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REPORT
ON
PUBLICATIONS ISSUED AND REGISTERED
IN THE
SEVERAL PROVINCES OF BRITISH INDIA
DURING THE YEAR
1896.



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PAPERS
REGARDING THE
PUBLICATIONS REGISTERED IN THE DIFFERENT PROVINCES
DURING THE YEAR
1896.

MADRAS.

*Extract from the Proceedings of the Government of Madras, in the Educational Department,
Nos. 133—134 (Educational), dated the 5th March 1897.*

READ—the following papers:—

From M. R. Ry. Rao Bahadur V. KRISHNAMA CHARIAR, Registrar of Books, Madras, to the Director of Public Instruction, dated 16th February 1897, No. 32.

In submitting the following brief review and analysis of the published literature of 1896, registered under Act XXV of 1867, I have the honour to report a steady though slow improvement in the literary activity and book trade of the Presidency generally.

2. The number of new books and new editions, the former of course largely predominating, shows no striking increase when compared with the figure recorded in my last annual report; but, as I then anticipated, the total quantity of periodical literature presented for registration during 1896 contrasts favourably with the outturn of 1895 as shown below:—

	1896.	1895.
Books and pamphlets	753	751
Periodicals	216	174
TOTAL	969	925

The magazine is becoming an important item in the current literature of the present day. The older established magazines, educational and literary, continue to be great favourites, while among the newly-issued monthly periodicals the "Madras Review" in English is noteworthy as marking the local extension of the field of Indian journalism under Native agency with the help of European contributors, and shows, by its literary criticism and sober and serious discussion, the vigour of youth. The minor magazines deserve no mention, as they are more or less of an ephemeral character, being started as quickly as they are given up, each finding but equivocal support for a limited time. They may be taken for what they are worth during their uncertain existence.

3. The following is a re-classification of the registered publications according to languages, under three other general heads, distinguishing original work from that which cannot be looked upon as such:—

DESCRIPTION OF WORKS.	Books published in English and other European languages.	Books published in the vernacular languages spoken in the province.	Books published in Indian classical languages.	Books published in more than one language.	TOTAL.
1. Original works	204	451	84	120	809
2. Republications	12	62	12	5	91
3. Translations	5	60	1	3	69
TOTAL	221	573	47	128	969

These figures, it will be observed, bring the South Indian vernaculars prominently to the front again as being most helpful in conveying information and instruction to the people at large. Though books in English and Indian classics are published in smaller numbers, yet several important works and compilations teeming with sound learning and interesting or authentic information, and therefore become literature, generally reach us from this source.

So long as the Copyright Act extends no protection nor patronage to those who are able to search for forgotten literature and print oriental texts still unpublished, classical works are not likely to predominate. The existing law being insufficient to interfere with the pirate's trade in what a competent scholar tries to rescue from oblivion after a considerable expenditure of time, labour, and money in procuring, comparing, and collating several manuscript copies to bring out a correctly printed edition, the translation form is the only one in which the contents of such rare literature can be saved and materially expanded so as to secure the benefit of copyright as in the case of original work. It is therefore satisfactory to note the increase under the head of translations in the above table; and the outlook for this class of works may thus be considered a hopeful one, if only the translators can do justice to the wealth of material at their disposal.

4. Appended to this report will be found a set of statements showing in detail the further classification of the publications according to their subject-matter in the several languages and dialects of this Presidency and their bi-lingual and tri-lingual combinations. It is therefore sufficient to notice in the following paragraphs the leading works in each subject as an index of what are important and interesting or popular for the moment:—

Art.—Viewed numerically, there is no change to record in the publications under this head during the year of report. There are three treatises—one in Sanskrit-Telugu on Hindu music, another in Tamil on the musical art as applied to dancing, and the third in Telugu-English on the theory of Hindu music, and all the three add to one's knowledge of the subject and do not lack the qualities necessary for their success. Lord Napier's instructive lecture brightly written with a certain freshness of observation and now reproduced with an analysis is bound to bring to a close the indifference of the educated classes to a style of architecture best suited to this tropical country as well as the tyranny of the chunam that prevails in the old-fashioned buildings in Madras, while the archæological collection by Mr. A. Rea of the illustrations of temples in the Bellary District is valuable as furnishing examples of Chalukyan architecture intermixed with many Jaina features. There is a Tamil book in this group on drill and gymnastics—a manual dealing with out-door pursuits fit for use in schools.

Biography.—This class of literature fluctuates much as a rule, and the number of works registered during the period under consideration is about double that of the previous year. The most noteworthy is Mr. Parameswaran Pillai's "Representative Men of Southern India," with their portraits, which by additions to the list of exemplary characters are bright with instruction, especially to the rising race of Hindu youths, while the demand for this work from the general reader shows the degree of interest taken in the lives of Native statesmen and other workers of established reputation in this part of India. The short account of Columbus and his grand discovery, and of the difficulties overcome by him during his voyages and visits to America, teaches many a lesson of devotion to duty, perseverance, loyalty and faith. A collection of short biographies of Sir Herbert Edwardes, the peace-maker among wild Afghans, and of some six Governors General of India, from Lord Amherst to the Marquis of Dalhousie, furnish authentic facts interesting to the general reader, who cannot easily get access to the original sources of information on such a subject. These summaries are the publications of the Christian Literature Society and are abundantly illustrated. The life of the late Maharaja of Vizianagram appears in Telugu with a poem in honour of the late Rani of Vizianagram. An interesting account in Hindustani of the life of Queen Victoria from her cradle, with Tamil and Telugu versions, all enriched by excellently coloured portraits of Her Majesty, appear at the right time. These, though written for young people, will soon become entertaining to older readers, now that a retrospect of Her Majesty's life and reign is to be taken owing to the remarkable fact of her having filled the throne of England for sixty years and therefore for a longer period than any previous British Sovereign, and having thus beaten the past record.

Drama.—The native stage appears to be a good friend of the book-seller and those engaged in the making of new books, so many as thirty-four old legends and mythological incidents having been dramatised in Tamil, Telugu, Malayalam and Hindustani during the year. If some of them are interesting, the interest is due less to the artistic development of the plot of the drama than to the nature of the incidents conveying some moral lesson and dramatised chiefly in the form of verse and song. A Roman Catholic play in Tamil has also been issued on the plan of the Hindu drama. Two other translations in English prose have appeared—one of Kālidāsa's Sākuntala or the Lost Ring, and the other of the legend of Harischandra, the Martyr to Truth, and both these names are familiar to the readers of the Mahabhārat and the Rāmāyana. A metrical version in Telugu of the standard Sanskrit play called the Toy-cart in English is the only curiosity of the year, and is apparently intended like the annotated

editions of Shakespeare's and Milton's poetry to be read in collegiate schools as part of a course of study in language.

Fiction.—In the light literature of 1896 there is a noticeable falling off, and some of the new prose works of this class are but adaptations of English tales, such as Johnson's *Rasselas* in Malayalam and *Kamala* in Tamil, the latter being an English story of Hindu family life by the first lady novelist of Southern India, already known as a novel of truth and power and intense sympathy, uniting some of that originality of design and accuracy of finish which distinguish the English novels of the present day. Another new fiction in Tamil entitled the *Mohandangi* has been issued in the form of a large volume and has the distinction of being good and far above the average Indian story of love and marriage in which there is nothing coarse but something of refined morality. The matter and manner of the story of love and marriage resemble the first act of *Sakuntala*, and the whole plot skilfully weaves itself out on the lines of an English work of fiction. There is also a new novelette in Tamil, being a translation of a Telugu work published two years ago and written with the idea of counteracting the vicious tendencies and follies of the boy of the period, but crammed with descriptions which, instead of affording healthy light reading to young people, seem partly calculated to do them harm.

History.—With the exception of the Telugu version of a short account of the Native States of India and Native princes with their portraits, and an English work on the conditions of society and rural economy in Southern India, the bulk of the historical literature of the year consists of school books and summaries, of which an introduction to Greek history and a short history of the Roman republic by Mr. Mark Hunter are the best. There is also in this section a collection of short notes on Political Economy, but it is apt to lose interest like other school books with the lapse of time.

Language.—In point of numbers, the period under review shows a decline even as regards annotated editions, compilations, and other favourites of the examination department of language which used to be issued in considerable quantities and to form an important line in orders from scholastic book-sellers. Owing perhaps to the high rate of exchange on shipments of paper and other printing materials and to the fact that the year has been rather unhealthy in consequence of the scorching heat of a prolonged summer and subsequent heavy rains the printing establishments seem to have been for a time disorganised; but the competition among printers and publishers of text-books for schools being generally keen, the different series of readers and other class books are likely to be soon revised and fresh editions brought out so as to show an improvement in the coming school term. The editors of the college classics series, including annotated editions of Shakespeare's plays, Milton's *Comus*, Macaulay's *Essays*, Scott's *Kenilworth*, DeQuincey's *Revolt of the Tartars* and Kingsley's *Hereward the Wake* and similar issues of the Tamil *Chulamani* and other poetical and prose texts prescribed in the vernacular languages for the University course, and other hand-books of the English language, helps and keys, and the compilers of readers for junior schools continue to do more or less justice according to the wealth of material within their reach. Of the non-educational works interesting to scholars of the Pundit class, the remarkable ones are the Tamil translation of the *Kuvalayanandam*—a standard Sanskrit work on rhetoric—and the first part of the Sanskrit *Mitkshara* which is a commentary by Annambhatta on Panini's Grammar, and a practical philology of the east, interesting to oriental scholars here and in Europe. It is to be hoped that the publisher of the latter work not printed heretofore in this part of India will endeavour to issue the remaining parts and complete this important commentary. An interesting lecture by Pandit Lingam Lakshmaji deals with the question of man's original birthplace and his original language, and demonstrates by reasoning that the Aryan language was man's original speech, and that modern Tamil and Telugu are likewise traceable to the original Aryan language. A Kanarese compilation containing one thousand proverbs of the Tulu-speaking people is another useful work issued in an enlarged book form.

Law.—Law books and digests and manuals are in good request, and will continue to be so as long as the growing numbers of the Law College and legal practitioners provide a market for such literature. The following publications of the year are deserving of mention: Mr. Griffith's *Commentary on the Specific Relief Act*, a digest of the Roman Law, with an introduction and appendices covering the ground of the Institutes of Justinian, a guide to the Code of Criminal Procedure, and Dawe's *Manual of the Registration Law*,—all in English. Among the purely Indian Law texts printed in the Telugu character are a compendium of the Hindu

Law of Inheritance with various leading cases to illustrate the same, and the Telugu version of Vinṅānśvara's treatise in Sanskrit on the Sacerdotal law of the Hindus written in verse and laying down the rules of conduct, and prescribing expiatory ceremonies of pollutions and other religious observances, besides three Telugu and Tamil Manuals of the modern kind, *viz.*, the Village Officer's Manual in Tamil and another in Telugu relating to village administration and the police inquest,—all useful to village officials, ryots, vakils and their clients in the rural districts. A monthly journal devoted to legal matters continues to be published under the title of "The Madras Law Journal."

Medicine.—An increasing interest appears to be shown in indigenous medical and botanical works. Notwithstanding a large number of vernacular publications in existence on the Hindu system of medicine, there are still many to come and compete with works in English on the allopathic and homeopathic systems of the west among such new publication. The following may be mentioned as specimens of the literary fruits of this type for the year. A hand-book or compendium of directions and prescriptions given in Tamil by some eighteen sages of the Siddha School, *Siroratna Vaidya Bhūshanam*, which claims to be a coronet in medical literature and describes a variety of medicaments, a key to medical art in Kanarese, and a recondite work in Tamil prose and verse full of practical directions based on the personal experience of a living writer for the treatment of various maladies. Side by side with these treatises on the discrimination of diseases and the Indian Materia Medica viewed generally, there are smaller works treating of specific diseases, such as *Vaidya Kalpan* on fever and its treatment, *Bāla Vaidya Chikitsa Ratnam* on the diseases of children with remedies, three tracts on poisons from snake-bite and the like and their antidotes, *Dwadasaloka Bhasma Vidhānam*, a Sanskrit treatise in verse on a dozen different mineral and metallic preparations, with a Telugu paraphrase of each stanza, and *Anupāna Ratnākaramu*, a rare hand-book in Sanskrit with Telugu explanation naming the vehicles suited to medicine, or substances like water, milk, honey, sugar, fruit and the like to be taken with medicine to make it agreeable or less nauseous. The only publications worthy of mention as representing the modern European system of treatment are a Telugu Manual of Midwifery for Native Medical students, midwives and mothers, and an English Manual for the instruction and guidance of hospital nurses employed all over British India.

Miscellaneous.—A considerable amount of miscellaneous literature has been issued principally of the pamphlet class, including school geographies and moral lessons for schools and homes and advice to women of doubtful repute, statistics, directories, lectures, essays and papers on miscellaneous subjects, and odds and ends for idle hours, maps, diagrams and the like, besides literary and educational magazines already referred to as growing in importance. Among the books for the general reader are found Mr. Benson's Statistical Atlas containing abundant information on the general agricultural condition of every district of the Madras Presidency, with an analysis of the tracts liable to drought and famine and particulars as to the average rainfall in normal seasons, the earnings of the ryots, and their material condition, while the maps are meant to indicate the distribution of forest tracts and the areas in which crops are safe or precarious. Such information compiled from official sources and containing the results of local investigation has still now been beyond the reach of most readers, and is valuable at the present moment to all those who have to deal with the effects of scarcity and famine and depression of the trade in food-grains in the country. Three small compilations in Tamil, Telugu, and Hindustani presenting a statistical and geographical summary of "The Empire on which the Sun never sets," with a world-map showing all the British possessions marked in red are for the time being interesting even to casual readers when it is pleasant to know that the celebration day of the sixtieth year of Queen Victoria's reign is approaching and will draw general attention and cause some inquiry for such literature respecting the extent and resources of the Empire. An illustrated account of "Tibet, the highest country in the world," and of the "Land of Snows" descriptive of the polar regions, and a bulky volume of "South Indian Inscriptions," granite-cut in Tamil with English translations of the Chola temples of Tanjore are also worthy of notice. On social subjects, two publications come as small legacies from the tomb, *viz.*, a collection of speeches and writings of the late Professor Ranganada Mudali, and the still more interestingly arranged collection of readable articles on miscellaneous subjects originally contributed to English periodicals under the *nom de plume* of "an Indian Lady," the writer being the late Mrs. Satyanadhan who was the first Madras Novelist to write in chaste English and charmingly of native family circle and who promised to do more in the way of kindly and picturesque sketches of Hindu life; a paper in

English by Paudit Lingam Lakshmaji on the education of ancient and modern Hindu and on the common faults of Hindu students of the present day ; a Mussalman publication in Tamil intended to teach men and women their duties and rules of conduct with suggestions for improvement, and helpful illustrations from legends. A work on the Indian Marriage Customs in English, a lecture against the re-marriage of widows with quotations from Shastric and Vedic authorities, a string of minor poems intended to ridicule certain Hindu customs and ceremonies, a brief sketch of the origin and expansion of the *Balija* caste or *Naidu* community of Southern India, a Kanarese text for schools on domestic economy, including sanitation, and a revised English book of lessons on the same subject for the use of Eurasian girls, advice to mothers in Telugu on the best way of bringing up children, a directory for the use of European planters, the Staff Officer's Vade Mecum, the Coast Produce Code of Cypher telegrams used by a local firm of English merchants in quoting prices for goods offered for sale, to keep the information secret, Wall maps of India and a Diagram called *Salvatio* or a game showing the way to reach heaven, and a short *Retrospect of Man's Early Progress* and his modern advancement and future prospects are also included in this section, which may be said to complete with a volume of literary and scientific lectures delivered by competent Professors at the Presidency College Hall during the present and previous years. These semi-public lectures have been unprecedentedly successful, and will be not only read by the lecture-going public, but pored over by many a youth as no other work ever could be in college and school libraries.

Poetry.—Though indigenous poetry is said to be suffering from want of official recognition and patronage at the hands of school book-sellers, yet it claims a larger percentage of the registered works than language this year, and many of the poems are of the good old brand, while others are sung in praise of gods and goddesses, sacred rivers and shrines or are founded on the episodes of the Rāmāyana and the Mahābhārata and other legends of Vyāsa of puranic fame, or tales of Vikramārka and the like. There have also appeared a Telugu metrical version of miscellaneous poems in Sanskrit, setting before the reader some practical ethics for women from the writer's own standpoint, a poem in praise of a native chief and the good features of his character, *Sattmani*, a piece of fiction in Telugu verse based on the pathetic tale of Campbell's "O'Connor's Child" in English—the descriptions, however, being the author's own, a continuous narrative of a chief of Bobbili and his exploits in Telugu metre, differing somewhat from the street ballads on the same subject, moral aphorisms entitled *Hitaratndvali* in Uriya verse for schools, a centum of Sanskrit verses named *Lakshana Satatam* laying down the law of conduct for man, and urging the practice of one hundred virtues such as patience, vedic study, and the like, the trials and triumphs of Harischandra—the truthful king, described in Malayalam verse and often witty and figurative in style, Jagannātha Vijayam, a Champu poem in Kanarese, gleanings from Telugu poets suitable for quotation in conversation and discussion on various subjects, and above all the parts of the subscription edition of a new epic poem in Sanskrit by Mr. Ramaswami Raju, on the British Empire, whose sentiments are naturally given a modern garb to make it a work to possess and preserve in libraries. Turning to the recreative side of poetical literature, it is found that stray writers are occupied in what they fancy will brighten men's lives with art and amusement. As a specimen of such poetry intended to cater to one's amusement may be mentioned the Janamanollasini, a poetical miscellany, illustrative of the writer's skill in versification, but likely to be only glanced through by casual readers as a mere pastime for an idle half hour; *Mārjara Sandēsam*, in which a lover when sick fancies he sees the cat of his beloved, and deutes her to carry a message to her mistress; a pleasant colloquy in verse between two Malayalis, the first line of each stanza containing a question and the second line the answer, the third formulating another question and the fourth answering it suitably; and *Triyāma*, a Sanskrit poem in the Nagari character completed in one night by gallant versifiers, the first composing two feet and the second finishing each verse with the other two feet, the subject-matter, however, of the whole being unfortunately erotic or of questionable import. New editions of the Bhartruhari's ethical verses, the contents of which are different and even opposite to please all tastes, and of the tales of Vikramārka, both in Sanskrit, are also included in this collection, and appear with Telugu comments, evidently for the use of Sanskrit students in this part of India.

Politics.—In the field of politics there is not much to report on, as what have appeared during the year are not of permanent interest excepting one work, and are but leaflets and tracts on Indian reform touching on the causes of India's poverty or criticising the rigorous system of revenue collection in vogue in this Presidency or narrating the proceedings of the

National Congress held in Madras and at Poona in 1894 and 1895, respectively. The only publication of exceptional merit is a well-thought-out and well-received lecture on the *Legal Features of the English Constitution* delivered by Professor Allen of the Presidency College, and which is both inviting to the general reader and valuable to the student of constitutional history, law, and sociology.

Philosophy.—There is no want of works on religious philosophy tinged with the Védántic or Advaita teaching, but it is very rare to find a strictly philosophical work discussing exclusively the properties of mind and matter and laws of inference as understood by the modern school of thought and more in the style of the Nyáya system of the Hindus. There is, however, in this section a small tract on Indian logic with special reference to *Vyapti* being a prose comment in Sanskrit on the notion of omnipresence and the like topics as discussed in the old standard work of Madhuránádhya called *Pancha Lakshani*.

Religion.—Although the religious form of literature is the most popular with the people at large, and though the number of works registered in this subject takes the highest place as usual, yet it seems to have lost the ground gained in 1895. Of the 271 publications of this class, about 200 are original works, including new editions, 41 are reprints, and 26 are translations.

Arranged according to different faiths, the productions recorded stand as below :—

Hindu books and tracts	188
Muhammadan books and tracts	7
Christian ditto	66
Brahme and Theosophic	10
TOTAL	271

Those works doubtless diverge widely to opposite poles of social and spiritual outlook and turn their faces away from one another, and yet they all contain a protest and an antidote against the corroding evils of scepticism and atheism, and as things tending to teach piety and virtue, they are not unwelcomed on any account. Passing over all tracts and leaflets, daily prayers and praises of deities, and sacred legends and lyrics and diverse religious compositions, which for want of space cannot be noticed in detail, I shall only refer to the following works as standing out prominently from the rest. The important works representing Hindu religious philosophy are—*Sádhana Chatusthaya*, being a discussion on the utility and scientific import of the four-fold means to arrive at truth, the means being a knowledge of the real and the unreal indifference to the fruits of seeking a transitory world, possession of faith, self-restraint and endurance, and, lastly, the desire for salvation or emancipation from bondage by the conquest of the six internal enemies to our progress in spiritual attainment; *Lakshmi Visistadvaita Bhashyam*, a commentary or discussion on the Védánta Philosophy of the Vaishnávas in Sanskrit, *Sasivanna Bodham* on the Advaita Philosophy in Tamil verse by Tatvaráya with a comment, of which an English translation was made some thirty years ago; *Amrita Sanjivini* and the like on Védánta Philosophy; *Sútasamhita* discoursing on diverse subjects, religious and philosophical, ranging from the common place to the abstruse, such as the religious duties of the four castes of Hindus and their sub-divisions, the identity of the human soul with the divine spirit, the means of salvation and the like; *Acharya Hridayam*, on the essence of faith taught by the author of the Tiruvoimoli of the Vaishnáva sect; *Gáyatri Raksha*, a dissertation on the sacred verse called *Gáyatri*, recited by all sects of Brahmans in their daily worship; *Sítáramánjaneya Samváda* being a discourse on the Yoga Philosophy; and a serially published version in Tamil prose of the Skandha Purana. A book of Tamil lyrics entitled *Narakásura Vijayam and Ushádhalyána Kummi*, etc., in this group which sing the romantic story of the Dipávali feast and of Usha's marriage besides minor sacred songs is remarkable as being the production of Vembu Ammall, a Brahmin lady of Kumbukóam, designed for devotional purposes. As to the general interest of the reading world at the present time, it culminates in fact in a collection of addresses and tracts of Swámi Vivékánanda of European and American reputation who became suddenly famous by his addresses on the philosophy of the Upanishads in the Parliament of Religions at the Great Columbian Exhibition of 1893, and who is now travelling through this Presidency and is regarded by some as an earnest preacher of a religion of universal love and brotherhood that has made Hinduism respected by the civilised world, while some condemn him as preaching a strange jumble of contradictions. These addresses and lectures are entitled *The Ideal of Universal Religion*, *Bhakti Yoga* which explains the way to salvation through unswerving devotion, and *Karma Yoga* or the practice of abstract meditation of the Supreme Being as the

only means by which the human soul may attain complete union with the divine spirit and which is considered harder than a life of renunciation. All these readable and unique tracts contain traces of recent study and breathe a tolerant spirit, which is said to have been appreciated in the Parliament of Religions at the Chicago Exhibition. There are four English works, the first entitled *The Hindu at Home* by the Reverend Mr. Padfield, being a series of sketches of the every day life of the Hindus, their face marks, marriage ceremonies, funeral rites and observances, social customs and strong religious instincts with which the foreigner does not usually trouble himself, the second giving an account of the *Brāhmanas* of the Vedic literature on the use of *Mantras* in worship and religious sacrifices and rites, the next by Mr. Smart who has produced a clear and readable translation from Dr. Duessen's work on *Védānta Philosophy* according to Sankara's system, and the fourth containing a summary of the celebrated Indian epic the *Rāmāyana* and a comparison with the *Mahābhārat* and the Greek *Iliad*. There are also periodicals and serial publications such as the *Brahma Vidya Patrika*, *Védānta Panchadasi*, *Sudarsona*, *Somaravi* and a Sanskrit journal of Pudukota and the like, serving as organs of Hindu orthodoxy and literature. Among the numerous tracts, leaflets, pamphlets and translations of parts of the Bible and other Christian publications, there is a *Manual of Christian Evidences* in Tamil, and a collection of biographical sketches of forty-two Indian Christians with their portraits and an introduction in English spurring on Indian Christians to greater activity and pointing out their responsibilities, and another series of addresses delivered at some conferences of the Young Men's Christian Association with the object of promoting the evangelisation of India and the Christian federation of the student-world generally. Christianity claims as its organs *Mitrabodhin* in Kanarese, *Almopakāri* in Malayalam, and the *Zenana Magazine* in Telugu. Muhammadanism is represented by a prose version of the Arabic hymns in praise of Muhammad's success, and of the sacred town of Mecca, by a collection of five hundred select passages from the Koran with headings and explanatory notes on the creed in English, and by an anti-Christian lecture dealing with the relative merits of Christianity and Islamism, the result of the comparison being a verdict against the theory that the Bible is the word and work of God and in favour of the special features of Islam. Theosophy continues to be represented by the *Theosophist* with subject matter specially selected that finds a public awaiting it every month. Brahmoism is jogging on with occasional tracts in Telugu like *Āstikāvatamu* which is directed against atheism.

Science (Mathematical and Mechanical) is represented by fewer works than usual, and most of these are compilations designed for schools. The higher mathematics may be said to have comparatively lost favour, but practical engineering and mercantile arithmetic do not appear to suffer to the same extent. As a case in point may be mentioned an *Epitome of Engineering* with plates and summary of calculations and various tables to help the engineer, architect, surveyor, builder and others. "*The cause of the Wear of Wheel Flanges and Rails in Curves*," and mechanical contrivances to diminish the same, being a translation from a German paper on the subject, and a treatise on *Electrical Traction* and the accessories of *Electrical Tram-cars* are alike useful, the former publication to the locomotive department of Indian railways, and the latter to drivers and conductors employed on the Electric Tramway. The *Ready Reckoner* in Tamil is intended to facilitate the calculation of wholesale price of cotton and other bazaar articles sold by weight to merchants, and interest tables in Tamil, Telugu and Kanarese from ₹10 to 10 crores supply a want, to say nothing of the regimental account guide containing instructions helpful to military officers, clerks and pay-havildars who have to keep the account books of the native corps.

Science (Natural and other).—There seems to have been a drop in the number of native indigenous works under this head and there is comparatively little to interest the native astrologers and fortune-tellers if *Panchapakshidātra* in Kanarese, Palmistry in Sanskrit with Telugu meaning, and *Bhāvasāra* on the good and evil results from the opposition of planets be excepted. The works representing modern science are of an elementary character, such as an illustrated edition of the *Natural History of Mammalia*, *Curious Little People*, being a description of *Insects*, *Pearls*, *Animalcules* and other wonders of the sea, *Fishes and Whales*, *Plants*, useful and wonderful, explaining with numerous woodcuts the structure of plants, both flowering and flowerless, and treating of timber trees and some curious plants besides fibrous plants and others yielding dyes and colouring matter, all of which are the publications of Christian Literary Society. Besides a couple of Sanitary and Chemistry Primers for schools, a new *Manual on Hygiene, Sanitation and Sanitary Engineering* has appeared as a bulky volume, and it is worthy of special mention as the best book of this group, being a reliable guide to all municipal experts and sanitary officials and as one calculated to educate and interest the

community at large in matters of house and street cleanliness and of public health both in the urban and rural parts of the Presidency.

Travels and Voyages.—Works of travel can never be numerous among a home-wedded people like the people of India. This year, a few publications have appeared that might perhaps be called books of travel, but they are only booklets. It has been found possible by the Christian Literature Society to narrate briefly the story of the earliest voyage round the Cape of Good Hope, of *Vasco Da Gama* from Europe to the mainland of India 400 years ago, perhaps without any dream of territorial sovereignty when he sailed; and there appears side by side a descriptive account of the modern *Overland Journey from India to England*. Both these publications and a "Pictorial Tour round Bible Lands" are copiously illustrated. An imaginary "*Trip through Asia*" in Tamil, Telugu and Hindustani has also appeared, the former with map-pictures richly coloured and showing the costumes and customs of the people of each country, its national flags, postage stamp and seal, its public buildings, sports and pastimes, with an outline map. It is written for girls and boys and will please the best of them without feeling that they are learning like a task the leading facts of the geography of the Asiatic continent.

5. Of the 969 books, pamphlets and periodicals received during 1896 for registration, 245, or over 25 per cent., are educational in their character which engage the attention of the school-going population as well as that of teachers and others who are fired with the ambition of being authors. The rest are non-educational works, the demand for which is not always constant in this country, and hence some fluctuation.

6. I regret to find a decrease in the number of publications presented for copyright registration during the period under review, it being 257 (including one Government work), against 327, the number for the previous year. This falling off is due partly to the impunity with which copyright is infringed under the present law and to the difficulty of tracing the person who actually pirated the original edition and who when reached, if at all, is found to be a penniless adventurer from whom no damages could be realised nor the law charges entailed for the prosecution, which are often more than the prime cost of the edition printed.

7. In conclusion, I have only to add that the tone of the published literature of 1896 is unobjectionable, viewed from a moral or political point of view. There was one case of an attempt at the close of the year to register an obscene book in Telugu from Bezvnda in the Kistna district, but on my pointing out the erotic or obscene portions of the book not permissible under the Penal Code, the publisher has pleaded his ignorance of the law and promised to deliver up, of his own accord, the entire stock of the edition to the local Magistrate, to be destroyed and made no longer available for circulation. It is, however, impossible to say whether similar works not brought up for registration have not escaped detection and are not surreptitiously sold in the bazaars of Madras and mofussil towns, and are not hawked about the villages of this Presidency.

APPENDIX.

English Language.

SUBJECTS.	ORIGINAL WORKS.		Republish- ations.	Transla- tions.	TOTAL.	Educa- tional.	Non- educa- tional.	TOTAL.
	First edition.	New edition.						
Art	2	...	1	...	3	1	2	3
Biography	5	...	...	...	5	1	4	5
Drama	6	1	1	1	9	7	2	9
Fiction	1	...	...	...	1	...	1	1
History	7	2	2	...	11	11	...	11
Language	23	1	1	1	26	26	...	26
Law	15	2	1	...	18	...	18	18
Medicine	3	...	...	...	3	...	3	3
Miscellaneous	71	12	2	1	86	42	44	86
Poetry	2	...	...	...	2	2	...	2
Politics	2	...	1	...	3	...	3	3
Religion	32	1	3	2	38	...	38	38
Science (Mathematical and Me- chanical)	3	2	...	...	5	1	4	5
Science (Natural and other)	9	...	...	...	9	1	8	9
Travels and Voyages	2	...	...	...	2	...	2	2
TOTAL	183	21	12	5	221	92	129	221

Tamil Language.

SUBJECTS.	ORIGINAL WORKS.		Republi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non- educa- tional.	TOTAL.
	First edition.	New edition.						
Art	2	...	...	...	2	1	1	2
Biography	2	1	...	...	3	...	3	3
Drama	6	...	...	...	6	...	6	6
Fiction	2	...	...	2	4	...	4	4
History	1	...	...	1	2	2	...	2
Language	19	...	1	1	21	20	1	21
Law . . . . .	...	...	...	1	1	...	1	1
Medicine	8	1	2	...	11	...	11	11
Miscellaneous	28	...	...	...	28	6	23	29
Poetry	25	...	7	...	32	4	28	32
Religion	50	2	17	11	80	...	80	80
Science (Mathematical and Me- chanical)	2	1	...	...	3	2	1	3
Science (Natural and other)	2	1	...	...	3	3	...	3
Travels and Voyages	1	...	...	1	2	...	2	2
TOTAL	148	6	27	17	198	38	160	198

Telugu Language.

Art	2	...	...	...	2	2	...	2
Biography	1	1	...	...	2	...	2	2
Drama	8	...	4	1	13	...	13	13
Fiction	1	...	...	1	2	1	1	2
History	3	...	...	1	4	3	1	4
Language	27	...	1	...	28	26	2	29
Law	3	...	...	4	7	...	7	7
Medicine	3	...	1	2	6	...	6	6
Miscellaneous	70	...	3	5	78	5	73	79
Poetry	32	2	8	2	44	3	41	44
Politics	2	...	...	...	2	...	2	2
Religion	45	1	7	8	61	...	61	61
Science (Mathematical and Me- chanical)	3	1	...	...	4	4	...	4
Science (Natural and other)	7	...	1	4	12	4	8	12
Travels and Voyages	1	...	...	...	1	...	1	1
TOTAL	208	5	25	28	266	48	218	266

Malayalam Language.

Drama	5	...	...	...	5	...	5	5
Fiction . . . . .	...	...	...	1	1	1	...	1
History . . . . .	...	...	...	2	2	2	...	2
Language	2	...	1	...	3	3	...	3
Law . . . . .	...	1	...	2	3	...	3	3
Medicine	3	...	...	...	3	...	3	3
Miscellaneous	1	...	...	...	1	1	...	1
Poetry	6	...	...	...	6	...	5	6
Religion	11	2	1	2	16	...	16	16
Science (Mathematical and Me- chanical)	2	...	1	...	3	3	...	3
Science (Natural and other)	1	...	...	...	1	1	...	1
Travels and Voyages	1	...	...	...	1	...	1	1
TOTAL	31	3	3	7	44	11	33	44

Kanarese Language.

Biography	1	...	...	...	1	...	1	1
Language	7	1	1	...	9	9	...	9
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	17	1	...	2	20	5	15	20
Poetry	1	...	...	...	1	...	1	1
Religion	15	...	4	1	20	...	20	20
Science (Mathematical and Me- chanical)	1	1	...	...	2	2	...	2
Science (Natural and other)	1	...	...	...	1	...	1	1
TOTAL	44	3	5	3	55	16	39	55

Tulu Language.

SUBJECTS.	ORIGINAL WORKS.		Republi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non- educa- tional.	TOTAL.
	First edition.	New edition.						
Language	1	...	1	...	1	1
Religion	1	1	...	1	1
TOTAL	1	1	2	...	2	2

Uriya Language.

Poetry	1	...	1	...	1	1
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Konkani Language.

Religion	1	1	2	...	2	2
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Hindustani Language.

Biography	1	1	...	1	1
Drama	1	1	...	1	1
History	1	1	1	...	1
Miscellaneous	1	1	...	1	1
Travels and Voyages	1	...	...	...	1	...	1	1
TOTAL	2	...	...	3	5	1	4	5

Sanskrit Language.

Language	4	...	1	...	5	3	2	5
Miscellaneous . . . . .	...	...	1	...	1	...	1	1
Poetry	19	...	4	1	24	1	23	24
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Religion	10	...	6	...	16	...	16	16
TOTAL	34	...	12	1	47	4	43	47

Bi-Lingual—English-Latin Publications.

Religion	1	1	...	1	1
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Bi-Lingual—Latin-English Publications.

Language	3	3	2	1	3
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Bi-Lingual—English-Tamil Publications.

Language	9	9	9	...	9
Miscellaneous	2	2	...	2	2
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Science (Mathematical and Me- chanical) . . . . .	...	...	1	...	1	1	...	1
TOTAL	13	...	1	...	13	10	3	13

Bi-Lingual—English-Telugu Publications.

SUBJECTS.	ORIGINAL WORKS.		Republi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non- educa- tional.	TOTAL.
	First edition.	New edition.						
Language	8	...	...	...	8	8	...	8
Miscellaneous	4	...	...	...	4	...	4	4
TOTAL	12	12	8	4	12

Bi-Lingual—English-Kanarese Publications.

Language	1	1	1	...	1
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Bi-Lingual—English-Hindustani Publications.

Language	1	1	1	...	1
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Bi-Lingual—English-Sanskrit Publications.

Language	3	1	4	4	...	4
Miscellaneous	9	9	...	9	9
Religion	1	...	...	...	1	...	1	1
TOTAL	13	...	...	1	14	4	10	14

Bi-Lingual—Tamil and English Publications.

Language	1	...	...	2	3	3	...	3
Poetry	1	...	1	1	...	1
TOTAL	1	...	1	2	4	4	...	4

Bi-Lingual—Tamil-Sanskrit Publications.

Biography	1	1	...	1	1
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Bi-Lingual—Telugu-English Publications.

Art	1	1	...	1	1
Language	1	1	1	...	1
TOTAL	2	2	1	1	2

Bi-Lingual—Telugu-Sanskrit Publications.

Medicine	1	...	...	...	1	...	1	1
Miscellaneous	1	...	...	...	1	...	1	1
Religion	1	...	1	...	2	...	2	2
TOTAL	3	...	1	...	4	...	4	4

Bi-Lingual—Sanskrit-English Publications.

SUBJECTS.	ORIGINAL WORKS.		Republi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non- educa- tional.	TOTAL.
	First edition.	New edition.						
Language	2	...	...	...	2	2	...	2
Poetry	5	...	...	...	5	...	5	5
TOTAL	7	...	...	...	7	2	5	

Bi-Lingual—Sanskrit-Tamil Publications.

Poetry	8	...	...	...	8	1	7	8
Religion	16	2	...	...	18	...	18	18
TOTAL	24	2	...	...	26	1	25	26

Bi-Lingual—Sanskrit-Telugu Publications.

Medicine	2	...	...	...	2	...	2	2
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	5	2	...	...	7	...	7	7
Religion	11	...	2	...	13	...	13	13
Science (Natural and other)	1	...	...	...	1	...	1	1
TOTAL	20	2	2	...	24	...	24	24

Bi-Lingual—Sanskrit-Malayalam Publications.

Poetry	4	4	...	4	4
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Bi-Lingual—Sanskrit-Kanarese Publications.

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

Bi-Lingual—Arabic-Malayalam Publications.

Biography	1	1	...	1	1
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Bi-Lingual—Hindustani-Telugu Publications.

Language	1	1	...	1	1
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Tri-Lingual—English, Tamil and Sanskrit Publications.

Philosophy * (including Mental and Moral Science).	1	1	...	1	1
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Tri-Lingual—Telugu, Tamil and Kanarese Publications.

Science (Mathematical and Mechanical).	1	1	...	1	1
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Tri Lingual—Sanskrit, English and Telugu Publications.

SUBJECTS.	ORIGINAL WORKS.		Republi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non- educa- tional.	TOTAL.
	First edition.	New edition.						
Religion	1	...	...	...	1	...	1	1

Polyglot Publications.

Language	3	...	...	...	3	...	3	3
Miscellaneous	1	...	...	...	1	...	1	1
TOTAL	4	...	...	...	4	...	4	4

From the Honourable Mr. D. DUNCAN, M.A., D.Sc., LL.D., Director of Public Instruction, to the Secretary to the Government of Madras, Educational Department, No. 2066, dated the 26th February 1897.

I have the honour to submit the report of the Registrar of Books on the publications registered during 1896 under Act XXV of 1867.

2. I have to note with pleasure the testimony borne by the Registrar to the unobjectionable tone of the publications of 1896 viewed both from a moral and a political point of view. An attempt to register an obscene book was, however, made in the Kistna district, but it was promptly checked.

3. There was an increase in the number of publications registered during the year, the total number being 969 (753 books and pamphlets and 216 periodicals) as against 925 (751 books and pamphlets and 174 periodicals) during 1895-96. The large increase in the number of periodicals is noteworthy and bears out the Registrar's statement that the magazine, as an important item in the literature of the day, continues to be a great favourite. Of the 969 publications, 809, or 84 per cent. were original works, 91, or 9 per cent. were re-publications and 69, or 7 per cent., translations. The sub-joined statement indicates the number of registered publications during the past five years:—

Year.	Books and pamphlets.	Periodicals.	TOTAL.	Original works.	Re-publi- cations.	Translations.	TOTAL.
1892	799	183	982	695	208	81	982
1893	642	164	806	506	143	67	806
1894	683	204	887	763	82	42	887
1895	751	174	925	780	94	51	925
1896	753	216	969	809	91	69	969

From the above statement, it will be seen that since 1893 the number of publications has been steadily on the increase, though the figure has not yet reached that of the first year of the last quinquennium. As remarked last year, the rise and fall in alternate years in the number of periodicals can only be explained by the irregular intervals at which this class of publications is issued.

4. Notwithstanding the increase in the total number of publications registered, the number copyrighted showed a decline, being 257 as against 327 in the previous year. This falling off is attributed in part to defects in the present law. There has been a decrease in the number of books classed as purely educational. It is not reported whether in any case where there has been undue delay in the presentation of any publication, any action has been taken under the provisions of the Act.

5. Classified according to languages, the largest number of registered publications was under Telugu, English which had attained the foremost place during the preceding year coming next, with Tamil following. Large fluctuations are noticed in the number of publica-

tions not unilingual, but no satisfactory reasons can be assigned for such fluctuations. The following statement gives full particulars for the past five years :—

Year.	English.	Sanskrit.	Arabic.	Persian.	Tamil.	Telegu.	Malayalam.	Kanarese.	Hindustani.	Uriya.	Latin.	English and Latin.	English and Tamil.
1892 . . .	242	66	1	1	283	199	31	26	4	...	...	...	14
1893 . . .	187	60	1	...	208	177	33	32	9	...	...	...	9
1894 . . .	211	60	3	...	197	256	41	20	5	...	...	...	13
1895 . . .	232	48	...	...	202	223	43	47	8	3	1	1	4
1896 . . .	221	47	...	...	198	266	44	55	5	1	...	4	17

	English and Telegu.	English and Malayalam.	English and Kanarese.	English and Sanskrit.	English and Hindustani.	English and Persian.	Sanskrit and English.	Sanskrit and Tamil.	Sanskrit and Telegu.	Sanskrit and Malayalam.	Sanskrit and Kanarese.	Others.	Total.
1892 . . .	9	...	1	...	4	...	...	34	43	3	2	14	982
1893 . . .	15	...	2	...	...	...	7	29	22	2	1	12	806
1894 . . .	23	3	3	...	1	...	3	22	17	3	...	11	887
1895 . . .	7	...	...	2	1	1	2	37	22	9	...	32	925
1896 . . .	14	...	1	21	1	...	...	27	28	4	2	13	969

6. The publications registered during the year are classified below according to the subjects dealt with and are compared with the figures for the preceding year :—

	1895.	1896.
Art	8	8
Biography	7	14
Drama	24	34
Fiction	18	8
History	17	21
Language	144	130
Law	26	29
Medicine	21	27
Miscellaneous	169	232
Poetry	103	134
Philosophy	4	3
Politics	8	5
Religion	316	271
Science (Mathematical and Mechanical)	24	19
Do. (Natural and other)	35	27
Voyages and Travels	1	7
TOTAL	925	969

The most noticeable feature of the year was the increase in the number of works on "Voyages and Travels." Seven books bearing on the subject were registered—the highest figure ever recorded during the last six years—as against one in 1895. The religious literature of the year was the richest as usual and held its own in the reading of the people, outnumbering all other departments of reading matter, though the number of publications under this head was fewer than during 1895. Writers of all creeds seem to contribute to this section of the current literature, and hence the marked preponderance, 28 per cent. of the total number of registered publications being entered against this head. There was a very large accession to the works entered against "Miscellaneous," which consist mostly of educational works, such as geographies, etc., and of books containing moral lessons which cannot strictly come under "Language." This is generally a fluctuating class, and the variations are to some extent due to difficulty in classification. A manual on drill and gymnastics has been classed under "Art;" it comes more appropriately under "Miscellaneous."

ORDER—No. 133 (Educational), dated the 5th March 1897.

The review and analysis of publications registered under Act XXV of 1867 in the Presidency during the year 1896 will be forwarded to the Government of India.

(True Extract.)

G. S. FORBES,

Secretary to the Government of Madras.

To the Director of Public Instruction.

„ Commissioner of Police.

Editors' Table.

No. 134 (Educational), dated the 5th March 1897.

Endorsement by the Madras Government.

Copy to the Government of India, Home Department, with reference to Resolution No. 10—707, dated the 26th April 1875, and to Home Department letter No. 19—1150, dated the 13th June 1877.

BOMBAY.

From C. FAWCETT, Esq., Secretary to the Government of Bombay, General Department, to the Secretary to the Government of India, Home Department,—No. 4673, dated Bombay Castle, the 30th August 1897.

With reference to Mr. Assistant Secretary Pringle's letter No. 1068, dated the 16th ultimo, I am directed to forward, 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 catalogues for the year 1896, together with its accompaniments prepared in accordance with the orders contained in the Resolutions of the Government of India, No. 10—707, dated 29th April 1875, and No. 1—456, dated 12th September 1882.

From G. M. SATHU, Esq., Registrar of Native Publications, to the Secretary to the Government of Bombay, General Department, No. 190, dated the 13th July 1897.

I have the honour to submit a brief review and analysis of the publications registered in the Bombay Presidency during the year 1896.

2. The total number of works catalogued during the year was 1,384, as against 1,421 of the year previous, showing a decrease of 37 publications. Of these 1,384 works, 884 were books and 500 periodicals. The 884 books may be divided into 624 original works, 160 translations and 94 republications. Classified according to the languages in which they were written, the 884 books comprised 56 English, 241 Gujaráti, 223 Maráthi, 60 Hindi, 30 Sindí, 34 Urdu, 14 Kánarese, 1 Konkanim, 2 Panjábi, 2 Márvádi works, 79 works in the oriental classical languages and 142 polyglot publications. The 500 periodicals included 224 Gujaráti, 118 Maráthi, 90 English, 3 Hindi, 6 Urdu and 9 Sanskrit, the rest being bilingual or trilingual publications.

3. Full details of the number of works published in the several languages under each of the various headings, such as Arts, Biography, Drama, etc., being given in the statements appended to this Report, the following paragraphs contain notices of only such works in each language as deserve particular mention:—

ENGLISH.

4. Of the 56 English publications, 27 were intended for school and college students and 29 were for the general readers. Most of the educational publications were annotations and commentaries on classical works contributed by Professors Sharp, MacMillan, Covernton, Scott and others. Of the books intended for the general public, the most important were— (1) H. S. Sháh Mahomed's *Journal of my Tours Round the world*, (2) *Mandlik's Writings and Speeches*, (3) *Pratápgad Fort and the Episode of Shiváji and Afzulkhán*, (4) *The It'hávdáryopaniśhad*, and (5) *The Alibág Revision Settlement*. Mr. Sháh Mahomed's journal is a very interesting record of travels in almost all parts of the world. The work is fitly dedicated to *The Memory of the Glorious Things in Nature and Art* beheld by the author and very lucidly and tastefully described by him. Almost all the leading features of the countries in the Western and Eastern hemispheres have been briefly treated of in this volume of 332 pages. The book may, in short, be said to be the best work of the kind hitherto published by a native traveller. The late Honourable Ráv Sáheb Vishvanáth Náráyan Mandlik, C.S.I., was one of the few prominent citizens of Bombay of his time, who took a very leading part in every public movement and commanded a very wide influence in the Native and European

communities. His son has certainly laid the public under great obligations by compiling his worthy father's public speeches and writings. Rāv Sáheb Mandlik's utterances in the meetings of the Bombay Municipal Corporation on the subject of the sanitation and drainage of Bombay will, it is believed, be found interesting and may lead to the discovery of the origin of the bubonic plague which recently made such a havoc in Bombay. The fort of Pratápgad in the Sátára District was the scene of the historical interview between Shiváji, the founder of the Marátha Empire, and Afzulkhán, a General of the Mogul Emperor, who had been deputed to chastise Shiváji. In this interview the Mahomedan general was killed by Shiváji and the controversy is whether Afzulkhán's death at the hands of Shiváji was treacherous and unmerited or whether it was a fair return for a black design. The Mussalmán historians take the former view, while the Hindu chroniclers maintain the latter. Mr. Karkaria tries to corroborate the Marátha view and to prove that English historians like Grant Duff were mistaken in maintaining in their works the Mussalmán version of the incident. It may be remarked that the question is difficult to solve and must ever remain involved in the dark. Neither does any solution appear to be at this distance of time of much practical utility. The Ishávásyopánishad is a part of the Vájasaneyí Sanhita of the Yajurveda, and treats of salvation and the way to attain it. It has been differently interpreted by Shankaráchárya and Anantáchárya, two rival exponents of the text, and Srísa Chandra Vasu, B.A., F.T.S., has translated into English the two different interpretations. This is a publication of the Bombay Theosophical Society. The Alibág Revision Settlement is a compilation of letters written by Rámji Laxman Gharat, a landholder in Kolába District, and will repay perusal.

GUJARÁTI.

5. *Tarváno Hunnar* or *The Art of Swimming*, a translation of Martin and J. Raester Cobbett's work on that subject by Beherámji Barjorji Desái, is the only useful publication under Arts, the value of which is heightened by the numerous illustrations given therein.

Biography.—The biographical produce of the year is encouraging. Of the 13 works published under this head, Mr. Náráyan Hemachandra, a Gujaráti gentleman of praiseworthy industry, is the author of no less than 8. Besides translating into Gujaráti the lives of such eminent men as Dr. Johnson, John Stuart Mill, Bábu Keshav Chandra Sen, Father Damien and Theodore Parker, Mr. Hemachandra favours his readers with a galaxy of small biographical portraits of celebrated philanthropic and virtuous women. It is impossible to refer to each of these works in detail, but it may be remarked in general that all of them afford healthy reading and are useful contributions to biographical literature in Gujaráti. Of the remaining 5 works by other authors, *The Mahájan Mandal* or *A Group of Worthies, Part I*, by Maganlál Naróttamdás Patel, is the most noticeable and is, to use an oriental hyperbole, an ocean of biography. It is a volume of 1,420 pages, Royal octavo size, being a collection of biographical sketches of eminent men and women, about 400 in number, celebrated in all spheres of life, in all ages and in all countries, being Kings, Queens, Ministers, founders of religions, saints, poets, devotees, etc., etc. The author, Mr. Maganlál, appears to be a lover of literature and literary men and a man of firmness of purpose. His work took him, off and on, five years to write. The book has been dedicated to H. H. Sayájráv, Gáikwár of Baroda and deserves a place in every library, being a Cyclopædia of Biography.

Drama.—There were only 8 dramatic publications, of which a revised edition of the translation of *Shakuntalá* by Javerilál Umiáshankar Yájniik is the most important. The first edition was published over 30 years ago and was lithographed. The present improved edition cannot fail, therefore, to be acceptable to the Gujaráti-reading public. Of the others, *The Devaldevi* deserves a passing notice. It is a touching historical drama representing the tragic fate of Devaldevi, a Gujarát princess of far-famed beauty, who being taken to the Court of Delhi and commanded to enter the Emperor's harem, refused to obey and suffered death and disgrace by remaining true to her own religion.

Fiction.—There were 24 works registered under this head, of which 17 are either original stories or adaptations and 7 pure translations. Most of these are based on social topics, such as marrying for money, the pride of riches, early or disproportionate unions, etc. There is a distinct improvement in the tone and character of the Gujaráti novels of the year. This is probably due to the fact that several of them are works of practised writers who, instead of hatching plots in their own brains, have been content to borrow them from some good originals in the English or Bengali language. Such, for instance, are the following works:—*Dini Dáhi* or *The Wise Dini*, by K. N. Kábráji; *Durgesha Nandini*, *Sharachandra* and *Jivan Prabhdí*, by Narayan Hemachandra; and *Insaphni Arsi* or *The Mirror of Justice*, by Miss Bhikháiji L. Pálamkot. The first is the longest but also the most interesting novel of the year. In it, Mr. Kábraj describes the beneficent influence of adversity on one's character. The leading

characters are all drawn from the Pársi community and the scene of the story is laid at Andheri, though latterly it shifts to Bombay. *Durgesha Nandini* and *Sharachandra* are social tales translated from the originals of the famous novelist of Bengal, the late Bankim Chandra Chatterji. They afford very pleasing and wholesome reading. *Jivan Prabhát* is a historical tale of Shiváji's times and is translated into Gujaráti from the Bengali original of Mr. R. C. Dutt. The *Insáphni Arsi* is a well-executed and faithful translation of an English novel. The *Nimak Harám* of J. B. Murzaban is a very touching tale in which the lights and shades of Pársi social life are cleverly portrayed. The only other works that deserve mention under this head are *Mukula Mardana* or *The Crushing of the Bud*, a tale, describing the evil effects of premature consummation of marriage and the ban placed upon widow re-marriage, the *Anarkali*, a clever detective tale, and *Pandaridkpar Páni*, showing how a young Bhátia heir squandered away his rich heritage of 15 lakhs within one year in extravagance and speculation. Some of the remaining works are dull and silly stories of love and adventure and claim no notice.

History.—Under this head only two publications deserve any mention. The first is *A History of the Kings of Persia*, by Pálanji Barjorji Desái, being a complete chronicle of events of that ancient country from the prehistoric times down to the settlement of the Pársis in India. The work is divided into 14 parts and bears on every page marks of ability and patient research. The author and his father have laboured for years in the field of Persian History and have already published two learned works on two detached portions of the subject. The present is an attempt to bring out, in a connected form and in a convenient compass, the whole history of Persia and the Pársis. This being the first work of its kind in Gujaráti, is a valuable acquisition to that language, and, presenting, as it does, to the modern descendants of Zoroaster the wonderful achievements of their forefathers, has special claims upon their attention and sympathy. The other noticeable work under this head is *The Greatness of Ancient India*, by Náráyan Hemachandra, a less ambitious work than the above, but equally interesting to the Hindus. It is published under the auspices of the "Gujarát Vernacular Society" and describes the state of civilization in ancient India as manifested in literature, science, arts, commerce, etc.

Law.—The only noticeable work under this head is the *Penal Code*, a special legislative enactment on Criminal Law passed and promulgated in his dominions by His Highness the Gáikwár of Baroda.

Medicine.—Only 8 works were published under this head, of which *Prevention of Fevers and Women's Diseases* and *The Protection of Pregnant Women and the Cure of Infants* are useful publications of their kind, and deserve to be read especially by women.

Miscellaneous.—This is a comprehensive but somewhat indefinite heading generally claiming the largest number of works. In it are included essays, speeches, lectures, fairy tales, anecdotes of Badsháh and Birbal, Bhoja and Kalidas, guides, calendars, almanacs, descriptions of sacred places, books of games, etc., etc. Most of these are commonplace and possess no literary merit. There are some essays and adaptations of tales by Náráyan Hemachandra which deserve to be mentioned. For instance, his essay on *Drama, History, Biography, What should we learn from the English, How to have Healthy Children in the Family*, etc., are well thought-out and carefully written. *The Pársis of to-day: Their Religion and Domestic Life* (second edition, revised and enlarged) is also an instructive and informing essay. *Balakono Anand* (Part II), by Ichchhárám S. Desái, is an excellent adaptation of the *Evenings at Home*, which will be useful to school boys. It is dedicated to Mr. K. M. Chatfield, late Director of Public Instruction, in appreciation of his kind and keen interest in the cause of education. *Khorák or Food* is a translation of a monograph on food by Professor Church.

Poetry.—This is the largest heading, comprising 71 poems on diverse subjects from the most sublime to the most vulgar. Most of these are small insignificant pamphlets containing legends, prayers, devotional songs, invocations and praises of gods, goddesses and saints, songs sung in operas, or poems on miscellaneous moral and religious subjects, a few lament the death of the late Mahárája of Bhávnagar, paying high tribute to his many noble qualities of head and heart, some contain *garbí* songs sung in circles by women in Gujrát, etc. Only about half a dozen of these 71 works lay claim to poetic merit. The first in rank is *Kunja Vihdra, or Sport in a Bower*, by the late H. H. Dhruva, B.A., LL.B. It consists of three vilásas (parts) and each vilása contains a number of pleasing and delightful poems on various subjects. The poet claims that his poetry is pervaded by a new feeling of love like that of the English lake poets, and this he proves in a number of ways in the preface. It must be admitted that this work has a certain freshness and charm about it which attracts and holds the reader in

admiration. *Hridaya Vīnā* or *The Heart's Lute*, by Narsinhrao Bholanāth, is another noticeable poetical work of the year, containing poems on descriptive, reflective and didactic themes. It is a valuable work, as several of the poems are written with a true poetic feeling and taste. *Abhedormi* or *The Unifying Waves* is another good work under this head. It contains about a dozen poems written in a grave mood and are philosophic in tone. The poet, anxious not to keep his readers in doubt about his meaning, supplies a lengthened commentary in prose on each of his poems. The poems are called "Unifying Waves," because they are expected to produce waves of delight in the hearts of the readers and union of sentiment between them and the author. *Pashu Hakka Sanrakshak* or *The Preserver of the Rights of Dumb Creatures* is a metrical prize-essay inculcating love towards dumb animals and published under the auspices of the Bombay Society for Prevention of Cruelty to Animals. The poems contained in it are simple and suitable to be sung by boys and girls. Among republications and translations *Shri Krishna Charita*, by poet Girdhar, and *Kāvya Vinoda*, by H. B. Bhatt, are good books. The former is excellently edited by Ichchharam S. Desai, and the latter is a well-executed rendering into Gujarāti of Kalidas's *Megha Duta*.

Philosophy.—Of the four works under this head, the most noticeable is a free translation of the *Bhāgvat Purāna* by Ichchharam S. Desai. It is a work of great labour and is excellently got up. *The Childhood of the World* is a plain Gujarāti translation of an English work of the same name by Edward Clodd, F.R.A.S. The two others are guides or manuals on Yoga philosophy.

Science (Mathematical and Natural).—Of the 14 books under this head, 13 are mere school books. *Elementary Natural Science*, which is a translation of an English book and is published under the esteemed patronage of His Highness the Gāikwār, is a very useful contribution to Gujarāti literature.

Travels.—The single work published under this head is a remarkable contribution by an enlightened Mahomedan gentleman. It is a record of a tour round the world and contains his impressions of men and manners of various countries and climes. The book being also published in an English dress and noticed elsewhere in this report, nothing more need be added here than that it will afford delightful reading to those who know Gujarāti.

HINDI.

6. There was no work under Arts and but one under Biography. This contains the lives of Kabir, Rāmānand, Nāmdev and other well-known saints, devoted to the service or contemplation of God. Of the four dramatic publications, two were on legendary subjects, one is a love piece, and the remaining is a silly farce. The five works under Fiction are all romantic love tales, having little merit worth notice. Of the five works under Medicine, two—viz., *Shivandā Sāgar* and *Amrita Sāgar Satik*—are exhaustive treatises on medicine based on classical Sanskrit works on the subject. They are useful publications as they will serve to revive and popularise the study of Indian medicine. A third is a veterinary manual, giving names of cattle diseases and prescribing remedies for their cure. A fourth is a fanciful treatise on the various kinds of poisons, prescribing several antidotes for each. There were 23 poetic publications in Hindi, but most of these are mere booklets containing love songs or religious hymns to be sung by the devotees of Rāma and Krishna, two of the most popular gods of the Hindu pantheon. Two of these works are poetic summaries of the chief incidents of the *Rāmāyana* and the *Mahābhārat*. One is a big volume describing the life of Krishna in Gokul his wondrous achievements in killing cobras and demons and so on. *Ālā Khand* is another big volume containing detailed descriptions of stirring battle scenes between Ālah Udāl (a mighty North Indian Chief) and Prithvi Rāj of Delhi. The legend says that Ālah is still living on the earth. None of the works under the other headings require any remark.

KANARESE.

7. There were only fourteen books published in this language which, it is to be regretted, continues to be the most backward vernacular in the Presidency in point of literary activity. The single publication in Arts gives instructions on drills and gymnastic exercises. Under Biography, there were two books. One of these is named *Founders and Reformers of Religion in India*, by Rāmchandra Hanumant Deshpānde, M.A., and contains lives of Buddha, Shankarāchārya, Chaitanya and Kabir, together with a short account of their religious doctrines. This is a useful work bringing together varied information in a small compass. The other contains lives of Shri Madhwāchārva, the founder of the Dualistic school of Philosophy, and of his disciples. There were no noticeable works in Kanarese under History, Language and Poetry. Of the two law books, *A Treatise on Hindu Law* is a valuable addition to the language being based on the works of Mayne, MacNaughten and others

The philosophical works are popular expositions of Vedānta philosophy. One of them is translated from a Hindi original. Both will be welcome to the class of readers for whom they are intended.

MARÁTHI.

8. The total output of Maráthi literature during the year was 223 publications. Of these Arts claim 4, only one of which, *A Treatise on Agriculture*, is worthy of notice. This book is a considerably revised and enlarged edition of a work published some years ago under the auspices of the Maráthi Book Society, which has since ceased to exist, and is now published in the Shri Sayáji Dnyán Manjushá Series. The author, Mr. Rámchandra Abáji Ráje, has devoted much labour and research to the preparation of this work, and great credit is due to him for having brought out an exhaustive and up-to-date practical treatise on the agriculture and horticulture of Western India. The book bears a preface from the pen of the Honourable Mr. Justice Ránade, who speaks highly of Mr. Ráje's conscientious thoroughness and industry in making his book as useful and full of information as possible. It is fair to add that but for the munificent and princely generosity of H. H. the Gáikwár the publication of such a costly work in Maráthi would have been a well-nigh hopeless task.

Biography.—There were 13 books under this head, but nearly all of them are sketchy and fragmentary in character, the subjects being Christian Missionaries like William Carey and Reverend Goreh or personages from Indian History like Shiváji, Aurungzeb and the Ráni of Jhási. This branch seems, on the whole, to be but poorly cultivated. The only noticeable works of the whole lot are a *Life of R. B. Nánd Moroji*, a *Life of Aurungzeb* and a *Life of Benjamin Franklin*. The first is the life of a self-made Hindu gentleman who, by the force of his character and sterling worth, rose to be the Divan of an important Native State. But the merit of the book does not depend so much upon the greatness of its subject as upon the faithful diligence and assiduity of the author in collecting a number of anecdotes and useful facts about his hero. It were much to be wished that some one would publish similar lives of the late Mr. Mandlik or Telang for the edification of the rising generation of the presidency. The *Life of Aurungzeb* is based on materials gathered from several English works, such as those of Bernier, Elphinstone, Grant Duff, etc., and is perhaps the first detailed biography in Maráthi of the Great Mogul. The *Life of Benjamin Franklin* is an adaptation of an English work and has been approved and rewarded by the Deccan Vernacular Translation Society.

Drama.—Twenty-one works were registered under this head. More than one-half of these are "Musical" or Sangita plays, which are now-a-days so popular in native society. They are generally liked on the stage more for the sake of the favourite tunes to which most of the songs in them are set than for anything else. The legends chosen for dramatic treatment are the favourite ones of the exile of Ráma, the marriage of Nala and Damayanti, the marriage of Devayáni, etc. Among the social dramas, two are devoted to the modern pleader who is represented as unscrupulously preying on his clients and as indulging in dram-drinking and other vices. Both of them are evidently absurd caricatures and cast unmerited reflections on a respectable profession, though it is not improbable that the writers of these pieces have in view one or two black sheep in the fold of native pleaders. Almost all the works under this head are of ordinary merit and do not deserve to be mentioned specifically.

Fiction.—The number of works, registered under this head was comparatively small, viz., 12. Generally novels exceed the dramas, but this year the situation is reversed and the playwrights have scored off the novelists. The subjects and sources of inspiration of both are the same, viz., legend, history, and modern native society. The first two are gradually going out of fashion and the social drama or novel is monopolising the field to itself. In one respect, this tendency is not to be deprecated, because Hindu legend contains an overdose of the supernatural and makes surprising demands on one's credulity, while history as written by the Indians easily merges into legend and a halo of romance overhangs it. But then the social drama or novel, which is fast supplanting the legendary and historical pieces, is not of the right sort, and is frequently written by men who are in no way qualified for the task. It does not describe native society as it is nor as it ought to be. The characters are generally drawn not from real life but from fancy, which roams unchecked over all the periods of Indian History for choosing its ideals and produces a medley of heterogeneous and incompatible qualities. The heroes are invariably possessed of wonderful bravery and nobility, while the heroines are all dainty and perfect. In spite of such virtues and accomplishments

they encounter terrible miseries and ordeals in life, from which they escape in the very last scene or chapter by some miraculous means. This is roughly the outline of a Maráthi drama or novel, and it lacks all reality and naturalness. The novels of the year are mostly fantastic stories of love adventures or intrigues. The only books which afford healthy reading are one or two translations and adaptations from English and Sanskrit originals. Such is the *Brihalkathá Ságar* (Part V) by Islámpurkar and a Maráthi rendering of the histories of *Timon of Athens*, *Ranjana Chatushraya* or *Four Entertaining Tales* by Váśudev Bápuji Kanitkar, is the only work among original stories which is written in a pleasing style and deserves to be placed in the hands of boys and girls for both amusement and instruction.

History.—Only four works were produced under this head, of which two are school books. The other two are valuable contributions to historical literature in Maráthi. One is the *Exploits of the Maráthas in Bundelkhand*, an original work narrating how the Maráthas obtained a footing in the fertile province of Bundelkhand, towards the middle of the last century by assisting Chhatrasála, the then King of Bundelkhand, against the Muhammadans. The author Mr. Dattátraya Balvant Párasnis, who is known to be a zealous and diligent worker in the field of Maráthi History, has consulted the original records of the Bundele family and has placed before his readers a narrative of the doings of the Maráthas in Bundelkhand. He intends his work to serve as a contribution to a comprehensive and faithful History of the Maráthas which, he contends, remains yet to be written. The other noticeable work is an excellent adaptation of the volume on *Rome in the Story of the Nations Series*. It is written by Vináyak Konddev Oak and forms part of a series published under the patronage of the Gáikvár. As remarked on several previous reports, the enlightened ruler of Haroda has been doing valuable service to Vernacular literature by encouraging authors to make translations or adaptations from standard English works on scientific and historical subjects.

Language and Law.—The works under these heads are elementary school books and revised editions of old works, and call for no remark.

Miscellaneous.—This is generally a very comprehensive heading, and 59 books were registered under it during the year. The following alone are noteworthy among them :—*The Bráhmans and Their Education*, by M. S. Gole, M.A., Principal, Fergusson College, Poona, is a good essay pointing out certain vital defects in the system of education obtaining in Government and private schools in this Presidency. Mr. Gole takes a very gloomy view of the outlook before the literate classes in India, and says that unless the whole educational system is radically overhauled nothing but utter extinction is in store for the "Bráhmans," by which term he means all the literate classes. Soon after the essay was published, a storm of controversy arose in the vernacular press over the views maintained in it, and it was elaborately reviewed in more than one leading organ of public opinion. It is not possible to agree with every one of Mr. Gole's views, but it must be admitted that he writes from conviction and genuine sympathy, and many of the faults that he points out in the current educational system are real and call for early efforts for their removal. The book is in every way deserving of a place in every school library. *The System of Land Tenure in Bengal*, by Vishnu Moreswar Mahájani, M.A., is another good work under this head, which furnishes a detailed historical account of the Zemindári system in Bengal, the vicissitudes it has hitherto undergone, and the advantages it offers to the tenants. There are no works in Maráthi on the systems of land tenure in India, and Mr. Mahájani's work will consequently be welcome to Maráthi readers. *Striyáñchi Kartavya*, or *The Duties of Women*, is a translation of an English work. It is a good present to the school-going girls, but its drawback is that it is somewhat above their heads and the views it sets forth on such questions as marriage are ultra-radical. There are one or two other small essays which are well written. One of them describes the duties of man in plain and simple language, and is well worth reading. Among republications, the essays of the late Messrs. V. K. Chiplunkar and G. G. Agarkar, on literary and social subjects, are very interesting and instructive contributions.

Poetry.—This head comprised the largest number of publications in Maráthi last year, viz., 61, but most of them are tiny pamphlets of indifferent merit. Thirty-three publications contain odes and invocations in honour of the Hindu god Ganapati. The extreme popularity of the Mela movement in Bombay, Poona and elsewhere is responsible for this unusual effusion of poetic tribute to a single member of the Hindu pantheon. The odes and invocations are here and there diversified by a lamentation over the alleged downtrodden condition of India, an appeal to Maráthi patriotism to imitate the deeds of Shiváji or a wail over the slaughter of the sacred cow. Two small works describe the life of Shiváji in verse, while two more are on

the present condition of India, which they represent to be unfortunate. Four books are intended to be read by girls, two of them containing songs to be sung by them, and the two remaining offering young girl-wives wholesome advice on how to behave in their husbands' families. One of these works, called *Súsarchi Pátharani* or *The Departure of a Girl-wife to her Father-in-law's House*, is specially to be commended as containing some verses which are at once simple and pathetic. The following works deserve to be mentioned by name:—*Duryasana Niskedhástak*, or *Eight Poems in Condemnation of Vice*, gives a vivid picture of the life of a vicious man given to gambling, drinking and sensuality and contains an earnest exhortation to all and sundry to keep clear of vice in every form. The verses are flowing and vigorous and there is occasionally visible in them a touch of gentle humour and sarcasm which makes them delightful reading. *Kirtanáchin Padyen*, or *Poems to be Sung at a Popular Sermon*, by Shankar Moro Ránade, B.A., deserve mention not only on account of their merit, but also because they indicate a new and healthy departure. Other popular preachers embellish their discourses by quotations from classical poets, whereas Mr. Shankar calls in the aid of his own muse for the purpose. Among republications there were seven or eight excellent volumes of standard Maráthi poetry published during the last year. The editor of these, Mr. Váman Dáji Oke, deserves high praise for his enterprise. These include the poems of such poets as Anant Phandi, Mukteshwar and Moropant. There was also a cheap and handy edition of the much-read and ever-popular *Gáthás* of Tukárám published by Tukárám Tátyá. *Maháráshtra Kávyá Makaranda*, or *Honey gathered from Maráthi Poetry*, also deserves mention, because it brings together a number of elegant poetic extracts which easily lend themselves to happy and effective quotation in speech and writing.

Politics.—Of the three publications under this head, *Elements of Politics* (Part I), based on Professor Sidgwick's treatise on the subject, is the most remarkable and is the joint-work of Váśudev Balvant Patvardhan, B.A., and Dhondo Keshav Karve, B.A. It is brought out by that enterprising Maráthi publisher, Mr. Balvant Ganesh Dábholkar, of Poona. The book is certainly an important and valuable contribution to serious literature in Maráthi. Of the two remaining works, one gives an account of the Congress sittings in Poona, and the other contains gleanings and extracts relating to India from the speeches and writings of some of her veteran and well-known champions.

Philosophy.—There were in all 11 philosophical publications in Maráthi last year. Of these, 8 are popular epitomes expounding the doctrines of Vedánta-philosophy. Of the remaining three, which are translated from English or Gujaráthi, an adaptation of *Herbert Spencer's First Principles* (Part I), by Náráyan Laxuman Phadke, is the most important. It seems that of all the English Philosophers, Herbert Spencer is the greatest favorite of the translators. A less important work than the above is *Elements of Morality*, by Váśudev Ganesh Sahasrabudhe, who hopes by this book to have supplied the long-felt want of a moral text-book for use in Indian schools.

Science (Mathematical and Natural).—Of the 12 publications under this combined head one alone is worth particular notice. *Wonders in Space*, by Malhár Khanderáv Chitnis, B.A. LL.B., is a popular and attractive account of the Solar system, beautifully illustrated. The book is a very desirable addition to scientific literature in Maráthi, and more books of the kind will be extremely welcome.

Voyages and Travels.—The two works under this head describe *A Voyage to Jerusalem* and *A Trip to Kashmir*. Both are well written, but the latter especially will appeal to a larger class of readers.

SINDI.

9. The total number of Sindi publications during the year was 30. Of these a major portion consists of love stories. One is a *Treatise on Therapeutics*, two treat of *The Science of Charms and Amulets*, while two others contain moral advice.

URDU.

10. The number of publications in this language was 34. Several of these sing praises of the Prophet Muhammad and contain traditions about him; a few give accounts of some Muhammadan Pirs, while the rest are love pieces or farcical comedies of no great merit.

ARABIC.

11. Ten works were published in this language. The general purport of most of these is to give rules and directions about offering the daily prayers, to praise Muhammad, and to recount traditions and miracles ascribed to him.

PERSIAN.

12. Twelve Persian books were published last year. Of these two are biographies of Monarchs and Saints, one is a lexicon in rhyme, while the rest are religious in character, containing rules about daily prayers and ablutions.

SANSKRIT.

13. There were 55 Sanskrit works published last year. Of these three-fourths are republications of ancient works chiefly in Poetry, Philosophy and Religion. The only noticeable republications of the year are an excellent edition of the *Mricchhakatika* or *The Toy Cart* of Shudrak, and a similar edition of the *Rājatarangini* of Kalhana (Vol. II), both belonging to the Bombay Sanskrit Series. Bulky editions of the *Matsya Purān* and the *Vāyu Purān*, two of the 18 celebrated Purāns of Hindu mythology, were brought out by Khemrāj from his Shri Venkateshvar Press in Bombay. Under Philosophy and Religion the most noticeable republications of the year are those issued from the Anandāshrama Press, and those consisted of editions of several of the leading Brāhmins, Upanishadas or treatises on the ritual and philosophy of Vedas.

BI-LINGUAL.

14. The total number of publications was 137. The largest combination among bi-lingual publications is that of Sanskrit and Hindi. Several medical, poetical and astrological works in Sanskrit were published during the year with translations or commentaries in Hindi by Gangā Vishnu and Khemrāj Shrikrishnadās, two brothers, who own presses which are specially devoted to the publication of Sanskrit and Hindi works. Among their republications of the last year is a work in architecture containing curious information on the art of "House building" and giving plans and specifications of different kinds of buildings. The only bi-lingual works that deserve to be mentioned by name are:—(1) *The Imitation of Shankara*, by Manilāl N. Divedi. In this book Mr. Divedi has furnished translations into English of typical extracts from the well-known works in Advaita philosophy so as to bring out its salient points. To the book is prefixed a learned introduction in which is given a brief outline of the principle points of Shankarā's philosophy, which is intended to prepare the reader for a due appreciation of the translated extracts. (2) *An English Translation of Tatva Kaumudī* (a work on Sankhya Philosophy) by Gangānātha Jhā, M.A., F.T.S., is also a work of merit and is published by the Bombay Branch of the Theosophical Society. The original text accompanies the translation, and there is also an elaborate introduction giving a brief synopsis of the cardinal doctrines of the Sankhya philosophy. (3) *Aparokhānubhūti of Shankarachārya*, translated into Marāthī by Venkatrāv Rāmchandra. The original work is a discourse by the founder of Vedānta philosophy on the unity of the soul with Brahma or the all-pervading spirit. As in the case of the two works above noticed, there is attached to the book a simple introduction in Marāthī which is helpful to the student for forming a preliminary acquaintance with the subject.

TRI-LINGUAL.

15. The number of tri-lingual works was seven. The noticeable works under this head are:—*Memoirs of King Ardashir, the Founder of the Sassanian Dynasty* and a *Bhili Grammar and Vocabulary*. The first work is in Pehlvi and it is translated into Gujarāti by Kaikobād Adarbād Dustur Noshervān, who also gives in his work an account of the life of Ardāshir taken from the Shāhānāma of Firdosi. The present work is an epitome of a larger work which is unfortunately lost. The Bhili grammar and Vocabulary, by Reverend C. S. Thomson, is intended for the use of those whose work lies among the Bhils, an aboriginal race inhabiting parts of Rajputana and Mahi Kāntha. The Bhili language is principally a corruption of Gujarāti, with a slight admixture of Marāthī and Hindi. Whether it has an aboriginal element as its basis is, says the author, extremely doubtful. A short history of the Bhils is given in the work, together with extracts from well-known works bearing on their origin.

16. *Periodicals*.—Twenty new periodicals were started during the year under report, in addition to the old ones which continued their useful function of disseminating knowledge and instruction on various subjects—scientific, literary educational, religious and philosophical. Of the new periodicals, 6 were English, 6 Gujarāti, 1 Marāthī, 2 Hindi, 2 Urdu, 1 English and Konkani, and 2 Sanskrit and Gujarāti. Of the new English periodicals, two are society magazines intended for Anglo-Indian Homes, two are devoted to philately, one to music and one is an educational companion for boys. It is very much to be regretted that

several of the periodicals, both old and new, are extremely fitful and irregular in their appearance.

17. The number of works registered for copyright during the year under report was 236, of which 214 were private and 22 Government publications.

ANALYSIS OF PUBLICATIONS REGISTERED IN THE BOMBAY PRESIDENCY UNDER ACT XXV OF 1867 DURING THE YEAR 1896.

1.—English.

SUBJECT.	ORIGINAL WORK.		Re-publications.	Translations.	Total.	Educa-tional.	Non-Educa-tional.	Total.
	First editions.	New editions.						
Arts	1	...	...	..	1	...	1	1
Biography . . . . .	...	...	4	...	4	4	...	4
Fiction . . . . .	...	...	...	2	2	2	...	2
History	2	...	...	...	2	1	1	3
Language . . . . .	...	...	1	...	1	1	...	1
Law	2	...	2	...	4	..	4	4
Medicine . . . . .	...	1	...	...	1	...	1	1
Miscellaneous	16	1	1	1	19	1	18	19
Poetry	2	...	4	...	6	5	1	6
Philosophy (including Mental and Moral Science).	...	...	...	1	1	...	1	1
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical).	1	1	...	...	2	2	...	2
Science (Natural and other)	10	1	...	...	11	11	...	11
Voyages and Travels	1	...	...	...	1	...	1	1
TOTAL	36	4	12	4	56	27	29	56

2.—Gujarati.

Arts	2	1	...	1	4	...	4	4
Biography	9	...	...	4	13	...	13	13
Drama	6	1	...	1	8	...	8	8
Fiction	16	1	...	7	24	...	24	24
History	6	3	...	...	9	6	3	9
Language	6	3	...	...	9	...	...	9
Law	2	...	...	...	2	...	2	2
Medicine	5	1	...	2	8	...	8	8
Miscellaneous	54	6	2	3	65	1	64	65
Poetry	60	6	4	1	71	...	71	71
Philosophy (including Mental and Moral Science).	1	...	...	3	4	...	4	4
Religion	7	...	1	1	9	...	9	9
Science (Mathematical and Mechanical).	3	5	...	...	8	8	...	8
Science (Natural and other)	3	1	...	2	6	4	2	6
Voyages and Travels	1	...	...	...	1	...	1	1
TOTAL	181	28	7	25	241	28	213	241

3.—Hindi.

Biography	1	...	...	...	1	...	1	1
Drama	4	...	...	...	4	...	4	4
Fiction	3	...	...	2	5	...	5	5
Language	4	3	...	...	7	6	1	7
Medicine	4	...	...	1	5	...	5	5
Miscellaneous	8	1	...	1	10	...	10	10
Poetry	17	...	5	1	23	...	23	23
Philosophy (including Mental and Moral Science).	...	...	...	1	1	...	1	1
Religion	3	...	...	...	3	...	3	3
Science (Mathematical and Mechanical).	1	...	...	...	1	1	...	1
TOTAL	45	4	5	6	60	7	53	60

4.—Kánarese.

SUBJECT.	ORIGINAL WORK.		Republi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non- educa- tional.	TOTAL.
	First editions.	New editions.						
Arts	1	...	...	...	1	...	1	1
Biography	2	..	...	...	2	...	2	2
History . . . . .	...	1	...	...	1	1	...	1
Language	3	..	...	...	3	2	1	3
Law	1	...	...	1	2	...	2	2
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	2	...	...	...	2	...	2	2
Philosophy (including Mental and Moral Science).	1	1	2	...	2	2
TOTAL	11	1	...	2	14	3	11	14

5.—Konkanim.

Religion	1	1	...	1	1
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6.—Maráthi.

Arts	3	1	4	...	4	4
Biography	11	1	...	1	13	...	13	13
Drama	17	4	21	...	21	21
Fiction	8	1	...	8	12	...	12	12
History	2	2	...	..	4	2	2	4
Language	5	7	...	...	12	12	...	12
Law	1	...	1	...	2	...	2	2
Miscellaneous	41	3	2	13	59	...	59	59
Poetry	47	2	12	...	61	...	61	61
Politics	1	...	...	2	3	...	3	3
Philosophy (including Mental and Moral Science).	7	1	1	2	11	...	11	11
Religion	5	...	...	2	7	...	7	7
Science (Mathematical and Me- chanical).	4	...	...	...	4	4	...	4
Science (Natural and other) . .	3	4	...	1	8	5	3	8
Voyages and Travels	2	2	...	2	2
TOTAL	157	26	16	24	223	23	200	223

7.—Márvádi.

Poetry	2	2	...	2	2
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8.—Arabic-Sindi.

Drama	3	3	...	3	3
Fiction	3	3	6	...	6	6
Language	2	2	2	...	2
Medicines	1	1	...	1	1
Miscellaneous	3	1	4	1	3	4
Poetry	1	4	...	...	5	...	5	5
Politics	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science).	...	1	...	...	1	...	1	1
Religion	4	...	...	...	4	...	4	4
Science (Mathematical and Me- chanical).	2	...	...	...	2	2	...	2
Science (Natural and other) . .	...	1	...	...	1	1	...	1
TOTAL	18	9	...	3	30	6	24	30

9.—Punjabi.

SUBJECT.	ORIGINAL WORK.		Republi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non- educa- tional.	TOTAL.
	First editions.	New editions.						
Poetry	2	...	...	...	2	...	2	2

10.—Urdu.

Arts	1	...	...	...	1	...	1	1
Biography	1	...	...	...	1	...	1	1
Drama	3	2	...	...	6	...	5	5
History	1	...	...	...	1	...	1	1
Miscellaneous	4	...	...	2	6	...	6	6
Poetry	14	...	2	...	16	...	16	16
Religion	4	...	...	...	4	...	4	4
TOTAL	28	2	2	2	34	...	34	34

11.—Arabic.

Miscellaneous . . . . .	...	...	1	...	1	...	1	1
Poetry	2	...	...	...	2	...	2	2
Religion	6	...	1	...	7	...	7	7
TOTAL	8	...	2	...	10	...	10	10

12.—Persian.

Biography	2	...	...	...	2	...	2	2
Language	1	...	...	...	1	1	...	1
Miscellaneous	2	...	...	...	2	...	2	2
Poetry	2	...	...	...	2	...	2	2
Religion	3	1	...	...	4	...	4	4
Science (Natural and other)	1	...	...	...	1	...	1	1
TOTAL	11	1	...	...	12	1	11	12

13.—Sanskrit.

Biography . . . . .	...	...	1	...	1	...	1	1
Drama . . . . .	...	...	3	...	3	...	3	3
Fiction . . . . .	...	...	2	...	2	...	2	2
History . . . . .	...	...	1	...	1	...	1	1
Language	1	...	7	...	8	...	8	8
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	3	...	2	...	5	...	5	5
Poetry	4	...	9	...	13	...	13	13
Philosophy (including Mental and Moral Science).	1	...	7	...	8	...	8	8
Religion	2	...	10	...	12	...	12	12
Science (Natural and other)	1	...	...	...	1	...	1	1
TOTAL	13	...	42	...	55	...	55	55

14.—Arabic and Persian.

Miscellaneous . . . . .	...	1	...	...	1	...	1	1
Philosophy (including Mental and Moral Science).	1	...	...	...	1	...	1	1
TOTAL	1	1	...	...	2	...	2	2

15.—*Arabic and Urdu.*

SUBJECT	ORIGINAL WORK.		Re-publications.	Translations.	TOTAL.	Educa-tional.	Non-Educa-tional.	TOTAL.
	First editions.	New editions.						
Religion	1	1	2	...	2	2

16.—*English and Arabic-Sindi.*

Language	1	1	1	...	1
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17.—*English and Telugu.*

Miscellaneous	1	1	...	1	1
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18.—*English and Gujarati.*

Language	1	1	...	9	11	11	...	11
Poetry	1	1	1	...	1
TOTAL	1	1	...	10	12	12	...	12

19.—*English and Marathi.*

Language	3	4	7	6	1	7
Poetry	1	1	1	...	1
TOTAL	3	5	8	7	1	8

20.—*Gujarati and Kachchi.*

Poetry	1	1	...	1	1
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21.—*Gujarati and Hindi.*

Poetry	1	...	1	...	2	...	2	2
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22.—*Gujarati and Urdu.*

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

23.—*Mdgadhi and Gujarati.*

Religion	4	4	...	4	4
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24.—*Marathi and Gujarati.*

Poetry	1	1	...	1	1
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25.—*Maráthi and Hindi.*

SUBJECT.	ORIGINAL WORK.		Re-publications.	Translations.	TOTAL.	Educa-tional.	Non-Educa-tional.	TOTAL.
	First editions.	New editions.						
Poetry	4	...	1	...	5	...	5	3

26.—*Sanskrit and English.*

Drama . . . . .	...	...	1	...	1	1	...	1
Fiction . . . . .	...	...	2	...	2	...	2	2
Language	2	...	...	...	2	2	...	2
Poetry . . . . .	...	...	...	2	2	1	1	2
Philosophy (including Mental and Moral Science).	...	...	...	2	2	...	2	2
TOTAL	2	...	3	4	9	4	5	9

27.—*Sanskrit and Gujaráti.*

Medicine . . . . .	...	...	...	1	1	...	1	1
Miscellaneous	1	...	...	2	3	...	3	3
Poetry . . . . .	...	...	1	6	7	...	7	7
Philosophy (including Mental and Moral Science).	...	...	...	3	3	...	3	3
Religion . . . . .	...	...	...	4	4	...	4	4
TOTAL	1	...	1	16	18	...	18	18

28.—*Sanskrit and Hindi.*

Arts . . . . .	...	...	...	1	1	...	1	1
Drama . . . . .	...	...	...	1	1	...	1	1
Language . . . . .	...	...	...	4	4	1	3	4
Medicine . . . . .	...	...	...	12	12	...	12	12
Miscellaneous . . . . .	...	...	1	12	13	...	13	13
Poetry . . . . .	...	...	...	11	11	...	11	11
Philosophy (including Mental and Moral Science)	...	...	...	4	4	...	4	4
Religion . . . . .	...	...	...	4	4	...	4	4
Science (Natural and other)	...	...	...	1	1	...	1	1
TOTAL . . . . .	...	...	1	50	51	1	50	51

29.—*Sanskrit and Maráthi.*

Language	2	...	...	...	2	2	...	2
Miscellaneous . . . . .	...	...	...	1	1	...	1	1
Poetry	2	...	1	...	3	...	3	3
Politics . . . . .	...	...	...	1	1	...	1	1
Philosophy (including Mental and Moral Science)	4	4	...	4	4
Religion	1	2	3	...	3	3
TOTAL	5	...	1	8	14	2	12	14

30.—*Zená and Gujaráti.*

Religion	1	1	...	1	3	...	3	3
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31.—English, Gujarati and Bhili.

SUBJECT.	ORIGINAL WORK.		Republi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non- Educa- tional.	TOTAL.
	First editions.	New editions.						
Language	1	1	...	1	1

32.—English, Persian and Gujarati.

Language	1	1	1	...	1
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33.—Hindi, Urdu and Gujarati.

Poetry	1	1	...	1	1
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34.—Marathi, Gujarati and English.

Language	1	1	1	...	1
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35.—Pehlvi, Gujarati and Persian.

History	1	1	...	1	1
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36.—Sanskrit, English and Hindi.

Language	1	1	1	...	1
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37.—Sanskrit, Marathi and Hindi.

Poetry	1	1	...	1	1
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38.—English Periodicals.

Arts	20	20	...	20	20
Medicine	11	11	...	11	11
Miscellaneous	53	53	...	53	53
Philosophy (including Mental and Moral Science)	6	...	...	...	6	...	6	6
TOTAL	90	...	...	...	90	...	90	90

39.—Gujarati Periodicals.

Arts	7	...	...	...	7	...	7	7
Fiction	1	...	...	...	1	...	1	1
Medicine	7	...	...	...	7	...	7	7
Miscellaneous	197	...	...	...	197	...	197	197
Philosophy (including Mental and Moral Science)	...	...	...	2	2	...	2	2
Religion	10	10	...	10	10
TOTAL	222	2	224	...	224	224

40.—Hindi Periodicals.

Miscellaneous	3	3	...	3	3
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41.—Maráthi Periodicals.

SUBJECT.	ORIGINAL WORK.		Republi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non-Edu- cational.	TOTAL.
	First editions.	New editions.						
Fiction	5	...	...	...	5	...	5	5
Medicine	9	...	...	...	9	...	9	9
Miscellaneous	65	...	...	6	71	...	71	71
Poetry . . . . .	...	...	16	...	16	...	16	16
Religion	17	...	...	...	17	...	17	17
TOTAL	96	...	16	6	118	...	118	118

42.—Urdu Periodicals.

Arts	4	...	...	...	4	...	4	4
Miscellaneous	1	1	...	1	1
Religion	1	1	...	1	1
TOTAL	6	6	...	6	6

43.—Sanskrit Periodicals.

Poetry	9	...	9	...	9	9
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44.—English and Konkani Periodicals.

Miscellaneous	7	7	...	7	7
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45.—English and Maráthi Periodicals.

Miscellaneous	3	...	3	...	3	3
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46.—Sanskrit and English Periodicals.

Poetry	5	...	5	...	5	5
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47.—Sanskrit and Gujaráti Periodicals.

Miscellaneous	1	1	...	1	1
Poetry	1	1	...	1	1
Religion	7	7	...	7	7
TOTAL . . . . .	...	...	...	9	9	...	9	9

48.—Sanskrit and Maráthi Periodicals.

Philosophy (including Mental and Moral Science).	17	17	...	17	17
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49.—Maráthi, Hindi and Gujaráti Periodicals.

Miscellaneous	5	5	...	5	5
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50.—Sanskrit, Maráthi and Hindi Periodicals.

SUBJECT.	ORIGINAL WORK.		Republ-ications.	Transla-tions.	TOTAL.	Educa-tional.	Non-educational.	TOTAL.
	First editions.	New editions.						
Miscellaneous	4	...	...	...	4	...	4	4

51.—Total Books for the year.

Arts	9	2	...	2	13	...	13	13
Biography	26	1	5	5	37	4	33	37
Drama	33	7	4	2	46	1	45	46
Fiction	30	2	4	17	53	2	51	53
History	12	6	1	...	19	10	9	19
Language	33	16	8	18	75	60	15	75
Law	6	...	3	1	10	...	10	10
Medicine	11	2	...	16	29	...	29	29
Miscellaneous	131	13	9	35	191	3	188	191
Poetry	167	12	40	23	242	8	234	242
Politics	2	...	...	3	5	...	5	5
Philosophy (including Mental and Moral Science).	11	2	8	21	42	...	42	42
Religion	39	2	12	19	72	...	72	72
Science (Mathematical and Mechanical).	11	6	...	...	17	17	...	17
Science (Natural and other)	18	7	...	4	29	21	8	29
Voyages and Travels	4	...	...	...	4	...	4	4
TOTAL	546	78	94	166	884	126	758	884

52.—Total Periodicals for the year.

Arts	31	...	...	...	31	...	31	31
Fiction	6	...	...	...	6	...	6	6
Medicine	27	...	...	...	27	...	27	27
Miscellaneous	335	...	3	7	345	...	345	345
Poetry . . . . .	...	...	30	1	31	...	31	31
Philosophy (including Mental and Moral Science).	6	...	...	19	25	...	25	25
Religion	28	...	...	7	35	...	35	35
TOTAL	433	...	33	34	500	...	500	500

53.—Total Books and Periodicals for the year.

Arts	40	2	...	2	44	...	44	44
Biography	26	1	5	5	37	4	33	37
Drama	33	7	4	2	46	1	45	46
Fiction	30	2	4	17	53	2	51	53
History	12	6	1	...	19	10	9	19
Language	33	16	8	18	75	60	15	75
Law	6	...	3	1	10	...	10	10
Medicine	38	2	...	16	56	...	56	56
Miscellaneous	469	13	12	42	536	3	533	536
Poetry	167	12	70	24	273	8	265	273
Politics	2	...	...	3	5	...	5	5
Philosophy (including Mental and Moral Science).	17	2	8	40	67	...	67	67
Religion	67	2	12	26	107	...	107	107
Science (Mathematical and Mechanical).	11	6	...	...	17	17	...	17
Science (Natural and other)	18	7	...	4	29	21	8	29
Voyages and Travels	4	...	...	...	4	...	4	4
TOTAL	979	78	127	200	1,384	126	1,258	1,384

BENGAL.

From E. M. KONSTAM, Esq., Under Secretary to the Government of Bengal, General (Miscellaneous) Department, to the Secretary to the Government of India, Home Department.—No. 1267, dated Calcutta, the 31st March 1897.

In continuation of this Government letter No. 1329, dated the 30th March 1896, I am directed to submit, for the information of the Government of India, copy of a letter from the Director of Public Instruction, Bengal, No. 1973, dated the 20th March 1897, together with a copy of the Annual Report on the Bengal Library for the year 1896, received therewith, and copies of the tabular analysis of books, statistical forms, and table of books referred to.

From C. A. MARTIN, Esq., LL.D., Director of Public Instruction, Bengal, to the Secretary to the Government of Bengal, General Department,—No. 1973, dated Calcutta, the ^{1st}/_{20th} March 1897.

I have the honour to submit the Report on the Bengal Library for the year 1896, by Babu Rajendra Chandra Sastri, M. A., the Librarian. I regret that the report is somewhat late. It came to my hands just a week ago, but press of business prevented my looking through it until to-day. It is carefully drawn up and gives an interesting account of the publications received in the Library during the year.

2. I think it proper to invite attention to paragraph 1 of the report as the abuse referred to (evasion of the Act) appears to be on the increase and to require that special and stringent measures should be taken by the Inspector-General of Registration to put a stop to it.

Report on the Bengal Library for 1896.

The number of publications received and catalogued in the Bengal Library during 1896 was 2,346, against 2,689 in the year before, showing a decrease of 343, or a little over 12·7 per cent. This decrease is more apparent than real, and due partly to evasion, and partly to delay, in the registration of books. The number of evasions is apparently on the increase, and compliance with the provisions of the law on the subject is regarded more as a matter of favour than as an obligation created by a specific Act of the Legislature. The absence of any special agency to detect breaches of the law serves also as a distinct encouragement to would-be offenders. The unwillingness of the authorities to move in the matter has made the printers of books most careless in the matter of supplying information regarding dates of issue of the publications, and it is now a common thing to see the several parts of the same book entered on the same date! The decrease, small as it is, is most marked under the head of language.

2. Out of 2,346 publications received last year, 1,699 are books and 647 periodicals. Of the books, 1,455 are original publications, the rest being republications and translations. The following is a brief analysis of the publications, given in the order of languages, alphabetically arranged.

3. *Arabic*.—Publications in this language are few and unimportant. Only four books were received last year, against two in the year before. Of these, two are on language and two on religion. None of these call for any notice.

4. *Assamese*.—Only 14 books in this language were received last year, against 12 in the year before. Of these, 2 are works on history, 3 on language, 3 on poetry, 2 on religion, 3 on science (mathematical), and the remaining one is a miscellaneous publication dealing with zamindari and bazar accounts. Most of these are translations of similar works in Bengali.

5. *Bengali*.—The number of publications in this language received last year was 752, against 952 in the year before, showing a decrease of 200, or about 21 per cent. Of these, 736 are original publications, and the rest republications and translations.

6. *Art*.—Five Bengali books on the subject were received last year, against seven in the year before. Of these, two are on photography and three on instrumental music. None of these works call for any notice except *Beháldárgan*, a treatise on violin-playing, which contains a chapter on the application of the principles of mathematics to Hindu music. The writer gives to the violin the highest place among the instruments of music. Speaking generally, works on art in Bengali fall under two classes, *viz.*, Music and Photography, the study of which latter art is becoming every year increasingly popular in the country.

7. *Biography*.—Twenty-three books on this subject were received last year, against the same number in the year before. As remarked in last year's report, biographical studies are

No. 4175, 4th quarter, *Beháldárgan*.

gaining in popularity among educated Bengalis, and many of the biographies published during the year under review are really good books, and bear evidence of careful study and research.

No. 3579, 1st quarter, *Chhatrapati Sivaji*; and
No. 4177, 4th quarter, *Mahárāja Pratápáditya*.

No. 3998, 3rd quarter, *Sikh-Itihása Samvalita
Guru Govinda Singh*.

Two books, viz., *Chhatrapati Sivaji* (Sivaji, the Lord of the Umbrella) and *Mahárāja Pratápáditya*, written by Babu Satya Charan Sástrí, and one, viz., *Sikh-Itihása Samvalita Guru Govinda Singh*, by Babu Tinkari Banerji, deserve special mention in

this connection. They are compiled from original and reliable sources, and as such, will prove a distinct gain to the cause of Indian history, and serve to rectify many misstatements which have hitherto passed unchallenged. Muhammadan historians have painted Sivaji in dubious colours, and the author's vindication of the great Mahratta leader will be appreciated by the Hindu public. Mahárāja Pratápáditya's life opens up a vista of historical research, which is destined in time to throw light into many of the obscure corners of the history of Bengal. Pratápáditya was the last of the Bengali zamindars who defied for a time the power of the great Mogul, and with whose defeat by Rája Mán Singh passed away the last hopes of Bengali Hindus to free themselves from Muhammadan bondage.

Sikh-Itihása Samvalita Guru Govinda Singh professes to be based chiefly on the *Súryyaprákás* and other native authorities, and contains information which has been for the first time brought before the Bengali public.

Among the religious biographies, seven in number, the following five deserve notice:—

No. 3998, 3rd quarter, *Dayánanda Charita*.
No. 4000, 3rd quarter *Sri Amiya Nimái
Charita*.
No. 4005, 3rd quarter, *Srímad Gopál Bhatta Gor-
vámtr Jívan Charit*.
4th quarter, *Sri Sri Rám krishna Punthi*.
No. 4002, 3rd quarter, *Maharshi Man Sur*.

8. *Dayánanda Charita*, by Babu Devendra Náth Mukerji, is the life of the well-known pandit and ascetic Dayánanda, the founder of the Áryay Samáj. He was a champion of monotheism based on the *Vedas*, and fought against idolatry. He has numerous followers in the Punjab and elsewhere, and the present contribution to his bio-

graphy cannot fail to be interesting and instructive. The book is well written.

Sri Amiya Nimái Charita, Part IV, by Babu Sisir Kumár Ghosh, deserves notice as being the fullest, though perhaps not the most critical, biography of Chaitanya, which has helped to make Chaitanyaism fashionable among the educated Bengalis.

Srímad Gopál Bhatta Gorvámtr Jívan Charit, by Babu Achyuta Charan Chaudhuri, derive its principal interest from the fact of its being the life of the compiler of the *Haribhakti Vilás* the most authoritative work on Vaishnava ritual. Gopál Bhatta was born in 1422 and died in 1509-10 of the *Saka* era.

Sri Sri Rámkrishna Punthi (Life of Paramahansa Rámakrishna), by Babu Akshay Kumár Sen, is written in a style affectedly archaic, on the model of the lives of old Vaishnava saints. The writer is a believer in the incarnation of Rámakrishna, and has written the book in a becoming spirit.

Maharshi Mansur, by Mozammel Huq, deserves notice as an indication of a growing desire on the part of Bengal Muhammadans to substitute Bengali in the place of Urdu as the medium of literary culture. It is a life of the Muhammadan saint Mansur, who died the death of a heretic for having exclaimed 'Onál Huq' (I am God) in a moment of extreme religious fervour. He was a native of Bagdad, and noted for his piety and devotion to God. The book is written in fairly good Bengali.

9. *Drama*.—Thirty-four* dramas were received in the Library, against 37 in the preceding year. Of these, one is a translation from Sanskrit, 11 are mythological, 4 social, 5 religious, 5 romantic, 6 domestic, and 2 historical. They are treated in the order of their classification.

10. *Translations*.—*Ratnávalí*, by Pandit Panchánan Tarkaratna, is a Bengali translation of the well-known Sanskrit drama of the same name, with a critical analysis and a disquisition on the age and authorship of the work. The writer is a good Sanskrit scholar, and the analysis and the disquisition may be read with interest.

11. *Mythological dramas* are eleven in number. They derive their plots chiefly from the *Mahábháratá Puránas*. None of them are of any importance.

* *NOTE*.—This number will be found to vary from that given in the Analysis, the discrepancy being due to counting separately, for the purpose of this review, three books in one cover, entered in Catalogue as one publication.

12. Social dramas are four in number, *viz.*, (1) *Panchakanyá* (Five Girls), by Babu Kusu-mesu Kumár Mitra, is intended as a protest against the female emancipation movement. Its plot is as follows:—Five Babus disgusted with service take to trade, and prevail on their wives to do the same. The Babus turn bakers, cobblers, etc., while their wives take to selling betel leaves. Ultimately the latter get a pair of wings each and fly beyond the reach of their husbands.

(2) *Viváha Sankat Nátak* (A Drama on the Matrimonial Fix), by Babu Pasupati Mitra, is a drama depicting the evils of the practice, now unhappily too common among the upper classes of the Bengali Hindu society, of the fathers of boys to demand large dowries on the occasion of marrying their sons. The plot is as follows:—A man had three daughters to marry, and the expense of marrying the first to cost him all his fortune. The youngest remains unmarried, for the father has no money wherewith to buy a husband for her. She attains womanhood, and becomes an eyesore to her parents. In the meantime, the father of his second son-in-law institutes a criminal prosecution against him on the charge of passing as genuine, certain gilt ornaments, which he had given to his daughter at her marriage. In the midst of the confusion and misery which the prosecution leads to, the youngest daughter commits suicide and the catastrophe ends the play. Though devoid of artistic merit the book is important as being a protest against a custom which is being attended with great practical inconvenience.

Landabhanda (Utter Confusion), by Babu Siddhesvar Ghosh, is a social farce written with the object of ridiculing female education and female emancipation movements. A man had two wives, of whom the younger one was a fashionable lady, having a lot of admirers. The husband was in mortal dread of her, and she had her own way in all matters. Her two daughters were educated after her own fashion, and given to drinking and coquetry like her. The mother courts a man named Nirvikár, who is secretly in love with her eldest daughter, Bouquet. While amusing themselves in a garden, the daughter and her lover are discovered by the mother and by Lohárám, another suitor for the hand of Bouquet. Nirvikár is then shot dead by Lohárám, and the daughter charges both Lohárám and her mother with murder. The catastrophe ends the play. It is full of indelicate ideas and expressions, and the incidents described in it give a very false idea of Hindu radicalism, which it holds up to ridicule.

Bodhane Visarjan (Throwing away the Image of God at the initial worship), by Babu Abi Bhúsan Bhattácháryya, is a satire on the prevalence of anglicism in Hindu society. A miserly old zamindar curtails his annual *Durgá Pujá* expenditure to improbable limits, in order to save money for *nautch* girls and entertainment to friends. The goddess *Durgá* and the gods, goddesses and animals forming her train, accordingly refuse to go to the zamindar's house, and show a distinct predilection for European millinery and perfumery. In the meantime, on the day of the preliminary worship of *Durgá*, the zamindar, his son, and the priest get themselves drunk, and the entire ceremony collapses in the midst of a drunken brawl between the father and the son over the possession of the *nautch* girls!

13. Religious dramas are five in number. Of these, the following three deserve notice:—*Manasá Mahimá Gúddhinaya* (The Greatness of the Serpent-goddess *Manasá*, an opera) derives its importance from the fact of its being based on the old Bengali poem, entitled *Manasúr Bhásán*, by Kshemánanda and Ketaká Dás, who flourished nearly 300 years ago.

Nasirám (A name), by Babu Amrita Lal Basu, the well-known playwright and Manager of the Star Theatre Company, is a Drama inculcating reliance on, and devotion to, *Hari* as the best solution of the mysteries of existence. Yoges Náth, King of Gaur, and his son, Anáth Náth, fell in love with a girl, who was detained as hostage on behalf of the king of Magadha. The girl Virajá loved the Prince, but the latter, at the entreaties of his father, gave up all idea of having her for a bride and set his heart on the contemplation of God. The king's desire was, however, frustrated by the wife of a woman named Soná, who was the mistress of a *Kápálíka*, whom she afterwards killed for his attempt on the life of the Prince and his desire to violate the chastity of Virajá. Through disappointment and disgust, the king, Virajá and Soná, like the Prince before them, renounced the world and became devout admirers of *Hari*. Their renunciation was mainly due to the teachings of Nasirám, a man, popularly believed to be mad, who united the most fervent love of God with an utter

indifference to the cares and anxieties of the world. Nasirám's character has been ably drawn.

Kálápáhar (A name) is a drama based on the story of the conquest of Orissa by Kálápáhar under Sulemán Keráni, Nawab of Bengal. The plot is as follows:—Kálápáhar was a Brahman by birth, and led a pure and austere life. Once on a time, being troubled with misgivings regarding the truth of Hinduism, he went to Mukundadev, King of Orissa, who was then under a vow to satisfy the wishes of all, and told him his doubts. The king's explanation did not satisfy him, and he went away disappointed. Chanchalá, a woman of the Sudra caste, who was passionately in love with Kálápáhar, although the latter never returned her love, also went to the king to get his permission to marry her Brahman love. But the king withheld his permission, and the woman went away disappointed, vowing vengeance on him. After that incident, Nawab Sulemán's daughter, named Imán, fell ill. Chanchalá found out the cause of her illness, which was only a form of love-sickness. And as Kálápáhar was the object of her love, she managed to bring him to her. Their interview had the effect of kindling the passion of love for the first time in the heart of Kálápáhar. At this juncture, Chanchalá, in a momentary fit of jealousy, informed the Nawab of the interview, and Kálápáhar was imprisoned by his order. Escaping from prison, he vowed vengeance on the Nawab and the Musalmans generally. He sought out a Brahman, named Viresvar, who was gifted with supernatural powers, and obtained some of them through his favour. Thus armed, he offered his services to Mukundadev, and defeated the Nawab and his army in several engagements. Chanchalá then managed to bring Imán to his camp, and his passion for the girl returned. Notwithstanding her protest, he threw up Hinduism, became a convert to Islam, and refused to fight against the Musalmans. He and Imán were then cast into prison by order of Mukundadev. But he managed to escape from the prison a second time, and vowed undying vengeance on the king, on being falsely told by Chanchalá that Imán had been put to death by his order. Then he offered his services to the Nawab, defeated the king's soldiers, devastated Orissa with fire and sword, and put the king to death with his own hands. He then came to learn that Imán was alive, and that Chanchalá had told him a lie. Chanchalá then managed to get up an interview between the lovers, stabbed Imán in Kálápáhar's presence, and then committed suicide herself. After this incident, Kálápáhar saw the error of his ways, admitted the truth of Hinduism, and renounced the world in sorrow and disgust. Viresvar, the possessor of supernatural powers, was extremely disappointed in finding his pupil use the powers granted to him, against his countrymen and co-religionists, and saw at last that salvation could be achieved not by the worship of *Sakti* alone, but by adoring God with a pure heart and lowly spirit. The book is written with a religious purpose, and interspersed with observations bespeaking a high degree of religious and moral culture on the part of the author. Among the characters, Kálápáhar, Chanchalá, and Chintámani, a holy sage, stand out in bold relief. The work is of considerable merit.

14. Romantic dramas are five in number, but they really represent four distinct publications, the discrepancy being due to two editions of the same work, *viz.*, *Vasanta* being catalogued as two distinct books.

Vasanta (Spring) is a drama hailing the advent of spring after the cold season. No. 3587, 1st quarter, *Vasanta*. Spring, the southern breeze, humble-bees, cuckoos, and various flowering creepers appear as characters in the play, and the southern breeze is represented as wooing the creeper Malliká.

Nilánjaná is a drama based on the incidents of a Mahratta raid on Mewar led by Kálabhoj. Vijay was Kálabhoj's friend and disciple in arms; but disgusted with his cruelty, he went over to the Rajputs and led them against his countrymen. His brother general was Bhím Sinha, who very generously allowed him to marry Nilánjaná, who had been previously affianced to himself. Kálabhoj had vowed vengeance on Vijay. In the battle which followed, the Rajputs were victorious, but their leader Vijay was taken captive and sentenced to death as a traitor to his country by Kálabhoj. But before the sentence could be carried out, he was rescued from prison through the efforts of Lál Báí, the kindhearted mistress of Kálabhoj and of Bhím Sinha, who forced his friend to leave his cell and himself took his place there. Bhím Sinha was forgiven by Kálabhoj, but while returning home from the Mahratta camp, he fell mortally wounded by Mahratta bullets. Vijay now sought a duel with Kálabhoj, in the course of which the latter was stabbed to death by his mistress Lál Báí, whom he had condemned to death. The plot, though not properly developed, is not uninteresting.

Sarvāni, by Babu Kālī Prasanna Chatterji, is a drama of which the scene is laid in Manipur. Kīrtī Chandra, King of Manipur, is a widower, and extremely fond of his younger brother, Sura Chandra. The latter's wife one day goes to pay her respects to a saunyasī, named Mahānanda, who has taken up his quarters in Manipur. Her beauty captivates the false saunyasī's heart, and he sets about plotting with a view to seduce her. He succeeds in creating a disunion between the brothers, and the old king renounces the world in disgust. Sura Chandra is then induced by Urvasī, the heavenly nymph, employed by the saunyasī as his agent, to abandon his Queen Sarvāni and his son Banabhūshan. At this juncture, Urvasī leaves him, and he renounces the world in sorrow and remorse. Mahānanda then meets Sarvāni in a lonely road and attempts to violate her. But baffled in his design through the timely appearance of one of his former pupils, he loses his sense and becomes mad. The brothers then meet together, and Sura Chandra is restored to his wife and son. But her late misfortune proves too much for the queen, and she dies in the presence of her husband. Thereupon, the brothers place Banabhūshan on the throne of Manipur and turn saunyasīs once more.

15. Domestic dramas are six in number. Of these, two, *viz.*, *Raktāra kī* (Blood-head) and *Raktagangā* (the Ganges of Blood), relate to the Kumartuli murder case; and the other four, *viz.*, *Syām Chānd*, *Kalirāp* (the Scamp of the Kali era), *Hile Viparīt* (Evil resulting from the good Intention), and *Vildai Yurā* (A voluptuous youth), deal with incidents of every-day life, and

No. 3594, 1st quarter, *Raktāra kī*.
No. 3595, 1st quarter, *Raktagangā*.
No. 3588, 1st quarter, *Syām Chānd*.
No. 3591, 1st quarter, *Kalirāp*.
No. 4008, 3rd quarter, *Hile Viparīt*.
No. 4010, 3rd quarter, *Vildai Yurā*.

have nothing remarkable or noteworthy about them.

16. Historical dramas are two in number, *viz.*, *Anguriya-Vinimaya* and *Harirāj*, and both of them, especially the latter, are of considerable merit.

Anguriya-Vinimaya (Interchange of finger-rings), by Babu Jasodānandan Sarkār, is an historical drama based on the incidents of Sivaji's life, beginning with his capture of a ship belonging to Portuguese pirates and ending with his escape from the imperial court at Delhi. The captured ship had Rosenārā, Emperor Aurungzeb's daughter, on board, and on the ship passing into the possession of Sivaji, the princess was sent back by him to Delhi. She conceived a liking for her deliverer, and induced her mother to propose to the Emperor her marriage with Sivaji. But to this the Emperor would not consent, and as Sivaji was not willing to change his religion for her sake, she had to give up the idea, as one not likely to be fulfilled in this life. She visits Sivaji during his stay at Delhi, exchanges her finger-ring with his, and helps him in effecting his escape from the city.

Harirāj (A name), by Babu Nagendra Nāth Chaudhuri, is an historical drama in imitation of Shakespear's Hamlet. The scene is laid in Kashmir, and the plot is as follows:—

Jayākar, Commander-in-Chief of Kashmir, falls in love with the Queen Srīlekshā, and murders King Anantadeva by administering poison while he was a guest in his house. The king's spirit rises from the burning pyre, informs his son Harirāj of Jayākar's treachery, and adjures him to take vengeance on the murderer, but to spare the queen. In due course, Harirāj ascends the throne, but, absorbed in the contemplation of his mother's shame and the vow of vengeance on his father's murderer, he loses all interest in the affairs of existence. His apathy turns his affianced bride, Arunā, mad. The queen-mother, whom in a secret interview Harirāj severely reprimanded for her faithlessness, now plots with Jayākar against her son's life. Under a forged letter, purported to have been written by his intimate friend, Ajit, the king was invited to a garden and there stabbed in the dark by Jayākar. The murderer however, falls by the sword of the king, and Anantadeva's death is avenged. The queen-mother, in a momentary fit of affection for her son, stabs her prostrate paramour and then plunges into the river. Harirāj's death follows, and the sight kills his affianced bride, Arunā. Her death brings the drama to a close. The book is written in blank verse, and not wanting in merit. The writer has freely drawn on Shakespeare for expression and imagery.

17. *Fiction*.—The number of works of fiction received last year was 83, against 76 in the year before. Of these, 5 are translations and the rest original writing. The latter may be classified as follows:—Two historical novels, 16 treating of upper and middle-class life,

including stories of love and adventure, 52 detective and other stories, nursery and other tales, 3 moral and religious, and 5 social.

18. Of the translations, 4 are from English and 1 from Urdu, which latter, entitled *Belati*, by Abdul Phattaha, deserves notice as being the work of a Muhammadan. *Belati* was the daughter of one Sheikh Asrafali Khan, of Patna, and the book narrates the story of her life as told by herself. The rest of the translations do not call for any notice.

No. 8615, 1st quarter, *Belati*.

19. To treat the original works in the order of their classification—

Historical.—The two historical novels, *viz.*, *Rájput Jivan Sandhyá* and *Mádhavi-Kankan*, are from the pen of the well-known writer and novelist, Babu Rames Chandra Datta, C.S. The first is based on Tod's account of Ráná Pratáp Singh's fight with Akbar, and the second on the incidents which led to Aurungzeb's accession to the throne of Delhi. They are works of superior merit, and are written in a chaste and nervous style. The first editions of the works were published several years ago.

No. 4031, 3rd quarter, *Rájput Jivan Sandhyá*.
No. 4196, 4th quarter, *Mádhavi Kankan*.

20. Novels treating of upper and middle-class life, including stories of love and adventure, are 16 in number. Of these, the following deserve notice.

Fanger Baithaki Rahasya (Drawing-room humour in Bengal), by Babu Yogendra Náth Chakravartí, is a story giving humorous sketches of the different phases of modern Bengali life, including all sorts of imposture and hypocrisy, which are practised in the name of religion, politics and social reform. The plot follows the fortunes of a wealthy family, and shows how rich men's sons are spoilt in early life by the parasites who hang about their fathers. There is a good deal of powerful writing in the book. The plot is ill-constructed, and resembles a collection of sketches rather than a connected whole.

Pathik Vá Yato-dharma Stato Jaya is the story of the persecution of a boy by a near relative of his father. The boy's name was *Stato Jaya*. *Vírendra*, and he was engaged to the daughter of Prithvi Náth, king of Nandannagar in the North-Western Provinces. His father, Adityanáth, was minister to the king. Bhairav Chandra was Adityanáth's nephew, and the prospect of his cousin's marriage in the royal family made him jealous, and he tried to get him out of the way. One day he sends *Vírendra* away on a pretext, and circulates the story of his having been devoured by a tiger. The news induces the sorrowing father to renounce the world for a time. The king also does the same thing, and in their absence Bhairav Chandra remains in charge of the administration, and uses his position and influence in hatching plans against his cousin. The latter, however, finds in a 'traveller,' whom he accidentally meets on the way, a staunch friend, and, with his aid and advice, escapes the snares of his relative and eventually meets his father, mother and the king. The traveller turns out to be a trusted friend and agent of his father, and the story ends with *Vírendra's* marriage with the king's daughter. The scene of the story is laid in the district of Midnapur, and the story abounds with thrilling incidents and hairbreadth escapes.

Kritajnátd (Gratitude), by Babu Sris Chandra Majumdár, is a story of upper-class Bengali life illustrating the exemplary devotion of an up-country durwan, named *Ákáli Singh*, to *Suraválá*, daughter of his deceased master, *Pramathanáth*, zamindar of *Kuntalá*, a village on the bank of the *Padmá*. *Suravála*, who was left motherless in infancy, lost her father at twelve. Her paternal estate was encumbered with debts, and her father's *amla* left her in a body. It is only a maid-servant and the jemadar, *Ákáli Singh*, who, out of gratitude to their late master and love for his daughter, remained faithful to the family; and the story shows how *Ákáli* saved his master's estate from ruin and took to the last day of his life a paternal interest in the girl. Amongst other characters, Mr. Donald, Magistrate, upon whom devolved the duty of bringing the estate of *Pramathanáth* under the Court of Wards and providing for the education of his daughter, and his amiable and kind-hearted wife, appear in a very favourable light. The book is well got up, and written in fairly good Bengali.

Sachitra Kalikátd rahasya (The Illustrated Mysteries of Calcutta), by Babu Jahar Láli Dhar, is a series of realistic sketches, depicting some of the characteristic scenes of every-day life in modern Calcutta, given in the form of a story. The plot is as follows:—M. N. Mitter, an

No. 4035, 3rd quarter, *Sachitra Kalikátd rahasya*.

England-returned gentleman, marries a young lady, named Sobáginí, an M. D. of the University of London. After the marriage the husband proves false to the wife, who renounces the world in disgust and passes her days in religious contemplation on the heights of the Himalayas. The book contains some very powerful writing.

Samsár Chakra (The Wheel of Life), by Babu Profulla Chandra Mukherji, is a romantic tale abounding in thrilling situations and hair-breadth escapes. It is a story of villany perpetrated on an innocent youth with a view to cheat him of his patrimony.

No. 4033, 3rd quarter, *Samsár Chakra*.

Hema Chandra, by Babu Haridás Banerji, is by far the best book of the group. It is a domestic fiction describing the fortunes of a young man named Hem Chandra and his patron Syámasundar, zamindar of Lochanpur, a village in Bengal. Left fatherless in early life, Hem Chandra was brought up by Syámasundar, towards whom he cherished the sincerest feelings of gratitude and respect all his life. Syámasundar was unhappy in his domestic relations. His wife Mahámáyá was a selfish, masterful woman, and his brother-in-law Sasi Bhúshan was a characterless youth, whose frequent escapades were a constant source of trouble and inconvenience to him. One of these escapades threatened pecuniary ruin to Syámasundar, and he went to Calcutta to get back from one Mr. Palmer the money he had deposited in his firm. But the firm had failed, and after a very unpleasant interview with Mr. Palmer, Syámasundar had to come back disappointed. About this time, Hem Chandra went to Lochanpur, where his mother lay dying. After her death, as he was performing her *srádá* on the bank of the Ganges, he was suddenly set upon by a gang of *badmashes*, carried away by force, and detained in confinement in a secluded spot by order of Sasi. Sasi then personated Hem Chandra, and by that means entered into the possession of the property bequeathed to the latter by his uncle. Syámasundar, who had lost everything by the insolvency of the firm, was also induced by the will of his wife and the family priest to aid in the fraud by identifying Sasi. Hem was accidentally rescued from his confinement by one Mr. Hill, an indigo planter, and took service under him as a clerk. Mr. Hill was no other than Mr. Palmer under a *nom de plume*. In the course of time, Sasi's fraud was discovered, but Hem refused to proceed against him for fear of involving his benefactor, Syámasundar, in trouble. He ultimately forgave him at the request of Basumati, a girl whom he was to have married, but who was seduced by Sasi and forced to become his wife. Syámasundar died of sorrow and remorse, Mahámáyá turned mad, while Sasi met with a violent death at her hands, and Hem renounced the world in disgust. Mr. Palmer made amends for his past conduct towards Syámasundar by leaving a legacy of a lakh of rupees on behalf of his children. The plot is well constructed, and most of the characters, especially those of Hem Chandra, Basumati, Mahámáyá, and her sister Virajá, are well drawn. The book is written in good Bengali.

No. 4193, 4th-quarter, *Hema Chandra*.

21. Detective and other stories, nursery and other tales, etc., are 52 in number. Of the detective stories, whose number is increasing every year, those by Babu Priyanáth Mukherji, an Officer of the Calcutta Detective Police, alone deserve notice. They purport to be based on the incidents of real life, and are very interesting and instructive reading. As regards the

rest, an exception must be made in favour of, *Bánká-ullár Duftar* by Babu Kálíprasanna Chatterji, which is a collection of very interesting detective stories, twelve in number, narrating incidents of real life which happened in the days of the Thugges Commission. The incidents related were investigated by an able police officer of the day, named Bánká-ulla and hence the name of the book. The book may be read with profit by the detective officers of the present day. Of the stories other than detective, the following deserve mention:—

No. 4930, 3rd quarter, *Bánká-ullár Duftar*.

Bhút O Mánush (Ghost and Man), by Babu Trailokya Náth Mukherji, is a collection of four short stories, of which one is an allegory representing India's inactivity and powerlessness under the influence of religious bigotry. The stories are written in a simple, but nervous style.

No. 3617, 1st quarter, *Bhút O Mánush*.

Páriját Málá (a garland of Páriját flowers), by Babu Harán Chandra Rakshit, is a collection of short stories intended to inculcate moral and religious principles, written in an easy simple style.

No. 3869, 2nd quarter, *Páriját Málá*.

22. Moral and religious fictions are three in number, viz., *Madhumálatí*, *Tápasavádá* and *Punyaprabhá*.

Madhumálatí, by Eabu Kálipada Mukherji, is a story of ordinary Bengali middle-class life. Madhumálatí is a Brahman's daughter, and her marriage forms the subject-matter of the story. But the interest of the plot centres round the doings of a gang of *budmashes* and their reformation by a beggar woman, assisted by a *Sannyási*. Lílá was Madhumálatí's elder sister, and was cast away by her husband at the instance of his mistress. The *budmashes* wanted to abduct Lílá for immoral purposes, but were baffled in their efforts through the interference of a beggar woman, who saved Madhumálatí also from the same fate. The beggar woman was the mistress of Lílá's husband, whom remorse had caused to give up her sinful life and to devote herself to the succour of the wronged and the afflicted. She worked out the reformation of the gang of *budmashes*, and materially assisted in getting Madhumálatí married and Lílá restored to her husband, a changed and reformed man.

Tápasaváldá (The Hermit Girl), by Babu Chandikisor Kusári, is a work of religious fiction, in the course of which a girl of the Vaidya caste, named Haridási, who is brought up in the *asram* (hermitage) of a *Swámi* situated on the bank of the Megná, is married to a Brahman youth from Burdwan. The *Swámi* was a saintly personage, who won over Haridási's father from drink and saved her life from the consequences of a snake-bite, and thereby obtained her parents' consent to train her to a purely religious life.

Punyaprabhá (a name), by Babu Devíprasanna Ráya Chaudhuri, is by far the best book of the group. It is a moral fiction teaching the lesson that the highest duty of man consists in devoting himself, heart and soul, to the service of his fellow-creatures. The story begins with a description of famines in the Madaripur sub-division of the Faridpur district, and of the attempt of the local officers of Government to understate the extent of the visitation. Tára Náth, a Brahman of Bidhi-Krishnapur, with his family, consisting of his wife, Prasannamayí, and daughter, Punyaprabhá, devotes himself to the work of relieving the distressed, and his house becomes an asylum of the hungry poor. But his charity and philanthropy makes him unpopular with the local Deputy Magistrate and the zamindar of the village, Harigopál. The latter plots with Rájá Kálí Kánta of Choragár for his ruin, and one night his house is sacked and his daughter, Punyaprabhá, forcibly carried away to Choragár to become Kálí Kánta's wife. This outrage on Tára Náth's family is followed by acts of inhuman oppression, perpetrated by order of the guilty zamindars, on people who decline to give evidence on their behalf; the police, liberally bribed, refuse to stir in the matter, until the Magistrate of the district himself appears on the scene. The offenders were at last brought to justice and died in jail after a short imprisonment. Punyaprabhá, who never really became Kálí Kánta's wife, returns to her family and marries, after strange vicissitudes of fortune, an ideally philanthropic gentleman, named *Premánkura*, and consecrates her life to the service of humanity. The couple left Bidhi-Krishnapur, where Hari Gopál's widowed wife and daughters-in-law continue Tára Náth's charity. The characters of Tára Náth, Punyaprabhá, Prasannamayí, Dípty, a friend of Punyaprabhá, who laid down her life for the sake of her friend, and of *Premánkura* are very well drawn. Zamindars in East Bengal are represented in the story as an utterly despicable lot and the police extremely venal and ready to aid the former in the perpetration of the blackest crimes.

23. Social fictions are five in number. *Prabhá*, by Babu Syámalál Mazumdár, is a story of Kulinism as practised in Bengal. Suraváldá is the daughter of a Kulin Brahman and married to an old man. Forsaken by her husband, neglected by her father, and ill-treated by her step-mother, she commits suicide in sheer despair. Her death serves as a wholesome lesson to her friend *Prabhá*, and makes her dutiful towards her husband, whom she formerly treated with neglect.

Kulin Kumári Nirmalá (Nirmalá, the Kulin's daughter), by Babu Surendra Mohan Bhattácháryya, is a social novel depicting the evils of *Kulinism*. Nirmalá is a Kulin Brahman's daughter, who secretly falls in love with Sris Chandra, a Brahman youth of her native village, Haridápur. Their love discovered, the youth's elder brother tries in vain to get the consent of the girl's father to the union of the lovers. In the meantime, the girl becomes *enciente*, and has to fly from her father's and take refuge in her maternal uncle's house in a different village. Driven thence, she gives birth to a son in the jungle, and goes to Benares in company of an old lady, who looks upon her as her own daughter. After the death of the lady, she comes down to Calcutta in company of another lady, and stays at her house as a cook. There she meets her old lover, goes with him to her native village, where her past conduct is condoned and she leads a happy life.

Gaiya Gujab, Kála Bau (Gup and Gossip, the Black Wife), by Babu Durgálá De, is a protest against bringing up Hindu girls in the modern fashion, and thereby incapacitating them, as the writer thinks, for performing the part which they are destined to play in the Hindu social economy. The *black* wife of the story is an ideal Hindu wife, who appears in her best colours when compared with her friend of childhood, a typical modern girl of taste and fashion, who, however, lives to see in time the error of her ways and mends them accordingly.

Mániní, by Babu Priyánáth Mukherji, is a story of ordinary Hindu domestic life, written with the object of illustrating the evils of marrying ladies who have received a Western education and imbibed Western habits and manners. Rajani Kánta and Vipin are two brothers, of whom the former is married and lives in the orthodox fashion. Vipin, while at college, secretly marries a young lady and brings her home after a time. For a time the brothers live jointly in the same house. Rajani's wife does all household work, while his brother's wife passes her time in dressing, novel-reading, seeing friends, etc. In course of time, the brothers disagree, and Vipin goes to live in a separate house with his wife, Mániní. There Vipin's financial difficulties increase, and unable to meet his dues, he has to go to jail. Regaining liberty, he finds to his chagrin that his wife has deserted him and taken to a life of ill-fame. The discovery proves fatal to him, and he dies a penitent man after declaring the unwisdom of marrying women, who have been denationalised by Western education and have imbibed a taste for Western ideals.

Anáth Bandhu (a name), by Babu Mukundadev Mukherji of the Subordinate Executive Service, is perhaps the best book of the lot. It is written with the sole object of showing what a joint Hindu family should be like, and how the different members of such a family, especially the one at its head, should conduct themselves. Old Rámjay Chatterji had three sons, of whom Anáth Bandhu was the eldest, Rajani the second, and Samsár the youngest. The brothers lived jointly with their parents; and although Rajani's income was the largest and Samsár's the smallest, the utmost good feeling prevailed among the brothers. Rajani's wife was for living separately; but she dared not broach the subject openly to her husband whom she knew to be devotedly attached to his brothers. His early death, however, prevented a possible breach in the family while the disinterested zeal and devotion displayed by Anáth Bandhu and his wife towards Rajani's widow and infant son made her a changed woman, who came to look upon the couple with unfeigned love and admiration. Old Rámjay and his wife died at Benares, where Samsár set up as a Brahman pandit and devoted himself to study and religious contemplation. Upon Anáth Bandhu, who was a pleader with a moderate income, devolved the duty of looking after the affairs of the family, and he discharged that duty with a disinterestedness and self-denial which few people in real life are capable of. The book is written from the standpoint of enlightened orthodoxy and full of examples and precepts, which might be availed of by the Hindu public in regulating the concerns of their domestic life. The author's father, the late Babu Bhúdí Mukherji, has apparently sat for the portrait of his hero, Anáth Bandhu. Hindu social life has been very well represented in the book, which may be regarded as a defence of the Hindu joint-family system. The book is written in a simple, unostentatious style.

24. None of the books reviewed above are of any high degree of merit, remarkable either for creative fancy or artistic form. With the exception of a few, they are mere tales in the garb of fiction, and written with some purpose, moral, social or religious. They abound in improbable situations, and rarely rise above the concerns of every-day life. There is a romance even in the humblest walks of life, but the writers of Bengali fiction, while treating of life, seem to miss the romance and fill their pages with mere details, which often repel by reason of the vice and vulgarity inseparable from them.

25. *History, including Geography*.—Thirty-seven books under this class were received last year against 26 in the year before. Of these, 28 are educational and 9 non-educational. The educational publications do not call for any notice. Of the non-educational, the following deserve mention :—

Bakharganjer Itihás (History of Bakerganj), by Babu Khosál Chandra Ráy, is mainly based on Mr. Beveridge's book on the same subject, and contains, among other things, a chapter giving an account of the important villages in the district, collected with the help of local people.

Surid Vijáy (Conquest, of Syria) by Maulavi Reazuddin Ahmed, gives an account of the conquest of Aynadin and Damascus by Musal-
 maus under the Khalifa Abubekr Siddik, who
 No. 3623, 1st quarter, *Surid Vijáy*.
 succeeded to their leadership on Muhammad's death. The book is written in spirited Sanskritic Bengali.

Rádhíya Brahmaner Adí Vansa (The Ancestry of Rádhi Brahman), by Babu Srináth
 Banerji, contains an account of the settlement of
 No. 3624, 1st quarter, *Rádhíya Brahmaner Adí Vansa*.
 the ancestors of Rádhiya Brahman in Bengal, based on various native authorities. King Adisur in Bengal wanted to celebrate a sacrifice, and invited five Brahman from Kanauj for the purpose. These Brahman are the ancestors of the Bengali Rádhi Brahman of the present day. The book contains much interesting information, and has some historical value.

Khrishtíya Sabhár Sádharan Itihás, Volumes I and II (The General History of the
 Christian Church), by Monsignor A. Marietti,
 No. 4036, 3rd quarter, and No. 3625, 1st quarter,
Khrishtíya Sabhár Sádharan Itihás, Vols. I and II.
 gives the history of the Christian Church from the first to the sixteenth century.

Medinipur Itihás (History of Midnapur), Volumes II and III, by Babu Trailokya
 Náth Pál, gives, among other things, the history of the Karnagarh and Nárájol dynasties
 No. 4037, 3rd quarter, *Medinipur Itihás*.
 of Midnapur, based principally on H. V. Bayley's Memorandum, Sir W. Hunter's Statistical Account of Bengal, and R. C. Datta's Ancient India. The book will prove a valuable contribution to the ancient history of Bengal. It is written in a simple interesting style.

26. *Language*—One hundred and forty-nine books under this head were received last
 4th quarter, *Sáiraser Yuddha yátrá*.
 year, against 267 in the year before. With the exception of two, they are all educational books. Of these, only one, *viz.*, *Sáiraser Yuddhayátrá* (Expedition by Cyrus), by Babu Gopál Chandra Ráy, deserves notice. It is a translation in fairly good Bengali of Miss France's Younghusband's English book describing the retreat of the Greeks under Xenophon after the defeat of Cyrus. The rest of the books under this head consist of readers, primers, keys and school books generally. The two non-educational books are as follows:—

(1) *Pratibhá* (Genius), by Babu Rajani Kánta Gupta, is a literary discourse on the
 No. 4215, 4th quarter, *Pratibhá*.
 lives and writings of five of the foremost Bengali writers of the 19th century, *viz.*, Isvar Chandra Vidyásagar, Akshay Kumar Dutta, Bhúdev Mukherji, Michael Madhusudan Datta, and Bankim Chandra Chatterji. In this book, the writer has made an attempt to trace, from the writings of these authors, the successive stages of development of Bengali language and literature during the present century.

(2) *Fangabháshá O Sáhityá* (Bengali Language and Literature), by Babu Dines
 Chandra Sen, B.A., is perhaps the most noteworthy
 No. 4214, 4th quarter, *Fangabháshá O Sáhityá*.
 book of the year. It is the outcome, as the author says, of six years of patient labour and research. In it the history of the Bengali language and literature has been traced from the earliest times down to 1858 A. D. The writer has for the first time brought to light a number of minor Bengali poems, the discovery whereof will greatly help the cause of linguistic research in Bengal. He has remarkably succeeded in utilising the materials at his command, and the book is perhaps the first systematic and accurate treatise on the subject, showing a great improvement in this respect over its predecessor, the late Pandit Rámagati Nyáyaratna's book. The chapters of the book on the origin of case suffixes and verbal inflections in Bengali may be regarded as the first systematic and, perhaps, the most successful attempt at the solution of a very knotty problem. The book under notice is devoted to the poetical, with a brief account of the prose, literature in Bengali, which latter topic will be dealt with, as the writer says, in a separate treatise.

27. *Law*.—Seven books under this head were received last year, against 19 in the year before. They are for the most part translations of Acts of the Legislature, and a few of them are text books on Hindu and Muhammadan law.

28. *Medicine*.—Thirty-nine books under this head were received last year, against 29 in the year before. Of these, 18 belong to the Allopathic, 12 to the Homœopathic, 1 to the Electro-Homœopathic, and 5 to the Kaviráji system of medicine. Of the remaining three,

one treats of *Mushkīyog* remedies, and the other two, of remedies prescribed by each of the three recognised systems.

29. *Miscellaneous*.—One hundred and thirteen works under this head were received in the Library last year, against 112 in the year before. Of these 25 are collections of songs, and the rest, books discussing literary, social, agricultural, moral and general topics. With the exception of a few, the songs are generally on the subjects of love and religion. The exceptions are those found in *Apūrva Saṅgīta Vīlās* (a Choice Selection of Songs), *Saṅgīta Kohinur* (The Kohinur of Songs), and *Saṅgīta Bhāndār* (A Repository of Songs). The first of these collections contains a political song deploring the decadence of mortality, sale of justice, and the increase of drunkenness in India under English Rule. The second and the third also contain songs in which the political servitude of Indians and their poverty and degeneracy under English rule are referred to.

No. 3924, 2nd quarter.
No. 4091, 3rd quarter.
No. 4095, 3rd quarter.

exceptions are those found in *Apūrva Saṅgīta Vīlās* (a Choice Selection of Songs), *Saṅgīta Kohinur* (The Kohinur of Songs), and *Saṅgīta*

30. Books discussing literary topics are seven in number. Of these, *Bhārat Varshīya* No. 3729, 1st quarter, *Bhārat Varshīya Kāvī. Kāvīdiger Samay Nirūpan* (Determining the Chronology of Indian Poets), by the late Babu Hari Mohan Prāmānik, is a short account of the Sanskrit poets of India, beginning with Gunādhyā, the writer of the *Vrihatakathā*, and ending with the author himself, who wrote in Sanskrit a poem called the *Kokiladūla*. Though the chronological portion of the book is open to criticism, there can be no doubt that it shows a good deal of patient research, and contains a mass of interesting information regarding the earlier poets. It is written in good, correct Bengali. The author is dead, and the work under notice has been published by his son, a well-known High Court pleader.

Aitihāsik Prabandha Mālā (Historical Essays), by Babu Trailokya Nāth Bhattācāryya No. 4076, 3rd quarter, *Aitihāsik Prabandha Mālā* contains eight critical essays, dealing with the following historical personages:—The poets Bhavabhūti, Sankarācāryya, Rājasekhar, Bhartrihari, Chandeesvar Thākur, King Bhoja, Jagaddhar Thākur, and Mitra Misra, the writer of the well-known Smṛiti compilation named the *Vīra Mītrodaya*. The book contains a mass of accurate and interesting information, sifted and arranged with great care and considerable critical acumen. It is written in good Bengali.

Sakuntalā rahasya (The true import of the Sakuntalā) is a critique on Kālidāsa's *Abhijñāna Sakuntalā*, in the course of which the writer No. 4078, 3rd quarter, *Sakuntalā rahasya* quotes extracts from the *Padma Purāna* to show that Kālidāsa was indebted for his plot to that authority, and not, as is generally supposed, to the *Mahābhārata*. But, as the writer says, though the plot does not differ in its main features from the account in the *Padma Purāna*, the poet has developed it in a way which is worthy of his high genius. The book is well written.

Sārādīya Sāhitya (Autumn Literature), by Babu Thākurdās Mukherji, contains a number of well-written and interesting papers on the Durgāpuja festival, and the scenes and ceremonies which precede and follow it. Some of these papers contain very powerful writing and are remarkable for their grim humour and caustic satire. In many of these, the poverty as well as the moral and physical degeneracy of the people are referred to and deplored.

Prabandha Laharī (A Collection of Essays), by Babu Jānendra Lāl Rāy, contains a number of thoughtful and well-written essays on literary, scientific, and social subjects. Those on the Hindu caste system and the duties and responsibilities of zamindars may be read with interest.

Nisīkha Chintā (Midnight Thoughts), by Babu Kāli Prasanna Ghosh, contains a number of thoughtful essays on literary and miscellaneous topics. The essay on stars and flowers is very interesting reading.

Sāhitya O Samāj (Literature and Society), by Babu Mahendra Chandra Majumdār, is a critique on the late Babu Bankim Chandra's well-known novel entitled *Visha-Vriksha*, or Poison-tree. In the opinion of the critic, the book has fulfilled its mission by disseminating seeds of poison broadcast all over Bengal. By setting up for imitation by his countrymen, false, un-Hindu ideals of female character, like Sūryyamukhī and Kundanandini, etc., formed

more or less on the model of English writers of Reynolds' type, Babu Bankim Chandra has done a permanent harm to his country—a harm which is being perpetuated by a host of imitators, and notably by Babu Navin Chandra Sen. In his poem *Kuru Kshetra*, Babu Navin Chandra has left his model far behind, and created characters, all cast in the latest European mould, and behaving in the most un-Hindu way imaginable. The peculiarities of Bankim Chandra's style have also come in for some hard hits.

31. Books discussing social topics are 13 in number. Of these, 10 are books on castes, one, *viz.*, *Sámájik Prabandha*, by late Babu Bhúdev Mukherji, is merely a new edition of a well-known work published some years ago; one relates to the caste quarrels at a place called Nizampur in Chittagong; and one discusses the question of the eligibility or otherwise of England-returned gentlemen for admission to caste.

Among the caste books, four are on the Vaidya, one on the Káyastha, one on the Acháryya, and one the Rájyansi caste. They are, as remarked in the last year's report, the outcome of a desire on the part of many of the Hindu castes to revise their positions in the caste hierarchy, and do not call for any notice. Of the remaining three books on caste, one treats of the principal Hindu castes generally and does not call for any notice. Of the

No. 4252, 4th quarter, *Pasusástra*. remaining two, one, *viz.*, *Pasusástram*, by Babu Mahendra Náth Adhya, treats of the peculiarities of the different Hindu castes, designated by the names of different animals. The writer is apparently a man of the Suvarnavanik caste, and very hard on Káyasthas and Vaidyas. The other book, *viz.*, *Sambandhanirnaya*, by Pandit Lal Mohan Vidyánidhi, deals with the history

No. 4077, 3rd quarter, *Sambandhanirnaya*. of the principal Hindu castes in Bengal, from the invitation by King Adisur of five Brahmans from Kanoj to officiate at a sacrifice which he was anxious to celebrate. It contains a mass of valuable and interesting information regarding the different castes in Bengal, based on ancient records and local traditions. A large amount of new matter has been added in the present edition, which is nearly double the size of the first, published twenty-one years ago.

The last book in the group, *viz.*, *Práyashchittánte Vyavaháryatá Vichár* (Discussion as to the eligibility for admission to caste after the performance of expiatory rites), by Babu Prasanna Kummar Sárma, is directed against Babu Kánáilál Mukherji's pamphlet (noted in this Library Catalogue as Bengali book No. 348) for quarter ending 31st December 1895). In the opinion of the writer Mr. Mukherji's conclusion, though supported by the *Mildshard*, is opposed to tradition and the explicit text of *Hárita*, which declares people, who have been to *Mlechchha* countries, ineligible for admission to caste.

32. Books discussing agricultural topics are two in number, *viz.*, *Krishti Sopán* (Stepping-stone to Agriculture), by Babu Girish Chandra Bose, and *Phalakar* (Fruit Culture), By Babu Prabodha Chander De. Of these, the first is an agricultural primer, and the second a treatise of fruit culture, and has a chapter specially devoted to the cultivation of mangoes.

33. Books discussing moral and general Topics.—Books under this head are 68 in number, and of these the following deserve notice:—

Hindu Dharma Rahasya O Devalidá?—(Mysteries of Hinduism and the conduct of Gods), by Muhammad Meherulla, reproduces the stories of Hindu gods, goddesses, and *rishis* as given in the Puránas and other popular books, with a view to bring Hinduism into disrepute. The writer, though a Muhammadan, shows an intimate acquaintance with the Hindu mythology, and writes fairly good Bengali.

No. 3730, 1st quarter, *Hindu Dharma Rahasya O Devalidá*.

Kangres vá Játiya Mahá Samiti O Ámáder Kartavya (The Congress and Our Duty), by Babu Akshay Kumár Mitra, gives the history of the Congress movement and the programme of reform which it has in view. In conclusion, the writer appeals to his countrymen to aid the movement according to their power and means.

No. 3732, 1st quarter, *Kangres vá Játiya Mahá Samiti O Ámáder Kartavya*.

Dampati Sukrit (Friend of the Married Couple), by Babu Satish Chandra Chakravartí, treats of the duties and responsibilities of married couples, including matters relating to the management of the household, rearing of children, formation of character, and such like things. It is

No. 3734, 1st quarter, *Dampati Sukrit*.

written in good Bengali and contains a good deal of wholesome advice, which young people may profit by.

Galpa Gujab (Gup and Gossip), by Babu Durgadás De, gives sketches of Bengali female life, drawn with considerable wit and humour. The book is written from the stand-

No. 3736, 1st quarter, *Galpa Gujab*.
point of Hindu orthodoxy, and the affectation of Anglicism by Bengalis has come in for some hard hits.

Bhárat Varsher Pradhán Pradhán Játi (The Principal Nations of India), by Babu Hárán Chandra Ráhá, is a Bengali translation of Dr. J. Murdoch's work entitled "The Principal Nations of India."

No. 3916, 2nd quarter, *Bhárat Varsher Pradhán Pradhán Játi*.

Go-jívan, Part II (Life of Cows), by Babu Prabhas Chandra Banerji, treats, among other things, of cattle diseases and their treatment, the unsuitability of beef as an article of diet in a

No. 3917, 2nd quarter, *Go-jívan*.
warm country like India, and of the economic loss to the country due to cow-slaughter.

Sugrihíni (The Good Housewife), by Babu Adi Náth Chakravarti, treats of the duties and responsibilities of Hindu women, and condemns the ways of such of them, as have received a

No. 3919, 2nd quarter, *Sugrihíni*.
Western education and do not conform to old Hindu ideals in their conduct and behaviour.

Janmántar-rahasya (Mysteries of Metempsychosis), by Babu Bhabendra Náth De, is an attempt to examine and refute the arguments

No. 3929, 2nd quarter, *Janmántar-rahasya*.
against the doctrine of metempsychosis, and to state those in its favour. The book is written in the interest of theosophy and full of quotations from the Vedas, the Upanishads, and other sástras.

Svabhávanlí (Morality from Nature), by Rájá Krishnendra Ray of Balihár in Rájsháhi, contains discourses on a number of plants, animals,

No. 3932, 2nd quarter, *Svabhávanlí*.
and natural and artificial objects, written with the object of deducing moral lessons therefrom. Many of these discourses contain hard hits on 'Babus' and on the educated women, who have fallen from old Hindu ideals and contracted modern habits of luxury and selfishness.

Achár (Sauce), by Babu Isan Chandra Mukerji, is an excellent exposition of the *Acháras* or the daily (*nitya*), occasional (*naimittic*) and optional (*kámya*) rites and ceremonies enjoined

No. 4075, 3rd quarter, *Achár*.
in the Hindu sástras. In the opinion of the writer, the observance of these rites is essential to the physical and spiritual well-being of the Hindus. Reference is made in the course of the book to the increase of drunkenness in the country under English rule, and Government is held morally responsible for the same. The writer calls his book *Achár* or *Sauce*, which is to cure the Bengali reading public of the literary surfeit caused by a constant perusal of dramas and novels. The book is well-written and contains much useful and interesting information.

Aryya Súrpa (The Aryan Winnow), by Babu Hari Charan Dev Sarmá, is a plea for Hindu orthodoxy and a protest against Western education and the affectation of anglicism in food,

No. 4079, 3rd quarter, *Aryya Súrpa*.
dress, manners, etc. In the opinion of the writer the present moral and physical downfall of the Hindu race is due to their having neglected the injunctions of the sástras. The book is called a 'súrpa' or winnow, which is to separate the chaff in the shape of un-Hindu elements from the wheat, which represents the orthodox manners and customs of the Hindus.

Aryya Sástra Pradíp (The Lamp of the Aryan Sástras), by Rámesvaránanda Brambachárf.

No. 4084, 3rd quarter, *Aryya Sástra Pradíp*.
Part II.
In this volume the writer professes to discuss the nature and relation of *dharma* and religion, the two words being, in this opinion, not synonymous with one another. It is not easy to see the purpose running through the volume, which bristles with quotations from standard works, both English and Sanskrit. The book contains an undigested and ill-arranged mass of information on a variety of topics. There can be no doubt that its bulk might be cut down with advantage.

Anupama Kumáris Prati Upadesha (Instruction to Anupama Kumáris), gives detailed

No. 4099, 3rd quarter, *Anupama Kumáris Prati Upadesha*.
advice and instruction to a Hindu girl as to how she should prepare herself for the various duties, which she is destined to perform in the Hindu domestic economy.

Vivakosha (The Universal Dictionary), by Babu Nagendra Náth Basu, deserves special mention, as being the only work of the nature of an encyclopædia in Bengali. It is being got up with great care, and contains a mass of valuable and interesting information on a variety of topics. It is a serial publication, and the last number received in the library in the course of the year under review, goes on with the letter 'ঐ' of the Bengali alphabet.

34. *Poetry*.—Ninety-nine publications under this head were received last year, against 108 in the year preceding. Of these, 35 are educational and the rest non-educational. None of the educational poems deserve notice. Of the non-educational poems, 6 are written by Hindu ladies and 4 by Muhammadans. The following works under this group deserve special notice:—

Avasar (Recreation), by Babu Varadá Charan Mitra, M.A., of the Statutory Civil Service, is a collection of lyrical and emotional pieces, remarkable for richness of imagery and vigour and flow of diction. Some of the pieces, specially those entitled *Khokár Már Prati*, *Ekakháni Photo*, *Mahánadi*, etc., are exquisitely beautiful. The concluding piece, viz., the Meeting of the Witenagemot, is written in English and commemorates the passing by Parliament of a resolution in favour of holding the Civil Service Examination simultaneously in England and India. The English of the piece is remarkable for its vigour and flow of diction.

Asrumáá (A Garland of Tears), by Kaikobád, is a collection of pieces on a variety of subjects. In one of these pieces occur lines which possibly contain an allusion to the conquest of India by 'foreign ruffians.' The writer is a Muhammadan, and speaks regretfully of the relics of Muhammadan rule in India. As a writer, he is not without power.

Jánadá (a Name), edited by Babu Ramaní Mohan Mallik, is a collection of songs by the old Bengali poet Jánadá, describing Sri Krishna's love-making with the milkmaids of Vrindában. Jánadá belonged to the second generation of Chaitanya's disciples, and his songs, remarkable for flow of diction and richness of imagery, are highly prized by the Vaishnavas. The volume under notice contains short footnotes and a life of the poet.

Káá Chánd Gíta (Lays in honour of Kálá Chánd or Sri Krishna), by Babu Sisir Kumár Ghosh, is a religious poem, in course of which the writer develops his own notions of Vaishnavism. The plot is as follows:—A man renounces the world, goes into the wood, and sets his heart on the contemplation of God. His wife follows him thither and her touching devotion to him puts into his head, for the first time, the idea of worshipping God through love. He then goes to sleep and sees in a dream five girls seated in a wood and narrating, one after another, the adventures which befel them in their search after God. They represent five types of worshippers according to Vaishnavism and teach the doctrine of worshipping God in the following five ways, viz., 1st, by quietly meditating on Him; 2nd, by regarding Him as a master; 3rd, as a friend; 4th, as an object of affection; and 5th, as an object of love. Their story ended, they invoked the aid of Rádhá (*Prakriti* or the feminine principle in God) to help them in obtaining the favour of God or Sri Krishna. Rádhá comes, the girls get what they wanted, and the man, who has hitherto been a silent spectator of the scene, fully realises the necessity and efficacy, from a spiritual point of view, of regarding God as an object of love and affection and of worshipping Him accordingly. A vein of the utmost piety and spirituality runs through the poem, which is, as the editor admits in the preface, a development of the author's views on the lines of Chaitanyism. And these views have been set forth with an earnestness which marks the author as a devoted follower of Chaitanya and a believer in his God-head.

Vidhavá darsana O Punarbhá (At the Sight of the Widow and the Re-married Widow) No. 3495, 2nd quarter, *Vidhavá darsana O Punarbhá*, by Babu Vipin Vihári Ghosh, deserves mention not so much for its poetry, as for the sentiments contained in it. The writer is for the re-marriage of Hindu widows, or if that is not possible, for the revival of the ancient and justly repudiated custom of *niyoga* (intercourse by a man with his elder brother's childless widow). It has an appendix written in prose headed *Punarbhá*, or the re-married widow, wherein the question of the propriety or otherwise of the re-marriage of widows is discussed from a sastric point of view. The condition of Bengali widows is depicted in the book in dismal colours.

Chitrá (Chequered), by Babu Ravindra Náth Thákur, is a collection of short pieces on a variety of topics, remarkable for freshness of imagery and richness of fancy. Descriptive pieces generally, and those describing village life in Bengal specially, are exquisitely beautiful. The book fully sustains the high reputation which the author enjoys as a poet.

No. 3943, 2nd quarter, *Chitrá*.

Premásrú (Tears of Love), by Babu Surendra Náth Gosvámí, is a philosophic poem containing a number of short pieces expressing, (1) the questionings of a heart at the sight of the misery it sees in the world around it; (2) its natural attraction towards something unknown; (3) its finding out, and communion with, that unknown and its offer of love towards it. The one idea running through the poem is that of a reflecting nature ultimately finding solace in the love of God, being driven thereto by the sights of misery it sees around it, and for which it can give no satisfactory explanation.

No. 3955, 2nd quarter, *Premásrú*.

Manasá Mangal vá Padmá Purán (The Auspicious Story of the Goddess Manasá, or the Purána about the Goddess Padmá), by Vijay Gupta, is an ancient Bengali poem, which has been published from the manuscript in its entirety for the first time. The author was a native of Gaiká-Phullasri, once a place of note in the district of Barisál, and a near relative (nephew) of the well-known East Bengal grammarian Trilochana Dás. According to the statement contained in the book, Vijay commenced the poem in Saka 1406 in the reign of the Sultan Hoshein Sháh. The poem under notice is therefore older than all other Bengali poems, except, perhaps, those written by Chandidás and Vidyápati. The popular story of the merchant Chánd, his son Lakshmindar and daughter-in-law Behulá forms the subject-matter of the poem. It is written in a simple, popular style.

No. 4104, 3rd quarter, *Manasá Mangal vá Padmá Purán*.

Vijanakusuma (The Solitary Flower) is a book of poems by a Hindu lady. There is a piece in the book headed "Litigation," which is described as only another form of the terrific goddess Káli, who has incarnated herself in that form in this Kali era to do her work of destruction.

No. 4112, 3rd quarter, *Vijanakusuma*.

Dold (A swing), by Babu Sudhindra Náth Thákur, is a short poem on a variety of topics. There is a piece in the book headed "Punkha Cooly," describing the murder of a punkha cooly by a European, and his acquittal on trial on the strength of the medical opinion that the man had come by his death from rupture of the spleen. The writing is not without power.

No. 4113, 3rd quarter, *Dold*.

Kavitámáldá (A Garland of Poems), by late Babu Gopal Chandra Chatterji, is a collection of emotional and lyrical pieces, the latter deploring the poverty, degeneracy and political servitude of the people of India, and calling upon them to gird up their loins to better their condition.

No. 4277, 4th quarter, *Kavitámáldá*.

Chandan (Sandalwood), by Babu Govinda Chandra Das, contains short pieces on a variety of topics. Many of these pieces betray the anguish of a patriotic spirit brooding over the discomfort it has met with in its encounter with wrongdoing and oppression. The author is a native of Jayadevpur, which he had to leave for good, apparently for raising his hand against the régime of oppression, which is supposed to prevail there. And in his piece on Bhowal, he incites the people of that place to rise against their oppressors. In the piece on Vásantipujá, the author asks his countrymen whether they are really powerless to rescue their native land from the clutches of the "demons." Elsewhere he regrets that he was not born a century later, and will not see the sight of an independent empire of India. There is a good deal of powerful writing in the book.

No. 4283, 4th quarter, *Chandan*.

Kárya Granthávali (A Collection of Poems), by the well-known Bengali poet Babu Ravindranáth Thákur, does not call for any special notice, as most of them, when published for the first time, were noticed separately in this Library Catalogue. In the edition under notice, they are chronologically arranged and consequently presented in a form, which is eminently suited for their comprehension as a whole. The author probably heads the list of the Bengali poets of the present day, and there can be no doubt that, notwithstanding a

dreamy vagueness characterising many of his minor pieces, and his poetry generally, he has presented his countrymen with a rich harvest of enjoyable and melodious verse.

35. *Politics*.—Only one book on this head was received in the Library last year, against none in the year before. The book in question is entitled *Nyasanal Kangres* (The National Congress), by the Congress Committee, setting

No. 4128, 3rd quarter, *Nyasanal Kangres*.

forth in popular language the views and objects and the constitution of the Congress movement. It is addressed to the masses, and exhorts them to contribute their quota towards the expenses of the then coming Congress.

36. *Religion*.—One hundred and seventeen religious publications were received last year, against 170 in the year before. Of these, 42 belong to Hinduism, 4 to Muhammadanism, 60 to Christianity, 9 to Brahmoism and two to Eclecticism. Among the books on Hinduism, 11 are collections of religious and devotional songs, while the Christian publications include as many as 41 leaflets. The following books on this head deserved notice:—

Hindu publications:—

37. *Upadesa-Sangraha* (A Collection of Precepts) contains the precepts and principles of Hinduism, explained and illustrated with quotations from the sastras.

No. 3810, 1st quarter, *Upadesa-Sangraha*.

Jivana Chintá (Thoughts on Life), by Babu Narasundar Chákládár, contains a number of essays on religion, in which an attempt has been made to reconcile the cardinal principles of Hinduism with the doctrines of modern science. Some of these essays, *vis.*, those on evolution, worship (*sádbhaná*), the diversity of nature (*vichitratá*) and the story of Hafiz are very interesting.

No. 3825, 1st quarter, *Jivana Chintá*.

Chakra Chintámani (The Jewel of Mystic Circles), by Babu Durgá Charan Bhattácháryya, is a treatise on Yoga explaining in popular verse the nature and position of the six mystical circles supposed to exist within the human frame, and the details of the process known technically as *shatehakrabheda*.

No. 4130, 3rd quarter, *Chakra Chintámani*.

Sri Sri Bhagaván Sri Krishner Liládir Aprákrítateva Sthápana (The Establishment of the non-material Character of the Sports of the Lord Sri Krishna), by Babu Kanai Lal Chandra, gives esoteric explanations of Sri Krishna's sports with the milk-maids of Vrindaban. According to the writer, the accounts of these sports should not be taken in a material sense.

No. 4298, 4th quarter, *Sri Sri Bhagaván Sri Krishner Liládir Aprákrítateva Sthápana*.

Prem-o-Paramártha (Love and the Highest good), by Babu Govindlal Banerji, is a collection of moral and religious precepts breathing spirit of the utmost piety and spirituality, and inculcating purity of heart and love of God.

No. 4300, 4th quarter, *Prem-o-Paramártha*.

Muhammadan publications:—

38. *Pavitra Koráner Satyatá* (The Divine origin of the holy Koran), by Abdul Gafur is an attempt to prove the revealed character of the Koran by means of testimony, logical and historical. The book is interesting reading.

No. 3826, 1st quarter, *Pavitra Koráner Satyatá*.

Dharma Tallva (Truths about Religion), by Abdul Latif Ahmed, is directed against Christianity and contains a detailed criticism on the Bible.

No. 4141, 3rd quarter, *Dharma Tallva*.

Námds Tallva (Truths about Namaz), by Sheikh Abdur Rahim, is a treatise on the proper performance of the different kinds of namáz, *áján* and the various purificatory rites enjoined by Islam.

No. 4308, 9th quarter, *Námdj Tallva*.

Christian publications:—

Práchin Dharma Sikshá (Instruction in the Apostolic faith), by Babu Nriya Gopal Mukherji, is a Bengali translation, with notes, of the following three Christian tracts of the early years of the Christian era, *vis.*, Didache, Clement's Second Epistle to the Corinthians and to Diognitus. The preface to the translation contains some interesting information about the chronology and contents of the tracts.

No. 3794, 1st quarter, *Práchin Dharma Sikshá*.

40. *Dharmapál Klement* (Bishop Clement), by Babu Nritya Gopal Mukherji, is a Bengali translation of St. Clement's Epistle to the Corinthians with an appendix containing explanatory notes.
No. 3989, 2nd quarter, *Dharmapál Klement*.

Piyarsan-pranita Pratíti Vákya Vyakhya Námak Granthar Samkshipta Samakaran (An Abridgement of Pearson on the Creed), by the Reverend W. H. Ball, is an abridged form of Bishop Pearson's book published in 1657 A. D.
No. 4311, 4th quarter, *Piyarsan-pranita Pratíti Vákya Vyakhya Námak Granthar Samkshipta Samakaran*.

Brahmo publications :—

41. *Brahmo Samájo-Táhdár Káryya* (The Brahmo Samáj and its Services), by Babu Kshitindra Náth Thákur, narrates the services rendered to the Hindu community by the Adi Brahmo Samáj, and says that, as the religion preached by the Samáj does not differ essentially from Hinduism, orthodox Hindus should look upon the members of the Samáj as their friends and aid them in continuing their useful work. The tone of work is excellent.
No. 3783, 1st quarter, *Brahmo Samájo-Táhdár Káryya*.

Vartámán Yuga Dharma (The Religion of the Present Era), by Babu Gaura Govinda Ray Upádhyaya is a Navavidhán publication, embodying the substance of a lecture delivered on the occasion of the 57th anniversary of Kesav Chandra's birthday. It shows the successive developments attained by Brahmoism at the hands of Rájá Rama Mohan Ray, Babu Devendra Náth Thákur and Babu Kesav Chandra Sen.
No. 3784, 1st quarter, *Vartámán Yuga Dharma*.

Sádhana Prasanga (A Discourse on Worship), by Babu Gurudás Chakravarti, is a very thoughtful book, dealing with the essentials of worship of God, as they are understood in the Brahmo Church. These essentials consist, in the opinion of the writer, in realising the nature and existence of God, in regarding Him as the source and author of all good, and in shaping one's conduct according to His holy wish as revealed in one's self consciousness. As Brahmoism is based on Hinduism and Christianity, its ideal of worship is, as the writer thinks, necessarily more perfect than that of the other two. The book is written in good Bengali.
No. 3624, 1st quarter, *Sádhana Prasanga*.

Hindu Dharmer Púnaruthán (Revival of Hinduism), by Babu Gaura Govind Ray Upádhyaya, is an interesting pamphlet, in the course of which the writer, apparently a good Sanskrit scholar, holds that Hinduism has always been a progressive creed, and that the present Hindu revival, due to the establishment of the Brahmo Samáj and the influences now at work in Hindu society, are favourable to the highest development of that creed.
No. 4181, 3rd quarter, *Hindu Dharmer Púnaruthán*.

42. Eclectic publications are two in number, *vis.*, *Nigudha Dharma Tatva* (Profound Truths of Religion), by Babu Sarat Chandra Deb, and *Srináth Dharma* (The Religion of Srináth), by Babu Gadádhar Dás. Of these, the former gives in verse what the author considers to be the substance of Hinduism, Buddhism, Christianity, Muhammadanism, Sikhism and of the religion of Chaitanya; and the latter preaches a form of eclecticism based on the Bible, the Koran, the Garugítá and the Chaitanya Charítá-mrita. It therefore professes to unite the essentials of Christianity, Muhammadanism, Hinduism and Vaishnavism. The followers of this religion adore God under the name Srináth. This name was revealed to one Radhakrishna, who lived at Naopará in the Vikrampur pargana.
No. 3517, 1st quarter, *Nigudha Dharma Tatva*.
No. 4129, 3rd quarter, *Srináth Dharma*.

43. *Science (Mathematical)*.—The number of books on this subject received last year is 36, against 62 in the year preceding. They are all school books and do not call for any notice.

44. *Science (Natural and other)*.—Ten books on this subject were received last year, against 14 in the year before. Of these, 9 are educational and do not call for any notice. The only non-educational book received in the year is *Svásthya Vijnán* (Knowledge of Hygiene), by Babu Sundari Mohan Das, M.B. It is a complete and concise treatise on hygiene, both domestic and public. The chapters on food-analysis and epidemic, endemic and epizootic diseases may be read with advantage by laymen as well as those entrusted with public sanitation.
No. 4327, 4th quarter, *Svásthya Vijnán*.

45. *Travels and Voyages*.—One book on this subject was received last year against two in the year preceding. It is entitled No. 3814, 1st quarter, *Bhraman Vrittanta, Part I.* *Bhraman Vrittanta, Part I* (An account of Travels), by Babu Devi Prasanna Ray Chaudhuri, and gives an account of the writer's travels in Orissa. It contains much interesting information about the ancient architecture of the country and the social and moral condition of the people. In the opinion of the writer, Uriyas are morally a better people than Bengalis. In the course of the book, the abolition by Government of the salt manufacture in Bhadrak is strongly condemned, and the official recognition of Uriya as a distinct language from Bengali is ascribed to political motives.

46. ENGLISH.—The number of publications in this language received last year is 263, against 345 of the year preceding.

47. *Art*.—Two books on this subject were received last year, against two in the year preceding. One of these, *viz.*, *Drawing, a Means of Education*, by E. C. Dozey, is an interesting treatise on Freehand drawing, designed to meet the requirements of students and is profusely illustrated. The other work is a short treatise on Photography.

48. *Biography*.—Three books on this subject were received in the Library last year, against five in the year preceding. Of these one only, *viz.*, *Life of Pandit Isear Chandra Vidyasagar*, by Babu Sricharan Chakravarti, is deserving of notice, as being the only biography of the great man, that has been published in English. It deals, in an appreciative spirit, with the different phases of the late Pandit's remarkable career.

49. *Drama*.—Only four books on this head were received last year, against three in the year preceding. Being merely annotated editions of well-known English classical dramas, they do not call for any notice.

50. *Fiction*.—Only two works of fiction in English were received last year, against four in the year preceding. None of these, however, are of any great merit. One of them, *viz.*, the *Shadow of the Past*, by T. H. Cripps, is a short story of English life, intended to convey the moral that, sin, however secretly committed, is sure to be found out in the end. The hero of the story is a Baronet, named Sir Robert Heatherleigh, who succeeds to the family estates by poisoning his elder brother and forging a will in his own favour. He drives away from home his niece, the rightful heiress, who shortly afterwards dies in utter destitution. In this way, the Baronet proceeds in his career of villany, committing crime after crime in rapid succession, until it is suddenly brought to a close by a violent death. On his death-bed he confesses his crimes and makes reparation to those he had injured.

The other work is the *Bantam Family, or Life in Calcutta*, by Tabby Winkum. No. 3897, 4th quarter, *The Bantam Family.* It is a plain story of middle class Anglo-Indian life in Calcutta.

51. *History (including Geography)*.—Thirty-six books under this head were received last year, against 31 in the year before. Of these, the following deserve notice:—

History of the Armenians in India, by Mesroby J. Seth, is a very interesting account of the Armenians in India, from the earliest times to the present day. No. 3609, 1st quarter, *History of the Armenians in India.*

The Native States of India, by Babu Jadav Chandra Chakravarti, is an important compilation, containing a list of the Native States in India, with short historical and statistical notes relating to each. The work is valuable as a handy book of reference. No. 3700, 1st quarter, *The Native States of India.*

A History of Hindu Civilisation during British rule, Volume III, by Babu Pramatha Nath Basu, deals with the intellectual condition of the Hindus, and attempts "to give some idea of the nature and operation of the influences which have affected the Hindu intellect under British rule." In a very thoughtful introduction the writer seeks to trace the causes that have contributed to the gradual decay of the Hindu intellect during the last seven centuries, and the conclusion he arrives at is that the result has been mainly brought about by the caste-system. Although there may be a diversity of opinion as to the soundness of many of his conclusions, there can be no question whatever that his work, as a whole, is deserving of praise as an earnest effort in the direction of independent research. No. 3701, 1st quarter, *A History of Hindu Civilisation, Volume III.*

Two fasciculi of the English translation of the *Muntakhabu-t-tawarikh*, by Surgeon Lieutenant-Colonel G. Ranking, were received during the year. It is a translation of the well-known Persian work by the Muhammadan historian Al Badaoni.

52. *Language*.—Fifty-seven books on this subject were received last year, against 74 in the year preceding. They consist solely of school books and as such do not call for any notice.

53. *Law*.—Nineteen books under this head were received last year, against 31 in the year preceding. They consist only of annotated editions of important Acts of the Legislature.

54. *Medicine*.—Nine books under this head were received last year, against 15 in the year preceding. Of these, the following deserve notice:—

No. 8785, 1st quarter, *European's Guide and Medical Companion in India*, by Dr. Gangadin, is a Manual of Medicine intended for European resident in India.

The Dieting of the Native Sick and the Invalid, by Surgeon-Lieutenant-Colonel R. L. Dutt, M. D., is an interesting paper discussing the merits of the different kinds of diets suitable for the native sick and the invalid. It is worthy of note that the dietetics recommended by the writer are in perfect accord with the views held by the Aynurvedic physicians on the subject.

The most interesting work under this head received during the year under review was No. 8852, 3rd quarter, *The Indigenous Drugs of India*, by Rai Kanai Lal De Bahadur, C.I.E., F.C.S. It contains short descriptive notices of the medicinal products of India, about 500 in number, alphabetically arranged, with their names in several Indian vernaculars given for facility of reference and identification. The book is intended as a text book for medical students and will serve the useful purpose of directing the attention of the public to the vast botanical resources of India. It is admirably got up, and represents about thirty years' labour and patient research on the part of the author, who has made the subject of the indigenous drugs of India his special study.

Suprapathy, Part I, by Dr. Purna Chandra Sen, is a treatise on a new system of medicine discovered by the author. It is described as the progressive mode of treatment. The author condemns all the existing systems of treatment as erroneous in principle, and absurd and arbitrary in practice, although he does not say wherein the excellence of his own system lies. The composition of the medicines used in this system is a secret known only to the author.

Of works on Hindu Medicine, three fasciculi of the English translation of the well-known *Charak Samhitā*, by Kaviraj Avinās Chandra Kaviratna, were received during the year. The translation of the *Sutraśāstra* is finished and the last number received proceeds with the translation of the *Vimānasthāna*.

55. *Miscellaneous*.—The number of publications under this head received last year is 66, against 92 in the year preceding. Books under this head deal with a large variety of topics, and include literary essays, controversial papers, books on sport, social and political tracts, etc.

56. Among the books discussing literary topics the following deserve notice:—

The Annual Address delivered to the Asiatic Society of Bengal, by A. Pedler, F.R.S., is an interesting paper read by the President of the Society, reviewing the work done by that learned body during the year 1895, and giving a brief account of the progress made within the year in the various branches of science and literature throughout the Indian Empire.

Indian Sketches and Rambles, by J. Bowles Daly, is a collection in book form of a number of bright little sketches, originally contributed by the writer to the columns of well-known Indian newspapers.

The Selections from the Calcutta Review contain reprints of valuable articles of literary, scientific, and historical interest, from the old numbers of the *Review*. Twelve parts of these selections were received in the Library last year.

57. Books written with a religious purpose :—

Several reports of Mission work, showing the activity of missionaries and the progress of Christianity in the interior of the country, especially, among the aborigines, were received during the year. The reports of the Medical Mission, established by the Free Church of Scotland in the jungle of the Manbhoom district, show results highly gratifying to those who are interested in the moral and material welfare of Santals and other aboriginal races.

58. Books discussing general topics :—

A short account of Martyn's Pagoda and Al-Deen House at Serampore, by Moulvi Bazul Karim, is a short note on an ancient Hindu temple of some archæological interest and on an old building of the last century, formerly known as the Al-Deen House. The building and the ruins of the temple may be still seen on the bank of the river at Serampore, and are situate within the premises of the Howrah Water-works. The temple came to be known among Europeans as Martyn's Pagoda, from its having been used in the beginning of this century as a place of Christian worship by well-known missionary, the Reverend Henry Martyn, after its desertion by the Hindu priests.

The Scientific and Commercial Secret Revealer, compiled by the *Āryya Sāhitya Samiti*, is an interesting compilation, containing a large amount of scientific information bearing on the manufacture of various articles, useful and ornamental. The publication of this work appears to have been undertaken in response to a widespread conviction among educated natives, of the value of technical education and the necessity that has arisen of seeking out other sources of livelihood than service in Government and mercantile offices.

The Consumption of Opium in India, by James R. Wallace, M.D., is a series of articles reprinted from the *Indian Medical Record*, containing a severe attack on the Memorandum written by Sir William Roberts, as Medical Member of the late Royal Commission on Opium. The writer is of opinion that the necessary qualifications for a membership of the Commission were entirely wanting in the case of Sir William, whose peculiar views on the subject of intoxicants were perfectly well-known in medical circles. He also attempts to find out the fallacy of many of the pro-opium statements made by highly-placed official witnesses, and roundly charges the Provincial Governments with disregarding the orders of the Supreme Government on the subject of the suppression of opium dens.

A new edition of *The Record of Criminal cases as between Europeans and Natives for the last hundred years*, by Babu Rām Gopal Saūyal, was received during the year. The special feature of this edition is a table giving cases between Europeans and Natives in a chronological order. The number of such cases noticed in the first edition was 47, while the number under notice in the present edition is 120, thus showing that they are on the increase. The compiler says—that “the object of this publication is not in any way to embarrass the Government or to accentuate racial differences, but to call prominent attention to a class of cases in regard to which there is a widespread impression that they are unsatisfactorily dealt with by our courts of law.”

Old Times in Assam, by T. Kinney, is a collection of humorous sketches and stories reprinted from the columns of the *Englishman* and the *Indian Planters' Gazette* depicting life in the Tea Gardens of Assam.

Hindu Castes and Sects, by Babu Yogendra Nath Bhattāchāryya, D.L., is an interesting treatise on the caste system of the Hindus and the different religious sects into which they are divided. It contains short accounts of the different castes, gives the present numerical strength and social position of each, and describes the trades or handicrafts by which they subsist. The author combats the view that the caste system was the outcome of a policy of self-aggrandisement on the part of its founders, and meant to be a practical application of the maxim—Divide and Rule. In his opinion all religions, without exception, are but forms of imposture on the credulity of the public, and their founders a set of knaves, who profit by the ignorance and foolishness of their followers. The writer seems to be morally and constitutionally unfit for the task he has undertaken and the spirit in which the work is written is cynical and offensive in the extreme.

The Military Art of the ancient Hindus, edited by Babu P. C. Sen, contains short notes on the formation of troops, the modes of warfare, the armour and equipment of soldiers, the different kinds of bows and arrows, and the qualifications of an expert warrior in India in ancient times. The book is apparently the outcome of a careful study of the descriptions of war, given in the Mahabharata and similar epics.

Observations on Epidemics of Cholera in India, by Charles Banks, M.D., D.P.H., is a very interesting reprint from the *Glasgow Medical Journal*. The writer discusses cholera epidemics with special reference to their connection with pilgrimages; and the main conclusions arrived at by him are—(1) that pilgrimages and human inter-communication generally are the most powerful factors in the dissemination of cholera; (2) that pilgrimages and cholera are almost inseparably connected, and that the disease confines itself for the most part to pilgrim routes; (3) that water is undoubtedly the chief vehicle through which the germs of the disease are introduced into the human system; and (4) that the disease, in its incipient stage, is amenable to treatment in most instances.

Hours with Nature, by Babu Ram Brahma Sanyal, Superintendent of the Calcutta Zoological Gardens, is an interesting little book, giving in simple and elegant language, object lessons in Botany, Natural History and allied sciences.

The Polar Theory of Happiness, by Babu S. P. Sarkar, contains a philosophical disquisition on happiness. According to the author, "happiness is only the opposite polar state of sorrow. The very existence of happiness anywhere is a sure guarantee that an equal quantity of sorrow exists somewhere else, either in an actual or a potential form, exactly as the existence of a certain quantity of positive electricity necessarily presupposes the existence somewhere of an equal quantity of negative electricity."

The number of publications on sport appear to be increasing year by year, and last year seven works dealing with such subjects as polo, golf, racing, hunting, etc., were received in the Library. These are of interest to a certain class of readers. The descriptions of jackal hunting and other incidents of sport given in Captain Julian Young's work, *A Bobbery Pack in India* (No. 3792, 2nd quarter) are graphic and full of humour.

59. *Philosophy*.—The number of works received under this head during the year under review was 7, against 6 in the year preceding. Of these, the following are worthy of notice:—

The Hindu System of Moral Science, by Babu Kisori Lal Sarkar, is a philosophical dissertation on the three *gunas*, known in Hindu philosophy by the names of *Satva Rajas* and *Tamas*. The *gunas* and their influence on the characters of men have been explained at length in the *Bhagavadgita*, and the author has freely drawn on that book for definitions and illustrations.

The Nyaya Philosophy, edited by Babu P. C. Sen, is a reprint of a short work giving an abstract of the principles of Nyaya Philosophy. The other works under this head are merely abstracts of text-books prescribed for the University students.

60. *Poetry*.—Nine books were received under this head during the year, against 14 in the year preceding. They are mostly annotated editions of well-known English poems, selected as text-books for the different University examinations.

61. *Politics*.—Only three books on this subject were received last year, and the most interesting and original among them was *The Political side of Brahmanism*, by Babu Yogendra Chandra Ghosh, a gentleman well known as an exponent of Positivism among his educated countrymen. The work contains an academic discourse on the political side of Brahmanism. The author thinks that this aspect of Brahmanism is very little understood and appreciated by his countrymen. They have been so deeply imbued with Western teaching that, in their opinion, the hope of their country's regeneration lies in the bodily adoption of parliamentary and democratic institutions of the West. But, says the author, the constitution of this country is essentially theocratic, and the adoption of democratic methods of government

among a people, constituted as the Indians are, is sure to end in failure. Although fully alive to the defects of English rule, the writer reminds such of his countrymen as long for a change of government, that French or Russian rule will prove distinctly worse for them. The attempts of some of the Congressmen to obtain the rights of British citizenship and the extension of the British constitution to India, are simply absurd and impracticable. He advises this party, whom he calls the Westernizers, to co-operate with the Hindu Revivalists. The latter should moderate, to some degree, their traditional exclusiveness, and pass from the region of speculative theology and philosophy into practical politics. Brahmanism should be somewhat remodelled, in order to bring it into touch with the progressive spirit of modern times. The "proletary classes" in this country have had a distinct theocratic culture, and are positively religious in their nature. And although much mischief has been done among them by the preaching of the modern doctrines of liberty and equality, the majority of them, happily, are still amenable to the control of the sacerdotal and patrician castes. Great things can only be expected from Brahmanism, and its political system is the only system available to us, as parliamentary or democratic methods of government are utterly unsuited to this country. The author then constructs a scheme of Church-Government with successive grades of priests, whose succession to office should be, as among the Mohunts and other monastic orders, testamentary, and whose functions should embrace many things more than what now forms part of their duty. This change should be gradually worked out by the Hindu patricians. All this may not be productive of immediate political independence, but then people should understand that political privileges cannot be secured all on a sudden and by violent methods.

The work contains many hard hits on the members of the Indian bureaucracy.

Two pamphlets dealing with the question of the *Union of Executive and Judicial Functions*, by the late Manomohan Ghosh, Barrister-at Law, were received during the year. One of these is a compilation of cases intended to illustrate the evils of the union of judicial and executive functions. It contains short accounts of altogether twenty cases, which have occurred in Bengal during the last twenty years, and with which the author was personally connected in the exercise of his profession as an Advocate of the High Court. The other is a collection of opinions of eminent Executive and Judicial authorities, covering the period 1798—1883, on the subject of the separation of judicial from executive functions. The opinions are both for and against the continuance of the present system.

62. *Religion*.—The number of books received under this head last year was 18, against 29 in the year preceding. These consist mostly of Christian tracts and sermons. English translations of the *Mahābhārata*, the *Srīmadbhāgavata*, the *Mārkaṇḍeya Purāna*, etc., in serial issues, also fall under this head. Babu Pratāp Chandra Rāy's translation of the *Mahābhārata* was finished, and a new and cheap edition by Babu Manmatha Nāth Datta commenced during the year. Several parts of the series entitled *The Wealth of India*, also by the latter author, giving English translations of the *Srīmadbhāgavata*, the *Mārkaṇḍeya Purāna*, and the *Kāmandaki Nīlīdrā* and an English translation of the *Mārkaṇḍeya Purāna*, by F. E. Pargiter, C.S., with interesting footnotes published in the *Bibliotheca Indica*, were received in the course of the year.

63. *Science (Mathematical)*.—Eighteen works under this head were received during the year, against 27 in the year preceding. These consist merely of mathematical class-books, and none of them call for any notice.

64. *Science (Natural and other)*.—Only ten books were received on this subject during the year, against 11 in the year preceding, and only one of them calls for notice. It is *G. V. Juggarow Observatory*, by J. Eliot, M.A., F.R.S., giving the results of meteorological observations taken at the Juggarow Observatory in Vizagapatam during the year 1894.

65. *GARO*.—Only three books in this language were received in the Library last year, against *nil* in the year before. Of these, two are on Religion and one on Science (Natural), and none of them call for any notice.

66. *HINDI*.—The number of publications in this language received last year is 106, against 88 in the year before. The following among them deserve notice:—

67. *Biography*.—Six books on this subject were received last year, against one in the year before. Of these, three are translations of Bengali books and three original works. The latter give an account of the lives of the Empress Victoria, Sivaji, and Durgādās Datta Vyāsa, a modern Hindustāni poet, respectively.

68. *Drama*.—Three books on this subject were received last year, against two in the year before. Of these two are translations of Bengali works and one original writing. None of them call for notice.

69. *Fiction*.—Seven books on this subject were received last year, against one in the year before. Of these, three are translations from other languages, and the rest original writing. None of them call for notice.

70. *History, including Geography*.—Only one book on this subject was received last year, against three in the year before.

71. *Language*.—Fifteen books on this subject were received last year, against 17 in the year before. All of them are educational and do not call for notice.

72. *Medicine*.—Two books on this subject were received last year, against *nil* in the year before. None of them call for any notice.

73. *Miscellaneous*.—Twenty-two books on this subject were received last year, against 19 in the year before. Of these, six are educational and 16 non-educational. Of the educational books, only one, *vis.*, *Vidyá Vinod*, Part II, by Babu Chandiprasád Sinha, deserves notice. It is a high class reader treating, among other things, of Hygiene, Natural Science, and various other matters possessing more or less educational value.

74. *Poetry*.—Only four books on this subject were received last year, against six in the year before. All of them are non-educational, and only the following two deserve notice:—

Padmávat (A name), by Mallik Muhammad Jaisi, is a poem based on the story of Padminí and the sack of Chitor by Alla-uddin.

No. 1565, 2nd quarter, *Padmávat*. It is written in *shet* (pure) Hindi without any mixture of Persian and Arabic words. The writer, Mallik Muhammad Jaisi, flourished in the time of the Emperor Sher Shah and wrote his book in 927 Hijira; and, though a Muhammadan, admires the heroism and nobility of the Rajputs.

No. 1501, 4th quarter, *Iditgalatá*. *Iditgalatá* (The Creeper of Grace) is a treatise on rhetorical figures by the Hindi poet Durgádás Datta Vyása known as Dattakavi.

75. *Religion*.—Thirty-three books on this subject were received last year, against 42 in the year before. Of these 7 are on Christianity, 24 on Hinduism, one on Sikhism, and one on Jainism. Christian publications do not call for any notice. Hindu publications are for the most part editions of portions of Tulsí Dás's *Rámáyan* with commentaries.

The Sikh publication, *vis.*:—*Pothi Japuji Sáheb* (The Book for Mental Recitation) is no other than the portion of the *Adi-granth* of Nának, intended for mental recitation. The Jain publication, entitled *Navapadártha Tatva Bodha* (The True Significance of Nine Categories) is a metrical discourse on the principles of Jainism.

76. *Science (Mathematical)*.—Seven books on this subject were received last year, against 4 in the year before. They are all educational works, and do not call for notice.

77. *Science (Natural and other)*.—Six books on this subject were received last year against 2 in the year before. Of these, 5 are educational and 1 non-educational. Educational books do not call for any notice. The one non-educational work, entitled *Rasáyana Samgraha*

No. 1617, 4th quarter, *Rasáyana samgraha*. (A Collection of recipes for different Chemical preparations), by Babu Visvambhar Barmá, gives directions for the preparation of a great variety of useful and ornamental articles and the performance of a number of useful chemical processes, such as electro-plating, enamelling, etc.

78. *KHASI*.—Only one book in this language was received in the Library last year, against three in the year before. The book in question is a tract on Brahmoism.

79. *MUNDARI*.—Only two books in this language were received last year, against one in the year preceding. Of these, one is on Language and the other on Religion. None of them deserve notice.

80. *MUSALMANI-BENGALI*.—Thirty books in this language were received last year, against 46 in the year before. The books fall under the following heads:—Fiction 4, Medicine 2, Miscellaneous 5, Poetry 1, and Religion 18; the corresponding figures for the year before last being:—Biography 2, Fiction 20, Medicine 1, Miscellaneous 8, Poetry 17, and Religion 14.

They are very interesting publications in a sense, and furnish amusement and edification to a large class of readers belonging to the lowest classes of Bengali Muhammadans. Time is, however, not very distant when, with the spread of education among the masses, this interesting class of literary composition will have died a natural death.

81. PALI.—Only one book in this language was received last year, against *nil* in the year before. The book in question is a Buddhist Text Society publication containing portions of *Vissuddhi Maggo* and *Dhammapada*, edited by the Rev. Seelakkhanda Thera.

82. PERSIAN.—Only two books in this language were received last year, against nine in the year before. Of these, one is a Miscellaneous and two Religious publications. None of them call for any notice.

83. SANSKRIT.—Only 54 books in this language were received last year, against 64 in the year before. The books fall under the following heads:—Drama 2, History 1, Language 6, Medicine 2, Miscellaneous 2, Philosophy 6, Poetry 6, Religion 28, and Science (Mathematical) 1; the corresponding figures for the year before last being:—Drama 1, Language 11, Medicine 1, Miscellaneous 21, Philosophy 2, Poetry 1, Religion 27. Of these, following deserve notice:—

84. *Drama*.—Of the two dramas, one is an edition of the *Prabodha Chandrodaya*, with the commentary of Mahesa Nyáyálankár, by Pandit Hrishikesa Sástri of the Calcutta Sanskrit College, and the other, the concluding part of a treatise on Sanskrit grammar in the form a drama, entitled *Antarvyākaraṇa Nāṭya Parisiṣṭam* (a drama embodying grammar). In this latter book the verses throughout bear a double meaning and read as rules of grammar, or as moral and philosophical precepts, according as they are construed one way or the other.

85. *History*.—Only one book, *viz.*, *Hādapākā Madan Senārya Vamsa Panjikā* (Genealogy of Madan Sen surnamed Hādapākā), was received under this head last year. It gives an account of the origin of the Vaidya caste and a genealogy of the descendants of Madan Sen, who is known among the Vaidyas by the surname of Hādapākā (the ripe-boned).

86. *Language*.—Of the books on this subject, only one, *viz.*, *Kātantra Chhandak Prakriyā* (The Derivation of Vedic Words according to the Rules of Kalāpa Grammar), by Mahāmahopādhyāya Chandra Kānta Tarkālanakár, Professor of Hindu Law in the Calcutta Sanskrit College, deserves notice. It is a complete treatise on Vedic Grammar, compiled from Pānini and other ancient authorities. It is intended as an appendix to Kalāpa Grammar, and may very well take rank as a standard work on the subject. The Mahāmahopādhyāya is a most erudite Sanskrit scholar, and the book is a monument of his well-digested and many-sided learning.

87. *Medicine*.—Of the two books on this subject, one, *viz.*, *Sārṅgadhara Samhitā* (A Treatise by Sārṅgadhara), is an edition, with commentary, by the learned Kavirāj Nisikānta Sen, of the well-known work on Hindu medicine of the same name, and the other is a valuable edition of Charaka's work, with the commentary of Chakrapāni Datta, by Kavirāj Harināth Visārad. When complete, the edition of Charak will prove a valuable addition to the Hindu medical literature of India.

88. *Philosophy*.—Publications on this subject include two works on Nyāya Philosophy, *viz.*, the *Tattva Chintāmani* and the *Nyāya Vārtika*, one on Vaisesika Philosophy, *viz.*, the *Bhāṣāparichchheda*, and one on Buddhist Philosophy of the Mādhyamika School, *viz.*, the *Mādhyamikā Vritti*. The first two works on the list are being published by the Asiatic Society under the editorship of Professor Kāmākhyānāth Tarkavāgīś of the Sanskrit College and Pandit Vindhyesvarī Prasād Dvivedī of Benares respectively. The first work is drawing to a close, and of the second work, only three fasciculi have been published. The former is a very difficult work on Modern Nyāya, and Professor Tarkavāgīś deserves great credit for bringing it out for the first time in a neat and correct form. The latter is a very rare and valuable work, and its publication is being watched with great interest by the Sanskrit-knowing public. Professor Vindhyesvarī's editorial labours in connection with the work will therefore readily be acknowledged and appreciated by the learned public. The *Mādhyamikā Vritti*, by the well-known Buddhist writer Chandra Kīrti, is being edited for the first time by the Buddhist Text Society, and the editors deserve great credit for the way in which they are

doing their work. It is the standard work of the Mādhyamika School. The *Bādhā-parichchheda* is a handbook of Vaiseshika Philosophy, and the edition of the work with a commentary of his own by the late learned Pandit Ananda Chandra Sārvabhauma will no doubt be appreciated by the public.

89. *Poetry*.—Two books on this subject deserve notice, and both of them are original compositions in Sanskrit verse. The one, viz., No. 1460, 1st quarter, *Dinājpur Rāja Vamsam*, by Pandit Mahesa Chandra Tarka Chudamani, is an account of the ancient Raj family of Dinājpur, and contains much interesting historical information; and the other, viz., No. 1501, 4th quarter, *Srī Rāmābhyudaya* (The Rise of Rāma), is an epic poem giving an account of Rāma Chandra from birth to marriage. Both the books are of considerable merit. The first one is written by the Court Pandit of Dinājpur, while the author of the second poem is a native of the district of Noakhāli.

90. *Religion*.—The editions of the *Aitareya Brāhmana*, the *Taittirīya Krishna Yajuk Samhitā*, and the *Apastamba Śrauta Sūtra*, prepared by the learned Vedic scholar Pandit Satya-vrata Sāmasrami under the auspices of the Asiatic Society, are the most important publications under this head.

91. *Science (Mathematical)*.—The only work published under this head last year is No. 4167, 1st quarter, *Kshetra Miti* (Geometry), by Durgā Prasad Dvivedi, based on a number of English text-books on the subject.

92. *SANTALI*.—Only two books in this language were received last year, against four in the year before. Of these, one is a Religious and the other a Miscellaneous publication, and none of them call for notice.

93. *URDU*.—Only 13 books in this language were received last year, against 22 in the year before. They fall under the following heads, viz.:—Biography 2, Drama 1, History 1, Law 1, Medicine 1, Miscellaneous 6, and Religion 1, the corresponding figures for the year before last being:—Language 3, Miscellaneous 7, Poetry 4, and Religion 8. Of these, only one book, viz., No. 882, 1st quarter, *Essays on the Reform of Muhammadan Society*, by Mr. Delawar Hossain Ahmed, B.A., Inspector General of Registration, deserves notice.

In this book the writer makes a distinction between the cardinal principles of Islam and the social and religious practices known as the *maslās*. These *maslās* are intended for the temporal good of mankind, and there is nothing in their nature to prevent them from being modified according to the changed circumstances of humanity. Unless, therefore, the Musalmans see their way to change these *maslās*, so as to suit their changed condition, the downfall of the Muhammadan community will not be arrested, and its members will, in the course of time, be reduced to the rank of "hewers of wood and drawers of water." The Muhammadan Law of Inheritance, by encouraging the division of property into too many petty shares, tends also to impoverish the race. The Musalmans should also have a landed aristocracy like the Hindus, and they cannot have one, unless they are declared competent to constitute filial *wakfs* or make testamentary dispositions of property.

94. *URIA*.—One hundred and fifty-six books in this language were received last year against 110 in the year before. The books fall under the following heads:—Biography 3, Drama 11, Fiction 2, History 6, Language 27, Medicine 1, Miscellaneous 22, Poetry 43, Religion 31, Science (Mathematical) 6, Science (Natural) 3, and Travels and Voyages 1; the corresponding figures for the year before last being:—Drama 4, Fiction 5, History 4, Language 17, Miscellaneous 17, Poetry 29, Religion 24, Science (Mathematical) 7, and Science (Natural) 3.

The following books in this language deserve notice:—

95. *Drama*.—*Feni Samāhār Nālak*, by Babu Haribara Nāth, is a translation into Uriya of the well-known Sanskrit drama by Bhatta Nāāyan.

96. *Miscellaneous*.—*Fividha Prabandha* (Miscellaneous Essays), by Babu Visvanāth Kar, is a collection of essays on a variety of subjects.

97. *Poetry.—Bhāvand* (Reflections), by Babu Sádhu Charan Kar, is a collection of short pieces, mostly lyrical and emotional. Some of them are of considerable merit.
No. 1284, 4th quarter, *Bhāvand*.
98. *Travels and Voyages.—Dákshinátya Bhraman* (Travels in Southern India), by Babu Sasi Bhúshan Ráy, is a collection of notes in the form of a diary, embodying the writer's observations on men and things in the course of his travels in Southern India.
No. 1297, 4th quarter, *Dákshinátya Bhraman*.
99. Uriya literature is still in its infancy, and the few readable books, other than old poems, it contains are for the most part translations from Bengali, which by reason of its superior development has in a marked degree influenced all the Indian vernaculars with which it has come into contact. Speaking generally, Uriya language and literature are but a reflex of Bengali language and literature. Uriya writers have a strange fascination for acrostics, and their works on poetry consist mainly of *chaúsidá* (a form of acrostics) and mythological poems and dramas.
Character of Uriya Literature.
100. BI-LINGUAL PUBLICATIONS.—Two hundred and seventy publications under this head were received last year, against 285 in the year before. They consist of works written, generally, in any two of the following languages :—Bengali, English, Sanskrit, Hindi, Uriya, Urdu, Arabic, Persian, Latin, Malay, Musalmani-Bengali, Pali, and Manipuri. But among them, those written in Bengali and Sanskrit are the most important. They consist mostly of editions of ancient Sanskrit works on law, medicine, philosophy, religion, etc. The following works under this head deserve mention :—
101. BENGALI AND SANSKRIT—
- Law.—Dattaka Chandriká* (The Moonlight of the Law of Adoption), by Pandit Umá Cbaran Tarkaratna, is a well-known text-book on the law of adoption, with a Bengali translation, notes, and precedents.
No. 2305, 2nd quarter, *Dattaka Chandriká*.
- Dattaka Sarvasva* (The Substance of the Law of Adoption), by Pandit Sivachandra Visárad Bhattácháryya, contains authoritative texts dealing with the law of adoption and the rituals connected with it.
No. 2342, 3rd quarter, *Dattaka Sarvasva*.
- Medicine.—Ayurveda Samgraha* (an Ayurvedic compilation), by Babus Devendra Náth Sen Gupta and Upendra Náth Sen Gupta, is a revised edition containing much new matter incorporated for the first time. It is exceedingly well got up and admirably suited to be a handbook of Ayurvedic medicine.
No. 2272, 1st quarter, *Ayurveda Samgraha*.
- Philosophy.—Hindu Sástra, Part V* (The Hindu Sástras), edited by Babu Ramesa Chandra Datta, C.S., contains a synopsis of the six principal systems of Hindu Philosophy. The synopsis has been very carefully prepared, and is remarkable for the accuracy and lucidity of its exposition. It is a serial publication, and serves the useful purpose of popularising Hindu Sástras.
No. 2282, 1st quarter, *Hindu Sástra, Part V*.
- Nyáya Darshan, Part III* (Nyáya Philosophy), edited by Pandit Survesvar Sárvabhauma, contains the *sútras* of Gautama, with an easy commentary in Sanskrit and a popular exposition in Bengali by the editor. The edition under notice certainly supplies a long-felt want, and will be greatly appreciated by the Sanskrit-learning public, specially those among them who have not the advantage of reading Hindu Philosophy with a teacher.
No. 2346, 3rd quarter, *Nyáya Darshan, Part III*.
- Religion.—Upanishadañ, Parts I and II* (A Number of Upanishads), by Babu Sítánáth Datta, contain the *Taittiríya, Aitareya, and Sectásvatara Upanishads*, with an easy commentary in Sanskrit and a Bengali translation.
Nos. 2280-81, 1st quarter, *Upanishadañ, Parts I and II*.
- Upanishadálá* (A Number of Upanishads), by Babu Prasanna Kumár Sástrí, contains the *Muktikopaniśad, the Garbhkopaniśad, Brahmopaniśad, Sarvopaniśad, Kaivalyopaniśad, Brahmopaniśad*, and a number of other Upanishads, with the commentaries of Sankar Náráyan, and Sankaráñanda, and a Bengali translation by the editor.
No. 2310, 2nd quarter, *Upanishadálá*.

Krishna Yajurvediya Upanishadah (Upanishads of the Black Yajurveda), edited by Aobáryya Sándrananda, contains *Bhriyápanishad*, *Sikshopaniśhad*, *Brahmaridyopaniśhad*, and the *Nárdyanopaniśhad*, with a Bengali translation.

No. 2345, 3rd quarter, *Krishna Yajurvediya Upanishadah*.

Srī Srī Chaitanya Charitāmrita (The Nectar of the Life of Chaitanya), edited by Madan Gopál Gosvámí and others, contains the text with interesting notes by the editor, a most learned Vaishnava scholar.

No. 2332, 2nd quarter, *Srī Srī Chaitanya Charitāmrita*.

102. BENGALI AND ENGLISH PUBLICATIONS—

Miscellaneous.—Among the works under this head only one, *vis.*, *Samarthakosha*, by Babus Anupkrishna Mitra and Lalit Krishna Basu, which contains a Bengali-English Dictionary, with a Puranic Biographical Dictionary, deserves notice.

Samarthakosha.

103. ENGLISH AND HINDI PUBLICATIONS—

Poetry.—Only one publication under this head deserves notice, *vis.*, *Padumávati*, or the story of Pudminí and the sack of Chitor by Allaudin, by Málik Muhammad Jaisi, who flourished in the time of Sher Shah. Two editions of this well-known Hindi classic were received in the Library in the course of the year, of which one has already been noticed in the course of this report. The present is a Bibliotheca Indica publication prepared by the distinguished Sanskritists, Dr. G. A. Grierson and Mahámahopádhyaýa Sudhákara Dvivedí. The edition under notice is not complete: it is furnished with a commentary in Hindi and an English translation with critical notes.

No. 79, 4th quarter, *the Padumávati*.

104. PALI AND SANSKRIT—

Religion.—Only one publication under this head deserves notice, and that is a Buddhist Text Society publication, entitled *Samádhikárátrám*, published from the manuscript for the first time by Rai Sarat Chandra Dás Báhádur, C.I.E., and Pandit Hari Mohan Vidyábhúshan.

No. 2, 4th quarter, *Samádhikárátrám*.

105. TRI-LINGUAL PUBLICATIONS.—Twenty-six works under this head were received last year, against 45 in the year before. They fall under several groups, and consist mostly of notes, meaning books, etc. The following among them deserve notice:—

Philosophy.—*Vedántáryya Bháshyam* (A Bháshya Commentary on the Vedanta Philosophy by Aryya), by Aryya Muni and Bálakrishna Saháy, contains a dualistic exposition of a chapter of the Brahmasútras of Vyása, with English and Hindi translations.

No. 5, 1st quarter, *Vedántáryya Bháshyam*.

106. PERIODICALS.—Periodicals received in the Bengal Library are generally classed under the heads of Law, Medicine, Miscellaneous, and Religion. Of these, those written in Bengali and English are the most important. The number of periodicals received last year was 617, against 718 in the year before. They represent 100 distinct issues, against 107 in the year before, and are written—53 in Bengali, 34 in English, 2 in Garo, one in Hindi, one in Sanskrit, one in Bengali-English, 5 in Bengali-Sanskrit, 2 in English-Sanskrit, and one in Bengali-English and Sanskrit. Twenty-seven new journals were started, and 20 old ones, including the well-known and important journal *Sádhana*, disappeared in the course of the last year.

107. BENGALI JOURNALS.—Among the Bengali journals the following are the most important:—

Chikitsá Sammilan (The Bringing Together of Different Systems of Medicine), edited by Kaviráj Avinás Chandra Kaviratna, is, as its name implies, a medical journal, started with the laudable object of bringing together, and if possible, reconciling, the different systems of medicine, *vis.*, the *kaviráji*, the allopathy, and the homoeopathy.

Vámbodhinípatrika (A Journal for the Instruction of Females), *Mahilá* (The Lady) and *Paricháriká* (The Maid-Servant) deserve notice as being the only Bengali journals intended for female readers. Of these, the first, edited by Babu Umes Chandra Datta, B.A., is a journal of long standing and devoted to the discussion of a variety of useful and important topics. The second and the third, edited by Reverend Giris Chandra Sen and Miss Sucháru Sen, respectively, were started only last year.

Bhāratī (The Goddess of Speech), edited by two Hindu ladies, viz., Hiranmayī Devī and Saralā Devī heads the list of Bengali journals. No. 3949, 1st quarter, *Bhāratī*, Vol. 19, No. 9. It is conducted with conspicuous ability, and discusses literary, scientific, political, and miscellaneous topics. Its political views are tinged with radicalism, and more or less unfavourable to British rule. The following will serve as a specimen of its political views:—

“The English administration in India is becoming more and more illiberal and oppressive. The introduction of local self-government has rather increased than mitigated the rigours of that administration. The tendency of the administration is made clear by the provisions of the Jury Bill, which, when passed, will reduce the jury into a ‘consultative body.’ As to local self-government, it is a sham and a misnomer. Though Bengalis were the first to invite Englishmen into Bengal, though they have since loyally followed them through prosperity and adversity, and have completely thrown in their lot with that of their new rulers, they are now looked upon with jealousy and hatred by the latter. Eurasians share in the prosperity of Englishmen because they have identified their lot with theirs, and yet Bengalis, who have done the same thing, and much more than that, fare very differently at their hands. Even petty acts of administration show the attitude of the rulers towards the Bengalis.”

Navyabhārat (New India), edited by Babu Devīprasanna Rāy Chaudhuri, is an important journal, discussing literary, historical, philosophical, and miscellaneous topics. Social and religious elements often predominate in its writings.

Sāhitya (Literature), edited by Babu Sures Chandra Samājpati, is a high class literary journal, standing next to *Bhāratī*. Notes on contemporary literature form an interesting feature of this journal. Its articles relating to Vedic hymns are very interesting reading.

Sāhitya-Parishat Patrikā (The Journal of the Academy of Literature), edited by Babu Rajanī Kānta Gupta, is the organ of the newly-established Literary Society named the Vangiya Sāhitya Parishad. Its articles are of literary and scientific interest, and those on scientific terminology published in its columns in the course of the last year are the most important.

Tattvabodhinī Patrikā (The Expositor of Truth), edited by Babu Dvijendra Nāth Tagore, has lost its former character and importance. It is the organ of the Adi Brahmo Samāj.

Sijjanatoshanī (The Delighter of Good Men), edited by Babu Kedār Nāth Bhaktī Vinod, is an organ of the Vaishnava community and devoted to the publication of important Vaishnava religious works. One of its articles published in the course of last year, contains an account of the teachings of the well-known Vaishnava philosopher, Nimvāditya.

108. ENGLISH PERIODICALS.—Among the English periodicals, the following are the most important:—

The *Calcutta Journal of Medicine*, edited by Dr. Mahendra Lāl Sarkār, is devoted to the cause of Homœopathy.

The *Medical Reporter and the Indian Lancet*, edited by Lawrence Fernandez, the *Indian Medical Gazette*, edited by W. J. Simpson, M.D., Health Officer of the Calcutta Municipality, and the *Indian Medical Record*, edited by James R. Wallace, M.D., are journals devoted to the cause of Allopathy. All of them are conducted with ability and discuss, among other things, topics more or less bearing on sanitation and public hygiene.

The *Journal of the Asiatic Society* is devoted to literature, science, and antiquities.

The *Calcutta Review*, edited by James W. Furrell, is a first class literary magazine devoted to literature, science, and politics. Among the articles published in its columns last year, that on the Italian Penal Code, by the late H. A. D. Phillips, C.S., is one of the most interesting.

The *National Magazine*, edited by Babu Kālī Prasanna De, is an important organ of educated Bengalis, and contains interesting articles bearing on literature and politics.

The *Journal of the Buddhist Text Society*, edited by Babu Sarat Chandra Dās, is a very important literary journal devoted to the publication of Buddhist texts. It published some important Buddhist philosophical works in the course of the last year.

109. BENGALI AND SANSKRIT PERIODICALS—

Hindu Patrikā (The Hindu Magazine), edited by Babu Jadu Nāth Majumdār, M.A., B.L., is a high class Hindu religious monthly, devoted to the publication and exposition of important religious and philosophical texts. It published a number of such texts in the course of the last year.

CHARACTER OF NATIVE BENGALI JOURNALISTIC LITERATURE.

110. Speaking generally, pessimism and conservatism seem to be the characteristic traits of native Bengali journalistic Literature. The recrudescence of Vaishnavism with its innate antipathy to what may be styled the temporal and material aspect of life, has tended to accentuate these traits. As a consequence, healthy liberalism, which sets its face against morbid pessimism and delights to dwell upon the bright side of life, rarely finds expression in native journals. An exception must, however, be made in favour of the *Bhārdī* and some of the Brahma journals of the Sādhāran Church, which are always trying to place before their readers, ideals of life more or less in accord with the modern ideas of progress and civilization. Although a high standard of excellence has been reached by a few of these journals, the majority of them can but make a very poor show in this respect, and rely on the stories of love and adventure, published in their columns, for their success as pecuniary ventures. No wonder, therefore, that many die early, and few, not excepting even the best ones, are above the chance of a financial collapse. The system of payments for literary contributions is unknown in native journalism, and few periodicals succeed in securing a really able staff or manage to keep it long. Signs of a change for the better are, however, already visible, and native journalism has possibly a bright future before it.

CALCUTTA;
The 1st March 1897.

RAJENDRA CHANDRA SĀSTRĪ, M.A.,
Librarian, Bengal Library.

Tabular Analysis of the Arabic books, including periodicals, received in the Bengal Library, during the year 1896.—TOTAL 4.

SUBJECT.	ORIGINAL WORKS.		Republi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non- Educa- tional.	TOTAL.
	First editions.	New editions.						
Language . . . . .	...	...	2	...	2	2	...	2
Religion	1	...	1	...	2	...	2	2
TOTAL	1	...	3	...	4	2	2	4

Tabular Analysis of the Assamese books, including periodicals, received in the Bengal Library, during the year 1896.—TOTAL 14.

History	2	...	...	...	2	2	...	2
Language	1	2	...	...	3	3	...	3
Miscellaneous	1	...	...	...	1	1	...	1
Poetry	2	1	...	...	3	2	1	3
Religion	1	...	...	1	2	...	2	2
Science (Mathematical and Mechanical).	2	1	...	...	3	3	...	3
TOTAL	9	4	...	1	14	11	3	14

Tabular Analysis of the Bengali books, including periodicals, received in the Bengal Library, during the year 1896.—TOTAL 1,076.

Arts	5	...	...	...	5	...	5	5
Biography	22	1	...	...	23	...	23	23
Drama	31	1	...	...	32	...	32	32
Fiction	75	3	...	5	83	...	83	83
History	27	9	...	1	37	24	9	37
Language	104	45	...	...	149	147	2	149
Law	7	...	...	...	7	...	7	7
Medicine	32	9	...	1	42	...	42	42
Miscellaneous	297	11	...	1	309	7	302	309
Poetry	78	18	2	1	99	35	64	99
Politics	1	...	...	...	1	...	1	1
Religion	233	4	...	5	242	...	242	242
Science (Mathematical and Mechanical).	19	17	...	...	36	36	...	36
Science (Natural and other)	8	2	...	...	10	9	1	10
Travels and Voyages	1	...	...	...	1	...	1	1
TOTAL	910	120	2	14	1,076	262	814	1,076

Tabular Analysis of the English books, including periodicals, received in the Bengal Library during the year 1896. — TOTAL 513.

SUBJECT.	ORIGINAL WORKS.		Republi- cations.	Trans- lations.	TOTAL.	Educa- tional.	Non- educa- tional.	TOTAL.
	First editions.	New editions.						
Arts	2	...	...	...	2	1	1	2
Biography	2	1	...	...	3	...	3	3
Drama . . . . .	...	...	4	...	4	4	...	4
Fiction	2	...	...	...	2	...	2	2
History	24	10	...	2	36	30	6	36
Language	45	9	3	...	57	53	4	57
Law	23	4	...	...	26	...	...	26
Medicine	60	2	...	3	65	...	65	65
Miscellaneous	131	7	...	1	139	2	137	139
Philosophy (including Mental and Moral Science).	7	...	...	...	7	5	2	7
Poetry	2	...	7	...	9	7	2	9
Politics	3	...	...	...	3	...	3	3
Religion	120	2	...	10	132	...	132	132
Science (Mathematical and Mechanical).	9	9	...	...	18	16	2	18
Science (Natural and other)	8	2	...	...	10	9	1	10
TOTAL	437	46	14	16	513	127	386	513

Tabular Analysis of the Garo books, including periodicals, received in the Bengal Library during the year 1896. — TOTAL 17.

Religion	15	...	...	1	16	...	16	16
Science (Mathematical and Mechanical). . . . .	...	...	...	1	1	1	...	1
TOTAL	15	...	...	2	17	1	16	17

Tabular Analysis of the Hindi books, including periodicals, received in the Bengal Library during the year 1896. — TOTAL 118.

Biography	3	...	...	3	6	...	6	6
Drama	1	...	...	2	3	...	3	3
Fiction	5	...	...	2	7	...	7	7
History	1	...	...	...	1	1	...	1
Language	11	1	...	3	15	15	...	15
Medicine	2	...	...	...	2	...	2	2
Miscellaneous	20	...	...	2	22	6	16	22
Poetry	3	...	1	...	4	...	4	4
Religion	44	1	...	...	45	...	45	45
Science (Mathematical and Mechanical).	5	1	...	1	7	7	...	7
Science (Natural and other)	2	1	...	3	6	5	1	6
TOTAL	97	4	1	16	118	34	84	118

Tabular Analysis of the Khasi books, including periodicals, received in the Bengal Library during the year 1896. — TOTAL 1.

Religion	1	1	...	1	1
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Tabular Analysis of the Mundari books, including periodicals, received in the Bengal Library during the year 1896. — TOTAL 2.

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

Tabular Analysis of the Musalmani-Bengali books, including periodicals, received in the Bengal Library during the year 1896.—TOTAL 30.

SUBJECT.	ORIGINAL WORKS.		Republ-ications.	Transla-tions.	TOTAL.	Educa-tional.	Non-educational.	TOTAL.
	First edition.	New edition.						
Fiction	2	2	...	...	4	...	4	4
Medicine	2	...	...	...	2	...	2	2
Miscellaneous	4	1	...	...	5	...	5	5
Poetry	1	...	...	...	1	...	1	1
Religion	18	2	...	...	18	...	18	18
TOTAL	25	5	...	...	30	...	30	30

Tabular Analysis of the Pali books, including periodicals, received in the Bengal Library during the year 1896.—TOTAL 1.

Religion	1	...	1	...	1	1
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Tabular Analysis of the Persian books, including periodicals, received in the Bengal Library during the year 1896.—TOTAL 2.

Miscellaneous	2	2	...	2	2
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Tabular Analysis of the Sanskrit books, including periodicals, received in the Bengal Library during the year 1896.—TOTAL 62.

Drama	1	...	1	...	2	...	2	2
History	1	...	...	...	1	...	1	1
Language	1	2	3	...	6	3	3	6
Medicine . . . . .	...	...	2	...	2	...	2	2
Miscellaneous	10	...	...	...	10	...	10	10
Philosophy (including Mental and Moral Science).	...	...	6	...	6	...	6	6
Poetry	4	...	2	...	6	...	6	6
Religion	4	2	22	...	28	...	28	28
Science (Mathematical and Mechanical).	1	...	...	...	1	...	1	1
TOTAL	22	4	36	...	62	3	59	62

Tabular Analysis of the Santali books, including periodicals, received in the Bengal Library during the year 1896.—TOTAL 2:

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

Tabular Analysis of the Urdu books, including periodicals, received in the Bengal Library during the year 1896.—TOTAL 13.

Biography	2	...	...	...	2	...	2	2
Drama . . . . .	...	1	...	...	1	...	1	1
History	1	...	...	...	1	...	1	1
Law	1	...	...	...	1	...	1	1
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	6	...	...	...	6	...	6	6
Religion	1	...	...	...	1	...	1	1
TOTAL	13	1	...	...	13	1	12	13

Tabular Analysis of Uriya books, including periodicals, received in the Bengal Library, during the year 1896.—TOTAL 156.

SUBJECT.	ORIGINAL WORKS.		Republications.	Translations.	TOTAL.	Educa-tional.	Non-educa-tional.	TOTAL.
	First editions.	New editions.						
Biography	2	...	...	1	3	...	3	3
Drama	6	4	...	1	11	...	11	11
Fiction	1	1	...	...	2	...	2	2
History	1	5	...	...	6	6	...	6
Language	8	16	...	3	27	27	...	27
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	15	7	...	...	22	7	15	23
Poetry	31	12	...	...	43	3	40	43
Religion	24	3	...	4	31	...	31	31
Science (Mathematical and Me- chanical).	1	5	...	...	6	6	...	6
Science (Natural and other)	1	2	...	...	3	3	...	3
Travels and Voyages	1	...	...	...	1	...	1	1
TOTAL	92	55	...	9	156	52	104	156

Tabular Analysis of the Arabic and Bengali books, including periodicals, received in the Bengal Library, during the year 1896.—TOTAL 1.

Religion	1	1	...	1	1
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Tabular Analysis of the Arabic and Musalmani-Bengali books, including periodicals, received in the Bengal Library, during the year 1896.—TOTAL 10.

Miscellaneous	2	...	...	...	2	...	2	2
Religion	5	2	...	1	8	...	8	8
TOTAL	7	2	...	1	10	...	10	10

Tabular Analysis of the Arabic and Persian books, including periodicals, received in the Bengal Library, during the year 1896.—TOTAL 2.

Religion	2	2	...	2	2
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Tabular Analysis of the Arabic and Urdu books received in the Bengal Library, during the year 1896.—TOTAL 2.

Religion	2	2	...	2	2
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Tabular Analysis of the Bengali and English books, including periodicals, received in the Bengal Library, during the year 1896.—TOTAL 92.

Language	39	23	...	...	61	58	3	61
Medicine	9	...	...	...	9	...	9	9
Miscellaneous	21	...	...	...	21	1	20	21
Science (Mathematical and Me- chanical)	1	...	...	...	1	1	...	1
TOTAL	69	23	...	...	92	60	32	92

Tabular Analysis of the Bengali and Hindi books, including periodicals, received in the Bengal Library, during the year 1896.—TOTAL 1.

Religion	1	...	1	...	1	1
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Tabular Analysis of the Bengali and Manipuri books, including periodicals, received in the Bengal Library, during the year 1896.—TOTAL 1.

SUBJECTS.	ORIGINAL WORKS.		Republi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non- educa- tional.	TOTAL.
	First edition.	New edition.						
Language	1	...	...	...	1	1	...	1

Tabular Analysis of the Bengali and Sanskrit books, including periodicals, received in the Bengal Library, during the year 1896.—TOTAL 143.

Biography . . . . .	...	1	...	...	1	...	1	1
Language	3	...	...	1	4	3	1	4
Law . . . . .	...	...	...	3	3	...	3	3
Medicine	1	...	...	2	3	...	3	3
Miscellaneous	3	...	...	11	14	2	12	14
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	8	8	...	8	8
Poetry	1	...	...	9	10	...	10	10
Religion	26	1	5	68	100	...	100	100
TOTAL	34	2	5	102	143	5	138	143

Tabular Analysis of the Bengali and Uriya books, including periodicals, received in the Bengal Library, during the year 1896.—TOTAL 6.

Religion	6	6	...	6	6
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Tabular Analysis of the English and Hindi books, including periodicals, received in the Bengal Library, during the year 1896.—TOTAL 3.

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

Tabular Analysis of the English and Latin books, including periodicals, received in the Bengal Library, during the year 1896.—TOTAL 4.

Language	2	1	...	...	3	3	...	3
Religion	1	...	...	...	1	...	1	1
TOTAL	3	1	...	...	4	3	1	4

Tabular Analysis of the English and Malay books, including periodicals, received in the Bengal Library, during the year 1896.—TOTAL 1.

Language	1	1	...	1	1
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Tabular Analysis of the English and Sanskrit books, including periodicals, received in the Bengal Library, during the year 1896.—TOTAL 14.

Arts	1	...	...	...	1	...	1	1
Language	3	1	...	...	4	4	...	4
Miscellaneous	5	...	...	...	5	1	...	5
Poetry . . . . .	...	...	...	1	1	...	1	1
Religion	2	...	...	1	3	...	3	3
TOTAL	11	1	...	2	14	5	9	14

Tabular Analysis of the English and Urdu books, including periodicals, received in the Bengal Library, during the year 1896.—TOTAL 8.

SUBJECT.	ORIGINAL WORKS.		Republi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non- educa- tional.	TOTAL.
	First editions.	New editions.						
Language	3	...	...	...	3	2	1	3

Tabular Analysis of the English and Uriya books, including periodicals, received in the Bengal Library, during the year 1896.—TOTAL 2.

Language	1	1	2	2	...	2
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Tabular Analysis of the Hindi and Sanskrit books, including periodicals, received in the Bengal Library, during the year 1896.—TOTAL 4.

Miscellaneous	1	...	...	1	2	...	2	2
Religious . . . . .	...	...	1	1	2	...	2	2
TOTAL	1	...	1	2	4	...	4	4

Tabular Analysis of the Pali and Sanskrit books, including periodicals, received in the Bengal Library, during the year 1896.—TOTAL 1.

Religion	1	...	1	...	1	1
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Tabular Analysis of the Persian and Urdu books, including periodicals, received in the Bengal Library, during the year 1896.—TOTAL 3.

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

Tabular Analysis of the Sanskrit and Urdu books, including periodicals, received in the Bengal Library, during the year 1896.—TOTAL 1.

Philosophy (including Mental and Moral Science)	1	1	...	1	1
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Tabular Analysis of the Sanskrit and Uriya books, including periodicals, received in the Bengal Library, during the year 1896.—TOTAL 12.

Language	1	...	...	...	1	...	1	1
Miscellaneous	1	1	...	1	3	...	3	3
Poetry	1	...	...	...	1	...	1	1
Religion	2	1	...	4	7	...	7	7
TOTAL	5	2	...	5	12	...	12	13

Tabular Analysis of the Arabic, Musalmani-Bengali and Persian books, including periodicals, received in the Bengal Library, during the year 1896.—TOTAL 2.

Religion	2	2	...	2	2
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Tabular Analysis of the Bengali, English and Manipuri books, including periodicals, received in the Bengal Library during the year 1896.—TOTAL 1.

SUBJECT.	ORIGINAL WORKS.		Republi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non- educa- tional.	TOTAL.
	First editions.	New editions.						
Language	1	...	...	1	...	1	1

Tabular Analysis of the Bengali, English and Persian books, including periodicals, received in the Bengal Library, during the year 1896.—TOTAL 1.

Language	1	1	...	1	1
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Tabular Analysis of the Bengali, English and Sanskrit books, including periodicals, received in the Bengal Library, during the year 1896.—TOTAL 19.

Language	12	1	...	...	13	13	...	13
Miscellaneous	1	...	...	...	1	...	1	1
Poetry . . . . .	...	...	4	...	4	4	...	4
Religion . . . . .	...	...	1	...	1	...	1	1
TOTAL	13	1	5	...	19	17	2	19

Tabular Analysis of the Bengali, Hindi and Sanskrit books, including periodicals, received in the Bengal Library, during the year 1896.—TOTAL 1.

Philosophy (including Mental and Moral Sciences)	1	1	...	1	1
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Tabular Analysis of the Bengali, Sanskrit and Uriya books, including periodicals, received in the Bengal Library, during the year 1896.—TOTAL 1.

Religion	1	1	...	1	1
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Tabular Analysis of the English, Hindi and Sanskrit books, including periodicals, received in the Bengal Library, during the year 1896.—TOTAL 1.

Philosophy (including Mental and Moral Sciences)	1	1	...	1	1
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Tabular Analysis of the English, Hindi and Urdu books, including periodicals, received in the Bengal Library, during the year 1896.—TOTAL 2.

Language	2	2	2	...	2
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Tabular Analysis of the English, Persian and Urdu books, including periodicals, received in the Bengal Library, during the year 1896.—TOTAL 1.

Language	1	1	...	1	1
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Table of books received in the Bengal Library during the year 1896—2,346.

Number.	SUBJECT.	Books published in English and other European languages.	Books published in the vernacular languages spoken in the Provinces.	Books published in the Indian classical languages.	Books published in more than one language.	REMARKS.
1	2	3	4	5	6	7
1	Art	2	5	...	1	
2	Biography	3	34	...	1	
3	Drama	4	47	2	...	
4	Fiction	2	96	...	...
5	History (including Geography)	36	47	1	...	
6	Language	67	195	8	101	
7	Law	28	8	...	3	
8	Medicine	65	48	2	12	
9	Miscellaneous	139	366	12	48	
10	Philosophy	7	...	6	11	
11	Poetry	9	150	6	18	
12	Politics	3	1	...	...
13	Religion	132	358	30	139	
14	Science (Mathematical)	18	54	1	1	
15	Science (Natural and other)	10	19	...	...
16	Travels and Voyages . . . . .	...	2	...	...
TOTAL		513	1,430	68	335	
1	Originals	483	1,383	29	207	
2	Republications { Originals	14	4	39	13	
3	Translations { Translations	16	43	...	115	
TOTAL		513	1,480	68	335	
1	Educational	127	362	5	102	
2	Non-Educational	386	1,068	63	233	
TOTAL		513	1,430	68	335	

Uni-lingual 1,463
 Bi-lingual 206
 Periodicals (in number) 647
 TOTAL 2,346

FORM I.—Total books of all kinds received from the different Divisions in Bengal—2,346.

Number.	DIVISIONS.	ENGLISH.		OTHER LANGUAGES.	
		Number of books.	Number of copies.	Number of books.	Number of copies.
1	2	3	4	5	6
1	Bhagalpur . . . . .	...	...	5	5,000
2	Burdwan	14	1,700	56	44,050
3	Chittagong	2	1,500	21	27,284
4	Chota Nagpur	7	6,350	3	2,150
5	Dacca	6	4,100	183	209,375
6	Orissa	1	200	185	203,200
7	Patna	7	5,600	101	81,800
8	Presidency	30	36,380	138	223,200
9	Rajshahi . . . . .	...	...	24	19,975
10	Town of Calcutta	446	598,078	1,117	1,817,816
TOTAL		513	654,903	1,833	2,633,850

22,2678
 CG
 5139

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.
1	2	3	4
613	654,908	1,833	2,633,850

FORM III.—Comprising uni-linguals only for 1896, being 1,403 in number.

Number.	Language.	Originals.	Republications and translations.	Number.	Subject.	Originals.	Republications and translations.
1	2	3	4	5	6	7	8
1	Arabic	1	3	1	Art	7	...
2	Assamese	13	1	2	Biography	33	4
3	Bengali	736	16	3	Drama	45	8
4	English	233	30	4	Fiction	91	7
5	Garo	1	2	5	History (including Geo-	61	3
6	Hindi	89	17		graphy.)		
7	Khasi . . . . .	...	1	6	Language	246	14
8	Mundari	3	...	7	Law	27	...
9	Musalmani-Bengali	30	...	8	Medicine	50	6
10	Pali . . . . .	...	1	9	Miscellaneous	236	4
11	Persian	2	...	10	Philosophy	7	6
12	Sanskrit	18	36	11	Poetry	152	13
13	Santali	2	...	12	Politics	4	...
14	Urdu	13	...	13	Religion	210	46
15	Uriya	147	9	14	Science (Mathematical)	70	1
				15	Science (Natural and other)	26	4
				16	Travels and Voyages	2	...
	TOTAL	1,287	116		TOTAL	1,287	116

FORM IV.—Exhibiting the number of periodicals published during 1896, amounting in all to 160 magazines and periodicals for 1896.

English.	MONTHLY.		BI-MONTHLY.		ANNUAL.		HALF-YEARLY.		QUARTERLY.		FOUR-MONTHLY.		THREE-MONTHLY.		WEEKLY.		BI-WEEKLY.		UNCERTAIN.	
	English.	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.	English.	Other languages.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	
24	66	...	...	...	...	...	...	3	1	3	...	...	...	...	1	1	...	1	...	

NORTH-WESTERN PROVINCES AND OUDH.

From J. O. MILLER, Esq., Secretary to the Government of the North-Western Provinces and Oudh, Miscellaneous Department, to the Secretary to the Government of India, Home Department,—No. 555, dated the 14th April 1897.

I am directed to submit, for the information of His Excellency the Governor General in Council, a copy of the report of the Director of Public Instruction, North-Western Provinces and Oudh, on the publications registered in these Provinces during the year 1896, under Act XXV of 1867.

From T. C. LEWIS, Esq., M.A., Director of Public Instruction, North-Western Provinces and Oudh, to the Secretary to the Government of the North-Western Provinces and Oudh,—No. $\frac{4}{35.6}$, dated the 9th February 1897.

I have the honour to submit my annual report on publications, together with the usual statements of works, registered under Act XXV of 1867, during the year 1896.

2. As required by G. O. No. 3480, dated the 3rd October 1892, General Department, each language or combination of two or more languages forms the subject of a separate statement.

3. The first statement relates to works in the English language. It shows 105 publications against 95 of the last year and 102 of the year before last. Of these the following works are noticeable:—

ARTS.

The Moghal Architecture of Fatehpur Sikri, Part I (No. 1—41 of the first quarter), by Edmund W. Smith, of the Archaeological Survey Department, North-Western Provinces and Oudh. This is a survey of the monumental buildings in the well known city of Fatehpur Sikri, founded by the Emperor Akbar. The work contains 550 pages, exclusive of 126 illustrations, and is in progress.

A Monograph of the Brass and Copper Wares of the North-Western Provinces and Oudh; *A Monograph on the Pottery and Glass Industries of the North-Western Provinces and Oudh*; and *A Monograph on Dyes and Dyeing in the North-Western Provinces and Oudh* (Nos. 1 and 2—260 and 261 of the second quarter, and No. 1—1108 of the fourth quarter), by G. R. Dampier, C. S., H. R. C. Dobbs, C.S. and Saiyid Muhammad Hadi, M.R.A.C., M.R.A.S., respectively. These are of value to all those who are interested in the industries of the country.

FICTION.

The Phantoms of the Dome and *The Sign of the Snake* (Nos. 4 and 5—285 and 286 of the second quarter), by Brownlow Fforde. These are a telepathic tale and a study of the passion of revenge respectively.

The Four Darwesh (No. 1—661 of the third quarter). This is a translation of *Chahār Darwesh* by Lewis Ferdinand Smith.

HISTORY AND GEOGRAPHY.

Handbook on Sikhs for the use of Regimental Officers (No. 9—416 of the second quarter). This is a description of the Sikhs' mode of living.

MEDICINE.

Chromopathy; or, The Science of Healing Diseases by Colours (No. 5—1048 of the fourth quarter), compiled by Jwala Prasad Jha.

MISCELLANEOUS.

Cows in India and Poultry; their Care and Management (No. 6—963 of the fourth quarter), by Mrs. E. B. James of Simla.

RELIGION.

The Hymns of the Atharva Veda, Volume II, and *The Hymns of the Rig Veda*, Volume I (Nos. 12 and 13—1120 and 1129 of the fourth quarter). These are metrical translations of the *Atharva* and *Rig Vedas* respectively, of which the latter is still in progress.

SCIENCE (MATHEMATICAL AND MECHANICAL).

Elementary Manuals of Surveying and Mensuration (No. 23—633 of the third quarter), by John Hill Twigg, late of the Bengal Civil Service. This work is in two parts, the first dealing with mensuration and the second with mapping. These are chiefly intended for Indian village accountants, who have a very limited knowledge of arithmetic and scarcely any of geometry.

SCIENCE (NATURAL AND OTHERS).

The Cause and Prevention of Cholera (No. 19—18 of the first quarter or No. 14—1060 of the fourth quarter), compiled by E. H. Hankin, M.A., Chemical Examiner and Bacteriologist to the Government, North-Western Provinces and Oudh. This is written with a view to reconcile the natives of India to the disinfection of their wells during cholera outbreaks.

The Bacteriological Test of the Purity of Water (No. 20—464 of the second quarter), compiled by E. H. Hankin, M.A. This work was reported on in the annual report of the last year, and the present one is but a third edition of the same.

VOYAGES AND TRAVELS.

A Pilgrimage to Mecca (No. 24—667 of the third quarter), by Irfan Ali Beg, Deputy Collector of Mainpuri. This is a daily account of the author's pilgrimage to Mecca, performed in 1894, and is published with a view, as the author says, first to warn the Muhammadan community of the difficulties they are likely to meet on their way to *Acj*, and secondly, to inform both the governing powers and the governing nation of the real circumstances, and thus to seek their help in removing the difficulties which the pilgrims meet annually without any complaint.

There has been an increase in the number of publications on Arts, Fiction, History and Geography, Medicine, Miscellaneous, Philosophy, and Voyages and Travels; while those on Drama, Language, Law, Politics, Religion, Science (Mathematical and Mechanical), and Science (Natural and others) show a decrease.

4. The second statement deals with eight works published during the year in Roman Hindustani, which, in reference to the concluding part of paragraph 13 of the report for last year, are now given in a separate list.

5. The third statement relates to works in the Urdu language. It shows 614 publications against 580 of the last year and 623 of the year before last. Of these the following works deserve mention:—

DRAMA.

Sa'ya Vádí Harish Chandra (No. 3—420 of the second quarter), being a drama on the truthfulness of Rájá Harish Chandra.

Ma'shúq-i-Farang (No. 1—620 of the third quarter), being a translation of Shakespeare's *Romeo and Juliet*.

FICTION.

Fareh-i-Illus (No. 5—154 of the first quarter), being a translation of *Faust* by Reynolds.

Tilism-i-Fitna-i-Núrafshán (No. 9—312 of the second quarter), being a long fictitious tale, covering 730 pages of foolscap size.

Sandí Náma and *Turaj Náma* (Nos. 8 and 9—637 and 638 of the third quarter), being translations of two of the eight Persian works said to be compiled by Abdul Faiz Faizi for the diversion of the Emperor Akbar.

Nairang and *Náwak-i-Ufat* (Nos. 13 and 13—903 and 1059 of the fourth quarter), being translations of the *Young Fisherman* by Reynolds.

Satí (No. 7—973 of the same quarter), being a translation of a Bengali novel of the same name.

HISTORY AND GEOGRAPHY.

Shrí Rám Kri Mahábhárat (Nos. 26 to 33—421, 421—423, 424 and 491 of the second quarter), being translations of the Udyoga, Droona, Karna, Shal, Saubhak, Stri, Bana, and Virat chapters of the *Mahábhárat*.

LANGUAGE.

Tahzib-i-Maghrabí (No. 34—992 of the fourth quarter), containing extracts from the writings of Bacon, etc.

Tafrik-ul-Hayat (No. 35—1002 of the same quarter), by Mának Ráo.

Tálib l'lm kí zindagí ká kyd maqsad honá cháhiye (No. 37—1138 of the same quarter) by Ghulam-us-Saqlain.

LAW.

Theory of Relevancy (No. 35—825 of the third quarter), being a translation of an English work of that name.

MEDICINE.

Urdú Tarjumá Mu'aliját-i-Sadídí (Nos. 58 and 59—309 and 310 of the second quarter and 44—815 of the third quarter), being an Urdu translation of the work known as *Mu'aliját-i-Sadídí* (Sadíd's remedies).

Pláj bar Mahal (No. 39—636 of the third quarter), being a translation of Osborne's *First Help to the Injured*.

MISCELLANEOUS.

Fais-i-Párasarí (No. 37—53 of the first quarter), being a translation of Párasar's treatise on Astrology.

Makhzan-i-Qiyáfá (No. 43—217 of the same quarter), dealing with recent researches on Phrenology by Gall, Spurzheim, and Combe, European scientists, as also with ancient Hindu palmistry.

Irshád-ul-Mulúk (No. 71—346 of the second quarter), containing speeches delivered in India by His Excellency the Most Honourable Henry Charles Keith Petty Fitzmaurice, Marquis of Lansdowne, G.M.S.I., G.C.M.G., and G.M.I.E., late Viceroy and Governor General of India.

Zindá Jáwaid (No. 56—971 of the fourth quarter), being on spiritualism.

Bahr-dar Qatrá and Zindá Naved-wa-Sair-i-do'-álam (Nos. 57 and 58—972 and 1143 of the same quarter), being on mesmerism.

PHILOSOPHY (INCLUDING MENTAL AND MORAL SCIENCE).

Bhagwat Gítá (No. 80—429 of the second quarter), being a translation of the famous Sanskrit work of that name.*

Bostán-i-M'drifat (Nos. 82 to 84—314—316 of the same quarter), being a work by a Maulavi of European Turkey.

RELIGION.

Islám (No. 86 or 87—254 or 409 of the second quarter), being a translation of *Islám in America*, by Mr. Muhammad Alexander, S.D.E.C., of America.

Bhakta Mál (No. 77—616 of the third quarter), containing religious stories of Hindu devotees.

Ajáb-ul-Qisas (No. 109—1068 of the fourth quarter), containing religious stories about the Muhammadan prophets.

SCIENCE (MATHEMATICAL AND MECHANICAL).

Al Maqádir (No. 99—802 of the third quarter), giving the history of *bíghás* and *biswás*.

VOYAGES AND TRAVELS.

Másir-i-Hámidí, part I (No. 105—812 of the third quarter), being a description of a tour round the world made by His Highness Muhammad Hamid Ali Khan, Sáhib Bahádur, Nawáb of Rámpur State.

Safar Náma-i-Rúm, Misr wa Shám (No. 146—1042 of the fourth quarter), being an account of a trip to Turkey, Egypt, and Syria by Muhammad Shibli Nomaui of Aligarh.

There has been an increase in the works on Arts, Drama, History and Geography, Law, Medicine, Politics, Philosophy, Religion and Science (Mathematical and Mechanical); while

* For full particulars regarding *Bhagwat Gítá* please see the original Sanskrit text of the book mentioned in paragraph 7.

those on Biography, Fiction, Language, Miscellaneous, Poetry, and Science (Natural and others) show a decrease.

6. The fourth statement relates to works in the Hindi language. It shows 230 publications against 334 of the last year and the same number of the year before last. Of these the following works are worth noticing:—

DRAMA.

Vīrya Kalank (No. 3—742 of the third quarter). This is a drama borrowed from *Mahābhārat*.

FICTION.

Vīrendra Vīra (No. 4—215 of the first quarter or 9—795 of the third quarter).

Durgesh Nandini (Nos. 2 and 3—102 and 403 of the second quarter).

Chittdar Chālakī (No. 4—451 of the same quarter).

Adbhut Lāsh (No. 5—629 of the third quarter).

Praphulla (No. 7—741 of the same quarter).

Pramīd (No. 10—872 of the same quarter).

Chandra Kāntā Santati (No. 11—806 of the same quarter).

All of these are novels, the last of which is in progress.

MEDICINE.

Mādhava Nidān (No. 25—743 of the third quarter). This is a treatise on Pathology by Mādhava.

MISCELLANEOUS.

Bhartri Hari Sār (No. 9—367 of the second quarter). This contains moral and erotic poems of Bhartri Hari.

PHILOSOPHY (INCLUDING MENTAL AND MORAL SCIENCE).

Shrī Mad Ghat Rāmāyan Tulsi Dās, Rāmāyan Tulsi Krit (Nos. 26 and 27—296 and 297 of the second quarter). These are not popular Rāmāyans describing the exploits of Rām, but works treating of ego and the like subjects.

Hindī Bhagwat Gītā (No. 41—665 of the third quarter).*

RELIGION.

Prem Bānī Rādhā Swāmī, Volume III (No. 61—668 of the third quarter). This is a work on Rādhā Swāmī sect founded by Rāi Sālig Rām's spiritual instructor, whose preaching it contains.

SCIENCE (MATHEMATICAL AND MECHANICAL).

Grahana Darpan (No. 48—910 of the fourth quarter). This points out the methods of finding out the occurrence of solar and lunar eclipses.

SCIENCE (NATURAL AND OTHERS).

Haize-ke-sabab aur uske rok thām kā varnan (No. 54—1006 of the fourth quarter). This is a Hindi edition of *The Cause and Prevention of Cholera*, mentioned under English works.

The decrease is due to a fall in the number of publications on each subject, excepting those on Law and Science (Natural and others), which show an increase, and those on Politics and Voyages and Travels, on which, as last year, there are no publications.

7. The fifth statement deals with works in the Sanskrit language. It shows 43 publications against 41 of the last year and 42 of the year before last. Of these the following works are noticeable:—

LANGUAGE.

Bhairava Kārikāntā (No. 1—754 of the third quarter) is a commentary by the well known grammarian, Pandit Bhairava Misra, on *Laghu Shabda Ratna* of Mahāmahopādhyāya Shri Hari Dīkshit.

* For full particulars regarding this book please see the original Sanskrit text thereof mentioned in paragraph 7.

MISCELLANEOUS.

The Brihat Samhitā by Vārdhamihira, with a commentary of Bhattotpal, Volume X, part I (No. 3—123 of the first quarter), is an ancient work on Astrology, which has been long studied as a complete system of Natural Astrology and is still considered as most elaborate and scientific in its treatment.

Bhūt Dāmar Tantra and *Shāradā Tilak* (Nos. 4 and 5—852 and 821 of the third quarter) are works containing mystical formularies for the attainment of superhuman powers.

PHILOSOPHY (INCLUDING MENTAL AND MORAL SCIENCE).

The Nyāya Manjarī of Jayanta Bhatta, Volume VIII, parts I and II (Nos. 5 and 6—122 and 121 of the first quarter), are an explanation of the philosophical aphorisms of Gautam.

Kārikāvālī Nyāya Siddhānt Mukhāvālī (No. 6—820 of the third quarter) contains *Kārikāvālī* with its commentary *Mukhāvālī* and the glosses known as *Rām Rudrī* and *Dinkarī*, as also footnotes by Govind Shāstrī.

The Nyāya Sūtras with Vātsyāyan's Bhāṣya and extracts from the *Nyāyavārtikā* and *Tātparyatikā* (No. 7—652 of the same quarter) contains the philosophical aphorisms of Gautam and their explanation.

Bhagwat Gītā (No. 9—849 of the same quarter) is a dialogue between Krishna and Arjun in which the pantheism of the Vedant, with a tinge of the Sāṅkhya, is combined with devotion to Krishna as the Supreme Being, Arjun being therein admonished that the renunciation ought not to involve the avoidance of action or the neglect of professional duties.

Śwārājya Siddhikā Kaivalya Kalpadrum Vyākhyā Sahit (No. 10—871 of the same quarter) is a work on Vedant philosophy by Sureshwarāchārya, and contains a commentary known as *Kaivalya Kalpadrum* by Śwāmī Bhāskarānanda, an ascetic of Benares.

RELIGION.

Gīt Govindākhya Kāvya (No. 11—654 of the third quarter) describes the loves of Krishna and Rādhā and Gopīs, and contains a commentary known as *Banmālī Sajtwanī Tīkā*.

Pāraskar Grihya Sūtram (No. 12—669 of the same quarter) is a treatise by Pāraskar on the religious rites of the Hindus and contains commentaries by Karkopādhyāya, Jay Kāmāchārya, Hari Harāchārya, and Gadādhara Dīkshit, as also a supplement and a commentary by Rām Deva Dīkshit.

The works on Biography, Miscellaneous, Poetry, Philosophy, and Religion show an increase; while those on Language and Law show a decrease.

8. The sixth statement furnishes particulars regarding works published in the Arabic language. It shows 22 publications against 32 of the last year and 43 of the year before last. Of these the following are worth noticing :—

LAW.

Al Fatāwā-ul-A'āngirā (No. 1—188 of the first quarter) contains decisions of the Emperor Aurangzeb in legal matters.

MISCELLANEOUS.

Sullam-ul-Aflāk (No. 2—172 of the first quarter) deals with Astrology.

Al Muqaddamat (No. 3—115 of the same quarter) deals with Philology and explains the phonetic origin of the primary Arabic roots.

PHILOSOPHY (INCLUDING MENTAL AND MORAL SCIENCE).

Hāshiat-us-Sayid Atal Qutbi mac' Hāshiat-ul-Muhaqqiq-ud-Dawūdī (No. 1 or 2—594 or 659 of the third quarter) contains the logical work known as *Qutbi* together with explanatory marginal notes.

Maibizī (No. 2—980 of the fourth quarter) is also a logical work by a Maulavi of Maibiz-

RELIGION.

Sharh-ul-Wiqáya mac' Háshia-i-Umdat-ur Riyáya (No. 3—593 of the third quarter) contains the religious work known as *Wiqáya*, with a commentary and marginal notes of *Umdat-ur-Riyáya*.

At Khayáli ala-Sharh-il-Aqáidín Nasfá mac' Háshiat-ul-Mullá Abdúl Hákm-ul-Sidkoti (No. 4 or 5—595 or 658 of the same quarter) deals with the principles of Sunnis and contains *Aqáid-un Nasfá* with its commentary by Khuyáli and marginal notes by Mullá Abdúl Hákm of Siálkot.

Sharh-i-Aqáid-i-Jaláli, Hall-ul-Mu'áqid, Mullá Báqar Jáisi Háshia-i-Kamálid, Háshia-i-Karamullá, Háshia-i-Nizámí (No. 6—1123 of the fourth quarter) contains religious tracts of Jaláli and a commentary and marginal notes by Mullá Báqar Jáisi and Kamál Karam-ullá and Nizámí.

The decrease is due to a fall in the number of publications on Biography, Language, Law, and Religion. Publications on Miscellaneous and Philosophy, however, show an increase.

9. The seventh statement relates to works in the Persian language. It shows 71 publications against the same number of publications of the last year and 43 of the year before last. Of these the following deserve notice:—

FICTION.

Zulaikhá-i-Jámí (No. 1—1183 of the fourth quarter) is the story of Zulaikhá, by the celebrated Persian poet Jámí.

LANGUAGE.

Jáma'-ul-Ghamúz wa Mamba'-ul-Fuyúz almá'rif ba Sharh-i-Káfiá Fársí (No. 12—1182 of the fourth quarter) contains the grammatical work *Káfiá* with its commentary. It treats of Arabic syntax.

MISCELLANEOUS.

Majmú'a-i-Kulliyát-i-Hazrat Sheikh Sá'dí (No. 13—221 of the first quarter) contains the complete works of Sheikh Sá'dí Shirázi.

POETRY.

Gulár-i-Siddiqí (No. 14—1019 of the fourth quarter) contains poetical works by Ghulám Ahmad Turkí.

RELIGION.

Maktúbat-i-Imám Rabbáni (No. 15—502 of the second quarter) contains religious epistles of Imám Rabbáni and is in progress.

Ma'-árij-un-Nabíwat-fi-Mádaríj-il-Futúwat (No. 16—617 of the third quarter) describes the character, civility, etc., of the prophet Muhammad.

Tuhfa-i-Isná Ashriyá (No. 17—639 of the same quarter) contains precepts of the Isná Ashriyá sect.

There has been an increase in the number of publications on Fiction, Language, Law, Medicine, and Religion; while those on History and Geography, Miscellaneous, Poetry and Philosophy show a decrease.

10. The eighth statement deals with polyglot works. A separate statement for each bilingual, trilingual, or polylingual combination has been made. They show 240 publications against 200 of the last year and 153 of the year before last. The main increase is in publications on Arts, History and Geography, Law, Medicine, Miscellaneous, Poetry, Philosophy, and Religion. Publications on Biography, Language, and Science (Mathematical and Mechanical), however, show a decrease. Of these the following works are noticeable:—

HISTORY AND GEOGRAPHY.

Shri Rám Krit Mahábhárat in Hindi and Urdu (No. 3—423 of the second quarter) is a translation with text of the Bhishma chapter of Mahábhárat.

Sikandar Námá Mutarjam in Persian and Urdu (No. 1—1004 of the fourth quarter), contains an account of the expeditions of Alexander the Great.

LANGUAGE.

Mukhtasar-ul-Ma'dni ma'et Tajrid-lil-Bandni in Persian and Arabic (No. 7—182 of the first quarter) is a treatise on rhetoric.

The Aṣṭādhyāyī of Pāṇini, Volumes III and IV in Sanskrit and English (Nos. 8 and 9—87 and 1039 of the first and fourth quarters) are a commentary on the grammatical work of Pāṇini, which is admired both in the east and west for its elaborate and concise aphorisms. The commentary is, however, not yet complete.

Hitopadesha in Sanskrit and Hindi (No. 6—406 of the second quarter) contains short stories in Sanskrit with their translation in Hindi.

A Grammar of Modern Hindi in English and Hindi (No. 5—632 of the 3rd quarter) by E. Greeves, is a great help to those who desire to become familiar with the language of the Hindus of Northern India, and may be considered as a stepping stone to Dr. Kellogg's *Grammar of the Hindi Language*.

MEDICINE.

Sushrut in Sanskrit and Hindi (No. 17—300 of the second quarter) is a commentary in Hindi on the medical work of that name.

MISCELLANEOUS.

The Students' Hindi-English Dictionary in Hindi and English (No. 14—125 of the first quarter) is a short dictionary giving English equivalents for Hindi words.

POETRY.

Sharh-i-Diwan-i-A'li in Persian and Urdu (No. 20—715 of the third quarter) is a commentary on the love poem of A'li.

PHILOSOPHY (INCLUDING MENTAL AND MORAL SCIENCE).

A Vedantic Conception of Brahma in English and Sanskrit (No. 15—213 of the first quarter) is a small book on Vedant Philosophy.

Brahma, Ishwar and Māyā in English and Sanskrit (No. 21—753 of the third quarter) is a reply to Mr. Gough's remarks on Vedantic points.

Sharh-i-Sullam Maulā Mubīn in Arabic and Persian (No. 30—1078 of the fourth quarter) is a commentary in Persian on the Arabic work on logic known as *Sullam*.

RELIGION.

Wasilat-un-Najāt ma' Tarjumā Urdu in Persian and Urdu (No. 16—184 of the first quarter) gives an account of the twelve Imāms.

Akhhār-ul-Iludā in Arabic and Urdu (No. 43—477 of the second quarter or No. 42—993 of the fourth quarter) is a controversial work directed against the religious principles of the Shiās.

Qurrat-ul-Wadīn in Urdu and Arabic (No. 38—733 of the third quarter) is a translation of the Arabic work known as *Durrat-un-Nāsikhān*.

Tārīkh-i-Tabarī in Arabic and Persian (No. 39—769 of the same quarter) is a history of the prophets and famous Sultāns.

Taisir-ul-Wusūl in Arabic and Persian (No. 45—1067 of the fourth quarter) contains sacred traditions of the Muhammadans.

Mawdhib-i-A'liyah mā' rīf ba Tafīr-i-Husain in Arabic and Persian (No. 23—103 of the first quarter), *Tafīr-ul-Qurān* in Arabic and Urdu (No. 23—116 of the same quarter), *Nomdīl Sharīf* in Arabic and Urdu (No. 42—480 of the second quarter), *Tafīr-i-Ikṣār-i-A'zam* in Arabic and Urdu (No. 44—764 of the 3rd quarter), *Qurān-i-Majīd 200 Tarjumatain ma' Shān-i-Nurūl Ed'ālī Shirāzī* in Arabic, Persian, and Urdu (No. 43—994 of the fourth quarter), and *Hamāil Sharīf Mutarjam* in Arabic, Persian, and Urdu (No. 44—995 of the same quarter)—are commentaries on the *Qurān*, of which Nos. 42—480 and 44—995 of the second and fourth quarters are in the pocket book form, and Nos. 23—116 and 44—764 of the first and third quarters are in progress.

11. Of the periodicals the following new ones have been started during the year :—

URDU.

Miscellaneous.

Armaghān and *Shauq*, contain love poems, essays, etc.

Poetry.

Firdaus-i-Khiyāl, *Zakhm-i-Jigar*, *Khiyāl-i-Yār*, and *Gulshan-i-Sakhun*, contain love poems.

Religion.

Muhtir-ul-Islām, deals with religious subjects.

HINDI.

Miscellaneous.

Kusumānjali, deals with different topics.

PERSIAN.

Biography.

Mihr-i-Munir, contains brief notes regarding the lives of poets.

POLYGLOT.

Miscellaneous.

Andā Kānan in Bengali and English, treats of different subjects.

The following periodicals still continue to be published :—

ENGLISH.

The Kayastha and *The Allahabad Parish Magazine*.

URDU.

Muraqqa'-'i-Ālam, *Risāla-i-Muḥṣil-ul-Muzara'īn*, *Nasīm-i-Chaman*, *Naghma-i-Andalīb*, *Gulshn*, *Gulistan-i-Sakhun*, and *Akhtar-i-Sihāb*.

HINDI.

Allopathic Doctarī and *Hindī Pradīp*.

POLYGLOT.

Miscellaneous.

Mānava Dharma Shāstram (Sanskrit and Hindi), *The Pandit* (Sanskrit and English) *Ārya Siddhānt* (Sanskrit and Hindi), *Makhṛu-i-Mashtī* (English and Roman Hindustani) and *Ānd-i-Tandurustī* (Urdu and Hindi).

It will appear from the quarterly catalogues submitted herewith that the under-mentioned four more periodicals, besides those referred to above, are included therein. Of these the former two, although started before 1895, were not published at all during that year, and hence no mention thereof was made in the annual report of the last year. They have now been revived. The latter two were formerly published in other provinces, but are now published here.

HINDI.

Ārogya Darpan treating of medicine.

POLYGLOT.

Brāhman Samāchār in Urdu and Hindi, treating of different subjects, but chiefly intended for Brāhmins, as the name implies.

ENGLISH.

The Prasnotlara, being a monthly journal of the Theosophical Society, Indian Section.

MARĀṬHĪ.

Nyāya Darpan, containing law reports of the Central Provinces.

Of the periodicals, *The Pandit*, *Mānava Dharma Shāstram*, and *Risāla-i-Muḥṣil-ul-Muzara'īn* are noticeable.

12. The number of publications issued by each press in the North-Western Provinces and Oudh during 1896 will appear from the ninth statement. The last statement shows the number of publications on each subject irrespective of language.

13. There are 1,233 publications on all the subjects during the year, as against 1,354 of last year and 1,373 of the year before last. Of these, seven publications are in Nepálí, five in Maráthí, five in Bengálí and two in Gujrátí. These have, as last year, been included in Hindi.

The fall in the number of publications is, however, casual and not due to any deterioration in the literary progress of the people.

14. The character and tendency of works published under each head are briefly given below, together with a few general remarks :—

Religion.—This head includes the largest number of works, and if works in English and in Roman Hindustani, the latter of which are all Christian publications, be omitted, there still remain 379 works under that head. High figure though this is, the majority of the works contain either eulogistic songs, controversial, didactic, or devotional subjects, daily prayers, lives of religious elders, traditions, or sectarian topics, and thus works of superior quality under the head are very meagre. The tendency to translate old Sanskrit and Arabic works into Hindi and Urdu is, however, increasing. From a study of the different commentaries it appears that in some of them the commentators have attempted to reconcile the orthodox religious notions with modern scientific ideas, and to explain the texts in a rational way. Such commentaries, although not liked by the orthodox communities, are appreciated by those who have received some English education, thereby showing that the progress of English education is gradually influencing the religious ideas of those who participate in it. The periodical *Mánava Dharma Shástram*, or a commentary on the Code of Manu, is the best example of the statement. This commentary differs considerably from others previously issued by different commentators.

Miscellaneous.—This head also includes a large number of publications. This is due to the fact that it comprises publications on different subjects which do not find an appropriate place under one or other of the prescribed heads. Works on Astrology, Spiritualism, and Mesmerism are therefore included here. The people of India, especially the Hindus, have long been firm believers in Astrology. Some years ago the preaching of the late Pandit Dayananda Saraswati seemed likely to throw discredit on Astrology, and it was getting to be more or less ignored by the educated classes; but the subsequent efforts and success of the Theosophical Society tended to revive it, and it is now recovering its hold upon the people. Works on Spiritualism and Mesmerism were formerly unknown, but these are now rapidly increasing under the auspices of the same society.

Language.—Works published on Language are chiefly educational in their aim; and it may be noted here that the establishment of the Provincial Text Book Committee in these provinces has exerted an important influence on the development of vernacular literature. Since no book unless approved by the above committee is fixed as a text book for public schools, or purchased for school libraries or for prize distribution, the publishers take the greatest pains to turn out good productions.

Fiction.—This year has been fruitful like the last in the production of works on Fiction. Some original works of this class have been received, the authors having generally written them on the English model. Others are translations of English, Persian, or Bengali novels. Among the English works which translators have favoured, the prominence given to the novels of a low type, by a person of the name of Reynolds, is much to be regretted; but it shows those who have taken the trouble of turning over the pages of Reynolds' novels in what direction the minds of the native reading public of India are apt to run. These wretched productions are equally popular among the educated classes who read their fiction in English, and the idea is thus prevalent throughout India that Reynolds is the first or at least one of the first of the English novelists of the day. It is deplorable that one of the results of our carefully tended system of State education should be to scatter broadcast over India, in languages understood by the people everywhere, tales which can but taint the minds and morals of those who read them.

Poetry.—Under this head Urdu and Hindi works form the major part, but these are generally wanting in elegance of style, as well as in moral tone. Urdu works generally comprise love poems. Persian and Sanskrit works, although very few, form a better class; and at times the works received in Persian and Sanskrit are valuable.

History and Geography.—Works under this head have been mostly educational, but this year a few non-educational publications have also been received, which treat of such topics as the expeditions of Alexander the Great, the reign of the first Mudammadan Caliph, the history of Ceylon, the history of the Parsees, and the like.

Philosophy (including Mental and Moral Science).—Works received under this head during the year under report are made of better stuff than those of the last year. Of these, those on Vedant Philosophy deserve some mention. Vedant Philosophy is one of the most difficult systems of Hindu thought; and although it has been dealt with in several Sanskrit works and is much appreciated, yet the abstruse nature of the subject, and the technical terms peculiar to itself, are so perplexing as to make it beyond the comprehension of any but close students of it. Western nations have now commenced to make some interest in the subject, and its study is extending in Europe. In India it is studied by the learned few only, and since publications thereon do not command a good sale, few efforts are made to produce them. The promoters of the works constituting the Vizianagram Sanskrit Series, published under the superintendence of A. Venis, Esq., M.A., Principal, Sanskrit College, Benares, deserve credit, inasmuch as they publish every year some work on Vedant Philosophy, together with commentaries thereon.

Science (Mathematical and Mechanical) and Science (Natural and others).—The works published under these heads are almost without exception educational. People have not yet sufficiently advanced to take any interest in Mechanical Science, and Sanitation is not much cared for. A periodical dealing with sanitary topics has been started at Allahabad, but its circulation is very limited.

Medicine.—Publications on Medicine generally consist of translations of old Arabic, Persian, or Sanskrit works. This year an original work in English, named "Chromopathy," has been received. This professes to give a scientific way of curing diseases by colours.

Law.—Publications under this head consist mostly of translations of English works, or of abridgments of decisions of the several High Courts, usually sought after for reference by lawyers and pleaders. Legal decisions of the Emperor Aurangzeb and commentaries on the Code of Manu are the only ones received during the year, which do not find a place in the above category.

Drama.—This head shows 16 publications during the year. Almost all of these are adaptations of old legends for stage purposes. One, however, in Urdu is a translation of Shakespeare's "Romeo and Juliet."

Biography.—Publications under this head are not numerous, the year registering only nine works. These give the lives of Mrs. Annie Besant, Her Majesty the Queen-Empress of India, Socrates, etc.

Arts.—This head includes eight works only. Of these four* are published in English under the authority of Government. The remaining four are in vernacular, three of them dealing with Photography and one with Ancient Hindu Architecture. This interest shown in Photography is worth noting. But, generally speaking, works on the arts are not in demand among the illiterate workmen of India.

Voyages and Travels.—There is a further paucity of publications under this head. Only three works on the subject have been registered during the year, but all of these are readable. The first is in English by Irfan Ali Beg, a Deputy Collector, and gives daily accounts of the author's pilgrimage to Mecca. The other two are in Urdu, giving respectively a description of a tour round the world made by His Highness the Nawáb of Rampur, and of a trip to Turkey, Egypt, and Syria by Maulvi Muhammad Sibli Nomani of Aligarh. The former points out the difficulties that are generally felt by pilgrims to Mecca, and the latter two describe the manners, customs, etc., of the nations visited by the travellers.

Politics.—This head has always been the most barren in the production of works. Only one work has been registered during the year, and it is of hardly any importance.

15. It will appear from the above that religious publications, didactic, devotional, or controversial, are the most abundant; that attention is being paid to astrology, spiritualism and mesmerism; that fiction claims a large share of the year's record, but that the sources of

* For particulars regarding these please see page 1 of the Report.

its inspiration are not quite as pure as might be wished; that the Urdu poetry is generally erotic; that philosophical works dealing with the ancient and profound philosophies of India testify to their continued vitality in the minds of the people of this country; that a few works on biography, voyages and travels show a wholesome interest in things outside India; and that for the rest the publications, with the exception of 16 dramatic works, are generally educational or of some practical use to professional men or to special trade. In connection with the literary activity of the people, it should be stated here that there exists a society at Benares known as the *Nagri Pracharini Sabha*, which aims at the improvement of Hindi literature by issuing scholarly publications in that language. Another exists at Aligarh known as the Muhammadan Educational Conference. The object of this latter is to improve the educational status of the Muhammadan community. Mention may also be made of the Sanskrit College, Benares, and of the Vizianagram Sanskrit Series of publications. The former issues a periodical devoted to Sanskrit literature; and the latter published every year, comprises very valuable Sanskrit works on different subjects.

1.—English Language.

Subject.	Original Works.		Republ-ications.	Transla-tions.	Total.	Educa-tional.	Non-educational.	Total.
	First editions.	New editions.						
Arts	4	...	...	...	4	...	4	4
Biography	...	1	...	...	1	...	1	1
Fiction	5	...	1	...	6	...	6	6
History and Geography	21	2	...	...	23	21	2	23
Language	2	3	...	...	5	4	1	5
Law	1	...	...	...	1	...	1	1
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	20	4	...	...	24	1	23	24
Poetry	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science).	10	...	...	1	11	1	10	11
Religion	16	1	1	1	19	...	19	19
Science (Mathematical and Mechanical).	4	...	...	...	4	2	2	4
Science (Natural and others)	1	3	...	...	4	1	3	4
Voyages and Travels	1	1	...	1	1
TOTAL	87	14	2	2	103	30	73	103

2.—Roman Hindustani.

Religion	4	1	1	2	8	...	8	8
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3.—Urdu Language.

Arts	2	2	...	2	2
Biography	2	2	...	2	2
Drama	8	1	...	2	11	...	11	11
Fiction	89	9	...	14	62	...	62	62
History and Geography	18	7	...	9	34	20	14	34
Language	23	23	...	2	63	35	18	63
Law	11	3	...	1	15	...	15	15
Medicine	8	3	...	6	17	...	17	17
Miscellaneous	81	7	1	3	92	14	78	92
Poetry	35	2	...	...	37	...	37	37
Politics	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science).	7	...	...	1	8	...	8	8
Religion	91	48	...	6	147	...	147	147
Science (Mathematical and Mechanical).	21	3	2	1	27	21	6	27
Science (Natural and others)	3	1	...	...	4	2	2	4
Voyages and Travels	1	1	...	...	2	...	2	2
TOTAL	351	113	3	47	514	92	422	514

4.—Hindi Language.

SUBJECT.	ORIGINAL WORKS.		Republi- cations.	Transla- tions.	Total.	Educa- tional.	Non- educational.	Total.
	First editions.	New editions.						
Biography	3	...	...	1	4	...	4	4
Drama	5	...	...	...	5	...	5	5
Fiction	9	...	1	4	14	...	14	14
History and Geography	7	8	...	...	15	12	3	18
Language	17	8	...	...	25	20	5	25
Law	6	...	...	...	6	...	6	6
Medicine	5	...	...	...	5	...	5	5
Miscellaneous	30	4	...	2	36	3	33	36
Poetry	27	4	...	...	31	...	31	31
Philosophy (including Mental and Moral Science).	4	...	...	2	6	...	6	6
Religion	49	13	...	2	64	...	61	64
Science (Mathematical and Mech- anical).	10	3	1	...	14	12	2	14
Science (Natural and others)	4	1	...	...	5	2	3	5
TOTAL	176	41	2	11	230	49	191	230

5.—Sanskrit Language.

Biography	1	...	...	...	1	...	1	1
Language	1	1	...	...	2	1	1	2
Miscellaneous	10	...	...	...	10	...	10	10
Poetry	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science).	8	...	...	...	8	...	8	8
Religion	20	1	...	...	21	...	21	21
TOTAL	41	2	...	...	43	1	42	43

6.—Arabic Language.

Language . . . . .	...	1	...	...	1	...	1	1
Law	1	...	...	...	1	...	1	1
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	1	1	...	...	2	...	2	2
Philosophy (including Mental and Moral Science). . . . .	...	3	...	...	3	...	3	3
Religion	9	6	...	...	15	...	14	14
TOTAL	13	10	...	...	22	...	22	22

7.—Persian Language.

Biography	1	...	...	...	1	...	1	1
Fiction . . . . .	...	2	...	...	2	...	2	2
Language	12	24	1	...	37	6	31	37
Law . . . . .	...	1	...	...	1	...	1	1
Medicine	3	2	...	...	5	...	5	5
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	5	1	...	...	6	...	6	6
Philosophy (including Mental and Moral Science). . . . .	...	2	...	...	2	...	2	2
Religion	13	3	...	...	16	...	16	16
TOTAL	33	35	1	...	71	6	65	71

8.—Polyglot.

(1) Sanskrit and Hindi Languages.

SUBJECT.	ORIGINAL WORKS.		Republi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non- educa- tional.	TOTAL.
	First edit.ons.	New edit.ions.						
Arts	1	...	...	...	1	...	1	1
Language . . . . .	...	1	1	1	3	2	1	3
Law . . . . .	...	...	...	5	5	...	5	5
Medicine	3	...	...	...	3	...	3	3
Miscellaneous	10	...	...	2	12	...	12	12
Philosophy (including Mental and Moral Science).	1	...	...	2	3	...	3	3
Religion	23	1	2	4	29	...	29	29
TOTAL	37	2	3	14	56	2	54	56

(2) Arabic and Urdu Languages.

Language	1	...	...	2	3	...	3	3
Miscellaneous	1	...	...	...	1	...	1	1
Religion	26	15	1	3	45	...	45	45
TOTAL	28	15	1	5	49	...	49	49

(3) English and Roman Hindustani Languages.

Language	8	2	...	...	10	10	...	10
Religion	24	...	...	...	24	...	24	24
TOTAL	32	2	...	...	34	10	24	34

(4) Urdu and Persian Languages.

History and Geography . . . . .	...	...	...	1	1	...	1	1
Language	6	6	...	2	14	2	12	14
Poetry	1	...	...	1	2	...	2	2
Religion	2	...	...	3	5	...	5	5
TOTAL	9	6	...	7	22	2	20	22

(5) English and Sanskrit Languages.

Language . . . . .	...	...	...	3	3	...	3	3
Miscellaneous	14	...	...	...	14	...	14	14
Philosophy (including Mental and Moral Science).	...	1	1	1	3	...	3	3
TOTAL	14	1	1	4	20	...	20	20

(6) Urdu and Hindi Languages.

Language . . . . .	...	1	...	...	1	1	...	1
Law . . . . .	...	1	...	...	1	...	1	1
Miscellaneous	3	1	...	1	5	...	5	5
Poetry	1	...	...	...	1	...	1	1
Religion	2	...	...	1	3	...	3	3
TOTAL	6	3	...	2	11	1	10	11

(7) English and Hindi Languages.

SUBJECT.	ORIGINAL WORK.		Re-publications.	Translations.	TOTAL.	Educa-tional.	Non-Educa-tional.	TOTAL.
	First editions.	New editions.						
Language	4	...	...	...	4	...	4	4
Miscellaneous	6	...	...	...	6	...	6	6
TOTAL	10	...	...	...	10	...	10	10

(8) Persian and Arabic Languages.

Language	1	...	...	1	2	1	1	2
Philosophy (including Mental and Moral Science). . . . .	...	...	...	1	1	...	1	1
Religion	3	...	...	1	4	...	4	4
TOTAL	4	...	...	3	7	1	6	7

(9) Urdu and Sanskrit Languages.

History and Geography . . . . .	...	...	...	1	1	...	1	1
Medicine	4	...	...	...	4	...	4	4
Miscellaneous	1	...	...	...	1	...	1	1
TOTAL	5	...	...	1	6	...	6	6

(10) English and Urdu Languages.

Arts	1	...	...	...	1	...	1	1
Languages	1	1	...	...	2	2	...	2
Miscellaneous	1	1	...	1	1
TOTAL	3	1	4	2	2	4

(11) Urdu and Roman Hindustani Languages.

Language	1	1	1	...	1
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(12) Hindi and Roman Hindustani Languages.

Language	1	1	1	...	1
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(13) English and Persian Languages.

Language	1	1	1	...	1
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(14) Sanskrit and Urdu Languages.

Religion	1	1	...	1	1
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(15) Urdu, Arabic and Persian Languages.

Language	4	1	5	1	4	5
Miscellaneous	2	1	3	...	3	3
Religion	2	1	...	2	5	...	5	5
TOTAL	8	3	...	2	13	1	12	13

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

SUBJECT.	ORIGINAL WORKS.		Republi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non- educa- tional.	TOTAL.
	First editions.	New editions.						
Language . . . . .	...	1	...	...	1	1	...	1
Medicine	1	1	...	1	1
TOTAL	1	1	2	1	1	2

(17) *English, Hindi and Sanskrit Languages.*

Language	1	1	1	...	1
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(18) *Urdu, Hindi and Roman Hindustani Languages.*

Language	1	1	1	...	1
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Statement showing the total number of works published in each Press and in each place during the year 1896.

Place of publi- cation.	Name of the Press.	Total number of works published in each Press.	Total number of works published in each place.	Place of publi- cation.	Name of the Press.	Total number of works published in each Press.	Total number of works published in each place.
Allahabad .	Mission	66	216	Cawnpore .	Newal Kishore	79	191
	Anwar Ahmadi	31			Razzaqi	47	
	Nazair Qanun Hind	24			Law	17	
	Namwar	22			Ahmadi	15	
	Dharmik	20			Quyyumi	10	
	National	18			Kayastha Sadar Sabha	6	
	Liverpool	13			Medical	5	
	Indian Christian	11			Gazette	5	
	Government	5			Muhammadi	4	
	Saraswati	5			Intizami	2	
	Nisar	5		Nami	1		
	Barkat-i-Ahmadi	5		Benares .	Chandra Prabha	31	157
	Pioneer	4			Medical	27	
	Indian	4			Tara Printing	26	
	Union	3			Raj Rajeshwari	20	
	Exchange	2			Bharat Jiwan	18	
	Zinat-i-Hind	2			Lharmamrita	8	
	Morning Post	2			Hit Chintak	8	
	Nur-ul-Absar	1			Said-ul-Matabae	5	
	Quaisar-i-Hind	1			Amar	5	
Albion	1	Hidayat	2				
Queon's	1	Makhsan-ul-Qawanin	1				
Nami	50	Anwar Muhammadi	1				
Newal Kishore	28	Hari Prakash	1				
Printing	23	Sudha Nivas	1				
Negaristan	23	Nazair	1				
Iana Ashri	13	Ikeir-i-Azam	1				
Anwar Muhammadi	13	Nazir-ul-Matabae	1				
Gulshan-i-Fais	8	Moradabad .	Shams-ul-Matabae	18	85		
Mujtabai	6		Matta-ul-Uluun	17			
Yusufi	6		Gulzar-i-Ahmadi	16			
Nustafi	6		Vidya Bhushan	9			
G. P. Varma and Bros.	4		Atma Prakash	8			
Islam Muhammadi	3		Nayyar-i-Azam	6			
Gulab Singh	3		Ihtshamiya	5			
Ashul Matabae	3		Narain Bhaskar	2			
Jafri	2		Gulzar-i-Ibrahim	1			
Dab-Daba-i-Ahmadi	2		Sharf-ul-Matabae	1			
Methodist Publishing	2	Najm-ul-Hind	1				
N. N. Sivapuri	1	General	1				
Qadri	1						
Gulshan-i-Muhammadi	1						
R. N. Varma and Bros.	1						
Qaumi	1						

Statement showing the total number of works published in each Press and in each place during the year 1896—(contd).

Place of publication.	Name of the Press.	Total number of works published in each Press.	Total number of works published in each place.	Place of publication.	Name of the Press.	Total number of works published in each Press.	Total number of works published in each place.
Agra	Mufid-i-Am	21	28	Muttra	Mathura Bhushan	6	19
	Moon	12			Gurjar	5	
	Elahi	6			Mamba-ul-Diam	3	
	Aijaz-i-Muhammadi	6			Dombay Mittra	3	
	Sitara-i-Hind	6			Dyam Kashi	3	
	Mahmud	6		Muhammadan	11		
	Star	4		Institute	3		
	Vidya Vilas	4		Matba-ul-Ulum	2		
	Ornamental Job	3		Scientific Society	1		
	Muttra	3		Bharat Bandhu	1		
	Akbari	3		Haran Prakash	14		
	Bombay Prakash	2		Kanhaiya Lal	9		
	Dube Printing	1		Muzaffari	2		
	Madan Mohan	1		Arya Bhaskar	7		
	Bakeshwar Kanyakubja	1		Hindi Erabha	3		
Meerut	Mustafai	1	66	Saharanpur	Chashma-i-Kausar	6	9
	Husaini	1			Bulbul-i-Hind	2	
	Nizami	1			Akhtar-i-Hind	1	
	Lightning	25			Amroha	6	
	Vidya Bhushan	10			Sultanpur	5	
	Aijaz	8		Bareilly	2		
	Faiz-i-Am	7		Jhansi	4		
	Sharf-ul-Matabae	5		Muzaffarnagar	4		
	Mathura Bhushan	3		Bahraich	3		
	Om	2		Bijnor	1		
	Fakhr-ul-Matabae	2		Gorakhpur	2		
	Ziayi	1		Amsterdam*	2		
	Muhammadan	1		Randa	1		
	Hashmi	1		Calcutta†	1		
	Dayananda	1		Ghaziipur	1		
Chinta Man	29	Azamgarh	1				
Farukhabad.	Nazair Qanun Hind	2	33	Pilibhit	1	1	
	Godharama Prakash	1		Jain	1		
	Tubfa-i-Hind	1					
Hardoi	Muraqqa-i-Alam	22	29				
	Satya Pracharak	6					
Etawah	Quin	1	21				
	Saraswati	21					
TOTAL						...	1,233

* Published at Allahabad by A. H. Wheeler & Co.
 † Published at Allahabad by Ram Narain Lal.

Statement showing the number of publications on each subject during the year 1896.

Subject.	Number of publications.
Arts	8
Biography	9
Drama	16
Fiction	84
History and Geography	74
Language	176
Law	29
Medicine	37
Miscellaneous	208
Poetry	79
Politics	1
Philosophy (including Mental and Moral Science)	45
Religion	406
Science (Mathematical and Mechanical)	45
Science (Natural and others)	13
Voyages and Travels	3
TOTAL	1,233

PUNJAB.

From H. J. MAYNARD, Esq., Junior Secretary to the Government of the Punjab, to the Secretary to the Government of India, Home Department, No. 312, dated the 15th of March 1897.

I am directed to forward herewith, for the information of the Government of India, a copy of a letter No. 399, dated the 18th of February 1897, from the Director of Public Instruction, Punjab, enclosing a report by the Registrar, Education Department, on the publications registered in the Punjab under Act XXV of 1867, during the year 1896.

From J. SIMZ, Esq., Director of Public Instruction, to the Junior Secretary to the Government of the Punjab, No. 899, dated Lahore, the 18th February 1897.

I have the honour to forward the annual report on the books registered in the Punjab during the year 1896, under Act XXV of 1867, as furnished by the Registrar, Education Department.

From Lala RAM KISHAN, Registrar, Education Department, Punjab, to J. SIMZ, Esq., M. A., LL.D., Director of Public Instruction, Punjab, No. 61, dated the 15th February 1897.

I have the honour to submit, with the usual statistical tables, my report on the books registered during the year 1896, under Act XXV of 1867.

2. The total number of books catalogued in 1896 is 971, as compared with 1,304 in the previous year. The decrease is almost general, and may be found in almost every sub-division. The falling-off is most marked in the publications returned under the heads of Hindi, Punjabi and Urdu. The decline is to be regretted very much, but there is one comfort that it is not due to any intellectual deterioration of the book-making public but the severe scarcity that has prevailed throughout the latter half of the year.

3. There is, however, no diminution in the number of copy-right books, which, on the contrary, shows a slight rise from 185 to 192.

4. A glance at the table below will show the classification of books with regard to their language as compared with that in the foregoing year:—

	1895.	1896.
English	57	80
Arabic	34	21
Barohi	..	1
Hindi	94	71
Márwári	...	6
Punjábi	298	208
Páhari	...	1
Pashto	15	22
Persian	30	29
Sanskrit	13	7
Sindhi	41	26
Urdu	617	411
Bi-lingual	69	77
Tri-lingual	13	9
Polyglot	3	2
TOTAL	1,304	971

Urdu remains at the top as far as numbers go. It has 411 books, Punjábí and English with 208 and 80 publications respectively, come next.

5. The distribution of books according to the subjects they deal with, together with the figures for the year preceding, is as follows:—

	1895.	1896.
Art	1	7
Biography	36	26
Drama	19	12
Fiction	55	28
History	31	23
Language	144	107
Law	76	67
Medicine	60	32
Miscellaneous	204	171
Poetry	341	255
Politics	...	3
Philosophy (Moral and Mental)	8	4
Religion	279	194
Science (Mathematical and Mechanical)	45	35
Do. (Natural, etc)	4	6
Voyages and Travels	1	1
TOTAL	1,304	971

Poetry continues to present the largest number of publications, namely, 256. Religion is the next numerically most important sub-division, no less than 194 being returned, under it. Miscellaneous with 172 comes third in order.

6. Of the total number of publications delivered during the year under review, 874 are books and 93 periodicals. Of the latter 49 are legal, 13 religious, 4 scientific, and 27 miscellaneous.

7. The year, though not favourable so far as numbers are concerned, is one of decided improvement in matter as well as style of publications. A review of some of the most noteworthy of them is given in the following paragraphs:—

Arts.—Works on Arts have been always few. Perhaps the term was formerly rather too strictly interpreted. And hence it was proposed last year to widen its signification, and include in it such writings also as treat of Cookery, Agriculture, and so forth. The extended definition of the term has enabled us to record 7 works under this branch of literature. A brief reference to a few of these will not be uninteresting—

- (a) *Zakhird-i-San'at wa Hirfat, Part I.*—The author proposes to finish the work in two more parts. The present volume deals with a thousand little things of every-day use, such as horticulture, varnishing, colouring, the preparation of inks and candles, the testing of precious stones, gilding, and so forth.
- (b) *Aks-i-Jhán Numá.*—Is a little book purporting to teach photography. Its get-up is rather wretched. It explains its subject, however, with tolerable clearness, and may be of some use to those that are interested in the art.

Biography.—Lack of attention to this useful branch of literature is now a thing of the past. Some of the best writers of the day are directing their energies towards its cultivation. Of the 26 books registered against Biography 24 are original and 2 translations. Most of these give the accounts of the lives of great conquerors, rulers, patriots and authors of celebrity. A passing notice of some of them will suffice—

- (a) *Life of Firdausi.*—Is a valuable addition to the vernacular literature. It comes from the pen of Mirza Hairat, a well-known Urdu writer of these days. The book appears to have been written on the lines of the "Englishmen of Letters Series." A concise, interesting chapter describing the childhood, young days and declining years of the great Persian poet is followed by a learned criticism of his works. The nature of poetry, the requisites of highest poetry, the European and Asiatic ideas of true poetry, are discussed in a lucid, clear and forcible style. A comparative estimate of the first class Persian poets closes the book. It would be a matter of congratulation had we more works of this type.
- (b) *The Translation of Benjamin Franklin's Autobiography.*—Is an acquisition of Urdu literature. It is very desirable that the accounts of the lives of such honest self-made men be made accessible to Urdu readers.
- (c) *Hayát-i-Akbar* (or Life of Akbar). Is an interesting little book busying itself more with the inner life of the great monarch than his conquests and other Imperial works. His literary and witty courtiers are mentioned in their proper places, and we are delighted to hear their learned and humorous sayings that beguiled the leisure hours of the Emperor.
- (d) *The Shradhdá Prakásh, Part I.*—Is a Hindi biography of the late Pandit Shradhdá Rám by his disciple, who was for a number of years the Pandit's constant companion. The book seems to have been written with great care. It gives us a minute account of the life and traces the growth of the character of the deep-read scholar and eloquent speaker. Shradhdá Rám had vowed to bring about the spiritual regeneration of his co-religionists, and in order to do this he devoted a considerable part of his life to preaching on religious subjects throughout the Province.
- (e) *Háldi-i-Saudá.*—The book opens with a brief account of the young days of Saudá and his parentage. Sauda is the great verse satirist of Urdu literature and his performances in the general department of poetry too are wonderful. It is to him that the Urdu language owes so much for the richness and expressiveness of its vocabulary and the flexibility of its structure. Besides the main topic of the book is a criticism and just appreciation of his works.

Drama.—The originality, the natural development of character, and the charms of style and diction are yet rare in such works. A few of the books received under this head may be mentioned—

- (a) *Jhá'gir* is an Urdu version of Shakespeare's "Hamlet."

- (b) *Puran Bhagat*.—A Hindi play in which the main circumstances of the truly dramatic story of Puran Bhagat are adapted to the requirements of the stage.
- (c) *The Rani's Sacrifice*.—A sort of melo-drama, opens with a brief, pleasant description of the beautiful Chamba Valley and its surrounding hill scenery. A group of young girls of the place is introduced. They are singing of the noble sacrifice of the Rani, who offered herself to death in order to save her child, as they are on their way to her shrine where they celebrate her noble deed annually, a party of Christian maidens meets them there. They ask their hill sisters to relate the whole story, and in their turn refer to the great sacrifice of Christ to redeem man.

Fiction.—Of the 28 works of this class, 23 are original and 5 translations. Of the original works most of them are after English models of the low type, overdrawn pictures of social vices with high-wrought interest. The characters are unnatural. There is no idea of the law of probability. But when this is said all is not said. There are some coming quite up to the mark, passing almost all the qualities of a first class work of fiction. The following seem to deserve a passing notice :—

- (a) *Chand*.—Appears to be in every way the best novel of the year. Its plain style, its strongly marked characters, its absolute avoidance of the common-place, its sparkling wit and above all the total freedom from any immodest or indelicate idea make it the most harmless work of fiction for young readers. The hero is a Cashmiri Pandit, a product of English education and an ardent votary of science. But the main interest centres in the bluff honesty and bravery of Shamsher, who became an *aîd-de-camp* to General Nicholson, and whose loyalty and devotion are amply rewarded.
- (b) *Ardar-i-Ajdibat wa Kharabat-i-Lahore (Volume II)*.—Its very title when translated into English shows that it is not an altogether welcome publication. It describes the evil mysteries of Lahore. The author assumes the function of a moral censor directing his attacks against the littleness of humanity. His purpose is to paint the evil effects of drunkenness and other excesses. No matter how good the purpose of the work, the way in which it is written and the abundance of lewd details create a sort of vicious interest. Highly-coloured sensational tales, without any particular regard for their moral tone, cannot but be harmful.
- (c) *Qissá Go Dilfigár*.—It is just of the same type as the one preceding. The love of voluptuous details, and the frequency of brothel and wineshop scenes mar the pages of this otherwise well-written work. The author has very considerable ability, but it is a pity that it should be wasted in such a thankless fashion.
- (d) *Shamat-i-Amál*.—Is a society novel by the same prolific writer. He possesses great power of vivid painting, and at places the effect produced is dramatic. But here too the passion for rather indelicate details takes away a good deal of the usefulness of the book. Its hero is a Muhammadan of a very respectable family. He has the misfortune to fall in with evil associates. His life is a terrible illustration of the baneful effects of keeping bad company.
- (e) *Chánd Bibí*.—A voluminous historical novel. The leading figure is the famous Sultána Chánd Bibí, who, through her tact and determined will, succeeded in checking the advance of the Imperial forces of Akbar for a time. Other contemporary events of Southern India are also narrated.
- (f) *Sawanik Shaitán*.—Is a romance of which Satan is the hero. His birth and parentage, his exploits, rebellion against God, the temptation of Christ in the Wilderness, and his evil work among men are the main incidents. Satan is, in the end, made to abdicate his sovereignty in favour of another character in the romance—Sir Ahmaq. The book, however, is very bulky.

History.—There are in all 23 historical works. Of these 16 are original, 2 reprints and 5 translations. The original works, though improving yearly, show that much remains to be done yet. There is not that critical search after the exactness of facts, that absolute avoidance of exaggeration which distinguish so much the historical literature of the West. The following appear to be interesting :—

- (a) *Umra Khán and the Chitral Campaign*.—Is an interesting little work describing the recent military operations in that frontier district. The author gives us a fine account of the mountainous region, its climate and its people.

- (b) *Tawárikh Gurú Khálsa* (in two parts).—The first part deals with the accounts of the ten Sikh Gurús. It teems with thrilling descriptions of the struggles for existence on the part of the early Sikhs against the persecuting zeal of the later Delhi Emperors. The second part is devoted to the heroic deeds of the famous Bándá, a disciple Gurú Gobind Singh. The work is in progress.
- (c) *History of Bhartpore*.—Seems to possess a more than local interest owing to its spirited mention of the memorable siege of Bhartpore.
- (d) *Tárikh-i-Ridsat-i-Hindor*.—As its name implies traces the genealogies of the ruling princes of the petty State. It gives us interesting information regarding the early history and the later changes of the place. It may, however, be added that it is not very reliable for its historic accuracy.

Language.—Most of the works on the subject are Educational, being Readers, Grammars and Translation Exercises, etc. Keys and other such helps are as numerous as ever to the detriment of thorough efficient education. The study of the vernacular languages is not yet so far advanced as to give us more of standard dictionaries, histories of language or literature. There are, however, still a few works which might be indicated here :—

- (a) *A Guide to Punjábí*.—Is a useful book designed for those who desire to learn the Punjábí language through the medium of English. It seems to be a Punjábí instructor. The plan is easy and lessons properly graduated—really the first work of the kind in the language.
- (b) *Sharh-i-Qasaid-i-Anwari*.—Consists of commentaries on the selected poems of Anwari, a great Persian poet, so far as they form part of the Punjab University B. A. Course.
- (c) *Grammar and Vocabulary of the Khowár Dialect*.—In addition to its being a hand book of the Grammar and Vocabulary of the dialect, the work is prefaced with an account of the people and country of Chitrál.

Law.—The law literature of the year consists mostly of translations of Acts, with or without notes. These are especially designed for the Vernacular Law students or the practitioners. Some of these appear to be useful works. For instance :—

- (a) *Tribal Law in the Punjab*.—Is a valuable addition to the legal literature. It gives us in a systematic form all necessary information on the subject. Its importance as a reference book for lawyers and administrative officers cannot be over-rated.
- (b) *Qánún Mi'ád-i-Samá'at*—Is an Urdú translation of the Indian Limitation Act, together with very copious notes. The voluminous compilation is based on the writings of the late Mr. Justice Rivaz, Messrs. Starling and Mitra, on the intricate subject. The latest rulings of the various Indian High Courts are added.
- (c) *The Punjab Record*.—Is a legal journal divided into two parts. The first, called the Judicial, contains the reports of civil and criminal cases determined by the Punjab Chief Court and decisions of the Financial Commissioner. The other part entitled the Executive, gives the Circular Orders of the same tribunal and a store of other information.

Medicine.—There are in all 32 publications under this head. Of these 5 represent the European system, 16 the Yunání, 6 the Vaidic and the rest a combination of various systems. The English system, though it has comparatively few works assigned to it, is steadily rising in the public estimation. Translations, adaptations and extracts from English Medical and Sanitary Works continue to pour in. There is, however, a hopeful revival of the old Hindu and Muhammadan Schools. A few of these may deserve mention :—

- (a) *Amrit Ságar* or the Ocean of Immortality is based chiefly on the writings of Chark and Shushrat, old Hindu writers on the science of healing.
- (b) *Dastúr-ul-Ilá-i-Aspán*.—A treatise on equine medicine. The book is compiled from Western sources.
- (c) *Tibb-i-Muveeki*.—This too, like the one preceding, is an adaptation of some English work on the subject. These vernacular renderings are of great importance to the agricultural classes.
- (d) *Mujarrabat-i-Ilis-i-Sihat*.—Gives tried prescriptions for almost any conceivable ailment.

- (c) *Tohfa-i-Muhammad Shâhi*.—A small medical work, dealing with ordinary diseases and their cures, is said to have been compiled for the personal use of Muhammad Shâh, one of the later Mughal Emperors of Delhi.

Miscellaneous.—Is an important sub-division devoted to such publications as essays, lectures, geographical works, writings, half historical and half geographical, and periodicals, as refuse to be classed under any of the other prescribed heads. I proceed now to remark on some of them:—

- (a) *Hindustân aur unka Kâim*.—Is a well-written thoughtful pamphlet, dealing with the present fallen state of India, and suggesting ways of getting out of the difficulty. The writer deploras very much the spirit of disunion and discord that has worked so much ruin. People fret away their energies in useless religious discussions. There is no fellow-feeling, no self-denying regard for the hungry masses, but party-feeling and self-aggrandizement reign supreme. The writer exhorts the public to give their best thought to the introduction of technical education, the formation of Joint Stock Companies, and the development of the resources of their country.
- (b) *Hâlât-i-Rûs*.—Is an Urdû rendering of an English translation of Doctor Brandson's Danish work on Russia. The Urdû version is only of a part of the original book. It appears to be engaging in its Urdû dress, for the vernacular literature is not particularly rich in this department of learning. The descriptions of the town and country scenery of Russia are interestingly interspersed with the accounts of its people, their manners, their institutions and modes of life.
- (c) *Mâlûmât-i-Shâhî*.—Is an interesting record of the various ways in which the marriage ceremony is gone through in about all the countries over the world. The book comes from that indefatigable press, the Khâdim-ul-Tâlîm, that has done so much for the enrichment of vernacular literature.
- (d) *Pictures of Social Evil*.—The book consists of reprints from the columns of the *Purity Servant*—a Lahore Brahma paper. Its aim is to point out the weaknesses of Indian society. It does neither ridicule nor satirize, but simply expose the petty tyranny of the native mother-in-law, the folly of those who delight in nautches, the unhappiness caused by ill-assorted marriages, and so forth. The method of thus rooting out evil is no doubt praiseworthy. But there is, however, one serious defect. The pictures are rather overdrawn; they seem to be sometimes too dark.
- (e) *Sharif Bibyân*.—Is an Urdû journal devoted to female education. Its issues afford a fund of information at once instructive and delightful. Interesting accounts of the lives of great women all over the world are interspersed with lectures on the importance of education of women and brief dissertations on the culinary art and the rules of sanitation.
- (f) *Hakdyat-i-Barfastân*.—Is a story of missionary enterprise in the snowy island of Greenland. It gives us besides their religious work an interesting picture of that little known polar region. The dreadfully cold long nights, the glaciers, the ice fields, and other stern aspects of nature in the land are picturesquely described.
- (g) *Domestic Economy*.—Is an Urdû work on the subject. The mode of dealing with things of every-day use and laws that should regulate our conduct in our daily affairs are explained in an easy way. Besides it asks its readers to avoid extravagant habits and cultivate thrift.
- (h) *Kitâb dar bâra Tuqarruri Panchdyat, etc.*—A small tract which commemorates the work of Mr. Gladstone, late Deputy Commissioner of Ludhiana, in connection with the establishment of *panchdyats* (local committees) for the purpose of deciding civil suits without the aid of the Law Courts.
- (i) *Punjab Britant*.—It is a pleasant little book on the descriptive geography of the Punjab. The chief cities and towns, their remarkable buildings, and the periodical fairs are described interestingly.

Poetry.—The poetical works of the year far outnumber those returned under any other heading. But the generality of these publications have very little of true poetry in them. They are at best metrical compositions having for their subjects either morality, religion and

society, or love, heroes of ancient and modern times, and so on. Besides these a pretty large number consists of mere street songs. The following seem to claim a passing notice:—

- (a) *Armughán-i-Jadíd*.—A collection of the poems of Rásikh, a modern Urdú poet of Delhi. His work is of the old type celebrating love as it is known to the Easterns. Some of the passages are instinct with genuine poetry. The volume may read well for the polish of its language, the cunningly devised similes, and the skilful arrangement of metre.
- (b) *Ma nawí Bad'í Bádgh-i-Razáq*.—Is a Persian poem by Rája Girdházi Prashád of the Court of His Highness the Nizám of Haidrábad. It gives the names of the chief fruits of India, Afghánistán and Persia, and of various meats and drinks, their medical properties and other interesting information about them in clear running Persian verse.
- (c) *Man Probodh*.—Is a didactic poem on the uncertainty and transiitiveness of worldly enjoyments, and the ways of attaining everlasting happiness.
- (d) *Pratiggyá Pálan*.—A spirited little poem on the virtue of fulfilling one's word come what may, illustrates the truth by relating the lives of great men who passed through severe trials, but never broke their word.
- (e) *Hanúmán Nátak*.—A popular Hindi poem in the Gurmukhi character, contains an account of Ráma, the hero of the Ramáyana, and the exploits of Hanúmán, the monkey general.
- (f) *Bhagwat Gítá*.—A Hindi verse translation of the famous Hindu work on theology "The Divine Song." The translator adds to his version a number of legends on the religious merit of reading the book.
- (g) *Sultán Podrá*.—A Punjábí dialogue between a Sikh and an ordinary Hindu who worships Sakhi Sarwar, a Muhammadan saint.

Politics.—As a science it has never been cultivated here. If any work chances to be delivered under this head, it might be traced to the enterprise of the Congress leaders. This year is, however, comparatively rich, for it gives two political works in the true sense of the word. A brief mention of these will not be out of place:—

- (a) *Report of the First Punjab Provincial Conference*.—Is a record of the proceedings of the Conference at Lahore in 1895. The Conference is the National Congress on a smaller scale. The usual resolutions with half-a-dozen of those dealing specially with the political wants of this Province, such as the creation of a Legislative Council for the Punjab, the grievances of the native railway travelling public, the Punjab Land Revenue system, and so forth. The resolutions are proposed and seconded with long speeches which sometimes appear to be prepared with considerable thought and care.
- (b) *Mafházd Mazálim-i-Armenia, etc.*—A political pamphlet of considerable length is directed principally against the Duke of Argyle and the Right Honourable Mr. Gladstone. It criticises very sharply their action in a public meeting held in St. James' Hall, London, to pass resolutions protesting against the hellish things that were being done in Armenia. The Armenian question was then in full swing. The pamphlet comes forward to defend the conduct of the authors of these inhuman atrocities and call in question the authority under which Christian Europe, and especially England, interferes with the affairs of the Turkish Government. The pamphlet to say the least of it seems to be rather too strongly worded.

Philosophy (Mental and Moral).—There are only four books under this abstruse department of learning. Few more publications might have been added, but for some misapprehension they have been classed under religion. Contributions of this sort are in the main reprints of old Hindu and Muhammadan writings. Exact systematic works on Philosophy would be rather too much to expect from the present not very developed state of the vernacular literature. And whatever efforts are made in this direction they are so intimately connected with religion that they pass as such. The following appear to deserve notice:—

- (a) *Paras Bhág*.—Is a Punjábí version of a standard Persian work on Moral Philosophy and Oriental Mysticism. The work is very popular and its Punjábí rendering a remarkable acquisition to that language.

(b) *Upanishad Prakásh, etc.*—The translator, Lála Maya Dás, promises a series of Urdú Upanishads. The parts published show how far he has succeeded in his difficult work. The Urdú religious and philosophic vocabulary is not remarkable for its richness, and it is really a praiseworthy effort of his that has given us Upanishads in the familiar dress of Urdú. There is, however, one sad drawback; the language of the translation is stiff and not very idiomatic. As to the Upanishads, they are philosophical treatises expounding Vedic principles by means of legends and illustrations in a thorough effective way.

Isa Ghóji.—An Arabic work on Elementary Logic has long been a text-book in the subject in the old system of education.

Religion.—The religious publications of the year are from a numerical point of view second only to those received under poetry. They in all amount to 194, against 279 in the previous year. So serious a decline is really deplorable, but it is, as has been elsewhere pointed out, general, and due chiefly to the trying season of scarcity we are passing through for the last seven or eight months. Of the total number, 121 belong to the Muhammadan religion, 34 to the Hindu, 19 to the Sikh, 8 to the Aryan, 8 to the Christian, 3 to the Jain and 1 General. It would be evident from the above that the Muhammadans have been most active in this department of literature. Most of the books are, however, controversial compositions now directed against the self-styled Christ of Qádián, now busying themselves with the Sunni and Shia differences, and again taking the offensive or defensive against the non-Muslim religions. Urdú translations of the Qurán, commentaries on its chapters and prayer-books form a pretty large part of the number. Next in importance comes the Hindús, the Sikhs, and the Arya Samajists. Their contributions are nearly of the same sort, reprints and translations of ancient works, extract books, and the like.

The zeal of their polemical writings seems to have somewhat abated. The Catholic spirit of the lectures of such eminent personages as Mrs. Besant could not be altogether without effect. They now approach such subjects with more moderation than heretofore. The following appear to be worth noticing :—

- (a) *Usul-i-Mazáhib.*—Is an Urdú translation, by the late Pandit Shraddhá Rám, of an original Persian work entitled “Dabistán-ul-Muzáhib.” The author travelled through the principal Asiatic countries, studied their religions and their modes of thought. He appears to have been a genuine seeker after truth, and his work is a record of his personal experiences and observations.
- (b) *Tariqat-ul-Haqiqat.*—A reprint of the celebrated work by Prince Dára. It is a discourse on the variety of human wishes and an exposition of the fundamental principles of the Vedant Philosophy.
- (c) *Guldasta-i-Irfán.*—The author exhorts his countrymen to shake off their lethargy and face the stern realities of life with energy. Then comes an account of the nature of the soul and the Vedantic idea of true happiness and the way in which it is obtained.
- (d) *Fawaid-ul-Fawaid.*—An Urdú translation of a Persian work, by Sheikh Nizám-ud-dín Aulíá, on Sufism, based on the teachings of Muhammadan saints and prophets.
- (e) *Sabút-i-Tanáasukh.*—As its title indicates is a work on the reasonableness of the doctrine of transmigration of souls. It attempts to meet all the objections ever urged against the principle. A perusal of the book shows that the author has made the subject his special study.
- (f) *Majma-ul-'Ausáf fi taráid Ahl il Bidi, etc.*—Is an attempt to refute the writings of a Shia Muhammadan against the traditions and beliefs of those who constitute the Sunnat Jumma't of Muslims.
- (g) *Vijáí Mukh Dharm Shaster.*—Gives the religious teachings of the tenth Sikh Gurú, and the dialogue between the Gurú and his followers on social and spiritual subjects.

Science (Mathematical and Mechanical) is represented by 35 publications, of which 25 are educational. The most important of these have been written under the orders of the Education Department and need no comments, as they are always compiled with great care and attention, and only the best available men entrusted with their preparation.

Outside the department the general public does not appear to evince much interest in the subject. One work, however, has been received under Mechanical Science which is a hopeful sign of the times. It shows that the people of this Province have begun to study the importance of steam. It is called the "Kalid-i-San'at, Part II," a work on the steam-engine. The first part gave a rather elementary sort of information specially for the use of the running staff of the Locomotive Department. The second part carries the learner to the more difficult region of the science, the principle, the very structure and other complicated mechanism of this most useful production of man.

Science (Natural).—The study of science is yet confined to the class-room, and the requisite books are supplied from England. Only six publications were registered this year, and even these, few as they are, have no practical worth.

Voyages and Travels.—This sub-division would have remained a total blank but for a translation of a famous work on the subject "Ibn-i-Batuta's Travels." Our people have yet to learn the importance of travelling. Despite all the modern facilities of locomotion, travel for its own sake is a rare thing, and a book recording one's experiences of his journey, the description of places and persons on the way, the pictures of mountain scenery and of river and jungle rarer still. A brief notice of the work of Ibn-i-Batuta would seem desirable.

Ibn-i-Batuta was a Muhammadan tourist of the 14th century. He visited almost all the chief countries of the Eastern world, and his notes on what he saw speak well of his power of close observation. Nothing appears to have escaped his keen marking eye. The hollow splendour of Eastern despots and the seething discontent of their disaffected subjects are aptly commented on. But the kings and queens are not the only subjects of his observation. The ordinary people, their life, habits and their character receive a fair share of his attention.

General Statement of publications registered in the Punjab, under Act XXV of 1867, during 1896.

SUBJECT.	ORIGINAL WORKS.		Republications.	Translations.	Total.	Educa-tional.	Non-educa-tional.	Total
	First editions.	New editions.						
Art	3	1	...	3	7	3	4	7
Biography	21	3	...	3	26	...	26	26
Drama	9	2	...	1	12	...	12	12
Fiction	21	2	...	5	28	...	28	28
History	11	5	2	5	23	5	18	23
Language	58	34	3	12	107	107	...	107
Law	39	5	...	23	67	2	65	67
Medicine	21	3	1	7	32	5	27	32
Miscellaneous	115	31	3	22	171	54	117	171
Poetry	231	18	10	1	255	1	254	255
Politics	3	...	...	...	3	...	3	3
Philosophy (including Mental and Moral Science).	4	...	...	...	4	...	4	4
Religion	142	18	22	12	194	3	191	194
Science (Mathematical and Mechanical).	19	2	10	4	35	25	10	35
Science (Natural and other)	3	...	...	3	6	5	1	6
Voyages and Travels . . . . .	...	...	...	1	1	...	1	1
TOTAL	700	119	51	101	971	216	751	971

English.

Drama	1	...	...	...	1	...	1	1
History	3	...	...	...	3	...	3	3
Language	7	2	...	4	13	13	...	13
Law	22	1	...	...	23	2	21	23
Medicine	1	...	...	...	1	1	1	1
Miscellaneous	24	2	...	1	27	4	23	27
Poetry	3	...	...	...	3	1	2	3
Politics	1	...	...	...	1	...	1	1
Religion	1	1	...	...	2	...	2	2
Science (Mathematical and Mechanical).	2	...	...	3	5	4	1	5
Science (Natural and other)	1	...	...	...	1	1	...	1
TOTAL	66	6	...	6	80	25	54	80

General Statement of publications registered in the Punjab, under Act XXV of 1867, during 1896—(contd).

SUBJECT.	ORIGINAL WORKS.		Republi- cations.	Transla- tions.	Total.	Educa- tional.	Non-educa- tional.	Total.
	First editions.	New editions.						
<i>Arabic.</i>								
Language	1	4	...	...	5	5	...	5
Philosophy (including Mental and Moral Science).	2	...	...	...	2	...	2	2
Religion	8	4	1	...	13	3	10	13
Science (Mathematical and Mechanical).	1	...	...	...	1	1	...	1
TOTAL	12	8	1	...	21	9	12	21
<i>Hindi.</i>								
Art	1	...	...	1	2	1	1	2
Biography	1	...	...	...	1	...	1	1
Drama	2	...	...	...	2	...	2	2
Fiction	...	...	...	1	1	...	1	1
Language	2	4	...	...	6	6	...	6
Medicine	3	...	...	...	3	...	3	3
Miscellaneous	8	...	...	...	8	1	7	8
Poetry	34	1	...	...	35	...	35	35
Religion	7	...	...	3	10	...	10	10
Science (Mathematical and Mechanical).	...	...	1	1	2	2	...	2
Science (Natural and other)	1	...	...	...	1	1	...	1
TOTAL	59	5	1	6	71	11	60	71
<i>Marwari.</i>								
Drama	4	...	...	...	4	...	4	4
Poetry	2	...	...	...	2	...	2	2
TOTAL	6	...	...	...	6	...	6	6
<i>Panjabi.</i>								
Art	...	...	...	2	2	2	...	2
Biography	9	...	...	...	9	...	9	9
Drama	...	1	...	...	1	...	1	1
Fiction	3	...	...	...	3	...	3	3
History	2	...	...	...	2	...	2	2
Language	7	...	2	1	10	10	...	10
Medicine	3	...	...	...	3	...	3	3
Miscellaneous	7	2	1	5	15	6	9	15
Poetry	124	8	7	...	139	...	139	139
Philosophy (including Mental and Moral Science).	1	...	...	...	1	...	1	1
Religion	11	3	8	...	22	...	22	22
Science (Mathematical and Mechanical).	1	...	...	...	1	...	1	1
TOTAL	168	14	19	8	208	18	190	208
<i>Pashto.</i>								
Miscellaneous	2	...	...	...	2	...	2	2
Poetry	18	1	...	...	19	...	19	19
Religion	1	...	...	...	1	...	1	1
TOTAL	21	1	...	...	23	...	23	23

General Statement of publications registered in the Punjab, under Act XXV of 1867, during 1896 - (contd).

Subject.	ORIGINAL WORKS.		Republi- cations.	Transla- tions.	Total.	Educa- tional.	Non- educa- tional.	Total.
	First edition.	New edition.						
<i>Persian.</i>								
Fiction	1	...	...	...	1	...	1	1
Language	3	5	...	...	8	8	...	8
Medicine	1	...	...	...	1	...	1	1
Poetry	7	...	...	1	8	9	8	8
Religion	9	...	2	...	11	...	11	11
TOTAL	21	5	2	1	29	8	21	29

<i>Sanskrit.</i>								
Language	2	...	...	...	2	...	2	2
Miscellaneous	1	...	...	...	1	...	1	1
Religion	4	...	...	...	4	...	4	4
TOTAL	7	...	...	...	7	...	7	7

<i>Sindhi.</i>								
Biography . . . . .	...	...	...	1	1	...	1	1
Drama	1	...	...	...	1	...	1	2
Fiction	2	...	...	1	3	...	3	3
Language . . . . .	...	1	...	...	1	1	...	1
Miscellaneous	3	...	...	...	3	1	2	3
Poetry	9	...	...	...	9	...	9	9
Religion	6	...	...	1	7	...	7	7
Science (Mathematical and Mech- anical). . . . .	...	1	...	...	1	1	...	1
TOTAL	21	2	...	3	26	3	23	26

<i>Urdu.</i>								
Art	2	1	...	...	3	...	3	3
Biography	11	3	...	1	15	...	15	16
Drama	1	1	...	1	3	...	3	3
Fiction	15	2	...	3	20	...	20	20
History	6	5	2	6	18	5	13	18
Language	7	11	...	6	24	24	...	24
Law	17	4	...	23	44	...	44	44
Medicine	18	3	...	7	28	4	19	23
Miscellaneous	69	27	2	16	114	41	73	114
Poetry	35	...	1	...	36	...	36	36
Politics	2	...	...	...	2	...	2	2
Philosophy (including Mental and Moral Science).	1	...	...	...	1	...	1	1
Religion	60	6	10	7	83	...	83	83
Science (Mathematical and Mech- anical).	14	1	9	...	24	17	7	24
Science (Natural and other)	...	...	...	3	3	3	...	3
Voyages and Travels . . . . .	...	...	...	1	1	...	1	1
TOTAL	250	64	24	73	411	94	317	411

<i>Pahari.</i>								
Language	1	...	...	...	1	1	...	1

General Statement of publications registered in the Punjab, under Act XXV of 1867, during 1896—(contd).

SUBJECT.	ORIGINAL WORKS.		Republications.	Translations.	Total.	Educa-tional.	Non-educa-tional.	Total.
	First editions.	New editions.						
<i>Barohi.</i>								
Poetry . . . . .	...	...	...	1	1	...	1	1
<i>English-Urdu.</i>								
Language	10	7	1	...	18	18	...	18
Miscellaneous	1	...	...	...	1	1	...	1
Science (Mathematical and Mechanical).	1	...	...	...	1	...	1	1
TOTAL	12	7	1	...	20	19	1	20
<i>Panjabi-Urdu.</i>								
Medicine . . . . .	...	...	1	...	1	...	1	1
Poetry . . . . .	...	...	1	...	1	...	1	1
Religion	1	...	...	...	1	...	1	1
TOTAL	1	...	2	...	3	...	3	3
<i>Pashto-Urdu.</i>								
Language	2	...	...	...	2	2	...	2
<i>Persian-Urdu.</i>								
Language	1	...	...	...	1	1	...	1
Religion	1	...	...	1	2	...	2	2
TOTAL	2	...	...	1	3	1	2	3
<i>Arabic-Urdu.</i>								
Language	3	...	...	...	3	3	...	3
Religion	17	1	...	...	18	...	18	18
TOTAL	20	1	...	...	21	3	18	21
<i>Sanskrit-Urdu.</i>								
Religion	2	...	...	...	2	...	2	2
<i>English-Persian.</i>								
Language	1	...	...	...	1	1	...	1
<i>Arabic-Persian.</i>								
Religion	2	1	...	...	3	...	3	3
<i>English-Hindi</i>								
Religion	1	...	...	...	1	...	1	1

Sanskrit-Hindi.

Subject.	ORIGINAL WORKS.		Republi- cations.	Transla- tions.	Total.	Educa- tional.	Non-edu- cational.	Total.
	First editions.	New edi- tions.						
Religion	1	...	...	...	1	...	1	1
Science (Natural and other) .	8	1	...	1	1
TOTAL	2	2	...	2	2

English-Panjabi.

Language	6	6	6	...	6
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Malai-Panjabi.

Language	1	1	1	...	1
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Hindi-Panjabi.

Poetry	2	2	...	2	2
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Arabic-Panjabi.

Religion	3	3	...	3	3
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Arabic-Pashto.

Religion	2	2	...	2	2
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Persian-Sindhi

Language	1	1	2	2	...	2
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Arabic-Sindhi.

Religion	1	1	...	1	1
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English-Khowar.

Language	1	1	1	...	1
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Urdu-Sawalik.

Language	1	1	1	...	1
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Arabic-Urdu-Panjabi.

Religion	1	1	...	1	1
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Arabic-Persian-Panjabi.

Religion	2	2	...	2	2
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Arabic-Persian-Pashto.

Religion	3	...	1	...	4	...	4	4
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Urdu-Persian-Panjabi.

Poetry	1	1	...	1	1
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Urdu-Hindi-Panjabi.

Poetry	1	1	...	1	1
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Pashto-Persian-Urdu-English.

Language	1	1	1	...	1
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Arabic-Persian-Urdu-Panjabi.

Poetry	1	2	...	1	1
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CENTRAL PROVINCES.

From the Chief Commissioner, Central Provinces, to the Secretary to the Government of India, Home Department,—No. 1290, dated the 17th February 1897.

In accordance with the instructions contained in Home Department Resolution No. 1—460, dated the 12th September 1882, I am directed to submit seven statements giving the prescribed details of the publications issued in the Central Provinces and registered under Act XXV of 1867, as amended by Act X of 1890 (Printing Presses and Books), during the year 1896.

2. A summary of the contents of the statements is also submitted.

ANNUAL ANALYSIS OF BOOKS, ETC., REGISTERED IN THE CENTRAL PROVINCES UNDER ACT XXV OF 1867, AS AMENDED BY ACT X OF 1890, DURING THE YEAR 1896.

English Language.

SUBJECT.	ORIGINAL WORK.		Repub- lications.	Transla- tions.	Total.	Educa- tional.	Non- educa- tional.	Total.
	First edition.	New edition.						
Language	1	...	...	...	1	1	...	1
Art	2	...	...	...	2	2	...	2
TOTAL	3	...	...	...	3	3	...	3

Marathi Language.

Miscellaneous	4	...	...	...	4	...	4	4
Natural Science and others	1	...	...	...	1	...	1	1
TOTAL	5	...	...	...	5	...	5	5

Hindi Language.

Subject.	ORIENTAL WORK.		Re-publications.	Translations.	TOTAL.	Educa-tional.	Non-Educa-tional.	TOTAL.
	First edition.	New edition.						
Religion	2	...	...	...	2	...	2	2
Poetry	6	1	...	...	7	...	7	7
Miscellaneous	2	1	...	...	3	...	3	3
Mathematical and Mechanical Science.	1	1	2	2	...	2
Language	6	6	6	...	6
TOTAL	17	3	20	8	12	20

Urdu Language.

Law	1	1	...	1	1
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Sanskrit and English.

Language	2	2	1	1	2
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English and Marathi.

Language	1	1	1	...	1
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English and Hindi.

Language	5	5	5	...	5
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CENTRAL PROVINCES SECRETARIAT,
GENERAL DEPARTMENT:
Dated Nagpur, the 17th February 1897.

C. E. B. CRITCHLEY,
*Asstt. Secretary to the Chief Commissioner,
Central Provinces.*

Summary of Contents of Statements showing analysis of publications registered in the Central Provinces, during the year 1896.

Subject.	Language.	Contents.
Language	English	Companion to Orient Reader No. III, Part II. (1) New Drawing Book, consisting of 42 beautiful figures of Freehand Drawing, No. I. (2) New Drawing Book, consisting of 42 beautiful figures of Freehand Drawing, No. II.
Art	Ditto	
Miscellaneous	Marathi	(1) Perpetual Calendar; (2) Washya Stotra (Description of public women in such words as would result in moral advice to young men); (3) Sathi budhi nati ani bhat lagle pathi (Description of a man of 60 years of age with unsteady mind); (4) Washal Sanshwas (Short phrases on miscellaneous subjects connected with wordly life).
Natural Science and others	Ditto	(1) Prarabha Yôg (Fortune-teller a book on Astronomy).
Religion	Hindi	(1) Yôg Washishtasâr (Religious and moral advice given by a Rishi Washishtha to Ram, the King of Ayodhya; (2) Granth Bhava Taran (a book teaching how to attain Salvation or Paradise).

Summary of Contents of Statements showing analysis of publications registered in the Central Provinces during the year 1896—(contd.).

Subject.	Language.	Contents.
Poetry	Hindi	(1) Bhakta Pachhisi (Stories of Devotion to God); (2) Shambhu Vihar (Account of marriage of God Shambhu with Parvati); (3) Vinaya Prakash (How to acquire modesty); (4) Hanuman Tamacha (Prayer of God Hanuman); (5) Chhik Pariksha (to determine future events good or bad from sneezing); (6) Janak Pachhisi (Prayer of Janak, a King of Mithila); and (7) Pashu Ektisa (A play from the names of certain beasts).
Miscellaneous	Ditto	(1) Jatal Kafia (short stories giving advice); (2) Aina Brahman Gyan (A mirror of knowledge about God); and (3) Kali Kantuk (Wonders of the present age or Kaliyug).
Mathematical and Mechanical Science.	Ditto	(1) Upper Primary Ganit Gutaka (Upper Primary Arithmetic); (2) Navin Upper Primary Ganit (A new Upper Primary Arithmetic).
Language	Ditto	(1) Arthbodh, Part I (Aid to beginners); (2) Arthbodh, Part II (Help to Hindi candidates); (3) Arthbodh, Part III (Aid to Hindi Reader); (4) Arth Prakash (Explanations of difficult words and phrases); (5) Pariksha Pass (A help to candidates preparing for the Teacher's Certificate Examination, Primary grade, 2nd and 3rd classes); and (6) Shabdarth Darpan (A mirror of meanings of words or explanation of difficult words and phrases).
Law	Urdu	(1) Qawaid Sharari, Bank Limited, Jubbalpore (A book containing account rules of the Sharari Bank).
Language	Sanskrit and English	(1) Utter Ramcharitra of Bhava Bhuti, with a Sanskrit commentary, English translation and notes; and (2) A Key to Sanskrit Shiksha (Entrance Course of Allahabad University for 1896-97).
Ditto	English and Marathi	(1) Glossary of Orient Reader No. III.
Ditto	English and Hindi	(1) Exhaustive and Complete Key to Orient Reader No. II; (2) Companion to Orient Reader No. III; (3) Useful Companion to Orient Reader No. IV; (4) A Complete Guide to Orient Reader No. I; and (5) Imperial Guide to Orient Primer (A Key to Orient Primer).

CENTRAL PROVINCES SECRETARIAT,
GENERAL DEPARTMENT.

Dated Nagpur, the 17th February 1897.

C. E. B. CRITCHLEY,

Assistant Secy. to the Chief Commissioner,
Central Provinces.

BURMA.

From F. C. GATES, Esq., Secretary to the Chief Commissioner of Burma, General Department, to the Secretary to the Government of India, Home Department,—No. 275-3 B.—3, dated Rangoon, the 10th February 1897.

In accordance with the instructions contained in Home Department Resolution No. 1—461, dated the 12th September 1882, I am directed to submit the quarterly catalogues and tabular analysis of publications registered in this province during the year 1896 under Act XXV of 1867, as amended by Act X of 1890.

2. There were 73 publications this year as compared with 63 in the previous year.

Fifty-six of the books registered during the year under report were printed in Rangoon five in Mandalay, six in Akyab, three in Moulmein, and three in Bassein.

Of the 73 publications included in the statement, 18 were designed for educational purposes and 29 were classified under the head "Religion," as against 12 and 28 respectively last year,

General Department Notification No. 60, dated Rangoon the 10th April 1896.

In accordance with the provisions of section 19 of the Printing Presses and Books Act, XXV of 1867, as amended by Act X of 1890, the following catalogue of books registered in Burma during the quarter ending the 31st March 1896 is published for general information:—

No.	Title of book and contents of title-page.	Language.	Subject.	Whether original, translation, or republication.	Name of author, translator, or editor.	Place of printing and publication.	Name of printer and publisher.	Date of issue from press or of publication.	Number of sheet, leaves, or pages.	Size.	Number of the edition.	Number of copies of the edition.	Printed or lithographed.	Price per copy.	Name and residence of proprietor of the copyright.	Remarks.
1	The Karen Bible Handbook.	Sgan-Karen	Religion	Translation	D. A. W. Smith, D.D.	Rangoon	A. B. M. Press	12th December 1895.	610	8vo.	1st	1,000	Printed	2 8 0	.....
2	Abhidhammatthasamuttipaka Kyan.	Pali-Burmese	Do.	Original	Sadaw Sandawanthalangya.	Mandalay	Star of Burma Press.	16th November 1895.	661	Do.	1st	2,500	Do.	1 8 0	.....
3	St. Kateschius	Burmese	Drama	Do.	Timothy Maung Nw.	Bassein	St. Peter's Institute Press.	24th December 1895.	109	Do.	1st	1,000	Do.	0 8 0	.....
4	Satigathan Vathu Kyan	Pali-Burmese	Religion	Do.	.....	Rangoon	D'Veau Press	November 1895	108	Do.	5th	3,000	Do.	0 4 0	Ma Sein Nyo, Rangoon.	Copyright registered on 28th January 1896.
5	U Panya Myithan	Burmese	Miscellaneous	Do.	Pangy U Panya.	Do.	Do.	January 1896	110	Do.	5th	3,000	Do.	0 4 0	Do.	
6	Hedawandanah w b o n Kyan.	Do.	Do.	Do.	Saya Tin	Do.	Do.	January 1896	100	Do.	5th	3,000	Do.	0 4 0	Do.	
7	Criminal Circulars, Lower Burma, 1873-1894, Volume II.	English	Law	Do.	J. Copley Moyle	Moulmein	Bulletin Press	31st December 1895.	200	Do.	1st	250	Do.	0 0 0	J. Copley Moyle, Moulmein.	
8	The Epistle to the Philippians.	Sgan-Karen	Religion	Translation	Rev. F. Mason, D.D.	Rangoon	A. B. M. Press	6th January 1896	15	16mo.	1st	2,000	Do.	0 1 0	.....
9	A Brief Vocabulary to the Pali Text of Jātakas I-XX.	Pali and English	Language	Original	Rev. D. C. Gilmore, M.A.	Do.	Do.	10th January 1896.	64	Do.	1st	500	Do.	1 0 0	.....
10	New Testament Stories	Burmese	Religion	Translation	Rev. Arthur H. Bestall.	Do.	Do.	Do.	115	Do.	1st	3,000	Do.	0 1 0	.....
11	Third Standard Geography.	Do.	Science (Natural).	Original	Shahk Ahmadin	Akyab	Akyab Press	25th October 1895	24	Do.	1st	1,000	Do.	0 3 0	Shahk Ahmadin, Akyab.	Copyright registered on 13th February 1896.
12	Lebba	Do.	Miscellaneous	Do.	Maung Tun Uya	Moulmein	Kanayon Press	6th February 1896.	108	Do.	1st	1,000	Do.	1 9 0	Maung Tun Uya, Moulmein.	Copyright registered on 16th February 1896.
13	Lokisippan Kyan	Do.	Do.	Do.	Maung To Myit	Do.	Zeyabon Press	6th February 1896.	200	8vo.	1st	1,000	Do.	0 8 0	Maung To Pe, Moulmein.	
14	Muhammedan Marriage.	Bengali	Religion	Do.	Ahmed Kabir	Rangoon	Victoria Press	10th February 1896.	7	16mo.	1st	500	Do.	0 1 0	.....
15	Vaccinated Jātakas Vathu	Burmese	Miscellaneous	Republication	Vernacular Text-Book Committee.	Do.	A. B. M. Press	31st January 1896.	281	8vo.	1st revised	2,000	Do.	0 10 0	.....
16	Story of a Snake with two mouths.	Bengali	Fiction	Original	Ahmed Kabir	Do.	Victoria Press	11th February 1896.	4	16mo.	2nd	500	Do.	0 3 0	.....
17	Standard I. Arithmetic Test-Cards.	English and Burmese	Science (Mathematical).	Do.	W. G. Wedderburn, M.A., D.L.	Do.	A. B. M. Press	15th February 1896.	25	4 1/2 in.	1st	1,000	Do.	0 8 0	W. G. Wedderburn, M.A., Rangoon	Copyright registered on 20th February 1896.
18	A Translation of some of Santay's Sermons and Sermon.	Burmese	Religion	Translation	.....	Do.	Do.	24th February 1896.	684	12mo.	2nd	1,000	Do.	0 10 0	.....
19	Office Manual for Burma	English	Miscellaneous	Original	Ch. DeFacion	Do.	D'Veau Press	10th January 1896.	108	8vo.	1st	500	Do.	3 0 0	.....

N.B.—Works, the titles of which appear in italics, are designed for educational purposes.

By order,

D. H. R. TWOMEY,
Officiating Secretary.

PUBLICATION ISSUED AND REGISTERED IN 1896.

General Department Notification No. 133, dated Rangoon, the 9th July 1896.

In accordance with the provisions of section 19 of the Printing Presses and Books Act, XXV of 1867, as amended by Act X of 1890, the following catalogue of books registered in Burma during the quarter ending the 30th June 1896 is published for general information:—

No.	Title of book and contents of title-page.	Language.	Subject.	Whether original, translation, or republication.	Name of author, translator, or editor.	Place of printing and publication.	Name of printer and publisher.	Date of issue from press or of publication.	Number of sheets, leaves, or pages.	Size.	Number of the edition.	Number of copies of the edition.	Printed or lithographed.	Price per copy.	Name and residence of proprietor of the copyright.	REMARKS.
1	Myobyngyi Thogyo Adeikbgauk.	Pali-Burmese.	Religion.	Original.	Myobyngyi Sadaw	Rangoon.	Yadana thiri Press.	16th March 1896.	248	8vo.	2nd	3,000	Printed.	R s. p. 0 4 0	.....
2	Upathakathila Adikbba.	Do.	Do.	Do.	Maung Saing	Do.	D'Yaux Press	30th March 1896.	120	Do.	1st	3,000	Do.	0 4 0	Maung Saing, Rangoon.	Copyright registered on 10th April 1896.
3	Act II of 1881, the Peru and Rittang Canal Act, with notes, rulings and orders issued thereunder.	Burmese.	Law.	Translation.	Maung Tha Din	Do.	A. B. M. Press	13th April 1896.	16	Do.	1st	1,000	Do.	0 6 0	.....
4	Act VII of 1875, the Burma Fisheries Act, with notes, rulings, and orders issued thereunder.	Do.	Do.	Do.	Do.	Do.	Do.	Do.	21	Do.	1st	1,000	Do.	0 12 0	.....
5	The Gospel according to John.	Kachin (in Roman character).	Religion.	Do.	Rev. O. Hanson	Do.	Do.	7th April 1896.	108	16mo.	1st	500	Do.	0 4 0	.....
6	The Mahajanaka Jataka.	English and Burmese.	Do.	Do.	Taw Sein Ko	Do.	Do.	Do.	110	Do.	3rd	2,000	Do.	1 0 0	Taw Sein Ko, Rangoon.	Copyright registered on 5th May 1896.
7	Mahaganda Zettawgyi.	Burmese.	Drama.	Original.	A. Leeds, c.s.	Do.	Hantha waddy Press.	April 1896.	55	8vo.	1st	1,000	Do.	0 4 0	A. Leeds, c.s., Sagsing.	Copyright registered on 11th May 1896.
8	Dasuttara Suttam.	Pali-Burmese.	Religion.	Do.	Fongyi U. Guncinda	Do.	Fyig yim a n d a i n g Press.	29th March 1896.	155	Do.	1st	2,500	Do.	0 8 0	Ma Mo, Rangoon.	
9	The Holy Bible.	Pwo-Karen.	Do.	Translation.	Rev. D. L. Brayton	Do.	A. B. M. Press	1st May 1896.	1,105	Royal 8vo.	2nd	3,000	Do.	4 0 0	.....
10	Standard II. Arithmetical Test-Cards.	English and Burmese.	Science (Mathematical).	Original.	W. G. Wedderspoon, M.A., B.L.	Do.	Do.	Do.	86	4 1/2 x 2 1/2 in.	1st	1,000	Do.	0 10 0	W. G. Wedderspoon, M.A., B.L., Rangoon.	Copyright registered on 5th June 1896.
11	A Dictionary of the Sgau-Karen Language.	Sgau-Karen and English.	Language.	Do.	Rev. E. B. Cross, p.p.	Do.	Do.	Do.	1,341	Demi 8vo.	1st	2,000	Do.	8 0 0	.....
12	Wini Patimauk Alla.	Pali-Burmese.	Religion.	Do.	Fongyi U. Nyana-wantha.	Akyab.	Orphan Press	10th April 1896.	68	8vo.	1st	1,000	Do.	...	.....
13	Act No. II of 1875, the Burma Ferries Act, with notes, rulings, and orders issued thereunder.	Burmese.	Law.	Translation.	Maung Tha Din	Rangoon.	A. B. M. Press	13th May 1896.	14	Do.	1st	1,000	Do.	0 8 0	.....
14	Tasakhsawngpaw.	Pali-Burmese.	Language.	Republication.	.....	Do.	Yadana thiri Press.	31st April 1896.	283	Do.	1st	3,000	Do.	0 4 0	.....
15	Zaroorul-Muslimein.	Arabic and Burmese.	Religion.	Original.	Rahmat-ullah	Do.	Victoria Press	19th May 1896.	141	Do.	1st	2,000	Do.	1 0 0	.....
16	Shejarat-al-Iman.	Do.	Do.	Do.	Shah Mohiuddin	Do.	Do.	1st June 1896.	323	Royal 8vo.	1st	1,160	Do.	3 0 0	.....
17	Notes on the Wathandays.	English and Burmese.	Miscellaneous.	Do.	W. E. Mack, M.A.	Do.	A. B. M. Press	17th June 1896.	148	16mo.	1st	2,000	Do.	1 0 0	.....
18	Standard III. Arithmetical Test-Cards.	Do.	Science (Mathematical).	Do.	W. G. Wedderspoon, M.A., B.L.	Do.	Do.	15th June 1896.	24	4 1/2 x 2 1/2 in.	1st	1,000	Do.	0 12 0	.....

N.B.—Works, the titles of which appear in italics, are designed for educational purposes.

By order,
D. H. R. TWOMEY,
Officiating Secretary.

General Department Notification No. 186, dated Rangoon, the 6th October 1896.

In accordance with the provisions of section 19 of the Printing Presses and Books Act, XXV of 1867, as amended by Act X of 1890, the following Catalogue of Books registered in Burma during the quarter ending the 30th September 1896 is published for general information:—

No.	Title of book and contents of title-page.	Language.	Subject.	Whether original, translation, or republication.	Name of author, translator, or editor.	Place of printing and publication.	Name of printer and publisher.	Date of issue from Press or of publication.	Number of sheets, leaves, or pages.	Size.	Number of the edition.	Number of copies of the edition.	Printed or lithographed.	Price per copy.	Name and residence of proprietor of the copyright.	REMARKS.
1	The Arabian Nights	Burmese	Fiction	Translation	Shaik Abdool Rahman.	Rangoon	"Friend of Burma" Press.	23rd June 1896	414	8vo.	1st	1,000	Printed	3 0 0	Shaik Abdool Rahman, Rangoon.	Copyright registered on 9th July 1896.
2	A Commentary on the Epistles of Paul to the Corinthians.	Egan-Karen	Religion	Do.	Rev. E. B. Cross, D.D.	Do.	A. B. M. Press	7th July 1896	852	Royal 8vo.	1st	1,000	Do.	2 8 0		
3	Second Standard Arithmetic Questions.	Burmese	Science (Mathematical).	Original	Maung Tun Hia	Do.	Do.	6th July 1896	139	16mo.	1st	2,000	Do.	0 4 0		
4	Dhatuttha Sangaha	Pali-Burmese	Religion	Do.	Maha Withokdayama Sadaw.	Mandalay	"Mandalay Times" Press.	6th June 1896	271	8vo.	1st	1,100	Do.	1 0 0		
5	Padaoctya Dipani	Do.	Do.	Do.	Ponkyi U Hpa	Do.	Do.	30th June 1896	71	Do	1st	1,200	Do.	0 4 0		
6	A Manual of Parsing and Analysis.	English	Language	Do.	D. S. Kodikara	Rangoon	A. B. M. Press.	6th July 1896	87	16mo.	1st	1,000	Do.	0 8 0		
7	First Standard Arithmetic.	Burmese	Science (Mathematical).	Translation	.....	Do.	Do.	29th July 1896	68	8vo.	1st	6,000	Do.	0 4 0	George Bell & Sons, Bombay.	Copyright registered on 13th August 1896.
8	Abhidhammattha Sangaha.	Pali-Burmese	Religion	Republication	.....	Do.	Yadanathiri Press	16th August 1896	218	Do.	4th	3,000	Do.	0 4 0		
9	The Burma Village and Town Manual	Burmese	Law	Translation	Maung Tha Din	Do.	A. B. M. Press	15th August 1896	95	Do.	1st	1,000	Do.	1 8 0		
10	The Jubilee Anniversary of the Karen Theological Seminary.	Karen	Miscellaneous	Original	Rev. D. A. W. Smith, D.D.	Do.	Do.	13th August 1896	154	Royal 8vo.	1st	1,000	Do.	2 0 0		
11	Elementary Geography for III Standard.	Burmese	Science (Natural).	Do.	Maung Po Thwa	Do.	Mineralathirein Press.	August 1896	17	16mo.	1st	2,000	Do.	0 2 0	Maung Po Thwa, Rangoon.	Copyright registered on 31st August 1896.
12	A Key to the English VII Standard Course, 1896-97.	English and Burmese.	Miscellaneous	Do.	W. E. Mack, B.A.	Do.	A. B. M. Press	15th August 1896	123	Do.	1st	500	Do.	1 4 0		
13	Additional Shan Hymns	Shan	Religion	Translation	.....	Do.	Do.	24th August 1896	189	Do.	1st	1,000	Do.	0 10 0		
14	The Story of the Shepherd's Daughter.	Burmese	Miscellaneous	Do.	Miss K. F. Evans	Do.	Do.	Do.	153	Do.	1st	500	Do.	0 6 0		
15	Pe-man or Talking First Standard Reader.	Taling and Burmese.	Language	Original	Alfred E. Hedson	Do.	Do.	1st Sept. 1896	47	Do.	1st	5,000	Do.	0 4 0		
16	Standard IV Arithmetic Test-Cards.	English and Burmese.	Science (Mathematical).	Do.	W. G. Wedderburn, M.A., B.L.	Do.	Do.	26th August 1896	24	4 1/2 x 3 1/2 in.	1st	2,000	Do.	0 12 0	W. G. Wedderburn, M.A., B.L., Rangoon.	Copyright registered on 24th September 1896.
17	An Examination of Mr. Paw Hla Pru's reasons for embracing Christianity.	English	Religion	Do.	Maung Chan Taw Aung.	Akyab	Akyab Orphan Press.	12th Sept. 1896	4	16mo.	1st	300	Do.	—		
18	Abhidhanakharavali	Pali-Burmese.	Language	Do.	Sadaw U Pyinaya	Mandalay	"Mandalay Times" Press.	7th July 1896	449	Royal 8vo.	1st	1,000	Do.	1 4 0		Pali-Burmese Vocabulary.
19	Sacred Hymns	Kachin (in Roman character).	Religion	Translation	Rev. O. Hanson	Rangoon	A. B. M. Press	17th Sept. 1896	108	16mo.	1st	500	Do.	0 2 0		
20	A Treatise on the Preparation and Delivery of sermons by John A. Brundage, D.D., LL.D.	Burmese	Do.	Do.	Rev. F. H. Kneibeth	Do.	Do.	22nd Sept. 1896	153	8vo.	1st	500	Do.	1 4 0		
21	Selection of Hymns	English	Do.	Original	—	Do.	Do.	19th Sept. 1896	23	16mo.	1st	500	Do.	—		

N.B.—Works, the titles of which appear in italics are designed for educational purposes.

By order,
D. H. R. TWOMEY,
Officiating Secretary.

PUBLICATIONS ISSUED AND REGISTERED IN 1896.

General Department Notification No. 3, dated Rangoon, the 5th January 1897.

In accordance with the provisions of section 19 of the Printing Presses and Books Act, XXV of 1867, as amended by Act X of 1890, the following catalogue of books, registered in Burma during the quarter ending the 31st December 1896, is published for general information:—

No.	Title of book and contents of title-page.	Language.	Subject.	Whether original, translation, or republication.	Name of author, translator, or editor.	Place of printing and publication.	Name of printer and publisher.	Date of issue from press or of publication.	Number of sheets, leaves, or pages.	Size.	Number of the edition.	Number of copies of the edition.	Printed or lithographed.	Price per copy.	Name and residence of proprietor of the copyright.	REMARKS.
1	<i>A Vocabulary, English and Pagan.</i>	English and Pagan.	Language	Original	Rev. Edward O. Stevens, M.A.	Rangoon	A. B. M. Press	28th September 1896.	140	Royal 8vo.	1st	1,000	Printed	R s. p. 2 8 0		
2	<i>A Hand-book of Indexes of Indian Law, Civil and Criminal.</i>	English	Law	Do.	Ram Gopal	Bassala	Sgau-Karen M. Press.	20th October 1896	181	Do.	1st	100	Do.	3 0 0		
3	<i>Yamakapathanastradib-biyapakasani.</i>	Pali-Burmese.	Religion	Do.	Shweppi Sadaw	Mandalay	"Mandalay Times" Press.	15th October 1896	123	8vo.	1st	1,000	Do.	0 4 0		
4	<i>The re-organization that the Akyab Government High School needs.</i>	English	Miscellaneous	Do.	Maung Chan Twaung	Akyab	Akyab Orphan Press.	24th October 1896	11	16mo.	1st	200	Do.	..		
5	<i>The Anglo-Burmese Spelling Book.</i>	English and Burmese.	Language	Do.	Whay Sbein Yin	Bassala	Sgau-Karen M. Press.	9th November 1896.	39	Do.	1st	1,000	Do.	0 4 0		
6	<i>The Rules and Regulations of the Calcutta United Association.</i>	English	Miscellaneous	Do.	.....	Akyab	Akyab Orphan Press.	28th November 1896.	7	Do.	1st	100	Do.	...		
7	<i>Samwohedani</i>	Pali-Burmese.	Religion	Do.	.....	Rangoon	Prigyamandaing Press.	October 1896	147	8vo.	1st	500	Do.	0 8 0		
8	<i>Thakogyi Maung Ti Lat</i>	Burmese	Drama	Do.	Saya Ka	Do.	Do.	Do.	78	Do.	8th	3,000	Do.	0 2 0		
9	<i>Ngazaungdwè</i>	Pali-Burmese.	Religion	Republication	.....	Do.	Do.	Do.	80	Do.	3rd	3,000	Do.	0 2 0		
10	<i>Damsaekya Ngazaungdwè.</i>	Do.	Do.	Do.	.....	Do.	Do.	November 1896	77	Do.	2nd	3,000	Do.	0 2 0		
11	<i>Thabaya Thatat, Part I</i>	Burmese	Drama	Original	Saya Ka	Do.	Do.	Do.	64	Do.	3rd	3,000	Do.	0 2 0		
12	<i>Thabaya Thatat, Part II.</i>	Do.	Do.	Do.	Do.	Do.	Do.	Do.	64	Do.	3rd	3,000	Do.	0 2 0		
13	<i>Padasayi Hawza</i>	Do.	Miscellaneous	Do.	Saya Thin	Do.	Do.	Do.	79	Do.	2nd	3,000	Do.	0 2 0		
14	<i>Einmatdeiktón Kyan</i>	Do.	Do.	Republication	.....	Do.	Do.	Do.	64	Do.	5th	3,000	Do.	0 2 0		
15	<i>Little Tottlekins</i>	English	Drama	Original	Charles Mathews	Akyab	Akyab Orphan Press.	21st December 1896.	25	Do.	1st	25	Do.	...		

N.B.—Works, the titles of which appear in italics, are designed for educational purposes.

By order,
F. C. GATTS,
Secretary.

Analysis of publications in the English language, etc.

SUBJECT.	ORIGINAL WORKS.		Republi- cations.	Transla- tions.	Total.	Educa- tional.	Non- educa- tional.	TOTAL.
	First editions.	New editions.						
Drama	1	...	...	...	1	...	1	1
Language	1	...	...	...	1	1	...	1
Law	2	...	...	...	2	...	2	2
Miscellaneous	3	...	...	...	3	...	3	3
Religion	2	...	...	...	2	...	2	2
TOTAL	9	...	...	...	9	1	8	9

Analysis of publications in the Burmese language, etc.

Drama	2	3	...	...	5	...	5	5
Fiction . . . . .	...	...	...	1	1	...	1	1
Law . . . . .	...	...	...	4	4	...	4	4
Miscellaneous	2	3	2	1	8	1	7	8
Religion . . . . .	...	...	...	3	3	...	3	3
Science, (Mathematical and Mechanical).	1	...	...	1	2	2	...	2
Science (Natural, etc.)	3	...	...	...	2	2	...	2
TOTAL	7	6	2	10	25	5	20	25

Analysis of publications in the English and Burmese languages, etc.

Language	1	...	...	...	1	1	...	1
Miscellaneous	2	...	...	...	2	2	...	2
Religion . . . . .	...	...	...	1	1	1	...	1
Science (Mathematical and Mechanical).	4	...	...	...	4	4	...	4
TOTAL	7	...	...	1	8	8	...	8

Analysis of publications in the Pali and Burmese languages, etc.

Language	1	...	1	...	2	1	1	3
Religion	8	2	3	...	13	...	13	13
TOTAL	9	2	4	...	15	1	14	15

Analysis of publications in the Pali and English languages, etc.

Language	1	1	1	...	1
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Analysis of publications in the Kachin language, etc.

Religion	2	2	...	2	2
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Analysis of publications in the Pwo-Karen language, etc.

Religion	1	1	...	1	1
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Analysis of publications in the Shan language, etc.

Religion	1	1	...	1	1
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Analysis of publications in the Bengali language, etc.

SUBJECT.	ORIGINAL WORKS.		Republi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non- Educa- tional.	TOTAL.
	First editions.	New editions.						
Fiction . . . . .	...	1	...	...	1	...	1	1
Religion	1	...	...	...	1	...	1	1
TOTAL	1	1	...	...	2	...	2	2

Analysis of publications in the English and Talaing languages, etc.

Language	1	1	1	...	1
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Analysis of publications in the Talaing and Burmese languages, etc.

Language	1	1	1	...	1
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Analysis of publications in the Sgau-Karen language, etc.

Miscellaneous	1	1	...	1	1
Religion . . . . .	...	...	...	3	3	...	3	3
TOTAL	1	...	...	3	4	...	4	4

Analysis of publications in the English and Sgau-Karen languages, etc.

Language	1	1	...	1	1
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Analysis of publications in the Arabic and Burmese languages, etc.

Religion	2	2	...	2	2
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General Analysis.

Drama	3	3	6	...	6	6
Fiction	1	...	1	2	...	2	2
Language	7	...	1	...	8	6	2	8
Law	2	4	6	...	6	6
Miscellaneous	8	3	2	1	14	3	11	14
Religion	13	2	3	11	29	1	28	29
Science (Mathematical and Mechanical).	5	...	...	1	6	6	...	6
Science (Natural, etc.)	2	...	...	...	2	2	...	2
TOTAL	40	9	6	18	73	18	55	73

ASSAM.

From E. A. GAIT, Esq., Officiating Secretary to the Chief Commissioner of Assam, to the Secretary to the Government of India, Home Department,—No. ^{7-Regn.} 332-J, dated the 3rd February 1897.

With reference to the Resolution of the Government of India in the Home Department, No. 1—463, dated the 12th September 1882, I am directed to forward a copy of a letter No. 2, dated the 26th January 1897, from the Director of Public Instruction and Registrar of books, Assam, submitting the Annual Report and Analysis of publications registered during the year 1896 under Act XXV of 1867 as modified by Act X of 1890.

From J. WILLSON, Esq., M. A., Director of Public Instruction, Assam, to the Secretary to the Chief Commissioner, Assam,—No. 2, dated the 26th January 1897.

I have the honour to submit a statement in the form prescribed by the Government of India, of the publications registered in the Province of Assam during the year 1896, under the provisions of Act XXV of 1867, as amended by Act X of 1890.

2. From the statement it appears that 15 works were registered in the course of the year against 18 in the previous year. Of these 8 were educational and 7 non-educational, 7 were first edition and 8 new edition. The number of copies of educational works rose from 6,500 in 1895 to 12,000 in 1896, and that of non-educational works fell from 6,000 to 4,700.

3. The publications registered during the year under report may be classified as follows:—

1. Law	2
2. Language	7
3. Miscellaneous	1
4. Poetry	2
5. Religion	3
TOTAL	15

4. The copy-right of none of the works was registered during the year.

5. In conformity with the instructions conveyed in Resolution No. $\frac{1}{453}$, dated the 2nd September 1882, of the Government of India in the Home Department, two separate statements are submitted, *vis.*, one in Bengali and the other in Assamese, shewing the languages in which the books were published.

6. There were no prosecutions in 1896 under section 16 of the Act for non-delivery of books.

7. No periodicals were registered in the year of report.

8. The quarterly catalogues of books registered during the year 1896 are also forwarded.

Analysis of publications registered in Assam under Act XXV of 1867 during the year 1896.

Subject.	Books published in English and other European languages.		Books published in the vernacular language spoken in the province.		Books published in Indian classical language.		Books published in more than one language.		
	1895.	1896.	1895.	1896.	1895.	1896.	1895.	1896.	
Fiction	1	...	...	...	...	...
Law	2	...	...	...	...
Poetry	3	2	...	...	...	...
Religion	4	3	...	...	...	...
Language	7	7	...	...	...	...
Miscellaneous	3	1	...	...	...	...
TOTAL	18	15	...	...	...	...
Original works {	First Edition	14	7
		New Edition	4	8
TOTAL	18	15	...	...	...	...
Educational work	9	9	...	...	...	...
Non-educational work	9	7	...	...	...	...
TOTAL	18	15	...	...	...	...

H. CORKERY,
for Registrar of Books, Assam.

Abstract of the subject.

SUBJECT.	ORIGINAL WORKS.		Republi- cation.	Transla- tion.	TOTAL.	Educa- tional.	Non- educa- tional.	TOTAL.
	First editions.	New editions.						
Poetry	1	1	...	...	2	1	1	2
Religion	1	2	...	...	3	...	3	3
Miscellaneous	1	...	...	...	1	...	1	1
Language	2	5	...	...	7	7	...	7
Law	2	...	...	...	2	...	2	2
TOTAL	7	8	...	...	15	8	7	15

Bengali Language.

Language	2	5	...	...	7	7	...	7
Law	1	1	...	...	2	...	...	2
Poetry	1	1	...	...	2	1	1	2
Religion	1	1	...	1	1
Miscellaneous	1	1	...	1	1
TOTAL	6	7	13	8	5	13

Assamese Language.

Religion	2	2	...	2	2
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H. CORKERY,
for Registrar of Books, and Director of
Public Instruction, Assam.

ASSAM LIBRARY.

Catalogue of Books registered for the quarter ending 31st March 1896.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
No.	Title (to be translated into English when the title page is not in that language).	Language in which the book is written.	Name of author, translator, or editor of the book, or any part of it.	Subject.	Place of printing and place of publication.	Name or firm of printer, and name or firm of publisher.	Date of issue from the Press, or of publication.	Number of sheets, leaves, or pages.	Size.	First, second, or other edition.	Number of copies of which the edition consists.	Printed or lithographed.	Price at which the book is sold to the public.	Name and residence of proprietor of copyright, or any portion of it.	Date of entry.	REMARKS.
	The following books are designed for educational purposes:—															
	<i>Language.</i>															
1	Prathamabag Padya Pustak Artha, or Key to Padya Pustak, Part I.	Bengali	Kird Chandra Das.	Language	Paridarsak Press, Sylhet.	Mahendra Chandra Sarma.	19th and 20th Jan. 1896.	96 . . .	12mo.	Tenth .	2,000	Printed	Rs 1 6	Copyright not registered.	27th Jan. 1896.	Meaning-book of Padya Pustak, Part I.
2	Sisnikaha, Tritiya Bhager Artha Pustak, or Key to Sisnikaha, Part III.	Ditto	Ditto	Ditto	Ditto	Ditto	Ditto	48 . . .	Ditto	Sixth .	2,000	Ditto	0 1 6	Ditto	Ditto	Meaning-book of Sisnikaha, Part III.
	<i>Religion.</i>															
3	Sri Sri Sankar Devar Bhakti Prayog, or ascension of Sankar Deva to heaven, and Sankar Charita, or anecdotes of a sportsman.	Assamese	Daitpari Thakur	Religion	Barpeta	Chandi Charan Chatterjee.	11th Dec. 1895	24 . . .	8vo.	Second .	500	Ditto	0 3 0	Ditto	14th Mar. 1896.	A treatise on devotion.
4	Goswami, or virtues of Krishna.	Ditto	Sankar Dev	Ditto	Ditto	Ditto	7th Dec. 1895	24 . . .	No recognized size (form of a pathi).	Ditto .	1,000	Ditto	0 4 0	Ditto	Ditto	Enumerates the virtues and glories of Krishna.

SHILLONG;
The 6th April 1896.

J. WILLSON,
Registrar of Books, and Director of
Public Instruction, Assam.

PUBLICATIONS ISSUED AND REGISTERED IN 1896.

ASSAM LIBRARY.

Catalogue of Books registered for the quarter ending 30th June 1896.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	
No.	Title (to be translated into English when the title page is not in that language).	Language in which the book is written.	Name of author, translator, or editor of the book, or any part of it.	Subject.	Place of printing and place of publication.	Name or firm of printer, and name or firm of publisher.	Date of issue from the Press, or of publication.	Number of sheets, leaves, or pages.	Size.	First, second or other edition.	Number of copies of which the edition consists.	Printed or lithographed.	Price at which the book is sold to the public.	Name and residence of proprietor of copy-right, or any portion of it.	Date of entry.	REMARKS.	
	[The first four books are designed for educational purposes.]						BENGALI BOOKS.										
	<i>Poetry.</i>												R s. p.				
5	Kavita Kusum, Part I, or Flower of Poetry.	Bengali	Barada Kinkar Sen.	Poetry	Paridarsak Press.	Mahendra Chandra Sarma.	6th May 1896	24 . .	16mo. .	Thirteenth	1,000	Printed.	0 2 0	Copyright not registered.	29th May 1896.	Selection of poems for children.	
	<i>Language.</i>																
6	Kavita Kusum Artha or Key to Kavita Kusum.	Ditto	Jogendra Kumar Das.	Language	Ditto . .	Ditto . .	3rd . .	44 . .	12mo. .	First . .	1,000	Ditto . .	0 2 0	Ditto . .	Ditto . .	Notes on Kavita Kusum.	
7	Pratham bhag Nitigatha Byakha, or Key to Nitigatha, Part I.	Ditto	Paridarsak Press.	Ditto	Ditto . .	Ditto . .	3rd . .	54 . .	Do. . .	Second . .	1,000	Ditto . .	0 2 0	Ditto . .	Ditto . .	Notes on Nitigatha (moral precepts), Part I.	
8	Asubodh Byakha, or Key to Asubodh.	Ditto	.....	Ditto	Ditto . .	Ditto . .	1st . .	48 . .	Do. . .	Do. . .	1,000	Ditto . .	0 2 0	Ditto . .	Ditto . .	Notes on Asubodh (children's primer) I.
	<i>Poetry.</i>																
9	Ashaknama, a poem	Ditto	Farasolla Bepari.	Poetry	Ditto . .	Ditto . .	1st . .	6 . .	Do. . .	First . .	200	Ditto . .	.....	Ditto . .	Ditto . .	Verses in praise of God.
	<i>Law.</i>																
10	Fauzdari Nazir Sangraha, or Collection of Criminal Law precedents from the Indian Law Reports, 1894.	Ditto	Chaitanya Charan Das.	Law	Srihatta Bag Press.	Sorendra Nath Das.	1st . .	60 . .	8vo. . .	Do. . .	500	Ditto . .	0 8 0	Ditto . .	Ditto . .	A collection of decisions of the High Courts in criminal cases.	
	<i>Religion.</i>																
11	Children's Hymns, Part II	Ditto	.....	Religion	Paridarsak Press.	Mahendra Charan Sarma.	20th . .	14 . .	16mo. .	Do. . .	1,000	Ditto . .	.....	Ditto . .	Ditto . .	A translation of Welsh and English hymns.

SHILLONG ;
The 9th July 1896. }

J. WILLSON,
Director of Public Instruction and
Registrar of Books, Assam.

ASSAM LIBRARY.

Catalogue of Books registered for the quarter ending 30th September 1896.

No.	Title (to be translated into English when the title page is not in that language).	Language in which the book is written.	Name of author, translator, or editor of the book, or any part of it.	Subject.	Place of printing and place of publication.	Name or firm of printer, and name or firm of publisher.	Date of issue from the Press, or of publication.	Number of sheets, leaves, or pages.	Size.	First, second or other edition.	Number of copies of which the edition consists.	Printed or lithographed.	Price at which the book is sold to the public.	Name and residence of proprietor of copyright, or any portion of it.	Date of entry.	REMARKS.
	[The first two books are designed for educational purposes.]						BENGALI BOOKS.									
	<i>Language.</i>												<i>R. s. p.</i>			
12	Kavita Kusumār Artha, or Key to Kavita Kusum.	Bengali	Jogendra Kumar Das.	Language	Paridarsak Press, Sylhet.	Mahendra Charan Sarma.	16th Aug. 1895	44 . .	12mo. .	First . .	1,000	Printed	0 2 0	Copyright not registered.	7th Sept. 1896.	
13	Asambodh Byakhya, or Key to Asambodh.	Ditto	Not known .	Ditto .	Ditto . .	H. C. Sarma .	29th July 1896	108 . .	Do. .	Second . .	2,000	Ditto .	0 4 0	Ditto .	Ditto.	
	<i>Miscellaneous.</i>															
14	Prospectus of the Indover Tea and Trading Company, Limited.	Ditto	.....	Miscellaneous.	Bribhatta Baid Press, Sylhet.	S. H. Das .	30th Aug. 1896	16 . .	8vo. .	First . .	1,800	Ditto .	.....	Ditto .	Ditto.	
	<i>Law.</i>															
15	Faulari Namir Sangraha, or Digest of criminal cases.	Ditto	Chaitanya Charan Das.	Law .	Ditto.	Ditto . .	15th . .	87 . .	Do. .	Do. .	800	Ditto .	0 4 0	Ditto .	Ditto.	

SBILLONG;
The 3rd October 1896. }

J. WILLSON,
*Director of Public Instruction and
Registrar of Books, Assam.*

PUBLICATIONS ISSUED AND REGISTERED IN 1896.

ASSAM LIBRARY.

Catalogue of Books registered for the quarter ending 31st December 1896.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
No.	Title (to be translated into English when the title page is not in that language).	Language in which the book is written.	Name of author, translator, or editor of the book or any part of it.	Subject.	Place of printing and place of publication.	Name or firm of printer and name or firm of publisher.	Date from which or of publication.	Number of sets, leaves, or pages.	Size.	First, second, or other edition.	Number of copies of which the edition consists.	Printed or lithographed.	Price at which the book is sold to the public.	Name and residence of proprietor of copyright or any portion of it.	Date of entry.	REMARKS.

H. CORKERY,
for Director of Public Instruction,
and Registrar of Books,
Assam.

MYSORE.

From the Resident in Mysore, to the Secretary to the Government of India, Home Department.—No. 542, dated Bangalore, the 6th February 1897.

With reference to your letter No. 19-1158, dated the 13th June 1877, I have the honour to submit the review and analysis of books published in the Civil and Military Station of Bangalore during the year 1896, and to state that similar information in respect of the Mysore State will be furnished on receipt from the Durbar.

Review and Analysis of books registered in Civil and Military Station, Bangalore, during the year 1896.

The total number of books registered was five of which two were in the English language, one in the vernacular of the Province [Kanarese], one in Tamil and one in Hindustani.

Divided according to subjects, there were:—one pertaining to history, one to law, one to religion and two to miscellaneous.

Of these three were non-educational and two educational.

MADRAS ;
The 22nd January 1897. }

E. MARSDEN,
Inspector of Schools, Central Circle.

ANALYSIS OF PUBLICATIONS REGISTERED IN CIVIL AND MILITARY STATION BANGALORE, DURING THE YEAR 1896.

English Language.

SUBJECT.	ORIGINAL WORK.		Republ-ications.	Transla-tions.	TOTAL.	Educa-tional.	Non-educational.	TOTAL.
	First editions.	New editions.						
Law	1	1	...	1	1
Miscellaneous	1	1	...	1	1
TOTAL	2	2	...	2	2

Canarese Language.

History	1	...	1	1	...	1
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Tamil Language.

Miscellaneous	1	1	1	...	1
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Hindustani Language.

Religion	1	1	...	1	1
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MADRAS ;
The 22nd January 1897. }

E. MARSDEN,
Inspector of Schools, Central Circle.

From the Resident in Mysore, to the Secretary to the Government of India, Home Department.—No. 1920, dated the 26th April 1897.

In continuation of this office letter No. 542, dated the 8th February last, I have the honour to submit the review and analysis of books published in the Mysore State during the year 1896.

Review and Analysis of Publications in Mysore for 1896.

1. The number of publications registered during the year was 135 against 148 of the previous year, showing a decrease of 13, or 9 per cent.

2. The following table shews the number of publications under the heads—"Books" and "Periodicals" for the last four years:—

PUBLICATIONS.	1893.	1894.	1895.	1896.
Books	180	97	68	94
Periodicals	30	33	80	41
TOTAL	210	130	148	135

There has been a satisfactory increase in the number of books published during the year under review. The number approximates to that for 1894, the year in which Regulation I of 1894 of the Government of Mysore by which all reprints of original works without any additions or alterations are excluded from the necessity of registration came into operation for the first time in the province. The decrease in the number of periodicals during the year under report is more apparent than real, inasmuch as the high number for the previous year was due, as stated in the last year's report, to the receipt of the issues of two periodicals for about two years.

3. The following is a classification of the publications according to language under the three heads, "Original Works," "Republications" and "Translations":—

DESCRIPTION OF WORKS.	Books published in English.	Books published in the Vernacular languages spoken in the Province.	Books published in Sanskrit.	Books published in more than one language.	TOTAL.
Original works . . . . .	...	69	...	10	79
Republications	1	32	8	7	48
Translations . . . . .	...	8	...	...	8
TOTAL	1	109	8	17	135

4. Of the 135 works, 61 may be classed as educational, and 74 as non-educational.

5. There were no works published during the year under the heads—Arts, Politics, and Voyages and Travels.

6. The distribution of works according to their subject-matter and language being shewn in the several statements appended to this report, it only remains to notice the works deserving mention in the order of their subjects.

7. *Biography*.—There was only one work under this head. It is a short life of Peter the Great written in Kannada by a University graduate.

8. *Drama*.—Of the 15 works published during the year, all of which are in Kannada 9 are Yakshaganas or crude musical dramas suited to rustic audiences, mostly based on Puranic incidents such as the adventures of kings Harischandra and Chitraketu, the victory of Indra over the demon Vritra, the contest of Ghatotkacha with Karna, the fight between Siva and the demon Jalandhara, the birth and adventures of Ravana, the fight between Bhima and the Kauravas, etc. One of the Yakshaganas called Kariabhantana-katbe is very popular with the lower classes. It is based on the adventures of Kariraya said to be a prince of Dhārāpura. The prince loses his father while yet a boy. Being invited to Halebid by a Ballala king who has a daughter of marriageable age, he sets out alone on his journey though dissuaded by his mother, meets in a forest on the way a beautiful damsel whom a giantess kept under control with the object of marrying her to a demon, falls in love with her and marries her. When the giantess comes to know this she kills the prince who is, however, restored to life by Siva at the prayer of his young wife. The remaining works under this head are dramas of a higher order than the Yakshaganas, written with a view of putting them on the stage in a manner approaching the European drama. Two of them are translations of Shakespear's Othello and Macbeth. The former which is the joint production of a Kannada Pandit and a University graduate, is a very good translation, while the latter which is an adaptation by a University graduate falls far short of the original and does not seem to do justice to Shakespear's dramatic art. Two are translations of Sanskrit dramas and one dramatises the story of Krishna bringing away the celestial tree Parijata from Indra's pleasure-garden. It is

prattifying to observe that the last-mentioned drama is by a lady who is a teacher in the Maharani Girls' School, Mysore.

9. *Fiction*.—The paucity of works under this head is very much to be regretted. During the year under report only one work was published. It is, however, a matter for congratulation that the Kannada Novel now published deserves to be looked upon as a valuable contribution to light literature. The works of fiction that have appeared hitherto are mere translations. Though the author of the work under notice cannot boast of being original, yet it may be said that the plot is a new and striking combination of old materials. The object of the author is, in his own words, to illustrate the highest maxims of life in the most suitable language and to introduce to the Kannada reading public for the first time a work written in the form of a modern novel. The hero Vijayavarma after undergoing many hardships marries princess Madanasundari, the daughter of a hostile king, through the consummate skill of a widowed princess named Chaturi. The latter is very clever in political intrigue and helps the hero in vanquishing many hostile kings.

10. *History*.—Of the six works falling under this head two are the sixth and seventh parts of the Kannada prose version of Válmiki Ramayana attributed to Chama Raja, a king of Mysore, who ruled from 1618 to 1638. The parts referred to are the Yuddhakánda and the Uttarakanda which were published by Messrs. Rudrappa and Son who have now completed the work. Of the rest, Mahápurána is an ancient Sanskrit work published with a Kannada commentary, giving an account of the Jaina Tirtankaras, emperors, Baladevas, Vasudevas, Cosmogony, etc., by Jinasena Charya, Guru to the Rastrakúta king Amoghavarsha or Nripatunga who began to rule in A.D. 814 and voluntarily retired from the throne in 867; and Sômayamsárya Kshatriapurana is a portion of the Skandapurans, also published with a Kannada commentary, giving an account of the Kshatria kings of the lunar race. An edition of the Bálakanda of Valmiki Ramayana with commentaries in Sanskrit and Kannada also falls under this head.

11. *Language*.—The 30 works appearing under this head include 9 issues of Kavya manjari, 10 of Granthamale, 4 of Kannada Nudi and 1 of Kavyambudbi. The rest are mostly notes on text-books.

12. *Law*.—The only work under this head is a Police Manual in Kannada for the use of the lower subordinates in the Mysore Police service.

13. *Medicine*.—Three useful works were published during the year. They are all in Kannada. Garbhinisusamrakshana is a Hand-book of Midwifery being advice to a wife on the management of her health during pregnancy and confinement and on the management of infants, by an apothecary of the Mysore Medical Service. The work is based on those of Drs. Barnes, Playfair and Meadows and contains much useful information which cannot but enable Kannada speaking mothers to take better care of themselves and their infants. It is the first of its kind in Kannada and is written in simple intelligible language. Arogyani-dánaprakasike is a pamphlet which gives the real causes of disease, viz., poisons, bad water, impure air, bad food, dirt, etc., after pointing out that devils, fate, witchcraft, Mâri, etc., are not the real causes. The remaining work is "Ambulance Lectures" in Kannada.

14. *Miscellaneous*.—The twenty-nine works falling under this head include ten issues of Vidyadáyini, six of Surabhi, a monthly journal intended for the use of general readers, and one of Vivékadípika. Of the rest, three are works on astrology; one is a Sanskrit treatise with a Kannada commentary on the consequences of good and bad dreams; one is a Kannada pamphlet in support of the doctrine that sea-voyages are lawful to Hindus in which the author quotes from Sanskrit to shew that there are references to ships and sea-voyage in the Vedas, Smritis and Puranas; one is a Kannada work on drill; one is a book of riddles in Kannada; one is a short Kannada poem on the condition of society in the Kaliyuga in which the author says drunkenness, adultery, perjury and other vices have increased, women have lost their modesty, insincerity, and irreverence and irreligion have become the order of the day, the great and the low have changed places and so on; one is an elementary work on the Indian system of gymnastic exercises intended for school children by a Brahman gymnast who rightly thinks that it is by no means unprofitable to make an attempt to revive the Indian system of gymnastics which are more or less scientific, and has included in the book, with illustrations in each case, only those exercises that are performed without the help of any apparatus, in order that they may be within the reach of poor students. There are also three Kannada lectures delivered in connection with the Lingayat's Literary Association, Bangalore. The first deals with the present condition of the Virasaivas who are

stated to be generally ignorant and superstitious and calls upon well-to-do men of the sect to promote the intellectual advancement of the Virasaivas by founding scholarships etc.; the second gives an account of the well-known Virasaiva poet Shadakshari who lived in the latter half of the 17th century and the third which treats of wealth points out that wealth is only a means to an end and that the duty of the wealthy is to promote learning which is the best kind of wealth.

15. *Poetry*.—There were eight works published under this head. Of these, one is a reprint of Kumārasambhava, the well-known poem by Kalidasa, with a Sanskrit commentary; another contains Latin Hymns of ordinary divine service printed in Telugu characters; another is a book of songs for girls. Of the rest which are in Kannada, Kabbigarakāva is a poem of the 18th century giving an account of the victory of Kama over Siva by the Jaina poet Andayya. A peculiarity about this work is that it is written from beginning to end without the admixture of pure Sanskrit words. Varamohanatarangini is a poem in the Sangatya metre published for the first time giving an account of Krishna by Kanakadasa who flourished about the 16th century. Rukminiparinaya is a short poem in the shatpadi metre on the marriage of Krishna and Rukmini by a lady who is a teacher in the Maharani Girls' School, Mysore.

16. *Philosophy*.—Five works were registered under this head. Of these Vedantadīpikē is a compendium of Advaita Philosophy in Kannada prose in the form of a dialogue between a preceptor and his disciple. Vājasaneyopanishat is a portion of the Samhita of the White Yajurveda with the commentaries of the Dvaita, Advaita and Visishtadvaita schools of philosophy by Anandatirtha, Sankara and Kūranarayana respectively and with a Kannada translation by R. S. Venkatakrishnaiya. Hitōpadēsam is a Kannada version of the first part of the Sanskrit-Panchatantra.

17. *Religion*.—Of the 27 works falling under this head 11 bear on Hinduism, 2 on Jainism and 14 on Christianity. Of the former, 2 contain verses in praise of Siva; 3 extol the merits of holy places such as Benares, Prayaga, Srirangam, etc.; one contains songs in praise of Vishnu and Siva; two contain verses in praise of Vishnu; one gives the Sraddha ritual of the followers of the Yajurveda. Pāncharātran is a Sanskrit work treating of the ritual of worship, etc., in Vishnu temples. Dharmasindhu is a book of rites and observances giving rules for performing the purificatory and other rites, by Kasinatha. The two works bearing on Jainism contain Sanskrit and Prakrit verses in praise of the Tirtankaras and saints. Of the Christian publications, one is a Kannada translation of the Epistle of St. James with a Kannada commentary; the rest are Missionary tracts in Kannada published by Bangalore Tract and Book Society and the Christian Literature Society, criticising Hindu religion and customs and treating of religious and other subjects, as the following names of some of them will shew:—Hindu Pilgrimages, the Brahman's Claims, Eclipses, Sraddhas, Family Prayer, A weekly day of rest for India, Which is the True Church? Which is the False Church? An appeal to Indian Christians against Debt, Giving Abuse, How to bring up Children, The Cow-question in India with hints on the management of Cattle.

18. *Science (Mathematical)*.—The only work under this head is an Advanced Arithmetic in Kannada for the use of candidates preparing for the Mysore Local Examinations.

19. *Science (Natural)*.—Eight works appeared under this head. Five of them are treatises on Geography. Of the rest, Chemistry notes is a work in English by the late Mr. R. H. Ingram, B. Sc., intended to help candidates for the Matriculation examination of the Madras University. Khaniza Sastra gives an account in Kannada of the more useful metals and minerals under the following heads:—In what forms obtained, where obtained, how the metal or mineral is separated, properties and uses. The selection of metals and minerals is made more with a view to their familiarity and usefulness than as representative specimens in any system of scientific classification. The work is written by a University graduate and is likely to be useful to teachers in Kannada schools in giving object lessons on metals and minerals. The Health of Children, a publication of the Christian Literature Society in Kannada, is a useful work on the management of children in health and disease.

20. Besides the above works, four Sanskrit publications of the Government Oriental Library series edited by Mr. A. Mahadeva Sastri, B.A., and Panditaratnam K. Rangacharya have to be noticed. They are the fourth volume of the Taittiriya Samhita of the Krishna Yajurveda with the commentary of Bhattabhaskaramisra, the Bhagavadgita with the

commentary of Sankarāchārya, Saundaryalahari, with the commentary of Lakshmidhara, and the Mandala-Brahmanōpanishad also with a commentary. All of them are printed in the Devanagri character. This volume of the Taittiriya Samhita contains Prasnas 3-6 of Kanda II. Bhagavadgita with Sankarabhāshya is undoubtedly an improvement on the previous editions in which the text of the *bhāshya* is disfigured by typographical errors, by insertion of words, phrases and sentences where they ought not to be and by omission of those that are necessary. Besides, in none of the previous editions is there any attempt made at punctuation or division of the text of the *bhāshya* into paragraphs, so that the reader may understand and follow with ease the line of argument through the several stages. In the edition under notice, however, special attention has been paid to punctuation, the text of the *bhāshya* has been divided into paragraphs, and words which, under the rules of *sandhi*, usually run into one another have been mostly separated, so that each important word may readily catch the eye of the reader. Along with Saundaryalahari attributed to Sankarāchārya, two other works bearing on the same subject are also published in the same volume. These are Bhāvanōpanishad with Bhāskararāja's commentary and Devi-Panchastavi or a collection of 5 hymns in praise of Devi. All these works bear upon the higher forms of what is called Sri-Vidyā, the worship of the Supreme Being in its feminine aspect. Srividya or Sakti-worship is treated of at length in works called Tantras and it is practised in two forms which are the external worship of diagrams with the repetition of certain *mantras* and internal meditation upon the Supreme Being in its various aspects. It is the purer form of worship that is taught in these works. It is called the *samaya-mārga*, as opposed to the *Kaula-mārga* which in too many cases led to the most abominable practices subversive of all morality. Mandala Brahmanōpanishad is supposed to belong to one of the Sakhas of the Sukla-Yajurveda. The subject treated of in it is Raja-Yoga or the method of attaining a direct knowledge of Brahman by meditation. It is published with a commentary called Rajayoga bhāshya attributed by some to Sankarāchārya.

21. *Periodicals*.—These have been already referred to under the heads of Language and Miscellaneous. Surabhi is a periodical newly started during the year. It is a monthly journal intended for the use of general readers. The editor, a University graduate, says that as the journals in existence being chiefly intended for special classes of readers did not interest all, he started this periodical to supply the want. Of two of the old periodicals, *vis.*, Budhajanamanōranjani devoted to the publication of Kannada works by Jain authors and Virasaiva-mataprakāsika devoted to the exposition of the doctrines of the Virasaiva faith not a single issue was received during the year. Two more have been very irregular in their appearance, only one issue of each having been sent during the year for registration. The Kavya-manjari and the Granthamala continue the work of enriching Kannada literature by publishing works of old and modern authors. The former published the following works during the year :—

- (1) *Sriramapattibhishēka*.—A shatpadi work of some merit on the coronation of Srirama by the poetess Mahalakshmi.
- (2) *Chikadevarajavijaya*.—A poem giving an account of the conquests of Chikadevaraya king of Mysore who ruled from 1672 to 1704, by his minister Tirumalarya.

The following works are in course of publication in the same periodical :—

- (1) *Jayakripakarya*.—A shatpadi work by Mangarasa who belongs to the beginning of the 16th century.
- (2) *Kāvyaśra*.—A poetical anthology consisting of extracts from ancient poets on a variety of subjects by Abhinava Vadividyananda of about the 16th century.

The Granthamala published the following works during the year :—

- (1) *Natimanjari Part I*.—A metrical translation of portions of some of the popular ethical treatises in Tamil by Mr. R. Narasimhchar, M.A.
- (2) *Venisamhara Nataka*.—A Kannada version of the Sanskrit drama of the same name by Pandit Jayavayacharya.
- (3) *Aryakirti*.—A translation of the Bengali work of the same name by Mr. C Vasudēvaiya.
- (4) *Sitacharitre*.—A poem on the life of Sita by Pandit Subba Sastri.
- (5) *Aryakudlāngana*.—The lives of Ahalyābhai and Padmini by Mr. H. Timmakrishna Rao, B.A., B.L.

The following works are in course of publication :—

- A translation of Day's History of Sandford and Merton by Mr. M. S. Puttanna, B.A.
a translation of a Mahratta drama by Mr. M. S. Narayana Rao; a translation;

of a Telugu work by Pandit Anantanarayana Sastri, and a metrical translation of a portion of Raghuvamsa by Mr. S. G. Narasimhachar.

The Kāvyaṃbudhi is an important periodical devoted to the publication of Sanskrit works by Jaina authors. It is, however, to be regretted that it is very fitful in its appearance, only one issue being sent during the year. The following works appear in parts in this issue:—

- (1) Smritisangraha, a compilation which contains a brief description of the doings of a typical Jain from the moment of his birth till his death.
- (2) Kshātra Chūdamani, a poem by Vadibhasimhasuri.
- (3) Jivandhara Champu by Harischandra.

22. During the year under report pandits and graduates have continued their praise worthy endeavours to enlighten their uneducated brethren by producing translations and adaptations of works in Sanskrit, English and other languages. It is no doubt true that the number of such works is exceedingly small when compared with the number of pandits and graduates in the Province. At the same time it must not be forgotten that, in the majority of cases, the literary activity does not proceed from purely altruistic motives, but is, to a great extent, stimulated by the demand for the works produced and the remuneration that they bring to the authors. Those who can afford to rise superior to such considerations do not devote any of their time and energy to the enrichment of their vernacular literature. There is indeed scarcely any demand for historical, scientific or philosophical works, and a poor author who incurs the expense of bringing out such works does not get adequate patronage and will probably ruin himself financially. An examination of the quarterly catalogues of publications for some years shews that the works which are most in request are Yakshaganas, song-books, and treatises on astrology. This is an eloquent commentary on the taste and culture of a very large section of the reading public. Under such circumstances even small attempts at the enrichment of vernacular literature by the production of works calculated to improve the taste and enlighten the mind of the ignorant classes cannot but be welcome. It is a hopeful sign that a lady has come forward this year with a drama and a poem. Pandit R. S. Venkatakishnaiya, the editor and translator of the Vajasaneyōpanishad, deserves all praise. His work enables a student to get with ease a comparative view of the three systems of philosophy. It is to be earnestly hoped that sufficient support will be forthcoming to enable him to carry on his laudable undertaking. The Lingayats who at one time distinguished themselves in the arena of literature by writing good works are at present mostly ignorant and superstitious. It is, however, encouraging to see attempts made by them to improve themselves, and it is noteworthy that the Kannada novel noticed above is by a Lingayat. This is perhaps the first year in which a large number of Christian publications was received. Messrs. Rudrappa & Son published the last two parts of the Ramāyana and completed the work.

23. The following may be mentioned as works of some importance published during the year:—

- (1) Chāmaraja's Kannada translations of the Yuddhakanda and the Uttarakanda of Valmiki Ramāyana.
- (2) Sringārachaturyollasini, a Kannada novel by Mr. G. S. Murigaradhya.
- (3) Mahapurānam, a Sanskrit work of the 9th century, giving an account of the Jain Tirtankaras, emperors, etc., by Jināsenachārya, with a Kannada commentary.
- (4) A Kannada Manual of Midwifery by Mr. M. D. Srinivasa Iyengar.
- (5) An elementary work in Kannada on the Indian system of gymnastic exercises by Mr. S. Bharadwaj.
- (6) Kabbigarakavam, a Kannada poem by Audayya, a Jaina poet of the 13th century, revised edition.
- (7) Varamohacatarangini, a Kannada poem by Kanakadasa who belongs to the 16th century.
- (8) Vajasaneyōpanishad with the Dvaita, Advaita and the Visishtādvaita commentaries and with a Kannada translation.
- (9) Pancharatram, a Sanskrit work treating of the ritual of worship in Vishnu temples.
- (10) Dharma sindhu, a Sanskrit work on rites and observances, by Kasiuatha.

- (11) Khanijasastra, a Kannada manual on metals and minerals, by Mr. B. Dasappa, B.A.
- (12) A Kannada translation of Shakespear's Othello by Messrs. Basavappa Sastri and C. Subbarao, B.A.
- (13) The Taittiriya Samvita, Volume IV, with the commentary of Bhattabhaskara.
- (14) The Bhagavadgita with the Sankarabhashya.
- (15) The Saundaryalahari with the commentary of Lakshmidhara.
- (16) The Mandalabrahmanopanishad with the commentary.

R. NARASIMHACHAR,

Kannada Translator, Education Department.

MYSORE;
The 13th April 1897. }

ANALYSIS OF PUBLICATIONS REGISTERED IN MYSORE DURING THE YEAR 1896.

I.—English Language.

SUBJECT.	ORIGINAL WORKS.		Republi- cations.	Trans- lations.	Total.	Educa- tional.	Non- Educa- tional.	TOTAL.
	First editions.	New editions.						
Science (Natural and other)	1	...	1	1	...	1

II.—Kannada Language.

Biography	...	...	1	...	1	...	1	1
Drama	7	...	4	4	15	...	15	15
Fiction	1	...	...	...	1	...	1	1
History	...	...	...	2	2	...	2	2
Language	23	...	5	...	29	29	...	29
Law	1	...	...	...	1	...	1	1
Medicine	1	...	1	...	2	...	2	2
Miscellaneous	23	...	2	...	25	18	7	25
Poetry	4	...	2	...	6	1	5	6
Philosophy (including Mental and Moral Science).	1	...	...	2	3	2	1	3
Religion	3	...	14	...	17	...	17	17
Science (Mathematical and Mechanical).	1	...	...	...	1	1	...	1
Science (Natural and other)	3	...	3	...	6	5	1	6
TOTAL	69	...	32	8	109	55	53	109

II.—Telugu Language.

Religion	1	1	...	1	1
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III.—Sanskrit Language.

Poetry	1	...	1	...	1	1
Philosophy (including Mental and Moral Science).	1	...	1	...	1	1
Religion	...	...	6	...	6	...	6	6
TOTAL	...	...	8	...	8	...	8	8

IV.—Kannada and Sanskrit Languages.

Subject.	ORIGINAL WORKS.		Republi- cations.	Transla- tions.	Total.	Educa- tional.	Non-educa- tional.	Total.
	First editions.	New editions.						
History	3	...	1	...	4	1	3	4
Language . . . . .	...	...	1	...	1	1	...	1
Miscellaneous	4	...	...	...	4	1	3	4
Philosophy (including Mental and Moral Science).	1	...	...	...	1	...	1	1
Religion	1	...	...	...	1	...	1	1
Science (Natural and other)	1	...	1	1	...	1
TOTAL	9	...	3	...	12	4	8	12

IV.—Kannada and English Languages.

Medicine	1	...	1	...	1	1
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IV.—Sanskrit and English Languages.

Language	1	1	1	...	1
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IV.—Sanskrit and Prakrit Languages.

Religion	2	...	2	...	2	2
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IV.—Latin and Telugu Languages.

Poetry	1	...	1	...	1	1
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COORG.

From Captain K. D. EASKIN, Secretary to the Chief Commissioner of Coorg, to the Secretary to the Government of India, Home Department,—No. 43, dated the 11th January 1897.

I am directed to report that the return of publications registered in Coorg for the year 1896, is blank.

HYDERABAD.

From A. WILLIAMS, Esq., Secretary for Berar to the Resident, Hyderabad, to the Secretary to the Government of India, Home Department,—No. 22, dated the 23rd January 1897.

I am directed to report, for the information of the Government of India, that the total number of works registered in the Hyderabad Assigned Districts under Act XXV of 1867, during the year 1896, was 13 as against 17 in 1895.

2. The statements enclosed contain an analysis of these works as prescribed in the Home Department Resolution No. 1—464, dated the 12th September 1882.

Marathi Language.

Subject.	ORIGINAL WORKS.		Republi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non-Edu- cational.	TOTAL.
	First editions.	New editions.						
Miscellaneous	12	12	...	...	12	11	1	12

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

1. The Berar School Paper, of which 11 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, etc.
2. Dnyan Sangraha, of which one number has been received, is a monthly magazine and contains articles on the state of agriculture in Berar for the past 11 years, singing, etc.

Urdu Language.

SUBJECT.	ORIGINAL WORKS.		Republi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non-Edu- cational.	TOTAL.
	First editions.	New editions.						
Religion	1	1	...	...	1	..	1	1

Religion.—Diwan Amjad is a small book written in verse in praise of the Prophet Mahommed.

AKOLA;
The 4th January 1897.



S. V. PATWARDHAN,
Director of Public Instruction,
Hyderabad Assigned Districts.