



AUGUST 2019

# Monthly Bulletin

VOLUME XLVIII, NO. 8



On 15 August, 1947 Mahatma Gandhi was in Calcutta



Spent the day in prayer, fasting and spinning

**THE ASIATIC SOCIETY**  
(AN INSTITUTION OF NATIONAL IMPORTANCE)  
1 PARK STREET • KOLKATA-700016

# *Our respectful homage to*

**Two of our Eminent Personalities of  
Bengal Renaissance who passed away within a  
gap of two days**



**Iswar Chandra Vidyasagar**  
29 July 1891



**Rajendralala Mitra**  
26 July 1891

- “Another of the foremost men of Bengal has gone over to the majority.”  
*The Statesman of Calcutta*, 30th July 1891
- “Death has again this week carried away another of the brightest jewels of India.”  
*The Indian Daily News*, 30th July 1891
- “Even the journals of Europe and America joined in the same chorus.”
- বাংলাদেশের এই একজন অসামান্য মনস্বী পুরুষ মৃত্যুর পরে দেশের লোকের নিকট হইতে বিশেষ কোনো সম্মান লাভ করেন নাই। ইহার একটা কারণ, ইহার মৃত্যুর অনতিকালের মধ্যে বিদ্যাসাগরের মৃত্যু ঘটে—সেই শোকেই রাজেন্দ্রলালের বিয়োগবেদনা দেশের চিত্ত হইতে বিলুপ্ত হইয়াছিল। তাহার আর-একটা কারণ, বাংলাভাষায় তাঁহার কীর্তির পরিমাণ তেমন অধিক ছিল না, এইজন্য দেশের সর্বসাধারণের হৃদয়ে তিনি প্রতিষ্ঠা লাভ করিবার সুযোগ পান নাই।

রবীন্দ্রনাথ ঠাকুর, *জীবনস্মৃতি*, পৃ ১২৯।

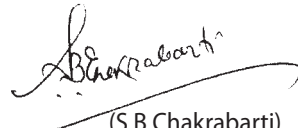


**AN ORDINARY MONTHLY GENERAL MEETING OF THE ASIATIC SOCIETY  
WILL BE HELD ON MONDAY, 5TH AUGUST, 2019 AT 5.00 P.M.  
IN THE VIDYASAGAR HALL OF THE SOCIETY**

**MEMBERS ARE REQUESTED TO BE PRESENT**

*Agenda*

1. Confirmation of the Minutes of the Ordinary Monthly General Meeting held on 1st July , 2019 at 5 p.m.
2. Exhibitions of presents made to the Society in July, 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 :  
**Discovery of Multi-lingual Coins showing Names of Emperors of Ancient India in Pre-Christian Era** by  
Dr. Piyali Palit and Dr. Tapati Sinha

  
(S B Chakrabarti)  
General Secretary

The Asiatic Society  
1, Park Street  
Kolkata 700016

Dated the 15th day of July 2019

## Discovery of Multi-lingual Coins Showing Names of Emperors of Ancient India in Pre-Christian Era

Dr. Piyali Palit\* and Dr. Tapati Sinha\*\*

This is a great finding as the coins are inscribed with names of great emperors of ancient India who are famous from epigraphic and literary sources.

These coins are from private collections of Dr. Piyali Palit and Saugata Bandopadhyaya; we remain grateful to them for sharing these priceless pieces of history. Both the bimetallic coins are die struck and the motifs and letters are beautifully engraved reflecting expert craftsmanship.

The coins are of special interest because of presence of four different types of letters—Brahmi, Kharosthi, Aramic and few Greek. The obverse side shows letters in Brahmi, Aramic and Greek while the reverse shows letters in Kharosthi along with a set of symbols.



The letters are older than Kushana script while Brahmi and few letters bear similarity with Mauryan Brahmi. Thus they belong to a period when Kharosthi was in use along with Brahmi while simultaneous presence of Aramic and Greek alphabets shows connection with people from North-western fronts.

As illustrated by the letters and palaeography, the period of consideration spreads from Maurya to



pre-Kushana era. Thus they bring forth names of our great past in c. 3<sup>rd</sup> to 4<sup>th</sup> century BC.

The findings also reveal the existence of the vast empire where coins were needed to be circulated and read by people across a wide area spread from North-West provinces where Kharosthi, Aramic and Greek were used to the rest of India including eastern states of Kalinga and Bengal where Brahmi script was in use.

The set of symbols on these coins are unfamiliar in Indian numismatics and came to light for the first time though references can be found from other sources.

The coins establish numismatic proof to the existence of the most powerful empire on the soil of India and their economic and administrative prowess necessitating usage of four scripts on every singular coin. The emperors are famous names, a part of the glorious past of India known from inscriptions, monuments and literature, but the coins are the first-ever numismatic proof of the dynasty. The palaeography reveals a detailed account.

The paper reflects the painstaking research and in depth study undertaken for several months which required specialised experience in Numismatics and Epigraphy of ancient India. Now it is a great opportunity to share the data revealed by the coins.

\* Life Member, The Asiatic Society, Kolkata

\*\* Independent Researcher

## TWO OF OUR SENIOR MEMBERS PASSED AWAY



Dilip Kumar Basu

Professor Dilip Kumar Basu, President of Paschimbanga Vidyān Mancha, as well as former Vice-Chancellor of Burdwan and Tripura University expired on 14th July at 08.15 a.m. at the age of 79, at Kolkata. He also served West Ben-

gal Government as the Secretary of its newly formed Science and Technology Department.

Professor Basu was born in Narail of Jessore of the then East Bengal, on 20th February of 1940. Professor Basu completed his B Tech and M Tech degree in Applied Physics Discipline from Calcutta University. After completion of his Ph D degree from Calcutta University, he joined in the faculty of his alma mater in January 1969.

After a brief teaching period in Calcutta University Professor Basu joined Leads University of UK and University of British Columbia, Vancouver, Canada as a Post Doctoral Fellow. On return he devoted himself in teaching and research at Calcutta University. As a working scientist he realised the importance of intervening in science and technology policy issues also. He was one of the pioneers in establishing PASCHIMBANGA VIDYĀN MANCHA in 1986 and took active part in various science movements. He became President of the PBVM and worked in this post till his last. He contributed significantly in All India People's Science Movement also.

Professor Basu was considered as a pioneer in using and propagating solar and other non-conventional sources of energies in West Bengal. His department started using remote sensing satellite imagery in collecting various

data related to agriculture, forestry and water conservation. He wrote a number of books and those were published by 'Jnan Bichitra', PBVM, and 'Bangiya Bijnan Parishad'. He was a recipient of the prestigious 'Rabindra Puraskar' for his science writing.

Professor Dilip Kumar Basu was associated with the Asiatic Society, Kolkata, in various capacities for a long time.

We convey our deep condolence to the members of his bereaved family.

**Dr. Arunabha Misra**  
Life Member, The Asiatic Society



Subuddhi Charan Goswami

Professor Subuddhi Charan Goswami, eminent academic and authority on the Navya-Nyāya school of Indian philosophy and Sanskrit manuscriptology, passed away on 13th July 2019 at the age of 75.

The Asiatic Society deeply mourn his sudden death. Professor Goswami established himself as a distinguished member of the academic community through his lifelong untiring dedication to his chosen field of research. He has graced the positions of Head of the Department of Sanskrit, Dean of the Faculty of Arts, and Director of the School of Languages and Culture at Rabindra Bharati University in his life.

Born to Ram Bijay Goswami and Gopandini Devi on 20th May 1944, Professor Goswami graduated from Baharampur Krishnanath College in 1965. He was awarded a Gold Medal by the University of Calcutta for standing first when

## Obituary

he obtained his MA degree in 1967. His academic potential began to emerge prominently in this period, as he received several other awards, including the Hemchandra Gonsai Gold Medal and the Nakuleswar Banerjee Silver Medal as a Kavyatirtha. He began his academic career as Lecturer and Head of the Department of Sanskrit at Vidyasagar College in Kolkata. Later, he was appointed as Lecturer at the Department of Sanskrit at Rabindra Bharati University. Perhaps even more importantly, he was able to foster a vibrant research environment at his department, inspiring those faculty members who joined the institution through his personality, marked by an exceptional enthusiasm for academic study and research, a sincere dedication to work, and a deep sense of duty. His efforts were fruitful, and many of his PhD students established themselves later as Sanskrit scholars in their own right. His unfailing support for the scholarly community at the Sanskrit Department marked the beginning of a new era of a modern, research-centred work culture at the department, which was rewarded from official side through an inflow of UGC research grants. In recognition of his contribution in his field, he was appointed as the Founder Head of the Department of Sanskrit at Kalyani University.

As dedicated Sanskrit scholar, his research manifested itself in a number of outstanding publications of international standard. Among these are the Pakṣatācintāmaṇi and Sāmānyanirukti of Gaṅgeśa with Kaṇādaṭṭippani (Critical edition and English translation, 2013), Māthurī, Jāgādīśi and Kāṇādī on Gaṅgeśa's Avayavacintāmaṇi (2016), Nature of Anumāna (ed. 2015), Samskrita Puthividya: Tattva o Prayog, a book on Sanskrit manuscriptology (2014), Lokāyata Philosophy: A Fresh Appraisal (ed. 2010), a text-critical edition of the Avayavacintāmaṇi, with English translation of both the Mula and the Commentary sections (2006), Rabindranath O Sanskritacharcha (ed. Bengali, 1999), the Apaśabdakhaṇḍanam of Śrīkanotka with English-translation (1996), and

many others. The discovery of the manuscript Avayavacintāmaṇi was a unique achievement on his part. His important articles on the Sanskrit intellectual traditions of India include 'Principles of Editing Manuscripts of Indian Classics' (2013), 'Contribution of Sanskrit Literature towards Value-Oriented Teaching' (2010), 'A Brief Survey of Published and Unpublished works of Navya-Nyāya Tradition' (2016), 'Non-Monistic Schools of Vedānta' (2015), 'Panini Darshana of Bhartṛhari' (2015), 'Indian Intellectual Tradition: Sanskrit Grammar' (2017), and 'Navya-Nyāya & Definition of Nyāya' (2000). Several major projects at the Asiatic Society concluded with a number of publications that were to be his final ones, including Editing of Unpublished Ancient Texts: An Experience of Sanskrit, Pali & Prakrit, Descriptive Catalogue of Sanskrit MSS on Indian Philosophy, and the Catalogue of Sanskrit MSS on Indian Philosophy (Tabular form).

Professor Goswami received the 'Lifetime Achievement Award' from the University of Gour Banga in the year 2016 for his outstanding contributions in the field of Navya-Nyāya philosophy and Sanskrit manuscriptology. As a leading scholar in his field, he was associated with numerous academic societies and institutions in his lifetime. Apart from the Asiatic Society Kolkata, these included the Samskrita Sahitya Parishad, the UGC, Calcutta University, Burdwan University, North Bengal University, University of Gour Banga, Visva-Bharati University, Shilchar University, and many other universities.

Professor Goswami is survived by his wife (Banashree Goswami), only son (Narendra Charan Goswami) and only daughter (Bishakha Goswami). I'm personally indebted to Bishakha who has enabled me to render obituary of her late lamented father. I, a humble student of Professor Goswami, deeply mourn his sudden demise and send my sincere note of sympathy to his family.

**Gopalchandra Misra**

Former Vice Chancellor, University of Gour Banga;  
Presently Professor of Sanskrit, Rabindra Bharati University



## From the Desk of the General Secretary

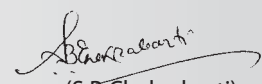


The Asiatic Society celebrating the 155th birth anniversary of Sir Asutosh Mookerjee

Let me convey to you all, on behalf of the Council, a very warm welcome and good wishes on the occasion of the 73rd Independence Day of Our Mother Land (15th August, 2019). Fifteenth August is also the birthday of Rishi Aurobindo – a revolutionary turned a sage. The importance of this historic day needs not only to be remembered but the hard message of the struggle for freedom of this country needs to be communicated to those down the generation who were born much later. This is perhaps also the occasion to remember that the Asiatic Society, since its inception in 1784, got the first Indian President in 1885 through the induction in office of Dr. Raja Rajendralala Mitra, the great Indologist (b.15.02.1822, d. 26.07.1891). It was followed by Sir Asutosh Mookerjee (b. 29.06.1864, d. 25.05.1924) during the years 1907-08 and 1921-22, Shri Rajendra Nath Mookerjee (b. 23.06.1854, d. 15.05.1936) during 1924-25, Justice C.C. Ghosh, during 1932-34, Dr. Shyama Prasad Mookerjee (b. 06.07.1901, d. 23.06.1953) during 1942-44, Dr. Meghnad Saha (b. 06.10.1893, d. 16.02.1956) during 1945 before independence.

In view of the great heritage that the Society is carrying forward through its members and well-wishers, this is time that we take a pledge not only to keep its long tradition in place but also we make sincere efforts to enhance the historical responsibility that has been bestowed on us. I take this opportunity to make an appeal to all, concerned with the Asiatic Society, to come forward with new ideas and fresh thinking so that we can make innovative moves for marching ahead and can withstand the test of time very successfully.

Dear friends, let me share with you that the Asiatic Society has already taken up some important programmes to observe the bicentenary celebration of Pandit Iswar Chandra Vidyasagar (b. 26.09.1820, d. 29.07.1891). Apart from collaborative programmes which have already been initiated, the Society will organise an International Seminar on 26th September, 2019 along with publication of three books on Vidyasagar and display of an exhibition. Other academic programmes will follow as per the schedule drawn for the year. These programmes will be announced accordingly from time to time through the Monthly Bulletin as well as through other communication network.

  
(S.B. Chakrabarti)  
General Secretary

## TWO OIL PAINTINGS—ONE IS BY UNKNOWN ARTIST, ANOTHER BY ROBERT HOME

### HEAD OF AN OLD MAN



An oil-painting on a wood-panel measuring 30x24 inches is in the collection of the Asiatic Society, Kolkata, titled as 'Head of an old man' – artist unknown. The painting was gifted by Colonel Brigadier Home on the 5th of November 1834, and that it is an antique piece more than 180 years old. Under various inconveniences and paucity of proper space, the said painting is already damaged on the surface, vertically from head to the bottom of the frame developing water slippage-like marks. No

doubt this is unfortunate. The painting appears to be a creative composition by the artist, depicting an old man with poor eyesight surging forward with a walking stick firmly holding by his left-fist. The main focus is on the face and the left hand, the natural light from the left side, created an artist's chiaroscuro very efficiently. The light fallen on the forehead, on the nose, on the wrinkled cheeks and also the blinking eyes are done effortlessly with quite- at-ease manner.

Besides all the nitty gritty of the painting, the total arrangement with its dark background and the dress-and-attire are done with masterly confidence.

The painting should be carefully renovated and restored immediately for its antique status.

### PICTURE OF A PELICAN

'The Picture of a Pelican' is a painting in oil on canvas (65" x 50") done by Robert Home, now in the collection of the Asiatic Society, Kolkata. Unfortunately the painting was torn, from the beak of the bird to straight downwards on the right side of the canvas. This was very carefully restored by an experienced restorer under the supervision of the competent authority of the Society. It appears that the painting was done by Home with love for the species, treating the feathers and other parts of its neck, beak and feet meticulously to give it live-like look of the big bird. These birds have become very rare but the bird which has shown here is not so big in size, what Home has depicted is of 56 inches in height on the canvas. The largest size bird species is Ostrich which cannot fly. But the pelicans can fly, make their nest on the very high cliff of





mountains. The bird represented the *Pelecanus Conspicillatus* of Temminck, the Australian Pelican. It was first described by Latham in 1824. The picture was presented by the artist on 6th June 1810.

For documentation the painting should be preserved carefully.

The artist Robert Home was a British portrait painter who travelled to the Indian sub-continent

in 1791. Born in Hull in the United Kingdom as the son of an eminent army surgeon from Greenland in Berwickshire. Robert joined Royal Academy Schools in 1769. He went to Rome in 1773 for further training in painting under Angelica Kauffman and remained in Italy until 1777. From 1783 to 1789 he worked in Dublin and London before leaving for India in 1790. On 5th February 1791, Home was allowed to follow Lord Cornwallis army in the Third Anglo-Mysore war.

Home painted some of his well-known paintings such as 'The Hostage Princes leaving home with the Vakil', 'Lord Cornwallis Receiving Tipu Sahib's sons'. In 1792 Home came into contact with artists Thomas Daniell and William Daniell who inspired him to continue January/February 1793 and the two paintings he painted as a result titled 'Ruins of Mahabalipuram' are now in the collection of the Asiatic Society. In 1795 Robert arrived in Kolkata and continued his work there as an established artist. He was for sometimes Secretary of the Society and the first Library-in-charge (1804) and donated his small but valuable art collection. In 1814 he moved to Lucknow and became the court painter of Nawab Ghazi-ud-Din-Haider. In 1827, he travelled to Kanpur, where he died in 1834.

His selected views in Mysore, the country of Tipu Sultan were published in London and Madras in 1794 and in Calcutta he made 200 water colours of Indian mammals, birds and reptiles, some of which he also worked up in oil.

*Somnath Mukherjee*  
Somnath Mukherjee

*Isha Mahammad*  
Isha Mahammad



## Message by Sri Aurobindo on The 15th of August 1947



Sketch by The Mother

[Sri Aurobindo wrote this message at the request of All India Radio, Tiruchirapalli, India, for broadcast on the eve of India's independence. This is the message which was broadcast on August 14, 1947. It is of special relevance and importance even now.]

**A**ugust 15th, 1947 is the birthday of free India. It marks her the end of an old era, the beginning of a new age. But we can also make it by our life and acts as a free nation an important date in a new age opening for the whole world, for the political, social, cultural and spiritual future of humanity.

August 15th is my own birthday and it is naturally gratifying to me that it should have assumed this vast significance. I take this coincidence, not as a fortuitous accident, but as the sanction and seal of the Divine Force that guides my steps on the work with which I began life, the beginning of its full fruition. Indeed, on this day I can watch almost all the world-movements which I hoped to see fulfilled in my lifetime, though then they looked like impracticable dreams, arriving at fruition or on their way to achievement. In all these movements free India may well play a large part and take a leading position.

The first of these dreams was a revolutionary movement which would create a free and united India. India today is free but she has not achieved unity. At one moment it almost seemed as if in the

very act of liberation she would fall back into the chaos of separate States which preceded the British conquest. But fortunately it now seems probable that this danger will be averted and a large and powerful, though not yet a complete union will be established. Also, the wisely drastic policy of the Constituent Assembly has made it probable that the problem of the depressed classes will be solved without schism or fissure. But the old communal division into Hindus and Muslims seems now to have hardened into a permanent political division of the country. It is to be hoped that this settled fact will not be accepted as settled for ever or as anything more than a temporary expedient. For if it lasts, India may be seriously weakened, even crippled: civil strife may remain always possible, possible even a new invasion and foreign conquest. India's internal development and prosperity may be impeded, her position among the nations weakened, her destiny impaired or even frustrated. This must not be; the partition must go. Let us hope that that may come about naturally, by an increasing recognition of the necessity not only of peace and concord but of common action, by the practice of common action and the creation of means for that purpose. In this way unity may finally come about under whatever form—the exact form may have a pragmatic but not a fundamental importance. But by whatever means, in whatever way, the division must go; unity must and will be achieved, for it is necessary for the greatness of India's future.

Another dream was for the resurgence and liberation of the peoples of Asia and her return to her great role in the progress of human civilisation. Asia has arisen; large parts are now quite free or are at this moment being liberated: its other still subject or partly subject parts are moving through whatever

struggles towards freedom. Only a little has to be done and that will be done today or tomorrow. There India has her part to play and has begun to play it with an energy and ability which already indicate the measure of her possibilities and the place she can take in the council of the nations.

The third dream was a world-union forming the outer basis of a fairer, brighter and nobler life for all mankind. That unification of the human world is under way; there is an imperfect initiation organised but struggling against tremendous difficulties. But the momentum is there and it must inevitably increase and conquer. Here too India has begun to play a prominent part and, if she can develop that larger statesmanship which is not limited by the present facts and immediate possibilities but looks into the future and brings it nearer, her presence may make all the difference between a slow and timid and a bold and swift development. A catastrophe may intervene and interrupt or destroy what is being done, but even then the final result is sure. For unification is a necessity of Nature, an inevitable movement. Its necessity for the nations is also clear, for without it the freedom of the small nations may be at any moment in peril and the life even of the large and powerful nations insecure. The unification is therefore to the interests of all, and only human imbecility and stupid selfishness can prevent it; but these cannot stand for ever against the necessity of Nature and the Divine Will. But an outward basis is not enough; there must grow up an international spirit and outlook, international forms and institutions must appear, perhaps such developments as dual or multilateral citizenship, willed interchange or voluntary fusion of cultures. Nationalism will have fulfilled itself and lost its militancy and would no longer find these things incompatible with self-preservation and the integrality of its outlook. A new spirit of oneness will take hold of the human race.

Another dream, the spiritual gift of India to the world has already begun. India's spirituality is entering Europe and America in an ever increasing measure. That movement will grow; amid the

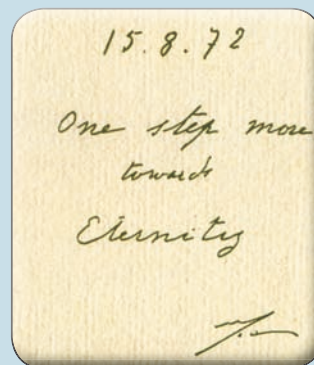
disasters of the time more and more eyes are turning towards her with hope and there is even an increasing resort not only to her teachings, but to her psychic and spiritual practice.

The final dream was a step in evolution which would raise man to a higher and larger consciousness and begin the solution of the problems which have perplexed and vexed him since he first began to think and to dream of individual perfection and a perfect society. This is still a personal hope and an idea, an ideal which has begun to take hold both in India and in the West on forward-looking minds. The difficulties in the way are more formidable than in any other field of endeavour, but difficulties were made to be overcome and if the Supreme Will is there, they will be overcome. Here too, if this evolution is to take place, since it must proceed through a growth of the spirit and the inner consciousness, the initiative can come from India and, although the scope must be universal, the central movement may be hers.

Such is the content which I put into this date of India's liberation; whether or how far this hope will be justified depends upon the new and free India.

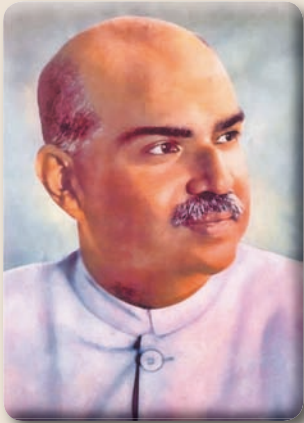
Courtesy : <https://aurosociety.org/society/index/1947%2C-August-15th-Message>

Message from The Mother on the occasion of the Birth Centenary of Sri Aurobindo.



Courtesy: Sri Aurobindo Ashram,  
Pondicherry

*Our Tribute to*  
**Dr Syama Prasad Mookerjee**  
 on the occasion of his 118th Birth Anniversary



*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

**Swami Atmapriyananda in the Asiatic Society on 29th June 2019**



Swami Atmapriyananda Maharaj, Vice-Chancellor of the Ramakrishna Mission Vivekananda University, Belur visiting the museum of the Asiatic Society with Dr. Tapati Mukherjee, Library Secretary, Professor Swapan Kumar Pramanick, Vice-President and the employees of the Asiatic Society on 29th June 2019.

**Extract from the Visitors' Book**

Visitors' Book		
Date	Name & Address	Remarks
28 June 2019	SWAMI ATMAPRIYANANDA Vice-Chancellor Ramakrishna Mission Vivekananda (Deemed) University of Holistic Learning Belur Math, WB	Privileged and honored to visit this grand old institution and welcome looking forward to collaboration with this institution for the mutual benefit of Vivekananda Univ. and this Society Atmapriyananda

## Workshop on Professional Ethics of Publication: A brief Report



Dr. Satyabrata Chakrabarti delivering the Welcome Address, On the dais (L-R) Professor Pabitra Sarkar, Professor Swapan Kumar Pramanick and Dr. Ramkumar Mukhopadhyay



Dr. Satarupa Dattamajumdar

A discussion on the ethics of publication procedure as an integral part of the publishing profession was imminent. The Asiatic Society, Kolkata being a very old publication house which started its journey in 1788, shouldered the event as a workshop entitled: 'Professional Ethics of

Publication' with the initiative of Dr. Ramkrishna Chatterjee (Publication Secretary, The Asiatic Society). The deliberation saw the light of the day, on 24<sup>th</sup> and 25<sup>th</sup> of June 2019 at Rajendralala Mitra Bhavan, Salt Lake campus of The Asiatic Society. The event was jointly coordinated by Dr. Satarupa Dattamajumdar (Member, Publication Committee, The Asiatic Society) and Dr. Pritam Gurey (Librarian, The Asiatic Society).

Dr. Satyabrata Chakrabarti, the General Secretary mentioning the contributions of Sir William Jones in the Asiatick Miscellany (Asiatick Researches) and the contributions of Dr. Rajendralala Mitra, the first Indian President of the Asiatic Society, warmly extended his welcome to the participants, resource persons and other members present in the audience. The theme of the workshop was introduced by Dr. Satarupa Dattamajumdar by highlighting the very purpose of publication - the significance of responsible conduct, altruistic attitude, moral principles and standards of right and wrong behaviour in order to safeguard both the authors' and the publishers' interest. Professor Pabitra Sarkar (Former Vice-Chancellor, Rabindra Bharati University) in his inaugural speech drew the attention to the publication process from the point of view of the author, the publisher and the reader. The address was focussed on the financial aspect of publication, copyright violation and infringement of intellectual property right by citing several instances in relation to the publications in the Bengali language. The Key-note address was delivered by

## Academic Events



Prof. Abhijit Gupta



Prof. Anirban Mazumdar



Sri B.N. Varma



Sri Swagat Sengupta



Prof. Suprakash Roy



Dr. Asitabha Das



Prof. Amitava  
Bandyopadhyay



Dr. Kishor Chandra  
Satpathy

Dr. Ramkumar Mukhopadhyay (Former Director, Publishing Department, Visva Bharati). Starting from the history of copyright, citing examples he mentioned the struggle of poets/ authors like Kabikankan Mukundaram of the medieval period, commitment of an author like Rabindranath Tagore and the tradition of ethics maintained by Sri Rameswar De, a proof reader of Visva Bharati. Professor Swapan Kumar Pramanick (Vice-President, The Asiatic Society) delivered the Presidential address mentioning the Berne Convention of 1886 regarding rules and regulations of publication and spoke about the changing scenario in the field of publication across the globe. The inaugural session ended with the vote of thanks conveyed by Sri Shyam Sundar

Bhattacharya (Philological Secretary and the Acting Treasurer, The Asiatic Society).

The first academic session of the workshop started with the lecture of Professor Abhijit Gupta (Director, Publication Division, Jadavpur University) on the 'Concept of Copyright and its Evolution'. Beginning from 16<sup>th</sup> century England he traced the history of the copyright issue and the milestones of copyright laws at long span of time. Professor Anirban Mazumdar (Faculty Member, The West Bengal National University of Juridical Sciences, Kolkata) while discussing on the 'Salient Features of Copyright and Intellectual Property Right and Moral Right of the Author' mentioned about different laws of copyright which are described as a Human Right under Article



Dr. Pritam Gurey



Sri Saurav Mitra



Sri Tridib Kumar  
Chattopadhyay



Prof. Saumendranath Bera



Sri Mukul Guha



Prof. Swapan Kumar  
Pramanick

27 UDHR (Universal Declaration of Human Right). He cited Delhi High Court case of copyright as an instance and categorically mentioned the features of copyright. 'Copy Editors' Encounter with Authors' was addressed by Sri B. N. Varma (Head, Primus Books). He spoke about the issue of royalty, copy editors' aptitude, editors' responsibility and mentioned that publication is all about convention and tradition. While discussing the 'Issues of Copyright and Intellectual Property Right in the Global perspective of Book Publishing', Dr. Sunandan Roy Chowdhury (Founder Publisher and Director, Sampark Global Academy) cited instances like getting copyright to publish works of renowned writers like Sarat Chandra Chattopadhyay and stated that copyright

plays a crucial commercial role if properly utilized. Democratic exchanges, trade in copyright, ethical and philosophical issues and laws were dealt with examples. Sri Swagat Sengupta (CEO, Oxford Books) in his discussion explained publishing from different perspectives - book marketing, marketing code of ethics and also of customer's social responsibility.

The second academic session was initiated by Professor Suprakash Roy (Editor in Chief, Science and Culture) with the topic 'Peer Review—Process, Procedure and Ethical Standards'. The history of peer review process was traced to have originated more than one thousand years ago in relation to the document of the physicians for treatment. While presenting the timeline of the primordial peer review process he stated that the meaning of publication has been revolutionised by computer and internet, the latest approach is - "publish first, filter later", therefore, decoupling peer review from the publishing process. The history of plagiarism was discussed by Dr. Asitabha Das (Librarian, University of Kalyani) citing examples of plagiarism that existed time immemorial. He mentioned about the works of the great writers like Shakespeare, Rabindranath Tagore, Saradindu Bandyopadhyay, Katherine Mansfield which also could not escape allegations of plagiarised ideas. He also tried to inculcate a sensitive attitude towards such allegations and suggested to provide room for sharing and transformation of ideas,

## Academic Events

which was supported by Professor Biplab Chakraborty (former Library Secretary, The Asiatic Society) from the audience. In his detailed deliberation Professor Amitava Bandyopadhyay (Faculty Member, Dept. of Chemical Engineering, University of Calcutta) dealt with the 'Research Ethics in the Context of Indian Academic Regulatory Regime'. Case studies were cited explaining the realities, forms of malpractice, consequences and types of plagiarism. Ways and methods of Plagiarism detection were also mentioned. Types of violation of publication ethics, consequences of plagiarism affecting professional, academic reputation along with legal repercussions were discussed by Dr. Kishor Chandra Satpathy (Chief Librarian, Indian Statistical Institute, Kolkata). He discussed about the SOPA (Stop Online Piracy Act), PIPA (Protect Intellectual Property Act), Trademark and unfair competition laws. Different sections of the Copyright Act of 1957 in the Indian context were also mentioned. 'An Experimental Approach for Similarity Detection with Turnitin and Urkund' was treated at length by Dr. Pritam Gurey (Librarian, The Asiatic Society). Sri Saurav Mitra (Personnel, Turnitindia Education Pvt. Ltd.) explained at length the multifarious function of the software (including detection of plagiarism) constructed by Turnitindia.

The Valedictory session was initiated by Dr. Satyabrata Chakrabarti (General Secretary, The Asiatic

Society) citing his personal observation of 'copy-paste', a common practice of the day and the inevitable impact of technology turning to be a part of life itself for the younger generation of today's world of academy. Sri Tridib Kumar Chattopadhyay (General Secretary, Publishers and Booksellers Guild, Kolkata) shared his experience of Bengali publication highlighting the difficulties of copyright from the point of view of the publisher. He spoke about the fraudulent activities of the publishers, 'print on demand' situation that is operative in India and the issue of piracy as a widely practised phenomenon across the globe. The trend of the book publishing industry and monopolisation of book publication by five to six multinational companies were dealt with by Professor Saumendranath Bera (Faculty Member, Department of Journalism & Mass Communication, University of Calcutta). He maintained that for market competition the publication houses must be free from government control. Liberal and inclusive aspects were highlighted in his discussion. Sri Mukul Guha (Litterateur) highlighted the dearth of professionalism in today's world of publication. He significantly mentioned about the formation of the electronic republic of the present day. The two days' event came to a halt with the distribution of certificates to the participants and finally with the vote of thanks from Dr. Ramkrishna Chatterjee (Publication Secretary, The Asiatic Society).



Distinguished Guests and Participants in the Audience



## Two Days' National Seminar on Sukumar Sen

A two-day National- seminar on “Revisiting the Contributions of Professor Sukumar Sen” was conducted by The Asiatic Society, Kolkata in its Vidyasagar Hall from 9<sup>th</sup>-10<sup>th</sup> July 2019 commemorating his countless enlightening works in the field of linguistics as well as Bengali literature.

The inaugural session was started with a *pada* from Geetagovinda presented by Devopam Das, Suranjana Chaudhuri and Sneha Ararwal.

In his Welcome Address Dr. Satyabrata Chakrabarti, the General Secretary of The Asiatic Society greeted all and expressed deepest regards for Professor Sukumar Sen as a legendary Linguist, a contributor in the field of historical study of Bengali literature and culture. Professor Mahidas Bhattacharya, the co-ordinator of this seminar, delivered the Concept Note wherein he meticulously points out how Professor Sen excellently served the discipline covering the whole Indo-Aryan Linguistic arena with a special attention to the Bengali language and culture. Besides his mammoth study in the area of Historical Linguistics since 1918 to March 1992, his landmark contributions in the History of Literature, Studies of Old and Middle Indo-Aryan, Buddhist Hybrid Sanskrit, Bengali Language and Linguistics, Women’s Dialect, Places, Names etc. Detective stories, have also been highlighted through a long list of his work. The various titles, honours and awards conferred on him including the Padma Bhusan, Griffith Memorial Prize, The Royal Asiatic Society, England’s Three-years Gold medal award, D. Lit. from Burdwan and Jadavpur University were also brought to light signifying the importance of his vast academic contribution. Professor Suniti Kumar Pathak, Former Professor and Dean, Department of Indo-Tibetan Studies, Visva-Bharati in his inaugural speech mentioned his experience with the work

of Professor Sen and his excellent Scholarship referring some anecdotes from the past. The Key-Note Address was delivered by Professor Rabiranjana Chattopadhyaya, Former Professor of Bengali, University of Burdwan, Former Minister, Govt of West Bengal. He spoke on his long twenty-four years experience with Professor Sen and elaborated the uniqueness of Sen’s History of Bengali Literature as milestone in the field with a small history of development in befitting manner. The Presidential Address was made by Professor Isha Mahammad, President Asiatic Society followed by the Vote of Thanks given by Dr. Sujit Kumar Das, Treasurer, The Asiatic Society.

In the first academic session Prof. Barid Baran Ghosh was the chair person and Professor Pabitra Sarkar was the first speaker. He being a direct student of Professor Sen and spending quite a long time with him, shared his personal experiences and enlightened all on the humane aspect of such a dignitary like Professor Sen through his speech on “Sukumar Sen, the teacher and the man”.

Professor B. N. Patnaik threw light on the linguistic contribution of Professor Sukumar Sen from the socio-cultural aspect. In his paper he distinguished between “aspirational culture” and “lived culture” and tried to construct lived Odia culture through some non-literary often ignored proverbs, jokes, and *loka kathas*, presuming that they reflect the lived culture more effectively than the registered literary ones normally used for the purpose.

Dr. Sunandan Sen, the grandson of Professor Sukumar Sen in his paper “Sukumar Sen o Itihāscarā”, pointed out that Prof Sen was basically a student of history and it was he and not Niharanjan Roy who first wrote about the social history of Bengali (people) in his *Prācīn*

## Academic Events



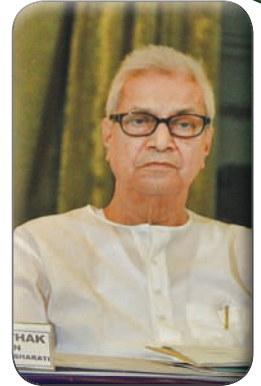
Prof. Isha Mohammad



Dr. Satyabrata  
Chakrabarti



Prof. Suniti Kumar  
Pathak



Prof. Rabiranjana  
Chattopadhyaya



Prof. Pabitra Sarkar



Prof. Barid Baran Ghosh



Prof. B N. Patnaik



Prof. Satyen N.  
Goswami



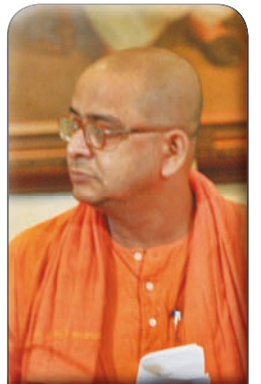
Dr. Shyamsundar  
Bhattacharya



Prof. Ratna Basu



Prof. Mrinalkanti  
Gangopadhyay



Swami Shastrajnananda

## Academic Events



Prof. Krishna  
Bhattacharya



Prof. Satyabati Giri



Dr. Sujit Kumar Das



Dr. Samir Karmakar



Dr. Anita Bandyopadhyay



Prof. Nabanarayan  
Bandyopadhyay



Dr. Upal Sen



Prof. Jagat Ram  
Bhattacharya



Prof. Mina Dan



Dr. Sunandan Sen



Dr. Aditi Ghosh



Prof. Mahidas  
Bhattacharya

## Academic Events

*Bāṅgālā o Bāṅgālī and Madhyayuger Bāṅgālā o Bāṅgālī.*

The second academic session envisaged a happy change in role play- this time Professor Pabitra Sarkar adorned the Chairperson's seat and Professor Barid Baran Ghosh, the speaker's. This session started with the enthusiastic speech by Professor Satyen N. Goswami. Being one of the direct students of Professor Sen, he spoke most fervently on his contribution as a linguist, as a teacher and as a man. He talked how Professor Sen inspired him to guide the establishment of **Nagamese** (the Naga and Assamese mixed language) the once hardly registered language.

Professor Barid Baran Ghosh, the third speaker in his paper "Sukumar Sen rocita goyendāgalper prakār-prakaraṇ" talked about his less discussed but remarkable contributions in the field of detective story writing.

Professor Krishna Bhattacharya talked about Professor Sen's four dimensionality of *Gan* (song) and the three dimensionality of *Kabita* (poem) in her paper on "Sukumar Sen and his *Rabindranather Gan- Adhara Madhuri-Ruper Bandhane*" ("Songs of Rabindranath- the untamed Beauty-captured in Form"). She threw light on Sukumar Sen's discussion of the nuances of Rabindranath's language especially the use of pronouns and verbal forms in songs and tried to highlight the mathematical bent of Professor Sen's mind through his hair-splitting analysis.

Professor Probal Dasgupta's paper was the last one of the session which was read by Dr. Aditi Ghosh in his absentia. The title of this paper was on the "Inhabiting Sukumar Sen's Gwenda" where he attempted to explore why Professor Sukumar Sen's etymological dictionary can be called 'Gwenda' (the acronym G-w-e-n-d-a, for 'glossary with etymologies not developed analogically').

In the third Academic session Dr. Samir

Karmakar, Director of School of Languages and Linguistics, Jadavpur University in his paper "Sukumar Sen on the study of Bangla Grammar: Critiquing and Appraising the Tradition" discussed the different stages of evolution of Bangla Grammar with a focus on the stage to which Prof. Sen belonged.

Dr. Anita Bandyopadhyay, Associate Professor, Department of Linguistics, Sanskrit College and University also talked on an allied topic. In "byākaraṇer bibartan: bāṅlā byākaraṇer prekṣite sukumār sen" she also made a historical and comparative study of Bengali grammar, its development and Professor Sukumar Sen's contribution in it. During her discussion she frequently alluded to Sanskrit grammar, the grammar of Pali and Prakrit.

Dr. Shyamsundar Bhattacharya, the Philological Secretary, Asiatic Society, in his talk mentioned that Professor Sen worked on descriptive grammatical study in parallel to his other works. He discussed on a descriptive grammatical sketch of Professor Sen, for Bengali referring one of his unnoticed such work published by the Office of the Register General, Govt. of India. He also mentioned some other similar frame works from 'Bhashar Itibritta', Journal of Rabindra Bharati university etc.

The session ended with the talk of the chairperson Prof B.N. Patnaik.

On the second day nine papers were presented in two sessions.

In the first session Professor Nabanarayan Bandopadhyay, delivered a speech on "Contributions of Sukumar Sen to Vedic Studies". He stated, Professor Sen's contribution in various areas like linguistic, literary, mythological, historical etc. is unfathomable, and a through research on different aspects of studies advanced by Professor Sen is still a desideratum. He even gave a call to the young researchers to work on his contribution to Sanskrit studies as well.

Professor Mrinalkanti Gangopadhyay, talked about Professor Sen's work in "Sanskrit Grammar and Study of Linguistics- Complementary to each other". He highlighted how often Professor Sen had provided a simplified version of the Sanskrit grammar in his books and essays for the easy understanding of his readers.

Professor Jagat Ram Bhattacharya, in his paper "Some Peculiarities of Jaina Prakrit-Sukumar Sen's View" discussed on the Jaina Prakrits, Śauraseni and Ardhamāgadhī on the basis of Professor Sen's *Historical Syntax of Middle Indo-Aryan* (1952), *A Comparative Grammar of Middle Indo-Aryan* (1960) and *Bhāratīya Ārya Sāhityer Itihāsa* (1992).

Professor Ratna Basu in her presentation on "Bhāṣār Itibṛtta o Pāṇinikār" diligently brought out some special observations of Professor Sen. She discussed about uniqueness of Pāṇini sutras, noted by Professor Sen and his scansion of it. She also brought in light, the point of difference between Professor Sen and the Modern Linguist. While Professor Sen recognises both Perfect and Imperfect in Pāṇiniān Grammar, Modern Linguists think Perfect is not necessary to be considered.

Swami Shastrajnananda, Principal, Vi-dyamandira Ramkrishna Mission in his paper "Unveiling Cultural Backdrop of Bengal: An Exceptional Endeavor by Sukumar Sen" talked about pluralist culture and how Professor Sen had evidenced himself to be clearly a discrete literary critique to unravel different cultural layers of Bengal's progression through course of time.

Professor Satyabati Giri, remarked on Professor Sen's noteworthy contribution as a short story writer in the field of Bengali literature in "Galpa Lekhak Sukumar Sen". She mentioned how he was fascinated by Sharadindu Bandyopadhyay's writing, and also mentions about his investigative mind set which inspired him not only to become a voracious reader of various detective stories of Agatha Christie, Sherlock



Distinguished Audience

Holmes etc., but also pen down his own detective stories. She didn't forget to mention about Sen's *baṭṭalā sāhitya* too.

Dr. Aditi Ghosh, in her paper "Women's Dialect" in Linguistics- Sukumar Sen and afterwards" made an interesting discussion on the development of the study of language use of women in Bengali through OIA and MIA and also tried to compare it with other languages like French, Japan, etc. She attempted to analyse the different assumptions and hypothesis proposed regarding it and marked the significance of Professor Sen's study on the "Women's dialect" in present context.

Professor Mahidas Bhattacharya, in his concluding speech explained the necessity of revisiting Professor Sen's contribution in this present era of cognitive science and computational linguistics, without this the study of Bengali language and culture would remain incomplete.

The session ended with the presentation of a beautiful Documentary on Professor Sukumar Sen.

An exhibition of Professor Sen's Publications from the Asiatic Society was also organised by the Library.

## An Artist with Excellence in the Primitive World

Painter Rabin Mondal was born in 1932 at Howrah, an industrial suburb of Kolkata, admitted to the Govt. Art School in 1948 but cannot continue owing to financial difficulties. In the year 1952 he was graduated in commerce from Vidyasagar College, under University of Calcutta. During the year 1956-58, he attended evening classes at Indian College of Arts and Draftsmanship.

Rabin Mondal, unrelentingly committed as an artist, is a lone crusader amidst the non-definitive chaos of the country's art milieu. His infernal vision represented the progressive retrogression of human values set against various odds. The slums and squalors, pauperism and partisanism have left deep scars on his sensitive self. The anguish and disillusionment with social reality had compelled him to seek pictorial metaphors in parallelly analogous primitive world of primeval archetypes; and also his creative journey has pushed him further beyond the forbidden frontiers of human relations.

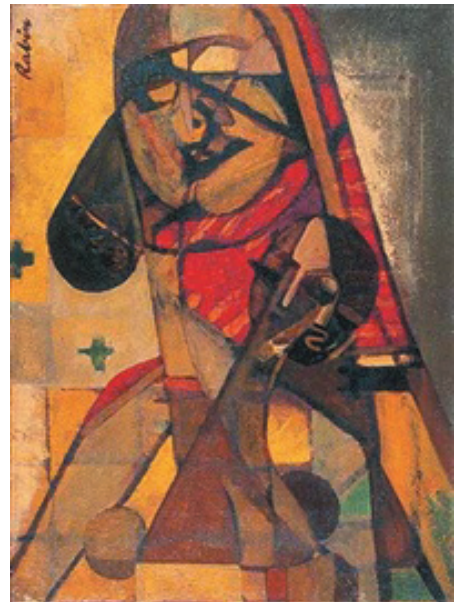
Growing up amidst overcrowded slums and migrant workers in Howrah, this environment helped him comprehend the harsh realities of life, which later found a space in his works. He was deeply affected by the Bengal Famine of 1943, the struggle for India's independence and the partition of Bengal.

Rabin Mondal passed away in the mid-night of 2nd July 2019. May his soul rest in peace.

Somnath Mukherjee



Self portrait by Sri Rabin Mondal



## Sculptor Bipin Goswami

Sculptor Bipin Goswami was born in 1934 in an aristocrat-high-caste Hindu family of North Calcutta. At that time, to take up art-education was not much encouraged. But Govt. School of Art acquired a special dignity and status after E. B. Havel and Abanindranath Tagore were involved in the method of teaching and introducing Indian style of painting in the school in early decades of 20th Century. In 1950 the Govt. of West Bengal elevated the school to the status of a college and Bipin took admission in the college in 1951 in the five-year Diploma Course with specialisation in Modelling and Sculpture. After successfully having the Diploma in First-Class, he launched into the main stream of modern movement of Indian Art with various innovation and experimentation.

Bipin's creative works had gradually started to draw attention by the connoisseurs in New Delhi and Calcutta through various solo and group exhibitions. This virtuosity in his works opened up an opportunity to annex a foreign scholarship for two years for higher study in Yugoslavia during 1959 to 1961. Having extensive tour in Western Europe including Greece and Rome, his mental horizon and aesthetic understanding were highly enriched.

After coming back to Calcutta he joined the Indian College of Art & Draftsmanship as Head of the Department of Modelling and Sculpture. Subsequently he became the Principal for 4/5 years (1964-69) and performed his responsibilities efficiently.

His works gradually matured through a constant interaction with rural Bengal folk tradition and classical Indian sculpture which ultimately projected him as an independent sculptor by his own right and his hundreds of drawings have a peculiar element of satire and naivety which sometimes appear as childish, but they have other qualities of subjective feelings and simplicity.

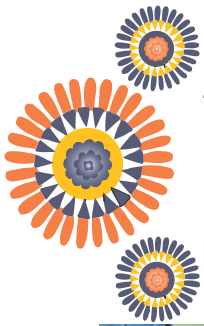
However, during last phase of his career, he joined Kala Bhavana at Santiniketan as a Reader in the Department of Sculpture and after retirement he came back to Kolkata, residing permanently at Salt Lake City till his last days. His works are kept in different private and public collections in India and abroad.

May his soul rest in peace.



*Isha Mahammad*

Isha Mahammad  
An Aggrieved Friend



## Annual Cultural Function of the Asiatic Society Recreation Club



Felicitation of daughters/sons of the employees of the Society who had passed Madhyamik/Higher Secondary Examination in the year 2018-19 followed by a drama "Kenaram Becharam" presented by the members of the Asiatic Society staged on 19th July 2019 at the Vidyasagar Hall.



**10th Monthly Special Lecture  
Remembering Mahatma Gandhi**



Professor Achin Chakrabarty, Professor and Director Institute of Development Studies Kolkata delivering a special lecture on "In Search of 'Gandhian Economics' " on 17th July 2019 at Humayun Kabir Hall

**Abha Maiti Memorial Annual Lecture**



Professor Navaneeta Dev Sen delivering the lecture on "Sisters in Sorrow" on 12.07.2019 at Humayun Kabir Hall

**Bimal Krishna Matilal Memorial Lecture 2019**

Jointly organised by The Asiatic Society and ANUSTUP held on 20th July 2019 at Vidyasagar Hall



Professor Arindam Chakrabarty (L), Stony Brook University delivering the Lecture.



Sri Anil Acharya delivering the welcome address. On the Dais (L-R) Dr. Satyabrata Chakrabarti, Professor Arindam Chakrabarty, Dr. Sandipan Sen and Smt. Karabi Matilal

## The Heritage Temple of Karnagad

Dr. Annapurna Chattopadhyay\*

Karnagad, situated eleven kilometers away from West Midnapore town, is an historical place. At



present the temple of Ma-Mahamaya at Karnagad is recognized as a heritage temple. At bygone days the place was inhabited by the Austric and the Dravidian speaking people. Now their successors namely Lodha, Munda, Hadi, Dom, Kaivarta, Mahishya, Majhi, Sadgop, Jele, Bagdi, Napit, Muchi, Santal, Bauri, Bhumija, Choyad and others are the inhabitants of the village of Karnagad. Grierson in his *Linguistic Survey of India* has described in details regarding the settlement of these people belonging to different castes. There is fort, silted ditch, a wall and devastated kings' palace at Karnagad. The fort contains a tank, in the centre of

\* Fellow, The Asiatic Society

which there is a building made of stone. There are many temples in and about ruins in various stages of dilapidation, from most of which the images have been removed. A small stream named the Parang (meaning crossing or to cross—in Bengali language *Parapar*, the word Parang probably is derived from Austric or Dravidian in origin) flows by the side of the palace. Probably the name of the first king of the royal state was Suratha Sing. Lakshmana Sing, Shyam Sing, Ram Sing, Jasobanta Sing were the famous kings of Karnagad. At the end of the 17<sup>th</sup> century Ranavir was the leader of the Lodhas. He installed the goddess Ma-Mahamaya at the temple of Karnagad probably  $\frac{1}{2}$  kilometre away from the fort. In this context, it is to be noted that there are two main temples namely Ma-Mahamaya and the

Siva temple named *Dandesvar* in which there is another symbol of Siva named *Khargesvar*. Besides, there are temples of *Jogamaya* and *Hanumanji*. Moreover recently another temple of the Saint Raghunathji has been constructed. At the temple of Ma-Mahamaya there is seat of *Panchamundi* where some of the saints achieved *siddhi*. Recently revered saint V. Raghunathji achieved salvation and *siddhi*. He prayed to goddess Ma-Mahamaya for the welfare of the human being. He preached for the synthesis of all religions. At bygone days the indigenes, and the ancient tribal peoples believed in sacrifice .i.e. , *bali*, *mantra*, tantricism, fertility cult, etc. At the temple of Ma-Mahamaya the ancient tribal

peoples of the area performed all those rituals. Then at the temple of Dandesvar i.e. the Siva temple the worship of Siva was introduced. Then Vaisnavism, i.e., ahimsa slowly began to impose on the existing rituals. Gradually the performances of the Vedic rites and rituals including *homa*, i.e., fire sacrifice and *yajna* were implanted. Even *puja* rituals consisting of offering of flowers, fruits, leaves, grass, etc., are basically Dravidian. Even the very word *puja* is of Dravidian origin. Thus in the sphere of religion the result was assimilation and synthesis of all religions. Here at this temple literature was enriched by the poet Ramesvar Bhattacharya who composed one of the best kavyas "*Sivayan*". Thus in the domain of architecture of temples it is noticeable that side by side *Pancharatha deul* of the temple of Ma-Mahamaya and the *Odishi sikhara* style of architecture of the Dandesvara Siva temple have been adopted. At last centring round the temple by the advice and teachings of the saint Raghunathji irrespective of caste, *jati*, *varna* and *dharma* all are united. Thus the tune of unity in diversity is being harped. The Indian culture has created an attitude of acceptance and

understanding. The kernel of this culture is not for destruction but for construction, acceptance and assimilation. This culture is to teach tolerance to all other beliefs. The essence of this culture is the doctrine of love for humanity. The temple of Karnagad is the best example of the characteristic features of the Indian as well as the Bengali culture.

Not only in the history of Bengal but of Indian a significant event was the Chuar revolt in 1799. Karnagad was the centre of this revolt of the Chuars as the Rani Siromoni of Karnagad took the leadership in this revolt against the oppression of the British rule. Rani Siromoni was the queen of the last king named Ajit Sing of Karnagad. She was efficient and intelligent. At last Rani Siromoni in a battle against the British was defeated and arrested. She was imprisoned at the house of Narajol Raj at Absagarh in Midnapur. At last she died there. However the name of Rani Siromoni being the first lady took the leadership in the battle against the British will be written in history for ever. On the whole Rani Siromoni played a glorious role in the history of Independence of India.



## A Selective Comparison of Ancient and Modern Surgical Tools

Ankita Chakraborty\*

Gāndhāra instruments can be taken as the closest presentation of the Ancient Indian surgical instruments and the modern surgical instruments are bearing European influence, which are direct descendants of the Greek-Roman tradition. Therefore here my focus is on some comparative discussion of modern and ancient Indian surgical instruments. It is a very challenging work to compare exhaustively modern and ancient Indian surgical tools. All changes are need-based; sometimes the changes are in the physical features and at other times according to their practical usages.

In ancient time instruments were made of gold, silver, iron, lead, copper, tin and bronze. In modern time only the fine steel is used as material for making surgical instrument. The measurements of the instruments were standardised by number of fingers which were called *aṅgulī parimāṇa*. Such as *Samdamśa Yantra* was *ṣoḍaśa aṅgulī parimāṇa* (16 fingers long) which is 20 cm as per modern metric scale, *Tāla Yantra* and *Maṅḍalāgra* were *ṣaḍa aṅgulī parimāṇa* (6 fingers long), *Karapatra* and *Dantaśaṅku* were *dvādaśa aṅgulī parimāṇa* (12 fingers long) which is 15 cm in modern measuring

scale. The length, breadth and thickness of modern instruments are measured in centimetres/inches scale.

Ancient instruments were heavy, broad and made according to operation's pattern. Modern instruments are light in weight, easy to grip and designed as per surgeon's requirements. Marked changes are observed in the practice of nomenclature of the instruments. Earlier their identities were according to the shape of the blade or the mouth of the instruments which were named after wild animals and birds. Broad groups were named according to shapes. Modern instruments are named according to their inventor's name or by that of the manufacturer.

Here four distinct types of changes can be identified: (i) some varieties are no longer in use, however (ii) they are transformed into more user-



\* Research fellow of the Asiatic Society

Pic courtesy : [www.keyholesurgerykerala.com](http://www.keyholesurgerykerala.com)

friendly modern forms and are used for more or less the same purpose, (iii) in some cases instead of a limited number of options the number of varieties have gone up, and finally (iv) a large number

of new instruments are invented over time, which were not available in ancient time. A selective comparison has been presented in Table-1 to illustrate the pattern of changes over time.

**Table:1 - A Selective Comparison of Surgical Instruments: Ancient Hindu versus Modern Practices**

Not in use in original form	Continuing in						Newly Evolved
	Modified form		Elaborate form				
	Ancient	Modern	Ancient	Modern	Ancient	Modern	
Svastika Yantra (24 in number)	Maṇḍalāgra	Circular Knife	Antarmukha	Mayo Scissors	Utpala-patra	Different Knives (more in variety)	Stryker Oscillating Saw
	Mudrikā	Finger knife	Kartarika (Scissors)	Mc Indoe Scissors	Ardha-dhāra		Gigli Saw
	Samdamśa	Dissecting Forceps		Elson Metzenbaum	Kuśa-patra		Mosquito forceps
	Tāla Yantra	Ears scoop	Śarārimukha Śastra (Scissors)	Lloyd-Davies	Vṛddhi-patra		Tissue Forceps
	Eṣhani	Cataract Needle		Abel Scissors	Vrihi-patra		Catheter
	Kuthārikā	Gum Lancet		Potts Scissors	Kara-patra (Saw)	Amputation saw	Cystoscope
	Vetaspatra Vṛihimukha	Trocar	Ardha-chandrānana (Half-moon Scissors)	De Bakey Scissors		Bone-cutting Forceps	Ryle's tube
	Karapatra	Saw		Ochser's Gall Scissors		Osteotome	Wound retractors
	Vṛddhipatra	Knife		Micro-vascular ..		Bone Gouge	Needle holder
	Suci	Needle	Svastika yantra (Forceps)	Different types of forceps (more in variety)			Chisel
	Śalākā	Hook/ Probes			Rongeurs		Laparotomy set

Source: Author's classification on the basis of Mukhopadhyay, Vol. II (1994) & Kapur (2004)

### List of books written on and by Sri Aurobindo in the collection of the library of the Asiatic Society

Classification no.	Title/Author/Publication, Place/Year
181.4 A931sy	Synthesis of Yoga / Sri Aurobindo – New York : Sri Aurobindo Library, 1950.
294.1 A931 o	On the Veda / Sri Aurobindo – Pondicherry : Sri Aurobindo Ashram, 1964.
181.4 A931L	Live Divine / Sri Aurobindo – New York : Sri Aurobindo Library, 1951.
170 A931i	Ideal of human unity – New York : Sri Aurobindo Library, 1950.
150 A931h	Human Cycle / Sri Aurobindo – New York : Sri Aurobindo Library, 1950.
181.4 A931e	Essays on the Gita / Sri Aurobindo – New York, Sri Aurobindo Library, 1950.
923.2 A931BTD	Bankim – Tilak – Dayananda / Sri Aurobindo – Calcutta : Aryan Publishing, 1947.
ABC 181.49 C496ph	The philosophy of integratism : The metaphysical synthesis in Sri Aurobindo's teaching – Pondicherry : Sri Aurobindo Ashram, 1967.
821.9 A931c	Collected poems and plays / Sri Aurobindo – Pondicherry : Sri Aurobindo Ashram, 1942.
322.40954 A931d	The doctrine of passive resistance / Sri Aurobindo – Calcutta : Arya Publishing, 1948.
ABC 181.4 Au931id	Essays, idea and progress / Sri Aurobindo – Calcutta : Arya Publishing, 1922.
934 A931f	Foundations of Indian Culture / Sri Aurobindo – New York : Sri Aurobindo Library, 1953.



## Books on Sri Aurobindo

Classification no.	Title/Author/Publication, Place/Year
891.22 K14A	Kalidasa / Sri Aurobindo – Pondicherry : Sri Aurobindo Ashram, 1964.
801 A931L	Letters / Sri Aurobindo – Bombay : Aurobindo Circle, 1951.
922.945 A 931let	Letters / Sri Aurobindo – Bombay : Aurobindo Circle, 1947.
801 A 931L	Life, Literature, Yoga and some new letters / Sri Aurobindo – Pondicherry : Sri Aurobindo Ashram, 1952.
980 A931L	Light for students / compiled for the writings of Sri Aurobindo and the mother – Pondicherry : Aurobindo Society, 1982.
RR 922.945 A931	Sri Aurobindo : A collection of seminar papers – Kolkata : The Asiatic Society, [rev. ed.] 2004.
ABC 181.45 Au931M	Man — Slave or Free / Sri Aurobindo – Pondicherry : Sri Aurobindo Ashram, 1966.
ABC 200.19 Au931to	Sri Aurobindo and the mother on love quotations selected and presented by Pabitra – Pondicherry : Sri Aurobindo Ashram, 1966.
ABC 922.94563 Au 931an	Sri Aurobindo on himself and on the Mother / Sri Aurobindo – Pondicherry: Sri Aurobindo Ashram, 1953.
080 A931S	Sri Aurobindo – / Sri Aurobindo Birth Centenary Library – Pondicherry : Sri Aurobindo Ashram, 1970-1976.
294.54 A931c	Sri Aurobindo's integral Yoga / Tulsidas Chatterjee – Howrah, 1970.
294.1 V414 ha	Hymns to the mystic fire / Sri Aurobindo – Pondicherry : Sri Aurobindo Ashram, 1952.
294.103 A931v.g.	Sri Aurobindo's Vedic Glossary / compiled by A. B. Purani – Pondicherry : Sri Aurobindo Ashram, 1982.
891.21 V996V.A.	Vyasa and Valmiki / Sri Aurobindo – Pondicherry : Sri Aurobindo Ashram, 1964.
ABC 294.563 AU 931 au	Sri Aurobindo Mandir Annual (15 <sup>th</sup> August 1942) on the Occasion of the 70 <sup>th</sup> Birthday of Sri Aurobindo – Calcutta : Sri Aurobindo Pathmandir, 1942
922.945 S 774 h	Sri Aurobindo : A brief biography / Peter Hees – Delhi : Oxford University Press, 1989.

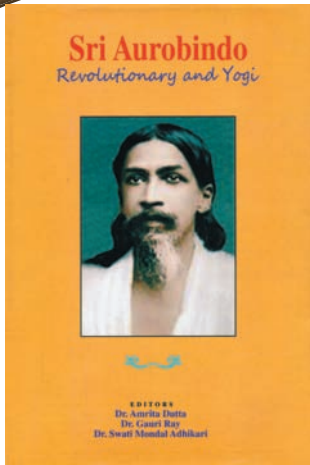
## Books on Sri Aurobindo

Classification no.	Title/Author/Publication, Place/Year
922.945 D 576s	Sri Aurobindo came to me : (reminiscences) / Dilip Kumar Roy – Bombay : Jaico Publishing, 1964.
922.945 A931g	Sri Aurobindo : the poet and thinker / Nirmalya Ghatak – Howrah : Kuntala Bhattacharya, 1988.
922.945 A964s	Sri Aurobindo, or, the adventure of consciousness / Satprem; tr. from the French by Luce Veret, New York : Institute for evolutionary research, 1984.

### BENGALI BOOKS ON AND BY SRI AUROBINDO IN THE COLLECTION OF THE LIBRARY

Sl.no.	Classification no.	Title	Author	Publication, Place	Year
1.	Ban 294.5 A 931 d	দিব্যজীবন বার্তা	শ্রী অরবিন্দ ঘোষ	শ্রী অরবিন্দ আশ্রম, পন্ডিচেরী	১৯৬২
2.	Ban 891.44 A 658 b	বিবিধ রচনা	শ্রী অরবিন্দ ঘোষ	শ্রী অরবিন্দ আশ্রম, পন্ডিচেরী	১৯৫৫
3.	Ban 891.441 A 769 s	সাবিত্রী, ৭ম পর্ব, ৪র্থ সর্গ,	শ্রী অরবিন্দ ঘোষ	শ্রী অরবিন্দ আশ্রম, পন্ডিচেরী	১৯৫৩
4.	Ban 821 A 658 p	প্রেম ও মৃত্যু,	শ্রী অরবিন্দ ঘোষ	শ্রী অরবিন্দ আশ্রম, পন্ডিচেরী	১৩৬০ (বঙ্গাব্দ)
5.	Ban 181.45 A 658 p	যোগ সমন্বয়, প্রথম ভাগ	শ্রী অরবিন্দ ঘোষ	শ্রী অরবিন্দ আশ্রম, পন্ডিচেরী	১৯৬৫
6.	Ban 181.45 A 931 y	যোগ সমন্বয়,	শ্রী অরবিন্দ ঘোষ	শ্রী অরবিন্দ আশ্রম, পন্ডিচেরী	১৯৬৫
7.	Ban 954.035 S 981 a	শ্রী অরবিন্দ ও ভারতের বিপ্লব	শ্যামলেশ দাস	প্রিন্টো বুকস, কলকাতা	২০০০
8.	Ban 922.095414 A 597 b	বাংলার ঋষি	অনিলচন্দ্র ঘোষ	প্রেসিডেন্সী লাইব্রেরী, কলকাতা	১৩৬৫ (বঙ্গাব্দ)
9.	Ban 922.945 B 582 a	শ্রী অরবিন্দ, শ্রীমা ও পন্ডিচেরী আশ্রম	বিভূতিভূষণ বন্দ্যোপাধ্যায়	ন্যাশনাল বুক হাউস, কলকাতা	১৩৭০ (বঙ্গাব্দ)
10.	Ban 922.945 H 281 a	শ্রী অরবিন্দের সাধনা	হরিদাস চৌধুরী	শ্রী অরবিন্দ আশ্রম, পন্ডিচেরী	১৯৬৮
11.	Ban 922.945 S 562 a	শ্রী অরবিন্দের দিব্যজীবন	শ্যামাচরণ চট্টোপাধ্যায়	অরবিন্দ পাঠমন্দির, কলকাতা	১৯৬৮
12.	Ban 181.4 S 528 a	আমার দৃষ্টিতে শ্রী অরবিন্দের লাইভ ডিভাইন (১৯ - ২৮ অধ্যায়)	শম্ভুচন্দ্র ভদ্র	চট্টোপাধ্যায় ব্রাদার্স, কলকাতা	১৩৮৪ (বঙ্গাব্দ)
13.	Ban 923.095414 S 981 a	শ্রী অরবিন্দের রষ্টিচিন্তা	শ্যামলেশ দাস	শ্রীভূমি পাবলিশিং, কলকাতা	২০০২





### Sri Aurobindo: Revolutionary and Yogi

Edited by Amrita Dutta, Gauri Ray and Swati Mondal Adhikari; Kabitirtha, Kolkata, 2015, pages 215, Rs. 300

The journey from Arabinda Ackroyd Ghose to Rishi Aurobindo is neither a

metamorphosis nor a conversion of a revolutionary to a yogi. It is a journey from ignorance to knowledge, mortality to immortality and physical to spiritual.

Discussion on Sri Aurobindo is often separated in two compartments – a Revolutionary and a Yogi. It is in his revolutionary activities that we find at first the spiritual realism of Sri Aurobindo. He is a rare, multifaceted personality – scholar, writer, poet, philosopher, revolutionary, nationalist, commentator on Indian culture and scriptures, visionary, yogi and a rishi – and each aspect is intermingled with another.

The present book is the outcome of a seminar proceedings organised by Sabitri Girls' College in collaboration with Serampore Girls' College and the Corpus Research Institute of Kolkata. It is a trilingual volume on Sri Aurobindo, highlighting the theme 'Revolutionary and Yogi'. Out of the 33 articles, only 2 are found in Hindi, 7 in Bengali and the rest, that is, 24 articles are written in English language. While it is not possible to accommodate all the papers in the review, it should be noted that the contributors have interpreted and analysed the ideology and works of Sri Aurobindo Ghose with their respective unique understanding.

Here, we found, three broad themes run parallel throughout the book together with other topics that are interrelated: 1. The life sketch of Sri Aurobindo

highlighting his contribution and involvement in the freedom movement, 2. His philosophy and ideas on education and teaching, and 3. His spiritual vision and yoga.

Almost one-third of the papers are found discussing on Sri Aurobindo as a revolutionary. The volume starts with the article 'Sri Aurobindo: Biplabi O Yogi' by Jiban Mukherjee, whose elaborate study on the revolutionary Sri Aurobindo is highly informative and gives an objective view of his political career. Here we come to know of the formidable pamphlet 'Bhawani Mandir', his dream to construct a temple dedicated to Mother India as was in the novel *Anandamath* by Bankim Chandra Chattopadhyay. He also discussed the concept of 'Divyajivan'.

Anuradha Ghosh discussed differently how Ghose was associated with Nibedita and 'Bal-Pal-Lal'. Chandrima Ray also expressed her views in the same periphery. Md. Saiful Islam made a detailed study from a historical and political point of view to attempt to assess and evaluate the role of Sri Aurobindo in the national movement. Saikat Sen in his wonderful exposition tried to highlight Ghose's political as well as spiritual life in the context of literary and historical evidence. Rajlaxmi Kar in her essay 'Aurobindo Ghose and his Revolutionary Movement in Bengal' cited documents from the Police records and contemporary writings and tried to evaluate his close connection with revolutionary activities especially the Alipore Bomb Case.

At least 8 articles were written on Sri Aurobindo's views on education. Jhuma Chakraborty in her scholarly writing stressed on the model proposed by him which is expected help every child to develop his physical, intellectual, moral, aesthetic and spiritual being in his own unique way, according to his temperament and capacities. Nabanita Sen in her article cited the message of Sri Aurobindo at the farewell meeting when he resigned from the post of the Principal of Bengal National College. Bratati Dey in her writing tried to reinterpret Sri Aurobindo's concept on education and evaluate the significance of his work in contemporary times. Dey discussed Sri

## New Books from Readers Choice

Aurobindo's various aspects of integral education system as well as the principles of method of teaching using the three concepts of geometricism – spatio temporality, transgressivity and referentiality. She rightly concluded that true education is to develop a child's latent power and enable him to enter into the right relationship with the total life, mind and soul of humanity as well as grow his practical, intellectual, moral and aesthetic capacities. Soumyajit Banerjee and Amrita Basu discussed Sri Aurobindo's integral education towards global consciousness. Sanchita De (Dutta), Purnima Rajak also discussed in this regard.

With regard to Sri Aurobindo's philosophy, yoga and 'divyajivan', attention has been drawn by Savita Samanta who categorically explained the meaning of yoga and *purnayoga* or internal yoga in the light of Sri Aurobindo's works. Swati Ghosh, Shukla Sanyal and a few more scholars also contributed in this field.

Based on a popular mythological tale, Sri Aurobindo's *Sabitri* is a miraculous illustration of a tremendous spiritual odyssey written over a period of 50 years. Arjun Sengupta compared this epic with John Milton's *Paradise Lost*. Milton's epic is the entire history of mankind interpreted in terms of Christian theology. The focal point of Milton was the fall of Man while *Sabitri* starts with 'It was the hour before the Gods awake' and is a continuous and evolving declaration of the poet's own spiritual journey. I cannot help but quote from Sri Aurobindo, 'I used *Sabitri* as a means of ascension, I began with it on a certain mental level, each time I could reach a higher level I rewrote from that level.' This article deserves praise.

Nibabari Banerjee interpreted *Sabitri* as a text about women empowerment. While depicting *Sabitri* as the goddess of wisdom and eternal power who

comes to the earth to combat the frightful fate, the author also had the concept that it was the women who transmitted the culture and values of our society from one generation to another and without their emancipation social progress is not possible.

The other articles worth mentioning are 'Pondicherry te Sri Aurobindo' by Arpita Bose, who threw light on Ghose's childhood, revolutionary activities and his vibrant life till his days in Pondicherry. Swati Mandal Adhikari discussed Sri Aurobindo's writings on Indian art. Her writing was based on Ghose's views regarding the art, its greatness and originality in context to the European critics who to assert their superiority on the Indian race, condemned Indian art, sculpture, painting and looked down on them.

I would have ideally loved to cite all the contributors as I found no article out of focus or context. However, Chittabrata Palit's article has some conflicting information. In his article 'The Intellectual Contribution of Sri Aurobindo' without citing any reference or bibliography, he wrote, 'He was released from jail and first reported to French colony of Chandannagar ... The British authority took alarm and dispatched him to Pondicherry, another French settlement. Here he met his former friend Madam Mirra Alfassa...'

Sri Aurobindo, as it is known, was released from Alipore jail in May 1909 and left for Chandannagar in February 1910 and it is also a well-known fact that he did not meet Mirra till 1914.

It is commendable on Kabitirtha's end that the seminar proceedings came out within a short span of only 3 months from the event. They must be lauded for this smart and brilliant production.

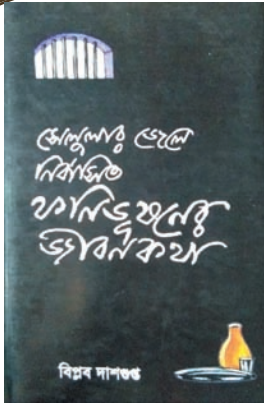
**Dr. Shakti Mukherji**

E-mail: sakti@cheerful.com

অরবিন্দকে তাঁর যৌবনের মুখে ক্ষুর আন্দোলনের মধ্যে যে তপস্যার আসনে দেখেছিলুম সেখানে তাঁকে জানিয়েছি—  
অরবিন্দ, রবীন্দ্রের লহো নমস্কার।  
আজ তাঁকে দেখলুম তাঁর দ্বিতীয় তপস্যার আসনে, অপ্রগলভ সুরুতায়— আজও তাঁকে মনে মনে বলে এলুম—  
অরবিন্দ, রবীন্দ্রের লহো নমস্কার।

রবীন্দ্র-রচনাবলী, চারিত্রপূজা

শান্তিলি জাহাজ  
২৯ মে ১৯২৮



**Celular Jele Nirbasita Phanibhusaner Jibankatha** by Biplab Dasgupta, Kalinagar Cooperative Colony and Credit Society Limited, Krishnanagar, Nadia, 1st Edition, April 2018, 90 pages, ₹ 180

Thousands of lives were immolated at the altar of death to free mother India from the shackles

“The patriot’s blood is the seed of Freedom’s tree”

of British rule. Some of these immortal names float in the memory of the posterity while many others seem to sink into oblivion. The nation should cherish, with proper love, respect and gratitude the heroic tales of these brave sons of India.

Professor Biplab Dasgupta’s Bengali book *Cellular Jele Nirbasita Phanibhusaner Jibankatha* (The Life History Of Phanibhusan Deported In Cellular Jail) is not only a tribute to his own father but also to all martyrs and soldiers of Indian Freedom Struggle. The book also records the account of life of Nalini Mohan Das, a fellow freedom fighter of Phanibhusan. Born on 27th December 1907 at Khalasikota village,

P.O. Bakhargunj, Dist. Barishal (now in Bangladesh) Phanibhusan was a multi-faceted personality. His initiation in patriotic activities was made at a very early age. A brilliant student, great organiser, skilled writer-editor and an accomplished singer Phanibhusan was gifted with many other virtues but his passionate love for his mother land got to him the top-most priority. The short span of his 36-year long life was a saga of going in and out of different jails of the imperialist rulers as well as a few attempts, sometimes successful and sometimes abortive, to break the iron bars. He was deported to the infamous Andaman Cellular Jail in 1933 and repatriated in 1939. On 12th February 1943 the tempestuous journey was cut short by tuberculosis.

Professor Dasgupta’s book has great documentary value as there are glimpses of history of Indian Freedom Movement. The detailed account of Cellular Jail is commendable. The author has rightly pointed out that while the spot light falls on the freedom-fighters, their wives, on whose silent, sustained and unsung sacrifices the edifice of the entire patriotic programme is built, languish in darkness of obscurity. Despite numerous printing errors and not-so-good illustration, the book is a valuable contribution to the great corpus of writing on Indian War Of Independence.



**11th Monthly Special Lecture**

**Remembering Mahatma Gandhi**

will be held on 9th August 2019 at 4.00 p.m., Humayun Kabir Hall

**Speaker : Professor Suranjan Das, Vice-Chancellor, Jadavpur University**

**Topic : Challenges of Education in India : Relevance of Gandhian Thought**

*All are cordially invited*

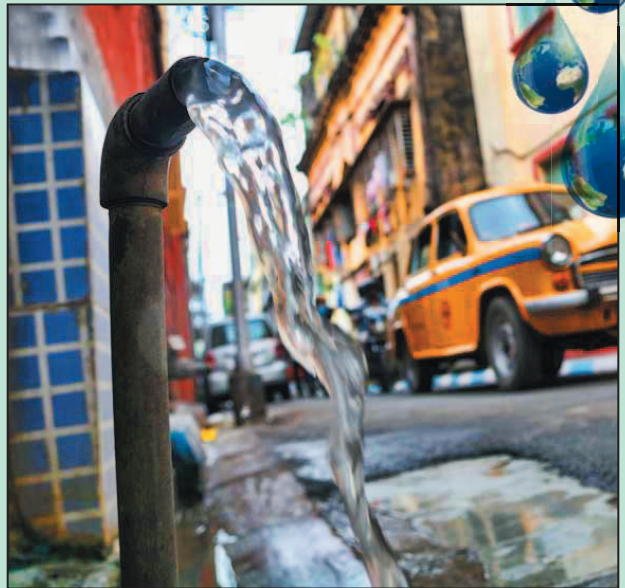
***India is among the hotspots where overuse of water resources has caused a serious decline in the availability of fresh water, according to a first of its kind study using an array of NASA satellite observatory of Earth***

### SAVE WATER SAVE



<https://medium.com/the-calcutta-blog/quenching-the-capital-how-calcutta-got-its-water-supply-6d08db0f3e65>

One surviving street-side public taps with Calcutta Water Works logo with a reminder **"Want Not. Waste Not."**



**Dr. Rajendralala Mitra in the Asiatic Society on the issue of pollution and purity of River Ganges:**

"Rivers were the natural drains of a country, and designed expressly to carry away its surplus waters and its sewerage where they became the least offensive... The Hooghly in this respect was not worse off than the Thames, the Scine, the Rhine or the Meuse in other countries. They were the best of sewers...."

*For details of the debate on the problem of water supply of Calcutta see: Proceedings of the Asiatic Society of Bengal, 1866 and 1883*

## জল পাই ষেখায় ?

**বৃদ্ধ।** কি হে? এত তর্কাতর্কি কিসের?

**পথিক।** আজে না, তর্ক নয়। আমি জল চাইছিলুম, তা উনি সে কথা কানেই নেন না — কেবলই সাত পাঁচ গপ্প করতে লেগেছেন। তাই বলতে গেলুম ত রেগে মেগে অস্থির!

**বৃদ্ধ।** আরে দূর দূর! তুমিও যেমন। জিজ্ঞেস করবার আর লোক পাওনি? ও হতভাগা জানই বা কি, আর বলবেই বা কি? ওর যে দাদা আছে, খালিপুর্বে চাকরি করে, সেটা ত একটা আস্ত গাধা। ও মুখুটা কি বললে তোমায়?

**পথিক।** কি জানি মশাই — জলের কথা বলতেই কুয়োর জল, নদীর জল, পুকুরের জল, কলের জল, মামাবাড়ির জল ব'লে পাঁচ রকম ফর্দ শুনিয়ে দিলে —

**বৃদ্ধ।** হুঁ-ভাবলে খুব বাহাদুরি করেছি। তোমার মত বোকা দেখে খুব চাল চেলে নিয়েছে। ভারি তো ফর্দ করেছেন। আমি লিখে দিতে পারি, ও যদি পাঁচটা জল বলে থাকে তা আমি এম্ফুনি পাঁচশটা বলে দেব-

**পথিক।** আজে হুঁ। কিন্তু আমি বলছিলুম কি একটু খাবার জল —

**বৃদ্ধ।** কি বলছ? বিশ্বাস হচ্ছে না? আচ্ছা শুনে যাও। বিস্তির জল, ডাবের জল, নাকের জল, চোখের জল, জিবের জল, হাঁকোর জল, ফটিক জল, রোদে যেমে জ-ল, আহ্লাদে গলে জ-ল, গায়ের রক্ত জ-ল, বুঝিয়ে দিল যেন জ-ল-কটা হয়? গোনোনি বুঝি?

**পথিক।** না মশাই, গুনিনি — আমার আর খেয়ে দেয়ে কাজ নেই —

**বৃদ্ধ।** তোমার কাজ না থাকলেও আমাদের কাজ থাকতে পারে ত? যাও, যাও, মেলা বকিও না। -একেবারে অপদার্থের একশেষ। (সশব্দে জানালা বন্ধ)

**পথিক।** নাঃ, আর জলটল চেয়ে কাজ নেই-এগিয়ে যাই, দেখি কোথাও পুকুরটুকুর পাই কি না।

সুকুমার সাহিত্য সমগ্র (দ্বিতীয় খণ্ড), (পৃ. ৩৮-৩৯)

## FORTHCOMING PROGRAMME

August 2019	
9th August, 2019	11th Monthly Special Lecture Remembering Mahatma Gandhi to be delivered by Professor Suranjan Das, Vice-Chancellor, Jadavpur University at 4:00 p.m. in the Humayun Kabir Hall of the Asiatic Society Topic : <b>Challenges of Education in India : Relevance of Gandhian Thought</b>
13th August 2019	Professor Maya Deb Memorial Lecture in Psychology will be delivered by Prof. Anjali Ray at Humayun Kabir Hall at 4pm

September 2019	
12th September 2019	One-day National Seminar on 'Relevance of Swami; Vivekananda' will be held at Vidyasagar Hall of The Asiatic Society at 11am. Coordinator: Prof. Musaraf Hossain & Prof. Susnata Das
26th – 27th September 2019	A Two-day International Seminar will be held on Probing Social Reform in India in the Nineteenth Century: Vidyasagar's Legacy in the Long Run at Vidyasagar Hall of The Asiatic Society Coordinator : Prof. Arun Bandopadhyay

## BENGALI SECTION

**Ban**  
**090.016**  
**P 954 s**

পুঁথি পরিচয়; সম্পাদক সুমঙ্গল রানা।  
-কলকাতাঃ বিশ্বভারতী, ১৪২৪।  
-খণ্ড; ২৪ সে.মি. (BN 67925)  
গ্রন্থাগারে ৭ম খণ্ড আছে।  
বিশ্বভারতী গ্রন্থাগারে সংগৃহীত  
পুঁথির তালিকা।  
ISBN: 978-81-7522-653-1:  
৩৫০.০০ টাকা

**Ban**  
**140**  
**D 213**

দর্শন; রামকুমার মুখোপাধ্যায় প্রকাশিত।  
-কলকাতাঃ বিশ্বভারতী, ১৪২২।  
২২৬পৃ.; ২৩ সে.মি.।-(বিশ্ববিদ্যা  
সংগ্রহ)  
গ্রন্থপরিচয় পৃ. ২২৩-২২৪ (BN  
67970) (30.3.19)  
লেখক পরিচিতিঃ পৃ. ২২৫-২২৬  
ISBN: 978-81-7522-633-3:  
৩০০.০০ টাকা।

**Ban**  
**181.4**  
**D 991 b**

দ্বিজেন্দ্রনাথ ঠাকুর  
বস্তুস্বরূপ ও স্বয়ং প্রভা সম্বন্ধে  
দার্শনিক প্রবন্ধাবলী/দ্বিজেন্দ্রনাথ

ঠাকুর; সম্পাদনা বিজয় মুখোপাধ্যায়।  
-কলকাতাঃ বিশ্বভারতী, ১৪২৪।  
৩০৫ পৃ.; ২১ সে. মি. (BN  
67976) (30.3.19)  
ISBN: 978-81-7522-659-3:  
৩৫০.০০ টাকা

**Ban**  
**181.4**  
**U 49 b**

উমেশচন্দ্র ভট্টাচার্য  
ভারতদর্শন সার/উমেশচন্দ্র  
ভট্টাচার্য। -পুনর্মুদ্রণ। -কলকাতাঃ  
বিশ্বভারতী, ১৪২০।  
৩০৮ পৃ.; ১৮ সে. মি.।  
-লোকশিক্ষা গ্রন্থমালা (BN67949)  
(30.3.19)  
ISBN: 978-81-7522-680-0:  
১৫০.০০ টাকা

**Ban**  
**192**  
**B 831 aj**

ব্রেডলি, ফ্রেপ্সিস হার্বার্ট  
অবভাস ও তত্ত্ববস্তু বিচার/বাংলা  
অনুবাদ জিতেন্দ্রচন্দ্র মজুমদার।-  
পুনর্মুদ্রণ। - কলকাতা বিশ্বভারতী,  
১৪০৫।

১০,৩৫০ পৃ.; ২১ সে. মি.,  
(BN67975) (30.3.19)  
প্রথম প্রকাশিত ১৩৭৩

Appearance and reality  
গ্রন্থের বঙ্গানুবাদ  
ISBN: 978-7522-168-2:  
..... টাকা

**Ban**  
**294.0954**  
**B 575**

ভারতীয় সাধনা; অমৃত সেন প্রকাশিত।  
-কলকাতাঃ বিশ্বভারতী, ১৪২৫।  
৩২২ পৃ.; ২৩ সে. মি. (BN  
67967) (30.3.19)  
লেখক পরিচিতি পৃ. ৩২১-৩২২।  
ISBN: 978-81-7522-673-9:  
৪০০.০০ টাকা

**Ban**  
**301**  
**B 616 s**

বিপ্লব কুমার গোস্বামী  
সমাজ, রাষ্ট্র ও আমরা/বিপ্লব  
কুমার গোস্বামী। -গুয়াহাটি, গোস্বামী  
পাবলিশার্স, ১৪০২।  
৮৯ পৃ.; ২২ সে. মি. (BN15076)  
(14.3.19)  
ISBN: ..... :  
২০০.০০ টাকা

**Ban**  
**305.40954**  
**K 94 p**

ক্ষিতিমোহন সেন  
প্রাচীন ভারতে নারী/ক্ষিতিমোহন

সেন। -ভূমিকা সহ পুনর্মুদ্রিত সংস্করণ; ভারতী রায় কৃত ভূমিকা সহ। -কলকাতা : বিশ্বভারতী, ১৪২৪।

১৩৩ পৃ.; ২১ সে. মি. (BN 67955) (30.3.19)

ISBN: 978-817522-600-9: ১৮০.০০ টাকা।

**Ban**  
**325.21**  
**A 147 b**

অভিজিৎ দাশগুপ্ত

বিস্তাপন ও নির্বাসন : ভারতে রাষ্ট্র-উদ্ভাস্ত সম্পর্ক/অভিজিত দাশগুপ্ত; ভাষান্তর আশীষ লাহিড়ী। -১ম অনুবাদ সংস্করণ। -কলকাতা : কে. পি. বাগচী, ২০১৮।

১৮,২৩৪পৃ.; চিত্র, ২২ সে. মি. (BN67919) (12.3.19)

ISBN: 978-81-7074-394-1: ৮২৫.০০ টাকা

**Ban**  
**491.45**  
**B 212 v**

বানান ও বিন্যাস বিধি/বিশ্বভারতী। -কলকাতা : বিশ্বভারতী, ১৪২২। ৩৯পৃ.: ২২ সে. মি. (BN67977) (.....)

ISBN: 978-81-7522-614-2: ৫০.০০ টাকা

**Ban**  
**510**  
**G 125 r**

গণিত বিদ্যা; রামকুমার মুখোপাধ্যায়। -

কলকাতা : বিশ্বভারতী, ১৪২২। ২৪০ পৃ.; ২২ সে. মি. (বিশ্ববিদ্যা সংগ্রহ) (BN67959) (30.3.19) গ্রন্থপরিচয় : পৃ. ২৩৭-২৪০। লেখক পরিচিতি : পৃ. ১৩৯-২৪০।

ISBN: 978-81-7522-631-9: ৩০০.০০ টাকা

**Ban**  
**520**  
**D 99 r**

জ্যোতির্বিজ্ঞান : রামকুমার মুখোপাধ্যায় প্রকাশিত। -কলকাতা : বিশ্বভারতী, ১৪২২।

২৩৬ পৃ.; ২১ সে. মি.। - (বিশ্ববিদ্যা সংগ্রহ) (BN67954) (30.3.19) ISBN: 978-81-7522-625-8: ৩৪০.০০ টাকা

**Ban**  
**530**  
**C 486 p**

চারুচন্দ্র ভট্টাচার্য

পদার্থবিদ্যার নবযুগ/চারুচন্দ্র ভট্টাচার্য। -পুনর্মুদ্রণ। -কলকাতা : বিশ্বভারতী, ১৩৯২।

১৩৫ পৃ.: ১৯ সে. মি. (BN67960) (30.3.19) ISBN: ..... টাকা।

**Ban**  
**570**  
**R 234 p**

রথীন্দ্রনাথ ঠাকুর

প্রাণতত্ত্ব/রথীন্দ্রনাথ ঠাকুর। -পুনর্মুদ্রণ।

-কলকাতা : বিশ্বভারতী, ১৪২০।

১৪৬ পৃ.: ১৮ সে. মি. (BN67963) (30.3.19) ISBN: 978-81-7522-577-0: ১৫০.০০ টাকা

**Ban**  
**701**  
**S 581**

শিল্প; রামকুমার মুখোপাধ্যায় প্রকাশিত।

-কলকাতা : বিশ্বভারতী, ১৪২৩। ২৮৮ পৃ.; ২২ সে. মি.। - (বিশ্ববিদ্যা সংগ্রহ) (BN67971) (30.3.19)

গ্রন্থপরিচয় : পৃ. ২৮৩-২৮৬। লেখক পরিচিতি : পৃ. ২৮৭-২৮৮। ISBN: 978-81-7522-634-0: ৪০০.০০ টাকা

**Ban**  
**751**  
**N 176 d**

নন্দলাল বসু

দৃষ্টি ও সৃষ্টি/নন্দলাল বসু। -নন্দলাল বসু জন্মশতবর্ষ পূর্তি পুনর্মুদ্রণ সংস্করণ; অল্পান দত্ত ও কল্লান্তি গণপতি সুব্রহ্মাণ্য সম্পাদিত। -কলকাতা : বিশ্বভারতী, ১৪২৪।

২২,৩১১ পৃ. : চিত্রাবলী (কিছু রঙিন); লেখচিত্র; ২৫ সে. মি. সন্মুখচিত্র (BN67926) (13.3.19) ISBN: 978-81-7522-345-5: ৮৫০.০০ টাকা।

**Ban**  
**891.44**  
**N 733 b**

নিত্যানন্দ বিনোদ গোস্বামী

বাংলা সাহিত্যের কথা/নিত্যানন্দ



বিনোদ গোস্বামী। - পুনর্মুদ্রণ।  
-কলকাতা : বিশ্বভারতী, ১৪২০।  
১৮৭ পৃ.: ১৮ সে. মি.।-  
(লোকশিক্ষা গ্রন্থমালা) (BN67969)  
(30.3.19)  
ISBN: 978-81-7522-578-7:  
১৭০.০০ টাকা

**Ban**  
**891.4405**  
**V 834 n**

বিশ্বভারতী পত্রিকা : নন্দলাল বসু  
সংখ্যা ১৩৭৩, ১৮৮৮-৮৯ শক;  
সম্পাদক সুশীল রায়। -কলকাতা :  
বিশ্বভারতী, ১৪২৪।  
৮৭+২৮ পৃ.: চিত্রাবলী; ২৫  
সে.মি. (BN67957) (30.3.19)  
প্রথম প্রকাশিত ১৩৭৩।  
ISBN: .....:  
৫০০.০০ টাকা

**Ban**  
**891.4405**  
**V 834 a**

বিশ্বভারতী পত্রিকা : নির্বাচিত প্রবন্ধ  
সংগ্রহ ১৯৪২-২০০৬ (প্রসঙ্গ  
শিল্প ও সংগীত); অমিত্র সূদন  
ভট্টাচার্য সম্পাদিত। -কলকাতা :  
বিশ্বভারতী, ১৪১৩ (২০০৭)।  
৩৫২পৃ.; ২২ সে.মি. (BN67938)  
(30.3.19)  
লেখক পরিচিতি : পৃ. ৩৪৯-৩৫২।  
ISBN: 81-7522-409-6:  
২৫০.০০ টাকা।

**RR**  
**Ban**  
**891.4408**  
**R 116 K**

রবীন্দ্রনাথ ঠাকুর  
কালানুক্রমিক রবীন্দ্র রচনাবলী  
/রবীন্দ্রনাথ ঠাকুর। - কলকাতা :  
বিশ্বভারতী, ১৪২১।  
৬ খণ্ড ; ২৫ সে.মি. (BN67939)  
(BN67944) (13.3.19)  
বিষয় : ১ম খণ্ড ১২৮২-১২৮৭।  
-২য় খণ্ড ১২৮৮-১২৮৯। -৩য় খণ্ড  
১২৯০-১২৯১। -৪র্থ খণ্ড ১২৯২-১২৯৩।  
-৫ম খণ্ড ১২৯৩-১২৯৭। -৬ষ্ঠ খণ্ড  
১২৯৮-১২৯৯।  
সম্মুখচিত্র।  
প্রকল্প অধিকর্তা : তপতী মুখার্জী।  
ISBN: 978-81-7522-592-3:  
১০০০.০০ টাকা (প্রতি খণ্ড)।

**Ban**  
**891.4408**  
**R 116 v**

রবীন্দ্রনাথ ঠাকুর  
বিশ্বপরিচয়/রবীন্দ্রনাথ ঠাকুর।  
-৫ম পুনর্মুদ্রণ সংস্করণ। -কলকাতা :  
বিশ্বভারতী, ১৪২২।  
৯৭ পৃ.: চিত্র; ১৮ সে. মি.  
(BN67952) (30.3.19)  
ISBN: 978-81-7522-563-3:  
৮০.০০ টাকা।

**Ban**  
**891.4409**  
**A 234**

আধুনিক বাংলা; প্রকাশক রামকুমার  
মুখোপাধ্যায়। -কলকাতা :

বিশ্বভারতী, ১৪২৩।  
৩১৮পৃ.; ২৩ সে. মি.।-(বিশ্ববিদ্যা  
সংগ্রহ) (BN67966) (30.3.19)  
গ্রন্থপরিচয় : পৃ. ৩১৫-৩১৬।  
লেখক পরিচিতি : পৃ. ৩১৭-৩১৮।  
ISBN: 978-81-7522-645-6:  
৮২০.০০ টাকা

**Ban**  
**891.44109**  
**R 116 a**

রবীন্দ্রপ্রসঙ্গ; সম্পাদনা আলপনা রায়,  
অমল পাল, মানবেন্দ্র মুখোপাধ্যায়।  
-কলকাতা : বিশ্বভারতী, ১৪২১।  
১৭৯পৃ.; ২২ সে.মি. (BN67974)  
(30.3.19)  
ISBN: 978-81-7522-597-8:  
২৫০.০০ টাকা।

**Ban**  
**891.44109**  
**R 116 s**

সুশাস্ত দত্তগুপ্ত  
যে পথ দিয়ে/সুশাস্ত দত্তগুপ্ত।  
-কলকাতা : বিশ্বভারতী, ১৪২২।  
৩৪৪পৃ.: চিত্রাবলী; ২৪ সে. মি.  
(BN67950) (30.3.19)  
ISBN: 978-81-7522-621-0:  
৯০০.০০ টাকা

**Ban**  
**891.44109**  
**R 116 t**

রবীন্দ্রনাথের শিক্ষাচিন্তা : একুশ শতকের  
দর্পণে; সম্পাদনা তপতী  
মুখোপাধ্যায়। -শান্তিনিকেতন :  
রবীন্দ্রভারতী, ১৪১৯ (২০১২)

৪০পৃ.; ২২ সে. মি. (BN67951)  
(30.3.19)  
ISBN: .....:  
৩০.০০ টাকা

**Ban**  
**891.44109**  
**R 116 s.r**

সালাম আজাদ  
রবীন্দ্র ভুবনে বাংলাদেশ/সালাম  
আজাদ। -পুনর্মুদ্রণ। - কলকাতা :  
বিশ্বভারতী, ১৪১৬।  
১১২পৃ.; ২২ সে. মি. (BN67973)  
(30.3.19)

সম্মুখচিত্র।  
ISBN: 978-81-7522-371-4:  
১২০.০০ টাকা

**Ban**  
**891.442**  
**R 116 b**

রবীন্দ্রনাথ ঠাকুর  
বাল্মীকি প্রতিভা : কালানুক্রমিক  
সংকলন/রবীন্দ্রনাথ ঠাকুর। -  
কলকাতা : বিশ্বভারতী, ১৪২৪।

৬২৫পৃ.; ২৬ সে. মি. (BN67948)  
(30.3.19)  
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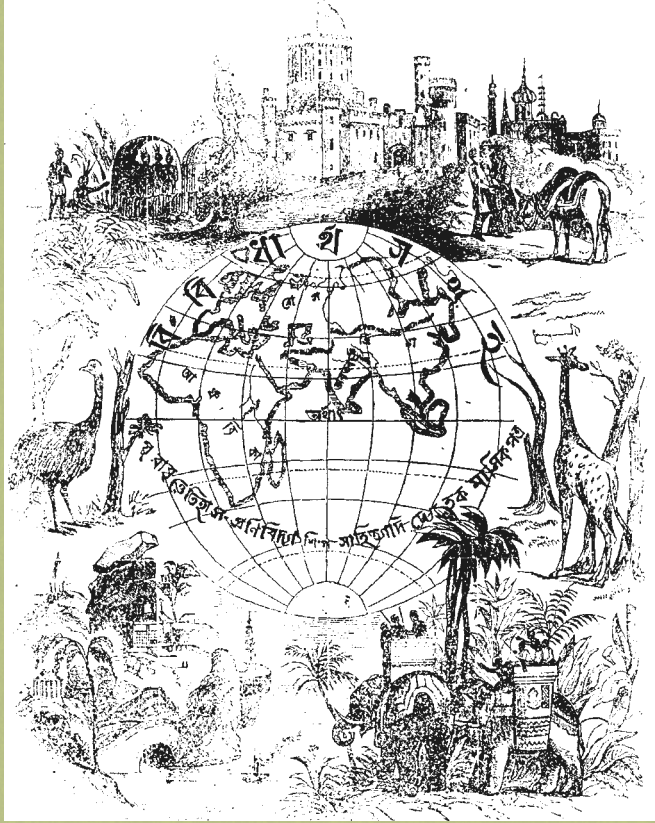
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