

To the third volume of this Dictionary Mr. Borooh prefixed a long introduction on "The Ancient Geography of India" and an appendix of "Geographical Names rendered in Sanskrit." Along with Sir Alexander Cunningham's monumental work on the subject, Mr. Borooh's is regarded as the most valuable; and I have seen editors and commentators of Sanskrit texts quote Mr. Borooh's authority in tracing the identity of places mentioned in our ancient classics. The well-known editor of Sanskrit classics Rai Bahadur Bibhubhusan Goswami has inserted a summary of Mr. Borooh's "Ancient Geography of India" in his excellent edition of Kalidasa's *Meghadutam*.

Prof. Max Muller has said about Mr. Borooh's work in the *Academy* of the 13th August 1881,— "Mr. Borooh had added to the third volume of his *English-Sanskrit Dictionary* a long and important contribution on the Ancient Geography of India, and an Appendix of Geographical names rendered in Sanskrit, both of which will be gratefully received by Sanskrit scholars in Europe." Prof. Cecil Bendall has remarked in *Trubner's Record*, No. 245, 1889,— "Not content with commencing such a *magnum opus* as a dictionary, he added to its second and third volumes two new and original works viz: his "Higher Sanskrit Grammar" and a list of Sanskrit geographical names illustrated by a valuable prefatory essay. Both are thoroughly original works, and rather suffer by being united with the dictionary. The latter is, I believe, still a unique contribution to Indian research."

It is to be regretted that the existence of such a book on the ancient geography of India has not come to the knowledge of Mr. Majumdar, deeply read as he is in Indian antiquities. We hope in future discussions

he will not omit Mr. Borooah's most noteworthy contribution on the subject.

Here we may add that we agree with Prof. Bendall when he says that the value of Mr. Borooah's Geography of Ancient India has suffered by being united with the dictionary. His Higher Sanskrit Grammar was published separately during Mr. Borooah's life-time. Could not the lovers of Sanskrit learning, and the various organisation existing all over the country for its promotion and research, see their way to reprint and publish separately Mr. Borooah's "Geography of Ancient India" and thus rescue from oblivion this most valuable contribution by an Indian to the ancient geography of the land of his ancestors ?

—S. K. Bhuyan.

৪. আনন্দবাহু বকর। ২য় বছর, ৩য় সংখ্যা।

আনন্দবাহু বকর।

গহীন পুঁজী নিশা, ক'তো সাবলুব নাই, সকলো জনপ্রাণী নিজীব কোলাত অচেতন হৈ পবি আছে। এনেতে মই হঠাতে সাব পালৌ। সাব পায়ে, আঁজিব আনন্দবাহু বকর। ডিবি উপলক্ষে আনন্দবাহু বকরকে ভূগর্গমা করিবলৈ ধবিলৌ। এই বিষয়ে ভালোমান পব ভাবি-চিন্তি আছৌ, এনেতে দেখিলৌ মোব মুবশিতানত এগবাকী বৃদ্ধা মহিলা। তেওঁব মুখব গঢ়গড়িলৈ চাই এনেহে অহুমান হয় যেন, কালত তেওঁ এম্বনা সুশ্রী গাভর আছিল, যাব রূপত দশক মাত্রেই ভোল গৈছিল। তেওঁ বয়সত বৃদ্ধা, কিন্তু মুখত তেওঁব লাবণ্য-সনা মেউতি এতিমাত বিহমান। তেওঁক দেখা মাত্রেই তেওঁলৈ মোব অগাধ ভক্তি বৃদ্ধিল। কিন্তু তেওঁ মোব অচিনাকী হোঁৱাব গভিকে বস্তক পব আচৰিত হোঁৱাব দবে তেওঁব পিনে ব লাগি চাই আছে, এনেতে তেওঁ মোব অন্তৰ

ভাবগতি বুজিব পাৰি লাহৰীমাতেৰে ক'লে,—“তুমি মোক দেখি তথা লাগিছা কেলেই ? আই, তোমাক মই মোৰ ঘৰলৈ লৈ যাওঁ। তাত হৰেক বকমৰ মূৰ্ত্তি দেখা পাবা।” ময়ো তেওঁৰ কথাতে সম্মত হৈ তেওঁৰ পিচে-পিচে ঘৰলৈ ধৰিলে। সেই সময়ত মোৰ মনত কিবা এটা উত্তল-খুঙল ভাবে খেলিমেলি খন লগাবলৈ ধৰিলে। মোৰ মনত বৰ কোঁতুহল হল,—এওঁনো কোন ? মোক নো এইদৰে মাতি অনাৰ উদ্দেশ্য কি ? মনত হে এই দৰে ভাবিছোঁ, কিন্তু তেওঁক স্মৃতিবলৈ মোৰ সাহ হোৱা নাই।

যাহক, এনে উৎকৰ্ণাৰ সৈতেই মই তেওঁক অনুসৰণ কৰি ভালেমান দূৰ আহিলোঁ। সৰশেহত, এটি স্তূৰমা কাৰেংঘৰ পাই তাতে আমি ছয়ো সোমালোঁ। সেই ঘৰটোৰ বৰ্ণনা ভাষাৰে ক'বোঁ একপ্ৰকাৰে চাবলৈ গলে স্মৃতি, কবিৰ কল্পনা হাকুটীৰেও এনে ঘৰ চুকি পাইছেনে নাই, তাক আমি ভাঠি কব নোৱাৰোঁ। ঘৰটো অতি পুৰণি যেন লাগে, কিন্তু তাৰ সঁজুলিবোৰ এনে আটলি যে পুৰণি বুলি ততকৈ ধৰিব নোৱাৰি। সেই ঘৰৰ পদূলিমুখ পালেই মোৰ লগৰ বৃদ্ধা গৰাকীয়ে ক'লে,—“এয়ে মোৰ ঘৰ, আই।” সেই ঘৰটো সোমালেই মই ভাবিলোঁ,—“আই, কেনে দিপলিপ ঘৰটি,” আৰু ধনিকৰৰ গুণ বখানিবলৈ ধৰিলোঁ। ঘৰটোৰ ভিতৰত নানা বকমৰ মূৰ্ত্তি, খেনো সোণৰ, খেনোটো ৰূপৰ, খেনোটো তামৰ ইত্যাদি। মূৰ্ত্তি অসংখ্য, কিন্তু সোণৰ মূৰ্ত্তিৰ সংখ্যা নিচেই তাকৰ। সেই মূৰ্ত্তিবোৰৰ মাজত আনন্দবাম বকৰাৰ মূৰ্ত্তিটো চিনি পাই মোৰ মন উলাহতে নাচিবলৈ ধৰিলে, সেই মূৰ্ত্তিটোৰ ফলিত তলত দিয়া সংস্কৃত পদ দুকাকি অঙ্কিত আছিল।—

কোবিদশ্ৰ গিৰি দৈব্যামগাধগুণবাৰিধেঃ ।

শ্ৰীমদানন্দবামশ্ৰ হেী মূৰ্ত্তিবিবাজতে ॥

বা কীৰ্ত্তিঃ স্থাপিতা তেন বিমথা কাব্যসাগৰম্ ।

সা মেদিত্তাঃ প্ৰতিভাতি যাবচ্ছদিবাকৰম্ ॥

সেই মূৰ্ত্তিবোৰৰ ভিত্তবত মহাকবি বাগ্নিকী, ব্যাস, কালিদাস, ভৰভূতি, মাঘ, ববাহমিহিব, পুৰুষোত্তম বিজ্ঞাবাগীশ প্ৰভৃতি সংস্কৃত সাহিত্যসেৱক-সকলৰ এটি এটি সোণৰ মূৰ্ত্তি। এনে পুৰুষসকলৰ ভিত্তবত আনন্দবাম বৰুৱাই শাবী পুৰুষা দেখি মই আচৰিত মানি সেই বৃদ্ধা গৰাকীত স্থধিলোঁ,—“আই, আনন্দবাম বৰুৱাৰ প্ৰতিমূৰ্ত্তিয়ে ইয়াত ঠাই পালে কেনেকৈ?” মোৰ কথা শুনি তেওঁ স্থললিত স্থৰেৰো কবলৈ ধৰিলে,—“বোপা, তেওঁলোক মোৰ যেনে সজপুত্ৰ তোমাৰ আনন্দবামো মোৰ তেনে সজপুত্ৰ। মই অতীজৰে পৰা ধ্যাতিমতী। মোৰ এনে এসময় আছিল, যেতিয়া মোৰ সন্তানসকলে পুছাদিব দ্বাৰা মোক অৰ্চনা কৰিছিল। তেতিয়া মই আন লগৰীয়া সকলক চেৰ পেলাই ওধ টিহত উঠি সন্তানসকলৰ কাৰ্য্যকলাপাদি চাই নয়নৰ পবিত্ৰপ্তি সাধন কৰিছিলোঁ। কিন্তু এতিয়া মোৰ সেই দিন নাই, মোক সহস্ৰয়ে পুছোঁতাসকলৰ সংখ্যা এতিয়া আঙ্গুলীৰ আঁকত লেখ লব পৰা হৈছে। আজি কেবছৰমান হল মোৰ এজন সপুত্ৰ জন্মিছিল, মোক পূজিবৰ অৰ্থে তেওঁ জীৱন অৰ্পি প্ৰাণ-টাঁকি লাগিছিল। তেৱেই হৈছে আনন্দবাম বৰুৱা। তেওঁ ইংৰাজী, ফ্ৰেঞ্চ, লেটিন, গ্ৰীক, আদি ভাষাতো পাৰদৰ্শিতা লাভ কৰিছিল, তথাপি মোক তেওঁ সকলোতকৈ ভাল পাইছিল। বিদেশী আৰু দেশী-সকলৰ মাজত মোৰ আলোচনা বঢ়াবৰ হকে, নানান পুথি-পাথ্ৰি লিখি তেওঁ অহোপুৰুষাৰ্থ কৰিছিল। তেওঁৰ যত্ন বসতহে আজিও মোৰ অস্তিত্ব বৈছেগৈ, আজিও মই দেৱতাৰা বুলি জগতৰ মাজত চিনাকি দিব পাৰিছোঁ। আনন্দবাম বৰুৱাৰ নিচিনা সজ আৰু কৃতী পুত্ৰ এটি লাভ নকৰা হলে মোৰ দুখ কুলাই-পাচিয়ে নধৰিলেহেঁতেন। গতিকে তেওঁ মোৰ স্থযোগ্য পুত্ৰ। তেওঁৰ সোণৰ মূৰ্ত্তি এটি ইয়াত থকাৰ কাৰণে আচৰিত নহবা। তেওঁত মই আৰু আশা কৰিছিলোঁ কিন্তু কাদৰ কুটীলা গতিত পৰি তেওঁ অকালতে মৃত্যুৰ গৰাহত পবিল। ইয় বিধি!”

এই বুলি কোৰাত তেওঁৰ চকুয়েদি জৰ্জৰকৈ লো ববলৈ ধৰিলে। তেওঁনো কোন মোব বুজিবলৈ এক ধনিষ্ঠামানো বাকী নাথাকিল। মই বুজিলোঁ। সেই বৃদ্ধা মহিলা গৰাকীয়েই সংস্কৃত ভাষা, বৰ্তমান এনে শোচনীয় অৱস্থাত নিপতিত।

সেই বৃদ্ধাৰ পৰা বিদায় লৈ ছুখোজমান আহোঁতে মই আন এগৰাকী তিকতাৰ খোটালাী পালোঁগৈ। তেওঁৰ অৱস্থাও তেনেই শোচনীয়, দেখিলে পানীত-হাঁহ-নচৰা। তেওঁৰ খোটালাীতো কেইবাটা মূৰ্তি আছিল, যেনে ভাস্কৰৰক্ষা, শঙ্কৰদেৱ, মাধৱদেৱ, অনন্ত কন্দলি, বাম সবস্বতী, জয়মতী, প্ৰতাপসিংহ স্বৰ্গদেৱ, কদ্ৰসিংহ স্বৰ্গদেৱ, লাচিত ফুকন, ৰাজমন্ত্ৰী পূৰ্ণানন্দ বুঢ়াগোঁহাই, আনন্দবাম ঢেকিয়াল ফুকন, আনন্দবাম বকরা, গুণাভিৰাম বকরা, জগন্নাথ বকরা প্ৰভৃতি। সেই সকলৰ শাৰীতো আনন্দবাম বকৰাৰ মূৰ্তি দেখি মই বৰ আচৰিত হালোঁ। মনে মনে ভাবিলোঁ—“আনন্দবাম বকরা বিলাতলৈ গৈ চিভিলিয়ান হল, সংস্কৃত ভাষাৰ উন্নতি সাধি জগতত অক্ষয় কীৰ্তি ধাপিলে, কিন্তু আমাৰ অসমবতো একো উপকাৰ নাসাধিলে। তেন্তে অসম-মাত্ৰৰ উন্নতি সাধোঁতা সন্তানসকলৰ মাজত তেওঁ কিয় ঠাই পালে?”

মোৰ মনৰ খুছয়নি নিবাবিবৰ অৰ্থে সেই তিকতা গৰাকীক ওপৰত কোৰাৰ দৰে প্ৰশ্ন কৰিলোঁ। তেওঁ কলে,—“বোপা, সজ কৈছা। তেওঁ চিভিলিয়ান হল, মোৰ একো উন্নতি নাসাধিলে। কিন্তু মুখ উজ্জ্বল হল কাৰ? তেওঁৰ গুণতেই মই ভনীসকলৰ আগত এতিয়াও গপাই কব পাৰোঁ মোৰ এজন চিভিলিয়ান পুত্ৰ জন্মিছিল। তেওঁৰ পুথি-পাঞ্জি-বোৰৰ পৰাই মই সভ্য জগতত চিনাকী দিব পাৰিছোঁ। সকলোৱে জানে, যি জনে মৃতকল্প দেৱভাষা সংস্কৃতক পুনৰ সজীৱিত কৰিবৰ অৰ্থে প্ৰাণ উচৰ্গা কৰিছিল, সেই মহামতি আনন্দবাম বকরা অসম দেশৰে মানুহ। মোৰ আজি-কালিৰ সন্তানৰ বিশেষ একো ধ্যানি নাই, মই

আনন্দৰ খ্যাতিবেই খ্যাতি লাভ কৰিছোঁ। তেওঁৰ দ্বাৰাই আন সকলে এতিয়া ফটুকটীয়াৰ্কে বুদ্ধিব পাৰিছে যে অসমীয়াৰ মাজতো আনন্দবাম বৰুৱাৰ নিচিনা প্ৰতিভাশালী স্বাধীনচেতা আৰু বিছাহুবাগী পুৰুষ ওলাব পাৰে। তেওঁ মোৰ অধিতীয় সন্তান, মোৰ পুত্ৰ সকলৰ ভিতৰত প্ৰথম চিভিলিয়ান, প্ৰথম ব্যাবিষ্টাৰ, প্ৰথম ডিষ্ট্ৰিক্ট ম্যাজিষ্ট্ৰেট, গতিকে তেওঁৰ দ্বাৰা পোনপাকে মোৰ বিশেষ উন্নতি সাধিত নহলেও আওপাকে অশেষ উপকাৰ সাধিত হৈছে। তেওঁৰ আৰ্হি-চৰিত্ৰই মোৰ শত শত সন্তানক স্তূপ দেখুৱাইছে। মোৰ ভবিষ্যৎ খ্যাতি আৰু উন্নতিৰ বীজ তেৱেই সিঁচিলে, উচ্চশিক্ষাৰ আৰ্হিৰ বাট পোনতে তেৱেই চিকুণালে। মই ভাবিছিলোঁ ভাটী বয়সত তেওঁ মোৰ উন্নতিৰ অৰ্থেও প্ৰাণমন সঁপিব। এই আশাৰ আগস্তকো মিলিছিল, কিন্তু আদহীয়াতে মোৰ বুকু উদং কৰি তেওঁ মানবলীলা সম্বৰণ কৰিলে।” এই বুলি কোৱাত তেওঁৰ চকু দুটি চলচলীয়া হৈ আহিল। মই তেতিয়া বুজিলোঁ তেওঁ অসম জননী।

তেওঁৰ দুখ সহিব নোৱাৰি মই তাৰ পৰা বিদায় মাগি ঘৰলৈ উভতিলোঁ। আহোঁতে সেই ঘৰটোৰ দুৱাৰ মুখত আঁৰি ধোৱা কেবাটাও কবিতা দেখিলোঁ, তাৰে ভিতৰত আনন্দবাম বৰুৱাৰ বিষয়ে মোৰ কবিতা এটি দেখি উলাহেৰে পঢ়িবলৈ ধৰিলোঁ,—

স্বৰগত সোঁশৰীবে অৰ্জুনে সিদবে
সাধি নিজ কাম পুহু পুণ্যৰ বলেবে
কৰিলে কানন বাস, তুমিও সিদবে
আহী অন্ন ভূমিলই দিব্য জ্বেউতিবে।
আছিলোঁ মাত্ৰ তুমি স্থলী গববৰ,
তোমাতেহে ধৰিছিল কতনো ভবসা,
ভবপূৰ বয়সতে ঘটি অখস্তব
উৰি গল কেনিবাৰি সকলোটি আশা।

সংস্কৃত-সাগর মণি প্রতিভার গুণে
 উলিয়ালা বহু ছুসি বহু বহু কবি,
 ভাবস্তব মাজে সেই বহু থাকেমনে
 থাকিব তোমার নামো বশোগান ধবি ।
 নিবানন্দ হ'ল ধবা তোমার শোকত,
 আনন্দর মহামেলা অমবাপুৰত !

সেই ঘবটোর ছবাব মুখতে এখন নিচান অরী। তা'ত সোণর
 আধবেবে লিখা আছে—“বশোগানিৰ”। মই তেভিয়া সকলো কথা বুজি
 ততালিকে বরলৈ আহিলোঁ ।

এনেতে হঠাতে সাব পালেঁ, দেখিলোঁ মই মোর গোৱা-পাটিতে ।
 এইটো এটা কুহেলিকাময় সপোনহে দেখিছিলোঁ* ।

—শ্ৰীশূৰ্য্যকুমাৰ ভূঞা ।

APPENDIX II.

APPRECIATIONS OF Mr. BOROAH

মিঃ বকরাৰ জীৱন আৰু প্ৰতিভাৰ সমাদৰ

1. *Sir Gurudas Banerjea* Kt., M.A., D.L. PH.D.,
 formerly Vice-Chancellor of the Calcutta University,
 sometime Puisne Judge of the Calcutta High-Court, in
 a letter to the author, dated Narikeldanga, Calcutta,
 January 24, 1912.—

In compliance with your verbal request made to me
 yesterday, I have much pleasure in sending you the fol-
 lowing note embodying my reminiscences regarding the
 late Mr. Anundoram Boroah.

* এই প্ৰবন্ধটি ১৯০৯ খৃষ্টাব্দ ৪ জুন তাৰিখে নগাঁও পাবলিক
 লাইব্ৰেৰীত আনন্দবাম বকরাৰ উৎসব উপলক্ষে পতা সভাত পাঠ কৰা
 হৈছিল ।

I became acquainted with Mr. Anundoram Borooah as a first-year student of the Presidency College in 1865, when I was temporarily appointed as an Assistant Lecturer on Mathematics in that College. I came into contact with him almost every day for a period of one year and the impression he left on my mind was a very favourable one. He was very modest and unassuming, and he did his work in the class remarkably well. There was no problem in Mathematics, simple or difficult, set by me in the class, which Mr. Borooah failed to solve. He was quick in arriving at his solutions and they were generally simple and ingenious. The first-year class in the Presidency College that year was a splendid class, containing many very brilliant students, such as the late Mr. R. C. Dutta, the late Babu Kartik Chandra Mitra (who afterwards obtained the Premchand Roychand studentship and was for many years a leading pleader of Midnapur), Babu Trailokyanath Bose, for many years a leader of the Dacca Bar, Mr. B. L. Gupta, and Babu Umakali Mukherje, one of the leading Vakils of the High Court. Of these Babu Kartikchandra Mitra, Trailokyanath Bose and Umakali Mukherji were exceedingly good in my subject; and Mr. Borooah was unquestionably the brightest of this bright band of young students. It is worthy of note that his class-fellows never grudged to admit his superior merit. It is a matter of deep regret that his brilliant career of public service was cut off so early.

2. Mr. Bolinarayan Borah C.E. (Ret.), formerly Executive Engineer, Assam, in a letter to the author, dated *Rothiema*, Darjeeling, November 19, 1919.

I am in receipt of your letter of the 14th instant, in which you ask me to contribute whatever reminiscences I have of the late Mr. A. Borooah, towards the com-

pilation of his biography that you have undertaken, as you are under the impression that I was a close friend of his, and that therefore I was in a position to tell you many things about him. Excuse me saying that you are mistaken in both these respects. I was no personal friend of Mr. A. Borooah, indeed I hardly ever came in contact with him ; and consequently I can tell you very little about him that is not well-known to any body else. He was too great a genius and a too sedentary worker to be a close friend of any man.

I met him in school days in Assam for two or three years, but we hardly exchanged a word, as he had the habit of being rather reserved, exclusive, and too attentive to his books, which unfortunately I was not. Since he left Assam after passing the Entrance Examination in 1864, we never met again. I was not in Calcutta when he was there, I was not in England when he was there. His service was mostly in Bengal, and mine in Assam. So, except for a little correspondence on business matters, I had never come across him. But I knew that he had a great aptitude for Sanskrit studies, for he was known to have been able to recite from memory the whole of Amarkosha even at the early age of 12 or 14. He had an aptitude for Mathematics also ; for he stood first in Mathematics in 1866 at the First Arts Examination of the Calcutta University, and I believe first too in the Indian Civil Service Examination in 1870. In 1869 he won the State Scholarship of £200 a year tenable for 3 years, and the Gilchrist Scholarship of £100 a year tenable for 5 years in England, having stood first in the respective competitive examinations.

Mr. Borooah continued his Sanskrit studies even after he had entered Government Service, and his monumental work,—the Sanskrit Dictionary, besides other

Sanskrit works on Grammar, will for all time remain as standing evidence of his genius and industry in the philological line. It was in his contemplation to take in hand a Comprehensive Dictionary of all the Dialects of Bengal, when his career was cut short by an all too early and sudden death.

He never married. Being wedded to literature alone, he devoted to it all his talents, all his capacity for work, all his energy and all his leisure. But let it not be supposed that he never meant to marry. For even so early as the age of 24, on his return from England he was said to have shown to a friend the portrait of what he called his "intended bride". But literature, his second love, seems to have displaced all other ties from his mind. This singleness of purpose was the great characteristic of Mr. Borooah. The industry and application which it demanded made him lead a too sedentary life. He sought little recreation, relief, change and variety. He burnt his candle at both ends, and had naturally to pay the inevitable penalty. His life was a meteoric flash and blaze, which burnt up the substance in its lightning course, dazzling mankind for a moment, and disappearing for ever from view.

From the above it may perhaps appear to many that this great man was a mere machine, that cannot be credited as having a soul and human sympathy, a mere word-making and figure-calculating machine. But it is not so. His work in the cause of learned humanity is the best proof of his human feeling. His solitude was only the necessary condition of his work. He did not live as an ascetic away from mankind. He lived and worked among men, with men, and came in daily contact with them while discharging his official duties. At home in his private work, he was constantly in company

of learned Pandits, and in correspondence with Indian and European scholars. He had a few intimate friends too, though they must necessarily be few, for he did not seek cheap popularity by playing to the gallery, or by showing himself all over the shop, or by making speeches at the slightest provocation. As Emerson said, —“It is easy in the world to live after the world’s opinion; it is easy in solitude to live after your own, but the great man is he, who, in midst of the crowd, keeps with perfect sweetness the independence of solitude,”—and I think Mr. Anundoram Borooah was just such a great man.

Mr. Borooah was an Assamese by birth. He has been an exemplar to Assamese youths for the last half century, and even as such he has done great good to Assam. But it would be too provincial to call him Assamese, and claim him for the little region of Assam. He really belonged to the region of literature. He is claimed by all scholars as belonging to their own class. He is claimed by all India as the enricher of her literature. He is claimed by Bengal, where he did his life work. He is even claimed by the little town of Berhampur, where he possessed a local habitation, and where he intended to live and work after retirement from service. After satisfying all these claims, the little village of North Gauhati, where he had his parental home will not have left much for her share. Nevertheless he was first an Assamese, and next all else, and it is an Assamese gentleman at last that has now first undertaken to write his biography, in spite of all the claims of all the scholars from London to Berhampur.

Thanking you, Mr. Bhuyan, for your courtesy in referring to me for any information I could possibly give you towards the compilation of your biography, and

regretting very much that, not having ever come in personal contact with its subject, my contribution is necessarily poor and futile.

3. *Prof. Cecil Bendall*. M.A., Keeper of Oriental Books, British Museum, London, in *The Trubner's Record*, No 245, 1889.

I have been asked to contribute a notice of the life of Anundoram Vaduya (Borooah). His death is announced in the *Indian Magazine* for March, as having been caused by fever and paralysis, but I cannot hear of any obituary notices by his friends, such as might have been expected to appear in the Indian Press. I understand that he died as long ago as the beginning of January last. Pending fuller information from such quarters, I venture to subjoin the few facts of his life that I have been able to ascertain together with some notice of the useful works by which his name will be long remembered among Sanskritists.

The deceased scholar was born in 1850, being the second son of Gargaram Vaduya and his wife Durlabheswari, of Gauhati (Gawhatty) in Assam. Of his family and caste I have no means at hand of ascertaining any further facts, though I think that his caste-name is not uncommon in Assam. I may here note in passing that my transcription of his name is taken from the Nagari title-page of his edition of the Mahaviracharita, where his name appears as বড়ুয়া.

I have never heard the name pronounced by an Assami, but probably 'Borooah' is about as misleading as 'Oude' and the other popular spellings to which the average resident in India clings with such tenacity. He was educated at Presidency College, Calcutta, and graduated B.A. at the Calcutta University in 1869.

Proceeding to England as a candidate for the Civil

Service, for which he was selected in 1870, he matriculated at the London University in the same year, and entered as a student of the middle Temple, and in 1872 was called to the Bar. He revisited England at least once, for I met him in London about 1884. His manner with strangers at least was very reserved and retiring.

Of his career as a civilian, which he commenced in Bengal in 1872, I have little or nothing to say. At the time of his death he was Joint Magistrate and Deputy Collector of Jessor.* But I cannot forbear to remark that his life gives us all an example, whether in government service or out of it, to show that a mass of routine work need not crush out literary activity when a man is really in earnest. As a rule the Civil Service of India has done little for the literature and science of the country, the exceptions to this being chiefly men in the Educational Department. But certainly, Anundoram Vaduya's twelve well-spent years of service* show him to have been a kindred spirit with administrators like Colebrooke and Burnell among the illustrious dead, and the small band of living workers like Grierson, Fleet and R. C. Temple. Vaduya's first work appeared in May, 1877, and from its Preface we find that it was commenced about 1873 and announced in March, 1876. This was his "Practical English-Sanskrit Dictionary", a most original and truly practical work. Not content with commencing with such a *magnum opus* as a dictionary, he added to its second and third volumes two new and original works, viz., his "Higher Sanskrit Grammar" and a list of Sanskrit geographical names, illustrated by a valuable prefatory essay. Both are thoroughly original

* Mr. Borooah was at the time of his death Offg. District Magistrate and Collector, Noakhali. He had then completed 16 years of service.—Author.

works, and rather suffer by being united with the Dictionary ; the latter is I believe still a unique contribution to Indian research, though only a small one, the great value of the former (now published separately) may be seen from the frequent references to it in Dr. J. S. Speijer's recent work on the same subject.

In the same year, 1877, appeared the edition of Bhababhuti's Mahaviracharita already referred to in passing, which was followed in 1878 by the essay on Bhababhuti intended to have formed a part of the same book. A third work was completed by Vaduya in 1877, and appeared in 1878, viz., his "Companion to the Sanskrit-reading Undergraduates of the Calcutta University." This consists of criticisms on the commentaries of the two set portions of Kavyas in the University curriculum for 1878 ; and forms with the works last mentioned, Vaduya's sole contribution to the criticism of Kavya literature. But small in bulk though it is, I cannot but consider it an important contribution to Sanskrit scholarship. European editions of Sanskrit classics generally consist of text with, occasionally, a few original-explanatory notes, and at best more or less meagre extracts from the great native commentators. Indian editors, on the other hand, do not really elucidate either text or commentary, but compose a learned super-commentary, which is often, as in the case of Taranatha on the Siddhanta-Kaumudi, obscurer than the work professed to be explained. Vaduya takes a most useful middle-course, and without being carried away by the authority of Mallinatha or even by that of Amarsingha or Panini, explains both commentary and text. This is most useful to the European student. There are plenty of helps for Kalidasa and Manu themselves ; but for the due understanding of Mallinatha, Govindaraja or

Kulluka, to what work can one refer a pupil? My own acquaintance, such as it is, with these important scholiasts was first derived, in orthodox fashion, from the mouth of my 'acharya' (Vaduya's teacher too, at Presidency College by the by), who himself was instructed by duly qualified Brahmins; but I question whether the average European student is in a position to study these writers as they deserve. Here, then, was a good and new departure worthy of imitation by Sanskritists, in all lands, and especially in India.

Vaduya's remaining works are devoted to the sides of Sanskrit study in which he evidently felt most interest, lexicography, grammar and *ars poetica*. To the first mentioned class belongs the work which he was publishing at the time of his death, a new edition of the Amarkosha, with several unpublished commentaries, while with the second and third we may rank his Dhatu-Vritti-Sara published in 1886, his collections of and the extensive work on Prosody which he published in 1882, under the somewhat eccentric title of Volume the Tenth of a projected Comprehensive Sanskrit Grammar. These substantial volumes, each carefully planned and worked out, might well have occupied the leisure of even a far less busy man for a good twenty years.

But it is not only on the extent of this good scholar's work that I would insist. There is something also in its method and spirit that demand our attention. We often hear complaints of the effect of Western education in India; that the old learning is passing away giving place to an ungodly and bastard veneer of European instruction (I fear I must proudly call it education), tending to replace the grand old figure of the Pandit of old, by that terrible production of the nine-

teenth century known as the Babu, the butt of satire both European and native as well. Yet Anundoram Vaduya, born near, and educated in Bengal, the hot-bed of 'Babu-dom', a seeker and a successful seeker of Government employ, the chief prize of this curious educational compromise, never lost his interest in the problems of Sanskrit scholarship.

Evidently well-grounded in Panini (and where, I would ask the advocates of English education for India, can we find a finer educational instrument than the great Indian Grammars studied in the light of modern research? Vaduya brought to bear on the criticism of Sanskrit texts, something of the spirit of what we understand by classical scholarship. He neither discusses the old scholiasts and grammarians with the slavish obsequiousness of a mere follower of tradition nor yet ignores them like the uninitiated foreign critic, but rather weighs one with another and adjusts the results by the standard of modern research.

Such seems to me the character of Vaduya's work, and it is because I so strongly feel the value of his example to all of us oriental students, whether European or native, that I have ventured to draw out this notice to greater length than I had at first intended.

NOTES AND POSTSCRIPT

DHATU-VRITTI-SARA.—

The title-page of this work is somewhat obscure. It runs thus: *Dhatu-Vritti-Sara with extracts from Ramanatha's Monorama—from the Dhatukosa of Anundoram Borooah.* What is this Dhatukosa? A projected work of Anundoram's? It is curious that neither

the Sanskrit title-page, nor the colophon of the book mentions it. I should be obliged if any friend of the deceased Scholar would inform me on this point, in order that the work may be properly catalogued in the "Supplementary Sanskrit Catalogue," which I am preparing for the British Museum. A post card sent to me at the British Museum, London, or to the Editor of this Journal would be of service. Cannot Anundoram's friend also let us know in what condition his unfinished works and other papers have been left?

BABU.—

European readers, who do not know what a 'Babu' is (and I have been often asked) should read the exquisitely humorous discription of him in Aberigh Mackay's "Twenty-one Days in India" or Jiva Chandra Basu's "The Hindoos As They Are." How little other Hindus covet the title may be seen from a postscript to a business letter coming from a Bombay correspondent, whom I had wrongly addressed as "Babu"—"Please do not address me as Babu, I am not a Bengali."

(Sd.) Cecil Bendall, British Museum, July 1889.

4. *The Lahore Tribune*, the 19th August 1887.

Mr. Borooah's Sanskrit scholarship is as profound and accurate as it is extensive. We are proud of him as a nation and we earnestly hope and trust that our brightest youths may follow his noble, though very arduous path.

APPENDIX III.

OBITUARY NOTICES ON Mr. BOROAH.

২। মিঃ বরুয়াৰ মৃত্যুৰ পাচত শোকপ্ৰকাশক মন্তব্য।

1. *Mr. Romesh Chunder Dutta, I.C.S., C.I.E.,* in the Preface to his "Civilisation of Ancient India."—

Amongst my countrymen the great reformer Raja Ramamohan Ray and Dayananda Saraswati turned their attention to Sanskrit Literature.....and lastly my learned friend Mr. Anundoram Boroah of the Bengal Civil Service has published a handy and excellent English-Sanskrit Dictionary, and is now engaged in a Sanskrit Grammar of formidable size and erudition.—
13-8-1888.

Mr. Dutt adds in a footnote to this passage.— Since the above lines were written, the author has received the sad intelligence of the death of the talented scholar. His untimely death is a loss to Sanskrit scholarship in this country which will not be easily remedied. To the present writer the sorrow is of a personal nature, as he enjoyed the friendship of the deceased for twenty years, and more,—since the old College days in this country and in England.

2. *Dr. Gurudas Banerjee, M.A., D.L.,* as Vice-Chancellor of Calcutta University, in his Convocation Speech, 1890.—

During the year under review we lost by death or retirement eleven of our colleagues in the Senate and the brief retrospect of the past would be incomplete if I were not to record our deep sense of regret for that loss. (Then follow references to the death of Reynolds and Kabiruddin Ahmed).

Mr. Anundoram Borooh was a distinguished graduate of this University, and a no less distinguished member of the Civil Service. Amidst the engrossing duties of this office, he could find time to plan and partly execute literary works of profound scholarship, and it is a matter of no small regret that untimely death prevented him from completing them.

3. *The Hindu Patriot*, January 21, 1889.—

We deeply regret to announce the death of Mr. Anundoram Borooh, c.s., on Friday last from fever and paralysis. He was a highly cultured man and his scholastic attainments were well-known through the country. His Sanskrit Grammar and Dictionary were worthy of a scholar, who had made this branch of knowledge a special study. As a distinguished public officer he enjoyed the confidence of Government and the good opinion of the people, and gave satisfaction wherever he went. He rose to be a District Magistrate when his career was unfortunately cut short. His early death is a loss to this country in general and to his service.

4. *The Indian Mirror*, the 22nd January, 1889.

We deeply regret to hear of the death of Mr. A. Borooh, c.s., on Friday last in Calcutta. The number of covenanted civilians among our countrymen is not very large, and Mr. Borooh's loss is a great one indeed. He was a distinguished Sanskrit scholar, and did much to further the cause of Sanskrit learning. His premature death is mourned by the whole native community.

5. *Sir Surendranath Banerjea*, in his autobiography '*A Nation in Making*,' 1931,—

Among the Indian candidates who competed with us for the Indian Civil Service in 1869 was another remarkable man whose early death deprived the world of a Sanskrit scholar of great promise—I mean Anundoram

Baruah. In regard to him also there was the difficulty about the age to which I have referred; but, the point having been settled in my case, it was no longer raised in his. He came from Assam and distinguished himself at the examinations of the Calcutta University. Having obtained a state scholarship, he went to England to compete for the Indian Civil Service. He secured a place for himself among the successful candidates in 1870. As a member of the Indian Civil Service he combined the duties of an administrator with extraordinary devotion to literature, and at the time of his death, I understand, he was engaged in preparing a dictionary (grammar) of the Sanskrit language which, alas, never saw the light. His was a case of blighted promise which in its fruition would have enriched the world of letters.

6. আনন্দবাহু বৰুৱাৰ সহকৰ্মী পণ্ডিত অন্নদাচৰণ তৰ্কচূড়ামণিয়ে ইং ২৮।১১।১৯২৭ তাৰিখে কালী হিন্দু বিশ্ববিদ্যালয়ৰ অসমীয়া ছাত্ৰবৃন্দক কোৱা কথাৰ সাৰাংশ,—

মই স্বৰ্গীয় বৰুৱা ডাঙ্গৰীয়াৰ পণ্ডিত-সভাৰ এজন সভ্য আছিলোঁ। তেতিয়া মোৰ বয়স প্ৰায় পঁচিশ বছৰ। তেখেতৰ লগত মোৰ বৰ ঘনিষ্ঠ সম্বন্ধ আছিল। তেখেতে যদিও পদমৰ্য্যাদাৰ সমুদ্র অহঙ্কাৰ নকৰিছিল তথাপি আমি তেখেতক অলপ ভয় কৰিহে চলিছিলোঁ। তেতিয়া বৰুৱা ডাঙ্গৰীয়া যৌৱনৰ পূৰ্ণ বয়সত, চেহেৰা অতি চমৎকাৰ, গম্ভীৰ আৰু পাণ্ডিত্যচক।

কাছাবীঘৰৰ পৰা ঘূৰি আহি বৰুৱা ডাঙ্গৰীয়াই মোৰ লগত তৰ্ক আৰম্ভ কৰে। যুক্তিৰে সৈতে বিষয়টো বুজাই দিব পাৰিলে তেখেতে পুনৰ তৰ্ক নকৰে; কিন্তু যেতিয়ালৈকে কোনো বিষয়ৰ তথ্য বুজিব নোৱাৰে তেতিয়ালৈকে তেখেতে তৰ্ক কৰিয়েই থাকে। দৰ্শন আৰু অলঙ্কাৰ শাস্ত্ৰ লৈয়েই বেচিৰ ভাগ তৰ্ক হৈছিল।