

# Monthly Bulletin

September 2018

Volume XLVII No. 9



Artist : Isha Mahammad



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



Durga Pratima of Balul Bagan

## Cover Description

*In 1980's, when I was the Principal of the Government College of Art and Craft, Kolkata -16, residing in the Principal's Quarters at 28, Jambhachari Nandan Road, a few young people of Balul Bagan Durgotrabh Committee, Bhambanagar, Kolkata 23, came to meet me with a request to make a Durga Idol for their Public Puja and Savaai Festival.*

*I already knew that this Balul Bagan Club have been organizing their Savaai Durgotrabh with the Deity to be designed and made by one of the renowned Artists of Kolkata from its very inception. Starting from the artists like Nirode Majumdar, Paritosh Sen, Surendranath Sen, Ratish Mitra and others had already set the tradition; I accepted the proposal and found that the previous year's image was made by the artist Bikash Bhattacharya in his own style.*

*However, I decided to create the Durga idol. Mahisasura-Mardini, being perfectly in the tradition and iconography, at the same time selectively organizing certain motifs more artistic, such as four off-springs of Mother Gouri are floating around the sky like Navachara, surveying the habitation and cityscape (Kolkata) below and on the top, Shiva (Eshwarath), discreetly made his presence felt.*

*Another important aspect of the total image is the light-footedness, descending from her Vahana (the Lion), slaying the Asura by lifting her (Ananya-Badha), both are staring directly to the eyes of each other, all are in one total unity, balancing and complementary to each other. In Indian concept of Devi Pratima, the proposition i.e. Tara, Angula, Manu Bhanga and Bhadravati and Bernika-Bhanga are equally important. The aubhanga/diyarga Pratima with ten hands including different 'bhayata' have been arranged in such a way that has given a feeling of circular movement in the act of annihilating the evil to establish peace and prosperity in the life and society. The Pratima has been made fully from clay and on bamboo structure and sketched with, no textile has been used for her dress and wear-like attire, all painted with soft and soothing colours as per requirement for serenity and aesthetic harmony, which was based on Indian charters, especially from Pratima Lakshana.*

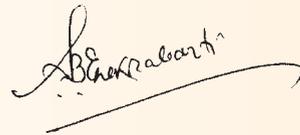
**ISHA NAHAMMAD**

**AN ORDINARY MONTHLY GENERAL MEETING OF THE ASIATIC SOCIETY  
WILL BE HELD ON MONDAY, 3rd SEPTEMBER, 2018 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 6th August, 2018 at 5.00 p.m.
2. a) Obituary Note on Debabrata Sen Sharma will be read by Professor Nabanarayan Bandyopadhyay  
b) Obituary Note on Somnath Chatterjee will be read by Dr. Satyabrata Chakrabarti.
3. Exhibitions of presents made to the Society in August, 2018.
4. Notice of Intended Motion, if any, under Regulation 49(d).
5. Matters of current business and routine matters for disposal under Regulation 49(f).
6. Consideration of Reports and Communications from the Council as per Regulation 49(g).
7. The paper on "The Writers' Buildings, Calcutta : Facets of History Untold (1776-1900)" will be read by Shri Swapan Kumar Chattopadhyay.



(S B Chakrabarti)  
General Secretary

The Asiatic Society  
1, Park Street  
Kolkata 700016  
Dated the 20th day of August 2018



## The Writers' Buildings, Calcutta : Facets of History Untold (1776-1900)

Swapan Kumar Chattopadhyay\*

The history of the Writers' Buildings began to unfold when the first brick was laid in 1776 by Thomas Lyon, a carpenter-turned building contractor of the East India Company, for erection of a residence for the junior civil servants, who were called the Writers. Hence the Buildings are called the Writers' Buildings. The buildings now belong to the Grade I heritage category.

Thomas Lyon was given *pottah* for two parcels of land on the north side of the Tank Square (B.B.D. Bag) with a permission to build house only on one piece of land.

Primarily the buildings were the leasehold property of the East India Company, because the cost of purchase of the property was prohibitive for the Company. The Writers' Buildings became the Government property in 1863.

The decision to set up such a range of buildings in the nascent stage of the Company's rule was taken by the Court of Directors under certain compelling circumstances. The crisis of the Mughal Empire reached the breaking point during the period between 1740 and 1765. The situation generated a number of disintegrating forces which hastened India's decay in all respects on the one hand, and paved the way for European penetration into her politics, bolder, quicker, and deeper than before, on the other.

In 1765, the Mughal Emperor appointed the East India Company his Diwan, i.e. the authority in charge of revenue administration of the Bengal Presidency. Under these circumstances, the Company required an effective

administrative machinery to manage the affairs of the newly acquired settlements. The Court of Directors wanted to utilise the extant administrative machinery, which was already a recognisable bureaucracy, in this job. But the junior civil servants needed some training, and also disciplinary control before being engaged in the administration. Actually they became notorious for their delinquency, corruption and indiscipline. A building, therefore was necessary to bring all the young souls under a single roof to impart the basic knowledge of the Company work to the Writers and to monitor their activities. Hence the proposal for construction of a range of buildings to accommodate the Writers.

The edifice of the Writers' Buildings was not attractive at their inception. Several renovations, and work of refurbishment were undertaken to give the buildings the modern look. The Writers' Buildings were the first ever three-storied construction of the city.

During the entire range of their career, the Writers' Buildings were used for multifarious purposes. Lord Wellesley set up the Fort William College in Writers' Buildings. The College was academic for the first thirty years since 1800 and next two decades were the examination centre of the civil servants.

When Lord Bentinck came to the Bengal Presidency as Governor-General, he realised that for the sake of administrative convenience and improving the quality of the public service the Government offices, which were scattered in various locations of the city, should be concentrated in a single house. The Writers' Buildings were chosen for executing the plan of the Governor-General-in-Council. In 1863, a portion of the Writers' Buildings was rented out to the East India Railway Company for installing their office. The concentration of public offices was delayed as the EIR Company did not vacate the place in the Writers' Buildings so easily. After the Fort William College finally closed down, the Bengal Engineering College was housed in the Writers' Buildings for some time.

The Bengal Government offices started coming to occupy the Writers' Buildings from 1878, during the Lt. Governorship of Ashley Eden.

In 1883 the complete refurbishment of the southern façade of the Writers' Buildings was done. The statuary was added to the buildings in the eighties of the nineteenth century. The Palladian structure of the old Writers' Buildings were lost behind a 'Neo Renaissance' style of architecture. Since then the Writers' Buildings have become the architectural marvel of Calcutta.

\* Member, The Asiatic Society, Joint Secretary, Nisith Ranjan Ray Society for Preservation of Kolkata

## Debabrata Sen Sharma (1929-2018)



It has aptly been said: *jātasya hi dhruvo mṛtyuḥ* i.e. death of a born being is inevitable. Though this is a stern reality, ordinary people cannot take it so easily. Death of a great personality is too

shocking to be endured. Such was Professor Dr. Debabrata Sen Sharma, a bright star in the galaxy of scholars of Sanskrit and Indological studies. Since every passing away of an erudite Pandit is the death of a living knowledge system, the sad demise of the renowned man of letters Professor Sen Sharma on 2nd August 2018 caused an irreparable loss in the world of Sanskrit literature, especially in Śaiva and Śākta literature of ancient Indian intellectual tradition.

Debabrata Sen Sharma was born on 19th April 1929 in a very respectable Kaviraj (physician) family of Benares. He graduated from Benaras Hindu University (BHU) in 1948 and obtained M.A. in Sanskrit from the same university in 1950. He had the proud privilege of studying various texts on Tantra philosophy at the feet of the great savant Mahamahopadhyay Pandit Gopinath Kaviraj during 1952-58 and earned Ph.D. degree from BHU on the basis of the thesis entitled 'Destiny of Man and his Nature according to the Trika Philosophy of Kashmir'.

Dr Sen Sharma started his career as a lecturer in Sanskrit in Central Hindu College, BHU, 1952-53. He joined Kurukshetra University (KU) as a lecturer in the Department of Sanskrit in 1959 and was appointed Reader in 1973 as well as Chairman of the Department in 1982. In the year 1983, he became Professor of Sanskrit and Director of the Institute

of Sanskrit and Indological Studies, KU. He also held the position of Dean, Faculty of Indic Studies and was superannuated from University service in 1989. During the period of remarkable service in this university he successfully supervised many research scholars who earned Ph.D. and M.Phil. degrees from KU. He adjudicated many Ph.D. dissertations of several reputed universities of India.

Truly speaking, a university professor is not supposed to retire from his job. This is evidenced in case of Professor Sen Sharma. After coming from Kurukshetra to Calcutta he joined The Asiatic Society as MM Gopinath Kaviraj Senior Research Fellow. Here he devoted much time to do research and study on Indian philosophy in general and Kashmiri Shaivism in particular. He edited the *Matsyendra Samhitā* (Part I, pub. in 1994) by Siddha Matsyendranātha, a Śākta Tantric text dealing with the Yogic practices of Kaula school, on the basis of a single manuscript of Wellcome Institute of History of Medicine, London. He supervised the work of processing and cataloguing of Sanskrit manuscripts preserved in the museum of the Society. Later on, a Descriptive Catalogue of Sanskrit Manuscripts: Indian Philosophy (Indian Museum Collection) under the editorship of him and others was published in 2001. He was also invited by The Asiatic Society to deliver the prestigious K.K. Handiqui Memorial Lecture on *Matsyendra Samhitā* on 19th July 2016.

After the expiry of the term of service at the Society Professor Sen Sharma joined Ramakrishna Mission Institute of Culture, Kolkata, as a Visiting Research Professor of Indology. He also held the post of Surendra Paul Chair Professor at the Centre for Indological Studies and Research of this Institute and continued to serve here till death. That Professor Sen Sharma was a bona fide scholar is proved by his authoring/editing a good number of

## Obituary

books, monographs, papers, etc. To mention a few, *The Conception of Individual Self in the Trika Philosophy of Kāśmīra* (1967), *Ṣaṭtriṃśattattvasandoha* by Rājānaka Ānanda Kavi (translated into English with explanatory notes and critical introduction, SUNY Series in Tantric Studies, State University of New York Press, 1977), *Studies in Tantra Yoga* (1985), *Samśkrta kośam kā udbhava evam vikāśa* (1987), *Philosophy of Sādhana* with special reference to Trika Philosophy of Kashmir (1990), *Prajñājyotiḥ* (Professor Gopikamohan Bhattacharya Commemoration Volume, 1991), *A Descriptive Catalogue of Sanskrit Manuscripts in Sanskrit Sahitya Parishad, Vol. III, (Dharmaśāstra and Smṛti, 2004)*, *Paramārthasāra of Abhinavagupta with Commentary by Yogarāja* (Trans. into Eng. with introduction and notes, 2007), etc. He reviewed many books, e.g., *Bhāvopahāra of Cakrapāṇinātha in Indo-Iranian Journal*, v39 n2, pp168-171, 1996. He also contributed a plethora of research articles and different entries to *Encyclopaedia of Indian Philosophies* (ed. Karl Potter), in *Encyclopaedia of Hinduism and Bengal Asiatica, Kalātattvakośa, IGNC, N. Delhi, etc.*

Dr Sen Sharma participated in many national and international conferences, seminars, organized by different universities, reputed institutions and organizations, and presented learned papers. He chaired the Āgama and Tantra Section of World Sanskrit Conference held in Bangalore. Among many a prestigious lecture delivered by him, one is Professor Sures Chandra Banerji Memorial Lecture on 'Nature of Great Spiritual Wisdom (mahājñāna), the Mode of its Descent in Vedic and Tantric Tradition' (pub. in 2012), organized by the School of Vedic Studies, Rabindra Bharati University, 29th March 2011.

European Institute for South and South East Asian Studies invited him to present a paper in the international workshop on 'Un-

derstanding Asian Value' held at Brussels, Belgium, in 1995. He was associated in various capacities with Muktabodha Indological Research Institute, New York; Sanskrit Sahitya Parishad; Rabindra Bharati University; Jadavpur University; Visva-Bharati; Burdwan University, etc.

gunāḥ pūjāsthānam-- A person is honoured in consideration of his qualities. Professor Sen Sharma received many honours/awards in view of his outstanding contribution to the field of Sanskrit literature, specially of Kashmiri Shaivism. He was awarded the Certificate of Honour by Dr A.P.J. Abdul Kalam, former Hon'ble President of India. He also received Aurobindo Puraskar 2004 in Sanskrit from Aurobindo Bhavan, Kolkata. In his honour, a Felicitation Volume entitled *Anukaraṇīya Guru*, edited by Dr K.K. Sharma (Chief editor) and Dr Shipra Banerjee (Deputy Chief editor) was published from IBA Publications, Ambala Cantt., in January, 2001.

Dr Sen Sharma was not only a distinguished scholar but also a simple gentle humble sincere affectionate noble-hearted human being. He was universally loved and respected by his beloved students, researchers, teachers, employees, academicians, well-wishers, etc. There is no doubt that his near and dear one will cherish the sweet and noble memories for long and it will be a befitting tribute to him if the present and future generations devoted in the pursuit of knowledge come forward to carry on and contribute further to the valuable works done by him. The members of this academic fraternity, deeply express heartfelt condolences to his wife, two daughters, and other persons of the bereaved family. Let us conclude with the following salutation:

// *idaṃ nama śibhyaḥ pūrvajebhyaḥ pūrvēbhyaḥ pathikṛdbhyaḥ //*

(rgveda 10.14.15cd)

**Nabanarayan Bandyopadhyay**

Council Member, The Asiatic Society

## Somnath Chatterjee (1929-2018)



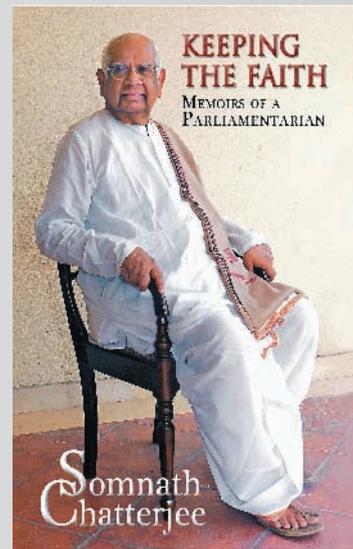
I have taken up this precious task of writing the obituary of an eminent personality who rose to his height in a phased manner through conscious involvement in public work without taking any extra mileage using the power and privileges usually associated with such important chair/position from time to time. I take this opportunity in raising an important issue in respect of an ordinary member of the Asiatic Society. He was Somnath Chatterjee (25.07.1929-13.08.2018), the former Speaker of the 14<sup>th</sup> Lok Sabha (2004-2009). He had to face a fake charge from certain political quarter as if he was elected to the chair of the Speaker while simultaneously holding an office of profit i.e. the Presidentship of the Asiatic Society. My point of emphasis lies elsewhere, when he unequivocally admitted that he was only an ordinary member of the Asiatic Society since his student life. He further expressed in no uncertain term that he would have considered it as an extraordinary honour had he ever been elected as the President of this prestigious institution which had already earned its acclaim among the intelligentsia of being the oldest premier institute of oriental learning and research in the whole of the world.

The son of an illustrious Barrister father (N.C. Chatterjee) who was already in public life, Somnath had to wait till his father consented for his entry into public life by contesting a seat in the Parliament (Lok Sabha) from Burdwan in 1971. Somnath Chatterjee thus entered the 5<sup>th</sup> Lok Sabha and continued for nearly 40 years as the representative from Bolepur constituency, Birbhum, West Bengal, till 2009 with a small break when he was defeated in Jadavpur constituency in 1984.

As a vocal member of the Lok Sabha for a pretty long time, as the leader of the CPI(M) Parliamentary Group and as the Speaker of the 14<sup>th</sup> Lok Sabha, Somnath Chatterjee established himself as an outstanding parliamentarian, as a judicious Presiding Officer, as the Chairman of the Commonwealth

Born at Tejpur in Assam, Somnath was brought up in Calcutta with initial education in Gokhale Memorial Girls School. Because of a critical illness in the early childhood he was specially allowed to study with his elder sisters there. Subsequently he entered the Mitra Institution in Bhawanipur in 1940 in Class VI at the age of eleven. He received the important lesson of austerity from the very boyhood from his respected mother. As he himself narrated in his autobiographical discourse (*Keeping the Faith: Memoirs of a Parliamentarian*, Harper Collins, 2010) that by that time his father was already an established Barrister and they had owned some vehicles also. Even then his mother insisted him either to use public transport or prefer work for attending classes in the school. Somnath and his brothers and sisters were socialized in the life style of a joint family with utmost simplicity. He passed his matriculation examination in 1945 with credit. He then got admitted in Presidency College and after passing I.Sc. shifted to economics in B.A. and graduated in 1949. He went to Cambridge in 1950 and became Bar-at-Law from Middle Temple and returned to India in 1953.

As a vocal member of the Lok Sabha for a pretty long time, as the leader of the CPI(M) Parliamentary Group and as the Speaker of the 14<sup>th</sup> Lok Sabha, Somnath Chatterjee established himself as an outstanding parliamentarian, as a judicious Presiding Officer, as the Chairman of the Commonwealth



## Obituary



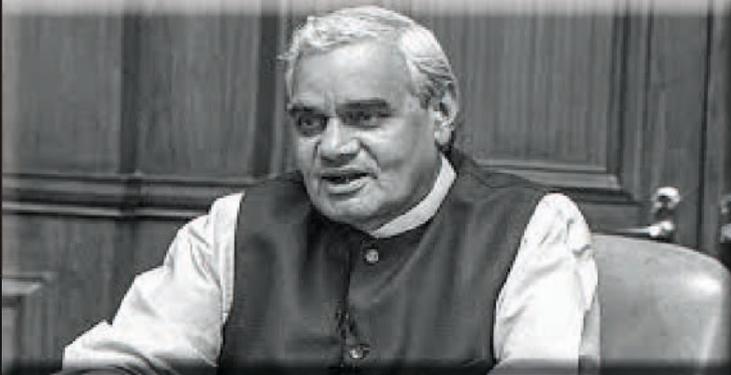
Sri Somnath Chatterjee, Speaker, Lok Sabha with Professor Biswanath Banerjee, President of the Asiatic Society and others in the Asiatic Society on 15th January 2006 on the occasion of the Foundation Day Ceremony of 223 year of the Asiatic Society.

Parliamentary Association, and as a delegate of the country in many international forums. Steadily remaining for the cause of the general masses, for continuously holding a high value of personal and political dignity and integrity, for the recognized erudition especially in the area of jurisprudence, for enjoying the respectable fraternity from colleagues and friends across all divides in his own country as well as abroad, Somnath Chatterjee unquestionably endeared himself to all concerned and on top of it for being a conscientious Speaker in preserving the much desired ethics bestowed on highly placed institution guiding public life. He will be specially remembered for the important issues which he

raised within and outside the House in order to keep a judicious balance in the working of the valuable institutions under a parliamentary democratic set up. That is why he was declared as the best Parliamentarian in 1996. The Asiatic Society has no doubt lost an ardent wellwisher in the death of one of its valued members who delivered the 223<sup>rd</sup> Foundation Day Lecture in the Asiatic Society in 2006.

May his soul rest in peace.

**Satyabrata Chakrabarti**  
General Secretary, The Asiatic Society



**Atal Bihari Vajpayee**  
(25th December 1924 – 16 August 2018)

The Asiatic Society pays respectful homage to Sri Atal Bihari Vajpayee, Former Prime Minister of India who championed the cause for democratic values throughout his life.

**K. K. Handiqui Memorial Lecture 2018.**  
Organised by the Asiatic Society, Kolkata



**Speaker:**

Prof. Dr. Dipak Kumar Sharma, V.C.,  
Kumar Bhaskar Varma Sanskrit and  
Ancient Studies University, Nalbari

**Date:**

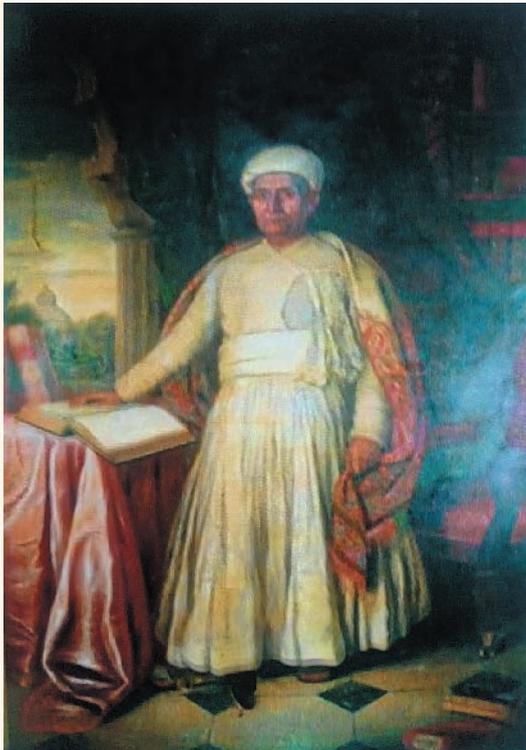
29th September 2018

**Venue:**

J. B. College, Jorhat, Assam.

## Two full-length portraits in the Collection of the Asiatic Society

### Raja Sir Radhakanta Deb Bahadur



A full figure portrait painting measuring 90" x 60" of Raja Radhakanta Deb Bahadur, KCSI is housed in the Asiatic Society, Calcutta. To the left of the viewers is a large Indian arch, against which is table covered with a long red silk cloth, by which Raja Bahadur is standing. On the table there are three volumes of bound books two closed and one open, inscribed with Indian characters. Through the arched opening is seen a Hindu temple with a tank surrounded by trees. Behind the Raja Saheeb, to the right of the viewers, are large well-filled book-shelves, and a red-

covered chair. In the fore-ground, to the right of the viewers, two manuscripts are lying on the chequered floor. The Raja is dressed in a white muslin-turban and in a very long white muslin-chapkan which comes down to his feet. A white Kashmere-shawl with red border is over the shoulder, and on his feet are shoes of Agra-nagrai variety.

Radhakanta Deb was born in Calcutta in March 1784, the only son of Raja Gopimohan Dev, the nephew and adopted son of Maharaja Navakrishna, the Persian guide and political Secretary of Lord Clive. At an early age he applied himself to the study of languages and made himself master of Persian, Arabic, Sanskrit and English. He was married with great ceremonial function by his grandfather to the daughter of the Goshtipati Gopikanta Sinha Chaturdhurina of Gopinagar, from whom he inherited the claim to be here literary President of all formal Hindu Assemblies.

On reaching responsible manhood, he steadily devoted himself to promoting the interests both of the Government and of the people of Bengal, especially to the advancement of native education. In 1851 he was elected as the first President of British Indian Association. He co-operated in establishing the Hindu College and supported the Calcutta School Book Society. In 1835 the Government appointed him as a Justice of the Peace and an Honorary Magistrate for Calcutta. In 1837 the Governor General rewarded him with a Robe of Honour and conferred on him the title of Raja Bahadur. His chief title to remembrance, however, in his Sanskrit, Encyclopedic Lexicon called the Sabdakalpadruma to which he devoted nearly forty years of his life and a considerable portion of his wealth was spent on the project.



His work was intended to be at once a glossary, a book of synonyms, a cyclopaedia, and an index to every branch of Sanskrit literature and science. The first volume appeared in 1822, the seventh and last in 1852, and the appendix in 1858.

The stupendous task required for such a publication was immense, and that it bore good fruit is evident from the manner in which it was received by scholars in Europe, and from the honours which were showered upon him by princess and learned bodies of the Society. In India the Asiatic Society of Bengal elected him an Honorary Member on 7th March, 1855 and the Queen bestowed on him the knighthood and the Star of India. He passed away at Brindaban on 19th April 1867.

The artist F.R. Say (1804-1868) was a notable society portrait painter in London between 1830 and 1860, undertook commissions for portraits of many famous and important persons such as Earl Grey, Sir Robert Peel, the Duke of Wellington and the Royal family of England and so on.

A group of Calcutta residents commissioned the portrait of Prince Dwarkanath Tagore, a merchant, philanthropist and reformer, to be hung on the Town Hall, Calcutta, when Tagore visited England in 1841. The painting was exhibited at the Royal Academy in 1843, when the 'Art Union' reported that "it is beyond all question the most remarkable work in the exhibition."

Frederick Richard Say's next major accomplishment was to gain support from the Royal household. In the second half of the 1840's he was commissioned to paint portraits of some of Queen Victoria and Prince Albert's close German relatives. One of F R Say's last major works was a life-size portrait of Queen's second son, Prince Alfred in 1861 for the South African library in Cape-Town. By this time the portrait Raja Radhakanta Deb may be executed and sent to Calcutta for display at the Town Hall.

In 1862 F R Say stopped painting because his classical style of portraiture was going out of fashion and photography was making inroads into the market for pictures of public. He passed away

on 30th March 1868 at Upton Park and buried at St. Mary's Church in Upton, Slough.

The first recognition F R Say's work is an award (a "silver Palette") he received in 1817 at the Royal Society of Arts for a drawing and other awards at the same society in 1919 and 1820. At his death, no one appears to have taken much notice no obituary seems to have been printed anywhere so far our enquiry. This is unfortunate.

### Prasanna Coomar Tagore



A three-quarter portrait painting of Prasanna Coomar Tagore, size 45"X36", inches in oils on canvas done by a painter Thomas Roods who came to Calcutta during British Colonial rule to earn his fortune as an artist. We do not have enough information about his other works which he must have done for local aristocrat, Maharajas or Jamindars of Bengal Residency.

However, from the facial anatomy that physical



features of Prasanna Coomar appears to be in his early fifties, wearing a white sherwani, a white turban on his head and a white Kashmere Shawl heavily embroidered with red-blue and maroon niddle work on both the ends, put around his shoulder and on his right arm, attuned with fashion of time. The dark bluish background with heavy curtain and pillar has given good relief to the figure to thrush out the main figure to the viewers. The portrait-face of Tagore is beautifully brought out by capturing his facial expression with Indian skin-colour, with eyes nose and the slacking muscles of cheek and chin. This is not only a personal portrait, at the same time this represents a particular time related with Bengal Renaissance. The work should be preserved with due care.

Prasanna Coomar Tagore (1801-68) and his famous cousin Dwarkanath Tagore trace their descent from common ancestors. Their respective grandfathers, Darpanarayan and Nilmoni, also shared a common home at Pathuriaghata in the middle of the 18th cent A.D.

Prasanna Coomar was born in the distinguished and affluent family in 1801 at Pathuriaghata at Calcutta. His father Gopimohan was the second son of Darpanarayan.

Prasanna Coomar acquired his early education under the guidance of private tutors. After that he received his lesson in English school run by Sherbourne in the neighbourhood. When Hindu College was founded in 1817 he took his admission there. After completing his education he qualified as a pleader and started practising in the Sadar Dewani Adalat in Calcutta. He was married to Umatara Devi, daughter of Ramdhan Bakshi of Narendrapur of Jessore district of the then undivided Bengal.

Though he enjoyed a considerable income from the landed properties he had inherited from his ancestors, Prasanna Coomar hated to live as a

leisured aristocrat. His investment in oil mills and indigo plantations proving a failure, he turned to law and discovered to his satisfaction that he had found his true profession. As a lawyer he rose to such eminence that he came to be appointed as the Government pleader. His services were utilised at the instance of then Governor-General, Lord Dalhousie, as Clerk-Asstt. of the Legislative Council. When the Viceroy's Legislative Council was formed after the Mutiny, he was the first Indian to be given a seat in it.

Prasanna Coomar took an active part in the agitation against the decision of the Govt. to resume all "lakhiraj" lands. In collaboration with his cousin Dwarkanath Tagore he organised a public meeting in 1839 in the Town Hall to voice a protest against this measure. The immediate was that holdings measuring less than fifty bighas were exempted from resumption. His last act was the creation of an endowment for a lectureship in Law under the Calcutta University by his will. The Govt. conferred on him the C.S.I. in the year of his death.

Prasanna Coomar hated a life of indolent ease and loved to live an active life. He was of a benevolent disposition which prompted him to undertake welfare activities for his tenants. In social affairs, he supported the movement which led to the prohibition of the 'Suttee' rite and encouraged female education. He was undoubtedly a man of the front rank in his time. As a lawyer and as a legislator he attained a considerable distinction and as a benevolent and liberal aristocrat, he enjoyed immense popularity.

The artist Thomas Rood was born about 1626 in Glastonbury, Somerset, England, son of Thomas Le Rood an engineer of fame of that time. He was a famous portrait painter especially on Indian personality. His life came to an end in the year 1872 in Norwich, New London Country, Connecticut Colony.

  
Somnath Mukherjee

  
Isha Mahammad



## From the Desk of the General Secretary

**T**he Monthly Bulletin of September 2018 carries with it two inner fine tunings. It prepares itself for embracing the coming festive autumn season; it also assumes a void for the next two months (October – November, 2018) when it will not be published because of holidays. Therefore, let us express our heartfelt greetings to all the members, staff members and well wishers of the Asiatic Society of this country and beyond.

We have been shocked to receive the news of sad demise of two of our illustrious parliamentarians and statesmen – the former Speaker of Lok Sabha, Shri Somnath Chatterjee and the former Prime Minister of India, Shri Atal Bihari Vajpayee. We pay our respectful homage to both of these departed souls.

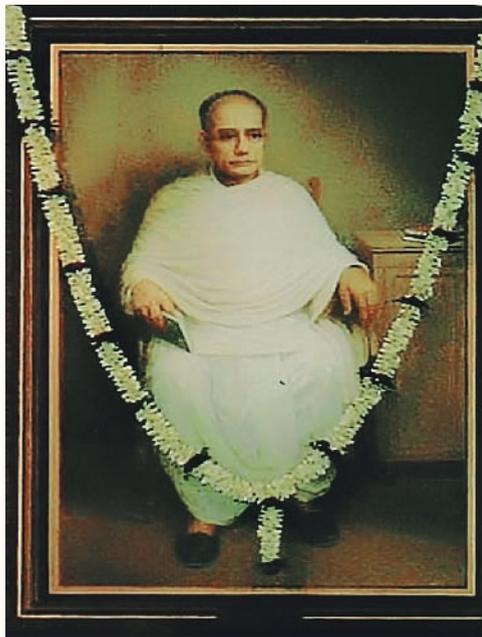
There were a number of academic programmes in the month of August starting with GSI Sesquicentennial Commemorative Lecture for the year 2017 by Dr. Anupendu Gupta, Former Deputy Director General, Geological Survey of India on the topic “Non-Renewable Solid Mineral Resources are heading for exhaustion within foreseeable future – Reality or Myth” (03.08.2019). This was followed by Indira Gandhi Memorial Lecture for the year 2017 by Professor Sukanta Chaudhuri, Emeritus Professor, Department of English and Founder Director, School of Cultural Texts and Records, Jadavpur University on the topic “The Necessity of Pluralism” (08.08.2018), Special Lecture by Professor Annapurna Chattopadhyay, Fellow of the Asiatic Society on the topic “Studying the importance of the archaeologists and archaeological evidences for constructing history as enlightened by an eminent archaeologist-cum-historian Professor Sudhir Ranjan Das (10.08.2018), Dr. Satyendra Nath Sen Memorial Lecture by Shri Chandra Sekhar Ghosh, MD and CEO, Bandhan Bank on the topic “Indian Banking: Present *Tense*, Future *Perfect*” (14.08.2018), Dr. Panchanan Mitra Memorial Lecture for the year 2017 by Professor Siva Prasad Rambhatla, Department of Anthropology, University of Hyderabad on the topic “The Dilemma before the Indigenes: To Choose between the Devil and the Deep Sea or Anything Else?” (17.08.2018). A special programme on Rabindranath in the World of Perso-Arabic Literature was held on 20.08.2018 where lectures were delivered by Professor Md. Sanaullah Nadawi, Department of Arabic, Aligarh

Muslim University, Professor M. Firoze, Former Professor, Department of Arabic and Persian, University of Calcutta. An exhibition was put up on this occasion entitled "A tribute to Rabindranath Tagore: A Wayfarer Poet" by the Library Section of the Society. The programme was jointly coordinated by Professor M. Isharat Ali Molla and Dr. Ramkrishna Chatterjee. It was followed by a cultural programme on Persian rendering of Rabindrasangeet to be performed by students of Visva Bharati. Pandit Iswarchandra Vidyasagar Memorial Lecture was delivered by Professor Sourin Bhattacharyya, Sahitya Akademi Awardee, on the topic "Reason, Fairness, Ethics (Jukti, Nyaya, Biti) on 21.08.2018. The second Authors' Conference on Comprehensive History of Modern Bengal was held from 23.08.2018 to 25.08.2018 under the guidance of Professor Sabyasachi Bhattacharyya, Former Vice-Chancellor of Visva Bharati. He is the Coordinator and Editor in Chief of these forthcoming three volume publications.

In September there are already some schedule programmes which will be held

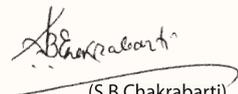
starting with Dr. Biman Behari Memorial Lecture for the year 2017 by Professor Suvira Jaiswal, Former Professor, Centre for Historical Studies, Jawaharlal Nehru University, New Delhi (07.09.2018), a seminar will be held on the occasion of Two Hundred Years of Death Anniversary of Gerasim S. Lebedev (14.09.2018) and a special lecture will be delivered by Professor Sudhir Chakrabarty on *Bangla Ganer Andar- Bahir* (18.09.2018).

### A Tribute



**Iswar Chandra Vidyasagar**  
(26.09.1820 – 29.07.1891)

two Research Fellowships in the name of Iswar Chandra Vidyasagar. The Society will also make some publications including the reprinting of a book entitled 'Sarvadarshan Sangraha'.

  
(S B Chakrabarti)  
General Secretary

## September, 2018

- 7 September** **Dr. Biman Behari Memorial Lecture for the year 2017**  
By **Professor Suvira Jaiswal**, Former Professor, Centre for Historical Studies, Jawahar Lal Nehru University, New Delhi  
**Humayun Kabir Hall at 4 p.m.**
- 14 September** Seminar on the occasion of **Two Hundred Years of Death Anniversary of Gerasim S. Lebedev.**  
Coordinator : **Dr. Sisir Majumdar**  
**Vidyasagar Hall at 11 a.m.**
- 18 September** **Special Lecture** by **Professor Sudhir Chakrabarty** on *Banglar Ganer Andar-Bahir*  
**Humayun Kabir Hall at 3 p.m.**

## October, 2018

- 4-5 October** National Conference on '**68 years of the Sixth Schedule in North East India: Revisiting Problems and Prospects**' in collaboration with the **Department of History, Diphu Campus of Assam University** (to be held at the Diphu Campus, AU).
- 9 October** Special Lecture on '**Popularising Chemical Education through Hands-on Experiment**' by **Shri Asim Kumar Basak**  
**Vidyasagar Hall at 3 p.m.**

## November, 2018

- 19-20 November** National Workshop on '**Contributions of Professor Debiprasad Chattopadhyay in Understanding Science and Society in Ancient India**' to be held at the **Asiatic Society** in collaboration with **All India People's Science Network.**  
**Coordinator : Dr. Arunabha Misra**  
**Vidyasagar Hall at 11 a.m.**
- 27 November** Seminar on '**Contributions of Rahul Sankrityayan**'  
**Joint Coordinators : Professor Shyam Sundar Bhattacharya, Professor Susnata Das, Dr. Chandramalli Sengupta**  
**Vidyasagar Hall at 11 a.m.**
- 22-23 November** National Seminar on '**Contributions of Anundoram Borooah**' in collaboration with **Anundoram Borooah Institute of Language, Art and Culture (ABILAC), Guwahati, Assam.** (to be held at the ABILAC, Guwahati).

## Stone Images of Gaṇeśa in Bardwan Town

**Rangan Kanti Jana**, *Curator*

Museum and Art Gallery, The University of Burdwan  
email: rangan.jana07@gmail.com

Three stone images of Gaṇeśa have been noticed from the adjacent areas of the Burdwan town (Purba Bardhaman). These unscribed images can be dated between C 10th cent CE and C 12 cent CE following the stylistic features.

### Two Armed Nṛtya Gaṇeśa

*Material* : Black Stone

*Size* : 3' × 2.5'

*Provenance* : Birutikari, Purba Bardhaman

*Time* : C 10th cent – C 11th cent CE

*Description* : Gaṇeśa is in dancing attitude extending the left hand upward and the right hand downward. The whole body stands on right leg and the left leg is slightly folded. The whole image is severely mutilated. The upper edge of the back slab is round. On the right side of the dancing image a plump figure is in seating posture. The main image is on a platform or a double petalled Lotus. (Photo-1)

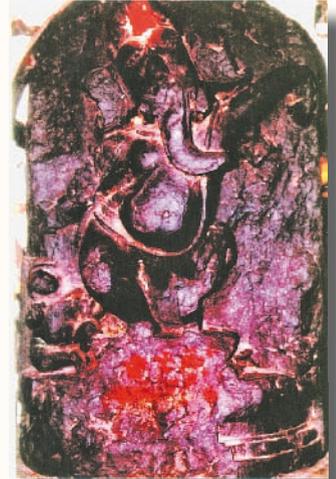


Photo-1

### Eight Armed Nṛtya Gaṇeśa

*Material* : Black Stone

*Size* : 2' × 1.5' (Fragmented)

*Provenance* : Goda, Purba Bardhaman

*Time* : C 11th cent CE - C 12th cent CE.

*Description* : Fragmented Gaṇeśa figure is in dancing posture. Out of eight arms five are broken. Three of the left side hands hold 'Utpala', 'Abhayamudrā' and 'Sarpa'. The only right hand holds a 'Paraśu'. The back slab is pointed at the top, which is decorated with a bunch of mangoes, at the usual place of the Kirtimukha. Two flying Vidyādhara with garlands are curved on both sides of the Gaṇeśa's head. The main image is adorned with ornaments. The upper part of the body is wrapped by fine cloth and the lower part is fitted with 'dhuti' like cloth (Photo-2).



Photo-2

### Six Armed Nṛtya Gaṇeśa

*Material* : Black Stone

*Size* : 2' × 2' (Fragmented)

*Provenance* : Rayan, Purba Bardhaman

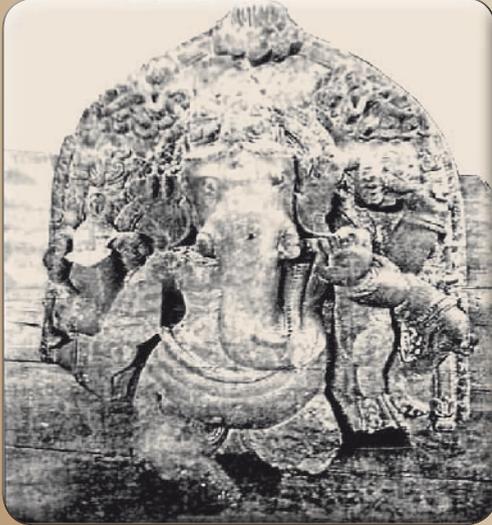
*Time* : C 11th cent CE - C 12th cent CE

*Description* : Fragmented six armed Gaṇeśa is in dancing mood. There is a bunch of mangoes in the place of Kirtimukha. Two garlands bearing flying Vidyādhara are curved on both sides of Gaṇeśa's head. Out of six hands only three can be traced. The upper left hand (2nd from the top) holds a 'Sarpa', the middle left hand (3rd from the top) is not identified. The upper right hand is in 'Abhayamudrā' and the middle right hand (2nd from the top) holds a 'Paraśu'. The lower part of the image is missing (Photo-3).



Photo-3

### প্রত্নগণেশ



বর্ধমান বিশ্ববিদ্যালয়ের তারাবাগ ক্যাম্পাস থেকে মাটি কেটে নিয়ে পাশের মোহনবাগান মাঠে ফেলা হচ্ছিল। মঙ্গলবার সেই কাজ চলাকালীন মাটির ভিতর থেকে মিলল নৃত্যরত অষ্টভূজ গণেশের মূর্তি। উচ্চতা আড়াই ফুট। ভারতীয় পুরাতত্ত্ব সর্বেক্ষণের প্রাক্তন মহা-অধিকর্তা গৌতম সেনগুপ্ত বলেন, “ মূর্তিটি দশম-একাদশ শতকের। বঙ্গীয় শৈলীতে তৈরী।” তাঁর ধারণা, মূর্তিটি পূজো করা হত। এর আগেও এই কালপর্বের কালো ব্যাসন্টের গণেশমূর্তি পাওয়া গিয়েছে বর্ধমান শহরে।

তথ্য: সৌমেন দত্ত, ছবি: উদিত সিংহ  
৫ জুলাই, ২০১৮, আনন্দবাজার পত্রিকা

## The Necessity of Pluralism



Professor Sukanta Chaudhury, Emeritus Professor, Department of English and Founder Director, School of Cultural Texts and Records, Jadavpur University, delivering Indira Gandhi Memorial Lecture for the year 2017 on August 8, 2018, at the Humayun Kabir Hall before the distinguished audience.

At the beginning of his lecture, Professor Chaudhury clarified the concept of culture. Culture is the way of life that includes both distinctive material and social practices. Culture exists among all human beings as only we can transform the nature (e.g. agricultural practices). The essential characteristic of culture is its changing nature. The entire human culture is characterized by the process of advancement through change—from stone age to bronze age to iron age to civilization.

According to him, culture is inherently pluralistic in nature. Cultural pluralism is a situation where different ethnic, religious or social groups coexist in a collectivistic cultural structure. India has lived with cultural pluralism for centuries. In the multicultural societal setting, cultural pluralism involves the active looking for understanding across the diversity of cultural difference. True to his belief, in the present socio-political situation, India needs the multiple identities and loyalties in a nation.

Following the notions of Derrida's "différance" and Foucault's "theology", he tried to establish the concept of cultural pluralism. He cited the different examples from the cultural history of nineteenth century's Bengal. To give an example, he mentioned Jack Goody, the famous British anthropologist who orated that the existence of Hindu and Muslim together was the example of cultural pluralism.

To him, cultural pluralism is inevitable, especially in the case of India. Today, as in ancient times, in our pluralist and interdependent societies, cultural pluralism must encourage more than one cultural approach and respect the cultural demands of all nation-state's communities. Cultural pluralism in terms of peace, integrity, and solidarity is the most humane.

**Suman Hazra and Smita Haldar**  
Research Fellows, The Asiatic Society

## In commemoration of Professor Sudhir Ranjan Das



**Sudhir Ranjan Das**  
1916-1996



Professor Annapurna Chattopadhyay delivering a special lecture at the Asiatic Society on August 10, 2018 on **Studying the importance of the archaeologists and archaeological evidences for constructing history as enlightened by an eminent archaeologist-cum-historian Professor Sudhir Ranjan Das**

## Pandit Iswarchandra Vidyasagar Memorial Lecture



Professor Sourin Bhattacharya delivering the lecture

Professor Sourin Bhattacharya, a distinguished literary critic and essayist and Sahitya Akademi Awardee, delivered Pandit Iswarchandra Vidyasagar Memorial Lecture at the Asiatic Society on 21st August, 2018. The topic of the lecture was "Reason, Fairness, Ethics" (Jukti, Nyaya, Niti). The discourse was built upon the premise that reason is closely linked with fairness and ethics. Professor Bhattacharya observed that after Rammohun Roy, chronologically, Vidyasagar was the second person who fought all his life for reason-based movements for social reforms e.g. widow-marriage, spread of modern education etc. Vidyasagar was a true Bengali personified both in his reason-based modern mind and also his deep roots in Bengal's culture, tradition and heritage. Bengal Renaissance, he observed, spread its wings based on this tradition of reason as the guiding spirit. He also used the reason-based argument to discuss the decline of the socialist economies and also the issue of death-penalty. Reason, he concluded, is/will be the ultimate winner in the battle for fairness and justice.

Inputs provided by Professor Alok Kanti Bhowmik

## Dr. Satyendra Nath Sen Memorial Lecture



Shri Chandra Sekhar Ghosh, MD and CEO of Bandhan Bank delivering Dr. Satyendra Nath Sen Memorial Lecture at the Asiatic Society on 14th August, 2018. On the dais (L-R) Dr. Satyabrata Chakrabarti and Professor Isha Mahammad

Shri Chandra Sekhar Ghosh spoke on the topic : 'Indian Banking : Present Tense, Future Perfect'. He gave an overview of the multidimensional challenges being faced by the Indian Banking industry at present and also his projections for the future.

The first such challenge, he mentioned, is the alarmingly high bad loans of both public sector and private banks which is estimated to reach above 17% by next March. By March 2018, the bad loan amount crossed Rs. 10.7 trillion. The second challenge is the mounting incidence of frauds and corruption in the banking sector. In 2018 fiscal year, the Indian banking system reported 6,500 frauds, involving at least Rs. 30,000 crore, 85% of which are with the public sector banks (PSBs). In 2017-18, the net loss of PSBs was more than 85,000 crore, almost the same amount which the government had given to the banks as capital. Rising bad loans and high provision for such loans have resulted in erosion of capital base for most banks.

For all these reasons, Shri Ghosh observed, the present position of the Indian banking industry is really tense. But the future (after 2019), he felt, will be bright, if not perfect.

The reasons for his optimism are : (i) the new Insolvency Act for dealing with large loan defaulters, (ii) stricter supervision and regular monitoring of all banks by the RBI, (iii) the increasing role of technology in the banking industry, (iv) merger/consolidation of PSBs., (v) emergence of new kinds of banks e.g. small finance banks,

payments banks, wholesale banks and depository banks.

Speaking about Bandhan Bank, he observed that Bandhan is following a somewhat different



Distinguished audience

banking model in which the main areas of emphasis are on (i) loans to the marginal and weaker sections of the community ( about 80% of the total loans disbursed), (ii) cost-effective operations, (iii) constant supervision, counselling and monitoring for regular repayment of loans (98.89% loan repayment rate).

Professor Alok Kanti Bhaumik, Vice-President of the Asiatic Society and Treasurer (Actg.), by way of giving thanks, paid glowing tributes to Professor Satyendra Nath Sen both as a scholar and a teacher. He observed that Shri Chandra Sekhar Ghosh has so successfully carried the legacy of Bengali entrepreneurship since Prince Dwarakanath Tagore and is credited with establishing the first full-scale commercial bank in India after Independence. Like Md. Yunus in Bangladesh, Shri Ghosh has also broken the myth : "poor people do not/can not repay loans".

Input provided by Professor Alok Kanti Bhaumik



**The Dilemma before the Indigenes: To Choose between the Devil and the Deep Sea or Anything Else**

Professor R. Siva Prasad, Former Professor, Department of Anthropology, University of Hyderabad, delivered Dr Panchanan Mitra Memorial Lecture for the year 2017 on August 17, 2018, at the Humayun Kabir Hall before the distinguished audience.

In his inspiring lecture, Prof Siva Prasad, introduced the audience to the traditional knowledge system of indigenous and rural people – people with no history. Traditional knowledge entails natural resources, corresponding livelihood, and sustainability. Thus, taking over the resources is the easiest way to displace any community. Presently, indigenes are vulnerable to exploitation, marginalization, oppression, displacement, genocide, and ethnocide by hegemonic state powers, colonizing forces and politically dominant ethnics groups. In his own words, “since they were not dominant centers of power, their history was never written.”

Indigenous and rural people always lived in harmony with nature and its beings. However, they

lost everything that they possessed over very long periods of time including the rich knowledge about the resources, environment and many elements of nature and the beings. In India, indigenes were the first to resist against the Colonial rulers when they attempted to take over their resources.

According to him, the practice of development is polemical. Therefore, the concept of sustainable development provides a notable opportunity to address such issues and ensure that indigenous peoples too are not left behind. Sustainable development is based on the three interrelated pillars: resources, knowledge, and sustainability. Disruption of the interrelationship can lead to the disturbance of sustainable living, subordination, and subjugation of a people by the dominant or invading groups.

He pointed out the facets of development illusions where economic development was prioritized over social development. He was critical to the notion of development as it was particularly detrimental to the indigenous communities. Blind imitation of the West was the reason for misery, deprivation, and displacement of the indigenes. At the end of the lecture, he concluded that indigenous and rural people were taken for granted and treated like Guinea Pigs. His comprehensive presentation triggered interesting discussion about the current problems faced by the indigenes.

Suman Hazra and Smita Halder, Research Fellows, The Asiatic Society

## ফারসি ভাষা চর্চার স্বীকৃতিতে রাষ্ট্রপতি পুরস্কার পাচ্ছেন ড. মুহাম্মদ ফিরোজ

নিজস্ব প্রতিবেদক: ফারসি ভাষার সফল গবেষণার জন্য রাষ্ট্রপতি পুরস্কার পাচ্ছেন কলকাতা বিশ্ববিদ্যালয়ের প্রাক্তন অধ্যাপক ড. মুহাম্মদ ফিরোজ। আগামী ২৬ জানুয়ারি রাষ্ট্রপতি ভবনে তাঁকে এই পুরস্কার প্রদানের জন্য আমন্ত্রণ জানানো হয়েছে বলে জানান তিনি। এই পুরস্কার প্রসঙ্গে ড. ফিরোজ বলেন, সারা জীবন ফারসি ভাষার উপর গবেষণা করেছি। ফারসি চর্চা বিষয়ে বিভিন্ন মনীষীদের অপদানের কথাও লিখেছি। তাঁর দীর্ঘদিনের পড়াশোনা এবং গবেষণার ফলেই তাঁকে এই পুরস্কার দেওয়া হচ্ছে বলে জানান তিনি।



এই পুরস্কারে আমি গর্বিত। তবে যতদিন বাঁচব ফারসি বিষয় নিয়ে পড়াশোনা ও গবেষণা চালিয়ে যাব।

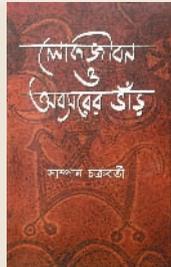
দেশের প্রাচীন ৯টি ভাষায় সফল গবেষণক-অধ্যাপকদের 'মহর্ষি বেদ্রায়ন ভেঙ্গ সম্মান' তুলে দেবেন ভারতের রাষ্ট্রপতি। ২০১৭ সালের এবং ২০১৮ সালের সংস্কৃত, ফারসিয়ান, আরবি, পালি, প্রাকৃত, ক্লাসিক্যাল ওড়িয়া, ক্লাসিক্যাল কানাড়া, ক্লাসিক্যাল তেলেগু, ক্লাসিক্যাল মালয়ালম ভাষার সেরা গবেষণক-অধ্যাপকদের আগামী ২৬ জানুয়ারি রাষ্ট্রপতি ভবনে এই পুরস্কার তুলে দেবেন রাষ্ট্রপতি রামনাথ কোবিন্দ।

মাওলানা আজাদ কলকাতা বিশ্ববিদ্যালয়ে পিএইচডি ডিগ্রি লাভ করার পর কলকাতা বিশ্ববিদ্যালয়ে ফারসি বিভাগে ১৯৭৬ সালে অধ্যাপনা শুরু করেন ড. ফিরোজ। ১৯৯৯ থেকে ২০০৫ সাল পর্যন্ত পাবলিক সার্ভিস কমিশনের সদস্য হিসেবে নিযুক্ত হন। বর্তমানে এশিয়াটিক সোসাইটির ভাষাতত্ত্ব বিভাগের সদস্য এবং কলকাতার ইরান সোসাইটির সাধারণ সম্পাদকের দায়িত্বে রয়েছেন। এই সম্মান প্রসঙ্গে ড. ফিরোজ বলেন, 'কখনও ভাবতে পারিনি আমাকে রাষ্ট্রপতি পুরস্কার দেওয়া হবে।

২০১৭ সালের ৩৫ জুন এবং ২০১৮ সালের ২৪ জুন সফল গবেষণক-অধ্যাপককে পুরস্কার তুলে দেওয়া হবে। এ রাজ্যের মধ্যে কলকাতা বিশ্ববিদ্যালয়ের আরবি এবং ফারসি বিভাগের প্রাক্তন দুই অধ্যাপককে পুরস্কৃত করা হচ্ছে। গতকালের তাগিদায় রয়েছেন কলকাতা বিশ্ববিদ্যালয়ের ফারসি বিভাগের প্রাক্তন অধ্যাপক ড. মুহাম্মদ ফিরোজ এবং এ বছরের তালিকায় এ রাজ্যের কলকাতা বিশ্ববিদ্যালয়ের আরবির প্রাক্তন অধ্যাপক ড. বনিউর রহমানকে এই পুরস্কার তুলে দেবেন রাষ্ট্রপতি।

Courtesy: Puber Kalom 18 Aug 2018

**Dr. Sampan Chakrabarty**, Research Fellow of the Asiatic Society, has been awarded with the Mujaffar Ahmed Memorial Prize for the year 2018 for her book on *Lokajiban O Abasarer Bhaan*



Dr. Sampan Chakrabarty felicitated by the Asiatic Society

### About the Book

Humorous stories that go in the names of well-known real or fictionalized characters like Birbal, Gopalbhaan, or Tenaliram, usually are wrapped satires. People of the lower Socio-Economic level are often deprived of their dues by the powerful men belonging to the upper stratum. Through these stories their protests have been manifested often. These are but Psychological weapons for the resistance in a society, where one class of people is subject to the oppression by the other.

These stories originated orally, later got published without a proper author name. They bore dimension of urbanization in them as they contained urban commentary and a complex-multidimensional character. Be it Tenaliram or Birbal or Gopalbhaan or any folk-hero in same vein, role of these characters

are mainly the same. Their quick-wit might corner the establishment, even, rescue them from disgrace. But they always had bridged up between the establishment and common people. These characters spread beyond the king's court, mingled with folklore, underwent through additions and alterations in the structure of stories. Through the passage of hundreds of years, folk-heroes in light of their witty answers have placed themselves in the heart of common people living in the lower stratum of society. They are still a great draw in modern days in printed books, cartoons in television and printed media. This book has tried to address the role and impact of these popular characters through the realm of folklore only to a brief conclusion that the flow of folk-expression is unstoppable.



## Tagore in the Perso-Arab World

To commemorate the 78<sup>th</sup> Death Anniversary of Rabindranath Tagore, a Seminar followed by a cultural programme was held at the Asiatic Society on 20<sup>th</sup>

the Arab world by the rulers, academia and masses alike. Tagore had visited Egypt twice and also Bagdad in Iraq. A number of Gurudev's books have been translated into



A photographic exhibition on "A tribute to Rabibdranath Tagore : The wayfarer poet".

Arabic. These include *Gitanjali* and quite a few other books by Arabian scholars. The governments of India and Egypt have jointly showcased Tagore legacy on different occasions, including Tagore Festival at

August, 2018. The theme of the Seminar was "Tagore in the Perso-Arab World". Professor Mohd. Sanaullah Nadawi of the Department of Arabic and Persian, Aligarh Muslim University presented his paper on "Tagore in the Arab World". He observed that Tagore was held in high esteem in

Cairo in 2016, 2017 and 2018. The reception,



Professor Mohd. Sanaullah Nadawi delivering the Keynote Address. On the dais (L-R) Dr. Satyabrata Chakrabarti, Professor Isha Mahammad, Professor M. Isharat Ali Mollah, Dr. M. Firoze and Professor Alok Kanti Bhowmik.



Students of Visva-Bharati performing in the programme.

reverence and adore enjoyed by Tagore in the Arab World highlights the centrality of humanist universalism spearheaded globally by India through ages.



Students of Visva-Bharati performing in the programme.

Dr. M Firoze, formerly of the Department of Arabic and Persian, University of Calcutta presented his paper on "Tagore in the Persian World". He pointed out that from the cultural point of view, it will be more proper to use the term 'Persianate World'. He gave a detailed description of Persian works relating to Rabindranath Tagore, ranging from Persian books and articles on him to Persian translations of his novels, short stories, plays, poems and other works, including *Gitanjali*, with special reference to those Persian poems which are written in praise of Tagore. In the second part of his paper, Dr. Firoze discussed in some details three recently published works namely, (i) Impact of Islamic Mysticism on Tagore (*Ta'sir-e Erfan-e Islami bar Tagur*), (ii) Song of Praise: *Gitanjali* (*Sorud-e Niyayesh*:

*Git-anjali*), (iii) The Mystical Songs of *Gitanjali* and a Study in the Biography of Rabindranath Tagore (*Sorud-ha-ye Sufiyane-ye Gitanjali va Moruri dar Zendegani-name-ye Rabindranat Tagur*). He concluded by pointing out the need for further research in the area by Indian and Persian scholars.

The seminar was followed by a rich cultural programme on Tagore songs in Bengali, Arabic and Persian languages, accompanied by dance. The cultural programme was presented by a group of 25 students from Visva-Bharati, Santiniketan under the guidance of Smt. Tanusweta Mukhopadhyay, a Ph.D. scholar of Sangeet Bhavan.

Both the Seminar and the cultural event was attended by a large number of distinguished guests and scholars.

Inputs provided by Professor Alok Kanti Bhowmik



## The State Scholarships to promote Technical Education: An Innovative Effort of Lord Curzon

Sunayana Maiti\*

Viceroy Lord Curzon took the initiative in creating and establishing two unique aspects in the commercial and industrial arena of the then colonial India which later on led to further developments in the country in both technical and industrial education and in the development of commerce and industry. In this brief note I shall try to focus on the effort made by the colonial government to promote technical education based on a report 'Report of a Committee appointed by the Secretary of State for India to inquire into the system of State Technical Scholarships' established by the Government of India in 1904, London, Printed by Eyre and Spottiswoode Ltd, 1913. This commission is known as the (Morison Commission). This report is collected from the British Library, London.

The then Viceroy Lord Curzon summoned all the Director of Public Instruction and other educational experts to Simla, for the Simla Conference (Education Conference) in 1901.

Efforts were made in this Conference to promote technical education which is testified with the "Resolution of Simla Conference, VI, State Scholarships".

It was resolved in the said Conference "that it is desirable that the Government of India should institute a number of State technical scholarships, perhaps 10 in number, with an approximate allowance of 100£ a year in addition to travelling expenses and fees, ... to selected candidates who should be sent abroad to undergo definite courses of study in subjects connected with industrial science or research".

Several considerations were appended to these scholarships :

1. The scholarships were to be granted only to natives of India with the objective to provide higher technical education which would help

the candidates to assist in promoting the improvement of existing native industries, wherever possible, on their returning home.

2. Agriculture was not included within the scope of the scheme, nor were the professions of law, medicine, engineering, forestry and veterinary science.
3. Subject to the main principles the industries to which the scholarships were to be applied were to be chosen by the Local Governments in consultation with the mercantile and industrial public.
4. Competitive examination was considered inappropriate for the testing of qualifications such as these, and no age limit was fixed.
5. It was expected that the local government should give the widest possible publicity and invite applications which it should judge with the help of persons cognisant of the industry, and of officers concerned with technical education.
6. It was desirable that the scholar should not only have a competent knowledge of English or of the language of any other country to which he was to be sent, but that he should have had the best technical education available in the province in the particular industry which he was to study.

The Secretary of State in his Public Despatch No. 65, dated 29 May 1903 approved of the institution of technical scholarships. Since the scheme came into operation in 1904, it was seen that sixty-six men were granted scholarships till 31 March 1912. A list of scholarship is given in the Report which shows the industries to which the scholarships have been applied. It also contains the institutions at which the students obtained the theoretical part of their training.

\*Research Fellow, The Asiatic Society.

## Space for Research Fellow

INDUSTRY WISE SCHOLARSHIPS		AFFILIATING INSTITUTIONS/UNIVERSITIES
Textile Industry	24	All went to Manchester School of Technology
Mining and Mining Engineering	19	16 went to Birmingham University 2 went to Manchester University 1 went to London School of Mines
Electrical and Mechanical Engineering	7	2 went to the Manchester School of Technology 1 to Birmingham University 1 to the City of Guilds (Engineering) College 3 to Faraday House
Leather Industry	5	3 to Leathersellers' Company's College in Bermondsey 2 to Leeds University
Metallurgy	3	2 sent to Birmingham 1 went to <b>Berlin University (outside the UK)</b>
Soap making and the chemistry of oils and fats	2	1 went to the Battersea Polytechnic 1 to the Private Laboratory of Dr. Lewkowitsch
Sugar Industry	2	1 sent to Manchester School of Technology 1 to West Indies.
Alkali Manufacture	1	Went to Liverpool University
Pottery	1	Went to the Pilkington Tile and Pottery Company Ltd., near Manchester <b>(this was a private company)</b>
Engineering and Sanitary Science	1	First he was sent to Liverpool University and later on transferred to London University for an additional year.

From the places where the technical students went, it is visible which subject or industry had greater demand, it was the textile industry. Further one can see that the students not only went to the United Kingdom, but also to Germany and laboratories of individual companies and personalities. Thus the practice of industrial science in Europe was not only institution based rather sometimes they were industry and at times individual effort oriented.

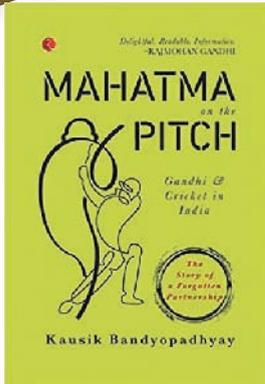
The detailed working of the system as applied to the 65 men who have held Government scholarships could only be shown by analysis of the individual cases. The Commission directed their enquiry to three specific questions in order to ascertain the success or failure of the technical scholarships.

- a. How did Indian students acquit themselves at British universities and technological schools?

- b. Is practical experience in workshops and manufacturing concerns an essential part of industrial training? If so, are Indian students able to get it?
- c. Did the students succeed in finding employment on their return to India?

The answers to the above questions are a larger part of my research at the Asiatic Society. From the above some major conclusions may be derived. In fact in the last decade of nineteenth century and in the first decade of twentieth century the issue of Technical Education came as a major debate in the public front. The intellectual Indians were always pointing towards the lack of efforts of the colonial government in this issue. It was only with the efforts of Lord Curzon that we see changes taking place in this sphere.

I express my thanks to the Asiatic Society for granting me a special leave on which I could visit the United Kingdom for archival work.



**Mahatma on the Pitch: Gandhi & Cricket in India, by Kausik Bandyopadhyay, Rupa, 2017, Rs. 395, pages 184.**

Let's take a break from football. The world cup football fever is over. We have witnessed another

French Revolution that took place on 15<sup>th</sup> July, 2018 with the French win in the final. From foot, the ball is now in our hand and of course bat is in another. We are talking about cricket. India-England test cricket series is going on. Cricket, the most popular game of India is something more than merely a game. It's *Eleven Gods and a Billion Indians* as written by cricket historian Boria Majumder. He has narrated the (hi) story of Indian cricket in this book, which has been awarded *Rabindra Puraskar* by the Government of West Bengal. But we are not talking about that book, we are discussing the book on cricket in the eyes of Mahatma Gandhi as the blurb of the book suggests it is about 'how the most important man of our national movement viewed the most important sport in our country'. This story of a forgotten partnership has been told by sports historian Kausik Bandyopadhyay. The partnership is of 'Gandhi & Cricket in India'; it's 'Mahatma on the pitch'!

In nine well-written chapters, Kausik has elaborated his arguments. The first two chapters are like the curtain-raiser of the book. The first chapter is on making of Mahatma as a global Indian icon, whereas the second is on making of Indian cricket as a global Indian game. The author has rightly commented, 'In India, cricket means much more than a sport – commerce, politics, culture, religion, and even life, thereby projecting itself as a global

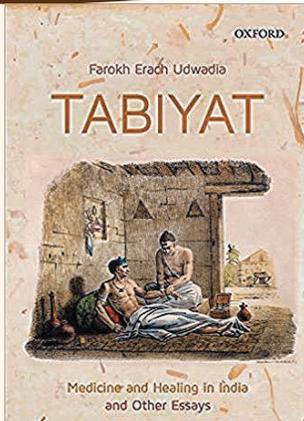
Indian game'. Kausik has beautifully narrated the story of sporting Gandhi and Cricket's tryst with Gandhi. Gandhi was not convinced of the value of sports as a bond of unity initially but later on he found games and sports to be useful as a means of social exchange and uplift of *Harijans*. Gandhi also began to appreciate the value of sports in international cultural exchange by late 1930s. It was said that Gandhi was a real cricketer who played the game in politics, thereby proving that cricket is essentially a gentleman's game.

A different story was told in the following chapters regarding the Pentangular cricket, which was transformed from community to communal in nature. Later, in the course of time the character of the tournament changed further, from communal to zonal. Gandhi's comment in this regard has to be noted. He said, 'I am utterly opposed to communalism in everything but much more so in sport'. Though initially Gandhi was not interested in sports, but eventually we notice the sportsman spirit in Gandhi. That was ably narrated by the author.

In the end Kausik commented, 'Had Gandhi been alive, he might have been the happiest person on this planet to see cricket's becoming of a unifier of hearts in independent India, irrespective of class, caste, religion, language, ethnicity or region, albeit with an Indian revolution fundamentally transforming the world of cricket in the new century. Gandhi and cricket, thus, remain globally, two of India's most enduring images, phenomena and legacies that bind the nation strongly'. The readers of the book after completing the enjoyable book obviously endorse this conclusion and feel that these two global images of India will stay for years to come.

**Dr. Sabyasachi Chatterjee**

Head of the Department of History  
University of Kalyani



**TABIYAT: Medicine & healing in India and other essays – By Farokh Erach Udwadia**

A medical Practitioner writing social history, a doctor with surgical instruments, feeling the symphony of music and a medical practitioner searching for social

ethics, are more important to him than a mere medical practice. This book 'Tabiyat' is a story of good feelings rather than medical tensions.

This is more a story of enlightened humanism than the shadows of darkness which is implicitly present in it. The book starts from micro studies and dips into a macro study. The words of Tagore 'Bindute Sindhu Darshan' which means macrocosm in microcosm is present in Udwadia's essays. The fight against infection is a kind of micro study which opens the discussion on the medical ethics in the next chapter. Death, according to him, stands for terror, suffering, destruction and death and medicine are in opposite shapes for relief of suffering, caring, healing and life. He discussed the military medicine in details, dating back from the Peloponnesian War and Greek Wars. With the development of war technology death increased – more death from fires and gunpowder occurred than killing by swords. Emergency & quick relief medicines became more important during the war. He expressed the severe contradictions of good and evil forces in this chapter.

In the context of India, the picture is quite different. The author emphasized more on Ayurveda in the context of keeping 'Tabiyat' or 'Health' of the people well. Although health is related more with 'good being' of man both physically and mentally, in

India, i.e., a land full of diseases, females health and malnutrition offer a distinctly different picture. He also discussed the other forms of medical practices in India like 'Siddha', 'Rasasastra' and 'Unani' other than homeopathy, naturopathy and acupuncture. The Ayurveda of 'Charaka' and 'Susruta' was also important in the Indian context. The most important aspect as Udwadia explains here is two things. First, he harps on the importance of Indian medicines in its interrelation with faith. Faith determined the inner stability of the medicines and faith is always related with its application. The second aspect was the interaction between 'Ayurveda' and 'Allopathy'. Also the author wrote on the essential link between medicine and economy where poor people always try to live on bare necessities and cheap medicines not only for medical reason, but also from economic crisis.

The treatment of a disease is always linked with the nursing which the author discussed in the chapter, 'The Lady with the lamp'. Nursing is an important part of medical ethics. He mentioned the story of Florence Nightingale who became a symbol of ideal nursing. In hospitals people use to die more than they do so in their homes because of infections and poor nursing conditions.

One of the important chapters that Udwadia dedicated was on 'Music, the Mind and the Medicine'. According to him 'Music has evolved over millennia to become complex and sophisticated... both Western and the Indian music. He explained how music works as a method of healing. Through the ears it reaches the brain and this is a part of relaxation. Music has certain power which makes man relieved from many external tensions.

Music is, to the author, as he explains '... the greatest of all arts.' It controls stress, rewards motivation and pleasure and it has also certain function to immunity. The concept has been discussed in this context by the author. In a newspaper interview Sri Manna Dey, expressed that when he was extremely ill and was spending time in a Bangalore hospital, only music could give



## New Book from Reader's Choice

him peace. It is one of the rarest examples of the relations between music, mind, health and the urge of survival in the psycho-physical world.

In the next chapter the author discussed the medicine of the Renaissance era. The Renaissance medicine had a direct relation with the concept of humanism. He discussed the contributions of Frolamo Frecstoro, Poaracelsus, Ambroi Poare and other practioners in this era.

The author entered in one of the unrevealed, controversial and ever questionable issues of the world : i.e., the concept of 'Death'. Death is a silence that a man or animal ever faces. It is ever questioned but never solved. Everybody often wonders, does life precedes death or does death precedes life? Freud believes that when the universe was born, life was non-existent.

As a medical practitioner, he detailed the experience of lives to explain the fear of death. Medicine can increase longevity of man but cannot

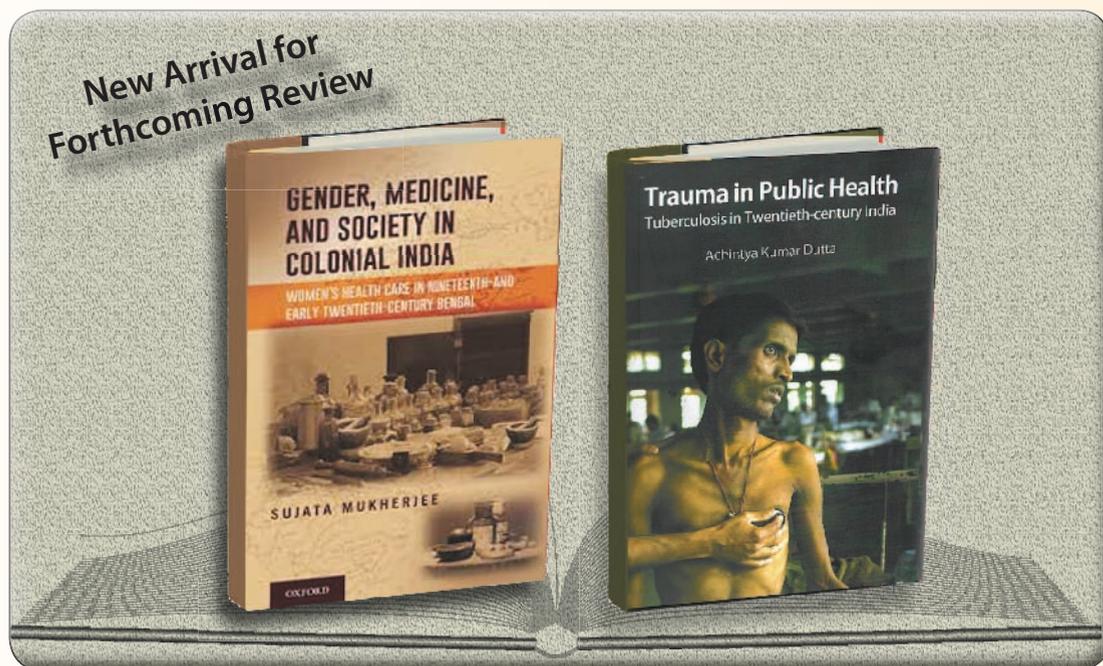
prevent one from the ultimate. As a physician, unlike many others he saw the hours and moments of death, he also touched the question of what happen or can happen after death, thus trying to expose the ultimate knowledge of existence itself.

Farokh Erach Udwadia's 'Tabiyat' is a book of critical introspection, written not only from the perception of science, but also from the realization of the philosophical history of human existence in earth. He was a medical practitioner, but never believed in the medical determinism of the body like that of the postmodernists. So we can take it as a discourse of science and philosophy, which inter-connects the past insight with the futuristic knowledge .

I am finally thankful to Dr Kanchan Pathak, MS (ENT) for presenting the book for review.

**Professor Subhasis Biswas**

Dept. of History, Jadavpur University



## BENGALI SECTION

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(31.3.18)  
ষষ্ঠবর্ষ, ষষ্ঠ সংখ্যা  
৩০০.০০ টাকা

**Ban**  
**891.4408**  
**M 960 a**  
**3v**

মুনীর চৌধুরী রচনাবলী; আনিসুজ্জামান  
সম্পাদিত। - ঢাকাঃ বাংলা  
একাডেমী, ১৩৮৯-১৩৯১।  
৩ খণ্ড; ২৪ সে. মি.। - (বাংলা  
একাডেমী ১২৩০, ১৩৮৮, ১৫৩৭) (B  
11360-B 11362) (25.7.08)

টাকা ৮৫.০০ (১ম খণ্ড) টাকা  
১৫০.০০ (২য় খণ্ড) ১৭৫.০০ (৩য়  
খণ্ড)

**Ban**  
**891-4408**  
**M 944 m**

মুহম্মদ এনামুল হক রচনাবলী; মনসুর  
মুসা সম্পাদিত। - ঢাকাঃ বাংলা  
একাডেমী; ১৯৯১।  
- খণ্ড; ২৪ সে. মি। - (বাংলা  
একাডেমী ২৫০০) (B 11339)  
(21.7.8)

গ্রাহ্যগরে ১ম খণ্ড আছে

**Ban**  
**891.4408**  
**N 162 a**

নজরুল ইসলাম  
নজরুল রচনাবলী; আবদুর কাদির  
সম্পাদিত। - ২য় পরিবর্ধিত সংস্করণ। -  
ঢাকাঃ বাংলা একাডেমী, ১৩৮১।  
৬ পর্বে ৫ খন্ড; ২৪ সে. মি। -  
(বাংলা একাডেমী; ৫২৫০, ১৫২৬,  
১৫২৭, ১৫২৮, ১৫৪৫, ১৪৪৫) (B  
11 363-B 11368) (25.7.08)  
টাকা ১২৫.০০ (খণ্ড ১)  
১৮০০০(খণ্ড ২) ১৯০.০০ (খণ্ড ৩)  
২০০.০০ টাকা (খণ্ড ৪) ১২৫.০০(খণ্ড  
৫, পর্ব ১) ১০০.০০, (খণ্ড ৫ পর্ব ২)

**Ban**  
**891-4408**  
**O 93 a**

সৈয়দ ওয়ালীউল্লাহ রচনাবলী;  
সৈয়দ আকরম হোসেন সম্পাদিত। -  
ঢাকা বাংলা একাডেমী, ১৩৯২ - ১৩৯৩

## Books accessioned during the last month

২য় খণ্ড (৪০২ + ৫৯৫পৃ);  
২৪সে.মি। - (বাংলা একাডেমী ২৭৪৫,  
১৯৬২) (B 11 386 - B 11369)  
(28.7.08)

**Ban**  
**891.4408**  
**S 111 a**  
**2V**

এস ওয়াজেদ আলি রচনাবলী; সংগ্রহ  
ও সম্পাদনা সৈয়দ আকরম হোসেন।  
- ঢাকাঃ বাংলা একাডেমী, ১৩৯১ -  
১৩৯২।

২ খণ্ড, চিত্রাবলী; ২৪ সে. মি। -  
(বাংলা একাডেমী ১৫৭২, ১৬৯২) (B  
11 387 - B 11 388) (28.7.08)

টাকা ১৫০.০০ (১ ম খণ্ড) টাকা  
১৫০.০০ (২য় খণ্ড)

**Ban**  
**891.4408**  
**S 131 g**  
**-3v**

শাহীদুল্লা কায়সার রচনাবলী; গোলাম  
সাকলায়েন সম্পাদিত। - ঢাকাঃ  
বাংলা একাডেমী, ১৯৮৭-৮৮।

- খন্ড; ২২ সে. মি। - (বাংলা  
একাডেমী; ১৯৯৭, ২০০৯) (B  
11384-85)

গ্রন্থাগারে ২য় ও ৩য় খণ্ড আছে  
২০০.০০ টাকা প্রতি খণ্ড

**Ban**  
**891.4409**  
**A 234 m**  
আধুনিক ভারতীয় সাহিত্য প্রসঙ্গে  
তৃতীয় পর্যায়; সম্পাদনা মনন  
কুমার মন্ডল। - কলকাতাঃ স্কুল অব  
হিউম্যানিটিজ, নেতাজি সুভাষ মুক্ত  
বিশ্ববিদ্যালয়, ২০১৭।

২২৮ পৃ.; ২২ সে. মি. (BN  
14912) (13.4.18)  
ISBN : 978-93-82112-31-0:  
200.00 টাকা

**Ban**  
**891.551**  
**F 348 s.m**  
**6v**

ফেরদৌসী  
শাহনামা/মনিরউদ্দীন ইউসুফ  
অনূদিত। - বাংলাদেশ, ঢাকাঃ বাংলা  
একাডেমী, ১৯৯১।

৬ খণ্ড; ২৪ সে. মি। (BN 11298-  
BN 11303) (16.7.08)  
টাকা ২৭০০.০০ (প্রতি সেট)

**Ban**  
**954.14**  
**G 718 b**

গৌতম কুমার দাস  
ভারতীয় সুন্দরবনঃ পরিবেশ  
ও পরিচয়/ গৌতম কুমার দাস। -

কলকাতাঃ পশ্চিমবঙ্গ রাজ্য পুস্তক  
পর্ষদ, ২০১৩।

১২৫ পৃ.; চিত্র; মানচিত্র; ২২  
২২ সে. মি. (BN 14927) (27.4.18)  
ISBN: 978-81247-0709-8:  
60.00 টাকা

**Ban**  
**910.155146**  
**G 718 m**

গৌতম কুমার দাস  
মহাসাগরীয় ভূগোল / গৌতম  
কুমার দাস। - কলকাতাঃ পশ্চিমবঙ্গ  
রাজ্য পুস্তক পর্ষদ, ২০১৩।

১২৫ পৃ.; চিত্র : মানচিত্র : ২২ সে.  
মি. (B 1492)(27.4.18)  
ISBN 978-81-247-0709-8  
৬০.০০ টাকা

**Ban**  
**920.989120954**  
**U 18 s**

উদয়চন্দ্র বন্দ্যোপাধ্যায়  
সংস্কৃত সাহিত্যের সাধক/উদয়চন্দ্র  
বন্দ্যোপাধ্যায় এবং নবারণ বন্দ্যোপাধ্যায়।  
- কলকাতা : সংস্কৃত বুক ডিপো,  
২০১৩।

৩৬৮ পৃ.; ২২ সে. মি. (BN  
67799)(2.1.17)  
ISBN 984-93-81795-30-9  
টাকা ৩০০.০০ টাকা প্রতি খণ্ড

## ASIAN SECTION

**S**

**016.091**

**A 832 c.v**

**6.c**

Asiatic Society Calcutta. 1971.  
Catalogue of Sanskrit Manuscripts in the collections of the Asiatic Society; compiled by Narendra Chandra Vedantatirtha and Pulinbihari Chakravarti with the assistance of Amitabha Bhattacharya. - Calcutta: The Asiatic Society, 1971.

- V. ; 25 cm (B 14854) (B14859)

Library has Vol. I, part of II (2.1.18)

Contents: Vedic manuscripts Rs. 20.00

**S**

**016.2945924**

**V 414 a**

Veda-Laksana Vedic ancillary Literature: a descriptive bibliography; compiled by K. Parameswara Aithal.- 1st Indian ed.- Delhi: Motilal Banarsidass, 1993.

vi, 755p. ; 25 cm (S 7099) (2.4.18)

Verse Index p.713-755

ISBN: 81-208-1120-8: Rs. 895.00

**S**

**181.043**

**B 327 v.c**

Basubandhu

Vijnaptimatratasiddih/ Basubandhu; with Bengali translation and explanations by Sukomal Chaudhuri; appendix by Prabal Sen.- Kolkata: Sanskrit college & University and Mahabodhi, 2017.

231 p.; 22 cm. (S 7104) (25.4.18)

1st Published 1975

ISBN: 978-93-84721-86-0: Rs. 200.00

**S**

**181.43**

**G 123 b**

Bhatta, V.P.

Saktivada of Gadadhara = Theory of Expressive power as words; with introduction, English translation and notes by V.P. Bhatta.- Delhi: Eastern Book Linkers, 2017.

2v. (viii, 233 p + 234-643p.); 25 cm.

ISBN: 978-81-7854-3192 (set): Rs. 4000.00 (Set)

**S**

**181.43**

**G 683 n.v**

Gotama

Nyayadars'ana, of Gotama;

with commentary by Vatsyayana; English summary and translation by Satirsh Chandara Vidyabhusana and Raghunath Ghosh.- Delhi: New Bharatiya Book corporation, 2016.

li, 487 p.; 22 cm. (s 7100) (25.4.18)

ISBN 81:87418-61-3: Rs. 800.00

**S**

**181.43**

**M 432 s**

Māthurī, Jgadisi, and Kānadi on Gangesa's Avayavacintamani: with commentary Didhiti; critically edited by Subuddhi Charan Goswami.- Kolkata: The Asiatic Society, 2016.

xvii, 150p.; 22 cm.- (Bibliotheca Indica; no 338) (B 14817-B 14822)

ISBN :978-93-81574-52-2: Rs. 360.00

**S**

**181.48**

**K 97 s**

Kutti, Narayanan

Sankara Mandana Misrayoh matasamiksa/Narayanan kutti.- Kerala: Advaitaprakasan karyalaya 1991.

x, 26p. ; 21 cm. (B 7130) (8.6.94)

## Books accessioned during the last month

A critical study of the doctrines of Sankara and Mandana.

**S**  
**294.5513**  
**K 58 g**

Kirantantra; with commentary by Bhatta Ramakantha; critically edited and annotated translation by Dominic Goodall. Pondichery; Institute Francaise De Pondichery, 1998.

C xxv, 487 p.; 25 cm.- (Publications Du Department D' Indologie; 86.1) (B 14938) (4.5.18)

Index: contents: vi  
p. 437-487 chaps 1-6

**S**  
**294.5513**  
**S 558 s**

Shivayogi Sivachaya Siddhanata Shikhamani/ Sivayagi Sivacharya; with commentaries Tattvapradipika by Maritontaadarya and Aloka by Mallaodevaru; edited by H.P Malladdevaru.- Mysore: Oriental Research Institute, 1995.

Lxx11, 716 + 188 p; 23 cm. - (University of Mysore Oriental Research Institute Series; 182) (S 5295) (28.6.06)

**S**  
**294.5513**  
**S 693 L**

Somasambhupaddhati = Rituels do us la tradition Sivaite sdou Somasambhu; with French translation, notes and introduction by Helene Brunner Lachaux.- Pondichery: Institute

Francaise De Pondichery 1998 Lxxv, 503 p.; 26 cm. (Publication Du Department D'Indologie; 25.4)

**S**  
**294.595**  
**T 169 r.k**

Tantras. Radha Khandelval. 2011

Radhatantram; with Hindi commentary by S. N. Khandelval.- Varanasi: Choukhamba Suravharati Prakashan, 2011.

165p., 23 cm.- (Choukhamba Swravharati Granthamala; 503) (S 6848)(16.10.14).

ISBN: 978-93-80326-40-2;Rs. 300.00

**S**  
**294.595**  
**T 169 t.m**

Tantras. Tripurarahasyam, Mishra. 2009;

Tripurarahasyam: Jnanakhanda; with Hindi commentary Vimala by Jagadisachandra Mishra.- Repr. ed.-Varanasi: Choukhamba Surabhari prakashan, 2009

xviii, 345 p.; 23 cm.- (Chouhamaba Surabharati Jrathamala; 264) (S 6847) (16.10.14)

Rs. 400.00

**S**  
**294.59215**  
**V 414 p.d**  
**6c**

Vedas. Atharava. Durgamohan, 2017

Paippalada samhita of the Atharveda; critically edited from palmleaf manuscripts in

the Oriya script discovered by Durgamohan Bhattacharya and one Sarada Manuscripts; revised by Dipak Bhattacharya.- Rev. ed.- Calcutta: The Asiatic Society, 2017.

-v.; 22 cm. -(Billothea India Series; 319)(B 14835-B 14840) (14.12.1)

Library has V. I.

Contents: First fifteen Kandas.

1st published 1997.

ISBN: 978-93-81574-62-1:  
Rs. 1400.00

**S**  
**294.5925**  
**P 985 b.g**

Prameela, A. K.

Genealogy in Brahmānda purāna/ Prameela A.K.- Delhi: New Bharatiya Book corporation, 2017.

xiii, 176 p. ; 22 cm (S 7101) (25.4.18)

ISBN: 978-81-8315-2545:  
Rs. 500.00

**S**  
**294.595**  
**T 169 t.m**

Tantras. Tripurarnava. Mishra. 2009

Tripurarnavatantam: Upasana Khandam; with commentary Vimala by Jagadisachandra Mishra.- Repr ed. - Varanasi: Chaukhamba Surabharati Prakashan, 2009.

xxvi, 269 p.; 23 cm.- (Chaukhamba Surabharti granthamala; 377)(S 6858) (16.10.14)

Rs. 400.00

## Books accessioned during the last month

**S**

**891.444  
D 927 k**

Buddhadevah; tr. into Sanskrit by Kalpika Mukhopad-hayay.- Kolkata: The Asiatic Society, 2017.

xx, 49 p.; 21 cm.- (Mono-graph Series; no. 63)

Translation from Rabindranath Tagore's original text Buddha devah.

ISBN: 978-93-81574-59-1:  
Rs. 140

**S**

**491.25  
D 575 p**

Dikshit Pushpa

Poushpi navyasiddhanta koumodi/ by Pushpa Diskshita; edited by Vishnukanta Pandeya and Brajabhusan Ojna.- Delhi: Pratibha Prakashan, 2017.

-v.; 25 cm. (S 7094) (19.2.18)

Contents; Sanaga paribhasasan dhisutranam vyakaranam Vyakhanam.

ISBN: 978-81-7702-414-2;  
Rs. 3250.00

**S**

**491.25  
D 575 d**

Dikshit Pushpa

Dhatvadhikariyam samanya mangakaryam/ Pushpa Dikshita; edited by Abhijit Dikshit.- Delhi; Jnana Bharati publications, 2017.

xvii, 279 p., 25 cm. (S 7095) (19.2.18)

ISBN: 978-93-85538-07-0  
Rs. 295.00

**BN**

**491.25  
P 294 p.s**

Patanjali Muni

Paniniyavyakaranama-habhasyam/ patanjali; with commentary Vimala by Mahesa Sharma, .- Varanasi: [Bajarangvali], 1935.

viii, 727p.; 26 cm (B 11522) (3.2.09)

**S**

**491.25  
S 531 p**

Sharma, Rama Nath

Paninian tradition of grammar and linguistics/Rama Nath Sharma.- New Delhi; D. K. Printworld, 2017.

ix, 273 p.; 23 cm. (5 7103) (25.4.18)

Includes sutras of Panin Bibliography: P: 188-197 Sutra index: P 198-272

ISBN: 978-81-246-0875-3:  
Rs. 900.00

**S**

**491.25  
S 532 k**

Shasti, Vijayapala

Kasikagata-visistodaharanam artha proyogascha/Vijayapala Sastri.- Jaipur: The Author, 1994.

xxiv, 247 p.; 23 cm (B 14947) (16.518)

Bibliography: p. 228-247  
Rs. 39.00

**S**

**491.2503  
V 996**

Vyakaranadarsanakosah; edited by Ramesh chandra Panda; with assistance by Harendra Kumar Bhargav.- Delhi: Pratibha Prakashan, 2017

3v.; 23 cm. (S 7087-89) (19.2.18)

From Asatadhyasi to Paribha sendu sekhara

ISBN: 978-81-7702-407-8 (Set); Rs. 3795.00 (set)

**S**

**613.96  
P 124 n**

Padmasri

Nagara sarvasva/by pad masri; with English translation by Amal Shib Pathak.- New Delhi: Chowkhamba Publications, 2014.

128 p.; 23 cm.- (Mohandas Indological series; 33)(B 14940) (8.5.18)

ISBN: 978-81-89798-83-3:  
Rs. 275.00

**S**

**613.96  
V 349 k.p**

Vatsyayana

Kamasutra/Vatsyayanan; with English translation by Amal Shib Pathak.- New Delhi: Choukhamba Publications, 2014.

Li, 357 p.; ill; 23 cm.- (Mohandas Indological Series, 53) (B 14939)(8.5.18)

ISBN: 978-93-81608-50-0:  
Rs. 495.00

## Books accessioned during the last month

**S**  
**630**  
**G 427 s**  
Ghosh, Ila  
Samaskrita vañmaye kri-  
sivijnanam/ Ila Ghosh.- Delhi:  
Eastern Book Linkers, 2017.  
xiv, 298p.; 23 cm (S 7098)  
(19.2.18)  
ISBN: 97881-7854-325-3;  
Rs. 950.00

**S**  
**722.44**  
**S 965 r.s**  
Sūtradhāramandana  
Rupamandanam/ by Sutrad-  
haramandana; edited with  
Hindi translation by Balaram  
Srivastava.- Varanasi: Motilal  
Banarasi das, 1964.  
ii, 220 p.; 22 cm. (B 14553)  
(10.1.17)  
Frontis.  
Rs. 6.00

**S**  
**781.0954**  
**N 218 t**  
Narahari Chakraborty  
Talarṇava : a musical text of  
Bengal/ Narahari Chakraborty;  
edited and translated by Bisa-  
kha Goswami Poske.- Kolkata:  
Dipayan, [2016].  
63.p.; 22 cm.(B14934)  
(1.5.18)  
ISBN: 978-93-84674-13-  
7:Rs. 150.00

**S**  
**891.21**  
**A 485 a. d**  
[Amaru]  
Amarustaka: a centennial of

love songs; with English trans-  
lation and explanation by Har-  
sha V. Dehejia... [etal].- New  
Delhi: D. K. Print world, 2017.  
215 p.; 30 cm. (S 7113)  
(25.4.18)  
ISBN: 978-81246-0890-6;  
Rs. 3500.00

**S**  
**891.21**  
**H 265 r.t**  
Haridas  
Rukmini haranam/ Haridas;  
with Commentary and Be-  
gali translation by Hemchandra  
Tarkavagisa.- [SI: Sn], [19-?]  
260 p.; 18 cm. (B 9229)  
(6.12.01)  
T. P. missing

**S**  
**891.21**  
**K 11 r.t**  
Kabiraj Pandit  
Raghavapandaviyam/by  
Kabi raj Pandit; with commen-  
tary Kapatabpatika by Prem-  
chandra Tarkavagisa; edited  
by Bhavadev Chattopadhyaya  
Bhattacharya.- [SL]: the edi-  
tor, 1925.  
400 p.; 21 cm. (B 9293)  
(143.02)  
Rs. 2.50

**S**  
**891.21**  
**K 14 r.b**  
Kalidasa  
Raghuvamsam/by Kalidasa;  
edited by Gobin Lal Bonnerjee;  
under the supervision of W.G.

Grey.- Calcutta: Bharat Mihir  
Press. 1911.  
137 p.; 22 cm. (B 9217)(G  
6.12.01)

**S**  
**891.21**  
**N 961 v.r**  
Nṛsimahakavi, Laksmi  
Vijaya Vijayābhida Champu  
of Laksmi Nṛsimhakahi; edited  
by K. Rajagopalachar.- Mysore:  
University of Mysore, 1994.  
xxii, 232 p.; 22 cm.(B 14945)  
(16.5.18)  
Index of meters: P. 195-232:  
Rs. 32.00

**S**  
**891.21**  
**S 941 n**  
Subramanian, A. V.  
Navamuktasatakam =  
Pearls thrice three hundred:  
eulogies on the Paṇḍya, cola and  
cera princes/ by A. V. Subra-  
maion.- Madras: Kuppaswami  
Sastri Research Institute, 1993.  
xxvii, 119 p.; 24 cm. - (Ma-  
dras Indological Series; no. 3) (S  
5919)(4.8.08)  
Transcomposition in to  
Sanskrit and English Verse  
from the Tamil classic Mut-  
tollāyiram.  
ISBN: 81-8517007-x: Rs.  
85.00

**S**  
**891.2103**  
**M 214 k.p**  
Mahabharatam  
Khilaharivamsam; with com-  
mentary by Nilakantha; edited  
by Panchanan Tarkanathna

## Books accessioned during the last month

Bhattacharya.- Kolkata Nutu-  
bihari Roy, 1905.  
595 p.; 25 cm. (B14601)  
(17.1.17)

**S**  
**891.2108**  
**J 25 m**

Jaiminiya mahabharata

Mahiravanacaritam Sas-  
asramukhāvanacariton; a  
critical edition with English  
translation from the Grontha  
Script by Pradip Bhattacharyya  
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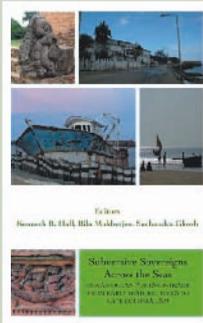
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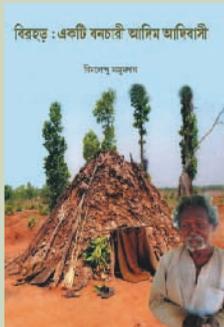
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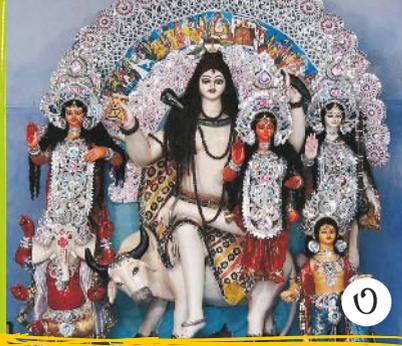
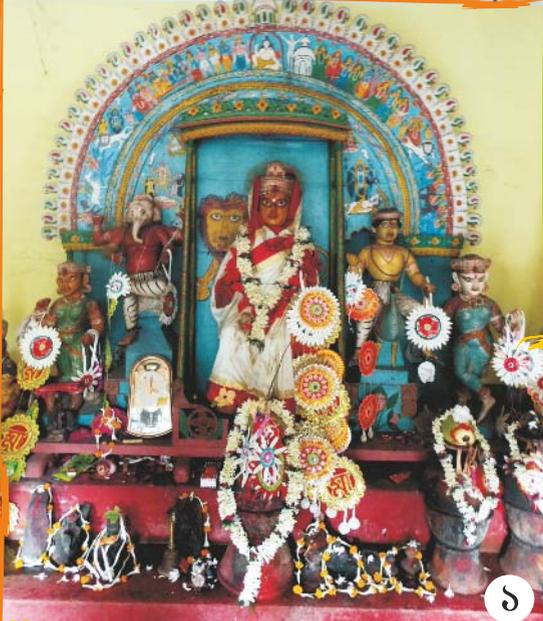
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