	...	...	...	...	...	...	...	...
Language . . . . .	...	...	...	...	...	...	...	...
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous . . . . .	...	...	...	...	...	...	...	...
Poetry . . . . .	...	...	...	...	...	...	...	...
Politics . . . . .	...	...	...	...	...	...	...	...
Philosophy . . . . .	...	...	...	...	...	...	...	...
Religion . . . . .	...	...	...	2	2	...	2	2
Science (Mathematical and Mechanical) . . . . .	...	...	...	...	...	...	...	...
Science (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Voyages and Travels . . . . .	...	...	...	...	...	...	...	...
TOTAL	...	...	...	2	2	...	2	2

General Analysis of the Publications Registered in Lower Burma during the year 1888.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography	1	...	...	...	1	...	1	1
Drama	4	...	...	...	4	...	4	4
Fiction . . . . .	...	...	...	...	...	...	...	...
History	1	...	2	...	4	3	1	4
Language	5	...	6	...	11	10	1	11
Law	1	...	1	...	2	...	2	2
Medicine . . . . .	...	...	...	2	2	...	2	2
Miscellaneous	9	...	3	...	12	4	8	12
Poetry	8	...	1	...	9	...	9	9
Politics . . . . .	...	...	...	...	...	...	...	...
Philosophy . . . . .	...	...	...	...	...	...	...	...
Religion	10	...	10	14	34	12	22	34
Science (Mathematical and Mechanical)	2	...	...	...	2	2	...	2
Science (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Voyages and Travels . . . . .	...	...	...	...	...	...	...	...
TOTAL	41	...	24	16	61	31	20	61

ASSAM.

From F. C. DAUKES, Esq., Officiating Secretary to the Chief Commissioner of Assam, to the Secretary to the Government of India, Home Department,—No. 1219, dated Shillong, the 28th February 1889.

I am directed to forward, for the information of His Excellency the Governor General in Council, a copy of a letter from the Director of Public Instruction and Registrar of Books, Assam, No. 3, dated the 25th February 1889, submitting the annual report and analysis of publications registered under Act XXV of 1867 during the year 1888.

From J. WILLSON, Esq., M.A., Director of Public Instruction and Registrar of Books, Assam, to the Secretary to the Chief Commissioner of Assam,—No. 3, dated 25th February 1889.

I have the honour to submit herewith a statement in the form prescribed by the Government of India of the publications registered in the Province of Assam during the year 1888 under the provisions of Act XXV of 1867, from which it will appear that 25 works were registered during the year of report against 12 in the preceding year, showing an increase of 13 books. Of the 25 books registered during the year, 17 are educational and 8 are non-educational, and 17 of them are original works and 8 are new editions. The number of copies of the educational works published increased from 7,500 in 1887 to 15,500 in 1888, and the number of non-educational works issued in the year under report was 7,800 against 4,750 in the preceding year.

2. The publications registered during the year 1888 come under the following heads:—

	No.
Poetry	3
Religion	4
Science	1
Miscellaneous	17

3. The expenditure incurred under section 10 of Act XXV of 1867 in the purchase of books during the year of report was R15-11 against R6-12 in the previous year.

4. Copy right of one book was registered in the year under report.

5. No necessity arose for any prosecution under section 16 of the Act.

6. In accordance with the instructions contained in the Government of India, Home Department Resolution, No. 718, dated the 12th September 1882, a separate statement of each of the English, Bengali, Assamese, and Garo languages, and two for bi-lingual combination are herewith submitted.

7. No periodicals were registered in this province during the year 1888.

8. The four quarterly catalogues of books registered are appended to this report.

ANALYSIS OF PUBLICATIONS REGISTERED IN ASSAM UNDER ACT XXV OF 1867 DURING THE YEAR 1888.

Subjects.	Books published in English or other (European) Language.		Books published in the Vernacular Languages spoken in the Province.		Books published in Indian Classical Languages.		Books published in more than one Language.	
	1887.	1888.	1887.	1888.	1887	1888.	1887.	1888.
1. Drama	1	..	...	..	...	...
2. Science (Mathematical and Mechanical)	1	1	...	...	...	...
3. Poetry	2	3	...	...	...	...
4. Religion	1	4	...	...	...	...
5. Miscellaneous	6	15	...	...	1	2
TOTAL	11	23	...	...	1	2
1. Original Works { First Edition	8	15	...	...	...	2
{ New Edition	3	8	...	...	1	...
TOTAL	11	23	...	...	1	2
1. Educational Works	7	15	...	...	1	2
2. Non-Educational Works	4	8	...	...	...	...
TOTAL	11	23	...	...	1	2

Abstract of the Subjects.

Subjects.	ORIGINAL WORKS.		Re-publi-cations.	Trans-lations.	Total.	Educa-tional.	Non-educational.	Total.
	First editions.	New editions.						
Drama . . . . .	...	...	...	...	...	...	...	...
Poetry	2	1	...	...	3	1	2	3
Religion	2	2	...	...	4	...	4	4
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
Miscellaneous	12	5	...	...	17	15	2	17
TOTAL	17	8	...	...	25	17	8	25

English Language.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History . . . . .	...	...	...	...	...	...	...	...
Language . . . . .	...	...	...	...	...	...	...	...
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous . . . . .	...	...	...	...	...	...	...	...
Poetry . . . . .	...	...	...	...	...	...	...	...
Politics . . . . .	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	...	...	...	...	...
Religion . . . . .	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical) . . . . .	...	...	...	...	...	...	...	...
Science (Natural and others) . . . . .	...	...	...	...	...	...	...	...
Voyages and Travels . . . . .	...	...	...	...	...	...	...	...
TOTAL . . . . .	...	...	...	...	...	...	...	...

Bengali Language.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History . . . . .	...	...	...	...	...	...	...	...
Language . . . . .	...	...	...	...	...	...	...	...
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous	10	5	...	...	15	13	2	15
Poetry	2	1	...	...	3	1	2	3
Politics . . . . .	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	...	...	...	...	...
Religion	1	1	...	...	2	...	2	2
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
Science (Natural and others) . . . . .	...	...	...	...	...	...	...	...
Voyages and Travels . . . . .	...	...	...	...	...	...	...	...
TOTAL	14	7	...	...	21	15	6	21

Assamese Language.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History . . . . .	...	...	...	...	...	...	...	...
Language . . . . .	...	...	...	...	...	...	...	...
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous . . . . .	...	...	...	...	...	...	...	...
Poetry . . . . .	...	...	...	...	...	...	...	...
Politics . . . . .	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical) . . . . .	...	...	...	...	...	...	...	...
Science (Natural and others) . . . . .	...	...	...	...	...	...	...	...
Voyages and Travels . . . . .	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

Garo Language.

Subject.	ORIGINAL WORKS.		Re-publications.	Translations.	Total.	Educa-tional.	Non-educational.	Total.
	First editions.	New editions.						
Arts
Biography
Drama
Fiction
History
Language
Law
Medicine
Miscellaneous
Poetry
Politics
Philosophy (including Mental and Moral Science)
Religion	1	...	...	1	...	1	1
Science (Mathematical and Mechanical)
Science (Natural and others)
Voyages and Travels
TOTAL	1	...	...	1	...	1	1

Bi-lingual Language (English and Bengali).

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History . . . . .	...	...	...	...	...	...	...	...
Language . . . . .	...	...	...	...	...	...	...	...
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous . . . . .	...	1	...	...	1	1	...	1
Poetry . . . . .	...	...	...	...	...	...	...	...
Politics . . . . .	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	...	...	...	...	...
Religion . . . . .	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical) . . . . .	...	...	...	...	...	...	...	...
Science (Natural and others) . . . . .	...	...	...	...	...	...	...	...
Voyages and Travels . . . . .	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	1	...	1

Bi-lingual Language (Benagli and Khasi).

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History . . . . .	...	...	...	...	...	...	...	...
Language . . . . .	...	...	...	...	...	...	...	...
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous . . . . .	...	1	...	...	1	1	...	1
Poetry . . . . .	...	...	...	...	...	...	...	...
Politics . . . . .	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	...	...	...	...	...
Religion . . . . .	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical) . . . . .	...	...	...	...	...	...	...	...
Science (Natural and others) . . . . .	...	...	...	...	...	...	...	...
Voyages and Travels . . . . .	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	1	...	1

MYSORE.

From COLONEL O. ST. JOHN, Resident in Mysore, to the Secretary to the Government of India, Home Department,—No. ¹⁷⁹⁶1716, dated Bangalore, the 13th April 1889.

With reference to your office letter No. ¹⁹116-1163, dated 13th June 1877, I have the honour to forward the review and analysis of books published in the State of Mysore and the Civil and Military Station of Bangalore during the year 1888.

ANALYSIS OF PUBLICATIONS REGISTERED IN MYSORE DURING THE YEAR 1888.

Sanskrit.

Subjects.	ORIGINAL WORKS.		Republi- cations.	Transla- tions.	Total.	Educa- tional.	Non- educa- tional.	Total.
	First editions.	New editions.						
Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	2	2	2	...	2
History . . . . .	...	...	...	...	...	...	...	...
Language	2	...	10	...	12	10	2	12
Law	1	...	...	...	1	...	1	1
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous . . . . .	...	...	...	...	...	...	...	...
Poetry	1	...	...	...	1	...	1	1
Politics . . . . .	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	...	...	...	...	...
Religion	7	...	6	...	13	...	13	13
Science (Mathematical and Mecha- nical) . . . . .	...	...	...	...	...	...	...	...
Science (Natural and others)	1	...	...	...	1	...	1	1
Voyages and Travels . . . . .	...	...	...	...	...	...	...	...
TOTAL	12	...	16	2	30	19	18	30

Kannada and Telugu.

Arts	1	...	...	...	1	...	1	1
Biography . . . . .	...	...	...	...	...	...	...	...
Drama	5	4	...	...	9	...	9	9
Fiction . . . . .	...	3	1	...	4	...	4	4
History	2	3	1	...	6	3	3	6
Language	4	3	...	...	7	7	...	7
Law . . . . .	...	...	1	2	3	...	3	3
Medicine	2	...	1	...	3	...	3	3
Miscellaneous	1	...	...	...	1	1	...	1
Poetry	4	2	6	...	12	2	10	12
Politics . . . . .	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	1	4	4	...	6	1	5	6
Religion	{ Kan. 6 Tel. 2 }	3	2	...	13	...	13	13
Science (Mathematical and Mecha- nical) . . . . .	...	...	...	...	2	2	...	2
Science (Natural and others)	3	3	...	...	6	3	3	6
Voyages and Travels . . . . .	...	...	...	...	...	...	...	...
TOTAL	33	21	16	2	72	19	53	72

* Kannada . 70
Telugu . 2

Bi-lingual.

Subjects.	ORIGINAL WORKS.		Republi- cations,	Transla- tions.	Total.	Educa- tional.	Non- educa- tional.	Total.
	First editions.	New editions.						
Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History	Sanskrit and Kan- nada 3.	...	...	...	3	...	3	3
Language	English and Kan- nada 2,	...	...	...	6	2	4	6
	Sanskrit and Kan- nada 3,							
Law	Kannada, Telugu, Tamil, Hindi and English 1	...	...	...	1	...	1	1
	English and Kan- nada 1							
Medicine	Sanskrit and Kan- nada 1	...	...	...	1	...	1	1
Miscellaneous . . . . .	...	...	...	...	...	...	...	...
Poetry . . . . .	...	Kannada, Telugu and Sanskrit 1	...	...	1	1	...	1
Politics . . . . .	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science).	Sanskrit and Kan- nada 1	...	...	...	1	...	1	1
Religion	Sanskrit and Kan- nada 10, Sanskrit and Tamil 1	...	...	...	11	...	11	11
Science (Mathematical and Mecha- nical).	...	...	...	...	...	...	...	...
Science (Natural and others) .	Sanskrit and Kan- nada 2	...	...	...	2	...	2	2
Voyages and Travels . . . . .	...	...	...	...	...	...	...	...
TOTAL	25	1	...	...	* 26	3	23	26

* English and Kannada 3
Sanskrit and Kannada 20
Sanskrit and Tamil 1
Telugu, Kannada, and Sanskrit 1
Kannada, Telugu, Tamil, Hindi, and English 1

Review and Analysis of Works published in Mysore in 1888.

1. The total number was 128, including 2 periodicals. This shows an increase over the three years previous, when the numbers were 110 in 1887, 117 in 1886, and 125 in 1885.

2. None of the works was in English or other European language. The languages in which the publications were issued may be stated as follows:—

In the Vernaculars spoken in the Province—

Kannada 70
Telugu 2

In Indian classical languages—

Sanskrit 30

In more than one language—

English and Kannada 3
Sanskrit and Kannada 20
Sanskrit and Tamil 1
Telugu, Kannada, and Sanskrit 1
Kannada, Telugu, Tamil, Hindustani, and English 1

3. According to subject-matter there are 37 works under the head Religion, 25 under Language, and 14 under Poetry. The rest are 9 each under Drama and Natural Science, 8 under History, 7 under Philosophy, 6 under Fiction, 5 under Law, 4 under Medicine, 2 under Mathematical Science, and 1 each under Arts and Miscellaneous. There are no entries under Biography, Politics, and Voyages and Travels.

4. Of the whole number, 34 are for educational purposes, and the remainder belong to general literature.

ANALYSIS OF PUBLICATIONS IN THE CIVIL AND MILITARY STATION OF BANGALORE DURING THE YEAR 1888.

English Language.

Subjects.	ORIGINAL WORKS.		Republi- cations.	Translations.	Total.	Educa- tional.	Non- educa- tional.	Total.
	First editions.	New editions.						
Arts	1	1	...	...	2	...	2	2
Biography . . . . .	...	...	...	...	...	...	..	...
Drama . . . . .	...	...	...	...	...	..	...	...
Fiction . . . . .	...	...	...	...	...	...	..	...
History . . . . .	...	...	...	...	...	...	..	...
Language . . . . .	...	...	...	...	...	...	..	...
Law	2	...	3	...	5	...	5	5
Medicine . . . . .	...	...	...	...	...	...	..	...
Miscellaneous . . . . .	...	1	(English and Tamil) 1	...	2	...	2	2
Poetry . . . . .	...	...	...	...	...	...	..	...
Politics . . . . .	...	...	...	...	...	..	...	...
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	...	...	...	...	...
Religion . . . . .	...	...	...	...	...	...	...	...
Science (Mathematical and Mecha- nical) . . . . .	...	...	...	...	...	...	...	...
Science (Natural and others) . . . . .	...	...	...	...	...	...	...	...
Voyages and Travels	1	...	...	...	1	...	1	1
TOTAL	4	2	3	1	10	...	10	10

Review of Publications Registered in the Civil and Military Station of Bangalore during the year 1888.

1. The total number was 10, one less than last year. All were in English except one, which was in English and Tamil.

2. The works fell under the following heads: Arts 2, Law 5, Miscellaneous 2, Voyages and Travels 1. Under Arts is included a second edition of the work on Stenography by Mr. A. F. Baness. The Law-books include one on the history of the Courts in Burma, advocating certain changes in their constitution, by Mr. G. T. Drapes. The work on Voyages and Travels is a soldier's diary of the incidents on the voyage by a troop-ship from England to India, by a trooper in the 21st Hussars.

3. None of the works is specially designed for educational purposes.

BANGALORE,
The 2nd March 1889.

L. RICE,
Director of Public Instruction.

COORG.

From the Secretary to the Chief Commissioner of Coorg, to the Secretary to the Government of India, Home Department,—No. 55-26, dated 15th January 1889.

I am directed to report that no publications were registered in Coorg during the year 1888.

HYDERABAD.

From G. S. FORBES, Esq., Secretary for Berar to the Resident, Hyderabad, to the Secretary to the Government of India, Home Department,—No. 43 G., dated 31st January 1889.

I am directed to report, for the information of the Government of India, that the total number of works registered in Berar under Act XXV of 1867 during the year 1888 was 14 against 15 in 1887. The two statements enclosed contain analysis of these works as prescribed in the Home Department Resolution No. 1-464, dated the 12th September 1882.

Marathi Language.

Subjects.	ORIGINAL WORKS.		Re-publications.	Translations.	Total.	Educa-tional.	Non-educational	Total.
	First editions	New editions						
Arts
Biography
Drama
Fiction
History
Language
Law
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	12	...	...	...	12	8	4	12
Poetry
Politics
Philosophy (including Mental and Moral Science)
Religion
Science ((Mathematical and Mechanical)
Science (Natural and others)
Voyages and Travels
TOTAL	13	...	...	...	13	8	5	13

1. *Medicine*.—"Mahamari-Var-upaya," or Remedies for Cholera, is a small book which contains the diagnosis and the Native way of the treatment of cholera.

2. *Miscellaneous*.—Under this head the following books have been received:—

1. The "Berar School Paper," of which 7 numbers have been received, is an educational monthly magazine, and contains original articles on the method of teaching and other educational subjects, departmental notices, appointments, &c.
2. National Congress is a dialogue which explains the objects of the "National Congress."
3. Report of the Berar Sarvajanic Sabha for the year 1887 is an annual report of the working of the *Sarvajanic Sabha* at Amraoti during the year 1887.
4. Suggestions to the Standing Committee at Amraoti for the improvement of the National Congress.
5. "Chikshukmitra," or Teacher's Friend, of which the first number is received, is a monthly periodical which treats of the duties of teachers and the ways of imparting instruction.
6. "Varhuda Sarvajanika Subhechi Rachana wa Niyama," or Constitution and Rules of the Berar Sarvajanic Sabha for the good of the people of Berar.

English Language.

Subjects.	ORIGINAL WORKS		Re-publications.	Translations.	Total.	Educa-tional	Non-educational.	Total.
	First editions	New editions						
Arts
Biography
Drama
Fiction	1	1	...	1	1
History
Language
Law
Medicine
Miscellaneous
Poetry
Politics
Philosophy (including Mental and Moral Science)
Religion
Science (Mathematical and Mechanical)
Science (Natural and others)
Voyages and Travels
TOTAL	1	1	...	1	1

Fiction.—Translation of Ramleela, abridged.

This is an abridged translation of Ramayan, giving a historical and romantic description of the conquest of Ceylon by Rama, King of Oudh.

HYDERABAD RESIDENCY,
31st January 1889.

G. S. FORBES,
Secretary for Berar.

AJMERE-MARWARA.

From G. H. TREVOR, Esq., Commissioner, Ajmere-Merwara, to the Secretary to the Government of India, Home Department,—No. 886 G., dated 6th April 1889.

In conformity with the instructions contained in the Government of India, Home Department, Resolution, No. $\frac{455}{458}$, dated the 12th September 1882, I have the honour to forward a copy of the annual analysis of the books registered in Ajmere-Merwara during the past calendar year.

ANNUAL ANALYSIS OF BOOKS REGISTERED IN AJMERE-MERWARA DURING THE YEAR 1888.

Urdu.

Subjects.	ORIGINAL WORKS.		Re-publications.	Translations.	Total.	Educa-tional.	Non-educational.	Total.	Summary.
	First editions.	New editions.							
Poetry	3	...	...	...	3	...	3	3	These were 3 numbers of a monthly journal called "Gubbatul Dagh" containing a collection of love-poems.

Hindi.

Science (Mechanical and Mathematical).	1	1	2	1	1	2	The title of one of the books is the "Driver's and Fireman's Companion and Handbook." It is a Hindi translation of Mr. Pier-son's work in English and briefly describes the Locomotive Engine and its various parts, with a Catechism useful to Locomotive Engine-drivers. The title of the other book is "Ganit Gura Prakhsh," which is an elementary treatise on Arithmetic for beginners.
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G. H. TREVOR,
Commissioner, Ajmere-Merwara.

PRINTED BY THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.—NO. 656 H. D.—16-12-89.—500.—A. MCL.

SELECTIONS

FROM THE

Records of the Government of India,

HOME DEPARTMENT.

No. CCLXIII.

HOME DEPARTMENT SERIAL No. 7.

REPORTS

ON

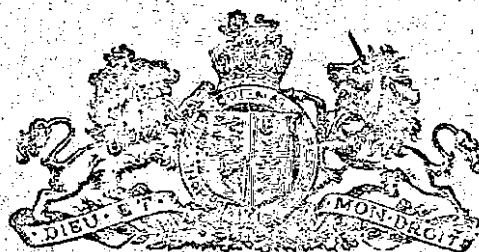
PUBLICATIONS ISSUED AND REGISTERED

IN THE

SEVERAL PROVINCES OF BRITISH INDIA

DURING THE YEAR

1888.



Published by Authority.

CALCUTTA:

PRINTED BY THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.

1889.

Price One Rupee Four Annas.