SUBMISSION FOR
CLASSICAL STATUS OF
MARATHI LANGUAGE

TO
MINISTRY OF CULTURE
GOVERNMENT OF INDIA

BY
DEPARTMENT OF MARATHI LANGUAGE

2013

GOVERNMENT OF MAHARASHTRA
MANTRALAYA, MUMBAI 400 032
CORE COMMITTEE

CHAIRMAN

Rangnath Pathare

Eminent Marathi Writer

CO-ORDINATOR

Prof. Hari Narke

(Professor and Head, Mahatma Phule Chair, University of Pune, Pune
Vice-Chairman, Bhandarkar Oriental Research Institute, Pune)

MEMBERS

Dr. Maitreyee Deshpande

(Hon. Secretary, Bhandarkar Oriental Research Institute, Pune)

Dr. Shrikant Bahulkar

(Rtd. Prof. of Sanskrit and Chairman, Executive Board
Bhandarkar Oriental Research Institute, Pune)

Dr. Kalyan Kale

(Rtd. Prof. and Head Marathi Department, University of Pune, Pune)
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Prof. Hari Narke

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MEMBER-SECRETARY
Shri D. R. Chindarkar, Under Secretary, Department of Marathi Language, Maharashtra State, Mantralaya, Mumbai.
Five languages Tamil, Sanskrit, Telegu, Kannada and Malayalam have been granted the status of Classical Language by the Union Government so far. A language which has the status of a Classical language receives generous grant from the Union Government, the prestige of the language enhances, the development of the language gets momentum and wide recognition.

The speakers of the Marathi tongue also wish that Marathi too is granted the status of classical language. The State Government set up the Marathi Classical Language Committee on January 10, 2012 to seek classical status for Marathi through extensive research and study, collating of facts and evidence, and submission of the proposal in the prescribed form. The Government granted the committee a term of three months to expedite the work. The committee comprised non government members, namely, Prof. Hari Narke, Dr. Nagnath Kotapalle, Dr. Shrikant Bahulkar, Prof. Madhukar Vakode, Shri Satish Kalsekar, Dr. Kalyan Kale, Prof. Anand Ubale, Dr. Maitreyee Deshpande, Shri Parshuram Patil, and government members, namely, Director, Directorate of Languages, Maharashtra State, Mumbai, Director, State Marathi Development Institute, Mumbai, Director, Gazetteer Department, Maharashtra State, Mumbai, Secretary, Maharashtra State Board of Literature & Culture, Mumbai, Secretary, Maharashtra State Marathi Vishwakosh Nirmittee Mandal, Mumbai. The Under Secretary, Department of Marathi Language, Maharashtra State, Mantralaya, Mumbai. Prof. Hari Narke served as the Co-ordinator. The committee was given extension on June 18, 2012; August 14, 2012; and March 12, 2013 and been requested to submit its report by May 31, 2013.

The committee formed to prepare the proposal after taking into consideration the terms and conditions of the Union Government, and to present it and follow it up with the Union Government has had seven meetings.

After studying the criteria of the Union Government regarding classical language and careful discussion of all recommendations it received, the committee prepared a draft of the note of the points to be included in the proposal which has to be submitted to the Union Government. The draft was revised from time to time. A Draft sub-committee was set up on March 14, 2012 to prepare a report.

The Draft sub-committee had 25 meetings. The Marathi article Abhijat Marathi by Prof. Hari Narke, which appeared in the Lokarajya in its Diwali issue in 2011 and which was reprinted in the February 2012 of the Lokarajya served as the seed document. Prof. Narke's article in the February 2013 issue is a review of the study carried out by the committee on this subject. This draft was prepared on the basis of the observations, suggestions, recommendations, discussion of the members.

The Draft sub-committee referred to various reference works for in-depth study of the subject and to prepare material for the report. It called on several experts of linguistics, literary organizations, researchers and citizens working
on the study of language to know their views. Members of the committee informed
the citizens as they participated in various programmes and efforts were made
to form public opinion on this subject through articles in various newspapers
and periodicals. Appeals were made to universities, literary bodies, Akhil
Bharatiya Sahitya Mahamandal (the national level body for Marathi literature)
and leading men of letters for their suggestions. The appeal through the media
to send relevant material and evidence to strengthen the case received immense
response. Various channels held programmes to assess the views of the public.
Researchers and common people extended all possible help. The committee is
indebted to all for their encouragement through the response given.

The Draft sub-committee submitted its draft to the main committee when
during the meeting there was an all-round discussion and the draft was revised
as felt necessary.

The interim report of the committee was presented to the government in
January 2013 and the final report in May 2013. The responsibility of translation
of the report into English was given to Shri Avinash S. Pandit. Discussions were
regularly held with him and information provided to have a quality document.

On behalf of all Marathi speakers, the main committee and Draft sub-
committee are pleased to present the proposal in the final form to the Government.
The actual act of drafting demands tremendous agility and utmost intellectual
exercise. I must mention that Prof. Hari Narke has gladly carried out this
responsibility.

We wish to express our thanks to Bhandarkar Institute and a number of
individuals in our work. Thanks are due to Mr. Prithviraj Chavan, Chief
Minister, Maharashtra who took personal interest in our effort. He personally
attended the meetings and reviewed the progress of the work. The academic
discussions with senior experts of linguistics such as Dr. Ashok Kelkar, Dr.
Brahmanand Deshpande, Dr. G.U. Thite, Prof. P.N.Paranjpe, Dr. Uma Kulkarni,
Mr. Laxman Gaikwad, Dr. Nalini Joshi, Dr. Madhukar Dhavalikar, Dr. Shrinand
Bapat were of great help to us.

Mr. Vijay Nahata, former Secretary, Department of Marathi Languages,
Maharashtra State needs special thanks. Accompanied by Prof. Hari Narke,
Co-ordinator, Mr. Nahata visited New Delhi to call on the then Secretary of
Sahitya Akademi, Mr. Agrahar Krishnamurthy to study documents related to
granting of classical status to Tamil, Sanskrit, Telegu, and Kannada. He also
attended the meetings regularly.

We wish to record with a sense of gratitude the help by many other
individuals. Mr. Pramod Nalawade, the present Secretary, Department of
Marathi Languages, Maharashtra State, had regular discussions with Prof. Hari
Narke, Co-ordinator, and offered useful suggestions. Mrs. Lalita Dethe, Deputy
Secretary, Mr. Kishor Kulkarni, and Mr. Suresh Pedgaonkar, both former Under
Secretaries; Mr. D. R. Chindarkar, the present Under Secretary, Mr. M. H. Bansode,
Section Officer, Department of Marathi Language, Mr. Prahlad Jadhav, Director,
DGIPR and Kiran Kendre From DGIPR, Dr. Dilip Balsekar, Ms. Sayali Pimpale, Dr. Vaidehi Bhagwat of Gazetteer Department, Mumbai all officers and staff offered all co-operation. The two stenographers, Mr. Pravin Rupwate and Mr. Ramesh Mahajan helped in the secretarial work of preparing the draft. Chandramohan Kulkarni Designed Cover for the book.

A big thank you to the large number of people who extended their generous support and suggestions to us out of their attachment to Marathi.

I present this report to the State Government for further action.

RANGNATH PATHARE,
Chairman,
Marathi Classical Language Committee.

Pune,
November 8, 2013
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Chapter 1

Maharashtra: Pre-Historic Period to 1275 A.D.

The name of Maharashtra finds its mention in literature from 4th century A.D. The name Mahārāṣṭrī language (from which the name Maharashtra is derived) however is very old. It is a pre-vedic language. The regional names like Aśmaka, Kuntal, Aparānta, Vidarbha where Mahārāṣṭrī was spoken are mentioned in the Mahābhārata. A brief political, social and cultural history of Maharashtra extending from the pre-historic period to reigns of Yādavas of Devagiri is narrated below. It is a collection of excerpts from Maharashtra State Gazetteers, History Part-I-Ancient Period (Mumbai 1967) (Also See, Appendix-7)

Pre- and Proto-History

The Maharashtra region was known as Daṇḍakāranya—the Daṇḍaka forest—with a lot of aboriginal people living in it. It seems that these were a long-headed, medium-statured people with noses ranging from extreme broad to medium broad. This region extended southwards upto and beyond the Krishna and northwards into the forest belt of Central India. Into this population came an immigrant meso-cephalic people from north-west. The same population seems to have migrated southward viz. the Konkan coast, then up on the Ghats. This movement of the meso-cephals seems to have driven the Maharashtra dolicho-cephals westwards and northwards. Possibly it was this immigration which drove the Gonds northwards. They pushed the Vraons who, in their turn, pushed the Mundas to the east and north. This is only a surmise which needs to be investigated anthropologically, culturally and linguistically.
Maharashtra coastal meso-cephals have less prominent noses and have lighter colour complexion. The people on the central plateau of Maharashtra are darker-skinned.

Until 1940 only the archaeology of the historic periods was to some extent known. That of the pre-and proto-historic periods was believed to be non-existent in Maharashtra, inspite of the pioneer work of Robert Bruce Foote.

Since 1941 explorations and excavations, though on a small scale, have been started. These help us to give some idea of the life during the pre-historic period.

From a survey of the foot-hills in Konkan, and along the Godavari, the Pravara, the Mula, the Tapi and other rivers in Maharashtra, it can now be said that early man lived in these regions along the river banks and on the foot-hills. All these rivers then flowed in a comparatively wider and higher bed. The climate was initially hotter than today; it gradually became more dry. The period when this happened cannot be definitely stated. But from the occurrence of the fossil fauna of the Middle Pleistocene period in the gravels of the Godavari and the Pravara and the Tapi and its tributaries and the typological tools from these rivers it would appear that the first appearance of man in Maharashtra was not earlier than the Middle Pleistocene (Sankalia, 1946, 1952, 1956; Joshi 1955; Todd, 1939 and IAD, 1956-59).

Middle Palaeolithic Period.

What is described above belongs to the lower Palaeolithic Period. The only artifacts which have survived are his stone tools. Quite recently work in the Deccan showed that this culture was gradually replaced by another palaeolithic industry. It also coincides with a wet phase. Clear stratigraphic
and typological evidence is hitherto available from the Pravara and the Godavari. Unlike the earlier tools, these later are comparatively small, and made on different technique from quite different raw material. In the Deccan preference was given to agate, jasper and chert. A few of the tools are now made on Levallois flakes, though a large number are on cores and asymmetrical, irregular flakes. These tools include a large variety of scrapers and points but a few blades and still fewer burins or gravers. (Sankalia, 1956).

The primitive hunters buried their dead right in their habitation debris, along with the dog, which might have been domesticated. Hitherto some 12 skeletons have been found, all of which are found placed in an extremely flexed posture, with the feet tucked up right under the buttocks. These people were comparatively tall with thin legs, dolicocephalic heads and protruding lips. These physical characteristics resemble those of the Hamitic people of Egypt. Towards the later phase of this culture it appears that a pottery with red slip or incised criss-cross design and of coarse pale yellow texture had come into use. These few sherds in association with hourglass-like made head or ring-stone suggest an advanced stage of culture comparable to the ‘Neolithic (Sankalia, 1956, and the references therein).

Microliths are found in Konkan and rest of Maharashtra. But except at Kandivali (Todd, 1939; 1950), their exact stratigraphical position is not ascertained.

In northern Deccan, microliths of a specialised kind persisted in the Chalcolithic or Copper Age and definite traces of such a cultural stage are now available from that area, as in the Indus valley or Harappa civilisation. Chalcolithic remains found in large scale at Innamgaon, Daymabad and Apegaon excativan and megalithes circles in Vidharbha region.

Submission for Classical Status of Marathi Language
Architecture-Early Historical Period

Excepting the temples at Ter (in the Usmanabad District), no structural temples of the period, contemporary with the Sātavāhanas, Vākāṭakas, Traikutakas or Early Chalukyas have been found in the Deccan. The Caitya-like temples as well as other Brahmanic temples at Ter might have been built during the Kalacuri regime. Whoever be the rulers, the fact that the temples of Uttaresvara and Kalesvara are built with moulded or carved bricks indicates that these probably belong to the 5th-6th century, when similar temples were being built in Rajputana, Madhya Pradesha and Bengal. Remains of such a moulded brick temple, also called Uttareshvara, were partially excavated at Kolhapur in 1946. The remains of two others, probably of the late 8th century, were discovered at Harni and Parincha in Poona District.

Thus at present the long period of five to six hundred years seems to be a blank. Of the later period, the earliest temples—the Aishvara at Sinnar, the Koppeshvara at Khidrapur—are in the Chalukya style. The latter developed in North Karnatak, in the temple cities at Aihole and Badāmī. It is impossible to describe here even all the important temples at these places. Only the line of development and the salient features are indicated. Fortunately, the few inscriptions from Aihole and Pattadkal confirm the stylistic inferences.

The large mound overlooking the Godavari at Nasik contains the remains of early dwellings, Chalcolithic and Early Historical, as shown by 1950-51 excavations (Sankalia and Deo, 1950). The latter, were however, on a very small scale. So we have no full idea of the early dwellings. It would, however, appear that the houses during the earlier historical period (c. 250
B.C.) were simple huts, made with bamboo or wooden posts. The floors of these were made with sticky black clay, interbedded with a layer of sand. Three or four such floors were exposed by the excavations. Such a practice of making floors seems to have been common at this period in the Deccan. At Nevasa and also at Ter the floor was made with lime and hemp or lime and black clay, often with a gravel bed (Indian Archaeology, a Review, 1954-55, 1955-56). The use of bricks was also known. These bricks were usually big. The roofs of these houses were covered with tiles, which had two holes at one end. Iron nails were inserted in these holes, so that the tiles were firmly secured to the rafters. The inhabitants were probably Buddhists at Nasik and perhaps at Nevasa, as pottery and a seal with Buddhist symbols would indicate. The inhabitants used principally three types of pottery (1) an ordinary coarse red ware which included small and big storage jars, dishes and cups, (2) a black-and-red ware for eating and drinking. This is of finer fabric, generally smooth with a black interior and black-and-red exterior due to inverted firing. Usually bowls, dishes and small lotas or water-vessels are found in this ware, (3) this was a highly specialised ware, known as the Northern Black Polished (NBP) ware. It had its origin in the eastern Gangetic valley and a few vessels seem to have been brought in the Deccan by the migrants and less probably as imports.

Amongst the religious architecture come Brahmanic temples and Buddhist and Jaina stūpas and Viharas. No temple, earlier than 5th century, is hitherto known, barring perhaps the one at Ter. The Stūpas etc. are of two kinds: Rock-cut and Structural. Of these, the earliest belong to Ashokan period (c. 250 B. C). The inscriptions include (i) Rock edicts, (ii) Pillar edicts, (iii) Cave edicts. A fragment of an Ashokan rock edict was known
from Sopara and another fragment of the Ninth edict was discovered near Bassein (Vasai) (in January 1960).

Sopara had several other smaller stūpas and viharas, but very little of these remains now.

A stūpa, of perhaps the 2nd century B.C., existed at Kolhapur, near the site of Brahmapuri. Within it was found a silver relic.

Such structural stūpas were built even in or near the rock-cut caves, as evidence from Nadsur and Kanheri indicates. These enshrined the relics of Buddhist saints, as the one at Kanheri contained the ashes, etc. placed in a copper urn, of one Buddha-ruchi from Sindh (sindhudeśa). The record which mentions this fact was found with the urn, and is dated in 245 of the Kalacuri era i.e. in 494 A.D. Such brick stūpas provide the much-needed evidence of the survival of Buddhism, even after the advent of Islam in Western India.

There are two main types of early caves: (i) Caitya a Gihas (i.e., halls with a caitya or stūpa within for worship), and (ii) vihāras (halls for meeting and residence of monks). These have one or more cells, sometimes on two floors. Accordingly, in the inscriptions at Junnar, for instance, the caves are called Dvigarbha (two-celled), Saptagarbha (seven-celled), etc.

Slightly later caves of this group and period (2nd-1st century B.C.) are the Caitya-caves at Junnar (Manmoda), Nasik and Ajanta (Cave No. 9). Here the most noticeable features are the pillars, which are now considerably straight, have pot-bases and square abacus.

The Brahmanic caves at Ellora fall into two main groups, though each group is further divisible into sub-groups. In the first fall the Dashavatara,
Ravana-ka-khai and Rameshvara and in the second the famous Kailasa. The Dashavatara is two storied, has a pillared portico and a shrine behind. The Ravana-ka-khai has a pradakṣiṇāpatha round the shrine. Both these contain Shaiva and Vaishnava sculptures.

**Early Political History**

Bimbisāra and his successors may in our present state of knowledge be regarded the first historical dynasties, known as the Shrenikya or Haryanka and Shishunaga, respectively. The latter was supplanted by that of the Nandas, sometime in the 5th century B.C. Several Purāṇas credit these with the subjugation of the kingdoms mentioned above which ruled the Madhyadesha, Kalinga, Madhyabharata, and Central Deccan. Later epigraphic evidence includes even Kuntala—northern Karnatak—in the Nanda dominions. No archaeological data has come forth either to prove or disprove these statements. Perhaps a loose sovereignty over Western India was established by the Nandas.

When the Mauryas succeeded the Nandas in Magadha the things changed. Chandragupta seems to have taken effective steps to consolidate the vast empire which he inherited. Saurashtra, perhaps including Ānarta and Lāṭa, was placed under a Rashtriya (Governor). We do not know definitely whether the Deccan and Karnataka formed part of the first Maurya’s dominions. Early Tamil literature and late Mysore inscriptions speak of Chandragupta’s invasion of the south, through Konkan, and rule in Northern Mysore respectively. Since Ashoka is never known to have conquered these regions, whereas, his rock edicts are found at Girnar, Sopara and Brahmagiri in Mysore and further his kumāras and viceroys were ruling also at these places, it is probable that the whole of Western India formed part of the
Maurya Empire. However, what the relations of the several kingdoms,—of the Rashtrakutas, Bhojas, Petenikas, Pulindas and Andhras—which occupied the Central Deccan, and are expressly mentioned in his edicts were, is not clear. They ruled, it is suggested, as semi-independent kings.

During Ashoka’s suzerainty Saurashtra was administered by a Yavana (Greek), Tushaspa, with his capital at Girinagara. Broach and Sopara were important ports.

With the dethronement of the Mauryas in eastern India, the outlying provinces became independent. The Shungas who followed the Mauryas do not seem to have reconquered them. The nearest of the western provinces which passed under their rule was Vidarbha. And perhaps during the aśvamedha-digvijaya Shunga army had gone to the Sindhu (which is interpreted as the southern ocean at Saurashtra and Patalena). But the rest, including Gujarat, Saurashtra and Sind, the Konkan, Kuntala and Maharashtra came under different powers. Henceforth their history has to be sketched separately.

**Sculpture**

The Deccan, has some fine sculpture, human and animal, in the early period. The armed warrior with unique head-dress in the Vihāra at Bhaja is not only the earliest but unmatched later. Equally remarkable are the full length figures of couples—supposed to be donors—at Karla and Kanheri. Those at Naneghat, probably the earliest portraits (sālikā), in India, of the Sātavāhana family are no longer preserved. The caves referred to above possess smaller portraits—busts of men and women, who either look out from a window, as on a facade of the Caitya cave at Bhaja or sit on horses, elephants, etc., as on the pillars of the Caitya-hall at Karla. These might not
have been anatomically correctly shown, but the facial expression of the elephant and other riders is indeed worth noting. The same is true of the dancers and dancing couples from the Caitya cave at Kondane. (Yazdani, *History of the Deccan*, Vol. I, Part VIII, Fine Arts, pl. iv-v). These show a delight in life that we miss completely in the later stylized figures. Attention may also be drawn to the figures kneeling before the Buddha at Ajanta and Aurangabad (at the latter group of 14). Very thick projecting underlips, short chin with long straight noses, elaborate head-dresses, in almost all these figures might stand for certain racial or regional types. Portraits of this nature are to be found in the mediaeval and the later periods.

To this already existing stock, very recent discoveries in the caves at Pitalkhora, which on the evidence of the Buddhist text *Mahāmāyurī* is identified with Pitangalaya and Ptolemys’ Petrigala, has added a very large number of human and animal sculptures, some of them finest in the entire range of early sculptures. While all these cannot be described in this brief note, attention must be drawn to the smiling, dwarf Yakṣa from the courtyard of cave 3.

**Painting**

Most of the caves in Maharashtra, early or late, were at one time painted. Traces of these still Remain at Junnar and Bedsa in the Poona district. However, it is at Ajanta that these paintings have remained comparatively more intact than anywhere else. And rightly have they received the attention they deserve from the laymen, students of art as well as art critics. Instead of going into details, it would therefore suffice to mention first that the paintings are not technically frescoes (fresco buono). For in this technique the pigments are mixed with water without any binding medium.
and applied on a fresh wet lime-plaster. At Ajanta, on the other hand, the binding medium is supposed to be glue. Secondly, they range over a period of some ten centuries, and fall into two or three periods, the earliest being in Caves 9 and 10 and dated to the 2nd-1st centuries B.C. Of the later Caves, Nos. 16 and 17, called in the inscriptions ‘magnificent dwellings’ were excavated by Varahadeva and a feudatory respectively of the Vākāṭaka king Hariṣeṇa (c. 475—500 A.D.), while some still later in the 8th-9th century. Thirdly, most of the paintings even in Caves 16 and 17 depict incidents from the life of the Buddha, the Bodhisattva and the Jātakas (stories of the past life of the Buddha), whereas the paintings on the ceiling are essentially decorative, showing varied patterns with flowers, plants, fruits, birds, beasts and human and semi-divine beings, and not some contemporary scenes as the embassy of an Iranian king at the court of Pulakeśin-II (in Cave 1, for instance) as was generally believed. Nevertheless, it is also true that while the scenes might be from the Jātakas, the artists might have and seem to have, introduced certain features in dress and ornaments, furniture and household utensils, from the life around them. It is thus that we can explain the occurrence of Iranian-looking head-dress of some people in Cave 1, people wearing beards and striped shorts, and spouted pots. Even the use of lapislazuli as a colour, which is absent in the earlier paintings, but present in the later paintings implies Iranian influence, as this is found in Iran and Afghanistan.

However, it is the artistic aspect of the paintings, which has drawn world-wide praise, that commands our attention. With only four colours red and yellow ochre, terre verde, lime, lamp-black and lapislazuli, the Ajanta artists have created masterpieces of art ‘which throughout maintain an
exalted high and enthrall the spectator by 1 for a brief bibliography, sec Debala Mitra, Ajanta (Department of Archaeology, Government of India, Delhi, 1956) their rich beauty, superb expressiveness, colour scheme, balanced and effective composition, fine shading and high light bringing into relief a plasticity and sensitive modelling of the figures, bold but faultless outline, delicate and idealised, but never unnatural, bodily features and women ever beautiful in all conceivable poses and moods. In fact, the paintings have stood the highest art standard of mural paintings’.

Sātavāhana Empire

The foundation of the Sātavāhana Empire in c. 220 B.C. is an important mile-stone in the history of the Deccan. The Ramayana refers to the depredations of Ravana in the Dandakaranya of the Deccan and Rama’s conquest of Lanka or Ceylon. But these events belong to the realm of legend and not of history. The Bhojas, apparently belonging to modern Berar, are referred to in the later Vedic literature, but we know nothing of their history. Pāṇini hardly evinces any knowledge of the society and cities of the Deccan. Aśoka’s records mention the kingdoms of the Āndhras, Colas, Ceras and Pāṇḍyas, and also refer to the Rathikas, the Bhojas and the Petenikas who were ruling as feudatories in the northern Deccan, but we can hardly reconstruct their history in the pre-Sātavāhana period. Connected history of the Deccan begins with the foundation of the Sātavāhana Empire.

Before the foundation of the Sātavāhana Empire, the Deccan was covered with a large number of petty kingdoms, which were often at war with one another. The Sātavāhanas for the first time wielded the Deccan into a powerful State and gave a cohesion and integrity to its history. The Deccan prospered immensely under their strong rule. At a time when northern India
was suffering from a series of invasions by foreign powers like the Bactrians, the Śakas, the Parthians end the Kuṣāṇas, the Deccan was enjoying relative peace. Among the foreigners, the Śakas eventually succeeded in establishing a base at Ujjayinī, from which they proceeded to attack the Deccan. For a time the Sātavāhanas had to give way and portions of Konkan and Northern Maharāstrā were lost to them. But very soon the Sātavāhanas drove out the foreigners from the Deccan and restored freedom to the conquered provinces. The role of the Sātavāhanas in this connection is comparable to that of the Vijayanagar Empire in later times.

The invasions of the Deccan by northern powers are more frequent in Indian history than the invasions of Northern India by Deccan powers. The latter process was first started by the Sātavāhanas.

There is no doubt that they were holding Malva and Jabalpur area for several decades. There is sufficient evidence to indicate that they had penetrated into the Gangetic plain and it appears probable that they had occupied for some time even Pataliputra, the imperial capital of northern India.

Trade and industry prospered in the Deccan under the Sātavāhanas. Economic life was given cohesion by the guild organisation which had permeated almost every profession. Banking was highly developed and a number of western ports were carrying on a rich trade with Rome and Western Asian countries. Eastern ports were taking keen interest in founding Indian colonies in Insular India and carrying on a lucrative trade with them.

The Sātavāhanas were orthodox Brāhmaṇas, but Buddhism prospered under them both in western India and Andhra country. Remarkable impetus was given to sculpture and architecture under their aegis. Nāgārjuna and
Guṇāḍhya, who are important personalities in philosophy and literature, were associated with their court. Prakrit literature received great encouragement at their court. The importance of the Sātavāhana period in the history of the Deccan cannot be exaggerated.

Mahārāṣṭrī Prakrit was the mother-tongue of the Sātavāhanas, they adopted Prakrit as their Court lan

**The Successors of the Sātavāhana s in Maharashtra**

After the break-up of the Sātavāhana Empire about the middle of third century A. D. several small kingdoms arose in the different parts of Maharashtra. The Purāṇas mention the Āṇdhras, Ābhīras, Gardabhins, Yavanas, Tusaras, Śakas, Muruṇḍas, Maunas and Kilakilas as the successors of the Āṇdhras (*i.e.* the Sātavāhanas). This statement has not been fully borne out by the records discovered so far; but there is no doubt that some of these families were ruling in the Deccan after the downfall of the Sātavāhanas. That the Ābhīras rose to power in Northern Maharashtra is shown by the inscription of the Ābhīra Rajan Īśvarasena in a cave at Nasik. The names of some other Ābhīra kings are known from inscriptive and literary records. The Āṇdhras were evidently identical with the Śrīparvatīyas mentioned by the Purāṇas in the same contest later on. They were undoubtedly the kings of the Īkṣvāku family whose records have been found in the lower Kṛṣṇā valley at Nagarjunikonda and neighbouring places. The Śakas were probably the descendants of the Mahāsenāpati Mana, who declared his independence in the country of Mahisaka. No records of the remaining dynasties such as the Gardabhins, Yavanas, Tusaras, Muruṇḍas, Maunas and Kilakilas have yet been discovered. We have indeed some references to the king Vikramāditya of the Gardabhilla family in late
literary works, but he belongs to a much earlier age, *viz.*, the first century B.C., in which, however, his existence is rendered doubtful on account of the far-spread Empire of the Sātavāhana. One other family, on the other hand, which the Purāṇas mention as having risen to power after the Kilakilas is known from inscriptions and Sanskrit and Prakrit literature. This is the illustrious family of the Vākāṭakas, whose founder Vindhyāśakti, the Purāṇas tell us, succeeded the Kilakilas or Kolikilas. The Purāṇic account of the successors of the Sātavāhana cannot therefore be accepted *in toto*, but to a certain extent it is corroborated by the existing sources. We are here concerned only with the dynasties that were ruling in Maharastra.

**The Western Kṣatrapas**

Casual references were already made in a preceding chapter to the Śaka rulers in Malva and Gujarat, with whom the Sātavāhana had often to fight both offensive and defensive wars. We shall now devote this chapter to describe the rise and fall of the Śaka power in Western India.

The Śaka rulers of Malva, Gujarat and Kathiavat are usually referred to as Western Kṣatrapas in ancient Indian history.¹ They are called Western Kṣatrapas to distinguish them from the Śaka Kṣatrapa families ruling in the Punjab and adjoining territories, who are usually designated as Northern Kṣatrapas. They are called Kṣatrapas because they invariably used the title Kṣatrapa or Mahākṣatrapa to designate their ruling status. The title Kṣatrapa looks Sanskritic and can be easily and correctly explained as *kṣatram pātīti kṣatrapah*, he is a Kṣatrapa who is the protector or leader of the Kṣatriyas or the military class, i.e. military captain or general or governor. In early Sanskrit literature this word nowhere occurs in this sense. The word is of Iranian origin. Ancient Achaemenian records refer to provincial governors

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¹ Submission for Classical Status of Marathi Language
as Kṣatrapavans or protectors of the kingdom. The Śakas and Kusanas had come into close contacts with the Parthians in Persia, who also used this term to denote provincial governors. They therefore began to use it to denote the status of their own provincial governors and viceroys, introducing also a new modification of it, Mahākṣatrapa, to denote the higher ones among these officers. It was but natural for the Śakas of Western India to take the title Kṣatrapa, because they were subordinate rulers, owing allegiance to Śaka emperors of the Punjab. They however continued the title even after they had become independent, probably out of a sentimental attachment to it.

The Śaka rule in Malva and Gujarat was a natural consequence of the establishment of a Śaka Empire in the Indus valley and the Punjab. The early Śaka rulers of Western India were feudatory, governors of the contemporary Śaka emperors, as the Nizam in later times was of the Moghal emperors of Delhi. When Śaka rule in the Punjab was replaced by the Kuṣāṇa Empire, the Śakas of Western India transferred their allegiance to that power. From about 150 A. D., they became independent, and their Kusana overlords sank into insignificance; nevertheless they never assumed imperial titles like Rājādhirāja, but were content with their hereditary titles of Kṣatrapas and Mahākṣatrapas.

The history of the Śakas in northern India is still shrouded in considerable mystery. Scholars widely differ as to the date of the first Śaka emperor, Maues, who is known to us from his extensive coinage. It is not necessary for our purpose to enter into a discussion of rival theories. We have assumed as a working hypothesis that Maues was ruling from c. 90 B.C. to 60 B.C. Maues appears to have descended into the Sindh Valley from Seistan and occupied the delta first. It is interesting to note that
Sindh was known as Scythia even down to the middle of the first century AD\(^1\). It continued to be under the Scythian rule down to c. 200 A.D., but very little is known about the history of the Śaka rulers who ruled there. The term Western Kṣatrapas, as conventionally known to scholars, does not include the Śaka Kṣatrapas who also ruled over Sindh.

Jain tradition refers to a brief interval of four years of Śaka rule at Ujjayinī, which was put an end to by king Vikramāditya, who drove out the Śakas and founded the Vikrama era in 57 B.C.\(^2\) It may well be doubted whether an era known after Vikrama was really started in 57 B.C.; but there seems to be nothing improbable in the Śakas of Sindh having made an effort to establish themselves at Ujjayinī at about 60 B.C. Maues was then at the height of his power and he may well have sent a general to capture Ujjayinī. The attempt however eventually proved to be abortive. No Śaka coins belonging to the first century B.C. have been found at Ujjayinī or in Malva. This circumstance would confirm the statement of the Jain tradition that the Śaka rule at this time did not last for more than 4 years.

Mathura was a centre of Śaka power from c. 50 B.C. to 50 A.D. and there were a number of Śaka Kṣatrapas or viceroys ruling at that place. Prominent among them were Śaka Kusulaka and his son Patika, and Rājuvula and his son Sodasa. These were ruling down to c. 10 A.D. and were most probably the feudatories of Śaka emperors, Azes and Azileses who succeeded Maues in the Punjab. No evidence is so far available to show that any effort was made by the Śakas at this time to found a principality in Western India.
State Education, Language and Literature. (200 B.C. TO 500 A.D.)

It is a matter of regret that we should possess very insufficient data to give an adequate picture of education, language and literature during our period.

We have already shown how several Buddhist monks referred to in our epigraphs are described as Traividya Sthaviras, who had also disciples of the same educational qualifications. It is clear that the Buddhist establishments of our period were gradually developing into modest centres of education, where the Tripitakas and the allied literature were taught, certainly to the monks and nuns and probably to laymen as well. The new Mahāyāna works of Nāgārjuna, Asaṅga and Vasubandhu had not yet become popular in the Deccan.

Since very early times the private teacher, usually of the Brāhmaṇa class, was the pivot of the Hindu system of education. As their livelihood depended not so much upon the uncertain and voluntary fees paid by their students as upon the income which they obtained as priests, they used to flock into tīrthas or holy places and capitals; these therefore tended to become centres of Brahmanical education. Nasik on the Godavari and Karhataka (Karhad) on the Krishna were famous Tīrthas and they were most probably centres of learning in our period also, as they certainly were in later centuries. Pratishthana, the capital of the Sātavāhana Empire, and Ujjayinī, the capital of the Kṣatrapas, were also famous centres of education.

Reference is made in one epigraph to several villages being given by Usavadata to Brāhmaṇas. These Brāhmaṇa settlements were known as Agrahara villages and they used to become centres of learning, as the Brāhmaṇa donees were generally anxious to discharge their traditional duty
of teaching in return for the provision made by the state for their livelihood. Unfortunately there is only a passing reference to these Agrahara villages in the records of Usavadata; but the Pandarangapalli grant (c. 000 A.D.), describes the Brāhmaṇa donee as the teacher of a hundred Brāhmaṇas; we may well presume that similar was the case with other Agrahara donees as well. The Western Kṣatrapas were Hindus and lovers of Sanskrit learning. It is quite probable that they may have created several Agrahara villages to promote higher Sanskrit education.

The Vedas, Purāṇas and Smṛtis, Nyāya and Philosophy were the main topics of study in the Brahmanical centres of education. Classical Sanskrit literature was gradually developing and it must also have been cultivated, especially under the Kṣatrapas. Rājasekhara records the tradition that the Sātavāhanas had made a rule that only Prakrit should be spoken in their court. We may well believe this statement, for all the Sātavāhana official records are without a single exception in Prakrit. This patronage of Prakrit was probably responsible for making the Mahārāṣṭrī Prakrit most prominent in the country. A lot of literature also must have been produced in that language. The statement of Hāla in the Saptaśatī that he selected his 700 stanzas from a crore may be an exaggeration, but there is no doubt that he had selected his stanzas from the writings of several poets and poetesses. It is really unfortunate that we should have lost so much of lyrical poetry in Mahārāṣṭrī produced in our age.

Rudradaman proudly claims that he was an expert in writing Sanskrit works both in prose and poetry, which were characterised by simplicity, clearness, sweetness, variety and beauty arising from the use of conventional poetic terminology. The specific use of the term alaṅkṛta shows that the
author was well acquainted with the science of poetics, though works written in Western India on the subject during our period have not been preserved. The Girnar praśasti is a good example of a neat gadya-kāvya or poetic prose. Compounds are preferred to simple words and they often consist of seven to seventeen words. Alliteration is frequently used with considerable skill and effect. Similes are common and the description is often vivid and telling, as for instance of the terrible destruction caused by the collapse of the dam.

What is more interesting is the fact that Sanskrit poetics was studied by the Prakrit poets also; it is seen to be considerably influencing their composition. The praśasti of Gautamiputra Satakarni engraved in cave No. 2 at Nasik is a fine example of gadya-kāvya in Prakrit. It begins with a series of long compounds describing the qualities of the king and the extent of his dominion, forming a fairly long sentence. Similies are numerous and effective and alliteration frequent. Objects of comparison are drawn from the epics and Purāṇas; king’s strength is described as equal to that of Himavat, Meru and Mandāra and he is compared to Rāma, Kṛṣṇa, Arjuna and Bhīma.

It is clear that the Kāvya style was cultivated during our period in Western India. Unfortunately, no works have been preserved; the only specimens we get are from epigraphical praśastis (eulogies).

The literary activity of our period included the final redaction of the Mahābhārata and the Rāmāyana, but Western India had probably no share in it. Among the poets Aśvaghosa, Bhāsa, Kālidāsa, Śūdraka and Viśākhadatta, no doubt belonged to our period, but probably not to Western India. Among the Smṛtis the present Manusmṛti was probably composed in c. 200 B.C. and the Yājñavalkya-smṛti in c. 200 A.D. It is not unlikely that
the last mentioned Smṛti may have been composed in the Deccan. Its advocacy of the proprietary rights of the widow was accepted earlier by the Deccan than by the rest of India.

It was during our period that the decimal system of notation with the place value of zero was discovered in India. Striking progress in astronomy was recorded in the works of Aryabhatta. Considerable Greek influence is noteworthy in the development of this science during the 3rd and 4th centuries A. D. It is quite probable that this influence became possible on account of the great commercial activities of the ports of Western India like Broach. It is quite possible that the Indian astronomers might have gone to Alexandria from Broach, or that Greek almanac-makers may have come to India with the traders like the author of the Periplus. All this is however a mere conjecture. We have no definite information on the point.

The Carakasamhitā and the Suśrutasamhitā assumed their present form in c. 200 A.D. The medical treatment to the monks in Western India, provision for which is made in some of our cave inscriptions, was probably according to the theories propounded in these works.

The Cālukyas of Badāmī

The Cālukyas of Badāmī who are famous in history for evolving a distinctive style of temple architecture, now known as Cālukyan architecture, ruled over Maharashtra for a period of well nigh two hundred years. Though Pulakeśin-I was the first paramount ruler of this dynasty, it was actually Kirtivarman-I who established his sway over Maharastra. The reign of Kirtivarman-I began in the year A.D. 566-67 and the last ruler of this dynasty who lost control over Maharashtra soon after A.D. 757 was strangely enough another Kirtivarman, known to historians as Kirtivarman-II.
Rāṣṭrakūṭa Empire and Its Feudatories

Kirtivarman-II of the Cālukya dynasty was defeated by king Dantidurga of the Rāṣṭrakūṭa lineage. We shall now describe the career of the new house which was destined to far outshine the glory of its predecessor. Later records of the dynasty claim that Dantidurga belonged to the Sātyaki branch of the Yadu race. In this line there was a prince named Ratta, who had a son named Rāṣṭrakūṭa, who was the progenitor of the new dynasty and gave it its well-known name. Earlier records however are unaware of this Yādava origin of the new house; it was obviously introduced in the official genealogies in later days when it became the custom for every dynasty to claim descent from some Purāṇic or legendary hero.

Sober history tells us that Rāṣṭrakūṭa was the name of an office and not of an individual. Rāṣṭra was the name of a territorial unit, corresponding roughly to the modern district and its administrative officer was called Rāṣṭrakūṭa, a rāṣtrapati, or rāṣṭrika or rāṭhika or rathī in different periods and provinces. In the Deccan the term Rāṣṭrakūṭa had come into general use to denote the officer of the district, as grāmakūṭa had become general for the village headman. The status and powers of the Rāṣṭrakūṭas corresponded to those of the Deshmukhs and Desais of the Maratha period; but very often they were given, or they used to acquire the status of a feudatory.

We get references to a few feudatory Rāṣṭrakūṭa chiefs in the Deccan and Karnatak during the ascendancy of the Cālukyas of Badāmī. A Rāṣṭrakūṭa chieftain named Abhimanyu was ruling in Hoshangabad district in the first half of the 6th century; a hundred years later, we find another Rāṣṭrakūṭa feudatory house ruling in southern Maratha country. A third Rāṣṭrakūṭa family is disclosed by the Multai, Tivarkhed and Nagardhan.
plates and it was ruling in Berar, probably at Elichpur. There may have been some more Rāṣṭrakūṭa records claim that Lattalura was the original city of the family; this Lattalura is obviously the town of Latur in the former state of Hyderabad. No evidence is so far forthcoming to show that Dantidurga was holding a fief at this place; his cancer and exploits suggest that his patrimony was somewhere in northern Maharastra or Berar. The present writer had suggested that Dantidurga probably belonged to the Rāṣṭrakūṭa family disclosed by the Tivarkhed and Multai plates; the question however cannot be regarded as finally settled as the genuineness and dates of the records of this house are not certain. It is however very probable that the family of Dantidurga originally hailed from Lattalura, but had migrated to northern Maharastra or Berar in search of pastures new. Its Canarese origin suggested by the mention of Lattalura or Latur as its home is further corroborated by several significant facts. Canarese literature flourished in the Rāṣṭrakūṭa court; emperor Amoghavarsa-I is the reputed author of the earliest Canarese work on poetics; the sign manuals of several charters of the Rāṣṭrakūṭa branch of Gujarat are in south-Indian proto-Canarese characters, as contrasted with the proto-Nagari characters of the charters themselves.

The Śilāhāras of Western India

The Śilāhāras were one of the most loyal feudatories of the Rāṣṭrakūṭas. There were three families of the Śilāhāras, one of which was ruling over North Konkan comprising the modern Kolaba and Thana Districts. This country was traditionally supposed to have comprised 14,000 villages. Its capital was Puri, from which this country came to be known as Puri-Konkana. Puri has been variously identified. Some take it to be the same as Gharapuri or the island of Elephanta near Bombay, but the identification appears improbable as the island is too small to be the capital of a fairly
large kingdom. The most plausible view appears to be that Puri is identical with Rajapuri in the former Janjira State, which is situated at the mouth of a large creek on the western coast. The second family of the Śilāhāras was ruling over the Kolhapur and Satara districts. Its capital was situated at Valivada or at Kolhapur with the strong fort of Panhala in its vicinity. The third family was governing South Konkan, which was traditionally supposed to have comprised 900 villages. It was also known as Sapta-Konkana and comprised the modern territory of Goa and the Iridige country including the former Savantvadi State and the Ratnagiri district. Its capital was Balipattana, which has not yet been definitely identified, but was probably the same as modern Kharepatan, where one of the grants of this family was discovered.

**The Cālukyas of Kalyāṇī**

Dr. Fleet and Dr. Bhandarkar mention that the Cālukyas of Kalyāṇī were of Kṣatriya race and were the descendants of the Cālukyas of Badāmī. [in the Gazetteer] were of a different view. The long gap between Kirtivarman-II, the last Cālukya prince of Badāmī, and Taila II, the first of Kalyāṇī, from Śaka 679 and Śaka 895, the last and the first known dates of the two respectively, give an average of about 32 years for each generation of the princes of the family who are mentioned in the records of the period. This need not be regarded unusual, since among the Paramāras and the Cālukyas of Gujarat also there was an average of 33 and 38 years respectively, for each generation of kings. The more frequent use of the name Cālukya by the Cālukyas of Badāmī, is immaterial for supporting the views of the above scholars as this name has been variously used as Cālukya, Cālakya, Caulukya, Caulikika, Calikya, etc., in the records of the different branches of the family.
**Hoysaḷas**

The Hoysaḷas, who had risen from insignificance into prominence under the Cālukya patronage, rose into revolt against the patrons when they had acquired power and prestige as a result of their victories in Malava and in the neighbourhood of their territories and their appointment by the Cālukyas as the administrators of the Gangavadi 96,000 division. Vikramāditya appears to have taken help from the Paramāra Jagaddeva who had been at that time campaigning in those regions, against the fort of Cakrakotya and the Kakatiyas. The Paramāra Jagaddeva claims to have inflicted a defeat on the Hoysaḷas in his Jainad inscription, but the Hoysaḷas also claim to have defeated Jagaddeva, who was sent by the Emperor i.e, the Cālukya Vikramāditya VI, Jagaddeva was an ally of Vikramāditya and he appears to have readily joined his ally against the Hoysaḷas, who had invaded Dhara with Someśvara II. Since the last known date of Jagaddeva is 1094 A.D., the Hoysaḷa rebellion took place before this date. If the Hoysaḷas were defeated, they could not be curbed for a long time. Vikramāditya was advancing in age and the Hoysaḷas were increasing their power and territories.

**The Yādavas of Devagiri**

The early history of the Yādavas is shrouded in considerable darkness. It has to be reconstructed largely from a praśasti of the dynasty composed by Hemādri in c. 1180 A.D. Being written in the last quarter of the 12th century, it’s information about the rulers of the 9th and the 10th centuries is naturally insufficient, and often inaccurate. This information can be, to some extent, checked by the genealogies and account given in the epigraphical records of the dynasty.
The early Yādavas were feudatories of the Rāṣṭrakūṭas, who were the rulers of the Deccan. It appears that Drḍhaprahara and his son Seunacandra gave valuable military assistance to Amoghavarṣa I and Kṛṣṇa-II in their wars with the Gurjara-Pratiharas and were awarded a fief in Nasik or Khandesa. Epigraphical evidence shows that Drḍhaprahara (c. 860 to 880 A.D.) founded the city of Candrāditya-pura, modern Candor, 40 miles north-east of Nasik. But the Vrata-khaṇḍa mentions Śrīnagara or Sinnar as his capital. Seunacandra may be regarded as the real founder of the dynasty; for it is he who for the first time receives the feudatory titles in later inscriptions and records of the dynasty. He ruled from c. 880 to 900 A.D. His principality was a small one and did not extend much beyond Nasik district.

The next three rulers of the family, Dhadiyappa, Bhillama I and Rajiga or Śrīraja are shadowy figures and may be presumed to have ruled during 900 to 950 A.D. Rajiga’s son Vaddiga or Vandugi was married to princess Vohiyawa, a daughter of Dhorappa or Dhruva, a younger brother of the contemporary Rāṣṭrakūṭa emperor Kṛṣṇa-III. Vaddiga zealously participated in the hurricane campaigns of his uncle-in-law and we may well presume that the latter may have increased the Jagir of his martial son-in-law. In politics, however, blood relationships do not always count for much, for we find Bhillama II, son of Vaddiga, zealously championing the cause of the Cālukya emperor Tailapa, who overthrew the Rāṣṭrakūṭa Empire. He compelled, says a verse in his own record, ‘the Goddess of Royalty to remain as a chaste wife in the house of Ranaraga Tailapa II’. Bhillama also helped Taila in his protracted war against the Paramāra ruler Munja. As a reward for his help portions of Ahmadnagar district were added to his fief by Taila. Bhillama II is the earliest Yādava ruler known so far from his own
grant. His Sangamner copper plate, issued in 1000 A.D. records a grant in favour of the temple of Vijayabharanesvara erected at Sangamner in Ahmadnagar district. Vijayabharana was a new title adopted by Bhillama and the deity was named after it. Bhillma ruled from c. 980 to 1005 A.D.

The next ruler Vesugi is a shadowy figure; his queen Nayilladevi was a Cālukya princess from Gujarat. Bhillama III, who succeeded him, (c. 1025 to 1045 A.D.), is known from the Kalas Budruk grant issued by him in 1026 A.D. He was a brother-in-law of Āhavamalla, his feudal lord, his wife Hamma. Being the latter’s sister; this must have increased his prestige. He offered help to the Cālukyas in their wars with Bhoja. The next two rulers Vadugi and Bhillama IV are mentioned only in Hemādri’s genealogy but omitted in the inscriptions. During their short rule of about 20 years, the Yādava house suffered an eclipse; for Seunacandra II the next king, whose relationship with his predecessors is not mentioned, is described as the rescuer of the fortunes of his family, as Hari was of the earth. He is known from his own grant, the Bassein plates issued in 1069 A.D. Seunacandra II was a skilful diplomat; in the struggle for the throne that was going on in the imperial Cālukya family, he could correctly judge that Vikramāditya, though the younger brother, would succeed against his eldest brother Somesvara II. He threw in his lot with the former and helped him to win the throne. His crown prince Erammadeva or Paranma-deva co-operated with him in securing the throne for Vikramāditya VI, as suggested by the evidence of the Asvi inscription. Some idea of the growing importance of Seunacandra can be obtained from the circumstance of his Waghli inscription referring to one
of his feudatories, Govindaraja of the Maurya lineage. The reign of Seuncandra II may be placed during c. 1065 to 1085 and that of his son Erammadeva during c. 1085 to 1105. The latter was succeeded by his brother Simharaja, who is credited with having helped his feudal lord Vikramāditya to complete his Karpūravrata by procuring a Karpūra elephant for him.

Yādava history becomes obscure during the 50 years, from c. 1125 to 1175 A.D. Simharāja’s son and successor Mallugi is credited with the capture of the fort of Parṇakheṭa, probably Palkhed in Akola district. Hemādris praśasti mentions Amaragāngeya, Garuḍarāja (relationship not given), Amaramallugi, another son of Mallugi, and Kaliyaballala (relationship not stated) as the next rulers. We are further informed that the sons of Kaliyaballala could not succeed him as his uncle Bhillama superseded them. In addition to these rulers, epigraphic evidence shows that a Yādava prince named Seunacandra was ruling in Nasik district in 1142 A.D., but his relationship to any of the above four rulers is not known. Probably he belonged to a collateral branch, for Mallugi seems to have ruled from c. 1120 to 1155 A.D., as his general Dada and the latter’s son Mahidhara are described as terror to the army of the Kalacuri upstart Bijjana. Mallugi seems to have sided with his sovereign Taila III in his war with Bijjana. Govindaraja of unknown pedigree, who ruled between the reign of Amaragangeya and Amaramallugi, the two sons of Mallugi, was probably an upstart. The same may have been the case with Kaliya-ballala, who succeeded Amaramallugi.
While these weak rivals were contending against one another, Bhillama V appeared on the scene and snatched the throne for himself. A contemporary record describes him as the son of Karna, but Hemādri, who wrote a hundred years later, states that he was an uncle of Ballala. Probably the term uncle is used rather loosely, and Karṇa, the father of Bhillama V, may have been the son not of Mallugi, but of a brother of his.

We give below the genealogy and chronology of the early Yādava rulers.

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Dṛḍḍhaprahāra, c. 860–880 A.D.
Semacandra, c. 880–900 A.D.
Dhādiyappa I, c. 900–920 A.D.
Bhillama I, c. 920 to c. 935 A.D.
Rājiga, c. 935 to 950 A.D.
Vaddiga—Vohiyavā, d. of Rāṣṭrakūṭa Dhruva, c. 950–970 A.D.
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Dhādiyappa, c. 970–980 A.D.
Bhillama III, c. 980 to 1005 A.D.
(1000 A.D., known date).
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Yevugī, c. 1005 to 1055 A.D.
Bhillama III—Karna, d. of Cālavāya
Jayasimha, c. 1025—1045 A.D.
1026 being known date.
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Vādugī I, c. 1045—1055 A.D.
Yevugī II, c. 1055—1065 A.D.
Semacandra II, c. 1065—1085 A.D.
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Travamadeva, c. 1085—1105 A.D.
Simharaja, c. 1105—1125 A.D.
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Mallugi c. 1125 to 1155 A.D.
Karṇa
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Amaragāngaya
Amarakālūgi
Govindarāja
Kālīyaballāja
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Bhillama V.
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Education and Literature. (500 A.D. to 1200 A.D.)

Education:

It is natural that knowledge of the three R’s was not regarded as a necessary equipment for every citizen in those days. Members of industrial classes paid more attention to initiating their wards into the secrets of their profession than to those of the three R’s. It has been already pointed out that village communities arranged to meet their normal needs on the basis of the grain-share system. Thus the carpenter, the black-smith etc. whose services were necessary for every village, were assigned a grain-share that was paid to them annually at the time of the harvest. The teacher does not appear among the grain-sharing people. This shows that the services of the primary teacher were not considered essential. So it is probable that only Brāhmaṇas and the trading classes cared for literacy.

Epigraphical records fail to throw any light on the arrangements made in an ordinary village for primary education. Neither Smṛtis nor accounts of foreign travellers help us in the matter. It appears that the village accountant or the priest or members of his family were undertaking the task of giving education as was required by the people. The guardians probably paid these people at the time of the harvest according to their means. The teacher had to supplement his income by the customary gifts in kind or cash on occasions like Dasara etc. In many cases, the village teacher of those days possessed some elementary knowledge of medicine and also got some money for writing letters, bonds and leases.

There is ample evidence to indicate arrangements made for higher education in our age. Higher education in those days meant Sanskrit education. Veda, Vyākaraṇa, Jyotiṣa (astronomy as well as astrology),
Sāhitya (literature), Mīmāṃsā, Dharmaśāstra, Nyāya (logic) and Purāṇas were the main branches of study. The donee of the Dhulia plates of Dhruva dated 779 A.D. is declared to be well versed in the Veda, Vedāṅgas, History, Purāṇas, Vyākaraṇa, Mīmāṃsā, Logic i.e. Nyāya, Nirukta and Liturgy. Great predominence was given to grammar which was considered to be the key to the knowledge of all sciences, and must have been extensively studied.

The Society of our period did not pay much attention to the Dharmaśāstra injunction of studying the Veda for 12 years laid down for the first three castes. The Vaiśyas of our age had already lost their right to study the Veda and the Kṣatriyas though permitted to study them, preferred to follow the Purāṇic ritual. The normal Kṣatriya youth, in those days, naturally took to military training; in fact Kṣatriyas taking seriously to education were very rare. Among the Brāhmaṇas, only the professional priests had to and did concentrate upon the study of the sacred lore; the average Brāhmaṇa intending to enter government service, or trade would have hardly bothered about the study of Vedic mantras. Proficiency in Dharmaśāstra was, however, necessary for entering the judicial branch of government service. It can be pointed out that Vedic study did not mean only cramming of Vedic Mantras; the title Vedārthajñā in one of our records shows that their meaning was also studied. Astrology had become an important and popular subject. Royal courts used to maintain astrologers. One of our records speaks of an endowment to found a College where the works of the famous Bhāskara were to be studied.

Higher education was imparted mainly in two places; (1) Mathas associated with temples with an endowment from the state or from private
sources, (2) special educational institutions conducted by private individuals or village communities with the help of the public or the state. Bhadravisnu gave a donation to the Buddhist Vihāra at Kanheri in the reign of Amoghavarsa-I, a part of which was utilised for purchasing books. This monastery at Kanheri was obviously maintaining a library. Itsing (p. 155) tells us that these monasteries attended not only to the training of the monks but also to the children of the laity. Some temples used to indirectly help the cause of education by giving free food to the students in the feeding-houses attacked to them. Kalas from Dharvar district and Salotgi in Bijapur district were agrahāra villages and Sanskrit colleges run in these were quite famous. Nārāyaṇa, the minister of the Rāṣṭrakūṭa Kṛṣṇa-III, is known to have built a hall attached to the temple of Trayī-puruṣa in which this college was located. Ordinary villages also sometimes had their schools and colleges. One institution imparting Sanskrit education existed at Yewoor in 1077 A.D. another was located at Belur in Bijapur district in 1022 A.D. Probably many more institutions existed; although their memory is not preserved in epigraphical records. These institutions were financed partly by the state endowment and partly by private charity.

**Literature**

The energy of schools and colleges indicated above, was mainly devoted to the study of Sanskrit. Inscriptions of our period indicate that the Kāvya or classical style of writing had its firm hold on the Deccan up to 10th and 11th century. Kielhorn has indicated how the poets who were responsible for writing the śāsanas of the Rāṣṭrakūṭas were indebted to works like the Vāsavadattā of Subandhu and the Kādambarī and the Harṣacarita of Bāṇa. The author of Kadab plates of Govinda III tries to emulate or rather imitate
the style of Bana in the prose portion. Epigraphical poetry of our period does not strike the reader as being one of the first order mainly because of the lack of pratibha. It is interesting to note that most of the epigraphical poetry is in the Vaidarbhī style.

On the whole, the output of Sanskrit poetry or literature in our period is not very rich in quality. Kumārila, Śaṅkara, Sarvajñātman, Vācaspati in the realm of philosophy, Lalla along with his pupil Aryabhatta II in the branch of astronomy, Kāmandaka and Śukra in the sphere of political science are, no doubt, celebrities of our age; but none of them belongs to our province. We have to rest content with Harīṣeṇa’s Praśasti composed in the Kāvya style and Yaśastilakacampū of the Digambar Jain Somaprabhasūri. The latter is an extensive work in eight Āśvāsas composed in 959 A.D. under the patronage of a feudatory of Rāṣṭrakūṭa king Kṛṣṇa. It relates the legend of Yasodhara, lord of Avantī and the machinations of his consort and ends with the conversion of the king to the Jain faith after repeated births. The artificial style is evident even to a cursory reader. A reference may be made to Vidyāmādhava, a poet of the court of the Cālukya king Somadeva probably Someśvara IV of Kalyāṇī, who ruled in about 1126-1138 A.D. This Vidyāmādhava had written Pārvatī-rukmiṇīya describing the marriages of Śiva and Pārvatī and Kṛṣṇa and Rukmiṇī.

The Vākāṭaka kings, who ruled over Northern Maharastra from 3rd century A.D., were not only patrons of learning but were writers of no mean importance. Sarvasena, the founder of the Vatsagulma branch of Vākāṭakas, had composed a line work in Mahārāṣṭrī known as Harivijaya. We know about this work from quotations given by celebrated rhetoricians like Daṇḍin, Ānandavardhana and Bhoja. The Harivijaya teems with excellent passages.

Submission for Classical Status of Marathi Language
The Yādavas of Devagiri, who came to power by the end of the 12th century, were great patrons of learning in Sanskrit as well as Marathi. Hemādri, who distinguished himself by his learning, was the Śrīkaraṇādhipa in the reign of kings Mahādeva and Rāmadeva. His Caturvargacintāmaṇi, a standard work on Dharmaśāstra, is divided into 4 sections known as Vratakhaṇḍa, Dānakhaṇḍa, Tīrthakhaṇḍa and Mokṣakhaṇḍa. The Āyurvedarasāyana is the result of his research in Āyurveda. Hemādri’s commentary on Muktāphala, a work of Bopadeva, is also famous. Bopadeva was also a prolific writer with 26 books to his credit. He was a master of medicine, grammar and astronomy.

Marathi language and literature were given a great encouragement during the reign of the Yādavas of Devagiri. The earliest inscription found in this language belongs to Sravan Belgola in Mysore dated Śaka 930 i.e. 1008 A.D. Some Scholars say that the Akshi inscription is the earliest inscription in Marathi (Śaka 934, i.e. 1012 A.D.) Another at Gardaunda belongs to Śaka 1077 i.e. 1155 A.D. The Cāṅgadeva inscription of Patan, dated Śaka 1128 i.e. 1206 A.D. as well as one more found at Pandharpur, dated Śaka 1195 i.e. 1278 A.D. also belong to Marathi proper. The pioneer of the Mahānubhāva sect is one Govinda Prabhu alias Guṇḍam Rauḷ who was a resident of Ṛddhapura near Amaravati. It is now accepted that he died in Śaka 1200 i.e. 1278 A.D. The disciple of this person, the illustrious Cākradhara (1298 A.D.), was the most successful preacher of the Mahānubhāva sect in Vidarbha. Many persons received inspiration from Cākradhara and contributed largely to the development of the Marathi language. Thus Mahaimbhatta’s ‘Liḷācāritra’, Bhaskarabhāṭṭa’s ‘Śisupālavadha’, Narendra’s ‘Rukminīśvayaṁvara’, Damodara’s ‘Vatsaharaṇa’ Viśvanātha Balapurkar’s ‘Jñānaprabodha’, Ravaḷo Vyāsa’s
‘Sahyādri-varṇana’ and Nāro Vyāsa’s ‘Ṛddhapura-varṇana’ deserve mention. These writings have paved the way for the development of Marathi.

Mukundaraja, the author of ‘Vivekasindhu’, ‘Paramāṃṭa’, ‘Pavanavijaya’, ‘Mulastambha’ and ‘Paṅcīkaraṇa’ is considered to be the first well known writer in Marathi proper. He belonged to Marathvada and flourished in the end of 12th century. Thus Marathi became known as the language of literature towards the end of the 12th and the beginning of the 13th century. This paved the way for the celebrated Jñānesvara (1275 A.D.), the author of Jñānesvarī and the founder of the Bhāgavata dharma. He was responsible for establishing Marathi as the language of the literature of the best order.

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Chapter 2
The Marathi Language

Introduction

The history of the Marathi language reveals that modern Marathi has evolved from languages known as Prāchīna Mahāraṭṭhī (प्राचीन महाराट्टी), Marahaṭṭhi (मरहट्टी), Mahārāṣṭrī Prākṛta (महाराष्ट्री प्राकृत), and Apabhramśa Marāṭhī (अपभ्रंश मराठी). Mahārāṣṭrī Prākṛta, Apabhramśa Marāṭhī and Marāṭhī are not three different languages but are three forms of one and the same language.

The earliest available literary work in Marathi, the Gāthāsaptaśatī, is almost 2000 years old. The Līlācaritra and the Jñāneśvarī are works that have come into being after the Marathi language reached an advanced stage of maturity. Needless to point out that such a stage arrives only after centuries. The point to be driven home is that, though the two works appeared eight centuries ago, Marathi was already a rich language with an earlier history of 1200 to 1500 years before the Līlācaritra and the Jñāneśvarī. A number of stone inscriptions, copper plates, pothī-s (old religious texts) and manuscripts substantiate the antiquity of the Marathi language.

The reference to the word mahāraṭhīno in the 2200 year old stone inscription in Nāṅeghāta; the references to Maharashtra in texts such as Vinayapiṭaka, Dīpavaṁso, Mahāvaṁso; the superior quality of poetry in Marathi, which is reflected in Hāla’s Gāthāsaptaśatī; the numerous Marathi words which appear in the Rāmāyaṇa, the Mahābhārata, and the Bṛhatkathā of Guṇḍāhyya; the in works such as the Prākṛtprakāśa of Vararuci, Deśīnāmamālā of Hemacandra, dialogues in Marathi in the
Abhijñānaśākuntala by Kālidāsa, and the Mrčchakaṭikā of Śūdraka all point to the antiquity of Marathi.

From the writings of Patañjali, Kauṭilya, Varāhamihira, Huien Tsang, Al Beruni, and research by S.V. Ketkar, Rajaramshastri Bhagwat, Raosaheb V.N. Mandalik, Mahapandit Rahul Sankrityayan, Dr. R.G. Bhandarkar, Dr. Weber, Dr.A.M.Ghatge, Narayan Vishnu Bapat, V.K.Rajwade, Irawati Karve, K.P.Kulkarni, Datto Vaman Potdar, V.L.Bhave, S.G.Tulpule, Anne Feldhaus, R.B.Joshi and others, one can put across that Marathi which traces its origin to Mahāraṭṭhī or Mahārāṣṭrī dates back to at least 2500 years.

The first and the earliest stone inscription in Marathi is in Nāñeghāta near Junnara in Pune district. (Appendix-1) The text is in Mahāraṭṭhī language in the Brāhmī script and dates back to about 2200 years. Though some text in the third line of the stone inscription is not legible, the word Mahāraṭṭhī can be noticed clearly. Mirashi (1979, p. 10) has reproduced the stone inscription ("... य महरठठनो अंठियकुलवधनस सगरगिरिवलयाय पथविव पथवबीरस वस... य महलो मह...") Mirashi (1979, p. 14) offers the following Marathi translation, "... महारठी अंठिय कुलोपन गिरिसमुद्रवस्तीत तृणीवरील बीरश्रेष्ट .... महान अशा पुरुषात्रेष्ट अशा ..." ["Mahāraṭṭhī people are those who speak the Mahāraṭṭhī language and the country of the speakers of Mahāraṭṭhī is Mahāraṭṭhī region," that is, Marathi region.] The Mahāraṭṭhī language in which the stone inscription has been written must have been in existence at least 200 to 300 years before the date of the stone inscription. Thus Marathi must have been in existence since last 2500 years.

II. The Gāthāsaptaśatī, Rāvaṇavaho and Maharashtra

Mahārāṣṭrī, the language is older than Maharashtra, the name of the region.
Prākṛta Mahārāṣṭrī was in vogue in ancient states such as Aśmaka, Kuntala, Apāranta and Vidarbha, which together formed one contiguous region. It was also prevalent in many parts of India as the rule of the Sātavāhanas (2nd century BC to 2nd century AD) extended as far as Kurukṣetra and Peshawar. Thus copies in manuscript form (written by hand) of Gāhāsattasaī also known as Gāthāsaptaśatī compiled by the Sātavāhana king, Hāla (r.20-24 AD), have been discovered at several places in India.

The Gāthāsaptaśatī is the earliest known literary work in the Mahārāṣṭrī language. It may be observed that the word Marathi takes its name from the sequential corruption of pronunciation: Mahāraṭṭhaî> Marahaṭṭhî>Marahaṭṭhî>Marathi. Thanks to the Sanskrit pundits that Marahatthî came to be known as Mahārāṣṭrī in Sanskrit. The Mahārāṣṭrī language existed even before Sanskrit came to be called by that name, and was at an advanced stage. It is now unanimously agreed by scholars that the Gāthāsaptaśatī is the creation of the 1st century BC. Saptasatī by Hāla, Vajjālaggaṁ by Jayavallabha, the epics, Rāvaṇavaho by Pravarasena Vākāṭaka, and Gavudavaho, by Vākpatirāja are some major works in Mahārāṣṭrī Prākṛta. Of these works, the Saptasatī and the Rāvaṇavaho have been written without doubt in Maharashtra.

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i Aśmaka, also Assaka, was situated on the banks of the Godavari with its capital at Potali, Potana or Podana identified with modern Bodhana (Nizamabad District, Andhra Pradesh). Aśmaka also included Mūlaka (area around Paithan or Pratiṣṭhāna).

ii Kuntala is the region bound by the Krishna, the Bhima and the Tungabhadra, which would spread over parts of modern Andhra Pradesh, Maharashtra and Karnataka.

iii Aparānta is literally the country that lies to the West. In case of Maharashtra, the term refers to the coastal tract between the Arabian Sea and the Sahyadris (the Western Ghats), which is Konkan.

iv Vidarbha (Eastern Maharashtra).
III. Daṇḍin’s Claim

Daṇḍin (6th and 7th Century A.D.) Says:

महाराष्ट्राश्रयां भाषां प्रकृत्य प्राकृतां विदुः। (Kavyādarśa, 1-34)

(The language prevalent is Maharashra in known as the best Prakrit.)

That this language belongs to only Maharashtra is beyond doubt. The close association between Mahārāṣṭrī and the present Marathi has been proved by several examples, and etymologies (Ghatge, 1996).

Bāṇabhaṭṭa, the poet and the great Sanskrit scholar who lived in the 7th century mentions the Gāthākośa in the introduction of the Harṣacarita (Mirashi (1946) quoted in Joglekar (2012, p 56)

अविनाशितमग्राम्यमकरोत्सातवाहन:।
विशुद्धजातिभि कोशं रत्नेयि सुभाषिते:।

(Sātavāhana made the indestructible and refined treasure with the subhasitas (good sayings) which are like the gems that are absolutely of pure class.)

The next important mention of Gāthasaptasatī is made by Rajaśekhara (880-920) (Gaekwad’s Oriental Series, 1938 p.43 quoted in Joglekar (2012, p 49)).

He writes,

जगत्यां (पृथिव्यां) ग्राथिता गाथा: सातवाहनभूभुजा।
व्यदधुर्गृंहतस्तु विस्तारमो चित्रपरंपरा॥

[The Sātavāhana king strung together the Gathas in the world. Thus the joy of the people did not wane but on the contrary expanded. O What an amazing sequence!]
IV. The Earliest Folklore of Maharashtra

The ृत्सपाृती is the earliest folklore of Maharashtra. The rivers – the Godavari, the Girna, the Tapi, the Narmada and the Mula -- and geographical locations mentioned in the ृत्सपाृती are related to only Maharashtra. The mention of the Yamuna river as also the Mandāra and the Malaya Hills is symbolic. Most of the references are of the Godavari. (Tryambakeshwar and Paithan have also been quoted.)

The ृत्सपाृती consisting of 700 gāthās (verses) reflects features of typical Marathi temperament. Full of wit and highly entertaining style without any iota of artificiality, the verses portray different shades of human feelings and emotions, and varied phases of rural life. Some poems contain simple and natural descriptions of the lives of peasants and the rural folk. The verses are notable for their conciseness and for their great economy of words and masterly use of suggestions.

Below are two gāthās which serve to know about the contents of the ृत्सपाृती.

Gāthā No. 9: कि रूँच्छि ओणअमृती धवलाअन्तेसु साठिछित्तेसु?
हरिआलमण्डिअमृती णड़ि व्व सणवांडिआ जां.
साढ़ीचे शेत पिकूण पांढरे झाळे आंहे. (ते कापण्याला शेतकारी येंतील व एकांत मिळाणार नाही) म्हणूणे मान खाळी घाळून का रडतेस ? नटीने मुखाला हरीताळाचा रंग लाबून सज्ज क्वारे त्याप्रमाणे ताकाचे शेत (पिवठ्या धमक फुलाई) नटते आंहे.

[The field has turned white as the paddy crop is ripe. (When the farmer comes to harvest the crop, the privacy will be lost.) Why are you weeping with your face down? Like an actress who is ready with the
make-up on her face, the hemp field is decorated with bright yellow flowers.]

**Gatha No. 16 :** अमाम गाणसेर राणीमूहतिल चन्द्र दे छिवसु।
छिन्नो जेहि पिअमो मम पि तेहि विअ करेहि॥
हे चंद्रा, तू अमृतमय आहेस, गगनाचा मुकुट आहेस, रजनीच्या मुखावरील तिलक आहेस. प्रियकराला स्पर्श करशील त्याच किरणांनी मलाही स्पर्श कर.

[O moon, you are full of nectar and the crown of the sky. You look like a beauty spot on the face of the night. Please stroke me the way you would do to your beloved.]

The Sātavāhana King, Hāla, compiled the *Gāthāsaptaśatī* in the 1st century A.D. Ketkar (1927) prepared a Prakrit-Marathi-Sanskrit glossary following the *Gāthāsaptaśatī* in his work *Prācīna Mahārāṣṭra*. The glossary reflects the close correlation between Mahārāṣṭrī and modern Marathi. In many cases, one finds that the Sanskrit words are very much different from those in Marathi (Ketkar 1927, p. 337-340). (Appendix-2)
Chapter 3

Evolution and Development of the Marathi Language

I. Introduction:

There are different views on the evolution of the Marathi language. Itihāsācārya Vishwanath Kashinath Rajwade opines that Marathi has its roots in the ‘pre-Pāṇini-Aryan pre-Vedic language’. Tulpule argues that Rajwade’s view is far from reality. On the other hand, Grierson (1907) and Kulkarni (1933) attempt to explain the point in terms of the development of the modern Indo-Aryan languages. According to Tulpule, Grierson and Kulkarni this explanation is closer to reality and credible.

According to Grierson, pre-Vedic or Vaidika language was not a single language but was a conglomeration of several dialects. (Appendix-3) Prof. Michael Witzel (1989), an eminent Sanskrit scholar from Harvard University, explains this point in detail. Pāṇini codified one of the later Vedic dialects which came to be known as Sanskrit, by constructing its grammar. Many works were created in this language which thus came to be recognised as the language of the scholars. Though Sanskrit soon established itself on scientific grounds, the pre-Pāṇini languages and dialects continued to exist, develop and spread out. These languages and dialects were the different Prakrits. Literary works came to be created in these Prakrits and grammar came to be codified too.

There were two classes of Prakrits: the Western Prakrit and the Eastern Prakrit. The Western Prakrit was known as Śaurasenī while the Eastern Prakrit as Māgadhī. The Prakrit that existed between the Western Prakrit and the Eastern Prakrit was known as Ardhamāgadhī which prevailed over the
region coinciding with one between modern Madhya Pradesh and Uttar Pradesh. Mahārāṣṭrī Prakrit emerged in the region south of the region where Ardhamāgadhī prevailed, that is, in the region delineated by Southern parts of modern Madhya Pradesh, and the Vidarbha and Marathwada regions of modern Maharashtra. In the course of time, literature came to be developed in this language as well. However, it is not possible to draw definite temporal and regional boundaries for these Prakrit languages.

As literary works came to be developed in these languages and the languages began to build up a written form, (this is evident from the dialogues of female characters and those of minor characters in Sanskrit plays), the form of the spoken language once again began to undergo change. With passage of time, languages termed as *Apabhrāṃśa* originated from the Prakrits. Of the Apabhrāṃśa languages, Nāgara gained significance as it saw development of literature. (The grammarian, Hemacandra, worked on the grammar of Nāgara.)

Apabhrāṃśa languages such as Nāgara, Vaidarbhī, Dākṣinātya, Mahārāṣṭrī, prevailed in the modern Vidarbha and Marathwada regions which lie south of the Narmada. Marathi has its roots in the Apabhrāṃśa languages. The Apabhrāṃśa languages and a language that is closely related to the present day Marathi co-existed simultaneously. It is natural for a language to prevail in various forms at the same time. Even today, the Marathi in Vidarbha (Eastern Maharashtra)– Khandesh (North Maharashtra) differs from that in the Sangli-Kolhapur region (South Maharashtra). The same is true of the Konkani dialect in the coastal belt stretching from Palghar in the North to Banda in the South.
II. Three forms of the same language

Rajwade traces the roots of the Marathi language to the 5th century A.D. Kulkarni (1933) is more or less in agreement with this viewpoint. As the views of Tulpule and Grierson are also taken into account, it can be concluded that Mahārāṣṭrī Apabhraṃśa has played an important role in the evolution of Marathi. It can be said that Mahārāṣṭrī and Mahārāṣṭrī Apabhraṃśa have played a pivotal role in the emergence of modern form of Marathi. Hence the historical sequential relationship between different forms of Marathi has to be reviewed and explored.

III. Mahārāṣṭrī, Apabhraṃśa and Marhaṭṭī are one and the same

The Mahārāṣṭrī language of the Sātavāhana times is the old form of Marathi in the times of Jñāneśvara. The Mahāraṣṭrī language spoken at the beginning of the Śalivāhana period developed into Nāgara Marhaṭṭī in the 12th century. The Marathi language grew over a period of 1000 to 1200 years. The flow was the same but what was the Mahārāṣṭrī language earlier came to flourish as Marhāṭṭī. Referring to the views of Rajwade and other scholars, Pangarkar (1972) opines that the three languages – Mahārāṣṭrī, Mahārāṣṭrī Apabhraṃśa and Marhāṭṭī – are not different but are three forms of the same language or together make the same language, which underwent change with passage of time and more interaction. What was earlier Mahārāṣṭrī came to be called as Marhāṭṭī in the 10th and the 11th century. This language was also called Prakrit. Marathi has evolved over many centuries prior to the times of Mukundarāja, Bhāskara, Jñāneśvara and Nāmadeva. The Nāgari dialect in which Mukundarāja or Jñāneśvara made their literary compositions must have been in a similar form since the 8th and the 9th centuries.
IV. Mahārāṣṭrāṇjāṃaṇi

*Karpūramaṇjarī* is a well-known work of Rājaśekhara (884-959) in the Mahārāṣṭrī language. Rājaśekhara was a Maharashtrian Brahmin who also wrote the Bālarāmāyaṇa, the Bālamahābhārata, and the Viddhaśālabhaṇjīkā. In the Bālarāmāyana, he refers to his great grandfather (father’s grandfather) as ‘Mahārāṣṭrāṇjāṃaṇi’. One meaning of the term is ‘A great scholar (Mahāpaṇḍita) of the Mahārāṣṭrī language’. It can, however, be construed that the ‘Mahāpaṇḍita of the Mahārāṣṭrī language’ must have been only a Maharashtrian.

The sūtradhār (anchor) in the *Karpūramaṇjarī* makes mention of vīṇā miaṅga (वीणा मिंगा) (the percussion instrument, mṛdaṅga), and kāṃsyatāla (कांस्यताल) (a bronze musical instrument similar to castanets) which are used in the Maharashtrian kīrtana tradition. Apparently, these musical instruments were in use in the 9th century. A few words from the *Karpūramaṇjarī* clearly reflect how words in Sanskrit came to take a corrupt form of the words in Mahārāṣṭrī language.

V. The Mahārāṣṭrī Language

Ṫapparakaṇṇā (टप्परकण्णा) in the Mahārāṣṭrī language means ears as large as a basket. Table 2.1 gives examples of corruption of a few Sanskrit words (with meanings in the bracket) in Mahārāṣṭrī.

**Table 2.1**

*Corruption of Sanskrit words in Maharashtri*

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Maharashtri</th>
<th>Sanskrit</th>
<th>Maharashtri</th>
</tr>
</thead>
<tbody>
<tr>
<td>ātma (soul)</td>
<td>अप्पा</td>
<td>धन (wealth)</td>
<td>धण</td>
</tr>
</tbody>
</table>

Submission for Classical Status of Marathi Language
Smith (1908) sets the date of the *Gāthāsaptaśatī* as 68 A.D. Hermann Yakobi, the well known German Indologist, puts the date of Hāla’s reign as 467 A.D. while MacDonell places the date at 1000 A.D. According to Albrecht Weber, another German Indologist, the date ranges between 3rd
century A.D. and 7th century A.D.. Since Hāla was Sātavāhana king and Sātavāhana’s reigned roughly from to 200 B.C. to 200 A.D. It is evident that Gāthāsaptaśatī must have been compiled during this 400 years. And since Hāla collected most of the Gathas, at least some of them date back Hāla himself.

The Gāthāsaptaśatī as the name suggests contains 700 gāthās (verses). Of these, about 50 gāthās have been composed by King Hāla. Any one familiar with ancient Mahārāṣṭrī language and old Marathi will not find it difficult to understand Gāthāsaptaśatī. The then Mahārāṣṭrī language did not contain vowels such as ऋ, ऋ, लृ, लृ, ऐ, ओ. It also did not contain the dual number (झिचचन).

The link between ancient Mahārāṣṭrī language, the Marhāṭī of the Jñāneśvarī’s time, and later Marathi can be easily established. The following words demonstrate how the Mahārāṣṭrī of the Sātavāhana’s time developed into the Marathi in the Jñāneśvarī: हृदय-ठहअअ-ठहय्या (determination), देवकुठ- देअउळ-देऊळ (temple), अनि-अगी-आग (fire), अश्रु-अंसु-आसू (tear), पानी-पाठनअ-पाणी (water), सज्जन-सज्जण-सजण (a noble person), तु-तु, भाजन-भाभण-भाण, कार्य-कज्ज-काज (work), रिक्त-रित-रिता (empty), स्फुरत्त-फुरत्त, रुष्यत-रुष्य-रुष्यतो, त्वं-तुं-तु (you), भूली-भहिणी-बहीण (sister), (भू to happen) - भवत्त-होद-होऊ, वृक्ष-कज्ज-रू (tree). Sanskrit ‘उदरं ठबभ्रठत’ (the stomach is full) becomes ‘पोट्टं भरण्न्त’ in Marathi.

The Gāthāsaptaśatī also contains some indigenous words. For instance, अत्ता (आत्या) (aunt), कच्छ (कास) (tortoise), कंजिअ (कांजी) (porridge), खोक्खा
(खोकला) (cough), पाडी (रेडकू) (calf), बोल्ल (बोलणे) (to speak), भंड (भांडणे) (to quarrel), पिट्ट (पिटणे) (to beat), पुस (पुसून टाकणे) (to sweep), पिट्ट (पिटणे) (to get loose), दाखवणे (to show), डोर (दोर) (rope), पिलु (पिलु) (a little one of an animal), चिकिङल (चिखल) (muck), चुकक (चुकणे) (to miss), भुक्क (भोकणे) (to bark), लडू (लाडू) (laddu), हिंड, रंद (wide) etc.

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Chapter 4

Middle-Indo-Aryan Stage of Marathi

I. Marathi of the Gāthāsaptaśatī

The following verses in the Gāthāsaptaśatī show how their language is closely associated to modern Marathi:

Gāthā 163: जेणविणा ण जिविज्जइ, अणुणिज्जइ सो कआवराहो वि।
पते वि णअगदाहे भण कर्स्ण व वल्लहो अग्गी॥

“ज्या (प्रिया) वाचून जगणेही अशक्य तो कृतार्थ असला तरी त्याची मन्धरणी केली जाते. नगदाह प्राप्त झाला तरी अग्नी कोणाला प्रिय नाही?”

[“However ungrateful the beloved is, one asks for him. Despite the fear of burns everybody loves fire.”]

Gāthā 251: सो अत्थो जो हल्थे तं मित्तं जं गिरन्तरं बसणे।

“तोच अर्थ (पैसा) आपला की जो आपल्या हातात (हस्त - हल्थ - हात) आहे; तोच मित्र की व्यसने म्हणजे संकटकाळी (ही) जो टिकून असतो.”

[“Wealth is that which is with us; A friend is someone who helps you when you are in need; What goes with good qualities is form; and knowledge is that which goes with morals.”]

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Gāthā : पक्वाच वि गिंभफलांच ल्यावर काएहि खज्जन्ति।

“पक्व झालेली (कडु) निंबाची फूल केवळ कावळेच सेव गरतात।”
“निंब निंबोळ्यां नोंडनेन्या आलेली तो कावळ्यांसीच सुकाल जालेली॥”

(जानेश्वरी 9-438)

[“Only crows like to eat the bitter, ripe fruits of the neem tree.”]

Gāthā 304 : जह जह वा एड़ पिओ तह तह णच्चामि चंचले पेम्मे।
वल्ली वलेड़ अंगं सहावथधे वि रुख्ममिद॥

“प्रिय (पती) जसजसा (वाद्य) वाजजितो, तसतशी मी चंचल प्रेमाने नाचते।
वृक्ष जरी स्वभावस्तवध राहिला तरी वेली त्याच्या अंगाला बेद्दूनच राहते।”

[“As the dearest husband plays the musical instrument, I dance.
The tree naturally stands fixed while the creepers wrap themselves around it.”]

II. The Prākṛtaprakāśa

Vararuci also known as Kātyāyana is the author of Prākṛtaprakāśa which is a treatise on the grammar of the Prakrit language. The work dates back to 250 BC. Vararuci is to Prakrit grammar what Pāṇini is to grammar in Sanskrit. The Prākṛtaprakāśa covers four major Prakrit languages, namely, Mahārāṣṭrī, Śaurasenī, Māgadhī and Paiśācī. The importance of the Māgadhī of the Buddhists (or Pali) during the times of King Aśoka (third century BC) declined and Mahārāṣṭrī began to flourish during the times of Vararuci who ranked it high.
III. “All the rest is like Mahārāṣṭṛī”

(1) The Prākṛtaprakāśa consists of twelve sections of which nine are devoted to Mahārāṣṭṛī and the other three cover Paiśācī, Māgadhī and Śaurasenī. Vararuci considers Mahārāṣṭṛī and Śaursenī as major Prakrit languages. Here too Mahārāṣṭṛī stands prominent, and in case of other languages Vararuci holds ‘शेषं महाराष्ट्रीवत्’ [“The rest is like Mahārāṣṭṛī.”].

(2) Mahārāṣṭṛī contained vocabulary made up of words that were taken directly from Sanskrit without change (tatsama), taken from Sanskrit but which have undergone some change in the Sanskrit form (tadbhava), or simply indigenous (deśī). The tadbhava words, for instance, were नाथ-नाहो (पति) (husband), वृषभ – वस् (बेल) (bull), प्रतिपत् – पाद्ववा (पाडवा) (first day of the year), अंगार - इंगालो (इंगठ) (scorpion), शय्या - सेज्जा (सेज) (bed), वल्ली-वल्ली (बेल) (creepers), अरण्यवं-रण्यम्, राण (राण) (forest), स्वैरम्-सइरम् (सैर, सैरा) (open), राधिका-राहिका (राही) (a name), षष्ठी-षट्टी (सट) (six), नदी-णई (नई) (river), पर्यास-पल्लत्थ-(पालथा) (upside down), कुक्कुक्क (कृस) (side), कुण्ण-कण्णो (कान्ह) (Lord Krishna), राजकुलम्-राणल (राऊठ), विज्जू -विज्जू (बीज, बिजली) (lightening). The Mahārāṣṭřī language prospered as transformation of words took place. The indigenous words in Mahārāṣṭṛī included ढुढुढ, दादला (husband), बाप (father), चिखल (muck), आंबुला - आंबुली म्हणजे नवरावायको (husband and wife).

The point to be driven home is that the Marathi language grew up over a period of 1000 to 1200 year before 1290 when it had one of the greatest creations in the Marathi language, i.e. the Dñāneśvarī in Nāgarī Marathi.
The words mentioned above and many other words from ancient Mahārāṣṭrī are still in use in rural Maharashtra.

IV. Samarāiccakahā (The Story of Samarāditya)

(1) While outlining the background of Marathi, Tulpule (1983, p.644-645) explains, “The Sanskrit writer, Daṇḍin (6th and 7th centuries AD) defined ‘Prakṛṣṭhaṁ Prākṛtaṁ’ spoken in Maharashtra as Mahārāṣṭrī. This view was later upheld by the linguistic scholar, George Abraham Grierson, as well as by the Swedish Indologist, Sten Konow. (Appendix-3) A corrupt form (apabhraṁśa) of Mahārāṣṭrī called Mahārāṣṭrī-Apabhraṁśa or Jaina-Apabhraṁśa appeared around 400 AD when Mahārāṣṭrī declined. A major work in Mahārāṣṭrī-Apabhraṁśa is the Samarāiccakahā (The Story of Samarāditya) by Haribhadra or Haribhadra Sūri (c.700-c.770), which appeared around 800 A.D. This work is a novel and the style of narration surprisingly uses genre known as “Magic realism” predominantly practised by the Latin American writers of 20th century such as Gabriel Garcia Marquez. “Samaraditya Katha” particularly stands out as a narrative in prose which is much closer to spoken language of any given time than the language used in poetry.

A number of important literary works were produced in this Apabhraṁśa language around the 10th century AD. Works such as Bhavisayattakahā by Dhanpal, Nyāyakumāracariu, Jasahāracariu, Mahāpurāṇa by Puṣpadanta, Karakaṇḍacariu by Muni Kanakāmara, and Sāvayadhhammadohā by Devasena in this language have been edited by eminent Indologists such as Prof. Hermann Yakobi, Dr. P. D. Gune, Prof. Hiralal Jain, and Dr. P.L. Vaidya.
The Apabhraṃśa language in these literary works is the link between Mahārāṣṭrī and modern Marathi. The comparative study of the structures of the Apabhraṃśa language and modern Marathi reveal that Marathi picked the three basic features of a language, namely, the process of articulation, the process of affixing and word formation, from the Apabhraṃśa language and also continued to grow with the addition of a few new types.

“The most distinguishing feature is that Marathi language is not a corrupted form of the Apabhraṃśa language but presents itself as a corrupt form of language influenced by Sanskritization during a stage in its evolution. Pronunciation in Marathi became clearer as seen from the proportion of tatsama words or words borrowed from Sanskrit.” The Apabhraṃśa language has not been referred to as corrupt; it is called Deśī (literally, indigenous) by the pioneer works like the Dñāneśvarī. (V.L.Bhave, Suppliment-S.G.Tulpule, Mumbai 1983, pg.644-645)

(2) The reason for Sanskritization is obvious. Prakrit Mahārāṣṭrī and its corrupt form lived under the shadow of Buddhism and Jainism. As the two religions were popular among the masses, their dialects grew prominent. As the Vedic religion regained its position, the importance of Sanskrit grew. No wonder that Mahārāṣṭrī Prakrit or Apabhraṃśa was influenced by Sanskrit.

V. Marathi as derived from Apabhraṃśa

On the basis of literary evidence, Tulpule (1983, pg. 479) quotes Kolate, who has demonstrated that Marathi is derived from Apabhraṃśa. The Jñāneśvarī uses the term Deśī besides Marhāṭī for Marathi. In fact, Deśī was a more popular name for Marathi. The literary works in the Apabhraṃśa
language refer to the language only as Deśī, and not as Apabhraṃśa. Marathi grew out of the Nāgara form of Deśī as the latter developed.

Nāgadevas Love for Marathi:

तुमचा अस्मात् कस्मात् मी नेणे गा In this way Nagadevācārya admonished Kesavacarya for using Sanskrit instead of Marathi in the 13th century literary work Smṛtisthāla. It makes a strong case for Marathi, the language spoken by the majority.

While on this point, it is worth noting the remarks of Nemade (1990. p. 80). Being native (deśī) means being attached to a particular place. Now if every commodity is native, why is any discussion on nativism necessary? But when non native, alien, imported values, languages, and cultures coming in from outside threaten native values, languages, and cultures, communities have to become nativistic in order to survive. As a matter of fact, nativism is a concept like vegetation that is independent and grows patiently at its place and survives. But then there rise difficult testing times when nativism has to be aggressive. And then one finds that an otherwise polite Jñāneśvara takes a hard line (दाऊ वेळाळ देशी नवी) or a learned person such as Bhaṭobās becomes assertive (तुमचा अस्मात् कस्मात् मी नेणे गा: मज श्रीचक्रधरे, निरूपिली मन्हाटी : तियाचि पुसा). The concept of nativism implies a natural state of retaining status quo.

VII. Marahaṭṭhe-s in the Kuvalayamālā

The Kuvalayamālā of Uddyotanasūri, a Jain ascetic and teacher, written in the Apabhraṃśa language around 780 AD mentions eighteen Deśī (native) languages. One of these is Marahaṭṭa (मरहट्ट).
(Marahaṭṭha – a robust, black in complexion, patient, self respecting haughty, of a quarreling nature, and one who says diṇḍale-gahille.(i.e.gave and obtained).

There is no doubt that a Maharashtrian person fits into the bill of this description.

The Kuvalayamālā is also important as, according to Bhatt and Bhargava (2006, p 233) it contains the earliest reference to spoken Marathi.

VIII. The Marathi Setting

That the social life and the social environment in the Gāthāsaptaśatī is Marathi is evident from the gāthās. (The original text with Marathi translation along with the English translation is given below for ready reference.)

Gāthā 8: अत्ता! तह रमणिज्जं अहं गामस्स मण्डणीहूःअम
लुअतित्वाडिसिरिच्छ सिसिरेण कअं भिसिणिसण्डम्

[“O paternal aunty, the bitter cold has ruined the lotus flowers in the lovely lake which makes our village exquisite. One sees only the stem of the flowers like the stalk of the mowed sesame crop.”]

{अत्याबाई, आपल्या गावाला शोभा देणाया रमणीय तठ्ठवाटील कमळाची ठंडीने कोण दुर्दशा केली आहे. तिळ्याचे सुंदर पीठ कापल्यावर नुसते बुढाचे राहतात ना, तसे तठ्ठवाट आता कमळांचे दांडे मात्र राहीले आहेत.}

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Gāthā 9: कि रुळेस ओणअमुली धोब्लाफन्तेसु सालिलितेसु
हरिआलमणिकमुही णडि वा सणवाळिआ जाआ

[“The field has turned white as the paddy crop is ripe. (When
the farmer comes to harvest the crop, the privacy will be lost.)
Why are you weeping with your face down? Like an actress
who is ready with the make up on her face, the hemp field is
decorated with bright yellow flowers.”]

(साळीचे शेत पिकून पांढरे झाले आहे. (ते कापण्याला शेतकरी चेतील व
एकांत मिळणार नाही) म्हणून मान खाली घालून का रडेस? नटीने
मुखाला हरीताळाचा रंग लावून सज्ज क्यावे त्याप्रमाणे तागाचे शेत
(पिवठ्या धमक फुळांनी) नटते आहे.)

Gāthā 14: रत्नकामकमणिउणिए ! मा जूसु, रत्नपादलसुअन्धम्
मुहमारूअं णिअन्तो धूमाइ सिही. ण पज्जलइ

[“You are an excellent cook. Do not get angry if you have not
been able to ignite the fire. Your breath sends out fragrance of
red flowers. Fire has been hanging around your face in the form
of smoke to celebrate it and does not purposely burn.”]

(तू स्वयंपाक करण्यात निषुण आहेस. चूल पेटत नाही म्हणून रागावू
नकौस. तुझ्या श्वासाला लाल पाटल फुळांचा सुङ्गेध आहे. त्याचा स्वाद
घेण्यासाठी अगनी धुराच्या रुपाने तुझ्या मुखाभोवती घोटाळत आहे व
मुद्दामच पेट घेत नाही.)

Gāthā 18: तुगलकुलसुअमी कहाँ ण म ए धोइएण सोठव्हा
दसिओसरनतसलिलेन उआह रुणां व पड्वण

[“So bad is the condition of clothes of the poor family, and so
helpless are the clothes that when they are washed and hung for
drying, they shed tears in the form of water dripping down.”]
(गरीब कुटुंबात कपड्याची सुध्धा इतकी दुर्दशा व ऑढातान होते की (ती असहय झाल्यापुढे) धुवून वाचून घातल्यावर, बिचारे दर्शांतून वाहणान्या पाण्याच्या रुपाते अश्रू झाळततात.)

Gāthā 30: णिविकव जाआण्यरुक दुर्दंशण गामो गामणीणन्दण तुज्न कृते तह वि तणुआई

[O, the son of the patil (village headman), you are henpecked. You are like the insect in the neem tree and help no one. We do not see you and still crave for you.]

(पाटलाच्या पोर, तू बायकोक्या तंत्राने वागलोस व तिला भितोस, तू काल्लीवाच्या झाडावरील किंड्यासारखा आहेस, तू कोणावरती कृपा करून नाहीस (आम्हाला) तुझेवर दर्शनी होत नाही. तरी गाय तुझ्यासाठी झुरत आहे.)

Gāthā 36: चत्तरघवरणी पिअरंसणा अ तरुणी पउत्थवंबई अ असई सअणजिआ, तुगाअआ, ए हु खण्डणुकु सौलम्

[“Her house is right where the streets meet. She is young and attractive. Her husband is not in town. Her neighbours are debased. Her family is facing difficulties. Still she is chaste.”]

(तिचे घर भरचोकात आहे. ती तरुण आहे, सुंदर आहे, तिच्या शेजारणी गैरवर्तनी आहेत, तिचा पती प्रवासात आहे, तरी ही तिचे आपले शील ठठू दिल्लेले नाही.)

Gāthā 58: अज्ज व्योभ पउत्थो उज्जासरो जणस्स अज्जे अ अज्जे अ हलिद्यापिज्जराईं गाकोलाणइतवाइं

[“The husband has set out today on a long journey, tonight the people will keep awake and the mistresses will weep so much
that the banks of the Godavari will be coloured with *haldi* (turmeric) and *kumkum.*"

(आजच पती प्रवासाला गेले, आज लोक रात्रभर जागरण करतील, आणि गोदावरीचे काढ हठदींकुंकवाने रंगील.)

**Gāthā 103: बहुपुप्फभरोणामिभूगोसाह सुणासु विण्णतिम्
गोलातडविअडकु डड्.ग महुअ ! सणिअं गर्िजासु**

[O, mahua tree, on the banks of the Godavari you have blossomed and your branches laden with flowers have sagged so much that they are almost touching the ground. Please shed the flowers gradually.]

(मधुक वृक्षा, गोदातीरावरील गां राहत तुझ्या फांदया फुलांच्या भाराने जमीनीपयंत लवल्या आहेत. माझी विनंती एक, तू आपली फुले अगदी हठूहठू ठाट.)

**Gāthā 123: हासााइचो जणो सामलीअ पढमं पसूअमाणाए
वल्हवाएण अतं मम ति बहुसो भणान्नीए**

[As the young tender girl went through labour pains, her friends urged her to utter the name of her husband and insisted that she tells them about him. “No way I am not going to allow him to come close again,” said she and they began to giggle.]

((सुकुमार) स्यामती प्रथमच बाळंतीण झाळी तेक्हा वल्हभाचे नाव घेण्याबद्दल तिच्या मेत्रीणी तिला आग्रह धरू लागत्या तेक्हा ती पुन्हा पुन्हा

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महणाली, त्या तापीळा आली त्या तापीळा म्हणून नका गं बायांनो; यापुढे मी त्याचे
नावसुद्धा घेणार नाही; मग साज्या जणी हसू लागल्या!)

Gāthā 135: वसइ जही चेअ खळो पोसिज्जन्तो सिणेहादेहः
तं चेअ आलों वीआो व्य अह्रेन मझ्लेघः

[“Howsoever affectionately you bring up a crook; he will beget
disgrace to you in the same way as the burning lamp collects
soot.”]

(दुष्ट्ला स्नेहभावाने वाढठवला व रक्षिला तरी तो दिव्याप्रमाणे आपल्या
आश्रयदात्याला लवकरच काढिमा आणतो.)

Gāthā 165: फलीवाहणपुणाहम्हड़.गलं रुइं.गले कुण्त्लीए
असईअ मणोरहगभिभणीअ हत्या धर्मरक्ति

[“The hands of the farmer’s wife quivered because she could
not contain her feelings as she worshiped the plough in the field
before sowing the cotton.”]

(कपाशीच्या शेताता पेरणी सुरु करण्यापूर्वी नांगराची पुजा करतांना
मनोरथाच्या आवेगामुळे शेतक-याच्या स्त्रीचा हात धर्मरक्त.)

Gāthā 241: अप्पत्तपत्त अं पाविडण गंवरड़.गअं हर्लिअससोण्ठा
उअह ! तणुई ण माअझ रुन्दासु वि गामरच्छासु

[The daughter-in-law of the farmer could not move through the
wide streets of the town though she was slim as she pumped up]
with the gift of a brand new coloured saree she had never dreamt of.]

(आपल्याला कधी मिठेल अशी कल्पनाही नक्ती असे नवे संगीत लुगडे शेतकर्याच्या सुनेला मिळाले. यामुळे ती इतकी फुगली की ती अंगाने सडपातळ होती व गावात रस्ते रंद होते तरी ती त्यात मावेनाशी झाली.)

Gāthā 246: मामी ! हिअं व पीअं तेण जुआणेण मजमाणाए
पण्याणहिलङ्क्षांकुअं अणुमोक्तजलं पिअन्तेण

["“O aunty, I was bathing in the river. He was standing downstream. He gulped down the water which had become bitter with the turmeric on me, and lo, I lost myself.””]

(मामी, मी नदीत नहात होते. तो प्रवाहात खाली उभा होता. माझ्या अंगावरील हळदीने कडू झालेल्या पाण्याचा घोट घेऊन त्याने जणू माझ्या हदयाचा घोट घेतला.)

Gāthā 308: किर मुह सच्छ हेहि रेहइवङ्क्तू पलाशकुसुमांहि।
बुध्स्य जलनवन्दन पडिएहि व भिक्खु संधेिह ।

[The earth is looking beautiful after being covered with Palash flowers as red as the beak of a parrot. It is like a group of Buddhist bhikkhus who throw themselves at the feet of the Buddha to pay him due respect.]

(पोपटाच्या चोचीसमाने लालभडक अशा पलाश पुष्पांनी पृथ्वी शोभायमान झालेली आहे. जणू बुध्स्य चरणांशी वंदन करण्यासाठी लोटांगण घालणांण्या भिक्खूसंघासारखे हे दृश्य दिसत आहे.)
[Tired, the farmer fell fast asleep after the strainous work of removing the plough every time as it got stuck up in the muck when he was ploughing. Deprived of pleasure, the lustful wife cursed the rain.]

(जमीन नांिरतांना चिखलात रुतणारा फाळ वारंवार ओढून काढावा लािल्यामुळे शेतकरी दमला व िाढ झोपला, म्हणून त्याच्या पत्नीला मोहनसुख ठमळाले नाही, म्हणून तिने पावसाला शाप दिला.)

IX. Jaina Mahārāṣṭrī

There are at least 80 literary works available in the Bhandarkar Oriental Research Institute, Pune, alone, which bear out that Marathi is 1500 to 2000 years old. Marathi is seen to be used in works such as Paumacariyamv by Vimalasūri (1st to 3rd century), Āvaśyaka Niryuktivi by Bhadrabāhū (3rd century), Abhijnānaśākuntalav by Kālidāsa (4th century), Setubandhav by Pravarasena (5th century), Mṛcchakaṭikav by Śūdraka (6th century).

X. Languages of the world and Prakrit

Scholars of linguistics have classified the main existing languages which are approximately 2000 in number into 12 major groups. The ancient, medieval and the Prakrit languages from India fall under the Indo-European group of languages. The Indo-European languages are classified under 13
subgroups of which Indo Aryan language subgroup forms an important component. Languages referred to as Prakrit in India are included in the Indo Aryan language subgroup.

The study of Indo Aryan language subgroup is made with reference to three time periods:

1. Ancient period: 1600 BC to 600 BC
2. Medieval period: 600 BC to AD 1000
3. Modern period: AD 1000 to date.

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i *Paumacariyam* of Vimalasūri is the earliest Jain version of the Rāmāyaṇa. (Dalal, 2006, p. 306). The work is in Mahārāṣṭrī Prakrit.

ii (The *Encyclopedia Britannica* states that the author of Āvaśyaka Niryuktī is Bhadrabāhū I and places him in 3rd century BC (died 298 BC). He is also credited as being the founder of the Digambara sect.),

iii *Setubandha* by Pravarasena is one of the best literary works in Mahārāṣṭrī Prakrit. The central theme of the *Setubandha* is from the Rāmāyaṇa, namely, constructing the bridge over the sea, by the army of Lord Rāma when he marched to Sri Lanka. Pravarasena also known as Pravarasena II was a king who belonged to the Vākāṭaka dynasty which ruled in the Deccan. A major part of the Vākāṭaka Empire was spread over modern Maharashtra. It is necessary to focus more on the second time period, namely, the one between 600 BC to AD 1000. This period too had been divided into three smaller periods by the linguistic scholars. The second smaller period spans between 100 AD to 500 AD and is marked by creation of literary work in the various Prakrit languages which included Mahārāṣṭrī and Jaina Mahārāṣṭrī. Literature in Māgadhī, Ardhamāgadhī, Pāli, Pāiśācī and Śaurasenī is also available in plenty.
XI. Literature available in Mahārāṣṭrī Prakrit

The *Nātyaśāstra* of Bharatamuni (c. BC 200) does not mention the Mahārāṣṭrī language. Many scholars claim that Dākṣināṭya referred to in the work (18:35-36) implies the Mahārāṣṭrī language as the concept of Dākṣināṭya (of the South) of Bharatamuni is different from that of the present day. In fact Bharatamuni has mentioned the Dravidian language separately in the list of sub languages. Some other scholars explain Dākṣināṭya as Vaidarbhi which is the language of Vidarbha, a part of Maharashtra.

The literary works in the Mahārāṣṭrī language available, and their time period is as follows:

*Gāthāsaptaśatī* by Hāla- 1<sup>st</sup> Century A.D.

*Setubandha* by Pravarasena- 5<sup>th</sup> century A.D.

*Gauḍavaho* by Vākpatirāja- 8th century A.D.

*Līlāvatī* by Kautūhala- 8th century A.D.

*Cihnakāvyā* by Kṛṣṇalīlāśuka (from Kerala)- 13<sup>th</sup> century A.D.

*Kaimsavadha, Uśāniruddha* by Rāmapāṇivāda (from Malabar) 17th -18<sup>th</sup> century A.D.

XII. Mahārāṣṭrī and Jaina Mahārāṣṭrī

The term Jaina Mahārāṣṭrī was first used by Hermann Yakobi who propounded that the ancient Jain Āgamas (scriptures) were in the Jaina Mahārāṣṭrī language. The Jainologists, however, later set aside this view and ascertained that majority of ancient Śvetāmbara works are in Ardhamāgadhī,

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and the influence of Mahārāṣṭrī on the Jain authors increased from 3rd century AD onwards.

Bhadrabāhū, Kālakācārya and Pādalipta are ācāryas and authors in the very ancient period (AD 2nd and 3rd century) of the Jain tradition. The Sātavāhanas who ruled over an extensive empire were patrons of Prakrit. The Jain ācāryas were wanderers who preached and gave sermons in local and regional dialects. (They practice it even now.) The three ācāryas mentioned above lived in Pratiśṭhāna (Paithan). Bhadrabāhū was the brother of Varāhamihira, the composer of the Brhatsamhitā. Pādalipta was close to the Sātavāhana king, Hāla. From the Jain historical works, namely, the Prabandhakośa, the Prabhāvakarita, and Prabandhacintāmaṇi, we learn that Bhadrabāhū and Pādalipta wrote in Jaina Mahārāṣṭrī.

Daṇḍin (6th century A.D.) in his Kāvyādarśa (1.34) states: 'महाराष्ट्राश्रयां भाषां प्रकृतें प्राकृतं विदोः [The language prevalent in Maharashtra is known as the best Prakrit.] Here Maharashtra does not refer to the present political boundary of Maharashtra but also extends beyond it. In other words, Mahārāṣṭrī Bhāṣā was followed by people from the most extensive area in Maharashtra (Seth, p. 40). Hence the Jain authors preferred to compose in it.

The Śvetāmbar-a-s selected from among the contemporary languages the then effective Mahārāṣṭrī primarily to retain their separate identity from the Dīkaṁbara-a-s who chose Śaurusenaś as their lingua franca. While Jaina Mahārāṣṭrī shared many characteristics of Mahārāṣṭrī, there were distinctive features as well. The influence of Ardhamāgadhī on Śvetāmbara Jain authors was reflected in Jaina Mahārāṣṭrī. Authors, for instance, Haribhadra born in Rajasthan or Hemacandra who hailed from Gujarat, born in other regions
used words from their own dialects. Jain Mahārāṣṭrī stuck to using the technical terms and jargon of Jain philosophy and culture.

The Jains used Mahārāṣṭrī Prakrit for almost 1500 years from 3rd century AD to the 18th century and produced many literary works. The 12th century may be considered as the Golden Age as 65 valuable works of this century are available. Mahārāṣṭrī abounds in poetry as it primarily came up as a mellifluous language. The Jain literature enjoyed a latitude of subjects – prose, philosophy and logic, carita-s (purāṇas), hymns, astrology, geography.

The history of Jaina Mahārāṣṭrī literature may be classified into three stages. The first stage is the period between the 3rd and 6th centuries. There was ancient Jaina Mahārāṣṭrī or Ārṣa Prakrit. The important works included Niryukti, Bhāṣya, Chūrṇī, Paumacariyam (earliest Jain Rāmāyaṇa by Vimalasūri), Vasudevahiṇḍī.

The second stage is the period extending between the 7th and 10th centuries. The richness in the nature of the language becomes clear in this stage. The important men of letters during this stage include Haribhadra, Udyotana, Śīlāṅka, Dhanapāla. Though the language is highly influenced by Sanskrit, one finds that words and phrases from local dialects are also used widely.

The third stage spans from the 11th to the 18th century. The influence of the Apabhramśa language is seen in grammar and pronunciation. Works such as the Sukhabodhā Ṭīkā and the Vajjālaggam give idea about the salient features of the language.
XIII. Classicalism is innate

Dr. A.M. Ghatge, an eminent linguist, was at home with several languages such as Sanskrit, Prakrit, Pali, English, French, German, Greek, Latin and so on. Ghatge (Appendix-5)(1996,p.19) writes, “In its classical from, as represented by Haribhadra’s Samarādityakathā and Dhūrtākhyāna, Jaina Mahārāṣṭrī comes nearest to pure Mahārāṣṭrī.”

If Mahārāṣṭrī language had achieved such a rich status in the eighth century, it naturally follows that the status of Marathi which grew from Mahārāṣṭrī Apabhraṃśa is intrinsic. Modern Marathi is the product of Mahārāṣṭrī as it passed through various corrupt forms. Seth (Prakritshabdmaharnav, pg. 55) corroborates this view in Hindi as follows: ‘महाराष्ट्री अपभ्रंश से मराठी और कॉकणी भाषाएँ उत्पन्न हुईं’ [“Mahārāṣṭrī Apabhraṃśa begot Marathi and Konkani.”]

Thus, when the account of the history of Mahārāṣṭrī Apabhraṃśa from the 2nd to the 18th century is closely followed, it is clear that its literary tradition has remained uninterrupted.

XIV. Prakrit grammarians and Mahārāṣṭrī

Mahārāṣṭrī gets prominence in the works on grammar of different Prakrit languages by major grammarians such as Caṇḍi, Vararuci, Kātyāyana, Hemacandra Trivikrama, Vasantraj, Mārkaṇḍeya, and Lakṣmīdharā. Referring once again to Vararuci’s grammar, the Prākṛtaprakaśa, it is noteworthy that of the twelve sections in this work, nine are devoted to General Prakrit. He summarises explanation of the remaining Prakrits in the other three, and in the 32nd sutra of the twelfth section declares श्रेणिः
“The rest is like Mahārāṣṭrī.” It implies that Mahārāṣṭrī Prakrit was in a highly advanced state in the 6th century and General Prakrit was equated to Mahārāṣṭrī. This view has been supported by Ghatge (1936).

XV. Classical Sanskrit Drama and Mahārāṣṭrī

Dr. Ghatge (1996, p 11) terms the Prakrit language in the plays of Bhāsa as ‘pre-classical Prakrit and that in the plays of the later period as Classical Prakrit. The prose part in the plays of Kālidāsa, Harṣa, Viśākhadatta, Bhavabhūti, Rājaśekhara are generally in Śaurasenī and the poetry part in Mahārāṣṭrī. Though the Nātyaśāstra of Bharatamuni does not mention Mahārāṣṭrī, its choice for his lyrics by Kālidāsa (4th-5th centuries) amply prove the classical nature of Mahārāṣṭrī.

XVI. Prakrit Theatre: Folk theatre

A play entirely in Prakrit is called saṭṭaka. This tradition seems to have begun from ‘Karpūranaṉjarī’ of poet Rājaśekhara in the 9th century. Ghanaśyāma (1700 AD) who wrote the satṭaka, ‘Ānandasundarī’ was decorated with the title of ‘Mahārāṣṭracuḍāmaṇī’ and was a poet in many languages. The Mahārāṣṭrī in the satṭaka ‘Rambhāmaṉjarī’ by Nayacandra (14th century) is special as seen from the following extract from its Act I.

The two skits, Mattavilāsa and Hāsyacuḍāmaṇī, and the Bhāṇa-Ḍima type of theatrical presentations in Prakrit show close resemblance and relation to the modern day tamāśā in Marathi.
The tradition of Vāsudeva in contemporary Maharashtra can be linked to the *Vasudevahīṇḍī* composed in Jaina Mahārāṣṭrī by the Jain monks, Saṅghadāsa and Dharmasena. They were inspired by Guṇāḍhya’s work, the *Brhatkathā*. Lord Krṣṇa’s father, Vasudeva, was a singer and actor who travelled across the nook and corner of India. The *Vasudevahīṇḍī* is his travel account and is the first travelogue in Mahārāṣṭrī language. The work composed in the 6th century has been held in high esteem by researchers.

**XVII. Kuvalayamāḷā and eighteen native languages**

The *Kuvalayamāḷā* of Udyotanasūri, a Jain ascetic and teacher, written in Mahārāṣṭrī Apabhramśa in 778 A.D. has been mentioned previously. Udyotanasūri was honoured with the title of Dākṣīnyacihna. Bharatamuni refers to Dākṣiṇātyā in his *Nātyaśastra* and given that *Kuvalayamāḷā* is in Mahārāṣṭrī, the monk’s command over Mahārāṣṭrī, and the title Dākṣīnyacihna to the monk, Dākṣiṇātyā could mean Mahārāṣṭrī. The *Kuvalayamāḷā* presents samples of 18 dialects besides literary language. On page 152 is portrayed a realistic picture of the people in the Marahaṭṭha. It is dotted with cultural references and is an important work in the Mahārāṣṭrī language.

Poet Kautūhala who composed the *Līlāvatī* in the Mahārāṣṭrī language in the 8th century declares in Gāthā 1330 of the work "रइंयः मरहट्ट्य-देसि-भासाए" ["I have composed the work in Mahārāṣṭrī language."] The author of the *Kuvalayamāḷā* also proclaims that this work is composed in Prakrit language and endowed with the proto-typical description as current in the region of Maharashatra. "पाइयभासारइयः मरहट्ट्य-देसि-वण्णय-णिवंद्वय"
Sant Dñyaneśvara also uses the term ‘Deśī’ for the language of his compositions.

**XVIII. Antiquity of the term ‘Gāthā’**

A gāthā is a type of metered and often rhythmic poetic verse or a phrase in the ancient Indian languages of Prakrit and Sanskrit. The Gāthāsaptaśatī is a collection of 700 gāthās. The anthology of the poetic compositions of Sant Tukārāma is also referred to as the Tukārāmagāthā.

As already stated, Mahārāṣṭrī is basically a mellifluous language. Gāthā is a popular meter and it is to Prakrit what a śloka or an āryā is to Sanskrit. Virahāṇa or Haribhadra (6th-8th centuries) in his work Vṛttajātisamuccaya writes about this meter and its 26 types.

The Jain monk, Nanditāḍhya, (1000 AD) in his work, the Gāthālakṣaṇa has explained the meter of gāthā in 96 gāthās (verses).

The earliest use of the term gāthā (gāhā) appears in the Jain work, the Sūtrakṛtāṅga which is in the Ardhamāgadhī language. Another work called the Uttarādhyayana makes mention to gāhāsolasaga. These references to Ardhmāgadhī are said to belong to era before Christ.

**XIX. Gāthāsaptaśatī and Jain Ācārya Pādalipta**

Pādalipta was a well known Jain ācārya who lived in the 1st-3rd century AD. He made a major contribution in the making of Gāthāsaptaśatī. The Kuvalayamālā mentions Sātavāhanas and Śatprajñāka besides Pādalipta and adds that Pādalipta is as if a garland around Sātavāhana’s neck. (पालितप्रेयण हालो हारेण व सहह गोठीसु) Pādalipta was also the author of the Taraṅgavaikahā which is poetry written in Mahārāṣṭrī.
As Pādalipta was a leading personality in the court of Hāla, there is likelihood that he composed the Taraṅgavaiṅkahā earlier. The Jain Prabandhagrantha contains myths about the meetings between Hāla and Pādalipta in Paithan. Pādalipta was certainly engaged in the selection and compilation of gāthās. Each had contributed 15 gāthās each and these gāthās appear in juxtaposition. The Desīnāmamālā by Hemacandra in the tīkā (commentary) of the second gāthā mentions that they had made a glossary of words which did not have their origin in Sanskrit.

In brief these facts prove that the first anthology of poetry in Mahārāṣṭrī (though not available now) was the work by Pādalipta (or Pālita, Pālitta, Pālittaya).

XX. Mahārāṣṭrī and Jaina Mahārāṣṭrī

It is clear that Marathi speakers can not only learn Mahārāṣṭrī easily but can become skilled in any Prakrit with ease. It also augments the argument, namely, what the grammarians term as General Prakrit is Mahārāṣṭrī.

The Desīnāmamālā is an important source of information to understand the contribution to Marathi by the Jain Ācāryas (basically the Śvetāmbara-s) who wrote in Jaina Mahārāṣṭrī.

XXI. Desī words in Jaina Mahārāṣṭrī language those are similar to those in Marathi

<table>
<thead>
<tr>
<th></th>
<th>उच्छल — उसठणे</th>
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<th>उंदर — उंदौर</th>
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<tr>
<td>१</td>
<td>ऊसच   — ऊशी</td>
<td>२</td>
<td>ऊलूंड — ऊलांडणे</td>
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<td>३</td>
<td>कोड — कोड, कोडकोलुक</td>
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<td>7.</td>
<td>खिर—खिरणे</td>
<td>8.</td>
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<td>10.</td>
<td>घट—गड</td>
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<td>घुसल—घुसलणे</td>
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<td>चुक्क—चुकणे</td>
<td>20.</td>
<td>चोप्पड—चोप्पडणे</td>
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<td>छिव—छिवणे</td>
<td>22.</td>
<td>छोयर—छोकरा</td>
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<td>23.</td>
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<td>24.</td>
<td>जंभा—जांभई</td>
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<td>25.</td>
<td>जिम—जीवणे</td>
<td>26.</td>
<td>जुंजा—जुंज, जुङ</td>
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<td>27.</td>
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<td>झड—झडणे</td>
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<td>झडण—झडण</td>
<td>30.</td>
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<td>31.</td>
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<td>डुंडुल्ल—डंडोल, धुंडोलण</td>
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<td>39.</td>
<td>दुब्ख—दुभली (गाय)</td>
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<td>देख—देखणा</td>
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<td>41.</td>
<td>पत्ता — पाल्या</td>
<td>42.</td>
<td>पाव — पावणे, प्राप्त करणे</td>
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<td>43.</td>
<td>पोक्कर — पुकारणे</td>
<td>44.</td>
<td>पोळ्याच — पाचत</td>
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<td>45.</td>
<td>पोट — पोट</td>
<td>46.</td>
<td>पुंछ — पुसणे</td>
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<td>47.</td>
<td>फिट — फिटणे</td>
<td>48.</td>
<td>फुट — फुटणे</td>
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<td>49.</td>
<td>पुस — पुसणे</td>
<td>50.</td>
<td>बाळ — बॅल</td>
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<tr>
<td>51.</td>
<td>बाळबाळ — बाळबाळ</td>
<td>52.</td>
<td>बाप — बाप</td>
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<tr>
<td>53.</td>
<td>बाउलच — बाहुल</td>
<td>54.</td>
<td>बेट — बेटा</td>
</tr>
<tr>
<td>55.</td>
<td>बूंड — बूंडणे</td>
<td>56.</td>
<td>बोल — बोलणे</td>
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<tr>
<td>57.</td>
<td>भण — महणणे</td>
<td>58.</td>
<td>भुक्क — भुंकणे</td>
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<tr>
<td>59.</td>
<td>भुल्ल — भुलणे, चूकभूल</td>
<td>60.</td>
<td>महमह — घमघमणे</td>
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<tr>
<td>61.</td>
<td>रोट — रोटी</td>
<td>62.</td>
<td>लाग — लागणे, चिकटणे</td>
</tr>
<tr>
<td>63.</td>
<td>लाच — लाच</td>
<td>64.</td>
<td>लोट — लोटणे</td>
</tr>
<tr>
<td>65.</td>
<td>वेळ — वेळणे</td>
<td>66.</td>
<td>वॅल्ल — रमणीय, वेल्हाळ</td>
</tr>
<tr>
<td>67.</td>
<td>संघ — सांगणे</td>
<td>68.</td>
<td>सारव — सारवणे</td>
</tr>
<tr>
<td>69.</td>
<td>सिप — शिपडणे</td>
<td>70.</td>
<td>हो — होणे</td>
</tr>
</tbody>
</table>

Submission for Classical Status of Marathi Language
XXII. Contribution of Jains to Mahārāṣṭrī Apabhraṃśa

The Jain poets who were born and brought up in Maharashtra after the 10th century were apparently prolific composers in Mahārāṣṭrī Apabhraṃśa.

Writing consistently from the 1st and 2nd century until the 18th century the Jains have contributed a great deal to the language which developed gradually from Mahārāṣṭrī through Mahārāṣṭrī Apabhraṃśa to Marathi. The long history stands proof to the richness of Marathi lingual tradition.

On the basis of stone inscriptions, copper plates, handwritten pothīs (religious texts), and published books it is clear that Marathi is an ancient language and that it has a rich tradition of literature.

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Submission for Classical Status of Marathi Language
Chapter 5
The Scholars Perceive...

I. Dr. K.P. Kulkarni

(1) On the origin of Marathi, Kulkarni (1933, p. 168) notes, “It appears that all Prakrit languages, Apabhrāṁśa and Sanskrit have a role to play in the genesis of Marathi. Different communities speaking different forms of Prakrit moved out from Āryavarta (that is, North India) for various reasons and settled in Maharashtra. Marathi came into being as a result of the interaction of diverse groups of people. Just as Maharashtra was then made up of small regions such as Goparāṣṭra (modern Goa), Mallarāṣṭra, Aśmaka, Kuntala, Vidarbha, Konkan, and just as the population comprised various peoples, Marathi too got evolved as a result of blend or fusion of Mahārāṣṭrī and corruption (apabhrāṁśa) of different Prakrit languages.

“The Prakrit languages surfaced around 600 B.C., and existed until 700 A.D. The Prakrit languages flourished during the times of the Buddha (c. 563 BC to c.486 B.C.), Bhagavāṇa Mahāvīra (599 B.C. to 528 B.C.) and King Aśoka. (304 BC to 232 B.C.). The Brhatkathā by Guṇāḍhya, the Prākṛtaprakāśa by Vararuci belong to this long period of time and so do the plays of Aśvaghoṣa (c.80 A.D. to 150 A.D.). The Prakrit used in the plays proves that Prakrit languages were later in use for at least 200 to 300 years.

“Mahārāṣṭrī Apabhrāṁśa was prevalent between 400 A.D. to 700 A.D. The stone inscription at Śrāvaṇabelagola (in Karnataka), which dates to 983 A.D. with the words in Marathi, namely, ‘श्री चावुण्डराये करविले, गंगराजे सुताले करविले’ is an evidence to substantiate that Marathi was in use 1000 years back. Marathi words are used in a few copperplates and stone
inscriptions that appear in the various issues of *Epigraphica Indica* and *Indian Antiquary*. The events pertaining to Maharashtra region, the Marathi society, and the Marathi language have taken place around 600-700 A.D.”

Dr. Kulkarni has stated this in 1933 i.e. 80 years back. Much more research since then has piled up and evidence to substantiate the antiquity and continuity of its cultural tradition. He used 32 valuable research sources to present his analysis on different aspects of Marathi and in his view contemporary Marathi is 1300 to 1400 years old.

(2) However, going of the *Gāthāsaptāśatī* by Hāla Sātavāhana, *Bṛhatkathā* of Guṇāḍhya, the *Rāmāyaṇa*, the *Mahābhārata*, Ketkar (1931, 1935), Rajaram Shastri Bhagwat in *Durga Bhagwat* (1979), S. G. Tulpule’s note while revising Bhave V.L.(1982) and all such other evidences, it becomes clear that the Marathi language has been in existence for more than 2000 years.

(3) On the basis of Kulkarni (1933) or R.B. Joshi (1923), it can be concluded decisively that the Marathi language has a known history of at least 2000 years.

(4) Somdeva (11th Century A.D.) based his Sanskrit work, *Kathāsaritsāgara*, on the *Bṛhatkathā* of Guṇāḍhya, which was composed in the Paiśācī language 2000 years before the present. The *Bṛhatkathā* is considered the third important literary work in India after *Rāmāyaṇa* and *Mahābhārata*. Guṇāḍhya was born in Maharsahtra but he composed his work in the Jammu-Kashmir region. Paiśācī language, though now extinct, was prevalent in the region comprising Peshawar, Jammu-Kashmir, and the Punjab.
Durga Bhagwat, the well known social scientist, has written five long analytical prefaces to each of the volume of the five volume translation of *Katha Saritsagara* by H.V. Bhave, (1980). Durga Bhagwat writes, “Guṇāḍhya’s *Brhatkathā* is often compared with Rāmāyaṇa and Mahābhārata. Of the literary works of ancient India many such as the *Brhatkathā* are destroyed, and some others are available in parts. There are a number of books in Sanskrit and Prakrit that are directly or indirectly associated with the *Brhatkathā* whose references appears at a number of places. These titles are influenced by Shaiva and Vaishnava as well as Jain points of view. Thus, it may be said that the *Brhatkathā* is a popular work cutting across different point of views (Bhave 1980, p. 5-6).”

Durga Bhagwat adds, “There are two works – the *Kathāsaritsāgara* by Somadeva, and the *Brhatkathāmaṇijīrī* by Kṣemendra - which are directly associated with the *Brhatkathā*. The language in both is Sanskrit and both carry a Shaivite point of view. The composition is in a śloka form and the *vṛtta* (meter) followed is *anuṣṭubha*. The *Kathāsaritsāgara* is the creation of Somadeva Śarmā who was the the court poet of King Ananta of Kashmir in the 11th century. He composed the work in Sanskrit for Queen Sūryavatī’s entertainment. He has acknowledged Guṇāḍhya and also included his biographical sketch. The work is available in translations in several European languages. However only one translation of *Brhatkathā* is available in English and that too is incomplete.” (Bhave 1980, p.7)

(5) About *Brhatkathā*, Ketkar (1931, p. 7) observes, “*Brhatkathā* is an important work of literature in the Paiśācī language. The work is an important document in the post-Kuru history and also prevents distortion of history. The *Brhatkathā* includes *Pratiṣṭhānakathā* and *Dakṣiṇapathakathā*,
Kuṇḍinapurakathā, and thus the work has immense significance in the study of history of Maharashtra. We maintain that the Mahārāṣṭrī of Vararuci dates back to pre-Buddhist time and that the grammar by Vararuci precedes the rise of Pāli or Ardhamāgadhī. It is clear that the Mahārāṣṭrī language was in matured state during that time and was an important one among the Prakrit languages.” (Ketkar, 1935, p. 10)

Ketkar (1931, p.10) adds, “The Mahārāṣṭrī language had flourished during the times of Vararuci. An independent language of Maharashtra must have been developing since 200-300 years prior to this time. In other words, the time of the early development of Mahārāṣṭrī would date back to the second millennium before Christ. It appears that the amalgamation of the Mahāras and the Raṭḥṭhas, which gives the name to the language, (viz.Maharatthi) took place in the second millennium before Christ. The Aśmaka king was killed in the Mahābhārata battle and the Asmaka dynasty is seen to exist continuously there after, an attempt is made, therefore, to relate the amalgamation of the Mahāras and the Raṭḥṭhas and the rise of the Aśmaka kings. It appears that Maharashtra came into being after the spread of the Raṭḥṭhas in the country of the Mahāras before the rise of the Aśmaka dynasty and that the Aśmaka dynasty came into being in the mixed population.” (S. V. Ketkar, Pune 1935, pg.10- 13)

II. Rajaramshastri Bhagwat

(1) Rajaramshastri Bhagwat (Vol. I, p. 7-8 quoted in Durga Bhagwat (1979)) covers the composition of Maharashtra, the age of Marathi and the Mahārāṣṭrī language. Rajaramshastri Bhagwat notes, “ The word Maharashtra is very old. During the times when the Nandas ruled Magadha, that is, almost 425 years before the Śālivāhana era, lived a scholar named
Vararuci. He composed the *Prākṛtaprakāśa* which is a work on the grammar of the *Prākṛta* languages in the Sanskrit plays. The last aphroism of the work is ‘शेषं महाराष्ट्रावल्’ (The rest as per Mahārāṣṭrī). The Buddhists believe that Emperor Aśoka had sent Buddhist Bhikkhus to the Maharashtra region to spread Buddhism. After the Nanda dynasty, Candragupta Maurya came to power. He was succeeded by his son Bindusāra and following him was his son, Aśoka or Priyadarśī. These facts potentially corroborate the argument that the word Marahaṭṭha or Maharashtra has been in existence for 2400 years.”

(2) Rajaramshastri Bhagwat in (Durga Bhagwat 1979 pg. 8) continues, “Śaurasenī was the language spoken earlier in Śurasena or Mathurāmaṇḍala. A Śaurasenī play was reflection of reality. There is no doubt that in ancient times in the Sanskrit plays Śaurasenī was used by the women folk of upper classes. In the opinion of Kātyāyana, Śaurasenī had two shades – Sanskrit and Mahārāṣṭrī or very ancient Marhāṭhī.

Two dialects, namely, Māgadhī and Paiśācī, evolved from Śaurasenī. Magadha is the region around present Patna and Gaya and Māgadhī the ancient language of this region. Piśāca appears to be the ancient name of the people in Punjab and other regions, and the Paiśācī-s, the people there. The people in Balka, Bukhārā, Samarakanda and other adjacent regions were known as Bāhlīka-s. The *Karṇaparva* describes the Bāhlīka-s being descendents of the Paiśācī-s. Now, if as per Kātyāyana’s argument, Māgadhī and Paiśācī have evolved from Śaurasenī, and that Śaurasenī has a shade of Mahārāṣṭrī or very ancient Marhāṭhī, it is naturally the case that the root of all dialects is very ancient Marathi.
It is said that the language of the gāthās is Mahārāṣṭrī. The root of the word gāthā is gai which implies singing. The logic may be extended to derive that during ancient times Mahārāṣṭrī was the language of musical compositions. In other words, Marhāṭhī from which have evolved all dialects and which is musical is an ancient language.

Rajaramshastri Bhagwat adds (Durga Bhagwat 1979 pg. 12), “Sanskrit was the language of Brahmins who were engaged in spread of religion. It was not a general language. There existed another language which was spoken by the masses and which was flexible. It came to be called Pāaḍa. The language of Gods was named as Sanskrit as it required brilliance while using it. Later, it appears that to rhyme with the word Sanskrit, Pāaḍa came to be renamed as Prakrit. The original word was Pāaḍa (पाअड) which meant language that can be expressed, in other words, language of people in which they communicated. In Sanskrit, the term ‘Prakrit’, however, came to be equivalent to the ordinary.

“One aspect of the Vedas is Shiksha or the science of proper articulation and pronunciation. It covers both Sanskrit and Prakrit प्राकृत-sanskṛतe चापि” Prakrit had an independent life since a long time. Mahārāṣṭrī, Śaurasenī, Māgadhī and Paiśācī which were Pāaḍa languages converged into Prakrit. Kātyāyana was the first to codify the grammar of Prakrit. As stated earlier, Prakrit languages are evolved from ancient Mahārāṣṭrī.”

All researchers agree that Prakrit languages were spoken all over the country, and that Mahārṣṭrī Prakrit is the oldest one. Thus both Ketkar and Rajaramshastri Bhagwat estimate that Marathi is about 2500 years old.
Pāḍa (पाँड) was the language of the people and was like flowing water. The word Pāḍa gave rise to the word Prakrit. Mahārāṣṭrī language is believed to be Prakrit. It is old Marathi. What was termed Apabhraṃśa is Marathi of the medieval period and the Marathi of Cakradhara, Jñāneśvara and Mukundarāja is its rich Modern form.

III. Mahārāṣṭrī disallowed in yajñas (sacrifices)

1) Sanskrit is the language of the scriptures, of pandits (scholars), mantras (incantation) and religious debates. At home, the pandits, however, used Mahārāṣṭrī. There were orders not to converse in Mahārāṣṭrī in the yajña pandals during the times of the sacrifices.

2) Through many evidences Ketkar and Bhagwat have demonstrated that Marathi has not originated from Sanskrit but it is as old as Sanskrit. While highlighting the conclusion of research of Rajaramshastri Bhagwat, Durga Bhagwat (1979, p. 2) remarks, “He showed that old Mahārāṣṭrī is older and more vivacious than Sanskrit.” It is an important observation and view both as it comes from Rajaramshastri Bhagwat and Durgabai Bhagwat who were both scholars of Sanskrit and Marathi and their dialects, respectively.

IV. Culture of Maharashtrian People

Irawati Karve (1962, p. 203) points out that Sanskrit or a Sanskrit generated language were in vogue before the rise of Śakas in Western India (1st century B.C.), and the Sātavāhanas in Maharashtra (1st century A.D.). Thus the kings from outside preferred using Mahārāṣṭrī to Dravidian languages.
Irawati Karve continues, “The Sātavāhanas set up their capital at Pratiṣṭhāna (modern Paithan). They patronised Prakrit and were instrumental in the making of Marathi. Most of the saints of Maharashtra were born in Central Maharashtra (the old name of this region was Aśmaka) and they defined the present form of Marathi. The most well known dynasty of Pratiṣṭhāna was the Sātavāhanas. The Kathāsaritasāgara of Somadeva mentions a king named Narasimha who ruled from Pratiṣṭhāna before the Sātavāhanas.”

Writing about the story in the history of ancient Maharashtra, Ketkar notes, “the Sātavāhanas were not aware of Sanskrit, they championed Marathi.” Some legends and stone inscriptions mention of their matrimonial alliance with their vassal king called Mahāraṭṭha (महारठी).” (Karve, 1962, p. 216)

Karve continues, “The Sātavāhanas, the Cālukyas, the Rāṣṭrakūṭas, and the Yādavas successively ruled over Maharashtra. The Buddhist caves were carved out during the reigns of the Sātavāhanas, the Vākāṭakas and the Chālukyas. The inscriptions in these caves are in Prakrit. The Līlāvai, a work of poetry in the Apabhraṃśa language, states that the famous Buddhist scholar, Nāgārjuna was a friend and well wisher of the Sātavāhana king, Hāla. …The inscriptions refer to the names of Raṭṭha (रठ्ठ) and Mahāraṭṭha (महारठ्ठ). The important inscriptions are in Western Maharashtra.

“Marathi reached Andhra and Karnataka, two culturally prosperous nations and strengthened its southern boundaries. In addition, Marathi made a way into the heart of Karnataka. The well known writers of the sūtras (aphorisms) -- Baudhāyana, and Āpastamba – hailed from South India. The
Bṛhatkathā mentions grammar schools such as Aindra school of Sanskrit grammar, which are non Paninian and which are said to be composed by South Indians. ....The Cālukyas and the Rāṣṭrakūṭas followed the Jain faith and several literary works came to be written under their patronage in Maharashtra. The Harivaiśapurāṇa by Puṣpadanta was composed during the Rāṣṭrakūṭa reign at Mānyakheḍa (modern Malkhed, Gulbarga district, Karnataka). It is clearly seen that literary works were being created in Mahārāṣṭrī language in the core areas of Karnataka under royal patronage…

The stone inscription at Śravaṇabelagola is not the symbol of the aggressive royal reign of the Marathas but is a mark of the spread of Jainism. … In the medieval period too the Mahārāṣṭrī was predominant in the South and there were excellent literary works produced.” (Karve, 1962, p 218 and 221).

“The poet, Kautūhala, who had written the Līlāvai, states that he composed it in the Marahaṭṭha country. The scholars opine that this work belongs to the period around 800 A.D.  … The names of the Sātavāhana kings appear from the second century B.C. to the times of Hāla of the Gāthāsaptaśati. A queen of a Sātavāhana who ruled during a period before Christ was a paṇḍītā (woman Sanskrit scholar). When she said something in a lighter vein in Sanskrit, the king did not understand it. She laughed and the king, feeling humiliated left the place. He vowed to learn the language within six months. The language he learnt was Prakrit. This story is narrated at the beginning of the Bṛhatkathā and the name of Vararuci mainly appears here… The seeds of the maturity which is seen in Marathi literature are in this Prakrit literature. The Bṛhatkathā, in many respects, is unique in the world literature…
“The Gāthāsaptaśatī of Hāla is folk literature. It is not poetry composed by a court poet of a king but compilation of popular poetry prevalent in the then Maharashtra. It does not portray the court of a king but reflects the simple rural life in Maharashtra -- the affairs of a village, the pāṭila, the daughter-in-law of the pāṭila. The Līlāvatī is about the life of Hāla. Here too there is a description of the pride of Maharashtra, the city of Pratiṣṭhāna (Paithan), the Golā (Godavari) and a bathing beauty who has smeared turmeric over her body. The poet refers to the language of his work as Marahaṭṭha Deśī language.” (Karve, 1962, p. 224-226)

V. **Dr. S.G.Tulpule** (Appendix-8)

Tracing the history and origin of Marathi, Tulpule elaborates (Bhave, 1983), “In ancient times, that is, prior to the days of king Bharata, the country was divided into two parts, Āryavarta and Dakṣiṇāpatha which were inhabited by the Āryas and the Dravidians, respectively. While the Āryas spoke Ārya derived languages, for the Dravidians it was the Dravidian languages. The society in Dakṣiṇāpatha was heterogeneous consisting of tribes such as the Mahāras, the Māṅgas, the Bhillas, the Kātakarīs, the Katoḍīs, the Vāralīs, the Koḷīs etc. The first attempt to impose a relatively superior culture on the diverse people of Dakṣiṇāpatha was made by the Nāgas who moved around from the North. In the view of Rajwade and other scholars, this took place before the times of Pāṇini, that is, 1000 years before Christ. ...  

“From ancient stone inscriptions and relics it is evident that the Nāgas settled on the Western coast and set up their independent colonies. The reference in the play ‘Nāgānanda’ (attributed to King Harsa (606 - 648 AD)), Which speaks of the Nāgadeśa being made up of Pāṭāla, Rasātala,
Mahītala and other regions is thus significant. The Nāga family can still be identified from the names of persons and places. The race of the Nāgas is not Aryan but could be a distantly related race of the Dravidians, as the culture of the Nāgas is different from that of the Dravidians. Their language forms a part of the Dravidian language families. It is possible to assume that just as the Nāga culture influenced that in Dakṣiṇāpatha, their language too would have had an impact on the non Aryan languages and a new language came into being. However, nothing seems to have actually taken place. In the absence of any evidence, it is difficult to accept the view of Rajwade that the Mahārāṣṭrī language transformed into Apabhramśa following association with distant Nāgas.” (Bhave, 1983, p.639)

Tulpule (Bhave, 1983, p.640) adds,“ The second foreign colony in Dakṣiṇāpatha came to be established during post Pāṇini times (that is after 8th B.C.) when the Aryans crossed the Vindhyas and came southwards. Dr. Ketkar does not share this view. On the basis of the Purāṇa-s, he attempts to push back the colonization of the Aryans in Dakṣiṇāpatha, that is, Maharashtra, to the Vedic times. But as the opinion does not carry any historical support, it can not be accepted.

“It must also be noted that the Pāṇiniya Sūtras of 800 BC do not mention Dakṣiṇāpatha. Kātyāyana’s Vārtika composed 300 years later makes such reference as supplementary to the Pāṇiniya Sūtras. It implies that the colony of the Aryans came into being after the times of Pāṇini and before that of Kātyāyana, that is, around 700 B.C. This period coincides with the rise of the Buddhist era. It is possible that the Aryans were compelled to disperse as a result of religious upheaval. The formation of colonies of the Aryans was in a way dispersal which took place not at one place but at
different places. The Aryans set up six colonies – Goparāśṭra, Mallarāśṭra, Pāṇḍurāśṭra, Aparānta, Vidarbha, and Aśmaka – which later merged to form Maharashtra. (Bhave, 1983, - 640)

“One finds references to the region or to its parts which is suggested as being Dakṣiṅāpatha from ancient times. Dr. P.V. Kane and Dr. S.V. Ketkar have compiled a list of these scattered references which appear in several sources such as Kauṭilya’s *Arthaśāstra*, the *Vārtika* (book on grammar) by Kātyāyana, Buddhist literary works such as the *Baudhāyanasmṛti*, *Suttanipāta* and *Mahāvamśa*, *The Periplus of the Erythraean Sea*, accounts of Fa hien, the Chinese monk who travelled in India between 399 and 414 A.D., the ancient inscriptions at Nāṇeghāta and Junnar. Those interested should go over this compilation.

“The most ancient but indirect reference to Maharashtra is found in the *Prākṛtaprakāśa* (Prakrit Grammar) by Vararuci. He named the Prakrit language of this region as Mahārāṣṭrī. In other words, he named the language after the region. The next reference is found in the column inscription of the Śaka emperor, Śridharavarmā, who belonged to the 4th century (365 A.D.) at Eraṇa (Mirashi,1954 : 1.159). Here, the commander, Satyanāga of Śridharavarmā calls himself Mahārāṣṭrena (महाराष्ट्रेन), that is, Maharashtrian. ("सेनापति सत्यनागेन ... प्रमुखेन महाराष्ट्रेन...") The column seems to be erected in the memory of the Nāga soldiers who laid down their lives.

This reference opens up one more point. S. B. Joshi (1952) expressed the opinion that the Haṭṭhi-s (हट्ठ) or the Hāṭa-s (हट्ठ) inhabited Maharashtra in the ancient times, and this region came to be called Haṭṭhadeśa (हट्ठदेश). The Haṭṭha (हट्ठ) part in Marahaṭṭha (मरहट्ठ) suggests the incidence of the
Haṭṭhī-s. Mirashi (1954: 2.197) refutes the view saying that as the Eraṇa column mentions Commander Satyanāga and also there is a memorial for Nāga soldiers, ancient Maharashtra was inhabited not by the Haṭṭhī-s but by the Nāga-s.” (Bhave, 1983, p.640)

VI. Marathi and Other Languages

Historically Marathi is an Indo Aryan language. It belongs to the outer circle of the Indo Aryan languages according to Hoernley. Though it has its roots in the spoken dialect of vedic texts, it has travelled a long distance in terms of years. That is why it has borrowed many much of its structural features and vocabulary through the influence of many other languages, that came into its contact. Dr. N. G. Kalelkar says in his preface to Molesworth’s-Dictionary that Marathi is more fortunate than any other Indian dialect which has been benefited by the borrowings from many languages.

Marathi and Hindi

Both the languages are from Indo Aryan group so there are many words common to both of them. e.g. Rajya, shasan, parameshwar, ghar etc. but Hindi differs from Marathi in that it has only two genders in it. viz. masculine and feminine, while Marathi has three genders. viz. masculine, feminine and neuter. Nowadays through movies and television etc. Marathi has enriched itself with many words in Hindi such as asar, pitaji, mataji, jijaji etc. many expressions and phrases are directly used in Marathi e.g. sampanna, meri madat karo etc.


**Marathi and Persian**

Maharashtra was for many years under the rule of Muslim regime. This period of five hundred years was very hard for Marathi language. The language of the rulers was Persian and it was compulsory in all the administrative literature. This affected Marathi vocabulary and its structure. During this period Marathi was highly influenced by Persian. Even during the days of Shivaji Maharaj the ratio of Persian words in Marathi was 1:1 i.e. 50% therefore historian V. K. Rajwade had expressed his fear whether Marathi would sustain this calamity. This was the state of affairs upto the later half of 18 th century AD.

**Marathi and Kannada**

Maharashtra was occupied by Chalukyas for many years so Marathi was influenced by their language Kannada as was the case of the Persian. During the medieval period Marathi was very proximate to Kannada. Shri Lokapur, Shri Nadkarni and Dr. S.B.Joshi were the scholars who went to the extent to say that Marathi was originated from Kannada only. Even today there are many Kannada remains left in Marathi words like poli, adkitta, anna, appa, akka, etc. which are direct borrowings from Kannada. Expressions like ‘Lok. Tilak he thor pudhari hote,’ *Marathi hi majhi matrubhasha ahe.* are highly influenced by Kannada. Here the demonstrative ha, hi, he etc. after the noun is seen as the Kannada influence.

**Marathi and Tamil**

Scholars like Vishwanath Khaire claim that Marathi is highly influenced by Tamil. He has shown many words in Marathi are direct borrowings from Tamil. His claim is true to some extent but it is not the full truth.
Marathi and Sanskrit

Phonetics system of Marathi seems to be indigenous but the fact is that the phonology of Marathi has been influenced by many other languages. e.g. the dental consonants like ca, cha, ja, jha are new additions to the already available stock of Sanskrit. This was perhaps added to it through some Dravidian Languages. Similarly ḷ in Marathi is also borrowed from either Sanskrit intervocalic ḷ in Vedic Sanskrit as in “agnimīle’ purohitam etc. or it might have been borrowed from some Dravidian Language. Therefore for many years the scholars were of the opinion that Marathi is an offshoot. Through the influence of Saint’s literature, people came to known many Sanskrit words. During the British rule Sanskrit pundits translated many Sanskrit words in to Marathi. This led to Sanskritization of Marathi. At present as many as 60 % of the Marathi words belong to the categories of tatsama and tadbhava words. Even today the standard language of Marathi is replete with Sanskrit vocables. At this it may raise doubt in the minds of the concerned ones, if there is really anything which Marathi can claim as of its own stock. But this is not true. In spite of all these influences Marathi has kept its own identity. The credit goes to the integrity of the people and the rich contribution of its literary tradition. The works like Jñāneśvarī, Lilācharitra, Tukārāma’s Abhaṅgas, works of Ekanātha, Rāmdāsa are products of the ‘Sant’ tradition. There are also other forms of literature like bakhars, shahiri poetry, (povāḍā and lāvaṇī) which are the branches of rich type of literature. Today there are many branches of literature in vogue. They have kept Marathi not only alive but have enriched the treasure of Marathi, waving aside the fear of Rajwade that Marathi was a dying language. Marathi is still alive holding a high place of honour in the hearts.
of its speakers and its ranking too is very impressive in the galaxy of Indian languages.

VII. The Dīpavaṁso and the Mahāvaṁso

(1) Tulpule notes that the next reference to Maharashtra has been made in the Mahāvaṁso. The work belongs to the 5\textsuperscript{th} century and it mentions that Mogaliputta Tiṣya sent some Thera-s or senior religious preachers to different countries.

"रक्षित्यें वनवासि योनक धम्मरक्षित थेरं अपरतंक महाधम्मरक्षित थेरं महारठ "

[“Thera Mahādhammarakkhaṇṭa sent some Thera-s to the Mahāraṭṭha country.”] (Mahavanso: 12)

(2) About Maharashtrians, Varāhamihira in the Brāhmaṇḍa-vaṣiṣṭha (10.8) says,” "भाग्ये रसविक्रियण: पण्यस्त्रीकर्णका महाराष्ट्र: In the Aihoḷe stone inscription of 634 A.D., according to Hultzsch (1901, chapter 4), Satyāśraya Pulakeśin (Cālukya) was the sovereign king of all three Mahārāṣṭra-s. The concept of three Mahārāṣṭra-s has been described in three words –‘तीन भाग मन्हाट’ -- by the Mahānubhāva writer, Gurjara Śivabāṣa in the 15\textsuperscript{th} century. The Chinese traveller, Hiuen Tsang (629-645), refers to Maharashtra as मोहोलाश (Moholāśa) and has written in detail about it. References to Maharashtra by Vātsyāyana, Vararuci and Daṇḍin are well known.

The moral of the story is that Maharashtra as a country name had been in use since the beginning of the Christian era.

Kolate (1952,) points out that in one of the pothīs in the Līlācaritra, there is a sentence by one Māyitā Hari as he is leaving Maharashtra to
suggest association between the Mahāra-s and Mahārāṣṭra. ('तुझे या महाराचा महाराष्ट्र होऊन मीचि जातु असे.')

Dimbha Kṛṣṇamuni, the Mahānubhāva poet, describes the extent of Maharashtra in following words:

"विध्यात्रीपासौनी दक्षिण दिशेसी: कृष्णानदीपासौनी उत्तरेसी: झाडीमंडळपासौनी पश्चिमेसी : महाराष्ट्र बोलिजे:"

"Maharashtra is that country which spreads South of the Vindhyas, North of the Krishna, and West of forest land (modern Bhandara and Chandrapur-Gadchiroli districts).

Mate has attempted to delineate Maharashtra from the point of view of economic geography. By the end of the medieval period, separate civilizations developed on the river banks. Four independent regions, better known as nuclear areas, came to be formed in the South. Of these, the Wardha - Wainganga- Penganga region and the Godavari-Pravara-Bhima region were backbone of the typical Marathi culture. The two points, namely, -- Cakradhara who announced महाराष्ट्र असावे [“Let us be in Mahārāṣṭra”] and wandered in the Godavari valley, उभय गंगातीर [“The core of Maharashtra”] are clearly in line with this point of view.

"S.B.Joshi (1980) has attempted to put up a revolutionary view. His core theory is that in the pre- Aryan India, a community known as the Haṭṭha-s (हट्ठ) settled in the region extending from the Narmada to the Tungabhadra and developed its culture. The present Maratha and Kannada people have their roots in this culture. Later, as the Aryans reached the Dakṣiṇāpatha, the Aryanisation of the Haṭṭha culture began to take place. Duality between the languages, gods, conduct of life set in. The process of
duality was over by the Yādava times. Competition as also rift developed between the Marathi and the Kannada cultures. The (Joshi’s) conclusions drawn are controversial. (Bhave, 1983, p.642)

VIII. Maharashtra: Etymology

(1) “While there are several views about the etymology of the word Maharashtra, three are worth discussing. In the preface of his dictionary, Molesworth (1863) put up that the name Maharashtra comes from that of the untouchable tribe, Mahāra-s. Dr. John Wilson supports this view by citing a Marathi proverb which in English means every village has a settlement of the Mahāra-s. Dr. Wilson adds that just as the Gurjaras make Gurjararāṣṭra, the Śuras make Saura-Rāṣṭra, the Mahāras made Maharashtra. This etymology was not only unacceptable to the general educated common man but also opposed by scholars such as Dr. R.G. Bhandarkar and Dr. Kane. What is surprising is that Dr. Ketkar (1927; 24-31) has upheld the main concept in the etymology and supported the relation between Mahāra and Maharashtra. Ketkar maintained, in spite of facing a hostile situation that the two caste names – Mahāra (महार) and Raṭṭha (रट्ठ) – amalgamated and formed the name Mahārāṭṭha (महाराट्ठ), and further that Maharashtra is the Sanskritized form of Mahārāṭṭha. (Bhave, 1983, p.641-642)

(2) “In Dr. Bhandarkar’s view, Maharashtra is named after people known as Rāṣṭrika (राष्ट्रिक) or Raṭṭha (रट्ठ). There is some evidence in support of this argument. The stone inscriptions at Nāṇeghāta, Bhāje, Kārlā (all Pune district), and Kaṇherī (near Borivali in Mumbai) mention Mahāraṭhino (महाराठ्ठनो) and Mahāraṭhi (महाराठ्ठि) which are masculine and feminine forms of adjectives referring to the group of people from
Maharashtra. In the Nāṇeghāta stone inscription No.6 there is a clear reference to Mahāraṭhigaṇaḍakahiro (Mahāraṭhigaṇaḍakahiro) (Arch.SWI, 5.59). The Bhāje and Bedase stone inscriptions mention महाराष्ट्र कोसकीपुतस विण्डुदतस and महाभोय व बालिकाय महादेविय महाराष्टिनिय, respectively. There is no doubt that these references relate to the country and the people. The problem is the meaning of the term Mahāraṭhi (महाराष्ट्र). It fits in the meaning that the word is concerning a tribe or a group of people. (Bhave, 1983, p.641)

(3) Kane however does not accept the view and does not take meaning per se. He states that Maharashtra means Mahan Rashtra. He explains that Mahākāntāra (महाकांतार) gradually changed to Mahārāṣṭra and small regions such as Mallarāṣṭra, Goparāṣṭra, Pāṇḍurāṣṭra etc. got merged in the Mahān Rāṣṭra i.e. (महान राष्ट्र). (Bhave, 1983, p.642)

(4) Dr. Tulpule (Bhave, 1983, p. 642) highlights further, “How Maharashtra came to be known by this name is a question that still remains unanswered. However, from the above explanation it is clear that Maharashtra is one unit which consists of smaller states and that Vidarbha, Aśmaka and Aparānta were three major subunits.

“This composition of Maharashtra seems to have got registered in the minds of the Maharashtrians for centuries. Gurjara Śivabāsa, a fifteenth century commentator on the sutras of Cakradhara of the Mahānubhāva sect while writing on ‘Mahārāṣṭra asāve’ defines “महंतराष्ट्र महाराष्ट्र’ (Mahantarāṣṭra and, therefore, Mahārāṣṭra). Commenting further on the theme ‘गडी सिडी असावे’, he adds, “सेवट भणिजे श्रीनर जुन्नर कल्याण खांदार; तीन भाग मन्हाढ : तो सेवट – The Aihole inscription of 634 AD also mentions that
Maharashtra consists of three regions. (The concept of three Mahārāṣṭra-s has been described in three words—‘तीन भाषा मन्हाट्’—by the Mahānubhāva writer, Gurjara Śivabāsa in the 15th century.) "The concept of three regions is also seen in the Ācārapaddhati, a literary work of the Mahānabhāvis of the seventeenth century. It reads (Nene, Chakradhar, Siddhantsutre, preface, pg.2)

""देश भणिजें खंडमंडळः जैसे फलेंघाणापासौनि दक्षिणेणिः : मन्हाटी भाषा जेलुला ठाई वर्तेंतुले एक मंडळः तत्यसि उत्तरे बालेंघाटचा सेवटः ऐसे एक खंडमंडळः मग उमे गंगातीर तेंहि एक खंडमंडळः आणि तयासापासौनि मेघकरघाट (मेघकर, जि. अकोला) तें एक खंडमंडळः तयासापासौनि आवं बराडळे एक खंडमंडळः परिआवं भिजोनि महाराष्ट्राच्य बोलिजे: किचिं तिचिं भाषेचा पालटः भणानि खंडमंडळें भणावीं ""

The above extract throws light on the extent of Maharashtra, its boundaries, the differences in the languages spoken and the etymology of their names etc.” (Tulpule, 1983, pg.642-643)

(5) Tulpule (Bhave, 1983, p.643-644) demonstrates “Marathi is the language of Maharashtra. There is no reason to disagree that it is evolved from Mahāraṭṭhī through Marahaṭṭhī and Marhāṭhī. The conclusion that Maharashtra is the country of people speaking Mahārāṣṭrī is logical. Daṇḍin was the first to define that the Prakṛṣṭa Prākṛta spoken in Maharashtra was Mahārāṣṭrī. In modern times, Grierson, and the Swedish Indologist, Sten Konow, upheld this conclusion. That Marathi has evolved from Mahārāṣṭrī Prakrit was accepted till recently.

“However, a new link of Apabhramśa has emerged in the history of the evolution of Marathi following discovery of publication of literary works in Jain Mahārāṣṭrī or Apabhramśa language. The Mahārāṣṭrī language
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became extinct around 400 AD and was replaced by its corrupt form which came to be known as Mahārāṣṭrī Apabhraṃśa or Jaina Apabhraṃśa. Works such as the Bhavisayattakahā by Dhanapāla, the Nāyakumāracariu, the Jasahāracariu, the Mahāpurāṇa by Puṣpadanta, the Karakanḍacariu by Muni Kanakāmara, and the Sāvayadhammadohā by Devasena which have been edited by eminent Indologists such as Prof. Hermann Yakobi, Dr. P. D. Gune, Prof. Hiralal Jain, and Dr. P.L. Vaidya have provided an important instrument to trace the roots of Marathi. Though these works belong to the 10th century, the literary corruption in them being prior to the present day Marathi, it is a link between Mahārāṣṭrī and Marathi. It is worth noting that Pawar (1997 p. 342) is in agreement with this view.

(6) Continuing further, Dr. Tulpule points out, “The Apabhraṃśa born out of Mahārāṣṭrī came into prevalence around 400 AD. When like Sanskrit, Prakrit came to be bound by rigid grammar; the spoken language of the general people became prominent and thus originated Apabhraṃśa. It will be apt to examine the structures of Apabhraṃśa and Marathi to determine the origin of Marathi.” (Bhave, 1983, p.644)

(7) Historical references, and ancient literary works and inscriptions on copperplates and stone play an important role to determine the time of origin of a language. Let us try this exercise for Marathi. The earliest reference to any general Indian regional language is in the Nāradasmyṭi which according to Rohman (2005, p. 101) was compiled in 200 AD. While defining a guru, the Nāradasmyṭi states:

संस्कृते: प्राकृतेऽपर्यंत: य: शिष्यमन्नुमुखत:।
देशभाषायुपवैश्च बोधयेत् स गुरु: स्मृत:॥
The definition mentions that a Deśabhāṣā i.e. Deshi languages existed besides Sanskrit and Prakrit. It can be concluded that there existed Marathi like Deśabhāṣā during the 2nd century when the Nāradasmṛtyi was composed. However, it is not clear what the composer implies by the term Deśabhāṣā and this evidence is not a decisive one.

The second earliest reference to Deśabhāṣās appears in the Harṣacarita of Bāṇabhaṭṭa. In his work, Bāṇabhaṭṭa (c.700 A.D.) states that Śrī Harṣa had in his entourage along with other poets, a poet who wrote in the Deśabhāṣā when set out for a tour. Here too the exact meaning of Deśabhāṣā is not clear.

Another reference to Marathi in the ancient times appears in the Kuvalayamālā (Apabhramśakāvyatrayī) of Udyotanasūri which was composed in 778 AD. The work mentions eighteen Deśabhāṣā-s one of which is Marahaṭṭha (मरहट्ठ). The work throws light on the salient features of the people inhabiting a particular region (Deśa) as also the language there.

That Marathi language had started to develop into a special form in the Shaka era 700 (778 AD) is clear from the forms ठदडणले-िठहल्ले mentioned in the work. (Bhave, 1983, p.645-646)

(8) Tulpule elaborates, “The Mānasollāsa or Abhilaśitārthacintāmani by Someśvara, which was composed in Śaka era 1059 (1129 AD) not only contains Marathi word-forms but also Marathi poetry. From the lineage of the Goṇḍa king, Dinakarasinga (1072-1142) of Cāndā, Dr. Suresh Dolke in ड्र.श्र.पेंडसे गौरव-ग्रंथ (1963, pg.101) अर्थात संतसाहित्य-संस्कृति-मंथन reported that the king had promoted Marathi language. This information is endorsed by Cāndā District Gazetteer (1909; p. 40).
In the Sanskrit play, ‘Rājīmatīprabodha’ of the Jain scholar, Yaśacandra, in the second half of the 11th century. There is a passage in Marathi. Rājīmatī is the heroine in the play and the dramatist has her beauty described through a ‘Mahā-rāṣṭrīkā’. The scene is presented as follows:

"महाराष्ट्रिकमुखमीक्षते राजा। (अथ महाराष्ट्रिकः) देव। चतुरांगुलाची जीहार मी कांई सांघो गोमटी, मुहृ फाफट०, निलाड०, चापटु। अखंड याली ताहीची। वीणी काली। न छोटी न मोटी। वानि चांपाहूली नाहीं काईं ताहि तूली। नाहिंट उंडी जाणउं सुखकरी कंदं बोलती मुहृवाणी चालती सुजाणण राउल खरी रुड०. अमुतकरी इसी कुड०। ना पभूदं रूपेंदु जाणणम।........" (तृतीयांकः)

(अथ- 2. जिखा 3. मुख 4. रूप 5. कपाळ 6. नाभी 7. चांगली 8. लहान बिहीर)

A copy of this play is available in the Jaina Jñānasaṅgraha in Vadodara, while an old copy is in Hemacandra Jaina Jñānamandira in Patan (Gujarat). According to Lalchandra Gandhi, a scholar on Jainism, Yaśacandra lived around AD 1128. (Joshi, C.V., Vividha Dnya vistar, year 59-essu no.12) The language in the extract is clearly Marathi.

(9) Rice (1909) quoting from Rice (1894; 3.146) cites an instance to show how Marathi language commanded respect and prestige in other regions at the time when the Jñānesvarī was composed, that is, around 1290 AD as follows:

“The college founded and endowed in 1290 A.D. by the Hoyasālā minister Perumala at Mailāṅgī (Tirumkudal-Narsipur,27) deserves mention…Provision was made in it for masters to teach Nāgara, Kannada, Tigulu (Tamil) and Ārya (Mahraṭṭī)”. 
That there was an arrangement to teach Marathi in Tamilnadu speaks high of early Marathi. (Epi. Karnatica, 3.146) (Bhave, 1983, pg.646-647)

(10) Today, the Vivekasindhu of Mukundarāja is the earliest available literary work in (a language closest to contemporary) Marathi. It was composed in 1188 AD. As Bhave (1983, p 647) points out, “Literary works such as the Vivekasindhu are not signs of the beginning of a language but are instead signs of an advanced stage. Thus it brings around that literary works were being produced in Marathi centuries before Mukundarāja. Unfortunately, literary works before Mukundarāja’s time have not been found and the time of the collection of ancient manuscript texts on medicine which Bhave refers to is not known. These are thus not useful as tools for research.

VIII. Folklore

(1) Folklore is a rich source of information to understand sociology and linguistics as it is made up of traditional stories, songs, proverbs, etc. of a people, handed down orally, which reflects social life. On these lines, Tulpule argues, “The ancient nature of Marathi is seen in the folklore in Maharashtra. Mhāimbhaṭa, the disciple of Cakradharasvāmi who founded the Mahānubhāva sect composed the Līḷācaritra (लीळाचरित्र) around 1278. He mentions the story of Cakradharasvāmi who while putting a stubborn girl called Dhānāi to sleep narrates the kahāṇī (a traditional story) of a sparrow and a crow. "साठैचे घर मेणाचे: काउळेयाचे घर सेणाचे : पाउसाळां काउळेयाचे घर पुरै जाए : साठैचे वांचॆ : (A sparrow built a nest of wax; a crow of cowdung. During the rainy season while the nest of the sparrow lasted and that of the crow was washed out.) Though it is difficult to make out exactly when the
story came into being, the legend, popular even now, must have had its beginning at least four to five centuries before it entered into a written form in the 13th Century. Bhave (1983, p.647-648)

(2) “Stone inscriptions and copper plates are also an important source of information to decide the age of Marathi. Tulpule has used this source effectively. Tulpule explains,” Bhave has listed the inscriptions prior to the times of Jñāneśvarī. He traced the distant past of Marathi up to 983 AD on the basis of the Šravaṇabelagoḷa inscription. But the exact date of the Šravaṇabelagoḷa inscription is not established and that determined by Rice is only an estimate. The German Indologist, Euger Hultzsch (1902-03; 7.109) contested this conclusion and proved that the two lines in the Šravaṇabelagoḷa inscription belong to the year 1121 AD. The views of Dr. Gune (1922 p. 455), C.G. Karve (1953), Parsons (1931, p. 82) and those expressed in the Mysore Gazetteer (1930) are more or less similar to those of Hultzsch. The sum and substance is that the Šravaṇabelagoḷa inscription is neither very ancient text in Marathi nor the first one.

“The honour of being the first text in Marathi (Appearing in Devanagari script) belongs to that on the Akṣi inscription of the Šilāhāra king, Keśideva (1203-1238). Akṣi is near Alibag in the Raigad district in Maharashtra. The text on the inscription which dates back to 1012 AD runs into nine lines and it mentions that the prime minister of Keśideva, Bhaīṛju Seṇūi, donated grains (9 kublies i.e. nearly 9 tons) for a religious ceremony. Thus, the Akṣi inscription is almost 100 years older than the one at Šravaṇabelagoḷa (Tulpule, 1963; No.1).

“Mirashi however differs from this view as he maintains that the king concerned is not Keśideva I but Keśideva II, who he believes ruled around 1209 AD. Thus, according to him, this is not the oldest inscription (Mirashi,
(Maharashtra Sahitya Patrika, year 43, issue 166). If this is true, the text of the inscription of 962 AD. At Kudal (Dist. Solapur) published by Anand Kumbhar stands as the oldest in Marathi.” Bhave (1983, p. 648)

(3) Given below is the list of important inscriptions. Some inscriptions are fully in Marathi. This list and the analysis made earlier help to mark out the antiquity of Marathi. It can be said definitely that the earliest literary work in Marathi dates back to 1188 AD, the earliest evidence of writing in Marathi belongs to 1012 AD, and the earliest reference to Marathi is in the year 778 AD. (This Marathi, of course refers to a form of Marathi which is closest to contemporary Marathi)

**List of Some Ancient Inscriptions in Marathi**

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35 Hātanūra inscription of Yādava King, Rāmacandra (48)  | Hātanūra (Dist. Aurangabad) 1223

36 Koravalī inscription of Yādava King, Rāmacandra  | Koravalī (Dist. Solapur) 1225 (Navabharata 28.3)

(Appendix No. 13 to 17)

(Note: Add 78 to the Śaka year to obtain the corresponding year of the Gregorian calendar. The Photos of the inscriptions are given at the end according to the Appendix No. appearing in the table above.)

The text of the inscription at Akṣī (Dist. Raigad) reads as follows:

1 ...गी सूष संतु। स्वस्तिः ओ। पसीमसकृ
2 मूर्धीपती। स्त्री कोङकणाचक्री...
3 वतीं। स्त्री के सेरवारय। महाप्रायकृ
4 न भइजुृ सेणूइ। तसीमीनी काले
5 प्रबरतमने। सकृ सवंतू। 934 प्रभाकृ
6 वी संवसंरे। अधीकू दिवे सुके बोकृ
7 लु। भइजुृवे तथा बोढणा तथा नउ
8 कुबंली अधोयूं प्रधानु। महलपूकृ
9 मोरी वआन। लुनया कचली जकृ

(Note: The words ‘गी सूष संतु’ are the last ones in the last line.)

(Bhave, 1983, p. 648-651)
Chapter 6

Dr. S. V. Ketkar on Maratha Polity

I. Political History

Dr. Shridhar Vyankatesh Ketkar, the eminent encyclopaedist has written extensively on the political history of Maharashtra in his monumental multivolume *Jñānakośa*. This is a voluminous work, one of its kind, carried out solely by an individual in any of the Indian languages. (This language, in fact, can boast of having the maximum number of encyclopedias of various kinds, in comparison to all Indian languages.)

Ketkar (1926, p. 84) writes: “Regional extent of the Maharashtra:
The Mahābhāratados does not mention Maharashtra. The Buddhist work, *Mahāvaṁsa*, refers to Maharashtra. It suggests that a big area around Ujjain, that is, the present Central India could have been talked about as Maharashtra. According to the Aihole inscription, there were three parts bearing the name Maharashtraka in this country. As the legend goes there were (or might have been) 99,000 villages in this country.

“Earlier, Vidarbha itself was called Maharashtra. In the *Bālarāmāyaṇa* (10.74) of Rājaśekhara, Vidarbha and Maharashtra were twin names for the same region. The *Anargharāghava* too cites Kuṇḍinapūra or Kuṇḍinīyapūra in its text: “इदमगः महाराष्ट्रमण्डलमण्डलन कुंडिनं नाम नगरम्.”

“During the times of Hiuen Tsang, the perimeter of Maharashtra (Moholoca) was 1000 miles. Its boundaries were set by Malwa in the North, Kosala and Andhra in the East, Konkan in the South and the Sea in the West. Its capital was 167 miles from Bharuch.

“It cannot, however, be said with certainty as to which region comprised Maharashtra. The tendency was to refer to the land ruled by the Marathas as
Maharashtra. But for one, the Marathi rule did not last long and for another the boundaries of the Marathi state were never steady and always fluctuated.

“These days it is a practice to include all areas where Marathi language is in use into Maharashtra. Thus, the districts of Ratnagiri, Kulaba (now Raigad), Satara, Pune, Ahmednagar, Nashik, Thane, East Khandesh (now Dhule and Nandurbar), West Khandesh (now Jalgaon), Solapur and Bombay city of the Bombay Presidency; and Buldhane, Akola, Wardha, Amravati, Nagpur, Bhandara, Chanda (now Chandrapur) and Yavatmal from the Central Provinces and Berar can be included in Maharashtra. The names of the districts in the two provinces have been listed in the descending order of Marathi speaking population. Marathi is also in use in principalities such as Kolhapur in South Maharashtra, Baroda, Gwalior, Indore, Dhar, and Dewas but except for some principalities in South Maharashtra, and, perhaps, Baroda, the rest can not be roped in Maharashtra.

**History** “A Prakrit language known as Mahārāṣṭrī was in vogue at the beginning of the Christian era. The name of the country might also have come into being around the same time. There is no agreement amongst the scholars whether the word Maharashtra is derived from Maharattha.

“Initially, Maharashtra must have been a part of Ashoka’s kingdom. Later Maharashtra was ruled by the Andhra dynasty. The Śātavāhanas or the Āndhrabhṛtya-s were a branch of the Āndhrs. One finds plenty of vestiges related to the Śātavāhanas or the Śālivāhanas in Maharashtra. Their rule lasted for about 300 years. For some time in between around the beginning of the Christian era, the Śakas ruled for about 50 years. Buddhism was dominant during the rule of the Śālivāhanas.

“The Abhīra-s and the Rāṣṭrakūṭa-s followed the Śālivāhana-s. In the sixth century, the Eastern Cālukyas came from the North and conquered
Maharashtra. They ruled between 550 and 753 AD. The Rāṣṭrakūṭa-s reigned between 753 and 973. The Western Cālukyas governed the region from 973 to 1189 AD. The Yādavas followed until 1312 when Allauddin Khilji defeated them and annexed their kingdom. The Marathi language flourished during the reign of the Yādavas and marked the beginning of modern Marathi.

“The rule of the Delhi Sultanate over Maharashtra continued until 1347 when in that year the Bāhamani kingdom came to be established. The Bāhamani kingdom broke up into five smaller states – the Beridaśāhī, the Imāṃśāhī, the Kutubaśāhī, the Ādilaśāhī and the Nizāmaśāhī – in the fifteenth century. Maharashtra too got partitioned. Later, Maharashtra came under the rule of the Mughals and the Marathas. Finally, the British took over and is under their rule till today.”

People of Ancient Maharashtra: Ketkar counts on Vishwanath Rajwade, the famous historian, for his presentation on ancient history. Ketkar states, “Vishwanath Rajwade in (इतिहास आणि ऐतिहासिक : ऐतिहासिक विषयातील त्रैमासिक, pg. 29-242) and in a preface to ‘Radhamadhavavilaschampu’ elaborates the etymology of the term Maharashtra and the history of the Maharashtrians. According to Rajwade, fed up with the Buddhist revolution, the followers – Mahārāṣṭrīkas -- of the emperor of Magadha reached the Dakṣiṇāraṇya (c. sixth century BC). The Mahārāṣṭrīkas are not the same as the Rāṣṭrīkas (Rāṣṭrīkas) mentioned in Aśoka’s stone inscriptions. The Mahārāṣṭrīkas settled in the land on the rim of the Sahyadris between the Narmada and the Bhima, and occupied the region between Deogiri and Paithan. In due course, both the Vairāṣṭrīkas and the Rāṣṭrīkas who lived south of this region merged into the Mahārāṣṭrīkas.
and the three regions inhabited by the peoples came to be formed as Trimahārāśṭrika. For 1600 years the Mahārāśṭrikas formed colonies for defending their religion.

In spite of being ruled by several kings, these people continued to develop their culture. Paithan on the banks of the Godavari was their first big booming settlement. The Maharāśṭrikas were, however, not refined. They knew little of administration. They were not known to have rich taste of art. They were more into grabbing Deśamukhī-s (revenue administration). The Maharāśṭrikas were backward so far as development of language and literature is concerned.

As the Mahārāśṭrikas came in contact with the Nāga people, a new community called Marāṭhe came into being (c.478 AD). The Vedic religion, Buddhism, snake worship, worship of forest goddesses, and upāsanā were followed by the Marāṭhe people who were born out of the Mahārāśṭrikas and the Nāgas. These people lacked any nationalist feelings and were not united. They influenced Kṣatriyas such as the Cālukyas, the Yādavas, the Pallavas, the Bhojas as well as the Maharashtra Brahmins who were in minority and their culture came to be gradually accepted.” (Ketkar 1926, p. M85)

Highlighting facts about the Marathi speaking people, Ketkar (Ketkar 1926, p. M85) points out, that the population of Marathi speakers today is about 2 crore. Almost half of this number lives in the Bombay Presidency. Central Provinces and Berar, Hyderabad State accounts for 35 lakh. The principalities in the Bombay Presidency account for about 18 lakh people. In a region such as the Madras Presidency which has a different culture there are about 3 lakh people. The total number in other places is less than 1 lakh.

The Vāṅgamayasūcī (Preface pg 8 onwards) gives details of Marathi speaking people in other parts of India. The Marathas residing outside
Maharashtra went to those places when the Maratha Empire was expanding. Today their migration is largely due to employment purposes. The incidence of the Marathas in the Mysore principality is a result of the expeditions of Shahaji, Shivaji, and the Peshwas. Many (87,476) are seen today in the armies maintained by the principalties, and some who are now Kannada speaking have taken to painting and tailoring. The Kuṇabī-ś (Kuḍumiceṭṭī-ś) and Konkani Brahmins (Sārasvata-ś) in the Cochin principality number 22225. These people migrated from Goa and of these; the Brahmins are traders while the Kuḍumiceṭṭī-ś are either labourers or sailors. (Ketkar 1926, p. M85)

Some who went to Delhi during the reign of the Marathas settled in the Punjab. They number 756. About 219 Marathas have been enumerated in the Northwest provinces. They serve the armed forces. Almost half of the Marathas (6,029) in the United Provinces are at Kashi (Varanasi) and another 1658 at Jhansi. Almost half of the Marathas in the Central Provinces are dependent on the remaining half. Pockets of Maratha population in Bengal (2403), Burma (2212), Assam (1396), Bihar and Orissa (1049) are a result of people who migrated there for jobs. Maharashtrians have also moved into England, USA, Germany, Japan and other foreign countries for education or business. But their number does not run into thousands. The number of Maharashtrians in Africa is quite large when compared to that in other foreign areas. However, as they are not enumerated officially through census, reliable figures can not be quoted.

Ketkar (1926, p.86-87) adds, “All regions outside Maharashtra that were under the reign of the Maharashtrians are said to be part of Greater Maharashtra or Maratha Empire.”
There was a definite policy in setting up the Maratha Empire. Until 1640, under the Muslim rule the tendency amongst the Marathas was to be on the lookout of minor honours and to enjoy limited consequential freedom in the *Jahāgīris and Deshmukhis*. During the times of Shivaji, things changed and instead of being satisfied with small *Jahāgīris and Deshmukhi*, Marathas began to dream of establishing small, independent and sovereign states. After the death of Shivaji, the Marathas spared no pains to protect the empire from Aurangazeb until Shahu was released. In the period between Shahu and Sawai Madhavrao, the policy was to retain the original state and expand its frontiers all over India. The Marathas wanted to be the *de facto* rulers and set up a Hindu state reducing the Mughals Empire only to a symbolic entity. (This phase was the most significant period in the Maratha history.) After Rāghobādādā’s time, the expansion policy of the Marathas gave way to the policy of taking on the British and, if possible, seeking independence. The Maratha Empire collapsed in 1818 on account of various reasons. Thereafter, one finds that the rulers of Maratha principalities are moving along the same lines as what the jahāgirdārs did before 1640.

**II. Chhatrapati Shivaji Maharaj**

The significance of the Maratha rule spread all over the country during the reign of Shivaji.

*Shivaji’s Empire:* Shivaji’s jahagirs consisted of the subhās of Pune, Supa and Indapur and they marked the beginning of his empire. This region covers an area of 2300 sq. miles. In the next 30 years the empire covered about 15,000 sq. miles stretching from Kalyan to Goa and from the Bhima to the Warana. At the time of Shivaji’s death, the empire included provinces such as Maval, Wai, Satara, Panhala, South Konkan, Baglan, Trimbak,
Dharwad, Bidnur, Shrirangpattan, Carnatic, Vellore and Tanjavur. The empire which had 267 forts spread over 120,000 sq. miles and was bound by the Godavari in the North, the Bhima in the East, the Kaveri in the South, and the Arabian Sea in the West. The kingdom extended over an area of about 120,000 square miles (310,000 square kilometers) and the revenue was almost 1.5 crore to 1.75 crore (Ketkar (1926, p.87)).

For a short while the Marathas were masters of Delhi as they acted as protector to the emperor of Delhi. Tracing the course of Maratha history, Ketkar adds, “After Shahu ascended the throne, Balaji Vishwanath, his Prime Minister acquired the right to collect Chautha^viii and Sardeśamukhi^ix for the Marathas. The Mughal Empire had become weak after the death of Aurangzeb and seeking advantage of the strife between the later emperors and Sayyid brothers who were generals, Bajirao annexed the provinces of Malwa, Gujarat, Bundelkhand, and Varhad (Vidarbha) as also parts of Rajputana, which then became parts of the Maratha Empire. Bajirao took to seriously putting into action the policy of expansion of Hindupadapātaśāhī (Hindu imperialism or polity). Many Rajput kings were on friendly terms with the Marathas and some became their vassals. The expanse of the Maratha Empire at the time when Bajirao (Sinior) died was almost twice of that when Shahu ascended the throne. His son, Nanasaheb Peshwa (that is, Balaji Bajirao) turned his attention to North and brought Antarvedi, Punjab, Orissa, United Provinces under his control. In fact the Emperor in Delhi approached the Peshwa and sought help in protection of his interest as well as his administrative affairs. The Shindes and the Holkars carried out this

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^viii Chautha is a tax or tribute was levied on revenue or produce in the lands under the Mughal rule.

^ix Sardeshmukhi was an additional levy on Chautha.
responsibility on behalf of the Peshwas. At this juncture, the Mughal Empire came under the Hindu polity of Pune for the first time. As the Maratha rule secured a tight hold in the North, Nanasheb turned his attention towards Karnataka … During the reign of Sawai Madhavrao, Shindes, Holkars; possessed earlier. In the south too, the Marathas defeated the Nizam in the Battle of Kharḍā and occupied a large part of the the Nizam’s Empire. The revenue collected during the reign of Sawai Madhavrao must have been Rs. 20 crore and the empire must have occupied almost three fourths of India. (Ketkar, 1926, p. M87-M88).

Ketkar (1926, p. 118) provides useful information on the military of the Marathas. The strength of the Maratha army which stood at 70,000 in the Battle of Panipat in 1761 was 113, 000 at the time of the Battle of Kharḍā (which took place between the Marathas and the Nizam in 1795), and rose to 274,000 in 1800. … Realising the importance of administration, Chhatrapati Shivaji Maharaj used this association in an adroit manner. The Peshwas followed the same policy.

The Maratha naval force was powerful on the Konkan Coast almost until the end of the Peshwa rule. Kanhoji Angre, the Admiral of the Marathas, challenged the British and the Portuguese so aggressively that they looked upon him with awe. The Maratha navy consisted of warships armed with 5 to 50 cannons and some weighing 400 tonnes. In the naval subhā (district) of Vijaydurga alone there was a naval force of 3000 men. The influence of the Maratha navy declined as the English gained power. (Ketkar, 1926, p. M88-M89).

The court language was, of course, Marathi. Ketkar, (1926,M89) documents his argument as follows, “The correspondence between the Maratha Empire and other empires was carried out in Persian. However,
Marathi was the medium of communication for other purposes all over the state. The script was Moḍī. (मोडी) The Marathas who settled in other places in India continued to use Marathi in the Moḍī script and thus Marathi spread to other parts of India as well. Until 50 to 60 years back in the Madras province and 25-30 years in the Mysore state, most of the writing was in the Moḍī script. Even today, accounts in Karnataka continue to be maintained in Kannada in Moḍī script.”
Chhatrapati Shivaji Maharaj
(Photo copy of Potaitrait in British Museum)
Submission for Classical Status of Marathi Language
Chapter 7

Some Eminent Maharashtrians

Sant Nāmadeva

Sant Nāmadeva, a contemporary of Sant Jñāneśvara, is considered a prominent religious poet of Maharashtra. He is the foremost proponent of the Bhāgavata-Dharma who reached beyond Maharashtra, right into Punjab. He also wrote some hymns in Hindi and Punjabi. His depth of devotion and talent in delivering Kīrtan was of such a high standard that it is said even the Lord Pandurang swayed to his tune. Despite being a proponent of the Vārakarī sect, Sant Nāmadeva established religious unity across the country.

Sant Nāmadeva was born in the year 1270 in the village of Narasi-Bamani, now located in the Hingoli District in Maharashtra. He was born to a tailor named Damasheti Relekar and his wife Gonai. Yadusheth, his ancestor in the seventh generation, was a devotee of Bhāgavata-Dharma. Soon after his birth, his family moved to Pandharpur, where the prominent temple of Lord Viṭṭhal (also called Viṭhobā) is located. Sant Nāmadeva spent the better part of his life, spanning eighty years, at Pandharpur. His parents were devotees of Viṭhobā. Nāmadeva showed little interest in the family profession. Even as a child his devotion to Lord Vitthal was extraordinary - his sole occupation was to spend day and night in devotion to Viṭhobā. His devotion was so sincere that sometimes he would consider Viṭhobā to be his dearest brother or his play mate. According to a legend, when Nāmadeva was five years old, his mother once gave him some food offerings for Viṭhobā and asked him to give it to Viṭhobā in the Pandharpur temple. Nāmadeva took the offerings and placed it before Viṭhobā’s idol in
the temple, asking Viṭhobā to accept the offerings. When he saw that his request was not being met, he told Viṭhobā that he would kill himself if Viṭhobā continued to ignore the offerings. Viṭhobā then appeared before him and ate the offerings in response to the utter devotion of young Nāmadeva. At the age of eleven, Nāmadeva was married to Rajai. Nāmadeva and Rajai had four sons namely Nara, Vitha, Gonda, Mahada and a daughter called Limbai. His elder sister, Aubai also lived with them. There were in all fifteen people in the household. The year 1291 was a turning point in his life at the age of twenty-one when he met Sant Jñāneśvara. Several records in various Saint literatures have been found to the following event :- Once, all the Saints like Jñāneśvara, Nivṛttinātha, Sopāndeve, Muktābai, Nāmadeva, Chohāmelā, Visobā Khechar, etc. had congregated at Sant Goroba’s house in Terdhoki. As instructed by Sant Jñāneśvara, Saint Goroba tapped each saint’s pot (head) to find out who was spiritually mature. The reference to the pot being tapped is because Sant Goroba was a potter and him being selected for the test shows his own spiritual maturity. On testing Nāmadeva, Sant Goroba expressed his opinion that Nāmadeva was still immature, which was backed by Sant Muktābāi. Miffed by this, Nāmadeva complained to the Lord himself. But the Lord advised him to accept the guidance of Visoba Khechar and Nāmadeva acquired a Guru. He accepted Visobā Khechar as his guru, through whom he actually saw the form of God. Nāmadeva’s Kīrtans have references to many holy books. This shows that he was well read and a great scholar. His Kīrtans were so effective that it is said – ‘Nāmadeva Kīrtana kaṛī, puḍhe nāce a Pāṇḍuraṅga’ (Nāmadeva delivers his Kīrtan, in front of him dances the Lord Pandurang) His goal in life was – ‘Nācū Kīrtanāce raṅgī, Jñāandīpa lāvū jagī’ (Will dance to the tune of Kīrtan, light the lamp of knowledge the world over) Nāmadeva travelled through
many parts of India, reciting his religious poems (Kīrtans). In difficult times, he played the difficult role of uniting the people of Maharashtra spiritually. He is said to have lived for more than twenty years in the village of Ghuman in the Gurdaspur district of Punjab. The Sikh brethren in Punjab consider him one of their own, singing praises of him as Nāmadeva Baba. Bahordas, Laddha, VishnuSwami and Keshav Kaladhari were his disciples in Punjab. He composed around 125 Abhangas in Hindi. Sixty-one of these came to be included in the Sikh Scripture, the ‘Guru Granth Sahib’ as ‘Nāmadevajiki Mukhbani’ (The holy songs of Nāmadeva). There is an amazing similarity between the Śabda-Kīrtan of Punjab and the Vārakarī Kīrtan of Maharashtra. A memorial in Ghuman, Punjab commemorates him. Temples in his memory have also been built in Rajasthan by the Sikhs. In his early fifties, Nāmadeva settled down at Pandharpur where he gathered around himself a group of devotees. His Abhangas became very popular and people thronged to listen to his Kīrtans. Approximately 2500 of Nāmadeva’s Abhangas have been collected in Nāmadeva Vaachi Gaatha. The book also includes the long autobiographical poem Teerthaavali, talking about his travels in the company of Sant Jñāneśvara. This poem makes him the first auto-biographer in Marathi literature. He has also written a biography on Sant Jñāneśvara through Ādi, Samādhi and Tīrthaavaḷī, which makes him the first Marathi biographer. He continued to propagate the Bhagawad-Dharma for 50 years after the death of Sant Jñāneśvara. Sant Nāmadeva is regarded to have had a significant influence on Sant Tukārāma. He died in July, 1350 at the age of 80 in Pandharpur at the feet of the Lord at Pandharpur. He preferred to be a stepping stone at the temple in Pandharpur so that he would be forever blessed by the touch of innumerable saints and devotees stepping on him into the temple.
Gobind Gobind Gobind Saṅgi Nāmadeu Manu Līṇā || Āḍha Dāma Ko Chīparo Hoio Lākhīṇā. (“Nāmadeva's mind was absorbed into God Gobind Gobind, Gobind; the calico-printer, worth half a shell, became worth millions”- Sant Guru Arjan Dev Guru Granth Sahib) Nāmadeva was married before he was eleven years of age to Rājābāī, daughter of Govinda Sheti Sadavarte. They had four sons and one daughter. Janābāī, the family’s maid servant and a devotee and poetess in her own right, records the tradition that Nāmadeva was born to Goṇābāī as a result of her worship of Vitthala in Pandharpur. God's name was always on the lips of Nāmadeva. He was asked by the king to show miracles. He refused to do so and was thrown before a drunk elephant to be crushed to death. In the company of Jnanadeva and other saints, he roamed about the country and later came to the Punjab where he is said to have lived for more than twenty years at Ghuman, in Gurdaspur district, where a temple in the form of samadhi still preserves his memory. In his early fifties, Nāmadeva settled down at Pandharpur where he gathered around himself a group of devotees. His abhangas or devotional songs became very popular, and people thronged to listen to his Kīrtan. Nāmadeva's songs have been collected in ‘Nāmadevācī Gāthā’ which also includes the long autobiographical poem Tirathavah. His Hindi verse and his extended visit to the Punjab carried his fame far beyond the borders of Maharashtra. Sixty-one of his hymns in fact came to be included in the Sikh Scripture, the Guru Granth Sahib. His hymns or shabads were very much an inspiration to the Sikh Gurus and they were able to identify the God in Nāmadeva's hymns with the Sikh version of the formless God. Nāmadeva is a pioneer of the Radical Bhakti School. Though he appeared a century
earlier than Kabir, his religious and social views are very much like those of Kabir. He unambiguously repudiates all the four fundamentals of Vaisnavism. Though in his devotional approach, he is clearly a monotheist, he makes many pantheistic statements too, e.g., every thing is God; there is nothing but God; consider the world and God to be one; the foam and the water are not different. Chaturvedi writes: "Sant Nāmadeva seemed to believe both in transcendence and immanence, in pantheism and nondualism. His devotion was purely of the non-attributional absolute. He also considers God to be immanent, everywhere, in all hearts, and the Creator of everything. Like Kabir and the Sufis, Nāmadeva is very other worldly. He says, "The strength of contempt of the world should be in the body an unchanging companion. One should lay aside differences between oneself and others, and feel no anxiety for things of the world. Ranade also writes: "He (Nāmadeva) tells us that it is impossible that the pursuit of God can be coupled with a life of Samsara. If it had been possible for a man to find God while he was pursuing Samsara, then Sanaka and others would not have grown mad about God. If it had been possible for him to see God while carrying on the duties of a householder, the great Suka would not have gone to the forest to seek God. Had it been possible for people to find God in their homes, they would not have left them to find out. Nam Dev has left all these things, and is approaching God in utter submission." (Abhg. 83) Nāmadeva's cosmogenic views are also orthodox. He says that God created maya and "maya is the name of the power that placeth man in the womb." Indirectly, he is neither happy with the world, nor with human birth. To him, shop, shopkeeper, men and everything are unreal excepting God. Against this background, he sought release from the world and suggested renunciation: "Nāmadeva gave up trade, and devoted himself exclusively to the worship of
God”. The world being a play of maya and not being a worthwhile arena for spiritual endeavours, Nāmadeva's goal was to have union with God through devotion and singing His praises. He says, "I perform worship, sing God's praises and meditate on Him for eight prahar in a day i.e., round the clock. At the same time, he suggests good conduct and purity of life. For, God created all men alike. Though he holds every person responsible for his acts, he clearly does not believe in a world rigidly governed by karma. Because he says: If everything were determined by karma, who created karma originally? Sant Nāmadeva not only claims union with God, but, like Kabir, also states that more than once, God miraculously intervened on his behalf to reveal Himself to him, or help him. Without doubt, Nāmadeva's approach remains otherworldly both before and after his achievement. At one time, he even gave up work so as to remain absorbed in his worship and meditations. He never initiated any religious institution or movement. His was a solitary search for God, without creating any social or religious organisation.

**Sant Tukārāma**

Tukārāma was born in the year 1577 and lived most of his life in Dehu, a town close to Pune in Mahārāshtra, India. Kumar, Munshi, Kincaid and Parasanisa, consider him to be of the Kunbi Maratha or agricultural tillage caste or vaani. In accordance with an Indian tradition, Tukārāma's family name is rarely used in identifying him. His real name is Tukārāma Bolhoba Aambile. Rather, in accord with another tradition in India of assigning the epithet "sant" (संत) to persons regarded as thoroughly saintly, Tukārāma is commonly known in Maharashtra as Sant Tukārāma (संत तुकाराम). He is known as Bhakta Tukārāma to southern Indian people. Scholars assign various birth years to Tukārāma: 1602, 1608, 1618 and 1639 CE. The year
of Tukārāma's departure —1650 CE— is much more certain. Tukārāma's first wife, Rakhumābāi, died in 1602 in her early youth. Sant Tukārāma and his second wife, Jijībāi (also known as Āvali), had three sons: Santu or Mahādev, Vīthobā, and Nārāyan. Dilip Purushottam Chitre, a well known Marathi Scholar, identifies Tukārāma as the first modern poet of Marathi. Chitre believes that Tukārāma was the successor to Jñāneśvara who denied caste hierarchy in Hindu religion and attacked rituals present in Hinduism. Tukārāma has attacked almost every form of myth existing in Hindu society during his time. He opposed the existing system of human's by misunderstanding chaturvarna in veda's as un-touchability or division's of politic's. Tukārāma was a devotee of Vīthala or Viṭhobā, a form of God Viṣṇu. Tukārāma is considered to be the climactic point of the (वारकरी) tradition, which is thought to have begun in Maharashtra with Nāmadeva. Jñāneśvara, Janabai, Eknath, and Tukārāma are revered especially in the (वारकरी) Dharma in Maharashtra. Most information about the lives of the above saints of Maharashtra comes from the works Bhakti-Wijay and Bhakti-Leelāmrut of Mahipati. Mahipati was born 65 years after the death of Tukārāma, (Tukārāma having died 50 years, 300 years, and 353 years after the deaths of Ekanath, Nāmadeva, and Jñāneśvara, respectively.) Thus, Mahipati undoubtedly based his life sketches of all the above "sants" primarily on hearsay. Tukārāma accepted 'Nāmadeva maharaj as his Guru. One of his abhanga is proof for this.[नामदेवे केले स्वप्नामाजी जागे....सवे पांडुरंगे चेतुनिया.] Nāmadeva gave knowledge, who came along with Lord Vitthal in Dream of Tukārāma. Sant Tukārāma has also mentioned in one of his abhanga that his sadguru's name is 'Babaji Chaitanya'. [बाबाजी चैतन्य
Tukārāma was also the subject of a biopic, title *Sant Tukārāma*, made in 1936 by V. Damle and S. Fattelal of the Prabhat Film Company, starring Vishnupant Pagnis as the lead, and released on December 12, 1936 at the Central Cinema in Mumbai. The film was a big hit, and broke all previous records by running continuously for 57 weeks. It also had won an award at the 5th Venice International Film Festival in 1937, and still remains a part of film appreciation courses. It is preserved at the National Film Archive of India. A Hindi film entitled "Sant Tukārāma" starring Shreepadraj Amle and Anagha Kulkarni was released in 1965. This film was very well made, and featured hit songs sung by Rafi such as "ab to bata de avgun mere paav pada hoon shyam" etc. Both Shreepadraj Amle and Anagha Kulkarni have given outstanding performances in this film. More recently, in 2012, a Marathi language film titled "Sant Tukārāma" has been released. For 2012 Marathi film, see Tukārāma (film). The story of Tukārāma was also made in Telugu as *Bhakta Tukārāma* in 1973 by Anjali Pictures. Akkineni Nageswara Rao played the title role with great devotion. The Telugu film features melodious songs sung by Ghantasala among others, and music by Adinarayana Rao. Madhusudana Rao has provided exemplary direction and versatile actor Akkineni Nageswara Rao has given one of the best acting performances of his career. Well known Telugu actress Anjali Devi plays the role of Tukārāma's second wife Jijabai in this film and is also the film's producer. The songs in this movie fill one's heart with devotion and are melodious to the ears even to this day, so much so that one wants to hear them again and again. Dr. Raj Kumar played the role of 'Sant Tukārāma' in the Kannada language. Mahipati received one night in his dream a command from the departed spirit of Sant Tukārāma to write the life
stories of past prominent religious figures in Maharashtra. Accordingly, Mahipati put together his biographical book Bhaktavijaya in Marathi. Mahipati wrote two books titled Bhaktivijay and Bhakti-Leelāmrut, whatever information about the life of Tukārāma is known today is mostly from works of Mahipati. Dilip Chitre (18 September 1938 - 10 December 2009) has translated writings of Sant Tukārāma into English in the book titled *Says Tuka* for which he was awarded the *Sahitya Akademi* award in 1994. *Says Tuka* was later translated into other languages.

**Chhatrapati Shivaji Maharaj**

Chhatrapati Shivaji Maharaj was born in the hill-fort of Shivneri, near the city of Junnar in Pune district in the year 1630. Per legend, his mother named him *Shivaji* in honour of the goddess Shivai, to whom she had prayed for a healthy child. Shivaji's father Shahaji Bhosale was a renowned warrior of his time. His mother was Jijabai, the daughter of Lakhujirao Jadhav of Sindkhed. At the time of Shivaji's birth, the power in Deccan was shared by three Islamic sultanates: Bijapur, Ahmednagar, and Golconda. Shahaji often changed his loyalty between the Nizamshahi of Ahmadnagar, the Adilshah of Bijapur and the Mughals, but always kept his *jagir* (fiefdom) at Pune and his small army with him. Shivaji was extremely devoted to his mother Jijabai, who was deeply religious. This religious environment had a great impact on Shivaji, and he carefully studied the two great Hindu epics, Ramayana and Mahabharata; these were to influence his lifelong defence of Hindu values. Throughout his life he was deeply interested in religious teachings, and regularly sought the company of Hindu and Sufi saints. Shahaji, meanwhile had married a second wife, Tuka Bai Mohite, and moved to take an assignment in Karnataka, leaving Shivaji and his mother in
Pune. Shivaji drew his earliest trusted comrades and a large number of his soldiers from the Maval region, including Yesaji Kank, Suryaji Kakade, Baji Pasalkar, Baji Prabhu Deshpande and Tanaji Malusare. In the company of his Maval comrades, Shivaji wandered over the hills and forests of the Sahyadri range, hardening himself and acquiring first-hand knowledge of the land, which was to later prove applicable to his military endeavours. At the age of 12, Shivaji was taken to Bangalore where he, his elder brother Sambhaji and his stepbrother Ekoji-I were further formally trained. He married Saibai, a member of the prominent Nimbalkar family in 1640. Around 1645-46, the teenage Shivaji first expressed his concept for *Hindavi swarajya*, in a letter to Dadaji Naras Prabhu. In 1645, the 16 year old Shivaji succeeded in taking the possession of the Torna Fort from the Bijapuri commander, Inayat Khan. Firangoji Narsala, who held the Chakan fort, professed his loyalty to Shivaji and the fort of Kondana was acquired from the Adilshahi governor. On 25 July 1648, Shahaji was imprisoned by Baji Ghorpade under the orders of the current Adilshah, Mohammed Adil Shah, in a bid to contain Shivaji. Accounts vary, with some saying Shahaji was conditionally released in 1649 after Shivaji and Sambhaji surrendered the forts of Kondhana, Bangalore and Kandarpi, others saying he was imprisoned until 1653 or 1655; during this period Shivaji maintained a low profile. After his release, Shahaji retired from public life, and died around 1664-65 during a hunting accident. Following his father's death, Shivaji resumed raiding, seizing the kingdom of Javali from a neighbouring Maratha chieftain in 1656. In 1659, Adilshah sent Afzal Khan, an experienced and veteran general to destroy Shivaji in an effort to put down what he saw as a regional revolt. Afzal Khan desecrated Hindu temples at Tuljapur and Pandharpur, hoping to draw Shivaji to the plains where the superior Bijapuri
army could destroy him. Shivaji, however, sent a letter to Afzal Khan requesting a meeting to negotiate. The two met in a hut at the foothills of Pratapgarh fort on 10 November 1659. The arrangements had dictated that each come armed only with a sword, and attended by a follower. Shivaji, either suspecting Afzal Khan would attack him or secretly planning to attack, wore armour beneath his clothes, concealed a bagh nakh (metal "tiger claw") on his left arm, and had a dagger in his right hand. Accounts vary on whether Shivaji or Afzal Khan struck the first blow: the Maratha chronicles accuse Afzal Khan of treachery, while the Persian-language chronicles attribute the treachery to Shivaji. In the fight, Afzal Khan's dagger was stopped by Shivaji's armour, and Shivaji's weapons inflicted mortal wounds on the general; Shivaji then signalled his hidden troops to launch the assault on the Bijapuri forces. In the ensuing Battle of Pratapgarh fought on 10 November 1659, Shivaji's forces decisively defeated the Bijapur Sultanate's forces. The agile Maratha infantry and cavalry inflicted rapid strikes on Bijapuri units, attacked the Bijapuri cavalry before it was prepared for battle, and pursued retreating troops toward Wai. More than 3,000 soldiers of the Bijapur army were killed and two sons of Afzal Khan were taken as prisoners. This unexpected and unlikely victory made Shivaji a hero of Maratha folklore and a legendary figure among his people. The large quantities of captured weapons, horses, armour and other materials helped to strengthen the nascent and emerging Maratha army. The Mughal emperor Aurangzeb now identified Shivaji as a major threat to the mighty Mughal Empire. Soon thereafter Shivaji, Shahaji and Netaji Palkar (the chief of the Maratha cavalry) decided to attack and defeat the Adilshahi kingdom at Bijapur. However, Shahaji's health deteriorated and they were forced to postpone the planned attack, while Netaji Palkar undertook smaller scale harassing attacks.
on the Adilshahi kingdom. To counter the loss at Pratapgad and to defeat the newly emerging Maratha power, another army, this time numbering over 10,000, was sent against Shivaji, commanded by Bijapur's Abyssinian general Rustamjaman. With a cavalry force of 5,000 Marathas, Shivaji attacked them near Kolhapur on 28 December 1659. In a swift movement, Shivaji led a full frontal attack at the center of the enemy forces while two other portions of his cavalry attacked the flanks. This battle lasted for several hours and at the end Bijapuri forces were soundly defeated and Rustamjaman fled the battlefield. Adilshahi forces lost about 2,000 horses and 12 elephants to the Marathas. This victory alarmed Aurangzeb, who now derisively referred to Shivaji as the "Mountain Rat", and prepared to address this rising Maratha threat. In 1660, Adilshah sent his general Siddi Jauhar to attack Shivaji’s southern border, in alliance with the Mughals who planned to attack from the north. At that time, Shivaji was encamped at Panhala fort near present-day Kolhapur with his forces. Siddhi Jauhar's army besieged Panhala in mid-1660, cutting off supply routes to the fort. During the bombardment of Panhala, Siddhi Jahuar had purchased grenades from the British at Rajapur to increase his efficacy, and also hired some English artillerymen to bombard the fort, conspicuously flying a flag used by the English. This perceived betrayal angered Shivaji, who in December would exact revenge by plundering the English factory at Rajapur and capturing four of the factors, imprisoning them until mid-1663. Accounts vary as to the end of the siege, with some accounts stating that Shivaji escaped from the encircled fort and withdrew to Ragna, following which Ali Adil Shah personally came to take charge of the siege, capturing the fort after four months besiegement. Other accounts state that after months of siege, Shivaji negotiated with Siddhi Jahuar and handed over the fort on 22 September.
1600, withdrawing to Vishalgad; Shivaji would later re-take Panhala in 1673. Up until 1657, Shivaji maintained peaceful relations with the Mughal Empire. He offered his assistance to Aurangzeb in conquering Bijapur and in return, he was assured of the formal recognition of his right to the Bijapuri forts and villages under his possession. Shivaji's confrontations with the Mughals began in March 1657, when two of Shivaji's officers raided the Mughal territory near Ahmednagar. This was followed by raids in Junnar, with Shivaji carrying off 300,000 *hun* in cash and 200 horses. Aurangzeb responded to the raids by sending Nasiri Khan, who defeated the forces of Shivaji at Ahmednagar. However, the countermeasures were interrupted by the rainy season and the battle of succession for the Mughal throne following the illness of Shah Jahan. Upon the request of *Badi* Begum of Bijapur, Aurangzeb sent his maternal uncle Shaista Khan, with an army numbering over 150,000 along with a powerful artillery division in January 1660 to attack Shivaji in conjunction with Bijapur's army led by Siddhi Jauhar. Shaista Khan, with his better equipped and provisioned army of 300,000 seized Pune and the nearby fort of Chakan, besieging it for a month and a half until breaching the walls. Shaista Khan pressed his advantage of having a larger, better provisioned and heavily armed Mughal army and made inroads into some of the Maratha territory, seizing the city of Pune and establishing his residence at Shivaji's palace of Lal Mahal. In April 1663, Shivaji launched a surprise attack on Shaista Khan in Pune; accounts of the story differ in the popular imagination, but there is some agreement that Shivaji and a band of some 200 followers infiltrated Pune, using a wedding procession as cover. They overcame the palace guards, breached the wall, and entered Shaista Khan's quarters, killing those they found there. Shaista Khan escaped, losing his thumb in the melee, but one of his sons and other
members of his household were killed. The Khan took refuge with the Moghul forces outside of Pune, and Aurangzeb punished him for this embarrassment with a transfer to Bengal. An Uzbek general, Kartalab Khan, was sent by Shaista Khan to attack and reduce the number of forts under Shivaji's control in the Konkan region on 3 February 1661. The 30,000 Mughal troops left Pune, marching through the back-country in an attempt to surprise the Marathas. In the Battle of Umbar Khind, Shivaji's forces ambushed and enveloped them with infantry and light cavalry in the dense forests of Umbar Khind pass near present-day Pen. With defeat inevitable, the Mughal commander, a Maratha woman named Raibagan, advised Kartalab to parley with Shivaji, who allowed the Mughals to surrender all their supplies and arms, and depart with safe passage. In retaliation for Shaista Khan's attacks, and to replenish his now-depleted treasury, in 1664 Shivaji sacked the city of Surat, a wealthy Mughal trading centre. Aurangzeb was enraged and sent Mirza Raja Jai Singh I with an army numbering around 150,000 to defeat Shivaji. Jai Singh's forces made significant gains and captured many Maratha forts, forcing Shivaji to come to terms with Aurangzeb rather than lose more forts and men. In 1666, Aurangzeb invited Shivaji to Agra, along with his nine-year-old son Sambhaji. Aurangzeb's plan was to send Shivaji to Kandahar, now in Afghanistan, to consolidate the Mughal Empire's northwestern frontier. However, in the court, on 12 May 1666, Aurangzeb made Shivaji stand behind mansabdārs (military commanders) of his court. Shivaji took offence and stormed out of court, and was promptly placed under house arrest under the watch of Faulad Khan, Kotwal of Agra. Shivaji's spies informed him that Aurangzeb planned to move Shivaji to Raja Vitthaldas' haveli and then to possibly kill him or send him to fight in the Afghan frontier, so Shivaji planned his escape. Shivaji
feigned severe illness and requested to send most of his contingent back to the Deccan, thereby ensuring the safety of his army and deceiving Aurangzeb. Thereafter, on his request, he was allowed to send daily shipments of sweets and gifts to saints, fakirs, and temples in Agra as offerings for his health. After several days and weeks of sending out boxes containing sweets, Sambhaji, being a child had no restrictions and was sent out of the prison camp and Shivaji, disguised as labourer carrying sweet basket escaped on 17th August 1666, according to the Mughal documents. Shivaji and his son fled to the Deccan disguised as sadhus (holy men). After the escape, rumours of Sambhaji's death were intentionally spread by Shivaji himself in order to deceive the Mughals and to protect Sambhaji. Recent research has proposed that Shivaji simply disguised himself as a Brahmin priest after performance of religious rites at the haveli grounds on 22nd July 1666, and escaped by mingling within the departing priestly entourage of Pandit Kavindra Paramananda. Sambhaji was removed from Agra and taken to Mathura later by Shivaji's trusted men. After Shivaji's escape, hostilities ebbed and a treaty lasted until the end of 1670, when Shivaji launched a major offensive against Mughals, and in a span of four months recovered a major portion of the territories surrendered to Mughals. During this phase, Tanaji Malusare won the fort of Sinhgad in the Battle of Sinhagad on 4th February 1670, dying in the process. Shivaji sacked Surat for second time in 1670; while he was returning from Surat, Mughals under Daud Khan tried to intercept him, but were defeated in the Battle of Vani-Dindori near present-day Nashik. In October, 1670, Shivaji sent his forces to harass the British at Bombay; as they had refused to sell him war material, his forces blocked Bombay's woodcutting parties. In September, 1671, Shivaji sent an ambassador to Bombay, again seeking material, this time for the fight
against Danda-Rajpuri; the British had misgivings of the advantages Shivaji would gain from this conquest, but also did not want to lose any chance of receiving compensation for his looting their factories at Rajapur. The British sent Lieutenant Stephen Ustick to treat with Shivaji, but negotiations failed over the issue of the Rajapur indemnity. Numerous exchanges of envoys followed over the coming years, with some agreement as to the arms issues in 1674, but Shivaji was never to pay the Rajpur indemnity before his death, and the factory there dissolved at the end of 1682. Shivaji had acquired extensive lands and wealth through his campaigns, but lacking a formal title was still technically a Mughal zamindar or the son of an Adilshahi jagirdar, with no legal basis to rule his de facto domain. A kingly title could address this, and also prevent any challenges by other Maratha leaders, to whom he was technically equal; it would also would provide the Hindu Marathas with a fellow Hindu sovereign in a region otherwise ruled by Muslims. Shivaji was crowned king of the Marathas in a lavish ceremony at Raigad on 6th June 1674. In the Hindu calendar it was on the 13th day (trayodashi) of the first fortnight of the month of Jyestha in the year 1596. Pandit Gaga Bhatt officiated, holding a gold vessel filled with the seven sacred waters of the rivers Yamuna, Indus, Ganges, Godavari, Krishna and Kaveri over Shivaji's head, and chanted the coronation mantras. After the ablution, Shivaji bowed before Jijabai and touched her feet. Nearly fifty thousand people gathered at Raigad for the ceremonies. Shivaji was bestowed with the sacred thread jaanva, with the Vedas and was bathed in an abhisheka. Shivaji was entitled Shakakarta ("founder of an era") and Kshatriya Kulavantas ("head of Kshatriyas"), and Chhatrapati ("paramount sovereign"). The state as Shivaji founded it was a Maratha kingdom, but over time it was to increase in size.
and heterogeneity, and by the time of the Peshwas in the early 18th century was a full-fledged empire, with Shivaji as its historical founder.

**Mahatma Jotirao Phule**

Jotirao Govindrao Phule was born in Pune district of Maharashtra in a family belonging to Mali (Fulmali). His father, Govindrao, was a vegetable vendor. Originally Jotirao's family, known as Gorhays, came from Katgun, a village in Taluka- Khatav, District- Satara. His grandfather Shetiba Gorhay settled down in Pune. Since Jotirao's father and two uncles served as florists under the last of the Peshwas, they came to be known as 'Phules'. (Reference- P.G. Patil, Collected Works of Mahatma Jotirao Phule, Vol-II, published by Education department, Govt. of Maharashtra). His mother died when he was 9 months old. After completing his primary education Jotirao had to leave school and help his father by working on the family's farm. He was married at the age of 12. His intelligence was recognised by a Muslim and a Christian neighbour, who persuaded his father to allow Jotirao to attend the local Scottish Mission's High School, which he completed in 1847. The turning point in Jotirao's life was in year 1848, when he was insulted by family members of his Brahmin friend, a bridegroom for his participation in the marriage procession, an auspicious occasion. Jotirao was suddenly facing the divide created by the caste system. Influenced by Thomas Paine books *Rights of Man* (1791), Phule developed a keen sense of social justice. He argued that education of women and the 'lower castes' was a vital priority in addressing social inequalities. On 24th September 1873, Jotirao formed 'Satya Shodhak Samaj' (Society of Seekers of Truth) with himself as its first president and treasurer. The main objectives of the organisation were to liberate the Shudras and Ati Shudras and to prevent their 'exploitation' by the
upper caste like Brahmans. Through this Satya Shodhak Samaj, Jotirao refused to regard the Vedas as sacrosanct. He opposed idolatry and denounced the chaturvarnya system (the caste system). Satya Shodhak Samaj propounded the spread of rational thinking and rejected the need for a Brahman priestly class as educational and religious leaders. He was an aboriginal of India and established Satyadharma and never renounced his faith. He was against those Brahmans who were using religion and blind faith of masses for their own monetary gains. But Jyotirao had many Brahmin personal friends. When Phule established the Satya Shodhak Samaj, Savitribai became the head of the women's section which included ninety female members. Moreover, she worked tirelessly as a school teacher for girls. Deenbandhu publication, the mouthpiece of the Satya Shodhak Samaj, played an important role in Satya Shodhak Samaj's movement. After Jyotirao's death in 1890 his spirited followers went on spreading the movement to the remotest parts of Maharashtra. Shahu Maharaj, the ruler of Kolhapur gave moral support to Satya Shodhak Samaj. In its new incarnation party carried on the work of superstition removal vigorously. Many times it degenerated in hate sprouting against Brahmans as a caste. Jotirao firmly believed that if you want to create a new social system based on freedom, equality, brotherhood, human dignity, economic justice and value devoid of exploitation, you will have to overthrow the old, unequal and exploitative social system and the values on which it is based. Knowing this well, Jotirao attacked blind faith and faith in what is given in religious books and the so-called god's words. He tore to pieces the misleading myths that were ruling over the minds of women, shudras and ati-shudras. Yielding to god or fate, astrology and other such rituals, sacredness, god-men, etc. was deemed irrational and absurd. He also led campaigns to remove the
economic and social handicaps that breed blind faith among women, shudras and ati-shudras. Jotirao subjected religious texts and religious behaviour to the tests of rationalism. He characterised this faith as outwardly religious but in essence politically motivated movements. He accused them of upholding the teachings of religion and refusing to rationally analyse religious teachings. He maintained that at the root of all calamities was the blind faith that religious books were created or inspired by god. Therefore, Phule wanted to abolish this blind faith in the first instance. All established religious and priestly classes find this blind faith useful for their purposes and they try their best to defend it. He questions " if there is only one God, who created the whole mankind, why did he write the Vedas only in Sanskrit language despite his anxiety for the welfare of the whole mankind? What about the welfare of those who do not understand this language?" Phule concludes that it is untenable to say that religious texts were God-created. To believe so is only ignorance and prejudice. All religions and their religious texts are man-made and they represent the selfish interest of the classes, which are trying to pursue and protect their selfish ends by constructing such books. Phule was the only sociologist and humanist in his time that could put forth such bold ideas. In his view, every religious book is a product of its time and the truths it contains have no permanent and universal validity. Again these texts can never be free from the prejudices and the selfishness of the authors of such books. Phule believed in overthrowing the social system in which man has been deliberately made dependent on others, illiterate, ignorant and poor, with a view to exploiting him. To him blind faith eradication formed part of a broad socioeconomic transformation. This was his strategy for ending exploitation of human beings. Mere advice, education and alternative ways of living are not enough, unless the economic
framework of exploitation comes to an end. The Indian society at Jotirao's time, was deeply enmeshed in caste politics. The debate is still current whether the Brahmins of India belonged were indigenous to the land or whether they migrated from somewhere else. Despite this it can be stated that the stratification of the society was based on caste. As such, Jotirao Phule could be classified as indigenous to the land. His akhandas were based on the abhangs of Indian aboriginal Sant Tukārāma. He was a subscriber to magazine, Dnyanodaya. Jotirao Phule's critique of the caste system began with his attack on the Vedas, the most fundamental texts of forward-caste Hindus. He considered Vedas as 'idle fantasies' as 'palpably absurd legends'. He considered Vedas a 'form of false consciousness'. He believed that the true inhabitants of Bharat are the Astik. He also believed that the Brahmins were outsiders to Hinduism. After Joti Rao's death in 1890, there was a period of lull, when the flame lit by Jotirao waned. The Satya Shodhak Samaj movement was totally a social movement and nothing to do with the politics, but the members of Satya Shodhak Samaj dissolved Satya Shodhak Samaj. Phule had a favourable opinion about the British Rule in India at least from the point of view of introducing modern notions of justice and equality in Indian society and taking India into the future. Phule admired the British because at that time Indian people except the Brahmins were far from education and were not getting any social benefits. In the British Government, the situation was better for them. He was assisted in his work by his wife, Savitribai Phule, and together they started the second school for girls in India in 1848, for which he was forced to leave his home. He initiated widow-remarriage and started a home for upper caste widows in 1864, as well as a home for new-born infants to prevent female infanticide. Phule tried to eliminate the stigma of social Untouchability surrounding the
lower castes by opening his house and the use of his water-well to the members of the lower castes. He formed the Satya Shodhak Samaj (Society of Seekers of Truth) on 24th September 1873, a group whose main aim was to liberate the social Shudra and Untouchables castes from exploitation and oppression. Phule was a member of the Pune municipality from 1876 to 1882. Some of India's first modern feminists were closely associated with Phule, including his wife Savitribai Phule; Pandita Ramabai, a Brahmin woman. Pandita Ramabai who was leading advocate for the rights and welfare for the women in India; Tarabai Shinde, the non-Brahmin author of a fiery tract on gender inequality which was largely ignored at the time but has recently become well-known; and Muktabai, a fourteen-year-old pupil in Phule's school, whose essay on the social oppression of the Mang and Mahar castes is also now famous. The celebration of “Shiv Jayanti” (Birth day of Chhatrapati Shivaji Maharaj) for the first time in India has been attributed to him. He also discovered the “Samadhi” of Chhatrapati Shivaji Maharaj on Raigad Fort which had disappeared in creepers and climbers. He wrote “Shivajicha powada” an epic poem. The great social reformer Jotirao Phule was bestowed with the unique title of “Mahatma” on 11th May 1888 by great social reformers from Mumbai, Narayan Meghaji Lokhande and Rao Bahadur Vithalrao Krishnaji Vandekar. As the history goes, Jotirao Phule had completed 60 years of his age and 40 years of social service fighting for the rights of the “bahujans”. To mark this achievement, it was decided by the bahujans and satyashodhak leaders and workers to felicitate Jotirao Phule. Vandekar, Narayan Meghaji Lokhande were in the forefront for arranging this function is fellow workers decided to bestow the title of “Mahatma” on Jotirao Phule for his dedicated service in the cause of humanity. Hon. Sayajirao Maharaj of Baroda, who also was invited for this function, could
not attend the function. He had sent a message that Jotirao Phule be bestowed with the title of “Hindustan's Booker T. Washington”. However, Vandekar explained the reasons for bestowing the title of 'Mahatma' on Jotirao Phule justifying it to be apt for the great work and sacrifice of Jotirao Phule for the downtrodden. On 11th May 1888, a function was arranged in the meeting hall of ‘Mumbai Deshastha Maratha Dnyati-Dharma Sanstha’ at Mandvi, Koliwada, Mumbai for felicitating Jotirao Phule. As the function began, Vandekar explained in detail about the work and sacrifice of Jotirao Phule and his struggle for the rights of the downtrodden bahujans. He then garlanded Jotirao Phule and declared that ‘we people present here, with swasphurti, are bestowing the title of Mahatma upon Jotirao Phule!’ Thus Jotirao Phule came to be known as Mahatma Jotirao Phule thereafter. His famous published works are Tritiya Ratna, 1855, Brahmananche Kasab, 1869, Powada : Chatrapati Shivajiraje Bhosle Yancha, [English: Life Of Shivaji, In Poetical Metre], June 1869, Powada: Vidyakhatyatil Brahman Pantoji, June 1869, Manav Mahammand (Muhammad) (Abhang), Gulamgiri [full name in English: Slavery: In The Civilized British Government Under The Clock Of Brahmanism], 1873. Literally meaning slavery, this book was inspired by the American civil war. He gave a message to the lower castes to take inspiration from America, Shetkarayacha Aasud (Cultivator's Whipcord), July 1883, Satsar Ank 1, June 1885, Satsar Ank 2, October 1885, Ishara, October 1885, Gramjoshya sambhandi jahir kabhar, (1886), Satyashodhak Samajkt Mangalashtakasah Sarva Puja-vidhi, 1887, Sarvajanic Satya Dharmapustak, 1891, Akhandadi Kavyarachana, Asprashyanchi Kaïfiyat.
Rajarashi Shahu Chhatrapati

Chhatrapati Shahu Maharaj of Kolhapur; (26th June 1874 to 6th May 1922) the most popular Maratha King with a revolutionary vision. He was a social reformer and worked for rural and low-caste indigent by providing them free education along with hostel facility in Kolhapur state. Even in today’s era, his foresight can be seen everywhere while considering development of Kolhapur, Maharashtra and India as well. After 100 years, when not a single thought of Chhatrapati Shahu Maharaj has become anachronistic, his vision & strategies are still as fresh as the blooming flower in the midst of nature. During a short life span and his tenure as a Chhatrapati, he has marked his works in the history of our nation.

Rajarashri Shahu was an ardent supporter of the cause of the depressed. he promoted education of the masses and founded many institution and hostels. He always helped the freedom movement in his own peculiar ways. He promoted Marsal sport like wrestling, Arts and culture, painting and music and promoted the work and artists in those domains. The princely state of Kolhapur had become a role model of development in various field. Karmaveer Bhaurao Patil, who later founded ‘Rayat Shikshan Santha’ was in a way a dedcipl of Rajarashi Shahu. Chhatrapati Shahu had to spend considerable amount of energy in fighting with the Brahminical establishment in all walks of life, which he did successfully and valiently but with utmost care and patience. A great Marathi Scholar Rajaramshatri Bhagwat was his close friend. He searched and identified talent from amongst the common masses and helped them to grow in their fields of choice and interest. He helped Babasaheb Ambedkar for his studies abroad. He cherished equality and dignity of human kind. A large number of modern
day Marathi thinkers, writers and scholars take pride in following Phule-Shahu-Ambedkar line of thought as the basis of their outlook. Dr. Babasaheb Ambedkar aptly described him as a pillar of social democracy.

**Lokamanya Tilak**

Lokamanya Tilak was born in Ratnagiri district of present day Maharashtra (then British India). His father, Gangadhar Tilak was a school teacher and a Sanskrit scholar who died when Tilak was sixteen. Young Keshav graduated from Deccan College, Pune in 1877. Tilak was amongst one of the first generation of Indians to receive a college education. Tilak was expected, as was the tradition then, to actively participate in public affairs. He stated: “Religion and practical life are not different. To take Sanyasa (renunciation) is not to abandon life. The real spirit is to make the country your family work together instead of working only for your own. The step beyond is to serve humanity and the next step is to serve God.”

After graduating, Tilak began teaching mathematics at a private school in Pune. Later due to ideological differences with the colleagues in the new school, he withdrew and became a journalist later. He organized the Deccan Education Society with a few of his college friends, including Gopal Ganesh Agarkar, Mahadev Ballal Namjoshi and Vishnushastri Chiplunkar. Their goal was to improve the quality of education for India's youth. The Deccan Education Society was set up to create a new system that taught young Indians nationalist ideas through an emphasis on Indian culture. The Society established the New English School for secondary education and Fergusson College for post-secondary studies. Tilak taught mathematics at Fergusson College. He began a mass movement towards independence that was camouflaged by an emphasis on a religious and cultural revival. Tilak joined
the Indian National Congress in 1890. He opposed its moderate attitude, especially towards the fight for self-government. He was one of the most-eminent radicals at the time. Despite being personally opposed to early marriage, Tilak opposed the 1891 Age of Consent bill, seeing it as interference with Hinduism and a dangerous precedent. The act raised the age at which a girl could get married from 10 to 12 years. During late 1896, a plague epidemic spread from Bombay to Pune, and by January 1897, it reached epidemic proportions. British troops were brought in to deal with the emergency and harsh measures were employed including forced entry into private houses, examination of occupants, evacuation to hospitals and segregation camps, removing and destroying personal possessions, and preventing patients from entering or leaving the city. By the end of May, the epidemic was under control. Even if the British authorities' measures were well-meant, they were widely regarded as acts of tyranny and oppression. Tilak took up this issue by publishing inflammatory articles in his paper *Kesari* (*Kesari* was written in Marathi, and *Maratha* was written in English), quoting the Hindu scripture, the Bhagavad Gita, to say that no blame could be attached to anyone who killed an oppressor without any thought of reward. Following this, on 22nd June 1897, Rand and another British officer, Lt. Ayerst were shot and killed by the Chapekar brothers and their other associates. Tilak was charged with incitement to murder and sentenced to 18 months imprisonment. When he emerged from prison in present-day Mumbai, he was revered as a martyr and a national hero. He adopted a new slogan, "Swaraj (self-rule) is my birthright and I shall have it." (Marathi: वसूल्य हा माझ्या जन्मभारत आहे आणि तो माझ्या मित्तव्यारूढ!)

Following the Partition of Bengal (1905), which was a strategy set out by
Lord Curzon to weaken the nationalist movement, Tilak encouraged the Swadeshi movement and the Boycott movement. The Boycott movement consisted of the boycott of foreign goods and also the social boycott of any Indian who used foreign goods. The Swadeshi movement consisted of the usage of goods produced by oneself or in India. Once foreign goods were boycotted, there was a gap which had to be filled by the production of those goods in India itself. Tilak, therefore, rightly said that the Swadeshi and Boycott movements are two sides of the same coin. Tilak opposed the moderate views of Gopal Krishna Gokhale, and was supported by fellow Indian nationalists Bipin Chandra Pal in Bengal and Lala Lajpat Rai in Punjab. They were referred to as the Lal-Bal-Pal triumvirate. In 1907, the annual session of the Congress Party was held at Surat, Gujarat. Trouble broke out over the selection of the new president of the Congress between the moderate and the radical sections of the party. The party split into the “Jahal matavadi” (“Hot Faction” or radicals), led by Tilak, Pal and Lajpat Rai, and the “Maval matavadi” (“Soft Faction” or moderates). Nationalists like Aurobindo Ghose, V.O.Chidambaram Pillai were Tilak supporters. Tilak, who started his political life as a Maratha propagandist, progressed into a prominent nationalist after his close association with Indian nationalists following the partition of Bengal. When asked in Calcutta whether he envisioned a Maratha-type of government for Free India, Tilak replied that the Maratha-dominated governments of 17th and 18th centuries were outmoded in the 20th century, and he wanted a genuine federal system for Free India where every religion and race was an equal partner. He added that only such a form of government would be able to safeguard India’s freedom. He was the first Congress leader to suggest that Hindi written in the Devanagari script be accepted as the sole national language of India. In
1894, Tilak transformed the household worshipping of Ganesha into a public event (Sarvajanik Ganeshotsav). In 1895, Tilak founded the Shri Shivaji Fund Committee for celebration of "Shiv Jayanti" or the birth anniversary of Shivaji Maharaj, the founder of 17th century Maratha Empire. The project also had the objective of funding the reconstruction of the tomb (Samadhi) of Shivaji Maharaj at Fort Raigad. For this second objective, Tilak established the Shri Shivaji Raigad Smarak Mandal along with Senapati Khanderao Dabhade II of Talegaon Dabhade, who became the Founder President of the Mandal. Tilak started the Marathi weekly, Kesari in 1880-81 with Gopal Ganesh Agarkar as the first editor. Kesari later became a daily and continues publication to this day. Tilak said, "I regard India as my Motherland and my Goddess, the people in India are my kith and kin, and loyal and steadfast work for their political and social emancipation is my highest religion and duty". In 1903, he wrote the book The Arctic Home in the Vedas. In it, he argued that the Vedas could only have been composed in the Arctics, and the Aryan bards brought them south after the onset of the last ice age. He proposed the radically new way to determine the exact time of the Vedas. He tried to calculate the time of Vedas by using the position of different Nakshatras. Positions of Nakshtras were described in different Vedas. Tilak authored Shrimad Bhagvad Gita Rahasya in prison at Mandalay, Burma - the analysis of 'Karma Yoga' in the Bhagavad Gita, which is known to be gist of the Vedas and the Upanishads.

**Gopal Krishna Gokhale**

Gopal Krishna Gokhale was born on May 9, 1866 in Kothluk village of Guhagar taluka in Ratnagiri district, in present-day Maharashtra (then part of the Bombay Presidency). Although they were Chitpavan Brahmins,
Gokhale’s family was relatively poor. Even so, they ensured that Gokhale received an English education, which would place Gokhale in a position to obtain employment as a clerk or minor official in the British Raj. Being one of the first generations of Indians to receive a university education, Gokhale graduated from Elphinstone College in 1884. Gokhale’s education tremendously influenced the course of his future career – in addition to learning English, he was exposed to western political thought and became a great admirer of theorists such as John Stuart Mill and Edmund Burke. Although he would come to criticize unhesitatingly many aspects of the English colonial regime, the respect for English political theory and institutions that Gokhale acquired in his college years would remain with him for the rest of his life. Gopal Krishna Gokhale, was one of the founding social and political leaders during the Indian Independence Movement against the British Empire in India. Gokhale was a senior leader of the Indian National Congress and founder of the Servants of India Society. Through the Society as well as the Congress and other legislative bodies he served in, Gokhale promoted not only primarily independence from the British Empire but also social reform. To achieve his goals, Gokhale followed two overarching principles: non-violence and reform within existing government institutions. Gopal Krishna Gokhale had one child-Kashi(Anandibai) who was married to Justice S.B.Dhavle ICS. She had three children: Gopal Shankar Dhavle, Balwant Shankar Dhavle IAS and Meena Rajwade. Balwant Shankar Dhavle and Nalini Dhavle (née Sathe) have three children: Shridhar Balwant Dhavle FCA, Vidyadhar Balwant Dhavle IFS and Jyotsna Balwant Dhavle. Vidyadhar Balwant Dhavle and Aabha Dixit have 2 sons Abhishek Vidyadhar Dhavle and Jaidev Vidyadhar Dhavle who are the most recent direct descendants of Gopal Krishana
Gokhale. The ancestral house constructed by Gopal Krisha Gokhale for his family in Pune continues to be the residence of the Gokhale-Dhavle descendants. Gokhale became a member of the Indian National Congress in 1889, as a protégé of social reformer Mahadev Govind Ranade. Along with other contemporary leaders like Bal Gangadhar Tilak, Dadabhai Naoroji, Bipin Chandra Pal, Lala Lajpat Rai and Annie Besant, Gokhale fought for decades to obtain greater political representation and power over public affairs for common Indians. He was moderate in his views and attitudes, and sought to petition the British authorities by cultivating a process of dialogue and discussion which would yield greater British respect for Indian rights.

Gokhale had visited Ireland and had arranged for an Irish nationalist, Alfred Webb, to serve as President of the Indian National Congress in 1894. The following year, Gokhale became the Congress’s joint secretary along with Tilak. In many ways, Tilak and Gokhale’s early careers paralleled – both were Chitpavan Brahmin (though unlike Gokhale, Tilak was wealthy), both attended Elphinstone College, both became mathematics professors, and both were important members of the Deccan Education Society. When both became active in the Congress, however, the divergence of their views concerning how best to improve the lives of Indians became increasingly apparent. Gokhale’s first major confrontation with Tilak centered around one of his pet projects, the Age of Consent Bill introduced by the British Imperial Government, in 1891-92. Gokhale and his fellow liberal reformers, wishing to purge what they saw as superstitions and abuses from their native Hinduism, wished through the Consent Bill to curb child marriage abuses. Though the Bill was not extreme, only raising the age of consent from ten to twelve, Tilak took issue with it; he did not object per se to the idea of moving towards the elimination of child marriage, but rather to the idea of
British interference with Hindu tradition. For Tilak, such reform movements were not to be sought after under imperial rule when they would be enforced by the British, but rather after independence was achieved when Indians would enforce it on themselves. The bill however became law in the Bombay Presidency. In 1905, Gokhale became president of the Indian National Congress. Gokhale used his now considerable influence to undermine his longtime rival, Tilak, refusing to support Tilak as candidate for president of the Congress in 1906. By now, Congress was split: Gokhale and Tilak were the respective leaders of the moderates and the "extremists" (the latter now known by the more term, 'aggressive nationalists') in the Congress. Tilak was an advocate of civil agitation and direct revolution to overthrow the British Empire, whereas Gokhale was a moderate reformist. As a result, the Congress Party split into two wings and was largely robbed of its effectiveness for a decade. The two sides would later patch up in 1916 after Gokhale died. In 1905, when Gokhale was elected president of the Indian National Congress and was at the height of his political power, he founded the Servants of India Society to specifically further one of the causes dearest to his heart: the expansion of Indian education. For Gokhale, true political change in India would only be possible when a new generation of Indians became educated as to their civil and patriotic duty to their country and to each other. Believing existing educational institutions and the Indian Civil Service did not do enough to provide Indians with opportunities to gain this political education, Gokhale hoped the Servants of India Society would fill this need. In his preamble to the SIS’s constitution, Gokhale wrote that “The Servants of India Society will train men prepared to devote their lives to the cause of country in a religious spirit, and will seek to promote, by all constitutional means, the national interests of the Indian people.” The
Society took up the cause of promoting Indian education in earnest, and among its many projects organized mobile libraries, founded schools, and provided night classes for factory workers. Although the Society lost much of its vigor following Gokhale’s death, it still exists to this day, though its membership is small. Gokhale, though an earlier leader of the Indian nationalist movement, was not primarily concerned with independence but rather with social reform; he believed such reform would be best achieved by working within existing British government institutions, a position which earned him the enmity of more aggressive nationalists such as Tilak. Undeterred by such opposition, Gokhale would work directly with the British throughout his political career in order to further his reform goals. Gokhale was famously a mentor to Mahatma Gandhi in his formative years. In 1912, Gokhale visited South Africa at Gandhi's invitation. As a young barrister, Gandhi returned from his struggles against the Empire in South Africa and received personal guidance from Gokhale, including a knowledge and understanding of India and the issues confronting common Indians. By 1920, Gandhi emerged as the leader of the Indian Independence Movement. In his autobiography, Gandhi calls Gokhale his mentor and guide. Gandhi also recognised Gokhale as an admirable leader and master politician, describing him as 'pure as crystal, gentle as a lamb, brave as a lion and chivalrous to a fault and the most perfect man in the political field'. Despite his deep respect for Gokhale, however, Gandhi would reject Gokhale's faith in western institutions as a means of achieving political reform and ultimately chose not to become a member of Gokhale's Servants of India Society. Gokhale was also the role model and mentor of Mohammed Ali Jinnah, the future founder of Pakistan, who in 1912, aspired to become the "Muslim Gokhale". Even the Aga Khan (the Spiritual Head of the Islamic
Sect of Ismaili Khojas & grandfather of the present Aga Khan) has stated in his autobiography that Gokhale's influence on his thinking was probably considerable.

**Sayajirao Gaekwad**

Sayajirao was born Maratha at Kavlana as Shrimant Gopalrao Gaekwad, second son of Meherban Shrimant Kashirao Bhikajirao [Dada Sahib] Gaekwad (1832–1877) and Shrimant Akhand Soubhagyavati Ummabai Sahib. His branch of the Gaekwad dynasty was a cadet branch descended from a morganatic marriage of the first Raja of Baroda and so was not expected to succeed to the throne. Following the death of Sir Khanderao Gaekwad (1828–1870), the popular Maharaja of Baroda, in 1870, it was expected that his brother, Malharrao (1831–1882), would succeed him. However, Malharrao had already proven himself to be of the vilest character and had been imprisoned earlier for conspiring to assassinate Khanderao. As Khanderao's widow, Maharani Jamnabai (1853–1898) was already pregnant with a posthumous child, the succession was delayed until the gender of the child could be proven. The child proved to be a daughter, and so upon her birth on 5 July 1871, Malharrao ascended the throne. Malharrao spent money liberally, nearly emptying the Baroda coffers (he commissioned a pair of solid gold cannon and a carpet of pearls, among other expenses) and soon reports reached the Resident of Malharrao's gross tyranny and cruelty. Malharrao further attempted to cover up his deeds by poisoning the Resident with a compound of arsenic. By order of the Secretary of State for India, Lord Salisbury, Malharrao was deposed on 10 April 1875 and exiled to Madras, where he died in obscurity in 1882. With the throne of Baroda now vacant, Maharani Jamnabai called on the heads of the extended branches of
the dynasty to come to Baroda and present themselves and their sons in order to decide upon a successor. Kashirao and his three sons, Anandrao (1857–1917), Gopalrao (1863–1938) and Sampatrao (1865–1934) walked to Baroda from Kavlana—a distance of some 600 kilometers—to present themselves to Jamnabai. It is reported that when each son was asked the purported reason for presenting themselves at Baroda, Gopalrao unhesitatingly stated: "I have come here to rule". He was selected by the British Government as successor and was accordingly adopted by Maharani Jamnabai, on 27 May 1875. He was also given a new name, Sayajirao. He ascended the gadi (throne) at Baroda, 16 June 1875 but being a minor reigned under a Council of Regency until he came of age and was invested with full ruling powers on 28 December 1881. During his minority he was extensively tutored in administrative skills by Raja Sir T. Madhava Rao who groomed his young protégé into being a person with foresight and with a will to provide welfare to his people. In this period Sir T. Madhava Rao restored the state to its normal conditions following the chaos in which it had been left by Malharrao. Not a little credit for what the Maharaja achieved during his life in every sphere of human activity must be given to F. A. H. Elliot. On assuming the reins of government, some of his first tasks included education of his subjects, uplifting of the downtrodden, and judicial, agricultural and social reforms, . He played a key role in the development of Baroda's textile industry, and his educational and social reforms included among others, a ban on child marriage, legislation of divorce, removal of untouchability, spread of education, development of Sanskrit, ideological studies and religious education as well as the encouragement of the fine arts. His economic development initiatives included the establishment of a railroad (see below) and the founding in 1908 of the Bank of Baroda, which
still exists and is one of India's leading banks, with numerous operations abroad in support of the Gujarati diaspora. Fully aware of the fact that he was a Maratha ruler of Gujarat, he identified himself with the people and shaped their cosmopolitan attitude and progressive, reformist zeal. His rich library became the nucleus of today's Central Library of Baroda with a network of libraries in all the towns and villages in his state. He was the first Indian ruler to introduce, in 1906, compulsory and free primary education in his state, placing his territory far in advance of contemporary British India. Though a prince of a native state, an admirer of the English people and in many respects of the English rule in India, he jealously guarded his rights and status even at the cost of annoyance to the British Indian Government. Sayajirao was often in conflict with the British on matters of principle and governance, having continuous and longstanding verbal and written disputes with the British Residents as well as with the Viceroy and officials in the Government of India. He was granted the title of Farzand-i-Khas-i-Daulat-i-Inglishia on 29 December 1876. During his reign a large narrow gauge railway Gaekwar's Baroda State Railway network, which was started in 1862 was expanded further with Dabhoi at its focal point, a network that still is the largest narrow gauge railway network in the world. Sayajirao envisioned a water supply scheme for Baroda in 1892 at Ajwa that would use gravity to supply drinking water to the people of Baroda. To this day a large portion of Vadodara City gets its drinking water from this source. The large public park originally called Kamati Baug and now called Sayaji Baug was his gift to the City of Baroda. On the occasion of the Diamond Jubilee of his accession to the throne, he set apart large funds out of his personal as well as of the state funds for setting up a University in Baroda for the benefit of students from the rural areas of his state...... a task which was ultimately
completed by his grandson Sir Pratapsinghrao Gaekwad, who founded the Maharaja Sayajirao University and settled the trust as desired by his grandfather. This trust known as the Sir Sayajirao Diamond Jubilee and Memorial Trust exists today also and caters to the educational and other needs of the people of the former state of Baroda. He recognised talent from among his people. He supported education and training of persons who in his opinion would shine in life. Those persons whom he patronised included Dr. Babasaheb Alies Bhimrao Ramji Ambedkar, the architect of Indian Constitution; Dadabhai Naoroji, who started his public life as the Dewan (Minister) to the Maharaja in 1874 and thereafter went on to become the first Asian Member of the British House of Commons where he made no secret of the fact that he would also be representing 250 million of his fellow subjects in India. He also sent his Agriculture Commissioner Chintaman Vishnu Sane to The United States of America for research in that field. Sayajirao used to visit England every year to select outstanding young people to join his service and in one of such visits he met 20-year Sri Aurobindo whom he immediately offered a job at Baroda College. Sri Aurobindo returned to India in 1893 to join the Baroda service. The Maharaja supported and witnessed the successful flying of an unmanned aircraft constructed by Dr. Talpade in 1895, which happened eight years before the Wright brothers took to the skies. The Maharaja was a noted patron of the arts. During his reign, Baroda became a hub for artists and scholars. The celebrated painter, Raja Ravi Varma, was among those who spent substantial periods of time at his court.
Mahadev Govind Ranade

Justice Mahadev Govind Ranade (18th January 1842 – 16th January 1901) was a distinguished Indian scholar, social reformer and author. He was a founding member of the Indian National Congress and owned several designations as member of the Bombay legislative council, member of the finance committee at the centre, and the judge of Bombay High Court. A well known public figure, his personality as a calm and patient optimist would influence his attitude towards dealings with Britain as well as reform in India. During his life he helped establish the Poona Sarvajanik Sabha and the Prarthana Samaj, and would edit a Bombay Anglo-Marathi daily paper, the Induprakash, founded on his ideology of social and religious reform. Ranade was born in Niphad, a Taluka town in Nashik district. He spent much of his childhood in Kolhapur where his father was a minister. He began studies at the Elphinstone College in Bombay (now known as Mumbai), at the age of fourteen. He belonged to Bombay University, one of the three new British universities, and was part of the first batches for both the B.A. (1862) and the LL.B. (Government Law School, 1866) where he graduated at the top of his class. Ramakrishna Gopal Bhandarkar was his classmate. Ranade later got his MA degree at the top of his class. He was appointed Presidency magistrate, fourth judge of the Bombay Small Causes Court in 1871, first-class sub-judge at Pune in 1873, judge of the Poona Small Causes Court in 1884, and finally to the Bombay High Court in 1893. From 1885 until he joined the High Court, he belonged to the Bombay legislative council. In 1897, Ranade served on a committee charged with the task of enumerating imperial and provincial expenditure and making recommendations for financial retrenchment. This service won him the
decoration of Companion of the Order of the Indian Empire. Ranade also served as a special judge under the Deccan Agriculturists' Relief Act from 1887. Ranade held the offices of syndic and dean in arts at Bombay University, where he displayed much organizing power and great intimacy with the needs of the student class. A thorough Marathi scholar, he encouraged the translation of standard English works and tried, with some success, to introduce vernacular languages into the university curriculum. He published books on Indian economics and on Maratha history. He saw the need for heavy industry for economic progress and believed in Western education as a vital element to the foundation of an Indian nation. He felt that by understanding the mutual problems of India and Britain both reform and independence could be achieved to the benefit of all and insisted that an independent India could only be stable after such reforms were made. Reform of Indian culture and use of an adaptation of Western culture, in Ranade’s view, would bring about “common interest... and fusion of thoughts, amongst all men.” With his friends Dr Atmaram Pandurang, Bal Mangesh Wagle and Vaman Abaji Modak, Ranade founded the Prarthana Samaj, a Hindu movement inspired by the Brahma Samaj, espousing principles of enlightened theism based on the ancient Vedas. Prarthana Samaj was started by Keshav Chandra Sen, a staunch Brahma Samajist, with the objective of carrying out religious reforms in Maharashtra. He presided a function to honor his friend, Virchand Gandhi, who had defended Indian culture and jainism in 1893's world religion parliament in Chicago, USA. Ranade founded the Poona Sarvajanik Sabha and later was one of the originators of the Indian National Congress. He has been portrayed as an early adversary of the politics of Bal Gangadhar Tilak and a mentor to Gopal Krishna Gokhale. Ranade was a founder of the Social Conference movement,
which he supported till his death, directing his social reform efforts against child marriage, the shaving of widows' heads, the heavy cost of marriages and other social functions, and the caste restrictions on traveling abroad, and he strenuously advocated widow remarriage and female education. He was one of the founders of the Widow Marriage Association in 1861.[2] Ranade attempted to work with the structure of weakened traditions, reforming, but not destroying the social atmosphere that was India’s heritage. Ranade valued India’s history, having had a great interest in Shivaji and the Bhakti movement, but he also recognized the influence that British rule over India had on its development. Ranade encouraged the acceptance of change, believing traditional social structures, like the caste system, should accommodate change, thereby preserving India’s ancient heritage. An overall sense of national regeneration was what Ranade desired.

Dr. Babasaheb Ambedkar

Dr. Babasaheb alias Bhimrao Ramji Ambedkar (14th April 1891 – 6th December 1956), popularly also known as Babasaheb, was an Indian jurist, politician, philosopher, anthropologist, historian and economist. A revivalist for Buddhism in India, he inspired the Modernist Buddhist Movement in Maharashtra which is spreading all across India is also called Dalit Buddhist movement. As independent India's first law minister, he was principal architect of Constitution of India. Barack Obama referred to Dr. Ambedkar as a founding father of modern India during his address speech in Indian Parliament. The poll conducted by CNN-IBN titled "The Greatest Indian since Gandhi" resulted in Ambedkar being voted above all. Born into a poor Mahar Dalit family, Ambedkar campaigned against social discrimination, the Hindu caste system. He converted to Buddhism and is
also credited with providing a spark for the transformation of hundreds of thousands of Dalits or untouchables to Theravada Buddhism. Ambedkar was posthumously awarded the Bharat Ratna, India's highest civilian award, in 1990. Overcoming numerous social and financial obstacles, Ambedkar became one of the first Dalits to obtain a college education in India. Eventually earning a law degree and doctorates for his study and research in law, economics and political science from Columbia University and the London School of Economics, Ambedkar gained a reputation as a scholar and practised law for a few years, later campaigning by publishing journals advocating political rights and social freedom for India's untouchables. He is regarded as a Bodhisattva by some Indian Buddhists, though he never claimed it himself. Ambedkar was born in the town and military cantonment of Mhow in the Central Provinces (now in Madhya Pradesh). He was the 14th and last child of Ramji Maloji Sakpal and Bhimabai. His family was of Marathi background from the town of Ambavade (Mandangad taluka) in Ratnagiri district of modern-day Maharashtra. They belonged to the Mahar caste, who were treated as untouchables and subjected to socio-economic discrimination. Ambedkar's ancestors had for long been in the employment of the army of the British East India Company, and, his father served in the Indian Army at the Mhow cantonment. Belonging to the Kabir Panth, Ramji Sakpal encouraged his children to read the Hindu classics. He used his position in the army to lobby for his children to study at the government school, as they faced resistance owing to their caste. Although able to attend school, Ambedkar and other untouchable children were segregated and given little attention or assistance by the teachers. They were not allowed to sit inside the class. Even if they needed to drink water somebody from a higher caste would have to pour that water from a height as they were not
allowed to touch either the water or the vessel that contained it. This task was usually performed for the young Ambedkar by the school peon, and if the peon was not available then he had to go without water, Ambedkar states this situation as “No peon, No Water”. He was required to sit on a gunny sack which he had to take home with him. Ramji Sakpal retired in 1894 and the family moved to Satara two years later. Shortly after their move, Ambedkar's mother died. The children were cared for by their paternal aunt, and lived in difficult circumstances. Three sons – Balaram, Anandrao and Bhimrao – and two daughters – Manjula and Tulasa – of the Ambedkars would go on to survive them. Of his brothers and sisters, only Ambedkar succeeded in passing his examinations and graduating to a high school. His original surname Ambavadekar comes from his native village 'Ambavade' in Ratnagiri District. His Brahmin teacher, Mahadev Ambedkar, who was fond of him, changed his surname from 'Ambavadekar' to his own surname 'Ambedkar' in school records. In 1897, Ambedkar's family moved to Bombay where Ambedkar became the only untouchable enrolled at Elphinstone High School. In 1906, his marriage to a nine-year old girl, Ramabai, was arranged. In 1907, he passed his matriculation examination and in the following year he entered Elphinstone College, which was affiliated to the University of Bombay, becoming the first from his untouchable community to do so. This success provoked celebrations in his community and after a public ceremony he was presented with a biography of the Buddha by Dada Keluskar, the author and a family friend. By 1912, he obtained his degree in economics and political science from Bombay University, and prepared to take up employment with the Baroda state government. His wife, by then 15 years had just moved his young family and started work, when he dashed back to Mumbai to see his ailing father, who
died on 2 February 1913. In 1913, he moved to the United States. He had been awarded a Baroda State Scholarship of £11.50 (Sterling) per month for three years under a scheme established by the Gaekwar of Baroda that was designed to provide opportunities for postgraduate education at Columbia University. Soon after arriving there he settled in rooms at Livingston Hall with Naval Bhathena, a Parsi who was to be a lifelong friend. He passed his MA exam in June, 1915, majoring in Economics, with Sociology, History, Philosophy and Anthropology as other subjects of study; he presented a thesis, *Ancient Indian Commerce*. In 1916 he offered another MA thesis, *National Dividend of India-A Historic and Analytical Study*. On 9 May, he read his paper *Castes in India: Their Mechanism, Genesis and Development* before a seminar conducted by the anthropologist Alexander Goldenweiser. In October 1916 he studied for the Bar examination at Gray's Inn, and enrolled at the London School of Economics where he started work on a doctoral thesis. In June 1917 he was obliged to go back to India as the term of his scholarship from Baroda ended, however he was given permission to return and submit his thesis within four years. His thesis was on "Indian Rupee." He traveled separately from his collection of books, which were lost when the ship on which they were dispatched was torpedoed and sunk by a German submarine. As Ambedkar was educated by the Princely State of Baroda, he was bound to serve it. He was appointed as Military Secretary to the Gaekwar but had to quit within a short time. He described the incident in his autobiography, *Waiting for a Visa*. Thereafter he tried to find ways to make a living for his growing family. He worked as a private tutor, as an accountant, and established an investment consulting business, but it failed when his clients learned that he was an untouchable. In 1918 he became Professor of Political Economy in the Sydenham College of Commerce and
Economics in Bombay. Even though he was successful with the students, other professors objected to his sharing the same drinking-water jug that they all used. Ambedkar had been invited to testify before the Southborough Committee, which was preparing the Government of India Act 1919. At this hearing, Ambedkar argued for creating separate electorates and reservations for untouchables and other religious communities. In 1920, he began the publication of the weekly *Mooknayak (Leader of the Silent)* in Mumbai with the help of Shahu II (1874–1922), Maharaja of Kolhapur. Ambedkar went on to work as a legal professional. In 1926 he successfully defended three non-Brahmin leaders who had accused the Brahmin community of ruining India and were then subsequently sued for libel. Dhananjay Keer notes that "The victory was resounding, both socially and individually, for the clients and the Doctor". While practising law in the Bombay High Court, he tried to uplift the untouchables in order to educate them. His first organised attempt to achieve this was the Bahishkrit Hitakarini Sabha, which was intended to promote education and socio-economic improvement, as well as the welfare of "outcastes", at the time referred to as depressed classes. For the protection of Dalit rights he started many periodicals like *Mook Nayak, Bahishkrit Bharat*, and *Equality Janta*. He was appointed to the Bombay Presidency Committee to work with the all-European Simon Commission in 1925. This commission had sparked great protests across India, and while its report was ignored by most Indians, Ambedkar himself wrote a separate set of recommendations for the future Constitution of India. By 1927 Ambedkar decided to launch active movements against untouchability. He began with public movements and marches to open up and share public drinking water resources, also he began a struggle for the right to enter Hindu temples. He led a *satyagraha* in Mahad to fight for the right of the untouchable
community to draw water from the main water tank of the town. In 1930, Ambedkar launched Kalaram Temple movement. This was non-violent movement for which he was preparing since three months. About 15000 volunteers assembled at Kalaram Temple satyagraha making one of the greatest processions of Nashik. The procession was headed by military band, batch of scout, women and men walked in discipline, order and determination to see the god first time. When they reached to gate, the gates were closed by authorities. This movement was for human dignity and self-respect. Due to Ambedkar's prominence and popular support amongst then so called untouchable community, he was invited to attend the Second Round Table Conference in London in 1932. Gandhi fiercely opposed a separate electorate for untouchables, saying he feared that such an arrangement would split the Hindu community into two groups. In 1932, when the British had agreed with Ambedkar and announced a Communal Award of a separate electorate, Gandhi protested by fasting while imprisoned in the Yerwada Central Jail of Poona. The fast provoked huge civil unrest across India and orthodox Hindu leaders, Congress politicians and activists such as Madan Mohan Malaviya and Palwankar Baloo organised joint meetings with Ambedkar and his supporters at Yerwada. Fearing a communal reprisal and genocidal acts against untouchables, Ambedkar was coerced into agreeing with Gandhi. This agreement, which saw Gandhi end his fast and Ambedkar drop his demand for a separate electorate, was called the Poona Pact. Instead, a certain number of seats were reserved specifically for untouchables (who in the agreement were called the "Depressed Class"). In 1935, Ambedkar was appointed principal of the Government Law College, Mumbai, a position he held for two years. Settling in Mumbai, Ambedkar oversaw the construction of a house, and
stocked his personal library with more than 50,000 books. His wife Ramabai died after a long illness in the same year. It had been her long-standing wish to go on a pilgrimage to Pandharpur, but Ambedkar had refused to let her go, telling her that he would create a new Pandharpur for her instead of Hinduism's Pandharpur which treated them as untouchables. Speaking at the Yeola Conversion Conference on 13 October in Nasik, Ambedkar announced his intention to convert to a different religion and exhorted his followers to leave Hinduism. He would repeat his message at numerous public meetings across India. In 1936, Ambedkar founded the Independent Labour Party, which contested in the 1937 Bombay election to the Central Legislative Assembly for the 13 reserved and 4 general seats and securing 11 and 3 seats respectively. Ambedkar published his book *The Annihilation of Caste* in 1936. This strongly criticised Hindu orthodox religious leaders and the caste system in general. Ambedkar served on the Defence Advisory Committee and the Viceroy's Executive Council as minister for labour. In his work *Who Were the Shudras?*, Ambedkar attempted to explain the formation of Untouchables. He saw the Shudras, who form the lowest caste in the ritual hierarchy of the Hindu caste system, as being separate from Untouchables. Ambedkar oversaw the transformation of his political party into the Scheduled Castes Federation, although it performed poorly in the elections held in 1946 for the Constituent Assembly of India. In his 1948 sequel to *Who Were the Shudras?*, which he titled *The Untouchables: A Thesis on the Origins of Untouchability*. Upon India's independence on 15th August 1947, the new Congress-led government invited Ambedkar to serve as the nation's first law minister, which he accepted. On 29 August, Ambedkar was appointed Chairman of the Constitution Drafting Committee, charged by the Assembly to write India's new Constitution. Granville Austin
has described the Indian Constitution drafted by Ambedkar as 'first and foremost a social document'. ... 'The majority of India's constitutional provisions are either directly arrived at furthering the aim of social revolution or attempt to foster this revolution by establishing conditions necessary for its achievement.' The text prepared by Ambedkar provided constitutional guarantees and protections for a wide range of civil liberties for individual citizens, including freedom of religion, the abolition of untouchability and the outlawing of all forms of discrimination. Ambedkar argued for extensive economic and social rights for women, and also won the Assembly's support for introducing a system of reservations of jobs in the civil services, schools and colleges for members of scheduled castes and scheduled tribes and Other Backward Class, a system akin to affirmative action. India's lawmakers hoped to eradicate the socio-economic inequalities and lack of opportunities for India's depressed classes through these measures. The Constitution was adopted on 26th November 1949 by the Constituent Assembly. Ambedkar resigned from the cabinet in 1951 following the stalling in parliament of his draft of the Hindu Code Bill, which sought to expound gender equality in the laws of inheritance and marriage. Ambedkar independently contested an election in 1952 to the lower house of parliament, the Lok Sabha, but was defeated. He was appointed to the upper house, of parliament, the Rajya Sabha in March, 1952 and would remain as member till death. He studied Buddhism all his life, and around the 1950s, he turned his attention fully to Buddhism and travelled to Ceylon (now Sri Lanka) to attend a meeting of the World Fellowship of Buddhists. While dedicating a new Buddhist vihara near Pune, Ambedkar announced that he was writing a book on Buddhism, and that as soon as it was finished, he planned to make a formal conversion to
Buddhism. Ambedkar twice visited Burma in 1954; the second time in order to attend the third conference of the World Fellowship of Buddhists in Rangoon. In 1955, he founded the Bharatiya Baudha Mahasabha, or the Buddhist Society of India. He completed his final work, *The Buddha and His Dhamma*, in 1956. It was published posthumously. After meetings with the Sri Lankan Buddhist monk Hammalawa Saddhatissa, Ambedkar organised a formal public ceremony for himself and his supporters in Nagpur on 14th October 1956. Accepting the Three Refuges and Five Precepts from a Buddhist monk in the traditional manner, Ambedkar completed his own conversion, along with his wife. He then proceeded to convert some 500,000 of his supporters who were gathered around him. He prescribed the 22 Vows for these converts, after the Three Jewels and Five Precepts. He then traveled to Kathmandu in Nepal to attend the Fourth World Buddhist Conference. His work on *The Buddha or Karl Marx* and "Revolution and counter-revolution in ancient India" remained incomplete.

Ambedkar's legacy as a socio-political reformer, had a deep effect on modern India. In post-Independence India his socio-political thought has acquired respect across the political spectrum. His initiatives have influenced various spheres of life and transformed the way India today looks at socio-economic policies, education and affirmative action through socio-economic and legal incentives. His reputation as a scholar led to his appointment as free India's first law minister, and chairman of the committee responsible to draft a constitution. He passionately believed in the freedom of the individual and criticised equally both orthodox casteist Hindu society. His condemnation of Hinduism and its foundation of caste system, made him controversial and unpopular among the Hindu right. His conversion to Buddhism sparked a revival in interest in Buddhist philosophy in India and
abroad. Many public institutions are named in his honour, such as the Dr. Babasaheb Ambedkar Open University in Hyderabad; B. R. Ambedkar Bihar University, Muzaffarpur; the Dr. Babasaheb Ambedkar Marathwada University in Aurangabad, Maharashtra; and the Dr. Babasaheb Ambedkar International Airport in Nagpur, otherwise known as Sonegaon Airport. A large official portrait of Ambedkar is on display in the Indian Parliament building. Ambedkar, was voted as the "Greatest Indian" in 2012 by a poll organised by History TV18 and CNN IBN. Nearly 2 crore votes were cast, making him the most popular Indian figure since the launch of the initiative. Ambedkar's political philosophy has given rise to a large number of political parties, publications and workers' unions that remain active across India, especially in Maharashtra. His promotion of Buddhism has rejuvenated interest in Buddhist philosophy among sections of population in India. Mass conversion ceremonies have been organised by human rights activists in modern times, emulating Ambedkar's Nagpur ceremony of 1956. Outside India, at the end of the 1990s, some Hungarian Romani people drew parallels between their own situation and the situation of the downtrodden people in India. Inspired by Ambedkar's approach, they started to convert to Buddhism.

**Vinayak Damodar Savarkar**

Vināyak Dāmodar Sāvarkar (28th May 1883 – 26th February 1966) was an Indian pro-independence activist and politician as well as a poet, writer and playwright. He launched a movement for religious reform advocating dismantling the system of caste in Hindu culture, and reconversion of the converted Hindus back to Hindu religion. Savarkar created the term *Hindutva*, and emphasised its distinctiveness from
Hinduism which he associated with social and political disunity. Savarkar's Hindutva sought to create an inclusive collective identity. The five elements of Savarkar's philosophy were Utilitarianism, Rationalism and Positivism, Humanism and Universalism, Pragmatism and Realism. Savarkar's revolutionary activities began while studying in India and England, where he was associated with the India House and founded student societies including Abhinav Bharat Society and the Free India Society, as well as publications espousing the cause of complete Indian independence by revolutionary means. Savarkar published *The Indian War of Independence* about the Indian rebellion of 1857 that was banned by British authorities. He was arrested in 1910 for his connections with the revolutionary group India House. Following a failed attempt to escape while being transported from Marseilles, Savarkar was sentenced to two life terms of imprisonment totalling fifty years and was moved to the Cellular Jail in the Andaman and Nicobar Islands. While in jail, Savarkar wrote the work describing *Hindutva*, openly espousing Hindu nationalism. He was released in 1921 under restrictions after signing a plea for clemency in which he renounced revolutionary activities. Travelling widely, Savarkar became a forceful orator and writer, advocating Hindu political and social unity. Serving as the president of the Hindu Mahasabha, Savarkar endorsed the ideal of India as a *Hindu Rashtra* and opposed the *Quit India* struggle in 1942, calling it a "Quit India but keep your army" movement. He became a fierce critic of the Indian National Congress and its acceptance of India's partition, and was one of those accused in the assassination of Indian leader Mohandas Karamchand Gandhi. He was acquitted as the charges could not be proven. The airport at Port Blair, Andaman and Nicobar's capital, has been named Veer Savarkar International Airport. The commemorative blue plaque on
India House fixed by the Historic Building and Monuments Commission for England reads "Vinayak Damodar Savarkar 1883-1966 Indian patriot and philosopher lived here". Vinayak was born in the family of Damodar and Radhabai Savarkar in the village of Bhagur, near the city of Nashik, Maharashtra. He had three other siblings namely Ganesh, Narayan, and a sister named Mainabai. After his joining Gray's Inn law college in London Vinayak took accommodation at Bharat Bhawan India House. Organised by expatriate social and political activist Pandit Shyamji, India House was a thriving centre for student political activities. Savarkar soon founded the Free India Society to help organise fellow Indian students with the goal of fighting for complete independence through a revolution, declaring, We must stop complaining about this British officer or that officer, this law or that law. There would be no end to that. Our movement must not be limited to being against any particular law, but it must be for acquiring the authority to make laws itself. In other words, we want absolute independence. Savarkar envisioned a guerrilla war for independence along the lines of the famous war for Indian independence of 1857. Studying the history of the revolt, from English as well as Indian sources, Savarkar wrote the book, The History of the War of Indian Independence. He analysed the circumstances of 1857 uprising and assailed British rule in India as unjust and oppressive. It was via this book that Savarkar became one of the first writers to allude the uprising as India's "First War for Independence."[14] The book was banned from publication throughout the British Empire. Madame Bhikaji Cama, an expatriate Indian revolutionary obtained its publication in the Netherlands, France and Germany. Widely smuggled and circulated, the book attained great popularity and influenced rising young Indians. Savarkar was studying revolutionary methods and he came into contact with a veteran.
of the Russian Revolution of 1905, who imparted him the knowledge of
bomb-making. Savarkar had printed and circulated a manual amongst his
friends, on bomb-making and other methods of guerrilla warfare. In 1909,
Madan Lal Dhingra, a keen follower and friend of Savarkar, assassinated
British MP Sir Curzon Wylie in a public meeting. Dhingra's action provoked
controversy across Britain and India, evoking enthusiastic admiration as well
as condemnation. Savarkar published an article in which he all but endorsed
the murder and worked to organise support, both political and for Dhingra's
legal defence. At a meeting of Indians called for a condemnation of
Dhingra's deed, Savarkar protested the intention of condemnation and was
drawn into a hot debate and angry scuffle with other attendants. A secretive
and restricted trial and a sentence awarding the death penalty to Dhingra
provoked an outcry and protest across the Indian student and political
community. Strongly protesting the verdict, Savarkar struggled with British
authorities in laying claim to Dhingra's remains following his execution.
Savarkar hailed Dhingra as a hero and martyr, and began encouraging
revolution with greater intensity. In India, Ganesh Savarkar had organised an
armed revolt against the Morley-Minto reforms of 1909. The British police
implicated Savarkar in the investigation for allegedly plotting the crime.
Hoping to evade arrest, Savarkar moved to Madame Cama's home in Paris.
He was nevertheless arrested by police on 13 March 1910. In the final days
of freedom, Savarkar wrote letters to a close friend planning his escape.
Knowing that he would most likely be shipped to India, Savarkar asked his
friend to keep track of which ship and route he would be taken through.
When the ship S.S. Morea reached the port of Marseilles on 8 July 1910,
Savarkar escaped from his cell through a porthole and dived into the water,
swimming to the shore in the hope that his friend would be there to receive
him in a car. But his friend was late in arriving, and the alarm having been raised, Savarkar was re-arrested. Arriving in Bombay (colonial name of Mumbai), he was taken to the Yervada Central Jail in Pune. Following a trial, Savarkar was sentenced to 50 years imprisonment and transported on 4 July 1911 to the infamous Cellular Jail in the Andaman and Nicobar Islands. In 1920, the Indian National Congress and leaders such as Mahatma Gandhi, Vithalbhai Patel and Bal Gangadhar Tilak demanded his unconditional release. Savarkar tactically signed a statement endorsing the trial, verdict and British law, and renouncing violence, a bargain for freedom. On 2 May 1921, the Savarkar brothers were moved to a jail in Ratnagiri, and later to the Yeravda Central Jail. He was finally released on 6 January 1924 under stringent restrictions – he was not to leave Ratnagiri District and was to refrain from political activities for the next five years. However, police restrictions on his activities would not be dropped until provincial autonomy was granted in 1937. During his incarceration, Savarkar's views began turning increasingly towards Hindu cultural and political nationalism, and the next phase of his life remained dedicated to this cause. In the brief period he spent at the Ratnagiri jail, Savarkar wrote his ideological treatise – *Hindutva: Who is a Hindu?*. Smuggled out of the prison, it was published by Savarkar's supporters under his alias "Maharatta." In this work, Savarkar promotes a radical new vision of Hindu social and political consciousness. Savarkar began describing a "Hindu" as a patriotic inhabitant of Bharatavarsha, venturing beyond a religious identity. While emphasising the need for patriotic and social unity of all Hindu communities, he described Hinduism, Jainism, Sikhism and Buddhism as one and same. He outlined his vision of a "Hindu Rashtra" (*Hindu Nation*) as "Akhand Bharat" (*United India*), purportedly stretching across the entire Indian subcontinent. He
defined the Hindu race as neither Aryan, Kolarian or Dravidian but as that People who live as children of a common motherland, adoring a common holyland In the wake of the rising popularity of the Muslim League led by Muhammad Ali Jinnah, Savarkar and his party began gaining attraction in the national political environment. Savarkar moved to Mumbai and was elected president of the Hindu Mahasabha in 1937, and would serve until 1943. The Congress swept the polls in 1937 but conflicts between the Congress and Jinnah would exacerbate Hindu-Muslim political divisions. Jinnah derided Congress rule as a "Hindu Raj", and hailed 22 December 1939 as a "Day of Deliverance" for Muslims when the Congress resigned en masse in protest of India's arbitrary inclusion into World War II. Savarkar's message of Hindu unity and empowerment gained increasing popularity amidst the worsening communal climate Savarkar as president of the Hindu Mahasabha, during the Second World War, advanced the slogan "Hinduize all Politics and Militarize Hindudom", he decided to support the British war effort in India seeking military training for the Hindus. When the Congress launched the Quit India movement in 1942, Savarkar criticised it and asked Hindus to stay active in the war effort and not disobey the government, he urged the Hindus to enlist in the armed forces to learn the "arts of war". Under his leadership, the Mahasabha won several seats in the central and provincial legislatures, but its overall popularity and influence remained politicians. Hindu Mahasabha activists protested Gandhi's initiative to hold talks with Jinnah in 1944, which Savarkar denounced as "appeasement." He assailed the British proposals for transfer of power, attacking both the Congress and the British for making concessions to Muslim separatists. Soon after Independence, Dr Shyama Prasad Mookerjee resigned as Vice-President of the Hindu Mahasabha dissociating himself from its Akhand

Vitthal Ramji Shinde

Vitthal Ramji Shinde was born in 1873 in the princely state of Jamkhandi in Karnataka, India, a member of a Marathi-speaking Maharashtrian family. His early childhood was influenced by a liberal family environment. The family friends and acquaintances came from all religions and castes. He was brought up to think that religion was not just a matter of a blind faith and meaningless rituals or pujas, but meant getting personally and emotionally involved in the service of God. He was influenced by the writings of many intellectuals such as Mahatma Jotiba Phule, John Stuart Mill, Herbert Spencer, and Max Müller. In 1898 he obtained a Bachelor of Arts degree from the Fergusson College at Pune, India. He had also studied and passed the first year law and moved to Mumbai (Bombay) for the LL.B. examination; however, he gave up this course to attend to other compelling callings in his life. This same year he joined the Prarthana Samaj, where he was further inspired and influenced by G.B. Kotkar, Shivrampant Gokhle, Justice Mahadev Govinda Ranade, Sir Ramakrishna Gopal Bhandarkar and K.B. Marathe. He became a missionary.
for the Prarthana Samaj. The Prarthana Samaj selected him to go to England in 1901, to study comparative religion at Manchester College, Oxford, which had been founded by the Unitarian Church. Maharaja Sayajirao Gaekwad III, of Baroda, a progressive and reformist, provided some financial help for his travels abroad. After returning from England in 1903, he devoted his life to religious and social reforms. He continued his missionary work for the Prarthana Samaj. His efforts were devoted mainly to the removal of untouchability in India. In 1905 he established a night school for the children of untouchables in Pune, and in 1906 he established the Depressed Classes Mission in Mumbai (Bombay). In 1922 the mission’s Ahalyashram building was competed at Pune. In 1917 he succeeded in getting the Indian National Congress to pass a resolution condemning the practice of untouchability. From 1918 to 1920, he went on to convening all the India untouchability removal conferences. Some of these conferences were convened under the president-ship of Mahatma Gandhi and Maharaja Sahyajirao Gaekwad. His written communications with the Mahatmaji are noteworthy. In 1919 he gave evidence before the South borough Commission, asking for the special representation for the untouchable castes. In 1923 he resigned as the executive of the Depressed Classes Mission since some of the members of the untouchable castes wanted its own leaders to manage the mission’s affairs. His work and association with the Mission continued even though he was disappointed by the separatist attitude of the leaders of the untouchables, especially under the leadership of Dr. B. R. Ambedkar. Like Mahatma Gandhi, he wanted unity amongst the untouchables and the Hindu caste, and feared that the British rule would take advantage of such divisions within Indian society and exploit them fo their own benefit. In 1930 he participated in the Civil Disobedience movement of Mahatma Gandhi and was
imprisoned for six months of hard labor, in the Yerawda Central Jail (prison) near Pune. In 1933 his book *Bhartiya Asprushyatecha Prashna* ("India’s untouchability question") was published. His thoughts and examination of the Hindu religion and social culture were similar to Raja Ram Mohan Roy and Dayananda Saraswati. In his writings, he rejects the caste system, idol worship, and inequities against woman and depressed classes. He rejected meaningless rituals, the dominance of hereditary priesthood, and the requirement for a priest to mediate between God and his devotees. Maharshi Vitthal Ramji Shinde died on January 2, 1944. Shinde was a prominent campaigner on behalf of the Dalit movement in India who established the *Depressed Classes Mission of India* to provide education to the Dalits. [1] He laid the foundation of Depressed Class Mission on October 18, 1906 in order to work against untouchability on the national level. Aims of this mission were:

1. To try to get rid of untouchability.
2. To provide educational facilities to the untouchables. 3. To start schools, hostels, and hospitals for them. 4. To solve their social problems.

**Vinoba Bhave**

Vinoba Bhave was born in Ghagode village in Raigad District, Maharashtra on 11 September 1895 to father, Narahari Shumbhurao and mother, Rukmini Devi. His original name was Vinayak Narahari Bhave. He was brought up in Ghagode and then went for studies in Baroda, Gujarat. He was highly inspired after reading the Bhagavad Gita, the Mahabharata, and the Ramayana at a very early age. His two brothers, Balkoba and Shivaji,
were also bachelors devoted to social work. After a series of exchange of letters between Mohandas K. Gandhi and Bhave, Vinoba went to meet Mahatma Gandhi. Five years later, on 8 April 1921, Vinoba went to Wardha to start a Gandhi ashram there. During his stay at Wardha, Bhave also brought out a monthly in Marathi, (the official language of Maharashtra) named `Maharashtra Dharma'. The monthly consisted of his essays on the Upanishads. Over the years, the bond between Vinoba and Mahatma Gandhi grew stronger and his involvement in constructive programs for the society kept on increasing. In 1932, accusing Vinoba Bhave of conspiring against the colonial rule, the British government sent him to jail in Dhule for six months. There he gave talks in Marathi on the Bhagavad Gita to fellow prisoners. All the lectures given by him on Gita in Dhubia jail were collected by Saneguruji and later published as a book. Until 1940, Vinoba Bhave was known only to a close circle of people. On 5 October 1940 Gandhi introduced Bhave to the nation by issuing a statement that Bhave was chosen as the first individual Satyagrahi. Acharya Vinoba Bhave was a freedom fighter and a spiritual teacher. He is best known as the founder of the Bhoodan Movement (Gift of the Land). The reformer had an intense concern for the deprived masses. Vinoba Bhave had once said, "All revolutions are spiritual at the source. All my activities have the sole purpose of achieving a union of hearts." In 1958, Vinoba was the first recipient of the international Ramon Magsaysay Award for Community Leadership. He was also conferred with the Bharat Ratna (India's highest civilian award) posthumously in 1983. He was associated with Mahatma Gandhi in the Indian independence movement. He stayed for some time at Gandhi's Sabarmati ashram in a cottage that was named after him, 'Vinoba Kutir'. In 1932 he was sent to jail by the British colonial government because of his
activism against British rule. There he gave a series of talks on the Gita, in his native language Marathi, to his fellow prisoners. These highly inspiring talks were later published as the book "Talks on the Gita", and it has been translated into many languages both in India and elsewhere. Vinoba felt that the source of these talks was something from above and he believed that its influence will endure even if his other works were forgotten. In 1940 he was chosen by Gandhi to be the first individual Satyagrahi (an individual standing up for Truth instead of a collective action) against the British rule. It is said that Gandhi envied and respected Bhave's celibacy, a vow he made in his adolescence, in fitting with his belief in the Brahmacharya principle.

Bhave also participated in the Quit India Movement. Vinoba's religious outlook was very broad and it synthesized the truths of many religions. This can be seen in one of his hymns "Om Tat Sat" which contains symbols of many religions. Vinoba observed the life of the average Indian living in a village and tried to find solutions for the problems he faced with a firm spiritual foundation. This formed the core of his Sarvodaya (uplifting of all) movement. Another example of this is the Bhoodan (land gift) movement started at Pochampally on 18 April 1951, after interacting with 80 Harijan families. He walked all across India asking people with land to consider him as one of their sons and so give him one sixth of their land which he then distributed to landless poor. Non-violence and compassion being a hallmark of his philosophy, he also campaigned against the slaughtering of cows.

Vinoba Bhave was a scholar, thinker, and writer who produced numerous books. He was a translator who made Sanskrit texts accessible to the common man. He was also an orator and linguist who had an excellent command of several languages (Marathi, Gujarati, Hindi, Urdu, English, Sanskrit). Vinoba Bhave was an innovative social reformer. Shri Vinoba
Bhave called Nagari script the "Queen of World Scripts". He wrote brief introductions to, and criticisms of, several religious and philosophical works like the Bhagavad Gita, works of Adi Shankaracharya, the Bible and Quran. His criticism of Jñāneśvara's poetry and works by other Marathi saints is quite brilliant and a testimony to the breadth of his intellect. Vinoba Bhave had translated the Bhagavad Gita into Marathi. He was deeply influenced by the Gita and attempted to imbibe its teachings into his life, often stating that "The Gita is my life's breath". Some of his works are: The essence of Quran, The essence of Christian teachings, Thoughts on education, Swarajya Sastra, A University has been named after him, Vinoba Bhave University, which is located in Hazaribagh district in the State of Jharkhand. In 1951 Vinoba Bhave started his land donation movement, the Bhoodan Movement. He took donated land from land owner Indians and gave it away to the poor and landless, for them to cultivate. Then after 1954, he started to ask for donations of whole villages in a programme he called Gramdan. He got more than 1000 villages by way of donation. Out of these, he obtained 175 donated villages in Tamil Nadu alone. Vinoba spent the later part of his life at his Brahma Vidya Mandir ashram in Paunar, Maharashtra. He died on 15 November 1982 after refusing food and medicine for a few days. The then Prime Minister of India, Indira Gandhi cut short her visit to Moscow, to attend the funeral of Soviet leader Leonid Brezhnev to be at the funeral of Vinoba Bhave.

**Mahāmahopādhyāya Pandurang Vaman Kane**

Mahāmahopādhyāya P. V. Kane is famous for his magnum opus in English, *History of Dharmaśāstra* subtitled *Ancient and Mediaeval Religions and Civil Law in India*. This work researched the evolution of
code of conduct in ancient and mediaeval India by looking into several texts and manuscripts compiled over the centuries. It was published in five volumes; the 1st volume was published in 1930 and the last, in 1962. It runs to a total of more than 6,500 pages. Dr. Kane used the resources available at prestigious institutes such as the Asiatic Society of Bombay and Bhandarkar Oriental Research Institute, among others. The work is known for its expanse and depth – ranging across diverse subjects such as the Mahabharat, Puranas and Kautilya – including references to previously obscure sources. The richness in the work is attributed to his in-depth knowledge of Sanskrit. His success is believed to be an outcome of his objective study of the texts instead of deifying them. Kane wrote the book Vyavaharamayukha and was in the process of writing an introductory passage on the history of Dharmaśāstra for this book, so that the reader would get an overall idea apart from the subject of the book. One thing led to another and this project snowballed into the major work that it is. All the same, he was categorical in saying that it is difficult to find an English equivalent of the word “Dharma.”

His output in the form of writings across the three languages of English, Sanskrit and Marathi spans nearly 15,000 pages. Dr. Kane was rewarded as Mahamahopadhyay (Etymology: Maha + Maha + Upadhyay = The greatest among the great teachers), usually shortened to MM as a prefix in the writings that refer to him. He served as the Vice-Chancellor of Bombay University. His services were requisitioned and enlisted for establishing Kurukshetra University in Indic studies. He was awarded the Sahitya Akademi award in 1956 for History of Dharmaśāstra Volume IV for his research under the Sanskrit translation category. He was also an honorary member of the Bharatiya Vidya Bhavan. He was nominated to the Rajya Sabha as a member of Parliament for his distinguished record in the field of
academics. The highest accolade bestowed upon him was the *Bharat Ratna* in 1963. Kane believed that the Indian constitution made a complete break with the traditional ideas prevalent in India by engendering a false notion among the people that they have rights, but no obligations. Given the encyclopaedic and authoritative nature of his work, it is often used in debates in Polity. One such issue that cropped up during Atal Bihari Vajpayee government was whether ancient Indians ate beef and both the groups quoted extensively from Kane’s work to support their viewpoint. This issue became important as the Hindus traditionally revere Cow as a mother and hence eating of Beef is prohibited. Another such issue was whether the girls in the ancient times had the right to wear the Yajnopavita (the sacred thread), restricted only to the men folk in the recent past. To commemorate him, Asiatic Society of Bombay has established Mm. Dr. P.V. Kane Institute for Post Graduate studies and Research in 1974 to promote, encourage and facilitate research in oriental studies. Also, MM Dr. P.V. Kane Gold Medal is given once every three years to a scholar for outstanding contribution to the study of Vedic, Dharmashastra or Alankara Literature.

**Dhondo Keshav Karve**

Annasahеб Karve was born on 17th May 1858 at Sherawali, Khed Tālukā of Ratnāgiri district in Mahārāshtra. He was a native of Murud in the Konkan region. He was born in a lower middle-class Chitpāvan Brahmin family. His father's name was Keshav Bāpunnā Karve. In his autobiography, he wrote of his struggle to appear at a public service examination, walking 110 miles in torrential rain and difficult terrain to the nearest city of Sātārā, and his shattering disappointment at not being allowed to appear for the
examination because "he looked too young". Karve's parents arranged his marriage when he was 14 to an 8-year-old girl named Radhabhai. Radhabhai died in 1891 during childbirth at age 27, leaving behind a young son named Raghunath Karve. Raghunath became a visionary social reformer. Reformatory thoughts concerning the then prevalent harsh social mores against womankind, (because of the British imposition of their laws which abolished women's traditional inheritance, made women take up their husbands' or fathers' names, etc.) stated above, were already stirring up the mind of Karve by the time Radhabai died. Implementing his own reformatory thoughts with extraordinary courage, two years later he chose as his second wife a widow—a 23-year-old widow named Godubāi-- rather than an unmarried girl whom he could have easily arranged to secure as his new wife according to the prevalent social mores. Godubai, had been widowed at age 8 within three months of her marriage even before she knew, as she would say later, what it was to be a wife. Before marrying Karve, Godubai had started studying in her early twenties at Pandita Ramabai’s pioneering Shāradā Sadan as its first widow student, and had also displayed equal courage, like Karve, in defying social mores against remarriages by widows. The work of Pandita Ramabai inspired Karve to dedicate his life to the cause of female education, and the work of Vishnushastri Chiplunkar and Iswar Chandra Vidyasagar inspired him to work for uplifting the status of widows. Writings of Herbert Spencer had also highly influenced him. In 1893, Karve founded *Widhawā-Wiwāhottejak Mandali*, which, besides encouraging marriages of widows, also helped the needy children of widows. In 1895, the institution was renamed as *Widhawā-Wiwāha-Pratibandh-Niwārak Mandali* (Society to Remove Obstacles to Marriages of Widows). In 1896, Karve established a *Hindu Widows' Home Association* and started
in Hingane, a village then in the outskirts of Pune in Maharashtra, Mahilāshram, a shelter and a school for women, including widows. He started Mahilā Vidyālaya in 1907; the following year, he started Nishkām Karma Math (Social Service Society) to train workers for the Widows Home and the Mahila Vidyalaya. Later, Widows Home was renamed as Hingane Stree Shikshan Samstā. Still later, as the institution flourished by leaps and bounds, it was renamed as Maharshi Karve Stree Shikshan Samstha. When Karve had started his shelter and school for women, including widows, in 1896, he had to start it in the remote village of Hingane outside the city of Pune because the dominant orthodox Brahmin community in the city had ostracized him for his reformatory activities. (Karve himself belonged to the Brahmin community.) With his meager resources, for many years Karve would walk several miles from Hingane to the city of Pune to teach mathematics at Fergusson College and also collect in his spare time paltry donations from a few progressive donors, even as some others from the orthodox community would openly hurl insulting epithets at him when he went around to spread the word of his emancipatory work and collect donations. Karve's 20-year-old widowed sister-in-law, Pārwatibāi Āthawale, was the first to join his school. After finishing her education, she joined him as the first woman superintendent of the then-named Hindu Widows' Home Association. After reading information about Japan Women's University in Tokyo, Japan, Karve felt inspired to establish in 1916 in Pune the first university for women in India, with five students. During 1917–1918, Karve established the Training College for Primary School Teachers, and another school for girls, Kanyā Shālā. In 1920, an industrialist and philanthropist from Mumbai, Vithaldas Thackersey, donated Karve's university 1.5 million Indian rupees—a substantial sum in those days—and the university was then
renamed Shreemati Nāthibāi Dāmodar Thāckersey (SNDT) Indian Women’s University. In March 1929, Karve left for a tour of England. He attended the Primary Teachers' Conference at Malvern, and spoke on "Education of Women in India" at a meeting of the East India Association at Caxton Hall, London. From 25 July to 4 August 1929, he attended an educational conference in Geneva, and spoke on "The Indian Experiment in Higher Education for Women." From 8 to 21 August, he attended in Elsinor the international meeting of educators under the auspices of the New Education Fellowship. During a subsequent tour of America, Karve lectured at various forums on women's education and social reforms in India. He also visited the Women's University in Tokyo. He returned to India in April 1930. In December 1930, Karve left for a fifteen-month tour of Africa to spread information about his work for women in India. He visited Mombasa, Kenya, Uganda, Tanganyika, Zanzibar, Portuguese East Africa, and South Africa. In 1931, the SNDT University established its first college in Mumbai, and moved its headquarters to Mumbai five years later. In 1936, Karve started the Maharashtra Village Primary Education Society with the goal of opening primary schools in villages which had no schools run by the District Local Boards. He also encouraged maintenance of reading habits of adults in villages. In 1944, he founded the Samatā Sangh (Association for the Promotion of Human Equality). In 1949, the Government of India recognized SNDT University as a statutory university. Besides dedicating his life to the emancipation of women in India, Karve stood for the abolition of the caste system and the curse of untouchability in Hindu society. Karve had four sons: Raghunath, Shankar, Dinkar, and Bhāskar. All of them rose to eminence in their own fields of work. Raghunath Karve was a professor of mathematics and a pioneer in sex education and birth control in India.
Dinkar was a professor of chemistry and later on Principal of Fergusson college and an eminent educationist; Dinkar's wife, Irawati Karve, was an anthropologist, an eminent author and a leading sociologist of India. Bhaskar and his wife Kāveri worked in Hingane Stree Shikshan Samstha in various leading capacities. His second son, Shankar Karve spent most of his professional life as an eminent doctor in the city of Mombasa, in the then British colony of Kenya. On his 80th birthday, the Kenyan government issued a postage stamp in his honour. Raghunath published a health magazine, especially promoting sex education and birth control. Dinkar wrote a book titled "The New Brahmans: Five Maharashtrian Families" in which he profiled his father along with other Brahmin reformers, and coauthored a book titled A History of Education in India and Pakistan (1964). Irawati wrote a sociological book in Marathi and a compilation of her essays. Karve wrote two autobiographical works: Ātmawrutta (1928) in Marathi, and Looking Back (1936) in English. He ended the latter with the words: Here I ends the story of my life. I hope this simple story will serve some useful purpose.

Yashwantrao Chavan

Yashwantrao Chavan was born in a Maratha family on 12 March 1913 in the village of Devrashtre in Satara District (now in Sangli District) of Maharashtra, India. He lost his father in his early childhood and was brought up by his uncle and mother. His mother taught him about self-dependency and patriotism. From his childhood he was fascinated by the freedom struggle of India. Despite the adverse family situation, Chavan was an active participant in the struggle for independence of India. In 1930, he was fined for his participation in the Non-cooperation Movement led by Mahatma
Gandhi. During this period he came in contact with Swami Ramanand Bharti, Dhulappa Bhaurao Navale, Gaurihar (Appasaheb) Sihasane V.S. Page & Govind Kruparam Wani. Their friendship lasted forever. In 1932, he was sentenced to 18 months in prison for hoisting the Indian flag in Satara. Chavan obtained his B.A. in history and political science from Bombay University in 1938. In this period, he was involved in many social activities and was closely associated with the Congress party and its leaders, such as Jawaharlal Nehru, Sardar Patel and Keshavrao Jedhe. In 1940, he became President of Satara District Congress. In 1941 he passed his LLB. In 1942, he married Venutai at Phaltan in Dist Satara. He was one of the delegates at the Bombay session of the A.I.C.C. in 1942 that gave the call for Quit India and he was subsequently arrested for his participation in the movement. Chavan was finally released from jail in 1944. In 1946, he was first elected as Member of Legislative Assembly of the Bombay State from the South Satara constituency. In the same year he was appointed as parliamentary secretary to the Home Minister of Bombay State. In the next government of Morarji Desai he was appointed as Minister of Civil Supplies, Social Welfare and Forests. In 1953 he was a signatory to the Nagpur Pact that assured equitable development of all regions of what is now the state of Maharashtra. In 1957 Yashwantrao Chavan was elected from the Karad constituency. This time he was elected as Leader of Congress Legislative Party and became Chief Minister of the bilingual Bombay state. From 1957 to 1960 he also served on the All India Congress Working Committee. He was one of the architects in the formation of Marathi speaking state of Maharashtra, although he never joined the Samyukta Maharashtra Samiti (United Maharashtra Movement). On 1 May 1960, Yashwantrao Chavan became the first Chief Minister of Maharashtra. Chavan's vision for
Maharashtra for the development envisaged the equal development of both the industrial and agricultural sectors across all the regions of the state. He sought to realise this vision through the co-operative movement. Legislation regarding democratic decentralized bodies and the Agricultural Land Ceiling Act were passed during his tenure as Chief Minister. After the resignation of Krishna Menon as Defense Minister in 1962 in the wake of India-China Border Conflict, Yashwantrao was given that portfolio by Prime Minister Jawaharlal Nehru. He handled the delicate post-war situation firmly and took several decisions to empower the armed forces and negotiated, along with Pandit Nehru, with China to end the hostilities. He also held the Defense portfolio in the Lal Bahadur Shastri Government during the Indo-Pakistan War of September 1965. In the next general election 1967, Chavan was elected unopposed as Member of Parliament from the Nashik parliamentary constituency. On 14 November 1966, he was appointed Home Minister of India by Prime minister, Indira Gandhi. On 26 June 1970, she appointed him the Finance Minister of India and the Foreign Minister on 11 October 1974. In June 1975, an Internal State of Emergency was declared in India by the Indira Gandhi Government. This period saw a severe crackdown on leaders and parties opposed to Mrs. Gandhi’s rule. Yashwantrao remained in her Government during this period. In the subsequent general elections 1977, the Congress was routed with the party leader and Prime minister, Indira Gandhi herself losing her parliamentary seat. Therefore in the new Parliament, Chavan was elected the Congress Party Parliamentary leader. As Congress now the biggest opposition party, he became the Leader of opposition. At the end of 1978, at its annual session in Bangalore, the Congress split into two namely; Congress (Indira) and Congress (Urs). The important leaders who joined the Congress Urs were Devaraj Urs, Kasu
Brahmananda Reddy, A.K. Antony, Sharad Pawar, and Yashwantrao Chavan. On the other side, Indira Gandhi established her own party christened Congress (I) and it included leaders like Shankar Dayal Sharma, Umashankar Dikshit, Kamruddin Ali Ahmad, Chidambaram Subramaniam, Barrister A.R. Antulay and Gulabrao Patil. Yashwantrao Chavan's political career suffered a major setback following his decision to move away from Indira Gandhi. Congress (Urs) disintegrated and Devaraj Urs himself joined the Janata Party and Congress(Urs) was renamed the Indian Congress (Socialist). He was appointed as Home Minister and Deputy Prime Minister of India in the short-lived cabinet of Prime Minister Charan Singh in 1979. In the general elections of 1980, Congress (I) won a majority in Parliament and came to power under the leadership of Indira Gandhi. In this election, Yashwantrao Chavan was only candidate elected from Maharashtra as a MP on a Congress (S) ticket. In 1981, Yashwantrao returned to Congress (I) and was appointed the Chairman of the Eight Finance Commission of India in 1982. On 24th May 1982 Yeshwantrao Chavan & Vasantdada Patil's common friend Dhulappa Bhaurao Navale brought about the historic (Preeti Sangam) re-union of Yashwantrao Chavan and Vasantdada Patil in village Ankalkhop District Sangli. Due to this reunion of Yeshwantrao & Vasantdada several political changes took place in Maharashtra. Yashwantrao Chavan took a keen interest in literature. He established the Marathi Sahitya Mandal and supported the Marathi Sahitya Sammelan(Conference). He was very closely associated with many poets, editors and several Marathi and Hindi writers. He initiated compilation of Marathi Vishwakosh (a Marathi language encyclopedia). For this, he nominated Lakshman Shastri Joshi as a chairman. He had planned to write his autobiography in three parts. The first part covers his early years in
Satara district. Since his native place is situated on the banks of Krishna River he named the first volume as "Krishna Kath". His years as the Chief Minister of the bilingual Bombay state and later as that of the newly formed Maharashtra state were spent in Mumbai and so the proposed name for the second volume was "Sagar Tir". Later in 1962 he was appointed Defence Minister of India by Nehru. From then on he was in Delhi until his death in 1984; so he had proposed the name "Yamuna Kath" for his third volume. He was able to complete and publish only the first volume. In 1985, Yashwantrao Chavan Pratishtan (Memorial) was established in Mumbai. The objective of setting up the memorial was to "perpetuate his memory by acknowledging his rich, outstanding and valuable contribution to society and democratic institution and development process in India's socio-political life and to undertake activities and programme particularly for the elevation of common man and promote his cherished ideas nurtured in freedom struggle and thereby strengthening Socio-economical fiber of India."

**Lata Mangeshkar**

Lata Mangeshkar was born in a Marathi-speaking Gomantak Maratha family, in the princely state of Indore, part of the Central India Agency (now part of Madhya Pradesh). Her father, Pandit Deenanath Mangeshkar was a classical singer and theater actor. Her mother Shevanti (Shudhamati) who was from Thalner, Maharashtra, was Deenanath's second wife. The family's last name used to be Hardikar; Deenanath changed it to Mangeshkar in order to identify his family with his native town, Mangeshi in Goa. Lata was named "Hema" at her birth. Her parents later renamed her Lata after a female character, Latika, in one of her father's plays, *BhaawBandhan*. Lata is the eldest child of her parents. Meena, Asha, Usha and Hridaynath are her
siblings in sequence. Mangeshkar took her first lessons from her father. At the age of five, she started to work as an actress in her father's musical plays (Sangeet Natak in Marathi). On the first day in the school, she started teaching songs to other children. When the teacher stopped her, she was so angry that she stopped going to the school. Other sources cite that she left school because they would not allow her to bring Asha with her, as she would often bring her younger sister with her. In 1942, when Mangeshkar was 13, her father died of heart disease. Master Vinayak (Vinayak Damodar Karnataki), the owner of Navyug Chitrapat movie company and a close friend of the Mangeshkar family, took care of them. He helped Lata get started in a career as a singer and actress. Mangeshkar sang the song "Naachu Yaa Gade, Khelu Saari Mani Haus Bhaari" which was composed by Sadashivrao Nevrekar for Vasant Joglekar's Marathi movie Kiti Hasaal (1942), but the song was dropped from the final cut. Vinayak gave her a small role in Navyug Chitrapat's Marathi movie Pahili Mangalaa-gaur (1942), in which she sang "Natali Chaitraachi Navalaai" which was composed by Dada Chandekar. Her first Hindi song was "Mata Ek Sapoot Ki Duniya Badal De Tu" for the Marathi film, Gajaabhaau (1943). Mangeshkar moved to Mumbai in 1945 when Master Vinayak's company moved its headquarters there. She started taking lessons in Hindustani classical music from Ustad Amanat Ali Khan. She sang “Paa Lagoon Kar Jori” for Vasant Joglekar's Hindi-language movie Aap Ki Seva Mein (1946), which was composed by Datta Davjekar. The dance in the film was performed by Rohini Bhat who later became a famous classical dancer. Mangeshkar and her sister Asha played minor roles in Vinayak's first Hindi-language movie, Badi Maa (1945). In that movie, Lata also sang a bhajan, “Maata Tere Charnon Mein.” She was introduced to music director Vasant
Desai during the recording of Vinayak's second Hindi-language movie, *Subhadra* (1946). Following the partition of India in 1947, Ustad Amanat Ali Khan migrated to newly formed Pakistan, so Mangeshkar started to learn classical music under Amanat Khan Devaswale. Pandit Tulsidas Sharma, a pupil of Ustad Bade Ghulam Ali Khan, also trained her. After Vinayak's death in 1948, music director Ghulam Haider mentored her as a singer. Haider introduced Mangeshkar to producer Sashadhar Mukherjee, who was working then on the movie *Shaheed* (1948), but Mukherjee dismissed Mangeshkar's voice as "too thin." An annoyed Haider responded that in the coming years the producers and the directors would "fall at Lata's feet" and "beg her" to sing in their movies. Haider gave Lata her first major break with the song “Dil Mera Toda,” from the movie *Majboor* (1948). In the 1950s, Mangeshkar sang songs composed by various music directors of the period, including Anil Biswas (in films such as Tarana and Heer), Shankar Jaikishan, Naushad Ali, S. D. Burman, Pandit Husan Lal Bhagat Ram (in films like Bari Behan, Meena Bazaar, Afsana, Aadhi Raat, Ansoo, Chhoti Bhabi, Adal-e-Jehangir) C. Ramchandra, Hemant Kumar, Salil Chowdhury, Khayyam, Ravi, Sajjad Hussain, Roshan, Kalyanji-Anandji, Vasant Desai, Sudhir Phadke, Hansraj Behl, Madan Mohan, and Usha Khanna. She made her debut in Tamil playback singing with Vanaradham in 1956 (Uran Khotala dubbed in Tamil) with Tamil song Enthan Kannalan picturised on Nimmi in the dubbed version composed by Naushad. On 27 June 1963, against the backdrop of the Sino-Indian War, Mangeshkar sang the patriotic song "Aye Mere Watan Ke Logo" (literally, "Oh, People of My Country") in the presence of Jawaharlal Nehru, the then Prime Minister of India. The song, composed by C. Ramchandra and written by Kavi Pradeep, is said to have brought the Prime Minister to tears. In 1999, Mangeshkar was
nominated as a member of Rajya Sabha. However, she did not attend the Rajya Sabha sessions regularly, inviting criticism from several members of the House, including the Deputy Chairperson Najma Heptullah, Pranab Mukherjee and Shabana Azmi. She stated the reason for her absence as ill-health; it was also reported that she had not taken a salary, allowance or a house in Delhi for being a Member of Parliament. In 2001, Lata Mangeshkar was awarded Bharat Ratna, India's highest civilian honor. In the same year, she established the Master Deenanath Mangeshkar Hospital in Pune, managed by the Lata Mangeshkar Medical Foundation (founded by the Mangeshkar family in October 1989). Lata Mangeshkar has won several awards and honors, including Bharat Ratna (India's Highest Civilian Award), Padma Bhushan (1969), Padma Vibhushan (1999), Dada Saheb Phalke Award (1989), Maharashtra Bhushan Award (1997), NTR National Award (1999), Bharat Ratna (2001), ANR National Award (2009), three National Film Awards, and 12 Bengal Film Journalists' Association Awards. She has also won four Filmfare Best Female Playback Awards. In 1969, she made the unusual gesture of giving up the Filmfare Best Female Playback Award, in order to promote fresh talent. She was later awarded Filmfare Lifetime Achievement Award in 1993. In 1984, the State Government of Madhya Pradesh instituted the Lata Mangeshkar Award in honour of Lata Mangeshkar. The State Government of Maharashtra also instituted a Lata Mangeshkar Award in 1992.

**J. R. D. Tata**

J. R. D. Tata was born in Paris, France, the second child of Parsi father Ratanji Dadabhoy Tata and his French wife, Suzanne "Sooni" Brière. His father was a first cousin of Jamsetji Tata, a pioneer industrialist in India. He
had one elder sister Sylla, another younger sister Rodabeh, two younger brothers Darab and Jimmy Tata. As his mother was French, he spent much of his childhood in France and as a result, French was his first language. Tata also served in the French Foreign Legion. He attended the Cathedral and John Connon School, Bombay. When his father joined the Tata company he moved the whole family to London. During this time, J.R.D's mother died. His mother died at an early age of 43 while she died his father was in India and rest of them were in France. After his mother's death, Ratanji Dadabhoy Tata decided to move his family to India and sent J.R.D to England for higher studies in October 1923. He entered into Crammer and was interested to study Engineering at Cambridge. Just when crammer course was ending and he was looking to enter Cambridge a law was passed in France to draft into army for two years, all French boys at age of 20. As a citizen of France J.R.D had to enlist in the army for at least one year. In between the crammer and time in the army he spent brief spell at home in Bombay. After entering into French Army he was posted into the regiment called Le Saphis (The Sepoys). Soon the Colonel of the regiment found that there was a Squadron who could not only read and write French and English[3] but also could type so he assigned him as a secretary in his office. He was once again transferred to more luxurious office of a colonel. After 12 month period of conscription in French Army he wanted to proceed to Cambridge for further education. But his father decided to bring him back to India and he joined Tata. J. R. D. Tata was inspired early by aviation pioneer Louis Blériot, and took to flying. On February 10, 1929 Tata obtained the first pilot licence issued in India. He later came to be known as the father of Indian civil aviation. He founded India's first commercial airline, Tata Airlines in 1932, which became Air India in 1946, now India's national airline. He and Nevill Vintcent worked
together in building Tata Airlines. They were also friends. He joined Tata & Sons as an unpaid apprentice in 1925. In 1938, at the age of 34, JRD was elected Chairman of Tata & Sons making him the head of the largest industrial group in India. He took over as Chairman of Tata Sons from his uncle Nowroji Saklatwala. For decades, he directed the huge Tata Group of companies, with major interests in Steel, Engineering, Power, Chemicals and Hospitality. He was famous for succeeding in business while maintaining high ethical standards - refusing to bribe politicians or use the black market. Under his chairmanship, the assets of the Tata Group grew from US $100 million to over US $5 billion. He started with 14 enterprises under his leadership and half a century later on July 26, 1988, when he left, Tata & Sons was a conglomerate of 95 enterprises which they either started or in which they had controlling interest. He was the trustee of the Sir Dorabji Tata Trust from its inception in 1932 for over half a century. Under his guidance, this Trust established Asia's first cancer hospital, the Tata Memorial Center for Cancer, Research and Treatment, in Bombay in 1941. It also founded the Tata Institute of Social Sciences (TISS, 1936), the Tata Institute of Fundamental Research (TIFR, 1945), and the National Center for Performing Arts. In 1945, he founded Tata Motors. In 1948, JRD Tata launched Air India International as India's first international airline. In 1953, the Indian Government appointed JRD Tata as Chairman of Air India and a director on the Board of Indian Airlines - a position he retained for 25 years. For his crowning achievements in aviation, he was bestowed with the title of Honorary Air Commodore of India. JRD Tata cared greatly for his workers. In 1956, he initiated a program of closer 'employee association with management' to give workers a stronger voice in the affairs of the company. He firmly believed in employee welfare and espoused the principles of an

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eight-hour working day, free medical aid, workers' provident scheme, and workmen's accident compensation schemes, which were later, adopted as statutory requirements in India. He was also a founding member of the first Governing Body of NCAER, the National Council of Applied Economic Research in New Delhi, India's first independent economic policy institute established in 1956. In 1968, he founded Tata Consultancy Services. In 1979, Tata Steel instituted a new practice: a worker being deemed to be "at work" from the moment he leaves home for work till he returns home from work. This made the company financially liable to the worker for any mishap on the way to and from work. In 1987, he founded Titan Industries. Jamshedpur was also selected as a UN Global Compact City because of the quality of life, conditions of sanitation, roads and welfare that were offered by Tata Steel. JRD Tata received a number of awards. He received the Padma Vibhushan in 1955. He also received the Guggenheim Medal for aviation in 1988. In 1992, because of his selfless humanitarian endeavors, JRD Tata was awarded India's highest civilian honor, the Bharat Ratna. In the same year, JRD Tata was also bestowed with the United Nations Population Award for his crusading endeavors towards initiating and successfully implementing the family planning movement in India, much before it became an official government policy. JRD Tata died in Geneva, Switzerland on November 29, 1993 at the age of 89. On his death, the Indian Parliament was adjourned in his memory—an honor not usually given to persons who are not Members of Parliament. He is buried in the Père Lachaise Cemetery in Paris.

**Bhimsen Joshi**

Bhimsen Joshi was born in Gadag Karnataka in a Kannada Madhwa Brahmin family to Gururaj Joshi, a teacher and Sanskrit scholar who had
authored a Kannada-English dictionary and Godavaraibai, a home-maker. His first music teacher was Channappa Kurtakoti, who had trained with the veteran singer Inayat Khan. After learning ragas Bhairav and Bhimpalasi, Bhimsen Joshi left him for Pandit Shyamacharya who hailed from Badāmī and was a priest and classical singer. Pandit Shyamacharya taught him to sing as well as play the harmonium. Joshi heard a recording of Abdul Karim Khan's Thumri "Piya Bin Nahi Aavat Chain" in Raga Jhinjhoti when he was a child, which inspired him to become a musician. During this time, he also heard Pandit Sawai Gandharva at a performance in Kundgol. In 1933, the 11-year-old Joshi left Dharwad for Bijapur to find a master and learn music. With the help of money lent by his co-passengers in the train Bhimsen reached Dharwad first and later went to Pune. Later he moved to Gwalior and got into Madhava Music School, a school run by Maharajas of Gwalior, with the help of famous sarod player Hafiz Ali Khan. He traveled for three years around North India, including in Delhi, Kolkata, Gwalior, Lucknow and Rampur, trying to find a good guru. Eventually, his father succeeded in tracking him down in Jalandar and brought young Bhimsen back home. In 1936, Sawai Gandharva, a native of Dharwad, agreed to be his guru. Joshi stayed at his house in the guru-shishya (teacher-student) tradition. Joshi continued his training with Sawai Gandharva till 1940. Joshi first performed live in 1941 at the age 19. His debut album, containing a few devotional songs in Marathi and Hindi, was released by HMV the next year in 1942. Later Joshi moved to Mumbai in 1943 and worked as a radio artist. His performance at a concert in 1946 to celebrate his guru Sawai Gandharva's 60th birthday won him accolades both from the audience and his guru. Joshi's performances have been acknowledged by music critics such as S. N. Chandrashekhar of the Deccan Herald to be marked by spontaneity, accurate
notes, dizzyingly-paced taans which make use of his exceptional voice training, and a mastery over rhythm. The Hindu, in an article written after he was awarded the Bharat Ratna, said: **Bhimsen Joshi was ever the wanderer, engendering brilliant phrases and tans more intuitively than through deliberation.** Joshi occasionally employed the use of sargam and tihaais, and often sang traditional compositions of the Kirana gharana. His music often injected surprising and sudden turns of phrase, for example through the unexpected use of boltaans. Over the years, his repertoire tended to favor a relatively small number of complex and serious ragas; however, he remained one of the most prolific exponents of Hindustani classical music. Some of Joshi's more popular ragas include Shuddha Kalyan, Miyan Ki Todi, Puriya Dhanashri, Multani, Bhimpalasi, Darbari, and Ramkali. He was a purist who has not dabbled in experimental forms of music, except for a series of Jugalbandi recordings with the Carnatic signer M. Balamuralikrishna. Joshi's singing has been influenced by many musicians, including Smt. Kesarbai Kerkar, Begum Akhtar and Ustad Amir Khan. Joshi assimilated into his own singing various elements that he liked in different musical styles and Gharanas. In devotional music, Joshi was most acclaimed for his Hindi, Kannada and Marathi Bhajan singing. He has recorded bhakti songs in Marathi, Santavani and Kannada, Dasavani. Bhimsen Joshi was widely recognized in India due to his performance in the Mile Sur Mera Tumhara music video (1988), which begins with him. The video was created for the purpose of national integration in India, and highlights the diversity of Indian culture. Bhimsen Joshi was also a part of Jana Gana Mana produced by A. R. Rahman on the occasion of 50th year of Indian Republic. Joshi sang for several films, including Basant Bahar (1956) with Manna Dey, Birbal My Brother (1973) with Pandit Jasraj. He also sang for the films
Tansen (1958) and Ankahee (1985) where latter fetched him National Film Award for Best Male Playback Singer. His song ‘Bhagyadalakshmi baaramma’, a Purandara Dasa composition, was used by Anant Nag and Shankar Nag in the Kannada film Nodi Swami Naavu Irodhu Heege. Joshi along with his friend Vasantrao Deshpande organized the Sawai Gandharva Music Festival as an homage to his guru, Sawai Gandharva, along with the Arya Sangeet Prasarak Mandal in 1953, marking Gandharva's first death anniversary. The festival has been held ever since, typically on the second weekend of December in Pune, Maharashtra and has become not only a cultural event for the city, but an annual pilgrimage for Hindustani Classical Music lovers all over the world. Joshi conducted the festival annually since 1953, until his retirement in 2002. Bhimsen Joshi was known for his powerful voice, amazing breath control, fine musical sensibility and unwavering grasp of the fundamentals, representing a subtle fusion of intelligence and passion that imparted life and excitement to his music. A classicist by training, and temperament, Bhimsen Joshi was renowned for having evolved an approach that sought to achieve a balance between what may be termed as "traditional values and mass-culture tastes" and as such he went on to have supposedly the largest commercially recorded repertoire in Hindustani vocal music. Pt. Joshi's iconic status in the music world has earned him a whole generation of suni shagirds who by merely listening to him have picked up his style and not through any formal tutelage. His greatest endeavour in perpetuating his legacy could be the Sawai Gandharva Festival held at Pune. annually since the year 1953 which seeks to promote a certain music culture. He was felicitated with “Bharatratna in 2008”

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Submission for Classical Status of Marathi Language
Chapter 8

Salient Features of the Marathi Language

I. Marathi throughout India

Marathi does not merely have ancient past and antiquity but it also has a rich tradition of great literature. Prākṛta Mahārāṣṭrī was in vogue in regions such as Aśmaka, Kuntala, Aparānta and Vidarbha. As the kingdom of the Sātavāhanas expanded between 200 BC and 200 AD, as far as Peshawar and Kurukshetra, the language too came to be used over a larger expanse. Handwritten copies of the Gāhāsattasaī or the Gāthāṣaptaśatī by Hāla have thus been found in different parts of the country.

II. Rabindranath Tagore and Maharashtra

One can see a great resemblance in the Gāthāṣaptaśatī and the poetry of Rabindranath Tagore, the great poet of modern India. Though, the form of expression of Tagore is slightly mystic and thus different from the poems in Gathasaptasti, there are interesting common threads. The lives, dreams, aspirations of common rural folks have been very delicately portrayed in both. Whether Tagore had read the Gāthāṣaptaśatī is not known but he was obviously very familiar with Maharashtra, its history, people and literature. In spite of the traditional ill feelings in the minds of the Bengalis towards the Marathas following the repeated attacks by Raghuji Bhosale on Bengal, Tagore’s assessment of Chhatrapati Shivaji and his work is of a high order. Tagore understood and interpreted Chhatrapati Shivaji far better than most of his contemporaries.

III. Marathi – Ancient Period and the Medieval Period

Broadly speaking, Mahārāṣṭrī which had attained its zenith from before the times of the Mahābhārata War remained in that state until the first century AD. The Apabhramśa language that appeared in the 4th century and
co-existed with Mahārāṣṭrī with some time continued to be in use until the 12th century. The 400 year period between the 7th century AD and the 11th century AD appears to be the time when the best literature in the Apabhrāṃśa language was produced. Same notable works produced in this period are - *Gaudavaho* by Vakpatiraja 8th century AD, *Lilavati* by Kautuhala 8th century AD, *Samaradityachi Katha*, Haribhadra 8th century AD, *Kuvalayamala* by Udyotansuri 8th century AD, *Bhavisayakaha* by Dhanpal 10th century AD. Later, when the Apabhramśa was on the decline Marathi was taking its root and empowering itself by internalising Apabhramśa and its contemporaries. Modern Marathi begins with these linguistic and cultural affairs.

There is an unbroken traditional relationship between the Marathi written today in Devanagari script and Maharatthi (Mahārāṣṭrī Prakrit) written 2000 years back in Brahmi script. The Stone inscriptions in Mahārāṣṭrī Prakrit appearing at Naneghat, Nashik and some other places are in Brahmi script. The word Maharashtra first appears in an inscription produced in 634 AD. This was inscribed by the great Cālukya king Pulkeshi II at Aihole. It uses Brahmi script, which indicates a more developed stage of Brahmi. The Devanagari script seems to have come in to being some where in the 9th century. Marathi seems to have accepted this new script right from its inception. The copper plate at Dive Agar. (1060 AD) and stone inscription at Akshi, Shravanbelgole, Pandharpur, Ambejogai and many more places substantiate it. The religious texts and saint poetry produced in Marathi have used Devanagari script while preserving them in written form. Still, it is worth noting that the relation of Marathi Language with the ancient Brahmi script was intact well upto 13th century AD. One *ovi* appearing in Jñāneśvarī अकार चरणयुिुल.... stands a proof to this. The Avatar of Gaņeśa depicted by the said ovi can assume its legitimate form only through Brahmi script.
The table below depicts how Devanāgarī script has evolved through Brahmi script.

(Appendix-6)

IV. Modern Marathi

Even though contemporary Marathi seems to exist from 8th century AD, the Apabhraṃśa continued to be in use. Between the 12th and the 17th centuries, a great continuous plateau of production of literature of highest standard is clearly visible. The works of Mhāimbhaṭa and saints-poets such as Jñāneśvara, Nāmadeva, Cokhāmeḷā, Ekanātha, and Tukārāma belongs to this time period. As Sādhavī Bahiṇābāī, a saint-poetess has pointed out, “Jñāneśvara laid the foundation, and Tukārāma became the pinnacle.”
The saint poetry continued to appear even after Tukārāma. (1608-1650 AD) But it continued to loose its appeal amongst the masses. The same thing happened with the quality of the verse.

The Peshwa period in the 18th century was marked by two streams – on one side were poets (popularly known as Pant poets) such as Moropanta, Mukteśvara, Vāmana Paṇḍita who mostly composed in highly Sanskritised Marathi, on the other hand poets like Honaji Bala, Shahir Parshuram, Shahir Haibati, Shahir Angidas and Anant Phandi were those who wrote compositions such as lāvanīs (erotic compositions), povāḍās (ballads) in the language of the masses. The religious texts (Pothi पोथी) like Shivlīlaamrut, Pandavpratap, Harivijaya written by poets like Shridhar and others influenced the common masses, for centuries thereafter. These works are still popular amongst the common masses. In practice lāvanīs (erotic compositions), povāḍās (ballads) extended further to British era and thereafter. The great poet of the masses Patthe Bapurao alias Bapurao Kulkarni has extensively written the verse of highest quality, very small portion of which now has remained here and there amongst the Tamasgir community. This Shahiri tradition (especially of writting and presenting ballads) continued to prosper further even after independance. Some notable Shahir (poets) are Shahir Amar Shaikh, Atmaram Patil, Gavankar, Annabhau Sathe, Shahir Sabale, and Sambhaji Bhagat.

Prior to British Raj the Peswas ruled over Maharashtra in the name of Chhatrapati of Satara. Obviously the power was concentrated with the Peswas and their allies. The Konkanastha Brahmins (the caste to which the Peshwas belonged) found it difficult to come to terms with the situation after extinction of their rule. Initially they showed a sense of despondency. But
soon they tried to adjust themselves with unpleasant realities of the situation. Having felt defeated by a superior culture, two distinct trends seem to appear in early British period, which were directed towards the same purpose viz. to strengthen the literary culture. One was to borrow from English through translations and second to reinforce the traditional literature by Sanskritization. Vishnushastri Chiplunkar (b 1850) began to translate works such as the Arabian Nights, and Works of Shakespeare from English into Marathi on one hand and simultaneously contemplated to augment the Marathi language with the help of Sanskrit. The statement he made was, “Marathi language is like a virgin land which needs to be ploughed and tilled, and supported with the help of English and Sanskrit.” Vishnushastri Chiplunkar overlooked the fact that Marathi with the works of Dīyāneśhwara, Nāmadeva, Mukundarāja, Chokhamela, Ekanātha, and Tukārāma or with works like the Līlācaritra had a long-standing literary heritage of highest order. Vishnushastri, of course, can not entirely be blamed for this amnesia. The shock of the defeat had thrown the likes of him into that pit. The saint poetry produced in the time plateau of 13th to 17th century had a profound and everlasting effect on the Marathi speaking gentry for generations to come. In fact, in the later years too, no work influenced common people more as much as this did.

The early British Raj was the period during which Marathi began to be influenced by Sanskrit. A very small section of Marathi speakers had and access to reading and writing. The then called upper castes enjoyed this privilege. They included Brahmins and similar castes who had an access to reading and writing and also had an oral tradition of chanting Sanskrit verse. The British found it practical to employ Brahmins and others who were
literates to help them in administration as also to study the local language and literature. There was little or almost no trace of formal education among the masses. As a result, the trend of the written language to be influenced by Sanskrit continued.

V. Mahatma Jotirao Phule

(1) Mahatma Jotirao Phule who was contemporary of Vishnushastri Chiplunkar made valuable contribution to Marathi literature, though he was more into socio-political and educational fields. His works included articles, essays, plays but the traditional elite of those times did not attach importance to his works. In fact, Chiplunkar enjoyed himself pointing out the grammatical errors in Phule’s works. Here again, Chiplunkar can not be entirely blamed for his deeds, for he was following and representing the tradition of his class. Phule had written a play *Tritiya Ratna*. The present days scholars now claim and observe that the concept of epic theatre put forth by German thinker and playwright Bertold Brecht was put into practice by Phule in this play years before Brecht spoke of it.

(2) The influence of the tradition of the times of Chiplunkar remained until a few years after Independence. In the latter part of British Raj and in the early Independence era, the common people from the masses were progressively provided with an access to formal education, which resulted in an exponential rise of education in the masses. The efforts of Rajarshi Shahu Maharaj, Sayajirao Gaekwad of Baroda, and Karmveer Bhaurao Patil in western Maharashtra and late Panjabrao Deshmukh in Vidharbha are particularly noteworthy in this context. All this resulted in the appearance of writers belonging to different castes, creed and religion on the Marathi literary scene. It had literary as well as socio-political consequences. This
phenomenon is particularly visible in the decade around 1960. This new generation of writers proclaimed the belief in the philosophy of Phule, Shahu and Ambedkar. A marked beginning, for liberation from the burden of Sanskrit, also concurs with this decade. The authors freed themselves from the burden of Sanskrit.

(3) The impact of Sanskrit on Marathi which began in the 8th century declined in the 16th century following the Muslim rule. The Maratha noblemen lived in different parts of the country. Marathi influenced Dakhani (Urdu used by the Muslims in the South) which saw many literary works being created in it. The Padamrao Kadam was a major work of poetry produced in it. Marathi, in turn, came to be influenced by Persian and one sees Persian and Arabic words enter Marathi. Though, these words came to be used to a great extent as seen from the historical records of Shivaji and Peshwa period, the basic structure of the Marathi language remained unaffected.

(4) This Deshi language viz. Marathi, has absorbed all sorts of influences, internalised them and prospered. English nowadays has an influence on almost all major and minor languages in the world. Marathi too has also been facing its brunt. But it is certain that globalization will be counter productive and will infact reinforce Marathi and other such languages. They will certainly grow as open market aims at reaching the customers through the local language, satisfying their requirements and thereby maximizing profits. Globalization seems to need two contradictory assets for its smooth functioning. It needs to impose the language and culture of the rich and wealthy on customers. And at the same time it needs to use the language of the customers to attract and align the customers towards its
products. The languages, like Marathi with a sound cultural base can certainly survive this contemporary onslaught. The history of Marathi, in the recent past, stands firmly to confirm this fact.

VI. Mature Stage

Though the nature of Marathi changed during the Muslim reign, its literature enriched as a result of prose works such as Sabhāsadācī Bakhar, Bhausāhebāncī Bakhar, Mahikāvatīcī Bakhar, Pānipatacī Bakhar, Hoḷakarī Thailī etc. While the poetry of the Pant and Tant poets was less influential, works such as Pāṇḍavapratāpa, Śivalīlāmṛṭa, Harivijaya and the pothīs of the followers of the Nath sect provided enough material for the cultural survival of the masses, particularly the devotional minded. In the early British period, the tradition of Phule was carried over by Mukundrao Patil, Krishnarao Bhalekar, Dinkarrao Javalkar, Madhavrao Bagal and others.

VII. Sant Tukārāma

Though Sant Tukārāma passed away in 1650, his poetry lives amongst people including the illiterates, even now. One will seldom find a Marathi person who does not know at least one Abhang (poem) of Tukārāma. The famous English scholar, Ackworth, has noted that a Marathi person, be it a Brahmin, a Kuṇabi or for that matter even a Mahāraot Māṅga, is better understood from how close he is to Tukārāma’s poetry, than from his familiarity with the Vedas or the Upaniśadas which play a little or no role in his life.

After Tukārāma until the times of Phule, the literary works in Marathi, with certain exceptions had temporarily weakened in terms of values it inculcated. The exceptions were Bakhars, Pothīs and Shahiri literature. The
work, *Māţā Pravāsa*, by Wāikar Godse Bhatjī is significant. It is based on the 1857 Rebellion of the Sepoys. It depicts the socio-political and cultural views and values of the masses in India of that time. Phule stands out as his philosophy and work started a new era in Marathi literature. Many of the prominent Marathi writers of the modern times follow the Phule-Shahu-Ambedkar philosophy and the revolutionary change in Marathi literature after 1960 owes itself to the writings of Phule.

VIII. Contribution of Dalit Literature

The movement of Dr. Babasaheb Ambedkar and inspiration from the movement gave rise to the new stream of Dalit literature. This new form of literature enriched the Marathi language and literature. Following the impact, a number of documents that were important from a sociological point of view saw the light of the day. The contribution of the Dalit literature can be summarised as under.

Marathi language has been characterized, besides its antiquity of origin, with many crucial aspects in terms of literary production. Compared to any language in the world, in terms of literary schools and production, Marathi emerges superior due to its variety of literary schools produced by its native speakers. So far as English is concerned, there are certainly many offshoots of literary schools but they are not, essentially, incepted by their own native speakers. For instance, English has been enriched with the arrival of American literature, African American literature, Native American literature, Australian aboriginal literature, First Nation Canadian literature etc. At the same time, in recent period, many colonized countries like India, Pakistan, and Bangladesh etc. are writing in English and contributing to English language and literature. These literary productions, though enrich English
language, are not by the native speakers of English. Therefore the ubiquitous nature of writing in English is not the credit of English language but of colonial forces that imposed English language on colonized people all over the world. In fact, in order to perpetuate linguistic and cultural supremacy, the Europeans imposed English language and literature on the colonized people.

In case of Marathi, we have an enormously rich school of Dalit literature, which has a deep relationship with African American literature in terms of thematic expression, experience, and revolt. The concept of Dalit literature is not borrowed from any foreign language or any other Indian language; it is a very original creation of Marathi language. Moreover, the fact is, Marathi Dalit literature has been inspiring the oppressed groups of other Indian languages as well as foreign languages. The oppressed people in adjacent Asian countries have adopted the term Dalit literature and they are establishing the schools of Dalit literature in their respective countries. In recent time in Pakistan and Bangladesh, Dalit writing in Urdu and Bangla is emerging with tremendous force. Especially from Bangladesh writers like Gautam Ali, Achintya Biswas, Nakul Malik and Kapil Thakur have been contributing to the body of Dalit literature in Bangladesh. Nowadays Dalit literature is flourishing in many regional languages in India. Especially, the languages like Kannada, Tamil, Malayalam, Panjabi, and Telugu; have a great treasure of Dalit literature. Dalit literature in various Indian languages is being translated in many world languages, and this is going to be a crucial domain of literary and cultural studies in future. And the inspiration behind all these developments is, of course, Marathi Dalit Literature.
This is a notable and lasting contribution of Marathi language to the world literature. In short, Marathi Dalit literature has pioneered in opening the branches of its school in other languages and countries. Now it will be important to focus on the causes behind the emergence of Dalit literature in Marathi. India’s social cultural scene is the result of hegemonic Varṇa structure. Upper Varṇas like Brahman, Kshatriya and Vaishya have been enjoying every pleasure and privilege at the cost of other’s (Sudra atiśūdra-s) misery. The supremacy and domination of Brahman and allied varṇas has been sanctioned by religion. Therefore the possibilities of counter discourse seemed to be feeble, and if any, remained unnoticed. By quoting the religious provisions, made in their own interests, Brahmins and allied castes have been exploiting the śūdrātiśūdra masses. The acceptance of upper caste domination, because it has been sanctioned by the religion, has been a very tragic truth of Indian cultural system. This psyche of śūdrātiśūdra people can be understood in the light of Gramscian concept of ‘hegemony’. Antonio Gramsci very pertinently states that lower classes, on their own accord, accept the domination; they give consent to the domination of upper classes which is hegemony. Though Gramsci had propounded this argument in Italian context, it perfectly suits to the Indian cultural scenario. Indian psyche is conditioned in such a way, that it can not even imagine to question and challenge the religious belief that privileges the upper castes and exploits the masses. This psychological conditioning is maintained through religious scriptures which have been declared as infallible so that ordinary human beings must not even doubt its eternity, authenticity, and sanctity. It is one of the crucial features of hegemony that it formulates some rites, rituals, festivals and customs etc. to exercise the
dominating ideology. Śūdrātiśūdra always felt it necessary to observe these customs and traditions. It means, in a way slaves were made to enjoy slavery.

In this situation some voices emerged against this enslavement, oppression and exploitation. Jotirao Phule was one of the very potential and radical voices in modern India. He categorically challenged the upper caste hegemony and initiated a virtual war against upper castes. He realized the significance of education, and started to disseminate the concept among the ignorant śūdrātiśūdra brethren. Due to Phule’s radical movement, the lowered masses started to articulate their grief, agony and torment in their own undisciplined and unsophisticated voices. Mukta Salve, one of the Māṅga girl students, wrote an essay in 1855, about the misery of śūdrātiśūdra people. This may be taken as the inception of Dalit articulation.

But Dalit literature in its true sense was the result of Dr. Babasaheb Ambedkar’s socio-cultural and political movement for equality, fraternity and emancipation of lowered masses. Dr. Ambedkar emerged as the greatest leader and ideologue of masses. He brought a very rational critique of the upper caste supremacy and waged a great battle against it. Inspired by the egalitarian ideology of the Buddha, Kabir and Mahatma Phule, Dr. Ambedkar initiated a fierce struggle for the identity and equal rights of the masses in socio-cultural, economic and political domains. He himself was a great economist, sociologist, anthropologist, historian and political leader. Dalit literary scholars, with true pride, declared Dr. Ambedkar as the central force behind their literary production.

Around 1960, Dalit literature, with its necessary radical features, emerged on the horizon of Marathi literature and made the whole literary scenario upside down. In recent time, torrential writings of Dalit writers such
as Baburao Bagul, Nāmadeva Dhasal, Daya Pawar, P. I. Sonkamble, Laxman Mane, Laxman Gaikwad, Baby Kamble, Sharankumar Limbale, J. V. Pawar, Waman Nimbalkar, Bapusaheb Jagtap, Narayan Surve, Gangadhar Pantavne, Arjun Dangle, Hira Bansode, Jyoti Lanjevar, Uttam Kamble, Pralhad Chendvankar, Keshav Maeshram, Kumud Pavde, Madhav Kondvilkar, Urmila Pawar, and many more, are now dominating the Indian literary scene. In fact, Dalit literature has redefined the concept of creative writing and posed a great challenge to the prevalent hegemonic literary tradition. Dalit writers have been using ‘word as weapon’ in the battle against the dominating system to emancipate the masses from the cultural colonization perpetuated by upper castes.

It may be noted that the above is only a view expressed. Dalit literature merits a longer treatment though it has been dealt with here in brief.

**IX. Literature of the Mahānubhāvas**

The Mahānubhāva sect had extended over Maharashtra, Gujarat, Central India, the Punjab, Afghanistan and Kashmir. They had their places of worship in Kashmir and Kabul. In Gujarat and in the Punjab the sect was known as Achyut sect and Jaykrishni sect, respectively. Charandas, the Prime Minister of Dost Mohammad, the Amir of Kabul, and Sujayraj Jagan Subala, the Commander-in-Chief of Gulabsingh, the king of Kashmir, were followers of the Mahānubhāva sect. The first Mahant of the Krishna temple in Kabul was Nagendramuni Vijapurkar who wrote a few works in Marathi which is available there in the Temple. The works were in Sakal, Sundari scripts as well as in cryptic scripts. Marathi was the language of the followers of this sect and as a result it was being used over the extensive region since the 13th century.
The Āre (Ārya) Marathas who live in the Telangana region adjoining Vidarbha mostly follow the Mahānubhāva sect. These people emigrated there in the 9th century and they still practice Marathi in their domestic and social life as well... (Kulkarni S.R. 1987). Kulkarni has extensively studied these practices and compiled their vocal traditional prose and verse therein.

The *Liḷācaritra* composed in 1195 is the most important work in prose for this sect. The other important works (with the date of composition in brackets) are *Śiśupālavadha* of poet Bhaskar (1293), *Śrimad Bhāgavata Ekādaśaskanda* and its prose version (1294), the *Śrikṛṣṇacaritra*, the *Pūjāvasara* of Bhāve Devavyāsa, the *Siddhānta Sūtrapāṭha* of Keshavavyāsa and Gopal Pandit, the *Mūrtiprakāśa* by Keshavavyāsa (1284), the *Vatsaharaṇa* of Damodar Pandit (1278), *Rukmiṇīsvayamīvara* of Narendra (1278)

**X. The Unbroken Tradition of Classical Literature.**

(1) There is not much interval between the times of Cakradharā, Nāgadevācārya, Mhāṁbhaṭa and that of Jñāneśvara and Nāmadeva. The *Jñāneśvarī* and *Amṛtānubhava* by Sant Jñāneśvara are outstanding works and rank among some of the world’s best literary works. The *Pasāyadāṇa* from the *Jñāneśvarī* is, in a sense, the prayer for humanity i.e. a *Vishwageet* (Universal Anthem) composed in Marathi. Nāmadeva was Jñāneśvara’s contemporary who in a sense, was head of family of Varkari saints coming from various caste including the downtrodden castes. He has written *abhaṅgas* in large numbers which speak of the ideals, aspirations of the masses, love of God, the paths to be one with god. Nāmadeva also composed *abhaṅgas* in Hindi and Punjabi and some of his compositions are also included in the *Guru GranthasSāhiba*, the holy book of the Sikhs.
(2) What Sant Ekanātha (1533-1599) described as Prakrit or Deshi was in reality modern Marathi. Mahārāṣṭrī Prakrit is the ancient Marathi. Sant Ekanātha proclaimed that Marathi, the Deshi Bhasha (the language of masses) is equally important as Sanskrit (the language of the Pandits). To those who made tall claims about Sanskrit and promoted it as being the language of Gods, Sant Ekanātha retorted, “If Sanskrit is the language of Gods, does Prakrit come from crooks?” (संस्कृतवाणी देवे केली प्राकृत काय चोरापासून जाहली ?)

The Marathi language also owes a great deal to the Sufi tradition as there are about 55 poets who belong to the Muslim/Sufi tradition. (The sufis have also influenced Marathi Bhakti poetry right from Nāmadeva 13th century to Tukārāma 17th century.) Marathi has also been enriched by the Vīraśaivas.

(3) Udyotanasūri in his Kuvalayamālā composed in 778 AD makes mention of the Marahatṭa language. The description in this work is of none other than that of Marathi speakers. The history of the Marathi language reveals three stages: Old (Classical) Marathi that is Mahārāṣṭrī Prākṛta, Medieval Marathi that is Apabhrāṃśa, and Modern Marathi in a mature form beginning from the times of Cakradhara and Jñāneśvara. Thus it can be concluded that these are not three different languages but it is one and the same language whose core and structure has remained little affected through atleast 2000 years.

XI. Marathi in the Mahābhārata

(1) Dr.K.S.Arjunwadkar, a learned scholar of Sanskrit and Marathi has pointed out that the ancient works of literature Mahābhāratacontain a
number of Marathi words. (Bhasha aani jivan, 2004, pg. 42 to 45) (Appendix-4)

This is in conformity with the practices of Sanskrit Pandits of fortifying that language by borrowing words from Prakrit languages and internalising them. Every rich language tries to make itself richer by such practices. In a similar manner, Marathi has borrowed words from Sanskrit and other languages such as Persian, Arabic and other Indian languages.

In Guṇāḍhya’s Brhatkathā which is in the Paiśācī language contains many Marathi words. This is obvious, as Guṇadhya himself was a Maharastrian hailing from Vatsgulm (Washim).

(2) The Bhandarkar Oriental Research Institute is compiling a dictionary of Prakrits, which has about 700,000 entries. In the Introduction to the dictionary, the eminent linguist, late Dr. A.M. Ghatge (1996, p.10) has proved that a number of Prakrit works such as Haribhadra’s Samaradityakatha and Dhurtakhyana are classical in a true sense of the term. (Appendix-5) In other words these were classical works in Marathi. This also establishes the fact that Classical literature had its presence in Marathi during all the three aforementioned stages.

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Chapter 9

Epilogue

I. The Story of Marathi

(1) Gāthāsaptaśatī is the pioneering work in Marathi. The word Gāthā is a misnomer in that it leads one to believe that it is a religious work like the Nāmadevagāthā or the Tukārāmagāthā and some take it as a work wherein a Goddess is evoked. That Gāthāsaptaśatī was first published in 1956 by Prasad Prakashan which published works primarily in religious themes could also be a reason for people to carry this opinion.

The Gāthāsaptaśatī is essentially folk literature. It is a compilation of 1008 poems. It describes the typical life in urban, rural and other regions in a lucid style. The description of the Godavari River or of the environs of Ajanta or Ellora, are simply picturesque. From the point of view of Marathi language, this work composed 2000 years ago is important, as many Marathi words and phrases such as cikhalā (muck), āṁbā (mango), tura (pigeon pea, a kind of pulse), garība (meek), poṭā bharaṇe (to be satisfied) in use now are found here.

(2) The Setukāvyya and the Gauḍavaho by Pravarsen, the Karpūramaṇjirī by Rājaśekhara are important works in ancient Marathi. Rājaśekhara who was the court poet of the Gurjara-Pratihāra king, Mahendrapāla (885-910 AD), took the title ‘Mahārāṣṭra Cūḍāmanī’.

Daṅḍin in his Kāvyādarśa states, महाराष्ट्राश्रया भाषां प्रकृते प्राकृते विदुः!' (Maharashtra is the birthplace of Prakrit.) The word Prakrit is derived from prakṛti which means original or natural condition, primary reason, basic nature etc. Namisādhu, the commentator of the Kāvyālaṅkāra by Rudraṭa (800-850) notes that Prakrit was the language of the common people free of the rigidity and influence of Sanskrit.
II. Vinayapīṭaka, Dīpavaṁso, Mahāvaṁso

In the opinion of Dr. P.V. Kane, the name, Maharashtra, came into vogue around 300 AD. Of the 1000 caves in the country, 800 are found in Maharashtra. Many of the stone inscriptions in these caves are in ancient Marathi. The Vinayapīṭaka which is a work on Buddhism in the Pali language, that was composed about 2250 years ago makes mention of Maharashtra as seen in Vinayapīṭaka (ed. Oldenburg, p. 314) "रक्षित थेरं वनवासिं योनक धम्मरक्षित थेरं अपरतंक महाध्यम रक्षित थेरं महाराष्ट्र.

The two works in the Sinhalese language, the Dīpavaṁso and the Mahāvaṁso, composed almost 1500 years back refer to Maharashtra and the Marathi language.

With the writings of Patañjali, Kautilya, Varāhamihira, Huien Tsang, Al Beruni, and research by S.V. Ketkar, Rajaramshastri Bhagwat in place Raosaheb Mandalik, Rahul Sankruttyan, Dr. R.G. Bhandarkar, Dr, Weber, Dr. A.M.Ghatge, Narayan Vishnu Bapat, V.K.Rajwade, Irawati Karve, K.P. Kulkarni, Datto Vaman Potdar, V.L. Bhave, S.G. Tulpule, R.B. Joshi and others in place, one can put across that Marathi which traces its origin to Mahāraṭṭhī or Mahārāṣṭrī dates back to at least 2500 years.

Sangam literature:

Sangam literature refers to a body of classical Tamil literature created between the years c. 600 B.C. to 300 A.D.

It is observed through the references found in sangam literature that people of various lands went to other lands to exploit their expertise. The Maratta masons, the blacksmiths from Avanti (Malwa) the Greek carpenters all worked together for constructing a port at the mouth of Kaveri at Kaveripattana.
(Kulkarni, Uma Virupax, (July 1992) A Study of Evolution an
Dravidian Style in Indian Temple Architecture, SNDT Women’s University,
Mumbai, Ph.D.Thesis p.193, quoted from Dravidian Architecture, (Ed.) by
Jouveau G. Dubreil)

III. Rich Tradition of Modern Marathi Literature

(1) Marathi has a long history of great men of letters and their
distinguished works of high standard and which have stood the test of time.
Many have received national and international accolades. Three Marathi
writers -- V.S. Khandekar, Kusumagraj and Vinda (G.V). Karandikar – are,
for example, recipients of the coveted Bhāratīya Jñānapīṭha Award. Naming
a few writers makes a long list (the field of contribution is given in
brackets): Cakradharsvāmi, Jñānesvara, Nāmadeva, Sāvatā Māḷī, Cokhobā,
Tukārāma, Ekanātha (all saints); Mahatma Phule, Lokhitavadi Gopal Hari
Deshmukh, Gopal Ganesh Agarkar,Savitribai Phule,Tarabai Shinde,Sane
Guruji, Vinoba Bhave (all social reformers); Lokmanya Bal Gangadhar
Tilak, Dr. Babsaheb Ambedkar, V.D.Savarkar (politicians); V.K.Rajwade,
T.S.Shejwalkar, N.R.Phatak (all historians); Durga Bhagwat, Irawati Karve,
S.V.Ketkar. Rajaramshastri Bhagwat, A.H.Salunkhe (social scientists);
Vishnushastri Chiplunkar, Acharya Atre, Shivaji Sawant, Ranjit Desai,
Vishram Bedekar, G. D. Madgulkar, Annabhau Sathe, V.S. Khandekar,
V.V.Shirwadkar, Vinda Karandikar, Baburao Bagul, G.A.Kulkarni, Vijay
Tendulkar, P.L.Deshpande, Bhau Padhye, Arun Kolatkar, Dilip Purushottom
Chitre, Nāmadeva Dhasal, Asha Bage, Raosaheb Kasabe, Daya Pawar,
Sharad Patil, Anil Avachat (all literature); Tarkateerth Laxmanshastri Joshi,
G.B.Sardar, Narhar Kurundkar (all thinkers).
(2) It may be noted that the Marathi in the Gāthāsaptaśatī or in the Jñānesvarī or in the Bakhars (historical records) does not differ much from modern Marathi. The change in the language over the last 2000 years is as natural as it is in any other language. In course of time Marathi came to be known as Mahārāṭṭhī (महाराष्ट्री), Marahaṭṭī (मराठी), Mahārāṣṭrī (महाराष्ट्री), Apābhramśa (अपभ्रंश), Deṣī (देशी), Marāṭhī (मराठी). These are not different languages but different names for the same language.

IV. Classical Language

(1) The concept of classicism is primarily European. Etymologically, the term ‘classical’ is derived from Latin classicus that belongs to 2nd century C. E. The term was later adopted by French and then English. V. C. Kulandaiswamy (2010) argues, “A study of the issue leads us to the finding that the literary contribution of ancient Greece and Rome, in Greek and Latin were considered by scholars as classical, and these two languages were designated classical languages. In other words, it is the literature that is assessed as classical, and by virtue of the literature, the language is termed classical.” It means the production of great literature in particular language is more important than its age. We have, since first century, a great tradition of literary production of universal stature. The Grolier Academic Encyclopedia states that elements of style or content such as reason, clarity, order, restraint and humanitarian outlook are crucial characteristics of ancient Greek literature to designate as classical literature.

Dr. Kamil Zevelabil, European scholar and an exponent of the classical status of Tamil, also bases his argument on the qualities (world widely accepted / recognized) of literature that promotes Tamil language to the rank of classical. (The Smile of Murugan: On Tamil Literature of Asia).
Kulandaiswamy (2010) again puts, “The term classical is also liberally used in the sense of excellence in quality. In the case of the Japanese language, the literature of the 794 A.D. - 1185 A. D. is considered to be classical. In the case of French, the literature of the later part of 17th century, that is, after the establishment of the French Academy, was considered to be classical. In English, the literature from 1660 to 1714 A.D. was considered classical.

Considering the arguments placed by Dr. Zevelabil and Kulandaiswamy, we can strongly and categorically state that Marathi language has, along with its antiquity, a continuous tradition of great literature of perpetual values.

(2) Thinkers in recent time have brought to light through research that in course of time, the term ‘Classical’ has now new connotation. Classical literature in terms of research by the Birmingham Cultural Study Centre is that which is marked by causality, verve, free of bias and of high standard.

(3) Marathi is indeed a language of high standard. It has rich literature that encourages critical study of religion, redistribution of resources, gender equality and abolition of casteism. Marathi has always encouraged pragmatic and advanced thinking.

V. Marathi: The tongue of 110 million

In terms of rank, with almost 110 million native speakers, Marathi stands among the first 15 largest spoken languages in the world. The rich knowledge language as Marathi is the sacred language for the Mahānubhāvis. The language has been in existence since the days of the Sātavāhanas. At one point of time when the Marathi speaking rulers ruled far and wide including the modern Bangladesh, Afghanistan and Pakistan, Marathi was also used widely. Today, Marathi speakers are distributed in almost 72
countries. Marathi speakers are also found to hold important positions in 35 States and Union Territories in the country. Thus, Marathi is not limited to any particular state but is an important national language.

Every year almost 2000 books are published in Marathi. The magazines which bring out special Diwali issues are about 500 in number. Besides the All India Literary Meet, about 200 literary meets on various themes and representing people from various walks of life are held in Maharashtra. Hundreds of thousands of people attend these meets, and books worth crores are sold at these meets and at the Dr. Ambedkar Memorial on the Caityabhūmī in Mumbai and at the Dīkṣābhūmī in Nagpur.

The titles published in Marathi by private publishers and the Government covers both fiction and non-fiction categories. The annual turnover of academic titles and fiction is in the range of 20 crore to 25 crore while that of textbooks, religious books, cookery, and self development in the range of 200 crore to 225 crore. Of the libraries in India, almost 25% are found in Maharashtra.

VI. Conclusion

As the salient features of the history of Marathi are weighed up with reference to the criteria laid down by the Central Government for recognizing a language as being ‘Classical Language’, the claim of Marathi as a Classical Language is conclusive as is seen below:

1. High antiquity of its early texts/recorded history over a period of 1500-2000 years.

   The antiquity of Marathi is reflected in the reference to Mahāraṭṭhīno in the Nāṇeghāta inscription which is 2200 years
old; the mention of Maharashtra in the Vinayapīṭaka, Dīpavaṁso, Mahāvaṁso; Marathi poetry of high standard in the Sātavāhana king Hāla’s Gāthāsaptasatī, the incidence of numerous Marathi words in the Rāmāyaṇa, the Mahābhārata, and the Brhatkathā of Guṇāḍhya; the dialogues in Marathi in works such as the Prākṛtaprakāśa of Vararuci, Deśīnāmamālā of Hemacandra, the Abhijñānasākuntala by Kalidasa, and the Mṛcchakatika of Śūdraka.

2. A body of ancient literature / texts, which is considered a Valuable heritage by generations of speakers.

Marathi has a rich literary tradition from ancient times. The earliest available literary work in Marathi, the Gāthāsaptasatī, is almost 2000 years old. The Līḷācaritra by Cakradharasvami, and the Jñānesvarī (which is probably the greatest creation in the Marathi language) by Sant Jñānesvara are held in high esteem even today. The abhaṅgas (compositions) of saints such as Nāmadeva, Janābāi, Combhā, Sāvatā Māli, Cokhobā Ekanātha, Tukārāma, or the teachings of Sant Rāmadāsa all who lived before the 16th century are popular even after 500 years. Yet another evidence of the use of old literature is singing of āratīs (devotional compositions in praise of the Lord) which have been composed almost five centuries ago. Bakhars, Shahiri poems, Ballads, Pothis and writing of Phule, Ambedkar, Javalkar, Palekar, Tilak, Chiplunkar, Haribhau Apte, Acharya Jawadekar represent a significantly long and prestigious stream of literature produced up to pre-
independence era. Important literature produced after independence has already been mentioned previously.

3. The literary tradition be original and not borrowed from another speech community.

From the various works of literature quoted in this document it is evident that the literary tradition is original (beginning with pre-vedic Maharastri followed by Apbhramsha and finally, Modern Marathi) and not borrowed from another speech community.

4. The Classical language and literature being distinct from modern, there may also be a discontinuity between the Classical language and its later forms of its offshoots.

From the various examples following the detailed study of the evolution of the Marathi language by scholars such as Rajaramshastri Bhagwat, S.V. Ketkar, S. G. Tulpule, and L. R. Pangarkar it has been demonstrated that the classical language and literature is distinct from modern, and at times there is also a discontinuity between the classical language and later forms of its offshoots.

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Submission for Classical Status of Marathi Language


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Glossary

Gāthā: A type of metered and often rhythmic poetic verse or a phrase in the ancient Indian languages of Prakrit and Sanskrit.

Pothī: An old religious manuscript.

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Appendix