

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

No. CCOLXI.

HOME DEPARTMENT SERIAL No. 25.

REPORT

ON

PUBLICATIONS ISSUED AND REGISTERED

IN THE

SEVERAL PROVINCES OF BRITISH INDIA,

DURING THE YEAR

1897.



Published by Authority.

CALCUTTA,
OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.
1898.

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PAPERS
REGARDING THE
PUBLICATIONS REGISTERED IN THE DIFFERENT PROVINCES
DURING THE YEAR
1897.

MADRAS.

*Extract from the Proceedings of the Government of Madras in the Educational Department,
—No. 182-3 (Educational), dated the 18th March 1898.*

READ—the following paper :—

From Diwan Bahadur V. KRISHNAMA CHARIYAR, Registrar of Books, to the Director of Public Instruction,
Madras,—No. 42, dated 16th February 1898.

I have the honour to submit the prescribed analysis of publications registered in the Madras Presidency during the calendar year 1897 under Act XXV of 1867. This is the fifteenth annual review of the kind which has been sent out from this office.

2. The total number of works entered in the quarterly catalogues is 951 and does not differ materially from that registered during the previous year, as will be seen from the subjoined classification in a comparative form, under two general heads :—

	1897.	1896.
Books and pamphlets	769	753
Periodicals	182	216
TOTAL	951	969

There is thus an increase of sixteen books and pamphlets and a decrease of about twice that number under the head of periodical literature. The primary reason of the latter result is the delivery of complete bound volumes of certain serial publications and vernacular magazines instead of their monthly parts—an apparently trivial irregularity often due to unforeseen causes. The registering officers concerned, however, have been asked to impress on the printers the importance of punctuality in the transmission of this class of publications.

3. Of the registered works, the linguistic classification below, under three other heads, shows a retrogression in the total number of *original* works, attributable partly to the cause abovementioned and partly to the action of the standing Text-book committee in excluding what are unsuitable from the list of approved text-books for all aided schools in the Presidency:—

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	213	418	36	105	772
Republications	11	66	22	5	104
Translations	1	73	...	1	75
TOTAL	225	557	58	111	951

It will be observed that the proportion of original works in the vernacular languages of this Presidency still greatly preponderates, that the number of translations or vernacular adaptations of classical and foreign works is rising as anticipated last year, and that there is not a wide interval between the totals of republications for the past and preceding years. It is interesting

to note an improvement in the number of works published in English and European languages and of republications of Indian classical works in spite of the literary piracy which, owing to defects in the law of copyright, too often interferes with the efforts of competent scholars to bring out correct or annotated editions of rare if not forgotten manuscript books as explained in my last annual report.

4. The tabular statements showing the classification according to their subject and language are appended to this report; and it is sufficient to notice here only such works as are worthy of attention, taking them in the order of the subjects named in the several statements:—

Art.—The number of industrial and art schools in this part of India being extremely limited and as no technical instruction is imparted to the boy artisans through the medium of books, what claim to be called works on technical subjects must be necessarily meagre. There are two works on Hindu architecture—one of which *Viśva Karma Prakāśika* in Sanskrit, ascribed to Viśva Karma the architect of the Hindu gods, treats of the art of building and the rules to be observed in fixing a building site and selecting timber and other materials; and the other *Vāstu Ratnāvalī*, in Sanskrit prose, contains the substance of several works on the construction of Indian fanes and towers. These two relics of ancient art have their value and are altogether an interesting study of rare Hindu literature on the subject of architecture. The other works in this group are nearly all educational, one of them, *Gānāmritam*, treating of the elements of Hindu music; *Pocket Cookery* containing short recipes in Tamil for preparing different kinds of palatable and wholesome dishes in European households; *Arbhuta Kola Manjari*, a collection of patterns of floor decorations for Hindu girls' schools and homes, with Tamil directions; and *Dressmaking*, in English, compiled from European sources.

Biography.—Compared with last year's figures, the number of biographical works shows a decided advance, and naturally enough the commemoration of the Jubilee of Her Majesty's long reign about the middle of the year under report was the occasion for the issue of an interesting retrospect of the life of *Queen Victoria* in all the vernacular languages. Short biographies of *Telugu Poets*, brief sketches of the Life and Teachings of *Buddha* in Tamil, adapted from Arnold's "Light of Asia," and of *Sankarācharya*, the renowned religious teacher of South India, in English; of *St. Francis Xavier*, in Latin; of P. Joseph Vaz of Goa, who became the Apostle of Ceylon, written in Italian; of William Carey, translator of the Bible into Sanskrit and the father and founder of modern missions; of George Stephenson, the founder of the railway locomotive, in Telugu; of Colbert, the draper's apprentice, who became the prime-minister of France, in Tamil; and a collection of upwards of forty sketches of Indian Protestant Christians in India, with their portraits, and another of the notable Christians in Southern India in particular, published during the year—all these are important contributions to the list of exemplary characters. A monograph on the ancient Tamil authors and their compositions gathered from the poetical literature and the local chronicles of the Tamil country, and a Kanarese version of an interesting account of an Arabian chief named Hātam also appear under this head. A vehement passage occurs in this Canarese book which, if read hurriedly, sounds like a tale of sedition, and might be condemned as such but for the fact that the bulk of the book is unexceptionable, and that it is after all a mere translation of an old Arabic account of some chief who went his way unheeding the clamours around him.

Drama.—Though a falling off is observable in the number of dramatic works, yet judging from the vernacular plays now springing up, the outlook for this class of literature seems to be hopeful. As the most creditable contributions of this modern type may be mentioned the *Sarasāngi* in Tamil based on the plot of Shakespear's *Cymbeline*; *Sivaji*, a historical drama in Telugu; *Chanūrahāsa*, or the Lord of the Fair-forgery in English; and *Kanyā Sulkāmu*, a humorous piece in Telugu and English, exposing the system of demanding a large amount of bride-money in the case of marriages contracted by old men with young girls. One pleasing feature of some of these new productions is that the writers contrive to mingle poetry with prose to satisfy both those who love an elegant prose style and those who are fond of lyrics and songs. Besides the several pieces based on the Hindu legend and romance and dramatised for the Hindu stage, the year has witnessed the publication in the Grandha character of *Nāgānanda Nāīaka* in Sanskrit, an old drama by the celebrated poet Sriharsha—a very desirable edition of a famous classic much loved by Pandits.

Fiction.—A fair progress has been made in the literature of fiction for young and old, alike, both as regards the quantity and quality of the recent additions. The characters in the *Rambles in Imagination*, descriptive of the different phases of humanity, as seen from the wails of a

widow and pains of love and suffering and the trials and triumphs of great and good men, *Gunabhūshani* and *Gūnabhūshani*, in Tamil, which are often bright with spiritual teaching and illustrations of good qualities, the *Mysteries of the World*, and the *Ideals of Truth and Chastity*, as illustrated in the stories of *Harischandra* and *Sāvitrī*, are useful instruments for reproof and approbation. There are several comic stories in the *Chamakkarakathakallolini* in Telugu, and the *Folklore and Mediaval Tales of Southern India* and the like are entertaining to young readers, while the other works in this collection are intended for those who take an interest in the puranic and traditional associations of the country, and therefore likely to have a large circulation in native home libraries.

History.—Although the publications comprised under this head are generally elementary, yet there are some good literary efforts deserving of mention, such as Dr. Pope's *Little Rujah's Primer of Indian History* intended for minor chiefs and zemindars; a *Glorious Reign of Sixty Years* containing copious illustrations, colored portraits and wood-cuts, and a clear succinct narrative in Tamil of Queen Victoria's life and reign and of the marvellous progress witnessed in every direction during the Victorian era, welcomed by all those who are interested in circulating a knowledge of the Queen's virtues and claims to the loyalty and reverence of the people in all parts of the British Empire; *Notes on the Ganapati Chiefs of Orungal* relating to the family history of a dynasty of kings in the Telugu country, based on inscriptions on copper and stone and local chronicles and other pre-historic remains; and a suggestive lecture on the *Study of Indian History* in English, pointing out three classes of authorities by which to test the accuracy of all historical knowledge about India, and drawing attention to economic history and other questions connected with the material wealth of the country, besides awakening an appetite for further study and historical research among college students.

Language.—Among the valuable additions to the group of linguistic works may be noticed — *A Classified Collection of Tamil Proverbs and Precepts*, with English translations divided into families, to show their bearing on the social and domestic life of the Tamil people who quote them; *English-Telugu Dictionary* and *Sabda Ratnāvalī*, two school dictionaries in Telugu; an enlarged edition of a rare Tamil dictionary of 1779, comprising Tamil words with English equivalents, and of which the presentation of the imperative form as the root of Tamil verbs is the chief feature and which maintains its former reputation as a work of reference helpful to foreign students and native scholars alike, and is priced within the range of a modest purse; *Pictorial Play Grammar*, being the first effort ever made to explain to little children the rudiments of Tamil grammar in a series of familiar conversation, and joyful games on the parts of speech thereby smoothening the way to more extended studies, and the whole being written primarily from the parents' and teachers' standpoint, with the avoidance of all technical terms of grammar so as to make the study a pleasure to the smallest pupil; *Vākya Lakshanam*, a new work on the analysis of Tamil sentences on Dr. Morell's plan, having an enormous value in its bearings on parsing and composition—points usually ignored by school grammars of the Tamil language; and a volume of *Latin Texts* intended to familiarize the student with easy poetical pieces as a preparation to pass from the study of Latin prose to poetry. The remaining works in this group consists of poetical and prose *Anthologies*, of Tamil, Telugu, Hindustani and Latin grammars, of translation guides, lectures on *Tamil literature and Dravidian languages*, and of annotated text-books for the University and other examinations, the trade in keymaking being as active as ever among local publishers. There is lastly a new series of Messrs. Macmillan's Vernacular Readers, containing a collection of interesting lessons for the lower classes of schools full of well-arranged information of a precise character chiefly on natural objects, and rendered attractive by good illustrations on the model of the English school-readers of the present day, and each Reader being of moderate size to be read through in the course of a year and otherwise conforming to the requirements of the Grant-in-aid Code.

Law.—The demands of legal practitioners do not seem to be such as to keep up a supply of law books as before, but the following annotated editions are noticeable, besides the *Law Digest and Recorder* in English and the *Madras Police Drill* in Malayalam.—The *Provincial Small Cause Courts Act* and *Succession Certificate Act* with comments, indices of judgments and so forth, *Asti Parivartana Śāsanamu* in Telugu on transfer of property, an improved edition of *Legal Maxims* carefully selected and arranged in order of the topics to which they relate, and illustrated with special reference to the laws in force in British India, *an Analysis of Maine's Ancient Law*, being a collection of notes on the ancient codes and the history of the law of nature and equity, on primitive society and testamentary succession, on the early history of property and contract, and on ancient criminal law.

Medicine.—The publications catalogued under this head are fewer this year than in the past, and the following will serve to show the nature of the works received:—*The New Science*

of Healing, by Louis Kubne of Leipzig, a *Vade-Mecum for Every One, New Specific Remedies, a Scheme for Post-Mortem Examination*, and the *Medical Practitioner's Pocket Reference* are works on the European system. The Unani system of treatment is represented by three works, and Vaidic system by a like number; and *Chromopathy* has also three versions explaining briefly the method of healing diseases by examination of the colour of the eyeballs, nails, urine, and excreta; and the writer claims for this method of treatment the power to prevent the spread of the plague and similar pestilences. This work seems to have been translated into the several languages of Upper India, and the system of treatment it explains is said to be "especially suited to the natives of India who are spiritually inclined."

Miscellaneous.—This very comprehensive sub-head comprises books and pamphlets and serial works on a variety of subjects affording a large amount of interesting and useful information, such as speeches and addresses on the occasion of the Diamond Jubilee of Queen Victoria's record reign, on the education of native youths, and the position of Hindu women and child widows, reviews and criticisms on books and periodicals, school geographies, letter-writers for training young people in commercial and friendly correspondence and matters of business, and other books intended for the school-going population. Those interested in the advancement of the Muhammadan community will find a paper, the writer of which is on the side of order and restraint. A very desirable work on Domestic Economy for Indian household for the use of teachers of girls' schools and applicable to the home-life of their pupils, appears together with a smaller book on infant training named the *Indian Kindergarten* in Tamil and Telugu, as a standard authority on the system of adapting the principles and methods of conveying information and forming habits to the teaching of native infants, allowing them to learn the elements of form, colour, number, etc., through observation and handling of objects, and other occupations which are to them a joyous play, giving from the teacher's stand-point an impetus to sense education, so much disregarded heretofore in the schools of this country. The Madras Manual of School Method in Telugu is another book of a wider scope intended for the teachers of different subjects in schools in the later life of pupils. The more conspicuous among the remaining works, which are on the general readers' level, are the Reports of the Madras Educational Conference in connection with the Teacher's Guild, held for the first time in December 1896, an interesting report on Sanskrit Manuscripts in Southern India, the *Visitors' Hand-book of the Nilgiris*—the chief health resort in the Indian Peninsula, the abundantly illustrated descriptions of *Italy* ancient and modern, and of *Egypt* or the land of the Pyramids and temples with several features of interest to the people of this country, and a hand-book to the ports all along the sea-coast of India between Calcutta and Bombay including the island of Ceylon, which conveys much information as to light-houses, anchorages, beacons and buoys and dangers on the coast as found in 1897, and gives also the Port Rules for the three Presidencies.

Periodicals.—Of the magazines and other periodicals which are included in this miscellaneous collection as original works, the *Somaravi*, an organ of Hindu orthodoxy and literature, has evidently been given up and replaced by two new magazines in English named *The Indian Stage* and *School and College Bits*, respectively, the latter containing extracts from standard works beyond the range of a modest purse, hints on studies and something bright and readable. These are doubtless desirable contributions to periodical literature, but they seem to be but occasional publications, unlikely to receive that continued support which the *Educational Review* and the *Journal of Education* command as magazines of many year's standing entirely devoted to the interests of education and general literature.

Poetry.—The poetical works or metrical compositions, ballads, songs, elegies and dirges are about half as large as the number of miscellaneous publications of the year, and most of them are non-educational, while several of them are revised or new editions with comments, or explanatory notes, including the serially published parts of standard Indian epics and stories collected from Hindu mythology and printed with the aid of subscriptions. None of them call for any fresh notice, excepting a poem by one generally known for his unsuccessful versification in English, which is a small political tract in rhyme in praise of the Indian National Congress based on Mr. Unwin's addresses in London on "National Life and Thought of the various Nations of the World in view to the Improvement of England's Institutions and the Promotion of International Amity." There are also in this collection some panegyrics of patrons, and verses composed as a trial of poetical skill by a ring of Sanskrit pundits in ornate or satirical style.

Politics.—As writers on political subjects are generally content with contributions to the columns of newspapers, very few works of permanent value under political problems of the

period are received for registration in book-form ; but the number received this year is double of that registered last year. The best and most useful and soberly-written work is the fourth series of lectures by able Professors on the English constitution in its various aspects delivered before the Presidency College Literary Society, and calculated to awaken an appetite for a further study of the subject. The reproduction of these lectures in book-form, which may be regarded as a model for many others in giving a distinct impression of the thoughts that have moved the national life of England, is a laudable endeavour and is well advised and well accomplished and therefore deserves success. The other English publications under this head are a Letter to Indian friends by the Christian Literature Society, the Reports of the United Planters' Association of Southern India and of the District Conference held at Rajahmundry, and a Criticism of the Land Revenue Policy of the British Government in India. There are also two brief accounts of the Indian National Congress in Telugu prose.

Religion and Philosophy.—It is often very difficult to separate these two subjects so far as purely Hindu works are concerned. Both combined form about 20 per cent. of the total of the registered publications of the year, but the ground lost in point of numbers two years ago has yet to be recovered. The works under this head are in various languages and treat of the different forms of religious belief that prevail in this Presidency, and may be divided as follows :—

Hindu books and tracts	208
Muhammadian books and tracts	10
Christian books and tracts	102
Brahmo and Theosophic books and tracts	9

The Hindu works which are the most numerous as usual comprise small tracts and prayers and panegyrics of deities, legends of local shrines and sacred waters or bathing places like Rámésvaram, near Adam's Bridge, besides lyrics and centum of verses dedicated to gods and conveying moral instruction as well. There are several editions of the Bhagavat Gíta, large and small in size, cheap and dear in price, and with or without comment, showing the interest suddenly awakened among young readers and college students in the vast field of divine philosophy covered by this sacred lay and a great literary monument of India ; and this fact is remarkable as being the result of the recent lectures delivered in Madras in eloquent English and in the vernacular languages by Mrs. Besant and other foreigners, as well as by native pundits on the subject. Passing over these republications, the next noteworthy works of the year are an account of the *Parliament of Religions in Chicago*, addresses on *Four Great Religions* by Mrs. Annie Besant, *Theism* or the *Religion of Common Sense*, and the *Religion of Love*, the philosophical poems of the Sivite Saint Táyumánavar, and several controversial pamphlets on the different systems of Hindu religious philosophy, such as the *Dvaitádvaitaváddini*, *Bhédaváda Tirashkaram*, *Tatvavádam*, *Parabrahma* and *Jivabrahma*, *Aryajayabhéri*, *Arya Dharma Sambhásanam*, *Aryá Dharma Bodhini*, *Sugúána Bodhini*, the Elements of *Yoga Philosophy*, *Hatayoga Pradípika*, and the like. The more solid works under this head are the issue of the *Upavishads*, not published heretofore in the South Indian characters, and certain instructive episodes of the great epics, such as that of *Sánanda*, who is said to have visited the infernal regions and relieved the sufferers there, and of *Jadabharata*, well known for his kindness to dumb animals ; and *Dhruva charitra* in easy Tamil song is remarkable as being the production of a Hindu matron of Kumbakónam, named Vémbu Ammal, who devotes the sale-proceeds of her sacred poetry and the collections at her recitals of the same to the erection of a temple in the town. Side by side such innocent literature, appears the first of a Tamil tract likely to be followed by others that profess to foretell the portents and disasters that await the world at the close of the first five thousand years of the present Kaliyuga or iron age. This reminds one of the predictions of some Christians in 1884 that the end of the world was to come with the long expected day of judgment in the month of November of that year. Now some Hindu writers and astrologers have similarly begun to foretell the disasters of the year Vikári corresponding to the last year of the nineteenth century ; and educated native opinion would seem to be as unfavourable to such alarmists working upon the credulity of poor ignorant people and disquieting and discouraging them, as to those political agitators that disseminate seditious ideas in strong or sensational language. Almost all the Christian and Mussalman works and those of other fraternities consist of guides to public and private devotion, and of fragments of their respective scriptures, and notices in a popular form of the critical points of their church history or religious lore ; and no special mention is required of the refutations of attacks made by the writers of one creed against another, and of those tracts which are addressed chiefly to the needs and interests of the general reader of each sect though helpful to render religious study a little more popular than it has been among young people and sceptics in particular.

Science (Mathematical and Mechanical).—Passing over the texts and exercises in elementary Mathematics, such as Arithmetic, Algebra, Geometry, and the like, designed exclusively for

schools, I notice three newly-printed works relating to practical engineering, *viz.*, the Engineering works of the Gádávári Delta with a supplemental volume of plates, a useful book for Estimators and quantity Surveyors, and an improved edition of a guide to Overseers—all these being in English.

Science (Natural and Other).—In this collection is found this year a larger number than usual of Hindu works on astrology and divination, and on lucky and unlucky days and hours for any new enterprise; but there is one treatise on practical astronomy and the Hindu system of astronomical calculations in two parts under the title of *Jyotisha Ganiti Sastra* in Tamil, besides a Lecture on *Snakes* and their *Venoms* with *Antidotes*, and another pamphlet entitled *Science and Coffee* on the question of manure for coffee plantations, and the importance of supplying nitrogen where leaf disease is virulent when blossoms are seen.

Travels and Voyages.—The year under review has, like the last, seen the production of some works under this head, which used to be generally blank, as those natives who undertake long journeys on business or pilgrimage or go on a voyage to Europe for the purpose of study seldom think of writing an account of their visits. The only English work to be noted in this group is a record of the journeys of Swami Vivékánanda of Calcutta, through the Indian continent from Colombo to Almora after a voyage to America and Europe, together with his seventeen addresses and lectures in English. There is a short Telugu poem describing a pilgrimage to sacred waters and shrines, followed by a Tamil song on a journey to a Siva temple at Trichendur. The notable vernacular work, however, is an imaginary trip through Europe taken by a native merchant and family, containing a dozen chromo map-pictures of excellent finish of the different countries of Europe, their national flags and other striking objects, the costumes and customs of the people of each country; and the letter-press in the form of lively and interesting prose letters from the imaginary travellers to their relatives at home gives us as much useful and interesting information, both geographical and historical, and their experiences, observations and glimpses of European life as a tourist can digest in a short visit.

5. Of the works catalogued during the year under review, 225 are those intended for educational purposes, and 726 are non-educational or books of general interest, the demand for which in this country is liable to fluctuation.

6. It is gratifying to note a perceptible increase in the number of books, of which the copy-right has been registered, it having risen to the high total of 321 against 257 of 1896, and it is hoped that the higher figure of the record year 1895 will be reached before long.

7. An important event of the year, which is in a way important in its results, is an enquiry into an attempt to register the copy-right in an obscene poem and song in Telugu received from the Vani press in the Kistna district long after its publication, and another case of failure to deliver for registration a dozen other books by the same publisher and printer. These cases have, since the date of my last report, been transferred to the file of the District Magistrate and the prosecution has been successful, the proprietor having been fined ₹200 and the Manager ₹51 with three weeks' rigorous imprisonment in default; and copies of the obscene book in stock have been ordered to be destroyed and are therefore no longer available for circulation. In the other case, the proprietor is reported to have been fined ₹10 for each publication in addition to the cost of the books; but the accused has taken copies of the judgment, perhaps with a view to prefer an appeal. It is to be hoped, though it is hardly more than a hope, that these criminal proceedings will have a wholesome effect on both authors and printers as well as their patrons in the Telugu country that encourage the production and sale of other than pure literature.

8. Having now dealt with the leading features of the year's work, I have only to add in conclusion that, though there has been a steady literary effort in spite of famine and disease in several districts during 1897, yet taking the operations under Act XXV of 1867 during these thirty years in which this law has been in force, no one would seriously quote the result to prove a marked literary advance in all desirable directions, even if literature could be judged by statistics; nor is it possible to arrive at any normal rate of progress owing to the variations in the general prosperity of the country and its trade in particular. Concurrent of course with the extension of facilities for printing, a quantity of ephemeral books and pamphlets, controversial tracts and small educational works is published. As to the influence of the press and literature, these are educative forces of which one cannot possibly write except in the future tense. It is true that there is a free press and there are schools and colleges at work, but these forces are very unequally distributed, knowledge has yet to circulate freely, like the copper currency through the masses of the population, and even many of those who have been inside a school-room have not yet taken to reading vernacular books and periodicals with interest and intelligence. There being thus at present a lack of certain favourable conditions of real and rapid

progress, we must patiently look to time and the process of popular education to gradually supply these conditions, as a preliminary to a constant, spontaneous, and healthy growth of literary activity and original effort.

APPENDIX.

English Language.

SUBJECTS.	ORIGINAL WORKS.		Republi- cations.	Transla- tions.	TOTAL.	Edu- cational.	Non-edu- cational.	TOTAL.
	First edition.	New edition.						
Art	1	...	...	...	1	...	1	1
Biography	2	2	...	...	4	3	1	4
Drama	4	...	...	...	4	3	1	4
Fiction	2	...	...	...	2	...	3	2
History	9	1	...	...	10	7	3	10
Language	14	4	...	1	19	19	...	19
Law	10	2	2	...	14	...	14	14
Medicine	3	...	1	...	4	...	4	4
Miscellaneous	65	1	...	...	66	23	43	66
Poetry	5	3	1	...	9	8	1	9
Politics	4	...	1	...	5	...	5	5
Religion	39	...	4	...	43	...	43	43
Science (Mathematical and Mechanical).	14	4	...	...	18	13	5	18
Science (Natural and other)	20	2	1	...	23	16	7	23
Travels and Voyages	1	1	...	1	1
TOTAL	193	19	10	1	223	92	131	223

Latin Language.

Biography	1	1	...	1	1
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Italian Language.

Biography	1	...	1	...	1	1
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Tamil Language.

Art	2	2	...	2	2
Biography	5	2	7	...	7	7
Drama	5	...	1	...	6	...	6	6
Fiction	8	...	2	...	10	...	10	10
History	1	1	2	1	1	2
Language	22	2	...	4	28	25	3	28
Law	2	...	...	...	2	...	2	2
Medicine	1	...	...	1	2	...	2	2
Miscellaneous	27	2	...	3	32	7	25	32
Poetry	5	...	3	...	8	...	8	8
Religion	56	1	14	19	90	...	90	90
Science (Mathematical and Mechanical).	1	...	...	...	1	1	...	1
Science (Natural and other)	8	...	...	...	8	...	8	8
Travels and Voyages	2	...	...	...	2	...	2	2
TOTAL	145	5	20	30	200	34	166	200

Telugu Language.

Art	1	...	...	...	1	...	1	1
Biography	5	3	...	2	9	1	8	9
Drama	9	...	...	1	10	...	10	10
Fiction	8	1	...	1	10	...	10	10
History . . . . .	...	...	...	1	1	1	...	1
Language	27	2	...	...	29	27	2	29
Law	1	1	...	3	5	...	5	5
Medicine	4	2	...	2	8	...	8	8
Miscellaneous	53	1	1	...	55	10	45	55
Poetry	39	3	5	2	49	1	48	49
Politics	1	...	...	1	2	...	2	2
Religion	41	...	29	16	86	...	86	86
Science (Mathematical and Mechanical).	5	...	1	...	6	4	2	6
Science (Natural and other)	4	...	...	...	4	2	2	4
Travels and Voyages	1	...	...	...	1	...	1	1
TOTAL	199	12	36	29	276	46	230	276

Malayalam Language.

SUBJECTS.	ORIGINAL WORKS.		Republi- cations.	Transla- tions.	TOTAL.	Edu- cational.	Non-edu- cational.	TOTAL.
	First edition.	New edition.						
Biography	1	...	...	...	1	...	1	1
Fiction	1	...	...	...	1	...	1	1
Language	6	...	1	3	10	10	...	10
Law . . . . .	...	...	...	1	1	1	...	1
Miscellaneous . . . . .	...	1	...	1	1	1	...	1
Poetry	9	...	2	3	14	...	14	14
Religion	1	...	...	1	2	1	1	2
Science (Mathematical and Mechanical).	1	...	...	...	1	...	1	1
Science (Natural and other)	1	...	...	...	1	...	1	1
TOTAL	19	1	3	9	32	13	19	32

Canarese Language.

Biography	2	...	...	...	2	...	2	2
History . . . . .	...	...	...	1	1	1	...	1
Language	9	...	1	...	10	10	...	10
Miscellaneous	16	1	...	...	17	4	13	17
Religion	3	...	5	4	12	...	12	12
TOTAL	30	1	6	5	42	15	27	42

Marati Language.

Language	1	1	1	...	1
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Tulu Language.

Religion	1	...	1	...	1	1
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Badaga Language.

Religion	2	2	...	2	2
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Uriya Language.

Poetry	1	1	...	1	1
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Hindustani Language.

Language	2	2	2	...	2
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Arabic Language.

Religion	1	1	...	1	1
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Sanskrit Language.

Drama	1	...	1	...	2	...	2	2
Language	1	...	1	1	...	1
Poetry	16	1	1	...	18	...	18	18
Religion	14	...	19	...	33	...	33	33
Science (Natural and other)	3	...	...	...	3	...	3	3
TOTAL	34	1	22	...	57	1	56	57

Bi-Lingual—Latin-English Publications.

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

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

Bi-Lingual—English-Telugu Publications.

Language	1	1	...	...	2	2	...	2
Miscellaneous	10	...	...	...	10	...	10	10
TOTAL	11	1	12	2	10	13

Bi-Lingual—English-Malayalam Publications.

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

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

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

Bi-Lingual—English-Sanskrit Publications.

Language	1	...	...	...	1	1	...	1
Miscellaneous	16	...	1	...	17	...	17	17
Religion	1	...	...	...	1	...	1	1
TOTAL	18	...	1	...	19	1	18	19

Bi-Lingual—Tamil-English Publications.

Language	3	1	...	...	4	2	2	4
Religion	1	1	...	1	1
TOTAL	3	1	...	1	5	2	3	5

Bi-Lingual—Tamil-Sanskrit Publications.

Religion	2	2	...	2	2
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Bi-Lingual—Telugu-English Publications.

Drama	1	1	...	1	1
Language	2	2	2	...	2
TOTAL	3	3	2	1	3

Bi-Lingual—Telugu-Sanskrit Publications.

SUBJECTS.	ORIGINAL WORKS.		Republi- cation.	Transla- tions.	TOTAL.	Educa- tional.	Non-edu- cational.	TOTAL.
	First edition.	New edition.						
Religion	1	...	1	...	1	1

Bi-Lingual—Hindustani-English Publications.

Language	1	1	1	...	1
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Bi-Lingual—Arabic-Tamil Publications.

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

Bi-Lingual—Sanskrit-English Publications.

Language	3	...	...	...	3	3	...	3
Poetry	1	1	...	...	2	2	...	2
TOTAL	4	1	...	...	5	5	...	5

Bi-Lingual—Sanskrit-Tamil Publications.

Language	1	...	...	...	1	1	...	1
Law . . . . .	...	...	1	...	1	...	1	1
Poetry	5	...	...	...	5	...	5	5
Religion	21	1	...	...	22	...	22	22
TOTAL	27	1	1	...	29	1	28	29

Bi-Lingual—Sanskrit-Telugu Publications.

Art	2	...	...	...	2	...	2	2
Miscellaneous	4	...	...	...	4	...	4	4
Poetry	2	...	...	...	2	...	2	2
Religion	8	...	...	...	8	...	8	8
TOTAL	16	...	...	...	16	...	16	16

Bi-Lingual—Sanskrit Malayalam Publications.

Religion . . . . .	...	—	2	...	2	...	2	2
Science (Natural and other)	2	...	...	...	2	...	2	2
TOTAL	2	...	2	...	4	...	4	4

Tri-Lingual—Latin-Portuguese and Konkani Publications.

Religion	1	1	...	1	1
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Polyglot Publications.

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

From the Honourable Mr. D. DUNCAN, M.A., D.Sc., LL.D., Director of Public Instruction, to the Secretary to the Government of Madras, Educational Department,—No. 2178, dated 3rd March 1898.

I have the honour to submit the report of the Registrar of Books on the publications registered during 1897 under Act XXV of 1867.

2. The subjoined statement shows the fluctuations in the number of registered publications during the last five years:—

YEAR.	Books and pamphlets.	Periodicals.	Total.	Original works.	Republi- cations.	Translations.	TOTAL.
1893	642	164	806	596	143	67	806
1894	683	204	887	763	82	42	887
1895	751	174	925	780	94	51	925
1896	753	216	969	809	91	69	969
1897	769	182	951	772	104	75	951

Compared with 1896, a decrease of 18 will be noticed in the number of registered publications. There was an increase of 16 under books and pamphlets, which partly made up for the large decrease of 34 under periodicals, due chiefly to the delivery of complete bound volumes of certain serial publications and vernacular magazines instead of delivery in monthly parts. Of original works, there were as many as 37 fewer, while republications and translations increased in numbers; and the proportion of the former to the total number of publications ranged during the quinquennium from 74 to 86 per cent. The Registrar attributes the fall in the number of original works partly to the action of the Text-book committee in “excluding what are unsuitable from the list of approved text-books for all aided schools in the Presidency.” But I do not think that the Registrar is correct in this surmise. Books are subjected to the Text-book committee several months after they have issued from the press, and an adverse judgment of that body on any book would only stand in the way of its being largely used in schools, but would not check the issue of such publications.

3. An analysis of the publications according to the chief languages in which they were written is given below for the past five years:—

YEAR.	English.	Sans- krit.	Arabic.	Tamil.	Telugu.	Malaya- lam.	Can- arese.	Hindus- tani.	Uriya.	Latin.	Englis- h-Latin.	Englis- h-Tamil.	Englis- h-Telugu.
1893	187	60	1	208	177	33	32	9	...	...	...	9	15
1894	211	50	3	197	256	41	20	5	...	...	...	13	23
1895	232	48	...	202	223	43	47	8	3	1	1	4	7
1896	221	47	...	198	266	44	55	5	1	...	4	17	14
1897	223	57	1	200	276	32	42	2	1	1	3	6	15

YEAR.	Englis- h-Malayalam.	Englis- h-Can- arese.	Englis- h-Sanskrit.	Englis- h-Hindustani.	Englis- h-Persian.	Sans- krit- English.	Sans- krit- Tamil.	Sanskrit- Telugu.	Sanskrit- Malayalam.	Sanskrit- Canarese.	Others.	TOTAL.
1893 . . . . .	...	2	...	...	...	7	29	22	2	1	12	806
1894	3	3	...	1	...	3	22	17	8	...	11	887
1895 . . . . .	...	...	2	1	1	2	37	22	9	...	32	925
1896 . . . . .	...	1	21	1	...	...	27	28	4	2	13	969
1897	1	1	24	3	...	...	31	17	4	...	11	951

Viewed numerically, Telugu occupied, as in the previous year, the foremost place, with English following, and Tamil regained a portion of the lost ground; while a marked fall is noticed in the number of publications in Malayalam, Canarese, Anglo-Tamil and Sanskrit-Telugu. Amongst bi-lingual publications, Sanskrit-Tamil occupied the foremost place.

4. The publications registered during the year under review are distinguished below according to subjects and are compared with the figures of the preceding year :—

	1896.	1897.
Art	8	6
Biography	14	25
Drama	34	23
Fiction	8	23
History	21	14
Language	130	121
Law	29	23
Medicine	27	14
Miscellaneous	232	203
Poetry	134	96
Philosophy	3	...
Politics	5	7
Religion	271	324
Science (Mathematical and Mechanical)	19	27
Science (Natural and other)	27	41
Voyages and travels	7	4
TOTAL	969	951

All the subjects came in for a share in the general decrease except Biography, Fiction, Politics, Science and Religion. The last took the lead, as usual, in respect of the number of publications, having contributed more than a third of the total, and more than made good the loss it had sustained the previous year. The increase in the number of works on Fiction and Science is a pleasing feature.

5. It is matter for gratification that, notwithstanding the decrease in the total number, the number of publications of which copyright was registered rose from 257 to 321 and reached very nearly the figure of 1895. How many of them are Government publications has not been reported. Of the total number, 225 against 245 the previous year were educational in their aim. This class of works continues to find favour with the student public, whose tendency is to learn *facts* untiringly or to swallow what happen to be near them or what appear to be easy.

6. In conclusion, I have again to note with pleasure the generally unobjectionable tone of the publications of the year.

ORDER—No. 182 (Educational), dated the 18th March 1898.

The review and analysis of publications registered under Act XXV of 1867 in the Presidency during the year 1897 will be forwarded to the Government of India.

(True Extract.)

H. TREMENHEERE,

Acting Secretary to the Government of Madras.

To the Director of Public Instruction.

„ Commissioner of Police.

Editors' Table.

No. 183 (Educational), dated the 18th March 1898.

Endorsement by the Madras Government.

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

BOMBAY.

From the Acting Secretary to the Government of Bombay, General Department, to the Secretary to the Government of India, Home Department,—No. 3708, dated 29th June 1898.

With reference to Mr. Assistant Secretary Pringle's letters No. 497, dated the 20th April 1898, and No. 737, dated the 28th May 1898, I am directed to forward, for submission to

the Government of India, copy of a report by the Reporter on the Native Press and Registrar of Native Publications, containing a brief review and analysis of publications registered in the quarterly catalogues for the year 1897, together with its accompaniments prepared in accordance with the orders contained in the Resolutions of the Government of India, No. 10—707, dated the 26th April 1875, and No. 1—456, dated the 12th September 1882.

From B. V. JOSHI, Esq., Acting Registrar of Native Publications, Bombay, to the Secretary to the Government of Bombay, General Department,—No. 129, dated 14th May 1897.

I have the honour to submit the following brief review and analysis of the publications registered in the Bombay Presidency during the year 1897, under Act XXV of 1867, as amended by Act X of 1890.

2. The total number of works registered during the year was 1,036, as against 1,384 of the year previous, showing a decrease of 348. This considerable falling off in the total number of publications was probably due to the prevalence of plague in Bombay, Poona and other publishing towns of the Presidency during a considerable portion of the year under report. Of the 1,036 works, 605 were books and 431 periodicals. The 605 books may be divided into 414 original works, 124 translations and 67 republications. Classified according to the languages in which they were written, the 605 books comprised 53 English, 178 Gujaráti, 147 Maráthi, 43 Hindi, 15 Sindi, 10 Urdu, 15 Cánarese, 2 Konkani, 3 Márwádi works, 86 works in the Oriental classical languages, and 103 polyglot publications. The 431 periodicals included 117 English, 1 Latin, 141 Gujaráti, 180 Maráthi, 11 Sanskrit, the rest being bi-lingual or tri-lingual publications. It will appear from this classification that while Gujaráti and Maráthi shew considerable literary activity, the other two vernaculars of the Presidency shew, as in previous years, the poorest results.

3. Full details of the number of works published in the several languages, under the various heading, such as Arts, Biography, Drama, etc., being given in the statements appended to this report, the following paragraphs contain notices of only such works as are worthy of particular mention.

ENGLISH.

4. Of the 53 English publications, 19 were educational and consisted of annotations, keys and such other helps to school-going and college-going students. The only books worthy of special mention among the educational works are (1) *Manual Training for Indian Schools*, by Professors Alexander and Thomson; and (2) *Gems of English Prose*, selected by D. N. Wadia, M.A. The first-named book has special importance in view of the recent recognition of manual training as a branch of scholastic study both by the Local Government and the Bombay University. The second contains beautiful selections from standard English authors, and may be recommended as a text-book in English prose for boys in standards 6th and 7th in Indian High Schools. Of the works intended for the use of the general reader, the most fascinating is (1) *Typical Pictures of Indian Natives*, by F. M. Coleman, General Manager of the *Times of India*. It contains 24 coloured photographs illustrating the varied and picturesque costumes worn by natives of India; the letter press that accompanies each photograph is admirable for its accuracy, conciseness and simplicity; (2) *A Memorandum on Hindu Female Education in the Bombay Presidency*, by Diwán Bahádúr Manibháí Jasbhái, deals with a more serious subject which is of vital importance to Native society at the present day. The Diwán Bahádúr's treatment of the subject is at once many-sided and practical. He quotes texts from ancient Sanskrit works as well as the opinions of eminent Englishmen and English women of modern times in support of his thesis, lays bare the difficulties and prejudices that hinder the progress of female education among Hindus, and suggests ways and means for surmounting and overcoming both. Of the other noteworthy English works of the year, it will suffice to mention only the following:—(3) *The Institution of Trial by Jury in India*, a small brochure giving a succinct history of the Jury system in India and determining the province of the Judge and the Jury, respectively, for the guidance of those who are not lawyers but are occasionally called upon to serve on Juries in Indian Courts; (4) *Statement before the Royal Commission*, by Professor Gokhale, embodies the written evidence put in by Mr. Gokhale before the Indian Expenditure Commission. The statement is drawn up with care and ability, and might serve to enlighten some ill-informed critics of Government in the Native Press by placing in their hands a collection of reliable facts

and statistics on the subjects they handle every week ; (5) *Jivan Mukti Viveka* or *The Páth to Liberation in this Life* is an excellent rendering into English from a Sanskrit original, and will be found useful by those who are ignorant of Sanskrit but take an interest in Vedánta philosophy. Biographical sketches of the late Mr. Varjivandás Mádhavdás, a Bombay Shetia, and of Sárdar Mir Abdul Ali, head of the Bombay Detective Police, deserve to be mentioned for their excellent get-up.

GUJARÁTI.

5. The total number of the Gujaráti publications of the year was 178.

Arts.—There were only four works under this head ; three of them are ordinary music guides, while the fourth is a small brochure on Architecture, based on a number of old Sanskrit works on the subject. None of these four books has any literary value.

Biography.—There were four biographical publications in Gujaráti. One of these is *Jhánsini Ráni* or *a Life of the Queen of Jhánsi*, translated from the Maráthi original of Mr. Párasnis, reviewed in the annual report for 1896. Another, entitled *Vijayi Victoria*, is a prettily illustrated life of Her Majesty the Queen-Empress from the pen of Putalibái Jehángir Kábráji. It is a daintily got-up volume specially published in commemoration of the Diamond Jubilee, and will prove an acceptable present to Gujaráti-knowing boys and girls. A third work is *A Short Life of Ferdusi*, the celebrated author of the Sháh Námech, by Jivanji Jamshedji Modi, B.A. The biographer describes in this small book the various attempts made to bring together the materials for a history of the Persian Kings, and remarks that Ferdusi based his great work strictly on the materials in his possession instead of giving a free rein to his imagination in filling in the details. The remaining work under the head traces the history of the Lálkáká family from 1690 to 1897, which possesses no interest for the general reader. It may suffice here to note that the Lálkákás hail from a village near Surat and derive their name from one of their ancestors, a broker by profession, who was jocularly given the nickname of 'Lálkáká' by his mercantile friends from the red bloom on his cheeks.

Drama.—The five dramatic works of the year are miserable publications, having no literary merit whatsoever. Two of them are silly farcical comedies, two are based on mythological incidents, while the remaining one gives in dramatic form a funny description of the terrible scare produced in the trading circles in Bombay on the first outbreak of the bubonic plague in the city. It is curious to note that while the plague damped and discouraged other authors from bringing forth their works during the outbreak, one dramatist made himself bold enough to create some amusement out of the plague itself.

Fiction.—This is generally the most interesting heading, but the standard of merit reached last year was distinctly lower than that of some preceding years. There were 20 works registered under the head, of which 7 were translated from foreign languages and 13 were original tales of more or less merit. Of the translated works and adaptations, the best is *Banu*, by Gulpham, a well executed Gujaráti rendering of Rider Haggard's 'She.' *Cleopatra*, by D. N. Patel, is a translation of another novel of the same English Novelist, and will prove acceptable to Gujaráti readers. *Mánek* is an adaptation of Bankim Chandra's *Rajani*, and is from the pen of Náráyan Hemchandra. It possesses rather a psychological interest, in that it seeks to make out that the passion of love does not exist only among those who are endowed with the sense of sight but that it can be felt even by blind persons. 'Arabian Tales,' Volume I, by Palánji Barjorji Desái, is a collection of eight entertaining tales not found in the ordinary Gujaráti versions of the Arabian Nights Entertainments. Mr. Desái claims for the Tales a Persian or Pelhavi origin after the manner of some European scholars. He has written an elaborate introduction in support of his contention, and has also prefixed a short summary and some explanatory notes to each tale. Among the original tales more than half treat of social life either among the Pársis or the Gujarátis. The most noticeable among these works are the following :—(1) *Natavara*, a social tale describing the follies, vices and extravagance of the sons of wealthy parents. The hero, who is born of wealthy parents, foolishly and unjustly entertains doubts about the fidelity of his chaste and virtuous wife, when he is himself duped and robbed of his riches by two artful dancing girls who allure and inveigle him into all sorts of follies. *Shashi Varmá* is an ingenious and interesting story of love and adventure, written chiefly with a moral aim in view. *Prema Ghelo Doráb* is a tale of Pársi social life. The hero, who gives the name to the tale, is betrothed to Peroja, a beautiful, well behaved and wealthy relation of his, but he suddenly gives her up and manages to fall violently in love with

Shirin, whom he accidentally comes across. Shirin, who is ignorant of Doráb's previous engagement with Peroja, encourages his advances at first, but when she comes to know Doráb's secret, she is quite shocked at the discovery. Doráb at this stage goes through many strange vicissitudes in life, till at last he finds himself in the inside of a jail. Piroja and Manchershaw, who has in the meanwhile won a place in Peroja's heart after she was given up by Doráb, nobly come to the rescue of the latter in his distress, get him out of the jail by paying off his debts, and help forward his marriage with Shirin. It is needless to say that Peroja and Manchershaw were themselves subsequently bound in the ties of matrimony. *Be Parnetar* or *Two Wives* is a tragic tale, but is written with vigour and spirit. A Pársi marries at first a wife in North India, but after coming to Bombay he forgets her and marries another more beautiful than the first. The first wife gives him, however, no rest. She insists on her rights being recognised, and when this is refused, she proceeds to take terrible revenge, and in this she is only too successful. There are besides the works noted above two or three short stories which may safely be recommended to beguile a leisure hour or two when one is tired of serious work. Of these *Eka Parnetar no Pyár-Paisá*, by B. N. Kábráji, is perhaps the best. In it a married woman is shown to be so foolishly fond of riches as to consent to abandon her poor but devoted husband in order that she might roll in wealth and luxury at her grandfather's house. The grandfather has peculiar notions of aristocratic dignity, and insists on his grandchild forsaking and forgetting her low-born husband before admitting her to share his fortune. The woman pines in her affluence, her life becomes a burden to her, and she is anxious to be united once more with her husband. The husband, who has in the meanwhile risen to distinction by dint of hard industry, treats her overtures for reconciliation with contempt at first, but in the end nobly pardons her folly and accepts her to his bosom again. *Naváz* is another beautiful little tale in which a rich Pársi youth falls headlong in love with a seemingly poor but very virtuous and beautiful girl. Many misfortunes befall the girl and those with whom she was living, but these are successfully overcome through the help of her lover who stood by her through good report and through bad report. At last it is accidentally discovered that the girl was the daughter of rich parents. She is then happily united with her lover in wedlock, and they live happily ever afterwards. *Pyár bado keraisó* is another of such short stories, describing the struggle in the mind of a young girl between money on the one hand and love on the other. It is needless to say that she at last finds that love is far nobler and higher than money. The other two tales also illustrate the superiority of true love over wealth.

History.—There were only three works under this heading; one of them is a translation of an English pamphlet on the Greco-Turkish War, another is a Gujaráti rendering of an abridgment of the Sháh Náme in Persian, while the last is an elementary school history of India.

Language.—All the publications under this head were unimportant, being mere aids to scholars attending primary schools.

Law.—The two books under this head call for no remark. One is a translation into Gujaráti of Mr. Hari Vináyak Sáthe's Máraṭhi work on the Land Revenue Code, and the other is a guide-book on Criminal Law intended for the use of the Police.

Medicine.—There were only two books under this heading. One prescribes household remedies to be adopted in cases of accidents and other emergencies where medical help is not at hand. The other is a small pamphlet on Cromopathy, translated from the original of Pandit Jvála Prasád Jhá of the North-West Provinces.

Miscellaneous.—This head comprised the largest number of publications in Gujaráti except Poetry. There were registered under it 51 works in all on diverse unconnected subjects, and they consisted of essays, short stories, letter-writers, books of moral or religious advice, books on hygiene, jugglery, vegetarianism, anti-pasteurism, books containing accounts of famous temples, places of pilgrimage, epitomes in prose or sanskrit plays, and so forth. The publications naturally are of very different degrees of merit, and while some are written mainly for the credulous and the unthinking classes, others aim at a higher goal, *viz.*, conveying amusement and instruction to young folk and grown up persons. Of the works published under this head the following alone are deserving of particular notice:—*The Wonders of the Kaliyuga*, by M. H. Meherali, is a collection of short witty stories calculated to excite fun and laughter among those who might choose to read them. *A plea for Vegetarianism*, by Káka Káhán, points out the advantages of living upon a purely vegetarian diet. 'Káka Káhán' was known in his lifetime as the Pársi Addison, and he has in this book dealt with his subject

in a pleasant, persuasive and humorous manner. '*Nibandh Karmálá*', or a Hand-Rosary of Essays, by K. R. Nanjiani, B. A., contains three interesting and instructive essays on 'What is dear to all?' 'Food' and 'Key to sleep.' The answer to the first question is that happiness is dear to all, but then the author takes care to add that this happiness must be of the right sort, *viz.*, derived from performing our duty, doing good to others, and remembering God. The speeches or lectures delivered under the auspices of the Khoja Social Progress Union during the years 1895 and 1896 are printed together in a small volume of about 100 pages, and are well worth perusal. The subjects chosen for discourse are simple, practical, and such as are suited to popular audiences. The lecturers all hail from the Khoja community itself, and they have tried to enlighten the minds of their brethren on such subjects as 'Duty,' 'Reading,' 'Use of Time,' 'Education,' 'British Rule in India,' 'Advantages of Travelling,' etc. The volume is altogether fit to be placed in the hands of Khoja youths, for whom it is mainly intended. *Vaidak Vachan* or *Hints on Hygiene*, by R. N. Rániná, L.M. & S., is a practical publication, and conveys a good deal of knowledge on a useful and important subject by means of short and simple essays on the various branches of it. The book deserves to be widely read and taken advantage of in these days of epidemics, and will be found to be specially useful by the lower classes of Native society, whose acquaintance with even the rudimentary principles of hygiene is of the haziest. *Zoroastrian Religion and Theosophy* is also an instructive volume, dealing with grave and serious topics. The author's aim is to discover kinship and harmony between the fundamental principles of Zoroastrianism and Theosophy. The other books are mere tiny pamphlets of small literary value and, as such, deserve no mention in this report.

Poetry.—The total number of poetical works in Gujaráti was 53. But of these only a dozen extend beyond 20 or 25 pages. Nearly a score contain dramatic songs sung at the Gujaráti operas enacted on the local stage. The songs do not contain much poetry, but are liked chiefly on account of the favourite tunes to which they are set. The operas themselves deal with social, historical and legendary subjects, and many times their plots, a condensed summary of which is generally prefaced to each pamphlet containing the songs, are ingenious and skilfully conceived. Another class of poetical pamphlets contain songs in praise of particular gods and goddesses, or songs on devotional subjects, or prayers addressed to the Almighty and suitable to be read or recited at religious gatherings. One book describes in verse the greatness of the Tápti river as a holy and purifying stream, and recites a curious legendary account from the Skanda Purána, testifying to its sacred character. Among the longer poetical productions the following are noteworthy:—(1) *Patra Duta* or *The Bird Messenger*, conveys the fond greetings of a lover to his absent sweetheart and describes the keen pangs of separation felt by him. The idea of the poem is borrowed from Kálidás' famous master-piece 'The Cloud Messenger;' but the verses have an easy flow and possess a charm of rhythm which is pleasing to the ear. *Laghu Bhárat, Part I*, by Gánpatram Rájárám, is a condensed poetical summary of the *Adi* and *Sabháparvas* of the great Hindu epic. The object of the author is to place a picture of ancient India as it was in the times of the *Mahábhárata* before the modern Gujaráti readers, and to revive in them a feeling of pride for their mother-land. The work is of merit as a literary production, and is well spoken by several Gujaráti scholars. *Shánti Sudhá* is a lengthy poetical novel in which there are many complications. As is usual in such works, the lovers are separated from each other for a long time by adverse fate; then they wander in disguise, and are almost disgusted with themselves, when suddenly fortune smiles upon them again and sets everything right.

Philosophy.—Of the five philosophical publications, the most bulky is *Srishti Tatva, Part I*. It is a sort of encyclopedia treating of the philosophy of life, and is in the form of a dialogue between a preceptor and his pupil, conveying knowledge on many worldly and spiritual subjects. Mythological and other Sanskrit works are freely drawn upon to supply as well as strengthen the chain of the argument in hand. *Guptadnyán Sanhitá* is a translation of select portions of Madame Blavatsky's 'Secret Doctrine,' bearing on the Aryan religion. A Manual of Deductive Logic, by Manilál N. Divedi, B.A., is another noticeable publication under this head. It is modelled on some elementary English works on the subject, and should be useful to those who do not know English but are desirous of forming an acquaintance with the elements of European logic.

Religion.—Altogether 12 works were registered under this head, four of which are small missionary tracts, three are devoted to the exposition of the Jaina religion, one compares the doctrines of Islám with those of Hinduism, one is an Avesta publication, and one is Gujaráti rendering of the *Garud Purána* in Sanskrit. All of these have no merit from a literary point of

view. One work preaches the doctrine of non-slaughter of animals for food and supports it by arguments drawn from nature as well as the various revealed books of religion. *Purity in Thought, Word and Deed* is also an interesting pamphlet in which that well-known Zoroastrian doctrine is explained in the light of modern science and theosophy. The author lays special stress on the first part of the doctrine, and makes out the necessity of harbouring only good thoughts in the mind and banishing the evil ones.

Science Mathematical and Science Natural.—Seven books in all were published under this head, of which only two are important, the remaining being mere elementary works on Geography. Of the two important books, one is a translation of Grievés' *Mechanics*, and forms part of the Shri Sayáji Dnyán Manjushá series, while the other is an elementary work on *Physics*, published under the auspices of the Gujarát Vernacular Society.

Travels and Voyages.—The only work under this head is a translation in Gujaráti of Panditá Ramábái's Maráthi work entitled *An Account of the People of the United States*. Panditá Ramábái's book was published as far back as 1890, and was reviewed in the annual report for that year.

HINDI.

6. There were in all 43 Hindi publications, of which 23 are poetical, 11 belong to the miscellaneous group, and the remaining 9 are distributed among the other heads as follows:—Arts (2), Drama (1), Language (2), Philosophy (3), and Religion (1). The poetical works are either love songs or devotional songs. The god most invoked by Hindi poets is Krishna. *Gray's Elegy written in a Country Churchyard* is rendered into Hindi verse by one poet. *Shakespeare's As you like it* is translated into Hindi prose by P. Gopináth, M.A. It is a literal translation, and even the names of the characters are not changed. The other works are not deserving of special notice except an edition of *Hari Vansha* in Hindi prose and a translation in Hindi of the *Bhágwata Purána*. Both are stout bulky volumes and are excellently printed at the "Lakshmi Venkateshwar" and the "Shri Venkateshwar" presses, respectively. Hindi not being spoken very widely in this Presidency, the original works published in that language are comparatively few in number and unimportant in character.

CÁNARESE.

7. The total number of publications in this extremely backward vernacular of the Presidency was 15, a slight improvement over the figures for the past two or three years. None of the works claim any notice; they are all tiny publications, intended mostly for school-boys. A translation into Cánarese prose of Kálidás' *Malvikágnimitra* and a Cánarese school history of England, compiled from English works, are the only books of some length and claim a passing mention.

KONKANI.

8. There were only two volumes published in this quaint dialect. They form parts of the same work entitled *Battcara*, a novel describing the career of a wealthy Goanese gentleman.

MARÁTHI.

9. The total number of Maráthi publications was 147.

Arts.—There were five works under this head, of which two are deserving of notice. *The Art of Short-hand writing*, by Bhujangráv Rámchandra Mánkar, is perhaps the first book of its kind in Maráthi. The system of short-hand given in this book is based on the principles of English phonography and can, says the author, be mastered in three months. The author, who himself has an excellent knowledge of Pitman's short-hand and is able to report speeches in English, Gujaráti and Maráthi with equal facility, has done an excellent thing to popularise this art by writing a short hand-book on it in Maráthi. *Simpi or the Tailor* is a useful guide to those who desire to learn tailoring, and gives practical hints on cutting, measuring, sewing, etc. This is also the first book of its kind in Maráthi, and is written by an intelligent Bráhmín youth who does not think it below his dignity to practise tailoring to eke out some money in addition to his ordinary income.

Biography.—The biographical produce of the year is encouraging. A dozen biographies in all were published, of which three may be regarded as welcome acquisitions to the stock of biographical literature in Maráthi. The monographs on Akbar and Elphinstone published in the *Rulers of India* series are translated into Maráthi by Messrs. V. V. Chádekar and V. V. Nátekar, respectively. Both of them have done their work well, and the latter has gained a reward for his work from the Deccan Vernacular Translation Society. Maráthi readers and

writers can gather from such works how lives of eminent personages are written in foreign languages, and what materials it is necessary to gather together before a successful biography can be written. That it is possible to write biographies in the vernacular after the English pattern is well shown by the third noteworthy book under this head that remains to be reviewed. This is the *Life of Rájá Sir Dinkarráo* from the pen of Vináyak Konddev Oka. The Raja, who was a veteran Indian statesman of the old type, distinguished himself principally at Gwalior during the stirring times of the Mutiny. Mr. Oka describes him as an astute, upright and far-sighted statesman, who was extremely orthodox and simple in private life and thoroughly loyal to the master whom he served. The Raja's chief title to fame, according to the biographer, lies in the fact that he saved the State of Gwalior from annexation at a very critical time in its history. There are those who accuse Dinkarráo of treachery to the country of his birth, and think that if he had but cast in his lot with the mutineers and advised his Master the Scindia to do so, the course of Indian history would have taken quite a different turn altogether. Mr. Oka differs from this view and thinks that Dinkarráo made a wise choice after all. Many curious and characteristic anecdotes of Dinkarráo are given by Mr. Oka which add to the value of his book, and it is rendered more attractive still by its excellent get-up and the beautiful photographs it contains. Among minor biographical publications may be noticed the following :—(1) *Prandhapratápanidhí Mádhavráo* is a short life of Peshwa Mádhavráo I, and is written by Dhanurdhári. The writer shows an intimate acquaintance with the contents of the bakhars and other old chronicles describing the history of the Peshwás, and presents the subject of his biography to his readers as a perfect type of heroism, wisdom and rectitude. There is a short life of Gopál Ganesh Agarkar, late Principal of the Fergusson College, Poona, written by one of his admirers. A similar tribute is paid to Bál Gangádhár Tilak, late Editor of the *Kesari* and the *Maráthá*. The biographer holds Mr. Tilak to be a great patriot, a distinguished scholar, and a fearless champion of people's rights. The other biographical works deal with the lives of saints and legendary persons, and are not worthy of notice.

Drama.—There were eight dramatic publications published during the year, six of which are based on legendary episodes, one is a social piece, while the last is a silly farce deserving of no comment. Of the six legendary plays, *Sangíta Sitá Shuddhi*, by Mrs. Káshibái Phadke, a young talented Brahmán lady, is the best. Mrs. Káshibái died too young, and her first and only production has been posthumously brought out by her father, Mr. Balvant Rámehandra Sahasrabuddhe, Educational Inspector, S. D., as a suitable memorial to his daughter's loving memory. The plot is the familiar one of Ráma's search for his lost wife Sitá, and the incidents, too, are borrowed from the Rámáyana. But the verses are simple and charming, a vein of gentle pathos runs throughout the piece, and the dialogues are written in chaste Maráthi. If Mrs. Káshibái had lived longer there is every reason to think that she would have distinguished herself far more in this line. The other legendary pieces deal with such incidents as the marriage of Nala and Damayanti, the story of Deva Yáni, etc. They are mere ordinary performances, and call for no remark. The social drama called *Satvashila Shrimati Nátak*, by A. R. Rege, possesses some merit, being written in a simple style and preserving a high moral tone throughout. It avoids some of the faults such as vulgarity of wit, illicit love between the hero and the heroine, etc., which are commonly met with in Maráthi plays. The plot of the piece is original, and the various incidents are skilfully woven together.

Fiction.—Of the 13 works registered under this head, 10 are mere tiny pamphlets containing very short stories and possessing very little of literary merit. Of the three bigger works two are translations, while the third describes the subjugation of the Vághers, a freebooting and lawless tribe in Baroda territory, by the Gáekwár's Government. With the historical portion is interspersed an account of the loves of two brave Vágher youths for the maids of their choice. The book is somewhat after the pattern of Kingsley's *Hereward the Wake* or *The Last of the English*. One of the translated works is a rendering into Maráthi of Reynold's *Rye House Plot*, while the other contains in a Maráthi garb the wonderful *Persian Tales*. Among the smaller works, *Bahirobá* is a smart, instructive and well written tale illustrating the virtues of loyalty, self-sacrifice and filial reverence. *Anáth Abalá* or *The Helpless Woman*, is another minor tale deserving of a passing notice. It describes the social miseries of a virtuous young couple, from which they seek escape by suicide.

History.—Only four works were registered under this head. Of these, the seventh volume of Mr. Náráyan Bhavánráo Páogi's *Bháratiya Sámrájya* or *The Indian Empire* claims first notice. The subject of this volume is the principal religions of India, and Mr. Páogi discourses in six chapters on the origin, history and the cardinal doctrines of the various religions that hold sway in India at present. The conclusion he arrives at is that Hinduisim is the mightiest of the

world's religions and that it is the origin of all other scriptures and all other religions. He notes with evident pride and pleasure that this view of his is shared by no less an authority than Mrs. Anne Besant. *Tales from Marátha History* by C. G. Bhánu, B.A., contains a running narrative of the growth and decay of Marátha power woven round short biographies of the central figures in Marátha history. Mr. Bhánu speaks of the exploits of Marátha heroes and statesmen with feelings of pride and patriotism, but his casual references to the policy of the British are somewhat carping and sneering in tone. The little volume contains many anecdotes, not found in ordinary books, and presents a picture of the times it describes in a way which ordinary text-books fail to do. *The Critical and Historical Writings of V. S.* is another work covering the same ground as Bhánu's book and containing anecdotes and reminiscences of leading Marátha soldiers and statesmen. Only the author of this latter book is more discursive and has a greater stock of historical information to convey to his readers. The last work under this head is a brief history of India giving an account of ancient India as well as of India under Mahomedan rule. It is intended to serve as a school-book.

Language.—All the works under this head were as usual elementary treatises on grammar, or meaning books giving the meanings of difficult words in the reading texts used in primary schools. One noticeable feature of these publications is that they are day by day being more neatly printed than they used to be. The form and the general appearance of a book count for much in the juvenile mind, and the more the attention paid to making boys' books attractive the better.

Law.—There were four legal publications. Of these two are improved, revised and annotated editions of the Civil Procedure Code by Chintáman Hari Sohoni and Shivrám Hari Sáthe, respectively. Both these works are excellently printed and would be found useful by purely Maráthi-knowing legal practitioners. The other two works are editions of the Bombay Land Revenue Code (Act No. V of 1879), one of which is fully annotated, while the other contains all the amendments and alterations introduced into the Act and the rules framed under it up to the end of 1896.

Miscellaneous.—The publications registered under this head are naturally of a varied character, including essays, lectures, short stories, books on accounts, legendary tales, and so forth. Most of the works are tiny publications by the inexperienced authors. The following alone are deserving of special notice:—*A Description of the Forts of Mahárástra*, by Chintáman Gangádhár Gogte, is a good work, containing an account of some 30 forts situated in the Poona, Sátára and Kolába Collectories. The account given of each fort is historical, archæological and topographical. The book brings in a convenient compass information which is scattered up and down in historical works, travellers' guide books and archæological reports, and is, therefore, a desirable addition to Maráthi literature. *The other and the true side of Indore affairs* is a collection of newspaper articles vindicating the present Holkar and his administration from the attacks of enemies and detractors. Some two years ago a book was published in which the present ruler of Indore and his administration were vilified and condemned in no measured terms, and the present book is apparently intended to serve as a counterblast to that. *Bubonic Plague and the duties of the people in connection with it* is a short practical essay on the subject from the pen of Mr. M. S. Gole, M.A.

Poetry.—The poetical produce of the year was not very encouraging, most of the twenty-seven works registered under it were of too sketchy and fragmentary a character to require serious notice. The poetical publications consist mostly of songs, prayers and hymns in praise of various gods and goddesses, or songs sung at operas. There were about half a dozen tiny books devoted to Ganpati mela songs. The general tone of these publications is harmless and unobjectionable. No attempt is made under the guise of extolling Ganpati to ventilate the political grievances of the people, or to dilate upon their 'miserable' and 'down-trodden' condition. Such a tendency was visible in the mela publications of past years, and was duly noticed in reviewing them at the time. Happily it is not observable in last year's publications. *A life of Shiváji* in verse, by Keshav Sadáshiv Risbud, is a work of some merit, and is the only noticeable work under this head.

Politics.—There was but a single publication under this head. It is an elementary lecture to school-boys on the relations between the rulers and the ruled. It is harmless in character.

Philosophy.—Four works were registered under this head and they are all of more or less importance. *The Aphorisms of Evolution*, by Náráyan Laxuman Phadke, B.A., gives in a compendious and convenient form the cardinal principles of the evolution philosophy as expounded in Herbert Spencer's works. Each aphorism is accompanied by an elucidatory

gloss, which goes into some practical details and makes the meaning of the aphorism clear. The little book is written in a lucid style and will serve to give Maráthi readers some, albeit necessarily rough, idea of the leading propositions of the evolutionary doctrine. The above is the only work based on Western philosophy. The others are devoted to the exposition of Indian philosophy. One is an edition of the *Dnyāneshvari*, the celebrated philosophical commentary on the Bhagvat Gita, by Dnyāndeva, published by Tukárám Tátya. *The Exposition of the Eternal Essence* is a short disquisition on the nature and universality of the soul, the nature of Brahma, Mayá, etc. The author says that he conceived and carried out the whole project of writing this book under the influence of inspiration and a spell of ecstasy to which prosaic and worldly readers will find it hard to give credence. The fourth work under this head gives some information about Yoga practices and calls for little comment.

Religion.—Of the six works under this head only one deserves notice, and that is a rendering into Maráthi of Max Müller's lectures on Anthropological Religion and Psychological Religion, by Shankar Bákrishna Dixit. The work consists of some 600 pages in all, and bespeaks patience and industry of a high order on the part of Mr. Dixit, who is now unhappily dead. It will be long, no doubt, before a taste is created among purely Maráthi readers for works of this nature, giving an account of the various phases of religion. The idea of religion among the orthodox Hindus is that it is to be found in certain works of divine origin, and that it admits of neither development nor progress. They always insist on adhering to their pure and eternal religion as expounded in the Shrutis, the Smritis and the Puránas. To such persons the conception of a gradual growth and development of religious ideas must necessarily appear to be grotesque. The other works on religion are mere tracts and deserve no mention here.

Science Mathematical and Science Natural.—The works under the former branch of this head were arithmetical treatises intended for use in primary schools, or collections of arithmetical exercises and problems. In Natural Science three publications claim prominent notice. The first is *A History of Indian Astronomy*, by Shankar Bákrishna Dixit. It is a very learned work, written by a man who has made Astronomy his life's study and studied it under not very encouraging circumstances. Mr. Dixit, who was till lately a teacher in the Poona Training College, seems to have spent a good deal of precious time and valuable research over this work which traces the advance and progress of astronomical science in India. The book will no doubt remain as a standing monument to Mr. Dixit's memory. The *Elements of Biology*, by Vithal Bákrishna Bháte, B.A., is also a noteworthy publication, giving an amount of information on the laws of life. The book is neither a translation nor an adaptation of any one English work, but embodies information gathered from various works on Biology in English and arranged in a manner deemed most suitable by the author. The style is simple and popular, and the treatment of the subject is neither dry nor uninteresting, as is unfortunately the case with scientific works in vernacular generally. Mr. Máhadeo Shivráam Gole, M.A., of the Fergusson College, adds a new book to the already existing series of Maráthi text-books. The lessons in this new book are all on scientific subjects. Geology, Astronomy, Botany, Physics, all come in for treatment in separate lessons. Want of scientific knowledge is the standing defect of the vernacular schools in this Presidency. In fact, science is not regularly taught in any of them. In the old sixth book of the vernacular series there were no doubt a few lessons on scientific subjects, but it is doubtful whether the students understood them properly. Mr. Gole's book treats wholly of scientific subjects, and it is to be hoped that it will be regularly taught to those for whom it is written.

Voyages and Travels.—The single publication under this head relates shortly the first voyage of Vasco Da Gama from Europe to Asia. It is translated from an English original, published under the auspices of the Christian Literature Society. The paucity of original works in Maráthi in this extremely interesting branch is much to be regretted. Love of travel is not a prominent trait in the Hindu character, and those few who do visit other lands and countries either for business or for pleasure, do not, as a rule, care to record their observations on men and manners in foreign lands in a permanent form.

HEBREW.

10. There was but one work in Hebrew, which calls for no remark.

MÁRVÁDI.

11. There were three publications in this language. All of them are poetical. Two contain love songs, and the third is a collection of verses on various subjects.

ARABIC-SINDI.

12. *Arabic Sindi*.—The total number of Sindi publications during the year was 15 as against 30 of the preceding year. Most of the works are elementary in character. A primer on agriculture gives rudimentary information on the subject of which it treats. Another work deals with the question of the improvement of women, and lays down some moral and religious rules for observance by women. A third describes the miracles wrought by Guru Nának. A fourth is a translation in Sindi of Shakespear's "Merchant of Venice." The remaining works are too crude to deserve particular notice.

URDU.

13. Ten works were published in Urdu, of which six are poetical. The works either deal with the subject of love or with that of religion. They contain love songs or praises of the Prophet. When they do neither of these things, they lay down rules for religious observances.

ARABIC.

14. There were only two Arabic works published during the year. One of these gives an account of the birth of Mahomet, while the other contains the principles of Sufism.

PERSIAN.

15. Altogether five works were published in Persian. Two of these contain the religious principles of the Shia sect, a third describes the ceremonies and observances incidental to a pilgrimage to Mecca. The two remaining works dilate on the exploits and miracles of the uncle and the grandson of the Prophet, respectively.

SANSKRIT.

16. The Sanskrit publications of the year were 28. Most of them are, as usual, republications of old standard works, and are generally metrical in form. Three excellent volumes are published in the Ananadásrama Series. One of them is a classical treatise on music, another is a work on medicine, and the third is an excellent edition of the Bhagvat Gita accompanied by the learned Bháshya or prose commentary of Shankaráchárya on the same. Two stout volumes, containing the *Bhavishya Purána*, are published by Khemrája, the indefatigable publisher of Sanskrit and Hindi works. The only dramatical publication is the *Kushalavodaya Nátaka* by Chubilál Suri. It describes the incidents in Ráma's life from the repudiation of Sitá to her reunion with her lord. The work possesses a good deal of literary merit, its language and versification are simple and chaste, and the author certainly deserves to be congratulated on having so successfully imitated the ancient models in dramatic composition. The single work on politics is a fragment taken from the Mahábhárat and embodies the advice given by the sage Dhaumya to the Pándavas on the proper way of conducting themselves in a king's household. The advice given by the hoary sage is practical and containing, as it does, a good deal of shrewd common sense, may still be followed with advantage by those who are frequently brought into contact with rulers of men.

BI-LINGUAL.

17. The total number of bi-lingual publications was 97. A good many of these are intended to serve as aids to students attending schools and colleges, such as dictionaries or annotations and translations accompanying English or classical originals. Others are intended to facilitate the understanding of abstruse words in Sanskrit by the general reader. The largest combination among bi-lingual publications is that of Sanskrit and Hindi. Quite a number of medical, astrological, mythological and philosophical works were published during the year, and each of these was accompanied by either a commentary or a prose translation in Hindi. The only works that deserve to be specially mentioned among the bi-lingual publications are (1) an annotated edition of *Anambhatta's Tarka Sangraha*, a treatise on Logic in Sanskrit. Full explanatory notes in English are given at the end of the volume. They were written by the late Mr. Y. V. Athale, M.A., LL.B., well known for his Sanskrit learning. Besides the notes, the volume contains, in the shape of an introduction, a historical sketch of Indian Logic by M. R. Bodas, M.A., LL.B.; (2) An annotated edition of *Panchdashí*, a well known philosophical work in Sanskrit, by Pandit Pitámbarji; (3) an edition of *Bhaskarácháry's Lílávati* by V. P. Khánápurkar, and (4) a translation of Patanjali's Yoga Sutras by Nánábhái Sadánand Rele. (5) *Sháligráma Nighantubhushana* is also a noteworthy publication, giving the substance of the matter contained in different medical treatises known as Nighantus.

TRI-LINGUAL.

18. The number of tri-lingual works was six. Of these the following alone are noticeable:—(1) Speeches delivered at the Hindu Religious Congress held at Bombay in 1896. The speeches are in Hindu, Maráthi and Gujaráti, and give an idea of the orthodox religious movement in this Presidency; (2) *A Garland of Spiritual Hymns*, by Kabánji Dharasinha, is a

collection of over 600 devotional songs composed by nearly 125 poets; (3) *Extant Works of Thākurdās*, edited by Shántārām Nārāyan Dābholkar, contain devotional and religious poems of some merit. Among these is a commentary in Abhang metre on the celebrated Bhagvat Gita.

19. *Periodicals*.—Eleven new periodicals were started during the year. The most important among the new births of the year is the *Bharata Varsha*, started under the auspices of the Deccan Vernacular Translation Society, and devoted to the cultivation of literature and history. Many of the periodicals were, as usual, fitful and irregular in their appearance.

20. The number of works registered for copyright during the year under report was 194, of which 175 were private and 19 Government publications.

GENERAL REMARKS.

21. From the above brief and rapid survey of the literary output of the last year, it will appear that vernacular literature did not make satisfactory progress, and that in fact there was a positive decline in literary activity, both in point of quality and quantity. But the year was in many respects an exceptional year. It was a period of gloom and distress all round, and naturally authors, printers and publishers alike did not put forth their usual activity. The books actually published were for the most part meagre and unimportant publications. Barring the republications, which are generally important and useful, and a few noteworthy exceptions, the books catalogued during the last year were mostly small sized and contained matter of no great literary worth. The causes of this unsatisfactory state of things are not far to seek. There is no recognised class of authors, who pursue literature as a profession. Educated people do not, as a rule, care to enrich the literature of their mother tongue. They are happily in a position not to feel the want of a vernacular literature since they can easily have access to European or Eastern classical literature. They have no liking or taste for the vernaculars from which they are unfortunately weaned at a too early stage of their intellectual career. Another cause of the backwardness of vernacular literature is that there is no demand for good or costly books written in the vernaculars. There are no enterprising publishers willing to encourage authors to write good books, and to push on the sale of such books when published by ingenious and industrious advertising. There are Vernacular Translation Societies at Poona and Ahmedabad, who are doing some useful work in this line, but unfortunately their efforts hitherto have been on a very limited scale. The printing and get-up of most of the vernacular books sent for registration are far from satisfactory. It is only a few well-known and respectable printing presses in Bombay that can turn out decent books so far as their general appearance is concerned. The publications sent out from the other presses are anything but decent in appearance. The type is bad, the paper used is bad, and in nine cases out of ten the binding, if there is any binding at all, is miserable. Unless the books are made more attractive in form, their sale will not be promoted. There are thus two things wanted to promote the growth of vernacular literature. Persons qualified by their attainments to write good books in the vernaculars must come forward to do so, secondly, their works should be taken up by enterprising publishers and placed before the public in a cheap and attractive form.

ANALYSIS OF PUBLICATIONS REGISTERED IN THE BOMBAY PRESIDENCY UNDER ACT XXV OF 1867 DURING THE YEAR 1897.

1.—English.

SUBJECTS.	ORIGINAL WORKS.		Re-publi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non-eda- cational.	TOTAL.
	First edition.	New edition.						
Art	2	...	...	...	2	1	1	2
Biography	3	...	...	...	3	...	3	3
History	1	...	...	...	1	1	...	1
Language	4	...	4	...	8	8	...	8
Law . . . . .	...	1	1	...	2	...	2	2
Medicine	2	...	...	1	3	...	3	3
Miscellaneous	18	...	1	1	20	2	18	20
Poetry . . . . .	...	...	1	...	1	1	...	1
Politics	1	...	1	...	2	1	1	2
Philosophy (including Mental and Moral Science).	...	...	...	2	2	...	2	2
Religion	2	...	1	1	4	...	4	4
Science (Mathematical and Me- chanical).	4	...	...	...	4	4	...	4
Science (Natural and other)	1	...	...	...	1	1	...	1
TOTAL	38	1	9	5	53	19	34	58

2.—Gujarati.

SUBJECTS.	ORIGINAL WORKS.		Re-publi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non-edu- cational.	TOTAL.
	First edition.	New edition.						
Arts	4	...	...	...	4	...	4	4
Biography	3	...	...	1	4	...	4	4
Drama	5	...	...	...	5	...	5	5
Fiction	13	...	...	7	20	...	20	20
History	2	...	...	1	3	1	2	3
Language	4	4	...	...	8	8	...	8
Law . . . . .	...	1	...	1	2	...	2	2
Medicine	1	...	...	1	2	...	2	2
Miscellaneous	42	3	1	5	51	3	48	51
Poetry	43	7	2	1	53	...	53	53
Politics . . . . .	...	...	...	1	1	...	1	1
Philosophy (including Mental and Moral Science).	2	...	...	3	5	...	5	5
Religion	3	...	1	8	12	...	12	12
Science (Mathematical and Mecha- nical). . . . .	...	1	...	1	2	1	1	2
Science (Natural and other)	4	1	...	...	5	4	1	5
Voyages and Travels . . . . .	...	...	...	1	1	...	1	1
TOTAL	126	17	4	31	178	17	161	178

3.—Hindi.

Arts	2	...	...	...	2	...	2	2
Drama . . . . .	...	...	...	1	1	...	1	1
Language	2	...	...	...	2	1	1	2
Miscellaneous	9	...	...	2	11	1	10	11
Poetry	17	...	5	1	23	...	23	23
Philosophy (including Mental and Moral Science).	2	...	1	...	3	...	3	3
Religion	1	...	...	...	1	...	1	1
TOTAL	38	...	6	4	43	2	41	43

4.—Kánarese.

Drama . . . . .	...	...	...	1	1	...	1	1
History	1	...	...	...	1	1	...	1
Language	5	...	...	...	5	5	...	5
Miscellaneous	2	...	...	...	2	1	1	2
Poetry	2	...	...	...	2	...	2	2
Philosophy (including Mental and Moral Science).	1	...	...	...	1	...	1	1
Religion	1	...	...	...	1	...	1	1
Science (Natural and other)	2	2	2	...	2
TOTAL	14	1	15	9	6	15

5.—Konkanim.

Fiction	2	2	...	2	2
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6.—Maráthi.

Arts	5	5	...	5	5
Biography	10	2	12	...	12	12
Drama	7	1	8	...	8	8
Fiction	11	2	13	...	13	13
History	3	1	4	1	3	4
Language	7	8	...	1	16	16	...	16
Law	1	...	2	1	4	...	4	4
Medicine	1	1	...	...	2	...	2	2
Carried over	45	10	2	7	64	17	47	64

6.—*Maráthi*—contd.

SUBJECTS.	ORIGINAL WORKS.		Re-publi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non-edu- cational.	TOTAL.
	First edition.	New edition.						
Brought forward	45	10	2	7	64	17	47	64
Miscellaneous	19	2	...	6	27	...	27	27
Poetry	21	1	3	2	27	...	27	27
Politics	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	8	...	1	...	4	...	4	4
Religion	3	1	...	2	6	...	6	6
Science (Mathematical and Mecha- nical).	4	3	...	...	7	7	...	7
Science (Natural and other)	7	3	...	...	10	7	3	10
Voyages and Travels	1	1	...	1	1
TOTAL	103	20	6	18	147	31	116	147

7.—*Márwáñi*.

Poetry	3	3	...	3	3
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8.—*Arabic-Sindhi*

Arts	1	1	...	1	1
Drama	1	1	2	...	2	2
Fiction	1	1	...	1	1
Language	1	1	1	...	1
Miscellaneous	7	7	...	7	7
Poetry	1	...	1	...	2	...	2	2
Religion	1	...	...	...	1	...	1	1
TOTAL	13	...	1	1	15	1	14	15

9.—*Urdu*.

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

10.—*Arabic*.

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

11.—*Hebrew*.

Language	1	1	1	...	1
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12.—*Persian*.

History	1	1	...	1	1
Miscellaneous	1	1	...	1	1
Religion	3	...	3	...	3	3
TOTAL	2	...	3	...	5	...	5	5

13.—Sanskrit.

SUBJECTS.	ORIGINAL WORKS.		Re-publi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non-edu- cational.	TOTAL.
	First edition.	New edition.						
Arts . . . . .	...	...	1	...	1	...	1	1
Drama	1	...	...	...	1	...	1	1
Fiction . . . . .	...	...	1	...	1	1	...	1
Language . . . . .	...	...	1	...	1	1	...	1
Medicine . . . . .	...	...	1	...	1	...	1	1
Miscellaneous	1	...	3	...	4	...	4	4
Poetry	2	...	5	...	7	...	7	7
Politics . . . . .	...	...	1	...	1	...	1	1
Philosophy (including Mental and Moral Science).	2	...	2	...	2	2
Religion	1	...	8	...	9	...	9	9
TOTAL	5	...	23	...	28	2	26	28

14.—Arabic and Tāmīl.

Religion	1	1	...	1	1
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15.—English and Gujarāṭī.

Language	1	1	...	5	7	6	1	7
Miscellaneous	1	1	...	1	1
TOTAL	2	1	...	5	8	6	2	8

16.—English and Hindi.

Language	1	1	1	...	1
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17.—English and Kánarasa.

Arts	1	1	1	...	1
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18.—English and Marāṭhī.

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

19.—Persian and English.

Language	3	1	4	4	...	4
Miscellaneous	1	1	1	...	1
TOTAL	4	1	5	5	...	5

20.—English and Urdu.

Language	1	1	1	...	1
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21.—Hindi and Gujarāṭī.

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

22.—Hindi and Sindhi.

SUBJECTS.	ORIGINAL WORKS.		Re-publ-ications.	Transla-tions.	TOTAL.	Educa-tional.	Non-edu-cational.	TOTAL.
	First edition.	New edition.						
Poetry	1	...	...	...	1	...	1	1

23.—Urdu and Gujarati.

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

24.—Portuguese and Konkani.

Arts	1	1	...	1	1
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25.—Zend and Gujarati.

Religion	1	1	...	1	1
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26.—Sanskrit and English.

Drama	2	2	...	2	2
Language	1	...	1	...	2	2	...	2
Miscellaneous	1	1	...	1	1
Poetry	1	3	4	...	4	4
Philosophy (including Mental and Moral Science).	...	...	1	...	1	...	1	1
TOTAL	1	...	3	6	10	2	8	10

27.—Sanskrit and Gujarati.

Poetry	1	...	...	3	4	...	4	4
Philosophy (including Mental and Moral Science).	1	...	...	3	4	...	4	4
Religion	1	...	4	1	6	...	6	6
TOTAL	3	...	4	7	14	...	14	14

28.—Sanskrit and Hindi.

Drama	1	...	...	...	1	...	1	1
Medicine . . . . .	...	...	...	7	7	...	7	7
Miscellaneous	1	...	1	6	8	...	8	8
Poetry . . . . .	...	...	...	8	8	...	8	8
Politics . . . . .	...	...	...	1	1	...	1	1
Philosophy (including Mental and Moral Science).	...	...	1	4	5	...	5	5
Religion . . . . .	...	...	...	4	4	...	4	4
TOTAL	2	...	2	30	34	...	34	34

29.—Sanskrit and Marathi.

Language	1	1	...	...	2	1	1	2
Medicine . . . . .	...	...	...	1	1	...	1	1
Miscellaneous . . . . .	...	...	...	1	1	...	1	1
Poetry . . . . .	...	...	2	1	3	...	3	3
Philosophy (including Mental and Moral Science).	1	...	...	1	2	...	2	2
Religion . . . . .	...	...	...	1	1	...	1	1
Science (Mathematical and Mechanical).	...	...	...	1	1	...	1	1
TOTAL	2	1	2	6	11	1	10	11

30.—*Maráthi, Gujaráti and Hindi.*

Subjects.	ORIGINAL WORKS.		Re-publi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non-edu- cational.	TOTAL.
	First edition.	New edition.						
Poetry . . . . .	...	...	1	...	1	...	1	1
Religion	1	1	...	1	1
TOTAL	1	...	1	...	2	...	2	2

31.—*Portuguese, Konkani and English.*

Religion	1	1	...	1	1
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32.—*Sanskrit Brij and Gujaráti.*

Religion	1	1	...	1	1
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33.—*Sanskrit, Maráthi and English.*

Language	1	1	...	1	1
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34.—*Sanskrit, Maráthi and Hindi.*

Poetry	1	...	1	...	1	1
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35.—*English Periodicals.*

Arts	12	12	...	12	12
Medicine	3	3	...	3	3
Miscellaneous	88	88	...	88	88
Philosophy (including Mental and Moral Science).	13	13	...	13	13
Religion	1	1	...	1	1
TOTAL	117	117	...	117	117

36.—*Latin Periodical.*

Religion	1	1	...	1	1
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37.—*Gujaráti Periodicals.*

Arts	10	10	...	10	10
Medicine	3	3	...	3	3
Miscellaneous	120	120	...	120	120
Philosophy (including Mental and Moral Science). . . . .	...	...	...	1	1	...	1	1
Religion	7	...	...	...	7	...	7	7
TOTAL	140	...	...	1	141	...	141	141

(38).—*Maráthi Periodicals.*

History . . . . .	...	...	5	...	5	...	5	5
Medicine	16	...	...	...	16	...	16	16
Miscellaneous	88	...	...	...	88	...	88	88
Poetry . . . . .	...	...	5	...	5	...	5	5
Religion	16	...	...	...	16	...	16	16
TOTAL	120	...	10	...	130	...	130	130

(39).—Sanskrit Periodicals.

Subjects.	ORIGINAL WORKS.		Re-publi- cations.	Trans- lations.	TOTAL.	Educa- tional.	Non-edu- cational.	TOTAL.
	First Edition.	New Edition.						
Poetry	11	...	11	...	11	11

(40).—English and Maráthi Periodicals.

Miscellaneous	3	3	...	3	3
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(41).—Hindi and Maráthi Periodicals.

Miscellaneous	11	11	...	11	11
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(42).—Sanskrit and Gujaráti Periodicals.

Miscellaneous	1	10	11	...	11	11
Religion	2	2	...	2	2
TOTAL	1	...	...	12	13	...	13	13

(43).—Sanskrit and Maráthi Periodicals

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

(44).—Sanskrit, Maráthi, Gujaráti and Latin Periodicals.

Medicine	1	1	...	1	1
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(45).—Total Books for the year.

Arts	17	...	1	...	18	2	18	18
Biography	16	3	19	...	19	19
Drama	15	6	21	...	21	21
Fiction	27	...	1	9	37	1	36	37
History	8	1	...	1	10	4	6	10
Language	31	15	6	12	64	60	4	64
Law	1	2	3	2	8	...	8	8
Medicine	4	1	1	10	16	...	16	16
Miscellaneous	103	5	6	22	136	8	138	136
Poetry	99	9	12	21	151	1	150	151
Politics	2	...	2	2	6	1	5	6
Philosophy (including Mental and Moral Science).	10	...	7	13	30	...	30	30
Religion	17	1	18	19	55	...	55	55
Science (Mathematical and Mecha- nical).	8	4	...	2	14	12	2	14
Science (Natural and other)	14	4	...	...	18	14	4	18
Voyages and Travels . . . . .	...	...	...	2	2	...	2	2
TOTAL	372	42	67	124	605	103	502	605

(46) —Total Periodicals for the year.

Arts	22	...	...	...	22	...	22	22
History . . . . .	...	...	5	...	5	...	5	5
Medicine	23	...	...	1	24	...	24	24
Miscellaneous	311	...	...	10	321	...	321	321
Poetry . . . . .	...	...	16	...	16	...	16	16
Philosophy (including Mental and Moral Science).	13	...	...	3	16	...	16	16
Religion	25	...	...	2	27	...	27	27
TOTAL	394	...	21	16	431	...	431	431

(47).—*Total Books and Periodicals for the year.*

SUBJECTS.	ORIGINAL WORKS.		Re-publi- cations.	Trans- lations.	TOTAL.	Educa- tional.	Non-edu- cational.	TOTAL.
	First Edition.	New Edition.						
Arts	39	...	1	...	40	2	38	40
Biography	16	...	...	3	19	...	19	19
Drama	15	...	...	6	21	...	21	21
Fiction	27	...	1	9	37	1	36	37
History	8	1	5	1	15	4	11	15
Language	31	15	6	12	64	60	4	64
Law	1	2	3	2	8	...	8	8
Medicine	27	1	1	11	40	...	40	40
Miscellaneous	414	5	6	32	457	8	449	457
Poetry	99	9	38	21	167	1	166	167
Politics	2	...	2	2	6	1	5	6
Philosophy (including Mental and Moral Science).	23	...	7	16	46	...	46	46
Religion	42	1	18	21	82	...	82	82
Science (Mathematical and Mecha- nical).	8	4	...	2	14	12	2	14
Science (Natural and other)	14	4	...	...	18	14	4	18
Voyages and Travels . . . . .	...	...	...	2	2	...	2	2
TOTAL	766	42	88	140	1,036	103	933	1,036

BENGAL.

From D. J. MACPHERSON, Esq., C.I.E., Officiating Secretary to the Government of Bengal, General (Miscellaneous) Department, to the Secretary to the Government of India, Home Department,—No. 1412, dated the 13th April 1898.

In continuation of this Government letter No. 1267, dated the 31st March 1897, I am directed to submit, for the information of the Government of India, copy of a letter from the Director of Public Instruction, Bengal, No. 1806, dated the 1st April 1898, together with a copy of the Annual Report on the Bengal Library for the year 1897, received therewith, and copies of the tabular Analysis of books, Statistical forms and table of books referred to.

2. With reference to the remarks contained in the first paragraph of the Bengal Librarian's report, I am to state, for the information of the Government of India, that the necessity for checking the evasion of the duty of registering books under the provisions of Act X of 1890 has already engaged the attention of this Government, and prosecutions have been ordered to be instituted in cases of flagrant breach of the law. The other matters noticed in that paragraph are being considered.

From C. A. MARTIN, Esq., LL.D., Director of Public Instruction, Bengal, to the Secretary to the Government, of Bengal, General Department,—No. 1806, dated the 1st April 1898.

I have the honour to submit the Report on the Bengal Library for the year 1897, by Babu Rajendra Chandra Sastri, M.A., the Librarian. I regret the delay which has occurred in its submission, but having regard to the fact that the Catalogue for the last quarter of the year under review was not due till the middle of February 1898, the period of two weeks allowed for the preparation and presentation of the Annual Report, which is an analysis of the contents of the four catalogues issued in the year, may be considered to be inadequate. I would suggest that the due date of this report be fixed for the 31st March in future.

2. A glance at paragraph 1 of the Report shows that cases of evasion of book registration are on the increase, and the difficulty of procuring books for the British Museum is becoming greater every year. Delay at the different Registration centres in sending books registered to the Library is also referred to. This goes to show that the entire subject of the working of the Law of Book Registration stands in need of a careful investigation. I would beg leave to suggest that necessary instructions may be issued to the Inspector-General of Registration to prosecute defaulting printers and publishers. I also think that the necessity for conforming to the requirements of the law should be impressed by that officer on all concerned.

Report on the Bengal Library for 1897.

The number of publications received and catalogued in the Bengal Library during 1897 was 2,232, against 2,346 in the year before, showing a decrease of 64, or a little over 2·72 per cent. Viewed in the light of the disclosures made in the course of the last year, this number can hardly be accepted as anything approaching the actual number of publications issued during the period in the Lower Provinces of Bengal, Bihar and Orissa. Since the passing of Act X of 1890, which put a stop to the system of payments for publications supplied to Government, many have evidently ceased to present books for registration, trusting to the supposed absence of any machinery to bring their transgressions to light. The law, again, though holding printers responsible for the supply of books for registration, leaves their employers untouched, and these latter have taken full advantage of the immunity thus extended to them, to defraud Government of its due. Cases of Pandit Jívánanda Vidyáságar and Babu Sasibhúshan Chatterji may be cited as examples. These men are publishers of books on a large scale and were noted for their regularity in presenting books for registration. But since the passing of Act X of 1890, the supply from Pandit Jívánanda has entirely ceased, while that from Babu Sasibhúsan has been marked by omissions in regard to one important class of publications, *viz.*, the wall maps, which sell at a comparatively high price, and the supply whereof to Government gratis entails an appreciable pecuniary loss on their author. In cases like these the real offender is the publisher, and it is a pity that the law cannot reach him. The difficulty of procuring books for the British Museum is also increasing from year to year, and it often happens that by the time search is made for them, they are either out of print or older than a year, the regulation period, that is after which the printers may not be required to furnish them gratis. Speaking generally, publications rarely reach this office before they are six months old. And by the time their catalogues are published and supplied to the authorities in England, the regulation period for their supply is found to have expired in regard to a great many of them. The apathy of the printers in presenting books for registration within one month after their publication, as well as delay, in many instances inexcusable, at the different registration centres in transmitting books registered to this office, account for this undesirable state of things which loudly calls for redress.

2. Out of 2,282 publications received last year, 1,607 are books and 675 periodicals. Of the books, 1,431 are original publications, and the rest republications and translations. The following is a brief analysis of the publications given in the order of languages alphabetically arranged:—

3. ARABIC.—Publications in this language are few and unimportant. Only three books were received last year, against four in the year before.

4. ASSAMSE.—Only 7 books in this language were received last year, against 14 in the year before. Of these, 4 are on language, 1 on poetry, 1 on science (mathematical), and 1 a miscellaneous publication. They are school-books and do not call for any notice.

5. BENGALI.—The number of publications in this language received last year was 784, against 752 in the year before, showing an increase of 32 or about 4·3 per cent. Of these, 753 are original publications, and the rest republications and translations.

6. *Art.*—Three books on the subject were received last year, against five in the year before. Of these, one is on outline drawing, and the rest are on musical notations. None of them deserves notice.

7. *Biography.*—Ten books on this subject were received last year, against 23 in the year before. Of these, the following deserve notice:—

Sri Prabodhánanda O Gopál Bhatta (Prabodhánanda and Gopál Bhatta), by Babu Sisir Kumár Ghosh, gives the story of Prakásánanda and his nephew, Gopál Bhatta's conversion to Chaitanyaism, with glimpses of their lives before and after the conversion. Prakásánanda, who took the name of Prabodhánanda after conversion, was a contemporary of Chaitanya, and one of the most learned Vedantists of his day. He came of a Brahman family of Southern India, and early adopted the life of a sannyási. During his tour in the Deccan, Chaitanya stayed for some time with the family, and converted its members, including Gopál, who was Prakása's nephew, to Vaishnavism. Prakásánanda, who was established at Benares as the head of a sect of sannyásis, took umbrage at this, and more than once challenged Chaitanya to come to Benares, to discuss with him the respective merits of Vaishnavism and Vedantism. At last they met and Prakásánanda fell under the influence of Chaitanya and became a convert to his doctrines, and passed the remaining days of his life at Vrindávan. The book incidentally treats of the lives of Chaitanya and many of his well-known disciples and followers.

Sādhu Tukārāmer Jivana Charita (Life of Sādhu Tukārām), by Babu Dina Nāth Gāngulī is a short life of the celebrated Mahratta saint and devotee, Tukārām (1603—1643 A. D.), who was a *Sūdra* by caste and a native of Dehu, a place eighteen miles to the north-west of Poona. He is now chiefly remembered for his "avangas," or religious compositions, which breathe a spirit of the utmost piety and devotion to God. These 'avangas' are as well known in Western India as the devotional songs of Rāmprasād in Bengal and those of Tulsidās in Upper India.

Āchāryya Kesava Chandra, Madhya Vivaran (the Life of Kesava Chandra, the middle part, Part V), by the members of the Apostolic Durbar of the New Dispensation, brings the life of Kesava Chandra down to the Cooch Behar marriage and ends with an appeal to the Brahmos in defence of Kesava Chandra's part in that marriage. The contents of the volume are in places interesting and instructive. This is perhaps the most complete and exhaustive of last year's biographies, and will, when finished, prove the most trustworthy account of that great man's life.

Srī Advaita Prakāsa (*Manifestation of Advaita*), is a metrical account of the life and doings of Advaitāchāryya, the well-known follower and collaborator of Chaitanya, by his disciple and personal attendant, Isān Nāgar. The book was written in 1490 of the Saka era, and has now been printed and published for the first time. As an early specimen of Bengali language and literature, it possesses a unique value, and throws considerable side-light on the principal actors in the drama of Chaitanyaism. It possesses, however, very little critical value. The revival of Chaitanyaism has brought to light many old Bengali poems like the one under notice, and they are invaluable as showing the stages of development which the Bengali language has undergone within the last four centuries.

Rāmākriṣṇa Paramahansaism is still in evidence, as is proved by a biography of that saintly person received in the course of the year. None of the secular biographies which were received last year are of any importance.

8. *Drama*.—Forty-three dramas were received last year, against 34 in the year before. Of these, one is religious, 13 are domestic, 2 historical, 16 mythological, 4 romantic and 7 o cial. They are treated in the order of their classification.

9. The only religious drama received in the course of the year under report was *Sankar Vijay Nātak* [the Drama about the Victory of Sankar] by Jahar Lal Dhar. It gives the main incidents in the life of the great religious teacher Sankar; and portions of the book, specially those relating to Sankar's disputation with Mandan and his meeting with the Amir of Cabul, may be read with interest.

10. Domestic dramas are 13 in number. Of these, the following deserve notice:—

Sayyā-guru (the Instructress of the bed-chamber) by Hari Nāth Chakravartī, tries to make out that the integrity of a joint Hindu family often depends on the good sense of its female members. The plot is as follows:—Four brothers with their mother, wives and a widowed sister live jointly and are on the best of terms with one another. This amity among the brothers was due mainly to the good understanding prevailing among their wives. But as the fact was ignored by everybody, and as all credit for the success of the family went to the brothers, the wives took it into their heads to vindicate themselves at the expense of their husbands. They accordingly got up a fictitious quarrel among themselves and easily induced the brothers, mutually attached though they were, to ask for a division of the paternal property. The entire stock of family moveables was accordingly brought out before a number of neighbours, who were invited to aid in the division, and the allotment of shares was about to commence. At this juncture, the wife of the second brother told the assembled people that the whole thing was a joke, pre-arranged with a view to show that it was she and her sisters-in-law and not their husbands, who were the real guardians of the family peace, and that it was in their power to rule their husbands at pleasure, they being in fact their *sayyā-guru* or instructresses of bed-chamber.

Ārkāti (the cooly-recruiter), by Harilāl Banerji, is the story of the rescue by a Nāgā-sardar of a number of villagers, both men and women, who were recruited and sent up as coolies under false pretences by one Mr. Alpin, aided by his native agent Atmārām. Mr. Alpin, who was detained along with the coolies by the Nāgā Chief, promises on being let off to give up the cooly business for good.

No. 4965, 4th quarter, *Ārkāti*.

Juvili Yajna (the Jubilee Sacrifice) by Babu Durgádás De, is a piece on the celebration of the Diamond Jubilee of the Queen-Empress, in the course of which the Empress is requested by Mother India to take care of her poor famine-

stricken sons, and a number of people, men and women, are represented as worshipping the Empress' statue. One of the female worshippers entreats the Empress to abolish the cooly-law, and to prevent outrage on females on railways. The book breathes a spirit of loyalty to the person of the Queen-Empress.

The above two books deserve notice only on account of the reference they contain to cooly-recruiting, which, as their authors allege, is being attended with hardship and inconvenience in the far mufassal.

11. Of the two historical dramas, one, *vis.*, *Yuvaráj Tikendrajit vâ Lomaharshan Manipur Kánda* (Yuvaraj Tikendrajit or the Horrifying Manipur Affair), by Harilál Banerji, relates to the recent Manipur imbroglio and the other, *vis.*,

No. 4390, 1st quarter, *Yuvaráj Tikendrajit vâ Lomaharshan Manipur Kánda*.

Rana Ráo (a name) by Mahendra Chandra Mazumdár to a story of tribal warfare among the Rajputs as told in Tod's *Rajasthán*. The plot is as follows:—

Rana Ráo, Chief of Mandowar, sought the hand of Jayanti, daughter of Harba Singh, Chief of Godvár. Now, as Harba was his cousin, the proposed marriage was contrary to Hindu law. So the girl Jayanti was married to Raghudeva, second son of Rana Laksha of Mewar. Thus foiled, Rana Ráo sought vengeance on Raghudeva. At this juncture the old Rana abdicated in favour of his youngest son, Mukula, then a mere child, and Rana Ráo who was the child's maternal grandfather, took charge of the State. This was resented by Raghudeva, and he came to Chitor to assert his birth-right to the throne. But shortly after his arrival there he was poisoned by Rana Ráo who, in his turn, fell by the hand of Chand Ráo, eldest son of the old Rana.

No. 4532, 2nd quarter, *Rana Ráo*.

12. Of the mythological dramas only one, *vis.*, *Ekasringa Nátak* (the Drama about Ekasringa), by Krishnapada Vidyaratna, deserves notice on account of its being an adaptation of one of the *avadána* stories in Kshemendra's *Avadánakalpalatá*, now being published under the auspices of the Asiatic Society of Bengal. Kshemendra's story, it need not be stated here, is but a slightly modified form of the account of the sage Rishyasringa found in the *Rámáyana*. The plot is as follows:—

In one of his previous births, Buddha was born of a she-antelope and named Ekasringa, or the one-horned, on account of a horn on his forehead. He is bred up in the hermitage of his foster-father Kasyapa, without the slightest knowledge of the differences of the sex. One day he receives a visit from Princess Nalini, daughter of the King of Benares, whom, he in his simplicity mistakes for a hermit of superior powers hailing from a purer and better place than his father's hermitage. He instinctively feels attracted towards her, and notwithstanding his father's warning accompanies her to her father's capital. There he is received with due honour by the king and married to the princess with his foster-father's permission. The writer is not without power, and his characterization of Ekasringa in the play does him credit.

No. 4819, 3rd quarter, *Ekasringa Nátak*.

13. The romantic dramas are four in number, of which one is by a Hindu lady. Only two deserve some notice:—

Mádhavi (a name), by Babu Rám Lal Banerji, is a story of love and adventure dramatised.

No. 4388, 1st quarter, *Mádhavi*.

Mádhavi, a blind girl, who was one of the maids of the Princess Vidyut, the reputed daughter of the King of Avanti, captivates the heart of Nakshatra, a prince dearly loved by her mistress. This excites the princess' jealousy, and by her order the offending girl is taken to a wood and there left to die. Her piteous appeals for help move the heart of the goddess *Durgá*, and she is restored to sight and taken care of by Sudhira, who passed as a gardener's son but who is really her own brother, both of them being born of the King of Avanti by his legitimate queen. After a time they meet with their father, who was believed to have been dead, and are brought back to the palace. There the Princess *Mádhavi* marries her lover, Nakshatra, and as her brother, Sudhira, refuses the throne, it goes to her husband. As regards Vidyut, she turns out to be the natural daughter of the king, and is imprisoned by his order for her inhuman conduct towards her supposed maid.

Ananga Rangini (Two names) by Babu Annadá Prasad Basu, a comedy, of which the plot is, as the author says, suggested by Shakespear's *As You Like It*. Ananga, the eldest son of his father, had a half brother, named Aravinda.

No. 4966, 4th quarter, *Ananga Rangini*.

The brothers were not on good terms, and Aravinda, driven to desperation by Ananga's ill-treatment, courted death at a wrestling match held before the King Pundarika. But he eventually defeated the State wrestler, Chanda Sinha, and by that means earned the affections of the Princess Rangini, the king's niece who presented him with a jewelled necklace. This display of feeling on her part displeased the king, who ordered her to leave the palace on pain of death. His own daughter, Saralá, was an intimate friend of Rangini, and they both left the palace together and wandered to a hermitage, where Rangini's father, Pundarika's elder brother, lived. Thither they were followed by Ananga and Aravinda, who duly married the Princesses Rangini and Sarala, respectively. Pundarika, who had ousted his elder brother from the throne, and who renounced the world in sorrow and disgust after his daughter's flight from the palace, was also present *in cognito* at the marriage of his daughter and niece. This was the signal for mutual recognition and reconciliation. The book is well written, and the author possesses considerable poetic power. Rangini's adventures in male clothes and her coquetry with a village girl, whom she ultimately induced to marry her lover, have been rendered with considerable power. Her character is, however, cast in a European mould, and she resembles more a European than a native lady.

14. Social dramas are seven in number, and are directed chiefly against female education and female emancipation movements, the affectation of Anglicism by Bengalis, the heterodoxy and irreligion supposed to prevail in Hindu society, pseudo-political and social reformers, the novel reading women, who in their anxiety to play the fine lady neglect their household duties and otherwise misbehave themselves, and a section of the Brahmos who are supposed to commit acts of gross impropriety in their moral and social relations. The following books under this head deserve notice :—

Baumá (the Daughter-in-law), by Babu Amirtalál Bose, the well-known Calcutta actor and playwright, is a social caricature, written with considerable power. It is intended to hold up to ridicule three classes of people, *viz.*, (1) men of small means and education who, forgetting their proper position in life, pose as social and political reformers of their country, and often use their profession as a cloak to dishonesty and selfishness ; (2) women who have lost their heads through reading romances, and who, in their anxiety to play the heroine, neglect their household duties and grossly misbehave; and (3) a section of the Brahmos, who, as the author thinks, in utter forgetfulness of the high principles of their religion, commit acts of gross impropriety in their moral and social relations. In the play Baburám stands for the first of these types, his wife Kisori, for the second, and the Brahmo couple, Bámádás and Hidimbá, for the third. The affectation of Anglicism by Bengalis is held up to scorn, and the opinion, alleged to have been expressed by Lord Salisbury, that in a country like India, where there are no wars, famine is needed to keep down the population, is ridiculed in the course of a song. The characters of Bámádás and Hidimbá stand out in bold relief, and seem to have been suggested by incidents in real life.

Drisya Panchaka vá Apsarár Bhárat Bhraman (Five Scenes or Travels in India by Heavenly Nymphs), is a social farce, full of reference to contemporary events, such as the plague, the famine, the *Hitavádi* libel case, the stoppage of licenses for fire-arms in the Barisal district, etc. It aims at ridiculing people, apparently Brahmos who are supposed to pose as guardians of taste, to address each other as brother and sister, and whose women are alleged to long for liberty, free love, college education, and such like things, and cannot stand anything smelling of idolatry. A party of heavenly nymphs start on a tour through India to ascertain how things are faring there. They meet with *Kali* (the presiding deity of the present era of irreligion) in the act of taking an account of their doings from his numerous agents, such as Plague, Famine, *Avidyá* (nescience), Lecherousness, Suicide, Official Oppression, etc., and of congratulating himself on the prospect of restraining Hindus from using the sacred formulæ of their religion, such as *om tat sat* (apparently an allusion to the *Hitavádi* libel case), and thereby ruining Hinduism. Later on, they meet with Mother India, and hear her appealing piteously to the Queen-Empress to save her sons from starvation: they then vanish after expressing their sympathy with her in her distress. The district

of Mymensingh is referred to in the play as being infested with lewd people, who are said to frequently commit outrages on the female population there with the connivance of the police.

Nava Ráhá (the New Path), by Babu Vihári Lál Chatterji, is a low, vulgar farce depicting the heterodoxy and irreligion, supposed to prevail in Hindu society in this *Kali* era. Plague

and famine are represented as the two agencies employed by *Kali* to effect the subversion of religion and mortality in India, and they receive much valuable aid from a third, *viz.*, *Anáchar* (heterodox practices), which is specially intended to win over the inmates of the zenana to the new path, that is, Western manners and customs. The alleged reckless burning of the bedding and furniture of the people by plague officials is referred to in the play, and a native youth is represented as threatening to knock out the brains of a European doctor, who wanted to arrest a party of Bengali women for the purpose of examining whether they had got the plague or not. The representation of the gods of the Hindu Trinity in the play is most unseamly, and quite in keeping with the low, vulgar tone of the book.

15. *Fiction*—The number of works of fiction received last year was 57, against 83 in the year before. Of these, two are translations and the rest original writing. The latter may be classified as follows:—Three historical novels, 11 treating of upper and middle-class life, including stories of love and adventure, and 41 detective and other stories, nursery and other tales. Of the translations, one is from English and the other from Urdu. The former, *viz.*,

No. 4547, 2nd quarter, *Seksapiyar*. *Seksapiyar Dotiya Bhág* (Shakespeare, Part II, by Babu Hárán Chandra Rakshit, gives the plot of six of Shakespeare's dramas, with a biography

of the poet. The other one does not call for notice.

16. *Historical Novels*.—*Visva Náth* (A name), by Babu Srís Chandra Majumdár, is based on the life and doings of the well known dacoit leader, Visva Náth, who was for some time the terror of Bengal, and gave considerable trouble to

the authorities in the early years of the present century. It gives the principal incidents of his life, and ends with his capture by Mr. Elliott, Magistrate of Krishnagore. He was the Robin Hood of Bengal, and had some noble traits in his character, which endeared him to the poor and the helpless. He appears in a very amiable light in the story, which is written in good, chaste Bengali and with considerable skill.

Mahárástra Jivan Prabháti (The Dawn of Maharatta life), by R. C. Dutt, Esq., C. S., C. I. E., is an interesting and well written novel

No. 4541, 2nd quarter, *Mahárástra Jivan Prabháti*. based on the incidents in the life of Sivaji, beginning with his first brush with the Moguls and ending with his formal declaration of war against them under the Emperor Aurangzeb. The characters of Sivaji, Raghu Náthji Havildar, and Chandra Ráo Jumládár, are the best drawn in the book. The present edition is, as the writer says, thoroughly revised and recast.

Vanger Seshavíra (The last Hero of Bengal), by Babu Hárán Chandra Rakshit, is an historical novel based on the story of Pratápá-

No. 4985, 4th quarter? *Vanger Seshavíra*. ditya, as given in Babu Satya Charan Sástri's work. Pratápá ditya was the last Bengali who made a stand against the great Mogul, and ruled over Bengal for a time independently. The writer is not without power, and has delineated some of the characters, specially those of Sankar, Pratáp, Phulajani, and Pratáp's wife with considerable art and skill.

17. Novels treating of upper and middle-class life, including stories of love and adventure, are 11 in number. Of these, the following deserve notice:—

Palás-Vana (A name), by Babu Avinás Chandar Dás, is a faithful picture of Bengali middle-class life delineated with considerable skill.

No. 4542, 2nd quarter, *Palás-Vana*. A Brahman youth, named Devendra, after finishing his university education, takes up his quarters in a village named Palás-Vana with the object of passing his days in study and religious contemplation. Here he eventually marries a girl named Yogamáyá, daughter of a highly respected Brahman resident of the place, and lives a life of peace and contentment. His college friend, Satyendra, also goes to Palás-Vana for a change and stays with him. He is suffering from a serious illness, and his life is despaired of. But with his marriage with his affianced bride, Susamá, sets in a change for the better, and he recovers within a short time. The two friends then live a happy life and devote themselves to the cause of education and philanthropy. Susamá's self-denial in marrying a lover on the point of death is worthy of the best traditions

of classic India. The purity, simplicity, and felicity of Hindu domestic life have been delineated in the book with a skill and fidelity that do credit to the author. The book is written in pure and chaste Bengali.

Matiyá (A name), by Babu Vinod Lál Chatterji, is a story of love and adventure, in the course of which the lover Prabodha marries Matiyá, whom he rescued from the hands of cannibals in an island in the Mediterranean. Prabodha and

No. 4562, 2nd quarter, *Matiyá*.

Matiyá were a good deal thrown together in infancy when they resided with their fathers in Manipur. But as Matiyá was a Brahmin's daughter and Prabodha a Káyastha by caste, their union in marriage was out of the question. The young people, however, loved each other dearly, and after years of separation, which brought strange vicissitudes to each, they met together, embraced Christianity and became husband and wife.

Padmálayá, by Babu Vasanta Kumár Mukherji, is another story of the same class. Padmálayá was the daughter of the King of Indore.

No. 4978, 4th quarter, *Padmálayá*.

She was betrothed to the Crown Prince of Oudh. But before her marriage could be celebrated, her father was poisoned by her uncle, and the murderer, Dhurandhar, ascended the throne. While flying from his malice, Padmálayá met with a boat accident on the Jumna and was picked up by a sannyási, named Sankar Svámi, and taken to his hermitage near Allahabad. Here her identity being known the sannyási negotiated for her marriage with Prince Anil Kumár of Oudh, to whom she had been betrothed. In the meantime, Dhurandhar also sought the hand of the prince for his daughter, Chámeli. But eventually his suit was rejected, and Anil Kumár married to Padmálayá. Thereupon, Dhurandhar vowed vengeance on the King of Oudh, and led an expedition against Anil Kumár, as he ascended the throne on his father's death. In the battle which followed, Anil Kumár was victorious, and Dhurandhar lost his life. But while the battle was in progress, the queen, Padmálayá, was by an emissary of Dhurandhar induced to leave the capital and forcibly taken towards Indore by some ruffians employed for the purpose. The news of this mishap to the queen reaching the ears of the king, he renounced the world in disgust and became a sannyási. He was, however, sought out by Sankar Svámá, and induced to return to the capital, where he was joined later on by the queen, who was fortunate enough to elude the hands of the ruffians and to find shelter again in the hermitage of the Svámi. Princess Chámeli led a miserable existence since the rejection of her suit by Anil Kumár, but her attachment towards the prince remained unabated. She refused to marry, and found solace in the contemplation of her early love. His renunciation caused her extreme pain, and the news of his return to the capital made her happy. She died shortly after the event, a victim to love unrequited. Her character is one of the best drawn in the book. Those of Sankar Svámá, Anil Kumár and Padmálayá have also been drawn with skill. The book is written in fairly good Bengali.

Kalikátá Rahasya, Part I (Mysteries of Calcutta), by Babu Harilál Banerji, depicts Calcutta life in realistic colours. The plot is well

No. 4981, 4th quarter, *Kalikátá Rahasya*.

conceived, and the interest in the story never flags. Although the number of characters is large, the connection and interdependence among them are never lost sight of. Among the characters in this part that of the physician Nepal stands out in bold relief. A moral purpose runs through the story, which is promised completion in the second part.

18. Detective and other stories, nursery and other tales, etc., are 41 in number. Of the detective stories, those by Babu Priyanáth Mukherji, an officer in the service of the Calcutta police, purport to be taken from real life, and are more or less interesting. Those by others, for Priya Babu's success has induced many to write on the same subject, are mostly translations of, or adaptations from similar works in English, and do not call for any notice.

No. 4975, 4th quarter, *Pauránik Galpa*.

No. 4976, 4th quarter, *Pauránik Akhyáyiká*.

No. 4979, 4th quarter, *Sarater Chithi*.

Of the stories other than detective, the Puranic stories, viz., *Pauránik Galpa* (Puranic tales) by Babu Aghora Náth Ghosh, and *Pauránik Akhyáyiká* (Puranic tales), by Babu Satyánanda Dás, and *Sarater Chithi* (Sarat's letters), by Babu Kshetra Náth Sen, deserve notice. The first two books contain moral stories from the *Puranas*, and is an attempt on the part of their authors to utilize the *Puranas* for the secular concerns of Bengal life. The last book gives realistic sketches of Bengali life in many of its aspects; and as the incidents related in it purport to have been taken from real life, it cannot fail to be both interesting and instructive reading.

19. *History including Geography*.—Thirty-four books under this class were received last year against 37 in the year before. Of these, 28 are educational and 6 non-educational. The educational publications do not call for any notice. Of the non-educational, the following deserve mention:—

Rājamālā vā Tripurār Itihās (A Collection of Kings, or the History of Tippera), by Babu Kailās Chandra Sinha, gives the history of Tippera and its people from the earliest times to the present day, ending with an account of the administration of the late Mahārājā. It is based, in its earlier portion, on the ancient historical records of the State known as Rāja-mālās, supplemented by independent sources of information, such as coins, inscriptions, etc., and in its concluding portion on the records of British courts and various historical documents. Some of the chapters of the book give an account of the Kukis and of Manipur, Sylhet, Chittagong and Bhulua (the modern district of Noakhāli). It contains a mass of interesting information, and is a valuable contribution to the historical literature of Bengal.

Jalpesvar Mandīrer Itivritta (History of the Temple of Jalpesvar), by Kumar Jagadindra Rāykata, gives the stories and anecdotes about an ancient temple of Mahādeva at Jalpes, a place within pargana Mayanaguri in the Western Dooars. The temple is in a dilapidated condition, and subscriptions are being collected with a view to its repair.

Inrejer Jay (Triumph of the English), by Babu Vihārī Lāl Sarkār, is an account of the siege of Arcot and the battle of Plassey—of the two events, that is, which led to the establishment of British supremacy in India. Sirājūd-dowla is portrayed in the book in favourable colours, and the story of the Black Hole declared to be a myth. The conclusions arrived at are supported by a reference to old historical records. The book seems to be the outcome of much patient labour and research on the part of the writer. It is written in a popular style.

Ātīhāsika Chitra, Murshidābād Kāhīnī (Historical sketches: Chronicles of Murshidābād), by Babu Nikhil Nāth Ray, is a series of historical sketches connected with Murshidābād, the last seat of Mubammadan government in Bengal.

No. 4830, 3rd quarter, *Ātīhāsika Chitra Murshidābād Kāhīnī*.

Many of these sketches were originally contributed by the writer to the columns of well-known Bengali journals. A collection of these articles, with a good deal of additional matter has been presented in the volume under notice. In the sketch headed "Plassey," the author, on the authority of English historians, like Malleson and others, presents the character of Nawab Sirājūd-dowla in distinctly attractive colours. The book is the outcome of considerable study and local research. Contemporary records, both English and Native, have been laid under contribution, and references to authorities have been given for every statement of importance. The writer, who appears to be a native of the district, with whose history and traditions he deals, has brought to his task a zeal and enthusiasm, which is really commendable.

Mahishādāl Rāj Vansa (The Mahishādāl Rāj family), by Babu Bhāgavati Charan Pradhān, contains an interesting account of the Mahishādāl Rāj from the earliest times down to the present day. It throws considerable side-light on the history of the early years of British rule in Bengal.

Chattagrāmer Itivritta (The History of Chittagong), by Babu Tarāk Chandra Dās Gupta, gives the history of Chittagong from the earliest time down to the present day, compiled, as the writer says, from Hunter's Statistical Report,

No. 4987, 4th quarter, *Chattagrāmer Itivritta*.
 Captain Lewin's History of Hill Tracts, Chittagong, and Stewart's History of Bengal. It contains a detailed account of the principal shrines in the district, and comments unfavourably on the action of Government in connection with the approaching re-assessment of the Nayabad Mahals.

20. *Language*.—One hundred and seventy-nine books under this head were received last year, against 149 in the year before. They are all educational books, and do not call for any notice.

21. *Law*.—Four books under this head were received last year, against 7 in the year before. They are for the most part translations of Acts of the Legislature, and a few of them text-books on Hindu and Mubammadan law.

22. *Medicine*.—Twenty-nine books under this head were received last year, against 39 in the year before. Of these, 10 belong to the Allopathic, 9 to the Homœopathic, 3 to the Electro-Homœopathic, 1 to the Kavi-râji, and 1 to the Suprapathic systems of medicine. Of the remaining five, two are on the nursing of the sick, two treat of *Mushkîyog* remedies, and one is on the treatment of diseases according to one or other, as the case may be, of the recognized systems. As regards Suprapathy, it is a new system like that of Count Mattei's, and one Babu Pârna Chandra Sen claims to be its originator.

23. *Miscellaneous*.—One hundred and ten works under this head were received last year, against 113 in the year before. Of these, 30 are collections of songs, and the rest books discussing literary, social, agricultural, moral, and general topics. With the exception of a few, the songs are generally on the subjects of love and religion. The exceptions are:—

Sangita Charita Sataka (Song lauding the Virtues of a Hundred Persons, Part I), by Babu Sarat Chandra Dâs, is a collection of songs in praise of the Queen-Empress, the Viceroy, the

No. 4662, 2nd quarter, *Sangita Charita Sataka*, Part I.

Lieutenant-Governor and the native notabilities,

chiefly of Calcutta.

Bhâratiya Sangita Muktvâlî (A Collection of Pearls of Indian Songs, Part I), compiled

No. 4678, 2nd quarter, *Bhâratiya Sangita Muktvâlî*, Part I.

by Babu Nava Kânta Chatterji, is a collection of 1,580 songs, which may be classed as national,

social, mythological, historical, religious, and miscellaneous. Speaking generally, the national songs deplore the poverty and political servitude of India, and ask Indians to unite with a view to better their condition, morally and politically. Social songs deplore the prevalence of Kulinism, child-marriage, forced widowhood, and similar practices in the country.

24. Books discussing literary topics are 5 in number. Among them the following deserve notice:—

Sâhitya Chintâ (Thoughts on Literature), by Babu Pârna Chandra Basu, is a collection

No. 4445 (A), 1st quarter, *Sâhitya Chintâ*.

of literary essays, being an exposition of the characteristic features of the ancient Hindu

literature. The object of the book is to bring out the beauty and excellence of Hindu literary models as compared with those of Western literature. It is thoughtfully written, and full of observations which bear testimony to the writer's common sense and high critical acumen.

Bankim Chandra (A name), Part III, by Babu Girijâ Prasanna Rây Chaudhurî, is a

No. 4668, 2nd quarter, *Bankim Chandra*, Part III.

critical analysis of three of Rai Bankim Chandra's novels, namely, the *Ananda Matha*, the *Devî*

Chaudhurânî and the *Sitârdâm*. The writer is an admirer of the great novelist, and has criticised his work in a becoming spirit.

Unavinsa Satârdîr Mahâbhârata (The Mahâbhârata of the Nineteenth Century), by

No. 4903, 3rd quarter, *Unavinsa Satârdîr Mahâbhârata*.

Babu Vîresvar Pânde, is a detailed examination of Babu Navin Chandra Sen's poems—*Raivataka*,

Kurukshetra, and *Prabhâs*. The examination, which is remarkable for clearness of thought, closeness of reasoning, and sound commonsense, has brought to light the glaring inconsistencies and contradictions of the poems in the conception and development of their plot, and the serious defects of style and language under which they labour. The criticism falls under three heads, according as it relates to the historical basis of the poems, the philosophy which they teach, and the characters which they pourtray. And under every one of these heads the criticism is the most searching and destructive possible, and exposes the utterly maudlin and incoherent character of the poems.

Literary criticism is apt in these days to degenerate into sycophancy, and it required no small moral courage in the writer to attack an established reputation, a popular poet, and a writer backed by all the prestige which attaches to a high official position. In these days of literary insincerity it certainly requires no inconsiderable love of truth in the critic to tell his countrymen that the works which they have cherished so long are a falsification of their *sâstras*, their religion, and of everything which they hold dear.

Râjâ Haris Chandra (King Haris Chandra), by Babu Kshîtindra Nâth Tagore, is an

No. 5028, 4th quarter, *Râjâ Haris Chandra*.

interesting and thoughtful dissertation on the well-known story of Haris Chandra. The writer

has attempted to trace the origin of the story to the Vedic age, and to point out the modification it has undergone in successive ages. The book ends with an appeal to his countrymen to eschew the materialistic ideals of modern Europe, and to regulate their lives by the noble

ideals of duty and self-abnegation, as set forth in the story of Haris Chandra and taught in the *śāstras* in general.

25. Books discussing social topics are three in number. They are (1) *Sámájik Kathá* (Social topics), which is a protest by some members of the Várendra Káyastha community against the practice of demanding large dowries by the people of that community on the occasion of marrying their sons.

(2) *Chintá Rahasya* (Mysteries of Thought), by Babu Vihári Lál Mitra, is an appeal to the people of Bengal to strive after uniformity in matters of food, dress, caste and creed, without which they, as the author thinks, will never be a great nation. An abstract creed like Brahmoism can never take the place of a national religion. Saivism is better suited in that respect, and the leaders of the people should see whether or not they could adopt it. Widow-marriage is no doubt a good thing, but it cannot exist side by side with infant marriage; you must have one of the two and not both. Religious hypocrisy, with the prevailing rage for new doctrines and new incarnations should be eschewed at any cost, as having a tendency to disperse the energy of the race. Government should be moved to enact a law of primogeniture here in order that the disintegration of big estates by partition may be prevented. The above ideas are mixed up with a good deal of useless garbage, and expressed at times with a reckless disregard of decency and decorum.

(3) *Kaulinya Prathá* (The Institution of Kulinism), by Babu Vrindávan Chakravartí, sets forth the mischief which Kulinism, of which a short account is given in the book, has wrought and is still working among Rárhí Brahmans, and exhorts the latter to disregard its trammels in marrying and giving in marriage in future.

26. Books discussing agricultural topics are three in number, *viz.*, (1) *Krishí Pranálí* (Methods of Agriculture, Part VIII), by Babu Bhuvan Chandra Kar. It treats of the cultivation of white celery, ground-nut, sugarcane, and of the means of protecting plants from the ravages of insects.

(2) *Krishí Parichaya* (Introduction to Agriculture, Part I), by Babu Kumud Mohan Dás Gupta, is an elementary treatise on the cultivation of food-grains and some of the staple agricultural products of India.

(3) *Krishí Parichaya* (Introduction to Agriculture), by Babu Girish Chandra Basu, is a revised edition of the work of the same name, published several years ago, and does not call for any notice.

27. Books discussing moral and general topics. Books under this head are 69 in number, and of these the following deserve notice:—

Panchabhút (The Five Elements), by Babu Ravindra Náth Tagore, contains literary, social, and philosophical reflections given in the course of a conversation between the author and his five companions, named after the five elements, possibly on account of each having the characteristic quality of the element from which he takes his name. The book is written in the author's well-known playful style, and is full of observations which bespeak a thoughtful mind, cultured taste, and a varied experience of men and things.

Bángálí Charit (Bengali Character), is a description of the different phases of Bengali life and character. There is a vein of humour running through the book, and some of the most prominent faults of Bengali life have come in for severe castigation.

Bhádu Purána (The Purána relating to Bhádu), by Babu Pítámvar Chandra Chandra, is interesting as giving an account of the origin of Bhádu worship in the district of Bankura.

According to the account, Bhádu was no other than the goddess Durgá, who, in consequence of the austerities practised by a certain queen of Bankura to obtain her favour, incarnated herself as her daughter, but threatened to disappear as soon as the secret of her birth would be revealed. One day the queen was forced to reveal the secret and the goddess disappeared. The celebration of this disappearance is said to be the origin of the worship.

Bhádu worship is largely prevalent in certain parts of Bengal, and so many as seven works containing songs in honour of Bhádu were received in the Library last year.

Visvakosha (The Universal Dictionary), by Babu Nagenra Náth Basu, had not done with the letter ঞ of the Bengali alphabet when the year closed. The work, which is a mine of information on all subjects, specially those connected with the Indian antiquities, and complete, prove a valuable contribution to Bengali language and literature.

28. *Philosophy*.—Only three books on this head were received last year against 11 the year before. They are:—

(1) *Advaita Mater Samálochaná* (A Review of the Vedantic Monism), by Babu Dvijendra Náth Tagore. In the course of the review the writer comes to the conclusion that monism or non-dualism, although admirable as a starting point of spiritual enquiry, becomes wholly inadequate when looked upon as a goal of such enquiry. He denies that there is real identity between God and individual souls except in so far as that identity is identity of nature revealed in consciousness. The book is thoughtfully written, and shows an acquaintance, on the part of the author, with both Hindu and European systems of thought and philosophy.

(2) *Atmatatva Prakása* (Exposition of the Truths Relating to the Soul), by Babu Satís Chandra Vidyábhúshana, M. A., contains a clear and succinct exposition of the doctrines of Nyaya philosophy relating to the soul metempsychosis, salvation, and such like things. It has a learned introduction, giving a short history of the principal systems of Indian philosophy treated chronologically. The writer's chronology may at times be at fault, but there can be no doubt about his learning, scholarship, and thorough acquaintance with the subject he treats of.

(3) *Advaitaváda Vichára* (A Dissertation on Monism), by Babu Priyanáth Sen, is a lucid and learned dissertation on monism, mainly as it is expounded in Vedanta and incidentally as it finds place in the systems of the West. It is written at the instance of the Vangiya Sáhitya Parishad, which has set a prize upon the best essay on the subject. The author seems to have made the subject his special study, and the essay bears evidence of being thoughtfully and methodically written.

29. *Poetry*.—One hundred and thirty-two publications under this head were received last year against 99 in the year before. Of these 53 are educational and the rest non-educational. None of the educational poems deserve notice. Of the poems, 8 are written by Hindu ladies and 2 by Muhammadans. The following works under this group deserve special notice:—

Tridivavijaya (The Conquest of Heaven), by Babu Sasadhara Ráy, is an epic poem in eight cantos based on the Puranic story of the defeat and death of the demon Táraka by the hand of Kártikeya, son of Siva. Táraka defeated Indra and took possession of heaven. Indra in despair sought the protection of the goddess Durgá and accompanied her to where Siva was engaged in meditation. There the goddess's prayer to Siva disturbed his meditation, and as he was about to open his eyes, Cupid, who was with the goddess to help, if necessary, the cause of Indra, hit Siva with an arrow. Thus hit Siva glanced at the offending god who was reduced to ashes. He next heard the goddess on behalf of Indra, and promised her a son by himself, who would rid heaven of the demons. The goddess then incarnated herself as daughter of Himálaya (Mount Himálaya), and was married in due time to Siva. The son born of the marriage was Kártikeya, who, after a period of pupilage, passed with the god Visvakarmá, was declared fit to lead the army of the gods against the demon hosts. The war between gods and demons then recommenced, and after a continuous battle for seven days an armistice was agreed upon. The demons violated the armistice, and in the battle which followed they were defeated, and their leader, Táraka, was wounded and taken captive. In prison he devoutly prayed to the god Siva to know the cause of his defeat. He was informed that his fall was due to demerit incurred by the violation of the armistice. He then breathed his last, applauded by Kártikeya and other gods for his heroism in battle and his just and enlightened principles as a ruler. Kártikeya then touched his dead body with Siva's trident, and purified by the touch, Táraka's astral body entered heaven as one of the gods—a privilege which was vouchsafed to nearly all his followers, who had fallen in battle. It will be seen from the analysis that the poem is a Bengali version of the *Kumára Sambhava* of Kálidás, on which, as well as on Milton's *Paradise Lost*, the writer has

freely drawn for his ideas, imagery, and expression; Táraka is represented as a just and wise ruler—much better in many respects than Indra, and his fall is ascribed to acts of oppression and injustice committed by his followers without his knowledge. Indra's fall is ascribed to his indulgence in sexual pleasures and the neglect of his duties as a ruler. The writer is not without merit, and the character of Táraka is well drawn. But the language and versification are somewhat in need of improvement.

Bhiktoriyá Mahotsav (The Victoria Jubilee), by Babu Srísagovinda Sen, is a poem on the Diamond Jubilee extolling the personal virtues of the Queen-Empress, and the liberal and enlightened character of her administration in India.

No. 4710, 2nd quarter, *Bhiktoriyá Mahotsav*.

It also narrates the various benefits which that administration has conferred, and is still conferring, on the people of India. The entire poem is instinct with fervent loyalty to the Queen-Empress, and is a tribute of gratitude to English rule in India.

Srī Srī Pada Kalpataru [The Tree of *Padas* (songs) fulfilling all Desires, Part I], by Babu Satís Chandra Ráy, is an important collection

No. 4711, 2nd quarter, *Srī Srī Pada Kalpataru*.

by the old poet Vaishnava Dás, of more than 600 choice Vaishnav songs by Jayadev, Vidyapati, Chandí Dás, and others, describing principally the scenes of Krishna's early life in Vrindában. Chaitanya and his followers have also some songs dedicated to them in the beginning of the collection. Most of these songs rank high as specimens of erotic poetry, and are highly prized by the Vaishnav community of Bengal.

Mitra Kavya (A Poem consisting of Rhymes), by Babu Anánda Chandra Mitra, is a poem divided into four parts dealing, respectively, with

No. 4698, 2nd quarter, *Mitra Kavya*.

(1) appeals to the readers' patriotic feelings; (2) social subjects, such as child-marriage, enforced widowhood, etc.; (3) love, and (4) Puranic, historical, and miscellaneous topics. The piece entitled 'Kalí Rájasuya' (the Rájasuya Sacrifice of the Kali era), describing the Imperial Assemblage at Delhi on the occasion of the assumption by Her Majesty of the title Empress of India, contains a few stanzas, wherein the Queen-Empress is piteously entreated to abolish the distinction between the black and the white in India, to put down the oppression of Indians by Britain's sons, not to send out wicked men to rule India, and not to condemn as disloyal the poet's appeals to his countrymen, conceived in bitter anguish of heart and inspired by a memory of India's past glory and greatness. Many of the pieces in this book are written with considerable power and are instinct with genuine feeling.

Niháriká (Nebula), Part II, by Srímati Prasannamayí Deví, is a book of poems by a Hindu lady, being a collection of emotional, lyrical and descriptive pieces, many of which are of considerable power and originality. Each piece resembles

No. 4455, 1st quarter, *Niháriká*.

a star embedded in a nebula represented by the whole collection and hence the name.

Premananda Kavya (A poem on the Ecstasy of Love towards God), by Babu Ananda Chandra Mitra, is a collection of religious and devotional poems intended to inculcate the love of

No. 4697, 2nd quarter, *Premananda Kavya*.

God. Many of these poems seem to be prompted by a genuine earnestness of heart, and characterised by a spirit of unfeigned devotion to God. They are free from sectarian bias, and their versification is sweet and flowing.

Prabhás (The name of a place), by Babu Navín Chandra Sen, is an epic in thirteen cantos based on the well-known story of the destruction

No. 4450, 1st quarter, *Prabhás*.

of the Yáavas at Prabhás, the modern Prabhás Patan on the Guzerat coast. The poem is a continuation of, and a supplement to, *Raivataka* and *Kurukshetra*, the two earlier poems by the writer. According to him, Krishna was the founder of a new religion, opposed to the Brahmanism of the Vedas which aimed at raising the non-Aryan races of India to the level of the Aryan, and uniting them both in a common bond of brotherhood. The battle of Kurukshetra, by breaking the power of the Kshatriyas, removed the only obstacle to the acceptance of the new creed, and there was a grand mustering of Aryans and non-Aryans at Prabhás thirty-six years after the battle, to do honour to the founder of the new cult, who was regarded as an incarnation of Náráyana. The poem opens with a description of this gathering at Prabhás and a conversation between the two principal wives of Krishna, on the eve of the grand festivities to be celebrated next night. The Yáavas, including Krishna's numerous progeny and their descendants, were there, and they were freely indulging themselves in drink—a habit to which they had been converted by the persistent

efforts of a secret emissary of the sage Durvása, who, as an exponent of Brahmanism, was opposed to the new creed, and who mortally hated its founder and meditated an attack on the Yádavas on the night of the Prabhás festivities. This emissary was no other than his own wife, Káru, a sister of the great Nágá Chief (non-Aryan leader), Vásuki (the thousand-headed serpent of the Hindu Mythology). The Nágá Chief was commissioned to have an army ready for the night attack. The brother and sister meet the sage at his *asram* on mount Raivataka on the eve of the eventful night. The sister secretly loved Krishna, but as the love was not requited, she swore vengeance on him, and was easily induced to play her part in the coming drama; but the brother, who was touched by the beauty of the new creed and conceived a liking for its founder, had to be cajoled into the enterprise by means of a trick. The sage took him to the brink of a burning crater on the mount and there the simple savage heard in terror and surprise the words of the great non-Aryan god, Bhútanáth, commanding him not to swerve from his resolution to found a non-Aryan empire over the destruction of the Yádava supremacy at Prabhás. Thus everything was ready for the approaching catastrophe. The festivities commenced and millions of throats lustily cheered Krishna and adored and worshipped him as a living god. About midnight the festivities ceased by order of Krishna, and people who came to do him honour retired to a short distance from the place. Shortly afterwards the night attack commenced, and piercing cries were heard on all sides, mixed with the din and confusion of battle. The Yádavas maddened by lust and wine began to fall by each other's weapons, supplemented by the missiles of the Nágás and combustibles let loose from the burning crater above referred to. Krishna hastened to the scene, and meeting his brother, Valarám, asked him to take ship with the remnants of Yádavas and Nágás and to cross over to some distant land in the west and there to found a new colony and give the benefit of religion and civilisation to that part of the world. His instruction was carried out, and Valarám immediately started on his voyage. Krishna then sat himself down under a *Nim* tree, and while there was pierced to death by an arrow shot by Káru. She was, however, forgiven by him, and she died lamented by her brother, Vásuki. Arjuna, his wife, Subhadrá, and the sage Vyása then met at the Prabhás field, where Subhadrá nursed the dying and the wounded and ministered last comforts to the dying sage Durvása. The death of Sailajá, another sister of Vásuki, who was a devout admirer of Krishna and who loved Arjuna first as a lover and lastly as a daughter, together with a description of the various incarnations of the God in the different parts of the world, given by Vyása at her request, bring the poem to an end. The poem is, in fact, the writer's interpretation of the story of Prabhás as told in the Mahábhárat, but it is an interpretation so alien alike to the letter and spirit of that grand epic that it will perhaps commend itself to very few sensible people. Although labouring under serious defects of style and language, the poem is not altogether devoid of passages of beauty and originality.

Apúrva Svapna (Strange Dream), by Babu Banku Vibári Visváś, is an allegorical poem, containing an exposition of the philosophic aspect of Hinduism. It relates how a man, who was

No. 4906, 3rd quarter, *Apúrva Svapna*.

troubled with doubts regarding God's mercy, providence and justice, as manifest in creation, had these solved by the goddess Bhakti (devotion to God), who revealed herself to him in a dream, and taught that *bhedajñán*, or the conception of individual souls as distinct from the Universal Soul, was the cause of all their sufferings in this world, and that *mukti*, or salvation, could only be achieved by getting rid of this *bhedajñán*. She related, moreover, how she herself was once a victim of this *bhedajñán*, and lost sight of her Lord (God), whom she recovered with the returning consciousness of her identity with Him.

Srávaní [Verses suggested by the month of *Srávan* (July and August)], by Babu Valendra

No. 4907, 3rd quarter, *Srávaní*.

Náth Tagore, is a collection of sonnets, most of which are love-pieces, conceived in a spirit of

extreme gallantry and devotion to the sex. Many of these giving realistic pictures of home life are really enjoyable.

Hirakánjali (The Diamond Jubilee offering), by Babu Rájendra Náráyan Mukherji, is a

No. 4919, 3rd quarter, *Hirakánjali*.

collection of verses on the Diamond Jubilee, in the course of which the Queen-Empress is asked to

remove the miseries of her Indian subjects, whose cry for redress and help are said to have met with no response from the rulers up to this time.

Hiraka Jubilé (The Diamond Jubilee), by Babu K. P. Banerji, is a poem in which the

No. 4920, 3rd quarter, *Hiraka Jubilé*.

Queen-Empress is respectfully asked to pay a visit to India, and there to see with her own eyes the

condition of her subjects. If she were to come, she would see a starving people reduced to skeletons, who, niggers as they are, neither want arms and guns, nor seats on the judicial

bench, nor the privilege to try European British subjects; but who only want bread, cloth and water to enable them to live in health. The sights which Her Majesty was to see in Bombay and elsewhere of people stricken with plague and famine are then described in vivid language. The writer is unable to account for those visitations, but he has heard great men say that the sins of the sovereign bring destruction on his kingdom. Let, therefore, the Empress come to India and perform holy and auspicious rites for the good of her subjects. They are ready to receive her with their offering of unfeigned love and loyalty, and to open their hearts to her in the expectation of obtaining redress.

Asrumálá (Garland of Tears), by Babu Krishna Gopál Chakravartí, gives expression to the sorrow and anguish of lovers, who have been more or less unfortunate in their love and whose

No. 4926, 3rd quarter, *Asrumálá*.

dreams of happiness have been rudely shattered by the vicissitudes of their lives. It also teaches that true love is an ideal sentiment absolutely free from all tinge of sensuality and selfishness. A true lover loves he knows not why, and expects no sort of requital from his object of love. The poem is conceived in a strain of the utmost pessimism and mysticism so common in modern Bengali poetry.

Patrávalí (A Collection of Letters), by Babu Avinás Chandra Chatterji, is a collection of letters which may be classed as mythological and historical. Amongst the latter, that addressed by

No. 4929, 3rd quarter, *Patrávalí*.

the Ráná Ráj Sinha of Mewar to Emperor Aurangzeb, protesting against the imposition of Jijia, and that of the Princess Prabhávátí to Ráná Ráj Sinha, entreating him to rescue her from the clutches of Aurangzeb, may be read with interest.

Sindhu Nandini Kávyá (The Poem on the Daughters of Sind), by Babu Kálí Kánta Siromani, is a historical poem relating to the Muhammadan invasion of Sind in 712 A. D. In the battle which

No. 5044, 4th quarter, *Sindhu Nandini Kávyá*.

followed, Dahir, the King of Sind, was defeated and killed, and his two daughters were sent as presents to the Khálifá by his victorious General, Kásim. When brought before the Khálifá, the elder one of the princesses falsely accused Kásim of having violated her, and by that means procured his death. Her father's death being thus avenged, she and her sister committed suicide by falling themselves on a burning pyre.

Kaurava Mahá Kávyá (The great poem on the Kauravas, Part I), by Babu Syámál Mushi, gives the story of the Mahábháráta down to the burning of the lac-house. The book is written

No. 5047, 4th quarter, *Kaurava Mahá Kávyá*.

entirely in Sanskrit metres, which are perhaps not suited to the Bengali verse. To write a Bengali poem in such metres is, therefore, always a difficult work, and the author has acquitted himself creditably in that work.

Yamer Darbár (Pluto's Darbar), by Babu Adhar Chandra Mandal, is a serio-comic poem describing the outbreak of plague in India. Yama, or the god of death, having received a message

No. 5051, 4th quarter, *Yamer Darbár*.

from Brahmá (the creating god) to destroy the world, holds a darbar, to which he summons all his agents of destruction and reads out Brahmá's message to them. The most well known among them, viz., Consumption, Fever, and Cholera, having declared their inability to perform the task, a new agent is forthwith called into existence, and the work of destruction entrusted to him. This agent is no other than the Bubonic Plague. He then orders Famine to accompany Plague and to aid him in his work of devastation. Thus accompanied, Plague forthwith proceeds to India and begins his operations there. The history of India, the author next proceeds to say, is written in blood, and death and destruction have been the normal order of things there since the days of Kurukshetra, where the flower of India's chivalry and manhood perished for ever. So visitations like the present are not new in India, and what greater havoc will the plague do there than what has already been done by the bloody fields of Panipat, Haldighát, and Chitor, etc. The writer possesses considerable powers of description, and his characterisation and personification of the different diseases do him credit.

Pushpánjálí (Floral Offering), by Babu Rasamay Láhá, is a collection of sonnets, many of which are really enjoyable. They are written in a chaste and flowing diction, and touch the

No. 5052, 4th quarter, *Pushpánjálí*.

heart by reason of their pathos and simplicity.

30. *Politics*.—Only one book on this subject was received in the Library last year, against the same number in the year before. The book in question is *Durbhiksha O Daridratá* (Famine and Poverty) by Babu Rádhikánáth Banerji. It discusses the question of famine and poverty in Bengal, and suggests remedies which may, in the opinion of the writer, prevent these evils in future. The remedies fall under three classes, according as they are required to be applied

No. 4477, 1st quarter, *Durbhiksha O Daridratá*.

by the Government, the zamindars, and the agricultural and labouring classes. Among those which fall to the share of Government, the following deserve mention:—Aid in the protection of cattle, lightening the burden of taxation, the abolition of the Arms Act, stopping the exportation of food-grains in times of scarcity, the imposition of an export duty, the encouragement of Joint-Stock Companies, the extension of railways and irrigation works, and the establishment of agricultural banks in *khás mahals*. The tone of the book is excellent.

31. *Religion*.—One hundred and twenty-three religious publications were received last year, against 117 in the year before. Of these, 54 belong to Hinduism, 3 to Muhammadanism, 54 to Christianity, 11 to Brahmoism, and 1 to Deism. Among the books on Hinduism 8 are collections of religious and devotional songs, while the Christian publications include as many as 42 leaflets. The following books on this head deserve notice:—

32. Hindu publications:—

Srī Srī Chandī (The goddess Durgá), by Babus Mahendra Náth Mitra and Devendra Vijay Basu, is a Bengali translation in verse of the well-known Sanskrit religious work entitled

No. 4499, 1st quarter, *Srī Srī Chandī*.

Chandi, which treats of the exploits of the goddess Durgá. In the appendix to the work an attempt has been made to point out the esoteric and philosophic truths contained in it. The translation is fairly well done.

Avakás (Recreation), Part I, by Babu Varadá Kánta Ghosh, is a collection of religious essays, in one of which the writer attempts to prove the superiority of Hinduism over all other religions.

No. 4500, 1st quarter, *Avakás*, Part I.

Tráyí Bháshá (The Vedas in Bengali), by Pandit Satyavrata Samasrámi, gives Bengali translations of a number of Vedic *mantras* selected from the four Vedas, with explanatory notes based

No. 4945, 3rd quarter, *Tráyí Bháshá*.

on the commentaries of Sáyana and other ancient writers. The object of the work, as explained by the author, is to afford the reading public of Bengal an opportunity of acquiring a tolerable acquaintance with the contents of these sacred works. In this, as in all his previous publications on the subject, the author fully sustains his reputation as the foremost Vedic scholar in Bengal.

The rest of the publications under this head comprise translations of Puránas and other well-known works on Hinduism.

Muhammadan publications do not call for any notice.

33. Christian publications:—

Only one book under this head deserves mention, and that is *Isár Anukaran* (The Imitation of Christ,) by Babu Gaurovinda Ráy Upádhya. It is a Bengali translation of the

No. 4483, 1st quarter, *Isár Anukaran*.

first two chapters of that well-known work in English. The translator belongs to the Nava Vidhán section of the Brahma Church, who are well known for their predilection for Christianity.

34. Brahma publications:—

Moha Ávaran Panchaka (The Five Coverings of Ignorance), by Babu Kunja Vihári Brahmavrata, describes the five coverings of ignorance which darken a man's spiritual vision

No. 4741, 2nd quarter, *Moha Ávaran Panchaka*.

and prevent him from perceiving the means of his salvation.

Ingita O Adársa (Hints and Models), by the same author, contains hints for the subjugation of passions and attainment of spiritual life, together with a discourse on the essentials of such a life.

No. 4742, 2nd quarter, *Ingita O Adársa*.

Parichaya O Pushpánjálí (Introduction and the Offering of Flowers), by Babu Surendra Náth Gosvámí are, as the title indicates, two distinct works in one cover, of which the former is

No. 4743, 2nd quarter, *Parichaya O Pushpánjálí*.

written in prose and the latter in poetry. The first one consists of a series of discourses inspired by objects and incidents of every-day life, breathing a spirit of piety and spirituality. The second one purports to give expression to the Vaishnav idea of worshipping God, through the sentiment of *Mádhuryya* as reflected in the love between husband and wife. The verses however, are at places obscure and unintelligible.

35. Deistic Publications.—*Adhyátma Dharma O Ajneyavád* (Theism and Agnosticism), by

No. 4478, 1st quarter, *Adhyátma Dharma O Ajneyavád*.

Kshitíndra Náth Tagore, is a neatly and carefully got up treatise on theism *versus* agnosticism,

showing an acquaintance with the most recent literature on the subject. The case both for and against theism has been very lucidly stated.

36. *Science (Mathematical)*.—The number of books on this subject received last year was 33, against 36 in the year preceding. They are all school-books, and do not call for any notice.

37. *Science (Natural and other)*.—Twenty-two books on this subject were received last year, against 10 in the year before. Of these, 20 are educational, and do not call for any notice. The only two non-educational books received in the year are (1) *Prākṛiti* (Nature), by Babu Rāmendra Sunder Trivedī, M. A. It is a collection of thoughtful essays on scientific and philosophic subjects; (2) *Svāsthya Pradīpa* (The Lamp of Health), by Amrita Lāl Chatterji, is a book on hygiene.

No. 4801, 2nd quarter, *Prākṛiti*.
 38. *Travels and Voyages*.—One book on this subject was received last year, against the same number in the year preceding. It is entitled *Sachitra Bhārat Bhraman* (Pictorial Tour Round India), by Babu Hārān Chandra Rāhā, and contains incidental attacks on Hinduism and Hindu manners and customs.

No. 4815, 2nd quarter, *Bhārat Bhraman*.
 39. *English*.—The number of publications in this language received last year was 230, against 263 of the year preceding.

40. *Biography*.—Five books on this subject were received in the Library last year, against three in the year preceding. Of these, the following deserve notice:—

Truth Stranger than Fiction, by Babu Kshetra Chandra Ghose, is a brief autobiography of a respectable and well-educated native gentleman of Calcutta. The chief interest of the book consists in an account of certain supernatural phenomena, which occurred in the author's own house, and fully convinced him of the truth of the popular belief in the existence of ghosts and spirits.

No. 3957, 1st quarter, *Truth Stranger than Fiction, or the Life and experience of Kshetra Chandra Ghosh*.
The Diamond Jubilee Souvenir, by Babu H. Datta, is a short biographical account of Her Majesty the Empress of India, to which are also appended brief outlines of the lives of the Prince Consort and the Prince of Wales. The work is written in a spirit of profound loyalty to the person of the Empress, and sets forth the manifold virtues by which she is distinguished in her private and public life.

No. 4118, 4th quarter, *The Diamond Jubilee Souvenir*.
Lord Guāranga or Salvation for All, by Babu Sisir Kumār Ghosh, is a very interesting work on the life and teachings of Chaitanya, also known as Gaurānga Mahāprabhu (the great Lord of Fair complexion). It contains a complete account of his life from his birth to his renunciation of the world. Besides the incidents connected with the life of Chaitanya, the work also contains an interesting discourse dealing with the esoterics of the Vaishnav religion, and explaining the true import of the story of Krishna's sports with Rādhika and the milkmaids of Vrindāvan. The work, though written by a professed follower of Chaitanya, is nevertheless free from sectarian bias, and evinces a broad catholicity of spirit and a tone of intense religious fervour and devotion.

No. 4119, 4th quarter, *Lord Gauranga, or Salvation for All*.
 41. *Fiction*.—Only two books on this subject were received last year, against the same number in the year preceding. They are (1) *Ptalith* by Kathleen M. Butt, which is a collection of ten short stories. The work takes its name from the title of the first story in the collection, which purports to be the history of the romantic love adventures of a beautiful dancing girl of ancient Egypt named Ptalith. In this, as well as in some of the other stories of the series, the writer evinces considerable power in the delineation of character and development of romantic scenes and situations.

(2) *The Two Rings*, by Babu Rākhāl Chandra Banerji, is a translation of a short story by the late Rai Bankim Chandra Chatterji Bahadur, the author's father-in-law.

No. 4120, 4th quarter, *The Two Rings*.
 42. *History including Geography*.—Thirty-four books under this head were received last year, against 36 in the year before. Of these, 27 are educational and 7 non-educational. Of the non-educational books, the following deserve notice:—

A Note on the Ancient Geography of Asia, by Babu Navin Chandra Dās, is, as the name implies, a very interesting work on the ancient geography of Asia, specially India, based on the authority of the Rāmāyana. The author attempts

to identify, in the light of modern researches, the cities, rivers, and mountains mentioned by Válmíki. The work is the outcome of much careful study and patient research, and is furnished with an interesting map of ancient India, showing the route taken by the army of Ráma in its march to the island of Lanká.

Muntakhabu-t-Tawarikh (Selections from History), by the well-known Persian author,

No. 4092, 3rd quarter, *Muntakhabu-t-Tawarikh*.

Al-Badaoni, is being translated into English in a serial form by Surgeon-Lieutenant-Colonel G.

Ranking, M. D., M. R. A. S., under the auspices of the Asiatic Society of Bengal. Only two fasciculi of the translation were received last year.

Ayeen-Akbery, Volume I, Part I, edited by Babu B. M. Ghosh, is a reprint of Francis Gladwin's English translation of that well-known work.

No. 4009, 2nd quarter, *Ayeen-Akbery*.

History of the Mayo College, Volume II, by Herbert Sherring, contains short historical

No. 4821, 4th quarter, *History of the Mayo College*.

accounts of the different States of Rajputana, with brief notices of the careers of the successive Viceroy's of India from Lord Mayo, the founder of the College, down to Lord Elgin. The book contains besides much detailed information regarding the family history as well as the scholastic career of the princely students who have been educated in the Institution.

43. *Language*—Fifty-five books on this subject were received last year, against 57 in the year preceding. They consist solely of school-books, and as such do not call for any notice.

44. *Law*.—Nineteen books under this head were received last year, against 9 in the year preceding. They consist only of annotated editions of important Acts of the Legislature.

45. *Medecine*.—Nine books under this head were received last year, against the same number in the year preceding. Of these, the following deserve notice:—

The English translation of the well-known *Charak Samhitá*, by Kaviráj Avinás Chandra

No. 4044, 2nd quarter, *Charak Samhitá*.

Kaviratna. Only one fasciculus of this work was received during the year. The translation of the

Vimána-sthánam had not been finished before the year closed.

A Practical Treatise on Malarious Fevers, by Babu Amrita Lal Bhattáchárya, is an elaborate work dealing with malarious fevers, acute and chronic, with their various complications and sequelæ as well as many other diseases that

No. 4045, 2nd quarter, *A Practical Treatise on Malarious Fevers*.

have their origin in malaria.

The Bubonic Plague, by A. Mitra, is an interesting monograph on the Bubonic Plague.

No. 4105, 3rd quarter, *The Bubonic Plague*.

The writer traces its history back to a period long anterior to the Christian era, describes the ravages wrought by it in different parts of the world, and gives the symptoms of the disease with its varieties and its diagnosis, prognosis and treatment. The different theories of its causation have been discussed, and hygienic rules for its prevention have also been laid down for the guidance of the public.

46. *Miscellaneous*.—The number of publications under this head received last year was 52, against 66 in the year preceding. Books under this head deal with a large variety of topics, and include literary essays, controversial papers, books on sport, social and political tracts, etc.

The following publications under this head deserve notice:—

No. 3983, 1st quarter.

Nos. 4056-57, 2nd quarter.

Selections from the Calcutta Review, edited by James W. Furrell, Nos. 34 to 36, second series of these selection were received last year.

Catalogue of the Coins of the Indian Museum, Parts III and IV, by Charles J. Rodgers,

Nos. 3969-3990, 1st quarter, *Catalogue of the Coins of the Indian Museum*.

M. R. A. S., M. N. S., is a descriptive catalogue of the Coins of the Indian Museum. The third part contains descriptions of ancient and mediæval coins,

as well as of the miscellaneous coins of North and South India, while the fourth one deals with the Græco-Bactrian, Indo-Scythian, Greek, Seleukid, Parthian, Roman, Sassanian, Miscellaneous, Muhammadan, Ghazni, Durrani and Autonomous, Modern Asiatic, European and American coins.

Idolatry is a philosophical exposition of the theory and practice of image worship among

No. 3988, 1st quarter, *Idolatry*.

the Hindus. The writer denies that such worship is a form of superstition and justifies it on

rational and scientific grounds.

Text book of Official Procedure, by C. P. Hogan, is an elaborate and exhaustive treatise on the procedure of public business in the different Secretariat offices in India. It is a most useful publication, containing a mass of information systematically arranged and readily available for reference.

No. 3992, 1st quarter, *Text-book of Official Procedure*.

Forbidden Fruit, by F. A. Perroux, is a collection of short sketches intended to illustrate the conventionality, hypocrisy, and prudery of English social life. The sketches are mostly suggestive of images of an altogether obscene and immoral nature, and the picture of sexual morality as presented in them is far from attractive, and offends against all notions of decency.

No. 3993, 1st quarter, *Forbidden Fruit*.

Wealth of India is the name given to an interesting series of publications containing translations of important Sanskrit works, Volume IV, Parts 7 to 12, and Volume V, Parts I and II, of this series were received last year. A translation of portions of the well-known Sanskrit work on politics, named *Kámanadakiya Nitisár*, was published in one of these parts last year.

Nos. 4054-55, 2nd quarter, *Wealth of India*.

Calcutta Sanitation, by James R. Wallace, is a reprint of a series of articles from the Indian Medical Record, pointing out the principal defects and shortcomings of the Health Department of the Calcutta Municipality.

No. 4058, 2nd quarter, *Calcutta Sanitation*.

According to the writer, the reclamation of the Salt-water Lakes is a far better mode of disposing of the town refuse than costly incinerators, which, with their noxious fumes, engender deadly diseases in the neighbourhood in which they are erected. The duties of an efficient Health Officer should, in his opinion, consist in energetically supervising the conservancy of the town rather than in performing scientific experiments in a bacteriological laboratory.

Hinduism as contrasted with Islam, by Muhammad Israil, is a criticism from the standpoint of Islam, of the doctrines of Hinduism, and of the social and other customs enjoined by it. The writer is angry with the Hindus for their opposition to cow-slaughter. According to him, Muhammadanism is destined to be the universal religion of the future, inasmuch as it has already been accepted by the most enlightened nations of the world.

No. 4063, 2nd quarter, *Hinduism as contrasted with Islam*.

Universal History of Music, by Raja Sir Saurindra Mohan Tagore, Mus. Doc., contains an interesting account of the music of the different nations of the globe. Although the account is not exhaustive, the author has brought together a large mass of interesting information about the state of musical development among the different races of the earth. The subject of Hindu music receives detailed treatment in an appendix.

No. 4070, 2nd quarter, *Universal History of Music*.

Six years in Burma, by Babu Kámákhya Náth Gupta, contains an account of the author's life in Upper Burma. He began his career in the country as a hospital clerk in a military station in Upper Burma, and finally rose by his industry and perseverance to be the leading merchant of the place. A chapter is specially devoted to observations on the manners and customs of the people.

No. 4071, 2nd quarter, *Six Years in Burma*.

Bibliotheca Indica, new series, No. 899, *Ahsanu-t-taqásén Fí-Ma Rifati-l-Aqálin* (Best Divisions of the Earth according to Climate known as Al-Muquaddasí, Vol. I, Fas. I), translated by Surgeon-Lieutenant-Colonel G. S. A. Ranking, M.D., M. R. A. S., and R. F. Azo, is an English translation of the well-known Arabic work by Al-Muquaddasí. It purports to be a sort of Gazetteer of the Empire of Islam as it was at the time of the author, and contains interesting information on a variety of subjects, viz., history, geography, ethnology, language, religion, commerce, etc.

No. 4167, 4th quarter, *Bibliotheca Indica*.

47. *Philosophy*.—The number of works received under this head during the year under review was 10, against 7 in the year preceding. Of these, the following are worthy of notice:—

Sankarácháryya, by Babu Sítánath Datta, contains a brief account of the life of the great Hindu teacher, Sankarácháryya, with a succinct review of the philosophical doctrines inculcated by him. An English translation of one of his minor works, the *Átmabodha*, and a short note on his age by Professor H. H. Wilson are also appended to the work.

No. 4111, 3rd quarter, *Sankarácháryya*.

Darsana (Philosophy), by Babu Mamatha Náth Datta, contains a summary of the leading doctrines of the principal systems of Hindu philosophy, based mainly on the work of Cole-

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

brooke. English translations by eminent European scholars of the two popular works on the Sāṅkhya and Nyāya systems, viz., the Sāṅkhya Kārikā and the Tarka Sangraha, are also appended to the work.

48. *Poetry*.—Thirteen books were received under this head during the year, against 9 in the year preceding. They are mostly annotated editions of well-known English poems, selected as text-books for the different University examinations. The only original poems received last year are:—

Reminiscences of a Workman's Life, by Mr. R. C. Dutt, C. S., C. I. E., is a revised edition of a collection of elegant verses on a variety of subjects.
No. 4076, 2nd quarter, the *Reminiscences of a Workman's Life*.

No. 4172, 4th quarter, *Songs of Exile*.

2. *Songs of Exile*, by C. E. Freeman, B. A., is a collection of sonnets and other verses on a variety of topics.

No. 4173, 4th quarter, *Verses Grave and Gay*.

3. *Verses Grave and Gay*, by C. P. Davy, is a collection of miscellaneous pieces consisting of songs, sonnets, verses on sacred themes, etc.

49. *Politics*.—Only two books on this subject were received last year, against three in the year before. They are:—

The Indian National Congress and the Revival of India, by Babu Nanda Lal Sarkār. It gives a short history of the Indian National Congress movement from its first inception together with its aims and objects, the method of its work and its aspirations. The writer discusses some of the most important political questions which have been dealt with in the successive sessions of the Congress, and endeavours to prove that representative institutions were well known in ancient India, and that the Indians of to-day are fully qualified and fit to perform the functions required of a self-governing people. The real reason, the author holds, for not granting representative government to the country is the baseless apprehension in the minds of Englishmen that by granting increased political power to the people, England would lose much of her present power and hold over India, and might possibly lose her altogether. The writer takes great pains to show that this suspicion of the loyalty of a people who have done nothing to incur it is utterly unjustifiable and wholly unworthy of a great and powerful Government.

No. 4077, 2nd quarter. *The Indian National Congress and the Revival of India*.

(2) *The Address of the Hon'ble Mr. R. M. Sayani, President, Twelfth Indian National Congress*, by the Hon'ble R. M. Sayani. The address was delivered at the last session of the Indian National Congress held at Calcutta on the 28th

December 1896.

50. *Religion*.—The number of books received under this head last year was 14, against 18 in the year before. Of these, one belongs to Brahmoism, six to Hinduism, and seven to Christianity. The one Brahma publication is *The Present Paradise*, by the Reverend Pyāri Mohan Chaudhuri. It is a collection of sermons, essays and lectures inculcating the truth that paradise is not an ideal conception to be realised at a remote future, but that it is a living truth, and ever present with us in this earth to cheer us and help us in our difficulties.

The Hindu publications under this head include among others Babu Manmatha Nāth Datta's translation of the *Mahābhārata*, F. E. Pargiter's translation of the *Mārkaṇḍeya Purāna* with annotations, and a dissertation on the *Vedas*, also by Babu Manmatha Nāth Datta. Both the translations were unfinished when the year closed. Mr. Pargiter's translation is being published in the *Bibliotheca Indica* series, and only one fasciculus of it was received last year.

Babu Manmatha Nāth Datta's book entitled *Vedas* presents in a small compass the results of the researches of Colebrooke and other European scholars on the subject of those sacred books, and gives an analysis of their contents with a short dissertation on the Vedic theology and the state of society in the Vedic age. Many of the theories and suggestions put forth in the course of the work on the authority of European scholars can be hardly accepted as conclusive by orthodox native scholars.

Christian publications do not call for any notice.

51. *Science (Mathematical)*.—Five works under this head were received last year, against 18 in the year before. These consist merely of mathematical class-books, and none of them call for notice.

52. *Science (Natural and other)*.—Only nine books on this subject were received last year, against 10 in the year preceding. Of these only two deserve notice. They are:—

No. 4084, 2nd quarter, *Meteorology and the Laws of Storms*.

(1) An elaborate treatise on *Meteorology and the Laws of Storms*, by G. A. Depenning.

No. 4186, 4th quarter, *Chemical Researches at the Presidency College*.

in chemistry carried on at the Presidency College Laboratory from July 1895 to May 1897.

(2) *Chemical Researches at the Presidency College*, by Mr. Prafulla Candra Ráy, D. S. C. Edinburgh), being a record of original researches

53. *Travels and Voyages*.—Only one book under this head was received last year,

No. 4090, 2nd quarter, *Three years in Europe*.

against none in the year before. It was the fourth edition of Mr. R. C. Dutt's book entitled *Three years in Europe*.

54. *GARO*.—Only one book in this language was received in the Library last year, against three in the year before.

55. *HINDI*.—The number of publications in this language received last year is 92, against 106 in the year before. The following among them deserve notice:—

56. *Drama*.—Two books on this subject were received last year, against three in the year before. None of them call for notice.

57. *Fiction*.—Two books on this subject were received last year, against three in the year before. Both of them are translations from other languages, and do not call for notice.

58. *History, including Geography*.—Nine books on this subject were received last year, against one in the year before. None of them call for notice.

59. *Language*.—Eight books on this subject were received last year, against 15 in the year before. All of them are educational, and as such do not call for notice.

60. *Law*.—Only one book on this subject was received last year, against *nil* in the year before. It does not call for notice.

61. *Medicine*.—Only one book on this subject was received last year, against two in the year before. It is a short treatise by Babu Lakshmi Prasád on the homœopathic treatment of diseases.

62. *Miscellaneous*.—Eighteen books on this subject were received last year, against 22 in the year before. Of these, 3 are educational and 15 non-educational. None of these deserve any notice.

63. *Poetry*.—Nine books on this head were received last year, against 4 in the year before.

No. 1630, 2nd quarter, *Vihári ki Satsai*.

Of these, only one, *viz.*, *Vihári ki Satsai* (Seven Hundred Verses, by Vihári), edited by Prabhu Dayál Pánde, deserves notice. It is a classic

Hindi poem by Vihári Lál, a contemporary and *protégé* of the celebrated King Jay Singh of Jeypur, on the model of Govardhanácharryya's *Aryyá Sapta Satí* (Seven Hundred Verses in the Aryyá metre). It is composed in the Donhá metre, and contains verses on a variety of topics, those on the subject of love and devotion to God forming the majority. The book is highly prized on account of its superior poetry.

64. *Religion*.—Thirty-seven books on this subject were received last year, against 33 in the year before. Of these, 5 are on Christianity, 31 on Hinduism, and 1 on Deism.

Among the Hindu publications the following deserve notice:—

No. 1647, 2nd quarter, *Bibliotheca Indica*, New series, No. 888, *Tulsi Satsai Páso. P.*

The classic Hindi work named *Tulsi Satsai* (Seven Hundred Verses, by Tulsidás), edited by Pandit Vihárilál Chaube, was brought to a close during the year.

Sri Pipáji-ki-Kathá (Anecdotes about Pipáji), by Bhagavánprasád, gives an account of the

No. 1681, 3rd quarter, *Sri Pipáji-ki-Kathá*.

sayings and doings of one Pipáji, a Chief of Upper India, who is said to have given up his

wealth and kingdom and become a follower of the celebrated Vaishnav teacher, Rámánanda.

No. 1709, 4th quarter, *Siddhánta Dípiká*,

Siddhánta Dípiká (The Illuminator of Conclusions), by Ananda Dás, is a collection of

the philosophical precepts and sayings of the celebrated religious reformer, Kabir.

Christian publications do not call for notice.

The only deistic publication is one entitled *Sri Prema Patriká* (A tract on the Love of God), by Syed Abdul-Ad-Sah, inculcating the utmost piety and devotion to God, and betraying the intense earnestness of a Vaishnav devotee.

No. 1624, 1st quarter, *Sri Prema Patriká*.

65. *Science (Mathematical)*.—Three books on this subject were received last year, against 7 in the year before. They are all educational works, and do not call for notice.

66. *Science (Natural and other)*.—Only 2 books on this head were received last year, against 6 in the year before. They are all educational books, and do not call for notice.

67. *Khúsi*.—Only 1 book in this language was received last year, against the same number in the year preceding. It does not call for notice.

68. *Manipuri*.—Only 1 book in this language was received last year, against *nil* in the year before. It is a Manipuri translation of the Gospel of St. John.

69. *Musalmani Bengali*.—Twenty-two books in this language were received last year, against 30 in the year before. The books fall under the following heads:—

Fiction 7, Miscellaneous 10, Poetry 1, and Religion 4; the corresponding figures for the year before being:—Fiction 4, Medicine 2, Miscellaneous 5, Poetry 1, and Religion 18. None of these call for any notice.

70. *Nepalese*.—Only 3 books in this language were received last year, against *nil* in the year before. All of them are on religion, and do not call for notice.

71. *Persian*.—Only 3 books in this language were received last year, against 2 in the year preceding. Of these, 1 is on Language, 1 on Religion and 1 a miscellaneous publication. None of these call for any notice.

72. *Sanskrit*.—Fifty books in this language were received last year, against 54 in the year before. The books fall under the following heads:—Drama 2, Language 6, Medicine 2, Miscellaneous 4, Philosophy 5, Poetry 3, Religion 27, Science (Mathematical) 1; the corresponding figures for the year before last being:—Drama 2, History 1, Language 6, Medicine 2, Miscellaneous 2, Philosophy 6, Poetry 6, Religion 28, and Science (Mathematical) 1. Of these, the following deserve notice:—

73. *Drama*.—Of the two dramas, one is *Sávitrí Parinayákhyaána Nátakam* (Drama on the marriage of *Sávitrí*), by Pandit Visvanáth Mahápra, describing the Puranic story of *Sávitrí's* marriage with *Satyaván*, and the other is the

No. 1534, 3rd quarter, *Sávitrí Parinayákhyaána Nátakam*.

Antar Vyákarana Nátya Parisikha (Appendix to the Drama Embodying Grammar), by Krishnananda Sarasvatí, edited by Pandit Ajitanáth Nyáyaratna. The third part of this learned and

No. 1540, 4th quarter, *Antar Vyákarana Nátya Parisikha*, Part III.

interesting work embodying drama and grammar was received in the Library last year.

74. *Language*.—Six books on this subject were received last year, against the same number in the year before. Of these, 2 are educational and 4 non educational. Of the non-educational books, the following deserve notice:—

Kárákártha Prakásiká (The Expositor of the Import of Cases), by Mukta Náth Sidhántaratna, contains an exposition of the cases based on the commentaries on *Kaláp Grammar*, as well as other ancient authorities.

No. 1509, 1st quarter, *Kárákártha Prakásiká*.

Kavikalpadruma (The Tree that fulfils all desires of the Poet), edited by Siva Náráyan Sromani, is Vopadev's well-known work on the conjugation of roots, with the commentary entitled *Dhátudípiká*, by Durgádás Vidyávágis, and supplementary notes by the Editor.

No. 1521, 2nd quarter, *Kavikal padruma*.

75. *Medicine*.—Only 2 books on this subject were received last year, against the same number in the year before. They are:—

(1) *Paribhásá* (Technicalities), edited by Babu Rájendra Náráyan Sen, explains the technicalities connected with weights, measures, as well as other matters not clearly mentioned or explained in the standard works on Hindu medicine.

No. 1523, 2nd quarter, *Paribhásá*.

(2) A new edition of *Charak Samhitá*, with Chakrapáni Datta's gloss, by Kaviráj Hari Náth Visárád. *Vimánasthán*, or the chapter on the nature of diseases, had been taken up when the year closed. The edition is being got up with great care.

No. 1541, 4th quarter, *Charak Samhitá*, Part XVIII.

76. *Miscellaneous*.—Four books on this subject were received last year, against *nil* in the year before. None of them call for notice.

77. *Philosophy*.—Five books on this subject were received last year, against 6 in the year preceding. They are the two fasciculi of the

No. 1513, 1st quarter, *Bibliotheca Indica; Anu Bháshyam*, Fasc. III.

Anu Bháshyam, edited by Pandit Hem Chandra Vidyaratna, the two fasciculi of the *Tattva Chintá*

mani, edited by Pandit Kámákhya Náth Tarkavágis, and the *Mádhyaiká Vritti*, edited by Rai Sarat Chandra Dás Báhádur, C. I. E., and Pandit Sarat Chandra Sástri. The first two works are being published by the Asiatic Society of Bengal, and the last-named work by the Buddhist Text Society. The *Anu Bháshyam* is the standard work of the Dvaitá-Dvaitá School of Vedánta, while the *Tattva Chintámani* is the standard work of modern Nyáya. As regards the *Mádhyaiká Vritti*, it represents the Mádhyaik school of Buddhist philosophy, and is being published for the first time. Every one of these learned works is being edited with scholarly ability.

78. *Poetry*.—Three books on this subject were received last year, against six in the year before. They are:—

(1) *Áryyá Laharí* (Waves of verses in Áryyá metre), by Pandit Rám Náth Tarkaratna, is an original poem in Sanskrit, containing nine hundred verses in the Áryyá metre, dealing with a variety of topics. Considering the difficulty of composing in the Áryyá metre, the writer may be said to have succeeded remarkably well. The book fully sustains the author's high reputation as a poet.

No. 1514, 1st quarter, *Áryyá Laharí*.
(2) *Sárasvata Laharí* (Waves of verses in honour of the goddess Sarasvatí), by Babu Káli Kánta Chakravartí, contains some original verses in honour of the goddess Sarasvatí.

No. 1258, 2nd quarter, *Sárasvata Laharí*.
(3). *Vijayintí Kirtimáld* (The Garland of Victorious Fame), compiled by Jaynáráyan Sarmá, is a collection of Sanskrit verses composed by the members of the Sanskrita Sanjivana Association of Bihar and other well-known pandits of the Province in commemoration of the Diamond Jubilee of Her Majesty the Empress of India. The verses acknowledge in grateful terms the many substantial benefits that have been conferred on the country during her auspicious and memorable reign.

79. *Religion*.—Twenty-seven books on this subject were received last year, against 28 in the year before. Among them the following *Bibliotheca Indica* publications deserve notice:—

Kálaviveka (A dissertation on Time) of Jimutaváhan, edited by Mahámahopádhyaýa Madhusúdan Smritiratna, is a valuable treatise on the determination of the proper time for the performance of the different religious rites and ceremonies of the Hindus. The work forms part of Jimutaváhan's larger work named *Dharmaratna*. Fasciculi 1 and 2 of the work were received last year.

No. 1527, 2nd quarter, *Bibliotheca Indica*, new series, No. 893, *Kálaviveka*, Fasc. I.
Taittiríya Krishna Yajuh Samhitá (The Samhitá of the Black Yajur Veda) and the *Aitareya Bráhmanam*, edited by Pandit Satyavrata Sámasrami, with the commentary of Sáyan. Fasciculus 41 of the first work and fasciculi 1—3 of Vol. IV of the second work were received in the course of the last year.

No. 1551, 4th quarter, *Bibliotheca Indica*, new series, No. 902, *Taittiríya Krishna Yajuh Samhitá*, Fasc. 41; and No. 154648, 4th quarter, *Aitareya Bráhmanam*, Vol. iv, Fasc. I—III.
The Sankhyáyana and Apastamva Srauta Sútras, edited the first by Dr. Alfred Hillebrandt, and the second by Dr. Richard Garbe. The fourth fasciculus of Vol. III of the first, and fasciculus 14 of Vol. III of the second work were received in the course of the year under review.

Nos. 1549-50, 4th quarter, *Sankhyáyana Srauta Súra and Apastamva Srauta Súra*.
Vrihat Dharmapurán, edited by Mahámahopádhyaýa Haraprasád Sástri, Fasciculus 6 of the work was received last year.

No. 1552, 4th quarter, *Vrihat Dharmapurán*.
79. *Science (Mathematical)*.—Only one work under this head was received last year, No. 1520, 1st quarter, *Kshetramiti*, Vol. II, Part I, against the same number in the year before. It is entitled *Kshetramiti* (Geometry), by Durgá Prasád Dvivedí, and is based on a number of English text-books on the subject.

80. *Santali*.—Only four books in this language were received last year, against two in the year before. Of these, one is on Language, two are on Religion, and one a Miscellaneous publication. None of them call for any notice.

81. *Tibetan*.—Only one book in this language was received last year, against *nil* in the year before. It is a *Bibliotheca Indica* publication, No. 26, 3rd quarter, *Sher Phyn*, Vol. III, Fasc. II, entitled *Sher Phyn*, edited by Babu Pratáp Chandra Ghosh, being a Tibetan translation of the well-known Sanskrit work on Buddhism, entitled *Satasáhasriká Prajñá Páramitá*.

82. *Urdu*. Only 24 books in this language were received last year, against 13 in the year before. They fall under the following heads, *viz.*, Biography 1, Fiction 5, History 3, Medicine 4, Miscellaneous 2, Poetry 3, Religion 5, and Science (Mathematical) 1. None of them call for any notice.

83. *Uriya*.—One hundred and eighty books in this language were received last year, against 156 in the year before. The books fall under the following heads:—

Biography 1, Drama 16, Fiction 1, History 12, Language 17, Law 1, Miscellaneous 23, Poetry 35, Religion 51, Science (Mathematical) 14, and Science (Natural and other) 4. Of these, the following deserve notice:—

84. *Biography*.—The only work on this subject is a life of the Queen-Empress, entitled *Rāja Rājesvarī Srimatī Victorianka Jivanti*, by Nárāyan Prasād Mitra.

No. 1362, 3rd quarter, *Rāja Rājesvarī Srimatī Victorianka Jivanti*.

85. *Drama*.—Of the dramas, one is a Uriya translation by Pandit Harihara Náth of the well-known Sanskrit work named *Sakuntalá*.

No. 1372, 3rd quarter, *Sakuntalá Náta*.

86. *Law*.—The only work on law in this language is a translation of the Indian Penal Code by Sri Krishna Mahápátra.

No. 1449, 4th quarter, *Bhāratavarshiya Danda-vidhī Ain*.

87. *Poetry*.—*Rasa Kallola* (Waves of Sentiment), is a Uriya lyric of considerable merit on the subject of Sri Krishna's Vrindában sports.

No. 1456, 4th quarter, *Rasa Kallola*.

It is written by Dínakrishna Dás, and edited by Kapilesvara Vidvábhúshan.

88. *Religion*.—Publications under this head are mostly translations of Sanskrit works.

89. *Bi-lingual publications*.—One hundred and eighty-five publications under this head were received last year, against 270 in the year before. They consist of works written generally in any two of the following languages:—Arabic, Armenian, Assamese, Bengali, English, Hindi, Kashmiri, Latin, Manipuri, Musalmani-Bengali, Persian Sanskrit, Santali, Tiabetan, Urdu and Uriya. But among them, those written in Bengali and Sanskrit are the most important. They consist mostly of editions of ancient Sanskrit works on History, Language, Medicine, Miscellaneous, Philosophy, Poetry and Religion. The following works under this head deserve mention:—

90. *Bengali and English*.—*Some Chittagong Proverbs*, by J. G. Anderson, I. C. S., is an interesting collection of proverbs current in the district of Chittagong, intended, as the author says, to afford examples of the local dialect of that place. The proverbs are accompanied with an English translation.

No. 1086, 4th quarter, *Some Chittagong Proverbs*.

91. BENGALI AND SANSKRIT—

History.—*Táki Ráya Chaturdhurina Vamsam* (The Family of the Ráya Chaturdhurin as of Táki), by Dadhibhúshan Kaviratna, contains a short account of the family of the Ráya Chaturdhurinas of Táki in the district of the 24-Parganas. It is written in elegant and flowing Sanskrit verse, and is accompanied with a Bengali translation.

No. 2389, 1st quarter, *Táki Ráya Chaturdhurina Vamsam*.

92. *Language*.—*Kalápa Vyākaranam, Kalápa Chandriká Sandhí Vrittí* (Kalápa Grammar, the Moonlight of Kaláp, the Commentary on the chapter on *Sandhí*, Part I), edited by Jádav Náth Kávyatírtha, contains the commentary of Durgá Sinha and explanatory notes in Sanskrit and a Bengali translation by the Editor.

No. 2409, 2nd quarter, *Kalápa Vyākaranam, &c.*

Satíka Sānuvāda Ruchādi Vrittí (The commentary commencing with the words *Rucha*, etc., with a translation and explanatory notes), compiled by Hari Náth Sástri, contains aphorisms dealing with the use of roots in the *ámanepada* form.

No. 2441, 3rd quarter, *Satíka Sānuvāda Ruchādi Vrittí*.

93. *Medicine*.—*Sarpághāta-Chikitsāsār*, Part I (The Essence of treatment for snake-bite), by Rám Chandra Siddhánta, contains a large number of indigenous remedies for cases of snake-bite. The author is a professional snake-doctor, and enjoys extensive practice in the district of Bankura.

No. 2460, 4th quarter, *Sarpághāta-Chikitsāsār*.

94. *Miscellaneous*.—*Bhāvakutúhalam* (Curiosity about the *Bhāvas*, or the twelve subjects for astrological calculations), edited by Rámagopál Jyotirvinod, is well-known treatise on astrology

No. 2416, 2nd quarter, *Bhāvakutúhalam*.

with a Bengali translation.

95. *Philosophy*.—*Nyāyadarśan* (Nyaya Philosophy, Part IV), edited by Sarvesvar Sārva-bhauma, gives the *Sūtras* of Gautama, with an easy commentary in Sanskrit and explanations in Bengali. This is a very useful publication, and calculated to popularise the study of the Nyaya philosophy in this country.

No. 2395, 1st quarter, *Nyāyadarśan*.
Sukla-Yajur Vēdīya Isāvāsīyopanishad (The Isāvāsīyopanishad of the white Yajurveda) edited by Babu Vihārīlāl Mukherji, gives the text of that well-known Upanishad with the commentaries of Sankar and Anandagiri and a Bengali translation.

No. 2464, 4th quarter, *Sukla-Yajur Vēdīya Isāvāsīyopanishad*.
Siddhāntaratnam (Jewel of Conclusions), by Valadeva Vidyābhūshan, and edited by Pandit Syāmalāl Gosvāmī, is an elaborate treatise dealing with the principles of Vaishnavism. It has a chapter specially devoted to the refutation of the unqualified monism held by Sankar and his followers.

No. 2465, 4th quarter, *Siddhāntaratnam*.
 96. *Religion*.—*Vrihat Tantra Sār* (The Essence of the Tantras, enlarged), edited by Prāsanna Kumār Sāstri, is a well-known Tantric compilation by Krishnānanda Agamavāgīsa with a Bengali translation.

No. 2397-98, 1st quarter, *Sachitra Śrī Śrī Chaitanya-Charitāmrita* (The Nectar of the life of Chaitanya, with Illustrations), edited by Pandit Madan Gopāl Gosvāmī and others, gives the text of that well-known work, with interesting notes by the Editor. The work was finished last year.

No. 2484, 2nd quarter, *Hindu Sāstra*.
Hindu Sāstra (The Hindu Sastra), Part II, edited by Mr. R. C. Dutt, C.S., C.I.E. The subjects dealt with in this volume are the *Rāmāyana*, the *Mahābhārata*, the *Bhagavadgītā*, and the *Puranas*. This brings the series to a close. The series will go to enhance the reputation of the learned editor, and serve to popularise the study of the Hindu *sāstras* among his countrymen.

No. 2467-68, 4th quarter, *Srīmadbhagavadgītā*, A.S., is an edition of that well-known work, with a Bengali translation and ten commentaries in Sanskrit. It is a gigantic piece of work indicating unmistakeably that the appreciation of the philosophy and morality of the *Gītā* is increasing among the educated Bengalis. The learned editor has therefore deserved well of his countrymen by the way in which he is performing his self-imposed task.

No. 2478, 4th quarter, *Laghu-Bhāgavatāmrita*.
Laghu-Bhāgavatāmrita (The Nectar of Bhāgavatā on a small scale), edited by Valāi Chānd Gosvāmī and Atul Krishna Gosvāmī, is a standard work on Vaishnavism by the well-known Rūpa Gosvāmī, contemporary and disciple of Chaitanya. The editors have done their work with a thoroughness which is above all praise.

No. 2477, 4th quarter, *Saiva-Sarvasvar*.
Saiva-Sarvasvar (The Essence of the Entire Wealth of a Sivaite), edited and translated by Pandit Bhāgyavān Vidyānankār, complete treatise on the worship of the god Siva by the old Bengali poet Vidyāpati. The work was written, as the editor says, at the instance of the Rānī Visvās Devī of Mithilā.

No. 2, 3rd quarter, *The Colloquial language of Tibet*.
 97. ENGLISH AND TIBETAN.—*The Colloquial language of Tibet*, by C. H. Polhill Turner, describes in a series of exercises the occurrences of daily life indoors and out, according to the Lhasa idiom.

No. 1, 3rd quarter, *The Kashmir Sabdāmrita*.
 98. KASHMIRI AND SANSKRIT.—*The Kashmir Sabdāmrita* (The Nectar of Kashmiri words), edited by G. A. Grierson, C.I.E., I.C.S., etc., is a grammar by Isvara Kaula of the Kashmiri language as spoken by the Hindu inhabitants of Srinagar. The work is written in Sanskrit, and the rules are given in the ancient aphoristic style. The present part deals with declension only. The work is prepared with great care.

No. 10, 2nd quarter, *Bibliotheca Indica, Avadāna Kalpalatā*, Volume II, fasc. V.
 99. SANSKRIT AND TIBETAN.—*Avadāna Kalpalatā* (The Creeper of Great Deeds which fulfils all desires), edited by Rai Sarat Chandra Dās Bāhādur, C.I.E., and Pandit Hari Mohan Vidyābhūsan, is an edition of Kshemendra's well-known work accompanied with a Tibetan version. It is a collection of Buddhistic *avadāna* stories.

100. *Trilingual Publications*.—Sixteen works under this head were received last year, against 26 in the year before. They fall under several groups, and consist mostly of notes, meaning books, etc., and do not call for notice.

101. *Periodicals*.—Periodicals received in the Bengal Library are generally classed under the heads of Law, Medicine, Miscellaneous and Religion. The number of periodicals received last year was 675, against 647 in the year before. They represent 114 distinct issues, against 100 in the year before, and are written—61 in Bengali, 37 in English, 2 in Garo, 2 in Hindi, 2 in Sanskrit, 2 in Bengali-English, 9 in Bengali-Sanskrit, and 2 in English-Sanskrit. The above list gives the number of distinct issues as 117, and the discrepancy is accounted for by counting twice each of the following journals, which changed from uni-linguals into bi-linguals in the course of the year, *viz.*, *Hanumān Patrikā* (once appeared in Bengali and afterwards in Bengali and English), *Vidyodaya* once in Sanskrit and afterwards in Sanskrit and English), and the *Journal of the Buddhist Text Society* (once in English and afterwards in English and Sanskrit). Forty-seven new journals were started, and 33 old ones disappeared in the course of the last year.

10. *Bengali Journals*.—Among the Bengali journals, the following are the most important:—

Art.—*Vīnā-Vādini*. (The Playeress on the Lute), edited by Babu Jyotirindra Nāth Thākūr, is a new journal started in the course of the last year devoted to music.
Nos. 4504—4505, 4th quarter, *Vīnā-Vādini*.

103. *Law*.—*Indiān La-Riport* (Indian Law Reports), edited by Babu Hem Chandra Mitra, is a Bengali translation of the Indian Law Reports, Calcutta, Madras, Bombay, and Allahabad series. This is the only journal of its kind in Bengali.

104. *Medicine*.—There are only three journals under this head, *viz.*, *Chikitsak o Samālochak* (The Physician and the Reviewer), edited by Babu Satyakrishna Rāy, *Chikitsā Sammilanā* (The Bringing Together of Different Systems of Medicine), edited by Pandit Avināś Chandra Kāviratna; and *Hānimān Patrikā* (The Hahnemann Journal). Of these, the first is now devoted to discussing general topics, and treats of medical matters only incidentally. The last is devoted to homœopathy, and the second aims at bringing together, and if possible reconciling, the different systems of medicine, *viz.*, allopathy, homœopathy and the kavirāji.

105. *Miscellaneous*.—The bulk of Bengali journals belongs to this head, and the following are the most important among them:—

Adrishā (Fate), edited by Babu Ramankrishna Chatterji, is devoted to astrology, palmistry, phrenology, etc.

Bhārati (the Goddess of Speech), edited by two Hindu ladies, *viz.*, Hiranmayī Devī and Sāralā Devī, heads the list of Bengali journals. It is conducted with conspicuous ability, and discusses literary, scientific, political, and miscellaneous topics. Among the articles published in its columns last year, those relating to Mir Jafar and Sirāj-uddaula are perhaps the most interesting.

Navya-bhārata (New India), edited by Babu Devī Prāsanna Rāy Chaudhuri, is a high class journal, discussing literary, historical, philosophical, and miscellaneous topics. Social and religious matters often predominate in its writings. Among the articles published in its columns last year, those relating to the history of Nepal are perhaps the most interesting.

Samān (The Air), edited by Babu Dvārakā Nāth Mukherji, is another high class journal, treating of articles of literary, general, and philosophical interest. One of its issues published last year contained an interesting article on a system of musical notation by numbers.

Sāhitya (Literature), edited by Babu Sures Chandra Samājpati, is an important journal, conducted with great ability. Its articles relating to Vedic hymns written by Babu Umeo Chandra Vatabyāla, of the Provincial Executive Service, are very interesting reading.

Sāhitya Parishāt Patrikā (the Journal of the Academy of Literature), edited by Babu Nagendra Nāth Bose, is an organ of the newly-established society named the Vangīya Sāhitya Parishad. Its articles relating to old Bengali poems, of which it has unearthed quite a number, and its articles on the nomenclature of different sciences, form very interesting and instructive reading. The contents of Nos. 2 and 3 of Volume III of this journal specially deserve notice.

Vāmābodhinī Patrikā (A Journal for the Instruction of Women), edited by Babu Umes Chandra Datta, deserves notice as being the oldest among the Bengali journals intended for female readers. Its columns often contain a large quantity of readable matter on all subjects.

106. *Religion*.—Of the journals under this head, 3 belong to Hinduism, 5 to Christianity, and 2 to Brahmoism. Of these, the *Saiví* (belonging to Siva), edited by Pandit Siva Chandra Vidyárnaava; the *Sandán Dharmakaná* (Bits of Eternal Religion), edited by Babu Durgádés Ráy; and the *Tattvabodhini Patriká* (The Expositor of Truth), edited by Babu Dvijendra Náth Tagore, deserve mention. The first two belong to Hinduism and the last to the Adi section of the Brahma Church.

107. ENGLISH PERIODICALS.—

108. *Law*.—*The Calcutta Weekly Notes*, edited by J. Chaudhri, is the only journal in English under this head.

109. *Medicine*.—There are four journals under this head, *viz.*, *The Calcutta Journal of Medicine*, edited by Dr. Mahendra Lál Sarkár; the *Indian Medical Gazette*, edited by W. G. Simpson; the *Indian Medical Record*, edited by James R. Wallace; and the *Indian Lancet*, edited by Lawrence Fernandez. Of these, the first belongs to homœopathy and the rest to allopathy. All of them are conducted with ability, and discuss matters of scientific and general interest.

110. *Miscellaneous*.—Of the journals under this head, the following deserve mention:—

Journal of the Asiatic Society.—A new section named the anthropological was opened in connection with this journal in the course of the last year. The journal is devoted to literature, science, and antiquities.

The Calcutta Monthly, edited by Maulvi Abdul Ghani, is a new journal which was started in the course of the year under review. It is the organ of the Muhammadan Sporting Club, and contains articles of literary, political, and general interest.

The Calcutta Review, edited by James W. Furrell, is a high-class literary journal devoted to literature, science, and politics. Among the articles published in the journal last year, those headed "Studies on the Vedantar," "Technical Education in India," "Indian Review," "Baber Padshah Ghazi," and "The Progressive Cooling of the Northern Hemisphere and of Northern India" perhaps deserve special mention.

The Light of the East, edited by S. C. Mukherji, is devoted to Theosophy, Yoga, esoteric Hinduism, and Occultism generally.

The Dawn, edited by Babu Manmatha Náth Pál, is a new journal containing articles of religious, social and general interest, which was started in the course of the year.

The National Magazine, edited by Babu Kálí Prasanna De, is an important organ of educated Bengalis, and contains articles of literary, scientific, and general interest. One of its numbers, issued last year, contains an interesting article on original scientific research in Bengal.

The Wealth of India, edited by Kaviráj Asutosh Sen, is a monthly journal of Indian industries, products, and trade, being the only one of its kind under native management. It is edited with the assistance of Mr. T. N. Mukherji, who has made the economic and industrial products of India the study of his life.

111. *Religion*.—Among the journals under this head only one, *viz.*, the *Journal of the Buddhist Text Society of India*, edited by Rai Sarat Chandra Dás, Bahadur, C.I.E., deserves notice. It is, as its name implies, given to publishing Buddhist texts of which the Editor is credited to have brought in a large number from Tibet. One of the issues of the journal, published last year, contains an English translation of a portion of Nágárjuná's well-known Mádhyamika aphorisms.

112. SANSKRIT JOURNALS.—Only two journals under this head, namely, the *Vidyodaya* (the Dawn of Learning), edited by Pandit Hrishíkésa Sástrí, and the *Sanskrita Chandriká* (The Moonlight of Sanskrit), edited by Pandit Jaya Chandra Siddháuta Bhúshan, were published last year. Of these, the second one has ceased to exist since.

BI-LINGUAL JOURNALS.

113. BENGALI AND ENGLISH.—*Medicine*.—Only one journal under this head, *viz.*, *The Indian Homœopathic Review*, edited by Babu Pratáp Chandra Mazumdá, deserves notice.

114. BENGALI AND SANSKRIT.—Of the journals under this head the following deserve notice:—

115. *Medicine*.—*Sachitra Áyurveda vd Chikitsá Vishayaka Mánikapatra* (Áyurveda with Illustrations, or a Monthly Paper on Medicine), edited by S. Bhattácháryya, is, as the name indicates, devoted to the Ayurvedic system of medicine.

116. *Miscellaneous*.—*Arunodaya* (The Dawn), edited by Babu Rasik Mohan Chatterji, is given to publishing, with translations in Bengali, ancient Sanskrit works on astronomy, astrology, yoga, palmistry, etc.

Vrihaspati (Jupiter), edited by Vimálaprasád Siddhánta Sarasvatí, was started in the course of the year, and commenced the publication with a Bengali translation of a number of ancient Sanskrit works on astronomy and astrology, viz., the *Laghujátak*, the *Ududdyapradípa*, the *Siddhánta Siromani*, *Vrihat Párasari*, etc. It is devoted to astronomy and astrology.

117. *Religion*.—The journals under this head are all devoted to Hindu orthodoxy. The *Ushá* (the Dawn), edited by Pandit Satyavrata Samásramí, the most learned Vedic scholar of Bengal, and the *Hindu Patriká* (The Hindu Magazine), edited by Babu Jadunáth Mazumdáár, Vakil, Judge's Court, Jessore, are the most important among them. The former is given to publishing rare and interesting Vedic texts, while the latter is an exponent of philosophic Hinduism, and goes on publishing the works of Sankar and other writers on philosophy and metaphysics.

The others belonging to this group are the *Hindu Suhrid* (The Friend of Hindus), edited by Syámálal Gosvámí; the *Sa Sanginí Sajjanatoshiní* [The Delight of Good Men with the Sanginí (Female Companion)], edited by Babu Kedár Náth Datta; the *Veda*, edited by Kedár Náth Vidyávinod, and the *Vedavyása*, edited by Babu Bhúdhár Chatterji. They are all given to publishing Hindu religious texts with expositions and translations.

118. *ENGLISH AND SANSKRIT*.—The two journals under this head, viz., the *Vidyodaya* and the *Journal of the Buddhist Text Society of India*, have already been noticed under the head of Sanskrit. Parts III and IV, of Volume IV, of the last named journal contains interesting articles on Buddhist philosophy and an account of the Buddhist philosopher, Dingnága, said to be a contemporary of Kálidása, gleaned from Tibetan sources.

119. *General remarks*.—As a record of intellectual and literary progress made in these provinces during the year under review, the above analysis will perhaps be found disappointing. Compared with the year before last, the year under review shows a marked falling off both as regards the number and the excellence of publications. As regards Bengali literature, which is by far the most important among those reviewed, very few contributions worth the name seem to have been made to it during the year, and the reason is not far to seek. Literary veterans like the late Pandit Isvara Chandra Vidyáságar, the late Babu Bhúdev Mukherji, the late Rai Bankim Chandra Chatterji Bahádur, and others, who made the Bengali language and literature what they are at present, have passed away, and the void created by their disappearance has not yet been filled up. But there is comfort in the reflection that in a few years their places will be taken up by a fit body of successors, many of whom have begun to make a name for themselves. Literature is now being adopted by many as a profession, and the ranks of such men are receiving fresh accessions every year. The people's attitude towards the English language and literature has undergone a marked change, and this change is reflected in attempts among others made by the members of the newly-established Bengal Academy of Literature, (the *Vangóya Sáhitya Parishad*) to secure for Bengali and, if possible, other Indian vernaculars, a place in the curriculum of the higher examinations of the University. Even England-returned gentlemen have taken kindly to Bengali literature, and some of the best articles which appear in the columns of the *Bhárati* are from the pen of such men. Bengalis have apparently entered upon a higher phase of literary culture, which is characterised by a desire to assimilate, and disseminate in a suitable garb among their countrymen, the knowledge gained at the feet of their foreign masters. Even the latest discoveries in science and the pettiest details of English and continental politics are now served up in the columns of the *Sáhitya* and the *Bhárati* for the edification of their readers. A political and a religious upheaval have followed in the wake of this intellectual renaissance, which is gathering strength as years roll by. And all these three revivals have their exponents in the different Bengali journals. As regards literary form, Bengali language and literature have undergone a distinct deterioration since the death of Pandit Isvar Chandra Vidyáságar and others who followed a Sanskritic model and looked upon grammatical correctness as one of the essentials of a good literary style. There is now a dearth of Sanskrit-knowing men in the ranks of Bengali authors, and the result has been the formation of a mongrel style, half-English, half-Bengali, resembling the Gáthá dialect of Sanskrit, which is met with in the pages of *Lalita Vistar* and other Buddhist works. Thoughts and expressions found in the majority of Bengali books have often a distinctly foreign air about them, and require to be translated into English before they can be properly understood. As to grammatical correctness, it is simply conspicuous by its absence, and even writers like Babu Navín Chandra Sen show a persistency in defying grammar and literary usages, which is both deplorable and reprehensible.

Table of books received in the Bengal Library during the year 1897—2,282.

No.	SUBJECT.	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	2	3	4	5	6	7
1	Art . . . . .	...	5	...	...
2	Biography	5	12	...	1	
3	Drama . . . . .	...	61	2	...	
4	Fiction	2	72	...	...
5	History (including Geography)	34	58	...	2	
6	Language	55	209	7	60	
7	Law	37	13	...	...
8	Medicine	54	37	2	17	
9	Miscellaneous	154	381	14	49	
10	Philosophy	10	4	5	3	
11	Poetry	13	181	3	11	
12	Politics	2	1	...	...
13	Religion	99	370	30	108	
14	Science (Mathematical)	5	53	1	...	
15	(Natural and other)	9	28	...	2	
16	Travels and Voyages	1	1	...	...
	TOTAL	480	1,485	64	253	
1	Originals	450	1,433	37	172	
2	Republications { Originals	15	7	27	17	
	Translations	1	...	...	...
3	Translations	14	45	...	64	
	TOTAL	460	1,485	64	253	
1	Educational	112	413	3	63	
2	Non-educational	368	1,072	61	190	
	TOTAL	480	1,485	64	253	

Uni-linguals 1,406
 Bi-linguals 201
 Periodicals (in number) 675

TOTAL . 2,282

FORM I.—Total books of all kinds received from the different Divisions in Bengal—2,282.

No.	DIVISIONS.	ENGLISH.		OTHER LANGUAGES.	
		Number of books.	Number of copies.	Number of books.	Number of copies.
1	2	3	4	5	6
1	Bhagalpur . . . . .	...	...	6	6,850
2	Burdwan	1	500	79	68,450
3	Chittagong	1	100	36	23,425
4	Chota Nagpur	4	6,750	12	7,500
5	Dacca	10	15,750	184	218,200
6	Orissa . . . . .	...	...	205	242,750
7	Patna	7	4,000	91	81,725
8	Presidency	12	10,100	94	97,860
9	Rajshahi	1	15	33	26,120
10	Town of Calcutta	444	499,850	1,062	1,553,890
	TOTAL	480	537,065	1,802	2,331,770

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

ENGLISH.		OTHER LANGUAGES.	
Number of books.	Number of copies.	Number of books.	Number of copies.
1	2	3	4
480	537,065	1,802	2,331,770

FORM III.—Comprising uni-linguals only for 1897, being 1,406 in number.

No.	LANGUAGE.	Originals.	Re-publications and translations.	No.	SUBJECT.	Originals.	Re-publications and translations.
1	2	3	4	5	6	7	8
1	Arabic	2	1	1	Art	3	...
2	Assamese	7	...	2	Biography	17	...
3	Bengali	758	28	3	Drama	63	...
4	English	200	30	4	Fiction	70	4
6	Garó . . . . .	...	1	5	History (including Geo- graphy).	87	5
6	Hindi	82	10	6	Language	264	7
7	Khasi	1	...	7	Law	23	2
8	Manipuri . . . . .	...	1	8	Medicine	43	2
9	Musalmani-Bengali	22	...	9	Miscellaneous	221	7
10	Nepalese . . . . .	...	3	10	Philosophy	13	6
11	Persian	3	...	11	Poetry	188	11
12	Sanskrit	24	26	12	Politics	3	...
13	Santali	4	...	13	Religion	215	57
14	Tibetan . . . . .	...	1	14	Science (Mathematical)	58	...
15	Urdu	24	...	15	" (Natural and other)	86	1
16	Uriya	177	3	16	Travels and Voyages	2	...
	TOTAL	1,304	102		TOTAL	1,304	102

FORM IV.—Exhibiting the number of periodicals published during 1897, amounting in all to 114 magazines and periodicals for 1897.

MONTHLY.		BI-MONTHLY.		ANNUAL.		HALF-YEARLY.		QUARTERLY.		FORT-NIGHTLY.		TRI-MONTHLY.		WEEKLY.		BI-WEEKLY.		UNCERTAIN.	
English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
24	70	...	...	1	...	...	...	3	1	5	3	...	...	2	3	...	...	2	...

TABULAR ANALYSIS OF THE BOOKS RECEIVED IN THE BENGAL LIBRARY DURING THE YEAR 1897.

Arabic.

SUBJECT.	ORIGINAL WORKS.		Re-publi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non-Edu- cational.	TOTAL.
	First edition.	New edition.						
Miscellaneous	1	...	...	...	1	...	1	1
Religion	1	...	1	...	2	...	2	2
TOTAL	2	...	1	...	3	...	3	3

Assamese.

SUBJECT.	ORIGINAL WORKS.		Re-publi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non-Edu- cational.	TOTAL.
	First edition.	New edition.						
Language	1	3	...	...	4	4	...	4
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	1	...	...	...	1	1	...	1
Science (Mathematical and Mecha- nical).	...	1	...	...	1	1	...	1
TOTAL .	3	4	...	...	7	6	1	* 7

Bengali.

Arts	5	...	...	...	5	1	4	5
Biography	9	1	...	...	10	...	10	10
Drama	43	1	...	...	43	...	43	43
Fiction	53	3	...	1	57	...	57	57
History	23	11	...	...	34	28	6	34
Language	96	83	...	...	179	179	...	179
Law	3	1	...	7	11	...	11	11
Medicine	21	11	...	...	32	...	32	32
Miscellaneous	295	19	...	...	314	12	302	314
Philosophy (including Mental and Moral Science).	3	...	...	...	3	...	3	3
Poetry	109	22	1	...	132	53	79	132
Politics	1	...	...	...	1	...	1	1
Religion	204	9	1	23	237	...	237	237
Science (Mathematical and Mecha- nical).	17	16	...	...	33	83	...	33
Science (Natural and other)	12	10	...	...	22	20	2	22
Travels and Voyages	1	...	...	...	1	...	1	1
TOTAL .	894	187	2	31	1,114	326	788	1,114

English.

Biography	5	...	...	...	5	...	5	5
Fiction	1	...	...	1	2	...	2	2
History	22	7	1	4	34	27	7	34
Language	37	15	3	...	55	55	...	55
Law	80	6	1	...	87	...	37	87
Medicine	53	...	...	1	54	...	54	54
Miscellaneous	146	4	...	4	154	1	153	154
Philosophy (including Mental and Moral Science).	9	1	...	...	10	8	2	10
Poetry	2	1	10	...	13	10	3	13
Politics	2	...	...	...	2	...	2	2
Religion	93	1	1	4	99	...	99	99
Science (Mathematical and Mecha- nical).	3	2	...	...	5	5	...	5
Science (Natural and other)	7	2	...	...	9	6	3	9
Travels and Voyages	1	1	...	1	1
TOTAL .	410	40	16	14	480	112	368	480

Garó.

Religion	19	1	20	...	20	20
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Hindi.

Drama	2	2	...	2	2
Fiction	2	2	...	2	2
History	9	9	8	1	9
Language	3	4	...	1	8	8	...	8
Law	1	1	...	1	1
Carried over .	15	4	...	3	22	16	6	22

Hindi—contd.

SUBJECTS.	ORIGINAL WORKS.		Re-publi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non-Edu- cational.	TOTAL.
	First edition.	New edition.						
Brought forward	15	4	...	3	22	16	6	22
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	24	...	...	1	25	3	22	25
Poetry	9	...	...	...	9	...	9	9
Religion	40	1	4	1	46	...	46	46
Science (Mathematical and Mecha- nical).	1	2	...	...	3	3	...	3
Science (Natural and other)	1	1	2	2	...	2
TOTAL	91	7	4	6	108	24	84	108

Khasi.

Religion	1	1	...	1	1
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Manipuri.

Religion	1	1	...	1	1
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Musalmani-Bengali.

Fiction	5	2	7	...	7	7
Miscellaneous	9	1	10	...	10	10
Poetry	1	1	...	1	1
Religion	4	4	...	4	4
TOTAL	19	3	22	...	22	22

Nepalese.

Religion	3	3	...	3	3
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Persian.

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

Sanskrit.

Drama	2	...	3	...	2	...	2	2
Language	2	1	1	...	6	2	4	6
Medicine . . . . .	...	1	1	...	2	...	2	2
Miscellaneous	11	...	1	...	12	...	12	12
Philosophy (including Mental and Moral Science). . . . .	...	...	5	...	5	...	5	5
Poetry	3	...	...	...	3	...	3	3
Religion	10	1	16	...	27	...	27	27
Science (Mathematical and Mecha- nical).	1	...	...	...	1	...	1	1
TOTAL	29	3	26	...	58	2	56	59

Santali.

SUBJECTS.	ORIGINAL WORKS.		Re-publi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non-Edu- cational.	TOTAL.
	First edition.	New edition.						
Language . . . . .	...	1	...	...	1	1	...	1
Miscellaneous	1	...	...	...	1	...	1	1
Religion . . . . .	...	2	...	...	2	...	2	2
TOTAL	1	3	4	1	3	4

Tibetan.

Philosophy (including Mental and Moral Science).	1	...	1	...	1	1
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Urdu.

Biography	1	1	...	1	1
Fiction	5	5	...	5	5
History	3	3	3	...	3
Medicine	3	1	4	...	4	4
Miscellaneous	2	2	...	2	2
Poetry	3	...	...	...	3	...	3	3
Religion	5	...	...	...	5	...	5	5
Science (Mathematical and Mecha- nical).	1	...	...	...	1	1	...	1
TOTAL	23	1	...	...	24	4	20	24

Uriya.

Biography	1	...	...	...	1	...	1	1
Drama	14	2	...	...	16	...	16	16
Fiction . . . . .	...	1	...	...	1	...	1	1
History	9	3	...	...	12	12	...	12
Language	5	12	...	...	17	17	...	17
Law . . . . .	...	...	...	1	1	...	1	1
Miscellaneous	21	6	...	1	28	3	25	28
Poetry	24	11	...	...	35	2	33	35
Religion	43	7	...	1	51	...	51	51
Science (Mathematical and Mecha- nical).	6	8	...	...	14	14	...	14
Science (Natural and other)	...	4	4	4	...	4
TOTAL	123	54	...	3	180	52	128	180

Arabic and Bengali.

Religion	1	1	...	1	1
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Arabic and Musalmani-Bengali.

Religion	1	1	2	...	2	2
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Arabic and Urdu.

Religion	1	1	...	1	1
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Armenian and English.

Religion	1	1	...	1	1
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Assamese and English.

SUBJECTS.	ORIGINAL WORKS.		Re-publi- cations.	Transla- tions.	TOTAL.	Edu- cational.	Non-Edu- cational.	TOTAL.
	First edition.	New edition.						
Language	1	...	...	...	1	1	...	1

Bengali and English.

Biography	1	...	...	...	1	...	1	1
History	1	...	...	...	1	1	...	1
Language	18	11	...	...	29	29	...	29
Medicine	10	...	...	...	10	...	10	10
Miscellaneous	15	...	...	...	15	...	15	15
Science (Mathematical and Mechanical).	1	1	2	2	...	2
TOTAL	46	12	58	32	26	58

Bengali and Manipuri.

Language	1	1	1	...	1
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Bengali and Sanskrit.

History	1	1	...	1	1
Language	5	1	...	2	8	8	...	8
Medicine	4	3	7	...	7	7
Miscellaneous	13	1	...	5	19	1	18	19
Philosophy (including Mental and Moral Science).	...	...	...	3	3	...	3	3
Poetry . . . . .	...	...	...	5	5	...	5	5
Religion	40	1	13	33	87	...	87	87
TOTAL	63	3	13	51	130	9	121	130

Bengali and Uriya.

Religion	2	...	1	...	3	...	3	3
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English and Hindi.

Language	1	1	2	2	...	2
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English and Latin.

Language	1	1	1	...	1
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English and Sanskrit.

Language	2	1	3	3	...	3
Miscellaneous	4	4	...	4	4
Religion	1	1	...	1	1
TOTAL	7	1	8	3	5	8

English and Santali.

Language	1	1	1	...	1
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English and Tibetan.

SUBJECTS.	ORIGINAL WORKS.		Re-publi- cations.	Transla- tions.	TOTAL.	Edu- cational.	Non-Edu- cational.	TOTAL.
	First edition.	New edition.						
Language	1	1	...	1	1

English and Uriyá.

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

Poetry	1	1	...	1	1
Religion	2	1	3	...	3	3
TOTAL	2	2	4	...	4	4

Kásmiri and Sanskrit.

Language	1	1	...	1	1
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Persian and Urdu.

Language	1	1	1	...	1
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Sanskrit and Tibetan.

Religion	1	...	1	...	1	1
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Sanskrit and Urdu.

Miscellaneous	1	1	...	1	1
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Sanskrit and Uriyá.

Miscellaneous	3	5	8	...	8	8
Poetry	1	1	2	...	2	2
Religion	2	...	1	4	7	...	7	7
TOTAL	6	...	1	10	17	...	17	17

Bengali, English and Sanskrit.

Language	5	5	5	...	5
Poetry	1	1	...	1	1
TOTAL	6	6	5	1	6

Bengali, Hindi and Sanskrit.

Poetry	1	...	1	...	1	1
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Bengali, Sanskrit and Uriyá.

Religion	1	1	...	1	1
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English, French and Latin.

SUBJECTS.	ORIGINAL WORKS.		Re-publi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non-Edu- cational.	TOTAL.
	First edition.	New edition.						
Language	1	...	...	...	1	1	...	1
Miscellaneous	1	...	...	...	1	1	...	1
TOTAL	2	...	...	...	2	2	...	2

English, Hindi and Sanskrit.

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

English, Hindi and Urdu.

Language	2	2	2	...	2
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English, Sanskrit and Urdu.

Poetry	1	1	...	1	1
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NORTH-WESTERN PROVINCES AND OUDH.

From J. O. MILLER, Esq., Secretary to the Government of the North-Western Provinces and Oudh, to the Secretary to the Government of India, Home Department,—No. 710, dated the 20th May 1898.

I am directed to submit, for the information of His Excellency the Governor General in Council, a copy of the report of the Director of Public Instruction, North-Western Provinces and Oudh, on the publications registered in these Provinces during the year 1897 under Act XXV of 1867.

From T. C. LEWIS, Esq., M.A., Director of Public Instruction, North-Western Provinces and Oudh, to the Secretary to the Government of the North-Western Provinces and Oudh,—No. ^{G.}₅₅₇₂, dated the 30th March 1898.

I have the honour to submit my Annual Report on Publications, being a brief review and analysis of the works registered in these Provinces under Act XXV of 1867 during the calendar year 1897 and catalogued in my office.

2. The usual statements are appended at the end. Each language or combination of two or more languages forms the subject of a separate statement, as required by G. O. No. 3480, dated 3rd October 1882, General Department.

3. The first statement gives a general classification of all the publications registered during the year according to the prescribed subjects. It shows that the total number of publications received in 1897 was 1,466 against 1,233 of last year and 1,354 of the year before last; in other words, the number of catalogued publications of the year under report exceeded the number of publications of the two preceding years by 233 and 112, respectively. There has been considerable fluctuation in the number of publications on language, miscellaneous, and poetry, which together represent the excess of the works received in 1897 over those of 1896. This increase shows that the literary activity of the people remained progressing.

4. The character and tendency of the works published under each of the various prescribed subjects and the works deserving special notice are briefly noted below :—

(1) *Arts*.—There were eight works registered under this head, of which seven were first editions—four in English, two in Urdu, and one in Hindi.

“The First and Second Standard Kindergarten Drawing Book” (catalogue, 1st quarter, page 1, No. 1—185) is an educational work, published by the Educational Book Dépôt, Lucknow, for use in schools of the Central Provinces.

"Infantry Tactics and Modern Weapons" (catalogue, 2nd quarter, page 1, No. 1—646), translated by Captain P. Holland, is a military work, translated from the German. "Tournament Polo" (catalogue, 2nd quarter, page 1, No. 2—645) contains directions for the preliminary training of a team, keep and preparation of ponies, rules of the game, method of running a polo club, and compares together the English and Indian polo. The fourth work in English included under the same head is a periodical called the "Indian Journal on Patents" (catalogue, 2nd quarter, page 43, No. 1—345). It has been started during the year. Only one issue of the journal has been received. It is published for the benefit of patentees, designers, and manufacturers.

Of the two works in Urdu, one is the "Large Tray of Dainties" (catalogue, 1st quarter, page 3, No. 2—152), which is a cookery book for Hindus and Muhammadans. The other is the first part of a "Book on Drill" (catalogue, 3rd quarter, page 6, No. 1—1030), intended for use in schools, and written to meet the requirements of the village school curriculum. The only work in Hindi classed under the same headings is the "Detached Duties of Cavalry" (catalogue, 4th quarter, page 17, No. 1—1420). It professes to be written for the general public, but it is difficult to imagine how it can interest them. None of the above works is of any importance in showing the direction in which vernacular literature is growing.

(2) *Biography*.—Biography produced 17 works against nine of last year. Fifteen of these were first editions, of which the following deserve notice :—

"Life of Mahārāja Jaswant Singh Gajasinghat" (catalogue, 1st quarter, page 15, No. 1—138), the famous Mahārāja of Marwar, is a work in Hindi.

"Lives of the Great" (catalogue, 2nd quarter, page 4, No. 1—372) is a work in Urdu, and contains short biographical sketches of ancient Roman emperors, religious reformers, poets, and heroes. Incidents of the life of Nawáb Farid-ud-din Ahmad Khan Báhádur, *Vazir* of Akbar Shah II, are contained in the work called the "Disposition of Farid" (catalogue, 2nd quarter, page 4, No. 2—543), written by Sir Syed Ahmad Khan. "The Picture Gallery of Mansur" (catalogue, 3rd quarter, page 6, No. 2—740), contains an account of the life of Sheikh Husain Ibn-i-Mansur, who was a cotton dresser. "The Virgins of the Paradise of Magnificent Houses" (catalogue, 4th quarter, page 31, No. 1—1195) contains brief notices of educated Muhammadan women. The remaining biographical works are lives of religious leaders, ancient and modern, and of these, the "Adventures of the Life of Buddha, the Enlightened" (catalogue, 2nd quarter, page 19, No. 1—306), and a "Glance on the Life of Pandit Guru Dutta, a Seeker of Knowledge" (catalogue, 2nd quarter, page 19, No. 2—386), are the best examples. "The Bright Sun" (catalogue, 1st quarter, page 33, No. 1—35) treats of the lives of poets, and illustrates by examples the beauties of their poetical work.

The literature of the year under this head is almost double that of the last year, and is reported to be full of readable books. We have here a genuine, though not extensive, growth of vernacular literature, and it indicates a sentiment of hero worship, which is good when the heroes are worshipping.

(3) *Drama*.—Twenty works were registered under this head during the year, of which twelve were first editions, five translations, and three new editions.

"The New Chittra and Bakauli" (catalogue, 1st quarter, page 3, No. 4—98), "The Consequence of Love" (catalogue, 1st quarter, page 4, No. 5—107), and "*Sang-i-Gulfam*" (catalogue, 2nd quarter, page 4, No. 3—642) are publications of theatrical companies. The Hindi dramas "*Visvamitra*" (catalogue, 2nd quarter, page 19, No. 3—381), "*Harisch Chandra*" (catalogue, 2nd quarter, page 19, No. 5—553), "*Bali Lila*" (catalogue, 2nd quarter, page 19, No. 6—556), and "*Daropdi Lila*" (catalogue, 3rd quarter, page 6, No. 3—725), are founded on religious and semi-religious accounts of the characters introduced in them. "Ferdinand and Miranda" (catalogue, 3rd quarter, page 7, No. 4—751), is a translation of Shakespeare's "Tempest." "*Naql-i-Majlis*" (catalogue, 3rd quarter, page 19, No. 2—963) contains several laughable farces. "The Well Behaved Son" (catalogue, 3rd quarter page 19, No. 4—1004) is intended to impart some moral instruction to the youthful reader. "Randhir and Premmohini" (catalogue, 4th quarter, page 4, No. 1—1191) is an Urdu translation by Pandit Partab Kishan Agha of Seth Srinivas Das' Hindi drama of the same name. True heroism, love, and purity of character are beautifully blended in Randhir, and the book is popular among the reading public. The translation of "*Sakuntala*, or the Lost Ring" (catalogue, 4th quarter, page 18, No. 2—1083), in Hindi verse by Rája Lachman Singh, is another work of note in this category. "*Gangotri*" (catalogue, 4th quarter, page

18, No. 5—1331) is a drama on the chastity of women. "*Qatl-i-Haqiqat Rai*" (catalogue, 4th quarter, page 18, No. 3—1084) shows how a Hindu boy retorted on the unfavourable remarks on Hindu gods made by his Muhammadan fellow students, and how unjustly he suffered for it. The account given of the book appears to show that its tendency is to excite ill-feeling among Hindus against Muhammadans.

This division of the subject, therefore, contains plays for acting and plays for reading. Among the latter there are translations from Sanskrit and from English, while others deal with the domestic and social problems of the day.

(4) *Fiction*.—Sixty-four works were received on this subject during the year under report. "The Progeny of Chandra Kanta, Part II" (catalogue, 1st quarter, page 15, No. 2—198) is a continuation of a great work on the subject written in Hindi. It is the only work of its kind in that language, and is much read and admired by the people. When complete it will vie with the two gigantic works on fiction in Urdu, the *Bostan-i-Khayal* and the *Dastan-i-Amir Hamza*. It is marked by a complete absence of the indecencies found in its rival publications. "*Vir Sikka*, or The Stamp of Heroism" (catalogue, 1st quarter, page 24, No. 78—215) is a Nepali novel, of which only the first part has yet come to hand. "The Great War, complete in the form of a Novel," (catalogue, 2nd quarter, page 4, No. 5—537), by Sukh Dyal Singh, draws its scenes from the *Mahābhārat*. The subject matter and the style in which the book is written and printed are, unlike most of the publications on the subject, suited for juvenile readers, and the author deserves credit for bringing out a book in a pure idiomatic style and free from indecency in subject or language. The book is favourably reviewed by the best Urdu scholars. "*Hanuman Charitra Novel Bhumika*" (catalogue, 2nd quarter, page 19, No. 7—463) represents monkeys as belonging to a family of *bandar* kings. "Awrangzeb and Chanchal Kumari" (catalogue, 4th quarter, page 5, No. 4—1098) is a historical novel. Chanchal Kumari, while yet a child, was shown the picture of the Emperor Aurangzeb, which she disfigured by trampling on it and depriving it of the nose. The news of this insult to the picture reached the ears of the Emperor, who sent his troops to her father's capital and sought her hand. The manner in which she saved her father from imperial displeasure and managed to escape from the escort which was carrying her to Delhi, and the subsequent humiliation of the Emperor, are the best scenes in the book. "The Scrap Book of Rum" (catalogue, 3rd quarter, page 7, No. 6—726) is a translation of Diks' (*Morier?*) "Haji Baba in Persia" and "Haji Baba in England." "The Bracelet of Jasmine" (catalogue, 3rd quarter, page 7, No. 9—799) is the translation of a Bengali novel of the same name. This is a historical novel of the times of Aurangzeb, in which a description of the Mina Bāzār of Agra is given. "The Endeavourer" (catalogue, 3rd quarter, page 7, No. 12—913, attempts to acquaint its readers with the rights of women according to Muhammadan law, and awakens moral courage in its readers to protect those rights in order to do justice to their females. "An account of the Prize of the Spiritual Teacher Kanra Das" (catalogue, 3rd quarter, page 28, No. 1—979) is a Bengali novel, containing the story of Kanra Das, who was a magician and had the power of metamorphosing himself. It is founded on a recent proceeding of the law against a Bengali Mahant of Benares. "The Nod of Expectation" (catalogue, 4th quarter, page 5, No. 6—1132) is an abstract translation of James' "Book of Patience" and is written in good Urdu.

This year we received 20 books fewer than last year on the subject, but the numerical deficiency is counterbalanced by better tone, style, and subject evinced by the works of the present year. The translations from English and Bengali authors are improvements over last year's. The original novels may be classed as historical or social. The attempts to fight a law suit over again in the pages of a novel, and to uphold the rights of Muhammadan women, may deserve attention.

(5) *History, including Geography*.—There were 77 works registered under this head, of which 48 were educational. The number of original educational works against this subject as well as against any other is really not so large as it would appear, but is swollen by keys, annotations, questions and answers, and imitations which find a ready market in these Provinces and are steadily increasing notwithstanding the effort of the Educational Department to suppress the pernicious key-making trade. Among the non-educational works those deserving notice are noted below :—

"Handbook of Tahsil Unao" (catalogue, 1st quarter, page 1, No. 3—130), and "Handbook of Tahsil Mohan Auras, District Unao," (catalogue, 1st quarter, page 1, No. 4—131), are by a Settlement Officer, and furnish authentic information on the subject. In the "*Jang Nama-i-Namat Khan Ali*" (catalogue, 1st quarter, page 27, No. 1—127) is described the war that took place between Bahadur Shah and Azam Shah, sons of the Emperor Aurangzeb. "*Tarekh-i-*

Yusufi" (catalogue, 1st quarter, page 5, No. 10—108) gives the genealogy of Nawáb Abdul Ghafur Khan, of Jaura. "A Translation of the History of Asim Kufi" (catalogue, 2nd quarter, page 5, No. 7—399), by Muhammad Mirza, is the translation of an Arabic history. "History of Bundi State" (catalogue, 2nd quarter, page 19, No. 8—333), and a "Short History of Bharatpur State" (catalogue, 2nd quarter, page 19, No. 9—560), are two small books, giving in Hindi a brief history of those States. "The Siege, Defence, and Victory of the Illustrious Garrison of Arrah" (catalogue, 3rd quarter, page 1, No. 1—901) describes the state of affairs at that place before the outbreak of the Mutiny of 1857. The character of Kur Singh and Umar Singh, the disgraceful conduct of the police, and the Muhammadan officials' private correspondence with the Kings of Delhi and Oudh are treated at length in this work.

"The Book of Sultán, Salah-ud-din" (catalogue, 3rd quarter, page 8, No. 16—828) contains an account of Sultán Salah-ud-din Yusuf, the conqueror of Bethlehem, and of the religious war between the Muhammadans and the Christians.

"The Determination of Time" (catalogue, 3rd quarter, page 19, No. 6—830) is a mathematical geography in Hindi in which are given rules for finding out the longitude of a place and the local time. At the end of the book is given a long list of places with their longitude, Patna being the first meridian. The celebrated Persian work "*Shah Nama*" (catalogue, 3rd quarter, page 31, No. 1—683) has been published in two volumes by the Newal Kishore Press, Cawnpore. The same enterprising press has brought out a second edition of "*Imad-us-Saadat*" (catalogue, 3rd quarter, page 31, No. 2—685) of Saiyid Gholam Ali, another historical work in Persian. Moulvi Aziz-ud-din, Mir Munshi, British Agency, Chitral, has prepared and published a history of Chitral, to which he has added a short geography (catalogue, 4th quarter, page 6, No. 17—1328). We have this year received a work on the subject, written in Sanskrit by Pandit Kalipado Bondopadhyaya (catalogue, 4th quarter, page 27, No. 1—1339). It begins with an account of the Muhammadan religion, and briefly notices the Muhammadan rulers of India.

(6). *Language*.—We received 205 works on this subject, of which only 32 were non-educational. Of the non-educational works the following deserve notice:—"Falah-i-darain" (catalogue, 1st quarter, page 6, No. 21—146) contains moral lessons for the Muhammadans. "*Phakkika Prakash*" (catalogue, 2nd quarter, page 30, No. 2—617) is a dissertation on Sanskrit grammatical forms. "The Ornaments by Maheshwar" (catalogue, 3rd quarter, page 20, No. 10—1047) is a work on Hindi rhetoric, and the "Different Forms by Maheshwar" (catalogue, 3rd quarter, page 20, No. 11—1048), treats of Hindi prosody. "The Explanations of Roots" (catalogue, 3rd quarter, page 29, No. 1—1053) is a reprint from the *Pandit*. "A Book on the Languages of the Arab" (catalogue, 2nd quarter, page 35, No. 4—491), compiled by Muhammad Mehdi, contains Arabic words with their Urdu equivalents. "The Pocket Diamond Dictionary" (catalogue, 3rd quarter, page 34, No. 4—946), published by Ram Narain Lal, is a book of 134 pages, which gives the meanings of English words in Roman, while "The Student's Practical Dictionary" (catalogue, 3rd quarter, page 35, No. 5—949), by the same publisher, is a larger work, containing 764 pages of demy octavo size. This is a new English dictionary, which explains the words in English and gives the Urdu equivalents of the English meanings in Persian character. "The Vocabulary of Karim" (catalogue, 4th quarter, page 31, No. 2—1287) gives the Urdu equivalents of Arabic and Persian words. The bulk of the publications on language is educational, and consists chiefly of helps and imitations of the books prescribed by the University or by the Director of Public Instruction on the recommendation of the Text-Book Committee. These helps and imitations are marvels of cheap printing, but are not as a rule, free from typographical and other mistakes. School-boys and teachers make use of them too often as mere cram books neglecting the prescribed text-books, in which the subject is dealt with more fully. Such books are, therefore, undesirable, but they have a strong hold on popular favour. The majority of non-educational works treat of rhetoric, prosody, and other grammatical subjects, and consist mostly of Sanskrit and Arabic books; these indicate mental activity and a love of scholarship on the part of the few who write and study them.

(7) *Law*.—Of the 21 books on Law, 16 are first editions, one translation, one republication and three new additions. "A Commentary on the Indian Penal Code" (catalogue, 1st quarter, page 7, No. 26—118), in Urdu, contains, in addition to Act XLV of 1860, other connected Acts and rulings of the four High Courts and the Chief Court of the Panjáb and notifications up to date. "*Majma-i-Zabta-i-Faujdari*" (catalogue, 1st quarter, page 7, No. 28—248), edited by B^hagwan Das Bhargava, LL.B., is a translation of the Criminal Procedure Code, to which the Editor has added rulings and notes up to date to make the book specially adaptable to the requirements of police officers and those who may have the opportunity of consulting it. It is, unlike the generality of books on the subject in Urdu, printed on good, white paper, and is nicely

lithographed. "Weekly Notes of Cases Decided by the High Court of the North-Western Provinces, 1881" (catalogue, 2nd quarter, page 2, No. 5—311), edited by W. K. Porter, Barrister-at-Law, contains notes of cases decided by the High Court. The Editor has republished the judgments from the records of the High Court and has added head notes to them. This is the only work on Law in English. "Act No. XIX of 1873" (catalogue, 2nd quarter, page 7, No. 34—604) contains in Urdu the rulings and circulars of the Board of Revenue on Rent and Revenue Law. "The Essence of Law, Part I," (catalogue, 2nd quarter, page 8, No. 95—579) is an abstract, by an amateur, of some of the sections of Rent and Revenue, Stamp and Court Fees, Limitation, Registration, Excise, Evidence, and other Acts. Another work worth noting is "The Ordinances of Manu" (catalogue, 2nd quarter, page 36, No. 17—638), with a commentary by Pandit Bhim Sen. We have received only the first volume of this work, which, as last year, has been classed under this head. Most of these works are published under the idea that they will be of practical use to those studying or practising law.

(8) *Medicine*.—There were 29 works registered under Medicine, of which 7 were new editions and 5 translations. Of the 4 works in English on the subject, three have been prepared by natives. "The Medical Manual for Young Men" (catalogue, 2nd quarter, page 2, No. 6—528) is on sexual physiology. "Till the Doctor Comes" (catalogue, 4th quarter, page 3, No. 11—1112) is intended for family use, and contains 16 homœopathic medicines, with some allopathic prescriptions. "The Family Doctor" (catalogue, 4th quarter, page 3, No. 12—1113) is also intended for domestic use. "An Offering to the Stable of Horses" (catalogue, 1st quarter, page 18, No. 24—166) is a little book in Hindi, treating of the most common diseases of horses, with their diagnosis and the best medicine for them. "The Great Elixir" (catalogue, 2nd quarter, page 8, No. 36—383), by Muhammad Zafar, contains the use of homœopathic medicines in the different stages of cholera. "*Nighant Bhasha*" (catalogue, 2nd quarter, page 22, No. 30—455) is the Hindi Materia Medica, containing names of medicines and their properties. "Experiences of Europeans" (catalogue, 2nd quarter, page 33, No. 7—548), and the "Joy of Skilfulness" (catalogue, 2nd quarter, page 33—589), are the two works in Persian. The former contains the diagnosis of diseases and prescriptions; the latter treats of the different temperaments, class, causes, and symptoms of diseases and of the laws of the preservation of health. "*Ashtang Hirdai*" (catalogue, 2nd quarter, page 36, No. 18—629) is a translation of "*Baghhatta*," a standard Sanskrit work on the subject. "A Translation of the Sufficiency of Mansur" (catalogue, 3rd quarter, page 10, No. 36—679) treats of theoretical and practical medicine, or the art and science of medicine. The theoretical portion includes sanitation, pulsation, and temperament; the practical contains prescriptions for numerous ailments, of which the diagnosis is given. "The Requirements of the Inquirers" (catalogue, 3rd quarter, page 10, No. 37—691) contains technicalities of the science, specifics for ordinary diseases, with the names and properties of a few medicines. "The Method of Deliverance" (catalogue, 3rd quarter, page 10, No. 38—997) is a treatise on fevers. "Remedy for Poison" (catalogue, 3rd quarter, page 20, No. 14—942) is a translation of passages from standard Sanskrit and Bengali authorities on the subject, and contains antidotes for poisons. "The Antidote for Poisons" (catalogue, 4th quarter, page 8, No. 38—1219) prescribes remedies for mineral, vegetable, and animal poisons. "The Benefits of *Qutub* in the Verification of Weights used in Medicine" (catalogue, 3rd quarter, page 37, No. 24—821) is a bi-lingual work in Arabic and Persian, in which the different weights used in medicine are alphabetically arranged, with a list of Indian and English apothecary weights at the end. "The Specifics of Akbar" (catalogue, 4th quarter, page 8, No. 39—1253) is a translation of a Persian work known as "*Mujarrabat-i-Akbari*." "The Balance of Medicine" (catalogue, 4th quarter, page 8, No. 41—1303) is a discourse on pulsation and medical science. "Homœopathic Treatment of Cholera" (catalogue, 4th quarter, page 21, No. 28—1075) is a Hindi work on the subject and, unlike the Urdu book by Muhammad Zafar called the "Great Elixir," is written by a professional man, Benod Behari Paul, a homœopathic practitioner. We have also received the Hindi edition of Hankin's "The Causes and Prevention of Cholera" (catalogue, 4th quarter, page 21, No. 29—1338). "Cure of Bodies" (catalogue, 3rd quarter, page 33, No. 17—872) is a Persian work, in the first chapter of which the author gives his own method of treatment, and in the second and third the habit and kind of patients. The rest of the book is devoted to the requirements of a good physician and his moral influence, pulsation, springing up of good and bad new diseases, indications of death, and treatment of children. The source of inspiration of the publications on this subject may be traced back to Sanskrit and Arabic severally and jointly, and to Persian and English to a certain extent.

(9) *Miscellaneous*.—Two hundred and fifty-four of the publications of the year are classed as Miscellaneous. The following works are notable :—

"The Indian Yule Tide" (catalogue, 1st quarter, page 2, No. 7—123) is full of tales and anecdotes and riddles for Christmas week. "Wine and Meat" (catalogue, 1st quarter, page 7, No. 32—85) is a translation of a lecture delivered by an Australian professor on vegetarianism. "The Quintessence of Secret Sciences" (catalogue, 1st quarter, page 7, No. 33—86) treats of palmistry, phrenology, and other allied sciences. "The Larger Almanac for 1898" (catalogue, 4th quarter, page 9, No. 53—1164) contains other useful information besides that of a calendar. A view of Constantinople from the Golden Horn, the busts of Turkish Emperors, followed by brief historical accounts of their reigns, phrenology, some geographical and other information, are also included in this calendar. The pictures are beautifully drawn and coloured. "A Tray of Medical Science" (catalogue, 1st quarter, page 11, No. 51—55) pleads against flesh eating and differs from "Wine and Meat" in being an original work. "The Essence of Investigation" (catalogue, 1st quarter, page 19, No. 29—189) treats of foretelling. "The Happy News" (catalogue, 1st quarter, page 27, No. 8—92) is a laudatory tract in justification of the honors conferred on Jai Prakash Lal, of Dumraon. "Interesting Admonition" (catalogue, 2nd quarter, page 8, No. 38—299) disapproves of singing. "Blossom of Talisman" (catalogue, 2nd quarter, page 9, No. 42—334) contains a few important receipts and wonderful experiments. "A Sea of Talisman" (catalogue, 2nd quarter, page 9, No. 51—504) contains magic squares and incantations for love, enmity, destruction of enemies, prosperity, discovery of thieves, and capture of evil spirits.

"The Diamond Jubilee Speeches" (catalogue, 3rd quarter, page 3, No. 15—801) is a collection of lectures delivered at the Diamond Jubilee commemoration meeting of the Benares students. "Cure for Snake Bite" (catalogue, 3rd quarter, page 10, No. 39—729) is a translation of an English book on the subject. "The Matchless Garden of Serenity" (catalogue, 3rd quarter, page 11, No. 41—742) shows, by means of seven examples, how man and animal have been saved from impending danger by patiently relying on God. "A Present to Darwesh," or "A Wreath of Flowers," (catalogue, 3rd quarter, page 11, No. 42—745) gives an account of the various religious sects among Hindus, and of their practices and saints. The author prefers the "practice of sound," of which he gives the details. "The Machinations of Indra" (catalogue, 3rd quarter, page 11, No. 49—826) contains magic squares and charms. "Useful to the Public" (catalogue, 3rd quarter, page 12, No. 52—1025) contains information regarding the Postal, Railway, Telegraph, and other Departments, receipts for preparing varnishes, cups of camphor and mercury. "The Staircase of Astrology" (catalogue, 3rd quarter, page 22, No. 29—1008) contains directions for finding out auspicious moments for the performance of certain ceremonies. "The Exploits of Rámá for Interrogation" (catalogue, 3rd quarter, page 22, Nos. 30—1014) is a method of bibliomancy from the verses describing the exploits of Rámá. "A Rare Collection" (catalogue, 4th quarter, page 9, No. 43—1095) contains prescriptions and receipts for preparing false pearls, rubies, etc. "The Sayings of Hazrat Ali" (catalogue, 4th quarter, page 9, No. 48—1142) is a translation from Dr. Oakley's History of the Muhammadans. The translator regrets that the sayings of Ali are not to be met with in Arabic or in any of the books of that language. "*Tasbil-us-Sitar*" (catalogue, 4th quarter, page 9, No. 51—1156) contains songs, with the different modes of playing on the guitar. "*Tashkir-i-Hamzad*" (catalogue, 4th quarter, page 10, No. 56—1218) gives the magic process of subjugating the "double."

"Regulations of the Empress" (catalogue, 4th quarter, page 10, No. 61—1274) is written in commemoration of the Diamond Jubilee. "The Muhammadan Women" (catalogue, 4th quarter, page 11, Nos. 73—1241) is a translation of an Arabic work by a Muhammadan lady, containing the account of an interview between a French and a Muhammadan lady. "The Treasure of Husain" (catalogue, 4th quarter, page 34, No. 23—1153) contains magic squares, charms, amulets, and incantations. "*Prait Nagar*" (catalogue, 4th quarter, page 35, No. 29—4283) gives an account of the spirits and of the plane of their existence; it also contains a short account of spiritual séances and treats of psychometry, psychography, and mesmerism.

"The Mirror of Famine" (catalogue, 4th quarter, page 35, No. 28—1265) gives an account of the famine at Agra and of the help afforded to the poor by the benevolent inhabitants. "Copy of a Congratulatory Letter" (catalogue, 4th quarter, page 34, No. 21—1120) is an address to the Sultán of Turkey, congratulating him on his victory over the Greeks, and is distributed free. "The Diamond Jubilee" (catalogue, 4th quarter, page 35, No. 1354) is a trilingual encomium in commemoration of the occasion by different authors in prose and verse. The books shown under this head are such as could not properly fit into any of the prescribed heads. Some contain two or more subjects, others are proceedings of conferences, rules for curtailing

marriage expenses, bye-laws of societies, tracts, accounts of discussions and harangues. The above-noted books furnish examples of the variety of subjects, and show that books containing charms, and treating of astrology, bibliomancy, phrenology, palmistry, psychometry, and mesmerism, are in much request.

(10) *Poetry*.—The books registered under this head are exactly three times those that were registered last year, being 237 against 79. Leaving out religion, poetry embraces the largest number of publications of the year, which are metrical compositions on various subjects. The following furnish examples of the subjects comprised under this head :—*Sabha Bilas* (catalogue, 1st quarter, page 17, No. 35—175) is a diversion for social gatherings. "*Niti Mala*" (catalogue, 1st quarter, page 19, Nos. 36—197) contains morals. "*Kal Lila*" (catalogue, 1st quarter, page 20, No. 40—113) contains an account of the famine of 1896. "A Rose Bush of Chronograms" (catalogue, 1st quarter, page 29, No. 11—2) is a bi-lingual work, consisting of chronograms of the birth of a son to a Nawáb. "A Collection of the Essence of Piety" (catalogue, 1st quarter, page 29, No. 12—67) contains religious advice. "A Garden of Virtues" (catalogue, 2nd quarter, page 11, No. 58—340), and "The Brilliance of Ilmi" (catalogue, 2nd quarter, page 11, No. 59—361), contain verses in praise of Muhammad. The "Hindi Ballads," describing the marriage of Alha and the battle fought by him (catalogue, 2nd quarter, page 13, No. 73—517), have been rendered into Urdu. In the "Garden of Sarwar" (catalogue, 2nd quarter, page 14, No. 83—585) the author, Ghulam Sarwar, has made attractive by his verses the duty to God, father, king, teacher, subject, and son, universal love, care of relations, the poor and guests, patience, justice, and purity of conduct. "Poem of Narayan" (catalogue, 2nd quarter, page 30, Nos. 3—387) contains an account of Shandil Rishi and of his family. "The Vernal Blossoms of Language" (catalogue, 3rd quarter, page 13, Nos. 61—690) contains the poems of the three contemporary poets Átash, Násikh, and Ábád, in the same metre, arranged in parallel columns. "Jubilee of Queen Victoria, Empress of India" (catalogue, 3rd quarter, page 13, No. 62—700) contains songs of different notes; the first one is in praise of God, the second immortalizes the fifty years' jubilee. "An Account of the Battle at Badar" (catalogue, 3rd quarter, page 13, No. 64—705) describes the battle fought at Badar Well between Muhammad's generals, Haider, Masaband Sad, and a number of Kafirs with loads of mercantile goods under the leadership of Bin Sufyan. The well known story of *Sakuntala* (catalogue, 3rd quarter, page 13, No. 67—723) has been translated into Urdu verse by Pandit Sham Lal. "A Photograph of Life" (catalogue, 3rd quarter, page 14, No. 72—746) is a versified account of childhood, youth, and old age. "An Account of Sudama" (catalogue, 3rd quarter, page 15, No. 82—847) contains the story of Sudama's poverty and his subsequent and instantaneous richness by the grace of Krishna. "The Ocean of Reality" (catalogue, 3rd quarter, page 15, No. 85—875) begins with "whoever knows himself knows God." In this book are given two methods of knowing one's self and truth about the soul.

Generally speaking Urdu poetry is erotic. In Hindi there are metrical translations and original compositions, which contains some morality or describe important events.

Of the works on religious poetry in Urdu, "The Elegies of Mirza Dabir," (catalogue, 4th quarter, page 13, No. 85—90), the famous elegist of Lucknow, have been published in more than a dozen volumes. These beautiful and impressive verses contain the best similes and metaphors, and are characterized by the highest graces of poetry. "The Poetical Works of Her Highness Nawáb Sháhjahán, Begam of Bhopal" (catalogue, 4th quarter, page 13, No. 93—1347) is worthy of note as the work of a poetess. The Urdu anthology, "*Mukhtari-Ashár*," (catalogue, 4th quarter, page 14, No. 101—1349), contains selected verses of standard poets, and is edited by some of the best Urdu scholars.

(11) *Politics*.—Politics is a subject little understood and little cared for by the public, and the epithet of barrenness applied to it last year is applicable this year also. The solitary work on this subject, "Our Home Politics; A Thought, Part II," (catalogue, 3rd quarter, page 4, No. 21—927) is an incomplete work by a Bengali gentleman of Benares.

(12) *Philosophy*.—"The Philosophy of Existence" (catalogue, 3rd quarter, page 4, No. 20—977), by R. C. Sen, a retired educational officer, has been reviewed by Dr. Foster, of America, and an abstract of his review has been published. Dr. Foster calls the book "a complete thought system," "worthy of a thoughtful study, and a very compact, thoughtful, and thoroughly systematic view of evolution as seen by an oriental savant." The book is exceedingly interesting as forming a contrast to the evolution theories prevailing in the West. "A Collection of Explanations" (catalogue, 2nd quarter, page 30, No. 4—639), by Mahamahopadhyaya Laugaksha Bhasker, contains notes on *Jaimini's Mimansa*. "A Collection of Commentaries on

the Knots of Jalali" (catalogue, 2nd quarter, page 31, No. 3—402) is a collection of five commentaries on *Jalali*, an Arabic work. "*Vyapti Panchkam*" (catalogue, 3rd quarter, page 30, No. 9—978) is a commentary on Sanskrit logic, treating of the "five universal accompaniments of the middle term by the major," a peculiarity of Sanskrit logic. "The Aitri Upanishad of the Rigveda" (catalogue, 3rd quarter, page 38, No. 36—717) contains the text, with its Hindi translation, by Pandit Bhim Sen. We have also received the "*Ishkopnishad*" (catalogue, 3rd quarter, page 30, No. 8—941), with its Hindi translation by Pandit Ram Swarup. "The Translation of Yog" (catalogue, 4th quarter, page 36, No. 41—1340) is a bi-lingual work, in which the aphorisms of Patangal on Yog, with Vyas' commentary, have been translated into Hindi. "A Garland of Predicates" (catalogue, 4th quarter, page 28, No. 5—1202) is another work on Sanskrit logic. *Niya* philosophy, "The Niyaya Philosophical System of Gautam" (catalogue, 4th quarter, page 29, No. 6—1225), one of the six schools of Hindu philosophy, has gone through a second edition.

The aphorisms of the "Vaisesika Philosophy by Kanad, with the Commentary of Prasastapada and the Gloss of Udaynacharya, containing Lakshanavali by the Glosser" (catalogue, 4th quarter, page 29, No. 7—1239) forms No. 50 of the Benares Sanskrit series, edited by the learned Pandits of Benares under the superintendence of R. T. H. Griffith, Esq., a late Director of Public Instruction, and Dr. G. Thibaut, Principal, Muir Central College, Allahabad. Kanad has, in his aphorisms, introduced an extra special (*vaisesik*) element, which has given the designation of Vaisesheka to his philosophy. The nine eternal, or the *Drava Padarths*, as they are called, are the earth, water, fire, air, sky, time, space, self, and mind. Kanad substantiates the eternity of the *Drava Padarths*, wherein lies the peculiarity of his philosophy. We have also received two volumes of the "Vizianagram Sanskrit Series" (catalogue, 4th quarter, page 29, Nos. 8 and 9), edited under the superintendence of Arthur Venis, Esq., Principal of the Sanskrit and Queen's College, Benares.

The work done by the Sanskritists connected with the Educational Department deserves credit. They are not only saving from oblivion the philosophical works of the great minds of India, but are making them easy of access and are widening the scope of their utility. The only original work in English by a native, a retired educational officer, is the "Philosophy of Existence," in which the genesis of existence is traced from the "all perfect conscious existence."

(13) *Religion*.—Four hundred and thirteen publications were registered against this head, and it fares better than last year.

Besides the three great religions—Hinduism, Christianity, and Muhammadanism—whose tenets have been sufficiently expounded in the publications of the year under report, we have to notice the increase in the tracts and books of the Arya Samajists, which outstrip those issued by any other religious body. The Jains, who have hitherto kept their religious books to themselves, are now following the suit of other religionists, and we have received several works of this religious sect. The Radha Swami Sect has produced several books and is becoming prominent. The Theosophical Society, which does not call itself a religious body, but which represents every religion and holds the esoteric teaching of every religion to be the same, has influenced the English reading public by its literature issued from Benares. Its effect on Vernacular literature is the production of books on phrenology, psychometry, and mesmerism.

The following furnish examples of the variety of religious subjects treated in the works registered under this head :—

In "A Brief View of *Radha Swami* Faith" (catalogue, 1st quarter, page 8, No. 12—38) this religious sect is said to have its origin in its original founder, Radha Swami or the Supreme Being, who appeared in the world and designated himself *Sant Sat Guru* or perfect saint. The book contains an account of what it calls "the three factors in creation," according to which our solar system belongs to the third degree. The book treats also of the superiority of "sound practice" over external religious observances, and goes on to say that "sound" is not the property of ether. "A Present to Islam" (catalogue, 1st quarter, page 12, No. 62—101) treats of fasting. "A Direct Road to Holy Law" (catalogue, 1st quarter, page 12, No. 63—109) contains religious precepts and prayers. "A Catechism on Salvation" (catalogue, 1st quarter, page 21, No. 46—7), and "A Tentative Translation of the Book of the Prophet Jeremiah" (catalogue, 1st quarter, page 21, No. 47—24), are Christian publications. "A Light to the Incomprehensible" (catalogue, 1st quarter, page 21, No. 51—71) gives the meanings of difficult and technical expressions occurring in "*Sar Bachan Radha Swami*." "The Removal of the Points

of Doubts" (catalogue, 1st quarter, page 22, No. 51—204) is a controversy on *Shradha* ceremony, the offering of rice balls to the manes of dead ancestors. "An Investigation into the True Religion and the False" (catalogue, 1st quarter, page 23, No. 70—72) endeavours to refute the teachings of the Christian religion and to show that the Vedic religion is the only true religion. "The Hymns of the Rig Veda" (catalogue, 3rd quarter, page 4, No. 22—802) have been translated, with a popular commentary, by R. T. H. Griffith, of which we have received the second volume. "The Three Paths" (catalogue, 3rd quarter, page 5, No. 23—850) contains the three lectures delivered by Mrs. Annie Besant at the 6th annual convention of the Indian section of the Theosophical Society on the topic of the three paths, *Karma*, *Gyan*, and *Bhakti*, as explained in the *Bhagwat Gita*. "Instruction for Children" (catalogue, 3rd quarter, page 5, No. 2—334) contains prayers, sermons, and hymns for Christian children. "The Delight of Mankind" (catalogue, 3rd quarter, page 16, No. 90—676) contains verses in praise of Imam Husain. "The Ornament of Faith" (catalogue, 3rd quarter, page 16, No. 91—677) gives an account of the birth of Muhammad in the first part and of his miracles in the second. "A Solver of the Subtleties of the Religions of India" (catalogue, 3rd quarter, page 16, No. 93—719) is in the form of a catechism, and the author in answering the questions, expounds the whole theory of evolution according to the Hindu *Shastras*. "A Trilogue" (catalogue, 2nd quarter, page 15, No. 86—283), with four others, is a tirade on *Nadwat-ul-Ulama*, a conference of learned Muhammadans. "Miracles of the Posterity of the Prophet" (catalogue, 2nd quarter, page 15, No. 89—300) contains an account of the generosity of Ali in giving over his sons to a mendicant, of their wonderful arrival at Jalsa, and of their final release. "The Star of Heaven" (catalogue, 2nd quarter, page 15, No. 93—407) shows how Muhammad, the prophet, ascended through the seven heavens into the presence of God. "*Bais Parishah*" (catalogue, 2nd quarter, page 26, No. 69—458) describes the twenty-two austerities performed by Jain ascetics. "The Elucidator of the Practice of Radha Swami" (catalogue, 2nd quarter, page 27, No. 82—621) describes the obstacles which hinder the progress of a novice in the Radha Swami faith, and gives the method of overcoming them. It is intended for private circulation. "The Deliverance of the Human Monad" (catalogue, 2nd quarter, page 37, No. 29—270), and the "Hindi Translation of the Songs of the Lord" (catalogue, 2nd quarter, page 37, No. 30—288), and "Hundred Verses on *Vyrag*" (catalogue, 2nd quarter, page 37, No. 31—290), are Arya Samajic publications. "*Varma Vyavastha*" (catalogue, 2nd quarter, page 38, No. 38—338) assigns reasons for the superiority of the three castes over the fourth, and is the work of an Arya. "Vedic Text, No. 2," (catalogue, 3rd quarter, page 39, No. 38—935) contains a scientific explanation of the eighth and ninth *mantras* of the "*Surya Sukta*" on the septenary composition of solar light. "A work on the Five Sacrifices" (catalogue, 3rd quarter, page 39, No. 42—732), by an Arya, describes the five daily sacrifices and the method in which they should be performed. "Rebirth" (catalogue, 3rd quarter, page 39, No. 47—829) contains quotations from Sanskrit, bearing on metempsychosis, with their Hindi translation. "Consideration of Soul in the Immovables" (catalogue, 3rd quarter, page 40, No. 53—973) discourses on the question whether plants have souls. "Knowledge of the Divine Truth," with its Hindi translation (catalogue, 3rd quarter, page 40, No. 54—1010), enumerates the four preliminary qualifications of those desirous of emancipation from rebirth. "A Collection of Oriental Mysticism" (catalogue, 3rd quarter, page 41, No. 56—693) explains some of the technical expressions of the Sufis. "Allurement for Love" (catalogue, 3rd quarter, page 41, No. 66—752) contains verses of the *Koran*, with the mode of their recital for special benefits, such as the creating of love and hatred, and the acquirement of wealth. "Tract No. 37" (catalogue, 4th quarter, page 15, No. 107—1230) treats of the meditation of God, and is an Arya Samajic tract. "The Right Path of Muhammad" (catalogue, 4th quarter, page 15, No. 108—1243) contains letters written by the author to his daughter, in which he chalks out the religious path to be followed by her.

(14) *Science (Mathematical and Mechanical)*.—There are 84 works under this head, of which only 3 are non-educational. Of the educational works, one deserves special notice, *viz.*, the "Manual of Practical Physics; Part I, Practical Geometry," (catalogue, 3rd quarter, page 5 No. 24—1037), by Mr. Murray, Professor, Muir Central College. It has been written to meet the requirements of the new elementary courses in science, and the objects aimed at are (1) to train hand and eye, (2) to develop habits of neatness and accuracy, (3) to teach a clear and orderly method of recording facts, (4) to give a training in methods of exact measurement, and (5) to cultivate the powers of observation. The non-educational works, being rules in Hindi for the preparation of astronomical tables and the calendar, hardly call for any remarks.

(15) *Science (Natural and other)*.—There are only six publications under this head, against 13 of last year. Half of the works are classed as Educational and half as non-Educational.

The only work which deserves notice is the "Testing with Wheatstone's Bridge practically explained" (catalogue, 4th quarter, page 3, No. 16—1248). The book illustrates by examples the theoretical and practical mode of testing with Wheatstone's bridge, and is intended for those belonging to the Telegraph Department.

(16) *Voyages and Travels*.—Eight works were registered under this head against three of last year.

In the "*Safar Nama-i-Kashmir*" (catalogue, 1st quarter, page 14, No. 73—5) the author gives an account of his trip to Kashmir. In the "*Safar-ul-Qudsia Misr*" (catalogue, 1st quarter, page 14, No. 74—136) is given an account of the author's pilgrimage to Jerusalem and Egypt. "A Trip to Khatmandu, situate in Nepal" (catalogue, 3rd quarter, page 18, No. 108—793) contains an account of the religious and social rites observed by the Hindus and Muhammadans inhabiting that place. It gives an account of marriages celebrated during the author's residence there and describes the social position of the inhabitants. The book records the friendly relations that exist there between the Hindus and the Muhammadans. "A Messenger of Good News" (catalogue, 2nd quarter, page 18, No. 113—427) is an account of the pilgrimage to Mecca of Haji Muhammad Murtaza Khan. "A Pilgrimage to Karbala, Najaf, Kazmin, and Samar" (catalogue, 2nd quarter, page 18, No. 120—496) contains in hexastiches an account of the author's pilgrimage to those holy places. A statement at the end of the book gives in a tabular form the dates of departure and arrival at different stages, with fares and means of conveyance available. "The Series of the Just" (catalogue, 4th quarter, page 17, No. 131—1350), in two volumes, is a translation by Saiyid Ali Bilgrami, an accomplished Urdu writer, of the diary of a Frenchman, M. Theono, in which is given an account of his travels in the Dakkhin. This is a valuable and welcome addition to Urdu literature.

It is remarkable that all the publications containing accounts of travels and voyages are in Urdu.

5. *Periodicals*.—The following new periodicals have been started during the year :—

English Arts.—"The Indian Journal on Patents" (catalogue, 2nd quarter, page 43, No. 1—345), edited by F. W. Duncan, is a monthly magazine, started for the benefit of patentees, designers, inventors, and manufacturers, and has been reported along with the books on Arts [vide paragraph 4 (1)].

Urdu.—*Fiction*.—"Saiyara" (catalogue, 2nd quarter, page 45, No. 4—280), edited by Nur Ahmad Ayan, is a monthly paper, containing a novel. "*Riaz-i-Sukhan*" (catalogue, 2nd quarter, page 45, No. 3—278) is another monthly journal, which has fiction for its object, but has added poetry to it; it is edited by Saiyid Ali Ahsan and Iftikhar Alum. "*Urdu-i-Moalla*" (catalogue, 4th quarter, page 43, No. 5—1453), edited by Ahmad Shafi Khan, contains stories written in good, idiomatic Urdu. Fiction generally runs on love stories and intrigues, with or without a historical basis.

Miscellaneous.—"Ganjeena-i-Sukhan" (catalogue, 3rd quarter, page 45, No. 12—717) is edited by Sarju Parshad Nigam, and contains articles on various subjects, interesting news, and art and humours, to which is added poetry and enigmas. "*Sharara*" (catalogue, 3rd quarter, page 45, No. 13—934) is edited by Fazl Muhammad, and is issued twice a month on the 7th and 21st. The object of the above publications is neither political nor social, but purely literary.

Hindi Poetry.—The two Hindi monthly magazines devoted to poetry are "*Rasik Batika*" (catalogue, 3rd quarter, page 46, No. 1—862), and "*Rasik Chandrika*" (catalogue, 4th quarter, page 45, No. 1—1448).

Polyglot.—*Miscellaneous*.—"Bharat Opdeshak" (catalogue, 4th quarter, page 45, No. 3—1333) is a bi-lingual monthly journal in Sanskrit and Hindi, edited by Brahma-nand Saraswati. It deals with social and religious topics and with the Vedic philosophy.

"The Indian Veterinary Journal" (catalogue, 2nd quarter, page 45, No. 5—823), edited by Veterinary-Captain H. T. Pease, is a quarterly magazine, which has been revived in the year under report.

Some of the periodicals have an ephemeral existence and do not last longer than a year or two. Among these may be classed the following, which were shown in last year's report and have now ceased to exist :—

Firdus-i-Khyal, *Gulshan-i-Sukhan*, *Muzhir-ul-Islam*, *Kusumanjali*, *Nasim-i-Chaman*, *Naghma-i-Andalip*, *Gulstan-i-Sukhan*, *Akhtar-i-Sabat*, Allopathic Doctor, *Manu Dharma Shiksham*, *Lina-i-Tandurusti*, *Arya Darpan*, *Bráhma Samachar*.

The under-mentioned periodicals still continue :—

English.—*The Prasmottara, Kayastha, The Allahabad Parish Magazine.*

Urdu.—*Muraqqa-i-Atam, Risala-i-Mufid-ul-Mazarain, Gulchin.*

Marathi.—*Nyaya Darpam.*

Polyglot.—*Mehr-i-Munir, Anand Kanan, The Pandit, Arya Sidhanta, Makhsan-i-Masih.*

6. The last statement shows the number of publications issued from each press in the North-Western Provinces and Oudh during the year 1897.

7. The four quarterly catalogues of 1897 are enclosed.

I.—General Statement of Publications catalogued during 1897 under each subject.

Subjects.	ORIGINAL WORKS.		Re-publi- cations.	Trans- lations.	TOTAL.	Educa- tional.	Non- educa- tional.	TOTAL.
	First edition.	New edition.						
Arts	7	1	...	...	8	2	6	8
Biography	15	...	...	2	17	...	17	17
Drama	12	3	...	5	20	...	20	20
Fiction	46	12	...	6	64	...	64	64
History	56	14	...	7	77	48	29	77
Language	133	58	...	14	205	173	32	205
Law	16	3	1	1	21	...	21	21
Medicine	17	7	...	5	29	...	29	29
Miscellaneous	224	16	...	14	254	10	244	254
Poetry	191	30	...	7	237	15	222	237
Politics	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science).	17	1	3	1	23	3	19	22
Religion	302	68	4	39	413	...	413	419
Science (Mathematical and Mech- anical).	43	34	...	7	84	81	3	84
Science (Natural and other)	4	1	...	1	6	3	3	6
Voyages and Travels	7	...	...	1	8	...	8	8
TOTAL	1,091	257	8	110	1,466	395	1,131	1,466

II.—English Language.

Arts	4	...	...	...	4	1	3	4
Fiction	3	...	...	...	3	...	3	3
History	13	1	...	...	14	11	3	14
Language	8	3	...	...	11	11	...	11
Law . . . . .	...	...	1	...	1	...	1	1
Medicine	4	...	...	...	4	...	4	4
Miscellaneous	23	...	...	2	24	...	24	24
Poetry	3	...	...	...	3	...	3	3
Politics	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science).	7	1	...	...	8	2	6	8
Religion	13	1	...	...	14	...	14	14
Science (Mathematical and Mecha- nical).	2	...	...	...	2	2	...	2
Science (Natural and other)	1	1	...	...	2	1	1	2
TOTAL	81	7	1	2	91	28	63	91

III.—Roman-Hindustani (including one book in Roman-Lushai).

Language	1	1	...	...	2	2	...	2
Miscellaneous	1	...	...	...	1	...	1	1
Religion	7	1	...	2	10	...	10	10
TOTAL	9	2	...	2	13	2	11	13

* Including one Roman-Lushai.

IV.—Urdu Language.

SUBJECTS.	ORIGINAL WORKS.		Re-publi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non-Edu- cational.	TOTAL.
	First edition.	New edition.						
Arts	2	1	...	...	3	1	2	3
Biography	3	...	...	1	4	...	4	4
Drama	4	1	...	3	8	...	8	8
Fiction	37	9	...	5	51	...	51	51
History	17	6	...	7	30	14	16	30
Language	32	12	...	6	50	44	6	50
Law	6	3	...	1	10	...	10	10
Medicine	5	4	...	4	13	...	13	13
Miscellaneous	101	10	...	7	118	2	116	118
Poetry	102	19	...	1	122	...	122	122
Religion	32	11	...	8	51	...	51	51
Science (Mathematical and Mecha- nical).	19	13	...	6	38	38	...	38
Science (Natural and other)	2	...	...	...	2	2	...	2
Voyages and Travels	7	...	...	1	8	...	8	8
TOTAL	369	89	...	50	508	101	407	508

V.—Punjabi Language.

Fiction	1	...	...	...	1	...	1	1
Poetry	3	...	...	...	3	...	3	3
Religion	12	...	...	1	13	...	13	13
TOTAL	16	...	...	1	17	...	17	17

VI.—Hindi Language (including one Gondi).

Arts	1	...	...	...	1	...	1	1
Biography	3	...	...	...	3	...	3	3
Drama	8	2	...	2	12	...	12	12
Fiction	4	...	...	1	5	...	5	5
History	22	5	...	...	27	21	6	27
Language	26	14	...	5	45	43	2	45
Medicine	3	1	...	1	5	...	5	5
Miscellaneous	43	3	...	3	49	8	41	49
Poetry	59	4	...	3	66	12	54	66
Philosophy (including Mental and Moral Science).	1	...	...	...	1	...	1	1
Religion	*73	15	...	8	96	...	96	96
Science (Mathematical and Mecha- nical).	21	21	...	1	43	41	2	43
Science (Natural and other) . . . . .	...	...	...	1	1	...	1	1
TOTAL	264	65	...	25	354	125	229	354

VII.—Bengali Language.

Fiction	1	1	...	1	1
Religion	1	1	...	1	1
TOTAL	2	2	...	2	2

VIII.—Orya Language.

Miscellaneous	3	3	...	3	3
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* Including one Gondi.

IX.—Nepali Language.

SUBJECTS.	ORIGINAL WORKS.		Re-publi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non-Edu- cational.	TOTAL.
	First edition.	New edition.						
Fiction . . . . .	...	8	...	...	8	...	8	8
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	1	1	...	...	2	...	2	2
Religion	2	2	...	...	4	...	4	4
TOTAL	4	6	...	...	10	...	10	10

X.—Mardhi Language.

Law	8	...	...	...	8	...	8	8
Poetry	1	...	...	...	1	...	1	1
Religion	3	...	...	...	3	...	3	3
Science (Mathematical and Me- chanical).	1	...	...	...	1	...	1	1
TOTAL	13	...	...	...	13	...	13	13

XI.—Sanskrit Language.

History	1	...	...	...	1	...	1	1
Language	7	1	...	...	8	1	7	8
Miscellaneous	3	...	...	...	3	...	3	3
Poetry	2	...	...	...	2	...	2	2
Philosophy (including Mental and Moral Science).	7	...	3	...	10	...	10	10
Religion	17	...	2	...	19	...	19	19
TOTAL	37	1	5	...	43	1	42	43

XII.—Arabic Language.

Language	3	...	...	...	3	1	2	3
Poetry	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science).	2	...	...	...	2	1	1	2
Religion	7	2	1	...	10	...	10	10
TOTAL	13	2	1	...	16	2	14	16

XIII.—Persian Language.

Biography	2	...	...	...	2	...	2	2
History	1	2	...	...	3	2	1	3
Language	18	10	...	...	28	28	5	28
Medicine	2	2	...	...	4	...	4	4
Miscellaneous	5	1	...	...	6	...	6	6
Poetry	7	9	...	...	16	3	13	16
Religion	2	2	...	...	4	...	4	4
TOTAL	37	26	...	...	63	28	35	63

XIV.—(1) English and Roman.

Language	2	3	...	...	5	5	...	5
Religion	26	...	...	...	26	...	26	26
TOTAL	28	3	...	...	31	5	26	31

XIV.—(2) *Hindi and English.*

Subjects.	ORIGINAL WORKS.		Re-publi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non-Edu- cational.	TOTAL.
	First edition.	New edition.						
Language	1	...	...	...	1	1	...	1
Miscellaneous	5	5	...	5	5
TOTAL	6	6	1	5	6

XIV.—(3) *English and Bengali.*

Miscellaneous	11	11	...	11	11
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XIV.—(4) *English and Nepali.*

Language	1	1	1	...	1
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XIV.—(5) *English and Persian.*

Language	1	1	1	...	1
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XIV.—(6) *English and Urdu.*

Language	2	1	3	2	1	3
Miscellaneous	1	1	...	1	1
TOTAL	3	1	4	2	2	4

XIV.—(7) *English and Arabic.*

Language	1	1	1	...	1
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XIV.—(8) *Sanskrit and Hindi.*

Language	5	5	3	2	5
Law	1	1	...	1	1
Medicine	1	1	...	1	1
Miscellaneous	10	2	12	...	12	12
Poetry	1	...	...	2	3	...	3	3
Philosophy (including and Moral Science). Mental	...	...	...	1	1	...	1	1
Religion	29	8	...	11	47	...	47	47
TOTAL	46	8	...	16	70	3	67	70

XIV.—(9) *Sanskrit and Urdu.*

Miscellaneous	1	1	...	1	1
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XIV.—(10) *Sanskrit and English.*

Language	1	1	2	2	...	2
Miscellaneous	12	12	...	12	12
Religion	1	1	...	1	1
TOTAL	14	...	...	1	15	2	13	15

XIV.—(11) *Prakrit and Hindi.*

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

XIV.—(12) *Arabic and Panjabi.*

Religion	1	1	...	1	1
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XIV.—(13) *Arabic and Persian.*

Language	5	1	6	4	2	6
Medicine	1	1	...	1	1
Miscellaneous	1	1	...	1	1
Religion	6	1	...	...	7	...	7	7
TOTAL	13	2	...	...	15	4	11	15

XIV.—(14) *Arabic and Urdu.*

Biography	2	...	...	1	3	...	3	3
Language	5	1	...	...	6	3	3	6
Law	1	...	...	...	1	...	1	1
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	3	...	...	...	3	...	3	3
Poetry	1	1	...	...	2	...	2	2
Religion	60	23	1	9	93	...	93	93
TOTAL	73	25	1	10	109	3	106	109

XIV.—(15) *Persian and Urdu.*

Biography	5	...	...	...	5	...	5	5
Language	12	12	...	1	25	23	2	25
Law	1	1	...	...	2	...	2	2
Miscellaneous	6	5	...	1	12	3	9	12
Poetry	3	...	...	...	3	...	3	3
Religion	3	...	...	...	3	...	3	3
TOTAL	27	18	...	2	47	26	21	47

XIV.—(16) *Urdu and Hindi.*

Language	1	...	...	...	1	1	...	1
Miscellaneous . . . . .	...	1	...	...	1	...	1	1
Religion	1	...	...	...	1	1	...	1
Science (Natural and other)	1	...	...	...	1	1	...	1
TOTAL	3	1	...	...	4	2	2	4

XIV.—(17) *Arabic, Persian, and Urdu.*

Language	2	...	...	...	2	...	2	2
Miscellaneous	3	...	...	...	3	...	3	3
Poetry	1	...	...	...	1	...	1	1
Religion	6	2	8	...	8	8
TOTAL	12	2	14	...	14	14

XIV.—(18) *English, Urdu, and Hindi.*

Language	1	1	1	...	1
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Statement showing the total numbers of works published in each Press and in each place during the year 1897.

Place of publication.	Name of the Press.	Total number of works published in each Press.	Total number of works published in each place.	Place of publication.	Name of the Press.	Total number of works published in each Press.	Total number of works published in each place.	
Farukhabad	Tuhfa-i-Hind	3	31	Gorakhpur	Anwar-i-Yusuf	3	7	
	Chintaman	27			Asadi	2		
	Nazir Qanun Hind	1			Ehsaniah	2		
Muttra	Shyam Kashi	3	26	Sultanpur	Jubilee	4	4	
	Ayur Vedio	2		Bijnor	Mehr-i-Nimroz	1		
	Muttra Bhushan	3			Almora	Karim-ul-Mataba	2	3
	Gurjar	1		Bulandshahr.		Kumaun Printing Works	3	
	Muttra	14			Baran Frakash	3	3	
	Vidya Benod	1			Budaun	Rohilkhand Friend	2	2
	Visva Karma	1		Mussoorie	Gurkha	2	2	
Hardil Aziz	1	Azamgarh	Aftab Azamgarh	2	2			
Lakhimpur	Arya Baskar	8	10	Fatehpur	Nasim-i-Hind	1	1	
Hindi Prabha	2	Mirzapur		Legal Remembrancer	1	1		
Bareilly	Ahl-i-Sunnat	6	10	Etah	Surma-i-tur	1	1	
	Rohilkhand Gazette, Urdu	1		Bahraioh	Khurshid (Nanpara)	1	1	
Saharanpur	Khairkhwah-i-Sarkar	5	8	TOTAL				1,406
	Chashma-i-Kausar	2						
	Lightning	1						

PUNJAB.

From H. J. MAYNARD, Esq., Junior Secretary to the Government of the Punjab, to the Secretary to the Government of India, Home Department,—No. 305, dated the 18th March 1898.

I am directed to forward, herewith, for the information of the Government of India, a copy of a letter No. 361, dated the 18th February 1898, from the Director of Public Instruction, Punjab, enclosing a report by the Registrar, Education Department, on the publications registered in the Punjab under Act XXV of 1867 during the year 1897.

From J. SIMS, Esq., Director of Public Instruction, Punjab, to the Junior Secretary to the Government of the Punjab,—No. 361, dated the 18th February 1898.

I have the honour to forward the Annual Report on the Books registered in the Punjab during the year 1897, under Act XXV of 1867, as furnished by the Registrar, Education Department.

From Lala HABI DAS, M.A., Officiating Registrar, Education Department, Punjab, to the Director of Public Instruction, Punjab,—No. 42, dated the 14th February 1898.

I have the honour to submit my Annual Report on Books registered during the year 1897, under Act XXV of 1867, together with the usual accompaniments.

2. The total number of publications registered during the year has risen from 971 in the previous year to 1,074. The increase is specially noticeable under the heads of Religion and Poetry.

3. The number of books the copyright of which was registered during the year has also risen. It is 204 as compared with 192 in the year preceding.

4. The following table shows the distribution of books with regard to their language as compared with that in 1896 :—

	1896.	1897.
English	80	101
Arabic	21	31
Barohi	1	...
Hindi	71	77
Kashmiri . . . . .	...	1
Mahrari	6	...
Mahrari	208	234
Punjabi	1	...
Pahari	22	6
Pashto	29	22
Persian	7	9
Sanskrit	26	24
Sindi	411	471
Urdu	77	86
Bi-lingual	9	12
Tri-lingual	2	...
Polyglot . . . . .	...	...
TOTAL	971	1,074

Urdú continues to have the largest number of publications, namely, 471 against 411 before; Punjábí with 234, as compared with 208, is the second most richly represented language.

5. The classification of books according to the subjects, with the figures for the year preceding, is as below :—

	1896.	1897.
Art	7	6
Biography	26	22
Drama	12	10
Fiction	28	26
History	23	12
Language	107	96
Law	67	85
Medicine	22	32
Miscellaneous	171	183
Poetry	256	280
Politics	3	...
Philosophy (Mental and Moral)	4	8
Religion	194	271
Science (Mathematical and Mechanical)	35	26
Do. (Natural)	6	6
Voyages and Travels	1	1
TOTAL	971	1,074

Poetry heads the list, as last year, so far as numbers are concerned. It has no less than 280 books, as compared with 256 before. Religion with 271 against 194 comes next.

6. Of the total number of publications catalogued during the year under review 978 against 878 are books, and 96 as compared with 93 periodicals. Of the latter, 62 against 49 are legal, 24 instead of 13 religious, and 10 against 27 miscellaneous. There are no scientific periodicals this year.

7. A brief review of the literature of the year under the prescribed heads is attempted in the following paragraphs :—

Arts.—The subject does not yet seem to receive due attention. Only 6 as compared with 7 works were received under this class. Three of them are class-books on agriculture prepared under the orders of the Director, Public Instruction. Of the remaining three, two are small pamphlets teaching how to play on the harmonium; and the last gives directions in dyeing.

Biography.—The number of biographical works shows a slight decrease from 26 in the previous year to 22. All these are returned as original works, though one or two are decidedly compiled from Western sources. The following will indicate the sort of work that is done under this sub-division :—

(a) *Shrādha Parkāsh, Part II.*—The first part was noticed in the year preceding. It gave a complete account of the Life of Pandit Shrādha Rām, Phillouri. The widow of the late Pandit, Pandita Mehtāb Kaur, is the subject of the present part. After a brief survey of her younger days comes the chapter on her widowhood, her trials, her sufferings and her truly Hindú resignation, her little acts of kindness, and her care for the social and religious elevation of her sisters. It is really a proof of the author's power as a good writer to make the lives of ordinary people interesting. The Hindí is chaste, elegant, and a spirit of sincere devotion for the subject of the biography pervades through the whole narrative.

(b) *Janam Sākhī.*—It is an account of the life and teachings of Bāba Nānak, said to have been compiled very shortly after the death of the Gurú.

(c) *Alfárúy.*—A biographical work by Mírza Hairat, a living Urdú writer of note; possesses considerable literary merit. It deals with the life and doings of the Caliph Omar, his proselytizing zeal and his brilliant conquests.

Drama.—Ten as compared with 12 publications were received under this head. Of these, 9 are original works and 1 a reprint. The quality of these performances continues much the same. There is, save in one instance, none of the gradual growth of character, the charm of poetry and other artistic-beauties which distinguish the higher drama of the west or of ancient India. These plays are of the type of the moralities and mysteries of the English Middle Ages,

with the germs of the art which may develop some day under happier influences. A rapid notice of a few of the plays would appear desirable :—

- (a) *Vadda Haqiqat Rái* is the exception I mentioned above. It is a dramatized version of the well-known story of Haqiqat Rái, the Faithful. It is by Káli Dás, a rising Punjábí poet. He seems to have considerable power in depicting human passions. The appeals of the mother of poor Haqiqat Rái to the inexorable Qází, whose religious rage would not be appeased by anything short of death to the delinquent boy who had dared to speak ill of the daughter of the Prophet when his own gods were reviled; the remarkable courage of the lad who died the death of a martyr, but would not forsake his gods, though the change of faith would bring all imaginable worldly prosperity, are painted with life-like reality.
- (b) *Sang Púran Bhagat* is a Hindí work of the class with Prince Púran, known in after times as Púran Bhagat, for the hero. The whole plot turns on Púran's indignant spurning of the amorous advances of his step-mother and her displeasure in consequence, which resulted in his being thrown alive in the well, with his body hideously mangled. Gorakh Náth, a saint of those days, rescued him, and made him whole again. Púran becomes his disciple, and the poem goes on to the end of his career as a Yogí.
- (c) *Khel Narsiny Autár*: a play based on the Man-Lion incarnation legend in the Vishnú Purán, prepared for the Sanátan Dharm theatrical company, Siálkot.

Fiction.—Works under this class have increased by 3, as compared with last year, but their tone, if not lowered a little, shows no improvement. There is a reprehensible tendency to run after the grotesque, the voluptuous and the highly sensational, which appears very prominently in the translations of such English novels as the *Mysteries of the Court of London*, by Reynolds, a species of writings with no higher aim than to depict vice for vice's sake. Some of the novels, though purporting to hold up the littlenesses of society, with a view to their ultimate removal, are in such a bad taste and so very exaggerated and so full of low artifices to keep up the interest, that they do more harm than good. It is some relief to find that the year is not altogether without good books of fiction. There are a few which afford ample amusement to beguile an hour or so of one's leisure without carrying him into the regions of crime and sensation. The following may be mentioned briefly :—

- (a) *Fasáda-i-Dilpazír, Volume I*, is an historical novel in Urdú, based on the love of Jahángír for Núr Jehán. All the main incidents of the story are too well-known to require a notice here. The only thing that I would like to note is the charm of the style and language that tends much to enhance the interest of the book. The style is clear and picturesque. The writer's powers of expression are great.
- (b) *Fasalsal-i-Havadís, etc.*, is a translated work of fiction. In the course of an interesting love tale the author takes occasion to introduce some of the burning questions of the day. The Indian National Congress and the greater political problems are discussed from the point of view of an Englishman, who takes a loving interest in the welfare of the land. According to him the demands of the Congress, though reasonable, are very early. The real advancement of the people depends on trade and the development of the resources of the country. Jápán and her daily rising importance are mentioned as an example.
- (c) *'Urúj*: a very well-written novel, is likewise based on some English work. It is the story of a young man born of humble parents. He rises to fame and prosperity by sheer dint of honesty and perseverance.
- (d) *Alif Laílá, arthát Hazár Kaháni de Chár Bhág*: a Punjábí translation of the Arabian Nights in the Gurmukhí character. It seems to be an expurgated edition of the tales. The Punjábí is easy and simple, and reflects great credit on the translator. The printing too is well executed. It is really an acquisition to the Punjábí language.
- (e) *Kakh de Ohle Lakh*, is an interesting little story in Punjábí, in the Gurmukhí character of a family, the victims of a ship-wreck cast on different strange shores. They are finally brought together by a remarkable coincidence.
- (f) *Bostán-i-Khiyál, Volume 12*: a work in progress, is a translation of a voluminous Persian book of fiction. The loves and intrigues of princes and princesses, tiresome accounts of the adventures and perils of Quixotic knights, are the main subjects of the present volume.

- (g) *Ek Sacha aur najat delāncwāla novel Tālib-i-Sādiq* is a religious novel intended for the benefit of those who have turned half sceptic under the materialistic influence of modern education.

History.—Historical works have declined from 23 to 12. Of these 8 are original works, 3 new editions and 1 translation. The translation is a mere Hindī catechism based on Lethbridge's larger work used as a class book in the public schools. As for the original books, they are mostly epitomes to facilitate the work of cram. It is, however, encouraging to note that after all these deductions we have left still 5 publications of general interest returned as non-educational. One of these latter, the "Pathān Revolt in North-West India," owes its existence to the present military operations on the frontier. It is a connected story of the disturbances beginning with the disaster in the Tochi Valley and ending with the retributory march of Sir William Lockhart at the head of the conquering army into the District of Tirah. The book opens with a very thoughtful introduction examining the chief causes that led to the upheaval—the success of Moslem arms in the Greco-Turkish war, the appearance of the Amir's work on Jihād, the meeting of the Mullahs at Kābul, the subsequent activity of the mad Mullah, and the Frontier Policy of the Government.

Then, again, there are two works in Urdū treating of the modern History of Turkey and its Dependencies, based for the most part on European writings on the subject. These are—(a) *The Bist Sāla Ahdi Hukumat* (Sultan' Abdul Hamid Khan, *Shahanshah-i-Turkey*, and (b) *Saltanat-i-Osmāniya ke maujūdat Hālat aur uski Bājguzār Riyāsaten*, by M. Muhammad Insha Allah, a zamīndār of the Gujranwāla District. It was through his keen interest in the Turkish Question that we were last year able to note a rather hotly worded political pamphlet defending the Turkish Government from the just attacks of all honest outsiders in connection with the atrocities that were then being perpetrated in Armenia. That interest continues with the same vigour, and these works on Turkish History appear to be its result. The next is a History of the Crusades, compiled, again, from western sources, together with a life of the Sultān Salādīn, whose name was rendered famous by these religious wars. The book appears to have been written carefully and with much pains. Its Urdū reads very well for its smoothness. The style is straightforward and forcible. The last is more of an essay than a regular book on the subject. It is the "Rise and Fall of the Muhammadan Empire in Spain." The writer dwells at some length on the abject state of things in Spain before the advent of the Muhammadans, and the advancement made during Moslem rule. Then comes the gloomy close with the speech of the brave but unfortunate Governor of Granada, when the besiegers were pressing on him to surrender.

Language.—All the 96 works entered under the head of Language are educational. They are in the majority of cases school reading books, elementary grammars, translation exercises, annotations of school and college text-books, vocabularies and lexicons. The daily rise in the number of keys and notes of school-books cannot be regarded as quite satisfactory. Their injudicious use is always injurious to sound healthy education. It is, however, encouraging to note that some of the religious societies of the Province, specially the Arya Samāj and the Anjuman-i-Himāyat-i-Islāmiya, Lahore, have begun to compile Readers for their educational institutions after those prepared for the Education Department, with this difference, that while those of the Department are purely secular, in deference to the policy of Government, the books under notice have in them, in addition to the general information, lessons on the religious teachings of the creed of the compiler, which, in some cases, it is to be regretted, neglect the great principle of modern education—religious toleration. Their style and general get-up too are not yet up to the model before them—the Readers edited under the orders of the Department referred to above. But as attempts in the right direction, they deserve praise. The following works may be mentioned:—

- (a) *Anglo-Gurmukhī Dictionary*: gives the meaning of English words in Punjābī and Hindī, in the Gurmukhī character. It is intended for the use of those students of the English language who are acquainted with no other vernacular character but Gurmukhī. It is a tolerably neatly printed book of more than 400 pages, and its importance to those for whom it is compiled is great.
- (b) *Punjābī Teacher, or a Hand-Book to learn Punjābī.*—The book is meant for those who want to learn Punjābī, in the Gurmukhī character, through the medium of English. It appears to have been prepared with great care, and cannot but be useful to British Civil and Military Officers desirous of acquainting themselves with the vernacular of the people.

- (c) *Arrázi*.—It is a commentary on a standard work on Arabic Etymology.
- (d) *The Miat' Amil and its Commentary*.—It is an English translation of the original Arabic work on syntax, for the use of school and college students.
- (e) *Bahár-i-Adab Urdú Jadíd*, is prefaced with notes on Urdú prosody and figures of speech. The main subject, however, is the explanation of select Urdú verses and idioms.

Law.—The law literature of the year consists, as usual, of annotated editions of important Acts of the Legislature, Digests of Reported Cases, and so on. These are, as a rule, intended for the steadily growing class of law students and practitioners. None of them appears to call for any notice here.

Medicine.—The number of medical works remains 32; of these 9 against 5 represent the English system, 13 as compared with 16 the Yunání, 9 against 6 the Vaidak, and 1 a combination of several systems. The English medicine continues to grow more and more popular, the Vaidak system too is beginning to assert itself. The following appear to claim a passing mention :—

- (a) *Materia Medica Pharmacology and Therapeutics*, by Pundit Bál Kishan Kaul, of the Lahore Medical School, is a voluminous Urdú compilation, based on the latest writings of European medical men on the subject, and appears to have been prepared with care. Its lithography is clear, and the general get-up creditable.
- (b) *Ilm-o' Aml-i-Fann-i-Tibb-i-Haiwándt or the Principles and Practice of Veterinary Surgery in Urdú*, is another useful addition to the vernacular medical literature. This too is a big volume, translated by Khan Bahádúr Saíyad Amír Sháh. The importance of thus bringing the treasures of European research in this department of surgery within the reach of the Urdú-knowing public can scarcely be overrated.
- (c) *Tibb Khángi, Part I*, a hand-book of family medicine, treats of the diseases of women and their cures. The mode of treatment is Ayur vedic in the main.
- (d) *Guldasta-i-Mujarrabát* is a treatise on Muhammadan medicine, giving prescriptions for all sorts of ailments.

Miscellaneous.—It is a very comprehensive class intended to include all the publications that are not returned under other subdivisions. All the Geographical Readers, and other works on the subject, object lessons, military books such as Infantry Drill, Training the Remount, Cavalry Notes, and other directions for the native army, the small leaflets giving the regulations of the daily multiplying mutual relief societies, and the associations for curtailing the expenses in connection with marriages, etc., help much in swelling the number of miscellaneous works. In this apparently confused mass, it cannot be denied that there are some, here and there, that seem to claim a passing notice :—

- (a) *Sair-i-Parind*: contains a detailed account of the game birds of the Punjab and the trans-frontier region, their habits, their food, and the various devices that may be adopted for catching them. The work is the first of its kind in the vernacular. The author, a lover of *shikár*, with powers of keen observation, seems to have spared no pains to make the work interesting. Tolerably well-executed illustrations are also appended.
- (b) *Under the Indian Sun* is an interesting little book consisting in the main of short sketches of partly historic and partly antiquarian interest. Besides these we have amusing accounts of a few strange criminal cases.
- (c) *Musannaf Tajarbat-i-Hind*.—The work is a sort of bulky diary of a police officer detailing the modes in which thieves and pick-pockets, habitual gamblers, cheats and a host of other breakers of the law carry on their nefarious trade. It is no doubt of great service to the police, and the writer seems to have taken much pains in presenting this big mass of information in an intelligent form.
- (d) *Sagún Brahm Prakash* is a strange medley in the Punjábí language dealing with various topics such as the lives of eminent saints, descriptions of the chief places held in veneration by the Hindús and a criticism of the teachings of Dayánand.

Poetry.—Poetry continues to have the largest number of publications, and to be written in the same aimless fashion. The satisfactoriness of numbers is no evidence of any improvement in the quality of the writings. They are generally common-place, monotonous compositions, more

prosaic than poetic. They have all the license of poetry, but none of its graces. But there are exceptions also here and there. The poetry of Tulsi Dás of the Hindí Epic, that of Háfiz, a well-known Persian classic, the sacred lays of Bulleh Sháh, the Punjábí poet, and a few others. These have the true poetic spark, and their works instinct with genuine feeling. Some of the books returned under this sub-division may be mentioned :—

- (a) *Kafi hai Hazrat Bulleh Sháh*.—The sacred songs of Bulleh Sháh are remarkable for their originality, their intense feeling and the sincere earnest spirit that pervades through them all.
- (b) *Rámáyan*.—The well-known publishing firm of Rái Sáhib Guláb Singh and Sons has done a service to the Gurmukhí-knowing public in bringing out an edition of the well-known Hindí Epic of Tulsi Dás in the Gurmukhí character, which is so rapidly superseding the Hindí in this Province.
- (c) *Sunder Shringar Granth*, or Sundar's amorous songs in various Hind metres.
- (d) *Anbhav Parkásh* : a didactic poem exhorting people to love God and lead righteous lives. The story of the Rája Hari Chand is given to illustrate the teaching.
- (e) *Kitáb Usaf wa Zulaikha* was a popular text-book in Persian in the old system of education. Some of the passages are full of poetry of a very high order. Its skilful versification, its simplicity of diction, the richness of imagery, and well-sustained interest of the story are praised deservedly.
- (f) *Diwán-i-Mahfúz*, or the poetry of Mahfúz, consists for the most part of sonnets in praise of Muhammad and the writer's spiritual director.
- (g) *Hayát-i-Victoria, al Mulaqqab ba Sháhansháh Námah*, is a biographical poem celebrating the main events in the life of Her Most Gracious Majesty the Queen-Empress. It was written in honour of the Diamond Jubilee, and is from the pen of Mirza Arshad, a well-known living Urdú poet.
- (h) *Tuhfa-i-Dilkash*, or select sonnets of the celebrated Persian poet Háfiz, with Urdú verse translation. Divine love is the subject of these sacred lyrics. They are commended for the sweetness of their melody, their breathless passion and sincerity. The Urdú, however, is not of the best. It lacks all the smoothness and ease of the original.
- (i) *Sat Gyán Kalptarú*.—A sort of verse miscellany in the Gurmukhí character. The whole mass of songs in diverse dialects, such as the Punjábí, Hindí and highly Persianized Urdú, hangs round one common theme, the attainment of true knowledge.
- (j) *Diwán-i-Zauq*.—This is a selection of the poems of Ibráhím Zauq, a great name in the Urdú poetry of the first half of the 19th century. Love, of course, is the main theme, but there is a vigour and a warmth in Zauq's poetry which make even the dull discourses on this conventional sort of love interesting.

Politics.—It is to be regretted that there is no work returned under this class during the year. Last year there were but 2. Beyond newspaper articles and occasional speeches traceable in the end to the annual meetings of the Congress, the regular systematic study of the subject is as yet a desideratum.

Philosophy (Mental and Moral).—Oriental Philosophy, as it was pointed out last year, goes hand in hand with religion, and it is at times a matter of difficulty—nay, almost impossibility—to separate the one from the other. The number of philosophical writings, making allowance for the circumstance mentioned above is 8 as compared with 4 before. The series of translation of the Upanishads, by Lála Maya Dás, noticed last year, still goes on. The following deserve mention :—

- (a) *Brahm Yog*, a treatise on union with the Supreme Spirit.
- (b) *Mujmú'a-i-yakroza*, being a collection of several Arabic treatises on Logic.

Religion.—The works received under this sub-division have increased remarkably, *viz.*, from 194 to 271. But in reality it is merely a return to the normal order of things. The last was a year of exceptional decrease owing to the trying season of famine, while in the one before that, 1895, there were as many as 279. Of the total, 140 represent the Muhammadan religion, 40 the Arya, 31 the Hindú, 28 the Christian, 17 the Sikh, 13 the Jain and 2 general Muhammadanism, as last year, claims the largest number of publications, even larger than that for all

the other religions put together. The tone and general character of these writings do not show any marked improvement. We have the same polemical compositions, the prayer books, the translations of the Qurán, with a sprinkling, however, of works of real merit here and there. The Hindús and Arya Samájists come next in point of numerical importance. The appearance of Jain religious tracts on a comparatively very large scale is an interesting feature of the year. The Jains had, heretofore, contented themselves with their silent work, submitting passively to the uncalled-for attacks of outsiders, but now they seem to have awakened to the necessity of holding their own by launching into the religious contentions of the day. The chief characteristic of their writings as of their religion is inoffensiveness; they never become aggressive.

- (a) *Majmú'a-i-Asrár-i-Niháni, y'ani Galzár-i-Ma'aní*, is a partly religious partly philosophic work consisting of a series of thoughtful essays, explaining the true nature of the human and the supreme spirit, and the surrounding universe. The world is said to have no real existence, and is merely a production of our imagination. Renunciation of worldly attachments would, in consequence, be the best preparation for reaching the goal—release from the never-ending chain of births and re-births, and the absorption in the "Universal Spirit"—Brahma.
- (b) *Nafa'ul-Musalimín, y'ani Anis-ul-W'azin*.—It is an Urdú version of an Arabic book dealing with Moslem religion and morality. The importance of facts, the religious merit of giving away the tenth part of one's income in charity, etc., are explained.
- (c) *Panj Granthi*: a collection of Sikh religious teachings, the sayings of the Gurús and prescribed prayers, is a nicely printed book in the Gurmukhí character.
- (d) *Tulfatul Hind* is a learned exposition of the principal doctrines and ceremonials of Islám by a Hindú convert.
- (e) *Kalid-i-Gyán Lahr*.—A Muhammadan saint wrote a leaflet in Hindí on the realization of the "Supreme Spirit." The book under notice is a commentary of the same with copious parallel quotations.
- (f) *Sankhep Bibek*, a dialogue on the Vedánt Philosophy, with the attainment of divine knowledge and beatitude for its subject.
- (g) *Works of the late Pandit Gurú Datt Vidyárthi, M. A.*—The Pandit was a leader of the Arya Samáj in its infancy. The volume is an interesting collection of his writings for the Samáj. It opens with two erudite essays on the terminology of the Vedás in which the writer takes exception to the European and old Hindú mode of interpreting them. Criticism of Monier William's Indian Wisdom, exposition of some of the Upanishads, and an Essay on the Human Spirit, are the other noteworthy subjects of the book.
- (h) *Gyán Depka*, a Jain religious work, gives in detail the articles of the faith, together with directions for the daily conduct of a Jain householder. Along with these are attempts to meet the objections of non-Jains to their system, together with a critical examination of the views of Atma Rám, a prominent member of that community.
- (i) *Mono Ráma*: a Christian religious tract, opens with the story of Mono, an orphan Indian girl brought up in an English family. But the biographical sketch is a secondary thing, the principal point is the presenting of the main teachings of Christ in an instructing form.

Science (Mathematical and Mechanical) has 26 as compared with 35 books. These are mostly school books on Arithmetic, Algebra, Euclid, Mensuration, etc. With the exception of those prepared for the Educational Department, which are edited, as usual, with the greatest care, the works on these subjects do not appear to call for any special notice.

Science (Natural) is represented by six publications as before. The following deserve mention:—

- (a) *Roshni Hissa Awwal*, being an elementary treatise explaining the fundamental laws of light, with illustrations.
- (b) *Astronomy y'ani Asmání Science* is a hand-book of astronomy compiled from western sources.
- (c) *Jauhar-i-Farídiya*:— a Persian treatise on the construction and use of the astrolabe, by a nobleman of the Court of Muhammad Akbarsháh.

Voyages and Travels.—The only work of this class is the "Safr-i-Europe wa America," a diary of travel by His Highness the Rájá of Kapúrthala. It is interesting to read in its pages the first-hand accounts of the places of note in the principal countries of the western world that the Rájá visited. The picture galleries of Italy, the numerous charming sights of Paris, the grand natural beauties of the Alpine mountains and lakes, the great commercial activity of London, the "World's Fair" at Chicago, and the grand Water-falls of the Niagara, receive more or less mention according to His Highness' inclination. The style is simple and running, and the general get-up creditable for a Punjab publication.

Language.

SUBJECT.	ORIGINAL WORKS.		Re-publi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non-Educa- tional.	TOTAL.
	First edition.	New edition.						
Art	2	3	...	1	6	3	3	6
Biography	20	2	...	...	22	...	22	22
Drama	7	2	1	...	10	...	10	10
Fiction	18	...	...	18	36	...	36	36
History	8	3	...	1	12	7	5	12
Language	63	31	6	6	96	96	...	96
Law	49	7	1	28	85	1	84	85
Medicine	24	4	1	3	32	1	31	32
Miscellaneous	147	20	2	14	183	51	132	183
Poetry	232	24	24	...	280	3	277	280
Philosophy (including Mental and Moral Science).	6	...	...	...	8	2	6	8
Religion	225	33	7	6	271	...	271	271
Science (Mathematical and Mecha- nical).	21	5	...	...	26	25	1	26
Science (Natural and other)	6	...	...	...	6	...	6	6
Voyages and Travels . . . . .	...	...	...	1	1	...	1	1
TOTAL	820	134	42	78	1,074	189	885	1,074

English.

Fiction	2	...	...	...	2	...	2	2
History	3	...	...	...	3	1	2	3
Language	11	...	...	2	13	13	...	13
Law	39	1	1	...	41	1	40	41
Miscellaneous	29	4	...	...	33	2	31	33
Religion	2	...	...	...	2	...	2	2
Science (Mathematical and Mechanical).	7	...	...	...	7	7	...	7
TOTAL	93	5	1	2	101	24	77	101

Arabic.

Language	7	1	3	...	11	11	...	11
Miscellaneous	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science).	1	...	...	...	1	1	...	1
Religion	16	1	...	...	17	...	17	17
Science (Mathematical and Mechanical).	1	...	...	...	1	1	...	1
TOTAL	26	2	3	...	31	13	18	31

Hindí.

Art	1	...	...	...	1	...	1	1
Biography	2	...	...	...	2	...	2	2
Drama	1	...	...	...	1	...	1	1
History . . . . .	...	...	...	1	1	1	...	1
Language	2	2	1	1	6	6	...	6
Medicine	3	...	1	...	4	...	4	4
Miscellaneous	7	...	1	...	8	5	3	8
Poetry	28	1	2	...	31	...	31	31
Carried over	44	3	5	2	54	12	42	54

Sindi—contd.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educa-tional.	Non-educational.	TOTAL.
	First edition.	New edition.						
Brought forward	44	3	5	2	54	12	42	54
Philosophy including (Mental and Moral Science).	2	...	..	...	2	...	2	2
Religion	16	1	...	2	19	...	19	19
Science (Mathematical and Mechanical).	1	...	..	...	1	1	...	1
Science (Natural and other)	1	1	...	1	1
TOTAL	64	4	5	4	77	18	64	77

Kashmiri.

Religion	1	1	...	1	1
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Punjabi.

Art	1	1	1	...	1
Biography	9	1	10	...	10	10
Fiction	1	4	5	...	5	5
History	1	1	1	...	1
Language	1	1	2	2	...	2
Law . . . . .	...	...	..	1	1	...	1	1
Medicine	3	...	..	...	3	...	3	3
Miscellaneous	9	1	1	...	11	1	10	11
Poetry	143	14	17	...	179	...	179	179
Philosophy (including Mental and Moral Science).	1	...	..	...	1	...	1	1
Religion	19	...	1	...	20	...	20	20
TOTAL	192	17	19	6	234	5	229	234

Pashto.

Medicine	1	...	..	...	1	...	1	1
Poetry	2	1	1	...	4	...	4	4
Religion . . . . .	...	...	..	1	1	...	1	1
TOTAL	3	1	1	1	6	...	6	6

Persian Language.

Language . . . . .	...	5	...	...	5	5	...	5
Miscellaneous	1	1	...	...	2	...	2	2
Poetry	5	2	...	...	7	1	6	7
Religion	7	...	...	...	7	...	7	7
Science (Natural and other)	1	...	..	...	1	...	1	1
TOTAL	14	8	...	...	22	6	16	22

Sanskrit.

Miscellaneous	1	...	...	...	1	1	...	1
Religion	8	...	...	...	8	...	8	8
TOTAL	9	...	...	...	9	1	8	9

Sindhi.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educa-tional.	Non-educational.	TOTAL.
	First edition.	New edition.						
Fiction	1	...	...	...	1	...	1	1
History . . . . .	...	1	...	...	1	1	...	1
Language	2	1	...	...	3	3	...	3
Medicine	2	...	...	...	2	...	2	2
Miscellaneous	5	...	...	...	5	1	4	5
Poetry	4	3	...	...	7	...	7	7
Religion	3	1	...	1	5	...	5	5
TOTAL	17	6	...	1	24	5	19	24

Urdu.

Art	2	2	...	...	4	2	2	4
Biography	9	1	...	...	10	...	10	10
Drama	6	2	1	...	9	...	9	9
Fiction	14	...	...	14	28	...	28	28
History	4	2	...	...	6	3	3	6
Language	9	12	1	3	25	25	...	25
Law	10	6	...	27	43	...	43	43
Medicine	15	4	...	3	22	1	21	23
Miscellaneous	89	15	...	14	118	41	77	118
Poetry	40	3	4	...	47	...	47	47
Philosophy (including Mental and Moral Science).	4	...	...	...	4	1	3	4
Religion	108	19	5	2	134	...	134	134
Science Mathematical and Mechanical).	11	5	...	...	16	15	1	16
Science (Natural and other)	4	...	...	...	4	...	4	4
Voyages and Travels	1	1	...	1	1
TOTAL	325	71	11	64	471	88	383	471

English-Persian.

Language	3	3	3	...	3
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Urdu-Persian.

Language	4	4	4	...	4
Poetry	2	2	2	...	2
Religion	3	3	...	3	3
TOTAL	5	4	9	6	3	9

Arabic-Urdu.

Language . . . . .	...	1	...	...	1	1	...	1
Miscellaneous	1	...	...	...	1	...	1	1
Religion	21	5	...	...	26	...	26	26
TOTAL	22	6	...	...	28	1	27	28

Sanskrit-Hindi.

Language	1	...	...	...	1	1	...	1
Religion	5	...	...	...	5	...	5	5
TOTAL	6	...	...	...	6	1	5	6

Urdu-English.

SUBJECTS.	ORIGINAL WORKS.		Re- publica- tions.	Transla- tions.	TOTAL.	Educa- tional.	Non-Edu- cational.	TOTAL.
	First edi- tion.	New edi- tion.						
Language	10	3	13	13	...	13
Miscellaneous	1	1	...	1	1
TOTAL	11	3	14	13	1	14

Urdu-Chatrdi.

Language	1	1	1	...	1
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Sanskrit-Urdu.

Religion	5	...	1	...	6	...	6	6
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Persian-Arabic.

Religion	4	4	...	4	4
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Pashto-Punjabi.

Language	1	1	1	...	1
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English-Arabic.

Language	1	1	1	...	1
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Arabic-Punjabi.

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

Punjabi-Urdu.

Religion	1	1	...	1	1
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Sanskrit-English.

Language	1	...	1	...	2	2	...	2
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Hindi-Urdu.

Science (Mathematical and Me- chanical).	1	1	1	...	1
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English-Punjabi.

Language	2	2	2	...	2
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Pashto-Urdu.

Language	1	1	2	2	...	2
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Arabic-Pashto.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educa-tional.	Non-Edu-cational.	TOTAL.
	First edi-tion.	New edi-tion.						
Religion	1	1	...	1	1

English-Arabic.

Religion	1	1	...	1	1
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Punjabi-Hindi-Urdu.

Poetry	2	2	...	2	2
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Punjabi-Arabic-Urdu.

Religion	1	1	...	1	1
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Arabic-Persian-Punjabi.

Religion	2	2	...	2	2
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Arabic-Persian-Pashto.

Religion	3	3	...	3	3
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Arabic-Urdu-Persian.

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

Urdu-Sanskrit-English.

Religion	1	1	...	1	1
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BURMA.

From D. H. R. TWOMEY, Esq., Officiating Secretary to the Government of Burma, General Department, to the Secretary to the Government of India, Home Department,—No. 149-3B.—4, dated the 9th March 1898.

In accordance with the instructions contained in Home Department Resolution No. 1-461, dated the 12th September 1882, I am directed to submit the quarterly catalogues and tabular analysis of publications registered in this province during the year 1897 under Act XXV of 1867, as amended by Act X of 1890.

2. There were 59 publications as compared with 73 in the previous year.

Forty-five of the books registered during the year under report were printed in Rangoon, seven in Mandalay, three in Akyab, two in Moulmein, one in Bassein, and one in Paung, Thaton district.

Of the 59 publications included in the statement, 16 were intended for educational purposes.

Of the remaining 43 non-educational works, seven were classified under the head "Drama," two under "Law," eight under "Miscellaneous," and 23 under "Religion," the corresponding figures for 1896 being 6, 6, 11 and 28, respectively. Besides these, one book was published during 1897 under each of the heads "History," "Language," and "Natural Science."

The religious element still preponderates, and the creation of a healthy secular literature in the vernacular is still a desideratum. The only work of special interest is "The Orchids of Burma (including the Andaman Islands)" by Captain Bartle Grant.

General Department Notification No. 7, dated Rangoon, the 7th January 1898.

In accordance with the provisions of section 19 of the Printing Presses and Books Act, XXV of 1867, as amended by Act X of 1890, the following catalogue of books registered in Burma during the quarter ending the 31st December 1897, is published for general information :—

No.	Title of book and contents of title-page.	Language.	Subject.	Whether original, translation, or re-publication.	Name of author, translator, or editor.	Place of printing and publication.	Name of printer and publisher.	Date of issue from press or of publication.	Number of sheets, leaves, or pages.	Size.	Number of the edition.	Number of copies of the edition.	Printed or lithographed.	Price per copy.	Name and residence of proprietor of the copyright.	REMARKS.
1	<i>An Elementary Geography of Burma (adapted to Standard III).</i>	Burmese	Science	Original	W. G. Wedderspoon, M.A.	Rangoon	A. B. M. Press	27th Sept. 1897	38	16mo.	1st	10,000	Printed	R o. p. 0 4 0	.....
2	Dhammapada.	Pāli and Burmese.	Religion	Do.	Thingaza Sadaw	Do.	Yadauthiri Press	October 1897	256	8vo.	2nd	3,000	Do.	0 6 0	.....
3	Nastana-Adikayna Sakanda Chauk Pokaa.	Do.	Do.	Do.	U. Athapa	Do.	Do.	September 1897	72	..	2nd	4,000	Do.	0 4 0	.....
4	Chinabwapanimint hatethanmanan Pyazat.	Burmese	Drama	Do.	Saya Thin	Do.	Do.	Do.	68	..	6th	3,000	Do.	0 2 0	.....
5	Kywebala byitneboik-hunan Mluthagyi Pyazat.	Do.	Do.	Do.	Do.	Do.	Do.	Do.	64	..	6th	3,000	Do.	0 2 0	.....
6	Translations of the Selected Judgments and Rulings of the Judicial Commissioner and Special Courts from 1872 to 1882, Volume I.	Do.	Law	Translation	Maung Pu	Paung, Thabon district.	Dhamma Padasa Press.	1st Oct. 1897	308	..	1st	500	Do.	0 0 0	Maung Pu, Thabon district.	Copyright registered on 10th November 1897.
7	Questions on "Sermonizing."	Do.	Religion	Original	Reverend F. H. E. Eveleth.	Rangoon	A. B. M. Press	11th Nov. 1897	62	8vo.	1st	400	Do.	0 8 0	.....
8	Mukawada Wineksaya Kyau.	Pāli and Burmese.	Miscellaneous	Do.	W. Withakda	Akyab	Orphan Press	3rd Nov. 1897	17	..	2nd	300	Do.	..	.....
9	<i>The Students' Exercise book, Home work.</i>	English	Do.	Do.	Maung Tha To	Rangoon	W. O'Brien	3rd Dec. 1897	100	Quarto	1st	4,000	Do.	0 4 0	Maung Tha To, Rangoon.	Copyright registered on 24th December 1897.
10	<i>The Students' Exercise book, Dictation.</i>	Do.	Do.	Do.	Do.	Do.	Do.	100	Do.	1st	4,000	Do.	0 4 0			
11	<i>The Examination book</i>	Do.	Do.	Do.	Do.	Do.	Do.	16	Royal quarto.	1st	10,000	Do.	0 0 6			

N.B.—Works, the titles of which appear in *italics*, are designed for educational purposes.

By order,
F. C. GATES,
Secretary to the Government of Burma.

General Department Notification No. 71, dated Rangoon, the 7th April 1897.

In accordance with the provisions of section 10 of the Printing Presses and Books Act, XXV of 1867, as amended by Act X of 1890, the following catalogue of books, registered in Burma during the quarter ending the 31st March 1897, is published for general information:—

No.	Title of book and contents of title-page.	Language.	Subject.	Whether original, translation, or republication.	Name of author, translator, or editor.	Place of printing and publication.	Name of printer and publisher.	Date of issue from press or of publication.	Number of sheets, leaves, or pages.	Size.	Number of the edition.	Number of copies of the edition.	Printed or lithographed.	Price per copy.	Name and residence of proprietor of the copyright.	REMARKS.
1	The Excise Act, No. XII of 1896, with notes, rules, rulings, and orders in force in Lower and Upper Burma.	Burmese	Law	Translation	Maung Tha Dia	Rangoon	A. B. M. Press	16th Jan. 1897	70	8vo.	1st	1,000	Printed	Rs. 0 0	.....
2	Paddy and Rice Calculation Tables.	Do.	Miscellaneous	Original	Maung Andrew	Basseln	St. Peter's Institute Press.	22nd Jan. 1897	183	Do.	1st	400	Do.	0 12 0	.....
3	The Double Code	English	Religion	Do.	Captain A. H. Williams	Rangoon	A. B. M. Press	19th Jan. 1897	19	16mo.	1st	2,000	Do.	...	.....
4	A Commentary on the Epistle of Paul to the Romans.	Sgau-Karen	Do.	Do.	Rev. E. B. Cross, D.D.	Do.	Do.	28th Nov. 1896	242	8vo.	1st	1,000	Do.	2 0 0	.....
5	Arithmetical Test Cards, Standard VI.	English and Burmese.	Science (mathematical).	Do.	W. G. Wedder- spoon, M.A., B.L.	Do.	Do.	1st Feb. 1897	24	4½" x 3¼"	1st	1,000	Do.	1 2 0	W. G. Wedder- spoon, M.A., B.L.	Copyright regis- tered on 22nd February 1897.
6	Arithmetical Test Cards, Standard V.	Do.	Do.	Do.	Do.	Do.	Do.	15th Oct. 1896	24	Do.	1st	1,000	Do.	0 14 0	Do.	Copyright regis- tered on 26th February 1897.
7	Seventh Standard Problem Papers.	Burmese	Do.	Do.	Do.	Do.	Do.	17th Feb. 1897	123	8vo.	1st	3,000	Do.	1 8 0	.....
8	Second Standard Arithmetic.	Do.	Do.	Do.	.....	Do.	Do.	Do.	63	Do.	1st	5,000	Do.	0 4 0	.....
9	The Gospel by John	Sgau-Karen	Religion	Do.	R. F. Mason, D.D.	Do.	Do.	1st Feb. 1897	113	16mo.	...	5,000	Do.	0 2 0	.....
10	Selection from Scripture.	Pwo-Karen	Do.	Do.	D. L. Brayton, D.D.	Do.	Do.	10th Feb. 1897	24	32mo.	...	1,000	Do.	...	.....
11	A Grammar of the Kachin Language.	English and Kachin.	Language	Do.	Rev. O. Henson	Do.	Do.	17th Feb. 1897	104	8vo.	1st	500	Do.	3 0 0	.....
12	Loknara and Anusana. Notes and Translations.	English and Burmese.	Miscellaneous	Translation	L. T. Ah Sox	Do.	Do.	Do.	83	16mo.	1st	1,000	Do.	0 12 0	.....
13	Woman's Sphere. The Mother's Power.	Sgau-Karen	Do.	Original	Mi Su	Do.	Do.	8th March 1897	16	32mo.	1st	1,000	Do.	...	.....
14	Thada Paksit Akyò Kyan.	Pali and Burmese.	Language	Do.	Sadaw U Paudi	Mandalay	"Mandalay Times" Press.	1st Jan. 1897	500	Royal 8vo.	1st	2,500	Do.	2 0 0	.....
15	Gulvisodhana	Do.	Religion	Do.	Mah Sadaw	Do.	Do.	3rd Dec. 1896	232	8vo.	2nd	1,000	Do.	2 0 0	.....

By order,
F. C. GATES,
Secretary to the Government of Burma.

General Department Notification No. 133, dated Rangoon, the 2nd July 1897.

In accordance with the provisions of section 19 of the Printing Presses and Books Act, XXV of 1867, as amended by Act X of 1890, the following catalogue of books, registered in Burma during the quarter ending the 30th June 1897, is published for general information :—

No.	Title of book and contents of title-page.	Language.	Subject.	Whether original, translation, or republication.	Name of author, translator, or editor.	Place of printing and publication.	Name of printer and publisher.	Date of issue from press or of publication.	Number of sheets, leaves, or pages.	Size.	Number of the edition.	Number of copies of the edition.	Printed or lithographed.	Price per copy.	Name and residence of proprietor of the copyright.	REMARKS.
1	<i>Narrative of the First Burman War.</i>	Burmese.	History.	Original.	Rev. G. Hough.	Rangoon.	A. B. M. Press.	24th March 1897.	113	16mo.	2nd.	1,000	Printed.	0 2 0	.....
2	<i>Abhidhammādhāt Kyau.</i>	Pāli and Burmese.	Religion.	Do.	Maung Po Min.	Do.	Prigymānāsaing.	25th January 1897.	216	8vo.	1st.	500	Do.	1 0 0	Maung Po Min, Twante.	Copyright registered on 6th April 1897.
3	<i>The financial difficulty of the Akyab Government High School.</i>	English.	Miscellaneous.	Do.	Maung Chau Twan Auog.	Akyab.	Akyab Orphan Press.	26th March 1897.	4	16mo.	1st.	100	Do.	...	.....
4	<i>The Orchids of Burma (including the Audaman Islands).</i>	Do.	Science.	Do.	Captain B. A. R. Grant.	Rangoon.	Henthawaddy Press.	October 1895.	433	Royal 8vo.	1st.	400	Do.	12 0 0	.....
5	<i>First Lessons in Geography (adapted to Standard III).</i>	Burmese.	Do.	Do.	W. G. Wedderspoon.	Do.	A. B. M. Press.	15th May 1897.	63	16mo.	1st.	3,000	Do.	0 6 0	Messrs. Macmillan & Co., London.	Copyright registered on 3rd June 1897.
6	<i>Burmese Thinkōngyi.</i>	Do.	Language.	Do.	Maung Kyin.	Moulmein.	Maung Tun Byn, Rangoon Press.	26th May 1897.	33	Quarto.	1st.	1,000	Do.	0 1 0	Maung Kyin, 6th Division, Moulmein.	Copyright registered on 7th June 1897.
7	<i>The Merchant's Companion.</i>	English.	Miscellaneous.	Do.	Maung Ba Byōn.	Do.	Do.	Do.	316	8vo.	2nd.	1,000	Do.	2 0 0	Maung Ba Byōn, 3rd Division, Moulmein.	Ditto.
8	<i>A Companion to Royal Reader No. II.</i>	English and Burmese.	Language.	Do.	Hobblo Maung Lwin.	Rangoon.	A. B. M. Press.	5th June 1897.	127	16mo.	3rd.	1,000	Do.	0 8 0	.....
9	<i>Arithmetical Test Cards.</i>	Do.	Science (Mathematical).	Do.	W. G. Wedderspoon.	Do.	Do.	8th June 1897.	24	5 × 6½ inches.	1st.	1,000	Do.	1 4 0	.....
10	<i>Select Hymns in Tamil.</i>	Tamil.	Religion.	Do.	.....	Do.	Do.	31st May 1897.	34	16mo.	1st.	300	Do.	0 3 0	.....

N.B.—Works, the titles of which appear in italics, are designed for educational purposes.

By order,
F. C. GATES,
Secretary to the Government of Burma.

General Department Notification No. 206, dated Rangoon, the 6th October 1897.

In accordance with the provisions of section 19 of the Printing Presses and Books Act, XXV of 1867, as amended by Act X of 1890, the following catalogue of books, registered in Burma during the quarter ending the 30th September 1897, is published for general information:—

No.	Title of book and contents of title-page.	Language.	Subject.	Whether original, translation, or republication.	Name of author, translator, or editor.	Place of printing and publication.	Name of printer and publisher.	Date of issue from press or of publication.	Number of sheets, leaves, or pages.	Size.	Number of the edition.	Number of copies of the edition.	Printed or lithographed.	Price per copy.	Name and residence of proprietor of the copyright.
1	Glossary* to Royal Reader, No. 1.	English and Burmese.	Language	Original.	Yeong Oon Tin	Rangoon	A. B. M. Press.	22nd July 1897.	54	16mo.	2nd	1,000	Printed	0 6 0	.....
2	The Gospel according to Luke.	Kachin.	Religion.	Translation.	Rev. O. Hanson	Do.	Do.	6th Aug. 1897.	147	Do.	1st.	500	Do.	0 2 0	.....
3	Thuseik tara yadana pyo.	Burmese.	Do.	Original.	Maung Pan Hla	Do.	Victoria Press.	28th Aug. 1897.	9	Royal size	1st.	1,000	Do.	0 1 0	.....
4	Mahapareikamunayyi	Do.	Do.	Do.	U Shwe Tha	Do.	Yadanathiri Press	Aug. 1897.	163	8vo.	3rd	5,000	Do.	0 6 0	.....
5	Thattagarawa Sadan	Do.	Do.	Do.	U Sandima	Do.	Do.	Do.	20	Do.	1st.	5,075	Do.	0 1 0	.....
6	Oksazung Maog Shwe Ok Pyazat.	Do.	Drama.	Do.	Saya Thia	Do.	Do.	July 1897.	60	Do.	4th	3,000	Do.	0 2 0	.....
7	Twezaile Maung Po Pyazat	Do.	Do.	Do.	Do.	Do.	Do.	Do.	80	Do.	4th	3,000	Do.	0 2 0	.....
8	Methsawade Winetksoja Kyan.	Do.	Miscellaneous	Do.	U Withakda	Akyab	Akyab Orphan Press	31st Aug. 1897.	17	16mo.	1st.	100	Do.	...	.....
9	Rules of the Damaikathaya-yathaka Society, Sagaing.	Do.	Do.	Do.	Maung Po Thein	Mandalay	Mandalay Times Press.	15th Jan. 1897.	31	8vo.	1st.	100	Do.	...	.....
10	Ya dawatayagunapukathani Kyan.	Pali and Burmese.	Religion.	Do.	U Paudawuntha	Do.	Do.	8th Aug. 1897.	70	Do.	1st.	2,000	Do.	0 2 0	.....
11	Rules of the Kalayathiloga Society, Moulmein.	Burmese	Miscellaneous	Do.	Maung Kyaw Yan	Do.	Do.	23rd Aug. 1897.	29	Do.	1st.	200	Do.	0 4 0	.....
12	Sandathayadikayapakathani Kyan.	Pali and Burmese.	Religion.	Do.	Shweppi Sadaw	Do.	Do.	31st Aug. 1897.	64	Do.	2nd	1,000	Do.	0 3 0	.....
13	Seiatawinaya Shubwé	Do.	Do.	Do.	U Hein	Do.	Do.	Do.	24	Do.	1st.	500	Do.	...	.....
14	Sajjanyathasani	Do.	Do.	Do.	Sadaw U Kin	Rangoon	Ma Mo	July 1897.	135	Do.	1st.	1,000	Do.	0 8 0	.....
15	Sadawanya Dhamma Sadan	Do.	Do.	Do.	U Cho	Do.	Do.	Do.	99	Do.	1st.	400	Do.	0 6 0	.....
16	Abudhamanatha Sangaha Paritta.	Do.	Do.	Do.	Maung Tau Aung	Do.	Do.	Do.	30	16mo.	1st.	500	Do.	0 2 0	.....
17	Samadithi Society's Watyatsin	Do.	Do.	Do.	U Ba Gyaw	Do.	Do.	Do.	60	Do.	1st.	500	Do.	0 4 0	.....
18	Atulakama Pyazat	Burmese.	Drama.	Do.	Maung Maung Gale	Do.	Do.	Aug. 1897.	200	8vo.	1st.	500	Do.	1 0 0	.....
19	Cetyanupahana	Pali and Burmese.	Religion.	Do.	Pongyi U Myezatha	Do.	Do.	Do.	29	16mo.	1st.	2,000	Do.	0 2 0	.....
20	Salengakwo Pyazat	Burmese.	Drama.	Do.	Saya Ka	Do.	Do.	Do.	64	8vo.	6th	3,000	Do.	0 2 0	.....
21	Sandi Malyi Payana Pyazat	Do.	Do.	Do.	Do.	Do.	Do.	Do.	64	Do.	6th	3,000	Do.	0 2 0	.....
22	Aksalachedamedhani	Pali and Burmese.	Religion.	Do.	Pongyi U Nanda Daza.	Do.	Do.	Sept. 1897.	263	Do.	1st.	1,000	Do.	0 5 0	.....
23	Third Standard Arithmetic*	Burmese.	Science (mathematical).	Translation.	Pendlebury and Beard.	Do.	A. B. M. Press.	20th Sept. 1897.	77	Do.	1st.	5,000	Do.	0 5 0	.....

N.B.—Works, the titles of which appear in italics, are designed for educational purposes.

By order,
 F. C. GATES,
 Secretary to the Government of Burma.

Analysis of publications in the English language, etc.

SUBJECTS.	ORIGINAL WORKS.		Re-publ-ications.	Transla-tions.	TOTAL.	Edu-cational.	Non-edu-cational.	TOTAL.
	First edition.	New edition.						
Miscellaneous	4	1	...	...	5	3	2	6
Religion	1	...	...	...	1	...	1	1
Science (Natural, etc.)	1	...	...	...	1	...	1	1
TOTAL	6	1	...	...	7	3	4	7

Analysis of publications in the Burmese language, etc.

Drama	1	6	...	...	7	...	7	7
History . . . . .	...	1	...	...	1	...	1	1
Language	1	...	...	...	1	1	...	1
Law . . . . .	...	...	...	2	2	...	2	2
Miscellaneous	3	...	...	...	4	...	4	4
Religion	4	1	...	...	4	...	4	4
Science (Mathematical and Mechanical).	2	...	...	1	3	3	...	3
Science (Natural, etc.)	2	...	...	...	2	2	...	2
TOTAL	13	8	...	3	24	6	18	24

Analysis of publications in the English and Burmese languages, etc.

Language . . . . .	...	2	...	...	2	2	...	2
Miscellaneous . . . . .	...	...	...	1	1	1	...	1
Science (Mathematical and Mechanical).	3	...	...	...	3	3	...	3
TOTAL	3	2	...	1	6	6	...	6

Analysis of publications in the Pali and Burmese languages, etc.

Language	1	...	...	...	1	...	1	1
Miscellaneous . . . . .	...	1	...	...	1	...	1	1
Religion	9	4	...	...	13	...	13	13
TOTAL	10	6	15	...	15	15

Analysis of publications in the Kachin language, etc.

Religion	1	1	...	1	1
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Analysis of publications in the Tamil language, etc.

Religion	1	1	...	1	1
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Analysis of publications in the Sgau-Karen language, etc.

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

Analysis of publications in the Pwo-Karen language, etc.

Religion	1	1	...	1	1
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Analysis of publications in the English and Kachin languages, etc.

Language	1	1	1	...	1
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General analysis.

SUBJECTS.	ORIGINAL WORKS.		Re-publi- cations.	Transla- tions.	TOTAL.	Edu- cational.	Non-edu- cational.	TOTAL.
	First edition.	New edition.						
Drama	1	6	...	...	7	...	7	7
History . . . . .	...	1	...	...	1	...	1	1
Language	3	2	...	...	5	4	1	5
Law . . . . .	...	...	...	2	2	...	2	2
Miscellaneous	9	2	...	1	12	4	8	12
Religion	17	5	...	1	23	...	23	23
Science (Mathematical and Mechanical).	5	...	...	1	6	6	...	6
Science (Natural, etc.)	3	...	...	...	3	2	1	3
TOTAL	38	16	...	5	59	16	43	59

CENTRAL PROVINCES.

From the Chief Commissioner, Central Provinces, to the Secretary to the Government of India, Home Department,—No. 1606, dated 2nd March 1898.

In accordance with the instructions contained in Home Department Resolution No. $\frac{1}{460}$, dated the 12th September 1882, I am directed 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 (Printing Presses and Books), during the year 1897.

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 1897.

English-Language.

SUBJECTS.	ORIGINAL WORKS.		Re-publi- cation.	Transla- tion.	TOTAL.	Edu- cational.	Non-edu- cational.	TOTAL.
	First edition.	New edition.						
Miscellaneous . . . . .	...	1	...	...	1	1	...	1
Mathematical and Mechanical Science.	...	1	...	...	1	1	...	1
Law	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science).	1	1	...	1	1
Religion	1	1	...	1	1
TOTAL	2	3	5	2	3	5

Marathi-Language.

Miscellaneous	3	1	4	3	1	4
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Hindi-Language.

History	2	2	2	...	2
Poetry	13	1	14	...	14	14
Fiction	1	1	...	1	1
Drama	1	1	...	1	1
Medicine	2	2	1	1	2
Natural Science and others	1	...	...	...	1	1	...	1
Miscellaneous	5	3	...	...	8	5	3	8
Law	1	1	...	...	2	...	2	2
Language	3	6	...	...	9	9	...	9
Mathematical and Mechanical Science.	2	2	2	...	2
TOTAL	31	11	42	20	22	42

English and Hindi.

Language	1	1	1	...	1
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Summary of contents of statement showing analysis of publications registered in the Central Provinces during the year 1897.

SUBJECT.	Language.	Contents.
Miscellaneous	English	School Geography for the use of Middle School students.
Mathematical and Mechanical Science.	Do.	Geometrical Solution, Part I.
Law	Do.	The Law of Easements.
Philosophy, including Mental and Moral Science.	Do.	"A voice from within" (Knowledge of the Soul).
Religion	Do.	The Gospel of Ahmed or Usal-i-Islam-o-ilm-i-Kimyaur-rah.
Miscellaneous	Marathi	(1) Geography of Nagpur Zilla; (2) Seventh Annual Report of the Nagpur Gaorakshini Sabha for 1894-95; (3) Questions and answers to Arogya-Mala; (4) Geography of India.
History	Hindi	(1) Itihas Bundelkhand (History of Bundelkhand); (2) Itihas Punjab (History of Punjab).
Poetry	Do.	(1) Iawni Anand Sagor (Songs composed by Anand Sagor, a poet); (2) Hari Bhakta Pachasa (Poetry relating to Devotion to God); (3) Bhomasur Vadha (Story about the death of a demon Bhomasur); (4) Gyan Pachasa (Knowledge about God); (5) Kavya Kosh or Pingal (Collection of metres); (6) Prabhat Pachasa (Morning prayer); (7) Vinaya Pachasa (Devotion to God); (8) Juganath Pachasa (Prayer of God Juganath); (9) Bhajan Pachasa (Prayer); (10) Kaliyug Choritra (Wonders of Kaliyug the present age); (11) Rambharosa (Prayer of Ram); (12) Prabhat Panchas, 2nd part (Morning prayer); (13) Nam Sudha (Collection of names of Deity); (14) Parvati Margal (Account of marriage of Parvati with Mahadeo or Shiva).
Fiction	Do.	Satya Prem (True love)
Drama	Do.	Aja Vilap Natak (Lamentations of the King Aja).
Medicine	Do.	(1) Arogya Arsi (Mirror of health); (2) Vaidyak notebook (Medicines with instructions for using them).
Natural Science and others	Do.	Laghu Rasayan (A book on chemistry).
Miscellaneous	Do.	(1) Pahara and measurement book (Notations and tables); (2) Raipur Zilla-ka Bhugol (Geography of the Raipur District); (3) Padarth Bodh (Object lessons); (4) Durbhikshya Nivaran (Measures to get rid of famine); (5) Bhugol (Geography); (6) Sudama Satak (A tale of "Sudama"); (7) Hindi Geography of India; (8) Hindi Central Provinces Geography.
Law	Do.	(1) The Central Provinces Settlement Code; (2) The Central Provinces Land Revenue Act (No. XVIII of 1881) with commentary notes, rulings, etc.
Language	Do.	(1) Upper Primary Grammar; (2) Hindi Tisari Pustak-ka Kosh (Glossary of Hindi III Book); (3) Hindi Dusari Pustak-ka-Kosh (Glossary of Hindi II book); (4) Hindi Pahili Pustak-ka Kosh (Glossary of Hindi I Book); (5) Shabdarth Darpan (Mirror of meanings of Words); (6) Barma Mala (Alphabets); (7) Barma Mala with Hindi First Book (Alphabets with first book); (8) Mode of parsing; (9) Shabdarth of Hindi II Book (Glossary of words in Hindi II Book).
Mathematical and Mechanical Science.	Do.	(1) Hindu-tani Tayar Hissab-Redy Beckonera.
Language	English and Hindi	(2) Book of cubic foot (measurement of wood and stone). Complete Guide to Orient Reader No. II.

CHIEF COMMISSIONER'S OFFICE;
CENTRAL PROVINCES,
Dated Nagpur, the 2nd March 1898.

O. P. GODFREY,
Offg. Assistant Secy. to the Chief Commissioner,
Central Provinces.

ASSAM.

From P. G. MELIUS, Esq., Secretary to the Chief Commissioner, Assam, to the Secretary to the Government of India, Home Department.—No. ^{5-Ren.} 623 J., dated the 23rd February 1898.

With reference to the Resolution of the Government of India in the Home Department, No. ¹ 403, dated the 12th September 1882, I am directed to forward a copy of a letter No. 2, dated the 28th January 1898, from the Director of Public Instruction and Registrar of Books, Assam, submitting the Annual Report and Analysis of publication registered during the year 1897, under Act XXV of 1867, as modified by Act X of 1890.

From W. BOORN, Esq., M.A., B.C.D., Director of Public Instruction, Assam, and Registrar of Books, to the Secretary to the Chief Commissioner of Assam, No. 2, dated the 28th January 1898.

I have the honour to submit a statement in the form prescribed by the Government of India, of the publications registered in the Province of Assam during the year 1897, under the provisions of Act XXV of 1867, as amended by Act X of 1890.

2. From the statement it will appear that only six works were registered in 1897, against 15 in the previous year. These works were all non-educational and in their first edition, and the number of copies of these books rose from 4,700 in 1896 to 23,800 in 1897. The abnormal decrease in the number of publications was, I believe, due to the disastrous effect of the terrible earthquake of the 12th June 1897, which occurred everywhere in the province.

3. The publications registered during the year under report may be classified as follows:—

1 Miscellaneous	.	.	.	.	.	.	.	.	2
2 Religion	.	.	.	.	.	.	.	.	3
3 Science	.	.	.	.	.	.	.	.	1
TOTAL									6

4. No copyright of these works was registered during the year.

5. In accordance with the instructions contained in Resolution No. $\frac{1}{463}$, dated the 2nd September 1882, of the Government of India in the Home Department, a statement showing the language in which books were published, is submitted.

6. There were no prosecutions in 1897 under section 16 of the Act for non-delivery of books.

7. No periodicals were registered during the year of report.

8. The quarterly catalogues of books registered in 1897 are also forwarded.

Analysis of publications registered in Assam under Act XXV of 1867 during the year 1897.

Subjects.	Books published in English and other European languages.		Books published in the vernacular language spoken in the province.		Books published in Indian Classical Language.		Books published in more than one Language.	
	1896.	1897.	1896.	1897.	1896.	1897.	1896.	1897.
Fiction
Law	2	...	...	...	...	...
Science (Mathematical, Mechanical).	1	...	...	...	...
Poetry	2	...	...	...	...	...
Religion.	3	3	...	...	...	...
Language	7	...	...	...	...	...
Miscellaneous	1	2	...	...	...	...
TOTAL	15	6	...	...	...	...
Original works {	First edition	...	7	6	...	...	...	...
	New edition	...	8	...	...	...	...	...
TOTAL	15	6	...	...	...	...
Educational work	8	...	...	...	...	...
Non-educational work	7	6	...	...	...	...
TOTAL	15	6	...	...	...	...

Abstract of the subject.

SUBJECTS.	ORIGINAL WORKS.		Re-publi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non- educa- tional.	TOTAL.
	First edition.	New edition.						
Religion	3	...	...	...	3	...	3	3
Science (Mathematical and Mechanical).	1	...	...	...	1	...	1	1
Miscellaneous	2	...	...	...	2	...	2	2
TOTAL	6	...	...	...	6	...	6	6

Assamese language.

Religion	3	...	...	...	3	...	3	3
Science	1	...	...	...	1	...	1	1
Miscellaneous	2	...	...	...	2	...	2	2
TOTAL	6	...	...	...	6	...	6	6

T. C. HODSON,
for Off. Director of Public Instruction
and Registrar of Books, Assam.

ASSAM LIBRARY.

Catalogue of Books registered for the quarter ending the 31st March 1897.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
No.	Title (to be translated into English when the title-page is not in that language).	Language in which the book is written.	Name of author, translator, or editor of the book, or any part of it.	Subject.	Place of printing and place of publication.	Name of firm of printer, and name or firm of publisher.	Date of issue from the press or of publication.	Number of sheets, leaves, or pages.	Size.	First, second, or other edition.	Number of copies of which the edition consists.	Printed or lithographed.	Price at which the book is sold to the public.	Name and residence of printer or publisher, or any portion of it.	Date of entry.	REMARKS.
ASSAMESE BOOKS.																
	<i>Miscellaneous.</i>												<i>R s. p.</i>			
1	Brahmaney, or origin of Brahmins.	Assamese	Hari Nath Sarma, Pandit.	Miscellaneous.	Barpeta	Chandi Charan Chattopadhyaya.	28th Apl. 1896	176 . . .	8vo.	First . . .	500	Printed	0 14 0	Copyright not registered.	21st Jan. 1897.	
2	Barpeta Hita sadhini Sabhar Bratham Bacharekia Karyya Hiberani, or the first year's report on the working of the Barpeta Hita sadhini Sabha.	Ditto	Lohit Chandra Nayak, Secretary, and Chandraya Kanta Baysa Chaudhuri, Assistant Secretary.	Ditto	Ditto . . .	Ditto . . .	16th Jan. 1897	15 . . .	Ditto . . .	Ditto . . .	300	Ditto . . .	..	Ditto . . .	Ditto.	

SHILLONG, }
The 3rd April 1897. }

J. WILSON,
Director of Public Instruction
and Registrar of Books, Assam.

EDUCATION.

ASSAM LIBRARY.

Catalogue of Books for the quarter ending 31st December 1897.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
No.	Title to be translated into English when the title-page is not in that language.	Language in which the book is written.	Name of author, translator, editor of the book or any part of it.	Subject.	Place of printing and place of publication.	Name or firm of printer, and same or firm of publisher.	Date of issue from the press, or of publication.	Number of sheets, leaves, or pages.	Size.	First, second, or other edition.	Number of copies of which the edition consists.	Printed or lithographed.	Price at which the book is sold to the public.	Name and residence of proprietor of copyright or any portion of it.	Date of entry.
	ASSAMER BOOKS.														
	<i>Science.</i>														
3	Prosuti, or Midwifery Book	Assamese	Kushakanta Barkakati, H. L. M. & S.	Science	Assam Railways and Trading Company, Limited, Dibrugarh.	D. C. Ghose; Kushakanta Barkakati.	31st October 1897	26 pages	12 mo.	1st edition	1,000	Printed	4 annas each.	Copyright not registered.	9th Nov. 1897.
	<i>Religion.</i>														
4	Bhumikampa, or Earthquake.	Do.	Revd. P. H. Moore	Religion	Gauhati and Nowgong, printed at the Gauhati Mission Press, and published by the American Baptist Mission Union, Nowgong.	Revd. C. E. Burdett, Revd. P. H. Moore.	1st October 1897	4 "	Octavo, loose sheets.	Do.	8,000	Do.	6 pies	Do.	8th Dec. 1897.
5	Debopasana, or Worship of God.	Do.	Do.	Do.	Do.	Do.	Do.	Do.	Do.	Do.	7,000	Do.	4 pies	Do.	Do.
6	Durgotsab	Do.	Do.	Do.	Do.	Do.	Do.	Do.	Do.	Do.	7,000	Do.	4 pies	Do.	Do.

W. BOOTH,
Offg. Director of Public Instruction
and Registrar of Books, Assam.

MYSORE.

From Lieutenant-Colonel DONALD ROBERTSON, I.S.C., Resident in Mysore, to the Secretary to the Government of India, Home Department,—No. 482, dated Camp, the 2nd February 1898.

With reference to your letter No. 19—1158, dated the 13th June 1897, I have the honor to submit the review and analysis of books published in the Civil and Military station of Bangalore, during the year 1897, and to state that similar information in respect of the Mysore State will be furnished on receipt from the Durbar.

Review and analysis of books published in the Civil and Military station of Bangalore during the year 1897.

The total number of books published was five, of which one was in English, one in Tamil, and three in the vernacular of the province (Canarese).

Divided according to subjects there was one pertaining to religion and the other four to miscellaneous.

Of these two were non-educational and three educational.

English language.

SUBJECTS.	ORIGINAL WORKS.		Re-publi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non-edu- cational.	TOTAL.
	First edition.	New edition.						
Miscellaneous	1	...	1	...	1	1

Tamil language.

Religion	1	1	...	1	1
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Canarese language.

Miscellaneous	2	...	1	...	3	3	...	3
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Inspector General of Schools,
Central Clause.

From Lieutenant-Colonel DONALD ROBERTSON, I.S.C., Resident in Mysore, to the Secretary to the Government of India, Home Department,—No. 2079, dated the 21st April 1898.

In continuation of this office letter No. 462, dated the 2nd February last, I have the honor to submit the review and analysis of books published in the Mysore State during the year 1897.

Review and Analysis of publications in Mysore for 1897.

1. The total number of works catalogued during the year was 113, against 135 during the previous year, and consisted of 88 books and 25 periodicals. The 135 works of 1896 comprised 94 books and 41 periodicals. The large decrease in the number of periodicals during the year under review is attributable partly to the discontinuance of some of the periodicals and partly to the irregular delivery of some others for the purpose of registration.

2. The following is a classification of the publications according to language under the three heads "Original Works," "Republications" and "Translations."

DESCRIPTION OF WORKS.	Books pub- lished in English.	Books published in the vernacular languages spo- ken in the Province.	Books pub- lished in San- skrit.	Books published in more than one language.	TOTAL.
Original works	1	48	3	16	68
Republications	2	18	3	6	29
Translations . . . . .	...	15	...	1	16
TOTAL	3	81	6	23	113

3. Of the 113 works, 46 may be classed as educational, and 67 as non-educational.

4. There were no works published during the year under the heads—Arts, Politics, and Voyages and Travels.

5. The distribution of works according to their subject-matter and language being shown in the several statements appended to this report, it only remains to notice briefly such works as deserve mention in the order of their subjects.

6. *Biography*.—There were two works published under this head. Both of them are publications of the Christian Literature Society. One of them is an illustrated work giving a pretty full account of the life of George Stephenson, the Founder of Railways; and the other gives an account of Palissy, the French Potter, who was the first to glaze earthenware. The latter work begins with some remarks deprecating the low estimation in which manual labour and industrial arts generally are unfortunately held by men in India and reindicating the dignity of labour of every kind.

7. *Drama*.—Of the 8 works falling under this head, 3 are *Yakshaganas* or crude melodramas suited to the taste of the rural population. One of them dramatises the events in the life of H. H. Chamarajendra Odeyar, the late Maharaja of Mysore; another is based on the Puranic story of Prahlada, a staunch devotee of Vishnu, who is subjected to all sorts of persecution by his father, a hater of Vishnu, and is at last saved by Vishnu, who, assuming the form of a lion, kills his father; and the third is based on the following story handed down by tradition:—a woman, 30 years old, being childless, makes a vow to Vishnu that in case she should bring forth a male child she would offer it at the wheel of the God's car. After being delivered of a male child she forgets the vow and is reminded of it by the God in a dream. Sometime after she attends the God's car festival and sees the car coming to a standstill at some particular spot. On being told that this is owing to the non-fulfilment of her vow, she lies down with the child in front of the wheel after fervently praying to God, and is miraculously saved by the wheel leaping over herself and the child. Of the rest which are dramas of a higher order than the *Yakshaganas* both in point of style and execution, two are adaptations of the Urdu drama of the Court of Indra and of the Urdu legend of Prince Tajul-muluk and Fairy Bakavali respectively; one is an adaptation of a Sanskrit work giving an account of the triumph of a daughter-in-law over her ill-natured mother-in-law; one dramatises the consecration in Mysore of the image of Santisvara, one of the Jaina Tirtankaras; and the last which is an adaptation in the form of a drama of 'Lady Hutton's Ward' is a good work abounding in moral reflections, and illustrating by the conduct of the heroine the sincere love and devotion of a faithful wife to her husband, even when subjected to unbearable hardships and privations. It is, however, to be remarked that the last three works though cast into the form of dramas lack many of the characteristics of a dramatic work and cannot well be called by that name.

8. *Fiction*.—Three works appeared under this head. One of these is an adaptation in Kannada prose of Shakespeare's "Two Gentlemen of Verona;" another is an adaptation of an English detective novel; and the third is a romance in Kannada being an improbable story told in a pedantic and affected style.

9. *History*.—Of the 8 works published during the year, a *guide to Seringapatam and its vicinity* which is in English, contains a great deal of interesting information, historical and traditional, about Seringapatam, its kings, sieges, wars, fortifications, temples, etc., and about the places of interest near Seringapatam. The author, Mr. Stephen Basappa, says that his great desire has been to supply accurate information and to preserve in print the historical and traditional accounts and descriptions of the once impregnable fortifications and places of interest and importance in and around Seringapatam. Of the remaining works, two contain the 10th, 11th and 12th parts of the Kannada prose version of the *Bhagavatapurana* by Krishnaraja Odeyar of Mysore; one is the second part of *Mahapurana*, a Sanskrit work of the 8th century by Jinasenacharya, the religious preceptor of the Ráshtrakúta King Nripatunga, published with a Kannada commentary; one is an account of the adventures of King Harischandra; another, a brief prose version of Valmiki *Ramayana*; and another, a catechism of the history of the Karnataka country. A good edition of the *Ayodhyakanda* of Valmiki *Ramayana*, with Sanskrit and Kannada commentaries, also falls under this head.

10. *Language*.—The 29 works appearing under this head include 11 issues of *Kavyamanjari*, four of *Granthamalé* and one of *Kayakalpadruma*, a new journal started during the year. Of the rest, one is a manual of Sanskrit Grammar by a University graduate, arranged after the model of a treatise on English Grammar and intended for the use of Sanskrit students in

English schools ; another is a manual of Kannada Grammar written in the Halagannada language, intended to illustrate the uses of forms occurring in Shatpadi works ; and another called *Sālavibundhamale* is a good Kannada work intended to help teachers and examination-going students in Essay writing. The remaining works are mostly elementary school-books or notes or school-texts. A new edition of Kathasangraha, a popular work in Kannada prose containing extracts from the Puranas, etc., was also published.

11. *Law*.—Two works appeared during the year. One of them is a Kannada book, containing directions for executing bonds of every kind ; and the other is the Law-book of Apastamba in the form of Aphorisms with a Sanskrit commentary by Haradatacharya.

12. *Medicine*.—The only work under this head is the first part of a Sanskrit work on Hindu medicine by Indrakanthavallabhacharya with a Kannada commentary.

13. *Miscellaneous*.—The 16 works falling under this head include seven issues of Vidyaadayini, one of Vidarthikosa and one of Vidyanandini. The last two are new periodicals started during the year. Of the remaining works, 2 contain a variety of information for the use of school children ; one gives wholesome advice to persons who wish to earn money honestly, enumerating with suitable illustrations from modern history and the Puranas the various qualities and habits to be cultivated and those to be shunned by persons wishing to earn and keep money ; and the rest belong to that class of literature which is called *Kālaguṇa*, containing prophetic accounts by different persons of coming events. Three of these dilate on the calamities that are supposed to overtake men in the cycle year Vikari, *i.e.*, 1899-1900. One contains prophetic accounts of the fall of Vijayanagar and Seringapatam, of the desecration and destruction of Hindu temples by Muhammadans, of the appearance of Viravasantaraya, etc., by Rudramuni, Emme Basava and Nilamma who are Virasaivas supposed to have lived at least 400 years ago. About the origin of Viravasantaraya we have the following account in one of the foregoing works :—As sin increased in the world, the earth assuming the form of a cow goes to Indra and with tears in her eyes relates how people have become wicked and says that she is unable to bear this burden of sinful men. Indra takes her to Bramha who accompanies them to the abode of Vishnu. The latter sympathises with the earth and promises to incarnate himself as Viravasantaraya, to destroy all wicked men and to usher in the millennium once more. He is also supposed to give a prophetic account of the catastrophes that will overtake the world at the conclusion of the first 5,000 years of the Kaliryga and of the portents that will herald his advent into the world. The following quotation from one of the works gives a picture of the condition of society at the time referred to above :—Virtue disappears from the world, adultery and theft increase. Heroes become licentious. The castes become degraded through immorality. Satanis and Sudras become Vaishnava Brahmins. Sons despise their parents and love the society of wicked women. The scriptures are neglected. The good become very scarce. The love become rulers. There is irreverence and irreligion everywhere. Drought, famine, war and pestilence work havoc among the people.

14. *Poetry*.—Of the four works that were published during the year one is a metrical translation into Kannada of Vāsishtha Ramayana, and the others contain songs on the installation of His Highness Srikrishnaraja Deyar, the present Maharaja of Mysore, and on other subjects.

15. *Philosophy*.—Five works fall under this head. Of these 'Inspiration, a Philosophical study, is a lecture delivered in English by a member of the Theosophical Society. It is an enquiry into the nature of inspiration considered as the source of a particular kind of knowledge which cannot be acquired through the senses and the intellect. According to the author inspiration is a divine gift, which is an aid to man's reason and to his perceptive faculties, and the knowledge derived from it is one that chiefly concerns itself with the 'noumenal', or the spirit in man. He proposes to consider the subject under three sections—the Occidental, the Oriental and the Theosophical. The pamphlet under review is the first section in which the author tries to prove by extracts from different authors, ancient and modern, that there is a kind of knowledge derived from inspiration, intuition, ecstasy, etc., which cannot be acquired through the senses and the intellect. Of the rest, one is a pocket edition of the Bagavadgita and the Bramhasutras of Vyasa ; one a Sanskrit treatise on the Advaita system of Philosophy ; one a short Kannada poem in the Mattehvikridita metre containing moral precepts, attributed to Palkurike Soma who belongs to the close of the 12th century ; and the last is also a Kannada poem containing moral precepts.

16. *Religion*.—Of the 31 works published during the year, 15 bear on Hinduism, 2 on Jainism, and 14 on Christianity. Of those bearing on Hinduism, 2 contain verses in praise of Siva ; one contains verses in praise of Vishnu by Kanakadasa, who belongs to the 16th century ;

3 contain songs in praise of Vishnu, Siva and other gods; one contains songs treating of religion and philosophy; one contains a collection of hymns in praise of Vishnu and his devotees; one is a treatise in Telugu, warning men against the blandishments of women and exhorting them to lead a virtuous and holy life; one gives the morning and evening prayers of the followers of the Rigveda with a Kannada commentary; and one contains extracts from the Mahabharata and Seshadharma extolling the merit of giving food in charity, with a Kannada commentary. Of the rest *ratapurna*, which is said to be a prose version in Kannada of the Sanskrit work of the same name, is an account of the origin of the sage Suta stated to be the progenitor of the caste of fishermen. He is said to have been born from a toe of the left foot of Vishnu, when the latter assumed a colossal shape and crossed the universe in three steps in order to punish the demon Bali, who had vanquished the gods and usurped their Kingdom. As the Ganges also issued from a toe of the right foot of Vishnu, Suta and the Ganges are said to be brother and sister. This Suta is stated to be none other than the one that was a disciple of Vyasa, and related puranic stories to Saunaka and other sages in the Naimisa forest. Bramha is said to have spoken to Suta as follows:—"As you are the younger brother of the Ganges your descendants will be fishermen by profession, will be the bearers of gods and kings and charioteers of kings and noblemen. The author of the work is a fisherman and calls himself Sutavamsaja, *i.e.*, born in the race of Suta. *Virasaiva Dikshavidhi* is a Sanskrit work with a Kannada commentary giving the ritual to be observed at the initiation ceremony of the Virasaivas. Initiation is said to consist in receiving the Linga and the Mantra from the Guru. Not only boys but also girls have to go through the ceremony. The ritual, however, is almost the same as that gone through by a Brahman boy when he is invested with the sacred thread. The remaining two works represent the creed of the goldsmiths who call themselves Visvakarma Brahmans. One of them is a Shatpadi work in Kannada, written by a goldsmith giving an account of the adventures of the two sons of Kartiviryarjuna, and of Dharmapala, son of Tvasutri Bramha the progenitor of the goldsmith caste; and the other contains a detail account of the *Gobras* and *Pravaras* of the Visvakarma Brahmans or goldsmiths, said to be based on *Vāsishthapurana*, from which extracts are given. The latter work also contains a portion of the *Skandapurana*, giving an account of Visvakarma, with quotations from the Vedas to prove that Visvakarma is the creator and the ruler of the universe. Of the two works bearing on Jainism which are in Sanskrit *Samaya Bhushanam* is by Indranandyacharya and treats of the duties and observances of Jainas mendicants; and the other contains hymns in praise of the Tirtankaras by Devanandi, Siddhasenadivakara and others, and three short works treating of the doctrines of the Jaina religions by Akalankadeva and Samantabhadra. Of the Christian publications which are all in Kannada, one is an adaptation of the epistle to the Romans intended for the use of preachers; another is an adaptation of *Daily light on the Daily Path; Family Prayers for Hindu Christians* is intended to help those who cannot offer prayers in their own words; a *Bunch of Lyrics* contains lyrics on religious subjects: on Christ, his death and resurrection, repentance, Judgment Day, etc., etc.; and *lyrics for Divine Worship* contain a collection now published for the first time in the hope that they may be generally used by Kanarese Christians in public worship and social gatherings. The rest are tracts devoted to the criticism of Hindu religion and superstitions, and to the propagation of the truths of Christianity.

17. *Science (Mathematical)*.—Only one work appeared under this head. It is, however, a matter for congratulation that this work which is published in English is a valuable one, characterised by ingenuity and inventive skill, containing as it does original methods of constructing magic squares, cubes and circles. The author says that attempts have been made to facilitate the study of magic squares, etc., but that none of the methods hitherto employed is it once original and universally applicable, so as to produce the highest and most beautiful results attainable, and that his method will, however, be found to be entirely original and universally applicable, while at the sametime it is capable of producing the maximum of effects. At the end of the book diagrams of squares, cubes and circles filled with numbers are given. The author calls himself the original discoverer of (1) the magic square of squares containing 4,096 squarelets, (2) the magic square of 729 squarelets for odd number of houses, (3) the magic cube of 4,096 cubelets, and (4) the magic cube of 729 cubelets for the odd number 729, and says that he has devoted years of labour to the solution of these very difficult problems.

18. *Science (Natural)*.—Three works fall under this head. Two of these are treatises on Geography and the third is an elementary book on Object Lessons.

19. Besides the works noticed above, there were published during the year, some works by the Department of Public Instruction and some by the Government Oriental Library. Of the former, the First Kannada Reader, being the first of a series of Readers proposed to be written for use in the different standards of Kannada schools and Kannada An-ka-Ganitha or Arithmetic

for the First Vernacular standard may be mentioned. The Government Oriental Library published the fifth and the tenth volumes of the Taittiriya Samhita of the Krishna Yajur Veda with the commentary of Bhattachaskaramisra. The fifth volume contains Prasnas 1-5 of Kanda III and the tenth, Prasnas 1-4 of Kanda VI. As no manuscript of Bhattachaskara's commentary on the fourth Kanda was available, and as the manuscripts of the commentary on the V Kanda were not sufficiently varied, the editor had to continue the printing of their edition of the commentary from the sixth Kanda onward.

20. *Periodicals*.—These have been referred to above under the heads of language and miscellaneous. Three periodicals were newly started during the year. Of these, *Kavyakalpadrumam* is a monthly journal devoted to the publication in parts of the Sanskrit poems with commentaries in Sanskrit and Kannada; *Vidyanavāḍini* is an Anglo-Kannada Journal intended for the use of general readers; and *Vidyarthikosa* is a Kannada Magazine intended for the use of school children. The first issues are the only numbers that were received during the year of these new periodicals. The Editors of the Kavyamanjari and the Granthamalé continue their useful work of publishing rare Kannada works and translations and adaptations of English and Sanskrit works. The Kavyamanjari published the following works during the year :—

- (1) *Jayanripa-Kavya*.—A Shalpadi work by the Jaina poet Mangarsa who belongs to the beginning of the 16th century.
- (2) *Kavyasara*.—A poetical anthology consisting of extracts from ancient poets on a variety of subjects by Abhinava Vadi Vidyananda of about the 16th century.
- (3) *Karnataka Śābda Śāra*.—A dictionary of old Kannada words which probably belongs to the 14th century.

The following works are in course of publication :—

- (1) *Panchatantra*.—A Champu work by Durga Simha.
- (2) *Haris Chandra Kavya*.—A Shalpadi work by the Lingayat poet Raghavanka.
- (3) *Lilavati*.—A romance by Jaina poet Némichandra.

All the above works belong to the 12th century.

The Granthamalé published the following works during the year :—

- (1) *Dilipa Charitre*.—A metrical translation of a portion of Raghuvamsa by Mr. S. G. Narasimhachar.
- (2) *Satyavati Charitre*.—A translation into Kannada prose of a Telugu novel by Pandit Ananthanarayana Sastri.
- (3) *Vidura Niti*.—A metrical translation of a Telugu work of the same name by Pandit Lakshiminarayana Sastri.
- (4) *Sumatimadana Kumara Charite*.—A translation of Day's History of Sandford and Merton, by Mr. M. S. Puttanna, M.B.A.

The following works are in course of publication :—

A translation of a Bengali work on Siraji by Mr. C. Vasudeva, a translation of a Bengali novel by Mr. B. Venkatachar, a translation of Harsha Charita by Pandit Kundalagiriachar and a work on Rhetoric by Lingarajurs.

The following works appear in parts with Sanskrit and Kannada commentaries in the issue of Kavyakalpadrumam that was received during the year :—

Kumara Sambhava and Meghasandesha, by Kalidasa and Naishadha, by Sri Harsha.

21. The publications of the year under report do not compare favourably with those of the previous year not only as regards quantity but also, with a few exceptions, as regards quality. Pandits and English-knowing gentlemen have indeed continued their endeavours to enrich Kannada literature, but the quality of the work turned out by them during the year under review does not appear on the whole to be as good as it was last year. It is satisfactory to note that three English works appeared during the year, one of them, a Mathematical work giving evidence of some originality on the part of the author. Two biographical works were published by the Christian Literature Society. Under fiction, an adaptation of an English detective novel may be looked upon as a desirable addition to works of light literature. Under language a few useful school books were published. Messrs. Rudrappa and sons who have already earned the gratitude of the Kannada people by their publication of the translation of the Moha Bharata and the Ramayana, have now began to publish the translation of the Bhagavata Purana also. The vague fear that has taken hold of the minds of the people in regard to the calamities that they believe will overtake the world in the cycle year, Vikari has given birth

to a number of works containing prophetic accounts of coming events. The largest number of publications,—nearly 80 per cent. of the total number—was classed under religion.

22. The following are works of some importance published during the year :—

- (1) Krishna Raja Adyar's Kannada translations of the 10th, 11th, and the 12th Skandhas of the Bhagavata Purana.
- (2) Maha Purana, Part II, a Sanskrit work of the 8th century, giving an account of the Jaina Tirtankaras Emperors, etc., by Jinasenacharya, with a Kannada commentary.
- (3) Charusilé Charitré, an adaptation of "Lady Hutton's Ward."
- (4) Choragrahana tantra, an adaptation of an English Detective Novel, by Mr. M. Venkata Krishnaiya.
- (5) A Guide to Seringapatam and its vicinity by Mr. Stephen Basappa.
- (6) Sálaniibandhamalé, a book of Kannada Essays.
- (7) A manual of Sanskrit Grammar, by Mr. Subrahmanya Sastri, B.A.
- (8) The Law book of Apastamba with Haradatta's commentary.
- (9) A Metrical translation into Kannada of Vāsishtha Ramayana.
- (10) Samaya Bhushanam, a Sanskrit work on the duties and observances of Jaina mendicants, by Indranandya Charya, with a Kannada commentary.
- (11) The Taittiriya Samhita, Volumes V and X, with the commentary of Bhattachhaskara.
- (12) Kannada Arithmetic for the First Vernacular Standard, by Mr. K. Venkataswamy Iyer, B. A.

MYSORE.
The 26th March 1898.

R. NARASIMHACHAR,
Kannada Translator, Education Department.

I.—English language.

SUBJECTS.	ORIGINAL WORKS.		Re-publ-ications.	Transla-tions.	TOTAL.	Edu-cational.	Non-edu-cational.	TOTAL.
	First edition.	New edition.						
History . . . . .	...	...	1	...	1	...	1	1
Philosophy (including Mental and Moral Science).	...	...	1	...	1	...	1	1
Science (Mathematical and Mechanical).	1	...	...	...	1	...	1	1
TOTAL	1	...	2	...	3	...	3	3

II.—Kannada language.

Biography . . . . .	...	...	...	2	2	...	2	2
Drama	5	...	1	1	7	...	7	7
Fiction	2	...	...	1	3	...	3	3
History	2	...	1	2	5	1	4	5
Language	17	2	5	...	24	24	...	24
Law	1	...	...	...	1	...	1	1
Miscellaneous	10	...	1	...	11	10	1	11
Poetry	2	...	1	1	4	...	4	4
Philosophy (including Mental and Moral Science).	2	...	...	...	2	2	...	2
Religion	4	...	6	8	18	...	18	18
Science (Natural and other) .	1	...	2	...	3	3	...	3
TOTAL	46	2	17	15	80	40	40	80

III.—Telugu language.

Religion	1	...	1	...	1	1
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III.—Sanskrit language.

SUBJECTS.	ORIGINAL WORKS.		Re-publi- cations.	Transla- tions.	TOTAL.	Edu- cational.	Non-edu- cational.	TOTAL.
	First edition.	New edition.						
Language	1	...	...	...	1	1	...	1
Law	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science).	...	...	2	...	2	...	2	2
Religion	1	...	1	...	2	...	2	2
TOTAL	3	...	3	...	6	1	5	6

IV.—English and Kannada languages.

Miscellaneous	1	1	1	...	1
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IV.—English and Sanskrit languages.

Language	1	...	1	...	2	2	...	2
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IV.—Sanskrit and Kannada languages.

Drama	1	...	1	...	1	1
History	1	...	1	...	2	...	2	2
Language	2	2	2	...	2
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	2	...	1	1	4	...	4	4
Religion	6	...	2	...	8	...	8	8
TOTAL	12	...	5	1	18	2	16	18

IV.—Sanskrit and Telugu languages.

Religion	1	1	...	1	1
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IV.—Telugu and Kannada languages.

Religion	1	1	...	1	1
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COORG.

From Captain K. D. ERSKINE, Secretary to the Chief Commissioner of Coorg, to the Secretary to the Government of India, Home Department,—No. 49, dated Bangalore, the 10th January 1898.

I am directed to report that the return of publications registered in Coorg for the year 1897 is blank.

HYDERABAD.

From C. H. A. HILL, Esq., C. S., Secretary for Berar to the Resident, Hyderabad, to the Secretary to the Government of India, Home Department,—No. 42, dated the 2nd February 1898.

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 1897, was 11, against 13 in 1896.

2. The statement enclosed contains an analysis of these works as prescribed in the Resolution No. $\frac{1}{227}$, dated the 12th September 1882, from the Government of India in the Home Department.

Marathi language.

SUBJECTS.	ORIGINAL WORK.		Re-publi- cations.	Transla- tions.	TOTAL.	Educa- tional.	Non-edu- cational.	TOTAL.
	First edition.	New edition.						
Law . . . . .	...	...	1	...	1	...	1	1
Miscellaneous	10	...	...	...	10	8	2	10
TOTAL	10	...	1	...	11	8	3	11

Law.—Translated extracts of Police orders.—This book contains Marathi translation of the Police rules for the guidance of Subordinate Police Officers.

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

- (1) The Berar School Paper, of which seven 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) *Berar Directory.*—This is a Directory of the Berar Educational Department.
- (3) *Kashtriya Sabha or National Congress.*—This is a hand-bill and contains information regarding the National Congress.
- (4) *Kashtriya Samajik Parirshada or Social Conference.*—This is a small pamphlet and treats of the objects for which Social Conference is held.

S. V. PATWARDHAN,
Director of Public Instruction,
Hyderabad Assigned Districts.

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

No. CCCLXI.

HOME DEPARTMENT SERIAL No. 25.

REPORT
ON
PUBLICATIONS ISSUED AND REGISTERED
IN THE
SEVERAL PROVINCES OF BRITISH INDIA
DURING THE YEAR
1897.



Published by Authority.

CALCUTTA:
OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA,
1898.

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