APPENDIX: I

1. Ramkumar Nandi (Mazumdar) : Ganit-Tatwa:

Ramkumar Nandi’s (Mazumdar) ‘Ganit-Tatwa’ was published in 1280 (1873 AD). The title page of this book:

গণিত-তত্ত্ব।
অর্থাং
দেশীয় পাঠশালা সমুদ্রে পাঠোপযোগী অং পুস্তক।

[Mathematical Theories or Mathematics text book for native schools.]

The main aim of this book was to publish as a text book. But this plea of this book was accepted by the School Book Society.

One of the main features of this book is the formula of Indian measurement and calculation. This book has about the calculations, mainly the land measurement of Sylhet.

2. Hariprasad Nath: Shri Dhar Kandali’s Kān Khowā Puthi:

‘Kān Khowā Puthi’ is about Lord Krishna. It was published from Goalpara Hitabidhayini Yantra in 1283 (1876 AD).

It is the first ever Bengali book translated from Assamese.

3. Bishwambhar Charan Das: Patra-Mālā:

The main subject of this book is about how to write letters. The rules of letter writing were included in the school syllabus in 1878 AD. And in this very year Bishwambhar Charan Das, son of Latu, Munshibari had written a book called ‘Patra-Mālā’.

The writer not only mentioned about the rules of letter writing, but also discussed the subject clearly with the sample letters.
4. Bipin Bihari Das: Rasāyaner Upakramanikā:

In nineteenth century study of western arts and science had began in this country. Science related book in Bengali had been published gradually. Books had been published on subjects like Medical Science, Physics, Geography, Zoology, Botany and Astronomy simultaneously Chemistry book too.

Bipin Bihari Das’s ‘Rasāyaner Upakramanikā’ is one of the earlier published books in Bengali on Chemistry. It was published in 1284 (1877 AD) from Herald Press, Maniktala Street, Kolkata. Title page of this book is mentioned below:

INTRODUCTORY
TEXT BOOK OF CHEMISTRY
BY
BIPIN BIHARI DAS, MA

This book was written actually for the Bengali minor and scholarship students. In this book Bipin Bihari Das briefly described one key theories of Chemistry in simple language.

There are three chapters in this 130 pages book. These chapters are consisted of subjects like physical and compound matter, metalloid and metal. One of the main features of this book is description of chemical reactions and mixture in simple language with related illustration. Bipin Bihari had depicted the pictorial description of the preparation of acid and alkaline. But the book is valuable for its terms, which are used in Bengali. In fact, he was one of the pioneers in terms of translation of compound materials terms and naming them in Bengali. His logic was:

i. He translated the English suffix ‘ide’ into ‘ja’ (ঝ) in Bengali. Thus the English terms like ‘Oxide’, ‘Hydride’, ‘Carbide’, ‘Chloride’ became অম্লজ, জুড়, আসাজ, ইহিতপ respectively in Bengali.
ii. English suffixes ‘ic’ and ‘ous’ translated into ‘িক্ষ’ and ‘ফো’ in Bengali. Thus ‘Nitric’, ‘Nitrous’, ‘Sulphuric’ became নিট্রিক্স, নিট্রাস, সুল্ফারিক in Bengali respectively.

As same as ‘Nitric Acid’, ‘Chloric Acid’ and Sulphuric Acid became ‘নিট্রিক কিস্ট’, ‘হ্রাইটিক কিস্ট’, ‘গান্ধিকিয়াম্বল’ respectively in Bengali.

Bipin Bihari Das was the teacher of Normal School in Guwahati. He gave tremendous importance to use the Bengali words for chemical terms and even Bengali symbols. Because, his motto was to teach European Science and Philosophy in mother tongue, therefore he used Bengali words and terms.

5. Rev. M. Ramkhe: বাংলা-গারো অভিধান:

This book was published in 1887 AD. The author of this book is the first Garo Baptist Rev. M. Ramkhe. The Garo Mission, American Baptist Missionary union of Tura was the publisher. Title page of this dictionary is mentioned below:

বাংলা-গারো অভিধান।
বাংলা খাদারাং নির্ধারণ আর্থিক
খুঁড়িকো সেরা।

BENGALI-GARO
DICTIONARY
BY
REV. M. RAMKHE
TURA, ASSAM
Published by the Garo Mission,
American Baptist Missionary Union
1887

Unfortunately, Rev. Ramkhe’s dictionary remains undiscussed in the evolution of Bengali dictionary. This magnum book has about thousand pages and it is a bi-lingual dictionary. As we know, Garo language belongs to Tibeto-Burmese linguistic group and Bengali is Indo-European. In this dictionary about 35,000 words of these two different groups of language were included.
M C Mason had written the introduction of this dictionary. He told us about the background of this book:

Educated Garos should know Bengali, the language of their educated neighbors; it has been found necessary as well as wise to use Bengali text books as a medium of instruction. To use these, a Bengali-Garo Dictionary seemed to be almost one of the first needs. I therefore instructed Rev. Ramkhe, one of our mission employees, to give a portion of his time to preparing Garo definitions to a Bengali vocabulary. This he began in 1877, and he had the present work completed in 1881.¹

One of the main aims of American Missionaries was development of local languages. Thus this dictionary was published with their initiative.

‘Bāṅgālā-ガーō Abhidhān’ of Rev. Ramkhe has the importance for two reasons:

1. This is the first ever bi-lingual dictionary in Bengali which was compiled with a Non-Indo-European group.

2. This is the first ever dictionary in Bengali language which was authored by an Indian non-Bengali.


6. Mani Charan Barman: Haidimba Bhāshā Prabesh:

‘Haidamba Bhāshā Prabesh’ was published in 1892 AD, after a year of Ishwar Chandra Vidyasagar’s demise. Edward Gait had told about this book:

This is a Kachari Grammar written in Bengali. It contains a list of the Kachari kings, according to the traditions now current amongst the Kacharis of the Cachar district, in which their origin is traced to the Pandava Bhim.²

Actually, this book is divided in two parts. First part is ‘Introduction’. In this part Mani Charan Barman described the history of Cachar dynasty. And the second part is contained Haidamba Bhasha Prabesh, it has various grammatical formula of Kachari and Dimasa language.

Mani Charan compared the numbers, case endings, noun-pronoun, root and verb of Kachari and Dimasa with Bengali. And one of the main features of this book is translation of about one thousand words and sentences in Bengali and Dimasa. There is also three conversations are titled as ‘Ek Nambar Galpa’, ‘Dui Nambar Galpa’ or ‘Anubād’.

The author had two main intentions behind this book. He mentioned in the introduction:

‘[There are no such books, which could be helpful to the outside people to learn Haidamba language in easiest way and for the native kids to learn Bengali through their mother tongue. Thus the outside people face too much outsiders in various kind of works. And the native kids have to gone through problems to learn the Bengali. To weed out these problems or obstacles I published this book about Haidimba language.]’

Needless to say, Mani Charan’s intention was fulfilled. It is known to all that ‘Haidamba Bhasha Prabesh’ is the first ever primary book on Dimasa language. This book should be recognized as the first ever learner’s book about any Indian language in Bengali. But this book remained undiscussed and unmentioned in the history of Bengali literature.

7. Achyutcharan Choudhury: Bhakti Niryan:

‘Shrihatter Itibritta’, this book is the main credit of Achyutcharan Choudhury Tatwanidhi. The first volume of this book was published in 1317 (1910) and the second and last volume was published in 1324 (1917). But some of his books were published before this one.

‘Bhakti Niryan’ is the first published book of Achyut Ctharan Choudhury. This book is published in 1299 (1892).

Most of his earlier published books were about Vaishnavite literature. Except this one rest of the books are Vaishnavite biographies.

8. Achyutcharan Choudhury: Shrimat Raghunāth Dās Goswāmir Jiban Charit:

This book was published in 1300 (1893). Anirudha Charan Choudhury of Maina-Sylhet was the publisher of this book. In the offering part of this book the author said:

श्रीगौरांके अनुरोध भक्ति ओ पारंध बैंक-चूंडांधि राधुनाथ दासे पृष्ठभोजन जीवन अनौठकी वैंक-जगते तत्त्व उपकार ।

[Raghunath Das was the jewel of the Vaishnavite crown. He was an intimate devotee and companion of Shri Gauranga. His life was in the plane of Vaishnavite realm. As much as his life is being discussed, the Vaishnavite world being beneficiated.]

The aim of the author is very clear in this context; he intended to preach the life of Raghunath Das. Few parts of this book were published in a journal called ‘Vaishnav’. The first Bengali poetess of Assam Krishnapriya Choudhury was very much impressed by this write up. It was because of her request, that the write up was published in the format of book.

In the very beginning of this book there is ‘Mangalācharan’ (a prayer). Then there is ‘Tini Ke? Tāhār Vivāh’ in this part Raghunath’s early life was being discussed, which was before he dedicated himself to Shri Gauranga. Other

Raghunath was one of the Goswami’s of Vrindavan’s Shada Goswami. He was born in Mazumdar family, who are basically tax-collector. But from childhood he didn’t have any interest in worldly affair. Thus it was very easy for him to dedicate his life to the holy foot of Shri Gauranga.

Raghunath was not Brahmin. His three scriptures are: ‘Stabābali’, ‘Mukta Charitram’ and ‘Dānkeli Chintāmanī’. Besides, he was well versed in writing Sanskrit poetry. Sukumar Sen said:

[The society didn’t accept his full right in the ascetic practice. He himself was a person of self-effacement. But gradually he was worshipped by all in Vrindavan through his dedication and untiring penance.]

Needless to say that, in the later half of nineteenth century Achyutcharan was highly praised for his hagiographical work about Raghunath Das Goswami. His work got has reviewed in journals like ‘Hitabadi’, ‘Vaishnav’ and ‘Shri Vishnupriya’. Jnanendranath Das’s journal ‘Samay’ has reviewed:

[One can not resist themselves to praise Achyutcharan for his writing genius. One can know about plenty of things from his hagiographical works. His historical research is really praiseworthy. He grasped himself about some historical event and penned down this book. Bengali literature will be perfectly nourished if all the biographical work written in this manner.]


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8. Krishnapriya Choudhury: Nāri Mangal:

Krishnapriya Choudhury was the first woman poet of Barak Valley. 'Nāri Mangal' is her first published book. It was published by Bhagavan Chandra Choudhury in 1301 (1894 AD). It was printed on behalf of Amrit Lal Ghosh from B K Das & Co.

‘Nāri Mangal’ is a compilation of total fifteen write-ups. Apart from poetry some of Krishna Priya’s proses were also published in this book.

9. Achyutcharan Choudhury : Shrimat Gopal Bhatta Jiban Charit:

Author of the life history of Gopal Bhatta Goswami, one of the Goswami’s of Shada Goswami of Vrindavana, is Achyutcharan Choudhury. This book was published from Kolkata on 24 Agrahayan, 1302 (1895 AD).

This book was written in fifteen chapters. Besides, there is a part called Mangalacharan. As we know, Achyutcharan a Vashnavite devotee and historian. The characteristics converged in his works. That means, one of the main feature of this book is historical viewpoint came out simultaneously with the soulful expression of a devotee.

10. Nibaran Chandra Mukhopadhyay: Sursangit:

It is a book of poems. This book published from Shillong Sahitya Sabha in 1896 AD.

It is mentioning that this is the first Bengali book, which is published from Shillong.

11. Achyutcharan Choudhury: Shrimat Haridas Thakurer Jiban Charit:

Achyutcharan Choudhury’s this book was published in 1303 (1896). Earlier few parts of this work was published in a journal named ‘Sakhi’. Later Achyut Charan revised this work and published in a book format after getting advice from Dineshchandra Sen, author of ‘Brihat Banga’. In ‘Nibedan’ part he said:

জীবন-চরিত্রখানি প্রধানত: তিনখানি প্রাচীন গ্রন্থের সাহায্যে লিখিত হইল,—
This hagiography is written with reference from mainly three books— ‘Shri Chaitanya Bhagavat’, ‘Shri Chaitanya Charitamrita’ and ‘Shri Advaita Prakash’.


It seems that, Achyutcharan depicted the humanism of Shri Chaitanya by the tales of Haridas. He described:

It is written in the scriptures that a noble Brahmin, well versed in Vedas, should be fed in obsequies. Haridas had been brought up in Vedas, should be fed in obsequies. Haridas had been brought up in Jaban family, thus he was a Jaban. But Advaita Prabhu had broken this social binding by giving food of obsequies to Haridas.

Chaitanya Dev’s Bhakti was towards the prosperity and meaningfulness of human life. Chaitanya’s conduct towards Haridas reflected this humanity of Vaishnavism.

Achyutcharan penned down this book of over hundred pages with simplicity. He dealt with the subject in lucid prose. Excerpts:

8. Ibid, P.66.
Everybody come to Nabadweep from whenever they were and assembled with Shri Mahaprabhu.

Advaita Prabhu was a great river. He converged in the sea after coming through tributaries.]

This kind of expressiveness is one of the main features of Achyutcharan. He stuck to his own aim with simple language and appropriate information.

The interest and activeness of Achyutcharan to write down the hagiography of Raghunath Das and Jaban Haridas is really praiseworthy. Because both of them were belong to sub-ultern sect. Ramakanta Chakraborty had said about Raghunath Das:

बबौल "शूद्र"देंर संस्कृत चर्चार इतिहास यदि कখनও लेखा हয, तबे ताते रघुनाथ दास
गोविन्दीय नाम सर्वप्रथार धारकर10

[In the history will be written about the Sanskrit study of the ‘Shudra’s (lower strata of society), then Raghunath Das Goswami’s name will be in the forefront.]

As if Achyutcharan commenced this work in nineteenth century with the hagiography of Raghunath Das.

12. Rajib Lochan Das: Padya Prasun:

‘Padya Prasun’ was published in 1878 AD. The author of this book Rajib Lochan Das was the Headmaster of Minor School. He translated the ‘Drishtantashatak’ in Bengali. It was published in ‘Shrihatta Darpan’ in 1306 (1899 AD).

13. Maharaja Gobinda Chandra: Mahā Rāsotsāvā Lilāmitra Bā Gitimālā:

It is a composition of songs about Lord Krishna’s Raslila. Gobinda Chandra had penned down these songs to made the Raslila was recognized as the community festival of Haidimbas. It is said that, Raja Gobinda Chandra himself took active participation in songs and dances of Raslila.

14. Maharaja Gobinda Chandra: Hindu Shāstriya Shrāddhādir Kirtan Gitikā:

This book is the compilation of devotional songs, which are performed in the last rites of a demised person according to Hindu scriptures. To penned down this compilation Maharaj Gobinda Chandra took reference from the Hindu scriptures. Most of the songs in this book are remarkable for his practical genius.

15. Maharaja Gobinda Chandra: Gobinda Kirtan:

It is a compilation of Kirtana.

16. Gobinda Ram: Chikitsārnav:

Gobinda Ram had written ‘Chikitsārnav’ to introduce about the traditional methods of treatment in Cachar. This book is the example of Gobinda Ram’s writings in poetry as well as prose.

APPENDIX : II

1. Achyutcharan Choudhury : Prem Prasanga (Madhabendra Katha), 1304 (1897).

2. ———— : Abhirām Charit, 1306 (1899).


4. Shrishchandra Das : Tatwa Bilās

5. Dwija Shtrughna : Bramahjanan Hārmālā Yogashstra Har-Pārvati Sambād.