Here lies the mortal remains of
Sir William Jones

THE ASIATIC SOCIETY
(AN INSTITUTION OF NATIONAL IMPORTANCE)
1 PARK STREET • KOLKATA-700016
Remembering Sir William Jones on His 225th Death Anniversary

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

HERE WAS DEPOSITED
THE MORTAL PART OF A MAN,
WHO FEARED GOD, BUT NOT DEATH,
AND MAINTAINED INDEPENDENCE,
BUT SOUGHT NOT RICHES;
WHO THOUGHT
None below him but the base and unjust,
None above him but the wise and virtuous;
WHO LOVED
HIS PARENTS, KINDRED, FRIENDS, COUNTRY,
WITH AN ARDOUR.
Which was the Chief Source of
ALL HIS PLEASURES AND ALL HIS PAINS:
And who having devoted
HIS LIFE TO THEIR SERVICE,
AND TO
THE IMPROVEMENT OF HIS MIND,
RESIGNED IT CALMLY,
GIVING GLORY TO HIS CREATOR,
Wishing Peace on Earth,
AND WITH
GOOD WILL TO ALL CREATURES.
ON THE TWENTY-SEVENTH DAY OF APRIL
IN THE
YEAR OF OUR BLESSED REDEEMER,
ONE THOUSAND SEVEN HUNDRED AND NINETY-FOUR.
AN ORDINARY MONTHLY GENERAL MEETING OF THE ASIATIC SOCIETY
WILL BE HELD ON MONDAY, 1ST APRIL, 2019 AT 5.00 P.M.
IN THE VIDYASAGAR HALL OF THE SOCIETY

MEMBERS ARE REQUESTED TO BE PRESENT

Agenda

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

The Asiatic Society
1, Park Street
Kolkata 700016
Dated the 20th day of March 2019

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

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

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

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

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

---

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

**Purabi Mukherji**

rubym1945@gmail.com
had brief teaching stints in two Colleges of Kerala. Finally she was recruited as a Lecturer in Sanskrit in 1961 at the Ranchi Women’s College. After six years of hard and dedicated research, she finally submitted her thesis titled “Geometry in Ancient and Medieval India” in 1963 to the University of Ranchi. Her thesis was examined and recommended for the Ph.D. degree by two eminent mathematicians Professor R. S. Mishra and Dr. A. Narasinga Rao. She was awarded the Ph.D. degree by the Ranchi University in 1964. In her thesis she has meticulously dealt with various aspects of Indian Geometry such as Brahmagupta’s (628 AD) treatment of cyclic quadrilaterals, the mathematics of the first four Mahadhikaras of the Trilokaprajnapati, Indian methods of calculating the volume and frustrum of a pyramid and so on. Her discussions reveal her remarkable competence in dealing with mathematical Sanskrit texts.

In 1979, Dr. Sarasvati Amma’s thesis was published as a treatise with the same title “Geometry in Ancient and Medieval India” by the Motilal Banarsidass (Delhi). A revised second edition was published in 1999. The book was reviewed by notable historians of mathematics and was praised by them. Dr. S. Balachandra Rao reviewed the book in Deccan Herald Magazine (October 21, 1979). He praised the author for the exhaustive survey of Sanskrit and Prakrit literature on the subject that she carried out. Dr. A. K. Bag reviewed the book in Ganita Bharati (Vol. 3, 1981). Professor Michio Yano of Japan reviewed the book in Historia Mathematica (Vol. 10, 1983) and commended the author for her remarkable competence in mathematical Sanskrit texts. Dr. A. L. Volodarsky reviewed the book in Mathematical Reviews (Vol. 84, 1984). The book was reviewed by Dr. D. G. Dhanvale in the Annals of Bhandarkar Oriental Research Institute, Pune (Vol. 69, 1988). The reviewer praised the author for her impartial scholarly attitude to the study and specially commented on the complete absence of parochialism in the said treatise. The noted mathematician Professor J. N. Kapur reviewed the book in the Indian Journal of History of Science (Vol. 24, 1989). According to experts in the field Dr. Sarasvati Amma’s work and book on Indian Geometry has established a firm foundation for further investigations in the subject.

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

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

A simple and modest lady and a pioneer woman scholar needs to be remembered with due respect in her birth centenary year. The Kerala Mathematical Association has initiated an annual Memorial Lecture since the year 2002 as a tribute to this remarkable scholar.
Professor Sushil Chaudhury, one of the eminent historians of international repute, passed away on 24 January 2019 after a short illness at the age of 81 in Kolkata, leaving behind his wife Professor Mahasweta Chaudhury, son Shiladitya (Raj) Chaudhury and daughter Parama (Mitul) Chaudhury.

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


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

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

Dr. Md. Shah Noorur Rahman
Associate Professor of History,
North-Eastern Hill University, Shillong.
প্রয়াত রাঙামাটির কথক

বহু খ্যাতির অধিকারী হয়েও এই মানুষটির প্রধান
পরিচয় বোধ হয়, তিনি পুরুলিয়ার মানুষ। সেই
অধিকার বুঝে নেওয়ার প্রথম দিকে মাঠে-ময়দানের
পাশাপাশি, তিনি অন্তর্ভুক্ত ছিলেন কলমেও। তিনি
পশ্চিমপ্রদেশ মহাদেশে। জন্ম, ২৯ অক্টোবর, ১৯৪৩-এ,
পুরুলিয়ার ভাবের প্রাচে। সম্প্রতি এই মানুষটিকে
৭৬ বছর বয়সে জীবনাবসান হয়েছে। পূরুলিয়া
পুরুলিয়া জে. কে. কলেজ, রানী বিভাগীয়ভাবে নৃতত্ত
নিয়ে। পরে রানী বিভাগীয়ভাবে থেকে ভিত্তি পান।
এ ছাড়াও হাজারিবাগ, তুবেন্ধের, মধুপ্রদেশের
সাগর বিভাগীয়ভাবে থেকে পেয়েছেন বহু সমান।
পেয়েছেন, ‘অন্যেককের ফেলোশিপ’। সিনিয়র রিসার্চ
ফেলো। ছিলেন আন্থোপোলজিকাল সার্ভে অফ
ইভিয়া-র। এ ছাড়াও দেশের প্রথম সারির নানা
গবেষণা প্রতিষ্ঠানের সদস্য যুক্ত ছিলেন আজীবন।

কর্মজীবনে কলকাতায় ভারতীয় নৃতত্ত্ব সর্বক্ষণ
বিভাগের সহকারী আধিকারিক ছিলেন। তবে
কলকাতায় থেকেই লাল-মাটির সঙ্গে নাড়ির যোগ
তো কমেইনি, বরং বেড়েছে। আর তাই লিখেছেন
‘স্যানসকৃত ইজেশন ভার্সেস নিভার্কাইজেশন’
‘ভারতের আধিকারী ও দলিত সমাজ’-এর এক ওড়
পরিস্ফুল গবেষণাগ্রহণ করাতে আবার গঠন উঠেছে
‘ছো’ নামের অধিকার রক্ষা। আজীবন সচেত্ত ছিলেন
আধিকারী জীবন-চর্চার উদ্দেশ্যেও। উল্লেখ্য, এই
ভূমিকা
নিয়েছিলেন কুমুদ গানের সংগীতেও। বহু বছর বয়সের
রেখেছেন দেশ-বিদেশের নানা সভায়। তবে নানা
কর্মকাণ্ডের মধ্যেও পরিচিত করাও সঙ্গে দেখা হলে
অনেক সময়েই এক কলি কুমুদ গান গেয়ে জিজ্ঞাসা
করতেন বুশাল-সংবাদ, অভিনেতা আলামজনের।
কথার ঝাঁকেই কুমুদ গান আর প্রাণকেলা হাসি। সে
হাসির মধ্যেই লেগে রাইল লাল-মাটির এক বিরল
মনীরাজ কাহিনি। তিন মেয়ে ও দ্রীঢ়কে রেখে গেলেন
পশ্চিমপ্রদেশ মহাদেশ।
Dear Members and Well-wishers,

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

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

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

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

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

With profound grief we condole the sad and sudden demise of Kabi Roy of Academic Section of the Society. His service to the Asiatic Society since 2nd May 1986 was undoubtedly remarkable. His association with the Asiatic Society was of immense help to his colleagues and to the Society. Members of the Staff, Research Fellows and Members of the Society share heartfelt sorrow with the bereaved family and pay homage to the departed soul.

S. B. Chakrabarti
General Secretary
FOUL WEATHER AT SEA
Artist: Robert Home

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

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

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

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

Artist: George Duncan Beechey

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

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

Here the principal figure of the European gentleman, clad in white chapkan-like long gown, well decorated with chikon-embroidery having a head-gear like Bengal Nawabs and holding a garland, perhaps to offer to his native-wife who is also bedecked with Indian silk-costume ornamented with jari design on the border and pallu flowing down from her left-shoulder to her body around her back. She is wearing a party dress in blue showing her right leg in churidar of rosy silk and stylish English-standels are all as a sign of abundance and status sanding intimately by her spouse holding him with her right hand placed on his arm. The little girl in party dress appeared to be quite attached to his father standing close to him. The maid is just sitting a little beyond taking care of the baby child.

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

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

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

Beechey journeyed to Egypt from 1821 to 22. He travelled to India in 1830 and was appointed court painter to the Nawab of Audh in Lucknow. He held that position until Muhammad Ali Shah died in 1842. Beechey retired in India and continued to paint. Beechey’s paintings are fairly rare; some paintings may have been destroyed during the Indian Rebellion of 1857. He died in England on 6 December, 1852.
Women colleagues of the Asiatic Society are greeted with flowers by the Male colleagues on International Women’s Day 2019

Photo Courtesy: Mrs Sujata Misra
### Forthcoming Programmes

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

---

Five-day International Seminar-cum-Workshop on ‘Understanding of Modern Art’. 11-15 March 2019

In the inaugural session on the dais (L-R) Professor Isha Mahammad, Professor Pabitra Sarkar and Sri Ganesh Halui. Professor Isha Mahammad engrossed with artwork in the workshop. Budding artist Ms Sneha Agarwal closely observing the work.
From the Pharaohs of Egypt to Levi Strauss, craze for a blue dye extracted from the leaves of indigo plants is eternal. As the name suggests, India was traditionally the chief producer and supplier of this natural dyestuff. During the Colonial Raj, indigo was called blue gold as it was one of the principal export commodities of the foreign traders. To make increasingly more profits out of it, they adopted severe repressive measures and forced the poor farmers to cultivate indigo in lieu of their staple food. This caused peasants’ uprisings in Bengal and Bihar, particularly the one in 1859. The Bengal intelligentsia supported this movement wholeheartedly but the British traders and their masters paid no heed.

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

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

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

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

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

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

Held at the Asiatic Society from 04.03.19 to 08.03.19

Eminent scholars viz. Professor Ratna Basu, Professor Debarchana Sarkar, Professor Suchitra Roy Acharya, Professor Mrinal Kanti Ganguly, Professor Shyamsundar Bhattacharya, Professor Nabananarayan Bandyopadhyay, Professor Tapati Mukherjee, Dr. Minesh Harinkheda, Professor Krishnakali Bhattacharya, Professor Samiran Ch. Chakraborty, Professor Bhaskar Nath Bhattacharya, Professor Subhas Ranjan Chakraborty, Professor Achintya Biswas, Dr. R.P. Sabita and others delivered lectures mainly on the themes related to conservation, preservation and restoration of manuscripts. Textual criticism of manuscripts had also been discussed in the workshop. Participants interacted the session during the workshop. Dr. Jagatpati Sarkar extended Vote of Thanks.

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

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

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

Extract from the Presidential Address delivered by Dr Syama Prasad Mookerjee in the Annual General Meeting (1943) of the Asiatic Society

Source: Asiatic Society Year Book, 1943, p. 9

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

Flower petals were then placed by Hon’ble Justice Chittatosh Mookerjee (formerly Chief Justice at the High Court of Calcutta and then at Bombay ) before a large representation of Dr Syama Prasad Mookerjee in print to show his respect for the departed leader. Other dignitaries on the stage followed suit. Justice Mookerjee dilated at length on the many aspects of Syama Prasad as an educationist. Not only was he the Vice-Chancellor of the University of Calcutta (1934-38), but he also tried to curb the forces of communalism that had raised their head then. From 1919 till the time of Independence, Syama Prasad was a member of the Bengal Legislative Assembly. This association with the cultural bodies did not end with his departure from the post of the Vice-Chancellor but continued till the end of his life.
In his keynote address Dr. Anirban Ganguly (Director, Dr. Syama Prasad Research Foundation, New Delhi) showed how education occupied a central place in Syama Prasad’s career in diverse manifestations. The three attributes of national development mentioned by Prime Minister Narendra Modi as essential for a nation’s growth — *vidya* (knowledge), *vikas* (development) and *bitta* (wealth) — feature prominently in Syama Prasad’s legacy to the nation.

An educationist in the early part of his career, he was the Minister of Industry for a time in Nehru’s cabinet and took several measures of far-reaching importance during his tenure of office. National development was always his goal. Dr. Somendra Chandra Nandy, an eminent historian and Fellow of the Society, remembered how, in spite of all his activities, Syama Prasad was interested in the small things of life. Professor Isha Mohammed, President of the Society, delivered the Presidential Address. The vote of thanks was delivered by Dr. Ramkrishna Chatterjee, Publication Secretary of the Asiatic Society.

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

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

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

**THINK SAFETY, DON’T LEARN IT BY ACCIDENT**

Sri Arpan Ghosh, Security Officer, introducing the theme of the programme. On the dais (L-R) Dr. Satyabrata Chakrabarti, Professor Isha Mahammad and Sri R. P. Sabita, Director Conservation (Retd.), National Museum, New Delhi.
Considering the importance of the recent studies and research on history of medicine from multiple perspectives, the Asiatic Society, Kolkata decided to bring together a number of researchers and scholars to hold an International Seminar on this field. The interesting idea behind the seminar is to locate and view the problem from a long historical angle, covering periods from the ancient to the contemporary, linking India and the outer world in various ways in the process. Professor Nupur Dasgupta and Sujata Mukherjee, respectively representing History Departments of Jadavpur University and Rabindra Bharati University, were the Joint Conveners of the International Seminar. Renowned scholars from different parts of India and abroad participated in it.

The Inaugural Session began with the Welcome Address of Dr. Satyabrata Chakrabarti, General Secretary of the Asiatic Society, linking the past with the present in the medical history of India. It was followed by introduction to the theme of the seminar by the two Conveners of the seminar, highlighting that its object is mainly focused on tracking the trajectory of History of Medicine in India from a knowledge base and social perspective where health related practices assume multiple significances and require new kinds of “explanatory affects”, to borrow the idea from Hayden White.

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

On the dais (L-R) Dr. Nayana Sharma (Mukherjee), Professor Nupur Dasgupta and Professor Ranabir Chakraborty in the first Academic Session
This was followed by the Presidential Address delivered by Professor Swapan Kumar Pramanik, Vice President of the Society. Professor Pramanik particularly deliberated on the sociology of public health practices in the past and present, integrating tribal medicine in his argument. Professor Deepak Kumar, Formerly of Zakir Husain Centre for Educational Studies, School of Social Sciences, Jawaharlal Nehru University was the Guest of Honour at the Inaugural Session. The Vote of Thanks at the end of the inaugural session was delivered by Professor Arun Bandopadhyay, the Historical and Archaeological Secretary of the Asiatic Society.

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

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

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

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

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

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

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

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

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

All the interested persons who desired to bring back the last abode of Vidyasagar to lime light assembled on 26.9.72 at Chapra, Bihar and formed Vidyasagar Smritiraksha Samity. Chief Patron was Sri Dev Kanto Barua, Governor of Bihar. Sri Bibhuti Bhushan Mukhopadhyay the well-known writer was nominated as Chairman. Dr Satyendra Nath Sen, Vice-Chancellor, Calcutta University and Dr S. M. Ghoshal was Vice-Chairman. Sri Arun Basu Lawyer of Jamtada was a Member (now he is Chairman of VSRC)
The landed property was approximately of 10 Bighas. The market value was Rs. 50,000. Bengali Association did not have the money. Government was requested for financial support. For public participation one rupee coupon was printed. Money was collected as donation through the sale of coupon not only from Bihar and Bengal but from whole country. Govt. donated Rs. 15 thousand. When Mallick family could realise that Bengali Association want to preserve the last abode as a mark of reverence to Vidyasagar they agreed to sale. At the beginning they decided the cost as 40,000 but later agreed to sale for any money offered by Bengali Association.

On 27 March 1974 the last abode of Vidyasagar was purchased by Bengali Association, Bihar from Mallik family at the cost of Rs. 24,000 only. PTI printed the news on 31st March 1974. Rail Minister Sri L.N. Mishra was requested to change the name of 'Karmatand' station to 'Vidyasagar'. Though he initiated the process but it was ultimately declared in 1978 Sri Madhu Dandabate, the then Rail Minister.

In 1993 Bengali Association identified an area near the Banyan tree where Vidyasagar is said to be running his school and a very attractive and live bust was placed over a podium. The money was maximally contributed by famous lawyer of Patna Sri Shyama Prasad Mukherjee. Chief Justice of Patna High Court Sri Bimal Chandra Basak inaugurated it.

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

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

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

Seminar on ‘Vidyasagar : Karmatar and People-centric Development’: A Brief Report

Bidyut Paul*

9th March 2019

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

The stage is being set with tables, chairs, microphones etc. in the auditorium. Visitors from Bengal, Bihar, Jharkhand and Odisha who have come to participate in the events of Gurudakshina – 2019 are taking the air on tiled pathways around the lawns. Among them are the learned who would participate in the 2-day seminar and singers, musicians, reciters who would illuminate the evenings today and tomorrow. The officials of Vidyasagar Smritiraksha Samity, Nandan Kanan and The Asiatic Society, Kolkata are also among them.

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

The Seminar

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

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

* Editor, Behar Herald

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

Inauguration of Vidyasagar Smriti (Museum)

The bungalow where Vidyasagar lived, has been renovated and there is a plan to develop it as a museum named ‘Vidyasagar Smriti’. For today’s purpose smaller flex-prints of some of those 26 pictures (five stages of his life) with English text were attached to the wall for the viewers.

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

The Seminar Continued

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

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

Third Session was titled ‘Vidyasagar and Education’, chaired by Dr. Somnath Mukherjee. Papers were presented by Prof. Promothesh
Das, Former Professor, RIE, Bhubaneshwar and Shaktipada Mandal, President, Satyen Moitra Jana Shiksha Samity, Kolkata. Alive discussions followed.

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

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

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

Day 2 of the Seminar

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

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

In the Valedictory Session, Welcome address was delivered by Dr. (Capt.) Dilip Kumar Sinha. Vote of Thanks was raised by Bidroha Mitra, Jt. Secretary, VSRS. Before vote of thanks, some words were spoken by Debashish Mishra, Secretary, NANDAN VSRS and Sachchidananda Sinha, Treasurer, VSRS. Sri Sunirmal Das, Secretary, Vidyasagar Smritiraksha Samity (VSRS) also spoke as the co-ordinator of this seminar on behalf of VSRS.

Cultural Programme and Social Activities

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

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

Thanking the Reception

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

Vidyasagar Smritiraksha Samity is already on their way to make their three-year long bicentenary celebration a success. As preparatory efforts, they have already held seminars at Kolkata, Bhubaneshwar and Bhagalpur jointly with other organisations. Bengalee Association, Bihar has organised a Vidyasagar Mela at Patna. Vidyasagar Chetana Jatra was held in 2018 from 26th September to 4th October. It started from Nandan Kanan, Karmatar (Jharkhand) to Birsingha Village, West Medinipur, (WB) and then to Badur Bagan, Kolkata before coming back to Nandan Kanan (about 1000 Km). Many schools arranged programmes to give reception to the Chetana Yatra. Vidyasagar University and Burdwan University gave reception and arranged programme on this occasion. Burdwan University also arranged a seminar “Samaj Sanskarak Vidyasagar” on 04.10.2018. Further programmes are being planned and worked upon.

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

Photo Courtesy : Paban Kr. Dolui

Outreach Programme

Karmatar Railway Station named after Vidyasagar

6th Monthly Special Lecture

Remembering Mahatma Gandhi

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

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

Topic:
Look Back in Despair – Gandhi in 2019

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

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

‘Nadia Men & Manners’, ‘Studies in Society and Culture of Nadia’ and ‘Commerce, Industry & Polity in Nadia’ were the themes of the academic sessions III, IV, and V Chaired by Professor Somnath Mukherjee, Prof Swapan Kumar Pramanick, Ex VC Vidyasagar University and Sri Mritunjoy Mondal respectively. Professor Saswati Chakraborty, Professor Nandini Chakraborty, Professor Mahua Mukherjee, Dr. Hemanta Bhattacharyya, Professor Nabanarayan Bandyopadhyay, Dr. Pranab Nag, Dr. Prasenjit Saha and Professor Arunima Guin spoke on such diverse subjects as Ethnology, Religious Apparel, Gaudiya Dance, Comparative Study of The Ramayana by Valmiki and Krittibas, Some Aspects of Indological Studies in Nadia, Trade and Commerce in the district and the impact of Gaudiya Vaishnavism on small scale industries in Nadia. Dr. Prodyot Goswami chaired the Valedictory Session while valedictory speech was given by Pundit Gorachand Bhattacharyya. Prof Gautam Satpati of Bharati Chatuspathi Sanskrit Mahavidyalaya thanked all concerned for being a part of such an highly intellectual exercises.
国情的邦 (即今西孟加拉邦的地理空间) 也受到了不同宗教信仰的影响，例如婆罗门教、耆那教和佛教，并且其学术化程度不断提高。耆那教在古代的东印度地区的扩张一直受到考古标本的支撑，这些标本是通过田野探索和发掘获得的。

本文讨论了特定地理空间中的一些耆那教遗迹，该空间在2017年划分为Purba和Paschim Barddhaman两个地区。作为一个行政区划，其名称（Varddhaman）最早见于6世纪Mallasarul铜制土地授予权证书上的Vijayascna王。后来，这一名称也出现在10世纪的Irda铜制土地授予权证书上，以及12世纪的Vallalasena国王的铜制土地授予权证书上。巴德汉曼地区显然是同一个行政区域的名称。但是，这个地理空间随着时间的推移而不断扩大，比上述地理空间要大得多。

研究区域位于所谓的‘拉达’地区，即今西孟加拉邦地界。‘拉达’一词在耆那教经典文献Chakradhara Sutra中提到了‘拉达’。这个名称是6世纪时期Mahabir Varddhaman和他的同伴们在Ladhadesa、Vajrabhumi和Sumhabhumi地区访问时提到的。巴德汉曼地区（现分为两个地区）位于拉达地区的中部。这个区域的地理空间由纬度 22°53'-23°53' 北和经度 86°48'-88°25' 东之间的几条河流划分。该空间的边界通常由以下河流决定：西部由Barakar（达摩拉河的支流）河构成，向南流经达摩拉河与邻近的Jharkhand州相隔；北部由Ajoy河构成，向西流经与Birbhum区和邻近的Nadia和Murshidabad区相隔；南部由三条相邻行政区Purulia、Bankura和Hooghly以及达摩拉河构成，该河从西向东流经Hooghly区的大部分区域；东部由Bhagirathi河构成，向北流经与Nadia和Hooghly区相隔。研究区域的土壤类型有四种，即山地、红土、红土-冲积混合物和纯粹冲积物，但大部分区域由三主要河流Ajoy、达摩拉和Bhagirathi的冲积土壤组成。这个区域因其自然资源成为了不同宗教的避难所，这一点由雕塑标本和建筑遗迹通过田野探索和发掘在穆斯林军事力量进入东印度的所谓早期中世纪时期内得以显现。

在与Pauranic-Hindu和Buddhist传教士相比，Jaina传教士也在宣传自己的信仰方面非常活跃。然而，关于Jainism的状态，这在6世纪之前是纯属学术的，但从7世纪开始，有更多的实际信息。巴德汉曼地区（现分为两个地区）位于拉达地区。这个地方的地理空间由纬度 22°53'-23°53' 北和经度 86°48'-88°25' 东之间的几条河流划分。该地理空间被几条河流划分为两个区域：西部由Barakar（达摩拉河的支流）河构成，向南流经达摩拉河与邻近的Jharkhand州相隔；北部由Ajoy河构成，向西流经与Birbhum区和邻近的Nadia和Murshidabad区相隔；南部由三条相邻行政区Purulia、Bankura和Hooghly以及达摩拉河构成，该河从西向东流经Hooghly区的大部分区域；东部由Bhagirathi河构成，向北流经与Nadia和Hooghly区相隔。研究区域的土壤类型有四种，即山地、红土、红土-冲积混合物和纯粹冲积物，但大部分区域由三主要河流Ajoy、达摩拉和Bhagirathi的冲积土壤组成。这个区域因其自然资源成为了不同宗教的避难所，这一点由雕塑标本和建筑遗迹通过田野探索和发掘在穆斯林军事力量进入东印度的所谓早期中世纪时期内得以显现。
Heritage Matters

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

1. Image of a Tirthankara

![Image of a Tirthankara](Fig - 1)

Material: Black stone
Size: 122 cms x 62 cms
Provenance: Babladihi, P.S. Mangalkot, Purba Bardhaman
Time: the eleventh or the twelfth century CE.
Description: A standing naked male image is in the kayotsarga pose on a double petalled lotus the back slab is pointed at the top with a canopy on the head of the main image. The upper portion of the back slab is decorated in either sides of the main image with the standing naked male figures in the kayotsarga pose and Vidyadhara couples. Mid portion of the back slab are decorated in either side of the main image by the Gajasimha motifs. Lower portion of the back slab on the both sides of the main image bear a pair of figures consisting of one naked male figure in the Kayotsarga pose and a choury bearing attendant in graceful pose. The pedestal is curved as pancharatha type, the main mid projection bear the Lanchhana antelope and the nine Grahas five on one side and four on the other side of the Lanchhana. This image can be identified as panchatirthika (or the main figure Santinatha). The image is now worshiped as the image of Siva. The stylistic features correspond the Pala-Sena school of curving style of North Bengal (Fig. 1).

2. Image of a Tirthankara

![Image of a Tirthankara](Fig - 2)
Material: Bronze  
Size: 25 cms x 7 cms  
Provenance: Kelejora, P.O. Baraboni, Paschim Barddhaman  
Time: the eleventh or twelfth century CE.  
Description: A male naked standing figure on a double petalled lotus in the Kayotsarga pose. His head is decorated with the Jatamukuta. The pedestal bears the Lanchhana-bull. The image can be identified as Rishabhanatha (Fig. 2).

3. Image of a Tirthankara.

Material: Chlorite Stone  
Size: 124 cms x 58 cms.  
Time: the tenth or eleventh century CE.  
Description: A highly multilated male naked image standing on a double petalled lotus in the kayotsarga pose. The back slab is mutilated on the top. Along the main image on the both sides a pair of naked male figures (Tirthankaras) are arranged in the tiers. There are twenty four in number. But most of these are defaced. Only on the left handside of the main image four tiers are partially intact. On the right hand side of the main image only one pair is visible. Two chowry bearing attendants stand in graceful pose one on either side of it. Belowe the double petalled lotus the Lanchhana bull is curved, but it is highly defaced. At the lower left corner as well as the lower right corner two image are visible one in standing posture and other is seated posture. This image can be identified with chuvisi (or the main figure Rishabhanatha/(Fig-3).

4. Rekha type Sikhara temple.

Material: Burnt brick.  
Size: height 80 fts and breadth 9 fts.  
Time: the tenth century CE.
Description: it is an Orissan rekha type temple. It has a straight and perpendicular garbhagrha with a curvilinear Sikhara. The amlaka and the finials are absent. The facades of both the sanctum and the Sikhara are divided into sharp ridges. The Sikhara is decorated with scroll work and the Chaitya window pattern (Fig. 4). From the same site several stone images had been discovered. Besides this, a stone stele had also been found from this site (Fig. 5).

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

Another image which was discovered from the same site, is Chaturmukha in Sikhara style with the amlaka and finial. It consists of four Tirthankaras on the four sides of the cubical blocks namely Rishabhanatha, Mahabira, Parsvanatha, and Chandraprabha all in the Kayotsarga pose with their respective Lanchhana (Fig. 6).
The discovery of such archaeological remains certainly prove that the temple is also of the Jaina origin.

5. Image of Tirthankara.

Material: Sand stone.
Size: 43.5 cms x 18.5 cms.

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

6. Torso of a male (Tirthankara).

Material: Black stone.
Size: 29 cms x 10 cms.
Time: Old but not specified.
Description: A headless standing naked male figure, which is in the Kayotsarga pose. Now it is worshipped as Langteswar. (Fig-8).

7. Torso of a male (Tirthankara).

Material: Sand stone.
Size: 14 cms x 6 cms.
Time: Old but not specified.
Description: A standing naked male figure is in the kayotsarga pose. It is now known as Budhababa (Fig-9).
**8. Group of three images.**

Material: Sand stone, Size: 12 cms x 8 cms.
Time: Old but not specified.
Description: A small piece of stone bears three standing figures in the kayotsarga pose. But it is very eroded condition. Perhaps it is a fragment of a big image. It is now worshipped as Masithakorun. (Fig-10).

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

Suman Hazra*

Introduction

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

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

Boats in Literature: Academic and Popular

Review of existing literature shows an inadequate contribution in this field. Some of the pioneering works were conducted by European scholars and sailors such as Hornell, Solvyns, Princep, and Greenhill. They left several materials in the form of textual and pictorial representations. James Hornell (1946), a British zoologist and maritime ethnographer, wrote one of the most comprehensive accounts of maritime transportation and waterways. Balthazar Solvyns (1811), at the end of the 18th century, described a series of etchings capturing glimpses of life on Gangetic delta. Princep (1830) published a few plates of sketches representing riverscapes of erstwhile Bengal. Greenhill (1971), did the same job for Bangladesh, contributed greatly to the classification of the boats.

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

* Research Fellow, The Asiatic Society, 1, Park Street, Kolkata-700016 (Phone: 9051557558, Email: papaisuman@gmail.com)
Moreover, *Bhatiali*, a form of folk music in both Bangladesh and West Bengal, is essentially the song of the boatmen on the river. Boats were also very much popular among elite Bengalis as well as Colonial administrators. It is noteworthy that Rabindranath Tagore penned many of his famous poems sitting on the deck of a luxury houseboat – *Padma*.

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

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

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

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

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

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

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

Additionally, few models (e.g. Pinnace, Fealchara, Muga-chara) are built as sketched by B. Solvyns (1811) that are no more to be seen. However, there are many more types of such boats, extinct or...
extant, remain unnamed such as Mahar-chara, Grab, Bangles, Brig, Ita-dingi and others.

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

Boats in the Changing Context: From Colour to Noise

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

However, change is inevitable. Boats have undergone some changes because of industrial growth and development. Until the mid-20th century, the riverboats of erstwhile Bengal remained the same. But around the 1980s two big technical changes took place which suddenly altered the river scape of West Bengal and Bangladesh from one of the vibrant backgrounds of colourful sails and masts to one of noise and pollution. With the advent of cheap diesel engines, the first change was the sudden motorization of traditional boats. This helped to save on costs of masts and sails. Consequently, the marvellous riggings vanished rapidly within the next few years. The second one was the change of boat-building material, from wood to tin and welded steel sheets. Wooden boats soon became too expensive and economically unviable. These changes have nearly ended a rich cultural heritage and technological originality of this riverine land. Now, the glorious tradition of building and using boats that have been passed on from generation to generation through word of mouth or by observing the techniques from their forefathers is on the verge of being extinct.

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

Figure 5: The abandoned traditional fishing boat at Mandarmani
Acknowledgements:

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

References:


7th Monthly Special Lecture
Remembering Mahatma Gandhi
will be held on 16th April 2019 at 4.00 p.m., Humayun Kabir Hall

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

Topic:
Gandhi and Cinema: Addressing the "Masses"

All are cordially invited
New Book from Reader's Choice

Federico García Lorca – un libro que merece la pena leer

Federico García Lorca es un autor de gran importancia en la literatura mundial. Nació en 1898 en la ciudad de Fuente Vaqueros, y falleció en 1936 en el exilio por razones políticas. Su obra poética, teatral y musical ha dejado una huella indeleble en la cultura hispánica.

Federico García Lorca es conocido por su poesía, teatro y música, y es considerado uno de los más grandes escritores de la literatura hispánica. Sus obras más conocidas incluyen 'Yerma', 'El amor de Don Perlimplín con Belisa en su Jardín', 'Bodas de Sangre' y 'La casa de Bernarda Alba'.

Federico García Lorca fue asesinado en la Guerra Civil Española, lo que lo convirtió en un símbolo de la represión y la resistencia. Su legado sigue siendo un punto de referencia en la literatura contemporánea y en la cultura hispánica en todo el mundo.

En esta edición especial, presentamos el libro 'Federico García Lorca', una colección que reúne sus mejores poemas y piezas teatrales. Este libro es sin duda un recurso invaluable para todos aquellos que buscan profundizar en la obra de uno de los grandes maestros de la literatura.

¡No te pierdas esta oportunidad para sumergirte en la magia y la belleza de la obra de Federico García Lorca! ¡Adquiere tu copia hoy mismo!
New Book from Reader's Choice

Translation studies'-এর ধারা মেনে কবিতাগুলির স্থট্রিত্যা গীতিমিত্ব, আবেগ ও আদিক অকুশ্চ রেখে অনুবাদকরা কবিতাগুলিকে বাংলায় সমাবৃত করেছেন প্রকৃত অর্থেই।

তবে বইটি যে শুধুই ‘অনুনিত কবিতাগুচ্ছ’ বা লেকোরা সম্পাদিত কিছু সাধারণ প্রবেশ সহজ নয় সে কথা বলাই বাণ্ডা। 'Hall of mirrors'-এর মতো প্রতিটি প্রবণতই যেন ফেনেরিকো গার্সিয়ালোরকাকে বিনিমোক্ত করে সমকালের আমানায়, আমান্টি মৃত্যুরহস্য অধিবা জীবনবৃহত্ত নয়, কোনো একটি ঘটনা বা প্রেক্ষিতে ছাপিয়ে তাহার হয়ে ওঠে প্রানান্তর কবি, গীতিকার, প্রকাশি নাটকার, আব সবকিছু ছাপিয়ে এ বইয়ের পর্যায়ে পর্যায়ে প্রতিক্রীতি হন নথিস্ব মানুষের লেকোরা। ইউরোপীয় রোমাস্টিক ঐতিহ্যের অনুসারী কবিতা, লেকোরাতের দ্বারা অনুপালিত কবিতা, আপালুসিয়া থেকে নিউইয়র্ক নগরী পরিত মানুষের কবিতা, শহরে অভিজাতদের জন্য মনে হয় না, ফাসিবাদ বিবেকী রাজনৈতিক বার্তাবহ লোকোরা, খেলার পরীক্ষাটি পুরুল নাটক, ব্রেপ্পা ই গাছ বা মিগোল দে উমামুনোর অনুপ্রেরণায় রচিত দর্শনিক নিবন্ধ, ইত্যাদি বিভিন্ন ক্ষেত্রে লোকোরার বৈকীর্যাধী প্রশ্ন, সাহিত্য থেকে সমকালীন সামাজিক চেতনা, বন্ধ থেকে সমকামিতা — এ সমস্ত প্রসঙ্গই উঠে এসেছে বিবিধ প্রবন্ধ, এবং প্রবন্ধগুলি নিউইয়র্ক লোকোরামুক্ত সাহিত্যমন্ত্রণ পাঠকের লেখায়, বর্ণ প্রতিটি প্রবন্ধই সাহিত্যগ্রন্থকরী মনন ও গবেষণার ফলস্বরূপ। এছাড়াও ‘কাল খাদ্বা’ (গাজিয়ের গান) ও ‘দুর্বলদের তুমি ও খেলা’ শীর্ষক লোকোরার প্রবন্ধের অনুবাদ বইটিতে অন্য মাত্রা যোগ করেছে। সুবিধিলিঙ্গে লোকোরা সম্পাদকে বইটি সাধারণ পাঠকের আগাছ নিরস্তর পাপ্তাপাপাপাপাপার ক্ষেত্রেও বিশেষ সহায়তার হবে এমনকি আশা করাই যায়।

সাগরিকা শুর
sagarikasurcareer@gmail.com
Cuentos de la India
Malabika Bhattacharya and Supriya Sarkar
Illustrations by Supriya Sarkar: Los Hispanófilos
No of pages: 104, Price Rs. 250

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

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

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

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

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

Deepasri Bhattacharya
deeasribhattacharya@gmail.com
Books accessioned during the last month

**ASIAN SECTION**

xvi, 598 p.; 25 cm.- (B.L. Series no: 17), (S 7179) (7.12.18)

Beginning with Upadhi to Badha.

ISBN: 81-208-2030-4: Rs. 995.00

- **S 181.4**
- **S 531 p**

Sharmā, Rāmāvatārā


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

- **P 25 p.j**

Purvamimamsa sutras of Jaimini; with Commentory and English translation by Ganganath Jha, - New Delhi; Cosmo Publications, 2008.

xi, 506 p.; 23 cm.- (The Sacred Books of the Hindus)

1st Published: Ellababad: Sudhindranath Basu, 1911.

ISBN: 81-307-40523-0:

Rs. 895.00

- **S 181.42**
- **S 113**

Shabarabhasya; English translation by Ganganath Jha.- Baroda: Oriental Institute, 1934.

In 3 vols.(208) 1416 p.; 22 cm. Library has v.2 Adhyayas 4-7

Rs. 16.00

- **S 294.54**
- **S 579**

Narada bhaktisutra; with translitaretion, translation and commentary by Swami Sivananda.- Rishikesh: Yoga vedanta Forest University, 1957.

215 p.; 19 cm. (B 14991)

Rs. 5.00
<table>
<thead>
<tr>
<th>S</th>
<th>294.549</th>
<th>V 655 d.s</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vidya pati</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ix, 212 p.; 23 cm. (BN 67494)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>First published by Pramathanath Bhattacharya in 1936.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rs. 300.00</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>S</th>
<th>294.5514</th>
<th>C 216</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chandi Path or Durga Sapta sati and Devimahatmyam = She who Tears apart thought or The seven hundred verses in praise of she who removes all difficulties and the Glory of the Goddenes; translated by Satyananda Saraswati.- Repred ed. - Delhi: Devi mandir Publication and Motital Banarasidas, 1988.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>425 p.; 23 cm. (61759) (31.3.01)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st ed: 1995</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ISBN: 81-208-1307-3: Rs. 175.00</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>S</th>
<th>294.59213</th>
<th>U 65 J. b</th>
</tr>
</thead>
<tbody>
<tr>
<td>Upansad. Ramadeva 1921</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jaiminiya upanisad brahma; prepared from the edition, in manuscript of Hanno Oertal by Rama deva; edited with the introduction by Bhagavad Datta. - Lahore: [Printed by Bhairo Prasada, 1921]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xxiv, 154 + 10 p. (S3773)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- (Dayananda Mahavidyalaya Sanskrit grantahmala; 3:</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>S</th>
<th>294.59213</th>
<th>V 414 s.a</th>
</tr>
</thead>
<tbody>
<tr>
<td>Veda. Yajurveda. Samasrami-2019</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sukla Yajuveda samhita; revised and reedited by Amar Kumar Chattopadhyaya.- Kolkata Sanskrit Pustak Bhandar, 2017.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xxxvi, 1014.; 23 cm</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Test in Bengali Script</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rs. 700.00</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>S</th>
<th>294.59214</th>
<th>S 954 t</th>
</tr>
</thead>
<tbody>
<tr>
<td>III p.; 23 cm</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ISBN: 978-81-307-1203-1: Rs. 595.00</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>S</th>
<th>294.59216</th>
<th>D 544 s. j</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dibyasimha Mahapatra</td>
<td></td>
<td></td>
</tr>
<tr>
<td>iv, 145+20 p.; 22 cm.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>S</th>
<th>294.59216</th>
<th>S 774 k. s.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Katayana srautasutram; commentary Sarala by Vidyadhar Sharma.- Reps. ed. - Delhi: Choukhamba Sanskrit Prakashni[19]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xiv, 525 + iv, 482 p.; 26 cm. (Vrajajivan Prachya Bharati granthmala; 46) (S7171-72)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6.12.18</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rs. 1250.00</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>S</th>
<th>294.59218</th>
<th>u 965 c. s</th>
</tr>
</thead>
<tbody>
<tr>
<td>III p.; 23 cm</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ISBN: 978-81-307-1203-1: Rs. 595.00</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>S</th>
<th>294.5924</th>
<th>B 575 m.v</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhagavadgita, Vaish. 2001</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xxiii 567 p.; ill (co); 23 cm (B 15045) (10.12.18)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rs. 500.00</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>S</th>
<th>320.954</th>
<th>C 454 j</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cānakyanītīdarpanah: (Rajantisamuccayah; with English</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Books accessioned during the last month

74 p.; 25 cm. (B 15048)
(10.12.18)
Rs. 60.00

S
491.25
P 192
xiv, 655 p.; 20 cm.
1st ed. 1956
Texti Bengali Script
Rs. 25.00

S
491.25
S 243 g
Sarangi, Manaswini
xx, 171 p.; 25 cm (S7135)
(15.10.18)
ISBN: 978-81-7110-539-7; Rs. 350.00

S
722.44
S 966 v
Sutradhara Mandana
xxix, 256 p.; 27 cm. (I.G.N.C. A.K. MS.; 67)
ISBN: 978-81-208-4019-5; Rs. 1350.00

S
792.0954
B 575 n.m
Bharat Acharya
Natyasastram/Bharata; with commentary by Abhinavabhari; edited with Bengali translation by Anjalika

ivi, 696 p.; 22 cm
Index of verses.
ISBN: 978-81-930779-00: Rs. 595.00

S
320.954
C 454 s
194 p.; 22 cm.
ISBN: 978-81-89302-42-9: Rs. 350.00

S
320.954
K 15 n
Kamandaki
Kamandakiya nitisara; with Hindi translation by Ramaratna.- Lahor: Atar Singh, 1874.
103 p.; 22 cm. (4056)

S
320.954
K 15 n r
Kamandaki
2v (xxx vii, 530) (47225-26)

S
320.954
T 364 n
Thakur, Omprakash
Neeti katham karanda/
Mukhopadhyaya.- Kolkata: Sanskrit Pustak Bhandari, 2018. vi, 240 p.; 22 cm. Text in Bengali Script 150.00

S
891.2082
C 764 c
3v

S
891.2095414
D 229 s
Dash, Narayana
Samskrtta sahiya Pascimavang-gasyavadanam = Contribution of West Bengal Sanskrit Literature/ Narayan Das.- Kolkata: Kathabarhati, 2013. xxvi, 469 p.; 21 cm. ISBN: 978-8192220833: Rs. 600.00

S
891.2103
M 214s
Mahabharata Sanatasujayamadhyatmas-tram; with commentary by Sankaracharya; commentary on Sankara Kalikakalika by Guru Pada Sharma Haldar; with Hindi translation by Kesari Kanta Sharma. - Culcutta: Bharati Bikash Sharma Haldar, [19-?] -v.; 23 cm. - (Kalighat Klika Library;3) ISBN: 81-7755-107-8 (Set): Rs. 1800.00 (set)

S
891.2108
S 948
Suktiratnavali; compiled with commentary Prabha by Kulamani Mishra.- Puri: Kumudini, 1991. 464+34p.; 23 cm. (B7769) (5.2.96) Rs. 100.00

S
891.2109
B 212 s

S
891.24
K 11 k

S
891.44109
R 116 a

S
A 954
636 d
Some of our Publications on Sir William Jones

- Man & Nature
  - The Discourses
  - Sir William Jones

- Sir William Jones
  - Bicentenary of his Birth
    - Commemoration Volume
    - 1746-1846
  - THE ASIATIC SOCIETY

- এশিয়া: মানব ও প্রকৃতি
  - এশিয়াটিক সোসাইটি প্রকৃতি সম্বন্ধে অধিবাসন
  - উইলিয়াম জোন্স
  - অনুবাদ : অমিতা চক্রবর্তী

- স্যার উইলিয়াম জোন্সের পত্রাবলী
  - অনুবাদ
  - অমিতা চক্রবর্তী
  - বৃটিশ ইন্ডিয়া কর্পোরেশন
OBITUARY ON
Sir William Jones

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

Gentleman’s Magazine 65 (April 1795) 347.

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

Lord Teignmouth