

# ON RAMMOHAN ROY

RAMESH CHANDRA MAJUMDAR



THE ASIATIC SOCIETY

1972

Dr BIMANBEHARI MAJUMDAR MEMORIAL LECTURE, 1972

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RAMESH CHANDRA MAJUMDAR

FORMERLY PRESIDENT, THE ASIATIC SOCIETY

*Rammohan Roy  
New Delhi 1972*



THE ASIATIC SOCIETY

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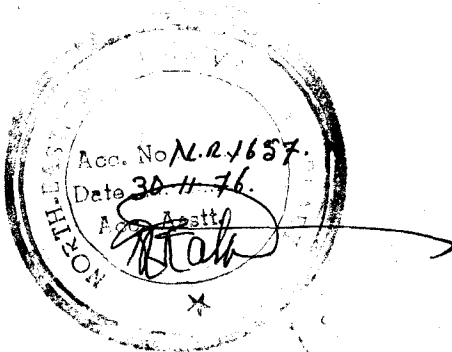
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## FOREWORD

I HAVE great pleasure in presenting Dr R. C. Majumdar's lectures on Raja Rammohan Roy delivered by him at the Society as Dr Bimanbehari Majumdar Memorial Lectures on 4th and 5th February, 1972. The year 1972 has been accepted by the Government of India as the bi-centenary of the birth of Raja Rammohan Roy. As such the selection of the topics for the lectures, viz., (i) the date of the birth of Raja Rammohan Roy, and (ii) Rammohan Roy's contribution to the Renaissance of Bengal in the 19th century, by Dr Majumdar, has been highly significant. His approach to the problems on the basis of critical examination of relevant documentary evidences and his assessment of the contributions of the great Raja, *a Colossus among men of his age*, evoked much interest among scholars as well as the cultured elite, so much so that there had been a lot of discussion in support of and/or against the contentions of Dr Majumdar in the press and from the platform. We feel however that the publication of the lectures containing the considered viewpoints of the foremost historian of our times will be of great value for the posterity.

In this connection I have to record our sincere thanks to Dr Bhakat Prasad Mazumdar, who founded the Endowment in memory of his late father Dr Bimanbehari Majumdar, an Indologist of wide recognition and scholar of varied interests. A short biographical account of late Bimanbehari from the pen of Dr Kalyan Kumar Das Gupta has been appended to the volume.

It should be mentioned that the Society has a number of endowments for the purpose of award of medals and plaques for honouring scholars rendering conspicuous contributions to human knowledge. But an endowment for delivering lectures on specific subjects is the first of its kind in the Society, for which our thanks are due to the former General Secretary, Dr B. N. Mukherjee, and Dr K. K. Das Gupta who mooted the proposal to the donor. According to the conditions laid down Dr Bimanbehari Majumdar Memorial Lecture will be an annual feature in the academic programme of the Society and we are sure each of them will be as interesting as the current one.

## P R E F A C E

BEING appointed by the Asiatic Society, Calcutta, Bimanbehari Majumdar Memorial Lecturer for 1971, I delivered two lectures on the following topics on 4 and 5 February, 1972:

1. The Date of the Birth of Raja Rammohan Roy
2. Rammohan Roy's Contribution to the Renaissance of Bengal in the Nineteenth Century.

These two lectures are published here with a few additions and alterations and references in footnotes.

The reasons which impelled me to choose these subjects have been explained at the beginning of each lecture. As I anticipated, these lectures have provoked comments and criticisms in the shape of a large number of letters in the *Statesman*. I have deliberately refrained from replying to any of them, for no fair and critical judgment of my views on such a controversial subject, round which sentiment and prejudice have gathered for a long time, is possible without a very careful reading of the lectures in print.

The forthcoming bicentenary celebrations of Rammohan Roy offer the most suitable opportunity of making a proper estimate of the ideas, activities and achievements of this great son of India, unaffected by any spirit of hero-worship which has unfortunately stood so long in the way of a dispassionate study of the subject. I have tried to make a proper assessment of some aspects of Rammohan's life from a strictly historical point of view. Though my conclusions differ very widely from the current opinions on the subject, I hope they will at least serve the purpose of drawing attention of students of history to the great need of re-thinking on the life and work of Rammohan Roy. If these lectures lead to a dispassionate historical discussion on the subject, I shall consider my labour amply rewarded.

4 Bepin Pal Road,  
Calcutta 26  
25. 2. 72

R. C. Majumdar

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ON RAMMOHAN ROY

COMPLIMENTARY COPY.



## The Date of the Birth of Raja Rammohan Roy

Ladies and Gentlemen,

Perhaps I owe you an explanation for the choice of the subject of this lecture, namely the date of the birth of Raja Rammohan Roy. For this purpose I can do no better than read the following extracts of a letter addressed to me by Dr. Niharranjan Ray, dated 12 November, 1971.

“The Union Ministry of Education proposes to observe, in some form or other, the bi-centenary of the birth of Rammohan Roy. But, since there seems to be considerable difference of opinion as to whether Rammohan Roy was born in 1772 or in 1774 A.D. (the date of birth is still more uncertain), the Ministry of Education do not know when they should observe the occasion.

“The Ministry has therefore appointed a small Committee to go into the question and advise them as to which year they should adopt for the purpose.

“Recently (November 8, 1971) this Committee met for its first session at which whatever materials on the subject the Committee could lay its hand on, were placed on the table and discussed. It appeared that there was no direct and dependable contemporary or later evidence available on the subject, and whatever indirect and secondary or tertiary evidence was available, was weighed (*sic*) more or less evenly on both the sides, almost as much in favour of 1774 as for 1772. The Committee could not therefore take a decision.

“The Committee also noticed that knowledgeable public opinion in West Bengal, particularly in Calcutta, was very much exercised over the matter. Indeed, representations bearing signatures of very respectable and responsible citizens, have been made in this regard, to the Prime Minister and the Government of India.

“The Committee has therefore decided to hold its next meeting in Calcutta itself to seek your help, advice and guidance in this respect.”

Being invited, I attended the meeting held in Calcutta on 6 December. Unfortunately only three members, including myself, discussed the subject, and opinions were almost equally divided among those who held 1772 and others who held 1774 as the year of the birth of

## II

# Raja Rammohan Roy's Contribution to the Renaissance of Bengal in the Nineteenth Century

RAMMOHAN Roy is regarded by common consent as one of the most outstanding personalities of the 19th century, not only in Bengal but in the whole of India. This view rests upon his manifold activities in religious, social, literary, educational and political spheres, backed by a robust intellect and a high degree of rational thinking which enabled him to rise above current beliefs and prejudices and extend his vision to a distant horizon far beyond the general conception of the time. In particular, his lifelong crusade against belief in, and the worship of the images of a multiplicity of gods; his strenuous endeavours to abolish the cruel rite called Sati, i.e., the burning, either voluntary or forcible, of the widow along with the dead body of her husband; the establishment of English schools and strong advocacy of the introduction of Western learning in place of classical subjects; starting of journals both in Bengali and Persian; writing quite a large number of books and tracts in English, Bengali and Persian, constitutional fight for the freedom of the Press and improvement of the system of trial by Jury; and, above all, the establishment of the Brahmo Sabha, a tiny plant, which in the course of time grew into a mighty tree—all these accomplished within a short space of fifteen years and the presentation of the case of India before the British Parliament in London made his name famous from one end of the country to the other. Those who knew him more closely were deeply impressed by his inherent love of liberty which was not confined to India but extended to the whole mankind. All these are universally recognized and have secured for him a permanent niche in the temple of History.

The object of this lecture is not to review the life or make an assessment of the personality of Raja Rammohan Roy. It is more limited and strictly confined to an estimate of the contribution made by him to the all-round development in Bengal in the 19th century which is usually described as Awakening, Regeneration, Renaissance, or New Age. It almost always happens in the case of a great personality, that myths and legends grow around him and it becomes difficult to

## APPENDIX

# বাংলা গল্পসাহিত্যের নমুনা

### ১। রামরাম বসুর 'প্রতাপাদিত্য চরিত্র' (পৃঃ ৪৮)

“একদিন রাজার বাহির গড়ের সেনাপতি কমল খোজা নামে একজন মহাপরাক্রান্ত এবং রাজার কাছে বড়ই প্রতিপন্ন হাতজোড় করিয়া নিবেদন করিল রাজার গোচরে। মহারাজা আমি দুই তিন দিবস হইতে দেখিতেছি রাত্রি দুই প্রহরের পরে ঐ জঙ্গলটাতে অকস্মাত অগ্নিআকার প্রজ্জ্বলিত হয় বড়ই দীর্ঘতকর প্রচণ্ড অনলের ন্যায় তাহাতে প্রথম দিবস ঠাওরাইলাম বুঝি কোন রাখাল ইত্যাদি লোক এ বনে অগ্নি দিয়া থাকিবেক তাহাতে রাতে প্রজ্জ্বলিত হইয়াছে। প্রাতে ঘোড়শোয়ারিতে যাইয়া দেখিলাম বন পূর্বের মতই আছে বরং অধিক তেজস্ব। দুই তিন দিবস হইতে আমি এই মত দেখিতেছি। মহারাজা আমাকে ভ্রান্ত জ্ঞান করিবেন এ পরাভয় প্রযুক্ত নিবেদন করি নাই।”

### ২। মৃত্যুঞ্জয় বিদ্যালঙ্কার

#### (ক) বত্রিশ সিংহাসন (পৃঃ ৪)

“অবল্টী নাম নগরেতে ভর্তৃহরি নামে এক রাজা ছিলেন তাঁহার অভিষেককালে শ্রীবিষ্ণুমাতিতা নামে তাঁহার কনিষ্ঠ ভ্রাতা কোন অপমান পাইয়া স্বদেশ ত্যাগ করিয়া বিদেশে গেলেন। শ্রীভর্তৃহরি অভিষিক্ত হইয়া পুত্রতুল্য প্রজাপালন দৃষ্টির দমন এইরূপে পৃথিবী পালন করেন।.....সেই নগরে এক ব্রাহ্মণ ভুবনেশ্বরী দেবীর আরাধনা করেন আরাধনাতে সন্তুষ্ট হইয়া দেবী প্রত্যক্ষ হইলেন ও কহিলেন। হে ব্রাহ্মণ বর প্রার্থনা কর। ব্রাহ্মণ অনেক স্তব বিনয় করিয়া কহিল হে দেবী আমার প্রতি যদি প্রসন্ন হইয়াছেন তবে আমাকে অজরামর করুন।”

#### (খ) রাজাবলি (পৃঃ ১৪১)

“কান্যকুব্জ দেশের রাজা জয়চন্দ্র রাঠোর মহাবল পরাক্রম ছিলেন এবং বড় ধনী ছিলেন কাহাকে বলেতে কাহাকে প্রীতিতে এইরূপে প্রায় কুমারিকাখণ্ডস্থ সকল রাজাকে আপন বশীভূত করিয়াছিলেন তাঁহার অনঙ্গমঞ্জরী নামে অপূর্ব সুন্দরী এক কন্যা ছিলেন তাহার বিবাহের নিমিত্তে যে যে বর উপস্থিত হয় তাহারদের মধ্যে কেহ তাঁহার মনোনীত হইল না। পরে রাজা এক দিবস উদ্ভব হইয়া কন্যাকে জিজ্ঞাসা করিলেন.....রাজকন্যা কহিলেন আমি এই মনে করিয়াছি আপনি এক রাজসুয় যজ্ঞ আরম্ভ করুন তাহাতে সকল রাজারদের নিমন্ত্রণ করুন তবে সকল রাজারা অবশ্য আসিবেন সেই রাজারদের মধ্যে আপন মনোনীত যে রাজাকে দেখিব তাহাকে স্বয়ং বরণ করিব।”

### ৩। রাজীবলোচন মৃধোপাধ্যায়ের “মহারাজ কৃষ্ণচন্দ্র রায়স্য চরিত্রং” (পৃঃ ৩৪)

“একদিন জগৎ সেটের বাটীতে রাজা মহেন্দ্র প্রভৃতি সকলে বাসিয়া রাজা কৃষ্ণচন্দ্র রায়কে আহ্বান করিলেন দূত আসিয়া রাজাকে লইয়া গেল যথাযোগ্য স্থানে সকলে

বিসিলেন। ক্ষণেক পরে রাজা রামনারায়ণ প্রশ্ন করিলেন আপনারা সকলেই বিবেচনা করুন দেশাধিকারী অতিশয় দুর্বৃত্ত উত্তর ২ দৌরাভ্যার বৃদ্ধি হইতেছে অতএব কি করা যায়।.....

“পশ্চাৎ কৃষ্ণচন্দ্র রায় নিবেদন করিলেন এ দেশের উপর বৃদ্ধি ঈশ্বরের নিগ্রহ হইয়াছে নতুবা এককালীন এত হয় না প্রথম যিনি দেশাধিকারী ইহার সর্বদা পরানিষ্ট চিন্তা এবং যেখানে শূন্যে সন্দরী স্ত্রী আছে তাহা বলক্রমে গ্রহণ করেন এবং কিঞ্চিৎ অপরাধে জাতি প্রাণ নষ্ট করেন দ্বিতীয় বরগী আসিয়া দেশ লুণ্ঠ করে তাহাতে মনো-যোগ নাই তৃতীয় সন্ন্যাসী আসিয়া যাহার উত্তম ঘর দেখে তাহাই ভাঙিয়া কাষ্ঠ করে তাহা কেহ নিবারণ করে না।”

উপরে উদ্ধৃত চারিটি রচনা পাঠ করিলে ইহা যে বাংলা গদ্য সাহিত্যে অগ্রদূত সে সম্বন্ধে কোন সন্দেহ থাকে না। বস্তুতঃ খুব সামান্য দু'একটি পরিবর্তন ও ছেদাচিহ্ন যোগ করিয়া ইহাকে বর্তমান যুগের গদ্য রচনা বলিয়া চালান অসম্ভব নহে।

### রামমোহন রায়ের ভাষার নমুনা

(১) “এস্থানে এক আশ্চর্য এই যে অতি অল্পদিনের নিমিত্ত আর অতিঅল্প উপকারে যে সামগ্রী আইসে তাহার গ্রহণ অথবা ক্রয় করিবার সময় যথেষ্ট বিবেচনা সকলে করিয়া থাকেন আর পরমার্থবিষয় যাহা সকল হইতে অত্যন্ত উপকারি আর অতি মূল্য হয় তাহার গ্রহণ করিবার সময় কি শাস্ত্রের দ্বারা কি যুক্তির দ্বারা বিবেচনা করেন না আপনার বংশের পরম্পরা মতে আর কেহ ২ আপনার চিন্তের যেমন প্রাশস্ত্য হয় সেইরূপ গ্রহণ করেন এবং প্রায় কহিয়া থাকেন যে বিশ্বাস থাকিলে অবশ্য উত্তম ফল পাইব।”

(২) “দেখ কি পর্যন্ত দুঃখ, অপমান, তিরস্কার, যাতনা, তাহারা কেবল ধর্মভয়ে সহিষ্ণুতা করে, অনেক কুলীন ব্রাহ্মণ যাহারা দশ-পোনের বিবাহ অর্থের নিমিত্ত করেন, তাহারদের প্রায় বিবাহের পর অনেকের সহিত সাক্ষাৎ হয় না, অথবা যাবজ্জীবনের মধ্যে কাহারো সহিত দুই চারিবার সাক্ষাৎ করেন.....”(সহমরণ বিষয়ে প্রবর্তক নিবর্তকের দ্বিতীয় সম্বাদ ১৮১৯ নভেম্বর)।

### উচ্চতর চিন্তার বাহনরূপে বাংলা ভাষার নমুনা

#### ১। রামমোহনের ভাষা :

“কেহ কেহ কহেন ব্রহ্মপ্রাপ্তি যেমন রাজপ্রাপ্তি হয়। সেই রাজপ্রাপ্তি তাহার দ্বারীর উপাসনা ব্যতিরেকে হইতে পারে না সেইরূপ ব্রহ্মপ্রাপ্তি বিশেষ্টের উপাসনা বিনা ব্রহ্মপ্রাপ্তি হইবেক না.....ব্রহ্ম সর্বব্যাপী আর যাঁহাকে তাহার দ্বারী কহে তেহো মনের অথবা হস্তের কৃত্রিম হয়েন কখন তাহার স্থিতি হয় কখন স্থিতি না হয় কখন নিকটস্থ কখন দূরস্থ অতএব কিরূপে এমত বস্তুকে অন্তর্যামী সর্বব্যাপী পরমাত্মা হইতে নিকটস্থ স্বীকার করিয়া ব্রহ্মপ্রাপ্তির সাধন কহা যায়।”

(বেদান্ত গ্রন্থ—বঙ্গ সাহিত্য পরিচয়, পৃঃ ১৭৫৪-৫)

## ২। মত্ব্যঞ্জয়ের ভাষা—

“আর যদি মন্দির মসজিদ গীর্জা প্রভৃতি যে কোন স্থানে যে কোন বিহিত ক্রিয়া দ্বারা শূন্য স্থানে ঈশ্বর উপাস্য হন তবে কি স্দৃষ্টিত স্বর্ণমুক্তিকা পাষণ কাষ্ঠাদিতে ঐ ঈশ্বরের উপাসনা করাতে ঈশ্বরের অসম্মান করা হয় কিম্বা দৃষ্টি কোঁরূপ্য হয়... কিম্বা সর্বগ্রগ সর্বজ্ঞ পরমেশ্বর অন্যত্র প্রতিমাদিতে পূজাস্তবাদি যাহা যাহা হয় তাহা দেখিতে পান না ও শূন্যে পান না।” (বেদান্ত চন্দ্রিকা, ২০৭ পৃঃ)



LIFE AND WORKS  
OF  
BIMANBEHARI MAJUMDAR

BIMANBEHARI MAJUMDAR:

LIFE AND WORK

DR KALYAN KUMAR DAS GUPTA

THE eldest son of Srischandra and Krishnapriya, Bimanbehari Majumdar was born on 21 December, 1899. He received his early education in the *pathsala* of his ancestral village, Osmanpur and a school at a nearby village, Jangipur (both in Kushtia, now in Bangladesh). Later with the shifting of his family to Nabadwip in 1912, he was admitted to the local 'Hindu School' from which he passed the Entrance Examination in 1917 in the First Division. He graduated with Honours in History from the Krishnanath College, Baharampur and was placed in First Class in 1921. Incidentally, he was the first to secure a First Class from the college since its inception in 1853. In 1923 he took his M.A. degree in History from Calcutta again obtaining a First Class and six years later he got the said degree for a second time in Economics.

Bimanbehari began his professional career as a research associate of Sri Nagendranath Basu of the *Viśvakosha* (a Bengali encyclopaedia) fame. Shortly afterwards he left the job and became a Lecturer in History in K. C. College, Hetampur (Birbhum), in 1924. About a year later he joined the Bihar National College, Patna where he was made the Head of the Department of Economics as well in 1930. In 1945 he joined the H. D. Jain College of Arrah (Bihar) as its Principal and within a short period transformed this erstwhile modest institution into a first-rate College, now a Constituent College of the Magadh University. His zeal for spread of higher education in Bihar found fresh opportunity when he was appointed the first Inspector of Colleges, Bihar University, in 1952, the jurisdiction of which University at that time extended all over Bihar, excepting the area covered by the Patna Municipal Corporation. He retired from the said post in 1959. Six years later he was appointed a Professor of History by the University Grants Commission, retaining it till his death in November, 1969.

In 1932 Bimanbehari was awarded the Premchand Roychand Scholarship for his thesis *A History of Political Thought from Rammohun*

to *Dayananda*, vol. I. He also received the Mowatt Medal and Griffith Memorial Prize in 1934 and 1935. In 1937 he obtained the Ph.D. degree from the Calcutta University for his thesis *Chaitanyachariter Upādān*, the first doctoral dissertation in Bengali, or for that matter, in any regional language in India, Rabindranath being one of its adjudicators.

Bimanbehari started writing articles from a very early age. His first article was on Vaishnavism, appearing in the *Vishṇupriyā*, a journal published by the *Amrita Bazar Patrika*. With his growth in years his academic output began to swell, going to the extent, till his death, of 22 major works and 70 articles. Though he was not one to barter *quality* for *quantity*, yet as many as half a dozen of his publications like *A History of Political Thought*, *A History of Indian Political and Social Ideas* (a revised and enlarged edition of the former, incorporating results of later investigations in the political and social ideas of thinkers of Maharashtra, Gujrat, Madras, and U.P. of pre-Congress days and omitting the history of political associations), *Indian Political Associations and Reform of Legislature* (covering the history of political associations like the British Indian Association, the National Society, the India League etc., 1881-1917), *Kṛṣṇa in History and Legend* (an attempt to trace the development of ideas relating to Kṛishṇa from the days of the *Chhāndogya Upanishad* to the present day), *Heroines of Tagore* (written from the standpoint of history endeavouring to find out the extent of influence of the contemporary social, religious, economic and political conditions of Tagore as well as the amount of influence exerted by Tagore on the character and destiny of the people of India) and *Chaitanyachariter Upādān* (a critical and comparative study of various source-materials pertaining to the life of Śrī Chaitanya) will be regarded as standard and authoritative works in the relevant fields for many years to come. Equally authentic are his definitive editions of Vidyāpati and Chāṇḍīdās or of the *Gaurimaṅgal* and *Chaitanyamaṅgal*. And no less noteworthy is *Rabīndra-sāhitye Padāvalī Sthān*, a critical dissertation found by students of Bengali literature, particularly of Tagore literature, useful and indispensable.

Undoubtedly Bimanbehari Majumdar is one of our scholars of major stature. More, the versatility of his scholarship appears amazing in these days of specialisation. In his death, indeed, has been lost a scholar who could speak as authoritatively on ancient and medieval Indian history and culture as on literary stalwarts like Bankim-

chandra and Rabindranath and on manifold developments in India in the 19th and 20th centuries. While as a student of history he could look at literature from historical standpoint, he was capable of enlivening history as a student of literature. Readers of Bimanbehari never fail to note his three characteristics as a scholar: first, a far-ranging erudition and wide historical vision; second, an unflinching thoroughness in the subjects treated; and finally, a spirit of enquiry trying to ascertain the causes of a phenomenon, historical or otherwise, with what may be called scientific objectivity. By and large, his works are full of unknown or little known facts and unnoticed connections, be it a work on History, Literature or Political Science, and they bear the mark of the intellect of a competent literary critic (though he modestly disclaims the right to be called as such), an experienced historian and a sound scholar.

Recognition of his versatile scholarship was not much belated. His renown transcended the geographical limits of Bihar, his life-long field of activity. As far back as 1951 he was elected President of the Indian Political Science Association and presided over the 14th session of the Indian Political science conference at Hyderabad. He was the Vice-President of the Bangiya Sahitya Parisat from 1961 to 1963. He was nominated for a Fellowship of the Asiatic Society on the eve of his death. He delivered a number of Lectures in different Universities, including the Calcutta.

Bimanbehari was a man of simple habits and led an unostentatious way of living. He was hard-working and the labour he spent for 21 years for his *Chaitanyachariter Upādān* has almost become a legend, an example to young scholars. While he was respectful to his teachers and elders, charity was to him a duty. He ungrudgingly helped numerous seekers of higher degree and knowledge and gave financial assistance to a number of needy students. Here it is worth recalling how he guided a blind scholar, Dr Bharat Misra, for Ph.D. degree for hours together in the midst of his heavy preoccupations. He was charmingly sociable and any one coming in his contact could not but love him for his free-flowing affability.

The biographical details and the list of publications have been kindly supplied by Dr Bhakat Prasad Mazumdar, the eldest son of the late Dr Bimanbehari Majumdar.

*SELECT LIST OF THE WORKS OF  
BIMANBEHARI MAJUMDAR*

*A : Major Works*

\*Asterisks indicate books and articles written in Bengali.

1. History of Religious Reformation in India in the 19th Century (Patna, 1932).
2. History of Political Thought from Rammohun to Dayananda, vol. I (Calcutta University, 1934).
3. Chaitanyachariter Upādān\* (Calcutta University, 1939; 2nd ed. 1959).
4. Vidyāpati\* (edited with Khagendra Nath Mitra, 1952 and Hindi ed. V.S. 2010).
5. Civic Life in Bihar (Patna, 1952).
6. Problems of Public Administration in India (edited, Patna, 1953).
7. Gandhian Concept of State (edited, Calcutta, 1957).
8. Chaṇḍidāser Padāvalī\* (Bangiya Sahitya Parisat, Calcutta, 1961).
9. Rabīndra Sāhitye Padāvalīr Sthān\* (Calcutta, 1961).
10. Shoḍaś Śātābdīr Padāvalī Sāhitya\* (Calcutta, 1961).
11. Govindadāser Padāvalī O Tāñhār Yug\* (Calcutta University, 1961).
12. Kshaṇadā-gītachintāmaṇi\* (Calcutta, 1962).
13. Pāñchśata Vatsarer Padāvalī\* (Calcutta, 1962; 2nd ed. 1966).
14. Jñānadāsa O Tāñhār Padāvalī\* (Calcutta, 1965).
15. Indian Political Associations and Reform of Legislature (Calcutta, 1965).
16. Militant Nationalism in India (Calcutta, 1966).
17. Śrīkrīṣṇakarnāmrītam (edited, Calcutta, 1966).
18. Congress and Congressmen in the Pre-Gandhian Era (with Bhakat Prasad Mazumdar, Calcutta, 1967).
19. History of Indian Social and Political Ideas (Calcutta, 1967).
20. Heroines of Tagore (Calcutta, 1963).
21. Kṛṣṇa in History and Legend (Calcutta University, 1969).
22. Gaurīmaṅgal (edited, The Asiatic Society, Calcutta, 1971).

23. Chaitanyamaṅgal of Jayānanda\* (edited with Sukhamay Mukhopadhyaya, The Asiatic Society, Calcutta, 1971).

B. *Popular and School and College Text Books*

1. Africa\* (Calcutta, 1924).
  2. Paurāṅik Bhārat\* (Calcutta, 1925).
  3. Bauddha Bhārat\* (Calcutta, 1926).
  4. Rise and Development of the English Constitution (1st edition, Patna, 1927; 11th edition, Calcutta, 1968).
  5. Principles of Political Science and Government (Calcutta, 1934; 9th edition, 1961).
  6. Economic History of Modern England (1944).
  7. Nāgarik Śāstra Praveśikā (1944, 1963).
  8. Economic Geography (with S. C. Chatterji).
  9. Sampatti aur Samāj (with H. Lal and K. N. Prasad, Bihar Text Book Committee, Patna, 2nd edition, 1953).
  10. Rāshṭravijñān\* (in Bengali in three volumes, Calcutta, 1963 and 1969; also in Hindi in three volumes).
  11. Mahāmānaber Jayayātrā\* (1940)
  12. Rāmer Muralī\* (1939).
  13. Dāridrya Mochan\* (1940).
- (Nos. 11 to 13 were written for spread of literacy in Bihar among illiterates).

C. (a) *Select Articles in English published in Research Journals*

*Indian Journal of Economics*

1. Agricultural Labour in Bihar in the First Half of the Nineteenth Century (1934, vol. XV, pp. 669-676).

*Indian Journal of Political Science*

1. The Public and the Public Services in India (1948, nos. 1-3, pp. 43-54).
2. Elitism and its influence on Political Theory since 1918 (1948, no. 4, pp. 1-10).
3. The Congress and the Congress Governments in India (1949, no. 4, pp. 1-10).
4. Anti-colonialism from Hobson to Nehru (1950, no. 4, pp. 112-132).

5. Presidential Address on Public Administration in India (1932, no. 1).
6. Nationalism in India in Pre-Congress Days (1958, no. 2).
7. Political Thought of Chāṇḍeśvara (1962, no. 4).
8. Judiciary and Public Life in India in the 19th Century (1964, nos. 3 & 4, pp. 171-181).
9. Administration and Community Development in Bihar (1966 Conference).

*Journal of the Administrative Sciences*

1. Democratic Socialism and Public Administration in India (1966, nos. 1-3).

*Journal of the Bihar Research Society, Patna*

1. Bhaṇitās in Vidyāpati's Padas (1943, vol. 28, no. 4, p. 406f).
2. The Rāmabhadrapura Manuscript containing Vidyāpati's Padas (1948, vol. 34, nos. 1-2, p. 28f).
3. Earlier Vidyāpatīs (1958, vol. XLIV, nos. 1-2, p. 53f).
4. The Bhāgavata Purāṇa and its influence in the sixteenth century (1961, vol. XLVII, nos. 1-4, p. 381f).
5. Contribution of the Dārbhāṅgā Rāj Family to the National Movement in India (1962, vol. 48).
6. Conflicting accounts of some personages in Indian History (1963, vol. XLIX, pp. 7-24).
7. Śaṅkṛadeva of Assam (1965, vol. LI).
8. Resurgence of Śūdras in the sixteenth and seventeenth century (1968, vol. LIV, pp. 154-160).

*Sashibhusan Dasgupta Commemoration Volume, Delhi*

Three great Vaiṣṇava poets of the 16th century—Balaram Das, Jñānadāsa and Govindadāsa (pp. 59-124).

*Quarterly Review of Historical Studies, Calcutta*

1. The Inner Circle of the Congress in Pre-Gandhian Era (1965-1966, vol. V, no. 1).
2. The Congress and the Moslems (1965-1966, no. 2).
3. Political Thought in India in the 19th Century.

*Journal of Indian History, Trivandrum*

1. The Ānandamaṭha and Phadke (1966, vol. XXIV, no. 1).
2. Kṛṣṇa's role as a nation-builder in the Literature of the 19th century (1967, vol. XXV, no. 1).

*Journal of The Asiatic Society, Calcutta*

1. Religious condition of India at the beginning of the 19th century (1966, vol. VIII, no. 4, pp. 239-247).

*Bulletin of the Ramakrishna Institute of Culture, Calcutta*

1. The Mahābhārata and the Bhāgavata—a Comparative Study (April, 1966).

*Souvenir—Legal Seminar, 1968 (High Court of Jammu and Kashmir)*

1. Human Rights and Rule of Law (pp. 82-87).

*Indian Literature, New Delhi*

1. Gandhi and Socialism (vol. XII, no. 3).
- C. (b) *Select Articles in Bengali, published in Journals, Monthlies and Newspapers (special issues)*

*Sahitya Parisat Patrika, Calcutta*

1. Vaiṣṇava Sāhityer Sāmājīk Itihāser Upakaraṇ (1924, vol. 31, nos. 3-4).
2. Utkale Nava-āviskṛita Śrī Chaitanya Viṣayak Puñthi (ibid; vol. 31).
3. Chaitanya-Chandroday Nāta-ker Rachanākāl (1935, vol. 42, no. 1).
4. Dānakeli-Kaumudīr Kālanirṇay (1935, no. 42).
5. Vidyāpatir Kavitāy Śṛiṅgāra-ras (1955, vol. 62, no. 3).
6. Vidyāpatir Pade Madhura-ras (1955, vol. 62, no. 4).
7. Vidyāpatir Man O Kāvya-kāler Kramavikāś (1956, vol. 63, no. 3).

8. Vrajer Sakhā O Sakhīder Nāmer Aitihya (1957, vol. 64, no. 2).
9. Śrīnivās Narottamer Kālanirṇay (1959, vol. 64, nos. 1-2).
10. "Kṛishnacharitrer" Aitihāsik Punarvichār (1965, vol. 72, nos. 1-2).

### *Visvabharati Patrika*

1. "Kṛṣṇa-Kīrtane" Chaitanyalīlār Inḡit (vol. 12, no. 1).

### *Parichaya*

1. Rājā Rammohun Rāyer Pratibhā (B.S. 1340, Sravana).

### *Itihasa*

1. Khaparde O Ugra-panthīdal sambandhe aprakāśita tathya (B.S. 1374, no. 1).

### *Sahitya, Dacca*

1. Padāvalī Sāhityer Bhāsā Vaichitrya (1965, vol. 9, no. 1).

### *Rastra*

1. Bhārate Kendra-Rājya Samparka
2. Bhārate Parliamentary Śāsan Prathā

### *Birbhumi*

1. Chittarañjaner Gītikavitā (B.S. 1332, nos. 7-9).

### *Prabasi*

1. Sāhityer ār ekṭi upekshitā—Viṣṇupriyā (B.S. 1331).
2. Bānglā Deśer Darśan Charchār Itihāsa (B.S. 1331).
3. Viṃśā Śatābdīr Rāshṭriya Chintādhārā (B.S. 1340, Sravana).
4. Śata Varṣa Purve Bānglār Śaṅkarā Śilpa (B.S. 1342, Baisakh).

### *Pravartak*

1. Māṭṛi-tāntric Samāj (B.S. 1341, Asvin).
2. Pauṇḍra Vāsudeva (B.S. 1345, Puja no.).

*Desh*

1. Othello'r Rūpāntar (vol. I, no. 1, 24 Nov., 1933).
2. Vivāher Vijñāpana.
3. Arthanaitik Svādeśikatāy Pratham Purohit-dvaya.
4. Vaishṇava Sāmāyika Patrikār Itihās O' Saṅgraha.

*Arani*

1. Rabīndra-Sāhitye Mahābhārat (5 September, 1941).

*Brahmavidya*

1. Gāthā Saptasatīte Śrī Rādhākṛishṇa Lilā (B.S. 1342, Sravana).
2. Pradyumna Mīsrer Śrī Kṛishṇa-Chaitanyodayāvalī (B.S. 1342, Asvin).

*Anandabazar Patrika—Annual Puja Nos.*

1. Prem Roger Tikā.
2. Mushiker Parvata Prasava.
3. Churalar Dharmarājya.

*Jugantar*

1. Indra-Virochana Saṁbād (B.S. 1345).

*Panchajanya*

1. Kamalā-Tarpaṇ (B.S. 1346, Puja no.).

*Bangasri*

1. Sandhyālāp (B.S. 1342, Pausa).

*Jayasri*

1. Niveditār Samāj-darśana (B.S. 1374, Kartika).

*Sanchita, Patna*

1. Bānglā yakhan Ek-mātra Desīya Rāshṭrabhāsā Chhilo (B.S. 1374, vol. I, no. 1).
2. Bihārer Sāmuhiḱ Jibane Bāngalī (B.S. 1374, vol. I, no. 4).

**BIMANBEHARI MAJUMDAR LECTURESHIP**

*TERMS AND CONDITIONS*

## BIMANBEHARI MAJUMDAR LECTURESHIP:

### TERMS AND CONDITIONS

1. The lectureship will be named as Dr Bimanbehari Majumdar Memorial Lectureship.
2. The Lectureship shall be awarded annually.
3. The subject of the lecture will be chosen as far as possible by turn year after year from the following subjects.
  - (a) Indian History (b) Vaishnavism (c) Comparative Religion (d) Bengali Language and Literature (e) Political Thought of Indians (f) Sanskrit Literature in Medieval India.
4. The value of the Lectureship shall be met from the interest to be earned from the amount of the Corpus which will be in deposit in the State Bank of India, Park Street or invested in Govt. securities as to be decided by the Council of the Society.
5. The honorarium for the Lectureship shall be Rs. 300/-.
6. The number of the lecture for each series shall be at least two.
7. The Council shall at a meeting, preceding the award of the Lectureship each year, appoint a Selection Committee consisting of the following:

President, Treasurer and General Secretary of the Society, a representative of the donor's family, and three experts to be nominated by the Council.
8. The General Secretary shall call a meeting of the Selection Committee on a convenient day in the second week of November at the same time requesting the members to bring with them at the meeting, detailed statements of the works and the attainments of such candidate they wish to propose. The General Secretary shall also place before the Committee for consideration of detailed statements of the works and attainments of any other candidate already submitted by any member of the Council or Fellow of the Society.
9. The Selection Committee shall submit to the Council the name of the scholar to be invited to deliver the lecture. The Council, may, for specified reasons, request the Committee to reconsider the decision, but shall not be competent to substitute another name for the one already recommended by the Committee.

In case, due to any unavoidable reason, the Committee be not in a position to make any recommendation within a specified period to be determined by the Council, the Committee shall inform the Council accordingly. The Council will have the option to invite a scholar of its choice to deliver the lecture.

10. The name of the lecturer and the subject of the lectures shall be printed in the Society's Year Book.
11. The selected lecturer will submit his manuscript either before the lectures or within one month from the dates of the delivery of the lectures.
12. The right of printing and publishing the lectures shall be vested with the Society. But in the event of the Society's inability to do so within two years from the dates of lectures, the author may have the option of printing and publishing it from elsewhere with prior permission of the Society.

