HISTORY OF PRINTING IN BENGALI CHARACTERS UP TO 1866

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IN TWO VOLUMES
Vol. I

SCHOOL OF ORIENTAL AND AFRICAN STUDIES
UNIVERSITY OF LONDON

Thesis presented for the degree of
Doctor of Philosophy
1976
An Abstract

The work attempts to trace the invention, growth and development of printing in Bengali characters both outside and inside India from the earliest date up to 1866. Chapter 1 deals with the history of printing outside India. It traces the early attempts by the Europeans at Bengali printing. The earliest specimen of Bengali was printed in a book in 1692 in Paris. In 1773 Joseph Jackson attempted to cut a fount of Bengali types. In 1811 Charles Wilkins who was the first to cut a fount of Bengali types in Bengal in 1777, was the first to print a Bengali book in London. Between 1811 and 1834 Cox and Baylis with the assistance of Wilkins printed 12 Bengali and English-Bengali works. In 1833 Vincent Figgins cut a new fount of Bengali types. Stephen Austin, still a leading printer in oriental characters, used this type in 1861 and 1862 to print 3 books.

Chapter 2 attempts to trace the earliest attempt at Bengali printing by Indians themselves including Block printing.

Chapter 3 discusses the introduction of printing in Bengali characters and first Bengali printing from movable metal types by Charles Wilkins in 1777-78.

Chapter 4 traces the early history of government printing in India and the contribution of the government towards the growth and development of Bengali printing.

Chapter 5 traces the establishment, growth and development of printing by missionaries and their role and contribution towards growth and development.
of Bengali printing.

Chapter 6 traces the growth and development of printing as a commercial enterprise. After giving a brief history of commercial printing in Bengal and the consequent growth and development of Bengali printing it lists 153 Bengali and 56 European presses with the period of their activity and the number of books printed by them.

Chapter 7 deals the Bengali printing types and their problems, history, forms and use.

Chapter 8 is a survey of Bengali printing between 1777 and 1866.

Chapter 9 discusses the subject matter of the books printed between 1777 and 1866.

Chapter 10 as an epilogue examines the problem of bibliographic control and its solution.

Finally an appendix lists 2007 books printed both inside and outside India between 1777 and 1866 chronologically under the printers followed by an author index.
ACKNOWLEDGEMENTS

To Professor J. D. Pearson under whose supervision the research was conducted and the thesis was written, for constant direction, guidance and advice;

To Mr. R. Staveley, Director of Library Studies, University College London, for his keen interest in this subject and his help during the initial period of my study;

To Dr. Tarapada Mukherji, School of Oriental and African Studies, University of London, for his valuable suggestions at various stages of this research and also helping me in preparing the table of transliteration;

To Mr. Akram Zaman, J. P. and Mrs. Hasina Zaman of Northampton for their sponsorship of my study in this country;

To the British Council for a fee award;

To my parents for their blessings;

To my wife Roushan Ara for working hard to maintain the family and for help in arranging and rearranging cards and comparing entries;

To Dr. A. M. Abdul Huq, formerly Librarian of the Central Board for Development of Bengali, Dacca for his keen interest in this research and for supplying with a xerox copy of an article from the U.S.A.

To my former teachers Messrs Muhammad Siddiq Khan, Ahmad Husain, A. K. M. Shamsul Alam and A. M. K. A. Khan for the inspirations;

To Mr. Muhammad Yousouf Ali for going through the manuscript bibliography and his suggestions;

To Messrs Jahangir Alam, Kalimullah and Abdul Bari for their help at the initial stage of my settlement in London;

To Mr. Muhammad Ali Arshad Mea for typing out nearly half of this thesis;
To the Librarians, Curators and Archivists and their assistants of different Libraries and Archives for their help and cooperation; My sincere thanks to all of them.
# TABLE OF CONTENTS

## VOL. I

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>ABSTRACT</td>
<td>1</td>
</tr>
<tr>
<td>ACKNOWLEDGEMENTS</td>
<td>3</td>
</tr>
<tr>
<td>LIST OF PLATES</td>
<td>6</td>
</tr>
<tr>
<td>SCHEME OF TRANSLITERATION</td>
<td>10</td>
</tr>
<tr>
<td>INTRODUCTION</td>
<td>11</td>
</tr>
</tbody>
</table>

### Chapter

1. HISTORY OF BENGALI PRINTING IN EUROPE. 19
2. EARLY EFFORTS AT PRINTING BY INDIANS. 55
3. INVENTION OF BENGALI MOVABLE METAL TYPES AND PRINTING OF THE FIRST BOOK 64
4. HISTORY OF GOVERNMENT PRINTING 119
5. HISTORY OF MISSIONARY PRINTING 200
6. HISTORY OF COMMERCIAL PRINTING 347
7. BENGALI PRINTING TYPES: THEIR PROBLEMS, HISTORY, FORMS AND USE 364
8. A SURVEY OF BENGALI PRINTING BETWEEN 1777 AND 1866 397
9. SUBJECT MATTER OF THE BOOKS PRINTED BETWEEN 1777 AND 1866 427
10. BIBLIOGRAPHIC CONTROL 444

## VOL. II

### APPENDIX: BIBLIOGRAPHY OF BOOKS PRINTED BETWEEN 1777 AND 1866 448

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>PLATES</td>
<td>771</td>
</tr>
<tr>
<td>REFERENCES</td>
<td>833</td>
</tr>
</tbody>
</table>
LIST OF PLATES

I. Earliest Specimen of Bengali Printing. In Thomas Gouye, Observations Physiques... (Paris: 1692), Between pp. 74 & 75.

II. Malay version of Lord's Prayer in so called Bengali characters. In John Chamberlayne, Oratio Dominica... (Amsterdam: 1715), p. 23.

III. Malay Lord's Prayer in Arabic characters. In John Chamberlayne, Oratio Dominica... (Amsterdam: 1715), p. 18.

IV. 'Malaice' and 'Bengalice' Lord's Prayer side by side. In John Chamberlayne, Oratio Dominica... (Amsterdam: 1715), pp. 18 & 23.


VII. Bengali consonants. In Johann Friedrich Fritz, Orientalish und Occidentalishcher Sprachmeister... (Leipzig: 1748), pp. 84 & 85.


IX. Transliteration of Malay Lord's Prayer Headed: 'Bengalica'. In 'Orationnis Dominicae Versiones Plurium Linguarum...' with Johann Friedrich Fritz, Orientalish und Occidentalischcher Sprachmeister... (Leipzig: 1748), p. 84.

X. Reprint of Chamberlayne's 'Bengalica'. In Johann Friedrich Fritz, Orientalish und Occidentalischcher Sprachmeister... (Leipzig: 1748), p. 84.

XI. Bengali alphabet. In David Mill, Dissertationes Selectae... (Leiden: 1743), Table IIIB.

XII. Bengali alphabet with 'connected vowels'. In N. B. Halhed, A Code for Gentoo Laws (London: 1776), Plate II.

XIII. Bengali alphabet with 'connected vowels'. In N. B. Halhed, A Code for Gentoo Laws (London: 1777), Plate II.

XIV. Specimen of Devanagari types cut by Joseph Jackson and Sir Charles Wilkins.
XV. Specimen of printing done by Sir Charles Wilkins in London, 1811. A page from the Tota Itihasa by Candicarana Munshi.

XVI. Specimen of types cut by Vincent Figgins in 1833.

XVII. Specimen of types cut by V. & J. Figgins, 1847.

XVIII. 'New Specimen' of types cut by V. & J. Figgins, 1884.

XIX. Figgins's specimen of types in folio sheet.

XX. Title page of A grammar of the Bengali language (1778) by Halhed with author's autograph.

XXI. Facsimile of a Bengali letter engraved by Sir Charles Wilkins.

XXII. Bengali alphabet designed by Sir Charles Wilkins in G. C. Haughton, Rudiments of Bengali grammar (London: 1821)


XXIV. Title page of Gladwin's Vocabulary (1780).

XXV. Title page of Halhed's Bengali grammar and Sir William's Persian grammar side by side.

XXVI. Title page of A Preface to a grammar of the Bengali language by Halhed (1778).

XXVII. Specimen of the Bengali language and characters appended at the end of a Preface...by Halhed (1778).

XXVIII. Specimen of printing done by Gladwin. A page of Adalat regulations (1785).

XXIX. Specimen of printing of the Regulation No. 1 of 1793.

XXX. Title page and a page of Ritusamhara by Kālidāsa; edited by Sir William Jones (1792).

XXXI. Title page of the first edition of the New Testament by Carey (1801)

XXXII. Title page of the second edition of the New Testament by Carey (1806).

XXXIII. Title page and first page of Śiṣucanera pustaka, the first children's book printed at Serampore.

XXXIV. A Serampore device in which the word SERAMPORE is set within a firm figure which is the side of a brick building.
XXXV. A Serampore device in which the word Serampore is printed within an oval plate resting on a sheaf of paddy.

XXXVI. Title page of one of the early tracts printed at the Baptist Mission Press, Calcutta.


XXXVIII. Title page of one of the early textbooks printed at the Baptist Mission Press, Calcutta.


XL. Earliest specimen of printing done by the Bishop's College Press.

XLI. Title page of  Savdakalpadruma by Rāja Rādhākānta Deva.

XLII. Specimen of Bengali handwriting produced by Wilkins.

XLIII. A fount of English types in two printer's cases.

XLIV. A fount of Bengali types in four printer's cases.

XLV. Specimen of types cut by Wilkins

XLVI. Specimen of types cut by the Chronicle Press and John Miller.

XLVII. Specimen of types cut by the Serampore Mission.

XLVIII. Specimen of types cut by the Serampore Mission.

XLIX. Specimen of types cut by the Baptist Mission Press, Calcutta.

L. Specimen of types cut by the Baptist Mission Press, Calcutta.

LI. Specimen of types cut by the Baptist Mission Press Calcutta and Calcutta School-Book Society.

LII. Specimen of types cut by the Bishop's College Press.


LIV. Specimen of types cut by Giriṣa-Vidyaratna Press, Calcutta.

LV. Title page of an extensive vocabulary... printed at the Chronicle Press(1793).

LVI. Title page of the Tutor printed by John Miller(1797).

LVII. Title page of a Vocabulary printed at the Press of Ferris and Co.
LVIII. Specimen of Bengali printing done in 1861 and 1974 side by side.

LIX. A. Title page of Jamālanāma printed by Seraj Jamadar in 1859.

B. Title page of Darvesanāma printed by Seraj Jamadar in 1865.

LX. Specimen of Bengali printing done in 1816 by the Sanskrit Press and in 1866 by the Sāhanasāhī Press.

LXI. Specimen of a title page with decorated border and frontispiece illustration printed in 1865 by the Stanhope Press.
### SCHEME OF TRANSLITERATION

<table>
<thead>
<tr>
<th></th>
<th>a</th>
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</tbody>
</table>
INTRODUCTION
INTRODUCTION

Bengali is one of the languages of the eastern group of the Indo-Aryan family. It is spoken by more than one hundred million people in Bangladesh and West Bengal in India which together formerly constituted the province of Bengal in British India. Bengali is also spoken in Teppera State and in some places in Assam, Orissa and Bihar in India.

'Bengali' is an English word derived from 'Bengal'. In Bengali the language is known as Bāngla-Bhāsa or Baṅga-Bhāsa, i.e. the language of Bāngla or Baṅga.

Bengali is said to have been in existence as an independent language, or, rather, as a distinct dialect group for nearly ten centuries. Early Bengali literary compositions all in verse, were circulated in manuscript form. The first Bengali prose work was written by Rāma Rāma Vasu under the inspiration, guidance and supervision of that great missionary and orientalist, Rev. William Carey and came out in 1801.

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1The New Oxford English Dictionary defines Bengali as: 'Bengalee... the language of Bengal, one of the Aryan vernaculars of India'.


3Rāma Rāma Vasu. Rājā Protapāditya Carita. The History of Rājā Pratāpāditya. (Serampore: Printed at the Mission Press 1801) 156p. Pratāpāditya was a valiant Zamindar in Jessore in Bengal (now Bangladesh), refused to pay tribute to Akbar (1556-1605), defeated a Mughal army but was ultimately defeated, made captive and sent to Delhi but died on the way.
Very little is known about early literary activity in Bengal. 'The detailed chronology of Bengali books and authors has not yet been made with precision and accuracy'. Therefore it is difficult to trace the history of Bengali literature. 'The task would have been easy if different threads that make up literature could be unravelled without much difficulty; it is a matter of experience that the threads are not so easy to untwist'. Although adverse climate, which made preservation of such threads difficult, is mainly responsible, the lack of interest of Bengali people is in no way less responsible for this. Sajani Kanta Das puts the reason in the following terms:

In fact history is not for us. Of those whose national history is only traditional, it is natural that they may not have history of their literature. Bengali language and literature got only belated recognition. It was foreign civil servants and missionaries who laid the foundation of the study of Bengali language and literature. (Translation)

Bengali was neither the official nor the religious language of Bengal. While Persian was the court language throughout Muslim rule; Arabic and Sanskrit:

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2 Ibid., p. 4.
4 The Muslim conquered Bengal at the beginning of the 13th century and ruled it for nearly six hundred years. Under Muslim rule Persian was the language of culture, administration and inter-state communication. As a result, as many as 2,500 Persian words are said to have penetrated in Bengali vocabulary. For details see: (Contd.)
were the religious languages of Bengal. Bengali, a language of the common people was cultivated more as a spoken language than in writing.

Education was a luxury and attainable only by a limited minority. As a result, there was no demand for texts to be studied in educational institutions. The state of Bengali education was in a miserable condition. Very few people could read and write. So there was no demand for reading materials. As a result, there had been no attempt on the part of the people of Bengal to invent a method through which there could be a large scale production of literature.

The mass of Bengali manuscripts in existence have only recently been unearthed by patient investigations of modern scholars. Manuscripts, in earlier times, were kept for the purpose of worship rather than for reading. Tied with strong twine these manuscripts used to lie under the heaps of flowers and Bela leaves for centuries and were not at all accessible. The literature at that time consisted only of a handful of works, such as Manasa-mangala, Dharma-mangala, the Mahabharata of Kāśiḍāsa, the Rāmāyana of Kṛttivīśa, Candī of Kavikaṅkana, Annada-mangala.

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1 The religious Scriptures of the Vaisnava sect were written in Bengali.

2 A Bengal fruit.

3 Dinesh Chandra Sen, "Introduction", in Descriptive Catalogue of Bengali Manuscripts, comp. by Basanta Ranjan Roy (Calcutta: 1926-30), Vol.II.
Bhāratcandra and probably the songs of Rāma Prasāda. From quotations in Halhed's Grammar, it appears that he could not trace more than these six extant Bengali works. Later, when Rev. William Carey visited Nadea, the cultural and religious centre of Bengal, he could not discover more than forty separate works in manuscript, representing whole literature of 30,000,000 people living at that time.

When literary activities were in such a miserable condition Bengal fell in the hands of the East India Company in 1757. The Company, originally formed to trade with India and East Indies, received its charter in 1600, and established its first trading stations at Surat, Fort St. George, Madras and Hoogly. Three presidencies, viz. Calcutta, Bombay and Madras grew out of these. Madras was founded by the Company in 1640, Bombay occupied by the British in 1665 while Fort William, as Calcutta was originally called, was founded in 1690, though Hoogly, a suburb of Calcutta had been founded much earlier, in 1537, by the Portuguese. After the battle of Plassey, 1757, Calcutta became the capital of British India and Warren Hastings (1732-1818) was appointed the first Governor-General (in 1773) of the British possessions in India, a post he held up to 1785.

Political change sometimes does and sometimes does not have an effect on the growth and development of literature. But in this case it had a


far reaching effect on both the language and literature of Bengal. At the instigation of the Governor-General and his government, a set of Bengali type was cut so as to enable them to print the Bengali grammar compiled by Halhed. Had there been no East India Company in Bengal it is probable that Bengali printing would have been delayed by at least another century.

Europe has long been interested in Bengal: its language and people. The earliest mention of Bengali meaning a people in European literature is in 1552. Although the first attempt to print the Lord's prayer in Bengali characters was made as early as in 1680, the earliest specimen of Bengali in a printed book appeared in 1692 in Paris. Texts from eleven copper plates containing Bengali characters were printed in Paris, Leipzig and London between 1692 and 1777. In 1773, Joseph Jackson, a famous type founder attempted to cut a Bengali movable metal type for William Bolts, but was unsuccessful. But Charles Wilkins who for the first time in the history of printing cut a set of Bengali types and printed the first Bengali book was also to introduce Bengali printing from movable metal types in London in 1811. With his active assistance Cox, Baylis and Sons continued Bengali printing up to 1834. Meanwhile Vincent Figgins cut a smaller and improved fount of Bengali types in 1833. Stephen Austin, still today a leading printer in oriental characters, used this type to print Bengali books.

In Bengal, government was not content merely to encourage the invention of types and printing of the Bengali grammar. Immediately after printing it, the government of the East India Company established a printing office styled as the Honorable Company's
Press under the superintendence of Wilkins, the inventor of the art so as to preserve the new invention from being lost and to facilitate, as Halhed pointed out, the introduction to Bengal of European science and literature, "to promote the circulation of wealth by giving vigour and dispatch to business, and to forward the progress of civil society by facilitating the means of intercourse".¹

When the government thus felt the necessity of encouraging the study of the language and literature of Bengal by encouraging the invention of printing, the establishment of printing press and its preservation from being lost, there came some young missionaries in Bengal, who impelled by their great love for their fellow men exerted their utmost power in the cause of language and literature of Bengal and to this end developed its printing. Political necessities supported by the public purse no doubt produced significant results but this was nothing compared with the genuine enthusiasm of the missionaries, which had had a far reaching effect in the field of Bengali printing. As a result of the establishment of the Serampore Mission and other mission presses Bengali printing in fact gained ground in which to flourish and develop. These missionaries, between 1800 and 1866 were responsible not only for the production of a large number of Bengali books but also for the development of Bengali typography.

¹Nathaniel Brassey Halhed, A Grammar of the Bengal Language (Hoogly: 1778), pp. XXIV - XXV
When the Bengali "language had decayed and literature had been forgotten... there was hardly any printed book; manuscripts were rare; and all artistic impulse or literary tradition was almost extinct"¹ these missionaries came to Bengal. The Rev. William Carey was the forerunner among them. "To Carey belongs the credit of having raised the language from its debased condition of an unsettled dialect to the character of a regular and permanent form of speech, capable, as in the past, of becoming the refined and comprehensive vehicle of a great literature of the future".²

Between 1778 and 1806 printing presses in Bengal were in the hands of Europeans only: government, missionaries and persons engaged in commerce. It was in 1807 when an Indian and in 1816 when a Bengali established their presses for the first time in Bengal. Since then both Europeans and Bengalis have worked hand in hand to develop Bengali printing into a powerful weapon to bring a real revolution in literary production which has increased enormously.

In the days when the printing was unknown, even works of great merit could have only a very narrow circulation confined to particular localities. Many poets would try their hands at the same subjects, and therefore, there would be numerous versions of the Dharmamaṅgala or the Manasamaṅgala. But as a direct

¹Sushil Kumar De, Bengali Literature in the Nineteenth Century, 1757-1857, p. 140.
²Ibid., p. 141.
result of the introduction of printing works constituting a revival of Indian arts, sciences and literature as well as treatises in advanced western sciences, arts and literature began to be introduced in Bengal. Hence when we close our study in 1866 we find available works on all subjects or disciplines known at that time.

A large number of books, pamphlets, newspapers, etc., good, bad and indifferent estimated in 1860 to be half a million copies a year were issued from the presses. For the control and regulation of these and in order to encourage learning government enacted press control and copyright acts. But this large number of books produced every year posed a serious problem as regards bibliographic control. Therefore, government enacted the Printing Press and Newspapers Act under which three copies each of all books printed were required to be deposited with the Registrar of Publications who in turn began to issue the Bengal Library Catalogue from September 1867, the first of its kind in India.

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2 For the details about the book production from and after 1867 see: Theodore Besterman, World bibliography of oriental bibliography; revised and brought up to date by J.D. Pearson, (Oxford : 1975), Cols. 324-325.
HISTORY OF BENEDICT PRINTING IN EUROPE

CHAPTER I
Attempts at Bengali Printing in Europe

The New Oxford English Dictionary gives the earliest mention of 'Bengali' as of 1613 quoting: "Purchas Pilgr. I v.v. 404. The Bengalan have tradition or fable among them". The word was in use, however, some sixty years earlier.

The earliest known instance of Bengali (Bengala), meaning a man of Bengal, in Europe occurs in the Decades of João de Barros (1490-1570). The first Decade of de Barros was published in 1552, the second in 1555, the third in 1563 in Lisbon, and the fourth, arranged and completed by Iavanha and containing a chapter especially devoted to the history of Bengal with an invaluable map of Bengal based on the author's rough drawing of 1550 was published posthumously in 1613. The passage as quoted in Yule's Hobson-Jobson runs as follows:

1552. In the defence of the bridge died three of the King's captains and Tuam Bandam, to whose charge it was committed, a Bengali (Bengala) by nation, and a man sagacious and crafty in stratagems rather than a soldier (Cavalheiro).

The earliest mention of Bengali (Bengalica) as a language was made in 1680 by Andreas Müller:

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of the eminent linguists of the seventeenth century. He tried to collect the written characters of various languages of the world and publish translations of the Lord's Prayer in these characters. In 1680 under the pseudonym of Thomas Ludeken he published:

*Oratio Orationum. Ss. Orationis Dominicae versiones praeter authenticam feré centum, eaque longé emendatius quàm antehac, et quàm probatissimis autóribus potius quàm prioribus collectionibus, jamque singulæ genuinæ linguæ suæ characteribus adeoque magnam partem ex aere ad editionem à Barniø O Hagió traditae, editæque à Thoma Ludekenio, Solqu, March. Berolini, Ex officina Rungiana, Anno 1680. 64p. 4°.*

The name of Hagius appearing on the title page was yet another pseudonym of Müller, who collected the names of 119 languages of the world, which were indexed alphabetically. Although the title claims for the work about a hundred translations of the Lord's Prayer, it contains but eighty-three. Müller could not collect translations in some 36 languages including Bengali (Bengalica) which were, however listed between pages 2 and 3 and indexed between pages 4 and 5 of this work.

Similar attempts were made in 1700, 1705 and 1713 editions of this work but the editors failed to furnish a translation of the Lord's Prayer in Bengali. But, in all of these editions the editors did include 'Bengalica' in their list of known languages of the world. At last, as a result of the efforts

1 – 3Orationis Dominicae...nimirum, plus centum linguæ...expressa...Edition Novissima. (London: 1700, Augspurg: 1705?, London: 1713)
of David Wilkins, who also could not obtain a Bengali translation, a Malay version of the Lord's Prayer in a character only barely recognisable as Bengali was printed (Plate II). We will discuss the efforts of Wilkins and Chamberlayne later in detail.

The earliest specimen of Bengali in a printed book is available in Observations Physiques et Mathématiques, Pour Servir à l'histoire Naturelle, et à la perfection de l'Astronomie et de la Géographie: Envoyées des Indes et de la Chine à l'Academie Royale des Sciences à Paris, par les Pères Jésuites. Avec les reflexions de Mrs de l'Academie, et les Notes du P. Gouye, de la Compagnie de Jésus. À Paris, de l'Imprimerie royale, M.DC.XCIX, 4°, 113p. 2 charts. The book compiled and edited with annotations by Thomas Gouye includes physical and mathematical observations of the Jesuit Fathers Jean Richaud, François Noel, Claude de Beze (or de Baize), Jean de Fontaney\(^1\) and M Cassini.\(^2\) The work includes

\(^1\)The book gives the spelling as: Fontanay which acccording to Sommervogel is a misspelling. (Carlos Sommervogel, Bibliothèque de la Compagnie de Jésus. Paris: 1892, Vol. 3, col. 853). Biographical sources also give the same spelling as Sommervogel.

\(^2\)Father Hosten includes Guy Tachard who has no contribution whereas he excludes Jean Richaud and M. Cassini who have several contributions in this work. Father Hosten could not examine the work but took the remark 'about the alphabet from a bookseller's catalogue'. (H. Hosten, "Three first type-printed Bengali books", Bengal Past and Present, 9 (July-December 1914), p. 40.) Probably he made this mistake because Père Tachard was one of the six members of a scientific mission sent by King Louis XIV of France to Siam. (Guy Tachard, Voyage de Siam, Paris: 1686, p. 6.)
a plate facing page 74 containing the Bengali alphabet, Bengali numerals 1-10, Burmese numerals, and the Burmese alphabet. Columns one to three of the plate print 'Caracteres des lettres des peuples de Bengale; Chiffres de Bengale; Chiffres de Barmas; and Caracteres des lettres des peuples de Barmas' respectively. (Plate I.)

The plate described above together with the book has also been included at the end of the sixth volume of the Mémoires de l'académie Royale des Sciences, contenant des ouvrages adoptez par cette Académie Avant son Renouvellement en 1699, published by Pierre Mortier from Amsterdam in 1736.

The plate in the first-mentioned title has been placed between page 74 and 75 and in the second mentioned title at the end but with a note at the top of the plate as 'Pag 202'. There is a work captioned: Observations faites à Pondichuri per le Père Richaud, sur une comète qui a paru en 1689' at page 75 of the former and 202 of the latter volume. Hence it seems that the plate may have been designed by Père Richaud.

The mention of Bengali as a language was again made in a letter from David Wilkins to la Croze of

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1 Mathurin Veyssiére de La Croze, a French Orientalist, born at Nantes in 1661, became Librarian to the King of Prussia in 1697, and professor of philosophy in Berlin; he compiled an "Egyptian dictionary" and wrote several historical treatises. He died in 1739. (J. Thomas, A pronouncing dictionary of biography and mythology, 5th ed. (Philadelphia, 1930), p.1467; Col. I.)
Berlin in November, 1714 asking him for assistance in compilation of a collection of translations of the Lord's Prayer in different languages. He states that in publishing the sylloge which he was preparing with the aid of John Chamberlayne, he intends to give, for the first time specimens of Singhalese, Javan and Bengali languages.¹ Chamberlayne's sylloge duly appeared in 1715² containing a plate at page 23 purporting to represent a translation of the Lord's Prayer in Bengali which is headed 'Bengalice'. (Plate II.)

The plate is, however, quite unintelligible, and Wilkins himself says in the preface to that work that as he had not been able to obtain a copy of the Lord's Prayer in Bengali he had taken a Malay version, and written it in Bengali characters. Wilkins was under the impression that, at the time when he wrote, Bengali was disappearing as a language and was being superseded by Malay(!).


A Malay translation of the Lord's Prayer headed 'Malaice' printed in Arabic characters followed by transliteration in Roman characters also appears at page 18 of Chamberlayne's work. (Plate III). The same transliteration in Roman characters has been appended after the 'Bengalice' Lord's Prayer. (Our plate IV shows both the Malay and Bengali plates side by side.) The 'Bengalice' version is also clearly in the Malay language printed in a so-called Bengali character.

We have tried to read the transliteration given in the book in comparison with the so-called 'Bengalice'. Apart from a few, the characters are hardly Bengali. When we first made a transliteration of our own, we thought there were no vowel combinations. When we compare the text with the transliteration given in the book we find that, for example, the syllable de is written র in instead of র ; বি� in the word 'Amin' is written as বিই instead of বিই and again বি� is only an approximation to বি� . Similarly with other characters. Sir G.A. Grierson has the following comment as regards these characters, "It is either an absolute invention of Wilkins, which is not possible, or it is some hybrid character used by Malay sailors in their intercourse with Bengal".¹ This is, however, the earliest extant attempt at Bengali composition by a European writer and the second attempt to print Bengali.

The third specimen of Bengali printing is available in a book written in Latin by M. Georgio Jacobo Kehr entitled: Aurenk Szeb, a Latin work on

¹G. A. Grierson, "Bengali version of the Lord's Prayer". Proceedings of the Asiatic Society of Bengal, May 1895, p. 89.
oriental numismatics, based on the Mughal emperor, Aurangzeb's mints for silver and other coins at Delhi or Jehanabad, printed and published in 1725 by Heinrich Christop Takke in Leipzig. On page 48 of this book Bengali numerals 1-11 are printed\(^1\) (Plate V) and on a plate facing page 51 Bengali consonants and apparently the name of the designer Sergeant Wolfgang Meyer in Bengali characters are printed (Plate VI). It is interesting to note that although the designer could not append vowels and connected vowels necessary for writing he got his name written (obviously with vowels and connected vowels) in Bengali characters. The name, however, in Bengali has become somewhat different: "Śrī Sarajānta Valapakām Mēra".

The above-mentioned plate containing the Bengali consonants but excluding the name of 'Mēra' has again been printed on page 84 and 85 (Plate VII) of a book entitled *Orientalish und Occidentalisher Sprachmeister* ... by Johann Friedrich Fritz published at Leipzig in 1748. The work contains about two hundred translations of the Lord's Prayer. Bengali numerals 1-13, 20, 30, 40, 50, 60, 70, 80, 90, 100 and 1000 are also printed on page 209 of this book (Plate VIII). The second part (having separate pagination) of this book is *Orationnis Dominicae Versiones Plurium Lingualium Europaearum, Asiaticarum, Africanae, et Americanae*. Chamberlayne’s Malay version of the Lord’s Prayer in Roman transliteration (Plate IX) captioned

\(^1\)A note under the Bengali and Arabic numerals says that the same Bengali characters were used, with slight variations, between pages 18 and 19, in part 2 of Travernier’s *Itinera orientalia*, 8\(^{\text{ed}}\) ed. Paris. But, we have found that the referred plate is in Arabic characters.
'Bengalica' is printed on page 84 of this work. His text in so-called Bengali character is also printed in a plate 'ad p. 84' (Plate X).

In 1743 David Mill published a work entitled: Dissertationes Selectae, Variae Litterarum et Antiquitatis Orientalis capita exponentes et illustrantes in Leiden. In these Mill included a chapter: 'Miscellaneae Orientalia' and under this heading there is a grammar of the Hindustani language entitled: De Lingua Hindustanica between pages 455 and 488. The grammar, originally written in the Dutch language by Joannes Jesus Ketelaer, sometime Ambassador of the Dutch East India Company to the Mughal Court at Agra, was never printed for publication. Mill translated it into Latin and included it among his dissertations. He also added two separate plates of Devanāgari and Bengali alphabets in it. In his introduction Mill says that he obtained two other alphabets from Bengal which he arranged to be engraved in copper. The Bengali alphabet exhibited in table III-B under the caption "Alphabetum Brahmanicum" (Plate XI) was, according to him, in use in the whole of India, specially Bengal, Bihar and Orissa. This is the fourth attempt at Bengali printing in Europe.

Warren Hastings, making the memorable decision that India should be ruled according to its own laws, called upon a commission of learned pandits to compile a code of ordinances, "and the original text, delivered in Hindoo language, was faithfully translated by the interpreters into the Persian idioms";
and from "Persian idioms" it was translated into English by Nathaniel Brassey Halhed. In the preface of the book entitled *A Code of Gentoo Laws* first published in 1776 and reprinted in 1777 and 1781, the translator gave a detailed discussion about the Sanskrit and Bengali languages and their alphabets. For the sake of comparison between the two and to show that the Bengali alphabet was derived from the Sanskrit he included plates of both the Sanskrit and Bengali alphabets including their "connected vowels". (Plates XII and XIII).

Some authors think that the plates were printed from letters cast separately. This impression, probably, was created because they did not have the opportunity of examining the original works. We have examined all of them and it is obvious that these plates were printed from copper plate engravings. As regards calligraphy, they, except Mill's one (Plate XI) were made from a none-too-good model. The Specimen alphabet given by Mill is cleaner, more graceful, more legible, and it surpasses all other attempts. His plate is a better reproduction than that of Halhed printed in 1776 and 1777 (Plate XII & XIII).

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1. A Portuguese transliteration of Hindoo.


The defects we find in these alphabets or the bad calligraphy are not due to the inability of the artists, designers or engravers. Actually, there was no standard Bengali writing at that time. The calligraphy was in very bad shape. Handwriting of a Bengalee was so irregular and indistinct that comparatively few of them could read what was written by others; and some of them could scarcely understand what had been written by themselves, after any lapse of time.\(^1\) Therefore, we can not criticise these enthusiastic and ingenious foreigners who made sincere attempts to fabricate Bengali characters and thus made them known outside India.

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\(^1\)Halhed, *A grammar of the Bengal Language*, p. 3.
William Bolts and Joseph Jackson: their attempts at cutting Bengali movable metal types.

The attempts to print Bengali characters, as we have discussed, between 1680 and 1776 were all from the impression of copper plates since there was no Bengali movable metal type to print them in Europe. Bengal too was utterly devoid of printing facilities. William Bolts, a former civil servant of the East India Company on the Bengal establishment and Alderman, Mayor's Court, Calcutta, whose deportation was imminent affixed the following advertisement to the door of the Council House and other public places in Calcutta, in September 1768:¹

TO THE PUBLIC

Mr. Bolts takes this method of informing the public, that the want of a printing press in this city being of great disadvantage in business, and making it extremely difficult to communicate such intelligence to the community as is of utmost importance to every British subject, he is ready to give the best encouragement to any person or persons who are versed in business of printing, and will undertake to manage a press, the types and utensils of which, he can produce. In the meantime he begs leave to inform the public, that having in manuscript many things to communicate, which most intimately concern every individual, any person who may be induced by curiosity or other more laudable motives, will be permitted at Mr. Bolts's house to read or to take copies of the same. A person will give due attendance at the hours from ten to twelve any morning.

Before his appeal 'to the public' could produce any positive result; and, someone 'versed in business of printing' and types and utensils could come forward to establish a press, Bolts was arrested and forcibly deported from Bengal on 23 September 1768. Therefore, his dream of establishment of a press in Bengal could not materialise.

William Bolts was one of the most remarkable civil servants of the eighteenth century in the territories of the East India Company, who by private trade accumulated a fortune of £90,000 in six years, defied single-handed the authorities of the administration of the Company in Bengal, ruined Verelst, the ex-Governor of Bengal, by litigation, and revenged himself on the Company for his forcible deportation, first by publishing a bitter attack on its administration in Bengal, and afterwards by establishing rival factories in the East Indies under the protection of the Imperial Austrian Government.

Born in Holland in 1735, Bolts came to England about the year 1749. In 1759 he was appointed a factor on the Bengal establishment by the Court of Directors of the East India Company. He arrived in Bengal "in the summer of 1760" and immediately "applied himself wholly to the acquisition of the Bengal dialect". In 1764 he had been appointed second in council at the factory at Benares. By that time he had become head of a large private business, and had accumulated a very considerable fortune.

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2Harry Verelst (d. 1785) was the Governor of Bengal for a period of 3 years between 1767 and 1769. He returned to England in 1770 and became a Director of the East India Company in 1771.

3William Bolts, Considerations on India Affairs, Part II: (Contd.)
On account of his trade abuses and unscrupulousness Bolts was recalled from Benares in the Autumn of 1765. But in February 1766 he was permitted to go back to Benares in his private capacity to settle his personal affairs but he was asked to return to Calcutta by June that year. But as a result of his overstaying his leave in spite of repeated reminders he was suspended from the service on 25 August 1766. But curiously enough, he was, on 11 August 1766 appointed to the office of Alderman or Judge, of the Mayor's Court in Calcutta. In the same year the Bengal administration of the Company took a strong measures against their employees making fortunes by private trade. Consequently, on 1 November 1766 Bolts resigned from the civil service of the Company but retained his position of Alderman in order to carry out his speculations unhindered, and from that time his quarrel with the Company, and specially with Verelst who was determined to put down private trading rose to the extreme.

Though Bolts resigned on the plea of his intention of returning to Europe as soon as he could settle his private concerns he continued to embark upon fresh commercial ventures in addition to the extensive concerns in which he was already engaged. His continued residence and commercial activity were regarded with extreme disfavour by the Governor-in-Council and in January 1767 he was asked to embark for England in one of the Company's returning ships of that season. But in defiance of this and several other repeated orders to leave for England he continued to stay in Bengal. Consequently he was dismissed from the post of

Alderman and on 23 September was arrested by the Council and forcibly deported. Thus he arrived England on 30 April 1769.

"After his return to England Mr. Bolts devoted all the energies of his vigorous, if uncultivated, intelligence to the task of revenging himself upon his enemies of the Bengal administration and of injuring the reputation and prosperity of the East India Company". 1 This revenge include both literary and legal actions. In 1772, in his voluminous work 2 he bitterly attacked the Bengal Government. Verelst replied 3 and Bolts published a rejoinder 4 wherein he threatened to publish another volume, exhibiting documents still more damaging to the Company. In his legal actions he won the Privy Council appeal and got back his post of Alderman. As a result, in March 1771 the Court of Directors permitted him to go to Bengal and resume his duties as Alderman in the Mayor's Court, Calcutta.

The invitation of the Court of Directors to resume his duties as Alderman in the Mayor's Court, Calcutta might have induced Bolts further to establish a press in Calcutta on his expected return. But

1 Hallward. William Bolts, p. 115.

2 Considerations on India affairs; particularly respecting the present state of Bengal and its dependencies, (London: 1772), xxxi, 228, 165p.

3 Harry Verelst, A view of the rise, progress and present state of the English government in Bengal including a reply to the misrepresentations of Mr. Bolts and other writers, (London: 1772), 253p.

4 See foot note No. 3 page 31
printing in Bengal, he must have felt, needed a fount of Bengali types. Since it was not possible in Bengal and he himself was not versed with type founding he wanted to take the opportunity of his sojourn in England. Therefore, he entrusted the task of cutting a fount of Bengali types to Joseph Jackson, one of the ablest letter cutters of England.

Joseph Jackson (1733-1792) was apprenticed to Caslon (1692-1766) to learn 'the whole art' and being exceedingly tractable in the common branches of the business, he had a great desire to learn the method of cutting the punches, which in general kept profoundly secret.' But, Jackson discovered the process by watching through a hole in the wainscot. He worked for Caslon a short time after expiration of his articleship and he and Thomas Cottrell were discharged as the ring leaders of a quarrel among the workers.

Hiring a small house in Cock Lane, London, Jackson began his business and about 1765 produced his first specimen-sheet of types. Later he moved to Dorset Street, Salisbury Square, Fleet Street, London. In 1773 he issued another specimen: 'Orientals' including Hebrew, Persian, and Bengali letters.

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1 *Gentleman's Magazine*, LXII (January 1792), pp. 92-93 and (February 1792), p. 166.


Describing as 'obliging and communicative', Mores presents Jackson's foundery as follows:¹

Mr. Jackson's Foundery, 1773

ORIENTALS.

HEBR. Doub. pic.
PERSIC Eng.
BENGAL or modern SHANSCHRIT. A corruption of the older characters of the Hindoos, the ancient inhabitants of Bengal; cut for Mr. Will. Bolts, Judge of the Mayor's Court at Calcutta, for a work in which he was engaged at the time of his sudden departure from England about the Y. 1774.

'A work' mentioned here was possibly one of the many things in manuscript Mr. Bolts mentioned in his advertisement 'to public' for a printing press. Halhed has given a very informative account about the effort of cutting a fount of Bengali types by Jackson and Bolts. According to him: "Mr. Bolts (who is supposed to be well versed in this language) attempted to fabricate a set of types for it, with the assistance of the ablest artists in London. But as he has egregiously failed in executing even the easiest part, or a primary alphabet, of which he has published a specimen,² there is no reason to suppose that his project when completed, would have advanced beyond the usual state of imperfection to which new inventions are constantly exposed."³

¹Mores, Dissertation..., p. 83.
²No such specimen is extant now.
William Bolts, according to Reed, tried to cut a fount of Bengali type for "the Grammar of the Bengal Language", projected by the East India Company as part of the scheme for the dissemination of a knowledge of the Indian languages in Europe.¹ M.S. Khan also criticized Bolts, who, according to him, "had represented as great Orientalist".²

In fact, Bolts did not have any assignment at all from the East India Company. Nor did the East India Company have any such 'scheme for the dissemination of knowledge of the Indian languages in Europe' between 1772 and 1774. But, we will have occasion to come across such a project for a Bengali Grammar which was initiated mainly for the Company's civil servants in Bengal and was not meant primarily for Europe. Again, it appears, Bolts did not claim at all to be an orientalist but claimed to have acquired 'Bengal dialect'. In his own words: "In consequence of his appointment... the writer proceeded to Bengal, where, on his arrival, he first applied himself wholly to the acquisition of the Bengal dialect: which, though the most useful of any, either in matters of revenue or commerce in Bengal, yet being the speech of the inferior orders of people in that country he found had been universally neglected by the servants


of the Company, for the Hindostan: a dialect introduced with Mohammedanism, and which the superior natives, in their intercourses with the Moguls, their former, and the Europeans, their present masters, now mostly affect to speak. Being successful in his endeavours, he was enabled, by his acquisition, to reap many benefits in his intercourse and dealings with the natives".¹ This seems to be a very honest confession.

We have already seen the kind of relations Bolts had with the East India Company while in Bengal. While in England he instituted several suits against the Court of Directors of the Company and tried to discredit the Company by means of his publications. When such was the relation between him and the Company, the latter was unlikely to assign any task to the former. On the contrary the Company's authority in Bengal utilized Bolt's advertisement for establishment of a printing press as a proof of his 'attempts to sow the seeds of discontent in the settlement'. In a postscript (written on 21 September 1768) of their letter dated 13 September 1768 the President and Council sent a copy of the advertisement to the Court of Directors with their following remark:

As a corroborative proof of what we have alleged concerning the turbulent character of Mr. Bolts

¹William Bolts, Considerations on India affairs, Part II: containing a complete vindication of the author, from malicious groundless charges of Mr. Verelst, (London: 1775), p. 9.
and his factious attempts to sow the seeds of discontent in the settlement, we have sent you a copy of a paper which was affixed upon the doors of the Council House and at several other public places. This was seen by many persons in the settlement, amongst others some of your servants, whose declaration upon oath before the Mayor of their having seen such a paper makes a number in the packet. 1

Therefore, undoubtedly, it was his own project and not the Company's for which Bolts attempted to fabricate a Bengali type. But, he had spent so much money in his litigations with the Company and its servants, and on the publication of his two volumes of "considerations" that in October 1773 2 he became bankrupt. As a result, early in 1774 he left England for Vienna in search of an opportunity to rebuild his fortune leaving behind his Bengali fount of types incomplete.

"Bolts's failure", in the words of Reed, "in this particular [project] reflects no discredit on Jackson, who faithfully reproduced the model given him, and who displayed his talent in the direction shortly after by the production of a fount of Deva Nagari, cut under the direction of Captain William Kirkpatrick, of the East India Service, and Persian Secretary to the Commander-in-Chief for India, for the purpose of printing a Grammar and Dictionary in that language... Captain

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1(IOR: E/4/28): Bengal letters received, 26 August 1767 to April 1769. Unpaged. The copy of the notice could not be found in the file. But we have quoted it in the beginning of this section from a published work.

Kirkpatrick's dictionary was never completed. One part only appeared in 1785 containing the Glossary of the Arabic and Persian words incorporated with the Hindu (i.e. Hindi) and in this no Nāgari is used. All the remaining parts of the work, as first projected, depended on the new type; but as they never appeared, the object for which the fount was cut was lost.\footnote{A vocabulary, Persian, Arabic and English; containing such words as have been adopted from the two former of those languages, and incorporated into the Hindvi... being the seventh part of the new Hindvi grammar and dictionary. (London: 1785) 2, viii, 196 p.}

No specimen of the Bengali fount cut by Jackson is extant now. Fortunately, 2 copies of the specimen of Devanāgari types cut by Jackson have survived the ravages of time. One is at the St. Bridge Printing Library and the other at Bodleian in Oxford. We know from Halhed that the Bengali fount cut by Jackson was quite unsatisfactory for printing his

\footnote{Reed, A History of the Old British Letter Foundries..., p. 314.}
M. S. Khan thinks that the alphabet printed in Halhed's Gentoo Law is the specimen of Jackson's fount. But our examination shows that in all of the three printings of that work the plates were made from engravings on copper.

We have examined his specimen of Devanāgari fount (Plate XIV). The characters are ill formed and inelegant; therefore, they are also not satisfactory for printing, so that when Charles Wilkins published his translation of Heetopadesha in 1787 in England, he could not use this type to include the original text with the translation. He writes:

I regret that the want of Sanskreet types, to design and superintend the execution of which I have not yet found leisure, precludes the possibility of accompanying the translation with any part of the original. 4

Again, Wilkins published his Sanskrit Grammar in 1808. He himself cut a fount of Devanāgari type (Plate XIV) for his book. In his own words:

At the commencement of the year 1795, residing in the country, and having much leisure, I began to arrange my materials, and prepare them for publication. I cut letters in steel, made matrices and moulds, and cast from them a fount of types of the Devānāgari character, all with my own hands: and with the assistance of such mechanics as

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1 Halhed, A Grammar of the Bengal Language, p. XII.
2 M. S. Khan, Bāmlā Mudrāna O Prokṣanera Godāra Kothā, (Dacca : 1371 B.S.), p. 32.
3 Charles Wilkins. The Heetopadesha of Veeshnoo-Sarmā. (Bath: 1787).
a country village could afford, I very speedily prepared all the other implements of printing in my dwelling-house...!

Since no specimen of the Bengali types cut by Jackson is extant now for examination we cannot accept Halhed's evaluation of the type and thus blame Bolts entirely for the failure without some reservation. Halhed was a civil servant of the Company and was in the good books of the Governor-General. On the other hand, Bolts, as we have seen, was an enemy of the Company. When in 1777 Halhed was writing the preface of his grammar Bolts was once again in India to establish rival factories under the protection of the Imperial Austrian Government. In that circumstance all ports, stations and substations of the East India Company in India were under alert and the Court of Directors of the Company instructed the authorities in India to take all possible measures to make Bolts's mission unsuccessful. Over and above all this, Bolts was a personal enemy of Harry Verelst under whose nomination Halhed entered the service of the Company. In several of the suits instituted by Bolts, in which Verelst was defendant, or one of the defendants, Verelst's fortune was so much impaired that he was obliged to retire to the continent, where he died, broken in health and spirits, in 1785. Under these circumstances Halhed was likely to be biased when writing about Bolts and naturally we can not expect soft words for Bolts from Halhed.

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If we compare both Jackson's and Wilkins's Devanāgari type (Plate XIV) it becomes clear why Wilkins had to take the trouble to cut a Devanāgari fount of types instead of using Jackson's.

Therefore, we can infer that both the Bengali and Devanāgari types prepared by Jackson were unsatisfactory. But, at the same time we can not blame or discredit either Bolts or Jackson for their failure. Both of them will be remembered for their pioneer effort of introducing the art of printing in Bengal.

As already stated, in 1776 Halhed published his translation of Hindoo law. He included both the Bengali and Devanāgari alphabets as specimens. As there were no types worth printing from he made resort to copper plate impressions. Later, when he was about to publish his grammar he requested help from Charles Wilkins.
Wilkins's Bengali Printing in London

The East India College opened on Monday, 3 February 1806, at Hertford Castle and was transferred to Haileybury in 1809. The object of the establishment of the College was 'to provide a supply of persons duly qualified to discharge the various important duties required from the civil servants of the Company in administering the government of India'.¹

In order to have a more particular acquaintance with the language, history, and manners of those nations for whom the civil servants trained at Haileybury were to exercise their respective functions a practical instruction in the rudiments of oriental languages was essential.² Therefore, the teaching of these languages at Haileybury College, involved the necessity of procuring an immediate supply of books, for use in class. The expense of acquiring books in Bengal, with the delay and uncertainty of obtaining them thence, rendered it expedient to attempt the impression of such works in England.³

Hence, Wilkins was asked by the Committee of the College to report about the possibility of printing these books immediately in London. In his

¹ *A Preliminary View of the establishment of the Honourable East-India Company in Hertfordshire for the education of young persons appointed to the civil service in India*, East India College, Stereotyped by Richard Watts, 1806, p. 1.
² Ibid, pp. 8 and 14.
report dated 1 January 1809 to the Chairman of the Committee of College (Edward Pary, Esq.) Wilkins submitted an estimate of the cost of implements, and the expense of printing 500 copies each of the three oriental books immediately wanted for Professor Alexander Hamilton's class. Wilkins also offered assistance in the following words:

I respectfully offer my services in superintending the execution of the whole, provided they approve of its being in part done immediately under my eye, in one of the apartments belonging to this library, as otherwise it will not be compatible with my other avocations. 1

The titles of the three projected books were not mentioned in Wilkins's report, but, ultimately the following three books were printed and published apparently under the immediate supervision of Wilkins.

1. THE / HITOPADESA / IN THE / SANSKRITA /
   LANGUAGE / [Rule] / Library, East-India House; COX, Son, and Baylis, Printers, /
   London, /1810.
   vi[i] 119[1 blank] 4p. 10.2"x8.2''.

2. [Rewritten in Devanagari script]

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1(IOR: J/1/24) Committee of College References, 1809: fol.333.
Wilkins's name does not appear in these books as printer. But the imprint of the first listed book, the Hitopadesa, reads: 'Library, East India House'. Even such information is not available from the Bengali works listed above. But a manuscript note on the fly leaf of the India Office copy of the second book, i.e. Maharaja Krsnacandra Rayasya Caritram says: 'Printed in the Library'. From all of this indirect evidence we may infer that the aforementioned books were printed by Wilkins.

Apparently nineteen books in oriental languages were published in London under the patronage of the East India College between 1810 and 1834. Records show that Wilkins's recommendation was the first step towards publication of oriental works. Printed by Cox,
Son and Baylis, all of these books appear to have been printed under the supervision of Wilkins. Out of these 19 works 12 are Bengali and English-Bengali publications.

For printing these Bengali works Wilkins made a fount of Bengali types again in London out of the punches he brought with him from Bengal after modifying a few characters. The copy of *Mahārājā Kṛṣṇa Candra Rāyasya Caritram* held by the Library of the Indian Institute in Oxford has a note on the flyleaf, signed F[ransis] J[ohnson], professor at Haileybury College, in which it is stated, "The types were cut by the late Dr. (afterwards Sir Charles) Wilkins. Several of them, being large and uncouth, were thrown away, and others smaller and neater substituted in their place". The fount, thus improved, was in use for Bengali printing in London till it was superseded by a new fount cut by Figgins.

The Printing firm of the Cox family

The printing press of the Cox family was established in 1785. The press was housed at 75 Great Queen Street, London between 1790 and 1824. In 1799 John Lewis Cox was the proprietor of this press. In 1801 Thomas Baylis was taken in as one of the partners.

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In 1803 the press was named as Cox, Son & Baylis. In 1809 the firm was appointed printers to the East India Company. The address of the press in that year was shown as East India House, Leadenhall Street as well as 75 Great Queen Street. In 1832 the firm took the name of J.L. Cox and Son while in 1838 it became J.L. Cox and Sons. Between 1844 and 1852 the firm was in the hands of John A.D. & Henry M. Cox, between 1853 and 1857 it was named as Cox Brothers and [Charles William Henry] Wyman while between 1857 and 1866 it was Cox & Wyman.

Cox Son and Baylis (later in changed names) was one of the two oriental printers in England who contributed much to the printing of oriental books and thus facilitated oriental studies in England.\(^1\) The press in addition to useful English and other oriental printing printed, as already mentioned, between 1811 and 1834, with the assistance of Charles Wilkins, 12 Bengali and Anglo-Bengali books. In all of these books Wilkins No. 3 type\(^2\) was used.

\(^1\)The other printer was Richard Watts. For details about this printer see: James Moran, *Stephen Austin's of Hertford: a bi-centenary history*, (Hertford: 1968), p. 25.

\(^2\)See chapter VII page 376.
The Bengali Fount of Vincent Figgins

After the failure of Joseph Jackson it was Charles Wilkins who for the first time successfully cut a fount of Bengali types in Bengal to print Halhed’s grammar. The types cut by Wilkins were in use in Bengal until the Serampore Mission Type Foundry came into being and replaced them by new founts.

While in England in 1810 Wilkins, again made a set of Bengali types out of the punches he brought with him from Bengal, after modifying certain characters to print some Bengali books for the use of the students of the Haileybury College. Wilkins’s Bengali types were in use in England up to 1841. But, Wilkins did not manufacture types on a commercial basis.

Vincent Figgins, a commercial type founder for the first time undertook a fount of Bengali type on a commercial basis apparently some time after 1830 and successfully appended a specimen in his 1833 Specimen book.

"Specimen of Printing types, by Vincent Figgins Letter Founder, West Street; West Smithfield, London, 1833" includes a specimen of "PICA Bengali" types. (Plate XVI)

Born in 1766, Vincent Figgins indentured as an apprentice in 1782 to the Joseph Jackson who had learned surreptitiously the technique of type founding from Caslon I. Both Caslon and Jackson specialized in Oriental type founding among others but the former never had the opportunity to cut a fount of Bengali type while the latter, as already stated, made an unsuccessful attempt to do so. However, Figgins worked...
in the foundry of Jackson in the capacity of manager for three years and thus acquired valuable experience in different departments of the letter foundry including oriental typography. He was thus spoken of by Nichols:

With an ample portion of his kind instructor's reputation, he inherits a considerable share of his talents and industry; and has distinguished himself by the many beautiful specimens he has produced, and particularly Oriental types. 1

When Jackson died in 1792 Figgins was not able through lack of means to acquire his master's foundry and therefore he decided to start one of his own, in Swan Yard, Holborn Bridge, London.

Figgins's first specimen book issued in 1793 was printed for him by Thomas Bensley. He issued another specimen in 1815 but without Bengali.

"Figgins' Greek types cut for the University Press, Oxford, a Persian type for Ouseley the Orientalist, an English Telugu font for the East India Company, and various fonts of Domesday characters attest his talents and reputation." 4 Vincent Figgins died in 1844.

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This gives a specimen of "Bengali on pica body" (Plate XVIII) among other oriental characters. The specimen is a passage of the Holy Bible. It is a much improved from the earlier fount. This specimen book held by the St. Bridge Printing Library was sent to Messrs Reed & Sons by James Figgins on 5 December 1884 together with a forwarding letter (signed by James Figgins) which has been preserved with the book. Specimen book of type by V. & J. Figgins, Type founders, and manufacturers of printing presses and materials, Ray Street, Harrington Road, London [1895] Centenary edition. The Bengali specimen is the Reproduction of specimen given in "New Specimen [of] oriental types".

Figgins also gives a separate sheet containing some 370 Bengali characters including connected vowels, vowel signs, combinations, numerals, etc. (Plate XIX).

In this specimen the whole set of types produced by Figgins is numbered consecutively, in order that authors, compositors and readers may save times
and avoid errors by referring to the numbers instead of the characters themselves, which are often so difficult of identification.

The types cut by Figgins are smaller (a 14-point type as against 18-point of Wilkins No.3) and neater than those of Wilkins. But they were not used for the purpose of printing any book up to 1860 as Duncan Forbes writes in 1861: "For the last quarter of a century, seldom if ever, has a single Bengali book been written, printed or read in any part of Europe". These types, however, were used to print Forbes's grammar for the first time in 1861 by Stephen Austin. Reduced to 12-point in 1884 this type was in use for a long time in England.

Stephen Austin

As already mentioned, between 1835 and 1860 no Bengali books were printed in England. When, in 1835 Professor H.H. Wilson was appointed College Examiner of the Haileybury College, he substituted Sanskrit for Bengali. "It naturally followed, then, that for more than the last quarter of a century the Bengali in this country, became an unknown tongue until the study of it was very properly revived a year or two back". But this time a new printer appeared with new Bengali types to meet the requirement of the revived study of Bengali.

2Ibid.
It was Stephen Austin of Hertford who in 1861 printed the *grammar of Bengali language* by Duncan Forbes. The second Bengali book printed by this press is the *Bengali reader* by the same author. The press continued its printing beyond 1866 and still today is one of the leading printers in oriental characters in Europe.

The firm of Stephen Austin¹ was founded by Stephen Austin I in 1768 at Hertford. In 1772 Austin brought out the *Hertford Mercury*. In 1818 the establishment came into the hands of Stephen Austin II. In 1825 Stephen Austin III (born 1804) took over the responsibilities and liabilities of the firm and carried on the business. It was through Austin III's unitiring energy and perseverance that the business was thenceforth greatly extended. In the meantime Austin was appointed bookseller to the Haileybury College. But Austin was not interested in oriental printing though he was a good printer.

We have already said that Richard Watts was, apart from Cox, Son and Baylis, the only printer who specialized in oriental printing. Watts was the printer of the Haileybury College after Cox, Son and Baylis, but he died at Edmonton in 1844.

Apparently after the death of Watts the Haileybury College induced Austin who was already responsible for the printing of the *Haileybury Observer*, a student miscellany from its inception in 1839, to undertake

printing in various oriental languages.\footnote{Frederick Charles Danvers and others, \textit{Memorials of old Haileybury College}. (London : 1894), p. 225.} Hence the first product of Austin, the \textit{Hitopedesa}; the Sanskrit text with grammatical analysis alphabetically arranged by Francis Johnson and published by Allen & Company, London, came out in 1847. In printing this book Austin used Sanskrit types cut by Figgins. In 1853 he printed in red and black the \textit{Sakoontola} edited by Monier-Williams who in the preface says: "every credit is due to Mr. Austin, of Hertford, for the spirited way in which he has undertaken the printing and publication of this and other oriental works, and spared neither trouble nor expence in carrying them through the press".

Prior to the undertaking of Austin "great difficulty had been experienced in procuring the different oriental books required by the students in their studies; those that were obtainable were only to be had at great cost, while the type used was so bad, and the paper of such indifferent quality, that the books were often times almost illegible. It was something of a revolution, therefore, when "the Hitopedesa" was printed with small new Sanskrit types at Hertford in 1847, as that date there were not more than one or two oriental printers in England, and thenceforward during successive years a great number of books printed in Sanskrit, Bengali, Arabic, Pushtoo,
Hindoostani, Hindi, Hebrew, and other Eastern languages were issued from the press of Stephen Austin. The fame of Stephen Austin rose high and he was printing not only for London publishers but also for the British Museum, the Royal Asiatic Society, The British and Foreign Bible Society, The Sanskrit Text Society, The Pali Text Society, and other learned bodies. His type specimen book (1885) shows that he had types in thirty oriental languages as well as Greek, Russian, German, Anglo-Saxon, etc.

Bengali had a very limited appeal in England. As a modern language it was studied at first at the Haileybury College meant for trainee civil servants of the East India Company. Later a Bengali language course was introduced at the King's College, London. Therefore, very few Bengali books were printed in England between 1811 and 1866. We have found only 15 works printed in London. Out of these, 8 books are class-book readers and 7 are linguistics.

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2 Stephen Austin and Sons, Specimens of various types in Oriental and other foreign languages (Hertford: 1885)
CHAPTER II

EARLY EFFORTS AT PRINTING BY INDIANS
Early efforts at Printing by Indians.

The seals discovered from the most ancient Indus Valley Civilisation containing the earliest scripts in human history, are testimony to the fact that the art of printing, in the widest sense of "making impression" was known to India as far back as more than three thousand years ago.

But, we are yet to trace any proof of printing on paper or other materials in India before it was introduced by the Europeans; yet, a surprising report captioned "PRINTING A THOUSAND YEARS AGO" was published in the Printer (New York). We reproduce below the report verbatim:

PRINTING A THOUSAND YEARS AGO

An extraordinary discovery has been made of a press in India. When Warren Hastings was Governor-General of India, he observed that in the district of Benares, a little below the surface of the earth, is to be found a stratum of a kind of fibrous woolly substance of various thickness, in horizontal layers. Major Roebuck, informed of this, went out to the spot where an excavation had been made, displaying this singular phenomenon. In digging somewhat deeper, for the purpose of further research, they laid open a vault, which, on examination, proved to be of some size, and, to their astonishment, they found a kind of printing press, set up in a vault, and on it movable types, placed as if ready for printing. Every inquiry was set on foot to ascertain the probable period at which such instrument could have been placed there; for it was evidently not of modern origin, and from all the Major could collect, it appeared probable that the press had remained
there in the state which it was found for at least one thousand years. We believe the worthy Major, on his return to England, presented one of the learned associations with a memoir containing many curious speculations on the subject. 1

The above report was reprinted in the March 1870 issue of the Gentleman's Journal without any reference to the original source. Quoting the report as a proof Yogendranātha Ghosa, a Printer by profession, at the Fourth meeting of the Jātiya-Melā held on Sunday 4 July 1874 claimed that printing with movable types was introduced in India long before Europeans brought it. 2

The story again was published in a Bengali periodical entitled Navavārgikī - 1877 (1284 B.S.). But, the Vangadarāna, another Bengali periodical (Aśvina, 1284 B.E. i.e. Sept.-Oct. 1877) criticised this report being absurd. 3

The information published in The Printer (1860) and the subsequent reprint in the Gentleman's Journal is a simple unsigned report having no reference to source of information. The report ends with the following concluding remark:

Paper we know to have been manufactured in the East many centuries before we had any knowledge of it, and we have many reasons to


2 Yogendranātha Ghosa Bāṅgā Mūdrānkanera Itivṛtta (story of Bengali Printing), (Calcutta: 1874), pp. 21-22.

think that the Chinese had been acquainted with the mode of printing they now employ many centuries before Faust and Guttenburg [sic] invented it in Europe. It certainly does no credit to the inventive genius of the Romans to know that, while they approached so near as to engrave in a style not to be equalled in the present age on gems and stones and, of course, the taking of impressions from them, they should have remained ignorant of the art which has bestowed so many blessings on mankind.

Assuming that this report must have some foundation, we have examined all possible sources to find out the basis of it. We failed to find out any 'Major' Roebuck in the East India Company's service while Warren Hastings was the Governor-General of India. We know, however, of Benjamin Roebuck (d. 1809) who served in the civil service of Madras. He procured an appointment for his nephew Thomas Roebuck with the East India Company and early in 1801, Thomas left England to enter the 17th regiment of native infantry as a cadet. He became lieutenant-Captain on 17 September 1812 and Captain on 15 June 1815. He died prematurely of fever in Calcutta on 8 December 1819.¹

Thomas Roebuck was Public Examiner in the Hindustanee, Braj Bhāṣā, Persian and Arabic languages of the College of Fort William and Assistant Secretary to the Council of that College. He was one of the proprietors of the Hindustanee Press. He compiled The Annals of the College of Fort William.² We failed

¹The dictionary of national biography, (London: 1949-50), 17, pp. 97-98.
²Calcutta : 1819.
to find out from his life and works if he made any such discovery.

Hence, it appears that the story of 'printing a thousand years ago' published in the Printer and reproduced subsequently in the Gentleman's Journal is quite an absurd one.¹

¹W.H. Carey in his *The good old days of Honourable John Company* (Simla: 1882): I: 258 introduced another such absurd story saying that the emperor Shah Alam II (1759-1793) had a printing press where he was engaged in printing the Qur'an. But when the fort of Agra was occupied by the British Army the soldiers pulled the whole machine to pieces and destroyed the types. Carey gathered this information from the Asiatic Journal for 1861; but, we have found that the journal in fact under various names did not go beyond 1851. No such information in this or similar journals could be found.
Block printing known in Bengal?

Before Charles Wilkins appeared in the field with movable types there is some evidence of early native attempts at printing in Chinese xylographic style. Dinesh Chandra Sen, a famous scholar of Bengali language and literature, in his Readership lectures in Calcutta University says that 'the art of printing in crude form' was known in Bengal before Charles Wilkins came to the field. He says that he has 'come across a Ms., nearly 200 years old, which was printed from engraved wooden blocks.' But as 'the art was not in general use' and as 'a stray endeavour for decorative purposes does not prognosticate a system or regular cultivation of the art' he has passed over it.¹

The Professor furnished us with similar information in his Bengali work in the following words:

We have seen a wooden block printed Puthi² of about 200 years old. Thus it appears, although the art was not in general use, such printing work used to be done for self amusement of lazy scribes. (Translation)³

¹ History of Bengali Language and Literature, (Calcutta: 1911), p. 849. Dr. Sen delivered the lectures to Calcutta University during the months of January to April 1909.

² 'Puthi' means both handwritten and printed book. It is, probably, in this sense he has used the word 'Manuscript' - translation of Puthi, in his English work.

Dr. Sen did not mention in either of these two works the title of the manuscript or the puthi, nor where he discovered this particular block-printed book.

Dr. Dinesh Chandra Sen was an authority in the history of the Bengali language and literature. He was the first to compile a history of Bengali language and literature on the basis of ancient manuscripts. This is his Baṅga Bhāsa O Sāhitya (first edition, 1896). For compilation of this work he himself collected manuscripts from the remotest places of Bengal visiting door-to-door aspiring to see and examine manuscripts. In addition to the above mentioned work he also compiled an anthology of Bengali literature in two volumes. He had to study about 2,000 manuscripts for the purpose of making the compilation.

In the introduction to the second volume of the Bengali manuscript catalogue of the University of Calcutta he tells us the story of the manuscript collection in detail. He relates the story of his own efforts at manuscript collecting as well as those of Nagendra Nath Basu, compiler of the Bengali Encyclopaedia, and C.R. Das, a politician of note. Manuscripts collected by Dr. Sen, Nagendra Nath Basu and C.R. Das form the collections of the Calcutta University and Baṅgiya Sāhitya Parishad, Calcutta. Dr. Sen had the

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1 Baṅga Sāhitya Paricaya or Selections from the earliest times to the middle of 19th Century, (Calcutta: 1914), 2 pts: 1974p.

2 Basanta Ranjan Roy, Descriptive Catalogue of Bengali Manuscripts, Vol.II.
opportunity of examining these manuscripts, but, he made no mention anywhere of the 'block book'.

We have gone through all of the manuscript catalogues\(^1\) of these two institutions. In addition, we have also gone through the catalogue of the manuscript collection of Munsi Abdul Karim Sahitya Vişārada, another manuscript collector. His manuscripts have gone over to the University of Dacca. But, we failed to discover, in spite of checking each and every entry of these catalogues, any block printed piece.

Dr. Sen came across hundreds of manuscripts he could not collect. As already mentioned, manuscripts used to be tied with strong twine by the owner and often he came across manuscripts from two to three hundred years old, with no sign of having been opened for a century and a half, under heaps of flowers and bela (a Bengal fruit) leaves; for they were worshipped daily in the houses. He had to show his Brahmin's sacred thread to gain permission to touch such manuscripts! He also tells us a story how a manuscript owned by a washerman who declined to part with it, was burnt by fire in an accident.

We cannot doubt the professor's word that such a rare (if not unique) item was seen by him, but it is unfortunate that he left no clue as to its whereabouts.

Block-printing, we know, was introduced in China, a neighbouring country of India. From China it came to Tibet and from Tibet a good number of these printed works were circulated in Nepal. B.H. Hodgson, British representative in Nepal collected a large

\(^1\)For the list of manuscripts consulted and checked see References.
amount of printed literature from there and deposited it with the College of Fort William and the Asiatic Society of Bengal, Calcutta. He writes:\textsuperscript{1}

The printing... is performed by wooden blocks, which however are often beautifully graved ...

Bengal had an intimate relation with Nepal, so far as literature was concerned. The earliest known work of Bengali literature Caryyācaryya Viniccaya was discovered and collected in Nepal. But, according to Dr. Suniti Chatterjee, "this unprecedented invention (block printing) for the diffusion of knowledge was not introduced and accepted in India. Indians had intimate connections with Tibetans during the middle ages; but, the idea of printing books following the model of Tibet did not occur to Indian scholars. On the other hand the decorative printing of clothes was in vogue in India from the ancient period. These coloured decorative and pictured clothes used to be exported to different countries of the world." (Translation)\textsuperscript{2}

From our selections both from Dr. Sen and Dr. Chatterjee we have found that 'printing' was in use for decorative purposes. From Mr. Hodgson we know that it came up to Nepal. 'But' in Bengal, in the words of Dr. Sen 'it was not in general use'. So, we conclude this aspect in the words of Dr. Sen:\textsuperscript{3}

A stray endeavour for decorative purpose does not prognosticate a system or regular cultivation of the art, so we may rightly pass over it.

\textsuperscript{1}B.H. Hodgson, "Notices of the languages, literature, and religions of Bauddhas of Nepal and Bhot", Asiatic researches, XVI (1828), p. 421.
\textsuperscript{2}Suniti Kumar Chatterjee, Manoel da Assumpcam's Bengali Grammar, (Calcutta: 1931), Pravešaka [Introduction], p. ii.
\textsuperscript{3}Sen, History of Bengali Language and Literature, p. 849.
CHAPTER III
INVENTION OF BENGALI MOVABLE METAL TYPES
AND
PRINTING OF THE FIRST BOOK
A Basis work for Printing in Bengal

When all of the efforts at Bengali printing were going on in Europe a basis for printing activities was being created in Bengal. The British East India Company which had received its charter in 1600 to trade with India and the East Indies consolidated its position in Bengal. Fort William, as Calcutta was originally called, was founded in 1690 and the Company obtained concessions for trading in Bengal which was under the strict control of the Nawab of Murshidabad.

Unlike the elites and courtiers of Bengal the Company's civil servants had to deal with the common people and so required to understand the native tongue. John Marshall in the employ of the East India Company's factory at Qasimbazar in the district of Murshidabad began to learn the Sanskrit language and became so proficient in it that ultimately he made an English translation of the 'Srebaugabat Poran' in 1677. This book was transmitted to England and was deposited in the British Museum.

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1 For details see: Robert Sencourt, India in English Literature (London: 1923), p. 166.


2 A town no longer existing, which closely adjoined the city of Murshidabad, but preceded the latter. It was the site of the most important factories of the East India Company in their mercantile days and was indeed a chief centre of all foreign trade in Bengal during the 17th century.

On 31 January 1755 the Court of Directors of the East India Company, London in a letter to 'the Presidents and Council at Fort William in Bengal' issued the following instruction:¹

And here we must recommend it to you to fix up in all the Buzaars and other the most [sic] public places in the Town in the different languages exact accounts of all duties, fees of office and all other allowed, collections upon all sorts of goods, provisions necessarys and other particulars which contribute to our revenues for the information of the people in general, and you must take effectual care that the Farmers, collectors and others do not exact a piece more than allowed and you are hereby directed to transmit to us for our information copies of such publications.

This directive of the Court of Directors of the Company was, presumably, carried out and the Bengal authority of the Company must have started posting proclamations, posters, etc. in the bazars and town centres of Bengal by the end of 1755², or early in 1756.

Lord Clive in a letter dated 23 December 1757 addressed to the Secret Committee of the East India Company bears testimony to the great services of Mr. Watts by his thorough knowledge of the language and

¹(IOR:) Despatches to Bengal (Original Drafts): 28 November 1753 to 7 December 1759, pp. 230-231, para.79. We have examined all possible EIC records to see if any such publications are still extant; but without success.

²Sajani Kanta Das (Bāṅglā Gadya Sāhityera Itihāsa, p. 28) says that the Company started posting notices, etc. in January 1755. This is not possible. Because the letter was despatched from London on 31st January 1755, and took at least several months to arrive in Bengal. The directive of the Court of Directors could not have been implemented before late 1755 or early 1756.
and people of Bengal. In July 1758 John Bristow was recalled from Cuttack in consequence of his ignorance of the native language and George Gray, Junior, 'who understands country language' was appointed in his place as President.

A post of translator was created and in 1762, Charles Rogers, a writer was appointed as (probably the first) translator of the Company.

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1Para II of this letter reads: "Mr. Watts still accompanies me in this campaign and I can not omit the opportunity of remarking of what great service he is to your affairs by his thorough knowledge of the language and people of this country" (IOR:B/4/23 Bengal Letter Received, p. 596). Sajani Kanta Das quotes this letter as if Mr. Watts accompanies Clive in the campaign of posting notices in native languages. (Op. cit., p.28) Das probably got the wrong impression seeing the quotation in James Long's Selections from the unpublished records.. p. 115. Long's selection does not give any reference to the context. Actually this is not in connection with circulation of notices but, in connection with relationships with the then Nawab and his Ministers of Bengal.

2James Long. Selections from the unpublished records of the Government for the years 1748 to 1767 inclusive relating mainly to the social condition of Bengal. (Calcutta: 1869): 1p.146.

3The rank and style of the junior grade of covenanted civil servants of the East India Company... The terms no doubt originally described the duty of these young men; they were the clerks of the factories. (Yule and Burnwell. op. cit., p.742).

4The Court of Directors of the East India Company approved the appointment in a letter dated 17th February 1762 but the salary of Rs.300/- a month was considered to be too large. (IOR: R/4) Despatches to Bengal: Original Drafts, Vol.11: 16 Jan. 1760 - 15 Feb. 1765, p. 417: para 46.
In the 1770s many persons like Francis Gladwin, Nathaniel Halhed, Charles Wilkins, William Jones started their scholarly endeavours towards the cultivation of the Indian languages.
Halhed and the first Bengali Printing

with movable metal type.

The year 1778 is a memorable year in the history of Bengali printing as well as for Bengali language and literature, for in that year occurred the publication of the first book in Bengali and in the Bengali language, printed with Bengali characters. The work is:

A Grammar of the Bengal Language by Nathaniel Brassey

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1 The title page of the work reads:

(বঙ্গ ভাষায় মাখিয়াসহী / নিবিদ্যালীলাভ / জিয়ে হালহেডের) [i]

A / GRAMMAR / OF THE / BENGAL LANGUAGE /BY /
NATHANIEL BRASSEY HALHED./ Rule / PRINTED* AT / HOOGLY IN BENGAL / MDCCLXXVIII

[Plate XX : Title Page with author's autograph.]

[i] Bengali title of the work in Bengali characters. When translated, it runs as follows: [Bengali] Philology made easy for the benefit of the Europeans by Halhed, an Englishman.

[ii] A Sanskrit couplet in Bengali characters meaning: When it is beyond the power of [Hindu God] Indra to keep track of fathomless ocean of words how is it possible for a human being!
Halhed. The book was published in 1778 when the author was only 27. With the publication of the book a new era had started in the history of Bengali printing and the Bengali language and literature. As far as we know only three earlier works printed in, or containing Bengali were printed in Roman characters by the Portuguese Missionaries in Lisbon. These publications were intended to expedite the propagation of Christianity among the natives. But Halhed's motives were not these.

\footnote{1(i) Manoel da Assumpcam, \textit{Creper Xaxtrer Orth Bhed}. Lisbon, Francisco da Sylvar, 1743.}

\footnote{(ii) \textit{Vocabulario em idioma Bengalla e Portuguez, dividde em em duas partes, dedicado ao Excellent e Rever. Lisbon, Francisco da Sylvar, 1743.}}

A facsimile reprint of this grammar has been published with a Bengali rendering by the Calcutta University Professors, Sunity Kumar Chatterjee and Priyaranjan Sen. Manoel da Assampcam's \textit{Bengali Grammar}. Calcutta: University of Calcutta, 1931.

\footnote{(iii) \textit{Catechismo da Doutrina Christina}. Lisbon, Francisco da Sylvar, 1743.}

For a detailed account of these books: S.J. Hosten, "Three First Type-printed Bengali books", \textit{Bengal Past and Present}: IX: 1 (July-September, 1914), pp. 40-63.
The interest was a different one. The very title page of the work says why the book has been written: *Firinšināmupakārārtham*, i.e., for the benefit of the English or Europeans. The grammar being one of the earliest efforts to study the Bengali language in a scientific manner was obviously intended for the Company's civilians so as to facilitate their easy learning of the language. Because, 'one of its most important desiderata is the cultivation of the right understanding and of a general medium of intercourse between the Government and its subjects; between the Natives of Europe who are to rule, and the Inhabitants of India who are to obey.'

Halhed's grammar was preceded only by the one included in Assumpcam's vocabulary, and followed by Carey who owed a great deal to Halhed's pioneer effort. The book is written in English with copious extracts from the Bengali version of the *Rāmāyana* by Kṛttivāsa, the metrical version in Bengali of the *Mahābhārata* of

1The word *Firingi* evidently a corruption of Franki, Frank, that is French, the *la grande nation* having once been the predominant European power in India, though it means any European in general..." (Lal Behari Day, *Bengal Peasant Life ... Recollection of my school days*; ed. by M. Saha. Calcutta: 1969, p. 475.)


3See page 70 f.note 1 (ii).

Kāśīrāma and Vidyāsundara: a poetical work of Bhāratacandra Rāya. The Bengali and Sanskrit words in Halhed's grammar appear in Bengali characters with a few Persian words and phrases in Persian characters from the types (both Bengali and Persian) designed, engraved and cast by Charles Wilkins who also printed the work. This is not only the first Bengali printing but also the first English printing in Bengal.

Halhed's grammar contains 216 pages. The grammar has been divided into eight chapters in addition to the introduction, appendix and errata. His chapter divisions are as follows: I. Of the Elements. II. Of Nouns. III. Of Pronouns. IV. Of Verbs. V. Of attributes and Relations. VI. Of Numbers. VII. Of Syntax. VII. Of Orthoepy and Versification. Although Halhed followed the method used in English grammar of the period in composing it, but he was fully aware of the fact that Bengali is 'intimately related to Sanskrit, both in expression, construction and character'.

So far we know at least 30 copies of this famous book, 15 in Europe, 13 in the U.S.A. and 2 in India are still extant. I have examined the four copies in the British Museum, one in the India Office and three in the SOAS Library. Two of the British Museum and one of the SOAS Library copies have an additional page of errata captioned: "Errata discovered since the Bengal Grammar came to England". This page, printed after the publication of the book, is a copper plate impression. One of the British Museum copies (Shelf Mark 12908. CC. 16) was autographed by the author on the title page. (Plate XX) There is no printer's name in the imprint of this book but we know from the preface
that Charles Wilkins was the printer. There is the following printed instruction to the binder: "It is recommended not to bind this book till the setting in of the dry season, as the greatest part has been printed during the rains. The Bookbinder is desired to place the plate facing page 209".

According to an advertisement headed 'A card' which appeared in the Calcutta Gazette on 23 April 1789 it appears that the grammar may have gone out of print within 10 years of publication.1 The advertisement reads as follows:

The humble request of several Natives of Bengal.

We humbly beseech any gentleman will be so good to us as to take trouble of making a Bengal Grammar and Dictionary in which we hope to find all the common Bengal words made into English. By this means we shall be enabled to recommend ourselves to the English Government and understand their orders; this favor will be gratefully remembered by us and our posterity for ever.

The book remained out of print until 1969 when it was reprinted in the original size by the Scolar Press Limited, 20, Main Street, Menston, Yorkshire, England. The reprint is a facsimile reproduction of the British Museum copy which bears shelf-mark: 68.c.14. It has again (1973) gone out of print.

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1The Rev. William Carey, however, in a letter dated Sepampore 18 April 1801 to Sutcliffe of the Baptist Missionary Society, England wrote that "Halhed's grammar is nearly out of print". (BMS Records: 1N/13: Letter of William Carey to Sutcliffe.)
A short Biography of Halhed

Halhed's appearance in the field of Bengali is purely accidental. Having been jilted by Miss Linley in favour of Richard Brinsley Sheridan he left England, having obtained a writership in the East India Company's service.\(^1\) On the recommendation of Verelst, one of the Directors of the Company, and a former Governor of Bengal Halhed was selected for appointment as a writer to be sent to Bengal in 1771\(^2\) and was duly appointed in January 1772\(^3\). On arrival in Bengal he was 'stationed' in the Persian Translator's Office.\(^4\)

When Halhed set foot on the soil of Bengal, the British stronghold in India was in the making. Their first exercise of Kingly power was in 1757, when they set up a Nawab of their own choice in Bengal; and the authority was formally conceded to them by the emperor of Delhi in 1765, when the entire revenue administration of the province, together with the administration of civil justice, was made over to them, the criminal and police administration only being left in the hands of the Nawab, who became a pensioner of the Company. Therefore, the employees of the Company

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had difficulty in collecting the revenues and administering justice in civil matters because of the lack of knowledge of the Bengali language. On the other hand, the natives also had difficulty with the English language. Therefore, they, in 1765 presented a petition to the East India Company to have the English laws translated into Bengali. Fortunately, Halhed joined at that time. Owing to his perseverance and diligent efforts he acquired proficiency in this language in a very short time, to the extent that when disguised in native dress he could pass as a Bengali in assemblies of Hindoos. He is also said to have participated in a 'Yātrā' party (open stage drama) at Burdwan without his real identity being disclosed.

Shortly after arriving in Bengal Halhed had attracted the attention of the Governor-General, Warren Hastings, under whose advice and instructions he translated the Hindoo Law: *A Code of Gentoo Law*. This work

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3 Nikhil Sen, *Purāno vai [Old Books]* (Calcutta: 1364 B.S.), p. 3. This story of Halhed's proficiency in Bengali seems doubtful. It is attributed to his nephew Nathaniel John Halhed (1787-1838) a Judge of the Dewani Adalat. *(Friend of India: August, 1838)*. But, there is no doubt that Halhed possessed a high degree of proficiency in the language and pioneered the systematic study of the Bengali language. *(See also Colebrooke's Eulogy in Asiatic Researches: VII (1799): 224.)*

4 See chapter I
was first published in 1776. It merited a second edition in 1777 and a third edition in 1781. The work was translated into French by J.B.R. Robinet and it was published in Paris under the title: *Code des Lois des Gentoox* in 1778. A German translation entitled: *Gesetz- buch der Gentoox*, by Rudolph Erich Raspe also appeared in the same year. Inspired with the success of this work he started working on his grammar.

Immediately after publication of the Grammar, Halhed submitted a petition to resign from the service of the East India Company on account of ill health.¹ But, apparently, his resignation was not accepted and he was granted leave of absence instead to regain his health. His name appears in the 1784 civil list as Senior merchant in absentia.²

After recovery of his health, the Court of Directors allowed him to return to Bengal and directed the Governor-General in Council to appoint him 'to the first seat in the Council of Revenue at Calcutta which shall become vacant after his arrival; unless before such vacancy happens it should be found necessary, for the benefit of the service, to employ his talents in some other way.'³ While writing this letter the Court commended his 'extra ordinary abilities' and past service.⁴

²*A correct of the Honourable East India Company's civil and military servants on the Bengal Establishment, corrected to the 30th of Nov. 1784, (Calcutta: 1784)* p. 5.
Unfortunately, Halhed was not able to avail himself of this, either because no such seat fell vacant, or for the reason unknown.

But, on 21 January 1785, within one year of his arrival his health deteriorated, and he requested permission to resign the Company's service. After giving up the East India service Halhed returned to England and the subsequent history of his life is of little interest to us. He became a member of Parliament in 1791 for Lymington, Hampshire which he represented until 1795. In January of the latter year he became a believer of the teachings of the fanatic prophet Richard Brothers, attracted possibly by their resemblance to oriental mysticism with which he was familiar. On 31 March he, in a speech in the Parliament moved that Brothers's 'Revealed Knowledge' be laid before the House. He defended Brothers from a charge of Treason and on 21 April he moved for a copy of the warrant on which Brothers was apprehended. Finding no seconder to either of his motions Halhed resigned his seat. Although his belief in Brothers did not last long it terminated his literary as well as public career. He died in London on 18 February 1830 and was buried at Petersham, Surrey, England.

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Charles Wilkins: the Caxton of Bengal

When the writing of the grammar was complete and the manuscript ready for printing, Halhed could not find a fount of Bengali types that could satisfactorily print his book. Jackson's Bengali fount, as we have already discussed, was quite unsatisfactory and incomplete.

Fortunately, at that time Wilkins was also in the civil service of the East India Company in Bengal. By way of amusement he made a very successful experiment in cutting Bengali types. This fact was known both to Halhed and the Governor-General, Hastings. With the idea of getting help from Wilkins, Halhed suggested Wilkins's name to the Governor-General. As a result, "the advice and even the solicitation of the Governor-General prevailed upon Mr. Wilkins... to undertake a set of Bengal types. He did, and his success has exceeded every expectation. In a country so remote from all connection with European artists, he has been obliged to charge himself with all the various occupations of the Metallurgist, the Engraver, the Founder and the Printer. To the merit of invention he was compelled to add the application of personal labour. With a rapidity unknown in Europe, he surmounted all the obstacles which necessarily clog the first rudiments of a difficult art, as well as the disadvantages of a solitary experiment; and has

thus singly, on the first effort exhibited his work in a state of perfection which in every part of the world has appeared to require the united improvements of different projects, and the gradual polish of successive ages."

Wilkins also engraved a facsimile of a Bengali letter (Plate XXI) and added to the work (facing page 209) of Halhed, as a specimen of the cursive style of writing employed in Bengal. The Devanāgari copies, too, which he added to his own beautiful Sanskrit grammar, at a subsequent period, are more correct and elegant than could be obtained from India from the professed writing masters of that time. These five copper plate impressions of characters, which succeeded the sixteenth page of Wilkins's grammar were designed by him as carried out by a 'mere amateur in the art of writing.'

The preface of Halhed's Grammar further sets forth very interesting details about the difficulties which Wilkins had to overcome and as to how with patient perseverance he ultimately succeeded. "Public curiosity" it says, "must be strongly excited by the beautiful characters which are displayed in the following work... the book itself will always bear

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1 Halhed, Grammar, Introduction: pp. XXIII-XXIV.
3 Ibid., pref. p. xiv.
an intrinsic value from its containing as extraordinary an instance of mechanic abilities as has perhaps ever appeared. That the Bengal letter is very difficult to be imitated in steel will readily be allowed by any person who shall examine the intricacies of the strokes, the unequal length and size of the characters, and the variety of their positions and combinations. It was no easy task to procure a writer accurate enough to prepare an alphabet of similar and proportionate body throughout, and with that symmetrical exactness which is necessary to the regularity and neatness of a fount.¹

So, while assessing the work of Wilkins we will have to keep in mind the complexity and number of Bengali characters in contrast to the simplicity and smaller number of Roman characters. Bengali has some 455 sorts including vowel signs, combinations, etc. in contrast to only about 150 sorts in Roman.² According to Ellis:³

In hand typesetting a double case of roman characters can do the job for book-work, but up to seven cases of a similar size are needed for an Indian script. It is not unusual for an Indian press to have a fount of book type (of one size only) that extends to 2000 pounds weight...

¹Halhed, Grammar, Preface, pp. xxii-xxiii.
³Norman A. Ellis, "Indian Typography", The Carey Exhibition of Early Printing and Fine Printing, (Calcutta: 1955), p. 11. For detailed discussion see Chapter VII.
In spite of these adversities Wilkins cut a complete fount of Bengali types consisting of 488 sorts, needed to print the grammar of Halhed. The East Indian Chronologist\textsuperscript{1} describes the types prepared by Wilkins as "elegant", a very appropriate word. Halhed described them as 'beautiful'. The types prepared by Wilkins are clean, graceful, legible, yet economical of space; they surpass most founts used during the next seventy-five years.

If we examine the Bengali quotations in Halhed's work it becomes clear that a complete fount of types was required to compose the book. And, Wilkins was the first to cut a complete fount of Bengali types. Again, he was the printer who for the first time printed a book in Bengal in Bengali characters and therefore, is entitled to the designation of "the Caxton of Bengal".

In a country so remote from all connections with European artists who was it who designed or helped Wilkins to design the Bengali characters? Because Bengali letters are very difficult to imitate in steel because of the unequal length and size of the characters, and the variety of their positions and combinations it was not easy to procure a writer accurate enough.\textsuperscript{2}

\textsuperscript{1}(Calcutta: 1801-2), p. 68b.
\textsuperscript{2}Halhed, Grammar; Preface; p. xxiii.
The East Indian Chronologist quoting from J. B. Gilchrist brings one Mr. Shepherd into the picture:

Mr. Wilkins, the celebrated Sanskrit scholar, aided by an ingenious Artist by the name Shepherd, completed under the patronage of Governor Hastings, two elegant founts of Persian and Bengalese types, and the first specimen of Oriental Typography of this description appeared this year [1778], viz. Halhed's Bengal Grammar, printed at Hougly and Belfour's Forms of Herkern.1

Gilchrist. 2

The Serampore Missionaries in their Memoir relating to the translations (1807) declare:

... Soon after our settling at Serampore the providence of God brought to us the very great artist [Pānchānana] who wrought with Wilkins in that work, and in great measure imbibed his ideas. By his assistance we erected a letter-foundery...3

Quoting both the above selections Miss Diehl remarks:

The use of the word "artist" in both selections, the mention of Shepherd and Panchanan, and the surprise registered on the faces of scholars who have been

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1 Forms of Herkern was published in 1781.

2 (Calcutta: 1801), p. 68b.

shown the East Indian Chronologist's reference raises a problem in Bengal's printing history. All we can do is offer the information in words of books. It is not for us to pass judgement. 1

Pañcānana Karmākāra was a blacksmith by profession. The surname 'Karmākāra' means 'who makes things with iron, heating it and hammering it into shape'. Probably Panchanan was employed in this capacity. For we will have occasion to see that Wilkins took the help of mechanics when he cut Persian and Devanāgari types in England. As we know that Wilkins is believed to have been the great nephew of Robert Bateman Wray, the gem engraver, he may have acquired from him some knowledge of how to make engravings as well as some comprehension of the difference between the artistic and the inartistic. In this regard, Dr. Balfour in connection with the Persian fount, informed the world that the new invention was the labour of Wilkins's own hand, from the metal in its crudest state, through all the different stages of engraving and founding. 4 Hence, it is clear that Pañcānana was the person who helped Wilkins in mechanical aspects of the preparation of metal and in turn learnt the art of type casting from Wilkins.

2Details about Pañcānana has been discussed in chapter V.
Very little is known about Mr. Shepherd. He has not been included in Sir William Foster's British Artists in India.\(^1\) The Biographical records of the India Office Records regarding Europeans could not furnish us with any information regarding his activities in India or his whereabouts in spite of our checking all the volumes preserved therein. The only trace we could find was of one Shepherd who engraved the copper plate of 'the first stone' of the Church of St. John in Calcutta. "The first stone of this sacred building, raised by the liberal and voluntary subscription of British subjects and others, was laid under the auspices of the Honourable Warren Hastings, Esq., Governor General of India, on the 6th day of April, 1784, and in the 13th year of his government".\(^2\) Mr. Shepherd charged 132 current rupees (25 pounds) for engraving the copper plate.\(^3\)

The East Indian Chronologist gives us information regarding Shepherd on the authority of John Borthwick Gilchrist\(^4\) (1759-1841) who joined the East India Company's medical service in 1784. He was a scholar of the Hindustani language and became the Professor of the College of Fort William in Calcutta in

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\(^1\)William Foster, British Artists in India, 1760-1820, Reprint from the Walpole Society's Nineteenth Volume, 1931, p. 88, 12 plates.


\(^3\)Ibid.

1800. He supervised the preparation of works in Hindi and Urdu by native scholars and wrote chiefly in those languages. He left Bengal in 1804. Founder of the Hindoostani Press, also made some improvements in Persian, Devanāgari and Roman types.

Gilchrist arrived 5 years after Halhed left Bengal and at the time when Wilkins was not in good health and determined on returning to Europe.\(^1\) Therefore, it appears that Gilchrist did not have any intimate connection either with Halhed or Wilkins. One George Perry who arrived in Calcutta in June 1782 in a letter dated 1 October 1783 to John Nichols wrote: "Such typographical merit as this gentleman [Wilkins] should surely be known whilst he is living, and secured from oblivion when the world is unfortunate enough to lose him; on which account I have long been solicitous to obtain from him the dates of his transactions in Typographical labours he has performed.... I hope to be able to make a return in Oriental Printing from Mr. Wilkins’s Press, if not likewise to send you the dates before mentioned; which he delays giving me, as intending some accounts of them himself; though I doubt not when he sees by your work, that such communication, either to you or to me for you, would not be lost, he may be tempted to furnish us with the necessary data without further

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hesitation."¹ But apparently, Wilkins neither furnished the necessary information to Perry for Nichols nor wrote himself anything about his 'typographical labours' in Bengal. As Wilkins did not furnish any information to Perry for Nichols he was unlikely to disclose them to others for the reason of his intention to write 'some account of them himself'. So there is considerable reason to doubt the information furnished by the author of East India Chronologist.

Halhed in his introduction to his grammar informs us it is Wilkins who designed the letters. In a letter from Benares (U.P) dated 4 October 1784 addressed to Nathaniel Smith, Chairman of the Court of Directors of the East India Company, London, Warrent Hastings made the following remarks about Wilkins:

This Gentleman, to whose ingenuity, unaided by models for imitations, and by artists for his direction, your government is indebted for its printing office, and for many official purposes to which it has been profitably applied, with an extent unknown in Europe, has united to an early and successful attainment of the Persian and Bengal languages, the study of Sanskreet. ²

So, from Halhed and Hastings we know that Charles Wilkins was successful in cutting a complete fount of Bengali type 'unaided by models of imitation, and by artists for his direction'.


We have already seen that Wilkins could not append the Sanskrit text to his translation of Hetopadesha 'for want of Sanskrit types, to design and superintend the execution' for which he had not found leisure; but, subsequently for printing his Sanskrit Grammar he designed, cut letters in steel, made matrices and moulds, and cast from them a fount of types of Devanāgari characters, all by his own hand.

While Wilkins was in England and was the Librarian of the East India Company and Oriental Visitor to the East India College, Haileybury, he designed the Bengali, Devanāgari and Persian characters from which copper plates were made out for distribution among the students of the East India College.

In 1821 Haughton published his grammar of the Bengali language. Three (out of four) plates of Bengali alphabet designed by Charles Wilkins have been included in this grammar (Plate XXII). But, when in 1860 Haughton's grammar became rare Duncan Forbes, Professor of Oriental languages at Kings Colleges, London was induced by the publishers to compile a new grammar of the Bengali language. The grammar was published in 1861.

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3 (IOR: J/1/24): Committee of College References, 1809, "Disbursement Account of the East India College, dated 21 September 1808", p. 349.


an accurate style of writing from the outset" and "in order that nothing might be wanting to render this work as complete as possible, the publishers have caused to be re-engraved, at considerable expense, the four [three of which were designed by Wilkins] beautiful plates of Bengali writing formerly appended to Haughton's grammar".  

Wilkins himself supplied a specimen plate of Bengali alphabet to Johnson for inclusion in his Typographia.  

An Anglo-Bengali vocabulary from the word अस्त्रविद्या (Astravidya: surgeon) to अय (Ara: more) under compilation by Wilkins in his own handwriting (in pencil) has been preserved in the India Office Library and Records. I have compared the handwriting of the manuscript with the Bengali characters in Halhed's grammar, other publications printed by Wilkins with the types cut by him, Bengali-alphabets in Haughton's and Forbes's Grammar and Johnson's Typographia and found that they are from the same pen.

A paper cutting from an unmentioned source preserved a scrap book in which are pasted all sorts of materials, even remotely relating to Wilkins, by Keily, a friend of Wilkins, furnished us with the following information: "The first book printed in Anglo-India; and on this account may be esteemed curious, as also from the circumstances attending its execution, in which the varied abilities of Dr. Wilkins, then, in India, were displayed by concentrating in

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1. Forbes, Grammar, pp. ix-x.
himself the occupation of **metallurgist, engraver, and printer**; having, with the exception of the paper and Roman type, not only formed every article requisite for the work, but literally printed it, with no other assistance or advice than the directions for the several branches in the Chamber[s]'s Cyclopaedia".  

From all of the proofs put forward above, we can conclude that Wilkins, unaided by anybody, succeeded in undertaking all the operations necessary to the process, from designing the letters, preparing and founding the metal to making materials and **casting** the type therefrom.

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1(IOR MASS. EUR.30); A.J. Keily, "A memoir of Sir Cha[irles  
Wilkins". (Unpublished manuscript preserved in the India Office Library), fol.48.
Wilkins's Persian Fount

After preparing a set of Bengali type Wilkins devoted himself to cutting a fount of Persian characters. In a letter to the Governor-General on 13 November 1778 Wilkins informs him that 'everything necessary for printing Bengali and English characters have been provided and a fount of Persian types nearly completed'. Wilkins made Nasta'liq type for Persian. "The Nasta'liq type first made by Mr. Wilkins, came from his hands in so perfect a state of beauty, as hardly to admit improvement". Dr. Balfour's comment, in this regard is worth quoting:

It is my duty to call his (i.e. reader's) attention to the labours of Mr. Wilkins; without whose assistance Insha-i-Herkerne could never have appeared in its present form. The only printed Persian character that has hitherto been in use, except in exhibiting fair copies of Dictionaries and Grammars, has been subservient to no public purpose; and is

1 (IOR) : Range 50, vol. 12): Bengal Revenue Consultations, 2nd Oct. to 24th Nov. 1778, pp. 555-568. Halhed's Grammar was printed long before this date. In addition to Bengali a few Persian words and phrases also appear in Halhed's work.

but ill calculated for becoming the Channel of authority, or the Medium of business, over an extensive empire, where it is almost unknown; scarcely understood, whereas Types which Mr. Wilkins has invented, being a perfect imitation of [Nas] tāleek, the character in which all Persian books are written and consequently familiar and universally read, are not only well calculated for promulgating the Edicts of Government; but for every Transaction in business, where Persian character is required. By this invention (which is perfectly new and peculiar to Mr. Wilkins; and at the same time the labour of his own hand, from the metal in its crudest state, through all the different stages of engraving and founding) the Persian language may now receive all the assistance of Press. The most valuable books may be brought into print; the language may be more easily and perfectly acquired and the improvements of the learned and industrious conveniently communicated to the public, and preserved to posterity. 1

His Persian fount of types was continued to be used up to a very late period for printing the Company's regulations.

The second book, printed by Wilkins, and the first in Persian, using his Persian fount of types is Gladwin's Vocabulary. 2 The book containing 178 pages was printed in Malda and appeared in 1780. Malda is a town in Bengal, about 175 miles north of Calcutta. In this work the printer's name 3 appears

2A/COMPRENSIVE VOCABULARY/ ENGLISH AND PERSIAN / INCLUDING / ALL THE / ORIENTAL SIMPLES in the Materia Medica, employed in modern practice; /WITH/ TABLES subjoined of the SUCCESSIONS of the KHALIFFS, and of the KINGS OF PERSIA AND HINDOSTAN / Compiled for the Use of the HONORABLE EAST INDIA COMPANY / BY FRANCIS GLADWIN.../Floral device like a Seal and within this Seal (Charles Wilkins). (3), 2-178p. 10.5"x8".
3Rhodes in his book says: 'printer is not named'. Pro-
both on the title page and in the preface. The title page of the book prints the name of the printer, Charles Wilkins, in Persian script within the floral block (Plate XXIV) while the author specifically states in the preface (p.ii) that: "the first part, printed under the direction of Mr. Wilkins, is now presented to the public, on whom also the publication of the other part must depend".

The second book in which the Persian types invented by Wilkins were used is Balfour's The Forms of Herkern. The book which was published from Calcutta in 1781, does not give any information about the printer, although the preface by Dr. Balfour speaks of the types and their inventor.

"Intended for the beginners", it is a book containing "the common of forms of business and correspondence". The work includes models of "(official) letters, firmans (decrees), Parwanas (warrants), Arizdashi (writing addresses), letters which mankind write to one another, instruments of contract of land, writing orders and addresses, summons and applications". These Persian models in their own characters are printed on the left-hand pages, while opposite to the Persian there is placed an English translation (in Roman characters) bably, he overlooked the printer's name in Persian characters inscribed within the floral and ornamented block in the title page. (Dennis E. Rhodes. Spread of Printing: Eastern Hemisphere... Amsterdam, 1969, p. 22).
ters); literal as far as consistent with the preservation of the sense.\textsuperscript{1} The book which is the first Persian literary work ever printed in India has 191464 pages.

Charles Wilkins edited Richardson's Persian and Arabic dictionary\textsuperscript{2} which was published in 1806. For printing this work Wilkins preferred the Naskh form of characters for his book, although he himself manufactured a fount of Nasta'\textsuperscript{1}l\textsuperscript{1}q types, while in Bengal in 1778, after the best model to be procured. Because, the irregularity and extreme delicacy of the mode of writing are such one might claim that Nasta'\textsuperscript{1}l\textsuperscript{1}q characters can only be successfully imitated by the logographic\textsuperscript{3} process.

The punches of the new Naskh Arabic or Persian types were designed by Wilkins at his own expense and executed under his superintendence by an "ingenious mechanic", William Martin, "expressly for the purpose of printing a portable edition of the Old Testament in the Arabic language".\textsuperscript{4}

\textsuperscript{1} Balfour, \textit{The forms of herkern}, p. 5


\textsuperscript{3} Logography is 'the art of arranging and composing for printing with words intire, their radices and terminations, instead of single letters.' (Henry Johnson, \textit{An Introduction to Logography}, London, 1783.)

\textsuperscript{4} Richardson, \textit{A Dictionary...}, p. xcv.
Wilkins's Devanāgari Fount

The practical necessity of the administration of the British Government in India provided an original incentive to Sanskrit study. As already stated, Nathaniel Brassey Halhed for the first time attempted a textbook on Hindu Law in his *A code for Gentoo Laws or ordinations of the Pundits*. Although Halhed translated it into English from a Persian version of the Original Sanskrit text, in the course of compilation of the work he acquired some knowledge of Sanskrit. His enthusiasm excited Wilkins, who was already master of Bengali and Persian, to commence the study of Sanskrit and about the year 1778 he started the study of the language. In the absence of any grammar, dictionary or printed text "Wilkins is the first who derived any substantial advantage, having with much labour and an unwearied application attained a great proficiency in the Sanskrit Tongue."  

For such an achievement he had to make a "translation of a grammar formed by the Pundits of the elements and construction of their language" and compile a dictionary.

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In the course of his study he felt the necessity of printing facilities for the Sanskrit language. There was none but he who could cut a fount of Devanagari types for Sanskrit printing. Therefore, he himself intended to undertake a set of Sanskrit types. George Perry writes to John Nichols from Calcutta on 1 October 1783:

Wilkins... intends, when his present avocation will permit, to cast a complete set of Sanskrit characters, in order to print a grammar of that recondite language, which he has composed.†

But because of his hard labour Wilkins's health suffered a decline and in December 1783 he was advised by Warren Hastings, Governor-General to try a change of air for his recovery. Hastings himself "recommended that of Banaris, for the sake of additional advantage which he might derive from a residence in a place which is considered as the first seminary of Hindoo learning; and... promoted his application to the Board, for their permission to repair thither, without forfeiting his official appointment during the term of his absence".‡

In January 1784 he went to Benares and settled there among the venerable scholars and philosophers of that ancient city and made considerable advances in the untrodden paths of Hindu learning. The first fruit of this learning was the translation of the Bhagavad-Geeta which he had shown Warren Hastings, who was so impressed by it that he wrote an introduction and recommended it to the Court of Directors who published it under their authority.

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‡ Wilkins. The Bhagavat-Geeta, p. 12.
Wilkins's health had not improved partly because of his dedication to Sanskrit studies. Therefore, in 1786 he went to Bath in England and devoted himself to his translations. In 1787 he published his translation of the Heetopadesa. In the preface of his book he regrets that the want of Sanscrit type; to design and superintend the execution of which he had not yet found leisure, precluded the possibility of accompanying the translation with any part of the original text.\(^1\)

Later he settled at Hawkhurst and in 1795 he began to arrange his materials on Sanskrit grammar and prepare them for publication. He made a printing press for himself and prepared a Devanāgari fount of types. This he used to print the Sanskrit grammar he had compiled, but before he had gone very far, his house was burnt down, and though he succeeded in saving the matrices his types were scattered and ruined. In the preface of his grammar Wilkins has given the following account:

At the commencement of the year 1795, residing in the country, and having much leisure, I began to arrange my materials, and prepare them for publication. I cut letters in steel, made matrices and moulds, and cast from them a fount of types of the Deva-nāgari character, all with my own hands; and with the assistance of such mechanics as country village could afford, I very speedily prepared all the other implements of printing in my dwelling-house; for by the second of May of the same year, I had taken proofs of sixteen pages, differing but little from those now exhibited in the first two sheets. Till two o'clock on that day everything had succeeded to my expectations; when, alas!, the premises to be discovered to be

\(^1\)Wilkins. The Heetopadesa of Vaeshnno-Sarma, (Bath: 1787), p. xvii.
in flames, which spreading too rapidly to be extinguished, the whole building was presently burnt to the ground. In the midst of this misfortune I happily save all my books and manuscripts, and the greatest part of the punches and matrices; but the types themselves having been thrown out and scattered over the lawn were either lost or rendered useless.1

The mishap seems to have discouraged him from further work on Sanskrit and its types and he gave up thoughts of them. In his own words:

As one accident is often followed by another, so it was with me; and so many untoward circumstances, unnecessary to relate, succeeded each other to prevent my resuming the prosecution of this work, that at last I resolved to give up thoughts of it.2

When in 1800 Wilkins re-entered the Company as its Librarian he devoted his time and energy to the revision and re-editing (already discussed) of John Richardson's Persian and Arabic Dictionary, which occupied most of his time for seven years.

1Wilkins, Grammar, pp. XI-XII. In a letter to Marsden dated Tunbridge Wells 10 July 1796 he writes: "But what shall I say of my types, punches and matrices! I greatly fear that their being all mixed together will be the least they have suffered; for they were thrown out upon the grass in heaps, and we are to this day picking up. When, or whether I shall ever be able to set to work again is a question. It will be a long time before I shall be settled sufficiently to think of it..." "Miscellaneous letters". (IOR: MSS Eur. F 18/1); pp. 257-8.

2Wilkins, Grammar, p. xii.
Wilkins's appointment as Visitor to the Haileybury College in 1805 caused him to revert to work on Devanāgari types so as to enable him to publish his grammar for the sake of the students of the college. Again, in his own words:

But within these two years, the establishment of the East India College at Hertford, by the wise policy of the court of Directors of the East India Company, induced me to change my mind. The study of the Oriental languages was one of the principal objects of this magnificent institution, and that of the Sanskrit a desideratum. But as there was not any grammar of this to be procured, I was called upon, and highly encouraged to bring that which I had been so many years preparing. I accordingly had other letters cast from my matrices, and sent it immediately to press, from which it now issues, not the worse, I hope, for the delay. I

The book appeared in 1808 and according to Wilkins's report to the Chairman of the Committee of College of the East India Company the cost of cutting the types was £70-9-2. The grammar, according to H.H. Wilson is "undeniably a work of great merit and utility, and must ever be regarded as of standard authority." The Second work printed by Wilkins using his Devanāgari fount of type is the Hitopadesha "and this is the first Sanskrit book ever printed in Europe." 

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1 Ibid.
3 The Works: V, pp. 273-277
4 The Hitopadesha. (London: Library: East India House, 1810), p. V.
A short Biography of Wilkins

Wilkins was born in 1749 or 1751 at Frome in Somerset. His mother was the niece of Robert Bateman Wray, a gem engraver and draughtsman of Salisbury,¹ from who he may have acquired some of his various talents. In December 1769, at the age of 20, he was appointed a writer of the East India Company in Bengal.² On 5 June 1770 he arrived in Bengal³ and in 1771 he became Assistant in the Secretary's Office but in November 1772 he was posted as an Assistant to the Collector of Jahangirpur and Resident at Malda where he remained up to 1776.⁴ In 1777 and 1778 he was at Chinsurah, Hoogly⁵ where he cut the types for, and printed Halhed's grammar. He was promoted to the rank of factor in 1776, to Junior Merchant in 1780 and to Senior Merchant in 1782. He held the rank of Senior Merchant while acting as Superintendent of the Honorable Company's Press.⁶

Wilkins held the Office of the Superintendent of the Honourable Company's Press in addition to his normal duties as a civil servant of the Company. He was Bengali and Persian Translator\(^1\) from March 1781 to April 1783 and Collector of Petty Mehals from May 1783\(^2\) to October 1785 under the Committee of Revenue, Calcutta. On 5 October 1785 he resigned from the Office of the Collector of Petty Mehals apparently in preparation for his return to England. His resignation was accepted on 26 October 1785.\(^3\)

Upon arrival in Bengal he began to learn Bengali and Persian. He was not satisfied alone in learning these languages himself, but was fervent in his opinion that Eastern languages should be made accessible to other Europeans by publishing important texts in the original through the medium of the printing press. But the art of printing was completely unknown in Bengal at that period. So he turned his attention towards cutting a set of Bengali types and, ultimately exhibited his work in such a state of perfection that in other parts of the world has appeared to require the united improvements of different projectors and the gradual polish of successive ages. Warren Hastings, the then Governor-General was so impressed in his work that he appointed him as the Superintendent of the Company's Press. This post he held until 1786.

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\(^2\)(IOR: H/207) Home Miscellaneous, p. 159.  
About 1778 (he writes) his curiosity was excited by the example of his friend Halhed to study the Sanskrit language. The first fruit of this study was the translation of the *Bhagavad-Geeta*, which was published in 1785 at the expense of the East India Company. The work which runs to only 156 pages, made a profound impression on the European world of letters and all hailed its appearance. Wilkins was the first Englishman to gain a thorough grasp of Sanskrit, and as such was greatly esteemed by Sir William Jones who stated that without the aid of Wilkins, 'he would never have learned' Sanskrit. He was the first European to study Sanskrit inscriptions, which by the Indian Pandits of his day were unable to decipher.

After 16 years of service to the Company, Wilkins returned to England for reasons of health. At first he lived in Bath, but later bought a house in Kent which was completely destroyed by fire in 1796. Fortunately his books and manuscripts were not totally lost, but his types and punches suffered disastrously.

1"Sir Charles Wilkins", *Asiatic Journal*: New Series: XX(1836); p. 166.

2William Jones. *Sakuntala; or the fatal ring*. (London: 1790); "Preface": xi.
In 1801 Wilkins reentered the Company's service as its Librarian and in 1805 he was appointed Oriental visitor to the Haileybury College. He held both these posts till his death on 13 May 1836.

Wilkins's literary achievements were recognised by different institutions. On 12 June 1788 he was made a fellow of the Royal Society and in 1805 he was granted the degree of LL.D. by the University of Oxford. The Royal Society of Literature awarded him their medal as 'princeps literaturae sanskritae' and he became an associate of the Institut de France. He was knighted in 1833.

Wilkins's Printing Press at Chinsurah, Hoogly.

It is interesting that the first book printed in Bengal did not appear in Calcutta, the Capital, as might have been expected, but at Chinsurah, Hoogly, a small town fifteen miles to the north. It is because when Wilkins printed the grammar he was posted to Chinsurah\(^1\) on government duties. Printing of the book was his spare time job.

There are contradictory opinions about Wilkins's printing press at Hoogly. The Dictionary of national biography\(^2\) in the article on Halhed calls it as Halhed's printing press but that on Wilkins attributes it to the latter. The Dictionary of Indian biography says that is the 'first printing press in India'\(^3\). This is of course, absurd, but it was the first in Bengal.

According to Marshman, 'the first Bengali types ever used in India were those employed in 1778, in printing Halhed's Bengalee Grammar at a press at Hoogly, of which no record now remains'.\(^4\) Again in another place in the same work he says, 'the first book in which Bengalee types were used was Halhed's Bengalee Grammar printed at Hoogly, at the press established by Mr. Andrews, a bookseller, in 1778'.\(^5\) But this story is without any foundation.

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5 Ibid. p. 159.
It is true that John Andrews was the earliest Calcutta Bookseller. We have found several of his advertisements in *Hicky's Bengal Gazette*, 1780-1782 and the *Calcutta Gazette*, 1784. In addition to bookselling he had a rental library. We find him advertising for his clients to return the old catalogue for updating,\(^1\) and once announcing the removal of his library to a 'cool and commodious place',\(^2\). His bookshop as well as his library was not only used for a bookselling or book-renting centre, it was also a place for his other miscellaneous business. For, we see him advertise to sell 'some exceedingly good claret imported' at his library.\(^3\) But, we have never found him to advertise about his printing office.

If Andrews had a printing press at all he would have established it in Calcutta where he had his book and other business instead of setting it up at Chinsurah, Hoogly. For, were it in Calcutta, it was better for him to avail himself of the opportunity of getting work both from the government and commercial concerns. But, there is the possibility of a suggestion that Andrews may have imported a press or presses and instead of running it himself he gave it to Wilkins for his use. Contrary to this suggestion, Wilkins himself said that he himself had constructed the presses at a great expense and loss of time.\(^4\) The construction of the presses,

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\(^1\)*Hicky's Bengal Gazette*. II: VII (3 March 1781), p. 3, col. 3.

\(^2\)*Ibid.*. II: 27 (21 July 1781), p. 4, col. 3.

\(^3\)*Ibid.*. II: VI: (24 February 1781), p. 3, col. 3.

cutting of types and printing of the grammar cost
him 'considerably more than 20,000 rupees'\(^1\). Therefore, there is no doubt that the press at Chinsurah, Hoogly was Wilkins's printing press and not that of Andrews. When Wilkins was transferred to Malda, some time after August 1778 he took away his press there and when he was appointed Superintendent of the Honorable Company's Press his press became the Honorable Company's Press from November 1778.\(^2\)

The story of the First Printed Bengali Books.

The story of compilation, and printing of this first printed book in Bengali is unique in the history of printing. As already mentioned when the compilation of the Gentoo law was completed and sent to England for printing, Warren Hastings, the Governor General further instructed Halhed to compile a grammar of the Bengali language. The compilation of the grammar was duly completed in 1776.\(^3\)

Since there were no printing facilities in Bengal Halhed's Gentoo law was sent to England for printing. Gentoo law had the advantage of being in Roman characters except for a few plates. But the case of the Bengali grammar was quite different. Though written in the English language and characters by way of illustrations and examples the Bengali language and characters

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\(^1\) (IOR: Range 50, Vol., 57); Bengal Revenue Consultations, 7 January 1785 to 10 March 1785. Proceedings of the Governor-General in Council, 21 January, 1785, p. 156

\(^2\) See Chapter IV.

\(^3\) (IOR : R 50, V.57); Bengal Public Consultations, "Proceedings of the Governor-General in Council, dated 21 January 1785. p. 155."
were spread out throughout the work. On the other hand, as already mentioned, there was no Bengali type either in England or in Bengal so as to facilitate printing of it; there was no other way than to attempt to cut a fount of type for it. Fortunately Wilkins came forward to aid and he succeeded not only in cutting a fount, but also in constructing and establishing a press and finally in printing it.

The role of the Governor-General Hastings in Printing Grammar as well as Introduction of Bengali Printing.

Warren Hastings, Governor of Bengal in 1772 and Governor General of the British possessions in India from 1773 to 1785 was a patron of learning - both eastern and western. It was he who took the memorable decision that India should be ruled by its own law and under his instruction that a code of Hindu law was compiled.

Again, he was the first to declare that "every accumulation of knowledge" is not only "useful in forming the moral character and habits of the service" but also "useful to the state; it is the gain of humanity... it attracts and conciliates distant affections; it lessens the weight of the chain by which the natives are held in subjection."¹ Therefore, he instructed Halhed to compile a grammar of the Bengali language. The Grammar was compiled, but it could not see the light unless it was printed. And, printing was not possible without a fount of Bengali

types which were yet to be invented. So again, it was Hastings whose advice and solicitation encouraged Wilkins to undertake a Bengali type. Wilkins succeeded with all perfection. But, the expenses incurred for bringing the art to its perfection had to be met. Therefore, Hastings again took the initiative and turned to the Supreme Board.

When the compilation of the grammar and its printing were almost complete the Governor-General referred the matter, with the printed specimen of the grammar, to the Board and recommending it to be of high merit sought their patronage. But on that day (i.e. 9 January 1778) he refrained from making any definite proposal.¹

On 20th February, 1778, the Governor General laid before the Board his proposal that the project of the invention of Bengali printing and the printing of the grammar should not only get the encouragement of the government but also substantial financial assistance. Therefore, he proposed that the government should direct Messrs Wilkins and Halhed "to prosecute it under the sanction of the Government, with a promise that the whole impression, when finished, which will amount to 1000 copies may be taken as the property of the Company and that a gratuity be allowed to the present proprietors of 30 rupees each copy."

Apprehending the possibility of opposition from the members of the Board, and if the members did not want to sanction the money without the prior approval of the Court of Directors the Governor-General went to the extent of giving his personal bond

against the withdrawal of the money required. His minute is worth quoting:

I request that the Board will permit me to receive from the Company's treasury for the above purpose the sum which will be required for it, on my giving a bond for the amount, payable at the expiration of two years from the date of it, unless the Court of Directors shall before the expiration of that time release me, by permitting the charge to be placed to their account.

The members of the Board were no less generous in this regard. Although they, with the consent of the Governor-General, made the number of copies to be taken as the property of the Company to be five hundred, they approved the proposal and also offered their share of responsibility of the money to be spent in that account. The remaining five hundred, however, it was recommended should be taken by the Court of Directors.¹

Again, we will see Warren Hastings try to establish the Company's Press under Wilkins and thus pave the way for the growth and development of Bengali printing and publications. And, therefore, the name of Hastings will be remembered for eternity by the Bengali-speaking people.

Payment of the remaining 15000 rupees.

It has been mentioned above that the government purchased 500 copies of the grammar and for the remaining 500 copies the Governor-General in Council recommended to the consideration of the Court of

Directors who never wrote a 'syllable further on the subject'.

Therefore, on 14 January 1785 both Wilkins and Halhed submitted a representation to the Governor-General to pay them the remaining 15000 rupees. In a meeting of the Governor-General in Council on 21 January 1785 they were granted the remaining 15000 rupees in settlement of their claim, but without any reference to the delivery of the remaining 500 copies.

Date of Printing of the First Book.

According to the information given on the title page of the book the grammar was printed in 1778. But, one half of the book duly printed was laid before the members of the Governor-General in Council on 9 January and 20 February 1778 for perusal. According to the instruction to the binders given in the book the greatest part of the work had been printed during the rains. The rainy season in Bengal is between June and September. Therefore, it is quite reasonable to assert that the greatest part of the book was printed during the rainy season of 1777.

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2 Ibid. pp. 155-156.


5 Halhed, Grammar, p. xxx.
Moreover, Wilkins and Halhed in a letter dated 14 January 1785 wrote to the Governor-General in Council that "it is now seven years and a half since our demand of 30,000 S. Rs. [Sicca Rupees] was approved by the Governor-General." Therefore, it appears that printing was commenced in June 1777 on the assurance of the Governor-General that when printed they would be paid 30,000 rupees.

Again, a question arises: was the book ready for publication when it was placed before the Council? It appears from the record that 24 separate impressions of the preface together with a single specimen of the grammar itself, comprising one hundred pages, were sent to the Court of Directors of the Company in England on 25 April 1778.

As the greater part of the book was printed by September 1777 it is reasonable to assume that the remaining portion of the book was printed between October and December 1777 which was the dry season unless they stopped printing which was unlikely since it appears from the publication itself that it was printed in haste. Therefore, it appears that the printing of the book was completed by 1777 and, probably, binding was done by the first quarter of 1778.

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2 Preface to a grammar of the Bengal Language, (Hoogly; 1778), xxvii p.

Characteristics of the First Printing.

The Bengali grammar, as already mentioned, was the first Bengali as well as the first English book printed in Bengal. It is a Bengali grammar in English language with copious extracts in Bengali language and characters. Moreover it was meant for English-speaking people. Therefore, though the first and the earliest Bengali book, it was modelled in English fashion.

When Wilkins printed this grammar he had two different formats before him. One was the Bengali puthi which is oblong, usually 5"x13½" in size, and the other was the European book style. Had he been a Bengali printer printing a Bengali book he would have chosen a puthi format for his book as the European early printers followed contemporary manuscript style of their place and period while printing their books. But Wilkins was a European and he was familiar and used to the English books of his period.

When he examined European works he must have examined other grammars: preferably some in the oriental languages. Apparently three such grammars in oriental languages were known to him. The Bengali grammar by Manoel da Assumpcam,1 the Persian grammar by Jones2 and Arabic grammar by Richardson.3 Of these, the first one is duodecimo4, the second a small quarto

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1See page 70 f. n. 1(ii).
4British Library copy bearing 826.a.8 bears autograph of Wilkins.
and the third in large quarto size. He preferred the small quarto for his book. In fact quarto was a favourite size for Wilkins. All of the books he printed in Bengal are in quarto. Apparently Sir William's grammar was a favourite both to Halhed and Wilkins. According to Qayyum: Halhed not only used Jones' grammar as a model, when planning and drafting his own, but also we feel sure, he deduced from it various techniques of analysis and description; a kind of 'General Linguistic' outlook and awareness. On the other hand, Wilkins used this grammar as a model before him when he was with his composing stick in his hand. He followed Jones's grammar while designing his book but in many respect he applied his own imagination by which he improved his own design. His title page was designed after Jones's grammar which bears first of all a Persian title, then an English followed by a Persian couplet. Similarly Halhed's grammar's title page bears first of all a Bengali title, then an English followed by a Sanskrit couplet in Bengali characters. A comparison of the title pages may be seen from plate No. 25. But if we compare both these title pages together it appears that Wilkins not only copied Jones's model but he applied his own imagination. His setting of a Swollen rule in between the couplet and imprint information and his setting of types have made the title page of Halhed's grammar more elegant than that of Jones. In respect to initials, catchwords, signatures Wilkins gave a complete English look to his book.

1 Muhammad Abdul Qayyum. A critical study of the Bengali grammars of Carey, Halhed and Haughton... Unpublished Ph.D. thesis London: SOAS. 1974, p. 120.
Wilkins for his book selected a fount of paragon Roman types (20-point) to print his book. This was to match with the 20-point Bengali fount he himself cut. He used 2 lines initials, 24 letters (but when set finished again from the first letter but adding a lower case) to register signatures which are in fours. Composite rules and flower borders were used by him to adorn the chapter headings with a shorter brass rule to signify pause at the end of sections. The book was issued in board binding. Thus in respect of layout, design, selection of type faces, composition, margins, paper, press work and binding this first printed book became one of the best productions of the period.

As already mentioned, the book was printed between June and December 1777. The printing was done by Wilkins who, as already pointed out, performed the task of printing the book single handed. Moreover, he had to do this work in his spare time since he was a working civil servant. In consideration of all of these disadvantages it can be said that it was printed in the words of Halhed "in a rapidity unknown in Europe".\(^1\) Therefore, printing mistakes were inevitable. The book, however, bears "errata" containing three pages.\(^2\) In that table 31 printing mistakes have been pointed out with their appropriate corrections. But it is interesting to see that this table of errata itself contains three printing mistakes. They are as regards line numbers pointed out in the table. On pages 3 and 10, according to the table, incorrect words are to be checked in lines 9, 12 and 15; but in fact these incorrect words occur in line 6 on page 3 and line 9 and 12 on page 10.

\(^1\)Halhed. Grammar. p. xxiv.
\(^2\)Ibid. pp. xxvii-xxix.
Though these errors are listed in the table, according to the direction given in the book: "Many of the errors which are here pointed out, have been revised in the press, before the whole impression was worked off. Such of them as may yet remain, the reader is directed to correct". In addition to these there are some more printing mistakes. When in 1782 Halhed put some copies of this book on sale in England he discovered 27 more printing mistakes. Therefore, he appended an additional errata page captioned: "Errata discovered since the Bengal Grammar came to England". This additional page of errata is a copper plate impression apparently printed in England. At this, Bloomfield suggests that "it would seem that copies of Halhed's Grammar of the Bengal language with the additional page of errata are late copies since the errata include some 'corrected in the press'. I have examined 6 copies of this book: three with and three without the additional page of errata and found that some of the 27 errors pointed out in the additional errata page occur and some are already correct in all of these copies. Even the separate publication of the preface was also printed together except the last three pages which contain different texts, because there are two incorrect words in the extant copy of the preface published independently of the book itself. These two words are also common with the preface appended before the complete copies. Therefore, it is beyond doubt, that the entire impression consisting of 1000 copies of the grammar was printed at a time. But as the government

did not take more than 500 copies at the first instance and in 1785 sanctioned the remaining 15000 rupees without any claim to the remaining 500 copies they sold them in the market. To these 500 copies when Halhed sold some of them in 1782 and onwards in England he appended an additional page of errata at the end.

Separate impression of the Preface

Before publication of the grammar itself some copies of the preface of the author together with a poem as an illustration of the Bengali language and characters written by Lālacandra Nāga of Hoogly accompanying its English translation were issued separately. The concluding para which is absent from the preface of the main book, of this independent work says:

As some supernumerary copies of this essay are intended to be dispersed separate from the work to which it serves as an introduction, I have thought it might be agreeable to the reader to have it accompanied with a short specimen of the language and character on which it is composed; [Plate No. XXVII] for which purpose I have inserted the following Bengal ode; which was composed last year by an inhabitant of Hoogly; with its translation.  

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2 Ibid. xxv.
How many copies of this preface was printed is very difficult to ascertain. As already mentioned, 24 copies of this work were sent to the Court of Directors in England, but no copy of this work survives in the India Office Library. On the other hand, the unique copy of this preface survives in the collection of the London Missionary Society now housed at the SOAS Library.

Contemporary review

Halhed, when he left Bengal, apparently brought with him some copies of the book to England. The work was put on sale with Elmsley, a London bookseller in 1782 at a price of £1-1s-0 per copy. The book was reviewed in 1783-4 in three of the review journals in England. Two of them, without going deeply into the subject just quoted extracts from Halhed's preface; but, highly recommended the work to the civilians destined for the East Indies. The other journal said: "The work now before us (the first perhaps ever printed in Hindoostan) has many circumstances of novelty, as well as utility to recommend it to public attention. One gentleman presents us with the elements of a language hitherto disregarded, and almost unknown in Europe. Another gentleman employs the extraordinary efforts of a singular and persevering genius in the fabrication of types of a very novel and difficult construction:

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1For a modern review see Qayyum. Op.cit.


3The first two of the above listed titles.
whilst we find a Governor-General (unlike every description of public men in Britain) amidst all the busy scenes of war and state affairs, cultivating arts of peace; advising, soliciting, animating men of ability to undertake, to persevere, and to accomplish pursuits so laudable in themselves and so strongly pointed to assist and extend the India Company's most essential interests in Bengal*.1

The impact of the first book

After seven years of publication of the grammar Wilkins and Halhed rightly claimed: "The work itself we hope to have been in no ways deficient in the advantages hoped from it; and we are convinced from every day's experience that the Bengal language, which on the commencement of our book was not known to three persons in the service, is now become a common study, and as familiar as the Persian. Innumerable examples prove the utility of the types, and they are at once a saving of great expense to Government, and infinitely facilitate all the channels of intercourse".2

1 The English review or an abstract of English and foreign literature, 1 (January 1783): p. 12.
Apart from its value in the field of linguistics the grammar had had a far reaching effect. When the grammar was to be printed, we have seen a set of Bengali types was yet to be invented, the art of printing unknown, Bengal had no printed literature. But as a direct result of the grammar the printing press and Bengali printing became adopted in Bengal to develop into a powerful weapon in the hands of people who brought about a real revolution in the matter of literary production.
CHAPTER IV

HISTORY OF GOVERNMENT PRINTING
James Augustus Hicky
Printer of the Honourable Company

"Wherever the Hon'ble Company had a large establishment, they began a press".¹ But this was not the case in India, where it did not have its own printing press up to a very late period, although it helped Bhimji Parekh to establish one in Bombay as early as 1674.² The Serampore College Library has preserved one of its letters addressed to the Proprietors of the East India Company in England, the catalogue entry of which is as follows:³

East India Co. A letter to the proprietors [Calcutta, Ca. 1772] (begins: To the Proprietors... I could wish you would divest yourselves, as much as possible of passion and partiality).

Whether the above letter was printed in Calcutta, Bombay or Madras is not known. We know of no printing press in Bengal before 1777, nor of any government printing anywhere before that date. The Company, as we have already stated, took charge of the administration of Revenue in Bengal, Bihar and Orissa in 1765. For official work, it employed a large number of writers and copyists, whose numbers varied in proportion to the volume of work.

¹Diehl. Early Indian Imprints, p. 37.
It was only in 1777 that James Augustus Hicky established a Printing press in Calcutta. First to avail themselves of this facility was the Military Department of the government which employed Hicky to print its Military Pay Bill and Batta Bill forms. But apparently the rate of printing was not fixed before the order was placed, Hicky being new to the trade. While submitting his bill he consulted "two gentlemen in the settlement who were deemed reputed judges of what ought to be given for printing in this country at that time and they were unanimous in their opinions, that a charge for printing on the Hon'ble Company would be moderate, if proportioned by what was paid by individuals." Accordingly, Hicky submitted his bill charging the Company "considerably under the rate" he charged individuals, although it is said that his charges for individuals were very low. But the Commissary General of the Military Department considered the charges very high and it remained unpaid until Hicky addressed the Governor-General, Warren Hastings, by a petition. In his memorandum he "analyzed the office in which the Hon'ble Company's Pay Bills were constantly wrote and by taking the medium of the monthly salaries given to the different writers... he proved, that there would be having the bills printed at the rate of five annas each [which he charged] ... be a saving to the Hon'ble Company out of each writer's wages every month, to


the amount of one hundred and four rupees odd annas."\(^1\) After that representation the Governor-General "gave orders for the full and immediate payment" of Hicky’s bill, "and it was accordingly discharged".\(^2\) This was the first printing job for the government performed by Hicky and as nobody before him was employed to print for the Company he used to claim to be the "first" printer to the Company.\(^3\)

Hicky had only one more order from the company. In 1779 when Lieutenant-General Sir Eyre Coote became the Commander in Chief of the Army, he called on his arrival in Calcutta for the "establishment and Military Regulations for the Army, then in force and finding them voluminous and comprized some hundred folio sheets arising from orders having been amended annulled and again revised in part no digest having been published since that promulgated by Sir Robert Barker on his accession to the command in \([17]\)69 - this induced Sir Eyre Coote to direct a digest to be formed of the existing orders and establishment free from the confused and voluminous state in which they were comprized. This the Board approved and Sir Eyre Coote was desirous of having


\(^2\)Colophon of each issue of the Hicky’s Bengal Gazette says: "Printed by J.A. Hicky: First and late printer to the Hon. Company".
He, therefore, asked Hicky to print the regulations so compiled. But, Hicky having had a very unfortunate experience as regards payment of his earlier bill, wanted to make some prior agreement as to "what was to be paid for the printing". He raised the matter with Sir Eyre who wanted to see Hicky's earlier specimen. When showed this, the General told Hicky, "Very well Mr. Hicky charge the Honorable Company for the printing of the Regulations in proportion to what they have paid you for these bills." Hicky, as a result of that verbal command of the General, commenced printing of the Military Regulations of the Honourable Company which proved to be his second and last printing for the government. The printing of the Regulations was, however, never completed.

Hicky's apprehensions turned out to be justified. He could not obtain payment in full of his full amount of Rs.35,092 for the printing of the Regulations but received only Rs.6,711 on 7 March 1795, 15 years after printing. To obtain even that amount he

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3 Ibid.

4 Copy of the "Deed of Release executed by J.A. Hicky" has been printed in Bengal Past and Present, XXX(July-December 1925), pp. 127-128.
had to submit about a dozen representations
to the Governor-General in Council. Hicky, however,
did not put forward his claim until 3 June 1785\(^1\)
when he submitted the following bill\(^2\) together with
a request for payment:

To the Printing of 16,800
sheets @ Rs.2 per sheet .. Rs.33,600
To Paper do 4 Reams & 11
quires in each sheet @
Rs.30 per Ream 136 Rs. 8 as
each sheet .. Rs. 1,092
To the Printing of 192 sheets
on superfine royal paper .. Rs. 384
To Paper for do 8 quires
@ Rs.4 per Ream .. Rs. 16
Total: Rs.35,092.

His charge was high because, according to
Hicky himself "the Brass Rule, Iron Work and other
furniture that [Hicky] got made for Regulations,
were entirely inapplicable to any of the use, and
was, therefore, a heavy loss to [him]. The [unused] paper
was of that texture that [he was unable to find] ever any work after that for which it [could have been used]."\(^3\)

\(^1\)(IOR: Range 3, vol.12): Bengal Public Consultations,
Proceeding of the Governor-General in Council,
dated 3 June 1785, pp. 374-379.

\(^2\)(IOR: Range 4, vol.21): Bengal Public Consultations,
Proceedings of the Governor-General in Council
dated 23 July 1793, p. 59.

\(^3\)(IOR: Range 4, vol.18): Bengal Public Consultations,
Memorial of J.A. Hicky as recorded in Proceeding
No.28 of the Governor-General in Council dated
1 February 1793. Unpaginated.
Moreover, as the Military Regulations formed by Sir Eyre Coote were disliked by several Military officers of high rank on the establishment, "every possible obstruction was thrown on the way of the printer in order to impede the publication of the... Regulations. Printer's time was wasted to the great injury to [Hicky who when he] sent in clean proof of a sheet ready for press for perusal and approbation, he was frequently obliged to wait five or six days before it was returned... from the different hands through which passed, and all this time... [Hicky's staff] were standing idle and thus wages going on some of them at the rate of one hundred and some at 75 rupees per month."¹

As regards extent of work done Hicky stated: "Five sheets of the Regulations completely finished and worked off all press to the amount of two thousand one hundred and thirty five sheets of each sheet, exclusive of those done on fine paper for the General's use; and... three sheets more namely the sixth, seventh and eighth sheets were composed, compared, corrected and ready for press... Clear proof sheets had been sent in one of the sixth, and seventh sheets but were never returned to [Hicky]."²

For the purpose of printing of the Regulations, as no money was advanced, Hicky had to borrow 4000 rupees from one Captain Price to "purchase paper, Brass Rules, and other materials indispensably necessary for the said regulations and to pay his workmen whose wages went on though they were kept idle...". In August 1788 Hicky was arrested for a balance of 2,300 rupees of the above debt, "being rendered incapable of paying it before owing to his long persecution, and a confinement of two long years and three months in Jail... in [that] hot country

¹-²As in f.n. 3 above.
had totally disabled [hlm] from earning [a] rupee for the support of himself and children." Had all of the Regulations been printed they would cost the Company a sum of 60,000 rupees.¹

Unfortunately, however, not a single sheet of the Regulations printed by Hicky was known to have been in existence in 1788² nor has any been discovered to this day.

Hicky duly submitted his bill to Sir Eyre who had no time to examine it in the event of his departure from Calcutta, but left it for the inspection and approval of Lt. Col. Kyd who informed Hicky "that he was not a proper judge of what ought to be given for printing." Consequently Hicky wrote to Sir Eyre who asked him to "send his demand on the Company to the Hon'ble Governor-General". But he did not do so at that time, the reason being as stated by him:

That your petitioner at that time, not being in any immediate necessity of money, and not doubting but he would be punctually paid - and also as he your said petitioner unfortunately labored under the displeasure of the Hon'ble Governor-General and Council, he thought it would not be prudent to trouble them with an application of the kind, at that time.³

Meanwhile Hicky started to publish the first Indian newspaper called Hicky's Bengal Gazette; or the Calcutta General Advertiser. Publication of this famous newspaper, which announced itself as "A weekly

¹As in f.n. 3, p. 124.


political and commercial paper open to all parties but influenced by none," started on Saturday, 29 January 1780. It was made up of two twelve by eight inches sheets in three columns printed on both sides and containing much advertisement material. Correspondence from local and distant contributors and occasional extract from the news last received from Europe were features of the Gazette, first newspaper printed and published in India. The paper used for this newspaper was of very poor quality as was its printing. But the paper was "certainly a curiosity in these days, and helps to give a glimpse at certain phases of the contemporary Europeans' social life in Calcutta."

Hicky was making a good income from his newspaper, and with common prudence he would have made a large fortune. But he made it a channel for personal invective and the most scurrilous abuse of individuals of all ranks, high and low, who he used to attack in the most wanton and cruel manner. These libels include various paragraphs reflecting in the strongest and most abusive language upon both the public and private conduct of Warran Hastings, the Governor-General who at last instituted law suits against Hicky as the printer and publisher of the newspaper in which they occurred. Hicky was found guilty on each of the three charges by the jury and was sentenced to six months' imprisonment upon each indictment, and to pay a fine of three thousand

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Rupees in each case, and to be further imprisoned until those fines were paid.1

On 26 March 1782 his printing press and "all [of] his types and every other printing materials... [were] seized upon by the Sheriff by order of Sir Elijah Impey, [the Chief Justice of the Supreme Court] together with his private papers, family letters, etc. and sold to the Hon'ble Company's Printer for one sixteenth part less than their value...". Thus the first Indian newspaper as well as the first Printing Office in Calcutta met with a premature death in March 1782.

Hicky remained in prison until Christmas 1784 when Warren Hastings on the eve of his return to Europe released Hicky "from gaol by prevailing upon the Judges to remit the fines for the non-payment of which he was then detained a prisoner... From that time he became a warm and zealous defender and panegyrist of Hastings...".2

Hicky's Press was known as the "Printing Office". In between 1777 and 1782 the people of Calcutta apparently would understand that it was Hicky's Printing Office at 'Radda Bazaar'.3 If one made mention of a "Printing Office", in his time Hicky never styled it as 'Bengal Gazette Press'.


2Hicky's Bengal Gazette: III: 3 (30 March 1782), p.3.


As Hicky's was the "Printing Office", when Peter Reed and B. Messink established theirs in 1780, they named it "New Printing Office". Later Hicky referred to his as the Original Printing Office.

It has already been stated that Hicky published his Gazette and named as:

**Hicky's Bengal Gazette; or the Calcutta General Advertiser.** But when on 18 November 1780 Hicky changed the name of his Gazette to: **Hicky's Bengal Gazette; or, the Original Calcutta Advertiser.**

Apparently the Gazette had a large number of subscribers and had a demand for back issues as well. To meet that demand Hicky also issued reprints of the early issues, as is evident from the following advertisement "to the public":

> The great demand for the Original Bengal Gazette had induced Mr. Hicky to Publish them in volumes, which are now to be had bound or unbound at his Printing Office in the Radda Bazar.

In addition to printing the Gazette Hicky also planned to publish a monthly periodical. The following advertisement printed in several issues of his newspaper provides us with the information; but, apparently his plan did not materialize.

**PROPOSALS for printing a Magazine by subscription, to be published on first Wednesday in every month by J.A. Hicky under the following title:**

**THE / BENGAL/ MAGAZINE;/ OR / ASIATIC REPOSITORY / OF / WIT AND HUMOUR;/**

Price Four Rupees. Subscriptions taken at the Original Printing Office.

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1. *India Gazette; or, Calcutta Public Advertiser*: 16 Dec. 1780: Colophon.
From the very beginning of the institution of his press Hicky started publication of Almanacs or Calendars. One such calendar has been preserved in the Library of the SOAS, a brief description\(^1\) of which is as follows:

\[
\text{A / COMPLEAT / CALENDAR;/ FOR / THE YEAR / OF OUR LORD;/ M,DCC,LXXX;/ Calculated to the Meridian of /CALCUTTA. / To which is added, /THE / MOHAMETAN AERA / of the HIGERA,/AND / THE BENGAL ALMANAC;/ [diamond shaped ornament composed of twelve small ornaments] / [Short Rule] / CALCUTTA./ [Short Rule] / Printed by J.A. Hicky/ [Short Rule.]} 7\frac{1}{2}\times5\frac{1}{2}''
\]

Similarly he published almanacs for the year 1781 and 1782. Announcing the publication of Almanac for the year 1782 Hicky stated:

\[
\text{Just published price 4 rupees... An Almanac for the ensuing year [1782] containing the Christian and Bengal Calendars, with the Mohametan Aera of the Hegira, - the conjunctions, squares, and oppositions of the Lunaries - The Moons southing calculated agreeable to apparent Astronomical time to the Meridian of Calcutta, and may be reduced to any other Meridian by a Note inserted for that purpose. The Moons calminating the Meridian, being very useful for determining the time of High Water at any Port or Harbour provided the time be ascertained at which it is high water at the full and change. The southing may also have its use by taking Her Meridian Altitude, for determining the Latitude, proper Allowance being made for Her Parallex in Altitude. The Equation of time necessary in regulating Clocks, Also a Table of the Sun's Rising and Setting, independent of refraction, with directions how to find the Moons full and Change at any other Meridian on the Globe where longitude is ascertained.}\]

\(^{1}\)For further details about this Calendar see:

This almanac, according to another advertisement, was "printed with a beautiful new type on a fine paper".¹ No copy of this and the 1781 Almanac apparently are extant now. Hicky's another work was *Bye-Law* [of the government(?)] which he frequently printed. The following advertisement will reveal the nature of the work:

Now in the Press and speedily will be published by J.A. Hicky at his Printing Office, *THE NEW BYE-LAW* properly discussed, defined and dissected, Paragraph by Paragraph, fully Explained by the clearest comments taken from the highest Legal and constitutional Authorities, adapted to the meanest Capacity which will prove a very necessary pocket manual, not only for this, but succeeding generations: to show how careful our Wise Ancestors have been to protect us, our Lives, Liberties, and Properties!²

These Bye-Laws were sold "either bound or in sheets."³ Hicky, however, never attempted any Bengali or other Oriental printing.

James Augustus Hicky (1739? - 1802) arrived as Surgeon's mate in Bengal by the *Rockingham* which anchored at Hijili on 16 December 1772. Son of William (late of Long Acre, linen weaver), James Hicky was apprenticed a printer on 5 February 1754 but never took up the freedom.⁴ Though Hicky described himself as "free man in the first city of the British empire, and free of the Printer's and Stationer's Company"⁵ but on his arrival in

²*Gazette*: No.XI (31 March 1781), p.3, col.3.
⁵*Hicky's Bengal Gazette*. No.XLIII (18 Nov.1780), p.2, col.3.
of Calcutta instead of embarking in printing he engaged himself in a trading and ship owning venture. In 1775-76 he met with many heavy losses by sea and in the latter year his vessel returned to Calcutta with her cargo damaged, while a bond of his became due for some four thousand rupees. But he had only two thousand rupees which could not save him from his creditors and finally he gave up his vessel, cargo and all of his household effects to his creditors, and in October 1776 he had to go to Jail. "Instead of giving himself up to melancholy reflections and indulgence" Hicky struck "out a plan of industry to maintain his family and work for his creditors. With his two thousand rupees he purchased a few types, set carpenters to work to make printing materials, and advertised to print for the public."¹ At this he laboriously continued with fair encouragement for two years and then ventured further to print his Gazette.

How Hicky got out of the Jail and exactly when he started his printing venture he did not say. But William Hickey² in his memoir says that immediately after his arrival in Calcutta in early November 1777 he received a letter from Hicky who was in Jail being deprived of any legal help due to his turbulent character. Attorney Hickey took up Printer Hicky's case and secured his release apparently by the end of March 1778.³ In a memorial Hicky

¹Busteed. *Echos from old Calcutta*, p. 173. Busteed quotes from Hicky's Gazette without referring date and issue no. Probably the particular issue from where he quotes is missing from the sets preserved in the IOL AND BL. All of the three sets: two in the former and one in the latter's collection are incomplete.

²No relation of James Augustus Hicky.

himself said that he was appointed by the Supreme Board of the East India Company to print their Military Pay Bills and Batta Bills in 1777. He started printing his Gazette in January 1780 which was according to his own statement two years after establishment of his press. Therefore, was it possible that he started his printing venture some time in late 1777 while in prison? It has been found that while in Jail between June 1781 and March 1782 he managed to continue his printing business and published his Gazette regularly. Again, Hicky himself stated on one occasion without mentioning the date, however, that while he "was in confinement for debt and had no way to maintain his family, or pay his debts but by what he earned by printing..." Therefore, there is no doubt that while in prison for debt in 1777 he established his Printing Office.

After coming out of the prison Hicky struggled for 10 years to realise his due for printing Military Regulations in 1779 but never came back to printing trade although the Bengal Calendar and Register for 1790 entered his name as "printer". He passed his last days in poverty and distress and died insolvent in December 1802.

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1 Quoted by Busteed, *Echoes from old Calcutta*, p.173.
3 *The Bengal Calendar and Register*... (Calcutta:1790), p.122.
The Honorable Company's Press established by Charles Wilkins, 1778-1783.

It has already been stated that Wilkins established in early 1777 a Printing Press at Chinsura, Hoogly. Meanwhile government having had unfortunate experience of employing private individual to print their papers, was badly in need of a printing press of its own. It happened that types for Bengali and Persian were available having been prepared by Charles Wilkins for printing Bengali Grammar\(^1\) compiled by Halhed. So that Wilkins was obviously the right person to be selected for the establishment and organisation of the Company's Press and the Governor-General requested him to put forward a proposal for the maintenance of a printing establishment for the Company.

Wilkins, in a memorandum dated 13 November 1778 intimated that 'everything necessary for printing in Bengal and English characters have been provided and a fount of Persian types nearly completed'. He proposed that an Office be established for printing Pattas,\(^2\) Kabuliats,\(^3\) Amalnamas,\(^4\) Rawnamahs, Dustucks\(^5\) and all such papers in Bengali.

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\(^1\) In addition to Bengali in Bengali characters a few Persian words and phrases in Persian characters are also printed in this book.

\(^2\) A deed for lease of land.

\(^3\) A counter-lease.

\(^4\) A letter of authorizing one to hold some right or office.

\(^5\) Permits

\(^6\) Passports
English and Persian types, and that the said office be put under the management of a Superintendent with a monthly salary, and be given house rent for the office together with the profits of the printing work. He also proposed the staff needed for the establishment to man the two presses contemplated: 2 Compositors in Bengali and Persian @ Rs. 75 per month.

1. Compositor in English @ Rs. 100 per month.
2. Pundit @ Rs. 30 per month.
3. Munshi @ Rs. 30 per month.
4. Porter @ Rs. 20 per month.
5. 8 Pressmen @ Rs. 7 per month.
6. 1 Hand Pressman @ Rs. 12 per month.
7. 4 Peons @ Rs. 5 per month.
8. 1 Jamadar (Sweeper) @ Rs. 10 per month.
9. 1 Bookbinder @ Rs. 15 per month.

Allowance for candles and contingencies Rs. 50.

In addition to the staff requirement he also quoted the following rates for printing to be paid to the Superintendent: Every quire of English Impression Rs. 3 or, if on both sides, Rs. 5. Every quire of Bengali or Persian Impression Rs. 5 or, if on both sides, Rs. 7.

As the proposal accorded entirely with the Governor General's requirements, he approved it and placed it before the Council (on 13 November 1778) with a long minute stating the beneficial advantage which would accrue to the Company by the establishment of the Press, observing that the experience of one year would be sufficient to ascertain the usefulness of such a venture. The Council did not accept it in toto, but resolved to
allow Wilkins to print the Company's papers at the rate proposed by him but that the establishment of his office should receive further consideration. Again on 22 December 1778 the Governor-General put forward the proposal and requested the Council 'to resume the consideration of his motion made on the 13th November and left for further consideration.' In spite of the opposition of two members of the Council the Governor-General's motion for establishment of a Printing Office under the Superintendence of Charles Wilkins with a monthly salary of Rs.350 and a house rent of Rs.350 per month in addition to profits of the printing work was accepted and a resolution to this effect was passed. This establishment was to be for one year only, and should then cease, unless the Board by a new act should think proper to continue it. Thus, the foundation of the first genuine Printing Press of the British Government of India was laid and Sir Charles Wilkins was the first occupant of the Superintendent's chair.

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After taking the above action the Governor-General in Council in a letter dated 9 February 1779 informed the Court of Directors in England of these events in the following words:

Para 8: We have already had occasion to mention to in our letter of 20th March, 1778, the performance of Messrs. Halhed and Wilkins in the composition of a grammar of the Bengal language.

Para 9: Mr. Wilkins having informed us that he had completed the construction of a set of Type of the Bengal language, and the printing of the Grammar of that language, and the Governor General having reported to us that much expense had been incurred in bringing this art to its present degree of perfection, that it might be applied to public use and preserved from being lost; we resolved as a further encouragement to the labours of Mr. Wilkins, to establish a printing office under his direction for the purpose of printing such papers as are confined to settled forms whether in the Persian, Bengal or English character. This establishment we have formed for one year only which is then to cease, unless we shall by a new act think it necessary to continue it. 1

After receiving the letter of appointment, Wilkins in a letter dated 5 January 1779 addressed to the Governor General and the members of the Board of Revenue suggested that "a circular letter be written to the Provincial Council and Collectors and to all other heads of offices, informing them of the establishment [of the press ] and the rates of printing, and ordering them to prepare and trans-

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mit to me ... copies of all such papers as will admit of being printed, whether in the Persian Bengal, or Roman characters leaving blanks for names, dates, and other occurrences as are liable to alter, and specifying the number of copies of each form they usually issue in the course of a year".

The proposal was laid before the Board on 8 January 1779 and was unanimously accepted. It was resolved to issue a circular letter in the following form:

Gentlemen:

Having thought proper to establish a Printing Office under the direction of Mr. Charles Wilkins, we now enclose a copy of the rates of printing; and direct that you will prepare and transmit to Mr. Wilkins copies of all such papers as will admit of being printed, whether in the Persian, Bengal or Roman character, leaving blanks for names, dates and other occurrences as are liable to alter, and specifying the number of each form usually issued in the course of a year.

We are etc.1

Fort William
8th January, 1779.

In the first year of its existence the printing press of the East India Company under the superintendence of Wilkins printed a large number of the following forms for the government:2

Persian and Bengali

Amalnamahs, Cabboleats, Rowanamahs, Dustacks, Summons of various denominations, Demands of revenue, Warrants for imprisonment, Parwanahs of reference, Commissions to officers of Adawlat, Raazee Namahs, Saafe Naamahs, Vakeelut

---


Namas, Orders for measuring lands, Summons for restoration to cash, Bills for rent, Security bonds for farmers, Bail bonds, Baazcemem, Choor Chitties, Chakran Choor Chittees, Pattas, Bills of sales.

English

Commission for the Army, Warrants to Surgeons and Pilots, Remittance Bills and certificates, Indemnification Bonds for servants and Passes for ships.

Wilkins's original appointment as the Superintendent of the Printing Press was for a period of one year commencing December 1778 and expiring in November 1779. In a letter addressed to the Governor-General and the members of the Board of Revenue he petitioned them to order him to continue "in the said office upon the same footing as before."

Apprehending the possibility of objections on account of the expense the Printing Press was incurring Wilkins laid before the Board a scheme to raise a fund sufficient to support the establishment, and to ease the company of the whole charge, without being a burden that could be felt by any individual. This plan was the establishment of a printing tax, to be paid as a fee, placed upon all such public papers as would, from nature of their contents, admit of it; to be levied and brought to the credit of the Company. He gave a list of such forms with their size, cost and rate of proposed tax to be levied.


The Board, however, without any reference to such a proposal 'resolved that the Printing Press under the direction of Mr. Wilkins be continued during another year, and until it shall be expressly dissolved by the Board'. Thus the Government Printing Press became a permanent establishment from December 1779.¹

The decision of the Board, again, was duly communicated to the Court of Directors of the Company in England in a letter dated Fort William, 10 January 1780.²

The Honourable Company's Press thus established in December 1778 and made permanent in December 1779 was a Printing Office owned by Charles Wilkins who at first established it at Chinsura, Hoogly. He was allowed a monthly allowance "for his own trouble with an establishment for the necessary servants and assistants he must employ, together with a House for an Office". As he sustained "the very great expense and loss of time... in constructing presses, types and other implements; and which will be necessary to renew from time to time" he was allowed "a reasonable price for every paper" he would print for the government "exclusive of the salary and establishment."³ Under such arrangement the government

²(IOR): Bengal Letters Received, February 1779 to March 1780, pp. 119-20.
used to pay a sum of Rupees 1193 per month on account of his monthly allowance, house rent for the press, and expenses of the establishment.\(^1\) This payment commenced from the month of December 1778 and continued up to June 1785.\(^2\)

As Wilkins was serving as an Assistant to Malda in December 1778\(^3\) when he was appointed as the Superintendent of the Honorable Company's Press, the Printing Office of Wilkins commenced work as the Honorable Company's Press in that town. In 1781 when he was transferred to Calcutta as Persian and Bengali Translator to the Committee of Revenue, Calcutta he removed his press there.

The Press was semi-governmental in nature. The Superintendent used to print government papers on order and there was no restriction on printing for private individuals and non-government bodies as the press was owned by the Superintendent himself. The Honourable Company's Press continued under these arrangement up to June 1785 when the salary and establishment of the Superintendent of the Press were abolished by order of the Court of Directors, as will be explained later.

Hard labour in prosecution of his official duties as well as his studies in learning Bengali and Persian and lately the Sanskrit language in addition to invention of printing in the former two languages much impaired Wilkins's health. A change


\(^2\) Ibid. pp. 530-537.

\(^3\) (IOR: Range 50, vol. 12), Bengal Revenue Consultations, 2 October to 24 November 1778, Proceeding of the Governor-General in Council, dated 13 November 1778. p. 558.
of air being thought necessary for recovery of his health, he decided to go to Benares, an ancient seat of Hindu learning with the intention of perfecting his Sanskrit in addition to recovering his health. He made representation to Hastings, the Governor-General, for a sanction of leave of absence with full pay and allowances.

Appreciating his outstanding contribution to Bengali and Persian and his undertaking of Sanskrit the Governor-General, Warren Hastings, on 9 December 1783 circulated a long minute among the members of the Supreme Board with his recommendation of sanction of leave without prejudice to Wilkins's emoluments.

On 19 December 1783 the Board accepted the recommendation of the Governor-General and permitted Wilkins to go on leave to Benares retaining his offices of Collector of Petty Mehals and Superintendent of Printing Press to be "executed by such agents as shall be approved by the Board". Consequent upon the directives of the Board Wilkins on 25 December 1783 nominated Francis Gladwin "who has been so obliging as to accept that during [his] absence provided the Board have no objection". When the Board again met on 23 January 1784 agreed to the proposal of Wilkins and allowed Francis Gladwin to "execute the duties of his[Wilkins's] office of the Superintendent of the Press and Collector of Petty Mehals..." Wilkins accordingly made over the charge of the Press to Gladwin in January 1784 and never resumed this office.

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1 (IOR: H/Misc.207); Home Miscellaneous, p. 180
2 Ibid. p. 181.
3 Ibid. p. 182.
The first book printed after the establishment of the Company's press is Gladwin's Vocabulary which was printed at Malda where the Company's press was established under the Superintendence of Wilkins. As already stated Wilkins's name appears on the title page in Persian characters while the author in his preface (p. ii) specifically states that the book has been printed under the direction of Mr. Wilkins. The colophon informs us that the book was 'printed at Malda in Bengal'.

It has already been stated that Wilkins became the Superintendent of the Honourable Company's Press while in Malda. He was running the Printing Office there up to 1780 and printed all government papers including engraving and printing Bank notes. Therefore, it is obvious that Gladwin's grammar was printed at the Honourable Company's Press under his Superintendence.

After printing the first book at Chinsurah, Hoogly in 1778 and the second at Malda in 1780 Wilkins printed the following small quarto volume in Calcutta. Possibly this is the first book which appeared from the press of the Honourable Company after its removal from Malda to Calcutta, but the name of the Press is not mentioned in the book.

A TRANSLATION OF A ROYAL GRANT OF LAND 
BY ONE OF THE ANCIENT RAJAAS OF HINDOSTAN,
From the Original in the Shanscrit Language 
and Character, Engraved upon a Copper Plate, 
bearingdate 56 years Before the Christian Era; 
and DISCOVERED Some years since amongst the 
Ruins At Mongueer \ [Rule] PRINTED AT CALCUTTA/ 
BY THE TRANSLATOR 1781. 8,[2],4 p. 9"x7".

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According to the preface signed by the Charles Wilkins, the translation of the document was undertaken by him under the immediate command of the Governor-General, Warren Hastings. A manuscript note on the British Library copy reads as: "Given by Warren Hastings Esquire to G. Staunton".

In 1782 Charles Wilkins as the Superintendent of the Press printed the following work from Calcutta:


Other specimens of printing done by Wilkins are merely rules and regulations, etc. Exigencies of administrative changes, and the establishment of the Supreme Court and other courts of judicature brought them into being. We have found four such publications listed below:

1781


500 copies of this English work was printed at a cost of Rs. 1772.00.1

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1782


3000 copies of this Persian work were printed at a cost of Rs. 22,120-4-6.

1783

A / PERSIAN ABRIDGMENT / OF THE / REGULATIONS / of the 5th July, 1781, / FOR THE MUFFUSSIL and SUDDER DEWANNY ADAULUTS. / CALCUTTA, / AT THE/ Hon'ble Company's Press, / M DCC LXXXIII. 56p. 11.7"x9.4".

2,925 copies of this Persian publication were printed at a cost of Rs. 8,317-6-6.2


488 copies of this English publication were printed at a cost of Rs. 869-4-0.3

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2Ibid, p. 507.

3Ibid, p. 508.
In 1783 Wilkins printed:

AYEEN AKBERY / OR, / THE INSTITUTES / OF THE / EMPEROR AKBER, / Translated from the Original Persian / BY / FRANCIS GLADWIN / IN THREE VOLUMES / VOLUME THE FIRST / CALCUTTA ; / PRINTED IN THE YEAR M DCC LXXXIII.

This is apparently the last book to be printed by Wilkins as in October 1783 he was busy in printing this work, while in January 1784 he handed over the charge of the press to Francis Gladwin.

Wilkins was not a printer by profession. He was never apprenticed and he did not have any opportunity to learn the trade from a printer. He had no master except "for the several branches in the Chamber[s]'s Cyclopaedia". By theoretical knowledge and unaided by any artist he achieved mastery in printing. Wilkins was primarily a job printer to the government. He was obliged to print government papers and had no time left after performing his duties as a Civil Servant and as a Superintendent of the Honourable Company's Press to specialize in Book printing as a commercial enterprise. All works produced by him were either for the government or for private individuals. Of these, ten books are now extant: five of which are in English, four in Persian and one in Bengali; the last being his first production. Press work of all of these works both oriental and English is excellent, with

firm clear types, especially his Bengali and Persian printing which are the finest specimens of oriental printing. In spite of the disadvantages as a pioneer in the field he succeeded in producing as his first work one of the finest specimens of Bengali printing.¹ This shows that though self-taught Wilkins was a Master Printer.

¹For details about the first printed book see Chapter III.
The Honourable Company’s Press under the Superintendence of Francis Gladwin, 1784-1786

Consequent upon the leave of absence of Charles Wilkins and as a result of the arrangement made by the government Francis Gladwin became the Acting Superintendent of the Printing establishment of the East India Company. Immediately after assumption of the office, Gladwin, apparently by the advice and under the guidance of Warren Hastings, the Governor-General, planned to publish a weekly Gazette from the Company’s Press. He applied to the Governor-General in Council for permission and patronage. The Governor-General and Council permitted him to publish the gazette "under their sanction and authority" and issued the following notification:

The Hon. the Governor General and Council, having permitted Mr. Francis Gladwin to publish a Gazette under their sanction and authority, the Heads of Offices are hereby required to issue all such advertisements or publications as may be ordered on the part of the Hon. Company through the channel of his paper.

Fort William
February 9, 1784
Secretary.

The first issue of the Calcutta Gazette; or Oriental Advertiser: Published by Authority appeared on Thursday 4 March 1784 from 37 Larkins Lane, Calcutta. It dropped its sub-title "Or, Oriental Advertiser" as from September 1791. Although all government notifications and advertisements were published in this periodical it was a commercial

\[^1\]Calcutta Gazette; or, Oriental Advertiser:II:II (4 March 1784), p. 1, col.1.
enterprise. Issued weekly with its extraordinaries and supplements it continued to be published until the government withdrew its patronage and decided to publish the Government Gazette on its own from the Military Orphan Society Press, a press founded with the aid and advice of the government. The last issue of the Calcutta Gazette was published on Thursday, 1 June 1815. One of the special feature of this publication was its continuity of its numbering its issues. In 32 years 1631 issues were published.

Since the publication of the Gazette the press known as the Honorable Company's Press under the Superintendence of Wilkins, but managed through Francis Gladwin as his agent began to be known also as Calcutta Gazette Press. In all communications between the government and the Superintendents of this press they used both the names i.e., Honourable Company's Press and Calcutta Gazette Press. The Gazette however omitted the name of the press until 8 March 1792 when for the first time the colophon said: "Printed at the Hon. Company's Press".

There is an established opinion among scholars that Francis Gladwin established his own press to publish the Calcutta Gazette. Anil Das Gupta writes:"Francis Gladwin established his own Press: Calcutta Gazette Press which published the official Government Gazette."¹ This is not correct. Gladwin did not establish the press on his own account. There is no doubt that he became owner of it; by purchase or by some other arrangement - has never become known. Apparently Gladwin

did not have any plan at all to establish and run a press since his translation of the first volume of the Ayeen Akbery was being printed at the press of Wilkins as late as in October 1783.\(^1\) It was Wilkins who induced him to take over his press during his absence on leave.

The Gazette is an English publication. But the government used to publish their notifications and advertisements in the Bengali and Persian languages in addition to the original in English. Hindi in Nāgari characters was added from 23 June 1796 (issue no. 643). A good number of notifications and advertisements published by private and commercial concerns were also printed in Bengali and Persian. The amount of Bengali in the pages of this gazette is so much that it might well be called an Anglo-Bengali periodical. Surprisingly, it has not as yet attracted the notice of scholars of the Bengali language and literature. From 1784 to 1815, before Rājā Rāmamohana Rāya appeared in the field of prose literature of Bengal and outside the influence of William Carey and the College of Fort William this gazette must have contributed much to the growth and development of Bengali prose.

It may be recalled here that Wilkins went to Benares on leave to recover his health. After spending about two years there and immediately after his return from Benares he decided to leave India for England. On 13 January 1786 he applied for the permission of the Governor-General in

\(^1\) Nichols. *Literary anecdotes...* vol. VI, part I, p. 638.
Council to proceed to Europe on leave of absence "due to state of his health as well as of his private affairs". He was "permitted to return to Europe for three years upon the usual pension of his rank".  

Apparently Wilkins sold his press to Gladwin prior to his return to Europe; but there is no record of such transaction except an indirect announcement by Gladwin coincident with the date of Wilkins's grant of leave. On 2 February 1786 Gladwin issued the following notification apparently to remove misconception in connection with change of Printer:

The Gazette will be conducted as usual, under the immediate Direction of Mr. Gladwin, Superintendent of the Honorable Company's Press.2

A government proceeding of 11 July 1815 made the following comment regarding Gladwin and his press:

...Mr. Gladwin of the civil service, was the proprietor of the first press which was established at this Presidency under the sanction and authority of government that he proposed, when the printing business of government was entrusted to him to undertake the control of the concern. Mr. Gladwin however does not seem to have ever assumed the title of the Superintendent of the Press.3

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2Calcutta Gazette; or, Oriental Advertiser, IV (2 February 1786), p. 5, col.1.

In this extract there are two mistakes: one, it was Wilkins (and not Gladwin) who was the first to establish the press. Gladwin bought it from Wilkins. Two: it was not correct that Gladwin never assumed the title of Superintendent. In fact he did in February 1786 for the first time when Wilkins resigned and he assumed full charge of the press. Prior to that date Gladwin was conducting the business of the press as an agent of Wilkins and he was referred to in the government proceedings as the Acting Superintendent. On 29 Dec. 1785 a proceeding referred to him as Superintendent.

It may be recalled that the establishment of a Printing Press under the direction of Wilkins was communicated to the Courts of Directors of the East India Company in London. Although the Court did not give any order to the contrary, apparently it did not approve of the establishment of a Printing Office on account of the government. In the Court's list laid before the British Parliament, No.186, the allowance to the Printer to the Company was stated as £1050 per annum. But no notice was taken by the Court of the establishment of the Printing Office.

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After a long silence of seven years the Court of Directors in a letter dated 11 April 1785 in their "orders... respecting future allowances" asked the Governor-General in Council to abolish the salary and house rent of the "Printer to the Company as he is paid for what he does for the Company".\(^1\) In accordance with this request the Governor-General in Council in a letter dated 31 July 1785 replied in the following terms:

The salary and establishment of the Superintendent of the Press [is] annulled, and the Superintendent is to be paid, in future at the established rates for the business which he executes for the Company. \(^2\)

As a result of the annulment of the salary and establishment of the Superintendent of the Press with effect from July 1785\(^3\) the whole enterprise which was semi-governmental in character became naturally a fully fledged commercial concern with of course the privilege of printing the entire government work. Apparently Gladwin lost interest in it and decided to sell the press.

On 2 January 1787 he applied to the government for permission to part with the entire property of his types and printing materials to Messrs Arthur Mair, John Herbert Harrington and Edmund Morris. He requested the Governor-General in Council for favour of permission 'to transfer to those gentlemen the Superintendence of the Honorable Company's Press with the exclusive privileges' then vested.

\(^1\)"Enclosure 2: Vide Paragraph 16: List of Civil Officers and Employees with present allowances to each and the Court's order thereupon", India, National Archives. *Fort William - India House Correspondence: Public Series, 1782 - 1785*, (Delhi:1959), IX, p. 216.

\(^2\)India, National Archives, *Fort William - India House Correspondence..., (Delhi:1963)* XV: Foreign and Secret, 1782 - 1786, p. 484.

\(^3\)The Superintendent drew his salary upto June,1785. (Contd.)
in him. The Governor-General in Council agreed to the transfer Gladwin proposed and appointed Mair, Harrington and Morris as the Superintendents of the Honorable Company's Press "with the exclusive privileges heretofore vested in Mr. Gladwin".¹

No record remains as to where the Printing Office of Charles Wilkins was housed at Chinsurah, Hoogly, Malda and finally in Calcutta. But Gladwin started printing the address of the Printing Press in the Calcutta Gazette as is the usual practice of a newspaper. On 25 March 1784, in the fourth issue of the gazette for the first time the address of the Press was printed as 37 Larkin's Lane. The press was removed to 114 Cossitollah on 12 January 1785.

Since Wilkins himself was a talented printer he seems to have personally supervised the printing work and relied less on professional printers. But Gladwin seems to have relied much more on his printers. Daniel Stuart was his printer from 7 October 1784 to 3 November 1785. The name of "Stuart and Cooper" appear as printers with effect from 10 November 1785 to 19 January 1786. On their leaving William Mackay was appointed Printer with effect from 26 January 1786.² He continued to be the Printer of the concern even when it was transferred to Mair, Harrington and Morris.


² The name of printer appears in the colophon of each of the issues of the Calcutta Gazette.
The Honourable Company's Press under the Superintendence of Gladwin printed at least two Bengali works for the Government in addition to the Gazette, different forms and papers for the government, English and Persian works. The first one was the Bengali translation of the Regulations of the administration of justice in the courts of Dewanny Adaulut by Jonathan Duncan. 400 copies of this work were printed by him in 1784 and the government paid him a sum of Rs.3,032-15-9 as cost of printing, paper and binding.1 No copy of this work is apparently extant. In 1785 he printed one thousand copies of an edition of Adaulut Regulations in English and Bengali on opposite pages. It was printed from Wilkins No.2 type (plate No.XXVIII). Government paid him a sum of Rs.10,400 as the cost of printing, paper and binding.2

Francis Gladwin entered the service of East India Company as a Civil Servant in 1766.3 In 1783 he held the rank and status of Senior Merchant4 and was occupying the post of Zamindary Duftar.5 He became Acting Superintendent of the Honourable Company's Press in 1784 and fully fledged Superintendent in 1786. In 1787 he relinquished charge of the press. In 1801 he was appointed Professor of Persian in the College of Fort William. In the following year he presented to the college a new


2Ibid. p. 537.

3-4A Correct list of the Honorable East India Company's Civil and Military Servants, on the Bengal establishment... corrected to the 30th of Nov.1784. (Calcutta: 1784), p. 3.

fount of oriental types; in May of the same year (1802) he was transferred to Patna as Collector of Customs. In 1808 he was promoted to the post of Commissary Resident at Patna, an office of which the precise nature cannot now be ascertained. He died in ca. 1813. His estate was administered in 1813.¹

Gladwin was a Persian scholar. He distinguished himself in 1780 by publishing his English-Persian Vocabulary² in which he analysed the influence of Arabic on Persian and Persian on Hindustani. This work was reprinted in 1791 by A. Upjohn. His other works include: Ayeen-i-Akbary, 3 vols. (1783-1788); An epitome of Mohammedan law (1786); The memoirs of Khojeh Abdulkurreem: a Cashmerian of distinction (1788); The new Asiatic Miscellany consisting of original essays, translations and fugitive pieces (edited by him, 1789); A Compendious system of Bengal revenue account in three parts: Part I [other parts seem not published] (1790); Ulfaz Udiveh, or the materia medica in the Arabic, Persian, and Hindee languages (1793); Persian Moonshee (1795); Dissertations of the rhetoric, prosody and rhyme of the Persians, 1798; reprinted 1800); and, A dictionary: Persian, Hindoostanee and English including synonyms (1809).

²See page 91.
The Honorable Company's Press under later proprietors, 1787-1815

The transfer of the ownership as well as the Superintendence of the Honourable Company's Press was duly announced in a government notice which is as follows:

The Right Honorable Governor-General in Council having been pleased to appoint Messers Arthur Mair, John Herbert Harrington, and Edmund Morris Superintendents of the Hon. Company's Press, and to permit to publish a Gazette under their sanction and authority as before by Gladwin, the Heads of Offices are hereby required to issue all such advertisements and publications as may be ordered on the part of the Hon. Company through the channel of the above mentioned Gazette.

Fort William By Command of the Right Honorable the Governor-General in Council January 10, 1787. W. Bruere, Secretary.

The two previous Superintendents, Wilkins and Gladwin, were members of the Civil Service of the East India Company. But among the three new joint Superintendents only J.H. Harrington was a civil servant. The other two, E. Morris and A. Mair were private individuals.

On 4 March 1789 the Governor-General in Council in a resolution prohibited the servants of the Company from being associated with "any concern whatever in commercial transaction or in the management of any Banking house or House of agency, from and after the first of May" 1789. Having received the circular J.H. Harrington sought a clarification from the Council as he was

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"a joint Superintendent of the Honorable Company's Press, with Mr. Edmund Morris, under the appointment of the Governor General in Council, concerned in the property of a Printing Office, Public Paper, the wholly disengaged from the particular management of it". The Council informed Harrington that the resolution of 4 March 1789 was 'not intended to comprehend the concern in which he was engaged'.

In 1793 J.H. Harrington was transferred from Calcutta to Natore, Rajshahi. Consequent upon the transfer in a letter dated 21 April 1793 he submitted his "desire to relinquish the Superintendence of the Honorable Company's Press" and was permitted to do so. Since the departure of Harrington, Edmund Morris became the only Superintendent of the Press. Arthur Mair having died earlier.

In June 1793 Edmund Morris transferred part of his property in the press to his nephew Codington Edmund Corrington and in a letter dated 29 June 1793 requested the Government that Corrington's name be joined with his in the Superintendence of the press. The Governor-General in Council acceded to the request and Corrington was appointed a joint Superintendent on 1 July 1793. In June 1796 Francis

Horseley joined the enterprise. Although J.H. Harrington had resigned as Superintendent he retained his property in the press up to the end and when again in Calcutta he in 1797 rejoined as Superintendent. The press continued to run as such under the joint proprietorship of Morris, Corrington, Harrington and Horseley but under the particular management of the last-named who superintended it up to December 1806.

On 14 January 1807 Francis Horseley transferred part of his property in the press to Mathew Lumsden who bought and assumed superintendence of the press with due permission of the Governor-General in Council. One year after the transfer of his property and superintendence of the press to Mathew Lumsden, Horseley left for England via America by an American ship the Martha in January 1808.

The press continued to function under these arrangements up to 1815 when the government transferred its printing business from the Honorable Company's Press to the press established by the Military Orphan Society and eventually in September 1818, this press and the Ferris and Company's Press (1798-1818) joined together to establish the Union Press so as to facilitate publication of the Calcutta Journal commenced from 2 October 1818.

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3 Prospectus of a new paper, to be entitled the Calcutta Journal, or Political, Commercial, and Literary Gazette, Tuesday 22nd September, 1818, p.1, col.2 and colophon.
In 1787 government decided to revise the rate of printing fixed in 1778 at the time of first establishment of the press under the superintendence of Wilkins. For the purpose of this a Board of Arbitration consisting of four members, two each from the government and the press was constituted. Government appointed J. Price and R. Johnson while the press nominated T. Graham and J. Macgray. The term of reference was "enquiring into and fixing a future standard for the rates of printing to be charged to the Honorable Company". But a decision on the "rates of printing upon the most economical as well as the most intelligible footing" was very difficult for them, because printing in mixed languages, i.e. in English and oriental languages had not been long established in Calcutta. On enquiry it was discovered that the only press available that of Messrs Stuart and Cooper, who at one time were printers of Gladwin, had Bengali, Nagari and Persian types in addition to English. They were willing to print in Bengali, Nagari, Persian if a small advance was given; and, on that basis they offered a rate of printing. The Board of Arbitration, therefore, had no other alternative but to accept the rate offered by Messrs Stuart and Cooper, viz. 4 annas per large folio sheet and 2 annas per quarto sheet printed on both sides of the paper. A minimum of 500 copies was required to be ordered under this recommendation. As both the printers (i.e. Government and the Honorable Company's press) agreed upon the suggested rate
of government printing.\(^1\)

The extent of government expenditure on account of printing for every year is not available. But from two reports, one made in 1787 and the other in 1801 we at least know the average annual spending of government between 1778 and 1786 and 1792 and 1801. According to the findings of Board of Arbitration appointed in 1787, the government of Fort-William in Bengal spent a sum of Rs.23,6286-7-7 *from the institution of the press under Wilkins* up to the end of 1786, the average annual expense being Rs.29,587-10-2.\(^2\)

Again, in 1801 when government appointed a Press Committee to examine the feasibility of establishment of a press of its own, the Committee found that in 9 years between 1792 and 1801 government spent a sum of Rs.8,93,500, an annual average being 99,278. The statistics are as follows:\(^3\)

<table>
<thead>
<tr>
<th>Year</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1792-93</td>
<td>Rs. 29,414</td>
</tr>
<tr>
<td>1793-94</td>
<td>30,136</td>
</tr>
<tr>
<td>1794-95</td>
<td>62,126</td>
</tr>
<tr>
<td>1795-96</td>
<td>1,45,957</td>
</tr>
<tr>
<td>1796-97</td>
<td>2,01,173</td>
</tr>
<tr>
<td>1797-98</td>
<td>1,58,281</td>
</tr>
<tr>
<td>1798-99</td>
<td>1,19,972</td>
</tr>
<tr>
<td>1799-1800</td>
<td>88,289</td>
</tr>
<tr>
<td>1800-1801</td>
<td>58,152</td>
</tr>
</tbody>
</table>


In 1793 government decided to form a regular code of all regulations formulated from time to time. This decision gave the Honorable Company's Press some extra responsibility and the press got a statutory recognition as the printing establishment of the East India Company's government in Bengal Presidency and the Superintendent of the press became custodian and distributor of government papers. Section 11 and 12 of the Regulation No. 41 of 1793 "for forming into a regular Code of all Regulations that may be enacted for the internal Government of the British territories in Bengal: Passed by the Governor-General in Council on the 1st of May 1793" provided that:

XI. The Superintendent of the Company's Press is to retain in his office one hundred copies of each of the Regulations that may be passed and printed annually, and the same number of copies of the translates of them in the Persian and the Bengal language. At the close of the year, after he has been furnished with the index ordered to be printed copies of the regulations, and the Persian and the Bengal translates, each in separate volumes. The remainder of the English copies of the Regulations, and the Persian and the Bengal translates, are to be distributed, as they are passed and printed, in such proportions as the Governor General in Council may direct, amongst the Court of Justice, the Boards of Revenue and Trade, the Collectors of the Land Revenue and the Customs, and the Commercial Residents and Salt Agents, or other public officers, or any individuals to whom it may be thought advisable to deliver copies.

XII. Ten of the English copies of the English Regulations, bound up with the index, to be sent to the Court of Directors. The remaining ninety copies to be distributed as the Governor General in Council directs: to the Court of Justice, the Boards of Revenue and Trade, the Collectors of the Revenue, the Commercial Residents and Salt Agents, or other public officers. 1

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A Plan for establishment of a Government Press

With the assumption of large savings likely to accrue, and in order to invest these savings towards the establishment of the College of Fort William in Bengal, the Governor-General, Marquess Wellesley, directed his officials to prepare a plan for the establishment of a Government Press. In accordance with this desire the government officials worked out a detailed plan. The "plan for establishing a Government Printing Press, humbly submitted to the consideration of the Right Honorable the Governor-General in Council by His Lordship's command" from calculation founded on authentic documents observed "that a Printing Office, upon the most extensive plan, might be established and maintained, fully adequate to every use Government could apply it at an annual expense of 90,000 Sicca Rupees exclusive of such allowance as Government think proper to allot for the superintendence of it, but including an allowance for the future supply of printing materials." Although the expenditure might appear a large sum, "when contrasted with actual... expense of manuscript records and correspondence, together with the charge hitherto incurred for printing" the plan argued "it will exhibit an important reduction of expense, at the same time adoption of plan will produce a degree of accuracy and expedition in the execution of the Public Business in every Department..."

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The authors of the plan in their support showed that a sum of Rs. 2,32,726 were required a year for printing and maintaining Section writers, Fixed writers, etc. for copying the documents. As a substitute to that arrangement they proposed the printing establishment at an annual cost of only 90,000 rupees. The proposed establishment for the Printing Office was as follows:

- 1 Head Printer, or Corrector: Rs. 500
- 3 Foremen: 500
- 4 Compositors, at Rs. 150: 600
- 4 Compositors, at Rs. 100: 400
- 8 Compositors, at Rs. 80: 640
- 16 Compositors at Rs. 50: 800
- 32 Compositors, at Rs. 40: 1280
- 16 Apprentices, at Rs. 25: 400

Correctors and Compositors of the Native Languages whose number or allowances cannot here be particularised as they must be paid according to their abilities: 500

- Servants and Native Workmen: 300
- House rent for the Office including apprentices and Apartments for the Superintendent, His Deputy or Assistant: 600
- Contingencies including a supply of new Types: 800
- Native Writers and Accountant for the News Paper, etc. per months Rs. 7,500
  
  Per Annum say Rs. 90,000.

The planners calculated, on the basis of the difference between the estimated expenditure and the actual average annual expenditure, an annual saving of Rs. 142,726. The planners conclu-
In addition to the positive, and to the eventual savings of expense by the establishment of a printing press, as already proved, it is necessary to state a further most important argument for the prompt execution of the measure in question, namely, the institution of the College of Fort William since this plan was drawn up (in April 1800) and practicability now ascertained of casting every type for the European and Oriental languages, at this Presidency without any reference to the Artists in England. The part of the plan contained in the above notes relates chiefly to the considerable savings which will arise to Government from the plan, especially under the expected additional calls for the use of a press from the establishment of the College. There are a variety of considerations of a public nature for the establishment of a press under the immediate superintendence of the government which are not inserted in these notes, as being unconnected with the question of expense. The considerations alluded to are however of more importance than the question of expense. 1

The plan in toto was referred to the proprietors and the Superintendent of the Honourable Company's Press for their observations. Francis Horseley, Superintendent of the Honourable Company's Press on behalf of the proprietors, submitted a detailed criticism of the Plan. He argued that the average annual expenditure of government on account of printing was not more than 40,000 rupees; the average expenditure worked out by the architects of the Plan as around 100,000 rupees was based only on average of four most expensive years when government had extraordinary expenditure because of the...
printing of the Regulations in English, Bengali and Persian and Sir William Jones's *Hindu law*. He opined that the plan had been based only on a misconception of the proper use of the printing. He argued that the institution of a Printing Office would not minimise copying work. Even in England where manual labour was very dear and application of mechanical means advantageous government did not print documents where only a few copies were needed. The government of Fort William needed only 5 copies of their proceedings at the most. Printing of these few copies of proceedings would cost far more than getting them copied. The plan did not include the salary of the Superintendent, his deputy and the outlay on setting up the press.

After discussing all of these points and making his own calculation he submitted that instead of being a gainer government would sustain a loss of Rupees 29,000 per annum if a Printing Office was established by it. Moreover, government would have to pay compensation to the proprietors of the Honourable Company's Press in the event of its withdrawal of its printing business. This would be an additional charge on the press to be established by the government. In conclusion he requested the Governor-General in Council not to transfer the printing business from its press which they "purchased at a considerable price, and spared no expense in casting new types for the oriental languages, so as to render it all times completely adequate to every purpose that has been required."

Finally, he offered a liberal concession to govern-
ment in the following terms:

The proprietors of the press under my superin-
tendence, are willing to reduce the present
established rate (though fixed by arbitration)
of 4 annas per sheet to 3 annas; and second, or
subsequent editions to 2 annas per sheet; upon
all business paid by the sheet, which may be
hereafter ordered by Government. 1

The Governor-General in Council on 9 April
1801 referred the plan with note of objections
submitted by Horseley to a committee appointed
to examine the feasibility of establishment of a
Government Press. The College of Fort William was
also asked to furnish the Committee with necessary
information as to extent of printing they would be
able to give to the proposed press. 2

The Committee consisting of R.W. Cox, S. Davis,
H.S.G. Tucker and W. Egerton in a letter dated 9
May 1801 sought further clarification as to whe-
ther they were to examine the feasibility of estab-
lishment of a printing press keeping in view the
printing of manuscript records and correspondences
in addition to the usual printing business which
at that time was carried on for the government.
The Governor-General in Council asked them to
consider only the usual printing business of the
Government. 3

1 (IOR: Range 5, vol. 34): Bengal Public Consulta-
tions, 6 May to 10 June, 1802, Proceeding of the
Governor-General in Council, 25 May, 1802. Unpaginated.

2 (IOR: Range 5, vol. 20): Bengal Public Consulta-
tions, 14 March to 9 April, 1801, Proceedings of
the Governor-General in Council, 9 April 1801,
Unpaginated.

3 (IOR: Range 5, vol. 21): Bengal Public Consulta-
tions, 16 April to 28 May, 1801, Proceeding of
the Governor-General in Council, 14 May 1801.
Unpaginated.
The Press Committee after about a year's deliberation submitted its report to the government on 15 April 1802. In a long and detailed memorandum it discussed all aspects of government printing and examined whether it would be more economical for government to establish its own press. The Committee agreed unanimously that it would be more economical for the government to continue to print its business from the Honourable Company's Press than to establish a government press. It declared:

Such information is warranted from the information we have obtained on the subject, we are of opinion that it will be more economical to continue the printing business with the Superintendent [of the Honourable Company's Press] than to establish a press on account of government.

As regards claim of compensation preferred by the proprietors of the Honourable Company's Press the Committee commented:

A claim for compensation is preferred by the Superintendent in the event of his being deprived of the business of government, on the ground of his having paid a considerable compensation to the late proprietor for what he styles in technical terms the good-will of the press, under an idea that the press having been enlarged to its present capacity for business of government as long as they should continue to conduct it with fidelity and dispatch. If the claim is accepted and the government wants to establish its own press - this will be a charge on the press established by government.

The Governor-General in Council accepted the recommendation of the Press Committee and gave up the idea of establishment of a Government Printing Office. The question of government printing, however, remained under advice and constant review of the Press Committee.1

1 (IOR: Range 5, Vol. 34): Bengal Public Consultations. (Contd.)
In 1806 the government asked the Press Committee to review the rates of printing again. With a view to arriving at a decision to the rate of printing on a competitive basis the committee invited general tenders from different printers. The Military Orphan Society's Press, Ferris & Co., Mr. Thomson's Press, The Telegraph Press, Serampore Mission Press, Hircurrah Press and the India Gazette Press all sent in tenders. But the Honourable Company's Press refrained from competing with other printing establishments and refused to make any alteration to its rates. The Press Committee, however, calculated the different rates from contesting printers on all different heads and worked out an average rate on each item and in view of the "superior claim" of the Honourable Company's Press it recommended to the government that it "should be asked to do the work in the average" rate worked out and proposed. The Committee also made several other recommendations to effect economies in government printing. Government used to print 1500 copies of the Regulations passed by the Governor-General in Council in Bengali and Persian and 1000 copies in Hindustani. The number of copies was reduced to 500 in all of the country languages in 1802. The Committee recommended to stop printing of the regulations altogether in the country languages. As an alternative measure they suggested to the government to circulate manuscript copies to each judge, as the Committee understood it was usual for the

Vakeels of the courts to make copies themselves of the regulations and that might be readily done from one or two copies. Instead of making payment for each individual advertisement in the Calcutta Gazette the committee recommended Government to pay a monthly fee of 500 rupees for advertisements published in the gazette to the Superintendent of the Honourable Company's Press.

Both the Government and the Superintendent agreed to the proposal of the Committee and thus the printing business of the government continued with the Honorable Company's Press as before.¹

Printing business of the 'supreme government' or the central government of India as well as the Presidency under Fort William in Bengal was carried out as such. But this arrangement did not include the government branches at Bombay and Madras. The government of Fort St. George i.e. Madras used the printing establishment of the Military Orphan Asylum to get their papers printed from December 1800. The story of the establishment of the Military Orphan Asylum Press is as follows:

In November 1798 the Superintendent of the Military Orphan Asylum at Madras suggested to the government the expediency of establishing a press at the Orphan Asylum, stating among other reasons that the printing for government might be executed there with some advantage to the institution at about one half of the expense then incurred on that account. This suggestion was not

immediately adopted, but the Superintendent of the Asylum informed the government in a further report on the subject dated 21 September 1800 that a small press had already been established at the Asylum, with a proposal of considerable benefit to the charity, which could easily be enlarged to any extent and having offered his opinion that if a government gazette was set up there the whole of the government printing might be performed gratis and a considerable surplus arising from the profits of the gazette would accrue to government at not very distant period. The Madras government resolved to modify and enlarge for the mutual benefit and convenience of government and the charity, the small press already established at the Orphan Asylum. This resolution was carried into effect in December 1800.¹

The Court of Directors of the East India Company in England was very much impressed by this arrangement for government printing at Madras and advised the supreme government of India in Bengal Presidency to follow the Madras example of government printing. In a general letter to the Military Department dated 9 September 1812 the Court made the following recommendation:

Para 317. We take the occasion to draw your attention to the great advantage derived at Fort St. George from the Printing Press established at the Orphan Asylum there, by which, not only copies of all general orders are distributed with facility and expedition to the stations and outposts of the Army, but the whole printing business of the Presidency is performed at a very trifling

¹IOR: Range 8, vol.35); Bengal Public Consultations, 17 to 23 June 1814; Proceedings No.10 of the Governor-General in Council, 23 June, 1814. Unpaginated.
Para 318. We, therefore, desire that you take measure for the introduction of a similar arrangement at your Presidency.1

On 20 February 1813, immediately after receiving the letter of the Court the Secretary to the Military Department of the Government at Fort William wrote to the Secretary to the Government of Fort St. George to furnish the "Supreme Government" with every possible information regarding the plan on which the printing press established at the Orphan Asylum at the Fort St. George was conducted, together with a statement of the average annual expense incurred in printing regulations, general orders, papers for different departments.2

In its report the Government of Fort St. George stated that it spent a sum of Rs.6,242 for the building, press, types and current charges in 1801 but had a profit of about 1,750 in eight and a half months and that, therefore, its capital investment was reduced to Rs.4,704 as on 1 September 1801. The press enabled it to reduce its expenditure on printing by one half of the annual amount.3

After receiving the plan and statement of average expenditure incurred at Fort St. George the Governor-General in Council thought "it proper to adopt a measure preparatory to the object of


2Ibid.

establishing a government press at Fort William, on such principles, and from such period as may hereafter be determined on. The matter received detailed consideration in the meeting of the Governor-General in Council on 10 September 1813. Council was of the opinion that if the rate of printing in the proposed press of the Military Orphan Society was more moderate than the rate fixed in 1806 with the Honourable Company's Press it would not be difficult for them to transfer printing business from the latter of the former. Accordingly a letter was written to the Deputy Governor of the Military Orphan Society to submit a plan for establishment of a printing press with detailed information as to the sum required by them for building, stock and types, about undertaking the publication of a gazette, original outlay required, estimated annual charge and estimated profit.

The Orphan Society in its reply expressed its willingness to undertake government printing on the Madras method if the Government of Fort William were willing to provide it at the first instance the necessary stock, types and building and to allow the new gazette to circulate free of postal charge, the whole of the government printing could be executed free of charge save for the cost of paper.

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The Orphan Society already had a printing press which submitted a tender as early as in 1806 to undertake government printing. The Society in 1814 had 3 printing presses with Roman types weighing 8000 pounds, Arabic weighing 2000, Nagari 750, and 150 pounds of Bengali types. The Bengali fount of types was, however, considered as incomplete and deficient in quantity. The whole stock of type of the society's press though used was almost new and was considered to be adequate for business for 5 years more. The whole stock of the society was valued at Rs. 27,789-6-5 including three printing presses which were valued at Rs. 300 each. In addition to the stock they already had the society proposed an additional outlay of 39,000 rupees for the initial cost of the types, stock and building. It estimated that the annual profit would not be less than 36,000 rupees.

Government referred the proposal to the Press Committee to examine the details of establishment of the press. After about a year's deliberation the Committee submitted its report on 1 June 1814, recommending the establishment of a press for government printing at the Military Orphan Society. The recommendation was accepted and on 23 June 1814 the society was asked to make preparations to undertake government printing as soon as possible. Towards that end government nominated James Atkinson as a Superintendent of its press.¹

As a result of the decision of the government the Military Orphan Society took steps to equip their press for conducting the printing business of government. In addition to expanding their existing printing establishment they also established a new press within the vicinity of the government offices at the house of the editor of the Government Gazette. The new press so established was known as Government Gazette Press. When it came into operation the main press at Khidirpur, then suburb of Calcutta would conduct the general business whereas the Government Gazette Press would print the gazette and conduct business of an urgent nature. Thus the printing establishment of the Military Orphan Society was fully equipped and ready to undertake government printing by the end of 1814. But the government took a few more months to take the final decision. Meanwhile the proprietors of the Honourable Company's Press were pressing hard for compensation if the printing business was transferred to the Orphan Society. Finally on 2 May 1815 government decided to transfer their entire printing business from the Honourable Company's Press to the press established at the Military Orphan Society with effect from 1 June 1815. The printing business, it was decided, would be conducted at the new press on exactly the same terms it was performed at the time by the proprietors of the Honourable Company's Press. It was also decided that a weekly paper entitled the Government Gazette would be published from that press.¹

In accordance with the decision of the government the following notification was published in the *Calcutta Gazette*:

Fort William, Public Department, May 2, 1815.

ORDERS having been issued, directing that the PRINTING BUSINESS OF GOVERNMENT shall be transferred from the CALCUTTA GAZETTE PRESS [i.e. Honourable Company's Press], to the press established at the MILITARY ORPHAN SOCIETY; notice is hereby given, that a WEEKLY PAPER will be published at the Society's Press from the commencement of the ensuing month, to be styled "THE GOVERNMENT GAZETTE". The officers of the government are accordingly directed to send all advertisements and other papers connected with public service, which require to be printed, from the date above mentioned, to the ORPHAN SOCIETY'S PRESS.

The decision of transfer of printing business of government from the Honourable Company's Press to the Orphan Society was the end of the Honourable Company's Press founded under the aid, advice and inspiration of the first Governor-General of India, Warren Hastings, by the Caxton of Bengal Sir Charles Wilkins who transferred it to Francis Gladwin, another eminent orientalist.

The proprietors of the press however, intended to carry on their business as well as to continue to publish the *Calcutta Gazette*. This intention was notified as follows:

The proprietors of the *Calcutta Gazette* beg leave to inform their subscribers and the public in general, that, not withstanding the removal of the countenance and support of government to the ORPHAN SOCIETY INSTITUTION, it is their intention to continue for the present, the publication of that paper and general business for their press. Upheld by the liberal patronage of the public, their interests have flourished during the longer period which has intervened since the first formation of the establishment in 1784; and they trust still to merit a continuance of its favour by unremitting exertions and attention to their duties. The regular day of publication will be Thursday as

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usual; that of the **Government Gazette** being Friday.1

But the proprietors apparently could not manage to continue the **Calcutta Gazette** founded by Francis Gladwin and thus it ceased publication after its 1631 issue on 1 June 1815.2

When the Honourable Company's Press was founded in 1778 it was a small undertaking with 2 printing presses but at the time of closure the press had 13 printing presses including 2 very old ones apparently constructed and used by Wilkins. The press had 40 persons on its staff including Thomas Watley who was apprenticed to Francis Gladwin. The whole property of the press was valued at Sicca Rs.67,410-12-9. The press in addition to its stock of both English and various oriental types had a well equipped type foundry for casting types in the oriental languages. At the time of withdrawal of government work the press had punches for Bengali, Devanāgari, Arabic and Persian in its stock.3

After the decision of the government and the resulting transfer of printing business from the Honourable Company's Press to the press of the Military Orphan Society the proprietors of the former press, M. Lumsden, J. Harrington, E. Morris

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2The original Calcutta Annual directory and Bengal Register for ...1817 and 1818 (appendix, p.128 and 'appendix' p.116 respectively), however list the name of the **Calcutta Gazette** as one of the Calcutta newspapers. But no issue of this paper after 1 June 1815 appears to have been published.

and Francis Horseley submitted a claim for compensation of Rs.200,000 against the loss sustained as a result of the transfer of government printing from their press to the Orphan Society. In that representation they also requested the government to take into consideration the fact that their staff who would have no means of maintaining their families if out of employment. They also offered that the entire establishment be taken over by the government at a cost of 100,000 rupees. The Press Committee although opined that "the present stock of the... press is just now in a very exhausted state that a great part of the types are completely wornout and useless..." they recommended to the government "that an offer may be made to the proprietors of the press with all the types and other implements attached to it including stationery for printing... for the sum of 70,000 rupees". But as the Orphan Society did not agree to buy the old press and its accessories the proposal did not materialise.¹

The claim for compensation was referred to the Court of Directors in England. The court, however, after consideration of all the circumstances resolved to grant the proprietors of the Honourable Company's press a sum of thirty thousand sicca rupees. In awarding this sum the court expressed its decided opinion, that "it ought to be part from the fund of the Military Orphan Society". The

compensation was duly paid to the agent of the proprietors by 31 December 1821. The Honorable Company's Press, however, was by then long dead. The press, the Superintendent of which once "was in the habit of boasting that he would not exchange his post for that of a member of council, who received £10,000 a year" could not survive the hard competition with other commercial printers and eventually, as already mentioned, in September 1818 was merged with the Ferris and Company's Press to become the Union Press.

The press had many homes during the years of its existence. After taking over from Gladwin on 29 March 1787 the new proprietors removed it from Cossitollah Street "to the house near the old Jail, in the Loll Bazar, facing the Harmonic and next door to Messrs Burrell and Gould's". But on 1 February 1791 the press again changed its address to "6 Old Post Office Street, situated between the Houses occupied by William Johnson, Esqr and Messrs Scott & Gibson". From 5 January 1792 to 8 September 1796 it was situated at 5 Esplanade Row whence it moved to 4 Post Office Street on 15 September 1796. On 30 April 1801 the press was "removed to No. 124, in the Durrumtollah, the house lately occupied by William Hunter". Later, on 16 February 1804 it was removed to 6 Esplanade Row.

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3 Calcutta Gazette, VII: No.161 (Thursday March 29, 1787), p.1
January 1805 the press was removed to 21 Old Court House Street. From 2 January to 27 August 1807 the press was at No. 3 Cossitolla Street. From 3 September 1807 to 19 November it was in the Court House Street. On 20 November 1812 it "was removed... to No. 6, in the Chowringhee Road, next door to the Office of the Persian Secretary to the Government". Again on 29 December 1814 the press was removed to No. 8 Cossitollah Street. This was the last address of the Honourable Company's Press.

In January 1787 when Gladwin relinquished charge of the press to Arthur Mair and others William Mackay was the printer of the establishment. He was replaced by Manuel Cantopher who worked in the press as Printer up to 4 August 1791. Archibald Thomson joined the press in August 1791 and his name for the first time appeared as printer on 18 August 1791. Thomson was a bookbinder as well. He advertised that "books neatly and expeditiously bound and lettered, on a very moderate terms, on application to Mr. Archibald Thomson, printer of this paper [i.e. the Calcutta Gazette]." Thomson continued as printer up to 1 March 1792. The Printer's name was not printed in the gazette between 1 March 1792 and 9 May 1799. Printer Thomas Watley joined the enterprise on 16 May 1799. Apprenticed to Gladwin Watley continued as the printer till his death on 19 October 1817, aged 43 years. Consequently, J. Pinnah became the printer to continue till the merger.

1 Calcutta Gazette, LVII: No. 1500 (26 November 1812), p. 1, col. 3.
2 The Original Calcutta Annual Directory and Bengal Register, for the year... 1818... comp. by G. R. Gardner. (Calcutta: 1818), "Appendix": p. 116.
4 The Original Calcutta Annual Directory and Bengal (Contd.)
Printing was very expensive in Calcutta in those days. No printer would dare to speculate on publishing books on a commercial basis. The Honourable Company's Press also did not dare to print items other than those ordered by government or individuals. The situation was expressed by Sir William Jones in a letter to Patrick Russell from Krishna-Nagar, Bengal on 28 September 1786:1

Printing is dear at Calcutta; but if government would print your works (as they ought) I could carefully superintend commas and colons.

In that situation when Sir William himself was launching the Asiatick Researches as an organ of the Asiatic Society of Bengal, no printer or publisher came forward to undertake its publication as a commercial speculation. The society on the other hand had no funds to print it. Not even the Honourable Company's Press dared to take it up; but Manuel Cantopher (in 1788) the printer of the press took the personal risk to print it on the condition that every member of the Society promise to buy each volume at 20 rupees per copy.2

In addition to printing in English, Persian, Hindi and a considerable amount of Bengali printing in the Calcutta Gazette which we have already discussed3, the press in twenty-eight years, between 1787 and 1815, printed only a few books in Bengali.

(contd.) Register: for the year...1818...; compiled by G.R. Gardener (Calcutta:1818); Appendix, p.170.


3See page 150 above.
Thirteen such volumes (Bib. Nos. 3-12 and 19-21), two Bengali question papers (Bib. Nos. 13 and 14), and four English works which included text in Bengali (Bib. Nos. 15-18), printed by the press have survived the ravages of time. Twelve out of the thirteen volumes are the Regulations passed by the Governor-General in Council from 1790 to 1815.

The Regulations of 1783 translated into Bengali by Jonathan Duncan, and that of 1791 and 1792 (Bib. Nos. 6, 7) by Neil Benjamin Edmonstone were printed in 1785, 1791 and 1792, respectively. The Regulations from 1793 to Regulation number 11 of 1804 were translated by Henry Pitts Forster. From the Regulation No. 12 of 1804 to the Regulation No. 22 of 1816 were translated by the official Translator of the Regulations. These Bengali translations of the Regulations stem from a regulation itself. Sections 15 and 16 of Regulation No. 41 of 1793 provided that every regulation with its marginal notes should be carefully translated into the Bengali and Persian languages keeping the uniformity in designations and terms applied to persons and things as in the case of original in English. They were translated into plain and easy language in accordance with a provision of section 17 of the above regulation which directed that:

The translator is to translate the Regulations into plain and easy language, and in all possible cases to reject words not in common use. As far as may be consistent with the preservation of the true meaning and spirit of the Regulations, he shall adopt the idiom of the native languages, instead of giving a close verbal translation of the English draft, which must necessarily render the translates obscure and often unintelligible to the natives.
Each of these regulations was printed separately at the end of the year when the final number of the regulations was enacted, translated, and printed, an index was printed. According to section 11 of the said regulation they were distributed as they were passed and printed. But the Superintendent of the Company's Press was to retain 100 copies of each of the Regulations. At the close of the year, after he had been furnished with the index he would print the index and complete the volume and bind them into one for distribution among the officials as directed by the government. The set we have examined seems does not belong to this category except for the 1793 volume since volumes are not complete. The 1795 volume lacks regulations No. 33 and 41, and other volumes are not annual ones as required under the regulation. Apparently the volumes from 1796 to 1816 were collections of regulations distributed separately and bound by the recipient. None of the volumes contain title or title page. Name of printer, date and place of printing are also absent from the publications. The printing-types of these works, and, as already mentioned, the Regulation No. 41 of 1793 provide us with a clue that they were printed by the Honourable Company's Press. Fifteen hundred copies of these regulations from 1793 to 1802 and 500 copies for 1803 to 1816 were printed.

1Regulations passed by the Governor General in Council of Bengal, with index and glossary. Vol.I: containing the Regulations passed in the years, 1793, 1794, and 1795 (London: 1828) p. 346.

The extant seven volumes of these regulations are unique both from a typographical and philological point of view. The work is rare - only one set (but wanting the volume for 1794) is known to be in existence, and that in the India Office Library. But owing to a mistake of the IOL Catalogue which showed them as a Serampore imprint they are likely to escape the attention of scholars of the Bengali language and literature. These Regulations were, however, reprinted at the Serampore Press between 1826 and 1831 (Bib. Nos. 112, 115, 120, 121 and 126).

The regulations from 1793 to the regulation No. 2 of 1815 were printed by the Honourable Company's Press from an improved fount of type (Wilkins No. 2) cut by Wilkins (Plate No. XXIX). From the regulation No. 4 of 1815 to end of 1816 they apparently were printed by the Military Orphan Society's Press since printing business of government was transferred to the society's press from June 1815.

Another significant specimen of printing of the Honourable Company's Press is the *Rtusamhāra* or the *Seasons* by Kālidāsa; edited by Sir William Jones. Again, without the name of the printer it was printed and published in March 1792 (Plate No. XXX). This book, the first ever printed in the Sanskrit language, but in Bengali characters, was sold at ten rupees per copy.\(^1\) In the 'advertisement' the editor explained the salient feature of the work in the following words:

> The book is the first ever printed in Sanskrit, and it is by the press alone that the ancient literature of India can long be preserved. A learner of that most

interesting language who had carefully pursued one of the popular grammars, could hardly begin his course of study with an easier or more elegant work than the Ritusanhara or Assemblage of seasons. Every line composed by Calidas is exquisitely polished, and every couplet in the poem exhibits an Indian landscape, always beautiful, sometimes highly coloured, but never beyond nature: four copies of it have been diligently collated; and, where they differed, the clearest and most natural reading has constantly had the preference. 1

1p. [1].
The Bengal Military Orphan Society's Press

The Bengal Military Orphan Society, a private institution supported by the contribution of officers of the Bengal Army was established at the initiative of Major General William Kirkpatrick in March 1783. The objects of the society were "to provide fixed funds, or resources, for the maintenance of the children of officers dying in indigent circumstances, to relieve officers from the burden of contribution to private subscriptions, in behalf of the orphans of individuals, as in the hour of sickness and of danger, to yield them the consolation, that, in the event of their dying poor, a certain provision will be secured to their offspring." The executive powers of the society were vested in a Governor, a Deputy Governor, and twelve Managers.

The Institution which was created to "educate and settle in life children" of officers and soldiers in the Bengal Army was divided into two branches; the upper and the lower schools. The society with its schools was projected under the sanction of the government, and was, subsequently, fully approved by the Court of Directors who had been considered its special patrons and protectors. It was the Court who asked the Governor-General in Council to transfer his printing business to the society which later found the profits made by the press a major source of its income.

1 Charles Lushington, *The history, design, and present state of the religious benevolent and charitable institutions, founded by the British in Calcutta and its vicinity,* (Calcutta: 1824), p. 231.


3 Ibid., P. 143.
As already mentioned, Orphan Society had its own press as early as 1806. When the government proposed to appoint the society as its printer it was thought that this small printing establishment was not capable of coping with the large amount of government printing in addition to printing a weekly newspaper called the Government Gazette. In addition to the extensive operation created at Khidirpur, the society also established a small press at Mission Row, Calcutta in order to avoid the delay of frequent communications between Calcutta and Khidirpur. The latter was called 'the Government Gazette Press'. General business of the government used to be printed from the society's press at Khidirpur whereas the gazette and other business of urgent and important nature used to be printed from the Government Gazette Press at Mission Row established "at the editor's House".

The press of the Military Orphan Society, since 1 June 1815 was conducting government printing. On 21 June 1831 government again appointed a committee consist of H.H. Wilson, J. Grant and J. Prinsep "to report upon the best mode of printing and consideration of withdrawal of printing business from the Military Orphan Society".

The committee in its report dated 3 October 1831 recommended that the committee of management of the Orphan Society be called upon to make a deduction of thirty percent in the rate of printing then in existence and in the event of their declining to do so, that a separate establishment might be formed for general printing and

1(IOR: Range 8, vol.35): Bengal Public Consultations, 17 to 23 June 1814; Proceedings of the Vice-President in Council, 23 June 1814; Unpaginated.

printing of a gazette for the publication of the government notices styled as the Calcutta Gazette which was to assume the form of London Gazette. The committee opined that the Orphan Society would have no claim of compensation for the loss of government work, as it had realized a profit of 50,000 rupees per annum for more than fifteen years. Contrary to the view of the Press Committee the management of the Military Orphan Society submitted a claim of compensation of 500,000 rupees for the loss they would sustain in the event of transfer of printing business from the society and in the event of establishment of a new gazette to be printed from another establishment. However, as the society agreed to reduce the rate of printing by thirty per cent of the earlier rate the printing business of the government continued to remain with the society but the government started the Calcutta Gazette with effect from 7 April 1832. Under this arrangement the new gazette was also to be printed from the press of the Orphan Society. This arrangement continued up to 30 June 1853. From 1 July 1853 Samuel Smith & Co. was appointed to do the government printing. This firm printed the Calcutta Gazette as well as conducted the general printing business of the government up to 30 June 1858. From 1 July 1858 printing business was transferred to Alipore Jail Press. The Gazette however continued to be printed from Samuel Smith & Co. up to August 1858. But from 1 September 1859 the Gazette started to appear from the Bengal Secretariat Press established in 1858.

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5The New Calcutta Directory for the town of Calcutta Bengal, the Nort-West Provinces, Punjab, Aracan, Assam... for 1858 (Calcutta: 1858), Section VIII,p.175.
Announcing the cessation of contract the Military Orphan Society Press published the following notice:

The contract for printing between the Government of Bengal and the Military Orphan Society being about to cease, and a large quantity of type and material thereby set free, the Superintendent of the Military Orphan Press is authorized to inform the public, that he is prepared to execute every description of work on the most moderate terms.¹

The Military Orphan Press continued as such up to 30 September 1863. From 1 October 1863 the Government of India took over the press "provisionally as a trust by government" to establish a Central Press. The charge of this Central Press for the first time was entrusted to "a practical and professional printer"; O.T. Cutter, the Superintendent of the Public Works Department became the first Superintendent of the Central Press. It was decided that all miscellaneous printing which was not absolutely necessary for the Departmental Presses, already established, to perform be transferred to the Central Press.²

The Military Orphan Society Press in its existence between 1806 and 1863 undertook very few Bengali works. In addition to printing government notices and advertisement in the Government Gazette (1815-1832) and the Calcutta Gazette (1832-1853) in Bengali we have found only three Bengali books printed by this press. They are: Vedānta Candrika (1817: Bib. No. 171) printed by its subsidiary the Government Gazette Press; Aet XIX of 1853 (1854: Bib. No. 172) and Jñānasudhākara, Part I (1855: Bib. No. 173).

²(IOR): India Public Consultations, Proceedings of the President in Council, 8 September 1863, pp. 711-714.
Adjutant Generals' Presses

In addition to using the Military Orphan Press for their printing branches of the government also set up their own printing presses so as to cope with their volume of work which was gradually becoming greater as a result of the increasing governmental responsibility of the East India Company. The Office of the Adjutant General of the Army was the first to establish its own printing press. In 1819 the Adjutant General applied to the Court of Directors to send a portable printing machine and necessary types and their equipments to set up an establishment of printing in his office in order to cope with the day to day requirements. A press and types were sent from England in 1820 and duly arrived in Calcutta in 1821. Since then the Adjutant General's Office employed its own press for printing.¹

The Adjutant General of King's Troops in 1828 also felt the necessity for a printing press in his office. It was impossible for his office dealing with twenty-four regiments in India to cope with the volume of work with the help of only six writers where innumerable notices, appointments, transfer, court martial orders were issued. He therefore purchased a small portable printing press at a cost of 150 rupees to start with, together with 125 pounds of pica Roman letters and 4 pounds great primer. Thus was the modest beginning of the Adjutant General of King's Troops Press.²

Both the Adjutant Generals' presses were in existence when the Central Press was established in 1863 and their continuity in addition to the Central Press were sanctioned.³ But they did not print in Bengali characters.

Government Lithographic Press

In March 1823 government established a Lithographic Press under the superintendence of Dr. James N. Rind, M.D. An Assistant Surgeon who was commissioned on 29 May 1814 to the Bengal Army. The establishment was initiated by Dr. Rind himself. On 20 January 1823 he submitted a proposal for the establishment of a lithographic press under his management, in which he said that while lately in England he studied lithography conceiving that the art might be applied to many useful purposes in India; and on his return he brought with him a lithographic press with every requisite apparatus for an establishment of the kind of not more than three presses. He brought only one press with him with the idea that it would be possible for him to get two more made in Calcutta when necessary.²

Invented in 1796, lithography is a "method of printing from the smooth surface of limestone or roughened metal surface. The image is defined by drawing on the printing surface with tusche (greasy ink) or crayon that attracts lithographic ink. The surface is then covered with water, which adheres to all areas not treated with tusche, and repels the lithographic ink. The ink stone is then printed on paper in a special press."³ This method of printing was in practice in Europe at that time. A lithographic establishment in Edinburgh where Dr. Rind studied the art was

1 Bengal Almanac and annual directory, 1823, (Calcutta: 1823), p. 139.


capable of throwing off 1500 impressions a day. Although Dr. Rind did not expect "with native workmen even to exceed one half of that number" he thought, he "would print 200 copies of the whole of a Persian book of 250 pages of common octavo size in 20 days, or with six presses in 10 days". Dr. Rind also explained the accuracy and cheapness of multiplying copies of government documents with comparative cheapness over copying or letter press printing. The Governor-General in Council in response to Dr. Rind's application appointed a Lithographic Committee consisting of R. Hunter, M.H. Macnaghten, the Rev. Dr. Bryce, Capt. J.A. Hodgson and Dr. Lumsden to report on the usefulness and advantages of the lithographic press.¹

The Committee on 17 March 1823 submitted its report commending lithography and setting out its advantages for use in government offices. It recommended establishment of a Government Lithographic Press under the superintendence of Dr. Rind. The Governor-General in Council agreeing, the Lithographic Press was established on 29 March 1823 at the government expense. Dr. Rind was appointed Superintendent at a monthly allowance of 400 rupees per month. A fixed establishment containing 6 workmen for six presses, one native English writer, and one occasional Persian writer were also sanctioned for the establishment. The press at the request of Dr. Rind was put under the Lithographic Committee.²


Forms, charts, maps, plans, sketches and works of limited number of copies were usually printed from this press. The press was also employed to print different works in Oriental languages. The only work in Bengali, without the name of the press, date and place of printing, apparently printed by this press is a treatise on vaccination (Bib. No. 518). This publication is one of the two (we have found) lithographed books. The other being the product of the Mufad-i-Hind Press, Benares, 1851 (Bib. No. 1240). The reason behind such a few Bengali works produced by lithography is that the process never caught on with Bengali though extensively used for Urdu and other languages using Arabic script. It is because Arabic is more cursive than the other, requiring far less removal of pen from paper (or stone) when writing it.

"With a view to promote the efficiency of the press established in the Alipore Jail, and to facilitate the execution of all indents for forms required by government officers" the Government Lithographic Press with its establishment was transferred and merged with the Alipore Jail Press with effect from 1 February 1860. ¹

ALIPORE JAIL PRESS

The Alipore Jail Press was established in 1856 having come into being in accordance with the wish of the Inspector of Jail Dr. Mouat "to decrease the expense and delay incurred in printing and lithographic circulars, forms, etc. for the Jail Department." When this early experiment proved successful the Inspector of Jail put up a proposal for "a complete printing and lithographic establishment at Alipore... to execute by their means all the government work at present performed elsewhere, at a considerable cost to the state." An estimate of 85,000 rupees showing a clear profit of 40,000 rupees plus 6,000 rupees per annum if the Government Gazette were printed there were submitted to the government. The project was approved, the printing sheds were extended and a new block at a cost of 88,052 rupees was built and a small type foundry was added. And on 1 July 1858 all government printing, for the first time, was undertaken by the press. The number of convicts employed to do the work connected with printing in 1858-59 were 116 whereas it rose to 269 in 1863-64. A steam press at a cost of Rs. 10,950 was added and a large amount of types purchased. But consequent upon the establishment of the Central Press the Government of India withdrew its work. Thereupon the Superintendent of the Press proposed "to print vernacular books in large numbers, at so reduced a cost as to bring them within the reach of the poorest". But the government rejected


2Then a suberb of Calcutta.


the proposal by intimating "that there was a politico-economic objection to a state prison entering into competition with private enterprise". The press however continued as a press of the Jail Department of the Government of Bengal and is still in existence.

This press mainly used to print government papers in English. But in the second year of its establishment in 1857 it printed two Bengali books, Drštāntaratna. by the Rev. James Long (Bib. No. 1499) and Manoramva Pātha. by R.C. Mitra (Bib. No. 1500). As the proposal for printing vernacular books at a cheap rate failed the press apparently could not print any more Bengali works.
Other Departmental Presses

Before the Central Press was established in 1863 there were several other presses attached to the different departments of the government. The Bengal Secretariat established its own printing press in 1858 apparently mainly for the printing of the Calcutta Gazette which was for the first time "printed ... at the Office of the Bengal Secretariat, Calcutta" on 1 September 1858. By 1861 the following government presses had come into being:¹

<table>
<thead>
<tr>
<th>Department</th>
<th>Superintendent</th>
<th>Printer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Home Department</td>
<td>T. McArthur</td>
<td></td>
</tr>
<tr>
<td>Military Department</td>
<td>John Gray</td>
<td></td>
</tr>
<tr>
<td>Bengal Secretariat</td>
<td>Thomas Jones</td>
<td></td>
</tr>
<tr>
<td>Department of Public Works</td>
<td>F. J. Barlin</td>
<td></td>
</tr>
<tr>
<td>Adjutant General of the Army</td>
<td>O. T. Cutter</td>
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</tr>
<tr>
<td>Adjutant General of Her Majesty's Forces</td>
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<tr>
<td>Accountant General</td>
<td>F. Empson</td>
<td></td>
</tr>
<tr>
<td>Alipore Jail</td>
<td>J. Baptist</td>
<td></td>
</tr>
</tbody>
</table>

All these presses were in existence when the Central Press was established. While establishing the Central Press the President in Council decided to maintain these presses in addition to the central one, for "the paramount object of administrative efficiency".² Though never printed in Bengali, they all continued to function beyond 1866.

¹The New Calcutta Directory ...for 1861; comp. by A. G. Roussac (Calcutta: 1861), p. 148
²(IOR): India Public Consultations, 1863, Proceedings of the President in Council, 8 September 1863, p. 713.
Conclusion

Government printing in Bengal made a great contribution towards the introduction, growth and development of Bengali printing. The very first Bengali book, *A grammar of the Bengal language* by Halhed was a government printing. The grammar was compiled, a fount of type prepared, press constructed - all under the solicitation of the Governor-General, Warren Hastings, as chief executive of the British Government in India. The book was, again, printed on the assurance of the government that it would purchase one thousand copies - the entire impression of that famous book.

The introduction of Bengali printing was not an end in itself. It was rather a means for the government to ensure effective and efficient administration. Therefore, they took it up in full earnest to preserve it and to utilise it for the best use rather than allowing it being lost. They established a Printing Office under the superintendence of Wilkins so that he could continue further experiments to improve it in addition to its preservation for the posterity. The historic minute of the Governor-General, Warren Hastings, in this connection is worth quoting; he recorded:

Much expense has already been incurred in bringing this art to its present degree of perfection; all that is intended by the proposition is to apply it to public use and prevent it from being lost. The patronage of government has already been liberally bestowed upon it but without further support it can not be rendered effectual or of general use, as no man would prudently hazard his fortune and sacrifice his time in the prosecution of it without a certainty of its success. 1

Therefore, he proposed that "the experience of one year will be sufficient to ascertain the utility of such an establishment to the public and the profit which may be eventually derived from it in private hands". Governor-General further said that it "will require [Wilkins's]... superintendence... until it shall be fully completed and until some other person shall be qualified by practice to receive it from him".1

Thus the printing office created bore fruit in little time. Bengali types instead of being lost were fruitfully utilized in printing government enactments, notifications, proclamations, etc. After eight years of introduction of the art Halhed and Wilkins rightly claimed that:

Innumerable examples prove the utility of the types, and they are at once a saving of great expense to government, and infinitely facilitate all the channels of intercourse. 2

The introduction of the art of printing and a Printing Office under the patronage of government had far-reaching effect, for Wilkins had taken care that his work should produce lasting results. He had taught the art with great care to his Bengali Assistant, Panchanan who with his associates succeeded in course of time in domesticating it in Bengal.

When the Honourable Company's Press was established there was no printing press which could undertake Bengali or any other oriental printing. Hicky had a Press but he never attempted at oriental printing.

When in 1787 a Board of Arbitration tried to find another press who could print Bengali they failed to discover more than one. But in 1806 there were seven presses which could undertake Bengali printing.

In our survey, we have seen that very few Bengali books were produced by government printers. This was because Bengali was not the official language. Government used to print its work mainly in English. In early days it used to issue Bengali translations of its rules and regulations, notices and proclamations. But gradually these were reduced to a minimum. In 1835, when English was declared the official language of India, the emphasis on Bengali and other Indian languages became less. But by that time government patronage of the growth and development of Bengali printing and other Indian languages was no longer necessary. The progress of Bengali was firmly in private hands.

In the first quarter of the nineteenth century printing in Bengali and other oriental characters was more expensive than English, but in 1832, according to the findings of the Press Committee appointed by the government Bengal and other oriental printing was much cheaper than was English in Calcutta.¹ This indicates the success of the introduction of printing in Bengali by the government in Bengal in 1777.

CHAPTER V

HISTORY OF MISSIONARY PRINTING
HISTORY OF MISSIONARY PRINTING

Introduction

Bengali printing owes its origin to political considerations, as we have already seen that type and printing in Bengali stemmed from the administrative necessity which initiated the invention of this new art and preserved it from being lost. But this new technique of reduplication of literary production and other reading materials remained unknown to the people of Bengal for three more decades after its introduction.

It was only in 1800 that the people of Bengal came to know that there was a thing like printing which could be employed for dissemination of human knowledge. It was Christian Missionaries who introduced this new art to the people. When they arrived in this unknown land, they had nothing ready for their missionary labour. They had to learn the language, create their own tools: grammars, dictionaries and vocabularies for their own studies - books, school books for instruction, tracts, magazines for propagation of Christianity. They had to compose, compile and translate. But even compiling and translating were not the end - they required means to print them for circulation. Again, there was the problem of type. Thus the Missionaries in Bengal started everything anew.

Missionary activities in Bengal go back to about 1660 when Bernier spoke of "Portuguese Missionary and Fathers" in Bengal. At that time, he thought, there were not less than eight or nine thousand families of Frankish in Bengal. Since that time up to the establishment of

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2 Ibid.
English power in 1757 in Bengal there were Roman Catholic missionary activities in different places of Bengal and these activities produced the three first type-printed Bengali books, in Roman characters. Since these Portuguese missionaries did not contribute towards printing in Bengali characters, we will not include them in our discussion.

Between 1757 and 1866 the following missionary bodies were active in Bengal:

1. The Society for the Promotion of Christian Knowledge
2. The Society for the Propagation of the Gospel in Foreign Parts
3. The Church Missionary Society
4. The Church of Scotland Foreign Mission Committee
5. The United Free Church of Scotland
6. The London Missionary Society
7. Missionary Society of the Methodist Episcopal Church in the United States
8. The Baptist Missionary Society
9. The American Baptist Missionary Society

The Society for the Promotion of Christian Knowledge under the missionary, the Rev. J. Z. Kiernander, was the first to set up a printing press in Calcutta. The second but the most prominent was the Serampore Mission (1800 - 1838), auxiliary to the Baptist Missionary Society in England. Because of differences of opinion among the Baptists

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1 For details see: De, Bengali literature ..., pp. 57 - 72 and J. Campos, History of the Portuguese in Bengal (Calcutta: 1919), specially pp. 24, 111 and 147 - 149.

2 See Chapter III p. 70.

a separate Baptist Mission was established in Calcutta in 1817 and they also established a press there in 1818. This press, after reunion with the Serampore Mission in 1838 became the only Baptist Mission Press and it continued its activities up to 1973. The London Missionary Society established a printing press in 1819 first at Chinsurah, Hoogly then removed it to Calcutta. In 1826, it was sold to the Baptist Mission Press, Calcutta. The Church Missionary Society commenced its printing in 1820 but its press was sold in 1843. Bishop's College, a collegiate institution established by the Society for the Propagation of the Gospel in Foreign Parts established its press in 1824 and continued its operations up to 1870 when it was also sold. The American Baptist Mission started a press in Assam in 1836 to continue beyond 1866. All of these presses, except Kiernander's, were active in Bengali printing and were responsible to a great extent for its growth and development.

JOHN ZAKARIAH KIERNANDER'S PRESS, 1779 - 1786

History of missionary printing vis à vis missionary operations in Bengal goes back to the year 1758, about fifteen months after the battle of Plassey and the consequent establishment of British power in Bengal. In that year the Rev. J. Z. Kiernander, a Danish missionary, whose missionary activities at Cuddalore and vicinity, south of Madras, had been interrupted by hostilities between the English and French, arrived in Calcutta, seeking a field for his missionary activities. He was cordially received by Colonel and Mrs. Clive, who stood sponsors to his youngest child. Under the encouragement of the Calcutta Government he started a school and gathered 200 pupils within a year. He preached to the natives, to the Portuguese, to the English soldiers. His baptisms at the end
of the first year of work numbered 15; at the end of ten years there were 189 converts. Afterwards he built a mission church which was completed in 1770 at the cost of 60,000 rupees chiefly at his own expense. Out of the sale proceeds from his deceased wife's jewellery, he built a school for the Mission on his own land, close behind the church, consisting of three large rooms, spacious enough to accommodate two hundred and fifty children. KieF|nander's mission from the very beginning was under the sponsorship of the Society for the Promotion of Christian Knowledge.

A missionary without books resembles a soldier without arms. Naturally Kiernander was also in great want of books for the school and congregations and requested the Society for the Promotion of Christian Knowledge in England to provide him with "more Bibles, New Testaments, Common Prayers, and more tracts against popery [and] or large Folio Bible and Common Prayer Book for the Church". In addition to the supply from the SPCK, Kiernander also received regular supply of Bibles and tracts from Madras and Tranquabar Missions. Instead of getting such occasional supply from different sources Kiernander was anxious to establish a printing press of his own. Accordingly he requested the SPCK to supply him with the necessary printing materials.

On 10 March 1779, the SPCK sent him a printing press, a set of types (two boxes), a box of 'colour for

\[1\] SPCK. Annual Report for 1771 (London: 1772), p. 113
\[2\] SPCK. Annual Report for 1777 (London: 1778), p. 88
\[3\] SPCK. Annual Report for 1774 (London: 1775), p. 87
printing' at costs of £18-14-6, £22-17-0 and £ 9-7-0 respectively, and 14 reams of printing paper, on board the True Britton under Capt. Henry Broadley.\(^1\)

The press and the types apparently arrived by the end of 1779 and in that year Kiernander established his press: the first mission press in Bengal.

Kiernander used to deliver his sermon, and other divine service in the Portuguese language which was more familiar to him than English. He never acquired knowledge of Bengali and was unable to converse in it. Portuguese, however, "was the lingua franca of all the foreign Settlements around the Bay of Bengal, and was the ordinary medium of communication between the Europeans and their domestics, while Persian was the language of intercourse with the native courts. Even in Calcutta Portuguese was more commonly used by the servants of the Company and settlers than the language of the country".\(^2\)

Kiernander, therefore, paid his first attention towards the printing of Prayer Book in Portuguese. A Portuguese "Common Prayer Book" was for the first time in the history of missionary printing in Bengal put to press. But the progress of printing was very slow. By 5 April 1782, about two and half years after establishment of the press, Kiernander had been able to print only up to the 4th sheet of the book, and put the 5th sheet in the press. The reason, as explained to the SPCK in a letter by him, "why this work went on so slowly, was the great scarcity and dearness of paper". The printing of the book was, however finished by the end of 1782. In a letter dated 31 December 1782, Kier-

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\(^2\) Marshman, Carey, Marshman and Ward, I, p. 21-22.

\(^3\) SPCK. Annual Report for 1782 (London: 1783), pp. 89-90.
nander informed the SPCK that the "Portuguese Common Prayer-Book is printed off".¹ The British Library has preserved a copy of this unique work. (Shelf Mark 3406. dr. 8) Description of the work is follows:


One hundred and twelve pages of this work was printed on English and 70 pages on Patna paper. Printed with 12-point type, the impressions are rough. The British Library copy of the work has a manuscript note" Robt MM from the Revd Robt. M. Miller MA. His Britannic MajYS Chaplain to the Revd. Dr. Betterman. Lisbon Decr. 13th 1818".

Apparently, the Book of Common Prayer in Portuguese was not Kiernander's first work. He used to publish an Almanac (Christian?) every year, one of which he had printed from Madras (in 1778?). But Hicky was a rival in this field. Therefore, Kiernander asked Hicky to print his Almanac (for the year 1780?) on the condition that Hicky would stop printing his one that year. But as Hicky charged one Arcot Rupee per Almanac Kiernander printed it himself. Prior to printing Kiernander printed hand bills advertising that the intended publication would be sold at 3 rupees per copy. But (in January 1780?) when Hicky published his one and offered them

¹Kiernander in a letter dated 31 December 1782 informed that "the Portuguese Common Prayer Book is printed off". The Society added in its report:"Mr. Kiernander has sent two copies to the Society". SPCK. Annual Report for 1783, p. 89. Unfortunately, one of the copies survive in the SPCK Library.
at one rupee per copy his was selling fast, being cheap. At this Kiernander gave all of his publication away:

Apparently Kiernander did not have a plan of printing and publishing on a large scale. His press remained idle except for occasional printing for the Mission. Therefore Kiernander advertised to undertake private printing. One such advertisement reads as follows:

The Rev. Mr. Kiernander, having established a printing office, for the use of English Mission at Calcutta, and finding that besides those things that are necessary to be printed for the Mission, there will be leisure time left for printing any forms of writs used in the Supreme Court of Judicature, etc. begs leave...to inform the public, that every thing of that kind that shall be required will be done at the most reasonable rate, for the benefit and support of the Mission. 2

Whether the missionary undertook such business is not known to us. This advertisement, however, hurt Hicky who thought this undertaking would ruin his business. He published several libels of Kiernander who brought suit against Hicky in the Supreme Court which eventually sentenced Hicky to six months imprisonment and fined him two thousand rupees. 3

Kiernander out of his stock lent and later presented a set of types to B. Messink for printing and publishing the India Gazette. He also "took the trouble to write to Tranquabar for a printing press and a set of types that were to be disposed of" for the Gazette. 4

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1 Hicky's Bengal Gazette, No. XIII(14 April 1781), p.3, Cols. 1-3.

2 The India Gazette; or, Calcutta Public Advertiser, 13 January 1781, p. 3, Col.3. Also in 20 January 1781 p. 4, col. 1 and 2 February 1781, p. 4, col. 3.


4 The India Gazette, 7 April 1781, p.2 cols. 2-3. Hicky however, in his Gazette, 24 March 1781, pl, col. 2 claimed that they had been sold.
No record remains as to whether Kiernander attempted Bengali printing. He, however, appointed Bento de Silvestre as a Bengali and Hindustani Catechist at an annual salary of £ 20.00 "making it up to 50 current rupees per month which, as he has nothing else to live upon, is no more than what is absolutely necessary, and must be well managed to make it hold out", from 1770, on his abjuring the Pope before Kiernander on 7 February 1766. Born of European parentage in Goa in about 1728, Bento knew French and Portuguese. He learnt Bengali and Hindustani during his sojourn in Bengal which extended from thirteen to fifteen years spent mostly in Calcutta and Benel. He translated a large portion of the Book of Common Prayer and the Catechism in Bengali. Known as Prārthānāmāla and Praśnottaramāla respectively, his works were never printed.


5 They do not even exist in manuscripts now. Bengali scholars believe that they were published in London. Kedāranātha Majumadāra says that they were printed in London in 1767 (See Bāṅglā sāmāvīka sāhitya, Nymensingh, 1918?, p. 18). No such work was ever printed either in London or in Calcutta.
Kiernander's Mission continued down to the year 1787 when he became bankrupt. The Sheriff seized all of his property, the church, school and burial ground, which were purchased by Charles Grant for £1000 and appropriated them to the cause of the Mission in connection with the Society for the Promotion of Christian Knowledge. Earlier, being unable to meet his pecuniary engagements, Kiernander was "constrained to seek refuge under the Danish flag at Serampore, from whence he subsequently retired to Chinsurah". This was the end of the first Missionary Press in Bengal.

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1 Born in Scotland in 1746 Charles Grant came to India in 1768 as private merchant and later became a civil servant of the East India Company (1769 - 1790). He was a commercial resident at Malda between 1780 and 1787 and later became a proprietor and Director of the East India Company. He was an advocate of missionary activities in India. For details see Ainslie Thomas Embree, Charles Grant and British rule in India, (London: 1962).

2 Marshman, Carey, Marshman and Ward, I, p. 23.
THE SERAMPORE MISSION PRESS, 1800 - 1838

Founded on 10 January 1800, the Serampore Mission under the leadership of the untiring, selfless and dedicated Baptist trio, William Carey (1761 - 1834), Joshua Marshman (1768 - 1837) and William Ward (1769-1823) not only established the future pattern for Christian Missions, but also spread education, encouraged the development of Bengali language and literature, and helped the seeds of Bengal renaissance to germinate. For such revolutionary work the printing press was their primary means. The press of the mission was created mainly to print Biblical translations and their Christian literature in the languages of the country, for only one purpose - to spread the knowledge of Christianity throughout India on the conviction that the vernacular translations would make it possible to give the Indians the true religion in place of the false, to command a degree of 'respect and reverence' which could not otherwise exist; to provide substitute for missionary preaching; to make converts more knowledgeable about their faith; to enable the converts to show the foundation of their faith to others.¹

Between 10 January 1800 and 30 April 1838 the Serampore Mission Press printed more than two hundred and twelve thousand volumes of Biblical translations in forty different languages.² "For these languages,

types were designed and cut for the first time, ranging from movable metal types for Chinese, to types in the Sarda characters of Kashmiri. Not only were there published translations of the Scriptures, but also texts, grammars, and translations in various languages.¹

These vigorous printing and publication activities brought about a revolution in the history of printing not only in Bengal but in the whole of India.² In the case of Bengali, William Carey, the leader of the mission "raised the language from its debased condition of unsettled dialect to the character of a regular and permanent form of speech, capable ... of becoming the refined and comprehensive vehicle of great literature in the future".³ To lay "the foundation of a cultivated tongue and flourishing literature throughout the country";⁴ their greatest service to Bengali was the introduction of printing. "The printing-press brought literature within the reach of a large public and enabled it to develop in many ways hitherto impossible. It finally destroyed the oral tradition which Bengali, in common with other Indian literature, had retained from its origin.


²"...Although printing activity had started in India earlier at Goa and Tranquebar, when one takes into account the volume and variety of the achievements of the Serampore Mission in that field, printing in India could be said to have had its origin at Serampore. (Priolkar, the printing press in India, p. 70.)

³De, Bengali literature, p. 141

and facilitated, really necessitated, the growth of prose.¹

The Serampore Mission auxiliary to the Baptist Missionary Society established in 1792 owes its origin to its founder William Carey who excited missionary spirits in England by his famous pamphlet entitled: An enquiry into the obligations of Christians, to use means for the conversion of the Heathens.² Prior to this John Thomas made an isolated attempt in Bengal to carry on missionary labour, but when he failed to achieve success he went back to England for assistance. There he met Carey whom he diverted to Bengal from his earlier aim of Tahiti as the field of his first missionary labour. Therefore, before we start discussing the Mission Press and its activities we have attempted to trace the effort of John Thomas, to give short history of the formation of the Baptist Missionary Society, and to describe William Carey's preparatory labour between 1792 and 1799. But we have deliberately avoided citing minutes in all cases regarding this mission and its evangelical activities, for which there are many books which are listed in the References. Similarly we have avoided writing a detailed biography of any of the missionaries including Carey. Moreover, since we are mainly concerned with Bengali printing we have concentrated our discussion on the basis of actual books printed at the press (Bib. Nos. 26 - 163) and other available sources.

²Leicester: 1792. 87p.
John Thomas

Kiernander, it has already been said, never learned either Bengali or Hindustani. His labours were "confined to the descendants of Europeans", and "hardly ever embraced a single Heathen. His work was always spoken of in the correspondence with England as "the Portuguese mission". ¹

John Thomas was the first in the Christian evangelical history of Bengal to conceive the idea of learning the language of Bengal and applying that knowledge to the propagation of Christianity. Thomas arrived in Bengal for the first time in the capacity of surgeon of the Oxford Indiaman. On his arrival he sought religious people but found none. "The English community in Calcutta and in the interior had become orientalized, and every feeling of religion was smothered by the pursuit of gain. There was no indication that the conquerors of Bengal possessed any religion at all, except hoisting of flag on Sundays, and the official attendance of a few at the Sunday morning service". ²

Being unable to discover any kindred spirit in the town Thomas advertised in the newspaper announcing a plan for forming a "Religious Society" for the effectual spreading of "the knowledge of Jesus Christ and His glorious Gospels in and about Bengal. He invited cooperation of serious persons of any denomination rich and poor, high or low". Only two persons responded to his appeal, one the Senior Chaplain of the Presidency Church, and the other William Chambers in anonymity announcing his willingness to subscribe to a translation of the New Testament into the Persian and Moorish languages. ³

¹ C. B. Lewis, Life of John Thomas, (London: 1873), p. 29
² Marshman, Carey, Marshman and Ward, I, p. 29
³ John Thomas, "An account of the Hindoos, and of the possibility of spreading Gospel among them", The Baptist Annual Register, for 1790, 1791, 1792 and part of 1793, pp. 354-355.
This movement led to no result, and Thomas returned to England. Again on 14 July 1786 he came back in Bengal in the same vessel and the same capacity. On reaching Calcutta he became acquainted with Charles Grant and his friends. He took part in their religious meetings and enjoyed the blessing of religious communion among them. In December, 1786 Thomas printed and distributed a tract entitled: A word of comfort and encouragement to the poor afflicted people of God.  

Thomas had always a strong desire to preach to the people of Bengal. Charles Grant was highly impressed with his zeal and ardour and his remarkable aptitude for communicating instruction. When Thomas made a proposal of such missionary undertaking, Grant gladly employed him as a missionary at Gomalty, Malda. He raised a subscription among his friends in addition to his personal contribution so as to support the establishment of a missionary station.

Thomas therefore left the Oxford and commenced learning Bengali so as to equip himself for preaching among the people of Bengal. After three months study of the language Thomas with his Munshi Rama Rama Vasu moved to Malda where he found George Udny, the Commercial Resident of the East India Company, a man of great benevolence and Christian philanthropy. There he applied himself diligently to the study of Bengali which he learnt in a very short time, to speak with great fluency. He also acquired a thorough knowledge of Hindu religion, culture and system of caste.

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1 Lewis, John Thomas, p. 56

2 Thomas gave a detailed description of Hindu religion and caste in his: "An account of the Hindoos, and of the possibility of spreading Gospel among them" in The Baptist Annual Register, for 1790, 1791, 1792 and part of 1793, pp. 354 -355.
the help of his Munsi Rāma Rāma Vasu, Thomas translated Mark, Matthew and James into Bengali. He multiplied copies of the portions by transcription and distributed among the Bengalis.¹

Thomas pursued his missionary labour for three years in that locality but did not succeed in converting a single person to Christianity. He had weakness of character, being extravagant and a gambler. Learning of this, Grant withdrew his support from Thomas's mission. Thomas was not a person to get disheartened easily, so he came back to Calcutta to find ways and means of printing his Bengali New Testament translations. He with his Munsi went to Krishnanagar to show his translation to Sir William Jones who encouraged his efforts and promised to subscribe to thirty copies at 480 rupees, if printed. But he declined to recommend the Bible to the Governor-General, Lord Wellesley, as to its correctness, as he had no knowledge of the Bengali language.²

Meanwhile he attempted to print the Bible by subscription. Explaining the plan he circulated the proposals for publication in order to attract subscribers. The projected work, according to his Journal, was" to consist of seven parts: (1) Promises and Prophecies, (2) Matthew, (3) Mark, (4) Texts and Precepts of the New Testament, for the Newness of life, (5) the Ten Commandments, and a Dissertation on Scripture in general, (6) An explanation of the three first chapters of Matthew, (7) A Glossary. The price of the book was to be a gold Mohar, or Rs. 16, per copy, to Europeans; and natives were to receive it gratis".³ Apparently he could not

¹Thomas, "An account of the Hindoos ...", The Baptist Annual Register, for 1790...., p. 359.

²Lewis, *John Thomas*, p. 171

³Ibid., p. 172. The biographer of Thomas could not find a printed copy of Thomas's proposal extant.
attract subscribers sufficient to defray the expenses of printing which was very dear in Calcutta those days. Therefore, Thomas had no choice but to return to England, and to seek assistance for the establishment of a Mission in Bengal among the religious friends with whom he had continued to correspond while in Bengal.

Establishment of the Baptist Missionary Society

When Thomas was struggling to establish a mission and thereby to spread the message of the Gospel among the people of Bengal, William Carey, a shoemaker of the little village Pauley's Pury near Towcester in Northamptonshire, England also nourished the ambitious idea of spreading the Gospel among the heathen. Carey hung in his shop a large map composed of several sheets pasted together, in which he had entered every particulars regarding the population and religion of every country then known. When engaged in making or mending shoes, he often raised his eyes to the map, thinking of the different heathen nations of the earth, and trying to devise means for their enlightenment. Carey was trying to impress his idea among Baptist ministers he knew but met with little encouragement. At a meeting of them, he proposed for consideration, "the duty of Christians to attempt the spread of the Gospel among the heathen nations". An old minister present received the proposal with astonishment, and said with loud voice, "Young man, sit down, When God pleases to convert the heathen, He will do it without your help or mine".1

Notwithstanding this opposition, Carey persevered in search of more enlightened view on the subject; he wrote An enquiry, in which he estimated the population of the world at 731 millions. Of these 420 millions were still in heathen darkness, 130 millions followers of Muhammad, 100 millions Roman Catholic Christians, 44 millions Protestant Christians, 30 millions belonged to the Greek church; and perhaps 7 millions were Jews. It was a powerful appeal, written with an amazing amount of knowledge and force of reasoning. In that Enquiry, Carey thought that the purpose of a Christian movement was not to impose one culture upon another but to make the heathen "useful members of their society". The proper means of converting the heathen was to reach the masses in their own languages rather than to impose one's language upon them. According to him "cultivation of friendship" should be the aim of missionary work. In his opinion missionaries "must be careful not to resent injuries which may be offered to them, not to think highly of themselves, so as to despise the heathens, and by those means lay a foundation for their resentment, or rejection of the Gospel".

In 1786, when Carey wrote the Enquiry he was twenty-five years old and already an ordained minister in the Baptist Church at Moulton. He was, in his own words,

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1 An Enquiry into the obligations of Christians, to use means for the conversion of the Heathens. In which the religious state of the different nations of the world, the success of former undertakings, and the practicability of future undertakings, are considered. Leicester; Printed and Sold by Ann Ireland, 1792

2 Ibid., pp. 39-61.

3 Ibid., p. 70.

4 Ibid., p. 74.

5 Ibid., p. 75.
a plodder rather than innately intelligent. According to most biographers, Carey had an amazing linguistic ability which made him master of Greek, Latin, Hebrew, and Dutch before he was fifteen.

In 1789 Carey became pastor of a larger Baptist Church in the town of Leicester. There, notwithstanding increasing calls on his time and responsibilities, with access to a good library and a wide circle of stimulating friends, he could give complete shape to his Enquiry, the final draft of which was ready by May 1791 when his formal induction to the Leicester pastorate took place. On that occasion Carey read his Enquiry. After further revision on the basis of criticism made at that meeting, in the spring of 1792: the document 'made its modest appearance'.

The Enquiry, which has been called the charter of modern mission with its argument, review, survey and programme excited missionary spirit and a tremendous vista of religious activities among the Baptists of England. On 31 May 1792, at the meeting of ministers held in Nottingham Carey seized the opportunity to preach the immortal sermon based on Isaiah liv.2,3 pouring into it the passion of eight years. The two divisions of his sermon were the memorable words:

EXPECT GREAT THINGS FROM GOD.

ATTEMPT GREAT THINGS FOR GOD.

It was a burning appeal, and, before the meeting dissolved, a resolution: "That a plan be prepared against the next Ministers' Meeting at Kettering, for forming a Baptist Society for propagating the Gospel among the Heathens" was recorded. Four months la-

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ter, on 2 October 1792, twelve ministers met in a house in Kettering, and resolved to form the Baptist Missionary Society styled as: "The Particular Baptist Society for the Propagation of the Gospel among the Heathen", of which the Rev. Andrew Fuller was appointed Secretary. The total membership subscriptions amounted to £13-2-6. Samuel Pearce, one of the ministers, raised funds among his people, and other churches followed the example, so that a considerable sum was obtained. Carey immediately offered to go to any country which the society might select. Fresh from reading Cook's voyages in the Pacific, he first desired to go to Tahiti or Western Africa. The third meeting of the new society discussed "In what part of the heathen do there seem to be the most promising openings?"

The answer was there in their hand, in the form of a letter from Carey, who had heard that Thomas, as we have already discussed, was trying to raise funds to resume his missionary activities in Bengal. Carey asked "whether it would not be worthy of the society to try to make that and ours unite with one fund for the purpose of sending the Gospel to the heathen indefinitely".

At the next meeting Thomas was present and gave an account of India. "We saw," said Fuller afterwards that "there was a gold mine in India, but it was as deep as the centre of the earth. Who will venture to explore it? 'I will venture to go down,' said Carey, 'but re-

1Original copy of the resolution can be seen on display at the reception of the Baptist Missionary Society, London.
member that you (addressing Fuller, Sutcliff, and Ryland) must hold the ropes'. We solemnly engaged to him to do so, nor while we live shall we desert him". ¹

On 10 January 1793 Carey and Thomas were appointed missionaries to India, to receive £100 or 150 a year between them, to support them and their families till they should be able to support themselves. The cost of the passage money was raised by Fuller and by preaching tours of their two missionaries. On 20 March 1793 the missionaries were dedicated by prayer for their work; after which Fuller addressed them brave and loving words as to the objects they must keep in view, the direction they must observe, the difficulties they must encounter, and the reward they might expect. ²

The missionaries and their families sailed for India on board the Krön Princes Maria, owned and commanded by Captain Christians bound for the Danish settlement of Serampore. On Thursday, 13 June 1793 the missionaries and families saw the white cliffs of Dover recede into the distance. Little did they think that none of the little party was destined ever to see them again; and yet according to the missionaries and their families, "men never saw their land with more joy" than when they left it. ³

¹George Smith, The Life of William Carey, Everyman's Library edition, (London: n.d.), p. 41. Unless otherwise mentioned biographical materials about Carey in this work have been drawn from this work either by direct quotation or condensation.

²Ibid., p. 42

The voyage took five months, during which severe storms were encountered. Carey and his party landed safely in Bengal on 11 November 1793. On his arrival in Calcutta Carey was quite destitute. He had no definite plan; the newly formed society at home was too poor to provide him with sufficient funds to settle down and commence his evangelical activities. After several futile attempts Carey at last succeeded in obtaining the job of Superintendent of an indigo factory of George Udny at Madnabati, thirty miles north of Malda.

On receipt of the letter of appointment, Carey recorded in his journal on 31 March 1794:

A day of hard labour at Bengal... This evening the... letter from Malda arrived, at which my heart was made glad; the prospect of... our being so provided for as to carry on the work of printing the Bible... I am resolved to write to the society that my circumstances are such, that I do not need future help from them, and to devote a sum monthly for the printing of the Bengali Bible. 1

Immediately after acceptance of the job Carey wrote to the society in England that he was no longer in need of any pecuniary support; likewise he requested that the sum meant for his salary should be devoted to the printing of the Bengali translation of the New Testament. 2

As soon as he could settle down at Madnabati Carey increased his labour in learning Bengali. This indefatigable scholar had already begun the study of the language under the tuition of Thomas during the voyage.

On 28 June 1793 Carey wrote that he had "begun to write Bengalee"; on the following day he recorded:

I find some delight in reading, and preparing for my work by writing the Bengalee only however it relates to my great work.

1 BMS Records: Carey's Manuscript Journal.
2 BMS Records(IN/13): Carey's letter to the Society dated Madnabati, 5 August 1794.
That "great work" was spreading the message of the Bible in Indian languages. To achieve that end he was also desirous of training his children and therefore made up his mind "to bring up one in the study of Sanskrit, and another of Persian". In course of his learning Bengali, Carey discovered that without the help of classical Sanskrit, which he always regarded as "the parent of nearly all the colloquial dialects of India," he could neither master its Bengali offshoot nor enrich it with the words and combinations necessary for his translation of the Bible. Accordingly, with his usual rapidity and industry he learned Sanskrit so that he could by 1796 read Hindu Scriptures and by January 1798 he could make considerable progress in compiling a Sanskrit grammar and a considerable portion of a Sanskrit-English dictionary.

Bible Printing

In the beginning of 1795 Carey became proficient in Bengali - in reading, writing and speaking. From the very beginning he was consistently working at his Bengali translation of the New Testament, of which the books of Matthew, Mark, Luke and the general Epistle of James had already been translated by Thomas. As his own progressed, he became more and more eager to see the work in print.

Apparently since printing, as we have already seen, was dear in Calcutta Carey and Thomas were

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1 BMS Records: Carey's Ms. Journal, 23 August 1793.

2 William Carey, Grammar of the Sungskrit Language (Serampore: 1806), preface.

3 Smith, Carey, p. 165.
planning to import a press from England and get a set of Bengali types cut there. In a letter dated Madnabati 27 January 1795 Carey, therefore, wrote to the BMS in the following terms:

We have also determined to require that the Society will advance money for types to print the Bengali Bible, and make us their debtors for the sum, which we hope to be able to pay off in one year; and will also be requisite to send a printing-press from England. We will, if our lives are spared, repay the whole, and print the Bible at our own expense, and I hope the Society will become our creditors by paying for them when delivered. Mr. Thomas is now preparing letters for specimens, which I hope will be sent by this conveyance. 1

But very soon they gave up the idea of getting types from England since they were available in Bengal though very expensive. Carey wrote:

We have for the present given up the idea of getting types from England, and as there are types in Bengal, we think to print in the ordinary way, though the expense is about ten times what it would be in England. This will, however, be much more than compensated by the reflection, that we have put into the hands of many heathens a treasure greater than that of diamonds, and, by multiplying copies, made a probability of those Scriptures being preserved in the Bengal tongue. 2

In addition to his translation of the Bible and other evangelical activities Carey as early as in 1794 set up two schools, one at Madnabati and the other at Mahipaldighi, the residence of Thomas, to educate in a limited way a few local youths in Sanskrit, Bengali and Persian with introduction to the Bible and 'a little philosophy and geography'. They were to be provided with food, clothes and lodging.

1 Smith, Carey, p. 75

2 Carey to the Society dated 13 August 1795, in E. Carey, Memoir of Carey, p. 239.
In spite of many disadvantages Carey was striding ahead with his translation work and dreaming of printing the word of God in Bengali soon. But Carey's prospects became precarious since the indigo factory was making a loss, and Uday was about to close the factory. Meanwhile Carey had to dismiss his Munshi for the crime of adultery. His pandit also fled. Therefore, he had to close his schools. Thus Carey's fond hopes seemed belied, for on 17 January 1796 he wrote disappointingly:

With respect to printing the Bible, I fear that is distant enough. As in the aforementioned case Day-hotta, so here, we were perhaps too sanguine; but, though means have hitherto failed, we are as much resolved as ever to give our all to that work. But, for the reasons mentioned by Brother Pearce, I think it will be better for at least £100 per annum to be remitted hither by the society, which shall be applied to the purpose of printing the Bible and educating the youth; and what we do shall be done as a contribution to the Society. I think it very important to send more missionaries hither. We may die soon...

In another lengthy statement Carey again wrote:

Translating and publishing the Scriptures...is an object which has always very near my heart. I have... now translated all the New Testament, I have begun the seventh chapter of Revelations, and all the other is translated except the Acts of Apostles, which I left to Mr. Thomas... I expect the New Testament will be complete before you receive this... Now I wish the printing be thought of. It will be at least two years, now, before communications, etc., respecting printing, will arrive from England, in which time every correction may be certainly put to it. I was in hope of printing it at my own expense; but the unfavourable situation of these works for the production of indigo, has kept me incapable of doing that. I thought of going to Calcutta and ascertaining the expense of printing, but cannot go now. Mr. Thomas, however, has ascertained some years ago paper and printing here must amount to two annas a sheet, or about four pence English. Owing to the largeness of the types, the number of sheets could not be less than thirtyfive, or...
two hundred and eighty pages, quarto. Suppose ten thousand copies were printed, as they must be given away, the expense would be 43,750 rupees, or £ 4,400 sterling, an enormous sum. Now Caslon promised to cut founts for five shillings each. If the number of characters is six hundred, the punches would be cut for £ 150, and the number of types necessary would be bought for half-a-crown per pound, amounting to about £ 500 to print the whole Bible. Should this plan be eligible, a press must be sent out; and if a serious printer could be found willing to engage in the mission, he would be a great blessing to it, to superintend, for natives would do the work. Paper should also be sent from England, it being near two hundred per cent dearer here than there. Such a printer I knew at Derby before I left England. We can get thirty-two thousand letters written for a rupee; but this is a great expense, and the errors that must get into every copy could not possibly be all corrected. Mr. Thomas has had letters written near two years for types, by a native, a very good writer; but they require examining, which are proper for types to be cast to. He has not done that in all this time, and is so backward, I fear he never will. He talks of making all the letters himself, but I fear it will never be done. I will try and get those written by the native, and send them, if he will part with them.  

Meanwhile, on 10 October 1796, John Fountain, a young missionary, joined the Mission at Madnabati. As missionary activities were prohibited within the domain of the East India Company Fountain entered Bengal rated as one of the servants in the Company's ship and with friendly assistance of George Udny, in whose factory Carey was working, and David Brown, Chaplain of the East India Company, he arrived at Madnabati. Young Fountain applied himself with earnestness to the study of the language and picked it up quickly, so that in a short time he was able to address the natives.

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1 BMS Records (IN/ 13): Carey to Fuller, Madnabati, 16 November 1796.
2 BMS Records(IN/22): John Fountain to Fuller, Madnabati, 8 November 1796.
with fluency and thus was of invaluable assistance to Carey in running his school as well as in translation of the Scriptures. Carey felt encouraged and redoubled his efforts. By the spring of 1797 the New Testament in Bengali was ready for printing. Instead of waiting for any reply from England Carey went to Calcutta to enquire himself as to the expense of printing there. On 23 March 1797 he wrote:

I have been with the printer at Calcutta, to consult him about the expense of printing the New Testament, which is now translated, and may be got ready for the press in a little time. The New Testament will make 600 pages of letter press in octavo, which the printer agrees to print at one anna (about two pence) per sheet, and to cut a new fount of types for this purpose. This is very cheap in this country. The whole expense of printing 10,000 copies, paper included, would be near 3,000 pound sterling; that is about six shillings a copy. 1

Though "very cheap" it was beyond his means. He was very much disheartened, so he concluded:

Whether a printing press etc. shall be sent from England, or whether it shall be printed here, or whether it shall be printed at all, now rests with the Society. 2

Carey was not a person to give up easily. Since his boyhood he had a remarkable perseverance. Whatever he began he finished, and was never discouraged by difficulties. Therefore, he reinvigorated his efforts at finding out ways and means. Fortunately for him, in December 1797 he came to know the existence of a letter foundry where Bengali types were manufactured.

On 1 January 1798 Carey informed the Society that "a letter foundry has lately been set up at Calcutta

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1 BMS Records(IN/ 13): Carey to Fuller, Madnabati, 23 March 1797. Also in, Periodical Account relating to the Baptist Missionary Society, I (1800), pp. 368-369.

2 Ibid.
for the country languages, and I think it will be cheaper and better to furnish ourselves with types for printing the Bible in this country, than to have them cast in Europe".1

As regards a press, Carey was thinking of getting one constructed by a Mr. Powell. Carey wrote:

I have also been talking with Mr. Udny about setting up a printing press at Madnabatty, which he highly approves of, and I believe will contribute liberally towards it. Mr. Powell will be able to construct a press, and workmen may be obtained from Calcutta. 2

Things were taking shape, then. Carey was expecting to set up a press at Madnabati. Mr. Powell was making a press for that purpose. Carey wrote:

We have prospect of soon setting up a printing press at Madnabatty. A letter foundry is set up at Calcutta for country characters, Mr. Powell is making a press...I wish the Society would present us with a fount of English letters, and some Greek and Hebrew. Arabic we shall get here. I hope soon to get the Bible published. 3

Very shortly afterwards a Calcutta newspaper advertised for sale a freshly arrived wooden printing press. Carey at once purchased it at a cost of 400 rupees (about £46) on his own account but the good George Udny "made a present of it to the Society".4 It came to Madnabati by boat in September, 1798 and was quickly set up. Whereupon the delighted missionaries' enthusiasm gave the impression to the Bengali population that it was "the sahibs' idol".5

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1 Carey to Fuller, dated Madnabati, 22 June 1797; E. Carey, Memoir of Carey, p. 318. For details about type foundries in Bengal see Chapter VII.

2 Ibid.

3 BMS Records(IN/13):

Carey to Sutcliff, dated 16 January 1798

4 BMS Records (IN/13): Carey to the Society, 10 January 1799.

5 S.P. Carey, Carey, p. 174.
Initially Carey was planning to go to Calcutta to place an order for the Bengali type for the long cherished printing of the New Testament. In a lengthy letter to the BMS Carey describes the progress of printing:

Translating and publishing the Scriptures. This is an object which has been always very near to my heart, I have now finished the Pentateuch, Psalms, Isaiah, Jeremiah, Lamentations, Ezekiel, part of Daniel, and the New Testament except Matthew, Mark, and James which were formerly translated by brother Thomas and brother Fountain is translating from Joshua onwards ... We thought of publishing the New Testament alone, and received advice from brother Fuller, that the Society had agreed to print ten thousand copies, and afterwards that they agreed to print two thousand, and are sending paper for the purpose. I wish paper had been sent for the ten thousand, because I hope to be able to print an impression of one or two thousand copies of the whole Scriptures by the beginning of the next year, and am, for that purpose, setting up a press at Madnabatty. I some time ago saw a printing press advertised for sale in one Calcutta papers. This I considered as an opportunity not to be neglected and accordingly made a purchase of it for four hundred rupees, and it is set up at my house. A friend has since made a present of it to the Society, as you will see by the enclosed accounts. I am now going to Calcutta, to bespeak types, and to engage workmen; and the same friend had generously engaged to advance money for the purpose, on the credit of the Society, which at the lowest computation, will amount to £2000 sterling, to strike off one thousand copies, and pay for the press, types, paper, and workmanship. I am not without hopes of getting a good subscription towards it; but I fear to set it on foot till the printing-house is complete, lest some unforeseen accident should put it out of my power to accomplish it. 1

At last an order was placed for the type. In a letter to the Society, Carey reported on 1 April 1799:

1BMS Records (IN/13) : Carey to the Society, dated 10 January 1799.
I fully succeeded in accomplishing the end of my journey thither, which was to get types cast for printing the Bible. The types are now casting... The whole Bible and the New Testament will be printed in four volumes, octavo... it will be the cheapest work that was ever published in India by one half. I propose to print one thousand copies, for it will not be in our power to buy more paper, unless the Society should anticipate our wants. Of this, however, if five hundred copies can be disposed of at thirtytwo rupees each, it will pay the whole expense; and we shall have five hundred copies to give away.

Shortly after his return from Calcutta, Carey was shocked to learn that his patron, friend and employer George Udny was constrained to abandon the ruinous factory of Madnabati. Meanwhile, he learnt that the Society in England had sent out a new party of missionaries consisting of Joshua Marshman, Daniel Brunsdon, William Grant, William Ward and their families.

In September, 1799, when the incoming missionaries were on their way, Carey bought from Udny a small outlying indigo factory at Khidirpur about ten miles from Madnabati and moved to it with his family. There he began to erect straw houses for his expected colleagues to carry out missionary activities in Bengal.

At that time the East India Company was strongly opposed to missionary activities which they thought would excite rebellion. Carey, as an indigo planter, was not molested, but the case would have been different if he were a simple missionary. As four missionaries came to join him, it was proposed that they should settle at Serampore, a small town 16 miles from Calcutta. Accordingly, when they arrived, instead of landing in Calcutta they proceeded at once to Serampore. Even then they were not safe, for the Govern-

1 BMS Records(IN/13): Carey to the Society, dated Madnabati, 1 April 1799
2 Marshman, Carey, Marshman and Ward, 5, p. 90.
ment of the East India Company peremptorily ordered
them back to Calcutta for deportation and repatriation. But the 70 year old Danish Governor of
Serampore, in response to a commendation from the
Danish consul in London, fearlessly pledged them
asylum and defence. Immediately William Ward and
John Fountain went to Madnabati for Carey's advice.
They persuaded Carey to settle at Serampore and
succeeded in changing his mind to leave behind his
Khidirpur property. On 2 December Ward recorded in
his journal:* Carey has made up his mind to leave
all, and follow our saviour to Serampore..."1
Having thus decided to remove the seat of the mission to
Serampore, the press which Undny had presented to
the mission, the types which had been purchased in
Calcutta, were packed up and despatched.2
Finally, on
10 January 1800, Carey and his family came to Serampore.
The missionaries sent a letter to the king of Denmark
expressing their gratitude, to which a reply was
received, promising the missionaries future protection.

Explaining the reason why Carey decided to move
to Serampore, giving up his original plan to settle
at Khidirpur, he wrote:

We could not oppose the resolutions of Government,
nor would it have been advisable to have been
separated. Setting up of the press would have been
useless at Madnabatty, without brother Ward, and
perhaps might have been ruined, if had been attem­
pted. At this place we are settled out of the
Company's dominions and under the Government
of a power very friendly to us and our designs.
Here is a more populous neighbourhood; we can
work our press without fear, and pursue our work
with the Society. 3

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2 Marshman, Carey, Marshman and Ward, I, p. 123.
3 BMS Records(IN/ 13): Carey to Fuller, Serampore,
5 February 1800
Again, in another letter Carey explained:

Had we stayed at Madnabatty, it is a great wonder whether we could set up our press; government would have suspected us, though without any reason to do so; and would, in all probability have prevented us from printing; the difficulty of procuring proper materials would also have been almost insuperable. 1

The foundation of the mission at Serampore can be said to have been laid upon the arrival of Carey on 10 January 1800. The mission consisted of the eldest person Carey himself and the four newly arrived missionaries: Joshua Marshman, Daniel Brunsdon, William Grant, William Ward and their families. "At first the community consisted of ten adults and nine children. Grant had been carried off in a fever caused by the dampness of their first quarter. The promising Brunsdon was soon after removed by liver complaint caught from standing on an unmatted floor in the printing-office. Fountain, who at first continued the mission at Dinajpoor, soon died there a happy death. Thomas had settled at Beerbhoom, but joined the Serampore brethren in time to do good though brief service before he too was cut off". 2

Of the remaining two one was Joshua Marshman and the other, William Ward. Joshua was born on 20 April 1768 at Wesbury Leigh in Wiltshire England. His father John Marshman was a weaver and later a sailor. In his childhood Marshman was fond of reading and it is said, by the time he was twelve years of age he had read more than a hundred volumes, including works like Milton's

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2Smith, Carey, p. 90.
Paradise Lost. At the age of fifteen he came to London, and found a job as a parcel carrier in a book-shop. This he disliked and soon returned home, where he assisted his father in his business. In 1791 he married Hannah Shepherd, and three years later took charge of a school. While studying for the ministry, he read the letters of Carey sent from India which led him to consider whether he ought not himself to become a missionary. He offered himself, and was accepted.

William Ward, the third of the trio, and the second of the two newcomers was younger than Marshman. Born on 20 October 1769 he lost his father in his childhood and was brought up and educated under the care of his mother. After leaving school he took up apprenticeship in one of the largest printing establishment in Derby. Later he took up journalism and became editor, successively, of the Derby Mercury and the Hull Advertiser. While in Hull in 1796 he forsook journalism to become a missionary and awaited a call to join Carey to begin printing the Bible. It happened thus:

While Carey was anxiously waiting for a vessel to embark for India, he preached one Sunday in a church in London. Ward, who was on a visit from Derby, was present in that congregation. He was so much impressed at the sermon delivered by Carey that he waited after the service to talk with him. The two men walked together up to the Monument, and Carey told Ward of his great design for India and then, as they were parting, he said: "I hope by God's blessing, to have the Bible translated and ready for press in four or five years. You must come and print it for us".

In 1798 when Ward's services were accepted he wrote Carey the following letter:
Dear Brother Carey,

I know not whether you will remember a young man, a printer, walking with you from Rippon's Chapel one Sunday, and conversing with you on your journey to India. But that person is coming to see you, and writes this letter. His services were accepted by the Society.... Had missionaries been needed, we might have had a cargo immediately. Sometime in the spring I hope to embark with others. It is in my heart to live and die with you, to spend and be spent with you. I trust I shall have your prayer for safe journey to you, and be refreshed by your presence. May God make me faithful unto death, giving me patience, fortitude and zeal for the great undertaking.

Yours affectionately,

W. Ward

And so the two were together to do the great work of translation and printing the Scriptures for the people of India.

For the sake of economy the missionaries agreed to live together, to give each family a small allowance for personal expenses; also that no one was to engage in any private trade, that whatever might be earned was to be thrown into the common stock. Thus, during the first week of their settlement, they adopted a set of rules for management of the affairs of the mission. All were to preach and pray in turn; one was to superintend the affairs of the family for a month, and then another. Carey was made treasurer and in charge of the medicine chest, Ward printer and Fountain librarian.

The first attention of the missionary activities was given to the printing office. The press brought from Mad-


\[2\] BMS Records: Ward's Journal, 18 January 1800
nabati was set up and the types were arranged. The translation of the whole Bible except for two books of the Old Testament was complete. The missionaries were determined to begin with the printing of the New Testament.

"From hence may the Gospel issue and pervade all India", the missionaries wrote to the Society. "We intend to teach a school, and make what we can of our press. The paper is all arrived, and the press, with the types, etc., complete. The Bible is wholly translated, except a few chapters, so that we intend to begin printing immediately, first the New and then the Old Testament".  

At the beginning a little house was rented, but it was not suitable for the missionary operations which they contemplated. There was no convenience for the erection of the press which was their first and foremost want nor was there accommodation for the establishment of a school. Therefore, they decided to buy their own. This was described by Ward:

The renting of a house, or houses, would ruin us. We hoped therefore to have been able to purchase land, and build mat houses upon it; but we can get none properly situated. We have in consequence purchased of the Governor's nephew a large house in the middle of the town for Rs. 6000 or about £ 800; the rent in four years would have been amounted to the purchase. It consists of a spacious verandah (portico) and a hall, with two rooms on each side. Rather more to the front are two other rooms separate, and on one side is a storehouse, separate also, which will make a printing-office. It stands by the river-side upon a pretty large piece of ground, walled round, with a garden at the bottom, and in the middle a fine tank or pool of water. The price alarmed us, but we had no alternative; and we hope this will form a comfortable missionary settlement. Being near to Calcutta, it is of the utmost importance to our school, our press, and will do all we can to lighten your expenses.  

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1 BMS Records (IN/ 21): Missionaries to the BMS, 25 January 1800

2 Smith, Carey, pp. 90 -91.
Ward set the first types with his own hands and began printing the New Testament and "a card for ourselves & ... a bill of Mr. Dexter's"\(^1\) and presented the first sheet of the Testament to Carey on 18 March 1800. Ward recorded in his Journal: "This day brother Carey took an impression at the press of the first page in Matthew".\(^2\) "The feeling of exultation with which it was contemplated and the bright vision of future success which the sight of it kindled, may be more easily imagined than described".\(^3\)

The printing work continued in full swing among other missionary activities. Ward recorded in his Journal of 16 May 1800:

This week we have begun to print the first sheet of the New Testament. We print 2,000 copies of which 1700 are on Patna paper, and 300 on English. We also print 500 Matthew to give away immediately, which will nearly be an expense of paper only, so will not cost more than two or three pounds.\(^4\)

By early August 1800 the Gospel of Matthew, the Bengali title of which is: Maṅgala Samācāra Mātiyera Racita was printed, published and distributed. Ward in his Journal dated 15 August 1800 recorded:

Also printed 500 additional copies of Matthew for immediate distribution; to which are annexed, some of the most remarkable prophecies in the Old Testament respecting Christ. These are now distributing...\(^5\)

The Matthew thus printed is a significant work in the history of Bengali language and literature. It was the first book printed at the Serampore Mission Press.

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\(^1\)BMS Records: Ward's Journal, 1, 4 and 5 March 1800.

\(^2\)Ibid., 18 March 1800.

\(^3\)Marshman, Carey, Marshman and Ward, 1, p. 129

\(^4\)BMS Records: Ward's Journal, 16 May 1800

\(^5\)Ibid., 18 August 1800.
and the first prose work ever printed in Bengali. Thoroughly revised by William Carey the manuscript and press-copy of this work was the product of joint efforts of William Carey, John Thomas and Rāma Rāma Vasu. The work contains 125 pages Demy Octavo. The only copy of this work known to have survived is preserved in the showcase of the Board-room of the Serampore College Library. Ward claimed: "We have the honour of printing the first book that was ever printed in Bengali". This is true, if we take exception of few linguistic works and regulations printed before 1800.

On 25 May 1800 Rāma Rāma Vasu again joined the missionaries. At the request of Carey he compiled a religious tract entitled Harakarā or the Gospel Messenger, which was intended to introduce the doctrines of Gospel to his fellow countrymen. This was the first tract on Christianity ever printed in Bengali and the second Bengali work printed at Serampore. Missionaries called this work "a piece ... to usher in the Bible". In addition, they printed "a number of evangelical hymns"; before 10 October 1800. Later, they printed Rāma Rāma Vasu's Jñanodaya, "a piece in verse written against the Brahmans ... and this is the first piece in which Brahmans have been opposed, perhaps for a thousand years". By November the press struck off Samuel Pearce's Address to the Las-kars, translated into Bengali and on 22 November 1800 they were "printing off as far as 1 Corinthians XI chapter 26 verse".

1Das, Bāṅglā gadya sāhityara itiḥāsa, p. 93
2BMS Records: Ward's Journal, 3 August 1800
3Marshman, Carey, Marshman and Ward, I, p. 132.
4Letter of the Missionaries to the Society, 10 October 1800, E. Carey, Memoir of Carey, p. 403.
5Ibid., p. 403.
6BMS Records: Ward's Journal, 31 August 1800
The missionaries diligently carried on their work giving topmost priority to printing the Bible which in those days was not easy as might have been thought. As Carey wrote on 27 November 1800:

The printing requires much more of my time and attention than I had thought it possible. I find the copy, after three or four revisals, still to require a very close examination and rigid correction; besides the labour of correcting the proofs, which, from the faulty state of Bengal orthography, is far greater and more difficult work than you can possibly form an idea of. We began the New Testament first, as it would form the most important book to put it into the hands of the natives, and are this day printing off the last chapter of 1 Cor. and one page of the first chapter 2 Cor. Thus far the Lord had led us on in this great work, and I hope we may be able to send you a Bengalee New Testament by the last ships of this season.

By 29 December 1800 the New Testament was printed to the end of Titus. Carey wrote in his journal for that day:

The New Testament is printed to the end of Titus, and I hope we may be able to send a few copies by the ships which this goes by. We shall immediately begin to print the Old Testament. The whole will be in five octavo volumes.

7 February 1801 was a red letter day not only for Carey and the Serampore Mission but also for the Bengali language and literature. For on that day Carey received from the press the last sheet of the Bengali New Testament. As already mentioned the types of the greater part of the volume were set by Ward himself, assisted by Felix Carey and Brundson. The work had been pressed forward with such diligence, in spite of every disadvantage, that it was completed within nine months. On 12 February 1801 when the first copy was bound, it was laid with reverent joy upon the communion table in the chapel, and in a meeting of the whole family together with newly-converted Bengali Christians they acknowledged their gratitude to God. The expense of the impression, which consisted of 2000 copies, 1700

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1 BMS Records: Carey’s Journal, 27 November 1800
2 Ibid, 29 December.
on Patna and 300 on English paper was £ 612-3-0. "In this, however, is included the expense of 1000 English spelling books printed and bound ... and an unknown number of Hymns and short pieces in Bengalee, besides 500 copies of the Gospel by Matthew which are all given away". In Demy octavo size (Bib. No. 26) this first edition of the New Testament entitled Dharma Pustaka which had seven subsequent editions during Carey's lifetime was translated directly from the Greek. Having 822 pages (8.4" x 5.1"), unnumbered, they were bound "in leather, as it is an object that they should last as long as possible in the hands of the natives".

The printing of the New Testament was hailed everywhere. The missionaries sent 150 copies of the product of their labour which, Carey wrote, "has so much contributed to lessen the expense of printing", to the Baptist Missionary Society in England with a view to sell them "in England for a guinea [a copy] because the labour of our hands has not been accounted anything in the calculation". One of these copies was presented by Andrew Fuller to the late Earl Spencer on whose property Carey once lived. He immediately sent a cheque drawn on his bank for £ 50 as a contribution towards the translation of the Old Testament in Bengali. He recommended that a copy of the New Testament be presented to His Majesty George III. Accordingly, this was done by Robert Bowyer, one morning at Windsor. "In the address presented along with this volume, desire was expressed that His Majesty

1 BMS Records (IN/16): Ward's Letter to Fuller, 2 April 1801. See Plate XXXI: Title page of the N.T.
2 Ibid. Some of the copies were issued with English added title page showing the date of printing as 1802.
3 BMS Records (IN/13): Carey to Ryland, 30 January 1801.
might like to see the principles it contained universally prevail throughout his eastern dominions, when some doubt was whispered, by the Lord in waiting; as to whether this book had now come through the proper channels. The king, however, replied immediately, "The Board of Control has nothing to do with it"; and turning to [Robert] Bowyer, "I am greatly pleased to find that any of my subjects are employed in this manner". ¹

By the end of 1800, the translation of the Old Testament was finished and Carey was contemplating to "begin to print the Old Testament in four volumes of equal size" ² of the New Testament and thus to finish the whole Bible in the Bengali language. Therefore, immediately after printing the New Testament the press commenced printing the Old. Translated from Hebrew into Bengali 1000 copies of the first volume of the Old Testament containing the Pentateuch entitled Mosāra Vyavasthā in Bengali, was completed in 1802. Date of printing on the title page has been given as 1801. It is partially correct because printing of this work started in 1801 and when the printer printed the title page in the first sheet with date of printing as 1801, he never thought that printing of this volume was going beyond that date. Repeated revision of the version even at the stage of printing caused its delay. In 1803, from Job to Song of Solomon was ready, 900 copies were the impression, Gītādī being the Bengali title, this was third volume of the Old Testament and it appeared in print before the second volume (Bib. No. 49). Although the title page bears date of printing as 1804, the printing of this work was finished towards

²BMS Records: Carey's Journal, 29 December 1800.
the end of January 1803.\(^1\) This work was made one of the text-books of the College of Fort William.\(^2\) Nine hundred copies of Psalms entitled Dāudera Gīta (Bib. No. 47) were also issued as a separate work. In the same year the second edition of the New Testament was commenced. On 24 September 1804 the missionaries reported that it was "hastening to close".\(^3\) But it was not until 1806 that 1500 copies of the second edition of the New Testament were ready for circulation. It was again dated 1803 for the reason stated earlier, but correct date was 1806 (Bib. No. 58). In 1807\(^4\) (but title page says 1805) an edition of 1000 copies of volume 4 of the Old Testament: Isaiah–Malachi, Bhavisvadavākya in Bengali (Bib. No. 66) was printed.

In 1808 an edition of 10,000 copies of Luke, Acts and Romans was published, while in 1809, 1500 copies of the second volume of the Old Testament containing Josua–Esther, Iārālera Vivarana in Bengali (Bib. No. 75), were published. Thus, after fifteen years of labour, the whole Bible in Bengali was completed.\(^6\) The work in five large volumes was entirely the product of

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\(^1\) Brief narrative of the Baptist Mission in India (London: 1808), p. 40

\(^2\) James Long, Returns relating to publications in the Bengali language (Calcutta: 1859), p. 78. The College subscribed to 100 copies of this work.

\(^3\) Periodical Accounts, III (1806), p. 23.

\(^4\) Memoir relating to the translations of the sacred Scriptures ... (London: 1808), a list between pp. 20 and 21.

\(^5\) Ibid.

Carey who "wrote [them] with his own pen, the whole of the five volumes, octavo". 1 In performing the task, he had no assistance from Thomas's translations which were so imperfect that he was obliged to read each and every letter and every proof sheet twice and thrice. 2

Besides completing the whole Bible in 1809, the third edition of the New Testament was sent to press. The third edition was in folio principally for use in public worship; but as the congregations for which a book of this size was adopted were not numerous, the edition was to consist of a small number of copies, in fact one hundred. By the end of the year, printing of this edition 'advanced to the middle of the Acts of Apostles'. 3 It was finished in 1811. 4 The same year 1000 copies of the second edition of Pentateuch were in progress but the printing was delayed in consequence of a fire which broke out in 1812, and made its appearance in 1813. 5

In 1813 the missionaries were contemplating to send to press the fourth edition of the New Testament. 6 The printing of 5000 copies of this edition, the largest ever printed, could not be completed before 1816. 7

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2 BMS Records(IN/ 13): Carey to Fuller, 20 April 1808.


4 Memoir respecting the translations, 1811, in Monthly Circular letters, IV (1811), p. 71

5 10th Memoir respecting the translations ... (London: 1834), p. 58.

6 [5th] Memoir of the Serampore Translations for 1813 (Kettering: 1815)

7 10th Memoir, p. 59
But the title page again gives the date of printing as 1813. 1 This edition was distributed so rapidly, that the fifth edition was at once struck off. Also consisting of 5000 copies the fifth edition of the New Testament apparently was printed in 1817. 2 In 1819 Serampore Mission also printed an edition of 1000 copies of the Gospels of Matthew and Mark translated by John Ellerton. 3

In 1820, a new edition of the whole Scriptures which formed the sixth edition of the New Testament and the third of the Psalms and the rest of the Old Testament was commenced. Four thousand copies of the entire Bible and 2000 extra copies of the New Testament were to be printed. 4

"With the view of studying economy in an edition so large, the Serampore brethren have prepared a new fount of types, which, while perfectly clear and legible, are of a moderate size: and with these they are printing this new edition in double columns, in a large octavo page, which they hope bring the whole five volumes into one volume of about thirteen hundred pages, royal octavo, or two very moderate volumes, and the New Testament into a neat duodecimo of about four hundred pages". 5

Several years elapsed before they were issued from

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1 Diehl thought this octavo edition to be the third edition (See: Early Indian Imprints, p. 396. Entry No. 896) which according to her "was delayed because of fire in 1812". She, seems, was confused by Contribution towards a history of biblical translation ... (Calcutta: 1854). Third was a folio edition and was completed before August, 1811. See f.n. 4 at p. 241.

2 7th Memoir, p. 2

3 10th Memoir, p. 59

4 7th Memoir, p. 2

5 Ibid., pp. 2 -3.
the press. In 1822, 4000 copies of the Pentateuch were struck off while 6000 copies of the Gospels of Matthew and Mark in 1824, and the Pentateuch and historical books in 1825 were printed. An impression of 4000 copies of the Matthew in 1828, Mark and the first volume of the Old Testament containing the Pentateuch and historical books (Bib. No. 120) was printed in 1829.

The edition of the Bengali Bible which commenced in 1820 was finished in 1832 in 3000 copies of the Old Testament, 2000 of the New Testament (Bib. Nos. 132 & 134) and 3000 extra copies of the Psalms (Bib. No. 133). The whole was the fruit of Carey's thirty-nine years unremitting study of the Bengali language. Of a great part of the New Testament this forms the seventh edition, and of the remainder the sixth. Before the close of the year 1832, 1000 copies of the seventh edition of the New Testament were printed. The eighth edition was taken up immediately and 5000 copies came out in 1833 (Bib. No. 137).

The Bengali Bible was Carey's first work, and his last. He completed his last revision of the entire Bible - the fifth edition of the Old Testament and eighth of the New in June 1832. As the months went on he carried through the press the last and most improved eighth edition of the New Testament, and only then did he feel and often say that the work of his heart was done. He died in 1834, at the age of seventy-three, having spent forty-one consecutive years in Bengal, and having devoted the greater part of his time to the translations. Brown University, U.S.A. conferred on him a Doctorate of Divinity in recognition of his literary labours in 1807.

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1 10th Memoir, p. 59
2 Ibid., p. 60. 3 Ibid. 4 Ibid. 5 Ibid. 6 Smith, Carey, p. 89
Religious tracts

We have already mentioned the printing of the *Gospel messenger* (Bib. Nos. 52 & 64 for 1804 and 1806 reprints), a few evangelical hymns, a poem written against the Brahmans, and an address to the laskars, which came out in 1800. No copy of them has apparently survived.

On 30 March 1800, Carey, Marshman and Ward took up the position of ballad-singers which were common in Bengal, 'at a place in the town where four roads meet'. People were astonished to see three Europeans singing in the street. They listened and were 'quite anxious to get the hymns' which they gave away. This apparently encouraged them to print tracts and distribute them among the Bengali population.

After that innumerable tracts were printed and distributed in all languages of India; up to 1815 they 'far exceeded a hundred thousands'. "In 1827" Murdoch writes, "a hundred thousand appears to have been regarded as the yearly average". In that year, 21,600 copies of tracts in Bengali alone were printed and distributed. But all of them were reprints except for 'one entitled the Best gift and the other on the repentance' translated by Carey from the English original. In addition to their own, the Serampore Mission also printed for the Calcutta Christian Tract and Book Society instituted in 1823. Since 1827 the Serampore Mission acted as the corresponding committee to London Religious Tract Society under whose patronage they also printed and distributed tracts.

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1 See p. 236.

2 BMS Records: Ward's Journal, 30 March 1800


As a result of this, printing and distribution of tracts got such an impetus, since finance was no longer a problem, that in 1828 alone missionaries produced and distributed 33,050 copies of tracts in different languages. These include 22 titles in Bengali, which varied from a 32 pages Compendium of Divinity to a Brief discourse from John VI, 28 - 29 ; 23 in Hindi; 6 in Urdu, 5 in Punjabi, 1 in Nepali and 9 or 10 in Burmese. Following is the list of Bengali 'series of tracts' printed and/or distributed in 1829:


2. **The Best Gift.** Translation of an English tract of the same name.

3. **Concern of the mind.** Work unfolding the anxieties and desires of awakened mind in verse. Reprint of an old tract. 12 p.

4. **First General Letter addressed by the Serampore Missionaries, on translation of the Bible, to the natives of India, briefly stating to them its contents, and recommending it to their attention.** 8p. (Bib. No. 74, earlier edition)

5. **Most Excellent Doctrine,** by William Carey of Catwa. 20p.


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2 Ibid., pp. 346 - 347.
7. **Second General Letter** written in 1822 by Surroop. Intended to remove the prejudice of Hindus against the Gospel. 8p.


11. **Memoir of Krisna Prasad.** Written and translated by William Ward.

12. **The Gospel.** A tract in verse which relates the fall and misery of man, and the remedy provided in the incarnation and death of Christ. 26p.

13. **The True Refuge.** It meets the obligations generally made by the Indians and enforce the claim of the Gospel. 22p.

14. **Juggunnath (the Lord of the world).** Proves the excellence of Christ. 8p.

15. **The way of life.** A discourse from John XIX, 6, "I am the way, the truth, and the life", by Buckingham of Jessore. 14p.

16. **True Advice.** An earnest address to the careless sinners. 4p.


18. **The Testimonies of the Prophets respecting our Lord Jesus Christ.** A translation of Thomson's Hindi tract. Tract takes a retrospect of the promises and prophecies relative to Christ from the creation and fall, to his being manifest in the flesh.
19. **On Repentence.** Translated from English by Dr. Carey. 8p.


21. **Scripture History.** Adapted from a school-book of the Calcutta Church Missionaries. 32p.

22. **The Works of God.** A discourse from John. VI 28,29 by Mr. Buckingham.

In addition to the 22 above listed, Serampore had "many more tracts in the Bengalee language" which they intended to "revise and reprint". Of these 22 tracts, three bearing Serial Nos. 5, 14 and 15 in the above in 2500 copies of the first two, and 2000 of the last one were reprinted.

In 1830, six of the above listed tracts (Serial Nos. 3, 4, 7, 14, 15 & 22) were again reprinted, in 2000 copies each. In 1833, in addition to some carefully corrected reprints, they printed three new tracts. These were: the **Destroyer of Darkness** 'composed and translated' by W. Carey of Cutwa, **The Gods, idols, and idolatry and the Praises of the self-existent Lord God.** The last two tracts were compiled at the suggestion of Dr. Carey.

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We have discovered and examined seventeen such publications. Murdoch listed\(^1\) sixty titles which were compiled by C. B. Lewis, a missionary and printer of the Baptist Missionary Society. After compiling the list Lewis commented: "It is only just to state that the titled and editions of the Serampore tracts printed ... are very imperfectly represented ...." Murdoch added: "the titles of the intervening tracts cannot now be ascertained".\(^2\)

Considered as ephemera, these tracts were not carefully preserved and, therefore, it was very difficult even in the 1860s to identify and make a list of tracts issued by the Serampore Mission Press.

**College texts**

In 1800 the College of Fort William which commenced operation on 4 May 1800 was instituted and the study of Bengali was made imperative for the young civilians. The following year, in April, 1801 Carey was appointed teacher of the Bengali and Sanskrit\(^3\) languages. On 1 January 1807 his status was raised to that of Professor. He served the college up to 1831 as the most notable figure in its service.

When Carey was appointed to teach the language he found that there were no means but word of mouth for communicating instruction. There were no printed books. Manuscripts were rare; and the style and tendency of the few rules and regulations that were procura-

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\(^2\) Ibid., p. 7.

\(^3\) Afterwards of the Mahrathi Language.
ble, were of no use as class books. It was necessary, therefore, to prepare and print works for this purpose. Hence he assiduously and zealously applied himself to the object. Either through his own exertions or by inducing others he not only provided the students with basic and elementary books, but supplied standard compositions to the people of Bengal, and laid the foundations of a cultivated tongue of flourishing literature.

In his own words:

When the appointment was made, I saw that I had a very important charge committed to me, and no books or helps of any kind to assist me. I, therefore, set about compiling a grammar, which is half printed. I got Ram Boshu to compose a history of one of their kings, the first prose book ever written in the Bengali language, which we are also printing. Our pundit [Goloka Natha Sarma] has also, nearly translated the Sanskrit fables, one or two of which brother Thomas sent you, which we are going to publish. These, with Mr. Forster's vocabulary will prepare the way to reading their poetical books; so that I hope this difficulty will be gotten through. 1

Before the year was out Carey's Grammar (Bib. No. 29), Dialogues (Bib. Nos. 27 & 28) and Rama Rama Vasu's Rājā Pratīpāditya caritra (Bib. No. 29) were struck off from the press. In 1802 Hitopadeśa by Golaka Nātha Sarma (Bib. No. 32), Lipimalā by Rama Rama Vasu (Bib. No. 40) and Vatīśa simhāsana by Mrtyunjaya Vidyālāṅkāra came out. In 1805 the Tōta itihāsa by Candīcarana Muni (Bib. No. 54), Mahārāja Kṛṣṇacandra Rāvasya caritram by Rājivalocana Mukhāṇadhīśya (Bib. No. 57); in 1808 Hitopadeśa, Rāja-vali and Vatīśa simhāsana by Mrtyunjaya Vidyālāṅkāra (Bib. Nos. 71 - 73), in 1812 Itihāsa mālā by Carey, in 1815 Purusaparīksā by Haraprasāda Rāya (Bib. No. 89), in 1815-1825 the Dictionary (Bib. Nos. 88, 92, 109-111) were printed at the Serampore Press.

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1 BMS Records (IN/13): Carey to Ryland, 15 June 1801.
Of these works, *Itihaśa-mālā* printed in 1812 which is regarded as the best prose work by Carey unfortunately could not be published because, apparently, it was consumed by fire in 1812 before it was put into circulation. The work contained 150 short stories. Having 320 octavo pages 4 copies of this work are extant; three in *Bāṅgīya Sāhitya Pārīṣad* and one in the National Library, Calcutta. The work has been reprinted by Das Gupta & Co., Calcutta in 1971. Edited by Father Dwatiyen the reprint includes the facsimile of the title page and page 249. The work is being translated into English by the Baptist Missionary Society, London.

School books

On 1 May 1800 Joshua Marshman and Hannah Marshman opened two Boarding schools. The income from these schools, which at the beginning yielded Rs. 100 a month but at the close of the year Rs. 300 a month, was a good means of support for the infant mission. Under the able management of Mr. and Mrs. Marshman the schools soon earned a good reputation and became the most popular and remunerative establishments of the kind in Bengal.¹

In addition to the English Boarding schools, on 1 June 1800 they opened a vernacular school for Bengali the establishment of which was greeted with encouragement from the Bengali peoples. In a letter addressed to the Society in England, the missionaries observed:

Commerce has raised new thoughts and awakened new energies; so that hundreds, if we could skilfully teach them gratis, would crowd to learn the English language. We hope this may be in our power some time, and may be a happy means of diffusing the

knowledge. At present our hands are quite full.¹

The missionaries, though their hands were full, drew out a "plan, for the education of the children of converted natives or youths who have lost caste". The plan envisaged to instruct "these youths ... in Divinity, History, Geography, Astronomy, and in reading and writing English and Bengali". In addition to educating the converted youths the plan further outlined "to provide for the education of the native youth in those principles which enlarge the mind, lead to the worship and service of the true God, and to a holy and useful life...". For this purpose of of fulfilment of the objects of the proposed institution the missionaries planned to add a library to the school and provided "that elementary books shall be prepared on the above objects, and printed in the Bengalee language".²

For the use of the students of the schools the missionaries had already started printing books. We have found one such publication printed in 1801 preserved in the Baptist Missionary Society, London. The work entitled: Shisuganera Pustaka (Bib. No. 31. Plate XXXIII: Title page and first page), a children's book on Christianity is apparently one of the few earliest school texts printed at the Serampore Mission Press which had the honour of printing the first school text-books in Bengali.

By 1813 the Serampore missionaries had twenty 'native schools' in various parts of the country. On the basis of the experiment which was


²The plan was drawn up and printed in February 1802 to raise subscription for the proposed school: BMS Records (IN/16): With Ward's Letter dated 1 April 1802
considered successful, Dr. Joshua Marshman drew a plan for the establishment of an efficient system of schools.\textsuperscript{1} One of the principal requirements for these schools was books which took prominence in his plan. Instead of being confined to religion, the books were also to be designed to impart sound secular knowledge. The series of books was to contain a treatise on arithmetic, a concise work on geography, a well-digested epitome of history, exhibiting a brief view of events in ancient and modern time, and including the salient points, an ancient history of India based on the most authentic facts, a selection of passages from those works which were held in reverence in the country, a selection of divine oracles, a volume of Christian ethics meant for dictation to the students who would commit them to memory, and a treatise on the Gospel dispensation, including an epitome of the prophecies relating to Christ, a narrative of his life and death, and a history of the propagation and progress of Christianity.\textsuperscript{2} The plan, however, was based on one developed in England by the Quaker educationist, Joseph Lancaster, who thought that 'whatever instruction it may be desirable to communicate to them, must be imparted in their own language'.\textsuperscript{3}

When the plan was executed, by 1818 approximately 10,000 students were enrolled in 92 schools in or near Serampore, 11 at Katwa, 3 near Murshidabad, and 5 at Dacca.\textsuperscript{4} To meet the demand of such a large number of

\begin{flushright}
\textsuperscript{1}Marshman, Carey, Marshman and Ward, II, p. 82. \\
\textsuperscript{2}Ibid., p. 83 \\
\textsuperscript{3}Hints relative to Native Schools (Serampore: 1816), p. 11. \\
\textsuperscript{4}Second Report of ... Native Schools (Serampore: 1818), pp. 9-10 and 15-16. 
\end{flushright}
students the mission press was busy printing the books planned by Marshman both in English and Bengali.

The elementary school books, as stated above, were compiled on history, geography and arithmetic. Originally compiled in English they were translated by John Clark Marshman. "More than half a dozen of those treatises were brought into use before the year 1818".¹

"A set of Arithmetical tables ... constructed and translated into Bengali...[which] extends to twenty-four tables, printed on the large and fair type", a spelling book in Bengali with "the whole of the alphabet and its combinations, in three tables"² were also printed. In 1816 they printed "a large beautiful exemplar of the Bengalee Alphabet in the writing character", prepared by Kālikumāra Rāya, Bengali Writing Master of the College of Fort William. Fifteen hundred copies of this work were printed.³

In July 1817 the Calcutta School-Book Society was established for "the preparation, publication, and cheap or gratuitous supply of works in schools and seminaries of learning".⁴ The establishment of this society which actively cooperated with the Serampore Mission gave impetus to the printing of school books. The School-Book Society established a "friendly understanding ... with the missionaries of Serampore, tending to secure a copious supply on moderate terms of such of the Serampore publications as come within the Society's province, either by bespeaking a share in the edition of a work before it is printed, or

²Hints relative to Native Schools (Serampore: 1816), p. 35.
³Second Report of ...Native Schools (Serampore: 1818), p. 17
by obtaining after publication, the number of copies wanted. Thus, we learn from the first report of the School-Book Society that the following text-books (which the Society purchased) were printed by the Mission Press:

1. Ganita (Arithmetic); 2. Lipidhārā (Rules for writing); 3. Śubhaṅkara kṛta aryā (Arithmetical formula); 4. Jamidārī papers (relating to Zamindari accounts); 5. Alphabetical tables; 6. Vānāna or syllabic tables; 7. Pholās (adjuncts); 8. Ākośilas (Forms of agreements and bonds, etc.); 9. Khatiyāna (Forms of letters of business); 10. Dhātujāta śavda (Sanskrit roots); 11. Jamāvandi (Settlement paper); 12. Hitopadeśa; 13. Śāstra paddhati (Account of learned authors); 14. Jyotisā (Astronomy or Occidentalists); 15. Bhūgola (Geography); 16. Talava-Vākī (Accounts); 17. Guru Śisya (Dialogues); 18. Golādhyāya (A summary of Geography). The number of copies procured by the Society ranged from 20 to 500.

In our search we have been able to find Śiksā sāra (Bib. No. 95), Jyotisa evam golādhyāya (Bib. No. 99), Vritina deśīva vivarana sancaya (Bib. No. 100), and Jyotisam golādhyāyam (Bib. No. 107).

It is very difficult to ascertain how many titles of school books were printed by the Serampore Missionaries between 1801 and 1838; but it is certain that they were the first printers in this genre and up to 1818 there was no other printer who met the demands of newly-established educational institutions in Bengal. Later, when Calcutta School-Book Society came into being,

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2 Ibid., pp. 7-8. In our reproduction we have only changed the transliteration of these works.
it undertook responsibility of school-book printing. It employed different presses, in addition to Serampore until 1824 when it established its own press. It has been calculated that the Mission Press alone between the years 1817 and 1821 had printed 47,946 copies of 12 works in English, Bengali, Persian, Anglo-Bengali, Arabic and Sanskrit for the Calcutta School-Book Society.\(^1\) This is not an overstatement since 5,000 copies of a single title: Nītikatha, 1st ed. (1820) were printed.\(^2\)

The Printing Office

The printing-office, as we have already mentioned was under the superintendence of Ward. He was assisted by Brunson and Felix Carey, the eldest son of Carey. In addition to them, by the middle of the year, 1800, the press was employing a compositor, five press-men, a folder and a binder. But by the end of July 1800 after the compositor left, they were doing without one. They were, at that time, printing "three half-sheets of 2000 each in a week".\(^3\)

Though the press was established mainly to print the Scriptures, as Ward was a very efficient printer, and, as we have already mentioned, printing charges were very high in those days, it also undertook private printing, and in course of time the press earned thousands of rupees a year. On 1 August 1800 Ward recorded in his journal: "Mr. B. of Calcutta has this day ordered 600 spelling book which we printed".\(^4\)

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\(^2\)Rāma Kamala Sena, Hitopadeśa (Bib. No. 102): Cover of the BL copy.

\(^3\)BMS Records: Ward's Journal 1 August 1800

\(^4\)Ibid.
Thus, in a short time the work of the press increased since they took up private printing in addition. Therefore, more workmen were employed. In September 1800 the press was employing seventeen printers and five bookbinders. An extension to the printing-office was called for; and they built 'an addition ... to the printing office'.

The brisk printing activities of the press soon absorbed the slender resources of the missionaries, and by the middle of the year, 1800, they were crippled for funds to carry on their work. In these circumstances the missionaries took a bold but hazardous step of appealing to the Calcutta public through the newspapers to assist them in subscribing two gold mohars (about 32 rupees) for a copy of the sacred Scriptures in the Bengali language which they were printing. Six months only had elapsed since government had evinced the strongest opposition to their undertaking, and they were now residing under a foreign flag, in defiance of the British authorities. As soon as the notice caught the eye of Lord Wellesley, the Governor-General, he thought of writing to ask the Danish authorities to place the press under his control in Calcutta so that he could suppress it; but, after little reflection, he thought it advisable to consult David Brown, the Company's Chaplain who assured him that the Serampore Press was simply to aid the spiritual instruction and it had no sinister object. Wellesley enquired whether it would be safe to circulate the Bible without a commentary. Brown took the responsibility in the event of any mischief caused due to circulation of the Bible, which he impressed upon the Governor-General, would rather be of great utility at the College of

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Fort William about to be established by him.\textsuperscript{1} These assurances pacified the Governor-General who, surprisingly, in less than six months' time became perfectly satisfied with 'the design' of the mission.\textsuperscript{2} The appeal to the public brought in about 1500 rupees, which afforded the missionaries a reasonable relief.\textsuperscript{3}

The work of the printing gradually increased and the press soon became the centre of large flourishing establishment. In addition to their own printing, as already stated, the Mission contracted for much commercial printing, both from private individuals and groups and the Danish and British Governments. As the work increased extension of the printing establishment also became necessary. The demand as regards accommodation of the printing office with "increasing printing and binding business" was met soon as a result of purchase of "adjoining house [in] more than four acres of land".\textsuperscript{4} By the middle of 1805 the press was employing 27 persons to cope with its volume of work.\textsuperscript{5}

Prior to that date the missionaries wrote that the printing office was one of the major sources of their income. They emphasised: "Printing press's immediate action is more extensive, it being the means of our sending Bibles, parts of the Bibles, and small tracts of various kinds into all parts of Bengal and some other parts of Hindoostan".\textsuperscript{6}

\begin{thebibliography}{9}
\bibitem{1} BMS Records: Ward's Journal, 1 and 29 June 1800 and Carey's Letter to Fuller, 20 November 1800.
\bibitem{2} Carey's Letter \textit{Ibid.}
\bibitem{3} Marshman, Carey, Marshman and Ward, I, p. 133.
\bibitem{4} BMS Records: Joshua Marshman's Journal, 1 October 1801
\bibitem{5} BMS Records: Letter of the Missionaries to the Society, 6 August 1805.
\bibitem{6} \textit{Ibid.} January 1805.
\end{thebibliography}
Up to 1803 they were mainly busy with Bengali Scriptures and their printing. In the beginning of 1804, they resolved to undertake translations into Bhotia, Burmese, Chinese, Hindustani, Kanarese, Oriya, Marathi, Telegu and several others. But in 1806, in a published set of proposals for translating the Bible into all the important Oriental languages they added the Sanskrit, Persian, Gujarati, Assamese, Tibetan and Malay languages to their list. The proposals were distributed throughout the East, Great Britain and Russia.

The New Testament had already been translated into Bengali, Marathi and Oriya before 1806; and in that year Carey started work on Hindustani, Gujarati, Persian, Punjabi, Sanskrit and Telegu. By 1812, Assamese, Balochi, Braja Bakha, Burmese, Chinese, Kanarese, Kashmiri, Malay, Nepali and Pashtu translations either were completed or in progress. By 1833 the Serampore Mission had printed the Bible in all of the above mentioned and eighteen other languages and dialects.

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1 Memoir relative to the translation of the Scriptures into certain of the Indian languages (Serampore [handwritten date: 1808]), p. 1

2 Ibid.

3 William Carey, et al. Proposals for a subscription for translating the Holy Scriptures into the following Oriental languages ... (Serampore: 1806)

4 BMS Records (IN/13): Carey to Fuller, 19 November 1812.

5 For a complete list see: S.P. Carey, Carey, p. 415
In addition to printing these translations this great polyglot printing office of a most active and successful mission, with the most ambitious type foundry and paper-mill in the East, printed many auxiliary works including Indian classics, grammars, dictionaries, maps and also original works in several of the Indian languages. The achievement of publication and printing of the Serampore Mission Press was a stupendous and almost unbelievable task achieved between 1800 and 1838. According to Underhill, as already stated, the press between 1801 and 1838 printed "more than 212,000 volumes of the Divine word in 40 different languages". 1

For such a gigantic undertaking the Mission had to build up a huge and well organised printing office. William Ward himself described the office in a letter to the Rev. W. Fletcher dated Serampore, 5 December 1811:

Could you see your cousin in his printing-office, surrounding by forty or fifty servants, all employed in preparing the Holy Scriptures for the natives of India... As you enter the office, you see your cousin, in a small room, dressed in a white jacket, reading or writing, and at the same time looking over the whole office, which is 174 feet long. The next person you see, are learned natives translating the Scriptures into the different languages, or correcting the proof-sheets. You walk through the office, and see laid out in cases types in Arabic, Persian, Nagree, Telinga, Sikh, Bengalee, Mahratha, Chinese, Orissa, Burma, Carnata, Keshmema [i.e. Kashmiri] Greek, Hebrew, and English. Hindoos, Musalmans, and converted Natives are all busy; some composing, others distributing, others correcting. You next come to the presses, see four persons throwing off the sheets of the Bible in different languages; and on the left are half a dozen Musalmans employed in binding the Scriptures for distribution; while others are folding the sheets and delivering them to the Store-keeper to be

1Underhill, "Bible Translation", *Centenary volume*... p. 292.
placed in the Store-room till they can be made up into volumes. The Store-room, which is 142 feet long, is filled with shelves from side to side; upon which are laid, wrapped up, the sheets of the Bible before they are bound. You go forward, and in a room adjoining to the office are the Type-casters, busy in preparing the types in the different languages. In one corner, you see another busy grinding the printing ink; and in a spacious open place, walled round, you see a Paper Mill, and a number of persons employed in making paper for printing Scriptures in all these languages. 1

Fire at the Printing Office

In the evening of Wednesday, 11 March 1812 a fire broke out in the mission premises, which in a few hours, in spite of every effort to stop the progress of the flames, consumed the spacious printing office and its valuable contents. The loss of property in this accident was estimated at £ 8, 750.2

Ninety-four cases of English types, large quantities of [English] types which the cases could not hold, and which were deposited on shelves under the imposing stones, as well as assortments of flowers, 144 cases containing 14 founts of Oriental types of Chinese, Telinga, Sikh, Marathi, Tamil, Bengali, Burmese, Persian, Arabic, Oriya and Kashmiri; 828 reams of English paper which was very difficult to be replaced had been destroyed in that fire.

At the time of the fire, nine editions of the New

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1"Description of the Printing Office, Serampore. Extract of a Letter from Mr. Ward, in India, to the Rev. W. Fletcher, Sivanwick, Derbyshire", The Baptist Magazine for 1812, IV(October, 1812), pp. 443-444.

2William Carey and Joshua Marshman, Statement relative to the administration of the funds entrusted to the Serampore Missionaries (Serampore: 1820), p. 10
Testament were in hand, and five of the Old, a great part of which was destroyed. They were listed as: the Historical books in the Sanskrit language; the Pentateuch in Hindi; the Pentateuch in Marathi, the Historical books in Oriya, the New Testament in Hindi, the New Testament in Marathi, the Historical books in Oriya, the New Testament in Sikh, Telinga and Tamil, the Persian Gospels in the Arabic characters; by the Rev. F. Sebastiani and the Hindi New Testament in the Arabic characters by the Rev. H. Martyn.

"Manuscripts to the worth of 7000 rupees; among which were, materials for a polyglot Indian dictionary embracing all the languages derived from Sunskrit; great part of a Bengalee dictionary; of the copy for a Telinga grammar; three excellent manuscript copies of the Ramayana, and as much of the translation as had cost ... Carey and Marshman a whole year to prepare for the press; together with parts of the translations of the Scriptures in several languages" were also lost in the fire.1

The disastrous fire, as Carey said 'in one short evening' consumed 'the labours of years'. "The scene was indeed affecting. The immense printing-office, two hundred feet long2 and fifty broad, was reduced to a mere shell. The yard was covered with burnt quires of paper, the loss in which article was immense".3

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1 Monthly Circular Letter relative to the Missions in India, established by a Society in England, called the Baptist Missionary Society (Serampore: Printed at the Mission Press), V (March 1812), pp. 41-46 gives the full description of the fire. The entire report regarding the fire in the 'printing office' of Serampore Mission has been reproduced in Diehl, Early Indian Imprints, pp. 48-58.

2 In his description of printing office Ward said it was 174 feet long. (See page 259) Joshua Marshman also in his letter dated 12 March 1812, Baptist Magazine, IV (October 1812), p. 444 said that the printing office was 200 feet long.

3 Description of Thomson quoted in Smith, Carey, p.198.
But as an enthusiastic Calcutta newspaper assured its public, the Serampore Press would, "like the phoenix of antiquity, rise from its ashes, winged with new strength, and destined, in a lofty and long enduring flight, widely to diffuse the benefits of knowledge throughout the East". In fact it did just that; it rose again from the ashes. A good quantity of valuable materials including punches and matrices numbering four thousand for fourteen Indian languages were unharmed. The five presses and the paper mill too were untouched. Therefore, the day after the fire ceased to smoke, mechanics were at the task of casting types from the lump of the molten metal.

The printing offices of Calcutta sold or lent few English types, so that they could make a start in English printing as well without waiting for the supply expected from England. The paper manufactory of the mission was intact, they had not to stop for want of country paper, on which they print their own editions of the Scriptures.

The five undamaged presses were immediately set up in a large building, larger than the one consumed by the fire, which the missionaries had let to a merchant of Calcutta as a warehouse, and which fortunately was vacated only four days before the fire. Therefore, they did not face any great difficulty in finding a building in which to carry on their work, which the missionaries were determined to do in spite of the heavy losses specially of manuscripts.

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1 Smith, Carey, p. 200

2 BMS Records(IN/13): Carey’s letter to Fuller, dated 25 March, 1812
In the words of Carey:

The travelling, a read the second time, however painful it may be, is usually done with greater ease and certainty than when we travel it for the first time, so we trust the work will lose nothing in real value, nor will be much retarded by this distressing event, for we shall begin printing in all these languages the moment types are prepared, but we are not discouraged; indeed, the work is already begun again in every language, we are cast down, but not in despair. 1

Thus the work was started and by July the press was printing at full speed. Carey reported:

we began to attempt a recovery from our ashes the day after the fire, and immediately set the letter founders to work to recast the types, and have ever since kept them at work, the consequence of which is, that we are now enabled to print in Bengalee, Sunscrit, Hindusthani, Mahratha, Orissa, and Tamil. The fount of Singalese is almost finished, the Persian is in considerable forwardness, and so far as relates to the Eastern languages, I hope we shall, by the end of the year, be nearly as well furnished as we were before. Our loss in English types and English paper, however, cannot be replaced till you are able to send us out a supply. 2

Carey's expectation was correct. At the end of the year the press was capable of printing in greater quantity than before. Again, Carey reported:

The mission, notwithstanding its heavy losses, has been supported, and we have been enabled, within one year from a very desolating calamity, to carry on our printing to a greater extent than before it took place. 3

Their activities increased; and by August 1814 the press either printed or was printing in 22 diff-

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1 BMS Records(IN/13): Carey to Fuller 25 March 1812
2 Ibid., 31 July 1812
3 Ibid., 25 March 1813
erent languages and making preparation for four more. The lanugages were: Assamese, Baluchi, Bengali, Bikaniran, Braja Bhaka, Burmese, Chinese, Hindustani, Jayapuri, Kunkuna, Karnati, Kashmiri, Khasi, Manipuri, Marathi, Nepali, Oriya, Pashtu, Punjabi, Sanskrit, Telingana and Udayapuri. The languages under preparation were: Gujrati, Maldivian, Sindhi and 'Wuch'.¹ For carrying out such an enormous undertaking as this, on 28 December 1813 ten presses and two hundred people were constantly at work in the printing office.²

News of the fire reached England on 9 September 1812. John Ryland, Andrew Fuller and other Baptist brethren strained their utmost to raise the money to recover the losses; all sections of the Christian faith hastened to help, and in a few weeks all the money needed to repair the loss was in hand. "Men of every Christian school, and men interested only in the literary and secular side of their enterprise, had their active sympathy called out. ... Ten thousand pounds ... was raised in England and Scotland alone" in fifty days.³

But still more important result followed. What seemed a crushing disaster proved a signal blessing. The new versions of the Bible were better than the old; the new types cast were improved in respect of elegance and economy. It had political effects as well. The British Parliament and the press were filled with admiration for the reports of the heroic character, the self-sacrifice, the great learning, and

¹BMIS Records (IN/ 13): Letter of Carey to Fuller, dated 4 August 1814.
³Smith, Carey, p. 200
the successful labours of the men of Serampore. The celebrated William Wilberforce in a remarkable speech claimed and secured the liberty of the conscience and freedom of action for the men who were so devotedly engaged in propagating the Gospel in India. By clause introduced into the new charter of the East India Company it became impossible to exclude missionaries from the vast empire they governed. The fire of Serampore burnt a path for the Gospel through the prejudices and bigotry of the civilians of Bengal. The churches of the Christian world aroused by a sense of unfulfilled duty to supply the need, and numerous bands of missionaries speedily appeared to enter on the field openly unimpeded. Since missionary activities within the domain of the Company were allowed under the new charter it became possible for the Baptists, London Missionry Society, Church Missionary Society, and S.P.G's missionaries to have their wide open field to start missionary labours with their Baptist Mission, School, Church Mission and Bishop's College presses respectively. A fire in one press, thus, gave birth to four more presses who side by side with the Serampore Press bore unlimited fruit to the language and literature of Bengal.

Death of Ward

Ward's incessant labours in first establishing and building up the printing establishment and then rebuilding it to its fullest capacity after the disastrous fire had now begun seriously to affect his health. Continuous mental and physical exertion for nineteen years in that tropical climate had undermined his constitution. As an excursion to Chittagong and Dacca was of no avail, his medical advisers insisted a voyage to England. With great reluctance he
sailed on 15 December 1818 to arrive in England in May 1819. After spending two and a half years in England, Holland and America Ward arrived back in Serampore on 20 October 1822.\(^1\)

During the absence of Ward John Clark Marshman took over charge of the printing office.\(^2\) On his return from leave, Ward with all the energy of improved health "resumed charge of the printing office... and worked the nineteen presses with increased diligence in the printing of the Scriptures and tracts".\(^4\) Moreover, he attempted to reform the printing establishment in the light of experience gathered in England and America while on his visit. But after a brief period of work of only sixteen months, he suddenly died of cholera on Friday, 7 March 1823.\(^5\)

Though John Clark Marshman ably replaced him, Ward's sudden death was a severe blow to the Serampore Mission and was irreparable. The *India Gazette* rightly commented:

"[He will be mourned by] every one to whom eminent learning and piety are dear, and [his death] is, we fear, an almost irreparable loss to the cause which he served so zealously and ably."\(^6\)

An excellent printer, Ward was determined according to his own words to 'print...unsearchable riches of Christ'\(^7\) and at the time of his death he was printing the twentieth version of the New Testament in the languages of India.\(^8\) Possessing 'a marvellous con-

\(^1\) Marshman, Carey, Marshman and Ward, II, p. 248

\(^2\) *ibid.*, p. 188

\(^3\) *ibid.*, p. 249.

\(^4\) Ram Comul Sen, *A dictionary in English and Bengali* (Serampore: 1834), I, p. 7

\(^5\) Marshman, Op. Cit., II, p. 278

\(^6\) *India Gazette*, XLIII: 7269 (13 March 1823), p. 2, col. 3.

\(^7\) Cox, *History of BMS*, I, p. 320.

trol over Asiatics' Ward was 'a fearless some-
what democratic man, fond of work... with a ca-
pacity of organization'. ¹ John Clark Marshman, Ward's
colleague describes:

Mr Ward was particularly distinguished by an
amiable and affectionate disposition. He had
neither the ardour and elasticity of Dr. Mar-
shman, nor the dogged perseverance of Dr.
Carey, but he possessed great aptitude for busi-
ness, great clearness of perception, and untiring
industry. He surpassed his colleagues in a know-
ledge of the character and habits of the natives
a few Europeans have ever been so successful
in managing them. He spoke Bengali with the
fluency and ease of a native, and was thus
enabled to acquire a powerful influence over
the people. He commanded the attention of a
native audience by the flow of his language, and
his apt allusion to their habits, feelings, and
allegiances". ²

These words, as well as other contemporary evi-
dences and the achievement of the Mission Press veri-
fy Ward's own statement of 1805:

The weight of the Mission as it respects fore-
sight, directing the things put in motion, wa-
tching over all, hearing all, advising with all
... all this falls on me ... The whole business
of the printing office, containing 30 workmen,
I have to manage. The business of the family,
& of bricklayers, joiners &c. ... In addition to
this the Bible proofs are compared with the
English & examined with the printing office
pundit by me ...[before] the sheet goes to press. ³

Immediately after the death of Ward, Carey wrote
to John Clark Marshman, then in Europe, to hasten his
return. After his return, as already stated, Marshman
took over the printing establishment of the mission,
with which he had long been associated. ⁴

¹ Quoted in, E. Daniel Potts, British Baptist Missio-
² Marshman, Carey, Marshman and Ward, II, p. 279.
³ BMS Records(IN/16): Ward's letter to Fuller, dated
7 October 1805.
⁴ Marshman, Carey, Marshman and Ward, II, p. 279
On 17 July 1823 Carey was appointed as Bengali Translator of the Regulations of the Governor-General in Council in addition to his normal duties as Professor of the College of Fort William. Carey's appointment as translator increased the activities of the press to some extent. In addition to translating the current regulations, Carey was asked to revise the old translations of regulations passed since 1793. Moreover, he received an order to reprint Bengali and Persian translations of the Regulations of the Bengal Government passed since 1793.

The Mission Press, as a result of the above mentioned appointment and contract, printed a considerable number of government regulations. We have found seven such volumes (Bib. Nos. 112, 115 - 117, 121, 126 & 161). In addition to these the following regulations, the copies of which may be found at the National Library Calcutta, were also printed at this press:

1. A digest of the revenue and tax on trades ... 1793 to 1826. (1828)
2. Acts passed by the Governor-General in Council, 1824 - 1830. (1831)
3. Acts and regulations, 1816 - 1838 5 vols. (1833-1838)

1BMS Records (IN/13): Carey to Ryland, 18 July 1823
2BMS Records (IN/29): John Marshman to Dyer, 6 June 1825.
Type Foundry

The history of the Serampore Mission Press will not be complete without a discussion of its type-founding and paper manufacturing plant. It was the Serampore Mission which alone in those days was responsible for mass-scale manufacture of oriental types. Unrivalled for a long time, the Mission Type Foundry at Serampore was the greatest and most remarkable of its kind in Asia. Reed has rightly recorded:

The Baptist Mission at Serampore under the leadership of William Carey, was very active in cutting types and printing books in various Indian languages in the early part of the nineteenth century. Their first punch-cutter had been trained by Dr. Wilkins... Claudius Buchanan published a book on their translations and oriental types in 1805. All these types were the work of the missionaries or of native craftsmen trained by them, with little or no technical help from England. The total represents a remarkable achievement in the history of type-cutting. 1

Bengali types for movable printing, as already stated, were invented and introduced for the first time in 1777 by Charles Wilkins who also cut a found of Persian types in nasta'liq characters while in the civil service in Bengal. After return to England he further improved his Bengali type, cut a found of Devanāgari types and another found of Persian types in Naskh characters.

Wilkins did not stop there. While in the pursuit of his typographical labour he was assisted by Paṇcānana Karmakāra, blacksmith by profession, to whom he taught the intricacies of punch cutting and type casting and apparently employed in his printing establishment. Later, when he left, Paṇcānana might have still been attached to the Honorable Company's Press for casting oriental types.

1 Reed, History of the Old English Letter Foundries... p. 70.
When Carey was nearly giving up hope of printing his Bengali Scriptures, it was Pañcāṇana who came to his aid in cutting a fount of Bengali types for his Bible under the superintendence of, it seems, the printer of the Honorable Company's Press.¹

If, instead of getting Bengali types locally, written characters as a design of a fount of Bengali types had been sent to England as Carey contemplated, it was found that the cutting of 600 punches at eighteen shillings each which was the price in England for the smallest Roman characters, rendered it impossible for the newly established Baptist Missionary Society to advance the sum of more than five hundred pounds, for merely cutting a Bengali fount of types.²

In the beginning of the nineteenth century Oriental founts manufactured in London were rare and prohibitive in cost. Marshman recorded:

The Persian fount, which Mr. Ruller sent out, cost the Society £ 500. The missionaries had also desired him to ascertain whether Telinga and Nagree founts might not be obtained more cheaply and expeditiously in London, where Fry and Figgins, the eminent founders, had been employed in preparing oriental punches for the East India Company ... Figgins offered to supply them with 407 matrices for the Telinga, he retaining the punches, for £ 641. Regarding the Nagree, a consultation was held with Dr. Charles Wilkins, the great Orientalist, who had cut the first Indian types with his own hands thirty years before, and it was found that the punches required for printing in that character might by various contrivances, be reduced to 300, but the expense of preparing even this contracted fount was estimated at £ 700. ³

¹BMS Records (IN/13): Carey to BMS, 1 April 1799
²Joshua Marshman, "Brief memoir of the late Rev. Dr. W. Carey, DB (Abridged from funeral Sermon)" The Calcutta Christian Observer (September, 1834), pp. 451-54.
³Marshman, Carey, Marshman and Ward, I, p. 421
The high price was prohibitive both for the missionaries at Serampore and the Society in England. Therefore, the establishment of a type foundry was essential not only for expediency but also for the sake of economy. Fortunately, as stated already, the path in this direction was clear. Joshua Marshman informs:

But what appeared beyond the means of both Carey in India, and Fuller and his companions at home [i.e. the Baptist Missionary Society in England], Providence was pleased to supply in a way quite unexpected. About two months after Carey's arrival at Serampore, with Mrs. Carey and his four sons, a native named Punchanon, of the caste of Smiths, who had been instructed in cutting punches by ... Wilkins and had wrought at the same bench with him in cutting the Bengali fount of types, applied to us for employment, offering to cut a fount at a rupee [and] four annas each letter. Filled with gratitude to God for an occurrence so unexpected, we instantly retained him, and a fount of Bengali types was gradually created, for about 700 rupees, instead of £ 540 sterling, the price they would have cost in cutting ... in England.

This opportunity encouraged the missionaries to consider the establishment of a type foundry as one of their first objectives and eventually to train more people in this art. With the assistance of Pañcānana Karmakāra, they erected a letter foundry. "Although he is now dead", the missionaries reported in 1807, "he had so fully communicated his art to a number of others that they carry forward the work of type-casting, and even of cutting the matrices, with a degree of accuracy which would not disgrace European artists".

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1. Joshua Marshman, "Brief memoir of the late Rev. W. Carey, DD. (abridged from ...Marshman’s Funeral Sermon)", The Calcutta Christian Observer (September, 1834), p. 453

Very little is known about Pañcānana Karmakāra except that he was a blacksmith by profession. Hailed from the village of Tribeni Pañcānana, somehow came in contact with Wilkins who trained him in punch cutting. Apparently, Pañcānana continued the profession of punch cutting and was attached to the Honorable Company’s Press. Before he came to Serampore, his usual residence was at Garden Reach, Calcutta. Immediately after joining Serampore, he commenced preparation of a fount of Devanāgari types which were urgently required to print the Sanskrit grammar by Carey. Owing to the large number of compound letters in the Devanāgari, the fount required seven hundred separate punches. It was not possible for Pañcānana to expedite the work. Therefore, he was advised to take an assistant to help accelerate the progress of the work. Pañcānana appointed Manohara, a youth of his own caste and craft. With the assistance of Manohara Pañcānana, in addition to the Devanāgari punches, cut a fount of Bengali, slightly different from that of the first which had been used in the first edition of the Bengali New Testament. These types were used to print the second edition of the New Testament. Pañcānana died in 1804. But "he had instructed a sufficient number of his own countrymen in the art, who, in the course of eighteen years, have prepared founts of types in fourteen Indian alphabets".

1S. C. Sanial, "Extract from Sambhu Chandra Mookherjee’s Note books in the Secretary’s Notes", Bengali Past and Present, XXIII(July – December, 1916), p. 140.
2Ibid. 3Marshman, Carey, Marshman and Ward, I, pp. 178-179.
4The Friend of India (July, 1818), p. 64 says, "He died in about three years". According to Marshman (f.n.2 above) in 1803 he was expediting completion of the Devanāgari types. Therefore, it can be assumed that he died in 1804.
5Ibid.
Sambhu Chandra Mookherjee, a journalist and for sometime Secretary of the Asiatic Society of Bengal in his 'note book' has recorded an interesting story of Pañcānana's being appointed to the service of Serampore. According to Mookherjee, Pañcānana was seduced from the service of the eminent Orientalist, H. T. Colebrooke, who apparently employed him to cut a fount of Devanāgari types for his dictionary of the Sanskrit language. The story goes like this:

Pañcānana was an employee of Colebrooke. Carey requested Colebrooke to send Pañcānana to cut some types for the mission. But, instead of sending him, Colebrooke kept Pañcānana under watch and he was not even allowed to leave his place for a time. Carey, therefore, resorted to trickery. He requested Colebrooke to allow Pañcānana to go to Serampore for a few days. When Colebrooke permitted Pañcānana to visit Serampore Carey detained him, not without consent of Pañcānana, with the assistance of the Danish Government. Colebrooke applied through the British Government to the Danish authorities but without result. Eventually, the matter (as Mookherjee believed) was referred to England. Carey argued that Colebrooke should not be allowed to have a monopoly of a person who was the only artisan of his kind in all India.

Sambhu Chandra gathered this information from 'a genial old man' of the Karmakāra family, apparently the grandson of Pañcānana. But there is no record of such correspondence either in India Office Records or in the Baptist Missionary Society, both of which preserves the records of the Government of India and the Serampore Mission respectively. On the other hand, Colebrooke and Carey were colleagues at the College of

1Sani, Op. Cit.
2Ibid.
Fort William and maintained a relation of cooperation in their scholarly pursuits. The former was instrumental in procuring for the latter and the Serampore Mission a subsidy from the Asiatic Society, while the latter printed and published the former's dictionary. These facts seem inconsistent with Mookherjee's story. When the missionaries were about to start Bengali printing, upon examination of the Bengali types it was found that a few pholias (adjuncts) were wanting. These were completed in about ten days. Therefore, it was possible that Pančānana's service was commissioned by the missionaries for a limited number of days, but subsequently when it was felt that Pančānana would be more useful in helping to establish the mission's type foundry Colebrooke agreed that he should stay at Serampore.

After the death of Pančānana, his son-in-law Manohara Karmakāra, whom he taught the art of type cutting, took over the charge of the foundry of the Serampore Mission. 'An expert and elegant workman', Manohara was subsequently employed for forty years at the Serampore Press, and to his exertions and instructions Bengal is indebted for the various beautiful founts of the Bengalee, Nagree, Persian, Arabic, and other characters which have been gradually introduced into the different printing establishments. By 1807, Manohara and his assistants cast for the mission 'two or three founts of Bengali' and the mission was employing them in casting a fount on a construction which bids fair to diminish the expense of paper, and the size of the book at least one-fourth, without affecting the legibility of the character. 'An entire new fount' of the Devanāgari characters which was 'esteemed the most beautiful of the kind in India' was

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also cut by them. 'It consists of nearly 1000 different combinations of characters, so that the expense of cutting the patterns only amounted to 1500 rupees, exclusive of metal and casting'.

As already stated, the Serampore Mission translated and printed in some 40 different languages and dialects. For these, their own foundry supplied the types. For such a big accomplishment of work the missionaries had to plan, organise and execute. Toward that vigorous efforts they worked out a detailed plan of translation into the Indian languages. But, at that time though all of the Indian languages had a written alphabet, they were yet to possess a fount of types except for Bengali, Sanskrit, Persian and Oriya. Types for the rest of the languages had to be cast by the trained personnel the mission had so that they thought it would not be difficult for them to supply them at a moderate expense though the characters of the Indian alphabets are compound and multifarious amounting in some case to more than 600. According to their plan they needed 8,000 rupees for casting Hindustani, Marathi, Telingana, Burmese and Bhotia types.

The plan was put into operation under the able workmanship of Manohara. By 1807 the foundry was able to add Oriya and Marathi to their founts being a total of four founts of original types including Bengali and Devanāgari, Persian was sent from England. To these were soon added Gurumukhi (Punjabi) and Burmese. They were making progress at a very high speed and at the time of fire they possessed as many as fourteen ori-

1 Memoir Relative to the Translations... (London: 1808), p.19.

ental founts of types. The day after the fire Manohar was at task of casting types again from the lumps of the molten metal and with the help of his assistants rose to a new height in rebuilding the oriental types. Every fortnight a fount was cast; and in six months the whole loss in oriental types was repaired. In 1816, the missionaries reported that they have types ready for printing in almost everyone of the languages of India.¹

The introduction of Chinese printing through movable metallic types forms an era in the history of Chinese literature. Though, according to Medhurst, 'not so elegant, uniform, and purely native as could be wished,' it was the first complete fount of movable metal types in the Chinese language, being the joint product of Manohar and Lawson. The undertaking of a fount of Chinese types originated with Joshua Marshman's Chinese publications which posed special problems. Initially the missionaries started experiment in this undertaking under the superintendence of Manohar who employed twelve Bengalis with long experience in cutting designs for printing textiles. They were able to cut Chinese ideographs successfully.³ These were wooden types or rather wooden blocks. The characters thus engraved by the Bengali workmen were used in printing the first version of the Gospel on one side of the paper, in accordance with the ancient

¹Memoir Relative to the Progress of the Translations in the year 1816, (Serampore: 1816), pp. 16-17.
³BMS Records: Second Memoir Respecting Translations (Serampore: 1809); Ms. copy.
practice. But it was felt later, that this mode of printing would render the issue of new editions of the Scriptures very expensive. Therefore, in 1811 they developed a cheaper and more flexible system of movable metal types. A considerable number of the punches for these types were cut by the Bengali artisans but when John Lawson arrived, the punches were greatly improved in beauty and accuracy under his direction.¹

As already stated, Manohar's forty years of Serampore were a period of superb craftsmanship, for he cut types in at least fifteen languages including the formidable Chinese, for which he cut 43,000 characters. James Kennedy visited Serampore in January 1839 when the printing press and type foundry was no longer a missionary enterprise but Marshman's personal property.² He describes Manohar and his type cutting:

I remember seeing an elderly man engaged in type-making, observing a little image in a niche above him, I was told this man had been many years in this department of work, and remained so strict a Hindu that he would work only under protection of his God. The teaching of the missionaries had no effect in weaning him from his ancestral idolatry. Yet many were won to Christ by the Scriptures and books for the preparation of which the work of this man, and of others of his class, was indispensable. ³

Manohar died in 1846.⁴ After his death his son Kṛṣṇacandra Karmakāra took over father's place in

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¹Marshman, Carey, Marshman and Ward, II, p. 63.
²See page 286.
⁴The Satva Pradīpa, 25 May 1850, quoted in, Vrajendra-nātha Vandyopādhyāya, Samvādapatre sekālera kathā (Calcutta: 1949), II, p. 731
the Serampore foundry. Krśnaarendra died in 1850.1
Apparently, Krśna's sons Rāmacandra and Haracandra
were later taken in by Marshman. Thus, it is evident,
that the Karmakāra family was a dominating factor in
manufacture of printing types in the Serampore Type
Foundry.

In addition to Manohara, a Bengali artist, the
Serampore type foundry is indebted to John Lawson
who "possessed singular qualifications for seeing in
that branch of its operations which at the time pecu­
liarly demanded his service. He was the first to suggest
to Mr. Sutcliffe, when at Olney, the plan of cutting
types in India for the native languages, rather than
sending from England; and he devoted himself to this
work with untiring assiduity".2

Lawson arrived in Calcutta on 11 August 1811.
He immediately settled at Serampore and rendered
valuable service to the Serampore Press and type
foundry. He commenced the study of Bengali and
made so much progress in it as to be able to read
and write correctly. The great work he accomplished
was the reduction in size of types used in the Eastern
languages, particularly in Bengali and Chinese. Lawson3
attempted to reduce the size of all of the existing
founts cut at Serampore so that the Bible could be
complete one volume, rather than in the usual bulky
five volumes which might have discouraged perusal.

1Vandyopadhyāya, Samvādapatre Sekālera Kathā, II, §.732.
2F. A. Cox, History of the Baptist Missionary Society
from 1792 to 1842 (London: 1852), I, p. 227.
3For detail see Chapter VII
Paper manufacture at Serampore

When the Serampore missionaries began printing the New Testament in Bengali, as we have already mentioned, they printed 1700 copies on Patna paper and 300 on English. Although the size of types required 800 octavo pages of letter press for the above mentioned work, yet upon examination they found that the total cost was the same amount as the same quantity of letter press in Europe. The principal reason for this was the very low price of Bengali paper; a circumstance which ultimately was very favourable to their undertaking. This paper which was 'constantly used by the natives in their epistolary correspondence' was so cheap that ten quires of paper cost one rupee only. Therefore, when in 1803 the missionaries made an extensive plan of Biblical translations they thought the country paper would 'very well answer the purpose of printing'. They estimated that the cost of paper for a Testament in 800 octavo pages would be only three annas.¹ This Patna paper has been described by Smith as 'a dingy, porous, rough substance'.²

Paper was known to India since ancient times. The Chinese Buddhist pilgrim I-Tsing during his sojourn in India between 673 and 685 A.D. saw people using paper. He saw the Buddhist 'priests and laymen' impress the image of the Buddha on paper.³ Though the use of paper was not very extensive, paper making in India was a very old craft. Being a neighbour, the craft possibly

¹Memoir Relative to the Translation of the Scriptures (Serampore: handwritten date: 1808), pp. 21-22.
²Smith, Carey, p. 182.
came to India from China where it had its beginning. In addition to Patna paper there were two other varieties of paper in use (hand made, of course) at that time. One was Zarafsan or afsani; a kind of celebrated silver or gold streaked luxury papers made by special craftsmen patronised by Indian Princes and nobility. The second variety was Tulat; a name derived from tula which means cotton. It was a cotton based paper; prepared with pulp from raw cotton, mixed with copper-sulphate and cotton waste in the traditional vats and frames. It was a yellow coloured thick paper used generally in writing Puthi (manuscripts). In the fifteenth and sixteenth centuries the district of Malda in Bengal became a great centre for manufacture of this (tulat) variety of paper. Incidentally Carey might have had the opportunity to find out about this craft while in Madnabati and was, perhaps then, contemplating attaching a paper manufacturing plant to his press.

The price of locally made paper, which was reported to be very cheap in 1803, was rising and in 1806 the missionaries reported that the price of paper was almost double the price they specified in 1803.\(^1\) Moreover, imported paper was costly and therefore beyond the means of the missionaries at Serampore. Therefore, they soon decided to start to manufacture their own paper. In 1804 they requested the BMS to send a missionary capable of learning the paper-making trade before coming to India.\(^2\) Instead of waiting for such a missionary Carey started work in this

\(^1\)Memoir (Serampore: 1808), p.34.
\(^2\)BMS Records(IN/ 21): Letter of Carey and others to the BMS, 25 September 1804
\(^3\)BMS Records(IN/ 13): Carey to Sutcliffe, Calcutta, 22 August 1805.
direction. In 1805 he asked for the necessary machinery for a manufactury.¹ In 1809 the missionaries began manufacturing paper under the superintendence of Joshua Rowe (died in 1823). Two years later they were entertaining the hope of making their own pasteboards for binding; they were already making their own printing ink successfully so there was no longer need to import it.²

But the paper of Bengal had from time immemorial being sized with rice paste and that this attracted book worms to such an extent that books printed on this paper became a speedy prey to these insects, to the great loss and vexation of the owner.³ Indeed, unless they were under incessant care, 'the first sheets of a work which lingered in the press were devoured by them before the last sheets were printed off'.⁴ Ward started experiments to keep out the insects and partly succeeded but the ingredient he used made the paper discoloured. Therefore, he invited information from the readers of the *Calcutta Morning Post* to see if any one was acquainted with the European mode of manufacturing paper and able to suggest a deterrent 'sufficiently strong, and at the same time clear that the paper shall not be discoloured'.⁵ Although the missionaries could not make the Serampore paper compa-

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¹BMS Records (IN/13): Carey to Sutcliffe, Calcutta, 22 August 1805
²BMS Records (IN/24): Joshua Rowe to Sutcliffe, 1 January 1811.
³BMS Records (IN/16): Ward's Letter to the Editor of the *Calcutta Morning Post*, 7 January 1811
⁴Marshman, *Carey, Marshman and Ward*, II, p. 224
⁵As in f.n. 3 above.
rable with European in respect of colour and quality, the problem of durability and discolor was overcome. They succeeded in manufacturing "a paper of a suitable size, made of Sunn (Crotoleria Juncea) which, though inferior to English paper in point of colour, is equally impervious to the worm, and far more durable being made of the raw material, the fibre of which possesses a superior degree of strength". The cheap paper they continued to produce, though it never compared favourably with the more expensive imported English paper, helped to hasten the progress of printing and publishing in Bengal. The beginning of paper making was explained by Carey in a report to the government of Bengal in the following words:

When we commenced paper-making several years ago, having then no machinery, we employed a number of native papermakers to make it in the way to which they had been accustomed, with the exception of mixing conjee or rice gruel with the pulp and using it as sizing; our object being that of making paper impervious to insects. Our success at first was very imperfect, but the process was conducted as follows:

A quantity of sunn, viz., the fibres of Crotolaria Juncea, was steeped repeatedly in limewater, and then exposed to the air by spreading it on the grass; it was also repeatedly pounded by the dhenki or pedal, and when sufficiently reduced by this process to make a pulp, it was mixed in a gumla with water, so as to make it of the consistence of thick soup. The frames with which the sheets were taken up were made of mat of the size of a sheet of paper. The operator sitting by the gumla dipped this frame in the pulp, and after it was drained gave it to an assistant, who laid it on the grass to dry; this finished the process with us; but for the native market this paper is

1Seventh Memoir Respecting the Translations of the sacred Scriptures into the languages of India, December, 1820 (London: 1821?), p. 3.
afterwards sized by holding a number of sheets by the edge and dipping them carefully in 
con jee so as to keep the sheets separate. They are afterwards dried, folded and pressed 
by putting them between two boards, the upper 
board of which is loaded with one or more large 
stones. 1

Later, a tread-mill was constructed to reduce the raw material in the paper engine. It was worked by relays of forty men, one of whom having been accidentally killed the rest took a superstitious aversion to the wheel and left the work. This accident and the fact that the machinery was found to be cumbersome and expensive led the missionaries to mechanise it by installing a steam engine. Accordingly, a twelve horse-power steam engine made by Messrs Thwaites and Rothwell of Bolton was imported and set up. The steam engine was put into operation on 27 March 1820. This, according to Marshman, was the first ever erected in India. 2 The missionaries, however, continued their experiments to improve the quality of paper.

In 1824, they became successful in making a better quality of paper with bamboo fragments and decided to use it for the purpose henceforth. 3 That experiment was so successful that missionaries were able to make paper 'of excellent texture and colour'. 4

After the reuniting of the Serampore Mission with the Baptist Missionary Society the paper-mill also with the press went under the ownership of Marshman who wrote in 1857 that it was "still . . . on the premises of Serampore" and was flourishing. 5

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1 Smith, Carey, pp. 231 -232.

2 Marshman, Carey, Marshman and Ward, II, p. 225. This is doubtful. Apparently a steam engine was in use of the Military Department of the Govt. before March 1809. (IOR: Letter of the Governor-General to the Court, 27 March 1809: Bengal letter received, Vol 54.)

3 BMS Records(IN/ 29); John Marshman to Dyer, 5 November 1824.

4 Ibid., 25 November 1824

F. E. Elberling in his report to the government in 1845 described the paper-mill as follows:

The present establishment belonging to Mr. Marshman consists of three steam engines and a paper machine, and is capable of turning off about fifty reams of demy paper daily when the machinery is in full work. It is the only mill of the kind in India now in operation, every other attempt having proved abortive. 1

The paper manufacture of Serampore Mission was a unique achievement which hastened the progress of printing and publication in particular and of education in India in general. But unfortunately, "the Government of India, under the pressure of home authorities, has alternately discouraged and fostered the manufacture of paper on the spot". And, eventually "the Serampore mills were gradually crushed by the expensive and unsatisfactory contracts made at home by the India Office". 2

In 1817 a difference of opinion arose between the Serampore missionaries and the Baptist Missionary Society in England. In that dispute which is styled as the "Serampore Controversy", junior missionaries, William Yates, John Lawson, Ebstace Carey (a nephew of William Carey) sided with the Society and left Serampore to establish another Baptist mission in Calcutta. Later, when W. H. Pearce joined them in 1818 they also established a printing press. The matter did not end there. Throughout the 1820s and 1830s both the Baptist Missionary Society in England and its auxiliary in Calcutta issued pamphlets attacking the policies and actions of the trio, Carey, Marshman and Ward. When the reconciliation efforts of Ward while

1 F. E. Elberling, Description of Serampore (Calcutta: 1874), p. 2.
2 Smith, Carey, p. 232.
in England failed Joshua Marshman went to England in 1824 but without result. Serampore intended to se­vere its relation entirely with the Society in England. Eventually, on 23 March 1827 an agreement was signed by John Dyer and Joshua Marshman on behalf of the Society in England and the missionaries at Serampore respectively to the effect that the "...Society at home, and the missionaries at Serampore, should be publicly understood to constitute two distinct and independent missionary bodies..."¹ Since then Serampore existed independently of its parent body.

It was only in 1837 when Carey and Ward were already dead and Marshman, the lone survivor of the trio, was dying and the mission was in financial hardship that the controversy was over. Early in that year John Mack, who was associated with the mission in the capacity of a science teacher of the Serampore College², was sent to England by Joshua Marshman and John Clark Marshman to negotiate with the Society. He succeeded in bringing the errant missions back into the fold by sacrificing control of all subordinate stations except Serampore which was to remain under the direct superintendence of Joshua Marshman until his death. The agreement was to take effect from 1 May 1838. "And thus was" wrote Marshman "the Serampore mission extinguished after a bright and useful career of thirty­eight years".³

²For detailed history of the Serampore College established by the trio in 1820 see: G. Howells and A.C. Underwood, The story of Serampore College (Serampore: 1918)
After dissolution of the Serampore Mission, John Clark Marshman in cooperation with John Mack wanted to "carry on their operation at Serampore in their own independent resources". This being accepted by the Baptist Missionary Society in England, Marshman bought the entire mission premises including the press, type foundry and paper mill and ran them as a secular enterprise. The press, letter foundry and paper-mill continued beyond 1866.

Achievement of the Serampore Press

The achievement of the Serampore Mission Press is unique in the history of printing. It started printing with an incomplete fount of Bengali types and a wooden press in 1800 when, of the 46 languages and dialects they printed books, only Bengali, Tamil, Arabic and Persian had types. For the rest of the languages it had to cut types for the first time from the most complicated Chinese to the Sardah characters of the Kashmiri language. It also improved types and manufactured and improved the quality of paper.

The mission press has the credit for many firsts. They were the first to print prose work in Bengali; the first grammars and dictionaries in many languages. This press also printed the first periodical work which had ever appeared in any Oriental language, Dīḍdārṇāna, a Bengali magazine containing "articles of general information, and notices of new discoveries" which appeared in April, 1818. Again on 31 May 1818, the first news-

1 BMS Records: Minute Book, Vol. F: Resolution Nos. 101(1) & 110 of the BMS Committee meeting dated 26 July and 8 August 1838 respectively, pp. 71 & 75.

2 Smith, Twelve Indian Statesman, p. 227
paper ever printed in any oriental language, entitled the *Samācāra Darpana* (the mirror of news) was issued from this press. It continued up to 1841.\(^1\)

It is really very difficult to ascertain how many titles of books were printed at the Serampore Press between 1800 and 1838. A complete list of Serampore imprint is yet to be prepared. In 1903 Sir George Abraham Grierson compiled *The Early Publications of the Serampore Missionaries: a contribution to Bibliography*. He listed 150 works.\(^2\) Mr. M. S. Khan in 1961 compiled another list\(^3\) taking into account all of the entries given by Sir George. The number of entries given in this work are 222. In another\(^4\), Mr. Khan entered 261 items. In both the lists Mr. Khan excluded Christian tracts but included works in all languages. We in our work have examined works only in Bengali characters and examined all possible sources. Our list contains 128 entries (in addition to 10 printed between 1839 and 1866) on the basis of actual examination of which there are 18 tracts. In addition to these, we know of 12 more extant works which we could not examine. If such is the case in respect of other languages total number of works printed at the Serampore Press would be not less than 4000! These were in addition to the other miscellaneous printing, the press undertook. If we take an average for a year’s product it comes to not less than a hundred which means the press had to remain busy day and night.

\(^1\)For discussion about these two periodical publications see Marshman, *Op. cit.*, II, pp. 161-164. As stated in Chapter VIII we have excluded all periodical publications from our study. For a complete list of Bengali periodical works, between 1818 and 1868 see Vrajendranātha Vandyopādhyāya, *Bāṅglā Samayika Patra*, 1818-1868 (Calcutta: 1947)

\(^2\)Indian Antiquary, Bombay, XXXII(June,1903),pp.241-254.


\(^4\)*Bāmīla mudrana o prakāśanera godāra kathā*, pp. 145-191.
The Serampore Mission Press was a very large and well-organized establishment. It printed mainly, as we have already discussed, Biblical translations, revisions, and edited versions of the Bible, portions of the Bible, and other religious works on Christianity. We find 42 such works out of a total of 128 Bengali. But the number of titles, for a press like Serampore, was not important; the number of copies should also be considered since religious works were printed in thousands. They were reckoned to be of such value, and their extent and effect was such that the missionaries at Serampore distributed twenty thousand in a single month. Driven by the urgency of evangelical need, the mission press had to remain constantly at work and to print them as quickly and as inexpensively as possible.

Bengali books printed by the press are plain, simple productions without any attempt at decoration. Few decorative devices were ever used in the Serampore press except for ornamentation of title pages uniformly and elongated-diamond rule used within the text. In addition to these, two devices were also used on the title pages. One is a fleur used on the title page of the Monthly Circular Letter for 1807. The word SERAMPORE is set within a firm figure which is the side of a brick building (Plate No. XXXIV) 3.1" x 1.1 in size. The other is the decorative device containing the word SERAMPORE printed within an oval plate, resting on a sheaf of paddy. This device is often found in Serampore publications in English but not in the case of Bengali except Carey's Dialogue (1818, Bib No. 91, Plate No. XXXV).

\[\text{Brief Remarks relative to the Operation of the Serampore Missionaries, Bengal (London: 1827), p. 11}\]
Though the types and paper of the early Serampore imprints (up to 1810) are coarse and blurred they are very well printed. There are very few printing mistakes in Serampore books but clarity and beauty are sometimes absent: may be they were sacrificed to speed up the impression so as to meet the evangelical need which means quick disposal. Paper, specially up to 1825, gave poor results. A contemporary, William Adam, noted in 1824 that the 'beautiful specimens of typography' look inelegant because of the poor quality of paper.\(^1\) On the whole Serampore maintained a fairly high standard in its printing.

The first Serampore work was in octavo size. All editions of the Bengali Bible were in octavo except the third edition which was folio and the sixth deodecimo. Octavo and quarto were the usual sizes — folio again was used in printing Government Regulations. Carey's Bengali dictionary was printed in quarto size. Most of the Bengali works except tracts are signed books. Bengali alphabet has been used all through for signature — but instead of starting with \(A\), it starts with \(Ka\) the first letter of the Bengali consonants. When the consonant letters are finished they sometime start with vowels: \(A - Ah\), or repeat consonants adding Arabic numerals. Signatures are usually in fours; not so irregular as one would have thought with early printed books. Bibles were printed without pagination up to 1815. The fourth edition of the New Testament printed in 1816 (\(Bib. No. 90\)) gives pagination for the first time.

\(^1\)William Adam and Ram Mohan Roy, \textit{Correspondence relative to the prospects of Christianity and the means of promoting its reception in India} (London: 1825), p. 74
Before the introduction of printing Bengali had no punctuation mark except purnaccheda or full stop (.), double purnaccheda or double full stop (.,), dash (—), or full stop plus a dash (——) at the end of a sentence. Even after introduction of printing and up to 1800 no other punctuation marks were in use. It was Serampore which for the first time introduced all of the punctuation marks in practice in western languages but retaining single full stop (.) instead of a dot for an English full stop.

It is our usual practice to consult title pages for bibliographic information. Serampore in most cases attempted to give all necessary information on the title pages. But for reason unknown, it had a practice of putting to press the page with the first forme. The result was that even if printing was delayed the book would bear the date of printing of the first sheet. For example, the printing of the Old Testament: Pentateuch was commenced sometime at the end of December 1801 but was finished in 1802. But the book itself says: printed at Serampore, 1801.

Again, Serampore had the practice of pasting in an additional English title page in many vernacular works. In that case the press invariably made a mistake. For example, the Old Testament: Joshua—Esther was printed in 1819. But the English title page added with the Bible Society copy says, "Serampore, Printed in the year, 1811." Added English title pages were printed for the European readers and were not pasted in all copies. Only when copies were to be sent to Europe or, say, were to be sold to the College of Fort William, were English title pages printed and added. For another, example, Raja Pratapaditya Caritra was prin-
ted in 1801. Its Bengali title page also says so. But, apparently, when the press supplied 100 copies of this work to the College of Fort William in 1802 it printed an English title page giving "Serampore, Printed at the Mission Press, 1802".

Ward was an experienced printer. He was the first in India and probably in the world to run a polyglot printing press like Serampore. In all cases he was the first, having no model before him. Later, after about a decade, by 1810 when presses began to spring up - they took Ward and his Serampore books as a model. Moreover, many of the later printers were trained by Ward and the Serampore Mission, including William Hopkins Pearce of the Baptist Mission Press, Calcutta.

The Serampore missionaries "attempted great things, and expected great things; and if, in some respects, their usefulness fell short of their hopes as well as their desires, they have left behind a record" which animated the succeeding generation to bring about nothing short of revolution in printing.

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2 Contributions towards a history of biblical translations in India (Calcutta: 1854), p. viii.
It has already been stated that in 1817 a difference of opinion arose between the senior missionaries: Carey, Marshman and Ward at Serampore and the Baptist Missionary Society in England. This difference of opinion, known in the Baptist history as 'Serampore controversy', ultimately led to the separation of these two missionary bodies and in 1827 Serampore became an independent missionary organization. In the dispute junior missionaries, William Yates, Eustace Carey and John Lawson sided with the society in England. They left Serampore and settled in Calcutta.

At the beginning of 1817 Carey, Yates and Lawson formed "a missionary family union, similar to the one which existed in the early history of the mission at Serampore". They styled this union as "the Calcutta Baptist Missionary Society Auxiliary to the Baptist Missionary Society in England".

From the very beginning of the formation of this new society the Calcutta missionaries were thinking of establishing a press. But lack of knowledge and experience prevented them from starting one immediately. Meanwhile they wanted to get the rules of their society printed at Serampore; but "they were not printed without considerable hesitation, nor another letter being printed by themselves to counteract their influence". Therefore, Calcutta missionaries determined to help themselves.

In the same year (1817) another missionary, William Hopkins Pearce, a printer by profession, was sent from England to join Serampore as an assistant to Ward in the printing office; and eventually to succeed him. Immediately on his arrival, on 26 August 1817, in Calcutta he proceeded to Serampore and commenced work in the Mission Press. His progress in the study of the Bengali language was rapid, and his talents and exertions highly valued, and there was every prospect of his being useful at Serampore. But by the middle of June 1818 he, too, decided to cross the river and join the Calcutta brethren.

After Pearce's joining the Calcutta brethren asked him to establish a printing office on account of the newly formed Baptist Missionary Society in Calcutta. Since 1800 the Serampore Mission Press had conducted printing business almost without competition. "The formation of a printing-office, at Calcutta was so much deprecated at Serampore, that long before Pearce joined [the mission at Calcutta] ... a promise was exorted from him that he would never oppose them in this department ". Therefore, up to July 1818, nothing was done in the way of a printing office. Meanwhile, Henry Townley offered a fount of types belonged to the London Missionary Society and requested Pearce to commence printing with them. Still Pearce was reluctant, because he thought that the missionaries at Serampore would be offended. On 17 July 1818 Eustace Carey,

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2 Ibid.
3 Carey and Yates, Vindication ..., p. 63
4 "Pearce's Journal", Yates, Memoirs of ...Pearce, p 90.
5 A missionary of the London Missionary Society
6 Carey and Yates, Vindication ..., p. 63.
William Yates, James Penny and William Adam urged upon Pearce in writing to establish a printing press on account of the Baptist Missionary Society. In one of their evening prayer meeting in August 1818 the junior brethren in Calcutta finally decided to establish a press. The press "was designed to extend the usefulness of the mission, by furnishing facilities for the printing and publication of the Scriptures, religious books, school books, and tracts; and by raising funds for its benevolent operation through the execution of general business".

Pearce, having agreed to establish and superintend the press, gave orders for a mat house for a printing office. On 24 August 1818, he received Bengali types from James Keith and employed a compositor to sort them out. A second-hand press purchased from James Heatley was set up and made ready for operation. Thus was the humble beginning of the Baptist Mission Press, Calcutta. On 3 September 1818 Pearce put to press a forme containing two small tracts, Good counsel by James Keith and Select hymns, No.1 for their 'auxiliary society'; of each of which were printed 3000 copies. On the 26th

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1 BMS Records (IN/ 43). Letter of C. B. Lewis to Trestrail, Calcutta, 21 September 1859. Lewis writes: "I have now on the table before me a tattered document written upon bad China paper which has made much worse. It is dated 'Boitocona, July 17th, 1818' and bears the name of Eustace Carey, William Yates, James Penny and William Adam, and is addressed to William Pearce encouraging him to establish a press in Calcutta ...as an essential to those missionary usefulness - more particularly in the department of translating the word of God".

2 Yates, Memoirs of ... Pearce, p. 90.

3 Ibid., p. 92

4 A missionary of the London Missionary Society.

5 Editor of the Calcutta Morning Post.

6 Diehl, Early Indian Imprints, p. 156, Entry No. 120 identified it as" Git. Bengali: [Select hymns No. 1? Calcutta, Baptist Mission Press, 1818?] 4 leaves ..."

7 Yates, Memoirs of ... Pearce, p. 91
of same month Pearce printed 3000 copies of another tract entitled: Rām Hari Sirdār by James Keith.¹

No sooner was the Baptist Mission Press established in Calcutta that Ward, the Superintendent of the Mission Press at Serampore sent a note of resentment to Pearce. This was followed by a joint letter of all the missionaries at Serampore about the new press, in which they urged that it was unnecessary, as they could print for the missionaries in Calcutta cheaper than they could print for themselves; that it would be a 'clear loss' to them; 'that it would be dishonourable to the cause, to have two presses so near together, and ruinous in its consequence'.² The opposition of Serampore missionaries, however, did not or could not stop the enterprise created by the Calcutta Mission, rather under the able management of Pearce the press continued to make strides.

The work of the press increased. In September 1818, through the influence of Henry Townley, they obtained an order from the Calcutta Bible Society for printing of 500 copies of John F. Ellerton's Gospel of John in Bengali and English. Another press was necessary and, therefore, order was placed for the second. In October, they put both the presses into operation and commenced printing of Ellerton's Gospel of John, John David Pearson's A Set of Bengali tables for schools, 3000 copies of the Authority of the Scriptures by Henry Townley, and 3000 copies of Mali and Parwan by James Keith were printed on 3 and 20 October 1818 respectively.³ In the same month some English types

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¹Yates, Memoirs of ... Pearce, p. 91
²Carey and Yates, Vindication ..., p. 63.
³Yates, Memoirs of ... Pearce, p. 91
were purchased and the press was, by then, capable of making payment, out of its own income, of the price of both the presses.  

In November 1818, the Baptist brethren of Calcutta became intimately connected with the Calcutta School-Book Society which commissioned the Baptist Mission Press to print *A Bengali and English Geography with notes*. For printing this work the press "ordered a smaller sort of long primer Bengali from Serampore". On 7 November 1818 the press printed 2000 copies of John Lawson's *Life of Fatik Chand* but could not print 'a few Hindustani hymns in the Persian characters', on account of the imperfection of a fount the press intended to purchase.  

In December, the press printed 1000 copies of an English-Bengali and 2000 copies of a Bengali edition of a tract entitled *Pandit and Sircar* and 2000 copies of the *true dershan*. The latter was embellished by a frontispiece by John Lawson. A set of Bengali tables for schools by Pearson was likewise completed for the Calcutta School-Book Society.  

The fourth annual report of the society in 1822 reported that the press had printed the following Bengali tracts, in addition to some already mentioned:

1. The *dying words of Jesus* by William Yates. 1000 cops.

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1Yates, *Memoirs of ... Pearce*, p. 91
2Ibid., pp. 91 - 92.
3Ibid., p. 92
3. **Select hymns**, No. 2. 2000 copies.
5. The **true refuge** by W. H. Pearce. 2000 copies.
7. **Life of Pitambar Singha**. 2000 copies.
8. **Dialogues between a priest and a offerer**. 2000 copies.
9. **Christ’s Sermon on the Mount**. 1500 copies.
10. **Harmony of the four Gospels**. 6 parts. 1000 copies each. The last mentioned work (Bib. No. 217) according to the report, “has been three years in execution, is consisted in 6 parts, occupying nearly 400pp. 12mo. Besides 900 copies of each part which have been published separately, and widely distributed as tracts, or read as school-books, 100 copies have been retained to form an entire volume”. We have, however, found this work in four parts. In addition to the above, 2000 copies of **Satya Asraya**, second edition by W. H. Pearce was in press. The report further stated that a total of 35000 copies of Bengali tracts had already been printed by the press of the Mission.² (Plate XXXVI: Title page)

We have already stated that the first work printed at the Baptist Mission Press was a tract. Murdoch listed 23 tracts as the ‘publication of the Calcutta Baptist Missionaries’³. In addition to their own tracts, Calcutta Baptists also printed for the London Missionary Society, Calcutta Christian Tract and Book Society and the Church Missionary Society. Murdoch also listed 102 tracts as the publications of the Calcutta Christian Tract and Book Society⁴ but the printer’s names are not given.

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¹ The fourth annual report ..., p. 7  
²Ibid., p. 8.  
³Murdoch, Catalogue ..., p. 7  
⁴Ibid., pp. 14 - 19.
Though not all, a good number of them must have been printed by the Baptist Mission Press. In our search we have been able to find and examine 50 tracts and have included them in the bibliography.

Bible Printing

Soon after their settlement in Calcutta the junior brethren under the leadership of William Yates commenced Bible translation. Yates had joined the missionary band at Serampore in 1815 and under the instruction of Carey had devoted the chief portion of his time to learning Bengali and Sanskrit so as to equip himself for the preparation of various translations. After his removal to Calcutta he continued his labour in biblical translations, and in 1825 he prepared Psalms in Bengali. This edition containing 1000 copies was printed in 1826 (Bib. No. 252). The second biblical translation, the Gospel by Luke was printed in 1831 (Bib. No. 270). In 1832 the press printed the Four Gospels, with the Acts of the Apostles while in 1833 the first edition of the New Testament translated by William Yates was out (Bib. Nos. 273 & 276). Eight hundred copies of the entire volume with extra portions were issued.¹(Plate XXXVII: Title page). 1000 copies each of the Matthew, Mark and Luke were reprinted in 1834. In 1835, an edition of the New Testament consisting of 500 copies for the Auxiliary Bible Society, Calcutta was sent to the press and printing was finished in 1837 (Bib. No. 287).

With the decease in Serampore of Joshua Marshman, the last remaining strand of the Serampore trio, which took place on 5 December 1837, the Baptist Society's Bible work was removed to Calcutta.² Henceforth, Calcutta

¹Contributions towards a history of biblical translations in India (Calcutta: 1854), pp. 36-37.
²Underhill, "Bible Translation", Centenary volume...., p. 294.
Baptists under the leadership of Yates reinvigorated their efforts at Bible translations. An edition of the four Gospels, with Acts of Apostles was issued in 1837 (Bib. No. 288). In 1838, the Psalms of David (Bib. No. 292) carefully revised by Yates was reprinted in 5000 copies.

In the early part of 1839, 1500 copies of the third edition of Yate's version of the New Testament (Bib. No. 296) with 500 copies of the four Gospels with Acts of Apostles (Bib. No. 298) and 6000 copies of the Gospels, 2000 copies of the Acts1 were printed. In the same year, 3000 copies of the fourth edition of the New Testament (Bib. No. 297) and 2000 copies of the Gospels and Acts extra were printed.

In 1840 the Psalms of David was ready (Bib. No. 301). The latest version of the Old Testament revised by Yates was sent to press. It had been "hitherto delayed, in order to afford time for the casting of a new fount of types, and for the completion of several versions of the New Testament urgently demanded".3 In 1841, 5000 copies of the 5th edition of the New Testament the five books of Moses (Bib. Nos. 303 & 305) and 20004 copies of the four Gospels, with Acts of Apostles (Bib. No. 304) were printed. In addition to these, 3000 copies each of Acts, Luke and Acts together were printed for the Auxiliary Bible Society.5

On 25 September 1839 John Wenger, another Baptist

1*Contributions ..., p. 38

2Ibid.


4Contributions ..., p. 38

5Baptist Missionary Society, Calcutta, Twenty-first report (Calcutta: 1841), p. 19
missionary arrived in Calcutta. He had learnt Bengali in England and increased his knowledge of the language while on the voyage and, therefore, was able to join Yates, immediately after his arrival, in biblical translation. In 1842 the latest version of the Old Testament which had been sent to press in 1840 was finished in the press (Bib. No. 308). While in the press, although revised thrice it was compared, line by line, again with the original by Yates and Wenger. Besides, 5000 copies each of the Book of Genesis and part of Exodus, Proverbs of Solomon, the books of prophets Isaiah and Daniel (Bib. Nos. 309, 311 & 312) and 1000 copies of the historical books of the Old Testament (Bib. No. 310) were printed.


In 1844, the Old Testament (Bib. No. 321) with references and marginal readings; and Psalms of David (Bib. No. 324) were printed. In reference to the 1844 edition of the Old Testament William Yates remarked:

There are many things in my life that I can reflect upon which much pleasure; but for the ten years' labour bestowed upon the preparation and printing of this blessed book, I am sure I shall never have any regret.

Thus he wrote in July 1844; and in July 1845 he breathed his last. A few months after his death the entire Bible, in one volume, the Old and the New Testament, transla-

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2Contributions ..., p. 38. 3Ibid.
4Ibid., pp. 40 -41.
ted by Yates, was issued from the press; the sixth edition of the New Testament having been added to the Old (Bib. No. 328). Separate volumes of the Old Testament (Bob. No. 329), the New Testament (Bib. No. 330) and the four Gospels (Bib. No. 331) were also issued in that year.

Seventh and eighth editions of the New Testament were put to press in 1844 and 1845 respectively but printing of both of them were completed in 1846.\(^1\) (Bib. Nos. 337 & 338). Besides, there were various parts of the Old and New Testament issued separately. Thus, between 1843 and 1846 the Baptist Mission Press had printed 131,000 different portions of Bengali Scriptures.\(^2\)

In 1847, 2500 copies of Yates's version of the New Testament (Bib. No. 344) and 5000 copies of the 4th edition of the Proverbs of Solomon (Bib. No. 343) were printed. In 1848, 1000 copies of the third edition of the Psalms of David and Proverbs of Solomon (Bib. Nos. 347 & 348) were printed. In the same year the Gospel of Luke and the Acts of Apostles and the four Gospels with the Acts of Apostles were put to press and printing of them was finished in 1849.\(^3\)


\(^2\) Contributions ..., p. 42

\(^3\) The Gospel ... p. 1: 1848: 5000; the four Gospels ... p. 1: 1848: 4000; but the title page of both of them says: "Printed ...1849".
In March 1847, John Wenger entered upon a second edition of his version of the entire Bible. It was his intention that the new edition should be little more than a reprint of the first; but because of numerous alterations, the work exhibited almost a new translation. The Old Testament came out in 1851 (Bib. No. 357), the New Testament in 1852 (Bib. No. 365). The whole Bible containing the Old and the New in one volume, 3500 copies, was finished at the press in September 1852 (Bib. No. 364).

The Calcutta Bible Translation Society undertook a revision of the New Testament, executed at the Mission Press as usual, but proceeded very slowly. The proof sheets of this edition were read by the Rev. Krsnamohana Vandyopādhyāya, and printing of 3000 copies of this edition was finished in 1854 (Bib. No. 370). In the same year, the press produced the four Gospels (Bib. Nos. 371-374), two editions of the proverbs of Solomon (Bib. Nos. 375 & 376) and two editions of the Psalms of David (Bib. Nos. 377 & 378).

In 1855, 1500 copies of the book of Genesis in Sanskrit but in Bengali characters, Genesis and part of Exodus in Bengali, an edition of the New Testament, 10,000 copies of the Gospel of Luke in Musalmani Bengali and 7500 copies of the Acts of Apostles were printed at this press (Bib. Nos. 380-384). Between 1856 and 1866 at least sixteen more biblical works were printed at this press.

1 Underhill, Wenger, p. 132
2 Ibid., p. 135
3 Ibid., p. 136
Early in 1855 Wenger began a third edition of his version of the Old Testament. This revision was intended to bring the work as closely to the original as possible. The printing of 2,500 copies of the Old Testament was complete in 1860. Prior to that 10,000 copies of the Genesis and part of Exodus had already been issued (Bib. No. 396) from the press in 1858. A reprint of this edition together with the New Testament, as required by the Bible Society, the Holy Bible containing the Old and the New Testament (Bib. No. 406), 5000 copies, was issued in 1861. The Calcutta Bible Society in 1863 made the following comment about this edition of the Bible:

The present translation of the Bible based upon previous versions, has been thoroughly revised by the Rev. J. Wenger, and on his departure for England was carefully carried through the press by the Rev. C. B. Lewis, the superintendent of the Baptist Mission Press for whose efficient and zealous co-operation the Committee desires to express their warmest thanks. ...It has been well executed, and is one of the best specimens of modern Bengali typography. Well-bound and lettered it is sold for two rupees and eight annas...

In 1865, 10,000 copies of the New Testament and 1500 copies of the four Gospels with the Acts of the Apostles (Bib. Nos. 410 & 411) were printed. In 1866, 5000 copies of a reprint of the third edition of the entire Bible were issued (Bib. No. 413). It was the most compact edition of the entire Bible the press had ever sent forth. It was printed in a smaller type than had yet been used.

1Underhill, Wenger, p. p. 140
2Ibid., p. 142
3Ibid., pp. 149 - 150.
In addition to Bengali, the Baptist Mission Press also printed the Bible in the Sanskrit, Hindi, Urdu, Persian, Arabic, Oriya, Dualla (an African) and Sinhalese languages. To sum up the activities of the Baptist Missionary Society in respect of preparation and printing of the biblical translations Underhill in his article in the Centenary volume concluded in the following words:

Thus, since the formation of the Baptist Missionary Society in 1792, no less than two hundred two thousand six hundred fifty-six pounds have been poured into the treasury of the Lord, and devoted to the preparation and distribution of millions of copies or portions of the Holy Scriptures of truth. 1

School Books

It has already been stated that the Calcutta School-Book Society came into being in 1817. The success of the Baptist Mission Press was considerably aided by the connection of William Yates with the Society. 2 He was elected Secretary of the Committee in the department of Bengali and Sanscrit' in 1819. 3 Therefore, preparation and printing Bengali and Sanskrit works of the Society fell on him. Moreover, in 1822, W. H. Pearce, the superintendent of the press,

1 Underhill, "Bible Translation", Centenary Volume of the Baptist Missionary Society, p. 309.

2 LMS Records (Box 2, Folder 3): George Gogerly, the superintendent of the LMS's press in his letter to the Society in London, dated 29 May 1827 said that the success of the Baptist Mission Press was due to the influence of Yates who would procure large orders for the press from the Calcutta School-Book Society.

was elected as Printer of the School-Book Society.\footnote{1} Between 1818 and 1823, before the establishment of the School-Book Society's own press, the Baptist Mission Press printed a large number of Bengali in addition to Sanskrit, Persian, Arabic and Hindustani books for the former. It also printed many school books for mission schools. We have found 23 such publications which are included in the bibliography.\footnote{2}

The Press

The Baptist Mission Press started with the opposition of the Serampore brethren but soon that feeling of rivalry was over. Serampore and Calcutta, though independent of each other, soon started to work 'side by side, with pleasant interchange of services'.\footnote{3} Dr. Carey was so generous that when in 1820-21 William Yates was printing his Sanskrit grammar, he agreed to go through all of the proofs of the work and procured a subscription of 100 copies from the College of Fort William.\footnote{4} The Baptist Mission Press also showed a spirit of cooperation assuring avoidance of competition and keeping the rate of printing on a par with Serampore.\footnote{5}

The press increased its strength by purchasing the School Press of the London Missionary Society in

\begin{footnotes}
\item[1] Calcutta School-Book Society, Fifth Report (Calcutta; 1823), p. 2
\item[2] See Plate XXXVIII for a title page of a school book
\item[3] Samuel Vincent, "India and Ceylon", Centenary Volume... p. 71.
\item[5] Carey and Yates, Vindication ..., p. 64
\end{footnotes}
1826 and the Calcutta Education Press in 1830. The last mentioned press at the time of transfer had a stock 'in types and stationery' worth Rs. 10, 456 -7-8. The press was established in 1824 by the Committee of Public Instruction, Bengal to print Indian classics and at the time of transfer it had printed 15 Sanskrit, 5 Arabic and 1 Persian works in addition to 3 Sanskrit, 5 Arabic and 1 Persian in the press. Those were the "books required for the classes of the Colleges, or standard works on Hindoo or Mahomedan law".

Though started on a very limited scale, with only one press and a borrowed fount of types, in a contemptible mat hut adjoining the house of William Pearce, the press in 1837, about twenty years after the establishment, according to Pearce himself, "acquired extent and importance, and ... possessed sixty-two founts of types, in eleven languages, and had seven iron presses constantly engaged".

By 1837, the press, besides the New Testament and other parts of the Bible in several languages, had executed many thousands of tracts on Christianity, school-books and larger works in the Bengali, Sanskrit, Hindi, Oriya, Hindustani, Arabic, Persian, Thai and English languages. Indeed, during the year 1837 alone, not less than two hundred and fifty thousand copies of various publications on Christianity in the Indian languages and dialects were issued, "independent of numerous works in English, executed for government, societies and individuals". For such a huge underta-

1See page 319 below.
2Thomas Fisher, "Memoir on Education of Indians", Bengal Past and Present, XX (July - December, 1919), p. 117
3Yates, Memoirs of ... Pearce, p. 92
4Ibid., P. 93.
king the press had to maintain a large establishment. In 1837 again, the establishment consisted of four European or Anglo-Indian assistants and more than one hundred compositors, pressmen, binders, and other servants. Pearce himself described the printing office in the following words:

The office is situated [See Plate XXXIX for a view of the press] close to the Mission House, all the lower apartments of which are entirely occupied with paper, printed sheets and books, and other things connected with the business... The office has been erected about 10 years ago [in 1827]. It originally consisted of but one story, the lower one, containing four rooms in a long range, with three smaller ones at the south end; but in consequence of the increase of business, about eight years ago [1829] an upper story, consisting of four rooms, was added. The whole is now appropriated as follows: the room below, to the left of the entrance is the English composing room; and the one on the left of it, a warehouse, containing printed sheets and hydraulic press for pressing them. The two rooms to the right of the entrance, contain nine presses in use, (two of them for proofs) and generally some on hand for sale. Of the upper rooms, which are entered by a staircase, the one to the right hand is appropriated chiefly to the Armenian, Sanscrit, Hindi, Bengali and Oriya Characters; and the two rooms of the left, to the Arabic, Persian and Hindustani. The type-foundry is also on the premises; it is a separate building.

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1Yates, Memoirs of ... Pearce, p. 93

2Quoted in Yates, Memoirs of ... Pearce, p. 94. This statement was made by Pearce sometime in 1837 when he applied for leave to go to England for recovery of his health. Committee Meeting Resolution No. 170(40) and 171(5) dated 30 November 1837 allowed him leave on the basis of his own report and statement regarding the press, arranged substitute to officiate during his absence but the report has not been quoted in the resolutions of the Committee Meeting of the Baptist Missionary Society. It is not also available in the BMS Records. (BMS Records: Minute Book Vol.E, pp. 248-249.)
William Hopkins Pearce, son of a famous Baptist minister of Birmingham was born on 14 January 1794. He was apprenticed at the celebrated Clarendon Press, one of the best schools of printing. He learnt the art of printing under the tuition of Samuel Collingwood, the eminent printer of the University of Oxford. After his apprenticeship, while at Serampore he had about a year under William Ward. From there he went to Calcutta and, as already mentioned, in a little hut of mat and bamboo, thatched with straw, commenced his work of printing the Scriptures and other books with a case of borrowed types and a rough, second-hand wooden press. As has already been said, his first forme was ready for the press on 3 September 1818 and a printing establishment thus commenced is no less celebrated in the annals of Bengali printing than the Mission Press at Serampore.

From the commencement in 1818 to his death in 1840 Pearce as the founder superintendent continued to enlarge and raise the Baptist Mission Press from the most insignificant to the most efficient one in Calcutta. "To the honour of Mr. Pearce it must be said, that belonging as it does, entirely to the Society in England, it never cost them one farthing, from its commencement to the death of its founder." After visit in 1828, John Adam's reaction was that Pearce provided more than half of the financial support for the Calcutta Mission, and had' the reputation of issuing more correctly and elegantly printed works than any man in India'. This statement is not correct entirely; Serampore books look less elegant because of the inferior paper they used.

1 Yates, Memoirs of ...Pearce, p. 345
2 Ibid., p. 89.
Pearce after 22 years' labour in his printing office died of cholera on 17 March 1840. His death was the most painful and far reaching loss of the mission. He was a man of exceptional ability, an admirable linguist, well acquainted with eastern tongues, and his skill as a printer enabled him to give a character to the Mission Press which he established that secured for it the best class of business in English and oriental literature. The Literary Gazette, Calcutta rightly commented:

He was chiefly known to the literary world as for many years the active and judicious Superintendent of the Baptist Mission Press; the largest and best establishment of the kind in this country. It was the first printing office in India that sent out works in respect of paper and typography were equal to the publications of the London press. As a man of business he was singularly attentive, obliging, indefatigably industrious, and of unimpeached integrity. 1

Pearce was succeeded in his printing office by James Thomas (arrived in Bengal in 1826), another missionary who for eighteen years most ably and successfully carried on the work so well begun. He died in 1858. After Thomas's death C. B. Lewis became Superintendent. Lewis carried on the task beyond 1866. He was equally brilliant as a printer. In order to equip himself as a missionary-printer he read much of mission presses and thought that if he could become a printer he might be able to go abroad in that capacity. He, therefore, came to London and joined as an apprentice to a printer. Later, he went to Ceylon as a missionary and from there to Calcutta where he found the position which he dreamed of in his childhood and youth. 2

1 Quoted in Yates, Memoirs of ...Pearce, p. 348-349.

2 BMS Records (IN/43): Letter of C.B. Lewis to the BMS Secretary, 7 August 1858.
But his fond hopes of carrying on the printing of the word of God was going to remain unfulfilled since the Baptist Missionary Society in England decided to wind up the printing business in Calcutta. The press was never a losing concern. Indeed, in 1841 it made a profit of 6 percent amounting to £3000 pounds, while between 1843 and 1848 the profit was £13,163 being an average of £2,194 pounds per annum. But the Society in England was in favour of closing down the press, though the press sub-committee constituted after the death of Pearce was always recommending in favour of continuing it. In 1859 the committee in its report commented:

Whilst it is possible that highly profitable English printing is now executed by the press not so large an amount as in former days, when it had fewer and less formidable rivals to compete with, yet its usefulness as an organ for multiplying Scriptures and tracts and educational works is not only unimpaired, but probably at present altogether unrivalled in this country.  

The committee recommended its continuation in the following words:

We trust that whatever may be the views of the committee [of the Baptist Missionary Society] regarding the press, it will not adopt a resolution to abolish it. We have reason to believe that even in a commercial point of view it is not a losing concern, but that it still continues to yield a fair profit.  

3 BMS Records: Report of the Press Sub-Committee consisting of George Pearce, J. Wenger and J.B. Bliss dated 29 June 1859.
4 Ibid.
In spite of all the opposition of the Calcutta missionaries, the Society in England asked C. B. Lewis to offer the press to the Government of India for sale. But the government declined to buy it.\(^1\) Having failed, the committee dropped the idea of selling it. The famous Baptist Mission Press, Calcutta thus survived and it was in existence up to 1866 as it was still in existence in 1964 when Miss Diehl described it as "one of the great presses of the world".\(^2\)

**Type foundry**

Having established a printing press, the Baptist Mission in Calcutta was also anxious to establish a type foundry to cast their own types, so that they might not have to depend so much on Serampore. But it was very difficult to find a punch-cutter in those days except a few trained at Serampore. On the other hand, John Lawson, a member of the Calcutta Mission, who, before defecting from Serampore worked at their type foundry to reduce oriental types was unwilling to undertake type-casting anew in Calcutta. Fortunately for the Calcutta brethren, one of the punch-cutters (whose name is not known) of Serampore foundry came to Calcutta to seek employment and he was instantly employed on the task of punch-cutting.\(^3\)

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\(^1\) BMS Records(IN/ 43); Letter of C. B. Lewis to the BMS, dated 3 May 159. Government in a letter dated 25 April 1859 replied to C. B. Lewis as follows: "The Governor-General is not prepared to make such an outlay for the object indicated. In accordance with your request the fact of your having made this proposal to government will not be made known".

\(^2\) Diehl, *Early Indian Imprints*, p. 11.

\(^3\) E. Carey and Yates, *Vindication*, p. 64
punch-cutter, prior to joining Calcutta, was said to have employed at Serampore for preparing a Persian fount of types. When John Clark Marshman, acting Superintendent of the Serampore establishment found him absent and discovered in the Calcutta Mission foundry he demanded him back. Accordingly the Calcutta missionaries 'surrendered' the punch-cutter back.\(^1\) Notwithstanding, this incident was useful, as it roused Lawson into action. He came forward cheerfully to the aid of the mission and by applying his skill and experience in the art of punch cutting and type casting he made the foundry a firm establishment.\(^2\)

By 1837, the mission foundry cast types of various sizes in Bengali, Devanāgarī, Oriya, Arabic, Persian and Thai languages for its own use. It had also supplied founts of types in these languages as well as in Maratha, Gujrati, Burmese, Buginese and Malay characters to the missionaries of other denominations in Calcutta, Bombay, Surat, Moulmain, Penang, Singapore, and other places.\(^3\)

After 1837, when the two Baptist missions were reunited, as we have already mentioned, Bible printing became the sole responsibility of the Baptist Mission Press, Calcutta. This resulted in the further development and perfection of oriental types especially Bengali.

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\(^2\) Carey and Yates, Vindication ..., pp. 64 - 65.

\(^3\) Yates, Memoirs of ... Pearce, p. 93.
Characteristics of Calcutta printing and conclusion

Like Serampore, the Baptist Mission Press was also an extensive organisation. It also carried on the tradition of Serampore. In addition to printing Biblical translations, Christian tracts, school books, other books in the oriental languages and a large number of English books it also did job printing for the government, societies, and private individuals. Managed by experienced and dedicated missionary printers, Pearce, Thomas and Lewis, the Baptist Mission Press, as already said, produced fine specimens of Bengali printing. According to the already quoted contemporary Literary Gazette, the work of the press "in respect of paper and typography were equal to the publications of the London Press". Except for Serampore, first as a Mission and later as a Marshman's press, no other press was capable of competing with the Baptist Mission Press. Since the School Press of the London Missionary Society and the Church Mission Press could not stand competition they were closed in 1826 and 1843 respectively,

In our search we have been able to find 202 Bengali works printed at this press (Bib. Nos. 213 - 414), and we know of 10 other extant works printed at this press. ¹ Out of these 202 works, 145 are Biblical translations, books and tracts on Christianity.

Calcutta Mission Press more or less followed

¹At the National Library, Calcutta and the Asiatic Society Library, Calcutta.
the Serampore tradition. Simple, plain work, elegant both in respect of typography and paper is the characteristic of the Baptist Mission Press. Unlike Serampore, Calcutta Mission imported paper from England. Except for a few rules in decorating title pages, no ornamental device was used by this press. In signatures, Bengali letters were used in Bengali books; consonants followed by vowels; sometimes starting with Kha instead of Ka, the first of the consonants. Mostly in fours and sixes signatures are fairly regular in Calcutta Baptist's books. Printing mistakes are rare; worn-out types were never used. Octavo and duodecimo are the two sizes used in Bengali books, the only exception being a geography copy book (Bib. No. 219 & 220) printed for the Calcutta School-Book Society. The products of Calcutta Mission Press were the model for the Bengali printers who had newly adopted this profession.


The London Missionary Society was founded on 21 September 1795. A year later, in December 1796 the Society sought permission of the Court of Directors of the East India Company to allow it to send three missionaries to Bengal, but without result. Therefore, like the Baptist missionaries, Nathaniel Forsyth, the first LMS missionary had to commence his missionary activities in 1798 at Chinsurah, Hoogly, a Dutch settlement. After eighteen years' labour he died in February 1816.  

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He had been joined in 1813 by Robert May who rapidly developed a network of vernacular schools to teach reading, writing and arithmetic, endeavouring to combine the advantage of the western and local systems of education. At his death in August 1818, there were nearly 3,000 pupils in 36 schools. May found himself unable to supervise this great work alone, and was soon joined by John David Pearson who looked after these schools until his death in November 1832.¹

The removal in 1813 of the East India Company's restriction upon missionary activities led the Society to send Henry Townley and James Keith to Calcutta. They arrived in Calcutta on 7 September 1816 and in December 1817 established the Bengal Auxiliary Missionary Society.² From the very time of their arrival the LMS missionaries were trying to establish a printing press of their own and repeatedly requested the LMS in London to send them a printer and types. In the last reminder letter written on 1 April 1819 the missionaries enumerated the importance of a printing establishment. They wrote:

> We think that one easy mode of raising funds presents itself in the Printing Department ... It would afford missionary facilities from the ease with which our publications would be got through the press. And supposing a pious, disinterested and competent Superintendent of presses were sent ... we anticipate that the profits of a number of

²Ibid., p. 8-9.
presses would be so large as materially to enri-
ch our missionary fund here and thereby propor-
tionately relieve the fund of the parent society
at home. We therefore would urge it as an impor-
tant matter to send us a printer without delay -
Printing Presses need not be sent as they can
be obtained here without difficulty but founts
of English types can not be obtained here, at
least good ones ... 1

Meanwhile John David Pearson and John Harley
were insisting on establishing a press at Chinsurah.
With the approval of the LMS in England the Auxiliary
Society in Calcutta sent them a press. 2 Thus, the
printing office of the London Missionary Society was
commenced in February 1819. 3 Established at Chinsurah
it was named 'the School Press'. In September 1819 4
George Gogerly, a printer from England arrived in
Calcutta to superintend the printing office of the
Society. He brought with him an iron press and an
assortment of English types. 5

While at Chinsurah the press printed 6 books and
tracts ( Bib. Nos. 415 - 420). The first work is a
'Bengalee tables' printed for the Calcutta School-
Book Society. 6

The object of establishment of the LMS press was:
First, the more rapid and cheap printing of the
Society's own tracts and publications; and secon
dly the hopes that the profits of printing from other
works may tend to lighten the heavy burden of ex-
pense in supporting this mission, which falls at
present principally upon the parent society in
London. 7

1LMS Records (Box 1, Folder 3) Letter of H. Townley
and others to the Society, 1 April 1819
2Ibid.
3Bengal Auxiliary Missionary Society, Second
4Ibid., p. 17
5Ibid.
6Calcutta School Book-Society, Second Report, 1818-19
(Calcutta: 1819), p. 2
7BAMS, Second Report, p. 18
Immediately after the arrival of Gogerly the School Press established at Chinsurah was removed to Calcutta and put under his superintendence. But, the press could not meet the hopes and aspirations of the missionaries owing to the reported inefficiency of the superintendent and secondly as the price of printing had fallen in 1820 because of the establishment of two other missionary presses in Calcutta, the Baptist Mission Press (1818) and the Church Mission Press (1820). In a joint letter H. Townley and other missionaries informed the Society in London:

A printer should not be a mere compositor. He should be a person of some address in order to obtain business;—he should be capable of keeping the accounts of the concern that your missionaries may not be engaged in secular concern when they ought to be among the heathen; he should not act as the mere journeyman of the office, to work nine in the morning till in the afternoon and in addition to these things he ought to have an active missionary spirit. It would have rejoiced our hearts if these qualifications had been found in Mr. Gogerly but under present circumstances the press is rather a burden than an advantage to the mission, as it almost constantly deserves one of the immediate member to attend to its affairs. 1

In an another letter H. Townley, the leader of the mission wrote:

Mr. Gogerly is a good tempered upright pious young man as far as I have opportunity to know but destitute of the qualifications requisite to being at the head of a concern of the kind.

1 LMS Records(Box 1, Folder 3); Letter of H. Townley and others to the Society, 1 April 1820.
Other things also have turned out unpropitious (I mean as it respects the hope we had entertained of making money by it towards the support of the mission). What I refer to is since we wrote to you for a printer the junior Baptist brethren and the Church Missionary Committee have established printing offices at Calcutta and the prices of printing have within last twelve months very materially fallen. Our printing press can not cope with other printing offices for want of a person of equal qualifications to superintend it. 1

Gogerly would not admit his inefficiencies and lack of knowledge of a printing concern. According to him as a consequence of adverse climate he suffered from dysentry at the beginning - but a short time afterwards he could cope with everything. But because of insufficient founts of English type as the Society did not replenish the supply and the types he brought with him became worn out very soon he could not compete with other establishments. Therefore, he with his workmen had to remain idle through having no work. According to his accounts he printed 101, 500 volumes of books and tracts in English, Hindi and Bengali between September 1819 and July 1822. 2

Gogerly seems correct in his statement as the missionaries reported on 1 November 1822 that he "con ducts the press to our satisfaction". 3 But the competition was very hard. In another letter the missionaries gave a pen picture of the situation of printing business of Calcutta at that time:

It [the School Press] seems to have been established

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1 LMS Records (Box 1, Folder 3): Letter of Townley to the Society, 31 July 1820
2 LMS Records (Box 1, Folder 4): Letter of George Gogerly to the Society, 6 August 1822.
3 LMS Records (Box 1, Folder 4): Letter of Missionaries to the Society, 1 November 1822.
lished with anticipation of success which were perhaps a little too sanguine. Any comparison between it and the one at Serampore seems to us invidious. ...The translations of the missionaries there have furnished an exhaustless source of employment for the printer. These advantages we do not have. What is called "out door work" - we have as great a share of it as can possibly be expected considering how the place ...with printers all of whom are trying to undersell each other - under this consideration perhaps our press has done as much as it ever will do in supporting Mr. Gogerly and aiding us as vehicles for all our missionary publications...Gogerly discharges [his duties] with attention and credit.  

Gogerly, however, was more interested in becoming a missionary. He was diligently learning Bengali and studying theology and other religious subjects so as to equip himself as a missionary. He wanted to resign the service of Printer and devote his life to missionary work. He meanwhile reminded the Society in England to send new types since the ones he brought with him had already worn out, but without success. 

In 1826, Gogerly was appointed a missionary at Bahrampur, and as no printer was sent from England to replace him the missionaries in Calcutta decided to 'relinquish the printing establishment'. This was accordingly done, and the press was sold to the Baptist Mission Press in May 1826 for Rs. 6,711 -12-0. 

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1 LMS Records (Box 1, Folder 4): Letter of Missionaries to the Society, 25 September 1823.

2 LMS Records (Box 2, Folder 2): Gogerly's Letter to the Society, 25 July 1825

3 LMS Records (Box 2, Folder 2): Gogerly's Letter to the Society, 13 February and 29 November 1826.

4 LMS Records (Box 2, Folder 3): Report of Gogerly to the Society regarding the printing press of the LMS, 29 May 1827.
As the Society in England might have thought that the press with all its printing materials might have been undersold at that price, Gogerly explained that it was because that the English types brought from England, various founts of Bengali, Devanāgari and Persian types were completely worn out and therefore to be valued only as scrap metal and consequently could be sold at one fourth of the value of usable types.¹

The press, in addition to English, Sanskrit and Persian books printed 32 in Bengali. Of these, we have found 15 works extant (Bib. Nos. 415 - 429). In addition to our findings the press, as reported by Gogerly, also printed the following Bengali works between 1819 and 1825.²

1. Miracles, parables and discourses of Christ. 6000 cops.
2. Āṣraya nirnaya. Miracles. 1000 copies.
4. Catechism (English-Bengali) by J. D. Pearson
5. The Scotchman and Baboo. 2nd ed.
7. Rāmahari o Sādhu. 1000 copies.
8. Pandit and Sircar. 1000 copies.
10. Extracts from the Gospel Magazine, No. 1 & 2. 4000 copies.
12. Miracles, parables and discourses of Christ. 2nd ed. 1500 copies.
16. On bearing false witness. 1000 copies.
17. Varnamālā. Introductory tables by G. Mundy. 2500 cops.

¹-²LMS Records (Box 2, Folder 3); Report of Gogerly to the Society regarding the printing press of the LMS, 29 May 1827.
In addition to these, the press also printed a periodical entitled the *Gospel Magazine*. Two editions of this were published; one in English and Bengali on opposite pages and the other in Bengali only. Of the 24 issues of this periodical numbers 1 to 12 were issued without English texts.

Out of these 32 Bengali books printed by the press 10 are school books and the rest are books and tracts on Christianity. Like other mission presses, the School Press's printing was simple without any attempt at decoration except by the use of rules—short and long—for making up the title pages. In case of the Calcutta School-Book Society's publications the press like others, used the former institution's monogram on the title pages. Out of fifteen books which we have found to be extant, only five bear signatures. These are like those of other mission presses in Bengali letters beginning with consonants and in fours.

Though Gogerly could not stand competition in Calcutta so far as procuring outside work and manage the press to the extent that Ward and Pearce did, the lay out, and impressions of the works suggest that he was a good printer.
The Church Mission Press, 1820 - 1843

The Church Missionary Society was established in Calcutta in 1812. After its temporary location at Garden Reach it was removed to Mirzapore where it purchased land and constructed building for its accommodation. At that time the Church Missionary Society in England drew a plan for establishing in all its missions what were called "Christian Institutions" which included printing offices.¹

As a preparation for establishment of a printing office in Calcutta the Society in England approached its printer William Watts who recommended Thomas Brown, Pressman in his employ at thirty shillings a week, as a suitable person for the service of the Society in India. Watts also offered to train Brown as a compositor before he sailed for India. The Society agreed to appoint him as a printer at his own wages and put him under the training of Watts.²

Thomas Brown under the instruction of Watts diligently prepared himself to conduct all the departments of printing and stereotyping instruments. After due completion of his training, Brown sailed in January 1820.³ He carried out with him a printing press and founts of English, Arabic and Persian

²CMS Records (G/C1): CMS Committee Minutes, 31 March 1817 to 14 May 1819, Resolution of the Committee meeting, dated 2 April 1819, pp. 558-559.
³The Missionary Register for 1820, January 1820, p. 37, col. 2.
types.\footnote{The Missionary Register for 1820, January 1820, p. 42, col. 2.} He arrived in Calcutta apparently in July 1820.\footnote{The Missionary Register for 1821, February 1821, p. 49 says that he arrived Madras on 22 July 1820 and from there he went to Calcutta.} The arrival of a printer, press and types from England enabled the Church missionaries in Calcutta to start their printing department.\footnote{Henry Townley, a missionary of the LMS wrote on 31 July 1820 that the CMS had started a printing press. See p. 318 for quotation.} A further supply of types, and an additional press, were added to the establishment\footnote{The Missionary Register for 1821, February 1821, p. 49.} very soon afterwards.\footnote{CMR Records (CI 1/060/1): Brown's letter to the Society, 22 November 1822}

In the early part of October 1820 Thomas Brown was settled in his new apartment allotted by the Society. About half of the east side mission building was appropriated to the society's printing office. The presses were moved into that commodious new building in March 1822.\footnote{The Missionary Register for 1823, January, 1823, p. 37, col. 2.} According to the committee in Calcutta, for conducting the affairs of the press no more suitable person than Brown could have been selected.\footnote{As f.n. 1 above.} Under his able management the press was prospering soon and in order to meet the pressing demand, Brown in 1822 was making necessary additions as regards oriental types and asked the society in England to send 4 more Stanhope presses, several founts of English and a fount of Arabic types, moulds and leads for type cutting and equipment for bookbinding.\footnote{As f.n. 1 above.}

Brown was trying to equip the establishment with the best possible presses. In addition to printing he was desirous of setting up a type foundry for ori-
ental characters. Therefore, in addition to the type
cutting materials he requested a man capable of cut-
ing punches and casting types. "A young man competent
to this business" Brown wrote, "might be a great acqui-
sition both to the mission and to India". Though good
presses were not available there in Calcutta, to meet
the 'emergency' he, instead of waiting for supply from
home, already ordered another press.¹

Before all of the requisites Brown wanted to equip
his establishment could arrive, he died on 10 July
1824 at the age of 31 years.² He was really in his
province. Bishop Middleton observed of him, that his
philosophy was, "Though I can not preach for the Christ,
yet I can print for him".³ From the establishment of
the press till his death Brown printed 17 works
in various languages comprising 26,750 copies as well
as 101,500 copies of tracts, catechisms and magazines.⁴

After Brown's death Theophilus Reichardt, another
Church missionary took over the Church Mission Press
but only temporarily and the missionaries in Calcutta
requested the CMS in England to send another printer
immediately.⁵ Reichardt, though not a printer by pro-
fession was pleased to carry on the task of Superinten-
dent of the press after the death of Brown. In a short
time he had much improved his knowledge of printing.

¹CMS Records (CI 1/060/1): Brown's Letter to the Soci-
ety, 22 November 1822
²The MR for 1825, April, 1825, p. 194
³Long, Handbook for Bengal mission..., p. 117.
⁴The MR for 1824, January 1824, p. 42, col. 1
⁵The MR for 1825, April, 1825, p. 194.
But as his duties in the printing office would interfere with his other important missionary labour the committee in Calcutta appointed P. S. De Rozario as printer to assist him in the management of the press. Reichardt, however, requested the Society in England "to send out a faithful and clever man; who not only possesses a clear knowledge of the art of printing but who has also a sound taste of typographic beauty". The printing establishment, according to him, "will not only pay itself by its own produce, but will also supply all of our school books, and tracts gratis..."  

A Superintendent was not forthcoming, therefore Reichardt continued to perform the task of the Superintendent of the press. He regularly corresponded with the Society in England and recommended it to give attention to the press, but it seems that the Society lost interest in it. In a letter dated 9 May 1826 he wrote:

I would earnestly recommend that more attention might be paid to this branch of the Society's mission, by procuring more works for the press from private individuals or public bodies by which the Society's expense would be considerably lessened, whilst the advantages would be more and more visible.  

Reichardt thus continued to run the press without further replenishment of presses and types from the Society in England up to 8 July 1828 when he was withdrawn as a missionary from Calcutta. After that event

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1. The MR for 1826, February 1826, pp. 85-86.
2. CMS Records (CI 1/0238/6): Letter of Theophilus Reichardt to the Society, 9 May 1826
P. S. De Rozario became Superintendent of the press.\textsuperscript{1} In the 1840s printing became so cheap in Calcutta that running a printing establishment was no longer profitable. Therefore, the Church Mission Press was sold in 1843.\textsuperscript{2}

The Church Mission Press, like other missionary printing houses, was mainly devoted to the printing of books and tracts on Christianity in Bengali, Persian and Hindustani languages. In our search we have been able to find 13 Bengali works printed at this press (Bib. Nos. 430 - 442). Of these, 9 are on Christianity, 3 school books and the other on Hindu law of inheritance. Out of the nine works on Christianity 7 are tracts, one Gospel of St. Matthew and one Hymn book.

In addition to these, Murdoch listed 5 other tracts printed at this press.\textsuperscript{3} The National Library of India, Calcutta has in its collection the following works: 1. Hymn book, 1822. 2. Dialogues on creation, 1824. Apart from these, the press also printed the following:

1. A view of the doctrines and duties of Christianity in Bengali and English compiled by Thomson. 1820.\textsuperscript{4}
2. The New Testament in Bengali. 1822.\textsuperscript{5}

\textsuperscript{1}Long, \textit{Handbook of Bengal missions...}, p. 117.

\textsuperscript{2}Ibid.


\textsuperscript{4}The \textit{MR} for 1821, February, 1821, p. 49.

\textsuperscript{5}CMS Records (CI 1/060/4) List of works in the press, 27 November 1822.
Books printed between August 1824 and February 1826

3. School lessons 4000 copies.
4. Mental reflections 1000 copies.
5. True advice 1000 copies.
7. Catechism of the true religion by T. Reichardt. 1200 copies.
8. Collection of prayers in Bengali. 400 copies.
9. Bengali first book Ka Kha Ga
10. Prayers in Bengali. 400 copies.
11. Reading lessons. 3100 copies.

Octavo and duodecimo were the two sizes used by this press. The former size meant for books while the latter for tracts. Signatures in fours in Roman letters starting with B only were used in the case of books but tracts were without signatures.

All of the three superintendents Brown, Reichardt and De Rozario were good printers. The house style which was nothing but simplicity and neatness in printing was maintained by all of them. No decorative device was in use except for rules to make up title pages. Tracts do not have any title pages but colophons give bibliographic information.

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1CMS Records (CI 1/00238/14): Account of the work done at the printing office of the CMS, Calcutta, from June 1824 to February 1826.
The Bishop's College Press, 1824 - 1870

The Bishop's College, the most important missionary institution in India, owes its origin to the Right Reverend Thomas Fanshaw Middleton, the first Bishop of British India, at whose earnest request the Incorporated Society for the Propagation of the Gospel in Foreign Parts agreed, in 1819, to build it. A sum of £55,747, including a contribution from the Church Missionary Society of £5000 was allocated for its erection. The foundation stone of the College was laid by the Bishop himself on Friday, 15 December 1820 on a site granted by the East India Company, the supreme government of India, at Hawrah about four miles below Calcutta. The college started to function in 1824.\(^1\)

The object of the institution as designed by the Bishop Middleton was to serve the following purposes:\(^2\)

1. Of instructing native and other Christian youth (from almost every part of the continent and island of Asia subject to British authority) in the doctrines and discipline of the Church, in order to their becoming preachers, catechists, and school masters.

2. For teaching the elements of youthful knowledge and the English language to Mussalmans or Hindoos, having no object in such attainments beyond secular advantage.

3. For translating the Scriptures, the liturgy, and moral and religious tracts.

\(^1\)USPG Records (C. Ind. I(6) 31A): Bishop's College and its missions (Calcutta: 1842) printed.

4. For the reception of English missionaries to be sent out by the Society, on their first arrival in India in order that they may be prepared for the better discharge of their duties.

Among the different departments of the college, printing found prominence primarily to print the translation of the Scriptures, the liturgy, and moral and religious tracts to be undertaken by the college as set forth in one of the objects. Therefore, one of the immediate concerns of the College Council was to erect a printing house, appoint a printer and procure printing materials. Erection of a separate printing house was started along with the college building in 1821. It was constructed at a total cost of £ 2,488 and was completed in 1827. Presses, types and other printing materials cost the college a sum of £ 1,012 up to 1830. From the beginning of 1823 the Incorporated Society, at the request of the college council was in search of a qualified printer who could efficiently organize and superintend the college press. The secretary of the ISPG tried at first with the superintendent of the Clarendon Press, Oxford who suggested one James Wright who could not agree to go to India at a low salary of £ 300 per annum.

Later they applied to Luke Hansard who had a printing office in Newton Street, Lincoln's Inn Fields, Middlesex. Hansard recommended Henry Townsend who had been with the firm for several years prior to 1823, as a competent and proper person and good morals

1 USPG Records (C Ind. I 8(1).3) India General Series, Bishop's College Accounts: a statement showing the original cost, annual charge, from its formation in 1824 to the end of the year 1836.

duly qualified to superintend the Bishop's College Press. The Society appointed him at an annual salary of £300, payable in two instalments, one in February and the other in August of a year. Townsend accordingly sailed on 9 September 1823 with a printing press, a few founts of types, apparently English, Persian and Devanāgari and other printing materials. As soon as he was able to get the printing materials through the Custom House he bought in Calcutta a second-hand wooden press, forms, racks and stones, and a fount of Bengali types which he could not bring with him because they were not available when he left England. He immediately set up his presses "in one of the lower apartments of the east wing" of the college as the printing house was yet to completed at that time.

Townsend commenced by printing eight book-plates of the college library. "Nowell's Catechism for the use of the college students" was the second item to be printed at the Bishop's College Press. Printed in Roman characters one copy each of these book-plates have been preserved in the USPG Records (Plate XL). By August 1824 Townsend was making preparation for printing an Arabic New Testament and ordered a fount of Bengali types of 240 lbs.

In order to place the printing office on a "permanent and more extensive footing and at the same time greatly facilitate the business, and so that it might meet its various expenses of wages, book-binding
wear and tear, etc., forming the current expenses of the office" Townsend proposed to the Principal of the college to request the Society in England for: "two more iron presses, and an increase of type, by which means works required for the college would not be the tedious time in passing through the press, which they at present must be with a one press establishment; and supposing that the college printing occupied one press, the profits arising from the other two presses if employed in works for the public at large, and the permission of the college syndicate or Principal being obtained to that effect, would pay the expenses of the office, and at the same time there would always be a ready supply of materials for the use of the college".¹ This was the plan, Townsend observed, in a great measure, upon which other missionary presses in Calcutta were conducted. He also proposed to establish a type foundry with apparatus amounting to about £200.²

The College Press was under the supervision of the college council; the duty of which was to take care that all of the works determined upon by the syndicate be correctly executed. The ordinary syndicate was to compose of the Visitor, the Archdeacon of Calcutta, the college council, and three persons to be nominated annually by the Visitor. The duties of the press had been detailed in the statute of the college as follows:

XIX. The superintendence of the College Press is

¹ USPG Records(C.Ind. 1(6) 37B): Townsend's letter to the Society, 26 July 1824.

² Ibid.
in the college council whose duty is to take care that all work determined upon, and ordered by the syndicate be correctly and expeditiously executed.

XXX. The ordinary syndicate is composed of the Visitor [i.e. Bishop], the Archdeacon of Calcutta, and the college council, and three persons to be nominated by the visitor each year. Its meeting shall be holden in the college library at such times as the Visitor, or, in his absence, as the principal professor may appoint, either of whom may call a meeting of the syndicate, on the third Friday of any month, when it may seem expedient. There shall not, however be fewer than four meetings of the syndicate, in every year, viz. February, May, August, November. Due notice shall be given of every meeting to each member. Any three member of the syndicate shall be competent to act.

XXXI. It is the business of the ordinary syndicate to determine what works conducive in any way to the objects for which the college is founded, shall be undertaken and printed at the college press, and no such book or tract shall be printed there but with their sanction, to be expressed in the title page, provided that where the vote be equal, the casting vote be in the Visitor; and that in no case any work be committed to the press, without the sanction of the college council expressed in the title page aforesaid, without the consent of the Visitor, or, in his absence, of the Archdeacon of Calcutta, or such person as he may depute to act on his behalf. The Visitor is, at all times, to have privilege of printing such works of his own composition as he may deem conducive to the same end, provided it be at his own proper costs, and it shall be at the lowest rate of payment which will not be injurious to the college funds. It shall be competent also to the college council to permit other persons to print at the college press for a reasonable profit (but without sanction expressed in the title page) any work not at variance with the object of the institution, nor otherwise exceptionable in their tendencies.

USPG Records (1.7/19). India Gen Series, Bishop College. Statutes of the Missionary Institution of the Incorporated Society for the Propagation of the Gospel in Foreign Parts; to be called and known as Bishop's College near Calcutta (London: 1825. 1829, 1849). Printed as well as in manuscripts.
Townsend's plan for expansion of the printing establishment met with the approval of both the college council and the society in England. By July 1826 the construction of the printing house was also complete. In an "airy and cheerful site" the new printing house, according to Townsend, was a commodious one. On 21 March 1826, 2 iron presses, 2 inking apparatus, a can of printing ink and 3 boxes containing 689 lbs of English types arrived. By September 1826 the printing establishment consisted of 4 iron presses which were "set up in the printing room of the new building". Between 1 July 1825 and 30 June 1826, the college press printed 15 works in the Arabic, Persian and English languages and 4 others including Bengali dictionary by William Morton (Bib. No. 521) were in the press. The press also started a letter foundry and successfully "completed a large fount of Bengali types".\(^1\) Afterwards, the type foundry had been employed in casting a fount of Armenian types. The press also introduced lithography by the end of 1826.\(^2\)

Thus under the able superintendence of Henry Townsend the Bishop's College Press acquired a reputation for excellent printing. "The superiority of his [Townsend's] work over the general character of the Calcutta press, promised in time to remunerate the college for much of their expenditure upon the printing establishment, by securing the preference given to it in many works published by persons independent of the college".\(^3\) But, unfortunately, the climate of

\(^1\) USPG Records (C. Ind I (6)40): "Report of the Printing Department at Bishop's College from 1st July 1825 to the 30th June 1826".

\(^2\) USPG Records (C. Ind. I(6)42): Report ... 1 July 1826 to 31 December 1826.

\(^3\) ISP, Annual Report, 1829, p. 53.
Bengal was deeply detrimental to the health of Townsend and "under the pressure of several illnesses and bodily suffering he was compelled to apply to the ... authorities of the ... College for permission to return to England". Townsend embarked on board the Euphrates on 16 October 1828 but, "so destroyed and exhausted was his constitution" that he died 3 days after going on board and his mortal remains were committed to the deep sea.¹

Consequent upon the death of Townsend, James Sykes of Oxford was appointed Superintendent of the Bishop's College Press in 1829 at an annual salary of £300.² Sykes was accompanied by the Principal of the College upon his return to Calcutta.³ He continued as Superintendent up to 1836 when he returned to England on account of illness.⁴

In 1836 W. Risdale was appointed Superintendent of the press. He had been in the East Indies for upwards of 13 years. Prior to this appointment, he was working as the Printer of the Church Mission Press, Ceylon which he joined in 1830. Under his superintendence the press flourished and in 1843 was employing between 60 and 80 persons to cope with its work. According to Risdale Bishop's College Press at that time was "regarded best in India and producing work equal to the first London establishment".⁵

¹USPG Records (C. Ind. 1(5) 63): "Memorial and petition of Susan Townsend ... mother of Henry Townsend ..."
²USPG Records (C. Ind. 1(5) 40, 676, 67D): Syke's contract of appointment and other correspondences.
³ISPG, Annual Report, 1829, p. 54.
⁵USPG Records (C. Ind. 1(6) 50B): W. Risdale's letter to the Society, 14 December 1843.
After Risdale, H. A. Haycock was appointed Superintendent of the press at the beginning of May 1849. Prior to this appointment, Haycock was Superintendent of the Church Mission Press, Agra. Upon his appointment he "applied himself with much assiduity to reinvigorate the establishment which has necessarily suffered by the change of Superintendent so rapidly following one after another".  

The Bishop's College Press: from its foundation in 1824 to its closure in 1870 was one of the best printing establishments in Bengal. In 1854 it published its specimen of printing types. In an 'advertisement' to that specimen the press described its undertakings in the following words:

Bishop's college press undertakes the execution of printing in the several departments of Divinity, History, Philosophy, Poetry, Science, Belles Lettres, Voyages and Travels, Statistics, etc. etc. in a most superior style ... Some attempts has been made to reach the perfection of modern printing as practised in Europe. 2

T. J. M'Arthur, the Superintendent of the press at that time further states:

Expedition, the most important consideration with most editors and authors, is especially attended to at this establishment, and when so required, a period is fixed in which the work will be carried through the press. Where authors can take the trouble of preparing a correct Ms., accuracy and adherence to the text are guaranteed, thus obviating the necessity of dispatching proofs, it may be, to distant stations, by which much time is saved. 3

In that specimen the Superintendent claimed that "plain, fancy, and ornamental printing elegantly and correctly

1USPG Records (C.Ind. 1(6) 51A): Principal's Letter to the Society, 13 June 1849.
2Specimen of printing types for books and tother works used at Bishop's College Press, (Calcutta: 1854),p.1.
3Ibid.
executed ...[and] orders for type foundry and bookbinding ...[were] thankfully received". The press from the beginning, as already stated, had started a type foundry and regularly cast types in oriental characters. It appears from the specimen that it had, in 1854, 4 different founts of Bengali types: two line great primer Bengali, No. 1 Bengali, No. 2 Bengali, and No. 3 Bengali.

The press thus continued up to 1870 when "presses and other apparatus of the College Press...were sold to Baboo Surendra Noth Mukherjea for the sum of Rs. 3500" but "the Nagri and Bengali oriental types" were retained.

Printing activity of the Bishop's College Press was very limited because the Superintendent of the press was not empowered to print at will. The Superintendent, according to section XXXI of the Statutes of the college was disbarred from printing any work without prior sanction of the syndicate of the college. Even outside work 'for reasonable profit' required prior permission; and permission could be denied if the work was 'at variance with the object of the institution'. Sometimes, even, works on religion were not allowed to be printed unless the texts were thoroughly examined by the syndicate. For example, in 1833, a small impression of the first portion of the Bengali version of the Liturgy by William Mortion, a missionary of the ISPG, was struck off from the press, 'as a ground work for correction and revision' by the syndicate of the college press; but, was later not allowed to be printed for publication. In all cases

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1USPG Records: "Calcutta Letters Received, Vol. 7, p. 33.
2Ibid.
3See page 332.
4USPG Records( C. Ind. 1(6) 46) Bishop's College Letter to the Society.
specimens of the works were to be submitted for examination of the syndicate and only after they had been examined by the syndicate and ordered for printing, could they be put to press. This being so no one would wait for long time for decision of the syndicate when it was possible to get it printed elsewhere without delay. Apparently these formalities resulted in smaller figures for the productions of the press compared with other mission presses.

In the first four years of existence of the press, as appears from the periodical reports of the Superintendent, the press printed some 16 works of which 2 were Arabic and Persian, one in Armenian and one in English-Bengali. The rest of the works were in English. The only Bengali (English-Bengali) work the printing of which was commenced in 1826, was completed in 1828.

In spite of the limitation imposed by the College Statutes, the Bishop's College Press in addition to English, Arabic, Persian and Sanskrit (Devanāgari) printed at least 76 Bengali works between 1824 and 1866. Of these 76 works, we have been able to find 25 (Bib. Nos. 521-545). Murdoch listed 48 works, all on Christianity of which we have 4 in common. 9 other works have been listed by Long of which we have 3 in common. In addition to these, the National Library, Calcutta has another work.

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1 See page 333.

2 Murdoch, Christian vernacular literature in India, pp. 22-24. It is doubtful if all of them were printed at this press since Murdoch himself says: "Chiefly printed at the Bishop's College Press".


4 Richmond, Leigh. Chota jena ... The Yong cottager, 1851. (Shelf mark: 182. Oc. 851.1)
The college press was always well managed. Printing both in oriental and western languages of was elegant. It neither used worn out types nor inferior paper and maintained its standard all through.

In octavo and duodecimo sizes, the press used both Roman and Bengali letters in signing Bengali books. When printing in Roman, signatures started with B and in case of Bengali with Ka, the first of the consonants. Only one book, as we have found, bears arabic numerals for its signatures (Bib. No. 540). Tracts, like other mission presses, do not bear any signature.

The American Baptist Mission Press, Assam, 1836 - 1866

Assam, a province of British India, was formerly independent, but in 1822 it was added to the Burmese empire, and after 1826 came under the British. The language of the province is Assamese though a large number of people speak Bengali. Assamese is written in Bengali characters.

Assam did not have a printing press until 1836. For all purposes, this province had to depend entirely on Calcutta printers. But communications between Assam and Calcutta was very difficult in those days, and it was uneconomic to establish a press on behalf of government. Therefore, in 1834, Captain Francis Jenkins, the Commissioner of the Governor-General of India for Assam from his headquarter in Gawhati wrote to W. H. Pearce, Superintendent of the Baptist Mission Press, Calcutta and E.C. Trevelyn, an officer in the civil service in Calcutta to invite American Baptists to come and settle in Assam. Captain Jenkins offered to contribute 1000 rupees on arrival of the first miss-
ionary and another 1000 rupees for the establishment of a printing office. His offer reached the managers of the American Baptist Missionary Society in 1835 and they accepted it.¹

Nathan Brown and Oliver T. Cutter,² who earlier were obliged to abandon their missionary activities in Rangoon were appointed to commence the mission at Sadiya, a place which was recommended as the most suitable for the purpose of missionary work. Brown had a knowledge of the Burmese language and Cutter having had considerable experience in eastern printing. In September 1835 they arrived in Calcutta where they provided themselves with a printing press, a standing press, a hundred reams of paper and other materials for printing. At that time they were assured by the Society in America that an additional press and a complete apparatus would soon be sent from America.

Brown and Cutter soon set out for Sadiya. After a tedious journey of 4 months they arrived there on 23 March 1836 and soon set up their press which is the first in the history of Assam. Cutter took charge of the printing press while Brown looked after schools. Cutter immediately commenced printing but decided at first to use roman characters instead of Bengali. He soon printed a spelling-book for the use of the school begun by Brown. No copy of this spelling-book seem extant now.

²Rhodes, The spread of printing ..., p. 61 : writes: "I have not been able satisfactorily to identify Mr. Cutter" since his initials are not mentioned in Gammell, A History of American Baptist Mission .... Apparently he did not check books printed by Cutter. Each of the books printed by Cutter gives his name with initials and Every issue of the newspaper entitled the Aronoda1 printed at this press also gives his name, Moreover, Calcutta directories between 1840 and 1852 also give his name.
On 17 October 1836 Miles Bronson and Jacob Thomas, with their wives, sailed from Boston for Calcutta, having been appointed missionaries in Assam. They took with them the printing press which had been promised, together with a full supply of all requisite materials for printing and safely arrived in Calcutta on 11 April 1837. In a few days they set out for Sadiya. On the way Bronson became seriously ill of jungle fever. The boat was a very slow conveyance in a narrow stream but against a rapid current. Thomas took a small boat in advance of his companion in order to procure medical assistance. Within the sight of the mission premises at Sadiya, unfortunately, two trees whose roots were united fell from the crumbling bank of the river directly upon the boat which Thomas was seated, crushing the boat, causing him immediately to sink and drown. On 17 July 1837 the afflicted widow and Bronson arrived at Sadiya. Cutter now found it convenient that another press had arrived and he was constantly employed at the two presses at the station. In 1838 Captain Jenkins contributed a further sum of five hundred rupees for replenishing the founts of types.

The activities of the missionaries, however, were interrupted because of an attack of the tribal people on 28 January 1839. As a result the mission and its press had to be transferred to Jaipur. In Jaipur Brown soon completed the translation of the Gospel of Matthew, into Assamese and Khamti, and Cutter, having been to Calcutta for a supply of additional types, returned in April 1839 and commenced printing of the books which had been prepared.

Cutter still continued his operation in the printing office at Jaipur while another missionary, Cyrus Barker, moved to Sibsagar in May 1841 and in July was
joined by Bronson. The printing operation were somewhat restricted at Jaipur during the absence of the other missionaries, yet they were by no means unimportant. School books and the Gospels of Matthew and John together with the Acts of Apostles, all of which had been translated by Brown were carried through the press early in the summer of 1842. The station at Jaipur, however, had now become inconvenient as a place for printing, being too much exposed to the eruptions of tribal people of the area. During an attack in the winter of 1842-43 Cutter was compelled to take down the presses and hide them away with all the types belonging to the establishment to save them from the perils with which they were threatened. The presses were, however, soon set up again, and their operations resumed, but their exposed condition rendered it necessary to fix some other station at which place the printing establishment of the mission could be safe. After consultation and with the consent of the management of the American Baptist Missionary Society the printing establishment of the Society was transferred to Sibsagar, in November 1843.

At Sibsagar, the press under the superintendence of Cutter continued up to July 1852. After him it was superintended by M. Bronson (August 1852 to December 1854), A. H. Danforth (January 1855 to February 1857), S. M. Whiting (March 1857 to December 1860) and William Ward (1867-1868).\(^1\)

In May 1853, in response to an enquiry of the government M. Bronsen, the Superintendent of the press

\(^1\)Names have been gathered from the Arunodai, a monthly newspaper printed at this press.
informed it that the press at that time had two iron printing presses in operation, on which printing was executed in Assamese, Bengali, English and Shyan. There was also a bindery, with two standing presses, a small type foundry and three engravers. A stock of types included 5 founts of Assamese and Bengali types, 4 founts of English and a small fount of Burmese and Shyan types. The type foundry had a set of Bengali and Assamese pica size matrices, a set of Burmese matrices - great primer size, three type moulds, a lead mould, etc.¹

In his memorandum the Superintendent of the press wrote "there being no other printing establishment in the province, all our workmen require to be kept up during the whole year, else they go for other employment and can seldom be recalled when required, may I therefore ask you to submit the enquiry whether the government would not be willing to bestow some portion of its patronage upon this press, and give printing of the Pottas or other forms required in the Province".² The government, apparently, did not respond to this request.

The press, as we have seen, was located at Sadiya from 1836 to 1838, Jaipur from 1839 to 1843 and at Sibsagar 1843 to 1866, and continued operation beyond 1866. In the 31 years between 1836 and 1866 the press must have printed a large number of books in different languages. We have not found any extant copy of a Sadiya imprint. We have in all 10 extant books printed (in Bengali characters) at this press (Bib. Nos. 720 - 729). In addition to these, according to Bronson the press in 1852 printed 7 other tracts on Christianity.³ Apart from these the press printed a monthly newspaper

¹Reproduced in: Long, Return..., 1853-54, p. 107
²Ibid., p. 104. ³Ibid., p. 106.
entitled the *Arunodai* which was "commenced in January 1846. It is a monthly newspaper, and published in language strictly vernacular, so as to be understood by the people generally. Its object is to diffuse general knowledge among the people, and to aid... for their improvement. Besides articles of a religious and scientific character, it gives the more important news of the day from all parts of the world". This was the first newspaper in Assam.

The Mission Press in Assam was well managed. Printing both in the eastern and western languages are simple, plain but elegant. In octavo and duodecimo sizes, the press used, unlike other mission presses, ababic numerals in siging it's books.

**Conclusion**

When the newly established Government felt the necessity of encouraging the study of the Bengali language, as we have already seen, it encouraged introduction of printing in Bengali characters, established a press for printing of works in the Bengali and other vernacular languages to preserve the newly introduced art from being lost. Political necessities and unlimited pecuniary resources no doubt produced satisfactory results supported by public finance, but nothing is to be compared with the genuine love which breathed inspiration to others and produced results of far reaching nature. Impelled by no other motive than a love for all human beings irrespective of caste, creed and colour the missionaries set foot on the soil of Bengal and dedicated their lives to the cause of education, language and literature of Bengal. For the spread of the message of Christianity they, particularly Dr. Carey had to learn the language, make their own vocabulary and grammar, inaugurate a prose literature which was unknown and then translate, write and print.

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When Dr. Carey established his press in 1800 for printing his Bengali Bible there was no Bengali printing press except that of the Company's worth mention. Carey began with a wooden press and an incomplete fount of Bengali types, but when after 34 years of exhortion he died in 1834 there were at least 20 printing presses capable of Bengali printing.

The missionaries did not only print on their presses, but they experimented on typography and paper. It was due to their labour that different sizes of Bengali types came into being. When Carey began in 1800 Bengali had only one kind of type. But when we close in 1866, it possessed no fewer than 36 different types, nearly all of which were the products of the missionaries.¹

The missionaries also encouraged the establishment of printing presses. We have seen the Kiernander helped the establishment of the India Gazette Press. Mission presses and foundries would employ large numbers of Bengali workmen, many of whom would either establish presses themselves or help others to, for Bengali printing. Gangākiśora Bhattācārya, for example; was a person who worked in the Serampore Mission in his early days and later established his Bāṅgāla Gejeti Press. He was a compositor at Serampore, and was one of the first Bengalis to establish a press for printing in Bengali characters, to publish a newspaper and to start book-selling as means of acquiring wealth.²

Apart from this, many presses sprang up to compete with the missionaries. When the Baptist Mission Press refused to print Rājā Rāmamohana Rāya's work on its press Rājā immediately established his Unitarian Press. Many works glorifying Hindu gods and goddesses were printed to counter the missionaries' argument that the Bible was the true Śastra.

¹See Chapter 7. ²See Chapter 8.
As the missionaries were the earliest printers of Bengali prose, they were also earliest printers of Hindu religious works. In the early days publication of Hindu religious Scriptures in Bengali was regarded as an act of sacrilege which, according to Brahmins, would lead one to "the hell called Raurava". When Kṛttivāsa and Kāśirāma Dāsa violated this ordinance and duly translated the Rāmāyaṇa and the Mahābhārata Brahmins laid a curse on them, saying that they were "the greatest of evildoers". The missionaries went one step further; for, it was Serampore, which for the first time in the history, printed the Rāmāyaṇa and the Mahābhārata in Bengali. This example was later followed by the Hindus themselves, and by 1866 there were numerous versions of these two epics in print.

It is an admitted fact that Bengali prose had its beginning with the advent of missionaries in Bengal. We have already observed that it was Dr. Carey who raised the language of Bengal from an unsettled dialect to a powerful vehicle with a flourishing literature. It happened during the life time of Carey. When he started his instruction in 1801 at the College of Fort William Bengali was a viva-voce means of communicating instructions. But when we close the chapter of missionary printing in 1866 Bengali could boast of having books in all disciplines then known including a subject like Anatomy which also passed through the hand of Carey. To echo Carey's immortal sermon, the missionaries attempted great things and expected great things, and in the long run they achieved great things for Bengal in the form of literature and printing.

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One of the significant effects of the establishment of these mission presses was the resulting fall in prices of printing. In 1820, as we have already seen, when three mission presses: Baptist, Church and London came into being the price of printing within twelve months was reduced considerably. This resulted in the closing down of the School Press and the Church Mission Press. While commenting upon the fate of the Church Mission Press the Rev. Long writes:

The press was sold in 1843, as presses had multiplied so in Calcutta, that printing became cheap, whereas when the press was commenced, books were sold very dear; a copy of Scott's Commentary formerly sold for 250 rupees and so of other books in proportion. 1

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1Hand-book for Bengal missions, p. 117.
CHAPTER VI

HISTORY OF COMMERCIAL PRINTING
HISTORY OF COMMERCIAL PRINTING

We have already traced the history of the govern­ment and the mission presses and their role and contri­bution to the growth and development of Bengali printing. They were established mainly for administrative and religious purposes; one to meet the requirements of the governmental functions and the other for the propaga­tion of Christianity. These presses had their limited scope and functions; though they undertook printing for the purposes of profit as well on a limited scale in their spare time it was not done primarily as a commercial enterprise.

These few presses which came into being for spe­cial purposes were not sufficient to meet the growing needs of the general public, in their commerce and trade in Bengal. Moreover, the Europeans who settled in Bengal for various reasons, and far away from home had their reading needs of knowledge, information and communication. Newspapers, periodicals and books imported from England were not enough. Reading materials of European origin were one sided; but the people settled in India were in need of both European and Indian news and information. Therefore, in the early days of printing in Bengal, newspapers were the main publica­tions of the printing establishments. We have already seen that though Hicky claimed to be a government printer, his main business was printing the Bengal Gazette.
It was in 1777 that Wilkins and Hicky established their presses in Bengal - the former at Chinsurah, Hoogly and the latter in Calcutta. These two presses were the beginning. Wilkins and Hicky were followed by Kiernander, a mission printer who also helped B. Messink and P. Reed to establish their 'New Printing House' for the India Gazette in 1780. This was the second newspaper in India. It was followed by the Chronicle and its press in 1786. Meanwhile in 1784 Francis Gladwin made the Calcutta Gazette, which started in March 1784, the main printing business of the Honorable Company's Press under his superintendence. The Asiatic Mirror came into being in 1789.

In 1790, according to Haji Mustafa, there were four printing offices in Calcutta.¹ Hicky's "Original Printing Office" at that time was no longer in existence. Kiernander's had been sold by auction because it went bankrupt. Therefore, the Honorable Company's Press (or the Calcutta Gazette Press, as it was alternatively known), the India Gazette Press, the Chronicle Press, and the Mirror Press were the four presses existing in 1790. Though Mustafa did not name those printing establishments he mentioned Cooper and Bruce among the Calcutta printers, who according to him, were both scholars. Cooper was Joseph Cooper who at first was a printer of the Honorable Company's Press under Gladwin and later one of the proprietors and printers of the Chronicle Press. The Bengal directory for 1790² does not include the name of Bruce as a


²Bengal Calendar and Register for ...1790 (Calcutta: 1790)
printer. Rhodes writes "I have not come across the name of Bruce in Calcutta imprints; he may have been Cooper's assistant or foreman". Bruce was, however, Charles K. Bruce who was the editor of the *Asiatic Mirror* and one of the two proprietors of the newspaper and its press called the Mirror Press, the other proprietor being John Schoolbred. All books printed at that time at the Mirror Press bear the name of James White, the printer of the press.

Printing in Calcutta, at the early state of its development was not a profitable business. The trade demanded, according to Haji Mustafa, "a young man and a rich one". However, before the eighteenth century was out, there were in addition to the Honourable Company's Press, seven printing establishments in Calcutta. All these were European enterprises; it was not until 1807 that an Indian and until 1816 that a Bengali established presses. During the eighteenth century there were, in addition to Honorable Company's, three printing presses: the Chronicle, John Miller and Ferris & Company's, who could undertake Bengali printing, for in addition to English, Persian and Nāgari they produced four English-Bengali linguistic works up to 1800.

At the beginning of the nineteenth century the Chronicle Press and John Miller's Press no longer existed but, the Hindoostani Press came into being in 1802. Between this date and 1816 Ferris & Company's and the Hindoostani Press were the two presses which undertook Bengali printing. The Sanskrit Press, an Indian enterprise, though, came into being in 1807 but did not perform any Bengali work before 1816.

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1Rhodes, *the spread of printing*, p. 28.
4See list below.
Between 1815 and 1866 there existed two types of printing establishments in Bengal: European and Bengali. The main business of the European printers was in English while the Bengali presses specialized in Bengali work, with occasional English and other Indian languages. Some of the European presses, in addition to their usual English, would also undertake Bengali printing. From the commencement of printing up to 1866 there were at least 56 presses owned by Europeans, all but one of which were in Calcutta, the remaining one being in Dacca. A list of these presses may be seen below. Among them 13 presses undertook Bengali printing.

It has already been said that the Indians or Bengalis did not take up this new profession from the very beginning of the introduction of printing in Bengal. It was in 1807 when for the first time in the history of Bengal an Indian established a press in Calcutta. Bāburāma Pandit, an Assistant of the College of Fort William, who hailed from Trilochan Ghat, Mirzapur, Benares, U.P, at the initiative of H. T. Colebrooke, Professor of Sanskrit at the College of Fort William commenced printing in 1807. The establish-

1 The list of these presses (dated between 1810 and 1866) has been prepared on the basis of the entries given in the Calcutta directories listed in the References.


3 "On the Effect of the Native Press in India", Friend of India, I (September 1820), p. 122.
ment of this press was announced by the Governor-General Lord Minto, himself in his annual address at the College of Fort William on 27 February 1808 in the following words:

A printing press has been established by learned Hindoos, furnished with complete founts of improved Nagree types of different sizes, for the printing of books in Sanscrit language. This press has been encouraged by the College to undertake an edition of the best Sanscrit dictionaries, a compilation of the Sanscrit rules of grammar. The first of these works is completed, and with the second, which is in considerable forwardness, will form a valuable collection of Sanscrit philology. It may be hoped that the introduction of art of printing among the Hindoos, which has been thus begun by the institution of the Sanscrit Press, will promote general diffusion of knowledge among this numerous and key ancient people; at the same time that it becomes the means of preserving the classic remains of their literature and sciences.

Bāburāma apparently continued his printing ventures up to 1815 when his press known as the Sanskrit Press came into the possession of Lulu Lal Kavi, a Munshi of Braj Bhākhā at the College of Fort William. During Bāburāma's ownership the press only printed in Devanāgarī characters while Lulu Lal started Bengali printing as well.

Bāburāma was followed by Rājā Rādhākānta Deva who was the first Bengali to establish his press in 1816 primarily to print his famous Sâyakalpadrúma: a Sanskrit dictionary in Bengali characters in imitation of the Encyclopaedia Britannica. The work in 8 volumes quarto containing 7,318 + 1396 pages (Bib. Nos. 188 -195) was printed at this press in 41 years between 1816 and 1857. No other product of this press seem extant now.


2Plate XLI: Title page of Vol. I.
The Rājā was followed by two other persons who established their presses in 1817. They were Viśvaranātha Deva and Haracandra Rāya. Known as Viśvanātha Deva's Press and the Bāṅgālī Press their presses continued to print up to 1828 and 1825 respectively. The Bāṅgālī Gejeti, the first Bengali newspaper edited and published by a Bengali, Gaṅgākiśora Bhattācārya was printed at the last mentioned press.\(^1\) Later, the editor of this first newspaper established his own, the Bāṅgālī Gejeti Press, in 1818; but since he could not continue his paper owing to a disagreement with his partner he "removed his press to his native village" Bahadār, Bardwan where it was in existence up to 1857.\(^2\) Thus, by 1820 there were five Bengali presses who according to the writer of the Friend of India, printed 15000 copies of twenty seven separate Bengali books.\(^3\) This was the beginning.

Between 1807 and 1866, as far as we have been able to discover, there were 153 Bengali presses active in printing Bengali books. Of these 153 presses, 135 presses were in Calcutta and the remaining 18 were in outside Calcutta including only one outside Bengal. The last mentioned press was the Mufad-i-Hind Press, a lithographic establishment in Benares, U.P. which in addition to printing a fortnightly newspaper entitled the Kāśīvārtāprakāśikā printed one of the two lithographic books which we have found extant, the other being a product of the Government Lithographic Press, Calcutta.\(^4\)

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4. "On the effect ...", pp. 124-.25. 5 See Chapter IV.
Of the 135 Calcutta presses, two were institutional presses which were the Calcutta School-Book Society's Press (1824-1866) and the Tattvavodhiṇī Saṅbhā and the Brāhma Samāja Press (1840-1866). Apart from these two, all of the presses were founded and maintained for the purpose of profit. Fourteen presses came into being first of all for the purpose of printing particular newspapers.

As already stated, the printing business in Bengal was mainly concentrated in Calcutta, the capital of India. Dacca, the second city of Bengal did not have printing facilities until 1855 when Alexander Forbes established the Dacca Press to print his weekly newspaper the Dacca News. The press continued beyond 1866 and in 1868 it came in the hands of E. C. Kemp. After five years of establishment of this European press Dacca had its first Bengali press, named the Baṅglā Press in 1860 which continued beyond 1866; and by 1866 Dacca had 3 more presses.

Chinsurah, Hoogly which gave birth to Bengali printing did not have a printing press for a long time after Wilkins removed his to Malda. Though the London Missionary Society established its there in 1819 it was removed to Calcutta same year. It was only in 1850 when Chinsurah saw another printing press after a long interval and at that time a Bengali. Called the Jñānodaya Press it was short lived. Again in 1862 another press, the Vudhodaya Press came into being there to continue beyond 1866.

1The Bengal Times, No. 494 (4 August 1877), p. 3.
Serampore, the seat of that great mission press had a Bengali press as early as in 1825, though this was short lived. It was the Ratnākara Press which existed only in 1825 - 1826. Between 1825 and 1866 the town had 5 presses.

Bardwan saw a printing press as early as in 1819 when Gāṅgākiśora Bhattachārya removed his Bāṅgāla Gejeti Press from Calcutta to his native village Bahadā, Bardwan. As already mentioned, it was active ( See serial no. 5 of the Bengali presses below) up to 1857. In addition to this press, Bardwan had 3 more presses. Mymensingh, Kakina, Rangpur, Krishnanagar, Nadea and Murshidabad also had one each presses during the period under review.

Of these 153 Bengali presses we have found imprints of 141 presses numbering 1465. These are in addition to their newspapers, job-printing and printing in other characters. On the other hand, we have 57 books produced by unidentified presses. The remaining 470 books out of the total of 1992 are the product of government, mission and European presses.

For the sake of brevity, instead of describing each of the individual establishments as we have done the government and the mission presses we will simply list below the presses with their period of existence and number of books printed.

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## LIST OF EUROPEAN PRESSES

### A. List of Presses which undertook Bengali printing.

<table>
<thead>
<tr>
<th>Names and period of existence</th>
<th>Number of books found</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The Chronicle Press, 1786-1797</td>
<td>1</td>
</tr>
<tr>
<td>2. John Miller, 1797 - 1801</td>
<td>1</td>
</tr>
<tr>
<td>4. The Hinduostani Press, 1802 - 1832</td>
<td>7</td>
</tr>
<tr>
<td>5. The Times Press, 1814 - 1820</td>
<td>1</td>
</tr>
<tr>
<td>6. The Columbian Press, 1821 - 1862</td>
<td></td>
</tr>
<tr>
<td>7. J. Lavandier's Press, 1824 - 1832</td>
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</tr>
<tr>
<td>8. The Commercial Press, 1837 - 1841</td>
<td>1</td>
</tr>
<tr>
<td>10. The Asiatic Press, 1842 - 1844</td>
<td>4</td>
</tr>
<tr>
<td>11. Sanders and Cone's Company's Press, 1843 - 1863</td>
<td>3</td>
</tr>
<tr>
<td>12. The Satyarnava Press, 1852 - 1860</td>
<td>16</td>
</tr>
<tr>
<td>13. Edmund D' Cruz and Company's Press, 1855</td>
<td>1</td>
</tr>
</tbody>
</table>

### B. Others

14. The India Gazette Press, 1780 - 1836
15. The Mirror/The Asiatic Mirror Press, 1789-1820
16. The Telegraph Press, 1799 - 1820
17. The Star/The Oriental Star Press, 1799 - 1820
18. The Hircara /Harkara Press, 1799 - 1820
19. The Calcutta Courier Press, 1799
20. The Union Press, 1818 - 1821
21. The Exchange Gazette Press, 1820 - 1825
22. The Clive Street Press, 1821 - 1822
23. A. D' Suza, 1825
24. Samuel Smith & Company's Press, 1824 - 1858
25. The Weekly Gleaner Press, 1825 - 1826
27. The East Indian Press, 1832 - 1835
28. William Rushton & Co's Press, 1832 - 1848
29. The Fenwick Press, 1833 - 1834
30. Mackenzie, Lyall & Co's Press, 1834
31. The New Hindoostanee Press, 1834
32. The Englishman Press, 1834 - 1866
33. The Daily News Press/Scott's Press/ the Compendium Press, 1834 - 1866
34. Moore, Hicky and Co.'s Press, 1840
35. The Eastern Star Press, 1842
36. The Medical Journal Press, 1843
37. The Tullahnian Press, Tullah & Co., 1843-1844
38. The Star Press, 1843 - 1866
39. The Indian Record Press, 1844
41. The Economist Press, 1846
42. The Bengal Catholic Orphan Press, 1852 - 1866
43. The Indian Press, 1856 - 1862
44. The Metropolitan Press, 1856 - 1866
45. The Law Press/ M.S. D' Cruz, 1858 - 1866
46. The Bengal Printing Company's Press, 1859 - 1866
47. The Albion Press, 1861
48. The Comyn and Company's Press, 1863 - 1864
49. The Central Press, 1863 - 1866
50. The City Press, 1865 - 1866
51. Cones and Company's Press, 1865 - 1866
52. Campbell, Robert and Co., 1866
53. Thaker Spink and Company's Press, 1866
54. The Eastern Press, 1866
55. G. C. Hay & Co.'s Press, 1866
56. The Dacca Press, 1855 - 1866
# LIST OF BENGALI PRESSES

<table>
<thead>
<tr>
<th>Names and period of existence</th>
<th>Calcutta</th>
<th>Number of books found</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Sanskrit Press, 1807 - 1824</td>
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<tr>
<td>The Sāvadakalpadruma Press, 1816-1857</td>
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<td>The Bāṅgāli Press, 1817 - 1825</td>
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<td>Viśvanātha Deva's Press, 1817-1828</td>
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<tr>
<td>The Bāṅgāla Gajeti Press, 1818-1857</td>
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<tr>
<td>The Unitarian Press, 1821-1830</td>
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<td></td>
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<tr>
<td>Mahindy Laul Press, 1822-1832</td>
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<tr>
<td>The Samācāra Candrika Press, 1822-1866</td>
<td>62</td>
<td></td>
</tr>
<tr>
<td>The Samvāda Timiranāśaka Press, 1823-1836</td>
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<tr>
<td>Nūnī Hedāyetullāh's Press, 1824</td>
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<td>The Calcutta School-Book Society's Press, 1824-1866</td>
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<td>Vadana Pālita's Press, 1825</td>
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<td>The Sanskrit Press, 1825-1838</td>
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<td>The Sindhu Press, 1828 - 1848</td>
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<td>Mathuranātha Mitra's Press, 1829</td>
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<td>The Reformer Press, 1831-1835</td>
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<td>The Jnānānvesaṇa Press, 1831-1840</td>
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<td>The Bhavasindhu Press, 1833-1839</td>
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<td>The Gunākara and Prājñā Press, 1833 - 1844</td>
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<tr>
<td>No.</td>
<td>Press Name</td>
<td>Years</td>
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<td>27</td>
<td>The Samvāda Purnacadrodāya Press</td>
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<td>The Viśvasāra Press</td>
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<td>The Vidvovanāda Press</td>
<td>1838-1843</td>
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<td>30</td>
<td>The Jñānaratnākara Press and N. L. Sil Press</td>
<td>1838 - 1866</td>
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<td>31</td>
<td>The Samvāda Bhāskara Press</td>
<td>1838-1866</td>
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<td>32</td>
<td>The Bādabājāra Press</td>
<td>1839</td>
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<td>33</td>
<td>The Bengal Printing Press</td>
<td>1839</td>
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<td>34</td>
<td>Durgācarana and Company's Press</td>
<td>1839</td>
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<td>35</td>
<td>The Sārasamgraha Press</td>
<td>1839-1855</td>
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<td>The Anglo Indian Press</td>
<td>1840</td>
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<td>The Tattvavodhinī Sabhā and Brāhma Samāja Press</td>
<td>1840 - 1866</td>
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<td>The Kamalālaya Press</td>
<td>1841 - 1866</td>
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<td>The Kavītāratnākara Press</td>
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<td>The Ānanda Press</td>
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<td>1846 - 1866</td>
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<td>1847 - 1866</td>
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<td>The East Indian Press</td>
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<td>The Hānifi Press</td>
<td>1848 - 1854</td>
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<td>The Mustāfi Press</td>
<td>1848 - 1854</td>
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<td>The Vinduvāsinī Press</td>
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<tr>
<td>No.</td>
<td>Press Name</td>
<td>Years</td>
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<td>55.</td>
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<td>The Nistārini Press</td>
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<td>The Bangadesīya Society Press</td>
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<td>The Caitanyacandrodaya Press</td>
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<td>The Imperial Press</td>
<td>1852</td>
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<td>The Stanhope Press</td>
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<td>The Myrat Akbar Press</td>
<td>1853-1854</td>
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<td>73.</td>
<td>The Bhāgirathi Press</td>
<td>1853-1854</td>
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<td>74.</td>
<td>The Duravīna Press</td>
<td>1853-1854</td>
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<td>The Jñānādāyaka Press</td>
<td>1853-1854</td>
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<td>The Khiroda Sindhu Press</td>
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<td>The Kāśīpur Press</td>
<td>1853-1854</td>
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<td>Mahendraśāla Press</td>
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<td>The Vibhākara Press</td>
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<td>80.</td>
<td>The New Press</td>
<td>1853-1864</td>
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<td>The Anuvāda Press</td>
<td>1853-1866</td>
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<td>82.</td>
<td>The Bengal Superior Press</td>
<td>1853-1866</td>
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<tr>
<td>83.</td>
<td>G. P. Rāya &amp; Company’s Press</td>
<td>1853-1866</td>
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</table>
84. The Hindu Patriot Press, 1853 -1866  
85. The Nimatala Press, 1854  
86. The Samācāra Sudhāvarsana Press, 1854 - 1866  
87. The Sucāru Press, 1854 - 1866  
88. The Sudhānīdhi Press, 1855 - 1866  
89. The Bhubhanamohini Press, 1856  
90. The Viśvaprakāśa Press, 1856 - 1858  
91. The Royal Phoenix Press, 1856 - 1861  
92. The Bānglā Press, 1856 - 1866  
93. Giriśa-Vidyāratna Press, 1856 - 1866  
94. The Mahāmātī Press, 1857  
95. The Laksīvilāsa Press, 1857 - 1866  
96. The Kāderiyā Press, 1857 - 1866  
97. The Harihatta Press, 1857 - 1866  
98. The Somaprakāśa Press, 1858 - 1864  
99. K. N. Datta Company's Press, 1859  
100. The Nyāyaratna Press, 1859  
101. The Sūryyodaya Press, 1860  
102. The Sāhāsa Press, 1860 - 1866  
103. The Prākṛta Press, 1860 - 1866  
104. The Purāṇa Samgraha Press, 1860 - 1866  
105. The Rāma Press, 1861 - 1862  
106. The Śatrughna Press, 1862 - 1864  
107. The Gauḍīya Press, 1861 - 1862  
108. The Monchara Press, 1861 - 1862  
109. The Presidency Press, 1861 - 1864  
110. The New Bengal Press, 1861 -1865  
111. The Samvēda Jñānaratnākara Press, 1861 - 1866  
112. Śīla and Brothers' Press, 1861 - 1866  
113. The Union Press, 1861 - 1866  
114. The Bengal Imperial Press, 1862

<table>
<thead>
<tr>
<th>Press Name</th>
<th>Years</th>
<th>Number</th>
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<tbody>
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<td>The Hindu Patriot Press</td>
<td>1853 -1866</td>
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<td>The Samācāra Sudhāvarsana Press</td>
<td>1854 - 1866</td>
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<tr>
<td>The Sucāru Press</td>
<td>1854 - 1866</td>
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<tr>
<td>The Sudhānīdhi Press</td>
<td>1855 - 1866</td>
<td>18</td>
</tr>
<tr>
<td>The Bhubhanamohini Press</td>
<td>1856</td>
<td>1</td>
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<tr>
<td>The Viśvaprakāśa Press</td>
<td>1856 - 1858</td>
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<tr>
<td>The Royal Phoenix Press</td>
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<td>The Bānglā Press</td>
<td>1856 - 1866</td>
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<td>K. N. Datta Company's Press</td>
<td>1859</td>
<td>1</td>
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<td>The Nyāyaratna Press</td>
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<td>The Sūryyodaya Press</td>
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<td>The Sāhāsa Press</td>
<td>1860 - 1866</td>
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<td>The Prākṛta Press</td>
<td>1860 - 1866</td>
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<td>The Purāṇa Samgraha Press</td>
<td>1860 - 1866</td>
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<td>The Rāma Press</td>
<td>1861 - 1862</td>
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<td>The Śatrughna Press</td>
<td>1862 - 1864</td>
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<td>The Gauḍīya Press</td>
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<td>The Monchara Press</td>
<td>1861 - 1862</td>
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<td>The Presidency Press</td>
<td>1861 - 1864</td>
<td>14</td>
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<tr>
<td>The New Bengal Press</td>
<td>1861 -1865</td>
<td>10</td>
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<tr>
<td>The Samvēda Jñānaratnākara Press</td>
<td>1861 - 1866</td>
<td>11</td>
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<td>Śīla and Brothers' Press</td>
<td>1861 - 1866</td>
<td>18</td>
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<tr>
<td>The Union Press</td>
<td>1861 - 1866</td>
<td>3</td>
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<tr>
<td>The Bengal Imperial Press</td>
<td>1862</td>
<td>1</td>
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<tr>
<td>No.</td>
<td>Press Name</td>
<td>Years</td>
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<td>115</td>
<td>The Gupta Press</td>
<td>1862 - 1865</td>
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<td>116</td>
<td>J. G. Chatterjea &amp; Co's Press</td>
<td>1862 - 1866</td>
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<td>117</td>
<td>The Canning Press</td>
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<td>118</td>
<td>The Hindu Press</td>
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<td>119</td>
<td>The Rājendra Press</td>
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<td>120</td>
<td>The Muhammad Press</td>
<td>1864 - 1865</td>
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<td>121</td>
<td>The Viśvavinoda Press</td>
<td>1864 - 1866</td>
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<td>The Chāttāriā Press</td>
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<td>123</td>
<td>The School-Book Press</td>
<td>1864 - 1866</td>
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<td>124</td>
<td>The Jñādīpaka Press</td>
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<td>The Kavitākaumudī Press</td>
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<td>126</td>
<td>The Sanjīvanī Press</td>
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<td>B. P. M's Press</td>
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<td>The Mudiyālī Mitra Press</td>
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<td>The Kādamiyāra Press</td>
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<td>The Kāvyaprakāśa Press</td>
<td>1865 - 1866</td>
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<td>131</td>
<td>The New Sanskrit Press</td>
<td>1865 - 1866</td>
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<td>132</td>
<td>The Sāhānasāhī Press</td>
<td>1866</td>
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<td>133</td>
<td>The Anglo Persian Press</td>
<td>1866</td>
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<td>134</td>
<td>The Oriental Press</td>
<td>1866</td>
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<td>135</td>
<td>The Kalamī Press</td>
<td>1866</td>
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<td>Serampore</td>
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<td>136</td>
<td>The Ratnakāra Press</td>
<td>1825 - 1826</td>
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<td>137</td>
<td>The Candrodays Press</td>
<td>1838 - 1866</td>
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<td>138</td>
<td>The Jñānāronodaya and Vidyādāyini Press</td>
<td>1852' - 1857</td>
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<td>139</td>
<td>The Tamohara Press</td>
<td>1854 - 1866</td>
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<td>140</td>
<td>Rāyot's Friend Press</td>
<td>1864 - 1865</td>
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<td>Chinsurah, Hoogly</td>
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<td>141</td>
<td>The Jñānodaya Press</td>
<td>1851</td>
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<td>142</td>
<td>The Vudhodaya Press</td>
<td>1862 - 1866</td>
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<td>Dacca</td>
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<td>143</td>
<td>The Bhāglā Press</td>
<td>1860 - 1866</td>
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144. The Nūtana Press, 1862 7
145. The Sulabhā Press, 1863 - 1866 15

Dacca - Mymensingh
146. The Vijnāpanī Press, 1864 - 1866 2

Bardwan
147. The Dvijarāja Press, 1860 1
148. The Khāsa Press, 1861 - 1862 1
149. The Satya Prakāśa Press, 1861 - 1866 10

Kakina, Rangpur
150. The Sambhucandra Press, 1860 - 1866 6

Krishnanagar, Nadea
151. The Adhyavasaya Press, 1862 - 1865 7

Mursidabad
152. The Dhanasindhu Press, 1863 - 1865 5

Benares
153. The Mufad-i-Hind Press, 1851 1
CHAPTER VII

BENGALI PRINTING TYPES: THEIR PROBLEMS, HISTORY, FORMS AND USE
Movable metal types had been in use for more than 300 years in Europe before a fount of Bengali types was cut. We have already said that it was Charles Wilkins who for the first time cut a complete fount of Bengali types to print the Bengali grammar compiled by Halhed (Bib. No.1). He later improved his types and produced two different founts, which were in use in Bengal up to 1815 and in England up to 1841. Wilkins was followed by Stuart and Cooper who apparently employed Pañcānana Karmākāra, who had learnt the art of punch cutting and type casting from Wilkins to cut a fount for the Chronicle Press. John Miller also cut a fount of types for his Tutor (Bib. No. 23). Paul Ferris who established his press in 1798 used this type to print Forster's Vocabulary in two volumes (Bib. Nos. 24 & 25). When the Serampore Mission was founded in 1800, the Reverend William Carey employed Pañcānana Karmākāra to cut a fount of types for his Bengali New Testament (Bib. No. 26). Later Pañcānana joined the Serampore Mission and organized a type foundry for many oriental languages. The Calcutta Baptist Mission Press also established a type foundry which cut, among other oriental languages, Bengali types. The Bishop's College Press and the American Baptist Mission Press, Assam also had type foundries to cut Bengali types. The only Bengali organisation we know of which had a type foundry was Giriśa-Vidyāratna Press.
All of these type foundries were attached to the respective printing presses. Up to 1866, there was no separate type-foundry in Bengal. Though these printing establishments cut types mainly for their own use, it was they who were responsible for supply of Bengali types of different sizes and faces between 1778 and 1866.

Unfortunately the Bishop's College Press was the only one of these presses and foundries to issue type specimen books, though the Baptist Missionary Society in England issued a specimen of Serampore types which included only one of its founts of Bengali types. Therefore, our discussion is based on the examination of all of the Bengali books printed by these establishments.

Charles Wilkins

As we have already stated, there were no movable metal types for Bengali printing up to 1776. When at the inspiration of Hastings, the Governor-General, Halhed compiled his Bengali grammar there were no Bengali types to print the copious extracts and examples in Bengali characters in his grammar, but "the advice and...the solicitation prevailed upon Mr. Wilkins...to undertake a set of Bengal types". Wilkins was neither a printer nor a type founder except that by way of amusement he made some experiment on Bengali typography. He had no type founder to instruct him nor he had the opportunity of being apprenticed to the trade. He had "no other assistance or advice than the direction from the several branches in the Chamber[s]'s cyclopaedia".

1Facsimile of specimens of the sacred Scriptures, in the eastern languages, translated by the brethren of the Serampore Mission; and several others. (London: 1815)
Apparently, Wilkins followed the same process by which "types were produced at Mainz by a method which continued to be followed with very little change down to the nineteenth century. The first step is the preparation of punches; letters are engraved on the ends of punches of hard metal, a very difficult and lengthy task. The punch is struck into a piece of copper, known as matrix or strike; the matrix, after justification, is then placed in an adjustable hand-casting machine or mould. When this machine is closed or adjusted the matrix is at the bottom of a crevice and into this crevice molten lead, or some alloy containing lead, is poured. This lead, when taken from the mould, is the type, having in relief on one end the letter derived from the impression in the matrix. This hand-casting machine was the essence of Gutenberg's invention and the discovery which made possible the book printed from movable types."¹

The very first step in cutting a fount of types is the designing of letters which eventually result as the type faces. It has been found that the early type faces closely resemble 'the contemporary Ms. style of its place of production'.² The early 'type cutters and type founders were merely somewhat servile imitators of the manuscript letter-forms to which they were already accustomed'.³ The Gutenberg Bible was made to resemble a manuscript Bible of the same age. For this purpose, Gutenberg had to copy the contemporary letter-formation as known in the manuscript book so that a

¹A. F. Johnson, Type designs: their history and development (London: 1934), pp. 3-4.
³Ibid., p. 5.
page of his book might be mistaken for a page written by a calligrapher. The aim was to foist on to the earliest clients with the object of selling a mechanical production at a price not suspiciously different from that of the handwritten article. In this practice he was followed by other early printers. 'Intent upon imitating manuscript, they felt obliged to reproduce the kind of letters that a reader had been accustomed to in volumes written by hand', and therefore they did not have to redesign letters, but to imitate in type the pen-work of calligraphers.

We have been talking about the early European printing. The early printers in Europe were experimenting on their own language and characters. But in Bengal, Wilkins was experimenting in Bengali types which were exotic characters to him. It was only a few years that he had been in Bengal and learnt the language. The early European type cutters had to cut their types for a reader who would read his own language. But Wilkins was asked to cut a type which would print a book to be read by foreigners to learn a foreign language and characters.

Under more or less similar circumstances William Caslon I, the eminent type founder of England had Salomon Negri and Samuel Palmer as his supervisor and guide. When he 'cut his punches for the fount of Arabic', he met Salomon Negri, his supervisor for the outlines, and Samuel Palmer the printer, two or three times a week. But Wilkins did not have any help and was compelled to add the application of personal la-

1Johnson, Type designs: their history and development, p.4.

2Updike, Printing types..., I, p. 6.

bour' but 'surmounted all the obstacles which necessarily clog the first rudiment of difficult art, as well as the disadvantages of solitary experiment'\(^1\) and succeeded in producing a fount of Bengali types which remained the standard for Bengali typography and surpassed most founts in respect of clarity and beauty for more than half a century. For the achievement of such a difficult task which required 'the united improvement of different projectors, and the gradual polish of successive ages'\(^2\), Wilkins himself had to play the role of designer, metallurgist, engraver and founder.

It is in reading books that the eye becomes most fatigued. Therefore, the test of legibility is required to be most rigorously applied in designing type faces for books. Apparently, Wilkins was aware of this fact and he therefore attempted at making his design easily read as well as beautiful. But "it was no easy task to procure a writer accurate enough to prepare an alphabet of a similar and proportionate body throughout, and with that symmetrical exactness which is necessary to the regularity and neatness of the fount".\(^3\) Calligraphy in those days was in a very bad shape. A standard Bengali handwriting was non-existent. There was such 'universal in accuracy' in Bengali script that the Bengalis themselves seldom could 'read each others hand-writing without hesitation and interruption'.\(^4\) Wilkins himself printed a facsimile of such cursive handwriting in Halhed's grammar (Plate XXI & XLII, Fig. 1). Under the circumstances, Wilkins apparently was in search of manuscripts written in a most legible and beautiful hand. He in fact succeeded in pro-

\(^{1}\)Halhed, Grammar, p. xxiv.
\(^{2}\)Ibid.
\(^{3}\)Ibid., p. xxiii.
\(^{4}\)Ibid., p. 3
curing a manuscript entitled: the Candī: a poem in glorification of the Goddess Candī by Mukundarāma Cakravartī called Kavikaṅkana preserved in the India Office Library, which is written in a clear and legible handwriting (Plate XLII, Fig. 2). Apparently, in search of an even more legible and distinct hand he procured a scribe to copy another manuscript in the India Office Library, entitled: Vidyāsundara by Bhāratacandra Rāya, the calligraphy of which is most clear and legible and its letters distinct and separate (Plate XLII, Fig. 3). Apparently on the basis of this manuscript Wilkins specifically drew letters as type design. He did not copy the handwriting of scribe letter for letters, but created a font of related letters legible and pleasing in effect, clearly recognizing that the composite appearance of the page is most desirable.

A fount of type is a set of letters and other symbols in which each sort is supplied in approximate proportion to its frequency of use, all of one body-size and design. Though types vary slightly in their composition from fount to fount, an average fount of roman types consists of capitals, small capitals, lower-case, diphthongs, ligatures, figures, punctuation marks, reference marks, miscellaneous signs, commercial signs, split fractions, etc; these usually add up to 150 sorts (Plate XLIII).


2IOL: Be. Ms. No. 18. S. 2811A; Folio. 284. 9" x 5". Written on the verso of each page. Manuscript is autographed "Charles Wilkins. 1821". For details about both of these manuscripts see: J. F. Blumhardt, Catalogue of the Bengali and Assamese manuscript in the Library of the India Office (London: 1924), pp. 3 - 4 and 12 - 13.

A fount of Bengali types, in contrast to Roman, according to the latest developments consists of 455 sorts\(^1\)(Plate XLIV). Bengali has 52 basic alphabetic characters of which there are 12 vowels, and 40 consonants and others.\(^2\) These 52 basic forms have many contextual variants. There are vowel signs, vowel combinations, pholas (adjuncts), combinations and contractions of letters. Moreover, there are other characters such as, punctuation marks, reference marks, miscellaneous signs, etc. as well. But, Wilkins did not have to cut reference marks, miscellaneous signs, etc. which were available in the Roman fount he had with him to print the grammar. From our examination of Halhed's grammar we have found that he had to cut at least 488 characters. They are 16 vowels, 34 consonants, 8 vowel signs, 374 pholas, 29 contractions of letters, 10 figures, 15 arithmetical figures and 2 punctuation marks.

"Regarded structurally and architecturally, Roman capital letters have exceptional rigidity, the serifs also having shapes which add to strength of the principal members. In the lower case letters the bowls of a, b, d, g, o, p, and q have the strongest structural form and the ascenders and descenders are not so long as to produce weakness; these again are reinforced by the serifs, a feature also applies to the open-ended parts of the letters h, k, m, n, u, v, w, y".\(^3\)

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\(^1\)Nagendranātha Vasu, Viśvakosa (Bengali encyclopaedia) (Calcutta: 1904), 15, p. 204, Col. 2.


\(^3\)Ball, William Caslon, p. 341.
Bengali characters, however, are much different. That they are "very difficult to be imitated in steel will readily be allowed by every person who shall examine the intricacies of the strokes, the unequal length and size of the characters, and the variety of their positions and combinations".¹ For, these variants and combinations are not only smaller in size than their corresponding basic forms but are often of widely different shapes and get appended to each other from all directions, at all levels. Many of these combinations are so closely interlocked that they demand to be treated as distinctively independent unitary pieces. For example, in না,স্থ, etc. variants are joined at the bottom, in না,স্থ joining takes place from above, inস্থ connection is from the left, at a point slightly above the centre of the adjoining basic form, while inস্থ the joining is from the right, at a point a little below the bottom. The metamorphosis in the combinations ন,হ,দ্র,ব, হ,দ্র, ব,হ,দ্র, ব,হ,দ্র, ব,হ,দ্র, etc. is so complete that it is very difficult to identify their separate component variants. There are others, like না,স্থ, etc., which, while retaining identifiable features of their corresponding basic forms, have in the combined state one or more components relatively smaller in size, and combine together without any space between them.² These complicated forms of Bengali characters are bound to make the fount structurally weak and architecturally unpleasing. In spite of all of these complications, Wilkins's "success has exceeded every expectation".³

¹Halhed, Grammar, p. xxiii.
³Halhed, Grammar, p. xxiii.
It may, again, be mentioned here that William Caslon I, also under more or less similar circumstances cut a font of Arabic types for the SPCK. Caslon though an experienced letter founder having all of the European equipments at his disposal, and supervision from Solomon Negri, an expert, could not complete the font in less than three years; for, he was engaged on 3 July 1721 and completed the font in March 1724. But Wilkins completed the font of Bengali types in addition to a Persian font apparently in a year. For, after completion of his Gentoo law in 1775 Halhed took up the Bengali grammar and the question of printing it apparently did not arise before 1777 and the type cutting was completed so rapidly that by January 1778 printing of the grammar was complete. In the words of Halhed:

He did, and his success has exceeded every expectation. In a country so remote from all connexion with European artists, he has been obliged to charge himself with all the various occupations of the Metallurgist, the Engraver, the Founder and the Printer. To the merit of invention he was compelled to add the application of personal labour. With a rapidity unknown in Europe, he surmounted all the obstacles which necessarily clog the first rudiments of a difficult art, as well as the disadvantages of solitary experiment; and has singly on the first effort exhibited his work in state of perfection which in every part of the world has appeared to require the united improvements of different projectors, and the gradual polish of successive ages. 2

Wilkins did not publish his specimen as other type founders did in a type specimen book or sheet. But, before publication of the grammar itself 'a short spe-

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1 Ball, William Caslon, pp. 454 and 456.

2 Halhed, Grammar, pp. xxiii - xxiv.
cimen of the language and character' was printed with
the preface of the grammar published 'as some super-
numberary copies ... intended to be dispersed sepa-
rate from the work' i.e. grammar.¹ Later this type was
used to print the whole grammar. This was Wilkins's
first type which we will refer as Wilkins No.1, a
20-point type (Plate XLV, Fig. 1, Plate XX &
XXVII).

Wilkins's type was well acclaimed by his contem­
poraries and was never unfavourably criticized. But:
his types are not without imperfections. The shapes
and sizes of Wilkins No. 1 are ill-formed and the
combinations are defective. Apparently Wilkins was well
aware of this fact and did not use this type after
printing the grammar.

Immediately after cutting the type and printing
the grammar he became Superintendent of the Honorable
Company's Press.² Thus he got the opportunity of further
Bengali printing for the government and of making im­
provements in Bengali typography. In a short time he
improved his design and cut an entirely new fount of
type.

Wilkins's second fount which we will refer to as
Wilkins No. 2 is again a 20-point, much improved, nea­
ter and clearer than his No. 1 ( Plate XLV, Fig. 2).
The first thing, so far as we have found, printed by
this improved fount is a notification in the Calcutta
Gazette dated 25 March 1784, regarding the sale of the
property of Warren Hastings, the Governor-General.

¹Halhed, Preface to a grammar of the Bengal language,
(Hoogly: 1778), p. xxv.
²See Chapter IV.
This type was used in printing different notifications in the Gazette up to 1815 and in all the Bengali translations of the regulations passed by the Governor-General in Council from 1784 to the Regulation No. 2 of 1815 dated 18 April 1815 printed by the Honorable Company's Press (Bib. Nos. 3 - 7, 9 - 12 & 19 - 21). It was believed that only the regulations of 1793 which is known as Cornwallis Code were printed from this improved fount\(^1\), but we have found that all of the extant works printed between 1784 and 1815 were printed from Wilkins No. 2 and 'it continued to be the standard typography till it was superseded by a smaller and neater fount at Serampore'.\(^2\)

There is a misconception that "Wilkins's fount of Bengali type had been broken up and lost"\(^3\) and this improved fount of type was cut by Pañcānana Karmakāra to print the regulations of 1793.\(^4\) This is far from correct. Wilkins No. 2, as already mentioned was first used on 25 March 1784 when Wilkins was in Bengal and still the Superintendent (on leave) of the Honorable Company's Press. Therefore, it is likely that he himself cut this fount for use of the Honorable Company's Press under his superintendence. Moreover, we will notice later his No. 3 which were cut out of the punches made for his No. 2. Again, Pañcānana's types (Serampore No. 1 and 2) which we have discussed later, are inferior to Wilkins No. 1 and 2.

\(^1\) Marshman, Carey, Marshman and Ward, I, p. 71.


\(^4\) Marshman, Carey, Marshman and Ward, I, p. 71.
It has already been said that Wilkins returned to England in 1786, when he devoted much time to the further study of Sanskrit. In 1787 he published his translation of the *Hitopadeśa*. In 1796 he commenced printing of his Sanskrit grammar but left this unfinished because of a fire in his dwelling house. But again at the initiative of Haileybury College he completed his Devaṅgari fount of types and printed his grammar in 1808. In 1809, when Wilkins was asked to arrange the printing of several Sanskrit and Bengali works for the students of the Haileybury College he again reverted to Bengali typography.

When Wilkins left Bengal, apparently he took with him the punches he prepared for his fount No. 2. When asked to print Bengali books for Haileybury College he had no choice but to cast a new fount of types out of the punches he brought with him. But several of them were large and uncouth. These he threw away and substituted them with neater and smaller letters.¹ As a result, though based on the punches of Wilkins No. 2 it was possible for him to make his No. 3 a 18½-point fount. This third and last fount (Plate XLV, Fig. 3)² of Wilkins's type was used to print at least 12 books (Bib. Nos. 1993 – 2004), being in use in London up to 1841 when it was used to print an "article extracted from Nathaniel Brassey Halhed's Grammar of the Bengal language" on Bengali printing in *A dictionary of the art of printing* by W. Savage (London: 1841; facsim. reprint 1966).

¹See Chapter I, p. 46.

²See also Plates XV & XXIII.
The Chronicle Press, 1786 - 1797

Wilkins's type foundry was attached to the Honorable Company's Press which was the only establishment who had Bengali types up to 1786. In January 1786 Daniel Stuart and Joseph Cooper established the Chronicle Press. Since oriental types were not available for purchase in the market Stuart and Cooper also established a type foundry. By March 1787 they successfully cut a fount of Bengali types. A 20-point in size, the type face of the Chronicle fount is an exact imitation of Wilkins's type but the types are inferior both in respect of clarity and beauty. Letters are ill formed, pholas, combinations and variants are irregular and inaccurate (Plate XLVI, Fig. 1).

This type was used in printing several Bengali advertisements in various issues of the Calcutta Chronicle, A new spelling-book; or guide to the English language in Bengali and Bengalese and English (Bib. No. 22).

John Miller, 1797

In 1797, John Miller "compiled, translated and printed" an English-Bengali work entitled: The Tutor, or a new English & Bengalee work, well adapted to teach the natives English... To print this work Miller also arranged to cut a fount of Bengali types. A 23-point type, it was cut again copying the design of Wilkins No. 2. But the quality of the type face (Plate XLVI, Fig. 2) is even inferior to the Chronicle types. The characters are so ill formed that they look ugly. This type was later used by Ferris and Company to print Forster's vocabulary in 2 volumes.

1 The Calcutta Chronicle, II:61(22 March 1787), p.4, co.4.
2 Ibid., II: 66(26 April 1787), p.3, co. 4.
The Serampore Mission, 1800-1838

We have already discussed in detail the Serampore type foundry and its remarkable achievements in cutting oriental types. As already mentioned, when William Carey completed his Bengali translation of the New Testament and wanted to get it printed by the Calcutta printers its cost was prohibitive. He, therefore established his own printing press. Though there were several founts of Bengali types in existence then but they were not available for purchase. For example, Stuart and Cooper of the Chronicle Press repeatedly advertised that they had cut an elegant fount of Bengali types to undertake any description of Bengali printing but they never advertised that these types were on sale. This was the real state of affairs in printing trade in the early stage of development in all countries. Bigmore and Wyman made the following observation in this regard:

The test is founded on the fact that in the early days of art of printing, each printer made his own types, or had them cut and cast for him, and it was almost a physical impossibility that the types of any two printers would be identical in size. 1

In these circumstances when William Carey was in despair, Pañcanā Karmakāra who worked with Wilkins in the art of punch cutting and type casting came to his rescue and cut a fount of types for the Bengali New Testament. This fount was short of a few pholas (adjuncts), but later when Karmakāra joined the mission he completed them. This was the first Bengali fo-

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unt cut in connection with and at Serampore. To be called Serampore No. 1 (Plate XLVII, Fig. 1) the type face is a copy of Wilkins's and is a 18-point fount. Though based on Wilkins No. 2 this fount is less elegant than Wilkins No. 2. Consisting of 600 sorts¹ it was used to print the first edition of the New Testament and all other works printed between 1800 and 1802 at Serampore.

Immediately after printing of the first edition of the New Testament the second edition was ready. For the second edition Pañcānana was asked to cut a new fount of types. This new type was again a copy of Wilkins No. 2 and again 18-point. But this type was in no way better than Serampore No. 1. To be called Serampore No. 2 (Plate XLVII, Fig. 2) it was in use up to 1815.

Pañcānana did not live long enough to attempt a further Bengali fount. The two founts, Serampore No. 1 and 2, which have been identified as the independent product of Pañcānana Karmakāra are no improvement on the art of Bengali typography. Pañcānana Karmakāra's credit does not lie in improving the Bengali type; it is that he learnt the art well from Wilkins and communicated it to several of his followers who carried on this art and helped in further developments.

It has already been stated that after Pañcānana's death his apprentice and son-in-law Manohara Karmakāra took over the foundry. Apparently in 1810 he cut a new fount of Bengali types which, for the first time was a deviation from Wilkins's design. We do not know who

designed it, but it is one of the most beautiful type faces in Bengali. This type was, apparently used once and for all to print five poetical tracts (Bib. Nos. 76, 78, 80-82) by John Chamberlain in 1810 and 1811. Bound together, only one each of these tracts bearing this rare specimen of types has been preserved in the Baptist Missionary Society in London. To be termed as Serampore No. 3 (Plate XLVII, Fig. 3), this type is most legible and elegant.

Special characteristic of Serampore No. 3 is the attempt to retain the basic character of the letters even if pholas are joined. In the Bengali writing system when Ṛ(ra)phola is added to Ṛ(hha), Ṛ(ka) and Ṛ(ta) they change into the characters Ṛ, Ṛ and Ṛ respectively. Instead of cutting these variants type cutters cut only Ṛ, Ṛ etc. respectively. But when composed, as may be seen from the figure 3 of plate XLVII, there remained a gap of around 2-points between Ṛ and Ṛ in Ṛ which is not permissible in the Bengali writing system. Though it looks much smaller than Serampore No. 1 and 2, it is a 19-point type. We have not come across any other work which was printed by this type except the works of Chamberlain mentioned above. Apparently this fount of type was lost in the fire of 1812.

We have already discussed the nature of Bengali letters and their changing forms in writing system which up till now was a serious problem in Bengali typography. Owing to the presence of pholas, vowel signs and vowel combinations, variants and combinations early type founders could not attempt smaller types. But the Serampore foundry had been considering the problem with extreme attention so as to enable the missionaries to furnish the greatest number of clear and legible copies of the Bible at the least
The missionaries observed:

The Bengalee New Testament, although types when cut were the smallest ... still makes nearly nine hundred 8vo pages. This consumes paper to no valuable purpose. The book is not read with greater ease on this account: on the contrary, its bulk rather discourages than invites perusal. The reducing of the types in size, therefore, so as fully to preserve their legibility, is now under consideration; and after repeated trials we find that this can be so done that the saving in paper and in press work shall be nearly sixty pounds in a hundred, and thus 10,000 copies be printed for the price which 4,000 cost at present. This, when fully carried into effect, will enable us to give the New Testament in Bengalee...at somewhat more than half the price of a copy of the New Testament from England of the stereotype editions. Meanwhile, the types thus improved, will greatly exceed in beauty than the large types of the first fabrication: and the reduction in respect of quantity will enable us to print Scriptures on better paper than formerly; which, together with the portable size of the volume, will render them far more convenient for perusal. In Bengali the whole Scriptures can be brought into one large octavo, instead of divided into five volumes as in the first edition. ... For the attainment of this objects, we are endeavouring to avail ourselves of every means ...and find the skill of ...[John] Lawson, in cutting types, of peculiar value in this work. 1

The original plan of reducing all of the original founts to a size small enough to admit of the whole Bible being brought into one volume of a thousand pages, so as to reduce the expense of printing and paper, was proposed by John Clark Marshman, son of Dr. Joshua Marshman, one of the Serampore trio. 2 But the Bengali punch

1A memoir of Serampore translations for 1813...
(Stettering: 1815), pp. 21 -22.

cutters believed, because of the complications already mentioned, it to be an impossible task. But John Lawson "immediately caught the idea, and employed his distinguished skill in type-cutting upon this valuable suggestion. It involved the labour of several years: but he viewed it as furnishing a clue to the apparently extraordinary means by which he was brought to learn the art of punch-cutting".

Lawson assiduously applied himself to the task of reduction of the existing Bengali founts, and succeeded to accomplish it, and taught this art to the Bengali punch-cutters who carried it on in respect of other characters. As a result, a smaller fount emerged out of Serampore No. 2.

Serampore No. 2 which is a 18-point type was reduced by Lawson to 12-point (Plate XLVII, Fig. 4). To be called Serampore No. 4 this type was used for the first time first time to print Carey's Grammar, 4th ed. (Bib. No. 93) and Dialogues (Bib. No. 91) in 1818. As a result of this reduction Carey's Dialogues, which was printed from Serampore No. 2 in 1806 (Bib. No. 59) and consisted of 217 pages, could have been printed in 113 pages of the same size. This type was also used for printing Carey's Dictionary (1818 – 1825; Bib. Nos. 92, 109 – 111). It was long in use both by the Serampore Mission and the Baptist Mission Press.

Prior to the reduction, Lawson also cut a new fount of type. The design of this type was based on Serampore No. 3. To be known as Serampore No. 5 it is a 19-point type (Plate XLVIII, Fig. 1).

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1Yates, Funeral sermon... Diehl, Early Indian imprints, p. 41
2Cox, History of the BMS, I, p. 243.
It has already been stated that the Serampore missionaries established native schools in various parts of the country. In order to facilitate easy instruction in spelling, reading and writing the missionaries designed a spelling book which was the first of its kind 'in any Asiatic language and character'. They planned to make two different kinds of impression of these spelling tables. One was to print on cards, suitable to be hung in view of the whole class. The other was in book form consisting of all tables suitable for use by the students. For this purpose 'a beautiful exemplar of Bengalee alphabet in the writing character' was designed by Kālikumāra Rāya, Bengali Writing Master of the College of Fort William. The first types of these letters 'about four times as large as,... largest types' were cut in wood since Bengali type casters not having yet arrived at that skill in the art which would enable them to cast type so large a size, that the letters may be seen at a distance; 'a thing highly convenient when the class of beginners is large, as copies of this alphabet can be easily discerned almost any part of this class. Apparently a 72-point and to be known as Serampore No. 6, we have not found any specimen of this type. For the purpose of the other tables, however, a large size type was cut in cooperation with the Calcutta School-Book

2 The Second report of the Institution for the Encouragement of Native Schools in India, begun at Serampore, November 1816. (Serampore: 1818), p. 17.
3 The First report of the Institution for the Encouragement of Native Schools in India (Serampore: 1817), p. 22.
4 The Second report... Native Schools..., p. 17.
5 The First report... Native Schools..., p. 22.
Society. As regards this type and its use the missionaries stated:

A fair and large fount of types has been cut in the Bengalee character, which includes all of its various combinations. With these we have printed the whole of the alphabet and its combinations, in three tables. Nearly a thousand words have also been selected and accurately written, according to their derivation from the Sanskrit language, by way of forming Spelling tables. These are divided according to the number of syllables they contain, beginning with words of one syllable, and ending with those of five. These printed in the same fair and large type, form Seven Tables. 2

Unfortunately no copy of this spelling book printed at the Serampore Mission Press is extant now. But, later, this type was used to print another spelling book for the Calcutta School-Book Society by the Baptist Mission Press, Calcutta in 1818 (Bib. No. 215). A 24-point type (Plate XLVIII, Fig. 2) it was in extensive use by the Bengali printers between 1816 and 1820. The Military Orphan Society's Press, a government printer, used this type for the first time to print the Regulation No. 14 of 1816 enacted on 17 May 1816. The type face thus designed by Kālikumāra Rāya and introduced by the Serampore missionaries is still the basis of Bengali type design.

Later, a further large fount, to be known as Serampore No. 8, was issued by the missionaries. This type (Plate LXVIII, Fig. 3) was in use by the Bengali printers for display purposes. It is a 36-point type.

In December 1820, the missionaries again informed about another new fount of type in the following words:

With the view of studying economy in an edition

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1 The Second report ... Native Schools..., p. 17. Also: Calcutta School-Book Society, Report of the provisional committee, p. 6.

2 Hints relative to native schools, together with outline of an institution for their extension and management (Serampore: 1816), p. 35.
so large, the Serampore Brethren have prepared a new fount of types, which, while perfectly clear and legible, are of moderate size; and with these they are printing this new edition [5th edition] in double columns, in a large octavo page, which they hope will bring the whole five volumes into one volume of about thirteen hundred pages, royal octavo, or two very moderate volumes, and the New Testament into a neat duodecimo of about four hundred pages. 1

Eventually printing of the whole Bible containing 504 + 623 pages (Bib. No. 132) was completed in 1832 with this type. A 12-point and to be known as Serampore No. 9, it is the smallest and most improved fount of types prepared by the Serampore Mission (Plate XLVII Fig. 4).

It has already been said that the Mission Press and the Type Foundry at Serampore became personal property of John Clark Marshman. Though the Serampore Type Foundry was active up to 1865 it did not attempt at any further new fount. Instead, it recast types from its existing matrices.

The Baptist Mission, Calcutta

The Baptist Mission type-foundry in Calcutta, as already stated, was founded in 1819, under the supervision of John Lawson, who earlier worked at the Serampore Mission foundry, to reduce Bengali and other oriental types. Instead of relying on Serampore, the Calcutta Baptists also engaged in cutting different founts of Bengali and other oriental types.

17th Memoir (1820), p. 2.
By 1822, the Baptist Missionary Society, Calcutta had cut at least three different founts of types. To be named as Baptist No. 1, 2, and 3 they are 36, 22, and 16-point types respectively (Plate XLIX, Figs. 1, 2 and 3).

Like the Serampore Mission, the Baptist Mission in Calcutta was also experimenting in the improvement of oriental types. The main aim towards this end was to improve the types in respect of economy, legibility as well as beauty. By 1824 it produced another fount of types. To be known as Baptist No. 4 (Plate XLIX, Fig. 4) it is a 14½-point type. This type was used for the first time to print Steward’s Table in 1824 (Bib. No. 549).

It has already been mentioned that the Calcutta mission foundry was under the able management of John Lawson who arrived in Calcutta on 12 August 1812 and settled at Serampore where the versatility of his talents rendered great service to the letter foundry. There he reduced the types in eastern languages, particularly Bengali and Chinese. He carried on this task further while in Calcutta. But unfortunately for the mission as well as for the Bengali language, Lawson died on 22 October 1825.1 But he taught the art to the Bengali punch cutters who carried on his unfinished task of further improvement of Bengali founts.

In 1829, the Calcutta missionaries, in order to make the Bible a smaller and compact volume and less expensive to produce, cut a new fount of 12-point types. To be called Baptist No. 5, the nature and

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The purpose of this new fount (Plate L, Fig. 1) was explained by the missionaries in the following words:

The entire New Testament in Bengalee has hitherto been printed only in a bulky octavo volume, (in one edition of 824 pp. and in another of 994 pp.) a more portable edition seems greatly needed. Were such a volume procurable, Native Christians and inquirers could carry it with them to the places of worship; well disposed Europeans would possess an acceptable present for natives of their acquaintance; and the conductors of schools would be furnished with a convenient class book for their pupils when at school, and a suitable reward for them when they leave it. If an additional number of single Gospels were printed, an opportunity would also be afforded of widely disseminating the knowledge of Christ, by distributing them to the best readers among those who attend the places of worship in Calcutta, or in the congregations collected at the fairs, markets, and other places of converse in the country.

It is ascertained, that, as it regards typographical execution, the New Testament in a distinct type can readily be comprized in such a volume. If printed in the plain and handsome type of the accompanying specimen, the whole will occupy only 540 pp. in the size of the School Testament published by the British and Foreign Bible Society. The Gospels, separately published, will not, on an average, more than about 70 pp. each.

Eventually this type was used to print the New Testament published in 1833 containing 548 pages (Bib. No. 276). This type was in use to print the Bible and portions of the Bible up to 1853.

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In 1840 a 14-point fount, to be called Baptist No. 6 (Plate L, Fig. 2) was produced. This fount is a further improvement on Baptist No. 4 in respect of ligatures and clarity. It was used to print the New Testament in 1841 (Bib. No. 303) and the Old Testament in 1842 (Bib. No. 308), for which this fount was created. Baptist No. 6 was further reduced in size, and a 12½-point, to be known as Baptist No. 7 emerged in 1845 (Plate L, Fig. 3).

Improvement was going on, not only in reducing types, but in producing large types also. Thus, in 1859, there appeared a large fount of types. To be called Baptist No. 8 (Plate L, Fig. 4) it is a 16-point fount. This type was used to print the New Testament in 1859 (Bib. No. 401). Based on No. 8, a larger fount, an 18-point type was cut in 1864. To be called Baptist No. 9 (Plate LI, Fig. 1), it was used to print the New Testament in 1865 (Bib. No. 410).

Making the smallest possible Bengali type was the aim of the Baptist Mission from the very beginning. This type, to be called Baptist No. 10, was cut to print the New Testament in 1854 (Bib. No. 370). A 10½-point fount (Plate LI, Fig. 2), it was further improved retaining the same size and design and recast in 1866 to print the New Testament in 1867. To be called Baptist No. 11 (Plate LI, Fig. 3) it was the most beautiful and smallest type that had ever appeared in Bengali.
The Calcutta School-Book Society

The Calcutta School-Book Society, as already stated, came into being for cheap and gratuitious supply of school books in Bengali and other languages. In addition to printing and publishing textbooks the Society also took keen interest in the development of the art of type-cutting 'as subsidiary to its main design'.¹ But instead of establishing its own type-foundry, the Society cooperated with the Serampore Mission and the Baptist Missionary Society, Calcutta.

The first attempt in this direction was to cut a fount of types of one inch high (72-point) so as to facilitate printing of a chart of the alphabet to be hung on the wall in view of the whole class.² Such a type had been produced by the Serampore Mission but in wood.³

The next attempt of the Society was 'to assimilate printed character as much as possible to the script'.⁴ In a letter to Dr. Joshua Marshman of the Serampore Mission, F. Irvine, the Recording Secretary of the Society observed:

The advantages are manifold; for besides the consistency in the presenting the people with printed letters approaching as near as possible with what they are already familiar with in the manuscript they have been accustomed to read and write, the curvilinear metro, -- informs me, is justly considered by the Natives far more beautiful than the rectilinear. His taste with regard to elegance in printing and manuscript will be readily allowed; and I observed that our compatriots in

³See page 383 above.
general are strongly of this opinion. It is to be added, as a third advantage of no mean account, that while the curvilinear type may form the body of works, just as the upright Roman does with us, the rectilinear may be retained for quotations, emphatical words and clauses, in short whatever purpose is answered by use of Italics. With this and other improvements the Bengalee type will be more on a par with the Roman than hitherto.

In accordance with this plan the Society advanced 800 rupees to W. H. Pearce, the Superintendent of the Baptist Mission Press, Calcutta who, according to contract, "should retain the punches and matrices himself, should allow other presses to have any quantity cast at the usual rates".\(^2\)

The type (Plate LI, Fig. 4) when cut was not used by any printer except by the Baptist Mission Press who used it occasionally to print headings, sub-headings, captions, etc. Apparently after this, the School-Book Society did not cut any further types.

The Bishop's College

The Bishop's College Press's type foundry, as already mentioned, was established in 1826. In the same year the type foundry of the press completed a large fount of Bengali types, and in 1854 the College Press issued its type specimen book. According to that specimen book it appears that by 1854 the Bishop's College Press's type foundry possessed four different founts of Bengali types. The specimen named them as "Two line great primer Bengali, No. 1 Bengali, No. 2 Bengali and No. 3 Bengali". To be called Bishop's College No. 1 to 4 respectively they are 36-point, 22 point, 18-point and 14-point types (Plate LII, Figs. 1 - 4). These types were used to print all of the books printed at the Bishop's College Press.

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\(^2\) Ibid., p. 50.
The American Baptist Mission Press, Sibsagar, Assam

The American Baptist Mission Press, Sibsagar, Assam used to depend mainly on the Calcutta Baptist's types. But later, as already stated, it also established its own foundry to cast Bengali types. According to its report in May 1853\(^1\) the press had a set of pica size matrices. Therefore, it must have cast a pica size fount of types out of the matrices it possessed. Our examination of its books and all of the available issues of the newspaper the Arunodai, shows that the only type which is different from that of the Calcutta Baptists's is a 14-point type. Pica is equivalent to 12-point. But, as explained later, pica Bengali in those days was larger than a pica roman type. Therefore, this 14-point type (Plate LIII, Fig. 1) is the only product of the American Baptists.

Giriṣa-Vidyāratna Type Foundry

The Giriṣa-Vidyāratna Press was the only Bengali printing establishment which had a type foundry attached to it. But, like other foundries, it also did not issue any type-specimen book. From the different books it printed we have found that it used six different founts of types. To be called Vidyaratna 1 to 6, they are 36-point, 24-point, 19½-point, 17-point, 15-point, and 12-point types (Plate LII, Figs. 2-4 and Plate LIII, Figs. 1-3).

Vincent Figgins, London

Vincent Figgins,\(^2\) a type founder in London also undertook Bengali types among other orientals. In 1833 he for the first time published a specimen of "PICA

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\(^{2}\)For details see Chapter I.
A 14-point, Figgins's type was one of the best of that period. In addition to publishing the usual specimen books Figgins also published a folio sheet showing 370 characters in his 'Pica Bengalee' fount. (Plates XVI - XIX). His type was used by Stephen Austin, Hertford, England, for the first time to print a Bengali grammar (Bib. No. 2005) in 1861. This type was in long use in England.

Conclusion

In our survey we have found that between 1778 and 1866, at least 36 different fount of Bengali types were cut. The largest and smallest sizes of them were 72-point and 10½-point respectively. The other founts were 36, 24, 23, 20, 19½, 19, 16, 15, 14½, 14, 12½ and 12-points. Measurements of these founts have been taken from the printed pages. The point system of measuring types, however, was not introduced until 1871 in America and it was not until 1898 that the British type founders adopted the system, the international value of which can hardly be over-estimated. Since the Bengali types under discussion were made in and before 1866 they were naturally based on old English body sizes. In the absence of type specimens we exactly do not know how these types were described. But we do know for certainty that the largest and the smallest sizes were six-line pica and bourgeois types respectively. The smallest type bourgeois which is a 9-point type cut by the Baptist Mission foundry is 10½-point in measure. Therefore, it is improper to translate each one of the founts as shown above in terms of point into the old English name, but roughy they can be categorized as Six-line pica, Two-line great primer, Two-line pica, Great primer, English, Pica, Small pica, Long primer and Bourgeois.
It has already been mentioned that both the Serampore Mission and the Baptist Missionary Society in Calcutta in their attempts tried to reduce the type to a smallest possible size. But the very nature of Bengali characters, as we have already discussed, made it difficult to do so. Therefore, the bourgeois types cut by the Baptist Mission is much larger than the real size. A bourgeois type when converted into point measure system is a 9-point type. But the so-called bourgeois produced by the Baptists is 10½-point which is larger than long primer, a 10-point and smaller than small pica, a 11-point type. Therefore, doubt arose whether a size like pearl, a 5-point type was attainable at all at that time.\footnote{John Murdoch, Letter to Babu Ishwar Chandra Bidyasagor, on Bengali typography (Calcutta, February 22nd, 1865), p. 5.}

In our examination we have found that the Bengali types prepared during the period under review are exactly of the body size of the type. But if one examines printed images he is likely to form an idea that either the types are smaller than the body sizes or extra leading has been provided so as to allow more spaces or white area in between the lines. But neither of the two supposition is correct. This is because, as we have already discussed, the special characteristics of the Bengali writing system include pholas, combinations and variations. These variant characters are larger in size than the basic characters of the alphabet. For example, \( \ddhat{a} \) and \( \ddhat{r} \) are larger than \( \hat{a} \) which is basic one. For this reason though the types are made exactly of the body size they look one third smaller. For example, again, in a 36-point fount, though the basic characters will be 24-point in size, the body is required to be built up of 36-point allowing 6-point above and 6-point below for the combined or
accented letters. Thus, in a fount if $\mathcal{A}$ is 24-point body, this is build up of 36-point for $\mathcal{A}$ and $\mathcal{A}$.

This complicated writing system which includes unbroken horizontal and vertical strokes with the distinguishing portions of the letters, frequently combined two or three together, on these main strokes, which not only affects economy but also legibility. Moreover, excessive kerning necessitates the use of soft metal, which gives a poor printing surface, and by yielding type, decreased legibility though the influence of modern mechanical methods in diminishing this evil is a great aid to the obtaining of clear printing.

The problem, as already discussed, was not related to the techniques or mechanical means known to the type-founders in Bengal, since it could not be solved even by Figgins in London. For, when in 1833 he produced a pica Bengali it became a 14-point fount rather than 12-point which is a pica size type. The real problem lied in the Bengali writing system which caught the eye of the missionaries who were advocates of vernacular education in Bengal. John Murdoch, Agent of the Christian Vernacular Education Society on 22 February 1865 in an open letter to Ṣvaracandra Vidyāsāgara, former Principal of the Sanskrit College, proprietor of the Sanskrit Press and author of repute discussed at length the problem of Bengali writing system as well as typography and suggested an 'easy remedy'. He said:

If it were possible to print Bengali without such compounds, they must be continued. But they may all be swept away by pursuing the course followed in many other languages, and for which Bengali itself makes provision. It is simply to use, as is sometimes done in Singhalese and always in Tamil, the mark biram, denoting the suppression
of the inherent vowel. Let me give few specimens:

<table>
<thead>
<tr>
<th>Present</th>
<th>Proposed</th>
</tr>
</thead>
<tbody>
<tr>
<td>চিন্তা</td>
<td>চিন্তায়</td>
</tr>
<tr>
<td>আরো না</td>
<td>আরো না</td>
</tr>
<tr>
<td>কল্পনা</td>
<td>কল্পনা</td>
</tr>
<tr>
<td>লিখিত</td>
<td>লিখিত</td>
</tr>
<tr>
<td>দুঃখ</td>
<td>দুঃখ</td>
</tr>
</tbody>
</table>

... ...

The great alteration proposed is the doing away with the joined consonants by use of *biram*. The two other very minor points are uniformity in vowel combinations, and the use of the *biram* to mark invariably the suppression of the inherent vowel. The last would give no trouble to the printers, for a letter with *biram* might as easily be set up as one without. 1

The advantages of adopting this simplified system listed by Murdoch are:

1. The difficulty of learning to read would be diminished nearly one-half.
2. Increased legibility would be given to the type.
3. It would enable much smaller founts of type to be cut at much less expense. 2

We have no record of what was the reaction of Vidyāsāgara to this proposal of simplification; but, from his later publications and printing it can be:

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gathered that he could not accede to this proposal. A similar proposal was put forward by Bengali scholars themselves from time to time but they could not convince the ordinary Bengalis. Therefore, the problem of Bengali typography remains unsolved as it was in 1865.

Exactly a century after Murdoch's proposal, on 23 March 1965, Professor Muhammad Enamul Haq, former Director of the Central Board for Development of Bengali and a linguist of repute observed, in connection with the improvement of the Bengali typewriter, that this kind of simplification is an "imaginary means" which, according to him is "aimed...at discarding the traditional way of Bengali writing in a manner almost unfamiliar to the literates" and overlooking "the genius of the language and its up-to-date symbolic representation in writing". Therefore, according to him, Bengali type "must suit all the requirements of the language as it exists and is written today, leaving future to take care of itself".¹

CHAPTER VIII

A SURVEY OF BENGALI PRINTING BETWEEN 1777 AND 1866
A survey of Bengali printing between 1777 and 1866

In the previous chapters we have traced the origin, growth and development of Bengali printing from the earliest time up to 1866. The earliest attempt at Bengali printing, it is interesting to note, was taken in Europe rather than in Bengal. It was in 1692 when for the first time in the history of printing a specimen of the Bengali alphabet appeared in a book which was printed in Paris. Between 1692 and 1777 eleven such plates of Bengali characters were printed in Europe, all printed from copper plate impressions. Meanwhile, in 1773, Joseph Jackson attempted to cut a fount of movable metal types for William Bolts, a controversial figure in the Bengal civil service, but failed to attain success.

We have not got any definite proof as to whether Indian themselves had any kind of printing. We must dismiss two absurd stories about it published here and there. It has been said that block printing occurred in Bengal, but unfortunately no specimen of such printing is extant. Though Bengali has existed for a thousand years as an independent language at the eve of introduction of printing, it was in a very bad state as a language and literature. When Halhed compiled his grammar he could not trace more than six separate works in manuscripts and later, when Carey made a search he could not unearth more than forty, representing the whole literature of 30,000,000 people living at that time.

After the battle of Plassey in 1757, Bengal fell
into the hands of the East India Company. The civilians of the Company felt the necessity of learning the language of Bengal. Therefore, at the inspiration and instruction of Warren Hastings, the Governor-General, Nathaniel Halhed, a young civilian compiled a grammar of the Bengal language. But at that time there was neither any printing press in Bengal nor any fount of Bengali types to enable Halhed to get his grammar printed. Therefore, he turned to the Governor-General again under whose solicitation and advice another civil servant, Charles Wilkins, constructed a press, procured an English fount of types, cut a fount of Bengali types for the first time in the history of printing and established a press at Chinsurah, Hoogly to print the grammar compiled by Halhed. It was in 1777 when this first press was established by him in Bengal and the first Bengali printing commenced. Wilkins was immediately followed by James Augustus Hicky who in addition to printing business also started a newspaper, the first of its kind in India, though he never attempted Bengali printing.

Twelve printing presses came into being in Bengal between 1777 and 1799. Of these, one was a government press and another a short lived mission press. All of these presses were owned and run by Europeans. The year 1800 is another landmark in the history of printing in Bengal. In that year both the Serampore Mission and the College of Fort William were founded. These were the two institutions who were mainly instrumental in the early stage of development of the Bengali language and its printing. We have already discussed the former and mentioned the latter whom we will discuss in more detail later.
It was only in 1807 that an Indian came forward to establish a printing press in Bengal and in 1816 a Bengali followed him. In 1820 there were five Bengali presses in addition to 9 European, 1 government and 4 mission active in Bengal. Between 1807 and 1866, as we have already discussed, 153 Bengali presses were active in Bengali printing. Moreover, there were 56 European and 7 mission presses in addition to government printers, active in Bengal and Assam. Of these 56 European and 7 mission presses 13 European and 6 mission presses in addition to 4 government printers had Bengali printing.

All of these 176 presses that we have discovered active in Bengali printing between 1777 and 1866 did not exist all at one time. Most of them were short-lived. Of these, 43 presses were in existence only for a year, 22 for 2 years and 9 presses for 3 years. The Serampore Mission (later simply Serampore) Press had the longest life. It was established in 1800 and was active beyond 1866. The Samācāra Candrika Press, among the Bengali presses had the longest life of 43 years. Established in 1822 this press was in existence beyond 1866. The main reason for so short a life of the presses has been stated by a contemporary reporter to be the inexperience of the owner of the presses. Many a person who had the means, at that time, would establish a press, appoint compositors, pressmen and superintendent but owing to his own ignorance about techniques of printing would quickly become bankrupt and disappear from the scene.²

¹They were: The Saundakalpadruma Press, Viṣvanātha Deva's Press, Bāṅgālī Press, Bāṅgāla Gejeti Press and Sanskrit Press. According to The Friend of India, Quarterly Series, I (September 1820), p. 123 there were "no less than four presses in constant employ, conducted by natives and supported by the native population".

However, in 1837 there were 21 presses to print Bengali works. The number of presses rose to 55 in 1857\(^1\) while in 1866, when we close, there were 59 presses active in Bengali printing.

These presses, between 1778 and 1866 printed a large number of books. How many they printed is a matter of approximation now. In September 1820 the Friend of India\(^2\) listed 27 titles printed by the Bengali presses. In the same year E. S. Montagu compiled a list of 65 Bengali and Sanskrit works\(^3\) which were produced by the Bengali presses. This was just the beginning.

In 1853-54, the Reverend James Long made a survey of the Bengali presses and found that in that year 46 presses printed 252 books and pamphlets.\(^4\) In his second survey in 1857 he found that 46 presses in that year produced 304 books.\(^5\) In the 1857 report Long estimated that "during half a century, more than 1800 distinct works, either original or translations from Sanskrit, English or Persian have been printed".\(^6\)

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\(^1\)According to the Vividārtha Samgraha, 4: 43 (Kārtika 1779 Sakāvda, i.e. October–November 1857), p. 164 there were 90 presses in that year. But according to Long, Returns, 1857, p. viii there were 46 presses active in that year.

\(^2\)"On the effect of native press in India", the Friend of India, Quarterly Series, L (September 1820), pp. 124 – 125.

\(^3\)E. S. Montagu, "Memorandum of the indigenous works which have appeared from the Native Presses", Calcutta School-Book Society, The third report, 1819-20, (Calcutta: 1821), pp. 39-43.

\(^4\)Long, Returns, 1853-54, p. 87.

\(^5\)Long, Returns, 1857, p. viii.

\(^6\)Ibid., p. [i].
In 1863, at the request of the Director and the Vice-President of the Royal Asiatic Society of Great Britain and Ireland Her Majesty's Secretary of State for India requested the Government of India to compile a catalogue of publications so as to meet "the claims of oriental studies in England". In accordance with that request the Reverend John Robinson and the Reverend J. Wenger compiled a list of 1,100 books in Sanskrit and Bengali covering the period up to 1864. The list was compiled on the basis of direct enquiry, 'several catalogue of Bengalee publications on sale at the Native Book-shops' and on 'information in a private way'. All of these methods had to be used because of non co-operation from the printers.¹ This catalogue, though not very useful as a bibliographic tool, since it contains many inaccurate information, included all of the publications listed by Long in his returns of 1853-54 and 1857.

In our search, we have been able to discover and examine 1992 books² that have been preserved in different libraries in England. These are listed in the appendix. In addition to these, we have also discovered about 400 more books half of which might be still available in India. About 200 books seem to be no longer extant. We have mentioned a good number of these in the text though not in the appendix. Moreover, a large number of school texts and ephemera must have been printed every year, which are not extant now. Therefore, it is reasonable to estimate that at least 3000 books were printed during the period under review.

¹J. Wenger, A catalogue of Sanscrit and Bengalee publications printed in Bengal (Calcutta: 1865), pp. [i]-iii.

²By a 'book' we mean each independent volume of book, tract or pamphlet.
In addition to books, newspapers and periodicals were also important publications. We have already mentioned that the *Samācāra Darpana* was the first Bengali newspaper, the first issue of which was published on 23 May 1818. It was preceded by a monthly periodical entitled *Dīgdarshana* which appeared for the first time in April 1818. Both these papers were published by the Serampore missionaries and printed at their press. Immediately after publication of the *Samācāra Darpana* Gāṅgākiśora Bhattācārya and Haracandra Rayā started the *Bāṅgāla Gejeti* which was printed at the latter's Bāṅgāli Press. In the course of a few years other papers followed, of which the two most important were the *Samvāda Kaumudī*, published in 1821 by Rājā Rāmamohana Rayā, and its rival, the *Samācāra Candrika* published by Bhavānicarana Vandypādhyāya who earlier resigned from the staff of the *Samvāda Kaumudī* owing to differences of opinion on religious beliefs. This newspaper was alive beyond 1866. The *Samvāda Prabhākara*, another long-lived newspaper was launched by Ḫīvaracandra Guptā in January 1831 and continued beyond 1866. It played a very important role in creative authorship in Bengal. The first work of many powerful writers of that period like Dīnavandhu Mitra and Vaṅkimacandra Cāttopādhyāya were published in this newspaper. Between 1818 and 1866 at least 218 Bengali newspapers and periodicals were printed and published in Bengal.

A complete history and list of these newspapers and periodical publications was compiled and published by Kedāranātha Najumadāra in 1918(?). Later Vrajendra nātha Vandypādhyāya compiled and published a complete list of such publications in 1936 (new edition 1947).

1 *Bāṅgāla sāmayika sāhītya* (Mymensingh: 1918?), xiv, 456p.
These two works provide us with the history of Bengali newspapers and periodicals. Therefore, though we have mentioned many of these newspapers in the text in the course of discussion of printing presses, we have excluded them from the list in the appendix.

We have already mentioned that up to 1815 there were no Bengali presses in Bengal. The Sanskrit Press owned by Bāburāma Pandit, later by Lulu Lala Kavi, also did not undertake any Bengali work until 1816. The Honorable Company's Press (1778-1818), the Chronicle Press (1786-1797), John Miller (1797-1801), Ferris & Company (1798-1818), the Hindoostani Press (1802-1832), the Serampore Mission Press (1800-1866) and the Military Orphan Society's Press (1806-1863) were the presses who would undertake Bengali printing up to that time.

Bengali printing between 1777 and 1866

In 23 years, between 1777 and 1799 only a few Bengali works were printed. We have found only 12 extant works in addition to Halhed's grammar. Out of these 12 works 9 were the production of the Honorable Company's Press, one of which is the Sanskrit poetical work entitled the Seasons by Kālidāsa, edited by Sir William Jones and the others are the Bengali translation of the regulations passed by the Governor-General in Council between 1784 and 1799. The remaining three are linguistic works: An extensive vocabulary: Bengali and English (Plate LV : Title page) printed by the Chronicle Press in 1793, the Tutor (Plate LVI : Title page), compiled, translated and printed by John Miller in 1797 and A vocabulary, in two parts, English and Bungalee, and vice versa,[Part I: A vocabulary, English and Bungalee] by Henry Pitts Forster printed at the press
of Ferris and Company in 1799\(^1\) (Plate: LVII: Title Page).

The progress of Bengali printing during this period was very slow and there existed a lull. Many reasons could be found for this slowness. Persian as the court language still held its ground, until the memorable day of 1st January 1839, when, by the order of the government, Bengali was substituted for Persian in all the courts of Bengal. The enthusiastic start made by Halhed and Wilkins in 1777 came to almost a halt through lack of patronage from influential quarters. The most influential scholars like Jones, Colebrooke and others begun to put more emphasis on the classical languages, Sanskrit, etc. rather than Bengali, a vernacular. It was in such a state of neglect that as late as 1822 it attracted the notice of the Marquis of Hastings, the Governor-General, who made the following comment in the annual disputation of the College of Fort William on 23 August 1822:

> I have of late observed it [Bengali] to be comparatively neglected. Unquestionably Hindustanee is the language of most extensive utility; yet when we reflect how vast a proportion of our subjects speak Bengalee alone, a knowledge of that tongue ought to be an anxious object for those who are likely to be employed in those nearer provinces. \(^2\)

The same accusation was made by William Bolts as early as 1775, by Halhed in 1778 and by Henry Pitts Forster in 1799. Forster in his lengthy preface to his *Vocabulary* insisted upon the absurdity and inconvenience of continuing the use of Persian in the courts of law and strongly advocated its substitution by Bengali.


The state of Bengali education did not improve in that time: and no rapid changes could be expected, for there were neither good schools nor any demand for texts to be read. Even during the later period the only works available were Guru daksina and Rules of arithmetic by Subhaṅkara. Very few among the Bengali population could read and write. On the other hand, as Persian was still continuing as the court language the civil servants used to put more emphasis on the acquisition of this language and directed their efforts towards the translation of Persian texts into English.

There was lack of patronage for Bengali publications. No publications in those days could see light unless there were sufficient subscribers or patronisation from the government. A proposal to publish in Bengali would have had a very poor response. Forster dared to publish his vocabulary only because the government promised to purchase one hundred copies as soon as it was published.

The typographical situation was also not congenial at that time. The high cost of printing, as well as the unscrupulous and fraudulent behaviour of the printers were stumbling-blocks of printing and publishing. Before the establishment of the Serampore Press, as already stated, the Rev. Carey attempted to get the Bible printed by the Calcutta printers whose estimate was 43,750 rupees or £4,400 sterling for printing ten thousand copies of two hundred and eighty pages, in quarto. Haji Mustafa complained that his translation of Seir Mutaghārīn 'would not repay so much as one-third of the expense of printing'.

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2Seid Gholam Hossein Khan, Seir Mutaghārīn translated by Haji Mustafa, II: Appendix: A letter addressed to William Armstrong, Esquire, Dated Calcutta, 15th May, 1790, (Calcutta 1789[-90]), p. 2
As regards the unscrupulous and fraudulent behaviour of the printers Haji Mustafa writes on 15 May 1790:

No work within my knowledge in Calcutta, has been tolerably printed, but where the author himself was the owner of the printing office or a partner; or where the printer had purchased the propriety of the work; or at least where he had been put upon his guard, by being made a sharer in the fate of the book to be printed, that is, by being promised for his trouble one half of the author's profits. For such and the like undertakings, the printers give themselves pains; and it is for these, and also for Gazettes, Advertisements, and such daily lucrative jobs, that they reserve the two or three good hands that may be in a printing office ... Printing offices at Calcutta ... print in printing office, just as they copy in Counting House, without understanding the language... Printing in this country requires a young man and a rich one, and I am neither. ¹

The period between 1777 and 1799 was the period of transition, a period of preparation for Bengali printing. Printing is nothing but production of literature; and constitutes the last phase of literary endeavour. During this period new authorship and a new impetus for Bengali was being created. It was at that time when the famous orientalist the Rev. Carey was equipping himself to appear on the stage of language, literature and printing; and, we have seen that his hand was later strengthened by such scholars as Marshman, Ward, Yates, Pearson, Pearce, Stewart, Morton and others.

¹Seir Mutagharin, II: Appendix, pp. 4,5 and 31.
Apart from the preparation of the ground for Bengali printing during the period between 1777 and 1799 and for the next 15 years till the Bengalis themselves established their presses the important achievement of the introduction of printing by the European printers was training Bengalis in the art of punch-cutting, type casting and printing. We have already discussed Bengalis trained in type-founding. European printers for their press-work had largely to depend on Bengali workers. Stuart and Cooper of the Chronicle Press informed us that they took a considerable pain to train the Bengalis in the art of printing. But that troublesome work bore fruit; and as a result they were capable of reducing the rate of printing to half the old rate. According to Haji Mustafa, again, the three out of the four presses in existence in 1790 were 'worked by natives although inspected by an European.'

When in 1815 the government withdrew its printing business from the Honorable Company's Press (or the Calcutta Gazette Press) as already discussed, the proprietors of the press applied for compensation. In that representation they also submitted a list of workers of their press, which showed that there were 37 Bengali workers and only 3 Europeans. These Bengalis who had the opportunity of getting training in the early European establishments later joined the trade to develop it.

1The Calcutta Chronicle, II:80(2 August 1787),p.4, col.4.
2Seir Mutagharin, II: Appendix, p.4

1800 - 1866

The year 1800 is another milestone in the history of Bengali printing as well as for the language and literature of Bengal. It was distinguished by the establishment of the Serampore Press, the completion of translation and commencing printing of the Bengali New Testament of Carey, and the inauguration of the College of Fort William. The period between 1800 and 1866, our next phase of discussion, was the period when Bengali printing, language and literature flourished. During this period printing had to make its way both under the unfavourable and favourable conditions.

In this unfavourable situation, as we have already pointed out, lack of education stood prominent. To use the language of Douglas of Cavers, "without education, printing can effect nothing; the former is to the latter, what the female deities of India (Shaktis) were to the Gods with whom they were mated; the recipients of their power; and the medium by which their energy flowed into operation".¹

Apart from the lack of education there was a considerable opposition to the growth and development of printing from the Bengalis themselves. "This was part of their general reaction to the impact of the western influences which it was feared would weaken the hold of tradition and religion on the minds of the young. One interesting instance of prejudice against the printing press may be mentioned here, especially as we find that it was shared by some leaders of the new intelligentsia, who were otherwise appreciative of western culture. This prejudice had its origin in the fact that printing ink contained animal fat as an ingredient. Many orthodox Hindus felt that printing

of holy texts by the use of such ink would result in defiling them.\(^1\)

The Brahmins in Bengal opposed the translation of religious Scriptures into Bengali from time immemorial. The well-known Sanskrit couplets threatened that "if a person hears the stories of eighteen Purānas or the Rāmāyana recited in Bengali, he will be thrown into the hell called Raurava". But, in spite of this injunction when Kṛttivāsa and Kāśīrāma translated the Rāmāyana and the Mahābhārata respectively they composed a corresponding Bengali couplet, which is also well known, saying that "Kṛttivāsa (Bengali translator of the Rāmāyana), Kāśīdāsa (Bengali translator of the Mahābhārata) and those who aspire to mix with the Brahmins too closely, are the greatest of evil-doers".\(^2\) When in 1815 Rājā Rāmamohana Rāya appeared in the field of Bengali literature with his translation of Vedas and Upanisads he had to enter into controversy with orthodox pandits, and frequently had to explain his conduct in regard to his printing a Bengali translation of the Sanskrit Scriptures, an action which, according to Brahmin pandits, was sacrilegious.\(^3\)

Not only the Brahmins, but also people in general also had an aversion to printed religious works. Therefore, so as to popularise them Bhāvanīcarāṇa Vandyopādhyāya, the printer of the Samācāra Candrikā Press in 1830 prepared printing-ink with Ganges' water, engaged Brahman compositors, selected tulata paper in puthi size to print Śrīmadbhaqavata.\(^4\) The Bhāgavata

\(^1\)Priolkar, The printing press in India, p. 128
\(^2\)Sen, History of Bengali language and literature, p. 7.
\(^3\)Rāmamohana Rāya, Rājā, Pathya pradāna (Calcutta: 1823), p. 35.
19 December 1829 states that at the early stage of introduction of printing people would close their eyes at the sight of printed page because they thought that these were meant only to destroy their religion. Even in 1858, when Gauriśaṅkara Tarkavāgīśa Bhattacharyya printed the Gāndī he got it composed by Brahmans, never touched untouchables at the time of printing the work, and even at the time when he was seriously ill while printing progressed, underwent purification and when the printing was over he bound it by sacred thread.

**Government Control**

It has already been stated that printing was introduced in Bengal at the initiative of the government. But in the early stage of its development, as we have already mentioned, Bengalis did not participate in the printing trade and early printing presses, which were basically newspaper presses were run by Europeans, compatriots of the rulers. These newspapers were often extremely critical of the administrators. For this reason, as we have seen Hicky's activities were suppressed. In 1799, in consequence of the number of improper writings which had appeared in newspapers, the government of Lord Wellesley established strict censorship on the Bengal press under which every printer of the newspapers was required to print his name at the bottom of the paper, while no paper was to be published without prior inspection of the Secretary to the Go-

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vernment. The penalty for violation of any of the regulations was 'immediate embarkation' for Europe. Though this regulation did not impose any restriction upon the establishment of printing presses and printing of books it must have discouraged people from setting up printing presses and from publishing Bengali newspapers.

The 1799 regulation was meant for Europeans only and there was no scope for taking action against Indian printers. In 1818, James Heatley, the editor of the Morning Post took advantage of the weakness of this regulation and argued that since he was born to an Indian mother he could not require to embark for Europe. Therefore, since it was not possible to punish Indians under this regulation, government withdrew the 1799 regulation but formulated certain general rules for the editors of the newspapers.

In 1823, a regulation for preventing the establishment of printing presses without licence, and for restraining under certain circumstances the circulation of printed books and papers was passed by the Governor-General in Council on 5 April 1823.

This regulation created such misgiving and misunderstanding among the printers that many of them applied for permission to print works for which permission was not needed. For example, the Secretary of the Armenian Society applied for leave to print school books for its academy. Kāśinātha Dāsa and others applied for permission to print an almanac and Sukhamaya Sena to print Gāngāśhaktitamaṅqini, a reli-


2 Supplement to the Government Gazette, 10 April 1823.
gious work, and so on. But the order to all of these printers and publishers was "permission not necessary". Such misinterpretation of regulations must have deterred progress in printing and discouraged new establishments.

Although under 1823 regulations the editors and printers were under strict censorship, practically they enjoyed freedom during the rule of William Bentinck between July 1828 and March 1835. Considering that the restrictions on the press were no longer necessary the government of Charles Metcalf enacted a new Press Act, which is popularly known as 'the liberty of the press', on 3 August 1835. Under this act the printer and publisher of every periodical work were required only to subscribe to a declaration before a Magistrate. No persons were allowed to keep a printing press without making such a declaration. The name of printer and publisher, place of printing and publication, were required to be printed on every printed book or paper. This regulation gave a great impetus towards establishing and running printing presses by the Bengalis. As a result of this regulation 79 Bengali presses came into being between 1835 and 1857.

The 'liberty of the press' Act was in force up to 1857 when on account of Sepoy Mutiny the government passed "an act to regulate the establishment of printing presses and to restrain in certain cases the circulation of printed books and papers" on 13 June 1857 for one year. Under this Act no per-


2Act No. XI of 1835.

3Act No. XV of 1857.
son was allowed to "keep printing press, or types, or other materials or articles for printing without ... sanction or licence". Violation of this rule would lead one to two years' imprisonment and a fine of 5000 rupees. Each printer, under provision of this act was required to print 'legibly on [books and other papers] ...the name of the printer and of the publisher, and the place of the printing and publication thereof; and a copy of every such book or printed paper ' was required to be submitted to the local Magistrate immediately after publication.

All of the press regulations enacted by the government between 1799 and 1857 were mainly directed to control the newspapers. Apparently the printers who would simply print works not related to politics and government were not affected by these regulations at all. Even so these restrictions had a direct affect on the development of printing. More newspapers mean more printing presses and more printing presses did enlarge book production, enrich language and literature. The regulations of 1835 and 1857, however, had some favourable provisions as well. Those of 1835 made it obligatory upon the printers to print the name of printer, place and date of printing, while the act of 1857 added that they must deposit one copy each of their publications with the Magistrates. These provisions of the regulations helped the preservation and identification of Bengali books.

Favourable Conditions

Among the favourable conditions for the Bengali printing were the emergence of several missionary, philanthropic and other institutions in that period, which gave great impetus to the growth and development of Bengali printing. The Serampore Mission(1800),
the Baptist Missionary Society, Calcutta (1817),
the London Missionary Society (1812), the Church
Missionary Society (1812), the Bishop's College
(1820) and the American Baptist Mission (1836)
were the missionary institutions who were directly
involved in Bengali printing and contributed largely
in its development. We have already discussed them
while detailing their printing establishments. In addi­
tion to these, there were other institutions who by
their employment of the press, and by pecuniary encou­
ragement gave a great impetus to Bengali printing.
The College of Fort William, among such institutions
stood in prominence. The college was founded on 4
May 1800 by the Marquis of Wellesley, the Governor-Ge­
neral for instruction of the young civilians in orient­
tal languages. The Bengali department under the profe­
sessorship of William Carey contributed much towards the
growth and development of the Bengali language and li­
terature, and above all, its printing. Most of the ear­
ly Serampore works like Carey's Grammar, Pratāpādītva
caritra of Rāma Rāma Vasu etc. were patronized by the
college. Had it not been for this patronage many a
work like Carey's dictionary would never have seen
the light.

In 1811 the Calcutta Bible Society was originated.
Most of the Bengali translations of the Bible portions
of it printed by the Serampore missionaries and the
Calcutta Baptists were financed by the Bible Society.
This society, between 1811 and 1849, issued 602,266
copies of the Scriptures in Indian languages, in whole
or in part from its Calcutta depository, a quarter of
which were Bengali. It was owing to the financial assis­
tance of the Bible Society that repeated revision of
of the Bengali Bible was possible. As a result typography
improved, prices became cheap; cost of Bengali Bible in
1849 became 6 rupees while in 1811 it was 24 rupees.\textsuperscript{1}

The Calcutta Christian Tract and Book Society was established in March 1823 with an expressed object of 'the dissemination of religious tracts in several lanugages and dialects of Bengal, and Hindustan'.\textsuperscript{2} This society acquired its money in India as well as in England. During the period between 1823 and 1866 it employed different mission presses and others to print a large number of tracts and books on Christianity. On average 115,341 copies of tracts per year were issued by this society at an annuaal cost of 6,711 rupees. In all, according to Murdoch, 155 titles were published by this society between 1823 and 1866.\textsuperscript{2}

We have already pointed out the lack of education in Bengal, and the endeavour of the missionaries to est­­ablish schools. The Serampore Mission was the pioneer in this field. It was followed by Robert May of the London Missionary Society who in 1814 started schools in and around Chinsurah, Hoogly. In 1816 the missona­ries at Serampore founded the Institution for the Su­­port and Encouragement of Native Schools. As the num­ber of educational institutions increased, the demand for school texts multiplied. In those circumstances, in 1817, the Calcutta School-Book Society came into being. This society, as we have already stated, contributed much to the Bengali printing. When it commenced its operation in 1817 there was practically no school book; but ten years after in 1827 the seventh

\textsuperscript{1}Murdoch, \textit{Catalogue of the Christian vernacular literature of India}, p. 10.
\textsuperscript{2}Long, "Early Bengali literature and newspapers", \textit{The Calcutta Review}, 13 (January - June 1850), pp. 139 - 140.

\textsuperscript{2}Murdoch, \textit{Catalogue...}, pp. 10 - 11.
report of the society proudly announced:

Bengalee. In this language society's labors have been most productive, and it now possess publications on almost every subject of elementary instruction, in some branches, indeed, several works are on its list... 1

As a result of the exhortion of the School-Book Society and other private printers like the Sanskrit Press (1847-1866) by 1855-56 the school texts were in such abundance that the Education Department reported that it was not necessary for it to undertake any educational work. The report said:

It has not been found necessary for the Department itself to take in hand the publication of any educational works during the year. Much is being done in this way by private persons, and the machinery and operations of the School-Book Society and the Vernacular Literature Society have been increased and invigorated during the year ... 2

The latter Society mentioned in the above quotation, the Vernacular Literature Society, came into being in 1851 in the form of a committee styled as "the Vernacular Literature Committee". The committee was formed to "publish translations of such works as are not included in the design of the Track or Christian Knowledge Societies on the one hand, or of the School-Book and Asiatic Societies on the other, and likewise to provide a sound and useful vernacular domestic literature for Bengal". 3 The Society in addition to

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translation works also decided to undertake original works in Bengali. As the 'best means of encouraging original writings upon subjects suited their objects' the Society offered a premium of 200 rupees for each of such works. These original works comprising the subjects 'natural history and science, topography and geography, commerce and political economy, popular and practical science, industrial art, education, biography and didactic fiction' were required to 'be of good moral tendency, of not less than 120 pages duodecimo'.

As an independent institution between 1851 and 1862 and as a department of the Calcutta School-Book Society between 1862 and 1866 the Society played a prominent role in the development of literature in Bengal. Under a series title 'Bengali family library' the Society published at least 55 titles during its existence.

The Brāhma Samāja was launched by Rājā Rāmamohana Rāya on 20 August 1820 for the propagation of monotheistic system of religion which is known as Brāhma dharma. But the Rājā sailed for England in November 1830 and died there on 27 September 1833. After his death the condition of the Brāhma Samāja and its monotheistic movement was in moribund condition. Therefore, to sustain the labours of the late Rājā, Devendranātha Thākura and others on 23 September 1839 established the Tattvavodhini Sabha which soon started propagation of the 'holy religious true Shaster according to the doctrines of Vedanta'.

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2. Of them we have found 35 extant.
te supply of religious works and to publish its organ the Tattvavodhini Patrika, the Society established its own press in 1840. In 1859, the Sabha was dissolved but its entire property including the press was made over to the Brahma Samaj. The Brahma Samaj and the Tattvavodhini Sabha between 1828 and 1866 through its press not only produced a large number of books (we have found 70 extant) but also played a prominent role in flourishing the literature of Bengal.

Immediately after establishment of the Brahma Samaj, another religious society, the Dharma Sabha representing the conservative Hindus came into being in 1830. It was mainly to oppose the ideals of the Brahma Samaj and to uphold the conservative system of Hindu worship. Bhavani Carana Vandyopadhyaya, the printer and proprietor of the Samacara Candrika Press was its Secretary. Many of the productions of this press was initiated by the Dharma Sabha.

Apart from the societies and institutions mentioned above many other societies with different aims and objects came into being between 1777 and 1866. The role of the Asiatic Society of Bengal launched by Sir William Jones in 1783 is well known. Though it did not contribute directly towards Bengali printing it was the leading literary society in Bengal. Its active members like Ramakamala Sena and Rajendralala Mitra and others contributed much to enrich Bengali literature. Many societies such as the Agricultural and Horticultural Society of India (1820), Gaudiyana Samaj: an association of Bengalis for the promotion of knowledge and social improvement (1823), the Society for Translating European Sciences (1831), the Calcutta Indigenous Literary Club (1832), the Society for Acquisition of General Knowledge (1838), the Zamindary Association later renamed as Landholder's Society (1838)
the British Indian Society (1843), the Hindu Theophilanthropic Society (1843), Bethune Society (1851), the Family Literary Club (1857) and a host of others came into being in Bengal and had contributed towards literary production.

Meanwhile Bengali became the court language of Bengal with effect from 1 January 1839 in accordance with the provisions of an act passed on 20 November 1837\(^1\) and thus for the first time in its history Bengali gained official status. Bengali was from the very beginning the medium of instruction at the elementary level and in 1854 Bengali secondary schools were established in every district. All of these developments gave a considerable impetus towards growth and development of printing.

Under all of the advantages and disadvantages, as stated above, Bengali printers were performing their tasks. In 1857 a book-reviewer (apparently Rājendralāla Mitra) estimated that these printers were producing 15 million pages a year.\(^2\) These presses were mainly situated in and around Sobhā Bāzár, Calcutta, which is known as Batatalā, a famous name in the Bengali literature. According to Long who visited these presses they were 'generally in by-lanes with little outside to attract, yet they ply a busy trade'.\(^3\) In 1830s when Bengalis were gradually taking up the profession their printing establishments were described as follows:

A wooden Press which threatens to go to pieces

\(^1\)Act No. XXIX of 1837
\(^2\)Vividārtha Samgraha, IV: 43(Kārtika 1779 Šaka, i.e. October-November 1857), p. 164.
\(^3\)Long, Returns, 1857, p. xiv.
with every impression; types which are obliged
to do duty long after they ought to have retu-
rned to the crucible; paper which consists of
old socks kept together by rice paste, and work-
men, hardly operatives, who will actually set
four large quarto pages and send them to press
for one Rupee. 1

This description is no exaggeration since as late as
as in 1858 when the condition of Bengali presses were
quite improved the printer of the Sudhānidhi: Press
himself informs us that the work entitled Smrtıdarpana
was put to press in February 1858 but printing could
not be finished before 2 September 1858 since his press
got broken several times. 2 But during the period between
1857 and 1866 there were very few presses like this.
Wooden presses were no longer in use having been repla-
ced by iron presses and even steam presses which for
first time in Calcutta was introduced in January 1849. 3
- wooden presses had become curiosities. 4 Bengali pre-
sses at that time were producing excellent works. It
will be seen from Plate No. 58 that by 1865 and 1866
Bengali presses produced such good work that would
not disgrace the production of today.

Characteristics:

Absence of title page, chapter headings, the lack
of comas and semicolons, the inequality and thickness
of types, the absence of the printer's name, of the
place where, and of the year when the book was printed
and non-existence of signatures and catchwords are:

1Quoted in Long, Returns, 1857, p. xii
2Bib. No. 1480, p. 83.
3The Arunodai, IV, 7(July 1849), p. 52, col 1
4Long, Returns, 1857, p. xii
special characteristics of early European-printed books.\textsuperscript{1} But, as we have observed, Bengali printing started about three and a half centuries later than the invention of printing in Europe and at a time when everything in the typographical field was settled. Bengali printing was introduced by the Europeans, therefore, when they started printing in Bengal contemporary European models of printing were before them. With title page, chapter headings, catchwords, etc. they tried to make the early printed Bengali works as complete as English books of that time; yet, being just infants they left some marks of playful pranks here and there.

The first book, Bengali grammar, has a beautiful title page, signatures, catchwords, place and date of printing - but not the printer's name on the title page. The printer's name in this case we get from the preface. The \textit{Seasons} by Kālidāsa; edited by Sir William Jones does not give the name of its printer. A fair amount of research was needed to discover that it was printed by the Honorable Company's Press or the Calcutta Gazette Press. The Chronicle Press made its \textit{Vocabulary} (1793) complete in all bibliographical details except that the author is anonymous. John Müller in his \textit{Tutor} (1797) does not give the place of printing. Signatures and catchwords are also absent from this work. Ferris and Company made their books complete in all respect.

When the Bengali printers started activities they copied the practices prevalent at that time with the European printers, especially Serampore Mission Press. All of the books produced by Viśvanātha Deva and the volumes of \textit{SāvdaKalpadruma} bear title pages and all other pertinent information. The work

\textsuperscript{1}C. F. Partington, \textit{The printer's complete guide: containing a sketch of the history and progress of printing} (London: 1825), pp. 198-199.
entitled *Savdasindhu* (1817) printed by Viśvanātha Deva alone does not bear the name of printer. For the printer's name we are to look through various sources. The Sanskrit Press (1807-1824) under Lulu Lal Kavi did not follow any practice consistently. In some cases it printed title page, in some cases no bibliographic information can be gathered from the book itself. The only identifiable feature of this press is the use of a device resembling snow-flakes to introduce, subdivide and close the sections.

Printing in Bengal, as we have pointed out, was well regulated, printers being required to print their names, place and date of printing. As a result of this, out of 1992 books that we have been able to examine only 80 books do not have this bibliographic information. Out of these 80 it was not possible for us to identify the printers of 57 books.

If printing had started in Bengal on its own without European models before them it would have been natural for printers to begin by copying the manuscript of that period in respect of size and format. But it was not until 1830 that Bhavānicarana Vandyopādhya, the printer of the Samācāra Candrika Press printed *Śrīmadbhaṅgavata* in a size, style and format of a *puthi*. He followed this practice for other religious works as well. Only a few other printers imitated him in this.

With few exceptions these early printed books were modern books though not always specimens of good printing. There were very few spelling mistakes, main-

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ly caused by lack of education of the compositor or incompleteness of the fount. The use of श, फ, घ (श, फ, घ) indiscriminately was common; similarly with ज, झ, छ and ट (ज, झ, छ र and ट). Broken and worn-out types, and the inferior quality of paper often gave poor results. It is very difficult to say which presses produce inferior quality of printing, for it has been found that the same press produced both good and bad quality of printing. If a superior quality of paper was supplied, and the author himself took special care with his book, then it became a good product; on the other hand if the work was left to the choice of the compositor the product usually became a bad specimen of printing. To give a specific example, Serajaddin Jamādara after disposing of his Anglo Indian Union Press (1844 - 1866) established Kāderyā Press (1857 - 1865). While at the former press he produced some of the finest specimens of Bengali printing, whereas when in 1865 he printed Darvesanāmā he left the task of printing the work to Sadaraddin who did both composing and proof reading; as a result the work is full of printing errors (Plate LIX).

It is not that bad printing was done in the early days and good printing in the later period. It all depended on the printer. Early printers like Viśvanātha Deva, Lulu Lal Kavi and Haracāndra Rāya produced fine workmanship but on the other hand the Sāhanasāhī Press in 1866 produced deplorable specimens of printing (Plate LX).
Before printing was introduced Bengali had no punctuation marks in the European style. It had only purnaccheda (full-stop). Other punctuation marks were introduced specially at the instance of the Serampore Press. The Calcutta School-Book Society in cooperation with the Baptist Mission Press, Calcutta also tried to introduce • (full-stop) in place of the existing \ (purnaccheda) in Bengali. In the early publications of the Calcutta School-Book Society the full-stop was consistently used. The Bishop's College Press used it as late as in 1850, but this practice never became popular.

With very few exceptions Bengali printers maintained a good standard as regard format. Quarto, octavo, duodecimo were the common formats prevalent among the printers. Folio and oblong (puthi size) books are very few. Most of the books bear signatures, but printers deliberately omitted these from elementary text-books so as to avoid confusion for the children. Signatures are generally in fours or sixes. Serampore in its English works invariably used the 26 letters of the Roman alphabet to indicate the register in contrast to western practice of using only 24, omitting w and v. But in case of Books in Bengali characters it used Bengali letters, usually 34 consonants: Ka to Ksa excluding the characters  and  to indicate the register. When the consonant letters were finished it either started with vowels: A to Ah, or repeated consonants adding Arabic numerals. Bengali presses, up about 1850 signed their books with Bengali letters. When these gave out they used double

and sometimes triple letters. The American Baptist Mission Press was the first to use Arabic numerals as signatures. The Sanskrit Press of Vidyāsāgara adopted this practice from the very beginning, as did almost all Bengali printers which followed it. It is impossible, therefore, to identify a later press from the signatures.

Books printed in this period are plain and simple in style. Decorations are astonishingly absent except that some of the covers or title pages of the books bear flower borders supplied by the type founders. There is nothing significant by way of printers’ marks. Illustrations were introduced by Ferris and Company as early as 1816. John Lawson in his series of Natural history printed at the Baptist Mission Press in 1822 introduced woodcuts (Bib. Nos. 234 – 237). There were quite a number of Bengali engravers who produced copper plate illustrations, but since they were not up to the mark, the Vernacular Literature Society in 1852 procured plates of illustrations from England.¹ But when printed in their books they were not impressive. By and after 1860 beautiful illustrations started to appear (See Plate LXI)

Binding was rare. Books were produced normally only with paper covers. Sometimes covers served both the purposes of cover and title page. Very few leather bindings occur: the only exception being that Serampore issued first edition of the Bengali New Testament in calf. Later, both the Serampore and Calcutta Baptists issued their Bibles and portions of the Bible in cloth. Cloth bound books were also issued by some of the Bengali printers. The Giriṣa-Vidyāratna Press in 1865 issued a few works in cloth which are specimens of fine workmanship.

CHAPTER IX

THE SUBJECT MATTER OF THE BOOKS PRINTED BETWEEN

1777 AND 1866
The subject matter of the books printed between 1777 and 1866

The Bengali presses, as we have already said, printed no fewer than 3000 works. Among them we have been able to discover 1992 extant books in the Bengali, Sanskrit and Assamese languages. Bengali and Assamese are written in Bengali characters, Sanskrit generally in Devanāgari. But a good number of Sanskrit works were also printed in Bengali characters in the period under review. The first Sanskrit work, *The seasons* by Kālidāsa edited by Sir William Jones, ever to appear in printed characters is in Bengali (Bib. No. 8). After that it became a common practice in Bengal to print Sanskrit works in Bengali characters, especially religious scriptures. Reading lesson books, grammars, dictionaries etc. were also issued in Bengali characters. We have found 53 such works.

This large number of books printed in this period are on a wide variety of subjects. Nearly all subjects known in that time are covered by these books from Accounts to Zoology. Among these subjects, however, religion took prominence. It has been mentioned that the Christian missionaries were in the forefront in Bengal in introducing printing. They were responsible for type cutting and printing a large number of books. These missionary works include the Bible, in whole or in part and books on different aspects of Christianity. When in the 1820s Bengalis came forward with their printing presses there were two groups among them. The one under the leadership of Rājā Rāmamohana Rāya and later Devendranātha Thākura professed monotheism under the style of Brāhma

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1Include, for the purpose of this discussion, all presses: government, mission and commercial having Bengali printing.
dharma. The other under the shadow of Dharma Sabha headed by Bhavānicarana Vandyopādhyāya adhered to the traditional Hindu religion. Therefore, a large number of books on Hindu religion: its Scriptures, Purāṇas, Vedas, etc. came out. On the other hand, a large number of books also came out on Brāhma religion. Quite a good number of books on Vaisnava sect of Hinduism were also published. Among these religious works Christianity topped the list. We have found 273 works on various aspects of Christianity: 116 are the Bibles and portions of the Bible, the remaining 157 on different aspects of Christianity. We have found 235 works on the Hindu religion which includes 29 texts of the Mahābhārata, 23 of the Rāmāyana, 2 Tantras, 7 Upanisadas, 18 Vedas and the remaining 135 works are religion, its rites and rituals, pilgrimage, etc. We have also found 33 works on Vaisnava sect of the Hindu religion. On Brāhma religion, we have 41 works; while on Islam we have only 8 books.

Educational works

The spread of education led to an increased demand for school books in Bengali. We have seen how there were a dearth of such works when the Serampore Mission started their educational institutions. In addition to the Serampore Mission, the Calcutta School-Book Society was active in producing educational works from 1817. Meanwhile many private individuals came to the field, Īśvaracandra Vidyāsāgara among them, who, through his Sanskrit Press produced a large number of works. These private presses superseded the work of the Calcutta School-Book Society and alone in 1857, according to Long, printed 84,220 copies of such works. ¹

These works included a wide variety of subjects which were taught in the schools in those days, such as Accounts (6), Agriculture (4), Algebra (2), Arithmetic (10), Botany (2), Chemistry (4), Commerce (2), Economics (4), Education (2), English constitution (1), General knowledge (6), Geometry (3), Health and Hygiene (3), History of India, Bengal, England, Rome, Greece, Egypt and Russia (64), Home economics (2), Moral lessons (9), School administration (3), Science (13), Bengali spelling-books (28), Land survey (1) and Zoology (3).

Astrology, Astronomy, etc.

Astrology and palmistry is still a favourite subject among the Bengalis. Besides general works on these topics, the panjikā or Bengali astrological almanac, an annual publication used to be printed in that period in abundance. This publication gives the dates of the whole year and describes them according to Hindu system. It gives auspicious days for marriage, for starting to build a house, when a journey to be begun, etc. Many printers would print this kind of publication but very few of them have been preserved since they fall into the category of ephemerals. We have in all 30 books on these topics. We have also books on current topics like cyclone (5), famine (4), etc.

Languages

Books on languages were also prominent among the production of the period, especially Bengali, English, Assamese and Sanskrit. We have found 181 linguistic works, 2 Assamese-English, 16 Bengali-Bengali, 13 English-Bengali, 15 Bengali-English, 11 Sanskrit-Bengali, 11 Sanskrit-Sanskrit dictionaries; 23 Bengali grammars, 8 Bengali grammars in the English language, 1 Bengali Etymology, 21 Bengali
language teaching works including letterwriting, 33 Sanskrit grammars, 1 Sanskrit Etymology, 13 Sanskrit teaching manuals, 1 Assamese grammar in the English language, 6 English grammars and 6 English teaching manuals including spelling-books.

**Ethics, fables, proverbs, etc.**

A large number of books on ethics and moral teachings, proverbs, etc. drawn from English, Sanskrit and Persian sources were printed. We have 43 such works in our list.

**Law**

The publication of government regulations goes back to the beginning of printing. The first initiative in this regard being taken by the government itself. We have found the earliest extant Bengali translation of government regulations of 1784 printed in 1785. Later on, private printers also printed Bengali translations of laws and acts, police manuals, court reports, etc. In addition to these there were Bengali translations as well as Sanskrit texts of Hindu laws specially law of inheritance. We have found 33 of acts, regulations, etc. and 17 on Hindu law.

**Medical science**

Works on medical science include both Western and Indian. In the Western branch of this science we have works on anatomy, physiology, medicine, general practice, treatment of children, vaccination, etc. (19 works). In the Indian side of medical science include Ayurveda and other indigenous method of diagnosis, treatment and medicines (26 works).
Others

In addition to the above subjects we have also found works Hindu philosophy (17), phrenology (1), Western philosophy (1), Dreams (2), Psychology (3), telegraphy (1), Railways (1). Apart from these, we have several works on music and songs, cosmology, games and sports. There is also a catalogue of Bengali books in our list.

Literature

We have more than once said that at the time of introduction of Bengali printing the literature of Bengal was in a very bad state. Halhed in his grammar wrote:

I might observe, that Bengal is at present in the same state with Greece before the time of Thucydides; when poetry was the only style to which authors applied themselves, and studied prose was utterly unknown. Letters of business, petitions, public notifications, and all such other concerns of common life are necessarily, and of course, written without measure or rhythm; I might almost have added, without Grammar. But all the compilations dedicated to Religion, to History and to Morality, and all such works as are expected or intended to survive the composer, are invariably written in Verse; and it is probable no other style will ever be adopted. 1

Early prose work in fact started with the Bengali translation of the Regulations of the Government made by Europeans. The first prose work written by a Bengali, as already stated, appeared in 1801 from Serampore, and started a fashion for writing prose. But poetry was still popular in Bengal. Even in later days, when Islamic religious works started to appear, they were also in verse. Apart from these

1 Halhed, Grammar, p. 36.
religious works stories and tales in verse were still popular. Even in dramatic works authors would write considerable portions in poetry. Apart from the usual verse, Blank verse and sonnets as poetical style were also introduced. We have, in all, found 150 poetical works.

After poetical works comes drama. Indians have known drama from ancient times. Yātrā, an open stage drama is still popular in Bengal. A considerable number of dramatic works on a wide variety of social topics like polygamy, widow marriage and condition of peasants made their appearance. Most of the dramatic works are, however, translations from ancient Sanskrit and English works - such as the Bhānumati Cittavilāsa, a translation and adaptation of Shakespeare's Merchant of Venice and Mālatimāchāva, a translation and adaptation of a Sanskrit work of Bhavabuti. On the other hand, original works like Kulīnakulāsarvāsava nātaka, on the aristocracy, by Rāmanārāyana Tarkaratna and sensational works like Niladarpana (Indigo planting mirror) by Dīnavandhu Mitra were also published. The last mentioned work, printed at the Bāṅglā Press, Dacca in 1860 was immediately translated¹ at the instance of the Rev. James Long and sent to England in order that the government might know real facts about the indigo industry in Bengal and the abuses connected with it. Consequently the Landholders and Commercial Association of British India brought a libel suit against the Rev. Long. This famous case known as "Queen vs. Long" was tried before a special jury presided over by Justice Sir Morduant L. Wells.

¹The original work was published anonymously. It is believed that Michael Madhusūdana Datta translated it into English; but his name was not disclosed by Long during the trial.
Long was found guilty and sentenced to one month's imprisonment and to pay a fine of one thousand rupees. In all, we have found 66 dramatic works.

**Fiction**

The love of Bengalis for story-telling and other works of imagination is well-known. The works printed in this category are mythological stories, stories from the Purānas and other Sanskrit sources, translations of Arabian Nights, of English works like Shakespeare's drama retold in form of story, Robinson Crusoe, Uncle Tom's Cabin, etc. Besides, original works like Nava vāyu vilāsa (Character of modern Bengali), by Bhāvanīcarana Vandyopādhyāya, Alālera charera dulāla (Story of a rich man's spoilt son), by Pyārīcānd Mitra also came out. We have found 149 works of fiction.

**Others**

In addition to the above mentioned literary works we have also works of literary criticism (7), anthologies (4), essays (16), biographies (26), prosody and rhetoric (7), and Musalmani Bengali (19) which is Bengali containing a large number of Arabic and Persian words.

**Works on social topics**

The period we are dealing with "was the period of renaissance, of the practical introduction of the printing press . . . and of the foundation of the modern school...". Many social reforms took place, for instance, the banning of throwing children alive into the Ganges, banning of burning widows alive, widow remarriage, stopping of infant marriage, female

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1 For details see Lalit Chandra Mitra, History of Indigo disturbance (Calcutta: 1909)

education, modification of caste system, control of drinking habit, etc. Works on all of these contemporary topics came out in the form of general discussions, dramas, stories or poems. We have not however, found any work on throwing children alive into the Ganges or on burning widows alive, but the rest of these topics are represented. We have found 10 works on social questions, 15 on widow-remarriage, 2 on infant marriage, 14 on female education, 6 on the caste system and 4 designed to discourage drinking.

Obscene books

Erotic books, containing obscene passages and pictures were also published. Although in this category we have found only 8 books, apparently large numbers of copies of these books were sold. According to Long, in 1857, 14, 250 copies of such works were printed. He 'knew that of one most hideously obscene book with its 20 most filthy pictures, 30, 000 copies were sold in twelve months'. None of these illustrated works appears to have been preserved in British libraries.

In order to ban such erotic or obscene books government passed an act which received assent of the Governor-General on 26 January 1856 and came into effect immediately. Under this act, printing publishing, sale or exposure of obscene books was punishable with a maximum penalty of 100 rupees and three months' imprisonment. In 1855 when this act was in the stage of a bill the local press was concerned that this act might affect the publication

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1Long, Returns, 1857, p. xxv.
2Act No. I of 1856.
of Hindu religious works, but the act when passed included a clause that it would not "extend to any book, pamphlet, writing, drawing or painting kept or used bona fide for religious purposes or any representation of sculpture, engraved, painted or otherwise represented on or in any temple, or in any car used for the conveyance of idols, or kept or used for any religious purpose".

When the act came into effect in 1856, three Bengalis were prosecuted in the Supreme Court, for selling three obscene works, valued at 4 annas each. Altogether fines and costs of the hearing involved the defendants in an expense of 1300 rupees. Other book-sellers were so terrified by these examples that they destroyed the greater part of their obscene stock. But it seems that the act was not fully effective, since according to a newspaper report these kinds of publications were on the increase by 1865. The newspaper urged that the authors of such works should be punished.

Authorship and copyright

When printing was first introduced in Bengali it was very costly being dearer than English. Charles Wilkins used to charge for Bengali or Persian printing almost double the price of English printing. But since the domestication of printing in Bengal it became cheaper day by day. We have seen how the Lon-

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1 The Sarvasubhaṅkarī Patrikā, 1: 3 (1855), pp. 65-66.
2 Long, Returns, 1857, p. xxv.
4 See Chapter IV
don Missionary Society and the Church Missionary Society abolished their presses as printing became cheap in Bengal. By 1831, Bengali printing, according to the government printing committee became much "cheaper than English in Calcutta". This gave a great fillip to Bengali literature. In our discussion we have seen that a large number of books, good, bad and indifferent begun to be published through easy access to printing facility and its cheapness. These no longer remained limited to the religious scriptures or to a handful of poetical works, but included works on all subjects for nearly all types of readers. Demands were increasing all the time. When printing began it was very difficult for a printer or an author to print his book unless a sufficient number of subscribers could be secured. John Miller's Tutor was advertised in 1788 but could not be printed before 1797. At the early stage of introduction of printing printer or author had at first to publish a proposal for publishing a book and send agents from door to door to collect subscribers. But by 1840 the situation was entirely changed - by then, a pool of potential readership had been created. Authors and printers, by then, instead of depending on subscribers could publish books straightway at their own risk. Nīlamani Vasāka, in 1853, stated that when the first edition of his Arabian Nights was published in 1849 he did not look for subscribers, but put his book on sale directly with booksellers. The entire

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1 See Chapter V
2 See Chapter IV
impression of his book was quickly sold. We have already seen how authors were treated by the printers by the end of eighteenth century. But by the mid-nineteenth century the situation had entirely changed. Authors now found the writing of Bengali books profitable, and some drew a regular income from this activity.

In this developing stage of book production there were frequent infringements of copyrights, as there was no protection against this nefarious practice except moral, ethical or religious obligations. As early as in 1797 when John Miller printed his Tutor, in the absence of any copyright protection he resorted to printing a Sanskrit sloka of Manu according to which if some one copies another's work and publishes it he will be thrown into the hell called Raurava. In 1817, J. C. Fernandes, the publisher of Santisataka (Bib. No. 196) had simply to print an advertisement as follows: "to prevent misconception, and the counterfeit monopoly of future plagiaries of the similitude;—the publisher has thought it expedient to prefix his name herein". Similar caution followed but no protection of copyright existed, although there were press control regulations in force. In similar circumstances, in England, the Licensing Act of 1662, "in attempting to subject the press censorship, had in effect protected its privileges, including publishers' copyright". But the Press Control Regulations and Acts in India up to 1847, as we have already seen, did not have any provision to protect the rights either of the author or of the printer.

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Consequently, in 1847 the Copyright Act for the first time in the history of India was enacted. This act "for the encouragement of learning in the territories subject to the government of the East India Company, by defining and providing for the enforcement of the right called Copyright therein" was passed in 18 December 1847\textsuperscript{1} and came into effect immediately. Under this act the author's copyright would 'endure for the natural life of the author and seven years after, or for 42 years if seven years sooner expire'. In case of infringement of copyright a special action could be brought in the district court or some higher local court. The act had a good effect on book production, and most of the books published in and after 1848 bear a copyright notice saying that the book has been registered under Act No. XX of 1847 and infringements of copyright will lead to prosecution.

Publishing and Bookselling

In the early stage of printing in any country there were no separate entities of printers, publishers and booksellers. This familiar three-part division of the modern book trade was not established even in Great Britain until early years of the nineteenth century. 'Similar developments took place in America, but half a century later'.\textsuperscript{2} During the eighteenth century in Bengal the printer, publisher and bookseller was usually the same person. This practice continued even beyond 1866. Each printer had his own publishing and sales counter attached to each establishment. The sales offices of these prin-

\textsuperscript{1}Act No. XX of 1847

ting presses in addition to their own productions also kept books of other presses for sale. These primitive book shops were then known as 'Depositories', as in the case of the Sanskrit Press Book Depository. Similarly the missionary societies, the Bible Society, The Calcutta Christian Tract and Book Society, the Calcutta School-Book Society and the Vernacular Literature Society had their own depositories.

Though the general rule of the period was that the printer and publisher was the same person, separate publishers were also emerging in that period. We have already named one F. C, Farnandes who in 1817 published a book entitled Śāntiśatakā. No records remain to show if he was a regular publisher or bookseller, but it is certain that he was not a printer. Gaṅgākiśora Bhattācārya was the first among Bengalis to become a publisher. According to the Quarterly Friend of India:

...Gunga-Kishore, formerly employed in the Serampore press, ...appears to have been the first who conceived the idea of printing works in the current language as a means of acquiring wealth. To ascertain the pulse of the Hindu public, he printed several works at the press of a European, for which having obtained a ready sale, he established an office of his own, and opened a book shop...He appointed agents in the chief towns and villages in Bengal, from his books were purchased with great avidity. 1

Gaṅgākiśora Bhattācārya later became a printer. 2

Kaji Safiuddin was the second Bengali to start publishing as a business. His name for the first time as a publisher is found in a book entitled Kalicarita (Bib. No. 1385) in 1855. This was a copyright book and the copyright notice says if someone prints it without his permission he will be prosecuted. He also advised

1"On the effect of the Native Press in India", Friend of India, Quarterly series, I (September 1820), p.123.

2See Chapter VI
the intending purchaser to check if his seal is in the book. In that book he also gives his own identity. According to his own statement Kaji Safiuddin was the grandson of Kaji Amirullah who was the Kaji (Judge) of 27 parganas and son of Kaji Jeleruddin, a reputed pious man of his period, Äyamädäri being his ancestral profession. He was born at Bândapur, police station Räjâpur in the district of Hoogly. His residence as well as his office was at Câdnïcaka, Calcutta. It was not his first publication, for, according to the advertisement given in this book, he had already published Lâyalâ-Majnu, Mrgâvatî-Jâmini-Bhanu, Colave-Sanovâra and Bâhâra Dânesa. Kaji Safiuddin was active in the publishing business up to 1866. He published works of a religious nature both Hindu and Islamic, stories translated from Persian and Sanskrit sources; even some original works. We have found 10 works published by him.

Bookselling

It is interesting to know how these large number of books produced by the Bengali presses were sold. We have already mentioned about the 'Depositories'. There were no regular book-shops in those days. Printers in the title pages would invariably say where the book may be had, suggesting enquiry at the printing office, the residence of the author, of a private person or even at a grocery.

Though there were no booksellers such as exist today in that period, bookselling was not unknown in Bengal. We have already mentioned John Andrews as the earliest bookseller in Calcutta, who had a

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1 An administrative division of Mughal period

2 Owner of lands bestowed by the king for faithful services.

3 See Chapter III
bookselling business as early as 1778. In addition to a book-shop he also had a rental library. He was followed by other Europeans. During the second and third quarter of the nineteenth century the China Bazar in Calcutta was the place of attraction for book buyers. A contemporary traveller writes:

Bookshops have attractions on their own even in the China Bazaar, this truth is very evident .... The stock of books in some of these native shops is heavy ... Shakespeare, Addison, Burns, Chalmers, Scott, Maryatt, indeed almost every author of note with general readers, has a place on the shelves of the bazaar bookseller. 1

Bookshops and sales depositories of the printing presses were to be found only in Calcutta. But in Mufassil towns and villages books were difficult to obtain. When the Vernacular Literature Society wanted its books to be available at every nook and cranny of the country it had no choice but to appoint the Deputy Inspector of Schools of the Education Department as its sales agent, with, of course, the concurrence of the Director of Public Instruction. 2 The Education Department was also required to make arrangements so that school texts and other books were easily available to the people. Their report in this regard worth quoting:

The importance of enabling the mass of the people to obtain easily vernacular school books and other works at the lowest possible prices, is always steadily kept in view, and to this end every effort has been made to induce a person in the principal towns of each district to establish Book-Shops and Book Agencies. 3

1 Sketches of Calcutta, or notes of a late sojourn in the "city of palaces", by a Griffin (Glasgow: 1843), pp. 103-104.


3 "Report on the administration of the districts under the Government of Bengal, during the year 1856-57", General report on the administration of the several Presidencies and Provinces of British India, during the year 1856-57, (Calcutta: 1858), p. 123.
Hawking books was the most successful media through which these large number of books were sold in towns and villages. The Vernacular Literature Society informs:

At the Depot itself, curiously enough, very few books indeed have been sold. People come to the shop and talk, but buy not; they always profess to want just the books that are not at the shop. At the Railway Station, too, very few books are sold; the reason given is that natives will not buy a book, at present, without a good look at it, and there is no leisure, at the Railway Station, for this. 1

Therefore, the Society resorted to appointing hawkers who would go from door to door selling books. The sales through them had been 'decidedly encouraging'. Among these hawkers there were several females who sold large numbers of books of the Society to the womenfolk. 2

This process of selling books was not new. As we have already seen Gangā ksiśora Bhattācārya adopted this method as early as in 1815 or 1816. Later, apparently, most of the printers adopted this mode of selling their products. The Rev. Long writes:

Of late several educated natives have opened shops for the sale of Bengali works, and we know the case of one man who realizes Rupees 500 per month profit, but the usual mode of sale is by hawkers, of whom there are more than 200 in connection with the Calcutta presses. These men may be seen going through the native part of Calcutta and the adjacent towns with a pyramid of books on their head. They buy the books themselves at wholesale price, and often sell them at a distance at double the price which brings them in probably 6 or 8 Rupees monthly ... The Natives find the best advertisement for a Bengali book is a living agent who shows the book itself. Various valuable Bengali works have been printed, which have rotted on a Book-seller's shelves, simply, because the agency of hawkers was not brought into action. 3


CHAPTER X

BIBLIOGRAPHIC CONTROL
We have already pointed out the condition of Bengali language and literature at the time of introduction of printing. Even fifty years after Halhed's grammar was printed the Calcutta School-Book Society commented:

[Bengal] has hitherto been laboring under the same disadvantages as were felt in Europe about three centuries ago. The press, the grand means of diffusing knowledge, was then but just coming into action, and scarcely any of that abundant apparatus for mental improvement, which we now possess, was then in being. And as in those dark times the mother tongue was neglected, and the learned languages acquired only by a few; so it is in this country. It is not till within a few years that the natives of Bengal have had a Grammar in their vernacular tongue; and none composed by a Native has yet made its appearance in print; nor have they among themselves any standard Dictionary to which they can appeal. 1

But after that the situation took a quick turn. Bengali presses begun to multiply and a revolution took place in respect of literary production. As a result, the Rev. Long in 1860 was able to announce proudly: "I can tell...that more than half a million copies of Bengali books issue annually from the Bengali press of Calcutta; many of the books containing valuable and useful information. Vidyasagar and the writers of the Tattvavodhini Press can tell ... that the language is capable of expressing thoughts of the highest and noblest kind, and I know that the Bible is translated as forcibly, elegantly, and expressively into Bengali as into English". 2

This vast amount of literature produced in Bengal was gaining attention both at home and abroad. The Royal Asiatic Society of Great Britain and Ireland, as already mentioned, was very keen at least to have a list of such publications. At home, the reading habit was being created. Libraries were being established, circulation was on steady increase. The Calcutta Public Library had already started operation in 1835.¹ The establishment of a Bengali Library "to contain all the most important and interesting books published in the vernacular" was underway.² There were the Printing Press Regulation Act and the Copyright Act in force. But there was no provision in those acts under which bibliographic control could be secured for this vast amount of literature produced every year. Though the Printing Press Act of 1857³ contained a provision under which printers were required to submit a copy of their productions to the local Magistrates it did not provide machinery for collecting those copies deposited in a central place and preserving and preparing lists of them. On the other hand, the Copyright Act of 1847⁴ provides for copyright registration but does not make any provision for deposit and listing the books registered.

¹The Samācāra Darpana, dated 14 November 1835, quoted in, Vandyopādhyāya, Samvādapatre sekālera kathā, II (Calcutta: 1947), p. 117.

²J. Wenger, A Catalogue of Sanscrit and Bengalee publications printed in Bengal (Calcutta: 1865), p.iii.

³Act No. XV of 1857

⁴Act No. XX of 1847
Therefore, to secure each copy of the literary production in India as well as to control the printing presses and newspapers an act known as the "Printing Presses and Newspapers Act"\(^1\) which received the assent of the Governor-General on 22 March 1867 came into effect on 1 July 1867. Under this act three copies of every book lithographed and printed in India were required to be delivered to the Registrar of Publications, an office created by this Act. One of these copies later found a place in the India Office Library. The Registrar, in addition, began to issue a quarterly list of publications with effect from September, 1867 entitled the Bengal Library Catalogue.\(^2\)

\(^1\) Act No. XXV of 1867

\(^2\) For details of this list as well as number of books produced every year see: Theodore Besterman, World bibliography of oriental bibliography; revised and brought up to date by J. D. Pearson (Oxford 1975), Cols. 324 - 325.
HISTORY OF PRINTING IN BENGALI CHARACTERS UP TO 1866

BY
MOFAKHKHAR HUSSAIN KHAN

IN TWO VOLUMES
Vol. II

SCHOOL OF ORIENTAL AND AFRICAN STUDIES
UNIVERSITY OF LONDON

Thesis presented for the degree of
Doctor of Philosophy
1976
CONTENTS OF VOL. II

APPENDIX: BIBLIOGRAPHY OF BOOKS PRINTED BETWEEN 1777 AND 1866 448
INDEX 737
PLATES 771
REFERENCES 833
LIST OF LOCATIONS AND THEIR SYMBOLS USED IN THE BIBLIOGRAPHY

British Library
India Office Library
School of Oriental and African Studies Library
Baptist Missionary Society
London Missionary Society
Methodist Missionary Society
Society for the Promotion of Christian Knowledge
Bible Society Library
Indian Institute Library, Oxford
Cambridge University Library

BL
IL
SL
BMS
LM
MS
SP
BS
IO
CU
CONTENTS

1. Charles Wilkins, 1777 - 1778  
2. The Honorable Company's Press, 1778 - 1818  
3. The Chronicle Press, 1786 - 1797  
4. John Miller, 1797 - 1801  
5. Ferris and Company, 1798 - 1818  
6. The Serampore Mission Press, 1800 - 1866  
7. The Hindoostanee Press, 1802 - 1832  
8. The Bengal Military Orphan Society's Press, 1806 - 1863  
9. The Sanskrit Press, 1807 - 1824  
10. The Times Press, 1814 - 1820  
11. The Ṣavdakalpadruma Press, 1816 - 1857  
12. The Bāṅgāli Press, 1817 - 1825  
13. Viṣvanātha Deva's Press, 1817 - 1828  
14. The Bāṅgalā Gejeti Press, 1818 - 1857  
15. The Baptist Mission Press, 1818 - 1866  
17. The Church Mission Press, 1820 - 1843  
18. The Unitarian Press, 1821 - 1830  
19. The Columbian Press, 1821 - 1862  
20. Mahindy Laul Press, 1822 - 1832  
21. The Samācāra Candrikā Press, 1822 - 1866  
22. The Samvāda Timīrāṅsaka Press, 1823 - 1836  
24. J. Lavandier's Press, 1824 - 1832  
25. The Bishop's College Press, 1824 - 1866
<table>
<thead>
<tr>
<th>No.</th>
<th>Press Name</th>
<th>Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>27.</td>
<td>The Ratnakara Press, Serampore</td>
<td>1825 - 1826</td>
</tr>
<tr>
<td>28.</td>
<td>The Sanskrit Press</td>
<td>1828 - 1838</td>
</tr>
<tr>
<td>29.</td>
<td>The Sindhu Press</td>
<td>1828 - 1848</td>
</tr>
<tr>
<td>30.</td>
<td>The Sastra Prakasa Press</td>
<td>1829 - 1865</td>
</tr>
<tr>
<td>31.</td>
<td>Upendralala Press</td>
<td>1830 - 1832</td>
</tr>
<tr>
<td>32.</td>
<td>The Reformer Press</td>
<td>1831 - 1835</td>
</tr>
<tr>
<td>33.</td>
<td>The Jnananvesana Press</td>
<td>1831 - 1840</td>
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<tr>
<td>34.</td>
<td>The Samvada Prabhakara Press</td>
<td>1831 - 1866</td>
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<tr>
<td>35.</td>
<td>The Bhavasindhu Press</td>
<td>1833 - 1839</td>
</tr>
<tr>
<td>36.</td>
<td>The Gunakara Press and the Prajna Press</td>
<td>1833 - 1844</td>
</tr>
<tr>
<td>37.</td>
<td>The Press of Maharja Kalikrsna Bahaadura</td>
<td>1833 - 1847</td>
</tr>
<tr>
<td>38.</td>
<td>The Vijhana Press</td>
<td>1835</td>
</tr>
<tr>
<td>39.</td>
<td>The Sudhasindhu Press</td>
<td>1835 - 1866</td>
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<tr>
<td>40.</td>
<td>The Samvada Purnacandrodaya Press</td>
<td>1835 - 1866</td>
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<tr>
<td>41.</td>
<td>The American Baptist Mission Press, Assam</td>
<td>1836 - 1866</td>
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<tr>
<td>42.</td>
<td>The Commercial Press</td>
<td>1837 - 1841</td>
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<td>43.</td>
<td>The Vivasara Press</td>
<td>1838</td>
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<td>44.</td>
<td>The Candrodaya Press, Serampore</td>
<td>1838 - 1866</td>
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<td>45.</td>
<td>The Jnapatrnasakara Press and N. L. Silla Press</td>
<td>1838 - 1866</td>
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<td>46.</td>
<td>The Samvada Bhaskara Press</td>
<td>1838 - 1866</td>
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<td>47.</td>
<td>The Badabajara Press</td>
<td>1839</td>
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<tr>
<td>48.</td>
<td>The Bengal Printing Press</td>
<td>1839</td>
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<td>49.</td>
<td>Durgacarana and Company's Press</td>
<td>1839</td>
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<td>50.</td>
<td>The Sarasamgraha Press</td>
<td>1839 - 1855</td>
</tr>
<tr>
<td>51.</td>
<td>The Anglo Indian Press</td>
<td>1840</td>
</tr>
</tbody>
</table>
52. The Tattvavodhini Sabha and the Brâhma Samâja Press, 1840 - 1866 796 - 865
53. P. S. D'Rozario and Company's Press, 1840 - 1866 866 - 887
54. The Ñānānjana Press, 1841 - 1858 888 - 892
55. The Kamalālaya Press, 1841 - 1866 893 - 904
56. The Asiatic Press, 1842 - 1844 905 - 908
57. The Kavitārātnākara Press, 1842 - 1866 909 - 930
58. Sanders and Coones Company's Press, 1843 - 1863 931 - 933
59. The Anglo Indian Union Press, 1844 - 1866 934 - 977
60. The Ānanda Press, 1845 978
61. The Ñānodaya Press, 1846 - 1861 979 - 980
62. The Nityadharānurāṇjikā and the Saudāmini Press, 1846 - 1866 981 - 988
63. The Āhmadi Press, 1847 - 1866 989 - 994
64. The Sanskrit Press, 1847 - 1866 995 - 1127
65. The East Indian Press, 1848 1128
66. The Ñānasudhākara Press, 1848 1129
67. The Timirāri Press, 1848 1130 - 1131
68. The Samvāda Bhr̥gadūta Press, 1848 - 1849 1132 - 1133
69. The Hānifi Press, 1848 - 1854 1134 - 1136
70. The Mustāfi Press, 1848 - 1854 1137
71. The Vinduvāsinī Press, 1848 - 1866 1138 - 1147
72. The Vidyāratna Press, 1848 - 1866 1148 - 1211
73. The Hindusthāna Press, 1849 1212
74. The Ñānakaumudī Press, 1849 1213
75. The Nistārini Press, 1849 1214
76. The Vidyākalpadruma or the Encyclopaedia Press, 1849 - 1853 1215 - 1222
77. The Samvāda Sajjanaraṇjana Press, 1849 - 1862 1223 - 1224
<table>
<thead>
<tr>
<th>No.</th>
<th>Press Name</th>
<th>Establishment Year(s)</th>
<th>Notes</th>
</tr>
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<tbody>
<tr>
<td>78.</td>
<td>The Cittabhānu Press</td>
<td>1850</td>
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<td>79.</td>
<td>The Karmalocana Press</td>
<td>1850</td>
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<td>80.</td>
<td>The Samvāda Niśākara Press</td>
<td>1850</td>
<td>1227</td>
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<td>81.</td>
<td>The Kamalāsana Press</td>
<td>1850 - 1865</td>
<td>1228 - 1238</td>
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<td>82.</td>
<td>The Jñānodaya Press, Chinsurah, 1851</td>
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<td>1239</td>
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<td>83.</td>
<td>The Mufād-i-Hind Press, Benares, 1851</td>
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<td>84.</td>
<td>The Bhagavatārta Press</td>
<td>1851 - 1852</td>
<td>1241 - 1242</td>
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<td>85.</td>
<td>The Bangadeśīya Society Press, 1851 - 1852</td>
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<td>1243 - 1247</td>
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<td>86.</td>
<td>The Caitanyacandrodaya Press, 1851 - 1866</td>
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<td>1248 - 1276</td>
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<td>87.</td>
<td>The Imperial Press, 1852</td>
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<td>88.</td>
<td>The Jagatjīvana Press, 1852</td>
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<td>1278</td>
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<td>89.</td>
<td>The Sāgarānākana Press, 1852</td>
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<td>1279</td>
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<td>90.</td>
<td>The Jñānāronodaya and the Vidyādāyini Press, 1852 - 1857</td>
<td>1280 - 1290</td>
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<td>91.</td>
<td>The Satyarnava Press, 1852 - 1860</td>
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<td>1291 - 1306</td>
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<td>92.</td>
<td>The Sudhārnava Press, 1852 - 1860</td>
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<td>1307 - 1317</td>
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<td>93.</td>
<td>The Stanhope Press, 1852 - 1866</td>
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<td>1318 - 1357</td>
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<td>94.</td>
<td>The Meyrat Akbar Press, 1853 - 1854</td>
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<td>1358</td>
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<td>95.</td>
<td>The New Press, 1853 - 1864</td>
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<td>1359 - 1367</td>
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<td>96.</td>
<td>The Anuvāda Press, 1853 - 1866</td>
<td></td>
<td>1368 - 1372</td>
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<tr>
<td>97.</td>
<td>The Bengal Superior Press, 1853 - 1866</td>
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<td>1373 - 1377</td>
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<tr>
<td>98.</td>
<td>G. P. Rāya &amp; Company's Press, 1853 - 1866</td>
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<td>1378 - 1399</td>
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<td>99.</td>
<td>The Hindu Patriot Press, 1853 - 1866</td>
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<td>1400 - 1405</td>
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<td>100.</td>
<td>The Nimatalā Press, 1854</td>
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<td>1406</td>
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<td>101.</td>
<td>The Samācāra Sudhāvarsana Press, 1854 - 1866</td>
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<td>1407 - 1409</td>
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<td>102.</td>
<td>The Sucāru Press, 1854 - 1866</td>
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<td>1410 - 1447</td>
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</tbody>
</table>
103. The Tamohara Press, Serampore, 1854 - 1866
1448 - 1474
104. Edmund D'Cruz and Company's Press, 1855
1475
105. The Sudhindhi Press, 1855 - 1866
1476 - 1493
106. The Bhuvanamohini Press, 1856
1494
107. The Visvapракāsa Press, 1856 - 1858
1495 - 1497
108. The Royal Phoenix Press, 1856 - 1861
1498
109. Alipore Jail Press, 1856 - 1866
1499 - 1500
110. The Bāṅglā Press, 1856 - 1866
1501 - 1517
111. Giriśa-Vidyāratna Press, 1856- 1866
1518 - 1592
112. The Rahmānī Press, 1857
1593
113. The Laksṇīvilāsa Press, 1857 - 1859
1594 - 1597
114. The Kāderiyā Press, 1857 - 1865
1598 - 1599
115. The Harihara Press, 1857 - 1866
1600 - 1616
116. The Somapракāsa Press, 1858 - 1864
1617
117. K. N. Datta Company's Press, 1859
1618
118. The Nyāyaratna Press, 1859
1619
119. The Dvijarāja Press, Bardwan, 1860
1620
120. The Sūryodaya Press, 1860
1621
121. The Sāhasa Press, 1860 - 1863
1622 - 1641
122. The Bāṅglā Press, Dacca, 1860 - 1866
1642 - 1648
123. The Prākrta Press, 1860 - 1866
1649 - 1679
124. The Purāṇa Samgraha Press, 1860 - 1866
1680 - 1689
125. The Rāma Press, 1861 - 1862
1690
126. The Satrughna Press, 1862 - 1864
1691
127. The Sambhucandra Press, Kakina, Rangpur, 1860 - 1866
1692 - 1697
128. The Gaudiya Press, 1861 - 1862 1698 - 1710
129. The Khosa Press, Bardwan, 1861 - 1862 1711
130. The Manohara Press, 1861 - 1862 1712 - 1713
131. The Presidency Press, 1861 - 1864 1714 - 1727
132. The New Bengal Press, 1861 - 1865 1728 - 1740
133. The Samveda Jnanaratnakara Press, 1861 - 1866 1741 - 1748
134. The Satyaprakasa Press, Bardwan, 1861 - 1866 1749 - 1758
135. Sila and Brothers' Press, 1861 - 1866 1759 - 1776
136. The Union Press, 1861 - 1866 1777 - 1779
137. The Bengal Imperial Press, 1862 1780
138. The Nisana Press, Dacca, 1862 1781 - 1787
139. The Adhyavasaya Press, Krishnanagar, Nadea, 1862 - 1865 1788 - 1794
140. The Gupta Press, 1862 - 1865 1795 - 1799
141. J. G. Chatterjea & Co's Press, 1862 - 1866 1800 - 1816
142. The Vudhodaya Press, Chinsurah, Hoogly, 1862 - 1866 1817 - 1831
143. The Canning Press, 1863 - 1865 1832 - 1834
144. The Dhanasindhu Press, Mursidabad, 1863 - 1865 1835 - 1839
145. The Hindu Press, 1863 - 1865 1840 - 1849
146. The Sulabha Press, Dacca, 1863 - 1866 1850 - 1864
147. The Rajendra Press, 1864 1865
148. The Muhammadi Press, 1864 - 1865 1866 - 1868
149. Ryots' Friend Press, 1864 - 1865 1869 - 1876
150. The Visvavinoda Press, 1864 - 1866 1877 - 1880
151. The Chāttāriyā Press, 1864 - 1866 1881 - 1882
152. The School Book Press, 1864 - 1866 1883 - 1886
153. The Vijnāpani Press, Dacca and Mymensingh, 1864 - 1866 1887 - 1888
154. The Jnānadīpaka Press, 1865 1889 - 1894
155. The Kavīṭākaumudī Press, 1865 1895 - 1899
156. The Saṃjīvanī Press, 1865 1900
157. B. P. M's Press, 1865 - 1866 1901 - 1903
158. The Mudiyālī Mitra Press, 1865 - 1866 1904 - 1906
159. The Kādamiyāra Press, 1865 - 1866 1907 - 1909
160. The Kāvyaprakāśa Press, 1865 - 1866 1910 - 1915
162. The Sāhānasāhī Press, 1866 1931 - 1932
163. The Anglo Persian Press, 1866 1933
164. The Oriental Press, 1866 1934
165. The Kālamī Press, 1866 1935
166. Unidentified Presses, 1822 - 1865 1936 - 1992

OUTSIDE INDIA

England

CHARLES WILKINS, 1777-1778

1778

Halhed, Nathaniel Brassey

[1] ii-xxix [2] 2-216p. 8.5"x6.5" (BL,IL,SL,LM) 1

Preface to a grammar of the Bengal language.
Hoogly: 1778. [1] ii-xxvii [1 blank]p. 9"x7.2" (LM) 2

THE HONORABLE COMPANY'S PRESS, 1778-1818

1785

Bengal. Governor-General in Council

Regulations for the administration of justice in the courts of Dewanee Adaulut, passed in Council, the 5th July, 1783; with Bengali translation by Jonathan Duncan. [English and Bengali on opposite pages.] [1] 4-215, 37, 31p. 10"x8.5" (BL,IL) 3

1787

Bengal translation of extracts of the regulations, for the conduct of the collectors in the Revenue Department, passed in council, the 8th June, 1787, containing all such parts as in any degree have relation to the Zamindars, farmers, and other natives, under the authority of the Revenue Collectors.
[1] 4-24p. 10"x8.5" (SL) 4

Hukumānāma... Tānti lokera āsānera kārana.
[Bengali translation of regulations for weavers. Without title page.] [1] 4-12p. 10"x8.5" (SL) 5

1791

Bengal translation of regulations for the administration of justice, in the fouzdary, or criminal courts in Bengal, Behar and Orissa. Passed by the Right Honorable the Governor-General in Council, on the 3d of December 1790. Translated by Neil Benjamin Edmonstone. [1] 4-37 [1 blank]p. 12.5"x9.7" (BL) 6
1792

Bengal translation of regulations for the guidance of the magistrate. Passed by the Governor-General in council in the Revenue Department, on the 18th of May, 1792. [Translated by Neil Benjamin Edmonstone].

1793

Bengal. Governor-General in Council.

Regulations passed by the Governor-General in council in 1793. Regulation No.1-51. Translated by Henry Pitts Forster. Each regulation was printed and published separately but bound together. Without title page and without any title. Each regulation bears its own title in Bengali. Without date of printing, place of printing and name of printer. Unpaginated. 12.1"x8.2" (IL)

1795

Regulations passed by the Governor-General in council in 1795. Translated by Henry Pitts Forster. Nature of publication as in entry No.9. Unpaginated. 12.1"x8.2" (IL)

1796-1800

Regulations passed by the Governor-General in council in 1796-1800. Translated by Henry Pitts Forster. Nature of publication as in entry No.9. Unpaginated. 12.1"x8.2" (IL)

1801-1806

Regulations passed by the Governor-General in council in 1801-1806. Regulations between 1801 and 1804 translated by Henry Pitts Forster. Regulations of 1805-1806 translated by W.B. Bayley. Nature of publication
as in entry No.9. Unpaginated. 12.1"x8.2" (IL) 12

1801

Calcutta. College of Fort William.
[Question paper in English and Bengali.]
[1] 2-4p. 11.7"x7.8" (SL) 13

Second examination of 1801. Bengalee. December 24, 1801.[Question paper in English and Bengali.]
[1] 2-4p. 11.7"x7.8" (SL) 14

1802

Primitiae Orientales. Vol.I. Containing essays by students of the college of Fort William in Bengal. To which are added the theses in the oriental languages; pronounced at the public disputations on the 6th February, 1802 with translations.
[i] iv-xvi[1, 1 blank] 4-228[6]p. 8.7"x5.4"
Bengali text: "The Asiaticks are capable of as high a degree of civilization as the Europeans". pp.185-195. (IL) 15

Essays by the students of the College of Fort William in Bengal. To which are added the theses pronounced at the public disputations in the oriental languages on the 6th February, 1802.
[i] iv-xvi[i] 4-228[6]p. 8.5"x5.3" [Exactly same as in entry no.15 except title page.] (BL,IL) 16

1803

Primitiae Orientales. Vol.II. Containing the theses in the oriental languages; pronounced at the public disputations on the 29th March, 1803. By students of the College of Fort William in Bengal with translations.
[1]-2[1] iv- liv[1][1 blank] 3-81[1 blank]p. 8.7"x5.4"
Bengali text: "The distribution of the Hindoos into casts retards their progress in improvement". pp.68-74 (BL,IL) 17
1805


Bengali text: "The best works extant in shanscrit into popular languages of India, would promote the extension of science and civilization". pp. 49-55. (BL, IL) 18 1807-1810

Bengal. Governor-General in Council

[Regulations passed by the Governor-General in council in 1807-1810. Regulation No. 1-12, translated by W.B. Bayley. No. 13 to 15 of 1808 translated by J. Walker and the rest translated by M.H. Turnbull. Nature of publication as in entry No. 9.]

Unpaginated. 12.1"x8.2" (IL) 19 1811-1813

[Regulations passed by the Governor-General in Council in 1811-1813. Nature of publication as in No. 9.]

Unpaginated. 12.1"x8.2" (IL) 20 1814-1816

[Regulations passed by the Governor-General in Council in 1814-1816. Nature of publication as in No. 9. Regulations for 1815-1816 were printed by the Bengal Military Orphan Society's press] Unpaginated. 12.1"x8.2" (IL) 21

THE CHRONICLE PRESS, 1786-1797

1793

Ingräji O Bangāli Vokervilor. An extensive vocabulary, Bengalese and English. Very useful to teach the natives English, and to assist beginners in learning the Bengal language. [1, 1 blank, 1] 2-445 [1 blank] p. 7.5"x4.5" (IL) 22
JOHN MILLER, 1797-1801
1797

Miller, John
The tutor, or a new English and Bengalee work, well adapted to teach the natives English in three parts. Šikṣyā gurū... compiled, translated, and printed by John Miller.
[1] iv-vi [1, 1 blank, 2] 3-164, 4p. (IL)

FERRIS & COMPANY, 1798-1818
1799

Forster, Henry Pitts
A vocabulary, in two parts, English and Bengalee, and vice versa. [Part I: A vocabulary, English and Bengalee.

1802
A vocabulary, in two parts, Bengalee and English and vice versa. [Part II: A vocabulary : Bengalee and English. [1] 2-443[1 blank, 2] iii-ix [1 blank, 2]p. D.cols. 11.7"x9.2" (BL,IL,IO)

THE SERAMPORE MISSION PRESS, 1800-1866
1801


Carey, William
Dialogues, intended to facilitate the acquiring of the Bengalee language. [Bengali text followed by English translation] [1] iv-viii[1] 4-106,[1, 1 blank] 4-98. 8.3"x5.1" (IL)

__A grammar of the Bengalee language.  
[1] iv-v[1 blank, 1] 8-100p. 8.4"x5.3" (BL,IL,SL,CU) 29

Rāma Rāma Vasu  
Rājā Pratāpāditya caritra. History of Raja Pratapaditya. [1] 4-156p. 8"x5.2". [2 title pages one in English and one in Bengali. English title page gives date of publication as 1802 but correct date is 1801.] (BL,IL,BMS,CU) 30

Śiśuṇgera Pustaka. [A children's book about Christianity.]  
[1] 4-18p. 5"x3.5" (BMS) 31 1802

Goloka Nātha Śarmā  
Hitopadeṣa. Hitopadeshu, or beneficial instructions translated from the original Sāṃskṛt. [Two title pages. English and Bengali. Bengali title page gives date of publication as 1801 but correct date is 1802.]  
[1] 4-247[1 blank]p. 8.4"x5" (BL,IL,CU) 32

Bhāla samācāra. [Good news: a tract on Christianity. Without name of printer and date of printing. 1802?]  
[1] 2-24p. 6"x4" (BMS) 33

Kāśīrāma Dāsa  
The Mahābhārata. Vol.I. 1801.[correct date 1802].  
[1] 4-353[1 blank]p. 5.8"x4" (BL,IO) 34
  Vol.II.[1] 4-238p. 5.8"x4" (BL,IO) 35

[680]p, 8.2"x5.1". 1000 cops. (IL) 37

Gīta. [Christian congregational song.]  
[1] 4-40p. 6.7"x4". (BMS) 38

Mrtyuñjaya Vidyālaṅkāra  
Vatrisa simhasana. The thirty-two imaged throne.  
[Two title pages: one in English and the other in Bengali] [1: 1 blank, 1] 4-210p. 8.1"x5.1" (IL,CU) 39
Rāma Rāma Vasu

Lipimālā. The bracelet of writing, being a series of letters on different subjects. [Two title pages: English and Bengali] [1] 4-255[1 blank]p. 8"x5". (IL,BMS,CU)

1803

Kāśīrāma Dāsa

The Mahābhārata. Vol.IV.[i] 4-315[1 blank]p. 6"x4". [See Nos.34-36 for other volumes] (BL,IO) 41

The Rāmāyana; translated by Kṛttivāsa. 5 vols.[Each volume has 2 title pages: English and Bengali. English title pages gives date of publication 1802. Correct date 1803.] 6.7"x4" (BL,IO,CU)
Vol.I : [i] 4-328p. 42
Vol.II: [i] 4-264p. 43
Vol.III: [i] 4-311 [1 blank]p. 44
Vol.IV: [i] 4-527 [1 blank]p. 45
Vol.V : [i] 4-342p. 46

Bible. Old Testament Psalms.

Dāudera gīta.[The psalms of David]
Unpaginated.[376]p. 8.9"x5.2. (IL) 47

Uttara pratyuttara.[Reply counter reply : catechism, without title page. Details from colophon]
[1] 2-32p. 5"x3.5" (BMS) 48

Correct date 1803. Unpaginated. 8"x5". 900 cops. (IL,BS,BMS) 49

1804

Āśraya nirnaya. [The story of a refuge. A tract on Christianity. Without title page.]
[1] 2-8p. 5"x3.5". (MBS) 50

Gīta. [Christian congregational song.]
[1] 4-60p. 6.8"x4" (BMS) 51

Rāma Rāma Vasu

Dharma pustakera dūta.[The Gospel messenger. Without title page. Details from colophon and Ms.note.]
[1] 2-8p. 5.9"x4" (BMS) 52
The Rāmāyaṇa. Translated by Kṛttivāsa from original Sanskrit by Vālmīki. [1] 4-523 [1 blank]p. 6.6"x4.1". (BMS)  

1805

Caṇḍīcarana Munśī

Totā itihāsa. [Tales of parrot translated from Hindustani version of Hāidār Bakhsa.]
[1] 4-224p. 7.6"x4.6". (BL, IL)  

Carey, William

A grammar of the Bengalee language. 2nd ed.

Khṛṣṭīyāndera mata ki? [What is the opinion of Christians. Without title page. 1805?] 40p. 8.2"x5". (IL)  

Rājīvalocana Mukhopādhya

Mahārāja Kṛṣṇacandra. Rāyasya caritram. [A biography of Mahārāja Kṛṣṇacandra Rāya.]
[1] 4-120p. 8.3"x5.2". (IL).  

1806


Carey, William

Dialogues, intended to facilitate the acquiring of the Bengalee language. 2nd ed. [English and Bengali on opposite pages].

Dharma Pustakera Dhāra. [The gist of the Bible. Without title page. Details from the colophon].
[1] 2-8p. 5.6"x3.8" (BMS)  

Hitopadeśa. [Beneficial instruction on Christianity. Without title page. Details from the colophon].
[1] 2-8p. 6.1"x3.7" (BMS)
Mukundam Saccidanandam

Mugdhavodham vyākaranam. [Sanskrit grammar in the Sanskrit language in Bengali characters. 1806? Without name of printer and date and place of printing.]
[1] 4-307[1]p. 7.2"x4.4" (BMS) 62

Nistāra ratnakara. [The usefulness of Jesus Christ's Prophethood. Without title page. Without name of printer, date and place of printing.]
[1] 2-20p. 6.8"x4" (BMS) 63

Rāma Rāma Vasu

[1] 2-8p. 6.5"x4.8" (BMS) 64

1807

Bhedābheda. [The difference: a tract on Christianity. Without title page. Details from the colophon]
[1] 2-8p. 5"x3.5" (BMS) 65

Translated by William Carey. 1805. Correct date 1807.
Unpaginated. [709, 1 blank]p. 7.5"x4.9" (IL,BMS, BS) 66

Dharma Pustakera dhārā. [The gist of the Bible.
Without title page, name of printer, date and place of printing]
[1] 2-8p. 5"x3.5" (BMS) 67

Karmanirṇaya. [Catechism. Without title page. Details from the colophon.]
[1] 2-8p. 5"x3.5" (BMS) 68

Vopadeva

Mugdhavodam vyākaranam. Or, the Sanskrit grammar, called Moogdhuboodha by Vopa Deva. [A Sanskrit grammar in Sanskrit language in Bengali characters.]
[1] 1 blank,p. 7.3"x4.1" (IL) 69

1808

Unpaginated. [286]p. 7.9"x4.7" 10,000 cops. (BMS) 70
Mrtyuṇjaya Vidyālaṅkāra

Hitopadeśa. [Beneficial instructions translated from Sanskrit work of Visnu Śarmā].
[1] 4-243p. Wrongly paginated; should be 244p. 8"x5" (IL, SL) 71

Rājāvali. [A history of India].
[1] 4-295 [1 blank]p. 8"x5". (BL, IL, BMS, CU) 72

Vatrisa simhasana. [The thirty-two imaged throne. 2nd ed.]
[1] 6-198p. 7.9"x5" (BL, IL) 73

Ward, William.

[Carey, Marshman] tathā Ward sāhevera digera niveđana. [The missionaries' address to the Hindus; translated by William Carey. Without title page, name of printer, place and date of printing. BMS copy bound with Luke, Act, and Romans, 1808, entry no. 70]
[1] 2-24p. 7.9"x4.7" (BMS) 74

1809

Bible. Old Testament. Joshua-Esther. Translated by William Carey. [It was also issued with an added English title page with date of printing as 1811. Correct date 1809 which is in the Bengali title page.]
Unpaginated. [362]p. 8.1"x5" (IL, BS) 75

1810

Chamberlain, John

Cautriśā. [Bengali poems on Christianity. Without title page. Details from the colophon.]
[1] 2-32p. 6.7"x3.9" (BMS) 76

Gita. [Christian congregational songs.]
3-240p. 8"x5" (IL) 77

Maṅgala samācāra. [A poetical work on Christianity. Without title page, name of printer, date and place of printing] 40p. 6.7"x3.9" (BMS) 78
Sergent, H
The first book of Virgil's Aeneid, translated into
the Bengalee language. [Two title pages: English and
Bengali.] [1] 2-65[1 blank] p. 8.5"x5.5" (BL, BMS) 79
1811

Chamberlain, John
Dharmapustakera nāmera Uttara Pratyūttara.
[Reply and counter reply in verse about the Bible.
Without title page, name of printer, place and date
of printing.] [1] 2-30 p. 6.7"x3.9" (BMS) 80

—. Manera Cetanā. [Bengali poems on Christianity.
Without title page. Details from the colophon]
16 p. 6.7"x3.9" (BMS) 81

—. Uttara pratyūttara. Vālakera kārana. [Reply and
counter reply in verse on Christianity intended
for boys. Without title page, names of printer,
date and place of printing.]
[1] 2-8 p. 6.7"x3.9" (BMS) 82

Details from the colophon]
[1] 2-88 p. 6.8"x3.8" (IL) 83
1813

Āśraya nirnāya. [Building refuge. A tract on Chris­
tianity. Without title page. Details from the
colophon.] [1] 2-8 p. 7"x4" (IL) 84

The holy Bible, containing the Old and New Testa­
ments, translated from the originals into the Assam
1820. [Assamese title page gives correct date as
1813. Two title pages: English and Assamese.]
[1] 2-864 p. 8.2"x5.2" (BL, BMS, BS) 85
1814

Mrityunjaya Vidyālaṅkāra

Hitopadeśa. [Beneficial instruction translated from Visnu Śarma's Pañcatantra, etc. in anskrit]
2nd ed. [1] 4-197 [1 blank] p. 9.6"x6.5"
(BL,IL,BMS,CU) 86

Rājāvali. [A history of India.] 2nd ed.
[1] 4-227 [1 blank] p. (BL) 87

1815

Carey, William

A dictionary of the Bengalee language, in which the words are traced to their origin and their various meanings given. Vol. I.
[1] iv-xi [1 blank, 1] 2-944 p. D. Cols. 10.1"x8"
(BL,BMS) 88

Haraprasāda Rāya

Purusaparīksā. [A collection of moral tales, translated from the Sanskrit work of Vidyāpati.]
[1] 4-273[1 blank, 1, 1 blank] p. 9.2"x6.7" (BL,CU) 89

1816

[1] 2[1,1 blank, 7]-8[8] 17-826 p. 8.1"x5" (BS) 90

1818

Carey, William

Dialogues, intended to facilitate the acquiring of the Bengalee language. [Bengali and English on opposite pages.]

A dictionary of the Bengalee language, in which the words are traced to their origin, and their various meanings given. Vol. I. Second ed., with corrections and additions. Vowels.
[1] iv-vii[1 blank, 1] 10-616 p. D. Cols. 10.4"x8" (BMS) 92
Carey, William


Jayagopala Tarkālaṅkāra
Śiksā sāra. [Contains celebrated verses of Cānakya.] 2nd ed. [1] 2-72p. 7.4"x4.3". (IL). 95

Mathurāmohana Datta

Mrtyuñjaya Vidyālaṅkāra
Vatrisa Simhsana. The thirty-two imaged throne. 3rd ed. [1, 1 blank, 1] 4-144p. 8.2"x5.4". (IL). 97

1819


1820

Carey, Felix
Vritina deśiya vivaraṇ sancaya. An abridgement of the history of England, from the invasion of Julius Caesar to the death of George the Second, by Dr. [Oliver] Goldsmith; translated into Bengalee by F. Carey. [Two title pages: English and Bengali; Bengali title pages gives date as 1819.] [1] 4-19[1 blank, 1] 2-412p. 7.6"x4.9". (BL, IL, IM, CU). 100
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<tr>
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| Mrtyuñjaya Vidyalahkāra                                              |                  |                                                                      |       |
1823

Jyotisam golādhyāyah. [Astronomy and geography. Sanskrit work in Bengali characters. Without title page. Details from the colophon.]

[1] 2-166p. 8"x5". (IL, BMS) 107

Mendies, John

A companion to Johnson's dictionary in English and Bengalee. To which is prefixed an introduction to the Bengalee language. Vol.II.

[1] 2[1] 2-530p. D. Col. 9"x5.8" (L) 108

1825

Carey, William

A dictionary of the Bengalee language, in which the words are traced to their origin, and their various meanings given. 2 vols in 3. [English title pages.]


Vol. II: part I: K - Nūnadhiyā. [1] 2-790p. D. Col. 10.5"x8.2" (IL) 110

Vol. II: Part II: P - Hresā. [1] 792-1544p. D. Col. 10.5"x8.2" (IL) 111

1826

Bengal, Governor-General in Council.

Āyīna. [Regulations passed by the Governor-General in council in 1793; translated by Henry Pitts Forster.] Rev. 2nd. Printing. Unpaginated. 11.7"x8" (IL) 112

Nīlaratna Hāladāra


[1] 2-4[1] 2-147[1 blank]p. 8.6"x5.6" (BL) 113

1827

Carey, William

Bengal, Governor-General in Council.

Aina. [Regulations passed in 1794 and 1795; translated by Henry Pitts Forster.] Revised 2nd printing. [1, 1 blank, 23, 1 blank] 7-507[1 blank]p. 11.7"x8" (IL) 114

---.---.[Regulations passed between 1796 and 1801; translated by Henry Pitts Forster.] Rev. 2nd printing. [1, 1 blank, 3, 1 blank, 1] 2-476[24]p. 11.7"x8" (IL) 115

---.---.---.Suve Banglā o Behār o Orisyār deoāñi mokaddamā

...āin. [A manual of civil laws relating to Bengal, Behar and Orissa, 1793 to 1824, with amendments.] [11, 1 blank, 10] 192p. 11.4"x9.2" (BMS, IO) 116

Carey, William

A dictionary of the Bengalee language. Vol. II. English and Bengalee. [1, 1 blank, 1] 2-440p. D. Cols. 8.5"x5.1" (IL) 117

Townley, Henry

Kona šastra mānaniya. [What scriptures should be regarded? A Christian tract in the form of a dialogue between a Christian and a Hindu. Without title page, name of printer, place and date of printing. 1828?] [1] 2-8p. 7"x4" (BL) 118

1829


1830

Bengal, Governor-General in Council

Aina [Regulations from 1802 to 1809] 2nd rev. ed. [1, 1 blank, 1, 1 blank, 1, 1 blank] 3-503 [1 blank, 9, 1 blank]p. 11.7"x8". (IL) 120
Nilaratna Hāladāra

Kavita - Ratnakara. Collection of Sanskrit proverbs in popular use; translated into Bengalee and English; compiled by Neel-Ratna Haldar. 2nd ed. [Two title pages : Bengali and English.] viii[ix] 2-166p. 7.8"x5". (BL). 122


Agricultural and Horticultural Society of India. Hindusthaner kṣetra O vāgānera kṛṣi samājera kṛtakarmera vivaraṇa pustaka. [The Transactions and proceedings of the Agricultural and Horticultural Society of India, from 1820-1828, with regulations and list of members.] [3; 1 blank, 1] 2-274p. 8.6"x5.2". (BL). 125

Bengal. Governor-General in Council. Āina. [Regulations passed between 1810 and 1815.] 2nd rev. ed. [1, 1 blank, 3, 1 blank, 3] 4-617 [1 blank]p. 11.7"x8". (IL) 126


Marshman, John Clark

Bharatavarsera itihāsa. [History of India from the settlement of the East India Company down to the administration of Marquis Hastings.] 2 vols.
Kālikṛṣṇa Bāḥādurā, Mahārājā

Nītisamkalanaḥ. Collection of the Sanskrit slokas of enlightened Moonies, etc.; with a translation in English. [Two title pages: English and Bengali.]
7.7"x4.9", 300 cops. (IL).

1832

Bible. The holy Bible, translated from the original tongues into the Bengalee language, by the Serampore Missionaries. Dharmapustaka. 2 vols. in 1.
9.2"x5.7". (BL, IL).

133

The New Testament... translated... by the Serampore Missionaries. Dharmapustakera antabhaga.
[1, 1 blank] 328p. D.Cols. 9.5"x6". (IL, BL).

Kālikṛṣṇa Bāḥādurā, Mahārājā

The Vidvnmodā tarangini or, fountain of pleasure to the learned. [A Sanskrit work in Bengali works with English translation.]
[1, 1 blank, 1] 2-52 [1, 1 blank]p. 7.9"x4.9". (BL)
1833
Bible. Assamese. The Holy Bible translated... by the Serampore Missionaries. Dharmapustaka.
[1, 1 blank] 2-703[1 blank] 467[1 blank]p. D.Cols. 9.4"x6.2". (BL,BMS, BS).

The New Testament... translated into the Bengalee language by the Serampore Missionaries. Dharmapustakera antabhāga.
[1, 1 blank] 328p. D.Cols. 9.5"x6". (BMS).

Cirañjīva Bhattācārya
Vṛttaratnāvalī. [ A Sanskrit work on prosody in Bengali characters.]

Gaṅgā Dāsa
Chandaṃjanjurī. [ A treatise on prosody. Sanskrit work in Bengali characters.]

Marshman, John Clark
Puravrutttera samkṣepa vivarana. Prathama Khanda. Brief survey of history. Part I. From the creation to the beginning of the Christian era; compiled... and translated by John C. Marshman. [Half of the page in Bengali and half in English. 2 title pages: Bengali and English].

Mrtyuñjaya Vidyālaṅkāra
Provodha candrikā. [ A collection of Bengali prose compositions.]
1833-34


1834

Mack, John


1835

Raghunandana Bhattācārya

Institute of the Hindoo religion. Aṣṭavimśatitattvāṇi. [A Sanskrit work in Bengali characters.]

1835

Rāma Kamala Sena

A dictionary in the English and Bengalee; translated from Todd's edition of Johnson's English dictionary in two volumes. 60,000 words.


1836

Raghunandana Bhattācārya

Institute of the Hindoo religion. Aṣṭavimśatitattvāṇi. [A Sanskrit work in Bengali characters.]

1836

Agricultural and Horticultural Society of India.

Nispatti kāryera vivarana pustaka. Dvitiya vālama. [Vol.II. of the transactions and proceedings of the Agricultural and Horticultural Society of India. 1836.

Kṛpāra Śāstrera arthabheda. [A catechism.] v-vii[1 blank,1,1 blank,1] 4-125[1 blank]p. Cloth. 8.4"x5.4". (CU).


Jayagopāla Tarkālaṅkāra


Mrtyuṅjaya Vidyālaṅkāra


Carey, William


Haladhara Nyāyaratna.


Carey, William

1843
___ A grammar of the Bengalee language. 5th ed.
 [1] vi-vii [1 blank, 1] 2-116p. 8.1"x5.1". (IL) 157

Watts, Isaac

1845

Mrtyuñjayā Vidyālāṅkāra
Prabodha candrikā. [A collection of Bengali prose compositions.] 2nd ed.

1847

Carey, William
A dictionary of the Bengalee language. Vol.II.
English and Bengalee. 4th ed.
[1] 2-432p. D.cols 8.6"x5.4". (IL). 160

1849

Bengal. Governor-General in Council.
Deośāi Sinera sāra samgraha. [Summary of the civil laws enacted from 1793 to 1849, compiled and translated by John Clark Marshman.]
[1, 1 blank, 1] vi-txii [1] 2-973 [1 blank, 1, 1 blank]p. 9.9"x8.2". (BL,CU). 161

1851

Marshman, John Clark
Dārogādera Karmapradarśka Grantha. [A translation of author's English work: "Daragah's Manual", comprising the duties of landholders in connection with the police.]

1852

Long, James
Granthāvali. [Ms note. An alphabetical catalogue of 1100 Bengali printed works.]
THE HINDOOSTANEE PRESS, 1802-1832

1809
Samskṛta Śavdāḥ Baṅgadeśīya bhāṣāca.
A vocabulary Sanskrit and Bengalee.
[i] 2-200p. 9.1"x6.1". (IL).

1810
Mohana Prasāda Thākura
A vocabulary, Bengali and English, for the use of students, by Mohunpersaud Takoor.
[1],1 blank, 5] 2-200[2]p. 8.6"x5.7". (IL).

1818
The Daya-crama-sangraha, an original treatise on the Hindoo law of inheritance; translated [into English] by P.M. Wychn [with Sanskrit text in Bengali characters.]
[i] ii-iv[i] 2-133[1 blank, 1] 2-49[1 blank] 15
[1 blank] 2p. 11.1"x8". (BL).

1819
[1] 2-993[1 blank]p. 8"x5". 1000 cops. (IL, MS).

1819

Rāma Kamala Sena
Ausadha sārasamgraha. [A description of various medicines based on the British Pharmacopoeia.]
Ellerton, John F.

Guru śiṣyera praśnottara dhārāte srīṣtyādīra vivarana. An account of the creation of the world and of the first ages, in the form of dialogues between a master and his pupil in Bengalee and English. [Each chapter has a separate half-title and separate pagination. English and Bengali on opposite pages.]


THE BENGAL MILITARY ORPHAN SOCIETY'S PRESS

1806-1863

1817


1854

Ramāprasāda Rāya

1853 Sālēra āinera tatparyārtha. [Act XIX of 1853. Civil Courts Evidence Amendment Act; translated, with commentary by Ramāprasāda Rāya.]


1855

Madhusūdana Tarkālaṁkāra

Jñānasudhākara. Prathama khaṇḍa. [Sanskrit moral percepts, collected, translated and interpreted.]

[1, 1 blank, 1] 2-61[1] p. 7.7"x5.3". (IL).
1816

Rāmamohana Rāya, Rājā

Yajurvedīya Iṣa-Upaniṣada. [Sanskrit Original in Bengali characters with a short commentary in Bengali, and an introduction to the intended successive edition of ten Upaniṣada. Without title page and name of printer.]


Talavākāra Upaniṣada. [Sanskrit work (in Bengali characters) with a short commentary in Bengali. Without title page and name of printer.]

17[1 blank]p. 8.9"x5.2". (BL).

1817

Jaya-gopāla Tarkālaṅkāra

Kṛṣṇavisayaka śloka. [An erotic poem in praise of Kṛṣṇa by Vilvamaṅga, with a Bengali paraphrase by Jaya-gopāla Tarkālaṅkāra. Without title page and name of printer. Details from beginning and colophon.]

[1] 2-52p. 7.8"x4.8". (BL).

Kāmollāsa. Pāṇcāli. [A dialogue in verse between Bhairava Śiva and Pārvatī on the divine source of creation, and on the mystery of protection. Without title page, name of printer, date and place of printing. 1817?] 56p. 8.5"x5.2". (BL).

Rāmacandra Vidyāvāgīśa

Savdasamgraha. [A Bengali dictionary. Without title page.]

[1, 1 blank] 2,3[1 blank, 1] 2-250p. 4.1"x5.3". (IL).

Vaidyanātha Sārvabhauma Bhattācārya

Aṣauca Pāṇcāli. [The rules for purification from legal impurities in verse.]

58p. 1 cancelled leaf. 8.5"x5.3". (BL).
Nayanasukha Miśra

Pranakrsnakriyānvudhi. [A compendium of astrology compiled from ancient authorities under the order of Pranakrsna, a Zamindar of the neighbourhood of Calcutta. Intertwined with explanatory notes by the author. Without title page, name of printer, place of printing. Oblong. Puthi size.] 99.7[1] fol. 16.2"x5.5". (BL). 180

Rāmamohana Rāya, Rājā, ed.

Sāriraka mimāmsā. [ Badrayana's Brahmāsūtras, with Śaṅkara Ācārya's commentary. Without title page. Details from the colophon. A Sanskrit work in Bengali characters.]


The Kaṭha, Iṣa, Talvākāra, i.e. Kena and Mundaka Upinisadas, with Śaṅkara Ācārya's commentary. [Without title page, name of printer, place and date of printing.] 78, 20, 38, 49[1] 2p. 9.9"x5.7". (BL). 182

Jayanārayana Ghosala, Rājā

Karunā nigdhāna Vilása. [ A work on Kṛṣṇa composed in Sanskrit by the author and translated by Raghunātha Bhatta. Without title page, name of printer, place and date of printing.]

[1 blank] 2-364, 8p. 11.5"x8.8". (SL). 183

Kāmollāsa. [ A dialogue between Bhairava Śiva and Bhairavi Pārvatī on the divine source of creation, and on the mystery of protection. Without title page, date of printing. A Sanskrit work in Bengali characters. 1820?] 32, 1 [1 blank]p. 8.7"x5.2". (BL). 184

Rāmamohana Rāya, Rājā

Pathya Pradāṇa. Medicine for the sick offered by one who laments his inability to perform all righteousness.

1824

Navavarsopadeśa. [Letters on the formation of a school for the study of the Vedas.] 2 parts in 1.
THE TIMES PRESS, 1814-1820

1815

Mohana Prasāda Ṭhākura

A vocabulary, Bengalee and English, for the use of students, by Mohunpersaud Takoor. 2nd ed.
[1, 1 blank, 1] 2-180 p. 8.7"x5.8". (BL).

THE SAVDAKALPADRUMA PRESS

1816-1857

Rādhākānta Deva, Rājā

VI: 1848. Ṣa - Sa. 5075-6175 p.

BENGALI PRESS OF HARACANDRA PRAYA, 1817-1825

1817

Śantiśataka, Śrīgāratilaka, Ādirasa. [Silhana Miśra's didactive poem followed by Śrīgāratilaka and Ādirasa, two erotic poems ascribed to Kālidāsa. Sanskrit (in Bengali characters) poems with Bengali translation. Published by J.C. Fernandes.]
[1] 2-98 p. 6.8"x4.4". (BL).

1818

Rādhāmohana Sena Dāsa

Sangītatarāṅga. [A treatise in verse on various
system of Indian musical composition.
[9,1] 2-276p. 8.6"x5.6". (BL).

1821

Rāmaratna Bhattachārya

Durgāmāhātmya,[or] the Bhagavatīgīta. [Sanskrit text in Bengali characters with Bengali translation.]
[1] 2-69[1 blank] 2 copper plates. 8.1"x5.2". (BL).

1822

Rājanārāyaṇa Gupta

Patitavaidyoddhāra. [A treatise on atonment according to Hindu scriptures for the non-observance by a vaidya of certain ceremonial observances, with references from Sanskrit authorities.]
[1] 2-22p. 8.2"x5.2". (BL).

A self-guide to the knowledge of the English language in English and Bengalee, containing words of one to seven syllables with their pronunciation and meaning. To which is added a short English grammar.

1823

Bharata Candra Rāya

Annadāmaṅgala and Vidyāsundara. [Poems.]
4[1] 2-136p. 8.3"x5.3". (BL).

Ratimaṇjarī. [Selections on marriage from Padmapurāṇa in Bengali verse.]
[1] 4-30p. 7.5"x5.5". (BL).

1824

Nandakumāra

Jyotiścandrikā. [A work on astrology with Bengali translation of Sanskrit original by Mihira. Without title page.]
2-80p. 1 copper plate. 7.8"x5.3". (BL).
VÎŠVANĀTHA DEVA'S PRESS, 1817-1828

1817

Pîtămvara Mukhopāḍhyāya

Śavdasindhu. [ A Sanskrit-Bengali dictionary in Bengali characters based on the Sanskrit dictionary of Amara Simha. Without the name of printer.]

[3] 2-488[p. 8.2"x5.5". (IL). 204

1818

Tārini Carana Mitra, Râdhākânta Deva, Rājâ and Rāma Kamala Sena.


[1] 2-35[p. 4.9"x5". 4000 cops. (IL). 205

Part II.[1] 2-44p. 7.9"x5", 4000 cops. (IL). 206

Ganitānka. [Arithmetic for the schools. Printed for the Calcutta School-Book Society.]

[1] 2-71[p. 7.9"x5". (IL). 207

Calcutta School-Book Society.

Vivarana patra. [Proceedings and annual report for the year 1717-1718 in Bengali. August 1818.]

[1] 2-12[p. 8.4"x5.4". (IL). 208

1821

Râdhâkânta Deva, Râjâ

Bāṅgālā śikṣā grantha. A Bengalee spelling book with reading lessons, etc. adapted both for Europeans and natives. [Printed for the Calcutta School-Book Society.]


1822

Paṅjikā. Śakāvda: 1744. [An almanac for the year 1744 of the Śaka era, 1229 of Bengali or 1822-23 A.D.]

Vaikunthanantha Vandyopadhyaya

Bhagavadgita. [Sanskrit original (in Bengali characters) and Bengali translation in verse.]

1818

[1] 2-190p. 7.8"x4.8". (IL).

1820

Gangakiśora Bhattacārya

Rasapancādyāya by Śuka Deva in Sanskrit (in Bengali characters) with a Bengali translation in prose by Gangākiśra Bhattacārya. Bahara 1820.


THE BAPTIST MISSION PRESS
1818-1866

Keith, James

Ekajana Daroyana āra ekajana māli ei Udbhayera Kathopakatha. [A dialogue between a door keeper and a gardener. A tract on Christianity, without title page, name of printer, date and place of printing. 2nd ed.]


Lawson, John

Kuvasrānvita Josaphera Upākhyaṇa. [Poor Joseph : a Christian tract translated from English. Without title page, name of printer, date and place of printing.]


Pearson, John David

[Bengali spelling-book. Without title page, name of printer, date and place of printing. IOL copy bears Ms. note: "Pearson's Bengali Spelling Book Novr. 1818". Printed on one side of the paper.]

19 leaves. 7.9"x5". 4000 cops. (IL).
1819

**Bible, New Testament, St. John**


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Maṅgala samācāra samgraha. Harmony of the four gospels in Bengalee. 4 parts in one volume. Also issued separately.

7.3"x4.3". (BL, BMS).

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**May, Robert**


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**Pearce, William Hopkins**


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Pītāmvara Simhera Carita.
Character of Pītāmvara Simha. Tract No.10 of the Calcutta Auxiliary Baptist Missionary Society. [Without title page, date, place of printing and name of printer.]
[1] 2-8p. 6.7"x3.9". (BMS).

Yājaka O Yajamānera kathopakathana. [A dialogue between a priest and an offerer by a native itinerant of Catwa.]

1820

Bible. Dharma pustakera sāra. A summary of the holy scriptures; or a complete body of divinity, historical, doctrinal, and practical, composed in the words of scriptures. Compiled for the Calcutta Committee of the Church Missionary Society. The first number, containing the introduction, and chapter I concerning God. [English and Bengali on opposite pages.]

Rāmaṭandra Vidyāvāgīśa


Rāmamohana Rāya, Rājā

An apology for the pursuit of final beatitude independently of Brahmunical observances. [By mistake date printed as 1280 instead of 1820. Sanskrit
and Bengali in Bengali characters. English at the end.

7.6"x5.1". (BLIL).

Yates, William

Samskritabhidhanamidam. A Sanscrit vocabulary.
[A Sanskrit-Bengali-English dictionary.]
8"x5". (BL, IL, BMS).

1821

Kāśīnātha Tarkapañcāṇana

Padarthakaumudi. A system of logic, written in
Sanskrit by Venerable Saga Boodh, and explained in
a Sanscrit commentary by the very learned Vīṣṇunath
Turkaluncar; translated into Bengalee by Kashee
Nath Turkopunchanan. Printed for the Calcutta School-
Book Society.
[1] 2-6[1] 2-145[1 blank]p. 300 cops. 7.7"x4.7".
(BL, IL, IO).

Yates, William

Samskṛta... paṭhopakārokoṇam granthah. The Sanscrit
reader; or easy introduction to the reading of the
Sanscrit language. Printed for the Calcutta School-
Book Society. [Sanskrit work in Bengali characters.]
[1] 2-64p. 6"x4". (IL).

1822

four Gospels, containing a complete history of the
life of Christ, chronologically arranged, in the words
(BMS).

Gauramohana Vidyālaṁkāra

Strī Siddhānadhāyaka. The importance of female edu-
cation; or evidence in favour of the education of
Hindoo females from the examples of illustrious women, both ancient and modern.

Lawson, John.
Paśvāvalī. Natural history of beasts.
I: Simhera vivaraṇa. The Lion.
[1] 2-24p. 1 woodcut. 7.7"x4.8". (IL,IO).

II: Bhālukera vṛttānta. The Bear.

III: Hastira vṛttānta. The elephant.
[1] 50-76p. 1 woodcut. 2000 cops. 8"x5" (IL,IO).

IV: Gandāra O hipapatamas arthat nadyaśvera vṛttānta. The rhinoceros, and hippopotamus.
[1] 78-100p. 1 woodcut. 2000 cops. 8"x5" (IL, IO).

Pearce, William Hopkins

Satya āśraya. [The true refuge. A christian tract.
Without title page, name of printer, date and place of printing 1822?] [1] 2-16p. 7"x4". (BL).

1823


Dritīya bhāga. Zumeendaree accounts in Bengalee; Part II, containing the jummabundee, the towjee, the tulub bāqee, the kurcha hisab, and the jumma wasil bāqee. Printed for the Calcutta School-Book Society. [cover title.] 70-138p. 8.5"x5.1". (SL). 248

Smyth, David Carmichael
Original Bengalese Zumeendaree accounts, accompanied by a translation, together with a few explanatory remarks, by D.C. Smyth. [1, 1 blank, 1, 1 blank,1] 2-401[1 blank]p. 8.5"x5.2". (BL). 249

1824

Pearson, John David
Bhūgola O jyotīsa ityādi viṣayaka kathopakathana. Dialogues on geography, astronomy, etc. [Without title page, name of printer, place, and date of printing. English and Bengali on opposite pages.] [2] 4-49[1 blank]p. 7.5"x5". (BMS). 250
1825

1826

Dāudera Gīta. The Psalms of David, translated from the original Hebrew [by William Yates]. Published by the Calcutta Auxiliary Bible Society. [1] 2-178p. 8.3"x5.3". Calf. (BMS). 252

1827
Pearson, John David
Sadāśraya Iaiyē śesa raksā karana. Conversion of the earl of Rochester. 2nd ed. 1827?
[1] 2-20p. 6.7"x3.9". (Bengalee Miscellaneous series no. 2.) 6,000 copies. (BMS). 253

Tārācaṇḍ Cakravartī
A dictionary in Bengalee and English, by Tarachand Chukruburtee.
[1, 1 blank, 1] xv-xvi [1 blank, 1] 2-250p. D. cols. 6.9"x4.2". (IL). 254

Townley, Henry
Ekajana panditera sahita ekajana sarakārera kathopakathana. [Dialogues between a pandit and a sarakāra. Without title page and date of printing. 2nd ed. 1827. 3000 copies. In 7 editions 55000 copies of this work were printed.] [1] 2-15[1]p. 6.7"x3.9". (BMS). 255

1828
Vāibela śāstrera antahpāti Mārk kartika racita mangala samācārā. A catechetical exposition of the Gospel according to St. Mark intended chiefly for the


_Keith, James_

_Eka sāhevera dāroyāna āra-mālīte kathopokathana_. The durwan and Malee. 3rd. ed. [A tract on Christianity without title page, name of printer, date and place of printing. 1828?] [1] 2-20p. 6.7"x3.9". (Bengalee miscellaneous series no.6). 3000 cops. (BMS). 259

_Mundy, George_

_Christianity and Hindooism contrasted... Vāivela prakāśita dharmera sahita Hindu lokadera sastrōkta dhārmera tulanā visayaka pustaka ... in 2 pts._ [1] 2-16[1] 2-230p. 6.5"x4.3". (BL). 260

_Pearce, William Hopkins_

_Satyā āśraya prabhūti. visayaka kathopakathana_. [The true refuge. Without title page, name of printer, date and place of printing. 1828?] [1] 2-28p. 6.7"x3.9". (BMS). 261


1829

_Bible_. _Dharmapustakerā sāra_. Essence of the Bible. [A work in verse. Without title page, name of printer, place and date of printing. 1829? In 10 editions
108,000 copies of this work were printed.] [1] 2-19[1 blank]p. 6.7"x3.9". (Bengalee miscellaneous no.13). (BMS). 263

Dharmera visaya jijnāsā. The First catechism. 3rd ed. [1] 2-12p. 6.7"x3.9" (BMS). 264

Keith, James


Nistāra ratnākara. The mine of salvation. [A tract on Christianity based on the Gospel messenger by Rāma Rāma Vasu. In 10 editions 126,000 copies of this tract were printed].[1] 2-16p. 6.6"x4.1". 10000 cops. (BL). 266

Pearce, William Hopkins.

Satyā āśraya. The true refuge. [1] 2-26p. 6.7"x4" (Bengalee miscellaneous series no.9). (BMS). 267


__.No.2. [1] 2-36p. 6.7"x3.9" (Bengalee miscellaneous series No.15). (BMS). 269

1831


The Gospel by Luke in Bengalee... Luka likhita susamācāra. Translated from Greek by William Yates. 72p. 7.6"x4.6". (BS). 270

Lacroix, Alphonse François


1832


The four Gospels, with the Acts of the Apostles in Bengalee. Dharmapustakera antabhāga... Translated by William Yates. 313[1 blank]p. 7.9"x4.6". (BS,BMS). 273

Saddharma prakāśa. An epitome of the true religion.


Morton, William


1833


Woollaston, M.W., Gangācaraṇa Sena, and Navakumāra Cakravartī. Vijñāna-sārasamgraha.[Selections from science issued periodically.] September-November, 1833. Nos.1-6.[1] 2-96p. 8.6"x5.5". D.cols.[Left hand column in English and righthand column in Bengali.] (IL). 277

1834

Ellis, J.D. and Woollaston, M.W.

The English instructor, no.II in English and Bengali, containing English sentences, with a literal interlinear version in the Bengali character, and a free
version in the English character. Ingrāji bhāshar dwitiya shikhyadayak. The Bengali translation made under the superintendence of Rev. J.D. Ellis, and the transfer into the Roman character under that of Mr. Wollaston. [Without the name of printer.]


Imrājera bhāsāra ātma śiksārthe. The English self-instructor. Containing easy and progressive lessons, with the meaning and pronunciation in Bengali, adapted to all classes of natives of Bengal desirous of learning the English language. [1] 2-64p. D. cols. 6.5"x3.9". (BL).


Chamberlain, John

Trānopaya. The way of salvation. 2nd ed. 1835?

[1] 2-12p. 6.6"x4.1", 6,000 cops. (Miscellaneous series. no. 7). (BL).

Gogerly, George

Dharma avatāra. The holy incarnation. 3rd ed.

[1] 2-36p. 6.6"x4.1", 10,000 cops. (BL).

Keith, James

Eka sahevera dāroyāna āra mālīte kathopakathana. The durwan and malee. 3rd ed. 1835?

[1] 2-20p. 6.6"x4.1", 10,000 cops. (BL).

Pearce, William Hopkins

Satya āśraya. [The true refuge. Without title page, name of printer, place and date of printing.]

Townley, Henry
Ekjana panditera sahita ekajana sarkārerā kathopakathana. Pandit and Sirkar. 2nd ed. 1835?
[1] 2-16p. 6.6"x4.1" (Miscellaneous series No.1). (BL). 285

1836

1837
Bible. The New Testament of our lord and saviour Jesus Christ in the Bengali language, translated from the Greek., by the Calcutta Baptist Missionaries. Dharmapustakera antabhāga. [William Yate's version. 2nd ed.] [1, 1 blank] 648p. 8.7"x5.6". (BMS, BS). 287

Morton, William
Daniela mūnira caritra. The life of Daniel, the prophet of God; with a Bengali translation. [English and Bengali on opposite pages.] [iii]-iv[3] 4-345[1 blank, 1, 1 blank]p. 7"x4.2". (IL). 288

Patterson, J.

1838


Jagannāthaprasāda Mallika


Reichardt, Theophilus


1840

Bible. Old Testament.

Musālikhita ādipustaka evaṃ yātrāpustakera prathama bhāga. The book of Genesis and part of Exodus in Bengali, translated from the Hebrew by the Calcutta Baptist Missionaries.


[1] 2-176p. 6.2"x3.9". Calif. (BMS).

1841

Jñānāroṇodaya Bengali spelling book.
[1] 2-46p. 6.5"x3.9". (BL).


Old Testament.

Dharmapustakera ādibhāga... The five books of Moses in Bengali.[1,1 blank,1] 2-200p. D.cols.9.5"x6.6". Cloth. (BMS).

Bunyan, John

Yātrikera yātrāvivaraṇa. The pilgrim's progress from this world to that which is to come.
Imrājī bhasā prathama śikṣādāyaka. The English instructor, No. I in English and Bengali, containing English sentences, with literal and free interlinear version.


1842

Bible. Old Testament.


308

Mūsālīkhita ādipustaka evam yāstrāpustakera prathama bhāga. The book of genesis and part of Exodus in Bengali. Translated from the Hebrew by the Calcutta Baptist Missionaries. 2nd ed.

[1] 2-182 p. 5.9"x3.9". Cloth. 5000 cops. (BMS).

309

__...Dharmapustakera ādibhāga. The historical books of the Old Testament from Joshua to Esther in Bengali. Translated from the Hebrew by the Calcutta Baptist Missionaries, with native assistants.


310


311

__...Viṣayiya O Daniyela bhavisydvaktālikhita pustaka. The books of the prophets Isaiah and Daniel in Bengali. Printed for the Bible Translation Society.

[1] 2-176 p. 6.5"x4". (BL, BMS).

312


Pearson, John David.


1843

Bible. Old Testament.

The perceptive and devotional books of the Old Testament comprehending Job, the Psalms of David and the writings of Solomon, in Bengali. Translated from the Hebrew by the Calcutta Baptist Missionaries, with native assistants. [2] 475-608p. D.cols. 9.7"x6.6". Cloth. 3000 cops. (BMS) 315

___Proverbs.


[1] 2-76p. 6.3"x4". 5000 cops. (BS) 316


Dharma gīta. [Sacred songs on christianity.]

[1] 2-16p. 6"x4". (BL). 318

Ivrāhīmera Vivaraṇa. Life of Abraham.


1844


[Two title pages: English and Bengali.]

Vol. II. Job to Malachi.  

Dharmapustakera ādibhāga... caturtha Khaṇḍa. The Prophetic Books.  

Dāudera Gīta. The Psalms of David.  
[1] 2-178p. 6.5"x4". 1000 cops. (BMS). 324


1845

Bible. Old and New Testament in the Bengali language. Translated out of the original tongues by the Calcutta Baptist Missionaries with native assistants. [Two title pages : English and Bengali].  
[3] 2-1144p. D. cols. 10"x6.5". (BL,BMS,IL). 328

The Old Testament in the Bengali language. Dharmapustakera ādibhāga. [Two title pages : English and Bengali.]  


Osborne, J.F.
Jihvära damanera upāya. The government of the tongue. 
1st ed. [1] 2-20p. 6"x4". 2000 cops. (Miscellaneous 
Series No.50). (BL).

Pearce, George
Vaidharma nivāraka patra. Foolish galatians, or 
inconsistency of the faith exposed and antidotes 

Sayatānena guna O karmera vivaraṇa. Satan's devices. 
Printed for the Calcutta Christian Tract and Book 
Society. 1st ed. [1] 2-24p. 6"4. 2000 cops. (Misce-
llaneous series No.49). (BL).

Tucker, H. Carre
Yihūdiya lokadigera vṛttānta samkṣhepa: samgraha. A 
brief account of the Jews, comprehending the period 
from the creation, to the dispersion of the ten 
tribes of Israel. Books first and second. Printed for 
the Calcutta Christian School-Book Society.

Bible. Dharmapustaka paṭhopāraka. Companion to the 
Bible. Printed for the Calcutta Christian Tract and 
Book Society.

The New Testament... Dharmapustakera antabhāga. 
602p. 8.3"x5.3". 3000 cops. (BMS).

Another ed. [Two title pages : English and Bengali] 
488 p. 7.9"x4.9". 4000 cops. (BL,BMS).

Īśvarera ārādhanaṁ...dharma gīta. A new selection of hymns for 
(BMS).

Dharmera viṣaya jiññāsa. The First catechism. Printed 
for the Calcutta Christian Tract and Book Society. 
[1] 2-12p. 7"x4.2". 20,000 cops. (Bengali Misce-
llaneous series No.10). (SL).
1847

Bible. Old Testament.

Musalikhita ādipustaka...Genesis and part of exodus...
Printed for the Bible Translation Society.

...Yiśayiyera O Dānielera pustaka. Isaiah and Daniel in Bengali. Printed for the Bible Translation Society. [1] 2-186p. 6.2"x4". (BMS). 342

...Sulemān likhita hitopadeśa. The proverbs of Solomon... Printed for the Bible Translation Society and the American and Foreign Bible Society. 4th ed.
[1] 4-56p. 6.4"x4". 5000 cops. (BMS). 343

The New Testament... Dharmapustakera antabhāga...
[Two title pages : English and Bengali.]
[1,1 blank] 836 p. 8.1"x5.1". (BMS). 344

Yates, William


1848


...Dāudera Gīta evam Sulemān likhita hitopadeśa.
The psalms of David and the proverbs of Solomon...
(BL, BMS). 347

...Dāudera gīta. The Psalms of David... 5th ed.
[1]2-184p. 6.4"x4". 5000 cops. (BL, BMS). 348

1849

Bible. The New Testament of our Lord and saviour Jesus Christ, in the Bengali language. [Two title pages :


Yates, William

Prathama sīkṣā pustaka.
An Anglo-Bengali primer, containing easy lessons in spelling and reading for the use of Hindu females. By a lady. [1, 1 blank,1] 6-118p. Illus. 7"x4". (BL).

The Four Gospels and the Acts.[Without title page, name of printer date and place of printing. Title from the label on spine.] 376p. (BMS).

Mundy, George
Bible prakāśita dharmera sahita Hindu lokadera śastrokta dharmera tulanā visayaka pustaka. Christianity and Hinduism contrasted: Or, a comparative view of the evidence by which the respective claims to divine authority of the Bible and Hindu Shasters are supported. 2 pts. 2nd ed. [1] 4-12[1] 2-257[1 blank]p. 6.9"x4.2". 2000 cops. (BL,IL).


1851

Bible. The Old Testament in the Bengali language...

Dharmapustakera ādibhāga arthāt purātana dharmaniya-mera grantha samūha. 2nd ed. [Two title pages : English and Bengali.] [1, 1 blank] 812p. 9.7"x6.5". D.cols. 1000 cops. (BMS, IL).


Mendies, John

Companion to Johnson's dictionary, Bengali and English peculiarly calculated for the use of European and native students. The second, improved edition. To which is appended the Bengali alphabet, etc.


__. Abridgement of Johnson's dictionary, English and Bengali peculiarly calculated for the use of European and native students. The Second, improved edition. To which are subjoined abrevations commonly used in writing and printing; and a short list of French and Latin words and phrases in common use among the English authors. [vol.II : ] [1] iv-vii[1] 2-390p. D.cols. 8.4"5.4". (SL,IL).


1852

Bible. The holy Bible containing the Old and New Testament... Dharmapustaka arthat purātana O nutana dharma niyama... [Two title pages : English and Bengali.] 812p. D. cols. 9.8"x6.3". 3,500 cops. (BMS). 364

Dharmapustakera antabhāga... [Two title pages : English and Bengali.] 268p. D. cols. 9.8"x6.3". (BMS). 365


1853
Newton, John.

Roer, Edward
1854

Bible. The New Testament... Dharmapustakera antabhāga...
nutana dharmaniyan... [Two title pages: English and
6.6"x4". (BL,BMS).

Four Gospels.[Without title pages. Bible Society
copy contains four gospels and Acts (1855) bound
together.] (BS, BL,BMS).

1. Mathi likhita susamācāra.
Gospel of Matthew. 96 p. 8.2"x5.2". 1000 cops. 371
2. Mark likhita susamācāra.
Gospel of Mark. 64 p. 8.5"x5.5".
3. Lukka likhita susamācāra.
Gospel of Luke. 104 p. 8"x5".
4. Yohana likhita susamācāra.
Gospel of John. 82 p. 8"x 5".

Old Testament. Proverbs. Sulemān likhita hitopadesa. The proverbs of Solomon...
55[1 blank]p. 6.5"x4.1". 5000 cops. (BMS).

Another edition. 59[1 blank]p, 7.2"x4.2". 10,000
cops. (LM).

Psalms. ...Dāūdera Gīta. The Psalms of David...
186p. 6.4"x4". Cloth. 5000 cops. (BL,BMS).

Another edition. 201[1 blank]p. 7.1"x4.1". 10,000
cops. (BS).

Bacheler, O.R.
Cikitsāsāra. A compendium of medicine in Bengali.
By the Rev. O.R. Bacheler, M.D. of the American
Baptist Mission, North Orissa. [1, 1 blank,1] vi-
xv[1 blank,1] 2-358p. 7.4"x4.3". Cloth. (BMS).

1855

Bible. Old Testament.
Mūsolikhitah ādigranthah yātra pustakasya pratham-

Musālikhita ādipustaka evam yātrā pustakera prathama bhāga. Genesis and part of exodus in Bengali translated from Hebrew. 204p. 6.4"x4". Cloth. (BMS)

The New Testament... Dharpapustakera antabhāga... nutana dharmaniyama.[Two title pages : English and Bengali.] 769[1 blank]p. 8.5"x5.4". (BS).


1856

Khristīya dharpapustakānargata Gītasamhitā. The Book of Psalms in sanskrit verse, with the Bengali version subjoined. 380p. 8.1"x5.3". Cloth.(BMS).


Mendies, John
Companion to Johnson's dictionary, Bengali and English. Peculiarly calculated for the use of European and native students. The Third, improved edition. To which is appended the Bengali alphabet, etc.


1857

Bible. Old Testament.

Tauretera eyâne Musâra marphate lekhâ pahelâ ketâva
.. Genesis and part of Exodus in Musalman Bengali. [Book starts from right] 370p. 8.5"x5.5". Cloth. 10,000 cops. (BS). 391


Yiâyiya eyâne êsaiyâ navira navuatera ketâva.
Isaiah in Musalmani Bengali. [Book starts from right.] 272p. 8.5"x5.5". 2000 cops. (BS). 393


1858

Bible. Old Testament.

Musâlikhita adipustaka evam yatrâpustakera prathama bhâga. Genesis and part of Exodus, in Bengali. Printed for the Calcutta Auxiliary Bible Society. 212p. 7.1"x4.2". Cloth. 10,000 cops. (BS). 396

Psalms.
Ibrâni javana haitey tarjamâ karâ Dâudera Javvûrera ketâva. The Psalms of David, in Musalman Bengali. [Book starts from right.] 336p. 8.5"x5.4". 5000 cops. (BL). 397

Hajrat Yiśu Masihera ingila - Mathi mūridera mārphate.
The Gospel of Mathew in Musalman Bengali. [Book starts from right.] Printed for the Calcutta Auxiliary Bible Society. 179[1 blank]p. 8.1"x5.2". 10,000 cops. (BS).

398

Hajrat Yiśu Masihera iñjīla - Märk muridera mārphate.
The Gospel of Märk in Musalman Bengali. Printed for the Calcutta Auxiliary Bible Society.[Book starts from right.] 112p. 8.1"x5.2". 1000 cops. (BS).

399

Jesus Christ.


400

1859

Bible. The New Testament... Dharmapustakera antabhāga...
nūtana dharma niyama...[Two title pages: English and Bengali.] 768p. 8.4"x5.3". 2500 cops. (BL).

401

1860

Īśvārera ārādhanārthe nūtana samgrhīta dharma gīta.
A new selection of hymns for divine worship. 2nd ed.

402

Madhusūdana Datta Michael

Tilottamāsambhava kāvya. [A poem in blank verse]
[1, 1 blank,1] 2-104p. 7.2"x4.2". Cloth. (BL,CU).

403

Robinson, John

Dictionary of law and other terms, coomonly employed in the courts of Bengal: including many commercial words and idiomatic phrases, in English and Bengalee. [iii]-iv[1]2-296p. 8.6"x5.5". Cloth. (SL).

404

Vrajanātha Mukhopādhyaya

Prathama paḍivāra pustaka. Bengali First Book.
Tentative edition. Published by John Murdoch.

1861

Bible. The holy Bible, containing the Old and the New Testaments... Dharmapustak... purātana O nūtana dharmaniyama...[Two title pages : English and Bengali.]

1862

Raṅgalāla Vandyopādhyāya


1863

Dūhkhiṇī kanyāra vivaraṇa. [A tale.]
[1] 2-84p. 7"x4.2". 1000 cope. (BL,CU).

1864

Umeśacandra Cattopādhyāya

Hṛdaya darpṇa. The mirror of the heart. Printed for the Calcutta Christian Tract and Book Society.
[1] 2-76p. Front. illus. 5.2"x3.8". (BL).

1865

Bible. The New Testament... Dharmapustakera antabhāga... nūtana dharmaniyama... Printed for the Calcutta Auxiliary Bible Society. [Two title pages : English and Bengali.] [1, 1 blank] 624p. 8.4"x5.5". 10,000 cope. (BMS,SL).

__.The Four Gospels with the Acts of the Apostles...

Raṅgalāla Vandyopādhyāya
Pādminī, a tale of Rajasthana [in verse.] 2nd ed. [l, 1 blank, 1, 1 blank, l] ii-xvi [l] 2-116p. 6.7"x4.1". (BL). 412

1866


THE SCHOOL PRESS OF THE LONDON MISSIONARY SOCIETY,
1819-1825
CHINSURAH
1819

Harle, J.


Pearson, John David
Svarga yātra. [The journey to the heaven. Second dialogue between a missionary and a Hindu on the principles of Christianity. A sequel to Jāhāja yātra entry No.416 above]

[V] 2-15[1 blank]p. 7.4"x4.8". (BL,BMS). 419

Varnamālā. [ A set of Bengalee tables for schools. Without any title and title page, name of printer, date and place of printing. Printed on one side of the paper for the Calcutta School-Book Society.]
10 leaves. 7.5"x5". (BMS). 420

CALCUTTA.
1819

Yusaphera upākhyaṇa, satya itihāsa. The history of Joseph or true narrative. [English and Bengali on opposite pages.] 36+36p. 1000 cops. (BL). 421

Īśvarīya svabhāva. On the nature of God and the harmony of his justice and mercy in the salvation of man to which is added, some scripture proofs of the perfections of God. [1] 2-12p. 7.9"x4.9". 3000 cops. (BL) 422

1820

Keith, James
Ekajana dāroyānaśra ekajana mali ei ubhayera kathopakathana. [Dialogues between a gardener and a door keeper. A tract on Christianity.] 2nd ed. 1820?

Pearson, John David
Vākyāvalī (Bakyabolee) or, idiomatical exercises, English and Bengalee; with dialogues on various subjects, letters, etc. etc.
[2, 1, 1 blank, 1, 1 blank, 1] 2-280p. 8.5"x5.6". (BL,CU).

A selection of hymns for the use of native places of worship. 1st ed.
[1] 2-32p. 5.9"x3.9" (Bengalee No.12). 500 cops. (BL).

Stewart, Capt. James
Upadeśa kathā. Moral tales of history: with an historical sketch of England, and her connection with India.[English and Bengali on opposite pages.]
Printed for the Calcutta School Book Society.

May, Robert.

Pearson, John David
Patra kaumudī, Pathaśālāra nimitte. Book of letters, etc... printed for the Calcutta School-Book Society.
[1] 4-84p. 7.7"x4.8". 1000 cops. (IL,BMS).

THE CHURCH MISSION PRESS
1820-1843

1823
[1] 2-40p. 6.7"x4". 5000 cops. (IL,BMS).
1826

Gīta pustaka. Hymns for the use of native christians in English and Bengalee metres.

1827

Rāmajaya Tarkālaṅkāra

Dāyakaumudī evam dattakakaumudī evam vyavasthāsamgraha. [Hindu law of inheritance.]

1831


1832


Matthiýā kartika mahgala samācāra. St. Matthew's Gospel; translated by John F. Ellerton, revised by Theopilus Reichardt. [Without title page, name of printer, place and date of printing. Bible Society's Note: printed for the Calcutta Auxiliary Bible Society.]

1835

Jesus Christ. Prabhū Yīmukristera caritra varnamā. The life of Christ, the saviour of the world.


Kona Śāstra mānaniya. What scriptures should be regarded. [1] 2-12p. 6.6"x4.1". 10,000 cops. (Miscellaneous series No.4). (BL).
1837

Mahāprāyaścitta. The great atonement explained, in a dialogue between a minister and a pandit.
[1] 2-24p. 6.6"x4.1". (Miscellaneous series No. 3). (BL).

1838
Ingrejī śikṣā grantha. Marry's English spelling-book, with reading lessons, translated into the Bengali language for the use of schools in three parts:
Part I.
[1, 1 blank, 1] 2-51[1 blank]p. 6.9"x4". (IO).

1839
Dharmera viṣaye jiṁśottara. Dvitiya khaṇḍa. The Bengali second catechism, for the use of schools.
[1] 2-34p. 6"x4". (BL).

1842
Sandys, The Rev. T.
Bhūgola vidyā viṣayaka praśnottara. [A question and answers on geography intended for school boys.]

THE UNITARIAN PRESS, 1821-1830

1821
[English and Bengali on opposite pages.]
I : [1] 2-25 + 25p. 7.3"x5.7". (BL).
II: [1] 2-13 + 13p. 7.3"x5.7". (BL).
III: [1] 2-25 + 25p. 7.3"x5.7". (BL).

1822
Rammohana Rāya, Rāja
Brief remarks regarding modern encroachments on the ancient rights of females - according to the Hindoo law of inheritance. [English work containing Sans-
krit quotations in Bengali characters.]
[1] 2-16p. 8"x5". (IL).

1827
Rāmamohana Rāya, Rājā.
Gāyatrā paramopāsanāvidhāna. [Passages collected from the smṛtiśāstras refering to the recitation of the Gāyatri. Sanskrit text in Bengali charac­ters with Bengali translation. Without title page, name of printer, place and date of printing. 1827?]

1829
Rāmachandra Vidyāvāgīṣa.
Parameśvarera upāsana viṣaye dvādaśa vyākhyāna.
Brāhma Samāja. Calcutta. Saturday 1 Agraḥāyana.
Śakāvda 1750. [12th discourse in the Brāhma Samāja.]
[1] 2-7p. 7.6"x5.1". (BL).

THE COLUMBIAN PRESS, 1821-1862
1841
Siret, M.
Śrīmanmahārāja Kālīkṛṣṇa Bāhādurera vamśāvalī...
A genealogical and other accounts of Mahārāja Kali­krishna Bahadur...[in English, Persian and Bengali. Three title pages: English, Persian and Bengali.]

MAHINDY LAUL PRESS, 1822-1832
1822
Kāśīnātha Tarkapāncāmāna, Gaṅgādhara Nyāyaratna and Rāmakiṅkara Śiromāṇi. Atmatattvakaumudī, being a paraphrase of pravodhacandrodaya by Kṛṣṇa Miśra.

1827
Mohana Prasāda Thākura
A vocabulary in the Bengalee and English language, for the use of the students; revised by Govinda
THE SAMĀCĀRA CANDRIKĀ PRESS, 1822-1866

1822

Bhavāñīcarana Vandyopādhyāya

Hasyārṇava, by Jagadīśvara Tarkālaṅkāra; translated by Bhavāñīcarana Vandyopādhyāya. [Without title page, name of printer, place and date of printing. 1822?]


1823

Hitopadeśa. [Beneficial instruction compiled from Pāncatantra by Visnu Śarmā.]


Gaudadeśīya Samāja samsthāpanārtha prathama savāra vivarana. 6 Falguna 1229. [Report of meeting held on the 16 February 1823 at the Hindu College, Calcutta, for the purpose of establishment of an Association in Bengal, for the promotion of knowledge and social condition]

[1] 2-29[1 blank]p. 8.2"x5.5". (BL).

Gaṅgādhara Bhattachārīya

Mahimnah stava. Puspadantakrtā 35 slokah.

[35 sloka of Puspadanta translated into Bengali.]

[1] 2-22p. 8"x5.3". (BL).

Kāśīnātha Tarkapaṇcānana

Pāsandaṇḍapīdana nāmaka pratyuttara. A reply entitled "a torment to the irreligious."

[1, 1 blank, 1, 1 blank, 1] 2-225[1] ii-viii p. 8"x5". (SL).

Jñānājanaśālākā. [A lance broken for wisdom. A libellous attack upon an anonymous reviewer of Pāsandaṇḍapīdana. Without title page, name of printer, name and date of printing. 1823?]

[1] 2-14p. 8"x5". (BL).
Vyavahāramukura. [A work on Hindu religion and its ceremonial observations.]

Purāṇas, Padmapurāṇa.
Padmapurāṇāntargata kriyā yogasāra pañcama adhyāya. [The fifth chapter of the kriyā yogasāra translated into Bengali by Dvija Pītāmvara.]
[1] 2-70p. 7.2"x5.1". (BL).

Rāmacandra Vidyālāṅkāra
Anandalahari, by Śankara Ācārya, translated into Bengali. [1] 2-102p. 8"x5.3". (BL).

1826

Kāśīnātha Tarkapañcānanā
Sadhusantosini. Published by Nandalāla Thākura.
[1, 1 blank, 1] ii-v[1 blank, 1] 2-26p. 8.1"x5.2". (BL).

Pītāmvara Sena Dāsa
Usāharana. [The story of Uśā and Aniruddha in verse. Without title page, name of printer.]
[1] 2-146p. 8.2"x5.2". (BL).

1827

Bhagavata. Śrīmāharsi vedavyāsa prokta Śrīmadbhāgavata. Edited by Bhavānicarana Vandyopādhyāya. [Sanskrit work in Bengali characters.]
Vol. I: 221 fol. obl. 16.7"x6". (BL,SL).

1829

Bhavānicarana Vandyopādhyāya
Śankarī samgīta. 20 fol. obl. 12"x4". (IL).
Halirāma Dhekiyāla Phukkana


1830

Bhagavata, Śrimaharsi Vedavyasa prokta

Mukundārāma Cakravartī, Kavikaṅkana
Candīmaṅgala kāvya. [Without title page, name of printer, place and date of printing.] viii[1] 2-484p. 8.1"x5.6". (BL).

Maheśvara Nyāyālaṅkāra Bhattachārya
Pravodhacandrodāya nātakam. [A Sanskrit drama in Bengali characters.] 54 fol. obl. 15.5"x5.2". (BL).

Matilāla Śīla
Viprabhakti Candrikā. 10 fol. obl. 10.1"x3.6". (IL).

1833

Bhāvanīcarana Vandyopādhyāya
Āṅgirāḥ samhīteyam. [A Sanskrit work in Bengali characters.] 3 fol. obl. 15.3"x4.7". (IL).

___ Āpastamva samhīteyam. [A Sanskrit work in Bengali characters.] 6 fol. Ob1. 15.3"x4.7". (IL).

___ Atri samhīteyam. [A Sanskrit work in Bengali characters.] 11 fol. Ob1. 15.3"x4.7". (IL).
Bhavānicarana Vandyopādhyāya

Dakṣa samhitayeṣ. [A Sanskrit work in Bengali characters.] 6 fol. Obl. 15.3"x4.7". (IL). 474

Gautama samhitayeṣ. [A Sanskrit work in Bengali characters.] 10 fol. Obl. 15.3"x4.7". (IL). 475

Hārīta samhitayeṣ. [A Sanskrit work in Bengali characters.] 5 fol. Obl. 15.3"x4.7". (IL). 476

Kātyāyana samhitayeṣ. [A Sanskrit work in Bengali characters.] 12 fol. Obl. 15.3"x4.7". (IL). 477

Likhita samhitayeṣ. [A Sanskrit work in Bengali characters.] 3 fol. Obl. 15.3"x4.7". (IL). 478

Parāśara samhitayeṣ. [A Sanskrit work in Bengali characters.] 12 fol. Obl. 15.3"x4.7". (IL). 479

Samvartta samhitayeṣ. [A Sanskrit work in Bengali characters.] 6 fol. Obl. 15.3"x4.7". (IL). 480

Śankha samhitayeṣ. [A Sanskrit work in Bengali characters.] 8 fol. Obl. 15.3"x4.7". (IL). 481

Sātātapa samhitayeṣ. [A Sanskrit work in Bengali characters.] 6 fol. Obl. 15.3"x4.7". (IL). 482

Uśanah samhitayeṣ. [A Sanskrit work in Bengali characters.] 28 fol. Obl. 15.3"x4.7". (IL). 483

Vaśistha samhitayeṣ. [A Sanskrit work in Bengali characters.] 12 fol; Obl. 15.3"x4.7". (IL). 484

Viṣṇu samhitayeṣ. [A Sanskrit work in Bengali characters.] 32 fol. Obl. 15.3"x4.7". (IL). 485

Vyāsa samhitayeṣ. [A Sanskrit work in Bengali characters.] 6 fol. Obl. 15.3"x4.7". (IL). 486

Vājñavalkya samhitayeṣ. [A Sanskrit work in Bengali characters.] 25 fol. Obl. 15.3"x4.7". (IL). 487

Yāma samhitayeṣ. [A Sanskrit work in Bengali characters.] 3 fol. Obl. 15.3"x4.7". (IL). 488
Halirāma Dhekiyāla Phukkana
Kāmarupasaṇavdyutpattimāhā kālika puranam
Obi. 10.1"x3.2". (BL).

1840

Jagdīśvara Tarkālahākāra.
Hasyārnava nāma prahasanam. [A Sanskrit farce in Bengali characters.] 23 fol. Obi. 10"x4". (IL).

Haracandra Tarkapañcānana
Mataparīksottaram or an answer to a sketch of the argument for Christianity and against Hinduism. [Two title pages: English and Bengali, Sanskrit in Bengali characters.] [3, 1 blank, 1] 2-16p. 8.9"x5.7". (BL).

1843

Rudracandīnāmaka grantha. Printed by order of Bhairavacandra Cakravartī of Kumartuli, Calcutta. [A Sanskrit work in Bengali characters.] 4 fol. Obi. 8.8"x4". (IL).

1844

Bhavānicarana Vandyopādhyāya
Purośottama candrikā, arthāt Śrīkṣetradhāmera vivaranā. [Topographical and historical description of the holy places of Hindus in the Ganjam district, especially of Śrīkṣetra in verse.]
viii.[1] 2-77[1 blank]p. 8.5"x5.3". Re. 1.00. (BL).

Śyāmadhana Mukhopādhyāya
Rājāvalī nāmaka grantha. [A history of India from ancient time up to the East India company. Written by order of Viśvanātha Matilāla of Calcutta.]

Vāmadeva
Paṇcapakṣī nāmaka granthah. Printed by order of Bhairavacandra Cakravartī. [A Sanskrit work in Bengali characters.] 13 fol. Obi. 8.8"x4". (IL).
1845

Rajanārāyana Mitra.
Kāyastha kaustabha. [An ethnological work on kāyastha, a Hindu sect. Without the name of printer.]

Śrīnārāyana Cattarāja Thākura Gosvāmī Guṇanidhi.
Patracintāmani grantha. [A Bengali letter writing book.]
[1] 2-48p. 7.9"x5.2". (BL).

Vaidyanātha Vandyopādhyāya Acārya
Acāra darpana; edited by Rādhānātha Nyāyānākāra Bhāttācārya. v[1 blank, 1] 2-114p. 7.9"x5.4". (SL).

1846

Kedāranātha Ghosāla

Vidhavā Vivāha niśedha visayaka vyavasthā evam tadiya bhasārtha. Printed by order of the Dharma Sabha.
[Without the name of printer.] [1,1 blank,1] 2-20p. 7.7"x5.2". (BL).

1847

Krṣṇamohana Vandyopādhyāya
Dharma posaka vakṛtā. A sermon, preached in Christ Church, Cornwallis Square, on Sunday, 7th November, 1847, by the Revd. K.M. Banerjea...published by request. [1] 2-13[1 blank]p. 7.9"x5.2". (BL).

Ijipta deśera purāvṛtta. The history of ancient Egypt from Rollin and the Encyclopaedia Britannica.

Jīvana Vṛttānta. Prathama khaṇḍa. Biography, part I, containing the lives of Yudhiṣṭhīra, Confucius, Plato, Vicramaditya, Alfred and Sultan Mahmud. [English and Bengali on opposite pages. Three title pages: 2 English and 1 Bengali.]

Vividha visayaka pātha. Miscellaneous readings.
Part II. [English and Bengali on opposite pages. 3 title pages: 2 English and 1 Bengali.]

Bhūgola vṛttānta. Geography, Part I, containing Asia and Europe. [English and Bengali on opposite pages. 3 title pages: 2 English, 1 Bengali.]
[1, 1 blank, 3] 2-168 + 168 [1, 1 blank]p. 6.8"x4" (Vidyākalpadruma. Encyclopaedia Bengalensis, No.VIII). (IL).

Ksetratattva. Elements of Geometry, the fourth, fifth and sixth books of Euclid by John Playfair, with additions by William Wallace. [English and Bengali on opposite pages. 3 title pages: 2 English and 1 Bengali.]
Rāmacandra Bhāttācārya


1824

Pañcāṅgasundarī. [An astrological work in Sanskrit and...
Sarvatattvadipikā evam vyavahara darpana. [A monthly journal: social, literary and scientific. Edited by Kālācānd Rāya.]

THE GOVERNMENT LITHOGRAPHIC PRESS
1823–1860

Veksineśyanera vivarana yāhāke kaupaka...kahā yāya.

J. LAVANDIER'S PRESS, 1824–1832
1824

Lakṣmīnārāyaṇa Nyāyālaṅkāra
The mitāksara darpana translated from the Sanskrit into the Bengali language for the use of the public colleges. [A work on Hindu law of inheritance.]

1832

Robinson's grammar of history arthāt itihāsa sāra samgraha. [Published by the Calcutta Indigenous Literary Club by order of the Committee of Public Instructions. [Includes names of the Directors of the Literary Club.] [1] 2–242 [1, 1 blank]p. 8"x5". (IL).

THE BISHOP'S COLLEGE PRESS, 1824–1866
1828

Morton, William
Dvibhāsarthaśabdhīdhāna, or a dictionary of the Bengali language with Bengali synonyms and English

1837
Śavda mālā evaṁ varṇavinyāsa O nānā pāṭha-yuktā

1838
[1, 1 blank, 1] 2-76p. 7.6"x4.6". (IL).

1840
Kṛṣṇamohana Vandyopādhyāya
...Upadesa katha. Sermons addressed to native Christians and inquirers in Bengalee. [Two title pages: English and Bengali.]

Sādhārana prārthana.
The Book of common prayer, and administration of the sacraments, and other rites and ceremonies of the church, according to the use of the United Church of England and Ireland. Not published.[SPCK Ms. Note: Bengali version by Rev. E.H. Blumhardt. 2 Title pages: English and Bengali.]

1841
Kṛṣṇamohana Vandyopādhyāya
1842

Smith, W.O'B.

A Scripture catechism introductory to the Church catechism, translated into Bengalee by the Rev. W.O'B. Smith. [1] 2-18p. 8.2"x5.1". (BL).

1844

Krsnamohana .Vandyopādhyāya

A course of sermons on the true way of profiting by the word of God; By the Late Right Reverend Thomas Wilson, D.D, Lord Bishop of Sodor and Mann; translated into Bengalee, by the Rev. K.M. Banerjea.

1847

Prārthanāra anukrama. The order for morning and evening prayer daily throughout the year.
194p. 8.1"x5.3". (CU).

1849

Madhusūdana Gupta.

The London Pharmacopoeia, edition 1836. Translated into Bengalee. [Two title pages : English and Bengali.]
[1, 1 blank, 1, 1 blank, 1] ii-xx[1] 2-244p. 8.4"x5.3". Cloth. (IL).

1851

Bible. The Epistle of St. Paul.

Ephēsiyadera Prati Paul preritera lipi.["The Greek text of the Epistle of St. Paul to the Ephesians..."
Translated by W.O'B. Smith and A.W. Street. Not published. To "be considered as only private communication of a proof sheet".[1, 1 blank, 1] 4-13[1 blank]p. 8"x5.1". (IL).

1852

Phulamaṇi o Karunāra vivarana, strīlokadera śikṣārthe viracita.

The history of Phulmani and Karuna; a book for native

1853

Haracandra Datta


1856


Kṛṣṇamohana Vandyopādhyāya


1856


Rāmaṇārayana Vidyāratna

Gopāla Kāminī. A pleasing moral tale, adapted from the English. [Two title pages : English and Bengali.] [1, 1 blank, 1, 1 blank, 2] 2-155[1 blank]p. 6"x4". 5000 cops. (IL).

1858


1859

Gāṇa o gītā samgraha.

1862

Calcutta University.
Selections from subjects of examination in the Bengali language, appointed by the Senate of the Calcutta University, for the Entrance Examination of 1863. [1, 1 blank, 1, 1 blank, 1] 2-54p. 7.9"x5.3". (BL).

Krśnamohana Vandyopādhyāya
Īśvarokta śāstra dhārā. The course of divine revelation: a brief outline of the evidences and doctrines of Christianity, with allusions to Hindu tenets. Translated freely into Bengali, by Revd. K.M. Banerjea. 2nd ed. [Two title pages: English and Bengali.]
[1] 2-58p. 6.2"x4.2". (BL).

___Rāja dūta. The king's messengers [by W. Adams, tr. into Bengali.] 3rd ed [1] 2-87[1 blank] p. 7.7"x4.4" (IO) 542

___Saddarṣana samvāda.
Dialogues on the Hindu philosophy freely rendered into Bengali by Rev. K.M. Banerjea, No.3.

1863

Bible. Old Testament.
Gītā samhitā. The Psalms, translated into Bengali from the Hebrew authorized to be used in churches.
[Psalm 139: 21 dropped in printing.]

1864

Gītasandharbha. [A Christian hymn book.]
1824-1866

Gauramohana Vidyālaṅkāra Bhattācārya

Kavitamṛtakūpa. A choice collection of Sunscript couplets, with a translation in Bengalee. [1] 2-44p. 7"x4". (IL). 546

-. Strīśiksāvidhāyaka. An apology for Hindoo female education; containing evidence in favour of the education of Hindoo females from the examples of illustrious women. 3rd ed. [1] 2-45[1 blank]p. 8"x5". (BL,BMS). 547

Mādhavacandra Bhattācārya


Stewart, Capt. James

Varnamālā. Stewart's Bengalee tables. 3rd ed. Printed on one side of the paper [cover title only]. 16 leaves. 8"x5". 1000 cops. (BMS). 549

1825

Keith, James


Pearson, John David

Vākyāvalī. Idiomatical exercises, English and Bengalee with dialogues on various subjects, letters, etc. etc. [1] 4-273[1 blank]p. 8.1"x5.1". (IL). 551

Tārācāṇḍa Datta

Manoraṇjanetihāsa. Pleasing tales; or stories, designed to improve the understanding, and direct the conduct of young persons. Part I. [1] 2-27[1 blank]p. 7.7"x4.8". (IL). 552
Yates, William
[1', 1 blank, 1] 2-96p. 7.7"x4.8". (IL, BMS). 553

1826
Gauramohana Vidyālaṅkāra Bhattācārya
Kaviṭāmrta-kūpa. A choice collection of Sanscrit couplets, with a translation in Bengalee.
[1, 1 blank, 1] 2-44p. 6.7"x4" (IL). 554

Lawson, John

Olāuthāra vivarana. On the cholera morbus. For the benefit of general public.[1]2-26p. 6.7"x4.2". (BL). 556

1827
Nītikathā. Fables in the Bengalee language. Part II.

Pearson, John David
Bhūgola evam jyotisa. Dialogues on geography, astronomy, etc. for the use of schools. 2nd ed. [English and Bengali on opposite pages.]
[1, 1 blank] [vii]–viii[3]4-31[1 blank]p. 8.2"x5.3". (BL). 558

__. Pathaśāla vasāivāra O vālakadera sīksāivāra dhārāra vivarana. Instructions for modelling and conducting schools. 2nd ed. [1] 2-31[1 blank] p.7.7"x4.8". 500 cops. (IL). 559

Rādhākānta Deva, Rājā
[3, 1 blank] 3-111[1]p. 6.9"x4.2". (BL). 560

1828

Lawson, John


___._._.Part I. No. 6 : Viddēlera vṛttānta.

Tārācānd Datta

Monorājanetihāsa. Pleasing tales; or stories, designed to improve the understanding, and direct the conduct of young persons. Part I. 3rd ed. [English and Bengali on opposite pages.]

1829

Pearson, John David

Abhidhāna. A School dictionary, English and Bengali; designed chiefly for the use of native students.

1830

__. Pracīna itihāsa samuccaya. An epitome of ancient history, containing a concise account of the Egyptians, Assyrians, Persians, Grecians and Romans. [Compiled by William Yates; translated into Bengali by John David Pearson, Bengali edition.]
[1]-2[1, 1 blank,1] 4-364p. 8.4"x5.1". (IL,BL).

__. Another edition. English and Bengali on opposite pages. [1, 1 blank,1, 1 blank] [7]-8[3] 4-623 [1 blank]p. 8.1"x5.3". (BL,IL).

__. Vākhyāvalī. Idiomatical exercises English and Bengalee; with dialogues on various subjects, letters, etc. etc. [3, 1 blank,1] 4-278p. 8.2"x5".(IL).
Satyā itihāsa sāra. Sketches of celebrated characters in ancient history. [1] 2-258p. 8.5"x5.2". (BL) 569

1833

Kṣetramohana Mukhopādhyāya

Gṛīka deśera itihāsa. The abridgement of Dr.[Oliver] Goldsmith's history of Greece, translated into Bengalee... by Khettromohon Mukerjea.

Rāmamohana Rāya, Rājā

[1] 2-97[1 blank]p. 7.5"x4.5". (BL). 571

Yates, William

Jyotirvidyā. An easy introduction to astronomy for young persons composed by James Ferguson, F.R.S. and revised by David Brewster, L.L.D; translated into Bengalee by William Yates.
[1] 2-157[1 blank]p. 8.2"x5.2". (IL). 572

1834

Keith, James

Bāṅga bhāsāra vyākaraṇa. A grammar of the Bengalee language, adapted to the young in easy questions and answers. 2nd ed. [1] 2-62p. 6.9"x4". (IO). 573

Rāmacandra Mitra

Paśvāvali. Animal biography ; or, historical accounts, instructive and entertaining, respecting the brute creation in English and Bengalee; compiled and translated by Ramchunder Mitter. [English and Bengali on opposite pages.] [3] 4-341[1 blank]p. 7.9"x4.9". (IL). 574

Yates, William

Padārthavidyāsāra. Elements of natural philosophy and natural history, in a series of familiar dialogues designed for the instruction of Indian youth. 2nd ed. [1, 1 blank, 1] 2-91 [1 blank] p. 8.3"x5.2". (BL, IO).


1835

Rāmacandra Mitra

Paśvāvali. Animal biography; or, historical accounts, instructive and entertaining respecting the brute creation. [English and Bengali on opposite pages.]

Part II. No. 3 Gardabhera vrūtānta. The ass.


Part II. No. 5. Mahisera vrūtānta. The buffalo.

1836


---. Part II. No. 7. Chāgalera vrūtānta. The goat.
[3] 226-301 [1 blank] p. 8.5"x5.5". (IO). 582

1837

---. Part II. No. 8. Ustrera vrūtānta. The camel.

Pearson, John David.


Vākyavālī. Idiomatical exercises, English and Bengali; with dialogues on various subjects, letters, etc. etc. [3, 1 blank, 1] 4-278p. 7.9” x 5”. (10).

Ramacandra Mitra

Paśvavālī. Animal biography in English and Bengali [on opposite pages].
Vol. II. No. 5. Śīlapāṣura vṛttānta. The seal.


Vrajakiśora Gupta.


1844

Pearson, John David

Patra-kaumudī; or, book of letters, etc. containing
letters of correspondence, commercial and familiar, with Zumeendaree and other legal forms, etc.

[1] 4-88p. 6.7"x3.9". (IL).

Yates, William


1845


Ramamohana Rāya, Rājā


1846


Harle, J.

Ganitāṅka. Arithmetic; comprising the five fundamental rules... illustrated by examples. [3] 2-96p. 7.1"x4.2". (IL).

Keith, James


Pearce, William Hopkins

Tāracaṇḍ Datta

Manoranjana itihāsa. Pleasing tales; or stories, designed to improve the understanding and direct the conduct of young persons.

[1] 2-96p. 6.7"x3.9". (IL).

1847


1850


1847

Yates, William

Sāra samgraha. Vernacular class-book reader for colleges and schools. 2nd ed. [3, 1 blank] 2-202, [i]-iiip. 7.1"x4.2". Cloth 2000 cops. (IL).

1850

Pearson, John David

Vākyāvalī. Idiomatical exercises, English and Bengali, with dialogues on various subjects, specimens of legal documents, letters, etc. 5th ed. [3, 1 blank] 5-294p. 7.1"x4.3". 1000 cops. (IL).

1850

Gouramoharā Vīyālāṅkāra

Pearson, John David

Patra kaumudi. Book of letters, etc. containing letters of correspondence, commercial and familiar, with Zumeendaree and other legal forms, etc. 6th ed. [1] 4-88p. 7"x4". 1000 cops. (BL). 612

1852

May, Robert

Añka pustaka. Being a collection of arithmetical tables; with rules for their application to business illustrated by examples. [1] 2-50p. 6.8"x4.1". (IL). 613


1853

Marshman, John Clark

Bañgadeśa purāvṛtta. Marshman's history of Bengal in Bengali. [1] 2-284p. 7.1"x4.2". (IL). 615


Vrajakiṣora Gupta

Bañgabhāṣā vyākarana. A grammar of the Bengali language. [1, 1 blank, 1] 2-136p. 6.7"x4". (IL). 617

1856


Rāmamohana Rāya, Rājā


1857

Abhidhāna. Bengali dictionary, for the use of schools. [1], 2-228p. D. cols. 6.5"x4.7". (BL). 620

Gauramohana Vidyālaṃkāra

Dvārakānātha Bhattachāryya

Rājendralāla Mitra
Vyākaraṇa prabha.[A Bengali grammar.]

Madhusūdana Mukhopādhyāya
Cinadeśiyavulavula paksīra vivaraṇa.[A description of Chinese nightingale; translated from English.]
[1] 2-20p. 6.6"x4.2" (Bengali Family Library). (IL).

Setan-Karr, Walter Scott and Rājendralāla Mitra

Hemāṅgacandra Vasu
Musalmāṇidigera abhyudayera vivaraṇa. [An account of the rise of the Muslim power, compiled and translated from the Edward Gibbon's "History of the decline and fall of the Roman empire".]

Rāmanārāyaṇa Vidyāratna
Elijivetha. [Elizabeth. Translated from English.]
1865

Madhusūdana Mukhopādhyāya


Rāmanārāyaṇa Vidyāratna

Nānakera jīvana carita. [Life of Nanaka.] [iii]-iv[1] 2-28p. 6.5"x4". (IL). 630

1866

Bhūdeva Mukhopādhyāya


Rājendralāla Mitra


THE RATNĀKARA PRESS, SERAMPORE, 1825-1826.

1825

Nīlaratna Hāladāra


THE SANSKRIT PRESS, 1825-1838

1838

Gaurīkānta Bhattācārya

THE SINDHU PRESS, 1828-1848

1828

Rāmacandra Tarkālaṅkāra


1829

Durgāprasāda Mukhopādhyāya


1830

Rāmeśvara Vandyopādhyāya


1847

Viśveśvara Datta


1848

Vetāla pañcavimśati nāmaka grantha. [A tale translated from Hindi.] 158p. 7.8"x4.2". (IL). 639

THE ŚĀSTRĀ PRAKĀŚA PRESS, 1829-1865

1830

1841

Kālīprasadā Mukhopādhyāya.
Navarasasindhu. [The story of Jaya and Jayanti.]
[1]-ii,[1] 2-216p. 8"x5". (BL).
1848

Kṛṣṇadāsa Kavirāja Gosvāmī
Caitanya caritāmṛta. [Life of Caitanya.]
1851

Śrīkanthanātha Rāya Vasu
Manamathā Muñjarī nāmaka grantha. [A tale in verse.]
1855

Rāmacandra Tarkālaṅkāra
Mādhava mālatī nāmaka granth. [A tale.]
[1] 2-126p. 7.6"x5". (IL). 645
1856

Maheśacandra Dāsa De
1857

Ketakā Dāsa and Kṣamānanda Dāsa
Mansāra bhāsāna. [A tale of Cand Vanika, Vehula and Laksindara.]
[1] 2-86p. 7.2"x4.7". (IL). 647
1865

Durgā Dāsa
Dhātupāṭha dipīkāca. [Adapted from dhātupāṭhah by Vopadeva. A Sanskrit grammar in Bengali characters.]
Laksmiṇārāyaṇa Nyāyālakāra
Vyavasthāratnamāla. [A treatise on Hindu law of
inheritance] [1] 2-8[1] 2-130p. 9.5"x6". (IL).

UPENDRALĀLA PRESS, 1830-1832

1832

Bhavānīcarana Vandyopādhyāya (Govindacandra Mukhopādhyāya, Pseud.) Navavivi vilāsa. [Description of a modern Bengali lady. ] [3, 1 blank, 1] 2-117[1 blank]p. 8.4"x5.2". (SL).

THE REFORMER PRESS, 1831-1835

1832

Amalacandra Gāngali and Kāśīprasāda Ghoṣa.
Vijñāna sevadhi. Treasures of science. Translated from Lord Brougham's treatise on the objects, pleasures and advantages of science. By Baboos Amala Chundra Gangoli and Kasi Prasad Ghose, under the direction of H.H. Wilson, Esqr. Revised and published by the Society for Translating European Sciences. No.1. [Cover title in English.]

THE JNANANVESANA PRESS, 1831-1840

1834

Bhuvanamohana Mitra and Gopāla Gopalalāla Mitra
Kautuka tarāṅginī. [A work on chemistry.]
[3] ii-iii, 100[3, 1 blank]p. front. 5.7"x4". (BL).

1835

Bhagavādītā; Bengali translation by Gauriśaṅkara
THE SAMVADA PRABHAKARA PRESS, 1831-1866

1840

Śrīnārāyaṇa Rāya

Āyurveda darpanah. [A work on indigenous medicine.]

1850

Gaṅgādhara Tarkavāgīśa Bhattācārya

Saṅgītā gaurīśvara, arthāt harapārvatīra Varāṇasi vihāra varanamaya grantha. [A work in verse on Hindu religion]

1852

Nīlakanṭha Bhāduḍi

Śuketihāsa grantha. [A tale.]
i-i[1] 2-91[1 blank]p. 6.6"x4.2". (IL). 658

Śrīnārāyaṇa Rāya.

Āyurveda darpaṇa. [A work on indigenous medicine.]
Vol. II: [1]-ii[1] 2-76[1, 1 blank]p. 7.9"x5.2". (BL). 660

Tārakanātha Datta, ed.

Sukumāra Viḷāsa. [A poetical work by seven unknown poets.]

1853

Aksayakumāra Datta.

Vāhya vastura sahita mānava prakṛtīra samvandha vicāra. [A series of articles on social and ethical questions.]
Jñānānī School
Santāna pratipālana karivāra niyama. [A work on child care.] [1] 2-6p. 7.3"x4.8". (IL). 663

Dvārakānātha Adhikārī
Sudhīraṇājana. [Essays and poems.] [1]-ii[1]2-146[1, 1 blank, i]-iiip. 6.5"x4". (IL). 664

1855

Īśvaracandra Gupta

1857

Śrīnārāyana Rāya
Āyurveda darpaṇa. [A work on indigenous medicine.] Vol. II: [1, 1 blank, i] 2-77[1 blank, i]-iip. 7.4"x4.9". (IL). 667

1858

Īśvaracandra Gupta

1860

Gopalalāla Mitra
Aftākacandrika. A commercial guide. [1, 1 blank, 5] 2-178p. 8.7"x5.5". (IL). 669

Gopūsāidāsa Gupta
1863

Śyāmalāla Mitra

Substance of Mr. Henry [Oliver] Remfry's notes on the nature and use of the Indian bael in diarrhoea, consumption, etc. In Bengalee by Sham Loll Mitter. 1863?


THE BHAVASINDHU PRESS, 1833-1839

1833

Kālīprasāda Kāvirāja


1834

Gaṅgāgovinda Tarkapaṇcānana

Cikitsārṇava. [A work on Indian medical science.]
iv[1] 2-60p. 7.8"x5.2". (SL).


THE GUNĀKARA AND THE PRAJṆĀ PRESS, 1833-1844

1836

Rāmacandra Vidyāvāgīśa

Paramesvarera upāsanā visaye prathama vyākhyāna avadhi dvāḍasa vyākhyāna. [Twelve Brahmist discourses.]

1840

..Śiśusevadhi. [History of Greek translated from English for the use of school children.]
1841

Nītīdarśana. [Lectures on ethics.]
No. 1: [1] 2-4[1 blank]p. 7.5"x4.8". (BL).
No. 3-5: [1] 2-8[1] 2-7[1,1] 2-7[1 blank]p. 7.5"x4.8". (BL).

1842

Kṛṣṇalāla Deva
Prasasti Prakāśikā Grantha.

Jagannāthaprasāda Vasu Mallika
Sāṅgītarasamādhuri. [A collection of religious songs.]

THE PRESS OF MAHĀRĀJĀ KĀLĪKRĀNA BĀḤĀDURA
1833-1847

1833

Kālīkrāna Bāḥādura, Mahārājā

1836

Itihasacaya hita samgraha: arthāt Ge. saheva viracitetihasa. Fables by the late Mr. [John] Gay, with its translation into Bengali poetry. By Raja Kali-Krishna Bahadur. Printed... from the Raja's Sobha-Bazar Press, 1836. [English and Bengali on opposite columns.] [1, 1 blank, 1, 1 blank, 1, 1 blank, 1, 1 blank, 1] - 2[1, 1 blank, 1] 2-193[1 blank, i]-ii,[1]-2p. D.cols. 9"x6". (BL,CU).

THE VIJÑĀNA PRESS, 1835

1835

Madanamohana Deva Śarma

Svapnādhyāya nāmaka grantha. [A work on dream compiled in metrical verse.] [1] 4-48p. 6.9"x4.2". (IL).

THE SUDHĀSINDHU PRESS, 1835-1866

1835

Nandakumāra Kaviratna Bhattachārya

Kālīkaivalya dāyini nāmaka grantha. [A work on Kālī, the goddess compiled by order of Nṛśimhalāla Dāsa.] [1] 2-494p. 8"x5". (IL).

1849

Bhagavadgītā. [Original Sanskrit in Bengali characters with Bengali translation in verse.] 158p. 7.6"x5". (BL).

1852

Bhavānicarana Vandyopādhyāya (Bholānātha Vandyopādhyāya Pseud.) Navavivīlāsa. [Description of a modern Bengali lady.] [1] 2-82p. 7.8"x5.1". (IL).
Siāuvodhaka. [Bengali spelling-book, letter writing and elementary arithmetic.] 3-56p. 8"x5.2". (IL). 689

Vinodarāma Sena Dāsa
Bhaktamāla nāmaka grantha. Part II.
iī, 124p. 7.9"x5". (IL). 690

1854
Kālīmohana Datta
Ukila Jñānānjana nāmaka āina grantha. [Compilation of civil laws.] [2] 2-128p. 7.8"x5.1". (IL). 691

1855
Harimohana Karmakāra
Kye māra Jilamenera monohara upākhyāna. [A tale.] [1] 2-54p. 7.5"x5". (IL). 692

Kāśinātha Bhattachārya

1858
Nūtana Panjika. Sakāvda 1780 sana 1265. Im. 1858-59. [An almanac for the year 1858-59.] 80p. 8.2"x5.2". (BL). 694

1865
Harimohana Karmakāra
Ratnāvalī. Gitābhīnaya. [A drama.] [1]-ii[1,1 blank,1] 2-110p. 6.7"x4". (IL). 695

Ksetramohana Cakravarti
Cakṣuṣṭhira nātaka. [A drama] [1] 2-40p. Illus. 9"x5.5". (BL). 696

The Rāmāyaṇa. Lankākāṇḍa. Translated in verse by Kṛttivāsa from original Sanskrit work of Vālmīki. [1]-ii[1] 2-156p. D. cols. 1 plate. 8.7"x5.3". (SL). 697
Adi, Ayodhya, Aranyaka, kiskindhya, sundara, laṅka, uttara Kṛṣṇa. Translated in verse by Kṛttivāsa from original Sanskrit work of Vālmīki.


THE SAMVĀDA PURNACANDRODYAYA PRESS
1835-1866

1836
Udayacandra Ādhya, tr.
Kalikātastha vaidyakapāthaśala sthāpanānte ... vakrītīṛa dvārā samkṣepa āvedana. [An address to the students of the Medical College, Calcutta, delivered by M.J. Bramley; translated into Bengali by Udayacandra Ādhya.] [1] 2-19[1 blank]p. 8"x5.3". (BL) 699

1838
Jagannārāyana Mukhopādhyāya
Nūtana abhidhāna. [A Bengali dictionary.]
[1, 1 blank, 1] 2-435[1 blank]p. D. cols. 5.6"x4.6". 700

1845
Gopāla Bhatta
Śrī Śrī Haribhakti vilāsāḥ; edited by Muktārāma Vidyāvägīśa.[1,1 blank] x, 71[1 blank]p. 9.9"x7.2". (BL) 701

1848
Gurudāsa Hājarā
Romio evam Julietera monohara upākhyaṇa. The story of Romeo and Juliet translated from Charles Lamb's 'Tales from Shakespeare'.
Radhavallabha Dāsa
Manatatva sārasamgraha. [Compiled from the phrenological works and charts of Dr. Spurzheim and Mr. Combe and translated into Bengali by Radhavallabha Dāsa, a member of the Calcutta Phrenological Society. Published by Rāmaratna Vandyopadhyaya.] [1] 2-93[1 blank]p. Front. 7.1"x4.3". (BL). 703

1851-1852
The Rāmāyana. Translated into Bengali by Kṛttivāsa. 2nd ed. 7 parts in 1 vol. Each part has its own pagination. 8.2"x4.6". (IL). 704

1852
Addhaitacandra Ādhya, Muktārāma Vidyāvagīśa and others.
Apūrvopākhyaṇa. Tales from Shakespeare by [Charles] Lamb. Translated by Addhaitacandra Ādhya, the editor of the Samvāda Purnaandrodaya with the assistance of Muktārāma Vidyāvagīśa and others. [i]-ii[1, 2 blank,1]2-500p. front(port.). 7.6"x5". (IL). 705

1853
Haracandra Ghosa

Rāmeśvara Bhattācārya

1854
Addhaitacandra Ādhya.

1855

Purāṇas. Nārada Purāṇokta astaśāsa mahā purāṇīya anukramanikā; translated from Sanskrit into Bengali by Janamejaya Mitra. [1, 1 blank, 1, 1 blank, 1] 2-42p. 6x4.4". (BL,CU).

Srimadbhagavata; translated into Bengali by Addhaitacandra Ādhyā with the assistance of Muktārāma Vidyavagīśa. 8 parts in 1 vol. each part has its own pagination. 8"x5". (SL).

1856

Addhaitacandra Ādhyā.

Amarārtha dīdhiti. [Compiled from the Sanskrit lexicon of Amara Simha and in consultation with the Sanskrit dictionary of H.T. Colebrooke, by the editor of the Samvāda Purnacandrodaya with the assistance of Muktārāma Vidyavagīśa. [Sanskrit dictionary in Bengali characters.] [i]-ii, 125[1 blank,1] 2-190p. 5.5"x4.4". (IL).

Savdāmvudhi. [A Bengali dictionary compiled by the editor of the Samvāda Purnacandrodaya with the assistance of Muktārāma Vidyavagīśa.]

Rāmanārayana Vidyāratna

1858
Purāṇas. Srimadbhāgavata; translated by Addhaitacandra Ādhyā with the assistance of Muktārāma Vidyāvāgīṣa. Part 9 to 12 in 1 vol. Each part has its own pagination. 10.5"x6.5". (SL).

1860
Addhaitacandra Ādhyā
Hitopadesa, by Viṣṇu Sarmā, translated into Bengali by the editor of the Samvada Purāṇacandrodaya with the assistance of Muktārāma Vidyāvāgīṣa. [1, 1 blank, 1] 2-483[1 blank]p. 5.2"x3.5". (BL)

1864
Purāṇas. Gopigītā; translated into Bengali prose and verse by Rāja Kālīkrṣna Deva Bāhādura. [5, 1 blank]p. 8.5"x5". (IL).

1865
Srimadbhāgavata.. ekādaśa skandha[and ] dvādaśa skandha translated by Addhaitacandra Ādhyā with the assistance of Muktārāma Vidyāvāgīṣa. [1] ii-iii[1] 2-80, [1, 1 blank, 1] 2-30p. 9.1"x5.9". (IL).

1866
Addhaitacandra Ādhyā
Śāvāmāvadhi:[ A Bengali dictionary compiled by Addhaitacandra Ādhyā with the assistance of Muktārāma Vidyāvāgīṣa and others.] ii,615[1 blank]p. D.Cols. 7.3"x4.3". (BL).

THE AMERICAN BAPTIST MISSION PRESS, ASSAM, 1836-1866.

JAIPUR

1840
Cutter, H.B.L. (Mrs)
1843
Kona Śāstra pramāṇika. What scriptures are authentic.
[A tract on Christianity in Assamese language.]
[1] 4-12p. 6.8"x4.2". (BL).

SIBSAGAR
1845
Brown, E.W. (Mrs)
Gananara kitāpa, Prathama bhāga. First arithmetic,
1846
Vācā subha vārtā. [1] 2-10p. 8.2"x5.2". (BL).
1848
Brown, Nathan
Grammatical notices of the Asamese language.
xxvi, 80p. 8"x5". (BL, IL).
1849
Āmāra trānakartā prabhu yicukhristara natuna
niyama. The New Testament of our Lord and savior
Jesus Christ; translated into the Asamese language
7.5"x4.8". (BL).
1850
[3] 8-630 p. 9.6"x5.9". (BL).
1855
Bible. Dharamputhira vivaraṇa.
Bible stories by C.G. Barth; translated into Asamese,
by C.H. Hesselmeyer. [1] 2-260p. Illus. 7.4"x4.4".
(BL).
1861
Khristiyāna maṇḍalira samkhepa vivarana.
History of the Christian Church, from the German
of C.G. Barth, DD. Translated into Assamese by C.H.

1864
Ward, S.R. (Mrs)
Imrāqī āru acamiyā vākyavali. Brief vocabulary in
English and Assamese with rudimentary exercises.

THE COMMERCIAL PRESS, 1837-1841

Svarūpapaṇḍa Dāsa
Sandēśavāli. The history of India... deduced from
the best authorities. [1, 1 blank] i-ii[2, 2 blank,
1] 4-346p. 8"x4.5". (IL).

THE VIŚVASĀRA PRESS, 1838

1838
Madanamohana Kāvyaratnākara Bhattachārya
Rasatarāṅginī. Arthāt sringārārasaghatita udbhata
śloka granthā. [ A work on sexual science.]
[1]-2[1, 1 blank, 1] 2-5[2, 1 blank]p. 7.8"x5". (IL).

THE CANDRODAYA PRESS, SERAMPORE,
1838-1866

1846
Bible. Dharmapustakera vṛttānta. Bible stories, tran-
slated from the German of Dr. C.G. Barth by Mrs.
Haeberlin. With 27 illustrations. [1] 2-252p. 7.1"x4.3".
(BL).
1847

Tārakanātha Śarmā

Vopa devīyam. Mugdhavodha Vyākaraṇam. The Sanskrit grammar or Mugdha-Bod Vyākaraṇa. [5, 1 blank, 1] 2-228p. 7.1"x4.1". (CU).

1852

Robinson, John


1858

Śrīnārāyaṇa Cattarāja Gunaṇidhi


1859

Keśavacandra Rāya Karmakāra

Tattvajñānopadeśa. [A compilation of moral instruction compiled from the Vedānta.]

1865

Panācāhana Vandyopādhyāya Rāya Bāhādurā

Manoyātrā nāmaka nātaka. [A drama.]

1866

Candramani Śarmā

Tatvopadesa. [Moral lessons.]

1866

Kāśikānta Bhattachārya

Dharmanicaya. [A work about Hindu religion.]
[1] 2-24p. 7.6"x3.1". (IL).
THE JÑANARATNAKARA AND N.L.SIL PRESS, 1838-1866

1847
Jñanacandra Siddhānta Śiromani

1850
Sāmadrika nāmaka grantha. [A work of astrology.]
36p. 7"x5". (BL).

1851
Navinacandra Vandyopādhyāya

1853
Jagannātha prasāda Mallika

1855
Purāṇas. Dūtīsambvāda. Brahmavaivarta purāṇāntargata Śrīkṛṣṇa lilāmṛta nāmaka grantha. [In verse.]
[1] 2-84p. 7.5"x4.5". (IL).

Rūpā Gosvāmī
Lalita mādhava. [Love story of Radha-Kṛṣṇa translated from original Sanskrit.]

Vrhat Pāsaṇḍadalana. [A work on Vaishnava religion, compiled by Virabhadra Gosvāmī.]
[1] ii-vi,102p. 6.7"x4.9". (IL).

Yadunandana Dāsa
Vidagdha mādhava. [Love story of Rādhā-Kṛṣṇa.]
1856

Bhaktitattvasāra. [A Vaiṣṇava religious work.]
[5] 2-89[1 blank]p. 5.8"x3.8". (IL).

Cikitsārṇava. [A work on the diagnosis and treatment of various maladies, and process of preparation of medicines, in prose and verse compiled from Sanskrit sources with quotations.]

Dīnavandhu Gupta

Ajendu matīcarita. [A tale based on Raghuvamśa of Kālidāsa][3] 2-79[1 blank]p. 6.5"x4". (IL).

Gopālacandra Cūḍāmani

Sitāvilāpalahari. [A tale.]
[1] 2-60p. 7.9"x5.2". (IL).

Sāmudrikam. Śrimahādeva vaktā Śripārvatī śrotā. [A work on astrology.][i]-ii[1] 2-41[1 blank]p. 6.5"x4.1". (IL).

Brahmānanda Cattopādhyāya

Aksavala. caritra. [A work on game of chess.]

1857

Syāma Dāsa

Nigūḍhatattva grantha. [A poem on Hindu mythological subject.][1] 2-38p. Illus. 7.8"x5.4". (BL).

N.L. SIL PRESS

1865

Āvaśyakīya nityakarma. [Daily religious duties of the Hindus. Sanskrit in Bengali characters.]

Bhāṣā dravyaguna. [A treatise on diets, medicines, etc. compiled from various Sanskrit sources, with original text.][iv,69[1 blank]p. 7.7"x4.7". (BL).
Dīnānātha Gaṅgopādhyāya
Vividha dārāana Kāvyā. [A poetical work in six cantos.]
8.2"x5.2". (BL, IL).

Kṛṣnādāsa Kavirāja Gosvāmī
Bhaktamāla grantha. [Biography of Vaiṣṇava saints.]

____. Caitanyacaritāmṛta. [Biography of Caitanya.]
9"x5.9". (SL).

Rāmacandra Vidyāvāgīśa Bhattācārya
Jyotisa sāra samgraha. [A work on Astrology.]

Rāmacandra Tarkālaṅkāra
Sātātāpiya karmavipāka. [A work on sins and their remedies according to Hindu religion.]

Rāsikacandra Rāya
Panḍāli. Dvitiya bhāga. [Poems chiefly on the life of Kṛṣna.]
[1, 1 blank, 1] 2-179[1 blank]p.
6.1"x3.9". (BL).

Samudrikam. [A work on Astrology. Date of printing 1227 B.E. is a misprint; it should be 1272 B.E.]

1866

Jagannāthaprasāda Mallika
Śavdakaḷpalatikā. Phalataḥ amarārtha muktāvalī. [A Bengali dictionary.]
6.1"x4.5". (SL).

Kṛṣṇadāsa Kavirāja Gosvāmī
Caitanyacaritāmṛta. [Biography of Caitanya.]
<table>
<thead>
<tr>
<th>Year</th>
<th>Authors</th>
<th>Titles and Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1866</td>
<td>Krsnadasa Kaviraja Gosvami</td>
<td>Caitanyacaritamrta, Antaliila [Biography of Caitanya] 2-179 [1 blank] p. 12.1&quot;x4.7&quot;. (BL, IL)</td>
</tr>
<tr>
<td></td>
<td>Vinodaraama Sena Das</td>
<td>Stavamrta vindu [Compiled from the different puranas and works of different saints. Important quotations on Hindu religion] 1, 1 blank, 1 plate 3 2-69 [1 blank, 1] 2-15 [1 blank] p. 7.8&quot;x4.6&quot;. (SL)</td>
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</tbody>
</table>

**THE SAMVADA BHASKARA PRESS, 1838-1866**

<table>
<thead>
<tr>
<th>Year</th>
<th>Authors</th>
<th>Titles and Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1853</td>
<td>Gaurisaanka Bhattacarya</td>
<td>Bugola Sara. 3rd ed. [A geography for school boys] 1 2-50 p. 8&quot;x5.4&quot;. (IL)</td>
</tr>
<tr>
<td></td>
<td>Golokacandra Caturdhuri</td>
<td>Kulaplyusa pravaha namaka grantha [A treatise on the origin of castes, compiled from the ancient Sanskriti authorities] 3-48 p. 8.1&quot;x5.3&quot;. (BL)</td>
</tr>
<tr>
<td></td>
<td>Ramanarya Tarkasiddhanta Bhattacarya</td>
<td>Pativratopakhyna. [Tale of a devoted wife] 94 p. 7.6&quot;x5.1&quot;. (SL)</td>
</tr>
<tr>
<td></td>
<td>Rama Prasad Sena</td>
<td>Kavirañjana Vidyasundara. [Tale of Vidyasundara, by Bharatacandra Raya in prose] 1 2-192 p. 6.3&quot;x4&quot;. (IL)</td>
</tr>
<tr>
<td>1854</td>
<td>Gaurisaanka Bhattacarya</td>
<td>Nitaratna. [Moral lessons] [i]-ii, 96 p. 500 cops. (BL, IL)</td>
</tr>
</tbody>
</table>
Rājanārayana Bhattacārya

Pānjaravitishāsa. [History of Punjab.]
[1] ii–vi[1, 1 blank,1] 2-194p. 7.9"x5". (IL). 774

1856

Bhagavadgītā; translated into Bengali by Gaurīsaṅkara

Tarkavāgīsa. 3rd ed. [1, 1 blank,1] 2-201[1]p. 9.1"x5.9". (BL).

Rāmanidhi Gupta

Gītaratnā. [Poetical works and life of Rāmanidhi Gupta, by Jayagopāla Gupta.]

1857

Gopālacandra Cūdāmāni Bhattacārya

[Bangla vyākaraṇa] saṃgraha. [A Bengali grammar.]
2nd ed. [1] 2-19[1 blank]p. 6.5"x4.1". (IL).

1858

Rameścandra Mukhopādhyāya

Cittavinoda. [A tale based on G. Lillo's tragedy, the "Fatal curiosity].
[1, 1 blank,1, 1 blank,1] 2-53[1 blank]p. 500 cops.
(BL, IL).

Tārakacandra Cūdāmāni.


1858

Candramādhava Cattopādhyāya

Vṛṣṭirikta gati. [An essay on the earth's revolution round the sun and resulting changes in the temperature and climate of Bengal in the first half of the nineteenth century.]

780
Gaurīśaṅkara Tarkavāgīśa, tr.

Caṇḍīː [Original text with Bengali translation.]

8.8"x6". (BL, IL).

1859

Kāśīnātha Dāsa Gupta


1861

Mādāradruma Sarma

Kautuka labhī. [Humourous tales in prose and verse.]


1861

Vidyādddhi dradalani. [ A poetical work.]


1866

Dvārakānātha Mitra

Musalam kulanāśanam. [ A drama.]

[1, 1 blank,1] 2–36p. 6.8"x4.2". (SL).

1866

Pītāmvara Sena Kaviratna

Deharakṣaka. [Rules for preserving health, compiled from various Sanskrit sources with Bengali commentary.]


THE BADABĀJĀRA PRESS, 1839

1839

Silhana Miśra

Śānti ṣatakam. [Original sanskrit in Bengali characters with Bengali translation dealing removal of repentence, conscience, advice regarding duties and pleasures described in, respectively in four chapters.]

[1] 2–46p. 5.6"x4.5". (IL).
THE BENGAL PRINTING PRESS, 1839

1839

Erādotullā
Tājāl maluka 0 Vakāolira puthi. [A tale in Musalmani Bengali verse. Book starts from right.]
140p. 9.5"x6". (SL).

DURGĀCARANA AND COMPANY'S PRESS, 1839

1839

Keith, James

THE SĀRASAMGRAHA PRESS, 1839-1855

1839

Rāmamohana Rāya, Rāja
[1, 1 blank, i]-ii[1] 2-97[1 blank]p. 7.7"x4.8". (IL).

1842

Premacānd Rāya
Jñānārṇava. A selection of morals, from the best Sanscrit and other works translated and compiled into Bengalee, by Prem Chond Roy.
[1]-ii,[1]-2,[1]2-194p. 7.6"x4.8". (BL).
1844

Lakṣmīnārāyana Nyāyālaṅkāra

The Hitopadeśa or a collection of Sanskrit fables translated into English, revised and corrected. [The work is in Sanskrit (Devanagari), Bengali and English. 3 title pages : Devanagari, Bengali and English.]


1853

Viśvanātha Mitra.


1855

Śrīrāma Pandita and Bhāvanīcarana Pāṇḍita


THE ANGLO INDIAN PRESS, 1840

1840

Gopālalāla Mitra.


THE TATTVAVODHINI SABHĀ AND BRĀHMA SAMĀJA PRESS, 1840-1866

TATTVAVODHINI SABHĀ PRESS, 1840-1859

1840

Upaniṣadas. Kathopaniṣada, Yajurvedīya Kathopaniṣat.[A Bengali translation by the Tattvavodhini Sabhā.]

1841

Aksayakumāra Datta

Bhūgola. [A geography.]

[i]-ii[1] 2-75[1 blank, 1, 2 blank, 1]p. 1 map.
7.4"x5". (IL).

Tattvavodhini Sabha. Sabhyadigera vaktra. [A collection of sermons delivered by different members of the Tattvavodhini Sabha, from 21 December, 1839 to 4 June 1840.] [1] 2-34p. 7.6"x5.1". (BL).

1844

Samskṛta vyākaraṇa. Sandhi avadhi. śavda paryanta.
[An Sanskrit grammar in Bengali attributed to Devendranātha Thākura.] [1] 2-70p. 7.7x5". (IL).

1845

Brāhma viśayaka gīta samuha. [Brāhmist hymns.]
[1] 2-26p. 7"x4". (CU).

Samskṛta pathopāraka. [A Sanskrit reader in Bengali characters published for the Tattvavodhini Pathāśālā.]

Parameśvarera mahimā prakāśārthey vastu vicāra. [A work on natural science in relation to God.]
[1] 2-36p. 7.4"x4.9". (IL).

Śaṅkara Ācārya

Atmanatmaviveka. [Without title page, name of printer, place and date of printing. 1845?]
32p. 7.3"x4.9". (IL).

1846

Brāhma Samāja

Parameśvarera mahimā varnanā. [Six Brāhmist sermons on the greatness of God.] 27[1 blank]p. 7.6"x5.1". (BL).
Vrajamohana Deva

Pravtalika prabodha. [A refutation of idolatry, in the form of a dialogue between a Vedantist and an idolator, extracted from the Tattvapraakasa of the author.]

Nilamani Pala

Ratnavali natakā. [A drama translated from original in Sanskrit of Sriharsa. Edited by Candramohana Siddhāntavāgīśa Bhattachārya.]

Pancaviveka, Pancādīpa, Pāncānandāvyāvātmikā, Pāncadāśī, by Bhāratī Tīrthavigdāraṇyamuniśvara; interpretation and annotation by Rāmakṛṣṇa; Bengali translation by Anandacandra Vedāntavāgīśa. [3] 8-780p. 8.5"x5.3". (BL, IL).

Rāmacandra Vidyāvāgīśa Bhattachārya

Pārameśvarera upāsanā viṣaye prathamāvadhi saptadāsa vyākhya. [Seventeen discourses on the prayer of supreme being according to Brāhma religion] 2nd ed.

Brāhma dharma. [Sanskrit work in Bengali characters.]

[In Bengali language.]

1850

1851

Aksayakumāra Datta

Vāhyā vastura sahita mānava prakṛtira samvandha vicāra.
7.6"x5.4". (IL). 813

Bhārtavarsīya Sabha, Calcutta

Lākherāja visayaka Bhāratavarṣīya Sabhāra avedana.
[Petition of the British Indian Association to the Lieutenant Governor of Bengal on the subject of the resumption of lands held free of assessment.] [1] 2-25[1 blank] p. 7.6"x5.2". (IL). 814

Pālīgrāmāstha caukīdāra visayaka prastāvita Rāja -niyamera viruddhe Bhāratavarṣīya sabhāra āvedana.
[Declaration of the British Indian Association against the bill proposed by the Government in Council on 8 August 1851 for appointment of village police for the prevention of robberies. Together with the draft bill with farmer regulations on the same subject.] [1] 2-21[1 blank,1] 2-10 p. 7.8"x5.2". (BL). 815

Brāhma dharma. [Brahma religion.]

Vedas. Adhikaranamāla by Bhāratītīrtha; translated and edited by Ānandacandra Vedāntavagīśa.

1852

Ātmatattvavidyā. [A work on Hindu philosophy.]
[1] 2-38 p. 7.8"x4.8". (IL). 818

Brāhma dharma. [A work on Brāhma religion in Sanskrit (Bengali characters)].
[1] 2-108, xii p. 6.9"x4". (IL). 819

Rāmamohana Rāya, Rājā

Vajasaneya, upnisastra O māṇḍukyopaniṣadā rāṣā vivaranera bhūmikāra evam Bhattācāryera sahita
1853

Bhagavadgītā. Śrīmadbhagavadgītā. [Text of Śaṅkara Ācārya, commentary by Ānandagiri and Śrīdhara Svāmī; translated by Hitalāla Miśra. The work in 13 chapters. Each chapter was issued separately. IOL lacks chapter I.]


1854

Aksayakumāra Datta

Vāspiya rathārohīdigera prati upadeśa. Directions for a railway-traveller. [1] 2-20p. 2f. 7"x4". (IL).

Brāhma Samāja

Ṣattrimśa vyākhyaṇa...[Sermons delivered in the prayer meetings of the Brāhma Samāja]


1855

Āksayakumāra Datta

Dharmonnati samsādhana viṣayaka prastāva.[Discourse on the religious improvement of mankind, being the last five essays read by Vāneśvara Vidyālaṅkāra at the Brāhma Samāja at the Bhavanipur in the year 1854.]

[1] 2-26p. 8.2"x5.5". (BL).

Tattvavodhini Sabha

1776 Śakera sāmvatsarika āya vaya sthitira nirūpana pustaka.[An account of income and expenditure, for the year 1854-1855, of the Tattvavodhini Sabha.]

[1, 1 blank] 6-50p. 8.2"x5". (IL).
1856

Bhūdeva Mukhopādhyāya


1857

Amrtaāla Gupta

Brāhmaṇavijayaka Gīta samūha. [Brāhmaṇi songs.] [1,1 blank,1] 6-22 p. 6.7"x4.1". (IL).

Kālīprasna Simha.

Vikramorvāsla nātaka. [Original Sanskrit drama of Kālidāsa translated into Bengali. Two title pages: English and Bengali. ] [1,1 blank,i]ii,i[1 blank] 85[1 blank] p. 7.2"x4.7". (BL).

Madhusūdana Mukhopādhyāya.


Nūrajāhana rajāīra jīvana carita. [Biography of Nurjahan, empress of India, translated from English.] 181[1 blank,1] ii-viiip. 6.7"x4". (Bengali Family Library). (IL).

1858

Aghoranātha Tattvaniḍhi

Anandacandra Vedāntavāgīṣa.

Vṛhata Kathā. Prathama Khanda. [Select tales translated from Somadeva Bhatta's Sanskrit work: Kathāsārītsāgara.]

Bhagavadgītā; translated by Hitalāla Miśra.
567[1 blank]p. 11.7"x7.5". (BL).


Kedāranātha Vandyopādhyaẏa

Vasupālītopākhyaṇa. [A tale of Bengali life.]
28p. 6.6"x4.1". (BL).


Kṛṣṇacaitanya Vasu


Madhusūdana Mukhopādhyaẏa

Kutsita haṃsa Śāvaka O kharvakāyāra vivaraṇa. [The ugly duckling and the dwarf: a tale translated from English.]
55[1 blank,1] ii-ix[1 blank]p. 6.8"x4.1". (BL, IL).

1859

Brāhma Samāja

Prātyahika Brāhmopāsana. [A collection of Brāhmist prayers for daily use at the Brāhma Samāja.
xvi.[1, 1 blank] 35[1 blank,1,1 blank]p. 7"x4.2". (BL).

Mathurānātha Varma

[2] 64p. 6.7"x4". (BL).
THE BRĀHMA SAMĀJA PRESS, 1859-1866

1859

Brāhma Samāja.


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Brāhma sāṅgīta. [Brahmist songs.]
1-[2],1-[2],80p. 5.3"x3.1". (BL).

Devendranātha Thākura

Brāhma dharmera mata O viśvāsa. [Opinion and belief of Brahma religion: a discourse delivered in 1859.]

ii-iv, 104p. 10.1"x7.8". D. cols. (Purana Samgraha).

Syāmācarana Sarkāra

Vyavasthā darpana: A digest of the Hindu law as current in Bengali (with authorities, explanatory notes, etc.), with a selection of legal opinions and cases bearing upon the leading points. [Bengali and English on opposite pages, 2 title pages; English and Bengali.] Vol. I: [i] ii-xxvi[i] ii-xxiii[6, 1 blank,1] ii-ixv[3] 4-691[1 blank]p. 10.3"x8.5". (BL).

1860

Devendranātha Thākura


Mathurānātha Varma.

Tattvāvali. An introduction to the sciences. Part II.
[Cover title in Bengali and title page in English.]
[1,1 blank,1, 1 blank,3] 2-108p. 1 chart. 6.7"x4.1". (BL).
Vedāntasāra; translated into Bengali by Ānandacandra Vedāntavāgīśa. ii, 260p. 7"x4.2". (BL). 1861

Brāhma Śamāja.

Brāhma dharmera anusthāna. [Duties and observances of the Brāhma religion.] 61[1 blank]p. 5.2"x3.8". (BL). 852

Brāhma dharmera vyākhyāna. [A series of discourses delivered at the Brāhma Samāja, Calcutta in 1860-61.] [1] 4-12, 156[1, 1 blank]p. 8.5"x5.4". (BL). 853

Diptāśirāra abhiseka. [Brāhmist hymns reproduced from the Tattvāvodhinī patrikā.] [1] 2-14p. 5"x3.1". (BL). 854

Pyāricānd Mitra (Tekacānd Thākura. Pseud.)

Gītāṇkara. [Vedantist hymns.] [1, 1 blank, 1] 2-16p. 7.7"x4.6". (BL,CU). 855

Rājanārāyana Vasu


1862

Brāhma Samāja

Vedānta darśanera adhikaranamālā by Bhāratītīrtha Muni;
Bengali translation by Ānandacandra Vedāntavāgīśa.
311[1 blank] 112p. 8.3"x5.4". (IL). 859

1864


Pradhāna acāryera upadeśa. [Sermon delivered by the chief priest of Brāhma Samāja.] [1] 2-87[1 blank]p. 6"x3.5". (IO). 861

1865

Brāhma Samāja

Anusthāna-paddhati. [Brāhmist rituals for the religious ceremonies on birth, marriage, sraddha]
[103, 1]p. Ob1. 10.5"x3.6". (SL). 862

Brāhma Samīta. Brāhmist songs.
[1] 2-73[1 blank]p. 5.4"x3.7". (SL). 863

Brāhmavivāha. [Rules for marriage according to Brāhma religion. Without the name of printer and date of printing;] 16p. Ob1. 10.4"x3.8". (IO). 864

Devendranātha Thākura

Brāhmaṇadharmera mata 0 visvāsa. [Ten sermons delivered at the Brāhma Samāja on principles and belief of Brāhma religion, in 1859-60.] 2nd ed.
[1] ii-ix[1 blank, 1] 2-95[1 blank]p. 6.7"x4.1". (IL). 865

P.S.D' ROZARIO AND COMPANY'S PRESS 1840-1866

1840

Galloway, George

Pleasant stories of [Francis] Gladwin's Persian moonshee. Translated from the original Persian and English version into the Bengali language by George Galloway.[Bengali and English on opposite pages.]
[1 blank, 2] 2-45 + 45 [1 blank]p. 7.8"x5.2". (BL). 866
Iśvaracandra Vidyāsāgara


Krṣṇamohana Vandyopādhyāya


Rāmanidhi Gupta

1850

Šyāmācanana Sarkāra

Introduction to the Bengalee language, adapted to students who know English, in two parts, by a native
[Shama Churn Sircar.]


1852

___. Baṅgāḷa vyākarana. [Bengali grammar.]


1853

Māhtāvācandra, Rājā Bāhādūra

Saṅgītavilāsa. [Collection of songs.]

[1] 2-126p. 7.9"x5.2". (IL). 875

1854

The Indian Agricultural and Horticultural Society.

The Indian agricultural miscellany, Vol.I. Part III.

[1] 58-92p. 8.8"x5.8". (BL). 876

1855


1857

Pyārīcāṇḍ Mitra (Tekacāṇḍ Thakura, Pseud)

Aḷāḷera gharera dulāla. [A story depicting amusing picture of contemporary Calcutta.]


1859

___, Māda khāo vāda dāya jāta thākāra ki upāya. [Illustration of evils of drinking by means of some amusing but instructive stories.][3, 1 blank,1] 2-62p. 7"x4.2". (BL). 879

1860

___, Rāmāraṇījikā. ["A collection of dialogues on female education, tales illustrative of the benefit of educating females, and explanatory female biographical
sketches”. 2 title pages: Bengali and English.] 1861

Bāṅgālā kāṭalikā kāṭikijam evam pṛarthānā pustaka.
[Bengali catholic catechism and prayer book.]

Pyārīcāṇḍ Mitra.


Syāmācarana Sarkāra.

Introduction to the Bengalee language, adapted to students who know English, in two parts. 2nd ed.

1862

Pyārīcāṇḍ Mitra (Tekacāṇḍ Thākura, Pseud.)

Mada khaṣoyā vada dāya jāta thākāra ki upāya.
[Illustration of evils of drinking by means of some amusing but instructive stories.] 2nd ed.
[3, 1 blank, 1] 2-62p. 6.9"x4". (BL).

_Yatkiṅcita_. [A work on existence and attributes of God, immortality of the soul, the next world, mode of worship and other relevant topics, with an illustrative story.] [1, 1 blank, 1] 2-126p. 6.9"x4.3". (SL).

1863

Kedārnātha Datta

Vijana Grāma. [A poetical work based on Oliver Goldsmith’s ‘deserted village’.]
[1, 1 blank, 1] 6-22p. 6.8"x4". (CU).

1866

Urvaśī nāṭaka. Dvijatanayā pranīta. [A drama.]
THE JÑĀNAÑJANA PRESS, 1841-1858

1841

Bhagavadgītā. [Sanskrit Original (in Bengali characters) with Bengali translation in verse.]

[1] 2-176p. 7.6"x4.8". (BL).

1844

Kṛṣṇadāsa Kavirāja Gosvāmī

Caitanyacaritāmṛta nāmako grantha. Antya khanda.

89 fol. 10.2"x6.2". Ob1. (IL).

1845

____. Ādīlilā [evam] madhya khanda.

65, 172 fol. 10.2"x6.2". Ob1. (IL).

1851

Rāmacandra Tarkālaṅkāra Bhattachārya, Kavikesārī

Hara Pārvatī maṅgala. [A work on Hindu religion.]


1858

Kṛṣṇadāsa Kavirāja Gosvāmī

Slokamālā : being a part of the Caitanya caritāmṛta. 91[1 blank]p. 7.5"x5.2". Ob1. (IL).

THE KAMALĀLAYA PRESS, 1841-1866

1841

Rāmacandra Tarkālaṅkāra Bhattachārya, Kavikesārī

Candrovanśodaya kāvya. [A poetical work.]

ii[1] 2-132p. 7.1"x4.8". (IL).
1843

Vedāntasūtra o tāhāra artha. [Vedānta in Sanskrit with Bengali translation.]
[i]-ii[1] 2-180p. 8.1"x5.3". (IL).

1844

Ketakā Dāsa and Ksemananda Dāsa

Manasa maṅgala. [Story of the Manasa, the snake goddess in verse.] 4[1] 2-114p. 7.3"x5.3". (BL).

1850

iv,[1]ii-viii, 9-818p. 7.3"x5". (IL).

1851

Mukundarāma Cakravarti, Kavikaṅkana

Cāndī : [A poetical work]; edited by Īśvaracandra Tarkacūḍāmani. xii[1] 2-514p. 8.1"x5.2". (IL).

1854

Dvārikānātha Candra

Rāja Hariścandrera upākhyāna. [A tale in verse.]

1855

1855

Purānas. Brahma vaivarta purāntargata ṣrīkṛṣṇa-līlāmṛta; translated into Bengali verse.
[1] 2-62p. 5.5"x3.9". (IL).

Rāmacandra Vīḍyālaṅkāra.
Ānandaharī, by Śaṅkara Ācarya; translated by Rāmacandra Vīḍyālaṅkāra and edited by Jñānacandra Siddhāntavāgīṣa. [1] 4-94p. 5.5"x4". (IL).

1857

Mukundarāma Cakravartī, Kavikāṅkana

1858

Śiśuvodhaka. [Bengali spelling book, letter writing and elementary arithmetic.]
3-47[1 blank]p. 7.7"x4.7". (BL).

1859

Rasikalāla Candra
Vāgdinīra pālā namakā grantha. [A compilation of poems from different poets.]
THE ASIATIC PRESS, 1842-1844

1843


THE KAVITĀRATNĀKARA PRESS, 1842 - 1866

1842

Pūrāṇas. Śrīmadbhāgavata sāra; rendered into Bengali verse by Mādhava Ācārya. iii-viii, 544p. 7.5"x5". (BMS).

1849

Rādhāmohana Sena
Sanātita taraṅga. [A work on music.]
vii[1 blank,1] 2-251p. [Wrongly paginated actual no. is 252]. 8.4"x5.3". (IL).
1850

Kuśadeva Pāla

Vandhū Viḷāsa nāmaka grantha. [A tale in verse.]  
[1] 2-102p. 8.3"x5.4". (BL).  

1854

Bhāratacandra Rāya

Manasimha. [A poetical work.]  
[1]-ii[1] 2-56p. 5.8"x4". (IL).  

Bhagīratha Vandhu

Caitanya saṅgīta. [Songs in praise of Caitanya. A work on Vaiṣṇava religion.] [1] 2-80p. 5.7"x4". (IL).  

1857

Krṣnaḍāsa Kavirāja Gosvāmī

Bhaktamāla grantha. [The lives of Vaiṣṇava saints.]  

1858

Madhusūdana Miśra

Śrīmāhāṇātaka arthāt Śrīrāmacandra carita. [The story of Rāma in verse from the Rāmāyaṇa.]  
[1] 2-216p. 6"x4.4". (IL).  

1859

Nandakumāra Datta

Sarvājñānanamunījarī. [A treatise on astrology in Sanskrit verse, with Bengali translation.] 2[1] 2-100p. 6"x4". (IL).  

1860

Yadunandana Dāsa

Śrīkrṣnaṇāmārtta nāmaka grantha. Original Sanskrit work by Viḷvamāṅgaḷa Gosvāmī, commentary by Krṣṇadāsa Kavirāja Gosvāmī; Bengali translation by Yadunandana Dāsa. [A poem on the sports of Kṛṣṇa.]  

1861

Kṣetranātha Vandopāḍhyāya

Paṇcālī. [Miscellaneous Poems.]  
[1, 1 blank,1] 4-140p. 5.7"x4". (BL).
Umācarana Cattopādhyāya
Satītvacitraḥbhānu Kāvyā. [A poetical work.]
3-8[1] iii[1, 1 blank, 1] 4-140p. 7"x4". (SL). 919

1863

Bhuvanamohana Bhattācārya
Śyāmācarana Mukhopādhyāyera jīvana carita O akāla
mrtyu O mitravilāpa. [An obituary.]

920

Purāṇas. Padma Purāṇa; translated into Bengali verse
by Bhagavānacandra Mukhopādhyāya.
v[1 blank, 1] 2-199[1 blank]p. 8.7"x5.5". (SL).

921

1865

Hāmjā, Syed
Hātematāi. [A tale in Musalmani Bengali verse.
Book starts from right.] 322p. 9.6"x6.1". (BL).

922

Keśavacandra Rāya Karmakāra
Śavdārtha prakāśikā. [A Bengali dictionary compiled
by Keśavacandra Rāya Karmakāra, with the assistance of
Kedāranātha Bhattācārya and Yadunātha Cattopādhyāya.]

923

The Rāmāyaṇa, by Vālmiki; translated in Bengali verse by
Kṛttivāśa. 126p. 9.2"x6.1". (SL).

924

1866

Hāmjā, Syed
Jaigunera puthi. [A tale in Musalmani Bengali verse.
Book starts from right.] 150p. 9.1"x6.2". (SL).

925

Madhusūdana Miśra.
Śrīmahānātaka arthāt Srīrāmacandra carita. [The story
of Rāma in verse compiled from the Rāmāyaṇa.] 2nd ed.

926

Nandakumāra Datta
Sarvajñāna munjari. [A work on astrology.]
ii-iii[1] 2-100p. 5.9"x4.1". (IL).

927
Nandakumāra Kaviratna Bhatṭācārya
Pāṇḍavaṇīta. [A work on Hindu religion.]

Rāmeśvara Vandyopādhyāya
Jñānakumudi. [A Bengali letter writing book]
iii-xii, 132p. 7.7"x4.6". (BL).

Eyākuva
Moktāla Hochena arthāt jaṅganāmāra puthi. [A tale in Musalmani Bengali verse. Book starts from right.]
164,iip. 9.3"x6.2". (SL).

SANDERS AND CONES COMPANY'S PRESS, 1843-1863.

1846
Rāmamohana Rāya, Rāja and others.
Gītavali. [Brāhmaṇist songs; compiled by Sambhucandra Ghosa.]

1858
Nūtana Paṅjikā. Sakaṇḍā, 1780, Sana 1265 Im. 1858-59.
[An almanac for the year 1858-1859.]
3-306p. illus. 8.5"x5.3". (BL).

1863
Nīlāmani Dāsa
Manovṛtti Vidhāyaka... hitopadeśa; edited by Rāmeśvara Cudāmani. [A work on moral teachings.]
[1, 1 blank,1, 1 blank,1] 4-110p. 6.8"x4.4". (IL).

THE ANGLO INDIAN UNION PRESS, 1844-1866

1853
Amara Simha
Amarakośa abhidhānam. [A Sanskrit dictionary in Bengali characters in verse.]
[2] 2-144p. 5.7"x4". (IL).
Ramalāla Mitra

Sulśīlītī itihāsa. [A Bengali translation of a tale entitled 'Sakuntalā' by Kālidāsa.]
[1, 1 blank, 1] 2-59[1 blank] p. 6.6"x4.1". 935

Vedāntasāra; translated by Ānandacandra Vedāntavāgīśa.

1854

Bhūtanātha Śūra

Satītvī sudhāśindhu nāmaka grantha. [A tale.]
[1, 1 blank, 3, 1 blank, i]-ii[1] 2-83[1 blank, 2] p. 6.3"x3.9". (IL). 937

Hariścandra Nandī

Cāhāra darveśa. [A Bengali translation from Urdu version of Āmir Khasru's Persian tales.]
[3] 2-342p. 6.7"x4.2". (IL). 938


1855

Nimāicand Śīla


1856

Bhuvanamohana Mitra and Gopālalāla Mitra

Kautuka tarāginī. [Chemical experiments in Bengali.] iii-vii[1 blank, 3] 2-86p. 1 plate. 5.8"x4". (IL).
941

Kālīprasāda Kavirāja

Candrakānta. [A poetical work.]
[1]-ii[1] 2-142p. 6.5"x4.1". (IL). 942
Krsnakāminī Dāsī

Cittavilāsini. [A poetical work.]
[1, 1 blank, 1] ii-iii[1 blank] 3-72[1, 1 blank]p.
6.2"x4.1". (SL).

Tārinīcarana Maddhani
Pūrnasakhera Kṣunmbhāga

1857

Erādotullā

Kuṇaṅgabhānu : a tale in verse compiled from Hindi.
[1] 2-100p. 700 cops. 7"x4". (IL).

Harimohana Karmakāra

Sītāharana; edited by Dvārakānātha Rāya. A tale from
the Rāmāyaṇa. Published by Kaji Safiuddin.
[3, 1 blank, 3] 2-108p. 5.9"x3.8". 700 cops. (IL).

Rādhāmādhava Nitra

Vidhavāmanorājana nātaka. [A drama supporting
widow remarriage.][1] 2-48p. 6.6"x3.9". (BL).

1858

Harimohana Karmakāra

Kumāra Sambhava Kāvya. [A paraphrase in Bengali
verse of the Sanskrit poem of Kālidāsa.] By Harimohana
Karmakāra with the assistance of Dvārakānātha Rāya.

1859

Ājimaddina, Munsī

Jāmālanāma. [A tale in verse in Musalmani Bengali.]
[1] 2-94p. 7.3"x4.6". (BL).

Krsnadasa Kaviraja Gosvami

Slokamala. [Quotations from different Hindu sastras.]
[1]-[iv], 2-113[1 blank]p. 8.1"x4.7". (BL).

1860


Laksamcaritra. [A work on Hindu goddess Laksmi.]
[1] 2-17[1 blank]p. 7.8"x4.6". (IL).

1861

Rajakrsna Cattopadhyaya

SrI Durg. [A work on Hindu Goddess DurgA.]
[1] 2-189[1 blank]p. 6.6"x4.2". (IL).

HariScandra Palita

Suniti samgraha. [A work on morals selected and translated from the "Azimgur Reader", "Parental Instructor", "Reader No.4" and Aesop's Fables; with the assistance of Kedaranatha Datta.] Published by Kaji Safiuddin. [3] 2-16[1,1 blank]p. 7.6"x4.8". (BL).

Syamacarana De

Vivaha-pravodha-prasanga. [A dialogue in verse between a married and unmarried man, on the advantage of marriage.] Published by Dinanatha Saha.
[1] 2-22p. 6.6"x3.9". (BL).

1862

Mathuramohana Wisvasa

Vakyavinyasa. [A Hindu religious hymn book.]
iii-iv[1] 2-43[1 blank]p. 6"x4.3". (IL).

TariniCarana Caudhuri

Phatonavavi nataka. [A drama.]
1863

Ājimaddina, Munsī
Ki majāra kalera gādi. [A sketch of railway travelling in prose and verse.] Printed by order of Kaji Safiuddin. [1] 2-14p. 6.2"x4.1". (BL).

Chāi phelte bhāngā kūlā by Saṇḍāmārkā Vāvājī (Pseud). [A drama.] [1] 2-12p. 7"x4". Cover title only. (CU)

Harimohan Karmakāra

Hariscandra Pālīta
Pīrīṭi visama jvālā. [A drama in three acts.] Published by Sheikh Jamiruddin. 2-32p. 6"x4.1". (BL).

Mahendranātha Vasu

Mahēścandra Dāsa De


__Neṣākhuri ki jhakmāri. [A drama.] Published by Jamiruddin. [1] 4-22p. 6.2"x4.1". (BL).


Munsī Nāmadara (Pseud)
Kāsite haya bhūmikampa, nārīdera eki dambha. [A farce on woman jealousy and its fatal results.] Published by Kaji Safiuddin. [1] 2-12p. 6.2"x4.1". (BL).
Rāmakṛṣṇa Sena

Vṛddhā veṣyā tapasvinī. [A tale in verse.]
2nd ed. [1] 2-16p. 6"x4.1". (BL).

969

Vrajaṁādhava Śīla

Parera dhane varera vāpa, nā viyei kānāyera mā.
[Undeserved greatness: a farce.]
[1] 2-12p. 6"x4.1". (BL).

970

1865

Jaharlāla Śīla.

Samsyā samgraha; compiled with the assistance of Maheścandra Mitra. [A collection of riddles.] Part II.
[1] 2-36p. 6.7"x4.1". (BL).

971

Kālīdāsa Gupta.

Vetāla Pañcavimśati. [In verse.]
[1]-ii, 116p. 7.7"x4.7". (IL).

972

Nācherā Āli, Chaeda (Syed)

Kholāsē machanavī. [A translation of Persian work: Masnavi of Rumi.] 8"x4.5". (SL).

973

Purāṇas. Brahmaśaivarta purāṇāntargata śrīśrīkrṣna

līlāmrta; translated into Bengali verse.
[1]-ii, 44p. 7.9"x4.9". (SL).

974

Vṛhat karāpurāṇāntargata daṇḍī parva nāmaka

grantha; translated by Umākānta Cattopādhyāya.
[1]-ii, 139[1 blank]p. 7.2x4.7". (SL).

975

Visvanātha Mitra, tr.

Dravyaśuṇa darpaṇa; Bengali translation of
Rājāvallabha in Sanskrit by Śrīnārāyaṇa Kavirāja.
[A treatise on dieties.]
[1, 1 blank] 106p. 7.9"x4.8". (BL).

976

1866

Purāṇas. Vṛnda samvāda; translated by Rāmakṛṣṇa Sena.

977
THE ÅNANDA PRESS, 1845

1845

Hāmjā, Syed

Madhumālatī nāmaka grantha. [A tale in Musalmani Bengali verse.] iii[1] 2-120p. 8.7"x5.7". (CU). 978

THE JÑANODAYA PRESS, 1846-1861

1857

Dānesa, Munsi

Kecchā golavāchanoāra. [A tale in Musalmani Bengali verse. Book starts from right.] 104p. 7.6"x4.9". (IL). 979

1861


THE NITYADHARMĀNURĀṆJIKĀ AND SAUDĀMINĪ PRESS, 1846-1866

1846


1847

Nandakumāra Kaviratna Bhattācārya.

Vivādbhaṅgārṇava. [A defence of the Hindu religion, written in refutation of Rājā Rāmamohana Rāya's 'Pathya pradāna', and in support of Nandalāla Thākura's 'Pasandapīdana'.] [1] 4-111[1 blank]p. 8.6"x5.4". (BL). 982
1855
Vedāntaparibhāṣā. By Dharmarājā Dvarinda.
[1] 2-64p. 7.4"x5.4". (BL).

1857
Puranas. Śrīmadbhāgavata; translated into Bengali
by Nandakumāra Kaviratha Bhattācārya.

1858
Nandakumāra Kaviratna Bhattācārya
Vyavasthāsarvasva. [A work on Hindu religious rites,
taken from various Sanskrit authorities with original

and Hārādhana Vidyāratna
Vaidhavya dharmodaya. [Arguments against the legality

1860
Nandakumara Kaviratna Bhattācārya
Śivasamhitā. [Without title page, name of printer
and place of printing.] [1] 2-152p. 8"x5". (IL).

THE SAUDĀMINĪ PRESS

1857
Vihārilāla Nandi
Vidhavā parinayotsava nātaka. [A play on the widow

THE ĀHMADI PRESS, 1847-1866

1847
Serājaddin Molla
Meyārājanāmāra puthi. [A work regarding the Miraj of
prophet Muhammad in Musalmani Bengali verse. Book starts
from right.] 64p. 8.7"x5.7". (CU).
Sādi, Munsi
Tāmvihola jāhelina. [A work on Islamic religion in Musalmani Bengali verse, without title page.]
3-102p. 8.7"x5.7". (CU).

1849

Chamiraddin
Vedārāla gāphelina. [An Islamic religious work in Musalmani Bengali verse. Work starts from right.]
168p. 8.7"x5.7". (CU).

1850

Adam Phakir
Abusāmāra pūthi. [A tale in Musalmani Bengali verse. Work starts from right. Without date of printing, 1850?]
40p. 8.7"x5.7". (CU).

1865

Muhammad Khidir
Phoyāedelā machelemin. [A work on Islamic religion in Musalmani Bengali verse. Book begins from right.]
3-32p. 9.2"x5.2". (SL).

1866

Mrtyuṇjaya Vidyālaṃkāra
Pravodha candriktā. [A collection of Bengali prose composition]; edited by Vrajakiśora Gupta and Tarinīcarāṇa Gupta. [Without date of printing, 1866?]

THE SANSKRIT PRESS, 1847-1866

1847

Bhāratacandra Rāya
Annadāmaṅgala. [A poetical work, edited byĪśvaracandra Vidyāśāgara.]
Part II: [1] 2-302p. 6.9"x4". (IL).
Isvaracandra Vidyāsāgara

1849


Vetālapāṇcavīṃśati. [Tales of a demon translated from Hindi.] 2nd ed. [1]-2,198p. 6.8"x4.3". (BL).

1850

Rāmacandra Bhattācārya

Śrīkṛṣṇa Tarkālaṅkāra

1851

Isvaracandra Vidyāsāgara

Tārānātha Tarkavacāspatī

Śavārtharatnam. [Sanskrit grammar in Sanskrit language (Bengali characters)] [1]-2[1]-2[1]-2, 179[1 blank]p. 7"x4.2". (BL,CU). 1006

1852

Bhuvanamohana Mitra and Gopālalāla Mitra


Gopālalāla Mitra


Īśvaracandra Vidyāsāgara

Bāṅgālāra itihāsa. Translated from English original of John Clark Marshman. 3rd ed. 152 p. 6.6"x4.1". (IL) 1009

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Samskrta vyākaranera upakramanikā.
Introduction to Sanskrit grammar compiled in Bengali.
[Two title pages : English and Bengali.]
[1, 1 blank, 1] 2-6, ii, 91[1 blank] p. 6.6"x4". (BL).

 Voghodava. Rudiments of knowledge. 2nd ed.

Mahendranātha Rāya
Kusumāvali. Selections from the Bengalee poets.
Part I. [Two title pages : English and Bengali.]

Nīlamanī Vasāka
Navañāri. [Biography of nine women.]

Bhāratacandra Rāya
Annadāmaṅgala; [edited by Īśvaracandra Vidyāśāgara.]
2nd ed. [1] 2-4[1] 2-188 p. 6.6"x4". (IL). 1016

Īśvaracandra Vidyāśāgara
Samskrta bhāṣā O Śamskritasāhityaśāstra viṣayaka prastāva.
[An essay on Sanskrit language and literature read at the meeting of the Bethune Society in 1852]
[1] 2-55 p. 8"x5.2". 200 cops. (IL). 1017

Mādhavacandra Mukhopādhyāya
Rasatarāginī. Ādirasa ghatia Samskrta sloka samgraha; translated into Bengali verse. [A work on sex.]
2nd ed. [1]-2[1] 2-66 p. 6.5"x4.1". (IL). 1018

Nīlamanī Vasāka
Āravya Upanyāsa. [The Arabian Nights.]
[1]-2[1] 2-576 p. 8.4"x5.3". Cloth. (IL). 1019

Rajakrsna Vandyopādhyāya and Īśvaracandra Vidyāśāgara
Śiṣuśiṣka. Infant teacher. Part v. The Moral class-book. [Edited and the first eight essays written by
Isvaracandra Vidyāsāgara. 2nd ed. [Two title pages: English and Bengali.] [1, 1]-2[1 blank, 1] 2-3[1 blank, 1] 2-107, [1 blank]p. 6.8"x4". (IL). 1020

1854

Isvaracandra Vidyāsāgara


_.Vidhavāvivāha pracalita haoyā ucita kina. [Whether widow remarriage be admitted or not.] [1] 2-16p. 8.2"x5.2". (BL). 1022

Tārānātha Tarkavācaspati Bhattācārya.

Vakyamanjarī. [A Sanskrit grammar in Bengali.] 46p. 6.8"x4". (BL). 1023

1855

Isvaracandra Vidyāsāgara


Krsnānanda Bhattācārya

ṣavdaśaktiprakāśikā pariśīṣtaṃ. [An appendix to the Sanskrit grammar. Copy of the CUL was presented to E.B. Cowell autographed by the author.] [1] 2-125[1 blank]p. 7.4"x4.2". (BL, IL, CU). 1025

1856

Isvaracandra Vidyāsāgara

1856

Iśvaracandra Vidyāśāgar

[1] 2-134p. 6.7"x4". 1000 cops. (IL,CU).

Kāthāmālā or select fables of Aesop; translated into Bengali. [1, 1 blank, 1] 2-70p. illus.
7.5"x4.5". (IO).

1857

Jīvanacarita. Biography, translated in Bengali from Chamber's education course; 5th ed.


Samskrta bhāsa Samskrtaśāhityaśāstra visayaka prastāva. A discourse on the Sanskrit language and literature delivered in the meeting of the Bethune Society in 1852. 2nd ed. [1]-2,63[1 blank]p.
7.5"x4.5". (BL).

Kuvera

8.6"x5.3". (BL,IL).
Nanda Paṇḍita
Dattaka mimāṃsā; interpretation by Bharatacandra Siromani. [Hindu law of inheritance in Sanskrit (Bengali character). Last 7 pages in Bengali.]
1034

Rāmanārayana Mitra
127 [1 blank, 1] -2p. 7"x4.1". (BL).
1035

Ṭārāśaṅkara Tarkaratna
Rāṣelāsa. Rasselas;[by Samuel Johnson;a free translation into Bengali.]
[1, 1 blank,1] 2-8[1] 2-242p. 6.9"x4". (BL,IL).
1036

1858

Īśvaracandra Vidyāsāgara
6.6"x4.1". (IL).
1037

_Samskṛta vyākarana. Upakramanika. Introduction to Sanskrit grammar in Bengali. 8th ed._
[1] 2-4[2,1]-2,119[1 blank]p. 7"x4". 3000 cops. 1038

1039

_Part II. 8th ed. [1, 1 blank] 2-24p. 6.7"x4".
25,000 cops. (IL).
1040

_Vodhodaya. [Rudiments of knowledge.] 10th ed.
62p. 6.8"x4". (IL).
1041

Kālīprasanna Ghoṣāla
Mālatīmādhava. A tale from the Mālatimādhava of Bhavabhūti. [First three forms of this work was printed at the Laksmīvilāsa Press]
1042
Rājakṛṣṇa Vandyopādhyāya


1044

1859

Calcutta University

Pāṭha mālā or selections in Bengali for the use of the candidates for the Entrance Examination of the Calcutta University. [1, 1 blank,1] 2-106p. 8.1"x5.1". (BL).
1045

Gopīmohana Ghosa

1046

Īśvaracandra Vidyāśāgara

1047

Kālīdāsa

Meghadūta. Translated into Bengali verse from Sanskrit original. [1]-2[1, 1 blank] 31[1 blank] p. 6.4"x4.1". (BL, CU).
1048

Madanamohana Tarkālaṇkāra

1049
Rājakrṣṇa Vandyopādhyāya
[1] 2-95\[1 blank\] 7"x4". (CU).

Rāmasadaya Bhattācārya
Vikramorvaśī. A tale from the Bikramorashee of Kālidāsa. 2,115\[1 blank\] 8"x5". (BL).

Tārāśaṅkara Tarkaratna
Kādamvari; translated from the original śaṃskrit [drama]. 6th ed. [1, 1 blank] 142p. 8.9"x5.3".
(SL, CU).

1860

Aksayakumāra Datta
Vāhya vastura sahita mānava prakṛtira samvandha vicāra. [A series of articles on social and ethical questions.] Part I: 5th ed. [1] 2-6\[1\] 2,216\[1\] 6.7"x4.1". (BL).


Carupātha. Entertaining lessons, in science and literature. Part II. [1, 1 blank, 1, 1 blank, 1] 2-97\[1 blank\] 7"x4". (IO).

Amvikācaraṇa Vidyāratna
Manohara vivaraṇa. [Instructive tales in verse.]
[1] 2-59\[1 blank\] 6.8"x4". (BL).

Bhāratacandra Rāya
Annadāmaṅgaḷa; edited by Īśvaracandra Vidyāsāgara. 3rd ed. [1] 2-4,188\[1\] ii- iii\[1 blank\] 2-144, [1]-ii\[1\] 2-86p. 7"x4.1". (BL).

Candrakānta Tarkabhūṣanā
Raghuvamśa. Translated into Bengali from original Sanskrit work of Kālidāsa. [1] 2-186p. 8.4"x5.2". (CU).
Dvārakānātha Bhattācārya
Kyatharinera upākhyāna. Story of Catharine, empress of Russia. [1, 1 blank] 45[1 blank]p. 6.9"x4.3".
(BL). 1059

Īśvaracandra Vidyāsāgara
Rjupātha. Simple lessons. Part II. [Title page and introduction in Bengali. Text in Sanskrit (Devanāgrī) 4th ed. [1, 1 blank,1] 2-92p. 7.1"x4".
(BL). 1060

___. Sītāra vanavāsa. [Exiles of Sītā: a story from the Rāmāyāna.] [1, 1 blank] 114p. 8"x5".
(BL). 1061

Kālīpada Vidyāratna.
Candrahamsa. A tale from the Jemini Bhārata. [1] -2 [i, 1 blank] 142p. 8"x5". (BL). 1062

Lohārāma Śiroratna
Mālatīmādhava. A tale from the Mālatīmādhava of Bhavabhūti. [1]-2[1, 1 blank] 145[1 blank]p. 8"x5".
1063

Navīnakṛṣṇa Vandyopādhyāya
Prākṛtātattva viveka. [Natural theology in Bengali.] Part I. 249 [1 blank]p. 6.7"x4.1". 1064

Prasannakumāra Sarvādhikārī

Rāmanārāyana Tarkaratna

Viśvaṃvara Pāṇi
Yadunātha Mitra
Visvavinoda nātaka. [A drama.]
[1, 1 blank, 1, 1 blank, 1] -2,116p. 6.7"x4.3". 1068

Yadunātha Tarkaratna
Ratnāvalī: A tale from the Ratnavalee of Sree-harsha Deva, by Jadunath Tarkaratna.
[1, 1 blank] 148p. 8"x5.2". (BL). 1069

1861

Ciṅtātarāṅgini. [A poem.]
[1]-2 [1] 2-30p. 6.2"x4.1". (BL,CU). 1070

Hārānacandra Mukhopādhyāya
Dalabhaṅjana nātaka. [A drama.]
[1] 2-3[1 blank] 80p. 6"x4". (BL). 1071

Īśvaracandra Vidyāsāgara
[Title page and preface in Bengali. Text in Sanskrit (Devanagari).][1, 1 blank, 1] 2-115p. 7.1"x4". (BL). 1072

—. Varna paricaya. [Bengali Spelling Book.]

—. Vetālapaṅcavimśati. [Tales of a demon translated from the Hindi.] 8th ed.

Jayanārāyaṇa Tarkapaṅcānana
Sarvadarśana Samgraha. [A work on Hindu philosophy.] [1] 2-7[1 blank, 1, 1 blank, 1]-2[1] 2-158p. 8"x5.1". (BL,IL). 1075

Kedāranātha Datta
Vancakacarita. [A fiction.]
[1]-2[1] 2-5p. 6.8"x4". (BL,CU). 1076
Lohārāma Śiroratna

1862

Hārādhana Vidyāratna Kavirāja
Nidanapariśistam, by Mādhava Kara. [A Sanskrit work in Bengali characters on Indian medical science.]

Īśvaracandra Vidyāsāgara
Bāṅgalā itihāsa. [History of Bengal translated from original in English by John Clark Marshman.]

Jīvanacarita. Biography translated into Bengali from Chamber's educational course.


Vyākaraṇa - Kaumudī. Outlines of Sanskrit grammar. Part IV. [1, 1 blank,1] 2-234[1] -2, [i]-iip. 6.9"x4.9". (IL). 1083


Rājakrsna Vandyopadhyaya
Rāmagati Nyāyaratna
Romāvati. A tale in Bengali.

Śivacandra Deva
Śiśupālana. [Child care.] Part II.
[1, 1 blank,1] - 2,[1]-6[1] 2-171[1 blank,1,1 blank]p. 7.6"x4.5". (BL). 1087

1863

Aksayakumāra Datta
Dharmanīti. Principles of morals in Bengali.
6.9"x4.1". (BL). 1088

——. Cārupāṭha. Entertaining lessons in science and
6.8"x3.9". (BL). 1089

——. Padārthavidyā. Elements of natural philosophy
[1]-2[1] 2-146p. 6.7"x4.2". (BL). 1090

Gopīmohana Ghosa
Vijayavallabha. [A tale.]
[1]-2,247[1 blank]p. 7.9"x5.1". (BL). 1091

Īśvaracandra Vidyāsāgara
5th ed. [Title page and preface in Bengali.
Text in Devanāgari.] [1]-2[1] 2-56p. 7.1"x4".
(BL). 1092

——. Samskrta bhāṣā O Samskrta sāhityasastra viṣyaka
prastāva. A discourse on the Sanskrit language
and literature [read at the meeting of the Bethune
Society in 1852.] 3rd ed. [1] 4-82p. 7.8"x4.8".
(BL). 1093
_Sītāra vanavāsa. Exiles of Seeta. [A tale from the Rāmāyana._] [1, 1 blank, 1] 2-134p. 8.1"x5.1". (BL).
___
_Varnaparīcaya. [Bengali Spelling Book.] Part II._
17th ed. [1, 1 blank] 37[1 blank]p. 6.5"x3.9". (BL).

Lohārāma Siiroratna

_Siśuvodha vyākarana. [A Bengali grammar.] 3rd ed._
[1]-ii[1] 2-56p. 6.8"x4". (BL).

Madanamohana Tarkālaṅkāra

_Rjupātha. A reading book for children being selections from author's 'Siśusīkṣā'._
[1, 1 blank, 1] 2-24p. 6.7"x4". (BL).

Prasannakumāra Sarvādhikārī


Tārāsaṅkara Tarkaratna

_Kādamvarī. [A tale] translated from the original Sanskrit [work of Vāna Bhatta]. 8th ed._

Aksaya Kumāra Datta

illus. 6.8"x3.9". (BL).
___
illus. 6.8"x3.9". (BL).
___
_Padārthavidyā. Elements of natural philosophy in Bengali. Matter and motion. [Elementary physics.]_
Candrakānta Tarkabhūṣaṇa


---Raghuvaṃśa of Kālidāsa translated into Bengali. 5th ed. [1]-2[1] 2-146p. 7.9"x5.1". (BL). 1104

Īśvaracandra Vidyāsāgara

Akhyanamanjarī. Instructive stories compiled in Bengali. [1, 1 blank]116p. 7.3"x4.6". (BL). 1105

---Caritāvalī. Exemplary and instructive biography. 8th ed. [1, 1 blank] 112p. 6.6"x3.9". (BL). 1106

---Kathāmālā. Select fables of Aesop translated into Bengali. 8th ed. [1, 1 blank,1] 2-97[1 blank]p. 6.8"x4.1". (BL). 1107

---. 10th ed. [1, 1 blank,1] 6-105[1 blank]p. 7"x4.1". (SL). 1108

---Rjupātha. Simple lessons [in Sanskrit.]

---Sakuntalā. [A tale from Sakuntalā of Kālidāsa in Sanskrit] 7th ed. [1, 1 blank] 120p. 7.6"x4.7". (BL). 1110


---. Vodhodaya. Rudiments of knowledge. 24th ed. [1, 1 blank,1, 1 blank,1] 8-84p 6.7"x4.1". (BL).1112


Madanamohana Tarkālaṅkāra

Part III. 21st ed.
[1, 1 blank, 1] 2-44p. 6.7"x4". (BL).

Rājakṛṣna Vandyopādhyāya


Rāmanārāyaṇa Dāsa

The science and art of surgery. Part I.
By Ram Narain Dass. [1, 1 blank, 1] ii-vi[1] ii-v[1 blank], i-[1]-ii[1, 1 blank, 1] 2-258p. 8.3"x5.3". (IL).

Tārānātha Tarkavācaspati Bhattachārja

Gayāmāhātmyam. Compiled from the Vāyu Purāṇa.
[1] 2-58p. 8.3"x5.3". (BL).

1865

Aksayakumāra Dattā


Īśvaracandra Vidyāsāgara

Caritāvalī. Exemplary and instructive biography.
9th ed. [1, 1 blank, 1, 1 blank, 1] 6-122p. 6.7"x3.9". (IL).

___. 10th ed.
 [1, 1 blank, 1, 1 blank, 1] 8-124p. 6"x4". (SL).

Part III. 4th ed. [Title page and first 2 pages in Bengali. Text in Devanāgari.]
[1] 2-7[2, 1 blank, 1] 2-121[1 blank] p. 6.7"x3.9". (IL).


Kānāilāla Pāina
[1]-2.[1, 1 blank, 1] 2-52 p. 7.1"x4.2". (SL).

1866
Tārānātha Tarkavācaspati Bhattācārya.
Tulādānādi paddhati. [A Sanskrit work in Bengali characters.] 131 fol. obi. 8.5"x5.3". (BL).

1866

THE EAST INDIAN PRESS, 1848

1848
Kāśīnātha Vasu
Upāsana kānda. Prathama khaṇḍa. Vaiśnava sampradāya. [A Vaiṣṇava religious work.]

1848

THE JñANASUDHĀKARA PRESS, 1848

1848
Ānandacandra Siromani.
Nāstika niraśa nāmaka grantha. [A work on Hindu religion.][1] 2-121[1 blank] p. 7.1"x5.1". (IL).

1848

THE TIMIRĀRI PRESS, 1848

1848
Govindacandra Sena.
Bāṅgālāra itihāsa. History of Bengal [by John Clark
Marshman] translated into Bengali.
xvi [1 blank, 1] 2-285 [1 blank], 286-290p.
6.9"x5.2". (IL).

Upaniṣada
Atharvavediya kathopaniṣat, yajurvediya vājaseneya
samhitopaniṣat... translated by Rāja Rāmamohana

THE SAMVĀDA BHRINGADUTA PRESS,
1848-1849

1849
Ānandacandra Varmana
Padārtha pravodha nāmaka grantha. [A moral teaching

Nīlakamala Dāsa

THE HĀNIFI PRESS, 1848-1854

1848
Erādatullā
Sonābhānera pūthi. [A tale in Musalmani Bengali
verse. Work starts from right. Without title page.]
38p. 8.7"x5.7". (CU).

1853
Samchaddin Chiddiki Khonakāra
Bhāvalabha suratajāna nāmera puthi. [A tale in
Musalmani Bengali verse. Title page and 2 prelimi-
minary pages appended at the end.]
1954

Eradatullā
Sonābhānēra puthi. [2nd ed. A tale in Musalmani Bengali verse. Work starts from right. Without title page, without date of printing, 1854?]
40p. 8.7"x5.7". (CU).

THE MUSTĀFI PRESS, 1848-1854

1848

Garibullā, Sāhā
Iblichanāmā. [Islamic religious works in Musalmani Bengali verse. Work starts from right.]
70p. 8.7"x5.7". (CU).

THE VINDUVĀSINI PRESS, 1848-1855

1848

Navakānta Tarkapaṅcānana and Prasannacandra Gupta

1851

Dāyabhāga vyavasthā 0 suddhi tattva 0 śrāddhapa prāyaścitta tattva 0 udvāha. [A treatise on the Hindu law of inheritance, together with some rules of religious observances.]
[3, 1 blank,1] 2-106p. 7.5"x5". (IL).

Durgāprasāda Mukhopādhyāya
Gaṅgābhakti taraṅgini namaka grantha. [A work containing the mythological story of the ganges.]
2-3, 188p. 6.9"x5.2". (IL).
1852

Venimadhava Cattopadhyaya


1853

Bhavanicarana Vandyopadhyaya (Pramathanatha Sarmā, Pseud.)


1855

The Rāmāyaṇa; translated into Bengali from original Sanskrit of Valmiki by Kṛttivāsa.

iv[1] 2-236p. 8"x5". (IL).

Asthavakrasamhitā. [Original Sanskrit ślokas in Bengali characters with Bengali translation.]

[1] 4-102p. 8.1"x5.1". (BL).


Purāṇas. Bhagavatī Gītā.

Translated into Bengali by Rāmaratna Bhattācārya.

[1] 4-7[1 blank]p. 5.2"x3.6". (IL).

Venimadhava Cattopadhyaya

Vālaka śikṣārtha upadeśa kalpalatā. [Moral lessons for boys.]

[1] 2-45 [1 blank]p. 5.7"x4.1". (IL).
1848

Dvārakānātha Kuṇḍa

Śuṭa samvāda nāmaka grantha. [A tale of a parrot
translated from Persian.]

Govardhana Dāsa

Hatematā. [A tale translated from Persian.] 2nd
ed. iv[1] 2-306p. 6"x4". (IL).  

Krsnādāsa Kavirāja Gosvāmī

Caitanya caritāmrta nāmako grantha ; edited by
Haridāsa Cūḍāmāni. [Biography of Caitanya.] 3rd
2-124[1 blank]p. 8.9"x5.9".(IL).  

1854

Purāṇas. Kaśīkhanḍa. Purāṇa in verse by Śītānātha
Vasu Mallika. [1] ii-v[1 blank,1] 2-292p. 7.5"x4.7".
(IL).  

Mahimnastava. [A hymn of praise to Śiva, attributed to
Puṣpadanta. Bengali translation, 1855?]
[1] 2-34p. 6.1"x3.8". (IL).  

Durgābhakti Cintāmāni; in verse by Dīnadyāla
Gupta. ii[1] 2-258p. 8.9"x5.9". (IL).  

1855

Sacinandana Bhattācārya

Camatkāra Candrikā. [Myth of Rādhā and Kṛṣṇa.]
[1, 1 blank,1] 2-100p. 5.6"x3.9".(IL).  

1148 1149 1150 1151 1152 1153 1154
Viśveśvara Ghosa

[1]-ii[1] 2-36p. 5.5"x3.9". (IL).

Premopadeśa nātaka. [A drama.]
[i] ii-iii[1 blank,1] 79[1 blank]p. 5.9"x4". (BL).

1856

Nūtana Pañjikā. Šakāvda : 1778 sana 1263 sāla Im.
1856-57. [A almanac for the year 1856-57.]
2-52p. 8.8"x5.8". (BL).

The Rāmāyaṇa. Śrīśrīmadrāmarasāyana; by Raghunanda Gosvāmi in verse.

1857

Kālīkṛṣṇa Dāsa

Manabhanjana. [A tale of Radhā and Kṛśna.]
[i]-ii [1] 2-60p. 7.5"x4.5". (IL).

Kṛṣṇadāsa Kaviṛṣṇa Gosvāmi

Govindalīlāmṛta grantha; rendered into Bengali verse by Yādunandana Dāsa.
[1] 4-254p. 7.7"x4.7". (IL).

1858

Goldsmith, Oliver

Sannyāsī. The Hermit, a poem by Goldsmith translated into Bengali verse.
[1] 4-16p. 5"x3.4". (BL).

Kṛṣṇadāsa Kaviṛṣṇa Gosvāmi

Caitanyacaritāmṛta grantha. [Biography of Caitanya].
Nūtana pañjika. Šakāvda 1780, Sana 1265, Imrājī

1858-1859. [An almanac for 1858-59]

[1] 2-72p. 7.7"x5.3". Illus. (BL).

Raghunātha Dāsa Gosvāmī

Manośikṣā. [Sanskrit and Bengali work in Bengali characters.] [1] 2-16p. 6"x4". (IL).

Vijayagopāla Bhattācārya

Dāyabhāga vyavasthā.[Hindu law of inheritance together with some rules of religious observances.]

[1i, 1] 2-87[1 blank]p. 6.1"x3.9". (BL).

1859

Candrādhvaryu, Rājadēmodara

Nāmāmrtasarāḥ; edited by Gurudayāla Nyāyaratna and Muktārama Vidyāvāgiśa. [2,1] 2-106[1, 1 blank]p. 7.5"x4.8". (BL).

The Rāmāyana. Ādikāṇḍa. Translated by Yadunātha Nyāyapāñcānana. 431[1 blank]p. 9.3"x6.1". (BL).


Sanātana Gosvāmī

Gitāvalī; vaisnava songs translated by Brahmānanda Cattopādhyāya. [1] 2-48p. 8"x5". (BL).

Viśvasāra Tantre Śrīdurgasahasranāma stotrām.

Bhagavatīra sahasranāma. [A work on Tantras.1859?]


1860

Gopāla Bhatta

Śrī Śrī Haribhaktivilāsa : Satīka. [A work on the religious ceremonies and customs of the Vaisnava with commentary.] Revised by Gurudayāla Vidyāratna
A Sanskrit work in Bengali characters.
[1, 1 blank, 1] ii-xii, 717 [1 blank] p. 9.8"x6.5". (BL, SL).

Kavi Keṣarinā

Samachaddina Mahammad Siddiki
Ucita śravana. [Religious and moral advice in prose and poetry.] 62 p. 8"x5". (BL).

Vinodarāma Sena Dāsa
Stavāṁrtakānā; corrected by Candrasekhara Vidyāvāgīśa. [Hymns in praise of Hindu deities compiled from different Sanskrit sources.] iii [1 blank, 1] 2-50 p. 7.6"x4.7". (IL).

1861

Kṛṣṇa Sārvabhauma

Purāṇas. Bhagavatapurāṇa

Rasikacandra Rāya
Manoḍīkā sudhātaraṅgini. [Poems.] [iii]-v [1 blank, 1, 1 blank] 197 [1 blank] p. 7.5"x4.7". (BL).
Vanayārilāla Rāya


Virabhadra Gōsvāmī.

Vṛhat pasāndadālana. [A Vaiṣṇava religious work.]

1862

Ki majāra Godaphraide. [What a day of pleasure is.]
Good Friday : A farce.

Rāmaprasāda Sena

Kavirāṇjanera kavya samgraha. Poetical works of Rāmaprasāda Sena; compiled with a biography of the poet by Nandalāla Datta.

1863

Nandakumāra Kaviratna Bhattācārya

Jñanasaudāminī. [Moral and instructive reading book for children.]

Nandalāla Datta

Lukye pirit ki lāṅchanā. [How disgraceful is unlawful love : A tale in verse.]
[1] 2-16p. 6"x4.1". (BL).

Purāṇas. Brahma. Vaivarta Mahāpurāṇa. 3 parts:
Brahma Khand, prakṛti Khand, Ganeśa janma Khand, translated into Bengali verse by Rāmalocana Dāsa.
[1, 1 blank,1] ii-vi[1 blank,1] ii-v [1 blank,1]2-558 [1, 1 blank]p. 9.2"x5.9". Cloth. (SL).


Veṣyānurakti visama vipatti. Prahasana. [Liking a prostitute is disastrous. A farce.] [1, 1 blank, 1, 1 blank, 1] 2-66p. 6.7"x4". (IL).  1188

1864

Jayadeva Gosvāmī
Gitagovinda; with annotation by Pūjari Gosvāmī; translated into Bengali verse Rasamaya Dāsa. 182p. 8.2"x5.2". Cloth. (SL).  1189


Rajanārāyaṇa Bhattachārya and Ramkrṣna Vidyāratna. Satyadharma O nityajñāna pravodhaka. [Compilation from different Hindu religious scriptures.] [1] 78p. 8.2"x5.2". (SL).  1191

Purāṇas. Bramavaivarta Purāṇa...

The Rāmāyaṇa. Satīka Yogavāśistha Rāmāyaṇa; translated into Bengali by Nandakumāra Kaviratna Bhattācārya. [1] - ii[1, 1 blank, 1, 1, 1] 4-582p. 9.2"x5.9". (BL, IL).  1193
Venimadhava Dasa

Savdārtha Muktāvalī.[A Bengali dictionary.] Compiled with the assistance of Nandakumāra Kaviratna Bhattācārya.

D. cols. 9.6"x6". (IL).

Vinodarāma Sena Dāsa

Srīśrīkṛṣṇa tattvāvalī.

[1] 2-208p. 6.9"x4.3". (SL,IL).

1865

Giriścandra Mukhopādhyāya

Hāikortera pradhāna pradhāna mokaddamāsamāhuṣera sāra samgraha. [Summary of the leading cases decided at the High Court, 1862-1863.][1,1 blank] 109[1 blank,1] ii-viiiip. 9.3"x6.1". (SL). 1196

Harimohana Vandyopadhyāya

Khalacaritra.[Story of a treacherous counsellor.]


Nandakumāra Kaviratna Bhattācārya

Srīśrībrahma samhitā.

[3] 4-60[1,1 blank]p. 8"x5". (IL).

Visvasāratantārgata gurugītāstotra... gurupūjā paddhati. [1] 4-40p. 8"x5". (IL).

Premacānd Mukhopādhyāya

Pramathataraṅgini. [A tale.]

(SL).

Purānas. Vāyu purāna.

Srīśrī Gāyāmāhātmaya; translated by Nandakumāra Kaviratna Bhattācārya.


Rājśakumāra Maitra


Śrīnārāyaṇa Rāya


Umeścandra Cattopādhyāya

Āśusamviddāyini. [A Bengali novel.]

1866

Aruṇodaya Ghoṣa


Manu. The Institute of Manu. Manusamhitā Kullūka

Bhatta kṛta tīka... With Bengali paraphrase by Yadunātha Nyāyapāñcānana, and Bharatacandra Siromaṇi. [Hindu law.] [3; 1 blank] 763[1 blank]p. 9"x6". (BL).
Nivāranacandra Sena Gupta

Chātravodha padyāṅkura. [Moral instruction in verse.]
[1, 1 blank] 2-35 [1 blank] p. 6.7"x4". (BL). 1208

[1] 4-7[1 blank, 1 plate, 2] 13-318p. 8"x5". 1500 cops. (SL). 1209

Venīmdhava Dāsa


Venīmdhava De

The Revenue Handbook, containing a complete collection of the laws relating to Revenue...
[Two title pages : English and Bengali.]

THE HINDUSTHĀN PRESS, 1849

Nilamani Vasāka

Āravya upannāsa. Prathama khaṇḍa. [Bengali translation of the Arabian Nights.]
[1, 1 blank, 1, 1 blank, 1] 2-166p. 7.8"x5.2". (IL). 1212

THE JNĀNAKAUMUDĪ PRESS, 1849

Jagaccandra Bhattachārya

THE NISTĀRINĪ PRESS, 1849

1849

Visvānātha Mitra
Kālirajāra māhātma tatva. Prathama khaṇḍa.
[Compiled in Bengali verse from the Puranas.]
[1] 4-62p. 7.6"x4.9". (IL).

THE VIDYĀKALPADRUMA OR ENCYCLOPAEDIA PRESS,
1849-1853

1849

Kṛṣṇamohana Vandyopādhyāya


1850


1851


Tārāsaṅkara Vidyāratna


The yogavāśīṣṭha Rāmāyaṇa with a Bengali translation executed by Śrīpati Bhattācārya, under the patronage of ... Satyakiṅkara Ghoṣāla. [Two title pages: English and Bengali.] [1] 2-598p. 8.3"x5.3". (IL).

1853

Bible. The New Testament... in the Bengali language; translated ... by the Calcutta Baptist Missionaries with native Assistants. Reprinted (with alterations) for the Calcutta Bible Society. [Two title pages: English and Bengali.] 788p. 7.8"x5.1". (IO).
THE SAMVADA SAJJANARAÑJANA PRESS
1849-1862

1861

Vipinamohana Sena Gupta

6.4"x4.1". (IL).
1223

1862

Gaurinātha Sena Kavirāñjana

Sarīrika svāsthya vidhāna. Rules for preservation of health in Bengalee.
ii,ii,156p. 6.7"x4.2". (BL).
1224

THE CITTABHĀNU PRESS, 1850

Anandacandra Siromani

Meghadūta kāvya; original Sanskrit poetry of Kāl dēsa with Bengali translation.
[1] 2-136p. 7.5"x4.6". (IL).
1225

THE KARMALOCANA PRESS, 1850

1850

Umaśrīṣa Mukhopādhyāya

Rāhasya vilāsa nāmaka grantha. [A tale.]
ii[1] 2-84p. 7.6"x5". (IL).
1226

THE SAMVĀDA NISĀKARA PRESS, 1850.

1850

Vṛhadāstāvakraṁya samhitā. [A Sanskrit work in Bengali characters 1850?] 20 fol. 12"x4".
 obl. (IL).
1227
THE KAMALÀSANA PRESS, 1850-1865

1850
Kalikrâna Dâsa, Vaidyanâtha Vâgaci and Madhusûdana
Sarkâra. Rasaratnâkârântarga. Kâminikumâra nâmaka
7.4"x4.9". (IL).

1853
Purânas. Srimadbhâgavata Sâra grantha; translated
into Bengali verse. iii-viii, 488 p. 7.6"x4.9". (IL)

1854
Mathurâmohana Viśvâsa
Vâkya vinyâsa. [Compilation of proverbs in
verse.] xiii [1,1] 2-62 p. 1 plate. 5.5"x3.7".
(IL).

1855
Dâsarathi Râya
Pançâli. prathama bhâga. [Poems chiefly on the
life of Krsna.] ii[1,1 blank,1] 2-202 p. 7.5"x5"
(IL).

Laksmîcaritra. [Characteristics of the Goddess

Madhusûdana Vidyâvâcaspati
Smârtta vyavasthârânga. [Rules for the different

The Mahâbhárata.
Dvârakâ vilâsa grantha; [being a part of the
Mahâbhárata, translated by Jayanârayâna Vandyopâdhyâya
in verse; edited by Durgâdâsa Brahmaçâri.]
iii[2] 2-98 p. 6.7"x4.7". (IL).
Venimadhava Ghosa

Jñanacandramuh. [A work on the Brahma the supreme God.] [1] ii-xiii [1, 1 blank, 1] 60p. 8.2"x5.2". (IL).

1857

Nityakarma paddhati. [Rules for Hindu religious performances.] [1857?] 16p. 6.3"x4". 1,000 cops. (BL).

1865

Ânandacandra Varmana

Sârakaumudî. [A book on medical science.]

THE JÑANODAYA PRESS, CHINSURAH, 1851.

1851

Iśvaracandra Gângulî

Viccheda taraṅga. [A poetical work.]
ii[1] 2-106p. 7.6"x5". (IL).

THE MUFÂD-I-HIND PRESS, BENARAS, 1851

1851

Kâśidāsa Mitra

Guptalî. [Erotic poems. A litho.printed work.] iii-viii, 32p. 8"x6.1". (BL).

THE BHÂGAVATÂMRTA PRESS, 1851-1852

1851

Krsnadâsa Kavirâja Gosvâmi.

1852

Locanānanda Dāsa

Caitanyamaṅgala grantha; edited by Rādhāmādhava
Vidyāvāgīśa. [1] 2-232p. 8.4"x5.4". (IL). 1242

THE BĀNGADEŚĪYA SOCIETY PRESS, 1851-1854

1851

Govinda Giri

Guru tattva. [Hindu religious work.]
[1] 2-68p. 7"x4.5". (IL, CU). 1243

Kīrtivilāśa nātaka. [A drama in five acts.]

1852

Nāndakumāra Rāya

Vyākaraṇa darpana. [A Sanskrit Grammar.]

1854

Kājīra Vicāra. [Tales translated from Francis Gladwin's Persian Munsi.]
[1] ii-iii[1 blank,1] 2-65[1 blank,3,1 blank]p. 6.9"x4.5". (IL). 1246

Kṛṣṇamiśra


THE CAITANYACANDRODAYA PRESS, 1851-1866.

1851

Premataraṅga nāmaka grantha. [A tale in verse.]
iii[1 blank] 130p. 7.1"x4.8". (IL). 1248
1852

Puraṇas.

Bhagavadgīta. [Original Sanskrit work with annotation of Śrīdhara Śvāmī translated into Bengali by GauriSaṅkara Tarkavāgīśa.]
[1, 2] 2-111 [1 blank]p. 8.4"x5.2". (IL). 1249

[8] 3-196p. 16 plates. 7.6"x4.9". (IL). 1250

Tarācarana Śīkadāra

Bhadrārjuna arthāt Arjuna kartika subhadrā harana. [A tale from the Mahābhārata.]

1853


1856

Gauramohana Dāsa.

Padakalpalatikā. [A poetical work on Rādhā and Kṛṣṇa; edited by Rādhāmādhava Śīla.]
[i] 2-109 [1 blank]p. (IL). 1253

1857

Kānāilāla Śīla

Gītacintāmaṇī. [A compilation of Vaisnava songs from different Bengali and Sanskrit sources in honour of Rādhā and Kṛṣṇa.] [1] 2-112p. 7.7"x4.7". (BL). 1254

Mahābhāratīya vrhat bhīṣma parva; translated into Bengali by Kāśirāma Dāsa. [1] 2-73[1 blank]p. 7.4"x4.7". 1000 cops. (IL). 1255
Narottama Dāsa

Smaranā maṅgala. [Eleven Sanskrit slokas by Rupa Gosvāmi in Bengali verse. Vaisnava religious hymns.]
[1] 2-21 [1 blank] p. 7.6"x4.8". (10). 1256

1858

Purāṇas. Bhagavatapurāṇa.

Gopīgītā. [31st canto of the tenth book of the Bhagavatapurāṇa. Sanskrit text with Bengali paraphrase.]
[1] 2-20 p. 6.9"x4.1". (BL). 1257

Umācarāṇa Trivedī.

Madanamādhurī. [A love story in verse.]

1859

Rāmasundara Rāya

Strīdharma vidhāyaka. [On the domestic duties of women.]

Vṛndāvana Dāsa

Bhakticintāmaṇi. [A work on Vaisnava worship as revealed by Kṛṣṇa-Caitanya.]
[1] 2-38 p. 7.7"x4.9". (BL). 1260

1860

Navadvīpa Candra Vidyāvācaspati Gosvāmi

Vaiṣṇavacāradarpana. [A manual of Vaisnava worship. A poetical work with occasional quotations in Sanskrit.]

Pūrṇānanda Yati

Satīka Satacakrāṇīrupanām. [Sanskrit text and commentary with Bengali translation by Kālīdāsa Bhattācārya.]
[1] 2-42 p. 8.1"x5.3". (BL, CU). 1262
Satika ślokamālā. [Compiled from Caitanyacaritamṛta by Kṛṣṇadāsa Kavirāja Gopāla. A Vaisnava work. Sanskrit work in Bengali characters.]
245[1 blank]p. 8.2"x5.3". (SL). 1263

1861


Vopadeva

Satika mugdhavodha vyākaraṇa; with commentaries by Durgādāsa Vidyāvāgīśa, and Śrīrāma Tarkavāgīśa. 5 vols. in I. Vol.I printed at the Tamohara Press.
[See entry No. 1473.]

1862

Kṛṣṇadāsa Vasu Mallika

Ausadhasindhulaharyāntargata mṛtyusaṅjīvanī. [Charms and antidotes against snake poison compiled from different sources. Bengali translation with Sanskrit text.]

1864

Īśvaracandara Bhattachārya.

Śrīrāma Jñanavrīttanta. [A story of the Rāmāyaṇa.]
[1, 1 blank,3] 2-98p. 8"x5.2". (BL). 1268

Kṛṣṇadāsa Vasu Mallika

Nidānārtha candrika. [Diagnosis of the diseases according to Indian system of medical science.]
Pākarājēśvara. [A cook book.]

1865

Mādhava Kara
Satīka Nidānam. [A Sanskrit work in Bengali characters on Indian system of pathology.]
vii-viii[1] 2-256p. 9.2"x5.8". (BL). 1271

Nandakumāra Datta
Sarvajñāna Mūnjjarī. [A work on astrology.]
[1]-ii 100p. (SL). 1272

Pītāmvarā Sena
Nāḍīprakāśa. [A treatise on the circulation of the blood and the diagnosis of the maladies from its pulsation according to Indian system, translated into Bengali from Sanskrit sources.]
27[1 blank]p. 8.4"x5". (BL). 1273

Premānanda Dāsa
Manasikṣā. [Ethical instruction]
[1] 4-84p. 7.9"x4.7". (SL). 1274

1866

Gauramohana Dāsa
Padakalpalatikā. [A poem on the story of Rādhā and Kṛṣṇa.]
11-118p. 7.9"x4.7". (BL,SL). 1275

Raghunandana Bhattācārya
Vyavasthārṇava. [A treatise on Hindu law and ceremonial observances, translated into Bengali.]
i[1] 2-175[1 blank]p. 8"x4.6". (SL). 1276
THE IMPERIAL PRESS, 1852

1852

D'Silva, Augustin
Dehayātra nirvāhārtha vividha visayaka nīti. The rules for conduct in life on various subjects, translated from the Persian "Golestan", an eminent work of Saddy Sherazee, into the Bengalee idiom. [1]2-40p. 6.8"x4.1". (BL). 1277

THE JAGATJIVANA PRESS, 1852

1852

Mādhava-candra Vasu and Rāmacandra Mitra
Cikitsārnya nāmaka grantha. [A work on Indian system of medicine.] vi, 48p. 7.1"x4.9". (IL). 1278

THE SĀGARĀNKANA PRESS, 1852

1852

Mādhava-candra Caudhūrī
Kāyasthadīpikā. [A treatise on Kāyastha caste.] [1, 1 blank, 2] 2-162p. 7.8"x5.1". (BL,SL). 1279

THE JÑANARŪNOĐAYA AND VIDYĀDĀYINI PRESS,
Serampore, 1852-1857

Jñānarūnođaya Press, 1852-1855

1854

Jayadeva Kavirāja Gosvāmī
Gitagovinda; translated into Bengali verse by Rasamaya Dāsa. [3] 2-144p. 5.6"x3.7". (IL). 1280


Purāṇas. Bhagavatapurāṇa.
Rāsavilāsākhyā grantha; translated into Bengali
verse by Śrīnārāyana Cattarāja Gunanidhi.

[1] 2-96p. 7.3"x5". (IL).  

Rāmacandra Bhattācārya

Jyotisa Sārasamgraha. [A work on astrology.]

iii-viii[1] 2-61[1 blank]p. 5.7"x3.5". (IL).  

Śātātapa

Śātātapiya karmavipāka. [A treatise on different sins and their expirations. A Bengali translation by Rāmacandra Tarkālaṅkāra.]


Śrīnārāyana Cattarāja Gunanidhi

Kṛṣṇalīla rasodaya. [A poetical work on Rādhā and Kṛṣna.]

[3] 2-56p. 7.6"x5.2". (IL).  

Śrīnārāyana Ghosa Hājrā

Sāṅgītacandrika. [One hundred and sixteen śaiva songs.]


1855

Rāmacandra Mukhopādhyāya

Naladāmayantī nāmāka grantha. [A poem on the story from the Mahābhārata of Nala and Damayantī.]

[1] 2-57[1 blank]p. 7.7"x4.2". (IL).  

THE VIDYĀDĀYINĪ PRESS, 1856-1857

1856

Śīlyuvadhaka. [A children instructor containing alphabet, spelling, reading lessons, multiplication, tables, easy stories and Cānakya's ślokas. 1856?]

[1] 5-86p. 7.1"x4.9". (BL).  

1857

Kālidāsa Maitra

Manavadehatattva. The human frame : an easy and familiar introduction to the principles of the anatomy and physiology of "the noblest work of God".

Nīlaratna Hāladāra
Kavītāratnākara. [A collection of proverbs and moral maxims from Sanskrit authors.]
[5, 1 blank, 1] 2-72p. 7.4"x5.1". (IL).

THE SATYĀRNĀVA PRESS, 1852-1860

1852

1853

Gālātīyadera prati patra. The epistle to the Goliathians in Bengali. 15[1]p. 8"x5.1". (IO).

Hariścandra Tarkālaṅkāra
Pratāpāditya caritra. The history of Rājā Protāpāditya, the last king of Sagar Island. Printed for the Vernacular Literature Society.

1854
Mahāmmadera Jivana caritra. Life of Muhammad; founded on Arabic authorities. [A Christian point of view.]
[1] 2-121[1 blank]p. 8"x5.3". Cloth. (BL).
Vrajanātha Vidyālaṅkāra
Vālaka śiksārtha udvijja vidyā. [A simple lessons on plant.] [1, 1 blank, 1] 2-99[1 blank]p. 6.6"x4.1". (BL). 1297

1855
Greta-Vritena O Āyarlandera itihāsa. Prathama khaṇḍa.  
[History of Great-Britain and Ireland.]  
[1] 2-154p. 7"x4". (BL). 1298

Robinson, John
Gangāra khālera samkṛṣpa Vivaraṇa. An account of the Ganges canal translated into Bengali.  
Printed for the Vernacular Literature Society.  
[1] 2-44p. 1 fol. map. 7"x4". (Bengali Family Library). (BL). 1299

The Vernacular Literature Society.
Nūtana Pañjikā. The Vernacular Literature Committee's Almanack for the year 1855-56.  
ii-iv, 120p. illus. (BL). 1300

1856
Rāmanārāyaṇa Tarkaratna
(IL,CU). 1301

1858

Mahammadera jivana caritra. Life of Muhammad; founded on Arabic authorities to which is added a history of Muhammadanism. [A Christian point of view.]  
Raṅgalāla Vandyopādhyāya
Padminī. A tale of Rajasthan.

1860

Long, James
Dhatumāla. Etymological primer, Sanskrit and Bengali. 7th ed. [1] 2-46p. 6.5"x3.9". (BL).
Pathadvya. [A Christian tract.]
[1] 2-16p. 6.5"x4". (BL).

THE SUDHĀRNAVA PRESS, 1852-1860

1852

[1] 4-48p. 6.7"x3.9". 10,000 cgs. (Bengali first series, No. 24). (BMS).

1853

Lacroix, Alphonse Francois
[1] 2-30p. 6.8"x4". (BL).

Tīrthera vivarana. [A description of 15 places of Hindu pilgrimage in verse.]

1854

Rākhālādāsa Hāladāra
Śrīrāmacarita. History of king Ramachandra of Ayodhya. [A story from the Ramayana.]
1856

Bhairavacandra Datta

Vidyä evam nīti viṣayaka kavitā.
[Poems on the influence of moral education.]
[3] 4-12p. 6.7"x4". (BL).

Rākhāladāsa Hāladāra

Brahma stotra. Prayer for the Christian life;
translated from original in English by Charles H.A. Dali. [1] 4-16p. 8.2"x5.1". (BL).

1858

Kālikṛṣṇa Bhattācārya


1859

Chota Henari O tāhāra vehārā. The history
of little Henry and his bearer, in Bengali.

1860

Murāri Miśra

Anargharāghavām nama nātakaṁ; with interpretation
by Premacandra Tarkavāgīśa Bhattācārya. [Sanskrit
drama in Bengali characters.
[1, 1 blank, 1] 2-241 [1 blank]p. 8.2"x5.1". (IL).

THE STANHOPE PRESS, 1852-1866

1852

Purāṇas. Bhagavatapurāṇa
Srīmadbhagavatiya ekādaśa skandha. [11th skandha.]
Translated by Sanātana Cakravartī.

1853

Rāmānārāyaṇa Tarkaratna
Prakāśya vaktritā. [Inaugural address delivered at the opening of the Hindu Metropolitan College in 1853, recommending the study of the Bengali language as a means for spreading knowledge and instruction more widely among the people.]
[1] 2-20p. 8.1"x5.1". (BL).

1854

Kulinakulasarvasva nātaka. [A drama in six acts, on the evils of kulin marriage customs.]
[3, 1 blank, 1] 2-127[1 blank]p. 6.6"x4.1". (IL).

1855

Bhāratavarṣīya Sabha, Calcutta
Bhāratavarsiya sabhāra śṛṭṭīya vārsika vivaraṇa.
[Third annual report of the British Indian Association, 1855] [1] 2-24p. 7.8"x5.2". (BL).

Sṛṅārāyaṇa Cattarāja Gunānidihi
Madanamohanopākhyāna nāmaka pravandha. [A poetical work.][1] 2-23[1 blank]p. 6.7"x4.1". (IL).

Śyāmācarana Vandyopādhyāya
Navaramanī nātaka. [A drama in verse.]
1857

Navakrsna Vandyopādhyāya
Camatkāra hirajāda. [A tale.]
[1] 2-158p. 6.7"x3.9". (IL).

Rāmanārāyana Tarkaratna
Ratnāvalī nātaka. [Translated from Sanskrit original of Harsadeva into Bengali verse and prose.]
[1] ii-v [1 blank, 1, 1 blank, 1] 2-92p. 6.8"x4.1". (BL).

Tārakačandra Cūḍāmanī
Ratnāvalī. The historical drama of Rutnabali by Harsadeva translated into Bengali.

1858

Madhusūdana Datta, Michael
Sarmiṣṭhā nātaka. [A drama in five acts.]
[1, 1 blank, 1, 1 blank, 1, 1 blank, 1] 2-84p. 8"x5". (BL).

1859

Kālidāsa
Mālavikāgnimitra nātakera marmānuvāda. [A drama in 5 acts, adapted from Sanskrit drama of the same title.]
[1, 1 blank, 1, 1 blank, 1] viii-ix [1 blank, 1] 2-112p. 6.9"x3.9". (BL).

Madhusūdana Datta, Michael
Ekei ki vale sabhyatā? [A farce in 2 acts.]
[1, 1 blank, 1] 2-38p. 8"x5". (BL, CU).

1860

_Meghanādavadha kāvya. [A poem]
[1, 1 blank, 1] 2-131 [1 blank]p. 7.9"x5". (CU).

_Padmāvatī nātaka. [A drama.]
[1, 1 blank, 1] 2-78p. 7.9"x5". (BL).
1860

Rāmanārayana Tarkaratna
Abhijñānaśakuntala nātaka. [A drama.]
[3, 1 blank, 1] 2-132p. 8"x5". (CU).

1861

Jayagopāla Gosvāmī
Vāsavadatta. [A tale adapted from the Sanskrit.]
[1, 1 blank, 1] 2-85[1 blank]p. 7.2"x4.2". (BL).

Madhusūdana Datta, Michael
Virāṅgaṅa kāvyā. [A poem in blank verse.]
[1, 1 blank, 1] 2-70p. 8.3"x5.3". (BL).

Madhusūdana Datta, Michael
Kṛṣṇakumārī nātaka. [A drama in five acts.]
[i]-ii[1, 1 blank, 1] 2-155[1 blank]p. 7.9"x5". (BL).

Yadugopāla Cattopādhāya
Hatabhāgya Murāda. [Maria] Edgeworth’s Murud the unlucky freely translated into Bengali.

Yogendranātha Cattopādhāya
Lārd Kenim. [An essay on Lord Canning’s administration as Governor-General of India.]
[i]-ii[1] 2-22p. 8.2"x5.1". (BL).

1862

Jayagopāla Gosvāmī
Sāhityamuktāvai. Alankāra. Part I. [A work on prosody.]
[i]-ii[1] 2-72p. 7.9"x5". (IL).

Madhusūdana Datta, Michael
Ekē ki vāle sabhyatā? [A farce in 2 acts.] 2nd ed.
[1, 1 blank, 1] 2-34p. 7.9"x5". (BL).

Madhusūdana Datta, Michael
Vudasālikera ghade ron. [A farce.] 2nd ed.
[1, 1 blank, 1] 2-32p. 6.9"x5". (BL).
1863

Gopālacandra Vasu


India. Legislative Council

Astrādi rēkhi vacāna. [The Indian Arms Act.
No.XXI of 1860.] [1] 2-42p. 8.3"x5.3". (BL). 1342

Ksetramohana Sena

Premārāra hātahaḍda. [On the evil consequence of
gambling. A tale in verse.]
[i]-ii[1] 2-38p. 7.9"x5". (BL). 1343

Madhusūdana Datta, Michael

Śaṁmīstha nātaka. [A drama in five acts.] 2nd ed.
[3] 2-84p. 6.9"x5". (BL). 1344

Navinacandra Dāsa

Piśācoddhāra. [A poem on the reform of Hindu so-
cial custom and on the defeat of Nawab Serajudaulah
8"x5". (BL). 1345

Sātakādi Datta

Pranī vṛttānta. [Lessons in natural history.]
(BL). 1346

1864

Hemacandra Vandyopādhyāya

Viravāhu kāvya. [A poem]
[i]-ii[1] 2-94[1, 1 blank]p. 6.5"x4". (CU). 1347

Madhusūdana Datta, Michael

Vrajaṅgaṇa kāvya. [A poem on the sports of
Krṣna and Rādhā.] 46p. 6.6"x4.2". (SL). 1348

Nimāicānd Śīla

Kādamvarī nātaka.
[1, 1 blank,2,1] 2-105[1 blank]p. 8.2"x5.2". (SL). 1349
1865

Madhusūdana Datta, Michael

Kṛṣṇakumārī nāṭaka. [A drama in five acts.]
[i]-ii[1, 1 blank,1] 2-115[1 blank]p. 8.5"x5.5". (SL). 1350

Vidyāśundara nāṭaka. [A drama based on poetical work in the same title by Bhāratacandra Rāya.]
2nd ed. [1] iv-vi[1, 1 blank,1] 2-88p. front. illus. 8.5"x5.5". (SL,CU). 1351

Yadunātha Mitra

Upadeśamāla. [Moral lessons.] 2nd ed.
[iii]-iv[1, 1 blank,1] 2-78p. 6.6"x4". (SL). 1352

1866

Gopālacandra Vasu


Madhusūdana Datta, Michael

Caturdāsapadī-Kavitāvali. [Sonnets.]

Navinakrsna Vandopādhyāya.

Ādālata kartika karasamkrānta mokaddamāra vicāra. Judgements in the rent case, delivered by the High court; translated into Bengali.

Rāmanārāyaṇa Tarkaratna

Vahuvivāha pravṛti kupratāhā visayaka navanāṭaka. [A drama on the evils of polygamy.]
[i, 1 blank,1, 1 blank] [v]-vi[1] 2-158p. 7"x4". (SL). 1356

Vujhle kinā. [A farce in 2 acts.]
[1, 1 blank,1] 2-123[1 blank]p. 7"x4". (SL). 1357
THE MEYRAT ĀKBAR PRESS, 1853-1854

1853

Joyalāṇāla Āvadina

Ṣurja ūjāla vivira puthi.[An account of a female warrior in Musalmani Bengali verse. Book begins from right. Without title page, name of printer, place and date of printing. 1853?]

28p. 8.7"x5.7". (CU).

THE NEW PRESS, 1853-1864

1853

Dvārikānātha Rāya

Rasarāja.[A poetical work.]

[1] 2-34p. 7"x4.2". (IL).

Īśvaracandra Cattopādhyāya

Jñānopadeśa arthāt Bāṅgālābhāṣā śikṣopadeśa.

Discourse on the Bengalee language for the use of young natives. [1] 2-14p. 6.3"x4.8". (BL).

1854

Cānakyaśloka.[108 ślokas from Cānakya's Rājanitisa-mucyaya translated into Bengali verse, with Sanskrit original.] [1] 2-22p. 7.1"x4.1". (BL).

1855

Priyamādhava Vasu

Saṅgītaratnamālā. Part I. [Love songs.]

[1] 2-16p. 5.7"x3.8". (BL).

1857

Gopālacandra Majumadāra


6.7"x4.2". (IL).
1858

Priyamādhava Vasu Mallika

1860

Bhāratacandra Rāya

1863

Pranakrsna Viśvāsa
Pranakrsnausadhāvali. [A treatise on medicine, with a clear and concise detail of every kind of disease and the specific remedy for them.] [1, 1 blank, 1, 1 blank, 1] ii-xxx, 212 p. 8"x5". (SL). 1366

1864

Maheśacandra Vandyopādhyāya
Anuvādaśāra. [Translation of select essays from standard English authors.] [1]-2 [1, 1 blank, i]-ii [1] 2-96 p. 7"x4.2". (BL). 1367

THE ANUVĀDA PRESS, 1853-1866

1854

Kālikumāra Vandyopādhyāya
Jīvāna yāminī. [A poetical work.] [1] ii-v [1 blank, 1, 1 blank, 1] 2-132 p. 6.6"x4". (IL). 1368
1856

Janapadera āya nirṇayaka pustaka. Political economy.
Translated by the Principle of Biddotshaheenee
Sangscrit Charitable school.[English and Bengali
on opposite pages.] [1] 4-40p, 8"x5". (BL).

1369

Umaścarana Cattopādhyāya
Vidhvavodvāha nātaka. [A drama in 5 acts on Hindu
widow-marriage.] [1]-ii[i]-ii[l] 2-252p. 6.7"x4.3".
(BL).

1370

Vaṅkimacandra Cattopādhyāya
Lalitā. Purākāśika galpa tathā mānasa. [A poeti-
cal work]. [1, 1 blank, 1, 1 blank, 1] 2-41[1 blank]p.
6.4"x4.1". (IL).

1371

1860

Priyamādhava Vasu
Manusyera. yathārtha mahatva ki? [An essay.
1860?] 12p. 8.1"x5.1". (BL).

1372

THE BENGAL SUPERIOR PRESS, 1853-1866

1853

Ma.Na.[Manindranatha?] Cattopādhyāya
Saṅgītā manorāṇjana. [A collection of songs.]

1373

1855

Nārāyana Bhatta
Veṇī samhāra. A drama by Bhatta Narayana; edited
by Muktārāma Vidyāvāgīśa. [Sanskrit work in
Bengali characters. Two title pages: English and

1374
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<td>1855</td>
<td>Golākacandra Caturdhāri Kālōpākhyāna nāmaka grantha.</td>
<td>[1, 1 blank, 1] 2-106p. 8&quot;x5.2&quot;. (SL).</td>
</tr>
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</table>
Gopālacandra Maitra

Śiśuranjana. [A children's book.]

[1, 1 blank, 1] 2-20p. 7"x4.2". (IL). 1381

Kālikṛṣṇa Mitra

Bhūgola vṛttānta. [A geography for girls. Author's name from the fly leaf of BMS copy.]

[1, 1 blank, 3] 2-155[1 blank] 7[1 blank]p. 7.1"x4.1". (BMS, IL). 1382

Nandākumāra Rāya

Abhijñāna śakuntalā nātaka. [A drama translated from Sanskrit original of Kālidāsa.]

[1, 1 blank, 1, 1 blank, 1] 2-176p. 8.2"x5.2". (IL), 1383

Purāṇas. Bhagavatapurāṇa


Rāmaḍhana Rāya

Kalīcaritā. Published by Kaji Safiuddin.


1856

Aksayakumāra Datta


Dvārakānātha Rāya

Suśila-manṭrī. [A tale.]


and Gopālacandra Datta

Pāthāmṛta. The instructive and entertaining lessons in literature, science and art, etc.

[2, 1]-ii[1] 2-73[1 blank]p. 6.7"x4". (IL). 1388
Kedāranātha Datta

Priyamvada. [A tale.]

Śyāmācarana Dāsa Datta.


Veçārama Cattopādhyāya

Samgīta muktāvalī. [Brāhmaṇist songs.]
48p. 6.8"x4". (BL). 1391

1857

Bharatacandra Śiromani

Viśnūdiśataka. [1] 2–20p. 6.8"x4" (BL). 1392

1859

Kālīprasanna Simha

Mālatīmādhava nātaka. [A comedy of Bhavabhūti translated from the original Sanskrit. Two title pages: English and Bengali.]

1860

Devendranātha Thākura

Brāhma dharmera mata O viśvāsa. [The principle and belief of Brāhma, religion.]
[1] ii–xii, 124p. 6.7"x4.1". (BL,CU). 1394

Kedāranātha Mitra and Śrīnātha Datta

Pranaya prasaṅga or on friendship.

1861

Bhagavacchandra Viśārada

1862

Gopālacandra Dāttā

Dhana-vidhāna. Easy lessons on money matters.

1863

Bhagavaccandra Viśārada

Sukhavodha. The principles of Bengalee grammar.

1864

Lakṣmīnārāyana Cakravartī

Bhisāna jhanājha. [A description in verse of the
great cyclone in Calcutta on the 5th October, 1864.]

THE HINDU PATRIOT PRESS, 1853-1866

1853

Bhāratacandra Rāya

Rasamañjuri. [A poetical work.]
[1] 4-38p. 7.6"x4.8". (IL).  1400

1855

Bhāratavarsīya Sabha, Calcutta

Bhāratavarsiya Sabha prerita āvedana patra.
[An application against the draft act to prevent
riot in connection with movable and immovable
properties by the British Indian Association, Calcutta.]
[1] 2-16p. 7.9"x5". (IL).  1401

Śivacandra Karmākāra

Bhaīṣajyā sāra. A tabular arrangement of the mate-
ria medica derived from the mineral kingdom in Bengali
by Sub-Assistant Surgeon Shib Chunder Kurmokar.
[1 blank] 2-104[1 blank]p. 7.8"x5". (IL).  1402
1857

Umesacandra Mitra

Vidhavā vivāha nātaka. [A drama in support of Hindu widow-marriages.] 2nd ed.

1861

Dīnavandhu Mitra

Nila-darpana nātaka. [The indigoplanting mirror. A drama in five acts.]

Vāpre vāp nilakarerdera ki atyācāra. [A drama.] Oppressions of the indigo planters.
[1, 1 blank, 1] 1–16 p. 8"x5". (BL).

THE NIMATAŁĀ PRESS, 1854

Sanātana Gosvāmi


THE SAMĀCĀRA SUDHĀVARŚANA PRESS, 1854–1866

1856

Haracandra Cat-topāḍhyāya

Manohara. [A tale in verse.]
iv[1] 2–310 p. 5.6"x4.1". (BL).

1859

Pranakrsna Viśvāsa

Pranatosinī. [A work on Indian system of medicine. Sanskrit in Bengali characters.]
[1, 1 blank, 1, 1 blank] xvii[1 blank, 1] 2–638 p. 8.8"x5.8". (IL).
1862

Lokanātha Nandi

Bhāngāgānyera madala. [A tale.]
[1] 2-16p. 6"x4.1". (BL).

1409

THE SUCĀRU PRESS, 1854-1866

1854

Nilāmani Vasāka

Vatrisa simbāsana. [A tale of Rājā Vikramāditya. Translated from Hindi.]

1410

1855

Rāmanārayana Vidyāratna

Satya candrodaya. The rising of the moon of truth, a pleasing moral tale, adapted from the English. Published by W. Nassau Lees.

1411

Vāneśvara Vidyālaṅkāra

Vairāgya śataka. [Sanskrit work in Bengali characters with Bengali translation.]

1412

1856

Lokanātha Vasu

Hindu dharma marma. [Substance of Hindu religion.]
[1] ii-vi[1 blank] 8i[1 blank] iip. 8"x5.2".
(BL, IL).

1413

Nilāmani Vasāka


1414

Purnānanda Gosvāmi

Satcakra nirūpana...; edited by Ānandacandra
Aksayakumāra Datta


Anandacandra Vedāntavāgīśa


Bhūdeva Mukhopādhyāya

Aitihāsika upanyāsa. Historical tales in Bengali. [1, 1 blank] 118 p. 7.9"x5". (BL).

Rāmagati Nyāyaratna


1858

Anandacandra Vedāntavāgīśa

Madhusūdana Mukhopādhyāya

1859

Abhayānanda Vandyopādhyāya
Nala damayanti nātaka. [A drama.]

Gopalacandra Raksita
Mohāṇa manohara. [A romance in prose and verse.]
[1]–2, 44p. 7"x4.2". (BL).

Kedāranātha Datta
Bhāratavarsera itihāsa. [History of India, Hindu and Muslim period.]
[1]–2, 135 [1 blank, 2]p. 8.2"x5.4". (BL, SL).

1860

Vipradasa Vandyopādhyāya
Ruṣiyādhipati pitarera jīvana vṛttānta. The life of Peter, the great.

Avināśacandra Cattopādhyāya
Puraṅjana. [A tale.]
[1, 1 blank] 137[1]p. 7.3"x4.6". (BL).
Bhūdeva Mukhopādhyāya


Kedāranātha Cattopādhyāya


Madhusūdana Mukhopādhyāya


Yogendranātha Cattopādhyāya

Nīlāmvari. [A tale.] [i, 1 blank] 42p. 7.3"x4.6". (BL).

1861

Dvaitādvaita vādīra vicāra mimāṃsā

[A Brāhmaṇist. discussion on the question of unity or of duality of soul with the Supreme Being.] [i, 1 blank] 27[1 blank]p. 7"x4.2". (BL).

India. Legislative Council


Madhusūdana Datta, Michael


Dvārakānātha Rāya

Puranas. Bhagavata Purana
Durāmaṅgala; compiled and translated by Baṅga-
6.6"x4.1". (IL).

1863

Dvārakānātha Rāya
Kavita pātha. [A compilation of poems from several
6.6"x5". (BL).

Prananātha Datta
Praneśvara-nātaka. [A drama.] Published by Giriśa-

Vividha pustaka prakāṣikā. Sahitya saṅgraha.
Raghuvaṃśa by Kālīdāsa. Original and Bengali
translation. Published by R.M. Vasu and Company
[at monthly instalment on the basis of annual
or quarterly subscription to be paid in advance.]
1 kānda 3 saṁkhya: [1] 144-204p. 8.6"x5.1". (BL).

1864

__ 1 kānda. 1 saṁkhya: 1-5 cantos.
[1] ii-vi, 82p. 8.6"x5.1". (BL).

__ 1 kānda, 3 saṁkhya. 12-13 cantos.
[1] 206-244p. 8.6"x5.1". (BL).

__ 1 kānda, 5 saṁkhya, 14-15 cantos.
[xvi], 448-486p. 8.6"x5.1". (BL).

Kavitāmālā. [The garland of poems. With the intro-
ductive notice of anonymous poetess by Dvārakā-
nātha Rāya.]
[1] iii-iv, 72p. 6.6"x5". (BL).
1866

Lokanātha Vasu


Rāmakamala Vidyālaṅkāra


Sītānamāṁivṛata upākhyāna; compiled and translated into Bengali verse by Jayantīcandra Sena Dāsa. ii-[iii] [1] 2-33[1] 2-34p. 8.2"x5". (SL). 1447

THE TAMOHARA PRESS, SERAMPORE,
1854-1866.

1854

Calcutta. Dharmamarmaprakāśikā Sabhā


Kālidāsa Maitra.

Paunarbhava Khandanam. [Prohibition of widow marriage. A refutation of Īśvaracandra Vidyāsāgara's treatise in favour of widow marriage.] [1, 1 blank,1] 2-56p. 6.7"x4.1". (BL). 1449

Śyāmanātha Rāya Caturdhuri

Dhirāja caritra. [A tale.] [1] 4-12p. 6.6"x4.1". (IL). 1450

Kālidāsa Maitra

Elektrika teligrāphavā taritvārtāvaha prākarana. The Electric telegraph or the telegraph Office Assistants' Manual; comprising the allusions to explain the leading principles of the science of electricity and those which are adapted to the telegraphic purposes. 2 title pages: English and Bengali. [1] vi-viii[1] 2-184[1,1 blank]p. 2 plates. 7"x4". (BL,SL).

Bhagavānacandra Mukhopādhyāya


Calcutta. Dharmamarmaprakāśikā Sabha

Deha raksā nāmaka āyurvedaudādīpaka ṣāyera pustaka. [A work on Āyurveda: Indian system of medicine. cov. title. [1] 2-16p. 7.9"x5.2". (IL).

Srīnathā De, Comp.

Vaktītā. [Compilation of three speeches delivered by Hodgson Pratt, Kālidāsa Maitra and Rāmalocana Ghosha for the purpose of establishing a public library and reading room at Krisnanagar.] [1] 2-26p. 8"x5". (BL,IL).
Umeśacandra Cattopādhyāya

Nītimālā. [A dialogue on moral lessons adapted for the boys.] [1] 2-18p. 6.1"x4". (IL). 1457

Jadunātha Cattopādhyāya


Kalidāsa Maitra


Manohara upanyāsa. [A tale.]
Printed by order of the Vernacular Literature Society. [1] 2-88p. 7.1"x4.5". (IL). 1460

Śivacandra Deva

Siśupālana. The infant treatment. Compiled, translated and adapted from Andrew Comb's "Treatise on the physiological and moral management of infancy" and other English works.] [iii]-iv[1, 1 blank, 1] 2-187[1 blank, 1, 1 blank]p. 6.7"x4.5". (IL). 1461

1858

Govinda Gopāla Vasāka

An English and Bengalee vocabulary of the English reader, No.IV. New ed. By Gobind Gopal Bysack. [1, 1 blank, 1, 1 blank, 1] 2-157[1 blank]p. 8.4"x5.2". (BL). 1462
Haracandra Ghosa

Harimohana Gupta
Sannyāsī upākhyāna. [A poetical work translated from Thomas Parnell's 'Hermit'.] [1, 1 blank, 1 blank, ix]-x[1] 2-22p. 6.2"x4.1". (BL). 1464

Hindu dharma vimardana. Compiled from the Aronodaya. [1] 2-76p. 6.8"x4". (CU). 1465

Saṅkara Ācārya.

1859


Kālidāsa Maitra

Vrajanātha Mukhopādhyāya
Vrajanātha samgraha kṣudra setu. [A vocabulary of sanskrit words, explained partly by their sanskrit synonyms and partly by Bengali words.] [1] 2-25[1 blank]p. 8.1"x5.1". (BL). 1469
1860

Vopadeva

Mugdhatodha Vyākarana. [Sanskrit grammar in Sanskrit and Bengali.] iv[1, 1 blank, 1, 1 blank, 1]4-166p. 6.5"x3.7". (BL).  

1470

Vrajañātha Mukhopādhya

Udvijja Vidyā. Simple lessons on plants. Translated with adaptations from the English.  

1471

1861

Śrīkantha Mallika

Jagachchavi. A picture of the world.  

1472

Vopadeva

Satīka Mugdhatodha vyākarana.  
Vol. I : [1] 2-117p. 8.3"x5.4".  
(Vol. II-V printed at the Caitanya Candrodaya Press, see entry no.1265). (SL).  

1473

1865

Narendrañātha Cakravarti

Kavitaratnamāla. [A collection of poems.]  

1474

EDMUND D'CRUZ AND COMPANY'S PRESS, 1855

Young, James Henry

(BL).  

1475
THE SUDHÄNIDHI PRESS, 1855-1866

1856

Durgāprasadā Mukhopādhyāya
Gangābhakti tarāṅgini
ii[1] 2-148p. 7.4"x 4.8".(IL).
1476

The Mahābhārata. Svapnaparbha. Translated into metrical verse by Kāśīrāma Dāsa.
[1] 2-46p. 6.5"x4". (IL).
1477

1857

Lakṣmīnārāyaṇa Rāya
Dhruvacaritra. Translated into Bengali verse from original Sanskrit work of Sukadeva Gosvāmī.
1478

Nandakumāra Kaviratna Bhattācārya
Śukavilāsa. [A tale about Rāja Vikramaditya in verse.] ii-iii[1] 2-156p. 6"x3.8".(IL).
1479

1858

Viśvanātha Mitra
Smrtidarpana. [A catechism of the principles of Hindu religion and ceremonial observances.]
[1] 2-86p. 8"x5.2". (BL).
1480

1859

Kṛṣṇadāsa
Nārada Samvāda nāmaka grantha. [A story of the Purāṇa.]
ii[1] 2-30p.7.5"x5.2".(IL).
1481

1860

Durgāprasadā Mukhopādhyāya
Gangābhakti tarāṅgini
iii[1 blank,1] 2-137[1 blank]p. 7.8"x4.6". (CU).1482
India. Legislative Council.

Dānda vidhīra āina. The Indian Penal Code. [Act 45 of 1860; translated from the government Gazette by Indranārāyana Ghosa.] [i]-xxi 16i[1 blank]p. 9"x5.6". (BL).

1865

Amara Simha


Chamiraddin


Jayanāīa Āvedina


Kālikrānā Dāsa

Manabhañjanā. [Story of Rādhā and Krsna in verse.] 62p. 6.1"x4.1". (SL).

Kālīprasāda Kavirāja

Vatriṣa simhāsana. [A tale of Vikramāditya in verse.] [1]-ii, 152p. 8 plates. 8"x5". (SL).

Candrakānta. [A tale in verse.]

Kālikumāra Mukhopādhyāya
Avala pravalā nāmaka grantha. [A tale in verse.]
[1, 1 blank, 1, 1 blank] iiii[1 blank, 3, 1 blank]
248p. 8"x5.1". (IL).

THE VIŚVAPRAKĀŚA PRESS, 1856-1858

1857

Bhavabhuti

Kṛṣṇakamala Bhattachārya
Durākāṅksera vrthā bhramana.
[1] 2-62p. 6.8"x4". (IL).

1496

Śivacandra Vandyopādhyāya
Ramanīlīlā. [Women's sports. Erotic poems. 1858?]
[1] 2-57[1 blank]p. 6.6"x4.1". 500 cops. (BL, IL). 1497
THE ROYAL PHOENIX PRESS, 1856-1861

Brāhma Samāja, Kalutalā, Calcutta


ALIPORE JAIL PRESS, 1856-1866

1857

Long, James


THE BĀNGLĀ PRESS, 1856 - 1866

1856

Dvārakānātha Vidyābhūṣaṇa


Girīṣacandra Vidyāratna

Daśakumāra carita. [Translated from Sanskrit.] [1]-2[1]-2,148p. 8"x4.9". (BL). 1502
Mathurānātha Tarkaratna


[1, 1 blank, 1] 2–28p. 6.5"x4.2". (IL). 1503

1857

Gaṅgādhara Kavirāja

Bhāgavata nirñaya.


Yadugopāla Cattopādhyāya

Capalacitta nātaka. [A drama in 5 acts.]

[1, 1 blank, 2, 1 blank, 1] 2–62[2] p. 7.5"x4.5". (BL). 1505

Kālidāsa

Rtusamhāra. [The seasons. Sanskrit work in Bengali characters.]

[1] 2–32p. 6"x3.7". (BL). 1506

1859

Harimohana Mukhopādhyāya

Kṛsidarpana. [A mirror of agriculture.] Part I.

[1, 1 blank, 1] 2–104p. Illus. 6.7"x3.8". (BL, CU). 1507

Tārinīcarana Cattopādhyāya

Bhāratvarṣera itihāsa. History of India [from the most ancient times to the end of the Mogul dynasty.]

[1] ii–vi 276 [1, 1 blank] p. 6.6"x4.1". (BL). 1508

1860

Dvārakānātha Vidyābhūsana

SubuddhiVyāvahāra. [Adapted from Lord Beacon's 'Advancement of learning.]


Kuṇjavihārī Deva

Kalaṇka bhaṇjana nātaka. [A drama in 3 acts on virtuous living.]

[1] 2–86p. 7"x4". (BL). 1510
1861
Harimohana Mukhopadhyaya
Kadamvini-natak. A drama in 6 acts.
[1, 1 blank, 1] 2-4[1] 2-86p. 6.9"x4.1". (BL). 1511

Ramanarayana Tarkaratna
Ratnavali natak. 2nd ed. [A Sanskrit drama of the same title by Haradeva translated into Bengali prose and verse.]
[1] ii-iv[1, 1 blank, 1] 2-92p. 6.9"x3.9". (BL, CU). 1512

1862
Dvarakanantha Vidyabhushana.
Nitisara. [A moral and instructive reader.] Part I.
[1] 2-54p. 6.8"x3.8". (BL). 1513

1863
Part II : [1] 2-72p. 6.8"x4.1". (BL). 1514

1864
Tarakumara Sarmá
Sivasatakam. [A Sanskrit work in Bengali characters.]
[1] 2-16p. 7.9"x5.1". (SL). 1515

1865
Harananda Bhattacarya
Nalopakhya. [A tale from the Mahabharata.]
[1] 2-107[1 blank, 1, 1 blank]p. 7.6"x5.3". (IL). 1516

1866
Saikumara Sarmá Cattopadhyaaya
Bhagla kavya. Prematattva sara. [Poems. 1866?]
1856
GIRIṢĀ-VIDYĀRATNA PRESS, 1856-1866

1856

Giriṣacandra Vidyaratna

1518

1857

Īśvaracandra Vidyāśāgara
Vidhava vivāha pracaḷita haoyā ucita kinā. [Whether widow marriage be admitted.] 2nd ed. [1] 2-6,184. 1 facsim. 8.1"x5.2". (BL).

Nīlamāni Vasāka

Part II. Muslim rule. [1] ii–viii, 156p. 6.7"x4.1". (IL).

1521

Rājē Kṛṣṇacandra Rāyera jīvana carita.

1522

Rāmanārāyana Vidyāratna Bhaṭṭācārya

1523

1858

Kālidāsa Maitra

1524

Kedāranātha Vandyopādhyāya
Madhusūdana Mukhopādhyāya

Ahalyā haddikara jīvana vṛtānta. [Ahalya, the sweeper's daughter: a tale of a low castewoman in the days of Humayun, the Mughal emperor.] Printed for the Vernacular Literature Society. 118[1] ii–viiip. (Bengali Family Library). 6.7"x4". (BL). 1526


Putra Sokāturā duḥkhnī mātā... [Two tales, translated from English.] Printed for the Vernacular Literature Society. [1]–ii, 30p. 1 plate. 6.8"x4.1". (Bengali Family Library). (BL). 1528


Nīlamani Vasāka

Bhāratavarṣera itihāsa. [History of India from ancient time to modern period.] Part II. Muslim Period. [i] ii–viii, 179[1 blank]p. 6.9"x4". (BL, IL). 1530

Part III. Mughal period. [i]ii–vi, 258[1, 1 blank]p. 7.4"x4.5". (BL, IL). 1531


Rāmanārāyaṇa Vidyāratna


Rāmanārāyana Vidyāratna

1859

Dvārakānātha Gupta
Hemaprabha. [A Bengali novel published with the assistance of the Vernacular Literature Society.]

1536

Madhusūdana Mukhopādhyāya
Hamsarūpi rājaputra[ A tale translated from English.]
Printed for the Vernacular Literature Society.
[i]-ii, 50p. 1 plate. (Bengali Family Library). (IL).

1537


1538

__Suśīlara upākhyāna. [An instructive tale for Bengali girls.] Printed for the Vernacular Literature Society. [iii]-iv, 74p. 6.9"x4.1". (Bengali Family Library). (BL).

1539

Nīlamanī Vasāka
Itihāsa-sāra. [A short history of Europe, Asia, Africa and America from ancient to modern time.]

1540

Rājakṛṣṇa Rāya Caudhurī
Naradeha nirmaya. Human physiology in Bengali.

1541

Rāmanārāyana Tarkāratna
Pāla o varjiniyā. Translated from English. 2nd ed. Printed for the Vernacular Literature Society.

1542
Yādavacandra Cakravartī

Harinātha Nyāyaratna
Mudrāraksasa. [Translated from Visakhadatta's Sanskrit drama in 7 acts.] [1]-ii, 130p. 6.9"x3.9". (BL). 1544

Madhusūdana Mukhopādhyāya


__.Suśīlāra upākhyāna. [A tale.] Part III. Printed for the Vernacular Literature Society. [i]-ii[1]2-134p, 7.1"x4.3" (Bengali Family Library). (CU) 1547

Rājendralāla Mitra
Śilpika dārśana. [On the manufacture of different articles in daily use.] Printed for the Vernacular Literature Society. [1] 4-6, 170p.illus. 6.9"x4.1". (Bengali Family Library). (BL). 1548

__.Śivājīra caritra. [Biography of Śivāji, the founder of Mahratta dynasty.] Reprinted from the Vividārtha samgraha. Printed for the Vernacular Literature Society. [1, 1 blank, 1] 2-78p. 7"x4". (Bengali Family Library). (CU). 1549

Robinson, John
Syāmacarana Šarkāra

Giriśacandra Vidyaśratna
  Śavaḍaśa abhidhana. Dictionary of Sanscrit and Bengali language. [1]-2, 228p. D.cols. 8.4"x5.4". (BL).  1552

Hariścandra Tarkālaṅkāra

Kṛṣṇacandra Rāya
  Imrejādhikrta Bhāratavarsera itihāsa. A brief history of British India. [1, 1 blank,i]-ii[1]-ii[1] 2-176p. 6.7"x4.1". (BL).  1554

Madhusūdana Mukhopādhyāya


Navinakṛṣṇa Vandyopādhyāya
Rāmakamala Bhāṭṭācārya

Imlandera itihāsa. A history of England to the death of George the third. [1, 1 blank] 126p. 6.7"x4.1". (BL). 1558

Rāmanārāyana Vidyāratna


Śrīpati Bhāṭṭācārya


Harinātha Nyāyaratna

Mudrārāksasa. [Translated from Sanskrit work of Viśakhadatta.] 2nd ed. [i]-ii[1] 2-130p. 6.6"x4.1". (IL). 1561

Kālidāsa Maitra


Lālamohana Bhāṭṭācārya


Parāśara Muni

Kṛṣisamgraha; edited by Giriśacandra Vidyāratna. [A Sanskrit work on agriculture (in Bengali characters).] [1] 2-34p. 8.1"x5.1". (BL, CU). 1564
Rājendralāla Nitra
Śivajīra caritra. [Biography of Śivājī, the founder of Mahratha dynasty. 2nd ed. Printed for the Vernacular Literature Society. [1, 1 blank] 78p. 6.9"x4.2". (Bengali Family Library). (BL). 1565

Tarinīcarana Cattopādhyāya
Bhāratavarṣera itihāsa. Dvitīya bhāga. [History of India from the settlement of the Europeans up-to the appointment of Hastings as the Governor-General.] [1] 4-8, 242p. 6.6"x4.1". (BL). 1566

1863

Bhuvanamohana Rāya Caudhuri

Harinātha Majumādāra

Harinātha Nyāyaratna

Jīmūtavāhana

Narendranātha Caudhurī, Rāya

Nīlamanī Vasāka
Rādhānātha Vasāka
Śarīra tattvasāra. [A treatise on human physiology, with a glossary of technical terms in English and Bengali, and an appendix containing 12 plates.] vi, 127[1 blank]12 plates. 7.4"x4.5".
(BL).
1573

Rāṅgācāri Svāmī
tulṣīmālīyadharanānamāṃsā. [A Hindu religious work in Sanskrit.] [1,1 blank]1[1 blank]p. 8.1"x5.1"
(BL) 1574

1864

Aksayakumāra Datta
1575

Nilanānī Vasāka
1576

1865

Harinātha Nyāyaratna
1577

Jayanārāyaṇa Tarkapaṇcānana
1578

Lālamohana Bhāttācārya
kāvya-nīrṇaya or a treatise on rhetorical composition in Bengali. 2nd ed. [1, 1 blank,1] xii-xiv[1, 1 blank,1] 2-217[1 blank,1] 2-12p. 6.7"x4". (IL).
1579
Navinakrsna Vandyopādhyāya

Jñānaḥkūra. Prathama bhaga. [A series of articles on astronomy, geography, and physics in general]


Nilamani Vasāka

Navanāri. [Biography of nine women.] 4th ed.
[iii] - iv,320p. 6.8"x4". Cloth. (SL,CU). 1581

Prasannakumāra Simha

Sat-sandharbha. [Essays for moral teaching.]
[1]-ii[3]2-84p. 6.6"x4.1". (IL). 1582

Rāgācārī Svāmi

Durjana-kariśpcmānan. [A Sanskrit work in Bengali characters.] [1, 1 blank] 36p. 8.2"x5.4". (BL). 1583

Tarinīcarana Cattopādhyāya

Bhūgola vivaraṇa. [Geography.]
[1]-ii[1] 2-288p. 6.6"x4.2". (IL). 1584

Vahkimacandra Cattopādhyāya

Durgeśanandinī. [A fiction. Title page missing.]
[1, 1 blank,1] 2-307[1 blank]p. 6.8"x4.2". (IL). 1585

1866

Kṛṣṇakānta Sarmā-Vidyāvāgīśa

Dāyabhāgaśya. [Hindu law of inheritance. Sanskrit work in Bengali characters.] [1] 362p. 10.4"x8.4".
(BL,IL). 1586

Madhusūdana Vacāspati.

Vasantasena. [A translation of Sanskrit drama Mrcchatika of Sudraka.]
[i]-ii,235p. 8"x5". (BL). 1587

Rājānārāyana Vasu

Dharmatattvadīpika. [A discussion on religion.]
[1, 1 blank,vi] 2-109[1 blank,1]ii-v[1 blank]p. 8.6"x5.2". (CU). 1588
Tarinīcaranā Cattopādhyāya
Bhāratavarṣera itihāsa. History of India.
Part I: Ancient time to Mughal period, 6th ed.
1589
Part II: From the settlement of the Europeans
upto the appointment of Hastings as the Governor-
1590

—- Bhūgola vivaraṇa. [A Geography.]
1591

Upendralāla Vasu
1592

THE RAHMĀNĪ PRESS, 1857

1857

Rādhāmādhava Mitra
Vidhavāmanaraṇjana nātaka. [A drama] Part II.
1593

THE LAKSMĪVILĀSA PRESS, 1857-1859

1858

Kāśīdāsa Mitra Mustauphī
Atmatattvaprakāṣikā. Vicara dīpikā.
[1]-ii[1]2-47[1 blank]p. 5.8"x4" (IL).
1594

Vihārilāla Cakravartī
Svapnadarśana. [Famine, the ruin of Bengal. A
drama. ] [1] 2-38p. 6.6"x4". (BL).
1595

1859

Lālamohana Dāsa Ghosa
Vidhavā-vilāpa. [A love story in verse.]
1596
Šyāmācarāṇa De
Vāsaraṅgaautukā nātaka. [ A drama. ]
[1] 2-40p. 6.2"x4.1". (BL) 1597

THE KADERIYA PRESS, 1857 - 1866

1857

Ānandacandra Vedāntavāgīsa
Mahābhāratīya Śākuntalopākhyāna. [ A tale from the Mahābhārata. ] [1, 1 blank, 1, 1 blank] 50p.
4 plates. 5.8"x4". (BL) 1598

Abdul Ājjīj
Darvešānāmā. [ A tale in Musalmani Bengali verse. Book starts from right. ] [1] 4-400p. 9.9"x6.7". (SL) 1599

THE HARIHARA PRESS, 1857 - 1866

Kālidāsa Gupta
Vetāla pañcavimśati. [ Tales of a demon translated from Hindi into Bengali verse. ] [1] 2-128p. 7.5"x5" (IL) 1600

Purāṇas. Kalkipurāṇa,
Mukutālatavalī. [ A poem taken from the 12th chapter of the Kalkipurāṇa, by Durgāprāśa Bhattācārya Kavikesari. ] [1] ii-v[1 blank, 1] 2-136p. 8"x5" (IL) 1601

1860

Maheścandra Dāsa De
Pañcakalyāṇīya. [ Poems on the death of Rāvana, Rādhā-Kṛsna, and other subjects. ]
[3] 2-92p. 6"x4". (IL, BL) 1602
1862

Nilaratna Hāladāra
Kavīrātānākara. [A collection of Sanskrit proverbs in popular use translated into Bengali.]

1863

The Mahābhārata. Vṛhat Mahābhārata aṣṭādaḥ parva;
translated into Bengali verse by Kāśīrāma Dāsa.
iii–viii, 967[1 blank]p. D. cols. 9.2"x5.9". (BL). 1604

1864

Īśvara Sarkāra
7.5"x5". (BL).

Maheścandra Dāsa De
Hāya ki adbhuta śīlāvrsti. [A poem on the distress caused by hail storm.] 14p. 6"x4". (BL). 1606


The Rāmāyaṇa. Adbhuta Rāmāyaṇa; translated by
Dvārkānātha Kunda. [i]–ii,92p. 7.5"x4.6". (IL). 1608

1865

Garībullā, Munsi

Īśvaracandra Sarkāra
Nilaratna Hāladāra

Kavitāratnakara. [A collection of Sanskrit proverbs in popular use, translated into Bengali.]

[i] ii-ix[1 blank]72p. 7.9"x4.6".(SL). 1611

Puranas. Märkaṇḍeya purana.

Kālīvilāsa; translated into Bengali by Kālidāsa

Bhattācārya. [i] ii-iv,110p.7.7"x4.9".(SL). 1612

Rāmacandra Mukhopādhyāya

Naladamayantī.[A poem based on the story of Nala and Damayantī of the Mahābhārata.]

[1]-ii,63[1 blank]p. 7.6"x4.6".(SL). 1613

Rasikacandra Rāya

Jīvana tārā.[A poetical work.]

[i]-ii,84p. 7.6"x4.6".(SL). 1614

Śiśuvodhaka. [Children's instructor containing reading lessons, multiplication, tables, easy stories and Cānalkā ślokas.] 3-48p. illus.

7.4"x4.5".(IL). 1615

Vīṇāvāna Dāsa Thākura

Caitanyabhāgavata. [Biography of Caitanya.]

406p. 8.1"x5.7".(SL). 1616

THE SOMAPRAKĀSA PRESS, 1858-1864

1864

Gopālacandra Vandyopādhyāya


6.8"x4.1".(SL). 1617
K. N. DATTA COMPANY'S PRESS, 1859

1859

Kedāranātha Datta

Nalinīkānta. [A love story.]
[i] ii-viii, [i]-ii p. 7"x4.2". (BL). 1618

THE NYĀYARATNA PRESS, 1859.

1859

Nanda Kumāra Kaviratna Bhattacārya

Samskrta prastāva. [An essay on the utility of studying the Sanskrit language and literature.]
Published by order of E. B. Cowell, the Principal of the Sanskrit college.[1, 1 blank, 1] 2-28p. 7.5"x4.5". (BL). 1619

THE DVIJARAJA PRESS, BARDWAN, 1860.

1860

Śrīnārāyaṇa Cattarāja Guṇanidhi

Kavitārṇava. [Sanskrit poems with explanation in Bengali.] [1] 2-64p. 8"x5.5". (SL). 1620

THE SŪRYYODAYA PRESS, 1860.

1860

Śyāmācarana Śrīmāni

Vālyodvāha nātaka. [A drama on early marriage.]
[1] 2-72p. 6"x4". (BL). 1621

THE SĀHASA PRESS, 1860-1866

1860

Prāṇkrṣṇa Vidyāsagāra

Śarirotpattikrama. [A short treatise on the formation of the human body according to Sanskrit authorities.] 10p. 6.6"x4". (BL). 1622
1861

Dīnāṇātha Dharma

Kamsavināśa kāvya. [A poetical work.]
[1, 1 blank, 1] 2-103[1 blank]p. 8"x5". (IL). 1623

Jayadeva Gosvāmī.

Gitagovinda; edited by Yadunātha Nyāyapāncānana.
[Sanskrit text with Bengali translation.]
i, 136p. 8.5"x6". (BL). 1624

Mukundarāma Cakravarti, Kavikaṅkana

Candī; edited by Yadunātha Nyāyapāncānana.

1862

Stutimālā. [Brahmiṣṭ. prayers.]
[15] ii–xi[1 blank, 1] 2-290p. 5.1"x3.9". (BL) 1626

1863


Bholānātha Mukhopādhyāya

Āpanāra mukha āpani dekha. Look to your own face, or amusing sketches of life and manners. [Part of this work was printed at the Hindu Press.]

Harimohana Karmakāra

Lāyalā–Majnu kāvya. [A Persian tale in Bengali verse.]

Kāśīnātha Mukhopādhyāya

Relaōekompāṇīyāna. [Story of a doctor and a ghost told during a railway journey.] Part I: [1] 2-52p. 6.6"x4". (BL). 1630
Keśavacandra Karmakāra
Kalikautuka o māsīra māra kānna. [A poem lamenting the vices of present day Bengal.] [1] 2-16p. 6"x4". (BL). 1631

Kṣīrodagopāla Mitra
Vālīyavivāha ucita naya. [Infant marriage is not desirable: an essay.] [1] 2-16p. 6"x4". (BL). 1632

Paramesvara Datta
Hāva chelera vāvāra kathā; prathama bhāga. [A drama on the experiences of an ignorant youth.]
20p. 7.7"x4.7" (BL). 1633

Purānas. Rasapañcādhyāya by Dvija Pitāmvara.
[1] 2-60p. 7.4"x4.7". (SL). 1634

Racanā ratnāvalī. [Essays.]
[1] 2-28p. 7.9"x4.9". (IL). 1635

Rādhākişora Dāsa Ghosa
Kautukāvahā phatolocchā vadha nāmaka kāvya. [A poetical work.] [1] 2-12p. 5.8"x4.1". (BL). 1636

Rādhāmādhava Mitra
Strīlokera darpa cūrna. [A poetical work.]
[1] 2-58p. 6.5"x4.1". (IL). 1637

Sannyāsīcarana Pāla
Rogerā mata ausadhi. [A drama on the consequences of leading a profligate life.]
[1, 1 blank, 1, 1 blank] 28, 1, 1 blank]p. 6"x4". (BL, CU). 1638

Śyamācarana Śrīmānī
Śunesa ? Hanumānera vastraharana?: [A humorous sketch in form of a dialogue.]
14p. 7.7"x4.7". (BL). 1639

Visnu Sarmā
Hitopādesa; edited by Rāmagopāla Tarkālaṅkāra.
iv[1] 2-330p. 7.8"x4.8". (BL). 1640
Vrajanātha Bhattachāryya

Virahinī vilāpa. [A drama.]
[1] 2-16p. 6.2"x4.1". (BL). 1641

THE BĀNGĪLĀ PRESS, DACCA, 1860-1866

1860

Dīnavandhu Mitra

Nila-darpanam nātakam. [The mirror of indigo planting. A drama in five acts. IOL copy imperfect.]
[1]-ii,[1, 1 blank,1] 2-90[1]-iiip. 8.4"x5.9". (IL,CU). 1642

1861

Harīścandra Mitra

Subhasya Śighram. [A drama supporting widow marriage.]
[1, 1 blank,1] 2-36p. 7.2"x4". (SL). 1643

Kailāsacandra Sarkāra

Tattvavodhinī sangraha. Prathama bhāga.
[A compilation of essays from the Tattvavodhinī patrika.]

1863

Somanātha Mukhopādhyāya

Solon O pavlikolāra jīvana carita. Lives of Solon and Publicola, translated [into Bengali.]

Śyāmācarana Cattopādhyāya

Bhūgolaṅkura. [Outlines of geography.] 2nd ed.

___ Savdaddhiti abhidhāna. A dictionary in Sanskrit and Bengali. [A part of this work was printed at the Presidency Press, Calcutta, 1861-1864.]
1866

Dīnānātha Sena.

Bhāratavārsīya kūtīra. [Bengali translation of Saint Pierre's 'Chamnie indienne.']->ii[1,1 blank,1] 2-72p. 6.8"x4". (CU). 1648

THE PRĀKRATA PRESS, 1860-1866

1860

Mathurānātha Tarkaratna

Vicitra upākhyāna. [A series of short entertaining stories.][1, 1 blank,1] 2-108p. 7.2"x4.2". (BL). 1649

Pyārīmohana Sena Gupta

Kumārasambhava. [Bengali translation in verse of Kālidāsa's Sanskrit work: Kumārasambhava.]

Śī. Kr. Da. [Śivakṛṣṇa Datta?]


1861

Amvikācarāṇa Vasu

Kuḷīnā-kāyasītha nātaka. [A drama].
[1] 2[1, 1 blank,1,1 blank,1] 2-39[1 blank]p. 6.8"x4.2". (IL). 1652

Madhusūdana Mukhopadhyāya

Sakali Alīka [Pseud.]  

Upanisada. Īśa, kena, katha, Praśna, muṇḍaka, māṇḍukyopanisadh. [1, 1 blank, 1, 1 blank, 3] 4-217 [1 blank]p. 8"x5". (IL).  1655

Vidhavā sukhera daśā. [A tale describing the condition of widows] [1] 2-23[1 blank]p. 6.6"x3.9". (BL).  1656

Visnucarana Nandi  
Śādhubbhāsa suvodha Vyākarana. [A Bengali grammar.] [1, 1 blank, 1] ii-iii[1 blank, 1] 2-229[1 blank, 1]2-4p. 8.1"x5.1". (CU). 1657

Bhāratītīrtha Muni  

Dvārakānātha Dāsa Dāsa  

Guruprasanna Vandyopādhyāya  
Premadāprāmāda nātaka. [The first act of a drama in 12 acts.] [1, 1 blank, 1] 2-21[1 blank]p.7.1"x5". (SL). 1660

Nāthurānātha Tarkaratna  

Rāmākṛṣṇa Bhattachārya

Sātaqenyyera kāche māmādovāji. [A tale]  
[1] 4-23[1 blank]p. 6.2"x4". (BL).  1663

Ramānātha Ghosa

Pādāgānye eki dāya dharma rākṣaṇa ki upāya nātaka.  

Upanisada. Yogopanisat; translated by Nīlakamalā  
Śarmā. [1]-2[1] 2-71[1 blank]p. 6.9"x4". (IL).  1665

1863

Baṅgīya viśvāsya mantrāvali. [Mantras for expelling evil spirits, remedies against snake bites, etc.]  
[1] 2-12p. 6.8"x4". (BL).  1666

Madhusūdana Mukhopādhyāya


Maheścandra Dasa De

Hāte kholā-māla. [A farce.]  
[1] 2-21[1 blank]p. 6.2"x4". (BL).  1668

Rājakumāra Candra


Tārinīcarana Cakravarti

Tam Khudo. [Translation of "Pictures and stories from Uncle Tom's Cabin" by Harriet Elizabeth Beecher Stowe.] 48p. 6.2"x4.1". (BL).  1670
Trailokyanātha Bhattācārya


1671

Upendranātha De


1672

Vipracarana Cakravartī


1673


1674

Mathurānātha Tarkaratna


1675

Nakudacandra Lāhīdī


1676

1864

Mathurānātha Tarkaratna

Jivana vṛttānta. [Biography of eminent men, compiled and translated from various English works.] [3]-[4][1] 7-98p. 6.7"x4". (BL).

1677

Sāmagānam sandhya prayogah. [A Hindu religious work.]


1678

Yādavacandra Ghoṣāla

Pañcāśadvarnartha prakāśa. [Fifty alliterative moral poems, on the 50 letters of the Bengali alphabet, with a vocabulary of difficult words.] [1, 1 blank] 94p. 6.6"x4.1". (BL).

1679
Jagadīśa Tarkālaṅkāra

(BL).

India. North Western Provinces.

Uttarapascima pradese vartamāna durbhikṣa
visaye Baṅgavāśiganera prati nivedana. [An
appeal to the Bengali for help to the famine sufferers
of the North Western Provinces.] [1] 2-16 p. 8"x5".
(BL, IL).

The Mahābhārata; translated from original Sanskrit
into Bengali, by Kālīprasanna Simha.

D. cols. 10.1"x7.8". (Purāṇa Samgraha). (IL). 1682

D. cols. 10.1"x7.8". (Purāṇa Samgraha). (IL). 1683

10.1"x7.8". (Purāṇa Samgraha). (IL). 1684

1861

Vol. V: Vaṇa-parva. 239-483 [1 blank] [1] ii-iii
[1 blank] p. D. cols. 10.1"x7.8". (Purāṇa Samgraha).
(IL). 1685

10.1"x7.8". (Purāṇa Samgraha). (IL). 1686

1862

D. cols. 10.1"x7.8". (Purāṇa Samgraha). (IL). 1687

Vol. VIII: Bhīṣma-parva. [1, 1 blank, 1] ii-iii
[1 blank] 216 p. D. cols. 10.1"x7.8". (Purāṇa Samgraha).
(IL). 1688
1863

The Mahābhārata; translated from original Sanskrit into Bengali, by Kālīprasanna Simha.

Vol. IX: Drona parva. [1, 1 blank, 1] ii-iii[1 blank]
379[1 blank, 1, 1 blank] p. 10.1"x7.8". D.cols.
(Fūrōna samgraha). (IL).

THE RĀMA PRESS, 1861-1862

1862

Kālīprasanna Simha

Hutoma pyāncāra nakā. Sketches by Hootum. Illustrative of every day life and every day people.

[2 title pages: English and Bengali.]


(BL, IL, CU).

THE ŚATRUGHNA PRESS, 1862-1864

1864

Vol. I and II. [Two title pages: English and Bengali. Bengali title page gives date as 1862.]


THE ŚAMBHUCANDRA PRESS, KĀKINĀ, RANGPUR, 1860-1866

1861

Bhīmalocana Sānnyāla

Cānakya-śātakam. [100 ślokas of Cānakya compiled and translated into Bengali.]

1862

Jagadīśa Tarkālaṅkāra

Vudhelā rahasya nātaka. [A drama.]
Tārāśāṅkara Maitreya
Kamala dattaharana. [A poetical work.]

1865
Govindamohana Rāya
Harivāsara tattva sāra. [A Hindu religious work.]
2nd ed.

1866

THE GAUDĪYA PRESS, 1861-1862

1861
Abhayānanda Vandyopādhyāya
Kāra kapāle ke khāya ? [A farce.]
[1, 1 blank, 1] 2-24 p. 6.1”x4”. (SL). 1698

Navīnakṛṣṇa Vandyopādhyāya
Imlandīya itihāsāra praśnottara. [A history of England in form of questions and answers.]
[1, 1 blank, 1] 2-123 [1 blank] p. 6.7”x4.1”. (BL). 1699

Rāmakālī Bhattachārya
Adbhuta upanyāsa. [An entertaining tales.]

Rāmakamala Bhattachārya
Rāmatanu Gupta

Strī-śiksā. Prathama bhāga. [An instructive reading book for girls.] 20p. 6.6"x3.9". (BL) 1702

Tārakabrahma Gupta

Prāṇi-vidyā. Prathama bhāga. [Zoology]
[i]-ii[1] 2-100[1] ii-ivp. 6.7"x4.2". (IL). 1703

Bhuvaneśvara Lāhidi


Guruprasanna Vandyopādhyāya


Jagaccandra Majumādāra

Naisadhacarita, pūrvabhāga. 1,2,3,4 sarga. Bengali translation of first four sargas of Hansadeva's Sanskrit work. [i]-ii[1] 2-177[1 blank]p. 8.5"x5.3". (BL). 1707

Kṛṣnakamala Bhattachārya

Vicitravīrya. A heroic tale [of Janamejaya and his son Vicitravīrya, and their wars with the Persians.]

Kṛṣṇasakhā Mukhopādhyāya

Kumudinī upākhyaṇa. [A tale in verse and prose.]
[1, 1 blank,1] 2-78p. 6.2"x4.1"p. (BL). 1709

Marshman, John Clark

THE KHĀSA PRESS, BARDWAN, 1861-1862.

1861

Mahammadī, Golāma Rāvāni and Durgānanda Kaviratna
Hātem tāyi. [A tale translated from Persian; edited by Tārakanātha Taṅtvaratna. Printed at the cost of Bardwan Rāja Mahtavcānḍ Bāhādur.] [1, 1 blank, 1] 2-368p. 8.6"x5.5". (IL). 1711

THE MANOHARA PRESS, 1861-1862

1861

Dīnavandhu Mukhopādhyāya

Śyāmācarāṇa Ghosa

THE PRESIDENCY PRESS, 1861-1864

1861

Brāhma Samāj
Brāhma dhārma. [Sanskrit work in Bengali characters.] [1] 2-151[1 blank, 1] 2-12p. 6.7"x3.9". (BL). 1714

1862

Devendranātha Thākura

Kuśadeva Pāla.
Rāmāyaṇa sārasamgraha. [Substance of the Rāmāyaṇa.] [1, 1 blank, 1] 2-154p. 8"x5". (IL). 1716
<table>
<thead>
<tr>
<th>Author</th>
<th>Title</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rājakumāra Sarvādhikāri</td>
<td>Imlanderā śāsana-praṇālī. A brief survey of the English constitution in three parts.</td>
<td>1717</td>
</tr>
<tr>
<td>Rāmalāla Mukhopādhyāya</td>
<td>Pāṣanda dalana. [Life of Caitanya, the Vaisnava reformer.]</td>
<td>1718</td>
</tr>
<tr>
<td>Tārācarāṇa Deva Sarma</td>
<td>Mādhavasulocana. [A romance based on the Kriyā yogasāra : a section of the Padmapurāṇa.]</td>
<td>1719</td>
</tr>
<tr>
<td></td>
<td>Vedānta darśana. Uttara mīmāṁsa-śārīrakasutram; translated and edited by Ānandacandra Vedāntavāgīṣa.</td>
<td>1720</td>
</tr>
<tr>
<td>Vihārilāla Cakravartī</td>
<td>Saṅgītaśataka. [One hundred poems.]</td>
<td>1721</td>
</tr>
<tr>
<td></td>
<td>Bāṅgālavodha vyākarana. A compendium of Bengali grammar.</td>
<td>1722</td>
</tr>
<tr>
<td>Jagadindranārāyaṇa Vasu</td>
<td>Vilāsavatī nāṭaka. [A drama in 4 acts.]</td>
<td>1723</td>
</tr>
<tr>
<td></td>
<td>Ghughu O phānda visayaka upanyāsa. [A humorous story.]</td>
<td>1724</td>
</tr>
<tr>
<td>Yaśodānanda Sarkāra</td>
<td>Rtusamhāra. [A metrical version of Kalidāsa's poem in the same title.]</td>
<td>1725</td>
</tr>
</tbody>
</table>
1864

Ratnamālā. [Moral verse for children.]
[1, 1 blank, 1] 2-19[1 blank]p. 5"x3.3". (BL, IL). 1726

Vecārāma Cattopādhyāya

Grhakarma. [Hints on domestic duties.]
[1, 1 blank, 1] 2-54p. 5"x3.4". (BL). 1727

THE NEW BENGAL PRESS, 1861-1865

1861

Abhayānanda Vondypādhyāya

Agatya svākāra prakarana. [A drama]
[i]-i1[1] 2-61[1 blank]p. 6.9"x4.1". (BL). 1728

1862

Candranātha Dāsa

Patyabhāve Pativrata r Khesa. [A poetical work.]
[1, 1 blank, 1, 1 blank, 1] 2-58p. 5 plates. 6.8"x4.2". (BL). 1729

1863

Dāmodara Candādhvaryū Bāhādura

Śrīrāma-nāma sudhodaya. [1, 1 blank, 1, 1 blank] 48
[1, 1 blank]p. 8.5"x5.5". (SL). 1730

Hemacandra Mukhopādhyāya

Parama-sukha dāyaka jnāna-sudhārṇava. Great comfortable scientific notion or the natural law.

Rāmacandra Mukhopādhyāya

Naladamayanti. [A poem on the story of Nala and Damayanti of the Mahābhārata.]
[i]-ii[1] 2-67[1 blank]p. 7.1"x4.5". (BL). 1732
Silhana Miśra


Umācarāṇa Rāya


1865

Dāśarathi Rāya


Garibullā


Jāna Mahammad

Hājāra machalā. [Islamic religious work in Musalmani Bengali. Book starts from right.] [1] 2-80p. 9.6"x6.1". (SL). 1737

Mahammad Dānes


Mahammad Euchaph

Tāvire Khāva. [A work on dream in Musalmani Bengali. Book starts from right.] 3-40p. 9.2"x5.9". (SL). 1739

Raghurāma Siromanī Bhattachārja

Kālidāsa

Meghadūta kāvyā. Translated from Sanskrit by Bhuvanacandra Vasāka. [Includes Sanskrit original in Bengali characters.] [1, 1 blank, 1] 2-127 [1 blank] p. 6.4"x4". (BL, IL). 1741

Purāṇas. Śrīmadbhagavadgītā. Rendered into Bengali verse by Bhuvanacandra Vasāka. [i]-ii[1] 2-78 [1 blank, 1] 2-35p. 9.5"x6". (CU). 1742

1862

Pyāricarāṇa Sarkāra

Bhāratavarṣera bhūgola vṛttānta. A geography of India in Bengali; translated by Syāmācarāṇa Vasu. [i]-ii[1] 2-4,176 [2,i]-iip. 8.7"x5.5". (BL). 1743

Tārācarāṇa Dāsa


1863

Kālācārṇa Ukīla and Viprādāsā Mukhopādhyāya

Ekei ki vale vāvugiri? [A play.] [1]-ii[1, 1 blank, 1] 38p. 8"x5". (BL). 1745


Śrīhari Bhattācārya

Cira-paṇḍikā. [An astronomical calendar for ever.] [1] 2-17 [1 blank] p. 6.6"x4.2". (IL). 1747

1864

Maheṣacandra Kārapārahmā

THE SATYAPRAKĀŚA PRESS, BARDWAN,
1861-1866

1861

Bardwan. Satyasandhāyinī Sabha
1749

Padmalocana Nyāyaratna
Pativratopadeśa. [Duties of women towards their husbands, compiled from different Sanskrit sources.]
[1] 2-19[1 blank]p. 8"x5.5". (IL).
1750

1862

The Mahābhārata. Ādiparva. Translated by Jaganmohana
Tarkālaṅkāra. Edited by Śyāmācarāṇa Tattvavāgīśa.
1751

Sabhāparva. Translated by Vāṇesvara Vidyālaṅkāra;
1752

1863

Virāta parva. Translated by Gopāladhana Cūḍāmaṇī;
edited by Sāradāprosāda Jñānānīdhi.
1753

Mahāmmadi, Golāma Rāvvanī and Durgānanda Kaviratna.
Masnawi by Mīr Hāsān; translated into Bengali verse.
7"x4.5". (SL).
1754

1865

The Mahābhārata; vana parva, prathama khanda. Translated
by Gopāladhana Cūḍāmaṇī; edited by Śyāmācarāṇa Tattvavāgīśa.
1755

1756
Mahammadi, Golāma Rāvvāni and Durgānanda Kaviratna
1757

1866
The Rāmāyana; translated by Āsūtosa Śiroratna.
1758

ŚILA \& BROTHERS' PRESS, 1861–1866

1861

Kedāranātha Datta
1759

Madhusūdana Mukhopādhyāya
(Bengali Family Library). (BL,CU).
1760

Śyāmacarana Sānyāla
Yemana karma temni phala. [A tale in verse on the consequence of leading a vicious life.]
1761

1862
Kāśīnātha Tarkapaṇcānana, Gaṅgādhara Nyāyaratna and Rāmakoṅkara Śiromani.
Provodhacandrodaya nātaka. Translated from original Sanskrit work of Kṛṣṇamīśra. [1, 1 blank,1] 2–164[1]
2–4p. 7.8"x4.6". (BL).
1762

Kuṣādeva Pāla
Āina samyukta kādamvini nātaka. [A drama in 2 parts, illustrating the operation of the criminal, revenue and other laws in force in Bengal.] Part I : [2, 1
blank,1, 1 blank] 54[1, 1 blank,1] 4–167[1 blank]p. 7.9"x5.1". (BL,SL).
1763
Kuṣadeva Pāla
Āina samyukta kādamviṇī nātaka. [A drama in 2 parts, illustrating the operation of the criminal, revenue and other laws in force in Bengal.]
Part II : [1, 1 blank] 93[1 blank,1] 2-70p.
(BL,SL). 1764

Madanamohana Tarkālaṅkāra
(IL). 1765

Rāmadayāla Tarkaratna
Ekādaśīra upavāsera tatva. [Rules for fasting on Ekadaśī.] [2, 1 blank,1, 1 blank,1] 2-52p. 7"x4".
(SL). 1766

Tantras. Jñānasāṅkalinī tantra. Translated by Kānailāla Śīla.
[1] 2-21[1 blank]p. 7.5"x4.5".(BL). 1767

1863

Candrakānta Śikādāra
Ki majāra śanivāra. [What a day of pleasure is Saturday. A poem.] [1] 2-16p. 6"x4.1".(BL). 1768

Mahāmmad Ākmal
Pandānāma. [Bengali translation in verse of Pandnamah of Sadi.] 27[4, 1 blank]p. 7.8"x4.6".(BL). 1769

Nandakumāra Kaviratna Bhattachārya
Sandeha nirasana. [Removal of doubts; a defence of Hinduism.] [3, 1 blank,3] 2-100p. 7.3"x4.5".(BL). 1770

Nīlaratna Hāladāra
Kavitāratnākara. [A collection of proverbs and moral maxims from Sanskrit authors, translated into Bengali.] [i] ii-ix[1 blank,1] 2-75[1 blank]p. 7.8"x4.9".
(BL,CU). 1771
Šyāmācāraṇa Sāṇyāla

Jāt gela peta bharlonā. [A dialogue in prose and verse.] 16p. 6"x4.1". (BL).

1864

Kailāśacandra Vandyopādhyāya

Vāpare ki bhayānaka Aśvine jhada. 


Rājanārāyaṇa Bhattacharyya


1866

Kānāilāla Śīla


THE UNION PRESS, 1861-1866

1861

Bhāratavarsīya Sabhā, Calcutta.


Yadunātha Caudhuri


1863

Mahendralāla Mitra

Dekhesune hatajāna. [Sketches of low and perplexing life of Calcutta.] 46p. 6.2"x4" (BL). 1779
THE BENGAL IMPERIAL PRESS, 1862

1862

Saṅkara Ācārya
Ānandalaharī; translated into Bengali by

THE NUTANA PRESS, DACCA, 1862.

1862

Gaṅgācandra Sena
Yeinni majā temni sājā. [A play]
[1,1 blank,1, 1 blank] 66[1] ii-vip. 7"x4". (SL). 1781

Girīścandra Majumadāra
Svabhāva-darśana. [A poetical work.]
[1, 1 blank,i]-ii[1] 2-75[1 blank][i]-iip. 6.8"x4.2". (BL). 1782

Hariścandra Mitra
Hāsyarasa-taraṅginī. [Humorous poems.]
Part II : [1] 2-24p. 5"x3.9". (BL). 1784

Kautuka śataka. [Collection of one hundred amusing anecdotes.] Prathama bhāga. [2] 3-36p. 6.8"x4". (BL). 1785


Madanamohana Mitra.
Sītāra anvēsaṇa. [Lament of Rāma in search of Sita; a tale of the Rāmāyanā.] [1] 2-46,2p. 6.6"x4". (BL). 1787
THE ADHYAVASĀYA PRESS, KRISHNAÑAGAR, NADEA.
1862-1865

1862

Lohārāma Śiroratna


1863

Dīnavandhu Mitra

Navīna tapasvinī nātaka. [A drama in five acts.]

Rājakrsna Rāya Caudhurī

Arthā vyavahāra. [A treatise on economics.]
[1, 1 blank,i] ii[1] 2-116p. 8"x5".(BL).

Tārinīcarana Cattopādhyāya

Bhāratavarṣera itiḥāsa. [A history of India from ancient time upto the end of Mughals.] 4th ed.
[1, 1 blank,1] ii-viii,262p. 6.7"x4.2".(BL).

__Bhūgola proveśa. [Introduction to Geography.]
56p. 6.7"x4.2". (BL).

__Bhūgola vivarana. [A geography of the world.]
[1]-ii,280p. 6.7"x4.2".(BL).

1865

Jagadīśa Tarkālaṅkāra

Vānijya darpana. [A treatise on commerce.]
[1, 1 blank] i53[1 blank]p. 6.8"x4". (BL,IL).

THE GUPTA PRESS, 1862-1865

1862

Vipinavihārī Śarmā Sarkāra

1863

Kailāśavāsiniī Devi

1796

1864

Napharacandra Pāla
Kanyā vikraya nātaka. [A drama in 3 acts on the sale of Hindu girls in marriage.] [1, 1 blank, 1, 2 blank, 1] 24p. 8.2"x5". (BL).

1797

1865

Kailāśavāsiniī Devi

1798


1799

J.G. CATTERJEA & CO'S PRESS, 1862-1866

1862

DvāraKānātha Gupta

1800


1801

Kuñjavihārī Deva

1802
Lālimohana Vidyāratna

Sudhatmilā. [A poem based on the story of the Mahabhārata.] [1, 1 blank, 1] 2-54p. 8.1"x5.1". (BL). 1803


Yadugopāla Cattopādhyāya

Padyāpātha. The poetical reader. Part I.
[1, 1 blank, 1] ii[1] 2-82[1, 1 blank]p. 7"x4". (CU). 1805

1863

Kārtikacandra Vandyopādhyāya

Vālakavodha vyākaraṇa. [A Bengali grammar.]
Part I. [1, 1 blank, 1, 1 blank, 1] 2-24p. 6.8"x4.2". (CU). 1806

Maheśacandra Dāsa and Gopālacandra Nātha

Tama Jones nāmaka rahasya nātaka. [A drama in adaptation of Henry Fielding's "History of Tom Jones".] [1] 4-12p. 6.6"x4.1". (BL). 1807

Yadugopāla Cattopādhyāya

Padyāpātha. The poetical reader.
Part I : [3] 4-56p. 6.6"x4". (BL). 1808
Part II : [i]-ii[1] 2-64p. 6.7"x4". (BL). 1809

Priyamādhava Vasu-Mallika

Priyakāvya. [A poem] [i]-ii[1] 2-38p. 6.6"x4.1". (BL). 1810

Rādhikāprasanna Mukhopādhyāya


Śivacandra Deva

Part I : [1] -2[1, 1 blank, 1, 1 blank, 1] 2-123p. (BL). 1812
Yadugopāla Cattopādhyāya

1865

Kālīprasanna Senagupta
Jamīdārī darśana. Zemindaree and mohajoni accounts.
[Cover title in English] [5] 2–82p. 8.2"x5.2". (SL). 1814

Ksetramohana Ghosa
Kākabhusundīra kāhīnī. A tale illustrative of country life and manners. [Cover title in English.]
[1, 1 blank,1] 2–40p. 6.2"x3.2". (BL). 1815

1866

Trailokyanātha Datta
Premādvīnī nātaka. [A drama.]


1862

Bhūdeva Mukhopādhyāya
Aitihāsika upānyāsa. [Two historical tales, taken from English.] [1, 1 blank] 118p. 7.8"x5". (BL, IL).

1817

_. Imlanḍera itihasa. [History of England.]
[1]-ii, 220p. 6.7"x4.1". (BL). 1818

Brahmamohana Mallika
Ranajit Simhera jīvana vṛttānta. [Biography of Ranjit Simha, Mahārāja of the Punjab.]
[i]-ii, 130p. 6.6"x3.9". (BL). 1819

Kailāsacandra Tarkaratna
Rāmagati Nyāyaratna


1863

Bhūdeva Mukhādhyāya

Romera itiḥāsa. [History of Rome up to the conquest of the western empire by the Heruli, A.D. 476.] 127[1 blank] p. 6.5"x4". (BL). 1822

Kālīprasanna Senagupta

Jamādārī darśana. Zemindari and mahajani accounts. [Cover title in English.] [1]-ii, 95[1 blank] p. 7.9"x5". (BL). 1823


1864

Bhūdeva Mukhādhyāya

Aitihāsika upanyāsa. [Two historical tales, taken mostly from the English.] [1, 1 blank] 118 p. 8"x5". (IL). 1825


Dīnānātha Mukhādhyāya


Rāmagati Nyāyaratna

Rāmagati Nyāyaratna


1865


1866

Bhūdeva. Mukhopādhyāya


THE CANNING PRESS, 1863-1865

1863

Jayanārayaṇa Vandyopadhyāya

Parijatavikāsa. A tale in Bengalee. [3] 2-100[1]-2p. 8.5"x5.2". (BL). 1832

1864

Ramāpati Vandyopadhyāya


1865

Haracandra Ghosa


THE DHANASINDHU PRESS, MURSIDABAD, 1863-1865

1863

Harimohana Mukhopādhyāya

Jayāvatīra upākhyāna or Rajpoot marriage. A tale translated from the romance of Indian history', [by John Hobart Caunter.] [1, 1 blank,1,1 blank]69 [1 blank]p. 6.8"x4". (BL). 1835
1864
Syāmadhana Mukhopādhyāya
Murshidāvadera itihāsa. History of Moorshedabad.
[1, 1 blank, 1] 2-63[1]p. 7.9"x4.9". (BL). 1836

1865
[1 blank, 1] 2p. 8"x5". (BL). 1837

Trailokyānātha De
Kadamvinīvilāsa. [A tale.]
[1]-ii[2] 3-121[1 blank, 1] ii-ivp. 8.2"x5.2". (SL). 1838

Upendracandra Nāga
Rasikarāṇījikā. [A tale.]
[1, 1 blank, 1, 1 blank] 59[1 blank]p. 7.1"x4.5". (SL). 1839

THE HINDU PRESS, 1863-1865

1863
Bholānātha Mukhopādhyāya
Konera mā kānde āra tākāra putli bāndhe. [A farce.]
[1] 2-16p. 6"x4.1". (BL). 1840

The Rāmāyana. Mahāmuni Vālmīkrita Semskrta saptakānda
Rāmāyana; translated into Bengali verse by Kṛttivāsa. vi, 470p. D. cols. 9"x6". (BL). 1841

1864
Madhusūdana Vācaspati
Viveka ratnāvalī. [Teachings of Vedānta philosophy in verse.] [1, 1 blank, 1] 2-179[1 blank]p. 8.1"x
5.1". (BL). 1842

Śyāmācarana Devasarmā
Kautuka vilāsa. [Amusing anecdotes of Gopālacandra Bhand, the court jester of Rājā Kṛṣṇacandra Rāya.]
[1] ii-iii[1 blank] 11op. 7.5"x4.6". (SL). 1843
1865

Bhāratacandra Rāya

Vidyāsundara. [A poetical work.]
[i]-ii, 92p. 2 plates. 7.1"x4.1". (SL). 1844

Dāsarathī Rāya

Pancālī. [Poems chiefly on the life of Kṛṣṇa.]
Part III. [1] 2-94p. 7.2"x4.5". (SL). 1845

Mōmtaj Āli and Khondakār Samserā Āli


The Mahābhārata. Virāta parba; translated into Bengali verse by Kāśīrāma Dāsa. [1] 76p. 9.1"x5.9". (SL). 1847

Rāmeśvara Vandyopādhyāya

Jñānakauṃudī. [A letter writing book.]
iii-xii[1] 2-132p. 8"x4.8". (SL). 1848

Viśvamvara Dāsa

Jagannāthamaṅgala. [i]-ii, 243[1 blank]p. 8"x4.7". (SL). 1849

THE SULABHA PRESS, DACCA, 1863-1866

1863

Hariścandra Mitra

Jānakī nātaka. [A drama.]
[i]-ii, 163[1 blank, i]-ii,
163[1 blank, i] iip. 7"x4". (BL). 1850

__Saralapātha. Prathama bhāga. [A Bengali primer.]

__.Vidhavāvaṅgāṅgana. [Poems describing unhappy condition of widows.]
[i]-ii, 2-82[1 blank, i]p. 6.6"x3.9". (BL). 1852

__.Vīravākyāvali. [Poems.] [1, 1 blank, 1, 1 blank] 56p. 6.8"x4". (BL). 1853
<table>
<thead>
<tr>
<th>Author/Mentor</th>
<th>Title</th>
<th>Notes</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mohanacandra Gupta</td>
<td>Strīvodha. [A story illustrative of duties of women as housewives.]</td>
<td>80p.</td>
<td>1854</td>
</tr>
<tr>
<td></td>
<td></td>
<td>6.9&quot;x4.1&quot;.</td>
<td></td>
</tr>
<tr>
<td>Prasannacandra Cakravartī</td>
<td>Kusumāñjali. [A poetical work.]</td>
<td>60p.</td>
<td>1855</td>
</tr>
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<td></td>
<td></td>
<td>6.9&quot;x4.1&quot;.</td>
<td></td>
</tr>
<tr>
<td>Vrndāvanacandra Vandyopādhyaśya</td>
<td>Svarnasrīkhala nātaka. [A drama.]</td>
<td>74p.</td>
<td>1856</td>
</tr>
<tr>
<td></td>
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<td>8.1&quot;x5.1&quot;.</td>
<td></td>
</tr>
<tr>
<td>Vyomacand Bāṅgāla</td>
<td>Gharathākte vāvui bheje. [A farce.]</td>
<td>26p.</td>
<td>1857</td>
</tr>
<tr>
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<td></td>
<td>7.7&quot;x4.7&quot;.</td>
<td></td>
</tr>
<tr>
<td>Govardhana Ācārya</td>
<td>Aryāsaptasati.[Story of seven pious women. Tales from the Puranas. Sanskrit in Bengali characters.]</td>
<td>2-147p.</td>
<td>1858</td>
</tr>
<tr>
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<td></td>
<td>7.8&quot;x4.4&quot;.</td>
<td></td>
</tr>
<tr>
<td>Prānānātha Cakravartī</td>
<td>Āṅkavodha. [Arithmetic.] Part I.</td>
<td>2-54p.</td>
<td>1859</td>
</tr>
<tr>
<td></td>
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<td>6.5&quot;x4.1&quot;.</td>
<td></td>
</tr>
<tr>
<td>Varadāprasāda Rāya</td>
<td>Jagrata svapna.[A poetical work]</td>
<td>48p.</td>
<td>1860</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(BL).</td>
<td></td>
</tr>
<tr>
<td>Harinātha Majumadāra</td>
<td>Padya puntarika. [Poems.] 2nd ed.</td>
<td>2-42p.</td>
<td>1861</td>
</tr>
<tr>
<td></td>
<td></td>
<td>6.7&quot;x4&quot;.</td>
<td></td>
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<tr>
<td>Hariścandra Mitra</td>
<td>Jayadratha nātaka. [A drama.]</td>
<td>155p.</td>
<td>1862</td>
</tr>
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<td></td>
<td></td>
<td>6.5&quot;x4&quot;.</td>
<td></td>
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</tbody>
</table>
Kalídása
Śrutavodha. [A Sanskrit work on prosody in Bengali characters] 9[1 blank]p. 6.7"x4.1". (IL). 1863

Somanátha Mukhopádhyáya
Śikṣápadhati. [Essays on education, health, religion, ethics, industry, morals, etc.] [1, 1 blank, 1, 1 blank, 1] 2-127[1 blank]p. 7"x4". (CU). 1864

THE RÁJENDRA PRESS, 1864

1864

Gauramohan Dása
Padakalpalatiká. [Poems on Rádhá and Krsna, compiled from various sources.] [1]-2,136p. 8"x5.2". (BL). 1865

THE MUHAMMADI PRESS, 1864-1865

1864

Jonáva Áli

1865

Ājiyar Rahman
Ojiphátal Islam. [An Islamic religious work in Musalmani Bengali verse. Book starts from right.] 3-72p. 8.9"x5.6". (SL). 1867

Śamachaddín, Munsi
Tritiyá caritra. [A tale in Musalmani Bengali verse. Book starts from right.] 3-128p. 8.6"x5.5". (SL). 1868
THE RAYOTS' FRIEND PRESS, 1864-1865

1864

Nutana Pañjikā. Šaka 1786, sana 1271, Im. 1864-1865.
8.5"x5.3". illus. (BL).

Pyārimohana Vandyapādhyaśa


Rasikacandra Rāya

Jhadera kānda. Vijñāna sādhu rañjana namaka grantha. [Proof of supremacy of religion in the perspective of the cyclone of 1864 and advice to become religious.] [l, 1 blank,l] 6-44p. 5"x5". (IL).

Viśvambhara Datta

Choravidyā vara vidyā nātaka. [A drama.] [l, 1 blank,l] 2-92p. 6.1"x3.9". (IL).

Yadavacandra Vidyāratna


Yadunātha Cattopādhyaśa


1865


Yadavacandra Vidyāratna.

THE VIŚAVINODA PRESS, 1864 - 1866

1864

Rājakrsna Kavirāja
Śikṣā-sakhī. [A Vaisnava religious work.]
1877

1865

Parvatīcarana Simha
Taraṅgamohini nātaka. [A drama.]
[1] 2-8p. 6"x4.1".
1878

Vanyārilāla Rāya
Jayāvati. [A historical tale in verse.]
1879

1866

Navinacandra Vandyopādhyāya
Ratnottamā. [An instructive tale for the young.]
[1, 1 blank] 130[1,2 blank,1]p. 7.8"x5". (BL).
1880

THE CHĀTTĀRIYA PRESS, 1864 - 1866

1864

Nāchera Āli, Chaieda (Syed Naser Ali)
Ālephalāelā. [A tale in Musalmani Bengali verse.
Book starts from right.]
1881

1866

Rejāollā, Munsi
Kāchāchhola Āmviyā O kholāchātola Āmviyā O tājakerātola Āmviyā. [Story of the prophets in Musalmani Bengali verse. Book starts from right.]
Published by Kaji Safiuddin. 548p. 12.2"x8.5". (SL).
1882
Haracandra Ghosa

Vārunī vāraṇa vā surāra sangadosa. [Two lectures on the prevention of drinking habit.] [1, 1 blank] 68p. 6.1"x3.9". (BL). 1883

Kaliprasanna Senagupta


Gopalacandra Vandyopadhyaya

Mādaka sevanera avaidhata 0 anisṭakārīta viṣayaka pravandha. A discourse in Bengali on the impro­priety and injuriousness of the use of intoxicating drugs and drinks. 48p. 6.1"x3.9". (BL). 1885

Govindacandra Vasu

Padya-praksepa. An address [in verse] to the na­tives of Bengal. 32p. 5.3"x3.4". (BL). 1886

Madanamohana Mitra


Govindacandra Guha

Tattvopadeśa-samgraha. Prathama bhāga. [Religious and ethical advice, compiled from the Tattavodhinī]
and Viddonnati sādhinī patrikā. [l]-ii[1] 2-66p. 6.8"x4". (IL). 1888

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1865

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Māghotsava. Sattrimśa sāmvatsarika upahāra.
[Compilation of speeches delivered at the annual meetings of the Brahma Samaja in Calcutta for 1843 to 1865.] [1, 1 blank] 213[1 blank]p. 8.2"x4.9". (BL). 1904

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84-142p. 8.6"x5.1". (Vividha Pustaka prakāśīka, sāhitya-samgraha.) (BL). 1905

1866

Dvijendranātha Thākura

Tattavidyā. [A treatise on psychology.]
[i] ii-iii[1 blank,1,1 blank,1]-2,[1] 2-182p. 6"x4". (BL). 1906

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Kedāranātha Cakravartī

Vyākarana mañjarī. [A Bengali grammar.]
[1, 1 blank,3] 2-44p. 6.6"x3.9". (IL). 1907

Navinacandra Deva


1866

Śrīpati Bhattācārya

Baṅgabhāṣāra sulabhavodha vyākaraṇa. [An easy Bengali grammar.] 7th ed.
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1865

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Hīta siksā. [Beneficial instruction.]
[1, 1 blank] 34p. 6.6"x4". (IL).

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Cikitsā prakaraṇa. Principles of medicine, comprising general pathology and therapeutics.
[1, 1 blank, 1] 2-4[1] 2-260p. 8.8"x5.4". (IL).

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Vāmācarita. [A biographical work.]
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1866

Premadhana Adhikārī

Candravilāsa nātaka. [A drama.]

Yadunātha Tarkaratna

Durbhikṣadāmana nātaka. [A drama in four acts on the famine in Bengal in 1866.]

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[1]-2,[1]-2[1], 2-82p. illus. (IL).
Dīnavandhu Mitra
Viyē pāglā vudo. [A farce.]  
[1, 1 blank, 1] 2-60p. 8.4"x5.3". (SL).  1917

Harimohana Mukhopādhyāya
Bhāratavarśera viśesa vivarana. [A historical and geographical description of India.]  

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Rāmagati Nyāyaratna
[1] ii-iv, 180p. 6.9"x4.1". (SL).  1921

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[1, 1 blank, 1] 2-63[1 blank]p. 6.8"x4". (IL).  1922

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Brahma stotra vyāhhyā sahitah Siddhānta vindu sārah. [A vedantic Sanskrit work in Bengali characters.]  
[1, 1 blank, 1] 2-37[1 blank]p. 7"x4". (BL, IL).  1923

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Navina tapasvinī nātaka. [A drama]
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1926

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1928

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1930

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1865

Śamchaddin, Munsi
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1931

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Didāra elāhi. Published by Kaji Safiuddin.
[Islamic religious work in Musalmani Bengali verse. Book begins from right.]
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1932
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1866

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Heyāta Mahammad
Hitajñāna. [A tale in Musalmani Bengali verse.
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1822

Lakṣmīnārāyana Nyāyālaṁkāra

Dayadhikārikrama dattakaumudī payāra. [A treatise on Hindu law of inheritance in metrical verse.] 41p. 8.4"x5.4". (BL).

1828


1832

Manu samhitā. The laws of Manu, son of Brahma.

[Sanskrit text both in Devanāgari and Bengali characters, with Bengali and English translations. Without title page, name of printer, date and place of printing.] Calcutta: 1832? 3-118p. 10.5"x8.2". D. cols. (IL, IO).

1839

Kālidāsa


1840

Kṛṣṇānanda Bhattācārya

Nāṭyā pariśistanāma nātakām. [An appendix to the dramatic literature. Lessons in Sanskrit grammar giving the roots of words, samāsa and sandhi with two commentaries. A Sanskrit work in Bengali characters. The date of compilation is 1760 śakāvda i.e. 1838 A.D. Without title page. Imperfect wanting all after p.152. No more seems to have been printed. C.1840.] [3] 2-152p. 7.6"x5.2". (BL, SL).
1840

Padārthavidyā. [Elements of physics. Without title page, name of printer, place and date of printing. 1840?]

Rāmacandra Vidyāvāgīśa

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1842

Vrajamohana Deva


1843

Viśnu Nārāyaṇa Pandita


1845

Kālidāsa

1845

Satīrañjana. [The story of a devoted wife. Without the name of printer.] Calcutta : 1845. 3-48p. 7.5"x4.9". (IL).

1846

Rāmamohana Rāya, Rājā


1848

Prānakṛṣṇa Dvija


1850

Bhāratavārsīya Sabhā, Calcutta.

... Nirdhārita prastāva [Proceedings of a meeting of the British Indian Association on the subject of a proposed scheme for the better government of Bengal. Without name of printer, date and place of printing.] Calcutta : 1850 ? [1 blank, 1] 2-26p. 8.2"x5.5". (BL).
Gopālacandra Mitra

Sādhu Āndriyera sabhā. [A report of the completion of St. Andrews's church at Biral, Mograhāt Mission. Without title page, name of printer, place and date of printing. Calcutta: 1850?]
[1] 2-8p. 1 plate. 8.2"x5.1". (BL).

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Ayurveda dhṛtaḥ. [An advice to the expected mothers and precepts for children regarding their obedience to parents. Compiled from different Sanskrit sources, containing the text and a Bengali translation. Without title page, name of printer, date and place of printing.] 1850? 20p. 8"x5". (BL).

Kṛṣṇadāsa Kavirāja Gosvāmī

Caitanyacaritāmṛta. [Biography of Caitanya. Without title page, name of printer, place and date of printing. Calcutta: 1850.]

Long, James

Persian Fables. [Translation into Bengali of the Persian Fables undertaken by the pupils, forming the 1st Bengali class, at the request of Rev. J. Long. Without title page, name of printer, place and date of printing. Calcutta: 1850?]
[1] 2-28p. 8"x5". (BL).

Nṛśimbhadeva Ghosāla

1850

Pracīna padyāvalī. [A collection of Sanskrit poems, with Bengali prose translation. Without title page, name of printer, date and place of printing.]
[1] 2-24p. 6"x4". (BL, IL, CU).

1851

Sraddha-māhātmya. [Extracts from Manu and other Sanskrit authorities on the performance of funeral rites. Compiled, with a Bengali verse translation, by Kāśīnātha Vasu. Without title page, name of printer, date and place of printing. Calcutta: 1850?]
[1] 2-96p. 7.7"x5". obl. (IL).

1852

Mādhabacandra Sarma
Śantiśataka. [A collection of 100 verses on the true sources of happiness. Without title page, name of printer, place and date of printing. 1852?]

Raṅgalāla Vandyopādhyāya

1853

Śrīnārāyaṇa Cattarāja Guṇanidhi

1854

Ekayāyikārikā. [A treatise on genealogy, in verse. Without title page, name of printer, place and date of printing. Calcutta: 1854?] 46p. 8"x5.5". (BL).
1854

Janapadera āyavya nirṇaya śāstrera mūla.
Elements of political economy. [English and Bengali
on opposite pages. Without title page, name of
printer, place and date of printing. Calcutta :
1854?] 40p. 7.3"x4.5". (BL). 1962

Kaniṣtha kulasthāyitva kārikā. [A treatise on
genealogical questions regarding kulina Brāhmīns
in verse. Without title page, name of printer,
place and date of printing. Calcutta : 1854?]
12p.8"x5.5". (BL). 1963

Nandarāma Mitra
Devavamsa varnanā. [An introduction to caste
system in Bengal. Without title page, name of
printer, place and date of printing. Calcutta :
1854?] [1] 2-16, 21[1 blank]p. 8"x5.5". (BL). 1964

Rājīvalocana Vidyāvāgīša
Gosthipatikārikā. [A short formula of that Ghata-
kas on the succession of gostipatis, or presidents
in all formal assemblies on occasions of the
Mālyacandana, from Śrīmanta Rāya down to Vrajendra
Nārāyaṇa. Without title page, name of printer,
place and date of printing. Calcutta, 1854?]
7[1 blank]p. 8"x5". (BL). 1965

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Mohamudgara. [A didactic poem, with a Bengali
translation. Without title page, name of printer,
place and date of printing. Calcutta : 1854?]
[1] 2-8p. 6"x37. (BL). 1966

1855

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Kālidāsa

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Kṛṣṇacandra Rāya, Mahārāja

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Rāya, of Navadvīpa. Without title page, name of

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tion by Golokanātha. Without title page, name of

Svapnādhyāya

[A collection of Sanskrit verses on dream, with a
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cutta : 1855?] [1] 2-14p. 6.1"x3.8". (IL). 1971

William I, called the conqueror, King of England.

Vijayī Uiliyama. [History of the reign of William
the conqueror. Without the name of printer, place
6.9"x4". (BL). 1972

1856

Bayley, H.V., Civil and Session Judge of Hugli Rova-
kari ādālate deoyāni jelā Hugli ejalasa. [Record
of a decision passed in an appeal case at the
Jilā court in Hugli on the 1st of May, 1856. With­
out title page, name of printer, place and date of
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(BL). 1973
1858


Kālīkṛṣṇa Bhāṭṭācārya


1859

Bhāratavārsīya Sabhā, Calcutta.

Māsika vijnāpanā. [Reports of monthly meetings held in April, May and June, 1859 of the British Indian Association, Calcutta. Without the name of printer, place and date of printing. Calcutta: 1859?] [1] 2-11[1 blank]p. 9.1"x5.5". (BL). 1977

1860


Madhusūdana Sarmā

1860

Maminaddin
Trânâvati virâguru. [A tale in Musalmani
Bengali verse. Book begins from right. Without
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krit with a metrical translation in Bengali. With­
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Tārānātha Āśrama Tarkavācaspati
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1861

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1863

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1863

Mahādeva


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Kādirī.] London : 1811. [1] 4-138p. 8.2"x5.2".
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Sṛī Mahāraja Kṛṣṇacandra Rāyasay caritram. [A
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note "Printed in Library/1811." ] 3-80p. 8.3"x5.1".
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1816

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Sṛī Vikramādityera Vatriśa Puttalikā Simhāsana
samgraha. [Thirty two tales of king Vikramāditya.]
London. Printed by Cox and Baylis, Great Queen
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1821

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1822

Haughton, Graves Chamney

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1825

Caṇḍīcaraṇa Munṣī


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1826

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9.6"x6.1". (BL,IL,CU).
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INDEX
of authors, other persons, corporate bodies and titles
of anonymous works
Reference is to the entry numbers.

Abdul Ājjī, 1599
Abhayānanda Vandyopādhyāya, 1424, 1698, 1728
Abhidhāna, 596, 620
Ādam Phakir, 992
Adams, W., 535, 542
Adbhuta itihāsa, 621
Addhaitacandra Ādhyā, 705, 708, 709, 711 - 713, 715,
716, 718, 719
Āgāthasa athavā Īśvaradatta sampurṇa sajja, 1291
Aghoranātha Tattvanidhi, 833
Agricultural and Horticultural Society of India, 125,
148
Ājjīar Rahmān, 1867
Ājmaddin, Munsī, 949, 958
Āksayakumāra Datta, 662, 797, 813, 822, 825, 1053 -
1055, 1088 - 1090, 1100 - 1102, 1120, 1379, 1386,
1416, 1417, 1575, 1916, 1924
Amalacandra Gāṅgali, 651
Amara Simha, 204, 712, 934, 1484
American and Foreign Bible Society, 350
Āmr Khasru, 938
Amṛtalāla Gupta, 828
Amvikācarana Vasu, 1652
Amvikācarana Vidyāratna, 1056
Ānandacandra Śiromāni, 1129, 1225, 1945
Ānandacandra Varmanā, 1132, 1238
Anandacandra Vedāntavāgīśa, 808, 810, 817, 834, 850,
859, 936, 1418, 1421, 1598, 1720
Anderson, Hans Christian, 1422
Arabian Nights, 1212, 1217, 1576
Arunodaya, 362, 363
Arunodaya Ghosa, 1206
Aṣṭāvakrasamhitā, 1144
Aśutoṣa Śiroratna, 1758
Āṣrava nirṇaya, 50, 84
Ātmatattvavidyā, 818
Auxiliary Bible Society, Calcutta, 216, 252, 398, 399,
434, 905
Avināśacandra Cattopādhyāya, 1428
Āvāyaṅkīya nityakarma, 755

B
Bacheler, O. R., 379
Baṅgacandra Vandyopādhyāya, 1437
Baṅglā kāṭhālika kāṭikijāma, 881
Baṅglā o Imrājī abhidhāna, 618
Baṅglā samgīta samgraha, 1627
Baṅglāvodha vyākaraṇa, 1722
Baṅgīya viśvāsyā mantrāvalī, 1666
Bardwan. Satyasandhāyini Sahihā, 1749
Barth, C. G., 727, 728, 732
Bayley, H. V., 1973
Bayley, W. B., 12, 19
Beacon, Lord, 1509
Bengal. Governor-General in Council, 3 - 7, 9 - 12,
19 - 21, 112, 115 - 117, 121, 126, 161
Bengali Family Library, 533, 628, 629, 1294, 1295,
1299, 1418, 1421, 1422, 1431, 1500, 1526 - 1529,
1534, 1535, 1537 - 1539, 1542, 1545 - 1550, 1553,
1555, 1556, 1562, 1565, 1653, 1667, 1760
Bhagavaccandra Viśārada, 1396, 1398
Bhagavadgītā, 687, 775, 821, 835, 888
Bhagavānacandra Mukhopādhyāya, 921, 1454
Bhagīratha Vandhu, 913
Bhairavacandra Cakravartī, 492, 495
Bhairavacandra Datta, 1311
Bhaktitattvasāra, 748, 1895
Bhaktivartmapradarsaṇa, 1264
Bhāla samācāra, 33
Bhāratacandra Rayā, 201, 665, 912, 995, 996, 1016, 1057, 1351, 1365, 1400, 1844
Bhāratacandra Siromani, 1033, 1307, 1207, 1392
Bhāratavarsīya Sabhā, Calcutta, 814, 815, 1321, 1401, 1777, 1950, 1983
Bhāratī Tīrthavidyārṇamuniśvara, 808, 817, 859, 1658
Bhāṣā dravyaguna, 756
Bhavabhuti, 1495
Bhavānicarana Panḍita, 794
Bhavānicarana Vandyopādhyāya, 452, 453, 463, 464, 467, 471 - 488, 493, 650, 688, 1142
Bhedābheda, 65
Bheka mūsikera yuddha, 1302
Bhīmalocana Sāṇṇyāla, 1692
Bholānātha Mukhopādhyāya, 1628, 1840
Bholānātha Vandyopādhyāya, 688
Bhramanāsaka, 438
Bhūdeva Mukhopādhyāya, 631, 827, 1419, 1429, 1817, 1819, 1822, 1825, 1826, 1831
Bhūmi parimāṇa vidyā, 598
Bhūmyādhikāri Sabhā, 523
Bhutanātha Śūra, 937
Bhuvanacandra Vasāka, 1741, 1742
Bhuvanamohana Bhattachārya, 920
Bhuvanamohana Mitra, 652, 941, 1007
Bhuvanamohana Rāya Caudhuri, 1567
Bhuvanamohana Vandyopādhyāya, 1910
Bhuvaneśvara Lāhidī, 1704
Bible Translation Society, 350, 351
Blumhardt, E. H., 525
Brāhma dharma, 811, 812, 816, 819, 836
Brahmamohana Mallika, 1819
Brahmānanda Cattopādhyāya, 753, 1169
Brāhmaṇa sevadhi..., 443 – 445
Brāhma Samāja, 448, 804, 823, 841, 843, 844, 851 – 854, 857, 861 – 864, 1498, 1714
Brāhma visayaka gīta samūha, 800
Bramley, M. J., 699
Brewster, David, 572
British Indian Association, See Bhāratavārṣīya Sabhā
Brown, E. W., 722
Brown, Nathan, 724
Bunyan, John, 103, 105, 306
C

Calcutta Christian School Book Society, 539
Calcutta. College of Fort William, 13 - 18
Calcutta. Dharmamarmaparakṣikā Sabhā, 1448, 1455
Calcutta. Indigenous Literary Club, 520
Calcutta Phrenological Society, 703
Calcutta University, 540, 1045
Cānaka, 95, 1361, 1692
Candrādhvāryu, Rājadāmodara, 1166
Candrakānta Śikadāra, 1768
Candrakānta Tarkabhūṣana, 1058, 1103, 1104
Candramādhava Cattopādhyāya, 780
Candramani Sārmā, 738
Candramohana Siddhāntavāgīśa Bhattācārya, 807
Candramukhīra upākhyāna, 1467
Candranātha Dāsa, 1729
Candraśekhara Vidyāvāgīśa, 1174, 1175
Carey, Felix, 100, 101, 103, 105
Carey, William, 26 - 29, 55, 58, 59, 66, 75, 88, 90 - 93, 109 - 111, 114, 118, 154, 156, 157, 160
Chāi phelte bhāṅgī kuli, 959
Chamberlain, John, 76 - 78, 80 - 82, 281
Chamiraddin, 991, 1485
Chota Henri-q tāhāra vehārā, 1314
Cikitsārrāva, 749
Cintātārāṅgini, 1070
Ciraṅjīva Bhattācārya, 138
Colebrooke, H. T., 712
Combe, 703
Counter, John Hobart, 1835
Cowell, E. B., 1619
Cutter, H. B. L., 720

D
Dāmodara Candādhvaryu Bāhādura, 1730
Dāneṣa, Munsi, 979
Dāśarathi Rāya, 1232, 1735, 1845
Dāudera gīta, 83
Dāyabhāga vyavasthā, 1139, 1988
Day, Thomas, 629
De Foe, Daniel, 734, 1550
D'Silva, Augustin, 1277
Devendranātha Thākura, 799, 845, 848, 865, 1394, 1715
Dharma gīta, 318
Dharmagranthera cumvaka, 94
Dharmarājā Dvarindra, 983
Dharma Sabhā, 500
Dharmasevāra phala vivarana, 908
Dharma upadeśa, 268, 269
Dharmara visaya jijñāsā, 264, 340
Dharmara visaye jijñāsottara, 366, 441
Dīnadayāla Gupta, 1153
Dīnanātha Dhara, 1623
Dīnanātha Gaṅgopādhyāya, 757
Dīnanātha Mukhopādhyāya, 1827
Dīnanātha Sāhā, 955
Dīnanātha Sena, 1648
Dīnavandhu Gupta, 750
Dīnavandhu Mitra, 1404, 1642, 1789, 1917, 1925, 1926
Dīnavandhu Mukhopādhyāya, 1712
Duhkhinī kanyāra vivarana, 408
Duncan, Jonathan, 3
Durgā Dāsa, 648
Durgādāsa Vidyāvāgīśa, 1265
Durgānanda Kaviratna, 1711, 1754, 1757
Durgāprasāda Bhattācārya Kavīkārī, 1601
Durgāprasāda Mukhopādhyaśya, 636, 1140, 1476, 1482
Durgāprasāda Ṣarmā, 1889
Dvaitādvaita vādīra vicāra, 1433
Dvārakānātha Adhikārī, 664
Dvārakānātha Bhattācārya, 623, 1059
Dvārakānātha Dāsa Dāsa, 1659
Dvārakānātha Gupta, 1536, 1800
Dvārakānātha Kunda, 1148, 1608
Dvārakānātha Mitra, 785
Dvārakānātha Rāya, 946, 1380, 1387, 1388, 1436, 1438, 1444
Dvārakānātha Vidyābhūṣama, 1501, 1509, 1513, 1514
Dvārikānātha Candra, 898
Dvārikānātha Rāya, 1359, 1378
Dvijatanayā, 887
Dvijendranātha Thākura, 1906

E
Edmonstone, Neil Benjamin, 6, 7
Ekayāyikārikā, 1961
Ellerton, John F., 168, 170, 240 – 246, 434
Ellis, J. D., 278
Encyclopaedia Bengalis See VidyāKalpadruma
Encyclopaedia Britannica, 101, 502
Erādatuḷa, 788, 945, 1134, 1136
Etaddesīya ekajana yuvā lokera Khrīṣṭadharma grahana...,
906
Eyakuva, 930
Ferdausi Tusî, 638
Ferguson, James, 572
Fielding, Henry, 1807
Forbes, Duncan, 2005 - 2007
Forster, Henry Pitts, 9 - 12, 24, 25, 112, 115, 116

G

Galloway, George, 866
Gâna o gîta samgraha, 539
Gângâcandra Sena, 1781
Gângâcarana Sena, 277, 280
Gângâ Dâsa, 139
Gângâdhara Bhattâcârya, 455
Gângâdhara Kâvirâja, 1504
Gângâdhara Nyâyaratna, 450, 1145, 1247, 1762
Gângâdhara Tarkavigîsa Bhattâcârya, 657
Gângâgovinda Tarkapañcâhana, 673
Gângâkisora Bhattâcârya, 212
Gântânka, 207
Garibullâ, 1736, 1896
Garibullâ, Munsi, 1609
Garibullâ, Sâhâ, 1137
Gaudadeśîya Samâja, 454
Gauramohana Dâsa, 1253, 1275, 1865
Gauramohana Vidyâlaṅkâra, 233, 610, 622
Gauramohana Vidyâlaṅkâra Bhattâcârya, 546, 547, 554
Gaurikânta Bhattâcârya, 634
Gaurînâtha Sena Kâvirañjana, 1224
Gaurîsaṅkara Bhattâcârya, 768, 769, 773
Gaurîsaṅkara Tarkavigîsa, 653, 775, 781, 1249
Gibbon, Edward, 627
Giriśacandra Vidyāratna, 1000, 1502, 1518, 1552, 1564
Giriścandra Mājumāḍa, 1782
Giriścandra Mūkopādhyāya, 1196, 1740
Gīta, 38, 51, 431
Gītasandharbha, 545
Gītāvalī, 1967
Gladwin, Francis, 1246
Gogerly, George, 282
Golāma Ravvāni, 1711, 1754, 1757
Goldsmith, Oliver, 100, 570, 1161
Golokacandra Caturdharī, 770, 1376
Golokanātha Šarma, 32
Gopāśāda Gupta, 670
Gopāla Bhatta, 701, 1171
Gopālacandra Čūḍāmani, 751
Gopālacandra Čūḍāmani Bhattācārī, 777
Gopālacandra Datta, 1388, 1397
Gopālacandra Maitra, 1381
Gopālacandra Majumāḍa, 1363
Gopālacandra Mitra, 1951
Gopālacandra Nātha, 1807
Gopālacandra Rāksita, 1425
Gopālacandra Vandyopādhyāya, 1617, 1885
Gopālacandra Vasu, 1341, 1353
Gopāladhāra Čūḍāmani, 1753, 1755
Gopālalāla Mitra, 652, 669, 795, 941, 1007, 1008
Gopīmohana Ghoṣa, 1046, 1091
Gopīnātha Cakrāvartī, 635
Govardhana Ācārya, 1858
Govardhana Dāsa, 1149
Govindacandra Guha, 1888
Govindacandra Mūkopādhyāya, 650
Govindacandra Sena, 1130
Govindacandra Vasu, 858, 1886
Govinda Giri, 1243
Govinda Gopāla Vasāka, 1462
Govindamohana Rāya, 1696, 1697
Greta-Vritena o Āyarlandera itihāsa, 1298
Gṛhajāmātā rahasya, 1974
Gurudāsa Hājarā, 702
Gurudayāla Nyāyaratna, 1166
Guruprasanna Vandyopādhyāya, 1660, 1705, 1706

H

Hāidār Bakhsa, 54, 1998
Haladhara Nyāyaratna, 155
Halhed, Nathaniel Brassey, 1, 2
Halirāma Dhekiyāla Phukkana, 465, 466, 489
Hāmjā, Syed, 922, 925, 978
Haracandra Cattopādhyāya, 1407
Haracandra Datta, 533
Haracandra Ghōsa, 706, 1463, 1834, 1883
Haracandra Tarkapancañana, 491, 526
Hārādhana Vidyāratna, 986, 1078
Hārāncandra Mukhopādhyāya, 1071
Harānanda Bhattacārya, 1516
Haraprasāda Rāya, 89, 1377, 2000
Harimohana Gupta, 1464
Harimohana Karmakāra, 692, 695, 946, 948, 960, 1629
Harimohana Mukhopādhyāya, 1507, 1511, 1835, 1918
Harimohana Vandyopādhyāya, 1197
Harinātha Majumadāra, 1568, 1861
Harinātha Nyāyaratna, 1544, 1561, 1569, 1577
Hariścandra Mitra, 1643, 1783 - 1786, 1850 - 1853, 1862
Hariścandra Nandī, 938
Hariścandra Pālita, 954, 961
Hariścandra Tarkālaṅkāra, 1294, 1553
Harle, J., 415, 599
Harsadeva, 1326, 1512
I

Ibrāhīmera vivarana, 319
Ilīsavā namā dhārmika yuvatīra vṛttānta, 389
Imlanda deše dharmāruṇodaya, 394
Imrājera bhasāra ātma śiksārthe, 279
Imrāji bhasāra prathama śikṣādāyaka, 293, 307
Imrāji vyākaranera mūla, 1978
India. Legislative Council, 1342, 1434, 1483
India. North Western Provinces, 1681
The Indian Agricultural and Horticultural Society,
876, 877
Ingrāji O Bangāli vokevilāri, 22
Īṅgrejī śikṣā grantha, 440
Īśvaracandra Bhattācārya, 1268
Īśvaracandra Cattopādhyāya, 1360
Īśvaracandra Gāngulī, 1239
Īśvaracandra Gupta, 665, 668
Īśvaracandra Sarkāra, 1610
Īśvaracandra Tarkacūḍāmanī, 897, 902
Iśvara Sarkāra, 1605
Iśvarera ārādhanārthe ... dharma gīta, 339, 402
Iśvariya svabhāva, 422

Jadunātha Cattopādhyāya, 1458
Jagaccandra Bhattācārya, 1213
Jagaccandra Majumadāra, 1707
Jagadindranārāyana Vasu, 1723
Jagadīśa Tarkālaṅkāra, 1680, 1693, 1794
Jagadīśvara Tarkālaṅkāra, 452, 490
Jaganmohana Tarkālaṅkāra, 1751
Jagannārāyana Mukhopādhyāya, 700
Jagannāthaprasāda Mallika, 127, 294, 743, 764
Jagannāthaprasāda Vasu Mallika, 681
Jāhājayātra, 416
Jaharilāla Śīla, 971
Jamidārī kāgaja, 247, 248
Jamiruddin, Sheikh, 961, 965
Jāna Mahammad, 1737
Janapadera āya nirṇayaka pustaka, 1369
Janapadera āya vya nirṇaya śāstrera mūla, 1962
Jayadeva Gosvāmī, 1189, 1624
Jayadeva Kavirāja Gosvāmī, 1280
Jayagopāla Gosvāmī, 1333, 1338
Jayagopāla Gupta, 776
Jayagopāla Tarkālaṅkāra, 95, 150 - 152, 176, 1252
Jayanāla Āvadina, 1358, 1486
Jayanārāyana Ghosāla, Rājā, 183
Jayanārāyana Mukhopādhyāya, 1890
Jayanārāyana Tarkapaṇcānana, 1075, 1578
Jayanārāyana Vandyopādhyāya, 1235, 1832
Jayanātha Viśī, 1250
Jayantīcandra Sena Dāsa, 1447
Jesus Christ, 326, 400, 435, 1216
Jīmūtavāhana, 1001, 1570
Jñānacandra Siddhāntaśiromani, 740
Jñānakiranodaya, 320
Jñānānī School, 663
Jñānānījanaśalākā, 457
Jñānarasataraññī, 1937
Jñānaropodaya, 302, 395
Johnson, Samuel, 108, 359, 360, 390, 682, 1036
Jonāva Āli, 1866
Jones, Sir William, 8
Jyotisa evam golādhyāya, 99
Jyotisam golādhyāyah, 107

K
Kailāsacandra Sarkāra, 1644
Kailāsacandra Tarkaratna, 1820
Kailāsacandra Vandyopādhyāya, 1773
Kailāsavāsini Devī, 1796, 1798
Kājīra vicāra, 1246
Kālācānd Rāya, 516, 517
Kālācānd Ukīla, 1745
Kālidāsa, 8, 196, 935, 1048, 1104, 1110, 1138, 1328,
1440 - 1443, 1506, 1741, 1863, 1905, 1939, 1945, 1968
Kālidāsa Bhattācārya, 1262, 1612
Kālidāsa Gupta, 972, 1600
Kālidāsa Maitra, 1289, 1449, 1452, 1453, 1456, 1459,
1468, 1524, 1562
Kālīkṛṣṇa Bāhādura, Mahārāja, 130, 131, 135, 682 - 684,
717
Kālīkṛṣṇa Bhattācārya, 1313, 1975
Kālīkṛṣṇa Dāsa, 1159, 1228, 1487, 1891
Kālīkṛṣṇa Mitra, 1382
Kālīkumāra Mukhopādhyāya, 1494
Kālikumāra Vandyopādhyāya, 1368
Kālimohana Datta, 691
Kālipada Vidyāratna, 1062
Kāliprasāda Kavirāja, 672, 942, 1488, 1489
Kāliprasāda Mukhopādhyāya, 642
Kāliprasanna Ghosāla, 1042
Kāliprasanna Senagupta, 1814, 1823, 1824, 1884
Kāliprasanna Simha, 829, 846, 1393, 1682 - 1691
Kāminī kleśa, 1746
Kāmollāsa, 177, 184
Kānailāla Pāīna, 1126
Kānailāla Śīla, 1254, 1776
Kanistha kulasthāyitva kārikā, 1963
Kāphri dāsera vṛttānta, 361
Karmanirṇaya, 68
Kārtikacandra Vandyopādhyāya, 1806
Kāśīdāsa Mitra, 1240
Kāśīdāsa Mitra Mustauphi, 1594
Kāśīkānta Bhattācārya, 739
Kāśīnātha Bhattācārya, 693
Kāśīnātha Dāsa Gupta, 782
Kāśīnātha Mukhopādhyāya, 1630
Kāśīnātha Tarkapaṇcānana, 230, 450, 456, 461, 1145, 1762
Kāśīnātha Vasu, 526, 1128, 1952, 1957
Kāśiprasāda Ghosā, 651
Kāśīrāma Dāsa, 34 - 36, 41, 150, 151, 1255, 1477, 1604, 1847, 1897, 1898
Kātekhisma, 534
Kavi Keśarinā, 1172
Kaviratna Cakravartī, 1945
Kavitāmālā, 1444
Kay, W., 538
Kedāranātha Bhattācārya, 923
Kedāranātha Cakravartī, 1907
Kedāranātha Cattopeṇḍhyāya, 1430
Kedāranātha Datta, 886, 954, 1076, 1389, 1426, 1618, 1759
Kedāranātha Ghosāla, 499
Kedāranātha Mitra, 1395
Kedāranātha Vandyopādhyāya, 837, 838, 1525
Keith, James, 213, 259, 265, 283, 423, 550, 573, 600, 789
Keśavacandra Karmākāra, 1631
Keśavacandra Rāya Karmākāra, 736, 923
Ketaka Dāsa, 647, 895
Khristiyandera mata ki?, 56
Ki majāra godaphrai de, 1181
Kīrtivilāsa nātaka, 1244
Kocavehāra Hitaiśini Sabhā, 1799
Kompāsera vivarana, 417
Kona Śāstra mānaniya, 437
Kona Śāstra pramāṇika, 721
Kṛpāra Śāstrera arthabheda, 149
Kṛṣṇacaitanya Vasu, 839
Kṛṣṇacandra Rāya, 1554
Kṛṣṇacandra Rāya, Mahārāja, 1969
Kṛṣṇadāsa, 1481
Kṛṣṇadāsa Kāvira Gosvāmī, 643, 758, 759, 765, 766, 889, 890, 892, 914, 917, 950, 1150, 1160, 1162, 1241, 1263, 1953
Kṛṣṇadāsa Vasu Mallika, 1267, 1269
Kṛṣṇakamala Bhattācārya, 1496, 1708
Kṛṣṇakāmini Dāsī, 943
Kṛṣṇakānta Śarmā Vidyāvāgīśa, 1586
Kṛṣṇalāla Deva, 680
Kṛṣṇamīśra, 1145, 1247, 1762
Kṛṣṇamohana Vandyopādhyāya, 501 – 507, 511, 524, 526, 528, 535, 538, 541 – 543, 868 – 871, 1215, 1218, 1219
Kṛṣṇānanda Bhattācārya, 1025, 1940
Kṛṣṇasakhā Mukhopādhyāya, 1709
Kṛṣṇa Sārvabhauma, 1176
Kṛttivāsa, 42 - 46, 124, 142, 697, 698, 704, 924, 1143, 1492, 1841
Kṣemānanda Dāsa, 647, 895
Kṣetramohana Cakravartī, 696
Kṣetramohana Datta, 1911
Kṣetramohana Ghosa, 1815
Kṣetramohana Mukhopādhyāya, 570
Kṣetramohana Sena, 1343
Kṣetranātha Vandyopādhyāya, 918
Kṣirodagopāla Mitra, 1632
Kumāra kāmini nātaka, 1801
Kuṇjavihārī Deva, 1510, 1802
Kuṣadeva Pāla, 911, 1716, 1763, 1764
Kuvera, 1033

L

Lacroix, Alphonse François, 272, 1308
Lakṣmīcaritra, 952, 1233
Lakṣmīnārāyaṇa Cakravartī, 1399
Lakṣmīnārāyaṇa Nyāyālaṅkāra, 519, 640, 641, 649, 792, 1936
Lakṣmīnārāyaṇa Rāya, 1478
Lālomohana Bhattācārya, 1563, 1579
Lālomohana Dāsa Ghosa, 1596
Lālomohana Vidyānīdhi, 1927
Lālimohana Vidyāratna, 1803
Lamb, Charles, 702, 705
Land Holder's Association, 523
Lawson, John, 214, 234 - 237, 555, 562, 563
Lees, W. Nassau, 1411
Lillo, G., 778
Locanānanda Dāsa, 1242
Lohārama Śīrṣaratna, 1063, 1077, 1096, 1788
Lokanātha Nandī, 1409
Lokanātha Vasu, 1413, 1445
Lokaśikṣā, 536
Long, James, 163, 1295, 1305, 1499, 1522, 1954
Lord's Supper, 313

M

Ma. Na. Cattopādhyāya, 1373
Macaulay, Lord, 533
Mack, John, 143
Madanamohana Deva Sarmā, 685
Madanamohana Kāvyaratnākara Bhattācārya, 731
Madanamohana Mitra, 1787, 1887
Madanamohana Tarkālaṅkāra, 1049, 1097, 1114, 1115, 1765
Mādāradruma Sarmā, 783
Mādhava Ācārya, 909, 1491
Mādhavacandra Bhattācārya, 548
Mādhavacandra Caudhurī, 1279
Mādhavacandra Mukhopādhyāya, 1018
Mādhavacandra Sarmā, 1958, 1968
Mādhavacandra Vasu, 1278
Mādhava Kara, 1271
Madhusūdana Datta, Michael, 403, 1327, 1329 - 1331, 1334, 1335, 1339, 1340, 1344, 1348, 1350, 1354
Madhusūdana Gupta, 530
Madhusudana Miśra, 915, 926
Madhusūdana Mukhopādhyāya, 625, 629, 830 - 832, 840, 1422, 1431, 1526 - 1529, 1537 - 1539, 1545 - 1547, 1555, 1556, 1653, 1667, 1760
Madhusūdana Sarkāra, 1228
Madhusūdana Sarmā, 1979
Madhusūdana Smṛtiratna, 1919
Madhusūdana Svarasvatī, 714
Madhusūdana Tarkālaṅkāra, 173, 666, 1985
Madhusūdana Vācaspati, 1587, 1842
Madhusūdana Vidyāvācaspati, 1234
The Mahābhārata, 34 - 36, 41, 150, 151, 846, 1235, 1252, 1255, 1477, 1490, 1604, 1682, 1689, 1751 - 1753, 1755, 1756, 1847, 1897, 1898
Mahādeva, 1986
Mahāmmad Ākmal, 1769
Mahāmmad Dānes, 1738
Mahammadi, 1711, 1754, 1757
Mahāmmad Tuchāphi, 1739
Mahāprāyaścitta, 439
Mahārāja Kṛṣṇacandra Rāyera jivana carita, 1375
Mahendralāla Mitra, 1779
Mahendranātha Rāya, 1014
Mahendranātha Vasu, 962
Maheśacandra Dāsa, 1807
Maheśacandra Dāsa De, 646
Maheśacandra Vandyopādhyāya, 1367
Maheścandra Dāsa De, 963 - 967, 1602, 1606, 1607, 1668
Maheścandra Kārāpharmā, 1748
Maheścandra Mukhopādhyāya, 1901
Maheśvara Nyāyālaṁkāra Bhāttācārya, 469
Mahimnastava, 1151
Māhtāvacandra, Rājā Bāhādura, 875
Maminaddin, 1980
Mamtāj Āli, 1846
Manohara upanyāsa, 1460
Manoramya pātha, 1500
Manoyogera viṣaya, 433
Manu, 1207, 1281, 1938
Marshman, John Clark, 128, 129, 140, 162, 615, 795, 997, 1002, 1009, 1037, 1047, 1079, 1130, 1710
Mathurāmohana Datta, 96
Mathurāmohana Viśvāsa, 956, 1231
Mathurānātha Tarkaratna, 1503, 1649, 1661, 1662, 1675, 1677
Mathurānātha Varma, 842, 849
Matilāla Śīla, 470
May, Robert, 218, 428, 613,
Medinīpur Municipality, 1989
Mendies, John, 108, 359, 360, 390
Mihira, 203
Miller, John, 23
Mohanacandra Gupta, 1854
Mohana Prasāda Thākura, 165, 187, 451
Morton, William, 275, 289, 521, 905
Mrtyuñjaya Vidyālaṅkāra, 39, 71 - 73, 86, 87, 97, 104,
106, 141, 153, 159, 994, 1995, 2004
Muhammad Kādirī, 1998
Muhammad Khidir, 993
Muhammad, the prophet, 1296, 1303
Muir, 526
Muktārāma Vidyāvāgīśa, 701, 705, 709, 711 - 713, 715,
716, 718, 719, 1166
Mukundam Saccidānandam, 62
Mukundarāma Cakravarti, Kavikaṅkana, 468, 897, 902, 1625
Mukundavilāpa kāvya, 1928
Mundy, George, 256, 260, 355
Munī Śīla, 968
Murāri Miśra, 1317
Murdoch, John, 405

N

Nācherā Āli, 973, 1881
Nakudacandra Lāhidī, 1676
Nandakumāra, 203
Nandakumāra Datta, 916, 927, 1272
Nandakumāra Kaviratna, 1177
Nandakumāra Kaviratna Bhattacārya, 686, 928, 981, 982,
984 - 987, 1183, 1187, 1193, 1194, 1198, 1199, 1201,
1209, 1210, 1479, 1619, 1770, 1892
Nandakumāra Nyāyacuncu Bhattacārya, 1155
Nandakumāra Rāya, 1245, 1383
Nandalāla Datta, 1182, 1184
Nandalāla Thākura, 461
Nanda Pandita, 1034
Nandarāma Mitra, 1964
Napharacandra Pāla, 1797
Nārāyana Bhatta, 1374
Narendranātha Cakravarti, 1474
Narendranātha Caudhurī, Rāya, 1571
Narottama Dāsa, 1256
Navadvipacandra Vidyāvācaspati Gosvāmī, 1261
Navakānta Tarkapañcāṇana, 1138
Navakṛṣṇa Vandyopādhyāya, 1324
Navakṛṣṇa Vasu, 839
Navakumāra Cakravartī, 277, 280
Navavarṣopadeśa, 186
Navinacandra Dāsa, 1345
Navinacandra Deva, 1908
Navinacandra Vandyopādhyāya, 512, 742, 1880
Navinakṛṣṇa Vandyopādhyāya, 1064, 1355, 1557, 1580, 1699
Navīna virahini nātaka, 860 Nayanaskha Miṣra, 180
Nilakamala Bhādūdī, 658
Nilakamala Dāsa, 1133
Nilakamala Śarmā, 1665
Nilamani Dāsa, 933
Nilamani Pāla, 807
Nilamani Vasāka, 1015, 1019, 1212, 1410, 1414, 1520, 1521, 1530 - 1532, 1540, 1572, 1576, 1581
Nilaratna Hāladāra, 113, 122, 633, 1290, 1603, 1611, 1771
Nimāicānd Śīla, 940, 1349
Nirvodha vadha nātaka, 1976
Nistāra ratnākara, 63, 266
Nītikathā, 430, 557, 601, 606, 608, 611, 614
Nityakarmapaddhati, 1237
Nivāranacandra Sena Gupta, 1208
Nrsimhadeva Ghosāla, 1955
Nṛsimha Svarasvatī, 810
Nūtana Pañjikā, 694, 932, 1157, 1163, 1190, 1869, 1875

Olāuthāra vivarana, 556
Osborne, J. F., 332

P

P. R. and Company, 1724
Padārthavidyā, 1941
Padmalocana Nyāyaratna, 1750
Pākarājeśvara, 1270
Pāncānana Vandyopādhyāya, 1893
Pāncānana Vandyopādhyāya, Rāya Bāhādura, 737
Pāncāṅgasundarī, 515
Pāncaviveka..., 808
Pāṇḍava-gītā, 1970
Pañjikā, 210
Parameśvara Datta, 1633
Parameśvarera mahimā ..., 802
Parāśara Muni, 1564
Pārvatīcarana Simha, 1878
Pathadvya, 1306
Patrera dhārā, 123
Patterson, J., 290
Pearce, George, 333
Pearce, William Hopkins, 219 - 223, 238, 239, 261, 267, 284, 562, 563, 602
Phulamani o Karuṇā, 532
Pīṭāmvara, Dvija, 459, 1634
Pīṭāmvara Mukhopādhyāya, 204
Pīṭāmvara Śarma, 1172
Pitamvara Sena, 1273
Pitamvara Sena Dasa, 462
Pitamvara Sena Kaviratna, 786
Pitamvara Simhera caritra, 224, 291, 907
Playfair, John, 869
Prabhasacandra Sarmā, 1176
Prācīna padyāvalī, 1956
Pramathanātha Sarmā, 1142
Prānakrsna Dvija, 1948, 1981
Prānakrsna Mitra, 1493
Prānakrsna Vidyāsāgara, 1622
Prānakrsna Viśvāsa, 1366, 1408
Prānanātha Cakravartī, 1859
Prānanātha Datta, 1439
Pranīttatvasāra, 1984
Prārthanādarśa, 367
Prārthanāra anukrama, 529
Prārthanāra āvaśyakatā, 327
Prasannacandra Cakravartī, 1855
Prasannacandra Gupta, 1138
Prasannacandra Rāya, 1920
Prasannakumāra Pāla, 1902
Prasannakumāra Sarvādhikārī, 1065, 1098
Prasannakumāra Simha, 1582
Prāsnottarakrame Kṛṣṭadharma śiksā, 414
Prathama śiksā pustaka, 353
Pratt, Hodgson, 1456
Premacānd Mukhopādhyāya, 1200
Premacandra Tarkavāgīśa, 1939
Premacandra Tarkavāgīśa Bhattachārya, 1317
Premacānd Rāya, 791
Premadhana Adhikārī, 1914
Premānanda Dāsa, 1274
Premanātaka, 1774
Prematarāṅga, 1248
Priyamādhava Vasu, 1362, 1372
Priyamādhava Vasu Mallika, 1364, 1810
Pūjāi Gosvāmī, 1189
Purāṇas, 202, 459, 710, 711, 715, 717, 718, 744, 896, 899, 900, 909, 921, 939, 974, 975, 977, 980, 981, 984, 1119, 1146, 1152, 1153, 1168, 1177, 1185, 1192, 1201, 1202, 1209, 1229, 1249, 1257, 1282, 1318, 1384, 1423, 1437, 1491, 1601, 1612, 1634, 1742
Purāṇa samgraha, 846, 1682 - 1689
Pūrūśānta Gosvāmī, 1415
Pūrūṣottama Yati, 1262
Pūrūṣottama Miśra, 1230
Pyāricānd Mitra, 855, 878 - 880, 882, 884, 885
Pyāricarana Sarkāra, 1743
Pyārimohana Sena Gupta, 1650
Pyārimohana Vandyopādhyāya, 1870

R

R. M. Vasu and Company, 1434, 1435
Racanā ratnāvalī, 1635
Rādhākānta Deva, Rājā, 188 - 195, 205, 206, 209, 560
Rādhākiśora Dāsa Ghosa, 1636
Rādhāmādhava Mitra, 947, 1593, 1637
Rādhāmādhava Śīla, 1253
Rādhāmādhava Vidyāvāgīśa, 1242
Rādhāmohana Sena, 910
Rādhāmohana Sena Dāsa, 197
Rādhānātha Nyāyalaṅkāra, 498
Rādhānātha Vasāka, 1573
Rādhāvallibha Dāsa, 703
Rādhākṛprasanna Mukhopādhyāya, 1811
Raghunandana Bhattācārya, 144, 147, 1276
Raghunandana Gosvāmī, 1158
Raghunātha Bhatta, 183
Raghunātha Dāsa Gosvāmī, 1164
Raghurāma Śiromāni Bhattācārya, 1740
Rājā Kṛṣṇacandra Rāyera jivana carita, 1522
Rājakṛṣṇa Cattopādhyāya, 953
Rājakṛṣṇa Kaviṛāja, 1877
Rājakṛṣṇa Rāya Caudhurī, 1541, 1790
Rājakṛṣṇa Vandyopādhyāya, 1020, 1043, 1044, 1050, 1085
1116, 1117
Rājakumāra Candra, 1669
Rājakumāra Maitra, 1203
Rājakumāra Sarvādhikāri, 1717
Rājanărāyana Bhattācārya, 774, 1191, 1775
Rājanărāyana Gupta, 199
Rājanărāyana Mitra, 496
Rājanărāyana Vasu, 824, 856, 1588
Rājendralāla Mitra, 624, 626, 632, 1548, 1549, 1565
Rājīvalocana Mukhopādhyāya, 57, 1994
Rājīvalocana Vidyāvāgīśa, 1965
Rākhāładāsa Hāladāra, 1310, 1312
Rāmacandra Bhattācārya, 508, 1000, 1283
Rāmacandra Mitra, 574, 575, 578 - 588, 591, 592, 1278
Rāmacandra Mukhopādhyāya, 1287, 1613, 1732
Rāmacandra Tarkālaṅkāra, 635, 645, 761, 899, 1284
Rāmacandra Tarkālaṅkāra Bhattācārya, Kavikeśarī, 891, 893
Rāmacandra Vidyālaṅkāra, 460, 514, 901
Rāmacandra Vidyāvāgīśa, 178, 227, 448, 675 - 679, 1942
Rāmacandra Vidyāvāgīśa Bhattācārya, 760, 809
Rāmadayāla Tarkaratna, 1766
Ramadāna Rāya, 1385
Rāmagati Nyāyaratna, 1086, 1420, 1821, 1828-1830, 1921
Rāmagopāla Tarkālaṅkāra, 1640
Rāmajaya Tarkālaṅkāra, 432
Rāmakalī Bhattācārya, 1700
Rāmakamala Bhattācārya, 1558, 1701
Rāma Kamala Sena, 102, 145, 146, 169, 205, 206
Rāmakamala Vidyālaṁkāra, 1315, 1446
Rāmakiṁkara Śiromani, 450, 1145, 1762
Rāmakrsna, 808
Rāmakrsna Bhattācārya, 1663
Rāmakrsna Sena, 969, 977
Rāmakrsna Vidyāratna, 1191
Rāmalāla Mitra, 935
Rāmalāla Mukhopādhyāya, 1718
Rāmalocana Dāsa, 1185, 1192
Rāmalocana Ghosa, 1456
Rāmamohana Rāya, Rājā, 174, 175, 181, 182, 185, 228, 443 - 447, 571, 597, 619, 790, 820, 931, 1131, 1316, 1947
Rāmanārāyana Dāsa, 1118
Rāmanārāyana Mitra, 1035
Rāmanārāyana Tarkaratna, 1066, 1301, 1319, 1320, 1325, 1332, 1356, 1512, 1542
Rāmanārāyana Tarkasiddhānta Bhattācārya, 771
Rāmanārāyana Vidyāratna, 537, 628, 630, 714, 1411, 1533-1535, 1559
Rāmanārāyana Vidyāratna Bhattācārya, 1523
Rāmanātha Ghosa, 1664
Rāmanidhi Gupta, 776, 872
Ramāpati Vandyopādhyāya, 1833
Ramāprasāda Rāya, 172
Rāmaprasāda Sena, 772, 1182
Rāma Rāma Vasu, 30, 40, 52, 64
Rāmaratna Bhattācārya, 198, 1146
Rāmaratna Vandyopādhyāya, 703
Rāmasadaya Bhattācārya, 1051, 1912
Rāmasundara Rāya, 1259
Rāmatanu Gupta, 1702
Rāmatīrtha Yati, 810
Rāma Vasu, 1804
The Rāmāyāna, 42 - 46, 53, 124, 142, 697, 698, 704, 924, 1143, 1158, 1167, 1186, 1187, 1193, 1221, 1492, 1608, 1758, 1841
Rameścandra Mukhopādhya, 778
Rameśvara Bhattācārya, 707
Rameśvara Cudāmani, 933
Rameśvara Vandyopādhyāya, 637, 929, 1848
Rānd bhānd mithyā kathā tina laye Kalikātā, 1987
Raṅacāri Svāmī, 1574, 1583, 1990
Raṅgalāla Vandyopādhyāya, 407, 412, 1304, 1959
Rasamaya Dāsa, 1189
Rasikacandra Rāya, 762, 1178, 1614, 1871
Rasikalāla Candra, 904
Ratimanjari, 202
Ratnamālā, 1726
Reicliardt, Theophilus, 295, 434
Rejāollā, Munsi, 1882
Robinson, 520
Robinson, John, 404, 734, 1299, 1550
Roer, Edward, 369
Rowe, Nicholas, 1390
Rudracandīnāmaka grantha, 492
Rūpa Gosvāmī, 745, 1256

Śi. Kr. Da., 1651
Sacinandana Bhattācārya, 1154
Sadānanda, 810
Saddharma prakāśa, 274
Śādhāraṇa prārthana, 525
Śādi, Munsi, 990
Safiuddin, Kaji, 946, 948, 954, 958, 960, 968, 1380, 1385, 1882, 1932
Sakali Alīka, 1654
Sāmadrika nāmaka grantha, 741
Sāmagānaṁ sandhyā prayogah, 1678
Samāja kucitra, 1900
Samachaddin Chiddi Ki Khonakāra, 1135
Samachaddin Mahammad Siddiki, 1173
Samachaddin, Munsi, 1868, 1931
Samser Ali, Khandakār, 1846
Samskrta pāthopāraka, 801
Samskrta sabdah Baṅgadeśīya bhāsāca, 164
Samskrta vyākaranā, 799
Samasyādarpana, 1903
Sambhucandra Ghosa, 931
Sāmudrikam, 752, 763
Sanātana Ĉakravartī, 1318, 1423
Sanātana Gosvāminī, 1169, 1406
Sandys, T., 442
Sāṅkra Ācārya, 181, 182, 460, 514, 803, 821, 1466, 1780, 1966
Sannyāśicarana Pāla, 1638
Śāntiśataka, śrṅgāratilaka, ādirasa, 196
Śāradāprasāda Īñānanidhi, 1752, 1753
Sarvatattvadvipikā, 516, 517
Śaśīkumarā Śarmā Ĉattopādhyāya, 1517
Sātakadi Datta, 1346
Sātātapa, 1284
Śātiśa ślokamālā, 1263
Śātīraṇjana, 1946
Satya dharma ..., 356
Satya itihāsa sāra, 569
Satyaśāṅkara Ghosāla, 1221
Śaudāmini Simha, Martha, 1913
Śavda mālā, 522
Śayatāñera guna o karmera vivaraṇa, 334
A selection of hymns..., 426
A self-guide to the knowledge of English language in English and Bengalee, 200
Serajaddin Molla, 989
Sergent, H., 79
Setan-Karr, Walter Scott, 626
Shakespeare, William, 369, 702, 705, 1834
Silhana Misra, 196, 787, 1733
Siret, M., 449
Siṣuganera pustaka, 31
Siṣurāma Dāsa, 1202, 1209
Siṣuvodhaka, 689, 903, 1288, 1615
Siṭānātha Vasu Mallika, 1152
Siṭānāvamīvrata upākhyaṇa, 1447
Siṭacandra Deva, 1087, 1461, 1812
Siṭacandra Karmakāra, 1402
Siṭacandra Vandyopādhyaṇa, 1497
Siṭacandra Sāryā, 443 - 445
Smith, W. O'D., 527, 531
Smyth, David Carmichael, 249
Somadeva Bhatta, 834, 1418, 1421
Somanātha Mukhopādhyaṇa, 1645, 1864
Spurzheim, 703
Śrāddha-māhātya, 1957
Śrīdhara Svāmī, 1249
Śrīhari Bhattācārya, 1747
Śrīkanta Mallika, 1472 Śrīkanthanaṭha Rāya Vasu, 644
Śrīkṛṣṇaḷamrta dūtī samvrāṇa, 674
Śrīkṛṣṇa Tarkālakāra, 1001
Śrīmatimahārāṇī Svarṇamayupākhyāṇām, 1837
Śrīnārāyana Cattarāja Gunanidhi, 735, 1168, 1281, 1282, 1285, 1322, 1466, 1620, 1960
Śrīnārayana Cattarāja Thākura Gosvāmī Gunanidhi, 497
Srīnārayana Ghosa Hajra, 1286
Srīnārayana Kavirāja, 976
Srīnārayana Rāya, 654-656, 659, 660, 667, 1204
Srīnātha Datta, 1395
Srīnātha De, 1456
Srīpati Bhattācārya, 1221, 1560, 1909, 1991
Srīrāma Pandita, 794
Srīrāma Tarkāvagīśa, 1265
Stewart, Capt. James, 427, 549
Street, A. W., 531
Stutimālā, 1626
Śuka Deva, 212
Śukadeva Gosvāmī, 1478
Śūryasiddhānta, 1992
Śvapnādhyāya, 1971
Śvarga yātra, 419
Śvarūpacanda Dāsa, 730
Śyāmācarana Cattopādhyāya, 1646, 1647, 1922
Śyāmācarana Dāsa Datta, 1390
Śyāmācarana De, 955, 1597
Śyāmācarana Devasarma, 1843
Śyāmācarana Ghosa, 1713
Śyāmācarana Sānyāla, 1761, 1772
Śyāmācarana Sarkāra, 847, 873, 874, 883, 1551
Śyāmācarana Śrīmānī, 1621, 1639
Śyāmācarana Tattvāvāgīśa, 1751, 1755
Śyāmācarana Vandyopādhyāya, 1323
Śyāma Dāsa, 754
Śyāmadhana Mukhopādhyāya, 494, 1836
Śyāmalāla Mitra, 671
Śyāmanātha Rāya Caturdhuri, 1450, 1451
Tantras, 1250, 1767
Tārācānd Cakravartī, 254
Tārācānd Batta, 552, 564, 603
Tārācarana Dāsa, 1744
Tārācarana Deva Sarmā, 1719
Tārācarana Sikadāra, 1251
Tārakabrahma Gupta, 1703
Tārakacandra Cudāmaṇi, 779, 1326
Tārakanātha Bhattācārya, 513
Tārakanātha Datta, 661
Tārakanātha Sarmā, 733
Tārākumāra Sarmā, 1515
Tārānātha Sarmā Tarkavācaspati, 1982
Tārānātha Tarkavācaspati, 1006, 1495, 1929, 1930
Tārānātha Tarkavācaspati Bhattācārya, 1023, 1119, 1127, 1923
Tārāsaṅkara Maitreya, 1694, 1695
Tārāsaṅkara Tarkaratna, 1036, 1052, 1099
Tārāsaṅkara Vidyāratna, 1220
Tārinīcarana Cakravartī, 1670
Tārinīcarana Cattopādhyaṇa, 1508, 1566, 1584, 1589 - 1591, 1791 - 1793
Tārinīcarana Caudhurī, 957
Tārinīcarana Maddhanni, 944
Tārinīcarana Mitra, 205, 206
Tattvavodhinī Sabhā, 796, 798, 826
Tekacānd Thakura, 855, 878 - 880, 884, 885
Thākura Dāsa Vasu, 509
Timiranāśaka, 436
Tinakadi Ghosāla, 1933
Tirthera Vivarana, 1309
Townley, Henry, 119, 255, 285
Trailokyanātha Bhattācārya, 1671
Trailokyanātha Datta, 1816
Trailokyanātha De, 1838
Trānopāya, 262
Tucker, H. Carre, 335
Turnbull, M.H., 19
The two great commandments, 286

U

Udayacandra Ādhyā, 699
Umācarana Cattopādhyāya, 919, 1370
Umācarana Mitra, 1493
Umācarana Rāya, 1734
Umācarana Trivedī, 1258
Umākānta Cattopādhyāya, 975
Umāprasāda Mukhopādhyāya, 1226
Umesacandra Cattopādhyāya, 409, 1205, 1457
Umesacandra Mitra, 1403
Upaniṣadas, 174, 175, 796, 805, 1131, 1655, 1665
Upendracandra Nāga, 1839
Upendralāla Vasu, 1592
Upendranātha De, 1672
Urvaśī nātaka, 887
Uttara pratyūttara, 48

V

Vaidyanātha Sārvabhauma Bhātṛcārya, 179
Vaidyanātha Vāgačī, 1228, 1891
Vaidyanātha Vandyopādhyāya Ācārya, 498
Vaikunthanātha Vandyopādhyāya, 211
Vaktara Khān, 1899
Vālakadera prathama pādīvāra vahi, 258
Vālmīki, 53, 142, 697, 698, 924, 1143, 1841
Vāmadeva, 495
Vanamāli Ghosā, 1934
Vaṃśevara Vidyālaṅkāra, 1412, 1752
Vaṅkmacandra Cattopādhyāya, 1371, 1585
Vanoyārīlāla Rāya, 1179, 1879
Vāpre-vāp nilakareradera ki atyācāra, 1405
Varadāprasadā Rāya, 1860
Varnamālā, 420, 561, 604, 605, 616
Vecārāma Cattopādhya, 1391, 1727
Vedānta candrikā, 171
Vedānta darśana, 1720
Vedānta paribhāsā, 983
Vedāntasāra, 810, 850, 936
Vedāntasutra, 894
Veksinesyanera vivaraṇa, 518
Venīmādhava Cattopādhya, 1141, 1147
Venīmādhava Dāsa, 1194, 1210
Venīmādhava Dē, 1211
Venīmādhava Ghosa, 1236
The Vernacular Literature Society, 533, 834, 1294,
1295, 1299, 1300, 1418, 1421, 1422, 1431, 1460, 1500,
1526 - 1529, 1534 - 1539, 1542, 1545 - 1550, 1553, 1555,
1556, 1559, 1562, 1565, 1653, 1667, 1760
Veśyānurakti visma vipatti, 1188
Vetāla pañcavigēti, 639
Vidhavā sukhēra daśā, 1656
Vidhavā vivēha nisēda visayaka vyavasṭhā ..., 500
Vidyādāridradalani, 784
Vidyākalpa druma, 502, 504 - 507, 511, 868 - 871,
1215, 1218, 1219
Vidyāpati, 89, 1377, 2000
Vidyāsundara nātaka, 1351
Vihārīlāla Cakravartī, 1595, 1721
Vihārīlāla Nandī, 988
Vijayagopāla Bhattacārya, 1165
Vilvamaṅgāla Gosvāmī, 917
Vinodarāma Sena Dāsa, 690, 767, 1174, 1175, 1195
Vipinamohana Sena Gupta, 1223
Vipinavīhāvīhārī Śarma Sarkāra, 1795
Vipracarana Cakravartī, 1673
Vipradāsa Mukhopādhyāya, 1745
Vipradāsa Vandyopādhyāya, 1427
Vīrabhadra Gosvāmī, 746, 1177, 1180
Viraha visama jvālā, 1674
Visakhadatta, 1544, 1561
Viṣṇucarana Nandi, 1657
Viṣṇu Nārāyana Pandita, 1944
Viṣṇu Śarmā, 453, 510, 716, 1559, 1640
Viśvambhara Dāsa, 1849
Viśvambhara Datta, 1872
Viśvambhara Pāni, 1067
Viśvanātha Bhattācārya, 1894
Viśvanātha Matilāla, 494
Viśvanātha Mitra, 793, 976, 1214, 1480
Viśvanātha Tarkālaṅkāra, 230, 1384
Viśvasāra tantra, 1170
Viśveśvara Datta, 638
Viśveśvara Ghosa, 1155, 1156
Vividha pustaka prakāśikā, 1440 - 1443
Vopadeva, 69, 96, 733, 1265, 1470, 1473
Vrajaikīśora Guptā, 593, 617
Vrajamādhava Śīla, 970
Vrajamohana Deva, 806, 1943
Vrajanātha Bhattācārya, 1641
Vrajanātha Mukhopādhyāya, 405, 1469, 1471
Vrajanātha Vidyālaṅkāra, 1297
Vṛhadastāvakriya samhitā, 1227
Vṛndāvanacandra Vandyopādhyāya, 1856
Vṛndāvana Dāsa, 1260
Vṛndāvana Dāsa Thākura, 1616
Vuddu Miñā, 1932
Vujhle kinā? , 1357
Vyavahāramukura, 458
Vyavahāra-maṇjarī, 1949
Vyomacānd Bāṅgāla, 1857

Walker, J., 19
Wallace, William, 869
Ward, S. R., 729
Ward, William, 74
Watts, Isaac, 158, 1218
Wenger, J., 345, 346, 352
William I, King of England, 1972
Wilson, H. H., 1307
Wilson, Thomas, 528
Woollaston, M. W., 277, 278, 280
Wynch, P. M., 166

Yādavacandra Cakravartī, 1543
Yādavacandra Ghosāla, 1679
Yādavacandra Vidyāratna, 1873, 1876
Yadugopāla Cattopādhyāya, 1336, 1505, 1805, 1808, 1809, 1813
Yadunandana Dāsa, 747, 917, 951, 1160
Yadunātha Cattopādhyāya, 923, 1874
Yadunātha Caudhuri, 1778
Yadunātha Ghosa Dāsa, 1266
Yadunātha Mitra, 1068, 1352
Yadunātha Nyāyapāṇcānana, 1167, 1186, 1187, 1207
Yadunātha Tarkaratna, 1069, 1915
Yājaka o yajamānera kathopakathana, 225
Yaśodānanda Sarkāra, 1725
Yogendranātha Cattopādhyāya, 1337, 1432
Young, James Henry, 1475
PLATES
The text is a table titled "Plate I" with columns labeled "Caractères des Lettres des Peuples de Bengale" and "Chiffres de Bengale". The table lists various symbols and their corresponding descriptions in Bengali script and their translations. The table includes symbols for letters A to Z, along with descriptions such as "trois a", "deux b", and "trois q". There is also a column for "Chiffres de Bengale" and "Caractères des Lettres des Peuples de Baramas" with similar descriptions and symbols. The text is a description of early printing and script characters in Bengali and Baramas scripts.
PLATE II.

Malay version of Lord's Prayer in so called Bengali characters. In John Chamberlayne, *Oratio Dominica*...
(Amsterdam: 1715), p. 23.

---

**ORATIO DOMINICA.**

**BENGALICE.**

- Bappa kita, jang adda de surgga,
- Namma-mou jadi berakti,
- Radja-inou mendarang,
- Kandhatimeu menjadi de bumi sepertj de surgga,
- Roti kita derri fa hari-hari membrikin kita fa hari inila,
- Makka ber-ampunla padakita doosa kita, seperti kita beram-
- pun-akan sapa berada kapada kita,
- Djjang-an hentar kita kapada tjobahan,
- Tetapi lepasken kita dari jang d'jakat:
- Karna mou pun'ja radjab dan kauwasahan dan berbesaran tam-
- pey kakakai. **Amin.**

---

**LECTIO**
PLATE III.

**ORATIO DOMINICA.**

*Bapa kita, jang adda de surgga,
Namma mou jadi berfakti,
Radjat-mu mendarang.
Kandhatimu menjadi debumi seperti de surgga,
Roti kita derri sa hari-hari membrikan kita sa hari inila,
Makka ber-ampunla pada-kita doofi kita, feepri kita ber-am-
pun-akan sapa ber-fala kapada kita,
D’jang-an hentar kita kapada njohahan,
Tetapi lepaskan kita dari jang d’jakat:
Karna m’ pun’ja radjat, daan kawafahan, daan berbaflaran
-lampey kakakal, - Amin.*
ORATIO DOMINICA

MALAICE

ORATIO DOMINICA

BENGALICE

LECTIO

Bappa kita, jang ada de surga,
Namama mou jadi berakti,
Radjat-mu mendarang,
Kandhatimu menjadi de bumi 
seperti de surga,
Roti kita derri fa hari-hari membrikan kita fa hari inila,
Makka ber-ampunla pada-kita doafa kita,
seperti kita ber-am-
pun-akan fiapa ber-fala kapada kita,
D'jang-an hentar kita kapada tjobahan,
Tetapi lepaskan kita dari jang d'jakat:
Karna mu pun'ja radjat, daun kawasahan, daan berbaftaran 
Fampey kakaikal. Amin.
PLATE V.

<table>
<thead>
<tr>
<th>Bengali</th>
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<tr>
<td>১ ২ ৩ ৪ ৫ ৬ ৭ ৮ ৯ ০ ১ ২</td>
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### Alphabetum Bengalicum Semijentivicum Indic Orientalis

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### Bengalenses legunt a sinistra versus dextram

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</tbody>
</table>

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PLATE VIII.

PLATE IX.

Transliteration of Malay Lord's Prayer headed: 'Bengalica'. In 'Orationnis Dominicae Versiones Plurium Linguarum...' with Johann Friedrich Fritz, Orientalish und Occidentalishcher Sprachmeister... (Leipzig: 1748), pp. 84 & 85.

BENGALICA. (a)

Bappa kita, jang adda de surgà.
Namma-mou jadi bersakti,

VERSIO.

jadjar - mou mendarang,
janhatimou menjadi de bumi sepeti de surgà,
roti kita derri sa hari - hari membrikan kita sa hari inila
jakka ber - ampunla padakita doofa kita, sepeti kita
ber - ampun - akan siapa bersala kapada kita,
jang - an hentar kita kapada tjobahan,
sepati lepaskan kita dari jang d'jakat:
sama mou punja radjar daan kauwasahan daan berbeffaran sampey kakakal. Amin.

a) vid. Chamberslayne, p. 83.
PLATE X.
Reprint of Chamberlayne's 'Bengalica'. In Johann Friedrich Fritz, Orientalischem und Occidentalishcher Sprachmeister ... (Leipzig: 1748), ad p. 84.
PLATE XI.

Benjali alphabet. In David Mill, Dissertationes Selectae... (Leiden, 1743). Table III.
PLATE XII.
Bengali alphabet with 'connected vowels'. In
N. B. Halhed, A Code for Gentoo Laws (London: 1776), Plate II.

BENGAL ALPHABET

VOWELS. Plate II. Translator's project page XVII.

CONNECTED VOWELS.
PLATE XIII.

Bengali alphabet with 'connected vowels'. In N. B. Halhed, *A Code for Gentoo Laws* (London: 1777), Plate II.

<table>
<thead>
<tr>
<th>VOWELS</th>
<th>CONSONANTS</th>
<th>CONNECTED VOWELS</th>
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</thead>
</table>

Page Sculpt.
### Joseph Jackson's

**Specimen of the Nagri Type**

Prepared for

**Captain Kirkpatrick's**

**Hindvi Grammar and Dictionary.**

---

### Sir Charles Wilkins's

**Specimen of Devanāgarī Types Cut for His Sanskrit Grammar.**

---

#### 21. The following Table exhibits at one view all the regular changes and combinations of the fourteen vowels according to the foregoing general rules.

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<td><strong>आ</strong></td>
<td><strong>दश्य</strong></td>
<td><strong>इं</strong></td>
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(Plates XIV)

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PLATE XV.

Specimen of printing done by Sir Charles Wilkins in London, 1811. A page from the Tota Itihasa by Candīcarana Munṣī.
PLATE XVI.
Specimen of types cut by Vincent Figgins in 1833.
PLATE XVII

Specimen of types cut by V. & J. Figgins, 1847

---

PLATE XVIII.

'New Specimen' of types cut by V. & J. Figgins, 1884.
## Pica Bengali

*In reduced size*

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<tr>
<th>Page</th>
<th>Plate XIX</th>
<th>789</th>
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<tbody>
<tr>
<td><strong>PLATE XIX.</strong></td>
<td><strong>PIC A BENGALI.</strong></td>
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</table>

*This page contains a table with digits and their corresponding values.*
PLATE XX.

Title page of *A Grammar of the Bengal Language* by Halhed with author's autograph.
PLATE XXI.
Facsimile of a Bengali letter engraved by Sir Charles Wilkins.

[Image of a Bengali letter]

[Engraved Bengali text]
PLATE XXII.


THE BENGALI ALPHABET.

Vowels.

<table>
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<th>Initials</th>
<th>Med. &amp; Fin.</th>
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</tr>
</tbody>
</table>

Consonants.

| ক | খ | গ | ঘ | ঙ |
| ড় | ঢ় | ণ | ত় | থ় |
| দ় | ঠ় | ড় | ণ | ত় |
| ন | ব | ল | র | ল |
| ল | ল | ল | ল | ল |

Initial and Final Vowels with a Consonant.

- অক
- আক
- ইক
- ঈক
- উক
- ঊক
- ঋক
- ওক
- ঔক

*ML. সাম্ভা, ৩. মারু, ৪. মুখ্য, ৫. ব্রুক অফ গাঁথা, ৬. চাঁড়া বান্ধা.

PLATE XXIII.
Specimen of Wilkins's Bengali types in J. Johnson,

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Note: The characters are arranged in a grid format, with each cell containing a Bengali character and its transliteration. The grid structure is repeated with slight variations to cover all the necessary characters. The image contains decorative elements, including a border and an ornamental design, typical of the period.
COMPELLIOUS VOCABULARY

ENGLISH AND PERSIAN

INCLUDING

ALL THE

Oriental Simples in the Materia Medica, employed in modern practice:

WITH

TABLES subjoined of the successions of the Khaliffs, and of the Kings of Persia and Hindostan,

Compiled for the Use of the Honorable East India Company

BY

FRANCIS GLADWIN.
PLATE XXV

A GRAMMAR OF THE PERSIAN LANGUAGE.

BY WILLIAM JONES, ESQUIRE,
FELLOW OF UNIVERSITY COLLEGE, OXFORD.

LONDON:
Printed by W. and J. RICHARDSON, SALISBURY COURT, FLEET STREET.
MDCCLXXI.

A GRAMMAR OF THE BENGAL LANGUAGE

BY NATHANIEL BRASSEY HALHED.

PRINTED AT HOOGLY IN BENGAL

MDCC LXXVIII.
PLATE XXVI

Title page of A Preface to a Grammar of the Bengal Language by Halhed (1778).

P R E F A C E

T O A

G R A M M A R

O F T H E

B E N G A L L A N G U A G E.

P R I N T E D

A T

H O O G L Y I N B E N G A L

M DCC LXXVIII.
PLATE XXVIII.
Specimen of printing done by Gladwin. A page of Adalat regulations (1785).
ইরুমূত গবর্ণমেন্ট আদেশ ১৭৯৩ সালের ২২ মার্চ তে যে বিশেষ বিষয় ঐতিহাসিক নাম হয়ে প্রথম পাইমান তাহা ঐরুমূত গবর্নমেন্ট আদেশে বহুলভ কঠিনতে ইরুমূত ১৭৯৩ সালের শেষের ১ তে মোড়ারে বহুলভ ১২০০ সালের ২১ মঞ্চ মাইওয়ারে মুছলী ১২০০ সালের ৬ মঞ্চ মোড়ারে বিখ্যাত ইরুমূত ১২০০ সালের ২১ মঞ্চ মাইওয়ারে মুছলী ১৫৫০ সালের ৬ মঞ্চ মোড়ারে বিখ্যাত ইরুমূত ১২০০ সালের ১২ মঞ্চারে আর্নের মতে নির্দিষ্ট মৃত্যু হয়।

ঊরুমূত গবর্নমেন্ট আদেশে বহুলভ কঠিনতে হইতে সুন্দর বাহীন। ও সুন্দর বেহাল ও সুন্দর প্রতিষ্ঠা মোড়ার বর সাধারণ মাত্র দুর্লভ স্বভাব বাচিয়া মোড়ার প্রমাণ রাখা যায় যখন সমস্ত রমণীর ও তালিকা প্রকৃতি জীবিকার দিতের সাধারণ ইরুমূত ১৭৯৩ সালের ২২ মার্চের এতেহার সংস্থারে প্রথম পাইমানের তাহ।
PLATE XXX.
Title page and a page of Ritusamhāra by Kālidāsa edited by Sir William Jones (1792).
PLATE XXXI.
PLATE XXXII

PLATE XXXIII.
Title page and first page of *Sisucanera Pustaka*, the first children's book printed at Serampore with the autograph of William Ward, the Superintendent of the Serampore Mission Press.
PLATE XXXIV.

A Serampore device in which the word SERAMPORA is set within a firm figure which is the side of a brick building.

MONTHLY

CIRCULAR LETTERS,

RELATIVE TO

THE MISSION IN INDIA,

ESTABLISHED

By a Society of Christians in England, called the

"BAPTIST MISSIONARY SOCIETY."

SERAMPORA.

PRINTED AT THE MISSION PRESS.

1807.
PLATE XXXV

A Serampore device in which the word Serampore is printed within an oval plate resting on a sheaf of paddy.

DIALOGUES,

INTENDED

TO FACILITATE THE ACQUIRING

OF

THE BENGALI LANGUAGE.

THIRD EDITION.

By W. CAREY, D. D.

Professor of the SANSKRIT and BENGALI Languages,

in the College of Fort William.

PRINTED AT THE MISSION PRESS.

1818.
PLATE XXXVI.
Title page of one of the early tracts printed at the Baptist Mission Press, Calcutta.

HARMONY
OF
THE FOUR GOSPELS,
CONTAINING
A COMPLETE HISTORY
OF
THE LIFE OF CHRIST,
CHRONOLOGICALLY ARRANGED, IN THE WORDS OF THE EVANGELISTS.

IN THE BENGALIE LANGUAGE.

সংস্থা সমাচার সপুষ্প

CALCUTTA:
PRINTED AT THE BAPTIST MISSION PRESS,
FOR THE CALCUTTA BAPTIST MISSIONARY SOCIETY,
1822.
PLATE XXXVII.


NEW TESTAMENT
OF
OUR LORD AND SAVIOUR
JESUS CHRIST,
IN THE BENGALI LANGUAGE.

Translated from the Greek,
by
THE CALCUTTA BAPTIST MISSIONARIES.

Calcutta:
PRINTED AT THE BAPTIST MISSION PRESS, CIRCULAR ROAD;
FOR THE BAPTIST MISSIONARY SOCIETY.
1833.
PLATE XXXVIII.
Title page of one of the early textbooks printed at the Baptist Mission Press, Calcutta (1822).

GEOGRAPHY,
INTERSPERSED WITH INFORMATION
HISTORICAL & MISCELLANEOUS.

COMPPILED IN BENGALI, FOR THE USE OF SCHOOLS,
BY

W. H. PEARCE.

CALCUTTA:
PRINTED AT THE BAPTIST MISSION PRESS, CIRCULAR-ROAD,
FOR THE CALCUTTA SCHOOL-BOOK SOCIETY.
1822.
PLATE XXXIX.
A view as printed in the *Life of John Wenger*,
by E. B. Underhill (London: 1886).
Earliest specimen of printing done by the Bishop's College Press.
PLATE XLI.
Title page of Savdakalpadruma by Rājā Rādhākānta Deva printed at his own press, the first Bengali press established in 1816.
PLATE XLII

Specimen of Bengali handwriting procured by Wilkins, on the basis of which he designed his types.

Fig. 1. A cursive style of handwriting reproduced in Halhed’s grammar.

Fig. 2. A clear and legible handwriting in the Candi procured by Wilkins.

Fig. 3. A handwriting having distinct and separate letters in the Vidyasundara, on the basis of which Wilkins drew letters for his types.
PLATE XLIII

A fount of English types in a pair of Printer's Cases.

Specimen of types cut by Wilkins

Fig. 1. Wilkins No. 1. 20-point type.

Fig. 2. Wilkins No. 2. 20-point.

Fig. 3. Wilkins No. 3. 18½-point.
PLATE XLVI.
Specimen of types cut by the Chronicle Press and John Miller

Fig. 1. The Chronicle Press's Type.
20-point.

Fig. 2. John Miller's Type.
23-point.
PLATE XLVII.
Specimen of types cut by the Serampore Mission

Fig. 1. Serampore No. 1. 18-point.

Fig. 2. Serampore No. 2. 18-point.

Fig. 3. Serampore No. 3. 19-point.

Fig. 4. Serampore No. 4. 12-point.
PLATE XLVIII

Specimen of types cut by the Serampore Mission

Fig. 1. Serampore No. 5. 19-point.

Fig. 2. Serampore No. 7. 24-point.

Fig. 3. Serampore No. 8. 36-point.

Fig. 4. Serampore No. 9. 12-point.
PLATE XLIX

Specimen of types cut by the Baptist Mission Press, Calcutta.

Fig. 1. Baptist No. 1. 36-point.

Fig. 2. Baptist No. 2. 22-point.

Fig. 3. Baptist No. 3. 16-point.

Fig. 4. Baptist No. 4. 14½-point.
PLATE L

Specimen of types cut by the Baptist Mission Press, Calcutta.

Fig. 1. Baptist No. 5. 12-point.

Fig. 2. Baptist No. 6. 14-point.

Fig. 3. Baptist No. 7. 12½-point.

Fig. 4. Baptist No. 8. 16-point.
PLATE LI

Specimen of types cut by the Baptist Mission Press, Calcutta and the Calcutta School-Book Society.

Fig. 1. Baptist No. 9, 18-point.

Fig. 2. Baptist No. 10, 10½-point.

Fig. 3. Baptist No. 11, 10½-point.

Fig. 4. A type cut by the Baptist Mission Press, Calcutta at the initiative of the Calcutta School-Book Society.
Specimen of types cut by the Bishop's College Press

Fig. 1. Bishop's College No. 1. 36-point.

Fig. 2. Bishop's College No. 2. 22-point.

Fig. 3. Bishop's College No. 3. 18-point.

Fig. 4. Bishop's College No. 4. 14-point.
PLATE LIII

Specimen of types cut by the American Baptist Mission
Press, Assam.

Specimen of types cut by Girisha-Vidyaratna Press

Fig. 1. American Baptist type.
14-point.

Fig. 2. Vidyaratna No. 1. 36-point.

Fig. 3. Vidyaratna No. 2. 24-point.

Fig. 4. Vidyaratna No. 3. 19½-point.
Specimen of types cut by Giriśa-Vidyāratna Press

Fig. 1. Vidyāratna No. 4. 17-point.

Fig. 2. Vidyāratna No. 5. 15-point.

Fig. 3. Vidyāratna No. 6. 12-point.
Title page of *An Extensive vocabulary...printed at the Chronicle Press (1793)*.

AN EXTENSIVE VOCABULARY, Bengalese and English.

VERY USEFUL TO TEACH THE NATIVES ENGLISH,

AND

TO ASSIST BEGINNERS IN LEARNING THE BENGAL LANGUAGE.

CALCUTTA,
PRINTED AT THE CHRONICLE PRESS.

MDCCXCIII.
PLATE LVI
Title page of the Tutor printed by John Miller (1797).

THE
TUTOR,
OR A
New English & Bengalee Work,
WELL ADAPTED TO TEACH
THE NATIVES ENGLISH.
IN THREE PARTS.

By JOHN MILLER.
1797.
A VOCABULARY,
IN TWO PARTS,
ENGLISH AND BONGALEE,
AND
VICE VERSA.

BY H. P. FORSTER,
SENIOR MERCHANT ON THE BONGAL ESTABLISHMENT.

VOX ET PRÆTEREA Nihil.

FROM THE PRESS OF FERRIS AND CO.
1799.
Specimen of Bengali printing done in 1861 and 1974 side by side.
PLATE LIX

A. Title page of Jāmulanāma printed by Seraj Jamadar in 1859.

Jamalnāma

এই কোটালের নাম জামাল নাম হইল।

江苏省 আখিলনীলের নাম রচনা করিল।

১. ১৮৫৯ সালের পারসির

২. কোটালের নাম ছিল

৩. ......... নজরুল ইহার।

৪. ......... ছদ্ম বাদামায়।

৫. ......... আমি করিলাম এচার।

৬. ......... নির্দিষ্ট লোকের কথা দেখিয়া।

৭. নোবেদ। হাগাইয়ার তর নবে কথি

লেখ্য আমার। সমাজ লোকের অহিক

৯. আহেল দেখিয়া। হাগাইয়ার এই পৃথি

১০. মেহনৎ করিয়া। এতে দুই হিউরার দুই হিউরার।

১১. প্রেম নাম। উনিদের স্বপনে স্বপন।

১২. পৃথি আদি তুষ্ট হইল। তথাপি নির্দিষ্ট লোকের দেবের

১৩. এই কোটালের বাহার দুই হিউরার হইবে।

শিরায়হ যে জাহালে অবশ পাইবে।

সেই মন্ত্রীর্য নাম নিকটে তাহার।

তাহ করিলে পুথি পাইবেন আমান—

২২ সন ১২৫৬ সালের দিবস

রবিবার। ১১ আখিল মাহ।

তারিখ ইহার।

২২ পঃ বার।
PLATE LIX

B. Title page of Darvesanāma printed by Seraj Jamadar in 1865.
Specimen of Bengali printing done in 1816 by the Sanskrit Press and in 1866 by the Sāhānasāhī Press.
PLATE LXI
Specimen of a title page with decorated border and frontispiece illustration printed in 1865 by the Stanhope Press.
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Baptist Missionary Society, London

Original letters and journals of Serampore and Calcutta missionaries and minute books of the Society have been consulted. Of them, the manuscript journal of William Ward, Superintendent of the Serampore Mission Press in four volumes covering the period between 1799 and 1811 is of particular value. All of the documents preserved in the Society are kept in boxes bearing the name of the author of the manuscripts placed therein. It has also a cyclostyled catalogue of these records. The following collections containing materials on printing have been used:

2. Carey: Journal kept from 13 June 1793 to 2 October 1794 and letters, 1792 - 1834 to the Baptist Missionary Society, to Andrew Fuller, John Ryland and John Sutcliffe.
4. Joshua Rowe: Letters, 1804 - 1823 to John Sutcliffe, John Ryland and Andrew Fuller.
5. William Ward: Journal, 1799 - 1811; Letters to Wm. Morris, John Sutcliffe, Andrew Fuller, John Ryland and others.
6. Letters of C. B. Lewis to the Society and others
7. Letters of the Press Committee, Calcutta to the Society.
8. Minute books of the BMS, 1815 - 1866.
The archives of the CMS preserves the correspondences and journals of the Calcutta missionaries among others. Archives of this institution are well organized. The following documents were useful:

1. CMS Minute Book, 31 March 1817 to 14 May 1819.
3. Letters of Thomas Brown, Printer, 1821 - 1824
4. Letters of Theophilus Reichardt, Printer, 1825 - 1828
5. Letters of D. Corrie and others to the Society in London, 1820 - 1840.

London Missionary Society now housed at the SOAS Library.

All of the records preserved in the LMS Archives are 'boxed and labelled' and a list of the contents in the box is placed on top of all files in a box. The Archives of the Council for World Mission (incorporating the London Missionary Society): an outline guide by the late Reverend C. Stuart Craig helps to locate the materials. The following records of this Society were useful:

2. Journals, Boxes 1-2, 1816 - 1855
3. Stersberg, Otto H.
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The USPG preserves three boxes of papers regarding the Bishop's College Calcutta. Among them a good number of papers were useful. The following may be listed below:
1. Bishop's College Accounts: a statement showing the original cost, annual charge, from its formation in 1824 to the end of the year 1836.


5. Report of the Printing Department of the Bishop's College: 1 July 1825 to 30 June 1826; 1 July 1826 to 31 December 1826; January to June 1838; January 1837 to December 1842.


7. Memorial and petition of Susan Townsend... mother of Henry Townsend, Superintendent of the Bishop's College Press.


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Baptist Missionary Society, Calcutta

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