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## VERNACULAR EDUCATION

IN

### BENGAL

(Being a speech delivered at the Thirteenth Session of the Mahommedan Educational Conference)

BY

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TO

## THE HON'BLE SIR JOHN WOODBURN, M.A., I.C.S., K.C.S.I., &c.,

LIEUTENANT-GOVERNOR OF BENGAL.

THESE PAGES

ARE DEDICATED, BY PERMISSION, IN

GRATEFUL RECOGNITION OF

HIS HONOR'S DEEP INTEREST IN THE CAUSE OF PRIMARY

EDUCATION, BENEVOLENT SOLICITUDE TO INCREASE

THE HAPPINESS OF THE PEOPLE

AND

THE PROSPERITY OF THE PROVINCE, OVER WHICH AN ALL-BENEFICENT
PROVIDENCE HAS CALLED HIM TO RULE, AS ALSO
IN TOKEN OF THE ESTEEM

AND

ADMIRATION IN WHICH HIS HONOR IS HELD

BY

THE AUTHOR.



#### PREFACE.

In moving a resolution, for which the reader is referred to the appendix [A], at the last Mahommedan Educational Conference which sat in December last, in Calcutta, under the presidency of the Hon'ble Mr. Justice Syed Ameer Ali, M. A., LL. B., C. I. E., and when His Honor Sir John Woodburn, the distinguished statesman, who now rules over the destinies of the teeming millions of the foremost Province in India-Bengal-was present as a guest, I had to read an Urdu paper. A kind and courteous hint conveyed to me the suggestion that, having regard to the importance of the question dealt with, His Honor the Lieutenant-Governor would like to see it, if it was possible, in English. The following pages, which embody the substance of the lecture with such slight alterations as the publication of it in pamphlet form would warrant. I now venture to offer to the public. Some quotations and extracts from standard



Bengali authors, with their translations, have been published in the form of an appendix [B] These not only have direct bearings on the controversy under discussion, but elucidate the allusions in the context. The writer, therefore, craves the attention of the reader to them as pertinent to an adequate grasp of the question touched.

The subject is one which not only occupied my personal interest and attention for some time past, but which, I believe, for the vital interests concerned, is disturbing the mind of the Mahommedan Community from several years. This, I trust, may account for my appearance before the public.

SYED NAWAB ALI CHOWDHRY.

KAPALITOLA LANE, CALCUTTA, The 5th March, 1900.



# Vernacular Education in Bengal:

To those of the Bengal delegates who have studied, if not critically at least carefully, the various aspects of the system of Vernacular and Primary education in vogue in Bengal proper, and who are painfully aware of their effects on the social, political and religious condition of the Mussalmans, I think, I owe no apology for my appearance on this occasion to move the resolution that has been set down against my name in the programme of to-day. I think, however, I owe a word of apology to those of my brother delegates who come from parts and provinces other than Bengal. It is for them, I believe, I have to explain at length the various aspects of the present system of education imparted through the medium of that class of institutions which go by the name of the Primary and Vernacular schools in this country. For I feel confident



that if my audience consisted entirely of Bengal Mussalmans, I should have had to simply read this resolution to commend it to their acceptance. For some time I have given the subject some attention, and were it not for that, I believe I could find no other justification for speaking to a resolution like this. And if a bare and simple narration of factssad, stern and undeniable, apart from the embellishment of language-can command any attention, I trust I may not only be accorded the privilege of an indulgent hearing, but, let me hope, the encouragement too that I have succeeded in making out a case which might, not undeservedly, attract the earnest attention, not only of those who are deeply interested in the cause of Mahommedan education, but of the paternal Government, without whose countenance and encouragement no scheme of reform or improvement, born though it may be of the forces of self-help and self-exertion, can succeed, far less flourish. I assure you, gentlemen, I shall be as brief as the nature of my subject will permit my being.

In order to appraise aright the present system of education I think we would be





best helped if I described what it is. It is no occasion, I fear, to go back to the details as to how and when Persian was abolished as the Court language, how English was introduced, and how Bengalee came to receive such a degree of attention and encouragement, as to gradually become, to all intents and purposes, the Court language only second to English. Those are matters of history.

To come to the system of education, there are four grades of schools by which education is imparted through the medium of the vernacular Bengalee; they are:-(1) Lower Primary, (2) Upper Primary, (3) Middle Vernacular and (4) Normal Standards or Training schools for teachers. The first three classes of schools are mostly met with in the interior of the country, whereas the Normal schools are all situated in the important districts and towns. Any one who has travelled in the interior of the Mofussil districts must have been, I believe, struck with the peculiar feature of the situation of the schools. They are, as a rule, situated in the purely Hindu villages or centres of Hindu population.





Curiously enough, even in the eastern and northern Bengal Districts, where Mahommedans form as large a community as about 75 per cent. of the total population, this localisation of schools among Hindus is conspicuously perceptible. The reason is not far to seek. Both the creation and location of schools and pathsalas depend on the exertion of the Inspecting staff of the Education Department. From the earliest times of the constitution of the Education Department till even now, the men who solely and practically guided and controlled the educational interests of the people have been almost all Hindu; and as such their manners, their customs and their religion do not allow them, when on tour, to pass a night or take a meal in the house of a Mussalman. For their personal comforts, if not for anything else, they consider it convenient to establish schools in Hindu localities. There they mix freely with their co-religionists and explain to them the blessings of education which the benign Government of the country has provided for its dumb millions. Thus the Mussalmans and their interests come to be thrown entirely





into the background. I know of one Brahman Sub-Inspector of schools in my own district (Mymensing), who considers himself polluted if he thinks it to be in his official duties to visit a pathsala which is maintained and taught by Mussalmans. Such types of bigotry, to be fair, may not be universal. But they are, without doubt, numerous. The attention of the Government was, some time ago, drawn to the sad neglect or oversight in recruiting, from one class of people only, the officers with whom rest the introduction and spread of vernacular education in general, and primary education in particular, by the Moslem Chronicle and by that veteran educationist, Dr. Martin, who spent 34 years of his life in touring in all the Mofussil districts of Bengal. Dr. Martin, on the eve of the close of his long career, discovered the mischief of the system, and approached the Government to remedy it. Thanks the Government, it promptly replied by issuing some circulars which, I regret, have, like many other well-intentioned circulars affecting the interests of the Mussalmans, been honoured in the breach. Unhappily





the Sutcliffes and the Martins are rare, and the governments which can sympathise with the difficulties and disadvantages of the Mahommedans in this matter are, save that of a Dufferin, a Campbell, a Sir Charles Elliott; and of His Honour Sir John Woodburn, rarer still.

If the location of schools in Hindu centres gives great convenience and comfort to the Hindu Inspecting Pandits, Hindu Sub-Inspectors of schools and Hindu Deputy Inspectors—the appointment of Hindu teachers in the schools under them gives them greater convenience and greater comfort.

It may be remembered that the Mahom-medans form about one-third of the total number of pupils attending these schools. Books on History and Literature, taught in them, contain subject-matter mostly drawn from Hindu Scripture, Hindu Mythology and Hindu traditions. From the moment the Mussalman child in these schools lisps out his alphabet, from the moment he sets his foot on the threshold of a primary pathsala; from that moment his simple and impressionable mind begins to hear of nothing but of





Ram and Lakshman, of Radha and Kissen. Small text-books meant to instruct him and to lay the foundation of his character, teem with the doings and dandlings of Hindu gods and goddesses, or the amours of their deities. As a Mussalman boy advances from class to class, from lower grades, of schools to those of higher grades, he cannot but, silently but surely, get ingrained into his impressive nature the association of ideas, customs and manners, which cling round the characters he has to read in his text-books. The polish he receives from school, the sentiments which he finds approved and admired, in fine all that he learns to appreciate through affection and fellow-feeling; or in other words all those first impulses which form powerful factors in the formation of character, all are non-Moslem. He must read and recite Ramayan and Mahabharat before he can claim to have finished his education in Bengalee literature. He must drink deep of the works of Nobin Chandra and Bankim Chandra—authors who delight in systematically satirising and traducing the Mussalmans, by most atrocious misrepresentations and most libellous attacks



on Mussalman characters-before he can expect to pass out from his school. He must start with the new conventional and, unhappily, popular idea of the religion of his Prophet (taught by these Bengalee text-books), that it was a creed which taught men three things:-touch not wine or pork, kill the infidels as a good act, and marry as many as four wives at a time, before he can be said to have learnt anything of his history. Thus, as a matter of course, he is unconsciously brought up with ideas against his own religion. He is required to store his memory with dogmas and doctrines diametrically opposed to the very spirit of Islam. He never gets an opportunity to read the lives of the great and good men of Islam, or hear of the virtuous deeds of its worthies and heroes.

Not only is it impossible for him to have any accurate conception of the Prophet of that faith, far less of his life and teachings, but he scarcely knows who were the followers of Islam that carried the torch-light of civilization and illuminated the world when others in it were sunk in dark ignorance and superstition.



Brought up, as he is, in an intellectual atmosphere, which is more or less debasing and humiliating, like this, to him the early followers of Islam, their simple and patriarchal habits, their toleration, their love of justice, their philanthropy and their large-hearted generosity, when narrated or told in after years, read like the myths of an unknown and unknownable past.

It is no wonder that this should be the case. The text-books on history which he is required to read are all compiled by Hindu authors. Stories and incidents palpably damaging to the character of the Mussalman race and Mussalman rulers, invented by the non-Moslem authors and of apocryphal origin, adorn the pages of the books which are placed in their hands.

The language of exaggeration and the art of ingenuity come in aid to paint the Mahommedan kings and emperors, generally as unmitigated tyrants, monsters of cruelty, or as debauchees, murderers, and oppressors of the Hindus, and as the very personification of imbecility and incapacity. The Mussalman boy, thus systematically taught to decide his





ancestor, has, virtually, to submit to a process of national emasculation at the feet of his teachers, and in the midst of his Hindu class-fellows. Little then should we wonder that the very first thing he learns is to look down upon his ancestors. Nor, unfortunately, is that all. Even the holy Prophet of Islam is caricatured and satirised in these books. Mahommed is, generally, represented as having taught his followers, not only by precept, but by example too, to spread Islam at the point of the sword!

I would leave it to my hearers to judge: Is it at all proper, or is it at all in consonance with the principles of sound education, that pupils who are yet in their teens, and who are not expected to have the power of discrimination, should be compelled to read tales and accounts which, at best, are only euphemisms for the ugliest caricatures of the Prophet of Islam and of his teachings? Is it, I ask again, consistent with any of the principles of education which have received the approbation of men in all ages and all climes, that the very first thing that a child is to be taught should be the debasement and



degradation of his religious history and of his ancestry. If this is not national emasculation, I certainly do not know what else is.

Gentlemen, should you not regret this lamentable state of things? Are we Mussalmans to allow our offspring to be thus miseducated and mistrained? What is the injunction of our holy religion and Prophet? Should our boys receive an education that banishes altogether from its code the ethical teachings of the Prophet and the Imams of Islam, teachings on which alone can the character of a nation be founded and built? Should we send our boys to schools only to learn of the vices and not of the virtues of our civilization and of our forefathers.

The treatment which Moslem India has received at the hands of a class of Hindu writers and text book makers is one about which the less said the better. To prop up a prejudice against Islam or its adherents, to justify a particular and new-fangled theory, they have had recourse to the pages of romance, which, to say the least, would hardly be mentioned, far less seriously cited, by any sober author of a history or a historical primer. The shading



in historical portraiture is, I admit, an important element in history-writing. But the brush of the Hindu painter of Mussalman portrait has scarcely been known to dip for any paint other than black. It need hardly be said that a tendency like this not only deserves to be denounced in unmeasured terms, but if unchecked is, doubtless, calculated to widen more and more the gulf between Hindus and Mussalmans.

Is have hinted elsewhere that the system of training received by Mahommedan youths is nothing short of a sanctioned process of national emasculation. I think I owe it to my audience to explain a little more clearly how this comes about. In the books taught, the Mussalman conquerors and rulers are generally painted as monsters of crime and cruelty, and curiously enough this is traced by the Hindu book-makers to the teachings of Islam. Is it, I ask, at all to be wondered at, that those Mahommedan youths who have constantly to read this pernicious literature, can rise with any feeling or with any sentiment of regard and respect, either for the religion of the Prophet or for the worthies of Islam, the true study of which



alone can form the basis of a national character? It is needless for me to dwell on the point as to how potent, how powerful an educator of character is the study of Biography. The garb, however, in which the character-painting of Moslem worthies is executed by these Text-book-writers, is anything but conducive to the formation of that wholesome national character.

On the one hand, the young Mussalman youth becomes saturated with respect and reverence for everything of Hindu. On the other, though a born Mussalman, he not only grows in total ignorance of Islam, its past history, its civilisation and its elevating influence, but he is brought up with associations and environments of the class-room and the playground which, both consciously and unconsciously, teach him but one thing—the hatred for his ancestors and the hatred for his religion.

Consider for a moment the effects of such a system of training on the young man who has to round off his education by his brief but impressive period of tutelage under these Hindu gurus. If I could take a general view of the statistics of the past 15 years or so, I would





have no hesitation in stating that not only scores or hundreds, but thousands upon thousands of Mahommedan youths have had the hard lot to submit to a course of studies of so clearly debasing and denationalising character. The Mussalman youth, it need hardly be said, remains more of a Hindu in dress, customs, inclinations, prejudices and predilections, save, perhaps, the outward veneer of religion, which sits but loosely on him. I think I will be borne out in what I say by most of the Bengal delegates. My friends from the Punjab, the North-West Provinces and other parts of India will be surprised to learn that instances are not rare, where these ill-educated Mahommedan youths, as a consequence of the system of pernicious training, are known to have forsaken their religion, and to have adopted what is described as the eclectic faith of the modern Hindus, I mean Brahmoism. These occurrences are unhappily met with in the Districts of Rangpur, Jalpaiguri, Rajshahi, and Mymensingh; or precisely in places where the study of Persian or Urdu, by the force of circumstances, or as the indirect result of a scheme of education which answers the requirements of the Hindu Com-



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munity exclusively, has altogether fallen into discount. It is not difficult to conceive how this evil grows up. The little or nominal religious training which the Mahommedan parent can make it possible or convenient to give to his children, before they are sent to the pathsalas, is utterly inadequate to the counteracting denationalising process of the influence of the pathsalas and of long hours in the class-rooms.

The Mahommedan youth, while in the school, living under the eye of his guru, receiving his vouthful impressions from him, drawing his inspiration of character and ethics from the textbooks placed in his hands, commingling with his Hindu play-mates, talking over their books and their lessons, goaded on by his teachers to learn his own lessons well, has the natural ambition to keep pace with his Hindu compeers and to pass his examination. He has, actually, no time to receive any religious training whatever. The natural spirit of emulation comes in and absorbs his time, his attention and his energy wholly and entirely in secular studies. The inevitable result is that the Mussalman boy has to unlearn what little, if ever anything, he learnt of the rudiments of his faith.



If I had time enough I would have produced the books taught in the pathsalas of Bengal, and quoted passages in support of what I have said with reference to them. I would, therefore, only give you a few extracts from some of the standard authors, with a view to let you have an insight into the extent and nature of the injurious literature which I condemn and which is wonderfully enough consecrated by the name of Textbooks for the youths of our community, the future hopes of our nation [vide appendix].

It is revolting to every principle of education, every idea of accuracy, every dictum of morality, to think that the extracts which I beg to quote before you can form a part of literature, which one could safely place in the hands of young children such as those who usually attend those pathsalas. I wish I could convey to you the full force of the language and the import of it, but as there are many gentlemen who hail from the up-country and who cannot understand Bengali, I think it useless to read the originals. I have, therefore, to content myself by invoking the feeble aid of the channel of translation to place before you, as best as I can, some idea of it.



The ignorance displayed by the young Mahommedan who has passed out of his Vernacular schools, is simply appalling. If he is asked to recire the first principles of his faith in which he was born, the formalities of ablution, bathing, and of the burying of the dead, he is simply non-plussed. But if he is asked how many husbands had the polyandrous Draupadi, how many Aspasias the lovegod Krisna dallied with, from where to trace the geneology of Ram and Judhisthira, he will be ready with his answers as any Hindu student. But ask him who was Adam, who was Noah, who was Abraham or Moses, who was Jesus and who was Mahommed (peace be on him), he will stand in silent bewilderment. He does not know of their lives and teachings. He does not know who were Hazrat Abu Bakar, Hazrat Omar, Hazrat Osman Hazrat Ali, and their achievements in the field of science, philosophy, literature and the arts of government. He is never given an opportunity to read the history of the great kings of the Abbasid and Ommeyad dynasties that ruled the destinies of Mahommedan empires for seven centuries.



The name of Tario, the Conqueror of Spain, or of Khaled-bin Oleed, the Conqueror of Syria, the names of Averroes, Avicenna, Ghazali and others sound strange in his ears. If he knows anything of Sultan Mahmood of Ghazni and Shahab ud-din Ghori, he has been taught to know them as robbers and cruel oppressors of the Hindus. This sort of education, which is annually imparted to about four lakhs of Mahommedan boys of Bengal, through the medium of such text-books, has so deplorably acted upon the national character that many a Mussalman parent has ceased to give Islamic names to his children. We know of some places where they do not feel ashamed to give their babies Hindu names. The Mussalman boy likes to give himself out as a Hindu rather than as a Mahommedan

The time has now come when we ought to stir ourselves to remedy these evils and ask the Government to reform the system of vernacular education, which has undermined our religious beliefs, degraded our national ideals, and degenerated our national character. If one takes the trouble to look into the administration





reports of the Education Department, he would find that about 4 lakhs of Mahommedan boys attend annually Vernacular schools, and that Mahommedans now speak Bengali more correctly than before. Many Mahommedan authors have distinguished themselves in the field of Bengali literature. A Mahommedan newspaper in Bengali and several Magazines are now ably conducted by Mussalman writers. Historical works and novels from the pen of Mahommedans are enriching the Bengali literature; these works have occupied the same position as some of the best works of standard Hindu authors. We have now been able to grasp, though very late, the extent of our folly in not taking to reading English at the time when the Hindus commenced it. If we neglect now to take part in the improvement of Bengali literature, with subject-matter drawn from Mahommedan scriptures, traditions, history and literature, we shall repent. In fact repentance has already begun. It is hard to realise the baneful influence exercised on the minds of the young Mussalman boys attending Vernacular schools, by the literature which, on the one hand,





praises everything Hindu, and decries, on he other, everything Mussalman. Mussalman leaders of the past were busy in discussing the effects of English education on the Mussalmans. They altogether lost sight of the Vernacular education problem, which has, I believe, affected a far greater number of our co-religionists than high English education. The time has, I fear, come when we cannot keep our eyes shut to the deplorable predicament which Vernacular education has landed us in. No longer should we stand aloof and remain idle spectators. We ought to grasp the question firmly, and work it out patiently. The solution of this part of the question lies in this, namely, either that an alternative course of Mahommedan authors should be presented for Mahommedan students of that, at least, a portion of the Textbooks introduced should be prepared by Mahommedan authors, the subject-matter of which, as has been said before, should be drawn from Mahommedan scriptures, history and literature. My object in suggesting that these Text-books should be prepared by Mussalman authors, is not that I have had any deep-rooted prejudice against all and any Hindu authors or writers,



but that there does not exist any Hindu writer, to my knowledge, who is well-acquainted with Mahommedan literature and history in their originals, or who has been able to approach Mahommedan subjects with a catholicity of spirit. True, that there are many sympathetic and impartial writers among the Hindus. But unfortunately they have not written upon Mahommedan subjects, for the reason that they are not acquainted with the Arabic and Persian languages.

Those Hindu writers who have touched on Mahommedan subjects did it with a biased mind, and with what result has been already stated. Hence a Mahommedan who understands Mahommedan minds better, is better fitted to prepare Text-books suitable for Mahommedan boys. Now the question is: If Mahommedan authors bring out Text-books for the use of schools, are they likely to be approved by the Text-book Committee and introduced into the schools? Let us examine this question in the light of past experience. Bengali literature owes its present development to the encouragement and patronage of the Government. I know not of one standard Hindu



author whose works have not been, in some shape or other, made Text-books and introduced into the Vernacular schools. Thus Hindu authors have been rewarded readily enough with hard cash for their labours. There caunot exist a greater incentive than this, As the Mahommedans were late in the field of English education, so they are late in the field of Bengali literature too, and the consequence is equally deplorable. Like the public service, the preparation of Bengali Text-books is a monopoly of our Hindu brethren. As any attempt of a Mahommedan youth to enter the public service is always met with strong opposition from those who are already there, so is the appearance of a Mahommedan writer by the Hindu writers already in the field. I know of some Mahommedan writers who produced works of equal excellence with those that are recognised and read as Text-books in the Vernacular schools, but they were never made Text-books. Some of them persisted in their efforts without success, while others gave up the hope of ever being able to get their labour rewarded. I must admit that the works of Mahommedan authors are not numerous in comparison with



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I have given above accounts for their paucity. There are Mahommedan writers who can remove the want of Mahommedan literature if they only receive the same support and encouragement from the Government as the Hindu authors have met with. The members of the Text-book Committee are almost all Hindu. There are one or two Mahommedans, but they cannot have their voices heard. They have to yield to the voice of the majority.

If the Government issued a circular that Mahommedan boys should be, to some extent, taught books prepared by Mahommedan authors on Mahommedan subjects, if they are of equal excellence with those of the Hindu authors, I doubt not that in a short time there will be created an immense amount of literature fit for introduction in these Vernacular schools. I am deeply of opinion that here the demand will create the supply.

Some time ago, a poetical work written by a well-known Bengali Mahommedan poet, Munshi Mozammil Haq, was, by a happy chance, approved by the Text-book Committee,





and it found a place in its catalogue. According to the present system the Divisional Inspector of Schools selects a number of books out of those approved by the Text-book Committee, for the Lower, the Upper Primary and Middle Vernacular examinations. Secretaries and Managers of schools select books for other classes also, out of books approved by the Text-book Committee. Thus it will be seen that even if a Mahommedan author can pass through the first door of the Text-book Committee, he cannot hope that his work will be finally introduced in the schools and pathsalas. Munshi Mozammil Haq passed through the initial stage, but could not succeed in the final. His book has never been made a Text-book for any examination, nor was it selected by the school authorities for other classes. As a rule European Inspectors leave the choice of Text-books to their assistants who, from the time of the creation of the Education Department, have been almost always Hindu. Their judgment and their choice, oftener than not, are influenced by other considerations than justice. I know of a few more Mahommedan writers who made many attempts to get their books



introduced, but they have invariably failed and have given up the attempt. After what happened to poor Mozammil Haq and to his triends, it is no wonder that none came forward to spend his time, energy and money in publishing books, which will have no circulation except among a few Mahommedans.

I am deeply convinced that it the same helping hand as is given to our Hindu brethren, is held out to Mahommedan writers, the want of Mahommedan literature and history for Mahommedan boys will soon be removed. A host of Mahommedan writers are ready with their pen, they only require the assurance that they will be remunerated.

My proposal regarding the reforms of Textbooks is not that the Mussalman boy should not read at all the books written by Hindus, but that writings that are objectionable or that are palpably insulting to Islam, writings which create a predilection for Hindu customs and habits, should not be placed in his hands. Hindu writings which are likely to engender in the young Mussalman a feeling of hatred against his past



history rhould be scrupulously expunged from the list of the Text-books. As far as possible writings that will create reverence for Islam and for its past history, be they from the pen of the Mahommedan or the Hindu, ought to be placed in the hands of Mahommedan boys.

In discussing this subject I have no desire to prejudice our Community, far less our boys, against our Hindu fellow-subjects. necessity has compelled me to point out the evil that arises from the writings of a large class of Hindu writers. My object is not to attack them, but to show the evils of the present system of selection of Text-books. The scheme of Vernacular education, now in force, gives the Hindus every help in preserving their own faith and nationality. But this is denied to the Mussalmans. We do not grudge them this advantage We desire that the education should be such as may give us like advantages. And to this, no right-minded Hindu could, ! am sure, assume an inimical attitude.

Gentlemen, I have taken much of your time. My excuse is that the subject is very important



and affects the most vital interests of our Community. The importance of the second part of this resolution, where you have been asked to support the vernacular educational scheme of Mr. Pedler, has, I am glad to find, been gauged both by the Government and the Public. And the Government, it is gratifying to see, has taken the initiative in remedying the evils which are the outcome of an education of a purely literary character. Those who have travelled in the Mofussil villages of Bengal. must have observed that a large Mahommedan population is engaged in agriculture. If India is a country of agriculture, Bengal is pre-eminently so. The bulk of the agricultural population is Mahommedan; they are altogether ignorant. They do not know how to use and husband what they earn with the sweat of the brow However solicitous the Government be to protect them from the clutches of the village Shylocks, the rack-renting Zemindars, and their equally rapacious Amlas or the corrupt Police: powerless they will remain so long as ignorance reigns over these poor dumb creatures. They must be taught first to help themselves, before outside help can be made to reach or benefit them.





The well-known principle of Hazrat Omar: The stability and the material prosperity of a Government depends on the development of the agriculture of the country, is a trite but true law of political economy known and recognised in all countries, in all climes and in all ages. To a meliorate the hard lot of the agriculturists, to teach them to protect their rights, and to make them better agriculturists, law-abiding and peaceful subjects of Her Gracious Majesty the Queen-Empress, ought to be the end and aim of every education, primary or vernacular, intended for the mass. Unhappily it is not popular among the class for whom it is intended. This is my personal belief, and I am confirmed by the unquestionable experience of some of the Inspecting officers of the Education Department. The present tendency is to unhinge the boy of the agriculturist or, in other words, to make him good for nothing. The young agriculturist boy who has finished his Primary Education, considers it incompatible with his dignity to take to the profession of his forefathers. He would rather die than till the land or graze the cattle of his father. He aspires to be a quill-driver or to serve in



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some other capacity, which he thinks more honourable than the ancestral profession. But with his smattering of a little Primary Education he cannot expect to have his ambition fulfilled. Though he cannot earn anything by dint of what he claims to be his education, he is always anxious to appear richly dressed. He seems to think, as it were, that one who has read a printed book must look fine.

Once he sets his foot into the charmed precincts of the pathsala he turns up a totally different creature. After his acquaintance with the alphabet, even his peasant or professional appellation seems unbecoming his position as a student, and he does not hesitate to change it. If one takes the trouble to go through the pathsala records, it is found, not unfrequently, that a boy whose appellation in the register of the last class was mandal has, in the register of the next class, become sirkar—a term which is supposed to signify some literary attainments.

All the benefit that the children derive from this literary education is that they acquire a taste for luxuries and extravagance and to sponge on the hard-earned gains of his sturdy,



persevering parents. In fine he takes more readily to the vices of modern life than its virtues.

The parents or the guardians of the boy are disappointed. Instead of being a help he becomes a borden to them. To the guardian the loss and disappointment are extremely deplorable. At the time he ought to have been learning his profession with his father and thus helping him in his work, he is maintained at the village pathsala. The cost of his education, however small it may be, is a heavy charge on the poor purse of his parents; for his parents find that after he passes out he is unfit either for his own profession or for any work in Zemindary service, or for any berth in the Government office. In fact his prospect becomes dark and gloomy. No decent means of livelihood is open to him. The struggle for his very existence leads him to adopt means opposed to every condition of right living. Those who have experience of Mofussil life must have painfully observed how he foments litigation among ignorant villagers, and how he earns his livelihood by misguiding and cheating them.



Parents who have once sent a child to a pathsala would never repeat this folly again. They would dissuade their neighbours from sending their children to schools. They only tolerate the presence of a pathsala amongst them, because it is maintained by the Government.

My object is not that the children of the tillers of the land should not receive primary and even liberal education, and aspire some day to rise in the scale of society. What I mean, however, is that the system of education should be so modified, that their children may always feel regard and respect for their hereditary avocations. Text-books should be so selected as may encourage them to improve the arts and agriculture of the country. They are to be taught to think that they can acquire wealth and social position by climbing the ladder of prosperity through technical and agricultural arts, and commercial enterprise. The modifications which Mr. Pedler, the Director of Public Instruction, proposes to introduce in the system of Vernacuar education, will, I think, go a great way to remove the present defect, if practical and not theoretical instructions in agriculture and technical



SL.

arts are given. I would have the gurus themselves to go to the field and teach the pupils how to till the ground on modern scientific principles, how to prepare and spread manure, or how to make an earthen pot. There should be an experimental field or workshop attached to every school, so that the teacher may illustrate what he teaches. This will remove the mistaken idea that agriculture is derogatory to the guru or his pupils. All the scientific and technical subjects included in the reformed curriculum of the pathsalas should be thus practically taught. Then, and then alone, will the children of the agriculturist and artisan classes really benefit by the education they receive. A son of an agriculturist will then regard what he will learn of literary subjects as merely an accomplishment worth acquiring even for a labourer, and not as a stepping-stone by which he may rise in social status. Then he will, after completing his pathsala course of studies, return to the field or other spheres of business, and look upon manual labour as decent and honourable a means of earning his livelihood as quill-driving. I would have the different grades of Vernacular schools turned into



SL.

different grades of agricultural and technical schools. The normal schools should train teachers for the Middle Vernacular as they do now; the Middle Vernaculars for the Lower and Upper Primary pathsala. This will, at the out-set, entail some expense, but it will do real, substantial and immense good to the country. If the landed-gentry and the rich merchants be appealed to they will, I dare say, most gladly come forward to supplement such a movement. It is to their interest to do so.

One word more and I have done. The evils of the present system of education on which I have dwelt, can be summarised into two main divisions as affecting the Hindus in the one way, and the Mahommedans in the other. I have no claim, I think, to speak on the injurious effects or otherwise of the present system on the Hindus. Possibly, or probably, the system does not command the unqualified approval of the Hindu community, and if it affects them injuriously the loss to them is but one way—the unsuitability of a purely useless, theoretical and literary education. With the Mahommedans, however, the case is



**SL** 

quite different, and the injury to them is of twofold aspect. One is clearly and plainly the deterioration of moral and national stamina,
through the medium of a class of Text-books
thoroughly unsuited to the needs and requirements and, as I have shown, utterly condemnable. The other is the inevitable disruption
and displacement of hereditary occupations and
professions—with the total absence of that
replacing and rehabilitating energy, which alone
forms the set-off in the domestic economy of
life—consequent on an utterly inappropriate
and inadaptable system of training.

Not only is the Mahommedan boy, so taught and brought up in these schools, ill-trained and incapable of taking to his hereditary guild or to the profession of his forefathers; but, shut as are the doors and avenues of life by increasing demand of high literary qualities, and educational attainments, incompetent is he to put his shoulder to any work of remuneration or any work of life that will prove to him a source of sustenance. And this is the direct result of a system of education which equips him but poorly for the battle of life.

#### APPENDIX A.

The following resolution was carried unanimously at the Thirteenth Session of of the Mahommadan Educational Conference held at Calcutta on Saturday the 30th December 1899.

Resolution No. 15:-

That having regard to the special needs of the Mussalmans of Bengal this Conference is of opinion that the character of training imparted to the mass through the medium of Primary Schools and Patshalas and through many of the textbooks introduced, admits of considerable improvement and reformation and begs to support the scheme of Primary Education initiated by Mr. Pedler, the Director of Public Instruction, Bengal.



#### APPENDIX B.

A specimen question illustrative of the fact that in the Vernacular Scholarship Examination all students, including Musalmans and Hindus, are generally required to have a thorough acquaintance with Hindu mythology, thus making it a matter of sheer necessity for the Musalman boys to study Hindu Mythology in the place of their own religious traditions and histories.

১৮৯৪ সালের মধাবাঞ্চালা ছাত্রবৃত্তি পরীক্ষার প্রশ্ন।

### কেন বিষ্ণুপ্রিয়া রমা সাগরতলে গিয়া বাদ করিয়াছিলেন ?

#### 1895

QUESTION—Why Bishnupriya rama (woman loved by Bishnu i. e., wife of Bishnu) lived at the bottom of the Sea?



# ST

### "ভারতবর্ষের ইতিহাস"। কুফ্চন্দ্র রায় প্রণীত।

५१म शर्छ।

মুসলমান ধর্ম পুত্তক কোরাণের মত এই যে, ধর্ম প্রচারার্থ বল প্রয়োগ করায় পাপ নাই বরং পুণা আছে।

#### HISTORY OF INDIA

BY

KISHTO CHANDRA ROY.

Page 17.

According to the Mahommedan scripture, the Koran, it is not a sin but an act of piety to use force in the propogation of religion.

### রামগতি ভাররত্ব প্রণীত। ভারতবর্ষের ইতিহাস।

8२ शृंही।

মহন্মদ আপনার ত্রিকালজ্ঞতা খ্যাপন করিয়া বল প্রয়োগ পূর্ব্বক কাফেরদিগকে মুদলমান ধর্মে আনিতে পারিলে পরকালে স্বর্গস্থ লাভ হয়, কোরাণের এই মত অবলঘন করিয়া পরাক্রান্ত মুদলমানেরা চারিদিকে সংগ্রাম করিতে আরম্ভ করিল। (4)

#### HISTORY OF INDIA

BY

#### RAMGATI NAVARATNA.

Page 42 and 43.

Muhammad giving out to the public to understand that he knew the past, present and future.....

Acting on the teaching of the Koran, that if one can convert by force the infidels to the faith of Islam, he can enjoy the pleasure of Paradise in life hereafter, the Mussalmans began to wage war in all quarters of the globe.

(This Hindu savant, who has managed to get his book introduced as text-book on History, delights in making contemptuous remarks, and endeavours to cast doubts on some of the attributes ascribed to the Prophet by traditions.)

## ভারতবর্ষের ইতিহাস

कीरतानहस्र ताय (होधूती व्यनीक।

०२ शृष्टी।

বল পূর্বক ধর্ম প্রচার অভায় নহে, ধর্মযুদ্ধে মরিলে মহুব্য অর্গলাভ করে।



#### HISTORY OF INDIA

BY

#### KHIROD CHANDRA ROY.

Page 32.

It is not immoral to propagate a religion by force. To die in fighting (to propagate) religion is to go to Paradise.

### রমেশচন্দ্র দত্ত প্রণীত। ভারতবর্ষের ইতিহাস।

११ शृंधी।

যুদ্ধে তাঁহার অসাধারণ কমতা ও বিজয় দৃষ্টি করিয়া আরবজাতি ক্রমে তাঁহার বর্ষ অবলয়ন করিল। মৃত্যুর পূর্বেই তিনি
সমস্ত আরব দেশ জয় করিয়া স্বধর্ম প্রচায় করিয়াছিলেন।
স্বর্গীয় দৃতের আদেশ ও উপদেশ অনুসারে তিনি ধর্ম পুস্তক
কোরাণ লিথিয়াছেন এরূপ প্রচায় করিলেন, জগতে দমস্ত মুস্লমানদিগের এইরূপ বিশ্বাস আছে।

#### HISTORY OF INDIA

BY

ROMESH CHANDRA DUTT.

Page 77.

On seeing his (Muhammad's) extraordinary power on the battle-field and his military success, the Arabs



SL.

accepted his creed. Before his death he conquered the whole of Arabia and propagated his faith. He gave out to the people to understand that he wrote the *Koran* by command and advice of the heavenly messenger. This is the universal belief, even to day, throughout the Moslem world.

অস্ত্রবলে ধর্ম প্রচার বিষয়ে এই যে মহামন্ত্র মহন্মদ শিপাইলেন আরবেরা তাহা তুলিল না। ধর্ম বিপ্লবে যেন নৃতন জীবন প্রাপ্ত হইয়া আরবের লোক আরব দেশ উত্তীর্ণ হইয়া চারিদিকে থড়া হত্তে ধর্ম প্রচার আরম্ভ করিল।

The cardinal precept of propagating Islam by force which Muhammed taught them, was never forgotten by the Arabs. The religious revolution brought about a new life as it were to the Arabs, and with daggers in hands they rushed beyond their country to propagate their creed.

### রাজিদিংহ।

विक्रमहत्स हरिंद्रीशिधाय अंगेल।

eम शृष्टा।

প্রাচীনা (ছবিওয়ালী) বলিন,—"এ শাহজীয়া বাদশাহের তদবীর ?"



## **SL**

#### RAJSINGHA

BY

#### BANKIM CHANDRA CHATTERJI.

Page 5.

The old woman (who came to sell pictures) said, "Madam, this is a picture of the emperor Shah Jehan."

যুবতী বলিল, "দূর মাগি, এ দাড়ি বে আমি চিনি। এ আমার ঠাকুর দাদার দাড়ি।"

The young lady said, "Begone, wretched hag, I know this beard. It is my grand father's."

আর একজন বলিল, "সে কি লো ? ঠাকুর দাদার নাম

দিয়া চাকিস্কেন ? ও ষে তোর বরের দাড়ি।" পরে আর

সকলের দিকে ফিরিয়া রসবতী বলিল, "ঐ দাড়িতে এক দিন

একটা বিছা লুকাইয়াছিল—সই আমার ঝাড়ু দিয়া সেই বিছাটা
মারিল।"

Another said, "Hallo, why do you conceal the real truth by pretending it to be your grandfather's? That's your lover's beard." Then turning to others the coquettish damsel said, "A scorpion was one day hiding itself among those beards, my friend killed it with the broom."

১৩न शृष्टी।

রাজপুত্রী বলিলেন, "আমি এই আলম্গির বাদশাহের চিত্র-থানি মাটিতে রাধিতেছি। স্বাই উহার মূথে এক একটা বাঁ পারের নাতি মার। কার নাতিতে উহার নাক ভাঙ্গে দেখি।"



Page 13.

The princess said, "I am placing this portrait of Alamgir on the ground, and each of you give a kick with your left leg. Let us see whose kick breaks its nose."

(Kicking with left leg is regarded among the Hindu women as the greatest insult).
১৪শ পুঠা।

চঞ্চলকুমারী ধীরে ধীরে অলস্কার শোভিত বাম চরণথানি, উরঙ্গজেবের চিত্রের উপরে সংস্থাপিত করিলেন—চিত্রের শোভা বৃঝি বাড়িয়া গেল। চঞ্চলকুমারী একটু হেলিলেন—মড় মড় শব্দ হইল—উরজ্জেব বাদশাহের প্রতিমৃত্তি রাজপুত কুমারীর চরণতলে ভাজিয়া গেল।

Page 14.

Chanchalkumari softly and slowly placed her left foot, decked with ornaments, on the portrait; it enhanced as it were the beauty of the portrait. Chanchalkumari trod upon it a little and there was a cracking noise, and thus the portrait of Alamgir smashed under the feet of Chanchalkumari.

५ १म श्रुष्टा।

চঞ্চল। বদ্জাতের ধাজি বেণু অমন পাষ্ঠ ধে আর পুথিবীতে জন্মে নাই ?

Page 17.

Chanchal—That's the black-guard's beard. A greater was not born on earth!



নির্মান। বদ্জাতকে বশ করিতেই আমার আনন্দ। তোমার মনে নাই আমি বাঘ পুষিভাম? আমি এক দিন না এক দিন উরস্ক্রেবকে বশ করিব|ইচ্ছা আছে।

Nirmal—It gives me pleasure to make the scoundrel slave to my wishes. You might remember that I tamed a tiger. Some day or other I am sure to get Aurangzib under my thumb.

**४ व ।** भूगवयान त्य १

Chanchal-But he is a Mussalman!

নির্মান। আমার হাতে পড়িলে ওরঙ্গজেরও হিন্দু হইবে।

Nirmal—Even Aurangzib will turn a Hindu when he falls into my hand.

३५ पृष्टी।

নির্মাণ। আকবরের নামে রাজপুতনী বাড়ু মারে।

Page 18.

Nirmal—Rajput daughters take up broom to strike at the very mention of the name of Akbar.

৪২ পৃষ্ঠা

তিনি (জেবউরিমা, আরম্বজেবের কন্তা) পিতার বিশেষ হিতৈবিণী ছিলেন। কিন্তু তিনি যে পরিমাণে এ সকল গুণ বিশিষ্ঠা ছিলেন ততোহধিক পরিমাণে ইন্দ্রির পরারণা ছিলেন। ইন্দ্রির পরিতৃপ্তির জন্ত অসংখ্য লোক তাঁহার অমুগ্রহীত পাত্র ছিল। সেই সকল লোকের মধ্যে ইউরোপীয় প্রাচকের। এমন



এক ব্যক্তির নাম করেন, যে তাহা নিধিয়া লেখনী কলুবিত করিতে পারিলাম না।

Page 42.

She (Zebun-Nessa, Aurangzib's daughter) was a particular well-wisher of her father but she was as much addicted to the adoration of passions as she was endowed with all these accomplishments. For the gratification of her lust, numberless were the recipients of the mark of her favour. Among them there was one mentioned by European travellers, to write down whose name would be pollution to writing itself.

The allusion, it is said, is towards Aurangzib. Could there be anything more obscene or outrageous than this?

রৌশনারা পিতৃদ্বেষণী; ঔরসজেবের পক্ষপাতিনী ছিলেন। তিনিও জাঁহানারার মত রাজনীতি বিশারদ এবং ফুদক ছিলেন, এবং ইন্দ্রিয় সম্বন্ধে জাঁহানারার স্থায় বিচারশৃত্য, বাধাশৃত্য এবং তৃপ্তিশৃত্য ছিলেন।

Raoshanara, who was inimically disposed towards her father (Shah Jehan) and favourably inclined towards Aurangzeb, was proficient in state craft and in the matter of the gratification of her lustful desires, was like Jahanara, void of propriety, void of restraints, and void of appeasement.

80 श्रेष्ठा।

উরম্বজেবের ভিন কন্তা। কনিষ্ঠা হুইটার সঙ্গে বন্দী ভ্রাতৃ-



SL

পুত্রব্বের তিনি বিবাহ দিলেন। জোষ্ঠা জেব-উলিসা বিবাহ
করিলেন না। পিতৃষদাদিগের ভাষ বসস্তের অনরের মত প্রশে
পুপে মধুণান করিয়া বেড়াইতে লাগিলেন। পিসী ভাইঝি উভয়ে
অনেক স্থলেই মদন মন্দিরে প্রতিযোগিনী হইয়া দাঁড়াইতেন।
স্থাতরাং ভাইঝি পিসীকে বিনষ্ট করিবার সক্ষল্ল করিলেন। পিসীর
মহিমা তিনি পিতৃসমীপে বিবৃত করিতে লাগিলেন। ফল এই
দাঁডাইল যে রৌশনারা পৃথিবী হইতে অদৃশ্য হইলেন। জেবউলিসা তাঁহার পদমর্যাদা ও তাঁহার পদানতগণকে পাইলেন।

Page 43.

Aurangzib had three daughters. The two youngers were married to his two imprisoned nephews. The eldest Zebun-Nessa remained a celibate, as did her paternal aunts; she also like the bee of the spring, used to suckle honey from flower to flower (in other words the allegation is, she used to taste the sweets of companionship with any and every one).

The aunt and the niece many a time happened to be rivals in love, and this led the niece to be bent upon the destruction of the aunt. She began to recount to her father the alluring and seductive powers of her aunt. The consequence was that Raoshanara was no more heard of.

Zebun-Nessa obtained her rank and her favourites.

८८ शृष्टी।

তুই শ্ৰেণীয় লোক তাঁহার (জেবউন্নিদার) রূপায় অন্তঃপুর



মধ্যে প্রবেশ করিত ; এক প্রণানভঞ্জন ব্যক্তিগণ। অপর যাহার। তাঁহার কাছে সংবাদ বেচিত।

Page 44.

Two classes of people obtained entrance to her inner apartments—those who were recipients of her favour and those who carried intelligence to her. ৪৬ পৃষ্ঠা।

দরিয়া বিবি রং-মৃহলে প্রবেশ করিয়া দেখিল, থেখানে জেব-উলিসার বিলাস গৃহ মবারক সেইথানে গেল। দরিয়া একটা বৃক্ষ বাটিকার ছায়ার মধ্যে লুকাইয়া প্রতীকা করিতে লাগিল। Page 46.

Entering the coloured palaces, Daria Bibi saw Mobarak going into the room where Zebun-Nessa enjoys herself. Daria concealed herself under the shade of a grove of trees and began to wait.

८৮ शृक्षा।

ইহার মধ্যে (দিল্লী রাজ্ঞগুরু মধ্যে) জেবউরিসার বিলাস গৃহ আমাদের উদ্দেশ্য।

Page 48.

Of all these our attention is to be directed to Zebun-Nessa's abode of lust (Bacchanalian pleasures.)

८२ जुड़ी।

মবারক জেবউরিগার নিকট গিয়া বসিলেন, এবং তাখুলানি প্রসাদ প্রাপ্ত হইয়া চরিতার্থ হইলেন।



Page 47.

Mabarak went in and sat close by Zebun-Nessa and receiving betel and other marks of her favour gratified himself.

TOTAL THE WAR THE

জেবউরিদা, বলিল "না খুজিতে বে আসে সেই ভালবাসে।'

Zebun-Nessa said, "He who comes unsought is the real lover."

মবারক বলিল "না ডাকিতে আসিয়াছি বেয়াদবী হইয়াছে, কিন্তু ভিক্ষুক না ডাকিতেই আসিয়া থাকে।"

Mobarak said, "I have come uninvited, and thereby committed a breach of ettiquette, but a beggar always comes uncalled."

জেবউন্নিদা। তোমার কি ভিন্দা প্রাণাধিক !

Zebunnesa-What is your prayer, darling?

মবারক। ভিকা এই যে মেন মোলার হরুমে ঐ শক্তে আমার অধিকার হয়।

Mobarak—My prayer is that I may be legally entitled to that endearing term with the permission of a Molla (priest).

জেবউনিসা হাসিয়া বলিল, "ঐ সেই পুরাতন কথা! বাদশাহ জাদীরা কথন বিবাহ করে ?

Zebunnesa—Again. That old idea. Does ever a princess marry?

মবারক। তোমার কনিষ্ঠা ভগ্নিগণ ত বিবাহ করিয়াছে।

Mobarak—Why, your younger sisters have married?



জেব্। তাহারা শহিজাদা বিবাহ করিয়াছে। বাদশাহ-জাদীরা শাহজাদা ভিন্ন বিবাহ করে না। বাদশাহজাদী ছইশত মনস্ব্দারকে কি বিবাহ করিতে পারে ?

Zebunnesa—They have married members of the Royal blood. King's daughters never marry any one but princes. Can a king's daughter marry a commandant of 200?

७८ भृष्टा।

ইহার একমাত্র কারণ, ঔরঙ্গজেব মহাপাপিষ্ঠ ছিলেন। তাঁহার ন্থার ধ্র্ত্তি, কপটাচারী, পাপে সঙ্কোচশূন্য, স্বার্থপর পরপীড়ক, প্রজাপীড়ক ছই একজন মাত্র পাওরা বায়। এই কপটাচারী সম্রাট জিতেন্তিরতার ভাগ করিতেন—কিন্তু অন্তঃপুর অসংখ্য স্থানরী রাজীতে মধুমজিকা পরিপূর্ণ মধুচক্রের ন্থার দিবারাত্র আনন্দ ধ্বনিতে ধ্বনিত হইত।

Page 64.

The only reason for this was that Aurangzeb was the greatest scoundrel. Cunning, hypocritical, selfish, he did not hesitate to commit any sin and oppress other's and his subjects. This hypocrite emperor pretended to be master of his passions. Like the bee-hive, full of humming noise of the bees, his seraglio always resounded with the revelry of numberless beauties.

তাঁহার নহিনীও অসংখ্য — আর সরার বিধানের দলে সম্বন্ধশৃতা বৈতনতাগিণী বিলাসিনীও অসংখ্য।



७७ शर्म ।

উড়িরাদিগের কলঙ্ক আছে, যে বড় ভাই মরিলে ছোট ভাই বিধবা লাতৃজায়াকে বিবাহ করিয়া তাহার শোকা-পনোদন করে। এই শ্রেণীর একজন উড়িয়াকে আমি একদা জিজাসা করিয়াছিলাম, "তোমরা এমন ছন্দর্ম কেন কর ?" সে বাটিতি উত্তর করিল,—"আজে বরের বৌ কি পরকে দিব ?"

Besides, his innumerable wives, he had a numberless other hired women, who were not legally married to him.

Page 66.

There is a scandalous custom among the Oryas that when the elder brother dies the younger marries his widow to console her grief. Once I asked an Orya of this class as to how they allow themselves to do such a disgraceful act. He immediately replied "Do you mean that we should give away the woman, who was married to a member of our family, to the hands of an outsider?"

ভারতেশ্বর ওরক্ষজেবও বোধ হয় সেইরূপ বিচার করিলেন।
তিনি কোরাণের বচন উদ্ভ করিয়া প্রমাণ করিলেন, যে ইস্লাম
ধর্মানুসারে তিনি অগ্রজ্পত্নী বিবাহ করিতে বাধ্য। অতএব
দারার ছইটা প্রধানা মহিষীকে স্বীয় অদ্ধান্তের ভাগিনী হইতে
আহত করিলেন।

It appears that Aurengzeb the lord of Hindustan acted in this matter like an Orya. He quoted passages from the Koran to prove that



according to the tenets of Islam, he is bound to marry the wife of his deceased elder brother, and therefore he asked two of the principal wives of Dara (his elder brother) to be partners of his life.

( মাণিক ) ভাবিল ছই হাজার মোগলের মধ্যে অব্ভ এক জন মহলদ আছেই আছে।

Page 152.

He (Manik) thought that among two thousand Mogals there must be at least one Mohammad (prophet).

२१३ शृह्य ।

নির্মাণ বলিল,—জানি আপনাদিগের দে বিছা আছে। জানি গরুর পাল সমুথে রাথিয়া লড়াই করিয়াই মুসলমান হিন্দুকে পরাস্ত করিয়াছে—নহিলে রাজপুতের বাহুবলের কাছে মুসলমানের বাহুবল সমুদ্রের কাছে গোষ্পদ।

Page 271.

Nirmola—I know you are expert in the craft. I know how the Mussalman defeated the Hindus in battle-field. They placed herd of (sacred) cows in their front (which prevented the Hindus from attacking them). Had not this been the case, in comparison with the strength of the Rajputs, the Mussalmans would have been, as it were, a drop in the ocean.

ताकश्वनी मिल्लीत वामगारकत भूर्य माठ शत्रकात सातिका



স্বর্গে চলিয়া বার নাই কি ? আমিও এখনই তোমার মুখে সাত প্রজার মারিয়া স্বর্গে চলিয়া হাইব।

Is it not a fact that the Rajput lady before ascending to Heaven gave seven strokes with shoes on the face of the emperor of Delhi? I will likewise give you seven shoe beatings and go to heaven (kill myself.)

२४८ श्रेश ।

কতকগুলি লোক আছে, এ নেশের লোক তাহাদের বর্ণনার সমস্ত্র বলে, "ইহারা কুকুর মারে কিন্তু হাড়ি কেলে না।" মোগল বাদশাহের। সেই সম্প্রদায়ের লোক ছিলেন। তাহারা কন্সা বা ভগিনীর ভূশ্চরিত্রের কথা জানিতে পারিলে, কন্সা কি ভগিনীকে কিছু বলিতেন না, কিন্তু বে ব্যক্তি কন্সা কি ভগিনীর অনুস্হীত, ভাহার ঠিকানা পাইলেই কোন ছল কৌশলে তাহার নিপাত সাধন করিতেন।

Page 234.

There is a class of people who are credited with the unclean practice that they would rather kill the dog (which has eaten from out of the cooking pots) than throw away the pots. The Mogul emperors belonged to this class. If they come to know of the illegetimate love-intrigues of their daughters or sisters, instead of taking them to task, they would make away with the recipients of their favour under some pretext or other, as soon as their whereabouts could be traced out.



**SL** 

७१० श्रेष्ट्रा

জেবউরিশা ভাবিতে লাগিল, "জাহান্নাও মানি নাই, বেহস্তও মানি নাই; থোদাও জানিতাম না, দীনও জানিতাম না।" Page 373.

Zebun-Nessa said aside, "Neither had I any belief in the existence of Hell or Heaven, nor had I any faith in God or in Islam."

८७७ शृक्षा।

(বাদশাহজাদী) রূপনগরের ভূঁই জার মেয়ের বন্দিনী। হিন্দুর ঘরে অম্পর্নীয়া শ্করী (বাদশাহজাদী), হিন্দু পরিচারিকা-মওলীর চরণ কলম্কারী কীট।

Page 361.

Zebun-nessa is now a prisoner in the hands of the daughter of the Bhunya of Rupnagar. She is as unclean in the house of a Hindu as a swine is in that of a Muhammadan. Her touch, like that of some heects, even pollutes the feet of the Hindu maid servants.

ত্ৰত পৃষ্ঠা।

রাজসিংহ বলিলেন, "সকল নোগল বাদশাহই দেখিলাম— পৃথিবীর কণ্টক। ঔরক্জেব শাহজাহার অপেক্ষাও কি নরাধম ? থসক হইতে আমানের যত অমঙ্গল ঘটিয়াছে ঔরক্জেব হইতে কি তত ইইয়াছে ? শাহ মালম বে পিতৃপিতামহ হইতেও ত্রাচার না হইবে, ভাহার দ্বিরতা কি ?"



Page 390.

Rajsingha said, "The Mogul emperors, one and all, were like thorns on this earth. Is Aurangzeb a worse man than Shah Jehan? Have we suffered greater miseries from Aurangzebe than from Khasru? What guarantee is there that Shah Alam will not be a more wicked man than his father or forefathers?"

८०२ श्रेश।

মহিমী, কন্তা ও থান্ত পাইয়া, ওরঙ্গজেব বেত্রাহত কুকুরের মত বদনে লাস্কুল নিহিত করিয়া রাজসিংহের সন্মুথ ইইতে পলায়ন করিলেন।

Page 402.

After getting back his wife and daughters and some eatables, Aurenzeb fled from the presence of Rajsingha as a beaten dog would do with his tail pressed under teeth.

As there are many other objectionable passages, even whole chapters in this book, we refrain from quoting any more.

When Hindu writers make up their minds to calumniate Musalmans, they unnecessarily and out of season introduce the name of a Musalman to gratify their desires of traducing the Moslem. As an illustration of this fact may be mentioned the following incident





related by Bunkim Babu in his novel called 'Krishna Kanta's Will':-

Mentioning a Musalman named Danish Khan, who was telling his beads, he says:— "Ostadji (music tutor) are you counting pigs?"

In one of his novels Bunkim Babu has created a character and feeling evident malice towards the Musalmans, has named it Ayesha—a name which was borne by one of the wives of our Prophet and which is highly revered by every one professing himself a Musalman. He has painted this lady as falling in love with a Hindu named Jagath Singha; thus to hurt the sensibilities and feelings of the Muhammadan public. The whole story drives at the getting up a fable to wound the feelings of the Muhammadans. It is astounding that extracts from this book have been prescribed for the Entrance Examination in Bengal.

### "মন্তের সাধন"।

হারাণচন্দ্র রক্ষিত প্রণীত।

५०० शही।

এখানেও ( নরোজার ) স্থলরীর ভিড় কম নয়। ক্রেতাও স্থলরী



SL

বিক্রেতাও স্থানরী। স্থানবের মধ্যে যা মোগল-কুলভিকক আক্ বর, তা তিনি নাকি ঐ প্রচ্ছনবেশে থাকিয়া রাজ্যের অভাব অভিযোগ অবগত হইতেছেন।

#### MANTRAYR SHADHAN

BY

H. C. RAKSHIT.

Page 150.

In this carnival or Nawroz day, (the Muhammadan New year's Day), the overcrowding of handsome females is notable. Purchasers and buyers are both females. The only handsome-looking male, the great Moghul Akbar, in this merry-making, is getting information about the wants of the government.

মাথা করিতেছেন ! আপন জগৎ-জোড়া নামে ছ্রপনেয় কলম্ব অর্পন করিতেছেন ! আকণ্ঠ ভরিয়া রূপস্থা পান করিতে-ছেন, সতীর সর্বানাশ চেষ্টা করিতেছেন ! কাম কল্যিত দেহে জর জর হইতেছেন ! সেই রূপের হাটে কাহাকে মনোনীত করিয়া ভাহার আগমন প্রভীকা করিতেছেন !

Puh! Loing nothing! He is polluting his world-wide reputation with unwashable infamy. Gloating of deeply and passionately on beauty, attempting to destroy female chastity, feeling his lustful figure excited up in this mart of beauty, having fixed upon a certain object, he (Akbar) was awaiting one's arrival.

হায়! কে সেই লোকললামভূতা স্থলরী ? কে সেই সৌন্ধ্য-



ম্য়ী শোভা রাণী ? কে সেই মোহিনী প্রতিমা ? কে সেই বরা-ননী প্রব্যুণী ?

Oh! who is that all-fascinating beauty? Who is that soothing and decorating lady? Who is that bewitching idol? Who is that indescribable object of love, that consort of another?

তিনি হিন্দু না মুসলমান ? সতী না কলজিনী ? পুণা প্রতিমা না পিশাচিনী ?

Is she a Hindu or a Muhamadan? Chaste or unchaste? Image of virtue or personification of vices?

তিনি বেই হউন, আজি তাঁহার প্ণ্যকাহিনী নিথিয়া এই অধ্য নেথক ক্তার্থ হইবে।

Let her be anything! By writing her tales of virtue, this humble writer would feel well-lived.

১৫৪ शृष्टी।

ভাদ্রে যবনিকা অন্তরালে, এক কামোন্ত পিশাচ, সে শোভা দেখিরা মুগ্ন হইল। দৈবগতিকে, সেই মর্যাহত রমণীও, এই সময়ে সেই কামোন্ত্রত পশুকে, চকিতের ন্থায় একবার দেখিলেন। সেই পাপমূর্ত্তিকে একবার দেখিয়াই তাঁহার হৃদয় কম্পিত হইল।

Page 154.

A little off, behind a screen, a lustful devil felt bewitched by the sight of her beauty. Accidentally, at that time too that heart-broken lady once viewed that concupiscent beast in a





fear-striken mood. And seeing once that sinful figure her heart shook within.

५७८ शृष्टी।

সহস্র আঁথি বিস্তার করিয়া, দতী (কিরণ) নির্নিমেব নয়নে চাহিয়া রহিলেন, তাঁহার চক্ষ্ ফাটিয়া আগুন জ্বলিতে লাগিল। স্থকোমল দেহ দৃদ্ধ প্রশীত হইয়া উঠিল।

Page 164.

Seeing, as it were, with thousand eyes, the modest and chaste (Kiran) with fast-fixed eyes remained staring. Fire seemed to burst out from her eyes. Her tender body heaved and became hard.

এবার সেই স্বর আরও নিকটবর্ত্তী হইল! আবেগ ভরে, কম্পিতকণ্ঠে পুনরায় কে বলিল,—

"সে কি সুন্দরী, অমন কথা বলিও না।—বে মন্তক তোমার কুস্থা কোমল বন্ধে থাকিয়া স্বৰ্গস্থ অন্তব করিবে, তাহাকে বজাঘাতে চূর্ণ বিচ্ব হইতে বলিতেছ ? দেবতার অমন নিষ্কুর কথা বলে না।"

This time, again, that voice was approaching closer and closer! In an excited and quivering tone, it said again, "Oh! Charming one, what is this? Don't say that!—How can you say that the head which by resting on thy soft arms, enjoyed elysian bliss, should be smashed into pieces by a thunder stroke! The gods never utter such cruel expressions.



আরও সাহস ভবে আরও দৃঢ়তার সহিত কিরণ উত্তর দিলেন, দেবতার অভিসম্পাৎ কথন বার্থও হয় না।"

In a firmer tone and in greater confidence, Kiran uttered this, in reply, "The curse of gods never remains unproductive"

"जूमि जामात खारगचती।"

"Thou art the goddess of my heart."

"আমি তোমার জীবনহন্তা যম !"

"I am death to thy life."

হঠাৎ দেই অপরিচিত কণ্ঠ, কুন্ত এক বানীতে ফুঁ দিয়া, কি সঙ্কেত করিল। তৎক্ষণাৎ অমনি ছাদের উপরিভাগ হইতে কৌশলে, কে সেই গৃহের উজ্জ্ব দীপালোক জালিয়া দিল। দেই আলোকে সমন্ত গৃহ আলোকিত হইল।

Suddenly a strange voice, sounded a small flute, and showed some signs. Instantly some one contrivingly lit up a lamp from the upper part of the roof. The whole house was ablaze.

কিন্তু অপরিচিত ব্যক্তি ব্রিল অন্তর্মণ। তাহার চক্ষে বোধ হইল যেন উজ্জল দিবালোকের নিকট ক্ষুদ্র দীপালোক মিট মিট করিতেছে, লোক-ললামভূতা, অন্তথমা স্থলরী কিরণমন্ত্রীকে দেবিয়া সেই কামাতুর হতভাগ্য উদ্দ্রান্তথার হইল। এই স্রি-কেই না কিরণ, পাপ "নরোজা মেলার" যবনিকা-অন্তরালে চকি-তের মত একবার দেবিয়াছিলেন ?

But the stranger understood it quiet differently.

In his eyes it seemed as if in the light of the day, the lamp was burning dim.

That passionate and unfortunate (king) was becoming out of control of the senses, at the appearance of the all-engrossing and peerless beauty of Kiran Moi, who saw this sinful shape (Akbar) from the other side of the curtain, on that cursed day of the Naoros fair.

মূহতের জন্ম কিরণ স্তন্তিত ও বিশ্বিত হইলেন। হরি হরি! ইহারই নাম কি ছর্কোণ্য মানব চরিত্র ?

For a moment Kiran seemed stunned and confounded. Oh! Ho! Is this the inscrutable human character?

কামবিহ্বল মূঢ় কম্পিতকঠে যোড়হত্তে নীরব প্রার্থনা জানা-ইল। সতীর মুখপানে চাহিন্না কথা কহিবার সাহস কি ভাহার হইতে পারে?

Overcome by lustful desires, in silent and quivering voice, and with folded palms, he stood speechless and gave expression to his inward motives. But could he (the King) gather courage to accost this chaste and modest girl face to face?

বজ্র-কঠিনস্বরে কিরণ গজ্জিয়া উঠিলেন।

" मृत इ नत्र कत की है।"

Like thunder-bolt, the girl Kiran, spoke out:—
"Away! Thou insect of hell."

কথায় সাহস বাড়িল। কামোন্মত পশু এবার নতজাতু হইল।



অতি কাতর ভাবে বলিল, "স্থলনি! আর আমাকে বঞ্চিত করিও
না! আমি তোমার কপে মুগ্ধ হইয়ছি। তোমার কপের শিখার
আমার অন্তর বাহির দগ্ধ হইতেছে। প্রাণ যায় রক্ষা কর, প্রাণেখরি! প্রেমবারি দিয়া এ পিপাসায় প্রাণ রাখ, প্রেমমরি!
পৃথিবীর সমাট্ আজ তোমার চরণে প্রেমভিক্ষা করিতেছে।"
এবার কিরণ আরও বিশ্বিত, আরও চমংকৃত হইরা। বলিয়া
উঠিলেন, "তবে সতাই কি এই,—শেই ? এশা——"

The voice brought back courage, the beast of lust, again, knelt down and in humbler tone uttered:

"Beauty! Don't deprive me! I am overpowered by your beauty! The fire of thy beauty has heated up my external and internal parts. Life goes away, protect me, oh! my beloved! Quench the thirst of my heart by drops of love-water. O! beloved, to-day the great emperor of the world is lying prostrate at thy feet and begging for love."

This time, Kiron, got puzzled and wondering, cried out, "Aye! is it he, is he that?"

"এই কি স্থলোচনে ? দিলীখর আজ তোমার চরণ তলে,— তাই বিশ্বিত হইতেছ ? প্রেমমন্ত্রী মন্তব্য প্রস্তৃতি সর্ব্বভ্রত এক-ধাতুতে গঠিত।"

"রাম রাম !"

O! thou of fascinating eyes! "Is it that the emperor of Delhi has fallen at thy feet, that makes thee dumb-struck? O! beloved, the



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nature of all human being is made of the same element!"

"Fie! fie!!"

কিরণ চমকিজ হইরা কর্ণে অঙ্গুলি দিরা গশ্চাতে হটিরা আদিয়া বলিলেন,—"রাম রাম! তুমি? দিল্লীশ্বর? তারত সমটি? আকবর ? তোমার এই কাজ ?"

Kiron, in complete bewilderment and thrusting her fingers in her ears, moved behind and uttered.

"Fie, fie! Thou! The emperor! The ruler of India! Akbar? Is this thy deed?"

"আমারই এই কাজ। দেখ, রমণীরূপে দেবতারও পদখলন হয়,—আমি কোন্ছার।"

"Yes! this is my work! At the beauty of women, the gods are unsettled,—what of me!"

३७७ पृष्टी।

"नरताला-रमना कि वह जन्न।"

Page 166.

"Is Naoros meant for this?"

"সভ্য দলিব প্রধানত এই জন্ম।"

"To speak the truth it is chiefly for this."

"কত দিন এ পাপপক্ষে ভূবিয়াছ ?"

"How long you have been sunk in this quagmire of sin?

"অনেক দিন, পরকীরা আস্বাদনের আমি বড় পক্ষপাতী।



মহিলা-মেলায় আৰু তোমাকে সৰ্কাপেকা স্থল্বী ও মনোহারিণী দেখিয়া কৌশলে এখানে আনাইয়াছি।"

From a long time—I am always in favour of enjoying other's women. In this leevy of beauty, I have found thee above all, the most beautiful and charming. And by tactics have brought thee hither.

"তাই বৃঝি এ গুপু গৃহ ?"

"I understand, this secluded house, perhaps, is meant for that."

"তাই,—স্তুন্দরী লোক লজার ত ভর আছে।"

"Yes, my beauty; for I fear also of public disgrace."

"লোকের চক্ষে ধুলী দিতেছ, কিন্ত সেই সর্বাদশী সর্বান্ত-র্যামীর চক্ষে ধুলি দিবে কি রূপে ?"

"You are throwing dust over the eyes of the public, but how will you do so in the eyes of that all-seeing and omnipresent God?"

"তোমাকে সত্য বলিব,—আমি ওসব কিছু মানি না, কেবল অজ্ঞ লোকের নিকট প্রতিপত্তি ও সন্মান অক্ষুণ্ণ রাথিবার জন্মই আমি ধর্মের ভাগ কবি মাত্র।"

"To tell you the truth,—I don't believe all that, simply to make the ignorant mass believe my faith, I keep up a nominal show of religious belief.

"ভোমার পাপে মোগল সাম্রাজ্যের পতন হইবে।"



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"Your sins will bring the Moghul Power to the verge of ruin."

"আমি মোগল দামাজ্য চিরস্থায়ী করিব।"

"I shall make the Moghul suzerainty permanent."

"পাপীর কাজ কথন স্থায়ী হয় না।'

"The work of a sinner can never sustain long."

, "বৈবাহিক সম্বন্ধে আমি হিন্দু মুদলমানকে প্রায় এক করিয়াছি।"

"In the matter of matrimonial relations, I have made the Hindus and the Muhamadans all as one."

"মিথ্যা কথা !—হিন্দুর সন্তরের উপর তোমার একটুও প্রতিষ্ঠা হয় নাই !"

"False! You have not been able to create any respect of feeling for you in the minds of the Hindoos."

३७१ शर्था।

"যাক্ ও নীরদ রাজনৈতিক আলোচনা।—স্করি! এখন আমার মনস্বামনা পূর্ণ করো। তোমাকে পাইলে আমি আর এ জীবনে কাহাকেও চাহিব না।—দেখ আমার দর্মণরীর জ্বর জ্বর হইরাছে!"

Page 167.

"Let it go; that is a dry subject and a matter of politics. Beauty! Now fulfill my most ardent





craving. If I get thee, I can in my life think not of others. See! My whole body is getting awfully excited and heated."

"দিল্লীশ্ব ! সাবধান পুনরায় যেন এ পাপ কথা মুখ কইতে বাহির না হয়! আমাকে শীঘ্র আমার স্বামীর নিকট পাঠাইয়া দাও।"

"Ruler of Delhi! Take care not to utter such expressions again!"

"Send me back to my husband immediately." ১৬৭ পঠা।

"প্রেমময়ি প্রেমিকার এ রীতি নয়। শরণাগত প্রণয়-প্রার্থীর কামনা পূর্ণ করাই তাঁহার ধর্ম। ক্রোধ করিও না,—স্বলরি!—আ মরি মরি! তোমার ঐ ক্রোধোদীপ্ত মুথমগুলেও আমি অপূর্ব সৌন্দর্য দেখিতেছি।—চন্দ্রাননি। আর পারি না,—অধৈর্য হইয়াছি—আমহারা হইয়াছি, আমাকে রক্ষা করো। দিল্লীশ্বর আজ তোমার চরণে রাজ্য, রাজমুকুট, সিংহাসন, সম্রম, জীবন সকলই সমর্পণ করিতেছে। তোমার ঐ শীতল বক্ষে এ তাপিতজনকে স্থান দাও,—আমি একবার ঐ অধর-স্থধা পান করিয়া জীবন সার্থক করি। আমাদের এ গুপ্ত-প্রণয় কেহ জানিতে পারিবে না।"

Page 167.

"My dearest love! A lover does not listen to such principles. The Love that seeks none else considers its duty to appease one's desires. Do'nt resent, O! my darling. Oh! what a charm, even what a



matchless beauty, thy anger-painted face exhibits. O! Moon-faced one! I cannot suffer any more. I have become uncontrolable. I am gone out of myself, save me. The emperor of Delhi places at thy feet his Government, his crown, his throne, his honor, his life, say every thing that is his. Recieve this heated life under thy cooling arms. Allow me once more to drink deep of the charms of thy face and thus gratify to its fill the cravings of my life. No one will know of our secret love."

কম্পিত চরণে, টলিতে টলিতে দিল্লাশ্বর ছই বাছ প্রসারিত করিয়া সতা-প্রতিমাকে আনিজন করিতে উন্নত হইল। ক্রোধো-দ্বাপ্ত সিংহিনী গজ্জিয়া উঠিল,—

Trembling and tumbling the king of Delhi stretched out his arms and attempted to embrace that chaste object of love. Here the over-excited lioness began to roar.

"মূচ যবন! যদি আর একপদ অগ্রসর হইবি, ত প্রাণ হারাইবি এখনও আপনার পদ, প্রভূষ, সন্মান স্মরণ কর! ওহো! দিল্লী-শ্বরে বা' জগদাশ্বরে বা' কি এই ? রাম, রাম!"

Illiterate Jaban! (A contemptuous term always used for a Muhamadan). One step more towards me, and you will lose your life. Think still of your rank, lordly position respect and honor! Oh! Art thou the Dellishero-ba-Jagodishsharoba (Either the Lord of Delhi or God of the Universe i.e., both are equal)? Fie! fie!



३७४ श्रेश।

"কামোন্মন্ত আকবর বলিল, স্থন্দরি! যতই বলনা কেন, দিল্লীশ্বরের আশা পূর্ণ না করিয়া আজ তুমি হাইতে পারিতেছ না।

The passion-overcome Akbar said, "O! Damsel of beauty! Say what you can, you can not leave this place without fulfilling the desire of the emperor of Delhi.

আকবর পুনরায় তাহাকে আলিক্ষন করিতে উত্তত হইন। এবার চক্ষের দৃষ্টি আরও স্থির করিয়া দত্তে দত্তে ঘর্ষণ করিয়া কিরণ বলিলেন—"আকবর!"

Akbar attempted again to embrace her. This time the girl in a fixed glance, and with grinding teeth said, "Akbar!"

মূর্থ সমাট ভাবিল—"না" বিনয়ে কার্য্যোদ্ধার হইবে না— ভয় দেখাইয়া ইহাকে বশীভূত করিতে হইতেছে।

The wily emperor thought, "no" inducement will not make her yeild. By threat, she ought to be won over.

প্রকাণ্ডে বলিল—"হাঁ, আবার! কেন, ভর দেখাইভেছনাকি? "জান তুমি এতকণ কাহার সহিত কি ভাবে কথা কহিতেছ?" Said, Loudly "Yes, again, art thou terrifying me? Dost thou know to whom and in what manner art thou addresing?"

হা, জানি—কপট অধর্মাচারী কামকুরুর দিলীর বাদশাহের দহিত, তাহারই উপযোগী ভাষায় কথা কহিতেছি!"

"Yes, I know—to the treacherous, immoral, that dog of passion, the emperor of Delhi, I am talking in the language quite befitting him."

"কি ! তোমার গদান হকুম দিব— এখনও আমার খ্রস্তাবে সম্মত হও !"

"What! Shall I order thy beheading?—Do now yield to my proposal."

"হা মূর্ধ ।—কে বলে ভোকে চতুর ও রাজনীতিজ্ঞ ? হিন্দু রমণীকে তুই মরিতে ভয় দেখান ?"

"Oh! Ignoramus! Who says you are wise and politician? Do you make Hindu ladies fear of death."

"কিন্তু আমার হাত হইতে আজ তৌমার পরিত্রাণ নাই।"

"But you cannot escape death at my hands."

১৬३ शृक्षे।

কামোরত আকবর আবার সভীকে আরুমণ করিতে উন্নত হইল। বার বার এই বার সভীখনাশের উদ্যোগ।

Page 169.

That excited and animated Akbar reattempted to attack her. For once the ravaging of her chastity is aimed at."

३१० श्रेश।

সিংহ্বাহিনী মূর্ত্তি এবার কাঁপিতে কাঁপিতে বলিলেন,—
"বল,—বুকে হাত দিয়া উপরপানে চাহিয়া শপথ কর, আর





কথন কোন পর-রমণীর প্রতি পাপ-নরনে চাহিবি না, বলে, ছলে, প্রলোজনে আর কোন কুলবালার সতীত্ব নত্ত করিবি না,—জবে তোকে এ যাত্রা ক্ষমা করি, নহিলে এই তীক্ষ ছুরিকা এখনি তোর বুকের হক্ত পান করিবে!"

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That lion-riding figure (Kiran) uttered in trembling voice:—

"Say, putting hand over thy chest, and avow solemnly, that no more thou shalt look at the women of others with sinful eyes. No more thou shalt ravage women, either by force art or enticement. If thou dost that, then and then only I shall pardon thee, else, this sharp knife will drink the blood of thy heart."

আক্বর গলদক লোচনে, কম্পিত-কঠে মা মা বলিতে বলিতে সতীপ্রতিমার পদতলে পুষ্ঠিত হইয়া পড়িল।

Weeping and trembling, and calling out Ma! Ma!, he (Akbar) laid down at the feet of the chaste figure.

আক্বর ভাবিয়াছিলেন পৃথীরাজের পত্নীর সভীত্ব নষ্ট করিতে পারিলে তাঁহার ছইটি উদ্দেশ্ত সিদ্ধ হইবে। ইলিয় চরিতার্থ ত হইবেই, তাহা ব্যতীত পবিত্র শিশোদীয় কুলে চরপনেম কলম্বও অর্পন করা মাইবে \* \* \* পৃথীরাজ পত্নীর সভীত্ব নষ্ট করিবার এতটা চেষ্টা ও কোশন, আক্বরের অস্ততম মৃচ উদ্দেশ্ত। তা উদ্দেশ্য ঘাহাই ইউক



ধর্মের কলে পড়িয়া আজ তাঁহাকে সেই সতীলক্ষীকে মাতৃসংখ্যাধন করিতে হইরাছে। এ শিক্ষা এই তাঁহার জীবনের প্রথম। সোণার কিরণ, মোহাদ্ধ দিল্লীপরের জীবনে, এই প্রথম ধর্ম্মের আলোক সঞ্চারিত করিয়া দিলেন। কবি ও ঐতিহাসিকগণ চিরদিন সেই মহামহিমময়ী রাজরাজেখরী আর্য্যকুললক্ষীকে দেবী বলিয়া বর্ণনা করিবেন।

Akbar was contemplating that by spoiling the chastiy of the wife of Pirthivi Raj, he would succeed in two motives: satisfaction of sensual lust and the attaching of a taint on the chaste Shishodio family. \* \* \* \*

To profane the chastity of Pirthive Roy's wife, was one, out of many, a great ideal of Akbar, and to have adopted so much means and contrivances for it, was a foolish attempt on his (Akbar) part. But whatever may be his objects, being now overcome by moral strength, Akbar was compelled to address that representation of chastity, as his mother. This was the first lesson he learnt in his life. That gold-like Kiran, in the life of the passion-blind emperor of Delhi, has infused the first ray of moral light. The poets and historians, for ever, would cherish the memory of Her Majesty the Empress as the ornament of Aryan blood and apostrophize her as Devi (goddess).



# GL

# পলাশির যুদ্ধ। নবীনচক্র সেন প্রণীত।

र पुरो। हा दे देश । का प्राप्त के किया के का प्राप्त के किया है किया है किया है किया है किया है किया है किया ह

ববনের অভ্যাচার করি দরশন,
বিমল হাদর পাছে হয় কলুষিত,
ভয়েতে নক্ষত্র-মালা লুকায়ে বদন,
নীরবে ভাবিছে মেঘে হরে আচ্ছাদিত।
প্রজার রোদন রাজ আমোদের ধ্বনি,
করিয়াছে বামিনীর বধির প্রবণ

# BATTLE OF PLASSY

NABIN CHANDRA SEN.

Page 2. Para 2.

For very fear lest their immaculate hearts should get profaned by the eyeing of the enormities and attrocities of the Javans,\* the stars, pensive, have hid themselves down in the clouds. The sobbings of the subjects in strange contrast with the revelries of the rulers have conspired to deafen the auditory nerves of the night.

<sup>\*</sup> This is a contemptuous epithet generally applied to Mussulmans, who are recognised by the Hindus as infidels and immorals. In the Hindu Mythological dictionary, the word Jaban is alluded to a race of men born of the kine of Boshishtra, in order to annihilate the forces of Bishwamitra.



ও পূৰ্বা। - ৫ পেৰা।

ধরিয়া বঞ্চের গলা কাল নিশীথিনী,
নীরবে নবাব ভরে ফরিছে রোদন;
নীরবে কাঁদিছে আহা! বঙ্গ বিষাদিনী,
নীহার নরন জলে তিতিছে বসন।
নীরব বিলির রব শুক সমীরণ;
মাতৃবুকে শিশুগণ দলাতী শ্যার
পতি প্রোণভয়ে, সতী সভীত্ব কারণ,
ভাবিছে জনস্তমনে কি হবে উপায়,
বিরানদায়িশী নিদ্রা ছাড়ি বঙ্গালয়
কোথায় গিয়াছে, ভরি নবাব নিদয়।

Page 3. Para 5.

The weary night, in sympathy with Banga, is sobbing in silence for fear of the Nawab. Sorrowing Bengal is weeping quietly, while the dew drops of her tears are wetting her robe. Hushed is the hum of the beettle, suspended is the breath of the breeze. The babies on the breast of their mother, the wedded pair on their bedstead, husband for his wife, wife for her chastity, all are engrossed in the thought of what might happen to them. The

In the Bishto-Puran we find another comment on this word, which refers to an incident of the Raja Shagar having driven away a class of men, beyond India, with their heads shaven, to endure a penalty of capital punishment. This class has subsequently been denominated Jahans.





comfort-giving deities of sleep have fled from Bengal, where have they gone alarmed by the heartless Nawab ?

৮ शृष्टी। दशना ३८।

বঙ্গের যে ক'টী তারা নির্মাণ, উজ্জ্বল,
কি ভাবনা মেথে সব ঢেকেছে অচিরে ?
সৈরিন্দ্রী অরূপা বঙ্গে, পাপ কামনায়
করেছে কি অপমান কীচক-যবন ?
কেমনে উচিত দণ্ড দিবেন তাহার,
তাই কি মন্ত্রণা করে ভাতা পঞ্চলন ?

Page 8. Para 14.

Those stars of Bengal which are pure bright, What thought-cloud has shaded all so soon? Like unto (pure) Shairindhri-like Bengal, for sinful purpose,

Has (unprincipled) \* Kichak-like Musalman shown insult (to Bengal)?

How should condign punishment be inflicted upon him?

Are the five brethren debating upon for that?

<sup>\*</sup> The passage quoted above refers to the incident that Kichak, the brother-in-law of Birat-Raj, tried to violate the chastity of Droupadi, who adopted the name of Shairindhri during the period of exile of the Pandavas. Here the poet compares Bengal with Shairindhri and the Moslems with Kichach (the most immoral character in the whole Mahabharat).

( 39 )

১৪ পৃষ্ঠা। ২ পেরা।

কি বলিব আর,
বেগমের বেশে পালী পাল অন্তঃপুরে,
নিরমল কুল মম-প্রতিভা বাহার
মধ্যাহ্ন-ভান্ধর সম, ভূভারত যুড়ে
প্রজ্জনিত,—সেই কুলে হুই ছুরাচার
করিয়াছে কলঙ্কের কালিমা মঞ্চার।

Page 14. Pare 2.

What shall I say more?

In disguise of a Begam the sinner having entered the seraglio,

Upon the spot-less (name of) my family
whose refulgence,
Like the mid-day sun, throughout all India

Like the mid-day sun, throughout all India, Is reflected—upon such a family

the base-evil-doer

Has spread the blackness of stigma.

# ১৭ পৃষ্ঠা-ত পেরা।

ক্রমে পাপ নিপ্সা স্রোত হতেছে বিস্তার
এই হর্নিবার নদী কে বলিতে পারে
কোণ হবে পরিণত! কিছুদিন আর,
সতীত্ব রতন এই বঙ্গের ভাগুারে
থাকিবে না থাকিবে না কুল শীল মান
বঙ্গবাসীদের হার! এখনো স্বার
অনিশ্চিত ভয়ে ত্রাসে কণ্ঠাগত প্রাণ।



দীমা হতে দীমান্তরে এই বাঙ্গালার উঠিতেছে হাহাকার ভাবে প্রজাগণ কেমনে রাখিবে ধন রাখিবে জীবন।

Page 17. Para 30.

Gradually the stream of gratifying passions is spreading; who can say whither this irresistible stream will flow? After a few days more, the pearl of chastity will not remain in the treasure of Bengal. Oh! the Bengalees will have to lose their family prestige and dignity; for uncertain fear, even now, their lives are on their lips. From one end of Bengal to the other is rising one wailing. The subjects are thinking how to save their life and property.

১৯ পৃষ্ঠা—৩৪ পেরা।

এই কালে এত বিষ! পূর্ণ কলেবর

হবে যবে এ ভূজন্ব, না জানি তথন

হবে কিবা ভয়ন্তর তীত্র বিষধর।

নাশিবে নিশ্বাদে কত মানব জীবন।

Page 19. Para 34.

Even now so full of venom! What a poisonous serpent would he be, when he (Seraj-ud-dowla) would attain the full reins! Then, ah! what countless lives will perish by its venomous fangs! and the second s

GL

২১ পূর্চা। ৩৭ গেরা।

একে ত অদ্রদর্শী নৃশংস যুবক,—
আজনা বর্দ্ধিত পাথে। হিংসা অহস্কার
আলস্কার তার। তাহে পথ প্রদর্শক
হয়েছে ইতরমনা যত কুলাঙ্গার,
নীচাশর। ইহাদের পরামর্শে, হায়
ফলিছে বঙ্গের তাগ্যে যে বিষম ফল,
বলিতে বিদরে বুক, যথায় তথায়
হাহাকার-ধ্বনি রাজ্যে উঠিছে কেবল।
নাচে অত্যাচার, করে উলম্ব ক্রপাণ
স্থানর বাঙ্গালা-রাজ্য হয়েছে শ্রশান।

Page 21. Para 37.

On the one hand the imprudent atrocious youth From birth has been brought up in sin.

Hatred and pride,

Are his ornaments; on the other hand his companions and advisers

Have become (all) those low-minded

family-disgracers-

Base-natured. Their evil advice, alas !
Are bringing forth to the fate of Bengal
such fruits dangerous;

(That) to describe them rends my heart; anywhere and every where

Wailings of misery in the kingdom

are audible.



**SL** 

Tyranny dances, as it were, uncovered sword in hand; Beautiful kingdom of Bengal has turned into a burning-place.

२৮ श्रेषा । ४२ ८१३१।

বেই কাল রঙ্গে সবে চিত্রিলে নবাবে,— জানি আমি এই চিত্র অতি ভরঙ্কর; যতই বিকৃত কেন নিকৃষ্ট স্বভাবে কর চিত্র, ততোধিক পাপায়া পামর।

Page 28. Para 49.

With whatever black-colouring has been painted the Nabab,

I know, the picture far more is terrible;
How-soever distorted the base-charactered one
You do paint, much more sinful-souled is
this reprobate.

৯৬ পৃষ্ঠা।

প্রথম স্বপ্ন।

"রাজ্য লোভে মুগ্ধ হ'মে অরে ছরাচার! অকালে আমারে, তুষ্ট! করিলি নিধন! কালি রণে প্রতিফল পাইবি তাহার, সহিবিরে অমৃতাপ আমার মতন।"



Page 96.

### FIRST DREAM.

Fascinated away by the greed of kingdom,
O thou evil-charactered one,
Untimely me, O evil one, thou didst put to
death!

Tomorrow in battle its retribution thou
shalt suffer,

Shalt endure remorse like me.

ষিতীয় সগ্ন।

সিরাজ তোমার আমি পিতৃব্য-কামিনী;

হরি মম রাজ্য ধন, করি দেশান্তর,

অনাহারে ব্ধিনি এ বিধ্বা হঃথিনী;

কেমনে রাথিবি ধন, এবে চিন্তা কর।"

Siraz, I am thy uncle's-wife,
Having robbed my kingdom, and wealth,
having exiled (me.)
Food-less thou didst kill this widow miserable.
How to preserve your power—now meditate
upon.

SECOND DREM.

२१ भृष्टी।

তৃতীয় স্বপ্ন।

"আমারে ডুবারে জলে বধিলি জীবনে, ডুবিবে জীবন-তরি কালি তোর রণে।" Page 97.

### THIRD DREAM.

Me thou didst put to death by drowning in water; Will be drowned thy life-boat tomorrow

in battle!

**ठ**जूर्थ चक्ष ।

আমি পূর্ণ গর্ভবতী নবীনা যুবতী, এই দেখ গর্ভ মম করিয়া বিদার, দেখিছিলি স্থৃত মম, ওরে হুইমতি কালি রণে পাবি তুই প্রতিফল তার।"

# FOURTH DREAM.

I (am the) full-pregnant fresh young woman, Behold, having ripped open my womb— Thou didst spy my progeny, Oh thou

evil-minded.

To-morrow in battle shalt thou receive its retribution.

२१ शृंधा।

পঞ্চম স্বপ্ন।

"আমি রে হোদেন-কুলি, ওরে রে গ্রুজন। বারে তুই নিজ হস্তে করিলি নিগাত মন শাপে তোর রক্ত হইবে পতন, বেইখানে করেছিলি মম রক্তে পাত; নিদ্রা বাও আজি, গাগি, জন্মের মতন, জনস্ত নিদ্রায় শীঘ্র মৃদিবে নয়ন।"



GL

Page 97.

#### FIFTH DREAM.

I Husain Koolie, Oh! thou evil-minded man! Whom thou didst kill with thy own hand. Through my curse thy blood shall be shed, In the place where thou didst shed my blood. Sleep to-day, O thou sinner, for life, In eternal sleep (thou shalt) soon shut thy eyes

२१ श्रेष्ठा।

# वर्छ अश्र।

"পুরাইতে পাপ-আশা বালিকা বরসে বলেতে আমারে, পাপি, করি আলিগন, বিধিলি জীবন মম বিবাহ দিবসে, হারাইবি সেই পাপে প্রাণ, রাজ্য, ধন।"

Page 97.

#### SIXTH DREAM.

For satiating thy sinful-lust in girlhood,
By force me, O thou sinner, having
embraced,
Didst put an end to my life on
marriage day;
By that sin shalt thou lose,—life, kingdon
and wealth
Me, in girl-hood, O thou sinner, by forces
having hugged.

५७० भृष्ठी। २० (भरा।

কিন্ত বুথা— নাহি কাজ স্থলীর্য কথায়। জানি আমি ববনের পাপ অগণিত; জানি আমি ঘোরতর পাপের ছারায় প্রতি ছত্রে ইতিহাস আছে কলঙ্কিত।

Page 135. Para 20.

But in vain—no use of long speeches.

I do know the Jabans have sins innumerable;
I do know with the shadow of atrocious crimes
Have every line in history been infamed.

# কবিতা পুস্তক।

বঙ্কিগচন্দ্র চট্টোপাধ্যায় প্রণীত।

"আদে আস্থক না আরবী বানর, আদে আস্থক না পারসী পামর, পোটব দূরে খোরীর বানর।"

# KAVITA PUSTAK

BY

BANKIM CHANDRA CHATTARJEE.

Comes, or comes not the Arabian monkey, Comes, or comes not the Persian scoundrel, We ill drive all away as also the monkey of a Ghore.

# কবিতা সংগ্ৰহ।

# ঈশরচন্দ্র গুপ্ত প্রণীত।

"বড় সৰ ধেড়ে ধেড়ে, ছাগল দেড়ে, নেড়ে পানে ককে, চড়ে বাড়ে কলে দাও হাড়ে হাড়ে ঠুকে।"

## KAVITA SANGRAHA.

BY

### ISWARA CHANDRA GUPTA.

(They i.e. Mussulmans are like) all big beasts, goat-bearded.

Ride on the necks of these shaven headed

Ride on the necks of these shaven headed and, in full anger, lash them and beat them bone by bone.

> "পশ্চিমে মিঞা মোলা, কাছা থোলা, তোবা তালা বলে, কোপে পড়ে, তোপে উড়ে যাবে সব জলে।"

(2) The up-country Mia Mullas (reproachful terms applied to Musalmans), with open kachas, (tucked garment), Saying taubatallah (turning from sin), falling victim to the anger, Will fly off before the cannon, and all will be burnt down.





"কেবলই মরজী তেড়া, কাজে ভেড়া, নেড়ে মাথা বত ; নরাধম নীচ নাই নেড়েদের মত।"

Utterly crooked-tempered, ass-like (foolish) in work, as all the shaven headed ones are; Low among humanity and so base, there is none as the shaven headed ones.

As a general rule the Hindus in all their books or writings bestow the following obnoxious and filthy epithets to Muhammadans—"Jaban, Pishach (malignant demons), Mlechcha (polluted one), aushparshya (untouchable), neray (shaven headed), Chacha (it means literally uncle, but by a peculiar process of deterioration of sense amongst the Hindus, has come to be applied as an epithet of insult) &c. &c.

The above quotations go far to furnish convincing proofs of the general tendency among Hindu writers to calumniate and jeer at every thing Muhammadan. More quotations are, therefore, deemed superfluous. It should, however, be borne in mind that there is still a vast quantity of such filthy

matters in the productions of most Hindu writers which remain to be reproduced here. Since, however, the space at our disposal is limited and many of these works would require almost verbatim reproduction, we refrain from doing so. It is well, however, before I conclude, to state here that attempt has been made to translate the quotations as literally as possible, as such it is not unlikely that the spirit of the original, in some places, atleast, has not been—as it could not have been—maintained. It is to be hoped, therefore, that the reason would make that allowance in the criticism of the literary part of the difficult task.



# **G**L

# ERRATA.

# APPENDIX B.

Pag	e 4	Lin	e 9,	read	"one"	for	"he"
,,,	5	22	3,	"	"Chaudhury"	afte	r "Roy"
199	7	***	21,	,,,	"that beard"	for	"these beards"
	8	9)	22,	>>	"দাড়ি"	,,	"ধাড়ি"
33	9	- 55	22,	55	"বিশিষ্টা"		"বিশিষ্ঠা"
	9	33	23,	33	"অনুগৃহিত"	4 .	"অনুপ্ৰহীত"
22	10	33	22,	inseri	. " "	afte	r "craft
2)	10	22	23,	omit	" , "	13	"desires"
***	10			insert		33	"was"
33	11	٠,	13,	"	","	79	"also"
93	11	33	15,	in /	" " " " " " " " " " " " " " " " " " "	,,	"flower
ă»	12	***	12,	omit	"S"	in	"palaces"
,,	12		12,	inseri	","	after	"palace"
35	14	23			"তুইশতের"	for	"ছুই্শত"
3)	14	93	13,	,,	"রাজিতে"	33	"রাজীতে"
33	14	43	25,	,,,	''বেতনভোগিনী"	,,,	"বেতনভাগিণী"
,,,	15	133	II,	33	"Uriyas"		"Oryas"
"	15	"	14,	,,,	"Uriya"	.,,	"Orya"
,,	15	33	23,	20	"আহত"		"আহত"
2)	15	33	25,	,,	"Uriya"		"Orya"
33	16	,,,	ı,	inseri	"that"	before	"he"
,,,	16	25	18,	read	"Nirmala"	for	"Nirmola"
"	16	13	19,	insert	" s "	after	"Mussalman"
2)	16	50	20,	22	" s "	33	"herd"
,,	18		2,	read	"জাহারামও"	for	''জাহারাও"
25	19	33	23,	27	"reason"	,,	"season"
"	20	92	I,	22	"Bankim"	33	"Bunkim"
46	20	33	6,	. 33	"Bankim"	"	"Bunkim"
	21	23	4,	23	"Mantrera"	<b>3</b> )	"Mantrara"
,,	21	<b>33</b> (0	20,	,,	"Pooh"	,,	"Puh"
		0					

Page	21	Line	22,	omi	"of"	after	"Gloating"
9.9	21	33	25,	inser	t "and"	before	e "having"
,,	23	23	I,	read	"fear-strick	en" for	"fear-striken"
,,	26	"	17,	,,,	"Kiran"	12	"Kiron"
27	27	, ,,	7,	"	"Kiran"	3,	"Kiron"
33	28	59	4,	17	" others'"	7)	"other's"
30	28	,,,	4,	"	"bevy"	2)	"leevy"
"	31	,,	3,	33	"uncontroll	able" "	"uncontrolable"
"	31		20,		"पित्नीचटतान। जगनीचटतान।	for	"দিল্লীখরেবা জগদীখরেবা
33	31	n	26,	omit	"either"	befor	e "the"
"	32	**	16,2	nseri	ru , »	afte	er "no"
"	32		18,		"inverted co	mmas "	"over"
19	34	.,,	24,	read	"পৃথারাজ"	for ,,	"পৃথীরাজ,
**	34		25,		"গূড়"	"	"মৃঢ়"
,,	35	<b>,,</b> 1	8,	11	"Prithvi"	. ,,	"Pirthivi"
,,	35	,,	12,	,,	"Prithvi Ra	j's" ,,	Pirthive Roy's"
33	36	3, 2	24,	,,	"Bashishtha	"	"Boshishtra"
33	38	,, 1	[2,i]	nsert	" " " " " " " " " " " " " " " " " " "	after	"pure"
3)	39			read	"কোথা"		"কোথ"
"	42	39	1,	23	"unsheathed	)) · · · · · · · · · · · · · · · · · ·	"uncovered"
4,	43			,,	"Dream"	,,	"Deam"
"	43	"	6,	,,	"Siraj"	, ,	"Siraz"
,,	45			nsert		after	"Sinful-lust"
99	45	" 2	2,		"Kingdom"	for	"Kingdon"
"	46				"has"	<b>7,</b>	"have"
"	46		ı,		"We'll"	,	"We ill"
29	46			nsert			"away"
35	49	, I	3,	read	"reader"		"reason"