



APRIL 2019



# Monthly Bulletin

VOLUME XLVIII, NO. 4

Here lies the mortal remains of  
Sir William Jones

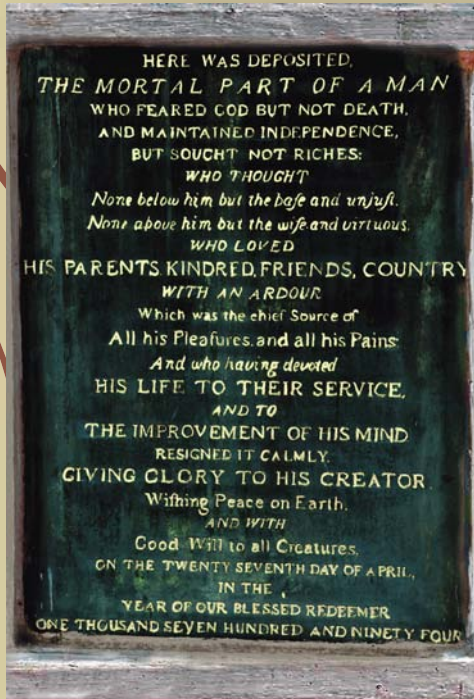
**THE ASIATIC SOCIETY**

(AN INSTITUTION OF NATIONAL IMPORTANCE)

1 PARK STREET • KOLKATA-700016



## Remembering Sir William Jones on His 225th Death Anniversary



Sir William Jones shortly before his death composed the following epitaph which was subsequently inscribed on the eastern face of the lofty obelisk erected over his mortal remains in the South Park Street Burial Ground, Kolkata

HERE WAS DEPOSITED  
THE MORTAL PART OF A MAN,  
WHO FEARED GOD, BUT NOT DEATH,  
AND MAINTAINED INDEPENDENCE,  
BUT SOUGHT NOT RICHES;  
WHO THOUGHT  
*None below him but the base and unjust,  
None above him but the wise and virtuous;*  
WHO LOVED  
HIS PARENTS, KINDRED, FRIENDS, COUNTRY,  
WITH AN ARDOUR  
Which was the Chief Source of  
ALL HIS PLEASURES AND ALL HIS PAINS:  
*And who having devoted*  
HIS LIFE TO THEIR SERVICE,  
AND TO  
THE IMPROVEMENT OF HIS MIND,  
RESIGNED IT CALMLY,  
GIVING GLORY TO HIS CREATOR,  
Wishing Peace on Earth,  
AND WITH  
GOOD WILL TO ALL CREATURES.  
ON THE TWENTY-SEVENTH DAY OF APRIL  
IN THE  
YEAR OF OUR BLESSED REDEEMER,  
ONE THOUSAND SEVEN HUNDRED AND NINETY-FOUR.

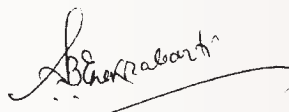
**AN ORDINARY MONTHLY GENERAL MEETING OF THE ASIATIC SOCIETY  
WILL BE HELD ON MONDAY, 1<sup>ST</sup> APRIL, 2019 AT 5.00 P.M.  
IN THE VIDYASAGAR HALL OF THE SOCIETY**

**MEMBERS ARE REQUESTED TO BE PRESENT**

*Agenda*

1. Confirmation of the Minutes of the Ordinary Monthly General Meeting held on 4th March, 2019 at 5 p.m.
2. Exhibitions of presents made to the Society in March, 2019.
3. Notice of Intended Motion, if any, under Regulation 49(d).
4. Matters of current business and routine matters for disposal under Regulation 49(f).
5. Consideration of Reports and Communications from the Council as per Regulation 49(g).
6. The following paper will be read:

**"A Tribute to Dr. T. A. Sarasvati Amma for her contribution in the field of History of Mathematics in India."**  
by **Purabi Mukherji**.

  
(S B Chakrabarti)  
General Secretary

The Asiatic Society  
1, Park Street  
Kolkata 700016

Dated the 20th day of March 2019



## A Tribute to Dr. T. A. Sarasvati Amma for her contribution in the field of History of Mathematics in India.



Purabi Mukherji\*

**Introduction:** It is well known, in ancient India considerable amount of work was done in the area of Geometry. The concept of circle and sphere first appeared during the time of Aryabhata (born 476 AD). Aryabhata's rule for calculating areas of circles and spheres is contained in *Aryabhatiya II (Ganitapada)*. There are commentaries on this book by various Indian mathematicians. They include Paramesvara (early 15<sup>th</sup> Century), Nilakanta (about 1501 AD), Suryadeva Yajvan (born 1191 AD), Bhaskara I (629 AD). In Jaina canonical work *Bhagabati-sutra*, one comes across terms such as *pratara-mandala* (plane ellipse) indicating their familiarity and mastery over the subject. Mahavira (about 850 AD) was a famous Jaina mathematician who in his *Ganita-sara-sangraha* also discussed about volumes of spheres and other three dimensional objects and gave mathematical formulas for their calculations. Similar formulas have also been found in the works of other Jaina mathematicians, such as in *Triloya-sara* by Nemaicandra (about 975 AD) and *Ganita-sara* (in Prakrit) by Thakkura Pheru (about 1300 AD).

Over the ages, the ancient and medieval Indian mathematicians developed various important geometrical results in connection with the construction of *agni-kundas* (fire-pits) necessary for performing *yajnas*, a form of religious rituals. The area of a bow-figure which ultimately led to the discovery of trigonometric ratios and angles is also an important contribution of the Jaina School.

### **First Indian lady scholar who worked in this field:**

Dr. T. A. Sarasvati Amma of Kerala was the first Indian woman scholar who ventured in to this area and conducted an almost exhaustive survey of Geometry in Sanskrit and Prakrit literature starting from the Vedic times to the early part of the 17<sup>th</sup> Century AD

### **Birth-Family-Education:**

Sarasvati Amma was born, according to the Malayali Kollam era prevalent in Kerala in the year 1094. This approximately corresponds to 1918-1919 AD So in a way, the present year is probably her birth centenary year. She was born in the Palakkad district of Kerala. Her father was M. Achutha Menon and mother Kuttimalu Amma. She had her school education in Kerala. Then she moved to Madras and graduated from the University of Madras. She obtained a first class in Part II (Sanskrit) and in Part III (Physics and Mathematics). Later on for post-graduate studies she went to the Benares Hindu University at present day Varanasi. There she obtained her M. A. degree in Sanskrit securing the 2<sup>nd</sup> rank in first class. Sometime after that she studied English literature and took a M. A. degree in the subject from the Bihar University.

### **Higher Education-Career:**

Between 1957 and 1960, she worked in the Sanskrit Department of the University of Madras as a Government of India Scholar under the supervision of the legendary Sanskrit scholar Dr. V. Raghavan. He advised her to specialize in the field of Indian contribution to Mathematics. As already mentioned, T. A. Sarasvati Amma made a detailed and exhaustive survey of the Geometrical works available in Sanskrit and Prakrit. In the meantime, she also

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\*rubym1945@gmail.com



had brief teaching stints in two Colleges of Kerala. Finally she was recruited as a Lecturer in Sanskrit in 1961 at the Ranchi Women's College. After six years of hard and dedicated research, she finally submitted her thesis titled "Geometry in Ancient and Medieval India" in 1963 to the University of Ranchi. Her thesis was examined and recommended for the Ph.D. degree by two eminent mathematicians Professor R. S. Mishra and Dr. A. Narasinga Rao. She was awarded the Ph.D. degree by the Ranchi University in 1964. In her thesis she has meticulously dealt with various aspects of Indian Geometry such as Brahmagupta's (628 AD) treatment of *cyclic quadrilaterals*, the mathematics of the *first four Mahadhikaras of the Trilokaprajnapati*, *Indian methods of calculating the volume and frustrum of a pyramid* and so on. Her discussions reveal her remarkable competence in dealing with mathematical Sanskrit texts.

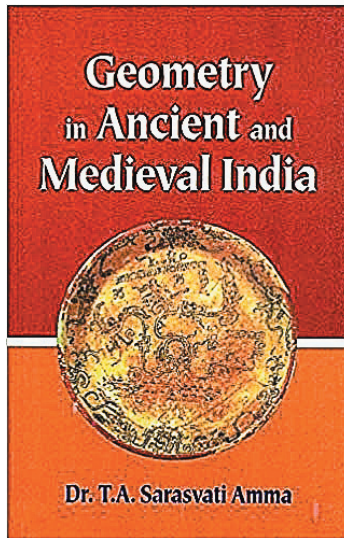
In 1979, Dr. Sarasvati Amma's thesis was published as a treatise with the same title "Geometry in Ancient and Medieval India" by the Motilal Banarsidass (Delhi). A revised second edition was published in 1999. The book was reviewed by notable historians of mathematics and was praised by them. Dr. S. Balachandra Rao reviewed the book in *Deccan Herald Magazine* (October 21, 1979). He praised the author for the exhaustive survey of Sanskrit and Prakrit literature on the subject that she carried out. Dr. A. K. Bag reviewed the book in *Ganita Bharati* (Vol. 3, 1981). Professor Michio Yano of Japan reviewed the book in *Historia Mathematica* (Vol. 10, 1983) and commended the author for her remarkable competence in mathematical Sanskrit texts. Dr. A. L. Volodarsky reviewed the book in *Mathematical Reviews* (Vol. 84, 1984). The book was reviewed by Dr. D. G. Dhanvale in the *Annals of Bhandarkar Oriental Research Institute, Pune* (Vol. 69, 1988). The reviewer praised the author for her impartial scholarly attitude

to the study and specially commented on the complete absence of parochialism in the said treatise. The noted mathematician Professor J. N. Kapur reviewed the book in the *Indian Journal of History of Science* (Vol. 24, 1989). According to experts in the field Dr. Sarasvati Amma's work and book on Indian Geometry has established a firm foundation for further investigations in the subject.

Dr. Sarasvati Amma's another great achievement was in mentoring and guiding R. C. Gupta. He obtained his Ph.D. degree from the Ranchi University in 1970-1971 for his thesis titled "Trigonometry in Ancient and Medieval India", working under the direct supervision of Dr. Sarasvati. Later on Dr. Gupta became an internationally renowned historian of mathematics. He has been a scholar and researcher per excellence in the area of 'History of Mathematics' and has been given various prestigious awards and honours including *Kenneth O. May Prize* in 2009.

Going back to Dr. Sarasvati Amma's career, it may be mentioned that she served the Ranchi Women's College for more than a decade and in 1973, she became the Principal of the Shree Lakshmi Narain Trust Mahila Mahavidyalaya at Dhanbad, Bihar. She served in that capacity till 1980. During this period, her heavy administrative duties left her with little time to carry out any satisfying research work. After her retirement, Dr. Sarasvati Amma went back to Ernakulam in Kerala and lived there. She expired on the 15<sup>th</sup> August, 2000.

A simple and modest lady and a pioneer woman scholar needs to be remembered with due respect in her birth centenary year. The Kerala Mathematical Association has initiated an annual *Memorial Lecture* since the year 2002 as a tribute to this remarkable scholar.



# Professor Sushil Chaudhury (1937-2019)



Professor Sushil Chaudhury, one of the eminent historians of international repute, passed away on 24 January 2019 after a short illness at the age of 81 in Kolkata,

leaving behind his wife Professor Mahasweta Chaudhury, son Shiladitya (Raj) Chaudhury and daughter Parama (Mitul) Chaudhury.

Born on 1 September 1937 in Akyab, Burma, he moved with his family to Kolkata via Chittagong, his parental place, as a teenager to complete his schooling at Ballygunge Government High School in 1952 and did his B.A. (Honours.) in History from Presidency College in 1956 and M.A. in History from Calcutta University in 1958. He obtained his Ph.D. in History from the School of Oriental and African Studies, University of London, 1969 for a dissertation entitled 'Trade and Commercial Organisations in Bengal, 1650-1720' completed under the research supervision of Professor K. N. Chaudhury. Professor Chaudhury held many high academic positions in his long career in India and abroad. He joined at the Department of Islamic History and Culture, Calcutta University as a young Lecturer in the mid-1960s and became a Professor (1978-2002) and Head of the same Department. He was a National Research Fellow of the ICHR, New Delhi, UGC Emeritus Fellow, History Department, Calcutta University (2003-05), a Fellow of the Royal Historical Society, England since 2002. He had the distinction of being a British Academy Visiting Professor; a visiting Professor at the Maison des Sciences de l'Homme and EHESS, Paris for several times; a Resident Fellow at the Netherland Institute of Advanced Studies; a Resident Fellow at the Rockefeller Centre at Bellagio (Italy) etc.

His major works include, *Trade and Commercial Organisations in Bengal, 1650-1720*, (Calcutta, 1975), *The Mughal Empire* ed. with R. C. Majumdar, Bombay,

1976), *Merchants, Companies and Trade : Europe and Asia in the Early Modern Era* (ed. with Michel Morineau, Cambridge, 1999, Paperback, 2007), *Armenians in Asian Trade in the Early Modern Era* (ed. with Keram Kevonian, Paris 2009), *Profile of a Forgotten Capital: Murshidabad in the Eighteenth Century* (New Delhi, 2017), *Companies, Commerce and Merchants: Bengal in the pre-Colonial Era*, (New Delhi 2015), *Trade Politics and Society: The Indian Milieu in the Eighteenth Century* (New Delhi 2015), *The Prelude to Empire, Plassey Revolution of 1757* (New Delhi 2000), *From Prosperity to Decline : Bengal in the Eighteenth Century* (New Delhi, 1995; Reprint 1999). He is the author of four books on different aspects of history in Bengali which were published by Ananda Publishers, Calcutta.

Sushil Chaudhury specialised in Economic and Social History of Medieval and Early Modern India with special reference to Maritime Trade in the Indian Ocean, 16-19th Century; History of Bengal, 17th-19th Century, History of Early Islam and Islamic Civilisation; and Armenians in Indian Trade and Politics in Early Modern Era and Bengal Textile Trade and Industries 1600-1800.

He was the Life Member of the Asiatic Society and Indian History Congress. He was elected the sectional President (Medieval India), Indian History Congress in 1989 and was elected the General President of Indian History Congress held in Bhopal during 26-28 February 2019. But unfortunately Professor Chaudhury passed away so that his presidential address was presented in the Inaugural Session of Indian History Congress posthumously. His death will undoubtedly be felt as a void by the professional historians of India and abroad with special reference to medieval and early modern period, and for a large number of students and readers of history familiar with his teaching, writings, public lectures and deliberations, he will remain as a memory that will last for a considerable time to come!

**Dr. Md. Shah Noorur Rahman**

Associate Professor of History,  
North-Eastern Hill University, Shillong.





## প্রয়াত রাঙামাটির কথক

বহু খ্যাতির অধিকারী হয়েও এই মানুষটির প্রধান পরিচয় বোধ হয়, তিনি পুরুলিয়ার মানুষ। সেই অধিকার বুঝে নেওয়ার প্রখর দাবিতে মাঠে-ময়দানের পাশাপাশি, তিনি অক্লান্ত ছিলেন কলমেও। তিনি পশুপতিপ্রসাদমাহাতো। জন্ম, ২৯ অক্টোবর, ১৯৪৩-এ, পুরুলিয়ার ডাবর গ্রামে। সম্প্রতি এই মানুষটিরই ৭৬ বছর বয়সে জীবনাবসান হয়েছে। পড়াশোনা পুরুলিয়া জে. কে. কলেজ, রাঁচী বিশ্ববিদ্যালয়ে নৃতত্ত্ব নিয়ে। পরে রাঁচী বিশ্ববিদ্যালয় থেকে ডি লিট পান। এ ছাড়াও হাজারিবাগ, ভুবনেশ্বর, মধ্যপ্রদেশের সাগর বিশ্ববিদ্যালয় থেকেও পেয়েছেন বহু সম্মান। পেয়েছেন, ‘অশ্বেডকর ফেলোশিপ’। ‘সিনিয়র রিসার্চ ফেলো’ ছিলেন ‘অ্যানথ্রোপোলজিক্যাল সার্ভে অফ ইন্ডিয়া’-র। এ ছাড়াও দেশের প্রথম সারির নানা গবেষণা প্রতিষ্ঠানের সঙ্গে যুক্ত ছিলেন আজীবন।

কর্মজীবনে কলকাতায় ভারতীয় নৃতত্ত্ব সর্বেক্ষণ বিভাগের সহকারী আধিকারিক ছিলেন। তবে কলকাতায় থেকেও লাল-মাটির সঙ্গে নাড়ির যোগ তো কমেইনি, বরং বেড়েছে। আর তাই লিখেছেন ‘স্যানস্কৃত্যাইজেশন ভার্সেস নিব্বিকাইজেশন’ ‘ভারতের আদিবাসী ও দলিত সমাজ’-সহ এক গুচ্ছ গুরুত্বপূর্ণ গবেষণাগ্রন্থ। কখনও আবার গর্জে উঠেছেন ‘ছো’ নাচের অধিকার রক্ষায়। আজীবন সচেতন ছিলেন আদিবাসী জীবন-চর্চার উন্নয়নেও। উল্লেখযোগ্য ভূমিকা নিয়েছিলেন বুমুর গানের সংরক্ষণেও। বহু বার বক্তব্য রেখেছেন দেশ-বিদেশের নানা সভায়। তবে নানা কর্মকাণ্ডের মধ্যেও পরিচিত কারও সঙ্গে দেখা হলে অনেক সময়েই এক কলি বুমুর গান গেয়ে জিজ্ঞাসা করতেন কুশল-সংবাদ, অভিজ্ঞতা আপনজনেদের। কথার ফাঁকেই বুমুর গান আর প্রাণখোলা হাসি। সে হাসির মধ্যেই লেগে রইল লাল-মাটির এক বিরল মনীষার কাহিনি। তিন মেয়ে ও স্ত্রীকে রেখে গেলেন পশুপতিপ্রসাদবাবু।



## From the Desk of the General Secretary

**Dear Members and Well-wishers,**

**W**ith the ending of the financial year 2018-19 and as per the committed programmes agreed through the MoU with the Ministry of Culture, Government of India, I can place before you with confidence that we have achieved fully our academic commitments for the said period.

Our exhibition on "Time Past and Time Present : Treasures of Human Knowledge in the Asiatic Society, Kolkata" was successfully organised in collaboration with the Gauhati University between March 25 and 29 along with release of our publication entitled "Emerging Areas in North-East India Studies". A five-day International Seminar cum Workshop on "Understanding Modern Art in Global Perspective" was held on 11-15 March, 2019 which was attended by a large number of distinguished practicing painters and art critics who came from various parts of the country. Our two outreach programmes were also successfully completed, one on "Vidyasagar: Karmatanr and People-centric Development" which was held in collaboration with Vidyasagar Smritiraksha Samity, Karmatanr (VSRS), Jharkhand at 'Nandan Kanan', Karmatanr Vidyasagar, Jamtara, Jharkhand, on March 9-10, 2019 and the other on the Indological Studies in Nadia in collaboration with Bharati Chatuspathi Sanskrit Mahavidyalaya of Nabadwip, Nadia on 7-8 February, 2019 at the Asiatic Society, Kolkata and on 16-17 March, 2019 at Nabadwip. A daylong seminar was organised on Late Syama Prasad Mookerjee and Higher Education in Bengal on 1st March, 2019 and another seminar on "Technology Innovation: A Saviour for Indigo Farmers" in collaboration with Indian National Science Academy (INSA), Delhi on 06.02.2019. Two in-house staff training programmes were organised, one on "Studies of Manuscripts in Different Perspectives" on 4-8 March, 2019 and another on "Disaster Management and Fire Safety" on 18.03.2019. An international seminar was organised on "Religions and Regions in Indian History" on 25-26 March, 2019.

By and large, I feel happy to share with you that if we can keep the pace of such academic activities in the coming months also we would surely be able to keep up the prestige of this premier institution on an increasing higher level.

Before I conclude, let me share with you with profound grief that we have lost Dr. Pashupati Prosad Mahato, a Life Member of the Asiatic Society, on 28.02.2019. Dr. Mahato was a renowned Anthropologist of this country who was also very familiar across many academic disciplines. He has substantially contributed a number of publications worth emulating, specially by the younger generation.

Your cooperation and support will be our added strength as usual.

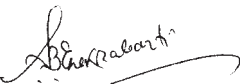


**Kabi Roy**

1st June 1957 - 22nd March 2019

**With profound grief we condole the sad and sudden demise of Kabi Roy of Academic Section of the Society. His service to the Asiatic Society since 2nd May 1986 was undoubtedly remarkable.**

**His association with the Asiatic Society was of immense help to his colleagues and to the Society. Members of the Staff, Research Fellows and Members of the Society share heartfelt sorrow with the bereaved family and pay homage to the departed soul.**

  
(S-B Chakrabarti)  
General Secretary



## TWO ASTONISHING PAINTINGS IN THE COLLECTION OF THE ASIATIC SOCIETY



### FOUL WEATHER AT SEA

**Artist : Robert Home**

A sea-scape titled "Foul Weather at Sea", size 30" x 18" in an oil painting on canvas done by Robert Home, now in possession of the Asiatic Society, Kolkata, under accession no.17 is in good condition.

Robert Home, basically a portrait painter and figure painter, came to India in 1790 to earn an affluent and wealthy leaving but gradually he became interested to the various exotic character of the eastern scenario and old monuments as well. In India, he had received the favour of Lord Cornwallis during the war event with Tipu Sultan and the Marathas. Home came to Calcutta and received the

favour from Company officials and their families.

Being a very active person and competent painter, sometimes he indulged in trying his hand on such work as this sea-scape which he did remarkably well. But it is a bit difficult to assess whether the work is a copy from someone else's work or his own composition done from his study from actual spot.

However, he has captured the foul weather, its gustily wind and storm in which seafaring boats-men are struggling to survive are of course commendable. Yet, of course, we cannot compare his work with that of Turner or other renowned British Painters of highest order or any American painter like Winslow Homes. The work should be preserved carefully.



### A HINDUSTHANI FAMILY

**Artist : George Duncan Beechey**

This is an oil painting on canvas, size 37" x 49" inches, supposed to be done by the renowned portrait painter George Beechey, now in the collection of The Asiatic Society, Kolkata. Amazingly, this painting actually of an European gentleman who perhaps wanted to be anonymous among his friends and colleagues of high status for having a wife from Indian beauty with two lovely children. Whatever may be the fact the European gentleman or a high official of the company had definitely a genuine love for such work of art that will adorn the walls of his living place and for future generation.

So far the painting is concerned, it is belonging to the style that developed in British painting where the principal figure or the main subject taken up in the open-nature given much attention to the landscape around and which reminds us of the painting of Warren Hastings with his wife and maid done by a renowned artist like John Zoffany.

Here the principal figure of the European gentleman, clad in white chapkan-like long gown, well decorated with chikon-embroidery having a head-gear like Bengal Nawabs and holding a garland, perhaps to offer to his native-wife who is

also bedecked with Indian silk-costume ornated with jari design on the border and pallu flowing down from her left-shoulder to her body around her back. She is wearing a party dress in blue showing her right leg in churidar of rosy silk and stylish English-standels are all as a sign of abundance and status sanding intimately by her spouse holding him with her right hand placed on his arm. The little girl in party dress appeared to be quite attached to his father standing close to him. The maid is just sitting a little beyond taking care of the baby child.

The painting done on a moderately big canvas carefully composed and painted as an intimate family portraits in the open landscape is a commendable work of the artist and it also tells you about its time and the Romantic style of English painting in vogue.

The artist George Duncan Beechey was an English portrait painter born in the year 1798, the fourth child of the painter Sir William Beechey and Lady Anne Beechey. He was the brother of Captain Frederick William Beechey, admiral and painter Richard Brydges Beechey and the portraitist Henry William Beechey.

His father's position as royal portraitist allowed Beechey to secure portrait commissions from royal circle. His subjects included Prince Augustus Frederick, Duke of Sussex and Bowyer Edward Sparke (1750-1836), Bishop of Chester. Beechey exhibited his paintings at the Royal Academy between 1817 and 1834.

Beechey journeyed to Egypt from 1821 to 22. He travelled to India in 1830 and was appointed court painter to the Nawab of Audh in Lucknow. He held that position until Muhammad Ali Shah died in 1842. Beechey retired in India and continued to paint. Beechey's paintings are fairly rare; some paintings may have been destroyed during the Indian Rebellion of 1857. He died in England on 6 December, 1852.

*Somnath Mukherjee*  
Somnath Mukherjee

*Isha Mahammad*  
Isha Mahammad





## Forthcoming Programmes

April, 2019	
5th – 6th April 2019	A two-day National Seminar on 'Demographics of North-East Region of India' in collaboration with Assam University, Silchar.
9th April 2019	A Book Release Programme on 'Understanding Autism through the Lens of Parents and Professionals at the Rajendralala Mitra Bhavan, Salt Lake, Kolkata
22nd – 26th April 2019	A five day Workshop on 'History of Science with reference to Birth and Development of Modern Science in India (from 1800-1947)' Proposer: Professor Rajkumar Roychoudhury, Physical Science Secretary, The Asiatic Society.
25th April – 28th April 2019	An Exhibition entitled 'Time Past and Time Present : Treasures of Human Knowledge' at the Asiatic Society in collaboration with Gauhati University including special lectures.
26th April 2019	Performing of a Play on ' Uncertainty of Principles' theatre group 'Kalyani Mukhosh'

## Five-day International Seminar-cum-Workshop on 'Understanding of Modern Art' 11-15 March 2019



In the inaugural session on the dais (L-R) Professor Isha Mohammad, Professor Pabitra Sarkar and Sri Ganesh Halui



Professor Isha Mohammad engrossed with art work in the workshop. Budding artist Ms Sneha Agarwal closely observing the work



## Technology Innovation : A Saviour for Indigo Farmers



On the dais (L-R) Dr. Satyabrata Chakrabarti, Professor Raj Kumar Ray Chaudhury, Professor Ashok Singhvi, Professor D. N. Bose, Professor Kunal Ghosh and Dr. Sujit Das

From the Pharaohs of Egypt to Levi Strauss, the craze for a blue dye extracted from the leaves of indigo plants is eternal. As the name suggests, India was traditionally the chief producer and supplier of this natural dyestuff. During the Colonial Raj, indigo was called blue gold as it was one of the principal export commodities of the foreign traders. To make increasingly more profits out of it, they adopted severe repressive measures and forced the poor farmers to cultivate indigo in lieu of their staple food. This caused peasants' uprisings in Bengal and Bihar, particularly the one in 1859. The Bengal intelligentsia supported this movement wholeheartedly but the British traders and their masters paid no heed.

Deliverance came in from a totally unexpected quarter. Adolf von Baeyer, Nobel Laureate, a pioneer German organic chemist, initiated work on the synthesis of the blue dye indigotin around 1865. Later, he successfully synthesised indigotin and determined its structure. Initially, the process was not economically viable in comparison to natural indigo. But when that was solved through alternate synthesis route by Johannes Pflieger and Karl Heumann, German giant BASF started commercial production in the final years of the nineteenth century and started selling synthetic indigo in the international market at half of the price of natural indigo. Indigo cultivation became commercially non-viable and an age-old socio-

## Academic Events

economic repression was resolved through this striking development in science and technology.

In this context, a one-day interdisciplinary seminar on “Technology innovation : A Saviour for Indigo Farmers” by the Asiatic Society, Kolkata in collaboration with the Indian National Science Academy (INSA), New Delhi was held under the joint Convenorship of Professor D N Bose and Professor Kunal Ghosh on 6 March 2019 at the Vidyasagar Hall of the Asiatic Society.

During the Inaugural Session, Professor D N Bose introduced the audience to the background of the seminar while Professor Kunal Ghosh deliberated on the theme. Chief Guest, Professor Ashok Singhvi, Vice-President (Science & Society), INSA, narrated the efforts taken up by INSA to support innovation. Dr S B Chakrabarti, General Secretary, Asiatic Society welcomed the participants and Dr Sujit Kumar Das, Treasurer, Asiatic Society moved the vote of thanks. The session was presided by Professor Isha Mahammad, President, Asiatic Society.

The Technical Session was initiated by a general lecture on dyes by Professor N Sekar, ex-Head,

Department of Dyestuff Technology, Institute of Chemical Technology (formerly UDCT, Mumbai University), Mumbai. Dr Manas Bhaumik, Head, Industrial Section, Botanical Survey of India, Kolkata described the botanical history, cultivation and dyeing process of the indigo plant, *indigofera*. He also showed a British video on a handful of indigo farmers in both India and Pakistan who are conserving the age-old tradition. Professor Subrata Ghosh, Retired Head, Department of Organic Chemistry, Indian Association for the Cultivation of Science, Kolkata narrated historical development of synthetic organic chemistry in the nineteenth century with special reference to indigo synthesis. Mr Sai Ganesh, General Manager, Colour Business, Atul Limited, Thane, Maharashtra who was formerly with BASF, dealt with the various stages from indigo synthesis to commercialisation and present market to future trends. The concluding speaker was Dr Anirudhha Das, Associate Professor of History, Raiganj University, West Bengal who deliberated on the trail of indigo trade in Colonial India, from natural to synthetic.

### FIVE-DAY STAFF TRAINING WORKSHOP ON STUDIES OF MSS. IN DIFFERENT PERSPECTIVES

Held at the Asiatic Society from 04.03.19 to 08.03.19

Eminent scholars viz. Professor Ratna Basu, Professor Debarchana Sarkar, Professor Suchitra Roy Acharya, Professor Mrinal Kanti Ganguly., Professor Shyamsundar Bhattacharya, Professor Nabanarayan Bandyopadhyay, Professor Tapati Mukherjee, Dr. Minesh Harinkheda, Professor Krishnakali Bhattacharya, Professor Samiran Ch. Chakraborty, Professor Bhaskar Nath Bhattacharya, Professor Subhas Ranjan



Sri Abhiram Saha of INTACH, Bhubaneswar demonstrated the preparation of Palmleaf manuscripts. and its uses, deteriorations etc. He was assisted with an artist Sri Harihar Maharana

Chakraborty, Professor Achintya Biswas, Dr. R.P. Sabita and others delivered lectures mainly on the themes related to conservation, preservation and restoration of manuscripts. Textual criticism of manuscripts had also been discussed in the workshop. Participants interacted the session during the workshop. Dr. Jagatpati Sarkar extended Vote of Thanks.





## Seminar on Dr. Syama Prasad Mookerjee and Higher Education in Bengal : 1st March, 2019

A day long national seminar on 'Dr. Syama Prasad Mookerjee and higher education in Bengal' was held at the Vidyasagar Hall of the Asiatic Society on 1 March, 2019. Dr. Satyabrata Chakrabarti, General Secretary of the Society, in his welcome address explained the importance of holding the seminar and read out a short passage from the writings of Dr. Syama Prasad Mookerjee relevant to the present context of the Asiatic Society.

*I cannot but here stress a characteristic feature of our activities. The men who have come to our Society from generation to generation have belonged to various races and schools of thought some of whom have had sharp differences in opinion and outlook amongst themselves, others following occupations widely divergent in character; but when they came into the rooms of the Society they left behind them all extraneous controversies and differences and were actuated by one common ideal and that was how best to stimulate the intellectual activity of the country and to glorify the sacred traditions of truth and knowledge.*

Extract from the Presidential Address delivered by  
Dr Syama Prasad Mookerjee in the  
Annual General Meeting (1943) of the Asiatic Society  
Source : Asiatic Society Year Book, 1943, p. 9

Professor Nikhiles Guha, Co-ordinator of the Seminar, reminded audience about the historic association between the Asiatic Society, and the family of Syama Prasad. Syama Prasad's father, the great educationist Sir Asutosh Mookerjee, had been the President of the Society twice -- first during 1907-08 and then again between the years 1921 and 23. Syama Prasad himself served as the President of the Society from 1942 to 44, while his elder brother Ramaprasad acted in the same capacity in the years following the Independence of the country (1948-50).

Flower petals were then placed by Hon'ble Justice Chittatosh Mookerjee (formerly Chief Justice at the High Court of Calcutta and then at Bombay) before a large representation of Dr Syama Prasad Mookerjee in print to show his respect for the departed leader. Other dignitaries on the stage followed suit. Justice Mookerjee dilated at length on the many aspects of Syama Prasad as an educationist. Not only was he the Vice-Chancellor of the University of Calcutta (1934-38), but he also tried to curb the forces of communalism that had raised their head then. From 1919 till the time of Independence, Syama Prasad was a member of the Bengal Legislative Assembly. This association with the cultural bodies did not end with his departure from the post of the Vice-Chancellor but continued till the end of his life.

## Academic Events

In his key-note address Dr. Anirban Ganguly (Director, Dr. Syama Prasad Research Foundation, New Delhi) showed how education occupied a central place in Syama Prasad's career in diverse manifestations. The three attributes of national development mentioned by Prime Minister Narendra Modi as essential for a nation's growth — *vidya* (knowledge), *vikas* (development) and *bitta* (wealth) — feature prominently in Syama Prasad's legacy to the nation. An educationist in the early part of his career, he was the Minister of Industry for a time in Nehru's cabinet and took several measures of far-reaching importance during his tenure of office. National development was always his goal. Dr. Somendra Chandra Nandy, an eminent historian and Fellow of the Society, remembered how, in spite of all his activities, Syama Prasad was interested in the small things of life. Professor Isha Mohammed, President of the Society, delivered the Presidential Address. The vote of thanks was delivered by Dr. Ramkrishna Chatterjee, Publication Secretary of the Asiatic Society.

There were two academic sessions. In the first, Professor Nikhiles Guha spoke of the close relation between the teachers and the taught during the time of Syama Prasad Mookerjee. Professor Pranab Kumar Chatterjee, former Director of the West

Bengal State Archives and Fellow of the Asiatic Society, presided over the second academic session. Dr. Sabyasachi Chatterjee (Head of the Department of History, Kalyani University, West Bengal) spoke about the encouragement given by Dr. Syama Prasad Mookerjee to the study of science and scientific institutions in the country. Dr. Debdatta Chakrabarty, an enterprising young scholar who has recently written some books on Dr. Syama Prasad Mookerjee, and Dr. Pragati Bandyopadhyaya, who teaches history at the St. Xavier's College, Kolkata, spoke on the work done by Dr. Mookerjee as Vice-Chancellor of the University. Dr. Bandyopadhyaya also showed some pictures published in contemporary journals of the ceremony held by Dr. Mookerjee in connection with the Foundation Day of the University in January 1935. At the end of each academic session questions were directed from the audience to the speakers and an active exchange of views took place.

The Valedictory Address was delivered by Sri Amitabha Ghosh, a retired Civil Servant of repute. He recounted his impressions of the time when as a young man he came into contact with Dr. Syama Prasad Mookerjee and testified to the stirring effect that the words of the great leader produced instantly on the public mind.

### IN-HOUSE STAFF TRAINING ON DISASTER MANAGEMENT AND FIRE SAFETY : 18.03.2019



Sri Arpan Ghosh, Security Officer, introducing the theme of the programme. On the dais (L-R) Dr. Satyabrata Chakrabarti, Professor Isha Mahammad and Sri R. P. Sabita, Director Conservation (Retd.), National Museum, New Delhi.

THINK SAFETY,  
DON'T LEARN IT  
BY  
ACCIDENT



## The Two-Day International Seminar on Health, Disease and Society : History of Medicine in India and Beyond

Considering the importance of the recent studies and research on history of medicine from multiple perspectives, the Asiatic Society, Kolkata decided to bring together a number of researchers and scholars to hold an International Seminar on this field. The interesting idea behind the seminar is to locate and view the problem from a long historical angle, covering periods from the ancient to the contemporary, linking India and the outer world in various ways in the process. Professor Nupur Dasgupta and Sujata Mukherjee, respectively representing History Departments of Jadavpur University and Rabindra Bharati University, were the Joint Conveners of the International Seminar. Renowned scholars from different parts of India and abroad participated in it.

The Inaugural Session began with the Welcome Address of Dr. Satyabrata Chakrabarti, General Secretary of the Asiatic Society, linking the past with the present in the medical history of India.

It was followed by introduction to the theme of the seminar by the two Conveners of the seminar, highlighting that its object is mainly focused on tracking the trajectory of History of Medicine in India from a knowledge base and social perspective where health related practices assume multiple significances and require new kinds of “explanatory affects”, to borrow the idea from Hayden White.

Professor Mark Harrison, Director of the Wellcome Unit for the History of Medicine, and Professor of the History of Medicine, University of Oxford delivered the Keynote Address entitled : “Malaria, Ecology and Development : The Rediscovery of the Ancient Knowledge in Bengal, c.1918-c.1938”. Replete with important facts and cutting-edge analysis, the address projected a significant juncture in colonial policies towards the disease in colonial India. It was a stimulating delivery setting the tone for the next deliberations at the seminar.



On the dais (L-R) Dr. Nayana Sharma (Mukherjee), Professor Nupur Dasgupta and Professor Ranabir Chakraborty in the first Academic Session

## Academic Events

This was followed by the Presidential Address delivered by Professor Swapan Kumar Pramanik, Vice President of the Society. Professor Pramanik particularly deliberated on the sociology of public health practices in the past and present, integrating tribal medicine in his argument. Professor Deepak Kumar, Formerly of Zakir Husain Centre for Educational Studies, School of Social Sciences, Jawaharlal Nehru University was the Guest of Honour at the Inaugural Session. The Vote of Thanks at the end of the inaugural session was delivered by Professor Arun Bandopadhyay, the Historical and Archaeological Secretary of the Asiatic Society.

There were three sessions on precolonial history of medicine where papers were presented by several scholars. Dr. Nayana Sharma (Mukherjee), Associate Professor of History, South Calcutta Girls' College and Professor Nupur Dasgupta spoke on concept of diseases and diagnostic criteria for specific diseases in the indigenous tradition of Ayurveda taking in their evolution from early historic to early modern times. The session was chaired by Professor Ranabir Chakrabarti, formerly of Centre for Historical Studies, JNU.

The medieval hospitals and public health scenario were taken into consideration in the presentations made by Professor Ishrat Alam and Professor Syed Ejaz Hussain, respectively from Aligarh Muslim University and Visva-Bharati, Santiniketan. An interesting presentation was made on the exchange of ideas on ophthalmic treatment in the context of early modern Thanjavur by Dr. Tutul Chakravarti, Glaucoma Consultant and Senior Faculty, VIMS, jointly with Professor Ranabir Chakravarti.

Several papers, focused on understanding diseases, their social impact, government policies and programmes and on public health scene in the context of colonial India were presented by Dr. B. Eswar Rao (University of Hyderabad), Professor Sujata Mukherjee, Nilanjana Basu (Research Scholar, Rabindra Bharati University), Professor Mahua

Sarkar (Jadavpur University) and Manikarnika Dutta (Research Scholar, University of Oxford), Dr. Rajsekhar Basu (University of Calcutta) and Professor Arabinda Samanta (Formerly of University of Burdwan) especially highlighted on the worldwide sponsorship programmes for health facility in the context of the Rockefeller Foundation with special reference to Fiji and Bengal respectively. Finally there were some presentations made on medical policies and diseases in post-colonial India, where concerns for diseases, policies and hospital treatment came into discussion of the two speakers, Professor Achintya Kumar Dutta (University of Burdwan) and Dr. Sutapa Saha Mitra (NabadvipVidyasagar College). These sessions were ably chaired by Professor Nupur Dasgupta, Professor Mahua Sarkar, Professor Arun Bandopadhyay, Professor Mark Harrison and Professor Sujata Mukherjee.

The Seminar ended with a Valedictory Address from Professor Deepak Kumar who delivered an inspiring lecture drawing attention to the general significance of scholarship in the History of Medicine. This session was chaired by Professor Arun Bandopadhyay who specially pinpointed the multiple significance of the knowledge question in understanding medical history in different societies as touched by Professor Kumar. A Vote of Thanks was offered at the end by the Joint Conveners, Professor Nupur Dasgupta and Professor Sujata Mukherjee.

One object of the International Seminar was to diffuse knowledge and open up new vistas of analyses on a wide spectrum of issues from the history of medicine in India and beyond. The object seems to be considerably fulfilled. The sessions were profusely attended by senior and junior scholars from different universities as well as independent researchers, scientists and interested persons, indicating not only the success of the seminar but also the deep and wide interest that the theme had generated among the scholars at large.

**Professor Nupur Dasgupta &  
Professor Sujata Mukherjee**



## Life and after life of Vidyasagar in the Nandan Kanan

Dr. (Capt.) Dilip Kumar Sinha\*

As a part of 200th Birthday Celebration of Vidyasagar, the most glorious personality of Indian Renaissance, a Seminar on "Vidyasagar, Karmatand and Pro-people development" was jointly organised by The Asiatic Society, 1, Park Street, Kolkata and Vidyasagar Smritiraksha Samity, Nandan Kanan, Karmatand, Jharkhand on 9 and 10 March 2019.

Ishwar Chandra Vidyasagar, at his age of 52 / 53 years, due to certain family problems, severed all his attachment with his family members and birth place Birsingho and wilfully banished himself to a secluded place of Santal Pargana, Karmatand, nearly 20 Km west from Jamtara and 22 Km from east to Madhupur. He purchased a small house with a big farming area and started living there permanently. He did gardening all around his house and planted trees of different fruits. Named his house Nandan Kanan. Other than continuing his literary activities, he edited here, the last edition of *Barna Parichay*. He practised Homeopathy and dispensed medicine free of cost. Within few Km. of his house, there were villages of Santali people. Very quickly he developed fondness for them, and they also accepted him as one of them. In his residence he started school not only for their children but also the womenfolk and the adult people too, possibly the first successful example of Adult Education. He taught them healthy living, modern farming and got them good seeds from Kolkata. Gave them loans, they used to return the loan by cones of sweet corn or firm products, which they were growing and Vidyasagar used the same to feed the Santals when they were hungry and requested Vidyasagar for food. Whenever there was epidemic he not only stayed with them, nursed them and used his knowledge of Homeopathy to his

\* Vice-Chairman of Vidyasagar Smritiraksha Samity

best of capability. It always did miracle. They used to call him Ishwar Deota.

After demise of Vidyasagar on 28th July 1891, Nandan Kanan remained in oblivion till Bengali Association, Bihar, got a clue about its existence through Ex-Vice-Chancellor of Calcutta University Sri Dr Satyendra Nath Sen. By the active support of Dr Ajit Sen, well-known Physician and MLA of Patna, and President of Association Dr S.M. Ghoshal of Patna Medical College, a search Committee of Association under leadership of Late Guru Charan Samanta, scanned Jamtada, Mihijam and ultimately reached Karmatand. By the help of Station Master Shibdas Mukherjee, medicine shopkeeper Sri Rama Ranjan Datta, school teacher Birendra Nath Sen and village Mukhia Sri Hanuman Sao, they could identify "Nandan Kanan", the house of Ishwar Deota.

After Vidyasagar's demise his only son Narayan Chandra sold the house to a businessman. Before it was demolished, as a mark of respect to Vidyasagar and to preserve the property, Mallik family of Kolkata purchased the Nandan Kanan from him. It remained with them for years but they did neither any repair or physically protect it. It was like dilapidated house. The windows and doors were taken away by villagers, there was encroachment from all sides and used for self farming.

All the interested persons who desired to bring back the last abode of Vidyasagar to lime light assembled on 26.9.72 at Chapra, Bihar and formed Vidyasagar Smritiraksha Samity. Chief Patron was Sri Dev Kanto Barua, Governor of Bihar. Sri Bibhuti Bhushan Mukhopadhyay the well-known writer was nominated as Chairman. Dr Satyendra Nath Sen, Vice-Chancellor, Calcutta University and Dr S. M. Ghoshal was Vice-Chairman. Sri Arun Basu Lawyer of Jamtada was a Member ( now he is Chairman of VSRC)

## Outreach Programme

The landed property was approximately of 10 Bighas. The market value was Rs. 50,000. Bengali Association did not have the money. Government was requested for financial support. For public participation one rupee coupon was printed. Money was collected as donation through the sale of coupon not only from Bihar and Bengal but from whole country. Govt. donated Rs. 15 thousand. When Mallick family could realise that Bengali Association want to preserve the last abode as a mark of reverence to Vidyasagar they agreed to sale. At the beginning they decided the cost as 40,000 but later agreed to sale for any money offered by Bengali Association.

On 27 March 1974 the last abode of Vidyasagar was purchased by Bengali Association, Bihar from Mallik family at the cost of Rs. 24,000 only.



Portrait of Vidyasagar on platform of Vidyasagar Station, Karmatand, Jharkhand

PTI printed the news on 31st March 1974. Rail Minister Sri L.N.Mishra was requested to change the name of 'Karmatand' station to 'Vidyasagar'. Though he initiated the process but it was ultimately declared in 1978 Sri Madhu Dandabate, the then Rail Minister.

In 1993 Bengali Association identified an area near the Banyan tree where Vidyasagar is said to be running his school and a very attractive and live bust was

placed over a podium. The money was maximally contributed by famous lawyer of Patna Sri Shyama Prasad Mukherjee. Chief Justice of Patna High Court Sri Bimal Chandra Basak inaugurated it.

Gradually new constructions were added by the contribution of Bishwakosh Parishad, Kolkata, Local MLA Sasanka Sekhar Vokta, Ex-Sports and Transport Minister of West Bengal, Sri Subhash Chakravarty, Ex-Chief Minister, Sri Shibu Soren, Ms Ramola Chakravarty of Pather Panchali, Ms Chameli Chatterjee of Jamshedpur etc donated to construct Bhagabati Bhaban, the Classroom for school, Guest House, Homeopathy Clinic etc. Many members of Bengali Association donated Rs. 10,000, to construct the urgently needed boundary wall. Jharkhand Government took interest for beautification of whole campus.

To commemorate the purchase of last abode of Vidyasagar on 27 March 1974, VSRS, celebrates Gurudakshina in the last week of March preferably on a Sunday for convenience of all the joiners. It is a one and a half day programme. Starts with Prabhat Feri, Malya Dan, Competitive Sports activity, Medical Camp, Quiz for the Children, Cultural function in the evening. Next day it starts with lecture of Guest speaker, Executive Body Meeting and any other important job. The 'Birth Day', '26th September' and 'the Last day', '29th July' is celebrated with same gaiety and spirit as one day function. Vidyasagar Smritiraksha Samity is a registered body and formed by both Bengali Association, Bihar and Bengali Association, Jharkhand by equal representation.

This year the renowned institution for Oriental and Indological Studies, 235 years old The Asiatic Society, Kolkata accepted to associate in a seminar programme for the occasion. So, the seminar – Vidyasagar: Karmatar and People-centric Development – was held jointly sponsored by The Asiatic Society, Kolkata and Vidyasagar Smritiraksha Samity, Nandan Kanan.



## Seminar on 'Vidyasagar : Karmatar and People-centric Development' : A Brief Report

Bidyut Paul\*



9<sup>th</sup> March 2019

Morning is different today at Nandan Kanan, situated at Karmatar (Rly. Stn. Vidyasagar) – a small township of Jamtara distt. in Jharkhand.

The stage is being set with tables, chairs, microphones etc. in the auditorium. Visitors from Bengal, Bihar, Jharkhand and Odisha who have

\* Editor, Behar Herald

come to participate in the events of Gurudakshina – 2019 are taking the air on tiled pathways around the lawns. Among them are the learned who would participate in the 2-day seminar and singers, musicians, reciters who would illuminate the evenings today and tomorrow. The officials of Vidyasagar Smritiraksha Samity, Nandan Kanan and The Asiatic Society, Kolkata are also among them.

Leaves of the big and old mango tree (planted by Vidyasagar himself, as the locals say) near the bungalow are glistening in the morning sun. There is a strong aroma of the flowers (manjari) beneath the tree.

### The Seminar

On 9<sup>th</sup> March morning the programme started with garlanding of the statue of Ishwarchandra Vidyasagar at Nandan Kanan. Followed by invocation and welcome songs.

Thereafter, the business of the seminar began. In the **Inaugural session**, Welcome Address was presented by Dr. Ramkrishna Chatterjee, Publication Secretary, The Asiatic Society. Introduction to the



Sri Arun Kumar Bose, Chairman, Vidyasagar Smritiraksha Samity.

## Outreach Programme



Dr. (Capt.) Dilip Kumar Sinha, Vice-Chairman of Vidyasagar Smritiraksha Samity

theme of the seminar was made by Arun Kumar Bose, Chairman, Vidyasagar Smritiraksha Samity. Keynote Address was delivered by Professor Swapan Pramanick, Vice-President, The Asiatic Society and former Vice-Chancellor of Vidyasagar University, Medinipur. Professor Alok Kanti Bhowmik, Vice-President, The Asiatic Society delivered the Presidential Address. Dr. (Capt.) Dilip Kumar Sinha, Vice-Chairman of Vidyasagar Smritiraksha Samity raised the vote of thanks.

### Inauguration of Vidyasagar Smriti (Museum)



Vidyasagar Smriti (Museum)

The bungalow where Vidyasagar lived, has been renovated and there is a plan to develop it as a museum named 'Vidyasagar Smriti'. For today's purpose smaller flex-prints of some of those 26



Professor Alok Kanti Bhowmik, Vice-President, The Asiatic Society paying homage to Vidyasagar in the room where Vidyasagar used to live

pictures (five stages of his life) with English text were attached to the wall for the viewers.

All the esteemed guests jointly inaugurated the Museum. The viewers appreciated the effort. As usual, the cot used by Vidyasagar, kept in the small room at the left-hand corner of the bungalow was seen by everyone as an object of reverence. Many clicked a selfie sitting on it.

### The Seminar Continued

First session was titled '**Vidyasagar and Karmatar**', chaired by Dr. Dilip Kumar Sinha. There were two papers to be presented by Bidyut Pal, Editor, Behar Herald and Prof. Purnendu Mukherjee, Ex-HoD, Deptt. of Bengali, B. N. College, Patna. Since Purnendu Mukherjee was not present due to his failing health, Bidyut Pal read the synopsis of his paper. The discussions which ensued raised valuable points and suggestions which enriched the content of the session.

Second session was titled '**Women Empowerment and Vidyasagar**'. Dr. Dilip Kumar Sinha chaired this session. Only one paper was presented by Md. Tashirul Islam, SSO, United Religions Initiative, from Burnpur.

Third Session was titled '**Vidyasagar and Education**', chaired by Dr. Somnath Mukherjee. Papers were presented by Prof. Promothesh



Das, Former Professor, RIE, Bhubaneswar and Shaktipada Mandal, President, Satyen Moitra Jana Shiksha Samity, Kolkata. Alive discussions followed.

Post-lunch, the third session continued. Papers were presented by Dr. Debashish Mandal, Professor, Rabindra Bharati University, Kolkata and Dr. Sebak Jana, Professor, Dept. of Economics, Vidyasagar University.

Next session chaired by Promothesh Das was titled '**Vidyasagar and Adult Education**'. Papers were presented by Shyamal Shil, Poet and writer, Jamshedpur and Dr. Ashish Kumar Sinha, Former HoD, Bengali Deptt., Madhupur College, Madhupur. Third speaker, Dr. Kashi Nath Chatterji, Founder Secretary, BGVS, Jharkhand was not present.

Fifth session of the day was titled '**Literature, Culture and contributions of Vidyasagar**'. Chairperson was Prof. Shyam Sundar Bhattacharya. Three papers were presented by Prof. Nabanarayan Bandyopadhyay, Former Professor of Sanskrit, Rabindra Bharati University, Kolkata, Dr. Binay Mahata, Former Prof. of Bhagalpur University and recipient of Sahitya Academy award for translation and Prof. Susnata Das, Prof. of History, Rabindra Bharati University.

### Day 2 of the Seminar

On 10<sup>th</sup> March, the seminar was resumed with its sixth session '**Scientific Temperament and Superstition / Confronting Irrationality (Obscurantism and Superstations)**'. The session was chaired by Dr. Shankar Kumar Nath. Papers were presented by Prof. Shyamal Chakrabarty, Deptt. of Chemistry, University of Calcutta, Dr. Madan Sarkar, Activist and Research Consultant in Social Sciences, Jharkhand, Shyamal Kumar Mandal, Headmaster, Ramnarayanpur Adhar Chandra Smriti Vidyaniketan, Ramnarayanpur, Tarakeswar, Hooghly and Tapan Kumar Mandal, Asst. Prof. & HoD, PG Deptt. of Bengali, Baharagora College, Kolhan University, Jharkhand.

Last session of the Seminar was '**Community**

**Health Care and Vidyasagar**'. It was also chaired by Dr. Shankar Kumar Nath. Sri Milan Kumar Sinha, Health Consultant and Motivational Speaker, Ranchi was not present. Dr. Sujan Burman, Asst. Prof. of Pol. Sc., Govt. Degree College, Muragachha, Nadia presented his paper.

In the **Valedictory Session**, Welcome address was delivered by Dr. (Capt.) Dilip Kumar Sinha. Vote of Thanks was raised by Bidroha Mitra, Jt. Secretary, VSRS. Before vote of thanks, some words were spoken by Debashish Mishra, Secretary, Nandan VSRS and Sachchidananda Sinha, Treasurer, VSRS.

Sri Sunirmal Das, Secretary, Vidyasagar Smritiraksha Samity (VSRS) also spoke as the co-ordinator of this seminar on behalf of VSRS.

### Cultural Programme and Social Activities

On 9<sup>th</sup> and 10<sup>th</sup>, in the evening, a lively musical programme was arranged by Chirayata, Kolkata. The participating artists were Kajal Sur, Tanmay Mukhopadhyay, Bhaswati Dutta, Sangita Mukhopadhyay, Parama Dasgupta, Shubhomoy Mukhopadhyay, Sanjukta Dey, Himadri Mukhopadhyay, Mausumi Chatterjee, Biplab Gangopadhyay and Brajagopal Das Baul.

As part of social work, new clothes were distributed by "Sri Ram Thakur Sangho", Desbandhu Park, Rupnarainpur among the tribals of Charki village about nine km from Karmatar. Hundreds of villagers, male and female, attended this distribution function. Sri Bidroha Mitra, Joint Secretary, VSRS co-ordinated this event.

### Thanking the Reception

Volunteers from Karmatar, Jamtara and members of Bengali Association, Bihar, under the leadership of Sachchidananda Sinha and Debashish Mishra did exemplary job in delivering the needed services in time. Food was excellent. Arrangements for lodging were also good. There was an eye towards cleanliness. As guests and visitors repeated, it was a pleasant stay all through for them.

## Outreach Programme



Karmatar Railway Station named after Vidyasagar

### The Path Ahead

Vidyasagar Smritiraksha Samity is already on their way to make their three-year long bicentenary celebration a success. As preparatory efforts, they have already held seminars at Kolkata, Bhubaneshwar and Bhagalpur jointly with other organisations. Bengalee Association, Bihar has organised a Vidyasagar Mela at Patna. Vidyasagar

Chetana Jatra was held in 2018 from 26<sup>th</sup> September to 4<sup>th</sup> October. It started from Nandan Kanan, Karmatar (Jharkhand) to Birsingha Village, West Medinipur, (WB) and then to Badur Bagan, Kolkata before coming back to Nandan Kanan (about 1000 Km). Many schools arranged programmes to give reception to the Chetana Yatra. Vidyasagar University and Burdwan University gave reception and arranged programme on this occasion. Burdwan University also arranged a seminar "Samaj Sanskarak Vidyasagar" on 04.10.2018. Further programmes are being planned and worked upon.

To commemorate the Birth Bicentenary of Ishwarchandra Vidyasagar, The Asiatic Society may consider to conduct a survey of Karmatar township and the villages around, so that a history of the area for last two hundred years can be prepared. A commemorative volume based on the focal points of the seminar held at Karmatar with contributions from the persons who presented papers/lectures in the session and also from others, is being thought upon.

Photo Courtesy : Paban Kr. Dolui



6th Monthly Special Lecture

### Remembering Mahatma Gandhi

will be held on 27th March 2019 at 4.00 p.m., Humayun Kabir Hall

**Speaker :**

Dr Supratim Das, Associate Professor and Vice Principal, Scottish Church College

**Topic :**

**Look Back in Despair – Gandhi in 2019**

*All are cordially invited*



## Seminar on “Indological Studies in Nadia” on 16th & 17th March, 2019 at Nabadwip



On the dais (L-R) Dr. Kumarnath Bhattacharyya, Dr. Buddhadeb Bandyopadhyay (Standing behind), Dr. Tapati Mukhopadhyay, Professor Satyabati Giri and Sri Sanatan Das Babaji

As a part of its outreach programmes, The Asiatic Society, Kolkata collaborated with Bharati Chatuspathi Sanskrit Mahavidyalaya in organising a two day seminar on “Indological Studies in Nadia” on 16th & 17th March, 2019 at Nabadwip. The Seminar Started at 11:00 a.m. at the **Sri Chaitanya Seminar Hall** of Bakultala Praktani Bhaban, Nabadwip. **Sri Biman Krishna Saha**, Chairman of Nabadwip Municipality, delivered the welcome address while **Dr. Buddhadeb Bandyopadhyay**, Principal of the college and one of the joint coordinators of the seminar introduced the themes. The inaugural address was given by **Dr. Tapati Mukhopadhyay**, Ex-V.C. Sidho Kanho University and currently Library Secretary, the Asiatic Society. **Professor Satyabati Giri** former professor, department of Bengali, Jadavpur University delivered the keynote address. Other dignitaries present in the inaugural session were **Dr. Kumarnath Bhattacharyya**, noted Sanskrit Scholar and **Sri Sanatan Das Babaji. Sri**

**Biswajit Paul**, president of the Mahavidyalaya proposed vote of thanks.

The first day's deliberations were divided in two academic sessions captioned "**International Chaitanya Consciousness**" and "**Humanities & Science**" chaired by **Professor Alope Kanti Bhowmick** and **Sri Santi Ranjan Deb** respectively. **Dr. Bandana Mukherjee**, **Dr. Buddhadeb Bandyopadhyay**, **Dr. Siharan Chakraborty**, **Professor Ashok Mukherjee** and **Dr. Rajlakshmi Kar** dealt with the themes of *Chaitanyadev in Bhakti Movement, National Integration, Impact of Sankirtana, Ayurvedic Studies in Nadia and the Legacy of Bolan and Astak Songs of the district.*

**'Nadia Men & Manners', 'Studies in Society and Culture of Nadia' and 'Commerce, Industry & Polity in Nadia'** were the themes of the academic sessions III, IV, and V Chaired by **Professor Somnath Mukherjee**, **Prof Swapan Kumar Pramanick**, Ex Vc Vidyasagar University and **Sri Mritunjoy Mondal** respectively. **Professor Saswati Chakraborty**, **Professor Nandini Chakraborty**, **Professor Mahua Mukherjee**, **Dr. Hemanta Bhattacharyya**, **Professor Nabanarayan Bandyopadhyay**, **Dr. Pranab Nag**, **Dr. Prasenjit Saha** and **Professor Arunima Guin** spoke on such diverse subjects as *Ethnology, Religious Apparel, Gaudiya Dance, Comparative Study of The Ramayana by Valmiki and Krittibas, Some Aspects of Indological Studies in Nadia, Trade and Commerce in the district and the impact of Gaudiya Vaishnavism on small scale industries in Nadia.* **Dr. Prodyot Goswami** chaired the Valedictory Session while valedictory speech was given by **Pundit Gorachand Bhattacharyya. Prof Gautam Satpati** of Bharati Chatuspathi Sanskrit Mahavidyalaya thanked all concerned for being a part of such an highly intellectual exercises.

## Some Jaina Remains in Barddhaman District, West Bengal, India

Dr. Rangan Kanti Jana\*

Undivided Bengal (the geographical space of West Bengal state in India and Independent Bangladesh) came under the influence of different religious faiths namely Pouranic Hinduism, Jainism and Buddhism with its gradual Aryanisation. The expansion of Jainism in ancient Bengal till the advent of the Muslim military power has been studied with the help of available archaeological specimens which have had been come to light through field explorations and excavation.

The present paper deals with some Jaina remains of a specific geographical space, which has been divided into two districts Purba and Paschim Barddhaman in the year 2017 CE in the state of West Bengal. As a bhukti the same name (Varddhaman) which is first mentioned in the sixth century CE Mallasarul copper plate land grant Inscription of King Vijayascna. Later on the name of same bhukti is also found in the tenth century CE. Irda copper plate land grant of the Kamboja king Nayapala and in the twelfth century CE. Two inscriptions namely the Naihati copper plate land grant inscription of the King Vallalaseana as well as in the Govindapur copper plate landgrant inscription of the King Lakshman sena. The territory of present Barddhaman is obviously within the bhukti of the same place name. But the geographical spacc as bhukti had been expanded time to time and which is quite bigger than the present aforesaid geographical space. The area under the study is located in the middle of the so called 'Radha' region. As a geographical term 'Radha' occurs in the Jaina canonical literature Acharanga sutra 'Ladha'. The very name is mentioned in the story of Mahabir Varddhaman's visit along with his companions in Ladhadesa, Vajrabhumi and

Sumhabhumi during the sixth century BCE. The district of Barddhaman (now consists of two districts) is situated between the Latitude 22°53'-23°53' North and Longitue 86°48'-88°25' East. The geographical space is demarcated (which is now divided into two districts) by several rivers such as-on the western side by the river Barakar, (the branch of river Damador) which flows north to south into the river Damodar separating the space from the state of Jharkhand; on the northern side the river Ajoy which flows west to east as a natural demarcation line with the district of Birbhum, there are two other districts on the same side namely Nadia and Murshidabad; on the southern side three adjacent districts are Purulia, Bankura and Hooghly and the river Damodar also runs from west to east forming a natural boundary with the district of Hooghly upto certain extent; on the eastern side the river Bhagirathi flows north to south making a natural boundary, besides this two neighbouring districts are Nadia and Hooghly. The geographical space under study shows four types of soils viz-hilly, lateritic, laterite-alluvial mixture and pure alluvial, but most of the area in question is composed of the alluvial soil of the three main rivers such as Ajoy, Damodar and Bhagirathi. This space for its natural resources became the sanctuary for the different religions which is certainly evident by the sculptural specimens and the architectural remains through the field exorations as well as excavations before the advent of the Muslim military power in Bengal precisely within the so called early medieval period. In comparison to the Pauranic-Hindu and Buddhist missionaries, the Jaina missionaries were also active to propagate the very faith inside the geographical space. Besides the canonical text Acharanga sutra, there is no soild information about the state ot Jainism prior to the sixth century CE. But from the seventh century CE

\* Curator, Museum and Art Gallery, University of Burdwan



onward till the thirteenth century CE about the state of Jainism an idea can be made with the help of archaeological specimens. It is interesting to note that a number of Jaina sculptures have been located, which now are being worshipped as Siva or the local folk gods and goddesses like Budha baba, Puturani, Khandarani etc in the different localities of the said geographical space. A few specimens are being discussed to understand the state of Jainism in the particular space. These are as follows

### 1. Image of a Tirthankara

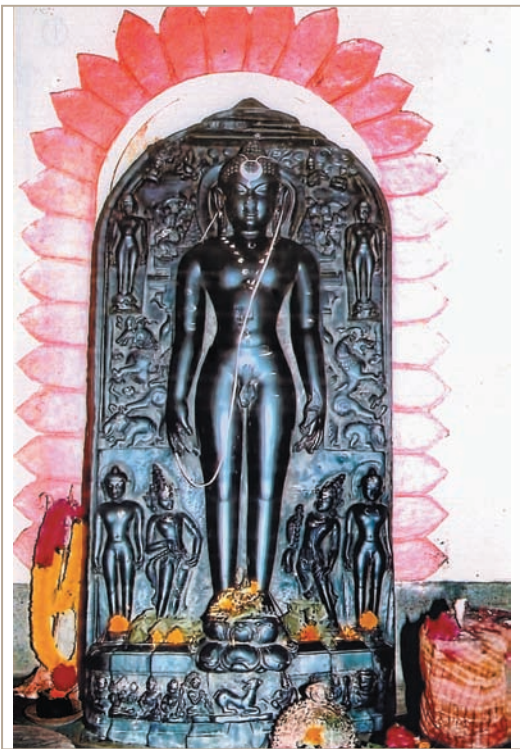


Fig - 1

Material : Black stone

Size : 122 cms x 62 cms

Provenance : Babladihi, P.S. Mangalkot, Purba Bardhaman

Time : the eleventh or the twelfth century CE.

Description : A standing naked male image is in the kayotsarga pose on a double petalled lotus the back slab is pointed at the top with a canopy on

the head of the main image. The upper portion of the back slab is decorated in either sides of the main image with the standing naked male figures in the kayotsarga pose and Vidyadhara couples. Mid portion of the back slab are decorated in either side of the main image by the Gajasimha motifs. Lower portion of the back slab on the both sides of the main image bear a pair of figures consisting of one naked male figure in the Kayotsarga pose and a choury bearing attendant in graceful pose. The pedestal is curved as pancharatha type, the main mid projection bear the Lanchhana antelope and the nine Grahas five on one side and four on the other side of the Lanchhana. This image can be identified as panchatirthika (or the main figure Santinatha). The image is now worshiped as the image of Siva. The stylistic features correspond the Pala-Sena school of curving style of North Bengal (Fig. 1).

### 2. Image of a Tirthankara



Fig - 2



Material : Bronze

Size : 25 cms x 7 cms

Provenance : Kelejora, P.O. Baraboni, Paschim Bardhaman

Time : the eleventh or twelfth century CE.

Description : A male naked standing figure on a double petalled lotus in the Kayotsarga pose. His head is decorated with the Jatamukuta. The pedestal bears the Lanchhana-bull. The image can be identified as Rishabhanatha (Fig. 2)

### 3. Image of a Tirthankara.



Fig - 3

Material : Chlorite Stone

Size : 124 cms x 58 cms.

Provenance : Sat-Deul Azapur, P.S. Jamalpur, Purba Barddhaman.

Time : the tenth or eleventh century CE.

Description : A highly mutilated male naked image standing on a double petalled lotus is in the kayotsarga pose. The back slab is mutilated on the top. Along the main image on the both sides a pair of naked male figures (Tirthankaras) are arranged in the tiers. There are twenty four in number. But most of these are defaced. Only on the left handside of the main image four tiers are partially intact. On the right hand side of the main image only one pair is visible. Two chowry bearing attendants stand in graceful pose one on either side of it. Below the double petalled lotus the Lanchhana bull is curved, but it is highly defaced. At the lower left corner as well as the lower right corner two images are visible one in standing posture and other is seated posture. This image can be identified with chhvisi (or the main figure Rishabhanatha)/(Fig-3).

### 4. Rekha type Sikhara temple.

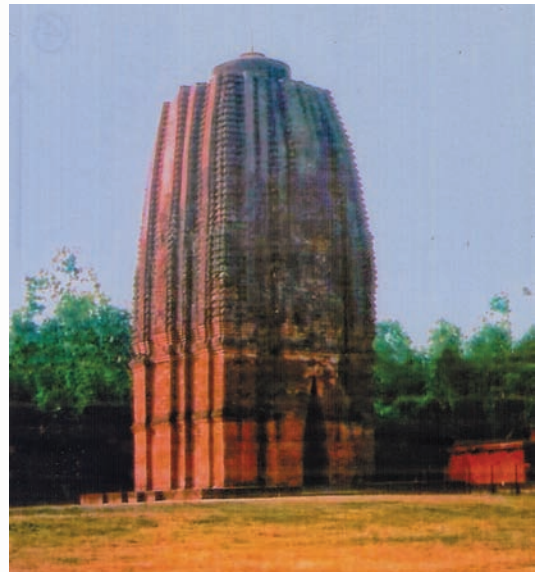


Fig - 4

Material : Burnt brick.

Size : height 80 fts and breadth 9 fts.

Provenance : Sat Deul Azapur. P.S. Jamalpur, Purba Barddhaman.



Time : the tenth century CE.

Description : it is a Orissan rekha type temple. It has a straight and perpendicular garbhagrha with a curvilinear Sikhara. The amlaka and the finials are absent. The facades of both the sanctum and the Sikhara are divided into sharp ridges. The Sikhara is decorated with scroll work and the Chaitya window pattern (Fig. 4). From the same site several stone images had been discovered. Besides this, a stone stele had also been found from this site (Fig. 5).



Fig - 5

The stele bears the seated figure of Rishabhanatha with his Lanchhana bull and seven rows of naked male figures in the Kayotsarga-pose (one hundred and forty eight in numbers). Rishabhanatha is seated in padmasana beneath a three tiered parasol. On either side he is accompanied by an attendant holding a fly whisk. At the top there are hands playing on drums.

Another image which was discovered from the same site, is Chaturmukha in Sikhara style with the amlaka and finial. It consists of four Tirthankaras on the four sides of the cubical blocks namely Rishabhanatha, Mahabira, Parsvanatha, and Chandraprabha all in the Kayotsarga pose with their respective Lanchhana (Fig. 6).



Fig - 6



The discovery of such archaeological remains certainly prove that the temple is also of the Jaina origin.



Fig - 7

### 5. Image of Tirthankara.

Material : Sand stone.

Size : 43.5 cms x 18.5 cms.

Provenance : Baidyapur, P.S. : Kalna, Purba Bardhaman.

Time : the eleventh or the twelfth century CE.

Description : A standing naked male image is in the Kalyotsarga pose on a double petalled lotus with Jatamukuta hair dress. The upper portion of the back slab is decorated in either sides by the garland bearing Vidyadharas and with a canopy on the head of the main image. Midportion of the back slab are decorated in either side of the main image by two figures one above another in the Kayotsarga pose. Lower portion of the back slab on the both sides of the main image bear one choury bearer. The pedestal is curved as triratha type, mid space is decorated with the Lanchhana-bull. The image can be identified as panchatirthika (or the main figure Rishabhanatha). The stylistic features correspond the Manbhumi Singbhum (Western Bengal) style (Fig-7). Apart from these a large number of fragmented pieces are came to light from the different parts of the said districts. These are now being converted into various folk god and goddess like-Budhababa, Khandarani, Masithakorun etc. Here only three are included with this study.

### 6. Torso of a male (Tirthankara).

Material : Black stone.

Size : 29 cms x 10 cms.

Provenance : Gotan. P.S.. Raina. Purba Bardhaman.

Time : Old but not specified.

Description : A headless standing naked male figure, which is in the Kayotsarga pose. Now it is worshipped as Langteswar. (Fig-8).

### 7. Torso of a male (Tirthankara).

Material : sand stone.

Size : 14 cms x 6 cms.

Provenance : Kanchannagar, P.S. : Bardhaman,

Time : Old but not specified

Description : A standing naked male figure is in the kayotsarga pose. It is now known as Budhababa (Fig-9)





Fig - 8



Fig - 9

### 8. Group of three images.

Material : Sand stone, Size : 12 cms x 8 cms.

Provenance : Eruar, P.S. : Bhatar, Purba Barddhaman.

Time : Old but not specified.

Description : A small piece of stone bears three standing figures in the kayotsarga pose. But it is very eroded condition. Perhaps it is a fragment of a big image. It is now worshipped as Masithakorun. (Fig-10).



Fig - 10

On the basis of aforesaid specimens it can at least be glimpsed the state of Jainism in the studied geographical space. The provenance of each image or shrine (temple) certainly indicates that the political, economic and social condition did not create any obstruction to propagate the different religions among the common mass. The local individuals like the landlord, trader, cultivator, artisan etc perhaps encouraged the expansion of different religions including Jainism. The surplus from agriculture, trade, and local industry had given major impetus in this regard. From the seventh century CE onwards till the thirteenth century CE Jainism was as vigorous and varied in the eastern India precisely in the geographical space of present Bihar, Jharkhand and Orissa. Jainism witnessed a great development in the valleys of the rivers Damodar, Kangsavati, and Suvarnarekha, which have yielded images as well Jaina shrines. Bengal including the surveyed geographical space the district of Barddhaman (presently Purba Barddhaman and Paschim Barddhaman from 2017 CE) had also received the waves and the waves came from the Manbhum-Singbhum areas towards the eastern direction.

## Preserving Traditional Boats of Bengal : Cultural Heritage Management in Context

Suman Hazra\*

### Introduction

In India, a combination of archaeological evidence, ancient religious texts, and travelogues, inscriptions, folklore and recent historical analysis portray a rich tradition of navigation, boat building and the related activities of fishing and maritime trade (Hornell 1920, 1924, 1946). The history of erstwhile Bengal is filled with boats, rivers, naval trades and other maritime activities. Bengal is primarily a land of waterways, from time immemorial, boats have been considered as the prime vehicle among the riverine transportations.

Boat manufacturing is a traditional practice inherent to this riverine land, especially the Gangetic delta (Hardgrave, 2001). Additionally, the art of boat making and associated traditions have always been deeply rooted in the cultural-historical context. It can be considered as an intangible form of heritage, which is still practiced by the boatwrights and passed from one generation to another orally. However, it is becoming increasingly evident that boat-building traditions are rapidly changing, and that wooden vessels are being replaced by mechanized motorboats.

### Boats in Literature: Academic and Popular

Review of existing literature shows an inadequate contribution in this field. Some of the pioneering works were conducted by European scholars and sailors such as Hornell, Solvyns, Princep, and Greenhill. They left several materials in the form of textual and pictorial representations. James

Hornell (1946), a British zoologist and maritime ethnographer, wrote one of the most comprehensive accounts of maritime transportation and waterways. Balthazar Solvyns (1811), at the end of the 18th century, described a series of etchings capturing glimpses of life on Gangetic delta. Princep (1830) published a few plates of sketches representing riverscapes of erstwhile Bengal. Greenhill (1971), did the same job for Bangladesh, contributed greatly to the classification of the boats.

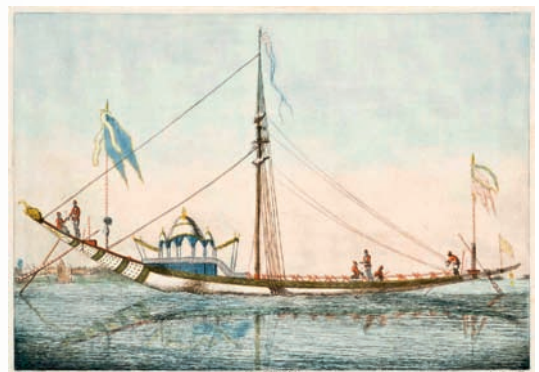


Figure 1: A painting by Balthazar Solvyns (Source: Christie's)

Boats are integral to Bengali literature, art, and music. The *Mangal-Kāvya*, written approximately between the 15th-18th centuries, portrayed the splendid phase of naval trade and commerce. In the classic Bengali literature, from Bankim Chandra Chattopadhyay's *Devi Choudhurani* (1884) to Rabindranath Tagore's *Noukadubi* (1906), to Manik Bandopadhyay's *Padma Nadir Majhi* (1936), examples of boats were found in abundance. The art form of Gaganendranath Tagore and Nandalal Bose also mirrored the riverine way of life (Mukherjee, 2018).

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Moreover, *Bhatiali*, a form of folk music in both Bangladesh and West Bengal, is essentially the song of the boatmen on the river. Boats were also very much popular among elite Bengalis as well as Colonial administrators. It is noteworthy that Rabindranath Tagore penned many of his famous poems sitting on the deck of a luxury houseboat – *Padma*.



Figure 2: The exhibition at the boat museum, CRI, Kankurgachi (Source: Deepanjan Ghosh, scroll.in)

The boat museum was the brainchild of Sri. Upendranath Biswas, the former State Minister for Backward Classes Welfare Department, who conceptualized the project in 2012. In his own words:

*The history and heritage of Bengal are connected to its naval power, trade, and commerce. The gallery is an attempt to archive the cultural heritage of West Bengal and to document the skills of the indigenous, and now marginalized, sections of people who helped maintain Bengal's dominance over riverine trade by building and using boats* (Biswas as cited in Sarafraz, 2018).

Swarup Bhattacharyya, the present curator of Maulana Azad Museum, a trained anthropologist, and a boat enthusiast was the key person to set up the boat museum.

*An ethnography of boats by a Bengali is a rarity... My introduction to boats and the history of their disappearance was brought about by a chance encounter when I was invited to be a part of a data collection-cum-ethnographic project...*

*Gradually, I began to immerse myself in a holistic analysis of boat-building, the relationship between boat-building and the riverine ecology, the oral traditions centered on the transmission of these indigenous technologies as well as the attendant guru-shishya tradition* (Bhattacharya as cited in Mukherjee, 2018).



Figure 3: The miniatures of various boats (Source: Deepanjan Ghosh, scroll.in)

Traditional boats may be of two main types: i) human-powered boats (including oared, paddled, pedaled and poled crafts), and ii) sailboats. The boats that are displayed in the museum, can be classified into five categories based on their usages:

1. ferry boats (e.g. *Kheya, Kosa, Sampan, Tabure*);
2. cargo boats (e.g. *Dingi, Goloiya, Barki, Bhedi, Balam, Paukhia, Pansi, Dholai, Khorokisti, Khorosalti, Sultani*);
3. fishing boats (e.g. *Donga, Patia, Kalo bachhari, Malo bachhari, Chhot, Masula, Kosa, Salti, Chhot salti, Jele dingi, Talai, Trawler*);
4. racing boats and (e.g. *Kaile bachhari, Chhip*), and
5. luxury boats (e.g. *Padma* boat of Rabindranath Tagore, *Kettuvallam*).

Additionally, few models (e.g. *Pinnace, Feal-chara, Muga-chara*) are built as sketched by B. Solvyns (1811) that are no more to be seen. However, there are many more types of such boats, extinct or

## Space for Research Fellow

extant, remain unnamed such as *Mahar-chara*, *Grab*, *Bangles*, *Brig*, *Ita-dingi* and others.



Figure 4: The model of *Pinnace* (Source: Deepanjan Ghosh, scroll.in)

### Boats in the Changing Context: From Colour to Noise

Since ancient times, boats have been attached to the life of the Bengali folks (Hardgrave, 2001). The deltaic land has several versatile “floating beauty.” Today, a few types of boats still exist but the legacy of the elite Mayurpankhi, Aswamukhi, Singhamukhi or Bajra are lost. The small-scale fishermen communities and the boatwrights are slowly shifting to other jobs due to 1) miserable future, 2) decline in demand, 3) lack of interest in crafting, and 4) disappearance of traditional knowledge.

However, change is inevitable. Boats have undergone some changes because of industrial growth and development. Until the mid-20th century, the riverboats of erstwhile Bengal remained the same. But around the 1980s two big technical changes took place which suddenly altered the river scape of West Bengal and Bangladesh from one of the vibrant backgrounds of colourful sails and masts to one of noise and pollution. With the advent of cheap diesel engines, the first change was the sudden motorization of traditional boats. This helped to save on costs of masts and sails. Consequently, the marvellous

riggings vanished rapidly within the next few years. The second one was the change of boat-building material, from wood to tin and welded steel sheets. Wooden boats soon became too expensive and economically unviable. These changes have nearly ended a rich cultural heritage and technological originality of this riverine land. Now, the glorious tradition of building and using boats that have been passed on from generation to generation through word of mouth or by observing the techniques from their forefathers is on the verge of being extinct.

Since economic standpoint, these mechanical boats are advantageous in terms of speed, capacity, and practicality. However, the disappearance of boats and boat crafting technology, an intangible cultural heritage in its own rights, is an immeasurable and irreversible loss. Hence, these dying river boats deserve urgent attention, documentation, and preservation. At the same time, the skills of the craftsmen must be saved as the technical skills and the rich heritage that they possessed over the centuries are inimitable assets. Fortunately, the Cultural Research Institute (CRI) has taken the apt footstep to preserve this rich cultural heritage. Biswas rightly said (as cited in Sarafraz, 2018), “the museum is an attempt to highlight their skills and document their contribution.” He further added (as cited in Biswas, 2018), “this is our heritage, our culture, our trading tradition, and we should not forget it, and try to preserve it.”



Figure 5: The abandoned traditional fishing boat at Mandarmani



### Acknowledgements:

I would first like to thank Mr. Ranjan Chatterjee and Mr. Sanyantan Dey of the Department of Anthropology, Bangabasi Evening College for their passionate participation in this study. I would like to thank Dr. Prasenjit Deb Barman, Director, Cultural Research Institute and Ms. Sampa Chanda Sinha, Technical Assistant, Cultural Research Institute for their kind cooperation.

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7th Monthly Special Lecture

## Remembering Mahatma Gandhi

will be held on 16th April 2019 at 4.00 p.m., Humayun Kabir Hall

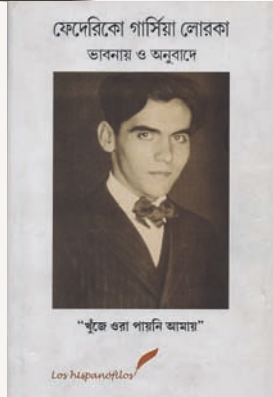
### Speaker :

Dr Urvi Mukhopadhyay, Associate Professor, Department of History  
West Bengal State University, Barasat

### Topic :

**Gandhi and Cinema : Addressing the "Masses"**

*All are cordially invited*



ফেদেরিকো গার্সিয়া  
লোরকা : ভাবনায় ও  
অনুবাদে

সম্পাদনা : মালবিকা  
ভট্টাচার্য, সহযোগী  
সম্পাদনা : শুক্তি রায়,  
প্রকাশক : অনুষা,  
মূল্য : ৩০০ টাকা।

ফেদেরিকো গার্সিয়া

লোরকা—একটি প্রতিবাদের নাম। ফ্যাসিবাদ ও স্বৈরতন্ত্রের বিরুদ্ধে একটি বিশ্বাসের নাম। একনায়কতন্ত্রের বন্দুকের নলের সামনে একটি নিশ্চল চেতনার নাম। স্পেনের ২৭-এর প্রজন্মের কবি, নাট্যকার, গীতিকার লোরকার মৃত্যুরহস্য আজও কুয়াশাচ্ছন্ন, যেমন কুয়াশাবৃত তাঁর অমোঘ সৃষ্টি। ২০১৬ তে কবির অশীতিতম মৃত্যুবার্ষিকীকে স্মরণ করে স্পেনীয় ভাষাচর্চা ও সাহিত্য আলোচনার কেন্দ্র ‘লোস ইসপানোফিলোস’ সমিতির পক্ষ থেকে প্রকাশিত হয়েছে *ফেদেরিকো গার্সিয়া লোরকা : ভাবনায় ও অনুবাদে*।

২৫৫ পাতার এ বইয়ের পাতায় পাতায় রয়েছে ১৮৯৮ থেকে ১৯৩৬-এর গভী পেরিয়ে, সময় পেরিয়ে, দেশ-সমাজ-ভাষা পেরিয়ে এক আজন্ম মানবতাবাদী কবিকে ছোঁয়ার নিরন্তর প্রয়াস, সমকাল যাকে রক্ষা করেনি, ‘খুঁজে পায়নি’ যাঁর অস্তিত্বের স্পর্শস্বর। “আসলে যাঁর গীটারে আহত পাখীর আত্মা কেঁদে ওঠে, কলমে বসত করে অলিভের অপার সৌন্দর্য, যাঁর মননে মারিয়ানা পিনেদার মতো বিপ্লবীর বলিষ্ঠ শপথ আর স্বপ্নে জিপসীদের রঙীন বারোমাস্যা গিয়ে ঠেকে হার্লেমের কালো রাজার অনবদ্য আভিজাত্যে, তাঁকে একনায়কের বুলেট বিদ্ধ করতে পারে, কিন্তু আবিষ্কার করতে পারে না।”

সর্বমোট ১০টি প্রবন্ধ ও ৩৭টি কবিতা

সম্বলিত এই বই একবিংশ শতকের আয়নায় খুঁজে দেখতে চেয়েছে আন্দালুসিয়ার কবিকে, মাদ্রিদের নাট্যকার-গীতিকারকে, সর্বোপরি আপোষহীন মানুষ লোরকাকে। বইটির স্পষ্টতই দুটি পরিচ্ছেদ – প্রবন্ধ ও অনূদিত কবিতাগুচ্ছ। প্রথমভাগের প্রবন্ধগুলির প্রায় সবই অনুধাবন করে সাহিত্যিক ও মানুষ লোরকাকে, বিম্বিত হয় তাঁর সত্তার অনাবিষ্কৃত আঙ্গিক।

মালবিকা ভট্টাচার্যের ‘কবি লোরকা : খুঁজে ওরা পায়নি আমায়’ শীর্ষক প্রথম প্রবন্ধটি তুলে ধরে পর্যায়ক্রমে কবির জীবন, মনন, চিন্তন, দ্বিতীয় বিশ্বযুদ্ধের প্রেক্ষাপটে বাস্তবহারা, পলাতক কবির অন্তর্দন্দু ও ভিতর-বাইরে নিরন্তর সংগ্রাম। পাশাপাশি প্রাবন্ধিক চোখ রাখেন পর্যায়ভেদে কবির ব্যক্তি-জীবনে, দৃষ্টি আর্কষণ করেন মানসজীবনের ক্রমবিন্যাসে। প্রসঙ্গতঃ ব্যক্তি-জীবন থেকে মানসজীবন – এসবই উন্মোচিত হয় বিভিন্ন অনূদিত কবিতার হাত ধরে, মৃত্যুচেতনা থেকে সমাজজীবন, নাটকের একাধিক পাঠ অনাবৃত করে লোরকার অনালোচিত সত্য। শুক্তি রায় কৃত ‘আকাঙ্ক্ষার মঞ্চরূপকার : ফেদেরিকো গার্সিয়া লোরকা’ শীর্ষক দ্বিতীয় প্রবন্ধে প্রাবন্ধিক উপস্থাপন করেছেন নাট্যকার লোরকার পর্যায়ক্রমিক ও সুগভীর বিশ্লেষণ। নাটকের কাব্যিকতা ও লিরিকের অন্তরালে মূর্ছিত যন্ত্রণা, উপলব্ধি, কীভাবে স্পন্দিত হয়েছে ‘Yerma’, ‘El amor de Don Perimplin con Belisa en su Jardin’, ‘Bodas de Sangre’ বা ‘La casa de Bernarda Alba’ ইত্যাদি নাটকে তাই বারবার উঠে এসেছে প্রবন্ধে। প্রাবন্ধিকের কথায়, “লোরকার কাছে তাঁর কবিতা ও তাঁর নাটক ছিল তাঁর মননের দুটি পরিপূরক অংশ। তাঁর কবিতার ভাষা নাটকীয়তায় স্পন্দিত, তাঁর নাটকের ভাষা কাব্যময়।” লোরকার ‘রুরাল ট্রিলজি’, নাটকের আঙ্গিক, চরিত্র বিশ্লেষণের কাজটিও প্রাবন্ধিক করেছেন অসামান্য দক্ষতায়। ‘মানুষের পাশে মানুষ লোরকা’ প্রবন্ধটিও



আবিষ্কার করে সাহিত্য, সভ্যতা ও ফেদেরিকো গার্সিয়া লোরকার এক অবহেলিত, আশ্চর্য অন্ময়। শুধুমাত্র মঞ্চসফল নাট্যকার বা অনবদ্য কবিই নন, মানুষ হিসেবেও লোরকা যে সমকালকে আলোড়িত করেছেন বারংবার, আলোকবর্তিকা হাতে পথ দেখিয়েছেন অস্থির, ক্ষয়িষ্ণু এক প্রজন্ম তথা সময়কে, এ প্রবন্ধ কবি বা নাট্যকারের বিমূর্ত ছায়া পেরিয়ে সেই রক্ত-মাংসের লোরকারই হৃদয় দেয়, সন্ধান করে প্রতিবাদী, মানবতাবাদী, সাম্যবাদী এক লোরকাকে। ‘আয়নার মধ্যে আয়না’ বা ‘বন্ধ বিনুক আর খোলা দরজা’ প্রবন্ধেও চোখে পড়ে ব্যক্তি-মানুষ লোরকারই নানা দিক—প্রেম, সমকাম ও মৃত্যুসচেতন এক কবিকে পরতে পরতে উন্মোচিত করেন প্রাবন্ধিক।

‘জিপসি কবি’ লোরকার কবিতায় দেশ, লোকগাথা ও লোকসংস্কৃতির সুগভীর প্রভাব ‘স্পেনীয় লোকগাথার উৎস-সন্ধান এক কবি’ শীর্ষক প্রবন্ধের বিষয়বস্তু; অন্যদিকে ‘রূপ, অরূপ ও রূপকে ফেদেরিকো গার্সিয়া লোরকা’ প্রবন্ধে প্রাবন্ধিক তুলে ধরেছেন লোরকার লেখায় ফিরে ফিরে আসা জল, নদী, প্রকৃতির রং, আকাশ, চাঁদ প্রভৃতি একাধিক প্রতীক বা ‘Symbol’ ও রূপক।

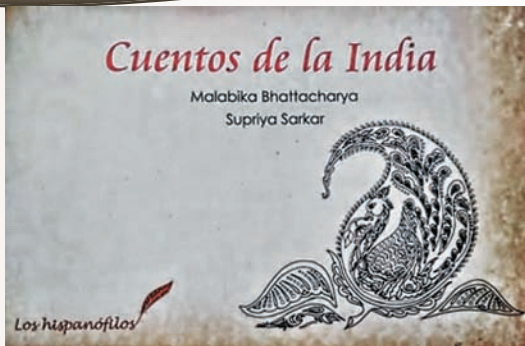
এ বইয়ের পরবর্তী পরিচ্ছেদে রয়েছে ফেদেরিকো গার্সিয়া লোরকার ৩৭টি কবিতার অনুবাদ এবং সবকটি কবিতাই মূল স্প্যানিশ থেকে অনূদিত। প্রসঙ্গতঃ উল্লেখ্য, প্রতিটি কবিতার ক্ষেত্রেই বাম পাতায় অর্থাৎ verso pageএ দেওয়া হয়েছে মূল স্প্যানিশ কবিতাটি এবং ডান দিকের পাতায় বা recto pageএ রয়েছে সেই কবিতারই অনুবাদ। এ পর্যন্ত লোরকার বিভিন্ন কবিতার বই অনূদিত হলেও এই প্রচেষ্টাটি একেবারেই অভিনব বলে মনে হয়। এক্ষেত্রে পাঠক অনায়াসেই অনুবাদের সঙ্গে সঙ্গে চোখ বুলিয়ে নিতে পারেন মূল কবিতাতেও, বিদেশী ভাষা-সংস্কৃতি ও স্প্যানিশ ভাষায় আগ্রহী পাঠকগুলোর কাছে অবশ্যই স্প্যানিশ ও বাংলার যুগলবন্দী একটি বাড়তি প্রাপ্তি। মূল রচনার প্রতি সং

থেকেও ‘Translation studies’-এর ধারা মেনে কবিতাগুলির যথার্থ গীতিধর্মিতা, আবেগ ও আঙ্গিক অক্ষুণ্ণ রেখে অনুবাদকরা কবিতাগুলিকে বাংলায় সমায়িত করেছেন প্রকৃত অর্থেই।

তবে বইটি যে শুধুই ‘অনূদিত কবিতাগুচ্ছ’ বা লোরকা সম্পর্কিত কিছু সাধারণ প্রবন্ধে সীমাবদ্ধ নয় সে কথা বলাই বাহুল্য। ‘Hall of mirrors’-এর মতো প্রতিটি প্রবন্ধই যেন ফেদেরিকো গার্সিয়া লোরকাকে বিন্মিত করে সমকালের আয়নায়; অস্পষ্ট মৃত্যুরহস্য অথবা জীবনবৃত্তান্ত নয়, কোনো একটি ঘটনা বা প্রেক্ষিতকে ছাপিয়ে ভাস্বর হয়ে ওঠেন গ্রানাদার কবি, গীতিকার, স্পর্ধিত নাট্যকার, আর সবকিছু ছাপিয়ে এ বইয়ের পরতে পরতে প্রতিভাত হন আদ্যন্ত ‘মানুষ লোরকা’। ইউরোপীয় রোমান্টিক ঐতিহ্যের অনুসারী কবিতা, লোকগীতির দ্বারা অনুপ্রাণিত কবিতা, আন্দালুসিয়া থেকে নিউইয়র্ক নগরী পর্যন্ত মানুষের কথা, শহুরে অভিজাতদের জন্য মঞ্চস্থ নাটক, ফ্যাসিবাদ বিরোধী রাজনৈতিক বার্তাবহ লোকনাট্য, খেয়ালের পরীক্ষামূলক পুতুল নাটক, ওর্তেগা ই গাসেট বা মিংগেল দে উনামুনের অনুপ্রেরণায় রচিত দার্শনিক নিবন্ধ, ইত্যাদি বিভিন্ন ক্ষেত্রে লোরকার স্বকীয়তার প্রকাশ, সাহিত্য থেকে সমকালীন সামাজিক চেতনা, বন্ধুত্ব থেকে সমকামিতা — এ সমস্ত প্রসঙ্গই উঠে এসেছে বিবিধ প্রবন্ধে, এবং প্রবন্ধগুলি নিছকই লোরকামুগ্ধ সাহিত্যমনোজ্ঞ পাঠকের লেখা নয়, বরং প্রতিটি প্রবন্ধই সাহিত্যপ্রাজ্ঞ মনন ও গবেষণার ফসল। এছাড়াও ‘কান্তে খান্দো’ (গভীর গান) ও ‘দুয়েন্দের তত্ত্ব ও খেলা’ শীর্ষক লোরকার প্রবন্ধের অনুবাদ বইটিতে অন্য মাত্রা যোগ করেছে। সবমিলিয়ে লোরকা সম্পর্কে বইটি সাধারণ পাঠকের আগ্রহ নিরসনের পাশাপাশি গবেষণা ক্ষেত্রেও বিশেষ সহায়ক হবে এমনটা আশা করাই যায়।

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## New Book from Reader's Choice



### **Cuentos de la India**

Malabika Bhattacharya and Supriya Sarkar  
Illustrations by Supriya Sarkar: Los Hispanófilos  
No of pages: 104, Price Rs. 250

A compilation of 14 folktales from India in Spanish language brought to us by Los hispanófilos is a wonderful attempt at diffusing Indian culture and folklores in the Hispanic world. This book has the power to draw attention to commonalities that exist between different parts of the world. These may be cultural similarities or societal ones; through this book the Hispanic world will be able to get a peek into India and its rich cultural heritage in the form of short stories.

The illustrations by Supriya Sarkar are just apt with the content in a technique that can be accepted by every age group. The illustrations include a lot of animals and birds as they form a major share of important characters in these age-old tales. They are in sketch form that visually narrates important plot points of these short stories. As folklores find their readers among all age groups the illustrations concentrate on providing support to the storyline by making it more visually relatable and attractive.

Apart from its international objective 'Cuentos de la India' is also very significant within the boundaries

of the country. As Spanish learning is a growing phenomenon in India now, this book may serve as an excellent reading material to develop Spanish language skills. And on the flip side Spanish lovers and enthusiasts in India can explore their country's folktales in a foreign language like Spanish for a new outlook about these ancient tales. Interestingly enough, here we get to see a symbiotic relationship being nurtured between Spanish language and folktales of India which mutually benefits one another by creating a doorway for greater exposure.

All the stories continue one after the other with a natural flow and style that makes it an excellent reading experience for both people from this country and the Hispanic world. These stories involve characters and situations that find similarities within folktales from the Hispanic world as well. This book paves the path for a comparative study in the mind of its readers, about folktales from India and other parts of the world. The kind of social messages that these stories carry have been common in folktales all over the world. They form the basis for primary teaching since ancient times and they are not limited by any national boundary. They are universal messages meant for every human being irrespective of geographical differences.

From stories like 'Shakuntala' which are hard set in India and throw light on Indian history and culture to those stories like 'Violencia y no violencia' which transcend barriers and carry a universal message, this book covers it all. Owing to the brilliant presentation and narrative style of the writers this compilation can make its mark before a diverse range of readers. The translated form never loses the native flavor that these stories possess, maintaining its indigenous and global relevance at the same time.

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## ASIAN SECTION

**S**  
**016.091**  
**A 832 d.c**  
Asiatic Society Calcutta  
A descriptive catalogue of Sanskrit manuscripts in the library of the Asiatic Society; compiled by Pulinbihari Chakraborty; rev. by Narendra Chandra Vedantatirtha. - Calcutta: The Asiatic Society, 1969. 92 p.; 25 cm.-(B9975)(30.7.03)  
Content: V.4, pt II Purvamimamsa  
Rs. 7.50

**S**  
**016.091**  
**A 832 p.n.**  
Asiatic Society, Calcutta.  
Descriptive catalogue of Sanskrit manuscripts in the library of the Asiatic Society (The Indian Museum and the Asiatic Society Collection; compiled by Pulinbihari Chakraborty; revised by Narendra Chandra Vedantatirth.- Calcutta; The Asiatic Society, 1969. -V.; 25 cm.  
Library has V. 4, Pt. II (B 9908) (8.7.03)  
Contents: Philosophy: Purva mimamsa.  
Rs. 7.50

**S**  
**181.4**  
**G 197 t.s**  
Gangesa  
Tattvacintamani/ Gangesa; with a commentary Sukhobodhika tippanika by Vachaka Gunaratna; edited by Nagin J. Shah.- Delhi: Bhogical Leharchand Institute of Indology, 2005.

xvi, 598 p.; 25 cm.- (B.L. Series no; 17), (S 7179) (7.12.18)  
Beginning with Upadhi to Badha.  
ISBN: 81-208-2030-4: Rs. 995.00

**S**  
**181.4**  
**S 531 p**  
Sharmā, Rāmāvatāra  
Paramārthadarsāna, with autocommentary and appendies by Ramavatara Sharma; edited by Janardan Shastri Pandeya; introduction by Govind Chandra Pande.- Delhi: Motilal Banarsidas, 1994.

Lxiii, 377 p.; 23 cm. (S7126) (6.8.18)

**S**  
**181.42**  
**P 25 p.j**  
Purvamimamsa sutras of Jaimini; with Commentory and English translation by Ganganath Jha, - New Delhi; Cosmo Publications, 2008.

xi, 506 p.; 23 cm.- (The Sacred Books of the Hindus)  
1st Published: Ellababad: Sudhindranath Basu, 1911.  
ISBN: 81-307-40523-0:  
Rs. 895.00

**S**  
**181.42**  
**S 113**  
Shabarabhasya; English translation by Ganganath Jha.- Baroda: Oriental Institute, 1934.  
In 3 vols.(208) 1416 p.; 22 cm.  
Library has v.2 Adhyayas 4-7  
Rs. 16.00

**S**  
**181.48**  
**V 196 y**  
Valmiki  
Yagavasistha; with Hindi translation by Mulashankar Shastri; edited by Gopala Datta Sastri.- Kashi: Gourishankar Goyenka, 1947-50.  
5031-5582 + 140 p.; 22 cm. - (Achyuta grauthamala) (B 5239) (6.4.90)  
Content: Nirvana prakaran sanga: 86-138  
Naisarmasiddhi: Sarga: 1-3

**S**  
**294.54**  
**S 579**  
Siksapatri or [Sahajananda Charitam]; with commentaries Arthadipika by Satananda Muni; Bhasya by Raghuvira Acharya, Bhasyatika by Prasadacharya- Bombay : Shripati Prasadacharya Maharaj, 1924.  
641 p.; 24 cm.  
Teachings of Swaminarayana

**S**  
**294.543**  
**N 218 s**  
Narada  
Narada bhaktisutra; with transliteration, translation and commentary by Swami Sivananda.- Rishikesh: Yoga vedanta Forest University, 1957.  
215 p.; 19 cm. (B 14991) (19.7.18)  
Rs. 5.00

## Books accessioned during the last month

- |   |   |  |
|---|---|--|
| <p style="text-align: center;"><b>S</b><br/><b>294.549</b><br/><b>V 655 d.s</b></p> <p>Vidyapati<br/>Durgabhaktitarangini/Vidyapati; revised with Bengali translation by Isanchandra Sharma Vidyavinod; edited by Mriganakshekhara Mishra Panchatirtha, Dharmasastracharya and Sumil Chakraborty Kritavidyatirth. - Kolkata: Sanskrit Pustak Bhandr, 2018.<br/>ix, 212 p.; 23 cm. (BN 67494)<br/>First published by Pramathanath Bhattacharya in 1936.<br/>Rs. 300.00</p> <p style="text-align: center;"><b>S</b><br/><b>294.5514</b><br/><b>C 216</b></p> <p>Chandi Path or Durga Saptasati and Devimahatmyam = She who Tears apart thought or The seven hundred verses in praise of she who removes all difficulties and the Glory of the Goddesses; translated by Satyananda Saraswati.- Repred ed.- Delhi: Devi mandir Publication and Motital Banarasidas, 1988.<br/>425 p.; 23 cm. (61759) (31.3.01)<br/>1st ed: 1995<br/>ISBN: 81-208-1307-3: Rs. 175.00</p> <p style="text-align: center;"><b>S</b><br/><b>294.592103</b><br/><b>U 65 v</b></p> <p>Upadhyaya, Chandrasekhara<br/>Vaidik Kosah/ Chandrasekhara Upadhyaya and Anil Kumar Upadhyaya.- Delhi Nag Publishers, 1995.<br/>-v.; 25 cm. (B14494) (27.9.16)<br/>Library has v.2<br/>ISBN: 817081-292-5: Rs. 272.00 (2v)</p> | <p style="text-align: center;"><b>S</b><br/><b>294.59213</b><br/><b>U 65 J. b</b></p> <p>Upanisad. Ramadeva 1921<br/>Jaiminiya upanisad brahmana; prepared from the edition, in manuscript of Hanno Oertel by Rama deva; edited with the introduction by Bhagavad Datta.- Lahore: [Printed by Bhairo Prasada, 1921]<br/>xxiv, 154 + 10 p. (S3773)<br/>- (Dayananda Mahavidyalaya Sanskrit grantahmala; 3;:</p> <p style="text-align: center;"><b>S</b><br/><b>294.59213</b><br/><b>V 414 s.a</b></p> <p>Veda. Yajurveda. Samasrami-2019<br/>Sukla Yajurveda samhita; revised and reedited by Amar Kumar Chattopadhyaya.- Kolkata Sanskrit Pustak Bhandar, 2017.<br/>xxxvi, 1014.; 23 cm<br/>Test in Bengali Script<br/>Rs. 700.00</p> <p style="text-align: center;"><b>S</b><br/><b>294.59214</b><br/><b>S 954 t</b></p> <p>Sulvasutras; with, English translation by G. Thibaut.- New Delhi: Cosmo Publication, 2012.<br/>III p.; 23 cm<br/>ISBN: 978-81-307-1203-1: Rs. 595.00</p> <p style="text-align: center;"><b>S</b><br/><b>294.59216</b><br/><b>D 544 s. j</b></p> <p>Dibyasimha Mahapatra<br/>Sraddha Dipa/Dibyasimha Mahapatra; with commentary Prabha by Jadabendranath Ray; with English intorduction by Sisir Kumar Mitra.- Calcutta: The Asiatic Society, 1977.<br/>iv, 145+20 p.; 22 cm.</p> | <p style="text-align: center;"><b>S</b><br/><b>294.59216</b><br/><b>S 774 k. s.</b></p> <p>Srautasutram. Katyayana. Sharma. ma. 2011<br/>Katyayana srautasutram; commentary Sarala by Vidyadhar Sharma.- Reprs. ed.- Delhi: Choukhamba Sanskrit Prakashan[19?]<br/>xiv, 525 + iv, 482 p.; 26 cm.- (Vrajajivan Prachya Bharati granthmala; 46) (S7171-72) (6.12.18)<br/>Rs. 1250.00</p> <p style="text-align: center;"><b>S</b><br/><b>294.59218</b><br/><b>u 965c. s</b></p> <p>Upanisad. chandgoya. Saxena<br/>Chhāndogyopanisad; with commentary by Sankaracharya; English translation by F. Maxmuller; edited with notes introduction by Pravesh Saxena.- Delhi: J. P. Publishing House, 2008.<br/>xii, 336 p.; 22 cm. (S7138) (15.10.18)<br/>ISBN: 81-86702-42-3: Rs: 380.00</p> <p style="text-align: center;"><b>S</b><br/><b>294.5924</b><br/><b>B 575 m.v</b></p> <p>Bhagavadgita, Vaish. 2001<br/>Musings on the Bhagwd gita/ English translation, introduction and explanation by Nehal Chand Vaish.- 2nd ed.- Mumbai: Bharatiya Vidya Bhavan, 2001.<br/>xxiii 567 p.; ill (co); 23 cm. (B 15045) (10.12.18)<br/>Rs. 500.00</p> <p style="text-align: center;"><b>S</b><br/><b>320.954</b><br/><b>C 454 j</b></p> <p>Cānakyanitidarpanah: (Rajani-tisamuccayah; with English</p> |
|---|---|--|



## Books accessioned during the last month

translation and extensive explanatory notes by Naveen Kumar Jha.- Delhi: J. P. Publishing House, 2018.

ivi, 696 p.; 22 cm  
Index of verses.

ISBN: 978-81-930779-00: Rs. 595.00

**S**

**320.954**  
**C 454 s**

Cāṇakyaniti; with Hindi and English translation by Satyavrat Shastri.- Kolkata: Bharatiya Vidya Mandir, 2016.

194 p.; 22 cm.

ISBN: 978-81-89302-42-9: Rs. 350.00

**S**

**320.954**  
**K 15 n**

Kamandaki

Kamandakiya nitisara; with Hindi translation by Ramaratna.- Lahor: Atar Singh, 1874.

103 p.; 22 cm. (4056)

**S**

**320.954**  
**K 15 n. r**

Kamandaki

Nitisarah of Acharya Kāmandaki; commentary Jayamangala Nitisarapañcika by Sankaracharya; edited with English translation, Notes and glossary by Sujatha Reddy.- Delhi: Pratilha Prakashau, 2018.

2v (xxx vii, 530) (47225-26)

ISBN: 978-81-7702-425 (set): Rs. 2000.00

**S**

**320.954**  
**T 364 n**

Thakur, Omprakash

Neeti kathama karanda/

Omprakash Thakura.- Delhi: Anit Prakashan, 1995.

74 p.; 25 cm. (B 15048) (10.12.18)

Rs. 60.00

**S**

**491.25**  
**P 192**

Paninīyam: A Higher Sanskrit Grammar and composition/ edited by Prabodhchandra Lahiri and Hrisikesh Shastri. - rev. 4th ed. - Calcutta: Dhaka Students Library, 1979.

xiv, 655 p.; 20 cm.

1st ed. 1956

Texti Bengali Script

Rs. 25.00

**S**

**491.25**  
**S 243 g**

Sarangi, Manaswini

Gleanings from the Ancient Indian Phonetics/Manaswini Sarangi.- Delhi: Parimal Publications, 2016.

xx, 171 p.; 25 cm (S7135) (15.10.18)

ISBN: 978-81-7110-539-7; Rs. 350.00

**S**

**491.25**  
**S 531 P**

Śarmā Gurulālchandra

Padyavyākarnam/ with Hindi translation by Gurulalchandra Sharma.- Jodhpur: Ramkarna Syamkarana Sharma, 1900.

vii, 208.; p.; 19 cm. (4153)

Rs. 1.00

**S**

**491.25**  
**V 996 w**

Metarules of Pāṇinian Grammar = The Vyadiyaparibhasa - vritti; edited with English translation and commentary by Dominik

Wujastyk.- 1st Indian ed.- Delhi: Motilala Banarasidas, 2017.

xxii, 430 p.; (2v in one); 25 cm. (S7166) (6.12.18)

1st published Egbert Forsten, Groningen, The Nether lands.

ISBN: 978-81-208-39823: Rs. 1250.00

**S**

**540.42**  
**M 953 r**

**4V**

Mukherjee, Bhudeb

Rasa jala- nidhi or ocean of Indian chemistry and alchemy/ with English translation by Bhudeb Mookerji.- New Delhi: Cosmo, 2006.

4v.; 23cm. (S 7144-S 7147)

Appendix: at the end of every chapter

ISBN: 81-307-0282-7 (Setay 4 vol)

Rs. 2000.00 (set)

**S**

**722.44**  
**S 966 v**

Sutradhara Mandana

Vāstumaṇḍanam of Sutradhara Maṇḍana; critically edited with notes, translation, appendices by Anasuya Bhowmik.- Delhi: IGNCAL Motilal Baranasidas, 2017.

xxix, 256 p.; 27 cm.- (I.G.N.C. A.K. MS.; 67)

ISBN: 978-81-208-4019-5: Rs. 1350.00

**S**

**792.0954**  
**B 575 n.m**

Bharat Acharya

Natyasastram/Bharata; with commentary by Abhinavabharati; edited with Bengali translation by Anjalika

## Books accessioned during the last month

Mukhopadhyaya.- Kolkata: Sanskrit Pustak Bhandari, 2018.

vi, 240 p.; 22 cm  
Text in Bengali Script  
150.00

**S**  
**891.2082**  
**C 764 c**  
**3v**

The contribution of women to Sanskrit literature.-critically edited for the first time with text English introduction. appendixes indices etc. by J.B. Chaudhuri, Roma Chaudhuri; sore word by L. D. Barnett India: Cosmo Publications, 2001.

3V; 23 cm. (S7a40-42)

Contents: V.1: Sanskrit poetesses, (selete verses), with a supplement on Prakrit Poetesses.- V.2: Sanskrit poetesses Vaidyanath prasada prasasti, Attributed to Devakumarika Rajni.- V.3: Drama The Camatkara-tarangini of Sundari and Kamala and the Prana pratistha of their husband Ghanasyama; commentaries on the viddha salabhujika of Rajasekhara.

ISBN: 81-7755-107-8 (Set):  
Rs. 1800.00 (set)

**S**  
**891.2095414**  
**D 229 s**

Dash, Narayana

Samskrta sahitya Pascimavain-gasyavadanam = Contribution of West Bengal Sanskrit Literature/ Narayan Das.- Kolkata: Katha-bharati, 2013.

xxvi, 469 p.; 21 cm.

ISBN: 978-8192220833: Rs. 600.00

**S**  
**891.2103**  
**M 214s**

Mahabharata  
Sanatasujatiyamadhyatmasas-tram; with commentary by Sankaracharya; commentary on Sankara Kalikakalika by Guru Pada Sharma Haldar; with Hindi translation by Kesari Kanta Sharma.- Culcutta: Bharati Bikash Sharma Haldar, [19-?]

-v. ; 23 cm. - (Kalighat Klika Library;3) (4322)

Library has v-1

**S**  
**891.2108**  
**S 948**

Suktiratnavali; compiled with commentary Prabha by Kula-mani Mishra.- Puri: Kumudini, 1991.

464+34p.;23 cm. (B7769)  
(5.2.96)

Rs. 100.00

**S**  
**891.2109**  
**B 212 s**

Banerjee, Dhirendranath  
Sanskritavañmayasya iti-  
hasa/ Dhirendranath Bandyapad-  
hyaya.- Kolkata: Sanskrit Pustak  
Bhandar, 2014.

529 p. ; 22 cm.- (S 7136)  
(15.10.18)

ISBN: 978-93-83368-43: Rs. 400.00

**S**  
**891.24**  
**K 11 k**

Kabiraj, Gopinath  
Kavyachintani/translated in  
to Sanskrit by S. N. Khandelwal.-  
Varanasi: choukhamba Surab-  
harati Prakashan, 2012.

93 p.; 23cm. (Choukhamba  
Surabharati granthamala; 530) (S  
7182) (7.12.18)

ISBN: 978-93-81484-07-4: Rs. 160.00

**S**  
**891.24**  
**k 11 k**

Kabiraj, Gopinath  
Kavyachintani/translated in-  
to Sanskrit by S. N. Khandelwal.-  
Varanasi: Choukhamba Surab-  
harati Prakashan, 2012

93 p.; 23 cm.- (Choukhamba  
Surabharati Granthamala; 530)  
(S7182) (7.12.18)

ISBN: 978-93-81444-07-4: Rs. 160.00

**S**  
**891.44109**  
**R 116 a**

Anuditam Rabindrasahityam:  
Sanskrite anuditam Rabin-  
drasahityam asritya vididhile-  
khakanam patranam sanchaya;  
edited by Banamali Biswal,  
Narayan Das and Rakesh Das.-  
Kolkata: Katha bharati, 2013.

vi, 217p : ill; 21 cm. (S7185)  
(7.12.18)

ISBN: 13-978-81-922208-6-4:  
Rs. 500.00

**S**  
**A 954**  
**636 d**

Anupayukta darshansastras:

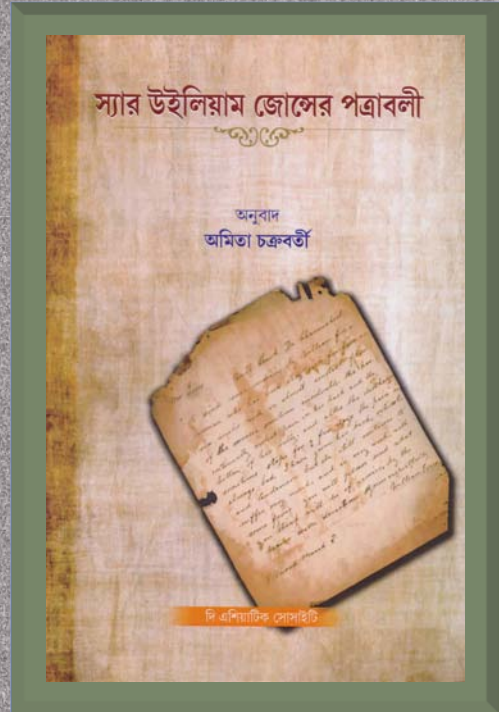
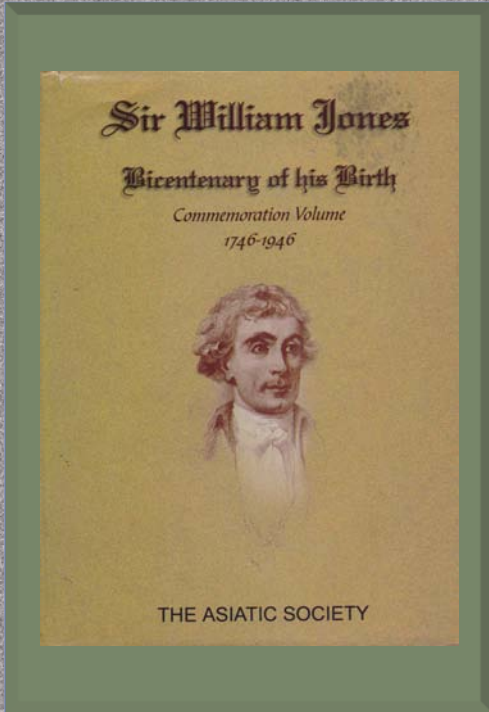
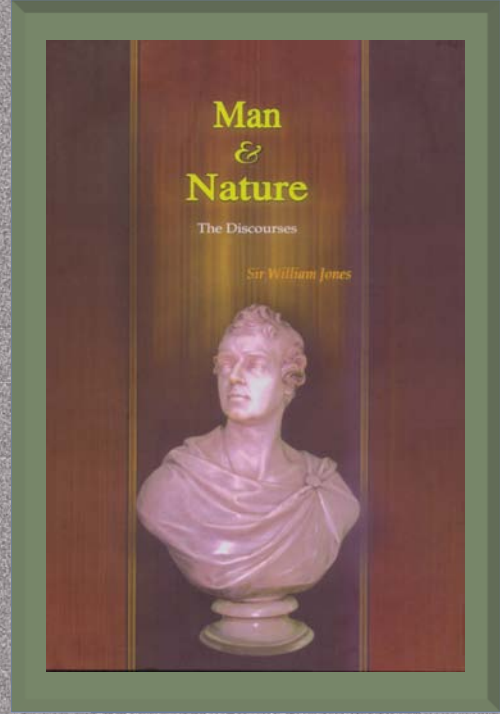
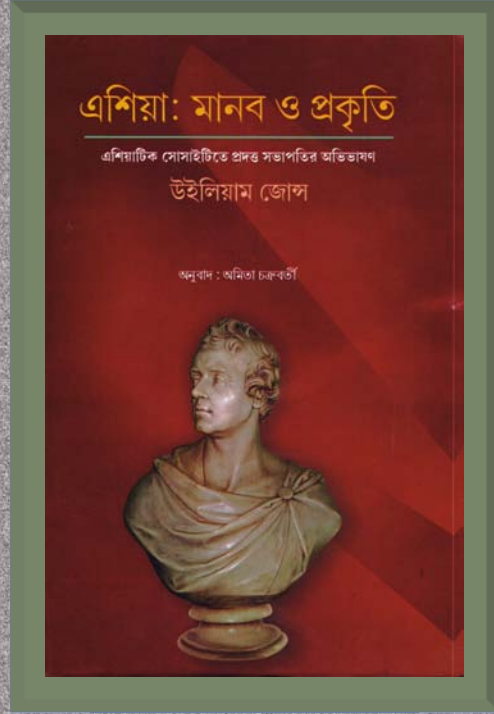
Vividhāyam = Applied philoso-  
phy: various dimensions: Hridaya  
Narayan Mishra Felicitation  
Volume; edited by Vijayakant  
Dube.- Delhi: New Bharatiya Book  
corporation, 2016.

Iiv, 622 p.: 6 pg of pls; 23 cm  
(S7127) (6.8.18)

ISBN: 978-81-8315-287-7: Rs. 1500.00



## Some of our Publications on Sir William Jones



# OBITUARY ON Sir William Jones

At Calcutta, in the East Indies, on Sunday morning, April 27, 1794, after a few days of illness, Sir William Jones, knight, one of the judges of the Supreme Court of Judicature. On Monday morning his remains were interred with the following solemnities: At a quarter before seven o'clock in the morning, the body was moved from the house lately occupied by the Hon. Mr. Justice Hyde, at Chouringhee, and, being placed in the hearse, the procession advanced towards the burying-ground, accompanied by a very numerous attendance of the gentlemen of the settlement, in their carriages and palanquins, and preceded by all the European troops in garrison, with arms reversed, drums muffled, and the artillery band playing sacred musick, while minute-guns were fired from the ramparts of Fort William. When the procession had arrived so near the gate of the burying-ground as just to leave sufficient room for the troops to be drawn up on each side of the road, forming a street, and resting on their arms, the whole halted, and the corpse, being taken out of the hearse and placed upon men's shoulders, was carried to the place of interment, followed by all the attendants on foot, the Hon. Mr. Hyde and Sir Wm. Dunkin as chief mourners, and the pall bourne by the barristers and other gentlemen of the Supreme Court. The funeral service was performed by the Rev. Mr. Blanchard; and the body being laid in the earth, the solemn ceremony was concluded by the troops firing three vollies of musquetry over the grave. The plate upon the coffin stated the age of the deceased to be 48.

GENTLEMAN'S MAGAZINE 65 (April 1795) 347.

*"The pundits who were in the habit of attending him, when I saw them at a public durbar, a few days after that melancholy event, could neither restrain their tears for his loss, nor find terms to express their admiration at the wonderful progress which he had made, in the sciences which they professed".*

LORD TEIGNMOUTH

