

Rao Bahadur K. ANANDA RAO

Mr. K. Ananda Rao, the second son of Dewan Bahadur C. Krishnaswami Rao, was born at Madras on 21-9-1893. After a brilliant academic course in the Hindu High School, Triplicane and the Presidency College he passed the B.A. (Hons.) Degree Examination in the First Class, in 1914. He then went to England for higher studies in Mathematics and had an equally distinguished career in the King's College, Cambridge. In 1916 he passed the Mathematical Tripos and won the Smith's prize in 1918. On his return to India, he was appointed Professor of Pure Mathematics in the Presidency College.

As Professor, he is very popular among his students and has won their confidence. Much of the research work in Mathematics under the auspices of the Madras University is being done under his guidance.

He acted as Principal of the Presidency College recently. In recognition of his services to the cause of Higher Education he was given the title of Rao Bahadur in the recent Honours list. He has also been awarded a Coronation Medal.

Professor Ananda Rao has been a life member of the Fund for several years.

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Rao Bahadur R. KRISHNA RAO BHONSLE

Krishna Rao Bhonsle is one of the most familiar figures in the public life of Madras. There is not a single movement of importance for the educational, social and economic uplift of his country-men in which he does not play a prominent part. Though he is well over sixty, his energy is something admirable and his enthusiasm almost infectious.

Born in June 1876 at Tanjore, he had his early education in St. Peter's College, but soon came over to Madras and was employed in the Office of the Commissioner for Government Examinations. By his suave manners and his remarkable application to work he rose to be the Manager of the Office and later was made Assistant Secretary. On his retirement, he was promoted to the Secretaryship.

A keen Scout-Master, he was awarded a *Thanks Badge* for his distinguished service to Scouting; and was made District Scout Commissioner. He is connected with a number of Learned Bodies and Educational Institutions. He has been a member of the Royal Asiatic Society; member of the Senate and the Academic Council of the Madras, Andhra and Annamalai Universities; Member of the Indian Historical Records Commission; and Chairman of the Board of Studies in Hindi, Marathi and other languages. Besides, he is connected with the Children's Aid Society, the Discharged Prisoners' Aid Society, the Society for the Prevention of Cruelty to Animals etc., and in every one of them he turns out valuable work. His

interests in life are many-sided ; he has written and spoken on such varied subjects as 'Warren Hastings and the Bhagavad Gita' ; 'Electricity and Magnetism in Ancient India' ; 'Alexander the Great and Brahma Sanyasins,' etc, etc.

In recognition of his manifold activities the Government made him a Rao Saheb first, and then a Rao Bahadur, and later an I.S.O.

He has been a member of the M.E. Fund for several years past.

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Dr. K. VASUDEVA RAO

Born in 1896, Dr. Vasudeva Rao belongs to a respectable family of Salem. His early education was at Proddatur, Cuddapah District, where his father was Stationary Sub-Magistrate. He passed his S.S.L.C. Examination in 1911 from the Wesleyan Mission High School, Madras, and joined the Christian College for his Arts Course. He studied in the Madras Medical College from 1917 to 1922, when he took his M.B.B.S. Degree with distinction in Medical jurisprudence, Medicine and Midwifery. During his five years at the Medical College, he won 6 prizes, 3 medals and 6 certificates of Honour. He was the best outgoing student of the College of the year 1922, in recognition of which he was awarded the Blue Ribbon of the College. He stood first in the First Class. He served as Hony. Surgeon in the General Hospital under Lt. Col. Elvis, I.M.S., C.I.E. While he was a House Surgeon, he took his M.D. in 1924 with Tropical Diseases as his Special Subject. In July 1925 he was appointed as Assistant Surgeon, Tindivanam, but was soon re-transferred to Madras as Assistant to the Professor of Surgery, in which capacity he served till 1928, when he was posted as Assistant to the Professor of Medicine. In 1929 he was posted as the Resident Medical Officer, Tuberculosis Hospital, Royapettah, which post he held till the end of 1933.

After service for one and a half months as Assistant District Medical Officer, Cocanada, he went to England for further studies. He took the M.R.C.P. of Edinburgh with Tuberculosis as his special subject and the T.D.D. (Tuberculosis Diseases Diploma) of the University of Wales. After his return to India in July 1935, he was appointed Director of the Tuberculosis Institute, Egmore and Superintendent of the Tuberculosis Hospital, Royapettah. When Government took over the Tuberculosis Sanatorium from Dr. Muthu, he was appointed as the Superintendent of the Sanatorium as well. He is now recognised as one of best Medical Men in South India.

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Rao Saheb Dr. T. MADHAVA RAO

Dr. Madhava Rao, the eldest son of Rao Bahadur T. Sundara Rao, was born in October 1878. His earlier days were spent in Trichinopoly where he had his education up to the B.A. class. He took his degree from the St.

Joseph's College in 1899. For his medical studies, he went to Edinburgh and joined the Royal College of Physicians and Surgeons. After getting the L.R.C.P. & S. Diploma he passed out of the College in 1906.

On his arrival in India, he was made Assistant Surgeon in the Madras General Hospital. He was good at surgery and gradually won the appreciation of his superiors. He served mostly in the Northern Circars and Ceded Districts. In 1922, the title of Rao Saheb was conferred upon him in connection with his services during the preceding Pushkaram Festival.

Madhava Rao acted as District Medical Officer in various places till 1927, when he was posted as Professor in the Medical College, Vizagapatam. In 1932, he was appointed as District Medical Officer, Vizagapatam and was confirmed as Civil Surgeon in January 1933. He retired from service in October 1933, but continues to live in Vizagapatam in his retirement.

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Mr. N. KESHAVA RAO

Mr. N. Keshava Rao, B.A., B.C.E., was born in 1889 at Belur in the District of Hassan (Mysore). He was educated in the Wesleyan Mission High School, from which he passed the Matriculation Examination and joined the Central College, Bangalore, for his Collegiate studies. Graduating in 1909, he joined the College of Engineering, Madras, where he studied till 1913, when he was appointed Apprentice Engineer.

He became Assistant Engineer in the Public Works Department of the Madras Government in 1914, as he stood first among the candidates of the year in the B.C.E. Examination.

For his long and unsullied record of Service, he was awarded the Silver Jubilee Medal in 1935 and the Coronation Medal in 1937.

He is now a Member of the Indian Service of Engineers, working as Executive Engineer in Trichinopoly.

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T. K. NANA RAO

The life of Mr. T. K. Nana Rao shows how a man whose mind is always on the alert is able to carve out a bright career for himself in spite of all kinds of difficulties.

Born in a poor Desastha family of Tanjore, Nana Rao became a Master of Arts and was employed as Lecturer in History in the Findlay College, Mannargudi in 1914-15. When he had to leave that post, he entered the Military Accounts Department as a Clerk and served in various places in Northern India. There he soon rose to be one of the Superintendents. It was then that he competed for the Indian Audit and Accounts Service Examination, taking advantage of the rule that people in Service might appear for

the Examination till their thirtieth year, while the age limit for direct recruits was only twenty-five. He came out successful and was soon appointed Assistant Accountant General. After serving in Bombay, Delhi and other places, he came to Madras where he acted as Deputy Accountant General for some time.

In June 1937 he was transferred to the Railway Service and is now Examiner of Accounts, B.B.C.I. Railway, with Bombay as his Headquarters.

As a very efficient Officer of the Department, he has earned the thanks of the Finance Member of the Viceroy's Council on more than one occasion and has also been awarded the Silver Jubilee Medal. His impartiality and steady application to work have made him a very popular officer wherever he goes.

He is a life member of the M.E. Fund and has been one of the most consistent supporters of every one of its schemes.

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E. RAJARAM RAO

Mr. Rajaram Rao is the son of S. Ekanatha Rao who retired as Head Clerk, District Munsiff Court, Kumbakonam. He was born in 1901. After his early education at Tanjore, he came to Madras to be under the care and protection of his elder brother Mr. E. Vinayaka Rao who was then Lecturer in Mathematics, Pachaiappa's College, Madras. He had his High School education in the Madras Christian College, School Department. He then joined the Presidency College, Madras and obtained a high First Class in the Inter. Examination. He easily got admission in the English (Hons.) Class in the Presidency College and passed the B.A. (Hons.) Degree Examination of the University of Madras in 1922 taking a First Class and standing first in the Presidency. He then joined the Law College and passed his B.L. Degree Examination in 1924. After taking the Law Degree he was for one year lecturer in the Sri Minakshi College, Chidambaram, which subsequently developed into the Annamalai University. He competed for the Indian Audit and Accounts Service Examination and was among the successful candidates in 1926. He elected to get into the Imperial Customs Service and was accordingly posted as Assistant Collector of Customs at Karachi in 1926. After serving for some time in Bombay, he was transferred to Calcutta where he is now Assistant Collector of Customs. He continues his studies in English literature and has swimming and playing on the Violin as hobbies. For nearly 14 years from 1912 to 1926 during his continued stay with his brother, he did very valuable work for the M.E. Fund in several capacities. He is now a Life Member and a director of the M.E. Fund.

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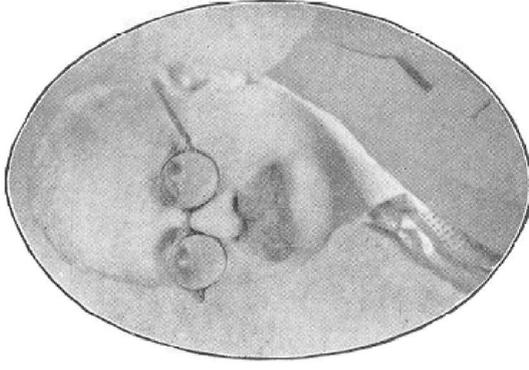
N. R. KEDARI RAO, M.A., L.T.,
Asst. Prof. of English, Presy. College,
Patron, M. E. F. and
Editor, Silver Jubilee Souvenir



T. V. SUBBA RAO, B.A., B.L.,
Advocate, Madras,
Director, M. E. F. 1936—



Dr. T. V. RANGANATHA RAO, L.C.P.S.,
Vice-President, M. E. F., 1933—



C. SRINIVASA RAO SAHEB, B.A., B.L.,
Advocate, Madras
Director, M. E. F., 1936—

Dr. B. K. BADAMI

Dr. B. K. Badami, G.B.V.C., the second son of Badami Krishna Rao, was born in 1885 in Mysore. He was educated at Bangalore and Mysore, and obtained his qualifications in Veterinary Science at Bombay. Standing first in the College, he was a resident surgeon for a year. He entered Hyderabad Service when the Department was in the making, about the year 1907. For a long time he was in charge of the Hingoli Stud Farm. Subsequently he was made Deputy Director and was promoted to the Director's place in 1936. He is now Director of Veterinary Services in the Government of H.E.H. the Nizam of Hyderabad.

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Dr. V. K. BADAMI

Dr. V. K. Badami, L.Ag., Ph.D., (Cantab), the third and youngest son of Badami Krishna Rao, was born on the 12th of January 1888 in Mysore. He was educated at Bangalore and Mysore. Joining the Coimbatore College of Agriculture in 1909 after passing the Matriculation Examination, he passed out of the College with distinction, obtaining gold medals in Agricultural Chemistry and for "best Studentship". He joined the Mysore Agricultural Department in 1913 as Junior Assistant Botanist. He was later, Assistant Principal of the Agricultural School at Hebbal, and then became Senior Assistant Botanist in 1918. In 1923 the Government of Mysore deputed him to Europe for higher training at Cambridge. He studied under Sir Rowland Biffin, Prof. Punnet and Dr. C. A. Barber and worked in the two Wembley exhibitions in the Mysore Court. During the vacations he toured widely in Denmark, Sweden and France and came in contact with many leading breeders of the day like Prof. Johansen of Denmark, Prof. Neilson Ehle of Sweden and Prof. Bateson. He was made Economic Botanist to the Government in 1929 and Principal of the Agricultural School in 1931. Since 1934, he is, in addition, the Deputy Director of Agriculture.

Dr. Badami's researches have resulted in the evolution of many strains of ragies, groundnuts and new varieties of sugarcane. A cane called H.M. 320 has greatly helped the Mysore Sugar Company in its prosperity. His researches on the effect of X-rays on the production of new mutants in Sugarcane have attracted much attention.

Dr. Badami represents the Government of Mysore on the Indian Central Cotton Committee, and schemes sanctioned by the Imperial Council of Agricultural Research and the Cotton Committee are under his supervision.

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Tandalam LAKSHMAN RAO

Tandalam Lakshman Rao is the youngest of the seven sons of Rai Bahadur T. Gopala Rao. Born on the 16th December 1880 at Kumbakonam, he spent his early years there and had his education in the Town High School and Government College till he passed his F. A. Examination. For his B. A., course he came to Madras and studied under Principal Stone and Professor Jones. After graduation in 1902, he first entered Government service as Librarian in the Office of the Government Botanist, Madras (1906). When his officer Dr. C. A. Barber was made Economic Botanist, Lakshmana Rao followed him to Coimbatore and took up the post of Librarian at the Agricultural College. In this capacity he served till 1910, when he was taken over as Assistant into the Agricultural Chemistry section. He took study leave for two years from 1922, during which time he qualified himself for the Diploma of the Imperial College of Science at London. On his return to India he was made Assistant Agricultural Chemist and continued as such till his retirement in 1935.

In his Official career, Lakshman Rao has earned the distinction of being a "Methodical and precise worker." He has made several researches, chiefly in soil chemistry, but much of his work still remains unpublished. Among his investigations special mention may be made of the methods of improving jaggery manufacture, investigations into the betel vine disease, the manufacture of invalid foods, and the soil survey of the Lower Bhavani Project areas.

Lakshman Rao is a man of sterling worth and unblemished character. He is simple in his habits, and has varied tastes. He is interested in photography as an art, radio and painting. He is a Free Mason and takes a keen interest in all social activities of Coimbatore, where he lives in his retirement.

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C. SRINIVASA RAO SAHIB

C. Srinivasa Rao Sahib was born in 1874 at Kolar. He was the son of C. Koneri Rao Sahib, the eldest member of the Colathur Jahgir Family, in the North Arcot District. He was educated at the Central College, Bangalore and the Presidency College, Madras. After taking the B.L. Degree, he set up practice in Madura as High Court Vakil. He is one of the foremost lawyers of the place commanding a very lucrative practice.

He is connected with the Madura College Board of which he was Secretary for several years together. For some time, he was a nominated member of the District Board and also member of the Rameswaram Devasthanam Committee.

He recently went to England to attend the Coronation Celebrations of His Majesty King George VI and Queen Elizabeth in May 1937. He also

took the opportunity to visit Germany, France, Switzerland and other countries of Europe.

His habits are business like. He is an ideal Advocate in the preparation and presentation of his case, and a young lawyer is sure to be benefited by coming into intimate contact with him.

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Bharata Simham Khape RAMACHANDRA ACHARYA

Bharatasimham Vidya Bhushana Pandit Khape Ramachandra Acharya is an embodiment of the best type of Oriental learning. He is held in the highest regard in South India for his great and unequalled facility in expounding the Itihasas and Puranas. He has given an exposition of the Mahabharata on a dozen occasions and for his thorough mastery of the great classic he was awarded the title of "Bharata Simham". Similarly he has dealt with the Ramayana twenty-four times and the Bhagavatham over a hundred times. And on every occasion he used to attract large audiences.

This depth of knowledge was due partly to his heredity and partly to his own aptitude. He is the son of Dadacharya, the Guru of Rai Raya Rai Venkat Rao, who was the Dewan of Travancore, and later settling in Kumbakonam, built the Agraharam now known after him.

The profound scholarship of Ramachandracharya has been several times recognised by many learned bodies. He has been Examiner for the Tirupati Sabha; he has been given the Uttama Sambhavana by the Pudukottah Durbar; and he has been held in very high esteem by the Swami of Uttaradhi Mutt.

His son is Dr. R. Nagaraja Sarma, who got the title of Ph. D. in 1932 from the Madras University for his thesis, "The Reign of Realism in Indian Philosophy", being an exposition in English of the ten great works of Sri Madhwacharya. He is also a frequent contributor to the columns of the "Hindu" on philosophical topics.

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Flute NAGARAJA RAO

Nagaraja Rao was born in July 1883 at Nachiarkoil, six miles south of Kumbakonam in a respectable Smartha Desastha family of well-to-do landlords. His father, Ranganatha Rao, was a Violinist of a high order and he pursued the art as a hobby and not a profession. During his life-time, the property he inherited was used up and he died in 1889 when Nagaraja Rao was only a young boy. The late R. Ramachandra Rao, Inspector of Schools, Pudukottah State was his maternal uncle, and being a very hospitable and noble soul he brought up Nagaraja Rao in his own household. Nagaraja Rao studied up to the Matriculation class in the Maharajah's College, Pudu-

kottah. But the uncle's object of giving him a good education, so as to enable him to enter the service of the State was not fulfilled. Nagaraja Rao did not take kindly to his books on account of his hereditary love for music, which diverted his attention. His uncle admonished him for attending musical concerts and strongly advised him not to take up the *mean* profession of a musician, as it was then considered; but he was stubborn and could not be persuaded to give up music.

From 1898 he took preliminary lessons on the Flute, on the sly from Kannuswami Rao, brother of Swaragath Chittuswamy Rao and a contemporary of Sarabha Sastri; and learnt the position and process of fingering. Somehow this came to the knowledge of Mr. Ramachandra Rao who would not tolerate such a thing. So, Nagaraja Rao left his protection and decided to be self-supporting. He attempted to secure a job in the Railway at Trichinopoly but failed to do so; his knowledge of the Flute got him the position of a Private Tutor to the children of a Vysia. Later, on the death of his paternal uncle Jeevanna Rao, he was appointed Village Munsiff of Nachiarkoil, which gave him opportunities of coming in contact with great men. He assiduously practised on the Flute and his skill in the art was appreciated even when he played during the holidays while yet a student. In 1902 Sarabha Sastry examined his talents on the flute and felt he had reached an advanced stage in the art. He was denied training under the great Flutist on account of the morbid state of his health, though Nagaraja Rao greatly developed his art on account of the opportunities he had of attending Sastri's unequalled performances, till his death in 1904. Immediately after this, Nagaraja Rao was introduced to and became a disciple of Umayalpuram Swaminatha Iyer, who taught him both the theory and practice of music. Under his guidance for two years, he mastered Thyagayya's Kritis and other lessons, and emerged as a full-fledged professional.

His noteworthy feature is the elaboration of the Ragas on sound lines, and he could play the Ragas, Todi, Saveri, Goulipantu and Virali to perfection—an acid test for flute players. He was greatly encouraged by the Music loving people with handsome emoluments and he has kept up the-art in its purity and prestige.

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T. R. GNANASAGAR

Young Gnanasagar is the son of T. A. Rama Rao, the Representative of Messrs. Gibbon & Co., 39, Lingha Chetty St., Madras. Born in May 1910, he began to play on the flute in his fifteenth year. He was taught the art by Ashtaputra Venkatarama Sastri, a relation of the famous Sarabha Sastri. He quickly attained mastery in his art by his concentrated attention; and for the last six or seven years, he has been giving public performances at the request of various individuals and institutions. He has a fine breath and commands great speed. In appreciation of his skill, he has been awarded over a dozen gold medals. Several of his songs have been

recorded by the "Odeon" Gramophone Co., and are released by Saraswathi Stores. He is a young man of promise with a brilliant future before him. He has readily responded to any request from the M. E. Fund for a free performance.

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Rao Bahadur C. SRINIVASA RAO

Rao Bahadur C. Srinivasa Rao was born in 1875 of an ancient Mahratta Brahmin family who had emigrated to South India. He had his education in the Hindu High School and the Presidency College, Madras. Taking the Degree of Master of Arts in 1898, he entered the Postal Department as Probationary Superintendent the same year. After serving as Superintendent of Post Offices in several parts of the Presidency, he became Assistant Post-Master-General in 1912. In 1920, he rose to be Deputy Post-Master-General, and eight years later he was made Deputy Director General of Post and Telegraphs in New Delhi—the first Madrassite to be elevated to this high position.

In recognition of his unsullied record of service, he was awarded the title of "Rao Bahadur" in 1920.

Retiring in 1930 from service, he is now leading a quiet life in Theagaroyanagar, devoting all his leisure to the study of Sanskrit—especially Madhwa Philosophy.

He is a Life-Member of the M.E.F. and Chairman of the S. S. Raghavendra Rao School Committee.

Rao Sahib Dr. K. VASUDEVA RAO

Rao Sahib Vasudeva Rao is one of the earliest Maharashtrians to enter the medical profession and distinguish himself in the service of the British Government as well as a Native State.

Born in 1863, he had his early education at Tirupatur and Bangalore; then he joined the Madras Medical College from which he passed the L.M. & S. Examination in 1887. Entering service the same year, he worked first as an assistant surgeon and later on as civil surgeon in various parts of the Presidency. For his meritorious work lasting for over thirty years, the Government conferred on him the title of Rao Sahib in 1919 on the eve of his retirement.

The next year he became State Surgeon in Gadwal (in the territories of H.E.H. The Nizam) and served there for four years. He is now living in retirement in Madras, enjoying his well-earned leisure, and having Tennis and Music as his hobbies.

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A Short Note on the Military Organisation and Equipment of the Tanjore Marathas

BY

R. S. SHELVANKAR, M.A., Bombay

[The Maharashtrians domiciled in the Madras Presidency have given a good account of themselves in the region of the intellect and spirit ; but of late, their physique has suffered considerably. It is therefore well for us to note that the Tanjore Mahrattas were remarkable for their courage as referred to in this brief article. Now that a career in the army and the navy—as also the Air Force—is open to Indians, it is expected that at least a few young men of our community will choose this as their career. And the Mahratta Education Fund will be prepared at all times to give such aid as possible for our youths to join the Military Schools at Poona, Dehra Dun or other places.—Ed.]

The two main arms of the Tanjore army were the foot and the horse. The elephant and the chariot, the other two arms of the traditional Indian army were either absent or were only negligible factors. As for artillery the Tanjore Rajas possessed but an apology for it, for they depended mainly on the European settlements for the supply of men and machines to this department ; in the result therefore, their artillery force remained the least efficient part of their army. Though they were practically new to the handling of big guns and artillery, the Tanjore soldiers exhibited remarkable coolness of judgment and precision of aim in the use of their matchlocks and rifles. In many a momentous battle did the hot fire of their matchlockmen embarrass the enemy and the skilful manoeuvres of their cavalry decide the event. Muhammad Ali and the English mainly relied on the Tanjore cavalry and, in its absence, could carry on their operations only on the defensive. The Madras Government considered that "in bravery they (the Tanjore cavalry) are esteemed to rank next to the Marathas" and writing on August 10, 1753, Major Lawrence reported his opinion that the Tanjoreans were the best cavalry-men in the Country. This was a well-deserved compliment, earned by the Tanjoreans from their colleagues of the East India Company who were themselves no mean fighters and adversaries in war.

The army appointments were not monopolised by members of the ruling class. Experience and proved ability were readily acknowledged and amply rewarded ; caste and creed were no considerations, and Tamilians (like Chokkalingam in 1758) were placed in independent command of contingents to a great extent. The troops were paid partly in cash and partly by assignments of land revenue. In Tulaja's time, they worked for twelve months

on nine months' pay. But this nine months' pay often fell into arrears, and companies of soldiers performing *dharana* in their General's residence, or forcing themselves into the Raja's presence clamouring for their arrears, do not seem to have been uncommon events in the history of Maratha Tanjore.

Gunpowder and ammunition took a very long time indeed to make any headway in native Indian warfare, and displace completely the older death-dealing weapons of the Indian Army. Swords, daggers, poniards, knives, lances, spears, bows and arrows were the principal weapons in use. The swords were either straight, curved or ripple-edged; many of them were beautifully damscened and inlaid with battle-scenes in gold. The *Phirangis* were long, straight cut and thrust blades of superior quality.

Many of the broad-sword blades contained long inscriptions in Marathi or Kanarese letters, and some of them were so finely tempered as to "bend and quiver like whale-bone." The daggers, knives and poniards were of all sorts of shape, double and triple-bladed. Some of them had pistols or spring blades, concealed in their handles. Long, narrow, thin-bladed knives with bone or ivory handles were also in use. Their handles were very prettily carved, either ending in parrot heads and the like or the whole handle forming a bird, or a monster with wings and legs pressed close to the body.

The arrows and arrow-heads employed by the archers were of immense variety. The arrows were made of reeds, with bone or ivory nocks, and spike heads that were either short or long or rounded, or three or four sided, channelled or bulging in the centre. Many of them were barbed and others flat-tipped. Some of the arrows were headed with "hollow brass balls perforated with three or four holes, which were said to be filled with some inflammable composition, and shot burning on to roofs and into houses". Under the head, each arrow was elaborately painted and gilt for six inches down in the stem and also for the same length above the neck.

The Part of the Mahrattas in the Political History of the Ceded Districts

BY

Dewan Bahadur T. BHUJANGA RAO, M.A., B.L., Retired Dt. Judge

[In this short article, we get a bird's eye view of the connection between the Mahratta power and the Ceded Districts throughout the seventeenth and eighteenth centuries. Writing with clear insight, the author gives us a masterly presentation of his facts.—Ed.]

The first contact between the Mahrattas and the Ceded Districts was in the last quarter of the 17th century. It is true that in 1636 A.D. Sivaji's father Shahji, as a commander of the Bijapur Sultan's army, took the fort of Gandikota in the Cuddapah District and marched into Mysore and eventually secured as jaghir a large section of the northern part of Mysore. But in 1636 A.D. the Mahratta nation had not come into existence. That nation made its appearance after Sivaji arose and crowned himself as *Chatrapathi* in 1674 A.D. The earliest contact between the Ceded Districts and the Mahrattas as a nation was therefore only in the year 1677 A.D., when the great founder of the Mahratta Empire, after entering into an alliance with the Sultan of Golkonda, marched through the districts of Kurnool and Cuddapah to recover his father's jaghir in Mysore and to claim a share in the principality of Tanjore from his half-brother Venkoji.

SIVAJI (from 1677—1680 A.D.)

Sivaji's grand coronation in 1674 A.D. reduced his treasury and he was badly in need of money. Further, it was important that, if the Moghul Emperor seized the forts of the Mahrattas in the Maharashtra country, the latter should have retreated further south from which the rising nation might harass the emperor before reconquering Maharashtra. So Sivaji entered into an alliance with Qutb Shah, the Sultan of Golkonda, who was fortunately under the influence of his Brahmin ministers Madanna and the latter's brother Akkanna. The agreement was that Sivaji should invade the Karnatic, the Sultan of Golkonda bearing the cost of the expedition; that Sivaji was to take his father's jaghir; and that the rest of the Karnatic was to be annexed to Golkonda. After getting lavish presents from Qutb Shah, Sivaji left Hyderabad in March 1677 A.D.; reached Kurnool; from there went to Nivriti Sangam, where he bathed at the junction of the rivers Bhavanasi and Krishna; and thence made a rapid journey to Srisailla. Sivaji was always of a highly emotional nature and had once swooned in the Court of

MAHRATTAS IN THE CEDED DISTRICTS

Aurangzebe on finding that Aurangzebe did not render to him the honours due to his position. When, at Srisailla, Sivaji prayed before the Goddess Parvati, he was seized with a religious frenzy and was restrained with difficulty from cutting off his own head before the Goddess. After building the Sri Ganesha Ghat and a Dharmasala on the Srisailla hill, Sivaji descended into the plains and marched through Nandyal and Cuddapah to Tirupati. From there, through Kalahasti, Peddapalam and Conjeevaram, he reached Jinji in the South Arcot District. As Qutb Shah's payments were not regular, Sivaji took possession of the fort of Jinji and with true political and military insight realised that a fort at that distance from Maharashtra might in times of danger be necessary for the safety of the nascent Mahratta power. After appointing a Mavle Governor at Jinji, Sivaji went southwards up to the Coleroon, to have an interview with his half-brother Venkoji. As Venkoji fled to Tanjore after the meeting, Sivaji turned back and reached Mysore and regained his father's jaghir (consisting of the districts of Kolar, Hoskote, Bangalore, Balapur and Sira). Then he passed through the districts of Bellary and Anantapur. Here he entered into an alliance with the Sultan of Bijapur by which Bellary and Adoni, (*i.e.*, practically the present Bellary and Anantapur districts) were formally made over to him. Over this area Sivaji appointed a governor named Janardhan Narayan Hanumante. After seizing Kopbal, which was, so to say, the gate of the south, and taking Gadag, Sivaji reached Panhala in his native country in April 1678 A.D. At the end of the campaign a chain of forts connected Maharashtra with their new strong-hold at Jinji to the east of the Eastern Ghats.

FROM SAMBHAJI TO SAIJU 1680- 1708 A.D.

In the year 1680, however, the great king died; and the three decades that followed saw the breaking up of the empire that he had tried to build. Aurangzebe invaded the Deccan and sent flying columns to invade the new Mahratta districts to the south of the Tungabhadra and seized all of them. Thus at the time of the death of Aurangzebe in 1707 A.D. the Mahrattas had no hold over any portion of the Ceded Districts. Sivaji's son Sambhaji fell into the hands of Aurangzebe in 1689 A.D. and was put to a cruel death. His son Sahu was taken prisoner. Though Sambhaji's brother Rajaram acted as agent for Sahu, he had to retire to the fort of Jinji which the foresight of Sivaji had selected as a place of retreat. At Jinji, however, Rajaram held out till 1698 A.D. and though the fortress fell in that year, he was able to go to Satara and harass the Moghul army at closer quarters. But Rajaram died in 1700 A.D. His widow Tarabai set up the claims of her imbecile son as against Sahu. This might have led to serious disaster but for the timely death of Aurangzebe in 1707. The next year (1708) Sahu was released and was soon acclaimed as the heir to the throne of Sivaji. As may be expected, during this period of confusion from 1680 to 1708, the Mahrattas as a nation could hardly think of the Ceded Districts. But even in this period a Mahratta general thought of finding a retreat for himself in the Ceded Districts. He was Santaji Ghorpade who attempted to carve

out a principality for himself in Gooty. It was this latter place that later on became the headquarters of Santaji's grand nephew, Murari Rao Ghorpade. (At about the same time Siddoji Rao Ghorpade settled in Sandur near Bellary. The State of Sandur still exists, but Sandur is not technically in the Ceded Districts).

BALAJI VISVANATH (1708—1720 A.D.)

After Sahu became the King of the Mahrattas came the rule of the Peshwas. The first two Peshwas were so entirely immersed in resurrecting the Mahratta Empire that they had no time for any campaign in the Ceded Districts. But the idea of having a base to the east of the Eastern Ghats in the Karnatic plains, with a line of communication from Maharashtra along the line of the Ceded Districts, was never abandoned. Balaji Visvanath took advantage of the weakness of the Central Moghul power at Delhi and entered into a treaty with the Moghul Emperor. In that treaty he wanted among others, a term to the effect that the Mahrattas were to be allowed to take back the Karnatic districts that had been seized by Sivaji. The Moghul General Hassein Ali agreed to this term at first. But the Moghul Emperor Mohamed Shah did not agree. Eventually Balaji Visvanath had to be content with getting the right of collecting *Chauth* and *Sardeshmukhi* over the kingdoms of Bijapur and Golkonda. The former kingdom comprised the present districts of Bellary, Anantapur and Kurnool; and the latter comprised the present district of Cuddapah.

BAJI RAO I (1720—1739 A.D.)

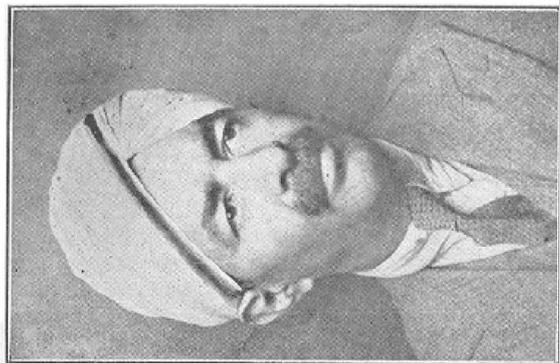
When Balaji Visvanath's son, Baji Rao, became the Peshwa, the Mahratta nation was not entirely unmindful of the Ceded Districts. There was in fact a section amongst the Mahrattas, headed by Sripathi Rao, the Pratinidhi, that wanted that the Mahrattas should consolidate their position in Maharashtra first and then strengthen themselves in the Ceded Districts and the Karnatic. But the new Peshwa's ambition soared high. To use his own language, he wanted to strike at the trunk of the Moghul Empire in Delhi, being sure that the branches, whether in the south or the north, would fall of themselves. This counsel was accepted by King Sahu, with the result that soon the Mahrattas became a power at the very heart of the Moghul Empire. But one is at times inclined to think that, if Baji Rao had been less ambitious and if the advice of the Pratinidhi had been accepted, the Mahratta Empire might have lasted longer. Baji Rao created a far-flung Empire which was sure to break in pieces if any crisis (such as that of Ahmed Shah's invasion) occurred before the empire had time to consolidate itself.

BALAJI BAJI RAO (1739—1761 A.D.)

With the accession of the third Peshwa, Balaji Baji Rao, in 1739, the interest of the Mahrattas in the Ceded Districts and the Karnatic plains revived. The then Nawab of the Karnatic was Dost Ali. His son-in-law Chanda



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Sahib began to harass Pratap Sing, the Raja of Tanjore; and the latter applied to King Sahu for help. Further, two Pathan nobles had carved out kingdoms for themselves in Cuddapah and Kurnool; and they began to make common cause with the Nawab of Karnatic. It became therefore necessary for the Mahrattas to reduce these Muslim princes; and King Sahu sent Raghuji Bhonsle against them in 1740 A.D. Raghuji first marched against the Nawab of Kurnool and defeated him. He then defeated the Nawab of Cuddapah in two pitched battles of which the second took place at the Guvvalcheruvu Ghat. He then proceeded south, crossed the Damalcheroon pass in the Eastern Ghats, and defeated and killed Dost Ali, the Nabob of the Karnatic. He next laid siege to the fort of Trichinopoly, where Chanda Sahib had entrenched himself. In 1741 A.D. the fort fell, and Chanda Sahib was taken prisoner and sent to Satara. The Mahrattas, under the command of Murari Rao Ghorpade, were in possession of Trichinopoly till 1743 A.D. when the Nizam induced them to give it up by giving in exchange the fort of Penukonda in the Anantapur district.

With the formation of the principality of Murari Rao Ghorpade as an outpost of the Mahrattas towards the south, Balaji Baji Rao could think of more ambitious schemes, such as that of reducing the power of the Nizam and annexing, if possible, the Viceroyalty of the Deccan. So till 1755 A.D. the Peshwa did not trouble himself with the Ceded Districts. But in that year an unexpected event occurred. For giving shelter to Muzaffar Khan, an old commandant of the Mahratta artillery who had deserted the Mahrattas, the Peshwa proceeded against the Nabob of Savanur. But, unwilling to acknowledge the supremacy of the Peshwa, Murari Rao Ghorpade joined the Nabob of Savanur against the Peshwa. But in the battle fought near Savanur the Peshwa defeated both. Murari Rao found his position hopeless and deserted to the Peshwa. But his faithlessness was not forgotten. About 5 years later, Haidar Ali invaded Gooty and the surrounding area; but the Peshwa sent no help to Murari Rao. After defeating the Nabob of Savanur in 1755 A.D., Balaji Baji Rao went to Mysore and claimed tribute. After receiving a large sum of money, the Peshwa went back to Poona, leaving Balwant Rao Mehendale to recover the old jaghir of Sivaji in Mysore. This brought Balwant Rao into conflict with the Pathan Nabobs of Kurnool and Cuddapah. But in September 1757 A.D., in a pitched battle fought near Cuddapah, Balwant Rao routed the Nabobs and gained the country round Gurramkonda.

Thus by 1760 A.D. it looked as if the whole of the Ceded Districts and the Karnatic were ripe for falling into the hands of the Mahrattas. But God willed otherwise. The third battle of Panipet suddenly crushed their power and dismembered their empire and made Balaji Baji Rao die broken-hearted.

MADHAVA RAO 1761—1772 A.D.

The next Peshwa was Madhava Rao Ballal, the greatest perhaps amongst the Peshwas. During the first two years of his administration, Nizam Ali

gave him trouble. But the young hero inflicted a crushing defeat on Nizam Ali in the battle of Rakshasa Bhavan. Madhava Rao then turned his attention to the growing power of Haidar Ali who had extended his territory up the Krishna river after defeating Murari Rao and taking Sandur and had proclaimed himself to be the Nabob of Sira and had even ventured to drive a Mahratta garrison from Dharwar. Early in 1764 the gallant young Peshwa led his army from the west into Mysore. A great soldier as Haidar was, he soon found in Madhava Rao a greater soldier. In two successive battles Haidar was defeated. In the first Haidar and fifty men of his cavalry were the only persons that saved themselves by escaping from the field. In the second battle, Haidar lost 3,000 cavalry and 6,000 infantry. He had to sue for peace. Fortunately for him, the peace terms were settled by Raghunatha Rao, the treacherous uncle of Madhava Rao. Haidar was granted a most favourable peace, one of the terms being the restoration to Murari Rao Chorpade of his territory in the Ceded Districts. Madhava Rao did not like to repudiate the terms settled by his uncle and in 1765 A.D. went back to Poona. But men like Haidar Ali could never keep quiet. He began to give trouble to the Mahrattas. Madhava Rao came down a second time against Mysore in 1766 A.D. Haidar, who knew the generalship of Madhava Rao, secured a peace by paying a heavy tribute; and the latter returned to Poona in 1767 A.D. But in 1769 A.D. Haidar wished to try his strength once more against Madhava Rao and entered into an 'alliance' with the English. Madhava Rao thereupon came down a third time against Mysore in 1769 A.D. The Mahratta hero marched forward, taking fort after fort; and Haidar had to flee before him, avoiding action. But fortune favoured Haidar at the last. In the full tide of success Madhava Rao caught a fatal illness. In 1770 A.D. he returned to Poona. His generals pursued the campaign and in 1771 A.D. extorted from Haidar a peace, under which Haidar had to cede all the former conquests of Sivaji and also Gurrankonda in the Cuddapah District. But in 1772 A.D., Madhava Rao died of tuberculosis in his 28th year. It was not till his death that Haidar could have a sigh of relief.

THE PERIOD OF CONFUSION UP TO SALBAI (1772—1782 A.D.)

After the death of Madhava Rao, his brother Narayana Rao was Peshwa for about a year when he was murdered. After that there was again confusion in Maharashtra till the genius of Nana Phadnavis restored order in 1782 A.D. and the claim of Raghunatha Rao to be Peshwa as against the minor son of Narayana Rao was definitely negatived by the treaty of Salbai. This period of confusion was naturally taken advantage of by Haidar. On hearing of Narayana Rao's murder, he sent his son Tippu in 1773 to recover the country taken from him by Madhava Rao. In a short campaign, Tippu recovered all the lost territory. Hearing of this, Raghunatha Rao in 1773 advanced with an army against Mysore. But while he was still near Bellary, Haidar bought him off by promising to pay a tribute and to support him as against the minor rival claimant for the Office of Peshwa. After

Raghunatha Rao turned back, Haidar in 1774 advanced against Murari Rao. After taking the forts of Adoni and Bellary, Haidar besieged Murari Rao at Gooty. Murari Rao's letters to Poona for help were intercepted. Murari Rao had to surrender and was made a prisoner and ended his days in the fort of Kabbaldrug. In 1771 A.D. the Mahrattas, with the English as Allies, wanted to proceed against Haidar. But with Gooty as his base Haidar defeated the Mahrattas in the battle of Raravi. In 1776 he annexed Sandur. In 1779 Haidar proceeded against the Nabob of Cuddapah and defeated him and annexed Cuddapah. The Nabob of Kurnool had already agreed to pay him tribute. Thus by the time Nana Phadnavis could enter into the treaty of Salbai, the Ceded Districts were lost to the Mahrattas. But soon afterwards, *i.e.*, on December 1782 A.D. Haidar died.

THE REGENCY OF NANA PHADNAVIS (1782—1795 A.D.)

From 1782 A.D. Nana Phadnavis was free to act as the regent of the minor Peshwa, Madhava Rao Narayan. His attention naturally turned towards Haidar's son, Tippu, whose territory extended dangerously up to Dharwar. During the years 1784 to 1790 there were skirmishes between the Mahrattas and the forces of Tippu. But in 1790 A.D. Nana Phadnavis thought it dangerous to wait any longer and entered into an alliance with the English and the Nizam for the invasion of Mysore. Thus arose the Third Mysore War, which led to the treaty of Seringapatam in 1792 A.D. As the result of it, the country round Dharwar and also the district of Bellary were allotted to the Mahrattas, subject to their supporting a subsidiary force—a request which Nana Phadnavis could not comply with. To the Nizam were allotted Gooty and Cuddapah. But soon afterwards, in the year 1795 A.D. the young Peshwa fell from a terrace and died.

BAJI RAO II (1795—1800 A.D.)

The next and last of the Peshwas was Baji Rao II, the son of Raghunatha Rao by his notorious wife Anandibai. In his time occurred the Fourth Mysore War which resulted in the death of Tippu and the fall of Seringapatam, 1799 A.D. On the ground that the help of the Mahrattas in the war was inconsiderable, only Harpanahalli, Sunda and Anegundi below the Western Ghats and parts of Chitaldrug, Sira, Nandidrug and Kolar above the Ghats were allotted to the Peshwa. To the Nizam were given Gooty; Anantapur; and also Kurnool, (where the former Nabob was allowed to remain as a noble with a jaghir—a jaghir which he lost in 1838 for his treason). As the Peshwa refused to take his share, claiming more, his share was divided between the English and Nizam. In 1800, for the support of the subsidiary force at Secunderabad, the Nizam ceded to the British the entire area that fell to him in the Third and Fourth Mysore Wars. So were formed the Ceded Districts; and from 1800 A.D. the connection between Maharashtra and the Ceded Districts may be said to have ceased altogether. The contact with these districts, started in Sivaji's time, thus came to an

end in the time of Baji Rao II who soon afterwards lost the whole of Maharashtra. (After the Fourth Mysore War, Sandur was claimed by Baji Rao II ; but after his downfall it was restored to a predecessor of the present ruler by the British).

EPILOGUE

Writing in the Oxford History of India—a book written mainly for the edification of young British civilians and the check of the growth of nationalism amongst Indians—Vincent Smith, (I.C.S. Retired) says : “The complete and final overthrow of the Mahratta domination in 1818 should not excite the slightest feeling of regret or sympathy in the breast of any person, Indian or European.” With this view the Mahrattas can never agree. One can only hope that, writing in the 21st century about Clive and Warren Hastings, Dyer & O’Dwyer, Imperialism and the exploitation of weak nations, Indian historians will be more restrained and less vitriolic. It is said that it is better to have loved and lost than never to have loved at all. So was it better to have formed an empire and discovered the fissiparous tendencies of India than never to have formed an empire at all. It must be ever remembered that it was an Indian Empire that, despite all their shortcomings, the Mahrattas blindly groped after, for Muslim commanders fought under the Mahratta banner as frequently as Mahratta Commanders fought under the banners of the Nizam and the Moghul. That there exists in India a genius for military skill and political statesmanship was proved by the all-too-brief empire of the Mahrattas ; and I think that not the least indication of this genius was the creation of bases in the Karnatic plains with lines of communication along the Ceded Districts.

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The Mahrattas in Mysore

BY

Rao Saheb C. HAYAVADANA RAO, Bangalore

[Rao Saheb Raja Charitra Visarada C. Hayavadana Rao is a journalist of great reputation in Mysore ; and we are grateful to him for having contributed this article, in which he marshals forth all the necessary facts and figures to make the subject of his choice interesting.—Ed.]

The story of the Mahrattas in Mysore has its origin in Vijayanagar times. Mahratta families, while they generally sought service under the neighbouring Shahi States of Bijapur, Golkonda and Ahmadnagar, seem to have been occasionally connected also in some capacity or other, with the administration of the great Hindu Empire of Vijayanagar in its heyday (1336—1565). From a lithic record of Sadasiva (1542—1570) dated 1544¹, we learn that a Mahratta nobleman by name Vithalesvaradeva-Maha-Arasu was a Viceroy of his (Sriman Mahamandalesvara Sri-Marateya Vithalesvara-Deva-Maha-Arasu) in the Sivasanasamudra-Sime, and that his jurisdiction extended over Bangalore, where he was represented by an agent (Karya-karta).

On the fall of Vijayanagar (1565) and the shifting of the Imperial capital to Penukonda, direct connection of the Mahrattas with the Hindu Empire of the South almost ceased, and they found increasing opportunities of serving under their Muslim sovereigns (particularly of Bijapur), and distinguishing themselves as civil and military officers for over one hundred years—a period which was marked in the main by the rapid decline of the Empire under the fourth or the Aravidu Dynasty, the gradual rise to prominence of the Kingdom of Mysore under the Wodeyars, and the systematic penetration into the Karnatak and far south of the arms of Bijapur and Golkonda. The names of Shahji, Madaji, Vedoji, Anantoji and Balaji Haibat Rao, among others, loom large in the history of this period as Mahratta officers taking an active part in the Karnatak expeditions under Muslim leaders.

To Shahji (1594—1664), son of Maloji Bhonsle, however, definitely belongs to the credit of having laid the foundations of the Mahratta power, and begun the first Mahratta settlement, in Mysore. Changing his allegiance alternately to Ahmadnagar, Bijapur and the Mughal Emperor, that remarkable man, ultimately in 1632, went over to the Adil Shah of Bijapur. In 1637—38, he accompanied Ranadulla Khan on his invasion of the Karnatak, and about the close of 1638 was placed in charge of Bangalore, taken from Immadi Kempe-Gauda of Magadi (1569—1655). During the next twenty-five years—interrupted by a short interval of his arrest and imprisonment at Bijapur

¹E. C. IX Bn. 30.

(in 1649—1650)—Shahji, while ostensibly attached to the interests of his master, the Bijapur Sultan, gradually extended his sway over parts of Bangalore and Kolar districts, ruling them in an independent capacity assisted by Mahratta Brahmans as officials, and maintaining unimpaired the Hindu traditions of government in the conquered tracts.³ Meantime, about the middle of 1654, the wars of Bijapur and Golkonda in the Karnatak were practically over, the two powers finally accomplishing the division of their conquests in 1656. The Bijapur belt of territory to the north of the Kingdom of Mysore, under the arrangements effected, went by the designation of *Karnatak-Bijapur-Balaghat* while the territory below the Ghats, almost co-terminous with the South-eastern frontier of Mysore, by the designation of *Karnatak-Bijapur-Payanghat*. Shahji was continued in charge of the entire tract, being confirmed in the possession of Bangalore, Hoskote, Kolar, Dodaballapur and Sira as his *Jahgir*. These developments tended to increase the power and prestige of Shahji locally, and we find him in 1657³ referring to himself as *Ajaraka-Khan Maharaja-Rajasri Sahujiraja-Saheb*. With Bangalore, the head quarters of the *Jahgir*, as the base of his power in the south and his ancestral fiefs of Poona and Supa in the distant north under his second son Sivaji (the eldest Sambhaji I having died in 1653), Shahji, in the service of Bijapur, continued his warlike activities in the Karnatak till his own accidental death in Basavapatna in January 1664.

Thereupon Ekoji (Venkoji), son of Shahji by his second wife Tuka Bai Mohite, stepped into the Mahratta inheritance in Mysore. Indeed there is evidence⁴ of Ekoji having succeeded to the patrimony as early as 1662, if not 1664. Evidently Shahji, already during his lifetime, had nominated him to the *Jahgir*. Theoretically exercising the powers of a Bijapur general, Ekoji stayed in Bangalore till his conquest of Tanjore from the Nayaka family and his eventual usurpation of all sovereign authority there in 1675. From hence he threw off his allegiance to Bijapur, and Tanjore became his headquarters. Ekoji's conquest of Tanjore, though a distinct loss to Bijapur, was a landmark of considerable significance from the Mahratta point of view. With Bangalore as the nucleus of his power, it meant the first step in the advance of the Mahrattas in South India at just the time when Bijapur and Golkonda, hard pressed by the Mughals and the Mahrattas (under Sivaji) in the Deccan, had to retire homeward, leaving their Karnatak possessions—under their deputies—to their own fate.

Even after his conquest of Tanjore, Ekoji continued to maintain a foothold on the distant *Jahgir* of Bangalore, while the Mahratta arms under him gradually went about establishing themselves on the frontiers of the growing Kingdom of Mysore and proceeded as far as Trichinopoly by 1676. Ekoji's government of Tanjore since 1675, however, had been far from satisfactory, and this eventually led to Raghunath Panth, the able confidential minister

³ *Vide* inscriptions of Shahji's time cited below.

⁴ *E. C.*, IX Nl. 69.

⁵ *Ibid.*, Xsd, 47.

of Shahji then in charge of Ekoji's heritage in Mysore organising an expedition to the Karnatak under the rising power of Sivaji (half-brother of Ekoji) from the Deccan, in 1677, with a view to securing the Kingdom of Tanjore, and perhaps the sovereignty of the entire South, to him. The expedition, while it was on the whole attended with success, left Ekoji practically master of Tanjore and Sivaji, after passing through his ancestral possessions in Mysore, returned to the Deccan about April 1678. Incidentally Sivaji's invasion of the Karnatak left the sovereignty of the Kingdom of Mysore undisturbed, his progress in that direction in August 1677 (during his march from Gingee) having been definitely arrested by her then ruler, Chikka-devaraja Wodeyar (1673—1704), who, as the natural heir and successor of the Vijayanagar Empire, had asserted his claim to rule from the throne of the Karnataka country as early as 1675, under the titles *Karnataka-Chakravarti* and *Dakshinadik-Chakravarti*.

Mahratta sovereignty in the South, however, tended rapidly to assume a definite shape in the wake of Sivaji's expedition to the Karnatak, and more particularly after his death in April 1680. Of that sovereignty, extension of Mahratta power and influence over the length and breadth of South India, and the establishment of outposts at convenient points, which would enable them to levy and realise their dues (the Chauth and Sardesemukhi) from the conquered tracts, were the prime features. Already by 1678, the Mahrattas had been reckoned a force in South India. Besides, Bangalore, Ginjee, Vellore and Tanjore had become the strongholds of the Mahrattas there. And between 1678—1680 they were extending the sphere of their activities from the Karnatak-Bijapur-Balghat in the north up to Trichinopoly in the far South. Further, in keeping with the theory of Mahratta sovereignty, we find^d Sambaji II, son and successor of Sivaji, assuming the title of Emperor (*Sambhaji Chakravarti*), for the first time in July 1680.

In the realisation of their ambition, however, the Mahrattas during 1680—1686, found themselves drawn into an inevitable conflict with Chikkadevaraja Wodeyar of Mysore, who, as the sole representative of the Vijayanagar Empire in South India, had been since 1673 systematically extending the frontiers of his kingdom at the expense of Madura in the far south and Bijapur in the north, and in 1682 laid siege to Trichinopoly itself, the objective of the southern expansion of Mysore ever since 1642. In that conflict, the Mahrattas, though at first they sustained serious reverses in the neighbourhood of Seringapatam during a diversion of their forces from Trichinopoly in 1682, eventually came out successful, and were, in July 1686, obliged to come to terms with Mysore and retire from the south, hard pressed in their homelands by the advance of the Mughal arms on the Deccan.

The withdrawal of the Mahrattas was followed by the fall of Bijapur (September 1686), the influx of the Mughals into South India and the rapid recovery by Chikkadevaraja Wodeyar from the effects of the Mahratta wars in Mysore. These circumstances doubtless told heavily on Ekoji, who found

^d *Ibid*, M/b 117.

it exceedingly difficult and expensive to maintain Bangalore, the seat of his father's *Jaghir* in Mysore, from distant Tanjore. Accordingly, early in 1687, he managed to sell it through his *Vakil* to Chikkadevaraja Wodeyar for three lakhs of rupees. The place finally passed into the possession of Mysore on July 14, 1687, after nearly fifty years of Mahratta sway there.

Mahratta connection with portions of Bangalore, Kolar and Tumkur districts—which originally formed part of Shahji's *Jaghir*—however, continued during the closing years of the seventeenth century (1687—1700) and a greater part of the eighteenth, down to 1761. Mahratta armies and irregulars freely passed through these tracts during their struggles with the Mughals in the Karnatak (1689—1698). Again, during the renewed bid for supremacy in the South in the eighteenth century (c. 1720—1761) these tracts, with their well-garrisoned outposts, formed the base of operations of the Peshwas against the kingdom of Mysore and other rivals (like the Nizam and the Nawab of Arcot) as far as Trichinopoly, and provided a fertile ground for their systematic collection of *Chauth* and *Sardesmukhi* in the Karnatak and the realisation of Peshwa Balaji Baji Rao's (1740—1761) grand ideal of Hindu Empire (Hindu-Pad-Padshahi). The soaring ambition of Balaji was unluckily frustrated by the last battle of Panipet (1761), when, under the stress of necessity, he had to recall his reserve forces from Mysore for the service of his country and nation; and this contributed not a little to complete the usurpation by Haidar Ali of Mysore, followed by his acquisition of the Mahratta outposts in rapid succession. Mahratta power in Mysore thus ended as fortuitously as it had begun, though they never ceased to have an eye on the kingdom, and sought to maintain diplomatic relations with the Court of Seringapatam, throughout the regime of Haidar Ali and Tipu (1761—1799); while individual Mahrattas had increasing opportunities for distinguishing themselves as civil and military officers in the State during the period of Restoration and after—from 1799 onwards—a period marked by the decline and fall of the Mahratta Empire in India.

Memorials of Mahratta sway in Mysore extend over the seventeenth and eighteenth centuries. These are invariably lithic inscriptions in Kannada, and come from parts of Bangalore, Channapatna, Hoskote, Nelamangala, Dodballapur, Kolar, Mulbagal, Chintamani, Srinivasapur, Bagepalli, Madhugiri and Channagiri Taluks. They bear out in an ample measure the fact that the Mahratta domination over this area was something more than its mere temporary occupation by an alien power, and indicate to some extent that it was closely bound up with the well-being of the local populace with whom they had to come into intimate contact in every-day life.

The earliest of these documents, dated November 3, 1637,⁶ records the grant of a rent-free land in Hasugur by the *Srimanta* the *Desakulakarni Samanna*. The next series of records belong to the time of Shahji and range from 1647—1663. One of these, dated September 29, 1657,⁷ registers his gift

⁶ E. C. Sd. 49: Isvara, Kartika ba 12.

⁷ *Ibid.*, IX Nl 69: Hevilambi, Asvija su 2.

of lands in Lakkur (Nelamangala taluk) to Bavanur Ahammad, for his own merit. Another, dated January 12, 1660,⁸ refers to his grant of the village of Naguvalli, in Channapatnasthala as a rent-free estate to Siddalinge-Gauda. A third, dated October 5, 1660,⁹ records a gift of land to Antraji-Pandita (a Mahratta Brahmin official under Shahji). A fourth dated September 1, 1661,¹⁰ relates to a grant of dry fields of the soaking capacity of 100½ *Khandugas* to Byalisi Javiranna. And a fifth, dated May 1, 1663,¹¹ registers a gift of lands yielding 6 *Khandugas* of paddy to one Alambigiri Tippa Setti for having restored the old tank of Holur, belonging to Kolar. Again one of the records, dated March 3, 1647,¹² relates to a grant by Sambhaji I (eldest son of Shahji) of the village of Hanchipura to Channabasappa Wader of the Saji-Matha. Another dated November 5, 1653,¹³ refers to the rent-free gift (Kattu Kodige) of the village Kondiganahalli by Kanayaja Pandita, agent of Sambhaji for the border district of Kolar sime. A third, dated October 20, 1654,¹⁴ relates to a grant by the same official of land under the Muduvadi—Mallasamudra tank to Chandaya Tambarahalli Depa Gauda, for having constructed the tank. A fourth, dated August 16, 1661,¹⁵ records the construction of a pillar for the service of God Venkatesvara of the Bevur Hill in the Malur Hobli of Channapatna—sthala by Dundoji Haibat Rao (son of Balaji Haibat Rao), another official under Shahji. And a fifth, dated March 14, 1662,¹⁶ refers to the gift of rent free land (nettauru-Kodige) by Baranajai Raja Havaladar of Rahadurga under Shahji, in honour of Simangala Chikka-Deva's son, Timmappa (who fell, perhaps, in a battle). We have again, a record of Ekoji's time, dated January 20, 1666,¹⁷ in which Jayanta Bai (? daughter-in-law of Shahji) makes a grant of Uttur village in the Kolar sime (belonging to Kolar-chavadi) as an *agrahara* to one Bhavaji Pant, son of Virupaksha—Sankara of Kasyapa Gotra. Among the records of the time of Sambhaji II, (son of Sivaji), one dated July 31, 1680,¹⁸ communicates an order (nirupa) of his to the *Karukun* of Kolar, regarding the gift to one Venkatesa Sastri, son of Chennai-Bhatta, of the village Uttanur-Madavala, with all rights. Another dated January 29, 1685,¹⁹ relates the grant of a plot of land of the sowing capacity of half a *Khanduga* in the Agraharam village, Hoskote taluk, for the worship of God Madesvara, by Devaiya Nayaka. And a third dated January 4, 1686,²⁰ registers the gift by Malukoji (? son of Sambhaji) of the

⁸ *Ibid* Cp. 26:Vikari, Magha, su 10.

⁹ *Ibid*, XKI 176: Sarvari, Asvija, su 12.

¹⁰ M. A. R. 1923, P. 45 No. 10: Plava Bhadrpadā, ba 3.

¹¹ E. C. XXI 219, Sobhakrit, Vaisakha, su 5.

¹² *Ibid*, ixDb, 28: Vyaya, Phalguna, su 7.

¹³ *Ibid*, XMB 154: Vijaya, Kartika, ba 11.

¹⁴ *Ibid*, KI 193, Jaya, Asvija, ba 5.

¹⁵ *Ibid*, LX Cp. 68: Plava, Bhadrpadā su 12.

¹⁶ *Ibid*, X Sd. 47: Subhakrit, Chaitra, su 5.

¹⁷ *Ibid*, KI. 227: Visavasu, Pushya, ba 10.

¹⁸ *Ibid*, M. b. 117 Raudri, Sravana, su 15.

¹⁹ M. A. R. 1925, P. 27, No. 16; Raktakshi, Magha, su 5.

²⁰ E. C. X Ct. 54 Krodhana, Pushya, ba 5.

village of Avalambagiri (Alamgiri) in the Kaivara-sthala of the Kolar-sime, for services to God Tiruvengadanatha.

Among the epigraphs of the eighteenth century, one, dated in April 1727,²¹ refers to the grant by Manukoji-Raja of land to Hadakanahalli Baira-Gauda as a rent free estate. Two documents dated January 15, 1728,²² relate to a gift by Annaji Sesho Pant for having built a big tank in front of Sulibe, Hoskote taluk. A fourth, dated January 10, 1740,²³ records a grant by Subedar Yantaji Basale Rao to Mari Gauda for a similar service in front of Dasarahalli near Vokkaleri, Kolar taluk. A fifth, dated August 28, 1759,²⁴ refers to a grant by the Srimanta Sahib (Peshwa Balaji Baji Rao) with the Sar-Jamindar, in the presence of the Settis of the Sagar Pete of Basavapatna, to Marilingappa for the office of a *Setti*, as a *Palaki Umbali* of the village of Udo-ya belonging to Kole in the Sulekere sime. We have also documents dated 1767,²⁵ and 1775,²⁶ registering gifts by Malhari Rao, Madhava Rao Ballal Pradhan and Murari Rao Ghorpade.

Most of the Mahrattas resident in the State to-day are descendants of those who had followed in the wake of the Mahratta incursions since 1565 A.D. barring those who might have followed the religious leaders belonging to the organised Mutts of Sankara and Madhva between the 14th and 16th centuries. During the period of the earlier Mysore Kings, individual Mahrattas,—mostly Brahmmins—served in the higher offices of the State. Khande Rao, who opposed Haidar in his usurpation of sovereign power in the State, was one such. He was a trusted Minister of King Krishnaraja II. Toshikhana Krishna Rao, who led the insurrection against Tipu was the faithful Treasury Officer of the reigning sovereign. Bishtopanth Badami—the Bisnapah Pandit of the *Wellington Despatches*—who commanded the Army in the earlier years of the post restoration period, was another Mahratta Brahmin whose services were much appreciated by H. H. Sri Krishnaraja Wodeyar III and the British. When Baji Rao II fell in 1818 and the Peshwa's territories were annexed, a number of Mahratta families dependent on him emigrated and sought shelter in Mysore. Krishnaraja Wodeyar III not only gave them an asylum but also afforded opportunities for service under him. The continued effect of the influence wielded by these Mahratta families in the State has been the spread of Marathi language as the language of the administration at one time and the spread of Mahratta culture which made active service for the good of the State its primary duty. Whether in the higher administrative or the military walks of life, the Mahrattas have always distinguished themselves

²¹ *Ibid.*, IX. Ht. 46: Plavanga, Vaisakha ba ?

²² *Ibid.*, Ht. 53 and 55 Plavanga, Magha su 15.

²³ *Ibid.*, X Kl 63 (bis): Siddharthi, Pushya ba 7.

²⁴ *Ibid.*, VII, (1) Co. 51 S. 1680: Bahudanya, Sravana ba 10*

²⁵ *Ibid.*, X Sp. 77 XII Mi 23-24 Sarvajit.

²⁶ *Ibid.*, Bg. 45 Manmatha.

* *Palaki Umbali*. A rent-free gift for the dignity attached to a person of being conveyed in a Palankeen.

by their zeal, hard work, and infinite capacity for taking pains in the interests of common good. Politically they have been in the forefront, their sagacity, alertness and adaptability being well known. At present the Mahrattas in the Mysore State number about 53,000, but this figure does not include Mahratta Brahmins. They are to be found scattered through the eight districts of the State, but more largely in the Shimoga, Kolar and Bangalore districts. The Marathi language is spoken by about 50,000, a number of the Mahratta families having taken to Kannada under local influences. A good part of the Mysore Army—part of the Indian army of to-day—is manned by the Mahrattas who have always supplied recruits for it. Among the officers are a number of Brahmins of Mahratta origin, most of whom can trace their descent back to ancestors who won distinction centuries ago in the service of the Mysore Kings.

A Brief Note on the Mahrattas of South India

By

Rao Bahadur R. KRISHNA RAO Bhonsle, I.S.O.

[This is a very good resume of the History and achievements of South Indian Mahrattas for the last three centuries.—Ed.]

HISTORICAL ANTIQUITY AND GREATNESS

Hieun Tsang, the great Chinese pilgrim, recorded the character of the Mahrattas in the following terms : " To their benefactors, they are grateful ; to their enemies relentless. If they are asked to help one in distress, they will forget themselves in rendering assistance."

Macauley, the Historian, referred to them as a formidable race, " which was long the terror of every native power, and which, after many desperate and doubtful struggles, yielded only to the fortune and genius of England."

H. R. H. the Prince of Wales, in laying the foundation stone of the Sivaji Memorial at Poona on November 19, 1921, said " A few minutes ago, I laid the foundation stone of the Memorial to Mahratta soldiers who laid down their lives in the Great War, men who proved that the spirit which animated the armies of Sivaji still burns bright and clear."

LINEAGE OF SIVAJI, THE GREAT

From the Ranas of Chittoor sprang the Ranas of Udaipur, universally admitted to be the oldest family in Hindusthan ; and from them the founder of the Mahratta Nation traced his lineage.

Sivaji belonged to the Bhonsle family. The term Bhonsle is probably the *prakritic* form of the Bhasavakula, *i.e.*, the Solar race. " Neither Grant Duff nor any of the Indian writers of Marathi Bhakars has given much attention," says Ranade in his *Rise of the Maratha Power*, " to the fortunes of the Maratha colony in the South at Tanjore, though the Maratha Dominion there was of an older date than in many other parts of India and the family which ruled over Tanjore for nearly two centuries (1675—1855) was closely allied to the founder of the Maratha power in Western India."

CONQUEST OF SOUTH INDIA

The first entrance of the Marathas in South India took place under the leadership of Shahji Bhonsle, the father of Sivaji in 1638. He led an army as a General in the service of the Bijapur Kings. The Karnatic wars kept Shahji busy for thirty years; during which period he conquered Vellore and Ginji and obtained as Jahgir, Mysore, Kolar and other places. He also forced

the old Naik chiefs of Madura and Tanjore to submit to the authority of Bijapur and pay tribute.

After Shahji's death, his son, Venkoji succeeded to the jahgir. Then there were some internal disputes between the Naik rulers of Tanjore and Madura. Taking advantage of this Venkoji captured Tanjore and made it his headquarters in 1675.

THE TANJORE RAJAS

When Sivaji invaded Karnatak in 1676, and obtained easy possession of tract after tract of territory, Venkoji was unable to maintain his position. He was therefore filled with despair and resolved to retire from the world and become a *Sanyasi*. But Sivaji wrote a characteristic letter to his brother, and reminding him of his duty, dissuaded from becoming a *Byragi*. He further established Venkoji's power firmly in the Tanjore Principality and then went away.

Venkoji reigned till 1687; after which his three sons, Shahji, Sarfoji and Tukoji succeeded to the kingdom one after another, for nearly fifty years. After the demise of Tukoji in 1735, there was a rapid succession of rulers for a few years; till in 1740 Pratap Singh was elevated to the throne. He ruled for twenty-three years and was succeeded by Tulajaji.

Sarfoji, the adopted son of Tulajaji, was displaced by his half-brother Amarsingh. But he found a friend and protector in the Danish Missionary, Schwartz, with whose help his claims to the throne were recognised and he ascended the *Gadi* in 1798, (when Amarsingh was forced to retire on pension).

Sarfoji was succeeded by his son Sivaji who died in 1855 without any male heir and therefore the territory was annexed by the East India Company; the Ranees being pensioned and allowed to occupy their old palace.

ARNI, ARCOT, COCHIN, PUDUKOTAH AND SANDUR

The little jahgir of Arni is still in the enjoyment of a Maratha Brahmin Chief, whose ancestors acquired it originally as a reward for military service from the Bijapur King more than two hundred years ago. There were also some Maratha Brahmins in the service of the Nawab of Arcot, who rose to distinction and were known as *Nizamshahi Brahmins*. Similarly in the States of Pudukotah and Cochin who have a fairly large population of Mahrattas, some of whom have risen to high positions. In the District of Bellary, there is another small state at Sandur, which has survived the general decay of Maratha power in the South. Its founder came of the stock of the famous Santaji Ghorpade.

It will thus be seen that there is not a single district in the Madras Presidency or the surrounding Native States which has not a small Maratha colony of settlers who have made it their permanent home. This is amply

Throughout this article, both the ideas and the expressions of Ranade's Maratha Power are freely used.

borne out by the census figures given. South Kanara and Malabar, Cochin and Travancore were probably colonised from the coast and these settlements had little or no connection with the political domination established in the middle of the seventeenth century by Shahaji and his sons.

As may be expected, Tanjore and the area in its neighbourhood, North Arcot, Salem, and Madras City show the largest aggregate of Maratha settlers. Tanjore has been happily styled by the Maharajah of Travancore as "the Southern Home of the Marathas." On account of their isolation from their distant home and the springing up of common ties, they were all welded together under the common name of *Desasthas*.

As may be noted from several of other articles appearing in this volume, the Tanjore Rajas were noted for their munificence. There were great patrons of art and literature and their charities were on a magnificent scale. The Tanjore Library is the largest collection of its kind to be found in any Indian State. Under their fostering care, music (both vocal and instrumental) was carried to perfection, so that Tanjore is still called the "Cradle of Music in South India." The list of Eminent Maharashtrians whose account is given in some detail in a previous article will also make it clear that the South Indian Maratha colony has produced great administrators, educationists, lawyers, judges, engineers, and research-workers in almost every field of importance.

CONCLUSION

It may appear that the present condition of the Marathas is not quite satisfactory. As Sir A. Seshayya Sastri said, "they are not rich, they cannot beg, they cannot starve, they must live." In order that all of them may get a decent livelihood, the first essential is that they should be well educated. The ignorance that is prevailing in the community ought to be banished somehow or other. As His Royal Highness, the Prince of Wales said in 1921, the Maratha people "should be ready and eager to make use of the advantages of education, by the aid of which alone, they can hope to maintain in the modern world the position to which they are entitled by their present importance, their past glory and their innate qualities of sturdy common sense and self reliance."

The Mahratta Education Fund is the connecting link in Southern India between "Illiteracy" and "Education".

The Kirtan

BY

Mr. T. B. RAMACHANDRA GOSWAMI Narasimhapurkar, B.A., Tanjore

[The Kirtan is a peculiarly Maharashtrian institution which has helped a great deal in popularising Devotion to the Lord ; and it is gratifying to note that it has been adopted in the chief vernaculars of the South, such as Tamil, Telugu and Kanarese. In this article by Mr. T. B. Ramachandra Rao, himself a good Kirtankar—we have a full account of the way in which a Kirtan is performed and a brief mention of the chief Kirtankars from the time of Sri Ramachandra Morgaunkar who came to Tanjore in 1864.

The English rendering reproduces faithfully the charm of the original Marathi.—Ed.]

It is a matter of sincere pleasure that during the year Iswara, the Mah-ratta Education Fund, Madras, completed twenty-five years of its useful existence. Out of the many institutions started in Madras for the uplift of the Maharashtrians, this Fund has had a unique record of long and useful work. The credit for this achievement goes to those men and women who have laboured for the cause at great personal sacrifice and those who have supported the movement with monetary contributions. It is my earnest prayer that the Fund should secure the full sympathy and patronage of all our people and march from success to success, without interruption, till we are able to celebrate its centenaries.

On this great festive occasion, I have been invited by Mr. T. Ramachandra Rao, my kinsman and a prominent member of the Fund, to contribute an article on the subject of "Kirtan" for the Silver Jubilee Souvenir. But the infirmities of sight combined with the difficulties of securing materials prompted me at first to send a negative reply ; on second thoughts, however, I was reminded of the advice of Sri Ramdas that "one should serve God according to one's might ; it is hardly right to refuse service". With a feeling of remorse I have decided to place the full facts before my readers and proceed to my task with humility.

The subject of "Kirtan" is a great one ; but there are very few writers among us with expert knowledge who can give us the materials we require. The Dravidians in the South freely admit that the Kirtan was first introduced in the Madras Presidency from the North. Its early origin is to be traced first to the musical hymns attempting to describe God i.e. Iswara, by means of praise and prayer, which in due process of evolution took the form of Puranas conveying the meaning of Srutis and ultimately appeared as history in verse, when Lava and Kusa sang of the exploits of Sri Rama in the Rama-

yana, with the metre keeping time to the music. From this epic it is clear how by its description of Godhead in entrancing melody, music came to occupy a prominent place in the Kirtan. To the Kirtankar we owe the respect due to Narada himself.

With the rapid development of the Marathi language and the exposition of the gems of Sanskrit lore by our poets and saints in the native tongue, the Kirtan began to assume a most beautiful form. When the graceful Hindi tongue added to its beauties, the Kirtan came to be regarded as a very attractive medium of instruction to all men and women, young and old alike.

Out of the nine forms of Bhakti, (*viz.*, Sravana or hearing the name of the Lord, Kirtan, Manana or remembrance of God, worship at the feet of God, archana, obeisance, service, friendship and contemplation of self), Kirtan occupies the second place. Sravana and Kirtan respectively signify attending to the exposition by a guru of the quality of the Supreme Being and communicating the same for the benefit of one's self and others. Till recently, the Kirtan concerned itself primarily with the quest of the Universal spirit and of its nature and generally took the shape of stories relating to the subject of the Lord or his Bhaktas in a way that produced an abiding impression on people's minds. It looks as though for various reasons the history of the lives of eminent men and women of recent times was deliberately rejected for this purpose. Perhaps the main reason was that in the changes that had occurred in the political sphere, it was considered impolitic to rake up old feuds when the various communities in the country were settling down on terms of amity and when there was urgent need of good understanding among them. Undoubtedly discourses on these subjects would produce a deleterious effect on the young and ignorant masses; and very likely it was to avoid this that our ancients established the custom of dealing with a story from the Puranas and used current events merely for purposes of illustration.

The word "Kirtan" implies expounding or describing. Knowledge is the result produced in the people's minds by such exposition. Instruction may be had in various ways. The study of books, listening to lectures, contemplation of Nature, and association with the wise are some of the means by which men seek knowledge (which breaks the bonds of Samsara) and attain the stage of Siddhas. The excellence of a Kirtankar consists in his ability to make the audience realise at once that this 'mukti' is attained by Bhakti and Gnana, and is within the reach of any ordinary person at any given place and time. He rouses the emotions with the help of poetry and action (consisting of dances, songs, accompaniments and speeches), which create concentration of mind and produce a deep sense of pleasure in the audience.

According to ancient custom, the Kirtan begins with what is called the (1) "Mangalacharan" (salutation) or prayer to the performer's special deity. Then follow (2) Akhyana an elaborate exposition of the higher truths referred to in a "Purva Pada" sung at the start. Next come (3) the Upakhyana *i.e.*, the application of those truths in life through interesting illustrations

from the stories of the Avatars, to show the ways in which the truth can be followed in action, interspersed with Bhajan and the pronunciation of His name in unison with the hearers, and finally, (4) the Arati and (5) distribution of "Prasad".

With the advent of Brahmasri Ramachandra Buva Morgaumkar to Tanjore in 1864 A.D. the prevailing practices in Kirtan underwent a reformation, and even the Dravidians began to imitate his ways. Sri Krishna Bhagavatar was the first to set the new model for Kirtans (Harikathas) in Tamil. The Telugu verses of Sri Thyagaraja Swami (known in these parts as kirtanais), the Tamil songs of Sri Kambar and the Marathi *padas* in the Saki and Dindi tunes all form part of the kirtans on the new model. Of such Kirtankars, the most notable of the present day are Sri Chidambara Bhagavatar, Sri Vaidyanatha Bhagavatar, Sri Annaswami Bhagavatar and others.

Prior to the advent of Sri Morgaumkar, the local heads of Mutts or Mahants used to perform Kirtans in Marathi, with songs full of Bhakti, in various tunes, (including Carnatic, and Hindustani tunes). Sanskrit was not much in use. Among the accompaniments there was no harmonium, but they used the Thambura, the Mridang, Jalar, Swarabath, Sarangi, Violin and such other instruments as could be had. Certain Kirtankars used only the thambura.

At this stage a few words about the Maharaj Morgaumkar and his Kirtans will not be out of place. Morgaum claims to be the birth place of Sri Ramachandra Buva Morgaumkar. From his childhood he had a hankering after divine knowledge and the Kirtans. Whenever and wherever he could secure a chance of hearing recitals of songs in Sanskrit or Marathi, he was sure to be there. By his own intelligent efforts and the constant attention to the methods of his contemporary Kirtankars and unremitting practice, he soon became an expert in the line. Through the worship of Gajanana (or Lord Ganesha) he won the grace of God. After this time the Government of H.H. the Scindia of Gwalior constructed a Mutt for him in Lashkar, (the Cantonment) in appreciation of his Kirtans, and settled for him a permanent annuity. Even now his descendants continue to live there. Of his three sons, Sri Vishnu Bava attained equal eminence as a Kirtankar and became a domicile of Tanjore. His grandsons (Sri Balu Bhayya and Raja Bhayya) also have become famous Kirtankars and musicians. His great grandson Yeswant Raja Bhayya is now about 10 years of age and resides at Gwalior Mutt.

It may appear that the above facts are irrelevant to the subject of Kirthan, but it has been necessary to set them down here for the following reason. My revered father, Sri Bahuswami Goswami, the head of Sri Govindaswami Baluswami Mutt, Tanjore, was the beloved and chief disciple of Sri Morgaumkar Maharaj, and the latter lovingly tutored him in the practice of the Kirtan in all its details. In this manner Sri Bahuswami Goswami, instead of becoming an expert in Kirtan according to the old school then prevailing in Tanjore, followed the pure northern form of speech and sang

songs that were wholly of Hindustani type. In chaste Marathi mingled with quotations from Sanskrit or Hindi, he elaborated his theme with appropriate episodes in such a sweet and attractive tone that he might almost be said to have created a revolution in current modes of Kirtan performances. Among the followers of the old style were Sri Raghunath Goswami of Sri Bhimarajawami Mutt, Sri Deva Goswami of Sri Jholiram Bava Mutt, Sri Tyagarajawami of Sri Annaji Bava Mutt, Sri Sethuramaswami of Sri Sethu Bava Mutt, Sri Laghusyama Goswami (Dutta Sampradaya) and Sri Meruswami of Travancore. They had, however, adapted some of the northern tunes and padas to their performances. There are descendants of these who are Matadhipathis and Kirtankars.

On account of this, the period when Sri Ramachandra Morgaumkar came over to Tanjore may be regarded as unique in history. The last of the Tanjore Maharajas, Sri Sivaji, had passed away in 1855 A.D., but 15 or 16 of his Ranis were living. Besides, there were several wealthy families (including the Mangalyilas) as well as Pandits and Vidwans learned in the various Shastras. Expert songsters and players on instruments in the Carnatic style took a fancy to and made it a point to add to their stores Hindustani music from the time of Sri Ramachandra Morgaumkar; because they were very much impressed with the grand effect produced by his exposition and music. At any rate it will be clear that to some extent there was a great influence of the northern over the southern art.

Among those who played on the Mridang in accompaniment to Carnatic and Hindustani music Narayanaswami Appa, Ramadaswami, Sethurama Rao and others are worthy of mention; among the songsters we have Mahavaidyanatha Iyer, Patnam Subramania Iyer, Thodi Sunder Rao and others. Among players, Veena Vaithyanatha Iyer, Flute Sarabha Sastri, Fiddle Govindaswami Pillai and Gottu Vadyam Sakharam Rao are well known. Bharata Natya was also in its highest pitch among professional ladies; the heads of all the Mutts were Kirtankars of repute; among those songsters who were perfect masters of Tumri etc., of the Hindustani tunes may be mentioned Bhayyayi Puntambekar; and in the Khyala and Dhrupada varieties, Sakharam Bava had attained supreme mastery. Of those who wrote the material for the Kirtans, Sri Ranganatha Dada of Gwalior and Narayanacharya and Raghu Bhutt of Tanjore are the most important; Morgaumkar's collections are full of their poems. Even among Christians nowadays, there are a few who have begun to use the Kirtan as a means for instructing the public.

Although Sri Ramachandra Morgaumkar Maharaj came from the North, he established a Mutt at Tanjore, did considerable propaganda in our parts for the furtherance of the art of Kirtan, became a sanyasi and ultimately took leave of the world here. His Sanfadhi may be seen close to the northern gate of the Tanjore Fort and has become almost a place of pilgrimage. He may thus be said practically to belong to the South.

I have dealt at such length with the Kirtans of Sri Morgaumkar, because he fulfilled in an eminent measure all the requirements of an ideal Kirtankar,

as laid down in the Dasabodha of Sri Samartha Ramdas—probably the sole methodist on this subject. Sri Morgaumkar Bava had all the qualifications of a typical Kirtankar, being a learned man, full of Bhakti to the Lord, and endeavouring his best to expound his knowledge to the audience according to their capacity.

Kirtankars are of three different kinds. The best type never care to make money out of their performances. They set about their work as a matter of duty and instruct the public in the subject of Bhakti and Gnana with no thought of a reward at all. Next there are those who, after the Kirtan is over, feel pleased with whatever collections are made over to them. Last, there are those who enter into a previous money contract in connection with their Kirtans, and it is a matter of regret that now-a-days there are many who as a rule, follow this trade system.

The Marathi Kirtankars have still retained the pristine purity of their ideals in the subject and object of their work ; while the other Bhagavats (with honourable exceptions) in their performances mix up a number of irrelevant details, meant mainly to divert the audience by the exhibition of mere buffoonery and levity. In consequence, the seriousness of the subject is practically lost, and the Kalekshapam becomes a mere pastime. It is a matter of pleasure to note that our Kirtankars have not descended to such levels.

After the days of Morgaumkar, there have been many among his descendants and their contemporaries that achieved fame as Kirtankars or Songsters. Their most generous and noble patron was the late Krishnaswami Naig of Tanjore. Kashinath Bava Masurkar, Ramachandra Bava Chandurkar, Nana Bava Supekar, among Kirtankars, Rahimat Khan and others among songsters and Nanumiah Saheb, the expert player on *Dholak* were the recipients of his patronage. Then we have Durga Bai Bapat, and Sri Vishnu Digambar Paluskar, who came to Tanjore and revitalised the Kirtan, and the Bhajana. My reason for making mention of these is the fact that from ancient times the people of Tanjore have distinguished themselves in Marathi language and in music both vocal and instrumental ; and successive tides of Kirtan performances have helped to keep intact the cultural affinities of Tanjore and Maharashtra proper. As the Dravidian Kirtankars and Vidwans have shared these parties with us, to them also these forces have been of great value.

Let me conclude this article with a quotation from Sri Samartha himself :—"Kirtan helps to wash away all sin, to lead us to the higher path and ultimately to the feet of God ; of this you need not entertain any doubt." "Listen to the pure Kirtan, and become deserving and pure".

I am once more grateful for the valuable opportunity given to me to write this article, by the M.E.F. Needless to say that it is full of imperfections. But I hope it will be of some use to research workers in the field.

The Contribution of South Indian Maharashtrians to Marathi Literature

BY

Mr. T.B. RAMACHANDRA GOSWAMI Narasimhapurkar, B.A., Tanjore

[This is a very learned article by Mr. T. B. Ramachandra Rao, and we are sure that it will be of real use to all earnest students of Marathi and research workers in the field.—Ed.]

I am glad to have a second opportunity of making a contribution to the Silver Jubilee Souvenir of the Mahratta Education Fund ; but the loftiness of the subject makes me a bit nervous, for it is no easy task for a student, be his qualifications ever so high, to ensure a satisfactory presentation of the matter to a group of learned men. This is so because, very often chance plays havoc over human capacity at the nick of time.

There is all the more reason why a person with my poor qualifications should shrink from a task of such magnitude, but I shall nevertheless set about it with an humble request to my readers in words similar to those of Mayura Punt in his Kekavali :—

O Lord ! say in your mind, " A creature, though void of sense and speech, full of passions and knowing nothing of the Lord's praise, yet cries out to invoke Me, who is very fond of praise ". But how could a child do anything well at first ? So, slowly and nicely, let me be put in the good way by Yourself !

There are several wonders in God's creation, and of these India is one. It requires the genius of a great poet like Bana to describe its beauty and greatness. In its physical features our motherland resembles a human body with its head " bedecked with a hundred gems ", (the peaks of the Himalayas), the Ganges and the Jumna flowing through the mid-region of the heart (Northern India), the language and Dharma of Maharashtra providing the food for the entire country from the centre (as from the stomach) and the Deccan forming, as it were, the feet of Hindustan. Our Maharashtrians have spread over the different parts of this country and abroad, but out of this " Greater Maharashtra " we have limited the scene for the purpose of this article to the South. This does not by any means reduce the scope of the subject. Indeed the Marathi literature of the South offers a very wide field for study.

The writer of this article was for some time a Marathi translator in the Madras High Court. He then used to come across various Sanads, documents, letters, paimash accounts etc. in the Modi script from different

districts of the Presidency. A remarkable fact and one that should be borne in mind by every Maharashtra as being of undoubted historical importance emerges from these evidences; *viz.*, the extent of the Mahratta power and influence in those days and the deep root that their literature and culture had taken in our province.

In the far south of India, even further to the south than Tanjore, is the historic city of Madura. To this day it has been a great commercial centre. It contains a number of buildings well-known for their architectural beauty. Of these the grand temple of Sri Meenakshi Sundareswar and the palace of the Pandyas need special mention. A document on behalf of this temple was filed in the Madras High Court (I forget the suit number, but the acknowledgment of the records is dated about 1910). The copy was on the current stamp paper written in the old Modi script, and the writer was an Iyer! The document was an agreement in favour of the temple trustee in respect of properties set apart for charitable purposes. The language of the document from first to last was Tamil throughout!

Even now we have the deed of gift made by Vijaya Raghunath Sethupathi of Ramnad in 1634 Salivahana Saka. The language of this deed is a mixture of Tamil and Marathi, the script Modi and the writer is one Kuppunuthu, a Sudra by caste! All this has happened when Tamil and its stout supporters were in the ascendant!

From this it can indeed be said with truth that the penetration of Marathi literature in the country was a measure of the extent of Mahratta conquests and their ultimate absorption. The churning of this great ocean with a view to take out the gems that lie hidden beneath and to write an adequate appreciation of them all is by no means a task that can be satisfactorily fulfilled by any one man. For this reason let me endeavour to give only a brief account of the literary works that are to be found in the Saraswathi Mahal Library attached to the Tanjore Palace.

Of the kingdoms that championed the Hindu civilization after the fall of the Chola Dynasty, Vijayanagar is among the foremost. One of the famous rulers of this kingdom established his rule at Tanjore by sending his son-in-law, Chavan *alias* Sevappan, and his laureate Pandit Govinda Dikshit. (A full description of these events may be found in the note sent for translation to me by H. H. Jagadguru Sri Sankaracharya of Kamakoti Pectah. I am just giving this hint to research workers so that they may make a thorough investigation of the subject). Thereafter in the wars that arose between the Naiks of Tanjore and the Pandyas of Madura referred to above, the latter won (for further details of these reference may be made to Record No. 2122), and in course of time the Kingdom was taken over from the Pandyas by the Mahrattas.

The several manuscripts and books in the Saraswathi Mahal Library, it may be noted, consist of the collections made by the successive sovereigns among the Nayaks and Marathas in their own times. They have been

written on paper in various scripts, Telugu, Sanskrit, Tamil and Grantha, an ancient form of Tamil script. Many of the old Sanskrit and Telugu works are on palm leaves. But, the collection made by the Maharrattas, instead of being on palm leaves, is mostly on paper. Many of these works seem to be very valuable, being composed exactly in the style and manner described by Sri Ramdoss in his *Dasobodhi* regarding the art of writing. A catalogue of these works has been printed in three volumes. In the metrical compositions of the Southern writers, the subject of Vedanta occupies a pre-eminent place.

Apart from the Bakhars and Lavani songs, generally speaking, the works of the ancient authors mainly concern themselves with the evolution of the spirit; for, in the Gita, the Lord has given to the study of matters relating to the spirit, the foremost place among the sciences. This has led them to the pursuit of an answer to the questions: 'Who am I?' 'Who is the creator?' 'How did He create the universe?' etc. They believed that a knowledge of the nature of the Jiva, the world and Iswara was the highest knowledge to be sought, and after following up these enquiries they recorded their experiences in writing for the benefit of others. There are people who say that these works are no more than a parrot-like repetition of the scriptures. But let us take a sum in Arithmetic or Algebra for instance. If the answer to that sum is first correctly obtained, naturally every subsequent solution of the problem should also yield the same result; but the methods of solution may not be the same. Just as by their beauty and fragrance the flowers open out our sense of appreciation, the practices and experiences of these saints and sages serve to improve our Gnana, so necessary for our salvation.

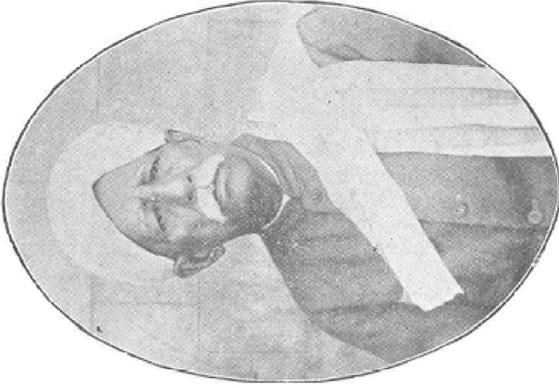
That our Maharrattas forgot "who we are" must account for our present decayed condition. A direct or indirect knowledge of the Vedas and Vedanta, the storehouse of spirituality, is indispensable to a higher life.

Of the remaining Marathi classics in the Saraswathi Mahal Library, (2) the Puranas, (3) the Ramayan, (4) the Bharat, (5) the Bhagavat and (6) the Katha-Kalpa-Tharu fall under the category of the Smartha (*i.e.*, relating to the Smritis) and Dharmic works. They all deal with the superiority of human life over the other orders of creation in the search for and the knowledge of the Self. They are the explanations of the srutis or Vedas, as observed and practised in actual life. To enable ordinary folk to understand that the path to the knowledge of the Self lies along the practice of Swa-Dharma, and to serve as examples of the practice of such Swa-Dharma, classics like the Ramayana (embodying the life of Sri Rama) were produced. They indicate the way to secure happiness in the present world and the utility of Bhakti as a means to a better future. This is the chief point that our writers have been trying to impress upon their countrymen by their valuable expositions.

The above relate entirely to Puranic history. The next part of the catalogue of the Saraswathi Mahal Library deals with (7) Pure History



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Zamindar of Maileripakayam,
Director, M. E. F., 1936—

and the Bakhrs. Westerners sometimes remark in a very bitter way that there is a lack of historical material amongst us, but evidently they have failed to look critically into our Ramayana and Bharata. Our authors have ignored this branch of Literature probably because History repeats itself. The principles of human aspirations and politics are more or less the same at all times and places. The change in name of persons and countries only goes to form a concrete illustration. The essence of all history has by our ancestors been already boiled down with the help of an acute logic into a Science of Politics.

Next in order we have (8) Poetry, (9) Drama, (10) Stories and (11) Hymns of prayer; though the Maharashtrians of the South were by no means very distinguished dramatists, they were not ignorant of this altogether.

The remaining sections (not of literary interest) (12) Lexicography, (13) Medicine (14) Kamashastra and (15) Miscellaneous works are to be referred to in the index of the authors. On the subjects of (16) music, and (17) Religion, I have not come across any writings of these parts.

Most of these works are written in verse (ovi, sloka, pada, or abhang) form. There is very little in prose. The language of the poems is pure Marathi with an admixture of Sanskrit. No foreign tongue is given any room. As our great authors were well versed in Sanskrit and Marathi, there is an easy yet majestic flow of language. The quotation of extracts to indicate their style would indeed be appropriate; but unfortunately I am unable to do so for various reasons. The style and language is of the Ramadasi period. The ancient collections are in the form either of loose leaf manuscripts or stitched volumes, while the new ones are mostly printed and bound.

From the general aspect and subject-matter of the Southern Maratha writers, let me now turn to the lives of the authors themselves. Incidentally we shall also touch upon their writings.

There are many valuable books on every one of the above subjects; but their authors are unknown. Of these, mention may be made of Pavana Vijaya, the Tika on the Bhagavat Gita, Vakyasudha etc., under Vedanta; the description of the Vratas under Pauranic; and the description of Dharma-Adharma under the Epics; "the ancestors of Sivaji Maharaj" under History etc.

Coming to the works whose authorship is known, in the first two parts of the library catalogue, we can count about 250 names on the whole. If we exclude from these the names of admittedly northern writers, there are about 75 whom we may more or less classify among Mahrattas of the South. Their works number about 300. A full description of these would take a whole volume. I have therefore made a selection of them, in order to avoid tiring the reader's patience. Before referring to the great writers, Bhikaji Bava Shapurkar, Meruswami, Madhavaswami and others, it is necessary to give a brief account of their fore-runners.

When Sri Samartha Ramdas was touring the country, visiting many places of pilgrimage and praying to Goddess Lakshmi for a regeneration of India and her people, our Chatrapathi Maharaj had taken the Torangad Fort from the hands of the Mussalmans. About the same time his kinsman Venkoji extended his sway over the South and established a Mahratta principality at Tanjore. This happened in or about the year 1676 A.D., and our ancestors settled down at Tanjore as domiciles. There were also many Mahrattas who had previously served as subedars under the Mussalmans. Then there were a few among those who after a religious pilgrimage on the outskirts of the Himalayas had been drawn to the temples on the banks of the Cauvery and desired to spend the rest of their lives peacefully in the beauty spots near by. There was, too, another class of people. When Sri Samarth paid a visit to Tanjore, he was requested by Venkoji to permanently stay near his abode. But Sri Samarth finding it difficult to comply with his request, promised instead to send a few chosen disciples of his to do so. Among such who came down with a religious purpose are Sri Bhikkaji Bava Shapurkar, Mauni Bava and Raghavadas. Sri Bhikkaji Bava established his mutt at Tanjore while Mauni Bava founded the Meruswami Mutt (named after his disciple) at Mannargudi and Raghavadas organised another at Konur, a village near Mariammangudi to the east of Tanjore. My object in giving these details is to mention that all South Indian Marathi Literature takes its origin either from the founders of these mutts or from their most eminent disciples. Let us now proceed to give a few details about them.

1. Sri Bhimarajaswami was born about the year 1564 Sali Saka and died about Saka 1663. Having been sent by Sri Samarth to Tanjore in the circumstances detailed above, Shapurkar arrived in 1599 Saka, established a Mutt there and in a spirit of devotion conducted puja, bhajan, kirtan, bhiksha, etc., and led the life of a model *grahasta*. Sri Ramachakra, the likeness of Maruthi, the hammock, the yoga-danda and other things originally presented to him by Sri Samarth can still be seen in his Mutt. There are three branches of this Mutt. (1) Sri Govindabalaswami or Bahuswami Mutt, (2) Sri Jholiram Bava or Devagoswami Mutt, and (3) Sri Annaji Bava or Atmaram Goswami Mutt. Sri Bhikkaji's Samadhi lies on the old High Road to Vennar in Karuntattangudi. A picture of Sri Samarth painted by Sri Bhimarajaswami himself can be seen at the Mutt.

The chief work for which this saint is known is the great life of Sri Samarth in verse.

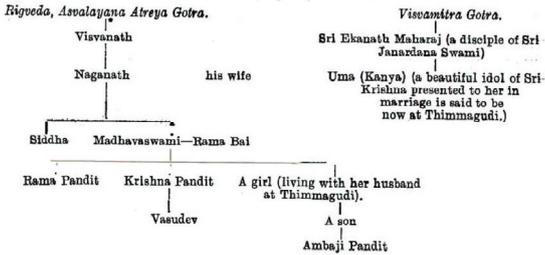
He lived to see the successive reigns of (1) Venkoji (1676—1683); (2) Shaji (1684—1710); (3) Sarfoji (1711—1728); (4) Tukaji (1729—1735); and (5) Babasaheb (1735—1736) in Tanjore. In 1663 Saka, Pratap Singh (A.D. 1741—1761) invited Sri Bhikkaji Maharaj to give Upadesam in the palace; but the Saint who was free from all earthly desires declined the invitation. Sri Sethubavaswami Mutt owes its origin to this fact.

2. Sri Mauni Bava.—The second Sadhu who accompanied Sri Bhikaji Bava Shapurkar was Sri Mauni Bava. Although his poems are not extant, we have a number of padas made by his disciple Anantha Mauni Swami.

Meruswami, the disciple of this Ananta Mauni has a Mutt at Mannargudi. About the year 1690, he wrote several great works on topics relating to Vedanta such as Bhimopadesa (2) Ramasohla (3) Avadhuta Gita, Ananta Valmiki (a drama) ; and Samarhasitaka and Ramadas Sthavana, which are hymns of prayer.

3. Sri Madhavaswami was a disciple of Sri Raghavadas who accompanied Sri Shapurkar at the behest of Sri Ramadas. It is clear from his writings that he belonged to the 16th and 17 centuries A.D. He lived in a village called Tiruvandur on the banks of the Cauvery near the present Mayavaram. He is the author of Yogavasishtha, a work written immediately in the presence of the deities of Sri Rama, Lakshmana, Sita and Hanuman within the precincts of the Mutt ; 7 chapters of the Ramayana ; Bharat, Ganeshpurana and others ; besides various other pieces. He was an author, a learned man, and a devotee who had won the grace of God. He was the grandson of Sri Ekanath by his daughter. He had three children, Rama Pandit, Krishna Pandit and a daughter whose grandson was Ambaji Pandit.

GENEALOGICAL TABLE



4. Rama Pandit (or Pandit), a son of Madhavaswami, and author of many great works, lived during the reign of Sri Sarfendra Maharaj (A.D. 1711—28=Saka 1633—50). Referring to his versatility Sri Vasudeva writes in the 9th Skanda of his Bhagavata that he (Pandit) was learned in logic, grammar, mimamsa and sankhya ; an authority on poetry and the drama, a good story-teller in verse, and a Vellantin. Among his chief works may be mentioned Ramanrita Taranga, Madalaṣopakhyanam, Harivamsa, a commentary on chapters 1 and 10 of the Bhagavata, Sruti Gita and others.

5. Vasudeva Pandit was the nephew of Rama Pandit a brilliant teacher and Vidwan, and son of Krishna Pandit. He has written a commentary on the

9th Skanda of the Bhagavata and lived during the reign of Sri Tulajendra Maharaj (1687—1709 A.D.).

6. Ambaji Pandit was the grandson of Sri Madhavaswami's daughter and was named after Amba, the family goddess. These facts have been given by the poet in the 8th Skanda of his Bhagavata. He lived during the time of Sri Sarfoji II (1722—1754 Saka=A.D. 1800—32).

His ancestral Guru was Sri Raghavadas. We have the Arati of Sri Samarth from the pen of Raghavadas. We may say with truth that of all the writers that Maharashtra Tanjore has produced, Madhavaswami and his sons should be ranked very high.

7. Virupaksha.—Particulars relating to this poet are not available. His great work is Bhakti Vilas or the Value of Siva Bhakti. It is said that this was written under orders from Sri Sarfoji, son of Sri Pratap Singh. He has also a work entitled Panchanada Mahatmyam.

8. Rukma Gangadhar belonged to the family of Madhyasta Venkoba of Tanjore. He is the author of Sri Narasimha Purana, Bharata Harivamsa Sesa Dharma Tika and is well-known for his "Krishnamrita".

9. Sri Mukundaswami, nephew of Sri Govindabalaswami who was a disciple of Sri Ramadas Bhikaji Maharaj, and founder of the Tanjore Mutt. He was a Rigvedi, a follower of Asvalayana, of Mudgala Gotra with Narasimhapurkar as his surname. Sri Mukundaswami had his Mutt at Karunthattangudi and was the ancestor of the writer of the present article. His great work is Sri Rama Kripa Vilas (the story of Ramayana in 7 Kandas) in lengthy ovi verse but in good style. A second work of his is Deva Bhaktanuvada. He has also several poems to his credit.

Some of the Rajas of Tanjore were also good poets. Of these Sri Shaji and Sri Pratap Singh were chiefly dramatists. Sri Pratap Singh is well-known for his Prabhoda Chandrodaya, Parvati Kalyan, Mitra Vinda Parinaya, etc. These writings are not in accordance with the rules of Sanskrit composition.

The above particulars relate to volumes 1 and 2 of the catalogue. Our readers are perhaps familiar with the name of the poet Raghunatha Pandit. Sri Anant Kakba Priyolkar, B.A., (of Bombay) a research worker of eminence, a friend of mine and a frequent contributor to the "Vividha Gnana Vistar" is an ardent admirer of Raghunatha Pandit, who has taken great pains to collect from different places the manuscripts of the poem and published his fine edition of "Nala Damayanti Swayamvara" with appropriate illustrations. We have his authority for saying that Raghunath Pandit belongs to the South; he was one of the eight ministers (Ashta Pradhan) of Sri Chatrapathi, the great Sivaji Maharaj; the work "Nala Damayanti Swayamvara, in the style of the great epics, has no parallel in the Marathi language. Sri Priyolkar does not, of course, make this assertion as his final conclusion. He merely states that until further facts are known, his opinion is worthy of acceptance. No lover of Marathi can afford to be ignorant of this great poem.

On medicine and other subjects there are various works. Though these are unrelated to our theme, I have made just a mention of them as they are all in the Marathi language.

The third volume of the Marathi catalogue now claims our attention. It covers a wide field and concerns itself with manuscripts only. There are various padas and abhangas carefully chosen from different writers. Though not of literary value, our readers should particularly note serial No. 2122 (old Vahi No. 595). It contains a character sketch of Sri Chatrapathi Maharaj, the names of Mahratta families and of forts, a list of Moghul Kings and of Rajaput households, the names of various breeds of horses etc., covering several pages. We find also the old Bakhrs referred to above in this old Vahi No. 595 as well as other matters of interest.

Besides those mentioned in the above volumes, there are a number of lavani writers of the Savayi and Mauje parties, such as Utake Govindacharya and Gangaram Pant. These *lavanis* relate to Vedanta, Sringara, History, etc.

This article will be incomplete without some reference to the work of women poets who have written several padas, stotras, etc. The most important of them are Sri Ambu Bai of Pudukotah, Sri Goji Dabir and Sri Banu Bai Kshirasagar of Tanjore.

The State accounts in Modi script available in the Tanjore Saraswathi Mahal Library, the manuscripts in the Tanjore collectorate and other public offices, the various inscriptions in temples, etc., all form in one sense part of Marathi literature. They offer good enough material for research.

Husain Ambar.—Special mention must be made of Husain Ambar or Ambar Husain, a Mussalman by birth, who has written Husain Ambari, a treatise on the Gita! (1575 Saka). He says 'Scrutinising the Bhashya of Sri Sankara and the commentary of Sridhara, Ambar Husain has written this work according to the Vakyartha and Tatparya of the Gita.' Probably it was copied by Tirumala at Ginji the next year.

It has been my good fortune with the help of Sri S. Subramanya Sastri of K. H. School, Tanjore, to translate into Tamil the Gita Rahasya of the late Lokamanya Tilak. Under the authority of the Saraswathi Mahal Library Committee, it was given to me to prepare a complete catalogue of all the Marathi works kept there. Again, an opportunity to present to the public an idea of the contents of the above catalogue has been provided to me by the Mahratta Education Fund, Madras. For this I am indeed deeply grateful. Such shortcomings as there may be in the exposition will, I hope, be freely pardoned.

Let me conclude with the prayer that the future should hold bright prospects for Maharashtra and that all the endeavours of our people should meet with success!