

## ADVERTISEMENT.

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SOME account of the work here offered to his notice may be not unacceptable to the reader.

Among the Sanskrit texts printed at Calcutta under the authority of the General Committee of Public Instruction, there are two works the titles of which are given in English as follows:—

“*Kāvya Prakāś'a*; a treatise on Poetry and Rhetoric by MAMMATA ĀCHĀRYA. (1829).”

“*Sāhitya Darpaṇa*; a treatise on Rhetorical Composition by VIS'WANATHA KAVIRĀJA. (1828).”

The *Kāvya Prakāś'a*—the “Illustration of Poetry,”—consists of a number of metrical rules (*kārikā*) interspersed with comments and illustrative examples. The rules are founded on the Aphorisms of VAMANA, who owed his knowledge of the subject to the divine sage BHARATA. The *Sāhitya Darpaṇa*—the “Mirror of Composition”—also has memorial verses as its text; and the rules are frequently illustrated by the same examples as those employed in the earlier work. Both works are held in high esteem; but that of VIS'WANATHA—the more recent and the more copious of the two—is generally admitted as the standard of taste among the learned Hindús.

Of the etymology of the term *Sāhitya* two explanations are offered. According to the one, it is derived from *hita* ‘benefit’ and *saha* ‘with,’ because a knowledge of it is beneficial in all departments of literature. The other, with less appearance of