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REPORT
ON
PUBLICATIONS ISSUED AND REGISTERED
IN THE
SEVERAL PROVINCES OF BRITISH INDIA
DURING THE YEAR
1892.



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PAPERS

REGARDING THE

PUBLICATIONS REGISTERED IN THE DIFFERENT PROVINCES

DURING THE YEAR

1892.

MADRAS.

Extract from the Proceedings of the Government of Madras in the Educational Department, Nos. 184-185 (Educational), dated the 10th March 1893.

READ the following paper :—

From D. DUNCAN, Esq., M.A., D.Sc., Director of Public Instruction, to the Chief Secretary to the Government of Madras, No. B.B. 184, dated Madras, 27th February 1893.

I have the honour to submit from the Registrar of Books his report and analysis of publications registered in 1892 under Act XXV of 1867.

2. There was a great increase in the number of publications registered in the year, the total number for 1892 being 982 as against 784 registered in 1891. The increase was more or less general, though confined only to particular languages, as will be apparent from the following two statements which give the figures for the past five years :—

YEARS.	Books and pamphlets.	Periodicals.	TOTAL.
1888	942	227	1,169
1889	1,138	228	1,366
1890	846	176	1,022
1891	627	157	784
1892	799	183	982

YEARS.	Original works.	Republications.	Translations.	TOTAL.
1888	579	553	37	1,169
1889	749	546	71	1,366
1890	598	389	35	1,022
1891	580	148	56	784
1892	695	206	81	982

3. Reprints (without alterations) are no longer brought for registration ; and works which are published or translated are generally of some value.

4. The following statement shows the distribution of the publications for five years classified according to the languages in which most of the works appeared :—

YEARS.	English.	Sanskrit.	Arabic.	Persian.	Tamil.	Telugu.	Malayalam.	Canarese.	Hindustani.	Urdu.
1	2	3	4	5	6	7	8	9	10	11
1888	257	55	17	2	429	123	72	78	29	...
1889	213	95	3	9	413	211	74	72	58	1
1890	219	42	6	3	346	153	49	52	16	...
1891	240	35	2	2	200	120	42	31	16	...
1892	242	66	1	1	283	199	31	26	4	...
Percentage of educational works to total publications.	25.6	3.1	0.0	100.0	11.3	24.1	3.2	26.9	100.0	0.0

Years.	English-Tamil.	English-Telugu.	English-Malayalam.	English-Canarese.	English-Hindustani.	Sanskrit-English.	Sanskrit-Tamil.	Sanskrit-Telugu.	Sanskrit-Malayalam.	Sanskrit-Canarese.
	18	18	14	15	16	17	18	19	20	21
1888	7	2	...	1	1	...	7	47	...	1
1889	14	12	6	4	4	...	28	64	1	8
1890	11	5	1	1	...	2	28	45	3	4
1891	18	6	1	2	1	8	23	21	1	1
1892	14	9	...	1	4	...	34	43	8	2
Percentage of educational works to total publications.	92.9	33.3	...	0.0	75.0	...	0.0	0.0	0.0	0.0

5. Viewed numerically, the publications in Tamil take the foremost place, while those in English, Telugu, and Sanscrit rank next. Tamil and Telugu publications and bi-lingual publications with Tamil or Telugu and Sanscrit were registered in 1892 in larger numbers than in the previous year. The large number of works appearing in the two most important vernacular languages of this Presidency, the large increase in re-publications and translations already noted, and the increase of publications under poetry and religion, which the accompanying statement shows, form the distinctive features of the activity of the past year:—

	1891.	1892.
Art	7	10
Biography	4	7
Drama	19	22
Fiction	18	24
History	12	20
Language	89	87
Law	50	48
Medicine	18	13
Miscellaneous	143	158
Poetry	59	163
Philosophy . . . . .	...	4
Politics	7	1
Religion	307	362
Science, Mathematics	16	26
Do. Natural	31	36
Travels and Voyages	4	1
TOTAL	784	982

A very large number of the publications on poetry and religion were, as usual, accounts of holy shrines, devotional songs in praise of local deities, or controversial tracts. A few works on music, a musical biography, and a magazine devoted to music, appeared during the year, their appearance being probably, to some extent, due to the foundation of the Madras School of Music. The dramas published were chiefly translations, and the appearance of Manonmani-yam, an original work in Tamil, may be noted. Under fiction appeared novelettes published by Messrs. Higginbotham and Co., and novels published in Malayalam. Novels may be said to be new to the Dravidian languages, and have not appeared, except in Malabar; and one novel was written with the object of ridiculing the novelists in that district. The following are some works of importance:—

- (1) Kuvalayanandam, with commentary—Rasikaranjani, a standard Sanscrit work on rhetoric.
- (2) Silappadhikaram, a classical poem in Tamil.
- (3) Trivarga Pradipica and Trivargamu, metrical translations into Telugu of Kural, the well-known didactic work in Tamil.
- (4) Vijaya Vilasamu on rhetoric.
- (5) Probodha Chandrodayamu, a Telugu translation from Sanscrit.
- (6) Harischandropakhyanam.

- (7) A dissertation on the method of rightly using Reason and Investigating Truth in Sciences by Pandit S. Lakshmajji.
 (8) Materia Medica of Dr. Mohideen Sheriff, Khan Bahadur.
 (9) Elephantiasis and Allied Disorders by Surgeon-Major J. Maitland, M.D.
 (10) Srirámachandrodaya showing where certain Vedic words occur in Valmiki's Rámájana.
 (11) Criminal classes of the Maras Presidency by F. S. Mullaly, Esq.
6. The number of works classed as educational increased from 170 to 181.

ENCLOSURE.

From M. R. Ry. Rao Bahadur V. KRISHNAMA CHARIB, Registrar of Books, to the Director of Public Instruction, No. 204, dated Madras, 15th February 1893.

I have the honour to forward, for submission to Government, my review and analysis, prepared in the prescribed form, of the publications registered in the Madras Presidency during the year 1892 under Act XXV of 1867.

2. The total number of works received for registration during the year was 982 against 784 of the year preceding, showing a marked tendency to regain the position held by the published literature of this Presidency prior to the amendment of section 9 of the Act by Act X of 1890, under which all *verbatim* reprints have been rigidly excluded from registration. When writing my last annual report I was not without apprehension that the number of vernacular publications would take long to regain the ground lost suddenly during 1890, but I am glad to be able to announce that the experience of the period under review has proved the reverse to be the case, as shown by the subjoined figures for the past and preceding years:—

	1892.	1891.
Books and pamphlets	799	627
Periodicals	183	157
TOTAL	982	784

3. The increase is more or less perceptible in all directions, as the following re-classification of the publications with reference to language under three other heads will show:—

DESCRIPTION OF WORKS.	Books published in English and other (European) languages.	Books published in the vernacular languages spoken in the province.	Books published in the Indian classical languages.	Books published in more than one language.	TOTAL.
Original works	189	370	30	103	696
Re-publications	54	106	35	11	206
Translations	1	68	3	9	81
TOTAL	244	544	68	123	982

The first of these groups includes all periodicals and pictorial magazines and new or revised editions of original works, as well as keys, school manuals, leaflets and street ballads, and tracts. The re-publications are generally of some value, as they include a number of works of Sanscrit and ancient vernacular literature with paraphrase or notes in the languages current in this Presidency. The paucity of translations from the Indian languages into English is not unusual; but it is satisfactory to note the growth of the class of literature in more than one language showing the increasing tendency to popularise the contents of the classical literature of the country and the philosophical, religious, and medical systems of the Hindus and Muhammadans, with their commentaries.

4. The distribution of the registered publications according to their subject matter in each language is shown in the tabular statements appended; and such of them as deserve any mention will be noticed in the following remarks:—

Art.—The South Indian public has reason to congratulate itself this year upon the works on Indian music issued—one in Tamil under the title of "The Violin Tutor of Hindu Music" and another in Telugu called the "Self-Instructor in Hindu Music" with a selection of songs, being the first book of music for girls' schools, with the Hindu notations to guide young people to learn music without a master. The third to which many would adjudge the palm for novelty and scientific skill is a new periodical named "Oriental Music," and published with

Sanscrit, Tamil, and Telugu words in the Roman character by Mr. A. M. Chinnasami Mudaliar, a graduate of the University. Three conditions are essential to the success of a work of this character which is to appear in parts. Both the Indian and European systems of musical notation should be exhibited so as to adjust the national melodies and songs for use on the piano, the selection of classical lyrics should be popular and pretty, and the several tunes and the accompaniment should be presented in such a form as to give full effect to the melodies. All these conditions seem to be fulfilled in this first issue which contains nearly forty standard native songs and an introduction in English, which gives fuller information for the use of all experts than ordinary works on Indian music. If this tentative part proves acceptable and useful to those for whom it is intended, this new serial work will soon be in the forefront of modern music for native schools and families. Under the head of technical art may be mentioned a list of ancient monuments selected for conservation in the Madras Presidency and a series of South Indian inscriptions and drawings useful to native artizans and architects. An enlarged and revised edition of Kenny-Herbert's little treatise on "Sweet Dishes" or confectionery, being a companion to the author's culinary jottings, and a professional paper by a Royal Engineer discussing the questions respecting land improvements and the agricultural and hydraulic aspects of irrigation, a Telugu book on the elements of agriculture, Part I, to help the Telugu-speaking people that live by cultivation, and a Malayalam work by Udayo Verma Rajah on the finger-language, or the mode of expressing ideas with fingers and gestures of the hand, also appear under this head of Art.

Biography.—Though the biographical works continue to be as few as ever, yet the publications of the year seem useful and encouraging. The Jubilee celebration of Pachaiyappa's College has brought to the front a brief memoir in English, with a portrait of a distinguished Hindu that founded several religious and educational charities in Madras, together with a number of interesting papers and speeches on native education and poems in Sanscrit, Tamil, and Telugu in praise of the benevolent founder long since out of print, and therefore beyond the reach of the rising race of Hindu readers. Based on this memoir appears a life of Pachaiyappa in Telugu prose. "A Dictionary of Musical Biography," by the Secretary to the Madras School of Music, is also well done and will serve many an Eurasian and Anglo-Indian reader interested in the subject as an introduction to a closer study of the lives of eminent musicians of Europe and their compositions. A short account in English of the life of Garfield, the farmer boy, who became the President of the United States, concludes with a notice of the influence of his life on individuals, and the useful lessons that may be learnt from it; and another instructive biographical sketch, published likewise by the Christian Literature Society, and not unworthy of a place beside the above work is "Neesima, the True Patriot of Japan," whose name, says the biographer, would go down in history among the great men of that island. "Picture Stories of Noble Women" of England and India in Telugu is also worthy of notice.

The *dramatic* works in Tamil are this year fewer than those in Telugu. Of the former Manonmaniyan is worthy of mention as the production of a graduate in Travancore, being an adaptation in Tamil verse of Lord Lytton's Lost Tales of Miletus called "The Secret Way," a story of Scythian origin. There are five Telugu dramas based on the Puranas, but written with no pretensions to dramatic skill, and these are—Nalakubara, the sons of Kubera, the god of wealth, who got themselves drunk one day and indulged in aquatic gambols naked with the courtizans of the gods, for which wicked act they were cursed by the sage Narada and reduced to the shape of a tree, from which misery they were relieved by Kristna after many years; Dharmángada Náatakam, plot of which is that a king who had a serpent for a son contrived with the help of his minister to get him married to the daughter of Rajah Ratnangada, and the heroine learning the true state of the case discovered a remedy in tours of piety and bathing in sacred waters, got her husband transferred into a man, and returned with him to her parent's house, and thus ended her life well; the marriage of Krishna to Rukmini after a conflict with rival princes and chiefs; the story of Rama's triumph over Ravana dramatised in Telugu in seven acts; Sáyála Náataka, founded on the story of a native chief; and a Telugu translation of Práhodha Chandrodaya, a Sanscrit drama in which human virtues and vices are personified and the whole is so planned as to teach "Advaita doctrines. There is included in this class of Telugu works another translation of a Sanscrit treatise on the art of dramatic composition with rules

of rhetoric and grammar. There is also a Sanscrit play based on the story of the marriage of Rama with Janaki or Sítá after bending the gigantic bow of Siva at Janaka's palace. The only English play published during the year is "The Two Sergeants" in four acts translated from the Italian by Mrs. Dumergue. *Vásantika Swapna* in the Devanagari character and another edition in Grandha character by a graduate and an assistant master at the Palukóti College is a clever adaptation in Sanscrit of Shakespeare's "Midsummer Night's Dream," the plot being modified to suit the rules of dramatic composition in Sanscrit and enlivened with the riches of oriental fancy.

Fiction.—The well-known local publishers, Messrs. Higginbotham & Co., have done well in issuing a new series of cheap novelettes in English for the use of railway travellers about the middle of the year, beginning with "How I got a Wife," a story of German village life, translated from the German original, and describing a mode of life unknown in this country, though peculiar to Germany. This has been followed up by "Scraps from a Life on Cloudland," which reads more like a series of conversations with scraps of wedding and wedding-cakes, garden parties, badminton and tennis-grounds on the hills, and other matter likely to amuse the traveller. Another story in English appears in this collection as an original work with the borrowed title of "Sylvestra's Secret," but the story counts for very little and what story there is is told in bad English, and after all its aim is simply to advertise Pears' soap, and nothing more. Among the vernacular works may be named—a Telugu version of a part of the Arabian Nights' Entertainments and of the tale of Shakespeare's "Midsummer Nights' Dream" or Kecharollasa, written on the plan of Lamb's Tales, but in too learned a style for popular reading; a new tale, begun with the title of Satyarajah's travels, founded on life in what is called the female Malayalam country; and also the two numbers of a serial story-book, being a Telugu adaptation of a Sanscrit work of fiction called the "Kadhásant Ságara;" Shakespeare's "Twelfth Night or What you will," by a native member of the Folklore Society of London, and *Atirasa Mangari*, No. 1, being a collection of amusing tales, are also worthy of mention as Tamil adaptations by living writers. An interesting collection of Indian fables, reprinted with illustrations from the London "Leisure Hour" is also by a Hindu writer. But, as stated in last year's report, it is the Malayalam language that claims the best specimens of novel-writing, and Mr. Chandu Minon, the author of the "Indulekha," the merits of which are well known, is again in the forefront of the Malayali novelists this year with Part I of his *Sárada*, which is a love story in the main, but parts of which are devoted to an exposure of the folly of throwing away money on expensive law-suits, which from his personal knowledge as a judicial officer he may be naturally expected by his readers to regard as the growing evil of this country at present, as well as a discussion of various other social matters and living aspects of things peculiar to the Malayalis. To other novelettes in Malayan of little merit also appear this year one of them called "Sarasvati Vijayam," being a praise of Christian books and tracts published in Malabar as a means of spreading education among the low-caste people, and the other a comic piece, named *Parangoti Parinayam*, being intended simply to ridicule the works of the novelists of Malabar. The story of Ratnavati's marriage, dramatised in Canarese, is the only work of this class in that language registered during the year.

History.—Beside the usual run of educational works like the Hand-book of Indian History, issued in two parts in Hindustani, for the use of Muhammadan schools, there appear, under this head, three English works which, though not brilliant pieces of writing, still call for notice as a contribution to local history, based on official record and historical traditions, *viz.*, a supplement to the appendix to the history of Kálahasti zemindari and other jaghirs granted for military service in North Arcot, edited by Dewan Bahadur R. Raghunatha Rao; the History of Hampi, or a brief historical and geographical account of Hampi as it was and as it is, intended as a guide to travellers who go to visit the temples and other Hampi ruins, and contains a chapter on the family of ancient Vijayanagar, and an account of the tribes of Coorg, in Canarese, is a translation from an English work on matters of caste and tribal relations interesting to the people of Coorg. "The Invasion of England in the Nineteenth Century" is an enlarged edition of a work treating of the military position of England among the powers of Europe and Asia, and in other parts of the world.

Language.—The work of writing and publishing grammatical primers and glossaries, annotated editions of readers, exercise books, keys and cram-books for examinations, is carried

on almost as actively as ever, and some of these are mere paraphrases or abstracts from older and better works. The only exception is an Anglo-Tamil Self-Reader, said to be prepared on the model of Public School primers of Europe for teaching English to Tamil-speaking children, and a novel Exercise Book for teaching Tamil Grammar. Of the non-educational works, the following deserve mention: Mr. Arden's "Progressive Grammar of the Common Tamil," an elementary grammar of the common Konkani dialect called "A Sweet Voice from the Konkani Desert," both intended for foreign students; an analysis of the study of words by Trench; a new edition of the Nannul of Pavanandi, or grammar of the Tamil language, with easy commentary Kunalayanandam, with comment called Rasikaranjani, a standard Sanscrit work on rhetoric printed for the first time in the Devanagari character; and the Dakani Manuscripts, with an English translation by a military officer, intended as a guide for deciphering manuscripts in the Dakani language, as a means of pursuing oriental studies, besides a pocket dictionary of Sanscrit words, with their meaning in Telugu.

Law.—As a rule, publications under this head are more numerous than original, and the noteworthy works on law are generally known. Mr. C. Ramanohandra Aiyar, of the Civil Service, is responsible for another collection of decisions on the Hindu law regarding marriage and the effects of apostacy after marriage, on the law of succession, maintenance, etc., applicable to dancing girls and their issues, and on the liability of ancestral property for father's debts and on maintenance. Mr. J. D. Mayne's "Treatise on Hindu Law and Usage" is already a favourite work, and the necessity of publishing a fifth edition seems to have given the author one more opportunity of revising the work with reference to later decisions, the most important of them being the ruling of the Privy Council which establishes that under the Mitakshara law the holder of an impartible zemindari possesses absolute powers of alienation and of adding the explanations by the same tribunal of their former decisions with reference to the liability of sons for the debts of their father. Two works on crime in India in its medico-legal relation also deserve mention: the first bearing on medical jurisprudence, revised and enlarged by Mr. J. D. B. Gribble and Surgeon Patrick Hehir, and intended to provide the non-medical man with information on forensic medicine contained in more comprehensive and technical works on the subject. There is in this collection also a complete code of the *transfer law*, with commentary, explaining the procedure by which property rights are assigned by one person to another, with portions of other Indian Acts necessary for the study of the subject. Mr. F. Mullaly's "Notes on the Habits and Customs of some of the Criminal Classes" in this part of India is an interesting work, and will prove helpful to police officers when brought in contact with predatory classes, with their peculiar caste customs. Another part of the authorised edition of the Revenue Board's Standing Orders, with appendices, and a new translation of this edition in Tamil, "The Malabar Remembrancer," with rulings of the High Court on reported and unreported cases, "The Medical Jurists' Vade-Mecum," and a revised edition of "Staff Corps Officers' Vade-Mecum" to assist military officers in studying the official regulations of the army may be said to complete the list of useful publications of the year under this head.

Medicine.—The medical books which call for notice in English are the posthumous work of Dr. Mohideen Sheriff on Materia Medica abounding in valuable information about Indian drugs and plants of Madras, Dr. Maitland's work on Elephantiasis and Allied Disorders, Microscopical Observations on the bloody cases of Malaria, a guide in English for the use of Electro-Homoeopathic Remedies or Mattei Medicines, and an Historical Retrospect of Sanitation by Dr. Patrick Hehir. A Sanscrit Lexicon of Medicinal-plants and drugs ascribed to king Dhanvantri, with Telugu comment, and the medical tracts on the qualities of grains, vegetables, and other articles of food, and symptoms of various diseases and medical preparations and cures, and indigenous remedies for bites and stings of scorpions and other poisonous insects, are the most useful publications in Tamil and Telugu most likely to demand some sale.

Miscellaneous.—Is a comprehensive sub-division represented by 158 publications, large and small, on a variety of subjects and by periodical literature, which is growing, and which goes to satisfy the claims of students and little girls, as well as maps and charts to illustrate geography. The best works of the year are the excellent compilations of the Christian Literature Society, on "Burma and the Burmese, past and present," on Japan "The Land of the Rising Sun," "Lanka or Ceylon and its People." The Native States of India and other Princes and the important Zemindaries, the Principal Nations of India and the different Races by which it has

been Successively entered, Suggestions for the Material Improvement and certain Social Reforms of India, the Stories of old Romans, all of which abound in illustrative woodcuts, Tracts on the Glacial Period and the Coming Deluge and on the "Horse in India" and how to breed and rear mares, foals, and young horses generally in this country, on the Sin of Drinking, a letter to His Excellency the Governor on the limited share given to the non-Brabmin races in the Indian public service, moral lessons and guides and text-books of geography, and a very useful collection of addresses delivered to the graduates of the University, including the remarkable one of Mr. Grigg at the last convocation of the Senate of the Madras University, also appear under this head.

Poetry.—The number of poems or metrical compositions, irrespective of the nature of their subject-matter, is as large as the number of miscellaneous works of the year, and most of them are non-educational, while some of them are new editions, with comments of standard Indian epics and legends, which, as serial publications, are appearing in parts with the aid of subscriptions. The following call for special mention: Silappadhikàram commentary, Peria Purànam, Tiruvarutpa, Pasumbai, a poem of seventy verses about the trading classes in the Tamil country, alleged to have been composed by the poet Kamban, the metrical version of the popular Telugu verses by Vemana, ballads in praise of the benevolent English rule and the efforts to mitigate the evils of this year of prolonged drought and scarcity of food, all appearing in Tamil, Andhra Bharata and Vasishtha Ramayam in parts, Venkatesvara Vijaya Vilisam on rhetoric, with introduction, critical remarks and illustrative quotations, Padhika Vilasam or "Goldsmith's Traveller," Trivarga Pradipica, and Trivargamu, both being metrical versions of the celebrated Kural, an ethical work in Tamil, and an annotated edition of Harischandrapakhyànamu, Canto I, are all in Telugu. This last work, though only a new edition, intended as a text for the University Examination, contains a useful introduction discussing critically the question as to the real authorship of this poem. The common impression is that it is the work of Bhattu Múrti, but the editor of the present publication gives the genealogy of the author, and traces the poem to Ramaraja Bhushana Kavi, the author of the well-known work on rhetoric entitled the Narsabupaliamu. Sakuntala Manipravala, in Malayalam, is remarkable as being the revised edition by the Rajah of Palghat in, seven acts, as found in Kalidasa's celebrated drama in Sanscrit. Sri Tulasikrita Ràmayana in a peculiar metre, being a Telugu translation from a Hindi work of the first book of the Indian epic is also included in the Poetry section.

Philosophy.—The only English work under this head is a dissertation on the method of rightly using Reason and Investigation of Truth in Sciences, being an adaptation of Descarte's method by Pandit Lingam Lakshmaji, well read in Latin as well as in English and Sanscrit, and intended as a practical guide to young Hindus in their dealings of every-day life. The works in the Indian languages are almost all re-publications and annotated editions, like Sariraka Miniamsa, Brahma Sutra Bháshya, besides a few books of paraphrase or notes or translations of ancient Sanscrit and Tamil works of philosophy, theoretical and practical, and intermixed with matters, medical and religious. Some of them show the Yoga method of holding communion with the Infinite spirit and becoming finally absorbed in the Infinite spirit itself, while the "Andhra Panchikaranam" is a Telugu version of a Sanscrit work on the operations of the five elements, by the varied union of which, according to Tatva philosophy, the world is created or things moulded in various forms.

Politics.—Works under this head are rarely received, as writers on political subjects are content with contributions to the columns of newspapers. The only publication of any interest registered during the year is a collection of letters chiefly between the Madras Government and the Committee of Assigned Revenue of the Southern districts of the Madras Presidency more than a century ago, in connection with which Mr. Eyles Irwin was rewarded for his exemplary and disinterested services. There appeared during 1892, it is true, a memorandum on the progress of the Madras Presidency during the last forty years of British Administration by the Inspector General of Registration, but such official publications are not delivered for registration at this office.

Religion.—Writers of all creeds contribute to this section of the current literature of the Presidency, and hence the marked preponderance of religious works, not less than 39 per cent. of the total number of registered publications, being entered against this head. Of these 266 bear on Hinduism, pure and simple, 11 on Islamism, and 73 on Christianity, or are attacks on

other religions, while a dozen tracts and periodicals relate to Theism and its followers of the Brahma Samage and Theosophists. Passing over all the purávas, prayer-books, hymns, and other tracts or local legends and other Vedic works serially published in monthly parts, with comment, noticed among the new publications, there remain the following works of interest and controversial papers, showing how the oriental mind is working in its own groove and how far it is influenced by contrast with Western education and culture: Bhagavat Gita, with comment in Sanscrit and Telugu; a brief history of the incarnations of Vishnu rendered from Telugu into English; Advaita Taravali and Advaita Makaranda on the Advaita plan of salvation, with the story intended for devotional purposes; Atma Darsana Dipika and Kurnopanyasamu, inquiring into the nature of the human soul, as contrasted with the Divine or Universal soul and with the law of natural existence and the plan of salvation; Andhra Sitháshya, a standard Vedentic work of the Vaishnava creed in Southern India now progressing rapidly as a Telugu serial, Vaidika Achara Nirnaya on religious observances with authorities from the Vedas and Sastras; Sri Rama Chandrodaya, a comment in Sanscrit, pointing out where Vedic words occur in Valmiki's poem or the Ramáyana in support of the theory that the Ramáyana is an illustration of Vedic truths; two tracts on the text of the Vedic chant—Purucha Sukta—with six comments, interpreting its meaning from different standpoints, one of them maintaining that this text, relied on by the orthodox Hindu, does not support the fourfold divisions of caste; a treatise on the lineage of the elders of the Vaishnava creed and other votaries of Vishnu, and a tract on the same subject by a pious Hindu lady; Sudarsanagiri Purána, maintaining that the Sevite shrine on the Trinomalai hill was once devoted to the worship of Sudarsana or Vishnu; a Telugu tract on the five classes of Brahmins and their sub-divisions in the Madras Presidency, and another on the ten classes of Brahmins, including five Dravidas and five Goudas and their minor sub-divisions, according to the branch of the Vedas they adopt; Sandhyavandana Bhushiam, treating of the daily prayers and other religious observances of the followers of the Rig Veda on expiatory ceremonies for the removal of sins; "Bible Authors—Who are they;" and a Telugu tract by the late Rajah of Venkatagiri, C.S.I., defending Hinduism against the attacks of foreign religionists, appears side by side with another tract in Tamil in favour of women's cause, entitled "Indian widows and what should be done for them." The Christian literature of the year may be said to be rich enough with Christian evidences and Bible readings in Telugu with Satyaprakasika or "The light of Truth" and the like in Tamil; and numerous other tracts in the vernacular languages are of special interest to Native Christian readers. In the Muhammadan languages, literary activity seems to have been strikingly little during the period under review, as what appeared on the faith of Islam and the fundamental truths of Muhammadanism being, like *Sham Shal Islam*, more in Tamil than in Arabic or Hindustani.

Science, Mathematical.—There are few works of any great importance under this head. A text-book on the principles and practice of book-keeping, and a set of rules and question papers to help the examination candidates on this subject, and an improved edition of a collection of formulæ and rules, and examples in mensuration—all these in English—an introduction to the construction of figures of plane geometry in Kanarese, an Ephemeris showing the corresponding dates according to European, Hindu, and Muhammadan calendars from 1851 to 1895, a Universal Encyclopedic calendar in English and Tamil, and a new set of Timber tables in candies and the native weights of Travancore and Malabar by a European planter, and the new edition of Exchange tables rendered necessary by the rapid fall in the value of the silver rupee, are all the mathematical publications other than purely educational works of the year.

Science, Natural and other.—Under this head appear in English Dr. De'aney's Manual of Physiology and another Hand-book on the same subject, Dr. MacNally's Sanitary Hand-book for India, Dr. Patrick Hehir's Rudiments of Sanitation for schools, a native graduate's notes, etc., on qualitative chemical analysis, and a readable description of snakes, crocodiles, and other reptiles, showing the usefulness of these creatures in their place and the wisdom of the Creator. Besides the reprint of standard astrological works, with vernacular explanations, this year has witnessed the publications of a "Fortune Teller" in Telugu and Tamil, compiled from Indian and European works on astrology, divination, palmistry, omens and dreams, all written in familiar language to command ready sale. A Malayalam booklet on Hindumagic in verse and

on the art of seduction and fascination, and four Tamil tracts in one, ascribed to the Pandu Prince Sahadeva on the science of approach of death, on good and bad omens, prognostications from the chirping of lizards and the like, and the evils foretold by a lizard falling on one's person, are also among the new publications presented for registration.

Travels and Voyages.—This head is almost blank, travels, in the sense in which the word is used in Europe, being almost entirely unknown to the Hindu and Muhammadan. The only work that may be said to represent this head is the account in English of an imaginary journey called "Pictorial Tour round India" by the Christian Literature Society, intended to give its people a better idea of their own country than great numbers of them, whenever they leave their homes, can be expected to have, and the numerous illustrative woodcuts in the book strikingly noticing the principal objects of interest.

5. The last sub-division of the registered publications shows that the numbers of *educational* and *non-educational* works to be 121 and 801, respectively, which approach the figures for 1890, and justify the expectation that they will receive a further accession during the new year.

6. During the period under report, 272 works were copy-righted against 240 of the previous year, showing that authors and publishers are becoming more and more alive to the usefulness of this optional class of registration: The number of copy-righted works includes a Government school-book, and another publication entered free of charge.

7. Such is a brief record of progress in the publication and registration of current literature in this Presidency. I referred in my last report to the difficulty of detecting cases of non-delivery of books and tracts, objectionable or otherwise in tone, and often issued with false or no title-pages. I have come across this week, however, a dozen booklets open to question on moral grounds, and never before delivered at this office by their respective printers. Such defaulters will be prosecuted presently, if the presses and printers concerned can be found and identified, and if sufficient evidence of evasion of the law can be secured, on which the law officers of Government can maintain such prosecution.

8. The reference library attached to the office cannot be said to be practically opened to the public as yet, owing to the non-completion of the reference catalogue alphabetically arranged according to subject-matter in each language. The portions of this catalogue dealing with English, Tamil, and Telugu works have been struck off, but the latter part, relating to other Indian vernacular and classical languages remain yet to be printed at the Government Press, to which this heavy work was ordered to be entrusted.

English Language.

SUBJECTS.	ORIGINAL WORKS.		Republi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non- educa- tional.	TOTAL.
	First edition.	New edition.						
Art	2	...	2	...	4	...	4	4
Biography	3	...	...	...	3	...	3	3
Drama	1	...	...	...	1	...	1	1
Fiction	4	...	...	...	4	...	4	4
History	5	...	1	...	6	3	3	6
Language	15	6	6	1	28	14	4	28
Law	16	9	15	...	40	...	40	40
Medicine	5	...	...	...	5	...	5	5
Miscellaneous	78	1	6	...	85	17	68	85
Poetry	2	...	2	...	4	3	1	4
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Politics	1	...	...	...	1	...	1	1
Religion	10	6	18	...	34	...	34	34
Science (Mathematical and Mechanical)	10	3	...	...	13	8	5	13
Do. (Natural and other)	10	...	2	...	12	7	5	12
Travels and Voyages . . . . .	...	...	1	...	1	...	1	1
TOTAL	163	25	53	1	242	62	180	242

Latin Language.

SUBJECTS.	ORIGINAL WORKS.		Repub- lications.	Transla- tions.	TOTAL.	Educa- tional.	Non- educa- tional.	TOTAL.
	First edition.	New edition.						
Art
Biography
Drama
Fiction
History
Language
Law
Medicine	1	...	...	...	1	...	1	1
Miscellaneous
Poetry
Philosophy (including Mental and Moral Science)
Politics
Religion	1	...	1	...	1	1
Science (Mathematical and Mechanical)
Do. (Natural and other)
Travels and Voyages
TOTAL	1	...	1	...	2	...	2	2

Tamil Language.

Art	2	...	...	...	2	...	2	2
Biography	1	...	...	...	1	...	1	1
Drama	1	...	2	...	3	...	3	3
Fiction	3	...	1	...	4	...	4	4
History	4	...	...	...	4	4	...	4
Language	10	...	3	...	13	9	4	13
Law	1	1	1	2	5	...	5	5
Medicine	1	...	3	...	4	...	4	4
Miscellaneous	13	1	6	...	20	10	10	20
Poetry	41	7	2	1	51	2	49	51
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Politics . . . . .	...	...	...	...	...	...	...	...
Religion	78	6	44	34	160	...	160	160
Science (Mathematical and Mechanical)	4	...	1	...	5	5	...	5
Do. (Natural and other)	7	1	2	...	10	2	8	10
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	165	16	65	37	283	32	251	283

Telugu Language.

Art . . . . .	...	1	...	1	2	2	...	2
Biography	2	...	...	...	2	...	2	2
Drama	7	1	2	1	11	...	11	11
Fiction	5	...	2	...	7	...	7	7
History	7	...	...	...	7	...	7	7
Language	12	3	3	...	18	7	...	18
Law . . . . .	...	...	...	2	2	16	2	2
Medicine	2	...	...	...	2	...	2	2
Miscellaneous	19	...	8	1	28	...	2	2
Poetry	15	8	3	5	31	13	15	28
Philosophy (including Mental and Moral Science)	1	...	...	...	1	4	27	31
Politics . . . . .	...	...	...	...	...	...	1	1
Religion . . . . .	...	9	...	...	...	...	...	...
Science (Mathematical and Mechanical)	41	9	11	13	74	...	74	74
Do. (Natural and other)	4	1	...	...	5	5	...	5
Travels and Voyages	6	2	...	1	9	1	8	9
...
TOTAL	121	25	29	24	199	48	151	199

Malayalam Language.

SUBJECTS.	ORIGINAL WORKS.		Republi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non- educa- tional.	TOTAL.
	First edition.	New edition.						
Art	1	...	...	...	1	...	1	1
Biography . . . . .	...	...	...	...	...	...	...	...
Drama	1	...	1	...	2	...	2	2
Fiction	3	...	...	2	5	...	5	5
History . . . . .	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law . . . . .	...	...	1	...	1	...	1	1
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	6	...	4	...	10	...	10	10
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	...	...	...	...	...
Politics . . . . .	...	...	...	...	...	...	...	...
Religion	2	6	2	...	10	...	10	10
Science (Mathematical and Mechanical) . . . . .	...	...	...	...	...	...	...	...
Do. (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	15	6	8	2	31	1	30	31

Canarese Language.

Art . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	1	...	1	...	1	1
Fiction . . . . .	...	...	...	1	1	...	1	1
History . . . . .	...	...	...	...	...	...	...	...
Language	3	...	1	...	4	4	...	4
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous	15	...	...	...	15	1	14	15
Poetry . . . . .	...	...	1	...	1	1	...	1
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	...	...	...	...	...
Politics . . . . .	...	...	...	...	...	...	...	...
Religion	1	1	...	1	3	...	3	3
Science (Mathematical and Mechanical) . . . . .	...	...	...	1	1	1	...	1
Do. (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	19	1	3	3	26	7	19	26

Konkani Language.

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

Hindustani Language.

SUBJECTS.	ORIGINAL WORKS.		Repub- lications.	Transla- tions.	Total.	Educa- tional.	Non- educa- tional.	TOTAL.
	First edition.	New edition.						
Art
Biography
Drama
Fiction
History	2	2	2	...	2
Language	1	...	...	1	1	...	1
Law
Medicine
Miscellaneous
Poetry
Philosophy (including Mental and Moral Science)
Politics
Religion
Science (Mathematical and Mechanical)
Do. (Natural and other)	1	...	...	...	1	1	...	1
Travels and voyages
TOTAL	1	1	...	2	4	4	...	4

Persian Language.

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

Arabic Language.

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

Sanscrit Language.

SUBJECTS.	ORIGINAL WORKS		Re-pub- lications.	Trans- lations.	TOTAL.	Edu- cational.	Non- edu- cational.	TOTAL.
	First edition.	New edition.						
Art . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	1	1	2	4	...	4	4
Fiction . . . . .	...	...	...	...	...	...	...	...
History . . . . .	...	...	...	...	...	...	...	...
Language	2	...	2	...	4	2	2	4
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous . . . . .	...	...	...	...	...	...	...	...
Poetry	12	2	8	1	23	...	23	23
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Politics . . . . .	...	...	...	...	...	...	...	...
Religion	9	1	24	...	34	...	34	34
Science (Mathematical and Mechanical) . . . . .	...	...	...	...	...	...	...	...
Do. (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	24	4	35	3	66	2	64	66

Bi-Lingual—Latin and English Publications.

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

Bi-Lingual—English and Tamil Publications.

Art . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History . . . . .	...	...	...	...	...	...	...	...
Language	7	...	...	1	8	8	...	8
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous . . . . .	...	...	...	...	...	...	...	...
Poetry . . . . .	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	...	...	...	...	...
Politics . . . . .	...	...	...	...	...	...	...	...
Religion . . . . .	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	1	...	...	...	1	...	1	1
Do. (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	8	...	...	1	9	8	1	9

Bi-Lingual—English and Telugu Publications.

SUBJECTS.	ORIGINAL WORKS.		Republ-ications.	Trans-lations.	TOTAL.	Edu-cational.	Non-edu-cational.	TOTAL.
	First edition.	New edition.						
Art
Biography
Drama
Fiction
History
Language	2	2	2	...	2
Law
Medicine
Miscellaneous	5	...	...	...	5	...	5	5
Poetry
Philosophy (including Mental and Moral Science)
Politics
Religion
Science (Mathematical and Mechanical)
Do. (Natural and other)
Travels and Voyages
TOTAL	5	...	...	2	7	2	5	7

Bi-Lingual—English and Hindustani Publications.

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

Bi-Lingual—Tamil and English Publications.

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

Bi-Lingual—Telugu and English Publications.

SUBJECTS.	ORIGINAL WORKS.		Re-publ- cations	Trans- lations.	TOTAL.	Edu- cational.	Non- edu- cational.	TOTAL.
	First edition.	New edition.						
Art
Biography
Drama
Fiction
History
Language	1	1	1	...	1
Law
Medicine
Miscellaneous
Poetry
Philosophy (including Mental and Moral Science)
Politics
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)
Do. (Natural and other)
Travels and Voyages
TOTAL	1	...	...	1	2	1	1	2

Bi-Lingual—Canarese and English Publications.

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

Bi-Lingual—Hindustani and English Publications.

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

Bi-Lingual—Tamil and Sanscrit Publications.

SUBJECTS.	ORIGINAL WORKS.		Re-publi- cations.	Trans- lations.	TOTAL,	Educa- tional.	Non- educa- tional.	TOTAL.
	First edition.	New edition.						
Art
Biography
Drama
Fiction
History
Language
Law
Medicine
Miscellaneous
Poetry
Philosophy (including Mental and Moral Science)
Politics
Religion	1	...	1	...	1	1
Science (Mathematical and Mechanical)
Do. (Natural and other)
Travels and Voyages
TOTAL	1	...	1	...	1	1

Bi-Lingual—Telugu and Tamil Publications.

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

Bi-Lingual—Telugu and Sanscrit Publications.

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

Bi-Lingual—Syrian and Malayalam Publications.

SUBJECTS.	ORIGINAL WORKS.		Republi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non- educa- tional.	TOTAL.
	First edition.	New edition.						
Art
Biography
Drama
Fiction
History
Language
Law
Medicine
Miscellaneous
Poetry
Philosophy (including Mental and Moral Science)
Politics
Religion	1	...	1	...	1	1
Science (Mathematical and Mechanical)
Do. (Natural and other)
Travels and Voyages
TOTAL	1	...	1	...	1	1

Bi-Lingual—Arab and Tamil Publications.

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

Bi-Lingual—Sanskrit and Tamil Publications.

Art . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History . . . . .	...	...	...	...	...	...	...	...
Language . . . . .	...	...	...	...	...	...	...	...
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous . . . . .	...	...	...	...	...	...	...	...
Poetry	5	...	...	...	5	...	5	5
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	...	...	...	...	...
Politics . . . . .	...	...	...	...	...	...	...	...
Religion	26	...	2	...	28	...	28	28
Science (Mathematical and Mechanical) . . . . .	...	...	...	...	...	...	...	...
Do. (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	31	...	2	...	33	...	33	33

Bi-Lingual—Sanskrit and Telugu Publications.

SUBJECTS.	ORIGINAL WORKS.		Republi- cations.	Trans- lations.	TOTAL.	Educa- tional.	Non- educa- tional.	TOTAL.
	First edition.	New edition.						
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	...	1	1
Law	...	...	...	...	...	...	...	...
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	26	1	...	1	28	...	28	28
Philosophy (including Medical and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	6	1	3	...	10	...	10	10
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	2	...	...	2	...	2	2
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	34	4	3	1	42	...	42	42

Bi-Lingual—Sanskrit and Malayalam Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	7	...	...	...	7	...	7	7
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	1	...	...	...	1	1
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	7	...	1	...	7	...	8	8

Bi-Lingual—Sanskrit and Canzrese Publications.

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

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

SUBJECTS.	ORIGINAL WORKS		Republi- cations.	Trans- lations.	TOTAL.	Educa- tional.	Non- educa- tional.	TOTAL.
	First edition.	New edition.						
Art
Biography
Drama
Fiction
History
Language	2	...	...	2	2	...	2
Law
Medicine
Miscellaneous
Poetry
Philosophy (including Mental and Moral Science)
Politics
Religion
Science (Mathematical and Mechanical)
Do. (Natural and other)
Travels and Voyages
TOTAL	2	...	...	2	2	...	2

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

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

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

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

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

SUBJECTS.	ORIGINAL WORKS.		Republi- cations.	Trans- lations.	TOTAL.	Educa- tional.	Non- educa- tional.	TOTAL.
	First edition.	New edition.						
Art
Biography
Drama
Fiction
History
Language
Law
Medicine
Miscellaneous
Poetry
Philosophy (including Mental and Moral Science)
Politics
Religion
Science (Mathematical and Mechanical)
Do. (Natural and other)	1	...	...	...	1	...	1	1
Travels and Voyages
TOTAL	1	...	...	...	1	...	1	1

Polyglot Publications.

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

ORDER THEREON, No. 184 (Educational), dated 10th March 1893.

The review and analysis of publications registered in this Presidency under Act XXV of 1867, during the year 1892, will be forwarded to the Government of India.

(True Extract.)

C. A. GALTON,
Actg. Chief Secretary.

Endorsed by the Government of Madras.

No. 185 (Educational), dated 10th March 1893.

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

C. A. GALTON,
Actg. Chief Secretary.

BOMBAY.

No. 1241, dated Bombay Castle, the 4th April 1893.

From—W. L. HARVEY, Esq., I.C.S., Under Secretary to the Government of Bombay, General Dept.,
To—The Secretary to the Government of India, Home Department.

I am directed to forward, herewith, for submission to the Government of India, copy of a report by the Reporter on the Native Press and Registrar of Native Publications, Bombay, containing a brief review and analysis of publications registered in the quarterly catalogues for the year 1892, together with its accompaniments prepared in accordance with the orders contained in the Resolutions of the Government of India No. 10—707, dated 23th April, 1876, and No. 1—456, dated 12th September 1882.

No. 42, dated 16th March 1893.

From—G. M. SATHÉ, Esq., B.A., Registrar of Native Publications, Bombay.

To—W. L. HARVEY, Esq., I.C.S., Under Secretary to the Government of Bombay, General Dept.

I have the honour to submit the following brief review and analysis of the publications registered in the Bombay Presidency during the year 1892, under Act XXV of 1867, as amended by Act X of 1890.

2. The total number of registered books and periodicals was 1,368, *viz.* 860 books and 508 periodicals, comprising 177 publications in the English language, 430 in Gujaráti, 21 in Hindí, 11 in Kanárese, 405 in Maráthi, 27 in Sindhi, 41 in Urdu, 13 in other modern languages, 79 in classical languages, 164 polyglot works. This total may be divided into 1,003 original works, 221 re-publications not previously registered, and 144 translations. The so-called original works are not all entirely or purely original, but some of them are adaptations, and some contain original matter, as well as translation. A large number of other books, such as fresh editions of original works without any addition or alteration, re-publications of ancient works previously registered, reports of proceedings, etc., were issued from the press, but they have not been taken into account in this Review, since under the Amendment Act X of 1890 they were not registered in the quarterly catalogues published by this office.

3. From the division of the publications according to their languages given in paragraph 2 above, it will be seen that the only modern languages which showed a fair amount of literary activity in this Presidency in 1892 were English, Gujaráti, Hindi, and Maráthi, the other languages, such as Kanárese, Sindhi, Urdu, etc., being very backward. Education has long been introduced into the Kanárese and Sind districts, and one would naturally expect a larger number of books published in them. The number of purely Hindi works is small; but taken with mixed Hindi works, such as Sanscrit and Hindi, Gujaráti and Hindi, it shows that the literary activity evinced by that language is encouraging and commensurate with the comparatively smaller number of persons speaking that language. The Urdu publications are increasing in number, but yet they are not so numerous as they should be. Sight must not, however, be lost of the fact that a large portion of the Muhammeden population of this Presidency speak the Gujaráti language. Of the classical languages, Sanscrit appears to have been the greatest favourite, as usual. Latterly this language has been very widely studied, and its literature on philosophy, medicine, legends, etc., has received better appreciation than other classical languages, such as Arabic, Hebrew, Persian, Zend, and the rest, which produced very few publications. Persian is very largely read in the high schools and colleges of this Presidency, and one would naturally expect a larger number of publications in it. As for Latin and Greek they seem to have been utterly neglected, and not a single work was produced to aid Indian students of those languages. This is probably owing to the fact that the requisite books are imported from England. The peculiar feature of the year under review is that it produced a work in each of the Afghán, Burmese, Nepaulse, and Konkani languages, the last-mentioned language being a corruption of Maráthi spoken in the Goa territory.

4. The details of each language and bi-lingual tri-lingual, and other combinations, as regards the number of works under each of the various heads, such as *Arts, Biography, Drama*, etc., being given in the statements appended to this Report, it only remains to notice the works

deserving special mention in the several languages. Every work, whether large or small, requires some exercise of perseverance, labour, and intelligence, and is tenderly regarded by its author; but a reviewer must give preference to some over others, as has been done in the following paragraphs.

5. *English*.—In English there were more or less books under each head, except *Biography*, the largest number being, as usual, classed as *Miscellaneous*. Natives, as well as Europeans, took part in the production of this section of the year's outturn—

- (a) "Modern Indian Architecture" is a nice little volume of excellent get-up, printed at the Education Society's Steam Press, and prepared and published by Mr. Tukáám, Head Draftsman, Rajputána-Málwa Railway, Ajmere. It gives in thirty-two well-executed plates specimens of Hindu and Muhammadan styles of Indian architecture, and gives a full description of each plate in the introduction and general remarks. The specimens show much art and engineering skill and can bear comparison with specimens of Western architecture. "The exquisite beauty of many of the ancient examples of Indian architecture has," says the author, "always attracted, and still continues to attract, lovers of art from all parts of the world. It is much to be regretted that in this present age the study of Indian architecture is almost entirely neglected, the design and erection of buildings being now in the hands of those who have no special knowledge of the art other than as builders or workers in material, such as masons, carpenters, etc."
- (b) "Strangers Yet, a tale of three Christmas Morns," is a small brochure, nicely printed at the Times of India Steam Press. It bears marks of having been the production of a tender heart, feeling tenderly for a broken heart. It is an Indian tale, and pathetically shows how an innocent and loving wife, though neglected and distressed by the faithlessness of her intriguing and reckless husband, continues devoted to her lord up to death, and forgives him divinely for the wrongs done to her.
- (c) "Two Widows *versus* Two Majors" is another tale of the Indian plains, picturing, in vigorous language, one of the phases of Anglo-Indian life. It is a very interesting story from beginning to end.
- (d) "(The) Micado or the Town of Titipur" is a humorous production, as is well known to the theatre-going Bombay public.
- (e) Professor M. Macmillan, of Elphinstone College, Bombay, has laid the Native students under deep obligations by writing four small works in the course of last year. These works are, "Simple Essays for Indian Students," "Simple Essays," "Essays for the Young," and "Common Faults in English Composition." The first two of these books, though slightly differing in their titles, are two different editions of the same work, published by two different publishers. The third set of essays differs from its previous companions, inasmuch as its topics are humbler and common-place, such as tea, coffee, the horse, umbrellas, etc. The fourth publication is expected to be more widely useful than the first three, as it points out mistakes very generally committed by Native speakers and writers of English. This year has been singularly prolific in the production of English essays; for, besides Professor Macmillan's work, we have had "Model Essays" written by Doctor P. Peterson, M.A., Professor of Sanscrit at Elphinstone College. Writing about these essays the Professor says in the preface, "No attempt has been made to write as a boy would write, it being the boy's business, and wish to write as a man writes." The subjects chosen by Professor Peterson are different from those selected by Professor Macmillan. "A Hand-book of English Parsing," revised and enlarged edition by D. K. Hakim, so highly spoken of, as it is, by many eminent authorities, is, it need not be said, a valuable help to the large number of school-going young gentlemen.
- (f) "Gems of English Poetry, new issue in three parts," by D. N. Wadia, M.A., is a very useful work, particularly on account of the introduction in six

- chapters giving short notices of the poets, from whose works the "gems" have been selected, and on account of the notes given at the foot of each page.
- (g) "Pharmacographia Indica, Part V," by the late William Dymock, Brigade Surgeon, is, like its preceding parts, a work of much learned research in the healing art. It gives a history of the medical drugs of vegetable origin found in British India.
- (h) "Mátherán," by B. R. Kotvál, (*sang froid*) giving a metrical description of the beauties of Mátherán, a sanitarium within easy reach from Bombay, is a pocket-book which will prove an excellent companion to every visitor to those hills.
- (i) "Politics, ancient and modern," by Professor F. G. Selby, M. A., Principal Deccan College, Poona, pointing out certain general resemblances and differences between old and new political theories of Europe, is a solitary work of the kind registered during the year under report. It is a reproduction of a learned lecture delivered before the Elphinstone College Union in December 1891.
- (j) "From London to Samarcand," by C. E. Biddulph, is a book giving a very interesting account of the experiences of the author, an Anglo-Indian officer, on his journey back to India in 1890.
- (k) "Position of Zoroastrian Women in remote antiquity," by Dáráb Dastar Peshotan Sanjána, is a book possessing much antiquarian interest. It embodies a lecture delivered by the author in the Báí Bháikáiji Shápurji Bengáli Hall, of the Pársi Girls' School at Bombay, and suggested, first, by the general system of training imparted to Pársi girls in Bombay, and secondly, "by the common opinion of English writers on the history of civilization and morals that the civilized nation, of the East were, before the advent of Christianity into the world, quite unfamiliar with the highest and noblest ideas regarding woman, which are embodied in the New Testament." The author has, to a great extent, succeeded, by citing quotations from the sacred books of the Pársis and the Hindus, in showing that the opinion of the English writers that the Eastern civilizations took very little into account the important part played by woman in achieving social happiness and moral regeneration of the human race, is not quite correct. Mr. Sanjána has shown that the position of woman was high in ancient Irán; but among the various quotations cited by him the reader looks in vain for one proving that the position of woman was on the same level with that of man, and that among the Zoroastrians the birth of a daughter was as welcome as that of a son.
- (l) "Carlyle on European Literature and Culture," published by R. P. Karkaria; "Common Thoughts on Serious Subjects," by Chester Macnaghten, M.A., Principal, Rájikumár College, and "History of the Fortress of Gwalior," by Shrimant Balvant Ráo Bhayásáheb Scindia, are the other important English publications of the year under review.

6. *Gujaráti*.—Under the heading of *Arts* there is no book in this language deserving special mention, except a small work on the elements of agriculture, written by a practical farmer who has acquired some knowledge of the principles of European agriculture, and has made an attempt to explain the subject in a scientific way. Indian farmers are illiterate men, and such publications can hardly be of any use to them unless and until primary education is made available to agriculturists' children in every village, and the material condition of the farmers is improved, so as to enable them to make experiments of European agriculture on Indian soil.

A brief sketch of the life of the Honourable Mr. Dádálhoy Naoroji, M.P., was the only *Biographical* publication of the year. There are numerous gentlemen, past and present, both among the Gujaráti, Hindu, and Pársi communities, who have made a name in private and public life, and good biographies can certainly be written of them with a view to supply model lives for imitation by the rising generation. Translations of valuable English lives can likewise be made with much benefit. But it seems that the value of biography has not yet been adequately recognised by Gujaráti authors.

The Gujaráti *Dramatic* literature of the year was very poor. There were nineteen dramas in all, but very few of them displayed any dramatic skill or literary merit. K. M. Bálivála's "Asláji" is, however, a good production, and is very popular among the Gujaráti theatre-going public. Asláji, was a downright miser, who had fallen in love with a beautiful girl named Shirinbái, who herself was in love with Asláji's son Kborshed. The miser was encouraged in his addresses by the young damsel, but had ultimately to give up the idea of marrying her as she appeared to him to be very extravagant. The other dramas which possess some literary merit are the "Kundbálá" and the "Rasikmani," prepared under the auspices of the Gujaráti Nátaḱ Mandali, Bombay.

Under *Fiction*, 35 books were registered, of which 9 were translations, 3 adaptations from popular English story-books, and the rest were original works. Prominent among the translations is "Kathá Saritságar," or the ocean of the streams of stories. This is a large book, and is a translation of a Sanscrit work of the Mahá Kavi Somdev Bhat, said to have flourished in Kashmere at the end of the eleventh or the beginning of the twelfth century. The book contains a large collection of short, but entertaining stories. "Tárábai" is a translation of the well-known English novel "Tará," by Meadows Taylor. "Kutumbi Katháo," or family tales, is a translation of six English stories by a Pársi lady, Rupábái K. Dárásháji, and is pleasant reading. "*Váthu wadh*," or the Wife's Murder, by Mánjubhái B. Trivedi, is a translation of Mons. A. Gaborio's *Mystery of Orsival*, a French novel, translated into English. The original book itself is of thrilling interest, and the beauty of the original is well sustained in the translation. "*Nashib dahápanni sarsái*," or Competition between Luck and Wisdom, is a short tale condemning belief in luck, and illustrating the maxim that a man is the architect of his own fortune. The book is written in vigorous Gujaráti, and is sanctioned as a prize-book by the Director of Public Instruction. "*O Mári Behen!*" or, Oh my Sister, is a very interesting work in two volumes, by J. B. Marzbán, and is apparently an adaptation of Mrs. H. Wood's novel called "Lord Oakburn's Daughter." Another novel written by the same author is "Jilu Goráni, or Jilu the daughter of a Priest," which is an adaptation of Helen Walker's story. The parallel lives of virtue and vice are well illustrated in the characters of Jilu and her sister. "Nirdosh Nája" or Innocent Nájai, is another Pársi tale of equal interest with the above. Nája, the daughter of a wealthy Pársi gentleman, is threatened with dismissal from the parental roof for her refusing to marry a rich but vicious person chosen by her father, and so she leaves home of her own accord and passes a long period in hardship, maintaining herself by serving as a tutor or a governess. In the meantime she communicates her circumstances to a young medical student whom she loved and who promised to marry her after passing the final examination. Suddenly the obdurate father is on his death-bed, repents of his severity towards Nája, and leaves all his fortune to her who marries the successful medical student and becomes happy. "Saraswati Chandra, Part II," is an original novel written by Govardhanráam M. Tripáthi, B.A. LL.B. Though the main plot progresses very little in this part, the thrilling interest of the first is creditably kept up to the end of this part. The main part of this book is taken up in describing how an educated woman manages a vast Hindu family, consisting of several males and females of different dispositions and habits, and at the same time shows what a blessing she proves to her husband. Mr. Tripáthi has given an excellent picture of Gun Sundari, and the book is a valuable contribution to Gujaráti literature. "Kamalá Gouri and Pralhád" is a tale in which Pralhád runs away from home to avoid being married to a girl selected by his father, and marries Kamalá Gouri, an educated and discreet young girl. The tale condemns child-marriages and some other features of Hindu social life, and approves of female education to a limited extent. Of the remaining works of comparatively less importance than those already mentioned, it may be summarily stated that two of them are historical tales describing the bravery of certain Rájput princes and princesses in their struggles with the Muhammadan kings of Delhi; and that three of them are short stories having got so much of the marvellous and the miraculous in them as to be of little interest to the reader. On the whole, the works of fiction are better than the dramas.

The only *Historical* work deserving mention is "Rájasthán," or the Native States of India. It gives an account of almost all the Native States in the several Presidencies of

India, and the necessary information being gathered from well-known English, Gujaráti, and Urdu books on the subject, the book conveys much information in one volume to the Gujaráti-reading public.

The books under the heads of *Language* and *Law* call for no remark.

Of the two books registered under *Medicine*, one is a revised and enlarged edition of the large and important compilation on the science of medicine in all its branches by T. M. Sháh, Chief Medical Officer of the Junágad State, and the other is "Dhorna chepi rog ané te atkáv-vána iláj," or the Contagious Diseases of Cattle and the Means of Preventing their Spread. The book, though small, is very useful to the cattle-keeping classes, and is written by a graduate of the Bombay Veterinary College.

The following are the most noticeable of the *Miscellaneous* publications :— "Vyavaháro payogi váchan," or Advice useful in the Ordinary Concerns of Life, is a well-rendered translation of "Common Thoughts on Serious Subjects," a series of lectures given by C. Macnaghten, Principal of the Ráj Kumár College. The book is translated by Mahárája Sbri Kesarisinhaji, K.C.S.I., of Idar, and contains sound thoughts on certain selected subjects. "Nitisudhátarangi," or a River of the Nectar of Morality, is a translation of a small tract on morality, illustrated with short stories from the Hindi Puráns. The original in Hindi is said to have been composed by Pundit Rámprosád Tiwári by order of the Government of the North-West Provinces for the use of the Government schools in those parts. "Nátya Prakásh," or a work on the art of composing dramas, is a translation from a Sanscrit book rendered by Ranchhodlál Udairám, Náib Diwán of the State of Cutch, a reputed Gujaráti author, who has published as many as twenty works on various subjects in Gujaráti. "Ajna Pársio, temno Dharma ane Sansár," or the Pársis of the Present Day, their Religion and Social Life, is the production of an orthodox Zoroastrian. It is an attack upon the Pársi reformers who are accused of having failed to effect any real improvement in the community and of being the cause of the degeneration in morals, social customs, and material prosperity of the Pársi community. "China desh or China" is a brief but interesting account of China and of the Chinese people by a Pársi author, who resided in that country for three years. The account is made up of the author's personal knowledge and some information derived from English books. The book is perhaps the first of its kind in Gujarati. "Bhamini Bhušana," or Ornament of Womankind, is Part IV of the popular series written by a learned Hindu Acharya, in which a large amount of advice, religious and moral, is ingeniously conveyed to the readers by introducing a series of long *kathás*, or sermons read by a Bráhmín before a crowd of males and females. The next book worth mentioning is "Khojá Vrittánt," or an account of the Khojas, by Sachedina Nánjiáni, Assistant Revenue Commissioner, Cutch. The tradition is, as the writer says, that the Luhána sect of the Hindus, so called from their being descended from *Lav*, the son of Rámá, the seventh incarnation of the Hindu god, founded the Ráthod kingdom of Kanauj, and one of their kings, called Jayachand, was murdered by a Muhammadan woman who had been forcibly brought by him from the harem of Sháhábuddin Gory. The king being killed by the hands of a Yawan, or foreigner, the Hindu Bráhmíns and Kshatryas refused to take any part in his funeral ceremonies, and consequently they had to leave the country and settle in Laurgadh, perhaps the modern Lahore. These Hindus of Lahore, as well as several others residing, in Sind and Kashmere, were, about 800 years ago, cleverly tempted to embrace the Ismáeli branch of the Shiah sect of Muhammadanism, by the Nazari Caliphs, who, assuming to admire Hindu religion and Hindu habits, gradually drew them to embrace their own faith. The Hindus thus converted to Muhammadanism, are the present Khojas or Persian Khwájehs. The religious progress of the community is intelligently traced in the book. "Nure hidáyat" a small tract trying to show that certain three prophecies made by Jesus Christ were not fulfilled, while three others made by the Prophet Mahomed were realized.

Poetry is a comprehensive head under which 81 books were registered during the last year. They are on divers ordinary subjects, such as praises of gods and goddesses of the Hindu Pantheon, Jain legends, description of the Mahua flood in 1891, inundations of the river Narbada, verses in praise of the beneficent rule of the Mahárája of Dhávnagar, appeals for the protection of cows, and verses conveying moral advice to women and children. Among these there are two poems written by two different authors in eulogy of the Pársi girls Bachubái and Pirozbái, who fell from the Rájábái Tower on Saturday the 25th April 1891. The writers are inclined to believe that the deceased were victims of foul play, and lost their

lives while trying to save themselves from being dishonoured. "Prachin Kāvya Māla," or Ancient Gujarāti Poetical Series, published by H. D. Kāntāwāla and N. P. Shāstri, is a large and valuable addition to the Gujarāti literature, and is published under the liberal patronage of H. H. the Gāekwar of Baroda. The next work deserving special mention is the "Māhri Majeh ane biji Kavitaō," or my recreation, and other poems by the late Jamshedji Nasarvānji Petit, edited by J. P. Mistry, M.A. The learned editor, after giving a short life of the author, has written an essay on poetry, and while eulogizing the poems he edits, incidentally compares them with the works of Hindu poets, and finds fault with the whole stock of their poetry, saying that the so-called Hindu poets did not know what poetry is. Some of the pieces in Mr. Petit's work are translations of detached ideas from Shakespeare and Sheikh Saadi, while several others are original poems on various subjects, such as nature, religion, patriotism, moralizations on certain events, and incidents of every-day life depicted with a lively imagination. The metrical arrangement of the pieces in this work is very defective, though it appears that the author has in some cases the Persian metres in view. The work is, no doubt, a good departure from the ordinary path, and affords a rough model which future poets may well adopt in an improved form.

Under *Politics* there was only one publication, "Rājdharmā," or the Science of Politics, which is a translation of the well-known work "Prince" by Machiavelli, translated and published by order of His Highness the Gāekwar of Baroda.

There were 11 *Philosophical publications*, most of which are expositions of the Vedāntic philosophy, while one is an epitome of theosophical teachings. The single publication under *Religion* is a translation from Sanscrit, which explains the religious efficacy of reciting the sentence "Shri Krishna Sharnam Mama" or "Ye Krishna, I seek thy protection," which is the chief tenet of the Hindu sect called Vaishnavas.

The 13 publications under the head of *Science* (natural, mathematical, and mechanical) are all school manuals, the only exception being "The Rules and Principles of Land Revenue Survey in vogue in the Baroda State."

There were no works registered under the head of *Voyages and Travels*.

7. *Hindi*.—"Martini-Henry Lectures on Rifle Shooting," evidently a translation from an English work, is the only book entered under *Arts*.

Among *Dramatic* works, the one deserving mention is Lavnyawati, Sudarshana Nātak, a tragedy in which a prince and a princess, who have never met before, see one another in dreams and fall in love. The prince setting out in search of the princess meets her and she is anxious to marry him, but he is soon beheaded by the father of the princess for presuming to love his daughter without his consent and the girl burns herself alive on account of grief for her lover.

Of the *Miscellaneous* publications, "Pushkar Mahātmya" is a translation from Sanscrit and gives an account of Pushkar, a celebrated place of pilgrimage about 5 miles from Ajmere, and considered to be one of the most sacred places by the Hindus. The other, "Dhundhak hitshikshā," or Advice to Dhundhak, is a refutation of certain Jain doctrines mentioned in the Dayān Dipika, a book published by Brahmacharini Pārvati, a female ascetic of the Dhundhak sect of Jainism. The refutation, it seems, is made by a follower of the Digambara sect of the same religion.

The *Poetical* works of the language deal mostly with doctrines of Vedāntism and certain Hindu gods and temples. Among these "Rudramālā" gives a brief description of the temple of Rudramālā in Sidhapur. This temple is said to have been begun by a predecessor of Sidhraj, king of Gujarāt, and was completed by the latter at an enormous cost. The same was however demolished by Allāudin Khuni, Emperor of Delhi, in 1365 A. D.

The works under *Philosophy* are all on teachings of the Vedas. One of them shows how the human soul should hold communion with, and be merged into, the Infinite Universal Spirit, while another is a small tract on a similar subject said to have been written by Kabir Kabir, who lived about the end of the 14th century, was a Muhammadan by birth, and was the most celebrated of the disciples of Rāmānand, founder of the Hindu sect called Vaishnavism. He founded another sect called Kabirpanthi after his own name. This sect does not observe all Hindu ceremonies, believes in one God, and yet pays respect to Vishnu as a form of the Supreme Being.

The single *religious* publication under *Religion* is a treatise on the rights and ceremonies of Jainism.

8. *Kánárese*.—The number of Kanárese books registered in 1892 was very poor indeed, and all of them mere school-books intended for students of the lower educational standards. None of them call for any special notice.

9. *Márvádi*.—The five publications in this language are love stories in verse of an indifferent type. One of them, "Khyál Ratankanvarko," contains indecent allusions in a few places.

10. *Maráthi*:—*Arts*.—There was only one book under this head, and that was "Chitrakalá, or the Art of Drawing, Book I," by T. R. Koregaonkar, Drawing Master, College of Science, Poona. It contains instruction on free-hand and model drawing and practical geometry for the use of first grade examination candidates.

Biography.—The utility of this branch of literature seems to be getting better appreciated by Maráthi writers year by year. Eleven biographies were registered last year, of which eight were lives of Indian personages, one of George Washington, one of Jesus Christ, and one a medley of both Indian and European lives, the two last-mentioned books containing illustrations. They may be briefly noticed as below:—Moro Vithal Valvekar's "Life of George Washington" is intended to enlighten the native public on the subject of real patriotism and devotion to one's own country, and is a volume of 263 pages written in good Maráthi. The "Life of Náná Phadanavis," by Vásudev Váman Shástri Khare, is an interesting volume of 248 pages, written on the authority of old papers and records and English books. Náná Phadanavis was one of the "three-and-a-half" wisemen of the Peshwa period, he being popularly considered only half-wise: Sakhárám Bápu, Deváji Pant, and Vithal Sunder being considered entirely wise; but the biographer, Mr. Khare, finds fault with this distribution of wisdom, and says that persons calling Náná Phadanavis, who by his incomparable statesmanship and high intellectual abilities prevented irresistible enemies like the English from placing their foot in the Maráthi kingdom for twenty years, a half-wise man must be themselves wise-and-a-half, or wiseacres. The Honourable Mr. Dádábai Navroji's election as an M.P. by the constituents of Central Finsbury gave rise to his biography, written, though very short, by two writers, both of whom bestow high praise upon the subject of their books for his disinterested services to India. Of these two biographies, that by the editor of the *Maháráshtra Kokil* periodical is the best. The deaths of the Honourable Pandit Ayodhyánáth, Joint General Secretary to the Indian National Congress, Mr. Váman Shivrám Apte, M.A., Principal, Fergusson College, Poona, and Mr. Javji Dádáji Chaudhari, J.P., Proprietor of the *Nirnaya Ságar* Press, Bombay, were mourned by a large circle of friends and admirers and the general public, and gave birth to three more short biographies, which furnish vivid examples of men of intelligence, perseverance, and patriotism. The late Bálgangádhár Shástri Jámbekar's short life read at the Hindu Union Club's literary meetings by Mr. Bálkrishna Náráyan Dev presents to the public a picture of a literary man of a high degree of intelligence and benevolence respected both by the European and Native gentlemen of his time. Mr. Bálgangádhár was a Bráhmaṇ by caste and filled high offices in the Educational Department. He was appointed Professor of Mathematics at the Elphinstone Institution at the early age of twenty. He was the first Native Professor. Mr. Dádábai Navroji, M.P., who was also a Professor, was one of Mr. Jámbekar's distinguished pupils. This life is highly interesting and instructive. "The Life of Our Lord Jesus Christ" is very well got up and contains coloured illustrations of the various incidents of the Saviour's touching life, which are more eloquent than the letter-press itself.

Drama.—The Poona Night Club, or association for the development of Maráthi literature, is one of the several agencies that are endeavouring to enrich Maráthi literature, and has hitherto published four works, the last of which is an historical drama entitled "The Rana Bhimdev, or a true Rájput." This is like the other works of the Night Club, a well written romantic drama which presents an historical tale of brave and chivalric deeds. Bhimdev, the Ráná of Idar, with some other Rájputs performed valorous deeds to release from imprisonment Padmávati, a Rájput princess, daughter of Samantsinha, king of Junágad in Káthiwár, whom Ahmedsháh, Emperor of Ahmedábád in Gujarát, had taken prisoner. The princess herself and some other Rájput ladies exhibited great courage in difficulties. The drama ends with the marriage union of Padmávati with Bhimdev. The quotations put in the mouth of some

of the *dramatis personæ* from popular Hindi poetic pieces add much vigour to the style of the book, the plot of which has been conceived and carried out in a patriotic spirit. The "Champa Náták," is another historical drama depicting hostilities between Tippu Sultán and the Chief of Nargund in the Southern Marátha Country. In this drama the heroine Champa, a beautiful and brave young lady, is represented as risking her life for the sake of that of her dear husband and patron, the Chief of Nargund. The drama is on the whole a well-written performance by Balvant Ragnáth Limaye, of Nargund. "Márvadyáncher Kasab," or a dramatic representation of the indebtedness of the agriculturists, exposes the tricks practised by the money-lending Márvádis in the Deccan in their dealings with the Marátha peasantry, who are described to be simple and guileless and falling easy victims to their sordid creditors. The book gives a good picture of the present state of things in agricultural life, and is dedicated by permission to Ráv Bahádur Mahádev Govind Ranade, C.I.E., Special Judge under the Deckan Agriculturists' Relief Act. "Sangit Vikrama Shashikalá Náták" is a drama based on a traditional story of Shashikalá, wife of king Vikrama, the founder of an era bearing his name, of which the current is the 1944th year, and which is prevalent in Gujarát and Northern India. Sasikalá proved by her cleverness the vanity of the boast of her husband that his prowess was more potent and brighter than the doings of a woman. She is represented to have gone *incognito* to heaven, and there by means of her blandishments gained the affection of her husband, who had gone there on a visit to Indra, and who had imprisoned Shashikalá with a view to prevent her from showing her cleverness, and was under the impression that she was in confinement, while really he was being fascinated by her in the guise of a heavenly nymph. The drama is to be noted rather for the occasional coarseness of sentiments depicted therein than for its literary merits. For the last year it has been frequently represented on the stage and has engaged the attention of illiterate men and women of Bombay. Most of the remaining dramas are ordinary and call for no special notice.

Fiction.—A goodly number of novels and works of fiction were registered last year. Some of them were translations or adaptations from English, some from Persian and some from Sanscrit; only a few were really original. No serious exception can however be taken to any of them which are more or less interesting to readers of different tastes. A few of them deserve special notice as giving a notion of some of the ideas current among the people. It is very generally believed that English books on Indian history and on the character and achievements of noted historical personages and the extracts given in Government school-books from such historical works give a very prejudiced and partial view of India and her noted personages, and hide the weak points and faults of the British Indian administration and Anglo-Indian statesmen and soldiers. Some of the modern educated Native gentlemen are considered ignorant of the real history of their country, and are charged with traducing their own countrymen, who distinguished themselves in civil and military departments under Native rule, in slavish imitation of English authors. To do justice, therefore, to Indian kings, warriors, and statesmen, old manuscript chronicles and ballads are being searched and published, and some original works of an historical nature being written. "Rádbhá and Krishna-ráv," an interesting novel, is an instance in point. It gives a tale of the mutiny in the Southern Marátha country in 1857, and maintains that the reason why Bába Sábeb, Chief of Nargund, took part in the Indian mutiny of 1857, is that he was refused permission by the British Government to adopt a son and heir to his State. The "Sundari" is a tragic love tale of a beautiful girl who committed suicide in consequence of her being not permitted by her father to marry a young man of her own choice and being pressed to marry a rich man whom she did not love. In India marriages are generally arranged by parents; and the marrying parties, who are very young, have little chance to make their own choice, and the "Sundari" illustrates one of the effects of English education on the minds of Indian young men who have been taught to dislike early marriages and to favour marriages at a grown-up age when the parties are in a position to make their own selection. The "Bribát Katha Ságar, Part IV," by Váman Shástri Ielámpurkar, is an historical romance and gives tales composed from material found in Sanscrit. It is conservative in character and draws a picture of the old order of things. The story of Arthlobha, Mánapará and Sukhadhana given in this book points out that in ancient India disputes were sometimes decided by resort to duels between the disputing parties.

History.—Of the 11 historical publications, 9 are secular and 2 religious. The former are all on Indian history and historical personages. The four tracts published by Janárdan Mahádev Gurjar, Bookseller of Bombay, entitled “Javánmarda Maráthe Gadi, 2 Jánkoji Shinde,” “Javánmarda Maráthe Gadi, 1 subhedár *Malharráo Holkar*,” “*Maráthyanchyd* Mardumki,” and “Shur Abalá,” or Brave Women, are reprints from the *Kesari* newspaper, and are written in a vigorous style, idiomatic language, and a patriotic spirit. The writer of them has been apparently inspired with a patriotic spirit by the publication of Mr. Acworth’s *Povádás* or ballads, the language of which is vigorous and which occasionally contain reflections on the British Government. In one place Malbárráv Holkar’s life contains a statement that brave men like him cannot get opportunities of distinguishing themselves under the British Government, which can at most give empty titles of Ráo Sáheb and Ráo Bahádjur to their flatterers. Another work which calls for special mention is a revised edition of a Maráthi version of Grant Duff’s *History of the Maráthás* published by Tukáram Jávji. Of the religious historical books mentioned above, Bába Padmanji’s “*Internal History of the Christian Church during the first three centuries*” gives much interesting information.

Language.—“*Rasaprabodha*,” by Balvantráo Kamalákar Mákode, is the only work worth notice under this head. It is a small work on rhetoric, illustrating the different sentiments and figures of speech by reference to quotations from standard poets. The rest are books intended for little school children.

Law.—These books were translations from corresponding English publications, and they call for no remarks.

Medicine.—With one exception the works registered under this head, 9 in number, are compilations by persons whose credentials as physicians are of a doubtful nature, none of them being known as medical practitioners. One of them is a pleader named Vásudev Chintáman Bápát, of Náringre, in the Ratnágiri district, who often advertises *Ramban* or specific medicines. The prognosis and prescriptions given by them may be very likely from Sanscrit works on medicine, but their authorities have nowhere been quoted. The one exception above referred to is a small work on the practice of homœopathic medicine entitled “*Homœopathic Chikitsásár*” by Krishnaráv Bábúráo Bulel, M.D.

Miscellaneous.—This is the largest sub-head, comprising Jávji Dadáji’s and his son Tukáram Jváci’s 19 publications of small tales from the vast Hindu legendary lore; 7 tracts of the Family Printing Press on Hindu holidays and observances; 15 Christian missionary publications, such as translations of Reverend J. Murray Mitchell’s letters to Indian Youths; Reverend Nehemiah Goreh’s *Tenets of Tukáram*, maintaining that Tukáram, the great saint and poet of Maháráshtra, had no knowledge of true religion; Reverend Bába Padmanji’s reply to Bráhmical, Geological and Theistical objections against the Bible, and his “*Vedic Hinduism*,” maintaining that the Vedas are not a revelation from God, as the Hindus believe; Reverend Kássim Mahomed’s “*Notes on Muhammadanism*,” the Christian Literature Society’s “*Christianity explained to a Hindu*,” etc.; Hindu Union Club’s lectures on such subjects as “*Is our Vernacular capable of obtaining a place in the University curriculum*,” by Professor Rájáram Rámkrishna Bhágvat; “*Human Philosophy*,” by Dr. K. R. Kirtikar, etc.; some books of “*The series for the amelioration of womankind*,” by C. V. Vaidya, M.A., LL.B., such as No. 3 on infant marriage and its evil results, and No. 4 stating that infant marriage is not sanctioned by the Hindu scriptures; books of Janárdan Mahádev Gurjar’s library for little children; an account of the Thána District written by the late J. B. Modak, B.A., on the authority of the Bombay Gazetteer; Bhimráo Sitáram Sháligrá’m’s “*Bombay Trade*,” and many others, numbering in all 86 publications.

Poetry.—Thirty-two works were registered under this head. Many of them are small poems composed by new versifiers and are little distinguishable from prose except in respect of their garb. There is not that richness of imagery, that strength of pathos, and that originality of conception, which are the characteristics of real poetry. They are mere metrical compositions embodying ordinary thoughts on ordinary subjects. If any of them are interesting, they are so because of the nature of the narrative which they give, and not because of any manifestation of poetical genius which represents even every-day affairs in a striking and original manner. Of these, the best in their way are the *Párvati Prakop*, or the fierce inundation of the *Párvati* or Panzra river in Khándesh in 1872, by Hari Krishna Dámle; “*The*

Nemi Duta Kāvya," by Hirachand Nemchand, and the Shochya Mrityulokavās, or deplorable mundane life, by Vishnu Ganesh Nene. Of the revised editions of old poets registered for their notes were poems of Moropant, entitled Rámáyana, Krishna Vijaya, Mahabhárát Ádiparva, and Mahabhárát Sabhápárvá, edited with critical and explanatory notes; the first three by Janárdan Báláji Modak, B.A., and the fourth by Váman Dáji Oka, and published by the proprietor of the Nirnaya Ságar Press.

Politics.—The two works under this head are good and useful books. One is an address read by Mr. Dámodar Ganesh Padhye, M.A., late Acting Professor of History, Elphinstone College, Bombay, at the Hindu Union Club, on the subject of the growth and present form of the British Political Constitution. It is a soberly and intelligently written essay intended for the guidance of the Indian National Congress and its advocates in their movements for more political power to the Natives of India. The other work is a translation of Mr. Fawcett's Political Economy by Mr. A. N. Fansalkar, which has been well executed and deserves patronage.

Philosophy.—Three works under this head, namely, "Nitimimánsá," or Principles of Justice; "Nitimimánsá, Part I," or a Study of Morality, by Chintáman Gangadhar Bhánu, B.A., and "Swántantrya," or Liberty, by Náráyan Lakshman Fadke, B.A., are very valuable books to Maráthi readers. The first is a free translation of Herbert Spencer's "Justice" with frequent references to India and Indian literature. The second is an adaptation of Spencer's "Data of Ethics," and the third is a translation of Mill's "Liberty," with copious explanatory notes. All of them are productions of much industry and perseverance, and will serve to enlighten the native public on political and other rights which have of late so much agitated it.

Religion.—The four works registered under this head are translations of portions of the Bible, and are written in bad Maráthi, hardly intelligible to one speaking pure Maráthi; the Alibág Mission Series, No. 2, a new Maráthi translation of the Epistle to the Ephesians by a Native missionary, being the worst of all so far as literary merits go. It would appear that, with a view to reach the hearts of non-Christians, books must be written in their pure vernacular, and not in a broken dialect, as the sentiment loses half its beauty by being obscurely and incorrectly conveyed in broken language.

Science (Natural and Mathematical).—There were 8 publications in this class, all of them being useful for students. Professor Báláji Prabhákar Modak's "Padáarth Varnana," the late Professor Kero Lakshman Chhatre's "Physics," revised and enlarged by Moro Ballál Dhárap, and Dattátreya Keshav Shrikhande's "Arithmetic, Part I," being the most prominent.

Voyages and Travels.—Nil.

11. *Sindi (Hindu and Arabic).*—The Hindu-Sindi books are small tracts of not much importance. In Arabic-Sindi some of the educational books are important. "Inglándi Tavárikh," or the History of England, by Bolchand Kodumal Jagatáni, is a large and well written compilation of 567 pages. Pritamdás Kismatrái Toláni's History of India has gone through the second edition, and is a useful publication. "Illme Hayát and "Illme Kimiya" are good science primers on astronomy and chemistry, being translations from English standard authors. "Sindi Yusuf Zalekhá Manzum" is a story of the Prophet Joseph and his wife Zalekhá, as given in the Kurán and has much religious interest. The rest of the books call for no notice.

12. *Urdu.*—Urdu literature still remains in a very backward state, and love and religion are the subjects generally dealt with by the Muhammadan writers. With the exception of 4 books on Arts, which treat of military tactics, including the duties of guards and sentries, written mostly by subhedárs and haváldárs of the Native army, almost all are devoted to religion or love. The 2 books under Biography, 3 under Religion, and nearly half of the 26 under Poetry, treat of religion directly or indirectly, the usual subjects being the life and achievements of Prophet Mahomed, tenets of the Moslem faith, and plaintive songs sung during the Muharam festival. There is one book under Poetry called "Makhzane Ejáz," or a Book of Miracles, which recites the praises of the present Mulla or religious head of the Bora community, and describes two miracles of the former Mulla, one performed during his lifetime and the other occurring after his death. The rest of the books under Poetry were *ghazals*, or ordinary love songs.

13. *Brij.*—Of the four works published in this language, one is a description in verse of the celebration of certain festivals of the god Rágnath and the goddess Goda in Vindrawan,

another is a collection of a number of songs in praise of the god Rámá, written by Tulsidás, a celebrated devotee of Rámá, and the remaining two are two editions of different sizes of a work by one and the same author, containing the well-known Hindu epic, the Rámáyana.

14. *Konkanin*.—There was one work, "Historia Do Imperador Carlos Magno" in the Konkani language, which is a history of Charlemagne of France, translated from Portuguese by S. S. DeJesus Dias.

15. *Nepalese*.—The single work in Nepalese is a re-publication of the Virátparva, a section of the Mahábhárat Purán, written by the poet Pandit Patanjali. It describes the adventures of the Pándav Princes during the thirteen years of their exile, when they were serving King Virát in disguise.

16. *Arabic*.—Among the six Arabic publications, there is one named "Duril Mukhtár," or the Chosen Pearl, by Mahomed Aláudin, which is a big volume containing 816 pages, 8vo, and treating of Muhammadan laws.

17. *Hebrew*.—Of the four Hebrew books of the year, one is an elementary primer intended for beginners of the Hebrew language, containing the alphabet, short reading lessons, and some extracts from the Bible. The other three books contain prayers for the New Year's Day and the Day of Atonement, according to the rites and ceremonies of the Sephardeem, or the Spanish and the Portuguese Jews. They contain extracts from the best poetical compositions by several eminent Spanish poets of the House of Israel who lived in the middle ages.

18. *Persian*.—Only four books were published in this language, of which the one deserving notice is "Jehángir Náneh," or an Account of Jehángir, which relates the valorous deeds of Jehángir and his father Rustim, chiefly during the wars between the Iránians and Turánians.

19. *Sanscrit*.—With a few exceptions, which are small tracts in praise of this or that Hindu god, the Sanscrit books are all re-publications of old works not previously published, or, if so published, with new commentaries, notes, etc. Among the original poems there is one called "Victoria prashasti," or an Eulogium on Victoria, composed by Pandit Vaijanáth Shástri, of the Native State of Dewás, which gives a short life of Her Imperial Majesty Queen Victoria in commemoration of Her Majesty's Jubilee in 1887. The poem is a work of much literary merit. Among the re-publications the "Brahma sutras" of Krishna Dvaipáyana, the Vaiyásikanyáyamála of Bháratitirthamuni and Jayamini Yanyáyamálá of Madhaváchárya, Nos. 21, Part II, 23 and 24 of the Anandashrama Sanscrit series published by Mr. Mahádev Chinnáji Apte, B.A., LL.B.; the "Vyákarana-Mahábháshya" of Patanjali, edited by F. Keilhor, Ph.D.; the "Sáraswatam Vyáakaranam," published by Shá Phimasiulamánk, and the Kávyá Mála, Nos. 24 and 25, are large works on Vedánta philosophy, grammar and poetry, and can be used only by Sanscrit scholars. Another republication requiring special mention on account of the nature of the subject it treats of is entitled "Shri Vátsyáyana-pranita Kámosutram," and is accompanied by a commentary and is intended for private circulation only. It is printed at the Nirnayáságar Press, Bombay, for Pandit Durgáprasáda, and is an elaborate work on securing and retaining love of women and on the various means and methods to be used in its attainment and enjoyment. In fact, it has made love affair into a science, and if it had been a work in vernacular its publisher would never have escaped criminal prosecution.

20. *English and Gujaráti*.—Four out of the 8 publications in this group are small English and Gujaráti, and Gujaráti and English dictionaries. One is a small collection of Gujaráti proverbs with their English translation, and three are vocabularies of school books.

21. *English and Maráthi*.—All the books in this combination of languages were either glossaries or notes on school-books, intended for little children, R. B. Joshi's English Companion to Maráthi Grammar alone being intended for candidates for the Matriculation and University School Final Examinations. The Companion contains an introductory chapter on the origin and sources, and a short history, of the Maráthi language, and is on the whole a good book.

22. *English and Zend*.—The book under this head describes the funeral ceremonies of the Pársis, their origin and explanation, together with a short account of their Tower of Silence. The author, a Pársi graduate, after describing the ceremonies, draws the conclusion that "at the bottom of all religious injunctions and restrictions in connection with the funeral ceremonies and the disposal of the dead body, lies the sanitary principle of segregation and prevention of contamination and infection, and the idea of observing simplicity and equality."

23. *Burmese and Gujaráti*.—A new bi-lingual group has to be noticed this year, *viz.* Burmese and Gujaráti, a happy result of the annexation of Burma to India. It is only a small vocabulary of some Burmese sentences, with their Gujaráti equivalents, intended for traders and others desirous of picking up colloquial Burmese.

24. *Urdu and English*.—Under this group one is a vocabulary of a number of Urdu words with their English equivalents, while the other, "Hindustani without a Master," is a small book treating of the verbal system and parts of speech, together with several English and Hindustani sentences. The book is said to be written in accordance with the system followed in Dr. Bhándárkar's First Book of Sanscrit, and Henry's First Book of Latin, and is designed for civil and military officers preparing for Hindustani examinations.

25. *Persian and English*.—Almost all the 5 books under this head are very useful publications, and much labour seems to have been bestowed on their preparation. "The Student's Enlarged English-Persian Dictionary," by S. B. Doctor, Assistant Teacher, Elphinstone High School, supplies a want long felt by the Indian students of Persian, and will render material help to them. The "Gems of Persian Prose and Poetry," which contains a collection of selected prose and poetical passages from well-known Persian writers, such as Saddi-Firdusi, and others, is intended as a text-book for Matriculation classes, and is prepared by J. B. Kánga and P. K. Kánga, authors of the excellent Persian Grammar called "Hints on the Study of Persian." The last-mentioned book reached its fourth edition during the last year. "Persian Proody," written by K. M. Jhaveri, M.A., Senior Fellow, Elphinstone College, is also a very useful book to the more advanced students of the language. Of the rest, one gives a number of modern Persian idioms and proverbs, while two are small treatises on Persian Grammar.

26. *Sanscrit and English*.—In this combination the most prominent publications are No. XLIII of *Bombay Sanscrit Series*, being a *Hand-book to the Study of the Iveda, Part II*, by Professor Peter Peterson, M.A., D.Sc., and *Kalhana's Rájatarangini*, or Chronicles of the Kings of Kashmir, edited by M. A. Stein, Ph.D., Principal, Oriental College, Lahore. The first of these contains the *Seventh Mandala of the Rigveda*, with the Commentary of Sáyana, with a *critical note* and a preface, in which latter the editor explains why he has adopted in some cases readings different from those which are to be found in Max Muller's edition of the Rigveda and Sáyana's Commentary. The metrical form in which the text is reproduced in this edition is an improvement which will be welcomed by Sanskritists in general. The other work, *viz.* the *Chronicles of the Kashmirian Kings*, is a reprint from the most authentic manuscripts available, and contains short explanatory notes on various other readings found in other manuscripts. It is a big work containing eight *tarangas*, or parts, and possesses much interest of antiquarian and philological nature. The other works in this group are books of humbler pretensions, being useful for college students.

27. *Sanscrit and Gujaráti*.—With three exceptions the books comprised in this combination are of a religious, or *quasi*-religious nature. They contain original Sanscrit texts, with vernacular translation. A desire seems to have been awakened in the native people to know what their Sanscrit literature contains, and hence there are many attempts made to translate Sanscrit works. Hitherto the people have said their morning and evening prayers and performed religious rites without caring much for their meaning; but now the contact in which they have come with Western education has created in them a desire to understand them, and so the present may be said to be the translation epoch in the literary history of the country. The *Bhágavat*, in three parts, published with Gujaráti translation by Mr. Keshavlál Harirám, under the auspices of the Veda Dharma Sabha, of which Messrs. Prabhurám Jivanrám and Jaykrishna Vyás are learned members, is a very well got up work. Of the three excepted works, two are medical works, *viz.* the "*Hárita Sanhita*" and the "*Sárangadhar Sanhita*," with Gujaráti translations. Both these original works are standard medical authorities, and their Gujaráti translations will prove very useful. The *Vidhava Vapa Nishedha*, by Shukla Chandra Shankur Bhima, is the only book on social reform which maintains that there is no sanction in the Hindu Scriptures for the shaving of widows' heads.

28. *Sanscrit and Hindi*.—Most of the works in this collection are Hindi translations of Sanscrit texts on various subjects, handsomely printed at the Vyankateshwar Press, Bombay, which has been doing a great deal for some years past by way of publishing

Sanskrit works hitherto unpublished and opening the rich treasures of that classical language to Hindi readers by means of Hindi translations.

29. *Sanskrit and Maráthi*.—Some of the books in this group are very useful to persons who speak the Maráthi language and are ignorant of Sanskrit. As, for instance, Bába Padmanji's "Sanskrit-Maráthi Dictionary" (for the use of schools and families), which is a pocket dictionary, and which, the author says, includes all the Sanskrit words, with almost all their significations used in the Maráthi language. Similar Persian-Maráthi, Arabic-Maráthi, and other dictionaries would be valuable auxiliaries for the study of Maráthi. The *A'rogyaprákash* and the *Gunadoshaprákash*, by Rangnáth Sakhárám Lele Kikwikar, a translator and compiler of several other works on Indian medicine, are works which will be found of much practical utility to Native physicians who are ignorant of Sanskrit, the language in which the original works are written. The first contains a programme for the day which a man should follow from sunrise to sunrise with a view to keep good health, with its modifications suited to the different seasons of the year. This programme, if strictly followed, would, it seems, keep a man, particularly in India, free from a large portion of the thousand-and-one ailments which he is subject to. The other book states, with quotations from Sanskrit works, the properties of medical drugs and edibles. In the philosophy section of this group are two tracts by Mr. Vyankatráo Rámchandra, Government Pleader and Law Professor at Poona, who has found ample leisure while pursuing his legal profession to write on various subjects, such as natural philosophy, law, Vedánt philosophy, etc., books which are very valuable. In his "Upanishat Sangraha, Shikshávallí," Mr. Vyankatráo gives, first, a brief description of various places in India visited by pious Hindus and a pilgrimage to which makes, in the opinion of the author, a man's mind pure and fit to understand and attain salvation; and, secondly, the text and commentary, with translations of the *Shikshávallí*, a Sanskrit work on transcendental philosophy. His 'Vedántasár' is also a work on Hindu philosophy, treating of such sublime themes as whence has man come, where is he going, and what is his duty in this world. The "Vishvalbrahma Kulotsáha," by Náráyan Rávji Shástri Kshir-ágar, is a treatise of a controversial character, which tries to prove by quotations from *shrutis*, *smritis*, and *puránas*, by edicts from Saukaráchárya, the head spiritual guide of the Hindus, and by decisions of British officers and courts of justice that the Kánadi Panchal Sonárs, or goldsmiths, are Bráhmans, and are entitled to the Bráhman religious privileges. Such controversies have of late been started in large numbers and are signs of the re-action which has commenced, of the Bráhmanical influence and superiority said by non-Bráhmans to be arrogantly and selfishly assumed.

30. *Zendi-Persian-Gujaráti*.—Under this group there is a book written by J. J. Mody, which contains a vocabulary of the names of persons, places, and religious implements, occurring in the Zend Avesta. The compilation is the result of a reward of R500 advertised by Ardeshir Sorabji Dastur Kammadinna, a member of the committee of the Moola Firooz Madrissa or College. A good deal of labour has been spent on the work, and it will be found to be a valuable aid to the students of the Zend Avasta.

31. *Periodicals*.—The periodicals form by no means a small or unimportant portion of the entire annual literature of the Presidency. They are, in the majority of cases, conducted by abler men, and are contributed to by learned contributors. The *English* periodicals generally contain original matter, while the Maráthi and Gujaráti ones publish translations and ancient classical works as well as original matter. The English periodicals may be divided into *Political*, such as the Quarterly Journal of the Poona Sárvajauik Sabha and the English Opinion on India; *Antiquarian*, as the Indian Antiquary and the Orientalist; *Scientific*, as the Journal of the Bombay Natural History Society and the Journal of the Anthropological Society of Bombay; *Industrial*, as the Indian Textile Journal and the Industrial Quarterly Review; *Educational*, as the Bombay Educational Record, the Teacher and the Student's Friend; *Religious*, as the Bombay Diocesan Record, the Christ Church, Mhow, the Culture, the Holy Trinity Church, Karacki, and the Bombay Church Missionary Gleaner; *Theosophical*, as the Pauses; *Military*, as the Lancashire Lad; and *Medical*, as the Doctor's Magazine. The missionary periodicals, the Pauses and the Doctor's Magazine, are the new features of the year. The "Pauses," published by Mr. M. N. Shroff, is a periodical of high order, and supplies material for thought and reflection on the most abstruse subjects of religion and philosophy. It serves to explain to Europeans the systems of philosophy, morality, and religion prevailing in the East, and Western scholars, like Professor Deussen, who recently delivered a

lecture in Bombay on the doctrines of Vedantic philosophy as propounded by Shankaracharya, will find in this periodical much interesting reading. The *Doctor's Magazine*, published by Dr. Krishnarao Nankarni, is also a good periodical and supplies a long-felt desideratum. It often takes extracts from the "Lancet."

The *Gujarati* periodicals may be divided into Literary 11, Literary and Scientific 3, Agricultural 1, Educational 2, Instruction of women 2, Jain Philosophy 1, A'rya religion 1, Reformation of particular castes 3, industrial 1, and fiction 1. Of these periodicals those written by the Parsis are almost entirely devoted to fictitious novel-writing (much of it being translation or adaptation), clever repartees, expressions of wit and humour, puzzles, and such other subjects of light interest, while those written by their Hindu brethren contain essays upon moral subjects, original poems of a high order, and exposition of religion. There is one very ably conducted periodical entitled "Budhi Parkash, or the Light of Knowledge, which is published by the Gujarati Vernacular Society, Ahmedabad. This Society, which has got most of the literate men of Gujarati as its members, has got large funds at its disposal, which are used in giving handsome rewards to writers of essays and original works upon advertised subjects or to translators of particular English and Sanskrit works. Besides the Budhi, Prakash, A'rya Dharma Prakash, or Light of the A'ryan Religion, Dnyana Sudha or Nectar of Knowledge, Gulafshan or Rose Sprinkler, Nure-elm or Light of the World, Masik Majah or the Monthly Amusement, and Fursad or Leisure, are all well conducted in their own respective provinces.

Of the *Marathi* periodicals, 8 were Literary, 2 Scientific, 2 Agricultural, 3 Educational, 2 Fiction and Drama, 2 Medical, 4 published old poetical works, 1 contained instruction to women and 1 religious matters. All these periodicals supply very good reading and call for no fresh notice, as they have been described at length in previous reports.

The two Sanskrit periodicals published old poems and detached verses.

The bi-lingual periodicals contained miscellaneous matters, such as translations on medical, philosophic, and literary subjects. The new Sanskrit and Marathi periodicals of the year were the "Eknathi Bhagwat" and the "Chitsadanand Lahari or Rangnathswami's Vernacular Commentary on the Bhagwat Gita." Both these reproductions are works of a high order of literary merit and provide food for serious thought.

32. The number of works registered for copyright during the year under report was 322, of which 274 were private and 48 Government publications.

33. *General remarks.*—The review taken in the foregoing paragraphs will show that a pretty large amount of intellectual activity was put forth during the year under report. It is however to be regretted, though the regret is vain, that much of this exercise of the brain is necessitated by the multiplicity of tongues spoken in the Presidency. Though there is a goodly number of books published every year in the different languages taken collectively, the share that falls to each of them singly is poor. The same work is required to be done over again for each of the different dialects. A history of England, for instance, in Marathi is quite useless to communities speaking Gujarati, Kanarese, Sindhi, Hindi, and a host of other languages, each of them being required to have a "History of England" of its own. This fact of the diversity of tongues is mentioned here, not because it is possible to remove the difficulty by making the whole country speak one mother tongue, though it is a consummation very much to be desired, but because it goes a long way to explain the existing poor condition of the literature of each vernacular. The reading public for each language being limited, the circulation of a book in any given language is also limited, and the author does not get adequate patronage. Another circumstance which narrows the extent of the circulation of books is the limited spread of primary education in the country, which needs much greater expansion and development than it has hitherto admitted of. A reference to the quarterly catalogues of registered books will show that few books have an edition of more than a thousand copies, and it is doubtful whether even all these copies are sold. Another fact that strikes a reviewer in his retrospect of the annual literature of the Presidency from year to year is that the literature is not sufficiently diverse and vigorous in character, but is monotonous and slowly plodding its way. Very few writers seem to know much beyond the ordinary subjects, such as early and widow marriages, love intrigues, praises of the various gods and goddesses, legendary lore, etc. India, having come into contact with a highly

civilised nation is at present in the enjoyment of comforts and conveniences of life which she never even dreamt of under Native rule, such as railways, tramways, telegraphs, telephones, steam-engines, printing-presses, mills, factories, and other things too numerous to mention, and yet the Native writers seem to know very little of these things, and seldom, if ever, think of writing on them. The cause of this state of things is not far to seek. The intellects that are working to develop the literature of the country do not very often belong to the highly educated class, and the leading intellects do not devote much of their time and energy to the enrichment of their vernacular literature. The number of graduates in the Medical, Engineering, Agricultural, Law and Science faculties of the University that have contributed anything to the annual stock of vernacular literature is almost *nil*. There are here and there a few graduates in Arts who have contributed some productions, but the *Arts* of which they are Bachelors and Masters being the *liberal arts* and not either the *useful mechanical* and *industrial arts* or the *fine arts*, they can take but very little part in technical literature which seems to be the greater need of the country in its present circumstances. Moreover, having received their education in the English language, the study of which takes up much of their school and college course, very few of them can write in their vernaculars even on the *liberal arts*. The result of this is that vernacular literature is neglected, and has mainly to depend on third and fourth-rate men. This suggests two questions, whether the University should not recognise the vernaculars, and whether the conferring of honours and higher degrees of all kinds should not be made dependent on the writing of good vernacular books by the candidates in their respective lines in order to stimulate the development of vernacular literature. Speaking generally, the tone of the publications was unobjectionable. One of them, however, entitled "Khyál Ratankanvarko," or a song about Ratankanvar, contained in some places indecent allusions.

BOMBAY;
16th March 1893.

G. M. SATHE,
Registrar of Native Publications.

Analysis of Publications registered in the Bombay Presidency under Act XXV of 1867 during the year 1892.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educa-tional.	Non-edu-cational.	TOTAL.
	First edition.	New edition.						
<i>(1) English.</i>								
Arts	3	2	...	...	5	...	5	5
Drama	2	...	...	...	2	...	2	2
Fiction	2	...	...	...	2	...	2	2
History	1	1	...	...	2	2	...	2
Language	5	3	...	...	8	7	1	8
Law	2	...	2	...	4	...	4	4
Medicine	2	2	...	...	4	...	4	4
Miscellaneous	32	3	...	4	39	2	37	39
Poetry	1	...	2	...	3	2	1	3
Politics	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	1	...	...	1	2	...	2	2
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	3	1	...	...	4	3	1	4
Science (Natural and other)	4	...	...	...	4	2	2	4
Voyages and Travels	1	...	...	...	1	...	1	1
TOTAL	61	12	4	5	82	18	64	82
<i>(2) Portuguese.</i>								
Miscellaneous	1	...	...	...	1	...	1	1
TOTAL	1	...	...	...	1	...	1	1

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educa-tional.	Non-edu-cational.	TOTAL.
	First edition.	New edition.						
(3) Gujarati.								
Arts	3	...	...	2	5	...	5	1
Biography	1	...	...	...	1	...	1	19
Drama	18	1	...	...	19	...	19	35
Fiction	24	2	...	9	35	...	35	7
History	6	1	...	...	7	4	3	9
Language	7	2	...	...	9	9	...	6
Law	3	...	2	1	6	...	6	2
Medicine	1	1	...	...	2	...	2	72
Miscellaneous	53	4	2	13	72	3	69	81
Poetry	61	1	19	...	81	...	81	1
Politics . . . . .	...	...	...	1	1	...	1	11
Philosophy (including Mental and Moral Science)	2	1	...	8	11	...	11	1
Religion	1	...	...	...	1	...	1	4
Science (Mathematical and Mechanical)	3	1	...	...	4	3	1	9
Science (Natural and other)	7	...	...	2	9	9	...	263
TOTAL	190	14	23	36	263	28	235	263
(4) Hindi.								
Arts . . . . .	...	...	...	1	1	...	1	1
Drama	2	...	...	1	3	...	3	1
Fiction . . . . .	...	...	...	1	1	...	1	1
Medicine	1	...	...	...	1	...	1	3
Miscellaneous	2	...	...	1	3	...	3	8
Poetry	6	...	1	1	8	...	8	3
Philosophy (including Mental and Moral Science)	1	1	1	...	3	...	3	1
Religion . . . . .	...	...	1	...	1	...	1	21
TOTAL	12	1	3	6	21	...	21	21
(5) Kandress.								
History	1	...	...	...	1	1	...	1
Language	8	...	...	...	8	8	...	8
Poetry	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical) . . . . .	...	...	...	1	1	1	...	1
TOTAL	10	...	...	1	11	10	1	11
(6) Marathi.								
Arts	1	...	...	...	1	...	1	1
Biography	11	...	...	...	11	...	11	17
Drama	13	2	...	2	17	...	17	16
Fiction	13	...	...	3	16	...	16	11
History	10	...	...	1	11	1	10	11
Language	7	4	...	...	11	10	1	5
Law	2	1	1	1	5	...	5	9
Medicine	7	1	...	1	9	...	9	86
Miscellaneous	67	4	...	15	86	3	83	32
Poetry	15	3	13	1	32	...	32	2
Politics	1	...	...	1	2	...	2	4
Philosophy (including Mental and Moral Science)	1	...	...	3	4	...	4	4
Religion	1	...	...	3	4	...	4	4
Science (Mathematical and Mechanical)	3	1	...	...	4	4	...	4
Science (Natural and other)	2	2	...	...	4	4	...	217
TOTAL	154	18	14	31	217	22	195	217
(7) Marathi.								
Poetry	5	...	...	...	5	...	5	5
TOTAL	5	...	...	...	5	...	5	5

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Publications.	Non-publications.	Total.
	First edition.	New edition.						
<i>(8) Sindhi-Arabic.</i>								
Drama	1	...	...	...	1	...	1	1
Fiction	2	1	...	1	4	1	3	4
History	1	1	...	...	2	2	...	2
Language	2	2	...	...	4	4	...	4
Law	1	...	...	...	1	...	1	1
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	2	2	...	1	5	...	5	5
Religion . . . . .	...	...	...	2	2	...	2	2
Science (Mathematical and Mechanical) . . . . .	...	1	...	...	1	1	...	1
Science (Natural and other)	1	...	...	2	3	2	1	3
TOTAL	11	7	...	6	24	10	14	24
<i>(9) Sindhi-Hindi.</i>								
Miscellaneous	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical) . . . . .	...	1	...	...	1	1	...	1
TOTAL	2	1	...	...	3	1	2	3
<i>(10) Urdu.</i>								
Arts . . . . .	...	...	...	4	4	...	4	4
Biography	2	...	...	...	2	...	2	2
Fiction	2	...	...	1	3	...	3	3
Language	1	...	...	...	1	1	...	1
Law	1	...	...	...	1	...	1	1
Poetry	12	...	14	...	26	...	26	26
Religion	3	...	...	1	4	...	4	4
TOTAL	21	...	14	6	41	1	40	41
<i>(11) Afghani.</i>								
Fiction	1	...	...	...	1	...	1	1
TOTAL	1	...	...	...	1	...	1	1
<i>(12) Brij.</i>								
Poetry	1	...	3	...	4	...	4	4
TOTAL	1	...	3	...	4	...	4	4
<i>(13) Konkani.</i>								
History . . . . .	...	...	...	1	1	...	1	1
TOTAL . . . . .	...	...	...	1	1	...	1	1
<i>(14) Nepalese.</i>								
Poetry . . . . .	...	...	1	...	1	...	1	1
TOTAL . . . . .	...	...	1	...	1	...	1	1
<i>(15) Arabic.</i>								
Law	2	...	...	...	2	...	2	2
Miscellaneous	2	...	...	...	2	...	2	2
Poetry	1	...	...	...	1	...	1	1
Religion	1	...	...	...	1	...	1	1
TOTAL	6	...	...	...	6	...	6	6

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educa-tional.	Non-edu-cational.	TOTAL.
	First edition.	New edition.						
<i>(16) Hebrew.</i>								
Language	1	...	...	...	1	1	...	1
Religion . . . . .	...	...	3	...	3	...	3	3
TOTAL	1	...	3	...	4	1	3	4
<i>(17) Persian.</i>								
History	1	...	...	...	1	...	1	1
Language	1	1	...	...	2	2	...	2
Poetry	1	...	...	...	1	...	1	1
TOTAL	3	1	...	...	4	2	2	4
<i>(18) Sanscrit.</i>								
Drama . . . . .	...	...	2	...	2	...	2	2
Language	1	...	6	...	7	1	6	7
Medicine . . . . .	...	...	1	...	1	...	1	1
Miscellaneous . . . . .	...	...	6	...	6	...	6	6
Poetry	7	...	10	...	17	...	17	17
Philosophy (including Mental and Moral Science) . . . . .	...	...	5	...	5	...	5	5
Religion . . . . .	...	...	5	...	5	...	5	5
TOTAL	8	...	35	...	43	1	42	43
<i>(19) French and English.</i>								
Language	1	...	...	...	1	...	1	1
TOTAL	1	...	...	...	1	...	1	1
<i>(20) English and Gujaráti.</i>								
Language	4	1	...	3	8	3	5	8
TOTAL	4	1	...	3	8	3	5	8
<i>(21) English and Maráthi.</i>								
Language	2	1	...	3	6	6	...	6
TOTAL	2	1	...	3	6	6	...	6
<i>(22) English and Pehlavi.</i>								
Miscellaneous . . . . .	...	1	...	...	1	...	1	1
TOTAL . . . . .	...	1	...	...	1	...	1	1
<i>(23) English and Zend.</i>								
Miscellaneous	1	...	...	...	1	...	1	1
TOTAL	1	...	...	...	1	...	1	1
<i>(24) Brij and Gujaráti.</i>								
Miscellaneous . . . . .	...	...	...	1	1	...	1	1
TOTAL . . . . .	...	...	...	1	1	...	1	1
<i>(25) Burmese and Gujaráti.</i>								
Language	1	...	...	...	1	...	1	1
TOTAL	1	...	...	...	1	...	1	1

SUBJECT.	ORIGINAL WORKS.		Re- publi- cation.	Transla- tions.	TOTAL.	Educa- tional.	Non- educa- tional.	TOTAL.
	First edition.	New edition.						
<i>(26) Gujarāti and Urdu.</i>								
Arts	1	...	...	...	1	...	1	1
Poetry . . . . .	...	...	2	...	2	...	2	2
TOTAL	1	...	2	...	3	...	3	3
<i>(27) Hindi and Gujarāti.</i>								
Arts	1	...	...	...	1	...	1	1
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	3	...	5	2	10	...	10	10
TOTAL	5	...	5	2	12	...	12	12
<i>(28) Hindi and Marāthi.</i>								
Poetry . . . . .	...	...	1	...	1	...	1	1
TOTAL . . . . .	...	...	1	...	1	...	1	1
<i>(29) Urdu and English.</i>								
Language	1	1	...	...	2	1	1	2
TOTAL	1	1	...	...	2	1	1	2
<i>(30) Urdu and Hindi.</i>								
Poetry . . . . .	...	...	1	...	1	...	1	1
TOTAL . . . . .	...	...	1	...	1	...	1	1
<i>(31) Arabic and Gujarāti.</i>								
Religion . . . . .	...	...	...	1	1	...	1	1
TOTAL . . . . .	...	...	...	1	1	...	1	1
<i>(32) Arabic and Urdu.</i>								
Religion	2	...	...	...	2	...	2	2
TOTAL	2	...	...	...	2	...	2	2
<i>(33) Hebrew and Arabic.</i>								
Religion . . . . .	...	...	...	1	1	...	1	1
TOTAL . . . . .	...	...	...	1	1	...	1	1
<i>(34) Magadhī and Gujarāti.</i>								
Religion . . . . .	...	...	1	...	1	...	1	1
TOTAL . . . . .	...	...	1	...	1	...	1	1
<i>(35) Persian and English.</i>								
Language	4	1	...	1	6	4	2	6
Miscellaneous . . . . .	...	...	1	...	1	...	1	1
TOTAL	4	1	1	1	7	4	3	7

SUBJECTS.	ORIGINAL WORKS.		Re- publica- tions.	Trans- lations.	TOTAL	Educa- tional.	Non- educa- tional.	TOTAL.
	First edition.	New edition.						
<i>(36) Sanscrit and English.</i>								
Fiction . . . . .	...	...	1	...	1	...	1	1
Language	2	...	1	...	3	2	1	3
Law . . . . .	...	1	...	...	1	...	1	1
Poetry . . . . .	...	...	1	...	1	...	1	1
Religion . . . . .	...	...	1	...	1	...	1	1
TOTAL	2	1	4	...	7	2	5	7
<i>(37) Sanscrit and Hindi.</i>								
Language	1	...	...	...	1	1	...	1
Law . . . . .	...	...	...	2	2	...	2	2
Medicine . . . . .	...	...	...	1	1	...	1	1
Miscellaneous . . . . .	...	...	...	4	4	...	4	4
Poetry . . . . .	...	...	1	3	4	...	4	4
Philosophy (including Mental and Moral Science) . . . . .	...	1	...	4	1	...	1	1
Religion . . . . .	...	...	...	4	4	...	4	4
TOTAL	1	1	1	14	17	1	16	17
<i>(38) Sanscrit and Gujaráti.</i>								
Medicine . . . . .	...	...	...	2	2	...	2	2
Miscellaneous	1	...	...	5	6	...	6	6
Poetry . . . . .	...	...	1	3	4	...	4	4
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	4	4	...	4	4
Religion	4	...	1	2	7	...	7	7
TOTAL	5	...	2	16	23	...	23	23
<i>(39) Sanscrit and Maráthi.</i>								
Language	1	...	...	...	1	...	1	1
Law . . . . .	...	...	...	1	1	...	1	1
Medicine	1	...	...	1	2	...	2	2
Miscellaneous . . . . .	...	1	...	1	2	...	2	2
Poetry . . . . .	...	...	1	1	2	...	2	2
Philosophy (including Mental and Moral Science)	1	...	1	6	8	...	8	8
Religion	1	...	3	...	4	...	4	4
TOTAL	4	1	5	10	20	...	20	20
<i>(40) Zend and Gujaráti.</i>								
Religion	1	...	...	1	2	...	2	2
TOTAL	1	...	...	1	2	...	2	2
<i>(41) Sanscrit, Gujaráti, and Hindi.</i>								
Poetry	1	...	1	...	2	...	2	2
TOTAL	1	...	1	...	2	...	2	2
<i>(42) Sanscrit, Magadhi, and Hindi.</i>								
Miscellaneous	1	...	...	...	1	...	1	1
TOTAL	1	...	...	...	1	...	1	1
<i>(43) Sanscrit, Hindi, Maráthi, and Gujaráti.</i>								
Arts	1	...	...	...	1	...	1	1
TOTAL	1	...	...	...	1	...	1	1

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educa-tional.	Non-educa-tional.	TOTAL.
	First edition.	New edition.						
(44) Gujaráti, Maráthi, Urdu, and Kachchhi.								
Poetry . . . . .	...	...	1	...	1	...	1	1
TOTAL . . . . .	...	...	1	...	1	...	1	1
(45) Sanscrit, Magadhí, Gujaráti, and Hindi.								
Poetry . . . . .	...	...	1	...	1	...	1	1
TOTAL . . . . .	...	...	1	...	1	...	1	1
(46) Zend, Pehlavi, Persian, and Gujaráti.								
Language	1	...	...	...	1	...	1	1
TOTAL	1	...	...	...	1	...	1	1
(47) Sanscrit, Magadhí, Gujaráti, Hindi, and Maráthi.								
Religion . . . . .	...	...	1	...	1	...	1	1
TOTAL . . . . .	...	...	1	...	1	...	1	1
(48) Portuguese, Konkani, English, Urdu, and French.								
Language	1	...	...	...	1	...	1	1
TOTAL	1	...	...	...	1	...	1	1
(49) English Periodicals.								
Arts	1	...	...	...	1	...	1	1
Medicine	8	...	...	...	8	...	8	8
Miscellaneous	82	...	4	...	86	...	86	86
TOTAL	91	...	4	...	95	...	95	95
(50) Gujaráti Periodicals.								
Arts	11	...	...	...	11	...	11	11
Fiction	11	...	1	...	140	...	140	140
Miscellaneous	139	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science).	5	...	...	...	5	...	5	5
TOTAL	168	...	1	...	167	...	167	167
(51) Maráthi Periodicals.								
Arts	16	...	...	...	16	...	16	16
Drama	17	...	...	...	17	...	17	17
Medicine	16	...	...	...	16	...	16	16
Miscellaneous	92	1	...	...	93	...	93	93
Poetry . . . . .	...	...	46	...	46	...	46	46
TOTAL	141	1	46	...	188	...	188	188
(52) Sanscrit Periodicals.								
Miscellaneous . . . . .	...	...	10	...	10	...	10	10
Poetry . . . . .	...	...	12	...	12	...	12	12
TOTAL . . . . .	...	...	22	...	22	...	22	22

Subjects.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educa-tional.	Non-edu-cational.	TOTAL.
	First edition.	New edition.						
<i>(53) English and Gujarati Periodicals.</i>								
Miscellaneous	7	...	...	...	7	...	7	7
TOTAL	7	...	...	...	7	...	7	7
<i>(54) Marathi and Sanscrit Periodicals.</i>								
Medicine	7	...	...	...	7	...	7	7
Philosophy (including Mental and Moral Science). . . . .	...	...	21	...	21	...	21	21
TOTAL	7	...	21	...	28	...	28	28
<i>(55) Portuguese and Konkani Periodicals.</i>								
Miscellaneous	1	...	...	...	1	...	1	1
TOTAL	1	...	...	...	1	...	1	1
<i>(56) Total Books for the year.</i>								
Arts	10	2	...	7	19	...	19	19
Biography	14	...	...	...	14	...	14	14
Drama	36	3	2	3	44	...	44	44
Fiction	41	3	1	15	63	1	62	63
History	20	3	...	2	25	10	15	25
Language	52	16	7	7	82	60	22	82
Law	11	2	5	5	23	...	23	23
Medicine	12	4	1	5	22	...	22	22
Miscellaneous	163	13	9	44	229	8	221	229
Poetry	117	6	79	12	214	2	212	214
Politics	2	...	...	2	4	...	4	4
Philosophy (including Mental and Moral Science)	7	3	7	22	39	...	39	39
Religion	15	...	16	15	46	...	46	46
Science (Mathematical and Mechanical)	9	5	...	1	15	13	2	15
Science (Natural and other)	14	2	...	4	20	17	3	20
Voyages and Travels	1	...	...	...	1	...	1	1
TOTAL	527	62	127	144	860	111	749	860
<i>(57) Total Periodicals for the year.</i>								
Arts	28	...	...	...	28	...	28	28
Drama	17	...	...	...	17	...	17	17
Fiction	11	...	...	...	11	...	11	11
Medicine	31	...	...	...	31	...	31	31
Miscellaneous	321	1	15	...	337	...	337	337
Poetry . . . . .	...	...	58	...	58	...	58	58
Philosophy (including Mental and Moral Science)	5	...	21	...	26	...	26	26
TOTAL	413	1	94	...	508	...	508	508

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educa-tional.	Non-educational.	TOTAL.
	First edition.	New edition.						
<i>58) Total Books and Periodicals for the year.</i>								
Arts	28	2	...	7	47	...	47	47
Biography	14	...	...	...	14	...	14	14
Drama	53	3	2	3	61	...	61	61
Fiction	55	3	1	15	74	1	73	74
History	20	3	...	2	25	10	15	25
Language	52	16	7	7	82	60	22	82
Law	11	2	5	5	23	...	23	23
Medicine	43	4	1	5	53	...	53	53
Miscellaneous	484	14	24	44	566	8	558	566
Poetry	117	6	137	12	272	2	270	272
Politics	2	...	...	2	4	...	4	4
Philosophy (including Mental and Moral Science)	12	3	28	22	65	...	65	65
Religion	15	...	16	15	46	...	46	46
Science (Mathematical and Mechanical)	9	5	...	1	15	13	2	15
Science (Natural and other)	14	2	...	4	20	17	3	20
Voyages and Travels	1	...	...	...	1	...	1	1
TOTAL	940	63	221	144	1,368	111	1,257	1,368

BENGAL.

From T. W. RICHARDSON, Esq., Under-Secretary to the Government of Bengal, General Department, to the Secretary to the Government of India, Home Department, No. 1104, dated Calcutta, the 18th March 1893.

In continuation of the letter from this Government, No. 893, dated the 28th March 1892, I am directed to submit, for the information of the Government of India, the enclosed copy of a letter from the Director of Public Instruction, No. 1440, dated the 11th instant, giving cover to the Annual Report on the Bengal Library for the year 1892, and the analysis of books received in the Library, together with the usual Statistical Forms (Nos. I to IV) and the Table of books.

From C. A. MARTIN, Esq., Officiating Director of Public Instruction, Bengal, to the Secretary to the Government of Bengal, General Department, No. 1440, dated Calcutta, the 11th March 1893.

I have the honour to forward, herewith, a very interesting Report on the Bengal Library for 1892, drawn up by Pandit Hara Prosad Shastri, M.A., Bengal Librarian.

REPORT ON THE BENGAL LIBRARY FOR 1892.

The number of publications received in the Bengal Library during the year 1892 is 1,675. Of these, 423 are periodicals and 1,252 books. The number of periodicals has increased, as the organs of many of the religious sects were never received in previous years. Though the law of registration is strict, still it is believed that many publications escape registration. The matter has been brought to the notice of the Inspector-General of Registration, and it is receiving his serious consideration. The character and scope of the publications will appear from the following analysis:—

Art.—The only work of importance under this head during the year is a work on music entitled *Sangit Tānsen*, by Babu Harish Chandra Datta. The book has been named after the great musician of Akbar's Court, Miynān Tānsen, who, though born a Brāhman, was converted to Muhammadanism, as he was the disciple of a Musalman *fakir*, and is said to have died of the fire produced in his lungs while singing the high notes of the *Dīpaka Rāg*. The book has been divided into seven chapters. The first chapter gives the history of Hindu music; the second defines musical terms; the third teaches the practice of the use of the seven sounds; the fourth, notations of the *Rāgs and Rāginis*; in the fifth and sixth is taught the art of playing on various instruments, and in the seventh are given Hindu religious songs by

Munshi Vilayet Hossain of Sealdah. The writer is very careful in consulting his authorities and translating extracts from them. These authorities, again, are purely of Hindu and Sanscrit origin.

Biography.—Of biographical works the most important is the Life of the late Pandia Prem Chánd Tarkavágísha, by his brother Babu Ramakshaya Chatterji. The Tarkavágísh is a man profoundly learned in Sanscrit literature. He was the first Bengali Professor of Rhetoric in the Sanscrit College of Calcutta. He was a ready wit, and the suavity of his temper endeared him to all his pupils for a period extending over more than thirty years. He was a master in the art of composition of Sanscrit verses, and his commentary on the first half of the *Naishadha Charita*, by Shríharsha, is everywhere regarded as a work of the highest authority. His brother, Babu Rámákshaya, is a retired Deputy Magistrate and a gentleman of cultivated tastes. Though the biography which he has written is a biography of his brother, whom he loved and revered, there is nothing in the work which does not interest the general reader.

The Life of the late Mr. Justice Dwáráká Náth Mitra, by Babu Kálíprasanna Datta, is the second work on the subject. The biographer does not go deep into the history of the times, into the education and culture of his hero, but he gives a delightful narrative of the life of one the brilliancy of whose intellectual attainments, the soundness of whose judgments, and the simplicity of whose character and manners, made him the admired of all admirers during his life-time. The anecdotes collected in this work bearing on the character of the late Mr. Justice Mitra are charming and full of high instruction. There are many traits of character in Justice D. N. Mitra which young Bengal would do well to imitate.

Babu Dhana Krishna Adbikári, of Rambhitá in Maldah, has published an interesting biography of Rúp and Sanátan, two remarkable Bengalies of the fifteenth century. They were brothers and Bráhmans of Karnáta extraction. They were trained in their early life in all the standard Sanscrit works on Law, Rhetoric, Literature, and Philosophy. However, Hushain Sháh the Great, the most powerful of the independent Pathán Sultans of Bengal, induced them to accept service under him, and with their aid consolidated his power to so great an extent as to enable him to lead armies against the neighbouring states of Assam, Orissa, and Behar. But service under a *Mlechha* soon appeared to be galling to the brothers, who, though the highest functionaries in the realm, considered themselves to be degraded by their contract with Musalmans, and as soon as Chaitanya made his appearance at Gaur, they flew to him and renounced the world. Chaitanya employed them in writing works in Sanscrit for the propagation of his religion, and they wrote forty-two works on a variety of subjects. These are still the standard works on Chaitanya Vaishnavism. They survived Chaitanya many years, and settled the doctrines, dogmas, rites, and ceremonies of the followers of Chaitanya. The biographer has collected some local information about Sanátan which are very interesting. He has found some documents with Sanátan's signature. Curiously enough, the signature is preceded by the epithet *Go-bráhmóna pratípalaka*, the Protector of Cows and Bráhmans, and this, when the reigning monarch was a Musalman, speaks highly of the esteem in which Sanátan was held.

Acháryya Keshava Chandra is an elaborate account of the late Babu Keshava Chandra Sen's life, published under the authority of the Shrí Darbár, *i.e.* the Council of the Apostles of his religion. The work is not merely a biography of a leading man in Bengal, but is a history of the times in which he flourished, and of the intellectual and moral condition of the people. The first part only of the work has come out, and it is premature now to pronounce any opinion on the book, though the promise given in the first part may lead one to expect superior results.

Laborious Days, by Mr. Skrine, is an appreciative account of the public career of Sir Charles Elliott, the Lieutenant-Governor of Bengal. The title of the work has been very well chosen, for few officers in India worked so hard as Sir Charles. His energies and his aptitude for work are almost unbounded. Wherever he has gone, and in whatever capacity, he has left the impress of his character in every place. It is generally the lot of such persons to be the victim of much misrepresentation, and Sir Charles is no exception to the rule. No man in India is more cruelly misrepresented. But he is exceptionally fortunate in having

a biographer of Mr. Skrine's rare ability as a writer to correct the misrepresentations and to show him in his proper light.

Drama.—The dramatic literature of the year is not of much importance. There are, of course, the usual number of mythological dramas and *játrás* or melodramas acted without stage arrangements and accompanied with music and dancing. The monotony of the mythological narration is sometimes relieved by interludes, the subject of which is taken, as a rule, from life. These interludes are of the nature of farces or short comedies. Babu Matilál Ráy is the best writer of these *játrás*, and as he is a professional dramatist, actor, and a manager of *játrá* company, he has an advantage over other writers of the kind. *Harishe Bisháú* and *Sarajú-prayána* are dramas of some merit, based on mythology. Lálá Golak Chánd is a very interesting story of a wicked man sending his brother to transportation and his father to imminent death in a foreign country simply to get the whole inheritance himself. The book is full of stirring incidents and exciting scenes. The author has utilized some of the incidents of Dumas' "Monte Chirsto," and he has taught the noble maxim that truth is always victorious, and that the wicked cannot escape their just punishment. Of the dramas taken from life, two only deserve mention. One is *Rájá Báhádúr*, a drama designed to expose the title-hunting mania of some of the mufassal zamindars who ruin their life, their property, and their all for the satisfaction of getting an empty title, like Rájá Báhádúr. In the present work a petty zamindar from Eastern Bengal comes to Calcutta and falls into the hands of a wicked man, who, with the help of a few European loafers, attempts to dupe him. He is made to spend much money in low company and in low pleasures, till he is rescued from all that was in store for him by his wife. The other work is *Goráy Galad*, by Babu Ravíndra Náth Tagore. The oddities and eccentricities of educated Bengalis is the theme of the work. The hero Nimái loved a girl, but did not know her by her proper name; and the girl loved Nimái, but did not know him by his proper name. They are anxious to marry each other, and their fathers are also anxious to get them married. But there was a difficulty at the outset. The boy gives the girl's name, and nobody knows who she is, and the girl gives the boy's name, and nobody knows who he is. This produces infinite amusement, and the author, with a cleverness and dexterity which is his own, takes advantage of every opportunity of entertaining his audience.

Chitrángadá by the same author, though based on the Mahábhárata, is a work of a superior nature. It is a love story of great merit. The characters are only two, besides two gods, those of Love and Spring, who occasionally appear on the stage. It teaches that once, and only once in life, love influences the human mind and makes it anxious for beauty, which it gets and enjoys. The price of the work is R5 per copy, as it is accompanied with neat illustrations by Babu Aváúndra Náth Tagore, a nephew of the author.

Fiction.—The selfishness of one member ruining a joint-family appears to be a favourite theme with Bengali novelists. During the year under review three works were received on the subject, namely—*Unmáúinú*, *Nútan Bau*, and *Naba-Símanti ní*. None of them, however, is a work of any merit. *Snehalatā* and *Adrishá* are the productions of two distinguished Bengali novelists, though these works will not add much to their reputation. Svarnakumári Devi's *Snehalatā* will be liked by female readers who love to dwell upon and appreciate minute details of household affairs. The description of the house-wife's bed-room is the best chapter in the work, and none but a female could have written it. *Adrishá*, by the late Babu Táarak Náth Gánguli, is full of those realistic descriptions, which were his *forte*. This work is not at all ambitious. It describes the hopes and aspirations, the struggles and miseries, the joys and sorrows of a poor compounder. His brother is a rich pleader, but his brother's wife does not like to afford a shelter to a poor relative in her house. He marries the daughter of a poor man, who marries his other daughter to a pleader. The poor compounder is at a discount at his father-in-law's house. He is keenly sensible of the inferiority of his position, but is always composed and quiet, and never loses his self-respect. He is a character with whom no one can help sympathising, and the late Babu Táarak Náth Gánguli is perhaps the first person who has successfully painted 'low life' in Bengali. *Muralá*, by Babu Devíprasanna Ráya Chaudhuri, is in fact not a work of fiction, but a history.—the history of the miseries of a Hindu widow; the history of the regeneration of a fallen woman; the history of the antagonism of the Hindus and the Brahmós and of the different sections of the Brahmó community; and the

history of the sacrifices which the author had to make for the sake of a dear relative in her fallen condition; the history of a recent murder perpetrated by a disappointed and infatuated lover—a murder out of which an attempt was made during the Consent Bill Agitation to make some political capital against the Hindus. *Sahamaran*, by Babu Satya Charan Mitra, is a work of a very different nature. In this the young author attempts to give the picture of a woman absorbed in the contemplation of the deity. The miseries of the world, the neglect of the husband, the threats of the seducer, the allurements of wicked men, are of no moment to her. She knows only two beings—her father whom she is bound to tend, and her *Kálí* whose presence she always feels about her. Some of the scenes are very powerfully described. The scene in which Anupam, who came to seduce her, felt the immense gulf that separates him from her, and was persuaded to expiate his sins by severe penances, exerts a powerful and ennobling influence on the mind. Babu Devendra Kishor Acháryya Chaudhuri has already served his apprenticeship as a Bengali novelist in his *Ahalyá*. His *Gáyatrí* is a much superior work, and it describes the miseries of high life, the helplessness of the rich at the hands of their wicked *amla*, and the influence English education and English society exert for the good of this class of men. Babu Nakuleshvar Bhattácháryya's *Sannyás* is written in the purest form of Bengali, and its narrative is exceedingly engaging. It carries the reader from the miserable study of a Bengali graduate through the wide expanse of Hindustan to the Himalayas over its highest peaks and lowest valleys, through caves and underground rivers, through the scenes and surroundings of unrivalled grandeur, to a union with that tender and devoted soul his wife, whom in the pride of knowledge he considered to be unworthy of him, but who followed him through all his wanderings as a guardian angel and saved his life on many a perilous crisis. *Kamal Kumári*, by Babu Bhuban Chandra Mukharji, though miserable in style and in the manner of dealing with the subject, bears evidence of the wild imagination of the author. The scenes are laid at a time when Máhmud of Ghazni was leading his plundering expeditions into India. The author describes in the wilds of Central India a fort governed and defended by women and a country entirely inhabited by them. They form a peaceful kingdom, while the whole of India was in convulsions owing to internal and external warfare. The services rendered by these peaceful women have been described with some power. The *Vinsha-satávití* (Vol. II), by Chiranjin Sharmá, brings the novel on a forecast of the twentieth century to a close. He thinks that a great man will arise by the end of the twentieth century, who by the perfection of his character, by the catholicity of his teaching, by the simplicity of his manners, and by the profundity of his knowledge and faith, will unite Bráhmós, Hindus, Christians, and Musalmans together.

For the first time in the history of Assamese literature has appeared a novel in that language. Nothing is more appreciated in Assam than history, and their first novel therefore is an historical one. *Láharí*, by Babu Padma Náth Baruá, describes the influence which *Goháins* exercise for good and for evil over the Assamese society. The plot of the work is interesting and has been developed with great care. *Palligrám*, by Babu Satísh Chandra Basu, has been written with the express object of proclaiming the glory of Hindu religion, and all the articles of faith of the Hinduism of the day find their expression in the work. The book opens with a prophecy by an astrologer, the fulfilment of which is subsequently detailed in it. There are the usual incidents of an unchaste wife visited with divine punishment, the agency of a *sannyási* in protecting a helpless chaste girl, a description of the various places of pilgrimage, and the conversion of an educated young man of free-thinking tendencies into a devout Hindu.

History.—The best historical work received during the year is "*History of the Punjab*," by Sayed Muhammed Latiff, a Fellow of the Punjab University. Though the book has been printed in Calcutta, the credit of writing the work really belongs to the Punjab, which having a history of its own, until very recently, has developed an historical literature during the last thirty years with which the historical literature of Bengal cannot stand in comparison. Sayed Muhammad Latiff begins with the Rig Veda, gives a history of the Aryan occupation of the Punjab, the story of the invasions of Osires, Semiramis, Sesostris, and others during the pre-historic period. During the historic time the country was invaded successively by the Persians, the Greeks, the Greeco-Bactrians, the Indo-Scythians, the Huns, the Turks, the Pathans, the Moghuls, the Khorasanese under

Nádir Sháh, the Abdalis, and the Barakzais. No country in the world has been so unfortunate as the Punjab. In a scene of continuous bloodshed and violence, the country has never enjoyed peace for any length of time, and the writer proves, to a demonstration, that the English are the only people who have succeeded in establishing peace in the country, and are in a position to maintain it with a strong hand. The people therefore ought to be thankful to the English and remain devotedly loyal to them. This is the lesson which pervades the whole work, which is replete with interesting information for every period of history. The rise, progress, and fall of the Sikhs have been described at very great length. The condition of the Punjab during the whole of the eighteenth century, when the Sikhs and the Afghans were fighting for supremacy, is indeed deplorable. There is scarcely any incident to relieve the horrid monotony of cruelty, oppression, sacrilege, rapine, treachery and violence of the contending parties, whose feelings were embittered, not only by social and political jealousies, but also by religious and race hatred. Ranjit Singh did to a certain extent afford some relief to the people by establishing a strong military power, but it is the English who have really given peace and prosperity to the 'Land of the five rivers.' The other historical work of any importance is in Bengali, by Babu Rajani Kánta Gupta. It is the third volume of his well-known work "*Sipáhiuddhár Itihás.*" The writer is indebted for the materials of his work entirely to English writers on the Sepoy war, but he defends Náná Sahib, not on public, but on personal grounds. He throws the entire blame on his Muhammadan adviser, Azim-ud-dawlah, and his relatives, Bábā Bhat and others. The Náná, he says, was neither cruel nor disposed to take up arms against the English. *Manipur-prahelikā*, by Babu Janak' Náth Bāsak, who was appointed to defend Tikendrajit, raised great expectation in certain quarters, but the work gives no new information nor does it throw any new light upon what is already known. The author gives, of course, an account of his own early career, which adds nothing to the value of the work. He has given a sensational title to the book, namely, the "Riddle of Manipur," but proposes no solution of the riddle, except that the trade in tea-seed was the apple of discord among the Royal brothers, and that the rivals courted the favour of the Resident—an event which led to the catastrophe.

The history of the Hindus of Bengal, during the long period of Muhammadan domination and earlier, is so meagre that the slightest authentic information which may throw any light on that history is always welcome, and as genealogies do often throw much light, it is a matter of congratulation that Kabirāj Binod Lāl Sen has published a genealogical work on the Vaidya caste, written by one of the greatest Vaidyas that flourished during the eighteenth century namely the celebrated Bharat Mallick, so well-known for his numerous commentaries on various standard works of Sanskrit literature. The work is named *Ratna-prabhā*, and it goes back three hundred years and more before the author's time. *Chandra-prabhā*, by the same author, on the same subject, is likely to prove more interesting when published.

Language.—The works under this head are mostly school-books and their keys. The school-books are not generally written by educated men; they are the production mostly of adventurers who find no other walk of life paying. The consequence has been that the school literature has been flooded with worthless and, in many instances, mischievous books. The Central Text-Book Committee is doing its best to reject bad books, but it cannot put a stop to their circulation, nor can it encourage really good men to write school-books. The profit of school-books depends upon canvassing, and canvassing the managers of schools whose number is very large, and no good man will stoop to canvassing of this sort to get his book into circulation. The keys are a source of unalloyed mischief. They destroy the spirit of self-help in the students and make them disrespectful to their teachers; some of the keys again have been found to contain vituperations against authors, against educational authorities, and even against Government. The third edition of Sir Raja Rádhá Kánta Dey's *Shabdakalpadruma* is rapidly nearing its close. The work will be completed in four volumes, and the editors have already commenced an Appendix, which is likely to incorporate much interesting and instructive information. The aim of the editors seems to be to make the work as thorough and as complete as possible. Enthusiastic research has during the last fifty years brought whole branches of Sanskrit literature into light, and these should have a dictionary, and the editors are doing their best to supply the want by putting in additional matter in the body of the work by revision, as well as in the Appendix. The only other work of importance that

has appeared during the year is a volume of *Siddhanta-kaumudī* by *Bhattoji-dīkshīt* with a Bengali translation by *Kabirāj Binod Lāl Sen*. A prose translation of the sayings of the celebrated Persian poet, *Hafez*, has been received during the year.

Law.—The legal branch of the publications of Bengal for the year under review has nothing new or interesting to show. There are some new editions of standard law books, some small treatises written to help the candidates of different law examinations. The *Madanapārjāta*, a treatise on Hindu law written during the fourteenth century, has been all but completed under the distinguished editorship of *Pandit Madhusūdan Smritiratna*, Professor of Hindu Law, Sanscrit College, Calcutta.

Medicine.—There is the usual number of medical publications this year also. The allopaths, homœopaths, and Ayurvedis all vie with each other in their attempt to obtain the support of the public in favour of the system of medicine they profess. The homœopath has on the whole, the largest amount of publishing activity. The Ayurvedis have, however, developed a new method of propagandism, namely they are translating works on Hindu medicine in English and writing Ayurvedic works in that language. *Kabirāj Avināsh Chandra Kaviratna* is translating the *Charaka Samhitā*, and *Kavirāj Rasiklāl Gupta* has published the complete translation of the *Nidānā* by *Mādhavakara* and has written a large work on the Practice of Medicine of the Hindus. There are few *Kabirājas* in Bengal, however, who know the English language and the European system of medicine sufficiently well to be able to perform the work of translating Sanscrit medical works properly. Since the death of the late lamented *Dr. Udaya Chānd Datta*, no one has been found equal to the task of translating the *Susruta Samhitā*, commenced by that learned gentleman. The *Kabirāj* does not know English, and the Assistant Surgeon or M.D. does not know Sanscrit, and between the two they often make a mess of the whole thing.

Miscellaneous.—On taking up this head, the attention of the reader is arrested by two masterly works on two subjects of the most vital importance to Hindu society by two of the most distinguished men whom English education has produced in Bengal. Both have retired after a distinguished career in the public service, full of years and honours, and in their retirement have continued their literary pursuits. *Krishnacharitra*, by *Babu Bankim Chandra Chatterji*, is written in that attractive and brilliant style which has made his works so popular, and *Babu Bhudev Mukharji's Sāmājīk Prabandha*, though dull and weary reading, is written in a style in which language seems to be labouring under the burden of thought. Krishna is worshipped as an incarnation of the Supreme Being all over India; but his character, as represented by modern worshippers, does not appear to come up to the standard of the ideal of an incarnation. This led *Babu Bankim Chandra* to investigate the subject, and he read a large number of books concerning it. *Mahābhārata* appeared to him to be the greatest and most authentic work for the glorification of Krishna, but the *Mahābhārata*, as we at present have it, is a huge mass of literature, composed at different times and by different hands; with patient research, therefore, *Babu Bankim Chandra* has attempted to distinguish the original from the interpolated parts of the work, and he has been eminently successful. That the *Mahābhārata* is a very ancient work is indicated by the fact that it is mentioned in the *Ashvalāyana Grihya sūtra*. *Babu Bankim Chandra* has shown that this original work consisted of 24,000 *ślokas*, and he has with great scholarship attempted to find out these 24,000 verses in the modern *Mahābhārata*, and Krishna appears from these to be the highest ideal of all that is good in man. Later additions to the *Mahābhārata* have misrepresented the character of Krishna, although the memory of that character still survives in popular worship. After clearing the character of Krishna from the thick cloud of misconception which has surrounded it for centuries, the author proceeds to explain the conception of *Rādāhā*. This also he has done with ability and judgment. The service he has done to young Bengal by writing this book is great. It will enable them to appreciate ancient India much better than if they had to depend for that interpretation either on the *Pandits* of India, or on western Sanscrit scholars. In the *Sāmājīk Prabandha*, *Babu Bhudev Mukharji* attempts to defend the social system of India, and to prove that the Western theories of social and political organization are either fallacious, or that they do not apply to India. He considers the theory of the equality of man to be unnatural; he believes that society is never destroyed. He does not believe that the king should represent the supreme legislative, judicial, and executive power in the State.

He does not believe in the progressive theory of the world. He believes that to be a progressive society which has succeeded in creating the loftiest ideal, and in following that ideal with earnestness and devotion. Hindu society, he believes, obtained its loftiest ideal in its theory of *Naiskarma* (duty for its own sake); that theory gives to society a motive for unceasing good work, but at the same time prevents it from the taint of selfishness and consequent degeneration. The people of India, he says, are by nature peaceful, and their religious and social theories, based on *Naiskarma*, have made them still more peaceful, and it is preposterous to think that such a society should disappear altogether, or be absorbed in another, simply because hardier nations have, by sheer dint of physical power, obtained mastery over it. This is the sum and substance of what he says, and this he has worked out with great erudition and thoughtfulness. He has carefully noted how the supremacy of the English in India has influenced Hindu society, and what future results that influence will lead to. With enthusiastic earnestness he has pointed out to his countrymen the good results which might come from contact with Europeans, and also warned them against evils which are likely to result from it. He has asked them to follow their *Shāstras* with a spirit of devotion, and not to imbibe the selfishness, the worldliness, and the utilitarianism of modern Europe. Excess of Anglicism at this stage, he says, would be suicidal; the author has, in many instances, used very strong language against shallow and superficial theories, promulgated by Englishmen for the so called regeneration of India. In one sense his book serves the same purpose of interpreting ancient India to modern Bengalis, as Babu Bankim Chandra's, but in a much wider extent and more thorough manner, and his advice has a practical bearing.

Jāti-bibek, by Babu Kailās Chandra Haldār, is a treatise on the caste system and the customs of the Hindus. It is one of a number of works on the caste system in which attempt is made to explain the origin of the various castes from the original four, sprung from the different parts of Bramha's body, and this is done by quotations from the *Smriti Samhitā* and the *Purānas*.

Old relics of Kamrup is an interesting little brochure on the antiquities of Kamrup, by Babu Jogesh Chandra Dutt, the eldest brother of Mr. R. C. Dutt, C.S. The Dutt family of Rāmbāgān of Calcutta is noted for the last one hundred and fifty years for their excellence in English composition and literary habits. The founder of the family was the English clerk of Rājā Nava Krishna of Shobhābāzār, who held so many important offices under Lord Clive and Warren Hastings. Babu Jogesh Chandra publishes a number of Assamese inscriptions from Kāmṛup, which throw much light on the history of Assam during the Ahom dynasty. The oldest of the inscriptions is, however, dated *Sk.* 1487, *s.e.* 1555 A.D. These inscriptions raise a number of historical and social associations connected with Assam. The work is small, but it speaks well of the taste and culture of the writer.

Amra (mango) is a monograph on the subject of mango cultivation, mango-curing, and the uses of the mango by Rājā Kamal Krishna Sinha of Sushang in Mymensingh. It gives much useful information about preparing mango-grafts, manuring mango-gardens, the medicinal properties of the mango, and the preparation of various *chutneys* from it.

The Speeches of Rājā Rājendra Lālā Mitra, C.I.E., edited by Rāj-yogeshvar Mitra, gives in chronological order twenty-nine important speeches delivered by the late lamented Rājā from the year 1864. Many of the speeches now possess a sort of historical value, and to the editor belongs the credit of bringing these together in a handy and presentable shape. *Aryan Traits, Part I*, by Babu Kailās Chandra Mukharji, M.B., of Chinsura, is a very unique work. The author attempts to defend everything that is Hindu—its rites, ceremonies, and superstitions. The language is amusing, and the manner of dealing with the subject-matter still more so. The work shows a superficial acquaintance with books—Sanskrit and English, scientific and literary.

The *Vishva Kosha* is steadily advancing in its useful career. It is an encyclopædia in Bengali, and is now going on with words beginning with *ka* (ক). The editor has displayed a large amount of acquaintance with rare books and manuscripts in writing on such words as Kāyastha, Kalikātā, Kulīna, Kāmarūpa, etc.

Panditā Ramā Bāi has published in Marāthi a work for the moral training of women, entitled *Strīdarmanī*. It enjoys a well-deserved popularity in the Marāthā country. Though the orthodox Hindus may not like her reforming spirit, still the work is replete with valuable

advice to the womanhood of India by one who has made the condition of the women of India her special study. It has now been translated into Bengali.

Philosophy.—Original works on philosophy are very rare. Babu Biresvar Pāde's *Mānava Tattva*, so favourably noticed in the report for the year 1883, has gone through a second edition. Babu R. C. Vishvās attempts in a small brochure to prove that animals are as much endowed with souls as men, the difference being one of degree only, and not of kind. *Vedānta Bijayam* in Sanscrit prose by Shītala Chandra Vedāntabhūshana is an attempt to refute the doctrines of other philosophical systems, such as the Vaisheshika, Sāmkhya, and Baudhha, for the purpose of establishing the superiority of the Vedānta system. The author seems to follow Shankar Achārya very closely. *Tarka Rahasya*, by Babu Vishnupada Mukharji, discourses in Bengali on the *Naiyāyik* theories of perception, memory, proofs, and misconceptions. His attempt is to explain these terms and not to add anything of his own. These four complete the list of original works on philosophy. Of other works, *Tattva Chintamani*, the great work of the Maithil School of Nyāya Philosophy in the Bibliotheca Indica Series, has completed its second volume, which comes to the chapter on Fallacy (*Badhā*). And the translation of the *Aniruddha Vritti* of the Sāmkhya aphorisms in the same series has been completed, but not yet received in the library. Besides these, a number of *Upanishads* and short treatises on other systems of philosophy have been, as usual, published this year also. The most remarkable publication under this head, however, is a big volume containing the Vedānta aphorisms with an elaborate Bengali commentary, which does not follow any one of the four Vedāntic schools. The publisher says in the preface that the book has been published according to the wish of his spiritual guide, and it seems that he has followed the opinions of his spiritual guide in interpreting the aphorisms.

Poetry.—Good books under this head have become exceedingly rare. Worthless doggerels, in the shape of miscellanies of unknown poetasters and worthless poetical readers, swell the number of works under this head. Of the younger generation of poets, Babu Govinda Chandra Dās writes, in easy language, flowing verses on engaging subjects. Two of his books namely—*Prem o Phul* and *Kunkurn*—were received during the year. These are his miscellaneous pieces. He has not yet brought out any large work. Though it is not possible to speak well of the vernacular poetry of the year, it is not so with Sanscrit poetry; two excellent works having appeared from two of the distinguished poets of the age. One is *Krishna-bhaktīrasāmritam*, by Pandit Tārakumār Kaviratna, whose power of versification in Sanscrit deserves high praise. His style is not at all laboured; it is both elegant and graceful. The subject-matter of his work is the worship of Krishna from an unsectarian point of view. He identifies Krishna with *Brahma*, and gives him such a character as would be acceptable to all Hindus. *Chandra Vansa*, by Mahāmahopādhyāya Chandra Kānta Tarkānkāra, is a much more ambitious work. Taking his cue from Kālidāsa's *Raghuvansa*, the writer has given an account of the lunar race from the moon, the original progenitor, to Kshemaka, with whom the dynasty came to an end. Pandit Tarkānkāra is one of the most valuable and voluminous writers in Sanscrit, both in poetry and in prose. Though his style is somewhat laboured still his mature scholarship, cultivated taste, and natural talents make his book thoroughly readable. *Chandra Vansa* will be regarded in future generations as a classical work of no ordinary merit. It has the ring of the best authors of antiquity.

Babu Rādhā Nāth Rāy's little piece on the Chilkā Lake in Uriya, deserves public attention, as it is concerned with some of the best scenery in India, and also, as Babu Rādhā Nāth, appears again after a long interval in the character of a poet.

Politics.—The political spirit of the age finds its vent in newspaper articles only. It leaves very little permanent record in the literature of the country. Only one small pamphlet on local self-government has appeared during the year under review, and it is concerned with the attitude of Sir Charles Elliott towards self-government. Though it is a mediocre work, the writer, who is himself a member of a local Board, displays some practical knowledge of the workings of self-government, and advocates the establishment of village union committees in Bengal.

Religion.—The Christian missionaries are as active as ever. They are publishing tracts and translations of the gospel in all the various languages and dialects of the province. They

are preparing grammars of the dialects of the wild tribes, and translating the gospel into them. Their best work during the year is a Bengali book, entitled *Bange Khrishta Mandali*, giving a history of missionary work in Bengal from Lord Clive's time to the present day. The first Christian missionary in Bengal was an inhabitant of Sweden, named John Zakariah Kiernander, who established the Christian Knowledge Society at Cuddalore, in Madras, in 1740, and who was invited by Lord Clive to join him in Bengal in the year 1758. Kiernander's attempt, however, was not a success. It was not until the Baptist Missionaries Carey, Ward, and Marshman established their Mission at Serampore that a real beginning was made of the foundation of a Native Christian congregation in Bengal. Rám Rám Basu, though not converted, was the first Bengali writer on Christianity. He wrote the first Christian song—"Keár tárite pâr Ishvar jisas kraist biná go." He wrote the first Bengali account of Christ, entitled *Khrisstavivaranámritam*, in a variety of metres. His book was translated into various languages, and it passed through several editions in a short time. The first convert in Bengal was a carpenter, named Krishna Pál, who was at first a Hindu, then a *Kartábhajá*, and then a Christian. He had to suffer much persecution for the change of religion. The book runs through 240 pages, replete with information valuable for the Bengali Christian community.

The Roman Catholics rarely write anything in Bengal. One of them, however, Mr. Frederic Fanthome, has written two long works in defence of his religion, *vis. Defence, not Defiance, and Vindication of the Catholic Church*. He classes his opponents as "Atheists and non-Catholics." He defends all the various rites and ceremonies of the Roman Church.

Muhammadanism.—The only important work on this subject is the translation of the *Hadis* in Bengali, by Babu Grish Chandra Sen, the first translator of the Korán in Bengali. *Hadis* is the highest authority on Muhammadan law and customs after the Korán. It is based on the sayings of the direct and immediate followers of Muhammad. The word *Hadis* has passed into a household word in Bengali, in which it means the source or origin of any custom or event. A new translation of the Korán Shariff, by Maulavi Naimuddin, is in progress. Maulavi Naimuddin writes in standard Bengali, and his style differs from that of his co-religionist, Mir Mesharaf Hossain, in being less sanscritised, and therefore simpler Bengali.

Jainism.—Professor Hermann Jacobi has completed his edition of the Jain work entitled the *Parishishta Parvan*. In a long preface he gives the summary of the work in English, and proves the high antiquity of the Jain tradition. The work itself is an appendix to another elaborate work entitled *Tri-shashthi salákapurusha charitam*, by Hema Chandra, and deals with the human followers of Mahábíra. Sthúlabbadra, who lived in the reign of Chandragupta and his successors, figure prominently in the *Parishishta*. The work is written in the style of a biography, but Professor Jacobi proves that the anecdotes in these biographies are not reliable. Various legends, he says, have been incorporated in them.

Hinduism.—Baboo Pratáp Chandra Ráy's translation of the *Mahábhárata* into English has advanced up to the *Mokshadharmaparibádhyāya* of the *Shántiparva*. Babu Manmatha, Náth Datta's English translation of the *Rámáyana* is rapidly drawing to its close; and the indefatigable translator has commenced a new serial publication entitled "*Wealth of India*," with the view of giving the English version of some of the important *Purānas* and other religious works. The first number of the series has come out, and it contains the translation of the *Srímadbhāgavat* and of the *Vishnupurān*. The translation of the *Mahábhárata* in Hindi undertaken by the *Bangarásí* Press is steadily advancing. The most important Hindu work that has appeared for many years is the *Brihat Sārāvalí* by Rádbá Mádhav Ghosh, who flourished about 100 years ago in the district of Bankura. It gives a metrical summary of all the religious works of the Hindus. It is a very large work, and is divided into five parts, entitled *Krishnalíla*, *Rámáyan*, *Mahábhárata*, *Jagannáthalíla* and *Chaitanyalíla*. Mukharji and Company, of Bankura, deserve the thanks of the community for bringing out such an important work in parts. From the thirteen parts that have already appeared, Radha Mádhav, the author, appears to have been a man of vast reading and cultivated tastes. Both his language and versification are chaste and charming.

The editions of the *Deví Bhāgavat* and of the *Brahmánda Purána* are in progress. A very large number of parts of the *Adi Purána* was received during the year. Pandit Vibhvesh-

var Bhāgabat-hirōmani has written a small volume in Sanscrit containing two treatises. One is the account of a great sinner, named Gunanidhi, who never shrank from any crime, obtaining salvation by the mere accident of his dying at a *Shiva* temple on the night sacred to the god Shiva. The other relates to *Sadāchāra*, the sanitary, hygienic, and religious regulations of the Hindus. The volume is entitled *Gunanidhi-Sadāchāra*. The work is in prose, and the style of writing is simple and elegant. The treatise on *Sadāchāra* is well worth perusal.

Babu Bālarām Mallik's account of his pilgrimage to Puri, in English, is an interesting little book on Juggannāth worship. The writer gives a long history of the building of the temple, the relation of the temple authorities with successive Governments, and the mode of conducting worship, which is uniformly done on a vast scale. The following lines from the work may be interesting:—"The Hindu faith is a living faith; its fountain-head is clear and cool, and its on-flow is perennial. No power on earth can reduce its vastness or extinguish its flame, and all the reformation that is preached against it is mere dwarfish business which touches not its adamant basis."

Vaishnavism.—Chaitanya's second associate, Advaita, was profoundly versed in the different schools of Hindu philosophy and religion. In his early years he taught, with the learned men of his time, 'true knowledge' to be the only and the sole means of salvation. His opinion changed with the increase of years, and he began to teach the importance of *bhakti*, or devotion. He had a very large number of pupils, many of them hailing from Sylhet, Assam, and other distant countries. But when he joined Chaitanya and gave up his first belief, some of his advanced pupils left him as a madman, and the followers of these advanced pupils are to be found in Assam, Sylhet, and other distant places. Two of these pupils were Shankara Dev and Mādhava Dev, the founders of the Mahāpurushīya sect of Vaishnavas in Assam. To them the Shrimad Bhāgavat is the standard work of Vaishnavism. They do not confine their worship to the youthful life of Krishna at Vrindāvan, and his amours with the milk-maids of the place. A *Kīrtan* means in Bengal a musical performance attended with song describing the love of Rādhā for Krishna from its very inception to Krishna's departure for Mathurā. It leaves out all the intermediate incidents of Krishna's life, his migration to Dvārakā, his connection in the Kurukshetra war, etc., and then comes to the great sacrifice performed by the Jadu race, in which Krishna was born, at Prabhās, in Katiawar. The last scene of the act of the *Kīrtan* is at Prabhās, where the milk-maids are invited to the sacrifice, and are at last re-united with him. The *Kīrtan* of the Assamese has a much larger scope; with them it means any song in honour of Vishnu and of his numerous incarnations. The *Kīrtan Ghoshā* of Shankar Dev and *Hāzāri Ghoshā* of Mādhava Dev are *Kīrtans* of this nature. They describe other events of Krishna's life and speak of other incarnations also. The language of these *Kīrtans* do not differ much from that of the Bengal *Kīrtans*. The language of the Bengali *Kīrtans* then showed a distinct leaning towards Maithili, because the influence of Vidyāpati was very great in Bengal in those days, while the Assamese had a leaning towards Sanscrit and Bengali. There is another reason why the Vaishnavas of Assam had a character distinct from those of Bengal. Vaishnavism in Assam was patronised by royalty and the nobility, and it became to a great extent a national religion imbued with the national spirit, while in Bengal it remained the religion of the lower orders; wealth, influence, learning, and power always standing aloof from it.

After the retirement of Chaitanya, Advaita seems to have again lapsed into a *Dārshanik* (philosopher); in any case he held a desponding view of the prospect of Vaishnavism in Bengal. When Chaitanya came to know this, he became grieved, and his anxiety for the perpetuation of his creed increased. He is said miraculously to have selected a Brāhman youth, a lad of about 12, the son of one of his devoted followers, whom he had never seen, as the person likely to continue the school, and this young man was Shrinivās Achāryya. Two books, namely *Premabilās* and *Karnānanda*, have been received during the course of the year, both written about 300 years ago, now published for the first time, bearing on the life and teachings of Shrinivās. They give a clear idea of Hindu society in those days. Shrinivās and his associate Narotāma converted many Hindu and Musalman dacoits to Vaishnavism, and induced them to lead a peaceful and virtuous life. Many Brāhman are mentioned as leading a plunderer's life, and the feeble Musalman Sultan at Gour found it difficult to cope

with them. Among the Muhammadan converts to Vaishnavism are mentioned Sher Khán Kutubuddin.

The love of Rádhá and Krishna seems to have been the great object of meditation to these Vaishnava leaders. Each considered himself to be a *Sakhí*, or female friend of Rádhá. Constant meditation on the same thing caused them to fall into trances on vacancies of excitement. The frequency and duration of these trances were an index of their success in devotional practices. On one occasion Shrinivás lay senseless and motionless for three days. When he came to his senses, he said that he was in the company of Rádhá and Krishna, who were engaged in sport in the Jumna; that Rádhá lost one of her earrings, and he was ordered to search for it, and it was with the greatest difficulty that he found it as it lay under water on the sand, and covered over with a lotus leaf. Of the two books, *Premabitus* is by Nityánanda Dás, a disciple of Jáhnava Thákuráni, the widow of Nityánanda the great associate of Chaitanya. Nityánanda Dás was a Vaidya by caste and an inhabitant of Srí Khanda, so celebrated in Vaishnava literature as the place in which some of the most devoted followers of Chaitanya and some of the best writers on Vaishnavism flourished. The second *Karnánanda* work is by Jadunandan Dás, a Vaidya by caste, and an inhabitant of Málíhátí on the right bank of the Ganges. His object in writing this book was to give an account of the disciples of Shrinivás Acháryya. But the Acháryya's daughter, to whom the work was read out, liked it so immensely that she gave it the name of *Karnánanda*, i.e. the Delight of the Ear. The language of the work is pure easy Bengali. There is no leaning to Maithilism or to Sanscrit. Both the books were written for the masses, and so there is not a single word which a Bengali cannot understand.

Of the modern works on Chaitanyaism, *Chaitanya Lilámrita* in prose, by the late lamented Babu Jagadishvar Gupta, deserves special mention. The work is in two volumes; they show that the author had great respect for Vaishnava works and extensive acquaintance with them, and his connection with the Vaishnava families of Khanda and other places gave him opportunities of examining Vaishnava traditions which are a sealed book to others, and his books show that he made the best use of his opportunities. He gives an account of every event in Chaitanya's life, and all available information about those who surrounded him or were known as his *Parikara*. The untimely death of the author, shortly after the completion of his work, is a great loss to Bengali literature. With an amount of patience and erudition which are truly remarkable, he cleared away the clouds of mystery and misrepresentation that surrounded Chaitanya and his sect.

Science, Mathematical; Science, Natural and other.—The works under these heads are all school-books, and they do not deserve any special notice.

Travels and Voyages.—The only work under this head received during the year under review is a description of the travels of Shiva Nārāyan Svāmi. It is an account of the travels of a *Sannyásí*, and is not likely to interest general readers.

Periodicals.—A very large number of periodical publications have been received during the year. The organs of many religious denominations, which are not newspapers, used never to be sent to the library, and so many religious periodicals existed for years without the Bengal Library knowing anything about them. The *Tattvabodhiní Patrikā*, for instance, which has entered the fiftieth year of its existence, was received only in the second quarter of the year 1892, though it is one of the most respectable and ably-conducted periodicals of Bengal. It was started by an association of literary men about half a century ago, known as the *Tattvabodhiní Sabhá*, formed in imitation of the Council of the Asiatic Society of those days. Pandit Ishvarchandra Vidyaśāgara and Babu Akshaya Kumára Datta made it famous by their contributions, and Babu Devendra Náth Tagore's lifelong connection with the paper has given it a stability and a reputation not enjoyed by other periodicals. At the present day it is generally regarded as an organ of the Adi-Bráhma-Samáj. The East Bengal Navavidhán Sarāj had its organ in a biglot paper entitled *Bangabandhu*, or "The New Light." The *Sevak* of Dacca and *Asha* and *Dharmabandhu* of Calcutta indicate the religious activity of the Bráhmos of the Sádharan Samáj. The Native Christian community has the *Tranodaya* for its journal; *Amāder Patrikā* and the *Sunday School Journal* are the organs of two Christian Associations. The

former, of the Association for Scripture reading, founded by the late Mr. Robert Williamson, and the latter of the Bengal Branch of the International Sunday School Association of Europe and America. The *Ranarab*, or War Cry, is the organ of the Salvation Army in Bengal. The *Khristiya Bandhab* is an organ of the Baptist Missionaries in Bengal. The modern followers of Chaitanya have two papers,—the *Sajjantoshina*, is the organ of the Bengali Vaisnavas of Calcutta, and the *Chaitanyamatobodhinī* of those of Vrindāban. Though the number of these various periodicals is very large, they are of very little general interest. They interest only the sects which they represent.

The medical journals are also becoming more and more numerous every day. The Homœopaths seem, however, to show much greater activity than the professors of any other system of medicine.

Some of the periodicals classed under the head "Miscellaneous" in the catalogue are important publications. Of these, the *Bharatī* and the *Nabyabhārat* maintain their old position. They represent the thoughts and aspirations of the Bengalis who have received an English education and English culture. The *Janmabhūmi* represents Hindu culture. Some of the best pandits write in it, and the subjects are so chosen as to be appreciated by the general mass of 'Bhadralok' in Bengal. During its short existence it has secured a very large circulation. Its tendency is extremely conservative, and it often runs counter to the views of the educated classes. The *Sāhitya* is slowly making its influence felt, and some of its literary and philosophical articles have already attracted much public attention. *Sādhanā* is yet young, but some of its articles are very well written.

There is besides these, a number of periodicals of ephemeral growth which spring up and die a natural death at seasons. The *Hindu Magazine* was brought out with a flourish of trumpets, but only three issues have been received in the library. It exists no longer. It is needless to speak of the old English journals of Calcutta, such as the *Calcutta Review* and the Asiatic Society's journals, Parts I and II. They maintain the high reputation which is their just due. If the Society's journal came out punctually, it would leave nothing more to be desired. It has been proposed to add a third part to the journal treating of Anthropology, Ethnology, and Folklore. The *National Magazine* is a readable English journal under native editorship. The Vedic journal *Usha* is steadily doing good work in publishing and interpreting rare ancient and important treatises bearing on the reading, chanting, and understanding of Vedic hymns on Vedic traditions and on Vedic culture.

There are three Hindi periodicals—the *Brahman*, the *Dvijapatrikā*, and the *Khatriya Patrika*, each with a circulation of about 200 copies. They seem to have wonderful vitality, though there is nothing worth noticing either in their matter or in the manner of treating their subjects. A good Hindi periodical is a real desideratum in Behar. The Uriya paper *Asha* seems to have ceased to exist.

The *Jonaki* and the *Bijuli* are two Assamese periodicals, which often contain interesting articles on the history, antiquities, and social development of Assam.

HARA PRASĀD SHASTRĪ,

Librarian, Bengal Library.

CALCUTTA :

The 23rd February 1893. }

Tabular Analysis of the Angami Naga books received in the Bengal Library during the year 1892— TOTAL 1.

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

Tabular Analysis of the Assamese books received in the Bengal Library during the year 1892— TOTAL 18.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction	1	...	...	...	1	...	1	1
History . . . . .	...	...	...	...	...	...	...	...
Language	1	1	...	...	2	2	...	2
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous	6	...	...	...	6	...	6	6
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	...	...	...	...	...
Poetry . . . . .	...	...	...	...	...	...	...	...
Politics . . . . .	...	...	...	...	...	...	...	...
Religion	3	...	1	1	5	...	5	5
Science (Mathematical and Mechanical) . . . . .	...	3	...	...	3	3	...	3
Science (Natural and other)	1	...	...	...	1	1	...	1
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	12	4	1	1	18	6	12	18

Tabular Analysis of the Bengali books received in the Bengal Library during the year 1892— TOTAL 784.

Arts	1	...	...	...	1	...	1	1
Biography	8	2	...	...	10	...	10	10
Drama	22	...	...	...	22	...	22	22
Fiction	34	2	...	2	38	...	38	38
History	3	4	...	...	7	6	1	7
Language	85	38	...	1	124	121	3	124
Law	2	3	...	...	5	...	5	5
Medicine	37	7	...	2	46	...	46	46
Miscellaneous	189	19	...	1	209	7	202	209
Philosophy (including Mental and Moral Science)	2	1	...	...	3	...	3	3
Poetry	60	11	...	2	63	32	31	63
Politics . . . . .	...	...	...	...	...	...	...	...
Religion	181	3	17	16	217	...	217	217
Science (Mathematical and Mechanical)	19	9	...	...	23	28	...	28
Science (Natural and other)	8	2	...	...	10	10	...	10
Travels and Voyages	1	...	...	...	1	...	1	1
TOTAL	642	101	17	24	784	204	580	784

Tabular Analysis of the English books received in the Bengal Library during the year 1892—
TOTAL 289.

SUBJECTS.	ORIGINAL WORKS.		Re- publi- cations.	Trans- lations.	TOTAL.	Educa- tional.	Non- educa- tional.	TOTAL.
	First edition.	New edition.						
Arts	1	...	...	...	1	...	1	1
Biography	1	...	...	...	1	...	1	1
Drama	3	...	...	1	4	1	3	4
Fiction	3	...	...	...	3	...	3	3
History	33	11	1	1	44	40	6	46
Language	30	6	...	4	40	40	...	40
Law	12	5	...	...	17	...	17	17
Medicine	23	...	...	3	26	...	26	26
Miscellaneous	73	2	1	...	76	...	76	76
Philosophy (including Mental and Moral Science)	4	...	2	1	7	5	2	7
Poetry	4	...	7	...	11	7	4	11
Politics	1	...	...	...	1	...	1	1
Religion	29	...	...	17	46	...	46	46
Science (Mathematical and Mechanical)	1	4	...	...	5	5	...	5
Science (Natural and other)	4	1	...	...	5	3	2	5
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	222	29	11	27	289	101	188	289

Tabular Analysis of the Garo books received in the Bengal Library during the year 1892—
TOTAL 5.

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

Tabular Analysis of the Hindi books received in the Bengal Library during the year 1892—
TOTAL 123.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama	6	...	...	...	6	...	6	6
Fiction . . . . .	...	...	...	...	...	...	...	...
History	2	1	...	...	3	2	1	3
Language	6	3	...	...	9	8	1	9
Law . . . . .	...	...	...	...	...	...	...	...
Medicine	3	...	...	...	3	...	3	3
Miscellaneous	61	...	...	...	61	3	61	61
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	...	...	...	...	...
Poetry	6	...	...	...	6	...	6	6
Politics . . . . .	...	...	...	...	...	...	...	...
Religion	19	...	1	8	28	...	28	28
Science (Mathematical and Mechanical)	3	...	...	...	3	3	...	3
Science (Natural and other) . . . . .	...	1	...	...	1	1	...	1
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	109	5	1	8	123	17	106	123

Tabular Analysis of the Mikir books received in the Bengal Library during the year 1892—TOTAL 1.

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

Tabular Analysis of the Mondari books received in the Bengal Library during the year 1892—TOTAL 1.

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

Tabular Analysis of the Musalmāni-Bengali books received in the Bengal Library during the year 1892—TOTAL 13.

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

Tabular Analysis of the Naga books received in the Bengal Library during the year 1892—
TOTAL 1.

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

Tabular Analysis of the Sanscrit books received in the Bengal Library during the year 1892— TOTAL 75.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History	1	...	...	...	1	...	1	1
Language	11	7	1	...	19	6	13	19
Law . . . . .	...	...	4	...	4	...	4	4
Medicine . . . . .	...	...	4	...	4	...	4	4
Miscellaneous	15	...	6	...	21	...	21	21
Philosophy (including Mental and Moral Science)	1	...	3	...	4	...	4	4
Poetry	5	...	1	...	6	...	6	6
Politics . . . . .	...	...	...	...	...	...	...	...
Religion	3	...	13	...	16	...	16	16
Science (Mathematical and Mechanical) . . . . .	...	...	...	...	...	...	...	...
Science (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Travels and Voyages	2	...	...	...	...	...	...	...
TOTAL	36	7	32	...	75	6	69	75

Tabular Analysis of the Santali books received in the Bengal Library during the year 1892— TOTAL 1.

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

Tabular Analysis of the Tibetan books received in the Bengal Library during the year 1892—
TOTAL 3.

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

Tabular Analysis of the Urdu books received in the Bengal Library during the year 1892—
TOTAL 14.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History . . . . .	...	...	...	...	...	...	...	...
Language	4	...	...	...	4	3	1	4
Law . . . . .	...	...	...	1	1	...	1	1
Medicine	1	...	...	1	2	...	2	2
Miscellaneous	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	...	...	...	...	...
Poetry	2	...	...	...	2	...	2	2
Politics . . . . .	...	...	...	...	...	...	...	...
Religion	4	...	...	...	4	...	4	4
Science (Mathematical and Mechanical) . . . . .	...	...	...	...	...	...	...	...
Science (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	12	...	...	2	14	3	11	14

Tabular Analysis of the Uriya books received in the Bengal Library during the year 1892—
TOTAL 45.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama	2	...	...	...	2	...	2	2
Fiction . . . . .	...	...	...	...	...	...	...	...
History	3	...	...	...	3	2	1	3
Language	2	6	...	...	8	8	...	8
Law	1	...	...	1	2	...	2	2
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	2	1	...	...	3	1	2	3
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	...	...	...	...	...
Poetry	11	2	...	...	13	2	11	13
Politics . . . . .	...	...	...	...	...	...	...	...
Religion	3	...	...	1	4	...	4	4
Science (Mathematical and Mechanical)	3	...	...	...	3	3	...	3
Science (Natural and other)	2	3	...	...	5	4	1	5
Travels and Voyages	1	...	...	...	1	...	1	1
TOTAL	31	12	...	2	45	20	25	45

Tabular Analysis of the Arabic and Bengali books received in the Bengal Library during the year 1892—TOTAL 1.

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

Tabular Analysis of the Arabic and Urdu books received in the Bengal Library during the year 1892—TOTAL 4.

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

Tabular Analysis of the Bengal and English books received in the Bengal Library during the year 1892—TOTAL 59.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	33	10	...	...	43	38	5	43
Law	...	...	...	...	...	...	...	...
Medicine	12	...	...	...	12	...	...	12
Miscellaneous	3	...	...	...	3	...	3	3
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	1	...	...	1	1	...	1
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	43	11	...	...	59	39	20	59

Tabular Analysis of the Bengali and Sanscrit books received in the Bengal Library during the year 1892—TOTAL 186.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educa-tional.	Non-educational.	TOTAL.
	First edition.	New edition.						
Arts	1	...	...	...	1	...	1	1
Biography	1	...	...	...	1	...	1	1
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	6	1	...	2	9	5	4	9
Law	...	...	...	2	2	...	2	2
Medicine	1	1	...	7	9	...	9	9
Miscellaneous	19	...	...	6	25	...	25	25
Philosophy (including Mental and Moral Science)	...	...	...	13	13	...	13	13
Poetry	6	...	1	6	13	...	13	13
Politics	...	...	...	...	...	...	...	...
Religion	3	...	8	102	113	...	113	113
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	37	2	9	138	186	5	181	186

Tabular Analysis of the Bengali and Urdu books received in the Bengal Library during the year 1892—TOTAL 1.

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

Tabular Analysis of the English and Hindi books received in the Bengal Library during the year 1892—TOTAL 5.

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

Tabular Analysis of the English and Sanscrit books received in the Bengal Library during the year 1892—TOTAL 5.

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

Tabular Analysis of the English and Urdu books received in the Bengal Library during the year 1892—TOTAL 3.

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

Tabular Analysis of the English and Uriya books received in the Bengal Library during the year 1892—TOTAL 2.

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

Tabular Analysis of the Hindi and Manipuri books received in the Bengal Library during the year 1892—TOTAL 2.

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

Tabular Analysis of the Hindi and Sanscrit books received in the Bengal Library during the year 1892—TOTAL 2.

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

Tabular Analysis of the Hindi and Urdu books received in the Bengal Library during the year 1892—TOTAL 1.

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

Tabular Analysis of the Sanscrit and Uriya books received in the Bengal Library during the year 1892—TOTAL 4.

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

Tabular Analysis of the Arabic, Persian, and Urdu books received in the Bengal Library during the year 1892—TOTAL 1.

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

Tabular Analysis of the Bengali, English, and Sanscrit books received in the Bengal Library during the year 1892—TOTAL 23.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History . . . . .	...	...	...	...	...	...	...	...
Language	19	1	...	...	20	20	...	20
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous . . . . .	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	...	...	...	...	...
Poetry . . . . .	...	...	...	...	...	...	...	...
Politics . . . . .	...	...	1	1	2	2	...	2
Religion	1	...	...	...	...	...	...	...
Science (Mathematical and Mechanical) . . . . .	...	...	...	...	1	...	1	1
Science (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Travels and Voyages . . . . .	...	...	...	...	...	...	...	...
TOTAL	20	1	1	1	23	22	1	23

Tabular Analysis of the English, Hindi, and Sanscrit books received in the Bengal Library during the year 1892—TOTAL 2.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Trans-lations.	TOTAL.	Educa-tional.	Non-educa-tional.	TOTAL.
	First edition.	New edition.						
Arts
Biography
Drama
Fiction
History
Language	1	1	...	...	2	1	1	2
Law
Medicine
Miscellaneous
Philosophy (including Mental and Moral Science)
Poetry
Politics
Religion
Science (Mathematical and Mechanical)
Science (Natural and other)
Travels and Voyages
TOTAL	1	1	...	...	2	1	1	2

FORM I.—Total books of all kinds received from the different Divisions in Bengal—1,675.

No.	DIVISIONS.	ENGLISH.		OTHER LANGUAGES.	
		Number of books.	Number of copies.	Number of books.	Number of copies.
1	Bhagalpur . . . . .	...	...	1	2,000
2	Burdwan	9	5,400	54	67,150
3	Chittagong . . . . .	...	...	5	4,500
4	Dacca	11	11,000	103	107,750
5	Orissa	1	1,000	49	69,000
6	Patna	1	1,000	112	61,585
7	Presidency	14	10,750	88	109,000
8	Rajahahi . . . . .	...	...	8	6,850
9	Town of Calcutta	166	801,055	1,055	1,470,678
		202	830,205	1,473	1,878,513

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.
202	830,205	1,473	1,878,513

FORM III.—Comprising Uni-linguals only for 1892, being 977 in number.

No.	LANGUAGES.	Originals.	Re-publi-cations and trans-lations.	No.	SUBJECTS.	Originals.	Re-publi-cations and trans-lations.
1	Angami Naga . . . . .	...	1	1	Art	2	...
2	Assamese	10	2	2	Biography	11	...
3	Bengali	507	41	3	Drama	23	1
4	English	164	38	4	Fiction	44	2
5	Garó	4	1	5	History (including Geography)	58	2
6	Hindi	62	9	6	Language	205	6
7	Mikir . . . . .	...	1	7	Law	21	6
8	Mondari . . . . .	...	1	8	Medicine	32	10
9	Musalmani Bengali	12	...	9	Miscellaneous	161	8
10	Naga	1	...	10	Philosophy	8	6
11	Sanscrit	28	32	11	Poetry	92	10
12	Santali	1	...	12	Politics	5	...
13	Tibetan	1	2	13	Religion	106	81
14	Urdu	12	2	14	Science (Mathematical)	43	...
15	Uriya	43	2	15	Ditto (Natural and other)	22	...
				16	Travels and Voyages	2	...
	TOTAL	845	132		TOTAL	845	132

FORM IV.—Exhibiting the number of Periodicals published during 1892, amounting in all to 64 Magazines and Periodicals for 1892.

MONTHLY.	BI-MONTHLY.		ANNUAL.		HALF-YEARLY.		QUARTERLY.		FORTNIGHTLY.		WEEKLY.		BI-WEEKLY.		UNOBTAIN.		
	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	
14	41	2	1	2	...	1	2	1

Table of Books received in the Bengal Library during the year 1892—1,675.

1	2	3	4	5	6	7
No.	SUBJECTS.	Books published in English and other European languages.	Books published in the vernacular languages spoken in the Province.	Books published in the Indian classical languages.	Books published in more than one language.	REMARKS.
1	Art	1	1	...	1	
2	Biography	1	10	...	1	
3	Drama	4	80	...	...
4	Fiction	3	43	...	...
5	History (including Geography)	46	13	1	...	
6	Language	40	152	19	91	
7	Law	17	8	4	2	
8	Medicine	26	52	4	22	
9	Miscellaneous	76	287	21	31	
10	Philosophy	7	8	4	18	
11	Poetry	11	65	6	16	
12	Politics	1	...	...	...
13	Religion	46	269	16	123	
14	Science (Mathematical)	5	38	...	1	
15	Ditto (Natural and other)	5	17	...	...
16	Travels and Voyages	...	2	...	...
	TOTAL	289	1,010	75	301	
1	Originals	251	948	43	146	
2	Re-publications	10	21	32	10	
3	Translations	1	...	...	...
	TOTAL	289	1,010	75	301	
1	Educational	101	256	6	79	
2	Non-educational	188	754	69	222	
	TOTAL	289	1,010	75	301	

Uni-linguals	977
Bi-linguals	275
Periodicals (in number)	423
TOTAL	1,675

NORTH-WESTERN PROVINCES AND OUDH.

From J. D. LATOUCHE, Esq., Chief Secretary to Government, North-Western Provinces and Oudh, to the Secretary to the Government of India, Home Department, No. 1484, dated Naini Tal, the 5th June 1893.

In continuation of my letter No. 951, dated the 25th April 1893, I am directed to forward, for the information of His Excellency the Governor General in Council, a copy of the report on publications registered, under Act XXV of 1867, during the year 1892.

From J. C. NESFIELD, Esq., M.A., Director of Public Instruction, N.-W. P. and Oudh, to the Secretary to the Government of the N.-W. P. and Oudh, Educational Department, No. 379 G., dated Allahabad, the 3rd May 1893.

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 1892.

2. As required by Government Order No. 3480, General Department, dated the 3rd October 1882, 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 61 publications against 60 of the last year and 86 of the year before last. Of these, the most noticeable works are the following:—

“Dr. Rollison’s Dilemma” (No. 1—260 of the second quarter),

“Felix Holt, Secundus” (No. 3—514 of the fourth quarter),

“The Maid and the Idol” (No. 1—107 of the first quarter),

“Queer Tales of our Station” No. 1—473 of the third quarter),

“Through the Eye of a Needle” (No. 6—616 of the fourth quarter),

“The Wooing of Webster” (No. 4—515 of the fourth quarter), and

“Yoshiwara Episode” (No. 5—516 of the fourth quarter), are works on fiction.

No. 2—479 of the fourth quarter, “The Khirad-Afroz,” is a translation from the Urdu original into English.

“The Indian High School Grammar” (No. 21—524 of the fourth quarter), and

“The Indian Middle School Grammar” (No. 20—523 of the same quarter).

No. 24—877 of the fourth quarter, “Barretto’s Instructions in regard to Cholera Epidemic,” is a medical work.

No. 28—586 of the same quarter, “The Indian Vegetable Garden,” is on the cultivation of flowering annuals and gardening; Nos. 10—26, 11—27, 12—28, 13—29 of the first quarter, and No. 34—775 of the fourth quarter, “The Hymns of the Rig Veda, Volume II, Parts III and IV, Volume III, Parts I—IV, Volume IV, Parts I—IV” are an English translation of the Hymns of the Rig Veda, by Mr. R. T. H. Griffith, and still continue to be published in parts.

No. 37—541 of the fourth quarter is “Arithmetic for junior classes,” compiled by Balakrishna Lal. B.A., and revised by B. D. Gordon, Head Master, Government High School, Allahabad.

4. The second statement relates to works in the Urdu language. It shows 295 publications against 301 of last year and 408 of the year before last.

Of these, the following 15 works are the most worthy of notice:—

Nos. 1—134, 1—375 of the first and second quarters, “Sirat-un-Nu’mán, Parts I and II,” are the biographies of the Great Imám Abu Hanifa. No. 6—595 of the fourth quarter, “Police Náatak,” is a drama on the work of police. No. 6—140 of the first quarter, “Fasána-i-Aládin and Laila,” is a translation of Reynolds’ “Leila, or the Star of Mingreilia.”

“Matli’-ul-Anwár” (No. 23—744 of the fourth quarter), “Shams-un-Nábár” (No. 4—438 of the third quarter), and “Tafrih-ul-Ahrár” (No. 5—439), are translations of the Persian book entitled Bostán-i-Khiyál, Volumes V, IV, and IX, and contain interesting moral and religious stories.

Nos. 9—141 (first quarter) and 22—694 (fourth quarter) from Volumes V and VI of “Tilism-i-Hoshrubá,” translated from the original Persian, entitled “Dástán-i-Amír Hamza.”

No. 15—496 of the fourth quarter, “Tarjuma-i-fasána-i-Weher-Wolf,” is the translation of the novel “The Wehr-Wolf,” by Mr. G. W. M. Reynolds.

No. 16—146 of the first quarter, “Armaghán-i-Awadh,” contains the history of Faizabad, Oudh.

No. 50—596 of the fourth quarter is “Civil Law Companion in Urdu.”

No. 25—330 of the second quarter, “Risála-i-Rahan,” is a manual on the law of mortgage, Volume I.

No. 28—254 of the first quarter, “Sharh-i-Act No. 19, san 1873 ‘Iswi Kánun-i-Mál-guzári, Mamálik Maghrabi wa Shímáli,” contains notes on Act XIX of 1873, being the North-Western Provinces Revenue Act.

No. 27—411 of the second quarter, "Sharh í-Act-í-Intikál Jaidad," is a commentary on the Transfer of Property Act, namely Act No. 4 of 1882, as amended by Act No. 3 of 1885, by Munshi Rámprasád, Munsif, Partágarh.

5. The third statement relates to works in the Hindi language. It shows 208 publications against 199 of last year and 213 of the year before last. Of these the following 10 works are deserving of notice :—

No. 1—35 of the first quarter, "Kavi-Bhánu bhakt ká Jívan Charitra," Nepáli, is the biography of Bhánu bhakt, the poet.

No. 1—609 of the fourth quarter, "Sálibáhan, Varisht" in Hindi, is a life of Sálibáhan.

No. 3—455 of the third quarter, "Nyása-sabhá Náatak, Part I," is a drama.

No. 29—837 of the fourth quarter, "Homœopathic Chikitsá-tattva," is a hand-book of homœopathic treatment.

No. 7—390 of the second quarter, "Válmikíya Rámáyana Bháshá Chband Men," is a Hindi metrical translation of Válmikíya's Rámáyana, published by Bábu Syámlál.

No. 79—597 of the fourth quarter, "Bíjak Srí Kabír Sáhib Trijyasáhit, aur Bíjak kí Kunjí," contains poetical pieces of Kabír with the gloss called Trijya.

No. 15—422 of the third quarter, "Chaitanya-chandrodaya, Canto I, Arthát Bháshá Yoga-Vas'ishtha Padya," is a metrical translation of Yoga-Vas'ishtha.

No. 82—836 of the fourth quarter, "Janána-dípiká," is a treatise on theology, psychology, ethics, and domestic economy.

No. 85—802 of the same quarter, "Sádhakaraujan," is a treatise on Yoga philosophy.

No. 106—690 of the fourth quarter, Mahábhárat Virát Parba in Nepáli, is a translation in Nepáli from the original Sanscrit, by Subba Homanáth Upádhyaía.

There is a decrease in the number of publications on history, language, law, science (mathematical and mechanical), and science (natural and other).

6. The fourth statement relates to works in the Sanscrit language. It shows 57 publications against 43 of last year and 38 of the year before last. The following 11 works are noticeable :—

Nos. 1—800 and 2—801 of the fourth quarter, "Upákhyañ Manjari and Upákhán Sangrah," are collections of Sanscrit stories. They are full of wisdom and morality.

No. 19—99 of the first quarter, "Nyáyadarsánam Vaittisábitam," is a work on Nyáya philosophy.

Nos. 20—803, 21—805 of the fourth quarter, "Naiskarma Siddhirañama Vedánta-Prakaranam-Chandriká khyayánugatam," are the treatises on Vedánta philosophy by Suresvarácharya with a commentary called Chandrika, by Jnánottama Misra.

Nos. 18—777, 19—780 of the same quarter, "The Pancha pádika of Padmapáda, Volume II, Parts I and II, Nos. 3 and 5," is also a Sanscrit text work on Vedánta philosophy, edited by Ráma Sástri Bhagvatácharya, Assistant Professor, Sanscrit College, Benares.

No. 20—79 of the first quarter, "Shad-darsánam," contains the six schools of philosophy ; the first part, containing the Púrva Mímáná of Muni Jaimini, illustrating the practical part (the ritual) of religion and devotion, including also moral and legal obligations. The second part, or Uttara Mímáná, ascribed to Vyása, is the same as the Vedánta, founded on the Jnánakánda or theological portion of the Vedas, and treating of the spiritual worship of the Supreme Being, by Viprarájdendra, and commented on by the same author.

No. 16—691 of the fourth quarter, "Tattvánusandhánmaddvaita-Kaustubhatikopetam," is the Vedánta philosophy, with the commentary of Advaitakanstubb, by Mahádvánanda Sarasvati Munivarya Chúdamani.

No. 24—98 of the first quarter, "Srí Pitribhaktih Sri Gayáradhapaddhatih," is on the ritual of the Sráddha at Gaya, compiled by Srídat Upádhyaía and Váchaspati Misra.

No. 29—773 of the fourth quarter, "Siddhánta Síromanih Vásana Bhasya Sahitah," is a treatise on astronomy, by Bháskarácharya, with his own exposition, the Vásana Bháshya.

The monthly serial of the Benares College, known as "The Pandit," still continues to be published. The Benares Sanscrit series, "A Collection of Sanscrit Works," edited by the pandits of the Benares Sanscrit College, under the superintendence of Mr. R. T. H. Griffith and Dr. G. Thibaut, also continue to be published. Some books of the series are noted above.

The Vizianagram Sanscrit series, "A Collection of Sanscrit Works," edited by an Assistant Professor, Sanscrit College, Benares, under the superintendence of Arthur Venis, M.A.,

Principal, Sanscrit College, Benares, also continues to be published. One book of the series is noted above.

There has been an increase in works on fiction, language, poetry, philosophy and miscellaneous, and a decrease on law and religion.

7. The fifth statement relates to works in the Arabic language. It shows 14 publications against 23 of last year and 38 of the year before last.

The decrease is due to a fall in the number of books on language, medicine, religion, and miscellaneous.

The only book noticeable is—

No. 4—897 of the fourth quarter, "Sunan-uddár Kutni-at-Tálik-ul-Mughni," containing the traditional sayings of Mahomad, which have the force of law.

8. The sixth statement relates to works in the Persian language. It shows 54 publications against 75 of last year and 75 of the year before last.

There is also a fall in the number of works on fiction, language, law, medicine, poetry, philosophy, and religion.

The following is the most noticeable book on history:—

No. 1—815 of the fourth quarter, "Bostán-i-Awadh," is a history of the kings of Oudh, by Kunwar Durgá Prasád.

9. The next statements relate to polyglot works. A separate table for each bi-lingual and tri-lingual combinations has been prepared. They show 213 publications against 258 of last year and 249 of the year before last.

The noticeable works are four of biography, one of fiction, nine on languages, two on law, one on medicine, two miscellaneous, one poetical, two on politics, two on philosophy, and nine religious. They are—

Nos. 1—143, 2—248 of the first quarter in English and Persian, "The Life and Times of Háfiz of Shíráz" and "The Biographical Memoirs of the Travels of Sayyid Muhammad Kádíri of Bagdád."

No. 1—374 of the second quarter, "Sánihát-i-'Umri wa Kulliyát-i-Sháirí, Rai Munshi Parmesvarí Sahai," in Urdu and Hindi, contains the personal history and complete poetical works of Rái Munshi Parmesvarí Sahái.

No. 1—896 of the fourth quarter, "Sarguzasht-i-Bu'alisená" in Urdu and Arabic, contains the memoirs of Hakim Bu'alisená.

No. 3—626 of the fourth quarter, "The Dasba-Kumára Charita, or the Adventures of Ten Princes of Dandí," is a translation in Hindi and Kumauní from Sanscrit, and is a book of fiction, giving the substance of Dandí's Dasba Kumara Charita, translated by Pandit Jvála Datt Joshí, Vakil, High Court, Allahabad.

Nos. 12—1 of the first quarter, 17—581 and 18—580 of the fourth quarter, "The Ashtá-dhyáyi of Pánini, Parts I, II, and III," in Sanscrit and English, is an English translation of the sūtras of Pánini with notes, translated by Srisa Chandra Vasu, B.A., Vakil, High Court, North-Western Provinces.

No. 8—47 of the first quarter, "Sárasvatam Vyákaranam, Bháshátika Sabitam," in Sanscrit and Hindi, is a work on Sanscrit Grammar, with a Hindi commentary, by Vaidya Rabidatt Sástri.

No. 14—142 of the first quarter, "Farhang-i-Anandráj, Volume I," is a complete dictionary of the Persian, Turkish, and Arabic languages, compiled by Munshi Muhammad Bád-sháh, Mir Munshi of Mahárajá Vizianagram.

Nos. 24—486, 25—598 of the fourth quarter, "Káminí Kalpadrum," in Hindi, Sanscrit, and Vaidic, are educational books for women, compiled by Bábú Ban-ilál Singh, Vakil, High Court, Lucknow.

No. 12—627 of the fourth quarter, "Strídharmá-Sár," in Hindi and Sanscrit, contains useful lessons for the women of India, compiled by Munshi Jiwáram Kapúr Khattrí of Háthras.

No. 5—495 of the same quarter, "Tauki'át-Kisrawayya" in Persian and English, contains the wisdom of Naushirwan "The Just," King of Irán, commonly called Tauki'át-i-Kisrawiyya, transliterated in the Roman character and translated into English with notes and a preface, by William Young, Esq., B.A., Barrister-at-Law.

Nos. 18—239, 5—456 of the first and third quarters, respectively, "Mánava-dharma Sastra, Part 1, Nos. 8, 9, 10, and 11," in Sanscrit and Hindi, is an edition of Manu's Code, commentated and annotated by Pandit Vhimsen Sarmá.

No. 6—443 of the third quarter, "Sri Mádhava Hidáya Bhásá Tiká Sahit" in Sanscrit and Hindi, is the treatise on pathology, by Mádhava, together with a Hindi commentary, translated from Sanscrit by Pandit Mahesa Datt Sukla.

No. 24—176 of the first quarter, "Náráyani Sikshá" in Hindi and Sanscrit, is a treatise on household duties, containing ordinances and instructions as given in the Vedas and Sástras.

No. 13—377 of the second quarter, "Risála-i-Aina-i-Dril, Ma' Farhangwa Tasáwir," in Urdu and English, is a manual of drill, together with a vocabulary of technical terms and illustrations.

No. 26—137 of the first quarter, "Sisupala Badha" in Sanscrit and Hindi, is an epic poem by Mágha on the subject of Sisúpála's death by the hand of Kṛishna.

Nos. 28—195, 37—726 of the first and fourth quarters, "Rája Dharmárka Mandalam," in Hindi, Sanscrit and Vaidic, contains a description of Hindu politics.

No. 33—224 of the first quarter, "Pairáhan-i-Yúsufi" in Persian and Urdu, is a translation of Volumes I, II, III, IV, V, and VI of the Masuawí Ma'nawí, by Maulána Rúm.

No. 13—418 of the third quarter, "Lokadváyopadesa" in Sanscrit, English, Hindi, and Hill dialects, contains philosophical precepts for this world and the next, translated by Pandit Gangá Datt Upareti, late Deputy Collector, Kumaun.

No. 44—64 of the first quarter, "Mantrártha dipiká" in Vaidic, Sanscrit, explains the meanings of mantras or sacred texts.

No. 70—696 of the fourth quarter, "Matsya Purána Satik," in Sanscrit and Hindi, is the Ma'sya Purána, with a commentary translated from the original Sanskrit, by Pandit Gokul Chandra and Bastirám.

No. 26—389 of the second quarter, Tasánif-i-Ahmadayya, Volume VII, Part I, in Arabic and Urdu, contains some religious works, together with certain interpretations of the Kurán, Volume V, by Hon'ble Sir Sayyid Ahmad Khán, K.C.S.I., LL.D.

Nos. 64—127 of the first quarter, 27—338, 28—339, 29—376 of the second quarter, 77—859, and 78—861 of the fourth quarter, "Sri Sáma Vedasya Bráhma Bháshyam, Nos. 11, 12, for 1891, 1, 2, 3, and 4 for 1892," in Vaidic, Sanscrit, and Hindi, contains the commentary called Bráhma Bháshya on the Sáma Veda by Pandit Jvála Prasád, Bhargava of Agra.

The decrease is due to a falling off in the number of publications on fiction, poetry, and philosophy.

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

Nos. 5—240 of the first quarter, "Gulchín," No. 8—857 of the fourth quarter, "Guldasta-i-dáman-i-bahár," Nos. 3—497, 4—519, 5—571, 6—619, and 7—884 of the fourth quarter, "Naghma-i-Andalíb," are monthly periodicals in Urdu on poetry.

Nos. 9—566, 10—567, 11—569, 12—570, and 13—586 of the fourth quarter, "Theosophical Society," are monthly periodicals in Urdu on theosophy and morality, compiled by Pandit Ráma Prasád, M.A.

Nos. 19—831 of the fourth quarter, "Tuhfa-i-Muhammadayya," is a monthly religious periodical in Urdu, Nos. 5—544 of the fourth quarter, "Guldasta-i-fazáil," is a monthly periodical in polyglot (Urdu and Persian) on religious odes.

The following periodicals still continue to be published :—"Tafrih-ul-Ulma" (Urdu), "Nazára" (Urdu), "The Allahabad Review" (in English and Urdu), "Bráhma Samáchar, Muzaffarnagar" (Urdu), "Arya Siddhánt" (in Hindi, Vaidic and Sanscrit), "Parcha-i-dhurma Sabhá, Farukhabad" (in Hindi, Sanscrit, and Vaidic).

11. The number of publications issued by each press in North-Western Provinces and Oudh during the year under review will also appear from the statement annexed herewith. The one work printed in Delhi, and two works printed in Calcutta and three works printed in London, but published in North-Western Provinces, are also included in the statements. The last statement will show the number of publications on each subject, irrespective of language.

12. There were 902 publications in all the subjects during the year as against 959 of the last year.

The decline in the number is mainly in publications in Arabic, Persian, and polyglot. The causes of the fall in the number of publications have been noted under their respective subjects.

NAINI TALL: }
The 5th June 1893.

T. D. LA TOUCHE,
Chief Secretary to Government, N.-W. Provinces and Oudh.

1. English Language.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educa-tional.	Non-educational.	TOTAL.
	First edition.	New edition.						
Drama	1	...	...	...	1	1	...	1
Fiction	7	1	...	...	8	...	8	8
History	11	2	2	...	15	2	13	15
Language	11	1	3	1	16	4	12	16
Medicine	2	2	...	...	4	3	1	4
Miscellaneous	2	1	...	...	3	...	3	3
Philosophy (including Mental and Moral)	1	1	1	...	3	...	3	3
Religion	1	...	...	5	6	...	6	6
Science (Mathematical and Mechanical)	3	2	...	...	5	3	2	5
TOTAL	39	10	6	6	61	13	43	61

2. Urdu Language.

Biography	1	1	...	...	2	...	2	2
Drama	16	4	...	...	20	...	20	20
Fiction	18	7	4	8	37	...	37	37
History	6	8	1	2	17	1	16	17
Language	18	8	7	6	39	19	20	39
Law	3	2	...	6	11	...	11	11
Medicine	8	4	...	2	14	...	14	14
Miscellaneous	21	11	3	1	36	2	34	36
Poetry	13	...	7	3	23	...	23	23
Philosophy (including Mental and Moral)	11	...	...	2	13	...	13	13
Religion	47	4	13	2	66	...	66	66
Science (Mathematical and Mechanical)	7	4	1	1	13	7	6	13
Science (Natural and other)	3	...	...	...	3	...	3	3
Voyages and Travels	1	...	...	...	1	...	1	1
TOTAL	173	53	34	33	295	29	266	295

3. Hindi Language.

Biography	4	...	...	...	4	...	4	4
Drama	8	1	...	1	10	...	10	10
Fiction	3	1	...	2	6	...	6	6
History	6	2	1	1	10	2	8	10
Language	16	6	1	1	24	13	12	24
Medicine . . . . .	...	1	...	2	3	1	2	3
Miscellaneous	20	5	...	1	26	...	26	26
Poetry	47	...	2	3	52	...	52	52
Philosophy (including Mental and Moral)	9	...	...	2	11	...	11	11
Religion	39	2	1	5	47	...	47	47
Science (Mathematical and Mechanical)	4	2	6	...	12	7	5	12
Science (Natural and other)	1	1	...	...	2	1	1	2
Voyages and Travels	1	...	...	...	1	...	1	1
TOTAL	158	21	11	18	208	23	185	208

4. Sanscrit Language.

Fiction	2	...	...	...	2	2	...	2
Language	23	...	2	...	25	...	25	25
Miscellaneous	2	...	1	...	3	...	3	3
Poetry	2	...	...	...	2	...	2	2
Politics	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral)	8	...	1	1	10	...	10	10
Religion	8	...	6	...	13	...	13	13
Science (Mathematical and Mechanical)	...	...	1	...	1	...	1	1
TOTAL	46	...	10	1	57	2	55	57

5. Arabic Language.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educa-tional.	Non-educational.	TOTAL.
	First edition.	New edition.						
History . . . . .	...	...	1	...	1	...	1	1
Language . . . . .	...	...	1	...	1	...	1	1
Law	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral) . . . . .	...	...	1	...	1	...	1	1
Religion	5	...	4	1	10	...	10	10
TOTAL	6	...	7	1	14	...	14	14

6. Persian Language.

History	2	1	...	...	3	...	3	3
Language	14	8	8	...	30	15	15	30
Medicine . . . . .	...	...	1	...	1	...	1	1
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	2	...	2	...	4	...	4	4
Philosophy (including Mental and Moral)	2	...	11	1	14	...	14	14
Religion	1	...	...	...	1	...	1	1
TOTAL	22	9	22	1	54	15	39	54

1. English and Urdu Languages.

Language	8	2	1	...	11	1	10	11
Miscellaneous	12	1	...	...	13	...	13	13
TOTAL	20	3	1	...	24	1	23	24

2. English and Hindi Languages.

Language	2	...	...	...	2	...	2	2
Science (Natural and other)	1	1	...	1	1
TOTAL	3	3	...	3	3

3. English and Sanscrit Languages.

Language	3	3	...	3	3
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4. English and Nepali Languages.

Language	2	2	1	1	2
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5. English and Persian Languages.

Biography	1	1	...	1	1
Language	2	2	...	2	2
TOTAL	3	3	...	3	3

6. Urdu and Hindi Languages.

Biography	1	...	...	...	1	...	1	1
Language	3	...	...	...	3	...	3	3
Miscellaneous	1	...	...	...	1	...	1	1
TOTAL	5	...	...	...	5	...	5	5

7. Urdu and Arabic Languages.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educa-tional.	Non-educational.	TOTAL.
	First edition.	New edition.						
Biography	1	...	...	1	2	...	2	2
Law . . . . .	...	...	1	...	1	...	1	1
Medicine . . . . .	...	...	1	...	1	...	1	1
Miscellaneous	1	...	3	...	4	...	4	4
Philosophy (including Mental and Moral)	1	...	...	...	1	...	1	1
Religion	22	6	10	9	47	...	47	47
Voyages and Travels	1	...	...	...	1	...	1	1
TOTAL	26	6	15	10	57	...	57	57

8. Urdu and Persian Languages.

Language	3	2	1	5	11	5	6	11
Poetry	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral)	2	...	...	1	3	...	3	3
Religion	3	1	...	1	5	...	5	5
TOTAL	9	3	1	7	20	5	15	20

9. Hindi and Sanscrit Languages.

Biography	1	1	...	...	2	...	2	2
Language	5	1	...	...	6	...	6	6
Law	2	1	...	...	3	...	3	3
Medicine	2	...	...	1	3	...	3	3
Miscellaneous	4	...	1	1	6	1	5	6
Poetry . . . . .	...	...	...	1	1	...	1	1
Philosophy (including Mental and Moral)	1	2	...	2	5	...	5	5
Religion	8	1	...	8	12	...	12	12
TOTAL	23	6	1	8	38	1	37	38

10. Vaidic and Hindi Languages.

Philosophy	1	1	...	1	1
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11. Hindi and Nepali Languages.

Philosophy (including Mental and Moral)	1	1	...	1	1
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12. Hindi and Kumauni Languages.

Fiction	1	1	...	1	1
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13. Vaidic and Sanscrit Languages.

Religion	2	1	3	...	3	3
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14. Sanscrit and Bengali Languages.

History	1	1	...	1	1
Religion	1	1	...	1	1
TOTAL	1	1	2	...	2	2

15. Sanscrit and Nepali Languages.

Philosophy (including Mental and Moral) . . . . .	...	...	...	1	1	...	1	1
Religion . . . . .	...	...	...	1	1	...	1	1
TOTAL . . . . .	...	...	...	2	...	...	2	2

16. Arabic and Persian Languages.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educa-tional.	Non-educational.	TOTAL.
	First edition.	New edition.						
Philosophy (including Mental and Moral)	2	...	...	...	2	...	2	2
Religion	3	...	2	...	5	...	5	5
TOTAL	5	...	2	...	7	...	7	7

17. English, Urdu, and Hindi Languages.

Language	3	...	...	...	3	1	2	3
Miscellaneous	2	...	...	...	2	1	1	2
TOTAL	5	5	2	3	5

18. English, Sanscrit, and Persian Languages.

Miscellaneous	1	1	...	1	1
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19. Urdu, Persian, and Arabic Languages.

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

20. Urdu, Persian and Sanscrit Languages.

Miscellaneous	1	1	...	1	1
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21. Urdu, Sanscrit, and Vaidic Languages.

Philosophy (including Mental and Moral)	1	1	...	1	1
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22. Arabic, Persian, and Hindi Languages.

Language	1	...	1	...	2	...	2	2
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23. Hindi, Sanscrit, and Vaidic Languages.

Language	1	1	1	...	1
Politics	2	2	...	2	2
Religion	20	1	21	...	21	21
TOTAL	23	1	24	1	23	24

24. Persian, Arabic, and Turkish Languages.

Language	1	1	...	1	1
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25. Urdu, Arabic, Persian, and Turkish Languages.

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

26. English, Hindi, Sanskrit, and hill Languages.

SUBJECTS.	ORIGINAL WORKS		Re-publications.	Translations.	TOTAL.	Educa-tional.	Non-educational.	TOTAL.
	First edition.	New edition.						
Philosophy (including Mental and Moral)	1	1	...	1	1

27. English, Urdu, Hindi, Sanscrit, and Persian Languages.

Miscellaneous	1	1	...	1	1
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Table showing the total number of works published in each place and in each press during the year 1892.

Place of Publication.	NAME OF THE PRESS.	Total number of works published in the Press.	Total number of works printed in each place.
Lucknow	Munshi Nawal Kishore	55	216
	Námí	50	
	Munshi Ganga Prasad Verma and Brothers	24	
	Munshi Guláb Singh's	21	
	Dilpizir	13	
	Gulshan-i-Faiz	12	
	Anwár-i-Muhammadi	11	
	Roshan Lal's	9	
	Dabdaba-i-Ahmadi	5	
	Methodist Publishing House	2	
	Awadh	2	
	Islámia	2	
	Mustafáí	2	
	Shaukat-i-Jafárí	2	
	Royal Printing	1	
	Rozána Akhbar	1	
	Munshi Muhammad Fakhr-ud-din	1	
Nazm-i-Akhtar	1		
London Printing	1		
Aryan	1		
Benares	Bhárat Jivan	56	181
	Medical Hall	36	
	Amar	22	
	Rájrájesvari	16	
	Sayyid-ul-Matábí	12	
	Gauris	12	
	Light	5	
	Timír Násak	4	
	Hari Prakás	4	
	Printing	3	
	Abhinav-granthá-dar's	2	
	Gorkhá	2	
	Zuhúr-i-Muhammadi	1	
	Sakhi-bináyak	1	
	Hari-Hara	1	
	Jaláí	1	
	Hari-prakás	1	
Prabbákar	1		
Nazáir	1		
Allahabad	Sarasvatí	85	140
	Indian	27	
	Anwár-i-Amadi	18	
	Nazáir Kanún-i-Hind	11	
	Dhármik	9	
	Queen's	9	
	Namwar	8	
	Imperial Printing	7	
	Trade Circular	5	
	Exchange	3	
	Church Mission Congregational	2	
	Vidyá-dharma-Vardhak	1	
	Zubdat-un-Nazáir	1	
	Núr-ul-absár	1	
Morning Post	1		
Pioneer	1		
Najm-us-sakib	1		
	Carried over	...	537

Table showing the total number of works published in each Place and in each Press during the year 18 92—continued.

Place of Publication.	NAME OF THE PRESS.	Total number of works published in the Press.	Total number of works printed in each place
	Brought forward	...	537
Agra	Vidyá-Vilás	13	
	Rámdás, Chattree & Co.	11	
	Mufid-i-Amm	11	
	Ilábi	8	
	Satya-prakás	8	
	Akhbari	7	
	Moon	7	
	Ornamental Job	5	
	Amir-ul-matábi	5	
	Dabdabá-i-haidari	3	
	Rashid	3	
	Bambay-prakás	2	
	Niyázmand.	2	
	Mumtázia	2	
	Anwari	2	
	Advertiser	2	
	Husaini	1	
Medical	1		
Nairang	1		
Agra Akhbár	1		
Mambá-i-faiz	1		
Gulshan-i-'Ilm	1		
			97
Cawnpore	Munshi Nawal Kishore	38	
	Ahmadí	20	
	Mahábir Prasad	9	
	Shula-i-túr	7	
	Nizámi	5	
	Law	3	
	Commercial Union	1	
	Christ Church Mission	1	
Muhammadi	1		
			85
Muttra	Muttra	19	
	Gurjar	10	
	Syam Kási	10	
	Vidyo-daya	1	
			40
Meerut	Vidyá-darpan	15	
	Shankat-ul-matabi Shalma-i-Hind	6	
	Mahábub	6	
	Chaman-i-Hind	3	
	Dár-ul-Ulúm	1	
	Fakr-ul-Matábi	1	
Medical Hall	1		
			33
Farukhabad and Fatehgarh	Munshi Chintáman's	12	
	Ditto	9	
	Bhárat-bhúshan	3	
	Nazáir Káún-i-Hind	2	
			26
Moradabad	Vidyá-bhúshan	9	
	Gúlzár-i-Ahmadí	4	
	Dharma-Vijay	1	
	Sitára-i-Hind	1	
	Nayyir-i-ázam	1	
			16
Bulandshahr	Varná-prakás	11	
			11
Fatehpur	Lámi-un-Núr	10	
			10
Sháhjahánpur	Arya-darpan	8	
			8
Bijnor	Mibr-i-Nimroz	3	
	Karim-ul-Matábi	2	
			5
	Carried over	...	868

Table showing the total number of works published in each Place and in each Press during the year 1892.

Place of Publication.	NAME OF THE PRESS.	Total number of works published in the Press.	Total number of works printed in each place.
Sitapur	Brought forward . . . . .	...	68
	Subh-i-Sádk	5	6
Gorakhpur	Riyáz-ul-akhbár	3	4
	Orphanage	1	
Partágarh	Hanumat, Kálakankar	2	4
	Gulshan-i-Ahmadí	2	
Ballia	Kádirí	3	3
Etáwah	Isvarí prakás	2	3
	Masdar-ul-tálim	1	
London	Newcastle-on-Tyne, the place of printing	3	3
Almora	Kumaun printing works	2	2
Bareilly	Dabda-i-Kaisari and Gulshan-i-Ahmadí	1	2
	Nadirí	1	
Aligarh	Aligarh Institute	1	2
	Bharat Bandhu	1	
Mirzapur	Legal Remembrancer	1	2
	Khichri Samachár	1	
Calcutta	Calcutta Central	2	2
Unao	Kaisar	1	1
Delhi	Insári and Kádirí	1	1
TOTAL . . . . .		...	902

Statement showing the number of Publications during the year 1892 on each subject.

Biography	12
Drama	31
Fiction	54
History	47
Language	184
Law	16
Medicine	26
Miscellaneous	99
Poetry	63
Politics	3
Philosophy (including Mental and Moral)	68
Religion	239
Science (Mathematical and Mechanical)	31
Science (Natural and other)	6
Voyages and Travels	3
TOTAL	902

PUNJAB.

From H. MAUDE, Esq., Junior Secretary to the Government of the Punjab, to the Secretary to the Government of India, Home Department,—No. 269, dated Lahore, the 10th March 1893.

I am directed to forward, herewith, for the information of the Government of India, a copy of a letter, No. 493, dated 18th February 1893, from the Director, 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 1892.

From J. SIMS, Esq., LL.D., Director of Public Instruction, Punjab, to C. L. TUPPER, Esq., Chief Secretary to the Government of the Punjab,—No. 493, dated Lahore, the 18th February 1893.

I have the honour to forward the Annual Report on books registered during the year 1892, under Act XXV of 1867, furnished by the Registrar, Education Department.

From LÁHÁ RAM KISHAN, Registrar, Education Department, Punjab, to J. SIMS, Esq., LL.D., Director of Public Instruction, Punjab,—No. 62, dated Lahore, the 16th February 1893.

I have the honour to submit my report, together with the prescribed statements, on the publications registered in the Punjab, under Act XXV of 1867, during the calendar year 1892.

2. The total number of books received for registration rose from 1,286 to 1,483, and it is a satisfactory feature of the year that the increase is mostly confined to publications written in the vernacular languages of the province, Panjábí and Urdú.

The encouragement given by the Punjab Text-Book Committee, as noticed last year, has borne fruit, inasmuch as a spirit of literary emulation has been created, resulting in the production of a considerable number of valuable educational and other works likely to enrich the vernacular literature.

3. The number of books, of which the copyright was registered during the year, shows a decline from 165 to 152, which indicates a want of full appreciation of the advantages that the law of copyright holds out to authors.

4. The number of publications in different languages registered during the previous year, as compared with those received during the year under report, is given below :—

	1891.	1892.
English	38	86
Arabic	56	48
Hindí	98	79
Kashmirí . . . . .	...	2
Panjábí	179	308
Pashto	5	11
Persian	60	54
Sansorit	9	7
Sindhí	36	21
Takre . . . . .	...	1
Urdú	700	745
Bi-lingual	90	102
Tri-lingual	12	18
Polyglot	3	1
TOTAL	1,286	1,483

As usual, the largest number of publications, viz. 745, or 50 per cent. of the total number for the year, appeared in Urdú. Panjábí has this time 305, as against 179 during the previous year, embracing chiefly a host of indigenous ephemeral productions in verse sung by the street minstrels, or recited at the fire-side circles. There is also a marked increase in numbers against English and Pashto, but almost all the other languages show a decline.

On the whole, the year, in spite of its unprecedented unhealthiness, has been one of literary activity, which, it is hoped, will be maintained.

5. Arranged according to the prescribed subjects, the publications for the year stand as follows:—

Art	2
Biography	19
Drama	15
Fiction	23
History	17
Language	160
Law	99
Medicine	61
Miscellaneous	234
Poetry	369
Politics	1
Philosophy (including Mental and Moral Science).	10
Religion	393
Science (Mathematical and Mechanical)	72
Science (Natural and other)	5
Voyages and Travels	2
	Total
	1,483

Religion has this year outstripped poetry in representing the largest number of publications.

All matters relating to the various religious sects into which the population is divided, and all versified compositions, religious or profane, are included in one or other of these kindred heads.

The number of publications received on the more important subjects, such as Biography, Fiction, History and Philosophy, is still small, but it is at the same time a matter for congratulation that the productions include some decidedly superior and valuable original works and translations. Travels are as yet almost unrepresented and uncared for.

6. Of the total number of publications registered during the year, 1,309 are books and 174 periodicals. The latter include 81 legal, 12 medical, 28 religious, 44 miscellaneous, 8 scientific, and 1 linguistic. The legal periodicals have risen from 55 to 81, as they find a brisk demand among the legal practitioners of the province. Religious periodicals mostly aim at keeping up religious controversies, whilst miscellaneous periodicals generally advocate social reforms in some of the more enlightened communities. Notable among the latter is the *Káyasth Mittra*, a bi-monthly journal, very ably conducted in Urdú and valued for its style and matter, even by those outside its intended range of circulation.

7. The following original works, translations, and re-publications may be mentioned in order of the subjects under which they have been grouped:—

Arts.—Almost all the industrial arts are learnt by young boys, not from books, but at the shops and manufactories of their fathers or relatives; and this speaks of the almost total want of publications under this head. The only two works received during the year refer to arts imported from foreign lands. They are—

(a) *Iksír-i-Mulamma.*—A treatise in Urdú on the art of gilding and preparing galvanic batteries.

(b) *Mujarrabát-i-Badré Krishan, Hissa-i-Awwal.*—An Urdú work on photography. It professes to teach the art without the aid of a master.

Biography.—The year has been fruitful in the production of a number of very good works and translations under this important head. There were altogether 16 original works and 2 translations, of which the following may be mentioned:—

(a) *Life of Pandit Gurú Datta, Vidyárthí, M.A.*—A very interesting and touching account of the life and death of Pandit Gurú Datta, M.A., who was a renowned Sanscrit scholar, and a zealous promoter of what seemed to him good for his country and community.

(b) *Janam Sákhí.*—In Panjábí, by Bháí Maní Singh, a devoted Sikh, describes minutely the birth, early life, travels and teachings of the renowned Gurú.

- (c) *Kabir Kasauti ya'ni Sawānih Umri Sri Kabir Sāhib*—In Urdú, is the life of Kabir, a Hindú saint who flourished in the sixteenth century. The book contains many religious discussions which the pious Kabir is said to have entered into with the followers of different Indian sects.
- (d) *Marhúm Pandit Gurú Datta, Vidyārthi ke Jiwan Charitra, Hissa-i-Awwal*—In Urdú. In this part the early life, education, devotion to the Arya Samjás, and death of Pandit Gurú Datta, are recounted with much interest.
- (e) *A Short Life of the Hon'ble Birbar Raja Sir Sahib Dyal, K.C.S.I., of Kishan Kot*.—The work is full of interest to the Natives of this province, and shows that the Raja, who was a resident of Amritsar, was an enlightened administrator, a veteran soldier, and a faithful and honest councillor of the State.
- (f) *The Autobiography of a Spin*.—Describes how a young girl threw over a good many chances of marriage, trifled with the young admirers that she managed to gather around her, and caused, through sheer heartlessness, the death of the youth who really loved her.

Drama.—The dramatical literature of the province shows no signs of improvement. It seems that very little, if any, demand exists for this kind of composition. The subject as yet is almost foreign to the popular taste, and therefore fails to attract good authors. Of the 10 original works and 5 re-publications, the following may be noticed :—

- (a) *Sāngit Kunjri wa Dilbar*.—A work in Hindi, describing, in the form of a dialogue, the amorous adventures of a peon who seduced the wife of a green-grocer. The book is full of idle verbosity, without any poetical or dramatical worth.
- (b) *Nai Ummat ki karguzari urf, Teacher of Good Conduct*.—The subject-matter of this book is not to teach morality, as the name of the publication (Teacher of Good Conduct) would imply, but on the other hand it parades immorality in indecent terms, and is altogether quite unworthy of perusal.
- (c) *Sāng Púran Bhagat Bálak Rám, Krit*.—Is a dramatic piece, descriptive of the holy life led by Púran Bhagat, a prince of Sialkot, who was sorely persecuted through the machinations of his step-mother.

Fiction.—The publications grouped under this head include some very beautiful social and historical novels.

Out of the 13 original works, 2 re-publications and 8 translations, the following deserve notice :—

- (a) *Hámid aur Dil Bahár*.—A tale of love, adventures, perils, and retribution, written in a very interesting and enchanting style. The book is a valuable addition to the Urdú light literature of the day.
- (b) *Bostan-i-Khizál, Jild-i-Awwal*.—An abridgment in Urdú of the original voluminous book of imaginary stories in Persian, narrating marvellous exploits of Muhammadan Princes and zealots in the propagation of Islám by force of arms.
- (c) *Solah Sahellán*.—Sentimental stories told by sixteen handmaids, in which each recites her misery occasioned through some defect in her husband. The tales seem to have been designed for illustrating the baneful effects of child marriage and matches arranged by parents without allowing the young couple to exercise their own choice.
- (d) *Sachchá Yátri*.—An allegorical work describing the hardships and difficulties that a seeker after true happiness has to undergo, and the temptations and errors he ought to avoid in order to secure beatitude. The author appears to have received his inspiration from Bunyan's Pilgrim's Progress; but he is wanting in originality, and not free from sectarianism. The attempt is, however, praiseworthy, as affording the public a readable book in Urdú.
- (e) *Alif Laila bar Turra (a Novel), Shabistán-i-Hairat*.—An improved Urdú edition of the Arabian Nights, neatly lithographed and illustrated. The present work is far superior to the original translation.
- (f) *Qissa-i-Mahtáb Begum*.—An adaptation of an English novel, depicting the despotic rule and profligate conduct of an Indian Nawab who had taken a fancy to a Persian lady of high birth, and how the latter contrived to save her honour at the hands of the powerful but unprincipled autocrat.
- The book is likely to afford some pleasant reading to Urdú scholars.

- (g) *Mubárah aur uski dilrubá Rúp Singár.*—A tale of love and adventure, in which one Mubárah met with numerous accidents, attended with extreme bodily pain and mental anguish. The style is good, but in places the subject is rather grotesque and ridiculous.
- (h) *Bhárath Parpanch ya'ni Jasodhá ká Novel, Pahla Hissa.*—An Urdú novel, designed to ameliorate the condition of the Hindú society, which the author delineates by relating fanciful stories of people deceived by Sádhus, astrologers, and others. The evils of extravagant expenses on marriages, of wearing jewels, of polygamy of and widowhood, have been cleverly described, and Hindús are asked to make strenuous efforts for acquiring useful knowledge and educating their females. The style is fair, with an inordinate mixture of Sanscrit and Hindi terms. The author intends to bring out three more volumes in continuation of the present work.
- (i) *Ayama.*—A sentimental novel, describing most effectually and vividly a very touching story of a young and beautiful Muhammadan widow. After a prolonged illness brought on herself through sorrow and self-denial, when her end was approaching, she summoned to her presence her kinsmen and neighbours, and lectured to them on the necessity of the re-marriage of widows, supporting her statements by her personal experience of over twenty years. The book is written in choice Urdú, and is altogether an acquisition.

History.—Of 17 publications registered, 10 are non-educational, several of which are well written. The following specimens will serve to show their worth:—

- (a) *Mashá Kálsá ki Tawárikh, Jild-i-Awwal* (Urdú).—History of the Christian Church, describing in detail its commencement and progress. The second volume of this work, entered at No. 541, includes the lives of some of the persons who helped to spread the Christian religion, religious discussions with the Jews, and the gradual development of religious rites and observances.
- (b) *Bir Charitra* (Urdú).—Short but spirited sketches from the lives of some of the brave, Rájputs who sacrificed themselves for the sake of their honour and country; the devotion of Rájput ladies to their husbands furnishes matter for some very interesting pieces in this excellent book.
- (c) *Tawárikh-i-Gurú Khálsa, Hissa-i-Awwal* (Urdú).—A history of the Sikh Gurús and Sikh religion. The present part contains an account of the Sikh Gurús. Part II of this work, registered at No. 851, gives an account of the rise of Banda Bairagi; his depredations and final overthrow; the persecution and hardships endured by the Sikhs; and their gradual development and supremacy. The style and matter require careful revision to make the work acceptable to the general reader. A Punjábí edition of the book is also available.
- (d) *Tawárikh-i-'Ajíb* (Urdu).—A short account of Port Blair, to which the author was transported for life for having helped with money the Afghán rebels in 1863. In describing his trial in the Criminal Court, the author has attempted to throw much blame on the officers of Government, who are said to have been over-anxious to entangle him in the case, and to have exercised undue vigour and oppression in extorting evidence against the culprit. In places the language is inflammatory.
- (e) *Savánik Umrí Muhammad Sáhib.*—An Urdú translation of the "Life of Muhammad" by Washington Irving.

Language.—All the publications, with only a few exceptions, are educational. Those designed for educational institutions are, as a rule, of the best kind. This time a large number of books have been issued on grammar, composition, the art of translation, and so forth, which goes to show that our authors are earnest in their endeavours to prove useful. Of these, the following may be mentioned:—

- (a) *Tibyán-us-Sarf Sharh-i-Mizán-us-Sarf.*—A commentary in Persian on the Arabic Grammar *Mizán-us-Sarf*. The commentator has simplified the matter by putting it in the form of a catechism.

- (d) *Hissa-i-Suuum Mubádi-ul-Inshá.*—Treats of Urdú composition, poetry, and prose. The author's description of the requisites of good poetry seems to be full and interesting. The book includes suggestions likely in the opinion of the author to diffuse civilization and elevate morals throughout India.
- (e) *Chasham-i-Faiz yául Rahnumá-i-Tarjama-i-Ingrezi.*—A bi-lingual production on the art of translation from Urdú into English, with a large number of examples and exercises, adapted to Primary and Middle Class students. The book is, however, not free from errors.
- (d) *Diráyát-un Naho.*—A standard work on Arabic syntax.
- (e) *Gulshan-i-Urdú.*—A collection of select Urdú verses on various subjects, and involving idiomatic phrases and fables, with copious explanatory notes and other useful information.
- (f) *Hissa-i-Chahárum Mubádi-ul-Inshá.*—Essays on various subjects, social, intellectual, and moral, designed to help the student in learning the method of essay-writing.
- (g) *Ghuncha-i-Tahzib ma'rúf ba Ruqqi'át-i-Niswán.*—A letter-writer for females, by a well-known Urdú scholar of Delhi. The letters are written in the language of women as spoken in Delhi.
- (h) *Ashá Lhiyáú Dutya Adhyá,* Chapter II, of the aphorisms of Panini, with explanatory notes in Hindí.

Law.—Legal periodicals, translations of Acts, and collections of decisions of the highest tribunals in the land constitute the bulk of the publications registered under this head.

The following are worth mentioning:—

- (a) *Urdú Digest ya'nú Khulása-i-Nazdir Faisalaját-i-Chief Court, Punjab, etc.*—An abstract of the Civil, Criminal, and Revenue decisions of the Chief Court, Punjab, and the Financial Commissioner, from 1866 to 1890, designed as a reference book by legal practitioners.
- (b) *Hádí-i-Wukald.*—A guide to legal practitioners, containing some very useful and interesting information respecting the different sorts of people with whom the members of the bar come in contact, and directions as to how to behave with their clients.

Medicine.—During the year under report, 47 original works, 3 re-publications, and 11 translations, or altogether 61 books, were received under this head. Of these, 24 were on the European system, 15 on the Greco-Arabic (Yunání) system, and 5 on the Vaidak system of medicine, with 17 books embracing all or some of these modes combined.

The European way of treatment is being largely availed of, and seems to be destined to throw all the others into the back-ground at no distant future.

The following deserve notice:—

- (a) *Tilb-i-Yúsufí.*—A Persian work on Yunání medicine, including chapters on diagnosis, sanitation, the nutritious properties of several articles of food and drink. Numerous receipts are given in verse for facility of learning them by heart.
- (b) *Tálif-i-Ihsnát.*—A glossary of medicinal herbs, minerals, and other articles showing their names in Persian, Urdú and Hindí, their properties and the quantity that can be taken for a dose.
- (c) *Mali ya'nú Rinderpest.*—A valuable small pamphlet containing directions for the treatment of animals suffering from rinderpest, and the precautions necessary to save unaffected cattle. Translations in Hindí and Gurmukhi also are distributed free for the benefit of the agricultural classes of the province by the compilers, who take much interest in the welfare of the people.
- (d) *Risdla Sikhat ká Dost.*—Treats of sanitation and domestic economy. The peculiarity of this work is its denouncement of meat as an article of food.
- (e) *Aksír-i-Kushla (Hissa-i-Awwal).*—*Itsír-i-Kushla (Hissa-i-Duuum).*—This work, in two parts, treats of the methods of preparing oxides of various kinds of minerals for medical purposes according to the Vaidak system, and gives directions for administering the preparations for different diseases.

- (f) *Shifá-ul-Atfál*.—A work on the Yunání way of treating children. Medicines adapted to protect health and remove sickness are given in abundance.
- (g) *Human Anatomy, Descriptive and Surgical, in Urdú*.—A revised and enlarged edition of the work has appeared during the year. The book is designed for use by medical students and practitioners.

Miscellaneous.—Every publication that cannot be classified under any of the prescribed heads is grouped under this. Altogether 234 books, including 172 original works, 16 re-publications, and 46 translations, were received during the year.

The following will give an idea of the variety of the publications brought together under this head:—

- (a) *Flesh-eating versus Vegetarianism*.—A reply to objections raised by the vegetarian against flesh-eating. The author brings forward arguments designed to show that animal food is superior to vegetable diet in containing a greater degree of nutrition, and in being assimilated to a greater extent than vegetable food.
- (b) *Kurítí Niwáran*.—Exhorts the Aror Bans community to marry their girls according to the dictates of the Shastras, which are against early marriage and denounce the acceptance of money in return for the bride.
- (c) *Aryon ke Jhúthe Ilzámát aur unki múnh mání Shikast*.—An account of the libellous attacks said to have been made by a couple of Arya organs against the founder of the Dev Dharma Mission, and the ultimate apology tendered by the former.
- (d) *Do Hindú Bewah Aurton ki Bát-chít* (Urdú).—An imaginary dialogue between two Hindú widows, who relate their sad condition and pray that the Viceroy may pass a rule enforcing the re-marriage of Indian widows just as the pernicious rite of *Satí* was put down by law. An Arya Samájist steps in and imparts the hopeful news of Pundit Daya Nand having taken upon himself to introduce the cherished reform.
- (e) *Fazílat yá M'allim-ut-Tulaba*.—An Urdú book written with the view of affording useful reading, including sound advice for the formation of character in small children and young boys.
- (f) *Aqsám-t-Ta'ám Sháhahán t al mausúm ba Khán-i-nímat ma-t-Murakkabát-i-Tibiyah*.—Receipts for Indian dishes, pickles, and preserves. Prescriptions for a number of common diseases are also appended.
- (g) *Occult Science: The Science of Breath*.—An English translation of a Sanscrit work on watching the passage of the breath from the nostrils. It is said that by steadily following the rules and directions given in the book the student can acquire mastery over the elements (*tatwa*) and become a perfect Yogi, capable of preserving health, curing disease, reading thought, and performing wonders.
- (h) *Guldasta-i-Zarfat*.—Humorous anecdotes in Urdú—affording pleasant reading for leisure hours.
- (i) *Zát aur uski Khaufnak Buráiyán* (Urdú).—In this pamphlet an attempt has been made to expose the alleged baneful influence of caste restrictions on Hindu society.
- (j) *The Zamíndári*.—A monthly Journal of Agriculture, Horticulture, Veterinary Art and Miscellany conducted with ability by an enterprising Muhammadan gentleman of Lahore.
- (k) *Máns Bhakhshan Nishedh*.—A Hindi lecture, striving to show by quotations from Charak and Sushurat, two antique Sanscrit works on medicine, that Indians, the Chinese, and some other Asiatic and European nations did not take animal food, and that meat is not recommended as an article of food.
- (l) *Sharábtí kí sachchí Sarguzashat*.—An Urdú translation of a true story of an habitus drunkard, who, after suffering for a long time from the excesses to which he was addicted from infancy, took the pledge of abstinence and was restored to his family. The book amply repays a perusal.
- (m) *Mahárája Bhartarís* (100 couplets on renunciation).—A prose translation in English of the noble Sanscrit verses of Bhartṛhari on the renunciation of the world and all its transient pleasures and vain hopes.

(n) *Agnihotri demolished*.—A controversial tract, published by an Arya Samajist, in reply to an anti-Aryan production by Dev Samajist. The language in places is full of banter and millery.

Poetry.—Every metrical composition, be it a devotional song, a love tale, or a dirge, goes to swell the numbers registered under this head.

The following, among others, will give an idea of the diversity of subjects treated of in these publications. It cannot be said that works possessing poetical merit and beauty of diction are altogether wanting in the collection

- (a) *Qissa Sassi Punún*.—A poem in Panjábí, relating the popular story of love between Sassi, a princess of Bhambur, and Punun, a Bilochí youth. The verses are melodious and spirited.
- (b) *Binaya Patrika, Atwán Bhág*.—A collection of devotional songs in Panjábí, by Lálá Bihári Lál, very extensively read and sung by Panjábís.
- (c) *Bostán Panjábí*.—A metrical translation of the original Persian work by Sa'd, which might be advantageously introduced, in parts, in Gurmukhí schools, both for boys and girls.
- (d) *Haft Paikár Nizámí*.—A standard Persian poem by Nizámí, in which the author has inculcated moral teachings by means of interesting anecdotes.
- (e) *Fars Náma-i-Rangín*.—A poem by Sa'ádat Yár Khán Rangin on horse-keeping, and the treatment of the diseases to which this useful animal is subject. The book is not only a useful treatise, but is valued also for the beauty of its verses.
- (f) *Ek Bewdh kí Muná'dát*.—One of the best productions from the pen of Maulavi Altáf Husain Hálí, a celebrated living poet of Delhi. In this poem the author has depicted in vivid colours the sad life of the widow, her deep affliction, unabatable grief, and her final resignation to the Divine will, which alone can grant consolation to the poor, bereaved, and forlorn creature.
- (g) *Srí Shánt Sarovar*.—A Hindí poem, written in the Gurmukhí character, including sections on the praise of God and the spiritual guide (Gurú); the transitory enjoyments of the world, devotion, contemplation, and union with the Supreme Spirit, which is said to be one with the human soul divested of its impurities.
- (h) *Qissa-i-Mirzá Shhibán*.—A tragical love story, very popular and extensively sung by street minstrels and village bards. The present work is written in Panjábí verse, full of merit, fine imagery, and keen pathos. The author is a living poet of a village in the Gujráat district.
- (i) *Masnawí-i-'Atá-i-to ba Laqá-i-to*.—A short satirical poem, exposing and ridiculing Mirzá Ghulám Ahmad of Qádián, who is said to have visited Delhi with a view to discuss religious subjects with the learned of that place.
- (j) *Avala Matí Veg Rodhak Sanjit*.—Devotional songs, written by an Arya Samájist lady, for the use of native women on occasions of marriages.
- (k) *Rám Lilám Git arthát Sanskshipt Rámáyan Bálmíkí*.—An abridgment of the celebrated Rámáyan of Bálmíkí, by the renowned poet and saint Bhái Ratan Singh, of Amritsar. The versification of this poem, an acquisition to Hindí literature, is melodious, and its language dignified.

Politics.—Only one publication was received during the year, which is noticed below:—

- (a) *Dastúr-us-Saltanat*.—A book on State craft, in which the author tells what in his opinion a State Minister should be, and how he should advise the king in matters of State.

Philosophy.—Some very useful publications, notably the following, have been registered under this head:—

- (a) *Shrkh-i-Sullam Bahr-ul-'Ulum ma'-i-Minlúyat*.—A commentary of a standard Arabic work on logic.
- (b) *Yog Wáshisht Bháshá*.—A Hindí translation, lithographed in the Gurmukhí character, of the chapters on Vairág (renunciation), and Mumoksh (search after salvation) of the well-known Sanscrit work which is ascribed to the venerable ancient poet Bálmík. The work is mostly read by orthodox Hindús and Sikhs.

- (c) *Ta'lim-ul-Khisál, talim-ul-Akhláq, Ta'lim-ul-Intizám*.—A series of three books by the well-known Maulaví Muhammad Zaká Ullá, of Delhi. They are a very valuable addition to Urdú literature. All are moral readers, based chiefly on the writings of Smiles. The first-named book shows how character is formed and developed, and how good habits and pleasing manners can be acquired. The next is about man's noble nature, and his obligations to himself, to society, and to God. *Ta'lim-ul-Intizám*, the last in the series, treats of sanitary science and economy, by attending to which a man, however poor, can hope to get on well through life.

Religion.—No less than 395 publications, including 291 original works, 80 re-publications, and 24 translations, were received during the year.

The different faiths professed are thus represented—

Muhammadan	.	.	.	.	.	.	.	.	.	217
Christian	.	.	.	.	.	.	.	.	.	62
Sikh	.	.	.	.	.	.	.	.	.	41
Arya	.	.	.	.	.	.	.	.	.	27
Hindú	.	.	.	.	.	.	.	.	.	21
Brahmo	.	.	.	.	.	.	.	.	.	17
Jain	.	.	.	.	.	.	.	.	.	5
Kabír Panth	.	.	.	.	.	.	.	.	.	2

Besides purely religious books, a large number consists of those on religious controversies which are kept alive by the parties interested.

The following seem to call for notice—

- (a) *Who wrote the Puráns?*—A small pamphlet, in which the author attempts to show by arguments that the Puráns were not written by the sage Viyása, to whom they are ascribed; but by some other persons who flourished much later.
- (b) *The Defence of Manú against the calumny of Christian priests*.—A reply to a pamphlet entitled *Manava Dharma Shástra*, etc., in which the Code of Manú was adversely criticised by a Missionary. An attempt has been made to show by comparing passages from the Bible and the Code that the latter is superior in respect of religious and moral teaching.
- (c) *The Doctrine of Re-incarnation*.—In this work the author tries to support the law of transmigration of souls by quoting copiously from Louis Figuier's *Day After Death*, and other authorities on the subject.
- (d) *True Manhood*.—The author portrays the requisites of true manhood, illustrating the subject by references to some of the celebrated individuals of different ages and countries.
- (e) *Dropatí Ardánt púja khandan británt*.—In Hindí, by a Jainí. Condemns the worship of Aribant through the medium of an image.
A list is appended showing what deeds are highly sinful and what exceedingly meritorious.
- (f) *Jap Jé*.—Verses by the 10th Gurú recounting the praises and attributes of God. A number of devotional songs have also been included. The general get-up of this book is creditable to Bhái Basant Singh, the editor.
- (g) *Injíl Marqas Panjábí bolí vich*.—St. Mark's bible, translated into idiomatic and easy Panjábí; is beautifully lithographed.
- (h) *Kabír Manshúr* in Urdú.—A voluminous book, describing the life, doings, and teachings of Kabír, a well-known saint of Benares. The author, a follower of Kabír, has striven to deify the latter, and to show to the world that it was he who appeared from time to time to the great prophets and reformers of all ages and countries for the amelioration of mankind.
- (i) *Táid-i-Muhammad wal Qurán*.—An Urdú translation of an apology for Muhammad and the Qurán by John Davenport, in which an attempt has been made to defend the prophet of Islám and the Qurán from attacks made on them by Christians. The author's comparison of the justice, veracity, and religious

tolerance of Moslems and Christians, includes some remarks on the treatment of the Indian subjects and Native States which are likely to lower the English in the eyes of the people.

- (j) *Nár-i-Islám, Jild awwal ke pahle áth nambron há majmú'a*.—Religious and moral discourses in connection with Islám, including incidents from the lives of famous religious men. The style is good and the book on the whole is well written.
- (k) *Gurú Nának Parkásh*.—A neatly lithographed Urdú book relating the life of Gurú Nának, with abundant matter on religion and theology.
- (l) *Ána-i-Dil*.—In this very interesting and instructive little book the human heart is compared to a house in which, if the owner is pious, live the Holy Ghost and conscience; but if the possessor is wicked, the tenants are satan and his host—i.e. evil passions reign supreme, driving out virtue.
- (m) *Mundúk opanishad Bhásha Anuwad aur Fiyakhiya Sahit*.—A Hindí translation of the English commentary of the Mundúk Opanishad, by the late Pandit Gurú Datta.
- (n) *Sri Gurú Granth Sahib Ji Ad*.—A new edition of the Sikh Granth, neatly printed and moderately priced. It embraces in it a large collection of devotional songs by the Sikh Gurús, and selected poems and verses from the worke of several Hindú and a few Muhammadan devotees.
- (o) *Sarmáya-i-Sohágan*.—By a well-known Muhammadan reformer, who has made strenuous efforts in uprooting the evil custom of enforced widowhood among Muhammadan Rájputs of the Punjab and the North-West Provinces. This publication contains an account of the large gathering held at Kalánour, where an agreement was drawn up and confirmed in favour of the reform set on foot and vigorously pushed on by the unflinching author.
- (p) *The Conqueror*.—A monthly journal, conducted in English by the Deva Dharma Mission, including articles on various subjects chiefly religious, moral, and social.
- (q) *Risála-i-Jihád ya'ní Lín-i-Muhammadi kí Bunyád*.—A controversial publication by an Arya Samájist, in which the author tries to show, by quoting from the Qurán and other religious works of the Muhammadans, that the latter spread their religion with the sword and spared no one who refused to embrace Islám.
- (r) *Majmú'a-i-Qasíd, Hissa-i-Awwal*.—A collection of Arabic poems by 'Abdul Qádir Gilání, a Muhammadan saint of note, together with directions to recite them for the attainment of temporal and spiritual good. Explanatory notes in Persian and Urdú are added for the use of the reader.

Science (Mathematical and Mechanical).—Most of the publications received are educational. The following deserve mention:—

- (a) *Mahájani kí Dúsrí Kitáb*.—Designed to teach the way of keeping accounts according to the native method pursued by baniás, shopkeepers, and bankers in the province.
- (b) *Hisdáb ke Mashqá Sawálat*.—Brief explanations of the principles and rules of arithmetic, and a collection of exercises, Middle and Entrance Examination papers.
- (c) *Makhsan-i-Jabríyah*.—Algebraical rules up to equations, together with a large number of examples and exercises useful to school students.
- (d) *The Indian Architect*.—A monthly Urdú Journal of Civil Engineering and Building. Short lives of great engineers are sometimes given for amusement and instruction.
- (e) *Lessons in the Mechanical Powers*.—This little book contains a number of lessons in English on the mechanical powers, a knowledge of which is necessary for the Punjab University Entrance Examination. The language is simple and the arrangement and selection of lessons judicious.

Science (Natural and other).—Only 5 publications were registered during the year. Of these, the following are worthy of notice:—

- (a) *Ilidáá likchar Qúwwat-i-Miqnátisi par*.—An Urdú translation of John Tyndall's lecture on magnetism. The subject is very interesting, and the translation is

simple and easy language has rendered the work so readily intelligible to ordinary students that the publication is likely to find a large number of readers.

(b) *Practical Hints on Electricity*.—Fractional and Voltaics for schools. Valuable hints to assist teachers in using apparatus for illustrating lessons on electricity.

(c) *A Course of Practical Analytical Chemistry*.—A collection of lecture notes to supply the want of a text-book of practical and analytical chemistry for the Assistant Surgeon Class of the Lahore Medical College, by Dr. Tarleton Young.

Voyages and Travels.—Of the two books received the following deserves mention as being the only instance approaching the requirements of this important but neglected department of literature:—

Roz Nāma-i-Siyahat-i-Kashmir.—A diary of a trip from Kapúrthāla to Kashmir by the Mahārāja of Kapúrthāla, containing an interesting description of the route to, and the scenery of, the Happy Valley.

LAHORE;
The 16th February 1893. }

SÁLÁ RAM KISHAN,
Registrar, Education, Department, Punjab.

GENERAL STATEMENT OF PUBLICATIONS REGISTERED IN THE PUNJAB,
UNDER ACT XXV OF 1867, DURING THE YEAR 1892.

SUBJECTS	ORIGINAL WORKS.		Republications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
Art	2	...	...	...	2	...	2	2
Biography	14	...	2	2	14	...	18	18
Drama	10	...	5	...	15	...	15	15
Fiction	13	...	2	8	23	...	23	23
History	12	3	1	1	17	7	10	17
Language	80	41	26	14	161	161	...	161
Law	77	...	2	20	99	...	99	99
Medicine	43	4	3	11	61	5	56	61
Miscellaneous	136	36	16	46	234	89	145	234
Poetry	233	20	114	1	368	9	359	368
Politics	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	10	...	...	...	10	5	5	10
Religion	272	19	80	24	395	1	394	395
Science (Mathematical and Mechanical)	41	25	3	3	72	64	8	72
Science (Natural and other)	4	...	...	1	5	4	1	5
Voyages and Travels	2	...	...	...	2	...	2	2
TOTAL	950	148	254	131	1,483	345	1,138	1,483

English.

Biography	5	...	...	...	5	...	5	5
Fiction	2	...	...	...	2	...	2	2
Fiction	2	3	...	...	5	5	...	5
Language	2	...	...	...	20	...	20	20
Law	20	...	...	...	20	...	20	20
Law	4	...	...	...	4	1	3	4
Medicine	4	...	...	1	4	...	...	4
Medicine	10	4	2	1	17	7	10	17
Miscellaneous	10	4	2	1	17	7	10	17
Philosophy (including Mental and Moral Science)	1	...	...	...	1	1	...	1
Philosophy (including Mental and Moral Science)	1	...	...	...	1	1	...	1
Religion	26	...	1	...	27	...	27	27
Religion	26	...	1	...	27	...	27	27
Science (Mathematical and Mechanical)	3	...	...	...	3	3	...	3
Science (Mathematical and Mechanical)	3	...	...	...	3	3	...	3
Science (Natural and other)	2	...	...	...	2	2	...	2
TOTAL	75	7	3	1	86	19	67	86

Arabic.

History . . . . .	...	1	...	...	1	...	1	1
History . . . . .	...	1	...	...	1	...	1	1
Language	4	...	11	...	15	15	...	15
Language	4	...	11	...	15	15	...	15
Philosophy (including Mental and Moral Science)	3	...	...	...	3	1	2	3
Philosophy (including Mental and Moral Science)	3	...	...	...	3	1	2	3
Religion	14	...	14	...	28	...	28	28
Religion	14	...	14	...	28	...	28	28
Science (Natural and other)	1	...	...	...	1	...	1	1
Science (Natural and other)	1	...	...	...	1	...	1	1
TOTAL	22	1	25	...	48	16	32	44

Hindi.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
Drama	2	...	2	...	4	...	4	4
Fiction . . . . .	...	...	1	...	1	...	1	1
Language	6	4	1	5	16	16	...	16
Medicine	4	...	...	2	6	1	5	6
Miscellaneous	4	...	...	1	5	...	5	5
Poetry	20	1	12	...	33	...	33	33
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Religion	7	...	3	1	11	...	11	11
Science (Mathematical and Mechanical)	2	...	...	...	2	2	...	2
TOTAL	46	5	19	9	79	19	60	79

Kashmiri.

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

Panjabi.

Biography	2	...	...	...	2	...	2	2
Fiction . . . . .	...	...	...	1	1	...	1	1
History	1	...	...	...	1	...	1	1
Language	5	...	4	4	13	13	...	13
Medicine	3	...	1	2	6	1	5	6
Miscellaneous	2	...	1	5	8	4	4	8
Poetry	131	10	73	1	215	1	214	215
Religion	43	...	16	...	59	...	59	59
Science (Mathematical and Mechanical)	2	...	...	1	3	3	...	3
TOTAL	189	10	95	14	308	22	286	308

Pakhto.

Poetry	5	2	...	...	7	...	7	7
Religion	3	1	...	...	4	...	4	4
TOTAL	8	3	...	...	11	...	11	11

Persian.

Language	4	9	4	...	17	17	...	17
Medicine	2	...	...	...	2	...	2	2
Miscellaneous	1	1	...	...	2	2	...	2
Poetry	7	...	7	...	14	6	8	14
Religion	17	1	1	...	19	...	19	19
TOTAL	31	11	12	...	54	25	29	54

Sindhi.

Drama	1	...	...	...	1	...	1	1
Fiction . . . . .	...	...	...	2	2	...	2	2
History	2	...	1	...	3	3	...	3
Miscellaneous	2	...	1	...	3	1	2	3
Poetry	5	...	4	...	9	...	9	9
Religion	3	...	...	...	3	...	3	3
TOTAL	13	...	6	2	21	4	17	21

Takri.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
Religion	1	...	...	...	1	...	1	1
TOTAL	1	...	...	...	1	...	1	1

Urdú.

Art	2	...	...	...	2	...	2	2
Biography	7	...	2	2	11	...	11	11
Drama	7	...	3	...	10	...	10	10
Fiction	11	...	1	5	17	...	17	17
History	7	3	...	1	11	4	7	11
Language	42	18	5	1	66	66	...	66
Law	57	...	2	20	79	...	79	79
Medicine	29	4	2	7	42	2	40	42
Miscellaneous	110	31	12	39	192	74	118	192
Poetry	40	4	11	...	55	...	55	55
Politics	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	5	...	...	...	5	3	2	5
Religion	116	14	37	20	187	...	187	187
Science (Mathematical and Mechanical)	33	25	3	2	63	55	8	63
Science (Natural and other)	1	...	...	1	2	2	...	2
Voyages and Travels	2	...	...	...	2	...	2	2
TOTAL	470	99	78	98	745	206	539	745

Sanscrit.

Language	1	...	...	...	1	1	...	1
Poetry	1	...	...	...	1	...	1	1
Religion	5	...	...	...	5	...	5	5
TOTAL	7	...	...	...	7	1	6	7

Arabic-Panjábi.

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

Arabic-Urdú.

Miscellaneous	1	...	...	...	1	...	1	1
Religion	18	1	1	1	21	...	21	21
TOTAL	19	1	1	1	22	...	22	22

Arabic-Persian and Persian-Arabic.

Religion	6	2	3	...	11	1	10	11
TOTAL	6	2	3	...	11	1	10	11

Arabic-Pashto.

Religion	2	...	...	...	2	...	2	2
TOTAL	2	...	...	...	2	...	2	2

Panjábi-Urdú.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
Medicine	1	...	...	...	1	...	1	1
Poetry	5	...	2	...	7	...	7	7
TOTAL	6	...	2	...	8	...	8	8

Panjábi-Hindí and Hindí-Panjábi.

Poetry	5	2	1	...	8	...	8	8
TOTAL	5	2	1	...	8	...	8	8

English-Urdú.

Language	9	7	...	1	17	17	...	17
TOTAL	9	7	...	1	17	17	...	17

Persian-Panjábi and Panjábi-Persian.

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

Persian-Sindhi.

Language	1	...	...	...	1	1	...	1
TOTAL	1	...	...	...	1	1	...	1

Persian-Urdú and Urdú-Persian.

Language	3	...	...	...	3	3	...	3
Poetry	4	...	...	...	4	...	4	4
TOTAL	7	...	...	...	7	3	4	7

Hindí-Urdú.

Miscellaneous . . . . .	...	...	1	...	1	1	...	1
Poetry	4	1	2	...	7	...	7	7
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
TOTAL	5	1	3	...	9	2	7	9

Sanskrit-Urdú.

Religion	1	...	...	...	1	...	1	1
TOTAL	1	...	...	...	1	...	1	1

Sanskrit-Hindí and Hindí-Sanskrit.

History	1	...	...	...	1	...	1	1
Language . . . . .	...	...	...	2	2	2	...	2
Religion	4	...	1	1	6	...	6	6
TOTAL	5	...	1	3	9	2	7	9

Paslo-Urdú.

SUBJECTS.	ORIGINAL WORKS.		Republ . . .	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
Language	2	...	...	...	2	2	...	2
TOTAL	2	...	...	...	2	2	...	2

Arabic-Urdú-Panjábbí.

Religion	1	...	...	...	1	...	1	1
TOTAL	1	...	...	...	1	...	1	1

Arabic-Persian-Urdú and Urdú-Persian-Arabic.

Language	1	...	1	...	2	2		2
Religion	6	...	1	...	7	...	7	7
TOTAL	7	...	2	...	9	2	7	9

Persian-Urdú-Panjábbí.

Poetry	1	...	...	...	1	...	1	1
TOTAL	1	...	...	...	1	...	1	1

Hindí-Urdú-Panjábbí.

Poetry	2	...	...	...	2	...	2	2
TOTAL	2	...	...	...	2	...	2	2

Arabic-Persian-Hindí.

Poetry	1	...	...	...	1	...	1	1
TOTAL	1	...	...	...	1	...	1	1

English-Persian-Urdú.

Miscellaneous	4	...	...	...	4	...	4	4
TOTAL	4	...	...	...	4	...	4	4

English, Persian, Urdú, Sanscrit, and Hindí.

Miscellaneous	1	...	...	...	1	...	1	1
TOTAL	1	...	...	...	1	...	1	1

CENTRAL PROVINCES.

From C. E. B. CRITCHLEY, Esq., Assistant Secretary to the Chief Commissioner, Central Provinces, to the Secretary to the Government of India,—No. 535, dated Nagpur, the 24th January 1893.

I am directed, in accordance with the instructions contained in Home Department Resolution No. 1—460, dated the 12th September 1882, to submit four 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, during the year 1892.

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 1892.

English Language.

SUBJECT.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educa-tional.	Non-educational.	TOTAL.
	First edition.	New edition.						
Law	1	...	...	...	1	...	1	1

Maráthí Language.

Fiction	1	...	...	...	1	...	1	1
Poetry	1	...	...	...	1	...	1	1
Religion	1	...	...	...	1	...	1	1

Hindí Language.

Religion	1	...	...	...	1	...	1	1
Science (Natural and other)	1	1	1	...	1
Fiction	1	1	...	1	1

Hindí and English.

Language	1	1	1	...	1
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Summary of contents of statements showing analysis of Publications registered in the Central Provinces during the year 1892.

SUBJECT.	Language.	Contents.
Law	English	The Central Provinces Civil Courts Act, No. XVI of 1885.
Fiction	Maráthí	Rupson and Chandra Kala.
Religion	Ditto	Gotra Ghatita.
Poetry	Ditto	Sugriva Shatak (being a poetical miscellany of one hundred stanzas).
Religion	Hindí	"Bhrama Mochan Bramh Bilas," religious instruction.
Science (Natural and other)	Ditto	"Object Lessons," or Padarth Mala, Part II.
Fiction	Ditto	Prem Sundar Natak.
Language	Hindí and English	"Elementary Lessons on English Composition," prepared on Dr. Arnold's plan, in Hindí and English.

NAGPUR;
The 24th January 1893.

C. E. B. CRITCHLEY,
Assistant Secretary to the Chief Commissioner,
Central Provinces.

BURMA.

From F. C. GATES, Esq., I.C.S., Junior Secretary to the Chief Commissioner, Burma, General Department, to the Secretary to the Government of India, Home Department, No. 497-3 B-2, dated Rangoon, the 17th February 1893.

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 analyses of publications registered in this province during the year 1892, under Act XXV of 1867, as amended by Act X of 1890.

2. Sixty-six publications, of which 6 were printed at Mandalay, were registered during the year against 176 in 1891 and 149 in 1890. Classified according to language, there were 4 publications in English, 34 in Burmese, 8 in Karen, 12 in Pali-Burmese, 5 in English-Burmese, and one each in English, Karen, French and Shan. Classified according to their subject-matter, there were one each under "Drama, History, Law, and Science (Mathematical)," 28 under "Religion," 21 under "Poetry," 6 under "Miscellaneous," and 7 under "Language," or, according to another mode of classification, there were 9 of an educational and 57 of a non-educational character.

3. Of these publications the only work deserving of notice is "Mandalay Yadanabôn-maha-yazawin," which is a history of the reigns of Mindôn and Thebaw.

Analysis of Publications in the English Language registered in Burma during the year 1892.

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

Analysis of Publications in the Burmese Language registered in Burma during the year 1892.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	1	...	1	1
Drama	1	...	...	...	...	...	...	1
Fiction . . . . .	...	...	...	...	1	...	1	1
History	1	...	...	1	3	2	1	3
Language	1	...	...	...	1	...	1	1
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	2	...	2	...	2	2
Miscellaneous	11	...	10	...	21	...	21	21
Poetry . . . . .	...	...	...	...	...	...	...	...
Politics . . . . .	...	...	...	...	...	...	...	...
Philosophy	2	...	1	2	5	...	5	5
Religion . . . . .	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels . . . . .	...	...	...	...	...	...	...	...
TOTAL	18	...	13	3	34	2	32	34

Analysis of Publications in the Karen Language registered in Burma during the year 1892.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educa-tional.	Non-educational.	TOTAL.
	First edition.	New edition.						
Arts
Biography
Drama
Fiction
History
Language
Law
Medicine
Miscellaneous
Poetry
Politics
Philosophy
Religion	4	...	...	4	8	...	8	8
Science (Mathematical and Mechanical)
Science (Natural and other)
Voyages and Travels
TOTAL	4	...	...	4	8	...	8	8

Analysis of Publications in the Pali and Burmese Languages registered in Burma during the year 1892.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama . . . . .	...	...	...	...	...	...	...	...
Fiction . . . . .	...	...	...	...	...	...	...	...
History . . . . .	...	...	...	...	...	...	...	...
Language . . . . .	...	...	...	...	...	...	...	...
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous . . . . .	...	...	...	...	...	...	...	...
Poetry . . . . .	...	...	...	...	...	...	...	...
Politics . . . . .	...	...	...	...	...	...	...	...
Philosophy . . . . .	...	...	...	...	...	...	...	...
Religion	8	1	3	...	12	1	11	12
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels . . . . .	...	...	...	...	...	...	...	...
TOTAL	8	1	3	...	12	1	11	12

Analysis of Publications in the English and Burmese Languages registered in Burma during the year 1892.

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

Analysis of Publications in the English and Karen Languages registered in Burma during the year 1892.

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

Analysis of Publications in the French Language registered in Burma during the year 1892.

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

Analysis of Publications in the Shan Language registered in Burma during the year 1892.

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

General Analysis of Publications registered in Burma during the year 1892.

SUBJECTS.	ORIGINAL WORKS.		Re- publi- cations.	Transla- tions.	TOTAL	Educa- tionnl.	Non- educa- tional.	TOTAL.
	First edition.	New edition.						
Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama	1	...	...	...	1	...	1	1
Fiction . . . . .	...	...	...	...	...	...	...	...
History	1	...	...	...	1	...	1	1
Language	4	...	2	1	7	6	1	7
Law	1	...	...	...	1	...	1	1
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous	2	...	4	...	6	1	5	6
Poetry	11	...	10	...	21	...	21	21
Politics . . . . .	...	...	...	...	...	...	...	...
Philosophy . . . . .	...	...	...	...	...	...	...	...
Religion	16	1	4	7	28	1	27	28
Science (Mathematical and Mechanical)	...	...	1	...	1	1	...	1
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels . . . . .	...	...	...	...	...	...	...	...
TOTAL	36	1	21	8	66	9	57	66

ASSAM.

From F. C. DAUKES, Esq., Secretary to the Chief Commissioner of Assam, to the Secretary to the Government of India, Home Department,—No. $\frac{17 \text{ Regn.}}{8403}$, dated Shillong, the 8th February 1893.

I am directed to forward, for the information of the Governor General in Council, a copy of letter No. 2, dated the 31st January 1893, from the Officiating Director of Public Instruction and Registrar of Books, Assam, submitting the annual report and analysis of publications registered during the year 1892, under Act XXV of 1867, as modified by Act X of 1890.

From M. PROTHERO, Esq., M.A., Officiating Director, Public Instruction, Assam, and Registrar of Books, to the Secretary to the Chief Commissioner, Assam,—No. 2, dated Shillong, the 31st January 1893.

I have the honour to submit herewith a statement in the form prescribed by the Government of India for the publications registered in the Province of Assam during the year 1892, under the provisions of Act XXV of 1867, as modified by Act X of 1890, from which it will be seen that 19 works were registered during the year of report against 31 in the preceding year, showing a decrease of 12 books. Of the 19 books registered during the year, 10 are educational and 9 non-educational. Of the original works, 14 are of first edition and 5 of new edition. The number of copies of educational works decreased from 17,500 in 1891 to 10,500 in 1892, and the number of non-educational works issued in the year of report was 4,400 against 6,750 in the preceding year.

2. The publications registered during the year 1892 come under the following heads;—

1. Fiction	3
2. Law	2
3. Language	10
4. Religion	3
5. Miscellaneous	2
	—
	19
	—

3. As the publications are now supplied free of cost according to Act X of 1890, no statement of expenditure is submitted.

4. No copyright of books was registered during the year under report.

5. In accordance with the instructions contained in the Government of India, Home Department, Resolution No. 1-463, of the 12th September 1882, a separate statement of each of the Bengali, Assamese, Sanscrit languages, and two for bi-lingual combination, is herewith submitted.

6. No periodicals were registered in the Province of Assam during the year 1892.

7. No books were catalogued during the first quarter of the year, the three-quarterly catalogues of books, *viz.* for the second, third, and fourth quarters registered are appended to this report.

Analysis of publications registered in Assam, under Act XXV of 1867, during the year 1892.

SUBJECTS.	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.		REMARKS.
	1891.	1892.	1891.	1892.	1891.	1892.	1891.	1892.	
1. Law	1	...	1	2	...	...	...	...
2. Science (Mathematical and Mechanical) .	1	...	...	...	...	...	...	...
3. Poetry . . . . .	...	...	3	...	...	...	...	...
4. Religion . . . . .	...	...	1	1	2	1	3	1	
5. Fiction . . . . .	...	...	2	2	...	...	...	...
6. Language . . . . .	...	...	12	8	...	...	4	2	
7. Miscellaneous . . . . .	...	...	1	2	...	...	...	...
TOTAL	2	...	20	15	2	1	7	3	
Original works	First edition	2	...	11	11	2	1	6	3
		New edition	9	4	1
TOTAL	2		...	20	15	2	1	7	3
Educational work	1	...	13	8	...	...	4	2	
Non-educational work	1	...	7	7	2	1	3	1	
TOTAL	2	...	20	15	2	1	7	3	

Abstract of the Subject.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educa-tional.	Non-educational.	TOTAL.
	First edition.	New edition.						
Religion	3	...	...	...	3	...	3	...
Miscellaneous	2	...	...	...	2	...	2	...
Fiction	2	...	...	...	2	...	2	...
Law	2	...	...	...	10	10	...	...
Language	5	5	...	...	...	...	...	...
TOTAL	14	5	...	...	19	10	9	...

Bengali Language.

Fiction	2	...	...	...	2	...	2	...
Language	4	4	...	...	8	8	...	...
Law	2	...	...	...	2	...	2	...
Miscellaneous	2	...	...	...	...	...	...	...
TOTAL	10	4	...	...	14	8	6	...

Assamese Language.

SUBJECT.	ORIGINAL WORKS.		Re-publications.	Trans-lation.	TOTAL.	Educa-tional.	Non-educational.	TOTAL.
	First edition.	New edition.						
Religion	1	1	...	1	...

Sanscrit Language.

Religion	1	1	...	1	...
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Bi-lingual Language (Bengali and Sanscrit).

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

Bi-lingual Language (English and Bengali).

Language	1	1	1
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M. PROTHERO,
*Officiating Director of Public Instruction
 and Registrar of Books, Assam.*

MYSORE.

From Resident in Mysore, to the Secretary to the Government of India, Home Department, No. 1168, dated Bangalore, the 29th March 1893.

With reference to your letter No. $\frac{19-1150}{1168}$, dated the 13th June 1877, I have the honour to forward the review and analysis of books published in the State of Mysore, and the Civil and Military Station of Bangalore during the year 1892.

General Statement of Publications registered in Mysore during the year 1892.

SUBJECT.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL	Educa-tional.	Non-educational.	TOTAL
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	5	2	6	...	13	...	13	13
Fiction	9	...	8	4	21	1	21	21
History	2	...	...	...	2	1	1	3
Language.	13	4	20	2	39	39	...	39
Law	...	2	...	...	2	...	2	2
Medicine	2	...	...	...	2	...	2	2
Miscellaneous	4	2	...	1	7	...	7	7
Poetry	6	4	12	...	22	2	20	22
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	2	3	...	...	5	...	5	5
Religion	47	...	16	4	67	...	67	67
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
Science (Natural and other)	2	1	2	...	5	5	...	5
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	93	18	64	11	186	48	138	186

Analysis of Publications registered in Mysore during the year 1892 in the English Language.

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

Kanara.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	4	2	6	...	12	...	12	12
Fiction	6	...	8	4	18	...	18	18
History	2	...	...	...	3	1	1	2
Language	13	3	6	...	22	22	...	22
Law	...	2	...	...	2	...	2	2
Medicine	1	...	...	...	1	...	1	1
Medicine	3	1	...	1	5	...	5	5
Miscellaneous	5	4	8	...	17	2	15	17
Poetry	...	...	...	...	...	...	...	...
Politics	1	2	...	...	3	...	3	3
Philosophy (including Mental and Moral Science)	10	...	12	3	25	...	25	25
Religion	1	...	...	...	1	1	...	1
Science (Mathematical and Mechanical)	1	...	...	...	5	5	...	5
Science (Natural and other)	2	1	2	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	48	15	42	8	113	81	52	113

Analysis of Publications registered in Mysore during the year 1892 in the Telugu language.

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

Urdu Language.

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

Sanskrit Language.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama	1	...	...	...	1	...	1	1
Fiction	1	...	...	...	1	...	1	1
History . . . . .	...	...	...	...	...	...	...	...
Language . . . . .	...	...	11	...	11	11	...	11
Law . . . . .	...	...	...	...	...	...	...	...
Medicine . . . . .	...	...	...	...	...	...	...	...
Miscellaneous . . . . .	...	...	...	...	...	...	...	...
Poetry	1	...	4	...	5	...	5	5
Politics . . . . .	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	...	...	...	...	...
Religion	18	...	4	...	22	...	22	22
Science (Mathematical and Mechanical) . . . . .	...	...	...	...	...	...	...	...
Science (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Voyages and Travels . . . . .	...	...	...	...	...	...	...	...
TOTAL	21	...	19	...	40	11	29	40

Sanskrit and Kanara Languages.

Arts . . . . .	...	...	...	...	...	...	...	...
Biography . . . . .	...	...	...	...	...	...	...	...
Drama	2	...	...	...	2	...	2	2
Fiction . . . . .	...	...	...	...	...	...	...	...
History . . . . .	...	...	...	...	...	...	...	...
Language . . . . .	...	...	2	...	2	2	...	2
Law . . . . .	...	...	...	...	...	...	...	...
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	1	1	...	...	2	...	2	2
Poetry . . . . .	...	...	...	...	...	...	...	...
Politics . . . . .	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Religion	15	...	...	1	16	...	16	16
Science (Mathematical and Mechanical) . . . . .	...	...	...	...	...	...	...	...
Science (Natural and other) . . . . .	...	...	...	...	...	...	...	...
Voyages and Travels . . . . .	...	...	...	...	...	...	...	...
TOTAL	20	1	2	1	24	2	22	24

Sanscrit and Telugu Languages.

SUBJECT.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
Arts
Biography
Drama
Fiction
History
Language
Law
Medicine
Miscellaneous
Poetry
Politics
Philosophy (including Mental and Moral Science)	1	...	...	1	...	1	1
Religion	3	...	...	...	3	...	3	3
Science (Mathematical and Mechanical)
Science (Natural and other),
Voyages and Travels
TOTAL	3	1	...	...	4	...	4	4

English, Kanara, Tamil, Telugu, and Hindustani Languages.

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

Review and Analysis of Publications in Mysore for the year 1892.

The total number of publications catalogued in 1892, was 186, or two more than in 1891. Of these, 168 were books and 18 were periodicals. The average number of publications for the five years, from 1887 to 1891, was 146.

2. Classified according to languages, the publications of 1892 are as follow :—

I.—English	2
II.—Vernaculars spoken in the province—	
Kanara	113
Telugu	1
Urdu	1
Total	115
III.—Indian Classical language—	
Sanskrit	40
IV.—More than one language—	
Sanskrit and Kanara	24
Sanskrit and Telugu	4
English, Kanara, Tamil, Telugu, and Hindustani	1
Total	29
GRAND TOTAL	186

3. The following table shows the number of publications in 1890, 1891, and 1892, under the heads of "Original Works," "Re-publications," and "Translations"—

	1890.	1891.	1892.
Original Works	101	114	111
Republications	78	57	64
Translations	14	13	11
TOTAL	193	184	186

4. The publications designed for the purposes of education were 48, and the non-educational publications were 138.

5. Under the heads of *Arts, Biography, Politics, and Voyages and Travels* there were no publications during the year.

6. *Drama*.—Under the head of *Drama* there were 13 publications, one of which is in Sanscrit and the rest in Kanara. The Sanscrit drama is an edition of Bhavabhuti's *Uttaramacharitra*, with a commentary by Veeraraghavacharya. This drama is considered to be the best production of Bhavabhuti. The plot, is taken from the *Rámáyana*, and has reference to the latter part of Ráma's life after his return to Ayodhya from banishment. In the volume containing *Uttaramacharitra* is also published the text of another play, called *Vasantikaparinaya*, written by Sathakopa Yatiswara. It treats of the marriage of Yasantika, daughter of Suraswa, a hunter. The dramas in Kanara are in the form of *Yakshaganas*, or light dramatic compositions, of little or no literary merit, suited to the tastes of the rustic population. Three of them appear to have been written during the year. They are all based on the episodes of the *Mahabharata* and the *Rámáyana*.

7. *Fiction*.—Under the head of *Fiction* there were 21 publications. The most important are *Karnataka Kadambari, Part I, Abhinava Kadambari* and Bamsappa Sastree's *Damayanti Swayamwara*. The first-named book is a Kanara version, partly in prose and partly in verse, of Banabhatta's romance of the same name by Nagavarma, a famous Jain scholar, grammarian and poet, who lived in the twelfth century, and who is best known for his work on Kanara prosody, called *Nagavarmachandees*. *Karnataka Kadambari* is edited by B. Mallappa, Head Master of the Government Kanara School, Mysore, who is well known for his scholarly knowledge of old Kanara. *Abhinava Kadambari* is a Sanscrit champu work by a pandit of the name of Yelandur Srikanta Sastri, who reproduces the story of Banabhatta's work in his own language.

Damayanti Swayamwara is a champu work in Kanara, composed by Basavappa Sastri, a well-known scholar of Mysore, who has translated Kalidasa's *Sakuntala* into Kanara. It treats of the marriage of Nala to *Damayanti*. The work possesses great literary merit. Under the same head have been brought the Kanara prose versions of the *Sabha Parva, the Santi Parva* and the *Aranya Parva* of the *Mahabharata*. These are written in a learned style and afford interesting reading to the general public of Mysore. The other works under this head are not of much importance.

History.—Under the head of *History* is catalogued a *School History of India* in Kanara.

Language.—There were 39 publications under the head of *Language*, all designed for educational purposes. Two of them are English translations of the Kanara text prescribed for the Matriculation Examination of 1892. Twenty-two of the publications are in Kanara. Four of these are compilations of notes on text-books prescribed for the Matriculation and Lower Secondary Examinations of 1892, 4 are of the nature of glossaries of difficult words and phrases occurring in elementary reading-books, and 6 of the books are Kanara First Books. Under the same head are 9 reprints of *Amarakosha*, a book of inflections of Select Sanscrit words, a Sanscrit story intended for the use of beginners and eight monthly issues of a periodical called *Kavyamanjari*, in which are published for the first time old Kanara works, both in poetry and prose. The editors propose to publish the text of many Kanara works of which they possess manuscripts.

Law.—Under the head of *Law* were published a reprint of the Kanara translation of the Indian Penal Code and a Kanara pamphlet on some points of Hindú Law of Marriage.

Medicine.—Under *Medicine* were published a Kanara Manual of Vaccination by Mr. K. M. Appaiya, L.M.S., and a Kanara work on medicine compiled from Sanscrit works by a pandit.

Miscellaneous.—Under the head of *Miscellaneous* have been grouped 7 books on omens, divination, and other superstitious beliefs.

Poetry.—Under the head of *Poetry*, besides reprints of Juimini Bharata, a popular Kanara epic, and the Mégha Sandesa of Kalidasa, was published the Hamsa Sandesa, a poem composed on the plan of Kalidasa's Mégha Sandesa, by Nigamanta Desikachar. The poem is annotated by the present Swami of the Parakal Mutt at Mysore. It is much inferior in literary merit to Kalidasa's poem. The subject of the poem is a message sent by Rámá to Sitá, who was at Lanka, assuring her that he would rescue her from the hands of Rávana soon. A Kanara poem, called Ambika Vijaya, was published, apparently for the first time. It is composed by Ranganatha, a Bráhmín pandit, who is said to have lived about 300 years ago. The subject is the fight of Ambika, consort of Siva, with the demon Raktabijasura, and her victory over him. The remaining works are not of much importance, being chiefly reprints of songs sung on occasions of marriage and other ceremonies, or school text-books.

Philosophy.—The publications under the head of *Philosophy* consist of a work on the Advaita doctrines, and four books containing moral and religious maxims drawn from the Puránas and other sacred works.

Religion.—Of the publications coming under *Religion*, 6 relate to Jainism, 4 to Christianity, and 57 to Hinduism, including Vira-Saivism. Looking at the contents of these, we find that 25 of them are praises or descriptions of Vishnu, Siva, and other deities, or of saints or shrines; 2 reproduce portions of Yajurvéda; 8 contain rules regulating the daily religious practices or observances of the different sects of Hindús or descriptions of rites to be performed in certain months of the year. Parasara Madhaviya Dharma Sutra is worthy of mention. It is a translation into Kanara of the sacerdotal laws of Parasara, and deals with the Prayaschitta kanda, or expiratory ceremonies. A small book, called Tatva Sarakhya Bala Bodhini, is an attempt to impart to children elementary instruction in Hindú religion. In the Visvakarma Kulabhu-Shanam the Panchalas claim identity with the Bráhmíns. A small pamphlet, named Daiva-paradha Nirodhini, denounces offences committed by trustees in regard to charitable and religious endowments, chiefly of temples. One book takes up the question of widow marriage and cites authorities against it. The Vecra-Saiva Matha Prakasika, of which 8 numbers were issued during the year, expounds the doctrines of Vecra-saivism.

Science.—Under *Mathematical Science*, one book gives questions in arithmetic in verse. Under *Natural Science*, one book treats of the elements of geology in Kanara, two books treat of general geography, and two of the geography of Dharwar district. All these books are designed for school use.

Periodicals.—Eight issues of Karnataka Kavyamanjari, Volume I, Nos. 1 to 8, already noticed under the head of *Language*, were published during the year. Ten issues of Vecra-Saiva Matha Prakasika, Volume I, Nos. 7 to 12, and Volume II, Nos. 1 to 4, noticed under the head of *Religion*, were also published. These were the only periodicals published in 1892.

BANGALORE:
The 6th March 1893.

}

H. J. BHABHA
Secretary to the Government of Mysore, in the
Education Department.

ANALYSIS OF PUBLICATIONS REGISTERED IN THE CIVIL AND MILITARY STATIONS
OF BANGALORE DURING THE YEAR 1892.

English Language.

SUBJECT.	ORIGINAL WORKS.		Re-publications.	Trans-lations.	TOTAL.	Educa-tional.	Non-educational.	TOTAL.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	8	...	...	...	8	...	8	3
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
Science (Natural and other)	2	...	...	...	2	...	2	2
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	7	...	...	...	7	1	6	7

Kanarese Language.

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

Tamil Language.

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

COONDAPUR ;
The 9th February 1893.

E. MARSDEN,
Inspector of Schools.

Review and Analysis of Publications registered in the Civil and Military Station of Bangalore during the year ending the 31st December 1892.

Nine books were published during the year, of which 7 were in English, 1 in the vernacular spoken in the province, and 1 in Tamil.

Divided according to subjects there were—

Law	3
Science (Mathematical)	1
Science (Natural and other)	2
Biography	1
History	1
Miscellaneous	1

Out of these 2 were educational and the rest non-educational.

E. MARSDEN,
Inspector of Schools.

COORG.

From—MAJOR C. W. RAVENSHAW, Secretary to the Chief Commissioner of Coorg, to the Secretary to the Government of India, Home Department, No. 52, dated Bangalore, the 16th January 1893.

I am directed to report that the return of publications registered in Coorg for the year 1892 is blank.

HYDERABAD.

From—G. R. IRWIN, Esq., Secretary for Berar to the Resident, Hyderabad, to the Secretary to the Government of India, Home Department, No. 32, dated Hyderabad Residency, the 31st January 1893.

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 1892, was 15, against 11 for 1891.

2. The Statement enclosed contains an analysis of these works, as prescribed in Home Department Resolution No. 1—464, dated the 12th September 1882.

Maráthí Language.

SUBJECT.	ORIGINAL WORKS.		Re-pub-lications.	Transla-tions.	TOTAL.	Educa-tional.	Non-educational.	TOTAL.
	First edition.	New edition.						
Arts
Biography
Drama
Fiction
History
Language
Law
Medicine
Miscellaneous	14	1	...	...	15	7	8	15
Poetry
Politics
Philosophy (including Mental and Moral Science)
Religion
Science (Mathematical and Mechanical)
Science (Natural and other)
Voyages and Travels
TOTAL	14	1	...	...	15	7	8	15

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

1. The Berar School Paper, of which 5 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. Maráthí Geography of Berar is a small departmental book containing description of Berar, and used in the lower classes of the Primary Schools.
3. School Discipline is a small book and contains lectures on the model of those given by Dr. Fitch, Inspector of Training College, England.
4. National Congress is a hand-bill and contains information regarding "the National Congress" of India.
5. Duyan Sangraha, of which 7 numbers have been received, is a monthly magazine, and contains essays, etc., on literary, social, and moral subjects.

AKOLA :
The 7th January 1893. }

S. B. JATAR, B. A.,
Director of Public Instruction, Hyderabad
Assigned Districts.

SELECTIONS
FROM THE
RECORDS OF THE GOVERNMENT OF INDIA,
HOME DEPARTMENT.

No. CCCVI.

HOME DEPARTMENT SERIAL NO. 13.

REPORT
ON
PUBLICATIONS ISSUED AND REGISTERED
IN THE
SEVERAL PROVINCES OF BRITISH INDIA
DURING THE YEAR
1892.



Published by Authority.

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